CHRONICLE OF THE WILD FAMILY

A MORE THAN 500 YEAR OLD FAMILY HISTORY

Patrick A. Wild
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2016 Patrick A. Wild
Fischerstrasse 45, CH-8132 Egg near Zurich
patrick.wild@bluewin.ch

Family Tree Website:
www.wildglarus.tribalpages.com

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1. HISTORY OF THE CANTON OF GLARUS

1.1 THE LEGEND OF FELIX AND REGULA

Around 300 AD two refugees arrived in Glarus over the stone floors and firn of the Kistenpass. After the destruction of the Theban Legion of Mauritius by Emperor Maximilianus, to which they belonged, they, a young Christian pair of siblings, had arrived in Glarus from St. Maurice in the Valais by pain and suffering. In the Tierfehd near Linthal, where they reached the valley floor and quenched their thirst for the first time on Glarner Boden and rested after a dangerous hike, a spring is still called "Felix-und-Regula-Quelle".

Felix and Regula on the town seal of 1347

On the castle hill of Glarus they found shelter in a cave and may have lived a miserable existence there for a while, because not all were well-disposed towards them, and no one in the country knew the new doctrine of the gospel of Christ. After a while, the two moved on from the Glarus to the Turicum fort (today Zurich). There the two meet their persecutor Decius and are executed, together with their friend Exuperantius, because of their faith. The following night they were supposed to have carried their heads from the place of execution on the island, where the water church was later built, to the ground where the Grossmünster stands today.

1.2 THE LEGEND OF THE PATRON SAINT SAINT FRIDOLIN

Who was this Fridolin, who for many centuries has been the patron of the coats of arms, seals and flags of Glarus? Only a medieval story of a saint tells of his life. The oldest version we know today comes from a monk named Balther, who lived in the monastery of Säckingen around 1000.

According to the founding legend, in the 5th century Pope Celestine I sent monks to "Erin" (Ireland) to convince people of the Christian faith. The missionary Patrizius founded the archdiocese of Armagh there in 472. Fridolin, who was born around the year 480, is said to have emerged from the monastery school there. His parents were wealthy and distinguished nobles. Fridolin obeyed a divine inspiration, left his homeland and sailed across the sea to Gaul. When he prayed and fasted for days in the city of Poitiers at the tomb of Saint Hilarius, he appeared to him and gave him the order to renew the service in Poitiers and to bury his bones in the church. After some time Fridolin was appointed abbot of the monastery there. Now, with the support of King Clovis I, the bishop and the people of the city, he had the church renovated and buried the bones of Hilarius, as he had been ordered to do. After Fridolin had completed the work, he wanted to continue his missionary work in other areas. Clovis assured him of his protection during another visit in the year 511 and issued him with the corresponding letters of escort. From Portiers he went via Metz and the Vosges to Strasbourg. His way continued on to Chur until he finally discovered the Rhine island near

Säckingen around the year 522 and built a church and a mission site there in honor of St. Hilarius of Poitiers. On his journey he met the brothers Ursus and Landolphus, who acted as special benefactors of Fridolin.

1.3 THE STORY OF FRIDOLIN AND URSO

As a wandering abbot Fridolin has also been active in Switzerland. Another legend from the saint's vita tells of this. At the time of Fridolin two noble brothers lived who owned a lot of land in Glarus. One was called Urso, the other Landolf. The holy change of Fridolin induced Urso to donate his possessions to the monastery of Säckingen. His brother agreed. After the death of Ursos, Landolf seized the property that his brother had bequeathed to the Säckingen monastery against law and order. Fridolin could not enforce his right before the court. Finally the judges said to him: "If you want to bring about the end of the dispute, you must present the founder of that possession to the court, so that he may testify before us as a witness that he has given you the goods rightfully! Fridolin accepted this verdict.

Fridolin in front of Landgrave Baldeberg in Rankweil
Woodcut from the Ems Chronicle 1616

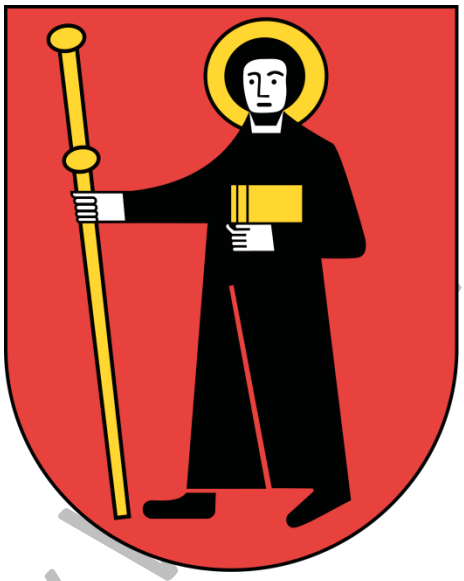
He asked Landgrave Baldeberg to tell him and his opponent the place and day of the next court. After receiving this information, he moved to Glarus. When he stood at Ursos' grave, it opened. Then he shouted "Ursus, stand up!". Urso came out of the grave. Fridolin took him by the hand and guided him to the village of Rankweil in the Vorarlberg. There they found the mentioned Landgrave and Landolf. Everyone was shocked when the resurrected Urso stood before them and asked Landolf:

"Brother, why have you stolen my possessions and thereby deprived my soul of its peace?" Landolf was so shocked by this that he not only returned the part of Urso, but also bequeathed his own part of the land of Glarus to the monastery of Säckingen. When this had happened, Fridolin led the deceased Urso back to his grave.

In the following years Fridolin built numerous Hilarius churches. In the coat of arms of the canton Fridolin appears as a pilgrim and patron saint against legacy hiding.

The first names Fridolin, Hilarius and Regula belong to the most used first names with the Glarner families.

Saint Fridolin in a golden garment: The so-called Juliusbanner was handed over in July 1512 by Cardinal Schiner to the 200 Glarner warriors who were in the arms of Pope Julius II.



The flag and coat of arms of the canton of Glarus depicts the messenger of faith Fridolin von Säckingen with a golden nimbus, staff and book on a red background.

1.4 Short outline of the Origins of the Canton of Glarus

Since the 6th century Glarus belonged to the Frankish Empire. From the 8th century onwards Alemanni settled in Linthal. Glarus - Clarona - was first mentioned in writing at the beginning of the 9th century. Through the aforementioned donation, the nunnery Säckingen came into possession of important goods and sovereign rights in Glarus around the middle of the 9th century. Almost at the same time, the Carolingian kings began to organize their empire more tightly. Imperial bailiffs were appointed to exercise jurisdiction and collect taxes. In the 11th century the counts of Lenzburg appeared as bailiffs[1] of Säckingen and as imperial bailiffs. Glarus formed the centre of the Säckingen dominion. A court was held here under the chairmanship of a Meier (custodian), who administered the monastic fiefs. Since the 6th or 8th century the first and until the second half of the 13th century the only church of the valley was in Glarus. After the extinction of the Meier von Windegg, the abbess of Säckingen transferred the Meieramt (administrative office) to the Tschudi family.

After the extinction of the Counts of Lenzburg, the Glarus imperial bailiwick went to Palatine Count Otto of Burgundy, around 1200 to the Kyburger, and since 1264 Glarus was an imperial fief

[1] With reference to the office of chastity lord to which they were entitled, feudal lords were able to gain protective custody of a monastery or a sacred monastery and exert influence on the management of the monastery's economy (box = storehouse), its jurisdiction and legal representation externally and in court. In return, the Schirmvogt (patronage reeve) received part of the relevant income (tithe).

of the Habsburgs, which the citizens of Glarus try to shake off. They saw themselves as an independent corporation that used its own seal. In 1351, the Glarus people leaned on the Waldstätte and Zurich. After they had repulsed a first attempt to recapture Habsburg in 1352, the Glarus people formed a confederation with the Swiss Confederates and erected a wall below Näfels, the remains of which can still be seen today. After the battle of Sempach they conquered the small town of Weesen, which was lost again due to a treacherous night of murder in February 1388.

At the first extensively documented Landsgemeinde (popular vote) in 1387, Glarus gave itselves the own statutes and thus laid the foundation stone for today's democratic constitution.

On 9 April 1388, at the Battle of Näfels, they defeated a superior Habsburg army several times and liberated themselves from Habsburg rule with this victory. It was the last battle in the conflict between the Habsburgs and the Confederates. A Habsburg army with 600 men on horseback and about 6,000 men on foot overtook the wall between Näfels and Mollis and broke into Linthal.

The Battle of Näfels (Ferdinand Hodler)

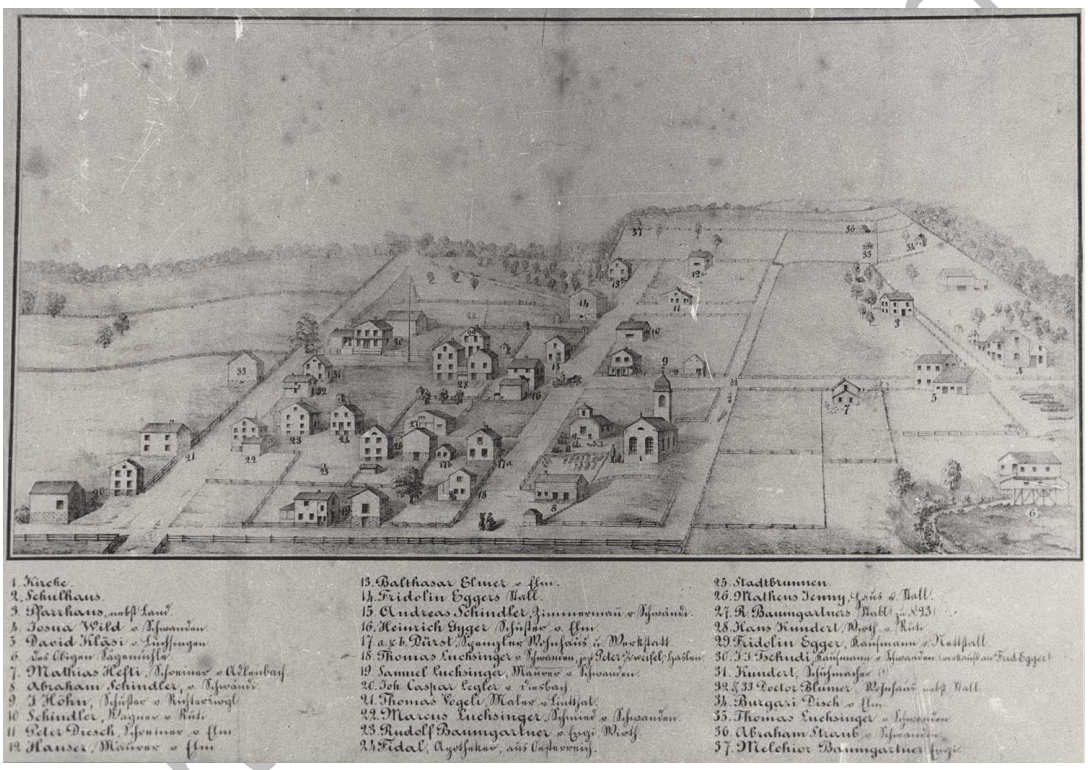
The Habsburgs invaded the villages of Näfels, Mollis, Netstal and Glarus. The rapidly approaching Glarus troups, reinforced by some men from Urner, Schwyz and Unterwalden, gathered behind Näfels on the Rautiberg. The Habsburg captains discovered this small force and attacked the 600 or so Swiss Confederates. Stones and boulders were thrown into the cavalry of the Habsburgs in the old manner. The people of Glarus exploited the confusion among their enemies and drove them to flee in the direction of Weesen on the Walensee. After the battle, the Habsburgs and the Confederates concluded a peace treaty, initially limited to seven years. It was extended for a further twenty years in 1394 before its expiry. Habsburg thus waived all rights in the eight old towns of the Confederation. Access to the Alpine passes was now definitely in their hands. Since then, the Näfelser Fahrt on the first Thursday in April has been a reminder of this event.

Procession on the occasion of the traditional Näfelser Fahrt

The battle monument in Näfels

1.9 THE PLANTING OF NEW GLARUS

The *Glarnerische Auswanderungsverein* commissioned experts to travel to America with the authority to buy land for those willing to emigrate. The scouts set off on their journey on 8 March 1845. After three months of uninterrupted searching, their choice fell on a hilly and fertile area in the state of Wisconsin, from which they purchased 432 ha of meadowland and 29 ha of forest. From the outset, 20 Juchart[2] had been allocated to those willing to emigrate, for whose acquisition the native Tagwen advanced the funds. The emigrants were supposed to pay the travel expenses and the procurement of utensils at the destination from their own means, but this remained a pipe dream. Even before the scouts had set foot on American soil, 50 men, 36 women and 107 children and adolescents gathered impatiently on 16 April 1845 to embark in the *Biäsche* near Ziegelbrücke. Instead of the 140 registered persons there were now 193.



