



A
Lake Beneath
the Crescent Moon

Some of the
HISTORY,
LEGENDS

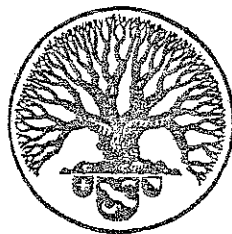
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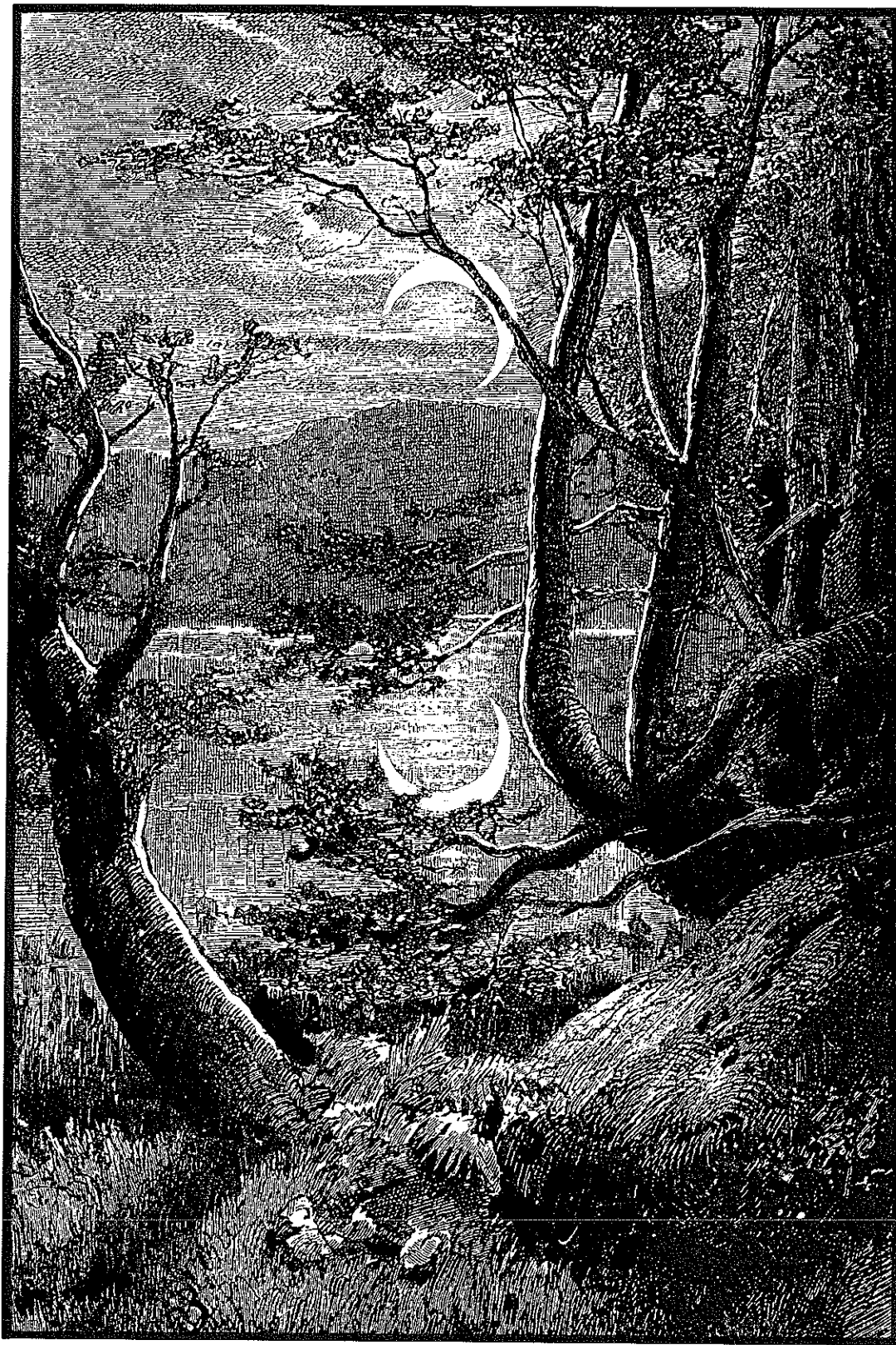
FOLKART
from around
ZÜRICH

Ranging from Prehistoric Times
Through the 18th Century;

along with the families
thereabout named

Bachman, Hiestand, Ringger & Strickler







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Shenandoah History
Anno 2000

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THIS BOOK IS DEDICATED TO
THE GENEROUS SPIRIT AND HOPEFUL CURIOSITY OF
NEWFOUND COUSINS IN CANTON ZÜRICH
AND
TO ALL OF THE OTHER COUSINS WE HAVE YET TO FIND.

America, you're better off than
Our continent so antiquary,
You have no castles falling down,
No marble statuary.

Unburdened by anxieties,
Yours is a present life,
Free of useless memories
And futile strife.

— Johann Wolfgang Goethe
(1749-1832) ^{39:154}

BOOKS ON REGIONAL AND FAMILY HISTORY
BY J. ROSS BAUGHMAN

VOLUME I: *Some Ancestors of the Baughman Family in America* (1989)

VOLUME II: *Harvest Time* (1994)

VOLUME III: *Apart From the World* (1997)

VOLUME IV: *A Lake Beneath the Crescent Moon* (2000)

AND OF ADDITIONAL INTEREST

The Descendants of Henry Baughman, Jr.: 1750-1807
A GENEALOGY OF 3238 FAMILY MEMBERS
EDITED BY GLENN BAUGHMAN (1999)

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AN ARTIST APPRAISING THE SHORE OF LAKE ZÜRICH
DURING THE 18TH CENTURY



LONG BEFORE THERE WAS A JERUSALEM, there was a widespread Church of the Moon, one that studied and praised the rhythm of heaven and of all life. According to ancient Germans who carried the faith, every being was filled with slightly more good than evil.

A Lake Beneath the Crescent Moon contemplates such a view of the world. Many folks want to believe that the good and the bad in life are separate, that they can divorce themselves from it all, project the bad elsewhere and demonize it. All of this turns into the most fundamental questions that people might ask, such as “Who makes the awful problems of life? Who is at fault? Should people decide for themselves how to live, or must they be told what to do?”

Earlier volumes of this research have included current events with some bearing on Swiss German immigration to America, and so that tradition continues. This first item seemed to answer the central question posed in *Apart From the World*. In a California lab quite recently, tinkering with a single gene changed the microscopic roundworm *Caenorhabditis elegans* from one that preferred to eat in large groups into one that always foraged alone.

This gene in the lowly worm has its perfect counterpart in humans, one that controls a hormone involved in feeding behavior, according to Dr. Mario de Bono and Dr. Cornelia Bargmann of the University of California at San Francisco. The same gene marks the main difference between lions and tigers, which are so genetically similar that, although they are capable of interbreeding, they rarely do. Their neuropeptide receptor genes make the lions gregarious and the tigers solitary.²⁰⁴

In another fascinating quirk of genetics, some mice can be made to inherit a trait to huddle together less often, not to fluff up their beds suitably, and to show no interest in trimming one another’s whiskers. By not barbering their followers, the alpha males confuse the customary social order where a dominant mouse always clips the facial hair of the group’s subordinates. This marked the first time a gene had been found to affect behavior in a mammal, and in this case, to suggest that hermits and separatists may be destined to their non-conformity, according to a study by Dr. Anthony Wynshaw-Boris, a clinical geneticist at the National Human Genome Research Institute.²⁰⁶



Without even knowing it 700 years ago, many of the people in Switzerland and Germany passed on a precious life-saving gift to their offspring, an inheritance called “CCR5-delta 32.” When the Black Death swept central Europe in the 14th Century, strong and lucky survivors gave a chance genetic advantage to their descendants that has made them better able to resist infections from the deadly AIDS/HIV virus.

Research by Stephen J. O’Brien, a molecular biologist at the National Cancer Institute suggested in 1998 why the modern viral scourge has been so much more deadly in Africa and Asia where the bubonic plague, a bacterial disease, never became an epidemic. Between 1347 to 1350, an estimated one third of Europe’s population died from a plague that had been brought by fleas on the rats aboard the ships that landed in Mediterranean ports.

Today, up to 20 percent of people of Germanic ancestry have the CCR5 receptor sites whereas only 4½ percent of Greeks do. Two percent of Central Asians have the resistance, but no Africans, East Asians or Native American Indians share the advantage.²⁹



For eight generations, an American family kept alive the story that Thomas Jefferson, the third president of the United States, had been their secret grandfather. Jefferson’s known descendants, and many others in the nation, felt uncomfortable with the story because it would have meant that Jefferson fathered a child with Sally Hemings, one of his African-American slaves.

The controversy developed many layers and involved definitions of sex outside of marriage, sex between the races (once against the law), sex between master and slave, the integrity of Jefferson’s public stance on slavery, the possibility of rape, the evasion of paternal responsibility, the rights of illegitimate offspring to be recognized, the rights of a private historical society to deny membership or cemetery rights, the need of a nation to face the truth of its history and the reluctance of historians to revise it, and a chance perhaps to heal some of the racial injustice in America.

As recently as 1995, genetic scientists thought that the foolproof trace for bloodlines came from a marker gene that only mothers could give to their daughters. Unfortunately, many family trees show bleak documentation on the matrilineal side since western culture has long been favoring records kept in the father’s name. A new test made fully reliable by 1998 just for fathers and sons compared the male Y

chromosome on the Jefferson and Hemings lines and established a match accurate to a degree of over 99 percent.¹⁷⁶ For the first time, members of the black side of the family received invitations to attend the Jefferson Reunion held at Monticello on the weekend of 15-16 May 1999.

The controversy over our “founding fathers” did not stop there, but instead encouraged the descendants of West Ford, another slave, to claim that George Washington was their ancestor. Historians resisted the theory, pointing out how Washington was in all probability sterile since his wife Martha had bore four children by a previous husband but never conceived with George. Students of the first president’s character also argue that he worried so much about the young nation’s reputation that he would have never risked anything so flagrant as an extramarital affair. Nonetheless, finding a living descendant of the Washington family tree ready to compare DNA with the Ford family tree proved difficult.²⁰⁵

The Baughman and Bachmann families may have a chance to pin down our own inarguable, genetic blueprint. One of Richterswil’s town doctors, Ueli Bachmann, intuitive, gracious and clear in his convictions, took a blood sample from J. Ross Baughman in November 1998 for comparison sometime in the future with his own, employing the same test used by the Jeffersons when it becomes more readily available.



The Amish, who make up just one branch of the Mennonite community, all share an exceedingly tight genetic pool; and the Bachmans who joined them 300 years ago are still part of it. The usually reticent elders in Lancaster County, Pennsylvania, condoned a cutting-edge medical conference on genetics in June 1999.

By keeping themselves strictly apart from the world for the last 12 generations, the Amish had unwittingly fostered a point mutation in their DNA, along with a rare, devastating inherited disease called Crigler-Najjar Syndrome. For many Amish, their liver enzymes could no longer flush out toxic levels of bilirubin made by their own red blood cells. Severe jaundice threatened their nervous systems, and Amish children lived in constant danger of brain damage.

Gene therapy promised the Amish their only alternative to 12 hours a day under special light therapy, or the drastic step of a liver transplant. With a revolutionary approach called chimeraplasty, a manufactured blend of DNA and RNA stimulates the patient’s own cells to repair only the defect in the gene. The therapy so far shows great promise, but such findings are still only in the experimental phase.⁷⁶



U.S. President William Jefferson Clinton had a grandmother who was a quarter Cherokee, giving him the minimum one-sixteenth blood heritage that many tribes require for membership. Our 42nd chief executive became the first Native American elected to that office without the United States even knowing it. The idea of fractional blood was actually a standard forced upon the tribes by federal officials in the 19th Century.

“Real identity,” according to activist Richard Williams, director of the American Indian College Fund, “comes from keeping traditions alive and being responsible for our people. The needs are so great that members cannot be ‘part Indian.’ That would be like my telling my children that I’m a part-time father. If Mr. Clinton would like to consider himself fully an Indian, we will open our arms and look forward to what our new relative can do for Indian America.” For his part, President Clinton said that the U.S. must “fess up” to its history of abusing Indians and do something about it.²¹⁸



Although originally conceived of by an Oxford zoologist in 1976, the social theory of memetics exploded on the academic scene during 1999 with a book by Dr. Susan Blackmore entitled *The Meme Machine*. Memetics is the study of how culture gets passed on through imitation, and this blueprint holds fascinating insights for family history. It certainly offers a clear model to explain what makes people fit in with one another. Its basic components are called memes, just as genes are the building blocks of genetic replication.

In its microscopic background world, the gene guarantees only one part of destiny, that part expressed through physical traits. The meme fulfills its destiny in the social setting, through many kinds of rewards or discouragement. Where the genetic basis of personality leaves off (and this boundary may be stretching farther and farther in light of the solitary worms studied in San Francisco), memetics will pick up. Some memes travel best “horizontally,” crossing whole nations like the lyrics of a catchy song, while others blossom across the “longitude” of many generations within a single family or just one town.^{25:4}

In Dr. Blackmore’s study, the meme has proven itself to be just as durable as the gene. She diagrams how and why some memes — operating for instance as popular sayings, legends or sermons — will always trump others. Memes persist in much more subtle ways than simple classroom instruction, and include every subtlety of posture, mannerism and all of the personal or elusive things that most people never talk about.



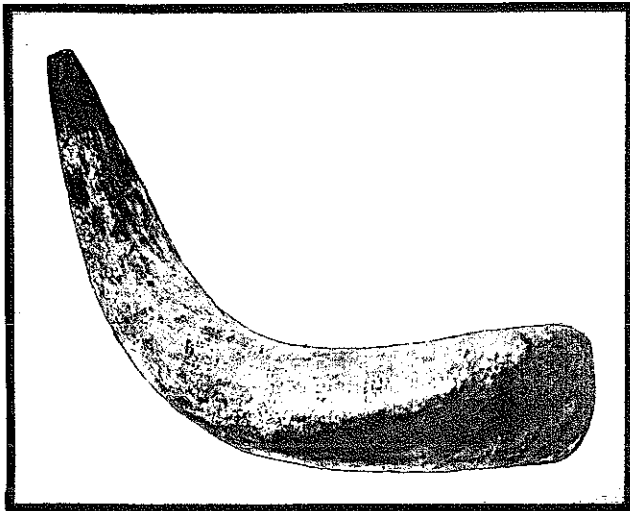
On 31 July 1999, a one-ounce capsule containing the cremated remains of American astronomer Eugene Shoemaker crashed into the moon and burrowed several feet beneath the surface. He became the first human to be buried somewhere else than earth, and by this plan, the first Man *in* the Moon.

The 69-year-old geologist had, along with his wife Carolyn, discovered 20 comets and 800 asteroids during a life-long love affair with the heavens. Besides teaching America's astronauts all about lunar craters before anyone had even made the trip, Shoemaker made scientific headlines by identifying a large comet, Shoemaker-Levy 9, just before it made a cataclysmic crater on Jupiter in 1994.

When NASA decided to search for ice crystals on the moon by slamming a craft into its south pole, Professor Carolyn Porco of the University of Arizona conceived of the plan to pack Shoemaker's ashes along for the ride aboard the *Lunar Prospector*. The lipstick-sized, foil-lined tube containing Shoemaker was built by Celetis, Inc. of Houston, Texas, the same company that has so far launched the ashes of 55 people into orbit, including author Timothy Leary and *Star Trek* creator Gene Roddenberry.⁴⁰



Certain kinds of stories can sleep for centuries, though still be reawakened. One might lie dormant, but in plain sight, on a simple coat of arms, or another might hide in an anonymous piece of folk art, a ghost story, a nickname or a tiny, two-letter word. Can the thoughtful and serious volumes of a family history afford to dismiss this stuff of legend? When the black-and-white trail of



THE HEIRLOOM BACHMANN HORN

birth certificates and land deeds runs out, as it eventually must, some of the softer pastels of culture and myth are just as full of eye-opening information. For this, a fourth time, the urge to fill a book with recent discoveries has proven irresistible. Each piece gathered here touches or builds upon the Swiss American story — big and little, new and ancient, mist and rock.

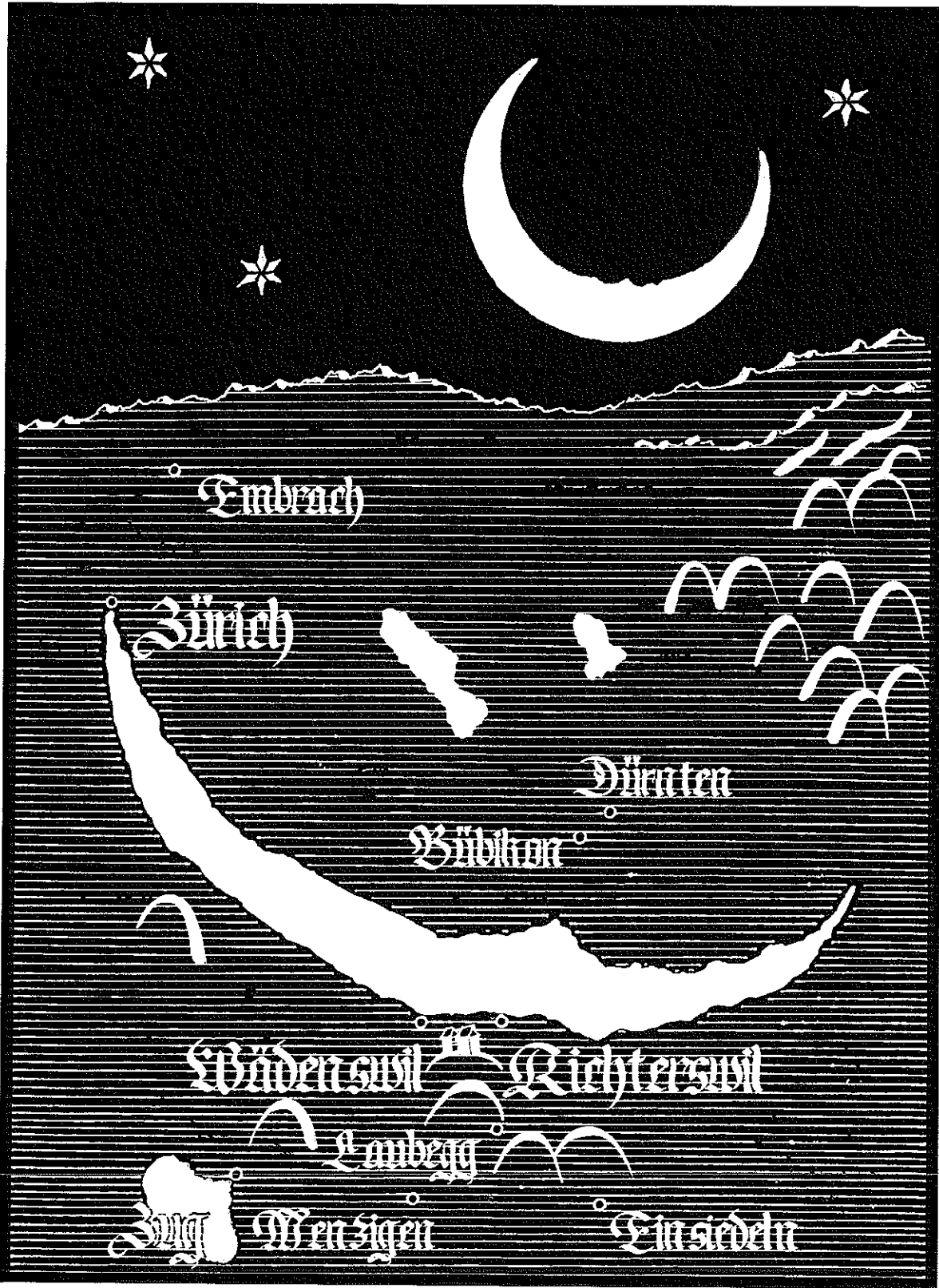
During a single visit to Lake Zürich, Switzerland in October and November of 1998, family history information of far greater detail surfaced than could ever have been had through years of long-distance correspondence. Only in a personal visit was it possible to meet Gustav Jakob Bachmann, 75, living at the foot of the hill where the old castle sits, immediately across from Richterswil's town church. He still keeps the family farmhouse that has remained occupied for hundreds of years, but which now sits stranded in the midst of a growing town. His father and his father before him grew apples and pressed them into cider. The necessary equipment, along with several mammoth wooden casks, yet fill their barn.

Blue and white tiles decorate the traditional Swiss oven in his living room, hand-painted with the Bachmann coat of arms. Upon learning that a Baughman family museum was in the works over in America, his sweet wife Elizabeth summoned all her English and insisted on donating a small trunk full of antique treasures, including a magic lantern and an ancient 20" ox horn hollowed out into a signalling trumpet. At the same time, other Bachmann cousins rustled through their attics and gave homespun linen shirts, flasks, dozens of 18th Century skeleton keys on a ring, handwrought iron tools, hinges, locks and latches. They also pulled out stories and legends about the family.

This book would not have been possible without the generosity of the following folks in Switzerland: Christina Trummer, Dr. Ueli & Françoise Bachmann, Hansjakob & Verena Bachmann, Gottfried & Vroni Bachmann Bürgi, Liselotte & Gottfried Bachmann, Gustav & Elisabeth Bachmann, Ida Pfrunder Bachmann, Dr. Albert Hauser, Professor Peter Ziegler, Dr. Hans Ulrich Pfister, Emil Hiestand, Irene & Alois Niderust, Pastor Rudolf Weber, Hanspeter Jecker, Professor Georges Descoedres, Father Wolfgang Renz, François Rappard and Paul Gantenbein.

Cousins and friends in America who continue to be very supportive of this research include James & Marilyn Baughman, Glenn & Carol Baughman, Leah "Chickie" Baughman Gilmore, Linda Dellinger Varney, Professor Charles L. Perdue, Dr. William Gardner, Robert E. Neff, Blair & Maxine Zirkle, John & Nancy Stewart, and last but not least, Klaus Wust, publisher and dear friend.





THE HORNS OF A CRESCENT MOON SHINE DOWN UPON AN ALPINE LAKE



OR THE FIRST PEOPLE WHO PADDLED along the length of it, the shape of Lake Zürich could be easily appreciated.

While navigating the curve of either shore in dugout boats, they must have been reminded sooner or later of the crescent moon. Their dominant faith for century after century can be seen in the icons of that same shape plentifully recovered by the old lake.

Long before a she-wolf suckled the founders of Rome, even before the pharaohs built great pyramids and honored the sun, before there were any cities at all, our ancestors noticed the coming and going of the moon and uttered prayers to it.

Under the watch of the moon, oceans ebbed and flowed, and the wolves sang. Women and men felt the waves of their own desire and conceived. Hunters and gatherers increased their harvest after they first paid attention to the night sky. ^{33:58}

Though the sun defined and held power over every day, the first awareness of a week, a fortnight, a month, of 13 months in a lunar year — in short the first practical sense of extended passing time and of calendars — all came from the moon. Even a short passage in bygone times was counted by the passing of nights, and any year was named by its winter, which holds the same relation to summer as night to day. ^{77:11:708}

Cave dwellers as far back as 40,000 B.C. marked long and short lines on bone to keep track of the lunar cycle. On cave walls, Magdalenians placed assorted dots, and checks that matched lunar timing, and curved lines to imitate the crescent moon. ^{104:26}

Images of the crescent moon and those things that reminded people of it filled the oldest towns ever built. Humanity's first inklings about faith and the things upon which they could count came from the curved horns of the wild bull, all things tied to fertility and the passing of seasons.

Symbolic renderings of the moon, especially when in the phase of an over-arching crescent, commonly took the shape of a bull in profile, back curved, straddling the two banks of a brook. When the tips of the crescent moon pointed up, the resemblance to horns of a great bull was self-evident. ^{104:32}

The bull fertilized not only milk-giving cows, but pulled humanity's plow as well, breaking and seeding the earth. The horned crescent moon, lord of the rhythm of the womb and of water, was equated with the bull. According to the ethnographer Joseph Campbell, "In one metaphor, the earth and the heavens made poetry." ^{32:41}

The brothers Jacob and Wilhelm Grimm, best known

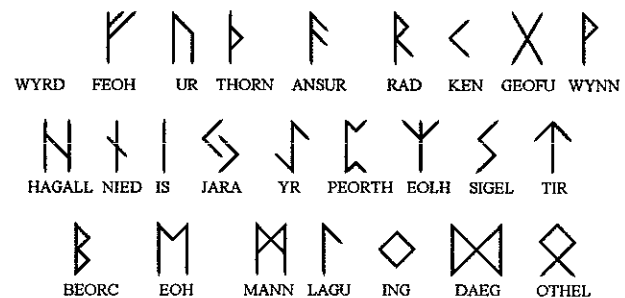
for their comprehensive collection of folk tales, theorized that the earliest Germanic religious beliefs could be traced unbroken to a unified Indo-European mythology. ^{33:11}

The ancient Germanic writing known as the Elder Futhark Runes began with a blank space named Wyrð, symbolizing time, one third of which was Urd, namely "all time that is past." Following their first written symbol Feoh, the second character was Ur, and was given the meaning of a wild horned ox. Symbolically, it referred to all male energy and especially for the rite of passage into adulthood, marked for boys in their society with the first hunt for a bull. Every culture has recorded its wonder about the moon; but a persistent regard for a pre-eminent and male moon makes a kind of marker that allows this spirit to be traced. ^{219:41-44}

Roman writers knew of the Teutonic word Ur and noted it as Urus, perhaps to Latinize it or to match a root of the same word in the Gothic tongue. ^{109:14} Macrobius theorized that the word was also known to the earliest Celts. The word lived on as Ur in the Anglo Saxon and Old High German languages, where it became a prefix and the way to express dozens of thoughts meaning "the origin," "out of," ^{109:374} "that which commences," and "the oldest of all." Teutonic theology described Ural as the universe from the beginning of time ^{1:700}

Ur is thought to be the common word root for the biblical city, the Ural Mountains and the Taurus star formation. The Sumerian name for heaven was Uranos. ^{32:108} The universal language that all human babies speak, the one where they briefly try out every quirk of pronunciation from around the world, has been exhaustively catalogued and named the Ur-Song. The man's name Urian is reserved by German-speaking people for anyone not known or those who should not be mentioned, most often the Devil. ^{1:700}

The archaeological record suggests that waves of Aryan Celts such as the Cortaillod, Horgen and Battle-Axe cultures reached Lake Zürich from the pre-historic east. Recent scholarship in linguistics, genetics, on the



THE ANCIENT RUNES

evolution of textiles, ceramics, metals and even the chariot wheel all reinforce the theory. The land between the Ural and Caucasus mountains, the very heart and dividing line of the Eurasian continent, cradled many of Switzerland's ancestors. ^{15:35&126}

There was a Temple of the Moon that served ancient worshipers in the Eastern Caucasus Mountains. A few students of the faith remained locked within the base of the temple as sacred slaves. When one of them showed signs of any mental derangement, he would be singled out, kept in luxury for a year and then sacrificed by the high priests. ^{30:118}

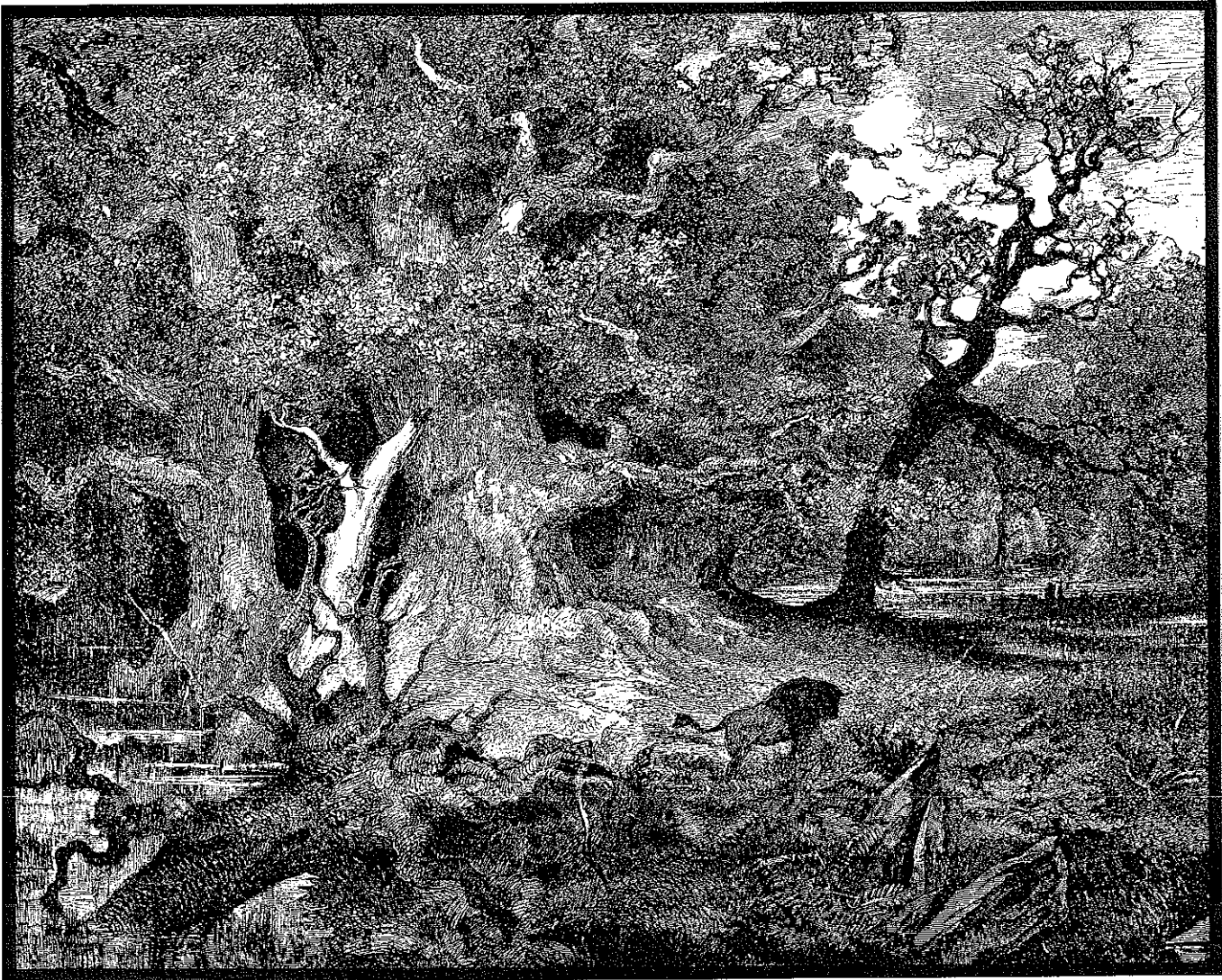
One of the earliest distinct pictures of Caucasian culture appeared south of the Urals in a land called the Fertile Crescent, at the head of the Euphrates River. More specifically, appearing south of the Taurus Mountains in Turkey and on the northern border of present-day Syria, the Halaf Culture marked many of its

buildings and pottery with the motif of great curved horns. The so-called "bucranium" was often rendered naturalistically but also in highly stylized, very graceful graphic designs.

Around 4500 B.C., Halaf artisans frequently drew the Maltese cross next to these crescent horns, and the neighboring Samarrans added spinning solar wheels and swastikas, all these for the first time in documented human thought. ^{33:142-145}

Whereas the Egyptians revered Ra, the sun-god, older cultures near the Euphrates and Tigris Rivers held the moon in higher esteem. Amidst the Taurus Mountains, these children of the moon wove the oldest cloth yet found ²⁷⁷ and also seemed to have invented the art of cattle breeding. They did not view the moon as a being, but always as a place, one acted upon by unseen powers from the heavens.

When war and strife over the ages drove these



A WILD BULL ROAMS THROUGH THE PRIMEVAL FORESTS OF CENTRAL EUROPE

people to new mountain homes, identical motifs began to appear in the central European highlands, and as well amongst the mound-building aboriginal peoples of the North American continent.^{33:143-147} A number of today's ethnographers and historians believe that this proves a wide-spread Age of Diffusion in world culture.

Of striking interest in the Stone Age are tall, blue-eyed blondes who headed not for Europe but in the opposite direction, blazing the Silk Road and settling at least by 2000 B.C. beside the Tarim Basin in western China.^{15:17} These fierce "hairy barbarians" later forced neighboring Chinese warlords to build the Great Wall as a last defense against them.^{15:120}

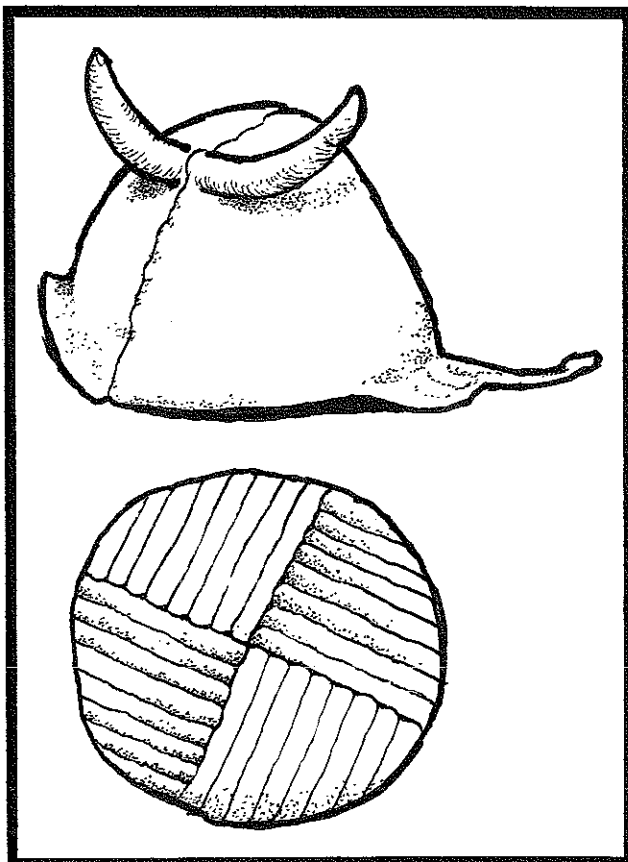
Although it is now a desert, thousands of years ago the Tarim Basin held a huge fresh-water lake. The remains of these Caucasian settlements include circular patterns of wooden poles, solidly driven into the earth beside their burial grounds.^{15:82&102} Also in a perfect match to the old Germanic tribes, hollowed out tree trunks served as the Tarim basin coffins.^{15:96} Preserved as almost perfect mummies in their saline desert graves, these Caucasians wore idiosyncratic twill cloth identical to scraps found 3,750 miles away in the prehistoric Hallstatt salt mines in the Alps.^{15:136}

Buried beneath layer after layer of ox hides, one of

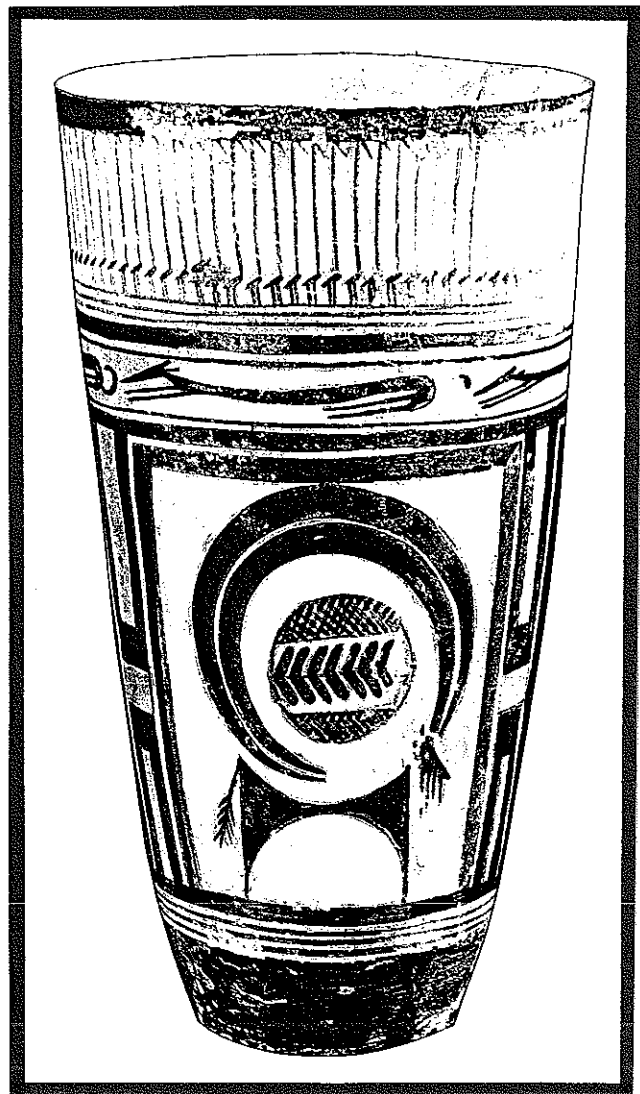
the Tarim Basin settlers who measured 6' 6" tall (192 cm.) took ten hats with him to his grave. Two curved felt horns topped one, another resembled the tall, peaked cone worn by the Ice Man of the Alps,^{177:134} and a third was chain-looped out of yarn into the pin-wheel ribs of a swastika.^{15:32-34} Also buried with him were two bull horns that had been converted into drinking cups. These remarkable mummies and all of their artifacts have been archived at the regional capital of Urumchi in western China.

The Tarim Basin Caucasians spoke a proto-Indo-European language called Tokharian, and one intriguing word root for them places *mañ* as preceding the Old High German *monde* or as we know it *moon*.^{15:116&134}

Some Caucasians continued on to the east. Out of 5,000-year-old graves in Aomori came a similar surprise: the original inhabitants of Japan bore no resemblance to



TWO HATS FROM THE GRAVE
OF A CAUCASIAN AT URUMCHI



A FIRED CLAY VASE
FROM THE FERTILE CRESCENT, CA. 4000 BC

Asians. The families of the Jomon Culture built their houses high up on wooden pilings and buried their dead beneath huge earthen mounds. Their skeletons suggest a stronger genealogical tie to Caucasians or the Ainu than any other native strain around the Pacific. Waves of immigrants arrived there in 300 B.C. from China and Korea, but genetic studies of modern Japanese show that 20 to 40 percent of their differences from the mainlanders can be traced to the Jomon. ¹¹³



The Fertile Crescent

AT ÇATAL HÜYÜK, A 32-ACRE STONE-AGE settlement on the western edge of the Taurus Mountains in present-day Turkey, one building featured an altar with three life-sized bull heads protruding from the wall, adjacent to another crescent-horned, full-body silhouette. The bull heads appeared on the outside to be simply sculpted out of clay, but inside each one an actual ox skull formed the basis of its shape. Smaller shrines served every four or five rooms, ^{116:87 & 130:86} and at the altar in one, seven large pairs of horns formed a sharp embrace along either side of a narrow stone bench. ^{130:99} In Çatal Hüyük (pronounced sha-`tal `hay-uk), the earliest evidence exists for a tradition of burials beneath the foundation of each ordinary family dwelling. ^{130:86}

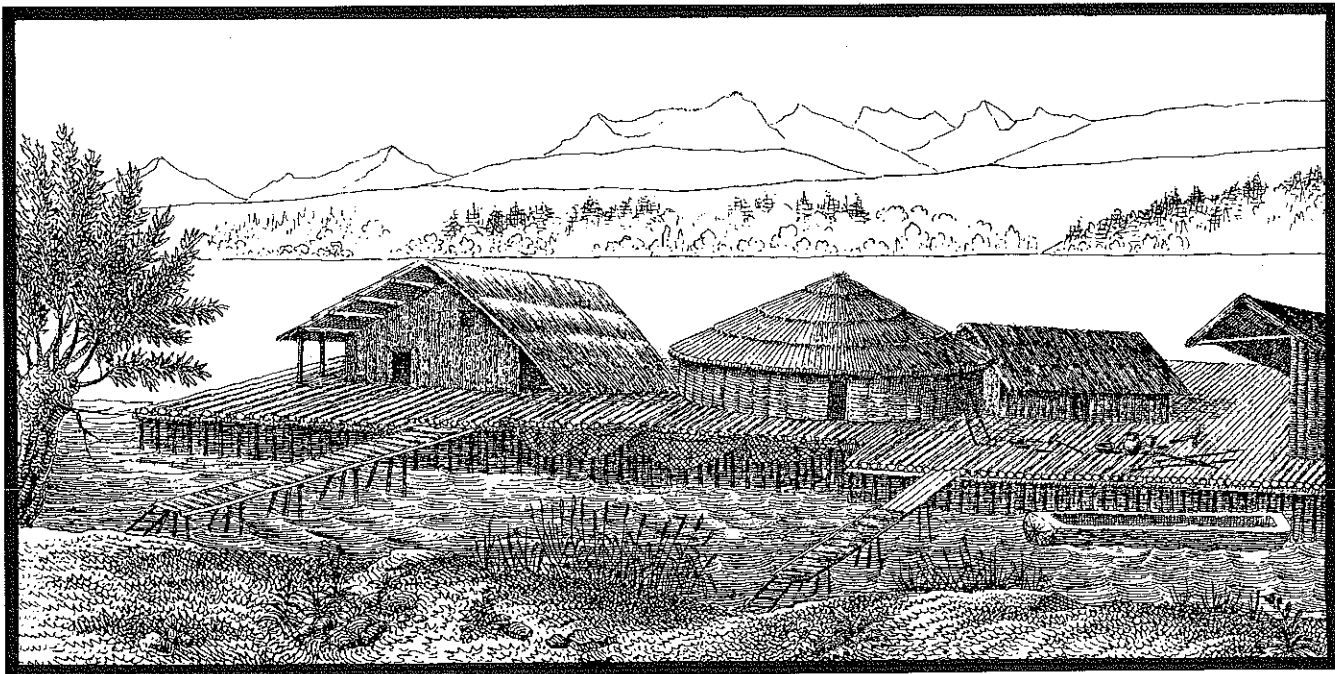
Among communities serrated through the Taurus

Mountains in 6000 B.C. may be found the first evidence of simple crop irrigation, even though adequate annual rainfall did not require it year round. Their towns, averaging between four to ten acres of concentrated buildings, also featured a central storage for surplus goods, such as grain and finished trade items, and not long after, they made the first buildings in all Mesopotamia that can be unmistakably seen as temples of worship. ^{172:113-114}

The Halaf culture came into sharpest focus by 5500 B.C. and persisted for the next 800 years across a wide section of northern Syria, southeastern Turkey and northwestern Iraq. The later Kurdish and Chechnyan peoples overlap smaller but similar ranges. ^{116:101}

The name was first applied by the German archaeologist Baron Max von Oppenheim. His diggings centered on the mysterious mound or *tell* called Tell Halaf near the source of the Habur River, a tributary of the Euphrates. At a spot near the modern town of Guzana, he uncovered vividly painted ceramic ware unlike anything ever seen. ^{28:60} See map on page 201

The expertise of Halaf artisans suggested that their economy could afford full-time specialists. ^{116:102} They favored the crescent horn motif or bull head on nearly all of their work, as well as neat, minute and repetitive lines resembling textile work. The contrast between artifacts from the Halaf culture and the neighboring Hassuna and Samarra peoples remains stark. Compared to any other ceramics of that time, the work of Halaf potters ranked for centuries as esthetically exceptional. ^{130:119-120}



A LAKESIDE SETTLEMENT IN SWITZERLAND
PERSISTING THROUGH THE STONE AND BRONZE AGES

Crescent horn ceramics evoked the story of the earth-goddess fertilized by the moon-bull who, it was believed, then died and was resurrected. Famous variants from this myth include the Late Classical legends of Europa and the Bull of Zeus, Io turned into a cow, and the killing of the Minotaur.^{32:37}

Halaf sites also yielded a plentiful range of smaller artifacts, including clay figures of Inanna, the Mother Goddess, a flower vase in the shape of a porcupine, carved pendants in the shape of Thor's hammer and obsidian beads and vessels.^{130:124}

Metallurgists have noted that the beginnings of copper ore smelting coincided with the invention of fired ceramics. Hardened puddles of copper began turning up beneath the hearth, leading curious artisans to admire it, reshape it and try to copy the accident. Repeated oven firings achieved temperatures that had turned certain rocks inside the kiln into hot, liquid mineral.^{150:14}

Halaf metalworkers harvested copper from the center of their homeland and perfected their craftsmanship with gold brought from afar. They also smelted copper and lead.^{28:60} The Halaf straddled the best veins of obsidian minerals by Lake Vann, a glassy volcanic stone prized for its beauty and ability to be shaped as long-lasting cutting blades, certainly another source for commercial enrichment.^{116:107} Sophisticated stone relief carvings can be seen amongst Halaf's architectural traditions.^{172:190}

At the dawn of the Bronze Age, the Halaf built distinctive rough pottery by coiling up strips of clay and then decorating them with impressed designs just before the firing step. All these characteristics keep perfectly with the Cortaillod peoples who arrived at and remained by the Swiss lakes in that time.^{33:439}

By 5000 B.C., the widespread use of a true potter's wheel lead to a range of mass-produced ceramic vessels, often decorated in lively but consistent ways with red, black and white paint, used as individual ration bowls and trading urns. On the basis of these and other clues, many archaeologists and historians suspect that a league of these smaller towns had begun.^{172:116}

In the center of each of their villages, the Halaf built tholoi — round meetinghouses with long anterooms attached — resembling from overhead the shape of a keyhole.^{130:122} One tholos at Arpachiya measured 33 feet across, with walls up to 7 feet thick, and an anteroom 62 feet long.^{116:101} Devotional objects have been found plentifully inside them, along with interred human remains and considerable evidence of seed and grain storage. The Halaf grew flax, and as their staple foods, *einkorn* and millet. They hunted game and herded cattle, pigs, sheep and goats.^{172:112}

By coincidence, von Oppenheim's work seemed to have fallen in the geographic center of the Halaf domain. The wide dispersal of this art — from Biblos by the Mediterranean clear north to the Black Sea — proved

that they enjoyed cultural and commercial dominance of this crossroad through Eurasia.

Working independently, the 19th Century researchers Edward Hincks, Austen Henry Layard and George Smith pieced together clues from a crumbling Mesopotamian library. A kind of glossary in clay listed the Semitic author's Akkadian terms alongside another much more complete row, also written in cuneiform, but for which the original librarian had no adequate translation. From this evidence, some historians believe that the Akkadians, Babylonians and all those Mesopotamians after them had not invented cuneiform but only adopted it, an early cousin to the written Runes of the Germanic Celts, and applied it as best they could to their own tongues.^{28:24}

The Halaf peoples certainly contributed heritages in religious life, material culture and civic organization to the later rise of cities to the south, although it is uncertain that they were, genealogically speaking, the direct ancestors of the empires at Ur. The southern Mesopotamia delta of the Tigris and Euphrates remained totally uninhabited during this era.^{116:101}



The Rise of Ur

AROUND 4350 B.C., JUST AS THE HALAF CULTURE seemed to fade, farmers began for the first time to struggle with the harsh and inhospitable climate southward in the Mesopotamian delta. Even though this place did not have enough rainfall to support crops, and



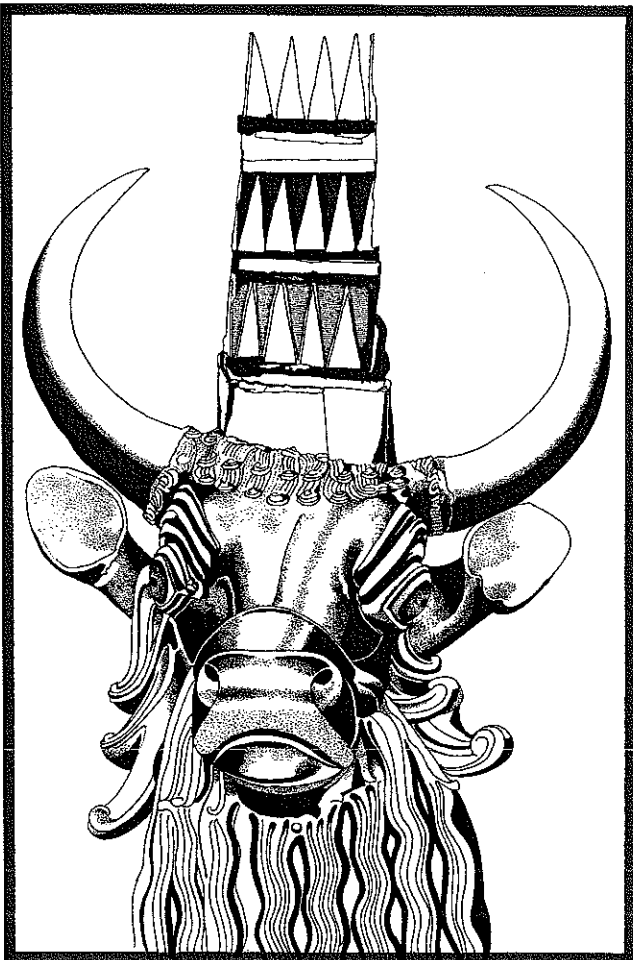
CUNEIFORM WRITING

its range of summer heat and winter cold would discourage a comfortable life, the ingenious settlers carved out canals for their irrigation and transportation. ^{116:107}

The twin cities of Ur and Uruk rank as the first of a dozen urban centers in the fertile crescent. The early leaders of Ur dreamed of imperialist expansion, according to their own inscriptions. ^{172:120} They spawned satellite cities up and down the Euphrates River Valley, including Urshu ²⁷⁶ and Urfa. ²⁶⁷

Within 100 acres surrounded by thick city walls, 30,000 people filled a warren of houses, shops and bazaars. Two wide canals made a moat outside the walls and another bisected the heart of the city. They had a postal system, building inspectors, tax collectors, judges and enough scribes to put nearly everything down in writing. ^{221:22-24}

Ur blossomed into the first urban, literate civilization in the history of the world. ^{28:34} By 3200 BC, the Sumerians at Ur had ironed out both decimal counting and the division of circles into 360 degrees. Their calendar had 72 five-day weeks, for a total of 360 days each year plus an annual five-day feast. ^{33:115-118}



A GOLDEN BULL'S HEAD FROM UR
DECORATES A HARP, CA. 2500 BC

By 3000 B.C., Ur already had a formally stratified society, with power shared among artists and craftspeople capable of great esthetic sophistication, merchants engaged in foreign trade and a well-organized army. ^{28:92} The making of bronze statues at Ur required copper, which was available locally, but also tin, which was not. The only two sources for these in 2500 B.C. — which are historically fascinating in either case — turned out to be the southern Caucasus Mountains or Alpine Europe.

Some graves at Ur contained pins with flat, shovel-shaped heads used to fasten clothing. Archaeologists and historians suspect that these trade items, along with bronze ingots, made a constant stream of commerce between the Caucasus and the Euphrates River Valley. Caucasians to the north had probably stumbled upon bronze in a semi-natural state, since their homeland is one of the few places on earth where malachite and cassiterite occur in an intermingled state. ^{110:37}

The spiritual preoccupation at Ur was with the moon, and a written word for it appeared for the first time in 2600 B.C. The moon was called "Master of the Month," and on one artifact was engraved the wish, "May the gods accord me a life renewed each month, like that of the Moon." ^{266:31-34} Mesopotamian scrolls recorded the fascination with a lunar eclipse for the first time in 2283 B.C. ^{266:17}

The Golden Age of Ur arrived with its Third Dynasty, from 2114 -2000 B.C. King Ur-Nammu ordered an 80-foot high temple built in the heart of the city. The shape of his ziggurat resembled a pyramid, stacked in three tiers: the first terrace all black and measuring 190 by 145 feet, the next one red and the top shrine made out of blue enameled bricks. ^{116:165}

Once completed, Ur-Nammu dedicated the temple to the moon-god called Nanna or by the old name Enzu. This name was so forbidden to speak that in the Sumerian tradition, the syllables were reversed and better spoken as Sin. ^{45:172} His carved likeness could be recognized by an ever-present emblem, the crescent lunar disc, or by his escort and mascot, a mythical dragon. ^{45:257} To avoid saying the moon's name out loud, Mesopotamians substituted with their system of numerology, which assigned him the number 30, to match the number of nights in a lunar month. ^{45:248}

In rank of importance, the moon surpassed even the sun in their religion, since it reigned over all knowledge, wisdom and order. The sun, named Utu or Shamash, and Venus, named Ishtar, were thought to be his two children. ^{32:114} Nanna-Sin was imagined to be a man in the prime of life, wearing a long beard of lapis lazuli. At the global latitude of Ur, the crescent moon often rises parallel to the horizon, its horns pointing upward, and this was thought to be Sin's boat in which he sailed across the heavens. ^{45:249} This tale gave rise to another popular lunar nickname: The Barge. ^{266:31}

A considerable list of icons became enshrined in their culture. Tammuz, the moon-bull, with his lapis-lazuli beard, decorated many harps in the royal tombs at Ur. Ur-Nammu's crown resembled a turban made out of stacked oxen horns.^{221:24} The royal women wore earrings fashioned out of gold into the shape of twin pairs of crescent moons. These sets were so large that a single array rested upon and encircled each ear entirely.^{278:107}

Not only did Ur give humanity its first written laws, but these also managed to raise justice above "eye-for-an-eye" revenge, fostering instead penalties of proportion. Mesopotamian justice even found its way into the marriage ceremony. If a groom broke off his engagement at the last minute, he would forfeit the entire dowry gift to his intended's father. The laws were not perfectly symmetrical however, for if the bride-to-be backed out, her family would have to repay twice the amount to compensate the man for his "loss of face."^{221:28}

In most other ways, Mesopotamian women could presume a degree of social equality with men rare for its time and place. They could own property in any amount, testify in court, hold high office and enjoy total authority over their households. No neighboring Semitic culture, in those days or ever since, has been as egalitarian.^{45:250}

The same miracle of irrigation that had allowed Ur to spring up out the desert ironically led to its demise. The city's increasing population thirsted for even more water, and with the over-use of irrigation, the soil began to grow saline and kill its own plant life. Through the passage of centuries, the course of the mighty river Euphrates slowly began to shift, eventually stranding the cities and monuments ten miles out in the midst of desert.^{28:35}

A Sumerian poet composed an epitaph for Ur shortly after its demise, addressed in part to the goddess Ningal, consort of the Moon:

"O righteous woman whose city has been destroyed, how can you now exist?... Your people have been led to the slaughter... Ur, the shrine, has been given over to the wind."^{28:146}

The people who defeated the Halaf/Sumer Caucasians established the Semitic city-state known as Akkad. Their leader, King Sargon I, fostered a mythic reputation for himself that may be the oldest transmitted hero legend ever. As the story was told and retold, Sargon's mother gave birth to him, yet remained a virgin. His father's identity was forever a mystery. As a baby, Sargon's reed cradle floated down a river but was rescued by a passing water carrier. Reaching manhood, Sargon became king and the favorite of the Sumerian/Akkadian goddess, Inanna, the Great Mother.^{117:9}

A volcanic eruption and prolonged drought lasting until 1900 B.C. sealed the fate of the Mesopotamian

Empire. By 400 B.C., strife from within and without finally destroyed the cradle of civilization.²⁷⁴

All traces of Ur remained lost until 1854 A.D. when the English historian J.E. Taylor transcribed a cylinder seal buried in the foundation of a mound south of Baghdad. After a great deal more digging, the birthplace of the patriarch Abraham, as described in the Book of Genesis, reappeared on the world's maps.^{28:27}

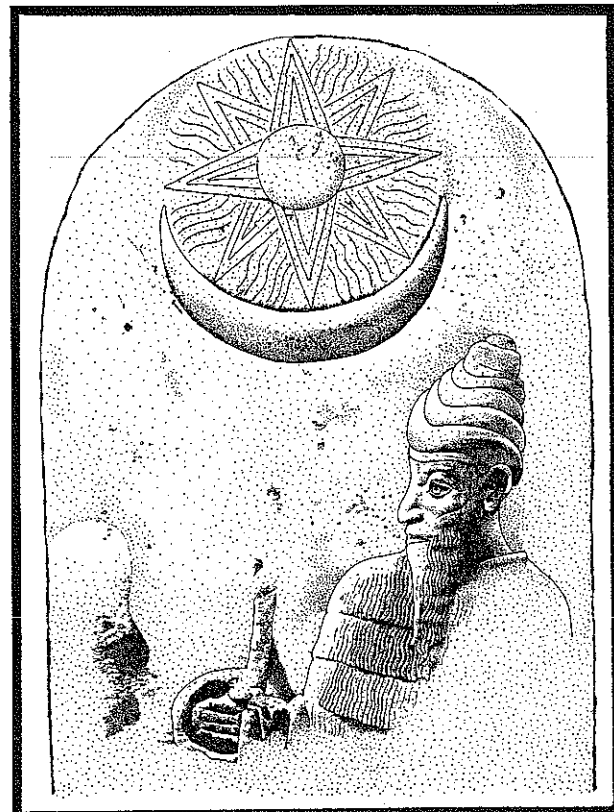


New Homes in the Alps

THE GERMANIC TRIBES THAT KEPT ARRIVING IN Europe by 3000 B.C. revered a whole family tree full of spirits and gods. Among these remained a few familiar names.

Baldur, as son of the great creator, god of the trees and the favorite of all of the other gods, chose a female called "Nanna of the moon" to be his love. "On Baldur's tongue were runes graven, so that he had great eloquence. Like fine gold was his hair, and his eyes were radiant and blue."^{124:xxvii}

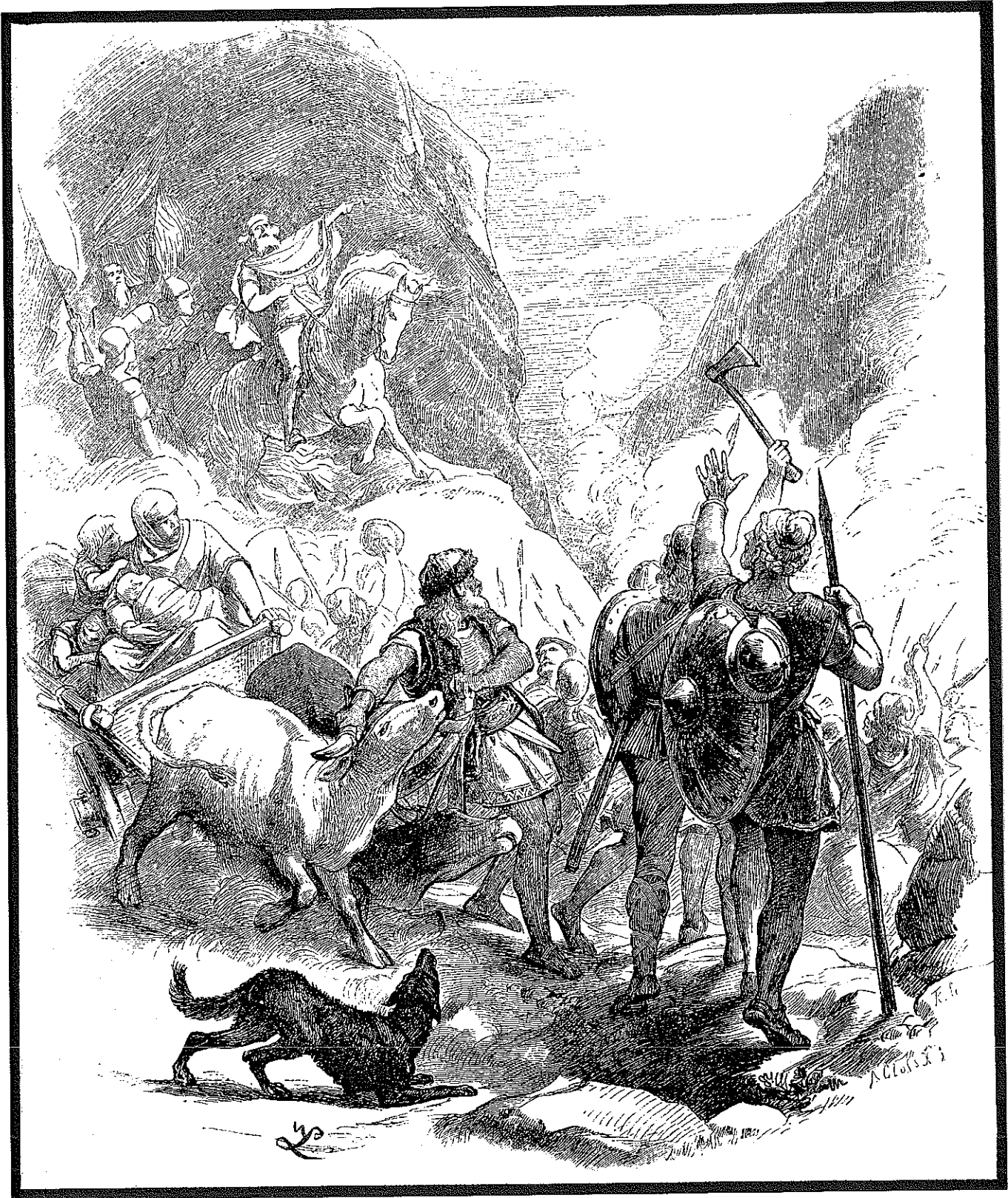
When Baldur sought to woo her, Nanna at first rebuffed him. War broke out between Baldur and his human rival for her affections.^{124:225-227} Another force



CROWNED BY HORNS & BENEATH A CRESCENT MOON
ON A BASALT STELE FOUND IN IRAN

who shone both as the goddess of fate and, as well, the queen of all life and death held the name Urd. Another

named Syn served as gatekeeper to the goddess of maternal love. ^{124:152}



THE MIGRATION OF PROTO-GERMANIC PEOPLES INTO THE SWISS HIGHLAND

When Baldur died, Nanna traveled to the dark underworld and tried to convince Urd to allow Baldur to return.

"Love is stronger than death," spoke Nanna, "nor can the grave destroy it... With thee, O Baldur, shall I ever remain."

Urd relented, but only if Nanna could confirm that every eye on earth wept for the departed Baldur.

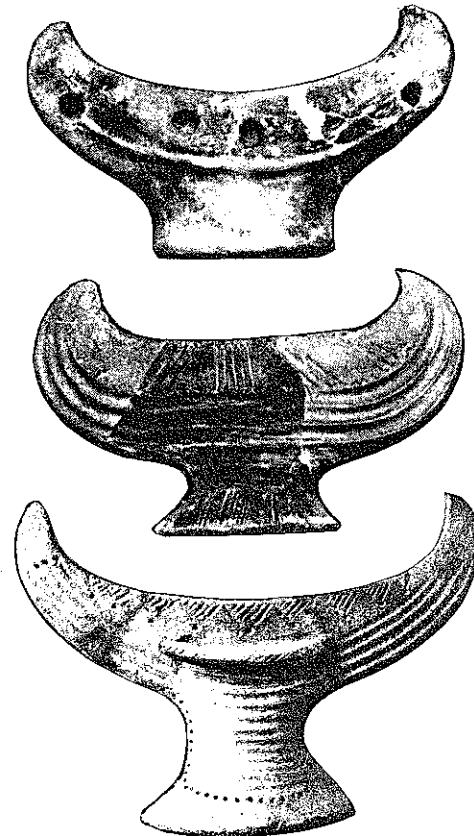
"The sound of weeping was heard like to falling streams. Men wept, as did also every animal, peaceful and wild. Stones had tears, and metals were made wet. On trees and plants on every grass blade were dewdrops of mourning for Baldur."

But in a deep, dark cavern, a heartless hermit called the Hag of Ironwood refused, and so Urd enforced the ultimate penalty. ^{124:154-157}

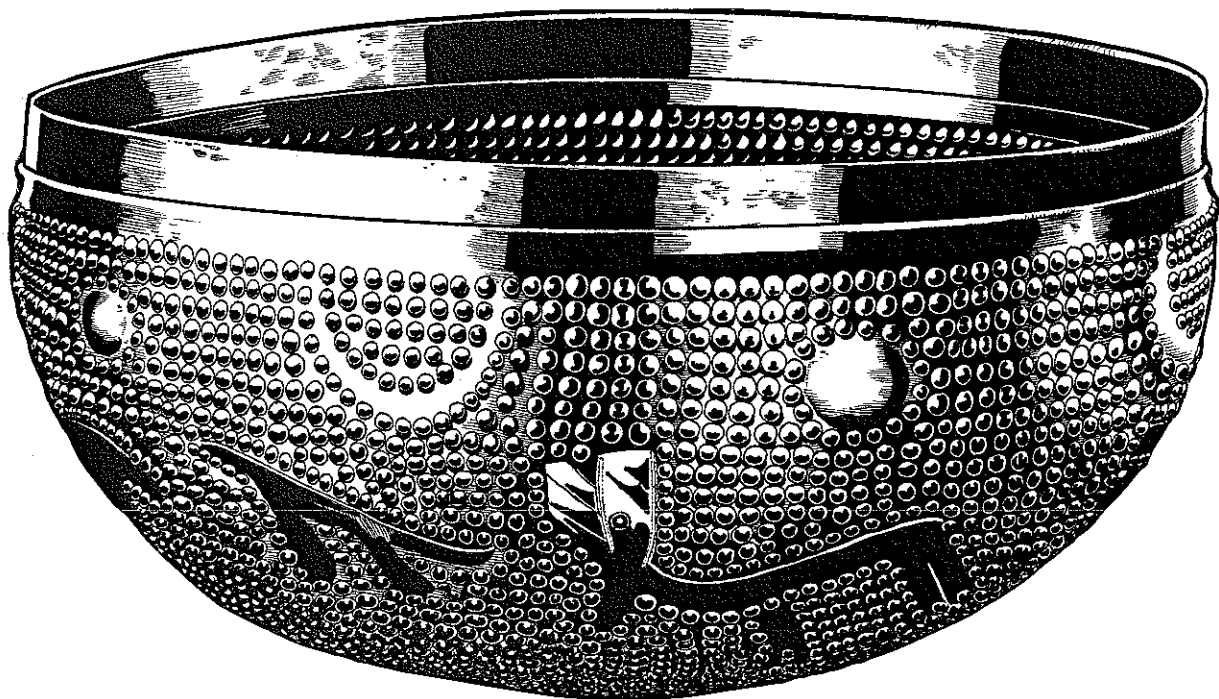


The Swiss Artifacts

THIRTEEN CRESCENT MOONS WERE HAMMERED INTO a golden bowl that ranks as among the most important finds of prehistoric European metal. While railroad tracks were being laid in the Alstetten district of Zürich in 1906, workers came upon a gray ceramic pot which protected the lunar bowl beneath. The inverted golden vessel, measuring 9¾" wide and weighing two



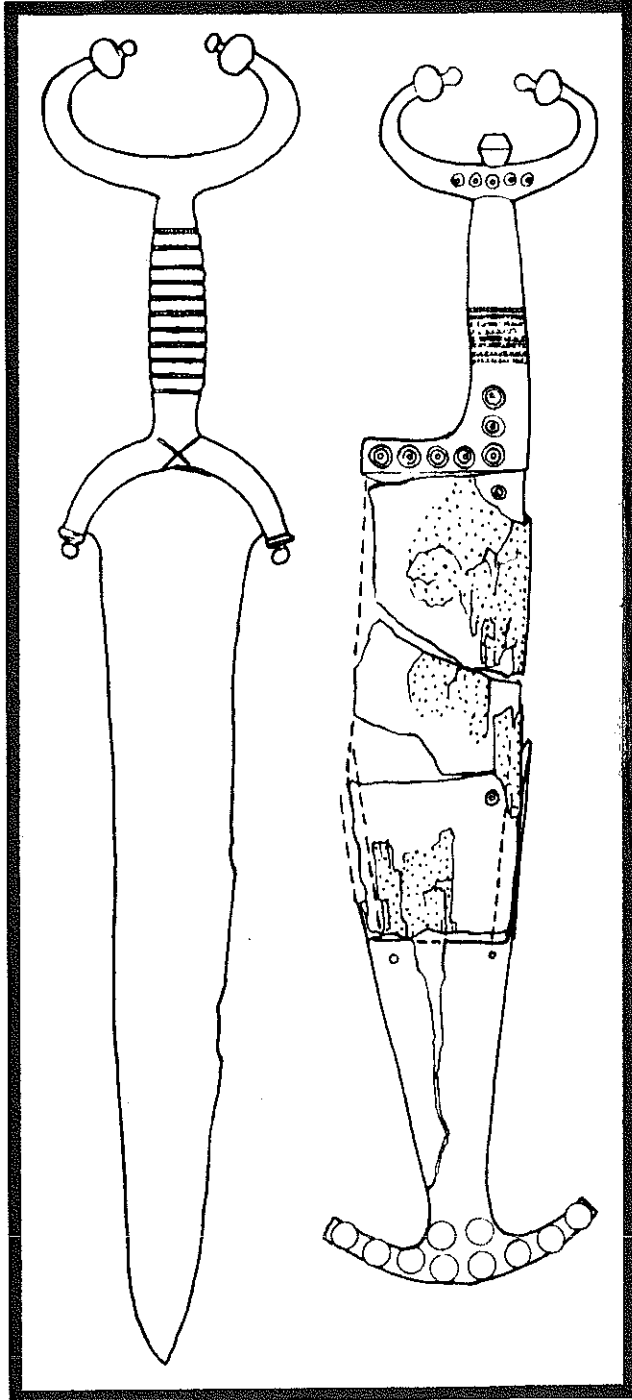
BRONZE, STONE AND CERAMIC MOONS FROM ALPENQUAI AND WOLLISHOFEN, 8¾" WIDE



THE CRESCENT MOONS OF PREHISTORIC LAKE ZÜRICH HAMMERED INTO A GOLDEN FUNERAL BOWL

pounds, reportedly covered a white dust believed to have been the cremated remains of a body.

Dating to the 6th Century B.C., during the dawn of the Iron Age, the bowl was covered with rows of pearl-like embossments, as well as seven highly stylized animals, perhaps oxen, stag, wolves and boars. The 13 moons represented, of course, the number of months in a



CRESCENT-HORNED DAGGERS FROM SWITZERLAND
DURING THE LATE HALLSTATT, CA. 500 BC

lunar year. The bowl itself illustrated the tastes and living standards of the Hallstatt nobility and shared a design sense with gold objects found in the graves of princes or chieftains in the northern Alpine region. ^{163:8} During this same late Hallstatt Period, the handles of numerous Swiss daggers featured the crescent moon made into a decorative pommel cap. Near Moon Lake in the Austrian highlands, a Hallstatt grave from the 6th Century B.C. yielded a small bronze bull statuette. ^{249:51}

Brought back from much earlier Bronze Age sites in Lake Zürich, underwater archaeology frequently recovered crescent moons made out of fired clay or sandstone that resembled bull horns. The Crescent Moon found at Ebersberg in Zürich appeared to be perforated for some kind of threaded attachments.

Horns, worn on battle helmets, as part of a headdress or sounded as trumpets, often signaled authority and religious leadership in many folk cultures. The examples found so far around Lake Zürich seem not intended for decorating the body, but were purely symbolic, perhaps ceremonial. A number were found in graves where there was no match between the head-size of the occupant and the proportion of the horns, which averaged about 8½" wide. None found so far have even been large enough to fit onto the head of a small child, and one at Ugarn included thin metal rods inside the crown's bowl that made wearing it impossible for anyone.

The theory that these moon horns served as part of a religious observance leaves some Swiss historians unconvinced. They point to the tradition at nearby Lake Hütten of how the large horns from a bull may so often be seen mounted to the gable side of old houses. Such habits match every proud hunter's stag horns and are common among cattle-herders all over the world. ^{86:301-303}



Rhythms of the Perfect and Eternal Moon

JUST AS THE SUN-DAY WAS NAMED IN HONOR OF Apollo, the name "Monandæg" or Monday was dedicated as the Moon's Day. Oaths were often taken to the sun, by extending an arm up to the sky with the thumb and the first two fingers spread out; but equally solemn promises were made on the darkest nights to the new moon, with knees bent and head bared. ^{77:II:704}

In his personal journals, Emperor Julius Cæsar once noted how his Roman legions were being devastated by an army of Germanic Helvetii, but to the stunned amazement of his commanders, the barbarians suddenly withdrew. The Helvetic priestess had decided that a victory would not be decisive until the moon had begun to wax larger. ^{104:17}

In the early Middle East and Europe, the most

serious rival to Judeo-Christianity was this widespread Church of the Moon. Rabbis and priests tried to vilify each piece of it that they could. Depictions of the bull, such as the golden calf of Sinai, turned into Graven Images; the horns of the bull became the Devil's horns; the horns of the moon marked the playtime of evil spirits; the number 13 from the lunar calendar became "Unlucky 13"; and every natural home-made medicine became witches' brew.

Just as Abraham had been raised in Ur, and must have been familiar with its crescent moon temple, many others among the Hebrew nation loved the horned bull well enough to worship him. King Solomon allowed altars to be built for praying to a bull idol. A story from the second book of Kings in the Old Testament recalled how difficult it became to break this habit. ^{43:260} By a long tradition, early Swiss German Christians were also given this as one of their most important Bible lessons:

"At the well in a valley outside the walled city of Jerusalem, a large idol of the Ammonite god Moloch stood waiting for the offering of little children. It was actually a large copper oven shaped like a man with the head of a horned bull and outstretched arms. As kettle drums sounded, Hebrew children were taken there, fresh and smiling, and placed into the arms or the statue. A fire built within the idol was supposed to cleanse them.

"The father would then bring the child to the priests, and then either the father or the priest would reach barefoot between the flames of the big fire, and as an offering, the son or the daughter was obliged to pass through the flames. Some children survived, but many also suffered and died. Those who lived got permanent scars from lying back on the scorching arms of Moloch.

"This practice by the godless Jews in the Valley of the children of Hinnom so offended Josiah, king of Judah, that he banned the practice, defiled the places sacred to moon worship and destroyed all idolatry." ^{24:94a}

In the 4th Century, a weakened Rome sought to demonize all Germans. Prudentius wrote that "Roman and barbarian are as distinct one from the other as are four-footed beasts from humans." St. Jerome assumed they were all cannibals as well. "The holy priesthood, chastity and virginity do not exist among barbarian peoples," claimed Bishop Optatus. ^{63:25}

To their chagrin, leaders of the early Christian church could not extinguish devotion to the moon as quickly as they might have liked. A 4th Century sect of peasant Christians worshiped the moon, identifying it with the Virgin Mary. The Virgin was called "The Moon of the Church" and "The Perfect and Eternal Moon." ^{104:29}

Cæsarius, the bishop at Arles for southeastern Gaul, wrote in the early 6th Century to criticize the Germans in one hybrid sect:

"We have heard that some of you make vows to trees... Because of this there is such sorrow in our hearts

that we cannot receive any consolation. What is worse, there are some unfortunate and miserable people who not only are unwilling to destroy the shrines of the pagans but even are not afraid or ashamed to build up those which have been destroyed. Moreover, if anyone with a thought of God wants to burn the wood of those shrines or to tear to pieces and destroy the diabolical altars, they become angry, rave with fury, and are excited with excessive frenzy. They even go so far as to dare to strike those who out of love for God are trying to overthrow the wicked idols... They reject God and embrace the Devil... Why then did these miserable people come to church? Why did they receive the sacrament of baptism — if afterwards they intended to return to the profanation of idols?" ^{63:52}

In 572, a succeeding generation of missionaries produced a tract called *On the Castigation of Rustic Peasants*, locating the Germanic Pagan gods near the Devil's assistants all banished from Heaven.



THE IDOL OF MOLOCH, DEPICTED BY ISNARD AND A WARNING FROM THE OLD TESTAMENT

"The demons also persuaded men to build them temples, to place there images or statues of wicked men and to set up altars to them... The rustics have angered God and do not believe with their whole heart in the faith of Christ, but are so inconstant that they apply the very names of demons to each day..."

This author, Bishop Martin of Braga, went on to complain about the Pagan celebration of the Kalends of January (New Year's Day) and the Days of Thor (beginning 23 August).

"For to burn candles at stones and trees and springs, and where three roads meet, what is it but the worship of the Devil? To pour out fruit and wine over a log in the hearth, and to put bread in a spring, what is it but worship of the Devil? To consider which day one should set out on a journey,... to mutter spells over herbs and invoke the names of demons in incantations,... you give heed to the signs of the Devil by little birds and sneezing and many other things. Because where the sign of the Cross has gone before, the sign of the Devil is nothing..."
63:34

Bishop Martin described a half-hearted Germanic Christian who gave into vanity rather than prayer on the Sabbath. Because she dared to groom her hair on a Sunday, the teeth of the comb rammed themselves into her palm, causing her great pain. Only after she was led to pray at the tomb of Saint Gregory of Langres did she find any relief from her suffering. Bishop Martin himself nearly lost his life beneath a falling tree, but managed to deflect it by making the sign of the cross.^{63:55-56} Even though they were constantly peppered with such stories, many Germanic people continued to hold both faiths simultaneously, just like the 9th Century woman at Schleswig who wore a single necklace to her grave adorned with both a crucifix and Thor's Hammer.^{63:374}

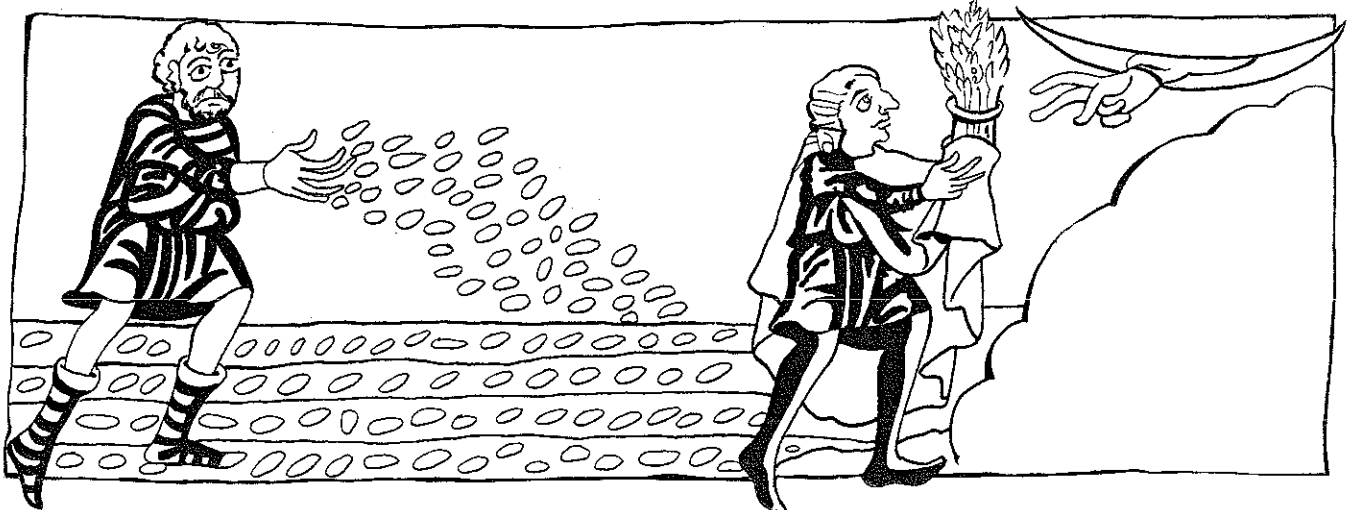
By the end of the 7th Century, missionaries on behalf of the pope in Rome scared many into accepting

conversion, either by tales of breath-taking miracle or the persuasive edge of a blade. The greatest of the English missionaries took the Latinized name Boniface although he came from Wessex as Winfrid around 716. Beginning his quest at the age of 40, Boniface led a highly motivated corps of black-robed Benedictines and had unlimited funding from the English Church. Charlemagne became his ruthless partner in the reorganizing of Europe. Along with the warrior kings's son Pepin, Boniface crammed the state and church into one armor.

To solidify these parishes in the Germanic world, including the Alemannic forests and Helvetic mountains, Pope Gregory made Boniface into the first Archbishop of Mainz in 732.^{175:64-66} To break the Germanic Pagans from their habit of worshipping beside sacred trees, Boniface took an axe to the gigantic Thor's Oak near Geismar in Hesse, bringing down both it and all of its decorative skeletons. Boniface made the tree into beams and planks for his next church chapel at Fritzlar.^{161:59} By the time of Charlemagne's first Saxon campaign in 772, he had also learned to aim at the Old Faith first, destroying a sanctuary called *Irmisul*, known as the "World Tree."^{63:213}

In the sacred Teutoburg Forest near Detmold,^{19:17} a medieval stone carver depicted Charlemagne trampling the Tree of Life on the side of a gigantic standing rock called the *Externsteine*. At the top of this stone formation, a chamber was carved out within it. A round window pierced one wall of the chamber, and on the opposite wall a niche had been carved. From the center of that niche, an observer can see the moon through the round window as it rises in its most northerly position. From the left side of the niche, the midsummer sunrise can be seen.^{170:165}

Two papal legates visiting the outposts of Christianity in 786 found the Eucharist being celebrated



A BLESSING THROUGH THE CRESCENT OF HEAVEN
FOR A HUMBLE HARVEST IN THE PAGES OF A 9TH CENTURY GERMAN PSALTER

with a drinking horn instead of a chalice. The church council quickly forbade wine or the blood of Christ to ever be served this way again. ^{63:160}

Even after a thousand years, a Christian poet from Germany named Matthias Claudius jabbed at the moon in the lyrics of a hymn completed by Johann Abraham Peter Schulz:

"The moon has risen, / the gold star twinkles / in the heaven bright and clear. / The forest stands black and silent, / and out of the meadow climbs / the wonderful, white fog...

"Like you, does that moon stand? / Only half of him can be seen / though he is still round and beautiful. / Just like so many a thing, / this that we cannot know / because our eyes, they do not see.

"We proud children of men / are poor, vain sinners / and know not at all the dark side. / We spin like the wind / and look for dark arts / and come no closer to the goal.

"God, let us look upon your salvation, / and to nothing transient wed, / nor vanity befriend. / Let us become simple-minded / and while in this life here on Earth / be as devout and happy as children..." ⁴¹

Saint Hildegard, the Catholic abbess of Bingen in Germany, felt that the moon should be considered by anyone eager to become a parent. In her essay "Causes and Cures," Saint Hildegard laid out the fate of children according to gender and each day of the lunar cycle when they had been conceived. Males created on the first day of the full moon would grow up "proud and strong, healthy and honored... but will not live long. Females will be strong in body, but when they do take sick, will suffer severe pain and usually die. They will dislike those about them in the household and will highly esteem strangers."

Male children conceived two or three days after a full moon, warned Saint Hildegard, would become idiots "cherished about the house as a plaything... [they will] be easily weakened in the marrow and will not live to a very old age. A female will be stupid and quarrelsome, sometimes kind, and will not live to be very old." If conceived on day four, a boy will become "a thief, and desire not his own, but what belongs to others. He will be healthy and will live to a good old age. A female will have the traits of a fox, will not speak her innermost



SAINT BONIFACE CHOPS DOWN THE HEATHEN'S HOLY OAK TREE

thoughts, but will deceive, and will even lead good men to death. She will be strong, sometimes suffering spells of insanity, and will live to a good old age.”¹⁰⁴

The physician Paracelsus, son of the Swiss highlands at Einsiedeln yet best known for discovering chemotherapy in the early 16th Century, wrote that the human brain should be called the “microcosmic Moon.”^{30:114} He believed that excessive sexual passion, hallucinations and even insanity could be attributed to its tidal pull, especially at the new moon, which “extracts a person’s reasonableness in the same way that the earth’s magnetic north pulls on a compass needle.”^{104:8}

In fact, scientific observation confirms that everything from a single-cell protozoan (*Conchophthirius lamellidens*) on up to worms, fish, plants and mammals are dramatically more inclined to reproduce on the day after the new moon.^{104:124} Groups of human females often find their menstrual cycles synchronizing with each other and as well with the full moon when their circadian rhythms are not disrupted by night time schedules and prolonged artificial light. Scientific studies show a 30 percent rise in sexual activity as the full moon approaches.^{104:157}

Throughout the animal kingdom, eating, breathing, color change and growth are all most likely to follow a lunar rhythm.^{104:125} Oysters, mussels and crabs all time their meals precisely to the lunar clock, regardless of whether they are cued by their surroundings. Pinto beans soak up most of their water promptly at each lunar quarter.^{104:148}



From the Oldest Swiss Folktales

IN BOTH THE LINGUISTICS AND TRADITIONAL STORIES of Swiss Germans, the sun is female and the moon is her brother,^{77:II:703} although genders of their favorite settings switch for each: the adventurous moon enters the dark night, which is female, while daytime is male.

One of the oldest mythologies from the highlands east and south of the Rhine told about the relationship of the heavenly bodies. It seems that the sun, as she slept, never saw the suitor who crept up beside her and stole a kiss. The next evening, determined to learn his identity, she blackened her hands in the cold ashes of a fire before sinking into her bed. When he arrived again during that impossibly darkened night, she embraced his shadowy face, knowing that her mark would be left upon him. In the morning, she saw the soot from her own palms on the cheeks of her brother, the moon, and ran away from him as fast as she could. The moon has pursued her ever since, and manages to catch her every time there is an eclipse.^{77:II:737}

A nearly identical tale fills part of Cherokee tradition in North America, where the moon used the name Nūnda,^{135:256} and as well for pockets of peoples in northern Asia.^{33:393-394} Elder native cultures from east Greenland and Brazil also know it.^{135:441}

Almost every other culture in the world projected a female identity on the moon, considering it more elegant, graceful and mysterious, besides treating its cycles like the female reproductive rhythm. The few homes around the world for a male moon make an intriguing ethnographic map: Cultures from the Old Fertile Crescent, in the vicinity of the Caucasus Mountains, including the Russians and Balkan Slavs,^{134:8:300} from northern Japan, among the Aborigines of Australia,¹⁴¹ the Snogualmie Native Americans of the Pacific Northwest,^{60:168} and the Araucane of southern Chile. The male moon spirit of the Inuits oversees all fertility, hunting and moral propriety.^{219:216} The hallmarks of Shiva, the Hindu’s destroyer god, are his crescent moon, a bull named Nandin he rides upon and his influence over male fertility.^{219:80}

In another Germanic folk tale, a man named Mundilfore, who cared for the first mill in the world, wanted to rival Odin for supremacy of the heavens. He had two beautiful children, a boy he named Mani and a girl he named Sol. When Odin discovered Mundilfore’s treason, the children were forced to pay for their father’s transgression by driving the heavenly chariots across the sky so that humans could count time.

Fair Sol drove the sun, while Mani, a handsome youth, took the chariot of the moon. He seized another boy and girl who were out on a chore to fetch a pale of water and took them along as his prisoners. Mani also took with him a bundle of thorns with which he would thrash any evildoer.^{124:6-7}

In harmony with this old tradition, many Germans believed that the man in the moon must have been a thief, banished there not only for what he stole but just as much for his trespass on some sacred setting and circumstance. Harkening back to the Teutonic love of trees, he was often depicted as a thief of wood, carrying a bundle of thorny brushwood along with an axe or adze across his back. This bunch of twigs was also called his *wadel*.^{77:II:717} The crescent moon has also been long tied to the harvester’s scythe and the broom-sweeper’s arc. The bundles of brushwood made into brooms were said to have made the marks visible on the surface of the moon.^{77:II:712}



In days gone by there was a land where the nights were always dark, and the sky spread over it like a black cloth, for there the moon never rose, and no star shone in the gloom. At the creation of the world, the light at night



THE SHARING OF OLD TALES
BETWEEN A SWISS MOTHER AND HER YOUNG ONES

had been sufficient. Three young fellows once went out of this country on a traveling expedition, and arrived in another kingdom, where, in the evening when the sun had disappeared behind the mountains, a shining globe was placed on an oak tree, which shed a soft light far and wide. By means of this, everything could very well be seen and distinguished, even though it was not so brilliant as the sun. The travelers stopped and asked a countryman who was driving past with his cart, what kind of a light that was.

"That is the moon," answered he. "Our mayor bought it for three talers, and fastened it to the oak tree. He has to pour oil into it daily, and to keep it clean, so that it may always burn clearly. He receives a taler a week from us for doing it."

When the countryman had driven away, one of them said: "We could make some use of this lamp. We have an oak tree at home, which is just as big as this, and we could hang it on that. What a pleasure it would be not to have to feel about at night in the darkness!"

"I'll tell you what we'll do," said the second. "We will fetch a cart and horses and carry away the moon. The people here may buy themselves another."

"I'm a good climber," said the third. "I will bring it down."

The fourth brought a cart and horses, and the third climbed the tree, bored a hole in the noon, passed a rope through it, and let it down. When the shining ball lay in the cart, they covered it over with a cloth, that no one might observe the theft. They conveyed it safely into their own country, and placed it on a high oak. Old and young rejoiced, when the new lamp let its light shine over the whole land, and bedrooms and sitting rooms were filled with it. The dwarfs came forth from their caves in the rocks, and the tiny elves in their little red coats danced in rings on the meadows.

The four took care that the moon was provided with oil. They cleaned the wick and received their weekly taler, but they became old men, and when one of them grew ill, and saw that he was about to die, he appointed that one quarter of the moon, should, as his property, be laid in the grave with him. When he died, the mayor climbed up the tree, and cut off a quarter with the hedge shears, and this was placed in his coffin. The light of the moon decreased, but still not visibly. When the second man died, the second quarter was buried with him, and the light diminished. It grew weaker still after the death of the third, who likewise took his part of it away with him; and when the fourth was borne to his grave, the old state of darkness recommenced, and whenever the people went out a night without their lanterns they knocked their heads together in collision.

When the pieces of the moon reunited themselves underground, where darkness had always before prevailed, it came to pass that all of the dead became

restless and awoke from their sleep. They were astonished when they were able to see again. The moonlight was quite sufficient for them, for their eyes had become so weak that they could not have tolerated the brilliance of the sun. They rose up and were merry, and fell into their former ways of living. Some of them went to the play and to dance, others hastened to taverns where they asked for wine, got drunk, brawled, quarreled, and at last took up wooden clubs and thrashed each other. The noise became louder and louder, and at last reached even to heaven.

Saint Peter, who guards the gate of heaven, thought the lower world had broken out in revolt and called out for his heavenly hosts, which were employed to drive back the Evil One when he and his associates storm the abode of the blessed. As these, however, did not come, he got on his horse and rode through the gate of heaven, down into the world below. There he reduced the dead to subjection, bade them lie down in their graves again, took the moon away with him, and hung it up in heaven.

77:I:713-715



And What I Suffer Cease

THE HOLIEST DAYS IN OLD SWITZERLAND WERE THE nighttime festivals at May Day, and the Midsummer and Winter solstices, when great fires were intended to rival the moonlight. At nearly every festival throughout Switzerland, farmers decked the horns of their bulls with colorful flowers and ribbons. ^{77:I:665} As part of their courtship and fertility revels, one carefully chosen, flaming branch became a hurdle over which the young people would jump. Our wedding euphemism about "jumping the broom" traces back to those days. ^{77:II:753}

The term referring to the waxing moon in Old German appears as *wedel*, *wadel* or *wädel*, or as *wädeln*, to mean "on the way to becoming a full-moon when the horns of the crescent meet and the circle completes." Tacitus noted that the Germani tribe always chose days following the full- or new-moon, because "after the *wadel*" was thought unlucky. ^{77:II:711} In modern German, *wadel* or *wedel* refers to that which wags to and fro, such as an animal's tail. It can also refer to the tip of the crescent moon horns, since the moon from oldest times was thought of as a restless vagabond, going to and fro across the night sky. The Old English word *waddle*, such as for the tail of a slow-walking goose, comes from the same source and still holds the same meaning. ^{77:II:712}

Whenever a serious new undertaking could be planned, it was crucial for the phase of the moon to be considered. The actual planning or beginning did not have to take place during the night, but rather only on

those days when the night held a favorable moon. ^{77:II:709}

When a fresh start could help, the Germani waited for the new moon. The steadily increasing light thereafter guaranteed slow and steady growth for human works, highly auspicious for weddings, building new houses or counting wealth.

Cutting hair or nails at that time promised luxuriant regrowth; weaning a boy or a calf then assured either of them a stout and strong future. ^{77:II:714} Magical herbs were gathered, if not *under* moonlight, at least before sunrise. ^{77:II:720}

The full moon augured rich fullness, and was perfect for digging up buried treasure; but on every night thereafter, the lessening light of the waning moon harmonized well with washing clothes, defeating disease, with the therapeutic shedding of blood, or any tearing down of a formerly wanted thing. They believed that food was best preserved while the moon waned; ^{30:130} however, killing an animal during the increase of the moon guaranteed that its meat would not shrink in the pot. ^{65:243} Pickling took on exceptional flavor and shelf life during a watery sign such as Cancer, Scorpio or Pisces, but dried fruit and preserves did best during a fixed sign, such as Taurus, Scorpio or Aquarius. ^{104:146}

Farmers in the long-ago held orgies beneath the harvest moon, being the fullest stage it reached in the midst of harvest time and the fall equinox. This moon rises soon after sunset, which gives farmers in temperate latitudes extra hours of light to work by. In Roman times, farmers gave the harvest moon credit for the crucial final ripening of crops. Drunkenness and fecundity in the fields supposedly insured extra fruits for man, beast and stalk. ^{104:15}

For a tree to grow lush and healthy, it had to be planted during the rising, waxing moon, a few days after the first quarter, preferably at the end of the day or during the night. Because sap descends toward the roots during the descendant phase of the moon, and rises during the moon's ascendance, a sickly fruit tree should only be pruned when the moon is on the wane. Beams and lumber cut seven days after a full moon would be sure to last for centuries without rotting. ^{266:57}

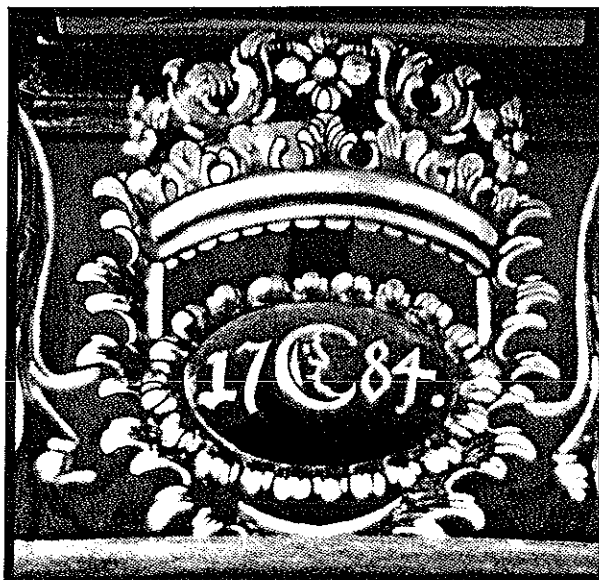
If fenceposts were set when the horns of the moon pointed down they would stay in the ground; but if planted when the moon tips pointed up they would back up out of the ground. A trench or well that was opened in the waning moon kept deepening and widening on its own. Feather beds were stuffed then to make sure the quills would lie down instead of poking out. Girls were weaned during the waning moon to give them a slim elegant figure. ^{77:II:714}

Illness could be cured by prayer to the waning moon if the sufferer stood facing it and spoke, "As thou decreasest, let my pains diminish," ^{77:II:715} or "Like the moon from day to day, Let my sorrows wear aware."

^{77:I:1787} On the night of the new moon, the opposite tact would require the phrase, "May what I see increase, and what I suffer cease." ^{77:II:715} Constipation could be eased beneath the sight of a waning crescent moon, or, throughout history, just by placing an image of such a moon high on a privy door. One cure for illnesses in Switzerland involved cutting the patient's fingernails and toenails on a Friday night when the moonlight waned. The clippings then had to be forced beneath the shell of a crab or snail which would carry the fever away. ^{30:130}

Besides encouraging certain positive things to happen, lunar cycles could also guarantee calamity. Whatever was begun on a Monday, being the Moon's Day, would never last nicely for even one week, whether a wedding or the work of wash day. ^{77:I:1810} Also on Monday, lend nothing, borrow nothing and fasten no stocking on the left. ^{77:I:1808} Nosebleeds always came on worse during the change of the lunar cycle, and surgeons still concede that hemorrhages are most profuse during a full moon. ^{266:76} Any kind of seizure or fit turns more intensely then as well. Women of noble birth in Caesar's Rome feared the full moon's light, and to defend themselves wore small crescent-shaped charms on their shoes, reported Plutarch. These could soak up the moonbeams that would otherwise enter their heads and cause untold damage. ^{30:121}

If the head of the house died during the waning moon, the rest of the family would surely wither. Whosoever at play turned his back to the moon would have bad luck. Winter crops sown while the moon stood at the idle quarter would certainly fail. ^{77:II:715} If the first snow fell in the new moon, it would be a sign of a severe winter ahead; yet if the moon changed at midnight, the weather would turn fair for a week.



