

## **The History of the Glarus Families, especially Those of the Sernf Valley.**

A Medley of Pictures from Past Days.

(Zur Geschichte glarnerischer Geschlechter, derjenigen des Sernftales insbesondere. Allerlei  
Bilder aus vergangenen Tagen)

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*[All lettered footnotes and information in brackets were added by the translator]*

### **II. The Speichs**

[pg. 39-48]

The same document which presented the first representatives from the Elmer family to us also acquaints us with a first representative of the Speich family. That is, in the document of 14 November 1289, which was mentioned above on page 8 *[in the chapter on the Elmers]*, in addition to "Elmer, our overseer" and 28 other respectable citizens of Canton Glarus, Walter Speich also appears as guarantor and hostage for the timely repayment of a loan which the Austrian dukes had floated from Lord Rudolf, the estate owner of Walastadt *[Walenstadt, Canton St. Gallen]*. Walter Speich also pledged himself, with the others, "to deliver themselves up to a public inn in Glarus or in Wesen *[Weesen, Canton St. Gallen]*, in proper hostage fashion, according to the cantonal custom"<sup>1</sup>, in the event that the dukes would not redeem their debt as promised and Rudolf, the estate owner, should remind the guarantors and hostages about it.

Whether this Walter Speich belonged to the great *[Linth river]* or small *[Sernf river]* valley, the document, of course, says nothing explicit. However, no doubt remains for me that he was considered as a representative of the Sernf valley, respectively of the Matt *Tagwen*<sup>a</sup>, by this honor - the position and responsibilities of a guarantor. Luchsingen, where the Speich today are also citizens, was already represented among the number of the 30 guarantors and hostages by Hug from Luchsingen. However, presumably the number of 30 guarantors corresponds with the number of Glarner *Tagwen* at that time, so that every *Tagwen* had to provide one citizen each. As we conclude from the Habsburg land assessment register, the main valley from Linthal to Oberurnen<sup>2</sup> numbered 22 *Tagwen* at that time, as Ennenda and Näfels still consisted of 2 *Tagwen*; indeed, for the region of today's Glarus, even 4 *Tagwen* were mentioned to us, which were first fused together into one *Tagwen* after 1300. Similarly, the same might well also be assumed for the Sernf valley<sup>3</sup>. Besides Elm, the group of houses of the lower valley *[below Elm]* at that time might have formed a *Tagwen* of its own. I conclude from this that in 1595 the lower valley residents also still retained their own goat pasture rights, therefore probably also their own goatherds, since they had a lawsuit about this with the Elmers (above, pg. 17 *[in the chapter on the Elmers]*). Likewise, Hintersteinibach might have formed a *Tagwen* of its own, which was responsible for the opening of the road from there to Elm during devastation by washes and avalanches. An identical situation was perhaps the case with the group of houses in Schwendi, which, after all, had their own chapel (St. Wendelin). Also Krauch (at the time there was an Ober- and Niederkrauch) *[The Krauch river flows into the Sernf at Matt]* might have formed a *Tagwen*<sup>4</sup> of its own. So it appears likely to me that at that time, in addition to the 22 *Tagwen* of the main valley, 8 Sernf valley *Tagwen* were in existence, and, therefore, 30 guarantors and hostages were supplied, as representatives

of these 30 *Tagwen*. At the same time the Luchsingen *Tagwen* was represented by Hug from Luchsingen, Matt was represented by Walter Speich.

A "Heinrich Speich, the tall, from the Sernif valley" was explicitly mentioned to us as a Sernif valley resident by 2 Säckingen<sup>b</sup> rolls (Document Book of Canton Glarus III, pg. 80 and 96). He had given 2½ Schillings "from one acre" "to the window by mine rulers' grave of St. Fridolin". St. Fridolin, whose gravesite is found in the Säckingen cloister, was the cantonal patron saint of the Glarner people, so it was only right that they also made some contribution to credit the account of the window by his grave. Besides H. Speich, Ulrich Job also had given 2 Schillings from the Fronalp [*mountain above Mollis*], and Sunge (R. Suneggi) of Oberdorf [*now part of the Glarus commune*] had given 18 of them to the same Säckingen cloister church window from his estate by the brook.

