

The High Family's Ancestral Homeland



Dedicated to the memory of my father, Roger High (1941-2012), who on June 19, 2011, became the first descendant of Sven Hög and Anna Stina Johansdotter to step foot at Kapela Ravelsgård, the farm where the High family began, nearly 150 years after Sven and Anna Stina's last two children emigrated to America in 1862.

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Foreword

By Lasse Karlsson

In our modern era, with ever-faster development in different areas and demands for rapid change, it is easy to lose the connection to times that has been. However, it is often the case that with better knowledge of history and how people lived in the past, we are better equipped to make good decisions for the future. It can also be easier to appreciate the progress we have made in society if at the same time we have knowledge of the everyday problems experienced by yesterday's people with poverty, poor housing, diseases and child mortality.

Therefore, it is positive that more and more people are becoming interested in researching their ancestors, about the places they lived in and about their living conditions in general. The genealogy may lead to other countries and to other cultures because we have always wanted to move and discover new places and countries. Places that created new opportunities and challenges. Migration is not a modern invention, but has always broadened culture and developed countries. The knowledge that is therefore gained through one's genealogy creates a better understanding of other people and builds bridges between countries and people.

All of this is really true of Jeffrey High. During his research, he has learned a great deal about another country, culture, history and other people. He has been open to everything new and interested in taking advantage of all new knowledge. This has enabled Jeff to create the book you now hold in your hand. It is a unique book which gives a comprehensive historical description of Sweden, landscapes, counties, parishes and also the farms where the ancestors lived. It also describes how the people of Sweden lived in the past, traditions, tales and what the landscape looked like. It is precisely the extensive description of places, living conditions and the like that makes the family-book so unique. The book gives the reader very good opportunities to fantasize and experience how life could be to Jeff's ancestors during different eras.

An interesting detail in connection with the descriptions of counties, parishes and farms is that Jeff has put great effort into researching the history and origins of the various names of places. Jeff also shows how his research went and how he traveled around Sweden. The book is very easy to understand and lucid, despite its scope and large number of facts. A detailed table of contents makes it easy for the reader to orient themselves and quickly find the parts you are interested in. A large number of images emphasize the text and make the content more interesting and easy to understand.

What has impressed me most about Jeff's research work is the knowledge that most of the sources from which he obtained information are written in Swedish and often with an old language. He, despite having another language himself, has managed to learn to understand the Swedish language and the meaning of the old texts.

The book is a family-book which of course is very interesting for all the relatives involved. But it is also a book that is of interest to a much wider circle, both in the United States and in Sweden because of the detailed historical descriptions. It is highly recommended!

Note from the Author

Småland, the province in southern Sweden where the High family's ancestors lived, is a charming area filled with picturesque scenery and centuries of fascinating history. The province is covered with dense forests, rolling hills, serene lakes, pastoral fields, and vibrant wildflowers. Most of Småland's farms and churches have existed for centuries and were around in the time the High family's ancestors lived. Although only a handful of the High family's Smålandian ancestors have been identified, it's likely that thousands of them lived in Småland over the course of several centuries.

I first took an interest in my High Family ancestors in 1991 when I discovered a book about the descendants of Sven Hög and Anna Stina Johansdotter, the patriarch and matriarch of the High family. In 2002, I spoke with my father about the idea of finding where our ancestors lived in Sweden and visiting those places. In 2006, I started conducting research on the High family's ancestors and finished writing a book about the High family in 2007. The following year, I came in contact with a fifth-cousin from Sweden, Pia Gudbrand Lindgren.

In June of 2011, I fulfilled a long-term dream of mine when I traveled to Sweden with my father and his wife to visit the places the High family ancestors lived. During that time, I met with local historians from Småland who showed me several of the places my ancestors lived. Over the course of three days, I visited eight parishes, sixteen farms, and seven churches that were associated with the High family's ancestors. This was the trip of a lifetime for me, and it was utterly surreal to stand upon the same property that my ancestors used to live.



My father, stepmother, and I at Sörhemmet, Kapela Ravelsgård, Linderås Parish – The place where Sven Hög and Anna Stina Johansdotter lived in the 19th century - June 19, 2011

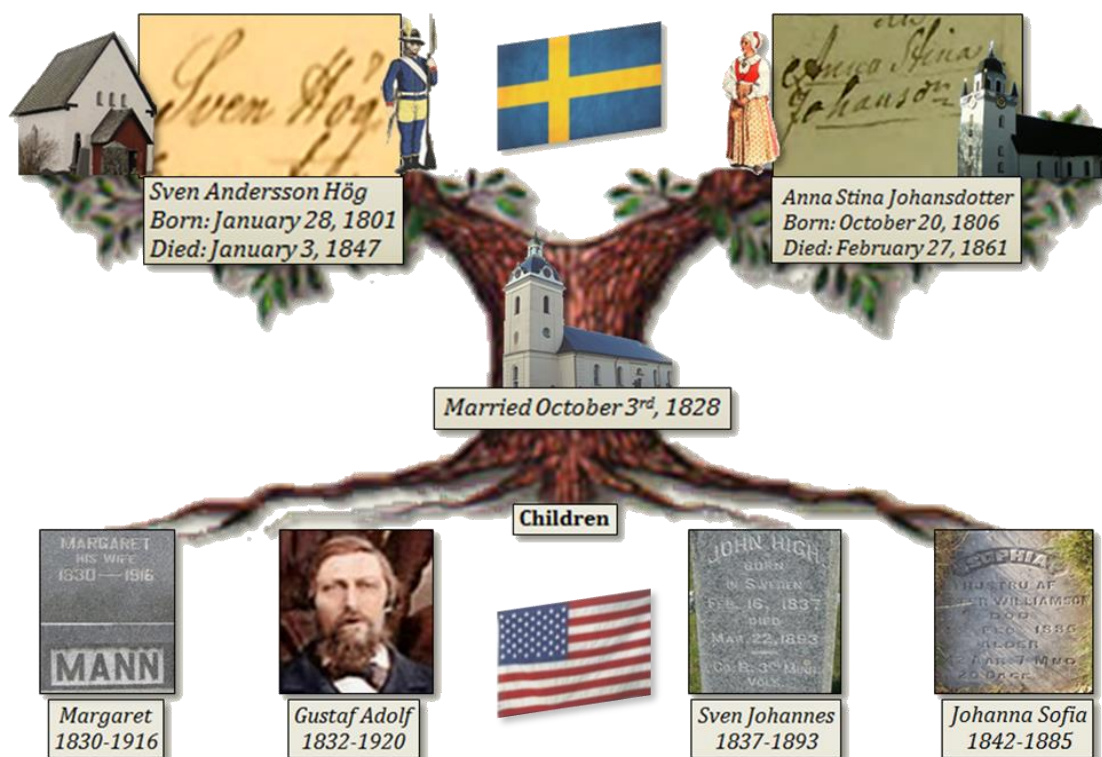
During my trip to Småland, I learned a number of interesting things about the parishes, farms, and churches that were associated with the High family's ancestors. Shortly after I returned from Sweden, I decided to write a book about the places the High family's ancestors lived, in addition to the series of books on the High family's ancestors that I started writing. I hope that this book will be a helpful source of information for any other High family members who decide to travel to Småland to visit where our ancestors lived.

Jeffrey High – August 8, 2019

Sven Hög and Anna Stina Johansdotter, the Patriarch and Matriarch of the High Family

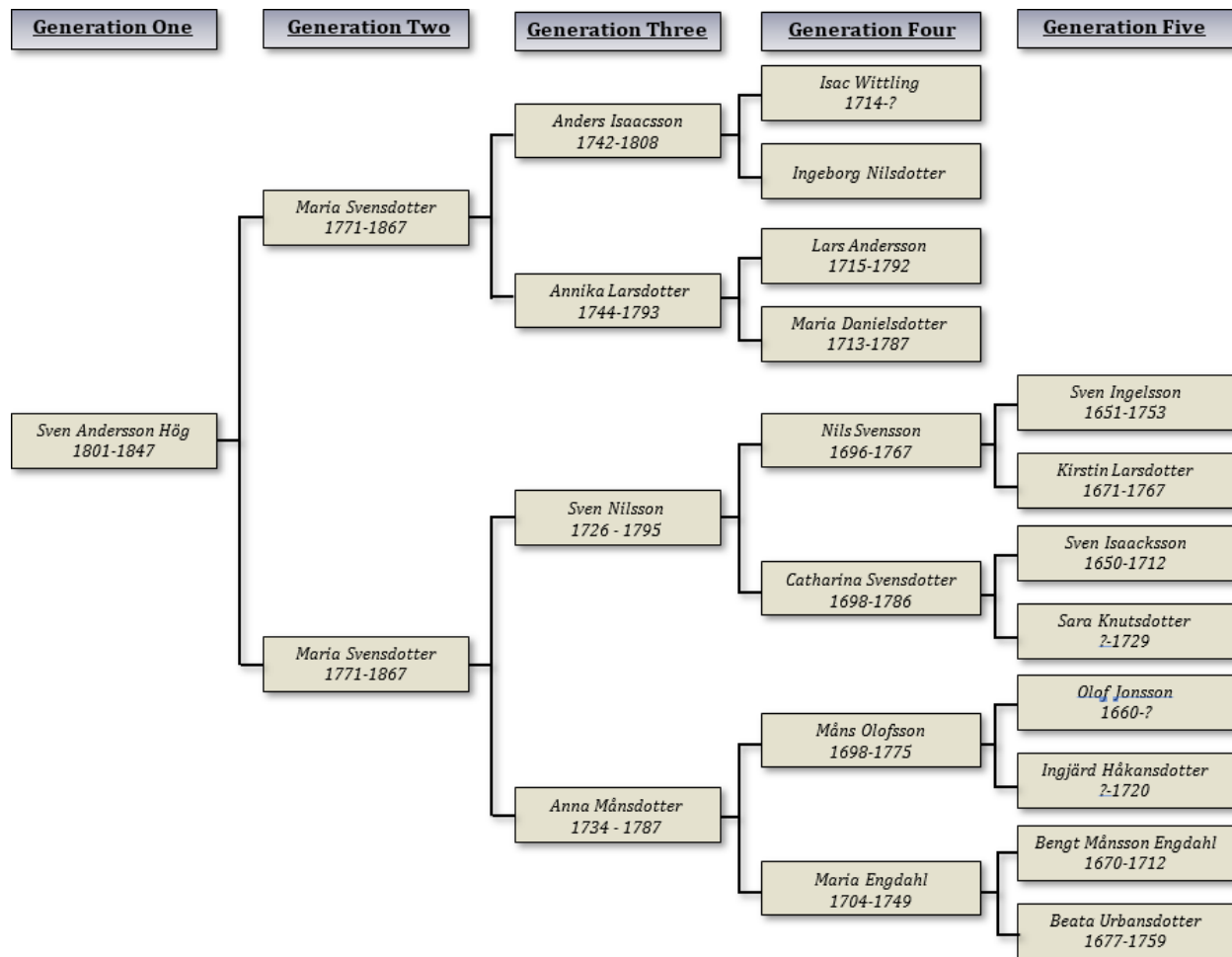
The High family descends from Sven Hög and Anna Stina Johansdotter, who lived in Jönköping County, Sweden during the 19th century. Sven Hög, the patriarch of the High family, was born on January 28, 1801 at the croft Sjöstorp at the farm Havsvik in Norra Solberga Parish, Jönköping County. His parents were Anders Andersson and Maria Svensdotter. In 1826, Sven enlisted in the Swedish Military and took the last name “Hög.” After this, he was assigned to live at the soldier’s cottage Sörhemmet at the farm Kapela Ravelsgård in Linderås Parish. On October 3, 1828, Sven married Anna Stina Johansdotter, the matriarch of the High family. Anna Stina was born at Prästatorpet, Säby Parish, Jönköping County on October 20, 1806. Her parents were Johannes Johansson and Maria Håkansdotter.

Sven and Anna Stina had eight children: Carl Johan (a stillborn that was born in 1829), Maja Greta (1830-1916), Gustaf Adolf (1832-1920), Johan Fredric (1835-1836), Sven Johan (1837-1893), Johanna Mathilda (1840-1841), Johanna Sofia (1842-1885), and Carl Aron (1845-1846). Four of these children, Maja Greta, Gustaf Adolf, Sven Johan, and Johanna Sofia eventually emigrated to the United States. Sven Hög died from tuberculosis on January 3, 1847. After his death, Anna Stina and her four children moved to Löfvingsborg, a cottage for poor people at Kapela Ravelsgård. On October 13, 1855, Anna Stina was remarried to a soldier named Anders Thor. Anna Stina died from jaundice of February 27, 1861.



The Ancestors of Sven Hög and Anna Stina Johansdotter*

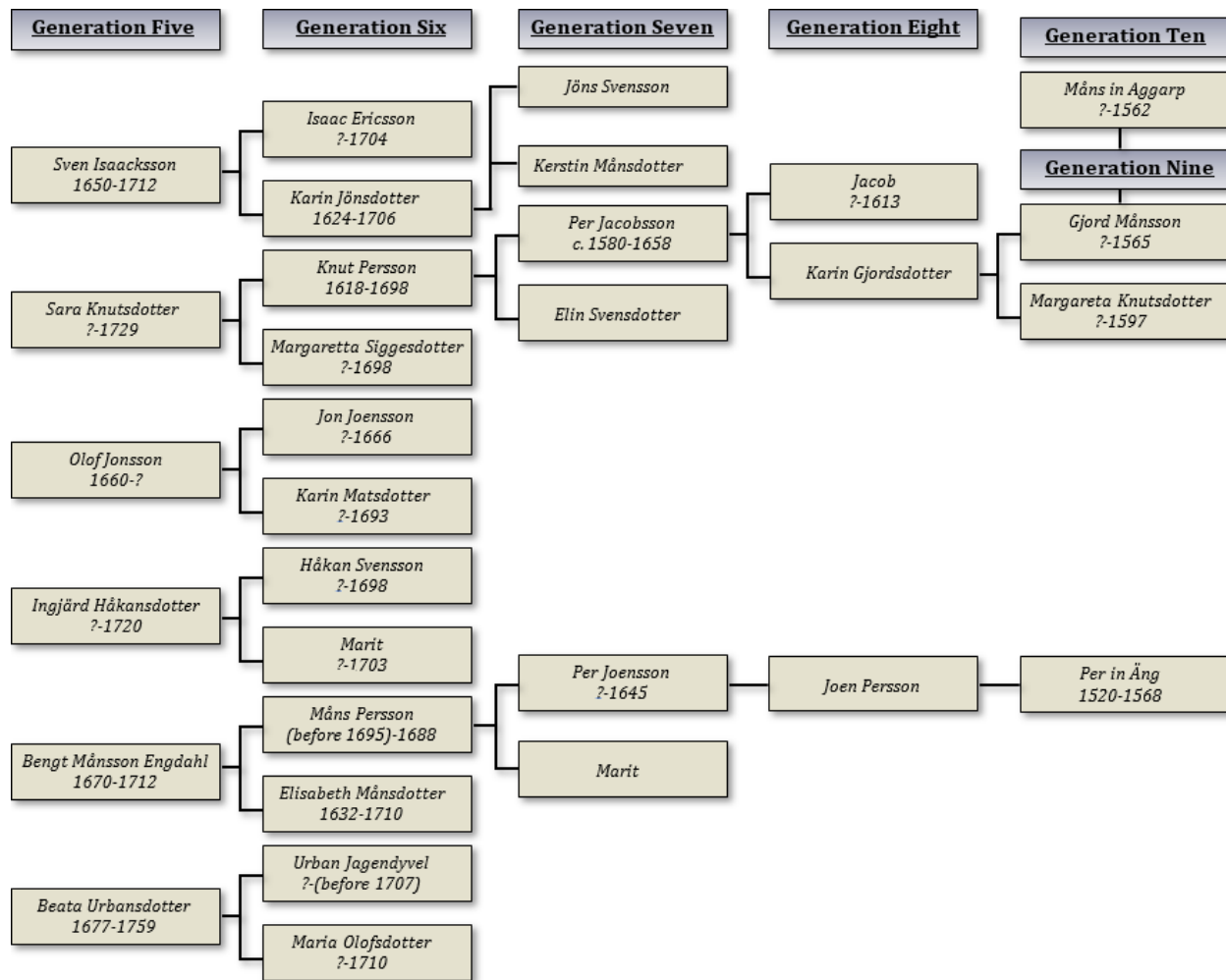
Ancestors of Sven Hög



* These charts only show the ancestors of Sven and Anna Stina that lived in Jönköping County. Several of Sven's distant ancestors hailed from other countries, such as Kalmar County.

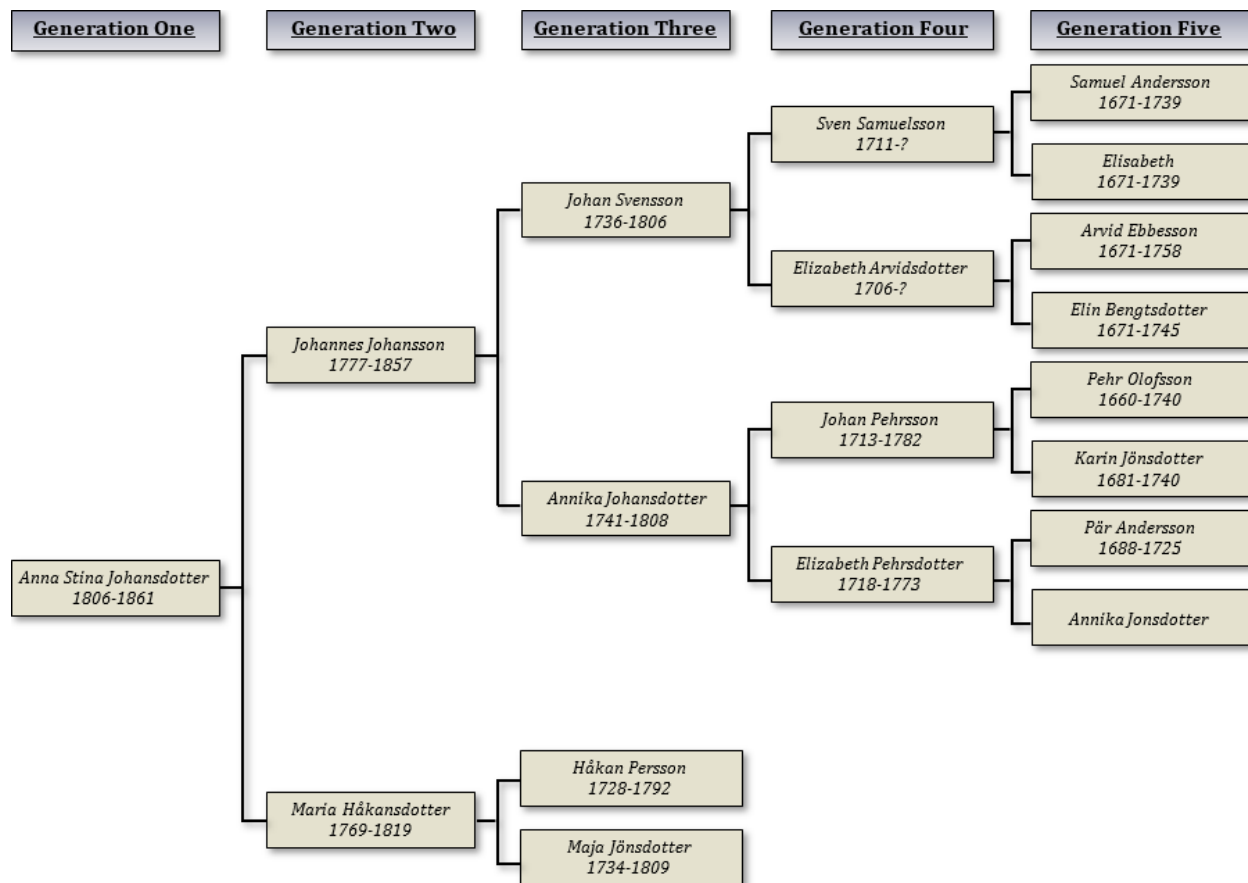


Ancestors of Sven Hög (Continued)



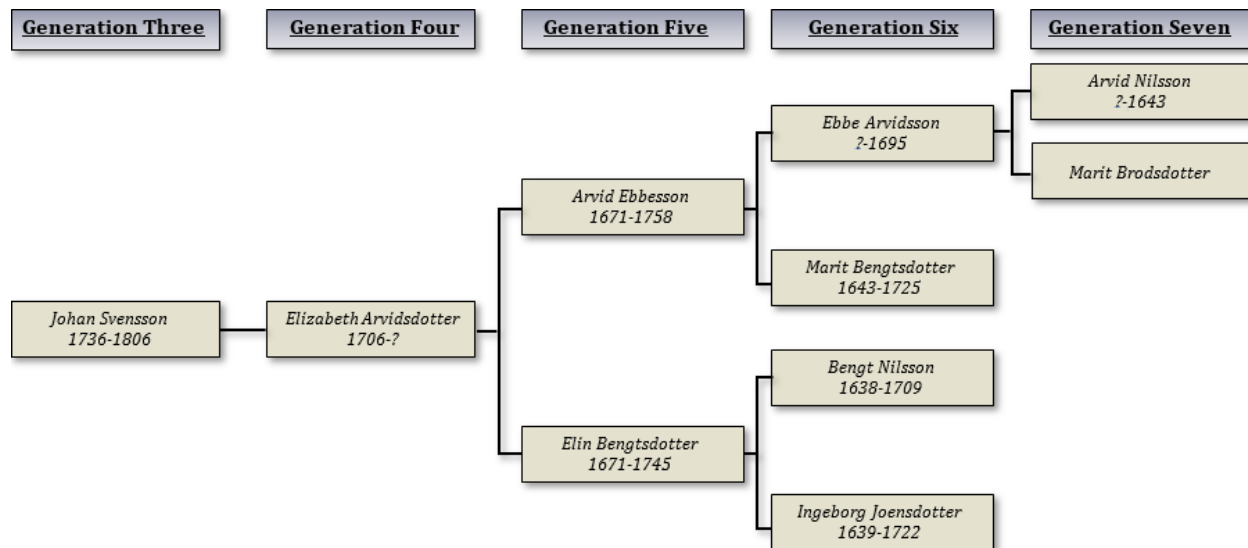


Ancestors of Anna Stina Johansdotter





Ancestors of Anna Stina Johansdotter (Continued)



List of Places that the High Family Ancestors Lived*

Generation One

Sven Andersson Hög (f)

- **1801-1809:** Sjöstorp, Havsvik, Norra Solberga Parish
- **1809-1821:** Hesslebo, Stumperyd, Norra Solberga Parish
- **1821-1823:** Håknarp, Norra Solberga Parish
- **1823-1825:** Skärsjö Säteri, Bälaryd Parish
- **1825-1826:** Degla, Lommaryd Parish
- **1826-1847:** Sörhemmet, Kapela Ravelsgård, Linderås Parish

Anna Stina Johansdotter (m)

- **1806-1810:** Prästatorpet, Säby Parish
- **1806-1810:** Farsbo Frälsegård, Torpa Parish, Östergötland County
- **1814-1817:** Finnanäs, Linderås Parish
- **1817-1826:** Holmen, Linderås Parish
- **1826:** Sjoärp, Linderås Parish
- **1826-1828:** Ängarp Norrgård, Linderås Parish
- **1828-1847:** Sörhemmet, Kapela Ravelsgård, Linderås Parish
- **1847-1855:** Löfvingsborg, Kapela Ravelsgård, Linderås Parish
- **1855-1861:** Rödjestugan, Ängarp, Linderås Parish

Generation Two

Anders Andersson (ff)

- **1774-1788:** Svenstorp, Buckhult, Norra Solberga Parish
- **1788-1795:** Hallebo, Buckhult, Norra Solberga Parish
- **1795-1798:** Släthult, Norra Solberga Parish
- **1798-(Before 1801):** Norsholmen, Havsvik, Norra Solberga Parish
- **(Before 1801)-1809:** Sjöstorp, Havsvik, Norra Solberga Parish
- **1809-1824:** Hesslebo, Stumperyd, Norra Solberga Parish
- **1824-1847:** Ljungholmen, Gullarp, Flisby Parish

*All of these places are located in Jönköping County, unless otherwise noted

Maria Svensdotter (fm)

- **1771-1789:** Gransäng Skattegård, Barkeryd Parish
- **1789-1790:** Dynefall, Nässjö Parish
- **1790-1795:** Gissarp, Nässjö Parish
- **1795-1798:** Slåthult, Norra Solberga Parish
- **1798-(Before 1801):** Norsholmen, Havsvik, Norra Solberga Parish
- **(Before 1801)-1809:** Sjöstorp, Havsvik, Norra Solberga Parish
- **1809-1824:** Hesslebo, Stumperyd, Norra Solberga Parish
- **1824-1847:** Ljungholmen, Gullarp, Flisby Parish

Johannes Johansson (mf)

- **1777-1789:** Stora Högaskog, Marbäck Parish
- **1793-1796:** Siggarp, Marbäck Parish
- **1796-1798:** Gummelycke, Säby Parish
- **1798-1800:** Säby Norrgård, Säby Parish
- **1800-1803:** Björstorp, Marbäck Parish
- **1803-1805:** Övrabo, Säby Parish
- **1805-1810:** Prästatorpet, Säby Parish
- **1810-1814:** Farsbo Frälsegård, Torpa Parish, Östergötland County
- **1814-1817:** Finnanäs, Linderås Parish
- **1817-1826:** Holmen, Linderås Parish
- **1826:** Sjöarp, Linderås Parish
- **1826-1832:** Ängarp Norrgård, Linderås Parish
- **1832-1836:** Uddarp, Linderås Parish
- **1836-1857:** Kapela Ravelsgård, Linderås Parish

Maria Håkansdotter (mm)

- **1769-1789:** Älmås, Säby Parish
- **1789-1792:** Önnarp, Säby Parish
- **1792-1800:** Gummelycke, Säby Parish
- **1800-1803:** Björstorp, Marbäck Parish
- **1803-1805:** Övrabo, Säby Parish
- **1805-1810:** Prästatorpet, Säby Parish
- **1810-1814:** Farsbo Frälsegård, Torpa Parish, Östergötland County
- **1814-1817:** Finnanäs, Linderås Parish
- **1817-1819:** Holmen, Linderås Parish

Generation Three

Anders Isaacsson (ff f)

- **1742-?:** Vittaryd, Lommaryd Parish
- **?-1770:** Stumperyd, Norra Solberga Parish
- **1770 - (Before 1774):** Havsvik, Norra Solberga Parish
- **1774-1788:** Svenstorp, Buckhult, Norra Solberga Parish
- **1788-1806:** Hallebo, Buckhult, Norra Solberga Parish
- **1806-1808:** Havsvik, Norra Solberga Parish

Annika Larsdotter (ff m)

- **1744-?:** Lilla Fågelhult, Norra Solberga Parish
- **?-1770:** Gunnarstorp, (Glömminge or Solberga Säteri), Norra Solberga Parish
- **1770 - (Before 1774):** Havsvik, Norra Solberga Parish
- **1774-1788:** Svenstorp, Buckhult, Norra Solberga Parish
- **1788-1793:** Hallebo, Buckhult, Norra Solberga Parish

Sven Nilsson (fm f)

- **1726 - (Before 1729):** Djurseryd, Norra Sandsjö Parish
- **(Before 1729) – (Before 1735)** Sälleryd, Björkö Parish
- **(1755-1759) –** Jönköping, Jönköpings Östra Parish
- **1759-1795:** Gransäng Skattegård, Barkeryd Parish

Anna Månsdotter (fm m)

- **1734 - (Late 1750s):** Gissarp, Nässjö Parish
- **(Late 1750s) -1795:** Gransäng Skattegård, Barkeryd Parish

Johan Svensson (mf f)

- **1736 - ?):** Tällö, Bälaryd Parish
- **(Before 1760):** Stora Högaskog, Marbäck Parish
- **1793-1796:** Siggarp, Marbäck Parish
- **1796-1806:** Knäppet, Marbäck Parish

Annika Johansdotter (mf m)

- **1741-1793:** Stora Högaskog, Marbäck Parish
- **1793-1796:** Siggarp, Marbäck Parish
- **1796-1808:** Knäppet, Marbäck Parish

Håkan Persson (mm f)

- **1728 - ?**: Somewhere in Lommaryd Parish
- **(Before 1758) – 1758**: Sjötorp, Linderås Parish
- **1758 – 1769**: Vallstorp, Linderås Parish
- **1769-1789**: Älmås, Säby Parish
- **1789-1792**: Önnarp, Säby Parish

Maja Jönsdotter (mm m)

- **1734 - ?**: Obergå, Linderås Parish
- **(Before 1758) – 1758**: Sänninge, Linderås Parish
- **1758 – 1769**: Vallstorp, Linderås Parish
- **1769-1789**: Älmås, Säby Parish
- **1789-1792**: Önnarp, Säby Parish
- **1792-1809**: Gummelycke, Säby Parish

Generation Four**Isac Wittling (ff ff)**

- **In 1742**: Vittaryd, Lommaryd Parish

Ingeborg Nilsdotter (ff fm)

- **In 1742**: Vittaryd, Lommaryd Parish

Lars Andersson (ff mf)

- **In 1744**: Lilla Fågelhult, Norra Solberga Parish
- **In 1770**: Havsvik, Norra Solberga Parish
- **In 1787**: Solberga Säteri, Norra Solberga Parish
- **In 1793**: Dungen, Glömminge, Norra Solberga Parish

Maria Danielsdotter (ff mm)

- **In 1744**: Lilla Fågelhult, Norra Solberga Parish
- **In 1770**: Havsvik, Norra Solberga Parish
- **In 1787**: Solberga Säteri, Norra Solberga Parish

Nils Svensson (fm ff)

- **1696-1701**: Danstorp, Höreda Parish
- **1701-1708**: Södra Sonarp, Björkö Parish
- **1708-1767**: Norra Sonarp, Björkö Parish

Catharina Svensdotter (fm fm)

- **1698-1782:** Norra Sonarp, Björkö Parish

Måns Olofsson (fm mf)

- **1698-1710:** Hamnaryd, Norra Solberga Parish
- **1719-1775:** Gissarp, Nässjö Parish

Maria Engdahl (fm m m)

- **1704-1732:** Gransäng, Barkeryd Parish
- **1732-1749:** Gissarp, Nässjö Parish

Sven Samuelsson (mf ff)

- **1711-1733:** Hillerstorp, Bälaryd Parish
- **1733 - ?:** Tällö, Bälaryd Parish

Elizabeth Arvidsdotter (mf fm)

- **1706-1733:** Hareryd, Flisby Parish
- **1733 - ?:** Tällö, Bälaryd Parish

Johan Persson (mf mf)

- **1713-1782:** Stora Högaskog, Marbäck Parish

Elisabeth Persdotter (mf mm)

- **1713-1740:** Södra Notåsa, Marbäck Parish
- **1740-1773:** Stora Högaskog, Marbäck Parish

Generation Five

Sven Ingelsson (fm ff f)

- **In 1680:** Östanskog, Björkö Parish
- **(Before 1796) -1701:** Danstorp, Höreda Parish
- **1701-1708:** Södra Sonarp, Björkö Parish
- **1708-1753:** Norra Sonarp, Björkö Parish

Kirstin Larsdotter (fm ff m)

- **(Before 1796) -1701:** Danstorp, Höreda Parish
- **1701-1708:** Södra Sonarp, Björkö Parish
- **1708-1767:** Norra Sonarp, Björkö Parish

Sven Isaacksson (fm fm f)

- **(c. 1650) - 1682:** Rökärr, Höreda Parish
- **1682-1712:** Norra Sonarp, Björkö Parish

Sara Knutsdotter (fm fm m)

- **(c. 1680) - 1682:** Aggarp, Björkö Parish
- **1682-1712:** Norra Sonarp, Björkö Parish

Olof Jonsson (fm mf f)

- **1660-1710:** Hamnaryd, Norra Solberga Parish
- **1710-Early 1720s:** Gissarp, Nässjö Parish

Ingjård Håkansdotter (fm mf m)

- **?-1682:** Äskultamålen, Norra Solberga Parish
- **1682-1710:** Hamnaryd, Norra Solberga Parish
- **1710-1719:** Gissarp, Nässjö Parish

Bengt Månsson Engdahl (fm mm f)

- **c. 1670 - (Before 1698):** Äng, Barkeryd Parish
- **(Before 1698) – 1712:** Gransäng, Barkeryd Parish

Beata Urbansdotter (fm mm m)

- **1677–1759:** Gransäng, Barkeryd Parish
- **1715-1718:** Åker, Nässjö Parish

Samuel Svensson (mf ff f)

- **(Before 1697)-1739:** Hillerstorp, Bälaryd Parish

Elisabeth (mf ff m)

- **(Before 1697) - 1739:** Hillerstorp, Bälaryd Parish

Arvid Ebbesson (mf fm f)

- **1670-1677:** Brånstorp, Flisby Parish
- **1677 – (Before 1757):** Hareryd, Flisby Parish
- **1670 - (Before 1757):** Hjortholmen, Johannesberg, Flisby Parish

Elin Bengtsdotter (mf fm m)

- **1677-1739:** Hareryd, Flisby Parish

Pehr Olofsson (mf mf f)

- **(Before 1699) - 1740:** Stora Högaskog, Marbäck Parish

Karin Jönsdotter (mf mf m)

- **(Before 1699) - 1740:** Stora Högaskog, Marbäck Parish

Pär Andersson (mf mm f)

- **(Before 1718) - 1725:** Södra Notåsa, Marbäck Parish

Annika Jonsdotter (mf mm m)

- **(Before 1718) -?:** Södra Notåsa, Marbäck Parish

Generation Six**Isaac Ericsson (fm fm ff)**

- **(1620s or 1630s) - ?:** Bodaskögle, Björkö Parish
- **(Before 1665) -1704:** Rökärr, Höreda Parish

Karin Jönsdotter (fm fm fm)

- **c. 1624 -?:** Styggstorp, Björkö Parish
- **(Before 1665) -1706:** Rökärr, Höreda Parish

Knut Persson (fm fm mf)

- **c.1619 – 1646 and 1654-1698:** Aggarp, Björkö Parish
- **c.1646 – 1654:** Sjöryd, Björkö Parish

Margareta Siggessdotter (fm fm mm)

- **1610s - 1642:** Östra Årena, Målilla Parish, Kalmar County
- **1642 – 1646 and 1654 -1698:** Aggarp, Björkö Parish
- **c.1646 - 1654:** Sjöryd, Björkö Parish

Jon Joensson (fm mf ff)

- **(Before 1643) -1666:** Hamnaryd, Norra Solberga Parish

Karin Måtsdotter (fm mf fm)

- **(Before 1643) -1666:** Hamnaryd, Norra Solberga Parish

Håkan Svensson (fm mf mf)

- **(Before 1658) -1698:** Äskultamålen, Norra Solberga Parish

Marit (fm mf mm)

- **(Before 1658) - 1703:** Äskultamålen, Norra Solberga Parish

Måns Persson (fm mm ff)

- **c. 1610s - 1688:** Äng, Barkeryd Parish

Elisabeth Månsdotter (fm mm fm)

- **c. 1645 - 1719:** Äng, Barkeryd Parish

Urban Jagendyvel (fm mm mf)

- **(Before 1669) – (Between 1705 and 1707):** Gransäng, Barkeryd Parish

Maria Olofsdotter (fm mm mm)

- **(Before 1669) – 1712:** Gransäng, Barkeryd Parish

Ebbe Arvidsson (mf fm ff)

- **c. 1640 – c. 1670:** Rickelstorp, Flisby Parish
- **c. 1670-1677:** Brånstorp, Flisby Parish
- **1677–1695:** Hareryd, Flisby Parish

Marit Bengtsdotter (mf fm fm)

- **(Before 1670) -1677:** Brånstorp, Flisby Parish
- **1677–1725:** Hareryd, Flisby Parish

Bengt Nilsson (mf fm mf)

- **(Before 1674) -1709:** Hareryd, Flisby Parish

Ingeborg Joensdotter (mf fm mm)

- **(Before 1674) -1722:** Hareryd, Flisby Parish

Generation Seven**Jöns Svensson (fm fm fm f)**

- **(Before 1621) – (After 1657):** Styggstorp, Björkö Parish

Kerstin Månsdotter (fm fm fm m)

- **(Before 1621) – (After 1657):** Styggstorp, Björkö Parish

Per Jacobsson (fm fm mf f)

- **c.1580 - 1658:** Aggarp, Björkö Parish

Elin Svensdotter (fm fm mf m)

- **1600s of 1610s - (After 1663):** Aggarp, Björkö Parish

Per Joensson (fm mm ff f)

- **1570s or 1580s - 1645:** Äng, Barkeryd Parish

Marit (fm mm ff m)

- **1600s-1610s - (After 1648):** Äng, Barkeryd Parish

Generation Eight

Jacob (fm fm mf ff)

- **(Before 1580) - 1613:** Aggarp, Björkö Parish

Karin Gjordsdotter (fm fm mf fm)

- **(Before 1562) – (After 1691):** Aggarp, Björkö Parish

Joen Persson (fm mm ff ff)

- **1540s or 1550s - (Between 1592 to 1601):** Äng, Barkeryd Parish

Generation Nine

Gjord Månsson (fm fm mf fm f)

- **1554 – c. 1559:** Hofsgårds, Hovs Parish, Östergötland County
- **(Before 1562) – 1565:** Aggarp, Björkö Parish

Margareta Knutsdotter (fm fm mf fm m)

- **(1510 -1520s) – (Before 1554):** Somewhere in Västergötland County
- **1554 – c. 1559:** Hofsgårds, Hovs Parish, Östergötland County
- **(Before 1562) – 1597:** Aggarp, Björkö Parish

Per in Äng (fm mm ff ff f)

- **(Before 1554) – 1658:** Äng, Barkeryd Parish

Generation Ten

Måns in Aggarp (fm fm mf fm ff)

- **(Before 1543) – 1562:** Aggarp, Björkö Parish

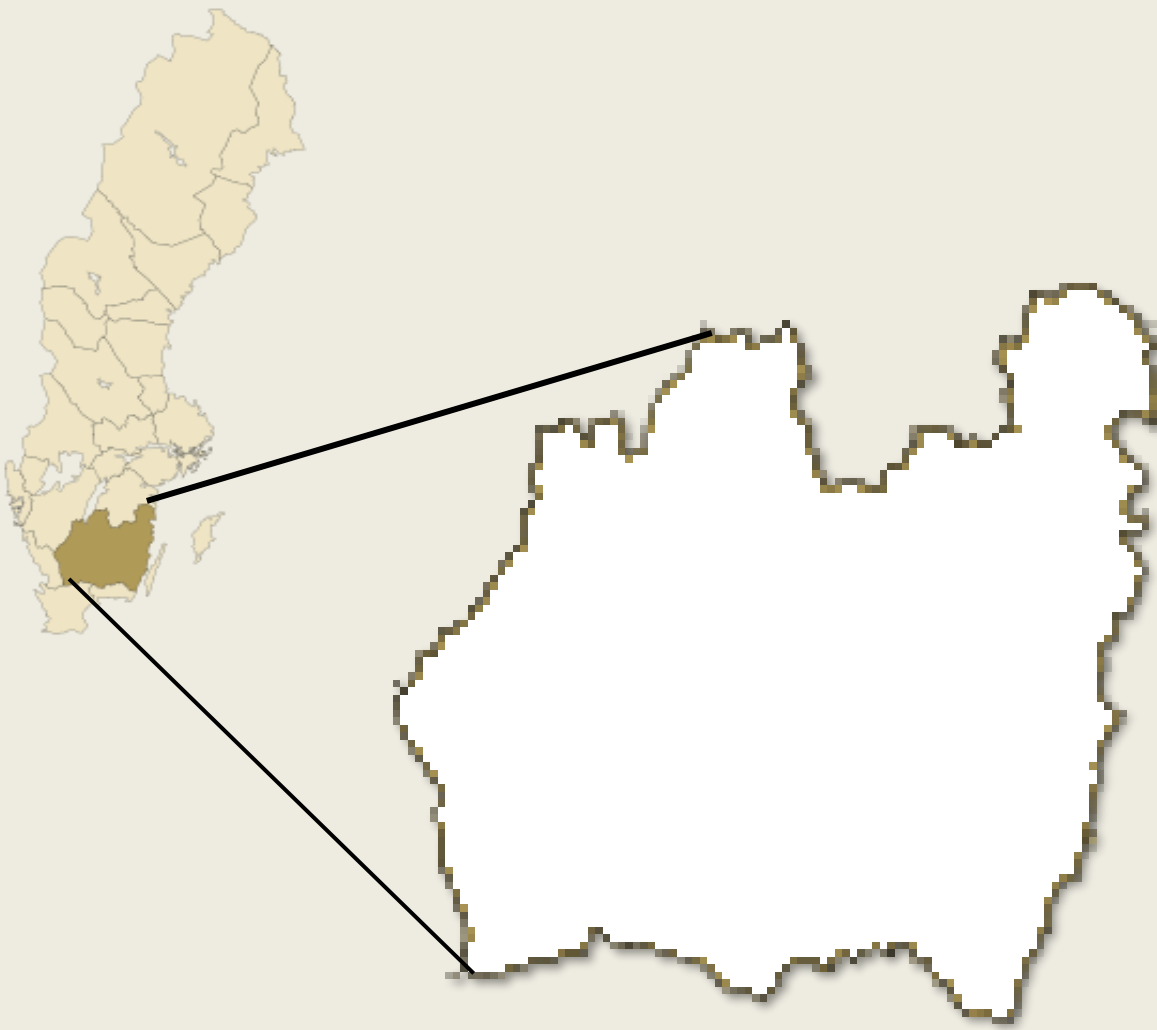
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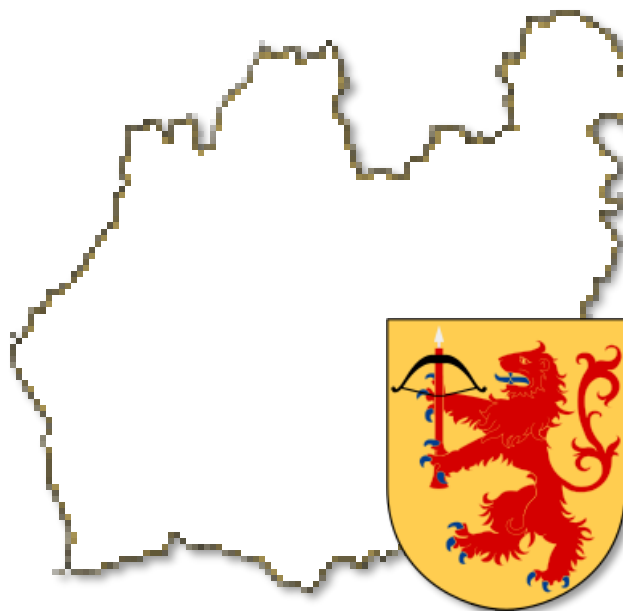
Chapter One

Småland: The Province of the High Family's Ancestors



Småland – The Province of the High Family’s Ancestors

In the southeast part of Sweden, north of Skåne and Blekinge (Sweden’s southernmost provinces) is Småland, the province where the High family’s Swedish ancestors hailed from. Both Sven Hög and Anna Stina Johansdotter, the patriarch and matriach of the High family, and their four children who emigrated to the United States, Margareta High Mann, Gustaf Adolf High, John High, and Sofia High Williamson, were born in Småland. At least nine generations of Sven’s anestors and six generations of Anna Stina’s ancestors also lived in Småland.



When discussing the provinces of Sweden, it’s important to know the difference between the Province System and the County System. Several centuries ago, Sweden was divided into a series of provinces. In 1634, the Province system was replaced by the County system, partitioning Sweden in a new and different way. While the provinces of Sweden haven’t served any administrative purposes for nearly four centuries, they are still used for reasons of cultural identification and traditional preservation.

Småland has never been united as one county like most Swedish provinces have. Today, the area of Småland is spread throughout three Swedish counties: Jönköping, Kalmar, and Kronoberg. The High family’s ancestors hailed from Jönköping County.

Småland (<i>Smóh-lund</i>)
Country: Sweden
Area: 29,400 sq. km.
Population (as of 2016): 754,535



Location of Småland in Sweden

The Meaning and History of the Name “Småland”

The name “Småland” means “small countries” in English. The word “*smål*” means “little” and the word “*land*” means “countries.” Småland was first documented in 1240, in which it was spelled as “*Smalandiis*” and referred to the land between the areas of Västergötland, Östergötland, Värmland, and Denmark. It was named Småland because it refers to a conglomeration of a dozen territories: Kinda (which is part of Östergötland today), Aspeland, Finnveden, Handbörd, Möre, Njudung, Sevede, Tjust, Tveta, Vista, Varend, and Vedbo.

Source: Larsson, Lars Olof. Land och län under kristendomens millennium. Included in *Landen kring sjöarna*, red by Lennart Johansson, Kronobergsboken 1999-2000. Pages 66-67.



A grazing fence in Småland

To the north of Småland is Östergötland, to the west are Västergötland and Halland, to the south are Skåne and Blekinge, and to the east is the Baltic Sea and the island province of Öland. Småland is 29,400 square kilometers and consists largely of an elevated forested plain. The area is covered with lakes, swamp land, peat bogs, and heaths. Forests of birch and other coniferous trees and birch cover the landscape.

Småland is filled with hundreds of small lakes. These were formed by the glacial erosion in the Ice Age that created numerous basins, which later filled with water. The climate of Småland is a humid continental climate in the interior and an oceanic continental climate near the coast. The average temperature in the summer there is around 70°F, while the temperatures are around freezing during the winter months.



Lake Vättern in western Småland

The northern part of Småland is quite undulated and is filled with rolling hills and deep valleys. Forests clustered with tall trees spread across the north. Some of these trees stand to the height of 1,000 feet. On the east coast of northern Småland, steep cliffs overlook a variety of distant islands. Oak and elm trees are abundant in the northern part of Småland.

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Further south in Småland, the terrain slowly transforms into flatter, plateau-like land. Beech trees start to become common in southern Småland. Most of the soil in Småland is mixed with sand and small boulders, making it difficult to farm there. Despite this inconvenient fact, agriculture and cattle raising are both practiced in Småland. The eastern part of Småland provides the province’s most amount of wheat. Other crops that are grown in Småland include potatoes, oats, and rye.

The highest amount of fruit in Småland is grown in the Urshult area on the southern shore of Lake Åsnen and around Gränna, a small town on the shores of Lake Vättern. Because of Småland’s abundant forestland, the province’s leading industries are the manufacturing of paper, matches, and furniture. Småland is also known for its glassworks.



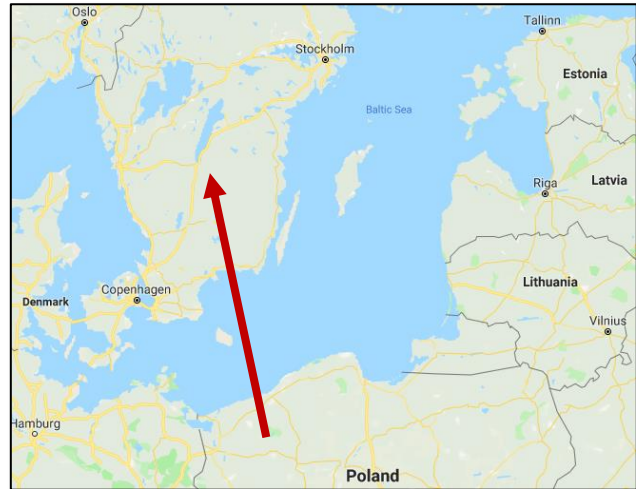
Field in Småland

Timeline of Småland

6000 B.C.	Småland first becomes inhabited.
500 B.C.	Iron is first produced in Småland.
880 A.D.	Småland is first listed as belonging to the king of Sweden.
1170	Växjö Dioceses is founded, as Småland becomes Christianized.
1240	The name “Småland” is first mentioned in a letter as “ <i>Smalandis</i> .”
1542-1543	The Dacke War, a rebellion of peasants from Småland against King Gustav I Vasa, occurs.
1634	Sweden replaces provinces with counties as administrative units, and Småland is broken into Jönköping, Kronoberg, and Kalmar.
Late 1860s	Småland suffers a massive draught, leading thousands of people to emigrate to America
1943	IKEA is founded in Älmhult, Småland.

Småland in the Ancient Times

Småland was inhabited during the Stone Age, by at least 6000 B.C. The original inhabitants crossed over from continental Europe during winter months across the ice bridge that existed on the Kalmar Strait. These people were nomadic hunter/gatherers who also fished along the coast and in Småland's numerous lakes. Småland's earliest settlements were founded along the Baltic Sea in what is today Kalmar County.



Map showing the migration route that the earliest inhabitants of Småland took

The first inhabitants of Småland made their way from the coast to Småland's interior by migrating along Mörrumsån River and the Helgeån River. The Småland Highlands in the north of the province were settled relatively late, and it's unknown whether the first settlers to this area hailed from Östergötland, Västergötland, or southern Småland. Stone Age artifacts can also be found in the interior of Småland by lakes Åsnen, Salen, and Bolmen, although they are sparse.¹ By the Bronze Age, most of the parishes in Småland were inhabited. Most of the parishes in Småland contain various artifacts from the Bronze Age and Iron Age.



Iron Age burial ground in Flisby Parish, Småland

The Mesolithic Village of Alby



Stone Age remains in Alby, Öland

On the island of Öland, just east of Småland is a village called Alby, which contains the ruins of a Mesolithic settlement from around 6000-8000 B.C. The residential structures in this village were made from wooden poles and covered with animal hides. Some of these early inhabitants later migrated to Småland.

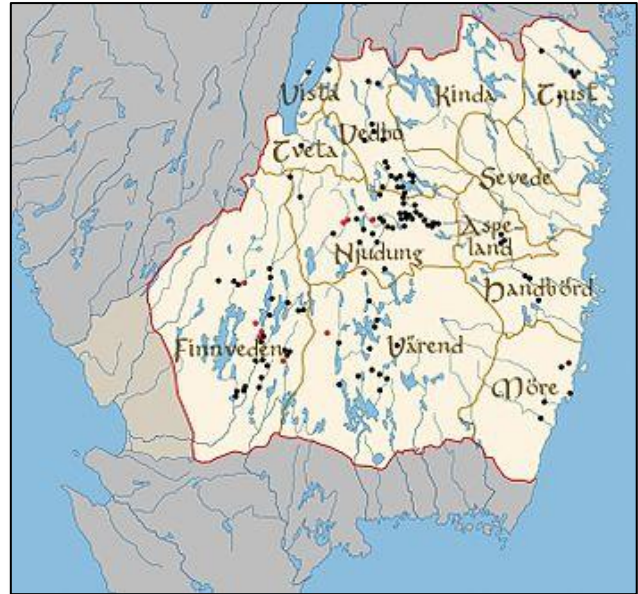
¹ Nordisk familjebok, Småland, Historia. 1904-1926.

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Around 500 B.C., the inhabitants of Småland began producing iron, which they used to create various tools during the Iron Age.

Småland in the Viking Age

Since Småland consists mainly of forests, marshes, and mountains, most of its settlements were isolated from each other and it probably didn't join any larger federations. By the end of the 8th century, Sweden entered into the Viking Age. Numerous rune stones from the Viking Age are scattered throughout Småland. At this time, the religion of the inhabitants of Småland was based on Norse Mythology. In the merchant Wulfstan's account from 880, the areas of Östersjön and Möre in Småland were listed as belonging to the Swedes.



Map showing Vikings settlements in Småland



Viking rune stone in Flisby, Småland

According to the writings of an English missionary named Sigfrid, Christianity was first introduced to Småland during the early 11th century. Although most of Småland's population were still heathen during the beginning of the 12th century, most of the province converted to Christianity during that century. During the early 12th century, Linköping Diocese was founded in Linköping, Östergötland, which covered Småland. In 1170, Växjö Diocese was founded.

Saint Sigfrid of Sweden



Saint Sigfrid was a missionary bishop from England who was active in Sweden and Norway during the early 11th century. His life is detailed in Sigfrid's Legend, which cannot be historically verified. Sigfrid conducted missions in Götaland and Svealand, before retiring in Varend, Småland. He died in Växjö at an unknown date and was buried there.

Småland in the Medieval Age

During the Middle Ages, Småland (in addition to Skara Diocese and Mo District) belonged to two sets of legal laws. The southwest and middle parts of Småland, which extend north into the highlands where the Lagan and Emån rivers have their sources, formed a legal pact sometime during the 12th century. This portion of Småland includes the areas of Värend, Finnveden, and Njudung. Around the early 15th century, this region followed Tiohärads Law, which had its own book of law called Smålandslagen (the Småland Act). The county councils for this region were held in Växjö. The northern and eastern parts of Småland followed Östgöta's Law.²



Säby Church

During the 12th and 13th centuries, churches sprouted all throughout all of the parishes in Småland, after Sweden became Christianized. Most of these churches were originally built from wood but were later reconstructed from stone. The Church soon became the most powerful organization in Sweden, and accumulated a multitude of land and wealth. Some of the oldest churches in Småland include Dädesjö Church, Granhult Church, Järnäs Church, Nydala Abbey, and Säby Church,

Around 1350, Sweden's first national code was introduced and Småland lost some of its autonomy. From 1397 to 1523, Sweden was part of the Kalmar Union, a union of Denmark, Norway, and Sweden, which also included Finland, Greenland, and Iceland. The Kalmar Union was ruled by the monarch of Denmark and Sweden's part in it was unpopular with many Swedes.

Kalmar Castle

Kalmar Castle, located in the city of Kalmar, Småland (which today is part of Kalmar County) was first constructed as a round defence tower near the end of the 12th century. A century later, King Magnus Ladulås had the fortress rebuilt with a curtain wall, round corner towers, and two square gatehouses surrounding the original tower. The Kalmar Union was first formed at Kalmar Castle in 1397.



Front of Kalmar Castle

² Nordisk familjebok, Småland, Historia. 1904-1926.

Småland During the Vasa Era

During the early 16th century, there were several Swedish insurgencies that attempted to break away from the Kalmar Union. From 1521 to 1523, Sweden was involved in the War of Liberation against the Kalmar Union. The Swedish forces in this war were led by Gustav Eriksson Vasa, who later became king of Sweden. Several soldiers from Småland supported Vasa during this war. On June 6, 1523, Sweden won its independence from the Kalmar Union with the coronation of Gustav Eriksson Vasa, who became known as King Gustav I.

Although Vasa's coronation was largely celebrated by the inhabitants of Småland, it wasn't long before Gustav I became extremely unpopular in Småland. Shortly after he became king, Vasa decreed that Sweden's national religion change from Catholicism to Protestantism. Subsequently, all of the Church's assets were seized by the Crown after the Reduction of Gustav I was passed. Vasa also significantly raised the taxes in Sweden and confiscated large portions of Swedish land from the Church and nobility. In 1529, an uprising began in Småland that involved hundreds of peasants from western Sweden.



Statue of Nils Dacke in Virserum, Småland

In 1541, Gustav Vasa's army pillaged several churches in Småland and confiscated around 80% of their gold, silver, and precious relics. Shortly after this, a yeoman named from Småland named Nils Dacke started a rebellion against Vasa, criticising his decision to break away from the Catholic Church. Dacke was supported by several farmers and priests. During the summer of 1542, an uprising called Dacke's War began in Småland, when several of Vasa's bailiffs were attacked and killed. Vasa responded by sending a military force that was led by his father-in-law Gustav Olofsson. This force was defeated and other attempts to stop Dacke's army were also thwarted. In March of 1543, Vasa organized a larger army, which included thousands of German mercenaries. During this attack, Dacke's army was crushed and its leaders were executed. In the aftermath of the Dacke war, hundreds of farms in Småland were burned.

It took several decades for the economy and population in large parts of Småland to recover from the Dacke War.

Småland's Coat of Arms

Småland's coat of arms was first designed in 1560. It initially depicted a red crossbow with roses on a golden shield. After the coronation of King Johan III in 1569, this coat of arms was redesigned and now showed a lion holding onto a crossbow. There was also a revision to this coat of arms in 1944, but no alterations were made. This coat of arms' blazon translates in English to "Or a lion rampant Gules langued and armed Azure holding in front paws a Crossbow of the second bowed and stringed Sable with a bolt Argent.""



Map showing the major towns in Småland that were burned during the Northern Seven Years War

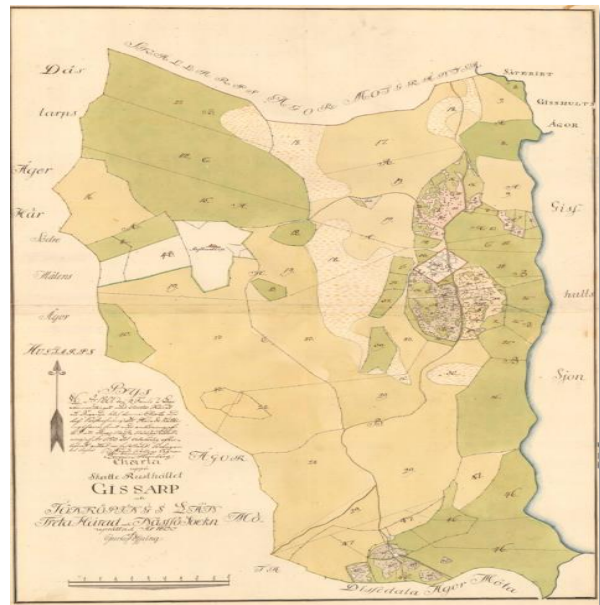
During the late 16th and early 17th centuries, Småland was invaded several times by Danish invaders during Sweden's wars against Denmark. During 1563 to 1570, Sweden was involved in the Northern Seven Years War against Denmark. In the winter of 1567 to 1568, Danish forces attacked several towns in Småland during Rantzau's Raid, including Jönköping and Eksjö, which they proceeded to burn. Along the way, Danish soldiers also pillaged and burned numerous farms in the countryside. Near the end of the Northern Seven Years War, Danish soldiers ravaged the city Växjö. During the Kalmar War of 1611 to 1613, Danish soldiers also invaded Småland and burned down several farms. The last time that Danish soldiers invaded Småland was in the Scanian War in the late 1670s.