A DOORWAY CARTOUCHE OF THE CRESCENT MOON PERSISTS INTO 18TH CENTURY WÄDENSWIL

Rural German housewives used to say that the moon made their kitchen help *mondsuchtig* — moonstruck and careless enough to break any fragile crockery.^{104:7} A baby allowed to sleep with the moon on its face would become color blind for sure, or in the case of grown-ups, the mouth would become permanently twisted, or full-blown “lunacy” would follow.^{65:242}



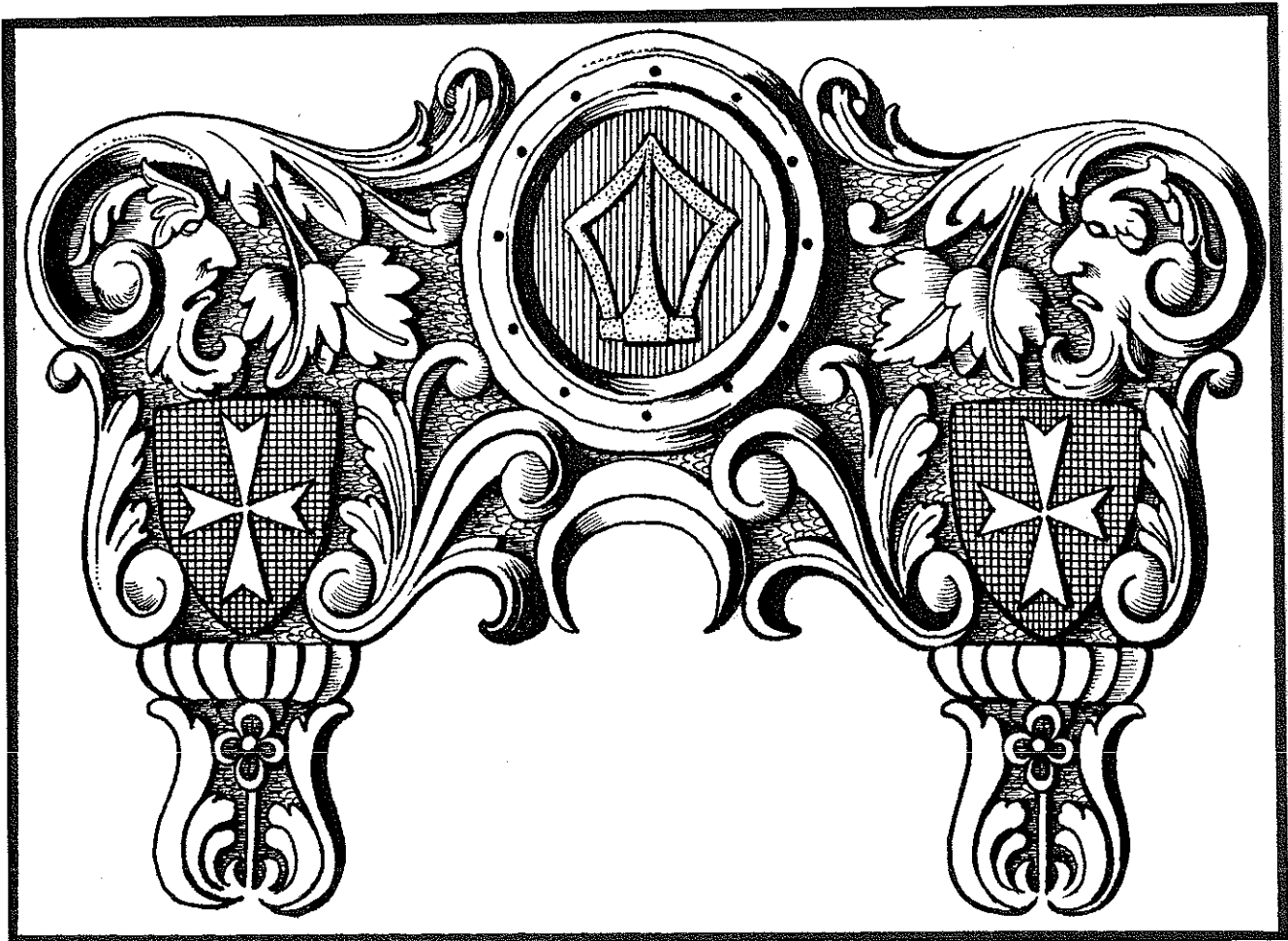
The Face of Switzerland

NEAR THE SHORES OF LAKE ZÜRICH, WÄDENSWIL'S commander of the Order of St. John often sat in conference with his twelve fellow knights at Bubikon. The very table where they gathered was surrounded in the 20th Century with carved wooden chairs that lovingly copied each of their parish shields. Between the twin Maltese crosses of St. John, the buckle-cartouche of Wädenswil rose up above a down-turned crescent moon.

Although the origin of the phrase remains a mystery, Germans used to say “sitting on the bull's horns” to mean they had found the pillars of wealth and the lap of luxury.^{77:1:1569}

The medieval knights of Switzerland often chose the horned moon for their combat shields. The second edition of Rappard's authoritative *Heraldica Helvetica* includes 25,000 coats-of-arm. Swiss knights most often took a star (31 percent of the time) or mountain tops (17 percent) to identify themselves in battle, but the crescent moon appeared over 1,500 times as one of the next most popular icons. Amongst these were the twin moons and brook of the Bachman coat of arms, which by itself has a dozen variants.¹⁴⁹ See map on page 202-203.

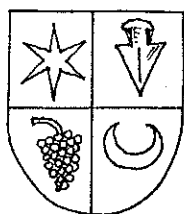
The heart of Switzerland's original confederation, being the forest cantons, included among them one just south of Canton Schwyz that took the name Uri — “little Ur” — and chose for its heraldic shield the head of a crescent-horned bull.⁸⁸



THE MOON CARVED ON THE WOODEN CHAIR BACK
OF ST. JOHN'S COMMANDER IN WÄDENSWIL



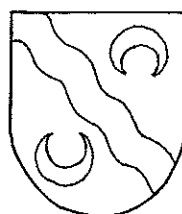
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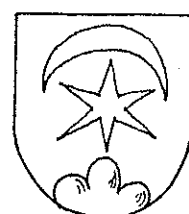
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Baali



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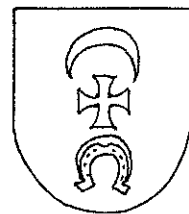
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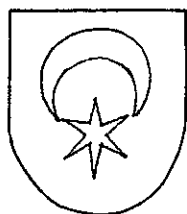
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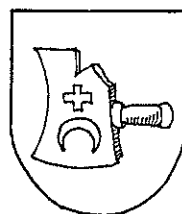
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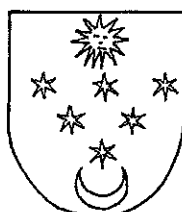
Selbling



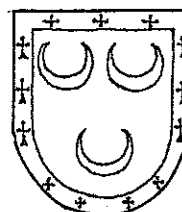
Sellwerth



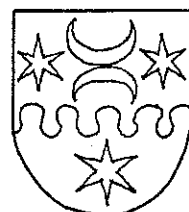
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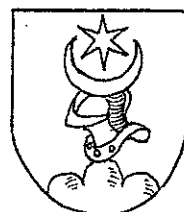
LeClere



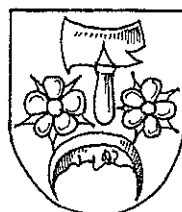
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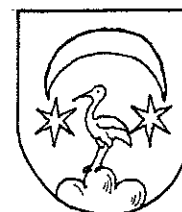
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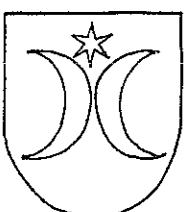
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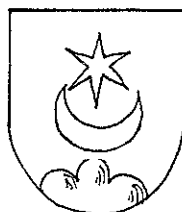
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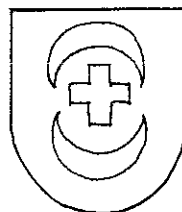
Zubenmann



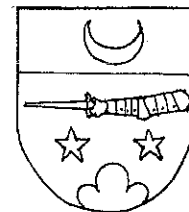
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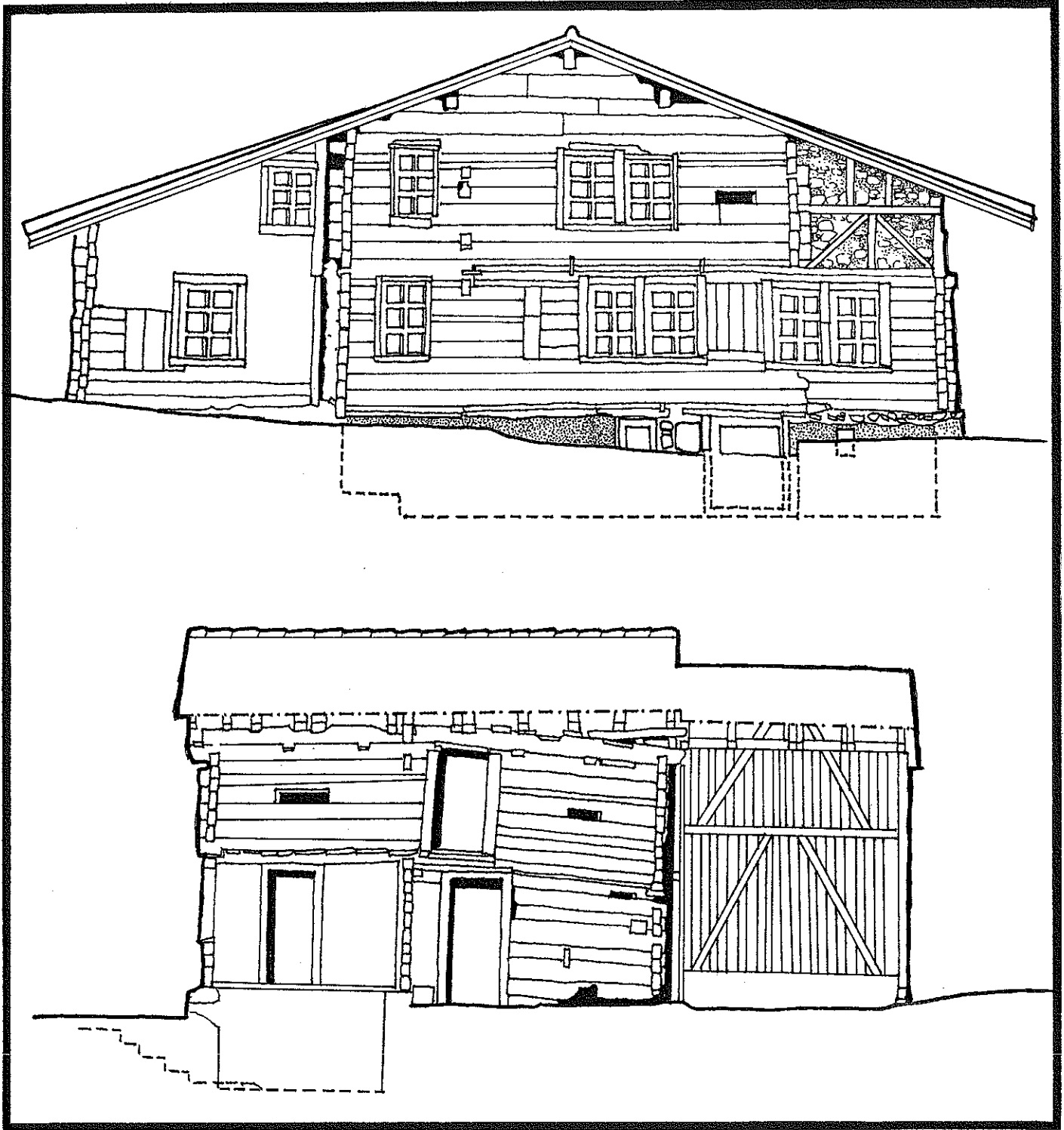
Utzinger



von Wyl



Züricher



THE TÄTSCH HAUS, OLDEST SURVIVING WOODEN HOUSE IN SWITZERLAND, AND AS WELL IN ALL EUROPE
SHOWING THEIR OLD HABIT FOR STACKING SQUARE-HEWN LOGS



WITH THE ORIGINAL CHARTER FOR the Abbey at Einsiedeln, dated 14 August 972, the Holy Roman Emperor Otto II included in their domain a village called “Suittes,” the first written mention of the town that became Schwyz and the first use of the word that became the common German reference for Switzerland, namely *Schweiz*.¹³³

In the Middle Ages, scholars believed that “Suittes” derived from the Scandinavian “Swedish,” and that if these people had been an offshoot settlement from the north, several traits of the Alpine mountain folk could be logically accounted for in this way: their happy adjustment to a cold and brutal climate; their stubborn sense of apartness from German neighbors; and the sing-song lilt of the people’s speech around Lake Zürich that sounds more like Swedish than German. Other more recent theories leaned to a simple surname “Suito” and that the word “Suittes” might have originally meant “by the farm of Suito.”¹⁵²

Genetic studies of prehistoric domesticated grain, as well as of human DNA, also support this theory of a bridge between the two distant lands. A line of migration connected northern Swedes to the central European Alpine range between 3500 and 3000 B.C.²⁶⁹

About the year 1170, before the stone cathedrals of Lake Zürich had even been begun and well before the Swiss nation was even a dream, a simple log house took shape at Schwyz, eight miles southwest of Einsiedeln. A local legend long promised its venerable age, but only the science of dendrochronology — gauging the growth rings in each log — proved the truth of this oral tradition. After surviving for over eight centuries in a wild and rugged land, the Tättsch Haus or “Terrace House” has become the oldest wooden building in all of Europe,¹³⁷ and yet was only first appreciated as such in early 1998.⁵⁴

The heavy, notched logs were stacked up on top of a masoned stone terrace already angled for drainage. Its builder had planned for plenty of room inside but not much light. The original windows, three of which still exist, amounted to narrow hinged slots. The fittings on each corner, joist and door mantel proved their mastery of carpenter skills at a much earlier date than historians had imagined.⁵⁴

Low ceilings kept the rooms warm, helped by little doors with high thresholds. Walls became blackened by a low stove used for the smoking of meat. Plentiful fruits gathered on the hearth’s edge to dry. Another 300 years

would have to pass before improved, well-drafted fireplace could create a congenial and smokeless room.

Neither stall nor barn ever leaned up against the Tättsch Haus, for not even a trace of animal dung has been found on the logs.⁵⁴ The presence of a human lavatory was a new development for any late-medieval house, and it is all the more amazing to find one indoors. From this, one may conclude, the builders were not farmers, but had worked in a specialized trade, or as leaders or administrators.

In the view of modern scholars, the Tättsch Haus proves that the craftsmanship and elaborate technology necessary to build it did not spring up suddenly in the 12th Century, but rather evolved from a heritage of skills brought by the Alemannic settlers who had ousted the Celts in the 6th Century. That the Swiss formed some of their traditions apart from the world can be seen in the basic block construction of the building. Just north of the Rhine in the same time period, Germans in the Black Forest employed pillar-and-truss frame buildings almost exclusively. Interestingly enough, the early Scandinavians had also mastered stacked log construction.

The Tättsch Haus survived for over 830 years from a happy union of circumstances. To begin with, it is not the only Very Old Wood house in the area, but rather the oldest of five, all over six centuries old. Nearby in the same town sits the Bethlehem Haus dated to 1287, the old canton meeting house (1336), and others in the Schwyz villages called Steinen and Morschach.⁵⁴ When fire swept through the town center of Schwyz in 1642, both the Tättsch and Bethlehem houses were lucky enough to sit on the south side and be spared.

Logs at that time benefitted from long seasoning before the cut edges ever butted together. Consequently, each dried surface, especially the beams, could be built into an exceptionally tight construction. The dry and cold Alpine seasons do not encourage infestations of bugs either, and this remote spot in the highlands has been



THE SIGNATURE OF EMPEROR OTTO
VALIDATING THE SWISS IN BLACK AND WHITE

similarly spared from war-making humans. Because the medieval folks in Schwyz had never been wealthy, buildings that remained standing up were rarely torn down for the sake of architectural fashion.

In most parts of the world, wooden buildings rarely last more than 400 years, but in Switzerland, the sun merely dried, toughened and blackened the wood.¹³⁷ The house, now identified with the address 33 Hinterdorf Strasse, has been in the family of Alois and Irene Niderust since 1897, and was still inhabited until 1980. Since then, its use as a storeroom has left it visibly decayed.⁵⁴

The historic importance of the Tätsch Haus might have remained a quaint legend if Switzerland's priorities had been different. As one of the world's first democracies, they do not have much of a tradition for royal palaces like their neighbors in Europe do. Instead, the Swiss have long been interested in studying the architecture of the rural farmer.¹³⁷ A national symposium on the history of Canton Schwyz scheduled for the winter of 2000/01 will make these early wood dwellings into the centerpiece of discussion.⁵⁴



A NOBLE COUPLE OF SWITZERLAND
OUT FOR A DAY WITH FALCON AND HORSES, 1340

Johans bi dem Bach

FROM THE LISTS OF TAXPAYERS COMPILED FOR THE Hapsburg family in 1274 at Embrach, northeast of Zürich, one particular name surfaced for the first time anywhere in Switzerland:

"Item: Bachman 2 quarts grain (wheat) and 2 quarts oats"^{122:62}

In 1280, a citizen of Zürich named Walter Bachman of Sendelbach surfaced to testify about a small matter at court.^{17:193} Another of the earliest references, from 1293 at Albisrieden in Canton Zürich, appeared in Latin as "*Jo[hans] apud Ripam*," and was translated into German as "*Johans bi dem Bach*" to mean "John by the Brook." The Albis, or "Little Alps," amounted to the highlands beyond Lake Zürich, beyond the southern bank of the Sihl River, at the border with Canton Zug.^{165:28} Albrisrieden translates as the marsh at the foot of the Albis mountains, and it was once a village eventually swallowed up by the growing city of Zürich.

Another 150 years passed before any Bachman appeared in the records of any other canton beyond Lake Zürich, and by then it was only a mile south across the border in Canton Zug.^{122:56}

Across all of the mountains and valleys of Switzerland, there are only five villages named simply "Bach": one in Canton Zürich by the foothills of the Albis Mountains southeast of Wädenswil Castle; another in neighboring Canton Aargau by the village of Trogen; another in Canton Luzern by Schwarzenberg; another in Canton Bern beside Fahrni bei Thun; and the last in the far-western, French-speaking Canton Valais, next door to the village of Ried bei Brig.^{164:68}

From the earliest days, these people stuck to an unusual pronunciation and spelling of their own name. The local pronunciation of the letter "B" is shaded with the slightest sound of the letter "P," and the soft "a" is so open as to almost sound like a rounded "o". The last half — *man* — should be spelled in proper German with two Ns, but even three centuries ago, it seldom was. With rising levels of literacy ever since, the *mann* spelling took hold, but no trace of either N is ever pronounced. At the dawn of the 21st Century, Lake Zürich Bachmanns still learn to say their name as *Bähchk'-mäh*.^{165:28}



The Plant That Was No Flower

BEFORE WRITTEN HISTORY TOOK HOLD IN THE mountains and valleys of Switzerland, folk tales and legends wove into a comforting warmth for cold nights.

"It means something," muttered the mouse, sniffing

the air. "But what?" she asked, just before diving back into her hole.

"It means Spring," said a white crocus opening its chalice. "We are the first of it."

The high meadows stretched on three sides to the distant mountains. On the fourth side they fell steeply toward the woods. Snow was still piled high in the hollows and sided the northern slopes with a frozen glaze.

But on the southern slopes, dark patches of ground showed. Then came the snow roses, their white petals streaked with pink, and the dark purple mountain anemones whose fuzzy leaves and buds were very poisonous, and the dwarf-like soldanellas in their light purple dresses. And then the sky-blue gentians spread their petals under the warming sun.

Before long, the snow completely disappeared, and the meadows were green, and more and more flowers came out of the ground: the lady's slipper, yellow with red ribbons, and the dark red columbine that was like the bow on a birthday present, and the yellow primrose that looked as if it were dusted with four, and the martagon lily with its spotted turban, and the round-headed rampion with its upswep blue hair.

Then came asters and poppies and lilies and bluebells of all kinds, and after a while there was a smell of chocolate all over the meadows. The round-headed, brown nigritella had joined the rest.

"It means something," muttered the mouse sniffing the air. "But what?" she asked sitting up straight.

"It means Summer," said the nigritella. "We're here."

"Show-off," hissed the gentian, looking blue and beautiful. "She may look good, but she still looks like a weed."

"Well," sniffed the dark-red columbine looking down on the gentian from its long, graceful stem, "you're not exactly tall yourself."

"I don't think you ought to talk about shapes," said the cyclamen stretching its heart-shaped, pink-lined leaves into the sun. "You're skinny."

There were hundreds of different flowers on the meadow. They had turned the ground into a carpet of many colors and gave off a beautiful smell. But they argued all the time. Everybody wanted to smell better, look brighter, have lovelier leaves, or sturdier stems than everybody else. The flowers slept all night and insulted each other all day, and had it not been for the buzzing of the flies and humming of the bees, you could have heard them yourself.

"What does it all mean?" asked the mouse again.

"It means they're jealous," said the modest little plant that looked like a silver star with some yellow and grey dots in the middle.

"The nerve!" hissed the gentian. "Coming from one

that doesn't even have a lively color."

"Or a smell," whispered the nigritella.

"It's just a weed," snickered the buttercup.

"It doesn't even have a name," giggled the lady's slipper, which was very proud of its own beautiful name.

"And it's not even from around here," concluded the bluebell.

The little plant said nothing in reply. It had no color, no fragrance. It wasn't really even a flower, and it had blown in from thousands of miles away, from the cold wasteland beyond the Ural Mountains.

Just then, as the cows were being driven past to the high grazing grounds, they stopped and ate up much of the beautiful pasture, including the flowerbuds and weeds and grass. It made no difference to them.

A few of the remaining flowers started quarreling again, but then the farmers from the village arrived with their scythes and sickles to harvest hay. They mowed down the whole meadow. They had no preferences.

In two weeks, most of the flowers had grown back and started talking again.

"I think what's-its-name has learned its lesson," said the columbine. "It hasn't said a word in weeks."

"It's probably afraid," said the lady's slipper.

Just then, along came the young shepherd and his flock. He was on his way up the mountain to live for the rest of the summer. It was his habit to take along a few flowers and carefully replant them around his little mountain hut.

"Take me, take me," the flowers cried, trying to stretch very tall and look very graceful so the shepherd would dig out a clump of dirt around their roots and carry them along. He took as many as he could carry, including two of the little silver-grey plants that weren't really flowers.

The hut stood on a rocky ledge among the tall grey stones and only the wind kept it company. When night came, the stars were very near and the air had a breath like ice. The next morning, the shepherd checked on his flowers, but the rampion and the lady's slipper had died from the cold. The nigritella and lily had shivered to death during the next night, and even the gentian lost its color and its life by the third morning.

"I guess this year the flowers won't grow so high up," said the young shepherd and he sadly plucked out the dead stems and tossed them aside. As he bent down the last time, he saw that the silver-grey plant that wasn't a flower was still very much alive. Its white, star-like leaves were covered with soft fuzz. They had a light of their own, like silver, and the grey and yellow dots in the middle shone like iron and gold.

"I must take care that the sheep don't eat you," said the shepherd, admiring the plant. "Let them eat grass; not the only flower that grows on the mountain."

So he took the plants and climbed through the cliffs

until he reached a mountaintop no one had climbed before. He planted them between two red rocks and the plants took hold of the ground and their stars stood proudly against the sky.

The flowers way down below continued to argue, as always, about which one was more graceful, or beautiful or more fragrant. One day they noticed that the little plant that wasn't really even a flower had disappeared from the meadow.

It liked silence better than bickering. Now it grew only on lonely mountain ledges, with its roots in the cracks of sheer cliff. It crowns the highest summits where only the wind walks or a crow might fly past.

Ever since, the greatest reward that mountaineers may claim is a silver-gray star for his hatband, or just one laced into her braids. Many a climber has died trying to reach for the edelweiss, but only the best succeed. ^{96:110}



The Heart of the Forest Called Uri

LONG BEFORE THE CITY-CANTONS OF ZÜRICH, BERN and Basel began to dominate the Alps, other communities asserted themselves even though they had little more than meeting places to serve as their capitals.

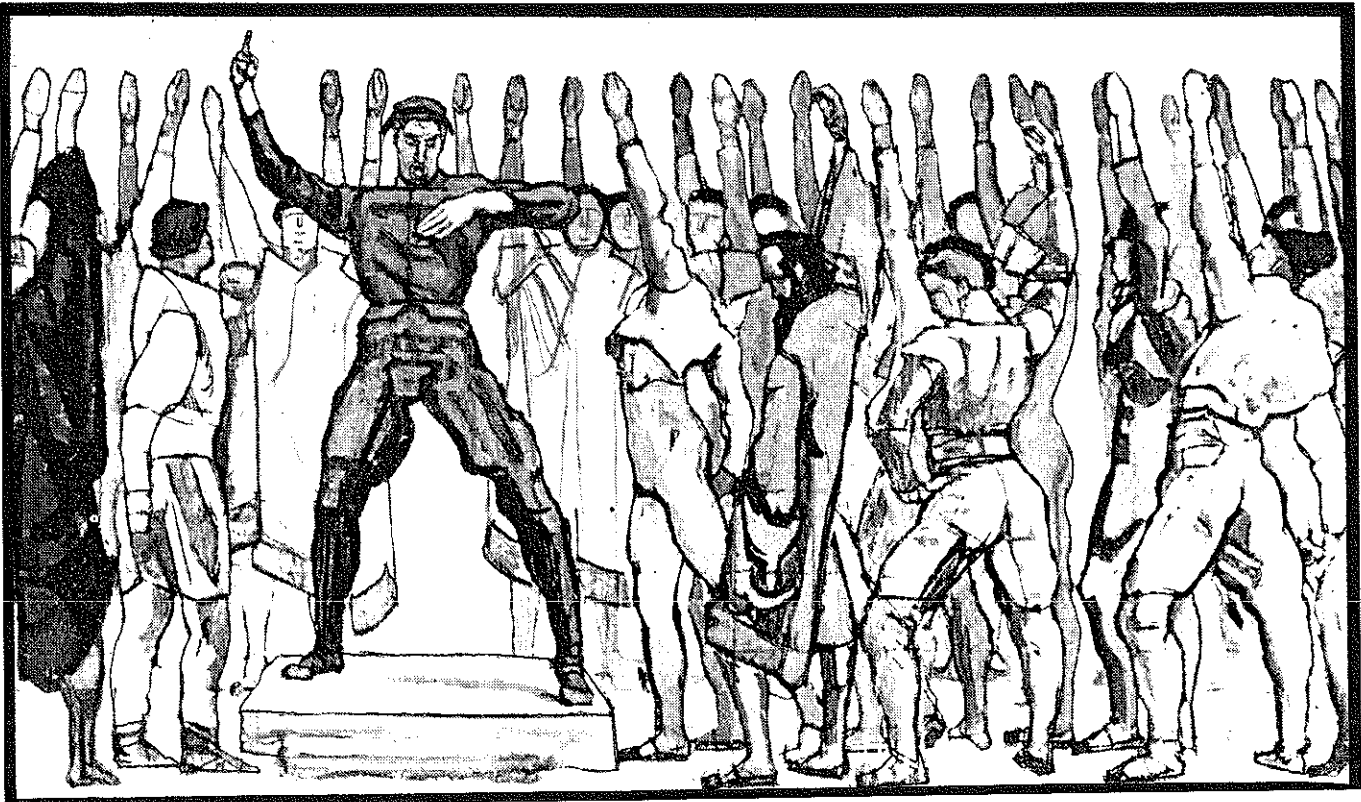
The deep forests and steep mountains of the interior made these districts harder to get around, and so they tended to be smaller, too.

Bern commanded 2,658 square miles in the west, though Zürich fit just as many people into a land only one-fourth the size. Little Schwyz was only half the size of Zürich, but the completion of an Alpine bridge around 1200 A.D. made the forest cantons some of the most strategically important land in Europe. ^{88:118} Some 23 miles due south of Lake Zürich, the keystone district of Uri sat upon the crossroads of the future nation, guarding the crucial Gotthard Pass that allowed traffic between Rome and central Europe.

With its capital at the little village of Altdorf — literally the “Old Town” which first appeared around the year 1000 — Uri consolidated itself from 415 square miles of mountain top, lakefront and narrow river valley. ^{88:10}

Thirty percent of the land was simply too high or too steep to grow any crops at all, and most of the rest remained as pastureland or forest. ^{88:118}

Since time immemorial, both Uri and Schwyz had enjoyed the voting equality of all native adult males regardless of their feudal standing. Between 853 and 1218, Uri technically belonged to the nuns of the Fraumünster Church in Zürich, having been deeded to them by the Frankish ruler, Louis the German. The House of Hapsburg, once native to Aargau, had grown in



UNANIMITY

DETAIL FROM A SKETCH BY FERDINAND HODLER ABOUT THE BIRTH OF SWISS DEMOCRACY

its power over much of Austria and southern Germany. The Hapsburgs asserted control over the strategic Alps, and tried to enforce its will against the Swiss freemen through raw power. ^{88:22}

Historians have tried mightily to find the flesh-and-blood man behind the legend of Wilhelm Tell, but so far they haven't found a shred of proof. Undoubtedly though, the story still records a bit of truth about Swiss character. Here follows a retelling from the 19th Century:

"The lake of Luzern is also called the Lake of the Four Forest Cantons, because Schwyz, Uri, Luzern and Unterwalden lie upon its shore and enclose it. In this neighborhood lived the brave men who commenced the struggle for freedom in Switzerland.

"William Tell is said to have been born in the village of Bürglen, near there, and was known through the country round as a brave, adventurous man, who feared no danger, and would risk his life in the service of others. He was an excellent archer, rarely missed his mark, and could guide the helm of a boat in storms when the best boatmen feared to venture on the perilous waves.

"The Austrians wished to subdue the free inhabitants of this neighborhood, and sent them for governor a man named Gessler, who tried in every way to oppress them; and greatly excited their rage by building at the foot of the St. Gotthard Pass a tower called 'Uri's Restraint' to intimidate the brave inhabitants. And, finally, in this valley he set up a hat on a pole, to represent the power of Austria, and commanded that all who passed should take off their hats and bow to it.

"At the same time, another governor was tyrannizing over the people of Unterwalden, and put out the eyes of an old man who could not inform him of the whereabouts of his son Arnold von Melchthal, who, in exasperation, had injured a servant of this ruler. Werner Stauffacher, another brave and fearless man, was reproved for building himself a fine house, 'without first asking leave of his lords.'

"The latter told all these wrongs to Walter Furst, of Uri, and Arnold, and these three swore 'to be faithful to each other, but to do no wrong to the count of Hapsburg, and not maltreat his governors.' They met at a meadow called Rütli, by Lake Luzern, in the stillness of night; each brought with him ten friends, making in all thirty-three persons, who, clasping their hands together, solemnly vowed to be true to their country and each other. From this Oath Fellowship or *Eidgenossenschaft*, Switzerland's Confederacy was born on 1 August 1291. Eventually, the leaders of Uri, Schwyz and Unterwalden signed the Eternal Pact, vowing their independence from the Hapsburgs and promising to always defend one another. ^{88:24}

"William Tell was too proud-spirited a man to bow to the hat on the pole, which so greatly provoked Gessler, that he ordered him to shoot an apple from his son's head, at a great distance, thinking to punish him by the death of this child. But Tell's arm was strong from his exercise in the mountains, his eye was clear and his hand firm; he looked with composure at this little son, drew his bow without fear, and the apple fell to the ground, while the child escaped unhurt; the peasants meanwhile



THE LEGEND OF WILLIAM TELL
AND THE ARROW THAT HIT THE APPLE ATOP HIS SON'S HEAD

filling the air with their acclamations of delight.

"The tyrant was now more angry than ever, and seeing that Tell had another arrow in his belt, asked him for what purpose it had been intended. Tell replied that an archer always carried a second arrow; but the governor was not satisfied with this reply and insisted upon knowing the truth, promising the skillful man his life, whatever might be his reply.

"Then said the daring archer, 'Had I shot my child, the second shaft was for thee; and be sure I should not have missed my mark a second time.' The infuriated Gessler exclaimed, 'Tell, I have promised thee life, but thou shalt pass it in a dungeon.'

"Tell was seized and placed in a boat, accompanied on his way to prison by the governor; but on the lake of Luzern a great storm arose — the winds blew, the mountains shook, the thunder roared and the little boat tossed up and down upon the waves, which threatened

each moment to overwhelm it.

"Great was the fear of all except Tell, who sat unmoved and unconcerned amid the fury of the tempest.

"Unloose the man,' said the terrified Gessler, 'and let him guide the boat,' for he had heard of Tell's skill in steering over the waters.

"The brave man took the helm and guided the boat in safety to some rocks at the foot of the Axenberg, the only landing place for miles around, and here he leaped to the shore with his trusty crossbow, leaving the tyrant to his own fate.

"Tell followed along the shore to Küsnacht as the boat went adrift, and there killed Gessler with his bow. After Gessler's death, the people destroyed the tower of Uri and all the other fortresses, and drove their oppressors from the land; but not until they had fought for long years was their country entirely free.

"The Swiss honor the memory of Tell, and are very proud of their daring ancestor, who later on lost his own life jumping into the water to save a drowning child."

4:287-293



*The Legend of the Exiles from Wädenswil Castle
1315*

THE KNIGHTS FROM THE ORDER OF ST. JOHN FOUND themselves well established at Wädenswil Castle by the dawn of the 14th Century. There they devoted themselves to the lives of invalids who came into their care and to preparation for every man's life in the Next World. Before long, Wädenswil's Hospitaller Knights made good on their reputation and converted part of the castle into a 30-bed infirmary.¹⁷⁻¹⁹

According to legend, they also took in 50 exiles from Canton Schwyz who had stumbled upon failure back home, and so were most delighted with their new temporary refuge just across the border. Before long, the exiles counted themselves among the few who would forge a reputation for Swiss independence.

In November 1315, the war column of Duke Leopold of Austria cut towards Canton Schwyz, determined to enforce obedience to him and the empire. Powerful pangs of hometown loyalty overtook the exiles upon hearing the first reports. They had already been waiting a long while for the chance to free themselves from the duke, and suddenly, the chance had arrived on their doorstep. The 50 marched past the neighboring villages of Schindellegi and Altmatt, hoping to jump straightaway into battle, but instead found their fellow Schwyzers preparing a grand trap on the ridge over the narrow Morgarten Pass.

The arms and equipment which the exiles brought were poor, but they made up for it with a bold spirit,



PHYSICIANS FROM THE ORDER OF ST. JOHN
MAKING HOUSE CALLS TO HELP THE SICK AND LAME



ARMIES OF THE SWISS CANTONS CONVERGE
DEPICTED BY WERNER SCHODLER

determined as they were to fight for and reclaim their independence. The test would not be easy. After the 50 completed their defensive preparations, they concealed themselves among the trees.

At first light on the next day, the Austrian enemy appeared beneath their positions. The captain of the Swiss blew a signal with his horn, and at that his troops began rolling down the boulders and huge tree trunks they had readied. Then with damning battle cries, they threw themselves upon the bewildered flock of armored horsemen, inflicting heavy losses and driving the rest into frantic retreat. A general jubilation rose up over the whole land. Of course Wädenswil was also proud of and grateful to the brave and courageous guests that they had sheltered. ^{87:25}

In the following year, Louis the Bavarian rewarded the Swiss by specifically reconfirming the charter of freedoms granted by his predecessor, the Holy Roman Emperor Heinrich VII. ^{88:44}

In many wars over the next two centuries, what the Swiss lacked in numbers they made up for with their hearts. During the final hours of the Battle of Morat during the Burgundian Wars, the enemy commander watched his troops struggling just as a fresh regiment of Swiss joined the attack. Their arrival had been announced by a bleak blood-curdling music, like the bellowing of some gigantic bull, produced by the

mountain men blowing through enormous horns.

"Who are these men?" he asked one of his captains. "Are they Confederates, too?"

The volunteers from Uri, Schwyz and Unterwalden had come to decide the battle. There was something savage and primitive about the Swiss that demoralized the French on sight, and soon thereafter, the Burgundians simply gave up. ^{88:113}



Dürnten & Bubikon
1335

IN 1335, RUDI BACHMAN APPEARED AS *SCHULTHEISS* — the mayor or town manager — of Dürnten on the eastern side of Lake Zürich. ^{165:28} Within a couple of miles, Bachmans also served as overseers of principle estate land at the Rüti Monastery in the extreme southeastern corner of Canton Zürich near Hinwil. ^{200:514}

Next door at Bubikon, home of the Order of St. John, the Commander of the Knights had installed his office in 1192. Behind the thick walls around the courtyard, several missions were fulfilled: The Order gave combat training to Crusaders about to leave for the Holy Land; it also rehabilitated wounded knights who had managed to return home; it became a retirement home for elderly or



BUBIKON'S HEADQUARTER OF THE KNIGHTS OF THE ORDER OF ST. JOHN
DEPICTED BY JOHANNES STUMPF, 1530

invalid fighters; and it taught the medical arts to young brothers who would serve in the Order's several outlying hospitals.

Bubikon was also a Free State within the Holy Roman Empire. If a criminal ran from the authorities, but made it to the commandery gates at Bubikon, he could remain there unmolested for six weeks and three days.

Into the 14th Century, the commander of the knightly order, Earl Hugo I of Werdenberg multiplied the lands and forest belonging to Bubikon through acquisitions and bequests from other noble families, eventually totaling 2,000 acres. Its properties produced a substantial income. ^{162:18}

In 1336, a blow against the ruling class took place in Zürich. A knight named Rudolf had been seeking equal rights of citizenship for every craftsman within the city walls. Rebuffed at first, Rudolf successfully brought down the aristocratic regime of noblemen and wealthy merchants with a coup d'état, and then established a much more just constitution on behalf of the guilds. ^{64:422}



*A Legend for Zürich's Official Seal
18 October 1347*

WHEN THE NEW CITY FATHERS WANTED TO CRAFT an official seal for all their important paperwork, they looked upon Felix and Regula, the legendary saints for the City of Zürich. The Council's first seal in 1225 had portrayed them also, but it was discarded 14 years later, even though the people never forgot the story. No other tale from the lands around medieval Lake Zürich held as great a meaning. ^{228:24}

It seemed that at the beginning of the 4th Century, Emperor Maximian had sent his Roman Legions to a district in the Alps called the Lower Wallis, expressly to hunt down and execute Christians. Anticipating such mayhem, the Christian leader Mauritius warned young Felix and his sister Regula to escape. Fleeing across the lands of Uri and Glarus, they finally reached the shore of Lake Zürich and then the northern tip of it where the Limmat River pours out and where Zürich would sprout.

The Roman officer tracked them down and said he would spare them if they voluntarily renounced their faith. They refused to participate in a sacrifice to the Pagan gods, and so were tortured. Because their faith and their flesh never wavered, they were hauled out to a little rock island in the middle of the water and their heads were chopped off. Angels suddenly appeared, and the martyrs got up, picked up their own heads and walked to a nearby hill.

The Water Church of Zürich consecrated the spot

where the blood of Felix, Regula and Mauritius was spilled; and about the same time, the Emperor Charlemagne ordered the Grossmünster Cathedral to be built where their resurrected bodies were said to have stood. A combination of political interest and piety fostered worship to these martyred saints, and soon Zürich became an important and prosperous host for pilgrims. ^{228:22}

On 18 October 1347, the new seal became the sixth ever adopted by the council. With it, the progressive mayor, Rudolf Brun, reclaimed the most beloved story of the common folk. ^{228:24}



*The Southern Highlands
And the Menzingen Tax Collectors*

IN HER LATER YEARS, IDA PFRUNDER BACHMANN, A lover of history and one of the elder surviving cousins in Richterswil, held onto a favorite little piece of family legend. She could recall hearing how long ago all of the Bachmans had been living happily together somewhere south, beyond the panorama of Lake Zürich. Due to some religious cause though, they had become splintered and dispersed.

Ida long imagined that the cause must have been the Protestant Reformation, when a terrible fight broke out between the north and south of Switzerland. After finding out that the Bachmans had arrived at Richterswil almost 75 years before that war, a much deeper search remained.



THE SEAL OF THE CITY ZÜRICH.
DEPICTING THE YOUNG MARTYRED SAINTS

Early records from the area remain heartbreakingly unclear. At their farthest advance in the area, the Alemannic tribes reached several great open spots in the forest past Lake Zürich. These places still have in some form the name *Rüti* or *Gschwend* to mean “clearing,” and are called Langrüti, Weberrüti, Gschwendmatt, Oedischwand and Schwanden.^{106:44}

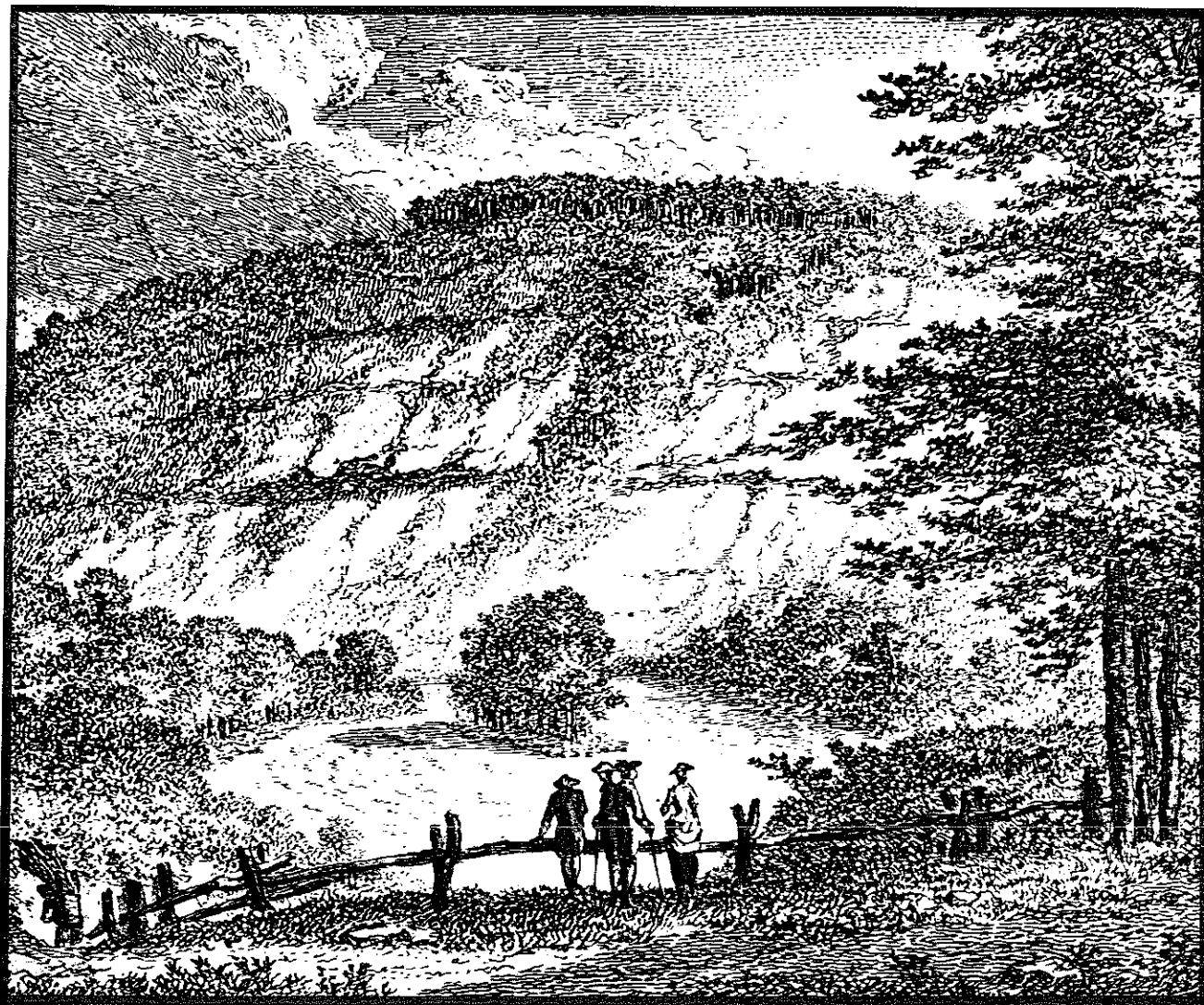
None of the city-states thereabouts could manage to penetrate this netherworld of mountainous bends and low-lying fog, or extend their grasp around it.^{106:37} The district called *March*, meaning “borderland,” had been up for grabs until it finally became part of Canton Schwyz in 1351.^{64:340} The precise borderline around the villages of Siebnen, Schübelbach and Reichenburg remained a mystery for a long time. The barons and knights at Wädenswil had always believed their reign lay “between the waters of Mülli Brook and Meili Brook and from Lake Zürich up to the long ridge, as far as where

the snow melts into the Sihl River.”

Exactly where the “snow melted” became a crucial line between three very antagonistic neighbors, and especially for the simple folk who lived caught in between them. The deeply cut Sihl riverbed at Hütten made perfect sense, but the sensitive border between Zürich, Zug and Schwyz relied on little more than a twisting string of traditional family farms, most of which had relaxed their own fences and marker rocks.^{106:37}

The whole ridge became the *Hohenrain* or “High Ruggedness” in 1572; and on Hans Conrad Gyger’s map of 1667 he borrowed an expression from the local mountain dialect: “on the High *Rohnen*” describing a fallen, rotting log. Old people of the mountain still call it the *Höhran* or *Höhronen*.^{106:47}

One particular spot, at an elevation of 4,033 feet, became respected by all as the Three Lands Stone. It was already well-known among the highlanders, but the curvy



THE PATH OF THE SIHL RIVER
CUTTING A DEEP GORGE IN THE SWISS HIGHLANDS

lines getting there from three different cantons were not. The snow did not always melt on the top of the winding ridge, often being at somewhat of a shaded angle from the sun, but instead only began somewhat northward. Not until Hans Conrad Gyger completed the official "Wädenswil Quarter Map" in 1659 did a definite dotted line for "the snow melt" first appear.^{106:37}

As far back as 1440, the Zug branch of the Bachman family surfaced at the parish of Menzingen, adjacent to the *March*.^{200:514} This date happens to coincide with the known arrival of other Bachmans into border towns to the north. See map on page 206.

The Bachmans from Menzingen claimed virtually the same coat of arms as those families by Lake Zürich, but with just enough of an eye-catching difference to prove that a split had been necessary between them. The Bachmans from south of the border sent their allegiance further south, holding fast to the mother Church at Einsiedeln, in Canton Schwyz. Since it's founding in 934 A.D., the religious community there had grown and changed profoundly. The name itself means "home of the hermit," but by the 15th Century, it had become one of the most powerful and influential religious centers in central Europe.^{17:16}

As the ninth in the succession of Ammann or Official Tax Collectors for the Monastery at Einsiedeln, Hans Bachman served between 1469-1508. At the foot of the Alps in Rossberg, he also held the title of Lord of the High Council. Hans began a century-and-a-half "dynasty" for later Bachmanns who filled his seat, the

longest such succession ever, and, interestingly, a mirror to the tenure of responsibilities for other Bachmans to the north.

Hans Bachman came out of the northern edge of Canton Zug named *Finstersee* — the "Dark Lake." All within this same parish of Menzingen may be found the hamlets and settlements at Bostadel, Brättigen, Wilen and on the crest of Gottschalkenberg, with no more than a dozen or two souls living at any of them.¹⁶⁸

The only known member of the family living there earlier was Hensli Bachman from the hamlet of Wilen, who on 2 September 1440 rented land in Brättigen. Twenty-one years later, an elderly Hensli Bachman of Wilen and his wife Elli Zehnder made a charitable donation in the nearby town of Baar, and Hensli appeared in local records for the last time on 30 November 1468.

For the first time, Hans Bachman collected the mandatory ten percent tithes and rents at Gschwend for the monastery on 25 February 1469, and continued doing so with only a few interruptions for almost 40 years, until 4 April 1508. Bachman also appeared as the official representative of the church in the district of Baar and Menzingen, and a deputy for the entire 15th district from 1473-1499. Overlapping this office was his election in 1483 to be provincial magistrate for five years. Hans Bachman must have died by 1508, because the rolls of the brotherhood of St. Anton referred that year to the tax collector's widow, Ita Spiller.^{2:28}

Hans' son, Konrad Bachmann I, collected for the first time a rent at Bostadel on Lake Finster on 17 April



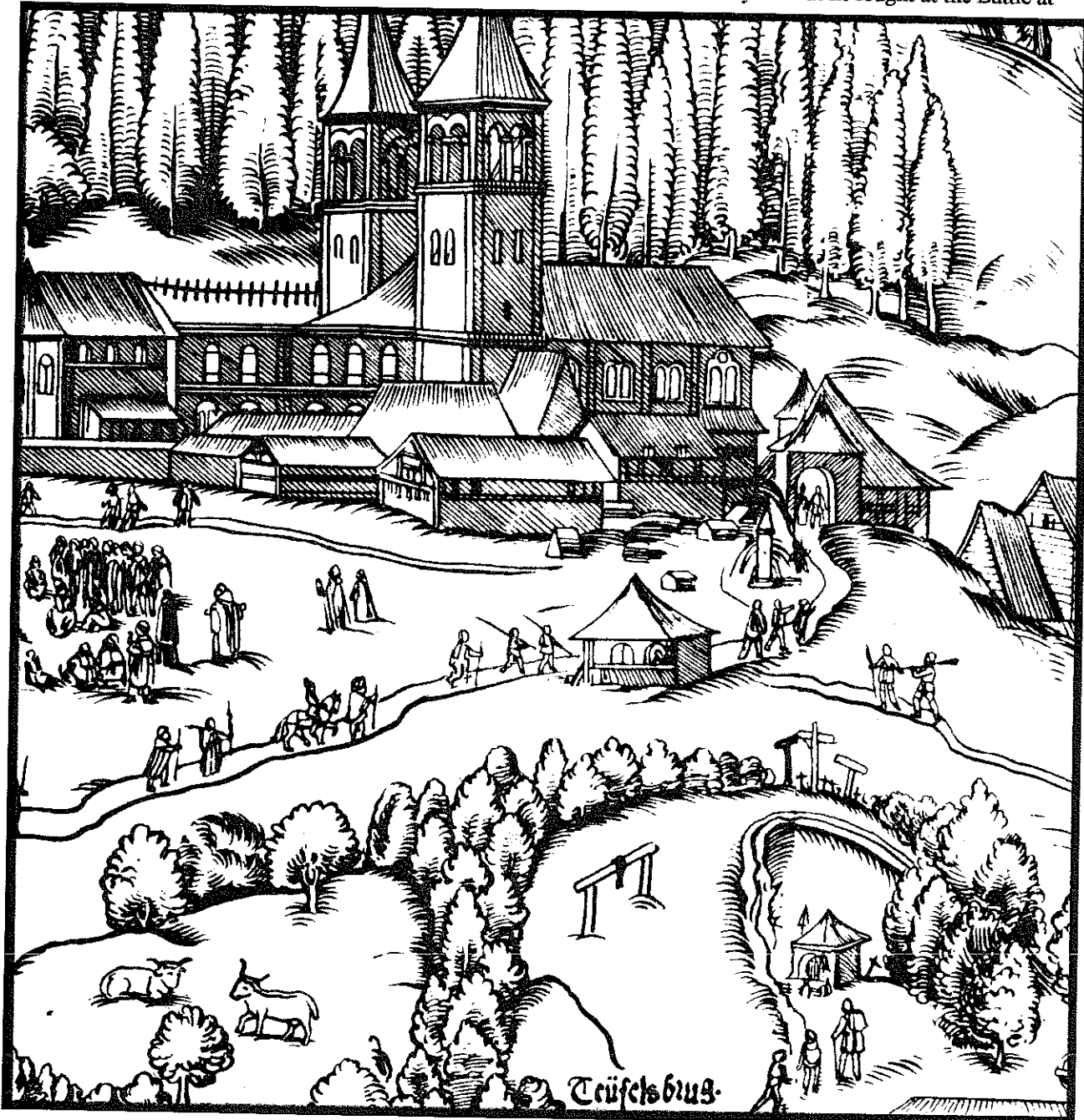
SELLING FRUIT TO VISITORS FROM ZÜRICH
AT THE OPEN MARKET IN ZUG, 1432

1509. His tenure as the tenth Ammann continued for 13 years. He also served as a negotiator on 22 June 1510 in the conflict between Zürich and Rapperswil because of tolls being collected on the lake; and in the territorial dispute between the monastery at Kappel and the parish of Menzingen on 26 November 1510. He even interceded to absolve his brothers Heinrich and Jörg when Ulrich Zürcher of Gschwend became embroiled in a murder charge and sought asylum at Einsiedeln.

Between 1515-1517, Konrad Bachman became provincial governor in Baden; also serving regularly as a

district magistrate between 1503 to 1530. Before his departure from Germany, Konrad donated a ceremonial *Doppelscheibe* or double disc to the monastery at Wettingen. His gift bore the Bachman coat of arms, with its simple double crescent moons, but it remains the most beautiful and valuable of their collection. He had married first with Barbara Trinkler, and for a second time with Barbara Bolsinger, Hans Ammann's sister.

On 15 March 1518, Konrad represented Canton Zug before the Confederation in a complex trade arbitration with Canton Schwyz. That he fought at the Battle at



THE STREAM IN AND OUT OF EINSIEDELN'S MONASTERY
FOR PILGRIMS, PRIESTS, BULLS AND TAX COLLECTORS

Kappel is possible, but not altogether likely. In 1531, he returned to the governorship of Baden but died in 1532 on Candlemas, being Ground Hog's Day, before his term had been due to expire.^{2:29}

Konrad passed the office of Ammann to his brother Heinrich Bachman, who served the monastery for six years, beginning on 7 February 1525. During that time, a Jörg Bachman, possibly another brother, married Verena Zürcher and donated a calyx valued at 20 crowns to the church at Menzingen.^{2:31}

Konrad Nussbaumer, a resident of Upper Ägeri, collected rents for Einsiedeln for a few brief months in 1543, technically becoming the 13th Tax Collector.^{2:32} He was quickly succeeded by another Bachman, although it is not clear whether the immediate responsibilities turned to Jörg I or Konrad II. Nonetheless, another uninterrupted term of 39 years followed. The period proved uneventful, although Konrad served as the envoy to Baden in 1552 and gained the office of provincial magistrate at Sargans in the eastern corner of Switzerland from 1556-1558, where his family coat of arms remains emblazoned at the palace office he occupied. That the crescent moons should be installed at Sargans makes a fascinating echo back to ancient Mesopotamia, although Konrad may have had no idea about the historic traditions involved.

Jörg Bachmann II served as the 15th Ammann from 1583 to 1585, and his was the first assumption of office when thorough records were maintained. His letters of investiture on 4 April of 1583, the official proclamation, and the actual duty logbook have all survived. These papers described him as a cousin to his Bachmann predecessors.^{2:34}

The black sheep of the family tax collectors was Adam Bachman, nicknamed Adam the Red, whose record as Ammann seemed to have disappeared from the monastery archives. He may possibly be one and the same as the above Jörg II. In 1585, Adam retired from his duties at Einsiedeln and wanted to spend his remaining years as a simple town scribe back in Canton Zug. The Council elders, however, would not even allow his name to be put forward on the ballot.

This contempt for the voters' right to choose their public officials stirred up emotions greatly. The ensuing "tumult" was dubbed the "Bachman Action" and required an arbitration from the Swiss federal authorities. They swiftly condemned this local injustice and reconsecrated the citizenry's rights of elective power. Adam was immediately elected town scribe and held the office until his death in 1588.^{200:514}

Bartholomäus Meienberg completed the century as collector under the watch of Charles Bachman, treasurer of the Lord's Council at Zug.

Konrad Bachmann III, son of Konrad II, was chosen as the 18th Ammann in 1601 and carried on for nearly 20

years. In 1602, he left the family estate at Lake Finster and relocated to Appenzell. Konrad began a long-running quarrel with a cantonal scribe named Christian Schön. During the years of 1616-20, Konrad collected only one rent. Complaints gathered against him, and even though his fellow colleagues on the council at Menzingen tried to defend him, Konrad suffered dismissal on 10 September 1620 due to his chronic alcoholism.

In October 1624, Konrad continued his career in public service as Canton Zug's envoy at the solemn renewal of the alliance with the Bishop of Sitten. He also filled several terms with the Confederation government between 1633 to 1639. In 1634, he was chosen parish scribe and took up residence in the town of Zug. Konrad, who was married to Anna Blunsch, died on 30 December 1672.

In the late 18th Century, another family member resumed the post for 21 years, being the 30th Ammann Klemenz Oswald Bachmann, son of the goldsmith Franz Georg who lived in Zug.^{2:46}



A Great and Troubled Potential

As the importance of the monastery at Einsiedeln grew at the start of the 10th Century, the Earl of Rapperswil received magistrative authority from Canton Schwyz to the overland approaches to the hermit's Shrine of the Virgin. Whether pilgrims wanted to pass through his domain at Bäch — dividing line for the watershed to Lake Zürich — or the wilderness forest between Richterswil and Wollerau, or the higher elevations which fed Lake Hüttner, they most often arrived first by boat to the hospitable cove and docks by Wädenswil Castle. See Maps on pages 204-208.

Between 1250 and 1262, this spread of ambition guaranteed a clash between Earl Rudolf III of Rapperswil and the Baron Rudolf of Wädenswil. It was only resolved by a decree favorable to the Baron from the Council of Zürich. After the Order of St. John took over at Wädenswil in 1287, Rapperswil renewed its unwelcome suit with Richterswil, piling more pressures on top of the knights at Bubikon.

With another treaty in 1342, Zürich asserted magistrative control over the districts of Bäch, Wollerau and Pfaffikon, setting the stage for the Old Zürich Wars a century later when Canton Schwyz would triumph again. All this hostility ensured that across five centuries the people of Lake Hüttner and the Reid Brook rarely had peace of mind; and more than anything, it fostered their craving for home rule.

The story of Wädenswil draws considerably from the

era between 1415 until 1440, before Zürich made a lasting peace with the forest cantons of the Swiss Confederation. Twenty-five years of a nonstop peace had the potential to greatly enrich the people. At first, the cultivation of the land strode freely onward and the population grew.

In 1429, the people of Wädenswil reached a consensus to reform and subdivide the farmable lands in their district, as did Uetikon, another town on the other side of Lake Zürich under the St. John's Commandery. The partition of these farms was not always approved of ahead of time and the popular tides in this direction did not always please the rightful title-holders.

When an individual estate, such as the one at Meierhof, sat directly beneath the nose of its owner, it could only be granted or transferred with official authorization. Moreover, the estates by the ridge at Wädenswil, and as well at Wyden and Lower Eichen, were never to be broken up.

The commander of the Order of St. John had decreed that starting in 1409 anyone caught hunting without the high magistrate's permission would suffer a five-pound fine, and similarly, anyone attempting to take wood such as oak, fir or beech from the Reid Forest would also be penalized and banished. ^{103:90}

The symbolic, spiritual and economic blow this had on the community was singularly embodied in the oak. Besides being simply the grandest and strongest tree in the forest, Celts and ancient Germans had believed that the oak carried holy consecrations from Thor. Even the acorns it produced made the principle feed for everyone's pigs, and this foraging was an important part of the wilderness harvest.

The original Wilderness Trust around Richterswil held a stately number of oaks, and the battlement built to defend their eastern boundary south of Lake Zürich took the name Oak Fort. Only the mighty oak could supply masts for ships or the long supports needed for building and repairing bridges over the river Sihl. To the sadness of many, all of the biggest oaks ended up on barges headed for Zürich. Unfortunately, oaks are rarely found anymore in the parish's highland forest. ^{106:10}

Two of the next most terrible scourges of mankind — starvation and plague — ruined this 25-year intermission from war. In 1437, harvests of every kind were well below average. Amidst great trepidation, the cities began to fill and the granaries felt enormous pressure to increase their prices. Farmers throughout the canton hardly had enough food for six months, and many panicked at the thought of how their families would survive until the harvest of 1438. Import and export controls combined with the difficulties of transportation. Little could be gotten from the more fortunate and fruitful lands nearby.

Hunger and misery reached such a point that people clawed half-ripened crops out of the dirt and devoured them raw. ^{103:21} The cities forbade the sale of bread to country folk, and only the truly self-sufficient homes managed to survive on milk and meager cheese from their wasting livestock. Many peasants died an agonizing death or turned to suicide.

The summer of 1439 finally brought a good harvest, but a new disaster raked over the old lakeshore. The Black Plague broke out and the city of Zürich lost a fourth of its population. The Grim Reaper left almost no home untouched, and demanded numerous victims in Wädenswil. The misery grew greater and greater; although greater still rose the obstinacy, ambition and pettiness between the leadership councils in Zürich and Schwyz. Their hearts could not be reached by the overwhelming disaster spanning their borders.

In 1440, the dispute turned into a gory struggle known as the Old Zürich Wars. On 2 November, the troops from Wädenswil, Richterswil and the rest of Canton Zürich — nearly 1,000 strong — forced their whole armed might to Pfäffikon. An allied force of 500 troops from Horgen, Bäch and Zug readied themselves on the high ground at Wollerau, overlooking Wädenswil Castle. They had to block a rescue force from Schwyz, Uri and Unterwalden out of the heights of Mount Etzel.

Mayor Rudolf Stüszi, the ambitious Zürich commander, realized half-way into his campaign that several factors had not been taken into account. By retreating unannounced with his force, Stüszi stranded the troops at Wollerau, leaving most of them to the slaughter. Only a small group reached the safety of Wädenswil's castle in time. ^{103:22}

The Schwyz army spared Wädenswil because its commander, the Earl Hugo von Montfort, kept vital ties to Schwyz through marriage. The unfortunate farmers caught in between were forced to pay homage to Schwyz, and the invaders rolled on unopposed through Horgen, Thalwil and Kirchberg, nearly up to the gates of Zürich.

Earl Hugo arranged for his own free passage and took up the role of peace maker, eventually brokering a treaty at Luzern between his neighbors. Because of this, and for a considerable time thereafter, Wädenswil stood as an oddly independent oasis between a hostile north and south — a littler Switzerland *within* Switzerland. ^{103:23}

Zürich's Council remained adamant about taxation and insisted that if Wädenswil enjoyed its protection during war, it would have to equally contribute to the cost of that defense. On 8 June 1441, the council tried to force an oath of allegiance to that effect, but it became a strict article of faith for everyone around the castle to refuse. Earl Hugo avoided a crisis, some historians believe, only because of his strategic importance on the lake, although Zürich persisted through 1443 in

solidifying its control over other independent strongholds, such as at Grüningen and at the Order of St. John's headquarters at Bubikon. ^{103:24}

The war with the south resumed in 1443. Under

heavy damage, the Confederation expelled the Zürich troops out of their fortress at Hirzel. On Sunday, 26 May, even as the church at Horgen held services, a combined force from the Cantons of Luzern, Uri,



MAYOR STÜSZI DEFENDS THE SIHL RIVER BRIDGE AT ST. JACOB'S-BY-ZÜRICH, DEPICTED BY WERNER SCHODLER, 1444

Schwyz, Unterwalden, Zug and Glarus suddenly stormed out of the mountains. The whole village was sacked and burned, and even the church's holy altar was desecrated and plundered. The invaders then carried this same terror to Thalwil and Kilchberg. The whole western lakeshore, with the exception of neutral Wädenswil, became devastated.

In this and the following year, the people of Richterswil and Wädenswil never worried about their own possessions, but saw flames in every other direction consuming the houses of Horgen, Thalwil, Kilchberg, Höngg, Schmerikon, Freienbach, Wollerau and Zollikon.

In the summer of 1445, the commander at

Wädenswil again attempted to mediate between the belligerent parties. Johannes Lösel brought the negotiation out onto boats into the middle of Lake Zürich. Unfortunately they didn't have any success; and a second meeting at Wädenswil remained fruitless because Zürich never appeared.^{103:25} On 21 October, the Holy Roman Elector of Mainz, Trier and Pfalz arrived at Wädenswil to attempt another negotiation, but peace still proved elusive. For the rest of the year, two great warships from Canton Schwyz achieved reign over all Lake Zürich.

Finally, on 15 May 1446, bells pealed with joy in every city of the Confederation. The patience of Elector



THE MAYHEM OF THE OLD ZÜRICH WARS
DEPICTED BY WERNER SCHODOLER, CA. 1444

Ludwig proved stronger than the stubbornness of the cantons. By Easter week of 1450, a decree signed in Kappel guaranteed Wädenswil and Richterswil substantial autonomy but also required that the seat of the Order of St. John remain scrupulously neutral. Nonetheless, the castle became permanently part of Canton Zürich. ^{103:26}

In 1446, Johann Lösel became the commander at Wädenswil, though he was loved by few. He came out of the Dutch low lands and brought along a whole staff of foreigners that could not speak German and that therefore, no one could understand. They allowed themselves every prerogative and privilege, and looked down on all of the people of their district. Already by 1450, disputes with several farmers at Uetikon across the lake developed over their refusal to pay homage. Once again, the Council at Zürich became the referee and decided in favor of the Order of St. John.

Almost simultaneously, the people of Wädenswil and Richterswil took up a vehement dispute with the knights over the tithing of an additional "Little Tenth," referring

to the standard ten percent tax on a household's production of staples — often hay or grain. ^{103:27}

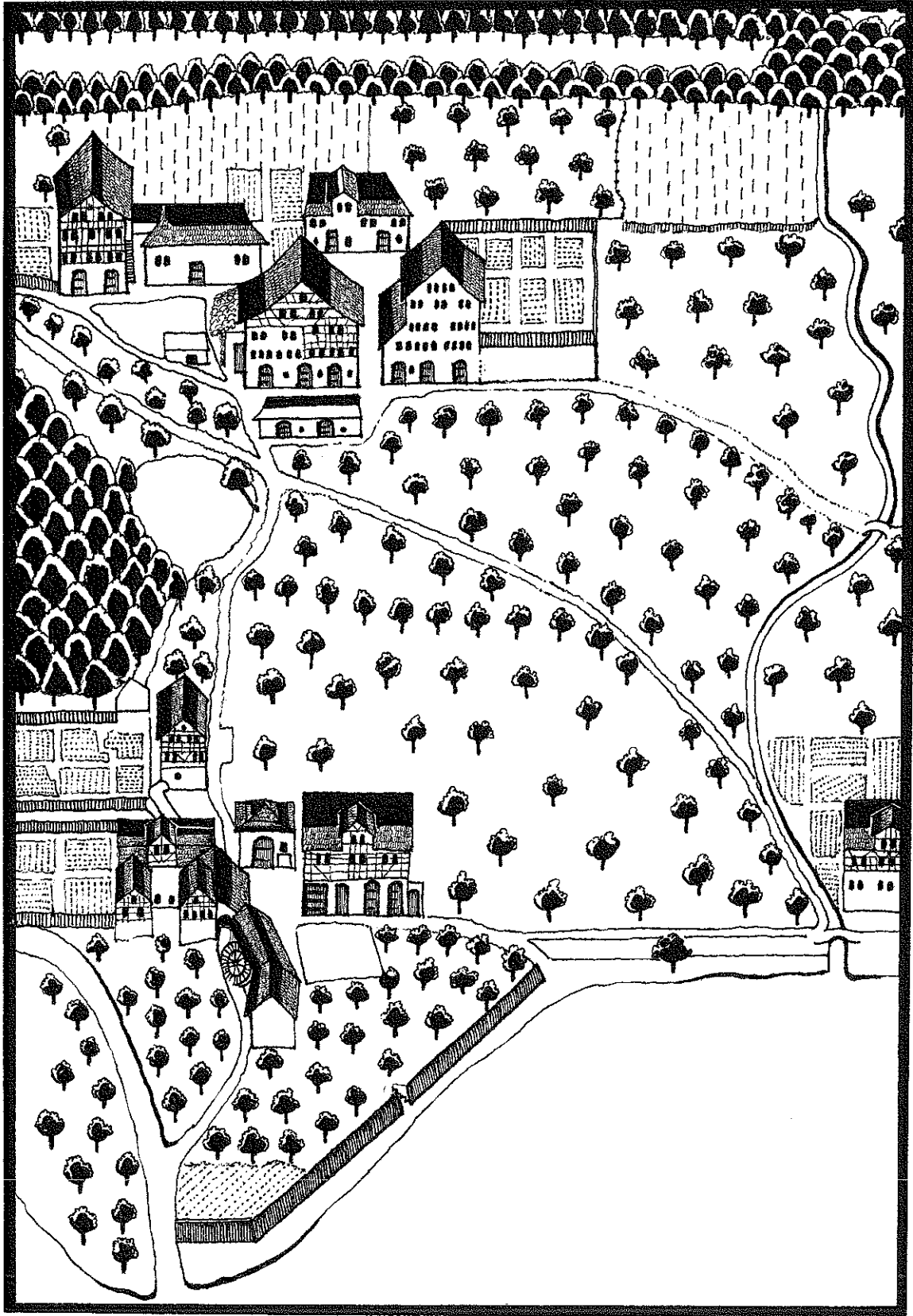
It seemed that a shortfall of one pound surfaced from their traditional annual tax collection. For the sake of one pound, the knights initiated a special household roll that was administered by the parish priests. Besides irritating the people, the new tax also served to indebt the Order of St. John politically to the Council at Zürich, and to cement their reliance on one another. ^{103:28}

By 1454, all of the people's resentments over the forest bans and new taxes boiled over into open dispute. The Order's commander even had to ask the Zürich Council to mediate. Finally, the rights of the people to forest harvests found consecration in an official edict, and that they would all be "unhurt and unmolested" in the woods of Wädenswil Mountain, the Au, Reid Brook, Burghalden, Hofreiti and the other estates. ^{80:12}

With all of this as their background, the Bachmans decided to move down from the highlands to the waters of Lake Zürich.



A PEACE TREATY BROKERED ON LAKE ZÜRICH (1445)
BY COMMANDER LÖSEL OF THE KNIGHTS OF THE ORDER OF ST. JOHN, WITH WÄDENSWIL CASTLE LOOMING BEHIND



THE ESTATE OF UPPER MEIERHOF, AT TOP, ALONG WITH GIessen MILL AT THE MOUTH OF REID BROOK FROM A WATERCOLOR MURAL OF WÄDENSWIL BY NATIVE SON JOHANNES ISLER, COMPLETED IN 1769

Chapter 3
THE REGISTRY OF NAMES
ALONG REID BROOK



BY THE MIDDLE OF THE 15TH CENTURY, Bachmans arrived on the shore of Lake Zürich and quickly became holders of prestigious land on either side of Reid Brook. At the pleasure of the Knights of the Order of St. John, they were

given the estates and forest immediately northwest, east and south of the castle at Wädenswil.

Just how they came to be there, and from exactly where they had arrived, all become clearer in light of an ancient local tradition about the land. Like so many other European villages, Swiss towns had long set aside an acre or two of land for the common good, but instead of a simple “commons” for grazing sheep, they kept a more expansive communal purpose in mind.

In the opinion of the Swiss historian Albert Keller, the Richterswil Wilderness Trust may trace directly back to Alemannic traditions of the 6th Century, and thus belong to the oldest surviving social blueprint in the land, predating even the Swiss Confederation. Through the vision of these forefathers, the common property of the people has persisted through many centuries. ^{20:32}

Ever since it first thought of itself as a community, Richterswil included about 300 acres of wilderness trust land within its borders that were kept, profited from and passed on through the sons of their elder-most families. The complete roll call of the Wilderness Community Trust in Richterswil today includes the following:

BACHMANN	HIESTAND	STRICKLER
BAUMANN	LEHMANN	TANNER
BLATTMANN	LÜTHI	TREICHLER
ESCHMANN	RICHARD	WEINMANN
GOLDSCHMID	RINGGER	WETHLI
HENSLE	SCHMID	WIDMER
HEUSSER	SCHNEIDER	WILD ²¹⁴

Already old as an oral tradition, their written charter of 3 June 1645 spelled out how each male descendant from these clans could automatically become a society member and share in the annual profits every April, provided that he was a blood descendant, not adopted, and remained a resident of Richterswil. When no direct male descendants remained from a family, the ranks closed up and the pot deepened — as happened when the Hofman, Lang, Rot, Reiff, Scherer and Züricher lines all withered over the centuries. In this way, the founders struck a balance between population growth and their finite acreage, sustaining the Trust into the 21st Century.

See Appendix B on page 216 for a recent report.

Cantonal officials wrote of many a parish 300 years ago where “there is still big wilderness to be found,” and they certainly intended no favorable impression by it.

“Richterswil has a community forest, a wilderness made mostly of a dark woods. This unhappy piece of land is some hundreds of acres large. For the good of the whole parish, it might as well be lost!”

The people’s industrious spirit and affluence fell into question, because otherwise, reasoned the council, such lands would have been tamed long ago and made more productive. ^{20:27}

Ice Age glaciers had carved out the shape and surface of their land. Brook, swamp and peat bog pressed up against hills of moraine rubble and huge boulders cast everywhere. The seeds of birches, pines, shrubs and mosses took root and mighty forests burst forth. Core samples from the shore of Lake Zürich dating back to the 5500 BC trace the plentiful pollen of oak, linden and elm trees. In some places, the dry humus could not support trees and so a marbled swirl of pasture grass replaced them. ^{106:9}

The settlers of the Reid Brook Forest enjoyed a natural, rolling thoroughfare up to the grazing meadows by Lake Hüttner. The name for the village of Hütten literally means “hut” and the Hüttnersee can be translated as Cabin Lake. ^{20:28}

In May 1470, the court at Wädenswil declared that “the people of Wollerau and Richterswil will use the settlement decree of 1290 to mark the precincts of our communities.” But for nearly 100 years, this failed to suit either side, and as a consequence, the whole area became an overgrown wilderness.

Finding a local consensus proved to be the best alternative to faraway edicts. In 1568, citizen groups from each district met at Wyltimoos (now Itlimoos) and chose a direction for the future:

“1. Each citizen in the community may drive his livestock into the upland meadows and graze there from May Day up until the autumn.

“2. In the bordering forest, no one without having both congregations’ permission, may cut down green or skinny trees.

“3. Acorns may only be harvested on Saturdays.

“4. No congregation may interfere with the others’ acceptance of new members.”

Fresh bickering between Schwyz and Zürich in 1577 scuttled these negotiations, and so the local harmony, more bruised than ever, continued to limp along. ^{20:31}

So from the safer highlands overlooking Lake

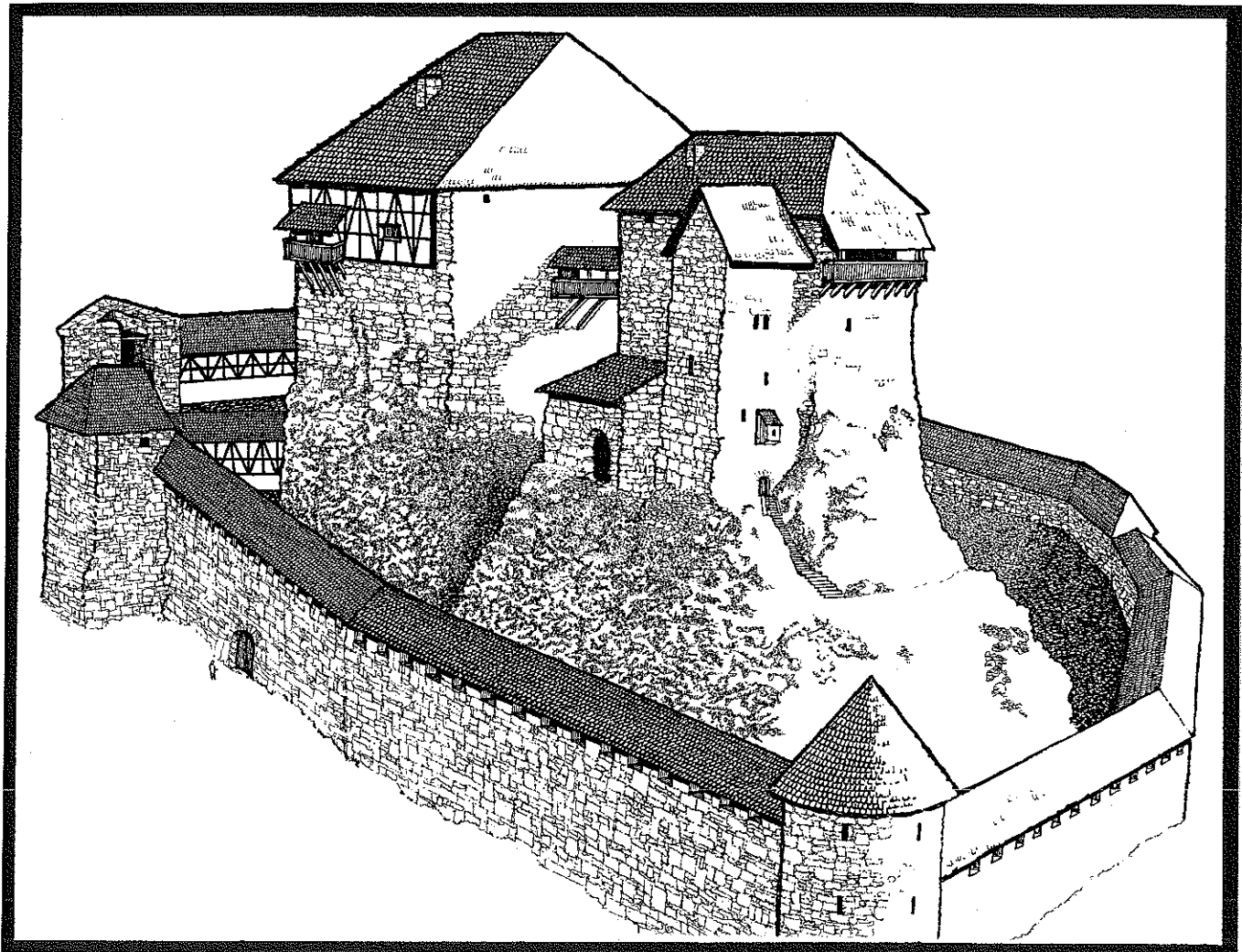
Zürich, and down to its waters of commerce connecting to the Limmat and Rhine Rivers, people felt naturally drawn to commute back and forth. After 1440 and the Old Zürich Wars, many sought refuge wherever a high solid wall could be found, such as close beside the towers of Wädenswil.

When the struggles subsided, permanent boundaries for the Wilderness Trust were literally written in stone. The first rock marker stood at the crossroads by the village of Bergli near Lake Hüttner and indicated a crooked line to the second stone at Laubegg. The third line followed the old Gotthard strasse to Zürich between Haslen and the ridge. From there it went downward in the same direction between the house and barn of the Gottfried Strickler in the Moos, and after that to the parish line to Wädenswil, by which the Reid Brook and afterward the Giessen Mill formed its natural border. On the southeast side, it followed to Mill Brook upward to the border by Sternen and thereafter back to Bergli.^{20:32}

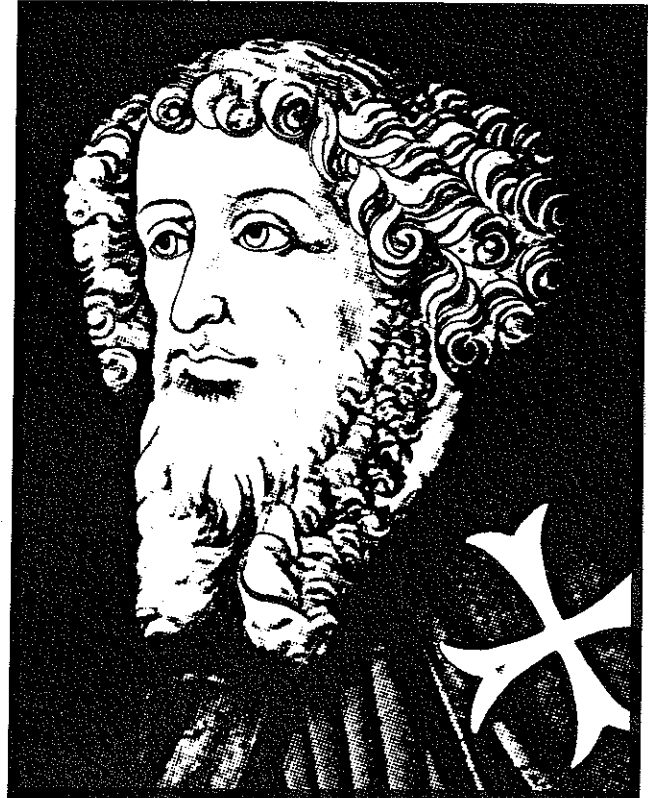
On the west side of Reid Brook sat the manorial estate Meierhof, and on the opposite bank, the village of Old Castle. Both groups of buildings sprang up on steep hillsides, and so, as they grew and spread out, had upper and lower hamlets. See map on page 208.

Notations of the earliest surnames around the castle were sporadic in the 1300s. Many of the common folk only kept first names and occasionally a secondary name that served as a locator. Among the earliest clearly recognizable families may be found Wymann (1322), Ringger (1376), Treichler (1382), Strickler (1384) and Eschman (1389). In the earliest regional tax lists from the Order of St. John, dating from 1402, Hiestand, Rot, Reiff, Scherer, Schmid, Schneider and Tanner all appeared for the first time. Lang (1408), Lüthi (1424) and Hofmann (1454) arrived within the next generation, followed by Widmer and Züricher in 1455.^{107:46-48}

In 1455, on the tax list for the first time ever, Heini Bachman appeared as the head of Meierhof, along with



A VIEW OF THE NORTHWEST CORNER OF WÄDENSWIL CASTLE
AS IT APPEARED TO THE ESTATE AT MEIERHOF IN MUCH OF THE 14TH & 15TH CENTURIES



COMMANDERS OF THE ORDER OF ST. JOHN AT WÄDENSWIL

ABOVE: JOHANNES LÖSEL (1445-1446; 1458-1460), RUDOLF VON WERDENBERG (1481-1505)

BELOW: JOHANN HEGGENZI (1506-1512), GEORG SCHILLING VON CANSTATT (1546-1550)

his wife, his brother's children and their hired workman. They had all recently arrived from Laubegg by Lake Hüttner. In a separate household farther away — possibly at Old Castle or else back at Laubegg — Rüdy Bachman lived with his wife and their workman.^{84:149}

At the same time, the Staub and Rusterholz families arrived, and by 1468, the first Burkart, Lemann and Kouffmann families appeared.^{107:48} Heini Bachman and his wife showed up in the tax records of Richterswil for the first time in 1470.^{155:RIII:291}

The original commander of the Order of St. John at Wädenswil was Hugo the First von Werdenberg-Sargans, who began on 1 December 1300, followed by five others leading up to the time of the Bachmans. In 1446, Johannes Lösel took command at Wädenswil Castle and so became the first overlord to approve of the Bachman family seat. The commanders at Wädenswil held such formidable authority within the Order that they each held the title at Bubikon of *Grossprior* or Abbot of all the holy Swiss knights. Lösel assumed the leadership twice: from 1445 to 1446 and again from 1458 to 1460.^{162:18}

After 20 years on Reid Brook, Walter von Bussnang succeeded Lösel, and after him Johann von Ow served from 1467 to 1481. In 1480, von Ow served with the Maltese knights defeating the Turks on the island of Rhodes.^{162:19}



THE VINTNER PREPARES HIS STAKES
DEPICTED BY JOST AMMAN IN 1567

Some of the earliest known likenesses of Wädenswil's commanders survive in stained glass, being that of Rudolf von Werdenberg who rose to office in 1488, and his replacement in 1507, Johannes Heggenzi von Wasserstelz. In six years, Johann von Hattstein began a long lordship of 33 years, and his successor Georg Schilling von Cannstatt only served from 1546-1550 when the Order of St. John quit the old castle and sold out their interests to the Council of Zürich. A peace treaty hammered out with the neighboring canton of Schwyz demanded that the castle walls fall down.^{226:39-51}



Upper Meierhof

WHERE THE FIRST HILLSIDE TERRACE SLANTED eastward up from the village of Wädenswil, an estate grew up along the road to Einsiedeln. The principle manor buildings overlooked Lake Zürich on the spot later marked as Nos. 46 and 50 Boller Path. From as early as St. Gertrude's Day, 16 November 1413, the hillside land supported a 15-acre vineyard, apple orchards, hemp fields, large vegetable gardens and dairy cattle, and in part still does.^{188&192} Unfortunately, the outdoor water bath at Meierhof depicted on an 18th Century panorama has disappeared without a trace. Along with several tradesmen's shops, the early estate called Meierhof formed a small rural hamlet.

The Knights of the Order of St. John at Wädenswil formalized the estate sometime before the year 1400 under the stewardship of Ulrich Hafler, but it had already been subdivided by then into two distinct homesteads — namely a lower and upper Meierhof. "Meier" translates from German as bailiff and the "hof" could refer either to his administrative court or to the traditional European courtyard around which several buildings often clustered in the old estates. It may well have been that the castle's original baron had his lieutenants posted close by at this courtyard.²²⁹

Flush with the southeastern edge of parish Wädenswil, the estate of Upper Meierhof bordered on the meadow of Lower Eichen, the farm later run from Zollingerhäuser. The northern edge of Meierhof pushed down to the miller Rot's saw mill, and east up to Reid Brook and the forest. In 1413, the estate transferred to Heini Schmid, brother of the owner of an adjoining tannery, and his rights transferred to Hans Wild in 1431.¹⁸⁵

Heini Bachman's family arrived at Upper Meierhof by 1455, and ran the estate for nearly a century and a half. The title passed within the family for the first time in 1510 when Hans Bachman began paying the taxes, and then again by 1568 for Jacob Bachman. In 1600,

Jacob sold the family's rights to Bartli Boller.

To grow beyond the original Bachman buildings, the Boller family added to a new manor house and prospered with their winery to such a degree that the estate changed its name from Meierhof to Im Boller. The adjacent road was also named in their honor.

The vintner's house at N^o. 50, today a timber and plaster construction that has been steadily modified since the 18th Century, stands at the crossroads of Einsiedler strasse, Tannen strasse and Boller weg. The rough stonework, along with the proportion of rooms, doorways and vaulted cellar prove a medieval continuity, and several interior walls yet reveal the original hand-hewn beams.

The house at N^o. 46, so typical of Lake Zürich architecture, aims its gable side to the water. It has very few windows on the upper walls and two round portals for the cellar. Over the southern portal, a cartouche carries the Blattmann coat of arms and the inscription HJB of 1741. Other owners in the 18th Century included a Dr. Hotz, in 1715, and Cornett Eschmann in 1790.

The official land records for Wädenswil afford the earliest detailed glimpses of the Bachman family. The entitlements they took over from Hans Wild, including the right to take shingle wood from the forest if their roof needed repair, required in 1431 a tax of 5½ sacks of grain and 9 shillings in Zürich money.^{188&192}

On 14 April 1458, the community record book mentions Heini Bachmann of Meierhof for the first time even though he had appeared on tax rolls three years earlier.¹⁸⁷ In a more complete citation ten years later, he appeared along with his wife, his son Ruody, and Gret, the young Mrs. Bela, his brother's daughter-in-law. Heini was assessed 2 pounds, 5 shillings. Wälti Bachmann of Meierhof, along with his wife, paid a tax of 15 shillings.^{84:5:331}

In May 1510, the St. John's commander Johannes Heggenzer instructed his bailiff and Hans Bachman to break up and sell a large fallen tree from the Reid Forest at Tann Street. Those present at the meeting included commandery staffers Hans Wirz of Uerikon and Judge Joss of Helbling, and Hans Bachman's cousins Welti Eschmann and Heini Bachman.^{188:37:1510}

The family lands grew in 1568 when Jacob Bachman of Upper Meierhof received from Heini Buman and Agata Ochsnerin, his wife, from outside the village of Wädenswil, "an interest for their house, garden and hemp field, adjacent to Grandmother Wisli, Wolfgang Hoffmann's meadow, the highway, Rudi Diesinger's orchard and Heini Huser's meadow."¹⁸⁹

The family of the above Jacob Bachman included his wife Frena Hausler and their eight children: Hans (b: 12 I 1556); Barbel (b: 13 XII 1557); Elsbeth (b: 27 III 1560); Hans (b: 28 XII 1561); Jos (b: 1 VIII 1563); Hans Jacob

(b: 7 XII 1564); Anna (b: 31 III 1566); Caspar (b: 11 III 1570)^{191:VIII:132.1}

Subsequent holders of the land included numerous Sauters and Islers. In 1826, ownership of house N^o. 108 returned for the next six years to a Conrad Bachmann and Jacob Brändli, each with rights to half of the barn.

The courtyard at Lower Meierhof grew up on a spot later numbered as 24/26 Meierhof strasse, where a great, conspicuous house dating to 1722 yet stands. Due to the lay of the land — rising up a steep incline toward the east — the western half of Meierhof happened to lie just beyond the eastern gate of Wädenswil village.

Although this portion of the estate, what may be easily called the western half, never belonged to the Bachmans, it deserves note as their next door neighbor — earlier with the Bucher family and later the Wilds — but even more importantly by 1549 as site of the second palace of their overlord, the local commander of the Order of the Knights of St. John.^{230:49} Construction of the new magisterial office commenced in 1552, after the original castle had been abandoned, and took four years to complete.

On the traditional tax collection date in 1431, being St. Martin's Day, always the 11th of November, Hans Bucher delivered 20 pounds in Zürich money as a partial down payment for the Lower Meierhof estate, along with 14 sacks of seed, four chickens and 100 eggs. His estate included a 22½-acre vineyard, 52 acres of forest, and a grazing meadow. During the summer, he had sufficient land to support 20 cows, but only enough hay through the winter to feed 12. In a tradition going back to Medieval times, the square measurement of land in Swiss deed books was often expressed in terms of the cattle it could support, spelled out as either in the summer or the winter. The *juchart*, their next most frequent land standard, had three different values: when measuring



THE GRAPE HARVEST IN OCTOBER OF 1663
DEPICTED BY CONRAD MEYER ON A FARMER'S CALENDAR

farm land it equaled 8 acres, for vineyards only 7.2 acres, but for woodlands, a fuller 8.72 acres.^{81:271}

In 1989, a commission for historic preservation in Canton Zürich undertook the restoration of Meierhof, and included buildings in their scope dating back at least to the 18th Century at N^{os} 14, 16, 24, 26, 102, 103, 104, 109, 112 and 113 Meierhof strasse.²²⁹



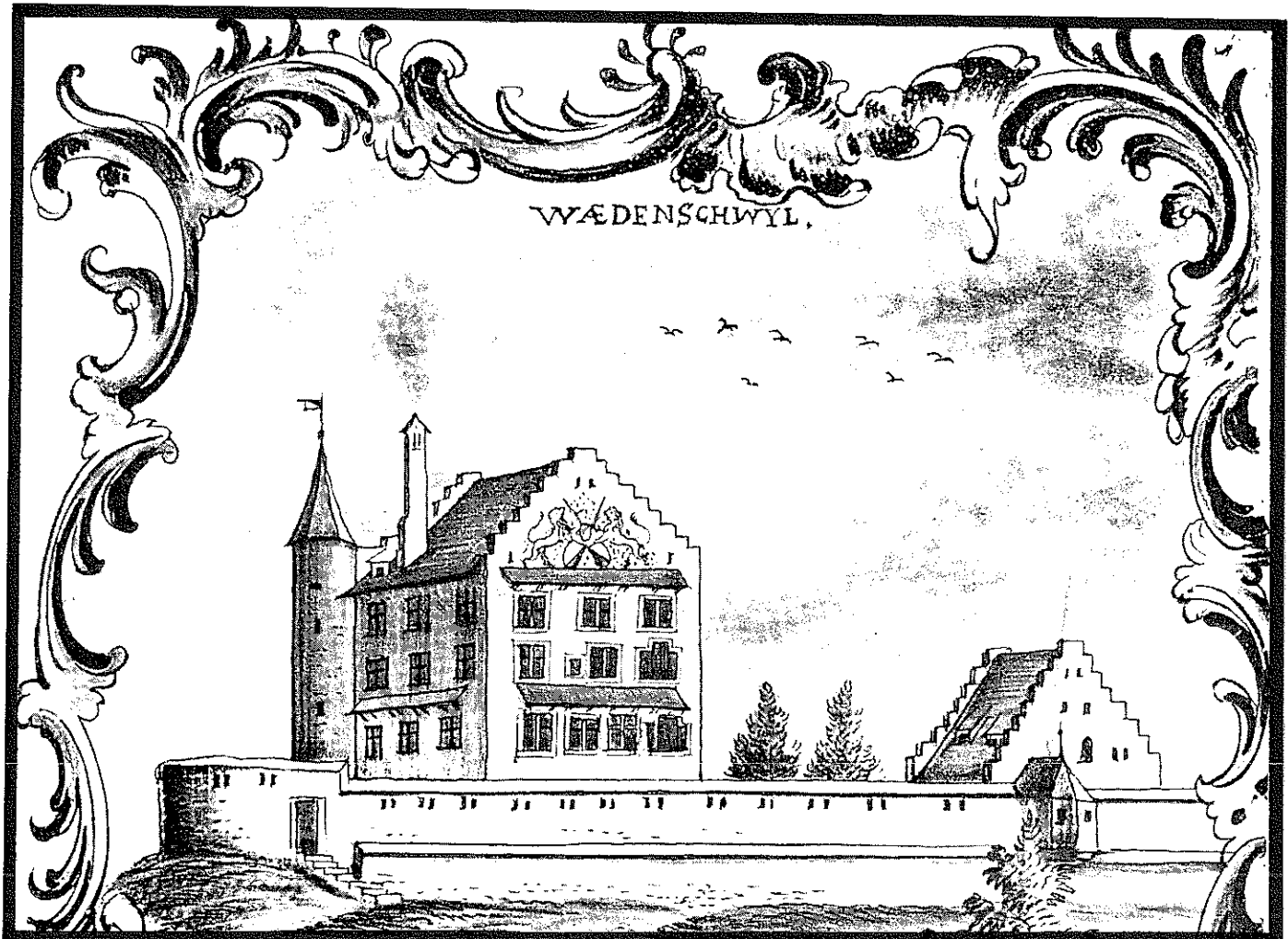
At the Village Beside Old Castle

BY CROSSING REID BROOK INTO THE PARISH OF Richterswil, another branch of the Bachman family settled beside the castle during the same era, at least by 1470.^{155:RIII:291} A bond between the Wädenswil and Richterswil branches can be seen in 1515 when the heads of two Bachman households joined military service together under one local captain, even though they had the choice of other companies.

For the Battle of Marignano near Milan, Italy, Rudi Bachman from Richterswil served in the third rank under Captain Roist (one-time mayor of the village and famous comrade of Ulrich Zwingli during the coming Reformation), along with Haini Bachman from Wädenswil. In the first line of battle marched the company of Captain Rohn from Wädenswil, including Uli Bachman from Meierhof. Mathis Bachman from Grüningen also joined their force.^{155:W.31.II}

Just two years before, amidst the Burgundian Wars, Swiss forces also happened to include a Heini and Uli Bachman, and fighting as a mercenary for the King of France, Rudi Bachman.^{155:W.31.II}

The Richterswil Bachmans helped build up a village just a few hundred yards east of the original Wädenswil Castle where the lordship's immediate agricultural and economic needs were met. The village's formal name, Old Castle (or in German *Altschloss*), came only after the Order of St. John built their second headquarters in Wädenswil, but this name did not even appear when



THE NEW PALACE OF THE ORDER OF ST. JOHN IN WÄDENSWIL, 1552; AND AT RIGHT, BERNHARD VON CHAM, HIGH MAGISTRATE OF WÄDENSWIL, 1550-1555



Pastor Felix Vogler drafted his overview in 1748. For the following century, official records noted that “much very good wine” grew there.