We become acquainted with a Rudolf Speich after that in 1372 as a member of the Council. With the 12 judges and 29 other members of the Council, Rudolf Speich had also assumed the guarantee for part payment of overdue taxes to the Abbess of Säckingen, and this is why the Abbess explains, by the document of 5 February 1372, that she had duly received this tax, and, consequently, Rudolf Speich and his underwriters were now released from their guarantee. Also here it is not said which *Tagwen* Rud. Speich had represented, and since, at the mention of the 30 councillors, Walther of Luchsingen followed immediately after Rudolf Speich, on an earlier occasion I had looked upon it as probable that the two of them had represented the Eschen *Tagwen* [*composed of Nidfurn, Leuggelbach and Luchsingen*] together. Today I will openly admit that this conclusion was a mistake, in that the location of the two of them side by side as one appears to be entirely accidental. Rudolf of Beglingen follows immediately after Walther of Luchsingen, and, hence, it becomes clear after all that the writer of the document did not list the citizens under discussion entirely in geographical order. And since all of the other Speichs which we are acquainted with in the 13<sup>th</sup>, 14<sup>th</sup>, 15<sup>th</sup> and 16<sup>th</sup> centuries belonged to the Sernif valley, so we may doubtless assume that the Rudolf Speich of the year 1372 was also likewise a Sernif valley resident, as was the Rudi Speich whom we become acquainted with 44 years later, in 1416.

Previously, in 1392 and 1395, we make the acquaintance of Johannes [*Hans*] Speich. On 9 April 1388, as is generally known, Count Hans of Sargans [*in Werdenberg, which is now a district of Canton St. Gallen*] was said to have invaded Canton Glarus over the Kerenzer mountain [*mountain N.E. of Mollis*] with 1500 uplanders [*"Oberländern" - not uniquely defined*], and to have attacked the Glarners from the rear who were fighting at the military wall on the border. However, since at that time no Kerenzer road had yet existed, the fog lying in the mountains on that day had delayed his march forward over the Kerenzer mountain and through the Britter forest. As he came towards Beglingen, Count Hans of Sargans could observe how his friends, the Austrian troops, fled to Weesen and the Glarners pursued the fleeing men with vigorous blows, striking down many an enemy. Had Hans of Sargans been a hero, he would then have hurried down with his troops into the valley all the more quickly, in order to attack the Glarners, who were tiring from the battle, from the rear, and then, if possible, he would have brought about the battle's turning point. However, he apparently considered caution to be the mother of wisdom, and began his retreat as quickly as possible.

Four years after the battle of Näfels, this same Hans of Werdenberg-Sargans then sought to establish alliances with the Glarners, and by this, if possible, also with the rest of the Swiss Confederation alliance. It is possible, actually probable, that the Austrian dukes did not send their Hans of Sargans any "thank-you note" for his hasty retreat; on the contrary, a quite obvi-

ous irritation was much in evidence. In addition, further discordances then arose between him and his cousins, the counts of Werdenberg-Heiligenberg [*in Württemberg*]. And so it was understandable that he tried to make contact with people from the other side. For the Glarners, an alliance with the Count of Sargans actually would also not have been inconvenient, since in that way the door of invasion against Canton Glarus would have been barred. And, by his hasty retreat on the day of the Näfels battle, he had, of course, also indebted the Glarners in a sense; on the other hand, he himself had, in no way, obtained their respect and their trust by this, and they themselves might rather say that men of his breed just can't be trusted. For this reason, they did not agree to his proposal<sup>5</sup>, and, after that, Count Hans of Sargans finally devoted himself once more to the Habsburgs.

On the occasion of this failed overture of the Count of Sargans - and this is why we have mentioned this matter - Hans Speich was supposed to serve as mediator, in that the count wrote to the Glarners, in his letter of 26 May 1392, when they were inclined to consider his proposal, that they should send Hans Speich and Ruodin Elmer to him, that he come to terms with them about the proposal further under the seal of secrecy. That he specified 2 Sernf valley residents for the purpose likely affirms from it that, at that time (and also later), a more active trade had taken place over the Sernf valley passes.

