

Appendix

Overview of the historical facts

The time in which this novel is set was a time of great historical upheaval. At first Germany consisted of over 2000 territories that were combined after the Napoleonic wars to a few states. Not only goods, but also news had to travel long distances and pass many borders.

The French had lived through the worst part of their revolution and Napoleon Bonaparte was on his way to become the most powerful man of Europe. In many places people had started to think about the basic ideas of the revolution: Liberty, Equality, and Fraternity. The democratization of Europe had only just begun. But change was inevitable.

The chronological timetable below gives a short summery. It places the facts of the novel in their historical context.

(first names of characters in the novel are underlined>)

- 24.10.1648 Westphalian peace, end of the 30-year war. The peace treaty is signed in Osnabrück; it is prepared in Osnabrück and Münster.
The denominational problems that led to the war in the first place are ignored. Again, the sovereign determines the faith of his subjects.
- 1648-1802 A lüneburgian prince (Welfe and Protestant) and a Roman Catholic prelate alternately rule Osnabrück. Politically, the diocese is friendly minded towards Hanover. Since the subjects cannot be expected to change their faith at every change of government the surrounding municipalities are being allocated to the Faiths, arbitrarily.
- 1714-1837 Personal union of Hanover with the kingdom of England (first ruler: Georg Ludwig of Hanover as King George I.)
- 27.08.1747 birth of the later Colon Ludwig Adam Waldmann
- 23.05.1751 birth of Catharina Elisabeth Voß
- 11.03.1770 birth of the Johann Adam Auerbeck, the later Colon Adam Waldmann
- 12.10.1774 marriage of Colon Ludwig Waldmann with Catharina Elisabeth Voß
- 13.02.1777 birth of Ludwig Waldmann Jun.
- 19.07.1781 birth of Margarethe Elisabeth Waldmann (called Grete)
- 06.02.1785 birth of Anna Angel Waldmann
- 29.12.1786 the Agreement on Religious Spheres of Influence regulates the conditions concerning the use of churches by Protestants and Roman Catholics.
- 14.07.1787 death of the 10-year old Ludwig Waldmann Jun.
- in 1787 in Holland, Colon Rahenkamp collects money for the church
- 28.10.1788 birth of Anna Maria Waldmann
- 14.07.1789 French revolution starts with the Storming of the Bastille.

- 12.12.1791 birth of Johann Daniel Carl Victor Waldmann
- 05.12.1791 Wolfgang Amadeus Mozart dies lonely and impoverished in Vienna. His last opera, “the magic flute”, becomes a great success.
- 1792-1797 first Napoleonic War against France. General Napoleon Bonaparte wins against Austria and its allies in Italy. In Campoformio, a peace treaty is signed in 1797 that guaranteed France the lands left of the Rhine. Austria and the other royals concerned are compensated by other areas in Germany.
- 21.01.1793 the worst part of the French Revolution starts with the execution of Ludwig the XVI by the guillotine.
- 24.12.1798 Austria, Russia, Great Britain, Portugal, the kingdom Naples and the Ottoman empire ally against France (2nd coalition).
- Jan. 1799 Colon Rahenkamp is asked by the administrator of the Count, Cavemann, to talk to Waldmann about buying their freedom.
- 10.01.1799 while Huckeriede is driving earth, Meyer to Schledhausen tells him that he had bought Waldmann’s farm.
- 11.01.1799 Ludwig Waldmann and Huckeriede drive to Langelage to speak to the count about it. The Count promises them to find a solution; the details were to be discussed the next morning.
- 12.01.1799 Ludwig Waldmann, Huckeriede and Catharina are in Langelage, once more. They meet the Count’s mother in the kitchen. They seal a contract of freedom by handshake.
- 16.01.1799 Huckeriede drives to the Count of Langelage, again.
- 18.01.1799 notarial certification of the sales contract for Waldmann’s farm between the Count and Meyer to Schledhausen in front of witnesses.
- 19.01.1799 Ludwig Waldmann brings charges against the Count for breaking his word.
- 27.01.1799 Ludwig Waldmann dies. The cause of death isn’t put into the dying register.
- 29.01.1799 burial of Ludwig Waldmann
- 01.02.1799 bailiff Kruse receives the order to carry out a stocktaking of the Waldmann’s farm. Since he is ill, he assigns this task to his deputy bailiffs.
- 04.02.1799 first inventory list of Waldmann’s farm is done by deputy bailiffs Vehring and Reesmann, witnesses are Kötter Sieck from Grambergen and Clamor Wischmeyer of Schelenburg.
- 08.03.1799 the Count’s explanation at court to the missing credibility of Waldmann’s witnesses (e.g. Huckeriede and Rahenkamp).
- to 03.1799 France fights the 2nd coalition in Switzerland and Italy.
- April 1799 Russian general Suworow gets the command of the Russian-Austrian army in northern Italy. Suworow’s troops who he called his “miracle warriors” were regarded as invincible in the bayonet