When the Council of Zürich bought the castle from the Order of St. John in 1549 and ordered it demolished, the Bachmans served as overseers of that process. Anyone who needed cut stone for a house foundation first got permission from the commandery. In 1557, Heini Bachman took over these responsibilities out of his estate at Old Castle.^{215:32} Before long, the roof fell in from neglect and accidental fires. That the old ruin quickly turned into a quarry finds confirmation in several maps, sketches and watercolors preserved in the Swiss chronicles.^{223:31}

By 1557, the common folk all around the castle had nearly exhausted the supply of firewood, and so began stealing it from wherever they could. Following his sermon one Sunday during the summer of 1581, the priest at Wädenswil announced a new ordinance from the Zürich Council. No one, even if he possessed an estate farm or estate craft trade, would be entitled to clear, sell or give away wood from the Reid Forest. What each estate grantee might need, he could lawfully take from his own yard. This was the first unambiguous and total ban, and for the first time a forecast of the notion still in effect, that the forests belong not only to the living, but to all future generations.^{80:13}

In 1633, an ominous note appeared amidst all of the other mundane record-keeping from Richterswil, probably inscribed by 25-year-old pastor Benjamin Huber, only four years into his calling.

“Barbara Frey and Rudolf Bachman: An old man, but he is the one who disturbs...[illegible]. When one comes to his blacksmith workshop, he makes many inconveniences. It would be of much help if one could stop the troublemaker.”¹⁹⁰ A parish register the next year described Rudolf as “an almost vehement Anabaptist”¹⁹¹ and the authorities imprisoned him for the rest of his life beginning in 1640.¹⁹³ Rudolf managed to outlive his original tormentor by three years, since Pastor Huber died from the Black Plague in 1650.^{159:50}

On St. Martin’s Day in 1650, the Richterswil Deed Book recorded that the tailor Wälti Bachman owned 80 acres, “including the castle ruins and surrounding forest.”^{223:31} Unfortunately, the earlier registry books no longer exist, and so the first deed mentioning Bachmans in the village of Old Castle only traces to 1654. The original Bachman farmhouse evolved on a spot first noted in town records as N^{os}. 172-174, but which was redesignated by 1779 as N^{os}. 676-680 when occupation of the large, 3½-story building split amongst five households.

An ancient well still sits in front of this house, dug



THE BEGINNING OF THE ALPS SOUTH OF LAKE ZÜRICH, INCLUDING MOUNT ETZEL, THE HIGHEST LOCAL PEAK, OVERLOOKING WÄDENSWIL’S CHURCH, AT LEFT, & THE SEAT OF THE ORDER OF ST. JOHN, AT RIGHT, CIRCA 1650

just as deep as the shaft servicing the castle's twin towers. While a supply of water proved crucial to the success of any farm yard, water rights seldom appeared in written deeds before detailed descriptions of land began in the mid 19th Century.

According to local tradition, knights from the Order of St. John dug the well during the heyday of their reign, although no verification of this legend exists. Completed to a depth of 91 feet (27.80 m.), it still averages a water level of about 3 feet (0.90 m.) in season. The opening at the surface measures 4½ feet (1.35 m.) in diameter, and at water level widens to 9½ feet (2.90 m.) Installed during renovations of the well by Markus Hartmann in 1997, electric lamps now allow a clear view of its stone walls all the way to the bottom.²²⁹

A trove of historical and genealogical detail about the Bachmans may be laid out from the surviving Old Castle land register:

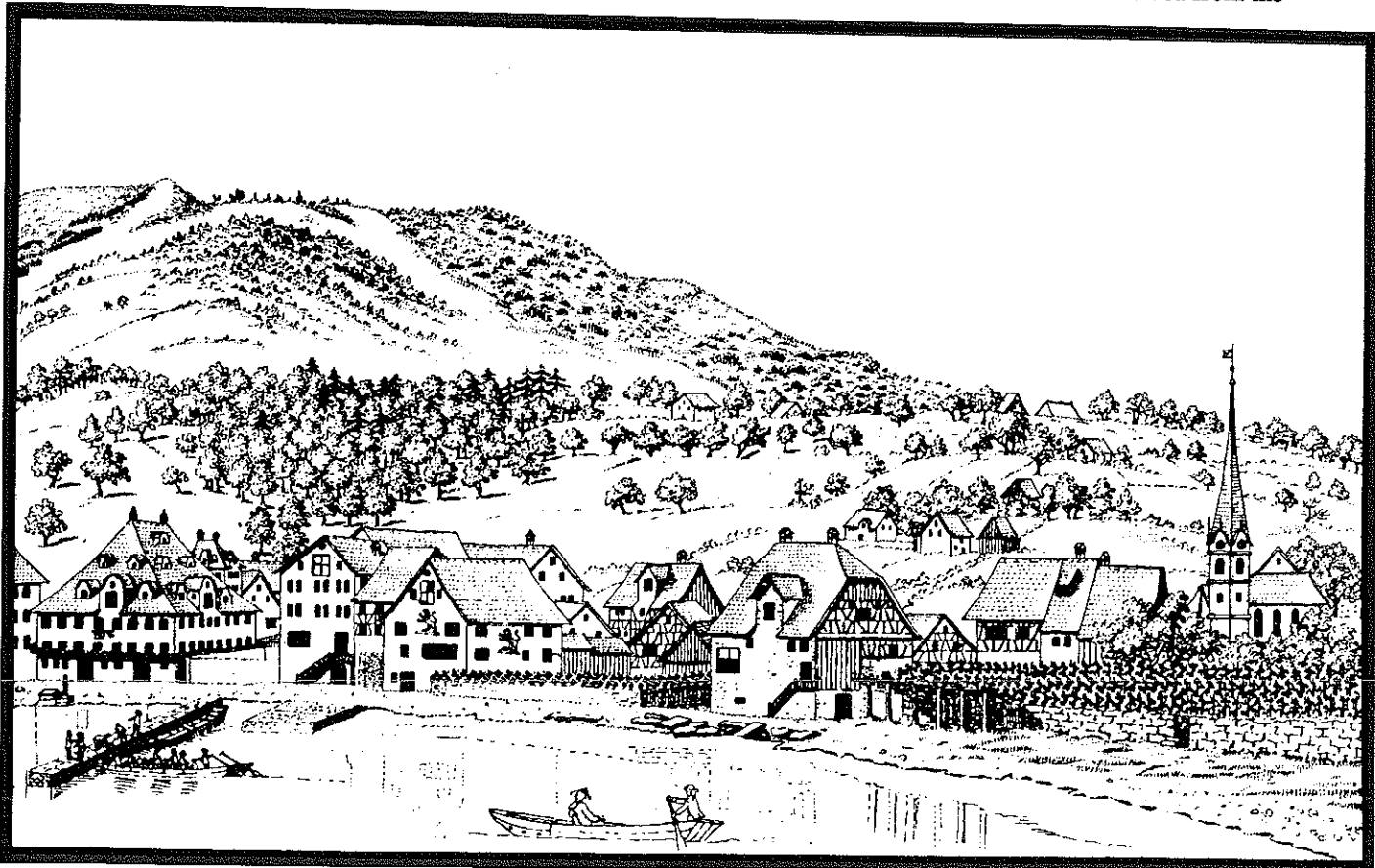
"Uel Bachman at Old Castle owes to his sister, Heinrich Ringger's wife, out of the farm sale 193 guilder and 30 shilling; and puts in pawn as his deposit a share of the house [N^o. 172], and as well a one-third share of the vegetable garden and hemp field. St. Martin's Day, [11 November] 1660.

"She also nudges her brother Wälti Bachman, with his house and vineyard [located on the property of] her deceased brother Hansen Bachman. [She] inherits the house and meadow [in the lower bottom land], and so to this house and Jagli Bachman's transfer shall this become. Moreover, a barn, the back stall and granary bin, half of the corn bin of her brother, Wälti Bachman's hay field, and a pasture behind Jacob Bachman's barn. My Merciful Lords of the Reid Forest also include 4½ acres of woodland there under the Old Castle. The whole acreage sustains two cows in winter and three cows in the summer."¹⁸⁰

"Uel Bachman from Old Castle in Richterswil owes Jacob Suter from Au 100 guilders in principle and puts by St. Martin's Day of 1661 under deposit half — consequently as the third part — of his vegetable garden and hemp field."¹⁷⁹

"Andreas Bachman, as executor for his deceased brother Hans, inherited and sold to Hans Rudi Bachman of Richterswil at public auction on 24 Aug 1681 the third share of a house [N^o. 172], a vegetable garden, hemp field and 4½ acres of woodland beside the Old Castle. Also, in the barn, the back stall, granary, half of the corn bin and a pasture behind the barn."¹⁸¹

"Rudi Bachman of Richterswil received from the



THE LAKESHORE HOMES OF RICHTERSWIL, WITH THE HIGHLAND RIDGE OF CANTON SCHWYZ TO THE SOUTH
AS SEEN IN THE 18TH CENTURY

master shooter Heinrich Bär 80 guilders as principle payment and put under deposit the third part of a house share, including the vegetable garden. Adjacent to Jacob Ringger's house-share and vineyard, and to the late Hans Bachman's. St. Martin's Day, November 1699. ¹⁸²

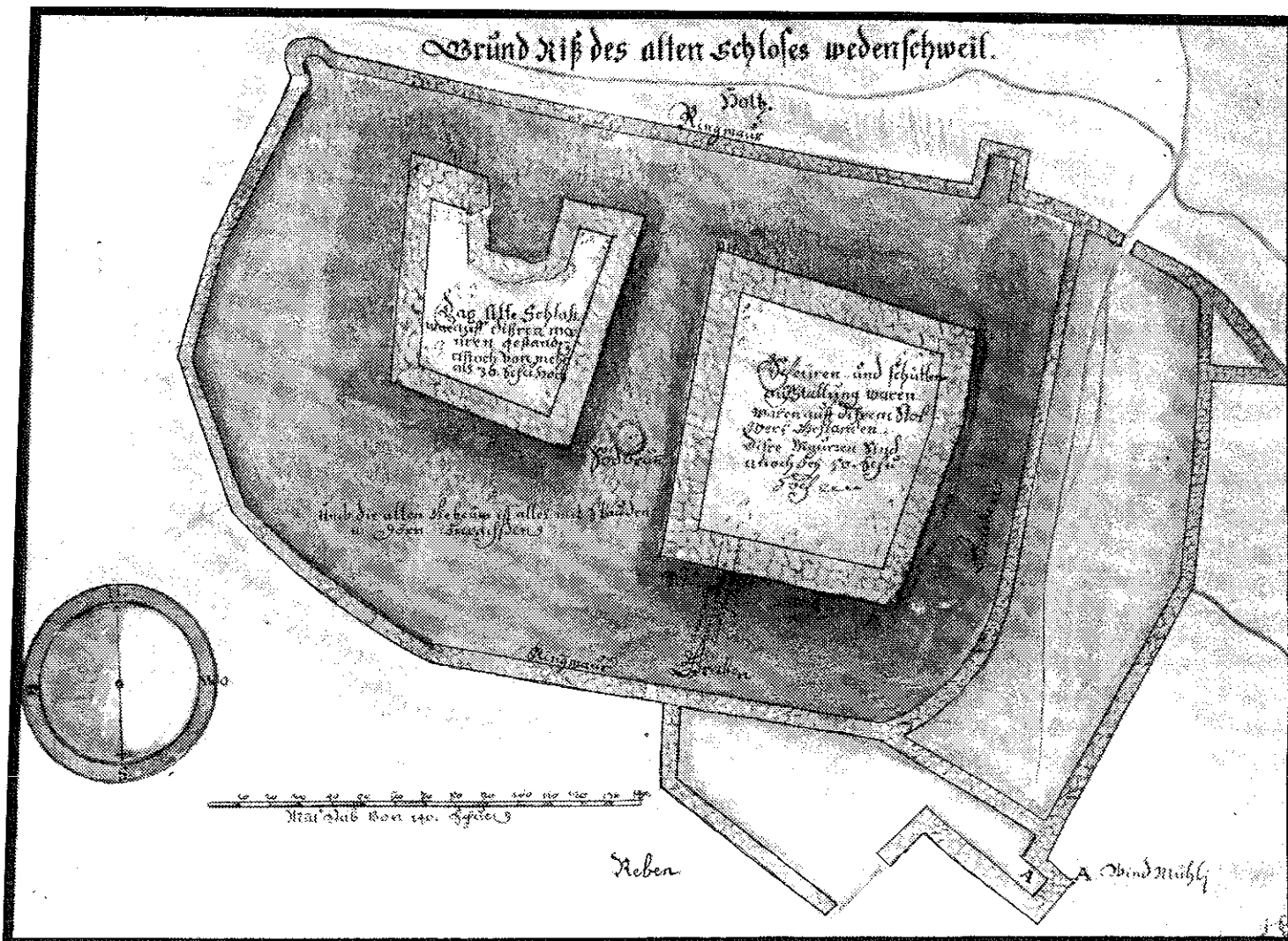
"In security for a debt on St. Martin's Day, 1752, Heinrich Bachman and his wife Regula Bachman mortgage their third part, the upstairs, of the family house [N^o. 172], adjacent to Jacob Ringger's and Rudi Bachman's house-shares." ¹⁸³

Sons and daughters of the Bachman family remained in this portion of the house through 1865 when it passed to Rusterholz and Strickler families.

The second half of the house, known in the records as Section B or as the old N^o. 173, became the home of the tailor Wälti Bachman by 1654. From the master blacksmith Peter Theiler, he received 100 guilder as part of an annual payment due on St. Martin's Day, and in

support of this put under mortgage a one-half share of the house, also half of the barn, the big cow stall, the unharvested hay field, half of the corn till, the hemp field and a piece of hemp cloth. ^{179:16} The hemp field received further notation in Vol. 1666, page 161a, disclosing that his brother Hansen Bachman, deceased, had inherited a share of it, along with his cousin Jagli Bachmann; and his brothers' inheritance of a garden and vineyard. Moreover to be included, a meadow called the Castle Pasturage, approximately 64 acres large, and also with it 4½ acres of woodland.

"On 31 January 1677, Welti Bachman, the master tailor at Old Castle, sold Jacob Ringger a one-half share in his house, along with a big cow stall, a standing hay field, half of a corn till, a vegetable garden, hemp field and vineyard, all lying in the village of Richterswil. Moreover, a pasture called the Castle Meadows, 60 acres big, with 4½ acres in woodland and a hemp field. Jagli Bachman witness." Price: 1200 guilder. ^{181:55a, 31}



AN 18TH CENTURY DIAGRAM OF THE OLD CASTLE RUINS
CHOKED WITHIN ITS WALLS BY THORNS AND WEEDS

“The house of Heinrich and Jörg Bachman, with the stall between them, unfortunately burned down” in 1763, adjacent to shares still owned by Heinrich and Jörg of the Bachman family. ^{183:480}

An overhead diagram of the castle ruins drawn in the mid-18th Century indicated that bushes and thorns filled much of the courtyard immediately surrounding the towers, but a productive vineyard covered the southern hillside. The original, western tower measured out at 36 feet, squared more or less. “The walls have been used for building new houses. Every one came and got the stones and built their houses with these.” ^{223:30}

Soon thereafter, the Bachman family seemed ready to move lock, stock and barrel out of Old Castle. From late 1792 until 8 March 1793, Heinrich Bachman briefly came back into possession, but then resold it to Heinrich Theiler.

In 1869, a further three subdivisions of the Bachman family house offered a glimpse of its original architectural proportions. Section C, also registered as household N^o. 174 or later as 677a, was sold in 1869 to Kaspar Strickler. Measuring 15 feet wide on the forward side, and about 5 feet deep, it reached across the cellar and measured 19 feet in length. ¹⁸⁴ At the same time, Jacob Strickler, a weaver, took up section D, also known as N^o. 175, which shared a common stairway underneath the house, a room of approximately 330 square-feet and garden behind it. ^{184:165} Jacob Wild took over section E, N^o. 176, reachable through a narrow corridor. It consisted of a 7- by 5-foot anteroom and then above it, a 975 square-foot room, with rights to a garden and a 11,000 square-foot meadow behind the house. ^{158:157} Section C, which had been divided into three parts, was turned back into two during a 1984 restoration.



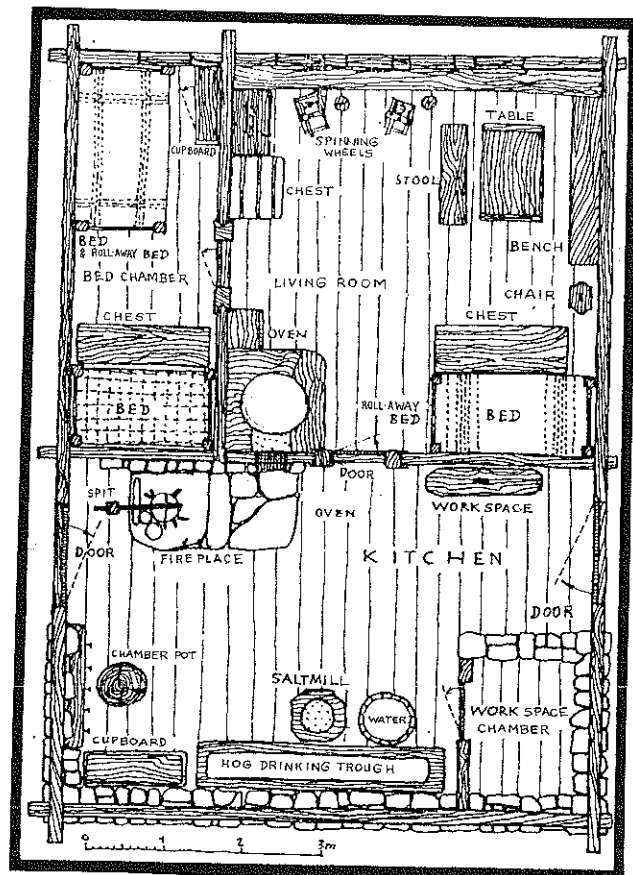
Other Pockets in the Parish

THE FIRST DESCRIPTION OF THE BACHMAN FAMILY near Wädenswil came from the rapidly rising hills above the lakeshore, known as the parish highlands. When the terrain only falls off on three sides of a hill, mountain folk call it a ridge. Laubegg, which lies northwest of Lake Hüttner, remains the most beautiful example of one around Lake Zürich. The name Laubegg dates back at least to the 13th Century and translates as Leafy Ridge. Amidst the surrounding barren hills and marshland, the narrow line of trees on the way to Schönenburg still makes the most eye-catching feature there. ^{106:47} The Old Castle Bachmans trace back to the marshlands at Laubegg, but only a few tantalizing clues remain about early life there. ^{80:8}

According to a receipt from 24 June 1430, the knights received their customary annual tribute for the 280-acre fief “on the ridge,” being 12 sacks of grain, 2 of oats, 100 eggs, 12 chickens, 7 shilling and 4 Pfennig.” The estate owner also made clear his rights to keep four cows and two horses. In 1440, the Laubegg estate holder Hans Küpschi donated a sack of grain for the use of the poor of his village. ^{215:29}

During the 1450s, the Bachmans left Laubegg and went three miles north to Meierhof, but they left little other record behind. Around this same time, other Bachmans began to appear just south of the Höhrhahn at Lake Finster. In 1477, Heinrich Bachman held rights from the Order of St. John to the estate at Lower Laubegg, especially for its timber, but turned everything over to Hans Ochsner in 1490. ^{226:63} Unfortunately, the old main house of Laubegg where the Bachmans would have lived — and that still appeared on 18th Century maps — no longer exists on that spot where it did just a few hundred yards west of the village Seeli. See map on page 207.

Other hamlets bear studying for more clues. One named Hirzen, a distinct estate farm within the parish of Richterswil but still adjacent to Wädenswil Castle, also showed up as a homeland to Bachmans in the earliest



THE DIAGRAM FOR A SWISS FARMER'S HOME INCLUDING ITS CENTERED FIREPLACE & HOG TROUGH

surviving records. The village name traced back to Middle High German and referred to a sacred, great-horned stag rising on a hill. It has been speculated that such wild game may have once been familiar in the area, but Hirzen's most well-known landmark from earlier centuries was its bath house. The deed record in 1496/1502 mentioned the "house and estate at Hürschen, because of the bath chamber there." The original lane from Richterswil took the name *Wachthausplatz Hirschelgasse*.

In 1662, the estate of Jacob Bachman "by Old Castle at the Hirzen" entered into the local register. A century later, the same land belonged to Hans Ulrich Bachman, of "Hirzenwirt, at the Old Castle."^{215:72}

The record book for 11 November 1655 gave another succinct Bachman portrait:

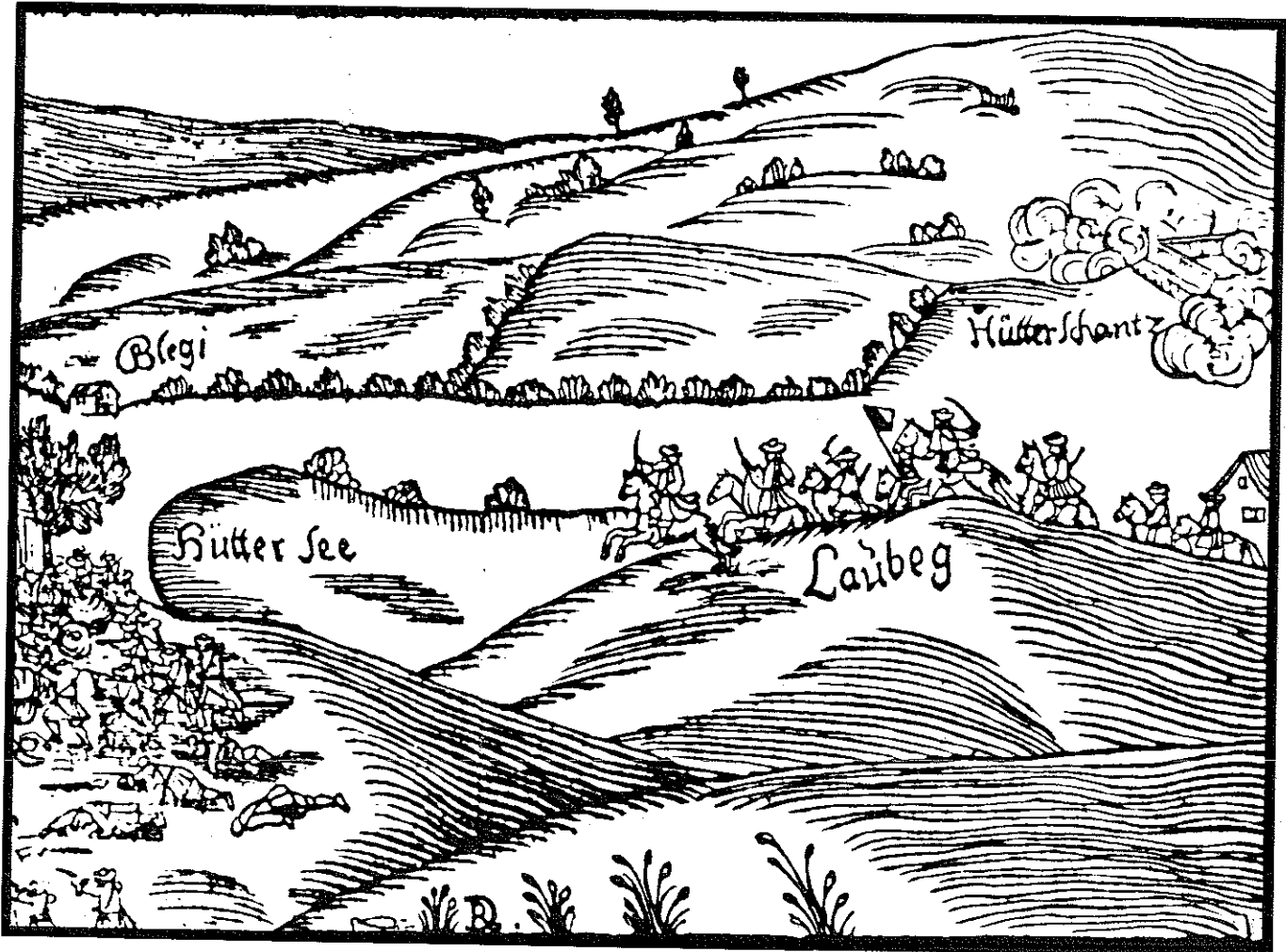
"Heini Bachman lives in Haslaub where he has a house. He got 600 pounds [as a loan] from Ulrich Eschman in the center of Wädenswil. Mother-in-law was an Isler. Bachman says, 'Now we have to fix this in writing with a letter.' Agreement for mortgage and

interest. Collateral is half a house, a garden, a hemp field, woods. Six cows in summer or winter can be supported on this land. The neighbors are, starting on the one side Hans Treichler and the other Hans Jacob Isler's widow. Dividing the pasture land Kneushof on the Sihl River on the side of Teufensbach.

All on the left side to the lake, Young Hiestand has land, and also Hans Jacob Bär and Hans Hotz. Some other people have money in this house: Conrad Grebel, 200 pounds."

Other clues about the homeland of the Bachmans may be disguised in the source of place names and family names. A record from 1423 shows that the knights leased out another estate farm in the parish called Bach, named for the Mossy Brook flowing through the surrounding moors from Lower Rotenblatt. It bears interest in this account that the first community southwest of Bach — just a half-mile away — was Laubegg. See map on page 207.

The earliest surviving reference to Bach appeared in 1506, naming Rudy Im Hoff's as residing there. By 1564,



A WOODCUT OF THE HILLS AROUND LAUBEGG, DEPICTED BY PASTOR FELIX VÖGLER IN 1712 SHOWING THE OLD MAIN HOUSE AT FAR RIGHT, AND THE BATTLE OF FORT BELLEN RAGING ALL AROUND

Caspar Äschmann kept his house, estate and pasturage at Bach, and was succeeded by Heini, Hans and Peter Äschmann with a herd of 20 cattle. Throughout the 15th to 18th centuries, the Bachmans frequently married, bartered, worked and prayed with the Äschmanns. "The Eschmannen" remained on Bach's household rolls until 1634,^{215:42} and on the same list 25-year old Hans Bachman showed up as an apprentice to the family trade of Conrad Äschman.¹⁹¹

That some earlier Swiss families might have taken the name of their hometown finds corroboration at the nearby hamlet of Strik, which translates simply as "rope." It shares the same root with the English word "stricture." On a document from Wädenswil Castle dated 5 September 1391, the knights made note of "Wernli at the Strik," referring to a man who lived by the long rope-makers run near Sternen. In another occasional metaphor, the long, winding 7-mile path from Wädenswil to Einsiedeln that passed by there took a nickname of "The Rope."

The name Wernli was simply a forename, since in those days family names were still not generally in use. To differentiate people who often had the same first name, their home's name was added. Thus by 1530, "Rudy at the Strik" became Rudolf Strickler, innkeeper of the only public eatery on the mountain. Historians and genealogists fully expert on this family concur that every Strickler in Switzerland descended from this one village.^{215:49}

Just as it developed with Strik, so another town within the parish appeared in the record books by 1469 as Leeman, home of Conrad and his wife. For many years this became the favored local spelling for Lehman, the German word for "vassal." The name was sometimes spelled over in the New World as Layman.^{215:60}



*Greta from Old Castle
1600*

TO MAKE THESE OLD TIMES COME ALIVE, A CAREFUL search of the state archives will sometimes turn up a narrative with much more personal flavor. Three different court cases tied to Richterswil and Wädenswil merit study for students of history, sociology, theology and psychology. C.K. Müller reconstructed the following account in 1900 after scouring state and local records around Lake Zürich.¹³⁸

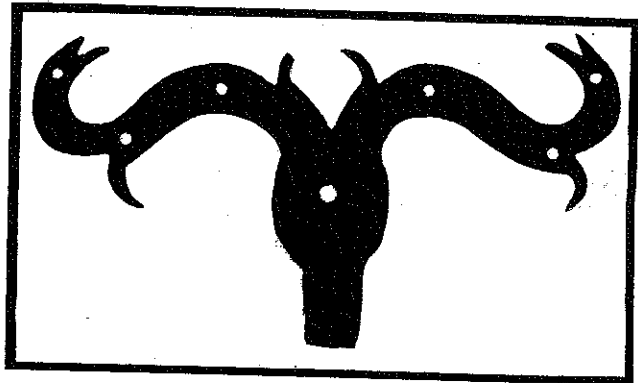
Alongside Reid Brook, at the end of the 16th Century, the "old maid" Greta enjoyed the patronage of Klaus Müller at his Eichen Mill. Müller was the first neighbor south of the Bachmans at Meierhof, and could

see the Old Castle just across the creek.

The recounting of this neighbor's tale must have filled some evenings beside the Bachman kitchen fire, since one of the notable figures in it became Fritz Bachman, a parish judge from Wädenswil. The 400-year-old court transcription involving him as well as the High Magistrate Grebel preserved every detail in the Zürich State Archive.

In the year 1600, the case began at the village of Old Castle, which sat right beside the Wädenswil ruins. In days gone by, a dozen tradesmen and their families, mostly Bachmans, lived there and tended to any needs of the holy knights. Though the castle fell down, these humble folk remained and grew accustomed to their modest gardens and meadows.

To their best recollection, folks in Old Castle saw Greta for the first time around 1590. Greta impressed all as an extraordinary person — uncommonly tall and gaunt, with raven-black hair and sharp features; but from her life of hard work, she had accepted the habit of remaining bent down. Greta's private nature formed many years ago in her homeland of Zug. During her virtuous and loyal service as a maid, she had been accused of stealing a large sum of money, and suffered half-way through a cruel torture when the charges were dropped without explanation.



THE HORNS OF A STAG BECAME A DOOR HINGE;
AND HOSPITALITY AT A SWISS BATH, BY URS GRAF, 1508

“sympathetic” medicine to heal their physical ills. By

Unable to find another job, she kept to her home, became an expert spinner and ventured out only to visit church or gather wild berries. During the summer of 1590, she went out wandering for days, finally up and over the mountain. She felt drawn to Lake Zürich, where the people seemed nicer than the ones she left behind.

The family of Beat Ringger next door to the blacksmith Rudolf Bachman at Old Castle followed the quiet sect of the Anabaptists, a people whose freedom of faith was tested severely. From the beginning, they never visited the church in Richterswil, but kept to themselves. The Anabaptists offered Greta shelter. Through good spirit and hard work, she managed to support herself spinning wool and silk thread.

Greta did not hear or follow the peculiar beliefs of the Anabaptists, but by living beside them and also keeping to herself, she drew some of the same gossip and suspicions from towns people.

Although she stayed with the Ringger family at first, she eventually found seclusion in her own cottage on the hem of Reid Forest, with a black tomcat as her only companion. No one thereabouts ever learned about her family, and so, lacking any other nickname, she became

known simply as “Old Castle Greta.”

These were the days when ordinary people used obtaining a tooth from a skull in the churchyard, one could cure a toothache. Under certain benedictions spoken on Christmas Eve, a piece of wood cut from the forest could prevent splinters. Bundles of special herbs when combined with secret oaths could restore perfect eyesight. Protestants learned not to despise the Capuchin monks after charms they got from them seemed to ward off powers of anger and the evil eye.

Greta employed all of these skills and more, to great effect, but it added one more mark for some people to fear, envy or despise her.

It came to pass that Klaus’ cows began to offer less milk, perhaps because the milk didn’t want to end up as butter. This change in the rhythms of his barn worried him nonetheless. When Greta ably healed the cows, she earned the life-long loyalty of Klaus.

Klaus had lost his wife to the plague in 1597, and so now the widower’s two daughters grew accustomed to having Greta come and go. In exchange for looking in on the place, she was allowed to use as much flour as she needed for her own daily bread. But the miller’s foreman, named Christian Schnyder, was determined to



A WISE OLD WOMAN CONJURES WITH HER DISTAFF BENEATH THE CRESCENT MOON
DEPICTED IN A 16TH CENTURY GERMAN WOODCUT

interrupt her bliss.

Schnyder had a wagon load of wood to deliver to Einsiedeln, and since he was not expected back that same afternoon, he slacked off in his duties. Schnyder surrendered to drink and treated the horses carelessly. He made them strain and sweat over the mountains and then stand waiting outside the tavern without warming blankets. Making it even worse was that he should have completed his run the day before.

Until then, Klaus had always placed the highest trust in Schnyder. The miller's attention locked onto the emaciated state of his horses, despite the good feed he always provided them. Klaus found out more of the truth when other farmhands who had seen Schnyder's binge passed along their messages.

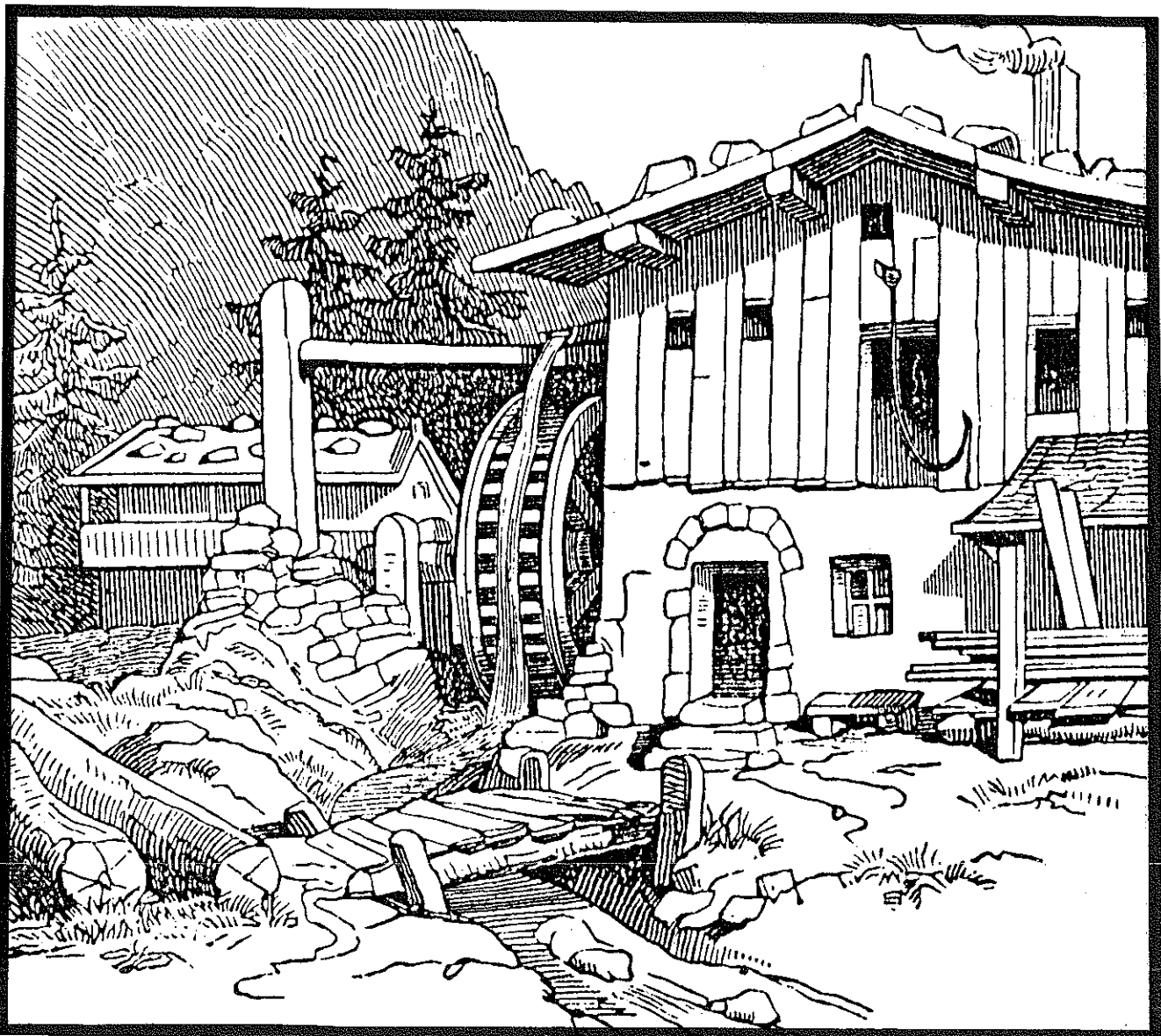
When Klaus looked in on his two favorite young Browns in their stable, he saw how their heads hung low and how they were so sick that they didn't want to eat.

"What has befallen Brownie?" he quietly asked his foreman.

"Yes, it's happened to us again," answered Schnyder. "You never want to believe us, but it is so. Greta has caused this. Now I am entirely sure that she is the one who made the horses sick!"

"How so? Explain it to me."

"Yesterday, when I came with the wagon from Einsiedeln, and unloaded at the monastery's forest, Greta appeared out of nowhere and patted and caressed both Brownies. I said to my cousin, the Constable, 'I'm certain that the godless ones have put my horses into an



A MOUNTAIN BROOK HARNESSSED FOR THE MILLER'S WHEEL
DEPICTED IN THE 19TH CENTURY

agony again. Just ask my cousin, the Constable. He will testify to it!"

"However, you carry the very same blame. Aren't you the one who strained the horses badly, and you the same one who left them standing while you enjoyed your wine in the restaurant?"

"God protect us! I swear on my own dear life. Yesterday I only had a half pint of beer to drink at Schindellegi, and neglected them for no longer than it would take to say two Lord's Prayers. At Pastor Häusler's, I lingered only until the wood was unloaded and afterward stood to drink a glass of wine."

"You try to whitewash your whole story. At Bennau, at Schindellegi, in Wollerau, you spent an hour in each restaurant and left the sweating horses out in the cold without feed. You were already completely stoned when you came into the village. Once again, you have used my absence to drink yourself into a laughable stupor. And if this problem only started yesterday, instead of a long time ago, why are the horses so emaciated? If the animals die, it will be your blame!"

"If not for the term of your service remaining, and for your wife and children, I would chase you out of my home. You are on notice! Don't come to me again with tricky evasions or try to cover up your debts, since all that would only take too long. Now get out of my sight and never leave your foot prints in the stables until I allow it! But just the same, I still expect all the animals to be groomed and fitted out!"

Klaus understood much of the animal arts, especially what care horses should receive. One might go to the Capuchin monks at Rapperswil, if the ban on traveling there could be lifted, but they rarely accomplished more than a lot of smoking and hocus pocus, until the sick animal got healthy on its own. By then, the Devil would have his hand into the game anyway.

Schnyder saw how the horses were being ministered to, but remained in the dark about exactly how Klaus and Greta healed them. Still he whispered among the farmhands and mourned to his friends how much he had suffered under his lordship's discredit. While Schnyder put himself more and more behind the eight ball, he still felt he was blameless in the matter. Schnyder spoke not a word against the Master; but together with the sour old maid Marie, they made the other farmhands and the children bear the brunt of their miserable souls.

o o o

The Bachman's neighbor on the lakeside of Meierhof, Heinrich Friedrich, ran the Giessen Mill at the mouth of Reid Brook. On his way home one evening in the midst of a terrible thunderstorm, he rushed up to the door of Old Castle Greta and asked for shelter until the weather improved. She spoke her mind right off, saying

that even though his path had crossed her's this time, she hoped it never would again. Some time ago, she had been to his mill asking for flour and he had refused her. Now, soaking wet, he hastened to say that he had come in good intent and wouldn't have bothered her if the thunderstorm had not forced him.

As he stepped into her dark little home, two other spirited eyes locked onto his, almost causing him to relent.

"Is your animal angry with me?" asked this rare thing, an unexpected guest.

"How could we live alone together if he had an angry nature?"

"He could be very usefully put to different damages. I suspect that with you many things have many uses."

"It is said that the only really useful thing in this world is Nature," replied Greta.

"I want to give you a suggestion, one that would not be heavy for you to carry out. And I could make it worth your while — one-hundred, even one-thousand-fold!"

"I only accept a fair wage and with that I am always content. Whoever wants something a hundred or a thousand-fold must also have powerful methods."

The miller Friedrich explained that at one time he had run the best and most successful mill, but that in the failing economy, he would soon have to sell it. He also admitted that he stood not in the best reputation respecting his performance.

"Show me how to find for my mill the same sources — so rich and so constant — that Klaus Müller has."

"Then you must also become a man like Klaus, who works, worries, thinks and seeks to know how things deserve his merit."

"Speeches I don't need! Klaus has not come this far without your peculiar help."

Greta broke out into a resounding laugh and the tomcat arched his stately back.

"I think your thing there brings what you want."

He dared not even call the tomcat by his name. Friedrich believed only witchcraft accounted for the strong water pressure Klaus enjoyed while the Giessen Mill had but a trickle downstream.

"It makes no sense that the water flows by him, past the Old Castle, but not on down the Reid Brook. You must be directing the water out of my mill to send it back to Klaus."

"Now I have heard enough! I see now how I stand in your shameful and boastful opinion, and how different I am from that. Whoever thinks of me so is the Devil of all men. May Jesus, Mary and Joseph guard me!" And with that she and her cat walked out the door.

"If they come, it must be for a Papist, else she would not call for Jesus and Mary and Joseph!" spoke Friedrich to the empty room; and with that he left and vanished into the forest.

This offensive encounter caused Greta a sleepless night. She wept and wailed, hoping that she had already suffered enough in life. She knew too well how dreadful her fate could be if any appearance of blame came out. She thought about fleeing, but stayed instead.

o o o

Klaus Müller went his own way, unconcerned about other people's talk. He busied himself with his latest concept, building a horse-driven, circular wine press.

Not long afterwards on one Saturday night, he prepared a pork sausage dinner and gladly invited Christian Schnyder, Beat Wild, the Constable Schnyder and his brother-in-law Hans Hänslar to join him for a comfortable evening. Since Schnyder's favorite talk always turned to hell and devils, he picked up on Klaus' offer that all should taste the pig ears.

"Cousin!" announced Christian to his host. "Did you forget to hang a fresh pig head underneath the eaves of your roof? The rule is to leave the bats a fresh pig-head as feed and offering, even though I rather like to eat the baked jowls."

"This is only idle talk from evil minds. If, however, someone puts a pig head under the roof, it certainly has no power over the people or livestock in the house!"

Loud laughter from all those present made Klaus feel that his wisdom was falling on barren ground. These Christians were more like aficionados of baked pig jowl. The constable tried to steer the conversation in a direction where Klaus could find more support.

"I have the opinion that whoever doesn't shun the Devil, God also doesn't fear to flee!"

"I, however, fear the Devil not, because I still have no blessings. I am convinced that in a world made by the All Good, All Powerful, All Wise creators — such an unnatural nature — that the Devil or a whole legion of the same could not exist. I, dear friends, admire and serve God as the donor of our benedictions, without which the world would have no order."

"But the preacher preaches about a hell full of devils ... and paints it with a creepy feeling," replied an almost shy Christian Schnyder.

"It serves Christianity better if the preacher teaches the pure true gospel; the people could scoop from this no misreading, because now every countryman learns to read and write. The men of the parish know so well the hell they endure, so how could anyone wonder where hell is?"

"Klaus, Klaus, you've gone too far!" warned his brother-in-law Hans.

"I don't hold my opinion back, even when it aggravates people!"

"Klaus, you scare me with your free talk," gasped the constable. "If you had seen what I have seen, you

would know well whether there are devils or a God."

"So tell us now what you have seen," replied Klaus. "I once knew somebody that had a close acquaintance with the Devil!"

"I have no acquaintance with the Devil. God guards and saves me from it! But I saw one who has, as I walked home once under the moonlight past the Old Castle. He appeared in the shape a dragon spirit, hissing through the air and suddenly vanishing. I was overcome with such a fear that I almost could not find my way home. I stayed there sick for several days until Doctor Hotze had to call on me."

"If that was the Devil, I have already seen it, and maybe one still more beautiful than you did. But I was in no way afraid because it only appeared and vanished. It was exactly how a star twinkles in heaven, only much, much bigger and seeming to fall to earth. I even went to the spot once where I thought it fell like a star to the earth. But I found nothing, much less a few embodied devils."



THE DEVIL CONSULTS HIS LIST OF SINNERS
DEPICTED IN A WOODCUT, CA. 1350

In total fear, the Constable felt his face suddenly turned ashen, and he never loosed another word of objection. As he was led away, Häsler said to his brother-in-law Klaus:

"There! You have made a beautiful soup. Tomorrow, Pastor Büler will be dressed all in white, and preach about our failings and notify the High Magistrate Grebel in the palace!"

"The Lord High Magistrate Grebel is not so severe a gentleman," said Klaus. "On my way to Zürich early Friday morning, or on my way back home, I might hail him on the street. Almost every time, he has addressed me so very kindly that I remain at his side and cultivate the fun. He has asked me about so many a circumstance and situation, that I am at a loss to know how he came to be aware of them.

"I believe the preacher speaks very often to him, so he asked me also about my attendance at church. I had to confess to him that I could not go every Sunday to church and could not assess the same therefore out of my own contemplation. He reminded me that the authorities

demand that all visit church.

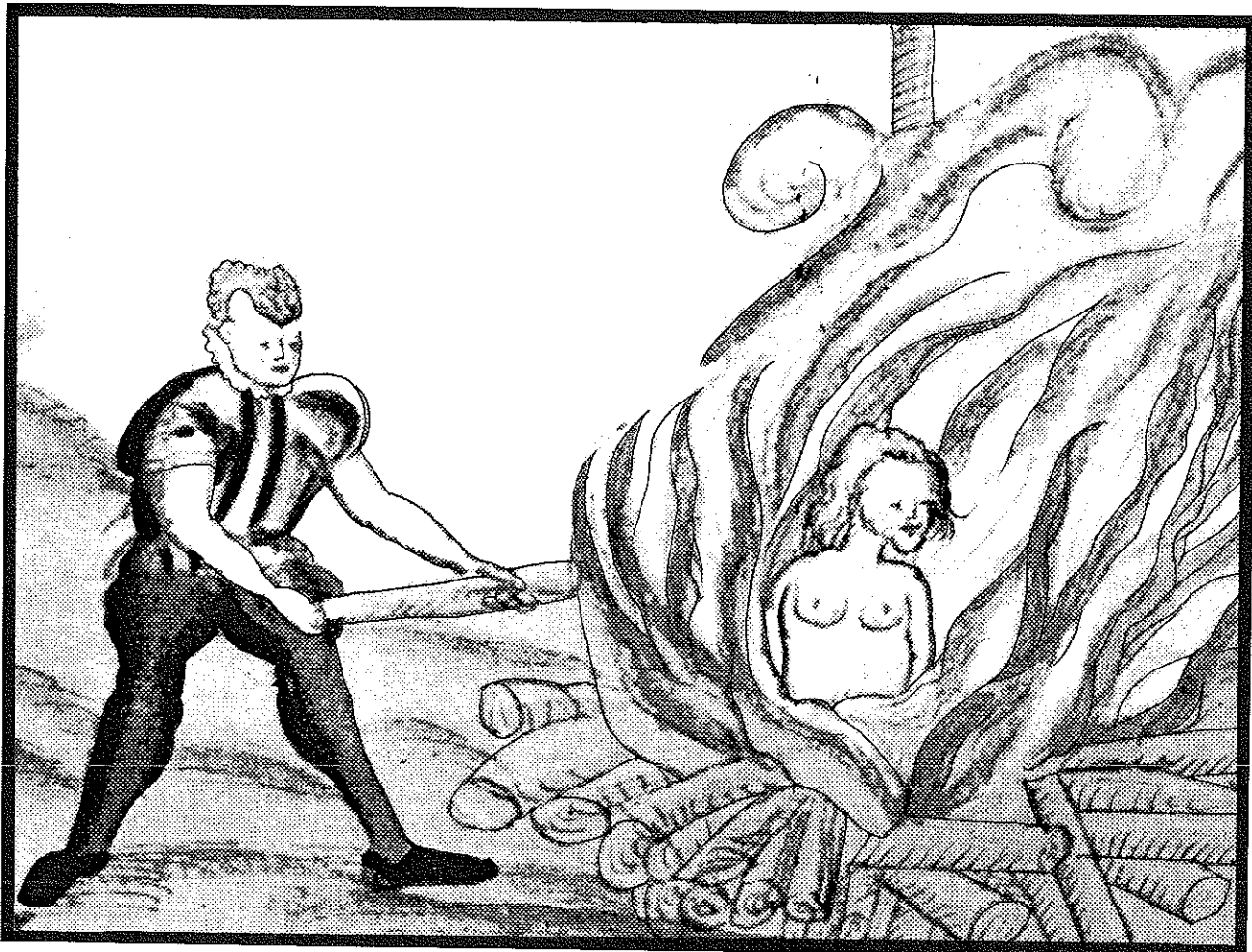
"I have noticed that I could either work the mill night and day, and then pay penance on Sunday, or else directly help the many poor people and children who are without enough flour and bread to last them.

"He smiled and didn't speak further."

o o o

Such hard feelings had been raised around Reid Brook that eventually all were called before the court to answer for them. Each party in the hearing supplied the quotes recounted so far. To better understand the testimony and the high stakes in this proceeding, a few historical notes must supplement the scene.

In the old religion of Lake Zürich — the one far older than Jerusalem — Mother Earth took the names Freyja and sometimes Horn. ^{77:1:1501} Alemannic women served as high priests for their tribes, consecrating the most solemn traditions, foretelling the cycles of life and concocting the medicines. Teutonic religion held no



A WOMAN ACCUSED OF WITCHCRAFT BURNING AT THE STAKE
FROM THE SWISS CHRONICLE OF JOHANN J. WICK, 1574

notions for or even words to mean Devil or angel, believing instead that all life and every single life contained a balance of slightly more good than evil.^{77:1:987}

Some folks still clung to the old ways without even knowing the history behind it. Those who refused to break with the heathen past suffered jealous persecutions.

Between 1590 and 1600, the area between Reid Brook, Lake Hüttner and the Sihl River delivered 16 women and one man to the authorities in Zürich because of their "acquiescence to the Devil." Once in the hands of the state's inquisitors and torturers, these accused never stood a chance of regaining their freedom. Prosecutors used convoluted riddles that defied solution, endless questions that seldom allowed for exoneration and tests of the flesh that no one could endure.

When finally convicted of heresy, one woman was drowned in the Limmat River, although fire most often took the poor souls brought before the state church. During the same decade, 22 more women from around the canton endured trial, bringing the total of witchcraft prosecutions to 40. Out of all these, only two confessed: one man and one woman.

o o o

"Merciful Lord High Magistrate," began Greta, "I have always tried to afford of what I, before God and the world, am guilty."

"To move a Lord High Magistrate, those are the right words, but nowadays at High Council they're rare to find."

"Lately," she replied, pointing to Klaus, "he asked me, if I, 'Old Castle Greta,' know anything about how he has acquiesced to the Devil, and damaged land, people and property. I recognize him, but I know him not any further, except that I get my flour and bread in the mill regularly. He is like any other hard-working person. When I came to hear of his wizardry, I have no more against it than my own habit of praying."

"How so?" asked the Lord High Magistrate, wholly amazed. "Out of such qualified observations are views that have never occurred to me."

"Even right here, if people imagine something out of this universe, or even the persistence of nature here at home, they always think of Greta in the middle of it. So if I have time and go to take a look, I end up catching the blame for whatever slow-witted slackness my client may have. I must keep groveling and apologizing for their confusion when instead they should learn how to open their eyes."

"It may be... it may be so with many a little thing," hastily added the Lord High Magistrate. "However, acquiescence to the Devil is a real concern. Many of our merciful leaders, including the Lord Mayor and his counselors, can show that there is no apology for

something like that!"

"The Lord High Magistrate is right," offered Christian Schnyder. "I can vow all the way that Greta is not right. Many have brought complaints from all through Schwanden, Eichmühle and Burghalden that their livestock come in for the nightly milking, get sick in their stalls and give red milk. But when all of the animals in the barn finally get to sleep, no person without a hexing power can get in."

"The same has befallen me," said Greta. "Yet I can get them back with wholly natural methods. As soon as something unexplained gets a name, it gets heard as truth because there is nothing else to hang the reason on."

"Stünzi of Horgen once saw her at the dance; and he hasn't been at ease since!" countered Beat Wild.

"I know Stünzi and his art," said Klaus. "He is a trickster. With a brandy in his hand, he'll get into a conspiracy with any stupid or twisted person. Let them start off with a superstition, and many people will be falsely accused. He offers his explanations under the seal of secrecy so as not to slander or increase the damage to people, but it surely spreads itself all the quicker."

"Here I must speak, however... however, it," Hans Hänslar finally grasped the word, "else it chokes me. No official deliberation gives peace and couldn't these past two or three years right at the Sihl River. In 1592, we had four demons."

"I don't come to speak on this point with pleasure," said Klaus Müller, "but because you have challenged me, I don't want to withhold anything. By driving my livestock to Zürich every week, I have been forced to listen to many death judgments in front of town hall. No judgment however has made such an embarrassing impression on me, than how sentences of death are pronounced here because of someone's 'acquiescence to the Devil.'"

"The stories say the Devil is always a beautiful boy, dressed in black clothes, or also red with a black coat and riding on a black horse. He encounters his victims in the forest, gives them money that itself later turns red. Anyone who has even met the Devil must have disowned God, even if they have not profited from the demon, but remained just as poor as before. Their only advantage remains inside them, that they should have the power to hurt people and livestock.

"The Devil's gratification is in the aid he finds all around, since he never has enough people to help him with all that he would like to do. Yes, if one person could sustain such power, no law could save order in the world. I cannot comprehend it. Believing that there could be even one such man, here and now, is only a depreciation of God the Omnipotent!"

"Klaus, Klaus, how dare you!" came a protest from the other side.

"Let me come to the end! One wouldn't form these conclusions if they had not been bought through anguish

and torture. Only through embarrassing interrogations, these poor creatures have become all turned around!"

His blunt candor brought everyone to the highest disorder, and Beat Wild yelled out at him furiously:

"Klaus, your mock the life-and-death judgment of our merciful Lord Mayor and Council. You also know that judgment falls on all of us one day; and if anyone, no matter who, builds deadly revenge upon words or invention, secret or public, untruthfully given, all debts will fall on him, too!"

Klaus advanced quietly:

"Beat, I want to believe you, that you have confessed to this in part; therefore go to those you know behind it and bring them all. That's what Klaus has said!"

Beat Wild, ever more furious over these remarks, grabbed a knife and lunged at Klaus. Others stepped between them and the rest of the courtroom went berserk.

In the end, the High Magistrate Grebel ordered Klaus to cease offering his harsh opinions. Greta had faced and overcome ten different charges, several born from the professed enemies and foes of the miller Klaus. Amongst them were the boatman Uli Huser, the miller Heinrich Friedrich, Pastor Hans Meier, all of Wädenswil, and Rudolf Keller. When Klaus explained the truth behind their grudges, everyone doubled over in laughter. Beat Wild and the Constable Schnyder were left quibbling over the sacrilegiousness of Klaus.

Among the defenders of Greta and Klaus could be counted Judge Fritz Bachman, Constable Schnyder, Hans Schmid the cooper and Hans Trinkler. Andreas Schärer, Konrad Tanner, Lenz Goldschmid and Hans Hänslar did the most to save Klaus before the embarrassing rush for an exit left truth behind.



The Treasure Hunter Baschli Elmer

1679

BASCHLI ELMER OF SCHWANDEN, KNOWN BY ALL as the "treasure digger" and "miracle man," paid a visit one winter evening to the house of Heinrich Hiestand, master tailor. An interrogation with Hiestand at the magistrate's palace at Wädenswil produced the following report for Zurich's Council:

"Approximately 14 days before last Christmas, Elmer came into the front room at the Hiestand's house, watching the lady folk spinning and said:

"You good little ones, how heavy is your work! Did you know that you have a treasure under the house? There's many a silver and gold piece there simply stuck into the ground.' Years before, he had been below their house and saw a white-haired woman examining two little silvery keys, and Baschli felt sure that more treasure

should still be lying there.'

"Baschli Elmer kept chatting in their house until the Hiestands wanted to eat at midday, because then he would have to be invited to sit down with them as well. He excused himself, though, saying he had been drunk with Heinrich's crowd almost the whole night. He went on to explain that he had dug up a treasure some years before within the old castle at Wädenswil.

"Baschli told how he had been digging treasure up in the Albis mountains after many other people had failed to look in the right place. Baschli, having glorified himself enough, admitted to squandering everything that was left after he first bought his father 50 cows, 60 sheep and 90 goats.

"Then why then did he wear such bad clothes?' asked the Hiestand folks. Baschli replied that he 'must travel in humble clothes, to keep his mind on work and more important matters below.' Further he told, he can speak seven languages 'practiced in advanced schools, and that he had also studied the building of dykes in Portugal.'

"To the Hiestand family he promised that he could recover a golden crown and a silvery bridal tiara which the two most elegant men in the realm would surely admire, just lying on the ground beneath their house. All he would want for himself would be a piece of iron. For the two Hiestands sisters, he would carry their two bridal crowns up the cellar stairs.

"Elsbeth Hiestand must have searched for about an hour in the cellar, and started to offer Baschli money. Hiestand then gave him five half-taler coins. Baschli insisted that 'she lug the buckets of dirt up from the basement, while he would dig for the treasure.'

"Baschli remained for six long days at the Hiestand's, and at each meal, the table had to be covered with plenty of food, in addition to another bundle with drink he demanded for the cellar, else he would starve.

"Have Heinrich the tailor come from Wädenswil,' said Baschli, 'also the master-craftsman Heinrich Symann, the cloth dyer from Richterswil, and we'll dig twice as much treasure.

"Meanwhile, while the crook claimed the hospitality of the Hiestand family, he made the daughters happy with talk of marriage. He gave false hope to a sister of Heinrich Hiestand who wanted to be married, so much so that her old mother came to hear the proposals. He said he would give her a gold coin enfolded in a piece of paper, the traditional engagement gift, but afterwards claimed he hadn't.'

"From the interrogation, it was also learned that Baschli spoke not only of marriage with Bethli Hiestand, but of 'intimate traffic' as well. Hiestand told further of how every night Baschli took 'a glass with a piece of bread inside, soaked in white wine,' saying he must give his queen such a drink, so that they will live many years together, she becoming 'his noble gray' companion."

Baschli made many people happy for awhile, until the tide turned on 22 March 1679. Baschli was hauled before the court and made to forfeit the remainder of his property, make future payments to the Hiestands, and swear before the men of the High Magistrate to become penitent. All tolled, the scoundrel repaid twice the damage.^{87:13}



The Treasure Hunters of Richterswil
1712

UNTIL WELL INTO THE 18TH CENTURY, LOCAL authorities often battled with several determined treasure diggers. These violators didn't hesitate to ignore the laws on trespassing, private property or inheritance rights because they even had another imperative besides their greed, a religious warning that "all buried... unredeemed treasures will one day be[long to] the Anti-christ."^{77:1:980}

Two tactics divided the diggers' approach. Most often they tried to enlist lucky charms to find some particular artifact; but other times, they invoked elaborate rites and grand incantations, hoping to reach a mother lode of treasure. The diggers suspected that under castles and ruins, and also in the thick forest, valuable things would have been entrusted to the earth.

Out of the many treasure hunters caught in Canton Zürich, there was only one interrupted adventure in 1712, namely a citizen of Richterswil caught digging by the ruin of Batzberg Castle at Rüti.

A mere boy from Grüningen triggered their quest after he uncovered a hoard of coins. Another of the originators of the plan had been the 28-year-old son of Lieutenant Schmid, the local magistrate. He had read in a chronicle about the castle that "gilt chairs and different remarkable things lie" beneath it. He discussed it with Heinrich Honegger in the Blattbach forest and also let it slip out in a shop at the village of Stäfa that "in the Batzberg will our gold lie."

A citizen of Richterswil, Hans Staub, heard the conversation and took up the issue with Schmid. He suggested that Rudi Eschmann of Richterswil should enlist more treasure diggers. Eschmann went to Karl Hotz at Aegeri in Canton Zug, told him all about the buried treasure back in Zürich, and then asked if he knew some people who could help with the digging.

Hotz found four more fellows from the Unterwalden, all expert at digging wells. These men came to Richterswil initially in December 1712 and brought along a sacred, sure-fire "Agatha-Zeddeli" — two lucky divining rods and a consecrated candle — that they later confessed "had been ignited by the Devil

himself, and stretched to the extreme" to guide their way.

Staub didn't feel a great joy about taking part, remarking that "he wanted no part of Devil's work." The others calmed him and they went into the cellar of the ruin to dig. They took a break from their work and went to Stäfa, stopping at the shop of Jacob Schulthess and revealing the nature "of the treasure-ditch." Out of curiosity, another citizen of Stäfa, Jacob Pfenninger, joined the swelling company.

Led by Schmid and Honegger, the first evening's work concentrated on the divining rod and finding the right place. Before commencement of the work on the second evening, "Hotz circled them all in God's name. Then they threw lots to choose the first four to dig." The crew dug down to "almost a man deep," but the longed-for treasure never appeared. They remained for one more day in Rüti and then toiled again for a third night.

The whole thing came to a bad end when a crowd of strangers attacked them, and this thrashing alerted the authorities who dragged them back to the magistrate's palace at Grüningen. The judgment of the government didn't take long. After three days of questioning, the five treasure-diggers faced imprisonment for, among other charges, "misusing the high and true name of God" at the ditch. Schmid and Honegger suffered fines of 200 and 100 talers respectively, and had to pay back the expenses incurred by all.^{87:15-16}




A ZÜRICH TALER, BY JOHANN JAKOB STAMPFER, 1558
WITH WÄDENSWIL'S SHIELD IN THE UPPER LEFT
ALONG WITH THE EIGHT OTHER CHANCELLORIES



LAMPLIGHTED TALES AT THE KITCHEN TABLE
PUNCTUATED BY AN UNEXPECTED WIND

Chapter 4
LEGENDS OF THE SWISS HIGHLAND
AND WÄDENSWIL CASTLE

 SEVERAL LEGENDS HAVE SURVIVED FROM a time when the Bachmans lived at Laubegg and beside the old castle at Wädenswil. From sources at the Zürich state archive, some that date back 320 years, Emil Hiestand assembled these tales and customs into *Sagen, Erzählungen Sitten und Bräuche aus der Gegend von Richterswil*.⁸⁷

On a ridge overlooking Lake Hüttner sits the tiny hamlet of Laubegg. A veil of secrets surrounds it like a skirt. Out of the green depths of the small mountain lake, a foggy mist rises above the motionless mirror, collects itself about the shore, whispers into the yellow reeds that stand as tall as man, and shrouds the heavy-scented swamp. Into the birch trees' tender filigree crowns, bushes climb up into an alder grove. Forms and colors profoundly imprinted this homeland on their hearts. The village folk placed a particularly strong affection with trees and animals. Between the posts of a little boat house, a red barge straightens the chain, and waves lick and gurgle about the walls. There, reflected between the white and yellow lilies, a strange, homesick tale began the saga.

Before there ever was a lake there, a dense forest once stood on the hills enclosing the little valley. The crowns of dark, mighty firs overshadowed all, the animals streaked through shrubbery, and colorful birds fulfilled the solemn silence with sweet chant. A narrow path ran through the middle of it all and devout pilgrims used it to visit the Virgin Mary's shrine at Einsiedeln.

Only a couple of steps away stood the sooty cottage of a broom maker. There in the lonesome and silent grove, he could easily gather the twigs for his craft. The villagers had no idea from whence he came.

When he knocked on their doors to sell his brooms, he yielded every answer to their questions with a dour and odd nature. A bit of his personality appeared only when he bent down before his small secluded cabin and set to work. He whistled then at a pitch so high and unnatural that the birds overhead in the tallest trees sat still and the animals in the undergrowth cocked their ears in wonder.

When pilgrims came past, so the broom maker saw, wondrous wide eyes and grins appeared. He never spoke a word to them out loud, but as the devout travelers carried on, a clang of penetrating, terrifying laughter would echo from his yard.

This man of the forest took his water from a stone-

rilled well. The well pierced so deeply into the earth that the bottom could not be seen, and every time the rope dropped down, he had to listen very carefully until he could hear the kettle tip over and fill with water. Without great care, a soul might easily fall into oblivion.

One day, a single pilgrim came along wearing a long brown robe and a dark, broad-brimmed hat. He saw the broom maker sitting silently by the cottage door and greeted him politely, asking about God and whether His servant might have a cool drink to clear the burning dust from his throat. He drew up to the edge of the well and looked into the abyss.

"What you want so much is only a little below!" The broom maker's rope and pail, however, remained put away in the dark kitchen. The foreign pilgrim smiled a humble bow at the unkind, strange old eyes. Then he reached within his frock and pulled out a little flask. How silvery it shone as he slowly inclined the glass, and from it a dazzling thin ray struck downward into the dark well.

"You will have higher water now, so that everyone might drink!" answered the stranger, an almost friendly expression melting into the fine wrinkles on his face. With a little nod he strode further on the way, until he disappeared between the trees.

The broom maker stared with open mouth, suddenly hauled himself up and hobbled to the well. There he saw gleaming pearls down in the water, restlessly rolling back and forth, seeming to grow and grow into a larger trove. Out of all reason, water gushed around and up out of the night-dark silence. He leaned over the moldering balustrade, aghast, his eyes locked onto the vision that he longed to reach for. A bewitched scream came out of his throat, bounced off of the water and rippled back into his face.

Bewildered and ashen, he tottered back to his cottage. Under his feet the earth began to melt; with each step it gargled up his shoes. Time became infinite and wet. He managed to reach his door and saw how every step between the tree line and the mossy yard appeared to be plowed up, the bushes broken and new ponds began collecting all about. Dried pine needles swam in brown stratum over it, and colorful bugs drank at the surface.

The trembling broom maker shut himself into his cottage and stared through the windows out into the woods. The floor of the forest turned into an empire of walks, rippling, pouring and overrunning each other. Quiet earthquakes began to test the rotten frame of his house, and with one shiver the front door fell. A flood

came in and carried him out into what had instantly become night. He fought his way over to the well and saw to his horror the water foaming out of it. With a bellow, he fell back and his fingers took root into the ground while the flood continued to rise. A thunder bolt sank forest and cottage, and waves rolled over all of it.

By the next morning, a melancholy lake stood there, shrouded in fog. Out in the middle of the water, the tops of the highest trees stood out still. The old pilgrim's path ran right up to one shore and one could recognize its course for a few more feet out into the water. A brave little boy tried out the lake for the first time in his boat, and told the listening farmers on the ridge what he had seen. Deep down below, at the very trunk of one of the sunken firs, he saw the twisted green face of the broom-maker, mouth open in a shout and his teeth all grassy-green.

Many local folks still believe the lake is of an immeasurable depth. During summer's dry spell, some of the ancient tree trunks may still be spied in the middle.
^{87: 20-21} Many of the old people of the area repeated two more little details about the lake. One tells of a subterranean channel that connects it directly into Lake Zürich at Wädenswil. Later examinations by Dr. Walter Höhn of the decaying tree and peat layers indicate a former linking of Lake Hüttner with Lake Zürich, although it is not clear how suddenly the shore break occurred.
^{87:22}



The Mermaid of Little Lake Hüttner

IN A TINY COTTAGE HIGH ABOVE LAKE ZÜRICH ONCE lived a young boy. He had such a beautiful face and such blue eyes that neither the littlest maidens nor the oldest grandmothers would have noticed if he ran barefoot or had solid gold shoes.

If he appeared at a village feast, he soon noticed how the prettiest girls always wanted to dance with him, and how happy they got when he said yes. With his luminous eyes and his golden curls, he would drily smile and dance with one and then another, showing no preferences for any.

None of them knew that every night he dreamed, and in these a mermaid that lived in Lake Hüttner would come to visit him, and that it was her fair portrait he carried around in his eyes, finding nothing else as beautiful. He began to slide through his days like a sleep-walker.

Sometimes during the day, and more often on bright moon-lit nights, he stared into the quiet water and paddled around in the little dugout boat that he had carved out of an oak tree trunk. Occasionally he

mentioned seeing a white face, but that it always faded quickly, and so he would say it must have been the reflection of the sun or the moon hovering in the fog. Such encounters did not uplift him, but only left him in despair, and he called to the mermaid with many sighs.

One evening however, as he wandered around the gloomy lake in his dugout, the setting sun made a golden shield on the surface. He had brought along a water lily bloom from Lake Zürich and so, reciting a love-oath, threw it on that spot in the water. There was an odd, barely audible gurgle, then a snap and a stir in the water.

Out of the depths, a snowy white hand grasped up to the lily. Had Oder appeared as a silvery little fish? No, now he saw it clearly. Out of the quiet flood, a beautiful maiden appeared. The poor little rascal in his boat never imagined that she would be a hundred times more pretty than she had appeared in his dreams.

On her shoulders flowed an almost transparent garment. It looked even finer to the boy than his other favorite sight: the way sunlight gleams on the over-night fresh foliage of a little beechwood tree. The mermaid called to him with a voice like far-away music, saying, "Come down with your bride into the depth!"

A shout of joy burst out of him, just as a child might rush toward a beaming Christmas tree. He dove out of the boat into the arms of the mermaid. In the morning, the empty boat remained, but the beautiful boy was never seen again. No one in Laubegg understood how or why dazzling white water lilies appeared on the lake for the first time that year, or bloomed in such a lovely overabundance.
^{87:23-24}



Three Fingers

A LONG THE STEEP MOUNTAIN PATH TO THE VILLAGE of Rossberg, where the Alps begin, the three cantons of Zürich, Schwyz and Zug collide. Near that spot may be seen a mighty granite block known in the area as the Three Finger Stone. Three natural deepening in it resemble the way a thumb, fore- and middle-finger could be pressed deeply into wet clay. Local legend explained the origin of these holes with the following tale:

A rich and greedy Alpine herdsman waited for the rightful owner of these lands to pass away and then he unjustly tried to claim the surrounding forest. His demand fell at the desperate expense the dead man's orphaned children. Forged documents supported the claims of the swindler, and the poor orphans had nothing to prove their inheritance.

The wily herdsman took his case before a judge and, with a loud and haughty spirit, offered to take a novel

oath upon the mighty rock.

"You'll be aching," called out the judge to him, "if you violate this oath."

"If I swear to a lie, I should get the Devil. As little as I might drive my fingers into this rock, so have I done little wrong to others."

At that the rock turned soft as snow, and his fingers disappeared up to the highest knuckles. Aghast, he tried to yank them out, but despite all his efforts, the three fingers had grown into solid rock. After he confessed, a fir tree branch wagged gruesomely at him, the earth trembled and out of the forest thundered a black cloud. It wrapped itself around him and, lifting up into the sky, divided itself over and over and dissolved. Three reminders stayed behind to measure the depth of his cruelty and deceit. ^{87:17}

Johann Wolfgang Goethe made three trips to Switzerland from his hometown of Weimar in Germany. During the first of these, from May through July in 1775, he lingered in Zürich and on his way south, stayed at least one night in Richterswil. He came again from September 1779 through January 1780, and for the last time, briefly, in 1797.

Noticed on the pages of Goethe's diary, from 28 September 1797: "As far back as times can be traced, the neighbors of Canton Schwyz had a superstition. At a certain spot between the cantons of Zürich and Schwyz sits a landmark border stone bearing their two coats-of-arm. Any one who pauses there, sees the Zürich shield carved thereupon and strikes a blow against it, can transmit a wave of bad feelings against the whole canton." ^{87:24}



The Treasure of Old Wädenswil

A HIGH, IMPOSING RIDGE KNOWN AMONG THE SWISS as *Nagelfluhfelsen* reigns mightily over boulders, ravines, strange caves and subterranean paths. Here rests the remains of Wädenswil Castle and a foundation that has withstood eight centuries.

The brazen stone work looked down with disdain on the farmers of the area, who saw it as the oppressor's castle. Across the long, gray past, elderly folk from the village still knew the story well, of how this puzzle of rocks came together on the foggy lakeshore.

If the storm on some November night blew just right against their windows, folks who lived closest by heard cries and moans and the clank of iron and armor from the ruin. From within of the disintegrating stone work of the old halls came diabolical, shrill laughter. People said that these haunting sounds must come from restless,

unhappy souls of the castle knights.

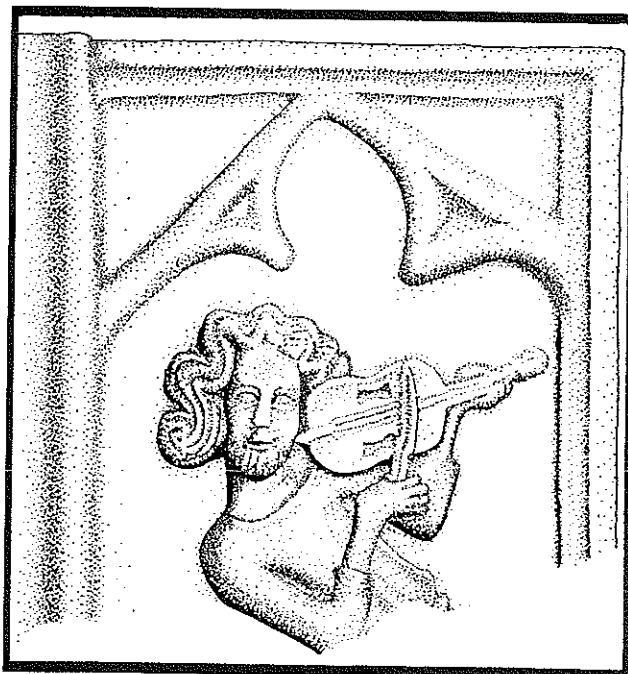
But stories also persisted about luminous, lost jewels, and whispers of a solid gold skittle game; so the workers, though unnerved, lingered in their search. ^{87:9}

A poor wood cutter once lived beneath the castle who experienced a miraculous fate. He had a wife and children and was regarded as frugal and hard-working. But his lot in life often seemed wretched when he returned home in the evening from his chopping, and so he always daydreamed about great riches and wealth. From his wife, however, he kept secret the mirages in his head, because she felt happily wedded to their little abode.

When he could afford a brief rest from toil in the Reid Forest, the man often stood at the outline of a high-vaulted castle window, just staring out into the wide land. Then he would climb around debris into the interior chambers. To reach his favorite spot, he would climb as nimbly as a lizard over the North wall, through a hole into the old knights' hall. Between broken-off stones, he often found strange fragments of the collapsed walls, and in the recess of one window, he found special pleasure in viewing the faded picture of an armored knight.

While cutting wood nearby the old tower one day, he heard a strange sound. He let the axe fall, sneaked through an opening and shimmied up the wall. Through a narrow crack, the woodsman had a perfect view into the inner castle.

What a joyful surprise met his eyes, unlike anything he had dreamed since his boyhood. Two tiny dwarfs



A MUSICIAN AT WÄDENSWIL CASTLE
DEPICTED ON A CERAMIC TILE, CA. 1250

hurried about a pile of glittering gold and silver stretched out on the stony ground. With their long, gray robes and snow-white beards, they vanished over and over again through an invisible door, only to reappear soon, huffing and puffing with heavy loads. In their arms they carried luminous cups, each adorned in every color and as radiant as the sun. Piled high in each vessel were very strange, ancient gold coins.

The silent man bridled back his urge to steal an armful straight away, since the little elves only kept bringing more and more. He stared dumbstruck into the sparkle and twinkle while the gray beards went about their work. Who knows how long it might have gone on, but the distracted cavesdropper tipped a rock down the steep wall, rousing a big, black raven and wild game in the bushes. The dwarfs began to howl, the gold seemed to melt and the sound of a huge iron door slammed shut

with the roll of dull thunder.

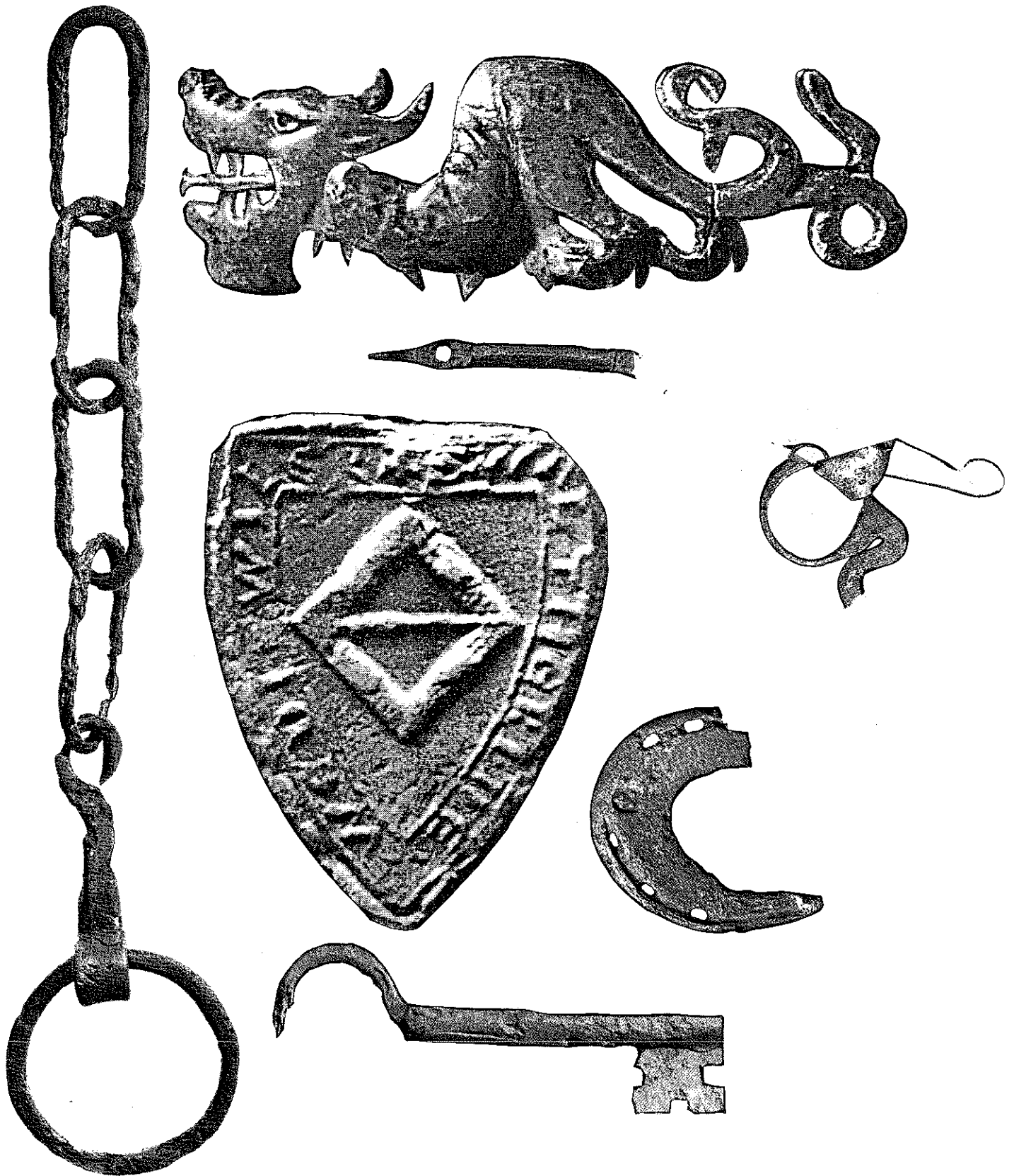
The dazed axeman rubbed his eyes and then his forehead, unsure if it had all been some beguiling vision. The sound of a slamming door convinced him that the treasure was being stored somewhere in the depth of the castle. He bitterly cursed his luck and the Devil's boogeyman that had betrayed him.

For three days, he continually searched in the ruins, forgetting sleep, work, food, wife and children. A feverish longing drove him on and on to look for the missing fortune. Every foundation stone and column he saw was no different than it had seemed a hundred times before. Broken by the unsuccessful treasure hunt, he growled his way home late on the evening of the third day. Without uttering a word of explanation, he spooned his soup down and went sullenly to bed.

On the next day, a traveling student showed up and



WADENSWIL CASTLE IN THE MOONLIGHT
IN A DETAIL FROM ONE OF THE SWISS PICTURE CHRONICLES DATING TO 1468



ARTIFACTS RECOVERED FROM THE RUINS OF WÄDENSWIL CASTLE
INCLUDING AN IRON CHAIN, KEY, A HORSE'S SHOE, HALTERPIECE, A TILE DRAGON AND THE OLDEST KNOWN SEAL, 1259

asked about shelter for the night. The wood cutter spilled out the wonderful story of the missing gold, and the student listened quietly. With strange dark eyes he viewed his host, who bitterly mourned his fate. By night's end, the two agreed that they should try again together, as partners, and planned it for the very next day at noon.

Standing together with the wood cutter atop the gray rubble, the student began to mutter a dark, scary incantation. This oath filled the axeman with such dread and anxiety that he wanted to run away, but the memory of gold refilled his eyes and he resolved himself into staying.

The student stretched out his right forefinger and traced the shape of a little imaginary door, and sure enough, there the entrance appeared. The young wizard pressed a magic wand in the axeman's hand and said, "Go through this porthole always moving onward and never looking back, and beware of what you touch with your hands. When you arrive beside the hidden treasure, you must claw a rock in the pile three times; but if you value your flesh and your life is dear, speak no word out loud!" And with that, the student jumped off of the wall into the moat.

When the student remained missing, as though the

earth had swallowed him up, the wood cutter began to follow the torturous path. Suddenly, the woodman stood in a wide-open area, and the coolness and dull, rotten smell made him let out a shiver. Ringed along his way, a whole army of snakes and disgusting vermin crept at his feet. Serpents began to wrap around his legs, although he remained unharmed. With all his courage, he strode across their backs to another door on the opposite wall.

The second door was shrouded with a quivering layer of bats. He rushed the door with his magic wand, stirring them up until their wings brushed his ears, but with a second hit they jumped far enough back.

The next chamber was yet bigger than the first and so different. Atop a high stack of richly decorated cushions lay a wonderfully sweet woman that winked at him. She offered him a carafe of deep red wine. A sweet odor poured out of the potion and filled the room with a narcotic aroma. Few could have resisted staying there amidst all of the beauty of the world, but the wood cutter cupped his hands over his eyes and walked steadfastly on.

The sound of his own footsteps proved chilling against this unearthly silence all around, and it made him look up again. In the rosy twilight stood another door, and he knocked upon it three times. It gave in but he was hurled back by a brilliant golden light behind it, as



REMNANTS OF THE OLD CASTLE WALLS AT WÄDENSWIL
FROM AN 18TH CENTURY SKETCHBOOK

though the sun had exploded. Before him sat the inexpressible splendor of a beaming mountain of gold. What he had seen before was hardly a fraction of this immeasurable bounty at his feet. Vessels, overloaded with gems of every color, and heavy iron-chests spilled out gold, silver and splendid adornments. A gloss of many thousand candles appeared to make it sparkle all the more.

"Dear Lord! So much!" was the extent of his thankful prayer.

Suddenly, a terrible thunder crumbled the walls and darkened the room. He felt iron fists clamp hold of him, and curses from the mind of the castle. A furious wind battered against him, and the cloud of an ancient silvery beard smothered him deeper and deeper until his senses left him.

After the student had long expected the return of her husband, the axeman's wife rushed out into the night, and together they circled round and around the dark castle walls. Out of the moat came a faint moan, and there against the foot of the wall lay the body of her husband, pale and spent. His senses slowly returned and at first he thrashed madly about. Neighbors had to carry him home, because his body and soul were wholly smashed.

After many weeks and months, when he finally lifted himself up again, all his greediness and addiction to wealth had finally been healed. Of the student, he never heard another word; and as far as the castle at Wädenswil, he never returned there during the rest of his long life. ^{87:7-11}



The Old Castle at Wädenswil

See girls, there on the green ridge,
A glance of the evening glimmer,
Upon the wild watchtower rock,
The old castle debris.
It decomposes, grieving the proud house,
And ravens hover about the gray folk
With high-pitched cries.

Once chiming bells pealed, silver-pure,
Where now the finch's song hits.
Once one sang devout litanies,
Where now the finch's song hits.
And where into the grass the quail jumps,
the apparition through the stalks slips,
there adorned the knight's Great Hall.

And where the tender birch wavers,
Rank sacred structure,

The dark fumes reek.
Upon St. John's shield
Destruction prevails around and around.
The barren chapel
Strangled with bushes.

However, deep into the havoc lap
Where toads and frogs sneak,
Lies, covered by moist moss,
A wonderful sign upon a stone:
"Whoever this could lift,
That will be made a happy man.
Inside he has his treasure."

Some have already attempted it,
'Though none found their success!
One too quickly ran away
frightened like a buck.
Two others never returned;
And with shattered neck
Found fallen was the Last.

However, remarks an old dear mother,
The treasure remains unclaimed.
Only the one who's exact and pure
Can break the formula.
Whoever can on word and hour
Mark with charm and cross himself,
And to the entry still succeed.

Around, dear girls, now hear me:
Do you dare attempt
To break the ban and spell?
So carefully, you say;
Though spirits cry and roar and clink,
You'll cry out and bats will swoop,
Be careful not to shake!

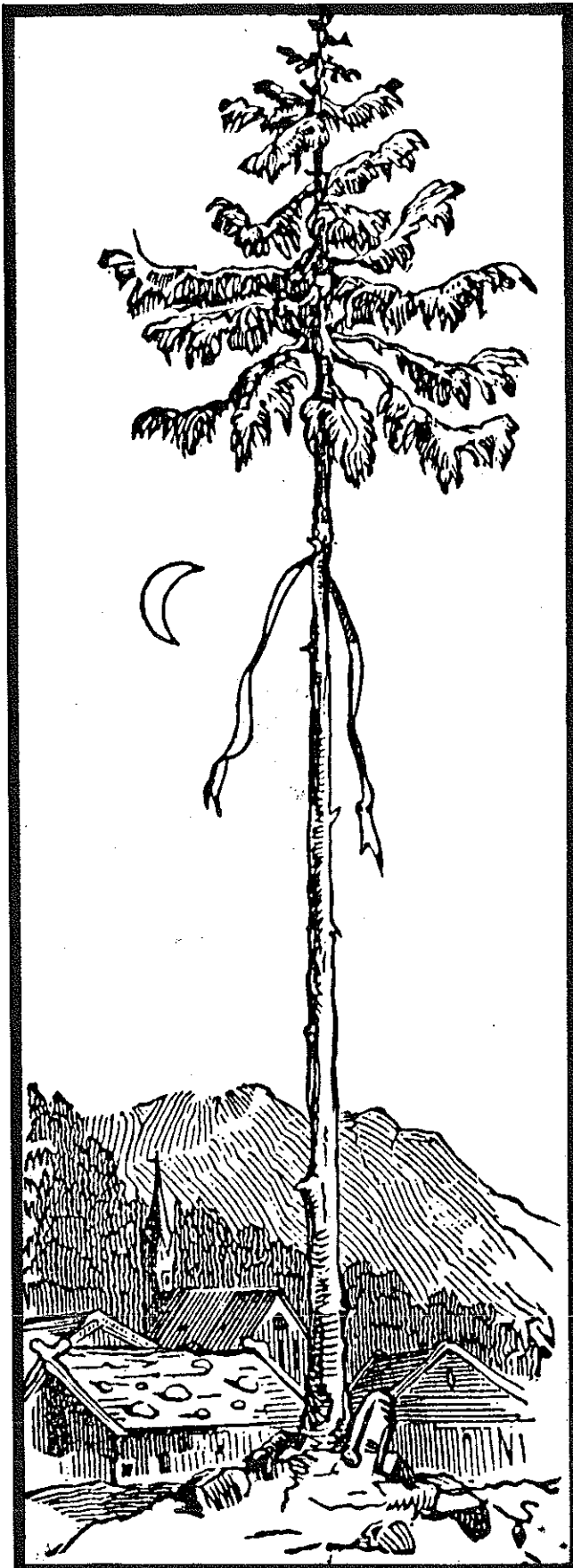
My baby digs and digs for treasure,
Strewing all the toads and snakes on it!
Dreamy estimates lift not sorrow and ache,
Contentment, only a happy heart donates. ^{87:12}



Manners and Customs

MANy ANCIENT ICONS SPREAD OUT FROM Switzerland, and two of the more popular kinds were the circle and the mask.

Whenever they undertook a new building, the guilds men of Lake Zürich lavished many references to the zodiac on its facade, and often installed circles of moon and sun before it could be considered complete. These



wheels were divided into the four parts of the New, Waxing, Full and Waning Moon; Dawn, Mid-Day, Dusk and Night; or the four parts of Solstice and Equinox. ^{119: 33-34}

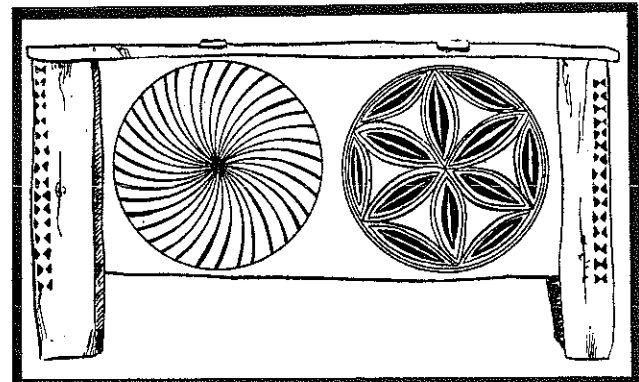
Some meanings of the circle reach back into prehistoric time, long before the arrival of Christianity. Spiral whirls, the six-fold divided roses, notched rosettes (called *hehören*), sun wheels and swastikas all establish the importance and permanence of the circle in Celtic and Germanic spirituality. That primitive people only represented the sun with the sign of the wheel is inaccurate and gives confusion to interpreting their art. It also symbolized the four seasons, the picture of fate, and Urd — all that has gone before. Circles developed into spiral-whirls, where one spinning wheel might also become a rose. ^{119:25-28}

The carved wooden masks made in the Lötschen Valley of Switzerland are indistinguishable from styles transmitted long ago into the interior of Asia, Africa or even America, especially amongst the Cherokee people.

This potent folk art rose up out of centuries of pagan fertility magic. The stone masks and gargoyles fixed onto several Zürich cathedrals are no different than the people's folk tradition. The wooden crossbeams on many ordinary homes also show a carved grimace guarding the door. The Christian church felt that masked parades were one of the comparatively harmless expressions of the old faith, and permitted them. ^{119:32}

To understand the masks more completely, it becomes useful to learn about the customs with which they are connected. In remote Alpine valleys, they are matched to *Fasnacht* revels before Lent, and also to New Year's Eve. ^{119:31} By Three King's Day, on 6 January, the masks come out again, complete with horns, rings and cracking whips.

Long before it received the new German name *Fasnacht*, meaning the Night of Fasting or Shrove Tuesday, an annual festival in the Alps marked the struggle between Winter and Spring. Saxons called it *Lengten-tid*, the lengthening time of days marked by the



THE WAITING MAY DAY POLE, AT LEFT;
CIRCLES ENSCRIBED ON A ZÜRICH CHEST, CA. 1550

Vernal Equinox. The Roman Church shortened the holiday's name to Lent, and tried to push all of the wild celebrating into that one day before 40 days of self-discipline and fasting.

With bellowing horns, clanking chains and ringing bells through the night, a parade called "The Dance of the Phantoms" put every man into a grotesque mask and only concluded when a late night bonfire sent an effigy of Old Man Winter up in flames. The masked demons, called *Mummers*, epitomized reprimand and punishment, but not degeneracy. In the well-known law of the masks, wearing one would help humans to unleash their speediest and most demonic justice.^{87:29} Then by timeless custom, they gorged themselves on rich crullers fried in fat and flavored with caraway seeds.¹⁶⁹

The social and psychological function of masks may have too many layers to contemplate, but among these may be a reminder for the group about dangers from the outside; about the mollification of one's own guilt with a parody of far greater ugliness; the permission for a pageant of harmless, play-aggression; and a disguise that might make responsibility for mischief and any retribution impossible.

All this immortalized the very essence of Alemannic character. The surface of the masks was never symmetrical, and represented how the souls of the Deceased in Alemannic times were remembered.^{119:37}

January, after all, was named for the two-faced Roman god Janus, the prince of masks. The guilds admired the two-faced Janus, who managed the track of the sun. He appeared on many churches to guard the mystery of this side of life as compared to the hereafter, and eventually came to symbolize much more: the start of life drawn back round to the end; either John the Baptist or John the Evangelist; and as well the Alpha and the Omega of the earthly career of Christ.

According to an old tradition retold by Lake Zürich, dark superhuman demons rose up during long nights around the Winter Solstice. Combining all the powers of nature, they unleashed a wild fight. Their numbers were more easily mustered and their powers ever stronger in that season because their opposite, the sun, was at its weakest. They arrived in numberless swarms on the roar of stormy winter nights and formed into single shapes of distinct personality.

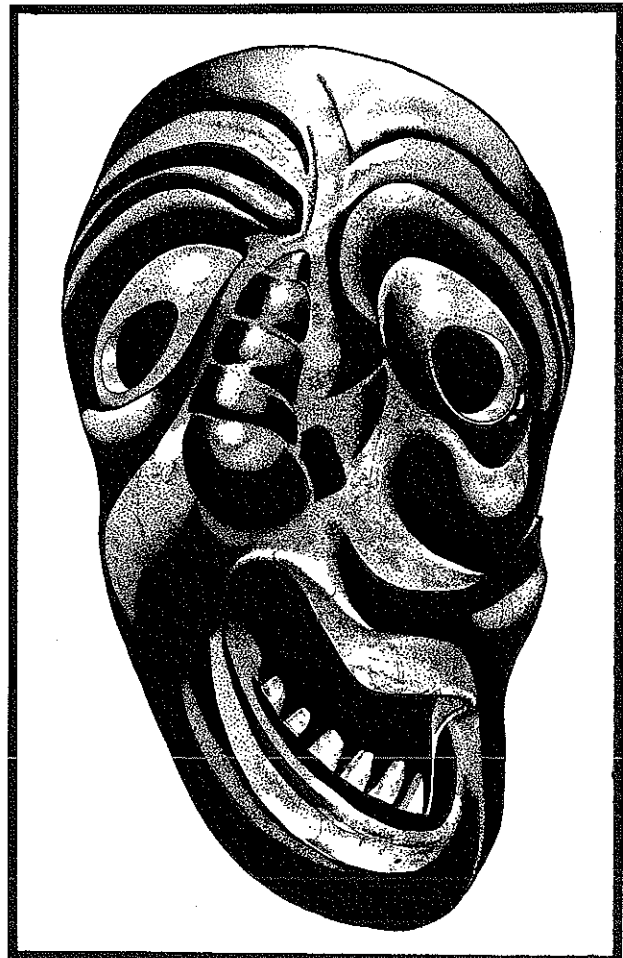
Almost unnoticeable at first, they appeared in any house, barn or field and could even assemble within the hearts of people to encourage their darkest impulses. The people afflicted were the last to know, and as long as the host complied with their wishes, the hostility and anger stayed dormant.

These demonic spirits became a frightening bogey to every child who carried around a bad conscience. Simple folk fashioned straw dolls and fought off their fears with

peculiar, personal rites. Such customs and superstitions recurred every winter around Lake Zürich, especially in the hour when the old year changed into the new. Although excuses might have differed, the purposes were always alike in form.^{87:28} The time known as The Twelfth, being the days from December 25th to January 6th, carried special gravity. The weather during these twelve days constituted a forecast for the entire coming year.

These demons of the Winter Solstice introduced themselves most elegantly into the shape of a woman. Under many fabulous shapes and incarnations, a spirit named variously as Lady Berchta or Holda or Holle filled the fears of German-speaking people everywhere. In local records as far back as 1334 may be found a special "Berchten Day," and by 1382, a few church parishes set aside the second of January in her memory. In his study of German mythology, Jacob Grimm identified an ancient pagan goddess named Holda, who shared the same identity as Berchta.

For as long as the last 2,000 years, Berchta reigned strictly over all order in the household, and the entire



A SWISS MASK FOR THE WINTER FESTIVAL
CARVED OUT OF WOOD, CA. 1800

office of feminine and maternal authority. The concerns of cloth, including everything from the collection of flax through to its weaving, fell in her domain. The saga of Rumpelstiltskin, the thread-spinner's demon, formed from Berchta's spirit, and still lingers as an homage to her wiles and cruelty.

When other farm chores froze during the depth of winter, textile work naturally reached its peak — a crucial time in every mountain home, full of dedicated work and worry. Each family's spinning often began only when the milking was done and the animals and children had bedded down.

Under a combination of quiet weariness and flickering light, Swiss farmers resumed their hypnotic spinning and weaving deep into the night. In such moods, they dreamed up fantasies fraught with vengeance and punishment.