More rewarding than the role of mediator, intended for them by Count Hans of Werdenberg-Sargans, was the assignment which Hans Speich and Rudolf Elmer had undertaken 3 years afterwards, in 1395, as representatives of the Sernf valley, when they, along with 12 others, had arranged the buyout of Canton Glarus from Säckingen and, as we mentioned already above on page 13 [*in the chapter on the Elmers*], had to assume the guarantee for the regular payment of a yearly interest of 32 pounds. Here<sup>6</sup>, the 14 people named are now (in contrast to the document of 1372) obviously listed exactly according to the geographical location of the 14 *Tagwen*: after the cantonal president, Hupphan, follows, as first, the two Sernf valley residents, Rudolf Elmer and Hans Speich, as third, Walther Eggel from Oberlinthal, as fourth, Heinrich Wichser from Niederlinthal, as fifth, Wilhelm Dietis, who had also represented the Diesbach *Tagwen* in 1413 in a legal action, etc. Also the list of donations for the Näfels chapel, which was newly established at that time, had named Hans Speich from the Sernf valley, since he contributed 6 *Plappert* to the Näfels chapel<sup>7</sup>.

In a 1416 Alp document we then encounter not only one, but 3 Speichs as Alp leaders - or members of an Alp commission - for the Mühlebach and Uebelis Alps. These two Alps had been merged into one Alp at that time and, through the Alp document, a number of very sensible regulations had been made for these beautiful Alps, of which the churches of Arth<sup>8</sup> were joint owners with 160 *Stössen*<sup>c</sup>. These regulations concerned the number of animals<sup>9</sup> prescribed for the Alp, Alp travel and Alp evacuation, the needed watering places (clearings), etc. So that these regulations, for the administration of which strict fines were established, were also actually put into action, a commission was established with 5 members, and these 5 Alp leaders were: Rudy Speich, Albrecht Wichser, Hans Hupphan, Fridli Speich, and Hans Speich. That the 3 Speichs did not come from Luchsingen, but from Matt or Engi, was probably in the nature of things.

Again 4 years later, we make the acquaintance of a Hans Speich as lay priest of Glarus, that is, on the occasion of a dispute between the clergy of the Glarus communes and the Zürich deanery. Whereas Niederurnen, Bilten, and the Kerenzler mountain communes of Filzbach, Obstalden and Mühlehorn, had the use of the priests of Schänis [*Canton St. Gallen*] and, as a result, belonged to the bishopric of Chur [*Canton Graubünden*], as, regarding this, is the case

today for all Glarner Catholics, the parishes of Mollis, Glarus, Schwanden, Betschwanden, Linthal and the Sernf valley belonged at that time to the Zürich deanery and the Konstanz [Baden] bishopric. But then, as we heard, the Glarner clergy had proven themselves obstinate concerning the payment of the bishop's tax, the so-called Consolations. To be sure, they did not dispute the right to a bishop's tax, but probably they protested against the amount of these taxes to those to whom they were obliged to pay them, and since these turned a deaf ear to their objections, it seems that they went on strike, discontinuing any payment for a while.

For the settlement of this dispute<sup>10</sup>, a court of arbitration then convened in Zürich "in the upper room of the residence of the reverend father in Christ, the Lord Gottfried, abbot of the Rüti<sup>11</sup> cloister, of the Premonstratensian Order, whose residence was located on Rütiner lane in the village<sup>12</sup>". The court of arbitration was composed of the above-mentioned Abbott Gottfried of Rüti, as well as the Federal Councillors Pantaleon of Inkenberg [Canton Zürich] and Heinrich Hagenauer, the younger, of Zürich. Before this court of arbitration appeared, on the one side, Dean Rudolf Windegger, priest of Nuolen [Canton Schwyz], treasurer Johannes Trutler, priest of Thalwil [Canton Zürich], Heinrich Hündler, administrator of the Busskilch [Canton Zürich] parish church, and Konrad Schmid, administrator of the Meilen [Canton Zürich] parish church, and, on the other side, as representative of the Glarner communes: Johannes Speich, lay priest of Glarus, and his colleague in Matt, Johannes Wanner, lay priest in the Sernf valley, accompanied by 3 secular leaders, former president Albr. Vogel (leader of the Glarner people, who is well known to us all from the battle of Näfels), Ulrich Büeler, the elder, and Peter Schindler. After both sides had entrusted the settlement of their dispute to the hands of the court of arbitration mentioned above, unconditionally and without reservation, and had also pledged in advance that they would be good friends and completely united from now on, and no party would find further fault with the other and charge another with something, the court of arbitration passed judgement that the Glarner church had to pay the treasurer, as collector of the Consolations, 9 pounds 17 Schillings every year, and likewise had to pay the overdue taxes. On the other hand, the accumulated expenses of both sides should be equally incurred.