On July 29, 1634, the Instrument of Government, Sweden's first constitution, was adopted, which restructured the way that Sweden's administration, judiciary and military institutions were organized and functioned. One of the biggest changes that the Instrument of Government brought to Sweden was that its provinces were reorganized into counties. Subsequently, the province of Småland was divided into Jönköping, Kalmar, and Kronoberg counties.

Småland During the 18th Century

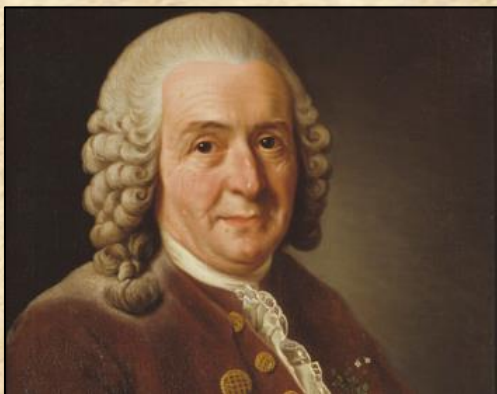
After the Scanian War, Skåne and Blekinge became part of Sweden, which prevented Småland from foreign invasions, since those two provinces served as a buffer from attacks. At this point in time, Sweden was a powerful empire whose influence dominated the Baltic region. However, Sweden's time as an empire began to come to an end during the Great Northern War, which was fought from 1700 to 1721. Hundreds of soldiers from Småland served in this war, many of whom died. The Great Northern War put a considerable strain on Småland's farmers, who were obligated to recruit and provide for soldiers, and had to pay higher taxes to help support the war effort. A deadly strain of the bubonic plague also spread through much of Småland during the early 18th century, killing thousands of the province's inhabitants.

During the late 18th century and early 19th century, the farms in Sweden underwent the Storskifte Act, which was an attempt to modernize farming and maximize a land's crop yield. The objective of Storskifte was to merge each farmer's fields into as few as possible. Land surveyors worked to provide accurate assessments of the yield-capability of a farm's fields to determine how the fields should be redistributed. Henceforth, the farmland in Småland was redistributed.



Storskifte map of Gissarp, Nässjö Parish, Småland

Carl Linnaeus (1707-1778)



Carl Linnaeus was a notable botanist, physician, and zoologist who formalized binomial nomenclature. He was born in the village Råshult in Stenbrohult Parish, Småland in 1707. Linnaeus studied at the University of Uppsala, where he was later a professor. In 1738, his book *Systema Naturea* was published. During his life, he classified thousands of animals, plants, and minerals. Linnaeus died in 1778 at the age of 70.

Småland During the 19th Century

During the early 19th century, vaccines for several diseases were implemented in Sweden. Subsequently, the country's population exploded and the number of Swedes who didn't own land significantly increased. Thus, the amount of crofts (farms that tenant farmers lived in) and backstugar (poor houses whose inhabitants were supported by the local parish) saw a steady rise in Småland. During the early 19th century, farmland in Småland became more fragmented as the Laga Skifte Act was passed, and most of the province's farmland was once again redistributed. During the Laga Skifte, several farms buildings were also relocated.

The increase in Sweden's population in the 19th century led to an increase of poverty and lack of opportunities for much of the country's inhabitants. Henceforth, over 1.3 million Swedes emigrated to America during the mid-19th century to early 20th century. A large amount of these Swedes came from Småland. While many of these Swedes were pioneers who lived in the wilderness, others settled in large cities, such as Chicago.



The Emigrants by Knut Ekwall



Metalworkers at Anne's match factory, Norra Solberga Parish, Småland in 1904

Throughout the late 19th century, the Industrial Revolution swept through Småland as numerous factories sprouted up across the area. Industrialization was particularly prominent in Jönköping County and western Kronoberg County, while Kalmar County was slower to adopt industrialization. Factories that produced glass, iron, and timber were particularly common. During the late 19th century, numerous railroads were built across Småland.

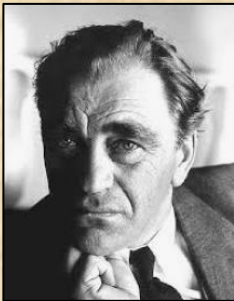
Småland During the 20th Century

During the 20th century, the public sector and education system grew substantially in Småland, providing the its inhabitants with opportunities that few of their ancestors had. Småland followed Sweden's move to expand higher education and in 1967, Växjö University opened as a branch of Lund University. In 1977, Växjö University became an independent university. The same year, the University of Kalmar and Jönköping University were founded. In 1999, Växjö University officially became a university.



The University of Jönköping

Notable 20th Century Smålandians



Karl Arthur Vilhelm Moberg was born in 1898 on a farm outside of the town Emmaboda in Algutsboda Parish, Småland. He was an author, debater, historian, and playwright. His literary career spanned over 45 years and his most notable work is *The Emigrants* series, which consists of four books. Moberg was very critical towards the Swedish monarchy, Nazi Germany, and the Soviet Union. He died by suicide in 1973 at the age of 69.

Astrid Anna Emilia Lindgren was born in 1907 in Näs near Vimmerby, Småland. She was an author of fiction and screenplays. Her most notable literary work include *Pippi Longstocking*, *Emil i Lönneberga*, *Karlsson-on-US*, *Mio, My Son*, *Ronia The Robber's Daughter*, and *The Brothers Lionheart*, which were written for children. Lindgren published over 30 books for the Rabén & Sjögren publishing house in Stockholm. Her books have sold over 165 million copies worldwide. She died in 2002 at the age of 94.



Feodor Ingvald Kamprad, the founder of the furniture company IKEA, was born in Pjätteryd, Kronobergs County, Småland. He began to develop his business as a young boy by selling matches to his neighbors. In 1943, at the age of 17, Kamprad founded IKEA, which first sold kitchen tables. In 1949, IKEA began to sell other types of furniture. Kamprad resigned from the board of IKEA in 2013. In 2018, he passed away from pneumonia at the age 91.

Småland Today

Today, a vast part of Småland's economy comes from the public sector. While most Smålandians live in urban areas, the province's countryside is filled with farms that are centuries old, many of which have been inhabited for several generations. Like the rest of Sweden, Småland endorses green energy practices, and there is very little pollution in the area. As of 2016, the population of Småland was 754,535.



Jönköping – Småland's largest city

The Largest Cities in Småland			
City	Population	City	Population
1. Jönköping	93,797	11. Nybro	13,039
2. Växjö	65,383	12. Gislaved	10,389
3. Kalmar	3,408	13. Eksjö	10,157
4. Västervik	21,178	14. Älmhult	9,495
5. Värnamo	19,061	15. Bankeryd	8,506
6. Oskarshamn	18,287	16. Alvesta	8,627
7. Nässjö	17,719	17. Vimmerby	8,037
8. Ljungby	16,152	18. Lindsdal	5,709
9. Tranås	14,550	19. Hulltsfred	5,510
10. Vetlanda	13,430	20. Sävsjö	5,374

Småländska - The Dialect of Småland

Småländska is the collective name for the different Swedish dialects spoken in Småland. The dialects in Småland vary based on the region. For example, the highland dialect is spoken in eastern Jönköping County, while Västervikska " or "Tjustmåländska" is the name of the dialect spoken in northern Kalmar County. Småland's dialects are divided into the northeastern dialect area, which is influenced by the dialect spoken in central Sweden, and the southwestern dialect, which is influenced by the provinces of Halland and Skåne in southern Sweden. The dialects in Småland typically have a heavier emphasis on the roots in word. Many of the dialects in southern Småland use a uvular trill [ʀ] (most often realized as a voiced uvular fricative [ʁ]) for the Swedish phoneme. A major igoloss, or linguistic boundary, runs through Småland, which divides the pronunciation of certain words.

Sites to See in Småland

The Husqvarna Museum



The Husqvarna Museum, located in the village of Husqvarna, Småland, tells the story of the Husqvarna Company, which has existed for nearly 400 years. The Husqvarna Company opened in 1620 and first produced rifles. During the late 19th century, and early 20th century, the company significantly expanded their product line. Today, the company is one of the largest manufacturers of chainsaws and lawn mowers.

Stensjö By

Stensjö By (Stensjö Village) is located 10 kilometers north of Oskarshamn in Kalmar County, Småland. In 1963, this small village was purchased by the Academy of Knowledge. Today, Stensjö By is one of the extensive restorations of a cultural landscape in Sweden. The land around Stensjö By is dominated by agriculture and grazing, and gives visitors a glimpse of life in 19th century Sweden. Parts of the film *The Children of Noisy Village*, based on the book by Astrid Lindgren, were filmed in Stensjö By.



Stensjö By

Korrö Hantverksby



Korrö along the Ronnebyån River

Korrö Hantverksby is a historical craftsman village that is located on the small island Korrö in the Ronnebyån River in Kronoberg County, Småland. Today, there are 15 historical wooden houses from the 19th century which have been preserved. During the village's heyday in the 19th century, there was a building for dye works, a flour mill, tannery, and sawmill in Korrö. During the last weekend of July, the *Korrö Folk Music Festival*, Sweden's largest festival for folk music, is held at Korrö.

Kulturparken Småland

Kulturparken Småland (Småland's Cultural Park) located in Växjö, Småland, is home to the Swedish Glass Museum, Sweden's oldest provincial museum that boasts an extensive amount of collections. This museum also includes the House of Emigrants and the Kronoberg Agricultural Museum.



The House of Emigrants

The House of Emigrants is part of the Kulturparken Småland. Its purpose is to collect and register all information dealing with the Swedish emigration to the United States. This museum has an exhibit called "The Dream of America," which vividly describes the background of the Swedish emigration. It also contains a vast library which contains Swedish parish records, Swedish passenger lists, Swedish American church archives, and letters and diaries from emigrants.



Jönköping County Museum



The Jönköping County Museum, located in the city of Jönköping, is a museum of art and culture history from Jönköping County that offers an archive, depository, exhibitions, an extensive picture archive, and painting conservation studio. This museum is best known for its exhibition on painter John Bauer, which displays the various legends that he illustrated. This museum's website is available in English.

1.0. Småland – The Province of the High Family's Ancestors

Eksjö

Eksjö is a wooden town located in eastern Jönköping County, which is one of the best preserved wooden towns in all of Sweden. One of the reasons that Eksjö is so well preserved is because its inhabitants were successful in preventing fires from occurring. The last time that a major fire occurred in Eksjö was in 1568 during a Danish raid from the Northern Seven Years War. Guided walks are available in Eksjö. Eksjö is a quaint and charming city which is one of Sweden's cultural treasures.



The IKEA Museum



The IKEA Museum is located in Älmhult, Småland and was opened in 2016. The museum tells the story of the furniture company IKEA and is housed on the premises where the first IKEA store opened in 1958. This museum tells the story of IKEA's founding, IKEA's founder Ingvar Kamprad, and the people who shopped there. It also has a store that sells various objects related to IKEA.

Linnés Råshult

Linnés Råshult, located in the town Råshult, just north of Älmhult, is the childhood home of renowned Swedish botanist Carl Linnaeus. Visitors to Linnés Råshult can feel like they've moved back in time to the 18th century when Linnaeus lived there. Guided walks are available there and are led by an actor who portrays Carl Linnaeus and tells visitors the story of his home.



Åsens By



Åsens By (Åsens Village) is a nature preserve which is located near Haurida in Aneby Municipality. This picturesque village reveals how rural Sweden looked around 1900 and has buildings, fences, and meadows which are grouped around a courtyard, fields, and gardens. Åsens By has 17 buildings, including a barn, brewery, and residential building. During Christmastime, visitors can see how Swedes celebrated the Yuletide season during old times.

Kronoberg Castle

The ruins of Kronoberg Castle rest upon an island in Lake Helgasjön, five kilometers north of Växjö. The castle was first constructed in 1444 under the instructions of Lars Mikaelsson, the bishop of Växjö, as a defense against Danish invaders. During the Dacke War, Nils Dacke's rebels invaded this castle. This castle was also an important outpost during the Northern Seven Years War. Today, tours for the castle are available during the summer months.



Sagomuseet - the Museum of Legends



Sagomuseet - the Museum of Legends, is a museum which is located in the town Ljungby, Småland that focuses on storytelling. For centuries, the area around Ljungby has been home to storytellers and collections of fascinating stories and legends. This museum is operated by UNESCO and is non-profit. Visitors can explore the museum on their own or in the company of a storyteller.

Jönköping County

In the south-central part of Sweden, south of the counties Västergötland and Östergötland is Jönköping County, the county where the High family's Swedish ancestors hailed from. The patriarch and matriarch of the High family, Sven Hög and Anna Stina Johansdotter, and their four children who emigrated to the United States were all born in Jönköping. At least nine generations of Sven's ancestors and at least six generations of Anna Stina's ancestors also lived in Jönköping.



The Meaning of the Name “Jönköping”

The name “Jönköping” means “Junebacken’s trading center” in English. The first part of the name “*Jön*” derives from the creek Junebacken in Talavid, while the second part of the name “köping” is an old word for a trading center or marker place.

To the north of Jönköping is Östergötland County, to the west is Västergötland County, to the east are Kalmar County and Gotland County, and to the south are Halland County and Kronoberg County. Jönköping is 19,495 square kilometers and its population in September of 2017 was 356,291.

The High family’s ancestors can be linked to 12 parishes in Jönköping: Bälaryd, Barkeryd, Björkö, Flisby, Höreda, Linderås, Lommaryd, Marbäck, Nässjö, Norra Sandsjö, Norra Solberga, and Säby.



Jönköping (<i>Yun-chú-peeng</i>)
Country: Sweden
Area: 10,495 sq. km.
Population (as of 2017): 356,291

Location of Jönköping in Sweden

Jönköping County was first established in 1634 as a administrative region in northwest Småland. Jönköping was periodically united with Kronoberg, the county to the south of it, until 1687.



Jönköping's Coat of Arms

Jönköping County was granted its coat of arms in 1942. Its coat of arms depicts a castle with three towers. Above this castle are three crowns.

Jönköping is divided into 13 municipalities: Aneby, Eskjö, Gislaved, Gnosjö, Habo, Jönköping, Mullsjö, Nässjö, Sävsjö, Tranås, Vaggeryd, Vetlanda, and Värnamo. The High family's ancestors lived in the municipalities of Aneby, Eskjö, Nässjö, and Tranås.

When Jönköping County was first established in 1634, its administration and governor's residence were housed in Jönköping Castle. In 1737, this castle was damaged by a fire. Today, Jönköping's County Administrative Board and Governor's residence are located on the former site of Jönköping Castle.



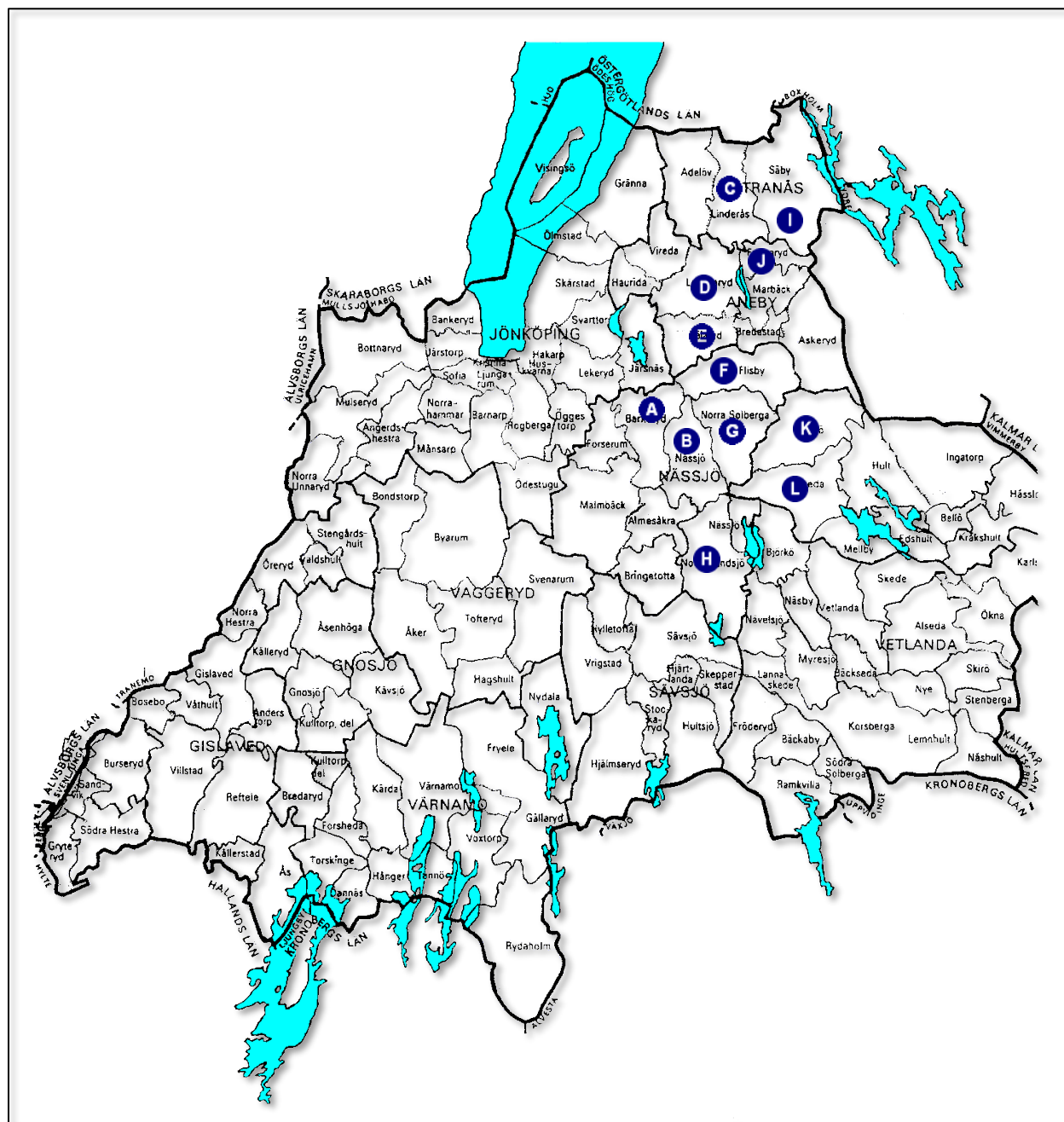
Map showing the municipalities of Jönköping

The City Jönköping



Jönköping, the county seat of Jönköping County, was founded during the Middle Ages. In 1284, Jönköping became the first Swedish city to be granted rights by King Magnus Ladulås. Jönköping's location left it vulnerable to be invaded multiple times by the Danes during Sweden's wars with Denmark. From 1845 to 1970, the city was known for its matchstick industry. As of 2015, the population of Jönköping was 93,797.

Map of Jönköping County



Parish		Significance
A	Barkeryd	<ul style="list-style-type: none"> Where Per in Äng lived during the from at least 1554 until 1568 Where Joen Persson lived during the late 1500s Where the family of Per Joensson and Marit during the early 1600s Where the family of Måns Persson and Elisabeth Månsdotter lived during much of 1600s and early 1700s Where Urban Jagendyvel and Maria Olofsdotter lived from at least 1668 until 1712 Where Bengt Månsson Engdahl lived from around 1670 until 1712 Where Beata Urbansdotter lived from 1677 to 1759 Where Maria Engdahl lived from 1704 to 1732 Where Sven Nilsson lived from 1759 to 1795 Where Anna Månsdotter lived from 1759 to 1787 Where Maria Svensdotter lived from 1771 to 1789
B	Nässjö	<ul style="list-style-type: none"> Where Olof Jonsson lived from 1710 until sometime in the 1720s Where Ingjård Håkansdotter lived from 1710 until 1720 Where Beata Urbansdotter lived from 1715 to 1718 Where Måns Olofsson lived from 1706 until his death in 1775 Where Maria Engdahl lived from 1715 to 1718 and from 1732 to 1749 Where Anna Månsdotter lived from 1734 until 1759 Where Maria Svensdotter lived from 1789 to 1796
C	Linderås	<ul style="list-style-type: none"> Where Håkan Persson lived from at least 1758 until 1769 Where Maja Jönsdotter lived from 1734 to 1769 Where Maria Håkansdotter lived from 1814 to 1819 Where Johannes Johansson lived from 1814 to 1857 Where Sven Hög lived from 1826 to 1847 Where Anna Stina Johansdotter lived from 1814 to 1861 Where all of Sven Hög and Anna Stina Johansdotter's children were born
D	Lommaryd	<ul style="list-style-type: none"> Where Isaac Witling and Ingeborg Nilsdotter lived in the 1740s Where Anders Isaacsson was born in 1742 Where Håkan Persson was born in 1728 Where Sven Hög lived as a farmhand from 1825 to 1826
E	Bälaryd	<ul style="list-style-type: none"> Where Samuel Andersson and Elisabeth lived from the at least 1699 until 1739 Where Sven Samuelsson lived from 1711 to the late 1730s Where Johan Svensson was born in 1736 Where Sven Hög was a farmhand from 1823 to 1825

1.1.1. Map of Jönköping County

Parish		Significance
F	Flisby	<ul style="list-style-type: none"> Where Arvid Nilsson and Marit Brodsdotter lived in the early to mid-17th century Where Ebbe Arvidsson and Marit Bengtsdotter lived from 1643 to 1725 Where Bengt Nilsson and Ingeborg Joensdotter lived from at least 1674 to 1722 Where Arvid Ebbesson and Elin Bengtsdotter lived from 1677 to 1758 Where Elizabeth Arvidsdotter lived from 1706 to 1733 Where Anders Andersson and Maria Svensdotter lived from 1824 until their respective deaths in 1847 and 1867
G	Norra Solberga	<ul style="list-style-type: none"> Where Jon Joensson and Karin Matsdotter lived from at least 1643 until their respective deaths in 1666 and 1693 Where Håkan Svensson and Marit lived from at least 1658 until their respective deaths in 1698 and 1703 Where Olof Jonsson lived from 1660 to 1710 Where Ingjård Håkansdotter lived from the late 1600s until 1710 Where Lars Andersson lived from at least 1744 to 1792 Where Maja Danielsdotter lived from at least 1744 to 1787 Where Måns Olofsson lived from 1698 to 1710 Where Anders Isaacsson lived from at least 1770 until 1806 Where Annika Larsdotter lived from 1744 to 1793 Where Anders Andersson lived from 1774 to 1824 Where Maria Svensdotter lived from 1796 to 1824 Where Sven Hög lived from 1801 to 1823
H	Norra Sandsjö	<ul style="list-style-type: none"> Where Nils Svensson and Catharina Svensdotter's family lived in the 1720s Where Sven Nilsson was born in 1726
I	Säby	<ul style="list-style-type: none"> Where Håkan Person lived from 1769 to 1792 Where Maja Jonsdotter lived from 1769 to 1809 Where Maria Håkansdotter lived from 1769 to 1800 and 1803 to 1810 Where Johannes Johansson from 1798 to 1800 and 1803 to 1810 Where Anna Stina Johansdotter was born in 1806 and lived until 1810 Where Margaret (Maja Greta) High Mann was a maid from 1850 until 1854

Parish		Significance
J	Marbäck	<ul style="list-style-type: none"> Where Pehr Olofsson and Karin Jönsdotter lived from at least 1699 until their deaths in 1740 Where Per Andersson lived from at least 1718 until 1725 Where Annika Johansdotter lived from at least 1718 until at least 1726 Where Johan Pehrsson lived from 1713 until 1782 Where Elisabeth Pehrsson lived from 1718 until 1773 Where Johan Svensson lived from at least 1763 until 1806 Where Annica Johansdotter lived from 1741 until 1808 Where Johannes Johansson lived from 1777 to 1796 and 1800 to 1803 Where Maria Håkansdotter lived from 1800 to 1803
K	Höreda	<ul style="list-style-type: none"> Where Isaac Ericsson lived from at least 1650 until 1704 Where Karin Jönsdotter lived from at least 1650 until 1706 Where Sven Ingelsson and Kirstin Larsdotter lived from at least 1696 until 1701 Where Sven Isaacksson was born around 1650 and lived until 1682 Where Nils Svensson was born in 1696
L	Björkö	<ul style="list-style-type: none"> Where Måns in Aggarp lived from at least 1543 until 1562 Where Gjörd Månsson and Margareta Knutsdotter lived from 1562 to 1597 Where Jacob and Karin Gjordsdotter lived during the late 16th century and early 17th century Where Jöns Svensson and Kirstin Månsdotter lived in the early 17th century Where Per Jacobsson lived from 1580 to 1658 Where Isaac Ericsson lived in the early 17th century Where Knut Persson lived from 1618 to 1698 Where Isaac Ericsson and Karin Jönsdotter lived in the early 17th century Where Sven Ingelsson lived from 1701 to 1753 Where Kirstin Larsdotter lived from 1701 to 1767 Where Sven Isaacksson lived from 1682 to 1712 Where Sara Knutsdotter lived from around 1660 to 1729 Where Nils Svensson lived from 1701 to 1767 Where Karin Svensdotter lived from 1698 to 1782 Where Sven Nilsson lived from 1729 to 1755

Previous High Family Trips to Småland

Småland is a wonderful place for the members of the High family to visit and explore their Swedish roots. The descendants of Sven Hög and Anna Stina Johansdotter have visited their ancestral homeland on at least two occasions.

In late August and early September of 1972, two of Sven and Anna Stina great-grandsons, George High (1901-1972) and Chester High (1907-1983), took a trip to Sweden with their wives, Emma Pehling High (1914-1990) and Helen Hedin High (1915-2004). The four started out their journey in Stockholm, where they watched the changing of the guard at the Royal Palace and visited Skansen, Sweden's largest open air museum.



Left to right: Emma Pehling High, George High, Helen Hedin High, and Chester High during their trip to Sweden in 1972



Helen High, Chester High, and George High with an archivist at the Swedish Emigrant Institute in Växjö, Kronoberg County

After leaving Stockholm, the four traveled through Småland. Unfortunately, they didn't visit any of the places in Jönköping County where the High family ancestors lived. This is most likely because they didn't know which parishes and farms that their ancestors lived at. The four next visited the city Växjö in southern Småland, where they visited the Swedish Emigrant Institute (today known as the House of Emigrants). After Växjö, they visited the cities of Nybro, Kalmar, and Västervik in eastern Småland.

In addition to visiting Småland, George, Emma, Chester, and Helen traveled to the city Uppsala, where they visited Uppsala University, Sandviken in Gävleborg County where Helen's ancestors hailed from, and Bäcke and Dalskog parishes in Älvsborg County, where the ancestors of George and Chester's mother, Mary Lundgren High, hailed from.



Emma and George High by their rental car

Nearly 40 years after the trip that George, Emma, Chester, and Helen High took to Sweden, several of George and Emma's descendants visited Sweden in June of 2011. On June 12th, Roger High (George and Emma's son), Yvonne Compart (Roger's wife) and Jeff High (George and Emma's youngest grandson) flew to Sweden, where they arrived on Monday, June 13th. For the first few days of their trip, they stayed in Stockholm, where they met up with Jon High (George and Emma's oldest grandson), Yesenia High (Jon's wife) and Xander and Yelena High (Jon and Yesenia's children).



Jeff High, Tony Gudbrand, and Roger High in Gamla stan, Stockholm – June 15, 2011

On Tuesday, June 14th, Roger High's family took a bus tour of Stockholm, and watched the changing of the guard at the Royal Palace. The same day, Jeff High visited the Nordic Museum. On Wednesday, June 15th, the High family took a boat tour through the scenic canals of Stockholm. Jeff later visited Skansen that day. Later that evening, their family up met with Tony Gudbrand, a Swedish relative who is a 3rd great-grandson of Anders Borg, Sven Hög's brother. Tony was accompanied by his wife Bea, daughter Nicole, and son Maximillian. The two families ate at a fancy Italian restaurant in Gamla stan (Old Town), Stockholm.

1.2. Previous High Family Trips to Småland

On Thursday, June 16th, Roger's family traveled to Småland, where they stayed at a cabin along a serene lake a short distance north of the city Eksjö. That evening, they visited the museum in Eksjö, where Elisabeth Leek, the museum's curator, showed them a military record of Sven Hög.

On Friday, June 17th, Jeff High met Anita and Yngve Anarp, historians from Norra Solberga Parish at their home Åskhult in southeast Norra Solberga. Yngve Anarp is a sixth cousin of Roger High and they are related through their 5th great-grandfather, Måns Olofsson. Jeff's fifth-cousin, Pia Gudbrand Lindgren (Tony Gudbrand's sister) also met up with the Jeff, Anita, and Yngve. That day, the four traveled around the parishes of Flisby, Nässjö, and Norra Solberga, where they visited a number of places where Jeff and Pia's ancestors lived.



Jeff High meeting Anita and Yngve Anarp at Åskhult, Norra Solberga – June 17, 2011

In Nässjö, the four visited the farm Gissarp, where Måns Olofsson's family lived, and Ingsberg, where Måns's son Olof was a steward. The four visited numerous places in Norra Solberga, including Old Norra Solberga Church, Havsvik (the farm where Sven Hög was born in 1801 and spent the first eight years of his life), Stumperyd (the farm where Sven lived from 1809 to 1821), Slåthult (the farm where Sven's parents Anders Andersson and Maria Svensdotter met in the late 1790s), Korset (the croft where Sven's sister Anna lived from 1830 to 1839) and Gåvetorp (the croft where Sven's sister Anna lived from 1839 to 1869). In Flisby, Jeff, Pia, Anita, and Yngve visited Flisby Church and Ljungholmen, the croft where Anders Andersson and Maria Svensdotter lived from 1824 to their respective deaths in 1847 and 1867.



Fifth cousins Pia Gudbrand Lindgren and Jeff High – June 17, 2011

On Saturday, June 18th, Jeff and Pia met up with Elisabeth Leek, who took the two around to various places in the parishes of Bälaryd and Marbäck that were associated with Anna Stina Johansdotter's ancestors. In Bälaryd, they visited Bälaryd Church and Tällö, the farm where Anna Stina's paternal grandfather Johan Svensson was born in 1736.

In Marbäck, the three visited Marbäck Church, Högaskog (the farm where Anna Stina's father Johannes Johansson was born in 1777), Siggarp (the place where Johannes's parents Johan Svensson and Annika Johansdotter lived from 1793 to 1804), and Knäppet (the croft where Johan and Annika lived from 1804 until their respective deaths in 1806 and 1808. Jeff, Pia, and Elisabeth also visited Degla in Lommaryd Parish, the lavish manor where Sven Hög worked as a farmhand from 1825 to 1826.

That evening, Roger High's family had dinner with Pia's family at their home in Tenhult. Roger's family met Pia's partner (now husband) Mikael Lindgren, and their daughter Antonia, as well as Peter Gudbrand (Pia's oldest brother) and his two youngest children, Mille and Maya.

On Sunday, June 19th (which was Father's Day), Roger, Yvonne, and Jeff met up with Gerd and Lasse Karlsson, Irene Nordell, and Weimer Sjösteat, historians of Tranås Municipality, who showed them around Linderås and Säby parishes. The group first visited the farm Stockabäck in Linderås, where Anna Christina Lagermark (a daughter-in-law of Sven and Anna Stina, as well as a great-grandmother of Roger High) was born in 1829.

Next, the group visited Kapela Ravelsgård, the farm where Sven and Anna Stina lived from 1826 until 1855. Here, they visited the location of Sörhemmet, the soldier's croft where Sven and Anna Stina's family lived, and saw the location of Löfvingsborg, the backstuga (poor house) where their family lived after Sven died in 1847. The group then visited Ängarp, the farm where Anna Stina lived with her father Johannes Johansson's family from 1826 to 1828 and where she later lived with her second husband Anders Thor from 1855 to 1861.



Roger High, Yvonne Compart, and Jeff High at the location of Sörhemmet, Kapela Ravelsgård, Linderås Parish June 19, 2011



Jeff High, Irene Nordell, Gerd Karlsson, Weimer Sjöstedt, Lasse Karlsson, and Roger High at Linderås Church - June 19, 2011

The group then visited Linderås Church, where Sven and Anna Stina's family attended church during the 19th century. Unfortunately, the church was locked, so they were unable to go inside of it.

1.2. Previous High Family Trips to Småland



Gerd Karlsson, Irene Nordell, Yvonne Compart, and Lasse Karlsson in an old cottage by Lake Noen

After visiting Linderås Church, the group visited an old cottage along the banks of Lake Noen, where they enjoyed some coffee, rolls, and cookies. During this time, Lasse told Roger, Yvonne, and Jeff various legends and stories from Linderås, such as a folktale about trolls, and the story of Danish soldiers who fell through the ice of Lake Noen when it was frozen during their invasion of Småland in early 1568 that was part of the Seven Northern Years War.

Next, the group visited the farm Oberga in northeast Linderås, where Anna Stina's maternal grandmother Maria Jönsdotter was born in 1734.

The group then entered Säby Parish, where they visited a couple of places associated Anna Stina's ancestors. Gerd, Lasse, Irene, and Weimer surprised Roger, Yvonne, and Jeff by introducing them to some of their relatives who were related through Anna Stina's parents, Johannes Johansson and Maria Håkansdotter. The four historians took the Roger, Yvonne, and Jeff to the farm Höckle in west Säby, where they met the family of Gunilla Andersson, a great-great-granddaughter of Johannes Johansson and Maria Håkansdotter. Gunilla lived at Höckle with her husband Lars. Roger, Yvonne, and Jeff met Gunilla and Lars, their youngest son Leif, and Leif's two children, Arvid and Ebba.



Roger High, Gunilla Andersson, Jeff High, Ebba Andersson, Leif Andersson, and Arvid Andersson at Höckle, Säby Parish
June 19, 2001

After leaving Höckle, the four historians showed Roger, Yvonne, and Jeff Grippenberg Slott, the oldest wooden castle in Småland, and Säby Church, where Anna Stina attended church for the first few years of her life and her maternal grandparents Håkan Persson and Maria Jönsdotter are buried.

The following day, Jeff parted ways with Roger and Yvonne, who headed back to Stockholm to return home. Jeff traveled to Dalsland the area where his great-grandmother Mary Lundgren High's ancestors lived and spent a few days there. Jeff returned to Stockholm on Friday, June 26, and spent Midsummer's Eve at Skansen, before returning home the following day.

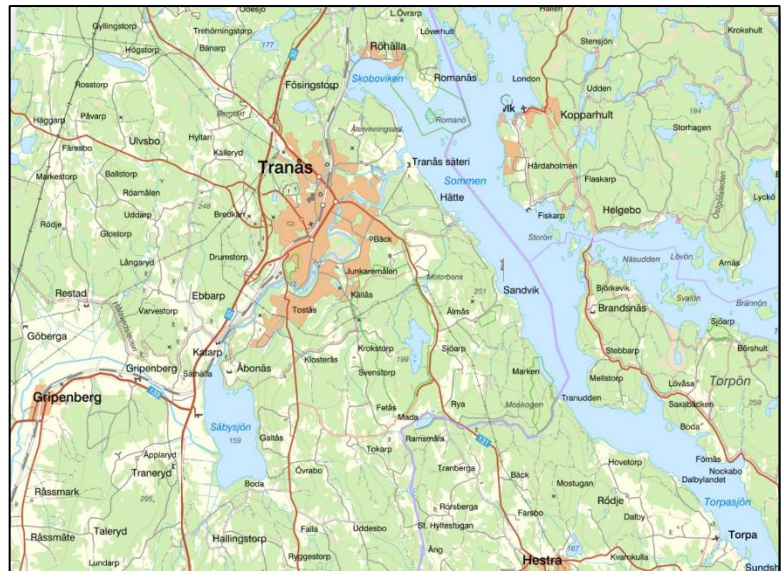
Travel Information for High Family Ancestry Trips to Småland

There are over 12 parishes in Småland and one parish in Östergötland where one can visit 62 different farms that the High family ancestors lived and 13 churches that they attended. If one wishes to visit all of these farms and churches, it would take approximately six days. If someone wishes to only view the major points of interest within these parishes, it would take three days. Below is a suggested six-day itinerary and a suggested six-day itinerary for anyone who wishes to embark upon a High family ancestry trip.

Suggested Six Day Itinerary

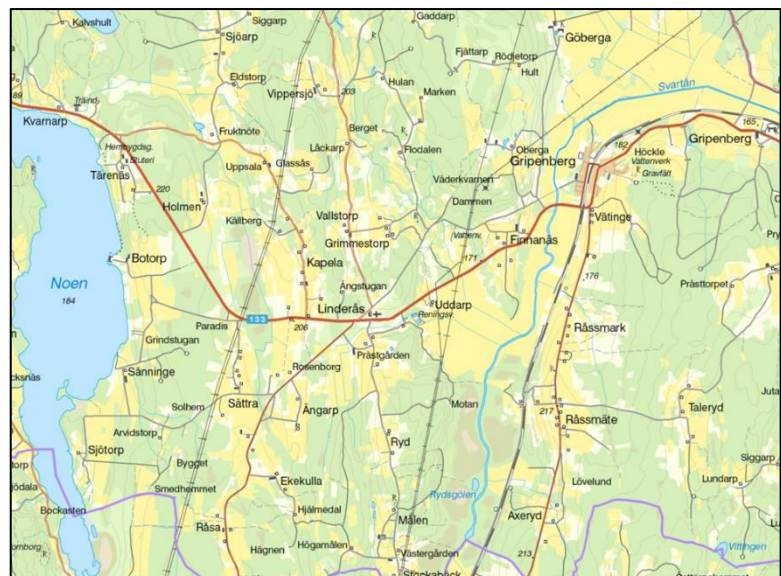
Day One: Säby and Torpa

- Önnarp, Säby
- Höckle, Säby
- Prästtorpet, Säby
- Säby Church, Säby
- Säby Norrgård, Säby
- Gummelycke, Säby
- Övrabo, Säby
- Älmås, Säby
- Farsbo, Torpa
- Torpa Church, Torpa



Day Two: Linderås

- Oberga
- Finnanäs
- Taleryd
- Uddarp
- Linderås Church
- Vallstorp
- Kapela
- Ängarp
- Holmen
- Sjöärp
- Tärenäs
- Sännige
- Sjötorp



1.3. Travel Information for High Family Trips to Småland

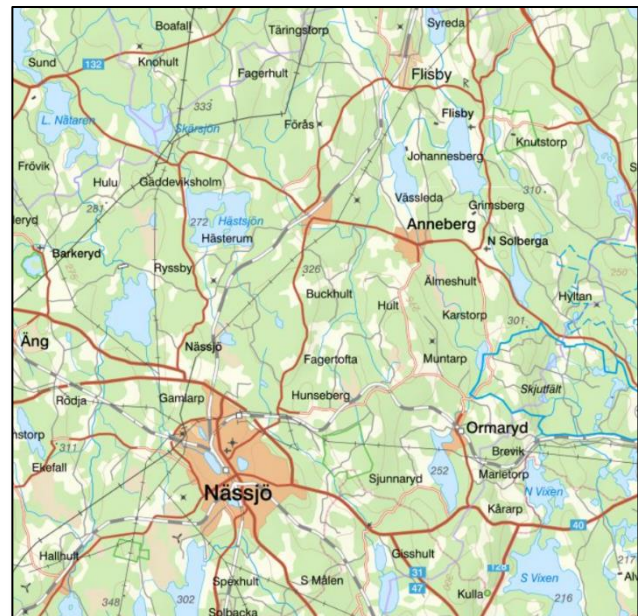
Day Three: Lommaryd, Marbäck, and Bälaryd

- Degla, Lommaryd
- Lommaryd Church, Lommaryd
- Vittaryd, Lommaryd
- Södra Notåsa, Marbäck
- Björstorp, Marbäck
- Knäppet, Marbäck
- Siggarp, Marbäck
- Högaskog, Marbäck
- Marbäck Church, Marbäck
- Hillerstorp, Bälaryd
- Skärsjö, Bälaryd
- Bälaryd Church, Bälaryd
- Tällö, Bälaryd



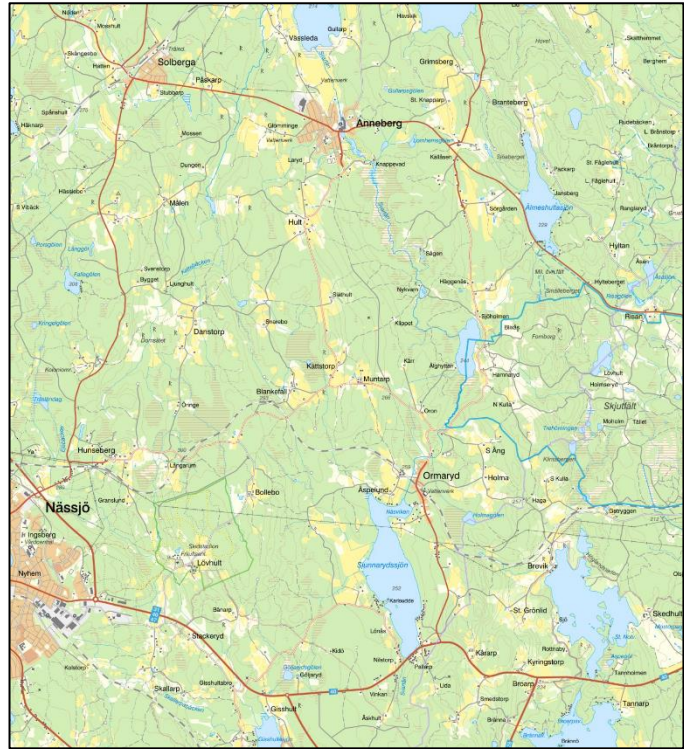
Day Four: Flisby, Nässjö, and Barkeryd

- Hareryd, Flisby
- Flisby Church, Flisby
- Hjortholmen, Flisby
- Gullarp, Flisby
- Brånstorp, Flisby
- Rickelstorp, Flisby
- Barkeryd Church, Barkeryd
- Äng, Barkeryd
- Gransäng, Barkeryd
- Ingsberg, Nässjö
- Old Nässjö Church, Nässjö
- Äker, Nässjö
- Gissarp, Nässjö



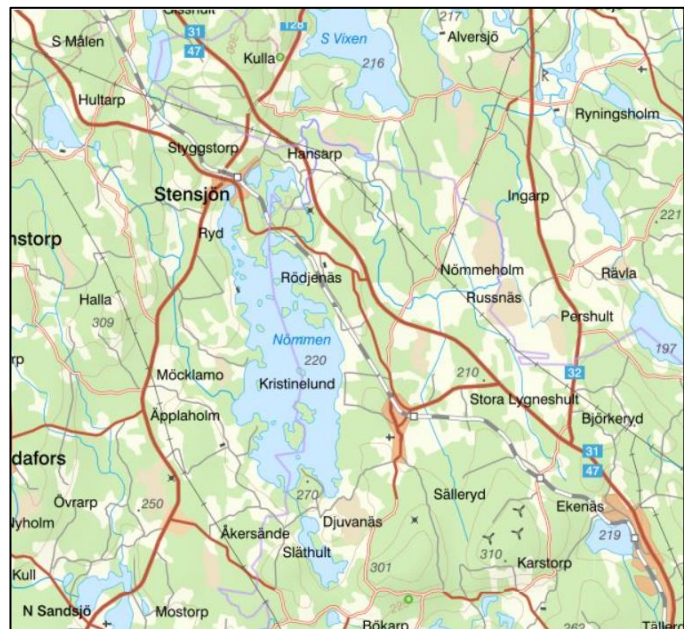
Day Five: Norra Solberga

- Havsvik
- Old Norra Solberga Church
- Solberga Manor
- Lilla Fågelhult
- Hamnaryd
- Äskhultamålen
- Slåthult
- Glömminge
- Stumperyd
- Buckhult
- Häknarp



Day Six: Norra Sandsjö, Björkö, and Höreda

- Norra Sandsjö Church, Norra Sandsjö
- Djurseryd, Norra Sandsjö
- Norra Sonarp, Björkö
- Danstorp, Höreda
- Rökärr, Höreda
- Styggstorp, Björkö
- Bodasjögle, Björkö
- Aggarp, Björkö
- Lyngshult, Björkö
- Rödjenäs, Björkö
- Sjöryd, Björkö
- Björkö Church, Björkö
- Sälleryd, Björkö
- Södra Sonarp, Björkö
- Östanskog, Björkö
- Höreda Church, Höreda



Suggested Three Day Itinerary

Day One: Säby, Torpa, and Linderås

- Höckle, Säby
- Prästtorpet, Säby
- Säby Church, Säby
- Gummelycke, Säby
- Torpa Church, Torpa
- Linderås Church, Linderås
- Kapela, Linderås
- Ängarp, Linderås
- Holmen, Linderås
- Vallstorp, Linderås
- Sännige, Linderås
- Sjoärp, Linderås

Day Two: Lommaryd, Marbäck, Bälaryd, and Flisby

- Degla, Lommaryd
- Lommaryd Church, Lommaryd
- Högaskog, Marbäck
- Marbäck Church, Marbäck
- Hillerstorp, Bälaryd
- Skärsjö, Bälaryd
- Bälaryd Church, Bälaryd
- Hareryd, Flisby
- Gullarp, Flisby
- Flisby Church, Flisby

Day Three: Norra Solberga, Nässjö, Barkeryd, and Björkö,

- Havsvik, Norra Solberga
- Old Norra Solberga Church
- Stumperyd, Norra Solberga
- Barkeryd Church, Barkeryd
- Äng, Barkeryd
- Gransång, Barkeryd
- Old Nässjö Church, Nässjö
- Gissarp, Nässjö
- Norra Sandsjö Church, Norra Sandsjö
- Djurseryd, Norra Sandsjö
- Norra Sonarp, Björkö
- Aggarp, Björkö

Parish Historical Societies to Contact

Most of the thirteen parishes mentioned in this book have a historical society (which are called “*hembygdsförening*” in Swedish) that High family descendants can contact when planning a trip to Småland. These historical societies are filled with historians that will most likely be happy to show High family descendants around the parish that their ancestors lived and inform them with fascinating tidbits of history from that parish. The table below shows a list of the historical societies for each of the thirteen parishes that are mentioned in this book.







Parish	Website and Contact Email
Bälaryd	https://www.facebook.com/balaryd.bygdegard/
Barkeryd	https://www.hembygd.se/barkeryds-hembygdsforening hembygdsforeninghembbarkeryd@hotmail.com
Björkö	http://bjorkoby.eu/sockenf%C3%B6reningen/index.html
Flisby	https://www.hembygd.se/flisby svennerastorp@gmail.com
Höreda	No website or contact information
Linderås	https://www.facebook.com/pages/category/Community-Organization/Adel%C3%B6v-Linder%C3%A5s-Hembygdsf%C3%B6rening-951836314838816/
Lommeryd	No website or contact information
Marbäck	http://www.bygdeband.se/forening/2280563/sverige/jonkopings-lan/aneby/marback/marbacks-hembygdsforening Telephone: 0101-025718
Nässjö	https://www.hembygd.se/nassjo nassjo.hembygdsforening@telia.com
Norra Sandsjö	https://www.hembygd.se/nassjo nassjo.hembygdsforening@telia.com
Norra Solberga	https://www.solbergahembygd.se/ info@solbergahembygd.se
Säby	https://www.hembygd.se/saby-hembygdsforening sven_ingvar54@hotmail.com
Torpa	http://www.torpa-ydre-hembygd.se/ info@torpa-ydre-hembygd.se






Lodging in Småland

There are a number of affordable places to stay in the region of Småland where the High family's ancestors lived. The cities of Eksjö, Nässjö, and Tranås have numerous hotels and there are also several quaint cottages in the countryside that can be rented. Below is a list of available lodging in this region.





Lodging in Eksjö		
Place	Website	Price
Hotel Ullinge 	https://www.tripadvisor.com/Hotel_Review-g1954025-d2457206-Reviews-Hotel_Ullinge-Eksjo_Jonkoping_County.html	\$104 a night

1.3. Travel Information for High Family Trips to Småland

Lodging in Eksjö (Continued)		
Place	Website	Price
Eksjo Stadshotell 	https://www.tripadvisor.com/SmartDeals-g1954025-Eksjo_Jonkoping_County-Hotel-Deals.html	\$103 a night
Vaxblekaregardens 	https://www.tripadvisor.com/Hotel_Review-g1954025-d2090905-Reviews-Vaxblekaregardens_Hotel-Eksjo_Jonkoping_County.html	\$123 a night
Hotell & Pensionat Paradis 	https://www.tripadvisor.com/Hotel_Review-g1954025-d2176720-Reviews-Hotell_Pensionat_Paradis-Eksjo_Jonkoping_County.html	\$93 a night
Lodging in and around Nässjö		
Hotell Hogland 	https://www.tripadvisor.com/Hotel_Review-g1951579-d282209-Reviews-Hotell_Hogland-Nassjo_Jonkoping_County.html	\$99 a night
Topperyd Bed & Breakfast 	https://www.tripadvisor.com/Hotel_Review-g1951579-d12617380-Reviews-Topperyd_Bed_Breakfast-Nassjo_Jonkoping_County.html	\$84 a night
One-bedroom rental house by Lake Gissultasjön 	https://www.tripadvisor.com/VacationRentalReview-g1951579-d16846982-Awesome_home_in_Nassjo_w_WiFi_and_1_Bedrooms-Nassjo_Jonkoping_County.html	\$49 a night

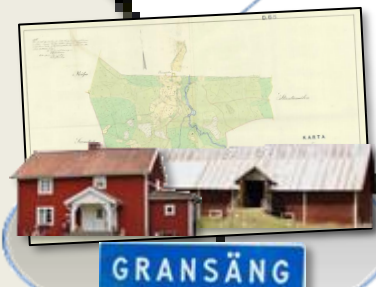
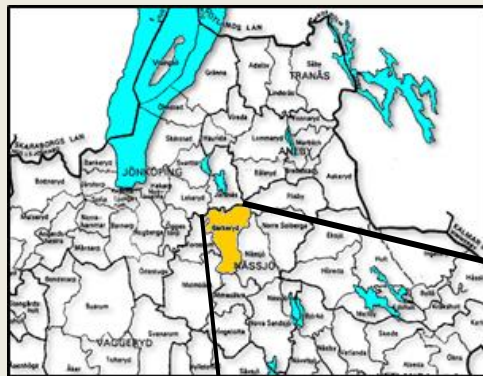
Lodging in Nässjö (Continued)		
Place	Website	Price
One-bedroom rental house by Lake Gisshultasjön 	https://www.tripadvisor.com/VacationRentalReview-g1951579-d16846982-Awesome_home_in_Nassjo_w_WiFi_and_1_Bedrooms-Nassjo_Jonkoping_County.html	\$49 a night
Strandstugan 	https://www.tripadvisor.com/VacationRentalReview-g1951579-d16853378-Strandstugan-Nassjo_Jonkoping_County.html	\$147 a night
Rental house by Lake Spexhultasjön 	https://www.tripadvisor.com/VacationRentalReview-g1951579-d17365313-Nice_home_in_Nassjo_w_3_Bedrooms-Nassjo_Jonkoping_County.html	\$51 a night
Lodging in Tranås		
Badhotellet 	https://www.tripadvisor.com/Hotel_Review-g1510908-d1509294-Reviews-Badhotellet-Tranas_Jonkoping_County.html	\$141 a night
Olstorp gard Bed & Breakfast 	https://www.tripadvisor.com/Hotels-g1510908-Tranas_Jonkoping_County-Hotels.html	\$71 a night

1.3. Travel Information for High Family Trips to Småland

Lodging in Tranås (Continued)		
Place	Website	Price
Best Western Hotel Tranås Statt 	https://www.tripadvisor.com/Hotel_Review-g1510908-d266698-Reviews-Best_Western_Hotel_Tranas_Statt-Tranas_Jonkoping_County.html	\$83 a night
Tranås Vandrarhem 	https://www.tripadvisor.com/Hotel_Review-g1510908-d10559393-Reviews-Tranas_Vandrarhem-Tranas_Jonkoping_County.html	\$47 a night
Hotel Aberg 	https://www.tripadvisor.com/Hotel_Review-g1510908-d3265593-Reviews-Hotel_Aberg-Tranas_Jonkoping_County.html	\$103 a night
Linderås B&B 	https://www.tripadvisor.com/Hotel_Review-g1510908-d15555704-Reviews-Linderas_B_B-Tranas_Jonkoping_County.html	\$64 a night

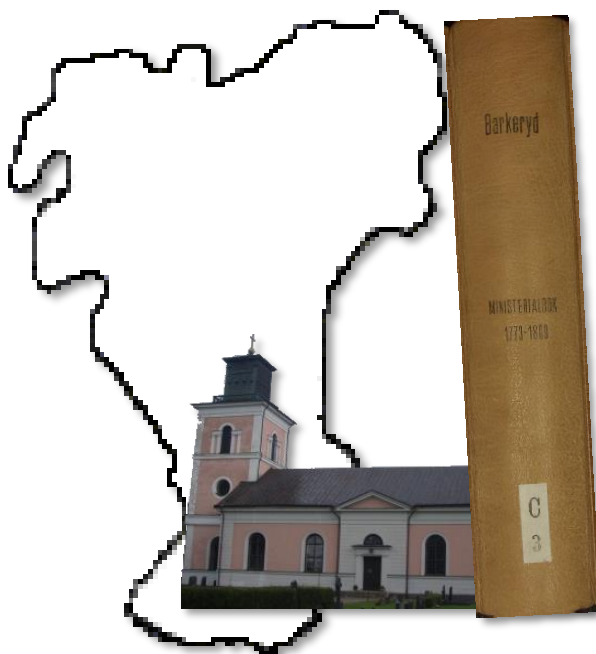
Chapter Two

Barkeryd



Barkeryd Parish

Barkeryd (Béar-ke-rude) Parish, located just west of the city of Nässjö, contains nearly three centuries of history significant to the High family. Barkeryd is where Maria Svensdotter, Sven Hög's mother, was born in 1771 and grew up. Maria's parents, Sven Nilsson and Anna Månsdotter, lived at Gransäng, a farm in east Barkeryd, from 1759 to 1795. All three of Maria's siblings, Jonas, Sven, and Beata were also born in Gransäng and lived out their lives in Barkeryd. Maria left Barkeryd in 1789, shortly after her mother, Anna, died.



Barkeryd Parish (Béar-ke-rude)
County: Jönköping
Municipality: Nässjö
Significance to the High Family: <ul style="list-style-type: none"> • Where Per in Äng lived during the from at least 1554 until 1568 • Where Joen Persson lived during the late 1500s • Where the family of Per Joensson and Marit during the early 1600s • Where the family of Måns Persson and Elisabeth Månsdotter lived during much of 1600s and early 1700s • Where Urban Jagendyvel and Maria Olofsdotter lived from 1668 to 1712 • Where Bengt Månsson Engdahl lived from 1670 until 1712 • Where Beata Urbansdotter lived from 1677 to 1759 • Where Maria Engdahl lived from 1704 to 1732 • Where the family of Sven Nilsson and Anna Månsdotter lived from 1759 to 1795 • Where Maria Svensdotter lived from 1771 to 1789
Area: 99.75 sq. km.
Population (as of 2000): 1112

At least seven generations of Maria Svensdotter's ancestors lived in Barkeryd. Her maternal grandmother Maria Engdahl was born at Gransäng, Barkeryd in 1704. Maria Engdahl's mother Beata Urbansdotter was also born at Gransäng and spent her life there. Beata's parents Urban Jagendyvel and Maria Olofsdotter lived at Gransäng from at least 1669 to 1712. The family of Bengt Månsson Engdahl, Maria Engdahl's father, hailed from Äng, a village in central Barkeryd. Måns Persson, Bengt's father, was a crown forester who lived at Äng. Per Joensson, Måns's father, was a juror who also lived at Äng. Per's father Joen Persson was a farmer at Äng and a soldier who served in the Swedish-Russo War of 1590-1595 and died in 1590s. Per in Äng, Joen's father, likewise farmed at Äng. Per was also a soldier and served in the Northern Seven Years War. He died sometime in 1568.

Barkeryd Parish is 99.75 square kilometers. The parish contains the villages of Barkeryd, Fredriksdal, Rödja, and Äng. Barkeryd Church is located in the village of Barkeryd. North of Barkeryd are the parishes of Flisby and Järnsnäs. The parishes of Almesåkra and Malmbäck border Barkeryd to the south. Forserum Parish and Lekeryd Parish lie west of Barkeryd, while Nässjö Parish lies east of Barkeryd.