From the mountain village of Hirzel, overlooking Wädenswil and Lake Zürich, a demon named Chrun geli delivered the same nightmares into many a spinner's workshop. She lived near there in an unapproachable cave that held Chrun Spring, source of the Sihl River, and she made all of her raids from there.^{87:29}

Because spinning was so often in the domain of women, Chrun geli took the shape of a hag — demonic, angry, wearing rag clothes, with a hump on her back, tousled hair, long, spiked finger nails and a conspicuous long, curved nose.^{87:30}

Her name may have derived from a "chlüngeli" thread, or from "chlüngli," meaning something round, like a ball of thread; "chlunkere," a game played with a ball; or to the "chrun gel" storm winds. In the Swiss-German idiom, Mrs. Chrunken was the stunted

old goddess that circulated at Christmas-time. A sweet folk song from neighboring Luzern promised that every round-faced girl longed to be called "Little Treasure, you Chlungeli."

During the week of sacred Christmas celebration, some people in Richterswil and Wädenswil still took off down the "Chrun geli Path" at midnight. Crazy youths ran through the forest along a lakeside path by the castle ruin.

They only dared to join this race for the chance to look up at the black, torn walls and bedevil their friends, so that the bravest could brag about it afterwards. They would always pause at the deep old well and listen in anxious silence.

With the certainty brought best by shared desire, they heard the rattle, moans, whispers and curses of a spirit. The hair on these frightened adventurers stood up like the Alps, and every arm and leg among them trembled. Many a heart among them sank before the race back to the village at Old Castle, where house lights rescued their wits.

On 23 December, the children from the village of Schönenburg would sneak off to Chrun Spring, and hold their ears by the gate of the reservoir pond. Amidst the sound of the murmuring water, they believed the voice of Chrun geli would call to them.

Around the same time in Hirzel, a mysterious old woman appeared, wandering in the streets and lanes. At bedtime, any naughty children who refused to fall asleep were warned to close their eyes lest they accidentally catch a glimpse of the old woman and she of them.

The story of Chrun geli also been mostly forgotten, but only after the last spinning and spooling machines disappeared from Swiss homes in the 20th Century.^{87:27-30}

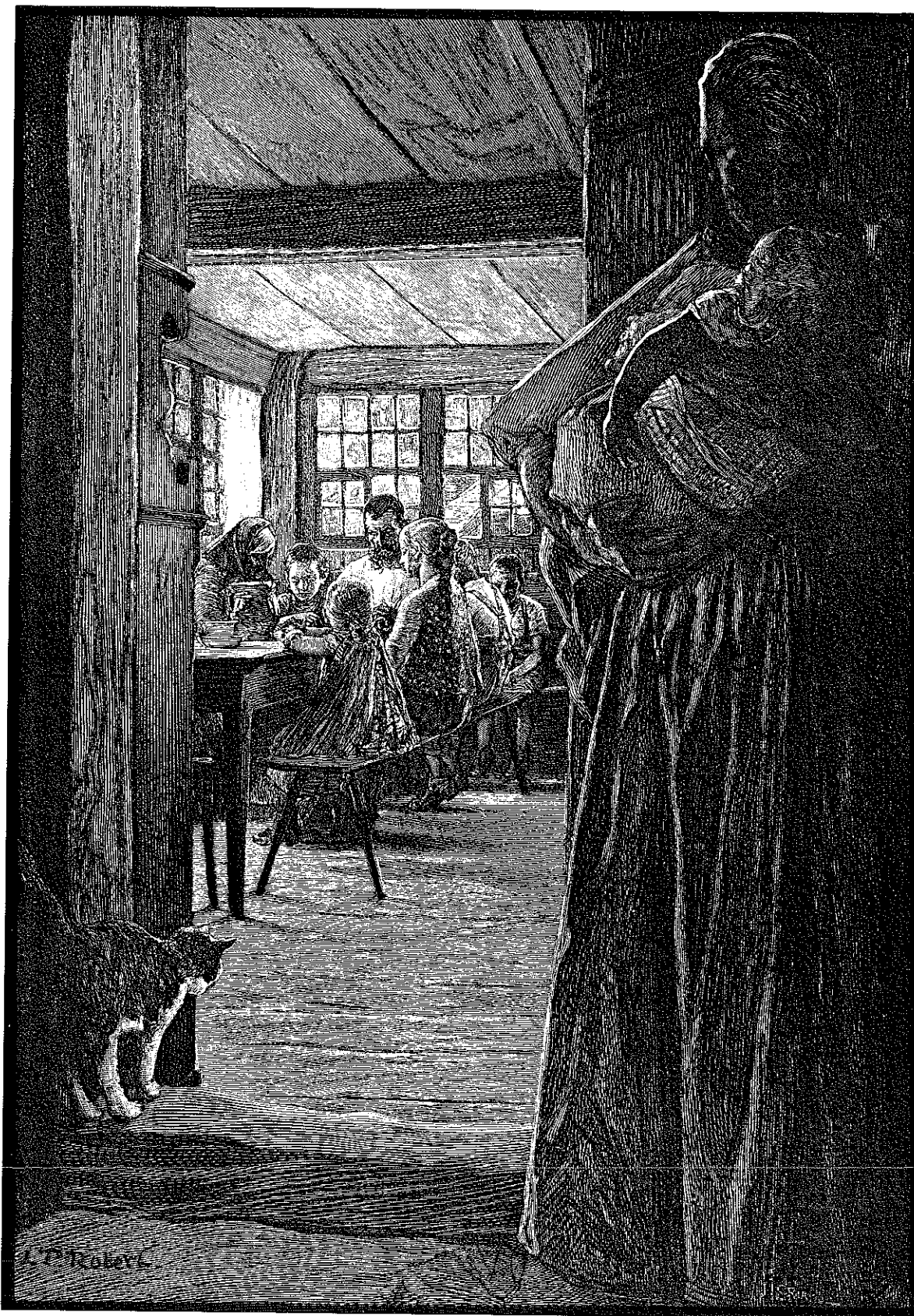


A VISIT FROM NICKOLAUS
ON A CHRISTMAS EVE IN SWITZERLAND





AT A SPINNING FROLIC, SWISS WOMEN FORM A CIRCLE TO MAKE THEIR FLAXEN THREAD
WHILE THE CHILDREN AND MEN LOOK ON



SUPPERTIME IN A SWISS FARMHOUSE
DEPICTED BY L. T. ROBERT

A SMALL, INTRIGUING CLUE REGARDING food may add important detail about the Bachman family near Lake Zürich. From its beginning, the Richterswil Wilderness Trust enshrined nicknames for each of the clans that belonged to it, primarily as a way to distinguish them from others of the same name not considered close kin.

At the beginning of the 19th Century, a list transcribed in the trust record offered a “Cookiebaker” Hiestand family, the “Appleblossom” Baumanns and the “Stone-breaking” Schmidts. Eleven subclans subdivided the “Abraham,” “Childrobber,” “Drummer,” “Fiddler” and “Fleabitten” Stricklers. There were also the “Weaponsmith” Tanners and the “Apple Cobbler” Treichlers. Some of the names and the families they described had died out by the end of the 20th Century; but some new nicknames had to be coined as families grew and split.

The Bachman family at Old Castle has long used the nickname *Heubeeler* to mean the “Blueberry Bachmans,” proudly distinguishing themselves from the outlying *Oslis* (“Easterners”) and *Dollfüsses* (“Crazy Feet”) Bachmans. In the common knowledge of Lake Zürich’s southern shore, wild blueberries grow only in the highlands above Hütten known as Gottschalkenberg or Gottschälli, (“The Mountain of God’s Scoundrel”) just across the border with Canton Zug.

Walking up to Gottschälli and back down to the lakeshore would exhaust an entire day, so the wealthiest townsmen paid a premium for the blueberries they wanted in their Sunday desserts. The highlander Bachmans from Lake Hüttner, or perhaps even those closer at Lake Finster by Menzigen, may have become known for catering to this market, or indulging in it themselves. Perhaps they knew all of the best picking spots and kept the old habit even after they arrived at Old Castle in the 1450s.¹²

The other tempting fruit around Wädenswil was — as might be expected — the apple. Bachmans seemed genetically devoted to the fruit of knowledge, whether at Old Castle or across the ocean in 18th Century Virginia where John Baughman’s land had the largest orchard in the Shenandoah Valley.¹⁰²

Besides their strong feelings about eating fish on Fridays, the medieval church in Rome also held onto a grudge against apples and other mouth-watering foods. Some in the Vatican believed that while Adam fasted in Paradise, all was perfect; but when he ate the forbidden apple, God cast him out in shame. Gluttony became the

sin which tempted people daily, which was the easiest to commit and the hardest to resist. Just as Adam had eaten his way out of Paradise, so each new man ate his way into Sin.^{47:119}

According to the leading authorities of the day, abstinence from certain foods guaranteed relief from animal urges, as well as a decrease in a man’s seminal production. During the height of the Bath Culture, lovers often dined together mostly submerged, feeding each other fruits such as pomegranate and pear as aphrodisiacs.^{47:109}

“The Church forbade those who fast to partake of foods which both afford most pleasure to the palate, and besides are a very great incentive to lust. Such are the flesh of animals that take their rest on the earth, and of those that breathe the air, and its products, such as milk from those that walk on the earth, and eggs from birds...”^{47:109} Their list seemed to cover quite a bit. In the view of churchmen, the medieval recipes for common folk had one part guilt, with equal measures of self-denial,



AN ANGEL CLOBBERED BY APPLES
IN A WOODCUT FROM FROSCHAUER, 1545

poverty, famine and monotony. The average person, though, could hardly fail to want what every priest, magistrate and king seemed to be enjoying.

In 1394, a wide variety of pears, plums and cherries received mention in Zürich, but *Gumpi* seemed to be one of the most popular dishes, which was something like apple cobbler added into herbs and leftover scraps of meat. Dried fruit was a cheap and widespread staple, often replacing bread at the dinner table. Because other methods of preserving them remained unknown in the age of salting, smoking and pickling, the first fruit and vegetables of the season always received a joyful welcome. ^{81:43}

The old Germanic Celts around Lake Zürich felt strongly about apples, too, investing in them sources of the highest wisdom and immortality. Folk tales collected by the Brothers Grimm overflowed with magical, youth-restoring, sleep-inducing and poisoned apples. Early church missionaries undoubtedly heard the tale of Cú Roi mac Daire, the heroic Celtic king whose soul had been entrapped in an apple. In every applecore hid seeds naturally encased in the soft design of a pentagram, reminding folks of the five stations between birth, death and rebirth. ^{59:121} Roots of the word "apple" in the Celtic, Gothic, Old High German and Swiss dialects prove that

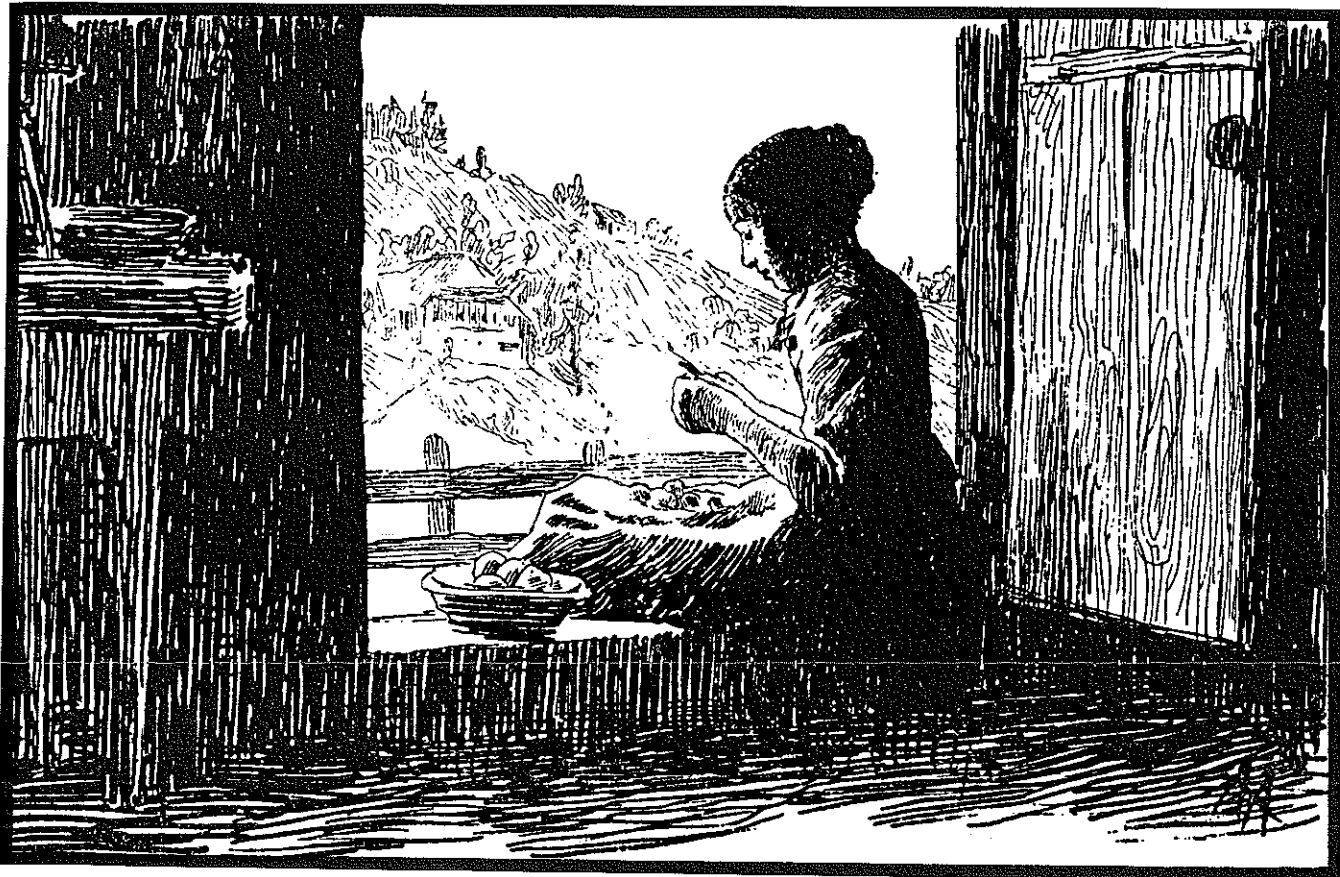
town names such as Affoltern, Affoldern and Effeltrich had all been based on memorable orchards each must have had. ^{59:122}



A Decent Harvest

THE FARM ECONOMY OF OLDEN DAYS FOSTERED THE production and consumption of simple fare, sometimes at the level of subsistence rather than bounty. It may not have really reflected the tastes of the people, but rather proved how an environment and circumstance can mold a culture. ^{81:38} A vegetable garden at the Bachman house in Old Castle must surely have had a few assorted rows for variety's sake, but on official deeds in 1681 it appeared only as the "cabbage patch." ¹⁸¹

The average farm family remained tied to the same land for their entire lives, if not through many generations. They usually rotated crops between three fields, but in some years they could barely manage to pull a decent harvest from soil worn out by unfortunate weather or blight. Each family tried to grow plenty of different fruit, and enough from vegetable gardens for



SLICING APPLES
DEPICTED BY THE SWISS ARTIST ANTON ANKER

their own needs, but agriculture rarely enjoyed a strong commercial pursuit in Switzerland.

When conditions did permit, grain farming seemed to work best in the northwestern part of the canton.^{81:38} Between 1230 and 1386, however, raising surplus quantities of grain or green vegetables was given up in favor of keeping dairy cattle, and subsisting on berries and nuts. The folks south and west of Lake Zürich seemed to do best with livestock, while wine most often came from the eastern shore.^{88:119}

If the family grew wine, the children grew up on it rather than milk. Amongst the goat herders, of course, milk was more plentiful, and amongst the grain farmers, there was barley mash to drink and often meat from their well-fed cattle. These specializations did not preclude a well-rounded diet in most homes since at least some grain would grow for the highlanders, and almost every family kept a cow and a few grape vines.^{81:39}

Through much of the Middle Ages, forks did not appear on the tables of the polite, so fingers did all of the serving. Certain combinations of fingers worked best for certain foods so as to allow grease-free control for the next dish, and as well to avoid the unintended mixing of flavors from special sauces, condiments and spices. The old manner of extending a pinky finger remained for some as a vestige of medieval etiquette.^{47:17}



Not a Speck of Bread Wasted

IN THE RURAL HOUSEHOLD, BREAD, MILK AND MUSH remained the main foods until the arrival of potatoes from America. By the beginning of the 14th Century, the city of Zürich began to enforce special ordinances for commercial bakeries as well as standards on bread quality. The same laws extended into the countryside, but only after many years more. The bakers of Winterthur had to swear in 1497 to bake the white bread from dough and hops mixed fresh each week. This was likely a concern for yeast cultures that had gone rancid.^{81:45}

Bakers most often sold bread in blends of wheat and rye, refining it variously from white to black. German tastes included every other grain as well, from oat to pumpernickel, sometimes flavored with sesame and caraway seeds. Textures ranged from a flakiness just like the modern French croissant to coarse, chewy peasant bread. The final baked shapes seldom ran long, but were rather round, even when braided into holiday knots.^{47:71} The tradition of fancy-braided bread in Zürich may date back to funeral offerings in Pagan times, meant to

resemble the elaborately plaited hairstyle of the lost loved-one.^{81:47}

Masters of the house received the first serving of a family's daily bread, always the choicest part to be sliced off from the top, and so gave cause for the phrase "the upper crust." In some noble households, bread baked fresh that day could go only to the lordship's table. Even honored guests received day-old loaves from the pantry, and the rest of household deserved, at best, what was left over from three days past.^{47:29}

Dark, round loaves sliced in half and gouged out in the middle became trenchers, basically edible platters to be filled with stew or compote. Older bread turned into stuffing and even older crumbs became croutons used for sopping up juice. The last shreds soaked in wine, vinegar or almond milk found use as a thickener in soup. Not a speck was wasted.^{47:53}

Legend suggests that the first pretzel came about accidentally during the 5th Century in the kitchen of some German-speaking monk. The shape had been intended to remind pious young scholars of their own arms crossed in prayer, but the distinctive texture came from "double-baking" for far too long in an overheated oven.^{47:71} The distinctive taste had begun as a way to avoid milk, eggs or any kind of fat in the pretzel dough, as proscribed for the fasting of Lent, and also so as to devise a light adjustment for empty stomachs. Soon enough, it became a popular snacking food at anytime of year, especially when well salted.¹⁶⁹

Many a Protestant church pastor in Switzerland also served his parish as their baker, but officially, only as a part-time "avocation." At the end of the 17th Century in Horgen, 11 bakeries satisfied the needs of 1,620 citizens. Reaching back into the earliest days of the canton, rural bakeries became the innovators of fine bread art, with individualized bread molds and pastries, and the first recipes for nut breads and poppyseed rolls.^{81:47} This caused great frustration and jealousy amongst their city colleagues because Zürich prohibited the selling of such items within the city walls. When other communities complained that old, established shops could not thrive amidst all the competition, Zürich's council ordered in 1692 that all "superfluous bakers in the countryside be abolished."^{81:46}



Breakfast and the Headstrong Dairymen

STAPLES SUCH AS BARLEY, OATS AND MILLET MADE A base for their diet. In the 1500s, farmers loved to breakfast every day on the same thing — a bowl full of oatmeal mush called *hafermus*. Wild nut salad also served as morning fare.

One of the most popular uses for wheat flour was *Knöpfli*, a dried pasta already rolled into little shapes like gnocci. Also familiar around Lake Zürich were old fashioned stuffed noodles, slightly larger than present day tortellini, that were pinched into the shape of a crescent moon. ^{81:39}

Spätzli were the favorite dried or fried egg noodles. In poorer families from the wine country, the only egg a child might see on the table would arrive hard-boiled on Easter Sunday, but happier rural kitchens often served up chickens and eggs. Frying became the most frequent way to serve eggs, and the common folk called these "Bull's Eyes." Some people preferred their eggs either scrambled, in omelettes or by the 18th Century in soft-boiled cups called "Little Dunkers" used for dipping bits of bread. Dried fruit made a popular encore. ^{81:39}

Up until the 17th Century, farmers favored goat's milk over cow's milk for drinking, but either way they liked for the cream to be completely skimmed off. *Briemscht* came from deliberately leaving the milk next to an open stove fire until it yellowed, then reddened and soured into mash, whereupon it was seasoned with salt and pepper and eaten with a spoon. Richterswil's schoolmaster, Jakob Strickler, wrote in his diary how it made him especially happy when he could feed *Briemscht* to a new godchild.

Milk soup with crumbled bread was enjoyed by some with lots of spicy pepper, although the folks in each valley and hamlet adopted their own unique variations. The milk in milk soup was most often skimmed of half its cream and butter fat. ^{81:40-41}

As the Blueberry Bachman family grew in number at Old Castle, a great-grandfather Jakob Bachmann jumped aboard the boat to Zürich with his daily production of butter, known as *anken*, and did well selling it at the market there. In the late 19th Century, therefore, the "Butter Bachmanns" appeared at Mülene, being an offshoot of the Old Castle clan. ¹²

Anyone living near a dairy farmer in Switzerland got to taste sweet butter often, but no matter how much extra the dairyman churned, it was simply too precious for his children to spread on every piece of bread. Butter didn't have that many uses at the farmer's hearth anyway, since lard from pigs and cows was preferred for cooking. Poorer households even hated to use lard, relying instead on what they called "Magic Oil" extracted from plentiful garden poppy seeds or nuts. ^{81:40}

In 1645, *The Chronicle of Luzern* explained that "the products that can be obtained from milk and from cattle are the precious and divine minerals of our mountains, and bring gold, silver, and much wealth into our country."

Actually, the Swiss only *seemed* prosperous in 1645 because the rest of Europe was being devastated by the Thirty Years War. The "golden" wheels of cheese

brought plenty of hard currency for the merchants, but the frugal peasants who made it still endured sacrifice and privation. A traveler to Switzerland in the 18th Century commented that the "country and people, everything, seems to be created for the cattle, and everything is subordinated to their needs and comforts; humans come in second place only." ^{88:119}

Widespread in 13th and 14th century Switzerland, the philosophy of self-denial called *Nahrung* seemed to ruin people's appetite for anything extravagant or fancy — especially a creamy, mild or fragrant cheese. Germanic country folk claimed they could get by on sour, dry cheeses just fine up until the 16th Century, but both types probably existed in the kitchen side by side. ^{81:41} Beginning in the 15th Century, soldiers from the Swiss highlands took along durable cheeses to war and enjoyed them very much over rice.

Up until the 18th Century, Lake Zürich farmers seemed to prefer making low-fat cheese only, and it was the government (keenly aware of what the market wanted) that constantly tried "to steer them to high-fat cheese." Their ordinances had no effect on the dairymen, who had no interest in changing their ways. At the end of the 18th Century, Zürich had to import two-thirds of the needs of their urban middle class for tasty, high fat cheeses, since local farmers could — but would not — meet such persnickety demands. ^{81:42}

One clue about the personality of Swiss herdsmen may be embedded in an old legend about mountain waterfalls. Across from Wädenswil Castle, a lusty 40-foot waterfall at the last bend of Reid Brook may have reminded the local folks about this well-known tale.

"Listen well and perhaps you will hear the song of the lost herdsman... in the waterfall, to be sure.

"Long ago, a great cut in a rocky mountainside formed a ravine that was deep, very deep. A waterfall leaped down through it, and a stream rushed between its steep walls of rock. Its waterfall was three times as tall as a pine tree. Pools among the rocks were so far below that they almost looked like ink.

"On the mountain pastures, beyond the forests that bordered the ravine, there was a little stone hut. Here three herdsmen, Willy, Heini and Hans, lived together each summer. From sunrise to sunset they worked, tending their cows and their goats, and making butter and cheese. But when the animals were gathered in for the night and the work was all done, then they liked to amuse themselves, each in his own way.

"The two who were called Heini and Hans liked to visit the dairymaids and the other young herdsmen on the broad meadows across the ravine. Each night, as soon as the moon silvered the snow peaks, they set off for their fun. Often they asked Willy to go with them, but he always replied, 'No, but thank you. I'd rather stay here

and play my old violin.'

"And how he could play. The cows stopped chewing their cuds. The goats and the sheep moved closer to listen to the sweet sounds that filled the little stone hut on

the mountainside. Sad tunes and happy tunes, quick tunes and slow tunes, flowed from under the bow on the strings of Willy's fiddle.

"One moonlit night Heini and Hans begged harder



A SWISS DAIRYMAN SQUATS UPON HIS ONE-LEGGED STOOL
DEPICTED BY DANIEL HUBER, 1781

than ever that Willy should go with them. 'We want to dance tonight, Willy,' they said. 'Tonight it is festival. The girls are making a great feast. Come, bring your violin and play for our dancing out on the alp.'

"If it's for that, I will come,' said kind-hearted Willy. Heini and Hans chose a beautiful wheel of cheese to bring along, and Willy, with his violin in his hand, followed the other two out of the hut and through the thick forest. When they came to the narrow ravine near the waterfall, the three young men leaped from one cliff to the other. At last they came to the meadow where the young maids and the herdsmen had already begun to make merry.

"Spread out on the flat rocks at the side of the meadow were every kind of tasty dish, bowls filled with thick cream and plates heaped high with cakes. 'The first cakes and the thickest cream are for the one who dances best,' the dairymaids said. 'We shall crown him King of the Mountain, and all shall bow before him.' Heini and Hans nodded their heads. They were proud of their dancing. Each thought that, of course, he would be chosen king for the night.



THE BUTCHER

ONE OF THE NUREMBERG MASTERS, CA. 1436

"When they were ready for music, Willy drew his bow over the strings of his fiddle. High, sweet and clear, the notes rang across the moonlit meadows. The stars seemed to dance up in the sky, and trees seemed to sway in time to the music. Now fast, now slow, now merry, now just a little bit sad, the fiddle sang its songs. One by one, scarcely knowing what they were doing, the dancers stopped. They forgot their own hunger. Willy's sweet music was far better than any of the treats that awaited them. All the maids and the men stood spellbound, listening and listening.

"At last, Willy laid down his bow, and the spell was broken. But one of the dairymaids cried out, 'It's the musician, not the dancer, who shall claim our honored spot tonight.' The other maidens clapped their hands, and the other herdsmen agreed.

"That is, all but Heini and Hans. They became jealous beyond all reason, scowling and muttering to each other. As their anger began to boil over, both of them lunged at the young fiddler.

"Willy saw them coming, and already well acquainted with their hot tempers, darted off into the deep forest. In and out of the trees, to the very edge of the cliff, where the water flowed black below, the two angry herdsmen gave full chase. Willy was just about to leap the yawning ravine when the others caught up and gave him a push.

"With his violin in his hand, the poor musician fell down, down, down between the rocky walls. His last scream echoed against the cliffs. Then all was still. When they saw what they had done, Hans and Heini became terribly frightened.

"'It was you that pushed him,' cried Hans.

"'Not me. It was you,' Heini replied.

"'It was you!' 'No, it was you!' they both screamed, and wrestled each other to the ground. Rolling and struggling, they fought on the edge of that high cliff.

"Even a long time later, on any moonlit night, people often thought they saw two shadowy forms still rolling and cursing on the brink of the ravine. At the end, the two always tumbled over the cliff and disappeared into the perfect darkness.

"The sweet musician, though, had not perished. His hungry stomach roused him to his senses the next morning, lying on a soft bed of moss at the edge of a black pool. But on both sides of him, straight and steep, there rose high walls of dark rock. How should he ever get out of this rock prison? There was no one to help him. He shouted and called. But his voice was drowned out by the roar of the waterfall.

"Then Willy took up his violin. He laid his bow on its strings, and he played as he never had played in all his life. The wailing melody rose all the way up to Heaven, clear and even louder than the crashing waters. The Good God must have heard him, for when Willy

tried again to mount a crack in the cliff wall, the rock softened. Steps formed under his feet, and he safely climbed out of the stony tomb.

"Two of the dairymaids who had been at the festival on the alp saw the young herdsman the next day... That was the last that was ever seen of the young musician.

"Perhaps he went over the mountains to the lake, or to some other valley. Perhaps he traveled as far as Heaven itself. Some of his music was caught in the waterfall. Every time the herdsman or the dairymaids made cream or butter or cheese, they could hear the high clear tunes he had played in the song of the water." ^{36:144}



The Main Course of Meat & Vegetables

THE SWISS CHRONICLERS ALMOST ALWAYS portrayed festivals and banquets when it came to eating, which unfortunately left the everyday meals of ordinary people as something of a mystery. Curses came from many quarters against every kind of luxuriant food. Owing to their feelings about *Nahrung*, rural nutrition became especially monotonous with meat and vegetables.

Because of the size of the Bachman's pasture at Old Castle, they only had enough clover during the summer to fatten three cows, ¹⁸⁰ about average among their neighbors, some of whom kept four. Cows were appreciated almost entirely for their milk, living to be old family friends well-past the time their meat could be considered tender. In the 18th Century, even the richest squires in the parish of Wädenswil had no more than 10 to 14 head of cattle in their herds. ^{81:44}

Feeding goats and pigs proved much more economical since they could be driven into the forest and did well foraging for themselves. At butchering time, families loved to boil pork shoulder and stuff sausages. Thinly sliced and dried meat was a favorite year around.

Mutton, veal and bacon showed up freshly roasted or fried at the end of autumn and again in the spring, and often got hung up in the chimney and smoked for the sake of longer storage. The last of the smoked meat to come out of the chimney had usually gotten pretty dirty, and whoever had to climb in to fetch it from the uppermost hook got pretty dirty too. The saying became, "Whoever wants it the most has to go get it." ^{81:45}

Over the course of centuries, domestic animals did too much damage to the forests and grazing rights were rolled back. For all of these reasons, meat came out onto the family table only at festive occasions. By living next to the Lake Zürich, fish was another natural choice.

The reliable reports of several different priests in the canton told of homes that served a main meal of "peas, oat bread, wild berries and vegetables." One affluent

connoisseur of the 18th Century "naturally always had roasted pig on Sunday, but understood that the poor led in all concept needy lives." ^{81:44} After a bad harvest, farmers had salads to get through the winter. ^{81:43}

When merchants in town wanted to rub farmers the wrong way, they called them "herb eaters." The slur was comparing them with poor, desperate grazing animals, but in point of fact, almost every farm had such gardens filled with condiments, seasoning and vegetables. Their favorite additional ingredients included saffron, mint, parsley, rosemary and basil. ^{81:169} Poppy seeds, thought to be governed by the Moon, not only tasted good but also received high recommendation as a fertility aid for women. ^{30:101} Right beside the wheat and rye grains, mothers planted endive, caraway, peppers, peas, spinach, onions, beans, yellow and white turnips. Sauerkraut didn't always get made out of cabbage; sometimes white turnips did just as well.

The children climbed up into the rafters to hang bundles of herbs and sliced fruit. ^{81:43} Besides bread, bean soup came closest to being the daily staff of life around Lake Zürich, although Germans farther north in the Rhine Valley would rarely eat beans. ^{81:42}



Drink

BY THE MIDDLE AGES, SWISS WINE HAD SETTLED down into a well-regarded drink. The Bachmans had vines at Meierhof and as well on the southern hillside below the Old Castle ruins. Some of the wines



A SWISS REDWARE PLATE
DECORATED WITH A TRINITY OF FISH

from the upper reaches of the Rhine commanded eight pence a gallon by the time London buyers could import it, twice the price of many French wines. ^{47:74}

Pure wine was sometimes cut with spoiled dregs by an unscrupulous innkeeper. It yielded a bitter taste as well as a daunting punishment for the perpetrator. Such a taverner might be forced to drink the remainder of his foul mix, and to bear whatever he could not swallow to be poured over his head. The pillory came next, and his stay there could last as long as it took for his clothes to turn thoroughly dry. ^{47:75}

A complicated Codex of Forms and Regulations developed around drinking in Zürich during the Middle Ages:

“If a man drinks out of the same glass as another, or eats off the same plate, so that each one takes the same sustenance into himself, consequently each will have the same of everything else inside.” All toasts that lead to a chiming of glass rims come from the same tradition. So

also began the rituals of twining arms to drink a toast from each other’s glass, for bride and groom to ply one another with a loving cup following their vows, or for anyone to destroy a cup following a sacred pledge. Upon the death of a family member, it became crucial to retire his or her cup and spoon and plate, in respect to this same process in reverse. ^{81:119}

The Calvinistically sober Zürich leadership tried to resist these traditions partly or altogether. Some of the prohibitions came from the church and some, just as offensive to the people, came from the government. Beginning in 1550, the Zürich Council enacted a mandate that tore its own customs in half. To “prevent lives of excessive drinking,” a fine of five shillings fell upon all those caught making toasts in public, since this tradition only drew out endless, competitive rounds of counter-toasting. Apparently, the authorities had demanded the impossible.

In a belated mandate in 1572, they wanted to



CANTEEN DRINKING
ON A SWISS VILLAGE GREEN, 1700

concede the point, allowing toasts again but only if it brought out "friendliness in others," and the speaking was not forced. In 1582, a variety of acceptable salutes and good wishes formed the heart of a little publication, "The Model Toasts." Appearing for the first time together with the so-called "White Cross" of Swiss unity, the new legislation was very well-loved. ^{81:120}



Sweets

SWEET TASTES CAME IN MANY FORMS AND USES, whether in bread, pastry, fruit or meat recipes. Each cook improvised the quantities in the kitchen, but mild tastes were implied by calls for clarified honey. Honey always came well-supplied from their co-workers in the orchard, but through most of the 15th Century, preferences switched to the kick of expensive black, brown or white sugar imported from Cyprus. ^{47:47}

Special occasions warranted marzipan, usually turned into large, edible sculptures mixed with spun-

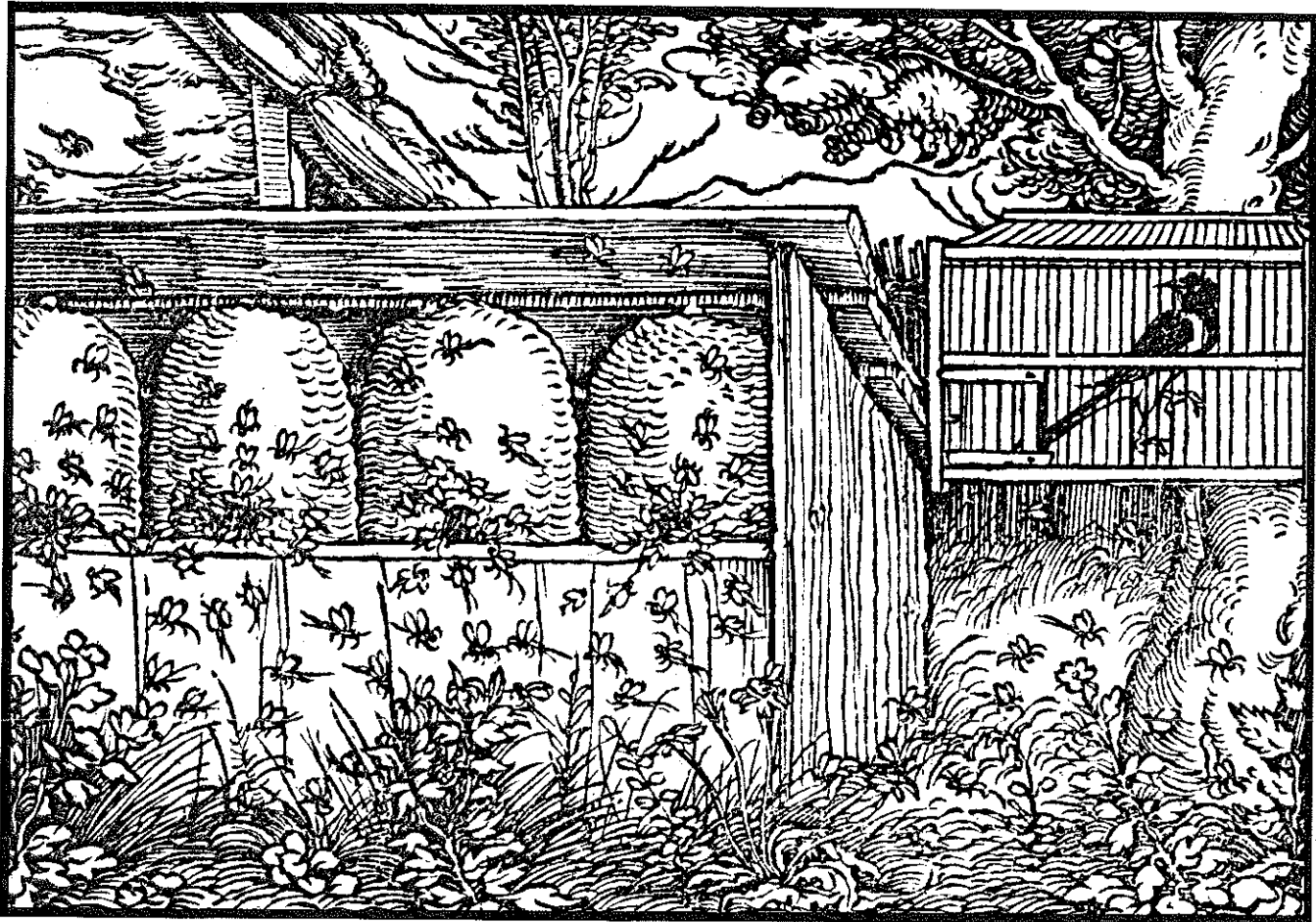
sugar and pastry. Bright, decorative colors required natural tints such as saffron or dandelion for yellow, parsley for green, sandalwood or alkanet for red and violet flower buds for purple or blue. Proud makers tried to prolong the visual treat as long as possible by parading their desserts from one room to another. Each entrance into a room would be accompanied by song, praises and wish-making. The most popular forms included dragons aflame, Father Time, castles, sailing ships, hunters or eagles. ^{47:33}



A Collection of Recipes from Lake Zürich ⁸²
Tracing at least back to the 15th through 18th centuries

LEBKUCHEN, ALSO KNOWN AS GINGER CAKE
A RECIPE FROM THE HIGHLANDS ABOVE WÄDENSWIL

"Start with 1 cup of cream, 1 cup of sugar, 3 tablespoons of honey, 1 coffee-spoon of cinnamon, 1 coffee-spoon of star-anis, ½ coffee-spoon of carnation powder, 500 grams of flour, 1 coffee-spoon of Natron,



PARTNERS IN THE APPLE ORCHARD
AND SOURCES OF SWEET HONEY AND SONG, DEPICTED BY HANS WEIDITZ, 1531

some milk. Stir in cream, sugar, honey and seasonings until all are well mixed. The flour encloses all and the Natron dissolves in tepid milk and mingles well in the dough. The cake is baked in a spring form.”^{82:13}

ROSOLI

A SPIRITED DRINK FROM ZOLLINGERHÄUS
NEXT DOOR TO UPPER MEIERHOF IN WÄDENSWIL

“Making one liter of these special schnapps (70 proof) requires one pound of fresh cherries. Both are filled up into a bottle and allowed to stand for two months. A sugary syrup thus produced is mixed with 1 liter of water, 1 pound of sugar and is then brought to a boil. Chill the syrup, and mingle one part of it to seven of schnapps. The Rosoli is ready to fill up bottles.”^{82:17}

SOUPS FROM THE 15TH CENTURY

Eiersupli / Egg Soup

“Make sure the butter is hot, beat the egg and water together, afterwards pour it into the butter.”

Editor's Note: A later recipe offers more clues to the modern chef: “Bring water to the boiling point. Add the well-beaten eggs, stirring constantly. Add milk if you like and toasted bread crumbs just before serving.”

Ziger supli / Milk Soup

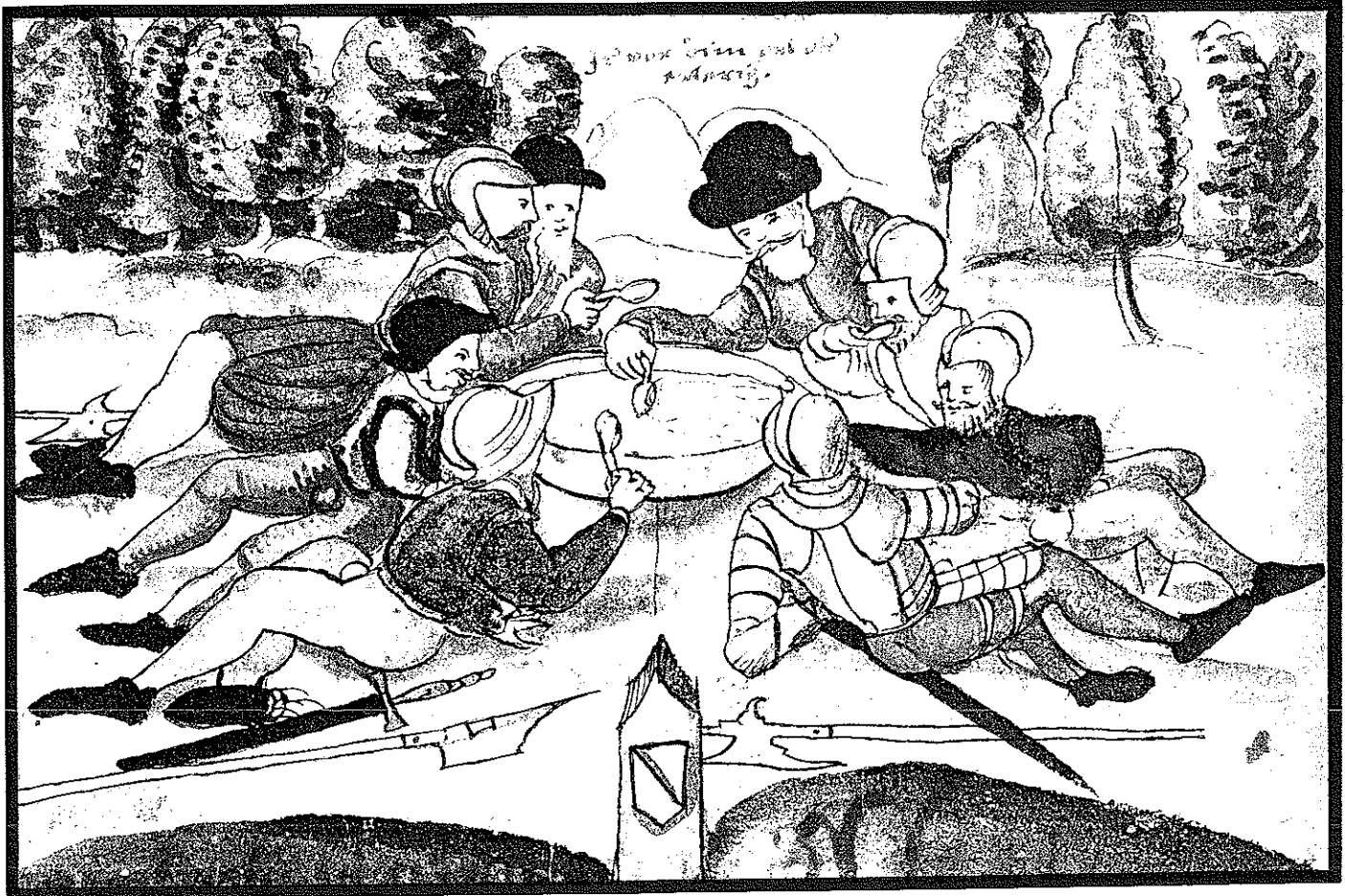
“First make the butter hot, add in the milk, and not long afterwards the water.”

The Cook book of Anna Margaretha Ziegler
1693-1699

Ziger supli / Another recipe for Milk Soup, 1693

“First make the water hot and add in the rivels, then also heat the butter and add the curdled milk into it. Cook the soup and stir vigorously against the pan, mostly where the rivels are. Season with a little salt and let it boil. All gather around and eat.”

Editor's Note: A later recipe spelled out additional details: “Ingredients needed: milk, flour, salt and cream. Heat milk to boiling point in top of double boiler. Add



SHARED MILK SOUP

ZÜRICH TROOPS TAKE LUNCH BEFORE THE BATTLE OF KAPPEL, 1531

salt. When rivels are about the size of cherry stones, drop into hot milk. Keep milk at boiling point for 3 to 5 minutes."

Rivels were a popular addition to Milk Soup, essentially small chewy lumps described here in an early 20th Century Swiss-American recipe.

"To make rivels, rub egg and flour together, then add milk. These are best made by cutting through the mixture with two forks. Drop rivels, which are no larger than a cherry stone, into boiling milk, stirring to prevent packing together. Cook five minutes with pan covered.

173:40

MEAT

Cooking Beef in 1693

"Take a good piece of beef, aged for two days; take it out of the vinegar, submerge it well in a mixture of ½ wine and ½ water. When it is soaked, flavor it with all sorts of seasonings, citrus juice, sweet butter, mix thoroughly, cook well, and serve."

DUMPLINGS FROM 1695

"To make better than average dumplings, do the following: One must first sprinkle flour on the counter top, then knead well the flour dough. Spread lard overall, or use fresh butter if you have it, salt, some water added in and form all of this into round or long drawn-out dumplings. Split in half to form a good dumpling and fill. These are a more general dumplings used for all sorts meat, wild game, fowl, fish and different dumplings."

A CHEESE FONDUE FROM 1699

Käss mit Wein zu kochen / Cheese cooked in wine

"Take half of a small glass of wine into a bowl or the heating pan and shave or grate old cheese into it; cut it as thin as you can and let it cook in the wine; be careful over the flame and add in never more than a spurt of wine thereafter. Then dunk bread into it and eat it with the bread. However you must all the time keep the embers glowing beneath, else the cheese sauce soon becomes hard again." 81:193-194

PASTRIES & DESSERTS

Leckerli, 1679 / "How to make Weiss' Leckerli"

"10 loth [146 grams] sugar, ½ loth [7.3 g.] cinnamon, ½ qt-spoon cloves, nutmeg seeds. Mix citrus rinds, cut up very little, with 12 shelled almonds, cinnamon and rose water, then drain thoroughly. Take 2 fresh eggs, beat them well with a whisk then add the sugar into it, then blend in the wine together with ½ qt

German wheat [*amel*] flour or white flour, all worked in, thus to make an airy crust. Thence roll out and bake." [from *The Cookbook of Caspar Weiss*] 81:196

A Marzipan Recipe from Wädenswil, 1690

"Take ½ pound of almonds, chop them up as tiny as you can, then take a quarter-loaf of sugar, chop it up also as little as you can. Add more than half of this in with the chopped almonds, add rosewater into it, mix completely into paste. Then beat the egg whites into waves; Then add in the remainder of the sugar and add to it wine if possible and rosewater until it becomes mushy like baby sauce. Let it set [for up to 48 hours], then spread over it a knife's blade of fat. The Marzipan will be ready to mold." 82:3 & 47:202

Zuckerkrapfen / Sugar Cookies, Lake Zurich, (18th Cen.)

"Mix 1¼ pounds of flour, ½ pound of sugar, ½ pound of butter, 1 loth [14.6 g.] of salt, and 4 eggs. Press firmly into the mold, pour the other half over it. Fillings: ½ pound crushed almonds, ½ pound sugar, milk or cream, or fruit preserves."

Öpfel Kuechli / Apple Cookies from Zürich, (17th Cen.)

"Take green or any other kind of apples, peel them, chop them up finely. Shell the almonds and chop them very finely also, add raisins and mix in cinnamon through out, then make an oiled pan and make little daubs, or bend short lengths at right angles, or stuff them with more fruit and bake them." 81:201



A TOAST BEFORE DINNERTIME
FROM THE DAYBOOK BY HANS SCHÖNSPERGER, 1490



A SWISS PEDDLER OF PICTURES
OFFERS ENGRAVINGS TO THE PUBLIC DURING THE 18TH CENTURY

PICTURE CHRONICLES MAKE UP AN OLD and honorable tradition in Switzerland, dating back almost to the birth of the Confederation in 1291. Flaking walls inside the House of the Long Cellar in Zürich reveal secular murals dating from this era and are thought to have honored a royal guest, possibly Albrecht von Hapsburg. These also featured mythological creatures and visual lessons on hospitality, chivalry and the divine right of kings.^{34:26}

Unfortunately, the artist of the Long Cellar remains unidentified, as are the creators of too many other wonderful drawings collected here. A mere sampling, however, of early Swiss German artists must mention Rudolf von Ems (working circa 1350), Gerold Edlibach (who lived from 1454-1530), Werner Schodoler (ca. 1510), Jost Amman (1539-1591), Christoph Silberisen (1541-1608) and Conrad Meyer (1618-1689).

Their picture chronicles often served to illuminate official record-keeping — in times of peace as well as strife; and much of what is known about the Old Zürich Wars came from their pens. Though many artists throughout Europe catered to wealthy and noble patrons, most Swiss picture chroniclers remained devoted to common folks.

The Roman historian Tacitus provided the oldest and greatest model for their chronicles with his first-hand study *Germania*. Only through the observations of Tacitus, many leaders of the empire met their neighbors from the north for the first time, “the picture of a people of ethnic power, inner strength, unbroken freedom and modest simplicity,” contrasted against the picture of their own decay.^{83:267}

Pictures provided in the chronicles get corrected through time. Even though they feel like believable truth, others were designed to be purely subjective poetry. There are chronicles of every type; a common denominator cannot be singled out. What almost all of them have is a naive, joyful narrator. The viewer feels immediately thrust onto a hillside, enlivened and ready to run.

The earliest attempts in Switzerland felt obliged to prove over and over that “God through visible sign and miracles could make his presence manifest.” To satisfy this cultural ethos, holy moralizing was often tacked on to the end of every miraculous story, legend or devilish tale, just as it would have been for any church sermon.

One repeating theme was the “Wafer Miracle,” first chronicled by Petermann Etterlin on 24 May of 1447 in the village of Ettiswil in Canton Luzern. On that day, a

certain Anna Vögtlin stole the sacramental wafer out of the Ettiswiler church and threw it into the thistles and weeds. Through a sudden “divine visibility,” another girl recovered it wholly intact; and to commemorate this “great, noteworthy, miraculous omen,” a chapel was erected on the spot.

A very similar tale followed in 1494 from Valerius Anshelm, the Bernese Chronicler, out of Winikon in Canton Luzern; and yet another miraculous wafer came out the Swabian Wars of 1499 from the Chronicler Schradin. The parish church at Sennwald in St. Gall’s Rhine Valley burned to the ground, with every piece of wood charred and even the metal items melted. Atop one unharmed stone, though, lay the unblemished sacramental bread.^{83:265}

The Golden Age of the Swiss picture chronicles coincided with dawn of the Renaissance and the era of the Bachmans by Old Castle. In 1474, Adrian von Bubenberg and the Bern Council commissioned Diebold Schilling (1435-1485) to undertake a detailed account of the city and its canton’s history going back to 1421. It took nine years to complete *The Official Chronicles of Bern*, a heavily illustrated, three-volume series. Schilling the elder died two years after completing this monumental work.^{132:28}

Art historians disagree on whether Schilling both wrote and painted the many scenes in it, or whether he relied on his son to execute the illustrations. The detail and accuracy of the pictures in the third volume, covering the 1470s, suggests that Schilling and his artist had witnessed them first hand. What is clear is that his son, Diebold Schilling the younger, also produced an illuminated chronicle for Canton Luzern in 1513, following much the same style as the Bern images. Unfortunately, the Battle of Arbedo of 1422 received a visual treatment as though it had been fought with arms and equipment more appropriate to 1500.^{132:13}

In the *Luzern Chronicle*, the first report card on daily Swiss life was made, including everything from tradesmen on the village green to a farmer sowing his field and woodsmen clearing out saplings. When an alley in Luzern caught on fire or a meteor came rushing low through the heavens, all this talk-of-the-town became part of Schilling’s report. He even set his eyes farther afield, to folk festivals in neighboring Canton Schwyz and the life-and-death excitement of local boys off at the Burgundian Wars.^{167:278} Schilling’s pictures follow on pages 96, 97, 105, 108 & 109.

Niklaus Manuel Deutsch (1484-1530) surfaced in Bern as one of the most expressive visual poets of the

Renaissance. In four years, between 1522 and 1526, he wrote his *Fasnacht Play* which proved what a connoisseur he could be of country folkways. The voice of the farmer was not missing from his play *Of the Pope and His Priesthood* which took irreverent glee in contrasting the Pope against Jesus Christ. Through Deutsch's pen, donkeys and farm girls could be counted on for more common sense than the pageantry of boorish judges.

The effect of these plays was enormous, giving rise to a whole genre of clever imitators. Nuremberger's Folz, Rosenplüt and Sachs attempted some of the same social criticism, but as a much cruder mockery of peasants rather than a real love of the people.^{167:259} A Deutsch picture appears on page 122.

One of the priors at Bubikon for the Knightly Order of St. John was the talented artist and chronicler Johannes Stumpf. In a quiet and cool manner, he prepared his Roman Catholic brethren for the transition to Zwingli's Reformation in Switzerland.

The challenge of the Anabaptists and the Peasants Revolt proved especially bitter for Stumpf. On the night of 23-24 April 1525, a raid on the Monastery at Rütli and, as well, on the commandery at Bubikon left wholesale destruction to the altars. A loyal steward barely managed to smuggle the Communion Silver and Holy Writings to Rapperswil.

Stumpf remained at his post, loyally followed Zwingli to the Battle of Kappel, and kept up the Order's affairs at Bubikon. All along, he had been assembling an illustrated chronicle of the Reformation, which he finished in 1548.^{69:175-178} Stumpf pictures appear on pages 30, 115 & 128-130



Devil's Head

WHEN THE 15TH CENTURY TURNED INTO THE 16TH, the social fabric in Switzerland, and indeed in much of Europe, boiled with an "animal quality of shameless self-abandonment."^{126:5} Even during solemn sermons at Sunday Mass, fashionable and distracted congregations laughed out loud.

In the years that led up to — and which perhaps made inevitable — the Protestant Reformation, one person embodied such excesses as much as anyone else in Switzerland. Urs Graf (1485-1527) made his living and reputation as a goldsmith and a masterful Renaissance artist; but at the same time he thrived as a cutthroat mercenary smitten with war, a profane practical joker, a lecher, a wife-beater and a swindler.^{126:7} He signed at least one of his drawings with the pen-name "Devil's

Head," and in 1511 was imprisoned for mocking a priest.^{126:9}

The many drawings of the times in which he partook are unmatched for their vibrant lustiness. Graf spent some of his formative years as a journeyman artist in Zürich, Zofingen and Strasburg, before settling in Basel. Soon enough, he joined roving Swiss military campaigns in Rome, Dijon and Marignano, and could not resist seeking out the battles at Milan and Bicocca as much as six years later when it was against the law in Basel for native free-lancers to do so.^{126:8} Several Graf pictures appear on pages 53, 111, 118, 119, 121, 123, 127 & 135

Though he depicted the Swiss warrior of the Italian campaigns with gritty realism, Graf also gave them enough sweep and stylized vigor to transform them into heroes. This same theatricality echoed in much of the work of Hans Holbein, who may also be called a Swiss artist since he spent a major part of his life in Luzern and Basel, where he took up citizenship.^{88:141-142}

Graf's many books and loose engravings all proved to be best sellers, earning him the high esteem of his neighbors and the wider public. In 1519, he accepted appointment from Canton Basel to be the Engraver of the Mint, redesigning much of the official money with a half-length portrait of the Virgin Mary.^{126:13}

Graf often related how the triumph of his life came on 12 August 1523 as he languished in a Basel jail for his mercenary adventures in Italy. A great marksmanship competition had opened that day attracting sharpshooters from all over Switzerland. At the thought that Graf, one of the keenest shots ever seen in those parts, could not join them, the competition organizers sent an official delegation to the Council. To honor the momentous occasion, the Council agreed that clemency should be granted and so set their prisoner free.^{126:10}

The last of what can properly be called the Swiss Picture Chronicles appeared in 23 bound volumes produced by Johann Jakob Wick (1522-1588) from Zürich. Since 1542, Wick served as a priest in several parishes in Canton Zürich, and then in the city itself by 1552, where he rose in 1557 to the choir master and arch deacon at the Fraumünster Church. Between 1560-1587, Wick amassed 900 copper and woodcut prints, actual newspaper stories, the reports of friends and plenty of what he had written with his own hands.^{139:193}



The Joy of the Vintage

REALIZING THE POWER OF STORY-TELLING PICTURES, the Swiss published some of the earliest illustrated

Bibles for a mass audience. In 1778, the artist known only as Isnard turned in ten full-page woodcuts to his publisher in Basel. Their strategy made this special printing very popular amongst the German-speaking faithful in Europe and North America, and began a trend such that in the 19th Century almost every large-format Bible included devotional artwork. A detail from an Isnard drawing appears on page 13.

In the 19th Century, much more romantic artists inherited the celebration of folk life, such as K. Müller, Ludwig Vogel, L.T. Robert, Anton Anker, Ferdinand Hodler and Hans Bachmann.

Ferdinand Hodler filled his art with the joy of the vintage, with courage and action; and the viewer's awareness of physical power increases with every one of his lines. Common highlander folk such as his *Reaper* filled each composition with naturalism and will. His light always poured down from the sun, profuse and free.

Amongst some of his most famous paintings are two celebrating crucial moments in Swiss history: the founding of the Confederacy in 1291, symbolized in *Unanimity*, and the broken but proud retreat of Swiss pikemen and halberdiers after the Battle of Marignano.

^{167:283} Two studies for Hodler's murals follow, on pages 26 & 126.

The celebrated Swiss painter and illustrator Hans Bachmann was born 30 April 1852 in Winikon, Canton Luzern, to an outspoken progressive politician, Judge Johannes Bachmann, and his wife Christina Fries. Hans' mother had been the widow of his uncle, Josef, and so in Eduard, the boy had a half-brother and cousin all rolled into one. Their extended family produced a long list of university professors, physicians and public servants.^{91:18}

One of their ancestors in Winikon had also been a painter of note. In 1633, Johann Bachman von Säkingen decorated the walls of the Beromünster Church in Canton Luzern and painted the official Seal of the Valley.^{200:514} Winikon sat but two miles southeast of the old Bachman homestead at Bottenstein in Canton Aargau.

Following his first private lessons at the studio of Seraphin Weingartner in Luzern, Hans Bachmann enrolled at The Art Academy of Düsseldorf in 1870. After the conclusion of his master class, he became a private student of Carl Heinrich Hoff, the elder, whose influence became clear in a series of Rococo interiors the talented young artists undertook.

For health reasons, Bachmann retreated in 1880 to the Swiss mountains for a two-year cure, a period of concentration that gave birth to his rural scenics and nature studies. He specialized in the romantic peasant genre, most often choosing indoor views, portraits and rural landscapes. Upon his return to Düsseldorf, Bachmann joined art circles surrounding Benjamin

Vautier, the elder, and began painting folklife scenes that harvested international success. He traveled to Antwerp, Belgium in 1885, 1886 and 1894; to London, England in 1887, 1896, 1897; and to Berlin, Germany of 1888 and 1896.^{144:39}

In 1887, he received the Gold Medal at the Crystal Palace Art Exhibition in London for the painting *Christmas Caroling*, and more honors in the following year at the Royal Academy of Art in Berlin. He also married in that same year to Wilhelmine Helene Dorothea Koller of Detmold, Germany, and in 1889, they moved to Paris.

The Swiss National Government purchased Bachmann's 1890 painting *Taufahrt im Berner Oberland im Winter (Baptism in the Highlands of Bern in Winter)* for 4,000 Swiss francs, loaning it for most of the next century to the Bern Art Museum, before it was returned to the federal archive in 1975.

In 1894, Bachmann began delivering the first of three-years' worth of illustrations to Frédéric Zahn's publishing house in Neuenburg, for a multi-volume series of folk stories written by Jeremias Gotthelf. By the following year, the artist moved back to Switzerland, at Reiden. In 1897, he began eight years of teaching at The Art Schools of Zürich and Luzern. From 1899-1901, Bachmann received appointment as a member of the Swiss Confederation's art commission. His work illustrated Theodor Curtis' *Story of Switzerland in the 19th Century* published in 1902.

A few fortunate citizens in Luzern were able to enroll in his private Painting School for Ladies in 1903. That same year, he won a commission to paint fresco murals in one of the most solemn sites in Switzerland, the Tell Chapel by the Hohler Gasse in Küsnacht, Canton Schwyz. According to tradition, Gessler was struck down on that spot by William Tell.

Hans Bachmann died on 12 November 1917 at the age of 65. In 1918, the Bern Art Museum held a special memorial exhibition and sale of 137 of his oil paintings and drawings, garnering a bequest for his family of 141,880 Swiss francs.

At that time, much of his art seemed to focus on religion among the peasants. Some of the most costly works, selling for 10,000 to 15,000 Swiss francs, had titles such as *Vision*, *Adoremus* and *Moriturus in Deo*. Smaller works and sketches from the inventory have disappeared over time, but included *Farmhouse in Aargau*, *House on the Ridge*, *Study of a Horned Bull*, *Forest Cottage*, *Castle Interior*, *Deep in the Forest*, *Spring*, *At the Spinning Wheel*, *Hauling Hay*, *In Mourning*, *At the Early Morning Burial*, *Post at the Gotthard Pass* and two views each of Lake Brienz and Lake Urn.

Besides his old mentor, Benjamin Vautier, the elder,

Bachmann's rural themes found inspiration and influence from Eduard von Gebhart. When Hans visited Paris in 1889, the only art that left a strong imprint on him came from Edouard Manet.

Bachmann loved delicate depictions of everyday mountain life, especially in his life-sized, multiple-figure portraits of farmers and their children. He returned over and over to winter scenes with a melancholy mood, such as *Gotthardpost im Winter* [*Post at the Gotthard Pass in Winter*]; *Zur letzten Ruhe* [*To the Last Silence*], 1884, Luzern Art Museum; *Düsseldorfer Park im Winter*. The light in his paintings often had a soft, diffused quality, but it could also capture sunbeams of dazzling back light and unknowable shadow. ^{23:59}

His work received steady exhibition in Switzerland beginning in 1890 and continuing ever few years thereafter — 1892, 1894, 1896, 1898, 1901, 1908, 1910, 1912, 1917. Following his death, the Gallery Neupert in Zürich had showings in 1919, 1954, 1955; and a major retrospective was mounted in 1945 at the Luzern Museum. ^{144:39}

Bachmann's work may be found in the permanent collections of the Aargau Art House in Aarau; the Public Art Collection in the Basel Art Museum; the Bern Art Museum; Frescoes at the Tell Chapel in Küssnacht; The Art Museum of Düsseldorf; Luzern Art Museum; Winterthur Art Museum; and The Zürich Art House.

His published books include:

Gotthelf, Jeremias. *Barthli the Korber, Uli the Knight, Uli the Leaseholder, Anne Babi Jowäger, Money and Mind, How A Christian Wins a Woman*. With the Illustrations of H. Bachmann et al. (FrédéricZahn, publ., Neuenburg, Switzerland, 1897) four vols.

Curtis, Theodor. *Story of the Switzerland in the 19th Century*. Illustrations of A. Anker, H. Bachmann et al. (FrédéricZahn, publ., Neuenburg, Switzerland, 1902)

Lehmann, Heinrich. *The Good Old Times*. With illustrations: Hans Bachmann. (FrédéricZahn, publ., Neuenburg, Switzerland, 1904) ^{23:59} Two of Bachman's pictures follow on pages 153 & 154.



THE PLOWMAN'S REWARD
SWISS, 1315



MASTERS OF A SWISS KITCHEN

FROM A WOODCUT ATTRIBUTED TO HANS SCHÖNSPERGER, PUBLISHED BY FROSCHAUER, 1507



A SWISS BARBER
SHAVES HIS CLIENT, CIRCA 1435



REMOVING HEAD LICE WITH A STIFF BRUSH

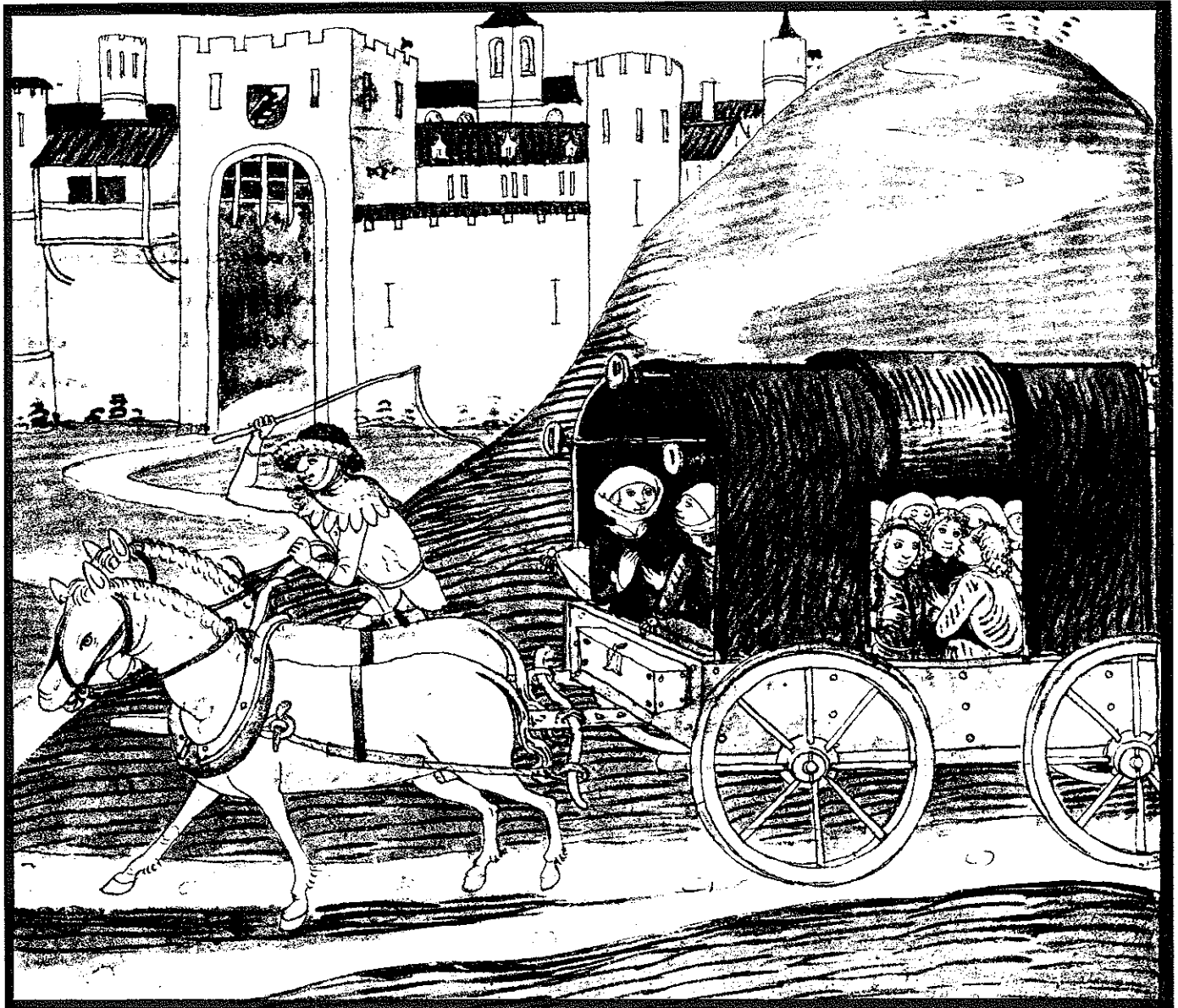
A SWISS WOMAN TRIES TO COLLECT THE VERMIN FROM A MAN'S HEAD INTO A BOWL BELOW HIM, CIRCA 1435



THE HARVESTER OF JULY
DEPICTED IN A LITTLE ROUNDEL FROM THE HOUSE OF THE LONG CELLAR IN ZÜRICH, CIRCA 1300



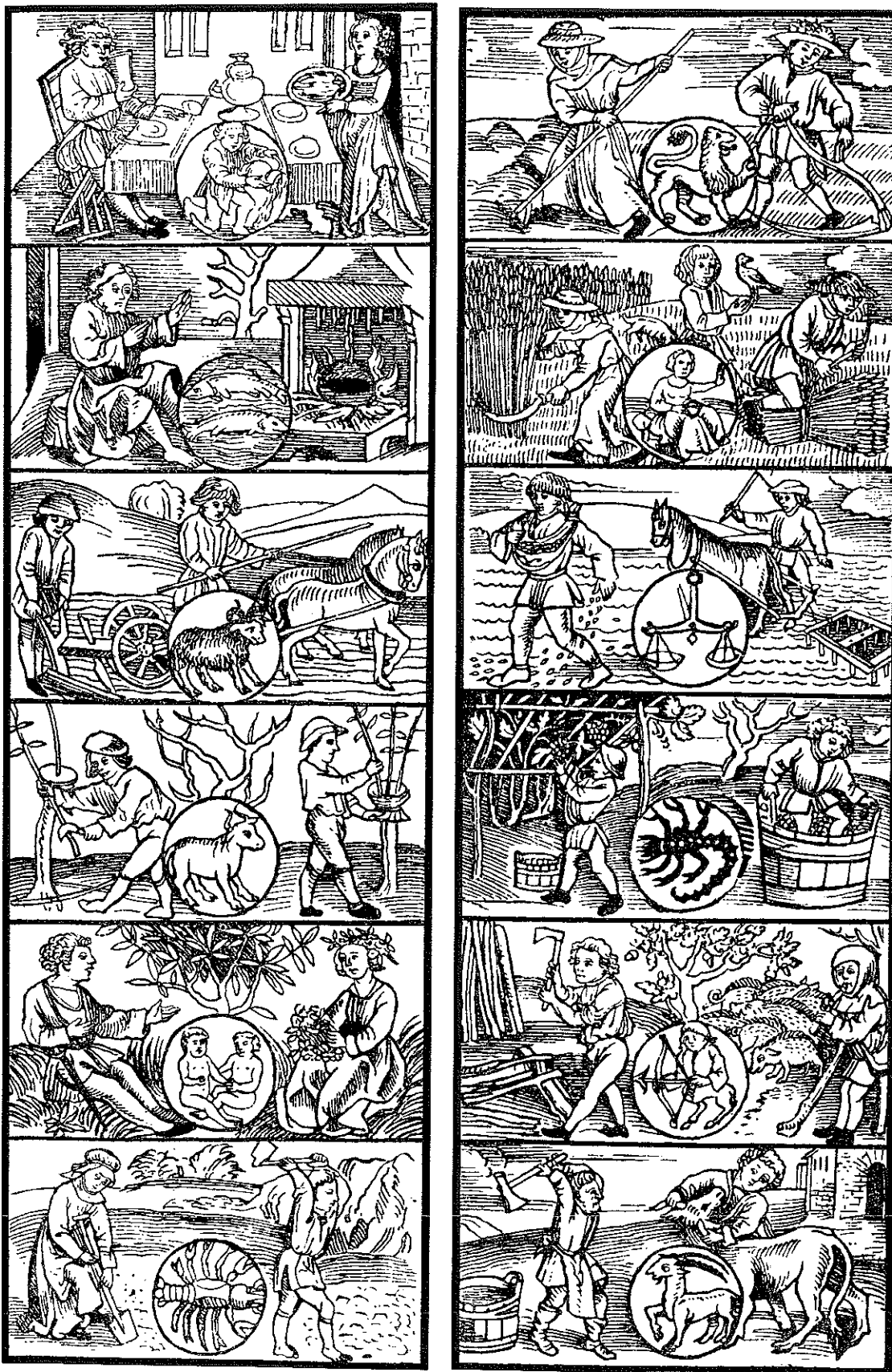
PEASANTS SEEKING ENTRY INTO THE WALLED CITY OF ZÜRICH
OFFER DRINK TO ARMED KNIGHTS THERE WHO REFUSE THEM BENEFITS AND PROTECTIONS OF CITIZENSHIP, CIRCA 1300



TRAVELERS RETURNING FROM BERN
DEPICTED IN A HORSE-DRAWN WAGON, BY DIEBOLD SCHILLING, 1417



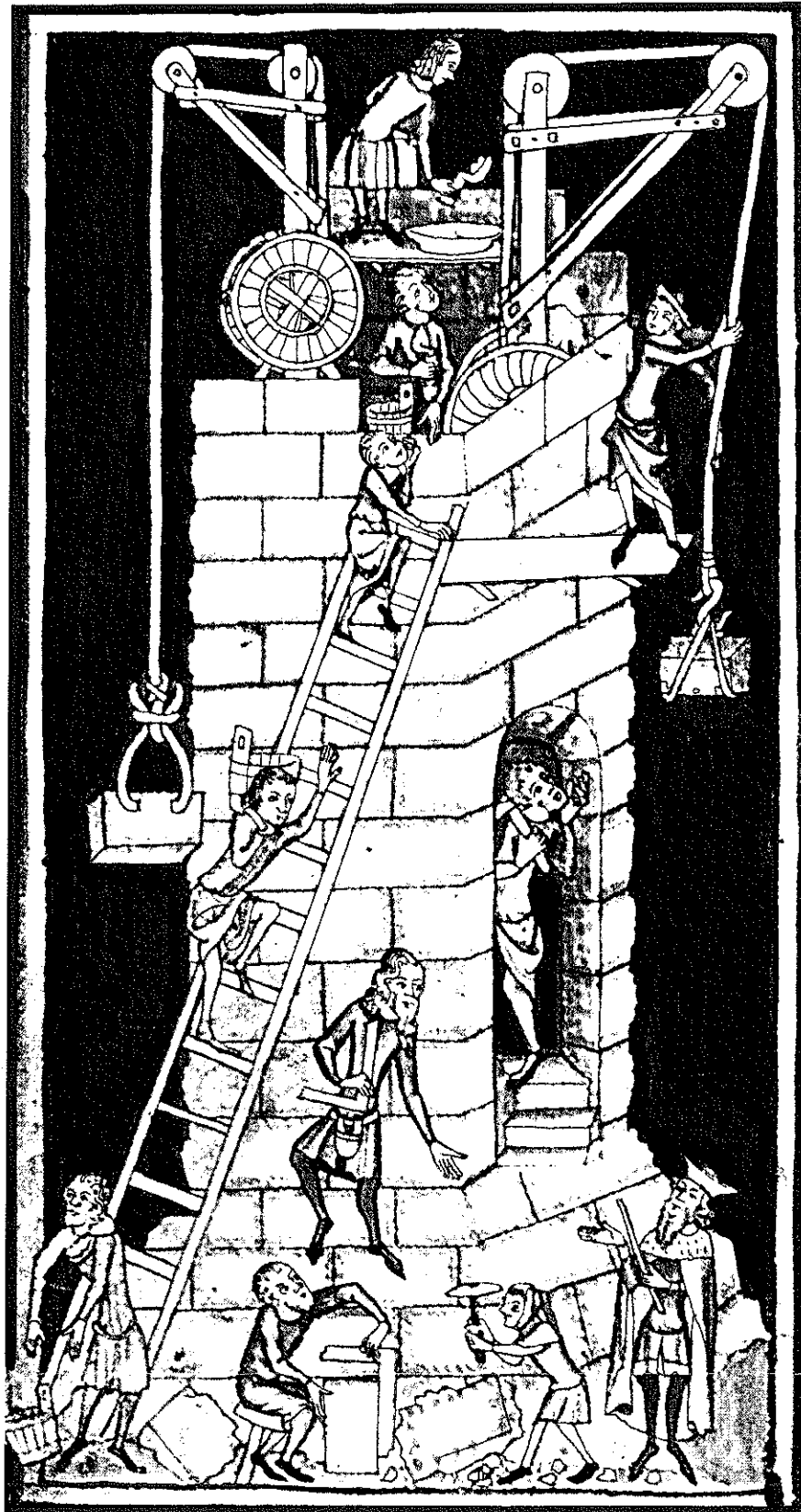
WOODSMEN IN CANTON ZÜRICH
DEPICTED FELLING TREES WITH HAND AXES, BY DIEBOLD SCHILLING, 1443



EVERYDAY LIFE UNDER THE ZODIAC
SWISS, CIRCA 1500



MUSIC IN THE GARDEN
PERFORMED ON A LUTE AND ZITHER. SWISS, 1480



THE CASTLE TOWER GOES UP

DEPICTED WITH A TWIN RIG OF CRANES BY RUDOLF VON EMS. SWISS, 1350



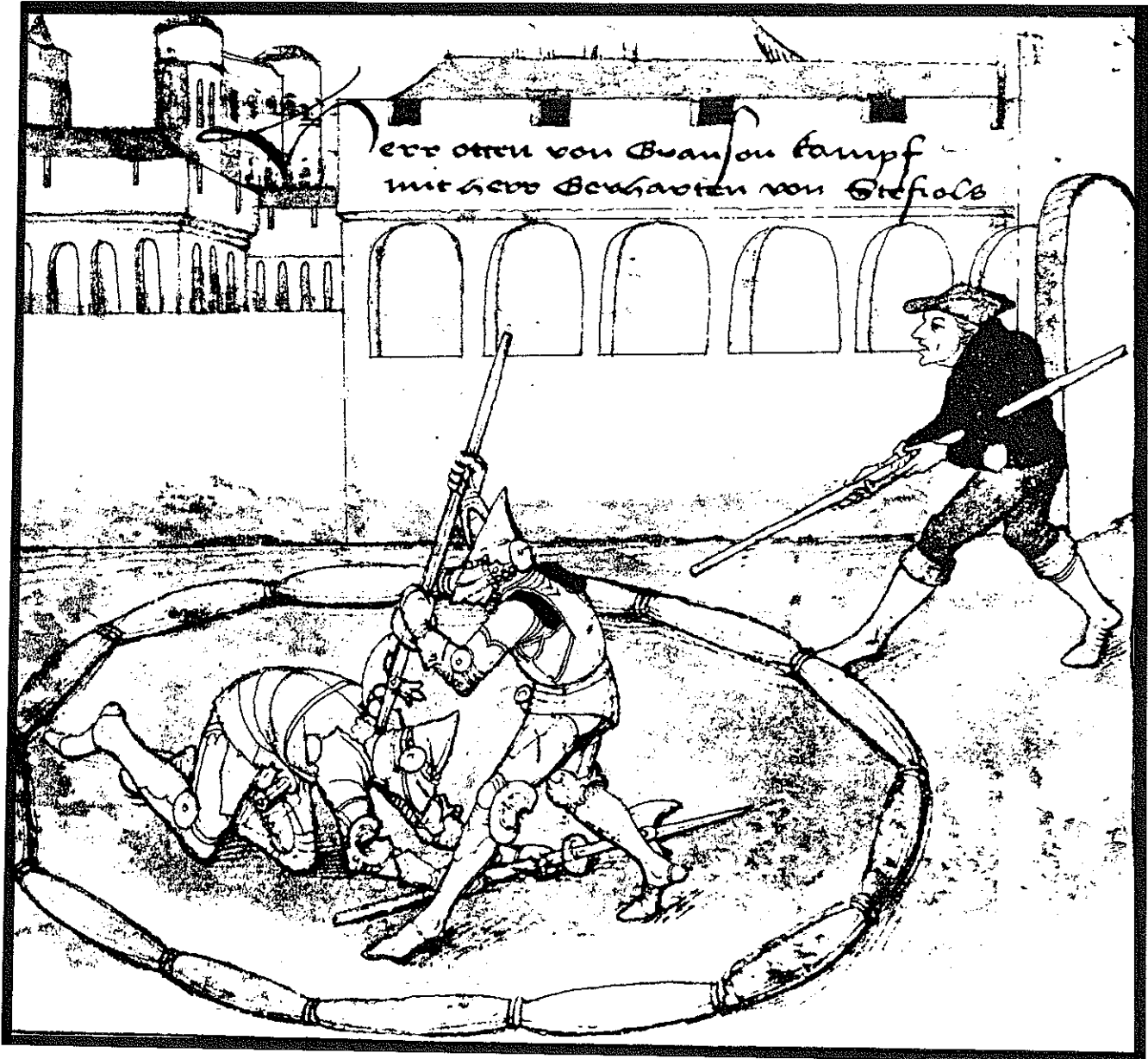
EXECUTIONS FROM THE CASTLE TOWER
DEPICTED AT FUSSACH IM VERARLBURG BY GEROLD EDLIBACH, 1485



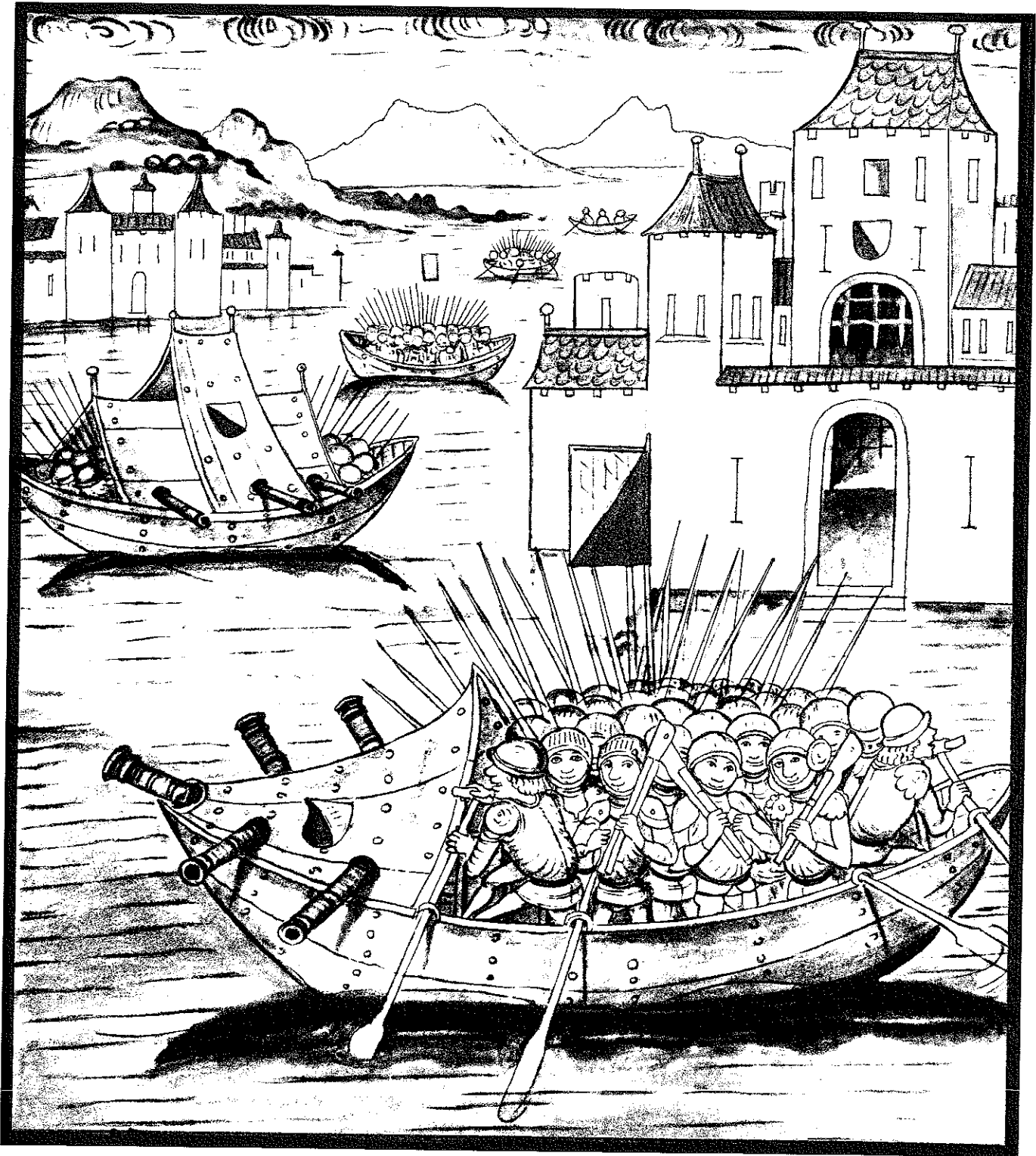
A CITIZEN-SOLDIER JOINS THE CONFEDERACY
DEPICTED BY WERNER SCHODLER, CIRCA 1510



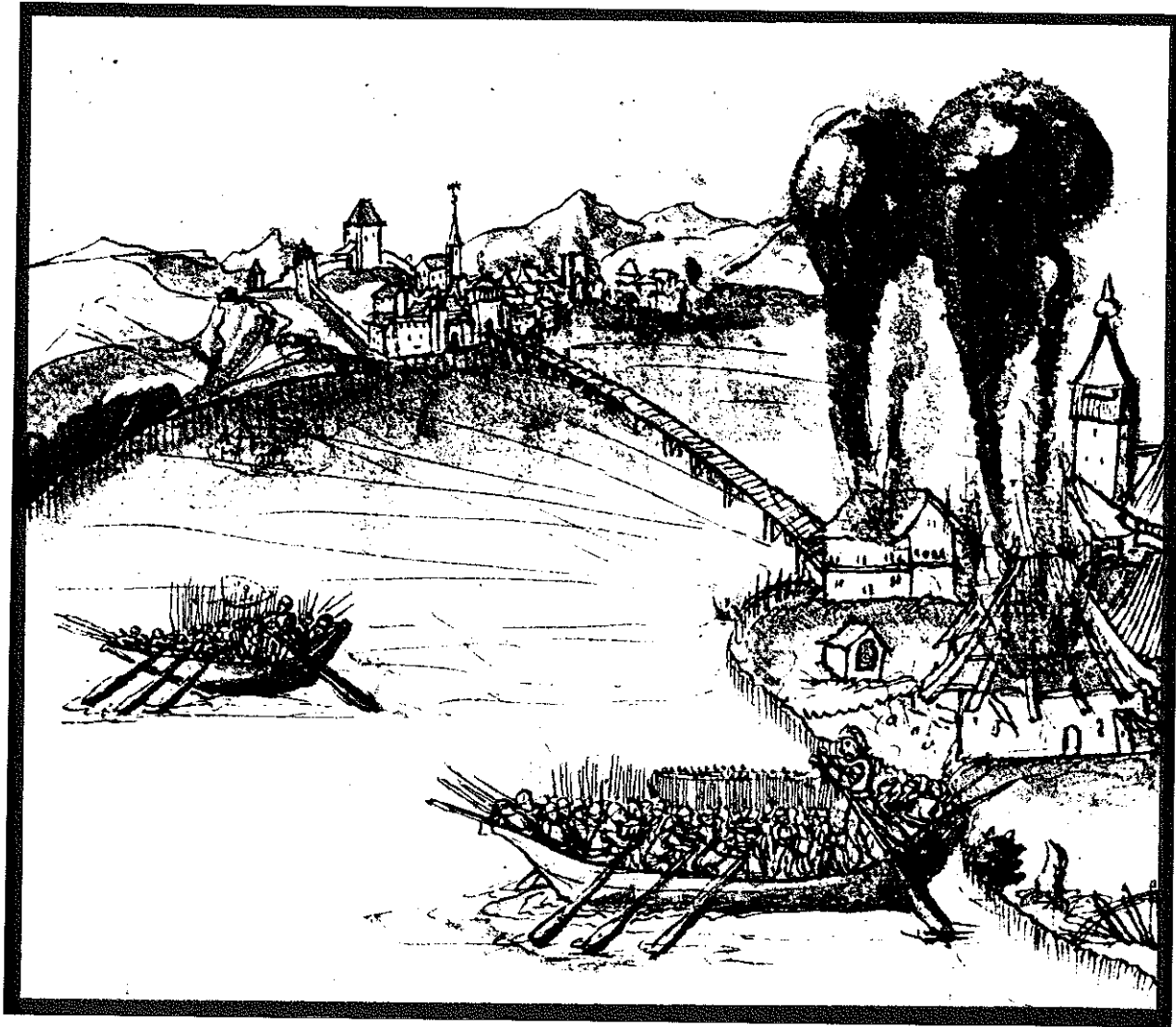
SWISS PIKEMEN HOLD OFF MOUNTED INVADERS
DEPICTED BY WERNER SCHODOLER, CIRCA 1510



A DUEL OF ARMORED KNIGHTS IN 1397
GERHART VON STÄFFIS FIGHTS OTTO VON GRANDSON AT BOURG EN BRESSE, DEPICTED BY WERNER SCHODLER



THE WAR FLEET OF CANTON ZÜRICH
BRINGS LANCERS IN ARMORED BOATS TO PFÄFFIKON, DEPICTED BY DIEBOLD SCHILLING, 1444



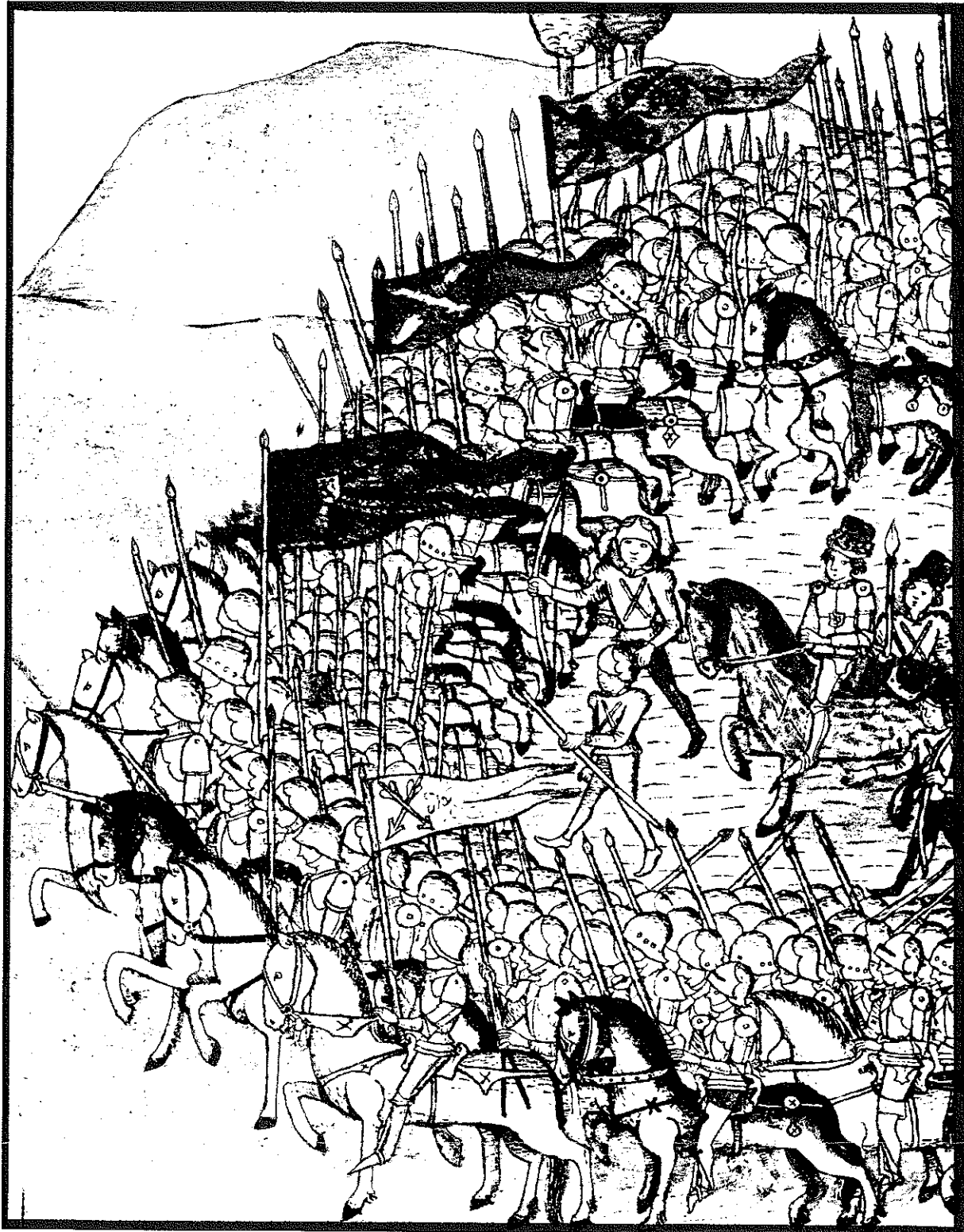
TROOPS FROM RAPPERSWIL TORCH THEIR ENEMIES
ON THE FAR SIDE OF THE BRIDGE TO THEIR HOMETOWN, DEPICTED BY WERNER SCHODLER, 1443



BATTLE RENEWED ON LAKE ZÜRICH
WITH TROOPS FROM CANTON ZÜRICH AND CANTON SCHWYZ, DEPICTED BY WERNER SCHODLER, 1514



SWISS KNIGHTS PRAY BEFORE THE BATTLE OF GRANDSON
DEPICTED BY DIEBOLD SCHILLING, 1476



THE ENEMY ADVANCES IN BATTLE FORMATION
COMMANDED BY DUKE KARL VON BURGUND AT SUNDGAU, DEPICTED BY DIEBOLD SCHILLING, 1474



AN APPRECIATIVE SWISS KNIGHT APPLAUDS DEATH
CIRCA 1530



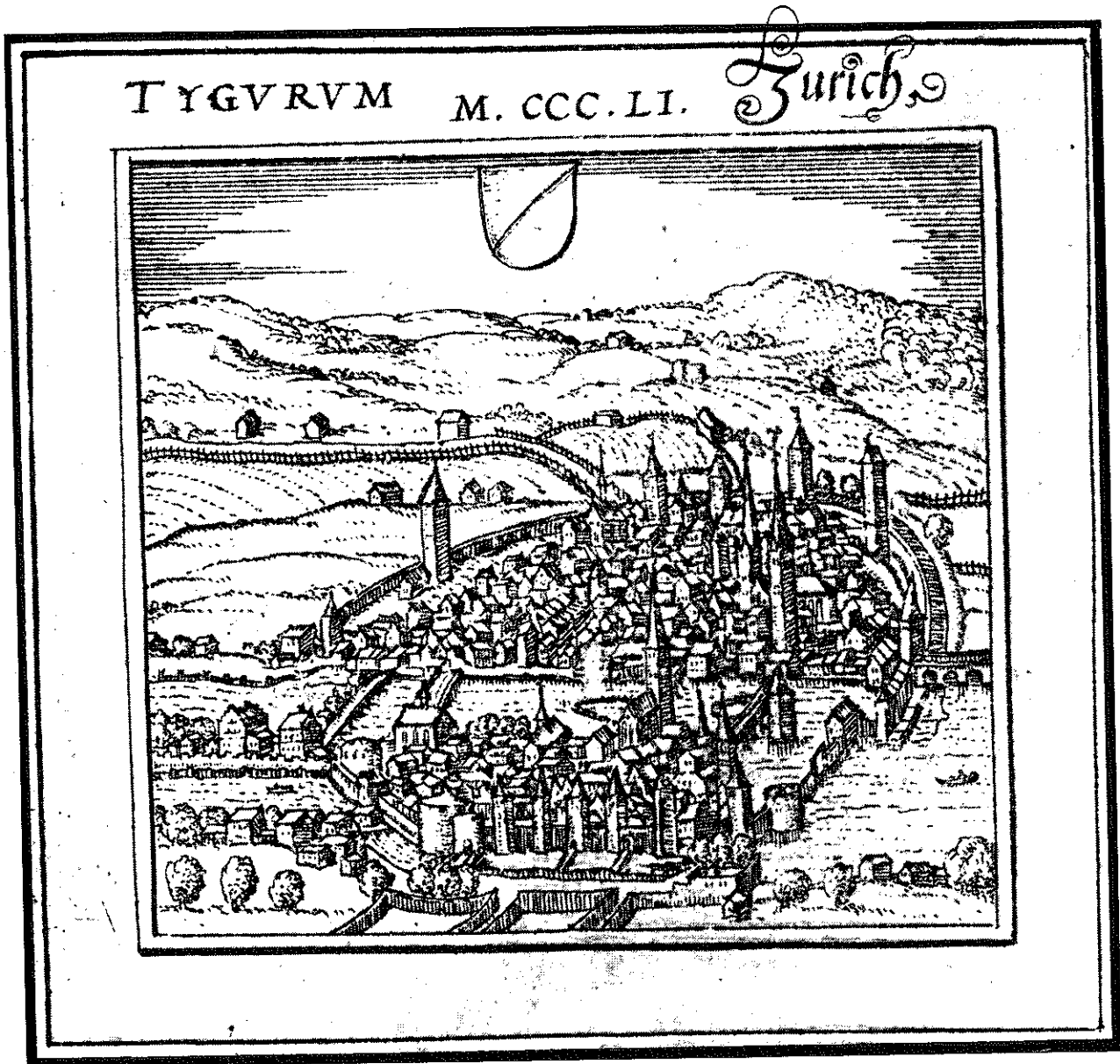
DEATH WATCHES OVER A SWISS LAKE
DEPICTED BY URS GRAF, 1524