Far more serious and far-reaching were the proceedings, 100 years later, with which a Hans Speich had again assisted. In the year 1517, Canton Glarus had acquired the Werdenberg domain, not through a military conquest, but by purchase, for the sum of 21,500 Florins. At first there was nothing but joy in Werdenberg over this acquisition of the Glarner. After all, they really wished nothing else from the Glarner than that they would be free people, filled with enthusiasm for freedom and equality; under their rule the Werdenbergers had also considered themselves so much better off than under the regiment of some sort of count from Heuven or Sargans. To give this hope and joy expression, 130 "handsome fellows", probably, most of all, unmarried youths, accompanied their first provincial governor Steger to the Glarner fair.

Well, in this imperfect world, it is not the same, however, if it is a question of our freedom or of the freedom that we should grant others. That's why we have also experienced obvious examples yet again in 1918 and 1919. And so we are not too much surprised that the Werdenbergers also couldn't help but discover only too soon that their situation had not become as much more beautiful and friendly as they had expected by the change of rule. Then, in addition, the independence movement of the Reformation occurred. The preachers of the Gospel spoke so much of "the freedom of a Christian people", the Swabian farmers consequently believed that they should experience something of this also in their situation; and, likewise, the Werdenbergers, "excited by the sweetness of the freedom", believed that they should also have a somewhat greater portion of the Protestant freedom. Not satisfied by that which they

experienced so far, they demanded from the Glarners that they submit documents and property assessment registers to them concerning the legitimacy of the titles claimed by the Glarners, so that they would identify clearly by that for which taxes and compulsory labor the cultivators of plowed fields and vineyards actually were obligated.

These demands of the Werdenbergers seem to us today, doubtless, as something not in the least unreasonable; but the Glarus council regarded it at that time as an insolence, an unseemly presumption, and flatly rejected compliance with the request. However, since, as a result, the Werdenbergers declared that their taxes would be withheld until such time as their request was satisfied, the Glarners assured themselves, at a meeting in Luzerne, of the approval of the other cantons and, at a *Landsgemeinde*<sup>d</sup> in Schwanden, decided on the military occupation of the count's domain, in the event that the Werdenbergers persisted in their "stubbornness". The failures of the Swabian farmers and similar attempts in Swiss vassal territories showed the Werdenbergers how dangerous further opposition would be.

As a result of the mediation of Provincial Governor Jeronimus Schorno in Sargans and the Communal Mayor Christoffel Cramer in Sargans, an agreement was realized: the Werdenbergers "surrendering themselves to be obedient to my Lords and to do what they were responsible for"<sup>13</sup>. To this promise, the Glarners pledged to them that "we will not punish anyone by taking his life, but, otherwise, according to our pleasure", that is, without someone having talked them into something in their decision<sup>14</sup>. And so the Glarus council then selected 5 judges, who were supposed to go to Werdenberg, look into the matters there, and pass their judgement concerning the guilty parties. Besides President Marx Maad, former Overseer Tschudi, Official Tolder of Näfels (representative of the lowlanders) and Official Vogel (great valley), one of these 5 judges was the previously mentioned Hans Speich<sup>15</sup>. We would naturally like to learn in which sense he performed his assignment, whether he urged leniency against the fallible or voted for stronger punishment of the guilty parties; but about that we have no reports of any sort. The only thing that Bal. Tschudi reported was that a Tischhuser had been punished as the most seriously incriminated of all, "the thirstiest of all".