Drawing of New Glarus around 1860

The journey lasted four months and was extremely arduous. On 8 August 1845 the emigrants found the two scouts and the purchased land. A land of milk and honey? Such a thing did not welcome the exhausted arrivals who had been deprived of all means. On the other hand, a new home could be established here with tireless work, and the local communities helped this good will with another donation of 58,000 guilders. In addition, the promising New Glarus colony quickly received immigration from its homeland. Until 1848 1'405 persons emigrated, for many of whom New Glarus became a permanent site or at least a place of transit for a settlement in the neighbourhood. 1846 New Elm, today called Black Wolf, was created in Winnebago County, 1847 New Bilten and 1855 New Schwanden.

[2] A Juchart was a unit of area measurement used in rural Switzerland until the early 20th century. One Juchart was a 1-1,5 acres.

2. THE WILD FAMILY FROM THE HAMLET OF LEU NEAR HASLEN

2.1 WHERE THE WILD CAME FROM AND WHERE THEY SETTLED

2.1.1 THE THUR VALLEY

The reformed Glarus council dynasty of the Wild family originally comes from the St. Gallen Toggenburg area, from where it emigrated to Glarus in the middle of the 16th century.

The first documented progenitor of all Wild is Johann Wilhelm from Wildhaus, who was born around 1484. If he had lived a century and a half earlier, the indication of his origin would have been different. His birthplace Wildhaus originally did not belong to the Toggenburg landscape until 1329. In Johann Willhelm's day, this term was less popular than the former and traditional one, which was called the "Thurtal" or "Johannertal" and which, in contrast to the county of Toggenburg, which only began further down, described the area that stretched from Unterwasser up to over the Wildhauser Pass. This political and geographical demarcation between the actual Toggenburgers and the genuine Thurtaler (or Johannestalers), which was only overcome at the beginning of the 14th century, can be traced back to the completely different, even contradictory settlement history of the two territories. The beginnings of the alpine community called "zem wilden Hus" are probably completely in the dark insofar as not a single written document would reveal even the quietest clues from its first creation. But on the detour via field name research, it is nevertheless possible to find out about the when and how of the earliest colonisation. It is noticeable how a number of names that sound strange to the Alemannic ear are attached to localities in that region, and investigations have clarified the Romanesque origin of all these mountain, alpine and water names - I will mention only these as examples of many: "Plangge" (planca = slope), "Gulmen" (culmen = mountain), "Selamatt" (sella = saddle), "Gamplütalp" (campus = field), "Churfirsten" (the mountain tops towards Churwelschland).

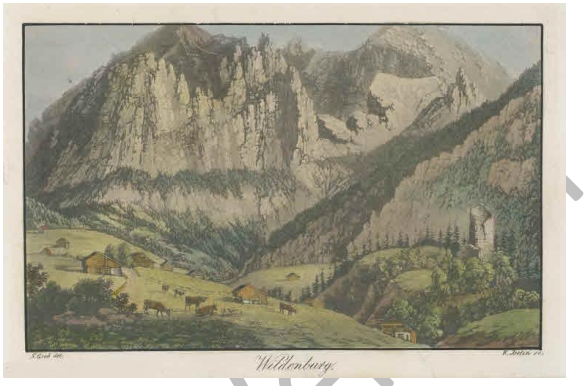
The conclusion is undoubted that the earliest inhabitants of the community ban Wildhaus and its surroundings - in contrast to the middle and lower Toggenburg, whose place names reveal exclusively Alemannic first settlements - must have been of Rhaeto-Romanic origin, i.e. they belonged to the mixed people that originated from the crossing of the aborigines of Raetia and the invaders of Italian origin (soldiers, merchants, etc.) who subjugated them shortly after the beginning of our era. It goes without saying that those earliest colonists were engaged in alpine farming, and this is also illustrated by the fact that some of the names of alpine dairy implements there still sound Rhaeto-Romanic today.

As further proof that the first, but probably not too large, population of the Wildhauser community is to be addressed as the last offshoot of the wave of settlements that came from the east, it may also be the fact that even in Johann Wilhelm's time, while the actual Toggenburg landscape was ecclesiastically under the bishop of Constance, his homeland was ecclesiastically after the mother village of Gams in the diocese of Chur.

2.1.2 THE WILD CASTLE

Johann Wilhelm's homeland received its name from the knight's castle built at an unknown time, which was called "zum wilden Haus". The name meant that the building, the only stone house in the area, stood in lonely, inhospitable mountain terrain.

First mentioned in a document in 1313 as "castrum dictum zem Wilden-hus", the castle, which is enthroned on a huge rock overlooking the Simmitobel, with a strong fortified tower with a square ground plan and a wide courtyard about 80 metres long and 30 metres wide, must have been an impressive sight for centuries, and must have been the landmark of the mountain valley at the sources of the Thur.



Wildenburg around 1828 (coloured aquatint by Salome Grob-Kuhn and R. Iselin)

This was certainly still true for the time when Johann Wilhelm grew up here, because it was not until 1600 that the castle reached the point where it was struck by lightning, burnt out and then collapsed more and more completely into ruins.

2.1.3 THE RULERS IN TOGGENBURG

The nobility probably never lived on these mountain fortresses, it will have been built as a dwelling for the bailiffs administering the possessions of the area and exercising jurisdiction, but this does not exclude the possibility that the actual owners living elsewhere might occasionally get off here and hold court for a shorter or longer period of time. Often the Wildenburg went from one noble hand to the other. The nobles of Sax are known as their earliest owners and thus as the first rulers of the entire valley. In 1313, the year mentioned above, they sold almost their entire possessions to the Count of Toggenburg, including the nearby little lake and a mill clattering at the foot of the castle rock.

The disputes over the inheritance of Frederick VII, the last Count of Toggenburg, led to the Toggenburg War of Succession of 1436-50 (Old Zurich War) as a result of the claims of Zurich and Schwyz, both of which had been associated with the Count in castle and land law. The Toggenburg ancestral lands came in 1437 and 1440 to the barons of Raron, who were related to the counts. Petermann von Raron sold the county in 1468 for 14,500 Rhenish guilders to Prince Abbot Ulrich Rösch of St. Gallen. The existing freedoms were confirmed, countly court disciples, church people and other subjects were put on an equal footing with each other.

The territory was divided into an upper and a lower office. Schwyz and Glarus retained their function as protectors, which they had performed since 1436. It was ruled by the prince abbot, represented by a bailiff in Lichtensteig and officials in Sidwald (municipality Nesslau-Krummenau), Schwarzenbach and in the Neckertal. In Lichtensteig the Toggenburg District Administrator, the District Court and the War Council, and from 1529 also the Reformed Synod, met. The district court consisted of 20 representatives elected by the abbot; the district administrator had the legislative power. The monastery of St. Gallen possessed the blood ban[3/4]and the troup law, abolished the national homage[5], enacted laws and mandates, organised the high and border guards, granted the right of establishment and the right of transit and exercised the protection rights.

The County of Toggenburg as part of the Princely Abbey of St. Gallen on an 18th century map

[3] The blood jurisdiction, also known as ius gladii ("right of the sword"), blood ban, high jurisdiction (high jurisdiction), neck jurisdiction or county/bailiwick law, was in the Middle Ages in the Holy Roman Empire the embarrassing jurisdiction ("embarrassing" refers to the Latin "poena"), translated "punishment") about crimes that could be punished with mutilation or death, i.e. "bloody punishments" ("tighten biss an das blood" or "tighten, so an das blood gandt und läben kostendt").

[4] Team law was the right of the authorities to summon or compulsorily recruit troops.

[5] The national homage is a ritualized promise of loyalty. The lieutenant was obliged to assure his liege lord of allegiance and loyalty in an official act. In return, the liege lord also assured the lord of loyalty and, in addition, protection as well as the safeguarding of his rights.

When the prince abbots of St. Gallen tried to centralize rule in their country and to standardize jurisdiction, the first conflicts arose with the subjects in Toggenburg. Insurgent peasants demanded the abolition of serfdom, the reduction of interest charges and political co-determination. The conflicts intensified after 1523 because a large part of the population of Toggenburg converted to the Reformation. The Reformation was introduced by a decision of the district administrator in 1524 under the influence of Huldrych Zwingli, a reformer born in Wildhaus. In Toggenburg, the question of faith was closely linked to the political question of independence from the Princely Abbey.

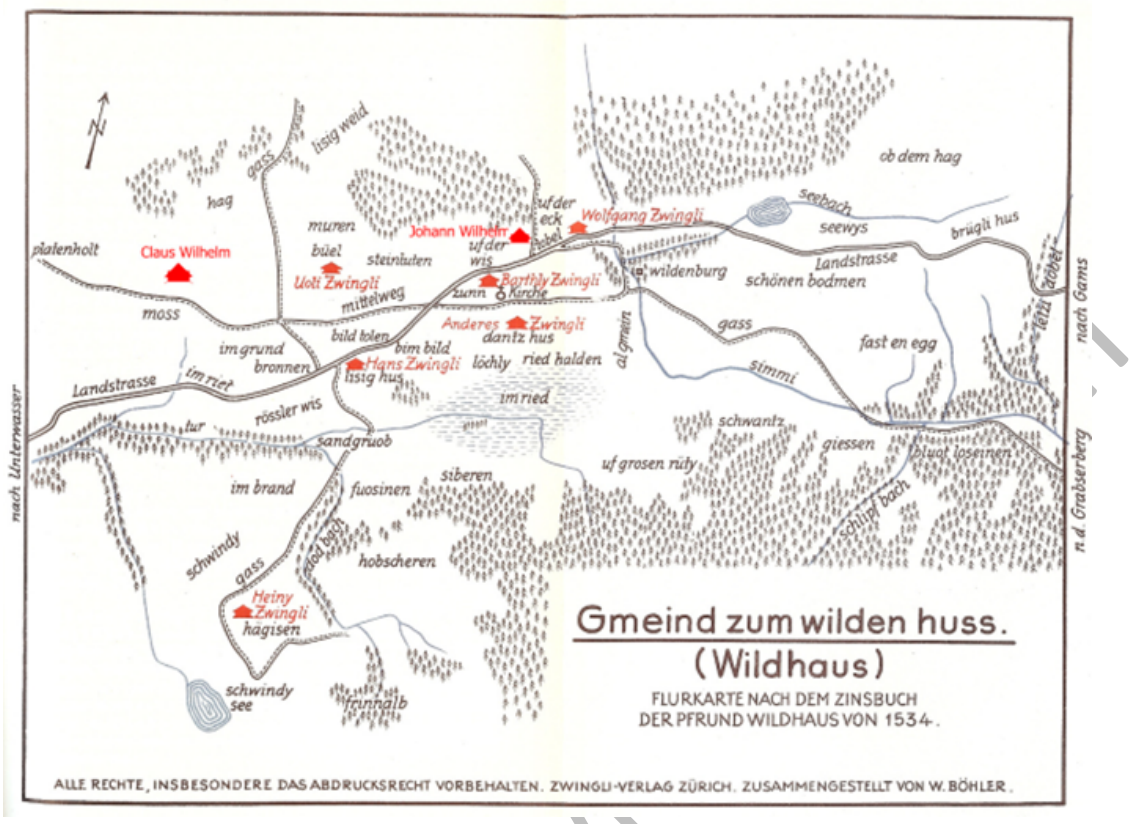
When Zurich openly supported Toggenburg in its rebellion against the Abbot of St. Gallen, the second Kappeler War broke out in 1531, in which many Toggenburgers, including the reformer Huldrych Zwingli, lost their lives. Toggenburg then declared itself independent, but was forced to return to the abbey in the Toggenburg Land Peace of 1538. After all, the abbot had to tolerate the Reformed faith in Toggenburg under pressure from the Swiss protection towns of Zurich, Glarus, Schwyz and Lucerne. Toggenburg thus became one of the few landscapes in the Old Confederation in which both confessions were permitted to coexist. To this day, the churches of the two denominations in most of Toggenburg's parishes bear witness to this state of affairs.

In the course of the Counter-Reformation, the abbots of St. Gallen had a new Catholic church built wherever possible next to the older church that had been reformed.

When Johann Wilhelm and his family lived in Wildhaus, Diethelm Blarer von Wartensee ruled over Toggenburg from 1530 to 1564 as abbot of the monastery of St. Gallen. From 1540 to 1546, Ulrich Seiler, the offspring of a leading family from Wil/St. Gallen, served as bailiff.

Engraving by J.B. Isenring, drawn from Eggenwäldli. This part of the village is still a scattered settlement, like in the times of Johann Wilhelm. The Zwinglihaus is clearly visible in the middle of the picture, Friedegg to the left and Rösliwies to the further left. Also easy to recognize are the 'Alte Acker' and the 'Gründli'.

2.1.4 THE FARM OF JOHANN AND CLAUS WILHELM IN THE COMMUNITY WILDHAUS



Field map after the interest book of the pound Wildhaus from 1534

Johann Wilhelm and his son Claus were, like most of the inhabitants of the Toggenburg valley at that time, farmers. As such they were still serfs and vassals of the Prince Abbot of St. Gallen at the beginning of the 16th century and had to pay him a rent.

Thanks to a unique historical document from the year 1534, traces can still be found in Wilhelm's hometown[6]. In the church archives of the Protestant parish of Wildhaus, kept in the tower of the old church, there is the "Interest book" which was set up in 1534 under the administration of Ammann Götti. The interest book is bound in a parchment document of Pope Nicholas IV, issued in Rome in 1448 and addressed to the canon of the Marienkirche in Halberstadt Johann Rodeckin. In the book the estates, properties, fields and meadows are registered with the amounts, which are to be paid by them to the church. Apparently, a reorganization of the church income in Wildhaus took place in 1534. Among the interest payers (vassals) we find, besides numerous representatives of the Zwingli family, also father and son Wilhelm.

