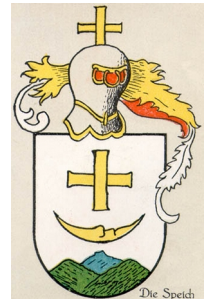


On the History of the Glarner Families, Particularly Those of the Sernf Valley
A Medley of Pictures from Past Days
(Zur Geschichte glarnerischer Geschlechter, derjenigen des Sernftales insbesondere
Allerlei Bilder aus vergangenen Tagen)

by
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With a Coat of Arms

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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 the 14th of November in 1289, which was mentioned above on pg. 8 [in "The Elmers" chapter (pg. 2 in the SW translation)], 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 from Walastadt [Walenstadt, Canton St. Gallen]. 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, Walter Speich also pledged himself, therefore, 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"¹.

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

1 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 for such, more often heard in former times, for those who had willingly permitted themselves to eat heartily at the expense of another (see *Idiotikon* II, pg. 468; a decision 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, therefore, 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.

considered as a representative of the Sernf valley, respectively, of the Matt *Tagwen*^a, by this honor — the position and responsibilities of a guarantor. Luchsingen, where the Speichs 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 provided one citizen each. As we conclude from the Habsburg land assessment register, the main valley from Linthal to Oberurnen² numbered 22 *Tagwen* at that time, as Ennenda and Näfels still consisted of 2 *Tagwen*, but, 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 valley³. 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 Elmers" chapter (pg. 10 in the SW translation)*]). 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*⁴ 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 [*sic*] valley" was explicitly mentioned to us as a Sernf valley resident by 2 Säckingen^b rolls (*Document Book of Canton Glarus* III, pg. 80 and 96). He had given 2½ Sch. "from one acre" "to the window by mine lord's grave of St. Fridolin". St. Fridolin, whose gravesite is found in the Säckingen cloister, was the cantonal patron saint of

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- a *Tagwen* - an ancient Glarner 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]
- 2 Niederurnen, Biltlen, Filzbach, Obstalden and Mühlehorn at that time were not yet considered part of Canton Glarus, but were joined ecclesiastically with Schänis [*Canton St. Gallen*], and politically they belonged to the "Lower Department" [*Weesen and Gaster (today in Canton St. Gallen)*]
- 3 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 that 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.
- 4 Aeg. Tschudi numbers the "Kraucher" among the free God's house people [*former serfs attached to a religious establishment*]. A Rud. Kröcher was killed on the Weesen Murder Night [21-22 Feb 1388], and Cantonal President Jost Tschudi had gotten his first wife from Krauch.
- b *Säckingen* refers to a Baden Benedictine cloister which was located on an island in the Rhine river near Basel, Switzerland and was founded by St. Fridolin. It owned Canton Glarus in the 9th - 13th centuries. [SW]

the Glarner, so it was only right that they also made some contributions to the credit of the window by his grave. Besides H. Speich, Ulrich Job also had given 2 Sch. from the Fronalp [*mountain above Mollis*], and the Sunge (R. Suneggi) of Oberdorf [*now part of the Glarus commune*] had given XVIII of them to the same Säckingen cloister church window from his farmstead by the brook.

We become acquainted with a R u d o l f S p e i c h 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 the 5th of February in 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 federal 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 13th, 14th, 15th and 16th centuries belonged to the Sernf valley, so we may doubtless assume that the Rudolf Speich of the year 1372 was also likewise a Sernf 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 the 9th of April in 1388, as is generally known [*Battle of Näfels*], Count Hans of Sargans [*Werdenberg, Canton St. Gallen*] was said to have invaded Canton Glarus over the Kerenzer mountain [*N.E. of Mollis*] with 1500 uplanders [*Habsburgers*], and to have attacked the Glarner 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 Weesen and the Glarner 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 Glarner, 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 obviously 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 Glarner, and by this, if possible, also with the other Confederate alliances. 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 obvious irritation was much in evidence. In addition, still further discordances then arose between him and his cousins, the counts of Werdenberg-Heiligenberg [*Württemberg*]. And so it was understandable that he tried to make contact with people from the other side. For the Glarner, an alliance with the Count of Sargans actually would also not have been inconvenient, since, in that way, the door of invasion against Glarnerland would have been barred. And, by his hasty retreat on the day of the Näfels

battle, he had, of course, also indebted the Glarner 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 kind just can't be trusted. For this reason, they did not agree to his proposal⁵, 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 these things — Hans Speich was supposed to serve as mediator, in that the count wrote to the Glarner, in his letter of the 26th of May in 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 on the remainder 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 [*mountain*] 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 later, in 1395, as representatives of the Sernf valley, when they, along with 12 others, had arranged the buyout of Canton Glarus from Säkingen and, as we mentioned already above on pg. 13 [*in "The Elmers" chapter (pg. 6 in the SW translation)*], had to assume the guarantee for the regular payment of a yearly interest of 32 Pounds. Here⁶, the 14 people named are now (in contrast to the 1372 document) obviously listed exactly according to the geographical location of the 14 *Tagwen*: after the cantonal president, Hupphan, follows, first, the two Sernf valley residents, Rudolf Elmer and Hans Speich, third, Walther Eggel from Oberlinthal, fourth, Heinrich Wichser from Niederlinthal, fifth, Wilhelm Dietis, who had also represented the Diesbach *Tagwen* in 1413 in a lawsuit, 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 [*coin*] to the Näfels chapel.⁷

In a 1416 Alp regulations 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 regulations document, a number of very sensible regulations had been made for these beautiful Alps, of which the churches of Arth⁸ were joint owners with 160 *Stössen*^c; these regulations concerned the number of animals⁹ prescribed for the Alp, Alp travel and Alp evacuation, the needed watering places

5 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*]"

6 *Document Book of Canton Glarus I*, pg. 385.