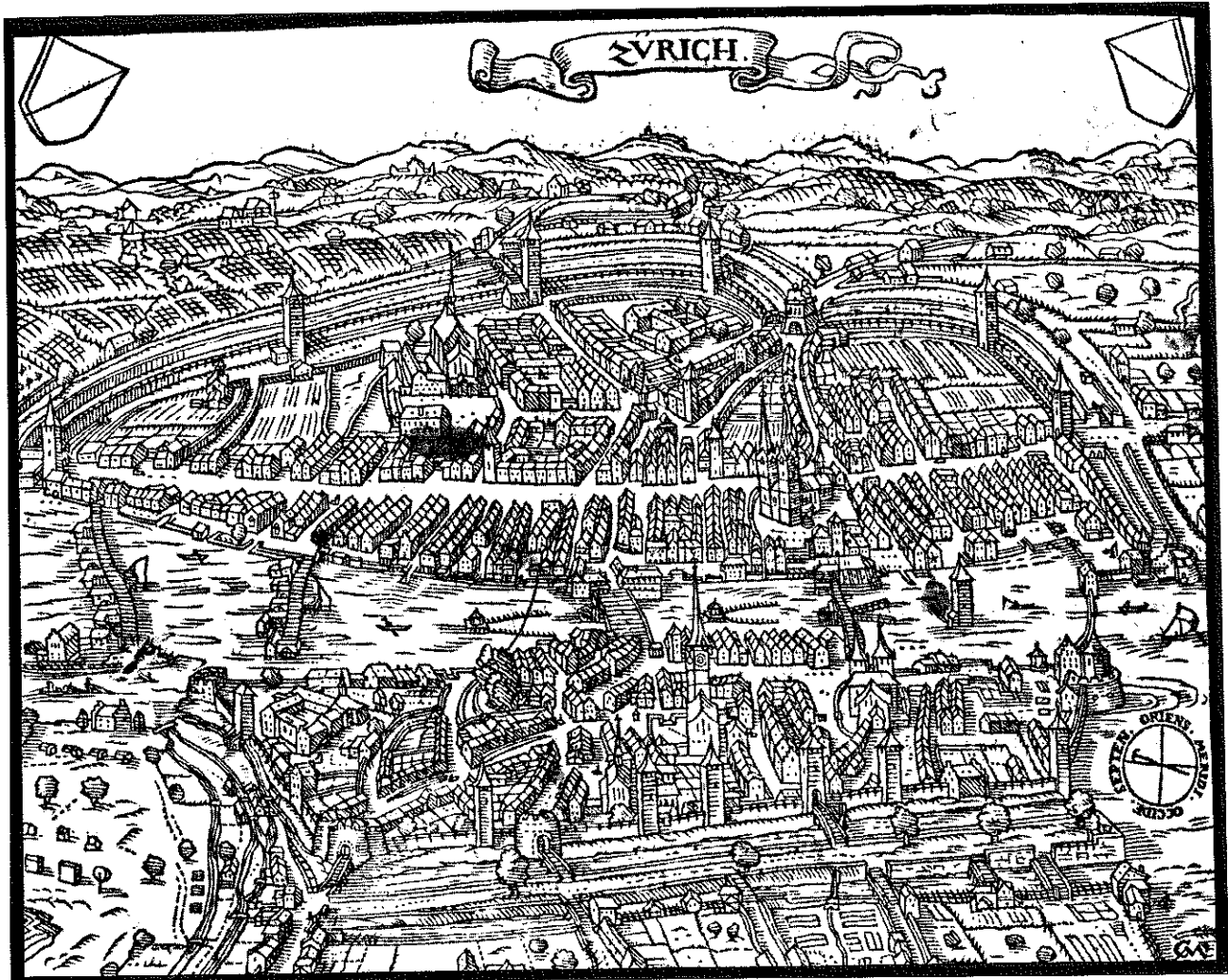
THE FIRST DRAWING OF COLUMBUS'S JOURNEY TO THE WESTERN HEMISPHERE PUBLISHED IN EUROPE
DEPICTED BY AN ANONYMOUS SWISS ARTIST, 1493



FIERCE NATIVE AMERICANS SAVOR A MEAL OF HUMAN BODY PARTS
IN ONE OF THE EARLIEST ETHNOGRAPHIC PORTRAYALS IN THE NEW WORLD, BY A GERMAN ARTIST, 1505



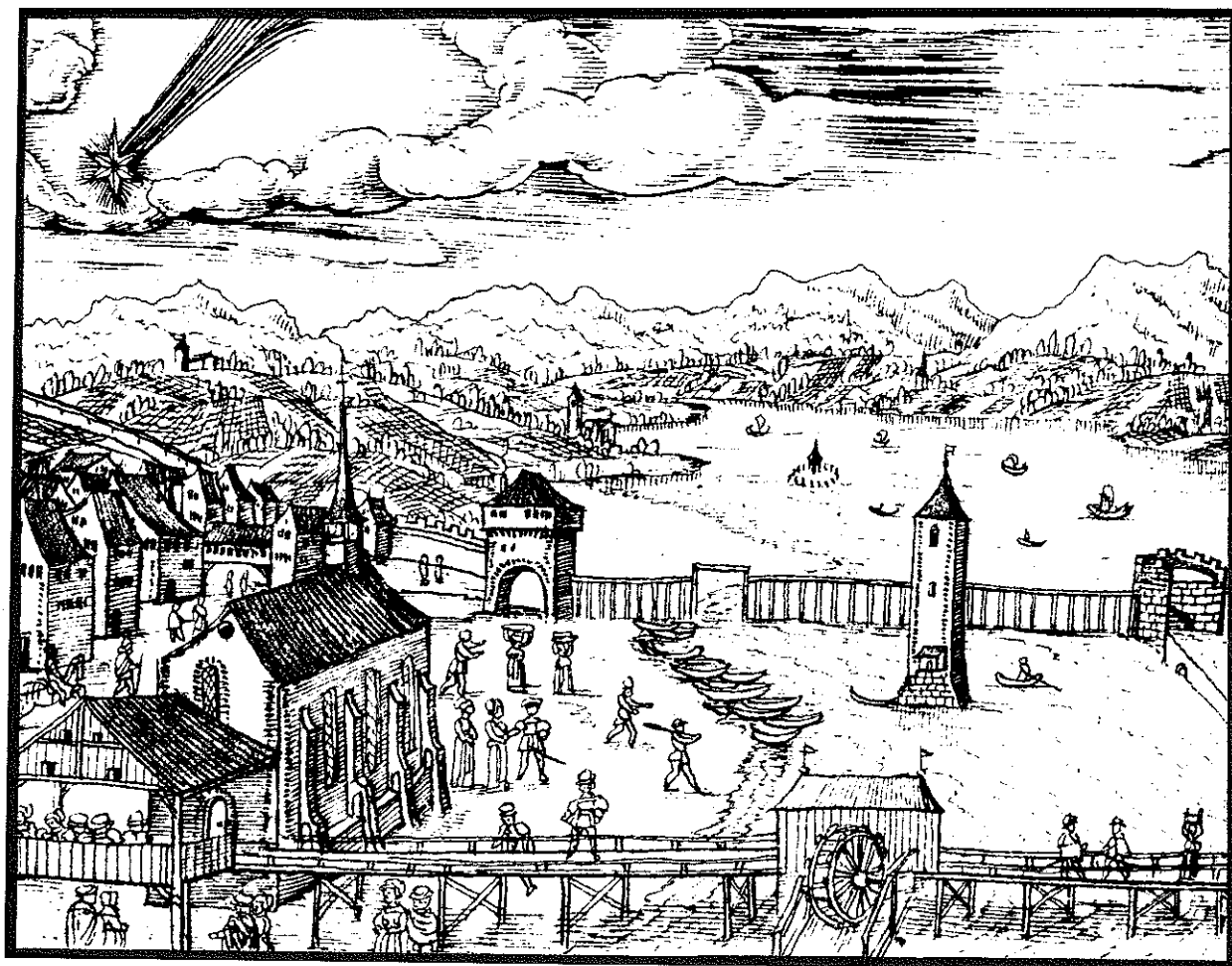
LOOKING EASTWARD AT ZÜRICH
FROM THE STÄDTEBÜCHER VON BRAUN UND HORGEBURG, 1572



ZÜRICH GROWING BY LEAPS AND BOUNDS
VIEWED FROM NORTH OF THE CITY IN THE CHRONICLES OF JOHANNES STUMPF, 1606



A CLOSER PERSPECTIVE OF ZÜRICH
DEPICTED BY NICOLAS TASSIN, 1631



LOOKING SOUTH AT LAKE ZÜRICH
FROM THE ENTRANCE TO THE LIMMAT RIVER AT THE CITY'S EDGE, DEPICTED BY CHRISTOPH SILBERISEN, CIRCA 1576

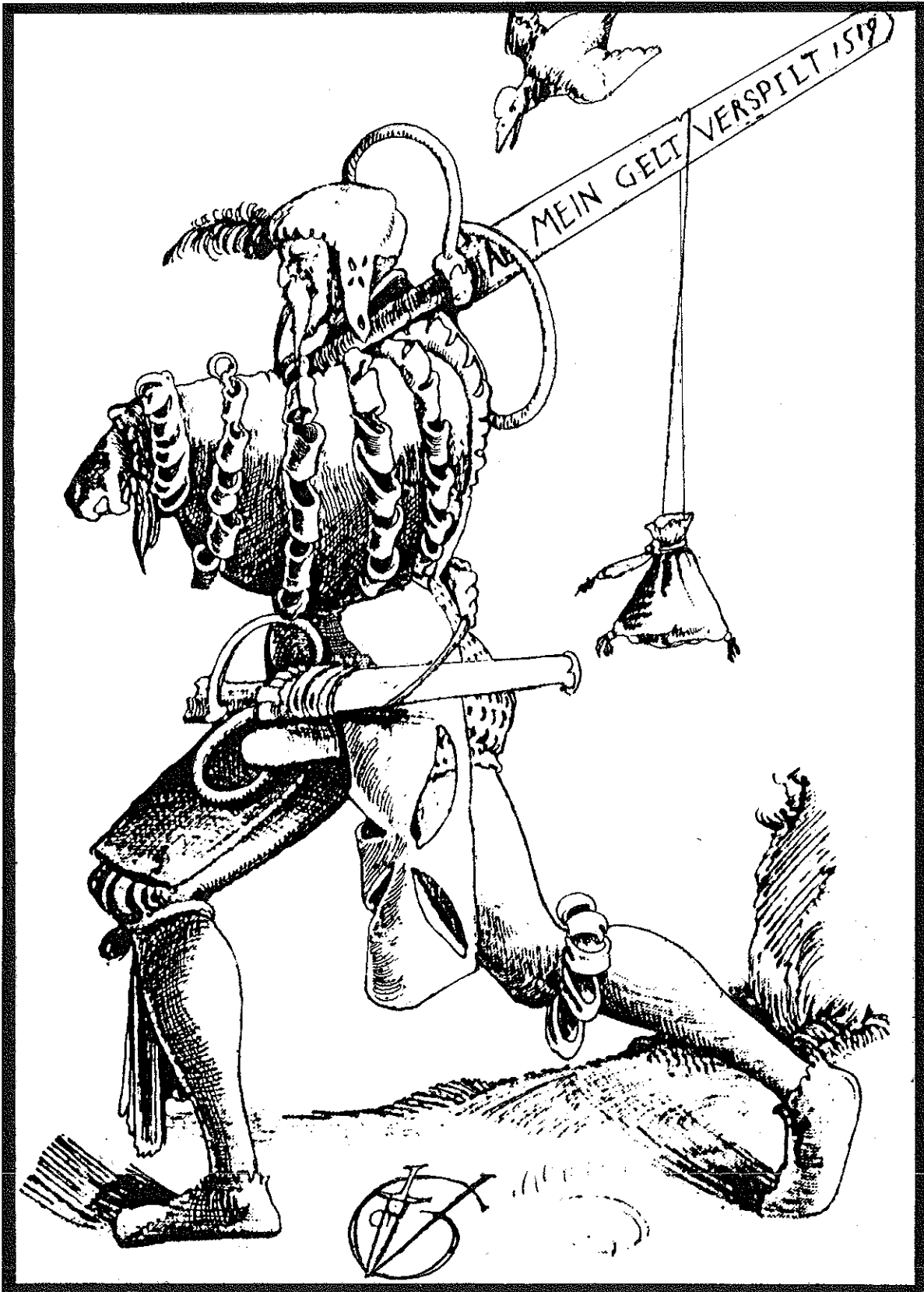


STUDY FOR A PORTRAIT OF FRAULEIN 'M,' THE BLOOM OF YOUTH AND FASHION
DEPICTED BY URS GRAF, 1518



WITH THE PASSAGE OF SEVEN YEARS, A FLOWER MATURES
DEPICTED BY URS GRAF, 1525



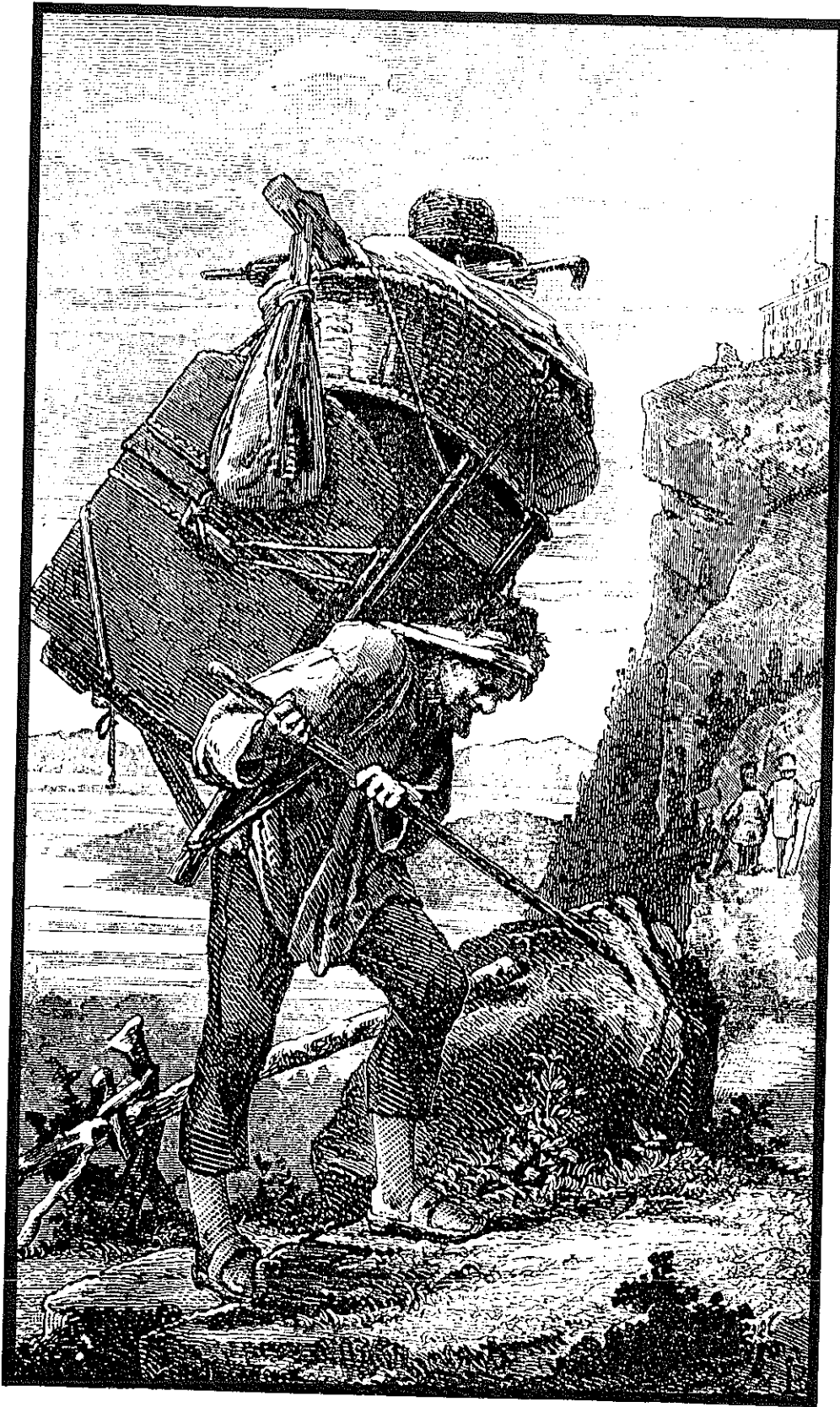


THE LAKESIDE STROLL, AT LEFT; AND THE MARCH OF A SWISS MERCENARY WITH HIS SWORD BLADE ENGRAVED, "MY MONEY HAS SPILLED, 1519." THOUGHT TO BE A SELF-PORTRAIT BY URS GRAF





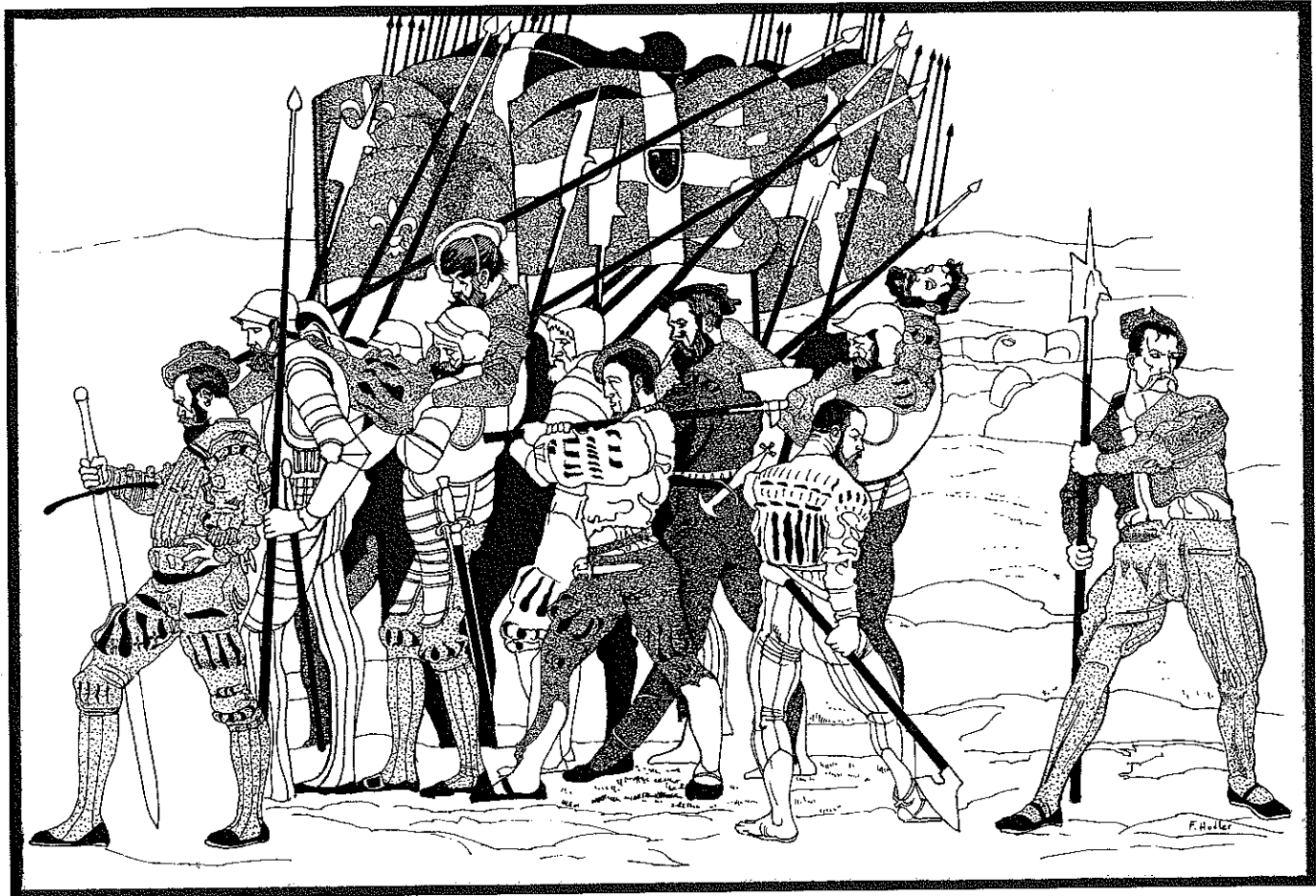
THE PEASANT BLADESMAN, AT LEFT, BY NIKLAUS MANUEL DEUTSCH, CA. 1520;
& THE FARMERS' DANCE, DEPICTED BY URS GRAF, 1525



A PORTER'S BURDEN IN THE SWISS ALPS
FOLLOWING THE PATH OF HIS WEALTHY PATRONS



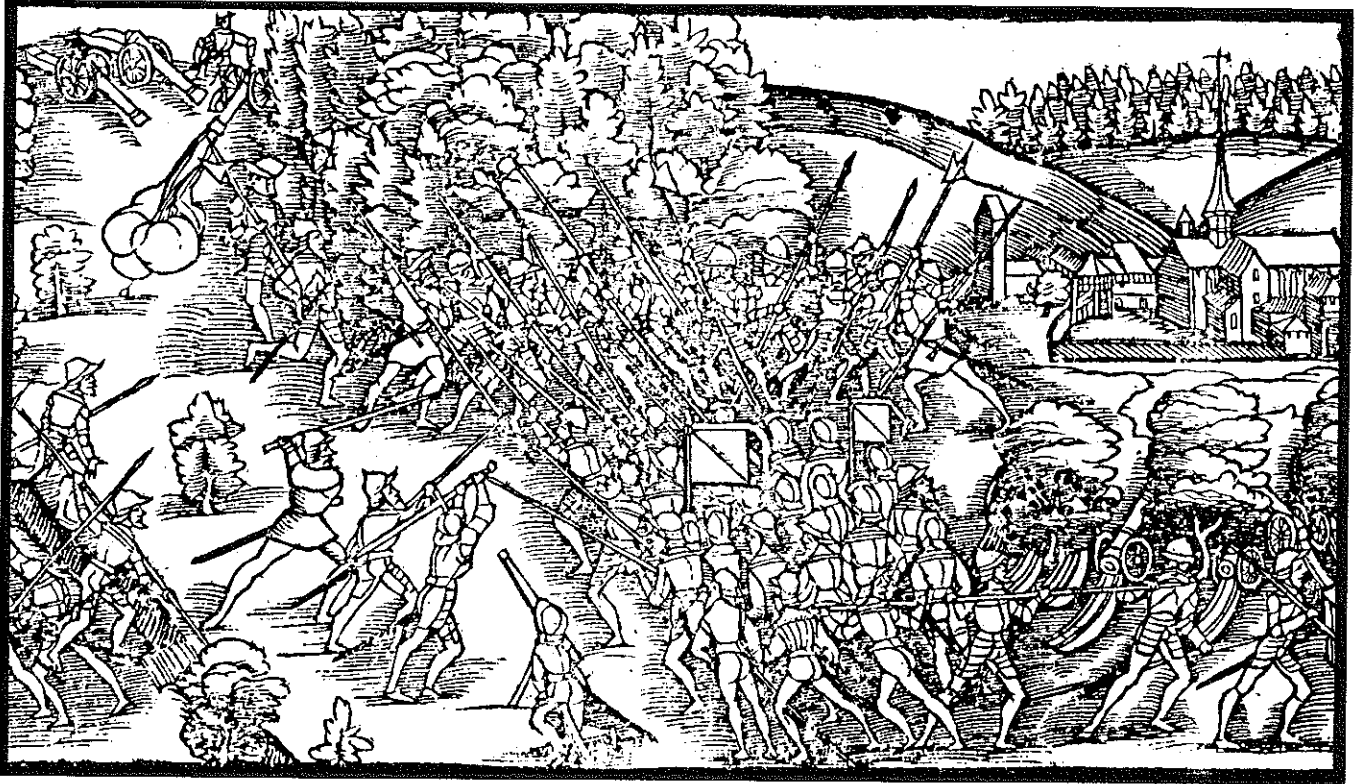
THE COMMON ATTIRE OF SWISS WOMEN
CIRCA 1499



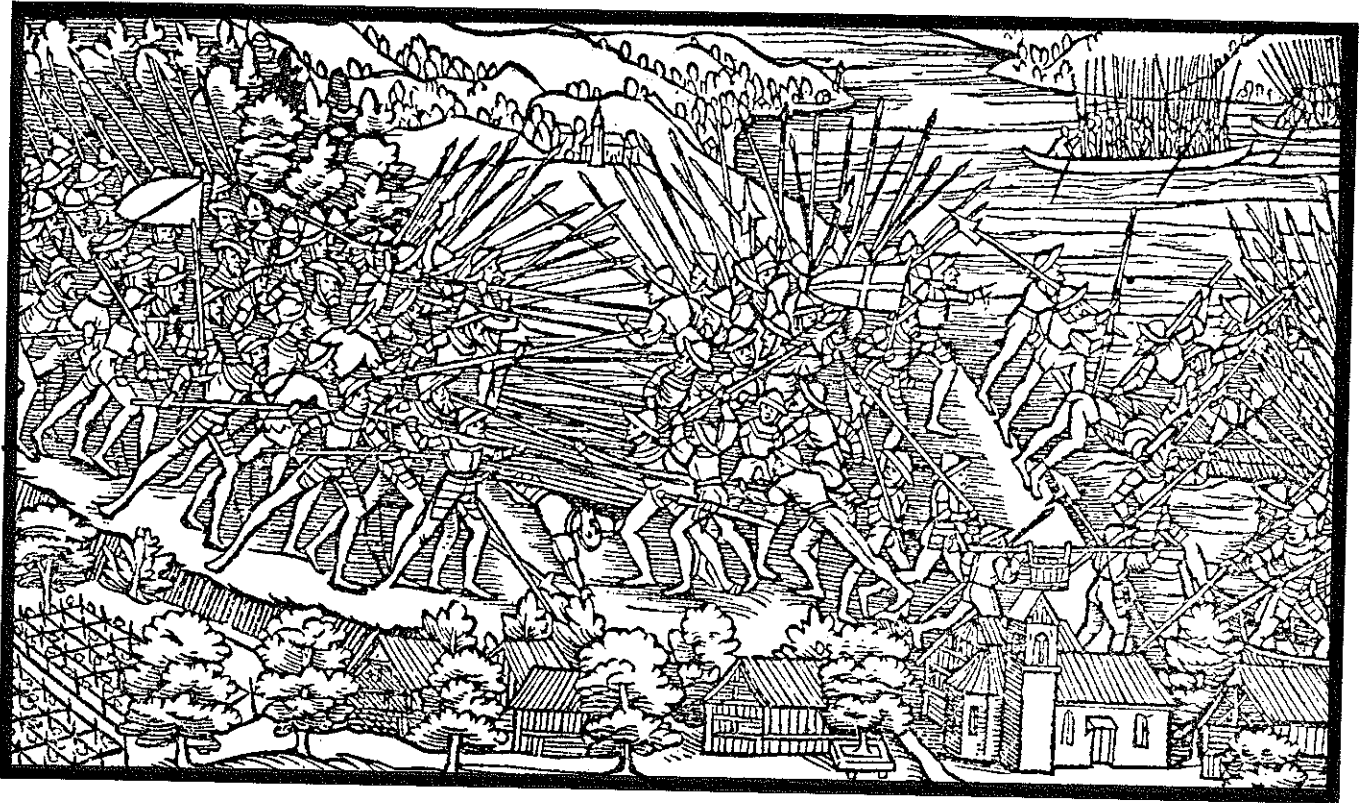
THE SWISS RETREAT FROM THE BATTLE AT MARIGNANO, 1515
DEPICTED IN A MURAL BY F. HODLER



DEATH ON THE BATTLEFIELD, 1521
DEPICTED BY URS GRAF



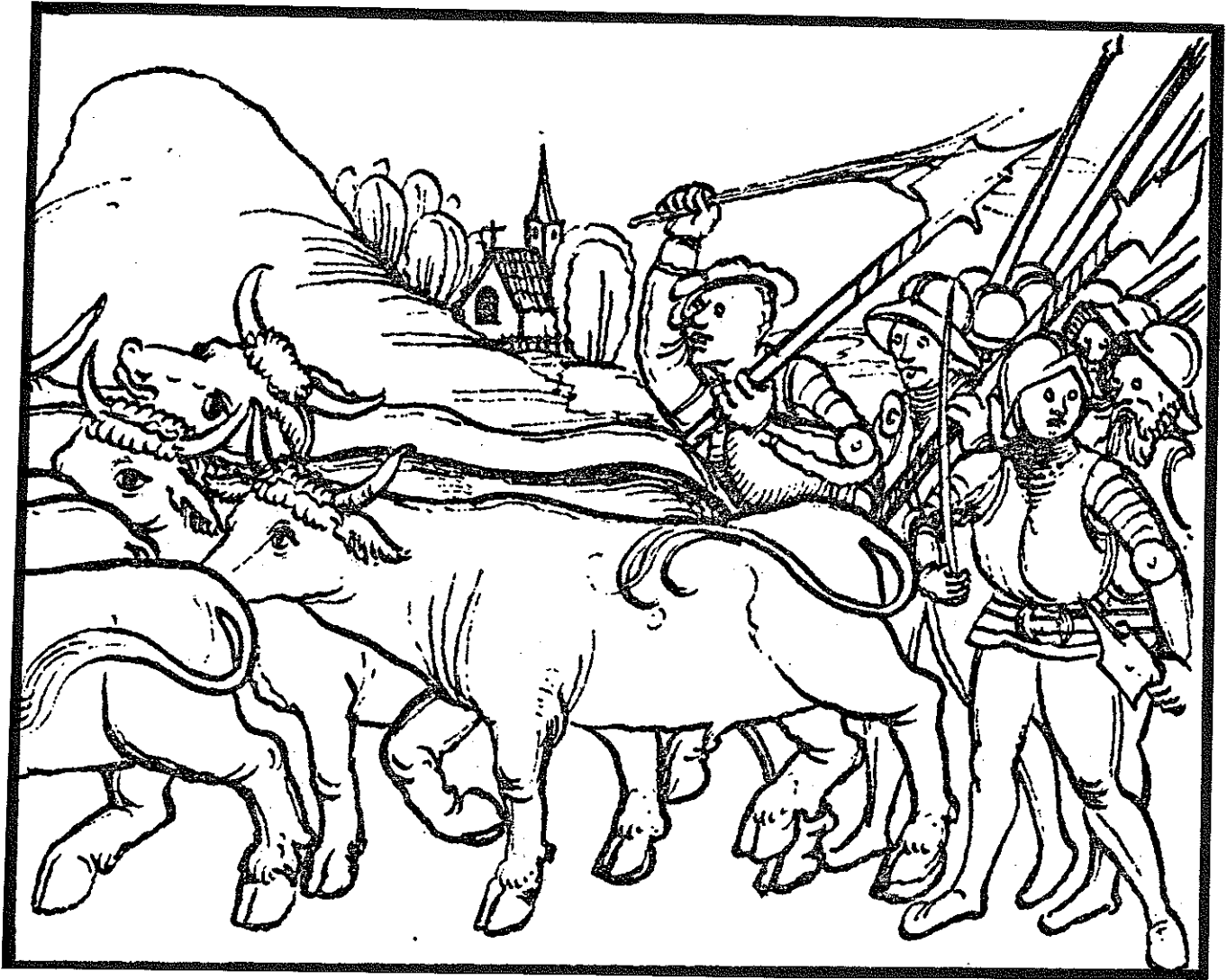
SWISS ARMIES CLASH AT THE BATTLE OF KAPPEL
DEPICTED BY JOHANNES STUMPF IN HIS CHRONICLES OF 1548



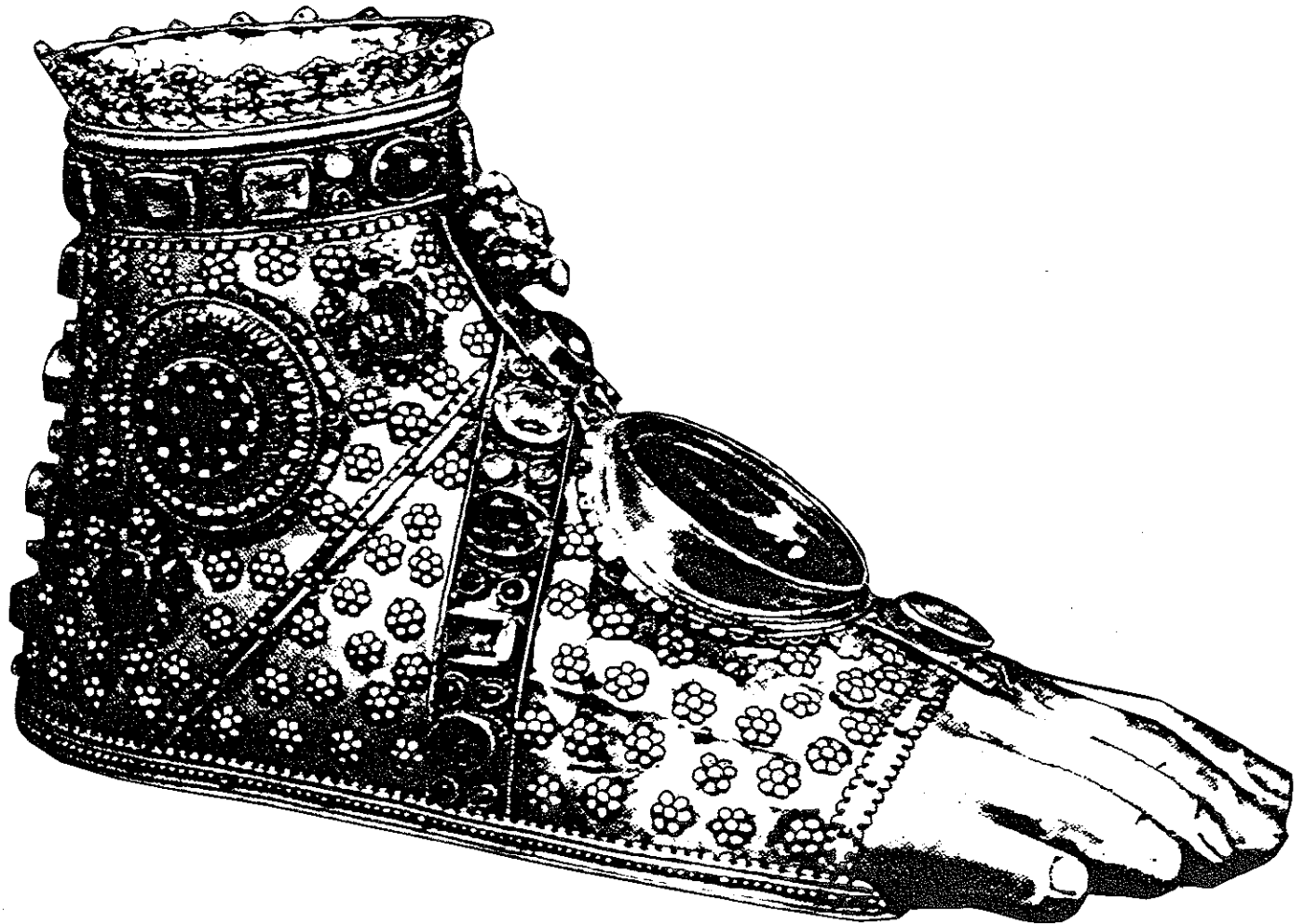
ZÜRICH PIKEMEN PUSH INVADING SCHWYZERS BACK INTO THE LAKE
DEPICTED BY JOHANNES STUMPF IN HIS CHRONICLES OF 1548



PLUNDERING OF A SWISS VILLAGE
DEPICTED BY JOHANNES STUMPF IN HIS CHRONICLES OF 1548



SWISS SOLDIERS DRIVE HOME CAPTURED BULLS
DURING THE BURGUNDIAN WARS, CIRCA 1500, DEPICTED BY WERNER SCHODLER



A GOLDEN FOOT RELIQUARY
SWISS, CIRCA 1450



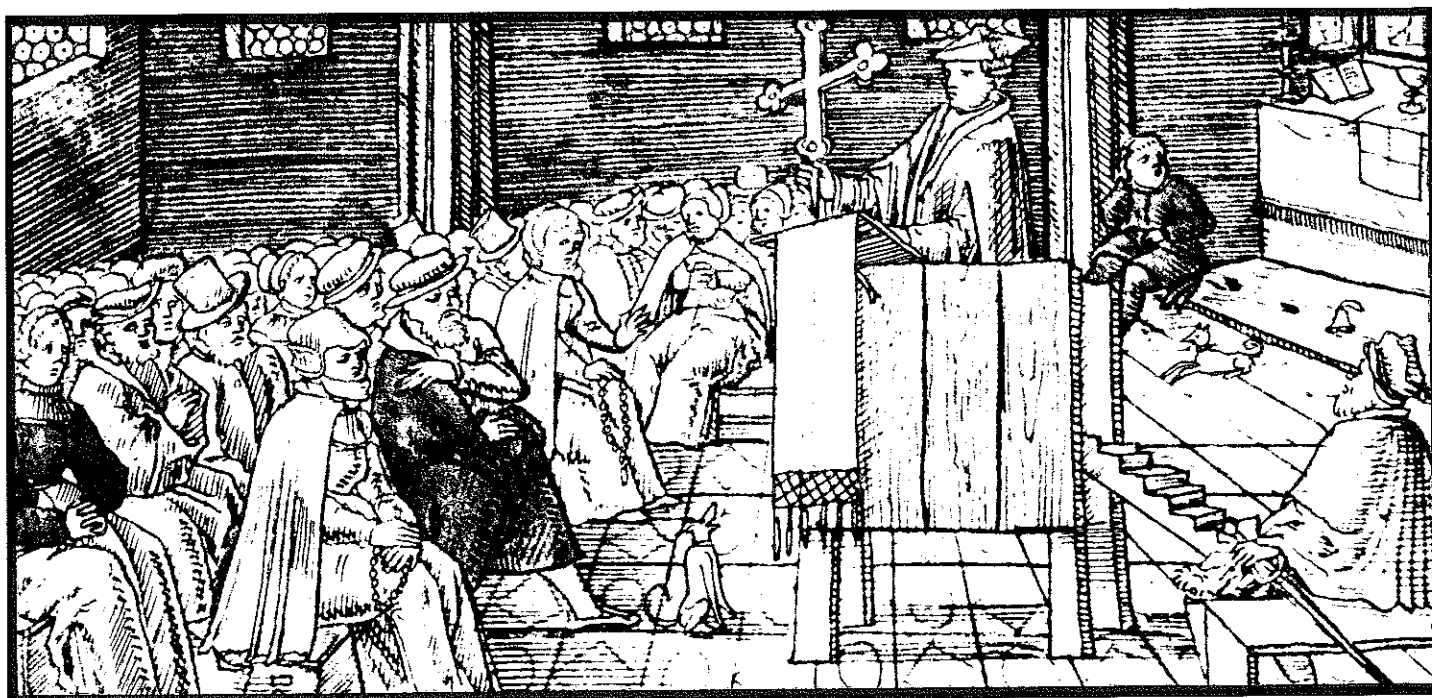
INFANT BAPTISM AT ST. PETER'S CHURCH IN ZÜRICH
1751



CLEARING GRAVEN IMAGES OUT OF THE CHURCH DURING THE SWISS REFORMATION
AN ILLUSTRATION ACCOMPANYING BULLINGER'S LETTER FROM ZÜRICH IN 1524



TWO SWISS WOMEN ATTACK A PRIEST
DEPICTED BY URS GRAF, 1521



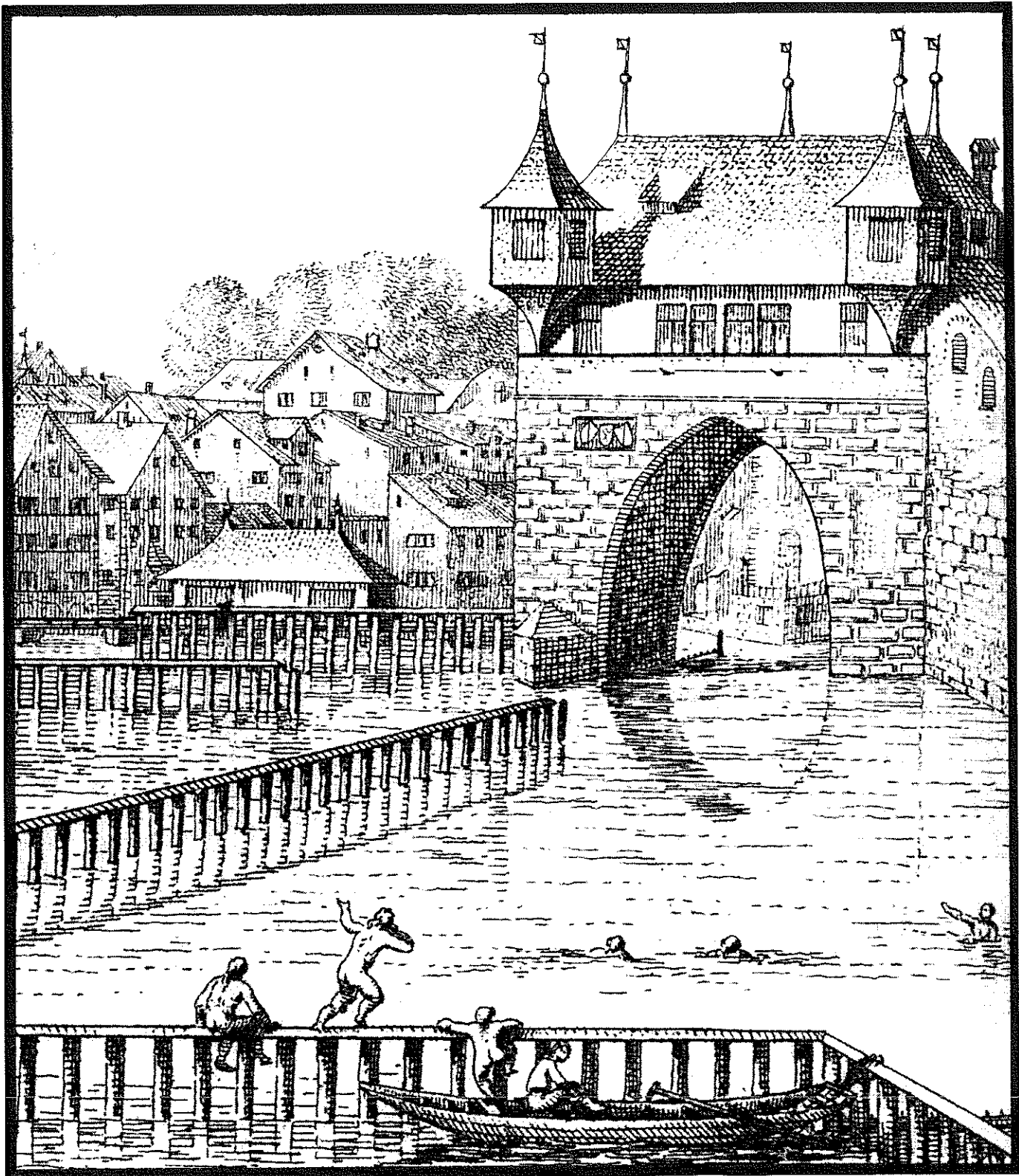
A SERVICE CONDUCTED BY THE STATE REFORMED CHURCH PASTOR IN ZÜRICH
DEPICTED BY CHRISTOPH SILBERISEN, 1576



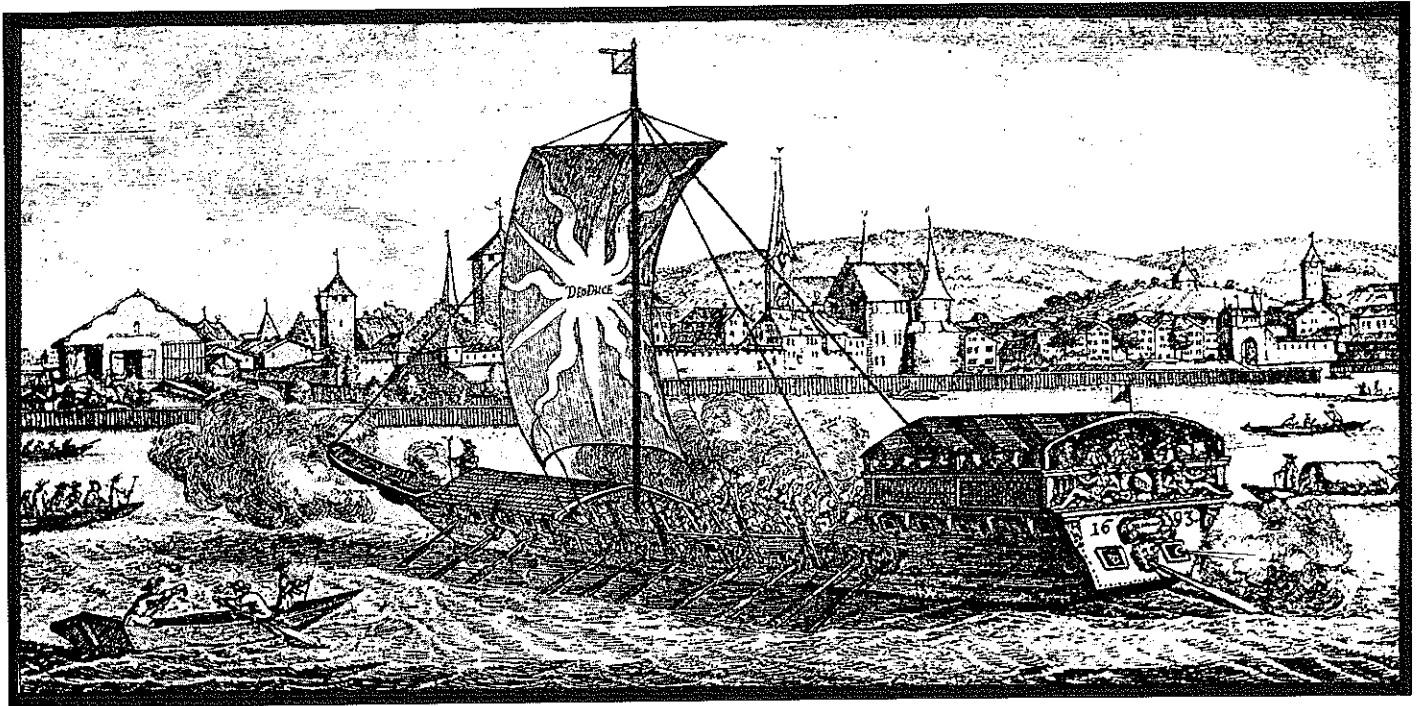
SWISS PRISONERS BROKEN BY AND ON THE WHEEL
1548



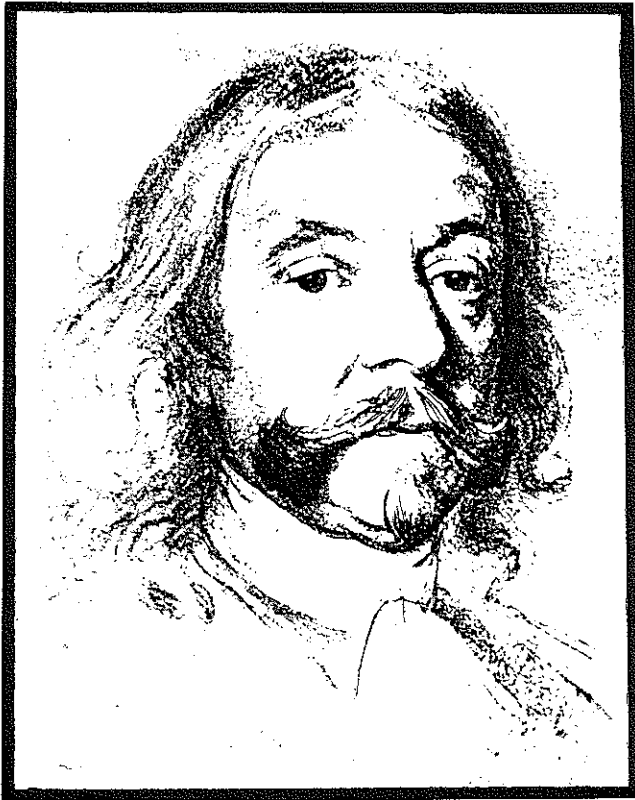
SWISS STUDENTS INSTRUCTED IN THEIR READING
1549



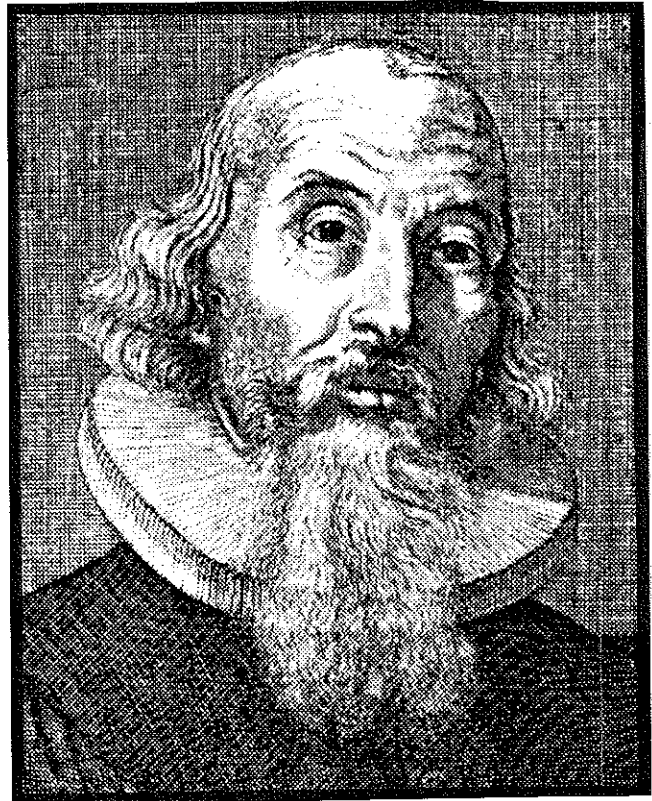
YOUTHS SWIMMING AT THE LAKESIDE GATE TO ZÜRICH
DEPICTED BY JOHANN BALTHASAR BULLINGER



CANTON ZÜRICH'S WARSHIP *NEPTUNE*
DEPICTED BY JOHANNES MEYER, 1693



MAJOR-GENERAL HANS RUDOLF WERDMÜLLER
DEPICTED BY MATTHÄUS MERIAN, 1676



JODOKUS GROB
PASTOR OF WÄDENSWIL FROM 1647-1692



THE GLUTTON

“WOLFS DOWN HIS FOOD AS IF IT WERE GOING TO RUN AWAY.”

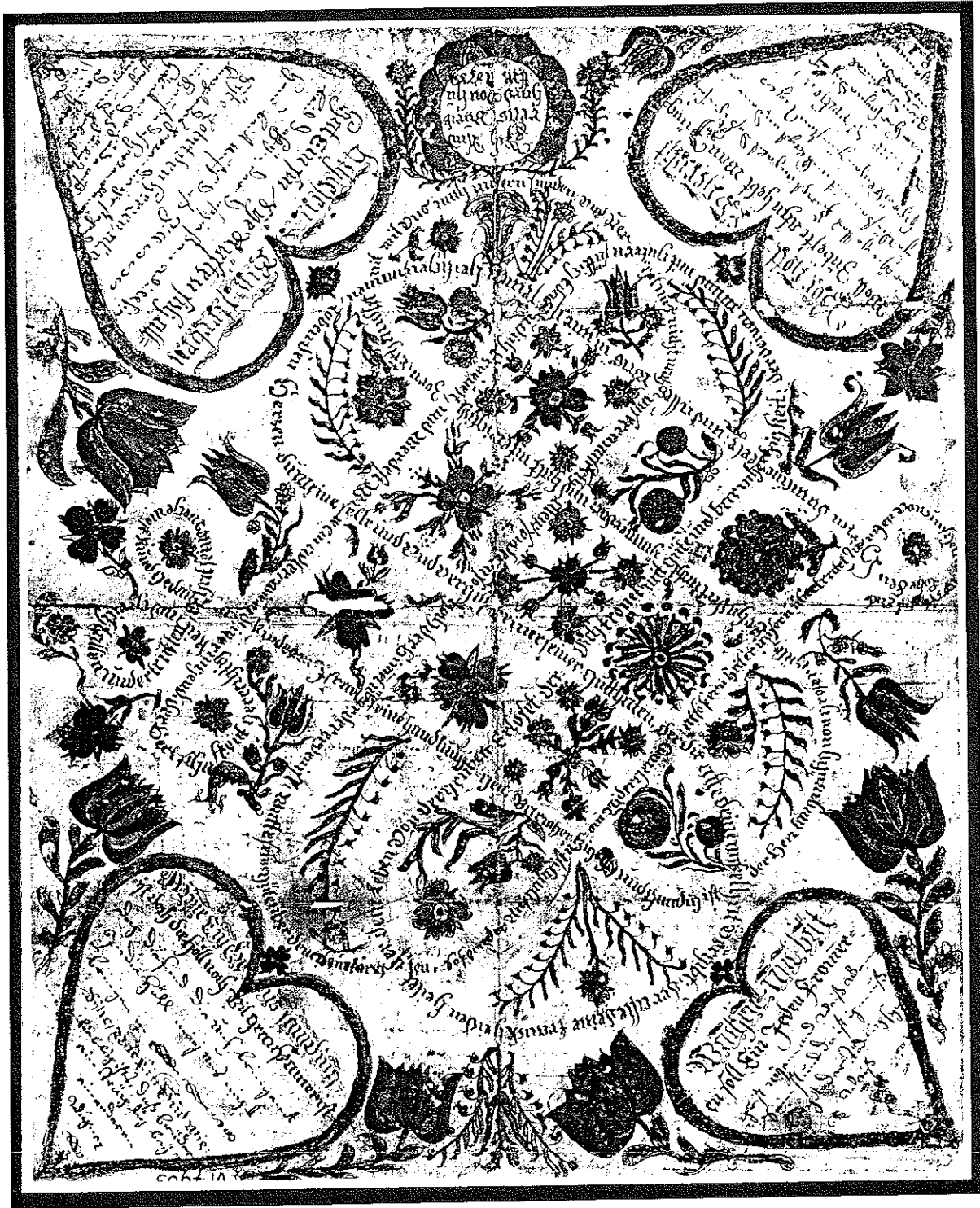
DEPICTED BY JOST AMMAN, 1567



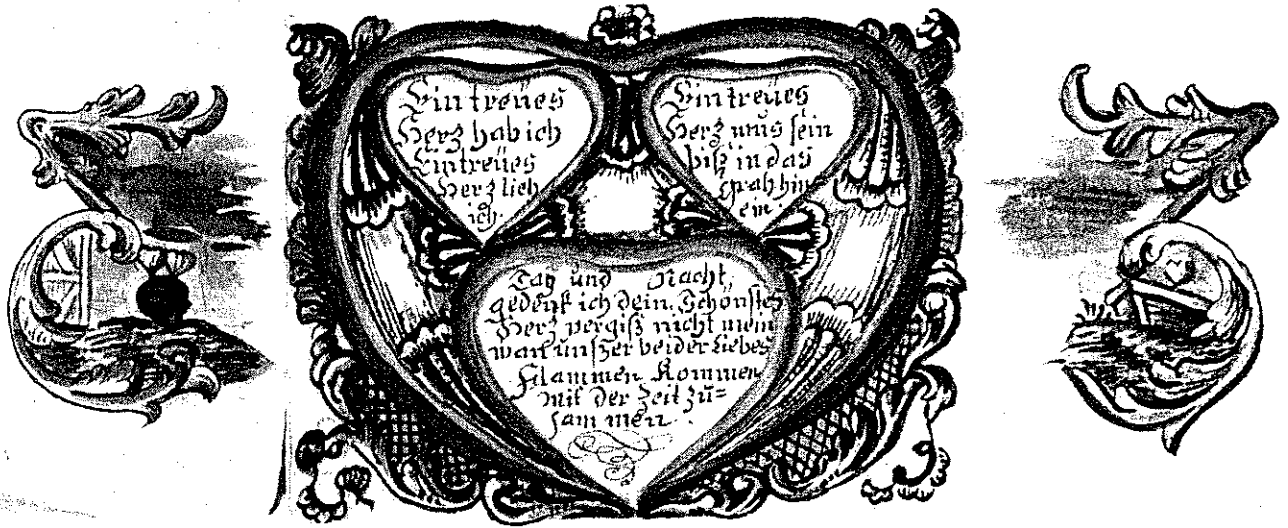
GOOD DRINK, GOOD FOOD AND GOOD COMPANY
FOR MERCENARIES WANDERING THROUGH THE RHINE RIVER VALLEY, 1656



PEASANT COSTUME OF A YOUNG SWISS GIRL IN NIDWALD
DEPICTED BY LUDWIG VOGEL, 1814



SWISS LABYRINTHE VALENTINE
BY ANDREAS BURCKHARD, 1752



18TH CENTURY SWISS VALENTINES FROM RICHTERSWIL



ICE SKATERS ON LAKE ZÜRICH
DEPICTED BY JOHANN MELCHIOR FÜSSLI, 1728



AN OUTDOOR FEAST IN SWITZERLAND & BOYS TRYING A HANDSTAND



DINNERTIME ON THE BANKS OF THE RHINE
FOR A FAMILY THAT HAD LOST THEIR HOME IN THE EARLY 17TH CENTURY

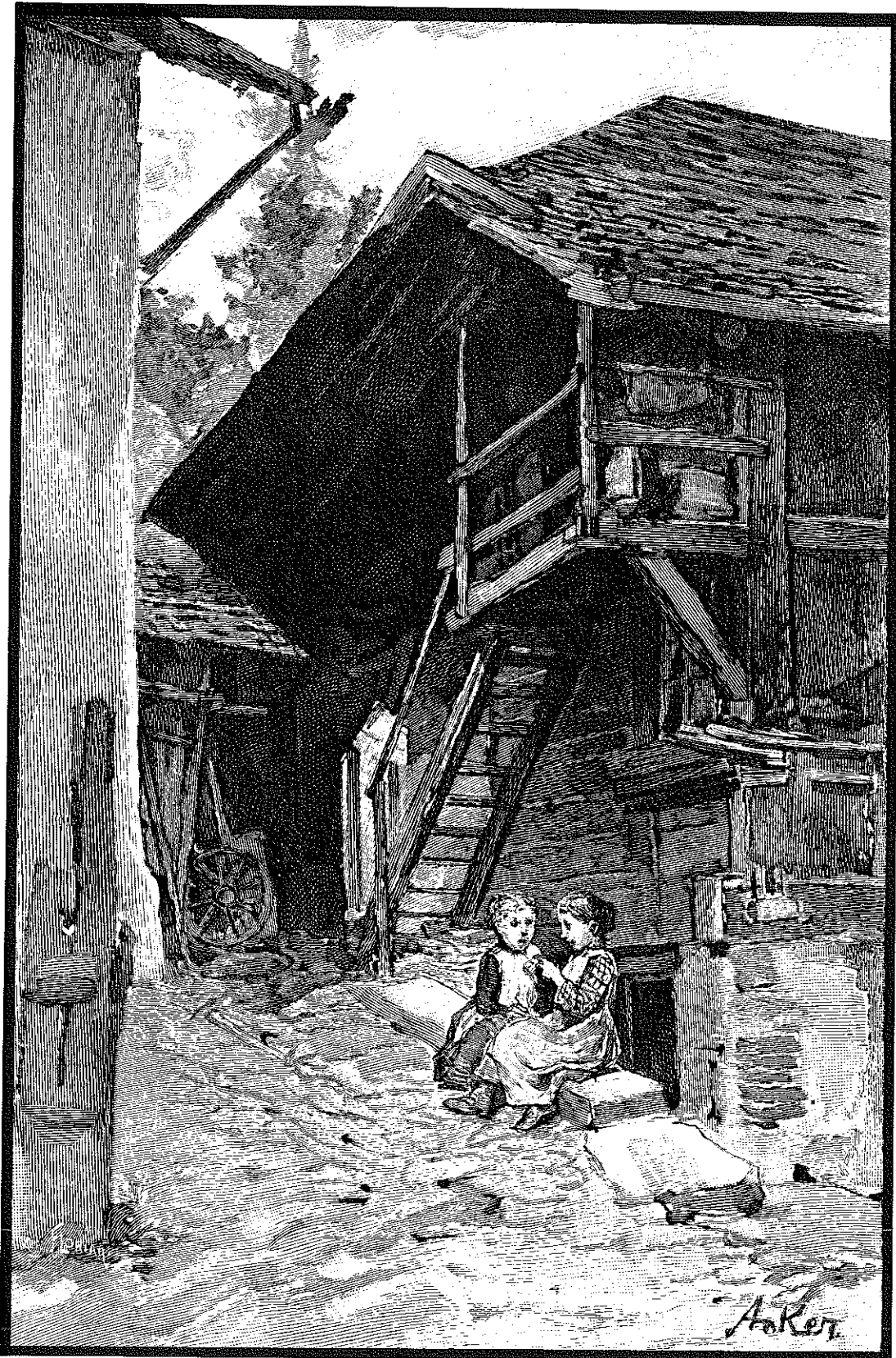


A BABY'S FIRST STEPS IN ZÜRICH
SWISS NANNIES TEND TO A TODDLER BY THEIR MISTRESS'S BEDSIDE, DEPICTED BY JOHANNES JAKOB WICK, 1577

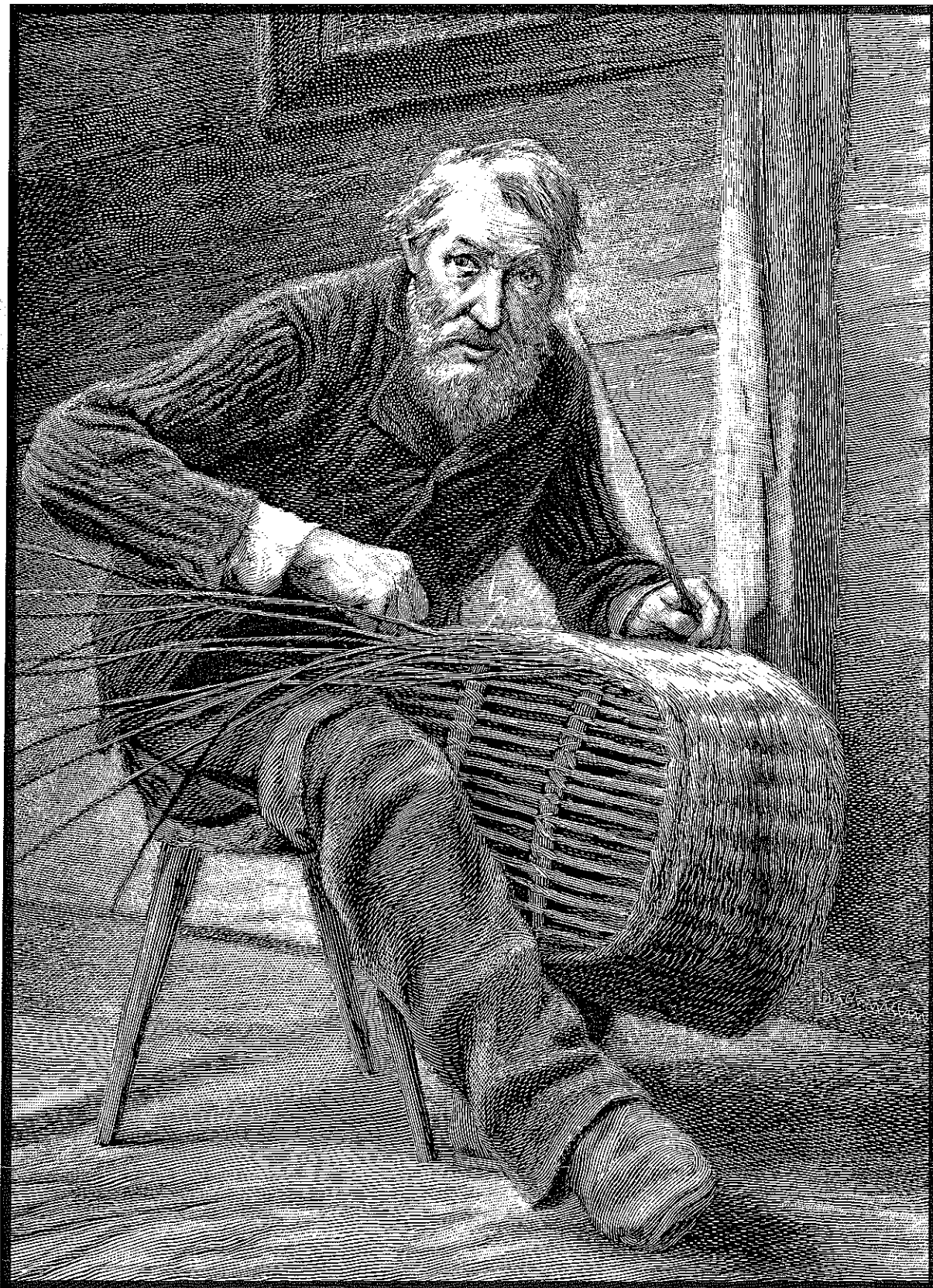


SWISS CHILD'S PLAY , DEPICTED BY CONRAD MEYER IN 1657

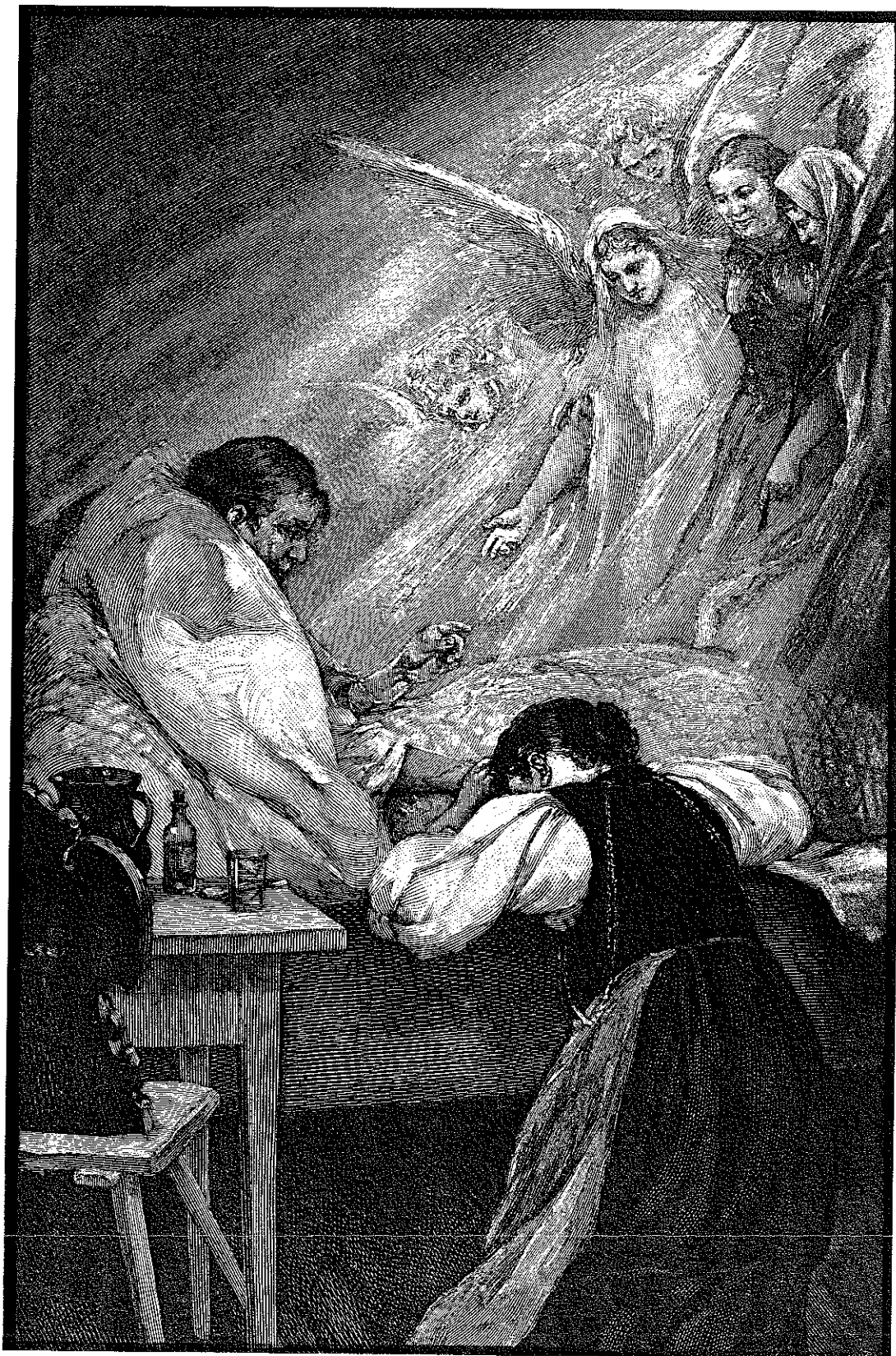
INFLATED ANIMAL BLADDERS FOR SWIMMING, A PINWHEEL IN THE BREEZE, A HOOP ON THE RUN, CRACKING THE WHIP CORD ON A TOP



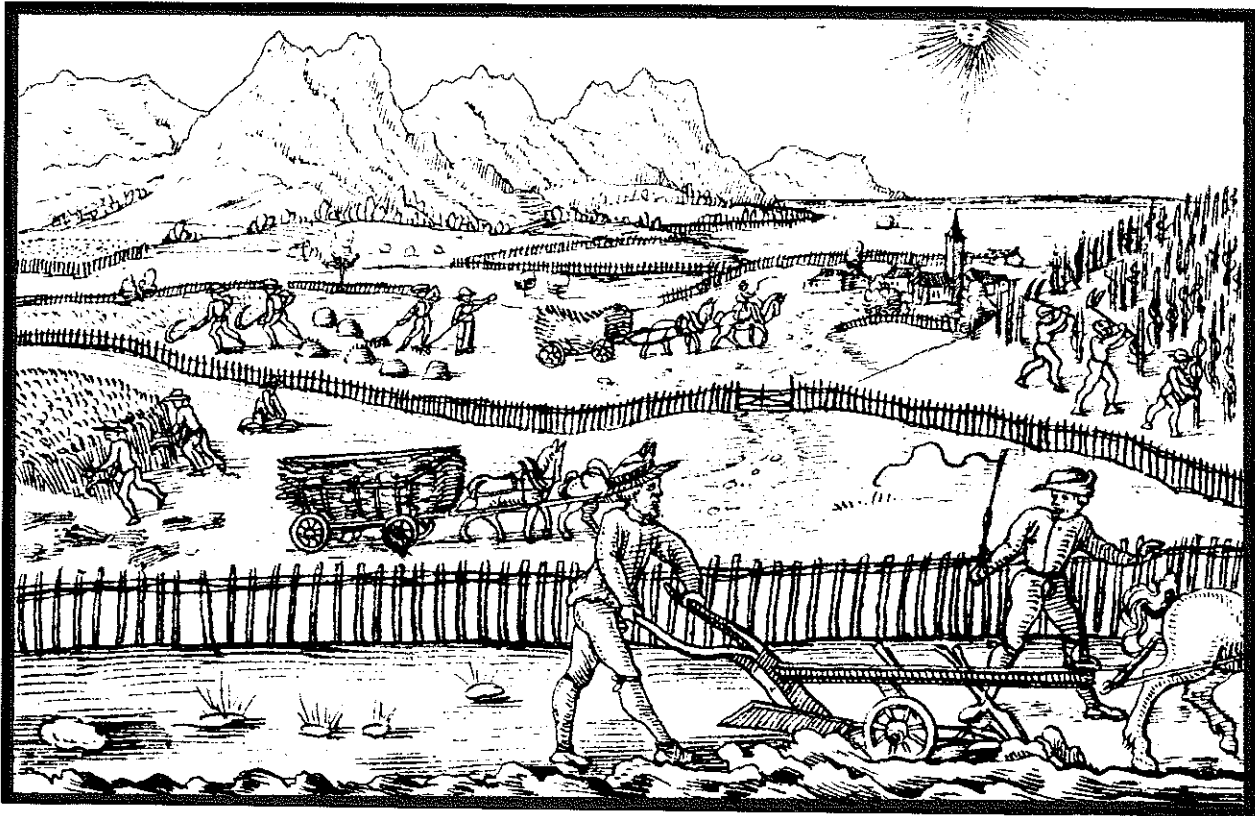
SWISS GIRLS SWAPPING STORIES BESIDE THE OLD HOUSE
DEPICTED BY ANTON ANKER, CIRCA 1875



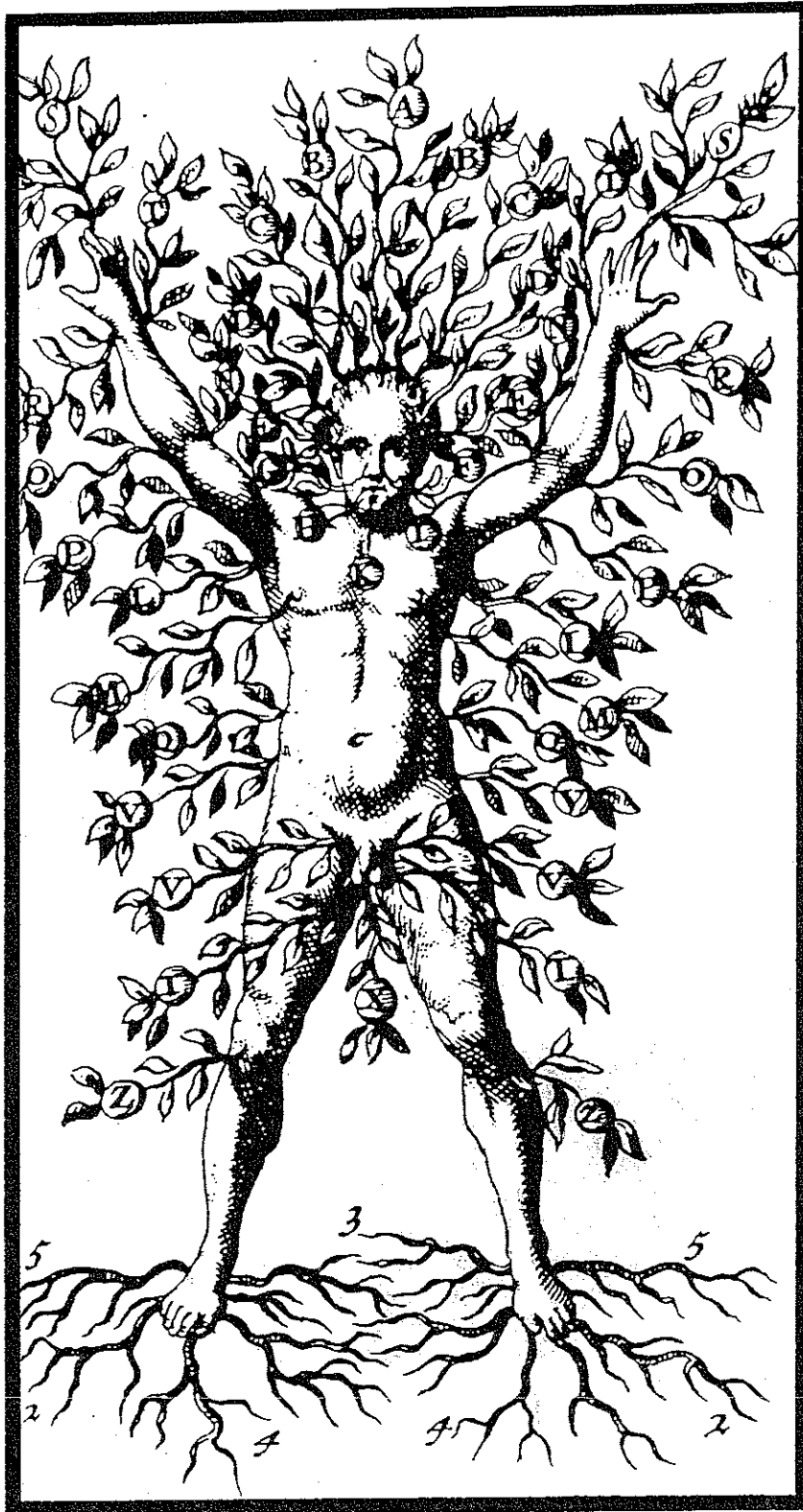
A SWISS BASKET WEAVER
DEPICTED BY HANS BACHMANN, CIRCA 1897



BESIDE WITH THE ANGELS OF DEATH
DEPICTED BY HANS BACHMANN, CIRCA 1897



SWISS FARMING
DEPICTED BY CHRISTOPH SILBERISEN, CIRCA 1580



THE COMMONALITIES OF MAN AND TREE
EXPLORED BY AN ANONYMOUS GERMAN PHILOSOPHER IN HIS 18TH CENTURY PAMPHLET



THE SPIRIT OF A MAN MADE ONE WITH A TREE

DRAWN BY ABRAHAM W. HEEBNER, WORCESTER TOWNSHIP, MONTGOMERY COUNTY, PENNSYLVANIA, 1833



AN EXILED ANABAPTIST IN AARGAU
CARRYING HIS TALENTS AS A WEAVER WITH HIM



WHEN THE REFORMATION HIT FULL stride in Zürich, the vanguard of social activism came from the Swiss brethren. The designation “Anabaptist,” referring to their practice of “re-baptizing” adult believers, came to represent the outside world’s view of them rather than the brethren’s own self conception.

Swiss brethren interpreted the earliest baptisms in scripture as being reserved for believers. Even though many had been baptized automatically by the official church in infancy, they believed that their own personal confessions of faith — their spiritual rebirths — warranted another, more true, adult baptism. By crossing over this kind of threshold, a stainless, Christian congregation of believers would be able to gather. People in such a church earned their membership through atonement and a rededication of their lives, specifically to abandon weapons and any support of war, to remain apart from political life but, in every other way, to remain passive and obedient to civil authority.

The Swiss brethren took a much fuller view of spiritual life than the issue of baptism alone. In 1523, they had begun as a small circle of theological rebels loyal to Ulrich Zwingli and his Reformation in Switzerland. They argued that the church had to make a full separation from the state, and that such a church should belong to the people. They focused almost entirely on what Jesus said during the Sermon on the Mount, and hoped to lead a simplified, Christ-like life. ^{211:101}

Simply put, Zwingli’s new state church felt that all loyalties were owed to it; but the Swiss Brethren kept insisting that the gospel could only be embraced by personal choice. Zwingli’s betrayal of the Anabaptist leaders began in Zürich and Bern, but the spread of these rebellious beliefs had been much wider. Because these two theologies could not exist side-by-side, the state inevitably attacked the brethren leadership — even in rural Zofingen. ^{211:102}

In the 16th Century, Anabaptists at Zofingen cultivated a complete spiritual and community life, but it was naturally confidential. Nonetheless, two members out of the wider Aargau landed in prison by 1532, identified in court records only as Schnyder and the weaver Högerli, who was accused of and executed for polygamy. ^{211:108}

Back in Canton Zürich, pursuit of the Anabaptists reached a peak. The case of an errant believer from Wädenswil was filed forever at the State Archives at

Zürich. The authorities captured and imprisoned Rüdi Bürge on 3 November 1558, along with Jos and Marta Cloter.

“His brother Jakob Bürge is not an Anabaptist, but did supply us with information. The state baptized his two children and they all promised that they wouldn’t be Anabaptists any more, but from Zürich, we have proof that they didn’t keep to it. The priest at Wädenswil must regularly give information, and so is ordered to observe them and give a report.” ²²⁹

The state priests and other authorities knew the best way to keep track. They started a whole new set of baptismal registers in each parish, so that any mother and father in Zofingen who did not bring their babies in after 1571 would draw instant suspicion. ^{211:106} After the first round of persecutions in his homeland, Heinrich Bachman left Canton Zürich and moved 23 miles west to Bottenstein. By 19 December 1537, he purchased a new farmhouse that, typical for the region, had a large, low, half-hipped roof.

Once again, a Bachman sought safety and solitude near the frontier. By choosing Bottenstein, they were more than just being close to the border, as Bachmans had long been in the cantons of Zürich and Zug. Their front yard literally became the border with the catholic Canton Luzern. See map on page 209.

The oldest family registers of nearby Zofingen recorded Heinrich Bachman as *Lehenknecht*, the estate knight. The next generation at Bottenstein included Georg and Ulrich Bachman, along with another contemporary, Hans Bachman who arrived in 1589 from Safenwyl. Their families blossomed as follows:

Georg fathered three children, including Barbara (1574) and Jakob (ca. 1577) by his first wife Eva Ernst; and another son Georg (1584) by his second wife Margaretha Kiefer.

Ulrich and his wife Margaretha Wyder begat Kaspar (1589), Konrad (1590), Hans (1596) and Zacharias (1606). The family appeared on citizenship rolls in 1588, but as Anabaptists suffered persecution and forfeiture of land beginning in 1589 and forced deportation by 1620. More details of their struggle will be recounted in the coming pages.

Hans Bachman from Safenwyl and his wife Barbara Wettstein had children named Hans (1589) and Agathe (1590).

Georg’s son Jakob (ca. 1577) was also named as an Anabaptist during the Great Hunt that came past Bottenstein. He married around 1608 to Barbara Ringger. During the 17th and 18th centuries, the Bachman sons of Bottenstein chose wives from among

the Lehman, Meier, Müller, Suter and Widmer families.
158:3-5

Many true hearts were punished in the Aargau including Thomas Hirzel of Uerkheim who endured a five pounds fine for letting an Anabaptist lodge at his home in 1560. Also expelled were Hans Schuhmacher of Safenwil in 1574 and Hans Uli Widmer of Bottenwil in 1582.

In the district Aarburg during the 16th Century labored Andreas Glur, the Anabaptist teacher of Birrwil, also known by the name Andreas Birrwiler. By 1573, the noble commander began to hunt for Andreas but without success. It took seven years for them to track him down, but he was finally taken prisoner in Zofingen. In the meantime, he made a big impact on the size of the brethren flock. In 1585, an Anabaptist census in the area uncovered a prodigious number. In the immediate vicinity of the Bachmans, there were also Anabaptist farming settlements on the Rietel Brook, Höli, Hinterwil Hill and at Banacher Hill.

In Balzenwil, "the whole village with women and children, and a woman servant" followed the Anabaptist path. On 3 December 1585, subpoenas hit 58 all tolled, including the households of Fridli Rot, Andreas Beringer, Hans Hofer and Hans Meier. But neither the prosecutor's beautiful opening speech nor the roll call of votes against them made any impression. They were prepared to accept the death penalty.

In Reitnau, the Müller family formed the focus of a little brethren congregation. From Brittnau, an old Mrs. Aerni "at the mill" got herself driven out of Switzerland. When authorities found out that Jos Hauser, the schoolmaster of Zofingen, believed in Anabaptism, he lost his post and was immediately thrown into exile. He soon came back however, found himself imprisoned once more and then freed again. During his second exile, he worked at a mill and became a preacher until 1594.



Zofingen Brethren in the 17th Century

BY 1600, THE BAPTISTS IN THE AREA AROUND Zofingen had multiplied greatly. J.J. Frikart wrote in his *Historical News of the Former Anabaptists*: "They lived in out-of-the-way places, on remote roads and in forests such as at... Bottenstein, Weissenberg, Feistertülen and Mühlenthal."

Hans Jacob Bol resided in Finsterthülen in 1615 and published a little book entitled *Over the Law of the Sword in Belief; or Christian Misgiving ... Drawn out of the Writings of Zwingli, Luther and Others*. Bol was arrested, interrogated and then allowed to return to Zofingen. There, he was obliged to furnish a sermon for

a state church service, make a retraction and lay his creed aside.

About 50 Baptists held regular meetings in Mühlenthal. Their leader was probably a member of the Rot family named Fridli Rot-Moor. He had been caught and tried in 1594. As part of his punishment, he had to take his one-year-old son to Zofingen for a state church baptism. The officially appointed church sponsor, acting as godfather, disliked the family's attitude and denounced them in the register book as "Half Baptists." The suspicion was astute, because Rot later spoke of his continued connections to the brethren.

In 1604, Rot had to answer for himself before the High Court at Aarburg, because he had not fully joined with any state church. He pointed out that even though imprisoned for ten years, no one told him he had no other choice but to join. Many brethren coped with state coercion by appearing to give into their demands. At the same time, though, they would secretly continue to oppose the state church and save all true affection for their baptist brethren.^{211:110}



The Impossible Choice

THE CASE OF ULI BACHMAN OF BOTTENSTEIN showed how Anabaptists often found themselves torn between impossible choices. The authorities threatened to deport him and his wife Margareta Weider. On 3 March 1620, the high court placed him in a two-week limbo, telling him to renounce his and his family's faith or lose everything he had spent his life building for them.

The scene unfolded in the Old Town of Zofingen, which dated back to the High Middle Ages. St. Mauritius, the Reformed State Church built in the 14th and 15th centuries, still stands. A late Gothic school completed in 1602 still serves as the town library and archives.^{64:419}

On 17 March, the magistrates forced Bachman to answer the dilemma one question at a time. Did he desire to pick back up his membership in the state church? Did he acknowledge the state church as the true Christian church, the one that God wants it to be? Did he believe that the Christian Church alone could give salvation? Did he believe he could become blissful in this church? Did he believe that bliss comes not through his own mortal works, but only through the grace granted by Jesus Christ?

Uli Bachman answered "Yes" to all these questions, and gave further promise to attend Sunday sermons at the state church regularly and to keep away from the Anabaptists. By November, only eight months later, he

was seen going to an Anabaptist gathering. He failed to convince the judges that he went not out of any love for the Anabaptists but for some other reason. ^{211:112}

In 1626, the constable appeared at Uli's door, ordered him to pack all of this things, and then dragged him back before the judge. By then well-known to all, Bachman convinced the court of his sincere, profound and agonizing doubts, even though he acknowledged that he could no longer be trusted. He rejoined the state church again, and appeared to stay for the rest of his life.

In 1617, records in Zofingen indicated that the authorities staged a "mass baptism" of Anabaptist children. Unfortunately, nothing clarified whether the parents cooperated willingly, as part of some plea bargain, or in fact objected strenuously. Eight children, from the ages of one to 12-years-old, appeared from the family of Hans Müller, a weaver on the Weissenberg; Hans Meier, a tablemaker in the Finsterthülen, delivered two children; along with four children from Christian Däster and three more from Melchior Rot in Finsterthülen.

The Anabaptists Verena Bachmann and her husband Hans Jacob Schneider, a farmer from Bottenwil, fled in 1684 to Jepsen in Alsace, ^{13:44} joining several Bachmans already there from Richterswil. ⁷⁵

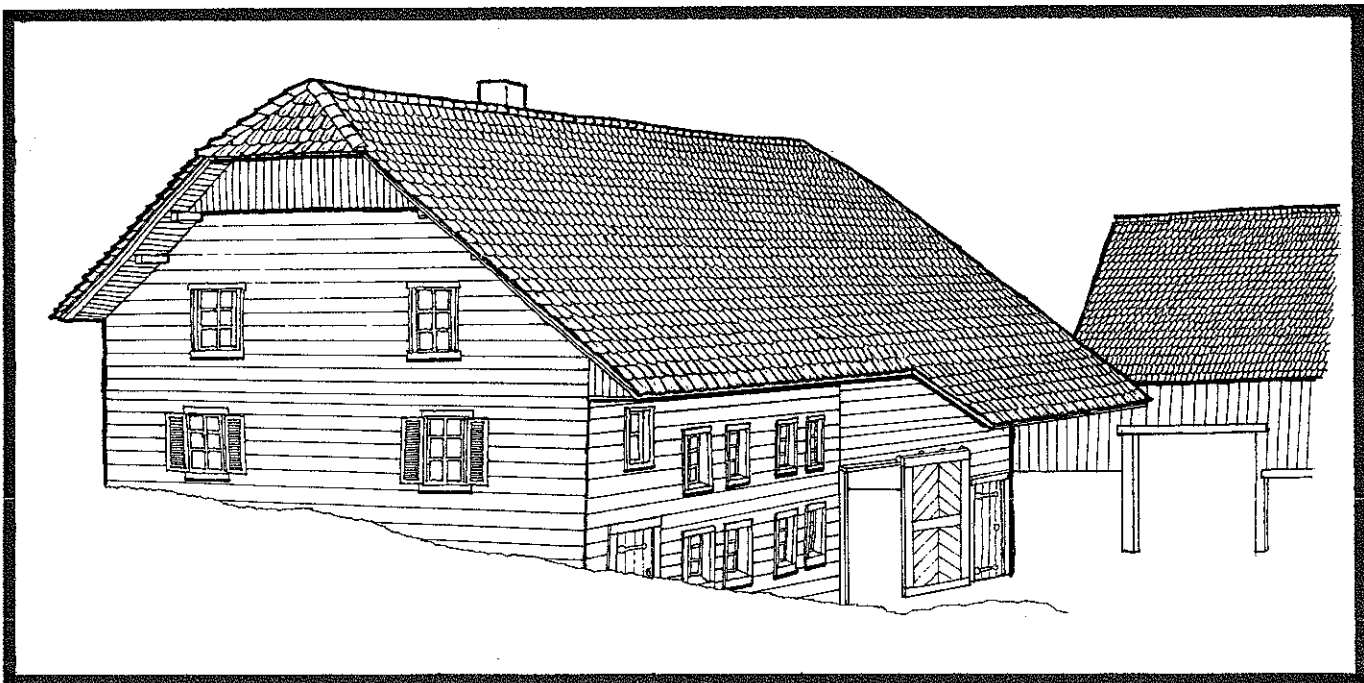
When toleration ran out in 1710, full-scale deportations began: 45 men and 12 women were quickly put onto a riverboat heading down the Rhine. ^{211:113-114} The 1711 Migration pushed out many of the conservative supporters of Jacob Amman and those connected to Abraham Lauffers. ^{211:115}

Some of the earliest brethren from Bern to be expelled also filtered through Zofingen. In the first decades of the 18th Century, the Anabaptists in the Aargau region seem gradually to vanish. By 1709, the Zofinger courts advised the state that "neither Baptists nor any of their property remains." In reality, this was only wishful thinking on the part of the authorities. ^{211:116}

The last few Anabaptist names in the area of Zofingen — where once the first Baptist in the Canton had been — got circled for attention by the investigators from Bern. They happened to come from the family Bachman at Bottenstein. Even though the state church authorities allowed numerous Bachmans to stay in Zofingen, where they prospered as carpenters, weavers and tailors, a few more from each generation became outspoken Anabaptists and were forced out.

Between 1694-1696, the parish leadership frequently clashed with Ulrich Bachman, nicknamed "Horn Üli." ⁹⁸ Kaspar Bachman, the younger, (born ca. 1655) married Barbara Suter from Kölliken. In 1712, they received expulsion orders, and within two years, appeared with their children Hans Rudolf (1711), Elisabeth and Marie at Baldenheim in Alsace, although one of their little daughters died there the following year. ^{158:3-5} The Hans Bachman who married Susanna Bienz was expelled to the Palatinate as an Anabaptist in 1720. From his new home, Hans petitioned the Swiss authorities over and over in hope that they might return the fortune they had confiscated from him. He died, unsatisfied, in 1730. ^{85:100-101}

Not every Bachman leaving had been denounced as



THE BACHMAN HOUSE AT BOTTENSTEIN
IN CANTON AARGAU, CIRCA 1600

**Handlung oder
Acta gehaltenner Disputatio
vnd Gespräch zu Zoffingen inn
Bernner Biet mit den Wider-
tuffern. Geschehen am ersten
tag Julij. Im M. D. XXXII.**



Was an disem gespräch verhandlet /
volgt am andren ort diß blats,

an Anabaptist. Back beside Lake Zürich, the exodus continued through the whole 17th Century. Jacob Bachman, brother of Heinrich Bachman by the Sihl River, left with 300 gulden, but had to pay five of it [for the exit tax] on his way to the Pfalz in 1657. He was said to have quit his homeland because "during the war he was attacked by an enemy and badly hurt." ^{155:W:31:II}



Left Well Enough Alone

THE NEXT SETTLEMENT OF SWISS BRETHREN emerged in Canton Bern. South and east of the old capitol walls, two valleys named for the rivers Emmen and Simmen served for a while as their safe haven.

The elder Hans Reist preached to the Emmental congregation from his hometown in Obertal, near Konolfingen. In an even farther corner of the canton, southwest of a town and crescent-shaped lake both named Thun, Jakob Amman developed a reputation as a

younger and much more aggressive leader. Amman's hometown of Erlenbach sat at a higher elevation and in a more remote part of the Alpine range. His people became more set in their ways, showing less tolerance for those who strayed from the flock. Besides a strict uniformity in appearance — including styles in hair, beards, hats, shoes, stockings and a complete absence of buttons — the Amish brethren also felt it was crucial to observe communion services twice a year, including the tradition of foot washing to emulate Christ's humility. ^{95:28}

The defining issue for Amman and his followers became *Meidung*, the avoiding or shunning of any fallen or non-believing person outside of their fellowship. ^{17:64-69} Amman believed that anyone who fell under his group's ban had to be shunned to the most severe degree: the offender could not hold a conversation with them, attend their church service, and could not even sit down at meal time with the rest of his or her own family. If Amman had kept this standard confined to his Simmental congregation, the controversy might have calmed down on its own.



PEASANTS MAKE THEIR ESCAPE EN MASSE
DESERTING THEIR HOMES IN THE UPPER RHINE RIVER VALLEY

At his own behest, Amman took two of his fellow preachers on an investigative tour of every Anabaptist congregation he could find in Switzerland and neighboring Alsace. How did each gathering feel about shunning? Was telling a lie enough to warrant the ban? Could a non-Anabaptist, even if he happened to have a noble-hearted respect for the brethren, hope to be saved in the kingdom of heaven? Should the church's ban be enforced even between a husband and wife? Amman demanded unequivocal answers at each stop on his way.

On their second stop, near the home of the minister Peter Giger by Reutenen, Amman called a late night meeting without Giger's knowledge, even after the preacher had gone to bed. Niklaus Baltzi, the minister at Habstetten, was summoned to defend his belief that noble-hearted people would be saved. When Giger found out and rushed over, Amman and his delegation were wrapping things up, but pledged to continue their investigation later.

At Uttigen, Amman confronted Hans Reist, who replied about the ban, "What one eats is no sin; Christ also ate with publicans and sinners." Many at this meeting agreed with Reist, and felt that when Amman avoided the fallen at a meal, he was being prideful, unnecessarily cruel, and too much of a perfectionist.^{95:29}

Reist steadily underestimated "that young fellow," and instructed the congregations to ignore these new, stricter commandments. During two big meetings called at Niklaus Moser's barn in Eggiwil, most of the brethren preachers in Switzerland heard the Scriptural plea, "If ye bite and devour one another, see that ye be not consumed one of another."

Giger begged Amman not to split the church, but the insistent young man read out six charges against Reist *in absentia*, declaring him excommunicated. One of the women fell crying to her knees, pleading with Amman to be patient, but he turned to Moser, then Giger, Habegger, Schwartz and Gut, putting all to his interrogation. When they said they could not give their opinion until the rest of the ministers were present and polled, Amman excommunicated them all. Amman even refused to shake anyone's hand as he left, but Giger tugged at his sleeve saying, "Let me present my word also." Amman jerked his arm free and left.