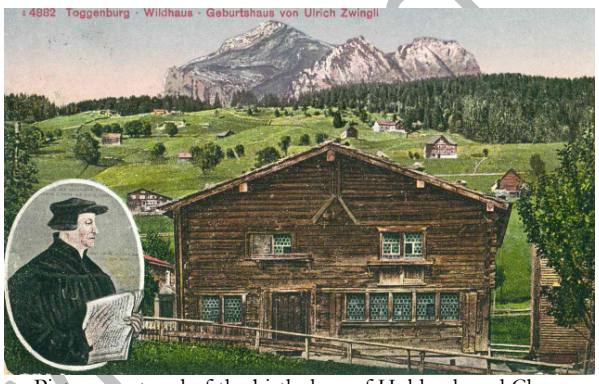
[6] Walther Köhler, in: Zwingliana 1934, 1f.; Oskar Farner, Huldrych Zwingli, Volume 1, 31ff.

The interest book of Wildhaus from 1534 shows that the farm of Claus Wilhelm must have been located in the village of Wildhaus in the Moos district[7]. The manor of his father, Hans (Johann) Wilhelm, must have been located according to the entry in the interest book near the court of Bartli Zwingli[8]. The land map produced by W. Böhler according to the information in the interest book of Wilhaus yields the address book of Wildhaus at the time of Zwingli and Wilhelm[9].

2.1.5 THE FAMILY RELATIONSHIP OF THE WILHELM FAMILY TO THE ZWINGLI FAMILY

In his biography about the reformer Huldrych Zwingli, Oskar Farner states that the Zwingli family - like probably the Wilhelm family - were originally not from Wildhaus, but had probably come up from their ancestral seat of Alt St. Johann further down in the Toggenburg valley[10].

Progenitor Johann Wilhelm was born in Wildhaus at about the same time as Huldrych Zwingli, namely in 1484. According to documents from 1544, Claus Wilhelm married Anna, the daughter of the reformer's older brother, Claus Zwingli.



Picture postcard of the birthplace of Huldrych and Claus Zwingli (Lisighaus) in Wildhaus

Claus Zwingli was born in Wildhaus in 1483 and married Dorothea Maurer. Claus and Dorothea Zwingli had four children on the basis of available documents: Bartholome, Katharina, Adelheid and Anna.

Based on the entry in the Glarner genealogy records prepared by Johann Jakob Kubly-Müller, it was repeatedly claimed that Claus Wilhelm had married Anna Zwingli, sister of the reformer Huldrych Zwingli, around 1539. However, the year of birth of Claus Wilhelm's wife and the entry in a document from 1544 is more likely for the daughter of Claus Zwingli, the reformer's older brother. Thus, the wife of Claus Wilhelm is more the niece of the reformer than the sister, as was originally assumed.

The claim of the genealogist Kubly-Müller, that Anna Wilhelm (Wild) is a sister of the reformer, could have originated from a confusion with the other sister of the same name, Zwingli, who had come to Glarus thirty years earlier and seems to have become native there through marriage[11].

[7] Interest book of Wildhaus from 1534: "Claus Wylhelm should pay annual interest of 6 batzen from his *eygnen guot uff dem moss gelegen bim mitweg gaden, stost fürhwert an gass, oben an Caspar Gustls guot, hinden an die rüter bim rosenn, nisich an Jacob Goldknopfs guot, sust single.*" Quoted in: Oskar Farner, Huldrych Zwingli, Volume 1, 268.
[8] Oskar Farner, Huldrych Zwingli, Volume 1, 270.
[9] The land map of Böhler was supplemented by information on the court of father Johann and son Claus Wilhelm.
[10] Oskar Farner, Huldrych Zwingli, Volume 1, 35
[11] Oskar Farner, Huldrych Zwingli, volume 1, 82ff; Jakob Winteler, Geschichte des Landes Glarus, volume 1, 261.

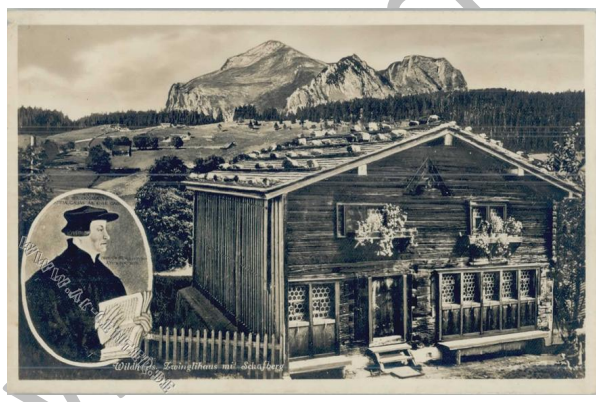
In 1539 Claus Wilhelm married Anna Zwingli, daughter of Claus Zwingli (1483-1564), the older brother of Huldrych Zwingli (1484-1531).

2.1.6 EXCURSION TO ULRICH ZWINGLI

As explained above, the grandfather of Anna Wilhelm Wild-Zwingli was the father of the reformer Ulrich Zwingli. Thus, the descendants of the Wild family in Glarus are related by blood to the Reformer's family. This is worth making a small digression about the life of the reformer (especially his time as a priest in Glarus) and his family.

2.1.6.1 BIRTH AND EDUCATION

Ulrich Zwingli was born as the son of the local politician Johann Ulrich Zwingli and Maria Bruggmann on 1 January 1484 in Wildhaus in Toggenburg. Zwingli left his home village at the age of six and lived as a student with his uncle, Dean Bartholomäus Zwingli, in Weesen for the next four years. In 1494 he moved to the Latin School in Basel and later to the Latin School in Bern.



The birthplace of Ulrich Zwingli in Wildhaus

Because of his great musicality, the Dominicans there would have liked to welcome him to their monastery, but his father was against it. Zwingli left Bern in 1498 and began his studies at the University of Vienna at the age of fifteen. From 1502 to 1506 he studied at the University of Basel and graduated with the title *Magister artium*. Like so many of his contemporaries, Zwingli soon changed to church practice after his master's degree and without a thorough theological study. Zwingli was ordained priest in September 1506.

2.1.6.2 PRIEST IN GLARUS

In the late summer of 1506, Zwingli was elected as the head priest of the church in Glarus. On September 21, 1506, he was introduced to his office with a solemn meal.

It is unclear why the people of Glarus just appointed the 22-year-old Magister. On the one hand, Zwingli may have been recommended to them. On the other hand, the people of Glarus wanted to elect their own priest and not accept the proposal of the Bishop of Constance. Actually, the influential Heinrich Göldi of Zurich was supposed to receive the lucrative benefices, i.e. the income of the parish, from the bishop. Göldi had already transferred a considerable sum to Konstanz. Göldi would thus have become the owner of the benefices and formally pastor of Glarus, but he did not want to move to Glarus, as he regarded the place and its income as a financial investment.

Coat of arms of the Zwingli family

However, the Glarus people were not interested in a *Pfründenjäger* (income hunter), which is why they urgently needed their own candidate, whom they found in Zwingli. After Zwingli's election, it became difficult for Göldi to take over the parish office against the will of the people of Glarus. In order not to be left empty-handed, Göldi demanded a high severance payment. Zwingli had to borrow money from the Glarners, and the repayment of the loan was still a long way off.

The people of Glarus were quite generous when it came to granting loans. Somewhat less accommodating they seem to have been at the vicarage; the Glarners were obviously aware of its shortcomings. When Zwingli asked for his release in 1516, they promised him, if he would stay, to build a better parsonage.

The Glarus parish comprised several villages, in addition to Glarus the municipalities of Riedern, Netstal, Ennenda and Mitloedi. Together with Riedern, the main town had about 1,300 inhabitants.

Zwingli was responsible for the spiritual care together with three or four chaplains. Little is known about Zwingli's activities in Glarus. The few testimonies do not show any criticism of the church. He read mass and gave absolution. In 1512 he wrote to Pope Julius II and asked for an indulgence for the people of Glarus. Zwingli was also a field preacher and from 1512 to 1515 took part in the campaigns (Italian Wars) of Glarus for the Pope against the French in Lombardy.

The farmer's son Zwingli seemed to have been very close to the people. In the course of the time he got to know probably all his church comrades. In individual families Zwingli had found more than just official access. Thus, the clergyman took over the sponsorship for different children. Zwingli's unbroken ecclesiality also manifests itself in his efforts to bring an alleged splinter of Christ's cross to Glarus, which he succeeded in doing. The old parish church in Glarus had to be extended in order to preserve the splinter in a worthy manner. Zwingli was also successful in this respect. In 1510 the cross chapel was added, which got its name from this cross splinter. The people of Glarus spoke of the Zwingli chapel for a long time and not of the Kreuz (Cross) chapel.

Zwingli continued to develop strongly during the Glarus years. With great zeal he studied many works of the ancient classics and the Church Fathers. He also learned Greek and was able to read the original text of the New Testament, which Erasmus of Rotterdam had published in a critical edition in 1516. Through the humanist Erasmus, Zwingli learned to seek and recognize a different meaning in the biblical texts. He thus found a new, liberating approach to the Holy Scriptures. Despite the remoteness of the Glarus mountain valley, Zwingli was in active contact with the scholars of his time and was thus always informed about the publication of new books. At the end of his time in Glarus, Zwingli owned the then significant number of over 100 books.

Portrait Ulrich Zwingli by Hans Asper, about 1531

Zwingli wanted to pass on his knowledge. At his instigation the *Landsgemeinde* agreed to the foundation of a Latin school in 1510. At this high school the boys could acquire basic knowledge of Latin and did not have to attend a foreign school. Zwingli was elected as a teacher. Zwingli's students included a number of important people from Glarus: Valentin Tschudi, Zwingli's successor in Glarus, Aegidius Tschudi, chronicler and politician, and probably also Fridolin Brunner, the later reformer in Glarus.

In the glarnish and federal politics at the beginning of the 16th century, there were fierce disputes as to whether to cooperate with the Pope, the Emperor or the French. In Glarus, the focus was specifically on whose services the young people of Glarus were to serve as mercenaries. Zwingli always took the side of the Pope, which was rewarded with a stately papal pension of 50 guilders. In October 1515, after the Battle of Marignano, the Federal Great Power policy ended after a devastating defeat against the French. Then the French offered a quick peace treaty, but not on advantageous terms. Zwingli voted against it and continued to support the French opponent, i.e. the Pope. In Glarus, as in the Confederation, the mood changed in favour of the French Party. The position of the papal party man and propagandist Zwingli therefore became untenable.

Zwingli had to give way in 1516 in spite of great support from the population and was granted leave for three years. After his time in Glarus, Zwingli worked for three years as a lieutenant priest in Einsiedeln and then lived - from his appointment to the Grossmünster in 1519 until his death - in Zurich, his main field of activity.

2.1.6.3 THE MARRIAGE AND THE CHILDREN OF ZWINGLI

For several years Zwingli kept his relationship with the widow of the distinguished Junker Hans Meyer von Knonau secret before the two entered into marriage in 1524. Zwingli was then forty years old, his bride thirty-three, mother of three children and pregnant again with Regula, Zwingli's first daughter.

Anna Zwingli, née Reinhardt, can be regarded as a woman emancipated for her time, even if she was very anxious not to attract attention. Married into the rich Meyer family at the tender age of 16, material values never meant much to her. After 13 years of marriage, her first husband died and his family ensured that the inheritance was passed on to the three underage children. Anna Reinhardt was only tolerated in the *Höfli* near the Grossmünster in Zurich as a mother caring for her faithfulness.

The young widow must have immediately attracted the attention of the new lieutenant priest Ulrich Zwingli, who moved into the house next door at the beginning of 1519. As the Latin teacher of her eldest son Gerold, Zwingli soon found an opportunity to get to know his neighbour better. His progressive views on ecclesiastical and socio-political issues will probably have impressed her. When Zwingli fell ill with the plague in September 1519 and hovered for weeks between life and death, it was Anna Reinhardt who, regardless of the risk of infection, sat at his sickbed and provided him with what he needed. Zwingli survived, and the following spring the two decided to marry as soon as the church authorities permitted this and loosened the celibacy regulations, which were fiercely disputed at the time.