- fight (one fallen “miracle warrior” on 85-100 enemies).
- 05.04.1799 Suworow wins against France at Magnano.
- 27.04.1799 Suworow wins against France at Cassano.
- 19.06.1799 Suworow wins against France at Trebbia
- 21.06.1799 Meyer brings charges against the Waldmanns. In front of the court he explains his fear that he will suffer a financial loss through Waldmann’s lawsuit.
- 27.06.1799 2nd stocktaking of Waldmann’s farm is done by bailiff Kruse himself. Witnesses are the Coloni Rüsse and Niemann from Grambergen.
- 28.06.1799 cover letter from the bailiff Kruse about the 2nd stocktaking that is carried out on application from Waldmann.
- 05.07.1799 Rezeß (discussion) written by Canzleirat Vezin about the planned wedding between the widow Waldmann and farm hand Adam Averbeck
- 15.08.1799 Suworow wins against France at Novi. With that, Northern Italy was freed from the Frenchmen. Suworow moves on to Switzerland where his troops are beaten. They flee. Many soldiers die from hunger and cold. They felt let down by the Austrians.
- 24.08.1799 on application of the Colon Waldmann and his wife, the money for the death and the wedding as well as for work duties are deposited at Court (this fact was moved to November for dramatic reasons).
- 25.08.1799 wedding of Catharina Waldmann and Adam Averbeck.
- 22.10.1799 Russia leaves the coalition. Tsar Paul I (Tsar from 1796 to 1801) is annoyed about the unsatisfactory support of Suworow’s troops and about the British occupation of Malta.
- 09.11.1799 Napoleon returns from Egypt and brings down the directorate that rules France by a coup d’état. A new constitution is developed. Napoleon becomes First Consul. De facto, this grants him absolute power.
- 11.11.1799 Meyer to Schleddehausen demands the money for the death and the wedding as well as for work duties which is refused to him.
- 06.12.1799 birth of Maria Elisabeth Huckeriede, Catharina Elisabeth Waldmann becomes her godmother.
- 1799-1801 second Napoleonic War (Austria, Great Britain, Russia, Turkey and the pope’s army; Prussia remains neutral).
- 09.11.1800 hurricane in Northern Germany that causes great damages.
- 09.02.1801 the peace treaty of Lunéville confirms the contract of 1797
- 11.04.1802 first Sunday before Easter: confirmation of Maria Waldmann
- 06.07.1802 the preliminary verdict in the lawsuit for Waldmann’s freedom is negative.
- 12.10.1802 first outline for a contract of freedom with a detailed list of compensations asked by Meyer to Schleddehausen. Waldmann

decline it as exaggerated.

- 29.10.1802 Bishop Friedrich hands Osnabrück over to his father King Georg III of Great Britain.
- 08.11.1802 Hanover's armed forces march into Osnabrück.
- 25.02.1803 Reichsdeputationshauptschluß (main decision of the Reichsdeputation) = conversion of the peace treaties from 1797 and 1801. The electorates are newly distributed. To the original ones (archbishopric Mainz [from there integrated into Regensburg], Bohemia, Saxony, Brandenburg-Prussia, Bavaria, Hanover) the following are added: Salzburg, Baden, Württemberg and Hessen-Kassel. Most free cities get attached to the surrounding countries. Only Bremen, Hamburg, Lübeck, Frankfurt, Augsburg and Nuremberg remain (by bribery).
Prussia gets the diocese Münster that surrounds Osnabrück which now belongs to Hanover.
Summarizing, approximately 3 million German subjects get new authorities, 112 free towns disappear and only one spiritual principality remains. From about 2000 small and smallest territories a number of average countries are formed which serve as a buffer between France, Prussia and Austria.
- 22.05.1803 the beginning of the Simultaneum (alternate use of the same church by both faiths): The Roman Catholics of Schleddehausen pick up the Protestants from the Schelenburg and escort them to the church in Schleddehausen where a common service takes place.
- 04.06.1803 occupation of Hanover by French troops.
- 09.06.1803 French troops occupy Osnabrück while the Roman Catholics celebrate Corpus Christi. The first thing Osnabrück gets besides the "Code Napoleon" (French civil law) are street numbers.
- 02.11.1804 Waldmanns buy their freedom for 1800 Taler, the land stays Meyer's property. Waldmann dissolve the hereditary leasehold in 1819. They buy the land for another 3200 Taler.
- 18.05.1804 Napoleon becomes Emperor of France with hereditary title. The consecration takes place on 2.12.1804 after a positive referendum in October.
- 1805 Napoleon gives Hanover to Prussia (incl. Osnabrück).
- 10.12.1805 the final verdict in Waldmann's lawsuit: the complaint on the breaking of a promise is rejected. However, Waldmanns are advised to try another lawsuit because Meyer wasn't eligible to buy them. He is a serf himself.
- 1805-1807 third Napoleonic War (Austria, Russia and Great Britain with Hanover against Napoleon and his allies; Prussia remained neutral).
- 21.11.1806 beginning of the continental lock. The import of goods from overseas and Africa is prevented by Great Britain's naval power.

What is true, what is invented?