7 *Document Book of Canton Glarus III*, pg. 20.

8 *Document Book of Canton Glarus III*, pg. 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 Säkingen. In 1395, after long, tough negotiations, the Glarner 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 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 old cantons.

c *Stoss* - 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*]

9 At that time — in 1416 — the number of animals was fixed at 545½ *Stöss*. In 1714, it amounted to only 436 *Stösse*, according to J.H. Tschudi (*Chronicle*, pg. 927).

(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 a secular priest from Glarus, in fact, on the occasion of a dispute between the clergy of the Glarus communes and the Zürich deanery. Whereas Niederurnen, Bilten, and the Kerenzer 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 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 dispute¹⁰, a court of arbitration then convened in Zürich, "in the upper room of the residence of the reverend father in Christ, of Gottfried, abbot of the Rüti¹¹ cloister, of the Premonstratensian Order, whose residence was located on Rütiner Lane in the village¹²", a court of arbitration 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, secular priest at Glarus, and his colleague in Matt, Johannes Wanner, secular priest in the Sernf valley, accompanied by 3 secular leaders, former cantonal 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, unconditionally and without reservation, to the hands of the court of arbitration mentioned above, 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 judgment that the Glarner church had to pay the treasurer, as collector of the Consolations, 9 Pounds 17 Schillings more 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 lord's domain of Werdenberg, not through a military conquest, but by purchase, for the sum of 21,500 Fl. At first there was nothing but joy in Werdenberg over this acquisition of the Glarner. After all, they

10 *Archives I*, pg. 531f.

11 Rüti, Zürich.

12 Old urban district of Zürich.

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 *Landvogt*^d, 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 [*Germany*] 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 Evangelical freedom. Not satisfied by that which they experienced so far, they demanded from the Glarner that they submit documents and property assessment registers to them concerning the legitimacy of the titles claimed by the Glarner, so that they would identify clearly by that which taxes and compulsory labor the cultivators of plowed fields and vineyards actually were obligated for. 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 Glarner assured themselves, at a meeting in Luzerne, of the approval of the other member states and, at a *Landsgemeinde*^e 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 *Landvogt* Jeronimus Schorno in Sargans and 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".¹³ To this promise, the Glarner 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.¹⁴ And so the Glarus council then selected 5 judges, who were supposed to go to Werdenberg, look into the matters there, and pass their judgment concerning the guilty parties. Besides Cantonal 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

d *Landvogt* – an administrative and judicial official of a cantonal government in a vassal territory [SW]

e *Landsgemeinde* - 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]

13 Bal. Tschudi, see *Historical Yearbook*, Number 24, pg. 14.

14 "Disclaimer and Letter of Pardon of Those from Werdenberg" of the 29th of Nov 1525. There they admitted: "That they persisted in such misdeed and error, which was regarded as unreasonable and small-minded, 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 from Glarus, and surrender to our punishment and disgrace freely and submissively." (*Historical Yearbook*, 24, pg. 187).

the previously-mentioned Hans Speich.¹⁵ 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 13th, 14th, and 15th centuries in the Sernf valley and for Canton Glarus. For this reason, Aegidius Tschudi, who (see above, pg. 11 [*in* "The Elmers" chapter (pg. 5 in the SW translation)]) divided the Glarus cantonal citizens into 3 classes, had, for this reason, placed the Speichs in the 2nd class, in that he enumerated the Speichs as second among the 34 families "of the free God's house people"¹⁶ in his Säckingen 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 17th century.

At the beginning of the 17th 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 baptism book for the years 1595-1617, 25 of those were from the Speich family, while the Bäublers appear with only 19 and the Baumgartners with only 11, but the Martis, who today are the most numerous, actually appear with only 7 people baptized. On the other hand, in the 1763 cantonal tax roll, the Speichs are not only outnumbered by the Bäublers, 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 Engi¹⁷ 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;¹⁸ also vicious family disputes¹⁹ 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 17th 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 roll, besides in Matt and Engi, the Speichs were found in the

15 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, pg. 13).

16 *Document Book* I, pg. 107.

17 The Speichs came to Engi by means of *Tagwen* Official, Church Steward and Federal Councillor Jakob Speich (married in 1630, died in 1687 — "who departed the Schwanden *Landsgemeinde* in 1687, on the 27th of April, 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.

18 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. Bäubler.

19 The Matt death book reports: "In 1616 on the 1st day of *Hornung* [February] was buried J o s s S p e i c h, whom his brother, Läri, had stabbed to death, so that he is left in his place."

<http://kunden.eyf.ch/swissgen/kant/glallg-e.htm> 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 children²⁰, and Abraham Speich and Verena Hefti with 3. That suggests the conjecture that the Speichs emigrated to Luchsingen at first in the 16th or the beginning of the 17th 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.²¹ 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 roll 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 roll recorded also, in addition, 6 Speichs in Glarus, 2 in Bilten, 1 in Netstal and 1 in Diesbach. They came to Bilten in the 17th century, as Fridolin Speich at the Brumbach^f (born in 1613, in December, 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* right 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,²² 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.

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

21 About individual Speichs from Luchsingen, see the *Historical Yearbook*, number 26, pg. 27 ff.

f *Flurname - field name. People with identical names were differentiated by adding their occupation or a descriptive term for the area where they lived [SW]*

22 They are 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 and held fast to the Mass and the images, didn't enjoy it in the Sernf valley any more, as his fellow-citizens removed images and altars so ruthlessly.