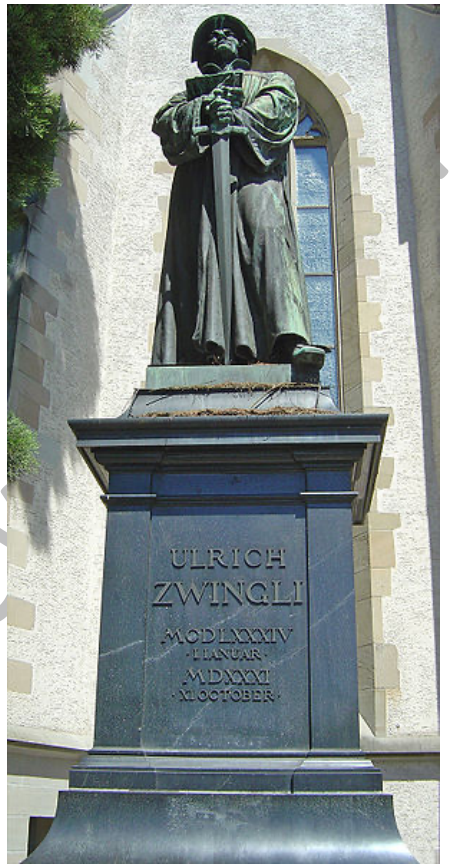
Anna Zwingli-Reinhardt

Zwingli made public that the marriage ban for priests could not be derived from the Bible. He wrote to the Congress and to the Bishop of Constance, begging him formally to allow the "priests who suffer heat" to marry. The "wild marriage" must also have been associated with a lot of inconvenience for his bride. Critics from the left wing of the Reformation movement accused the couple of lacking courage because they were not open to their relationship. Above all, however, Anna Reinhardt had to fear the wrath of the influential Meyer family of her deceased husband.

For Zwingli, marriage was certainly also a political act. The public wedding on 2 April 1524 in the Grossmünster led to a split between the Old Believers and the Reformed and necessitated a revision of civil and marital law in Zurich. But it still seems to have been more than just a marriage of convenience. "*Nüt is köstlicher dann d'Lieby*" (Nothing is more precious than love), Zwingli is said to have raved about his new family happiness.

Three stepchildren - Gerold, Margaretha and another, who died early - came from Anna Zwingli's earlier marriage to Hans Meyer von Knonau. 1524 Regula was born as the first daughter of Zwingli. It was followed by Wilhelm, the second eldest, then Huldrych and finally Anna, who only lived a few months. Anna Zwingli-Reinhardt took care of the household of her busy husband. They moved to the house on Kirchgasse, which still bears the name "Helferei" (helping hand) today. In this spirit they hosted friends and fellow believers as well as numerous students and needy people.

Zwingli will hardly have had too much time for the family because of the numerous church and political obligations. Nevertheless, an intimate relationship seems to have connected him not only with his own, but also with his stepchildren. He especially supported the eldest, Gerold Meyer, during his studies and dedicated the school and textbook "*Wie man noble Jünglinge heranbilden soll*" (How to train noble youths) to him.



Ulrich Zwingli's monument at the Limmatquai in Zurich

To a certain extent, Anna Zwingli represented the less sensational female part of her husband's Reformation ideas. Although she came from a rich family, she did not display her better standing, but dressed and presented herself like the women of ordinary people. She also raised the children accordingly, and it is to be assumed that she did this not out of submission, but out of her own conviction.

However, the high mortality rate of the late Middle Ages did not stop at the higher social strata. War and disease were a constant drain on the extended family. The young Gerold fell 1531 together with his father Zwingli in the battle near Kappel, like the bridegroom of the stepdaughter Margaretha.

In 1531, seven years after the official marriage, Anna Zwingli was widowed for the second time. Zwingli's successor Heinrich Bullinger took care of her until her death in 1538.

Wilhelm Zwingli died of the plague at the age of 15. Only Zwingli's biological children Regula and Huldrych survived the death of their mother in 1538.

In 1541 Regula Zwingli married the later Antistes (head of the parish) Rudolf Gwalther. In 1549, Huldrych Zwingli stood before the altar with Heinrich Bullinger's eldest daughter, Anna Bullinger, and took over the parish post at the Predigerkirche in Zurich.

2.1.7 THE EMIGRATION OF THE FAMILY FROM TOGGENBURG

Both Claus Zwingli and his son-in-law Claus Wilhelm were serfs of the prince abbot Diethelm Blarer von Wartensee, then abbot of the monastery of St. Gallen.

Only assumptions can be made about the motives for the emigration of the two families from the Toggenburg valley. However, it must have been obvious that there was a strong desire to escape the increasing encroachments of the prince abbot on the Reformed inhabitants and to move to nearby Glarus, which was already largely Reformed.

Farmers deliver their taxes to the lord of the manor, woodcut from the 15th century

The serf could not leave the territory of his ruler without further ado. It is precisely in this that the personal dependence of the serf is expressed. Whoever wanted to get rid of serfdom had to ask the prince abbot and buy himself out. Those who did not meet their emigration obligations were searched for and subject to an additional tax, until which time the prince abbot could lay hands on their possessions.

The confirmation that he had paid the fee for the release properly was confirmed to the serf in a so-called "let go letter".

There are two documents in the Zwingli museum in Zurich which testify to the emigration of the family of Claus Zwingli and Claus Wilhelm[12]:

1. *1544, Dinstag after Mittfasten* [25 March 1544]. Letter of man rights[13] from Ulrich Seiler, bailiff of the county Toggenburg, for Claus Zwingli and his son-in-law Claus Wilhelm, von Wildhaus, and recommendation of the same to Glarus for admission as peasants. Parchment with seal.

2. *1544, Dinstag to Galli* [October 21, 1544]. Abbot Diethelm of St. Gallen issued Claus Zwingli von Wildhaus together with his legitimate children Bartholome, Katharina and Adelheit as well as his son-in-law Claus Wilhelm a let go from serfdom, from which they bought out in cash, but with the reservation that if Claus or his children and sons-in-law would sooner or later return to the county of Toggenburg, they would be bound to him and the church with serfdom like other inhabitants of Toggenburg. Parchment with seal.

According to these two documents, Claus Wilhelm emigrated together with his father-in-law from Toggenburg to Glarus in late autumn 1544. The release fee was paid in cash. Nothing has been handed down about the amount of the buyout sum.

[12] Zwingliana, 1907, 130
[13] Testimony of marital birth and good repute. Corresponds to today's certificate of origin.

2.1.8 IMMIGRATION TO GLARUS AND NATURALIZATION

The term land law, synonymous with cantonal citizenship in today's sense, developed with the birth of the independent Free State of Glarus in 1387/88. Up to the year 1448 a free admission seems to have taken place. The *Landsbuch*, the official collection of laws, which was created at that time, set a sum of 10-12 pounds Pfenning as purchase tax and at the same time contains provisions on the loss of land rights in the event of non-payment of this amount. In 1517 this tax had already risen to 20 Rhenish guilders, in 1546 to 40 and in 1594 to 100 guilders.

Since the 16th century, the *Landsgemeinde* has repeatedly dealt with the revision of naturalization practice in the sense of making it more difficult. In the 17th and 18th centuries not only fees of 2,000 guilders and more were levied, but also measures were taken which were equivalent to prohibitions on naturalization. The granting of the *Landrecht* (cantonal citizenship) at that time was not, as later, tied to the simultaneous acquisition of the Tagwen - or local citizenship rights. Conversely, however, the possession of local citizenship did not in any way imply the granting of land rights.

According to the entry in the Glarus Chronicle of Kubly-Müller[14], Claus Wilhelm went to Glarus and settled in the hamlet of Loew (Nesselau) in Haslen, where he was called from now on Claus Wild, as I will explain later.

In 1555, after presentation of the "let go letter, he received for himself and his five sons at that time, Hanns (1540-1618), Heinrich (1542-1610), Claus (1544-1599), Peter (1547-1581) and Bartholomäus (1550-1603) for 160 Rhenish guilders the *Landrecht* (cantonal citizenship) and the *Tagwenrecht* (local citizenship) of Haslen. Claus Zwingli, father-in-law, settled in Glarus after the buy-out and in 1545 received the *Landrecht* for himself and his son Bartholomäus for 45 Rhenish guilders.

Immigration to the Glarus region

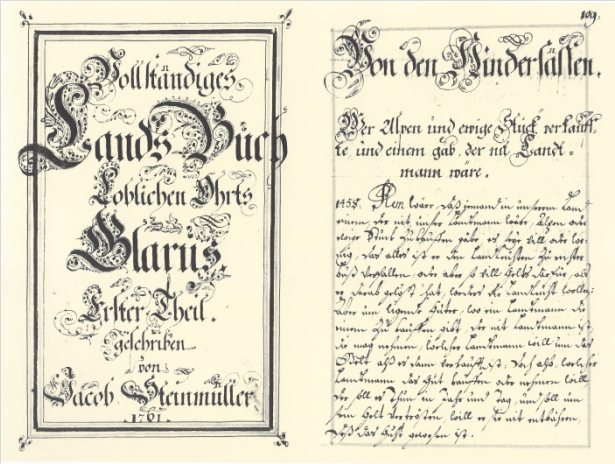
All Glarners are descendants of immigrants. Even for the so called old Glarner families it is said that they are "old-settled" citizens. With a dozen of these long-established families, we know that the ancestors immigrated in the 15th and 16th centuries. The Wild family also came at just the right time to be accepted as local citizens without any great hassle. Because they were needed, they were welcome. The *Tagwenrecht* also benefited bondmen, such as Claus Wilhelm's family, who were able to give up their inferior status and become more or less free citizens.

But already from the *Old Landsbuch* of 1448 a stiffer breeze blew. The right of settlement had to be bought. However, the hurdle was set so low that it did not seriously deter immigrants. As long as they could fill the gaps in the *Tagwen* that the Confederation's grand power policy had left in the ranks of the young team, and as long as they could increase the productive soil with roods and reeds, they were readily received. However, the land that had been developed or acquired did not yet guarantee a sufficient existence. Such an agreement secured the right to participate in the common good, which the *Tagwen* people had created through generations of laborious work, which also included the right of co-determination in the *Tagwen*.

[14] Johann Jakob Kubly-Müller, Glarner Genealogiewerk, volume Glarus (page 266), manuscript in the Landesarchiv Glarus.

Soon this favor became a rarity. To repel and keep away was now the watchword. Even the own countrymen, who came from another *Tagwen* and were called *Beisässen* (assessors), enjoyed only a limited settlement right; they remained excluded from the right to use and vote in affairs of the *Tagwen*. And what's about the foreigners! In order to settle at all, they were not allowed to be bondmen and had to prove marital birth and good repute; they also had to ask the *Tagwen* people they wanted to live with for consent and provide a substantial surety or a guarantor. If the guarantor withdrew his property, the *Tagwen* was liable for what could result in the expulsion of the applicant. The foreigners were the merely tolerated ones and were called *Hintersässe* (back seat holders), because they sat without *Landrecht* and without *Tagwen* rights "behind" (outside) the protection of the country. Even the limited benevolence was withdrawn from insolvent and adulterous people; and if a *Hintersässe* had the desire to marry a *"landtkindt or daughter,"* (a daughter from a citizen) he had to *"schleunigst mit ihro dz landt rumen"* (immediately leave the country) and on top of that, the bride lost her right of domicile.

With dozens and dozens of *Tagwen*-, Council- and *Landsgemeinde* resolutions the *Hintersässe* were disadvantaged and humiliated. Only for a short time during the Reformation between 1528-1532 did the *Hintersässen* receive the right to vote in the *Landsgemeinde*. After the withdrawal of the right to vote in 1532 they were still allowed to have a say in the administration of the church property at least in the *Tagwen*, because the church members found that it depended more on the creed than on the possession of the *Landrecht*. But even this last remnant of modest co-determination was expressly prohibited in 1559 and the ban was confirmed in 1724 in a dispute with the parish of Mitloedi.


Vollständiges
Lands Buch
Loblichen Orts
Glarus
Erster Theil.
Jacob Steinmüller
1761.
Von den Hinder-sässen.

Glarner Landsbuch with official decisions concerning the Hintersässen (copy by Jacob Steinmüller, 1761)

But the *Hintersässe* were good enough to pay a per diem each year, a kind of toleration fee, and to participate in the day's work and military exercises. The exercise of a craft was considerably restricted and trade prohibited. The *Tagwenmann* enjoyed the right of first refusal for every property offered for sale.

The *Tagwen* gradually began to accept immigrants without *Landrecht* for an amount of money. Although these persons benefited from the *Tagwen* benefits, they did not even receive the right to vote and be elected within the daytime. Thus, a new and numerous class of inhabitants was formed, who sat "behind" (outside) the *Landrecht* and were called *Landeshintersässen*. They and the *Hintersässen* finally made up a considerable part of the population, which seriously endangered the internal cohesion. It was not until 1834 that at least the *Landeshintersässen* were put on an equal footing with the local citizens.

The immigrants also included the Murer alias Tuder family from the Walser settlement in Alagna in Italy, who had become Stauffacher later on; Paravicini from the Veltlin, a cattle and wine merchant family; Steinmüller from the Bavarian Palatinate; Arzethauser from the Grüninger Amt, hereafter called Hauser; Schönenberger from Wattwil, Sigrist from Benken in Baselland, Staub from Hirzel, Hämmerli from Uznaberg, Ruch from Sarganserland and Hertach from Gaster. In the 16th century various Walser dynasties migrated from the Bündnerland to the Kleintal and probably also from the St. Galler Oberland to Kerenzen. These included the Bräm, Disch, Giger, Hosang, Juon, Jattli, Nigg and Schneider. The immigrants also included: from the Bernbiet Jenny and Oertli, from Obwalden Spälti, from the Gaster Zweifel, König (Küng) and Hässi, from the March Stähli and Iseli, from the Appenzell Pfändler, from the Vorderrheintal Marti, from Gams Bäbler, from the St. Gallen area Heer, from Amden Hefti, from Sax Dinner, from Flums Schräpfer and from Alt St. Johann Wild.