Most people who are mentioned in this novel really have lived. This also applies particularly to the opposing parties for the relatives and neighbors and natural. There were and still are the families Huckeriede and Averbek. Also Rahenkamps were residents of Grambergen. Their descendants emigrated to America, later. Of course, the characters of the people in the novel are pure fiction. Only the data about them originates in the church registers of Schleddehausen and the surrounding church areas.

Essentially, the facts on which this novel is based were found in the documents from the archives of the Waldmann family, the Diözesanarchiv and the Staatsarchiv (Public Record Office) in Osnabrück.

Information about everyday life of the people at the end of the 18th century was found in papers and protocols from this time and in books about it. Visits to different museums of local history and culture, particularly the Museum Village Cloppenburg and the Bomann Museum in Celle made this time come to life, again. We recommended the two for anyone interested.

Our ancestors lived in a very rigid system that was dominated by stands (occupational status). Towns were governed by guilds and business houses but even in the country the journey through life was defined by birth. Every farm had its status and a transition between different stands was extremely rare.

Today, the oldest farms are still described as Vollerben, too. Waldmann's Colonat is a Vollerbe, too. Predominantly, these farms were established in the franconian time in the 8th or 9th century. Later, the so called Halberben-farms appeared. They were created either by dividing a Vollerben-farm or by establishing new, smaller farms. In Grambergen, there were 17 Vollerben-farms but only one Halberben-farm. The number of undivided farms is very large and indicates that the area was settled very early.

Since the rural population grew fast, further classes arose. The stand of the Heuerleute (tenants) is very important. They rented land and accommodation from a farmer and had to pay their landowners by working for them. Since a tenancy rarely fed the usually big families, many tenants had a second occupation. They worked as carpenters or shoemaker or they walked to Holland in summer to earn money as a seasonal worker.

Everyday life of the rural population at the end of the 18th century wasn't much different from that of our great-grandparents. From today's viewpoint, it still seems surprising under which conditions people didn't only live but were happy, too. For example, in winter, the temperature inside the houses was only 4°C higher than outside. This meant that one had to make a hole into the ice on the bucket if the face was washed at all. However, since people were used to this they didn't think about it. First of all, life consisted of the own family and the farm.

The individuality that dominates our life so much today had just been born

and waited so to speak as seed of grain for the right soil. The words “personal fulfillment” were of no importance to the population of those days. Only few of them thought about people who didn’t belong to the family. It has to be taken into consideration that the concept of family was taken much further than nowadays. Besides the real family members, farm hands, maids and tenants were included, that is everyone who worked on the farm.

Always, there was more than enough work on a farm. Many tasks that are regarded as “typically female” or “typically male” today were done together, at that time. Particularly spinning evenings were popular. They brought young and old, men and women together from winter to spring. Here legends, fables and fairytales were told and sung. Also, at the preparation of the fields for seeding in spring and at the harvest in summer, everybody worked together.

The dividing of the responsibilities was simple and clear. The farmer ruled over the land, the tenants and the farm hands. He was responsible for the animals as well as for all the tools. His wife was unlimited mistress over house and yard. She supervised the work of the maids and took care that the family was provided with everything that was needed for life. She looked after the physical well-being, particularly.

As a rule, work started 1-2 hours before the first breakfast. Mostly, there was warm blanchmange with brown rye bread and porridge. By noon, a vegetable stew with grain stood on the table and only rich farmers regularly had meat in it. Potatoes were frowned upon in Schleddehausen and were only eaten by poor people. The vegetables were fresh from the garden from spring to autumn. In winter, curly kale, Brussels sprouts and sauerkraut (from white cabbage) dominated. Most people longed for the gardening season even if this meant more work.

Richer farmers calculated the meals generously so that everybody had enough to eat. The choice of food resulted from necessity because apart from drying, smoking, pickling and preserving there was no way to keep food durably for a longer time. For pickles and preserves salt and sugar were needed that were both very expensive. Therefore, the Colona used them sparingly like all other spices that had to be bought.

Most people were used to eating the same dishes day in, day out. Only for a feast, everything kitchen and cellar could provide was served.

For drinking there was little choice, too. Rich people drank wine, some of them only on special occasions. However, spirit and schnapps flowed amply at celebrations. On weekdays the only weakly alcoholic homebrew helped. Today, it is hardly conceivable that it was even given to children. Most of the milk was used for cooking but some was kept for to the youngest children. The water that was drawn from the farm’s own fountain soiled fast from the lack of knowledge about hygiene. It often contained Coli bacteria. The Colona knew that people got diarrhea from it. Therefore, it wasn’t used for drinking. However, boiled for coffee it was drunk with pleasure. Rich farmers like Waldmann could afford to

drink coffee imported from America although it was probably prolonged with wild chicory and malt on weekdays. Poor people like Dorsch or Johanne used roasted acorns or some such to improve the taste of their coterie coffee.

The residents of the farm always ate at one table, from the Colon to the youngest farm hand on one side and from the Colona to the youngest maid on the other side. Farm hands and maids were part of the family and often remained a lifetime on the same farm. Very often they remained single.