Lake Barkerydsjön

Barkeryd is mostly forested and its hills reach 356 feet above sea level. The forests of Barkeryd are filled with alder, birch, oak, pine, and spruce trees. Most of the soil in Barkeryd is sandy and is poor for agriculture. There are 25 lakes in Barkeryd, including Lake Barkerydsjön, Lake Ryssbysjön, and Lake Fredriksdalssjön.³ Although these lakes are poor for fishing, some contain perch, pike, roach, and a few other types of fish. The Espery River runs through eastern Barkeryd before passing through Lake Fredriksdal in Almesåkra Parish and flowing into Lake Nätarn in Järnsnäs Parish. Barkeryd also contains several dense swamps and murky bogs.



Forest in Barkeryd

Johan Fovelin's Description of the Wildlife in Barkeryd

"Wild animals are found in the forest such as hares, foxes, squirrels, martens, rarely seen wolves, lynxes, roe-deer, and otters, which are sometimes trapped. The following birds are to be seen here: capercaillie (great grouses), black grouses, wood pigeons, herons, loons, ducks, woodpeckers, ravens, crows, magpies, hawks, kites, seagulls, peewit, starlings, thrushes, cuckoos, sparrows, owls, falcons, wagtails, larks, song-thrushes and sometimes goldfinches."

- Fovelin's Descriptions of Barkeryd and Nässjö Parishes - 1785

³ Svensk Uppslagsbok: Barkeryd socken

Timeline of Barkeryd Parish

4000 – 3000 B.C.	The first settlers arrive in Barkeryd.
Early 1100s	Barkeryd Church is founded.
1307	The first recorded mention of Barkeryd.
1579	The first time the modern spelling of Barkeryd is used.
1785	Pastor Johan Fovelin writes a detailed description of Barkeryd Parish.
1847	The current building of Barkeryd Church is constructed.
1865	Håkan Svensson became the first person to emigrate out of Barkeryd to the United States
1971	Barkeryd Parish becomes part of Nässjö Municipality.

Barkeryd has been inhabited since the Stone Age. It is believed that the original settlers traveled to Barkeryd via the local waterways around 4000–3000 B.C. There are several burial cairns and stone circles from the Bronze Age in the parish, as well as a burial ground from the Iron Age. Near the church cemetery is a rune carving.



Rune stone in Barkeryd

The Meaning and History of the Name “Barkeryd”

The first written mention of Barkeryd occurred in 1307, when it was known as “Bierkrydhum.” The name most likely derives from the words *biärk*, “birch” + *ryd*, “clearing.” The current spelling of the parish is from 1579.

In the early 12th century, Christianity spread throughout Sweden and a wooden church was built in the village of Barkeryd. A second church was later built in 1174, and a third building was constructed from stone in 1355. Wooden extensions were added to the church in 1738.



How Barkeryd Church appeared in the 14th to the early 19th centuries

By the 19th century, Barkeryd Church had fallen into disrepair. In 1835, the congregation of Barkeryd decided to construct a new church. The construction of the new church carried on through the 1840s and the current building was completed in 1847.



Barkeryd Church

Pastor Johan Fovelin (1745-1809)



Johan Fovelin was one of Barkeryd's most beloved vicars who served the congregation in the late 18th century and early 19th century. Fovelin was born in Barkeryd Parish on May 2, 1745. In 1763, he entered seminary and became a pastor in 1767. Fovelin served as a battalion pastor to the Jönköping's Regiment in 1771. In 1785, Fovelin wrote "A Description of Barkeryd and Nässjö Parishes," a descriptive account of the land, farms, and churches of the two parishes he served as vicar. Fovelin was honored with full pastoral authority in 1786. Fovelin was extremely well educated and was a member of parliament. He was very musical, a well-known singer, an expert in local history, and was well loved by the inhabitants of Barkeryd and Nässjö parishes.

Fovelin performed the funerals for Sven Nilsson and Anna Månsdotter, as well as the marriage of Anders Andersson and Maria Svensdotter. He died on June 24, 1807, which happened to fall on Midsummer's Eve.

2.0. Barkeryd Parish

In the Middle-Ages, most of Barkeryd was owned by the Church. By the mid-16th century, the parish's wealthiest lands were owned by nobility. In the 18th century, the parish's land was distributed among the Church, the Crown, nobility, and taxed farmers. Barkeryd Church owned the finest land in the parish and had access to the best resources.



A field in Barkeryd Parish

Every homestead had to pay taxes for any repairs or renovations to the church or the vicarage. In 1785, there were 23 crofts, 13 rotehålls⁴, 8½ rusthålls⁵, 6 flour-mills, 3 saw-mills, and a ruined iron-mill in Barkeryd. The following table describes the distribution and assessment of land in Barkeryd in 1785:

Land Assessment of Barkeryd in 1785 ⁶		
Homestead-type in 18th century Swedish	Homestead, full assessment units of land	Homestead, reduced assessment units of land
Frälse Säterie (Nobility Manor)	2 ^{1/2}	2 ^{1/2}
Säterie Rusthåll Manor responsible for providing for a cavalry rider	1	1
Frälse Owned by nobility	1/2	1/4
Skattefrälse Owned by the Crown, but paying tax to nobility	1	1
Krono Owned by the Crown	2 ^{1/4}	2
Skattekrono Freeholder, paying tax to the Crown	29 ^{1/2}	26 ^{1/8}
Total	36^{1/2}	32^{7/8}
Church, Churchyard wall, parish public room, poorhouse etc.	35^{1/2}	31^{7/8}
Vicarage	31	27^{7/8}

⁴ Rotehåll - A farm responsible for providing for a infantry soldier. Barkeryd provided 13 infantry soldiers.

⁵ Rusthåll = A farm responsible for providing for a cavalry rider. Barkeryd provided 8.5 cavalry riders.

⁶ Johan Fovelin's Descriptions of Barkeryd and Nässjö Parishes - 1785

By the late 18th century, the homesteads in Barkeryd had been split up so much that some farmers only owned 1/48 of a homestead. In 1786, there were 224 households and 1075 parishioners in Barkeryd. Although much of Barkeryd was forested, there were also a number of fields, meadows, and forest clearings.



A peaceful grove in Barkeryd

The main road that passed through Barkeryd led west towards the city Jönköping and east towards the city Eksjö. The farmers of Barkeryd were responsible for the maintenance and upkeep of this road. There was also a district road that ran north to Bästult Parish and south to Järsnäs Parish. Barkeryd was covered with several smaller roads as well, which were mostly suitably maintained and provided access to the various homesteads in the parish. There was also an inn in Barkeryd with six privileged taverns and an entry courtyard.

Barkeryd Parish was divided into six districts, each of which elected its own assembly representative. This parish assembly of six made certain that the parish resolutions were carried out, such as the maintenance of the church's buildings and the vicarage. They also assisted the vicar in different matters.

Johan Fovelin's Description of the People of Barkeryd

"The people build beautiful homes, keep them nice, and are well dressed. They eat a meager diet, if not rather poor [one], but are courteous in word and conduct, and are helpful to others. Far from towns, and without any major property or work to be found, the commoners lack almost every chance to earn money, except to spin wool and transport iron ore from Taberg to Bruzaholm."

"Fields and meadows are routinely worked but there are also many forest clearings. The womenfolk are no less laborious and are quick in their handicrafts; they are gentle and honorable; if they haven't stayed for some time in alluring places."

"Few parishes around here are equipped with so many craftsmen, for here are coopers, cobblers, tailors, carpenters, wheelwrights, smiths for all kinds of iron, gun smiths, engravers, belt makers, brass smiths, workers in steel, copper and silver, furriers, master bricklayers, weaver's reed makers, glaziers, gilders, turners, comb makers, cartwrights, painters, watch makers, brush makers, and jewelers"

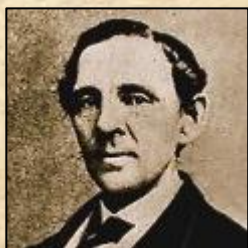
- Johan Fovelin's Descriptions of Barkeryd and Nässjö Parishes - 1785

Number of Emigrants from Barkeryd to America⁷

Year	Number of Emigrants
1865	1
1866	13
1867	37
1868	39
1869	31
1870	37
1871	26

Throughout the 18th and early 19th centuries, the population of Barkeryd rose along with the rest of Sweden. The rising population meant fewer opportunities for people to own land. Hence, a larger percent of the population became landless. On April 20 1865, Håkan Svensson became the first person to emigrate from Barkeryd to the United States. Over the next five years, over 150 parishioners subsequently left Barkeryd for a better life in America. By the early 20th century, around 900 people from Barkeryd had immigrated to America.

Swante Magnus Swensson – The First Swedish Immigrant to Texas (1816-1896)



Swante Magnus Swensson was born at Alarp, Barkeryd on February 24, 1816. In 1836, Swensson immigrated to America, and arrived in Texas in 1838. Throughout the 1840s, Swensson prospered as he acquired a number of plantations in the South. Swensson foresaw the imminent downfall of slavery and favoured employing immigrant labor. He encouraged several hundred Swedes to come to the New World and work for him. In 1850, Swensson moved to Austin, Texas, where he established a mercantile business. In 1854, he founded SMS ranches and became one of the largest landowners in Texas. Today, the SMS ranch is still owned by Swensson's direct descendants.

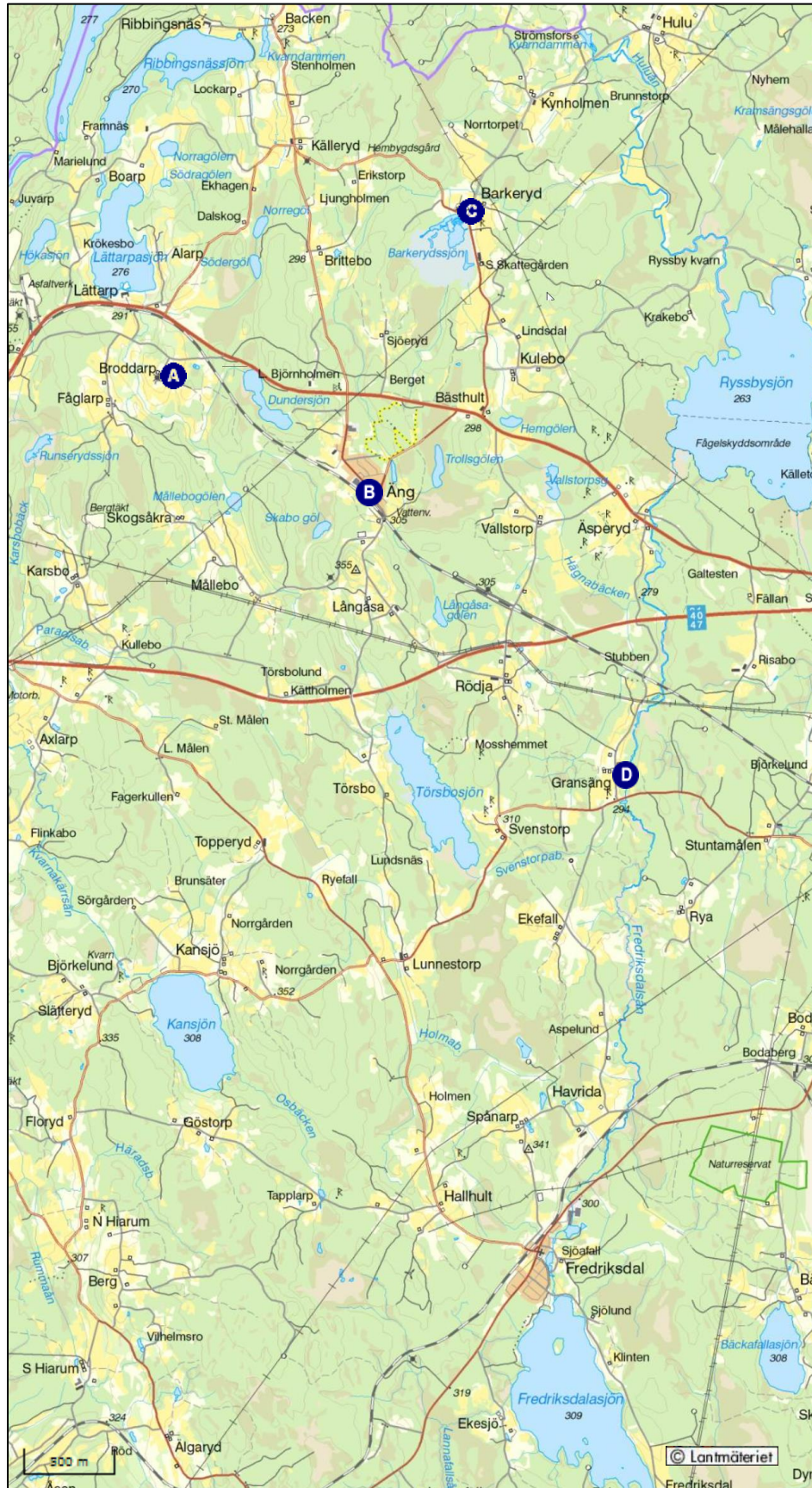
Barkeryd Parish was part of Tveta District until 1971, when it became part of Nässjö Municipality. In 2000, there were 1,112 inhabitants living in Barkeryd. Barkeryd's local historical society (called Barkeryd Hembygdsgård), is located just a kilometer south of Barkeryd Church.



Barkeryd Hembygdsgård

⁷ Barkeryd Moving In/Out Vol. BI:2, (1861-1894)

Map of Barkeryd Parish



2.0.1. Map of Barkeryd Parish

Place		Significance
A	Broddarp	<ul style="list-style-type: none"> Where Sven Svensson, Sven Nilsson and Anna Månsdotter's son, lived from 1803 to 1845
B	Äng	<ul style="list-style-type: none"> Where Per in Äng lived during the mid-16th century Where Joen Persson lived during the late 16th century Where Per Joensson and Marit lived during the early 17th century Where Måns Persson lived from the 1610s until 1688 Where Elisabeth Månsdotter lived from 1655 to 1710 Where Bengt Månsson Engdahl was born around 1670 and lived until 1698
C	Barkeryd Church	<ul style="list-style-type: none"> Where Per in Äng attended church during the mid-1500s and where he is probably buried Where Joen Persson attended church in the mid to late 16th century and where he is probably buried Where Per Joensson attended church in the late 16th century and early 17th century and where he and his wife Marit are buried Where Måns Persson and Elisabeth Månsdotter attended church in the 17th century and are buried Where Urban Jagendyvel and Maria Olofsdotter attended church in the late 17th century and early 18th century and where Maria Olofsdotter is buried Where Bengt Månsson Engdahl was baptized Where Beata Urbansdotter was baptized and buried Where Maria Engdahl was baptized in 1704 and attended church until 1732 Where Måns Olofsson and Maria Engdahl were married in 1732 Where Sven Nilsson and Anna Månsdotter attended church during the late 18th century and are buried Where Maria Svensdotter attended church from 1771 to 1789
D	Gransäng	<ul style="list-style-type: none"> Where Urban Jagendyvel lived from at least 1669 until 1706 Where Maria Olofsdotter lived from at least 1669 until 1712 Where Bengt Månsson Engdahl lived from around 1698 to 1712 Where Beata Urbansdotter lived from 1677 to 1715 and 1718 to 1759 Where Maria Engdahl lived from 1704 to 1732 Where Sven Nilsson lived from 1759 to 1795 Where Anna Månsdotter lived from 1759 to 1787 Where Maria Svensdotter lived from 1771 to 1789

Pastor Johan Fovelin's Descriptions of Barkeryd Parish in 1785

One of the rare glimpses we have from the lives of the High family's 18th century ancestors comes from the writings of Johan Fovelin, the pastor of Barkeryd and Nässjö parishes. In 1785, Fovelin wrote a detailed account of Barkeryd and Nässjö parishes. Not only are Fovelin's descriptions of the parishes of interest because of how old they are, but because they were written by a man who personally knew some of the High family's ancestors.

Fovelin's family had connections with the High family's ancestors for three generations. In the early 18th Century, Magnus Tegnelin, Johan Fovelin's maternal grandfather, was the pastor of Barkeryd and Nässjö Parishes. Tegnelin probably confirmed Måns Olofsson, performed the funeral rites for Olof Jonsson and Ingjård Håkansdotter, and the marriage for Måns Olofsson and his first wife, Anna Persdotter. Magnus Tegnelin's daughter, Christina, married Sven Fovelin, who succeeded Tegnelin as pastor in 1732. Sven Fovelin performed the marriages for Måns Olofsson and his second and third wives, Maria Engdahl and Britta Arvidsdotter, baptized and confirmed Anna Månsdotter, performed the wedding of Sven Nilsson and Anna Månsdotter, and baptized Sven and Anna's children.

Sven Fovelin died in 1777 and his son, Johan Fovelin subsequently became the pastor of Barkeryd and Nässjö. Johan Fovelin was born in Barkeryd Parish on May 2, 1745. In 1763, he entered seminary and became a pastor in 1767. Fovelin served as a battalion pastor to the Jönköping Regiment in 1771. In 1779, Fovelin married Margaretha Christina Odman, the daughter of the pastor from Hjelmteryd Parish. Johan and Margaretha had two children, Sven Johan and Anna Stina. Johan Fovelin was honored with full pastoral authority in 1786. Fovelin was well loved by the inhabitants of Barkeryd and Nässjö Parishes. He was extremely well educated, a member of parliament, very musical, a well-known singer, and an expert in local history. Johan Fovelin performed the funerals for Sven Nilsson and Anna Månsdotter and the marriage for Anders Andersson and Maria Svensdotter. He died on June 24, 1807, which happened to fall on Midsummer's Eve.⁸



Monument to Johan Fovelin in the cemetery of Old Nässjö Church

⁸ Barkeryd Deaths, Vol. C:3 (1773-1809), page 511

2.0.2. Pastor Johan Fovelin's Descriptions of Barkeryd Parish in 1785

The following selections from Fovelin's writings give us detailed descriptions of what Barkeryd and Nässjö Parishes were like in 1785. Fovelin also describes the old churches that stood in the two parishes, the farms Ång and Gransång in Barkeryd Parish, the farms Åker and Gissarp in Nässjö Parish, and the estate Ingsberg in Nässjö. It is important to note that following Fovelin's texts can be a bit challenging at times, as the pastor almost always uses run-on sentences. Special thanks to Carina Bergstrom of Nässjö for providing these texts and to Magnus Holmqvist for translating them.

Den 12 Julii, Härads Proffen, Högärvörldige och hoglär-
de Herr magister Johan Fovelin, död i Barkeryds-
Prästeg. i sit 63 lefnads år, och förlofades af v. Pastor och
Comminister Rosengren. Han var född den 2 Maji.
1745. Stud. 1763. Präst 1767. Rataillonspredikant vid Jon-
Köpings Reg. 1771. Fyrkoterde i Barkeryd och nässjö
1778. Hedrad med Profte fullmakt 1786. Riksdagman
samt Elector och ledamot uti Ecclesiastiske Deputation vid
Riksdagen i Gefle 1792. Vice Härads Proff 1795. Ordinarie
Härads Proff 1796. Gift med Jungfru margaretha Christi-
na Odman, Profte dotter från Hjelmseryd 1779, och genom
Henne af Gud välsignad med 2 ne lifsbarn, som honom
öfverlefva. Denne vördnadsvärde och med fälskanta gäfsor
utrustade Man, slutade sin döfulla och exemplariske vandel
allmänt vördad, älskad och saknad, den 24 Junii 1807. Upbygg-
gelig både i lära och lifverne hade han gagnat Guds för-
samling i 40 år, och genom det myckna goda, som Herrens
genom honom utträttat, lefver hans minne i evig välsignelse.

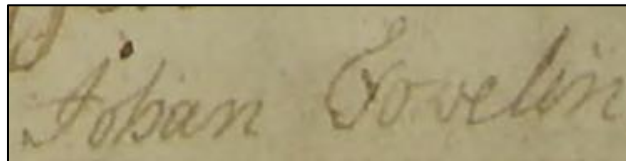
Death and burial record of Pastor Johan Fovelin - July 12th, 1807

Transcription:

Den 12 Juli Härads Prästen, Högarevördige och höglärde Herr Magister Johan Fovelin, död i Barkeryds Prästegård i sit 63 lefnads år och Jordfästes af v. Pastor och Comminister Rosengren. Han var född den 2 Maj 1745. Stud. 1763. Präst 1767. Batallionspredikant vid Jönköpings Reg. 1771. Kyrkoherde i Barkeryd och Nässjö 1778. Hedrad med Präste fullmakt 1786. Riksdagsman samt Elector och Ledamot uti Ecclastique Deputation vid Riksdagen i Gefle 1792. Vice Härads Prost 1795. Ordinarie härads Prost 1796. Gift med Jungfru Margaretha Christina Ödman, Prostedotter från Hjelmseryd 1779 och genom Henne af Gud valsignad med 2ne lifsarfvingar, som honom överlefva. Denne vördnadsvärde och med sälsynta gåfvor utrustade Man, slutade sin ärofulla och esemplariska vandel allmänt vördad, älskad, och saknad, den 24 Junii 1807. Uppbyggelig både i lära och lefverne hade han gagnat Guds församling i 40 år, och genom det myckna goda, som Herren genom honom uträttat, lefver hans minne i evig. välsignelse.

Translation:

On July 12th, the district dean, the reverend and erudite Johan Fovelin, died at the Barkeryd rectory, in his 63rd year and was buried by Pastor Rosengren. He was born on May 2nd, 1745. He became a student in 1763 and became a pastor in 1767. He became battalion preacher of the Jönköping Regiment in 1771. He became vicar in Barkeryd and Nässjö in 1778. He was appointed dean in 1786. He was a member of the Parliament and a member of the Ecclesiastic Deputation at the Parliament in Gefle in 1792. He became vice-dean of the district in 1795, and a regular dean in 1796. In 1779 he married the maiden Margaretha Christima Ödman, a dean's daughter from Hjelmseryd, and through her God blessed him with two heirs, who are alive. This reverend and man who was equipped with rare gifts ended his exemplary life on June 24th 1807, publicly revered, loved, and missed. Edifying in both learning and living he had served God's church for 40 years and through the many good things that the Lord, through him, performed, leaves his memory in eternal blessings.



Johan Fovelin's signature

Fovelin's Description of Barkeryd Parish

"Barkeryd Parish is $1\frac{1}{2}$ mil⁹ long from south to north and slightly over $\frac{3}{4}$ mil wide from east to west, whose church is at the northern or northwestern end. The region contains $36\frac{1}{2}$ full assessment units of land which are reduced to $32\frac{7}{8}$, of which the nobility Manor is $2\frac{1}{2}$ full assessment units, the manor's horseman's equipment is 1 full, nobility $\frac{1}{2}$ assessment unit reduced to $\frac{1}{4}$. "Skattefrälse" is 1 full, divided into 2 homesteads. Crown $2\frac{1}{4}$ reduced to 2 full homesteads, freeholders $29\frac{1}{4}$ full reduced to $26\frac{1}{8}$. Of these homestead's assessment units are by Law $35\frac{1}{2}$ reduced to $31\frac{7}{8}$, to restore the church and churchyard wall, parish public room and poorhouse etc."

"31 full assessment units of land are reduced to $27\frac{7}{8}$ to restore the vicarage. For the restoration of the church and the vicarage, the homesteads have been calculated after the reduction, also the day-works have been estimated not by households but by assessment units."



A field in Barkeryd Parish

"In the parish are three homesteads with $2\frac{1}{4}$ full assessment units reduced to 2, as described below. In the parish are $8\frac{1}{2}$ *rusthålls*¹⁰, 13 *rotehålls*¹¹, 23 crofts, 6 flour mills, 3 saw-mills; and a ruined iron-mill (which neither now or ever will be registered as assessment unit of land."

"In the south are the parishes of Almesåkra and Malmbäck, in the west Forserum and Lekeryd, in the north Järnsnäs and Flisby, in the east Nässjö. Its location within the boundaries is not unpleasant, and most homesteads and dwelling places have great views where one can see meadows, fields, forests, lakes, valleys and hills. The broken ground has only a few mountains, which are covered with forests. The soil is sandy and agriculture is thus fairly poor and provides low quantity seed, perhaps only every fourth or fifth grain will grow."

⁹ 1 mil = 1 old Swedish mile (- 1855) = 10688 meters. 1 modern Swedish mile (1855 -) = 10000 meters.

¹⁰ A farm responsible for equipping a cavalryman and his horse.

¹¹ A farm responsible for equipping an infantryman.



Barkeryd Parish is full of thick forests

“Autumn-sown rye is used everywhere, as well as some barley, and mostly oats. The meadows are mostly fairly narrow, have little dry land, and are mostly marsh-meadow. Cattle-breeding, though fairly small-grown, is most profitable in the parish. The pastures are mostly meager. Most of the homesteads have access to the forest to collect timber for fence material and firewood, but a few farms have nothing at all. The forests consist of pine, spruce, birch, alder and fairly little oak. There are 25 lakes in the parish which are mostly small and not very rich in fish; in fall and spring one can get whitefish, pike, roach, perch and burbot.”

“A reasonably large river called Espery River runs through the parish on the east side. It runs through some water-wheels, passes through Fredriksdal Lake in Almesåkra Parish, and flows into the Lake Nätarn in Järsnäs Parish. In the western part of the parish is also a small river which begins in Alarp Lake and flows into Järsnäs Parish. Many bogs, due to lack of drainage, are close to most of the farmsteads, but especially two quite large ones. There are no forest commonages”



Marshland

“Wild animals are found in the forest such as: hares, foxes, squirrels, martens, rarely seen wolves, lynxes, roe-deer, and otters, and are sometimes trapped. The following birds are to be seen here: capercaillie (great grouses), black grouses, wood pigeons, herons, loons, ducks, woodpeckers, ravens, crows, magpies, hawks, kites, seagulls, peewit, starlings, thrushes, cuckoos, sparrows, owls, falcons, wagtails, larks, song-thrushes and sometimes also goldfinches.”

2.0.2. Pastor Johan Fovelin's Descriptions of Barkeryd Parish in 1785

"Through the parish runs a common road between Jönköping and Eksjö for somewhat over 3/4 mil, where every farmstead along it takes care of the maintenance for its part of it. There is also a district road from Bästhult to Järnsnäs for half a mil, also allotted. All the other roads are in satisfactory condition, so that one can drive conveniently to almost every farmstead."

"The homesteads have been so split up (with a negative influence on the farmers' work), so that here can be found farmers having $1/48$ of a homestead; a situation normally found in the mining areas. The population in 1786 was 1075 souls and 224 households who tilled the soil. The people are building beautiful homes, keeping them nice and dress well. They eat a meager diet, if not rather poor, but are courteous in word and conduct and helpful to others. Far from towns, and without any major property or work to be found, the commoners lack almost every chance to earn money, except to spin wool and transport iron ore from Taberg to Bruzaholm."



A peaceful grove in Barkeryd

"Fields and meadows are routinely worked but there are also many forest clearings. The womenfolk aren't less laborious and are quick in their handicrafts; they are gentle and honorable; if they haven't stayed for some time in alluring places."

"Few parishes around here are equipped with so many craftsmen, for here are coopers, cobblers, tailors, carpenters, wheelwrights, smiths for of all kinds of iron, gun smiths, engravers, belt makers, brass smiths, workers in steel, copper and silver, furriers, master bricklayers, weaver's reed makers, glaziers, gilders, turners, comb makers, cart wrights, painters, watchmakers, brush makers, and jewelers. There is an innkeeper farm with six privileged taverns and an entry courtyard. I'm going describe each farmstead, but first tell about their allotment in districts, regarding the six-men¹²'s obligations and the support of the paupers."

"The first six-man-district is: Rödja, Gransång, Rya, Ekefall, Svenstorp and Havrida. The second is: Spånarp, Sjöafall, Hallhult, Taplarp, Holmen, Lundstorp, Törsbo and Källholmen and these homesteads are allotted to the first parish's pauper's maintenance."

¹² A "six-man" was one of the six parish representatives, who were elected by the parish assembly. They made certain that the assembly's resolutions were carried out. They were responsible for the maintenance of the Church's buildings and the vicarage, and they also assisted the vicar in different matters. A "six-man" was also a member of the parish-court. Originally, he supervised the tithes. The office was used until 1862.

“The third six-man-district is: Esperyd, Vallstorp, Långåsa, Äng, Kulebo and Båsthult. The fourth is: Mollebo, Foglarp, Broddarp, Lättarp, Brittebo, Björnholmen, Alarp, Erikstorp and Sjöryd, and they maintain the parish’s second pauper. The fifth six-man-district is: Krakebo, Ryssby, Mossvik, Kramsäng and Hulu. The sixth is: Barkeryd, Källeryd, Ribbingsnäs, Boarp and Kynnholmen, and they maintain the third parish’s pauper.”



Swampy forest area in Barkeryd

“Except for the personal taxation to the Crown and which are collected by the local sheriff, the Crown has right to certain tithes of grain from the homesteads and farm-interests for the expenses presented below, the farmers pay the vicar:

1. Tithes, half of what the Crown gets.
2. Remuneration for cow-tithes, 24 shillings.
3. 1 shilling for each person partaking the Communion, except for the poor.
4. 1 day-work from each household, farmers as well as crofters and lodgers, or 2 shillings.
5. Rennet¹³
6. One mark¹⁴ butter from every household, instead of firewood.
7. 24 bundles of flax from every farm.
8. Payment for funerals, after property; Christening, mostly food; Marriage, a pair of socks, one piece of textile fabric and money after property; and at the Catechetical meetings, a bread and garnish from every household. The perpetual curate gets ½ bucket grain from every “full”- and ”half”-farm and proportionally from smaller ones; at Christenings, funerals and home-calls he gets wool and some fabric. The parish clerk gets one bushel grain from every farm, 8 shillings cash, rennet, three offertories, some meat, and some income at christenings, funerals and weddings. The Church warden gets half a bushel of grain from every farm and three offertories.”

¹³ An animal extract used in cheese-making.

¹⁴ 1 mark = slightly more than 200 grams

Selection from Fovelin's Description of Barkeryd Church

"Barkeryd Church is located on government land. It is on a most beautiful location on a flat plain, near a lake and next to a district road between Eksjö and Jonköping and Jonköping and Sätthålla. The annex church¹⁵ is southeast a distance of 5/8 miles.



How Barkeryd Church looked from 1355 to 1738

"She is a half cross church. The stone portion, which spans from east to west, is the oldest part of the church, while the timber portion, which extends from the northern and southern ends, is an extension added in later times. The stone church's walls are white but are covered by red wood on the outside. The roof is covered with red paint and tarred shingles. The church has 10 stained glass windows in the sacristy. The stone church's length is 35 cubits and its width is 14 cubits. The wooden church's length is $16\frac{1}{2}$ yards and has the same width. The height of the whole church is 8 cubits.

"At the north side of the eastern end of the stone church stands the vestry, which is $8\frac{1}{2}$ cubits long, of equal width, and $3\frac{1}{2}$ ells altitude. At the western end is a tower made to be of equal height with the church's stone wall. The church wall is the same width as the church and $13\frac{1}{2}$ ells length. Thereupon is a wooden steeple...lined with white and red planks. The wall has 8 large gaps around the middle for the bells, but other decorations on top, then a large piece of iron, and lastly three others on the church roof and one in the sacristy. The wooden church was erected in later times...but the said age of the stone church is quite infeasible."

"Dean Beelter observes that most our ancient churches were built in the 1200's or 1300's, the same period this church was built. Nothing seems incredible when one considers the position and construction method of the church. The position of the walls is this: before wood extensions were added to the church, the altar was on the east side. Here, the old choir is excellent both inside and outside of the wall contraction and the roof drop. When the wooden extensions were added, the altar was moved from the north side to the middle of the south side, which constituted a major part of the church, with a wing on either side. Before the church was built of wood, the pulpit was on the south side where the old chancel walls ended. During the reconstruction, she was moved into the eastern corner which formed the stone and wooden church at last. Such a change was finalized by the erection of an eastern cross."

¹⁵ Old Nässjö Church

“The altar mentioned above on the south wall is surrounded by a framed choir. The setup is great and is enough for what it’s needed for. A white cloth with wide lace rests upon the top of a red desk that is dressed in red velvet, has silver lace at the edges for books, and a cross of the same type on top. On both sides of the desk stand large candlesticks, two of tin and two of ore; in front of the altar from the table to the floor hangs an altar adornment of gold with rich silk tassels. On each side of the altar table is a chair.”



Old Communion goblet and dish from Barkeryd Church

“On either side of the pulpit are doors inside the altar. On the west is a small hatch on the side entrance under the altar table, which had formerly been utilized as wine cellars. The counter surrounding the altar is hexagonal and seats 16 to 18 communicants. It is covered with red cloth, which on Communion days is overlaid with a white cloth. This counter has two doors to the entrance and exit. Inside the altar are 2 stools...that are covered with red cloth. On the counter is a large brass bowl with a raised lid, whereby the water is allowed when a christening takes place.”

“The pulpit stands inside the wall or over the altar and is thus also the altar piece. It consists of a round chest decorated with small columns and handiwork showing carved image of the Savior and some apostles. The two pillars, one on each side of the pulpit, are carved with several well-known images. From the foot of the pulpit to the ceiling, between the two major pillars, all of which had formerly been the old altarpiece, now hangs a painting. Just around the wall behind the pulpit is a beautiful painting of the Savior's birth. The entrance to the pulpit is on the east side, with a staircase that leads from the choir, passing between the wall and one of the pillars, and leads to a painted door. On the other side between the wall and the western pillar is a sculpture depicting two apostles.”

“On the pulpit board stands a small desk where the preacher can place books. On one side is an hourglass with the inscription *‘To God be the glory of the church, for decoration this hourglass was donated by Marcus Berg 1734,’*¹⁶ On the other side stands a silver-plated angel with outstretched wings holding a candleholder in its hand. Over the pulpit...hangs a large angel with outstretched wings and arms, holding a banner in both his hands which reads *‘Glory to God.’* On top of the major pillars stands King Gustavus III at the Riksdag in 1772 giving a speech.”

¹⁶ Marcus Berg was the third husband of Beata Urbansdotter.

2.0.2. Pastor Johan Fovelin's Descriptions of Barkeryd Parish in 1785

"The pulpit stands on a yellow inward sloping foot and is tastefully painted with many beautiful colors and gold flowers. The inside is covered with white linen and the hand board is covered with red cloth. The church's great Bible is set here. Numbered plates hang on either side of the pulpit for hymns. One is written in ink and the other is painted wood."

"On the western church wall hangs a large crucifix. Opposite, on the eastern wall is the Ribbing's coat of arms with the initials of Lennart Ribbing, the Liljecrona's coat of arms with the initials of Brita Liljecrona, and a poem in black frame. Further down the west side hangs Patkullska's main banner. The banner is no longer an endorsement for Captain Knut Patskull, as it was told by an old woman's that it originated from an 'unpleasant circumstance'. Opposite, on the east side, hangs the Kagge family's main banner, which contains with the signature of Colonel Bengt Kagge, and his coat of arms on both sides of the banner, which represent his father's and mother's side."

"Four chandeliers hang in the church: two in the north aisle, one in the west, and one in the east. Two are of brass, one the same as the other with simple arms and two of ore, one larger, and the other smaller. The entire ceiling is painted with pictures and inscriptions. The walls and wooden floor are all white. Painted chairs span from each of the church doors to the chancel. There are three wings of chairs for men on one side and three wings for women on the other side. Two narrow, painted wooden pillars stand on either side of the north aisle and reach the roof where the stone church and wood church join together."



This golden baptism bowl was donated to Barkeryd Church by Pastor Sven Fovelin, Johan Fovelin's father, in 1777.

"Inside the church are the following graves:

- 1) In the east wing, at the south wall, and under the chairs is Vicar Tegnелиus' grave, a black mounting stone. Written on the wall above it in carved silver letters: *'In his life-time, pastor at Barkeryd, Magister Magnus Tegnелиus, died 1732, and his dear wife, formerly Mrs. Anna Lundeborg, died 1754, wait here that the perishable must don the imperishable.'*
- 2) Later in the chancel of the same wing and on the same side is the Modelinska grave under the chairs without a tombstone.

- 3) In the west wing on the south side under the chairs is the Alanderska grave, made of brick without a caption.
- 4) In the chancel's northeastern corner is the vicar Sven Fovelin's tomb with an overlying stone, carved with this inscription: *Here lies buried below, the venerable vicar Sven Fovelin who died 1777 and his wife Christina Tegnelin who died 1757 and Anna Catarina Wetter Mark. Here [also] rests the child Gabriel Fovelin.*"

"Above the sacristy vault is a room, which can be entered by a locked door on the eastern platform of the church. The steeple foundation wall has two doors, a window, and a porch on the west gable, where bier and wind instruments are kept."



Painting of Old Barkeryd Church

"The wooden steeple, which formerly stood in the southeast corner, had three bells until 1721 when the two smallest became fused into one. Now in the tower is found two clocks, the larger bell 4 ---- 2 --- - 10 with this inscription on one side. Since I have been working at Barkeryd Church as a herald for public service, even as long before we were under the Papacy, which then became Lutheranism, I was under Pastor Sven Fovelin's service, who had received so many tenths¹⁷ of the parish's agricultural production during his time as parish pastor while I had made hundreds of speeches in my age. The bell was recast by Elias Fries Thoresson in Jönköping 1775."

"The story is this Pastor Fovelin had been pastor for over 40 years and that the old bell was cast in 1329. On this clock the other hand says:

God declares his honor, grants his grace, confirms his name, and commemorates forever in this place. The doctrine of heretics, the worship of the hypocrite, the herdsmen of negligence, the soil of disruption, and the teasing perpetrators will never prevail against the voices within of the walls of Zion. Blessings will always come to the people within God's house that hear and faithfully comply with the Word of God. - Exod. 20:24"

¹⁷ Every homestead in the parish had to donate one tenth of its agricultural produce to the Church.

Fovelin's Description of Äng

“Äng is 1 full *skattekrone*-homestead. It is poorly situated, has acceptable arable land, somewhat better meadows, and a weak pasture. Feeding --- animals. It has little forestland, some leaf-fodder, little fishing, 1 flour-mill, and no croft. It is an augment to ---. It pays tithes with 2 half buckets and 3 $\frac{8}{14}$ bottles of rye to Scara¹⁸, and 3 half buckets and 1 $\frac{7}{14}$ bottles of bin-seed to the church. It takes care of travelers to Barnarp. It is the residence of 4 farmers. A peculiar thing is, that the local wood wards have lived here since at least 1680, and the profession was inherited from father to son, and they only changed their first names, Mats and Måns. It's a weak homestead.”



Äng – Early 20th Century

¹⁸ They paid tithes to the Bishop in Skara.

Fovelin's Description of Gransäng

“Gransäng *kronogården*, 1 full assessment unit reduced to $\frac{3}{4}$, is the residence of the Sergeant Major of the Second Major's Company of the Jönköping Regiment. It's a sparsely built over settlement. Together with 'Gransäng *skattegården*' composes a village. The soil is sandy and weak, they use $15\frac{1}{2}$ bushels för sowing-seed, and the land consists of mostly marsh-meadows.”



Gransäng

“They feed 34 animals. They have enough forest. They pay 8 bushels as tithes to Skara¹⁹. They go fishing in the Esperyd River which runs through the estate. On the estate is one flourmill, but there are no crofts. Within living memory, the only Sergeant Majors who have lived here are Ängdahl²⁰, Hortelin and Lindberg, but countless are those who were holders.”

“One *skattekrono* homestead, part of the Gransäng village, is situated at the Esperyd River. The soil is sandy and weak, they use ?? för sowing-seed, and the pasture is mostly of marsh-meadows. They feed ---- animals. There is some leaf-fodder. There's some fishing in the river. On the estate is one flourmill, but there are no crofts. They pay 8 bushels as tithes to Skara. Together with Kynholmen it forms a census-district.”

“Here has almost always lived 'persons of social position'. The oldest one I can mention, is the Regiment's Barber-surgeon Urban, an honest man. It was he who planted the square of the four great rowan-trees at the cemetery, where he planned to be buried himself, but he died in Poland. His son-in-law, the Sergeant Major Ängdahl, lived there after him. And when he had died, the tradesman Marcus Berg, son of the 'drabant' Jonas Berg, took over both the widow and the farm.”

“When the widow, the clever and honest woman Beata Urbansdotter, had outlived also her last husband, she left the farm to her son, the Sergeant Major Ängdahl, married to Beata Granbom²¹. It's now the home of four farmers.”

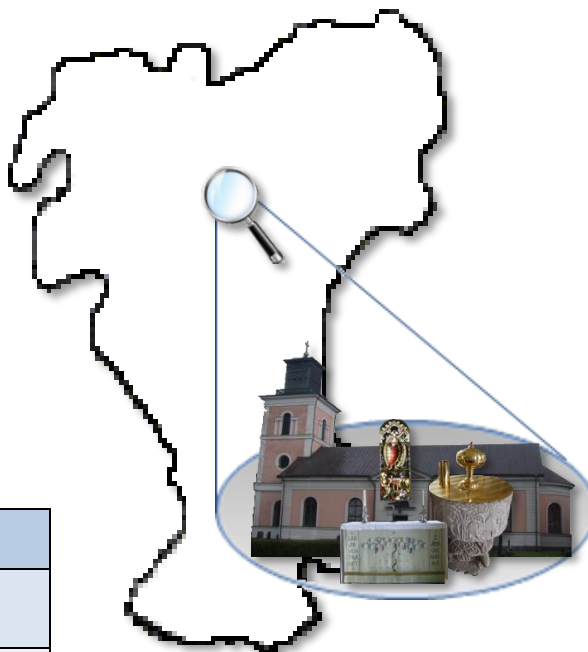
¹⁹ They paid tithes to the Bishop in Skara.

²⁰ Another spelling for the surname “Engdahl”

²¹ Here, Fovelin makes an error. At this time, Sergeant Major Engdahl was married to Helena Melberg, his second wife. Beata Granbom was a name that Beata Urbansdotter used, and was thus Engdahl's mother.

Barkeryd Church

In the village of Barkeryd in northern Barkeryd Parish is Barkeryd Church, a church that is associated with at least eight generations of the High family's ancestors. Sven Hög's mother Maria Svensdotter was baptized at Barkeryd Church on February 10, 1771. She attended Barkeryd Church for the first eighteen years of her life. Both Maria's parents Sven Nilsson and Anna Månsdotter are buried in the cemetery of Barkeryd Church.



Barkeryd Church	
Parish: Barkeryd	
Congregation: Barkeryd-Forserum	
Significance to the High Family:	
<ul style="list-style-type: none"> • Where Per in Äng attended church during the mid-1500s and where he is probably buried • Where Joen Persson attended church in the mid to late 16th century and where he is probably buried • Where Per Joensson attended church in the late 16th century and early 17th century and where he and his wife Marit are buried • Where Måns Persson and Elisabeth Månsdotter attended church in the 17th century and are buried • Where Urban Jagendyvel and Maria Olofsdotter attended church in the late 17th century and early 18th century and where Maria Olofsdotter is buried • Where Bengt Månsson Engdahl was baptized • Where Beata Urbansdotter was baptized and buried • Where Maria Engdahl was baptized in 1704 and attended church until 1732 • Where Måns Olofsson and Maria Engdahl were married in 1732 • Where Sven Nilsson and Anna Månsdotter attended church during the late 18th century and are buried • Where Maria Svensdotter attended church from 1771 to 1789 	
Coordinates: 57°43'16.4"N 14°35'5.59"E	
Founded in: 1100s	
Current Building from: 1847	

Maria Svensdotter's maternal grandmother Maria Engdahl was baptized at Barkeryd Church on October 8, 1704. Her parents Bengt Månsson Engdahl and Beata Urbansdotter attended Barkeryd Church for their entire lives. Several of Bengt Månsson Engdahl's ancestors also attended this church and are buried in its cemetery, including his parents Måns Persson and Elisabeth Månsdotter, his paternal grandparents, Per Joensson and Marit, his great-grandparents Joen Persson and his wife, and his great-great-grandparents Per in Äng and his wife. Dozens more of the High family's unknown ancestors from the 12th to 16th centuries may also be buried in the church's cemetery. Beata Urbansdotter's parents Urban Jagendyvel and Maria Olofsdotter also attended Barkeryd Church.

Barkeryd Church was originally built in the early 12th century and was most likely wooden. The church was built along the main road between Jönköping and Eskjö and was part of Växjö Diocese. The second church was built in 1174. In 1355, a stone church was built, which was a half-cross church that spanned from west to east. The stone church was 35 cubits long, 14 cubits wide, and 8 cubits tall. The church's stone walls were painted white. Prior to the 18th century, the altar was located in the eastern side of the church, while the pulpit stood in the southern end. Wooden extensions were added to the northern and southern sections of the church in 1738, which were each 16½ cubits long. The church's wooden extensions and roof were painted red. Ten stained glass windows surrounded the church's sacristy. Upon the completion of the expansion, the altar was moved to the southern end of the church, while the pulpit was relocated to the church's eastern corner. Until this time, Barkeryd Church had a free-standing bell tower. In 1763, a bell tower was added to the church.²²

Timeline of Barkeryd Church

Early 1100s	Barkeryd Church is founded.
1174	The second building for Barkeryd Church is constructed.
1355	The third building for Barkeryd Church is constructed from stone.
1738	Wooden extensions are added to the northern and southern sections of the church.
1835	Construction begins on the fourth and current building of Barkeryd Church.
1847	The current building of Barkeryd Church is constructed.
1997	The current building of Barkeryd Church celebrates its 150 th Anniversary.



How Barkeryd Church looked from 1355 to 1738

²² *Barkeryds Kyrka* (brochure)

2.1. Barkeryd Church



Altar at Barkeryd Church

In the 18th century, the pulpit at Barkeryd Church stood over the altar, which was surrounded by a pillar on either side. The pulpit was adorned with wood carvings of Christ and his apostles. Behind the pulpit was a beautiful painting of the Nativity.

A staircase led from the choir to the east side of the pulpit. A small desk stood in the pulpit, where several books were kept. There was also an hourglass on this desk, which was donated by Marcus Berg, the third husband of Beata Urbansdotter, in 1734. A large statue of an angel hung over the pulpit with outstretched wings. Just west of the pulpit was a bench room.

A large crucifix hung on the western wall of the church. Four chandeliers hung in Barkeryd Church: two over the northern aisle, one in the east section of the church, and one in the west. The ceiling of Barkeryd Church was adorned with several lavish paintings and inscriptions. In the north wing of the church, facing the pulpit and the altar, was a large gallery. The gallery was divided with benches, which were reserved for soldiers and their families.²³

Johan Fovelin's Description of the Altar at Old Barkeryd Church

"The altar mentioned above is by the south wall and is surrounded by a framed choir. The setup is great and enough for what it's needed for. On top there is a white cloth with wide lace over a red desk dressed in red velvet, with silver lace at the edges for books, and a cross of the same type. On both sides of the desk stand large candlesticks, two of tin and two of ore; in front of the altar from the table to the floor hangs an altar adornment of gold with rich silk tassels. On each side of the altar table is a chair."

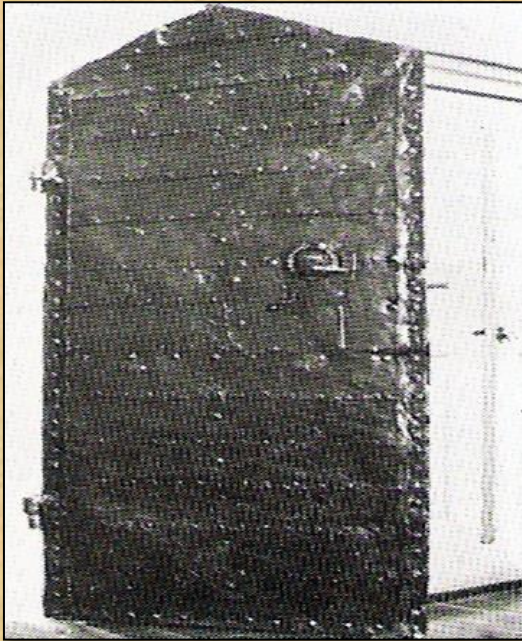
Johan Fovelin's Descriptions of Barkeryd and Nässjö Parishes - 1785



Painting of how Barkeryd Church looked from 1763 to 1847

²³ Johan Fovelin's Descriptions of Barkeryd and Nässjö Parishes

The Sacristy of Barkeryd Church



Iron door to the sacristy

The sacristy was located at the east end of the church. The iron door that led into the sacristy was built during the 17th century. During times of war, parishioners would seek protection from invaders by staying within the secured church. The iron door, which is filled with bullet marks from earlier times of strife, was preserved and now leads into the sacristy of the current church building. Inside the sacristy was a table, a long bench, and a large chest where several of the church's funds and valuable artifacts were kept. The sacristy also stored a tin box for sacramental wafers and several jugs of wine for use at communion. A blue painted cupboard also hung in the sacristy, where various clergy vestments were kept.

The old church's bell tower had two doors and a window. In 1775, twelve years after the tower's completion, Pastor Sven Fovelin decided that it was time for the church to have a new bell. In 1776, a new bell was cast by Elisa Fries Thoresson of Jönköping.

Several of Barkeryd Church's former vicars and prominent members were buried in the old church. Magister Magnus Tegnелиus, a vicar of Barkeryd Church during the early 18th century, was buried in the east wing of the church. Sven Fovelin was buried in the northeast corner of the church alongside his wife, Christina. Barkeryd Church also contained vaults for the Modelinska's and Alanderska's, two prominent families who lived in Barkeryd in the 17th and 18th centuries.



The cemetery of Barkeryd Church

Thousands of parishioners from Barkeryd's past are buried in the church's cemetery. There is a tomb in the cemetery where Nils Areus, one of the former vicars of Barkeryd Church, is buried. The Dukerska family, one of the wealthiest families in Barkeryd in the 17th and 18th centuries, also has an impressive tomb in the cemetery. Several of the High family's ancestors, such as Sven Nilsson and Anna Månsdotter are also buried in the cemetery.

2.1. Barkeryd Church

The Engraving on the Old Organ

Before the construction of the new church, the old organ stood in the church's gallery. The organ was engraved with the inscription: *"O God, let it happen that whoever plays these pipes and those who hear them, may eternally rejoice in the music that the angels do."*

By the beginning of the 19th century, Barkeryd's population had expanded to the point that the church had become too small and crowded. The old church was also in poor condition and needed major repairs. In 1835, the parish decided to build a new church. At this time, the Bishop in Sweden was Esaias Tegner. Tegner preferred large churches that were "light and airy."



Interior of Barkeryd Church



The current building of Barkeryd Church – erected in 1847

Once the new church was completed, the old one was torn down. Several of the items from the old church, such as the chandeliers, candlesticks, Holy Communion silver, and textiles, were taken from the old church and placed in the new building.

In accordance with the Bishop's preference, the clergy constructed a new large, bright pink, stone building. Throughout much of the 1840s, the inhabitants of Barkeryd contributed their time to help build the new church. In 1847, the new building was completed.



Communion goblet and dish from Barkeryd Church

The Baptism Font

The baptism font is the oldest item in Barkeryd Church, dating from 1150. The gold baptism bowl which rests over it was dedicated to the church in 1777 by Sven Fovelin, the vicar of Barkeryd Church, shortly before his death. Numerous of the High family's ancestors have been baptized by this font, including Maria Svensdotter, Maria Engdahl, Bengt Månsson Engdahl, Beata Urbansdotter, Måns Persson, Per Joensson, and Joen Persson.



Baptism font

The Pipe Organ



Pipe organ at Barkeryd Church

The pipe organ that currently rests at the back of Barkeryd Church is from 1872. Some of the relics from the old church were sold at an auction to raise the money to afford it.

The Candlestick that Returned to Barkeryd Church from Canada

From the late 19th century to early 20th century, around 900 people from Barkeryd immigrated to the New World. When the auction was held to raise money for the new organ, a candlestick was sold to a family whose granddaughter, Greta, immigrated to Vancouver, Canada. Greta brought the candlestick with her to Canada and treasured it, telling her children and grandchildren how it reminded her of home and how she obtained it. Greta died in 1976. In 1997, her family returned the candlestick to the Barkeryd Homestead Association at a ceremony celebrating the 150th anniversary of the new church. The candlestick can now be found on the pulpit at the front of the church.



Candle that was returned to Barkeryd Church in 1976

2.1. Barkeryd Church

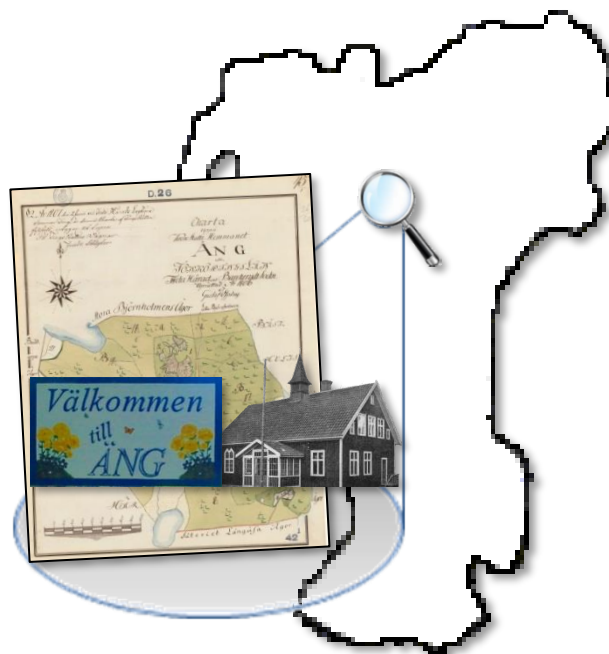
There have been several improvements to Barkeryd Church since the second half of the 20th century, which include the addition of stairs from the church room to the organ loft, a cloakroom, a small waiting room for baptisms, and a handicap toilet.

Vicars of Barkeryd Church: 1307-1807		
Year(s)	Vicar	Notes
1307	Bo	
1530	Gödeke	
1579	Mats	Was vicar during the time that Joen Persson attended Barkeryd Church
1579-1609	Laurentius Andreae Sr.	Was vicar during the time that Joen Persson and Per Joensson attended Barkeryd Church
1610-1641	Laurentius Andreae Jr.	Was vicar during the time that Per Joensson and Måns Persson attended Barkeryd Church
1642-1665	Johannes Ludovici	Was vicar during the time that Måns Persson and Elizabeth Månsdotter's family attended Barkeryd Church
1666-1705	Johannes Barck	Was vicar during the time that Måns Persson and Elizabeth Månsdotter's family and Urban Jagendyvel and Maria Olofsdotter family attended Barkeryd Church
1705-1712	Jonas Leonardi Haglinus	Was vicar during the time that Bengt Månsson Engdahl and Beata Urbansdotter attended Barkeryd Church
1712-1732	Magnus Tegnelin	Was vicar during the time Beata Urbansdotter and Maria Engdahl attended Barkeryd Church
1733-1777	Sven Fovelin	Was vicar during the time Sven Nilsson and Anna Månsdotter's family attended Barkeryd Church
1778-1807	Johan Fovelin	Was vicar during the time Sven Nilsson and Anna Månsdotter's family attended Barkeryd Church

Äng

The village of Äng (Eng), located in north-central Barkeryd Parish, is the village where at least five generations of the High family's ancestors have lived.

Sven Hög's 6th-great-grandfather, Per in Äng (1520-1568), lived at Äng since at least 1554. Per was a farmer and soldier who died in the Northern Seven Years War in 1568. His son Joen Persson likewise was a farmer and a soldier who served in the Swedish-Russo War of 1590-1595 and died sometime in the 1590s.



Joen Persson's son Per Joensson was a juror who lived at Äng with his wife Marit and children. Måns Persson, the son of Joen Persson, was a crown forester at Äng. Bengt Månsson Engdahl (1670-1712), the son of Måns Persson, was the last of the High's ancestors to live at Äng. He probably left Äng sometime in the 1690s to live at Gransäng. Engdahl was a Second Lieutenant in the Jönköping Regiment and died in the Great Northern War in 1712. The name "Engdahl" is derived from Äng, Bengt's place of birth.

Äng (Eng)
Parish: Barkeryd
Significance to the High Family: <ul style="list-style-type: none"> • Where Per in Äng lived during the mid-1500s • Where Joen Persson lived during the late 1500s • Where Per Joensson and Marit lived during the early 1600s • Where the family of Måns Persson and Elisabeth Månsdotter lived during much of 1600s and early 1700s • Where Bengt Månsson Engdahl was born in 1670 and grew up
Coordinates: 57°69'48.7"N 14°56'3.65"E

The Meaning of the Name "Äng"

The word "äng" means "meadow" in Swedish, signifying Äng's open meadows.



The sign which welcomes visitors to Äng



Aerial view of Äng

Äng has been inhabited since at least the Middle Ages. It was originally listed as a taxed farmstead. Äng has mostly spacious meadows and little forestland. By the end of the 17th century, it was the residence of the crown forester. Four farmers owned and lived at Äng by the end of the 18th century.²⁴

Johan Fovelin's Description of Äng

"Äng is 1 full skattekrono-homestead. It is poorly situated, has acceptable arable land, somewhat better meadows, and a weak pasture. Feeding --- animals. It has little forestland, some leaf-fodder, little fishing, 1 flour-mill, and no croft. It is an augment to ---. It pays tithes with 2 half buckets and 3 8/14 pottles rye to Scara1, and 3 half buckets and 1 7/14 pottles bin-seed to the church. It takes care of travelers to Barnarp. It is the residence of 4 farmers. A peculiar thing is, that the local wood wards have lived here since at least 1680, and the profession was inherited from father to son, and they only changed their first names, Mats and Måns. It's a weak homestead."