In 1798 the whole structure collapsed, and the Helvetic constitution abolished all differences. There was only the Citoyen, the citizen, the Swiss citizen. Foreigners who had lived in the country for 20 years without interruption were automatically granted citizenship. The mediation act of 1803, however, restored the old bourgeois conditions. The seeds of a change of heart were scattered and germinated, but 30 years of conflict passed before the harvest, which led to the proposal that with a purchase price of 20,000 guilders, all *Hintersässen from a Tagwen,* the so-called *Landsässen*, should be equal to the local citizens. The purchase sum was used to form

the *New Landleute Fund*, which was later used to finance the cantonal hospital. 47 families profited from the general admission. The ordinary *Hintersässe*, the residents from other cantons without *Landrecht* and *Tagwen* rights, continued to be excluded from the right to vote in the *Landsgemeinde*. Only the Federal Constitution of 1848 granted them this right, as well as the right for free settlement and the exercise of trade.

2.2 HOW THE WILD CAME TO THEIR NAME

2.2.1 EXCURSION ON THE ORIGIN OF SURNAMES IN SWITZERLAND

Our ancestors, the Germanic tribes, did not yet have any family names, just like other peoples of that time, who were content with just personal names in order to describe an individual. Family names were not common. If individual branches of the tribe were to be designated, this was done according to the father's name.

The Roman name was quite different and probably unique in ancient history. Every citizen was classified into the civic schematism by his designation. So "Gayus Sempronius Gracchus" belonged to the tribe of "Sempronii", into the family of the "Grachen" and was called as an individual "Gayus".

This system was maintained until the Imperial Era, but later went wild by no longer clearly differentiating between names of persons, tribes and families. In the time of the migration of peoples and the Alemannic land seizure, the family names in the Occident disappeared completely. Until well into the Middle Ages, we only find proper names (baptismal names) in the old documents as signatures, as a document of the diocese of Basel from the year 1085 proves: Bertholdus (namely the II. of Zähringen), Arnold, Sigebolt, Roudolfus, Werenherius, Wolfgang, Herimannus and others all signed with their baptismal names.

A little later this custom changed a bit. In a Basel document dating from 1103, noblemen named themselves after their clerical or secular offices, their fiefs or even their place of birth, without these names developing into actual family names. They were bound to individuals and alternated with office, dignity or possession. Thus, the well-known barons of Attinghausen did not bear their name until they moved to the country of Uri. Until then, they were called "die Freien von Schweinsberg" after their ancestral castle in the Emmental.

While actual family names established themselves with us only in the 12th century, they were already widespread in the Italian cities. We find our first traces in Venice, where already in 809 we meet a family "Patriciacus" and a little later (836) the family "Tardonicus". From there, the new custom also established itself in Milan, Verona and Florence and was firmly established by 1100 at the latest. The use of family names finally spread northwards across the Alps and also gained a foothold in Germany and in Helvetic countries. The baptismal names were given additions that gradually developed into surnames.

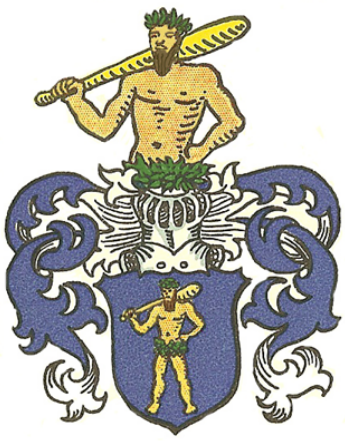
Between 1106 and 1200, Cologne knew no less than 56 middle-class family names, and Zurich also had 26 of them. For 1145, the "vom Neumarkt", the "Wyss", and the "Schwarz" are documented. Family names appeared in Basel in the last third of the 12th century (1168), and in the course of the 13th century their number rose to over 140. Cities such as Lucerne, Schaffhausen and Bern soon followed the new custom. Starting from rich ministerials, knightly servants, bishops and abbots, the appendices soon spread among craftsmen and guilds. In the Basel guild "zu Brotbecken" an otherwise nameless man was called "Hans des jebs molers (Gipsmüllers) Tochtermann" (Hans, son-in-law of the plaster miller) (1438) and in 1522 a "bastion of Kornmesser (corn weigher)" appeared. Rural craftsmen and farmers who belonged to the rural community continued to adhere to the old custom of simple naming for a long time, so that until the 15th century the Basel guilds also accepted members without family names. The spread of family names went hand in hand with the degree of freedom achieved. While the free peasants of Uri already knew a large number of real family names around 1291, the serfs remained with their personal names until the 14th/15th century.

2.2.2 Definition of the Name and Coat of Arms of the Wild Family

The surname Wild can probably be derived from the origin of the former home of the progenitor. Claus Wilhelm, as we have seen, came from Wildhaus. If a family came from abroad to a new place and did not yet have a fixed family name, it was often given the abbreviated or suffixed place name from where it originated. So, Claus Wilhelm from Wildhaus was abbreviated Claus Wild.

The coat of arms of the Wild family shows in blue a natural, wild man wearing a golden club. Around the head and around the loins green-leaved oak branches are looped.

The helmet is a helmet with seven temples held in silver. The crest repeats the wild man with the golden club and the oak leaf wreaths. The helmet cover repeats the shield colors and entwines plant-like the shield. The inside shows the silver of the metal and the outside the blue of the shield.



Coat of arms of the Wild family
from Mitloedi

The shield is a triangular shield with two upper bays, a shield shape which was used in England in the 18th and 19th centuries. The shield color blue stands for durability, fidelity, fame honor and sincerity.

In the 15th century the first wild men appeared as shield-holders, whereby they were represented as completely hairy, club-wielding beings in the run. Hairy are beside the body also the hands and feet.

In the 16th century the way of representation changed: The Wild Man is depicted as an adult, undressed male, with significantly less body hair, but scruffy hair growth on his head and an uncut beard. Around the head and around the loins leafy oak twigs are looped. In the hand the figure carries a coarse stick, a large branch, a standard or even a small tree that has been pulled out.

Wild men on family coats of arms can stand as allegories for many things, such as strength, unbridledness, ferocity, closeness to nature or loneliness. The figure can also be an indication of the origin of the family, as inhabitants of very wooded areas - with or without a local mythical figure. Since the progenitor Johann Wilhelm Wild came from Wildhaus (where the Wildenmannlisloch is located) and this is probably a so-called "talking" coat of arms, the wild man probably stands for the origin of the family.

3. THE WILD FAMILY IN THE 16TH AND 17TH CENTURIES

3.1 LIFE IN THE 16TH AND 17TH CENTURIES IN GLARUS

What did the cultural landscape look like when Claus Wild's children lived in Glarus around 1600? Jost Hösli writes in his book about agriculture and alpine farming[15] at that time: *"It was a distinct farming area, the inhabitants of which were mainly engaged in livestock farming". The* Swiss theologian, chronicler and contemporary witness Johannes Stumpf noted in 1548: *„Es ist eng, doch fruchtbar und leütreych talgegend, ghat ein schön, freundlich, mutig und streytbar volck, des gwerb und handtierung ist allermeist sich erneeren mit vych, als ross, küy, rinder, schaaff und geiss; des erziehend sy in den umbgelegnen alpen und gebirgen wunderviel tausend höupters"* (It is narrow, but fertile, and the valley is inhabited by friendly, courageous and quarrelsome people, who breed horses, cows, oxen, sheep and goats; thousands of people live in the valley). It is said that 12'000 people lived in the valley at that time, despite plague epidemics and the "Little Ice Age" (1570 to 1630 and 1675 to 1715), during which the climatic conditions with snow, ice and cold made the people struggling. The setbacks, however, were absorbed again and again. Pastor Johann Heinrich Waser reassured in 1780 that a loss of human life due to plague would be replaced in 10 years, *"because the remaining people are even more cheerful and joyful after a pestilence".* The last plague epidemic in Glarus raged in 1629.

THE LITTLE ICE AGE

The Little Ice Age was a period of relatively cool climates from the beginning of the 15th to the 19th century. Increased volcanism was regarded as the cause of the Little Ice Age. During volcanic eruptions, gases are hurled into the air and are converted into sulphuric acid in the atmosphere. There, the sulphuric acid clouds acted like a screen: they blocked the sunlight and cooled the earth and thus also the oceans significantly.

In 1783 there were important volcanic eruptions like the eruption of the Laki on Iceland or a little later (1815) the Tambora on the island Sumbawa in today's Indonesia. This had erupted in April with a strength of 7 on the volcanic explosivity index and had about 150 km³ of dust and ash as well as sulphur compounds, which were estimated at a sulphur dioxide equivalent of 130 megatons.

The Little Ice Age in Art (P. Brueghel the older.)

In the following year, 1816, snow and frost were observed in June and July in northern Europe and eastern North America. This was followed by a year without summer and severe storms in Central Europe. Numerous rivers overflowed their banks. In Switzerland it snowed at least once a month up to 800 m above sea level and on July 2 and 30 down to low altitudes. Low temperatures and persistent rainfall in parts of Europe resulted in catastrophic crop failures. The vegetation periods were reduced by deep and long winters. The summers were wet and cold, so that the wheat rotted on the stalks.

Food production declined and famine struck. The area immediately north of the Alps was hardest hit: Alsace, German-speaking Switzerland, Baden, Württemberg, Bavaria and Austrian Vorarlberg. In June 1817, the price of grain reached two and a half to three times the level of 1815.

[15] Jost Hösli, Glarner Land- und Alpwirtschaft in Vergangenheit und Gegenwart, Komm. Tschudi & Company, Glarus 1948.

In some remote places, four times that amount was also paid. In Glarus the famine was particularly severe. According to descriptions by Augustin Schibig, people ate "the most unnatural - often disgusting - things to quench their hunger". In the mountain areas, "the children often grazed in the grass like sheep".

Social minorities and marginalised groups were repeatedly blamed for the poor harvests. The declining yields were often seen as a consequence of black magic. During the Little Ice Age both the early modern witch persecutions in Central Europe and the frequent persecution of social minorities (especially Jews and smaller Christian religious communities such as the Anabaptists) occurred. In many witch trials, the accused were accused of damage spells to the weather (e.g. frost in wine-growing areas, hail, etc.).

These grievances prepared the ground for a change in society and are - among other things - regarded as a breeding ground for wars. Thousands suffered from the consequences of the Napoleonic wars and many of the suffering Glarners finally emigrated under the pressure of hopelessness to the United States.

The everyday life of the people of that time was therefore primarily filled with the struggle for survival. Work and many children as potential workers were the key to success. By far the largest part of the people living in Glarus at that time were farmers. Wherever it was possible, even up to an altitude of 1000 metres above sea level[16], the Glarus people planted cereals (rye, barley, wheat) in order to avoid having to base their nutrition on animal products. In the Middle Ages, when the climate was favourable, the people of Glarus were largely able to provide for themselves. Only little had to be imported. The imported articles included salt and pepper, wine, incense resin for church festivals, clay vessels, iron and copper.

Georg Thürer published his dissertation[17] on the life of a federal democracy in the 16th and 17th centuries in 1936, just at the time when the Wild family moved from Toggenburg to Haslen and definitely settled there. What did the Wild encounter? The people of Glarus lived in cooperatives, which dominated the economic life at that time. With this form of joint action, the Linth valley could be settled and managed more efficiently, because only strong communities had the ability to defy natural hazards. The will of the community ordered the protection of the avalanche forests in the avalanche tracks, so that no self-serving person living side-by-side would take advantage of it to the detriment of many. The joint use of the Alps and commons automatically reduced the risk of endless border disputes. With this form of use they developed the individual settlements, called "*Tagwengemeinden*" (electoral communities), which were only eliminated at the beginning of the 21st century by a rigorous consolidation of communities.

The 16th and 17th centuries were dominated by the interaction between private property and common property. Everyone was able to use these guidelines to their best ability. In concrete terms this means that everyone was allowed to graze as many cows on the *Allmend* (common land) as he could safely spend the winter. The hay stock for this time was provided by the farmer with the yield on his own land, to a small extent also from the common property. This meant above all a wild hay harvest in the months August and September at the steep "*Borte*" (grass bands) between the rocks. The number of animals that could be driven to the alp in summer was also defined by the number of "*Stösse*" (amount of animals). The Alp rent-roll 1547-49 defined the impact as follows: *„ein khuo oder was ein zittrind wirth für ein stoss, zwey alte kelber für ein stoss, fünff geschorne schaff für*

[16] The cultivation of grain could even be proven on the higher Braunwald (1250 meters above sea level).
[17] Georg Thürer, Culture of the Old Land Glarus. Study of the life of a federal democracy in the 16th century, Glarus 1936.

ein stoss, ein Ross, sas ussächig wird und Elter uff sächs Stöss, ein Mässfüly uff dry Stöss" (… one cow, two old calves, five shorn sheep, one horse…). Violations of overuse were punished with fines. There were also stricter measures against the naturalization of the people to the *Tagwen*, not least because they wanted to prevent the introduction of cattle diseases at all costs when the *Hintersässe* came into the valley with their herds. These are the first beginnings of an epidemic police surveillance of the health of domestic and farm animals. In addition, there were regulations on the handling of dead animals. So, it was strictly forbidden to throw the animal corpses into the Linth, and there was an explicit duty of disclosure for third persons when such animal carcass disposal was known.