However, what I have related so far of the Speichs has, to be sure, shown that the Speichs had occupied a position which was not insignificant in the 13<sup>th</sup>, 14<sup>th</sup>, and 15<sup>th</sup> centuries in the Sernf valley and for Canton Glarus. For this reason, Aegidius Tschudi, who (see above on page 11 [*in the chapter on the Elmers*]) divided the Glarus cantonal citizens into 3 classes, had, for this reason, placed the Speichs in the 2<sup>nd</sup> class, in that he enumerated the Speichs as second among the 34 families "of the free God's house people"<sup>16</sup> in his Säckinggen property assessment register. On the other hand, since that time they have become rather silent. Also, in regard to the number of souls, they have declined since the beginning of the 17<sup>th</sup> century.

At the beginning of the 17<sup>th</sup> century the Speichs were the most numerous family in the Matt-Engi church commune. Of the 241 children whose baptism was reported in the Matt church book for the years 1595-1617, 25 of those were from the Speich family, while the Bäblers appear with only 19 and the Baumgartners with only 11; however, the Martis, who today are the most numerous, even appear with only 7 people baptized. On the other hand, in the 1763 cantonal rolls, the Speichs are not only outnumbered by the Bäblers, Baumgartners and Martis, but also by the Blumers, Stauffachers, Elmers and Kublis; they are reported on for Matt with only 8 head-taxpayers and a property of 300 Fl. and in Engi<sup>17</sup> with one head-taxpayer and, likewise, 300 Fl. property. It appears that the terrible plague epidemics of 1611 and 1629 hit the Speichs especially hard<sup>18</sup>; also vicious family discordances<sup>19</sup> were reported to us. Whether

still other circumstances were also involved, we don't know. What is certain is their quite significant decline since the 17<sup>th</sup> century.

Thus, the same processes recur in the small, confined room which we observe on the great stage of world history. As in this case, peoples, who up to now played only a modest role, thrust themselves forward and gain in power and prestige, and others, who stood in first place, fall back, thus we see, on the confined stage of a commune, families of a valley, which for a long time led only a modest, little-noticed existence, come forward, spread themselves out, and increase themselves vigorously in a short time, and others, which stood in first place, step back, overshadowed by others.

However, we leave the philosophizing in order to record further instead how extensively the Speichs had established themselves outside of the Sernf valley. According to the 1763 cantonal tax rolls, besides in Matt and Engi, the Speichs were found in the Eschen *Tagwen*, with 12 taxpayers (and 10,200 Fl. taxable property) and in Bilten, with a single taxpayer. In the Eschen *Tagwen*, it was Luchsingen in which the Speichs had established themselves. However, we cannot determine any more when the emigration to Luchsingen had taken place. For the years 1611-30, the Schwanden church book, where at that time Luchsingen had the benefit of a minister, had indicated only just 7 children from the Speich family - fewer than the Niggs and the Störis (each with 8), the Schindlers and the Lutzis (each with 9), the Schulers (11), the Fürers and Pfändlers (12), the Wichsers (13), the Winteler (16) and, moreover, the Zopfis (16), the Stüssis (19), the Jennis (25), the Blumers (32) and the Tschudis (34) and the Luchsingers (49). Besides, the 7 Speich children belonged solely to 2 families: Franz Speich and Anna Jenni with 4 children<sup>20</sup>, and Abraham Speich and Verena Hefti with three. That suggests the conjecture that the Speichs emigrated to Luchsingen at first in the 16th or the beginning of the 17<sup>th</sup> century. All the same: "we don't know anything certain."

However, since, of the 7 Speich children, 6 were sons, it was expected that that family would increase to a considerable degree in the near future. In reality it happened thusly. As Luchsingen detached itself from Schwanden in 1752 and built a church of its own, of the 50 fathers of families who came together as founders of the new church, 14 of them were Speichs, while only 13 belonged to the Hefti family and only 9 to the Kläsis<sup>21</sup>. On the other hand, since then a stagnation also occurred in this case; in 1876 the Heftis were far ahead of them: while the Heftis were recorded in the 1876 cantonal tax rolls for Luchsingen with 79 head-taxpayers, and for Leuggelbach with 21, the Speichs numbered only 21 head-taxpayers in Luchsingen and only 7 in Leuggelbach.