Johan Fovelin's Descriptions of Barkeryd and Nässjö Parishes - 1785

Over the course of the 19th century, Äng's population grew and the area became a small town. Near the end of the 19th century, a train station opened at Äng where the Southern Main Line of the Swedish Railway System ran through. Furniture manufacturing factories opened in Äng as well. Äng also includes a school for children up to 6th grade and a resort with a social club. As of 2013, Äng has around 300 residents.²⁵



Train station at Äng – Late 19th century

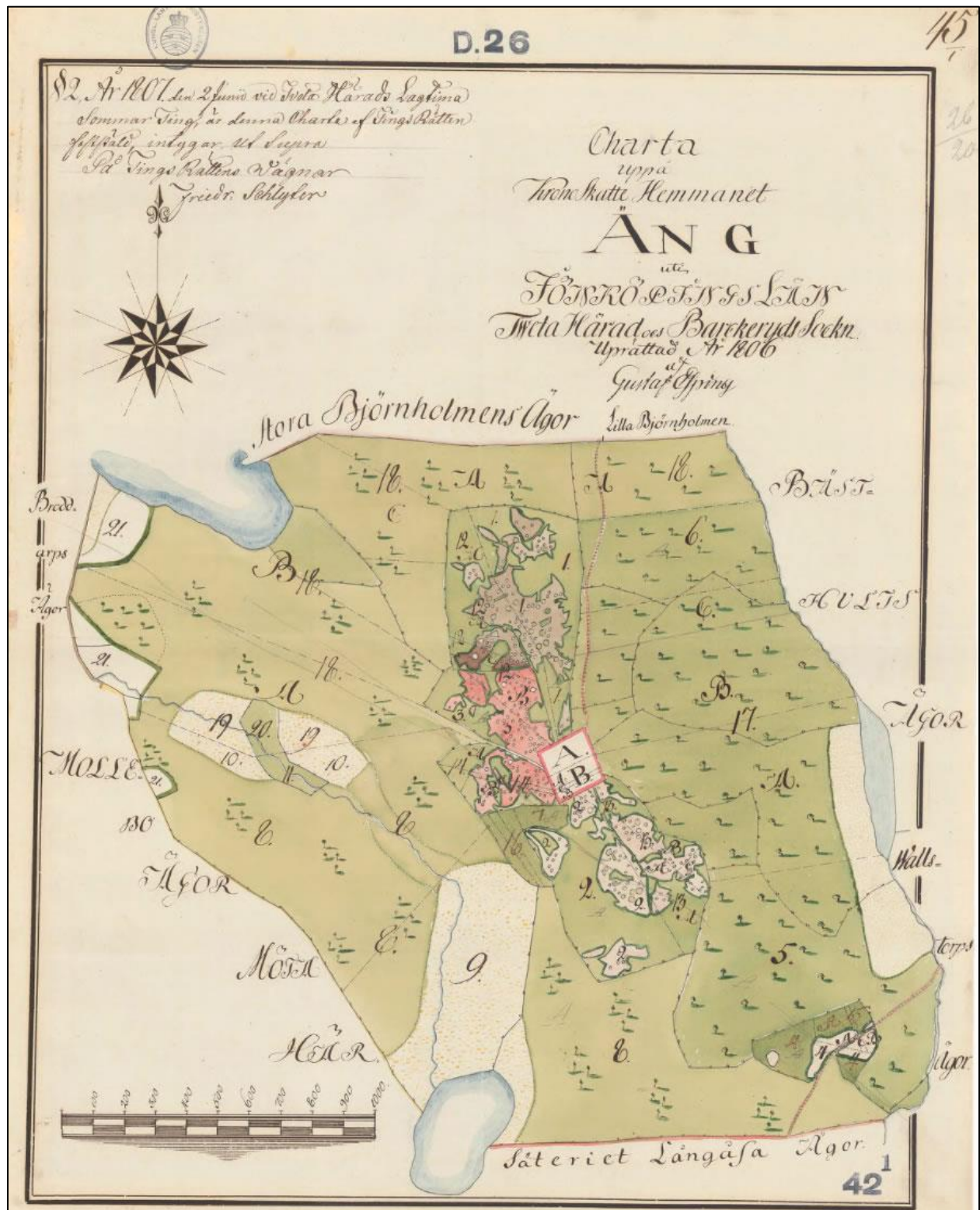
²⁴ Johan Fovelin's Descriptions of Barkeryd and Nässjö Parishes - 1785

²⁵ <http://www.samhallsforening.se/> (Retrieved June 21, 2013)

Births, Marriages, and Deaths of the Residents of Äng (1680-1700) ²⁶	
Date	Event
January 11, 1681	Death of Elisabeth Pedersdotter.
June 5, 1682	Marriage of Jön Andersson and Britta Bengtsdotter of Äng.
February 24, 1683	Death of Karin Persdotter.
May 30, 1683	Marriage of master forester Matthias Månsson of Äng and Maria Andersdotter.
May 28, 1686	Death of Oluf Jonsson.
October 25, 1685	Marriage of Ambjörn Persson and Anna Bengtsdotter of Äng.
September 14, 1686	Birth of Matts's daughter, Britta Mattisdotter.
April 14, 1789	Birth of Per's daughter, Kirstin Persdotter.
June 12, 1867	Marriage of ? Swensson and Kirstin Bengtsdotter of Äng.
April 28, 1688	Birth of Germund's daughter, Anna.
July 31, 1688	Death of Germund's daughter, Anna.
October 21, 1688	Marriage of widower Håkan Knutsson and Ragnel Månsdotter of Äng.
November 13, 1688	Death of the old master forester and honest gentleman Måns Persson.
August 30, 1689	Birth of Germund's daughter, Märit.
March 30, 1691	Birth of Germund's daughter, Britta.
February 29, 1692	Birth of Jon's daughter, Karin.
January 24, 1693	Death of Germund's daughter, Kirstin.
March 24, 1693	Birth of master forester Matths Månsson's son, Måns.
April 26, 1693	Birth of Germund's daughter, Karin.
April 26, 1694	Death of Germund's daughter, Karin.
April 8, 1695	Death of the master forester's little son.
April, 1696	Birth of master forester Matths Månsson's daughter, Elisabeth.
March 18, 1697	Birth of Germund's daughter, Elin.
October 17, 1698	Birth of master forester Matths Månsson's son, Anders.
December 22, 1699	Birth of Germund's son, Bengt.

²⁶ Barkeryd C:1 (1680-1725)

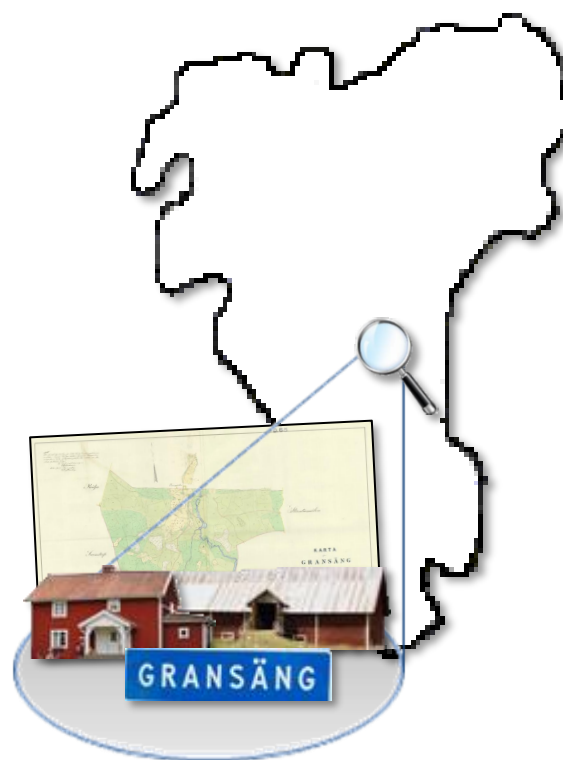
1806 Map of Äng



Gransäng

The village of Gransäng (Gráhn-séng), located in eastern Barkeryd Parish, is where five generations of the High family's ancestors have lived. Maria Svensdotter, the mother of Sven Hög, was born at Gransäng in 1771 and spent the first 17 years of her life there.

Urban Jagendyvel, Maria's great-great-grandfather, was a military surgeon who lived at Gransäng in the late 17th century with his wife Maria Olofsdotter. He died in service in Poland. His daughter Beata married Bengt Månsson Endgdal, who later inherited the farm.



Gransäng (Gráhn-séng)
Parish: Barkeryd
Significance to the High Family: <ul style="list-style-type: none"> • Where Urban Jagendyvel and Maria Olofsdotter lived from at least 1669 to their deaths in 1706 and 1712 • Where Bengt Månsson Engdahl lived from the late 1690s until 1712 • Where Beata Urbansdotter lived from 1677 to 1759 • Where Maria Engdahl lived from 1704 to 1732 • Where the family of Sven Nilsson and Anna Månsdotter lived from 1759 to 1795 • Where Maria Svensdotter lived from 1771 to 1788
Coordinates: 57°66'2."N 14°61'29.50"E

Maria Engdahl, the daughter of Bengt and Beata, grew up at Gransäng. She moved to Gissarp, Nässjö Parish in 1732, after her marriage to Måns Olofsson. Anna Månsdotter, the daughter of Måns Olofsson and Maria Engdahl, married Sven Nilsson in 1759 and the two moved to Gransäng.

Sven and Anna's family lived at the farm Skattegården in Gransäng. All five of their children: Jonas, Nils, Sven Maria, and Beata were born at Skattegården. In 1789, Sven and Anna's eldest son Jonas inherited Sven's farm at Skattegården. Both Sven and Anna died at Skattegården, Gransäng, as did two of their children, Jonas and Beata.

The Meaning of the Name "Gransäng"

The name "Gransäng" means "spruce bed," signifying that the land is good for haymaking and growing spruce trees.

2.3. Gransäng

Gransäng was first documented in 1344, as a deed of a gift to the church in Nässjö. The Fredriksdalsån River flows through the center of Gransäng, and much of the land is forested with numerous spruces. Two farms have existed at Gransäng for several centuries, Kronogården and Skattegården.²⁷



Map of Gransäng

Timeline of Gransäng

1344	Gransäng is first documented as a gift to Nässjö Church.
1579	The mill at Gransäng is described in a document about mills in the area.
1699	Second Lieutenant Bengt Månsson Engdahl marries Beata Urbansdotter and later inherits Gransäng.
1751	One of the houses at Gransäng is built.
1870s	The millhouse at Gransäng is built.
1932	The millhouse burns down and another one is built.
1955	The milling ends at Gransäng.

The farm of Kronogården was owned by the Crown, as denoted by its name, and was for “fältväblar” (officers) in the military. In the late 17th century, Urban Jagendyvel and Maria Olofsdotter lived at Kronogården. Jagendyvel died in service in Poland around 1706 and Maria Olofsdotter died in 1712. During the late 17th century, several farmers lived at Gransäng with their families, including men named Anders, Bengt, Nils, Håkan Knutsson, Johan, and Sven, as well as an old woman named Karin Jönsdotter.²⁸

²⁷ Information from Barbro Envall, historian from Rödja, Barkeryd

²⁸ Barkeryd C:1 (1680-1725)



The two oldest houses at Gransäng

In 1699, Urban and Maria's daughter Beata Urbansdotter was married to Bengt Månsson Endgdal. Endgdal inherited Gransäng in 1709 and owned it until his death in 1712. In 1715, Beata Urbansdotter was remarried to a sheriff named Per Bergsten of Åkre, Nässjö. The two resided at both Åkre and Gransäng until Bergsten's death in 1718. In 1719, Beata was married to her third husband merchant Marcus Berg, who inherited Gransäng. Berg died in 1745. Beata (now known as Beata Granbom) was the sole proprietor of Kronogården until her death in 1759.

Johan Fovelin's Description of Gransäng

"Gransäng Kronogården, 1 full assessment unit reduced to 34, is the residence of the Master Sergeant of the Second Major's Company of the Jönköping Regiment. It is a sparsely built over settlement. Together with 'Gransäng Skattegården it composes a village. The soil is sandy and weak, they use 15^{1/2} bushels for sowing-seed, and the land consists of mostly marsh-meadows.

"They feed 34 animals. They have enough forest. They pay 8 bushels as tithes to Skara. They go fishing in the Espery River which runs through the estate. On the estate is one flourmill, but there are no crofts"

Johan Fovelin's Descriptions of Barkeryd and Nässjö Parishes - 1785

After Beata's death, her son Bengt Bengtsson Engdahl became the proprietor of Kronogården. Although Engdahl was the proprietor of the farms at Kronogården in the late 18th century, his family resided at Skattegården, the other farm at Gransäng. At this time, there were four cottages at Kronogården that were inhabited by tenant farmers and poor widows.



House at Gransäng where the Engdahl family used to reside



Barn at Gransäng

One of the tenant farmers at Kronogården, Nils Håkansson, was a handyman who lived at the farm with his wife, Kerstin Johansdotter, and children: Anna, Måns, Maria, and Jaen. A tenant farmer named Pehr Håkansson also lived at there with his wife Maria Månsdotter and two daughters Britta and Lena throughout the late 18th century.²⁹ After Engdahl's death in 1782, Master Sergeant Lindberg (b. 1756) lived at Kronogården.³⁰

Skattegården, the farm where Sven Nilsson's family lived, was south of Kronogården. In the late 18th century, it was owned by four farmers. Sven Nilsson and Anna Månsdotter moved to Skattegården in 1759, shortly after the death of Anna's maternal grandmother Beata Granbom.

The Meaning of the Name "Skattegården"

"Skattegården" means taxed farm (*skatt* = "taxes"), referring to the fact that the famers had to pay taxes to both the Crown and Church.

There were four households located at Skattegården. Bengt Bengtsson Engdahl probably originally lived in the farm's largest house with his first wife Maria Jonsdotter³¹ and their children, Beata Lisa³² and Otto Lorentz³³, and later with his second wife Helena Catarina Mellberg and their two children Margareta and Nils. After Engdahl's death in 1782, his son Otto lived at Skattegården with his wife, Ingierd, and five children: Jonas, Pehr, Bengt, Maria, and Otto.



Old mill house at Skattegården that existed from 1870 to 1932

²⁹ Barkeryd Household Examinations, Vol. AI:1 (1771-1782), pages 321-322

³⁰ Barkeryd Household Examinations, Vol. AI:3 (1783-1783), page 51

³¹ Nässjö Marriages, Vol. CI:2 (1732-1774), page 7

³² Barkeryd Household Examinations, Vol. AI:1 (1771-1782), page 15

³³ Barkeryd Household Examinations, Vol. AI:1 (1771-1782), page 439



This house at Skattegården, Gransäng was originally built in 1751 and was originally much smaller. Here, Bengt Nilsson lived with his family.

Bengt Nilsson moved to Skattegården in 1774. He lived at Skattegården with his wife Catrina Carlsdotter and children Margaret and Nils.³⁴ The house they lived in was built in 1751. Throughout the late 18th century, several different farmers lived at Skattegården, some of them only staying there for a few years.

Originally, the homes at Skattegården were probably very small, and only consisted of an entryway, kitchen, and one main room where everyone slept. All of the houses were located close to one another. There were also a number of maids and farmhands who lived and worked at Gransäng.

The Schoolhouse and Mill at Gransäng

In the 19th century and early 20th century, there was an old schoolhouse in Gransäng. The schoolhouse closed in 1950. There was also a small mill (or "skvalta") by the Fredriksdalsån River, which the farmers of Skattegården used. This mill was described in a 1579 document about mills in the area. In the 1870s, a mill house was built and a professional miller took over the milling process. The mill house burned down in 1932 and another was built the same year. The milling ended in 1955 and the mill house has been vacant ever since.



Sketch of the mill house at Skattegården that was built in 1932

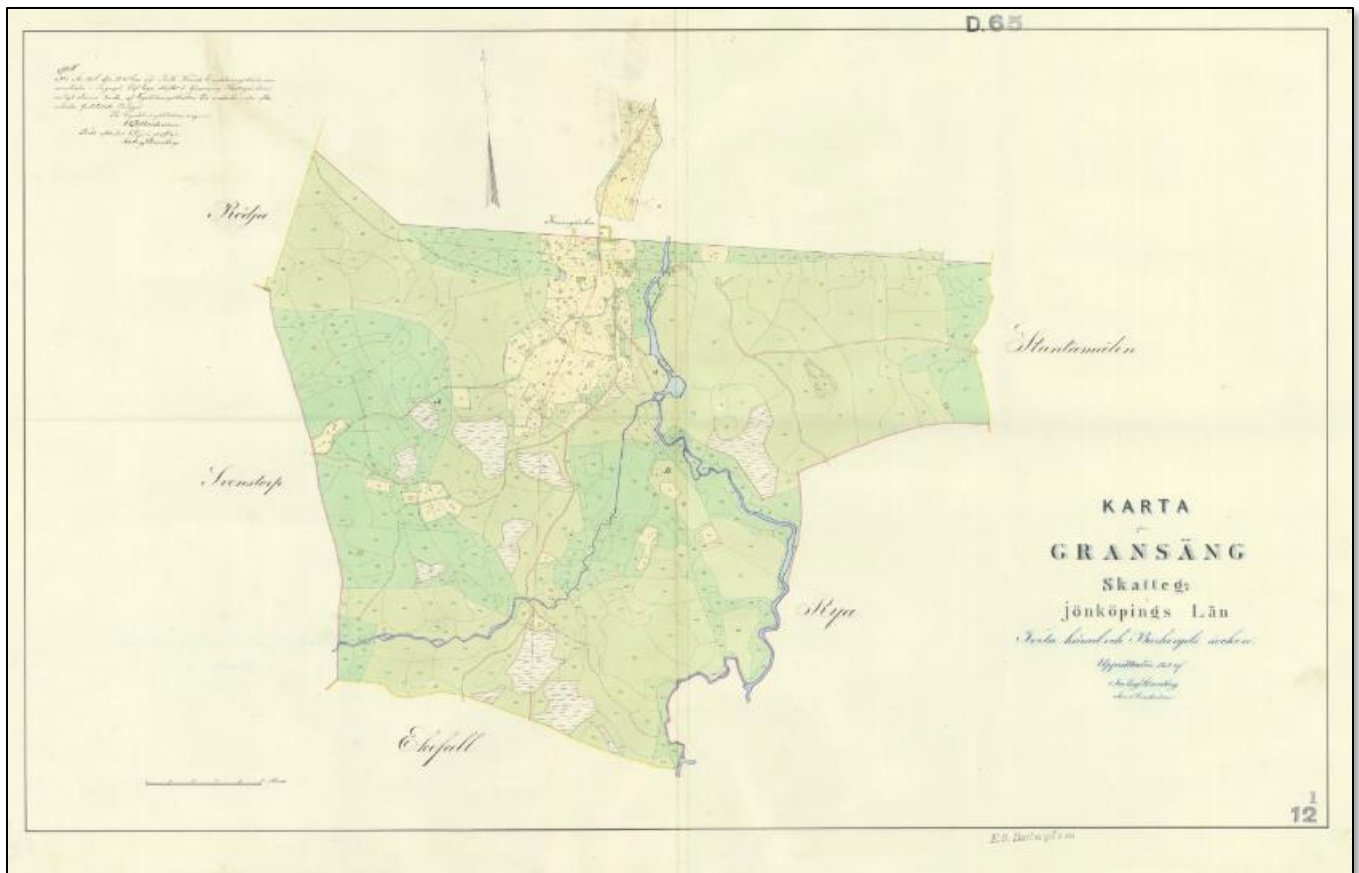
In the 20th century, all of the farmland at Gransäng was consolidated and owned by one farmer. Today, around twenty people live at Gransäng.

³⁴ Barkeryd Household Examinations, Vol. AI:4 (1784-1784), page 45

Births, Marriages, and Deaths of the Residents of Gransäng (1680-1760) ³⁵	
Date	Event
April 26, 1681	Death of Anders Persson's wife Ingeborg.
June 12, 1681	Marriage of Håkan Knutsson and Anna Jonsdotter of Gransäng.
March 5, 1682	Marriage of Anders Persson of Gransäng and Ingrid Carlsdotter.
March 12, 1682	Birth of Bengt's son Nils.
May 15, 1683	Birth of Lars's daughter Maria.
May 28, 1684	Birth of Nils's daughter Karin.
August 12, 1684	Death of Nils's daughter Karin.
March 31, 1685	Birth of Håkan's daughter Ingeborg.
June 26, 1685	Birth of Nils's daughter Märit.
December 30, 1686	Death of pauper woman Kirstin.
August 8, 1687	Birth of Håkan's daughter Malin.
February 18, 1688	Death of Nils's daughter Britta.
October 21, 1688	Marriage of Håkan Knutsson of Gransäng and Ragnel Månsdotter.
November 22, 1689	Birth of Sven's daughter Ingrid.
July 18, 1690	Birth of Håkan's daughter Anna.
December 17, 1690	Death of Sven's daughter Ingrid of smallpox.
February 2, 1691	Birth of Anders's daughter Karin.
February 24, 1691	Death of old woman Karin Jönsdotter.
June 11, 1691	Death of Håkan's daughter Anna.
October 8, 1691	Birth of Sven's son Arvid.
July 17, 1692	Birth of Johan's daughter Ragnel.
July 14, 1693	Birth of Håkan's daughter Maria.
February 2, 1694	Birth of Sven's son Bengt.
October 21, 1695	Birth of Johan's son Måns.
November 28, 1695	Death of Sven's son Bengt.
May 9, 1696	Birth of Anders's son Sven.
February 8, 1698	Birth of Bengt Bengtson Engdahl.
January 24, 1699	Birth of Anders's stillborn son Anders.
June 18, 1699	Marriage of Bengt Månsson Engdahl and Beata Urbansdotter.
August 8, 1700	Birth of Hans's son Per.
April 22, 1701	Death of Anders's daughter Karin from smallpox.
August 30, 1702	Birth of Hans's son Anders.
April 27, 1703	Birth of Britta Engdahl.

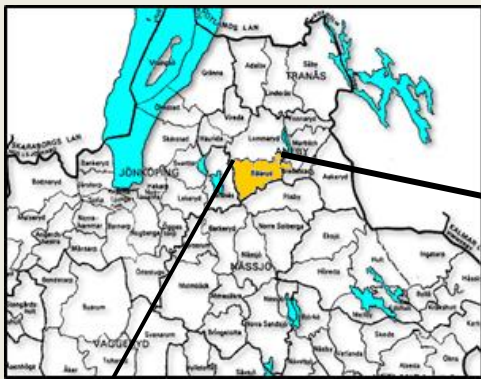
Births, Marriages, and Deaths of the Residents of Gransäng (1680-1760) (Continued)	
Date	Event
October 23, 1704	Birth of Maria Engdahl.
October 25, 1708	Birth of Måns's daughter.
May 1, 1709	Birth of Britta Månsdotter.
May 27, 1709	Marriage of Håkan Mattsson and maid Malin Håkansdotter of Gransäng.
May 22 1710	Birth of Måns's daughter Ingrid.
May 21, 1716	Burial of maid Ingeborg Håkansdotter of Gransäng. 30 years old.
June 8, 1716	Birth of Per Bergsten and Beata Granbom's daughter Elisabeth.
February 10, 1717	Marriage of Jon Jonsson of Gransäng and maid Ingrid Larsdotter.
June 24, 1724	Burial of Jon Jonsson. 70 years old.
October 31, 1726	Burial of merchant Jonas Berg. 92 years old.
April 16, 1727	Burial of Håkan Knutsson. 73 years old. Honest and pious man.
February 8, 1728	Birth of child of Nils and Ingeborg.
May 26, 1729	Marriage of Måns Gröndahl and Britta Engdahl of Gransäng.
June 6, 1729	Birth of Måns's son Bengt.
July 22, 1731	Birth of Måns's son Håkan.
November 12, 1732	Marriage of Måns Olofsson and Maria Engdahl of Gransäng.
March 11, 1733	Burial of Måns's son Håkan. Age 1 year and 24 weeks old.
April 26, 1737	Marriage of Sven and maid Ingrid of Gransäng.
May 11, 1739	Birth of Anders and wife Britta's child Olof.
March 19, 1742	Birth of Måns and wife Elisabeth's child Johan.
April 4, 1743	Burial of Rangel. 86 years old.
January 11, 1745	Burial of merchant Marcus Berg.
November 21, 1748	Birth of Bengt Bengtsson Engdahl and wife Maria Engdahl's daughter Catharina.
April 30, 1750	Birth of Bengt Bengtsson Engdahl's son Otto Lorentz Engdahl.
May 11, 1756	Burial of Johan's son. One year old.
(no date) 1756	Burial of Jacob's son. 7 weeks old. Suffocated in bed.
October 17, 1756	Birth of Jacob's son Arvid.
March 16, 1758	Birth of Jacob's daughter Kirstin.
March 19, 1759	Marriage of Nils of Tolg and maid Maria Engdahl of Gransäng.

1854 Map of Gransäng



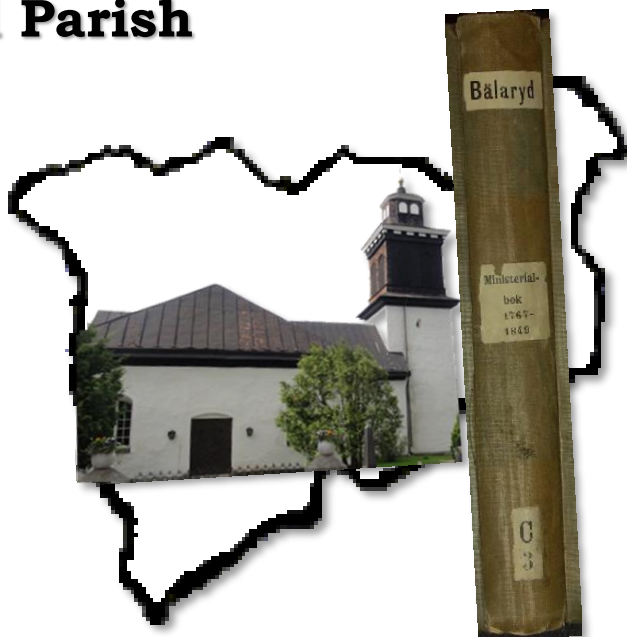
Chapter Three

Bälaryd



Bälaryd Parish

Just west of the town of Aneby is Bälaryd (Bé-la-rude) Parish, where at least four generations of the High family's ancestors lived. Sven Hög lived at Skärsjö Säteri, a manor in east Bälaryd, from 1823 to 1825. Anna Stina Johansdotter's paternal grandfather Johan Svensson was born at the farm Tällö in Bälaryd in 1736. His father Sven Samuelsson was born at the farm Hillerstorp in 1711 and lived there till the late 1730s or early 1740s. Sven's parents Samuel Andersson and Elisabeth also lived at Hillerstorp from the 1690s until their deaths in 1739.



Bälaryd Parish (Bé-la-rude)	
County: Jönköping	
Municipality: Aneby	
Significance to the High Family:	
<ul style="list-style-type: none"> • Where the family of Samuel Andersson and Elisabeth lived from the 1690s until 1739 • Where Sven Samuelsson lived from 1711 to the late 1730s • Where Johan Svensson was born in 1736 • Where Sven Hög was a farmhand from 1823 to 1825 	
Area: 74.38 sq. km.	
Population (as of 2000): 734	

Bälaryd Parish is 74.38 square kilometers. Most of Bälaryd is elevated forest area, with heights reaching 327 feet above sea level. Bälaryd is situated between two large lakes; to the west of the parish is Lake Svartån and to the east is the Aneby Sea. The Skinkesjön River also runs west through the parish towards the North Sea.³⁵

The Meaning and History of the Name “Bälaryd”

The name “Bälaryd” comes from the village in the parish. The first written mention of it occurred as “*Balartydht*” around 1300. There are legends that the name's prefix came from the “baa” sound that sheep make, since sheep helped clear the rocks during the construction of the parish church by pulling them away on sleds. The suffix “*ryd*” means “clearing.”

Source: *Bälaryd i Helg och Söcken*

³⁵ Svensk Uppslagsbok: Bälaryd socken



Map of Bälaryd

Bälaryd has a long history, dating back at least the Bronze Age. Throughout the Iron Age, settlements were expanded. A few ancient monuments from the Bronze and Iron Ages still exist in Bälaryd and are mainly found in two concentrations: one is near Skärsjö and Torp Östergård and the other is by Västergård. Both places are close to bodies of water.

Bronze Age Mounds in Bälaryd

Of all the ancient monuments in Bälaryd, perhaps one of the most notable is the standing memorial stone at Torp og. The stone is 230 cm high, 75 cm wide at the base, and is surrounded by several stone circles and cairns.

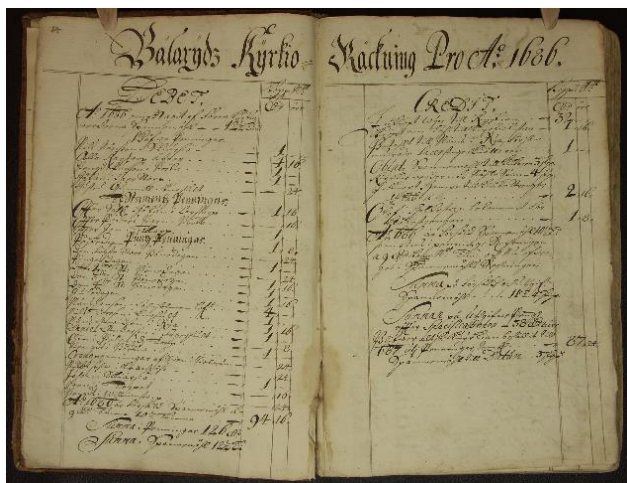
In Öja, there is a large stone circle and cemetery that contains around 50 mounds and standing stones. In Julsbolet, there are several burial mounds and a trident. At Knohult, there exists a stone circle and a trident, and there is a stone circle near the border between Fagerhult and Boafall. There are also several ancient monuments at Skärsjö, including a burial ground with 60 mounds, three stone circles, and several cairns. At Tällö, there is a trident which is enhanced with stone walls. In addition to these sites, several isolated Bronze Age mounds can be found at farms throughout Bälaryd.



Memorial stone at Torp og

Source: Bälaryd Sockensida: The Unofficial Website of Bälaryd Parish

3.0. Bälaryd Parish



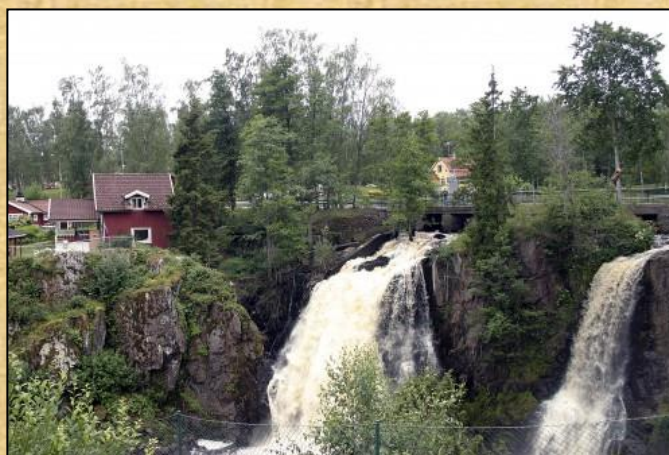
Bälaryd Church records - 1666

The administrative formation of Bälaryd followed the incorporation of Christianity into the parish in the 12th century. Sometime in the 13th century, Bälaryd Church was founded. Around this time, the parish was scarcely populated, there were few roads, and the rocky land was difficult to cultivate. The population of Bälaryd was first concentrated around the village, and gradually spread out to surrounding farms. Much of the parish land was underwater and unsuitable for farming. Waterways served as important transportation routes before roads became more established.

In the 16th century, there were 34 taxed farms in Bälaryd. The farmers of the parish eventually tried to obtain more land by draining the marshes in the 18th century. During the 19th century, several people emigrated out of Bälaryd. From 1848-1895, Bälaryd lost 330 parishioners. In 1900, there were 972 people living in Bälaryd Parish. In 2000, there were only 734 inhabitants living in Bälaryd. Bälaryd is part of Aneby Municipality.

Aneby

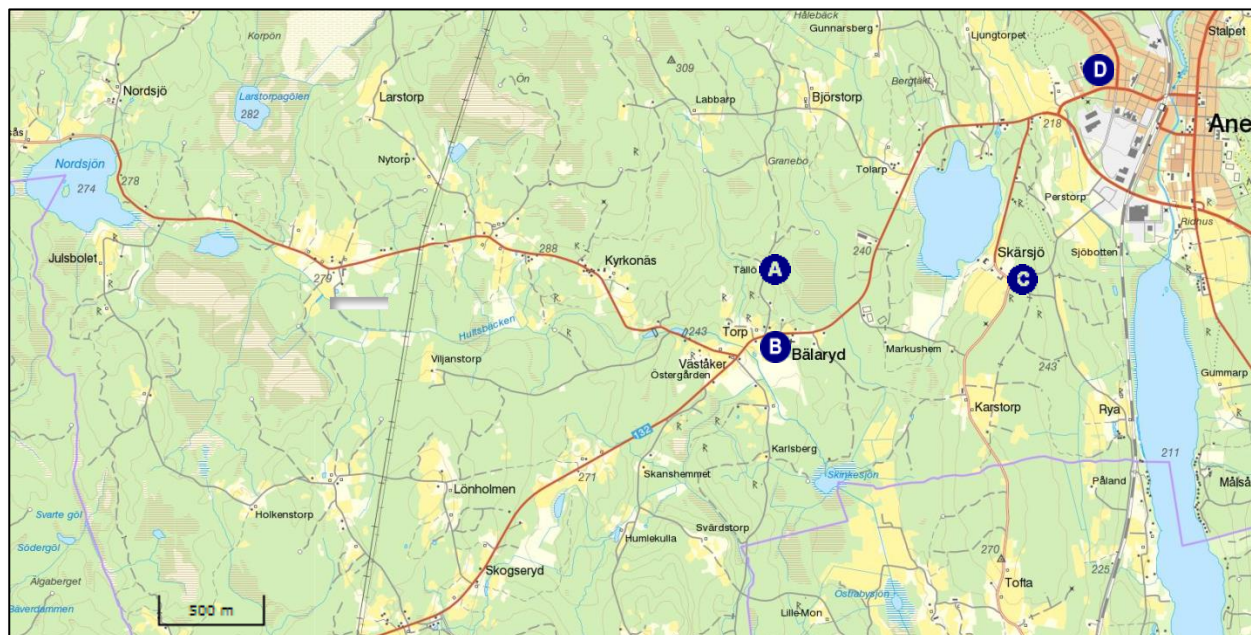
Some of Bälaryd extends into the city of Aneby, which has 3,374 people. Most of Bälaryd's residents live in Aneby today, with only a small portion of the population remaining in the countryside. A spectacular waterfall drops 34 meters in Aneby. As of 2000, there were 869 inhabitants living in Aneby.



Waterfalls at Aneby

Source: Statistics Sweden

Map of Bälaryd Parish



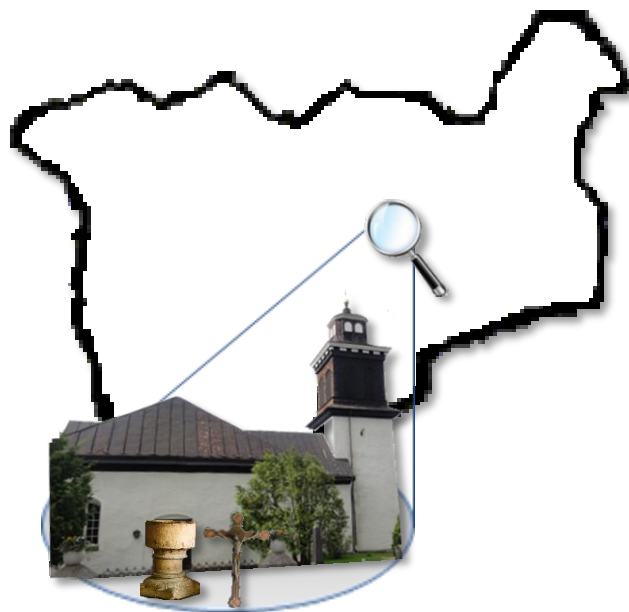
Place		Significance
A	Tällö	<ul style="list-style-type: none"> Where the family of Sven Samuelsson and Elizabeth Arvidsdotter lived in the 1730s Where Johan Svensson was born in 1736
B	Bälaryd Church	<ul style="list-style-type: none"> Where the family of Samuel Andersson and Elisabeth lived from the 1690s until 1739 Where Sven Samuelsson lived from 1711 to the late 1730s or early 1740s Where Johan Svensson was born in 1736 Where Sven Hög was a farmhand from 1823 to 1825
C	Skärsjö	<ul style="list-style-type: none"> Where Sven Hög lived and worked at from 1823 to 1825
D	Hillerstorp	<ul style="list-style-type: none"> Where the family of Samuel Andersson and Elisabeth lived from the 1690s until 1739 Where Sven Samuelsson was born in 1711

1645 Map of Bälaryd Village



Bälaryd Church

Five kilometers southwest of the town of Aneby is Bälaryd Church, which has connections to at least four generations of the High family's ancestors. Sven Hög attended this church when he lived in Bälaryd from 1823 to 1825. Johan Svensson, the paternal grandfather of Anna Stina Johansdotter, was baptized at this church in 1736. Johan's father Sven Samuelsson attended this church for the first few decades of his life. Sven Samuelsson's parents Samuel Andersson and Elisabeth also attended this church during the early 17th century and Samuel served as a churchwarden there.



Bälaryd Church
Parish: Bälaryd Congregation: Aneby
Significance to the High Family: <ul style="list-style-type: none"> • Where the family of Samuel Andersson and Elisabeth lived from the 1690s until 1739 • Where Sven Samuelsson lived from 1711 to the late 1730s or early 1740s • Where Johan Svensson was born in 1736 • Where Sven Hög was a farmhand from 1823 to 1825
Coordinates: 57°48'56.4"N 14°44'49.8"E Founded in: 1200s Current Building from: 1200s

Timeline of Bälaryd Church

1200s	Bälaryd Church is constructed.
1600s	The church tower is erected in the west.
1729	The present-day sacristy is erected in the east.
1739-1740	A cross arm in the north is constructed.
1798	The tower is built with one floor.
1807	The roof vaults are demolished.
1909	A concrete floor is cast and new window openings are opened.

3.1. Bälaryd Church

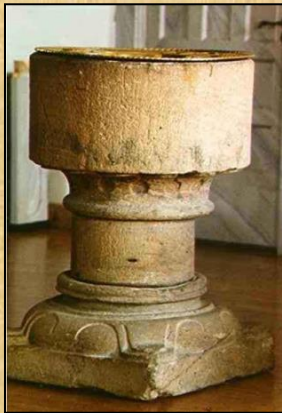


Bälaryd Church

The oldest parts of the church date from the 13th century. Bälaryd Church has been restored several times. The church tower was erected in the 17th century. In 1729, the sacristy was built. During the 18th century, there were complaints of overcrowding in the church and an expansion was built in the northern section around 1740.

The Baptism Font

Bälaryd Church's baptismal font is the oldest part of the church and is said to be as old as the church itself. The font is made from sandstone and was built sometime in the 13th century.



The Crucifix

The processional crucifix in front of the church is from the 15th century.



In the 18th century, several soldiers attended at Bälaryd Church. The church was already crowded every Sunday with all of the parish's inhabitants, who stood throughout the entire service without any pews. Once dozens of soldiers began attending services, the church became uncomfortably congested.

In 1764, Captain Hallonqvist of Kyrkonäs received authorization for his unit to build some stands outside the church where they could sit during services, which was paid for at his own expense. While the outside addition helped diminish the crowding outside the church, there were some problems with some of the people spitting tobacco in the stands or dust being blown on the people sitting outside, and the stands were torn down within two years.³⁶

³⁶ Bälaryd Sockensida: The Unofficial website of Bälaryd Church

In 1798, a stone tower was added to the church where bells were hung, replacing the old free-standing bell tower. Part of the church collapsed in 1807, and the old stone arches and ceiling were destroyed. In 1909, a concrete floor was cast and new window openings were opened.



Sanctuary of Bälaryd Church



Church ceiling painting of The Fall of Man

The ceiling of Bälaryd Church is adorned with beautiful paintings which represent the Fall of Man, Christ's Redemption of Mankind, and the Final Judgement. These were painted in 1755 by Olof Rosenblad. The altarpiece in front of the church was painted in 1640 by Johan Werner. The organ at the back of the church was built by Sven Nordström in 1839.



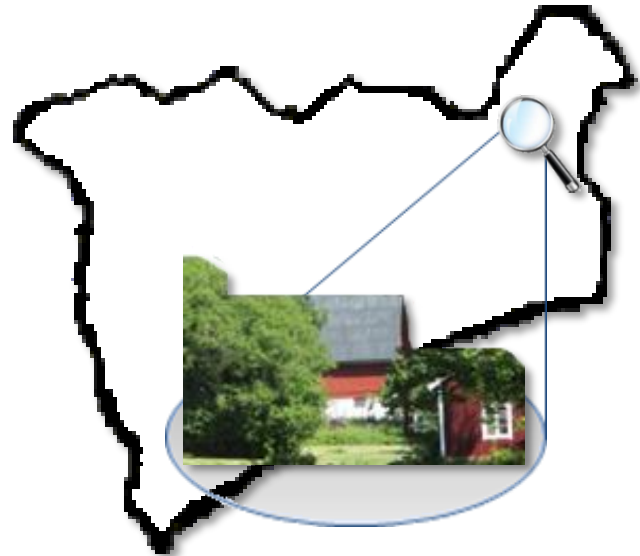
Back of Bälaryd Church



Altarpiece by Johan Werner

Hillerstorp

In the northwest section of the town Aneby is the farm Hillerstorp. Here, Sven Samuelsson, the great-grandfather of the High family matriarch Anna Stina Johansdotter, was born in 1711. Sven's parents Samuel Andersson and Elisabeth lived at Hillerstorp from the 1690s until their deaths in 1739.



Today, Hillerstorp is part of the city Aneby.

Hillerstorp (<i>Hée-lers-tórp</i>)
Parish: Bälaryd
Significance to High Family: <ul style="list-style-type: none"> • Where the family of Samuel Andersson and Elisabeth lived from the 1690s until 1739 • Where Sven Samuelsson was born in 1711
Coordinates: 57°84'29.0"N 14°80'08.0"E



Pictures of Hillerstorp

The Meaning and History of the Name "Hillerstorp"

The name "Hillerstorp" means "Hiller's village." The prefix "*Hiller*" is a variation of the man's name Hildolf. The suffix "*torp*" means "village."

Births at Hillerstorp from 1690 to 1739³⁷ (Dates from the Julian Calendar)			
Date of Birth	Name	Father	Mother
January, 1690	Anna Carlsdotter	Carl Andersson	Unknown
April, 1697	Anna Svensdotter	Sven	Unknown
October, 1697	Erland Jonsson	Jons	Unknown
April 1700	Sara Samuelsdotter	Samuel Andersson	Elisabeth
1707	Christer Samuelsson	Samuel Andersson	Elisabeth
1709	Anders Samuelsson	Samuel Andersson	Elisabeth
May, 1711	Sven Samuelsson	Samuel Andersson	Elisabeth
September, 1713	Annika Samuelsdotter	Samuel Andersson	Elisabeth
June, 1735	Unknown child	Erik Siggesson	Annika Samuelsdotter

Marriages Involving Inhabitants of Hillerstorp from 1714 to 1739³⁸ (Dates from the Julian Calendar)		
Date of Marriage	Groom	Bride
May 30, 1714	Pehr	Annika Persdotter
November 4, 1716	Jon Rafwelsson	Sara Samuelsdotter
November 9, 1718	Jon Bengtsson	Kerstin Svensdotter
October 9, 1726	Anders Samuelsson	Annika Nilsdotter
October 27, 1739	Samuel Andersson	Ingeborg

Deaths at Hillerstorp from 1696 to 1740³⁹ (Dates from the Julian Calendar)	
Date of Death	Name
December, 1696	Sven's son (name unknown)
July 1727	Christer Samuelsson
March, 1739	Elisabeth
April 1700	Sara Samuelsdotter
December 17, 1739	Samuel Andersson
September 14, 1740	Per Eriksson

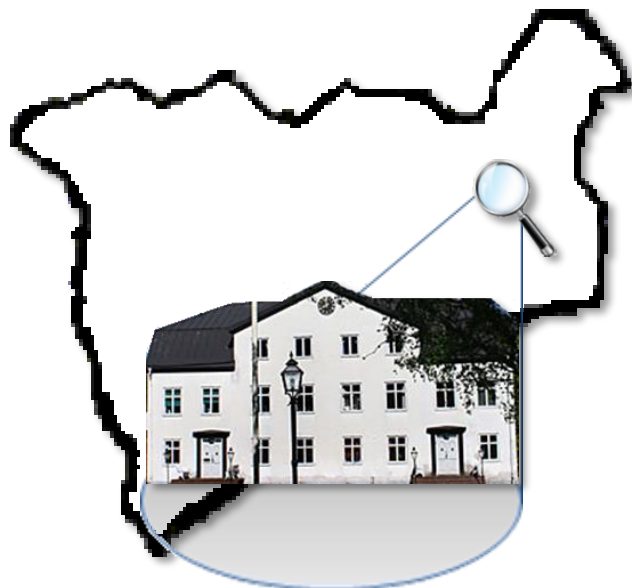
³⁷ Bälaryd Births, Vol. C:1 (1688-1701) and Bälaryd Deaths, Vol. C:2 (1711-1789)

³⁸ Bälaryd Deaths, Vol. C:2 (1711-1789)

³⁹ Bälaryd Births, Vol. C:1 (1688-1701) and Bälaryd Deaths, Vol. C:2 (1711-1789)

Skärsjö Säteri

About 3.5 miles southwest of the town Aneby, along the southwest shore of Lake Skärsjösjön is Skärsjö Säteri (*Skåre-swah Seh-téar-ree*), the estate where Sven Hög worked and lived as a farmhand from 1823 to 1825. Skärsjö Säteri is the only manor in Bälaryd Parish. During the time that Sven lived there, Skärsjö was owned by Sven Ingemar Ljungh (b. 1757), who lived there with his wife Christina Charlotta Botlei and six children: Sven Otto, Brita Charlotta, Ullrica Eleonora, Gustafva Fredrica, Christina Catharina Carolina, and Sophia Wilhelmina.⁴⁰ Several farmhands and maids also lived there.



The mansion at Skärsjö Säteri was constructed in 1790. Its first owner, Sven Fredrik Ljung was a bailiff and clerk. He was also a renowned botanist and he planted many foreign trees and plants at Skärsjö. In 1851, Skärsjö was purchased by Anders Isaksson for 33,333 crowns at an auction. Isaksson was a strong supporter of the Christian revival movement that swept through the Swedish countryside during the 1860s, and he frequently preached the gospel at Skärsjö during this time. AP Andersson, Anders Isaksson's son, later inherited Skärsjö, and he was also a devout Christian.

Skärsjö Säteri (<i>Skåre-swah Seh-téar-ree</i>)
Parish: Bälaryd
Significance to the High Family: <ul style="list-style-type: none"> Where Sven Hög was a farmhand from 1823 to 1825
Coordinates: 57°82'30.0"N 14°78'18.4"E



Mansion at Skärsjö Säteri

⁴⁰ Bälaryd Household Examinations, Vol. AI:4 (1819-1825), page 97

The mansion at Skärsjö is close to 900 square meters. In addition to the mansion, there are two more permanent residences, a holiday home and a number of economy buildings on the estate. Most of the buildings at Skärsjö were previously used for animal husbandry. There also used to be a grocery store and dairy store in Skärsjö's courtyard. In 1975, the mansion at Skärsjö underwent an extensive renovation. In 2017, Skärsjö was sold for 65 million SEK (which is around 6 million American dollars.)⁴¹



Arial views at Skärsjö Säteri

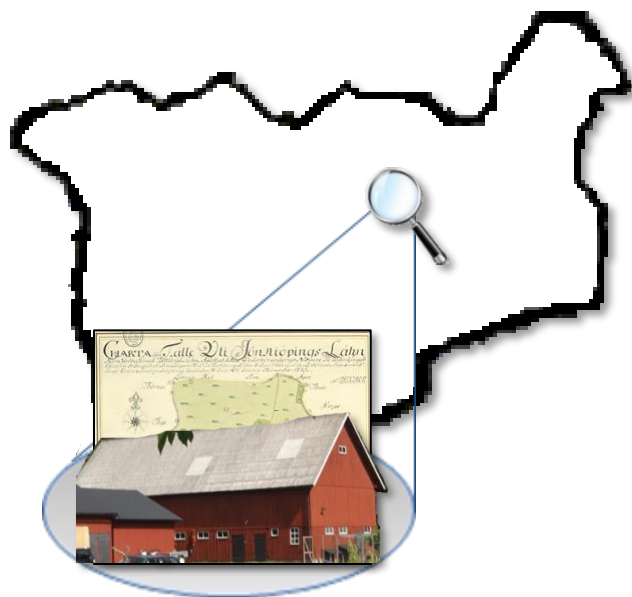


Interior of Skärsjö Säteri

⁴¹ <https://www.smt.se/article/klart-ny-agare-till-skarsjo-gard/>

Tällö

A short distance northwest of Bälaryd Church is the farm of Tällö (Tél-lo), the farm where Anna Stina Johansdotter's paternal grandfather Johan Svensson was born in 1736. Johan's parents Sven Samuelsson and Elizabeth Arvidsdotter lived at Tällö for much of the 1730s and moved there after they were married in 1733. Their daughter Elin was born there in 1734. Shortly after Johan was born, Sven and Elizabeth left Tällö.



During the time that Sven Samuelsson and Elizabeth Arvidsdotter lived at Tällö, Tällö was a *kronojord*, or farm owned by the Crown. Another man named Samuel Svensson also lived at Tällö with his wife during this time. Samuel rented the farm from Håkan Somersson, an officer in the military who owned the farm. Samuel Svensson had lived at Tällö since at least 1728.

Tällö (Tél-lo)
Parish: Bälaryd
Significance to the High Family: <ul style="list-style-type: none"> Where the family of Sven Samuelsson and Elizabeth Arvidsdotter lived in the 1730s Where Johan Svensson was born in 1736
Coordinates: 57°83'24.5"N 14°74'15.1"E



Tällö

The Meaning of the Name "Tällö"

The name "Tällö" comes from a Swedish word that means a group of pine trees.

The Burial Mounds at Tällö



Burial mounds scattered throughout Tällö indicate that the area had been settled since at least the Bronze Age.

Burial mound at Tällö

The House at Tällö

The current house at Tällö was built in 1768, only a few decades after Johan Svensson was born. The old house was about the same size as the current one.



House at Tällö



Inside the house at Tällö

The Barn at Tällö

The current house at Tällö was built in 1768, only a few decades after Johan Svensson was born. The old barn at Tällö was constructed in the 1760s. The current barn at the farm was erected in 1947 and stands where the old one used to.



Barn at Tällö

The Potato Shack at Tällö

In the woods by Tällö is an old potato shack that probably existed when Johan Svensson's family lived there.



The forest at Tällö



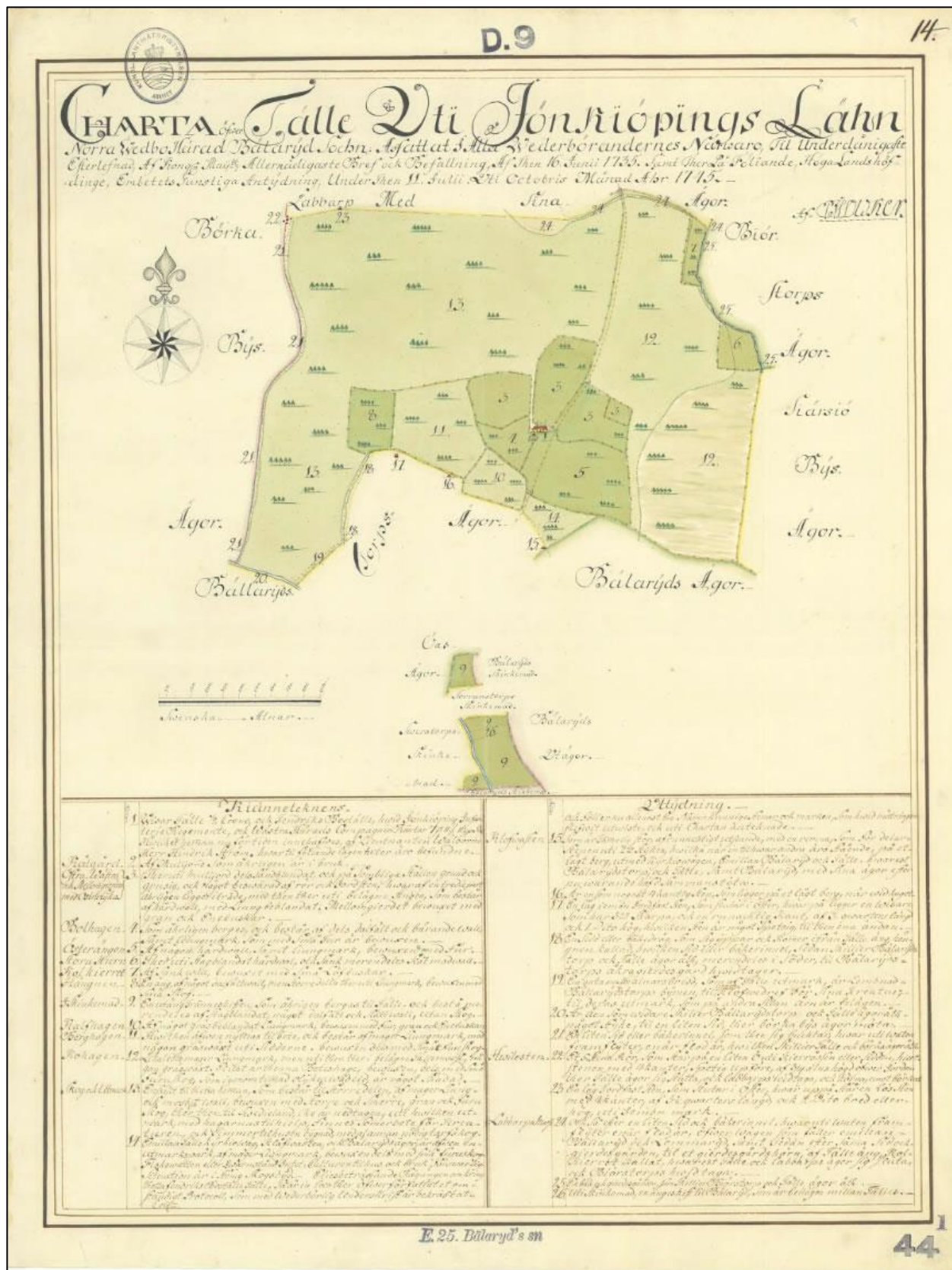
The potato shack at Tällö

In 2011, the owner of Tällö was Mr. Bäverhult.



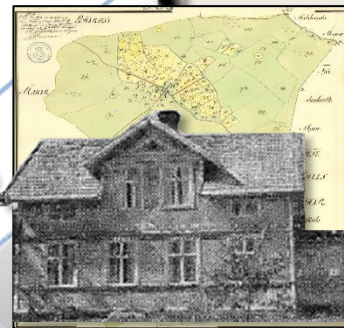
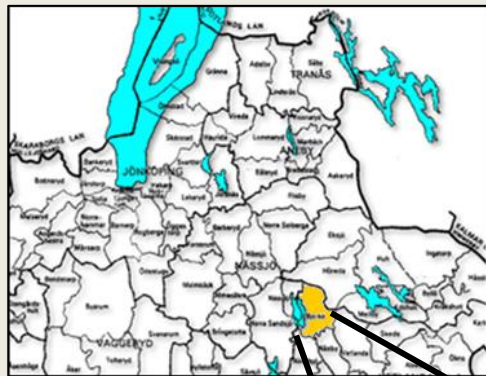
The farm's garden

1745 Map of Tällö



Chapter Four

Björkö



Björkö Parish

Just west of Lake Nömmen is Björkö (Byör-kéh) Parish. Sven Hög's maternal grandfather Sven Nilsson grew up at the farm Norra Sonarp in Björkö. His mother Catharina Svensdotter was born there in 1698 and his father Nils Svensson moved to Björkö when he was only five years old. During the early 18th century, both Nils's parents Sven Ingelsson and Kirstin Larsdotter and Catharina's parents Sven Isaaksson and Sara Knutsdotter also lived at Norra Sonarp. Sven Nilsson's parents and all four of his grandparents eventually died at Norra Sonarp. Sven Isaaksson's parents Isaac Ericsson and Karin Jönsdotter were born in Björkö in the early 17th century. Karin's parents Jöns Svensson and Kirstin Månsdotter also lived there during this time.