The annual rhythm of land use was a ritual for all farmers. When the hay ran out in spring, the cattle were driven to the common land in the valley. The farmer's wife started to work in the garden, mainly growing vegetables. In June, when the clearing on the lowest alpine meadows was completed, the cattle were driven to the *Unterstaffel* (the lower alpine pasture), often a solemn walk by man and animal into a "better future", but at least into a friendlier season. The goats were kept on the farm to ensure the daily supply of milk. During the day they grazed on the mountain backs, only to return to the farms in the evening. At the end of June the hay harvest began in the valley floor parallel to the summering of the animals, which was soon followed by the hay harvest in the mountains. The mountains are the mountain goods under the Alps. These meadows were always fertilized with manure. In midsummer the alpine dairymen climbed up to the higher Alps and did not return to the lower huts until the beginning of September. In the valley a second cut was made. Jost Hösli[18] notes that on St.-Michaelis-day (according to the old calendar on 13 October) the Alps had to be unloaded, butter, cheese and Schabziger had to be brought home and then to the *Landeswaage* (country balance) for sale. Depending on the weather, the cattle were allowed to graze on the *Allmend* pastures for some time. Finally, the animals were driven into the winter stables and fed over the winter. Part of the livestock was sold on the markets in late autumn. Then winter came. In traditional scattered settlements, the farmer and his animals migrated from stable to stable after the hay supplies dwindled. At the time when the Wild family settled in Haslen, the valley estates were also cultivated with grain. In addition, there was already lively trade with the city of Zurich. From there they bought grain in exchange for meat, cheese and butter they had produced themselves. The transport took place from Weesen on the Linth and Lake Zurich to Zurich. The roads in the valley were very poorly maintained; most farmers were self-supporter according to Alemannic tradition, so that only a few families were interested in well-functioning connecting roads. Only the maintenance of bridges was bindingly assigned to individual citizens. You had to find your own way in between.

After 1650 a trade with no guild barriers began to gain a foothold in the Glarus region. Fabrics and objects of daily use were made of fibres, wood and iron. For example, Claus Wild's wife, Anna, will probably have used a spinning wheel and a small and simple loom in the parlour to make the fabric from which the clothes could be sewn for herself, her husband and the children. The starting products were sheep's wool and hemp. The people were so industrious that even then they were able to export goods they had produced themselves. In 1711, the Glarus region banned the import of foreign cloths in order to protect its own production. Such measures safeguarded their own jobs.

[18] Jost Hösli, Glarner Land- und Alpwirtschaft in Vergangenheit und Gegenwart, Komm. Tschudi & Company, Glarus 1948.

How should one imagine a Glarus village from that time? In general, the settlements of the 16th and 17th centuries looked much poorer than we would generally assume; for the considerable and therefore probably preserved remains, which we usually rhyme together to form a village, were only the most stately and resistant parts in a whole, while the poor and miserable dwellings have largely disappeared. Most of the houses of that time were more like huts than houses. This is especially true for the buildings on the mountains and Alps. It is known that in the course of the 15th century the first multi-storey houses were built, divided into kitchen, living room, bedroom and other rooms. They gradually replaced the simple one-room buildings.

What about the acquisition of own property? The farmer basically sat on land that his ancestor had cleared and fenced off with a lattice fence. If a father bought a piece of new land in addition, he took his underage son with him, set the markers and gave the boy at each corner point of the new border a slap in the face[19]. According to oral tradition, this legal custom also existed in Glarus. It cannot be evidenced by documentary evidence. The Wild family members were immigrants. This means that probably after 1500 many slaps in the face had to be distributed until the family in Glarus possessed the necessary private goods.

Thürer[20] also describes life in the villages. In the angular lanes of the villages the small cattle roamed around. Garbage of all kinds lay around the houses. At the time of the melting snow, the roads, which often did not have a stone bed, were hardly passable. Heavy downpours turned them completely into swamp, which could only be forded through with difficulty. Also, the casts of the wooden wells poured either into the depressions at the roadside or into the fairways. It was not until the middle of the 18th century that those large stone fountain basins came into the Glarus municipalities. These were hollowed out of a boulder (mostly limestone from Seewen) in the forest by the stonemasons and then dragged to the site on fir branches with the help of the local population, where most of them still stand today. In Mitloedi, where around 1600 Marx Wild (born 1567 in Haslen) and his sons lived, the hard water that his wells had could not be used for washing. If the washerwomen wanted water in which soap dissolved, they had to put their laundry under the eaves and make do with the rainwater.

[19] Ernst Georg Gladbach, Die Holzarchitektur der Schweiz, Zürich und Leipzig 1885.
[20] Georg Thürer, Kultur des Alten Landes Glarus. Studie des Lebens einer Eidgenössischen Demokratie im 16. Jahrhundert, Glarus 1936, 410ff.

4. THE WILD FAMILY IN THE 18TH CENTURY

4.1 LIFE IN THE 18TH CENTURY IN THE LAND OF GLARUS

The 18th century marks the beginning of modernity in Europe. The nobility ruled undisputedly, in some countries in the indisputable intensity of absolutism. This is an early modern form of rule, which - according to the traditional view - was determined by the government of a ruler acting out of his own power without the political participation of estates. Nevertheless, in this century the Third Estate (the bourgeoisie) increasingly gained power and political participation. The climax of this development was finally the French Revolution in 1789.

How did the political conditions in Glarus develop? Also, for the 18th century the effect of the *Landsgemeinde* has to be emphasized. It had a greater influence on Glarus than absolutism, which dominated many other regions of Europe. The valley community remained a sovereign, free state, whose form of government was *"a pure and fair democracy"*[21], as Johann Heinrich Tschudi writes in his very extensive history of Glarus. The highest power came undiminished from all the people. Each Glarner could advise, reduce and increase unrestrictedly at the *Landsgemeinde*. Foreign visitors were struck by the intrepidness and frankness of the people, with whom even simple peasants made their stand before the assembled valley community in speech and counter-talk. This mentality may have inspired our ancestors time and again when they went to the meetings in Glarus and Schwanden or discussed political business in the pubs, often arguing. Among the more influential people and families, there have been strange (mis)developments that can be deduced from this mentality, for example the need for office. This was also one of the consequences of the old-style democracy of the country's municipalities. The Wild's were councillors, but did not hold any so-called *Schrankenämter* (higher offices), but limited themselves to municipal offices such as the office of the *Tagwenvogt*.

THE MONETARY SYSTEM IN GLARUS[22]

With the advent of trade and travel in the late Middle Ages, over the centuries numerous types of coins of varying quality came to the Swiss Confederation and thus also to Glarus. Although there have been many efforts in this country to introduce a single currency, they have all failed. At least until 1798 the issue of coins was the responsibility of the individual states (cantons). During the Helvetic Republic, proclaimed in 1798, the first time a currency based on the French model was introduced in Switzerland.

Glarus canton coin of 1806 (1 shilling 3 centimes)

The franc corresponded to 10 Bernese Batzen or 6.614 grams of pure silver (today's value approx. CHF 3.20). After Helveticism and with the Constitution of Mediation of 1803, however, mint sovereignty returned to the cantons.

[21] Johann Heinrich Tschudi, Beschreibung Des Lobl. Orths und Lands Glarus, Zürich, 1714.
[22] Rolf von Arx, Die Münzgeschichte des Landes Glarus, Glarus 1979

Until the middle of the 19th century there were many different coins in circulation. The main accounting currency in Glarus was the florin, which was divided as follows: 1 florin was worth the same as 20 groschen, 60 cruisers, 240 pfennigs, 480 hellers, 50 shillings, 300 anxieties or 15 Batzen. The ducat was worth 4 guilders. The Louis d'or had a weight of 6.75 g with a fineness of 33 carats. In translation, 1 Louis d'or corresponded to 11 guilders and the French doubloon to 8 guilders. In 1852, 33 guilders were worth exactly 70 francs of the new currency introduced with the federal state in 1848 (adjusted for purchasing power, this would be about CHF 490 today, or 1 guilder would correspond to a current value of about CHF 15). However, the guilder was always just a unit of account. None of these guilders was minted in contrast to the Glarus Schilling.

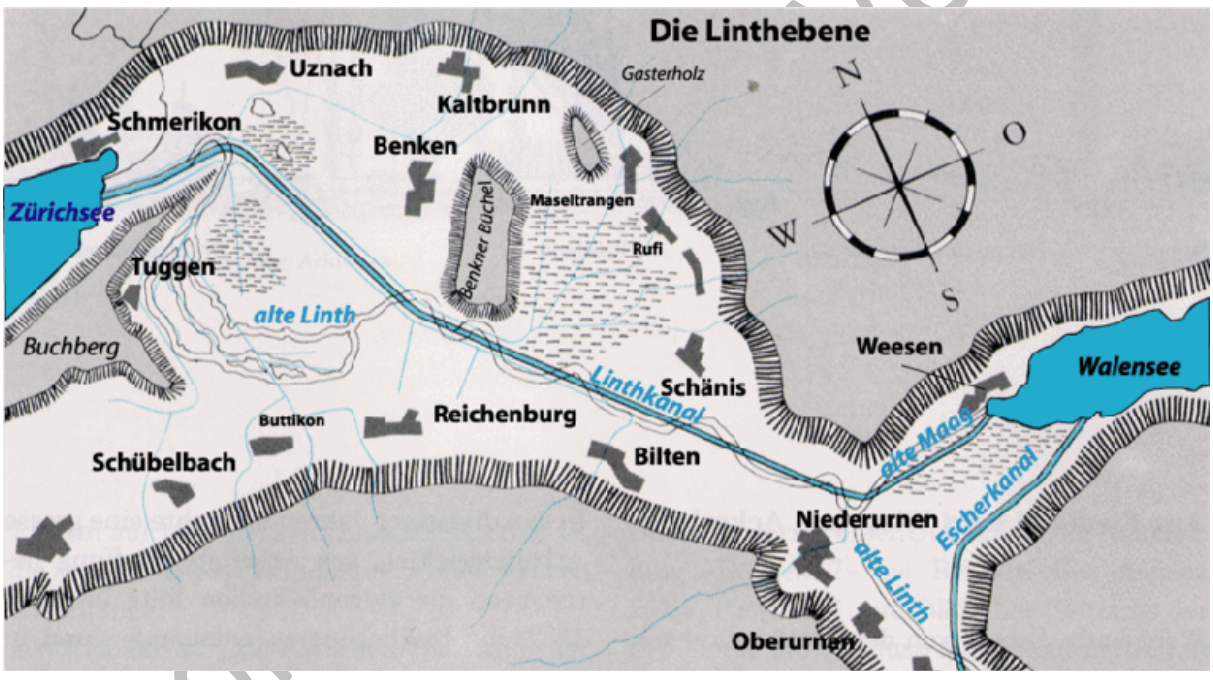
The new federal constitution of 1848 had transferred responsibility for the currency to the Confederation. The Federal Law on the Federal Mint of 7 May 1850 introduced the franc, which was based on the French (silver) franc, as the currency of Switzerland. From 1850 new coins were minted and issued the following year.

How did the Wild family in the 18th century find out about what was happening inside and outside the valley? Schwanden and Mitloedi were of course visited by traders who transported goods. You could listen to them when they reported news. The fairs brought foreign people to the village. Returnees from the mercenary brought customers of events in far-flung parts of Europe. In addition, the visit to the *Landsgemeinde* was a recurring occasion to learn information from the authorities, but also from things that the peasants exchanged among themselves. What did the people at the backyard of Glarus for example learn about the various "Seegfröri" (sea freezing) towards the end of the century (1779: Lake Zurich, 1785: Untersee and the lower part of Lake Lucerne, December 1788: Lake Zurich, 1789: Lake Constance)? We don't know.

The information that reached the furthest end of Glarus was rather accidental. To make people aware of new issues, to teach them better working methods and to advance them socio-culturally had to wait until a compulsory elementary school was created. This process did not begin until the 19th century. In addition, in summer the alpine dairymen often stayed alone on their Alps and the mentality of these people must have been rather taciturn. For many generations the Wild family certainly belonged to this human species. But they did not remain completely unaffected by changes that spread politically and economically. The 18th century was a time of increasing regulatory legislation. In particular, the Wild family also had to observe and comply with regulations for the production of butter, cheese, Zieger, pastries and meat. Prices, taxes and weight, export and trade were increasingly determined by the state and regulated down to the last detail.

Etching of the flooded Weesens from 1809

The forestry rules were also made more precise because uncontrolled deforestation had led to increased flooding. One consequence was the increasing swamp formation of the Linth plain in Glarus and between Ziegelbrücke and Lake Zurich, which led to the appearance of malaria in that region. To counteract this, at the beginning of the 19th century the canalisation of the Linth was finally realised (Linth correction 1807-1816). In order to prevent deforestation, the export of timber was also prohibited. This meant that forest owners and the *Tagwen* responsible for them suffered financial losses, but the frequency and intensity of flooding were reduced.