The bad blood between them turned into a torrent of written insults. Amman called Reist a "lying grayhead," "the Devil's servant" and "a rebel." Reist labeled Amman a "blasphemer." Amman delivered further ultimatums to other preachers, but these were also ignored.^{95:31}

"Together with the ministers and bishops, I, Jakob Amman, am sending this writing to everyone who is not already expelled by judgment and counsel, both men and women, ministers and lay members, to inform you that you shall appear before us on or before February 20th to

answer whether you can confess these controversial articles with us, namely: to avoid those who are expelled, and that liars shall be expelled from the church, and that no one shall be saved, apart from the Word of God. Or if you can instruct us of a better way, from the Word of God, we shall lend you our ear. If you are unable to report by this appointed date, to confess these articles with us, or to point out to us another way from the Word of God, then we shall appoint another date, namely, March 7th, on which you may present your answer. But if you fail to appear, and answer at this appointed time, then you shall according to my teaching and creed, be expelled by us ministers and elders, especially by me, Jakob Amman, as sectarians, and shall be shunned and avoided until the time of your repentance according to the Word of God. This paper shall be sent from one person to another to make it known to all.

A.D. 1693"

Amman continued his travels to Alsace and the Palatinate, west and east of the Rhine, but Reist had already negotiated a milder interpretation of the ban, where excommunicated followers lost only their welcome to share communion. *Meidung*, according to Reist's Mennonites, applied to an orderly spiritual life, not everyday affairs, and should never become more important than salvation in defining a Christian.^{95:33}

The split was bitter. Amman condemned anyone who wore colorful or fashionable clothing, or any man who trimmed his beard. Eventually, he condemned many brethren he had never met or even seen.

In his firmness on discipline, Jakob Amman matched the stark theological view of the Dutch Mennonites. Even though their spiritual leader, Menno Simons, had himself been a longtime victim of church banishment, Simons had also been quick to pass the same sentence on others. During the late 1550s, he banned all of the brethren in Switzerland on the account of differences in church doctrine. The clash soon boiled down to one question: Does the authority of the church rest within the consensus of the members, as the Swiss believed; or should it be entrusted fully to the leadership, as Simons, the Dutch and, later, Amman insisted?^{250:23}

In 1696, Amman and many of his followers moved to the area of Markirch in Alsace. Some of his Amish congregation included Bachmans, under the leadership of Isaac Bachman, although more from this family accepted the views of Reist.

Thus were the Mennonites divided: out of the 69 preachers asked to choose, 42 agreed with Reist and 27 sided with Amman. To give an idea at the dawn of the 18th Century of how the world of the brethren was dispersed, 20 congregations remained in Switzerland; 23 had settled in Alsace; and 26 had moved on to Germany.^{95:44}

*A Letter to Peter Lehman and Rudolf Hauser
From Jakob Gut, 19 October 1699*

THE FOLLOWING LETTER SEEMS TO HAVE GONE to the same Peter Lehman who later migrated to Hempfield Township in Pennsylvania 15 years later. The author, Jakob Gut, was a native of Aargau in Switzerland, born in 1638 north of Zofingen at the little Anabaptist village of Feistertüelen. On 9 September 1660, he had been expelled to Hilsbach in the Kraichgau district of the German Palatinate. Two years later, Gut likely served as the editor of a classic book in Anabaptist studies, *Golden Apples in Silver Bowls*, which sought a middle ground of tolerance, forgiveness and healing between the Reist faction and the Amish.^{250:5-6} By Gut's prescription, any discipline or ban had to be carried out with compassion.^{250:11}

"The grace of God, the peace of our Lord and Savior Jesus Christ and the fellowship of the Holy Spirit be with us and all those who sincerely fear and serve God. Amen.

"Further, dear brothers, Peter Lehman and Rudolf Hauser, from your letter we understand that we should come to you and I think that it will be possible. As for myself, however, I dare not undertake it on account of my health. Thus, I can hardly fail to write in regards to the fact that the Amish wish to unite with us again.

"This is a difficult matter for me, for I have not heard that they are remorseful about how they cut off, excommunicated and put under the ban as unworthy members of the body of Christ and as apostate heretics many pious people, about whom they knew of no sin or offense. If they acted justly in this, then it stands poorly for us.

"If, however, we are innocent — for my own conscience is not troubled that we are guilty of those things which they have charged us — then it is difficult for me to join with them again if there has been no great remorse or penance among them. If this has not been perceived in them it would be my advice that we would keep quiet and act just as we were taught by our predecessors from God's Word. For, as one finds in Menno's book, external shunning has been recognized in the Netherlands from the beginning. But one finds nothing of this in Upper Germany and in Switzerland. And our old predecessors like Martin Meili, Rudolf Hägi and Rudolf Egli spoke strongly against shunning to me personally and said one should remain by the old ordinance and not adopt something new.

"People from Groningen write that if there were no shunning, the congregation would be full of spots and wrinkles. But the Swiss have not had external sunning and have maintained the fellowship in peace and unity. They have also maintained piety, the ban, and church

order. I wish for nothing more from God than that He might give us grace that we could maintain ourselves and the church in a similar state of peace and well-being unto the end instead of being so disunited and divided and in conflict.

"I have heard from an old minister who knows the Dutch well and often travels in Holland. He told me if he would be banished and forced to move to Holland, he would rather sit in a village and see after his livelihood before he would settle in a city and fully join any particular group of the Mennonites.

"Many households among us in the Palatinate moved to Holland, Holstein and Groningen because of the war. They allowed themselves to be scattered among the Mennonites who are divided, one to this group, the other to another group. I have a son-in-law who did not join with any group. They have been there for five years. He has not partaken of communion because the church in Holland is so divided that they, as they have well experienced, do not know which group they should join. How then can we know to which group we should commit ourselves, or promise to accept what they tell us?

"There are many Mennonites; they are all intelligent and adept at arguing. If they were as adept at making peace, they would have enough to keep themselves busy in Holland.

"And in regards to our quarrel which the Amish have against us: the Old Flemish and Friesians and our Old High Germans agreed already 100 years ago and were united to bear with one another in love in these articles. The Old Flemish [Mennonites] acknowledged it, my predecessors who ordained me to the ministry accepted it, and I hope to remain with them in the same understanding.

"As concerns external shunning, I will accept whatever common agreement is reached. But I cannot support it when one wants to ban and expel the other, and I will not counsel brothers from foreign countries to do so. I wish to hold to that which I have acknowledged and accepted from the very beginning with many others, and whoever can and wishes to remain with me, these shall be my brothers and sisters.

"However, it is my counsel that we should remain quiet toward those who cannot regard us as brothers and sisters because of shunning, to neither scold nor scorn them, and not quarrel with them. And that which I cannot acknowledge as based on God's Word, I also cannot recommend to anyone else, for everyone must give an account of himself to God before the judgment stool of Christ (Romans 14), in order to be brief here.

"Now, warm and friendly greetings to everyone from us all, the ministers and elders, and be commended surely to the protection and grace of God. May the merciful God and Father preserve us, together with all the devout, in His love and come to help us in all good

things. Think of us all in your prayers that we be commended in all good things as beloved of God and as members of Christ, and we are also willing to do the same for you.

"On the 19th of October 1699, from Jakob Gut, together with all the ministers and elders of the congregations of Jesus Christ in the upper Palatinate: Rudolf Hauser, Peter Lehman, Christof Dohl[en], Hans Meier, Christina Newkomm, Hans-Rudolf Nägeli, Rudolf Blatschan and from Switzerland: Peter Habegger, Peter Giger, Hans Bürki." ^{154:105}

*A Letter to the Moderate Mennonites in Switzerland
From Jakob Amman, Isaac Bachman, et al.*

IN THIS LETTER, JAKOB AMMAN ADMITTED HIS errors in breaking off into the Amish division of the

brethren. The patriarch of the Amish Bachmans also stepped forward in this very public way.

"We, Jakob Amman, Isaac Bachman and Niklaus Augsburger, confess that in this controversial matter and in the harsh ban which we have used against you in Switzerland we have grievously erred. For we were with each other on the 7th day of February 1700 and agreed among each other to remove the ban from you.

"We confess that the ban also applies to us, and for this reason we do not stand apart from the church without guilt, and we desire to be reconciled with God and man as much as is possible. Thus, we are asking you for forbearance, that you indeed would be willing to show us forbearance and to pray from your hearts to the Lord on our behalf that He might grant us all this through grace. For because of our error it is a matter of heartfelt concern to us that we atone for our sins while we are still



QUITTING EUROPE
DESPERATE SWISS GERMANS FLEE FROM THE PALATINATE, CIRCA 1710

living and healthy. And therefore, we are asking you once again from our hearts for forbearance, for this indeed did not happen intentionally on our part. I hope that you can believe us. Therefore, do have patience and grant us that which you are able to grant, and pray indeed to our loving God for us that He might indeed grant us all this through grace.

"I, Ulli Amman, and Christian Blank also confess to the statement above."

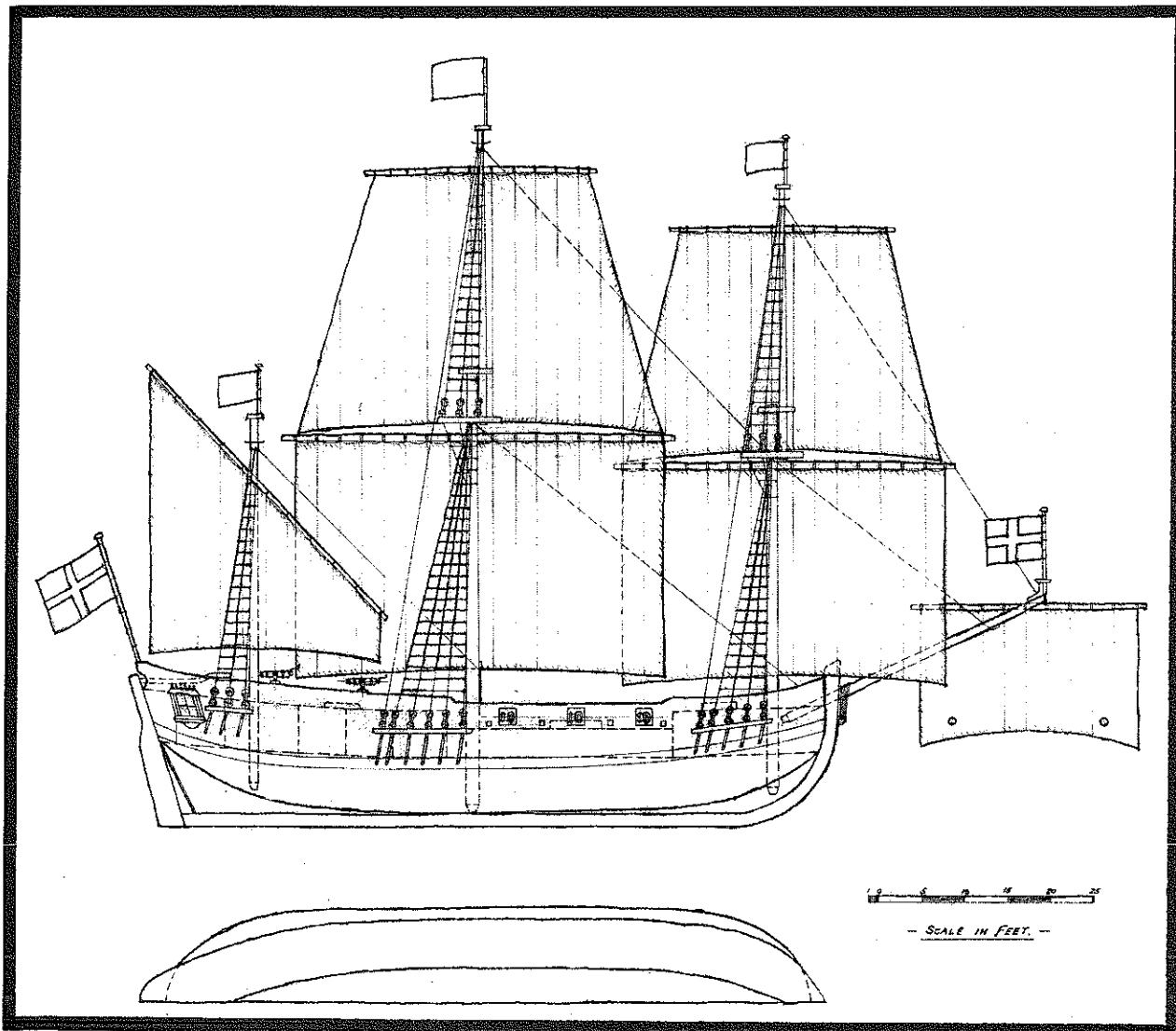
Appended to this letter was a response, although it is not clear whether it was added in the presence of Amman and Bachman or merely as a later acceptance or endorsement of their views.

"Further, we, namely Jakob Kleiner, Hans Bachman, Felix Hägi and Hans Bieri also confess that we should have come to you and also looked into the matter and not banned you so quickly and easily. Therefore, we ask you for forbearance. Pray yet again to the Lord for us. It is

also our intention to do the same for you. May the Lord come to the assistance of us all through grace.

"However, as regards Jakob Kleiner and Hans Bachman and Felix Hägi, they are also under the ban. Hans Gerber and Christian Steiner confess also as stated above. In the year 1700." ^{154:114}

This letter led, in part, to the final attempt 11 years later from worldly brethren behind Hans Bachman at Heildolsheim in Alsace to seal a peace between the groups. ^{17:63-69} That year, however, when so many of the Anabaptists who survived in Switzerland were forced by the authorities to flee, the Swiss Brethren and the Amish even refused to board the same boats. ^{95:34} For many, the division yet persists.



A BRITISH MERCHANT SHIP OF THE "GALLEY" CLASS
BUILT IN 1704

T H E
Palatines C A T E C H I S M,
 Or, A True Description of their Camps at
Black-Heath and *Camberwell*.

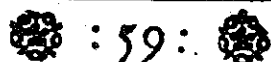
In a Pleasant D I A L O G U E between an *Engl^{ish}* Tradesman
 and a *Higb-Dutchman*.



London, Printed for *T. Hare* in *Holborn*. 1709.



A GUIDE FOR ASSIMILATION
INTO THE BRITISH EMPIRE



The Third Dialogue.

Between an English
and a German Hus-
bandman.

Well, Neighbour, how
fare you?

Thank ye Neigh-
bour, it would be bet-
ter if I could but speak
English, or under-
stood it.

Why! you will
learn it soon if you
stay amongst us.

But I want, to know
the names of all things
necessary for Husban-
dry.

I'll tell you all this:

First the Landlord
then the Farmer, or
Tenant,

Das Dritte Ge-
spräch.

zwischen einen En-
glischen und Hoch-
teutschen Bauren.

wohl Nachbar wie
thuts?

grossen Dancß
Nachbar; es würde
besser seyn / wo ich
nur Englisch spre-
chen könnte oder ver-
stünde es.

Ach ihr werdet das
bald lernen / wann
ihr unter uns woh-
net.

Ich weiß aber nicht
die Nahmen der
nothwendigen Din-
gen zum Ackerbau
gehörig.

Ich will euch alles
dieses sagen:

Erstlich der Haus-
Herz / dann der
Pachter oder Be-
ständner.

h 2

the

Learning to Get Along

BESIDE THE BURDENS OF PERSECUTION, EXILE and quarrelsomeness, the Anabaptist brethren also had to cope with learning a new language and adjusting to English ways of life. Writing from Germantown outside Philadelphia, Peter Liebert may have been the last of the 18th Century linguists to offer them practical help with his *Useful Instruction, or help for the learning of English by the German... including a Grammar ...*

By reading between the lines of his subjunctive and indicative elements of speech, a Swiss German immigrant might imagine what waited in this future in America. The phrases Liebert offered in both German and old-styled English included:

"I shew you this, that you may believe me."

"I shou'd shew too much Love, if I shou'd grant him this favor." 120:244

"He shall be severely punished." 120:242

"Justice is the bond of society." 120:216

"The Fellow is whipt every Day." 120:238

"Too gracious a King for so rebellious a People." 120:217

"I am allmost starv'd... Pray give me something to drink." 120:96

"We must eat to live, and not live to eat." 120:126

On page 70, recent arrivals could learn the English word "turnip" in exchange for the familiar *Rübe*. What Liebert could not warn them about though was how "Rube" would become the sneering insult from many English-speaking Americans toward all simple country folk, especially Germans. In the book's final pages, the able student's threshold took test with two dialogues.

"With a Taylor:

"Master Brown, I have Occasion for a new Suit of Cloathes, but it must be very fashionable."

"Have you bought the Cloth already, Sir?"

"Yes, there it is."

"Sir, there is hardly enough, for they wear now their Coats very wide, and that takes up a great deal of Cloth."

"I beg your Pardon, there is enough in Conscience.

You must find the Lining, Silk and Buttons and when you bring it home, you shall have your Money."

"What buttons will you be pleased to have Sir?"

"Plain..."

"Will you have your Cloathes after the English Fashion, or after the French Mode?"

"It is all one to me."

And later on:

"Try it on."

"How much must you have? Have you the Bill?"

"Here it is."

"You are very expensive?"

"I take no more of you, Sir, than of others. It is the common Price." 120:277-278

"With a Physician:

"Nurse, send some Body for a Surgeon."

"Whom will you please to have?"

"The same who bled me the other Day."

"Sir, your humble Servant, give me you right Arm, if you please."

"Have you a good Lancet?"

"You will not feel it."

"You bind my arm too tight."

"The Blood runs as it should."

"Shall I take some Physick to day?"

"Yes, Sir: there is my Prescription (a Receipt). Send it to the Apothecary, and keep in your Bed."

"What Diet must I keep?"

"Take new-Laid Eggs and Broth."

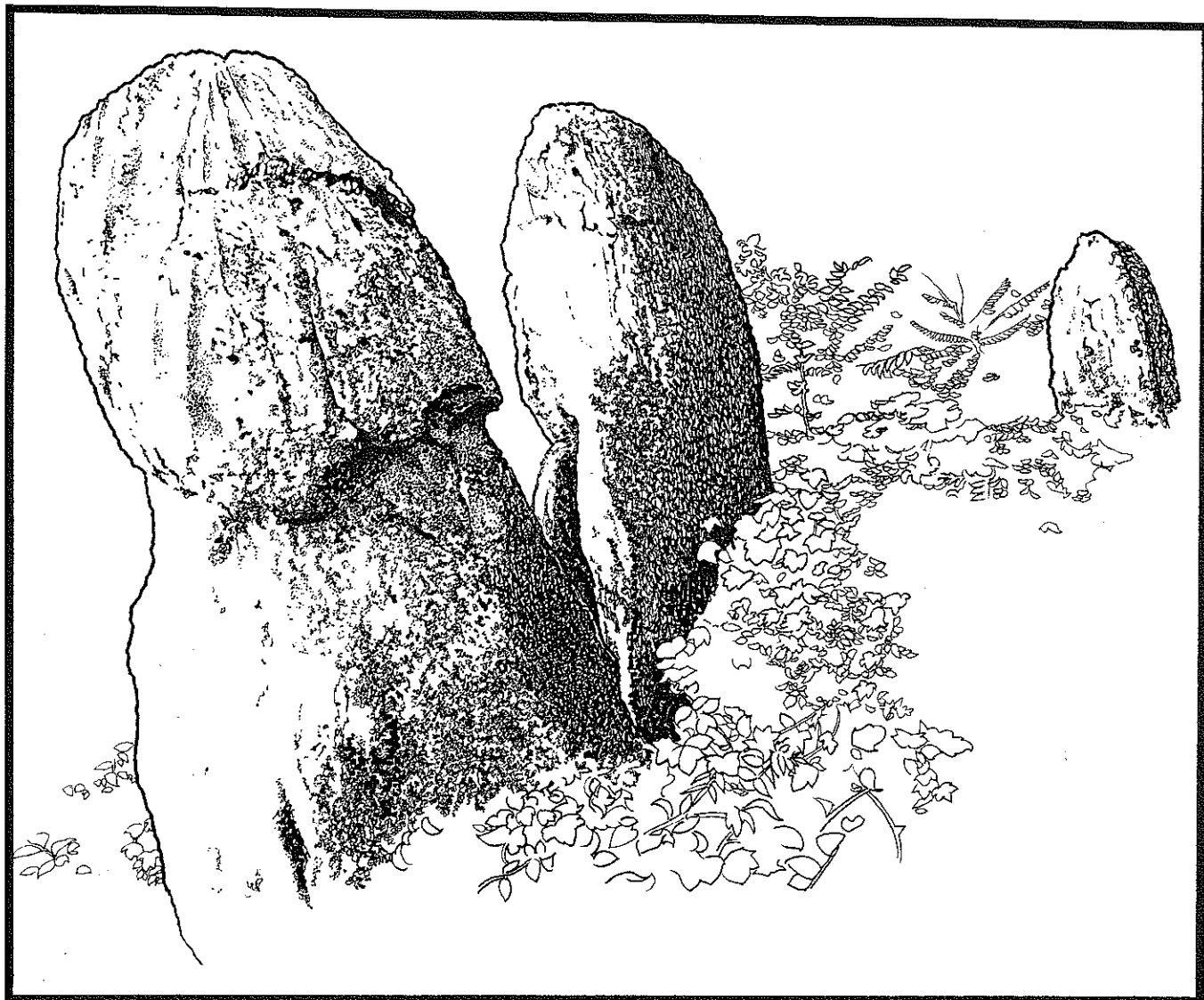
"Are you going away?"

"Some Body enquires for me: I must go and visit another Patient."

"Pray, come again to-morrow to see me."

"I will not fail. I hope the Bleeding will do you good." 120:281-282





THREE OF THE SEVEN BACHMAN STONES
BESIDE HOLMANS CREEK IN THE SHENANDOAH VALLEY OF VIRGINIA

SEINRICH BACHMAN, ALSO KNOWN TO to the English as Henry Baughman, realized that his family's Virginia plantation would be broken up upon his death.²¹⁷ When his surveyor set out the line just below Holmans Creek, note was made of "limestone rocks" that established one corner of the acreage to be inherited by his son, Henry junior.⁵² From these words alone, the county clerk might have wished for a more distinctive landmark at point "e," especially since farmers' soil in that part of the Shenandoah Valley often looked like it had been rubbed right down to the raw, gray bedrock.

What made these particular rocks into a good landmark, though, was their true rarity. After pacing off the old boundary into a quiet, dark glade, the surveyor was referring to a line of seven, tall *standing* rocks — seemingly carved by human hands, etched with countless cracks, a million pits of passing time and caked with centuries of lichens and moss. See Appendix E and map on page 218-222.

One of the most visible landmarks in the whole valley loomed beside the Baughman family's 657-acre plantation: a colossal and symmetrical cone of earth known as Third Hill. Two theories offer no more than dim legend regarding its name. As Swiss German settlers from Pennsylvania filtered south into Virginia during the 1730s, they would have first passed Round Hill near present-day Strasburg, then noticed Buck Hill where Dr. Neff and Jacob Baughman kept a farm, and as the next principle interruption of the Valley floor, this Third Hill by Holmans Creek.

An early land record associated with the Zirkle family on Holmans Creek referred to the "Dirt Hill"²³³ and in whatever order of translation (into or out of German) may have been called the *Erde* Hill, before finally being misheard as Third Hill. Rising 522 feet above the surrounding terrain, and measuring a mile around the diameter, its commanding presence can still be seen from miles away in any direction. Over the centuries, soldiers from several armies turned it into their lookout perch.^{125:107}

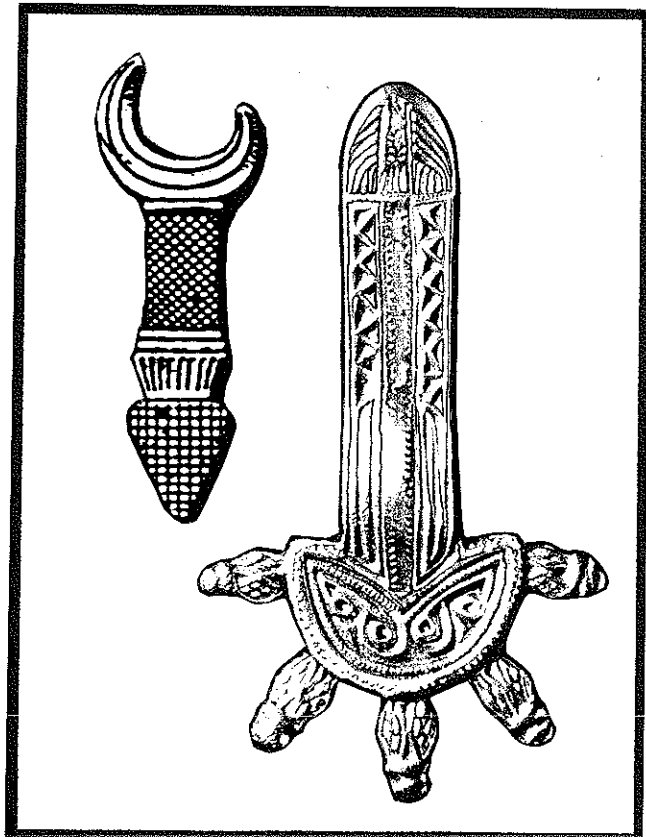
Just as the new United States of America came into being, and Henry Baughman's standing stones made it into the county record books, another prehistoric site in western Virginia came under scrutiny. At Saltville, in Smyth County, scholars found the tools and evidence of humans feasting on a mastodon now known to date back 14,000 years. A friend of Thomas Jefferson sent him a mastodon tooth from the same site in 1782.^{22:56}

Jefferson's curiosity had already been piqued the

year before at Monticello, when he began the excavation of an Indian mound near his home. His first theory proposed that a mass grave of Indian warriors lay beneath, heaped together after one horrific battle.^{73:170}

"I proceeded then to make a perpendicular cut... that I might examine its internal structure. At the bottom, that is, on the level of the circumjacent plain, I found bones; above these a few stones, brought from a cliff a quarter of a mile off... then a large interval of earth, then a stratum of bones, and so on. The bones nearest the surface were least decayed. No holes were discovered in any of them, as if made with bullets, arrows, or other weapons." The future president estimated that the whole mound contained a thousand bodies buried over a long period of time.^{39:7-8}

Jefferson was so curious about the prehistory of America that when Lewis and Clark set off to cross the continent in 1804, he told them to look for signs of ancient settlement — especially to test rumors he had heard about a tribe of Welsh-speaking "White Indians." A widespread legend told of Prince Madoc of Wales who around 1170 brought 3,000 Celtic colonists to the New



AN ALEMANNIC EAR RING AND BROOCH
CIRCA 100-300 A.D.

World, greatly influencing the monument builders across the hemisphere. ^{57:137-138}

Two famous sons of the Shenandoah Valley gathered other clues. Daniel Boone described meeting with a whole tribe of "Blue-Eyed Indians," ^{73:35} and John Sevier learned from a Cherokee chief that long ago "Whites [who] had crossed the Great Water and landed first near

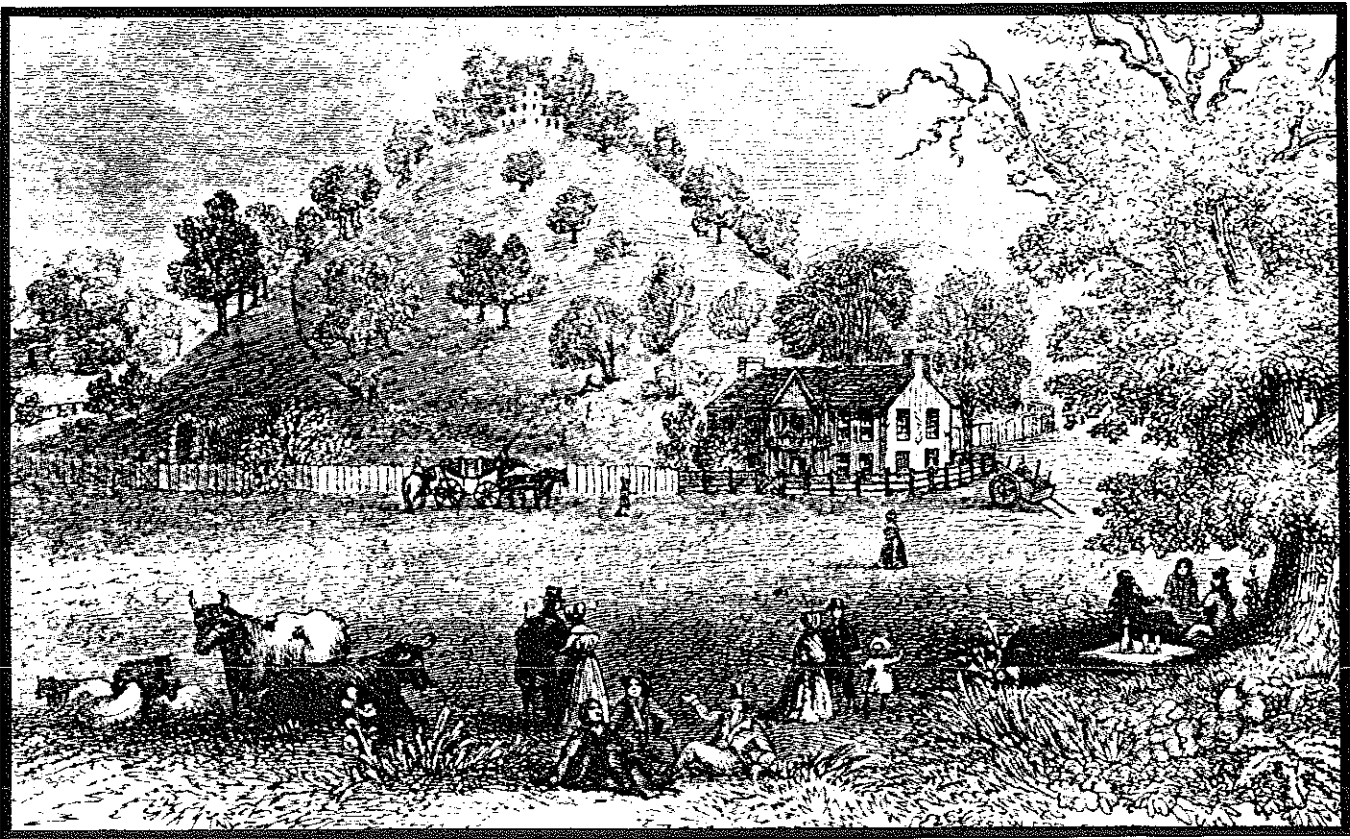


the mouth of the Alabama River near Mobile" were driven off by Indians to the "Muddy [Missouri] River." ^{73:36}

The various native tribes in Virginia descended from the northern Algonquian linguistic stock. The Cherokee made up the southern most offshoot, and were clearly identified with other Iroquoian tribes such as the Nottoway and Meherrins in the Carolinas. In the northern Shenandoah Valley, Siouan Algonquins predominated, particularly the Manahoacs and the Monacans. ^{129:1}

Indian agent John Johnston wrote a letter dated 7 July 1819 about the Algonquians:

"The people of this nation have a tradition that their ancestors crossed the sea. They are the only tribe with which I am acquainted which admit to a foreign origin. Until lately, they kept yearly sacrifices for their safe arrival in this country. From where they came, or at what period they arrived in America, they do not know." The Algonquians also believed that other foreigners lived on the continent, far to the south, namely "white people, who had the use of iron tools." ^{61:279} Some of the Cherokees of Virginia believed that the mounds had been built by some other people long before their own arrival. ^{135:395}



THE MAMMOTH MOUND TABLET, ABOVE; AND THE GRAVE CREEK MOUND IN WESTERN VIRGINIA, CIRCA 1838
MEASURING 50 FEET HIGH BY 1,000 FEET AROUND

Many Algonquian words, including those for “immigrant, everywhere, boat, mountain, snow, and gorge,” sound exactly the same as the old Celtic words for the same things.^{61:282-283} Just as tellingly, the European tradition of naming one distinctive set of stars *Ursa Major* found an exact crossover amongst some Algonquians who also refer to that piece of heaven as “The Bear.”^{61:279}

In 1838, a Professor Rafn of Copenhagen, Denmark, reviewed several artifacts dug from 60 feet deep within a large burial mound at Grave Creek in western Virginia. Early American archaeologists named the spot Mammoth Mound, and the closest village as Moundville, in present-day Marshall County south of Wheeling, West Virginia. An incised stone tablet and copper arm rings reminded the professor of Phoenician forms from 1000 B.C.^{61:21} Phoenician contacts with Bronze Age Celtic and Germanic tribes in Central Europe find proof in the many artifacts exchanged between them and dug up in the Alpine highlands.^{156:66}

The carved Mammoth Mound tablet runes translated to read:

“The mound raised-on-high for Tasach
This tile
(His) queen caused-to-be-made.”

Inscribed stone burial markers along the Susquehanna in southeastern Pennsylvania showed the same ancient alphabet, and translated into surnames that still persist in the Basque Region of Spain: Arano, Galba and Muga.^{61:50-51}

A precise match to the Moundville tablet became possible after a longer Iberian inscription from the same era emerged in Europe, which read:

“Various ways of making a prediction. The planets reveal indication of... [letters missing] He who understands how, may himself obtain information about hidden truths... The crescent moon, appearing below the planet Mars, is a favorable sign...”^{61:21}



From the Bodies of Caucasians

IN JULY 1996, A 9,300-YEAR-OLD SKELETON TURNED up on the bank of the Columbia River near, Kennewick, Washington, that bore the seeming characteristics of a European man. According to Douglas Owsley, the chief physical anthropologist at the Smithsonian’s Museum of Natural History and an expert on Paleo-American remains, there are only seven known well-preserved skeletons in the hemisphere that are of comparable age. Owsley acknowledged that all of them, in varying degrees of genetic mingling, came from the

bodies of Caucasians. Unfortunately, some Native American politicians refuse to contemplate these discoveries and may yet succeed in their lawsuit to rebury the site where Kennewick man and his mysteries surfaced.⁷ Definitive DNA tests may be ordered by federal courts in the Spring of 2000, even though an expert panel of scientists concurred that the body was not related to any modern American Indian tribe.²⁴⁷

Assumptions about the peopling of America have — up until now — hinged on the theory of Asians crossing a temporary land and ice bridge over Alaska’s Bering Straits about 10,800 years ago. This estimate came about from studies of glaciers, climate changes, and the dates of various spear points and arrow heads found in the deserts of the American southwest.^{148:72}

For many decades, the archaeologists digging in the Cherokee homeland of South Carolina saw no reason to dig beyond the first level containing Native American artifacts. In the spring of 1998, they tried a bit deeper for the first time and found a stone blade more than 12,000 years old.^{22:52} The same thing happened at Cactus Hill, 45 miles southeast of Richmond, Virginia, when they found Clovis-styled materials dated at 10,920 years old; but just three feet lower the evidence kept popping up and pushed the date back to 15,050 years old.^{22:57} Southwest of Pittsburgh, Pennsylvania, near the town of Avella, the Meadowcroft Rockshelter holds proof of human habitation reaching back 17,000 years.^{22:54}

Until these recent discoveries turned everything upside down, prehistoric ages in Virginia split off an Archaic Age beginning in 3500 B.C. into the early Woodland Period by 500 B.C. Burial mounds in the



AN EXCAVATED PUNIC RUNE FOR MOURNING
THE SUSQUEHANNA RIVER VALLEY, CIRCA 800-600 B.C.

western part of Virginia had been placed in the middle Woodland Period, from 500 to 1000 A.D., on the fringe of the Mississippian Culture. Significant funeral rituals seemed to have appeared for the first time, with costly objects and plentiful comforts proving the devotion of communities for their dead. ^{129:90-92}

A rudimentary preservation of the bodies involved disembowelment, and the refilling of the chest with copper beads. ^{129:52} White skins wrapped the whole, and on the outside, the most significant people warranted a buffalo bull's horn, a feather from the right wing of an eagle, hatchets, ornaments and beads of seven colors. ^{135:396}

The Indian priest then conjured all of these sacred things with disease, so that if ever an enemy invaded the country and destroyed the mound and the townhouse, he would never live to return home. ^{135:396} A number of these sites contained European trade goods, leading most early excavators to presume that they dated from after the arrival of the English in 1607. ^{129:53}

Large stones first defined a circle on the ground, with the sanctified body placed in its center. A fire built next to the body was intended to smoulder forever. A wooden vault lined with woven mats housed the body, and was sometimes shaped as a heptagonal cone. The women brought countless baskets of earth to pile into a mound above it all. ^{129:53} A long hollow log of cedar kept open a chimney hole down to the crypt for the updraft of sacred smoke. ^{135:396} Confederate troops stationed by Bryson City, North Carolina, asserted that they frequently saw smoke rising from the top of an old mound nearby. ^{135:502}

Four-foot-high standing rocks make a ring guarding the mouth of a cave on the Blue Ridge in Nelson County, Virginia, southwest of Charlottesville. ²¹³ At another spot in the Appalachians, one standing rock rose up 12 feet, and for many years was assumed to be a boundary marker carved by the Cherokee Indians to ward off their northernmost rivals in Kentucky. In 1895, the badly eroded and vandalized sandstone remnants were taken away to Hilham, Tennessee, to make the centerpiece for the Standing Stone State Park. ¹⁹⁹

Also called megaliths, menhirs or stellae, an estimated 500 standing stones dot the United States, with many dozen in Ohio and at least 120 alone gathered along the Eastern Seaboard. ¹⁶ Numerous fertility stones survive in New England that range in size from a mere two inches up to five feet tall. Some 20 to 30 stones weighing up to 500 pounds each stud the crown of Burnt Hill in the northwestern corner of Massachusetts. ⁸ A rough column at "The Hill of the Wedding Rite" near South Woodstock, Vermont, bears a Celtic rune inscription running down its entire length. ^{61:219-225}

A primitive megalith just like it sits in Ireland besides St. Olan's churchyard at Aghabulloghe, County

Cork, not far from Coolineagh. In the name of Victorian modesty, clergymen there destroyed or "made away with" the tip sometime before 1876. This bit had been an object of ancient veneration among the parishioners, used for the cure of headaches, certain illnesses and promoting successful childbirth. An inscription running down its length was also mysteriously defaced beyond legibility. Determined villagers carved another stone into a capstone *glans*, replacing the old one. ^{61:230}



The Lost Wisdom of the Old Ways

AROUND 3500 B.C., A NEW ERA CALLED THE HORGEN or Michelsburg Culture spread out across Switzerland and southern Germany. They were strongly associated with the Bell-Beaker Culture, which followed into Switzerland by 2500 B.C., and ranged from Poland in the east, to Scandinavia in the north and across to the British Isles. ^{17:7} Besides being among the best early metalsmiths, they also made circles of standing rock whenever they settled for a while, including one in England that predates Stonehenge. ^{110:60}

The Horgen Culture in Switzerland erected most of its stones between 3400-2900 B.C., with notable examples such as the Soul's Hole still standing in Canton Bern and the Heathen's Stone near Säckingen in southern Germany. ^{156:60} The Cortaillod Culture stood up a giant stone at Sion in Canton Valais sometime between 3500-2800 B.C. ^{156:67} Even the foundation of Wädenswil Castle was built atop massive megalith rock formations. ^{226:87}

The tradition of setting up stones spread even more quickly by 2500 B.C., and coincided with wherever the Bell-Beaker people colonized or took over local populations. ^{170:17} If indeed these strong influences began with one people from one region, questions remain whether their original homeland was the Caucasus Mountains, the Alps or the Iberian Peninsula. One widely held theory was that they were a small group, but through their knowledge of the moon, the sun and the stars, of farming and building, they readily became the spiritual and political leaders of many Neolithic communities. ^{170:17}

For some reason, they almost always settled in hilly country. Sometimes, a fortunately shaped rock did not have to be maneuvered into a standing position, but was still made more impressive by being partly carved. ^{170:151} The shaping of the giant stones probably required a layer of animal fat and twigs to be spread across the rock first. Set afire then, a heated stripe of stone could be coaxed into cracking off with a douse of cold water. Along with a steady bashing by stone mauls, the pillars split, took

shape and were finally polished. Deep holes in the ground, supporting foot stones, and clever work gangs helped the brooding, primitive columns to stand. ^{66:61}

Standing stones were most often erected in a shallow depression in the land, such as a bowl or valley, with the horizon wrapped around by a ridge of hills or mountains. Typically, these hills extend for about three quarters of the skyline. ^{170:33} At several Scottish sites, the arrangements take a horned shape. ^{170:202} Man-made mounds often played a central role in megalithic sites. Some sacred hills, if not entirely man-made, got reshaped by hand. ^{170:13}

Alignments most often began at the dominant Heel Stone — often situated at the southwestern-most terminus and towering 12' high — before heading off to the northeast in gradually diminishing sizes. ^{170:50} An exhaustive analysis of European stones reveals a common unit of measurement: a megalithic yard of 33 inches. Dimensions throughout are commonly multiples of this length. ^{170:31}

Natural notches along the hilly horizon frequently matched up to such lines as well. Archaeologists called the straight lines described by two or more stones as a Ley. A clergyman named Wilhelm Teudt noticed these in Germany during the 1920s, and surmised that they had an astronomical purpose. ^{170:36}

Modern astronomers recognize such an arrangement as the backsights and foresights of a simple observatory, though the later growth of trees between them often obscured the sight-lines. ^{170:54} A 260' alignment at in Visbek, Germany, ^{170:167} as well as the more well-known run at Stonehenge, both follow a northeastern axis to the midsummer sunrise. Other structures at both sites fix on the moon's cycles, perhaps to anticipate and ritualize eclipses of the two. ^{170:41} A very similar angle can predict the minimum midwinter moonrise ^{170:48} and the rising point of the first-magnitude star, Altair. ^{170:212}

Their ancient stones still stand in, among other places, the Caucasus Mountains, and in the highlands of northern Iran. ^{170:14} Over 100 solitary megaliths may be seen in Germany, and France has even more. ^{170:29} Many standing rock formations were reported in 19th Century Switzerland and the neighboring highlands of Tyrol and northern Italy, but they can no longer be found. ^{170:13}

In the British Isles alone, 900 stone formations can still be seen. ^{151:86} Across all of Europe, an estimated 50,000 pagan stones still stand. ^{151:65} Later generations lumped them all together as the work of the Druids, perhaps due to a description that had been passed down from the Roman historian Pliny. According to him, one of the greatest lunar feasts in Old Europe was held when all of the seeds had been sown, at the full moon in March. ^{30:125}

A ceremony required to take place on the sixth day of the moon, when months measured by the lunar

calendar begin, was described by Pliny this way: "Preparations were made for a feast and a sacrifice of two white bulls. A Druid in a white robe climbed the tree and cut with a golden sickle... the branch of mistletoe which was caught as it fell on a white cloak. The bulls were then sacrificed." ^{30:122} According to legend, the Druids called the moon by three embellishing names: the Light of the Beautiful, the Lamp of the Fairies, and the Sun of the Night. ^{30:97}

For much of the 20th Century, English experts credited Stonehenge to the Druids, but according to carbon-14 tests that famous circle dates to 2750 B.C. — a thousand years before the Druids ever existed. ^{151:84-85} Much clearer, however, is that stones of varying heights there tracked the moon, pinpointing the uppermost and lowermost traces of its arc, the moonrise at midwinter solstice and as well each lunar eclipse. ^{30:135}

At the center of the Stone Circle at Silbury Hill, near Avebury, England, archaeologists found six pairs of horns embedded in the earth, along with the skeleton of a 14-year-old boy, facing east, another horn amulet and the bones of a young ox on top of him. ^{30:139} The man-made



AN ANCIENT STATUE OF A GERMANIC DRUID
COPIED BY AYLETT SAMMES IN 1676

mountain next to it stands 130 feet high, and required an estimated 36 million basketfuls of earth to be piled atop the flat plane.^{66:62} Scientists also discovered a pair of ox horns in the center of Stonehenge.^{30:144}

The four principle Celtic celebrations followed the seasons of the moon and sun. Imbolc came at the start of February, was later co-opted as Candlemas, and then became Groundhog's Day; Beltane began at dusk before May first, and is still known as May Day; Lughnasadh, at the beginning of August, celebrated the harvest; and Samhain at the end of October was Christianized as All Hallow's Eve or All Saints' Day, and became better known as Halloween.^{170:42}

Many clues suggest that ceremonies at a megalith included generous amounts of fire, music and dance. Layers of ash piled up in quantities far greater than would result from a cooking fire, a funeral cremation or even a pitched battle.^{170:42} Pottery drums have been dug up in Germany, and a pan-pipe further east in modern Poland. Bronze-Age rock drawings in Europe depicted early religious festivals, including three women dancing ecstatically around a standing stone, and in another glimpse, men and women circling around a may pole.^{170:43} The legend tied to one stone in Brittany places it atop a great hole, necessary to plug a tunnel that plunges to the center of the earth.^{170:152} The general picture emerged as humanity's concern for the earth and its fertility, finding harmony with its forces and rhythms.^{170:43}

The Bachman Stones in Virginia share several qualities in common with the giant Callanish rocks of Scotland, produced sometime before 2000 B.C. by the Bell-Beaker people as their northwestern-most observatory on the edge of Europe.^{170:204} The ancient Greek historian Diodorus wrote of his awareness of a temple in the extreme west where the moon god danced every 18 years, and this has been commonly taken since to refer to the Callanish Stones.^{170:213}

According to a persistent local legend, a great Holy King dressed in robes of mallard feathers arrived at Callanish along with many ships. Waterfowl and clothes made from their feathers have often been connected with centers of healing in the first millennium B.C., especially when linked to the worship of the sun.^{170:213} At the Isle of Lewis, the slaves of this king raised lines of standing stones that carried on for 250 feet across a ridge above Loch Roag in the Outer Hebrides.

To the casual eye, the seemingly intermittent pillars march toward a five-ton central stone more than 15 feet high. Of all the earliest megalithic sites in northern Europe, this spot has proven to hold the most subtle understanding of the skies, not explained further until Sir Isaac Newton did so in the 17th Century.

Recent astronomical study confirms how the

Callanish Stones mark extreme points of the moon's rising and setting across the lake over an 18.61 year cycle. During the Summer Solstice, the wandering moon just skims over the pointed tip of each column. Marking these so-called "lunar standstills" required systematic observations over several generations, in addition to the back-breaking labor of working and moving the rock. Their rewards included the ability to forecast solar and lunar eclipses for nearly five centuries.^{66:88-89}

Wherever they are found, many such stones bear inscriptions in the early Runic alphabet called Ogam. Just as Boniface felt it necessary to cut down the mighty Thor's Oak, other Christian priests had ordered that the stone inscriptions be chipped away, and the references to fertility be destroyed. In America though, the giant carved stones left behind stood undisturbed. While only traces have survived in Europe, the oldest phases of European religious thought and action can still be seen in North America.^{61:7}

Although the reasons for it are not entirely clear, the stone alignments were mostly deserted by 1500 B.C. A sudden climatic change in Europe switched the warm and fertile Sub-Boreal weather into the cold, wet and forbidding sub-Atlantic pattern that still exists. No additional sites appeared in Europe after that time.^{170:18}



The Ties That Bind to Crow's Hill

AT LEAST TWO OF THE NAMES ADDED TO HENRY BAUGHMAN'S land division do not seem to have come from bystanders recruited accidentally at the courthouse. Jacob Rinker junior was a neighbor living up near Jacob Baughman on the Back Road, beside Dr. Neff and John Glick, senior. He was also likely the one who surveyed the line which subdivided the old homeplace. Rinker's grandmother was a Bachman from Canton Zürich.

A first look at the old documents of Shenandoah County might suggest that wives were passive participants at a sale, but it is interesting to note that Barbara Baughman kept her most personal property and received one third of the lands. Also witnessing the dissolution of the Baughman title, and its sale to John Glick, Jr. (her future stepson), was Christian Grahbiel. A generation later, Jacob Lemmon witnessed the sale of Henry Baughman Jr.'s land in Botetourt County, helping to steer researchers to the identity of Mary Baughman's maiden name, Layman.¹⁹⁷

The origin of the name in Switzerland was Krähenbühl, literally Crows Hill, but the name also turned into 118 variants in America, including Craypeel,

Craypool, Grable, Graybill, Gribble, Krepill and Kreybell.^{111:63}

Under the spelling of Grebel, an entirely distinct family in Switzerland developed, and although key to Zwingli's efforts in the Swiss Reformation, they bore no provable kinship with the Anabaptist Krahenbühls, such as Hans of Signau in Canton Bern, already active by 1538.^{111:70}

Christian Krähenbühl, a nail-maker from Norben, in the parish of Eggiwil, was recorded as a Mennonite. He had seven children, including Christian Jr. in 1689, Barbara (1695), Anna (1696), Hans (1698), Catherina (1702), Ulrich (1705) and Verena (1708).²⁶ By late 1710, the authorities led him with others of his parish to expulsion from Switzerland at the port of Basel.⁴⁹

On the westside of the Rhine and 14 miles southwest from Ibersheim, Peter Kreybuehl, his wife, daughter and four sons lived in the village of Freinsheim. Another record hints that a Bachman family lived briefly with them prior to the census being taken on 8 December 1685.^{118:15-16} Between 1690-1730, a Krayepiehl family of Anabaptists appeared in the Alsatian town of Markirch, also nearby to the Bachmans.^{14:66}

Heinrich and Michael Krebiel arrived in Philadelphia aboard the Ship *Molly* on 30 September 1727; followed by Christian and Hans Graybill aboard the *Friendship* of Bristol, on 16 October.^{111:71} Amongst the Pennsylvania Mennonites affirming their loyalty to Britain's King George II, Heinrich signed his surname phonetically as Grebül, nine spots in the line ahead of Johannes Bachman. Hans Krabiels signature twelfth from the top,¹⁴³ and may have been the same John Graybill who bought 298½ acres overlapping the eastern edge of Hempfield Township of Lancaster County on 7 June 1753.^{121:32} Between the Graybill farm and John Baughman's place, one of the most distinctive spots in the area north of Conestoga Creek got the name Crow's Hill.^{18:288}

In 1742, the three original land owners around the future Strasburg, Virginia, were Christian Crabill, John George Dellinger and Jacob Funk.^{140:382} Seven years later, John Crabill bought land on the Shenandoah River in the future Toms Brook, due east of John Baughman's land; and another Crabill lived south of Baughman at Narrow Passage.^{49:31} Abraham Crybill settled at Fort Valley in the Massanutten Range on 24 Aug 1782.^{140:294}

Local Valley records prove that the Grabills intermarried heavily with Dr. Neff's family, as well as with the Gochenours and Funkhousers. Because of the parallel course in the lives of the Grabills, Dellingers and Baughmans in Pennsylvania and Virginia, Shenandoah Valley researcher Daniel Bly posits that Christian's third child Anna Grabill could very likely have been John Baughman's wife — heretofore known only as Anna — in Hempfield Township.²⁶

By 1780, John Graybill of Lancaster County moved on to the southernmost reaches of the Shenandoah Valley in Botetourt County, spending the rest of the 18th Century as the neighbor of Henry Baughman Jr. The house Graybill built for his wife and seven children featured a movable interior wall so it could open up and serve as a "preaching place" for all his neighbors.^{111:79}



The Ink is My Seed

JACOB STRICKLER, THE 18TH CENTURY FRAKTUR artist of the Shenandoah Valley, was born on 24 November 1770 in what was then known as the Hawksbill Settlement of Mennonites. His parents, Abraham and Anna Strickler, were from either the second or third generation that followed the elder Abraham Strickler. He had been one of the 51 Swiss Germans from Lancaster County, Pennsylvania, who first settled the western frontier of Virginia in 1733. They were the far-flung seeds from Lake Zürich in Switzerland.

In 1787, Jacob and his widowed mother bought a 400-acre tract of land on Mill Creek, at a spot immediately across the road from a church built by his Mennonite neighbors, later called Mauck's Meetinghouse.

Strickler was a Mennonite preacher or perhaps a parochial-school leader, as indicated by his personal papers and a bound copy of German sermons printed in Hamburg that he inscribed "Jacob Strickler, His Sermon Book." A number of his pensmanship models, called *Vorschriften*, show a dedication to great detail, and some were executed up until he was 45 years old.^{208:536-543}

On 16 February 1794, he signed and dated a colorful sample of folk art that echoes much of the style and technique of Old Lake Zürich even though he had never seen his family's homeland for himself. In ink and watercolor, he painstakingly brought a garden full of flowers to life, an explosion of fertility, and made a revealing declaration over the saw-tooth of its indented border.

"Jacob Strickler, residing in Shenandoah County, Virginia made this picture the 16th day of February. The paper is my field and the pen is my plow. That is why I am so clever. The ink is my seed with which I write my name..."^{222:7}

In 1803, on the back of a list of sermon notes and hymn selections, Strickler drew a fanciful, winged dragon. With its twisted, serpentine tail, open mouth, fangs and tongue, it bears a dream-like resemblance to the dragon-tiles from Wädenswil Castle.

Another part of Germanic myth and legend was the

belief in a *doppelgänger*, the “double traveler” or twin that every person has in some lost corner of the world, each leading a parallel life though they may remain strangers forever.

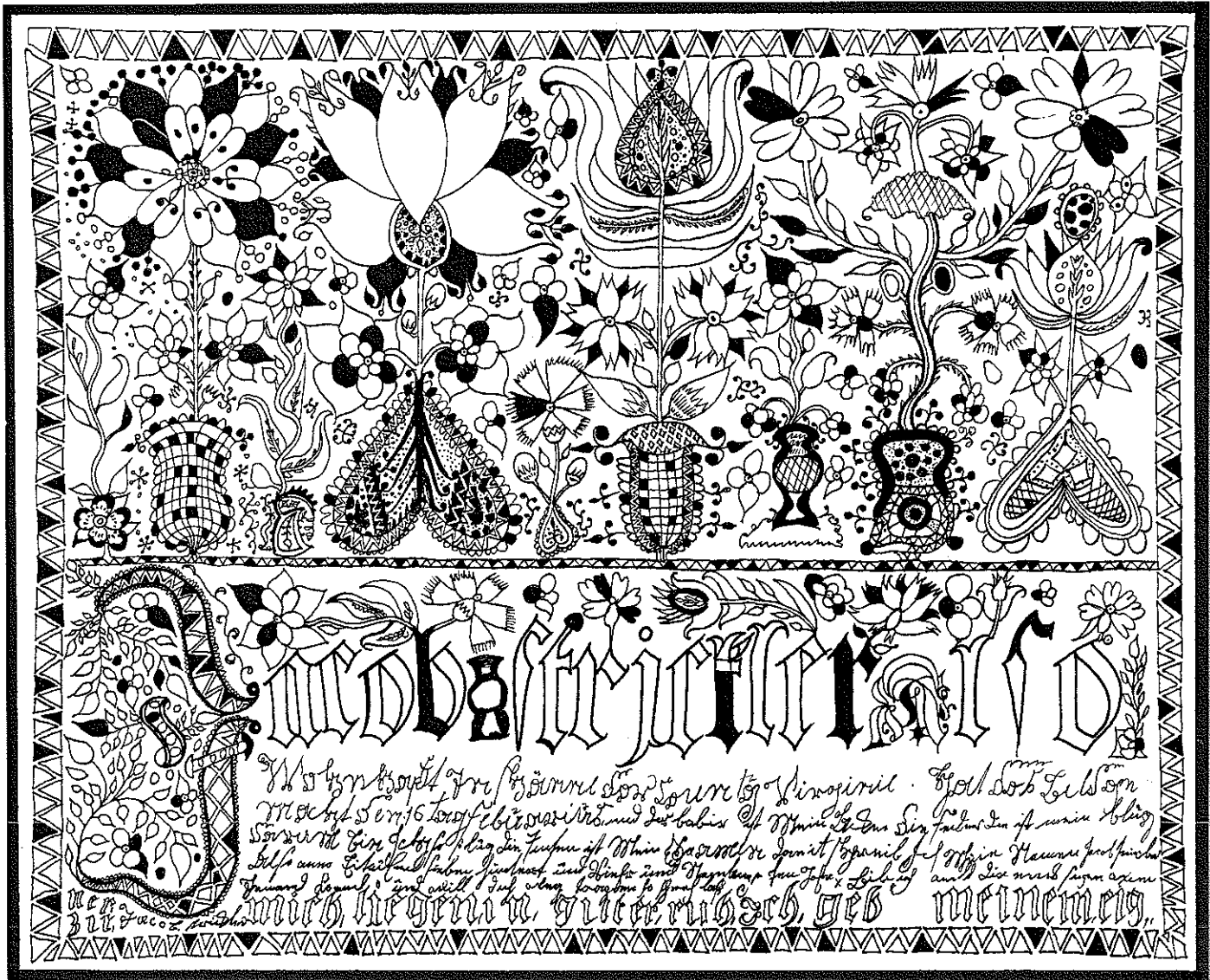
In Canton Zürich of the 18th Century, another Jakob Strickler also became a schoolmaster, at Hirzel, within the orbit of Wädenswil. Many others in his family had been teachers, too, but Jakob went on to be appointed by the provincial governor to conduct Richterswil’s official census. One of the greatest impacts of his life came through a young student he taught how to write, Hanneli Spyri-Heusser (1827-1901), who later penned *Heidi*, a widely popular novel about a little girl living amidst the mountains of Switzerland.⁹²



Before the Moon Was New Again

FOLK BELIEFS ABOUT THE MOON PERSISTED FOR thousands of years, and Swiss German farmers held on to them with great loyalty, in tandem with their Christian faith, up through much of the 19th Century in America. Almanacs served as the printed guide to lunar cycles in agriculture, and an 1828 edition of Johann Georg Hohman’s *Long Lost Friend*, beliefs from Alpine lands about the moon still resembled the primeval stories.

“To cure any Excrescence or Wen [cyst] on a Horse. Take any bone which you accidentally find, for you dare not be looking for it, and rub the wen of the horse with it; always bearing in mind that it must be done in the decreasing moon, and the wen will certainly disappear. The bone, however, must be replaced as it was before.”



A PENMANSHIP MODEL BY JACOB STRICKLER, DATED 1794
FROM ONE OF THE PIONEERING FAMILIES OF THE SHENANDOAH VALLEY OF VIRGINIA

“To remove a Wen during the Crescent Moon. Look over the wen directly towards the moon, and say: ‘Whatever grows, does grow; and whatever diminishes, does diminish.’ This must be said three times in the same breath.”

The Old Farmer’s Almanac from 1990 still reflects the high value that at least some of its readers assign to the moon. An opening glossary helps explain the many charts that follow, defining, for instance, the Golden Number as the specific year in the 19-year cycle of the moon. Moon phases occur on the same dates every 19 years.

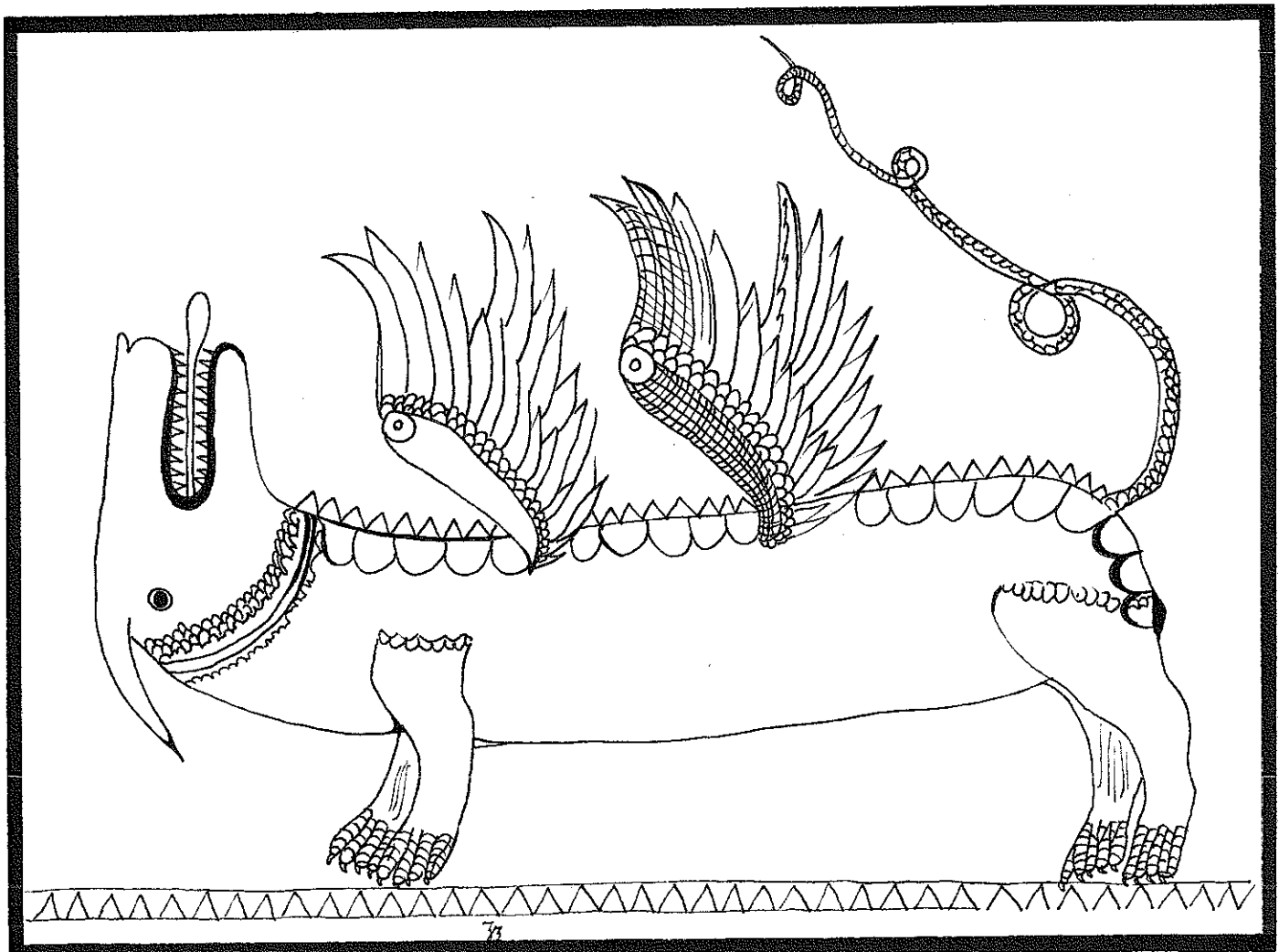
Following the blackened New Moon, the steadily growing first quarter, or waxing moon, can be recognized when the right side is illuminated and the horns point to the left. Some people identify the first sliver or “fingernail” crescent as being the proper New Moon. In the early evening sky, the first quarter or ascending moon often appears rocking on its curved back. Following the

Full Moon, the angle of light reverses, waning in the third quarter and illuminating only the left side. The descending moon may also point its horns down.

Charts on page 8 called the “Outdoor Planting Table” and “Gardening by the Moon’s Sign” hold up the old ways, too: “The best time to plant flowers and vegetables that bear crops above the ground is during the LIGHT of the Moon; that is, between the day the Moon is new up to the day it is full. Flowering bulbs and vegetables that bear crops below ground should be planted during DARK of the Moon... from the day after it is full to the day before it is new again.”

It goes on to specify certain lunar dates for pruning, pest-control, planting or transplanting. According to the editors, distinctions also had to be made depending on what grew above-ground with seeds on the outside — such as corn and strawberries — versus those plants growing with seeds inside or with their edible fruit below ground.

©



JACOB STRICKLER’S DRAGON
ADDED TO THE BACK OF A LIST OF SERMONS IN 1803

The Destiny of Blacksheep Jacob

UNTIL RECENT RESEARCH BY JAMES AND MARILYN Baughman, mystery lingered about what had become of the Jacob Baughman who married but then abandoned the daughter of Dr. Neff in Shenandoah County.^{17:122} It seems that after Jacob Baughman left Catherine and his family around 1790, part of the cause for it and the future that stretched out before him centered on two other wives with whom he shared his life. He left a paper trail up through 1802 in Sevier County, Tennessee, but that was where the obvious facts seemed to dwindle.

The family records passed down through his later children may be riddled with assumed dates and overlapping time lines, but they do seem to complete Jacob's profile with marriages and children he had with an Anna Hunsaker and to another woman named Elizabeth, possibly a Nichols.^{253: 55}

One of the key documents that helped to tie these loose ends together was an 1852 letter from Blacksheep Jacob's son, Jacob Baughman in Randolph County, Illinois to John Baughman in Knox County, Kentucky, describing "our half-brother Henry" and the exact combination of other siblings, including Abraham, Jeff, Peggy and William.^{17:156-157} These family ties are also born out in the U.S. Census of 1850, where their community quilt is perfectly laid out.³⁷

Beyond the purely historical interest of this discovery, the Baughman family has now reunited two large branches of the tree that began back on Holmans Creek. Some of the further descendants of Blacksheep Jacob are sketched out in the following account:

"Margaret Leticia Baughman was born June 15, 1841 at Flat Lick, Kentucky, and departed this life Sunday, June 20, 1920, at the age of 79 years and five days. Her parents died when she was but a young girl and she passed the remainder of her girlhood and young woman hood with her sister near Flat Lick.

"April 10, 1865, she was united in marriage to Horatio Thompson Hawthorne. To this union were born seven children, four boys and three girls. Shortly after her marriage she moved with her husband to Tazwell, Tennessee. They left Tennessee in the spring of 1868 and moved to Ottumwa, Iowa. In the fall of 1882 the family moved to Nebraska where she had since resided.

"During her girlhood she united with the Methodist church but when coming to Nebraska changed her membership to the Salem Baptist church...

"She leaves behind to mourn her departure four sons, John, George, Charlie, Henry, and one daughter, Mrs. Annie Wright, all of this vicinity... one brother, Wm. Baughman of Haysville, Kansas, twenty grandchildren, seven great grandchildren besides other relatives and a host of friends."⁵⁵

A Whole Township in His Honor

JOHN BAUGHMAN WAS NOT ONLY THE FIRST WHITE resident but also the first Justice of the Peace for section 8 of Wayne County in eastern Ohio. The whole township was named in his honor on 5 March 1816 when it was officially organized. John was honored with the title of Trustee in 1830. Jacob Baughman took a one-year turn as Justice of the Peace in 1846, and another of his descendants, John W. Baughman of nearby Wooster, served from 1856-1858 as a member of Ohio's House of Representatives, along with Lorenzo D. Odell. Other families in their community included the Bowmans, Byers, Coulters, Eshlemans, Harsheys, Lahms, Lehmans, Millers, Myers, Neiswangers, Orrs, Pattons, Pechinpaughs, Rohrers, Smiths, Swarts, Welkers, Wingers and Youngs.^{56:246}

"Reminiscences Concerning John Baughman, by his Son, Solomon Baughman, of Dalton:

"My father was born on Ten Mile, Washington County, Pennsylvania. His father, whose name was John also, removed to what is Baughman Township now, with his wife and family in 1810. He settled on the east side of the township, on the farm known as Baughman Hill. My father, by way of explanation, once said to me, "When you buy a farm be sure to get one that has sugar trees and a spring on it." We had, however, been out before the family was brought, and built a cabin 12 x 12, but which had no chimney, and roof made of chestnut bark. We came on horseback, bringing some clothes, tools, etc., though father walked most of the way. The second time they came out they hired a pair of horses and wagon to bring the family, riding and packing their own ponies.

"Father entered [registered] the land, 160 acres, in connection with John Weygandt, father subsequently owning all of it. His farm was an excellent one, and it had 37 springs on it, and apples when there were none anywhere else. We lived in the two cabins for about eight years, when we erected a house 20 or 30 rods north of them. Here father lived and died.

"Times were pretty hard then, and the country wild, but not as wild as now, I believe. There were fewer fusses then, and less 'stagger juice' consumed. For years he was a member of the Presbyterian church, but latterly joined the United Brethren. He had ten children, seven sons and three daughters, but three of whom are living. Indians, bears and wolves were plenty when we came out.

"Some of the Indians could talk English, and told us that a big war was coming, and a part of the family, out of fear of the Indians, went toward Canton [a town in northeast Ohio]. We had a good many Indian scares, but managed to get through without personal harm. When the Indians got drunk they were dangerous. Whisky was sometimes carried in deer skins."

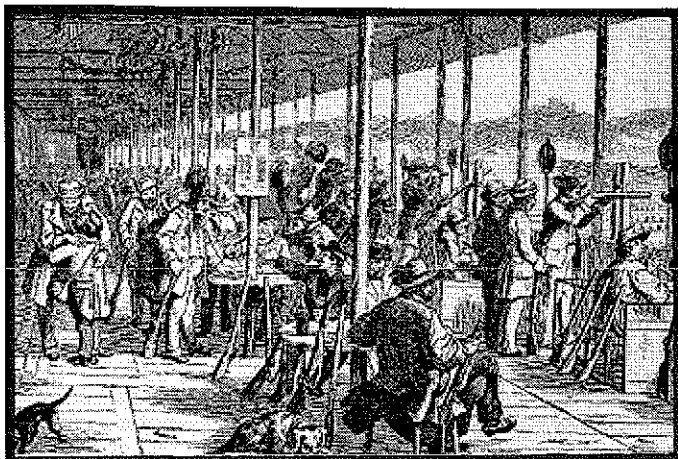
One of the Baughman family's fellow pioneers was neighbor Andrew Ault, who was born to Valentine Ault in York County, Pennsylvania on 8 August 1797. At the same time that Solomon Baughman gave his statement, the 81-year old Andrew offered the following memories:

"I worked on a farm till I was 18 years of age, when, with my uncle, Frederick Ault, I came to Wayne County to see the country. The first night I grew alarmed at the presence of wolves, and left the world and climbed a tree — actually climbed a sapling and stayed on it all night. I went back to Pennsylvania, but returned in March, partly on a sled and partly not. I made sugar a while, and went back to Pennsylvania and remained a few years — long enough to get married in 1822 to Elizabeth Weaver. I had trouble getting the girl I wanted when I was married, but was bound to have her; had a child in twelve months to a minute from the day I was married — kept strict count.

"I returned to Wayne County in 1823 with my brand new wife; took three days to make the trip; located finally on the north-east quarter of Section 8 in Baughman Township, and purchased land from Malachi Fiester [Melchior Pfister]. I have held all the township offices; first office was Justice of the Peace, in 1835. Wanted to resign, but didn't know how. Visited my old friend, Jacob Ihrig, and asked advice. He said, "You must not do it." But I said, "I can't attend to it, can't read and don't know enough."

"But," said Ihrig, "your wife can read and help you through."

"I concluded to stick with it, and held the office 29 years. Though a Democrat in a Republican township, I never was defeated. I have settled up more estates than any man in the township. But three appeals were taken from my docket: one was settled, judgment in one was confirmed, and the third dismissed. I served twice as Commissioner of Wayne County. Frederick Ault's wife was the first white person who died in the township, and



A SWISS SHOOTING MATCH
OF THE MID-19TH CENTURY

Peter Walters the first born, I think." ^{56:701}



Amish Bachmans Who Served Faithfully

SOME ANABAPTIST BACHMANS REMAINED IN EUROPE until the 19th Century, affiliated with the Amish Mennonites who followed the strict conservative Jakob Amman. ^{11:203&17:69} When they migrated from Alsace to America, a century after Hans and Heinrich came to Conestoga Creek and the Shenandoah Valley, the Bachmans became prominent in the early history of the Amish Mennonites in Illinois.

In 1839, at a settlement in Illinois first called Partridge, but eventually renamed Metamora in Grundy County, Bishop Andreas Bachman helped his community take root well enough to weather the Civil War. A John Bachman also became a minister in Grundy County in the mid-19th Century.

Andreas died in 1864, but was eventually succeeded in the bishop's office by his son, Joseph, born in 1853, who served faithfully until his own death in 1931. Also during the 1930s, Leland Bauchman served as an ordained Amish minister to his congregation in Morton, Illinois. ^{105:16}

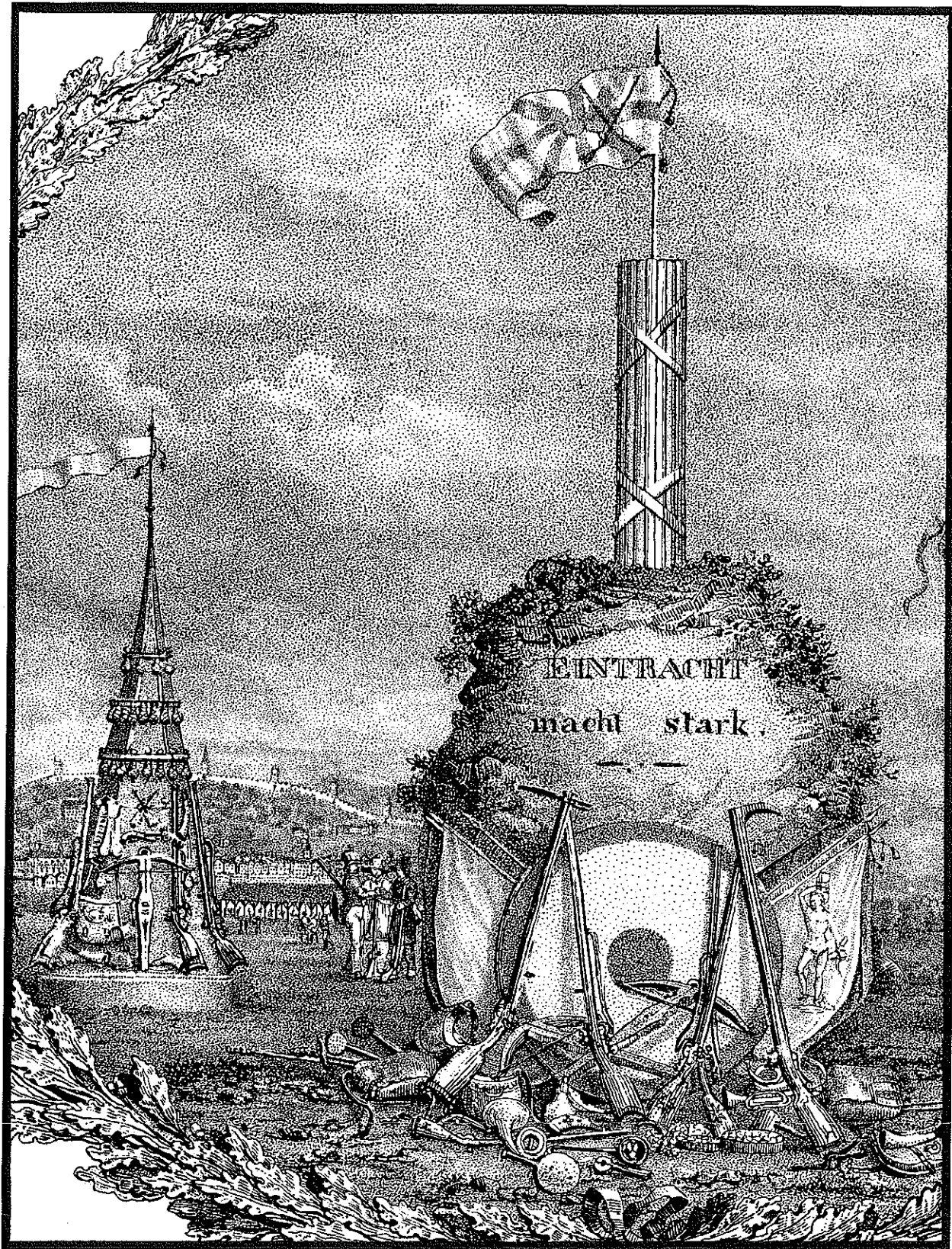


The Master Marksmen

SHOOTING BECAME ANOTHER UNCANNY TIE BETWEEN the Baughmans of America and their Lake Zürich cousins. John Baughman (1774-1853) served as one of the Tennessee riflemen who devastated the British attack at New Orleans in 1815, ^{18:114-116} and his grandson Peter William Baughman (1830-1904) became celebrated in the Ozark Mountains as an early settler, rifle maker and crack marksman. ^{19:75-79;18:161-164&17:154-156}

John had a *doppelgänger* back in Switzerland at Richterswil named Hans Konrad Bachmann (1786-1859) who became the national grand champion in four competitions between 1824 and 1832. Konrad walked 32 miles west to the first official Swiss shooting festival, held at Canton Aargau in 1824. He faced 313 other shooters at the camp grounds outside the cantonal seat at Aarau, where they all aimed at 18" targets from 540 feet away. A 3½" circle marked the blackened bull's eyes.

Using his trusty flintlock rifle, Bachmann became the model of "willpower, tenacity and persistence" by shooting out 45 bull's eyes during the six days of competition. Old Castle turned out to be a true stronghold of Swiss marksmanship because second place in the whole competition went to Heinrich Zollinger from



DETAILS FROM A SWISS SHOOTING COMPETITION IN LUZERN
FROM AN ENGRAVED FIRST-PLACE CERTIFICATE AWARDED TO HANS KONRAD BACHMANN IN 1832

Wädenswil, and Jacob Wild of Richterswil got third.

As the *Schützenkönig* or Shooting King, Konrad Bachmann earned great prestige through-out Switzerland, a country whose legendary founder, Willem Tell, struck the first blow for national freedom with his steady aim. For winning first place, Bachmann also received 80 talers. In less than 20 years, special coins were minted to celebrate the competition, and the Swiss *Schützentalers* became highly sought-after commemoratives that shooters and ordinary folks loved to collect.

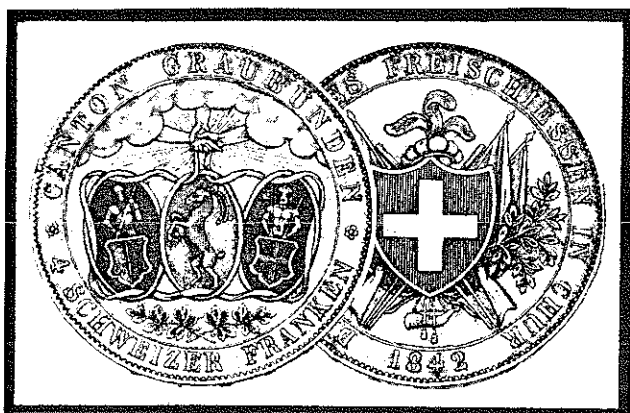
At the next championship, held in 1827 at Basel, Bachmann walked all the way there and hit enough bull's eyes to win the first-place gold and silver cup with a score of 64. The festival held at Geneva in 1828 did not have a competition; but in 1830 at Bern, Konrad Bachmann became the Shooting King again with 36 points; and in the next competition held at Luzern in 1832, he won with 44. Each time, he had kept up his habit of walking to the meet.

The fact that Konrad, even at the age of 56, kept walking *and* competing is confirmed by a first place certificate he won at the Shooting Society of Canton Luzern's meet on 25 September 1842. During the rest of Konrad Bachmann's life, no one came close to breaking his record or matching his consistency. In the year that he died, the next great Shooting King happened to be Johannes Staub from Wädenswil who won in 1853, 1857, 1859, 1861 and 1863.⁷⁰



A Heritage of Given Names

WHEN THE BACHMANS BECAME THE BAUGHMANS, they once again sought safety and solitude within a frontier. Ida P. Bachmann's family legend, like some destiny written in stone, had come true again, but this



A SWISS SHOOTING TALER COIN
COMMEMORATING THE NATIONAL COMPETITION IN 1842

time in America:

For a while, they had all enjoyed life together in the South (being Virginia this time), but that in the midst of a religious cause (which some say the fight between abolition, slavery and state's rights became), the family had split and scattered across the borders.

Since they had arrived as pacifist Mennonites, with their own personal histories of persecution and enslavement, the Bachmans seemed to have their positions during the Civil War predetermined. Life and geography proved not to be so simple.

The same first names used for so long in Switzerland did begin to fade — but not disappear — in America. A review of all 34 Baughman men serving from every state during the War of 1812 showed that the most popular Henry, Jacob, John and George continued to hold over from the original Heinrich, Jakob, Johannes and Görg.^{17:152}

By 1861, many more English, Scots-Irish and Old Testament names lined up alphabetically between Alonzo and Zenos Baughman, including Barney, Columbus, Jeremiah, Solomon and Washington. This no doubt came from intermarriage with British stock or perhaps signaled the closer identity the Baughmans felt with America rather than to the Old Country. As the sizes of families grew, it might also be considered that parents simply ran out of enough distinct names for their sons.

What follows is a complete list of Baughmans who served officially in the War Between the States from 1861-1865. The unfortunate border states had split loyalties, mustering some regiments for the Confederacy and others for the Union. In Maryland, Kentucky and Missouri, the Baughmans and many other families endured brother fighting against brother, or at least cousin pitted against distant cousin.

At the battles of Leetown and Elkhorn Tavern near Pea Ridge, Arkansas, Captain Enos William Baughman of Company G and four of his kinsmen from the 14th Arkansas Infantry used shotguns at point-blank range to hurl back Captain Henry C. Baughman, in command of Company F of the 59th Illinois Infantry. Earlier that morning, on 7 March 1862, they had also made quick work of the 5th Missouri Union Cavalry with Private William Baughman, the 35th Illinois Infantry that included Private John Baughman, and the 36th Illinois Infantry with Corporal Isaiah Baughman. Despite what had been a pretty good first taste of battle for the southerners, the yankees licked them by the end of the next day's fighting.^{171:124&18:183, 294}

When the 14th Arkansas crossed over to Iuka, Mississippi, Private John Baughman of the 39th Ohio Infantry met them there for a fierce battle in June 1862.^{3:217} On the western bank of the Mississippi River, Private Ebenezer Baughman of the 43rd Indiana Infantry shot down directly at the heads of Private Jacob

Baughman and the rest of 35th Arkansas Infantry who all spent four fruitless and bloody hours on the morning of 2 July 1863 trying to crawl up a strategic hill during the Battle of Helena. ^{21:275&18:201-202}

Private James Baughman of the 3rd Wisconsin Cavalry ^{62:164} and Lieutenant Wilson Baughman of the 138th Illinois Infantry stayed in Missouri to fight the dirty counterinsurgency campaign against Quantrill's Raiders. Wilson's regiment drew particular anger from the local farmers for heading off to battle with milk buckets and draining every cow they met near Kansas City. ^{62:128} Also ransacking the Ozarks were Corporal Franklin Baughman of the 10th Illinois Cavalry, ^{97:239-240} and Sergeant Andrew J. Baughman of the 11th Missouri Union Cavalry. ^{97:184, 335}

Amongst these Baughman soldiers, a confusing number of first names seemed to repeat in the larger states, but these almost always represented separate individuals who served concurrently in different regiments. Occasionally, one individual might have switched to another unit, but these few cases are noted.

Early enlistment, suggested by units of low regimental number or by those units named early in the war after their commander, may hint at the personality and patriotism of a few particular Baughmans. A future study of the individual service records could shed light the place of birth for each, and where each man enlisted and was mustered out of service. This list does not offer clues on casualties, disabilities or pensions, but was extracted entirely from military muster and pay rolls filed at the National Archives in Washington, D.C. ^{44&46}

By limiting this list to the families which used the spelling "Baughman" or one of its closest variants, an interesting profile of the 19th Century population explosion emerges. Due to rising literacy at the dawn of the Industrial Age, immigrants who arrived after 1820 no longer had that novel Anglicized spelling assigned to them by governmental authorities. The spelling "Baughman" is a unique historical marker for only those Bachmans who arrived in America between 1715 to about 1815. Those who arrived later retained the original German spelling, as did many who had arrived in the 18th Century but lingered in the heavily concentrated German communities of Pennsylvania and Maryland. A list of the 34 Baughman men who served in the War of 1812 ^{17:152} may be quite reliably called the grandfathers or great-grandfathers of the vast majority (if not *every single*) Civil War veteran here.

If this list fairly counts all Baughman families that stayed in and left Pennsylvania, it proves that far more remained north of the Mason-Dixon line. In many ways though, there were enough Baughman families spread out across the north and south to make this one family a small representation of the whole country. The 432

Baughmans collected here roughly match the whole nation's proportion of enlisted men to officers; of infantry to cavalry to artillery, along with a smattering of musicians and wagoners; and of the ratio of rebels (93) to the inexhaustible union draft (339). No Baughmans appeared in the Veteran Reserve Corps of the northern states, or as Confederate Prisoners of War who later enlisted in the U.S. Army.

CONFEDERATE TROOPS

Alabama

J.A. Baughman, private, Co. C
15th Regt. Confederate Cavalry [formerly 1st Regt. Alabama & Florida Cavalry]

Arkansas

Enos William Baughman, captain, Co. G
14th Regt. (Mitchell's) Infantry
Jacob Baughman, private, Co. G
14th Regt. (Mitchell's) Infantry
Jacob Baughman, private, Co. G
Cocke's Regt. Infantry
Jacob Baughman, private, Co. H
35th Regt. Infantry [later joined 11th Regt. of Missouri Infantry]
John Baughman, private, Co. D
Harrel's Battalion of Cavalry [also known as Adam's Regt.]
John Baughman, private, Co. G
14th Regt. (Mitchell's) Infantry
Joseph Baughman, private, Co. G
Cocke's Regt. Infantry
Peter William Baughman, private, Co. G
14th Regt. (Mitchell's) Infantry

Florida

E. Baughman, private, Co. H
2nd Regt. Cavalry
Jeremiah Baughman, private, Co. C
2nd Regt. Cavalry

Georgia

A.J. Baughman, private, Co. D
54th Regt. Infantry
H. Baughman, corporal, Co. B
2nd Regt. Infantry
Henry Baughman, corporal, Co. F
1st Regt. of Local Troops from Augusta
J.H. Baughman, private, Co. B
56th Regt. Infantry
Joseph Baughman, private, Co. A
7th Regt. Infantry

Joseph Baughman, private, Co. I
 10th Regt. Cavalry [also as the State Guards]
 L.O. Baughman, private, Co. B
 56th Regt. Infantry
 Robert G. Baughman, private, Co. B
 56th Regt. Infantry

Kentucky

Henry Baughman, private, Co. H
 2nd Regt. Cavalry
 J.H. Baughman, private, Co. I
 3rd Regt. Cavalry
 James H. Baughman, private, Co. F
 7th Regt. Cavalry
 Samuel Baughman, corporal, Co. B
 6th Regt. Cavalry
 William Baughman, private, Co. A
 6th Regt. Cavalry

Louisiana

H.Y. Baughman, private, Co. I
 25th Regt. Infantry
 J.W. Baughman, corporal, Capt. Miller's Co.
 Independent Mounted Rifles
 William J. Baughman, private
 1st Regt. (Robinson's) Cavalry [also as The Wildcats]

Maryland

Louis V. Baughman, private, Co. D
 1st Regt. Cavalry
 Victor Baughman, private, Co. D
 1st Regt. Cavalry

Mississippi

Henry H. Baughman, private, Co. F
 7th Regt. Infantry
 J. Baughman, corporal, Capt. Wither's Co.
 State Reserve Corps
 James A. Baughman, private, Co. H
 19th Regt. Infantry
 Joel C. Baughman, private, Co. F
 7th Regt. Infantry
 John B. Baughman, private, Co. K
 34th Regt. Infantry
 Martin L. Baughman, private, Co. F
 7th Regt. Infantry
 Thomas Baughman, Captain Gamblin's Co.
 State Cavalry
 T.J. Baughman, private, Co. K
 46th Regt. Infantry
 Wesley P. Baughman, private, Co. K [later Co. L]

34th Regt. Infantry
 William Baughman, Captain Gamblin's Co.
 State Cavalry
 William A. Baughman, Co. F
 7th Regt. Infantry

Missouri

Harlan Baughman, private, Co. E
 1st Regt. Cavalry
 Jacob Baughman, private
 11th Regt. Infantry [previous service in 35th Ark Inf.]