Björkö Parish (Byör-kéh)
County: Jönköping
Municipality: Vetlanda
Significance to the High Family: <ul style="list-style-type: none"> • Where Måns in Aggarp lived from at least 1543 until 1562 • Where Gjörd Månsson and Margareta Knutsdotter lived from at least 1562 until their deaths in 1565 and 1597 • Where Jacob and Karin Gjordsdotter lived during the late 16th century and early 17th century • Where Jöns Svensson and Kirstin Månsdotter lived in the early 17th century • Where Per Jacobsson lived from 1580 to 1658 • Where Knut Persson lived from 1618 to 1698 • Where Isaac Ericsson and Karin Jönsdotter lived in the early 17th century • Where Sven Ingelsson lived from 1701 to 1753 • Where Kirstin Larsdotter lived from 1701 to 1767 • Where Sven Isaaksson lived from 1682 to 1712 • Where Sara Knutsdotter lived from around 1660 to 1729 • Where Nils Svensson lived from 1701 to 1767 • Where Karin Svensdotter lived from 1698 to 1782 • Where Sven Nilsson lived from 1729 to 1755
Area: 99.01 sq. km.
Population (as of 2000): 684

Sven Nilsson's maternal grandmother Sara Knutsdotter was born at the farm Aggarp in central Björkö around 1660. Her family lived there for at least five generations. Her father Knut Persson was a corporal in Småland's Cavalry who was born at Aggarp in 1618 and died there in 1698. Knut's father Per Jacobsson was a lieutenant in Småland's Cavalry who also spent most of his life at Aggarp. Per's mother Karin Gjordsdotter lived at Aggarp since 1562 and Per's father Jacob lived there from at least 1580 until his death in 1613. Karin Gjordsdotter's parents Gjörd Månsson and Margareta Knutsdotter lived at Aggarp from 1562 until their respective deaths in 1565 and 1597. Gjörd Månsson's father Måns also lived at Aggarp from at least 1543 until his death in 1562.



Forest in Björkö north of Lake Nömmen

Björkö Parish lies between the cities of Eksjö, Vetlanda, Nässjö, and Sävsjö. To the north of it is Höreda Parish, to the west is Norra Sandsjö Parish, to the east is Vetlanda, and to the south is Nävelsjö Parish and Näsby Parish. Björkö is 99.01 square kilometers, of which 85.91 kilometers are land.⁴² The parish consists of flat cultivated areas, forests, and mossy fields.⁴³

The Solgenån River runs through Björkö. Several small lakes are also scattered throughout Björkö, including Lake Åsarpasjön, Lake Stensjön, Northern Lake Vixen, and Southern Lake Vixen. To the west of Björkö is the parish's largest lake, Lake Nömmen.

Lake Nömmen

Lake Nömmen is has an area of 15.4 square kilometers, is 18 meters deep, and is 219 meters above sea level. If the 15 upstream sub-basins were added to the area of Lake Nömmen, then it would be 155.59 square kilometers. During the 19th century, bog ore was extracted from the bottom of the lake and delivered to the town Bruzalom in Ingatorp Parish. Several fish can be found in Lake Nömmen, including bleaks, bream, carp, perch, pike, and salmon leaf, and walleye. There are two public swimming beaches at Nömmen.

Source: Fångst arter förekomst. October 7, 2012.



Arial view of Lake Nömmen

⁴² Swedish Encyclopedia – Björkö Parish

⁴³ Sjögren, Otto. *Sverige geografisk beskrivning del 2 Östergötlands, Jönköpings, Kronobergs, Kalmars, och Götlands län.*

Björkö Parish has been inhabited since at least the Bronze Age. There are a few Bronze Age tombs in the parish, as well as two Iron Age cemeteries which are surrounded by stone rings. There are also two rune stones in Björkö.⁴⁴ The parish itself was established in medieval times.

The History and Meaning of the Name “Björkö”

The name Björkö was first listed as *Byuräche* in the 14th century. Its prefix “björ” comes from the word “*biur*,” which means “beaver.” It may also mean a wedge-shaped piece of land.

Source: Walberg, Mats. *Swedish place names dictionary*. 2003.

The Rune Stones in Björkö

Björkö Parish has two rune stones. One is a granite stone and is about 210 centimeters tall. It is probably located in its original position. The other rune stone is near the cemetery of Björkö Church. It is about 175 centimeters tall and dates from 725 to 1100 A.D.

Source:

<https://kulturbilder.wordpress.com/2016/02/16/runstenar-smaland-sm-93/>



The two runes stones in Björkö Parish



Björkö Church

Björkö Church was established sometime during the medieval period. In 1850, the current building was constructed 50 meters west of the old church.⁴⁵

⁴⁴ Svensk Uppslagsbok

⁴⁵ *Kyrkobyggander 1760-1860 Del 2: Småland och Öland*. 1(993). Pages 154-156

Throughout the centuries, several soldiers from different branches of the military lived in Björkö. The Kalmar Regiment, The Vedbo Company, Småland's Grenadier Corps, Östra District's Company, Småland's House Regiment, the Livskvadronen Company, and the Hvetlanda Company all had soldiers who lived there.⁴⁶

Rödjenäs

Rödjenäs is a lavish manor that is located just east of the northern part of Lake Nömmen. Lars Jacobsson Björnram, the brother of Per Jacobsson, lived here during the mid-17th century. The property around Rödjenäs is 1000 hectares and consists of forests, meadows, and farmland. The houses there today are from the mid-18th century.



Rödjenäs

Source: www.rödjenäs.se. Accessed March 29th, 2019.

During the time that the High family's ancestors lived there, Björkö belonged to Östra District. In 1971, Björkö became part of Vetlanda Municipality. The most populated areas in Björkö are in the towns Björköby and Stensjön. In 2000, there were 684 inhabitants living in Björkö Parish.⁴⁷

Björköby



Bus stop in Björköby

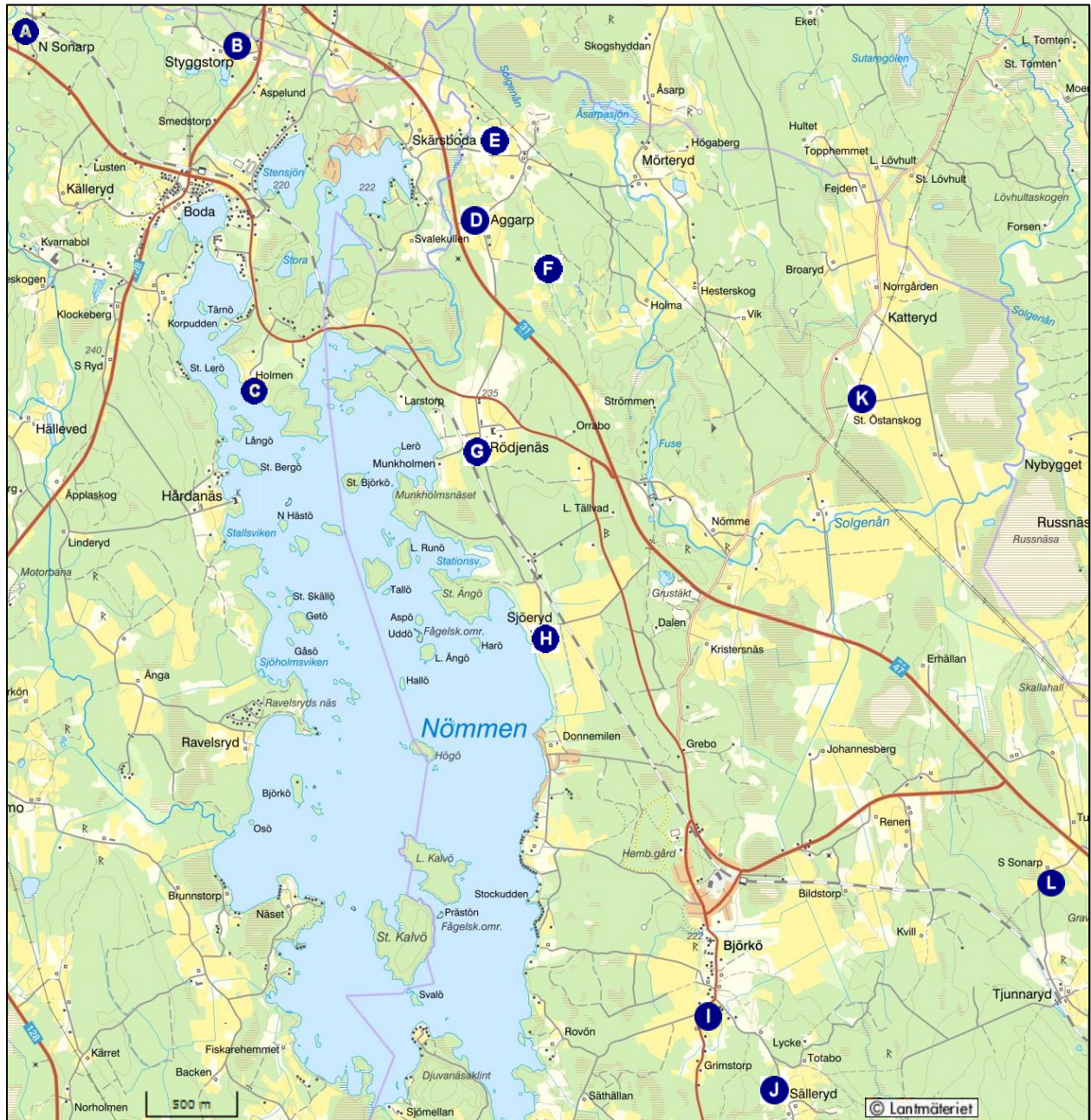
Björköby is the largest town in Björkö Parish. It is located just to east of Lake Nömmen. Björkö Church is located in the southern outskirts of Björköby. Björköby has both a bus stop and a train stop that runs along the Nässjö-Vetlanda-Åseda line. In 2015, the population of Björköby was 323.

Source: Landareal per tätort, folkängd, och invånare per kvadratkilometer. Vart femte år 1960-2016. Statistiska centralbyrån. Landareal per tätort, folkmängd och invånare per kvadratkilometer och at last Statistiska

⁴⁶ *Indelta soldater, torp, och rotar i Jönköping län*, Riksarkivet's National Database

⁴⁷ Harlén, His and Harlén Eivy. *Sverige från A till Ö: geografisk-historisk uppslagsbok*. (2003).

Map of Björkö Parish

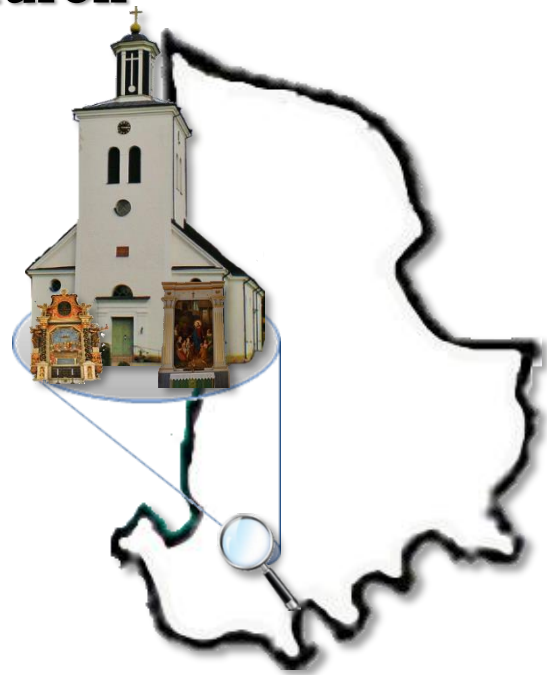


4.0.1 Map of Björkö

Place		Significance
A	Norra Sonarp	<ul style="list-style-type: none"> Where Sven Ingelsson and Kirstin Larsdotter lived from 1708 until their respective deaths in 1751 and 1767 Where Sven Isaacksson and Sara Knutsdotter lived from 1682 until their respective deaths in 1712 and 1729 Where Nils Svensson and Catharina Svensdotter lived during most of the 18th century Where Sven Nilsson lived from 1735 to 1755
B	Styggtorp	<ul style="list-style-type: none"> Where Jöns Svensson and Kirstin Månsdotter lived in the 17th century Where Karin Jönsdotter was born in 1624
C	Holmen	<ul style="list-style-type: none"> A farm that Per Jacobsson owned in 1629
D	Aggarp	<ul style="list-style-type: none"> Where Måns in Aggarp lived from at least 1543 until 1562 Where Gjord Månsson and Margareta Knutsdotter lived from 1562 until their respective deaths in 1565 and 1597 Where Jacob and Karin Gjordsdotter lived in the late 16th century and early 17th century Where Per Jacobsson lived from 1580 to 1658 Where Knut Persson lived 1618 to 1698 Where Sara Knutsdotter was born around 1660
E	Bodasjögge	<ul style="list-style-type: none"> Where Per Jacobsson lived in 1620 Where Isaac Ericsson was born in the 1620s or 1630s
F	Lyngshult	<ul style="list-style-type: none"> Where Per Jacobsson lived in 1613
G	Rödjenäs	<ul style="list-style-type: none"> Where Lars Jacobsson Björnram lived in the mid-17th century
H	Sjöryd	<ul style="list-style-type: none"> Where Knut Persson and Margareta Siggesdotter lived from 1646 to 1654
I	Björkö Church	<ul style="list-style-type: none"> Where Måns in Aggarp is buried Where Gjord Månsson and Margareta Knutsdotter are buried Where Jacob and Karin Gjordsdotter are buried Where Per Jacobsson was probably baptized and is buried with his wife Elin Svensdotter Where Jöns Svensson was a churchwarden and where he and Kirstin Månsdotter are buried Where Knut Persson was probably baptized, was a churchwarden, and is buried with his wife Margareta Siggesdotter Where Sven Ingelsson and Kirstin Larsdotter are buried Where Sara Knutsdotter was probably baptized and is buried with his husband Sven Isaacksson Where Nils Svensson and Catharina Svensdotter are buried Where Sven Nilsson attended church from 1729 to 1755
J	Sälleryd	<ul style="list-style-type: none"> Where Nils Svensson and Catharina Svensdotter's family lived from 1729 until 1735
K	Östanskog	<ul style="list-style-type: none"> Where Sven Ingelsson lived during the 1680s
L	Södra Sonarp	<ul style="list-style-type: none"> Where Sven Ingelsson and Kirstin Larsdotter's family lived from 1701 to 1708

Björkö Church

In the southern outskirts of the town Björköby is Björkö Church, which is associated with at least eight generations of the High family's ancestors. Sven Hög's maternal grandfather Sven Nilsson attended Björkö Church when he was growing up in the mid-18th century. Sven's father Nils Svensson attended there since he was three years old and his mother Catharina Svensdotter attended there for her entire life. Nils Svensson's parents Sven Ingelsson and Kirstin Larsdotter attended Björkö Church from 1701 until their respective deaths in 1753 and 1767.



Björkö Church	
Parish: Björkö	
Congregation: Björkö	
Significance to the High Family:	
<ul style="list-style-type: none"> • Where Måns in Aggarp is buried • Where Gjord Månsson and Margareta Knutsdotter are buried • Where Jacob and Karin Gjordsdotter are buried • Where Per Jacobsson was probably baptized and is buried with his wife Elin Svensdotter • Where Jöns Svensson and Kirstin Månsdotter are buried • Where Isaac Ericsson and Karin Jönsdotter attended church in the early 17th century • Where Knut Persson was probably baptized, was a churchwarden, and is buried with his wife Margareta Siggesdotter • Where Sven Ingelsson and Kirstin Larsdotter are buried • Where Sara Knutsdotter was probably baptized and is buried with his husband Sven Isaacksson • Where Nils Svensson and Catharina Svensdotter are buried • Where Sven Nilsson attended church from 1729 to 1755 	
Coordinates: 57°30'57.59"N 14°54'22.61"E	
Founded in: 1200s	
Current Building from: 1850	

Catharina Svensdotter's father Sven Isaacksson attended this church from 1682 until his death. His parents Isaac Ericsson and Karin Jönsdotter attended it when they were young, while Karin's parents Jöns Svensson and Kirstin Månsdotter attended there in the early 17th century. Catharina's mother Sara Knutsdotter attended there for her entire life. Sara's father Knut Persson also attended this church for his entire life and served as a churchwarden there in the late 17th century. Knut's father Per Jacobsson also attended this church for his entire life. Per's parents Jacob and Karin Gjordsdotter attended this church in the late 16th century and early 17th century. Karin's parents Gjord Månsson and Margareta Knutsdotter attended there from 1562 until their respective deaths in 1565 and 1597. Gjord's father Måns also attended Björkö Church from at least 1543 until his death in 1562.

4.1. Björkö Church



Björkö Church

Timeline of Björkö Church

1200s	Björkö Church is constructed.
1400s	Björkö Church acquires its church bell.
1761	The church's altar thesis is built.
1848	The church receives its first organ.
1850	The current church building is constructed.
1865	The church acquires its altar piece.
1939	The church acquires its current baptismal font.
1967	The church receives its current organ.

Björkö Church was originally constructed sometime during the 13th century. The original church was probably constructed from wood. For the first few centuries, Björkö Church was a Catholic church, as were the rest of the churches in Sweden. In 1527, Björkö Church became a Lutheran church after King Gustav I Vasa established Lutheranism as Sweden's official religion. During the 1530s, the church was pillaged by Vasa's army, and much of its gold, silver, and valuable artifacts were confiscated by them. In the 17th century, Jöns Svensson served as a sexton for Björkö Church, while Knut Persson served as a churchwarden.



Interior of Björkö Church

The Church Bell

The bronze church bell at Björkö Church is the church's oldest existing artefact and is from the 15th century. Today, the church bell sits inside the church's interior.



Per Jacobsson's Sword

The most impressive artefact for the High family at Björkö Church is Per Jacobsson's sword, which is from 1650.



The Altar Thesis

Björkö Church's altar thesis was built by Johan Ullberg in 1761. It depicts the Last Supper and is located in the northern section of the church.



The Altar Piece

The altar piece at Björkö Church was built by Bengt Nordenberg in 1865. It depicts Jesus blessing the children, as mentioned in Chapter 10 in the Book of Mark.



4.1. Björkö Church

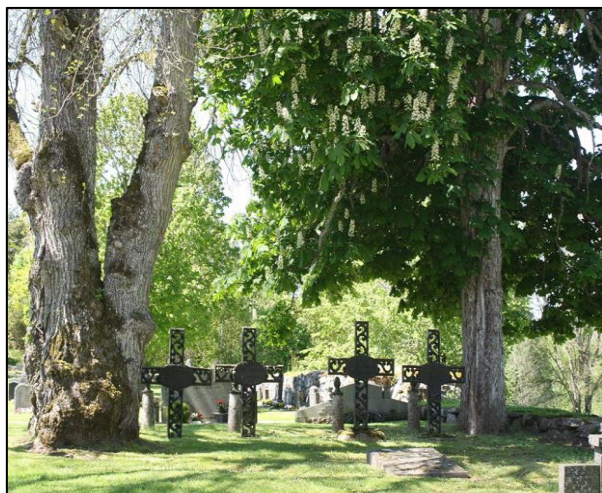
The Pipe Organ

The pipe organ in the back of Björkö Church was built between 1964 to 1967 by Olof Hammarburg.



In 1848, Björkö Church acquired its first pipe organ, which was built by Sven Nordström. Two years later, a new building was constructed for Björkö Church, just 50 meters west of where the original building was located. The original church was subsequently demolished. In 1939, Björkö Church received its current baptism font. In 1967, construction on the current pipe organ at Björkö Church was completed.⁴⁸

In front of Björkö Church is the church's cemetery, where at least seven generations of the High family's ancestors are buried. Nils Svensson and Catharina Svensdotter, Sven Ingelsson and Kirstin Larsdotter, Sven Isaacksson and Sara Knutsdotter, Knut Persson and Margareta Siggesdotter, Jöns Svensson and Kirstin Månsdotter, Per Jacobsson and Elin Svensdotter, Jacob and Karin Gjordsdotter, Gjord Månsson and Margareta Knutsdotter, and Måns in Aggarp are all buried there, and several of their children are buried in this cemetery as well.



The cemetery at Björkö Church



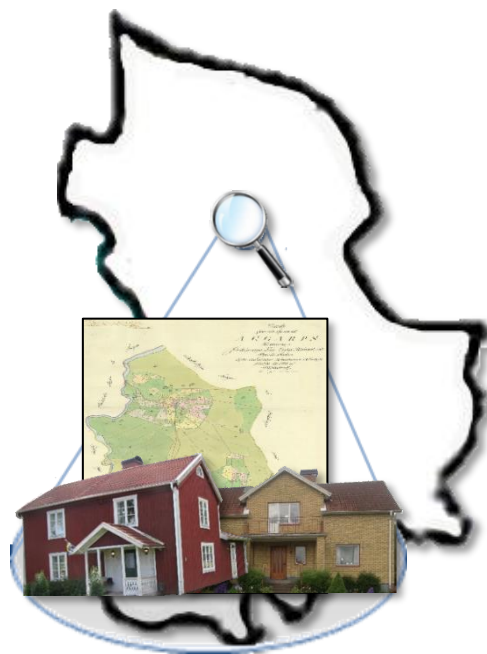
A grave in Björkö Church's cemetery

⁴⁸ *Kyrkobyggander 1760-1860 Del 2: Småland och Öland*. 1(993). Pages 154-156

Vicars of Björkö Church: 1555-1782		
Year(s)	Vicar	Notes
1555	Peder	Was vicar during the time that Måns in Aggarp attended Björkö Church
1557-1583	Knut Olsson	Was vicar during the time that the family of Gjord Månsson and Margareta Knutsdotter attended Björkö Church
1585-1591	Michael Eric	Was vicar during the time that the family of Jacob and Karin Gjordsdotter attended Björkö Church
1593-1618	Nicolaus Nicolai	Was vicar during the time that the family of Jacob and Karin Gjordsdotter attended Björkö Church
1618-1631	Andreas Nicolai	Was vicar during the time that the family of Per Jacobson and Elin Svensdotter attended Björkö Church
1632-1657	Olaus Laurentii	Was vicar during the time that the family of Per Jacobson and Elin Svensdotter attended Björkö Church
1657-1675	Johannes Klintinus	Was vicar during the time that the family of Knut Persson and Margareta Siggesdotter attended Björkö Church
1675-1701	Nicholaus Klintinus	Was vicar during the time that the family of Knut Persson and Margareta Siggesdotter attended Björkö Church
1703-1716	Johannes Klintin	Was vicar during the time that the families of Sven Ingelsson and Kirstin Larsdotter and Sven Isaacksson and Sara Knutsdotter attended Björkö Church
1718-1720	Ericus Brumerus	Was vicar during the time that the family of Sven Ingelsson and Kirstin Larsdotter and the family of Sara Knutsdotter attended Björkö Church
1721	Johannes Myrberg	Was vicar during the time that the family of Sven Ingelsson and Kirstin Larsdotter and the family of Sara Knutsdotter attended Björkö Church
1722-1738	Johan Siöman	Was vicar during the time that the family of Sven Ingelsson and Kirstin Larsdotter and the family of Sara Knutsdotter attended Björkö Church
1739-1754	Samuel Klintin	Was vicar during the time that the family of Nils Svensson and Catharina Svensdotter attended Björkö Church
1754-1782	Sven Ljungh	Was vicar during the time that the family of Nils Svensson and Catharina Svensdotter attended Björkö Church

Aggarp

In the northern part of Björkö Parish is Aggarp (Áy-garp), a farm where at least six generations of the High family's ancestors lived. Sara Knutsdotter, Sven Hög's great-great-grandmother, was born at Aggarp around 1660 and lived there until her marriage in 1682. Her father Knut Persson was a cavalry rider who was also born at Aggarp in 1618. Knut raised a family at Aggarp with his wife Margareta Siggesdotter and lived there until with death in 1695 (with the exception of the time he lived at Sjöryd from 1646 to 1654).



Aggarp (Áy-garp)
Parish: Björkö
Significance to the High Family: <ul style="list-style-type: none"> • Where Måns in Aggarp lived from at least 1543 until 1562 • Where Gjord Månsson and Margareta Knutsdotter lived from at least 1562 until their respective deaths in 1565 and 1597 • Where Jacob and Karin Gjordsdotter lived in the late 16th century and early 17th century • Where Per Jacobsson lived from 1580 to 1658 • Where Knut Persson lived from 1618 to 1646 and 1654 to 1698 • Where Sara Knutsdotter was born around 1660
Coordinates: 57°57'45.85"N 14°98'64.13"E

The Meaning of the Name "Aggarp"

The name "Aggarp" means "Agg's cottage." "Agg" is a variation of an old Swedish name and the word "arp" means cottage in Swedish. In older documents, Aggarp is referred to as "Aggatorp."

Knut's father Per Jacobsson was a lieutenant in Småland's Cavalry who also lived at Aggarp for his entire life (1580-1658.) Per raised a family at Aggarp with his wife Elin Svensdotter. All five of their children, Nils, Jacob, Margareta, Anna, and Knut were probably born at Aggarp. Per's parents Jacob and Karin Gjordsdotter lived at Aggarp throughout the late 16th century and early 17th century. Karin Gjordsdotter's parents, Gjord Månsson and Margareta Knutsdotter lived at Aggarp from at least 1562 until their respective deaths in 1565 and 1597. A farmer named Måns (who was probably Gjord Månsson's father) lived at Aggarp from at least 1543 until his death in 1562.



Aerial view of Aggarp

Aggarp has been inhabited since at least the early 16th century. In 1540, a man named Erik was listed as the owner of the farm, in a record which listed him as “(”erg ij aggathorp.”⁴⁹ Three years later, Måns (the probable 7th great-grandfather of Sven Hög) was listed as the owner of Aggarp, which was spelled as “Aggatorp” in this record.⁵⁰

Timeline of Aggarp (1540-1695)

1540	A man named Erik is listed as the owner of Aggarp.
1543	Måns is listed as the owner of Aggarp.
1562	Gjord Månsson is listed as the owner of Aggarp.
1566	Margareta Knutsdotter is listed as the owner of Aggarp.
1571	A cavalry rider named Nils is listed at Aggarp.
1581	A cavalry rider named Jacob is listed at Aggarp.
1614	Lars Jacobsson Björnram is listed as the owner of Aggarp.
1623	Lars Jacobsson Björnram transfers half of the ownership of Aggarp to his brother Per Jacobsson.
1659	Knut Persson and Jacob Persson receive a Royal Letter to live at Aggarp free of taxation.
1690	A Governor’s Inspection takes place at Aggarp. Shortly afterwards, Aggarp loses its status as a manor.
1691	Knut Persson and Jacob Persson are involved in a land dispute over their land at Aggarp.
1695	The ownership of Aggarp transfers to Christer Samuel Duse.

⁴⁹ Silfving, page 36

⁵⁰ Landskapshandlingar Smålands handlingar, Vol. 1543: 2B (1543), Image 48

4.2. Aggarp

By 1562, Måns had died and his son Gjörd Månsson inherited Aggarp. Gjörd lived at Aggarp with his wife Margareta Knutsdotter, who hailed from the Forsaätten Clan. Gjörd died in 1565 and Margareta inherited Aggarp.⁵¹ During the late 16th century and 17th century, several cavalry riders lived at Aggarp. In 1571, a cavalry rider named Nils was listed at Aggarp.⁵² Ten years later, a cavalry rider named Jacob (who was the 5th great-grandfather of Sven Hög) was listed at Aggarp. Jacob was married to Karin Gjordsdotter, the daughter of Gjörd Månsson and Margareta Knutsdotter.



Barn at Aggarp

Margareta Knutsdotter owned Aggarp throughout the late 16th century. By this point, Aggarp was a manor, or estate that was exempted from taxation. On February 1, 1586 Margareta received a Royal Letter to live at Aggarp free of taxation for the remainder of her life.⁵³ In 1591, Margareta's daughter Karin and son-in-law Jacob also received a Royal Letter to live at Aggarp without taxation.⁵⁴ From 1586 to 1597, Margareta kept the interest from Aggarp. However, in 1597, the interest from Aggarp instead went to Lady Agneta Arentsdotter <Örnflycht>, a noblewoman from the province of Södermanland, indicating that Margareta had died.⁵⁵ After Margareta's death, Aggarp was owned by Jacob and Karin Gjordsdotter. Jacob was listed at Aggarp for the final time in 1613⁵⁶ and he died shortly after this. Following Jacob's death, Aggarp was inherited by his son Lars Jacobsson Björnram.⁵⁷



Houses at Aggarp

⁵¹ Landskapshandlingar Smålands handlingar Vol. 1566:18, Image 18

⁵² Silfving, page 36

⁵³ Landskapshandlingar Smålands handlingar Vol. 1591:4, Image 236

⁵⁴ Landskapshandlingar Smålands handlingar 1591:14, Image 16

⁵⁵ Östenson, page 264

⁵⁶ Landskapshandlingar Smålands handlingar Vol. 1613:9, Image 16

⁵⁷ Landskapshandlingar Smålands handlingar Vol. 1614:14, Image 68

During the 17th century, there were two cottages at Aggarp called Buskatorp and Lilla Aggarp, in addition to the main farmhouse there. In 1623, Lars Jacobsson Björnram transferred the ownership of half of Aggarp to his brother Per Jacobsson for 82 daler, which included the house, the yard, a stream from the nearest bridge with fishing waters, Buskatorp, and Lilla Aggarp.⁵⁸ In 1626, Per Jacobsson received a Royal Letter to live at Aggarp free of taxation for the rest of his life.⁵⁹



Sheds at Aggarp

After Per Jacobsson's death in 1658, Aggarp was inherited by two of his sons, Jacob Persson and Knut Persson. In 1659, the two received a Royal Letter to live at Aggarp free of taxation.⁶⁰ Jacob and Knut owned Aggarp throughout the late 17th century. By 1690, Aggarp was in dire straits and was in need of numerous repairs. That year, a Governor's Inspection was held at Aggarp and it subsequently lost its status as a manor. During the early 1690s, Jacob and Knut appeared at Östra District Court several times over various disputes regarding their land at Aggarp. By 1695, the two had to forfeit their ownership of Aggarp and a nobleman named Christer Samuel Duse became the farm's new owner.⁶¹



Field at Aggarp

In 1709, Aggarp, was listed as a ½ taxed homestead that was inhabited by people named Kirstin, Jon, and Sven Johan.⁶² Today, there are a couple of houses at Aggarp, a barn, and a few sheds. The oldest buildings at Aggarp today are from the late 18th century. In 2019, one of the residents at Aggarp was a woman named Carin Henrysson.

⁵⁸ Göta Hovrätt - Advokatfiskalen Jönköping County, Vol. EVIIAAAC:3 (1619-1630), Image 2200

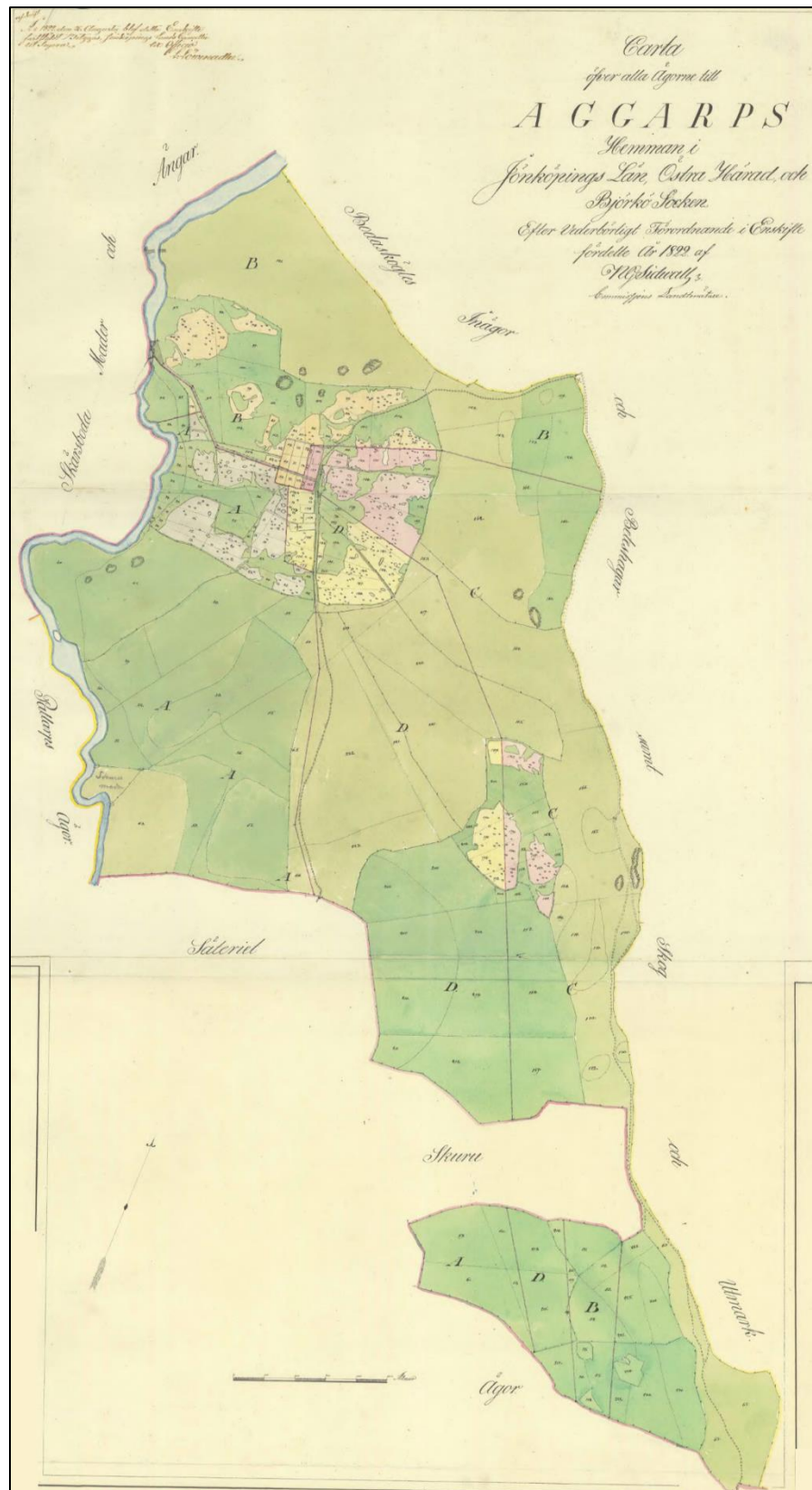
⁵⁹ Jönköping County's verif, page 1100

⁶⁰ Red. koll. akt nr 314

⁶¹ Göta Hovrätt - Advokatfiskalen Jönköping County, Vol. EVIIAAAC:60 (1694-1696), Image 930

⁶² Silfving, page 66

1822 Map of Aggarp



1690 Governor's Inspection of Aggarp⁶³

[illegible]

⁶³ Kunglig kammarkoll arkiv, 2:a prov. kont. handlingar.kovn. 401, pages 226-22

[illegible]

227. 228 29

och anbelangenaderna, så icke gärdas, wäl af borden
der till står och dring, som i förordet se
mycket för dringlig är och ena, så icke
för intet för klyftan icke för bästna.

1000 gärdsmän äro försumade 2^{da} torp vid namn
 Eilla aggar och Rindskär, hvilat
 bygge om till till gärdsmän i ett skov på
 gärdsmän, och till på Eilla aggar 1^{da} 5^{1/2}
 fästade fjöden, äro till 8^{1/2} och några
 öar. För Rindskär skov, fästade fjöden
 till 1^{da} 4^{1/2} fäst, äro till 8^{1/2} och några
 öar. Ad. ut.

Herrn Rudebeck.

Herrn Wilhelm Dürck

Juden Striberg.

[?]
Numbdum
D: Parson fur i will, kil: Lofe
Priding - Nard D Bony kil: Prig fil.

Dei Pontificis maximi Clementis X. Pontificatus
 apostolicae sedis legationis auctoritate
 Mag^{re} g^{ra}tiæ Methodi de A^o 1688. ab approbando
 Lib^{ro} A^o 1688. ab approbando
 na, ubi dicitur. Eadem Collegii g^{ra}tiæ approbatione
 servanda, Inscriptio d. 16 Octob. A^o 691.

4.2.2. 1690 Governor's Inspection of Aggarp

Transcription:

226 77

Anno 1690 d. 3 Novemb. wardt i föllie af Kongl. Maj^{ts} allernådigste Resolution af dhen 28 Junij förledne och Högh Wälborne Hr Baron General Major och Landshöfdingens Erick Dallbergs derå fölgde ordres d. 26 Aug: af wederbörande, een noga och pertinent Ransakning hållen. Under dån förmodel. Kongl. Maj^{ts} allernådigste gifne Methode likmätigh, öfwer efterskrefne hemman som Lieutnanten och Corneten Knut och Jacob Perssöner för lijfstijds Donations Sätterij ... haft och nu kommer i Consideration att Rustas före. Hwilken Ransakning utj Donatornes närwaro förrättades som föllier.

	Jönkiöpings Lähn Östra Häradh och Björke Sokn	Uthäde		Höö	
		T ^r	ß	Crono pallmor	
Gården	1 Aggarp Skatte Räntan i Wist 12:9:14 ² / ₅				
	1 sätisstuga. Undantagandes en fotsyll behållen				
	2 Dito murstocken och 3 fotsyllar odugliga				
	1 Gästestuga med Qwist, behållen				
	2 camrar något gamla				
	1 stor Gästestuga bör repareras				
	2 Wisthuus med öfwerrum behåldne				
	1 bod behållen				
	1 Ditto man taket odugligt				
	1 ...huus behållet				
Gården	1 Badstuga Ditto				
	2 Logelador med 2 golf behåldne				
	1 Foderlada Dito				
	1 Fäähuus Dito				
	1 Fähuus till....				
	2 Stallar behåldne				
	2 Fårhuus och 2 Swijnhuus något gamla				
gårdarna till store delen behåldne				

	Uthäde		Höös	
	T ^r	ß	Crono palm	
Åkeren ähr efter Landtmätarens Uth- Räkning nembl. Mulljord _11 T ^r 1 $\frac{3}{4}$ sk sandmylla _____ 1T ^A 3sk sandmylla och grus blandat _____ 1T ^A 1 $\frac{1}{4}$ Mull och gräs blandat _____ 4T ^r 5 ß ^r 18T ^r 5 ß ^r	18	5		
Hwar af 1/3 Part åhrligen ligger i Träda blifwer altså åhrligit uthsäde Höst och Wår _____	12	3 ^{1/3}		
Ängen ähr tämmeligh Wijdh och består af måßig Jordwall med torra Bakar till store deelen, Undan- tagandes en sidd, som går igenom ängen och några små Made- skifter till ... kan å medelst högst födas om Winteren till 38 Nöth 4 ...hästar och 40 Fåår.			—	
Humblegård till 200 stängar Uthägorne Nödtorftigh betes haga, Fälle skoug till 3 à 4 ... Landh åhrl. sampt torftigt Gärdslé och Weed bran; men Ingen Timmer- eller Näfwaskoug, I hagen och ängen ähr nödiegh Löfskough. Intet Fiske, men 2 små Sqwaltqwarnar.			40	—

227. 228 79

... anbelangande, så ähr gården wäl upbruka-
der till åker och äng, sampt Uprödt så
mycket som dugtigt kan wara, så att
her intet står wijdare att förbättra.

Uppå gårdens ägor finnes 2^{ne} torp wid namn
Lilla Aggarp och Buskenstorp hwilka
begge brukas till halfnat? åth åboerne på

gården, och såß på Lilla Aggarp 1 T^a 5 1/8 B
Ensädes Jordh, Äng till 8 Nöt och några
Fåår. På Buskenstorp äfwen Ensädes Jord

Såß århl. 1 T^a 4 1/8 Sk. Äng till 8 Nöts och några
Fåhrs Foder. Act: ut Sup:

Karl Rudebeck Lars Kjällman J Duuker
Johan Lindberg

Nämbdemän

... i Karstorp, Per i Qwill, Nils i Röja
...i Hvillingaby, Måns i Berragården, Nils i Tråkhult

Såßom föregående Skatte Hemmans Ransakningh
pröfwat till Underdånigst föllie af Hans Kongel.
Maj^{ts} gifne Methode de A^o1688. af wederbörander
Förrättadt; Så har man der wid intet wijdare att påmin-
na, uthan Kongel. Cammar Collegis gunstige approbation
förwänta, Jönkiöping d. 16 Octob: A^o691.

Translation:

226 77

Year 1690 the 3rd of November there was, according to the Royal Resolution of last 28th of June and the orders given by his Lordship the Major General and Governor Mr. Baron Erik Dahlberg from the 26th of August, a thorough and pertinent Inspection. It was held under methods of the Crown. and concerning the below mentioned estate which the Lieutenant Jacob Persson and Cornet Knut Persson had achieved as a manor for a lifetime. It is now time to restore the estate and the result of the Inspection is as follows.

	Jönköping County Östra District and Björkö Parish	Seed		Hay	
		T ^r 64	ß 65	Crono pallmor 66	
Buildings	1 Aggarp Taxed Estate The Interest is: 12:9:14 ² / ₅ 1 Residence. Preserved except for 1 foot log. 2 Ditto. Chimney and 3 foot logs useless. 1 Guest house with porch, preserved 2 Chambers, fairly old 1 Large Guest house, should be restored 2 Larders with upper rooms, preserved 1 Larder, preserved 1 Ditto, but the roof useless 1 ...house preserved				
Buildings	1 Sauna Ditto 2 Seed Barns with 2 floors, preserved 1 Fodder barn, Ditto 1 Cattle shed, Ditto 1 Shed for 2 Stables, preserved 2 Sheep sheds and 2 pig sheds, fairly old the buildings are mostly preserved				

⁶⁴ T^r = tunnor = barrels

⁶⁵ 1 ß = 1 skäppa = 1 bushel

⁶⁶ Crono pallmor = Kronoparmar .1kronoparm = 5.56 m³

4.2.2. 1690 Governor's Inspection of Aggarp

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	Seed		Hay	
	T ^r	ß	Crono palm	
<p>The arable land is according to the land-surveyor:</p> <p>Vegetable mould __11 T^r 1 $\frac{3}{4}$sk</p> <p>Sandy soil _____1T^A 3sk</p> <p>Sandy soil mixed with</p> <p>gravel _____1T^A 1 $\frac{1}{4}$</p> <p>Mould mixed with</p> <p>gravel_____4T^r 5 ß^r</p> <p>18T^r 5 ß^r</p> <p>Since 1/3 is annual lay-land</p> <p>the yearly seeding for autumn</p> <p>and spring_____</p> <p>The meadow land is fairly wide and consists of:</p> <p>Mossy soil with mostly</p> <p>dry slopes, except for a moist</p> <p>part running through the meadows,</p> <p>and a couple of small</p> <p>marsh-meadows.</p> <p>At the most it can feed during the Winter</p> <p>38 Cows 4 Horses and 40 Sheep</p> <p>Hop-garden with 200 poles</p> <p>Outlying land</p> <p>Meagre grazing land; joint forest for 3 to</p> <p>4 ... yearly; with poor fence and</p> <p>and firewood; but no building or construction</p> <p>timber, In the meadow there are</p> <p>sufficient hardwood trees. No fishing, but</p> <p>2 small flourmills</p>	18	5		
	12	3 $\frac{1}{3}$	—	
			40	—

227. 228 79

...regarding, the farm is well equipped with arable land and meadows, and cleared as much as might be used; here is nothing more to improve.

On the estate are two crofts, called Lilla Aggarp and Buskentorp. They are both used, 50/50, by the owners of the estate. The arable land at Lilla Aggarp is sown with 1 barrel $5\frac{1}{8}$ bushels corn. The meadows are sufficient for 8 cows and some sheep. Buskentorp is sown with 1 barrel $4\frac{1}{8}$ bushels corn. Meadows sufficient for 8 cows and some sheep.

Áctum ut súpra (done as above)
Karl Rudebeck Lars Kjällman J Duuker
Johan Lindberg

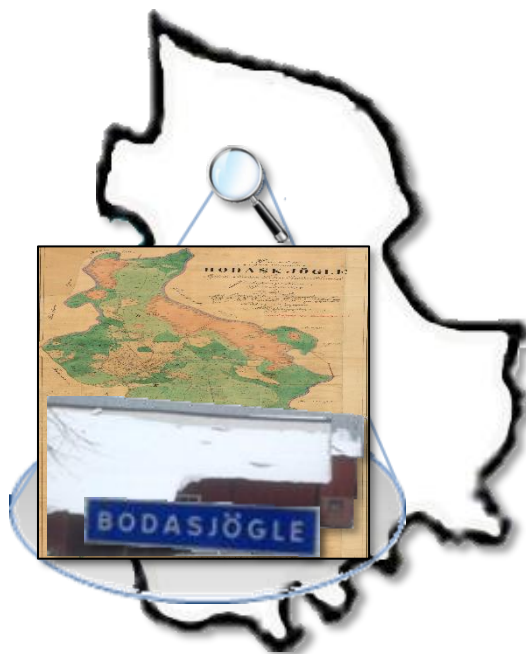
Lay Accessors
... in Karstorp, Per in Qwill, Nils in Röja
...in Hvillingaby, Måns in Berragården, Nils in Tråkhult

As the previous inspection has been submitted to a close investigation according to the method issued by the Crown in 1688; and there is nothing further to be reminded, we are awaiting the kind approbation of the Treasury Board for the rating of Government Property
 Jönköping the 16th of October, 1691

Bodasjögle

In the northern part of Björkö Parish is the farm Bodasjögle (Bóa-dah-hwéh-leh). Here, Isaac Ericsson was born sometime in the 1620s or 1630s. Since no records can be found for Bodasjögle during the 1630s, it's unknown how long Isaac's family lived at Bodasjögle.

Per Jacobsson also lived at Bodasjögle in 1620. Per owned Bodasjögle from 1623 until at least 1629, and he probably rented out the farm to tenant farmers during this time.



Bodasjögle (Bóa-dah-hwéh-leh)
Parish: Björkö
Significance to the High Family: <ul style="list-style-type: none"> • Where Per Jacobsson lived in 1620 • Where Isaac Ericsson was born and lived during the early 17th century
Coordinates: 57° 58'43.30 "N 14° 87'49.70" Ö

The Meaning of the Name "Bodasjögle"

The name "Bodasjögle" means "the storehouse at the grove" in English. The prefix "boda" means "storehouse" and the suffix "sjögle" means "grove" in English.



Barn at Bodasjögle

The 1879 map of Bodasjögle shows is as a narrow piece of land which is much taller than it is wide. The residents of Bodasjögle lived in the western central part of the land.

1879 Map of Bodasjögle



Norra Sonarp

In the northwestern part of Björkö Parish is Norra Sonarp (Nór-rah Sóah-narp), a farm where three generations of the High family's ancestors lived. Sven Hög's maternal grandfather Sven Nilsson grew up at this farm and lived there from 1735 until 1755. Sven Nilsson's mother Catharina Svensdotter was born at Norra Sonarp in 1698, while his father Nils Svensson moved there as a child in 1708. The two raised their family at Norra Sonarp and Nils died there in 1767 while Catharina died there in 1782.



Norra Sonarp (Nór-rah Sóah-narp)
Parish: Björkö
Significance to the High Family: <ul style="list-style-type: none"> • Where Sven Ingelsson and Kirstin Larsdotter lived from 1708 until their respective deaths in 1753 and 1767 • Where Sven Isaacksson and Sara Knutsdotter lived from 1682 until their respective deaths in 1712 and 1729 • Where Nils Svensson lived from 1708 to 1723 and 1735 to 1767 • Where Catharina Svensdotter lived from 1698 to 1723 and at least 1735 to 1782 • Where Sven Nilsson lived from at least 1735 to 1755
Coordinates: 57°52'22.40"N 14°96'29.80"E

Both Nils and Catharina's parents also lived at Norra Sonarp. Nils's parents Sven Ingelsson and Kirstin Larsdotter moved to Norra Sonarp in 1708. Sven died there in 1753 while Kirstin died there in 1767. Catharina's parents Sven Isaacksson and Sara Knutsdotter moved to Norra Sonarp in 1682. While Sven Isaacksson died at Norra Sonarp in 1712, Sara Knutsdotter died there in 1729.

The Meaning of the Name "Norra Sonarp"

The name "Norra Sonarp" means "Norther son's cottage." The word "norra" means "northern" in English. The Swedish word "son" also means "son" in English, while the word "arp" translates to "cottage" in English.

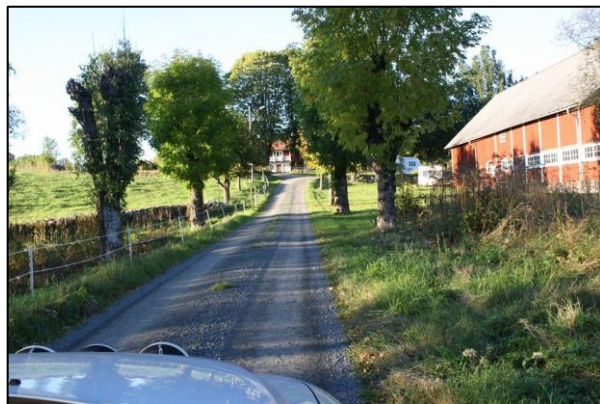


Barn at Norra Sonarp

In 1693, Sven Isaacksson received his discharge from the cavalry and a cavalry rider who was named Börje Persson replaced him.⁶⁸ Sven subsequently lived as a farmer at Norra Sonarp for the remainder of his life. Börje Persson lived at Norra Sonarp for 13 years. Around 1706, he was discharged from service and he was replaced by a young cavalry rider named Zachris Alexandersson (b. 1681).



Sign for Norra Sonarp



Road by Norra Sonarp

Norra Sonarp has been inhabited since at least the 16th century. In older times, it was merely known as “Sonarp” and was sometimes spelled as “Sohnarp” or “Sånarp.” During the 18th century, Norra Sonarp was a rusthåll, or farm that was responsible for providing for a cavalry rider. Thus, numerous cavalry riders lived at Norra Sonarp during this time. In 1682, after Sven Isaacksson and Sara Knutsdotter were married, they moved to Norra Sonarp. During this time, a farmer named Måns owned Norra Sonarp.⁶⁷ Since Sven Isaacksson was a cavalry rider during this time, Måns helped provide for him.

In 1708, Sven Ingelsson and Kirstin Larsdotter’s family moved to Norra Sonarp. Like Sven Isaacksson, Sven Ingelsson was a rusthållare who helped recruit and provider for cavalry riders at Norra Sonarp. In 1710, Zachris Alexandersson died in the Great Northern War and he was replaced by a cavalry rider named Lars Danielsson Sundman.⁶⁹ In 1712, Sven Isaacksson died and his wife Sara Knutsdotter inherited his portion of Norra Sonarp.

⁶⁷ Mantalslängder 1642-1820 Jönköping County, Year: 1683, Image 79

⁶⁸ Mantalslängder 1642-1820 Jönköping County, Year: 1693, Image 137

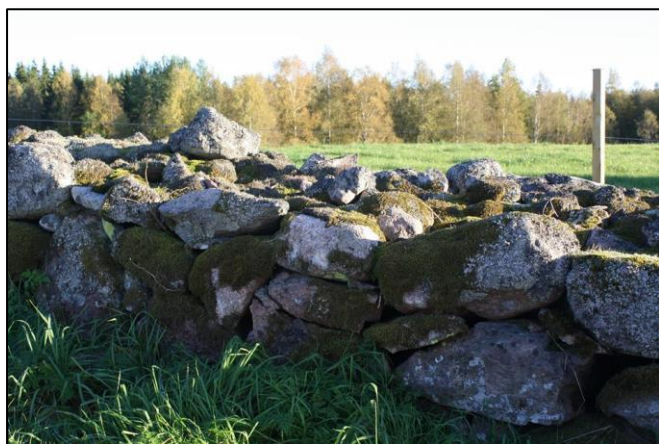
⁶⁹ Generalmönsterrullor - Smålands husarregemente 843 (1710-1710), page 34

4.4. Norra Sonarp

The descendants of Sven Isaacksson and Sara Knutsdotter and Sven Ingelsson and Kirstin Larsdotter later inherited Norra Sonarp. In 1724, Sven Isaacksson and Sara Knutsdotter's son Knut Svensson and Sven Ingelsson and Kirstin Larsdotter's son Nils Svensson were listed as the owners of Norra Sonarp.⁷⁰ In 1739, the cavalry rider Lars Sundman was discharged and replaced by a younger rider named Nils Sundman (b. 1718).⁷¹



Field at Norra Sonarp



Stone fence at Norra Sonarp

In 1744, Norra Sonarp was owned by Nils Svensson, Knut Svensson, Sven Svensson (Nils Svensson's brother), and Håkan Carlsson (the husband of Sven Ingelsson and Kirstin Larsdotter's daughter Malin).⁷² In 1756, a cavalry rider named Måns Sundberg (b. 1737) replaced Nils Sundman at Norra Sonarp. Sometime before 1764, a farmer named Håkan Eriksson took over the portion of land that Håkan Carlsson owned at Norra Sonarp.⁷³

In 1767, Nils Svensson died and his portion of Norra Sonarp was inherited by his son Isak Svensson.⁷⁴ Sometime in 1770, the cavalry rider Måns Sundberg was replaced by a rider named Gustaf Berggren (b. 1751).⁷⁵ On October 17, 1782, Catharina Svendsdotter died, bringing an end to the era of the High family's ancestors' time at Norra Sonarp.

Today, Norra Sonarp is part of Nässjö Municipality.