Besides the Sernf valley and the Eschen *Tagwen*, the 1876 cantonal tax rolls recorded also, in addition, 6 Speichs in Glarus, 2 in Bilten, 1 in Netstal and 1 in Diesbach. They came to Bilten in the 17<sup>th</sup> century, as Fridolin Speich at the Brummbach (born in December 1613, died in 1668), married to Marie Steinmann from Niederurnen, was the ancestor of the Biltener Speichs.

In Glarus, Joachim Speich from Luchsingen bought into the *Tagwen* rights in 1865, with his 3 sons, Jost, Hermann and Samuel.

The Speich coat-of-arms shows a thin crescent moon and, over it, a cross. However, the meaning of the name Speich has remained hidden to me so far. And it appears to be the same for others. Thus, I have already inquired for years of Swabia, where the Speichs were also

found<sup>22</sup>, only that they spell their name with "ai", what, indeed, the family name of Speich had meant. As regards that, the Swabian scholars also had no interpretation of the name.

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<sup>1</sup> Since the hostages, "according to the cantonal custom", were supposed to live in the "public inn" for the time being, at the expense of the defaulted debtors, that and this means perhaps that it would not be of so much concern to stand in for another as guarantor or hostage; because to live 3 or 4 weeks at another's expense in a public inn would, by no means, be so dreadful a matter. And, in fact, those who surrendered themselves willingly for it, were, accordingly, given the name "hostage glutton", an insulting name, more often heard in former times, for those who had willingly permitted themselves to eat heartily at the expense of another (see *Idiotikon*, vol., II, pg. 468. A decree from the Luzerne Council Book is also mentioned there: the hostage and money collector were brought before the council and "cleansed", because of their having incurred expenses). However, the matter also had another side. If the defaulted debtors never paid, and perhaps could not pay, as they proved to be insolvent, the guarantor and hostage were trapped, since the innkeeper wanted to be paid just the same, and this could be all the more disagreeable for the hostage then, as the idle detention of a number of hostages could also tempt to unnecessary expenses. Not for nothing is it said that "hostage time is wonderful time". It also happened, because of this, that afterwards the debtor and his hostages got into legal proceedings with one other, as the debtor found that his guarantors and hostages had lived too luxuriously at his expense, and he was therefore unwilling to pay the full inn debt for them.

<sup>a</sup> Tagwen – an ancient term, from at least the 6th century A.D., which is still used today in Canton Glarus to denote the commune of the citizens, i.e. those who have inherited or purchased the Tagwen rights (this may only partially coincide with the political commune). It is derived from Tage Wann, meaning the work someone could perform in one day in the commonly-held fields, pastures and forests. Over the years the number of Tagwen in the canton has varied considerably, with the present-day number being 29. Also its duties have changed – from jointly working on and enjoying the benefits of its common property, to administering all the commune's public interests, to (today) administering and enjoying the benefits of its common property. [SW]

<sup>2</sup> Niederurnen, Bilten, Filzbach, Obstalden and Mühlehorn at that time were not yet considered part of Canton Glarus, but were joined ecclesiastically with Schänis [*nowadays Canton St. Gallen*], and politically they belonged to the "Lower Department".

<sup>3</sup> In the Habsburg property assessment register (newly edited by Dr. R. Maag), which enumerates the different *Tagwen* with their taxes and fines, oddly enough, the *Tagwen* of the Sernf valley are missing. For my part, I have explained the omission of it (at the time, in the "Battle of Näfels", commemorative volume, pg. 19), that perhaps the Sernf valley official's tax had been directed to "the deputies of the officials" as compensation, similarly, as certain taxes flow to the steward. Dr. Maag thought that this explanation was hardly correct, but, at the time, had no other to give.

<sup>4</sup> Aeg. Tschudi numbers the "Kraucher" among the free God's house people [*"Gotteshausleute", former serfs attached to an abbey*]. A Rud. Kröcher was killed on the Murder Night of Weesen [*on 22 Feb 1388 the Glarus army of occupation was murdered by troops loyal to the Habsburgs*], and Cantonal President Jost Tschudi had fetched himself his first wife from Krauch.