North Carolina

John Baughman, private Co. A
 6th Regt. Cavalry [also as 65th State Troops]
 T. Baughman, private, Co. K
 35th Regt. Infantry

South Carolina

A. Baughman, private, Co. A
 1st Regt. (McCreary's) Infantry, Provisional Army
 A.J. Baughman, private, Co. G
 2nd Battery (Lamar's) Artillery
 B. Baughman, private, Co. G
 2nd Battery (Lamar's) Artillery
 Barney Baughman, private, Co. G
 1st Regt. (Hagood's) Infantry
 Charles Washington Baughman, private, Co. C [6 months]
 1st Regt. (McCreary's) Infantry, Provisional Army
 Eli Baughman, private, Co. D [6 months, 1863-64]
 1st Regt. State Troops
 Eli Baughman, private, Co. F
 5th Regt. State Reserves [3 months, 1862-63]
 Eli Baughman, private, Co. E
 6th Regt. Infantry
 F. M. Baughman, private, Co. A
 1st Regt. (McCreary's) Infantry [6 months, 1861]
 Francis M. Baughman, lieutenant, Co. C
 1st Regt. (McCreary's) Infantry
 H. Baughman, private, Co. K
 3rd Regt. (also called Colcocks's 2nd) Cavalry
 Harmon H. Baughman, private, Co. G
 Infantry Regt. Hampton Legion
 Harmon H. Baughman, corporal, Co. H
 20th Regt. Infantry
 Henry L. Baughman, private, Co. C
 1st Regt. (McCreary's) Infantry
 J.A. Baughman, private, Co. A
 1st Regt. (McCreary's) Infantry
 J.B. Baughman, private, Co. A
 2nd Regt. State Troops [6 months, 1863-64]
 Jesse Baughman, private, Co. G

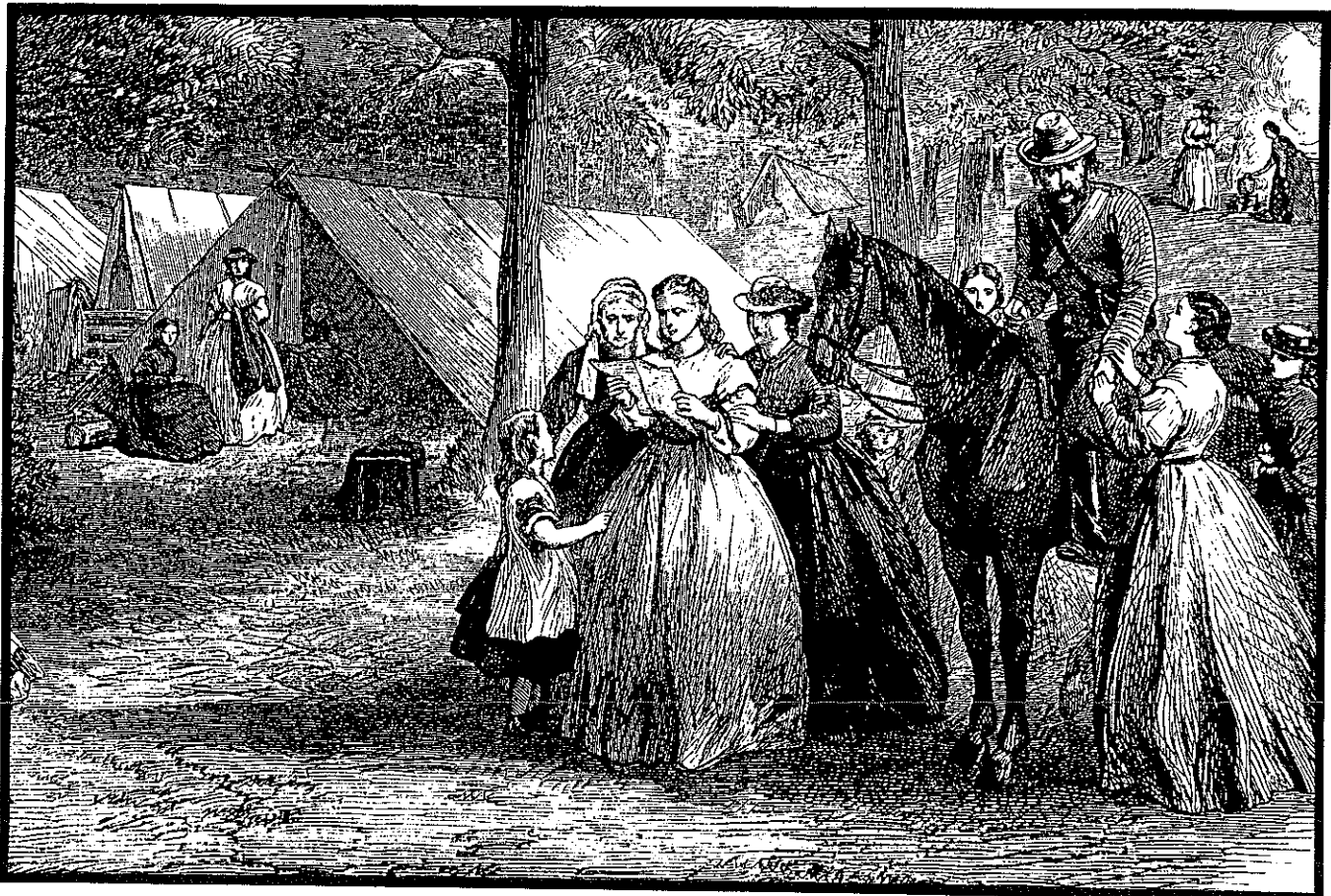
1st Regt. (Hagood's) Infantry
 J.H. Baughman, private, Co. I
 1st Regt. Of State Troops [6 months, 1863-64]
 J.M. Baughman, private, Co. G
 2nd Battery (Lamar's) Artillery
 J.P. Baughman, private, Co. D
 Infantry Regt. Holcombe Legion [also as 7th Regt. Cavalry]
 J.W. Baughman, private, Co. A
 2nd Regt. State Troops [6 months, 1863-64]
 Reuben H. Baughman, private, Co. H
 20th Regt. Infantry
 R.H. Baughman, private, Co. G
 Infantry Regiment Hampton Legion
 W.C. Baughman, private, Captain Senn's Co.
 The Post Guard
 William Baughman, private, Co. D
 Infantry Regt. Holcombe Legion [also as 7th Regt. Cavalry]
 William Baughman, private, Co. A
 2nd Regt. State Troops [6 months, 1863-64]
 William C. Baughman
 1st Regt. (McCreary's) Infantry, Provisional Army
 William H. Baughman, private, Co. D
 15th Regt. State Militia
 William W. Baughman, private, Co. K

15th Regt. Infantry*Tennessee*

C.C. Baughman, private, Co. G
 20th Regt. Infantry [consolidated with 4th Regt., April 1865]
 George M. Baughman, lieutenant, Co. A [also as Bachman]
 60th Regt. (Crawford's) Mounted Infantry
 L.H. Baughman, first sergeant, Co. A
 1st Regt. (Carter's) Cavalry
 William J. Baughman, corporal
 Captain Ramey's Battery of Artillery

Virginia

Charles Baughman, corporal, Co. A
 13th Battery of Light Artillery
 Charles C. Baughman, private, Co. F
 21st Regt. Infantry
 E.A. Baughman, private, Co. C
 38th Battery (Read's) Artillery [formerly Battery B,
 1st Corps Artillery, Army of Northern Virginia]
 George Baughman, private, Co. I
 1st Regt. State Reserves [2nd Class Militia of Richmond]



FAMILIES IN A REBEL REFUGEE CAMP NEAR THE MISSISSIPPI RIVER
 RECEIVING NEWS OF THEIR MEN ON THE FRONT LINES

George Baughman Jr., private, Co. F
21st Regt. Infantry
Greer H. Baughman, private, Co. F
21st Regt. Infantry
Greer H. Baughman, sergeant major, Co. C
38th Battery (Read's) Light Artillery
J.A. Baughman, 1st sergeant [dropped to private], Co. B
19th Regt. Cavalry
J.N. Baughman, private
3rd Regt. Infantry
John Baughman, private, Co. E
25th Battalion Infantry
Nicholas Baughman, private, Co. D
14th Regt. State Militia
Samuel Baughman, private, Co. F
36th Regt. Infantry [also as 2nd Regt (Kanawha) Infantry]
T.J. Baughman, private, Co. F
59th Regt. Infantry
W.C. Baughman, private, Co. B
19th Regt. Cavalry
W.D. Baughman, private, Co. B
19th Regt. Cavalry
William C. Baughman, private
19th Regt. Cavalry



UNION TROOPS

Illinois

Abraham Baughman, private, Co. H
12th Regt. Infantry
Andrew J. Baughman, private, Co. F
125th Regt. Infantry
Daniel Baughman, private, Co. I
41st Regt. Infantry
Daniel Baughman, private
73rd Regt. Infantry
David Baughman, private, Co. A [also as Baughmun]
89th Regt. Infantry
David J. Baughman, sergeant, Co. G
34th Regt. Infantry
Elias Baughman, corporal, Co. G
34th Regt. Infantry
Franklin Baughman, corporal, Co. L
10th Regt. Cavalry
George M. Baughman, private, Co. F
13th Regt. Cavalry
Giddion Baughman, private, Co. D
70th Regt. Infantry
H. Clay Baughman, private, Co. F
59th Regt. Infantry
Henry C. Baughman, captain, Co. F [promoted from sergeant]
59th Regt. Infantry
Henry J. Baughman, private, Co. C
10th Regt. Infantry
Isaiah Baughman, corporal, Co. C
36th Regt. Infantry
Jacob Baughman, private
Unassigned State Volunteers
Jacob Baughman, private, Co. D
7th Regt. Infantry
Jacob Baughman, private
41st Regt. Infantry [later in the 53rd Regt. Infantry]
Jacob H. Baughman, private, Co. G
34th Regt. Infantry
James Baughman, private, Co. A [also as Baughmon]
8th Regt. Infantry
James K.P. Baughman, private
Unassigned Volunteers
John Baughman, private, Co. E
35th Regt. Infantry
John Baughman, sergeant major, Co. I [also as Baughfman]
41st Regt. Infantry
John Baughman, private, Co. G
65th Regt. Infantry
John F. Baughman, private, Co. B
47th Regt. Infantry
John W. Baughman, sergeant, Co. I [also as Baughmun]
28th Regt. Infantry
Joseph Baughman, private, Co. A
73rd Regt. Infantry
Lorentz Baughman, private, Co. A
2nd Regt. Cavalry
Nathan Baughman, private
Unassigned Volunteers
Oliver Baughman, private, Co. E
155th Regt. Infantry
Paul Baughman, private, Co. I
41st Regt. Infantry
Philetus S. Baughman, corporal, Co. G
11th Regt. Cavalry
Samuel Baughman, private, Co. C
66th Regt. Infantry
Samuel Baughman, corporal, Co. F
103rd Regt. Infantry
Samuel K. Baughman, lieutenant, Co. C
10th Regt. Infantry [promoted from sergeant, Co. E]
Sylvanus Baughman, private, Co. G [also as Cylvanus]
11th Regt. Infantry
William A. Baughman, private, Co. G
80th Regt. Infantry
William H. Baughman, private, Co. G
50th Regt. Infantry
Wilson Baughman, lieutenant, Co. D
138th Regt. Infantry

Indiana

Columbus Baughman, wagoner, Co. D
97th Regt. Infantry
Ebenezer Baughman, private, Co. G
43rd Regt. Infantry
George Baughman, private, Co. A
115th Regt. Infantry
George Baughman, private, Co. A
130th Regt. Infantry
George W. Baughman, private, Co. B
53rd Regt. Infantry
George W. Baughman, private, Co. A
88th Regt. Infantry
Henry Baughman, private, Co. K
74th Regt. Infantry
Isaac N. Baughman, corporal, Co. E
67th Regt. Infantry [also as 24th Regt. Infantry]
Isaiah Baughman, private, Co. A
1st Battery of Heavy Artillery
Isaiah Baughman, private, Co. H
30th Regt. Infantry
Isaiah Baughman, corporal, Co. A
88th Regt. Infantry
Jacob Baughman, private
151st Regt. Infantry
Jeff Baughman, private, Co. E
51st Regt. Infantry
John Baughman, private, Co. E
29th Regt. Infantry
John Baughman, private, Co. K
51st Regt. Infantry
John Baughman, private, Co. C
138th Regt. Infantry
John Baughman, private, Co. H
151st Regt. Infantry
John F. Baughman, private, Co. H
11th Regt. Infantry
John F. Baughman, private, Co. F
154th Regt. Infantry
John H. Baughman, second lieutenant, Co. C
152nd Regt. Infantry
Lewis Baughman, private, Co. L
1st Regt. Infantry
Lewis Baughman, private, Co. A
11th Regt. Infantry
Samuel Baughman, private, Co. E [also as Simon Baughman]
25th Regt. Infantry
Thomas Baughman, private, Co. C
40th Regt. Infantry
Thomas C. Baughman, private, Co. K
57th Regt. Infantry
Thomas J. Baughman, corporal, Co. I.
73rd Regt. Infantry
William Baughman, private, Co. B

89th Regt. Infantry
William H. Baughman, sergeant, Co. G
37th Regt. Infantry
William S. Baughman, private, Co. A
73rd Regt. Infantry
Zenos Baughman, private, Co. H
85th Regt. Infantry

Kentucky

David Baughman, private, Co. B
18th Regt. Infantry
Thomas J. Baughman, private, Co. H
7th Regt. Infantry

Maryland

Christian Baughman, private, Co. C
2nd Regt. Potomac Home Brigade Infantry
Jacob Baughman, private, Co. B
3rd Regt. Infantry
John Baughman, corporal, Co. G
1st Regt. Infantry
John H. Baughman, private, Co. I
7th Regt. Infantry
John W. Baughman, private, Co. I
7th Regt. Infantry
Joshua Baughman, private, Co. C
1st Regt. Infantry
Samuel Baughman, private, Co. C
13th Regt. Infantry

Michigan

Alonzo Baughman, private, Co. K
1st Regt. Cavalry
Charles Baughman, private, Co. B
State Light Artillery
Homer E. Baughman, sergeant, Co. A
3rd Regt. Cavalry
Jacob W. Baughman, private, Co. H
28th Regt. Infantry
John C. L. Baughman, private, Co. B
Chandler Horse Guards, State Cavalry
John L. Baughman, corporal, Co. C
19th Regt. Infantry
Joseph Baughman, private, Co. B
Chandler Horse Guards, State Cavalry
Robert Baughman, sergeant, Co. G
1st Regt. Cavalry
Theodore H. Baughman, private, Co. A
19th Regt. Cavalry

Missouri

Alexander Baughman, corporal, Co. C
50th Regt. Infantry

Alexander H. Baughman, private, Co. C
45th Regt. Infantry
Andrew J. Baughman, sergeant, Co. L
11th Regt. Cavalry
David Baughman, private, Co. G
6th Regt. Infantry
Jacob Baughman, corporal, Co. D
Phelp's Regt. Infantry [6 months, 1861]
Jacob Baughman, private, Co. D
19th Regt. Infantry
John Baughman, private, Co. H
2nd Battery Artillery
William Baughman, private, Co. F
5th Regt. State Militia Cavalry

Ohio

Aaron Baughman, private, Co. D
64th Regt. Infantry
Abraham Baughman, private, Co. E
21st Regt. Infantry
Abraham Baughman, sergeant, Co. E
43rd Regt. Infantry
Abraham Baughman, private, Co. G
120th Regt. Infantry
Abraham I. Baughman, private, Co. I
16th Regt. Infantry [6 months 1861]
Abraham J. Baughman, private, Co. J
32nd Regt. Infantry
Adellers Baughman, private
1st Independent Battery of Light Artillery
Anson Baughman, corporal, Co. C
11th Regt. Cavalry
Benjamin R. Baughman, private, Co. E [also as Baughmin]
16th Regt. Infantry
Calvin Baughman, private, Co. G
132nd Regt. Infantry
Charles W. Baughman, private, Co. G
139th Regt. Infantry
Christian Baughman, private, Co. C
142nd Regt. Infantry
David Baughman, private
6th Independent Battery of Light Artillery
David Baughman, private, Co. D [also as Baughmen]
62nd Regt. Infantry
David Baughman, private, Co. F
164th Regt. Infantry
David Baughman, private, Co. B
177th Regt. Infantry
David F. Baughman, corporal, Co. A
62nd Regt. Infantry
Franklin S. Baughman, private, Co. D
8th Regt. Cavalry
George B. Baughman, private, Co. H
78th Regt. Infantry

George F. Baughman, private, Co. B
120th Regt. Infantry
George W. Baughman, private, Co. W
69th Regt. Infantry
George W. Baughman, private, Co. J
73rd Regt. Infantry
Harvey R. Baughman, private, Co. I
102nd Regt. Infantry
Henry Baughman, private, Co. D
55th Regt. Infantry
Henry B. Baughman, private, Co. D
64th Regt. Infantry
Henry B. Baughman, private, Co. D
136th Regt. Infantry
Henry B. Baughman, private, Co. D
180th Regt. Infantry
Hiram Baughman, musician drummer, Co. E
122nd Regt. Infantry
Isaac Baughman, private, Co. A
111th Regt. Infantry
Isaac Baughman, private, Co. G
132nd Regt. Infantry
Isaac J. Baughman, private, Co. I
88th Regt. Infantry
Jacob Baughman, private, Co. C
15th Regt. Infantry
Jacob Baughman, private, Co. A
125th Regt. Infantry
Jacob G. Baughman, chaplain, Co. D
144th Regt. Infantry
Jacob H. Baughman, musician, Co. D [later Co. E]
114th Regt. Infantry
James Baughman, private, Co. E
86th Regt. Infantry
James Baughman, private, Co. F
88th Regt. Infantry
James F. Baughman, sergeant, Co. L
10th Regt. Cavalry
James F. Baughman, private, Co. B
159th Regt. Infantry
James H. Baughman, private, Co. D
10th Regt. Cavalry
James K.P. Baughman, private, Co. C
87th Regt. Infantry
James M. Baughman, private, Co. B
87th Regt. Infantry
Jerome Baughman, private, Co. K
12th Regt. Cavalry
Jesse Baughman, private, Co. G
156th Regt. Infantry
John Baughman, private, Co. C
39th Regt. Infantry
John Baughman, corporal
48th Battalion Infantry
John Baughman, corporal, Co. K

- 114th Regt. Infantry
 John Baughman, corporal, Co. I
 120th Regt. Infantry
 John Baughman, private, Co. B
 178th Regt. Infantry
 John Baughman, private
 179th Regt. Infantry
 John Baughman, private, Co. H
 180th Regt. Infantry
 John A. Baughman, private, Co. K
 1st Battery Heavy Artillery
 John J. Baughman, private, Co. J
 94th Regt. Infantry
 John W. Baughman, private, Co. A
 17th Regt. Infantry
 John W. Baughman, first sergeant, Co. D [later Co. E]
 43rd Regt. Infantry
 John W. Baughman, private, Co. A
 62nd Regt. Infantry
 John W. Baughman, private, Co. D
 114th Regt. Infantry
 John W. Baughman, private, Co. D
 118th Regt. Infantry
 John W. Baughman, private, Co. B
 120th Regt. Infantry
 John W. Baughman, private, Co. B
 159th Regt. Infantry
 Jonas Baughman, private, Co. E
 83rd Regt. Infantry
 Joseph Baughman, private, Co. G
 16th Regt. Infantry
 Joseph Baughman, private, Co. C
 82nd Regt. Infantry
 Joseph Baughman, private, Co. E
 97th Regt. Infantry
 Joseph Baughman, private, Co. H
 102nd Regt. Infantry
 Joseph Baughman, private, Co. I
 122nd Regt. Infantry
 Joshua Baughman, private, Co. A
 3rd Regt. Infantry
 Joshua Baughman, private, Co. A
 88th Regt. Infantry
 Josiah Baughman, private, Co. E
 4th Regt. Infantry
 Lear Baughman, private, Co. D
 80th Regt. Infantry
 Levi Baughman, private, Co. D
 29th Regt. Infantry
 Levi H. Baughman, corporal, Co. F
 88th Regt. Infantry
 Martin L. Baughman, private, Co. E
 114th Regt. Infantry
 Nicholas Baughman, private, Co. F [also as Bockman]
 75th Regt. Infantry
- Obadiah Baughman, private, Co. A
 76th Regt. Infantry
 Obadiah H. Baughman, private, Co. K
 157th Regt. Infantry
 Oliver Baughman, corporal, Co. D
 21st Regt. Infantry
 Paul Baughman, private, Co. D
 5th Regt. Cavalry
 Paul Baughman, private, Co. D
 21st Regt. Infantry
 Paul S. Baughman, private, Co. A
 McLaughlin's Squadron of Cavalry
 Reuben Baughman, private, Co. I
 55th Regt. Infantry
 Robert N. Baughman, musician, Co. G
 132nd Regt. Infantry
 Samuel Baughman, corporal, Co. G
 25th Regt. Infantry
 Samuel A. Baughman, private, Co. K
 76th Regt. Infantry
 Samuel E. Baughman, corporal, Co. H
 128th Regt. Infantry
 Samuel P. Baughman, private, Co. C
 75th Regt. Infantry
 Solomon Baughman, private, Co. A
 13th Regt. Infantry
 Solomon Baughman, private, Co. F
 58th Regt. Infantry
 Stephen H. Baughman, private, Co. A
 10th Regt. Cavalry
 Sutherland Baughman, corporal, Co. A
 16th Regt. Infantry
 Sylvester Baughman, private, Co. H
 159th Regt. Infantry
 Theodore Baughman, private, Col D
 21st Regt. Infantry
 Thomas Baughman, private Co. C
 10th Regt. Cavalry
 Thomas Baughman, private, Co. G
 16th Regt. Infantry
 Thomas Baughman, private, Co. D
 49th Regt. Infantry
 Thomas Baughman, private, Co. I
 88th Regt. Infantry
 Tillman Baughman, private, Co. D
 64th Regt. Infantry
 William Baughman, private, Co. C
 15th Regt. Infantry
 William Baughman, private, Co. H
 16th Regt. Infantry
 William Baughman, sergeant, Co. H
 76th Regt. Infantry
 William H. Baughman, private, Co. H
 17th Regt. Infantry
 William H. Baughman, private, Co. B

20th Regt. Infantry [6 months 1863]
Wilson S. Baughman, private, Co. F
88th Regt. Infantry

Pennsylvania

Aaron Baughman, private, Co. F
2nd Battery of Heavy Artillery
Aaron Baughman, private, Co. E
122nd Regt. Infantry
Abraham Baughman, private, Co. F
99th Regt. Infantry
Adam Baughman, private, Co. E
186th Regt. Infantry
Benjamin Baughman, private, Co. F
131st Regt. Infantry
B.S. Baughman, private, Co. K
83rd Regt. Infantry
Cyrus Baughman, private, Co. D
21st Regt. Cavalry
Cyrus Baughman, private, Co. H
168th Regt. Infantry
Daniel Baughman, private, Co. D
77th Regt. Infantry
Daniel Baughman, sergeant, Co. K
153rd Regt. Infantry
Daniel Baughman, private, Co. H
168th Regt. Infantry
David Baughman, private, Co. H
62nd Regt. Infantry
David Baughman, private, Co. D
77th Regt. Infantry
David Baughman, corporal, Co. K
91st Regt. Infantry
David Baughman, sergeant, Co. K
103rd Regt. Infantry
Dennis Baughman, private, Co. H
171st Regt. Infantry
Ezra U. Baughman, private, Co. G
74th Regt. Infantry
George Baughman, private, Co. D
77th Regt. Infantry
George Baughman, private, Co. K
84th Regt. Infantry
George Baughman, sergeant, Co. D
138th Regt. Infantry
George Baughman, private, Co. E
148th Regt. Infantry
George F. Baughman, corporal, Co. P
28th Regt. Infantry
George F. Baughman, corporal, Co. B
99th Regt. Infantry
George F. Baughman, sergeant, Co. E
147th Regt. Infantry
G.H. Baughman, private, Co. M

16th Regt. Cavalry
Henry Baughman, private
Unassigned State Volunteers
Henry Baughman, private
Griffith's Independent Co. of Infantry [6 months, 1863]
Henry Baughman, private, Co. E
105th Regt. Infantry
Henry I. Baughman, private, Co. K
205th Regt. Infantry
Henry J. Baughman, private, Co. B
211th Regt. Infantry
Henry M. Baughman, private, Co. D
202nd Regt. Infantry
Hiram Baughman, private, Co. H
Independent Battery of Light Artillery [later as 5th
Battery of Heavy Artillery]
Hiram Baughman, private, Co. G
136th Regt. Infantry
Ira U. Baughman, private, Co. G
74th Regt. Infantry
Isaac Baughman, private, Co. J
11th Regt. Cavalry
Isaac Baughman, private, Co. G
133rd Regt. Infantry
Isaac Baughman, private, Co. D
210th Regt. Infantry
Jacob Baughman, sergeant, Co. E [later in Co. G]
74th Regt. Infantry
Jacob Baughman, private, Co. D
200th Regt. Infantry
Jacob R. Baughman, sergeant, Co. D
12th Regt Reserve Infantry
Jacob R. Baughman, sergeant, Co. E
190th Regt. Infantry
Joel Baughman, private
77th Regt. Infantry
John Baughman, corporal, Co. I
11th Regt. Infantry
John Baughman, private, Co. A
45th Regt. Infantry
John Baughman, private, Co. H
48th Regt. Infantry
John Baughman, private, Co. D
77th Regt. Infantry
John Baughman, private, Co. F
100th Regt. Infantry
John A. Baughman, musician, Co. E
138th Regt. Infantry
John H. Baughman, corporal, Co. E
87th Regt. Infantry
John P. Baughman, corporal, Co. I
11th Regt. Infantry
John W. Baughman, private, Dougherty's Co.
103rd Regt. Infantry [also as Bachman]
Joseph Baughman, corporal, Co. I

11th Regt. Infantry

Joseph Baughman, private, Co. D

103rd Regt. Infantry

Joseph Baughman, corporal, Co. B

105th Regt. Infantry

Joshua Baughman, private, Co. D

103rd Regt. Infantry

Josiah Baughman, lieutenant, Co. D

138th Regt. Infantry

Josiah Baughman, corporal, Co. H

168th Regt. Infantry

Levi Baughman, private, Co. H

11th Reserve Infantry [later as 40th Regt. of Volunteers]

Lorenzo Baughman, private, Dougherty's Co.

103rd Regt. Infantry

Nelson Baughman, private, Co. C

1st Battalion Cavalry

Peter S. Baughman, private, Co. K

68th Regt. Infantry

Reynolds Baughman, private, Co. A

1st Reserve Battery of Light Artillery

Reynolds Baughman, private, Co. C

3rd Regt. Cavalry

Reynolds Baughman, private, Co. K

5th Regt. Cavalry

Robert Baughman, private, Co. G

105th Regt. Infantry

Rudolf Baughman, private, Co. C

98th Regt. Infantry

Samuel Baughman, sergeant, Co. E

13th Regt. Cavalry

Uriah J.M. Baughman, private, Co. G

74th Regt. Infantry

W. Baughman, private

3rd Battery of Heavy Artillery

William Baughman, private, Co. K

5th Regt. Reserve Infantry

William Baughman, private, Co. A

11th Regt. Cavalry

William Baughman, corporal, Co. D [also as Bachman]

46th Regt. Infantry

William Baughman Jr., captain, Co. G

3rd Regt. Cavalry

William Devine Baughman, private, Co. E

79th Regt. Infantry

William J. Baughman, private, Co. A

2nd Regt. Cavalry

William J. Baughman, private, Co. I

49th Regt. Infantry*Tennessee*

John R. Baughman, com. sergeant, Co. J

6th Regt. Cavalry*Wisconsin*

James Baughman, private, Co. A&K

3rd Regt. Cavalry

Matthias Baughman, private, Co. A

46th Regt. Infantry

Baughmans do not appear on the muster rolls with regular Union Troops from any other state or territory, including Arkansas, California, Connecticut, the District of Columbia, Iowa, Kansas, Massachusetts, Minnesota, New Jersey, the Oregon Territories, Rhode Island, Texas, Virginia or West Virginia.

UNITED STATES COLORED TROOPS

After May 1863, most African-Americans who joined the Union forces did not fall under the usual system of state militias, but instead became "federalized" as regiments of United States Colored Troops. Many had recently escaped from slavery in the states rebelling against the Union government, and so had been declared free by President Abraham Lincoln's Emancipation Proclamation which took effect on 1 January 1863.

In many minds, the Civil War was fought in order to free the slaves, but during the war in fact, slaves were only legally declared to be "contraband" and were taken away from the southern states as the spoils of war, in order to punish the Confederates economically for trying to secede from the Union.

Slaves who had belonged to the Baughman families in the border state of Kentucky fell into a different category. The Emancipation had not been designed to free them, or any of the thousands of slaves elsewhere in Delaware, Maryland and Missouri. In fact hundreds of African-Americans remained enslaved in the North throughout the war while President Lincoln and the Congress could never agree on what to do about their plight. ^{259:39}

The United States Army, however, devised a program to pay from \$100 up to \$300 per slave for their military service, as compensation to the owners who would be permanently giving them up. On 13 October 1863, General Order No. 3290 of the War Department set up recruiting centers for blacks who could be turned in by masters who at the same time had to pledge loyalty to the Union. Some slave owners may have been inspired by genuine loyalty to the government in Washington, D.C., though others more likely needed the cash and could foresee the coming day when every slave-labor fortune would be abolished. ^{259:58}

Most of the slaves listed below belonged either to the Charles, John, Hamilton, Samuel or Thomas Baughman households in the adjacent counties of Boyle, Jessamine

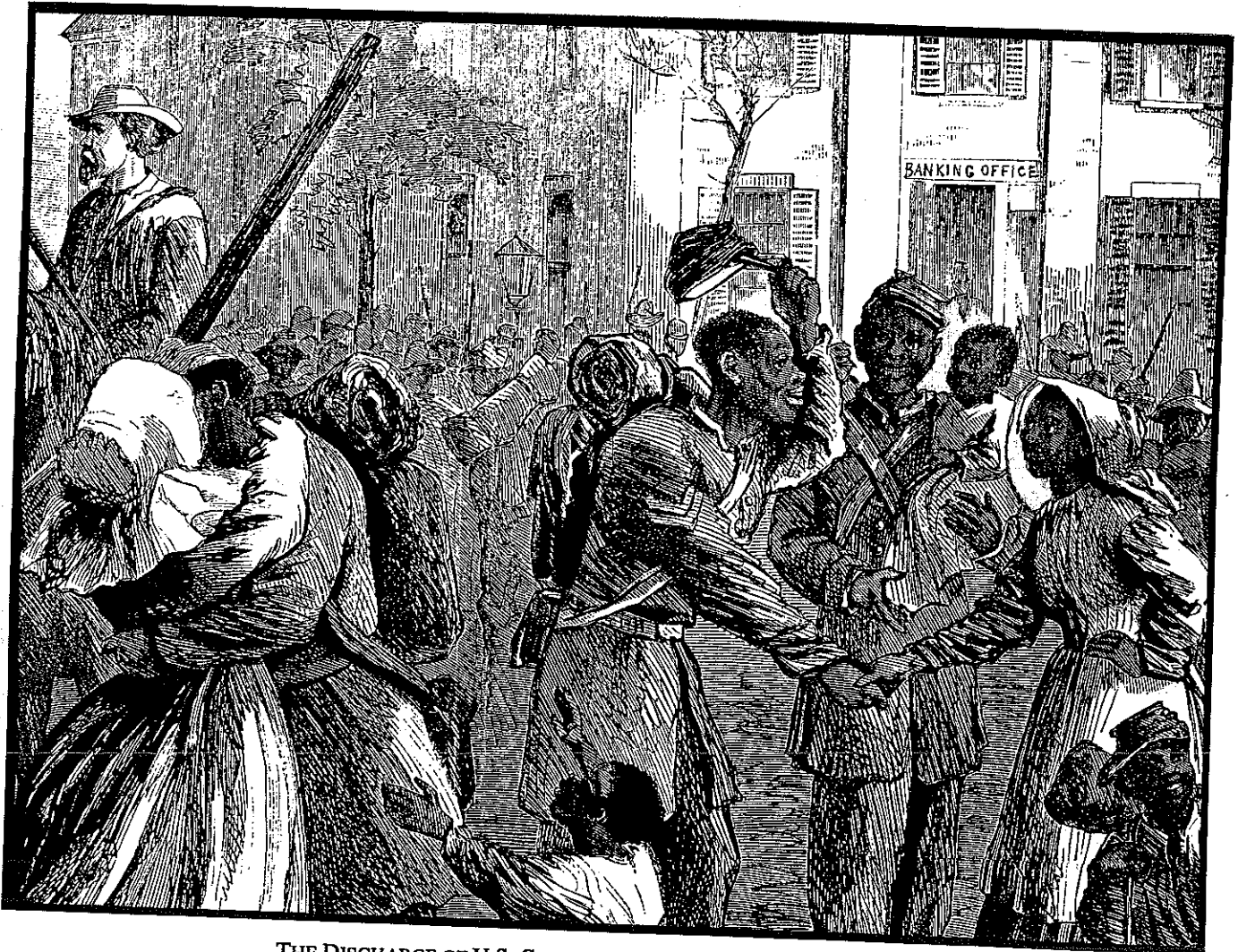
and Lincoln, all just south of the capitol at Lexington and part of Kentucky's 7th congressional district. Their slaves were not brought in all together, much less any time shortly after the compensation offer was announced. Instead, these families released their slaves as a steady kind of income — one at a time every six months or so, at ages that ranged from 16 up to 48 years old.

The Baughmans of central Kentucky had all descended from Swiss immigrants who first settled in western Virginia.^{18:106-107} Those who survived Indian massacres in Greenbrier County, and later at Crab Orchard, seem to have left behind their Mennonite forefather's condemnation of slavery.^{245:31-32} Henry Baughman, son of the Henry murdered at Fort Greenbrier, acquired 1400 acres beside the Dix River near Goshen in 1782, becoming one of the most prosperous settlers in the area. Tennesseans in Knox County honored him with a town named Baughman.^{246:37}

The Baughmans who became United States Colored Troops enlisted at one of several regional recruitment

centers: members of the 1st Battery of Heavy Artillery organized at Knoxville, Tennessee, on 20 February 1864; the 6th Cavalry, 114th and 124th Infantry first mustered at Camp Nelson in Kentucky between July and October of 1864; the 95th Infantry organized at Camp Parapet, Louisiana, on 28 April 1863; the 123rd Infantry gathered at Louisville, Kentucky, in December 1864; and the 127th Infantry enrolled at Camp William Penn in Philadelphia in early September 1864. "

Hiram W. Bachman, 2nd lieutenant
Pioneer Corps Cavalry, Div. 16 A.C.
James Backman, private, Co. I
95th Regt. Infantry
George C. Bakman, private, Co. C
127th Regt. Infantry
Anderson Baughman, private, Co. H
123rd Regt. Infantry
Anthony Baughman, private, Co. E
124th Regt. Infantry



THE DISCHARGE OF U.S. COLORED TROOPS AFTER THE WAR
FINDING LOVED ONES IN ARKANSAS

Edward Baughman, private, Co. F
 1st Battery of Heavy Artillery
 Edward Baughman, private, Co. D
 123rd Regt. Infantry
 Elijah Baughman [called "Lige"], corporal, Co. E
 114th Regt. Infantry
 Green Baughman, private, Co. D [also as Boughman]
 6th Regt. Cavalry
 Lewis Baughman, corporal, Co. H
 124th Regt. Infantry
 Monroe Baughman, corporal, Co. C
 6th Regt. Cavalry
 Morgan Benjamin Baughman, private, Co. A
 6th Regt. Cavalry
 Thomas Baughman, private, Co. I
 124th Regt. Infantry
 Walker Baughman, 3rd corporal, Co. E
 114th Regt. Infantry

The African-American Baughmans began their service as "engineers" digging ditches, or else stranded back north as camp guards so that white troops could be freed up to fight. When every battle line seemed in danger of bogging down in 1863, James Baughman became one of the first blacks to fight anywhere in the war, at Port Hudson, Louisiana. Edward's artillery unit fought Wheeler at East Tennessee during 15-25 August 1864; and George fought the rebels in Virginia at New Market Heights on 29 September 1864. Elijah and Walker joined the sieges of Petersburg, Richmond and the strangle of Lee's army at Appomattox.

The individual service records of these men afford a more personal glimpse. Green Baughman gave his birthplace as Mercer County, Kentucky, in 1829, his complexion, hair and eyes all as black, his height as 5'7" and his former owners in Jessamine County as Charles and Thomas Baughman. Joining into the same cavalry unit, Morgan Benjamin Baughman described himself as born in Lincoln County, also in the 7th District of Kentucky, in 1836, and his former owner as John Baughman.

Green, Monroe, Morgan and the other men of the 6th Cavalry were mustered out of military service on 15 April 1866 at DeVall's Bluff in northeastern Arkansas. For those from the 95th, 114th and 127th regiments who had enlisted for three-year terms, and remained in the army well after the war's end, transfer and discharge followed at Brownsville, Texas. The African-American Baughmans living today in Houston, Texas, likely descend from these men.

The struggle between slaves, former slaves and their owners could not always be characterized in simple terms. In the U.S. census of 1870, seven years after emancipation, an African-American woman and child that had belonged to the former Confederate captain

Enos William Baughman remained with him near Crooked Creek, Arkansas. ^{17:148}

Compounding the ambiguity along the border states, as many as 38,000 blacks had fought as part of the Confederate Army during the war.⁶ Although a considerable share must have been personal servants brought along by the officer corps, a whole company of free blacks living in Nashville, Tennessee, volunteered in April 1861 to wear the gray uniform, and joined a white regiment shortly thereafter for the march to Virginia. ^{239:39&46}

The northern army postponed giving guns to black troops as long as possible, and kept separate regiments, separate records and lower pay for them, too. The Confederacy never made such an enumeration, integrated all black troops into their white regiments, and passed legislation that troops of both races performing the same jobs would have to receive the same pay. ^{239:46}

In Kentucky, Private Henry Baughman rode off with the 2nd Confederate Regiment of Cavalry, and with him were black rebels Charles Dortch, ^{239:115} Will Rowe ^{239:118} and Lee Webber. ^{239:119} Alongside Samuel and William Baughman in the 6th Regiment of Cavalry was the black trooper Peter Vertrees. ^{239:119}

In Tennessee, these unusual alliances were even more frequent. First Sergeant L.H. Baughman's 1st Confederate Regiment of Cavalry had blacks with them named Ike Anderson, ^{239:113} Alfred Locke ^{239:117} and Charles Wilkerson. ^{239:120} The white infantrymen of the 20th Regiment, including Private C.C. Baughman, marched off with black soldiers John L. Brown, Jack Crutcher, ^{239:114} Silas Newsom, ^{239:118} Smith Woods and George Word. ^{239:120}

Their joining with the rebels cannot be dismissed as a mere tactic for surviving the war. These men applied for Confederate pensions afterwards, and on into their twilight years, many attended Southern military reunions with great pride and loyalty. ^{239:124}



Shelter for the Weary Pilgrim

THE 'SWITZERLAND OF AMERICA' WAS A TITLE bestowed upon the Ozarks by its own residents. The affection of these people for their Ozarks is akin to that passion which the Switzer has for his own Alps. The late Aaron D. States, of Dade county, writer, newspaperman and preacher, was a true Ozarkian.

"In 'The Cabin by the Winding Way,' as he called his home, he wrote this graphic tribute to answer 'Why I like my part of the country.'

"Why do I like it? Listen! It is South Missouri where the Ozarks play with the gossamer clouds and the

mellow sunbeams, that dance over meadow, woodland, tangled wildwood, and play hide-go-seek amid labyrinth and dell. Where the purest crystal water flows in classic rivers and streams and from never ceasing wells and springs that give health and life. Where talkative, babbling brooklets quench the thirst of the herds, on the mission to the father of waters, passing through bewitching nature gardens, tickling the roots of herb and fern, then spreading into a broader and deeper current to gladden the hearts of the husbandmen. Where the golden sunlight warms the earth the quickest after the snows and sleets. Where the earth responds to every honest touch of the soil tiller and assures him plenty with some to spare.

"It is not so very far from thriving cities, near the trackage of the endless steel rails with the master city of the middle west hard by, near a modern village of schools and churches and where everybody is hailed as a brother, and if I should forget to extend the day's benediction in passing it would be sufficient cause to create a desire in the afflicted to learn, 'What on earth has happened?'"

"It is a country where the countryman and the townsman sit in the same pew, attend the same social functions, and whose children attend the same school...; where there are no strangers, and should one come within our gates he is soon made a brother..."

"The Ozark range of mountains is distant kin to the Rockies. It extends 200 miles east and west and averages a little over 100 miles in width. This scope of country, the Switzerland of America, is fast becoming the resort for thousands of pleasure seekers each year... Community houses shelter the weary pilgrims, log and cobblestone bungalows with fertile gardens greet the visitor in all the mountain country... The artist, the literatus and the

seeker of health climb the mountain peaks and with glass can see four states." 195:525-526

In the very early 20th Century, while Baughmans were enjoying life in nearly every corner of the Ozark Mountains, Preacher States wrote the preceding ode. The idea of "Switzerland in America" became so appealing that a town in Arkansas named Eureka Springs began collecting anybody who would hang a Swiss name in front of their small business. It had all started in the 1880s with an old fashioned mineral spring health spa, bath house and hotel. Even after three or four generations, the popularity had not waned.

By the end of the 20th Century, Bill and Iris Simental ran a guest house on Kingshighway, and Steve, Rose and Cindy Gsellmann served as hosts of the Edelweiss Inn. Tourists could choose from The Little Switzerland House & Cottage (also a bed and breakfast) or the Little Switzerland Realty and Insurance, Inc.

There was also The Gretna Green Chalet, The Lake Lucerne Resort ("A Place for Romance"), or the Lucerne Mountain Retreat. The Valais-Hi Tourist Home didn't mind if people thought of Bali-Hi; and if other people thought that Switzerland included mountains north of the Rhine, there was also the Bavarian Inn & Restaurant (with heart-shaped Jacuzzi tubs).

The newest motel in town was Carolyn's Ozark Swiss Inn, but if they got all booked up there were also the Alpen Dorf Motel (with private balconies), the Swiss Holiday Motel ("fresh-as-a-daisy"), the Swiss Village Inn, The Crescent Moon bed & breakfast or the Wanderlust RV Park.

The Great Passion Play featured an authentic ten-foot section of The Berlin Wall, or for a more panoramic view, The Castle and Museum also displayed exhibits on "history, technology and living in the earlier days." Every middle weekend in October, the town hosted a two-day hammered dulcimer fest with a little bit of yodeling thrown in, too.

"The Little Switzerland of America" **Swiss Village Motel**



- * Heated Swimming Pool
- * Jacuzzi Adjacent To Pool
- * Color Cable TV
- * Quiet, Wooded Mountainside Location
- * City Tour Arrangements & Reservations
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Eureka Springs, Arkansas

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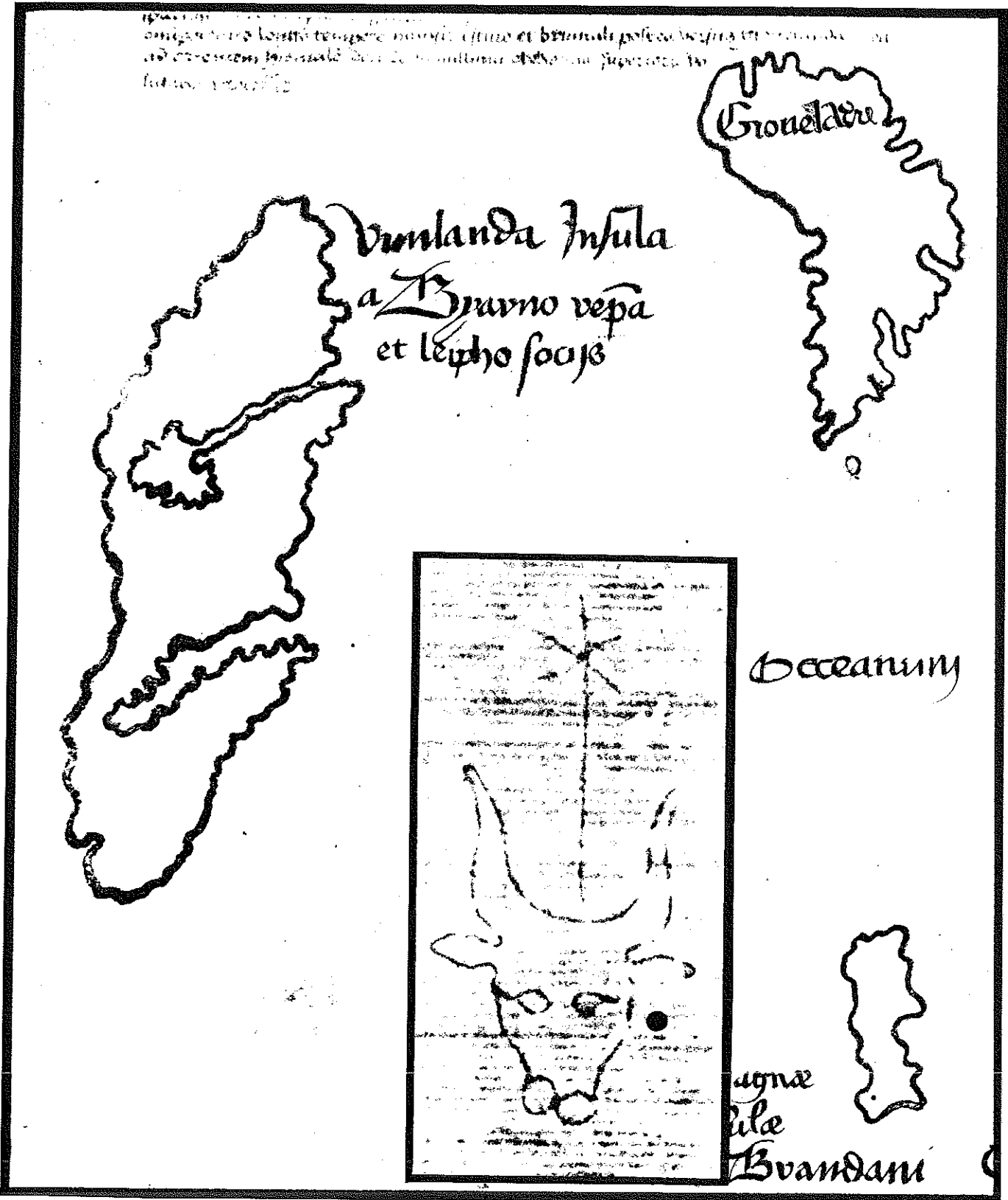
Free Delivery To Motels & Homes in Eureka Springs

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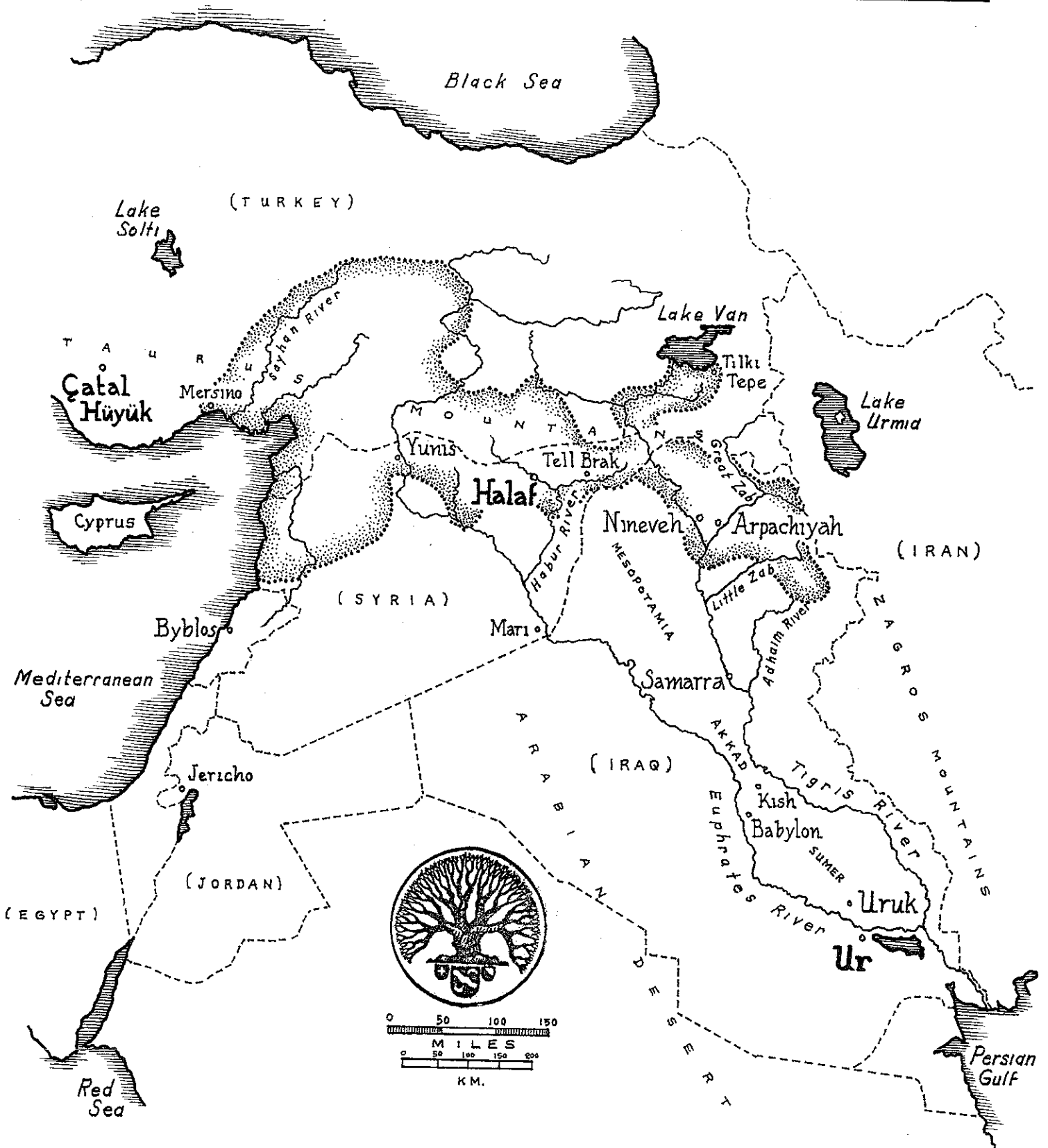
37 Spring St Eureka Springs, AR

SWISS-AMERICAN HERITAGE
 IN THE OZARK MOUNTAINS OF AMERICA

REFERENCE SECTION

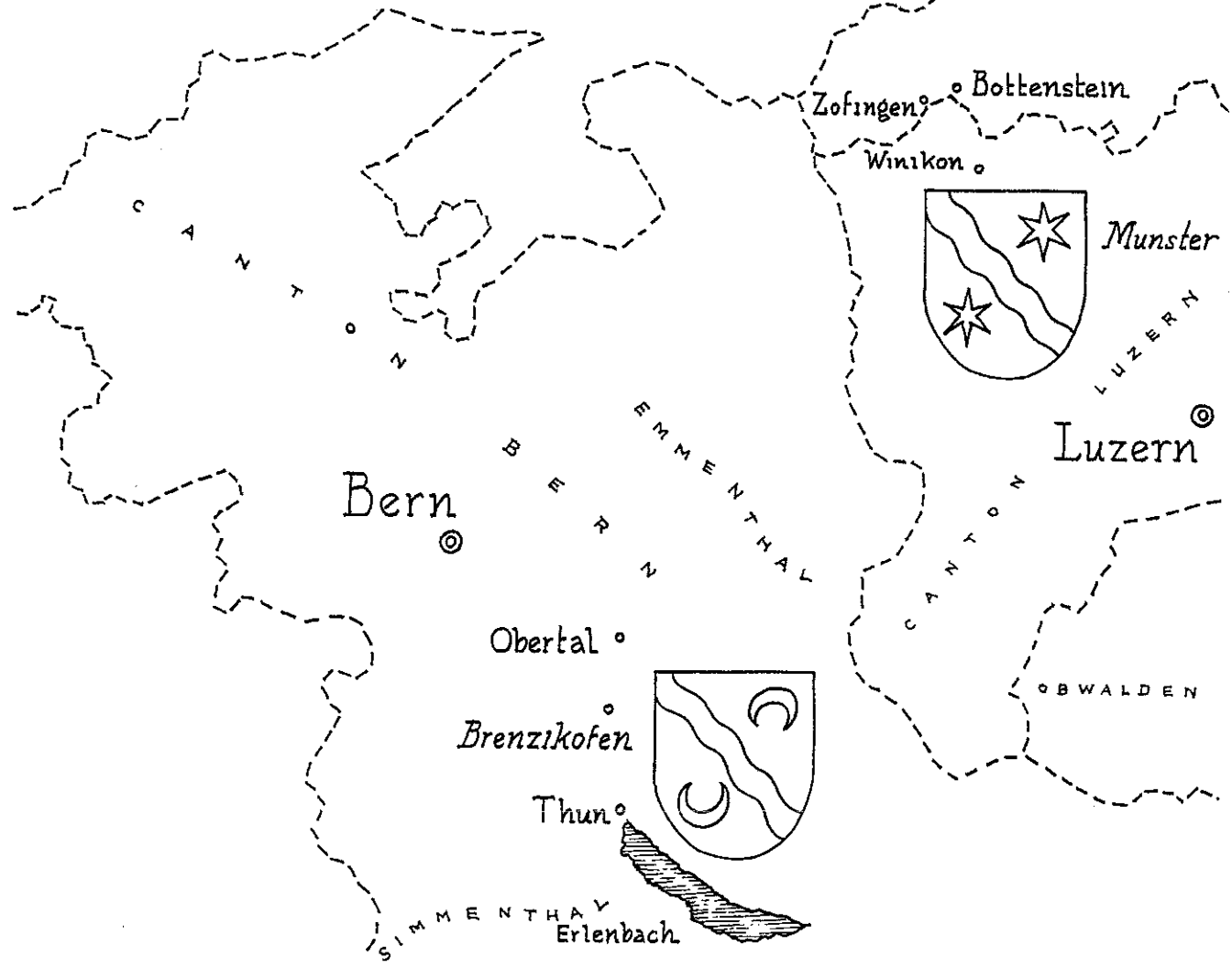
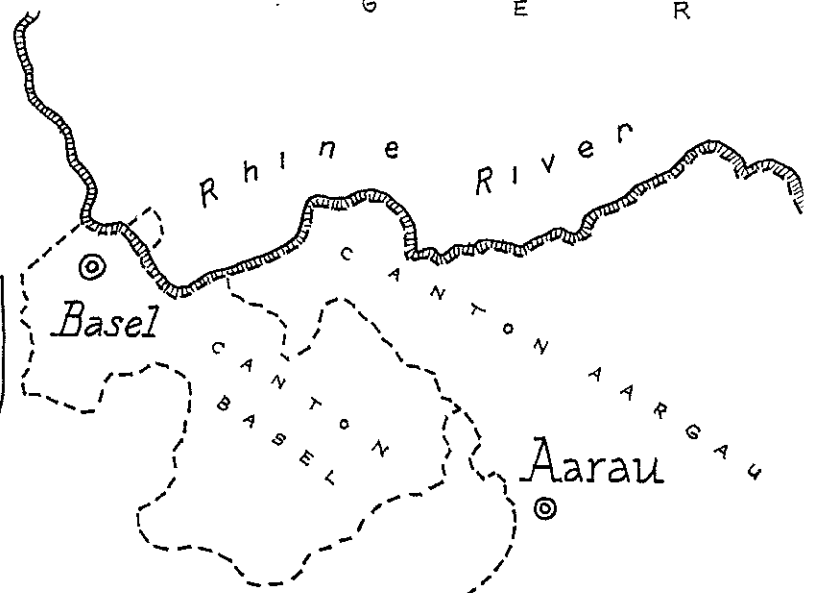
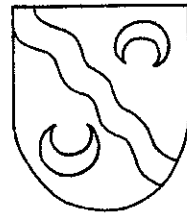
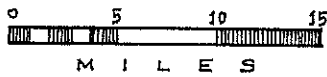


THE VINLAND MAP & ITS BULL HEAD WATERMARK
 PROVING A EUROPEAN ARRIVAL IN THE NEW WORLD BEFORE COLUMBUS, SOON REFUTED, BUT NOW REPROVEN



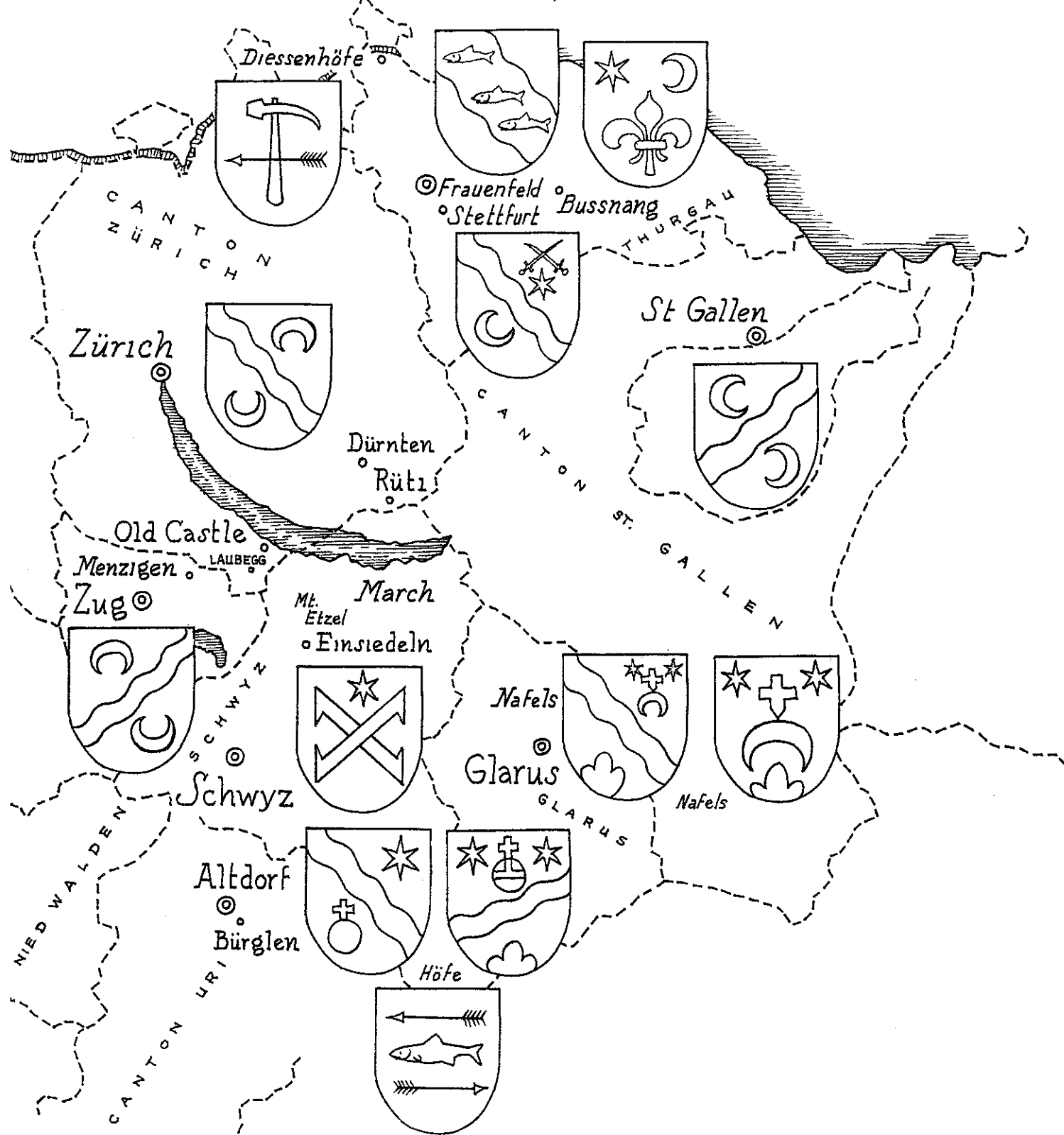
THE FERTILE CRESCENT

G E R M A N Y

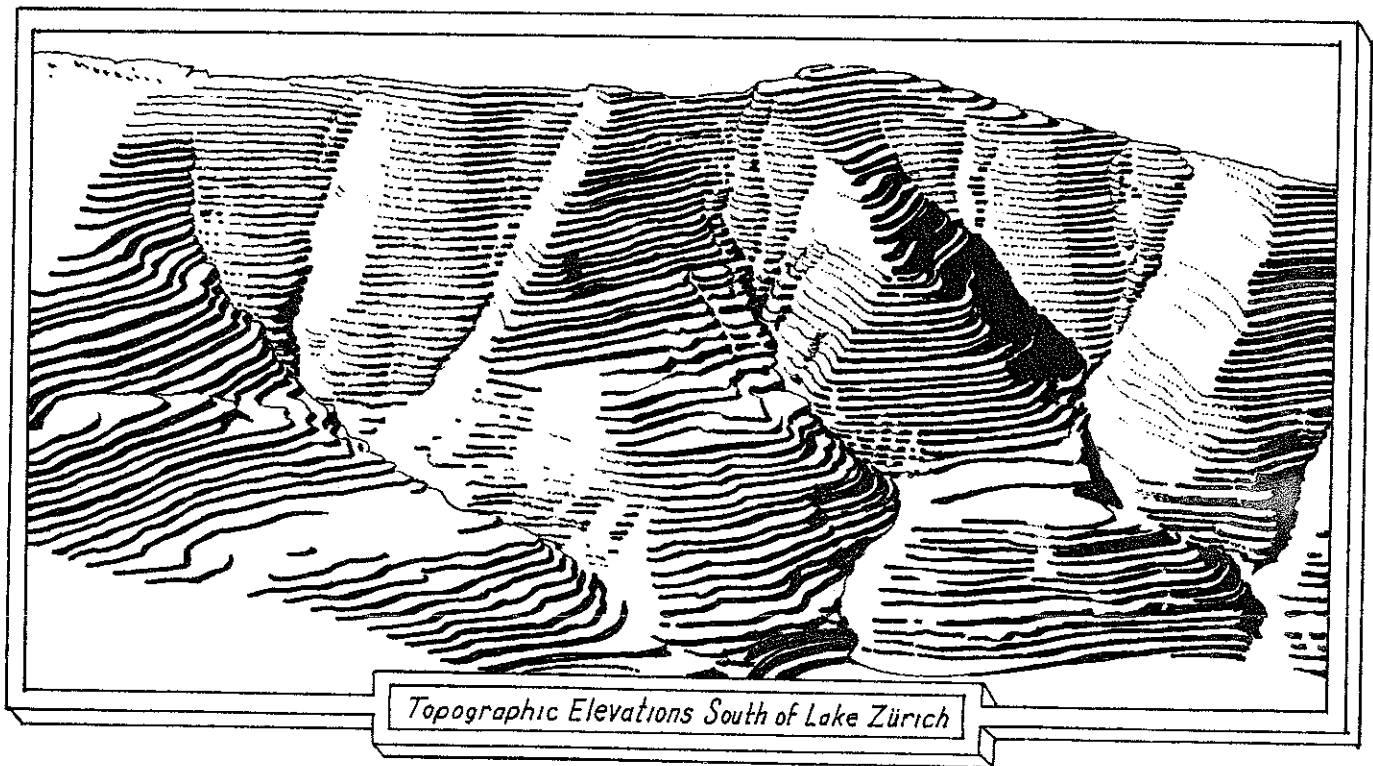
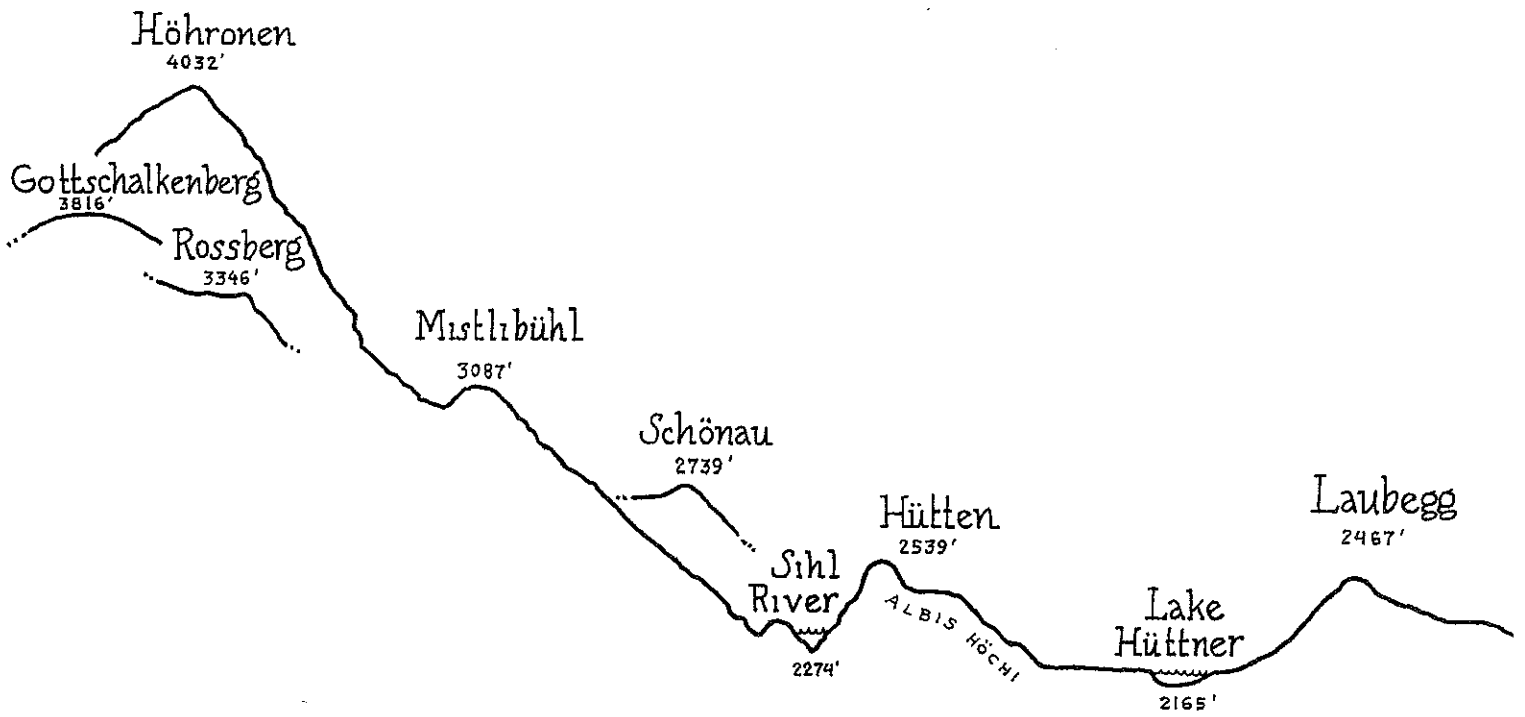


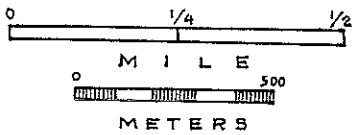
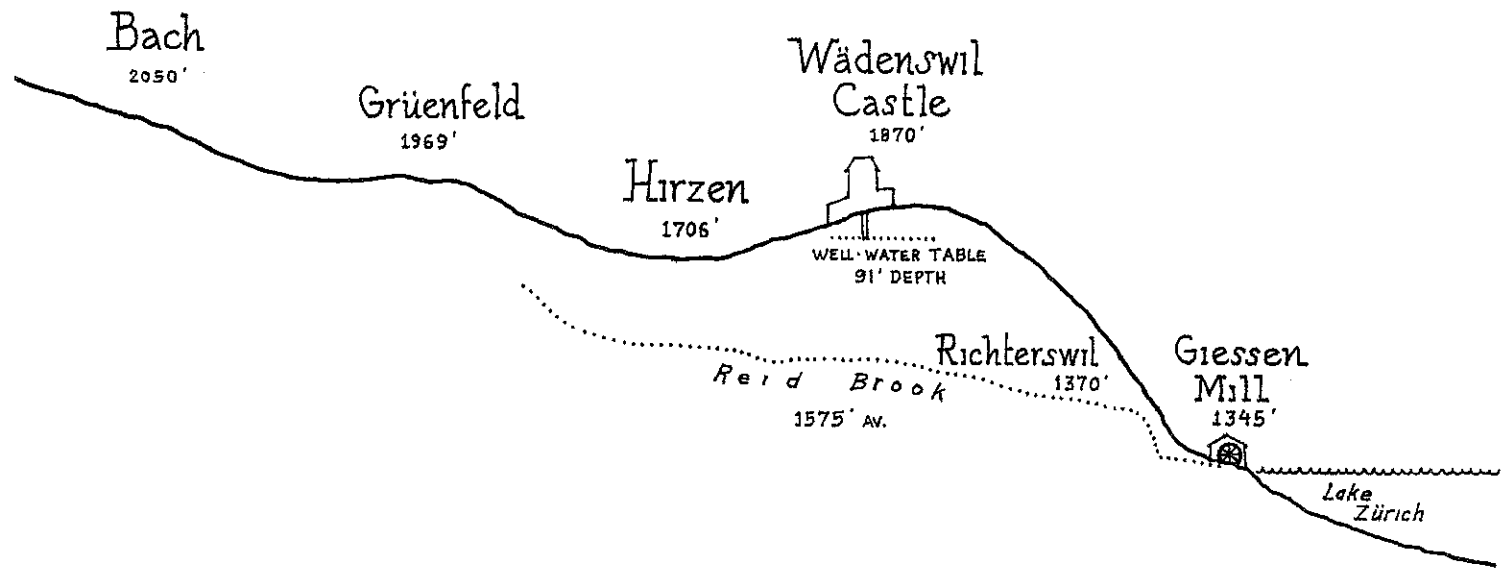
THE BACHMAN SHIELDS

M A N Y

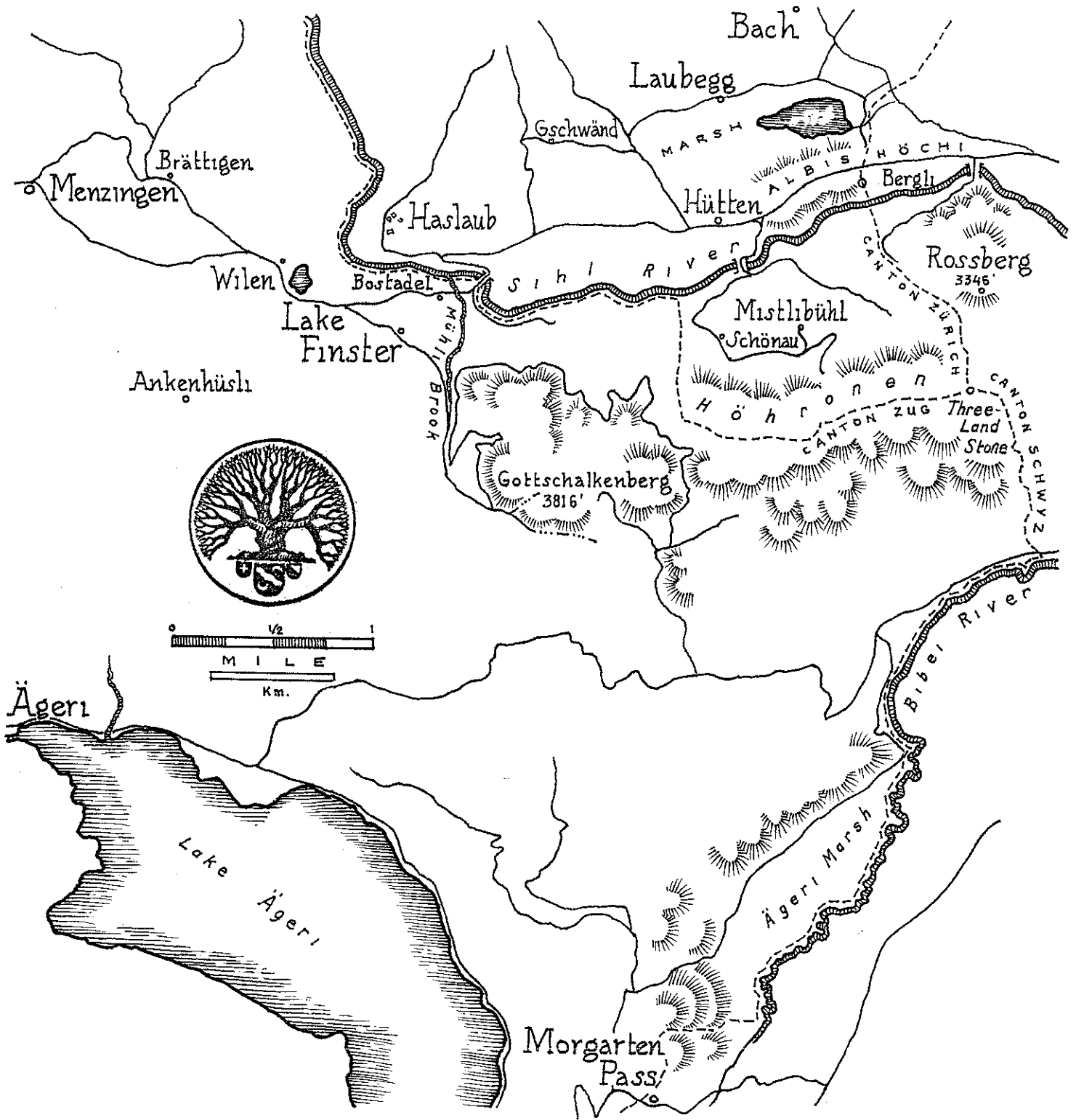


SPANNING THE NORTHERN CANTONS OF SWITZERLAND

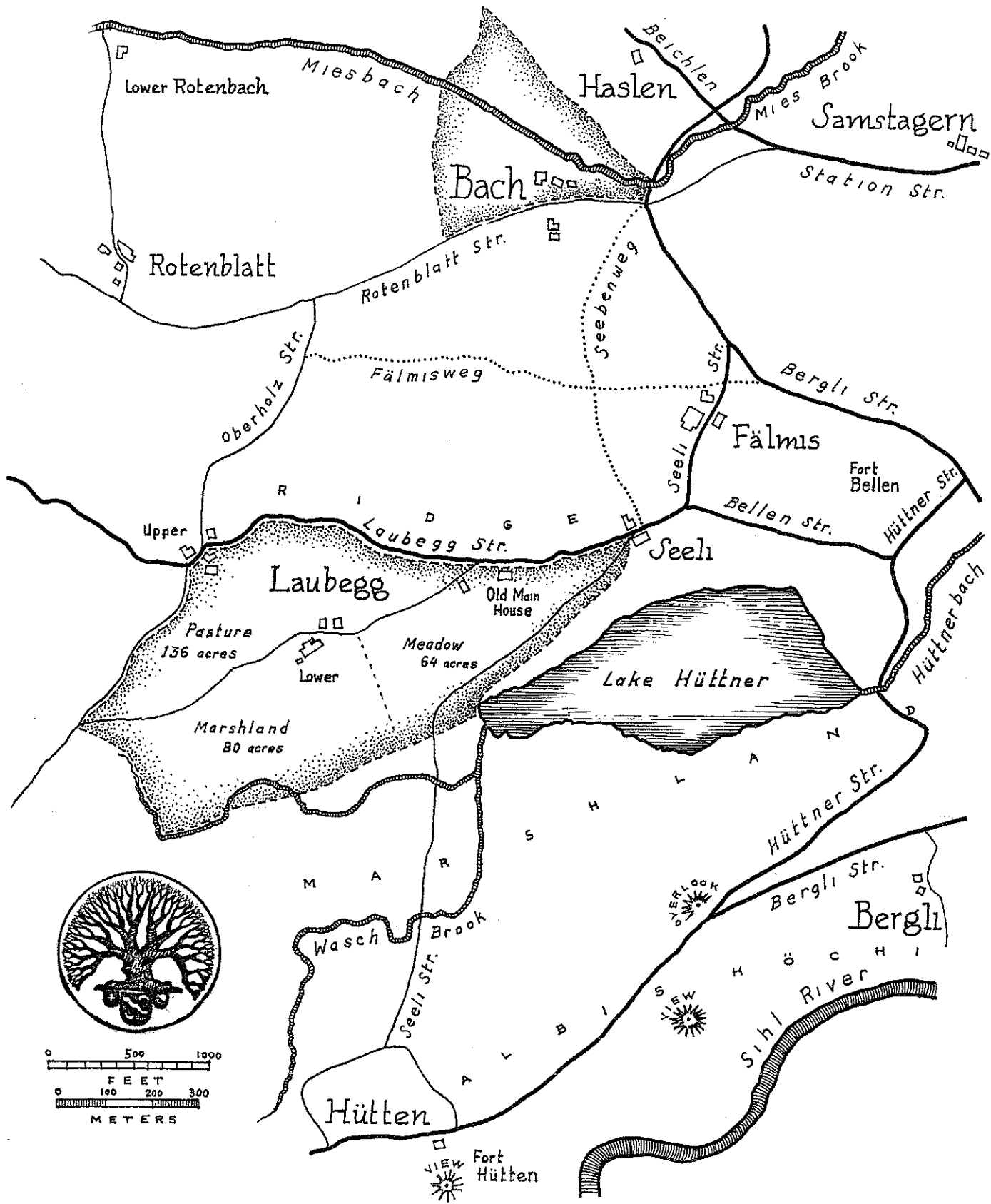




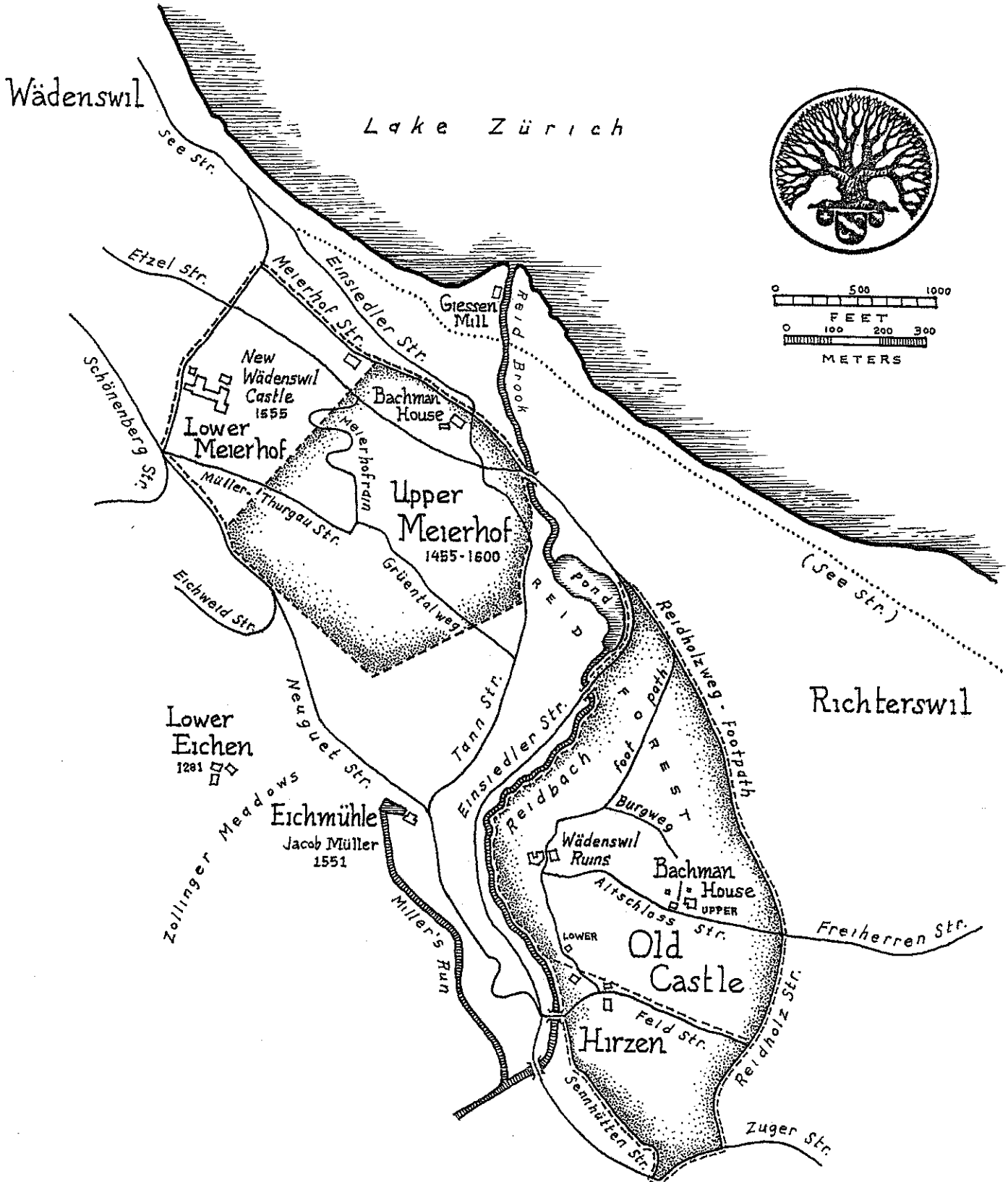
FROM THE HIGHEST PEAK DOWN TO THE WATER'S EDGE



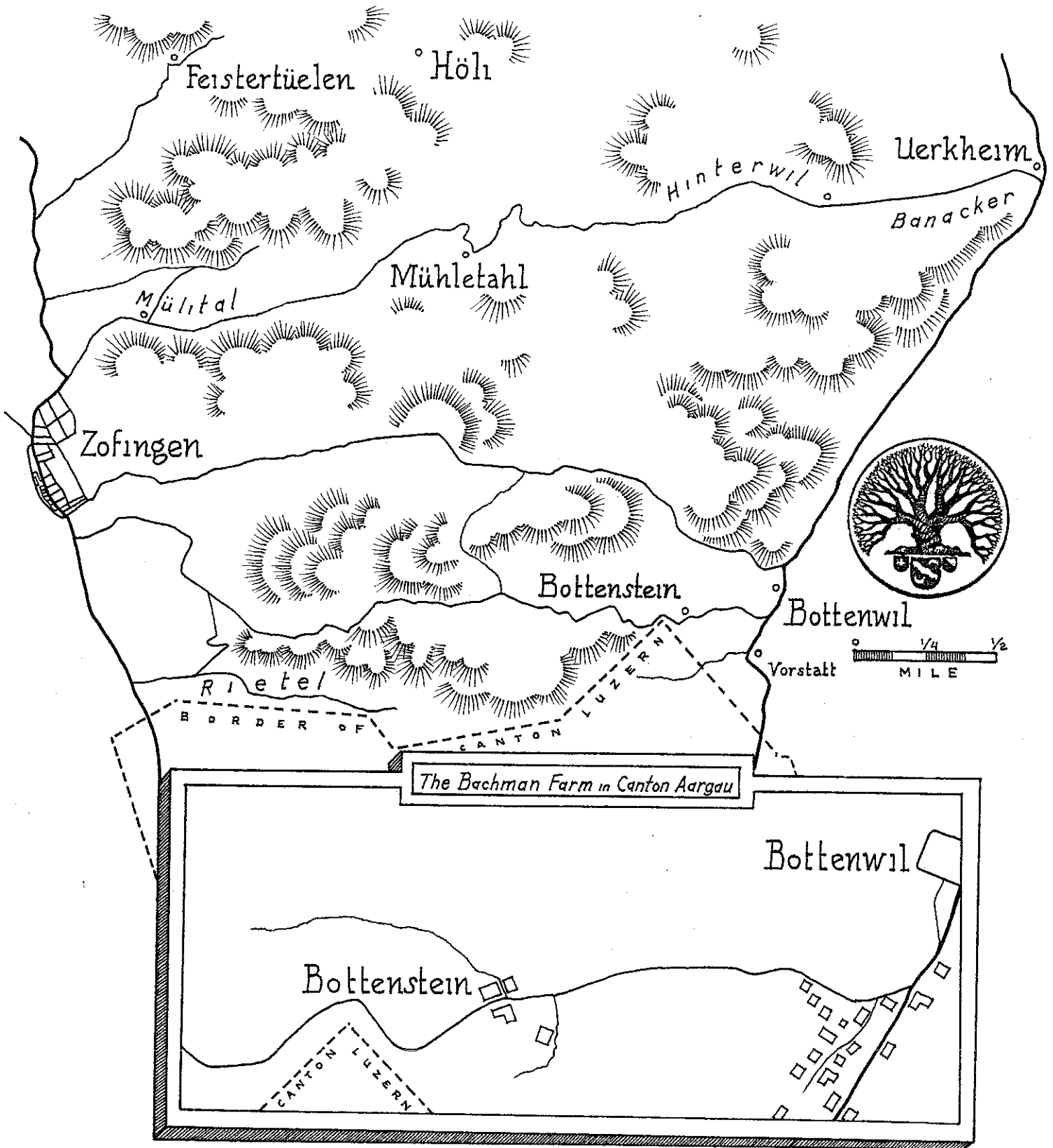
HOMELAND BY LAKE FINSTER



SETTLEMENT AT LAUBEGG

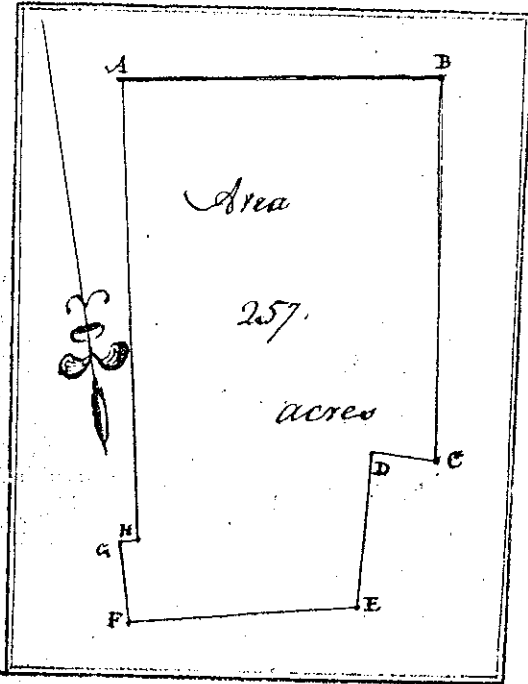


THE BACHMAN ESTATES BESIDE REID BROOK



THE ANABAPTIST REFUGE IN AARGAU

June 19th 1754



In Pursuant to Order Received from the Right
The Lord Fairfax, I have surveyed for Henry
Bachman of Frederick County Two Hundred and
Fifty Five Acres of Land in the said County on
Holemans Creek, a branch of the North River of
Shannandoah Beginning on the South Side of
the Creek at a Pine and red oak Saplin Corner to
Jacob Holeman about and extending N. 31. W.
One Hundred and Sixty Four Poles to Three Pines on
the point of an hill at B. then N. 7. E. One
Hundred and Ninety Seven poles. to Christian
Funkhousers Line by Three corner'd pines on the

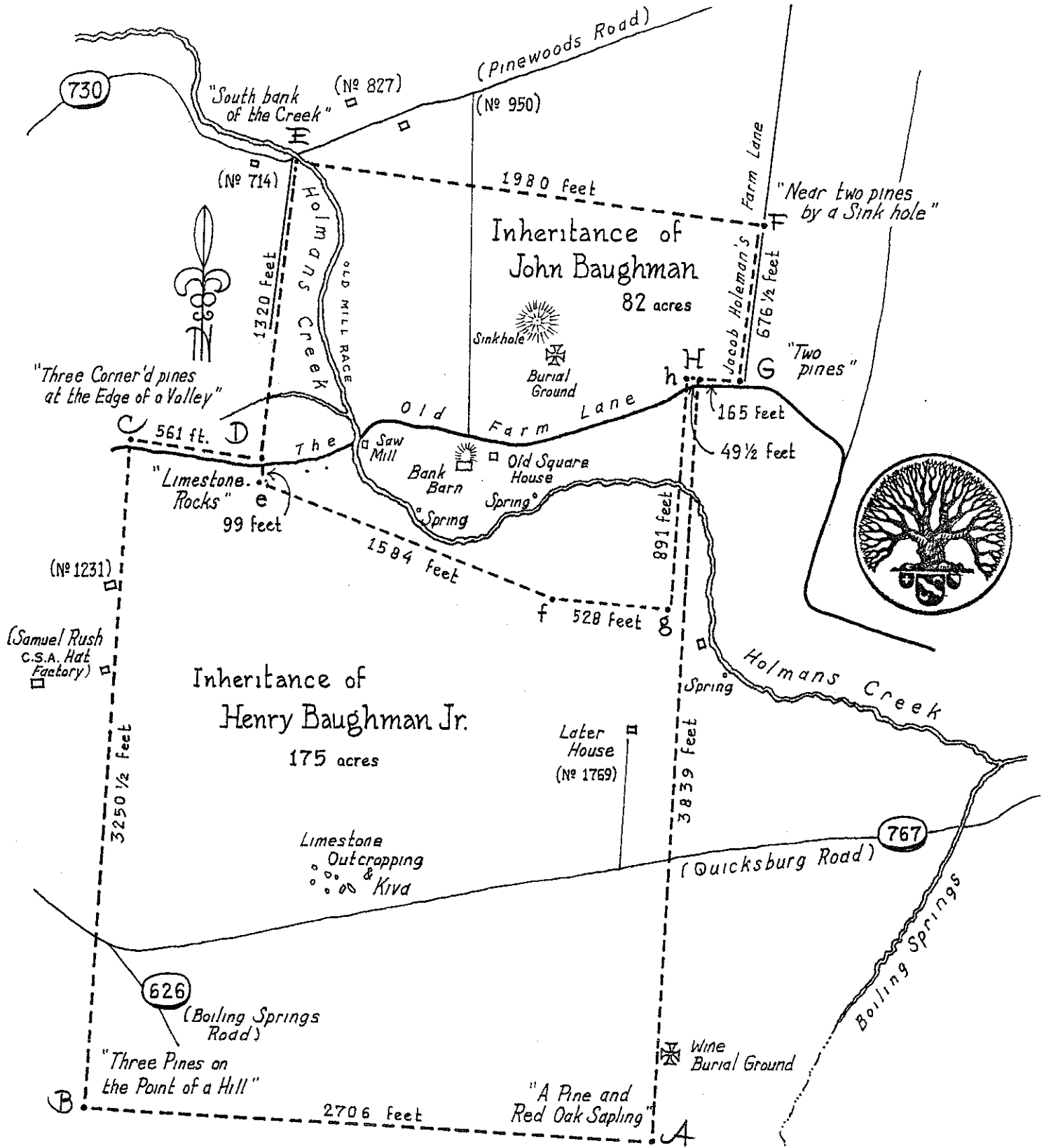
Edge of a Valley. at C. then with his Lines (viz) S. 76. E. Thirty Four poles. by Two
red oak Saplins at D. then N. 14. E. Eighty poles in the Line to the South bank
of the Creek at E. then S. 86. E. One Hundred and Twenty Poles Near Two pines
by a Sink hole at F then S. 4. W. Forty one poles. to the spot Holeman's Line
between Two pines at G. then with his Line N. 31. W. Ten Poles to a
Stake his Corner at H. and Two Pines Corner'd then with his Line finally to
the Beginning

Christ. Funkhouser and George
Brook Chain men

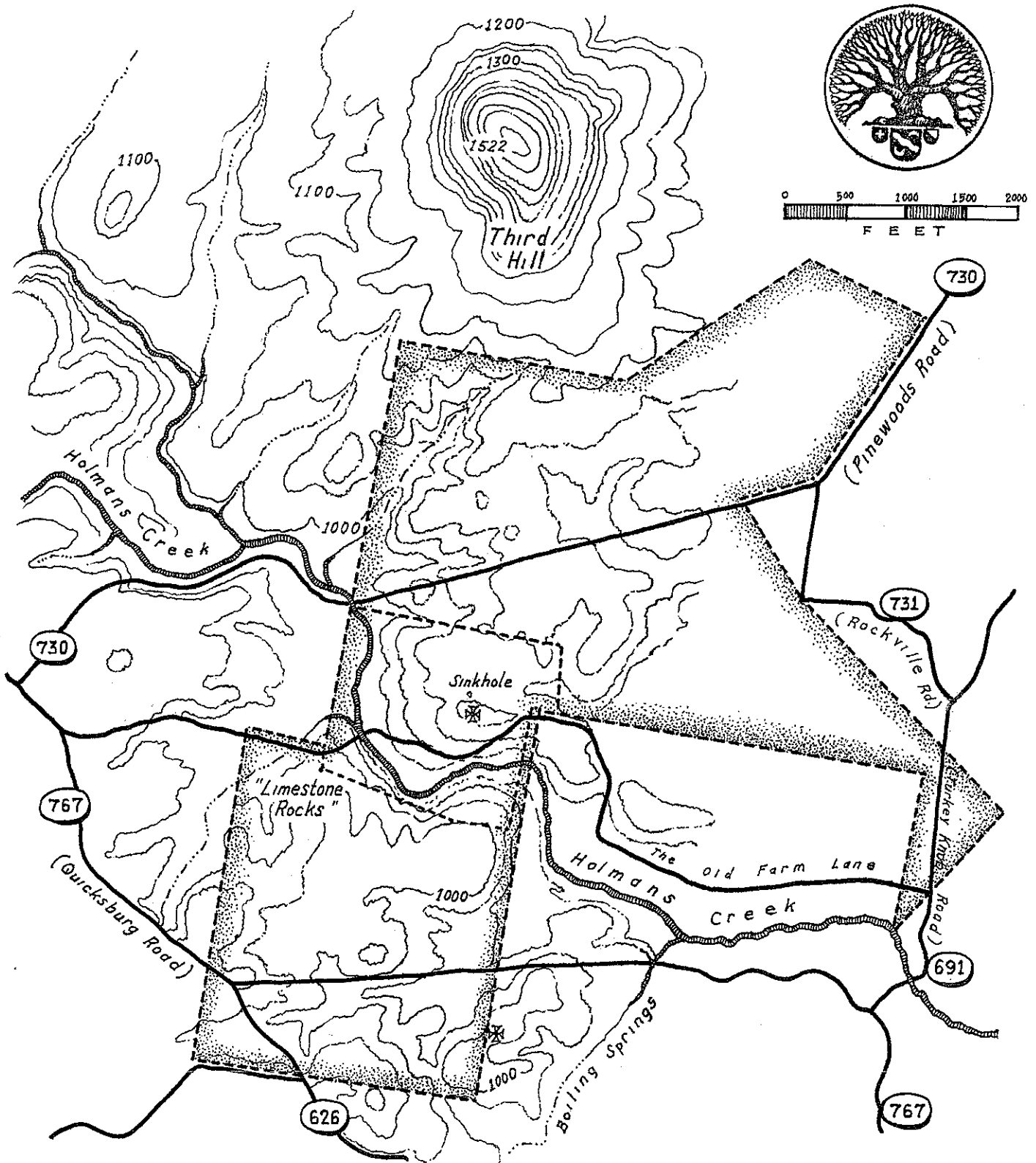
Henry Bachman Marker

Platted 100 of York

Rutherford



HOLMANS CREEK LAND



TOPOGRAPHIC ELEVATIONS SOUTH OF THIRD HILL IN SHENANDOAH COUNTY, VIRGINIA

Appendix A
THE BLUEBERRY BRANCH OF THE BACHMANNS FROM RICHTERSWIL

- 1.) **(Hans ?) Heinrich Bachmann** -oo- **Elsbeth Rusterholzin** (Their 8 children in Generation 2)
* ca. 1592
 - 2.) **Hans (Jacob ?) *1618** ⌘1681 -oo- **Anna Züricher** (Their children: Rudolf [1644] & Anna [1648])
Hans Heinrich *1619
Wälti (Welti, Valentin) Bachmann -oo- **Anna Gsellin**, from Küsnacht (Their 3 children in Generation 3)
*1621/1622 Master Tailor, sold his house in Old Castle on 31 I 1677
Urban *1624 -oo- **Anna Schärerin**, from Wädenswil
(Children: Hans [1649] & Elsbeth [1652])
Andreas *1626 ⌘1705 -oo- **Anna Zingin *1631** ⌘1713 (Living in Löchli)
Verena *1627
Magdalena *1629
Margrith *1630
 - 3.) **Ulrich Bachmann** -oo- (3 XI 1675) **Elsbeth Burkhard** (Old Castle, their 5 children in Generation 4)
*12 IX 1647 ⌘ 13 X 1709 *5 IX 1652 (daughter of Jörg Burkhard and Anna Ringger)
Agatha *2 III 1651 ⌘16 II 1660
Regula *3 V 1654
- Also living in this Old Castle household No. 4 with Ulrich Bachman were possible siblings*
- Hans Rudolf Bachmann** -oo- (1676) **Verena Thailer**
*25.1.1646; ⌘1714 *10.4.1644; ⌘1719
(And their 3 children:
Barbra *1.7.1677; ⌘1703
Hans Heinrich *23.5.1686
Verena *6.7.1689; ⌘29.6.1756
Susanna Bachmann *12.3.1649
Elsbeth Bachmann *2.9.1651
Regula Bachmann *3.7.1654
Hans Conrad Bachmann [.....] ⌘1709
- Further contemporaries at Old Castle in 1689 were*
- Jörg Bachmann *30.8.1654**
Hans Rudolf Bachmann *24.7.1659 [son of Hans Jacob (1628), ancestor of the Shenandoah Valley Baughmans]
Hans Jacob Bachmann *1629; ⌘1704 widower, elder patriarch and father of:
Hans Heinrich Bachmann *6.8.1656
Jos Bachmann *3.8.1657 [father of Görg Bachman who moved to the Great Swamp in eastern Pennsylvania]
- 4.) **Barbara * 28 V 1676**
Barbara * 21 IV 1679
Hans Jacob Bachmann -oo- (20 VI 1706) **Elisabetha Helbligin** (5 children in Generation 5)
* 10 X 1680 ⌘ 20 I 1749 * 1652
Baptismal godparents: Hans Jacob Burkhard and Lisabeth Bachmann
Anna * 24 IV 1686
Elsbeth * 25 III 1689
 - 5.) **Hans Jörg Bachmann** -oo- (1 V 1735) **Barbara Züricher** (at least one child, David, in Generation 6)
* 25 I 1707 ⌘ 1790 * 15 I 1707
Hans Heinrich * 1709
Susanna * 14 IV 1711
Margaretha * 18 XI 1713
Caspar * 1 VI 1719
 - 6.) **David Bachmann** -oo- **Magaretha Höhn** (Old Castle, at least one child, Hans, in Generation 7)
* 1 V 1747 ⌘ 30 X 1822 ⌘ 1818
 - 7.) **Hans Konrad Bachmann (Breiten)** -oo- (21 IX 1807) **Elisabetha Treichler** (4 sons in Generation 8)
* 29 X 1786 ⌘ 26 IV 1859 * 29 XII 1782 ⌘ 27 XI 1858
(Patriarch of the Blueberry Bachmanns; also named as "Schützenkönig,"
the National Marksmanship Champion of Switzerland, 1824-1832)

- 8.) **Heinrich** * 20 XII 1807 (Founder of Branch A by the church)
Hans Heinrich * 9 II 1817 (Founder of Branch B by Erlen Street)
Hans Jakob * 11 III 1823 (Founder of Branch C at Mülene)
Johannes * 6 VIII 1825 (Founder of Branch D at Breiten)

Stamm Kirchrain — Branch A, by the Richterswil Reformed Church

- 8.) **Heinrich** -oo- Verena **Höhn** (4 children in Generation 9)
* 20 XII 1807 ⌘ 13 VIII 1883 * 20 III 1815 ⌘ 26 X 1883
- 9.) **Elisabetha** * 22 VI 1842 ⌘ 7 VII 1842
Hans Jakob * 11 IX 1843 ⌘ 5 V 1923 (unmarried)
Heinrich * 24 XII 1847 -oo- (23 III 1882) Emma Hofmann, from Wädenswil (no children)
Gustav Jakob -oo- 1. Anna Müller (Burghalden, 2 children, another died at birth; see Generation 10)
* 2 VIII 1854 ⌘ 8 I 1904
-oo- 2. Sophie Müller (sister of his 1st wife, no children; she was also sister to
Bertha Müller, wife of Hans Jakob Bachmann, Branch Mülene C9)
- 10.) **Gustav** * 14 II 1892 ⌘ 30 VIII 1976 -oo- Aline Scherer * 25 X 1890 ⌘ 29 IX 1963 (Feldmoos, one son in Gen.11)
Sophie * 16 VI 1890 ⌘ 18 II 1978 -oo- Paul Arbenz
(1 daughter: Vreni Arbenz -oo- Felix Wirz
(3 daughters: Cornelia * 26 X 1964; Beatrix * 2 V 1966; Anjela * 14 VII 1967)
- 11.) **Gustav Jakob** * 28 X 1924 -oo- Elisabeth Schäppi * 10 VI 1927 (2 children in Generation 12)
- 12.) **Elisabeth** * 13 I 1956
Gustav * 12 III 1957

Stamm Erlenstrasse — Branch B, in front of Mülene at Erlen Street

- 8.) **Hans Heinrich** -oo- (29 IV 1844 at Grossmünster in Zürich) Elisabetha (Lise) **Hottinger** (3 children in Generation 9)
* 9 II 1817 ⌘ 21 VII 1896 * 1821 ⌘ 13 I 1895
- 9.) **Heinrich Konrad** * 22 I 1859 -oo- Anna **Bachmann** * 15 VI 1861 (6 children in Generation 10)
(From Mülene, a cousin from Branch C9)
Adolf * 9 V 1849 -oo- Emilie Pfister * 1866 (no children)
Selina * 13 II 1845 -oo- Heinrich Baumann * 1868 (a goldsmith, no children)
- 10.) **Konrad** -oo- Ida **Rusterholz** (3 children in Generation 11)
Jakob Emil * 1887 -oo- Pauline Welti (son Wolfgang -oo- Doris Franzetti, no children)
teacher from Adliswil
Anna Seline -oo- Karl Lüscher, typesetter (one son, one daughter)
Sophie * 1892 ⌘ 25 II 1971 (unmarried, at Lake Road)
Johann Heinrich (Heiri) * 1894 ⌘ 6 VI 1965 (unmarried, blind, lived with cousin Jakob Bachmann at Mülene)
Lina (died as a child)
- 11.) **Ida** * 1913 -oo- Heinrich Pfrunder (2 children)
Elisabeth * 1915 -oo- K. Speissegger
Konrad Adolf (Radi) * 1915 (Zwillingsbruder) -oo- Nelli Helfenstein (2 sons in Generation 12)
- 12.) **Urs Konrad** * 26 III 1947
Markus * 2 XII 1952 -oo- Rita Weber

Stamm Mülene — Branch C, behind Mülene at Lake Road and Zürcher Street

- 8.) **Hans Jakob** * 11 III 1823 ⚭ 16 XI 1897 -oo- 1. **Margareta Hürlimann** * 5 III 1823 ⚭ 10 IX 1854
 son **Hans Jakob** * 15 II 1854 ⚭ 1854
 -oo- 2. (18 III 1859 at St. Peter's Church in Zürich) **Ann Huber** (from Hütten)
- 9.) **Hans Jakob** * 14 VI 1864 ⚭ 10 III 1918 -oo- **Bertha Müller** * 1869 ⚭ 9 IV 1958
 (from Burghalden, 4 children in Generation 10)
Johannes (Hans) * 24 VI 1866 ⚭ 5 VIII 1939 (blind, unmarried)
Berta * 5 VIII 1871 (unmarried)
Rosina (Rösi) * 7 VII 1875 -oo- **Hitz** (3 children: Walther, Emil, Martha)
Anna * 15 VI 1861 -oo- **Konrad Bachmann** * 22 I 1859, cousin from Erlenstrasse Branch B9,
 (6 children listed in Generation B10)
- 10.) **Hans Jakob** * 1901 ⚭ 1989 -oo- **Fanny Weber** * 1909 ⚭ 1991 (4 children in Generation 11)
Paul -oo- **Klara Maurer** (2 daughters: Dora -oo- René Magnani; and Ursula, unmarried)
Gottfried -oo- **Emilie Schmid** (2 sons: Gottfried -oo- Liselotte Steinegger; and Christoph)
Berta -oo- **Hans Gantenbein** (2 sons: Paul and Heini)
- 11.) **Hansjakob** * 13 VI 1940 -oo- **Erika Somaglia** (2 daughters: Andrea and Christine)
Hans Heini * 10 III 1942 -oo- **Sally Bingham** (son Benjamin, daughter Sarah)
Markus Ulrich (Ueli) * 14 II 1945 -oo- **Françoise Brunke** * 1944 (4 children in Generation 12)
Veronika (Vroni) Elisabeth * 19 III 1949 -oo- **Gottfried Bürgi** (3 children: Raffael, Mathias, Jacqueline)
- 12.) **Anne-Catherine** * 13 XII 1975
Jean-David * 24 VII 1977
Chantal * 26 I 1980
Nathalie * 27 VI 1985

Stamm Breiten — Branch D

- 8.) **Johannes (Armenhausverwalter)** -oo- (15 V 1848 at Neumünster) **Anna Barbara Heuser** (3 children in Generation 9)
 * 6 VIII 1825 ⚭ 11 XI 1881 * 1 III 1818 ⚭ 15 XII 1875
- 9.) **Barbara** * 1849 ⚭ 1849
Hans Jakob * 1850 ⚭ 8 VIII 1926 -oo- (wife's name unknown, 4 children in Generation 10)
Jakob Albert * 24 VIII 1857 ⚭ 1868
- 10.) **Gustav** -oo- **Lina Bär** ⚭ 1939 (child in Generation 9)
A.B. -oo- **A. Rupp**
B.B. -oo- **J. Marti**
Emma
- 11.) **Lina Bachmann** * 28 VIII 1909 ⚭ 1994 -oo- **Adolf Obrist** (5 children)

— compiled by Dr. Ueli Bachmann, November 1998

*Appendix B*THE WILDERNESS TRUST OF RICHTERSWIL
IN CANTON ZÜRICH, SWITZERLAND

ON 27 APRIL 1999, THE ANNUAL GENERAL ASSEMBLY of the Allmendkorporation recorded 75 males as full members, including 7 Bachmanns, 5 Baumanns, 1 Hiestand, 1 Lehmann, 2 Schmids, 20 Stricklers, 17 Tanners, 9 Treichlers, 2 Welthis and 11 Wilds. The acreage still retained has many different types of industry, including precision engineering, a pharmaceutical laboratory, printing plant and a large electrical power substation.