⁷⁰ Generalmönsterrullor - Smålands husarregemente 847 (1724-1724), Image 350

⁷¹ Generalmönsterrullor - Smålands husarregemente 850 (1740-1740), Image 360

⁷² Generalmönsterrullor - Smålands husarregemente 853 (1744-1744), Image 330

⁷³ Generalmönsterrullor - Smålands husarregemente 857 (1764-1764), Image 350

⁷⁴ Generalmönsterrullor - Smålands husarregemente 861 (1783-1783) Image 400

⁷⁵ Smålands husarregemente 859 (1775-1775), Image 380

Births at Norra Sonarp from 1683 to 1752⁷⁶ (Dates from the Julian Calendar)			
Date of Birth	Name	Father	Mother
1683	Unnamed child	Sven Isaacksson	Sara Knutsdotter
August, 1684	Erik Svensson	Sven Isaacksson	Sara Knutsdotter
November, 1685	Britta Svensdotter	Sven Isaacksson	Sara Knutsdotter
June, 1688	Isaack Svensson	Sven Isaacksson	Sara Knutsdotter
November, 1690	Helena Svensdotter	Sven Isaacksson	Sara Knutsdotter
July, 1693	Knut Svensson	Sven Isaacksson	Sara Knutsdotter
April, 1696	Anna Greta Svensdotter	Sven Isaacksson	Sara Knutsdotter
July, 1698	Catharina Svensdotter	Sven Isaacksson	Sara Knutsdotter
May, 1701	Beata Svensdotter	Sven Isaacksson	Sara Knutsdotter
May 10, 1703	Nils Månsson	Måns	Unknown
December, 1709	Malin Svensdotter	Sven Ingelsson	Kirstin Larsdotter
October 3, 1716	Sven Larsson	Lars Danielsson	Helena Svensdotter
February 13, 1719	Sven Knutsson	Knut Svensson	Karin Svensdotter
December 20, 1719	Karin Carlsdotter	Carl Sundman	Lena
February 21, 1721	Isaac Knutsson	Knut Svensson	Karin Svensdotter
September 16, 1721	Elizabeth Svensdotter	Nils Svensson	Catharina Svensdotter
March 10, 1723	Fredrik Knutsson	Knut Svensson	Karin Svensdotter
August 16, 1723	Maria Svensdotter	Sven Ingelsson	Kirstin Larsdotter
August 25, 1723	Sven Hermansson	Herman Camel	Margareta Svensdotter
December 14, 1724	Sven Andersson	Anders Nilsson	Beata Svensdotter
August 10, 1725	Jonas Svensson	Knut Svensson	Karin Svensdotter
October 8, 1726	Isaac Larsson	Lars Danielsson	Helena Svensdotter
November 11, 1726	Sven Andersson	Anders Nilsson	Beata Svensdotter
December 21, 1727	Petter Knutsson	Knut Svensson	Karin Svensdotter
July 19, 1728	Ingrid Carlsdotter	Håkan Carlsson	Malin Svensdotter
June 26, 1729	Karin Larsdotter	Lars Danielsson	Helena Svensdotter
July 3, 1729	Petrus Knutsson	Knut Svensson	Karin Svensdotter
September 20, 1729	Samuel Andersson	Anders Nilsson	Beata Svensdotter
January 24, 1731	Håkan Håkansson	Håkan Eriksson	Lena
May 14, 1731	Isaac Andersson	Anders Nilsson	Beata Svensdotter

⁷⁶ Björkö Births, Vol. C:1 (1680-1749) and Björkö Births, Vol. C:1 (1750-1832)

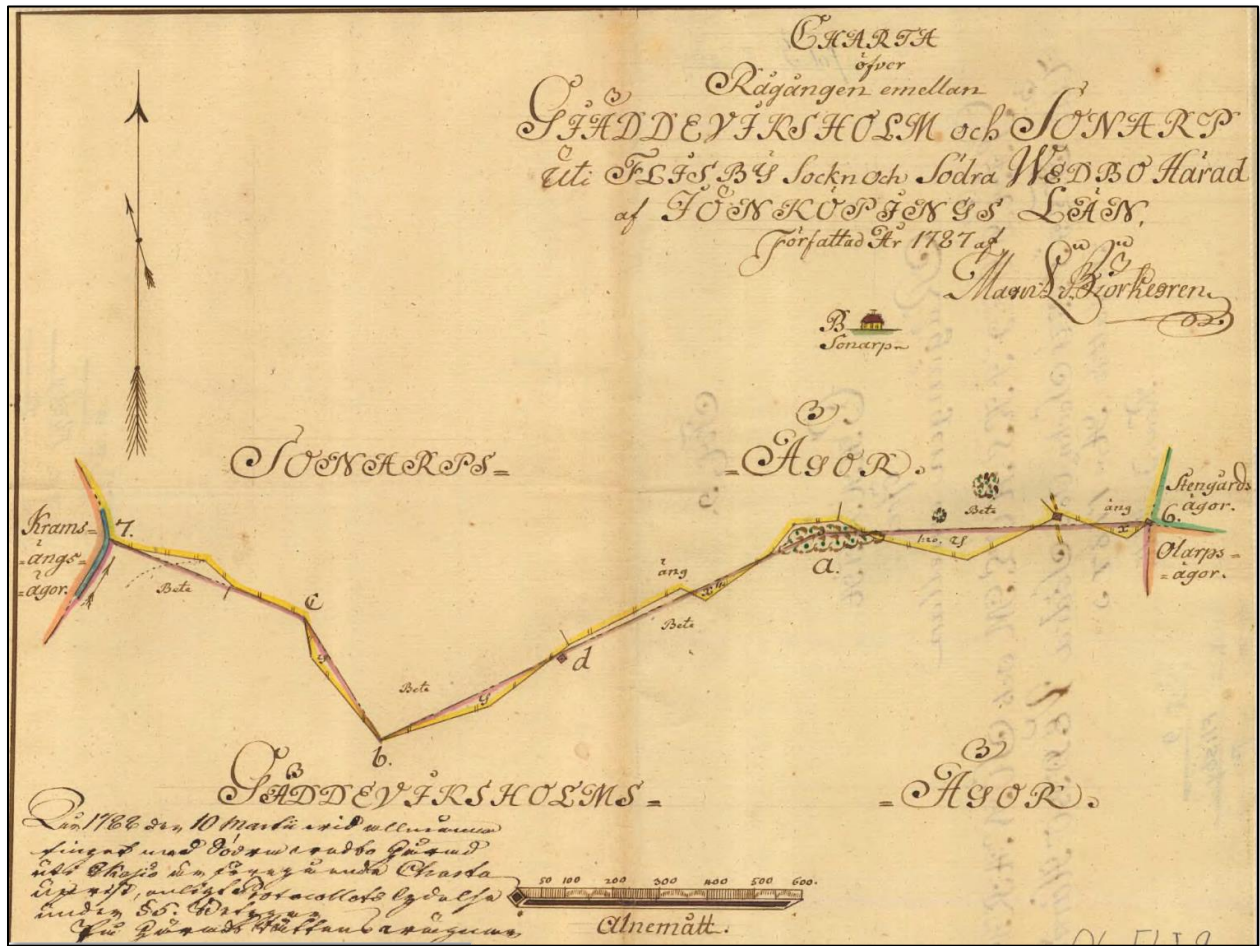
4.4. Norra Sonarp

Births at Norra Sonarp from 1683 to 1752 (Continued)			
Date of Birth	Name	Father	Mother
October 11, 1731	Hans Knutsson	Knut Svensson	Karin Svensdotter
January 6, 1733	Sara Larsdotter	Lars Danielsson	Helena Svensdotter
December 6, 1733	Sven Håkansson	Håkan Carlsson	Malin Svensdotter
February 8, 1734	Erich Knutsson	Knut Svensson	Karin Svensdotter
July 12, 1734	Annika Larsdotter	Lars Danielsson	Helena Svensdotter
December 2, 1735	Lars Fredrik Nilsson	Nils Svensson	Catharina Svensdotter
February 5, 1736	Fredrik Knutsson	Knut Svensson	Karin Svensdotter
April 5, 1736	Ingrid Håkansdotter	Håkan Carlsson	Malin Svensdotter
October 26, 1737	Petter Håkansson	Håkan Carlsson	Malin Svensdotter
May 5, 1738	Jonas Svensson	Sven Svensson	Annika Jacobsdotter
September 7, 1738	Nils Knutsson	Knut Svensson	Karin Svensdotter
March 28, 1739	Helena Håkansdotter	Håkan Carlsson	Malin Svensdotter
November 26, 1740	Greta Svensdotter	Sven Svensson	Annika Jacobsdotter
February 20, 1741	Sven Knutsson	Knut Svensson	Karin Svensdotter
August 27, 1742	Ingrid Håkansdotter	Håkan Carlsson	Malin Svensdotter
March 24, 1743	Johannes Svensson	Sven Svensson	Annika Jacobsdotter
February 25, 1744	Stina Nilsson	Nils Sundman	Kirstin
August 20, 1745	Stina Håkansdotter	Håkan Carlsson	Malin Svensdotter
December 19, 1745	Gabriel Svensson	Sven Svensson	Annika Jacobsdotter
January 19, 1747	Johana Nilsson and Hanna Nilsson	Nils Sundman	Kirstin
November 15, 1747	Catharina Svensdotter	Sven Svensson	Annika Jacobsdotter
November 18, 1749	Maria Svensdotter	Sven Svensson	Annika Jacobsdotter
June 2, 1752	Helena Nilsson	Nils Sundman	Kirstin

Marriages Involving the Inhabitants of Norra Sonarp from 1699 to 1739 (Continued)		
Date of Marriage	Groom	Bride
October 21, 1722	Herman Camel	Margareta Svensdotter
October 13, 1723	Anders Nilsson	Beata Svensdotter
December 28, 1736	Sven Svensson	Annika Jacobsdotter

Deaths at Norra Sonarp from 1698 to 1753 ⁷⁷ (Dates from the Julian Calendar)	
Date of Death	Name
August 21, 1698	Johan's child
April 20, 1702	An old pauper
May 11, 1712	Sven Isaacksson
January 23, 1715	Isaac Svensson
January 5, 1716	Cecilia
November 20, 1722	Lars's child
August 17, 1728	2 small children
September 10, 1728	Anders Nilsson and Beata Svensdotter's child
September 10, 1728	Knut Svensson and Karin Svensdotter's child
June 3, 1729	Sara Knutsdotter
July 3, 1729	Sven
January 7, 1730	Ander Nilsson and Beata Svensdotter's son
May 19, 1733	Sara Larsdotter
March 7, 1735	Fredrik Knutsson
October 7, 1736	Ingrid Håkansdotter
July 20, 1737	Lars Danielsson and Helena Svensdotter's daughter
November 18, 1737	Håkan Carlsson and Malin Svensdotter's child
July 3, 1738	Sven Knutsson
September 12, 1743	Sven's son
March 22, 1744	Karin
December 27, 1745	Nils Sundman and Kirstin's daughter
January 19, 1746	Nils Sundman and Kirstin's 2 daughters
December 8, 1753	Sven Ingelsson

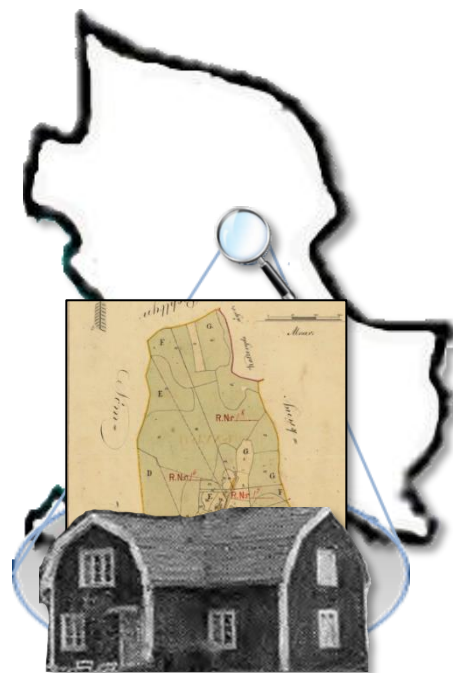
1787 Map of Norra Sonarp



Östanskog

In the central eastern part of Björkö Parish is the farm Östanskog (Úh-stáhn-skóog), where Sven Ingelsson, Sven Hög's great-great-grandfather, lived during the 1680s. There actually two farms at Östanskog, Stora Östanskog and Lilla Östanskog. Unfortunately, none of the records that list Sven Ingelsson at Östanskog state which of these farms that he lived at.

It's unknown how many people lived at Östanskog in the 1680s, but it's probable that a few families lived there. In 1680, Sven married a woman named Kirstin Jönsdotter who also lived at Östanskog. It's likely that Kirstin's parents also lived there during this time. By 1692, Sven had left Östanskog and a farmer named Jöns was listed as living there.⁷⁷ It's possible that he was the father of Kirstin Jönsdotter.



Östanskog (Úh-stáhn-skóog)
Parish: Björkö
Significance to the High Family: <ul style="list-style-type: none"> Where Sven Ingelsson lived in the 1680s
Coordinates: 57°56'44.28"N 14°82'28.22"E

The Meaning of the Name "Östanskog"

The name "Östanskog" means "Eastern forest" in English. The prefix "Östan" means "East," while the suffix "skog" means "forest" in English.



House at Östanskog

A map from 1843 shows that the buildings at Östanskog were located in the southern central part of the farm. It's unknown where the buildings at Östanskog were located when Sven Ingelsson lived there.

⁷⁷ Jönköpings läns landskontor, Vol. E1c:6 (1692-1692), page 336

1843 Map of Östanskog



Sälleryd

In the southern part of Björkö Parish is the farm Sälleryd (Séh-ler rúde), where Nils Svensson and Catharina Svensdotter's family lived during the late 1720s and early 1730s. Two of Nils and Catharina's children, Isak and Sara, were born at Sälleryd. Sälleryd has been inhabited since at least the 16th century. When Nils and Catharina's family lived at Sälleryd, four other families lived there: the family of a man named Peter, the family of a man named Knut, the family of a man named Daniel, and the family of a man named Jacob.⁷⁸ By 1735, their family had left Sälleryd and moved to Norra Sonarp.⁷⁹



Today, there are six houses at Sälleryd. Most of these houses were built during the 19th century and some of them were restored during the mid-20th century.

Sälleryd (Séh-ler rúde)
Parish: Björkö
Significance to the High Family: <ul style="list-style-type: none"> Where Nils Svensson and Catharina Svensdotter's family lived during the late 1720s and early 1730s
Coordinates: 57°50'13.60"N 14°91'85.90"E

The Meaning of the Name "Sälleryd"

The name "Sälleryd" means "sallow clearing" in English. The prefix "sälle" means "sallow," (or yellowish) while the suffix "ryd" means "clearing in English.

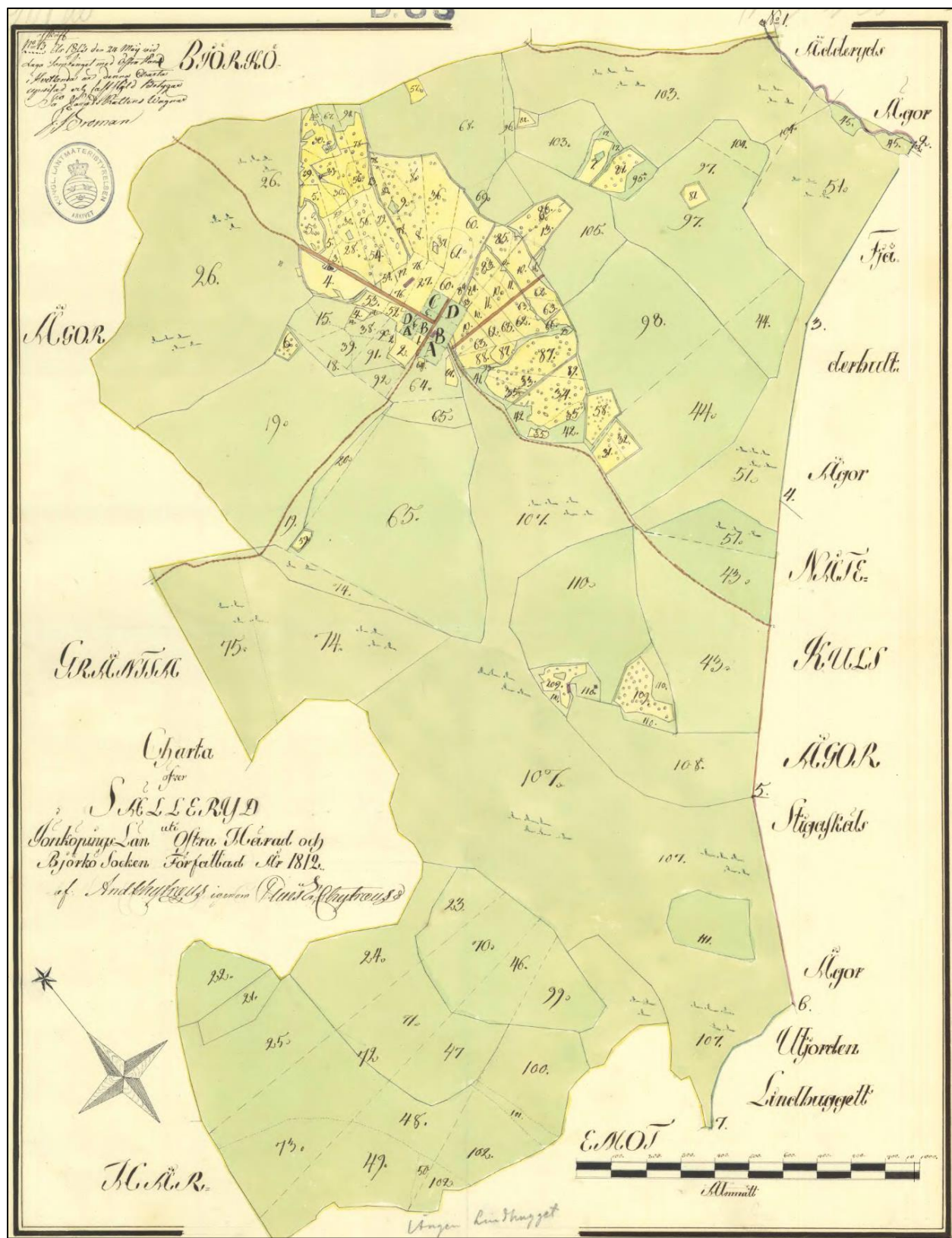


Houses at Sälleryd

⁷⁸ Mantalslängder 1642-1820 Jönköping County, Year:1631, Image 79

⁷⁹ Björkö Births, Vol. C:1 (1680-1749), Image 219

1812 Map of Sälleryd



Sjöryd

Along the eastern banks of the center of Lake Nömme is Sjöryd (Sóar-rúde), a manor where Sven Hög's 3rd great-grandparents Knut Persson and Margareta Siggesdotter lived from 1646 to 1654. Knut's father Per Jacobsson bought Sjöryd on July 29, 1634 from the vicar of Eksjö Parish, Zachariah Johannis, for six oxen and a spoon of 4 lod (a total of 56 grams).⁸⁰ After Per bought Sjöryd, his oldest son Nils lived there until his death in the early 1640s. Shortly after Nils's death, Knut and Margareta moved to Sjöryd and lived there for around eight years. On September 26 or 27, 1654, Per Jacobsson sold all the property that he owned at Sjöryd (with the exception of the croft Dulletomten) to Johan Jonsson Duse for 90 riksdaler.⁸¹



Sjöryd (Sóar-rúde)
Parish: Björkö
Significance to the High Family: <ul style="list-style-type: none"> Where Knut Persson and Margareta Siggesdotter lived from 1646 to 1654
Coordinates: 57°73'39.91"N 14°36'89.10"E



Buildings at Sjöryd

The Meaning of the Name "Sjöryd"

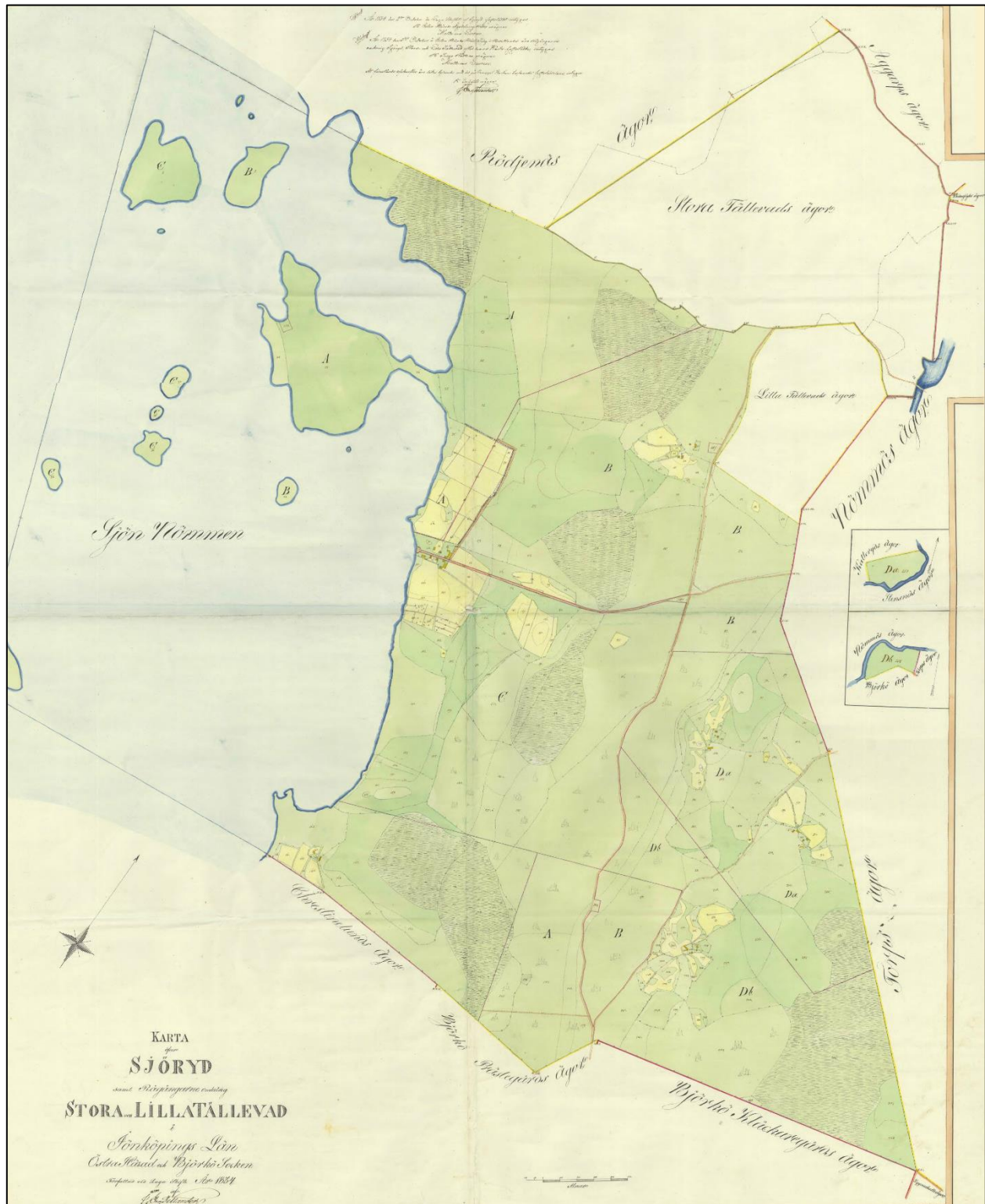
The name "Norra Sonarp" means "Norther son's cottage." The word "Norra" means "Northern" in English. The Swedish word "Son" also means "son" in English, while the word "ryd" translates to "clearing" or "field" in English.

Sjöryd was a manor, or estate that was exempt from taxation. Today, there are a few other houses at Sjöryd in addition to the mansion there. Most of the buildings at Sjöryd today are from the 19th century.

⁸⁰ Göta Hovrätt - Advokatfiskalen Jönköping County, Vol. EVIIAAAC:30 (1631-1650), Images 890 -900

⁸¹ Göta Hovrätt - Advokatfiskalen Jönköping County, Vol. EVIIAAAC:31 (1651-1661), Image 950

1834 Map of Sjöryd



Södra Sonarp

In the far south-eastern part of Björkö Parish is Södra Sonarp ((Súd-rah Sóah-narp), a farm where Sven Hög's great-great-grandparents Sven Ingelsson and Kirstin Larsdotter lived from 1701 to 1708. Sven and Kirstin had a son named Sven who was born at Södra Sonarp in September of 1701, but died just a few days after he was born.

During the early 18th century, Södra Sonarp was a half mantal farm. While Sven and Kirstin's family lived there, the family of a man named Per also lived there.⁸²

Södra Sonarp (Súd-rah Sóah-narp)
Parish: Björkö
Significance to the High Family: <ul style="list-style-type: none"> Where Sven Ingelsson and Kirstin Larsdotter lived from 1701 to 1708
Coordinates: 57°73'39.91"N 14°36'89.10"E



House at Södra Sonarp



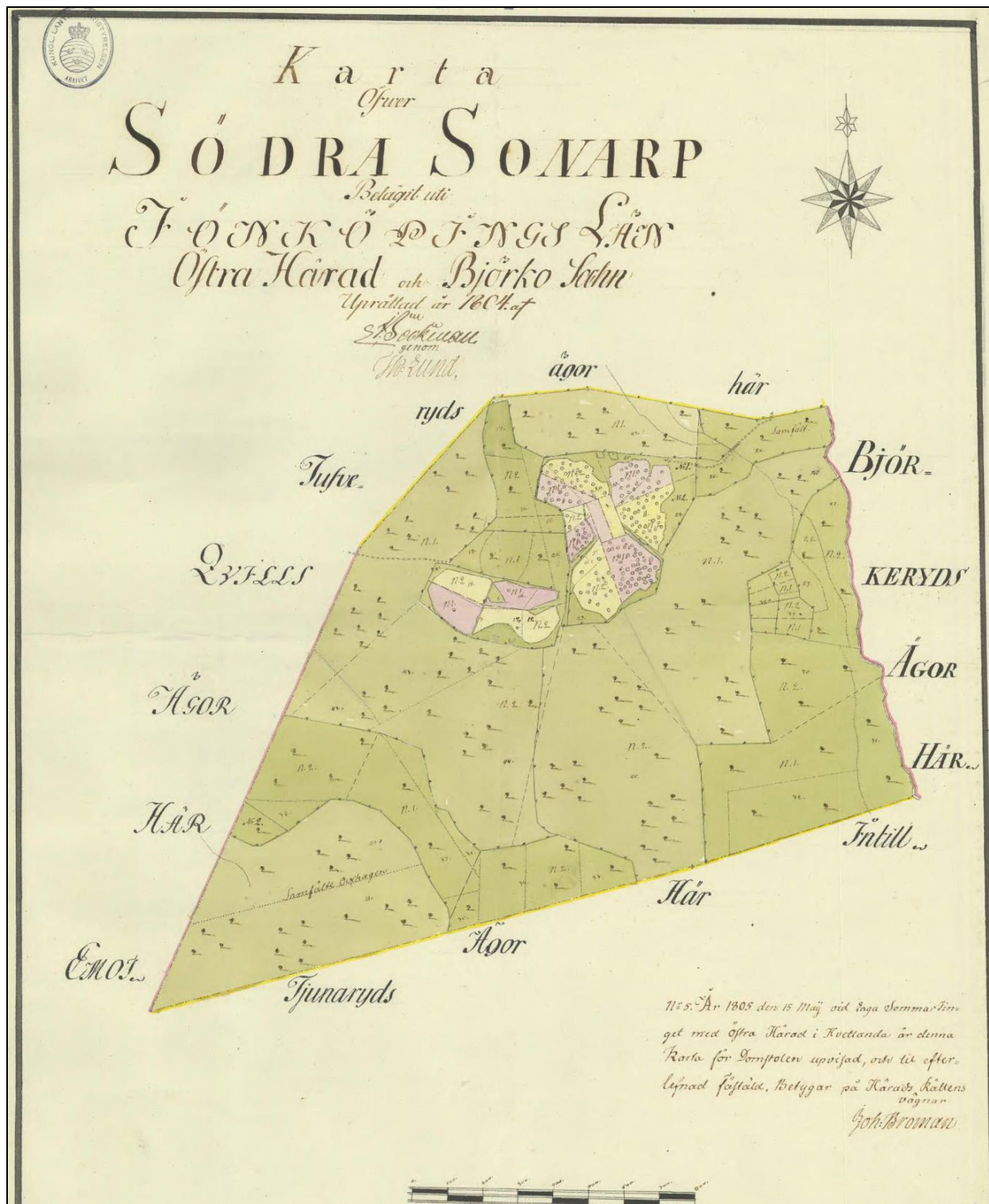
The Meaning of the Name "Södra Sonarp"

The name "Södra Sonarp" means "Southern son's cottage." The word "södra" means "southern" in English. The Swedish word "son" also means "son" in English, while the word "arp" translates to "cottage" in English.

In the 1804 map of Södra Sonarp, the buildings were located in the north central part of the farm. Södra Sonarp is a smaller farm. Today, there is a house and barn at Södra Sonarp. Södra Sonarp is now part of Vetlanda Municipality.

⁸² Mantalslängder 1642-1820 Jönköping County, Year:1701, Image 10

1843 Map of Södra Sonarp



Styggstorp

In the northwestern part of Björkö Parish is Styggstorp (Stéegs-tórp), a farm where Sven Hög's 3rd great-grandmother Karin Jönsdotter was born around 1624. Karin's parents Jöns Svensson and Kirstin Månsdotter lived at Styggstorp throughout the early to mid-17th century. During the 17th century, one to two families lived at Styggstorp, along with a number of maids and farmhands.

In 1653, Jöns and Kirstin's son Per inherited Styggstorp.⁸³ It's likely that both Jöns and Kirstin died at Styggstorp, but their death records don't exist so this can't be verified. During the 17th century, Styggstorp was a one mantal farm. Today, there is a house at Styggstorp, with a barn and sheds across the road from it. Styggstorp is part of Nässjö Municipality.



Styggstorp (<i>Stéegs-tórp</i>)
Parish: Björkö
Significance to the High Family: <ul style="list-style-type: none"> Where Jöns Svensson and Kirstin Månsdotter lived in the 17th century Where Karin Jönsdotter was born in 1624
Coordinates: 57°59'21.90"N 14°82'84.00"E

The Meaning of the Name "Styggstorp"

The name "Styggstorp" either means "Styrgir's settlement" or "settlement by Lake Stöcksjö." The prefix "Stygg" refers to "Styrgir," a man's name, or Lake Stöcksjö. The suffix "torp" means "settlement" in English.



House at Styggstorp



Barn at Styggstorp

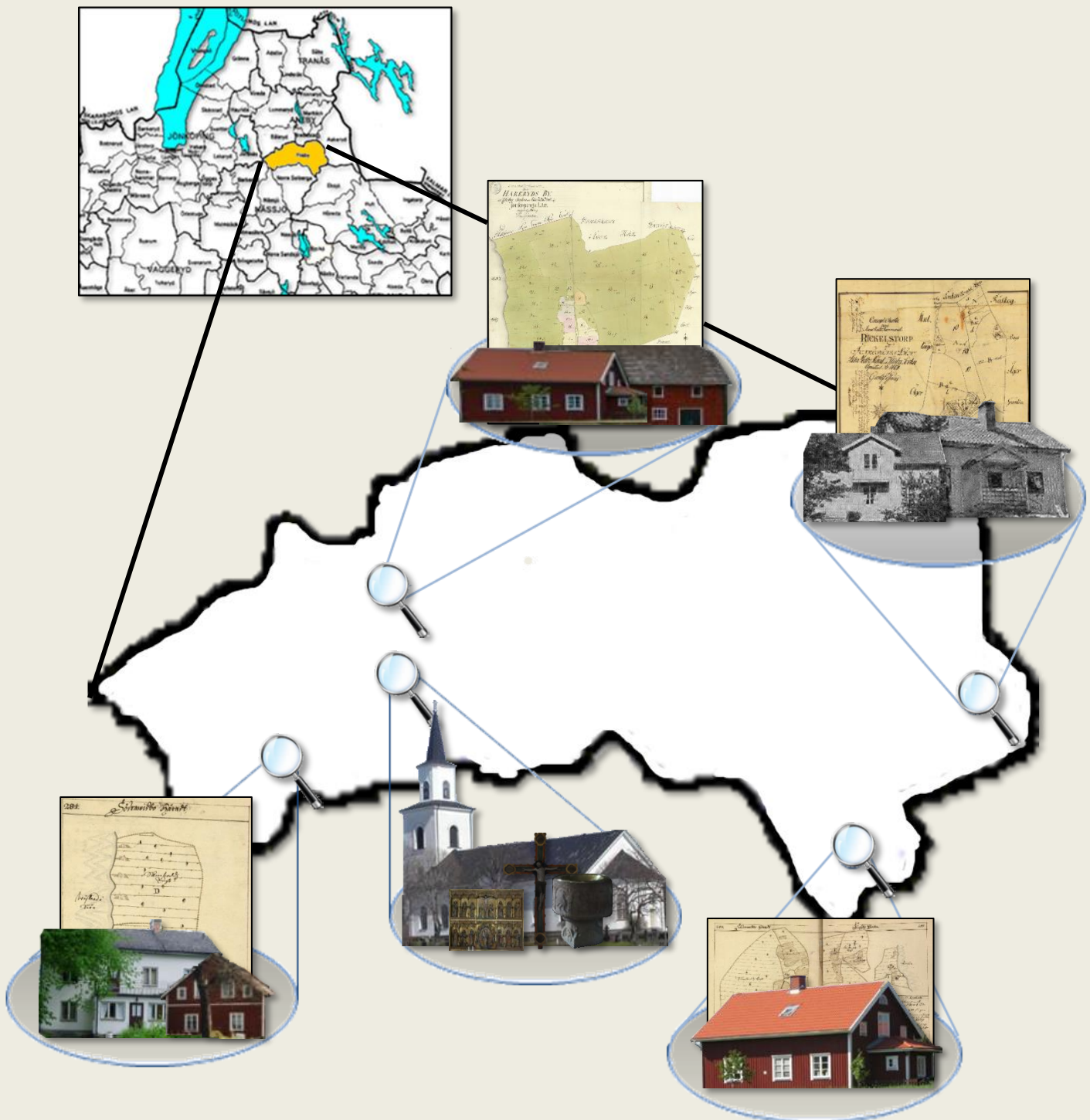
⁸³ Mantalslängder 1642-1820 Kronoberg County, Year: 1653, Image 196

1858 Map of Styggstorp



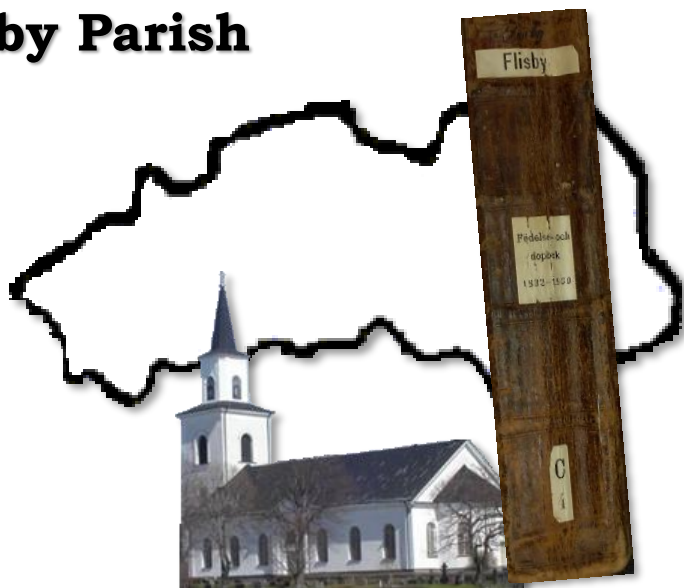
Chapter Five

Flisby



Flisby Parish

Directly south of the town Aneby lies Flisby Parish. Here, the parents of Sven Hög, Anders Andersson and Maria Svensdotter lived from 1824 to 1867. During these years, the two lived at Ljungholmen, a backstuga (a cottage for poor people) owned by the Gullarp estate. The two both died in Flisby and are buried in the old cemetery of Flisby Church.



Flisby Parish (Flis-bee)
County: Jönköping
Municipality: Nässjö
Significance to the High Family: <ul style="list-style-type: none"> • Where Arvid Nilsson and Marit Brodssdotter lived in the early to mid-17th century • Where Ebbe Arvidsson and Marit Bengtsdotter lived from 1643 to 1725 • Where Bengt Nilsson and Ingeborg Joensdotter lived from at least 1674 to 1722 • Where Arvid Ebbesson and Elin Bengtsdotter lived from 1677 to 1758 • Where Elizabeth Arvidsdotter lived from 1706 to 1733 • Where Anders Andersson and Maria Svensdotter lived from 1824 until their respective deaths in 1847 and 1867
Area: 113 sq. km.
Population (as of 2006): 774

Elizabeth Arvidsdotter, the great-grandmother of Anna Stina Johansdotter, was born at Hareryd, a farm in northern Flisby, in 1706 and she lived there until 1733. Her parents, Arvid Ebbesson and Elin Bengtsdotter were also born in Flisby and spent their entire lives in this parish. Arvid's parents Ebbe Arvidsson and Marit Bengtsdotter likewise lived in Flisby for their entire lives, and it's likely that Elin's parents, Bengt Nilsson and Ingeborg Joensdotter did as well. The parents of Ebbe Arvidsson, Arvid Nilsson and Marit Brodssdotter, were recorded as living at Rickelstorp, a farm in eastern Flisby, from at least 1624 until at least 1658 when Arvid died.

The Origin of the Name "Flisby"

Flisby was first mentioned in 1337 as "Flithisby." Its name probably derives from its location by Lake Flisbysjön and the village of the same name.

Flisby Parish is 113 square kilometers, 106.71 of which is land. Most of the landscape is hilly woodland, which reach elevations of 325 feet⁸⁴. Flisby is surrounded by Lake Flisbysjön, Lake Väseldasjön and Lake Anebysjön. The Svartåns River passes through Linderås. Flisby contains the villages of Flisby, Johannesberg, and Vässleda.

Timeline of Flisby Parish

Bronze Age	First known inhabitants were living in Flisby
1100s	Flisby Church is originally built from wood
1337	The first written mention of Flisby Parish.
1857	The current building of Flisby Church is constructed.
1971	Flisby Parish joins Nässjö Municipality.



Viking rune stone

Flisby has been inhabited since at least the Bronze Age. The original inhabitants were hunter/gatherers. Scattered throughout Flisby are over 350 ancient monuments, which include several stone cists, cairns, and circles from the Bronze Age and early Iron Age.

There is also evidence that the Vikings lived in Flisby and there are three Viking rune stones in the parish.

Bruadungen

There is an early Iron Age burial ground named Bruadungen in Flisby. Bruadungen contains a monumental trident and 38 stone circles.



⁸⁴ *Svensk Uppslagsbok: Flisby socken*

5.0. Flisby Parish



Flisby Church

Flisby Church was originally founded in the late 12th century. The original building was probably built from wood. The current church was constructed from 1853 to 1857. Almost every adult in Flisby Parish played a part in the construction of the new church, including farmers, crofters, and the parish's poor inhabitants. The workers gathered early in the day to begin construction and were given bread and herring to eat. Flisby's current church was designed by G.A. Engman. The new building was officially finished in 1857.

Flisby's Folk Museum

Close to Lake Flisbysjön is a house from the 17th century which now serves as a folk museum. The museum contains several authentic tools, clothes, and other items which were used by the rural parishioners in the 18th and 19th centuries. The folk museum is operated by Flisby's local historical society. Outside of the folk museum is an amphitheatre where various events are held in the summer.



Flisby's Folk Museum

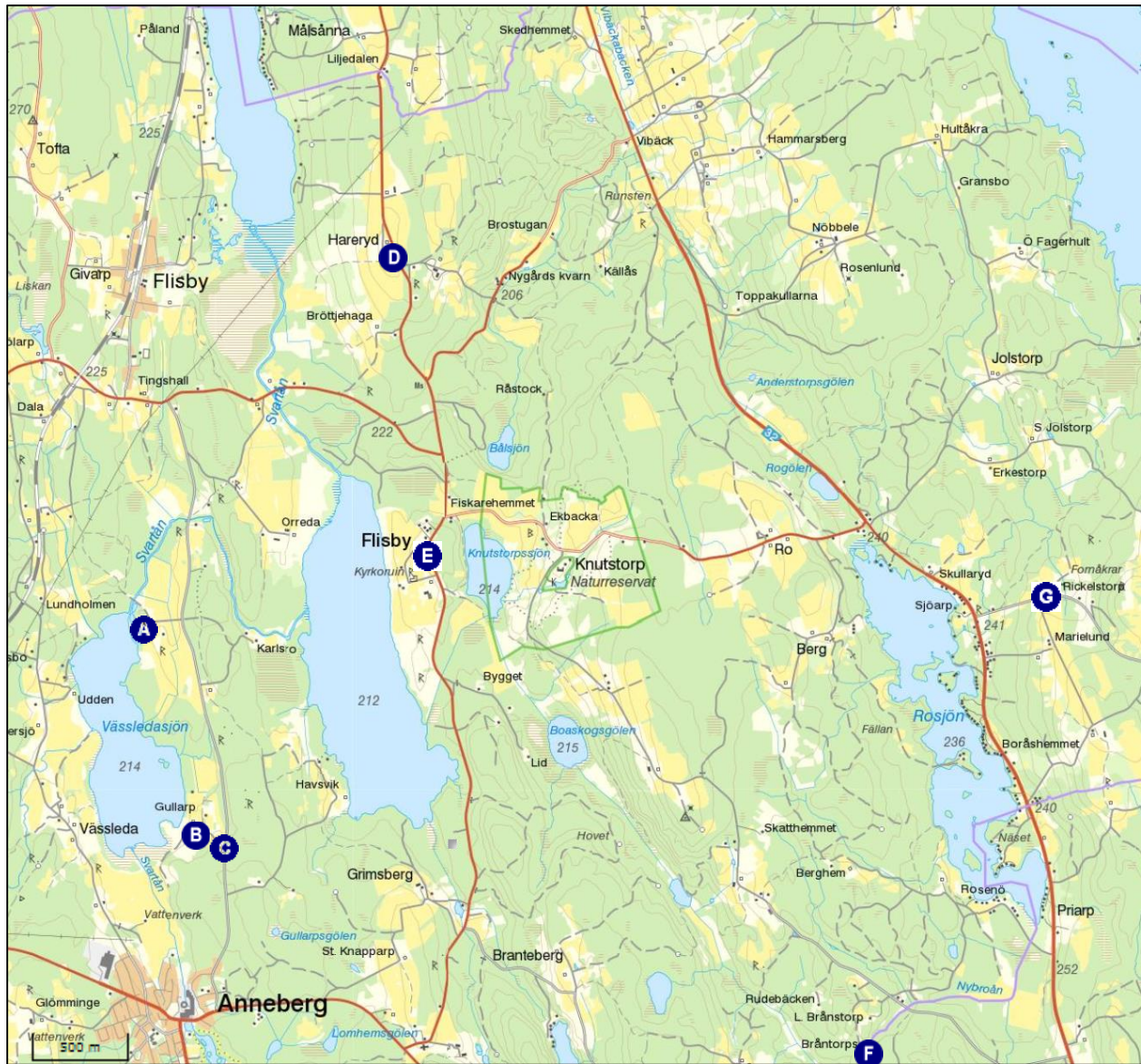


Inside the Folk Museum

Flisby belonged to Southern Vedbo District until 1971, when it became part of Nässjö Municipality. It is part of the Linköping Diocese. In 2006, there were 774 inhabitants in Flisby.⁸⁵

⁸⁵ *Sverige från A till Ö: geografisk-historisk uppslagsbok*

Map of Flisby Parish



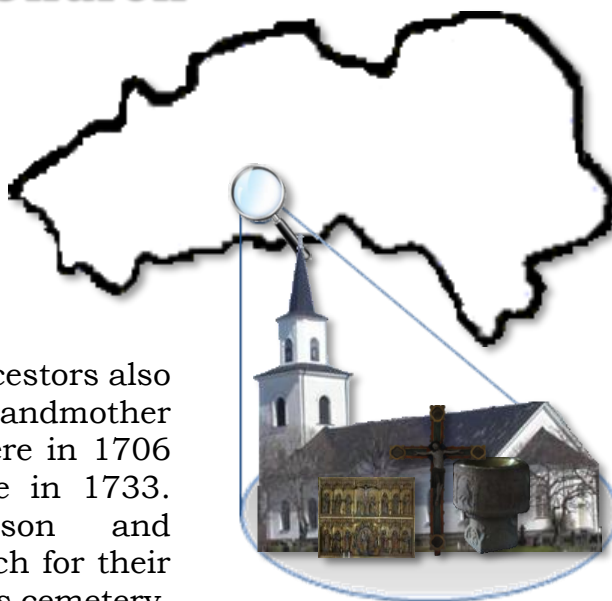
5.0.1. Map of Flisby Parish

Place		Significance
A	Hjortholmen	<ul style="list-style-type: none"> Where Arvid Ebbesson spent his final years and died in 1758
B	Gullarp	<ul style="list-style-type: none"> The farm that owned Ljungholmen
C	Ljungholmen	<ul style="list-style-type: none"> Where Anders Andersson lived from 1824 to 1847 Where Maria Svensdotter lived from 1824 to 1867
D	Hareryd	<ul style="list-style-type: none"> Where Ebbe Arvidsson lived from 1677 to 1695 Where Marit Bengtsdotter lived from 1677 to 1725 Where Bengt Nilsson lived from at least 1674 to 1709 Where Ingeborg Joensdotter lived from at least 1674 to 1722 Where Arvid Ebbesson lived from 1677 until at least 1745 Where Elin Bengtsdotter lived from 1677 until 1739 Where Elizabeth Arvidsdotter was born in 1706 and lived until 1733
E	Flisby Church	<ul style="list-style-type: none"> Where Arvid Nilsson and Marit Brodsdotter attended church in the early to mid-17th century and are buried Where Ebbe Arvidsson attended church from 1643 to 1695 and is buried Where Marit Bengtsdotter attended church from 1643 to 1725 and is buried Where Bengt Nilsson attended church from at least 1674 to 1709 and is buried Where Ingeborg Joensdotter attended church from at least 1674 to 1722 and are buried Where Arvid Ebbesson attended church from 1677 to 1758 and is buried Where Elin Bengtsdotter attended church from 1677 to 1739 and is buried Where Elizabeth Arvidsdotter was baptized in 1706 and attended church until 1733 Where Anders Andersson attended church from 1824 to 1847 and is buried Where Maria Svensdotter attended church from 1824 to 1867 and is buried
F	Brånstorp	<ul style="list-style-type: none"> Where Ebbe Arvidsson and Marit Bengtsdotter lived from at least 1670 until around 1677
G	Rickelstorp	<ul style="list-style-type: none"> Where Arvid Nilsson and Marit Brodsdotter lived in the early to mid-17th century Where Ebbe Arvidsson was born around 1643 and lived until 1670

Flisby Church

Along the northeast side of Lake Flisbysjön sits Flisby Church. Sven Hög's parents Anders Andersson and Maria Svensdotter attended this church once they moved to Flisby Parish in 1824 until the remainder of their lives.

Several of Anna Stina Johansdotter's ancestors also attended this church. Her great-grandmother Elizabeth Arvidsdotter was baptized there in 1706 and attended there until her marriage in 1733. Elizabeth's parents Arvid Ebbesson and Elin Bengtsdotter attended Flisby Church for their entire lives and are buried in the church's cemetery.



Flisby Church
Parish: Flisby
Congregation: Norra Solberga-Flisby
Significance to the High Family:
<ul style="list-style-type: none"> • Where Arvid Nilsson and Marit Brodsdotter attended church in the early to mid-17th century and are buried • Where Ebbe Arvidsson attended church from 1643 to 1695 and is buried • Where Marit Bengtsdotter attended church from 1643 to 1725 and is buried • Where Bengt Nilsson attended church from at least 1674 to 1709 and is buried • Where Ingeborg Joensdotter attended church from at least 1674 to 1722 and are buried • Where Arvid Ebbesson attended church from 1677 to 1758 and is buried • Where Elin Bengtsdotter attended church from 1677 to 1739 and is buried • Where Elizabeth Arvidsdotter was baptized in 1706 and attended church until 1733 • Where Anders Andersson attended church from 1824 to 1847 and is buried • Where Maria Svensdotter attended church from 1824 to 1867 and is buried
Coordinates: 57°45'39.91"N 14°50'31.55"E
Founded in: 1100s
Current Building from: 1857

Both of Arvid and Elin's parents also attended Flisby Church. Arvid's parents Ebbe Arvidsson and Marit Bengtsdotter attended there for their entire lives during the late 17th century and early 18th century. Elin's parents Bengt Nilsson and Ingeborg Joensdotter likewise attended Flisby Church. The parents of Ebbe Arvidsson, Arvid Nilsson and Marit Brodsdotter, also attended this church in the early to mid-17th century.



Flisby Church

5.1. Flisby Church

The first church was built sometime in the 12th century and was south of where the current church stands. The original church was 35 x 10 meters. A second building was later built where the original stood. In 1835, Flisby's congregation decided to build a new church. The old church was demolished in 1855. The current church was built from 1854 to 1857.⁸⁶

Unlike cathedrals, which are mostly somber and poorly lit, the interior of Flisby Church is filled with warm and bright colors. Much of the current church was designed by G.A. Engman, a local artist. Flisby Church hosts a treasure of religious art from a myriad of periods in Swedish history.

Timeline of Flisby Church

1100s	Flisby Church is founded.
1500s	The church's altarpiece is dedicated to the church.
1647	Flisby Church gets a new bell tower.
1835	Flisby Church's congregation decides to build a new church.
1857	Construction is finished on the new and current building.

The Baptism Font

The baptism font at Flisby Church dates from the late 1100s and is made from sandstone. Although the sculpture is unknown, it was probably sculpted in Lunds Cathedral. Traditionally, the font has always stood at the back of the church. In old times, unchristened children were unable to enter the church any further than the baptism font until after they were baptized.



⁸⁶ *Sveriges kyrkorglar*

The 16th Century Altarpiece



16th century altarpiece

On the back wall by the baptism well is a 16th century painting depicting the crucified figure of Jesus Christ, his twelve disciples, and the Virgin Mary with baby Jesus. This piece of art was originally painted in Poland, and was taken to Sweden during the Thirty Years War (1618-1648). The painting was previously housed at a museum in Jönköping, before arriving at Flisby Church.

The Painting in Back of Flisby Church

In the one of the corners in the back of the church is a painting which shows Christ's burial, resurrection, and ascension, which dates from the medieval period.



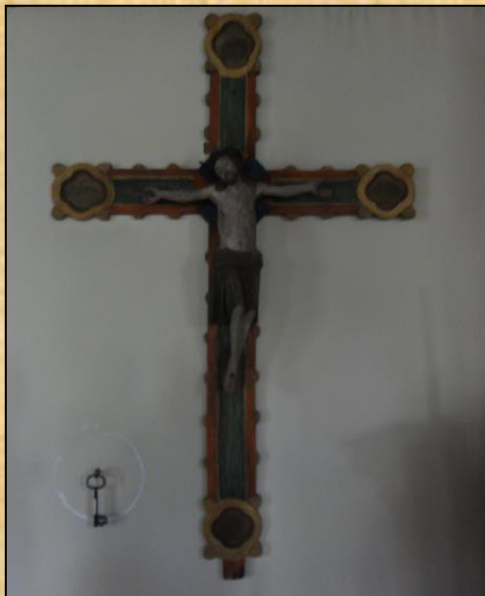
The 17th Century Woodwork in Flisby Church

On the floor by the painting is a mantle of complex woodwork, which was made in Finland in 1688.



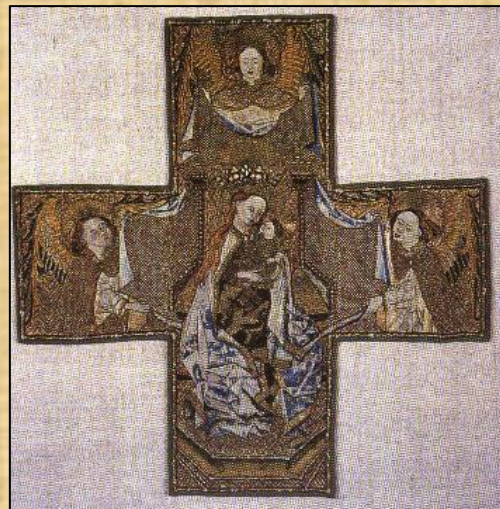
The Medieval Crucifix

The crucifix at the back of the church dates from the late 1200s. This crucifix depicts Jesus wearing the crown of thorns. During this period, Saint Bernard influenced the Church to not only see Christ as a Heavenly King, but as a Crucified Saviour who endured great pain. The crown thus not only symbolizes Christ's victory, but his sacrifice.



The Replica of the 15th Century Embroidery

In a display case in the west wall of the church is an embroidered golden cross. In the center of the cross is the Virgin Mary, surrounded by an angel on three sides. This embroidery is a replica of one sewn by 15th century German painter, Albertus Pictor. He married a Swedish woman, and the embroidery was later worn by Swedish priests on the back of their robes. The original is stored at the State Historic Museum in Stockholm, and is considered one of Sweden's 100 treasures. The replica at Flisby was made by Mona Frank Burhén in 1997.



Sven Nordström (1801-1887) and Erik Nordström (1818-1907)

Sven Nordström and his younger brother Erik Nordström were two of the most prominent organ makers in Småland in the 19th century. The two built over 50 organs, half of which are still in use today. Many of the organs they built are still in their original condition. Sven and Erik also frequently repaired church facades.

Sven Nordström's *Flöjt D 'Amour*

In the balcony at the back of the church stands a massive gold and silver colored organ. The organ was built by Sven Nordström, one of the most prominent organ makers in Sweden of the mid-19th century. It is considered to be Nordström's masterpiece, and is called his *flöjt d 'amour*. Today, many organists come to Flisby just to play's Nordström's organ.



Organ designed by Sven Nordström

The Altar at Flisby Church



G.A. Engman designed the church's altar in 1853, and is buried in the church's cemetery. Above the altar is a vibrant painting which shows Christ in Heaven, surrounded by angels. The words above the altar read "*Min Fred Giver Jag Eder,*" meaning "*My Peace I Give to You.*"

Outside the back of the church is the cemetery of Flisby Parish. Here are buried several prominent people who lived in Flisby, such as G.A. Engman, Erik Nordström, and Sven Nordström. There is also a chapel directly in back of the church.

5.1. Flisby Church



Graves of Sven and Erik Nordström



Chapel in back of Flisby Church



Lake Flisbysjön

Just west of Flisby church is Lake Flisbysjön. The land slopes south of the church down to where the old church used to sit. On the hill to the southeast of the church is where the parishioners of Flisby celebrated Walpurgis Night. Along the banks of Lake Flisbysjön is a house from the 17th century which now serves as a folk museum.

The Foundations of Old Flisby Church



The foundations of the old church are down the hill in back of Flisby Church, where Midsummer Day services are still held. Across from the old church is the old cemetery where several of the High family's ancestors are buried.

Vicars of Flisby Church (1325-1923)		
Years	Vicar	Notes
1325	Johanees	
1381, 138	Petrus	
1429	Paulus	
1520	Georgius Danus	
1526	Botvidus	
1540	Magnus	
1556	Sveno	
1563	Georgius Montanus	
1569 – 1585	Michael Erics Arosiensis	
1585 – 1624	Bengt Jönsson	
1625 – 1642	Daniel Bengtsson	
1643 – 1656	Andreas Botvidsson Gustadius	
1657 – 1676	Magnus Månsson Montilius	
1677 – 1701	Lars Carlsson Wallenius	
1702	Johannes Bruzelius	
1703 – 1733	Johannes Styrenius	
1734 – 1735	Nils Ekerman	
1755 – 1782	Johan Mårtensson	
1783 – 1831	Claes Magnus Livin	
1832 – 1850	Anders Jacob Cnattingius	
1851 – 1862	Andreas Nicolaus Schmidt	
1863 – 1867	Johan Magnus Wallström	
1868 – 1890	Johan Theodor Oscar Waldner	
1891 – 1907	Carl Johan Lagergren	
1908 – 1922	Johan Axel Hallberg	
1923	Eric Hjalmar Lindqvist	

Brånstorp

In the the southeast part of Flisby Parish is the farm Brånstorp (Brúens-tórp). Here, the 3rd great-grandparents of Anna Stina Johansdotter, Ebbe Arvidsson and Marit Bengtsdotter, lived during the 1670s. Ebbe moved to Brånstorp around 1670 and worked as a farmhand there. It's likely that Marit had lived at Brånstorp since at least the 1650s and that her family also lived there. Marit's father Bengt was probably a farmer at Brånstorp.

Ebbe and Marit may have met at Brånstorp. Around 1670, the two were married. Two of their children, Arvid and Bengt, were born at Brånstorp. By 1677, their family had left Brånstorp and moved to the farm Hareryd in northern Flisby.



Brånstorp (Brúens-tórp)
Parish: Flisby
Significance to the High Family: <ul style="list-style-type: none"> • Where Ebbe Arvidsson and Marit Bengtsdotter lived from at least 1670 until around 1677 • Where Arvid Ebbesson was probably born around 1670
Coordinates: 57°73'03.30"N 14°89'91.20"E

There is a farm called Lilla Brånstorp which is located just north of Brånstorp. It's unknown which of these farms that Ebbe and Marit lived at. According to a 1645 map of Brånstorp, there were three houses located on the farm; two of them were located in the center of the farm, while the other was located in the eastern part. In the eastern part of Brånstorp was a meadow.

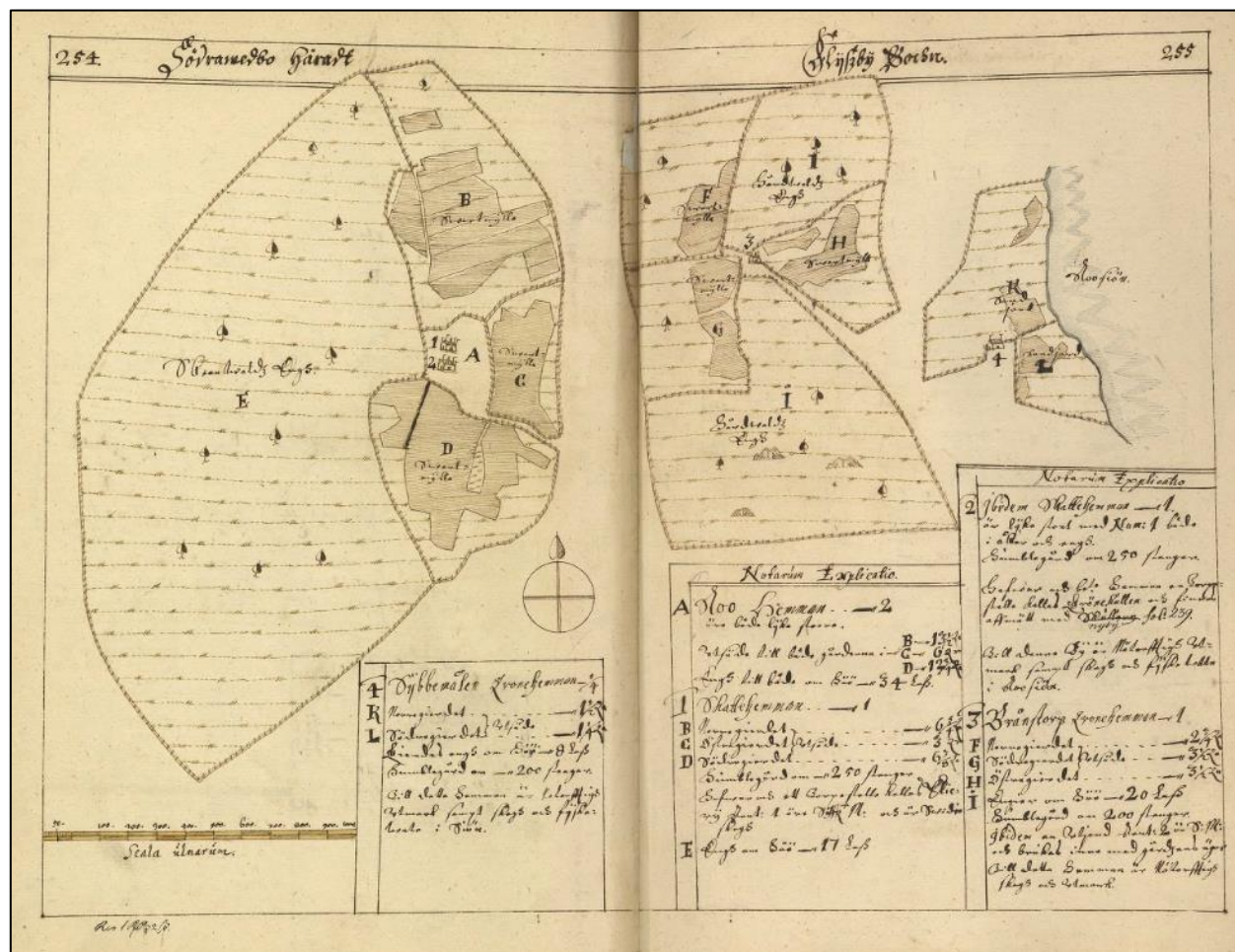


House at Brånstorp

The Meaning of the Name "Brånstorp"

The name "Brånstorp" means "Brand's settlement." Brån is a nickname for "Brand" while the word "torp" translates to "settlement" in English.

1645 Map of Brånstorp



Gullarp and Ljungholmen

In the southwestern part of Flisby is the farm Gullarp. (Gúl-lárp). From 1824 to 1867, Anders Andersson and Maria Svensdotter, Sven Hög's parents, lived at Ljungholmen (Júng-hól-men), a backstuga (cottage for poor people) that belonged to Gullarp.