In Grambergen, almost always the youngest son inherited the farm. Thus, it was made sure that the land was managed by one person as long as possible. To avoid quarrels for the leadership, the old farmer and his wife moved into a smaller house after the wedding of the heir. Very often a Leibzuchtskotten (retirement house) had to be built for this purpose. Brothers and sisters of the new Colon often stayed as maids or farm hands and didn't get married. The welfare of the farm was more important for them than their own happiness.

However, it also happened, that the old farmer divided off a part of the lands for children not entitled to inherit, a so called Erbkotten. Or he founded a new farm in the Common (=Mark), a Markkotten.

As a rule, heirs to farms married only within their stand while outgoing brothers and sisters sometimes married to a lower stand. An ascent of a Kötter to a Halb- or Vollerben was nearly impossible. Actually, a son of a farmer who did not inherit the farm had four options, only. Either he married an heiress of a farm or a widow with a farm or he remained unmarried. If he wanted to get married to someone else, he had to accept that his social status dropped to Kötter even if the bride also came from a Vollerbe.

These were the facts now to the fiction.

The old Johanne comes from my imagination, entirely, but I am sure that in and about Schleddehausen an old woman like her existed. It is likely that she passed her knowledge on to interested girls, particularly since the church had stopped to burn midwives and herb women as witches.

The family Dorsch was also spawned by my imagination. The Waldmann family is fairly sure that tenants lived in the Leibzuchtskotten at that time, though. After all, Ludwig's parents for whom it would have been the retirement house already died in 1765. The cottage would not be left empty. A tenant was ideal "in between" solution for Ludwig Waldmann. Perhaps he wanted to use it as his own retirement home, later, but unfortunately, this information wasn't handed down.

To this day, his death which plays so important a role in the novel is not quite solved. Teacher Hoppe who wrote a very detailed diary about people dying in his vicinity, only writes "three days without consciousness he (Ludwig) lay" before he died. However, he doesn't mention the cause of death, either. Ludwig Waldmann died 51 years old. That is a very high age considering that the average lifespan of this area was 14 years!

Glossary

bailiff	a mixture between chief of police and administrator
bog	horizontal beam in one of the cattle stalls used as a toilet seat
Brutstock	Lower German: bridal stick; a staff decorated with lots of colorful ribbons
Bükefatt	very big barrel for washing the clothes.
Bursprache	Informing all farmers in the neighborhood of an important event
cattle and cows	In this context, cows are of the milk giving variety and cattle are bred for meat.
chicken-hunt	traditional “hunting” of farm chicken with firearms (most farmers locked their chicken in)
cloth	a very wide scarf, part of the traditional costume; brown for everyday use and white for the Sunday best
coffee	widespread and drunken in large quantities, poor people made their coffee from roasted acorns and wild chicory but richer people, too, mixed coffee with these ingredients.
Colon	title of a farmer in the area of Osnabrück.
Colonat	farm in the area of Osnabrück
Commemoration day for the Augsburg denomination	celebrated on 25 th of June, also called Luther’s day
Common	estates that belong to all residents of a municipality together
Deern	Lower German: girl
Durk	alcove, bed with a wooden framework and shutters on both sides.
Esch	best farming grounds, usually elevated through constant adding of good soil.
Flett	kitchen area of the farm house (see illustration)
Flott	cream that has accumulated on top of the milk.
Flottputt	a wooden bowl for collecting the cream. When enough accumulated it gets turned into butter.

Führerrahmen	framework against fire (see illustration)
Fürstbischof	title of the Bishop of the Protestant church and at the same time head of the state Osnabrück
Gigengänger	Lower German: witnesses for a wedding
Grützhaken	pot-hook (see illustration)
hatchel	a wire brush with little hook-like wires that are a little apart from one another, used to comb wool or to hatch flax
hatchel	combing the flax so that the fiber is separated from the chaff
Heideplaggen	clumps of humus and heather cut off the ground, leaving bare earth behind.
Herrenteichstor	name of a gate into town, nowadays name of a road leading into town
Heuschüre	several wooden poles standing in a circle with a mobile roof, that can be pulled up or let down, hay or straw can be stored underneath to stay dry
Hiele	store-room over the stalls for cows and beef cattle
Hochtidsbitker	a person that invites all the guests to the wedding and is the cook of the wedding-feast
hour-candle	a candle with short black horizontal lines that mark the burning time of one hour per line
Hüsselte	poor people, often widows with or without children or unmarried old people who lived in sheds or bake-houses of farms.
Iburg	small town south of Osnabrück, now called Bad Iburg
Joch (yoke)	also called Schanne; wooden carrying device adapted to the form of shoulders with a cut-out for the neck and ropes or chains on either side (see illustration)
Justus Moeser	The most famous man of Osnabrück
Kastenmännchen	colloquial name for a small coin given to the cook at a wedding; literally translated: box-men
Ketelhaken	hook for holding the pot (see illustration)
Klafter	old measurement for timber and logs