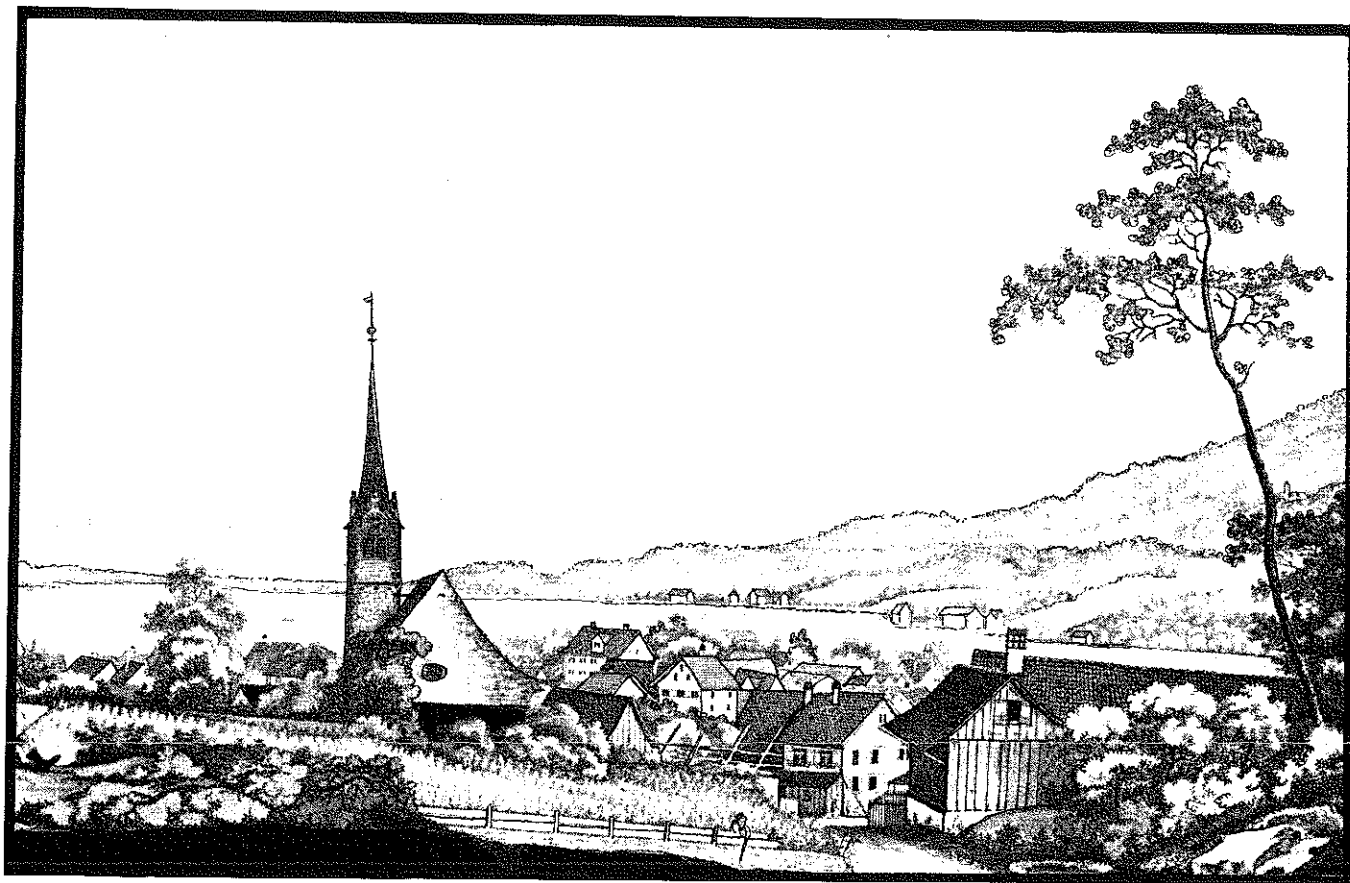
Of the 25 line items on their 1998 annual budget, the corporation concerned itself with collected rents, land leases, farm loans, forestry maintenance costs, cooperative profits, a development fund, assorted membership dues, bank interest, and tax reserves.

Revenues for 1997 totaled Sfr. 3,711,334.20, and increased in 1998 to 3,758,938.20. Profits for fiscal year 1998/1999 amounted to 9,000 Swiss francs

(approximately \$6,000) given to each member, representing a ten percent drop from the all-time high three years earlier when each member received a Sfr 10,000 share.¹²

In a report on the evolving membership of the Richterswil Wilderness Trust in June 1941, recording secretary Werner Goldschmidt reported that a number of the old family nicknames had fallen into disuse because members had moved away or the inherited male lines had "ended up in oblivion." He included in this list the following names:

The "Gogg" Hiestands; "Goggelis" Rusterholzes; "Chueners" Scherers; "Häftel" Schneiders; "Heupers" Schneiders; "Bluebird" Staubs; "Schüelis" Stricklers; "Ghörübel" Tanners; "Harzpfannechuetli" Tanners; and the "Lutzen" Treichlers.



A VIEW OF RICHTERSWIL FROM JUST BELOW OLD CASTLE
DRAWN BY JOHANN JAKOB ASCHMANN, CIRCA 1760

Appendix C
 DIRECTORY OF SWISS SOURCES

museums

Walter Fasnacht, curator
 Sektion Archäologie
 Schweizerisches Landesmuseum
 Hardturmstrasse 5
 CH 8005 Zürich
 phone: (01) 218-6824
[speaks good english]
or at main institution:
 Bernard Schüle, curator: 218-6542
 Laurent Flutsch, curator of antiquities
 Dr. A. Furger, director
 Schweizerisches Landesmuseum
 Museumstrasse 2
 CH 8023 Zürich

Crusader Museum
 Ritterhausgesellschaft
 Knights' Residence (ca. 1192)
 CH 8608 Bubikon
[hours: 9-11am; 2-6 pm, closed Mon.]

Fritz Kobel, curator
 Ortsmuseum
 Schönenbergstrasse 22
 CH 8820 Wädenswil
 780-5958
 Home: Tobelrainstrasse 13
 780-2477

Heinz Jucker *[schoolteacher]*
 The Village Folkart Collection of
 Haus Beren
 Dorfbachstrasse
 CH 8805 Richterswil
 784-0684

institutions

Hans Ulrich Pfister
 Staatsarchiv des Kantons Zürich
 Winterthurstrasse 170
 CH 8057 Zürich
 phone: (01) 363-3606
 T-F: 8:15-6:45pm;
 Sat: 7:45-11:45am
 (also Ulrich Helfenstein, Werner Debrunner,
 Fred Better)

Dr. Judith Steinmann
 Zentralbibliothek
 Zähringerplatz 6
 CH 8001 Zürich
 fax: (01) 268-3290

Jaqueline Müller
 Buchdruckerei Richterswil
 Rosengartenstrasse 2
 CH 8805 Richterswil

Father Wolfgang Renz, OSB
 Monastery Einsiedeln
 CH 8840 Einsiedeln, SZ
 (055) 418-6588
[Prof. of English & expert on local history]

family members interested in history

Dr. Ueli Bachmann
 Dorfstrasse 61
 CH 8805 Richterswil
 (41-01) 784-0033 office; 784-3360
 fax; 784-0274 home
 e-mail: bachmann@gmx.ch
[family historian, speaks good English]

Liselotte & Gottfried Bachmann
 Vogelneststrasse 5
 CH 8834 Schindellegi, SZ
 (01) 784-2644 *[speak good English]*

Vroni Bachmann Bürgi
 Im Sack 2
 CH 8800 Thalwil
 (01) 720-0253 *[speaks good English]*

Hansjakob Bachmann, IT manager
 CDS Communications AG
 Seestrasse 15
 CH 8805 Richterswil
 (411) 784 3175; (411) 784-3242 fax
 Home: Aegeristrasse 17 B
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 CH 8805 Richterswil
 (01) 784-0253

Ida Pfrunder-Bachmann
 Burghaldenstrasse 57
 CH 8805 Richterswil
 (01) 784-0369

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 Schlossbergstrasse 12
 CH 8820 Wädenswil
 (01) 780-3858

Heinrich Peter
 Göldistrasse 20
 CH 8805 Richterswil

Prof. Dr. Peter Ziegler
 Einsiedlerstrasse 24
 CH 8820 Wädenswil
 (01) 780-4629

François Rappard
 MRO Heraldica SA
 2 Avenu Calas
 CH 1206 Geneva
and in the U.S.A.
 10 Charlesgate East, No. 103
 Boston, MA 02215
 (617) 266-9790
 (617) 369-9912 fax
[authority of Swiss Heraldica, excellent English]

Pastor Rudolf Weber
 Rebbergstrasse 13
 CH 4800 Zofingen, AG
 (062) 752-3151
[authority on Bottenstein]

Hanspeter Jecker
 Pestalozzistrasse 37
 CH 4132 MuttENZ, AG
 (061) 461-9445 home
 901-4501 office
 4504 fax
(for Aargau, speaks good english)

Carl Sauerer
 Luegetenstrasse 13
 CH 8840 Einsiedeln, SZ
 (055) 412-5870; fax (055) 412-2231
[documentary film maker; speaks good english]

Heidi Würmli, antiques
 Atelier Giardino
 Im Boller 50
 CH 8820 Wädenswil
 (01) 780-3206; (01) 780-6732 fax
[owner of main house at Meierhof]

Alois Bachmann-Strickler, antiques
Churerstrasse 91
CH 8808 Pfäffikon, SZ
(05) 410-3559

Andre René Helfer
Central Brockenhalle, antiques
Seestrasse 114
CH 8820 Wädenswil
(01) 780-8740
[speaks good English]

Paul Gantenbein
Schützenzeitung
Gschwaderstrasse 49
(Postfach 375)
CH 8610 Uster
(01) 994-5440; (01) 994-5444 fax
e-mail: chs.journal@bluewin.ch
[cousin and marksmanship expert]

Gesellschaft der Herren zu Schützen
Lowengraben 24
CH 6004 Luzern

current Old Castle residents

Alwin Hiestand
Altschloss 1
CH 8805 Richterswil
[owner of large apple orchard]

Hans-Ulrich Tanner
Altschloss 21
CH 8805 Richterswil
[town scribe and clerk]

Christina Trummer
Altschloss 12
CH 8805 Richterswil
(01) 784-1108
[resident of Rudolf Bachman's house at Old Castle, (172A); daughter of Marcos Hartmann]

Gustav Schmid
[resident of original Bachman house at Old Castle - Part B]

Irene & Alois Niderust
Hinterdorfstrasse 33
CH 6430 Schwyz
(041) 811-1024; (079) 211-1277 cell
[owners of Tütsch haus, ca. 1190, the oldest house in Switzerland]

Prof. Georges Descoeurdes
Kunstwissenschaft
University of Zürich
Rämistrasse 73
CH 8006 Zürich
(41-01) 634-2832; (01) 634-1111;
(01) 634-2304 fax

Atelier d'Archéologie Médiévale
Place du 14 Avril - 1
CH 1510 Moudon

Markus Bamert
Denkmalpflege des Kanton Schwyz
CH6430 Schwyz
(041) 819-2060

assistance

Michael Richter
Bahnhofstrasse 34
CH 8702 Zollikon
(41-01) 391-7401
[former I.C.P. photojournalism student]

Ursula Fortuna
Oberri Bachstrasse 4
CH 8852 Schlieren ZH,
[genealogist, good English]

Maria von Moos
Neugrundstrasse 5
CH 8320 Fehraltorf
[professional researcher]

Hans Schulthess
Postfach 161
CH 8304 Wallisellen
[researcher]

Appendix D
A DESCRIPTION OF THE BACHMAN STANDING STONES
IN SHENANDOAH COUNTY, VIRGINIA

DURING EACH SUMMER SOLSTICE IN THE HIGHLANDS of Virginia, seven large upright rocks near Holmans Creek seem to follow an alignment with the sunrise. Their existence was officially noted for the first time in 1785 when documents filed with the county subdivided the Bachman Plantation.⁵²

The western terminus of the line stands 3,960 feet SSE of Third Hill (38°44'N / 78°42'W) near the southern border of Shenandoah County east of Forestville^{125:107} and the complete site stretches out along a 265½ foot course of approximately North 72 degrees East.

The massive limestone rocks range in height from six to twelve feet, and due to their upright orientation, appear highly distinct from the surrounding low-lying mineral outcrops. Each are marked by heavy pitting, cracks and moss growth. Each formation includes two or more large rocks that appear to surround and support the vertical centerpiece. Four of the stones were scored by long, even grooves that run in a uniform pattern, although this fluting seems mismatched to the underlying geological striations and become noticeably interrupted in some sections. Two of the stones appear as though they had been sculpted into a matching pair, and two others of a distinctly different type make another set in between them.

Beginning at the westernmost point, the first five formations make up a primary sequence (beginning at an elevation 980 feet above sea level) and stretch across what is now 74½ feet of dense underbrush.

Formation 1: "The Twins" A pair of 72" high stones forms the pedestal upon a wide 48" high base, the whole measuring 144" at its maximum height. The two upper stones may have been a single rock at one time, as is suggested by the uniform 5" clearance that separates them, a split made possible by repeated freezing and thawing of ice. Nonetheless, support rocks wedge against the northern face. Numerous large tree branches have fallen around the base, making a view of it's entire shape difficult. Rising and very uneven terrain for 28 feet separates formation 1 from...

Formation 2: "Broken Column" An approximately 84" high stone shattered during a logging contract in June 1999. Numerous remaining fragments scattered on the ground show wide, deep grooves that run at perpendicular angles around a 90-degree edge. Only a one-foot-high stump remains of it's base, an oval measuring 52" by 36", and the exact configuration of the

original remains unrecorded. Slightly rising ground across 10 feet separates formation 2 from...

Formation 3: "Carved Shaft" A stone measuring 80" high by 80" wide by 125" at its maximum circumference. The tip bears heavy grooves; and a rim around its upper third matches Stone 7. Eighteen inches separate formation 3 from...

Formation 4: "Squared Tablet" A set of stones dominated by one that is 87" high by 101" across by 38" thick. Heavy fluting marks the wide, flattened southern face, and its opposite side resembles a reclining bowl. The upper edge appears noticeably squared-off, while several supporting rocks form a wide base. Slightly rising ground across 11 feet separates formation 4 from...

Formation 5: "Wide Tablet" A somewhat wider version of Stone 4, 62" high by 158" across by 18" thick, with a much larger base, similar heavy grooves across its flattened face and a reclining bowl shape.

Stone formations 3, 4 and 5 tilt northward at a common angle of approximately 70 degrees off the perpendicular. [[Drawing on page xx] The next part of the line appears after 143 feet across slightly rising ground.

Formation 6: "Cut Shaft" A stone measuring 63" high by 102" at its maximum circumference, surrounded by several large base rocks. The carved rim along the upper third matches the appearance of Stone 3. Slightly rising ground across 48 feet separates formation two from...

Formation 7: "Fallen Column," measuring 100" in length and 24" in diameter, rests upon one cut face in a horizontal position over several base rocks.

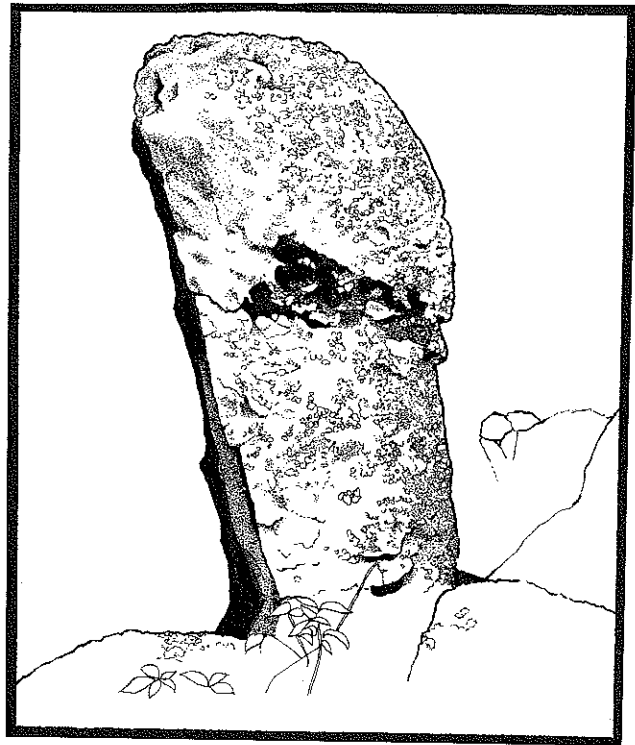


Background

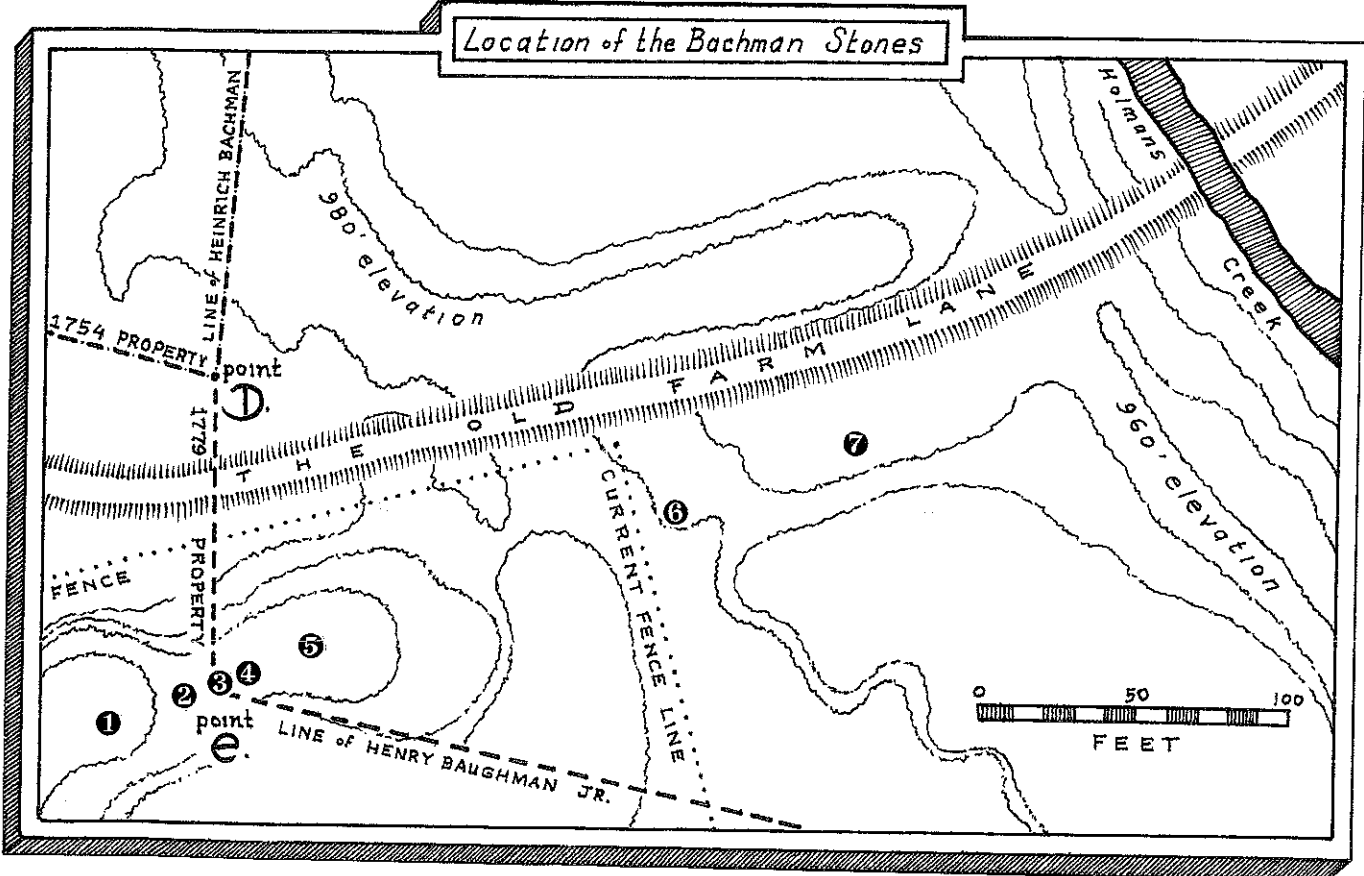
A WEATHERED GRAY FENCEPOST STILL MARKS corner "C" of the Fairfax survey completed for Heinrich Bachman by Robert Rutherford on 19 June 1754.¹⁹⁸ For some 561 feet east of today's Jenkins property line, the soft gully of the original country lane may still be discerned. Heinrich's last will in 1777 and the subsequent 1785 survey created a 99' property



THE TWINS, TOWERING TWELVE FEET HIGH FIRST OF THE BACHMAN STANDING STONES



THE CUT SHAFT, STANDING OVER SIX FEET HIGH SIXTH OF THE BACHMAN STANDING STONES



THE TOPOGRAPHIC ORIENTATION OF SEVEN LIMESTONE ROCKS IN THE SHENANDOAH VALLEY

easement between his two sons, John and Henry Jr. Guaranteeing both of their rights-of-way to this road was the purpose of formalizing point "e" at the Limestone Rocks. In the 18th Century, this lane served as the main thoroughway for the Bachman Plantation, and a generation later for the Saw Mill built by the Zirkle family.

Although limestone outcropping may be seen in several spots across the Bachman's 657 acres, one other location stands out as remarkable. Some 1,980 feet south of the standing stones, near minor sink holes in a wooded glenn, two 5'-high limestone escarpments meet at a natural entrance hall between them, forming a primitive "kiva," or meeting place.

The area of the Bachman Standing Stones has always belonged to wilderness, and as recently as the 1950s, the edge of an undisturbed forest measured eight to ten acres. The towering hickory trees there made a refuge for a sizable colony of squirrels, and hunters like Bob Neff and his dad did well there. Although the young Neff wandered all along that bend in Holmans Creek, he never came across the stones.

The first known contemporary record of the stones took place by chance on 18 August 1988 when J. Ross Baughman walked the boundary line of the old survey and happened to photograph them. He showed his pictures to Blair Zirkle, who not only served for 28 years as the Shenandoah County Commissioner of Revenue in charge of all property taxes, but who had also lived for 76 years near his birthplace by Holmans Creek. They revisited the site on 23 June 1999.

"I've never seen anything like it around here," vouched Zirkle, who has also been a long-time member of the Shenandoah County Historical Society, "especially with those vertical grooves. I'm no geologist, but it seems like if they were naturally formed, by water and ice erosion, they wouldn't just stop so evenly half way down the side."²³³



The Scholarly Response

ON AVERAGE, THE GROUND AROUND THE STANDING stones starts with a 16" layer of silty loam, followed by more than 44" of moderately to highly acidic Frederick, Poplimento and Timberville clay above the bedrock. The seasonally high water table sits more than 72" below the surface, and due to the nearby, deeply troughed creek bed, the rate of flooding has been classed as "none." The low fertility of this soil and the closely spaced limestone outcropping certainly contributed to the undeveloped state of this land, which was used for

livestock pasture or simply left as woodland. Several cow paths run through the lowland just north of the site. The low-lying limestone rocks range from about 30 to 100 feet apart and cover between 5 to 10 percent of the land.

The productivity of trees is moderately high. Oak trees of the northern red variety average 288 board feet per acre per year. Adjoining fields to the northeast have been put to apple orchards while hay and corn are grown immediately to the south.²¹⁶

In November 1998, the Blue Ridge Forestry Consultants of Mt. Jackson, Virginia, undertook a timber evaluation of the land parcel surrounding these stones. In the thickly grown woods, they chose 49 white and red oaks along with some poplar trees that averaged 20-28" in diameter. All the trees were evaluated as "mature," meaning that they would not likely have had many healthy years remaining, and that clearing them out at that point simply improved prospects for the younger trees, and prevented an infestation of insects.

By June 1999, cutting down the trees on this one parcel alone yielded 10,000 feet of lumber and approximately \$3,000-5,000 in fees directly to the landowner. During the same operation run by Shenandoah Logging, four more sites owned by Franwood Farms supplied another 122 trees that held about 40,000 more feet of timber.

Neither the U.S. government's *Historic Inventory Project of Virginia Counties* compiled by the W.P.A. nor its writers' project collection of folklore mention standing stones in the Shenandoah Valley. After seeing photographs and a complete description of the Bachman Stones, Charles L. Perdue, a professor of anthropology at the University of Virginia, a former geologist and a keen follower of matters archaeological, found "the whole thing... quite intriguing."¹⁴²

The office of Virginia's state geologist maintained that the Bachman Stones "are an unusual geologic phenomenon" but that "the mechanism that created the pinnacles was entirely erosion." They cited the Natural Chimney State Park in neighboring Augusta County, Virginia, and the Seneca Rocks in West Virginia as similar occurrences. According to their view, slightly acidic rainwater created the grooved surfaces.¹²⁸



Site of the Original Homestead for Heinrich Bachman in the 18th Century

WHEN HEINRICH BACHMAN SIGNED HIS LAST WILL and testament in 1777, he referred to the land north of Holmans Creek as "the plantation and land I now live on..." and that his son "the said Henry is to have that part of the same side of the Creek [where] he

now lives...,” meaning the south side.²¹⁷ See map on page 211.

Recent historical and topographical appraisals of the land have greatly narrowed down the likely site of each house. Besides the creek which divided Heinrich’s 257 acres, the principal country lane that served his land and that of his neighbors in the 18th Century ran east and west beside the water, and was so important that Heinrich made sure his son would have an easement path or right-of-way measuring three rods wide to reach this thoroughfare. The route of the old wagon lane can still be seen, and remains in use by cows, tractors and agricultural workers. A detailed map of the area drawn in 1885 clearly indicated it.

Just down the hill and within sight of the old Burial Ground, one particular spot on this lane happens to be equidistant from two natural springs on the north side of the creek. Alongside this spot remains a softly worn earthen ramp that would have perfectly served an old-fashioned Swiss German bank barn.^{18:60}

Up through most of the 20th Century, an old barn did occupy this site, and a 30 x 30’ square, center-chimney house sat beside it. An aerial photograph taken in 1941 shows both structures, but neither exists any more. A cinder-block dormitory for seasonal orchard workers replaced the barn, and for safety’s sake the moldering farm house was intentionally burned down about twenty years ago. These buildings were probably not the same shelters that Heinrich built, but were very likely evolutions of or improvements upon his old foundations.

The right-of-way lane mapped out for Henry Jr. serves as another arrow for the historical researcher. In a nearly straight line due south, an old house identified with the modern address of 1769 Quicksburg Road rests on the first and best setting for an 18th Century homestead.



Principle Contacts

Blair Zirkle
3691 South Middle Road
Quicksburg, Virginia 22847
(540) 740-8652

Robert E. Neff
714 Pinewoods Road (Route 730)
Quicksburg, Virginia 22847
(540) 740-3415
[owner of adjoining land on the northwest side]

Marlena Jenkins
1231 Quicksburg Road (Route 767)
Quicksburg, Virginia 22847
(540) 740) 3753
[owner of adjoining land on the southwest side]

Leonard Wilkins, manager
Franwood Farms N° 3
1597 Quicksburg Road (Route 767)
Quicksburg, Virginia 22847
(540) 740-8173
[manager’s residence; a turkey farm that owns the standing stones site and keeps commercial poultry coops south of it.]

Gary Younkin
Blue Ridge Forestry Consultants
(540) 364-1238

Richard C. Pace
Shenandoah Logging
3392 Red Bank Road
Mt. Jackson, Virginia 22842
(540) 477-2858

Ken Hackenbracht, manager
Hardy of Virginia
5700 North Main Street
Mt. Jackson, Virginia 22842
(540) 477-3195 [office]; (540) 477-3269 [home]
[commercial apple orchard on north side of the old Bachman land]

John and Nancy Stewart
326 Broadway Avenue
Broadway, Virginia 22815
(540) 896-2579
e-mail: steinpick@aol.com

Dr. William Gardner
Thunderbird Archaeological Associates
126 East High Street
Woodstock, Virginia 22664
(540) 459-4017
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David P. Barron
334 Brooks Street
Noank, CT 06340
(860) 536-2887
[an authority on standing stones in New England]



Appendix E

PROGRESS REPORT ON THE BAUGHMAN HISTORICAL SOCIETY
THE BACHMAN/BAUGHMAN NEWSLETTER

WHILE ANNOUNCING THE ANNUAL BAUGHMAN reunion held in Lowell, Oregon, on Saturday 14 August 1999, newsletter editor Betty McEntire Williamson gathered several new Ozark stories:

"This story was told to Steve Green by Ellenora Tomlinson and then Steve relayed it to me. Lewis and Luzina Milum Baughman was burned out, supposedly by Jayhawkers. Luzina, who was pregnant at the time, came running out of the house with her wedding dress. One of the riders snatched it out her arms and threw it back into the burning house. This made Luzina so mad she attacked the man and tore off his mask, and was surprised to find it wasn't a Jayhawker, but one of their neighbors. They then fled north and settled for awhile in Green County, Missouri. When she gave birth, they named the child Scapus Green Baughman in honor of escaping safely to Green County. The year was 1860 or 1861.

"After the war, they came back to Crooked Creek and rebuilt their home. Some of the material from their old place went into the new home... The homestead was put together with log pins. Chinking was red clay, and sticks filled the cracks. Slake lime mixed up to fill cracks. Windows were covered with wooden shutters."

Roy Cantrell told the following two snippets to LaVonna Wood: "Grandmother Luzina used to say on Sunday mornings on the way to the breakfast table, she would say, 'Fredericktown, Johnson Street, Baughman Hotel and nothing to eat.' I asked Uncle Ezra Baughman about this, he said he remembered it well. Fredericktown was where the Frederick family lived over the hill from them. Johnson Street was probably for P.G. Johnson, another neighbor.

"Luzina liked for the kids to play 'Blindfold' in her room. Her room was the central room in the house. She would catch a kid and call out his name, so the one that was 'it' could find them. He said that she would say, 'I've got Roy. Come and get him.' (Roy would laugh when he told this story.)

"She would pick someone to fill her pipe and light it for her, by using a coal from the fireplace. He said he got to light it a few times. Ezra said he got into heavy smoking from lighting grandma's clay pipe. Nona and Oma also told of lighting her pipe for her."

Lavellar Baughman Lister passed on this family tale: "After the Civil War there were a lot of lawless men roaming around the country. Aunt Bet, sister of Conrad Cantrell, and her sister were quilting or sewing.

There was cracks between the floor boards of the house. They heard a noise and Aunt Bet looked down through the cracks and saw a man's eye looking back at her. She told her sister to be quiet, and she got up out of her chair and went to the stove and got the boiling tea kettle from the heat. She poured the hot water through the crack. There was a yell and they didn't have any more trouble from whoever it was that was looking through that crack."

Carl Baughman recalled this story in 1992: "The Coach Whip Snake. A coach whip snake has a plaited tail just like a black snake whip. They can grow up to eight feet long. Winnie Baughman and Elvin McElroy had just gotten married. Winnie's family was going to a dance at Aunt Becky Passmore's place. Winnie started to tease a snake. They were going up the back way around where the old mill and pond were — near Short Creek and Indian Cave. She had on a new dress and new shoes. The snake wrapped around her leg and whipped her. She jumped into Short Creek to get rid of the snake. The snake actually cut her dress to ribbons. She had to go home to change before going on to the dance. She didn't get to go to the dance."

Ezra Baughman related the following tales in 1996: "When Lewis Jr. and Ella Baughman lived at Seattle in about 1910, Lewis finally got steady work at the City Dump. He was paid by the city. He was given a warrant for his pay. (The City says, 'I.O.U. so much...') He took the warrant to the bank. There was a big long table piled with gold coins. He gave the I.O.U. to the Paymaster and he would shell out the gold coins."

"There was a strike on the M&NA Railroad. A quote in the *Harrison Times* states, 'When it seemed inevitable that the [rail]road must close due to deficits and violence, loyal townsmen took over. There were over 1000 men on the streets of Harrison, all armed with pistols, shotguns or rifles. This apparently was the signal of a showdown to the strikers, and many of them left town immediately. One who didn't should have: E.C. Gregor was found hanging from the railroad's Crooked Creek bridge just east of the shops. Gregor was a Mason.' Years later, five men in a car passed Ezra Baughman as he was walking along the road. They asked him where the bridge was. Masons didn't let the situation pass."

"Around 1926 or '27, when Milus Baughman was a fireman in Kansas City, Missouri, he played penny-ante poker with the future president, Harry S. Truman."

VALLEY BRETHREN - MENNONITE CULTURAL CENTER

10 January 1995

David F. Miller
 Vice President of Advancement
 Eastern Mennonite University
 1200 Park Road
 Harrisonburg, Virginia 22801

RE: Proposal for a jointly sponsored museum on 18th century Mennonite pioneers, along with other Swiss and German settlers in the Shenandoah Valley, tentatively named the Henry Baughman Museum.

Dear Mr. Miller,

It was a pleasure talking with you on the phone yesterday about EMU's possible partnership in the above described project. I have thought through some of the arguments for why we should begin this project soon, but first, allow me to describe elements of such a museum that are now in place.

1.) The ARTIFACT COLLECTION: We have a complete inventory of 18th century Swiss and German American household artifacts. The entire estate inventory of Henry Baughman (1750-1809) has been duplicated with 200 antiques from leading private and public collections of folk art in Virginia, Maryland and Pennsylvania. These include furniture, tools, domestic implements and books. In addition to what Henry Baughman had when he died, many unusual items relating to his trade as a blacksmith have been gathered. Some of the objects are dated — with inscriptions back to 1739 — and all are rare primitives, predominantly hand wrought. The collection has been conservatively appraised at \$35,000. In June 1994, an exhibition of the collection was mounted in partnership with the Page County Heritage Association at Mauck's Meetinghouse.

Henry Baughman was a Swiss German whose family had lived in Alsace and the Palatinate before coming to America in 1715 and onto Virginia by 1739. [A complete list of the artifacts is appended to this letter.]

2.) The MUSEUM BUILDING: We have a rare, wonderfully preserved 18th century Germanic log house that was built by Christian Dellinger, a fellow Palatine, friend and neighbor of the Baughman family. It is one of the dozen surviving examples of central chimney architecture in Shenandoah County. By staying in the same family for over 200 years, the original pioneer character of the building has never been changed with plumbing, central heating or insulation of any sort. As a one-and-a-half story design measuring 24'x 30', it has a typical Germanic floor plan of colonial times, with three rooms on the ground floor. The square-hewn white pine logs are notched into notably tight, full-dovetails. Extensions of the gable-end wall logs form cantilevered supports for front and rear porches.

The front and rear entries to the kitchen are fitted

with original Dutch double doors hung on long wrought hinges, a feature shared by only two other early houses in the county. The puncheon floor of the living room and a small bed chamber behind it was made from halved logs laid side by side, forming both the structure and surface of the floor, a technique also extremely rare in Virginia.

The massive kitchen hearth received the flu of the living room's heating stove through a hole still visible on its back wall. Family tradition holds that long ago this chimney saved the life of a Gramma Dellinger and her baby. The tale describes them home alone when hostile Indians could be heard approaching, and the desperate woman decided to crawl up into the chimney. High inside, a wrought iron bar planted in the stones supported trammel chains, pots and the woman's weight. Her whimpering infant was silenced at the last possible second, and remained hushed the entire time by nursing from her breast. The Indian warriors searched the house, but left without a scalp or a hostage.

A single 30-foot summer beam was set through the middle of the ceiling to support the floor above. Logs for the long lateral walls stacked up four feet higher, making a "half-story" sleeping loft. In the next century, the walls and roof were raised four more feet to make a complete second story.

Setting aside the intrinsic and historical value of the building for the descendants of Palatines, purchasing any house of this quality from a log house restorer would run about \$75,000.

3.) The LAND: As a site for our museum, the Page County Heritage Association has pledged a couple of acres adjoining the 18th century Mauck's Meetinghouse, which happens to be the oldest colonial German church west of the Blue Ridge and the site of the earliest Lancaster County exodus into the Shenandoah Valley. As you may already know, the Hawksbill and Mill Creek

area became by 1724 a cradle for Palatines in the Valley of Virginia.

4.) **THE CARETAKERS:** The Page County Heritage Association, which administers the meetinghouse and a second museum in the old brick Victorian house just across the road, is ready to act as caretaker of the Palatine Museum. If you care to visit the site, please contact the Association's head, Gary Bauserman, Rt. 3, Box 258, Luray, VA 22835; (504) 743-5014.

5.) **VOLUNTEERS:** We have friends in the Shenandoah Valley offering trucks, cranes and their experience in working on other historic log buildings.

6.) **LEADERSHIP:** An ad hoc Board of Directors already exists, and several other interested onlookers have gathered. Of course, by making a substantial investment at this crucial stage of the museum's development, we would welcome your equal participation.

J. ROSS BAUGHMAN, a Pulitzer-Prize-winning journalist and member of the faculty at the New School for Social Research in New York, has served as a living historian with the 30th Virginia Infantry, and with the Old Bethpage Village Restoration.

Baughman has been researching the Swiss Germans of the Shenandoah Valley for the last ten years, and is currently writing his third book on the subject.

GARY P. BAUSERMAN, who lives near Luray, is an author of numerous articles on early Shenandoah Valley history, and a guiding force in both the Shenandoah Valley Folklore Society and the Page County Heritage Association.

LABAN PEACHEY, dean emeritus of Eastern Mennonite University and a guiding force of several German-American historical societies in Pennsylvania, Maryland and Virginia.

KLAUS WUST, author, lecturer, researcher, consultant and interpreter for the U.S. State Department.

Wust has served as guest curator at the Abby Aldrich Rockefeller Folk Art Center at Williamsburg and at the Pratt Graphics Center in New York. He was also one of the founding board members of the Museum of American Frontier Culture in Staunton, Virginia. Born in Bielefeld, Westphalia, Germany, but a resident of Virginia for 40 years, Wust is an authority on the German migration to Virginia in the 18th Century.

NATE YODER, seminarian of Eastern Mennonite University

BLAIR ZIRKLE served for 28 years as the Shenandoah County Commissioner of Revenue, in charge of all taxation. Zirkle is a member of the Shenandoah County Historical Society, as well as the vice-president and treasurer of the Shenandoah County Civil War Commission, and his own family's 3,450-member historical society.

7.) **FUTURE PLANS:** If we can get the Palatine Museum going, a private collector and antiques dealer from Harrisonburg named Melvin Armentrout has expressed interest in adding (at his own expense) a complete square-hewn log blacksmith's shop beside or behind our log house for the display of his hundreds of artifacts. He has the Shenandoah Valley's premier collection on early blacksmithing, including an extremely rare signed axe from the Böhne/Bone family that sired Daniel Boone.

BUT — and here's the sad part — we have not been able to raise the money and/or young muscle-power it will take to dismantle the log house and reassemble it. At this point, if you know of any way to a few expert log house restorers, or some boy scout troop or college fraternity full of strong backs, and/or \$10,000 to \$20,000 to do the job, you could take up a pivotal influence in the future profile of such a museum. You should realize, however, that this has cannot be one or two sunny weekends of fun. It will be a slow, difficult and lengthy project requiring everything from digging a foundation to expert stone work to exhausting shingle hammering.

AND — here's an even sadder part — while the Baughman Historical Society owns the log house, the land *beneath* it will be taken over by real estate developers in the coming year. If the museum project cannot be put together with adequate funds and sponsors within the next six months, the house, by default, will probably have to be sold to a commercial log house salvaging company.

If you have any other creative suggestions, I'd love to hear from you. If the building had to be reassembled outside the Shenandoah Valley, but anywhere else in Virginia where Palatines settled in the 18th century, I would seriously consider it rather than seeing this whole dream go down the drain.

I hope you have a chance to phone key members of your group as soon as possible and toss this idea around. If you would like to publish an article about the needs of this project, please feel free to use the enclosed photos and any of the descriptions in this letter. Whenever you are finished with the pictures, I'd appreciate getting them back. At Klaus's suggestion, an identical draft of this letter has been sent to your colleague Monica Edick. Please contact my home office at any time of day via phone or fax: (516) 271-9793.

Sincerely,

J. Ross Baughman

THE ARTIFACT COLLECTION
OF THE BAUGHMAN HISTORICAL SOCIETY

THE ESTATE INVENTORY OF
HENRY BAUGHMAN, JR.
DECEMBER 1807,
BOTETOURT COUNTY, VIRGINIA

Flintlock Rifle
Hunting Pouch, with two
decorated powder horns
Gunshot Bag
Bullet mold, with two lead balls
Utility knife
Camp Spoon, hand-formed lead
Felling Axe
Goosewing Axe
Ring maul (large)
Wedge
Mattock
Grindstone
Hoe
Shovel
Kettle
Dutch Oven
Small pot
Frying Pan
Pouring Crocks (2)
Augers (3)
Gimblet
Anvil
Hammer
Shears (2 pairs)
Sickles (3)
German Bible, dated 1778
German Books (6)
Pewter Plates (6)
Pewter Basin
Cullender
Tin Pan
Tin cups (5)
Table Spoons (3 pewter, 1 wood)
Tin quart
Funnel
Betty Lamp
Spurs
Candle Mold (with two tubes)
Flesh Forks (2)
Forks (5)
Knives (3)
Pail
Tumbler
Salt Box
Handsaw
Wool Cards
Horned Carpenter's Plane

Swingle tree + hangings
(Swingling Sword)
Jug, with wooden stopper
Sad Iron
Stillyards
Churn
Rings (2)
Pickling Tub
Drawing Chains (2)
Sifter
Looking Glass
Pot Bearers (2)
Swiss spinning wheel
Spools
Rope Bedsteads (2)

SUPPLEMENTARY
ARTIFACTS

WAGON MAKING

Wagon Jack, dated 1758
Large wagon wheel
Tool Box Lid
Axe Carrier
Ring Maul
Iron Wagon Tongue Bracket,
with ram's horn bolts
Iron Hinge,
with stag-horn pattern
Heart-topped handle for a check
Stay Chain Hook,
with ram's horn bolt
Coupling Pole Pin
Grease Bucket
Hobble
Rough Chain Lock
Wagon Chains
Set of Four Wagon Bells

BLACKSMITHING

Hand wrought Hammers (5)
Anvil Accessories (4)
hardy, header, horn, rounder
Blacksmith tongs and pokers (4)
Ash shovel, twisted handle
Leather Blacksmith's Apron
Farrier's Iron Shoes,
for horses and mules
Butteris
Tool eye forms (2)
Sugar Nippers, hand wrought
Scythe, hand wrought
Sharpening Stone,

with horn carrier
Branding Iron,
For initials 'HB'
Plow, hand wrought plowshare
with ram's horn bolts
Bear Trap, hand wrought
Huffman Blacksmith Shop
at Stony Man (between Luray
& Stanley)
Traveler, iron & wood
Froe and mallet
Logging Chain
Tools, unidentified wood & iron
Assorted hinges, hook
Iron Strongbox, with key
marked 'RAM 1737'
Door lock, with key
Early Germanic Padlock
Small barn door
Grease Lamp, open topped
Hearth Hooks (4)
Primitive Andirons
Gardening Claw
Shears
Double-headed Axe
Military hatchet
Hay Hook
Single Trees,
1 wooden, 1 all iron
Straight Shoe Last
Surveyor's Gunter Chain
Canteen, small wooden with
hand wrought metal bands
Spectacles & Case
German Almanac, dated 1807
German Books (4)
Engravings,
(2 European maps by Moll,
View of Richterswil)
Virginia Penny, dated 1773
Colonial Currency Note,
One-sixth of a Dollar, Pennsylv.
Anhängseli, superstitious
metal charms (2)
Jack Plane
Buttermold, two-sided decoration
Pillow, with sunburst applique
Rope Bed Key
Great Spinning Wheel

THE MUSEUM AND ARTIFACT COLLECTION

The Shenandoah Valley Mennonite Historians have been offered a rare, wonderfully preserved 18th century Germanic log house as the centerpiece of a museum for its community center. Currently owned by the Baughman family, it was built by Christian Dellinger, a fellow Swiss German, friend and neighbor of John Baughman, who was one of the earlier Mennonite settlers in valley.

It is one of the dozen surviving examples of central chimney architecture in Shenandoah County. By staying in the same family for over 200 years, the original pioneer character of the building has never been changed with plumbing, central heating or insulation of any sort. As a one-and-a-half story design measuring 24'x 30', it has a typical Germanic floor plan of colonial times, with three rooms on the ground floor. The square-hewn white pine logs are notched into notably tight, full-dovetails. Extensions of the gable-end wall logs form cantilevered supports for front and rear porches.

The front and rear entries to the kitchen are fitted with original Dutch double doors hung on long wrought hinges, a feature shared by only two other early houses in the county. The puncheon floor of the living room and a small bed chamber behind it was made from halved logs laid side by side, forming both the structure and surface of the floor, a technique also extremely rare in Virginia.

The massive kitchen hearth received the flu of the living room's heating stove through a hole still visible on its back wall. Family tradition holds that long ago this chimney saved the life of a Gramma Dellinger and her baby. The tale describes them home alone when hostile Indians could be heard approaching, and the desperate woman decided to crawl up into the chimney. High inside, a wrought iron bar planted in the stones supported trammel chains, pots and the woman's weight. Her whimpering infant was silenced at the last possible second, and remained hushed the entire time by nursing from her breast. The Indian warriors searched the house, but left without a scalp or a hostage.

A single 30-foot summer beam was set through the middle of the ceiling to support the floor above. Logs for the long lateral walls stacked up four feet higher, making a "half-story" sleeping loft. In the next century, the walls and roof were raised four more feet to make a complete second story.

The entire estate inventory of Henry Baughman (1750-1809) has been duplicated with 200 antiques from leading private and public collections of folk art in Virginia, Maryland and Pennsylvania. These include furniture, tools, domestic implements and books. In addition to what Henry Baughman had when he died, many unusual items relating to his trade as a blacksmith have been gathered. Some of the objects are dated — with inscriptions back to 1739 — and all are rare primitives, predominantly hand wrought. In June 1994, an exhibition of the collection was mounted in partnership with the Page County Heritage Association at Mauck's Meetinghouse. Henry Baughman was a Swiss German whose family had lived in Alsace and the Palatinate before coming to America in 1715 and onto Virginia by 1734.

Setting aside the intrinsic and historical value of the building for the descendants of Anabaptists, purchasing a house of this quality from a log house restorer would run about \$40,000. The accompanying artifact collection has been conservatively appraised at \$35,000. The Valley Historians will be able to take possession of both the house and collection for its community center on the provision that they move, maintain and secure it.

THE VALLEY BROTHERS - MENNONITE CULTURAL CENTER

A PARTNERSHIP
 BETWEEN
 THE SHENANDOAH VALLEY MENNONITE HISTORIANS
 AND
 THE BAUGHMAN HISTORICAL SOCIETY

COMMUNITY USE: The Museum and the exhibition of its collection will be designed to complement the uses of the Heritage Center, for the education of the public and to foster an appreciation of the spiritual and physical challenges that faced settlers in this land. The Heritage Center will secure the site from future development at cross purposes to the spirit of historic restoration.

CUSTODY: The Museum Collection will be entrusted to the Shenandoah Valley Mennonite Historians (SVMH) as an open loan without fee or interest attached, with the SVMH having full custody, without time limits.

PROFITS: Any profits derived from the museum will belong solely to the SVMH. If that institution ever has to be sold, or go out of existence, possession of the collection and the right to remove and possess the building would revert to the Baughman Historical Society.

DISSOLUTION: This partnership can only be dissolved if one or the other of the parties ceases to exist, or if the reasonable condition of the collection is not maintained.

LIABILITY: In no way will the SVMH have any further liability to the Baughmans for reasonable wear and/or damage to items in the collection, but will make every effort to safeguard against loss and theft.

INVENTORY: The Baughman Historical Society will provide a detailed inventory of the collection, and work with the Association to complete whatever format of documentation is needed for record keeping or special publications.

INSURANCE: The Baughman collection will be covered by the SVMH's insurance policies at the same levels maintained for the rest of the community center. Insurance settlements for lost, destroyed or damaged artifacts from the Baughman collection will be passed on to the Baughman Historical Society.

ACCESS: The Baughman Historical Society will be entitled to use the museum at no charge as the site for their meetings once each year, and to invite other parties to have access to it for research and other serious purposes of limited duration, all scheduled in deference to the heritage center's calendar of events. The Baughman Family also has the right to temporarily remove artifacts from the collection, but will always try to maintain the character and completeness of the exhibit.

 THE SHENANDOAH VALLEY
 MENNONITE HISTORIANS

 DATE

 J. ROSS BAUGHMAN
 THE BAUGHMAN HISTORICAL SOCIETY

 DATE

The Shenandoah Valley Heritage Center & Museum

1560 NORTH LIBERTY, HARRISONBURG, VIRGINIA 22801

Heritage Center Board & Staff

- Cal & Freda Redekop, chair SSC
104 Flint Ave.
Harrisonburg, VA
(540) 433-4930
- J. Ross Baughman
203 Payne Street South
Alexandria, VA 22314
(703) 549-3888 phone & fax
- Gary Bauserman
Page County Heritage Association
Rt. 3, Box 258
Luray, VA 22835
(540) 743-5014
- Lois Bowman, librarian
Menno Simons Historical Library
Eastern Mennonite University
1200 Park Rd
Harrisonburg, VA 22801
(540) 432-4177 office
434-8208 home
- Martin Eby
1560 North Liberty
Harrisonburg, VA 22801
(540) 433-8127
- Jim & Cynthia Herr
861 North Blue Ridge Dr.
Harrisonburg, VA
(540) 433-7780
- Cindy Johnson
Dellinger Acres Road
Edinburg, VA
(540) 984-4829
[granddaughter of Velma Reedy, living next to log house]
- Al Keim, Site & Facilities Chair
(540) 432-4468; (540) 433--0543
- Laban Peachey
Route 10, Box 206
Harrisonburg, VA 22801
(540) 833-5131
- Harold D. & Ruth K. Lehman, ed
Shenandoah Valley
Mennonite Historians
1345 Hillcrest Drive
Harrisonburg, VA 22802
- Bernard R. Martin
Rt. 8
Harrisonburg, VA
(540) 434-1916
- Vernon Reedy
234 Washington Ave.
Front Royal, VA 22630
[owner of present log house site]
- Steve Shenk
director of communications
Eastern Mennonite University
1200 Park Road
Harrisonburg, VA 22801
(540) 432-4208 office
4408 office fax
shenks@emu.edu
and
home: 1 Village Square
Harrisonburg, VA 22802
- David Steinberg, librarian
Shenandoah County Library
300 Stoney Creek Blvd.
Edinburg, VA 22824
(540) 984-8200
8207 fax
- Linda Dellinger Varney
375 Harmony Lane
Edinburg, VA
(540) 984-8625
- Garland Weakley
P.O.Box 175
Luray, VA 22835
(540) 778-2424
[dry wall stone mason]
- Byran B. Wenger
788 Brady Lane
Mt. Jackson, VA 22842
(540) 477-3434
- William W. Wine
Wine Construction Company
P.O.B. 687
Woodstock, VA 22664
(540) 459-8455 office
4654 office fax
4494 home
- Klaus & Monique Wust
1587 Readus Rd
Edinburg, VA 22824
(540) 459-4598
and
350 Bleecker St., No. 4-S
New York, NY 10014
(212) 675-7215
- Nate & Miriam Yoder
Eastern Mennonite University
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- Blair & Maxine Zirkle
3691 South Middle Rd
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- Emmert Bittinger
6605 Vista Heights Road (Hwy.1311)
Bridgewater, VA 22812
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J. ROSS BAUGHMAN
 467 MONTAUK AVENUE
 NEW LONDON, CT 06320
 PHONE & FAX: (860) 437-3623

14 November 1998

Nate Yoder, president
 Shenandoah Valley Mennonite Historians
 c/o Eastern Mennonite University Seminary
 1200 Park Road
 Harrisonburg, VA 22801

RE: Authorization to dismantle and store my log house for later use as a centerpiece of the Heritage Center Museum.

I hereby authorize the Shenandoah Valley Mennonite Historians (SVMH) to dismantle and store the 18th century log house I own in Edinburg, Virginia, which is also known as the Dellinger/Vetter house on Route 42 and Dellinger Acres Road. The following rights and responsibilities among the parties are hereby stipulated:

- 1.) OWNERSHIP: The transfer of the house and the Henry Baughman Collection of Artifacts to the SMVH is an open-ended, no-cost loan. The SMVH will receive and control the building and the collection as long as it provides for the safe, secure exhibition of these materials to the public. Possession of the house and collection will instantly revert to the Baughman family, without any costs or charges, if the SMVH or Heritage Center Museum ceases to exist or otherwise discontinues its oversight of the collection. At no time may the SMVH sell, exchange or loan any part of the house or collection without having first obtained the expressed, written permission of J. Ross Baughman or the Baughman Historical Society.
- 2.) PRESERVATION: The SMVH will endeavor to save all components of the house, including the interior woodwork trim, doors, stairs, flooring, hearth and hardware, and incorporate all of these into the final restoration. Replacement pieces should only be added when absolutely necessary. The 20th Century metal roofing material may be discarded at the SMVH's discretion, but any other disposal must be approved in writing from the Baughman family.
- 3.) LIABILITY: The SVMH is hereby released from any and all legal liability in connection with the removal of the house. When reassembled on site, the Heritage Center will insure the house and collection at levels commensurate with the rest of the Heritage Center facility.
- 4.) COSTS: All expenses for the house's removal, storage, reassembly and maintenance will be the responsibility of the SVMH. The SVMH agrees to reimburse Vernon Reedy for a pro-rated share of property taxes on the building that he has incurred since the beginning of 1997. If possession ever reverts to the Baughman family, [as stipulated in clause No.1 above] the SMVH will bear no additional financial responsibility for the house's relocation, but will make every effort to facilitate this transfer.
- 5.) TIMELY USE : Commencing with the houses's dismantlement and continuing until 15 April 2002, the SVMH will have exclusive control over disposition of the house in its disassembled condition. If the house has not been reassembled on the site of the Heritage Center by that time, a written report outlining the SVMH's further intentions regarding it, along with a binding timetable, will be necessary in order to extend the SVMH's right to use the house.
- 6.) COOPERATIVE NOTICE: The current owner of the surrounding property must be given the earliest possible notice as to when the actual move will take place. Contact: Vernon Reedy, 234 Washington Ave., Front Royal, VA 22630
- 7.) SITE CLEAN-UP: Following the removal of the house, the SVMH will be sure that the foundation hole is graded over to blend with the surrounding topography and that the site will be cleared of all debris before the task is considered complete.

J. Ross Baughman

Date

The following article took up the front page of the SHENANDOAH MENNONITE HISTORIAN for its Winter 1999 issue (Volume 6, Number 1), and was written by Steve Shenk, SVMH:

HISTORIANS LAUNCH PROJECT TO BUILD CENTER

The project to build a heritage center in Harrisonburg is finally underway. The Shenandoah Valley will no longer be the only major Mennonite community in North America without a place to present our beliefs and heritage and to preserve our history.

More than 100 members of the Shenandoah Valley Mennonite Historians gathered on Nov. 14, 1998 to hear the latest plans for the center and to offer their suggestions. The breakfast event at historic Weavers Mennonite Church west of Harrisonburg was the annual meeting of the organization. The proposed center was the main agenda item.

Historic Houses. Adding excitement to the meeting was the discovery a few days earlier that an historic Mennonite house might be available for relocation to the site of the heritage center. The large 1819 log house (now covered with siding) sits on land near Weavers Church that has been purchased for a new county school.

James O. Lehman, who found out about the need to remove the house, said its owners would like to see the house preserved. Mennonite families have occupied it for seven generations. Participants in the meeting unanimously encourage the historians group to obtain the house.

Another log house that has been available for some time is a structure in Shenandoah County that is being donated by Ross Baughman. Plans are being made to dismantle the house and move it to the site of the new center.

Donated Property. The new center will be located on donated property at the intersection of Mt. Clinton Pike and Acorn Drive east of Park View. Wallace Hatcher of Lantz-Eby Enterprises spoke at the meeting about his group's desire to give a five-acre tract to the Shenandoah Valley Historians for the heritage center.

The land donation, valued at \$300,000, is accompanied by a plan to build a hotel and restaurant on 10 acres next to the historical center. Hatcher is working with Calvin Redekop of the historians group to finalize plans for the hotel/restaurant with a Mennonite firm in Pennsylvania. Hatcher also obtained re-zoning approval from the city for the restaurant, hotel and "cultural center." Construction could begin on at least one of these as early as mid-1999.

In the course of the historians' annual meeting and in subsequent meetings of the new steering committee for the project, the Shenandoah Valley Mennonite Historians agreed to expand the focus of the center to include the Church of the Brethren. With their Brethren neighbors

they share a German heritage, early emigration to the Valley and — as Southerners, especially — opposition to slavery and the Civil War.

So a new name emerged for the project: Shenandoah Valley Anabaptist Cultural Center.

Shenandoah Valley Historians vice president Calvin Redekop, who is chairing the steering committee reviewed the planning for the center project which began in 1996. Architect Randy Seitz of The Troyer Group presented a preliminary artist's conception of the center.

Other Business. In other business at the annual meeting, the participants heard that dues-paying members now number 226. They reelected Calvin Redekop as vice president, Elroy Kauffman as treasurer and Michael Shenk as secretary. Continuing members on the executive committee are Steve Shenk (president), Harold Lehman (newsletter editor), Lois Bowman and Jim Rush.

Al Keim reported that "The Mirror of the Martyrs" exhibit is coming to our area again (the last time was 1991). Featuring prints from the historic *Martyrs Mirror* book, the exhibit tells the story of the early Anabaptists. The exhibit will be set up this spring at the Folklore and Heritage Museum in Dayton.

o o o

At the annual meeting, the SMH newsletter editor submitted the following description of the newly discovered building:

Report on the Large 1819 "Mennonite" Log House
by Jim Lehman on 14 November 1998

Unexpectedly a few days ago it began to become apparent that a large log house two-tenths of a mile west of Weavers Church along Rt. 33 will need to be removed from its original site and the Information Center/Museum/Heritage Center would have opportunity to consider the acquisition of this prize log house.

The Rockingham County School Board purchased 20 acres from the owners and plans to build a new school near Belmont. The buildings occupied for many years by the Richard and Wanda Good family will need to be removed or come down by sometime next spring. Ten years ago the Good family sold the farm to Bob Martin and Fred Showalter, who recently sold the school board the land for the new school. Martin and Showalter retained ownership of the buildings. Plans are already

underway to move the large 1940 barn and straw shed to another site next week. Owners Bob Martin and Fred Showalter are interested in seeing the main log portion of the house moved intact and preserved at another site. Hence, it may be possible to have a prime example of a very historic log house preserved, on that was occupied by Mennonites for seven generations.

A tradition handed down is that it was built in 1819 by Samuel Weaver, long-time sexton at Weavers and a reason why the meetinghouse name changed from Burkholders Church to Weavers Church. (The first Weavers meetinghouse was built in 1826 or 1827). The families who have lived in the house include the following:

1. Samuel and Elizabeth (Rhodes) Weaver.
Elizabeth was a daughter of early minister Frederick Rhodes.
2. Daughter Anna (born 1823) married John Brunk in 1842.
3. Their son Elias Brunk, married Elizabeth Heatwole (Harry Brunk, Virginia historian was their son.)
4. Elmer Brunk, son of Elias and brother of Harry, married Maude Virginia Coffman.

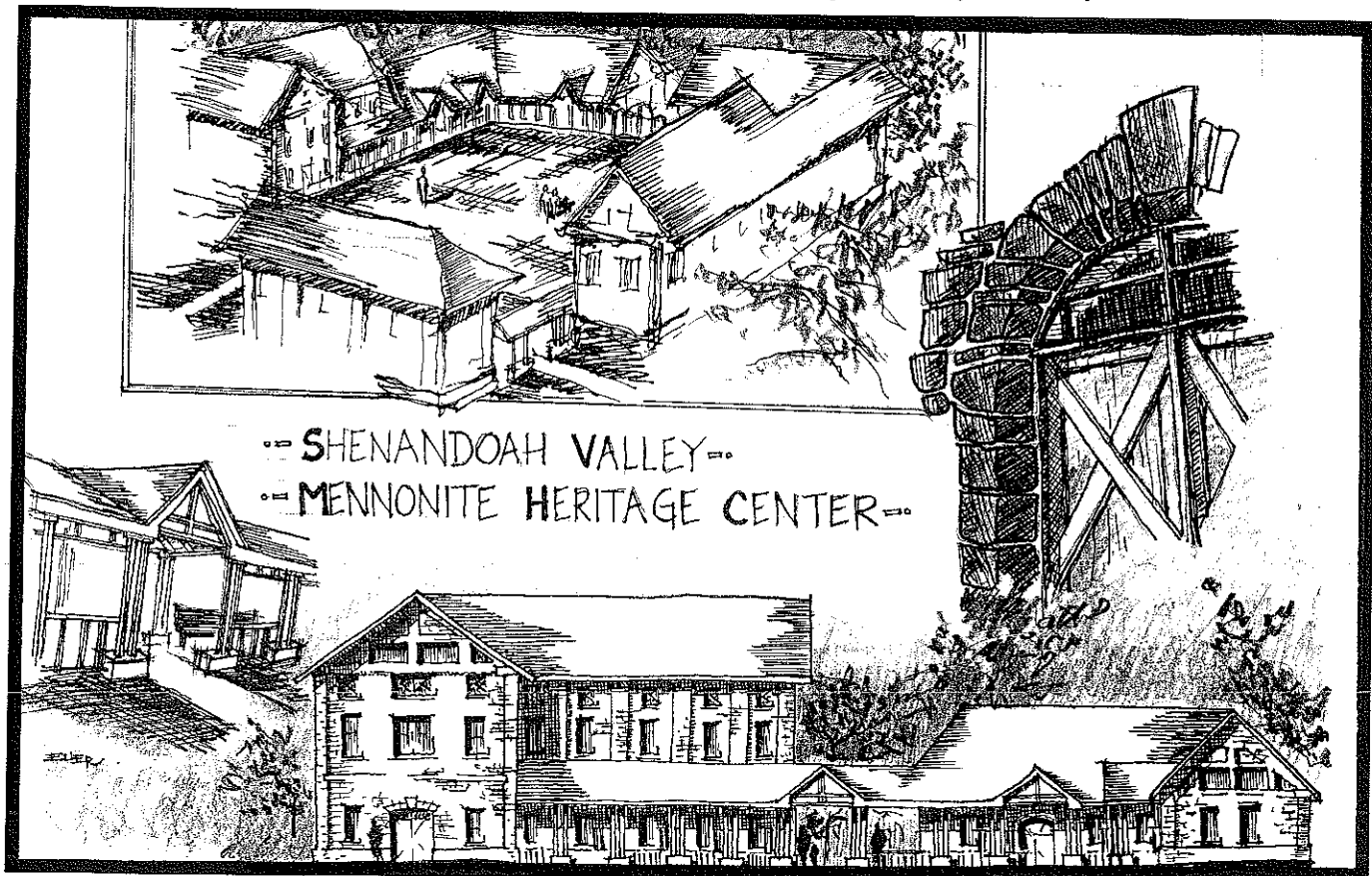
5. Maude Brunk married Wade Good.
6. Son Richard and Wanda (Weaver) Good lived there many years.
7. The children of Richard and Wanda make the seventh generation of Mennonites who lived in this house.

The logs in the house appear to be well preserved because of the siding that covered them for many decades. They appear to be hard yellow pine, hand hewn and about 7 by 16 inches in size. The log part of the house is 28 by 30 feet (imagine 30-foot logs!) And is two stories high. Richard Good says there are four rooms up and four rooms down.

Also available is a historic brick ice house/root cellar if we should have interest in that. The present owners are eager to see preservation, particularly of the log house. And are ready to discuss issues and costs involved.

o o o

Due to the urgent deadline imposed by developers of the land, a professional building contractor from Ohio and a crew of SVMH volunteers dismantled the 1819 house during the week of 25 January 1999.



AN ARCHITECTURAL RENDERING FOR THE VALLEY BRETHREN - MENNONITE CULTURAL CENTER

Appendix F

IN MEMORIAM

HAROLD CLIFFORD BAUGHMAN & FLOYD EZRA BAUGHMAN
1929-1999 1908-1999

Harold Clifford Baughman died at his home in Harrison, Arkansas, at the age of 69. He died on 4 May 1999. He was born on 7 September 1929 in Boone County, Arkansas, and was the son of Arlus "Toy" Baughman and Virgie Walter Murphy. He married Mary Lou Hale on 11 March 1950 in Boone County. They have two children, Paul and Pattie Sue Erwin. Clifford was a self-taught carpenter and craftsman at Silver Dollar City for 20 years. He built furniture and homes and worked with his wife Mary in their tole painting business. After retirement, he worked as a weekend security guard for North Arkansas College. He was a loving father and friend and had a ready smile for everyone.

o o o

When the Baughman Historical Society held its 1994 national reunion in the Shenandoah Valley of Virginia, Floyd Ezra Baughman charmed everyone there with his sparkling nature and many stories. He also stood out as the most senior society member to attend.

At a funeral service held on Wednesday, 26 May 1999 at 11 a.m. at the Chapel of Flowers, 900 South 2nd Street, in San Jose, California, the pastor read the following biography:

"Floyd Ezra Baughman was born at home near Harrison, Arkansas, on February 22, 1908. He was one of nine children born to Lewis Lafayette and Ella Baughman. He shared his birthday with George Washington, but Floyd always thought the national holiday was for him.

"His family moved to Seattle when he was about three. One of Floyd's favorite stories about living in Seattle was that he would run away and visit the docks to ride logs. He did this for quite some time. The loggers would even egg on the curly headed toddler. When his father finally discovered where he was, he promised Floyd he wouldn't spank him if he returned to land. His father was true to his word.

"His family returned to the homestead in Arkansas when Floyd was about five years old. There he completed the eighth grad, but because the high school had yet to be built, he had to wait two years before he could complete his education. While in high school he ran cross country track and worked for a local merchant who helped him pay his tuition. He graduated in 1928.

"He shared fond memories with his family of growing up on a farm, hunting and fishing with his brothers and teasing his sisters. He learned very practical

skills while working with his father on the farm, everything from black smithing to carpentry, and developed a love of nature he carried throughout his life.

"He married Gertrude Gaines, a schoolteacher from nearby Lead Hill, Arkansas, in 1932. When they were first married, they lived and farmed her father's farm. Their first daughter, Leah Floydene (or Chickie as the family has always called her) was born on the farm. Because of the Great Depression and drought, Gertrude and Floyd moved briefly to Oregon, and later to California. They settled in Santa Clara where a second daughter, Lee Angela, was born. They lived there for over 60 years, and enjoyed their six grandchildren and ten great-grandchildren.

"Floyd was employed as a machinist for Westinghouse Electric Corporation and retired in 1973. In 1997, he celebrated 50 years as a member of the Golden Rule Masonic Lodge, N^o. 479. He served as Master of the Lodge in 1958.

"During retirement, Floyd enjoyed using his carpentry skills to repair, refinish and restore anything and everything people brought him, or that he found on the streets during Santa Clara's annual cleanup days. Friends as well as family have benefitted from his skills.

"He was the Family Storyteller, and the legacy he has left his family is a love of the out-of-doors, a respect for education, and the importance of hard work. He graced them with his unconditional love."

Floyd Ezra Baughman's pallbearers were his grandsons and grandsons-in-law: Samir Fahmy, Mark Gustafson, Randy Harward, Gary and Mark Melott and Bill Murray.

The local newspaper carried an obituary with an incorrect date of death, that should have read 21 May. It went on to describe Floyd "as the dear brother of Lavellar Lister and brother-in-law of Laverne Baughman." Chickie Baughman Gilmore provided a few more details in a letter dated 30 May 1999:

"I just wanted to let you know that my father, Floyd, passed away on May 21, 1999.

"He had been ill for about 5 months with lung cancer. He didn't suffer too much and didn't have a lot of pain, but just seemed to fade away and went very peacefully...

"We'll miss him terribly as he was the last brother from his family. The only sibling left of the nine children is my aunt, Lavellar Lister.

"Our family reunions in Oregon won't be quite the same and our holidays will be a little less festive for a while. Hope you are all well. Take care.

"Love, Cousin 'Chickie' Gilmore"

Appendix G
ATTACKS ON THE MOON

THE NEW YORK TIMES, TUESDAY, JULY 29, 1997

NE D7

THE MEDIA BUSINESS

Advertising | Dana Canedy

After two decades and counting, Procter & Gamble is still trying to exorcise Satanism tales.

It will apparently take an act of God for the Procter & Gamble Company to kill persistent tales that its trademark and its executives are linked to Satanism.

The stories have spread for more than 20 years, making Procter & Gamble the object of boycotts and resulting in thousands of consumer inquiries about whether its executives worship the Devil.

In the latest example of its protracted effort to fight back, the company is suing the Amway Corporation and 11 of its distributors, accusing them of making disparaging remarks about Procter products and spreading the stories about Satanism in an effort to lure customers to Amway. The suit accuses the defendants of unfair competition, fraud and violation of anti-racketeering laws. In response, Amway says Procter is simply bullying a growing competitor and has engaged in a false public relations campaign of its own.

Still, Procter's inability to end the stories underscores how difficult it can be for a company to protect its reputation, even if it is the world's largest consumer products company and has enormous marketing, advertising and legal resources. And while the company has been unable to identify the original source of the tales, the aggressive approach it takes to try to squelch them may be part of the reason they persist.

"Why P. & G. would choose to give this kind of rumor additional visibility is beyond me," said Clive Chajet, of Chajet Consultancy in New York, which advises companies on corporate and brand identity issues. "By not ignoring it, what they do is make more people aware of it."

But Procter, a \$35 billion company that takes as much care with its identity as it does with its soap advertising, says the tales, which first began to circulate in the early 1980's, cannot simply be brushed aside.

"We are just firmly committed to this," said Elaine Plummer, a spokeswoman for P. & G. "This involves our company's reputation and loss of business. We know consumers around the world have been diverted from buying our products."

The stories typically contend that Procter executives have appeared on talk shows to "come out" in support of Satanism and that the moon-and-stars trademark of the company — which is no longer used on its products — contains the numbers 666, which some people believe is a sign of the Devil.

Of course none of this is true, and the company has spent millions of dollars to try to convince the public of that. Yet consumer inquiries — about 200,000 to date — continue to pour in to the company's headquarters in Cincinnati from as far away as Africa and Europe.

Procter has enlisted any number of legal and marketing strategies to try to stop the spread of the stories. Company representatives have even shown up at churches to try to set the record straight, and the company once considered suing a group of nuns that it discovered had been circulating the misinformation to students through fliers.

"We decided it wasn't going to look good to start suing Catholic nuns," said one person who worked on the matter for several years for the company. The nuns eventually agreed to send new fliers home with their students correcting the earlier one, he said.

Referring to the growing network through which the tales are spread — from the informal grapevine to the Internet — this person said, "It is more of a nuisance than a major league problem."

"There was a period of time when we didn't file any lawsuits and the rumors seemed to ebb and flow," he continued. "It did seem to grow greater when it was ignored until the cold, hard reality of lawsuits got slapped on a few folks."

The company has, in fact, won several judgments against people found to have spread the stories. In one case, a court ordered two Amway distributors, a married couple from Topeka, Kan., to pay Procter \$75,000 in damages.

In all, the company has filed seven lawsuits against Amway distributors over the years; two of the suits name Amway itself as a defendant. Amway, which is based in Ada, Mich., is



Procter & Gamble's trademark, no longer used on its products.

a \$6.8 billion direct-marketing company whose products compete with Procter brands, which include Tide detergent and Crest toothpaste.

"The satanic message was disseminated by Amway distributors again in 1995 on a massive scale in different forms and by different media," Procter said in its latest complaint, filed in Federal court in Houston. The complaint says Amway representatives have told consumers that Procter's products are harmful and ineffective. For instance, it says distributors called Tide an ineffective detergent that forms sludge that clogs drain pipes and causes washing machines to rust.

Amway said in a statement, "P. & G.'s recent lawsuit against Amway Corporation appears to be a reaction to an adverse decision in its earlier filed suit in Utah." In that case, Amway said, a Federal court this month dismissed an amended complaint by Procter against Amway and six of its distributors. But other complaints are pending, including another case in Utah that is expected to go to trial next year.

Amway also said that the contentions that its distributors had made disparaging remarks about Tide and other Procter products stemmed from incidents that occurred years ago; in those incidents, it said, distributors were told not to repeat such remarks about Procter. Amway added that it had filed counterclaims accusing Procter of "abuse of the legal process and its publication of false and misleading press releases."

APPENDIX B

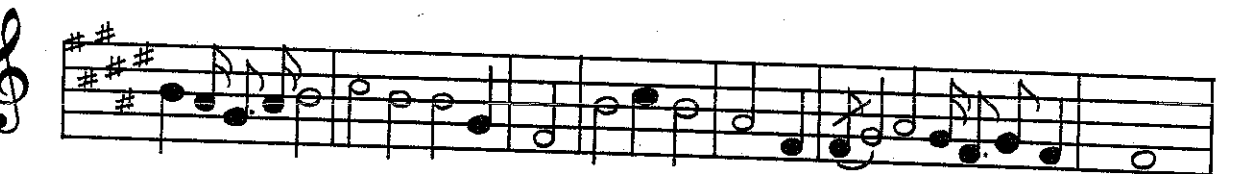
The Zürich Song

by Hans Rycher, lyrics written circa 1686-1709

English translation by Klaus Wust, 1996

Performed to the folk tune "Tannhäuser," which dates to the 13th Century

♩ = c. 80





THE LEGEND OF MEINRAD
WITHOUT REASON CRUELLY SLAIN; BUT SOON AVENGED BY RAVENS ^{17:12}

Reference Section
ADDITIONS AND CORRECTIONS
TO THE FIRST THREE VOLUMES OF BAUGHMAN FAMILY HISTORY
ESPECIALLY APART FROM THE WORLD



WHEN A DEDICATED RESEARCHER persists in digging in a well-worn hole, new pieces turn up that would have perfectly enriched some page already published.

Sadly though, these may not yet add up to enough to warrant repeating a familiar story. Such was the case with several illustrations found in Switzerland, such as the moment shown at left when Saint Meinrad suffered at the hands of his killers. An account of his martyrdom appeared on page 12-13 of *Apart From the World* (hereafter referred to as Book 3.)

In a discussion of the frontispiece of Book 3 that appeared on page ix, it should have been noted that the trivet's handle was marked by the zodiac's symbol for Taurus.

For an update on pages 4-5 of Book 3: The Iceman of the Alps, the oldest preserved human ever discovered, has been installed in a specially designed refrigeration chamber that re-creates the icy conditions of the glacier that held him for 5,300 years. Beginning in April 1998, "Otzi" went on permanent public view at the Archaeological Museum of Bolzano, Italy, near the Austrian border. An Italian-Austrian commission determined that the body had been found 300 feet inside the Italian border, although tension and resentment still simmers over the annexation of that territory, the German-speaking South Tyrol, following Austria's defeat during World War I.^{209:29}

A description of the Old Zürich Wars, the Burgundian War and the Battle of Marignano from pages 25-28 of Book 3 all have more specific ties to the Bachman family as spelled out on pages 46 in Chapter 3.

In Book 3, pages 38-39, Adam Bachman, nicknamed "The Red" was mistakenly identified as a retired Abbott at Einsiedeln originally from Wahlbehörde. In fact, he was an important administrator at the Einsiedeln monastery, but he hailed from the area of Lake Finster near Menzigen, and his responsibilities as Ammann covered the collection of all church taxes and tithes in the area. See a further description on pages 31-35 of Chapter 2.

Regarding the tax protests in Wädenswil and Richterswil in 1646, a discussion appearing on pages 43-45 of the revolutionary Pulpit Poem remained incomplete. On first search, neither the text of the poem nor the identity of the poet seemed readily available. When the authorities found out that Johannes Jacob Hauser wrote the threatening rhyme, he met his

executioner on 9 November 1646. As fellow conspirators, Johannes Jacob Sutz, Constable Conrad Goldschmidt and Gottiker all died on 5 October. The full poem and its English translation follow on page 239. Portraits of two men who sat in opposition to them appear on page 141 of this book, namely Major-General Hans Rudolf Werdmüller and the pastor of Wädenswil, Jodokus Grob.

On Book 3's page 45, where it is briefly discussed, and on page 211, where it is reproduced in part, Rudolf Bachman's estate settlement has another interesting part to it. It seems that a loan of 100 pounds had been given jointly to Rudolf Bachman by Hans Jaggli Isler of Geisferen, a hamlet near Schönenberg, and Hans Eschman, the miller of Müllistalden, to be mortgaged against the value of his home and property. Because all of Bachman's property had been confiscated by the state, these creditors protested that the state should satisfy the debt to them. No resolution of their petition appears in his file.

On the same page, and a chart on page 182, Rudolf Bachman's wife is described as being Verena Ryff, but the original record only enumerates these two names in the same household, along with several younger Bachmans.¹⁹¹ It bears noting that Swiss women in those days did not take their husband's surname in official records. Another record from the year before describes Rudolf Bachman with a Barbara Frey, but nothing more should be presumed about either record.¹⁹⁰

To be added to the Book 3, page 53, on all other Bachman emigrants:

Andreas Bachman sailed from Rotterdam aboard the *Francis and Elizabeth* to Philadelphia, where he took the oath of allegiance on 21 September 1742.

A year later, Jacob Bachman also sailed on the *Francis and Elizabeth*, and took the oath in Philadelphia on 30 August 1743.

Christian Samuel Bachman sailed from Rotterdam aboard the *Edinburgh* to Philadelphia, where he took the oath on 13 August 1750.

Another Jacob Bachman arrived in Philadelphia aboard the *Edinburg* on 14 September 1753. His story became the best documented, since it was known that he was born on 25 July 1704, eventually settled in Lowhill Township in Lehigh County, Pennsylvania, and finally was buried at the Lowhill Church in 1788.^{203:113}

A clarification to page 66 in Book 3 relates to Reist's doctrine which "had led to the break in the first place." In fact, many Amish leaders today acknowledge that

Anman was being excessively harsh and confrontational, as is explored at length on pages 163-167 of the present volume.

A look at the many Swiss gun makers from Lancaster County, Pennsylvania, on pages 83-84 of Book 3 would have benefitted from research by Jenny Schneider that appeared on page 96 of *The Cultural Heritage of Switzerland*:

“By the mid-18th Century, every Swiss locality of any size had its own gunsmith workshop, especially in the midland plateau of the Jura [around Lake Zürich.] Many craftsmen, unable to find sufficient work in their own country because of the relatively small market for top-quality firearms, turned to emigration.

“Meanwhile, The Swiss gunsmith Johannes Heinrich Mairet created a seven-shot rotating barreled pistol, forerunner of the pepperbox and the revolver, in 1750. In 1701, Johannes Wirz of Canton Zürich created a pair of rotating barrels for a flintlock musket.”

For an update on William S. Bachman / Baughman (Book 3, pages 148, 159 & 178), recent discoveries confirm that he was the slaveowner as well as the fighting preacher Captain Enos W. Baughman. The same 40-acre parcel he bought on 15 November 1854 in the old Carroll County deed books (Township 18N, Range 19W, Section 19), was sold after the war with his more complete name on the official papers.

The maps in Book 3 may be improved with the following information: On page 171, the small dots indicating the exact location of Zofingen and Bottenstein should have been close upon the southern border of Canton Aargau, adjacent to Canton Luzern. The more careful reference may be seen on page 209 of this book.

It may be more useful on page 178 of Book 3 to find Route 7 heading northeast out of Harrison, Arkansas, from the local name Prospect St., and likewise, the Silver Valley Road heading eastward to the family cemetery can be more readily found as 3rd Street. Another map-making note relates to the same book on page 122, where the road to Orkney Springs that originated near the Baughman's Stone House followed much of present-day state routes numbered 720, 721, 722, 611 and 263.

For an update of page 221 in *Harvest Time* (Book 2): The Civil War service of William Franklin Hill. The location of Fort Reno, later renamed Fort Pennsylvania, was one mile northeast of the area's principle stronghold called Fort Kearny, in the neighborhood called Tenleytown still found at the intersection of Wisconsin (formerly the Rockville Road) and Nebraska Avenues. For those interested in visiting this spot, it can be found on the highest ground in the district in the northwest corner of Washington, above the intersection of Connecticut Avenue and Yuma Street which is currently

occupied by the Van Ness Campus of the University of the District of Columbia.

Recent research by Glenn Baughman has provided these new details to previously published family group sheets. In what originally appeared on page 268 of Book 2, and was improved and reprinted beside page 211 of Book 3:

Heinrich and Barbara Bachman's daughter, Elizabeth was born on 23 November 1758 at the family's farm in Shenandoah County near present-day Mt. Jackson. She married on 20 April 1778 to John Glick Jr, who was born on 24 December 1754 in Germany, and together they had 10 children. Elizabeth died in 1852.

The information from page 126 of Book 2 was reprinted on page 208 of Book 3, but should now include:

John Baughman, born December 1774, did not have a daughter Elizabeth. Leonard Sutton married Elizabeth Huff. His eldest daughter, Amanda, married Nicholas Thomas. His second eldest son, Jacob, born 1813, married twice: his first wife, Lenis McClard, died during childbirth, and then he married Nancy Carnaham on 17 June 1836 in Washington County, Missouri. His youngest son, Gideon, married three times: the first wife's name remains unknown, the second was Elizabeth Miner, and the third was Narsissa Huddleston.

For an update on page 110 of *Some Ancestors of the Baughman Family* (Book 1): “Baughman Addresses in Sequence”: Since then, J. Ross Baughman lived briefly during the Spring of 1997 with his mother, Patricia Jane Hill Baughman at 2316 West Spruce Street, Rogers, Arkansas 72756-2153, (501) 631-7972; then at 467 Montauk Avenue, New London, Connecticut 06320 (860) 437-3623, and beginning in October 1999 at 203 Payne Street South, in the Old Town neighborhood of Alexandria, Virginia 22314-3529 (703) 549-3888. Charles T. Baughman lived at 193 Linkside Circle, Ponte Vedra Beach, Florida 32082, (904) 280-9399; and in October 1999 moved with his wife Kim Cook Baughman to 2526 Crooked Creek Place, Middleburg, Florida 32068; (904) 280-9399.



Die Leute, die das sollten wehren,
sind Bettler und helfen gern den Herren.
Die Gutstür wir nicht schuldig sind,
drum wollen wir aufbrechen geschwind
mit unser Wehr und Waffen,
dasz Ihr nicht werdet schlafen.
Dies haben vierzig Mann gefangen an,
die geben um keinen Thurm.
Es sind noch viel der Bauern.
Und wenn's uns würd miszlingen,
so würden unsere Nachbarn uns beispringen.
Dieser Zeddel kommt austem Wissen,
dasz sich die Gutsteuer thue stillen.
Wir Bauern wollen sie gar nicht geben,
Das sollt Ihr kurz vernehmen.
Die Gutsteuer wir gar nicht schuldig sind.
Ihr handelt wider Gott, Ihr Gesellen!
Landvogt, wenn du von der Steuer nicht willst abstehen,
so muszt Du in Wädenswil dein Leben lassen.
Der Richter trägt weisz und blau;
es wäre besser er trüge grau.
Er sollte uns Leute vor solchem sein
und ist nun selbst der schlimmste im Speil,
Er hilft gern der Herrschaft Aufsätz machen,
dasz ihm werden verschwiegen seine faulen Sachen.
Einer im Berg ist auch wohl daran;
Körbli mit Gunst ist er genannt.
Er will sein Gut verstüren;
wenn er hüt oder morgen stürbe, so müsz man an ihm verlören.
Hiemit wollen wir diesen Spruch lassen bleiben.
Mit Gottes Hülfe wollen wir die Gutssteuer vertreiben.

Unser vierzig haben diesen Spruch gemacht
an der St. Johannigemeinde zu Nacht.
Wenn an den vierzig nicht genug wären,
so wüszten wir noch achtzig, die kommen gerne.
Wenn man uns bei unsern Rechten laszt sein,
so wollen wir gern gehorsam sein.
Landvogt, du muszt nicht wissen, wer die vierzig sind,
bis dasz sie wollen aufbrechen geschwind.
Die Gutsteuer wollen sie gar nicht geben,
eher müszte man ihnen Leib und Leben nehmen.
Wenn wöllet uns pochern,
werdet Ihr erschossen.
Wir haben den Ruhm gehabt, wir seien Herrschaftsleute;
wenn wir das lassen vor sich gehen, so sind wir ärmer als
Bettelleute.
Wie man dem Müller zu Rykon sein Hapt hat wollen abschlagen,
da hat Gott ein Zeichen gethan:
Er hat eine feurige Kugel erschaffen
und hat wollen die Schlechten niedermachen.
Man hat uns viel neue Aufsätze gemacht;
wenn wir uns nicht wehren, kommen wir um unsere Sach.
Es ist vor vielen Jahren der Waldmanns=Auflauf ergangen,
da man die Bauern hat wollen zwingen und drangen.
Jetzt ist das auch in unsrer Gewalt.
Wenn wir's nicht können abstellen,
sollen wir Alles "zunder uf stellen."
Amen

Beggardly folks resent this course
though loyally serve their lords.
But property tax we do not owe,^①
so quickly rise, becoming your foe;
and with our arms and weapons creep
so you shall never peacefully sleep.
Forty men began our path,
though not to endure a dungeon's wrath.
Many more peasants will come if we fail.
Our neighbors will free us from whichever jail.
On common sense this paper rests:
A property tax will fail our test.
Upon your ears our warnings fall:
We, the peasants, won't pay at all.
We owe nothing like a Good Tax.
You thieves offend all Godly acts!
Magistrate, if this tax you won't withdraw,
expect to die by Wädenswil's law.
White and blue the judge displays,
when he'd do better to robe in gray.^②
The folks deserve to share his shield
though now he lurks as the worst in the field.
He chooses to bow to and help out the lords
who muffle the evil he drops on the floor.
Better he sheds all his worldly possessions
lest Death by today or tomorrow collect him.
Enough of our words now. We pray for God's aid
to drive out the tax that these demons have made.

We forty folks devised this solemn wish
all through the night in St. John's parish.
If forty souls should not suffice,
we know of eighty who'll join the fight.
If we are respected in our rights,
we will obey and bow to your might.
Magistrate, you'll not know who these forty are
until they rise up both near and far.
We will not pay the property tax,
though forfeit our heads to your eager axe.
If a beating upon us you try,
a bullet the next day will be our reply.
We've had the honor to belong to this manor,
but we'll march with the poor instead of your banner.
When the miller at Rykon was to lose his head,
God sent us a signal to remember instead:
He rolled up a fiery ball to fling,
the wicked ones' downfall to properly bring.
We have been given many suggestions;
that if we won't fight, we shall give up the question.
Many years ago, Waldmann stirred up a war
igniting in peasants the demand for more.
Now this same power is our's today,
If we can't stop wrong, we'll blow it all away.
Amen

Translated by Klaus Wüst
& J. Ross Baughman

^① The German word for property tax, *gutstür*, also has the ironic double meaning of "the Good Tax."

^② Instead of the Zürich High Council's blue and white banner, he should have arrived with the neutral or more humble colors of the peasant.

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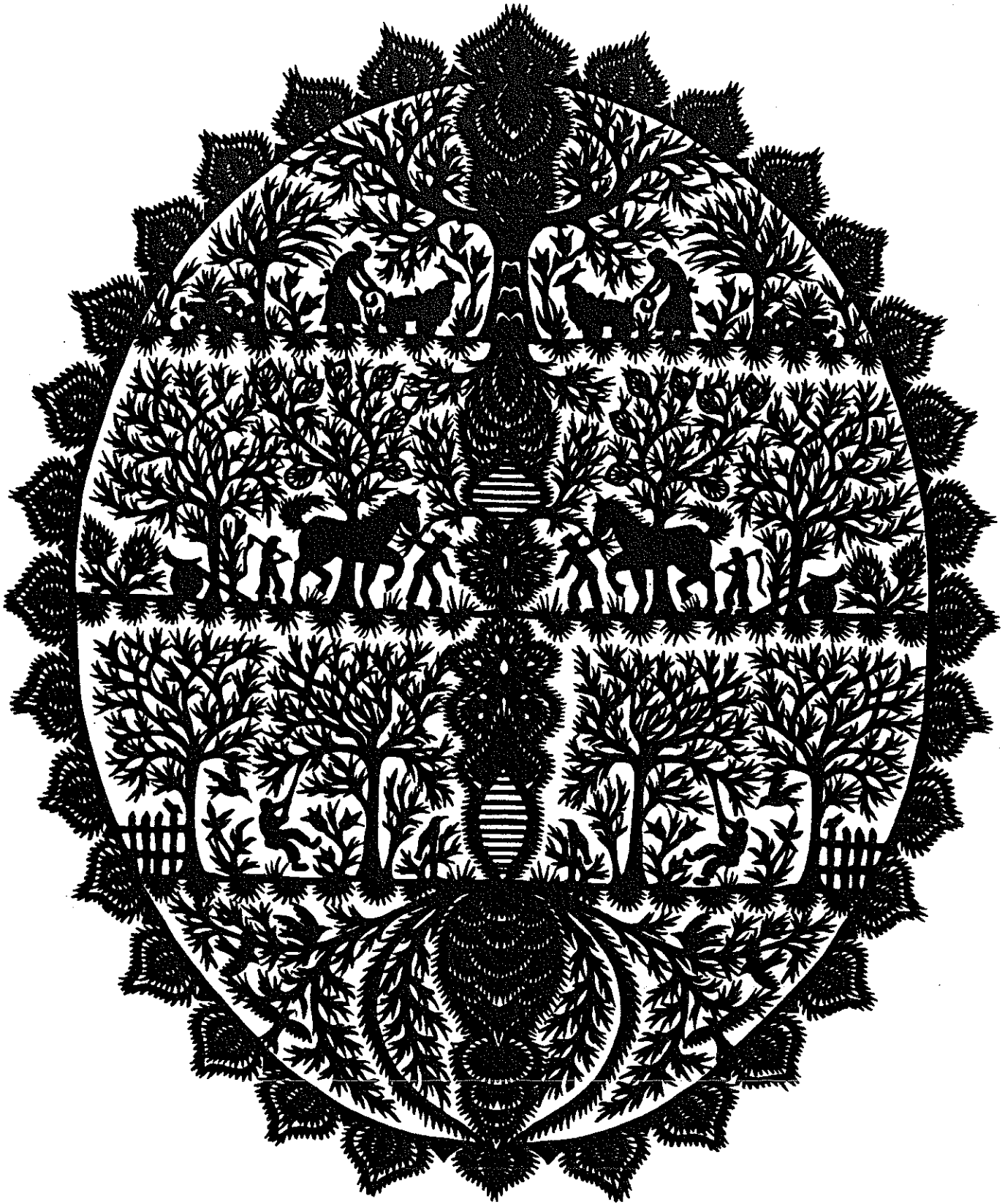
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A SCHERENSCHNITTE OF THE GOOD LIFE ON A SWISS FARM

AN INDEX
TO PEOPLE, PLACES & EVENTS
WITHIN A LAKE BENEATH THE CRESCENT MOON

*The term (also as...) Signals the reader that variations on a proper noun exist in the text.
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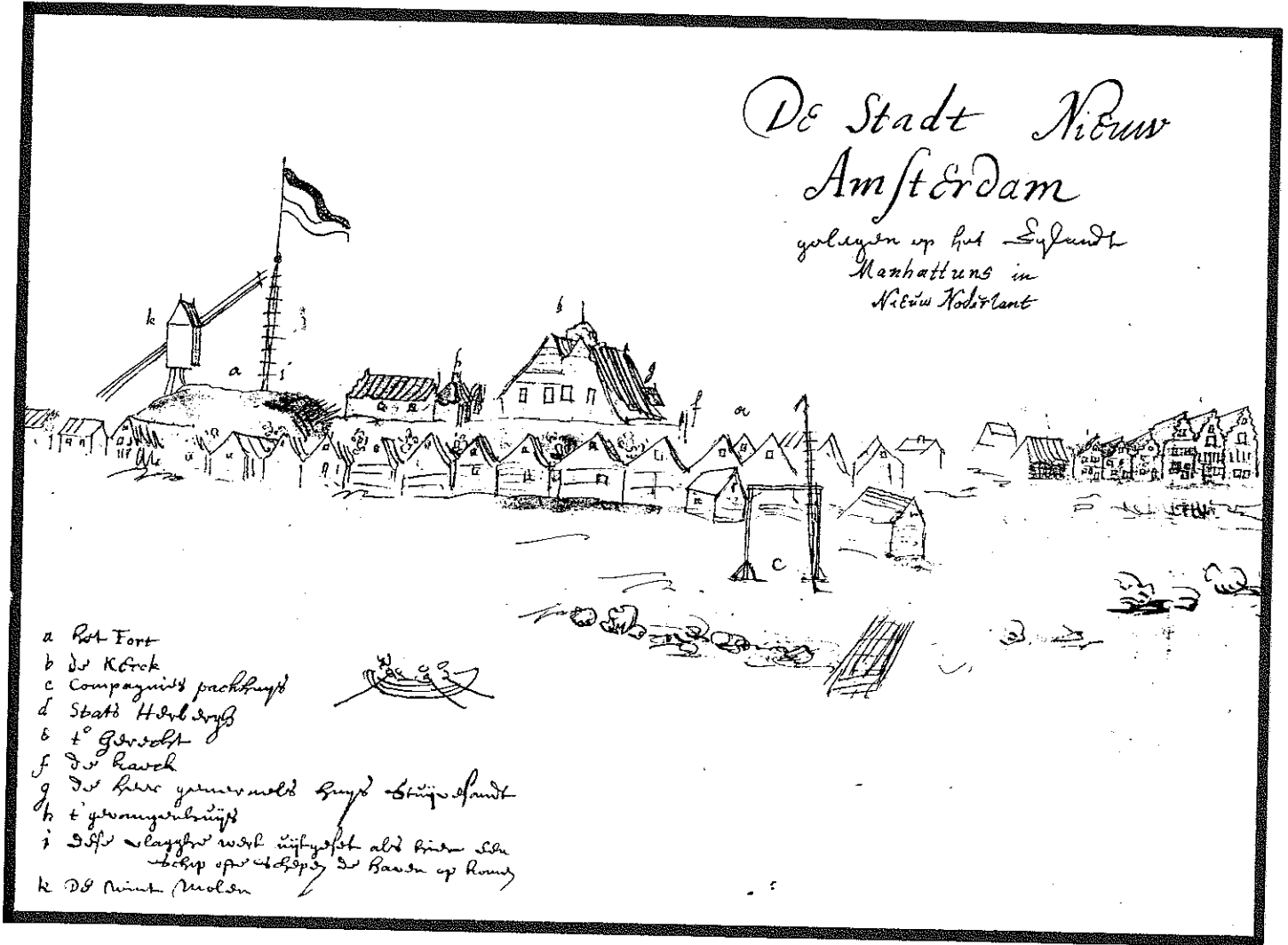
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THE EARLIEST KNOWN DRAWING OF LOWER MANHATTAN ISLAND
 SHOWING THE FORT, CHURCH AND HOUSES OF NEW AMSTERDAM IN 1650, LATER RENAMED NEW YORK