Gullarp is adjacent to Lake Vässleda. On March 6, 1274, Sanda of Asby, Östergötland signed the deed of "Gulla Thorp" to the the bishop's bailiff in Linköping. In 1337, "Gullothorp" was mentioned among church-leased farms in Vedbo District.⁸⁷



Gullarp (Gúl-lárp)
Parish: Flisby
Significance to the High Family: <ul style="list-style-type: none"> • Where Anders Andersson lived from 1824 until his death in 1847 • Where Maria Svensdotter lived from 1824 until her death in 1867
Coordinates: 57°73'88"N 14°80'90"E

In 1824, Gullarp was owned by Gustaf Arvid Stiernspetz.⁸⁸ Several farmhands and maids worked at Gullarp, and there were usually 30-40 people living on the farm. In addition to Ljungholmen, there was another backstuga at Gullarp called Sladstugen. The old manor at Gullarp was demolished several years ago, and a newer house stands in its place.



Gullarp



Gullarp Manor

⁸⁷ Norra Solberga Hembygdsförening.

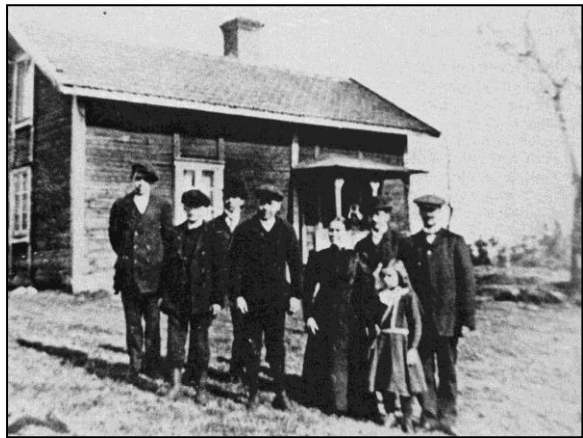
⁸⁸ Flisby Household Examinations, Vol. AI:4 (1829-1834), page 175



Barn at Gullarp



Väderkvarnskullen ("Windmill Hill")



Ljungholmen near the end of the 19th century

Ljungholmen, where Anders and Maria lived, is located in the southeastern part of Gullarp. It's possible that the Ljungholmen is from the 18th century. It began as a side-cottage. Later, it became a backstuga – a place where poor, disabled, or elderly people lived and received support from the parish. The old croft at Ljungholmen was torn down sometime in the 20th century.



Ljungholmen - pictured in 2011

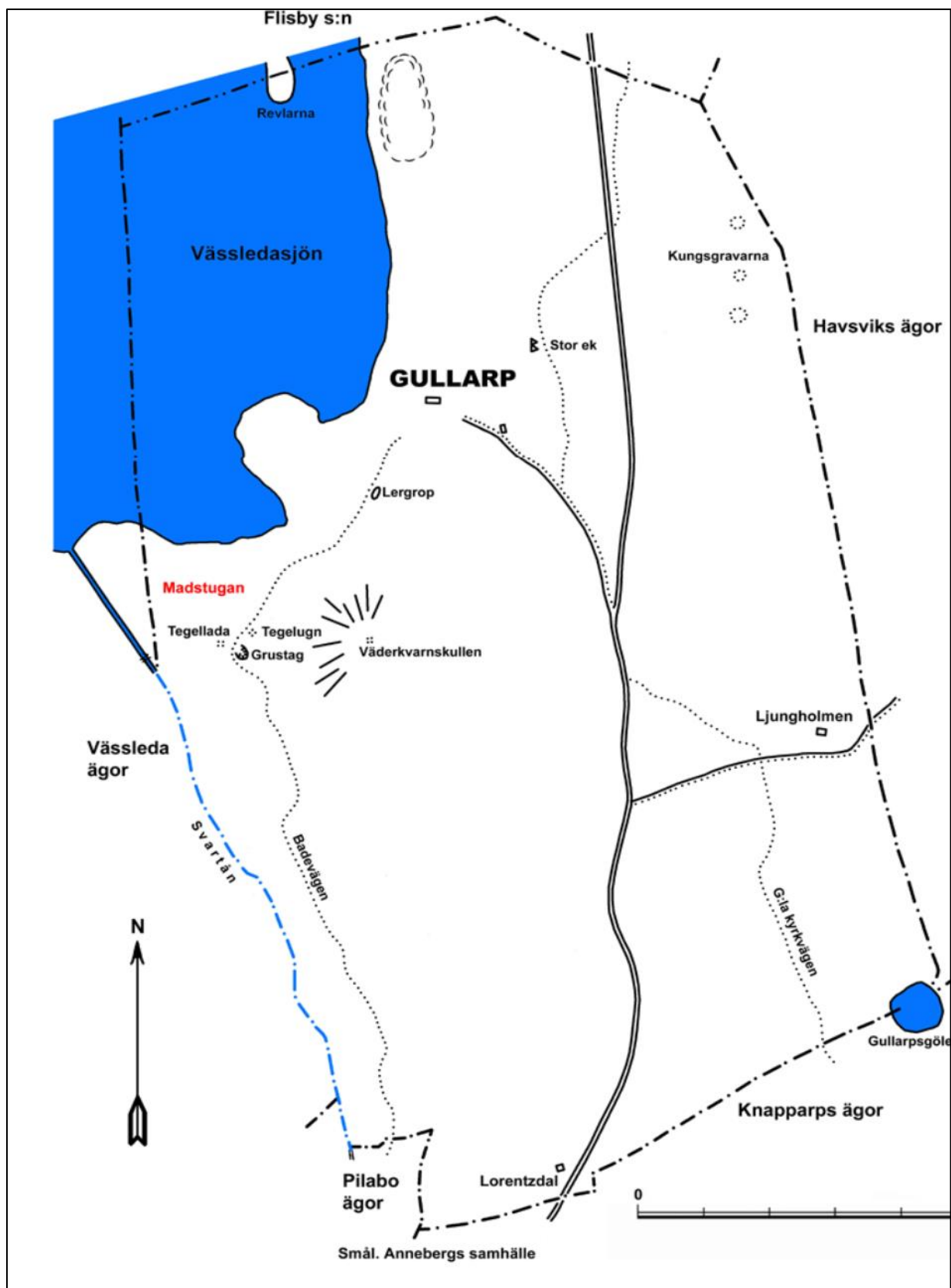


Road by Ljungholmen

The Meaning of the Name "Ljungholmen"

The name "Ljungholmen" means "heather islet." The word "ljung" translates to "heather" in English, while the word "holmen" translates to "islet."

Old Map of Gullarp

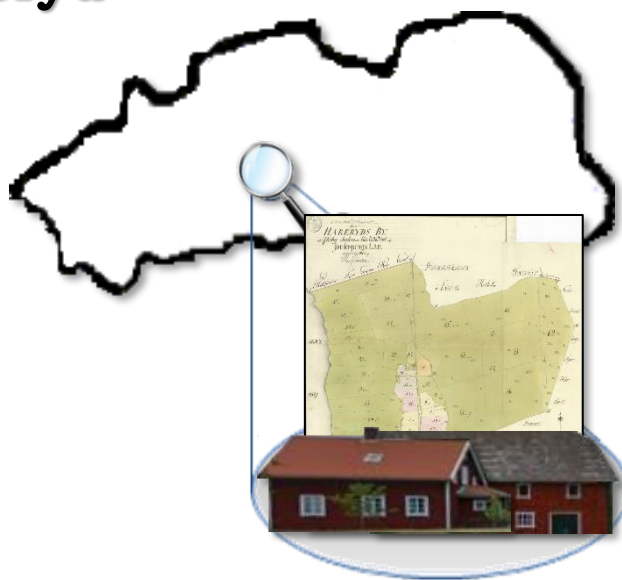


1645 Map of Gullarp



Hareryd

In the the northern part of Flisby Parish is the farm Hareryd (Hár-eh-rúde), where three generations of the High family's ancestors have lived. The great-grandmother of Anna Stina Johansdotter, Elizabeth Arvidsdotter, was born at Hareryd in 1706. Elizabeth's father Arvid Ebbesson moved to Hareryd in 1677, when he was around seven years old, and lived there until the late 1750s. Elizabeth's mother Elin Bengtsdotter lived at Hareryd for her entire life.



Hareryd (Hár-eh-rúde)
Parish: Flisby
Significance to the High Family: <ul style="list-style-type: none"> • Where Ebbe Arvidsson lived from 1677 to 1695 • Where Marit Bengtsdotter lived from 1677 to 1725 • Where Bengt Nilsson lived from at least 1674 until 1709 • Where Ingeborg Joensdotter lived from at least 1674 until 1722 • Where Arvid Ebbesson lived from 1677 to the late 1750s • Where Elin Bengtsdotter lived from 1677 until 1745 • Where Elizabeth Arvidsdotter was born in 1706 and lived until 1733
Coordinates: 57°66'21.00"N 15°09'04.70"E

Both of Arvid and Elin's parents also lived at Hareryd. Arvid's parents Ebbe Arvidsson and Elin Bengtsdotter moved to Hareryd in 1677. Ebbe died there in 1695, while Elin died there in 1725. The parents of Elin Bengtsdotter, Bengt Nilsson and Ingeborg Joensdotter, had lived at Hareryd since at least 1674, although it's likely that both of them were born there. Bengt died at Hareryd in 1709, while Ingeborg died there in 1722.

The Meaning of the Name "Hareryd"

The name "Hareryd" means "the clearing of trees at a cave." The suffix "har" means "cave" while the suffix "ryd" means "clearing" in English.

During the late 17th century, there were four farms at Hareryd: Hareryd Norrgård, Hareryd Södergård, Hareryd Mellangård, and Hareryd Västergård. Around three or four families lived at each of these farms.

Arvid Ebbesson and Elin Bengtsdotter lived at Hareryd Mellangård, which is located in the northwestern part of Hareryd.⁸⁹ Arvid's parents Ebbe Arvidsson and Elin Bengtsdotter also lived at Hareryd Mellangård. Elin's parents Bengt Nilsson and Ingeborg Joensdotter lived at Hareryd Norrgården,⁹⁰ a farm located in the southwestern part of Hareryd. To the south of Hareryd Norrgården is Hareryd Södergård.

A number of other farmers lived at Hareryd during the late 17th century, including the families of men named Daniel, Gunnar, Joen, Nils, Per, Olof, and Torsten.



Map of Hareryd

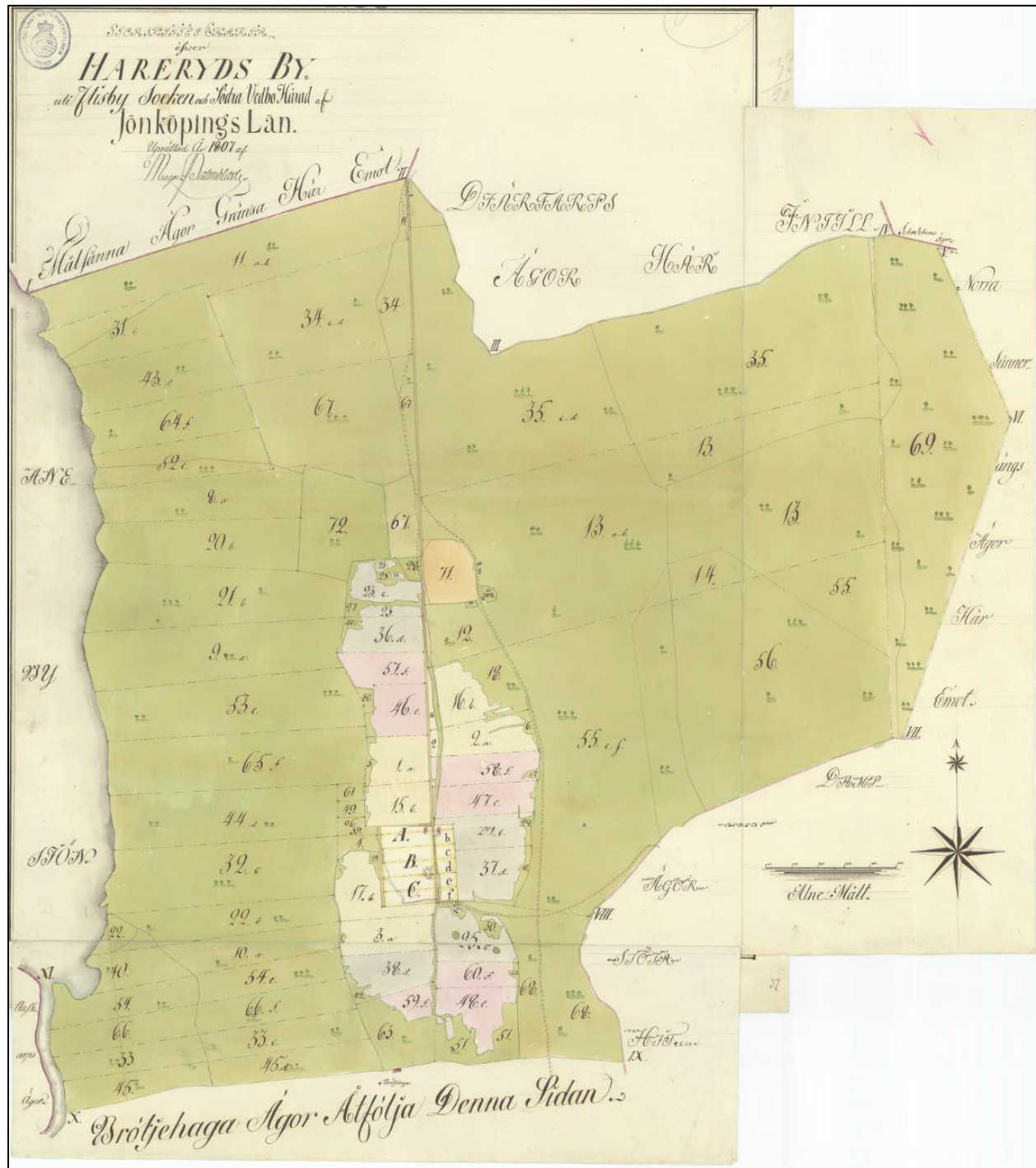


Houses at Hareryd

⁸⁹ Flisby Births, Vol. C:2 (1700-1765), page 45

⁹⁰ Flisby Deaths, Vol. C:2 (1700-1765), page 235

1807 Map of Hareryd

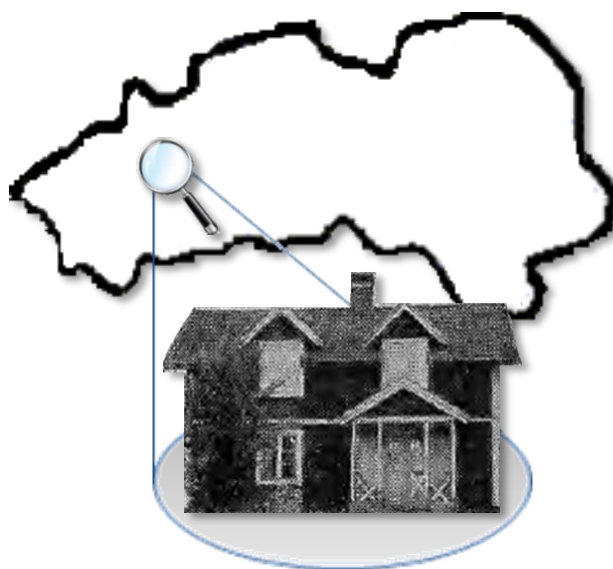


Hjortholmen

Less than a kilometer northeast of Lake Vässledasjön is Hjortholmen (Yurt-hóle-mén), a small farm where Anna Stina Johansdotter's great-great-grandfather Arvid Ebbesson spent the final years of his life and died in 1758. During the 1750s, Arvid lived with his daughter Karin, her husband Carl Svensson, and their six children: Per, Sven, Ebbe, Maria, Lena, and Annika.

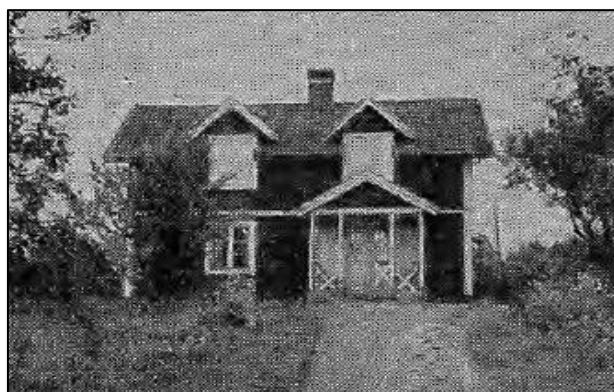
The Meaning of the Name "Hjortholmen"

The name "Hjortholmen" means "deer islet" in English. The word "hjord" translates to the word "deer" in English, while the word "holmen" translates to "islet."



During the 18th century, Hjortholmen was owned by the manor Johannesberg, which is located along the eastern shores of Lake Vässledasjön. Johannesberg also owned the smaller farms Liljeholmen and Karlsro.

Hjortholmen (Yurt-hóle-mén)
Parish: Flisby
Significance to the High Family: <ul style="list-style-type: none"> Where Arvid Ebbesson spent his final years and died in 1758
Coordinates: 57°75'82.89"N 14°80'63.19"E



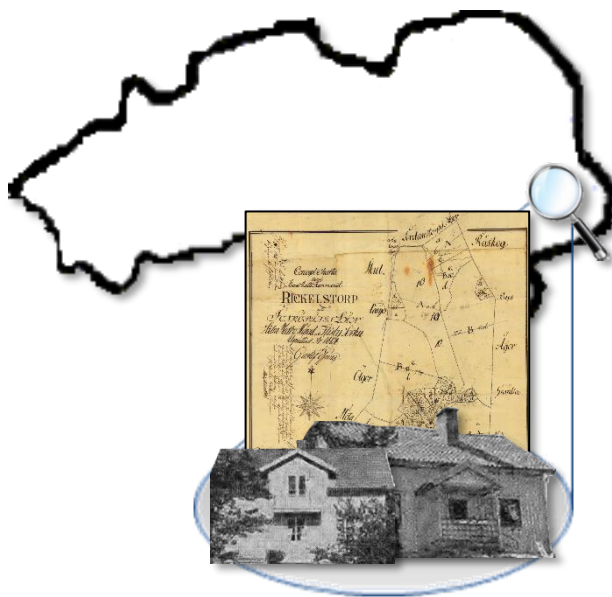
House at Hjortholmen



Farms around Hjortholmen

Rickelstorp

In the eastern part of Flisby Parish is Rickelstorp (Rée-kéls-tórp), a farm where Anna Stina Johansdotter's 3rd great-grandfather Ebbe Arvidsson was born around 1643 and spent the first 27 years of his life. Ebbe's parents Arvid Nilsson and Marit Brodsdotter lived at Rickelstorp during the early 17th century. Arvid was first listed there in 1624⁹¹, but it's possible that he was also born there. It's likely that all of Arvid's children were born at Rickelstorp. In 1646, Arvid bought some land at Rickelstorp from a man named Eric Joensson for 200 daler in copper coins.⁹²



Rickelstorp (Rée-kéls-tórp)
Parish: Flisby
Significance to the High Family: <ul style="list-style-type: none"> • Where Arvid Nilsson and Marit Brodsdotter lived in the early to mid-17th century • Where Ebbe Arvidsson was born around 1643 and lived until 1670
Coordinates: 57°42'43.09"N 14°59'53.90"E



House at Rickelstorp

In 1669, Arvid sold his land at Rickelstorp to his stepson Brodd Persson for 200 daler in copper coins.⁹³ Three of Arvid Nilsson's sons, Anders, Jon, and Nils later disputed this transaction and claimed that they also had a legal right to land at Rickelstorp.

The Meaning of the Name "Rickelstorp"

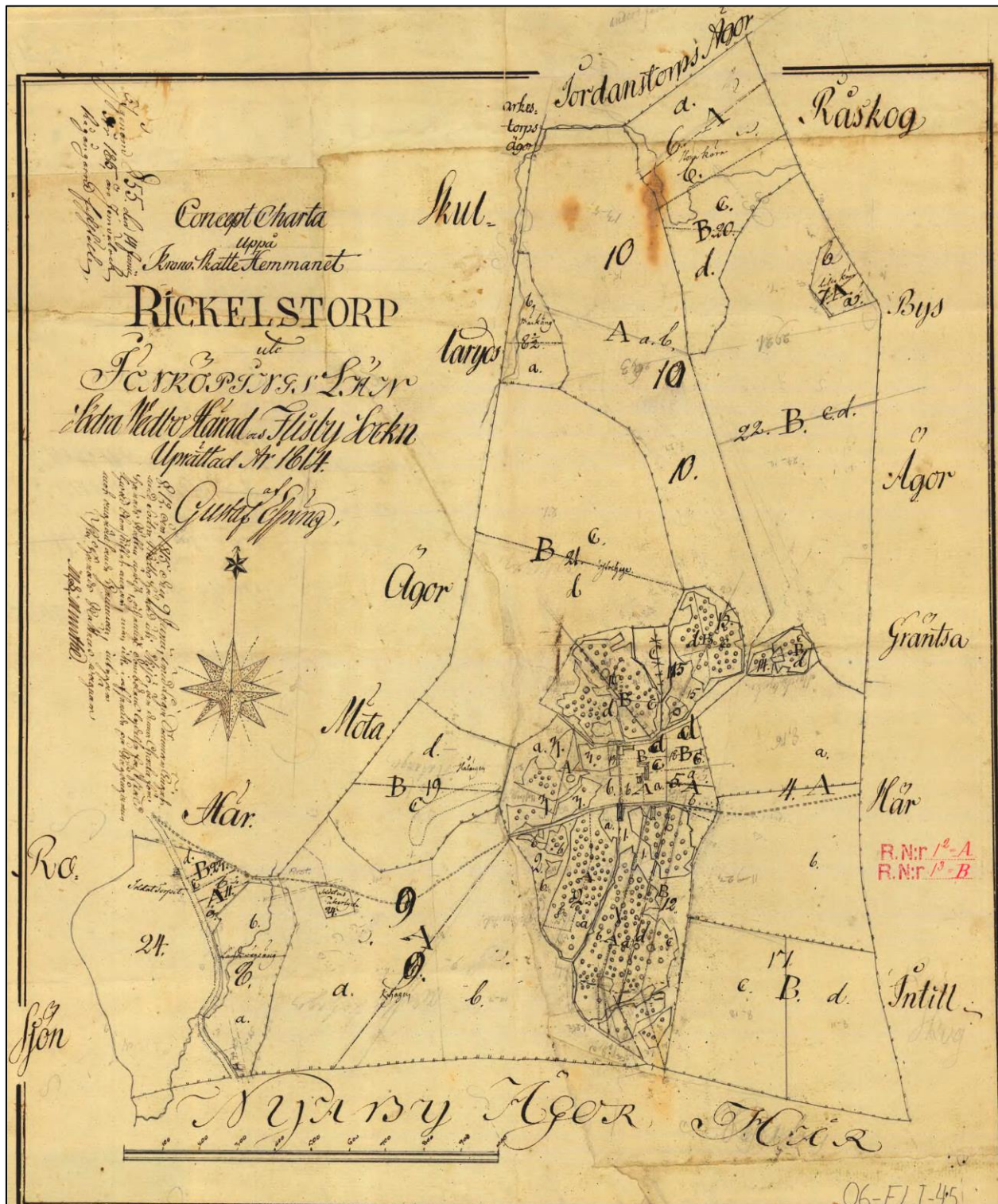
The name "Rickelstorp" means "Rickolf's settlement" in English. "Rickel" refers to "Rickolf," an old Swedish name, while the word "torp" translates to "settlement" in English.

⁹¹ Flisby Church Archives: Vol. I a/1 (1624-1673), Image 9

⁹² Göta Hovrätt - Advokatfiskalen Jönköping County, Vol. EVIIAAAC:24 (1646-1660), Image 250

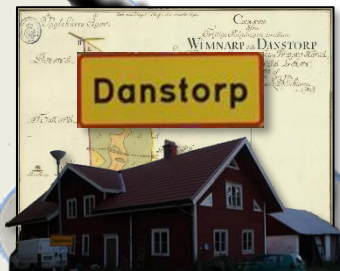
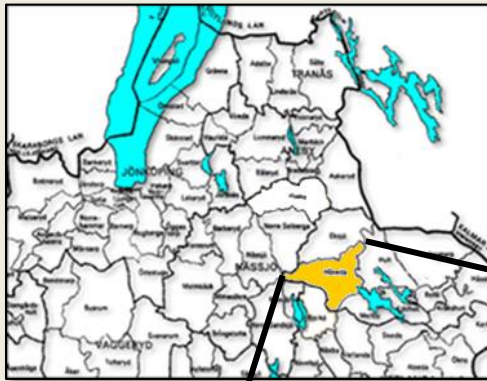
⁹³ Göta Hovrätt - Advokatfiskalen Jönköping County, Vol. EVIIAAAC:26 (1669-1680), Images 2390-2400

1814 Map of Rickelstorp



Chapter Six

Höreda



Höreda Parish

A short distance south of the city Eksjö is Höreda (Húr-re-dah) Parish. Here, Nils Svensson, the great-grandfather of Sven Hög, was born in 1696. Nils's parents Sven Ingelsson and Kirstin Larsdotter lived at the farm Danstorp in southwest Höreda Parish from at least 1696 until 1701. Sven Isaacksson, Nils Svensson's father-in-law, was born at the farm Rökärr in southern Höreda and lived there until he was married in 1682. His parents Isaac Ericsson and Karin Jönsdotter lived in Höreda from at least 1650 until their respective deaths in 1704 and 1706.



Höreda Parish (Húr-re-dah)
County: Jönköping
Municipality: Eksjö
Significance to the High Family: <ul style="list-style-type: none"> • Where Isaac Ericsson lived from at least 1650 until 1704 • Where Karin Jönsdotter lived from at least 1650 until 1706 • Where Sven Ingelsson and Kirstin Larsdotter lived from at least 1696 until 1701 • Where Sven Isaacksson was born around 1650 and lived until 1682 • Where Nils Svensson was born in 1696
Area: 142 sq. km.
Population (as of 2000): 1,096

Höreda Parish is 142.1 square kilometers, of which 125.57 are land. To the north of Höreda is Eksjö Parish, to the northwest is Norra Solberga Parish, to the south are Norra Sandsjö Parish and Björkö Parish, to the southeast is Melby Parish, and to the east is Hult Parish. Höreda is comprised of mostly flat valleys and forested areas. Its highest point is 336 meters above sea level.⁹⁴ It contains several lakes, such as Södra Vixen, Långanäsasjön, and Assjön. The watercourse Emån flows through Höreda Parish.

The Origin and Meaning of the Name “Höreda”

Höreda was first mentioned in 1335 as “Höryth.” The word “hörth” means “hay,” while the word “ryth” means clearing. Thus, it's possible that its name means “clearing for haystacks.”

Source: Sjögren, Otto. *Sverige geografisk beskrivning del 2 Östergötlands, Jönköpings, Kronobergs, Kalmar, och Götlands län.*

⁹⁴ Swedish Encyclopedia second edition 1947-1955: Höreda Parish

The Emån Water Route

The Emån water route emanates from Lake Storesjön in the highlands of Småland and empties into the Baltic Sea in the northern part of the Kalmar Sound. It runs through eight different municipalities in Jönköping and Kalmar: Nässjö, Eksjö, Sävsjö, Vetlanda, Hultsfred, Högsby, Mönsteråsand, and Oskarshamn. The upper part runs through the highlands and passes through several rapids and waterfalls. The average waterflow at the mouth of the Emån is 30 cubic milimeters.



A section of the Emån

Source: <http://www.eman.se/sv/fakta/>. Accessed April 27, 2019



Bronze age artifacts from Höreda Parish

Höreda has been inhabited since the Stone Age. Numerous ancient monuments and artifacts have been found throughout the parish, including three stone coffins from the Stone Age, several burial mounds from the Bronze Age, and seven graves from the Iron Age. Three rune stones have also been found in Höreda, one at Havravik and two at Markestad. All three of these rune stones are now gone.⁹⁵

Höreda Church was first constructed during the 13th century. In old times, Höreda belonged to Södra Vedbo District. In 1971, it became part of Eksjö Municipality and became part of Höreda District in 2016. In 2000, the population of Höreda Parish was 1,096.⁹⁶

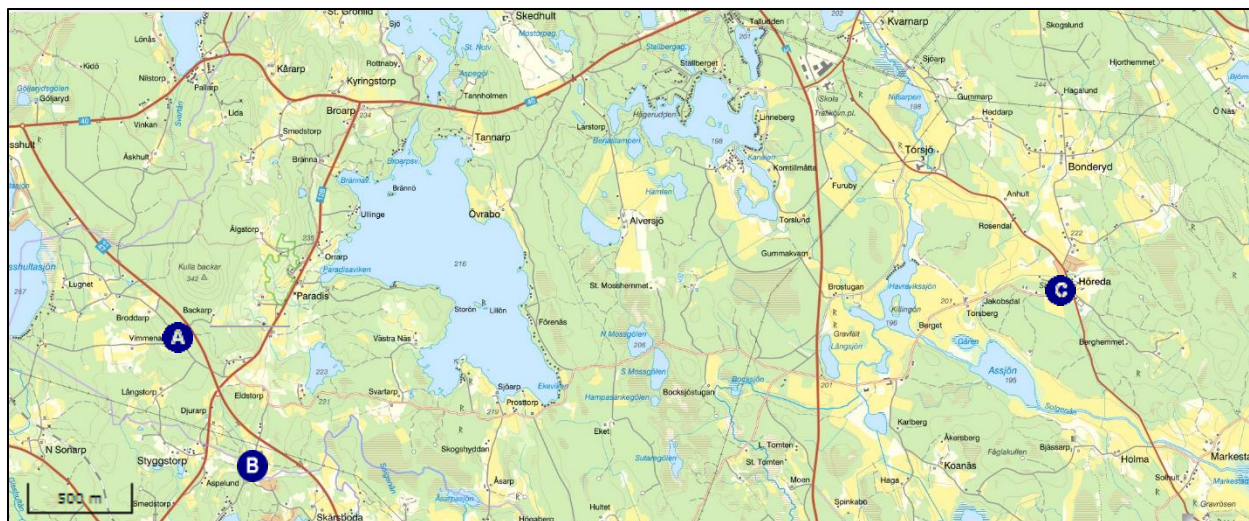


Höreda Church

⁹⁵ Ancient monuments, The State Historical Museum: Höreda Parish

⁹⁶ Harlén, His; Harlén Eivy (2003). *Sweden from A to Z: geographical-historical reference book*

Map of Höreda Parish



Place		Significance
A	Danstorp	<ul style="list-style-type: none"> Where Sven Ingelsson and Kirstin Larsdotter lived during the 1690s. Where Nils Svensson was born in 1696
B	Rökärr	<ul style="list-style-type: none"> Where Isaac Ericksson lived from at least the 1650s until 1704 Where Karin Jönsdotter lived from at least the 1650s until 1706 Where Sven Isaacksson was born around 1650 and lived until 1682
C	Höreda Church	<ul style="list-style-type: none"> Where Isaac Erickson and Karin Jönsdotter attended church during the late 17th century and where they are buried Where Sven Ingelsson and Kirstin Larsdotter attended church during the 1690s Where Sven Isaacksson attended church from around 1650 until 1682 Where Nils Svensson was baptized in 1696

Höreda Church

Nine miles southeast of the city Eksjö is Höreda Church. Sven Hög's great-grandfather Nils Svensson was baptized here in 1696. Nils's parents Sven Ingelsson and Kirstin Larsdotter attended Höreda Church from at least 1696 until 1701, when they moved to Björkö Parish. Sven Hög's great-great-grandfather Sven Isaacksson attended Björkö Church from the time he was born around 1650 until his marriage in 1682. His parents Isaac Ericsson and Karin Jönsdotter attended this church from at least the mid-17th century until their respective deaths in 1704 and 1706. Both Isaac and Karin are buried in the cemetery of Höreda Church.



Höreda Church
Parish: Höreda
Congregation: Höreda
Significance to the High Family: <ul style="list-style-type: none"> • Where Isaac Erickson and Karin Jönsdotter attended church during the late 17th century and where they are buried • Where Sven Ingelsson and Kirstin Larsdotter attended church during the 1690s • Where Sven Isaacksson attended church from around 1650 until 1682 • Where Nils Svensson was baptized in 1696
Coordinates: 57° 36'46.71"N 15°1'32.25"E
Founded in: 1200s
Current Building from: 1200s



Höreda Church

Timeline of Höreda Church

1200s	Höreda Church is constructed and acquires several wooden sculptures.
1300s	Höreda Church receives an oak crucifix.
1660	The church acquires a brass baptism font.
1828	Nils Ahlstrand builds an organ for the church.
1833	The church's tower is constructed.
1968	The church's organ is renovated.



Interior of Höreda Church

Höreda Church was first built from stone sometime during the 13th century. Much of the stone structure of the original church still exists. During the 13th century, the church received numerous wooden sculptures of different religious figures, including Madonna, Saint Michael, and The Holy Barbara.

The Wooden Sculptures at Höreda Church

The oldest artifacts at Höreda Church are wooden sculptures of various Biblical figures. The sculpture of the Madonna seated on a throne was made from hardwood around the year 1200. The sculpture of Saint Michael was sculpted in a southern Scandinavian workshop during the mid 13th century. The wooden crucifix is from the mid 14th century and was sculpted in Östergötland. The sculpture of Saint Birgitta is from the mid 15th century.



Sculpture of
Madonna



Sculpture of
Saint Michael



Wooden crucifix



Sculpture of
Saint Birgitta

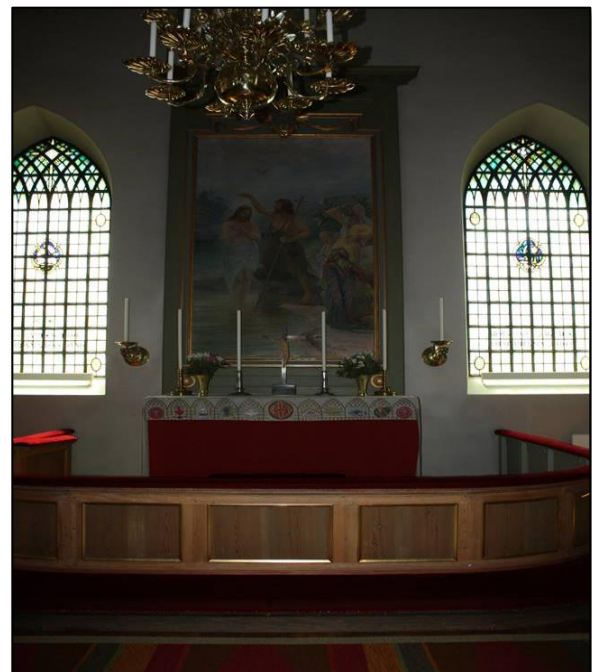
6.0. Höreda Church



In 1781, Höreda Church received a wooden bridal crown. In 1828, the organist Nils Ahlstrand built the church's first organ. From 1832 to 1833, the church's tower was constructed. The church's organ has been renovated several times over the years. In 1859, it received a number of repairs. In 1882, organist Erik Nordström build the organ house on the upper floor of the church. From 1967 to 1968, Johannes Künzel Lund made various renovations to the organ.



The pulpit at Höreda Church



Painting at Höreda Church

Outside of Höreda Church is a cemetery where thousands of parishioners from Höreda Parish's past are buried. Somewhere in this cemetery, Isaac Ericsson and Karin Jönsdotter are buried.

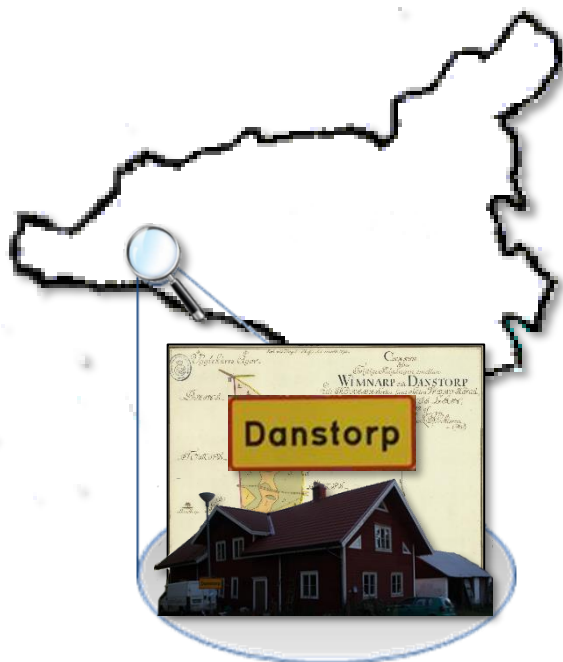


Höreda Church's cemetery

Danstorp

In the the southwest part of Höreda Parish is the farm Danstorp (Dáhn-tórp). Here, Sven Hög' great-grandfather Nils Svensson was born in 1696. Nils parents Sven Ingelsson and Kirstin Larsdotter moved to Danstorp sometime in the 1690s. In 1701, they left Danstorp and moved to Björkö Parish.

Danstorp is located just east of the farm Vimmenarp. In a map of Vimmenarp 1792, Danstorp appears as a cottage to the left of Vimmenarp.



Danstorp (Dáhn-tórp)
Parish: Höreda
Significance to the High Family: <ul style="list-style-type: none"> • Where Sven Ingelsson and Kirstin Larsdotter lived in the 1690s • Where Nils Svensson was born in 1696
Coordinates: 57°59'90.67"N 14°78'92.62"E

The Meaning of the Name "Danstorp"

The name "Danstorp" means "Daniel's cottage." Dan is short for the name "Daniel," while the word "torp" translates to "cottage" in English.

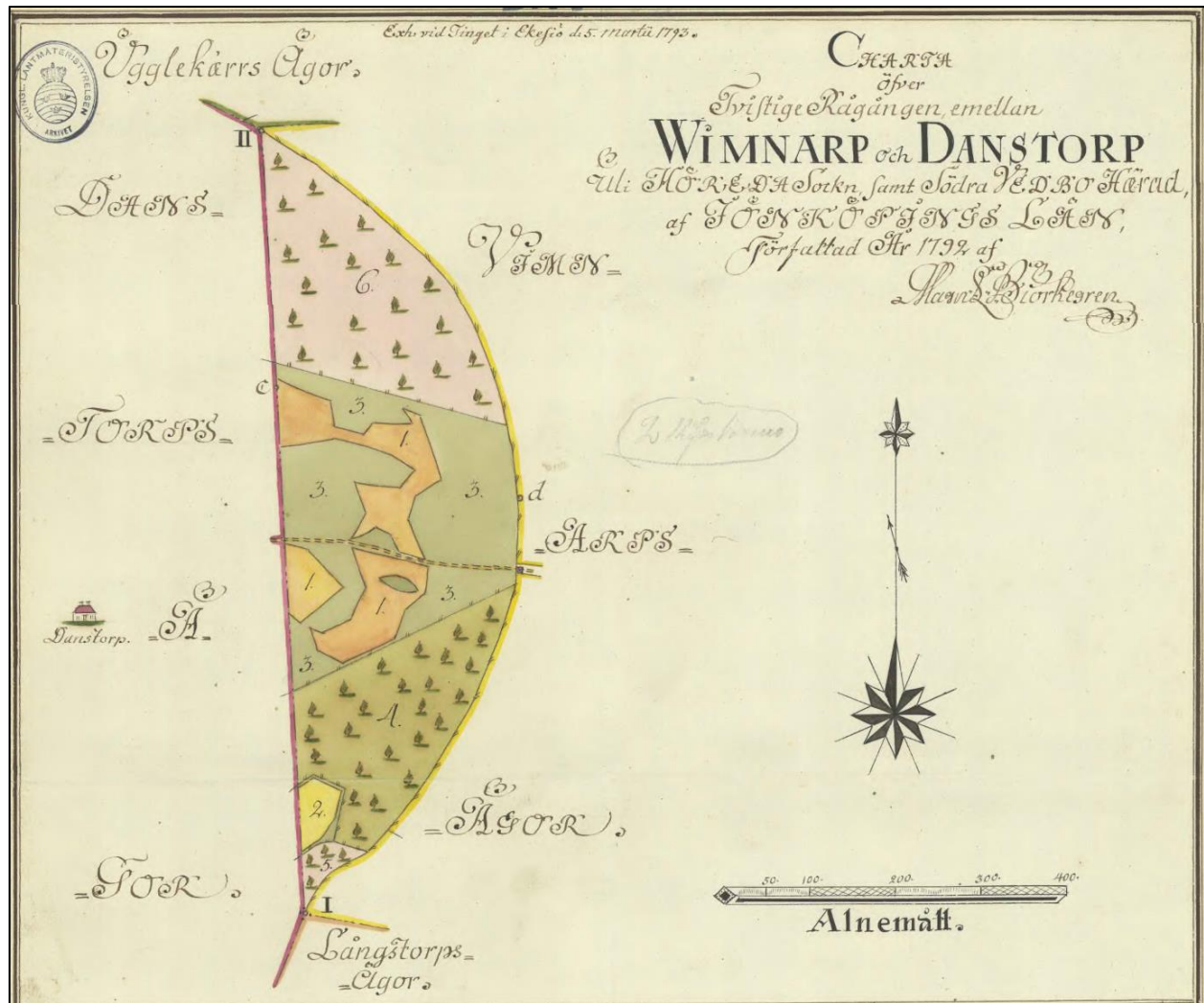


House at Danstorp



Barn at Danstorp

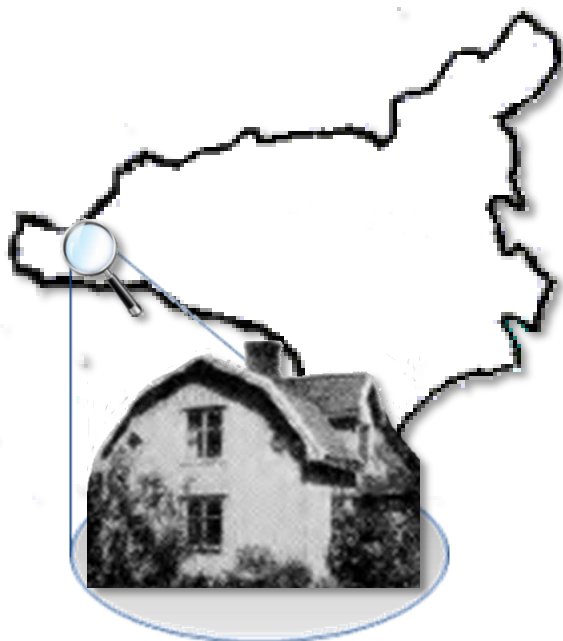
1792 Map of Danstorp



Rökärr

In the the western part of Höreda Parish is the farm Rökärr (Rück-shár). Here, Sven Hög' great-great-grandfather Sven Isaacksson was born around 1650. Sven's parents Isaac Ericsson and Karin Jönsdotter moved to Rökärr sometime before 1650. Both of them lived there for the remainder of their lives. Isaac died at Rökärr in 1704, while Karin died there in 1706.

During the late 17th century, Rökärr was a small, one quarter of a mantal farm that was probably only inhabited by just one or two familes. Today, there are two houses at Rökärr.



Rökärr (Rück-shár)
Parish: Flisby
Significance to the High Family: <ul style="list-style-type: none"> • Where Isaac Ericsson lived from at least 1650 until 1704 • Where Karin Jönsdotter lived from at least 1650 until 1706 • Where Sven Isaacksson was born in 1650
Coordinates: 57°60'04.04"N 14°82'62.36"E

The Meaning of the Name "Rökärr"

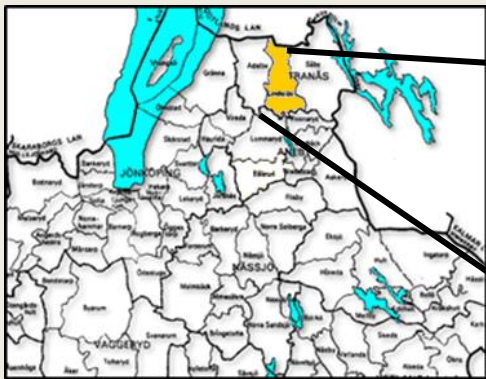
The name "Rökärr" means "reed's marsh" in English. The prefix "rö" means "reed," while the suffix "kärr" means "marsh" in English.



Houses at Rökärr

Chapter Seven

Linderås



Linderås Parish

A few miles southwest of the city Tranås is Linderås (Lín-de-rews), the parish where the High family began. Sven Hög and Anna Stina Johansdotter, the patriarch and matriarch of the High family, lived at a soldier's croft called Sörhemmet at the farm Kapela Ravelsgård from 1826 to 1847. The two raised a family here, and all four of their surviving children: Maja Greta (Margaret), Gustaf, Johannes, and Sophia later emigrated to America, where their High family descendants were born.

Although Sven moved to Linderås when he was 25, Anna Stina Johansdotter spent most of her life in the parish. Her parents Johannes Johansson and Maria Håkansdotter moved to Linderås in 1814 and spent the rest of their lives in the parish. Her maternal grandparents Håkan Persson and Maja Jönsdotter lived at the farm Vallstorp in Linderås from 1758 to 1769.



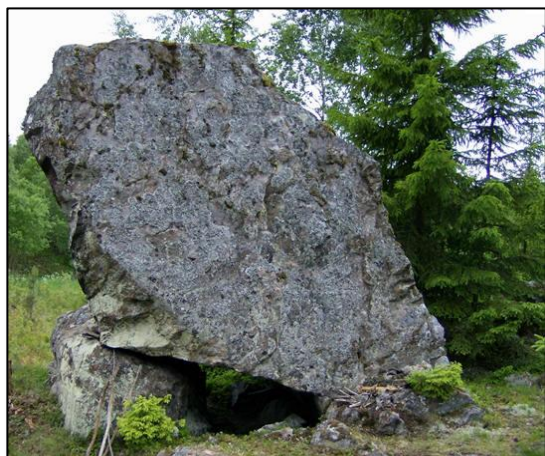
Linderås Parish (Lín-de-rews)
County: Jönköping
Municipality: Tranås
Significance to High Family: <ul style="list-style-type: none"> • Where Håkan Persson lived from at least 1758 until 1769 • Where Maja Jönsdotter lived from 1734 to 1769 • Where Maria Håkansdotter lived from 1814 to 1819 • Where Johannes Johansson lived from 1814 to 1857 • Where Sven Hög lived from 1826 to 1847 • Where Anna Stina Johansdotter lived from 1814 to 1861 • Where all of Sven Hög and Anna Stina Johansdotter's children were born
Area: 104.98 square kilometers
Population (as of 2000): 734

After Sven Hög's death in 1847, Anna Stina Johansdotter spent the remainder of her days in Linderås, first living through eight years of poverty at a backstuga called Löfvingsborg, and later at a backstuga called Rödjestugan in Ängarp Norrgård with her second husband Anders Thor, where she died in 1861.

Sven and Anna Stina's eldest daughter Maja Greta moved to Säby Parish shortly after Sven's death in 1847. Gustaf Adolf, Sven and Anna Stina's eldest son, emigrated from Linderås to America in 1858, while Johannes and Sofia, their two youngest children, emigrated in 1862.

7.0. Linderås Parish

Linderås Parish is 104.98 square kilometers and consists of a large plain in the south, a valley surrounded by various hills in the center, and woodland in the north.⁹⁷ Much of the western part of the parish borders Lake Noen, and Linderås also includes the lakes of Frucken, Vänstern, and Kalven. The Svartån River runs through eastern Linderås. Some of the larger farms and villages in Linderås include Botorp, Göberga, Kapela, and Tärenäs.



Large stone in Linderås Parish

The Meaning of “Linderås”

There are two possible explanations for the origin of the name “Linderås.” The prefix, “lind,” is derived from “linden,” a type of tree. The origins of the suffix of the parish’s name are debatable. The suffix can be regarded as “ås,” which is a ridge, or “rås,” an old Swedish word for a narrow body of water in a marshy area. In old days, there was a large marshy area southeast of the village of Linderås, which the suffix of the parish’s name might refer to.

Timeline of Linderås Parish

2000 B.C.	The ancient inhabitants of Linderås begin to farm.
1000s A.D.	Christianity is introduced to Linderås.
Late 1100s	Linderås Church is built.
1374	Bishop Falkdal is murdered at Linderås Church.
1542	The manor at Göberga is burned to the ground.
1643	The northern part of Linderås forms a new parish called Trehörna.
1708- 1711	The bubonic plague hits Linderås.
1852	The first person from Linderås immigrates to America.
1862	Linderås undergoes various municipal reforms.
1906	The first permanent school building is built in Linderås.
1971	Linderås becomes part of Tranås Municipality.

⁹⁷ *Svensk Uppslagsbok: Linderås socken*

Linderås in the Ancient Times

Archeological evidence suggests that Linderås has been permanently inhabited for over four thousand years. Originally, it was mainly hunters and gathers who temporarily resided in the area. Around 2000 B.C., the ancient inhabitants of Linderås started to tame animals, raise livestock, and cultivate crops.



Stones at Domarekullen

Over the next two thousand years, several villages sprouted up in Linderås, including Finnanäs, Fruktnöte, Linderås village, Obergå, Råssmark, Råssmåte, Sånninge, Taleryd, and Tårenås.⁹⁸ Stone circles and tombs from the Bronze Age and Iron Age can be found at several places in Linderås, such as Grimmestorp and Floadalen. There are also two stone circles at Domarekullen.

Throughout the past couple of centuries, various archeological finds have been found throughout Linderås. Just east of the Svartån Plain, a Bronze Age axe was found, and another stone axe was discovered at Hakebo. Just south of the farm of Stockabäck is an ancient sacrificial site, where several old coins were found.

K.J. Anderson's Discovery

In 1872, crofter K.J. Anderson of Kåkenhus found a Bronze Age cist 400 feet south of his croft, which was 10 feet long, and 1.5 feet wide. This ancient coffin was built from red granite slabs with the smoothest side facing inward, and was missing the floor and ceiling mounts. Three flint knives and a stone axe were found within the cist. Archaeologists estimate that this burial cist is from approximately 2000-1500 B.C.

⁹⁸ Lönnerholm, Eric. *Linderås och Adelöv: Två socknar i Holaveden*, page 53

Linderås in the Viking and Medieval Ages



Viking Age relic from Göberga

A number of relics from the time of the Vikings can also be found in Linderås. On the farm Göberga, an old cemetery was excavated which dates from 800-900 A.D. Several items were unearthed, including a small urn, a stone bowl, and a pair of bronze buckles. Some standing stones also can be found in this cemetery, although they have fallen to their sides on the ground.

The Rune Stone at Göberga

A Viking Age rune stone was found in the foundation of a building at Göberga in 1908. The stone is probably from the 1000s and contains the name "Torlak." The ancient text on the stone relates how it traveled with a Christian. This rune stone proves that Christianity had spread to Linderås by the 11th century.



11th Century rune stone at Göberga

By the 12th century, Linderås, along with the rest of Sweden, had converted to Christianity. Linderås Church was probably constructed around the late 12th century. At this time, Sweden was part of the Catholic Church. The Church and the Crown's control over Sweden in the medieval period was absolute, and the Swedes lived in fear and reverence over the two institutions. The different churches in Sweden were organized into different dioceses. Linderås was part of Linköping Diocese, along with the most of Småland, the province of Östergötland, and the islands of Gotland and Öland. Each diocese was led by a bishop. In the Middle Ages, the priests of Linderås Church answered to the bishop of Linköping, who was considered to be the most powerful person in the diocese. Henceforth, the bishop's visits to the parish were very special events.

In the Middle Ages, most of Linderås belonged to the Church. Parish churches were always constructed on the parish's most fertile land and were usually surrounded by a village. Records show that Linderås village and the farms of Finnanäs, Fruktnöte, Grimmestorp Kapela, Ryd, Råssmark, Sännige, Taleryd, Uddarp, Vallstorp, and Ängarp all belonged to the Church in 1539. The farm Uddarp was an *avgärda* homestead, or piece of land situated on the outskirts of an old village. Avgärda homesteads and villages were common in the Middle Ages and were created through the construction of cottages in a forested area. While the privileges of avgärda farms were limited, they also had some strong rights.

The Murder of Bishop Falkdal at Linderås Church in 1374

One of the most notorious events in the long history of Linderås occurred in 1374, when the bishop of Linköping, Gotskalk Falkdal, was murdered in Linderås Church. Bishop Falkdal's arrival to Linderås was greatly anticipated and only rivaled by the horror that was felt by his death. During this time, corruption in the Church ran deep, and the bishops and other higher clergy often took the Crown's farms for themselves. Falkdal was probably involved in some sort of land dispute which led to his untimely death. The bishop had several powerful enemies and his death may have been part of a conspiracy. As Falkdal and his party entered Linderås Church, he was confronted by Matts Gustafsson Sparre, a young baron, and his entourage. Although Falkdal probably drew his sword first, Gustafsson Sparre was a quicker swordsman, and slew the bishop after a brief skirmish.

After the murder, Gustafsson Sparre was excommunicated from the church. Despite his heinous crime however, he later was appointed as the District Judge of Vedbo District, the administrative district which Linderås belonged to. The murder of Bishop Falkdal is poetically recorded in the chronicles of Linköping Diocese, and word of it spread through all of Sweden, and even to Rome.



Göberga

By the end of the 15th century, various tenant farms began sprouting up throughout Linderås. Magdalena Karlsdotter, the daughter of King Karl Knutsson Bonde, owned much of the lands in the parish. She was married to Ivar Axelsson Tott, a Danish-Swedish nobleman. The 15th century also saw the rise of the stature of manors in Linderås. Göberga, the parish's most impressive manor, was first documented in 1411.⁹⁹

⁹⁹ Lönnerholm, Eric. *Linderås och Adelöv: Två socknar i Holaveden*, page 417

Linderås in the 16th Century

In the mid-16th century, Linderås was caught up in the Dacke War, an uprising of Smålandian peasants against King Gustaf I Vasa, one of the most renowned kings in Sweden's history. The hefty taxes that Vasa imposed upon the Swedes provoked a great amount of strife and unrest, particularly from Småland. In 1542, tensions between Vasa and Småland escalated, as Nils Dacke, a man from southern Småland, organized an uprising against the king. Dacke and his followers killed several of the king's bailiffs in a bold statement made to Vasa. The peasant uprising soon made its way north to Linderås. The same year, Sheriff Per Palne, who lived nearby at the farm of Rudu, "was beaten to death by 'Dala men', among whom surely one or the other if not many locals may have been involved" (Lönnerholm 254).

The Burning of Göberga Manor

In 1542, the manor at Göberga was burned to the ground. Captain Germund Svensson Somme, one of Vasa's loyal subjects, owned Göberga, and his association with the king led to the plunder of his estate from the locals.



The Army of Gustaf Vasa on its way to meet Nils Dacke

By the winter of 1543, Vasa had gathered a large army of Swedish recruits and German mercenaries to squash the peasant uprising in Småland. In March, Vasa's forces attacked from two directions - Östergötland and Västergötland, and crushed Dacke's rebellion. Although Nils Dacke managed to escape, he was later killed in battle along the border of Sweden and Denmark that summer. His remains were later exhumed by the king's men. Nils Dacke's body was beheaded and his head was placed on a pike as a stern message to those who rebelled against Vasa's rule. Dacke's limbs were also severed and put on display within the communities that supported him. The Dacke War had ended, and now it was time for Vasa to deal with the others who had rebelled against him.

Vasa's vengeance was swift and merciless upon those who revolted again him. He pledged to help Captain Germund Svensson Somme track down and execute those who had plundered Göberga. One of Gustaf Vasa's letters shows that a farmer from Linderås, "Pedher in Elffstorp" (Eldstorp) was seized for killing one of the king's servants. Although sixteen insurgents had been identified from the attack, the king stated that around a hundred were involved. Following Vasa's orders, Christiern Pedersson, the Governor of Jönköping, demanded one hundred oxen and one hundred solder coins from Pedher for his life to be spared.

Throughout the Dacke War, Gustaf Vasa noted the ingenuity of the Smålandians. Henceforth, he organized Sweden's first cavalry regiment, which was compromised of five to six hundred Smålandians with horses and crossbows. Five men from Linderås were among the first riders of the Småland Cavalry Regiment. Småland's cavalry proved to be exceptional and became feared throughout northern Europe.

From 1563 to 1570, Sweden was engaged in the Northern Seven Years War against an alliance between Denmark-Norway and Poland-Lithuania. During this time, Danish soldiers pillaged the countryside of southern Sweden. In 1568, several farms in Linderås were attacked and burned by Danish soldiers, including Gripenberg, Vättinge, Råssmark, Råssmäte, and Axeryd.

Ryttarekärren

A short distance southwest of Linderås Church is a swampland known as *Ryttarekärren*. Oral tradition holds that it derived this name when the church was under siege by a group of Danish soldiers. As one of the soldiers, Rider Kiärr, was outside of the barricaded church, his musket accidentally went off. The fire from his musket made the other soldiers believe they were under attack, and they immediately fled.

The Last Foreign Attack in Linderås

The last attack on Linderås's soil occurred in the winter of 1568, when a group of Danish soldiers camped on the frozen Lake Noen by Botorp. The weight of their army was too much for the ice, however, and the ice broke, sending several soldiers and horses to their deaths at the bottom of the lake.