kole Hand	Lower German: cool hand; Iron hanger with 2 hooks, to lift hot pots (see illustration)
Kotten	house of a Kötter, the word is also used for other, small houses
Kötter	a small farmer, usually the son of a Colon and his descendants
Kurfürst	electoral prince
Laischaften	each quarter in town was called “Laischaft” and had its own representatives.
Langelage	home of the Count zu Münster-Langelage; at that time owner of the Waldmann family
Leibzuchtskotten	small house originally built for Ludwig’s father and his wife, at this time used as a tenancy.
Martini	St. Martins day is always on November 11 th
Mietpfennig	Traditionally, the new farm hand got a Pfennig as a pledge. It was put in the hook of the fireplace. The contract of employment was sealed when the farm hand took the Pfennig and by a handshake.
Molle	wide, oval wooden bowl used for many household chores
Nebelhaube	bonnet against the fog
Niejahrskauken	Lower German: new-years-cake, a sweet pancake, usually presented on New Years Eve.
None	mid-day break, usually from 12 a.m. to 2 p.m.
parsley	in Germany known and used as a spice since the Stone Ages
Reichsdeputationshauptschluss	Name of the decision of the last, extraordinary Reichsdeputation of the Regensburg Reichstag of the Holy Roman Empire of German nations, taken on 25 th of Feb. 1803
Reichstaler	old German coins, Reichstaler = silver or gold (florin), Silbergroschen = silver and pfennig = copper (penny)
Requiem	Mass of the Roman Catholic church, the name is due to the first words (see proverbs and sayings in appendix). The text of requiem was frequently set to music from the Middle Ages

	until today.
Rüsche	long staff with a round bit with holes at one end (see illustration)
Schietbüddel	Lower German: bag of sh...
Schlachtefest	big feast with bread and food made of freshly slaughtered animals
Schock	12 dozen that is $12 \times 12 = 144$
serf	a person belonging to someone from the gentry (serfdom)
Stube	good room; literally translated: parlor but that seemed to big a word for a room with little furniture, hardly any rugs and even less heating.
Stutensoppen	Lower German: soup with white bread
Sütterlin	old style of German handwriting
threshing barn	barn for threshing wheat, rye, barley and oats
Tröstelbierschale	big-bellied bowl with two handles that is and used for funeral ceremonies only, one handle is a holder for the spoon
Trüwestück	coin of faith (traditional, instead of a marriage ring, rings were for women, only)
Warmbeer	sweet warm blancmange with currants, raisins and Weggen
week work	work that an unfree farmer owes his owner
under maid	youngest maid on a farm, usually doing odds and ends
Weggen	big, flat, white bread
Wenhaal	turnable hook (see illustration)
Wiedergänger	Spirit of a deceased
Wiehengebirge	mountain range north-east of Osnabrück
Wockenstock	beautifully carved stick that holds the flax or the wool on the spinning wheel (see illustration)

Proverbs and Sayings

Benedicat vos omnipotens Deus, Pater
et Filius et Spiritus Sanctus.

Dat Likenbeer gift inn Kroog anne
Kerk

Domini sit semper vobiscum. Ite,
missa est.

Düt giwe ick di to de Trüwwe

Hochtidsbitker-Spruch (complete):

So'n Dag, ick häwwe woll'n klein

Kompliment an ju

van Brut un Brügem, Catharina

Waldmann und Adam Awerbeck,

Die sind willens, ankuom Dönnertag

'ne lüttke Hochtid to siden.

Nu mochten ji iähr doch auf dei Ähre
andoun

Un spriäken iähr tou.

Estlick gift 'n gout Glas Beer

Un'n gohe Muodensoppen;

Un niehm dann voleif,

watt Kock un Keller vomag:

Stücke vann'n fetten Ossen,

sotten un gebraten

un drinken dor dann tou

'n Glas Beer, veer, siewe orren half

Stiege,

sau oß ju lüßt und bileiwet.

Tied un Stunne will ick ju nich seggen,

datt mott juhe eigen Natur am besten

woll wieten.

Wenn ji osse juhe Kinner wier van

doun hadden,

dann wolln sei dankbar wier ümme sin.

Be blessed by the almighty God,
Father, Son and Holy Ghost.

Lower German: The last beer is served
in the pub near the church (for the
drink after the funeral-service, ½ to 1
barrel of beer was allowed, schnapps
was forbidden)

May the peace of the Lord always be
with you. Go, you are dismissed.

Lower German: This I give you for
faith

Lower German, Original from Grambergen:

This day, I have a little compliment for
you

from bride and bridegroom, Catharina

Waldmann and Adam Awerbeck,

they are of a mind, to wed next

Thursday

Now, you may do the honor

and agree to come.

First, there will be a good glass of beer

and a good morning soup;

and then you agree,

to whatever kitchen and cellar can

manage:

pieces from a fat bull,

fried and cooked

and to drink with it

one glass of beer, four, seven or half a

box (a box = 20),

just as you love and like.

Time and hour, I will not tell you,

your own nature will know best.

When you and your children have done
so,

they (bride & groom) will be pleased
for ever.

Höt gi 't woll, bliwet flidig, jur Härr
Ludwig Waldmann is daude.

Hüte Auwend uppe Dowake, un
muoen froh nigen Uhr mit den siäligen
Ludwig Waldmann to Grawe gaun

Klä di witt, du moß baule mit.