Linth plane with villages and the old and new Linth course

New contours were also slowly emerging in the area of social infrastructure. On the one hand, the directives should restrict certain freedoms. On the other hand, they prepared developments that helped breakthrough various laws such as occupational health and safety, education and better health care in the 19th century. Remarkable is the mandate addressed to the parents by the government on October 18, 1732, to no longer prevent children with little work from attending school voluntarily because they would otherwise not be able to read and write and thus also not be familiar with religion.

The 18th century is called the educational century. The work of Johann Heinrich Pestalozzi (1746-1827) belongs to this period. In Glarus, the focus was less on the expansion of existing schools. Methodology, extension of school subjects and educational institutions remained without great development. The money was used for the creation of new schools in all communities to impart the absolutely necessary knowledge. The pastors were quickly given the duty to teach at school. There was only one schoolhouse in Glarus, while parish and teacher's rooms or other private rooms had to be used for teaching everywhere else. The teachers were poorly paid because the communities lacked money. If at that time an accountant earned 400 florins at a pharmacy, the salary of a teacher in Engi was 21½ florins and in Schwändi 45 florins.

Permission to confirm and marry was made conditional on proof of reading and writing. In the event of a possible refusal by the local parish priest, one blatantly sought a comfortable way out by an external wedding ceremony, often in Grisons, especially in the church of Mastrils, formerly the municipality of Zizers, near Landquart.

8. THE ARISTOCRATIC CONNECTIONS OF THE WILD FAMILY FROM GLARUS

The Schwandener lineage married the long-established Meier[23] family of the Tschudis and thus provides our family with direct links to the oldest noble families in Europe. In the following individual aristocratic connections of our family are shown. The starting person is Mathias Wild (1739-1812) who married Salome Tschudi (1745-1779) in his second marriage. Through this line of Tschudis we are related to the old Zurich family of the von Mülner, who were originally employees of the Fraumünster Abbey at one of its mills in Zurich. Later, as officials of the abbey, they had contact with aristocrats in the surrounding area and gained prestige and power. The collapse of von Mülners' power occurred mainly because they had alienated themselves from the city and relied on the Habsburgs. The hereditary daughter Margaretha von Mülner (born about 1364) married Wilhelm Netstaler (born about 1360) from Glarus, the grandfather of Heinrich Tschudi (1427-1462), in Zurich. Margaretha's mother was Margaretha von Hallwil (ca. 1341- ca. 1370), whose mother was Kunigunde von Brandis (born ca. 1310). Kunigund's mother was Margaretha von Nellenburg, who descended from the important South German noble family of the Counts of Nellenburg. Her grandmother was Elisabeth von Montfort (born about 1200), who descends from the very influential and wealthy family of the Counts of Montfort. The Montforts took their name from the Montfort Castle near Feldkirch near the Swiss border. Elisabeth's father was Hugo I. von Montfort (ca. 1170-1230), whose grandfather was Rudolf Count of Bregenz (ca. 1085-1160). Rudolf's mother was Bertha von Rheinfelden (ca. 1064-1133), daughter of Rudolf von Rheinfelden (1025-1080), the Duke of Swabia. Rudolf was initially a supporter of King Henry IV, his brother-in-law, but during the disputes of the investiture dispute took a contrary position to this and was elected by the opposition on 15 March 1077 in Forchheim as the counter king. After several armed conflicts between him and Heinrich, he lost his life in the Battle of Hohenmölsen in 1080 after a serious injury. Rudolf's father was Kuno II. von Rheinfelden (ca. 995-1052), whose great-grandfather was Rudolf II. of Burgundy (ca. 880-937), king of Hochburgund and king of Italy. His wife was Bertha von Schwaben (ca. 907-966), daughter of Duke Burchard II. von Schwaben (883-926) and Reginlinde von Nellenburg (889-958). Burchard's father was Burchard I. of Swabia (ca. 860-911), margrave in Rhaetia and son of Count Adalbert II. (the illustrious) of Thurgau (ca. 820-905) and Judith of Friaul (ca. 839-874). Judith was the daughter of Gisela of Cysoing (ca. 820-874), whose father was King Ludwig I. (778-840), also called the Pious, son of the most powerful and influential king of the Franks, Charlemagne (747-814) and his third wife Hildegardis of Vinzgau (ca. 758-783). Charlemagne can be traced back over 12 generations to the first Merovingian king Merowech (ca. 410 - ca. 458). Thus, Merowech is also a direct ancestor of our family and 46 times great-grandfather of the author.

[23] The Tschudis belong to the oldest noble family in Glarus. After they had possessed the Säckingische Meieramt from 906-1288, it attained new prestige by Jost Tschudi, who headed Glarus for more than 30 years as *Landammann* and decided 1446 the victory of Ragaz. His son Johannes Tschudi commanded the Glarus in the Burgundy Wars and his son Ludwig Tschudi in the Swabian Wars.

RELATIONSHIP TO THE FIRST MEROVINGIAN KING MEROWECH

46th great grandfather

Merowech
b: Abt. 410 AD
Tournai, Hainaut, Belgien
d: Abt. 458 AD

45th great grandfather

Childerich I. von Tournai
b: Abt. 430 AD
Tournai, Hainaut, Belgien
d: 482 AD
Tournai, Hainaut, Belgien

44th great grandfather

Chlodwig I
b: Abt. 455 AD
Tournai, Hainaut, Belgien
d: 27 Nov 511 AD
Paris, Ile-de-France, Frankreich

43rd great grandfather

Chlothar I
b: Abt. 498 AD
Soissons, Aisne, Picardie, Frankr
d: 29 Nov 561 AD
Compiègne, Oise, Picardie, Frank

42nd great grandfather

Charibert I
b: Abt. 517 AD
Soissons, Aisne, Picardie, Frankr
d: 567 AD
Paris, Ile-de-France, Frankreich

41st great grandmother

Blithildis
b: Abt. 525 AD
Paris, Ile-de-France, Frankreich
d: Abt. 580 AD
Metz, Moselle, Lothringen, Frankr

40th great grandfather

Arnual von Metz
b: Abt. 550 AD
Herstal, Liege, Belgien
d: 611 AD
Metz, Moselle, Lothringen, Frankr

39th great grandmother

Iduberga (Ida)
b: Abt. 600 AD
Herstal, Liege, Belgien
d: 08 May 652 AD
Nivelles, Wallonien, Belgien

38th great grandmother

Begga von Herstal
b: Abt. 620 AD
Herstal, Liege, Belgium
d: 17 Dec 692 AD

37th great grandfather

Pippin (der M von Herstal
b: Abt. 635 AD
Herstal, Liege, Belgien
d: 16 Dec 714 AD
Jupille, Liege, Belgium

After the middle of the 5th century Merowech was ruler of the Salian Franks with the residence Tournai in today's Hainaut (Belgium). He is the progenitor of the later Franconian kings of the Merovingian family.

Childerich I, also called Childerich of Tournai, established a dominion in the northeast of Gaul in the 460s and 470s, while the western Roman administrative order gradually collapsed there. Thus he laid the foundation stone for the rise of the later Frankish Empire under his son and successor Clovis I.

Clovis I violently subjugated all other Franconian active as well as other Germanic tribes. Therefore he is regarded as the founder of the Franconian Empire, whose capital he made Paris. His conversion to Catholicism (and not to the Arian form of Christianity as was customary among the Germanic tribes at that time) was probably after his victory over the Alemanni at the Battle of Zülpich.

Clothar I was the youngest son of Clovis I. At the division of the empire after Clovis's death in 511, Clothar received the quantitatively smallest of the four parts of the empire, which however included the old Salian ancestral lands. This included Soissons, Laon, Noyon, Cambrai, Tournai, Thérouanne, Arras, Tongeren and Maastricht. Chlothar resided in Soissons.

Charibert was the third eldest son of King Chlothar I and Queen Ingund. At his untimely death in 567, Charibert left no son. Therefore his brothers Guntram I., Sigibert I. and Chilperich I. divided his kingdom among themselves.

Arnual is a Catholic saint. He was bishop of Metz from 601 to 609. According to tradition, Arnual received the village of Merkingen as a gift from Merovingian King Theudebert II. From his monastery he missionized the areas around today's Saarbrücken.

Iduberga (also: Ida) is venerated as a saint in the Roman Catholic Church. She was the daughter of an Aquitanian duke. Her husband was Pippin the Elder. Her daughters Gertrud and Begga are also venerated as saints.

The holy Begga of Heristal (Herstal) was the daughter of the Franconian housekeeper Pippins the Elder and the Itta or Iduberga. She married Ansegisel of Metz-Austrasia, the son of Bishop Arnulf of Metz from the Arnulfinger family, thus strengthening the existing alliance between the two families. Begga founded in 690/691, shortly before her death, the monastery Andenne an der Maas.

Pippin the Middle or Pippin of Herstal from the Arnulfinger dynasty was the actual ruler in the Frankish Empire from 679 to 714, since 679 Hausmeier of Austrasia, since 680 as Dux (Duke) of Austrasia, from 688/689 as Hausmeier of Neustria and since 688 Hausmeier of Burgundy.

36th great grandfather

Karl Martell
b: Abt. 688 AD
Herstal, Liege, Belgien
d: 22 Oct 741 AD
Quierzy, Aisne, Picardie, Frankrei

35th great grandfather

Pippin III. der Jüngere
b: 714 AD
Saint-Denis, Paris, Frankreich
d: 24 Sep 768 AD
Saint-Denis, Paris, Frankreich

34th great grandfather

Karl der Große
b: 02 Apr 747 AD
Ingelheim, Rheinland-Pfalz, Deut
d: 28 Jan 814 AD
Aachen, Nordrhein-Westfalen, De

33rd great grandfather

Ludwig I. der Fromme
b: Jul 778 AD
Chasseneuil, Charente, Poitou-C
d: 20 Jun 840 AD
Ingelheim, Rheinland-Pfalz, Deut

32nd great grandmother

Gisela von Cysoing
b: Abt. 820 AD
Frankfurt am Main, Frankfurt am
d: 01 Jul 874 AD
Cysoing, Nord, Nord-Pas-de-Cala

31st great grandfather

Unruoch III. von Friaul
b: Abt. 840 AD
Friuli, Lombardia, Italien
d: 874 AD

30th great grandfather

Eberhard I. von Nellenburg
b: Abt. 862 AD
d: Jan 929 AD

29th great grandmother

Reginlinde von Nellenburg
b: 889 AD
d: Apr 958 AD
Insel Reichenau, Bodensee, Deut

28th great grandmother

Bertha von Schwaben
b: Abt. 907 AD
Schwaben, Deutschland
d: 02 Jan 966 AD
Payerne, Waadt, Schweiz

27th great grandfather

Rudolf von Burgund
b: 937 AD
Burgund, Frankreich
d: Abt. 26 Jan 973 AD

26th great grandfather

Kuno I. von Burgund
b: Abt. 965 AD
Burgund, Frankreich
d: Aft. 1025

Karl Martell was a Frankish housekeeper from the Arnulfinger family. The name Karl probably meant as much as "guy" or "man". He is the first bearer of this name in his family. His nickname "Martell(us)" means "the hammer", Karl dominated the Franconian part empires from 714 to 741 as Hausmeier. In the Australian Empire he was head of state from 715 to 717, 718 to 720 and 737 to 741 even in the absence of a king. The same applies to the Neustria sub-region from 737 to 741.

Pippin the Younger, also called Pippin III, Pippin the Short and Pippin the Small, was a Franconian housekeeper from the Carolingian family and since 751 king of the Franks.

Charles the Great (Latin Carolus Magnus or Karolus Magnus, French and English Charlemagne, was king of the Frankish Empire from 768 to 814 (until 771 together with his brother Karlmann). On 25 December 800 he became the first Western European ruler since antiquity to obtain the emperor's dignity, which was renewed with him. The grandson of the house keeper Karl Martell was the most important ruler of the Carolingian family. Under him the Frankish Empire reached its greatest expansion and development of power.

Ludwig I (called Ludwig the Pious), was king of the Frankish Empire (in Aquitaine since 781, in the whole empire since 814) and emperor (813-840). He was Charlemagne's son and successor and initially successfully continued his reform policy. In disputes with his own sons, Ludwig the Pious twice temporarily dismissed (830, 833/34), but did not succeed in creating a viable Frankish empire - three years after his death, the Frankish empire was divided in the Treaty of Verdun (843).

Margrave Eberhard von Friaul and his wife Gisela, who married around 836, are regarded as the founders of the abbey of Cysoing (near Lille). Gisela was the daughter of Emperor Ludwig the Pious from her second marriage.

Unruoch III was Margrave of Friuli from 866 to 874. He was the eldest son of Margrave Eberhard von Friaul and his wife Gisela, daughter of Emperor Ludwig the Pious.

Eberhard I, who was probably descended from the Etichons and who is described as a "powerful man of war from Alsace", received the abbey of Lure in Burgundy from Waldrada, the concubine of King Lothar II, around 869. Around 889 the imperial abbey of Zurich fell to him. He had to secure the border of the East Franconian Empire especially against King Rudolf I of Burgundy.

Regelinda was a great success due to her first marriage with Burchard II. Duchess of Swabia. After the death of her second husband, she retired as abbess of the Fraumünster Monastery in Zurich. Regelinda is also known as the abbess of women's pencil sacking.