<sup>b</sup> Site of the Baden, Germany, Benedictine nunnery, which governed Glarus from the 8<sup>th</sup> century to the 13th. It stood on an island in the Rhine River near Basel, Switzerland. [SW]

<sup>5</sup> He offered to assist Glarus "with all his land, people and beasts, with all his troops, with his body, with his goods, thus, with everything we desire", when an attack threatened them, in exchange for which they should likewise be willing to help "in this war between the Walensee and Ragatz [*Canton St. Gallen*]".

<sup>6</sup> Document Book of Canton Glarus I, page 385.

<sup>7</sup> Document Book of Canton Glarus III, page 20.

<sup>8</sup> Document Book of Canton Glarus III, page 24. That the church of the [*Canton*] Schwyz commune of Arth was given a share in a Sernf valley Alp for 160 *Stösse*, was doubtless also connected with the agreed-upon financial transaction for the ransom from Säckingen. In 1395, after long, tough negotiations, the Glarners had obtained a final agreement that they had to pay 16 Guldens principal, instead of a year's interest of 1 Florin. However, in view of the scarcity of gold bars at that time, it was impossible to raise the needed capital in the canton without

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assistance; for that reason they had to enter into relations with their friends in Zürich and, therefore, also the ones in Canton Schwyz, those from Arth and the cantons of the Old Confederation.

<sup>c</sup> The *Stoss* is a measure of how many livestock are allowed to graze on a given piece of land. One *Stoss* = 1 cow or steer, or 3 calves, or 5 sheep or goats, for example. [SW]

<sup>9</sup> At that time - in 1416 - the number of animals was fixed at 545½ *Stoss*. In 1714 it amounted to only 436 *Stösse*, according to J.H. Tschudi (Chronicles, page 927)

<sup>10</sup> Archives I, page 531f.

<sup>11</sup> Rüti, Zürich.

<sup>12</sup> Old urban district of Zürich.

<sup>d</sup> The Popular Assembly, which is the cantonal legislative body in Glarus and several other cantons. It is made up of all the citizens of the communes who have full citizenship rights. [SW]

<sup>13</sup> Bal. Tschudi, see Historical Yearbook, Number 24, page 14.

<sup>14</sup> "Disclaimer and Letter of Pardon of Those from Werdenberg" of 29 Nov 1525. There they admitted: "That they persisted in such misdeed and error, which was regarded as irrationally and pettily reasonable, until eventually we were aware of and realized our arrogant and unjust actions, and so we have agreed to our natural masters that we are of your own people, and have also confessed to ourselves our injustices and errors against the aforesaid, our merciful masters of Glarus, and surrender to our punishment and disgrace freely and submissively." (Historical Yearbook, 24, page 187).

<sup>15</sup> According to one still existing old fragment (letter of indulgence), Joh. Speich also belonged to Zwingli's circle of acquaintances (Em. Egli, *Analecta Reformatoria* I, page 13).

<sup>16</sup> Document Book I, page 107.

<sup>17</sup> The Speichs came to Engi by means of *Tagwen* Official, Church Steward and Councillor Jakob Speich (married in 1630, died in 1687 - "who departed the Schwanden *Landsgemeinde* on 27 April 1687 for Mitlödi, where he died without a particular illness and was buried in Schwanden"). Today, and for a long time already, they have again become extinct in Engi.

<sup>18</sup> Of the 10 Speich families which the church book for the period of 1595-1613 acquaints us with, 5 became entirely extinct, according to information from Teacher D. Bähler.

<sup>19</sup> The Matt death book reports: "On 1 February 1616 was buried Joss Speich, whom his brother, Läri, had stabbed to death, so that he continued in his stead."

<sup>20</sup> Below these an Abraham is also found, which suggests the conjecture that the above-mentioned Franz and Abraham had been brothers.

<sup>21</sup> About individual Speichs from Luchsingen, see the Historical Yearbook, number 26, page 27 ff.

<sup>22</sup> They were Catholics, and the tradition is said to exist that they had emigrated there at the time of the Reformation. Possibly, that a Sernf valley Speich, who was of the old faith, held fast to the Mass and the images and didn't enjoy it any more in the Sernf valley, as his fellow-citizens removed images and altars so ruthlessly.