'n roten Hahn uppen Dacke, iß nich
sau schlimm osse stännich 'n Fatt
Brannewin in'n Keller.

Requiem aeternam dona eis, Domine,
et lux perpetua luceat eis.

Von dü't Hus na dat Hus, von'n Spiker
na'n Backhus.

Wenn den Isel tou woll wätt, loppt hei
uppet Is un bräck sick'n Bein.

Listen well, stay hardworking, your
master Ludwig Waldmann is dead.

Tonight on the death-watch and
tomorrow at nine o'clock with the
blessed Ludwig Waldmann to his grave
(people were always asked for 9 o'clock
even if the funeral was later).

Dress white (in your burial-dress), you
have to come, soon.

Fire on the roof is not as bad as always
a barrel of spirit in the cellar.

Give them eternal peace, Lord, and
eternal light shine for them.

From this house to that house, from
storehouse to baking-house

If the donkey feels to good he runs on
the ice and breaks a leg.

Map and Illustrations

Grambergen from a copy of a map by DuPlatt



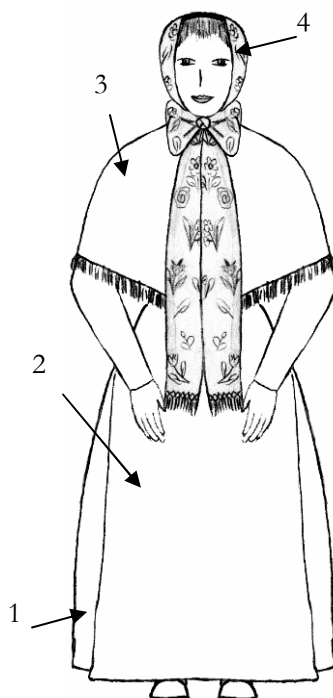
Traditional costume in the area of Schledehausen

The traditional costume of the women in the area of Schledehausen varied a little from village to village. It was worn on Sundays only. Basically, it was a black dress (1) with a black apron (2), a shoulder cloth (3) and a bonnet (4). For Sunday services the cloth was white. In the afternoons it was black or dark brown.



maiden

The costume of a young girl was very similar to that of a married woman but the maiden bonnet was different. For Sunday services, the maiden bonnet and its ribbons were made of white tulle. On Sunday afternoons it was changed for one of embroidered silk.



married woman

A married woman had three bonnets of the same built: one with golden, one with silver and one with black embroidery. Every bonnet had a rim of lace and long ribbons.

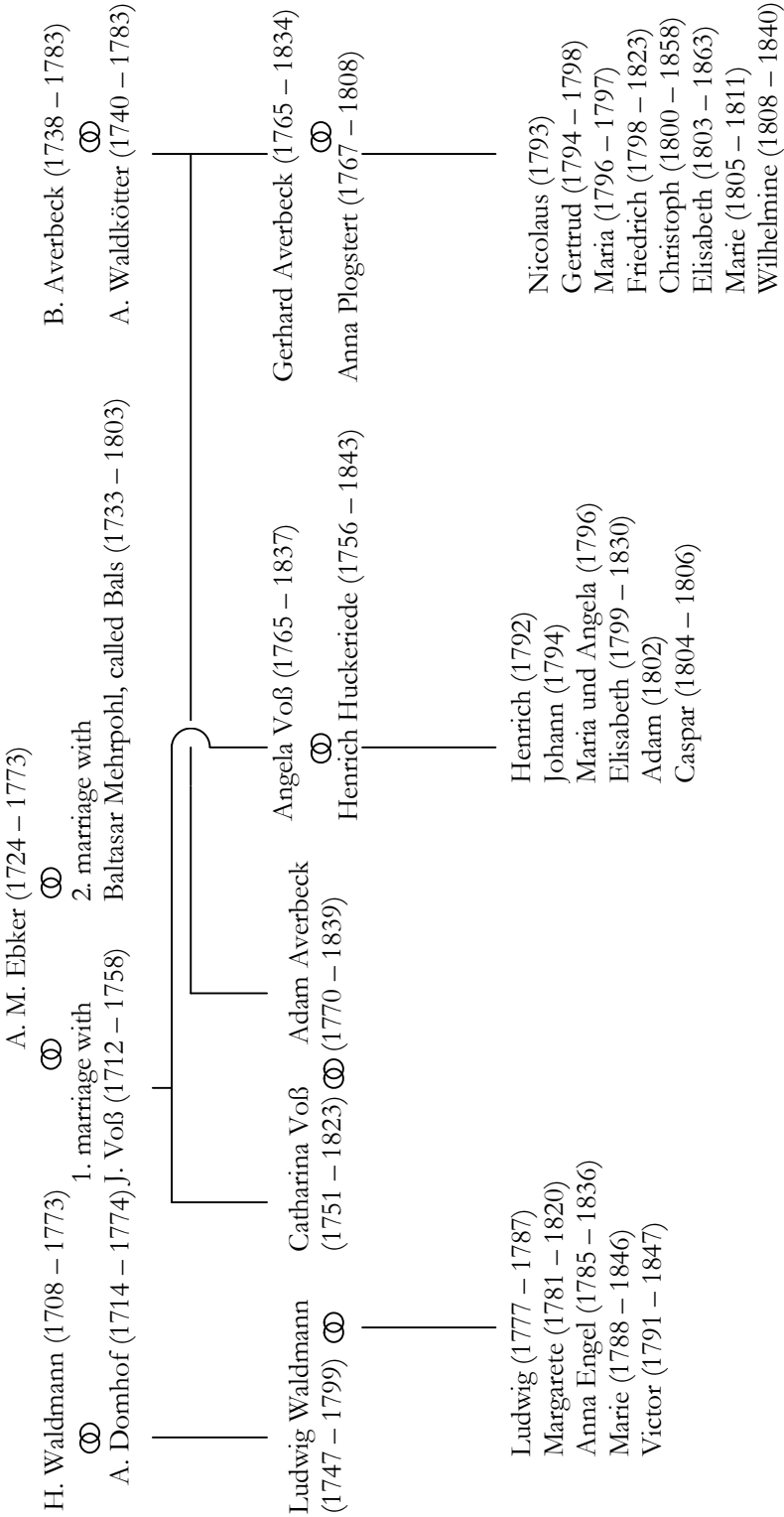
The black bonnet was worn by a widow in deep mourning for half a year. The silver bonnet was used more regularly. If it was worn with blue ribbons half of the year of mourning was over. The golden bonnet was worn for the high services (Easter, Christmas or as a godmother at a christening).