Berta von Alemannen as wife of Rudolf II. Queen of Hochburgund and after the unification of Hochburgund and Niederburgund from 933 Queen of Burgundy, in Switzerland mostly called Bertha of Swabia. After 937 she became by marriage also queen of Lombardy.

The Burgundian Duke Rudolf of Burgundy was appointed by his brother-in-law Otto I. together with the Counts Hugo and Eberhard as bailiff of the Lüders Monastery. But of particular importance is the fact that Duke Rudolf, who probably ruled in the Doubs region and around Besancon, was a brother of the Burgundy King Konrad, a relative of Otto I himself, on whose loyalty he could rely.

The Münsingen farm, situated in the upper Aaretal between Bern and Lake Thun and only 20 km from Burgdorf, was transferred by King Rudolf III to his Count Palatine Kuno I of Burgundy and his heirs around the year 1000.

25th great grandfather

Kuno II. von Rheinfelden
b: Abt. 995 AD
Wallerstein, Donau-Ries, Bayern,
d: 1052

24th great grandfather

Rudolf von Rheinfelden
b: 1025
Rheinfelden, Aargau, Schweiz
d: 16 Oct 1080
Hohenmölsen, Weissenfels, Sach

23rd great grandmother

Bertha von Rheinfelden
b: Abt. 1064
Burg Stein auf einer Rheininsel
d: 20 Jan 1133
Bregenz, Vorarlberg, Österreich

22nd great grandfather

Rudolf von Bregenz
b: Abt. 1085
Bregenz, Vorarlberg, Österreich
d: 27 Apr 1160
Pavia, Lombardei, Italien

21st great grandmother

E von Bregenz_und_Pfullendorf
b: Abt. 1152
Bregenz, Vorarlberg, Österreich
d: Aft. 01 Jun 1216
Tübingen, Baden-Wuerttemberg,

20th great grandfather

Hugo I. von Montfort
b: Abt. 1170
Tübingen, Baden-Württemberg, D
d: 12 Mar 1230
Feldkirch, Vorarlberg, Österreich

19th great grandmother

Elisabeth von Montfort
b: Abt. 1200
Feldkirch, Vorarlberg, Österreich
d: Aft. 1268

18th great grandfather

Eberhard von Nellenburg
b: Abt. 1220
Hegau, Baden-Württemberg, Deu
d:

17th great grandmother

Margaretha von Nellenburg
b: Abt. 1260
Hegau, Baden-Württemberg, Deu
d:

16th great grandmother

Kunigunde von Brandis
b: Abt. 1310
Lützelflüh, Bern, Schweiz
d: Abt. 1370

15th great grandmother

Margaretha von Hallwil
b: Abt. 1341
Hallwil, Luzern, Schweiz
d: Aft. 13 Dec 1370
Zürich, Zürich, Schweiz

The political rise of Rudolf von Rheinfelden began with the death of the Swabian Duke Otto von Schweinfurt. Empress Agnes appointed him new Duke of Swabia in 1057 and entrusted him with the administration of Burgundy. Duke Rudolf to be elected German King in Forchheim on 15 March 1077. This place was probably chosen because several royal elections had already taken place there in the 9th and 10th centuries, which was to lend an additional symbolic legitimation to Rudolf's election.

The daughter of King Rudolf married Ulrich X. Count of Bregenz.

Rudolf was Count of Bregenz, Unterrätien and Chur.

Elisabeth von Bregenz and Pfullendorf married Count Palatine Hugo II of Tübingen.

Hugo III of Tübingen called himself Hugo of Montfort from about the year 1200. He moved his centre of power from Bregenz to the newly founded town of Feldkirch in order to increase his influence in Rhaetia and especially in the diocese of Chur. After the death of Hugo I, the family estate split and the descendants of Rudolf I, the older of his sons, named themselves Counts of Werdenberg.

Elisabeth von Montfort marries Mangold von Veringen-Nellenburg, progenitor of the third Nellenburg line.

Eberhard was Count of Nellenburg. The counts of Nellenburg were among the oldest dynasties in Swabia.

Margaretha von Nellenburg married Baron Werner von Brandis, a high-free family from the Emmental.

Kunigunde von Brandis married knight Johann I. von Hallwil, who was Austrian bailiff in Alsace, court master and marshal of Duke Friedrich. The von Hallwil were at first members of the lower nobility, but were later elevated to the rank of Imperial Count for their services and elevated to the rank of High Nobility. The family's origins lie in the Seetal valley in today's Canton of Aargau. The family's ancestral seat is Hallwil Castle.

Margareth von Hallwil married Gottfried (Götz) II von Mülner. With Götz II, the transition from Zurich to the Habsburgs took place. 1379 he became court master of Duke Leopold. Götz II led an expensive life, for which always new means had to be made available. This also benefited the city of Zurich, which sold Götz Zollikon, Trichterhausen and Stadelhofen in 1357. Götz sold the rights to the castle and town of Rapperswil to the Count of Toggenburg. Götz II. died on 30 Nov 1383.

14th great grandmother

Margaretha (?) von Mülner
b: Abt. 1364
Zürich, Zürich, Schweiz
d:

The eldest daughter of Götz II, Margaretha von Mülner, married Wilhelm Netstaler. The Netstalers were a respected family from Netstal. During the reign of the Habsburg King Albrecht I, a part of the Netstal family and representatives of other Glarus families moved to Zurich in order to escape the pressure of the Austrian bailiffs. In Zurich they belonged to the council in the 14th and 15th centuries, but died out in the 15th century.

13th great grandmother

Katharina Netstaler
b: Abt. 1382
Netstal (GL)
d:

Katharina Netstaler married Heinrich Tschudi, who moved from Linthal to Schwanden. He is the progenitor of all Tschudi families of Schwanden.

12th great grandfather

Heinrich (Heiritzi) Tschudi
b: 1427
Schwanden (GL)
d: 1462
Schwanden (GL)

Son Heinrich was named after his father and also called "Heiritzi" in Schwanden.

11th great grandfather

Jost Tschudi
b: 18 Apr 1462
Schwanden (GL)
d: 14 May 1527
Schwanden (GL)

Jost Tschudi, the younger son of Heinrich, was from 1521-1523 Landammann of Glarus and 1524 Landseckelmeister. In 1516 he helped to establish eternal peace between the crown of France and the Confederates. He was resident in Glarus and did not retire to his home town of Schwanden until later years.

10th great grandfather

Johannes Tschudi
b: 1500
Schwanden (GL)
d: Aft. 1574
Schwanden (GL)

Johannes Tschudi was a Protestant councillor and an eye fitter in Schwanden. He was married to Maria Sontag, who probably came from the Great Walser Valley in Vorarlberg.

9th great grandfather

Johann Rudolf Tschudi
b: 1566
Schwanden (GL)
d: 05 Mar 1641
Schwanden (GL)

Johann Rudolf Tschudi was 1602 five-judge, 1614 councillor in Schwanden, 1620 on the annual account in Baden, 1622 envoy to Baden and from 1631-1634 Landammann. In 1631 he helped to create the choir statutes and then became a choir judge.

8th great grandfather

Rudolf Tschudi
b: 11 Jul 1605
Schwanden (GL)
d: 18 Mar 1679
Schwanden (GL)

Rudolf Tschudi was Tagwenvogt and church leader in Schwanden. He lived in Höschetli and was married to Elsbeth Stüssi von Linthal.

7th great grandfather

Tobias Tschudi
b: 25 Feb 1652
Schwanden (GL)
d: 25 Feb 1713

Tobias Tschudi was a master wood turner in Schwanden and married Barbara Bühler von Schwanden.

6th great grandfather

Johann Rudolf Tschudi
b: 25 Jan 1680
Schwanden (GL)
d: 17 Jun 1738

5th great grandfather

Tobias Tschudi
b: 18 Jul 1710
Schwanden (GL)
d: 12 Feb 1762
Schwanden (GL)

Tobias Tschudi was a mudflat trader in the Oberdorf in Schwanden and was married first to Elsbeth Hefti (the mother of Salome) von Schwanden and after her death to Margaretha Legler von Schwanden.

4th great grandmother

Salome Tschudi
b: 02 Jul 1745
Schwanden (GL)
d: 02 Jul 1779
Schwanden (GL)

Salome Tschudi married Mathias Wild von Schwanden in 1773.

9. Excursus on Historical Life Expectancy in Switzerland

For centuries, people's lives were threatened by recurrent epidemics (plague, cholera, typhoid fever, smallpox, etc.). The situation was exacerbated by severe famines after poor harvests. Mortality rates were high and varied widely from year to year (e.g. depending on weather and harvest conditions). Infant and child mortality in particular was enormous, and on average only one of two newborns lived to adulthood. Above all, the plague that had been recurring since the middle of the 14th century was feared. She claimed many victims and at times left entire regions to desolate. The plague reached the canton of Glarus in August 1611 and 1629. 900 people died in Glarus alone in the plague year 1611. Thus, Hilarius Wild (1570-1611) also died the black death in August. During the plague in 1629, another 1,600 inhabitants died of the disease in the country of Glarus.

The frequent war campaigns in Europe, but also feudal exploitation, further reduced the life chances of broad sections of the population. However, even then - as today - the rich lived longer than the poor. Thus, in the 17th century, 305 of 1000 people from the upper class (higher officials, upper and middle middle classes) reached the age of 60. In the middle class (petty bourgeoisie, craftsmen, qualified workers) there were 171, and in the lower class (unqualified workers, henchmen) only 106 out of 1000 experienced their 60th birthday[24].

Miniature from the Toggenburg Bible of 1411

The pattern of a population repeatedly decimated by epidemics and famine did not begin to change gradually in Europe until the end of the 17th century. The end of the deadly waves of plague was an important step. In 1720 the last European plague epidemic was recorded, which thanks to quarantine measures only reached Marseille and the surrounding area. However, crop failures followed by local famines or infectious diseases such as smallpox, cholera or typhoid fever continued to hit 18th-century people hard. In the 18th century, smallpox epidemics directly or indirectly fell victim to 15-20% of each birth cohort. In the 18th century, however, the spread of epidemics and famines was gradually curbed, although the risk of death for infants and children remained high. However, a definite increase in life expectancy did not take place until the first half of the 19th century, as constant armed conflicts or the impoverishment of urban and rural lower classes repeatedly increased mortality rates.

[24] Francois Höpfliger, www.hoepfliger.com

A decisive factor for the long-term effective repression of premature death was improved nutrition for broad sections of the population. The beginning of the process towards higher life expectancy was closely linked to the modernization of agriculture. Thanks to better management of the land, the introduction of new fodder crops, targeted breeding of dairy cows and the gradual spread of potatoes, the 'food gap' began to close. Despite their growing numbers, the people were able to feed themselves more abundantly, and they were better protected against famines.

In various regions of Europe, the emergence of homeworking also ensured the standard of living of the population. In Switzerland, for example, the decline in mortality in areas with extensive homework (such as Glarus) began first, as it enabled women and men to feed themselves more abundantly with little or no land.

From the end of the 18th century, attitudes towards illness and death gradually changed. Instead of fatalistic and passive acceptance, an enlightening belief in progress was replaced by activist attitudes towards disease control.

Despite a gradually improved nutritional basis and increased hygienic efforts (e.g. with regard to wastewater and waste management), the average life expectancy at birth remained comparatively low in many places well into the 19th century. Chronic infectious diseases remained virulent until the beginning of the 20th century. Young men and women, for example, were often victims of pulmonary tuberculosis, a disease that caused about 10% of all deaths in the late 19th century and was thus the main cause of death for young adults.

In the later 19th century, health policy campaigns (smallpox vaccination) and new standards of cleanliness and hygiene were implemented. This improved the chances of reaching a higher age. At the beginning of the 20th century, 36% of all male births reached the age of 60, and the figure for women was as high as 54%.

Infant mortality rate

A decisive factor for the low average life expectancy in earlier epochs was the high infant mortality rate. From 100 newborns died in the 18th and 19th century often more than 20-25 already in the first year of life. Gastrointestinal infections, in particular, were the main cause of many babies' disappearance. During the 18th and early 19th centuries, epidemic infectious diseases (smallpox, measles, scarlet fever, whooping cough, etc.) became increasingly common childhood diseases, primarily threatening infants and young children. Those who survived their first year of life in the 18th and 19th centuries increased their life expectancy significantly because the survivors became immune to many infectious diseases.

The high infant mortality rate - mainly caused by digestive diseases - did not change much in most areas of Europe until the end of the 19th century. Infant and infant mortality increased even temporarily in many regions in the middle of the 19th century, mainly due to increased virulence of diphtheria and scarlet fever. A marked decline in infant mortality did not occur until the end of the 19th century or the beginning of the 20th century.

Infant and young child mortality was reduced in particular by a change in mother-child relationships. Changing breastfeeding habits (breastfeeding by mothers) and more intensive and hygienic infant care increased the life expectancy of newborns. Maternal care naturally affects the quality of child nutrition, as loving mothers in the 'bad old days' were more likely to seek cow's milk instead of feeding their children porridge. It also affects the degree of domestic cleanliness, as concerned mothers are more likely to dry out their children, keep their bed linen clean, keep pigs away from the cradle, and much more.

Around a quarter of all newborns died in the first year of life