The fog bonnet was used when the wheather was wet (fog, rain) to stop the rim from sagging. The rim was folded back under the fog bonnet.



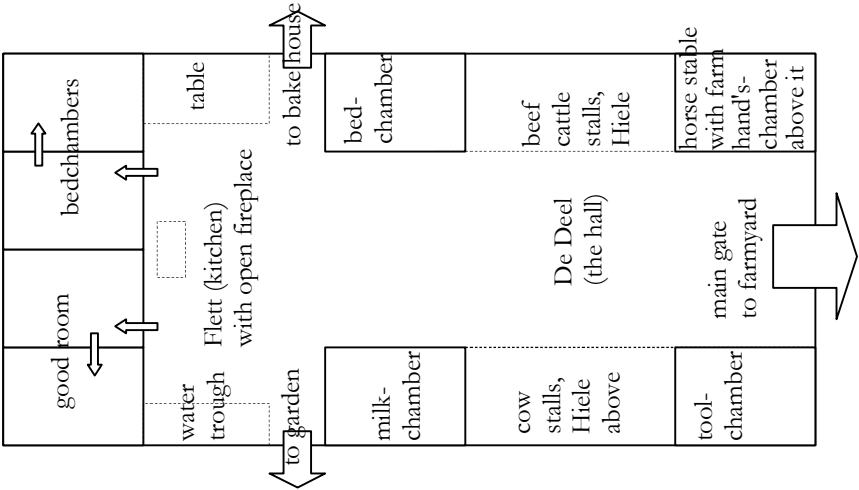
fog bonnet

family tree

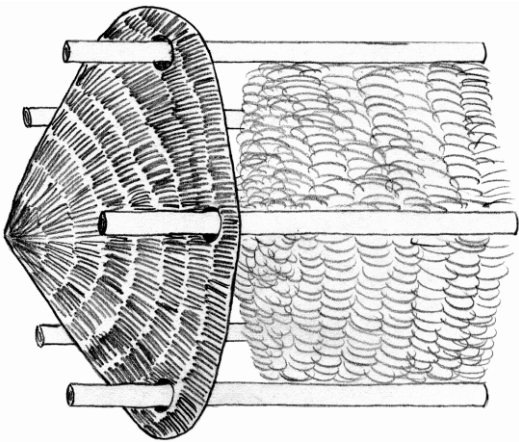


Ground plan

Lower German hall-house

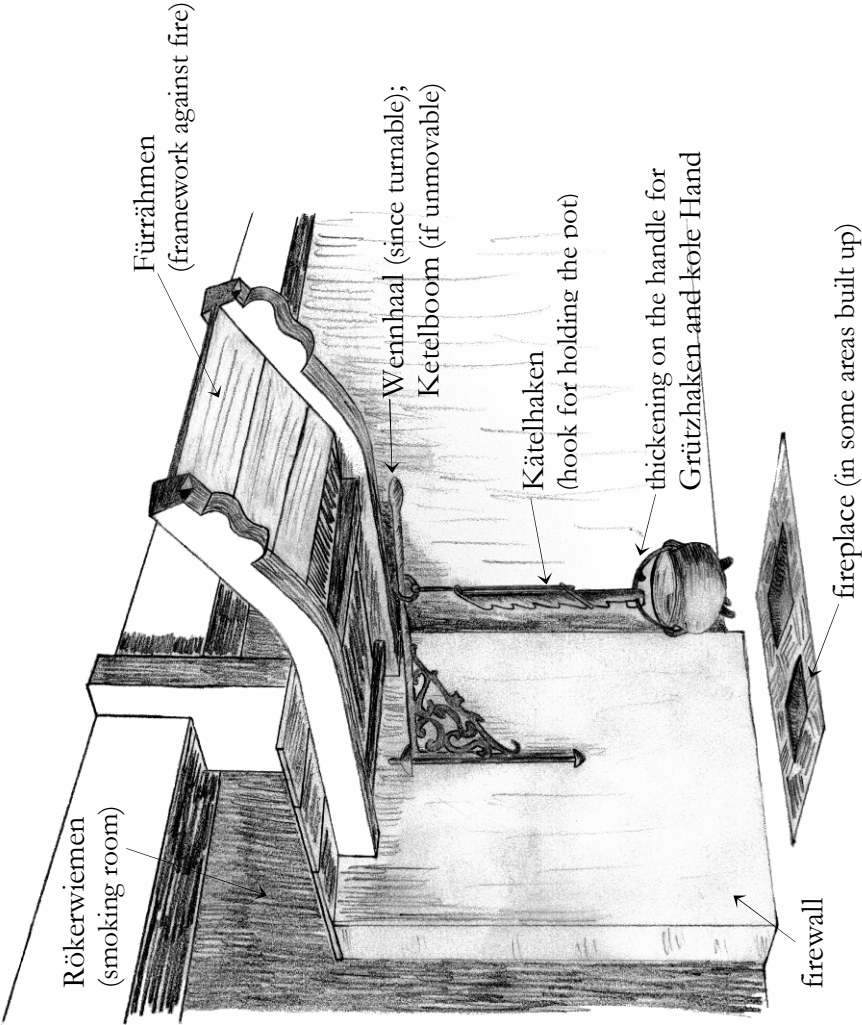


Heuschüre

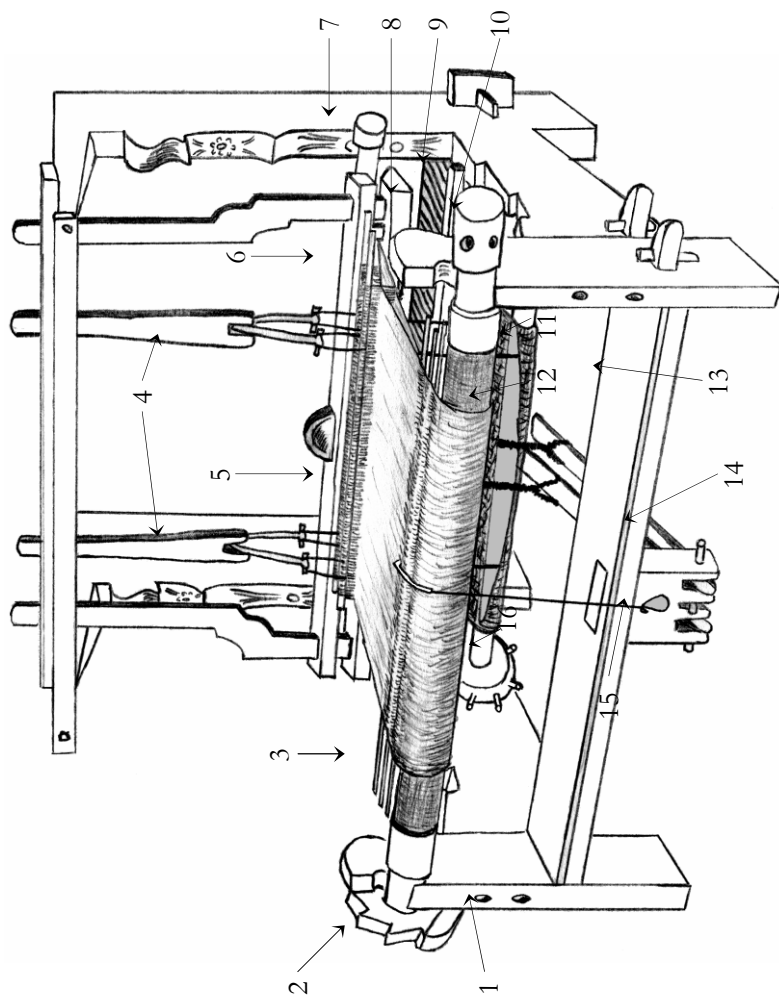


Heuschüren (hay stacks) similar to this one have been used since the end of the stone ages.

fireplace on the Flett



Loom



- 1 = mortices for the mounting-beam
- 2 = gear for releasing the yarn-beam
- 3 = les-sticks to tighten the yarn
- 4 = rolls
- 5 = lever
- 6 = Kammlade with Kamm (2 beams holding a comb with the threads for weaving)
- 7 = breast-beam
- 8 = board for sitting
- 9 = knee-beam
- 10 = yarn-beam
- 11 = linen-beam
- 12 = two counter bearings for moving the lever
- 13 = Slutschede (support for the pedals)
- 14 = pedals
- 15 = Kluntsack (bag with stones to keep the les-sticks from moving)
- 16 = gear for the Klinke (lever vor rolling up the fabric onto the linen-beam when it is done)
- 17 = shuttle