Botorp by Lake Noen

Linderås in the 17th Century

Throughout the 17th century, Sweden became a powerful militaristic power, fueled by reforms which significantly raised the number of active soldiers in the country. The rise in the number of soldiers put a greater economic strain on the country's farmers, however, as they were responsible for providing for these soldiers. During this time, Småland also formed a powerful cavalry. The cavalry riders lived at rusthåll, or farms that were responsible for providing for them. In Linderås, rusthåll were established at the farms of Obergå, Råssmåte and Taleryd. Some horsemen from this time engaged in various rogue acts at the farms they lived. In Grimmestorp, a cavalry corporal stole a precious goblet, a bridle, and two pairs of gloves.

During the mid-17th century, taxed farmers paid their taxes to the Crown through the Count's bailiff. Bailiffs were generally disliked among the parish, however, and they often quarreled with several farmers. Axel Hansson Brehmer was a notorious bailiff who was known for charging lofty taxes among the farmers. Carl, a farmer from Råssmark, once hurled angry insults at Brehmer at Sjötorp.

Per Brahe



Per Brahe

Count Per Brahe was a powerful bailiff who lived in Adelöv, the parish to the northwest of Linderås. Count Brahe was known to be a humane bailiff, who often showed sympathy on the farmers of the area. In particular, he was known to be merciful to soldiers' widows, and frequently deferred any taxes they owed after their husbands' deaths.

The late 17th century marked a time of transition in Sweden, when the nobility began to often suffer from economic misfortunes, just as the farmers so frequently endured. In 1688, the farm of Eldstorp came into the ownership of Mrs. Beata Rey, a woman of nobility. After inheriting the farm, Rey was subjected to gross taxation. Financial ruin eventually came to Rey, and she spent the final years of her life in dire poverty.

Linderås during the Great Northern War

At the end of the 17th century, tensions between Sweden and her long-time rival Russia heated up once again. Soldiers around the country were mobilized to take part in The Great Northern War, one of the longest and most devastating wars in the country's history. King Karl XII ordered that every county in the country mobilize a large group of soldiers for the war ahead. In 1700, 219 soldiers from the Jönköping Regiment came from Norra Vedbo, the district to which Linderås belonged, consisting of officers, infantry, artillery, cavalry, and drummers. A total of 336 soldiers and 47 horsemen, together with 20 farmhands from different rotes were eventually enlisted from Jönköping for the war.

By 1708, The Great Northern War had raged on for eight years, with no end in sight. One of Jönköping Regiment's greatest victories in that war occurred that year at the Battle of Malatitze. A year later, however, Sweden's army was decimated at the Battle of Poltova.

The Battle of Poltova



The Battle of Poltova

On July 8, 1709, Sweden was dealt with one of its most crushing defeats at the Battle of Poltova in Ukraine. During the battle, most of the seniors officers of the Jönköping Regiment had fallen, and Captain Gustaf Mörner of the Vista Company took control of the regiment. By the end of the battle, all of the soldiers from the regiment had either been killed or taken into captivity. Around 600 soldiers from North Vedbo were killed or taken prisoner during this battle.

The war put a substantial burden on the farmers of the land, as taxes were significantly raised to recruit and support soldiers. The rotes which supported soldiers frequently had a large turn-around in the soldiers they had to support, as soldiers continued to be killed and replaced by new recruits. Soon, it was beginning to be common to see only old men and young boys among the males throughout several parishes. In addition to the financial strains caused by the war, the region suffered from various crop failures during this period. In the letters to the Council, the Governor of Jönköping noted that 1705 and 1708 had been particularly dismal years for crops. As the financial strains wore upon the inhabitants of Linderås, several of them had to donate many of their possessions in exchange for a pledge for money. Linderås Church records show a number of sample donations that were pledged to the church to help with military efforts in 1709, as illustrated in the following table:

Pledges Made to Linderås Church in 1709 ¹⁰⁰	
Donor	Pledged
Lars in Finnanäs	A liquor boiler
Sune in Holmen	2 silver spoons in pledge for 3 daler
Lars in Sättra	A bowl and a spoon for 8 daler
Olaf in Finnanäs	12 silver solder for five daler
Måns in Norstuggan	A spoon and chain of five daler
Sven Persson Bläsarp	A cauldron on a pound for 5 daler
The widow of Uddarp	A coat for four daler
Jon in Taleryd	A small drinking vessel and chain for 2 ½ daler
Eric of Finnanäs	1 piece of ore for a thousand daler
Pader in Sännige	6 silver solder
Per in Kapela	9 silver solder
Anders Nilsson of Sännige	10 lod silver
Sven of Sännige	A new red skirt
Måns of Sjötarp	1 brandy brow, a black rug, a colorful quilt
Israel of Sjötarp	A pillow, a green skirt, a sheet, a cloth, and a rug
Brita of Sjötarp	A black cloth and sheets
Nils Joensson of Sjötarp	A broken liquor boiler, an old, small cauldron

After Sweden's crushing defeat at Poltova, it rapidly began to reinforce its units. On September 3, 1709, a new group of recruits were mustered into Jönköping County's Infantry. A few of these new soldiers hailed from Linderås, and ranged in age from 21 to 40. During this time, thousands of soldiers marched throughout the country. When the war first started in 1700, 12,000 troops marched through Småland, frequently marching through the town of Eksjö. In 1710, a large number from the Jönköping Regiment were sent to defend the lands of Skåne, just south of Småland.

During 1708 to 1710, the bubonic plague spread through Sweden, which substantially added to the high death rate that had already risen because of the war. On November 12, 1708, the first known death of the plague in Linderås occurred when a soldier from Kapela died from it. Just a few days later, deaths from the plague were recorded at the farm of Brickarp. The soldier from Kapela is believed to have inadvertently spread the plague, which took 32 lives in Linderås during its first wave. In the summer of 1710, the second wave of the plague spread through the parish, killing 35 of the parish's inhabitants.

¹⁰⁰ Lönnerholm, Eric. *Linderås och Adelöv: Två socknar i Holaveden*, page 292

By December of 1711, when the last victims of the plague had died, 301 people in Linderås had died from the plague. The following table shows the number of deaths that occurred in Linderås and the nearby parishes:

Number of Deaths Caused by the Plague of 1708-1711¹⁰¹					
Parish	Total Deaths	Married Men	Single Men	Married Women	Single Women
Wireda	15	3	2	4	6
Haurida	2	0	1	0	1
Adelöv	34	5	1	10	15
Linderås	301	54	84	72	91
Säby	751	?	?	?	?
Frinnaryd	63	6	15	20	22
Marbäck	14	2	3	2	7
Askeryd	8	0	2	6	0
Bredestad	6	1	3	2	0
Bälaryd	50	10	12	12	16
Lommaryd	30	6	7	10	7
Total Deaths	1274				

The plague was the worst outbreak in the history of Linderås. Before the plague, Linderås had 1,300 inhabitants, which meant that it lost around 23% of its population just in these few years. Because of the tremendous amount of deaths, not all of the deceased were given proper burials. There is a story of a man who dug his own grave in the church's cemetery once he found that he had contracted the plague and waited in the grave for death to take him. Several farms became deserted for a while after the plague, and the farms of Fruknöte, Kapela Ravelsgård, Kapela Södergård, Norrgård, Sännige, and Vallstorp all reported a significant number of deaths.

By the time of King Karl XII's failed campaign in Norway in 1714, the war and plague had taken a tremendous toll on Linderås. A muster from 1714 noted that the rote of Råssmåte was unable to recruit anymore soldiers. During this time, several officers also received lodging throughout the farms of Linderås. All too often, these officers acted superior to their hosts and were very demanding of them.

King Karl XII was killed in battle in December of 1718, and a few years later, the Great Northern War finally ended. In its wake, Linderås was largely devastated and had lost around a quarter of its population.

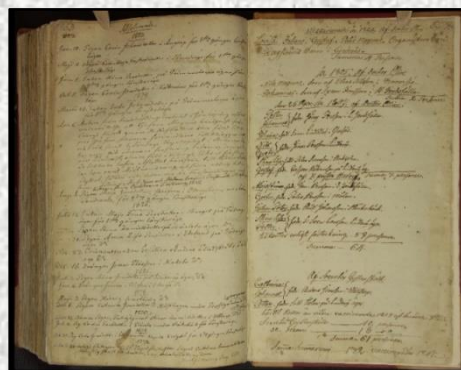
101 Lönnerholm, Eric. *Linderås och Adelöv: Två socknar i Holaveden*, page 296

The Parish Government in Linderås

For centuries, all types of matters in Linderås were discussed at parish meetings. In ancient times, a village council, known as a *byalag*, regularly met to discuss all parish matters, ranging from land disputes to church repairs. The *byrätt*, the parish court, settled all types of disputes between men in the parish. After the Christianization of Linderås in the 12th century, parish matters were predominately decided by the Church. Linderås Church's priests thus had the heavy responsibility of resolving all types of issues throughout the parish. Second in office to the priest (or vicar after the Protestant Reformation of Sweden in the 16th century) was the churchwarden, who helped the priest oversee various church matters. The churchwarden was also responsible for maintaining order and discipline throughout the parish. In the Middle Ages, the office of sexton was created, which was responsible for maintaining the church and the rectory, as well as the church's farmland. The church's pastor served as the chairman at parish meetings and tried his best to keep order in the meetings. The first meeting minutes from Linderås come from the 16th century.

Linderås Church vs. Tobacco

One of the most frequently discussed matters at parish meetings was the use of tobacco throughout the parish. During the Thirty Years War, a large number of Swedish soldiers had picked up the habit of using tobacco, both in forms of smoking tobacco and snuff. After the soldiers returned home from the war, the use of tobacco spread throughout the parish. Tobacco use was greatly frowned at by the church, and it was prohibited to bring tobacco into the church. Occasionally, pastors addressed the issue in their sermons, and warned the congregation not to fall prey to the Devil's temptations.



Notes from Linderås Church book,
Vol. C4 (1779-1942)

A number of behaviors that were considered to be immoral were discussed at parish meetings. The church frowned on the abuse of alcohol, and those who were visibly intoxicated in public were subjected to fines or being placed in the stocks in front of the church. On one occasion, Per Arvidsson, an elderly man from Arvidstorp, showed up to church drunk on a major feast day and was fined 100 riksdaler. In 1686, King Karl XI ordered that church attendance be mandatory. Therefore, if anyone was seen in public during church services, they were subject to being placed in the stocks. In Linderås, it was usually some of the parish's youth who were caught transgressing this law. Punishment via the stocks was undoubtedly an extremely humiliating experience and was banned in Sweden in 1841.

Even the clothing that was worn around Linderås was discussed at parish meetings. Much of the clothing worn by the parishioners was created by the parish tailor and shoemaker. Not only were these occupations delegated by the church, but the prices they sold their products for were decided by the church as well. Various types of clothing were deemed immoral at these meetings, and clothing of certain colors or designs was often prohibited in the parish. In particular, women's clothing was frequently discussed. Since men were only allowed at these meetings, the women of the parish had no voice in these matters.

In the 19th century, wolves still roamed the countryside of Linderås. Sometimes, the wolves killed a number of livestock throughout the parish's farms. The parish's meeting minutes describe wolf attacks in Linderås on a number of occasions.

Various Wolf Attacks in Linderås ¹⁰²	
Year	Notes
1798	Three wolves were seen at the Ryd estate and killed a goat, a steer, and a heifer.
1799	Wolves killed a large number of livestock at three different farms in the parish.
1810	Peasants in Falla and Brummarsmålen reported that wolves were causing a great amount of damage in the northern part of the parish. They requested that a hunting party be formed and the wolves be slain. The same year, Sven in Ödelyckan lost a horse and two oxen, while Jacob in Bäckaskog lost a young cow and two goats.
1818	Soldier Lindahl at Fotsjö lost two oxen.
1837	Wolves killed a lamb and a cow at Brickarp.



Erik Farmansson and Erik Ringquist, leaders from Linderås church, meet King Karl Gustaf VI - 1954

In 1862, the traditional parish meetings in Linderås came to an end when the area underwent municipal reform. During this reform, the new office of President was created. The elected president now served as the chairman at meetings. The same year, the church and school board were merged. Eight people (including two churchwardens) now served as the parish's council. Linderås Church's legal jurisdiction over the parish ended in the 20th century.

¹⁰² Lönnerholm, Eric. *Linderås och Adelöv: Två socknar i Holaveden*, page 417

The Bogeman Family

During the time that the High family's ancestors resided in Linderås, the Bogeman family was the wealthiest and most powerful family in the parish. On December 23, 1710, Count Admiral John Jacob Bogeman, of Bolltorp, Skönberga Parish near Söderköping County, married Anna Margareta Holmer. Anna Margareta Holmer was the daughter of Eric Drake and Anna Margareta Rhenskiöld, the owners of Göberga. Bogeman (who was born as John Jacob Bauman) was knighted by King Karl XI for his bravery at the Battle of Køge Bay during the Scanian War and subsequently received the title "Bogeman." After the marriage, Bogeman took possession of Göberga, the wealthiest manor in Linderås. John Jacob Bogeman died in 1736 and was buried in the Drake family vault at Linderås Church.

After John Jacob Bogeman's death, his son District Judge Carl Johan Bogeman inherited his father's lands. Under the ownership of Carl Johan, various renovations occurred at Göberga, leading the manor to appear as it does in its present state. In addition to Göberga, Bogeman also owned the estates of Oberga, Eldstorp, and Botorp, as well as several farms throughout Linderås and Säby. Carl Johan Bogeman owned Göberga until his death in 1796.

Jacob Ludwig, one of Carl Johan Bogeman's sons, inherited Carl Johan's lands after his death. The possession of Göberga later passed on to Jacob Ludwig's brother, Adolf Gabriel. In 1834, Adolf Gabriel died and his son, Karl Adolf Bogeman inherited Göberga. Karl Adolf Bogeman was a judge in Linderås and the last of the Bogeman family to own Göberga.¹⁰³

In 1782, the Bogeman family expanded its property when District Judge Carl Johan Bogeman purchased Botorp Manor from council von Stockenström for 5766 riksdaler and 32 shillings. Botorp Manor is situated along the eastern shore of Lake Noen and is Linderås's second most opulent manor. Bogeman also purchased the other farms that von Stockenström owned, which included Sjötorp and Uppsala.

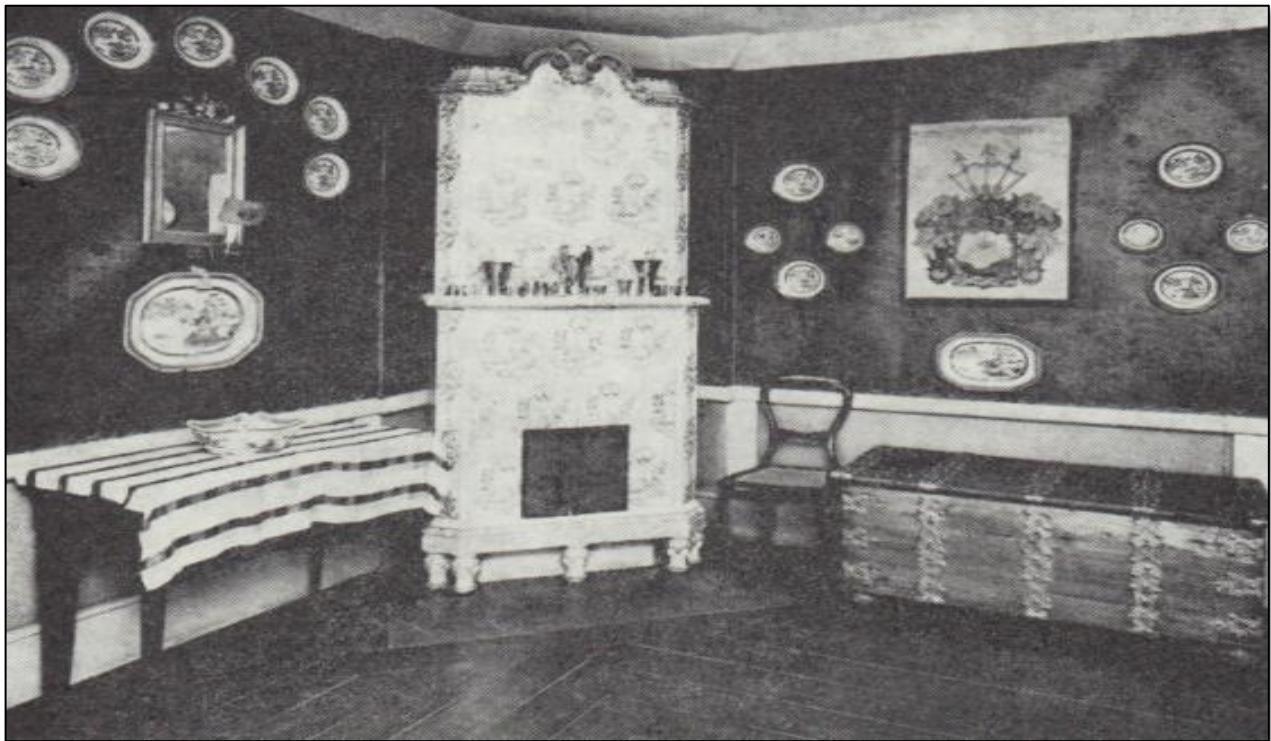


Botorp Manor – Residence of the Bogeman family from 1782 to 1950

¹⁰³ Lönnerholm, Eric. *Linderås och Adelöv: Två socknar i Holaveden*, page 434

Judge Carl Johan Bogeman's son, Captain Carl Johan Bogeman, inherited Botorp after his father's death. Captain Carl Johan Bogeman lived at Botorp with his sister Anna Dorothea Bogeman for nearly fifty years, until his death in 1831. Since Captain Carl Johan Bogeman was childless, the ownership of Botorp passed to Adolph Gabriel Bogeman, Carl Johan's brother. Adolph Gabriel Bogeman was born in 1755 and was a captain in the Jönköping Regiment. In 1788, Bogeman was involved Battle of Hogland, a major battle of the Russo-Swedish War, and was dismissed from service the following year.

Captain Adolph Gabriel Bogeman was married to Johanna Charlotta von Hartmansdorff. The son of the two, John Ludvig Bogeman (b. 1807), later inherited Botorp. Although John Ludvig Bogeman owned Botorp for nearly 50 years, he spent most of his time living in Stockholm and rented the estate out to various tenant farmers. Like his ancestors, John Ludvig rose within the political ranks and achieved the title of Marshall. He was married to Louise Stackelberg. Louise Stackelberg was known to host grand celebrations at Botorp, known as "Lovisedan."¹⁰⁴



Inside Botorp Manor are various treasures from the Bogeman family, such as silver and East Indian porcelain. An exquisite bridal quilt from 1725 is kept inside a chest, which was a gift to John Jacob Bogeman's daughter, Anna Christina.

Carl Ludwig Bogeman (1877-1950)

John Ludvig and Louisa's son, Carl Ludwig Bogeman, was the last Bogeman to own Botorp. Carl Ludwig Bogeman owned Botorp until his death in 1950.

¹⁰⁴ Lönnerholm, Eric. *Linderås och Adelöv: Två socknar i Holaveden*, page 440

Farming in Linderås

In old days, agriculture was the chief industry in Linderås. Before the 20th century, most farms in Linderås practiced subsistence farming, and most of what was grown on the farm went to supporting the farm's inhabitants. A variety of crops were grown in Linderås, including barley, cabbage, peas, potatoes, and turnips. Although a diversity of crops was grown on the farms, the farmers' primary emphasis was on raising livestock such as horses, cows, oxen, sheep, and goats. The following table reveals the annual yield of some farms in Linderås in 1628, as well as what types of animals were raised at those farms:

Information on Some Farms in Linderås in 1628 ¹⁰⁵	
Farm	Notes
Djurfall Norrgård	Måns was the owner of the farm. His farm produced six barrels of grain in 1628. The farm had three oxen, four horses, and eight cows. The soldier who lived at the farm owned some goats.
Glassås	Olof was a owner of the farm. His share of the farm produced seven barrels of seed. Olof owned four oxen and four cows. Ragne, another owner of Glassås, owned two oxen, and his share of the farm also produced seven barrels of seed.
Grimestorp	Nils was the owner of the farm. His farm produced twelve barrels of seed. Nils owned four oxen, four steers, four cows, nine heifers, and four swine.
Taleryd Södergård	Måns was the owner of the farm. His farm produced ten bushels of grain. There were four oxen, five steers, three horses, one colt, nine cows, four heifers, and one calf.
Tullebo	Jons was one of the owners of the farm. He owned two oxen, a colt, four cows, a sheep, and some pigs. Nils was another owner of Tullebo, and his portion of the farm yielded four barrels of seed. Nils owned two oxen, a colt, and some cows.
Uddarp	Jon was the owner of Uddarp. Uddarp yielded eight bushels. Jon owned four oxen and some cows.

Anders Hagert, the dean of Linderås Church in the early 19th century, had an avid interest in agriculture. Hagert wrote an eighteen-page guide to farming, based on his own experiences. The pastor recommended having the farmland divided into four equal parts, which alternated growing different types of crops. Hagert advised growing cabbage and potatoes the first year, barley and turnips the second year, clover and peas the third year, and rye and wheat the fourth year. Hagert's guide also included detailed instructions on different farming processes, such as efficiently processing the soil, when to sow, and how to harvest. Instructions on how to grow certain crops were also given in Hagert's manual. Hagert's guide was popular among the farmers of Linderås.

¹⁰⁵ Lönnerholm, Eric. *Linderås och Adelöv: Två socknar i Holaveden*, page 398

The farmland in Linderås was significantly redistributed in the 18th and 19th centuries. In 1783, the parish was radically altered by the Storskifte Act, which merged several of the farms' fields into larger fields to maximize the yield rate. During the 1820s and 1830s, the farmland of Linderås underwent yet another transformation when the Lageskifte Act was implemented in the parish, fragmenting lands and spreading homesteads further apart from each other. In 1824, Göberga was divided into three farms. One of the three farms was left to rest each year, while the other two grew rye. Anders Hagert was vehemently opposed to land fragmentation, and saw it as the greatest obstacle to successful farming.



Hired workers at Göberga – 1900s

Removing Rocks from Sjöärp's Fields

Anders Magnus Johansson, a farmer from Sjöärp, recorded the amount of rocks he had to remove from his farm's fields in the 19th century. Johansson drove away 3,850 loads of earth and rock and 4,540 loads of rubble. It must have taken hundreds of hours of manpower to undertake such a lofty task. Many of the stones were used to construct fences around the fields.

As the population of Linderås increased during the 18th and 19th centuries, fewer and fewer parishioners were able to own land. Thus, the amount of tenant farmers and crofters significantly increased in the parish. A tenant farmer usually had two farmhands and two maids. One of the farmhands worked in the fields, while the other worked in the stables. The maids usually did housework, such as helping with the laundry. As other industries such as timber took off in the 20th century, the percentage of farmers in Linderås dropped substantially.

The Military's Presence in Linderås

For over two centuries, the military had a strong presence in Linderås Parish. In 1682, King Karl XI established Sweden's Allotment System, which ensured that each county in Sweden have at least 1200 armed soldiers ready at any time, who were provided for by the nation's farmers. By 1685, negotiations were completed in establishing a fully trained and supported regiment of soldiers in Jönköping County. Jönköping had an infantry regiment of 1200 men that was recruited and provided for by the county's farmers. Jönköping Regiment was divided in eight companies. The soldiers of Linderås Parish belonged to Norra Vedbo Company, which was divided in 150 stations.

During the late 17th century, soldier crofts sprouted up across several of the farms in Linderås. Each soldier croft belonged to a rote, or farm village that was responsible for recruiting soldiers and providing for them while they lived at their farm. Often, multiple farm villages had to combine to form a rote. For example, the farms of Grimmestorp and Bläsarp formed a rote.

Each soldier in a regiment had a unique number which represented the number of the rote and croft he belonged to. In front of every soldier croft was a blue sign which indicated its rote number. There were certain farms at Linderås which had soldier crofts for higher ranking soldiers. The sergeant who lived in Linderås, for example, stayed at Vallstorp Södergård.



Soldier's Cottage No. 73 at Råssmäte



Sign which was at Sänningeshemmet,
Soldier's Cottage No. 68 at Sänninge

Whenever a new soldier moved to a soldier croft, a contract was signed by the farmers of the rote that provided for him, declaring his entitlements. A sample soldier contract's from Rote No. 25 of the Vista Company from 1830 shows that a soldier was promised an annual salary of 5 riksdaler a year, 14 loads of firewood, 14 dozen sheaves of leafs, 14 pounds of straw, and a pasture for young cattle, four sheep, and a ram.¹⁰⁶ Soldier crofts were also regularly inspected by military officials, who noted any repairs that needed to be made. In 1901, the Allotment System ended in Sweden.

¹⁰⁶ Lönnerholm, Eric. *Linderås och Adelöv: Två socknar i Holaveden*, page 284

Sickness and Death in Linderås

A number of diseases were prevalent in Linderås during the 18th and 19th centuries, such as smallpox, dysentery, and typhoid fever, and various venereal diseases. Parish records reveal that smallpox was responsible for a very high rate of infant deaths throughout Linderås in the 18th and 19th centuries. One of the worst outbreaks of smallpox in Linderås occurred in 1807. The following table, which documents the amount of deaths in Linderås in selected years, shows an alarming rate of infant deaths during this period:

Deaths in Linderås ¹⁰⁷	
Year	Number of Deaths
1701	55 deaths, 35 of which were children under the age of 10
1709	55 deaths, 31 of which were children under the age of 10
1717	64 deaths, 38 of which were children under the age of 7
1740	44 deaths, many of which were caused by smallpox.
1747	60 deaths, 30 of which were children under the age of 6. Smallpox is responsible for several deaths
1769	62 deaths, 39 of which were children under the age of 6
1779	35 deaths
1789	45 deaths, many of which were children who died from measles and whooping cough
1795	88 deaths, many of which were children
1800	74 deaths
1801	44 deaths
1807	72 deaths. 17 deaths were caused by smallpox and 7 deaths were from whooping cough
1808	62 deaths. 12 deaths were caused by dysentery
1820	45 deaths. 11 deaths were caused by smallpox

By the 1830s, vaccinations for smallpox were regularly provided throughout Linderås. Henceforth, the infant mortality rate significantly declined, while the parish's population increased.

In 1812, an outbreak of dysentery spread through Linderås, taking 12 lives. While five deaths were attributed to the disease in 1842, 33 other deaths were noted as being caused by stomach pains and were probably also caused by dysentery. Typhoid fever caused a number of deaths during this period as well.

¹⁰⁷ Lönnerholm, Eric. *Linderås och Adelöv: Två socknar i Holaveden*, page 339

Poverty in Linderås

As the percentage of those who owned land in Linderås became smaller and smaller in the 18th and 19th centuries, the level of poverty within the parish grew. Thus, the amount of beggars in Linderås steadily rose over this period. In times of famine and agricultural hardships, the roads of Linderås were filled with roaming beggars. Sometimes, the beggars were wanderers from other parishes who wanted to escape the shame of being seen begging by those who knew them. Parents often sent their children to wander around the parish and beg, in hopes that they may evoke more sympathy.

Linderås Church (who had generally ignored the parish's poor during the Middle Ages and Renaissance) began to address the issue of poverty in the 18th century and set up different ways of helping the poor. At parish meetings, the issue of Linderås's poor was brought up on a number of occasions. While the pastor of Linderås Church usually did his best to persuade his congregation to sacrifice some of their earnings to support the underprivileged, a few of the parishioners felt that the beggars were a nuisance. By the late 18th century, Linderås set aside a certain amount of the congregation's offerings to assist the parish's needy. The number of backstugar, or poorhouses, in Linderås reached its peak in the 19th century. By the end of the 19th century, a large number of parishioners from Linderås had immigrated to America in search of greater opportunities. The migrations to America decreased Linderås's population, which in turn lowered the amount of poverty in the parish.



Johanna, a woman who lived in a croft at the farm of Finnanäs in the late 19th century

Education in Linderås

Prior to the late 18th century, education was largely inaccessible in Linderås. For centuries, the closest school available to the parishioners was in Linköping, and could only be attended by boys. In 1760, a parochial school was established in Linderås under the direction of Pastor Rosvall. Rosvall was rather unpopular among the parish, as he was considered to be too strict. After his dismissal, Jonas Persson Moberg from Säby became the new teacher in 1773. Moberg taught several of the children of Linderås how to read, spell, and write using various Christian pieces of literature, such as the Bible. He was also the organist at Linderås Church and received two silver coins for each child he taught. Moberg was much more popular than his predecessor and was widely respected among the parish. After Moberg's death, a former sergeant named Mobeck became the new teacher. Mobeck's compensation for teaching was very meager, and he lost his hearing shortly after being appointed to the position. After Mobeck became deaf, John Larsson, a farmhand from Stockabäck, took over Mobeck's duties, but only received half of his salary. In 1825, it was decided that a lecturer named Brunauer would teach five to six hours, three days a week.

Pastor Anders Hagert took a deep interest in education. He suggested that older students assist the younger students with their learning in 1833. Hagert set up a curriculum which used "the existing spelling tables to obtain full knowledge of vowels, and the punctuation and the spelling of both simple and compound words." (Lönnerholm 316). At the end of their education, the youths were examined by the parish's dean and were given a certificate if they demonstrated adequate knowledge. A.G. Lindqvist, the parish's first seminary-trained teacher, came to Linderås in 1857. Lindqvist was passionate about music and invested a good deal of his own money on musical instruments for the school. In 1906, a permanent schoolhouse was built in Linderås village.



1842 Sketch of Linderås Village by Killian Zoll

Revival and Religious Dissent in Linderås

Although the Church ruled supreme in Linderås for over eight centuries, by the 19th century there were a growing number of parishioners who had dissenting views on the theology taught by Linderås Church. This was largely fueled by a strong religious revival that swept through Linderås at the time. Henceforth, various Christian organizations independent from Linderås Church sprouted up throughout the parish in the late 19th century. In 1854, Anders Magnus from Adelöv Parish formed a type of labor union, which set the stage for the establishment of a Christian volunteer organization in the parish. At the farm of Sjöärp, a Christian sect called the Readers had regular meetings in the late 19th century.

The Mission House at Kapela

In 1863, a group of evangelical Christians from Linderås formed a mission compound at Kapela. During this time of revival, large groups met at the mission house during consecutive days to worship from dawn till dusk. Church officials had mixed reactions to these independent religious groups. While some clergy praised their efforts, others thought they were blasphemous. In 1922, the mission house was destroyed in a fire, and the majority of its documents perished.



The Mission house in Kapela – Early 1900s

During the 1870s, the Baptist movement took a foothold in Linderås. The Baptists had several disagreements with the practices of Linderås Church. In particular, the Baptists rejected the doctrine of infant baptism, declaring that only Christian adults should be baptized as a testament to their faith. Many saw Linderås Church as a “Babel...[which] created a false faith” (Lönnerholm 373). As the number of Baptists and other religious dissenters grew, it became common for communion to be served outside of the church. When Bishop Bring visited Linderås in 1883, he noted that communion had illegally been given at the parish’s mission house. In 1895, there were 48 unbaptized children in the parish, and 20 to 30 Baptists. Some of the Christian separatists in Linderås maintained much stricter doctrines than the church. For example, many considered dancing and playing cards as immoral activities. On June 14, 1891, a Baptist church named Betania was formed in the neighboring parish of Adelöv. The church separated from the Baptist denomination in 1936, and became a Pentecostal church called Zion Assembly.

Alcohol and Drunkenness in Linderås

One of the greatest concerns in Linderås in the 18th and 19th centuries was the frequent abuse of alcohol in the parish. In the mid-17th century, brandy was introduced to Linderås. While beer had often caused a number of ugly incidents in the parish, liquor was responsible for several more. Brandy had become a popular drink at parties and was also frequently used in everyday life. While some people drank brandy to relieve neck pains, some mothers would give their babies a shot of the drink to help them sleep. The abuse of liquor was often responsible for numerous drunken fights throughout the parish, especially at large celebrations where plenty of alcohol was consumed. Around 1700, Bishop Spegel addressed the problems of drunkenness throughout the parish. In 1750, a ban was placed on brewing liquor in Linderås, which was abolished a decade later.

Records from the 1760's show a large number of people who were prosecuted for coming to church drunk. It was particularly taboo to attend a funeral while intoxicated, as it was considered an insult to the deceased. Often, people could be placed in the stocks for public intoxication. Near the end of the 18th century, two boys from Kapela (one was 15 years old and the other was a little younger) were charged with showing up drunk to the funeral of a young girl. After their father had protested that the boys weren't drunk, the two were acquitted.

Pastor Anders Hagert's Battle Against Alcohol Abuse in Linderås

When Pastor Anders Hagert came to Linderås in 1819, he was greatly troubled by the frequent abuse of liquor in the parish, and immediately took action to address the problem. Hagert found that a great amount of the drinking in Linderås took place at a playhouse, where several young farmhands and maids visited in their spare time. In 1832, Hagert suggested to the congregation that the parish's youth be instructed on the dangers of alcohol and seek to avoid it. Hagert likewise warned married men not to let their wives feed their babies brandy, as many did so to quiet their crying babies at night.

By the early 19th century, the amount of liquor that was consumed in Linderås was a real concern in the parish. New fines were instituted for public intoxication, and stock penalties were enforced for repeated drunkenness and anyone who sold brandy at an auction. A type of parish police force was created, which consisted of the pastor and other officials from the church.

In the mid-19th century, the Temperance Movement was very popular in Linderås. This movement largely coincided with the evangelical revival that was occurring in the parish at the time. Laws were passed limiting the amount of alcohol one could consume. In 1922, 556 people in Linderås voted to abolish alcohol, while 89 voted against abolishing it. Eventually, attitudes towards drinking became more relaxed in Linderås.

The Wave of Emigration from Linderås to America

Around the mid-19th century, the population of Linderås had peaked to over 2,000 people. The vast population increase and fragmentation of land led to an extremely high percentage of poor and landless people in the parish who frequently wandered from farm to farm looking for work. Thus, when the wave of Swedish emigrations to America began, many of Linderås's inhabitants saw the prospect of emigration as their only opportunity of making a living and decided to forge new lives for themselves across the Atlantic. On July 7, 1852, Gustaf Svensson from the farm Taleryd became the first person to emigrate from Linderås to the New World. Eleven days later, Peter Svensson from Axeryd also left Linderås to move to America. Four more emigrants departed from Linderås on September 21, 1852: farmhand Anders Pettersson and his wife from Siggarp, farmhand Johannes Eriksson from Siggarp, and farmhand Jacob Johansson from Uddarp. A total of 27 people emigrated from Linderås to America in the 1850s. On June 16, 1858, Gustaf Adolph Hög (High), the eldest son of Sven Hög and Anna Stina Johansdotter, emigrated from Linderås with his pregnant wife Anna Christina and their infant son Johan Alfred. The same day, farmhand Johan Peter Jacobsson from Linderås village emigrated from the parish. The four were the last emigrants to leave Linderås in the 1850s.

The amount of emigrants from Linderås soared throughout the 1860s, as 180 people left the parish that decade. The 1880s witnessed the highest amount of emigrations from the parish, as 280 parishioners left for America. From 1850 to 1920, over 800 people immigrated from Linderås to America.

Number of Emigrants from Linderås to America ¹⁰⁸	
Decade	Number of Inhabitants from Linderås who Immigrated to America
1850s	27
1860s	180
1870s	130
1880s	280
1890s	100

Before railroads sprouted up in the area in the mid-1860s, the emigrants from Linderås had to travel by horse and wagon across Sweden to the port city of Göteborg. When the railway opened, the emigrants took a train from Tranås to Jönköping to Göteborg. It took about eight weeks to sail from Göteborg to New York in a small, dark, and crowded ship. Emigrants from Linderås settled all across America, setting up new lives in states such as California, Colorado, Illinois, Kansas, Michigan, and Minnesota.

¹⁰⁸ Lönnerholm, Eric. *Linderås och Adelöv: Två socknar i Holaveden*, page 354

Linderås Today

Linderås Parish was part of Norra Vedbo District for centuries. In 1971, it became part of the Tranås Municipality. In 2000, there were 734 inhabitants living in Linderås¹⁰⁹, a fraction of the population that lived there in the days of the High's ancestors.



Linderås village – July of 2011

Linderås's Arts and Crafts Museum

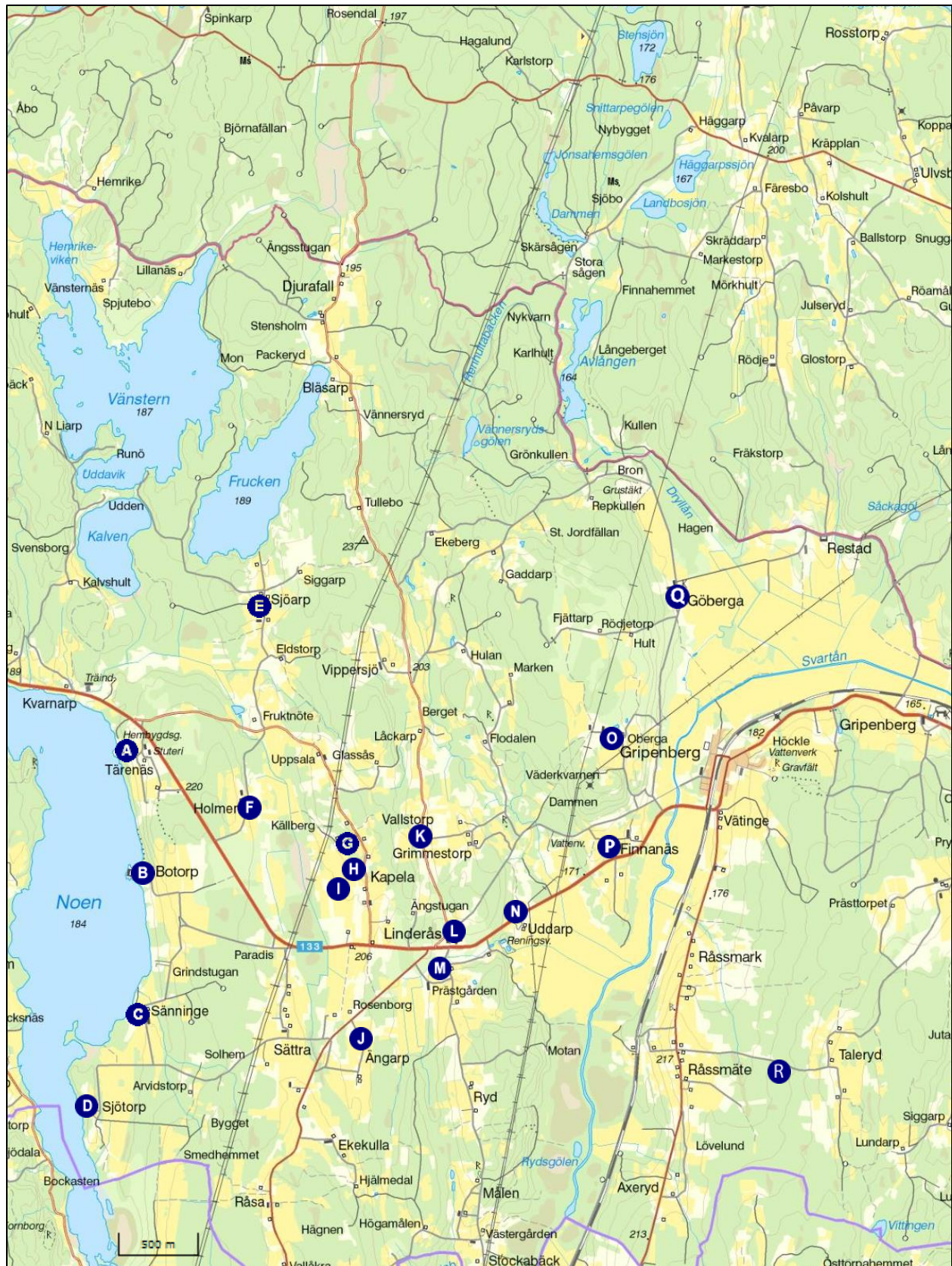
One of Linderås's most notable attractions is its local arts and crafts museum, which is located in an old, 19th century cottage by Lake Noen. The museum was founded in the early 1950s and includes several old antiques that were used in Linderås during the 18th and 19th centuries, as well as paintings that were painted by local artist Johan Molin.



Linderås's local arts and crafts museum

¹⁰⁹ Sverige från A till Ö: geografisk-historisk uppslagsbok

Map of Linderås Parish



Place		Significance
A	Tärenäs	<ul style="list-style-type: none"> Where Gustaf Johansson, Johannes Johansson and Maria Håkansdotter's son lived from 1843 to 1909.
B	Botorp	<ul style="list-style-type: none"> Where Maja Lena Andersdotter, Sven Hög's younger sister, was a maid from 1835 to 1842 and where Gustaf Johansson, Anna Stina Johansdotter's younger brother, was a farmhand from 1833 to 1843
C	Sänninge	<ul style="list-style-type: none"> Where Maja Jönsdotter was a maid in 1758
D	Sjötorp	<ul style="list-style-type: none"> Where Håkan Persson was a farmhand in 1758
E	Sjöarp	<ul style="list-style-type: none"> Where Johannes Johansson's family briefly lived in 1826
F	Holmen	<ul style="list-style-type: none"> Where Johannes Johansson and Maria Håkansdotter's family lived from 1814 to 1826
G	Kapela Ravelsgård	<ul style="list-style-type: none"> Where Sven Hög and Anna Johansdotter's family lived from 1826 to 1862 and where Johannes Johansson's family lived from 1839 to 1857
H	Sörhemmet	<ul style="list-style-type: none"> Where Sven Hög and Anna Stina Johansdotter's lived from 1826 to 1847
I	Lövingsborg	<ul style="list-style-type: none"> Where Anna Stina Johansdotter and her three of her children lived from 1847-1855 and where her three of her children continued to live there until their respective immigrations to America in 1858 and 1862
J	Ängarp	<ul style="list-style-type: none"> Where Johannes Johansson and his second wife Stina Johansdotter lived from 1826 to 1832 and where Anna Stina Johansdotter lived with her second husband Anders Thor from 1855 to 1861
K	Vallstorp	<ul style="list-style-type: none"> Where Håkan Persson and Maja Jönsdotter lived from 1758 to 1769
L	Linderås Church	<ul style="list-style-type: none"> Where Sven Hög attended church from 1826 to 1847 and is buried Where Anna Stina Johansdotter attended church from 1814 to 1861 and is buried Where Johannes Johansson attended church from 1814 to 1857 and is buried Where Maria Håkansdotter attended church from 1814 to 1819 and is buried Where Håkan Persson attended church from at least 1758 until 1769 Where Maria Håkansdotter attended church from 1734 to 1769
M	Kattnacken	<ul style="list-style-type: none"> Where Margaret High Mann, the eldest daughter of Sven Hög and Anna Johansdotter, lived as a maid from 1847 to 1848
N	Uddarp	<ul style="list-style-type: none"> Where Johannes Johansson and his second wife Stina Johansdotter lived from 1832 to 1836 and where Maja Lena Andersdotter was a maid in 1833
O	Oberga	<ul style="list-style-type: none"> Where Maja Jönsdotter was probably born in 1734 and where Maja Lena Andersdotter lived from 1876 until her death in 1877
P	Finnenäs	<ul style="list-style-type: none"> Where Johannes Johansson and Maria Håkansdotter lived from 1814-1817
Q	Göberga	<ul style="list-style-type: none"> Where Maja Lena Andersdotter was a maid from 1864 to 1868
R	Taleryd	<ul style="list-style-type: none"> Where Maja Johansdotter, Johannes Johansson and Stina Johansdotter's daughter, lived from 1848 to 1906 and where Margaret High Mann worked as a maid from 1849 to 1850

Folktales from Linderås Parish

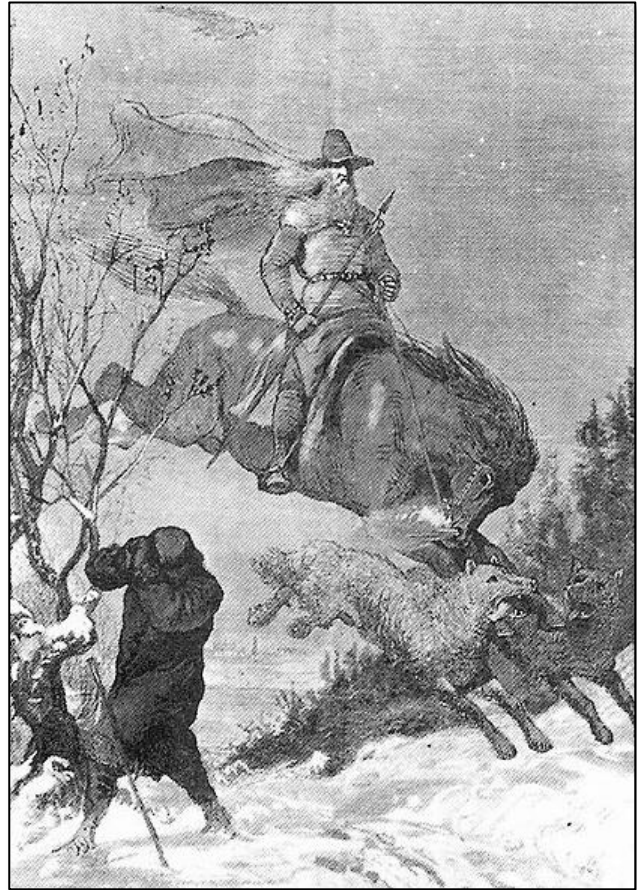
In old days, long before television, movies, or the Internet, people in Sweden primarily entertained themselves by telling stories. Next to stories from the Bible, tales from Swedish folklore were the most common form of stories that were circulated in households. Almost every household had at least one member of the family known for their entrancing storytelling ability who would tell vivid stories by the fireplace on cold and dreary nights.



Linderås had its own unique set of stories which were told among farms around the parish. Some of these stories came from Norse Mythology and involved Norse gods such as Odin, Thor, and Freya. Other stories were folktales which involved legendary beings such as mischievous trolls, beautiful supernatural women who dwelled in lakes around the parish (such as Lake Frucken), and malevolent creatures called maras who tormented both people and animals in their sleep. Yet other stories were based on real life events and frequently involved cases of women who had been accused of witchcraft. These tales circulated around Linderås for countless generations and tell us a lot about the culture of the High family's ancestors who lived in Linderås during the 18th and 19th centuries. The following stories come from Erik Lönnerholm's book *Linderås och Adelöv: Två socknar i Holaveden*.

Odin's Hunt

Old man Eckus told about one evening when he was working as a charcoal burner in Malexander. He saw a woman who was naked¹¹⁰ and she cried out to him, "If someone comes and asks for me, do not say that I have been here." Soon after, he heard a cry in the woods and the trample of horses. Then, a pair of big black dogs came running into Eckus's small cottage. Eckus had placed out some meat and bread, and he became so afraid of the dogs that he threw them each a piece of bread and ran. A little bit later, two men on horses came by and asked Eckus if he had seen anyone run past. 'Yes, not long ago' he replied. The men left and soon after Eckus heard a bang and a scream.



Odin's Hunt by August Malmström.

The riders returned soon after with the woman hanging from a rod which they were carrying. One of the riders said to Eckus, "You gave my dogs bread and it was kind of you because they were ragged. You must be compensated." The one rider's horse then lost a horseshoe, which Eckus saw was made of pure gold."

In Vireda¹¹¹, a farmer was driving into Getingeliden. All of a sudden, a woman came running for her dear life, her long breasts thrown up over her shoulder. Behind her, Odin himself was driving a carriage pulled by three horses. With him were three dogs. "Out of my way!" he shouted to the farmer, who decided to flee. Before the farmer had time to get to his wagon, Odin came driving by again dragging the old woman behind the wagon.

(Told by soldier Ahlstedt)

¹¹⁰ In some versions of this tale, she is not naked.

¹¹¹ Vireda is a parish which is located two parishes west of Linderås.

Stories of Trolls in Linderås

There were a number of suitable hangouts for trolls in the parishes of Adelöv and Linderås. Almost every mountain in the area was believed to contain a mob of nasty trolls. In the north of Linderås, on the verge of Säby, a group of trolls could be heard at night counting money from inside the mountain by Brickarp and Bälstorp. Children weren't the only ones afraid of these frightening creatures. Trolls were also said to dwell on the Vippersjö estate, along the road from Linderås to Trehörna, in the Vala Mountain, and Väderkvarnsberget in Finnanäs. Ödegård Mountain, which was only a few hundred yards from the church, was also considered to be a magical place where trolls dwelled.



Drawing of a troll by Ernst Kjøie

In old days, the parishioners were afraid to travel at night for the fear of encountering trolls. The land of Djurafall also bore traces of trolls and their horses, whenever they rode north to escape the unbearable ringing of the church bells. One or two trolls were said to have enjoyed being outside too much and failed to return to their mountain abodes before sunlight. According to Emil Gustafsson in Bläsarp¹¹², one such troll in Linderås transformed into an oak tree at Vallstorp once the sunlight hit him.

A lot of mischief was caused by trolls, and they often sought to deceive the poor people. For the most part, however, they ended up being deceived themselves. Gustaf Johannesson, whose ancestors lived in the village of Vippersjö for 350 years, had heard many stories of trolls growing up. Johannesson related the following story:

One Christmas night, a horseman was riding past the Vala Mountain by Norrgård. As he rode by, he witnessed the whole mountain lift into the air on four gold bars. Underneath the mountain were a lot of trolls who were eating, drinking, and partying. As he stood in awe, a troll witch approached him with a silver goblet in her hand. She had one eye and one leg. She gave the horseman the cup and bade him to drink. He took it, but quickly threw the cup over his left shoulder and emptied out the contents. He kept the silver goblet, of course. Then he set off in full gallop, with the trolls led by the witch in full pursuit.

¹¹² Emil Gustafsson was born in 1866

Eventually, the rider came to a field which had been ploughed in a way that lines formed crosses across the field, which trolls couldn't set foot past. As he rode through the field, the sorceress behind him cried, "Come back here you stingy coward!" When the trolls were out of sight, the horseman looked at his horse and saw that all its hair had vanished in the one place the wine from where the witch's goblet had hit it.

Down near Linderås village, it happened that an old witch came into a troll's abode and asked to borrow bread when they had baked. She promised to repay it when she had baked, and so she did. You could smell the bread when it was baked inside the mountain. It was not safe to eat their bread.



A witch meeting a troll sorceress
by John Bauer - 1909

One of the women from Finnanäs once encountered a troll witch who lived in the mountain by the farm. "Do you want to spin yarn for me?" asked the troll. "You will earn big money. I'll tell you what to do." The woman went up to the mountain where the troll lived and brought some yarn she had recently spun. When she entered the magical abode, the troll saw the yarn and shouted "Christian blood! Christian blood!" Then the woman threw down the yarn and ran.

Grandfather once told of a troll that had been taken and bound by a group of farmers. It was covered by an ox's hide and would eat a hair from it every year. When it had eaten all of the hairs, it would become free. The farmers also took some burned coal from a special shrub to imprison the troll. The troll wouldn't be able to escape until the shrubs had rotted. After this, the troll found his situation hopeless because he knew that coal from that shrub would never rot.

Haunted and Mysterious Places in Linderås

Around Lake Frucken and Lake Vänstern lived a lot of people who had seen a good deal of bizarre things. The Jungfrudden (“Virgin Peninsula”) in Lake Vänstern is named after a beautiful supernatural woman who revealed herself to an old fisherman. “A man from here,” said Emil Gustafsson, “was out on Lake Frucken and was fishing. While fishing, he heard a shout down from Oxhagen¹¹³: “Come up, get fresh milk and soup!” He shouted back: “You have so much, that you cannot eat it all yourself, can you save it until I'm finished?”



Lake Frucken

“You shall get as many fish as you want,” came the reply from Oxhagen. And the fish began to bite, so he could hardly pull up so quickly.

Frans in Packeryd was born at Göberga and later lived at Mon¹¹⁴ in Packeryd close to Lake Vänstern. Vänstern in Swedish means ‘the left’ and the name describes exactly how it is located. Frans spoke about “Forest Lisa” (a supernatural and sometimes dangerous being in the forest) as if she was an old female acquaintance. He was not afraid of her though, and he proceeded in the thick woods before daylight.”



Folk art in the Linderås arts and crafts museum

A lot of hauntings were said to have occurred in Göberga Forest. When tenant farmers, who went to and from the mansion before dawn and after dark, came together and talked about what they saw and felt, it could give anyone chills up their spine. If one traveled the long way via the Mostüven¹¹⁵ route, they probably wouldn't encounter any danger. On the way back however, travelers had to pass the nasty Karhulta Södal, where the nasty pig was, that could run between the legs of people and cut them up¹¹⁶, where the nasty pig was, that could run between the legs of people and cut them up.

¹¹³ A croft by Lake Frucken.

¹¹⁴ Mon is a common Swedish name for cottages built on dry, sandy soil where it was tough to grow things.

¹¹⁵ A type of nickname for a person. In this case, it refers to the usual route a person took through Linderås.

¹¹⁶ Karhulta Södal was a place in Linderås where people believed a nasty pig resided that tried to cut people up.

“Some places were certainly places of mischief. One such place was Grymma Kärr, the “Grim marsh” – which lived up to its name. My mother told me that for a long time since the death of the former crofter, she never went there without having someone with her. Once she wanted to go there to pick the lingonberries and she wanted me to go with her, although I was pretty small. We went there and chose a pasture - there were plenty of berries – and we saw a small woman dressed in gray there and she was picking a little further away. ‘Who is that, Mother?’ I asked.

“‘Quiet, boy! Not a word!’ she responded. And we went home right away and my mother never wanted to talk about it. I learned as small boy that one should beware of such folk (supernatural beings who tried to get people to follow them into the forest), as it could lead to them being lost in the forest.”

Tales of the Mara in Linderås

In Kapela, Ekwall heard the following story:

There was an unmarried farmhand that had problems with being haunted by the Mara (a Mara was a supernatural creature, often female, that used to ride and haunt a person or animal during their sleep). One night when he was haunted by the Mara, he noticed a hole in the wall and he put a wooden stick into it. When he awoke, there was a beautiful woman lying beside him. He took her as his wife and they lived together. As time passed, he noticed more and more how strong she was and he began to fear her. One day, when he was going to put new shoes on the horse, he found one shoe too narrow. The woman grabbed the horseshoe and made it straight. The following Sunday morning when they were laying in the bed, the farmhand dragged the stick out of the hole in the wall. He asked her wife if she remembered when she came to him through that hole. In a couple of seconds, she disappeared through the hole, and she never returned!

A Mara-ridden horse was a sorrowful sight - hot, sweaty, and tired after the night’s plague. The way to protect a horse from the Mara’s attack was to tie a couple of scythes on the horse’s back with the sharp side pointing up. A farmer once tried that method, but the following morning, other people found him in the barn lying cut to death by his own scythes. No one, not even himself, knew that he was a Mara.¹¹⁷



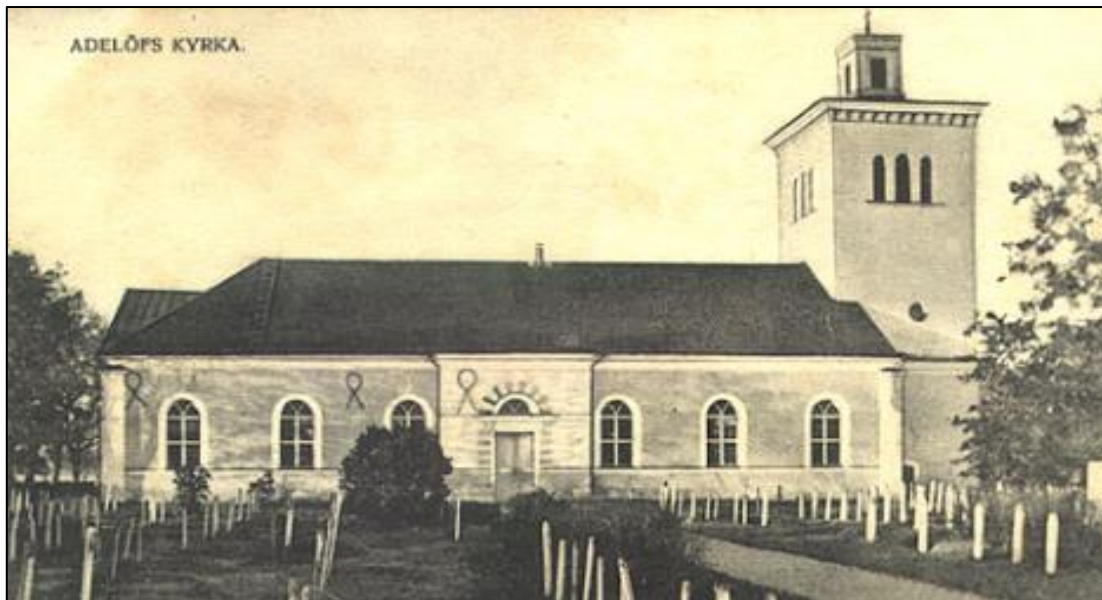
The Nightmare by Henry Fuseli

¹¹⁷ These stories of the Mara were originally written in a local dialect from Linderås. Special thanks to Gerd and Lasse Karlsson for translating them to English.

Bizarre Incidents during the Building of Adelöv Church

When Adelöv¹¹⁸ Church was built in the 1830s, quite a few accidents happened. Two people died, among other things. The church book relates how a former soldier Hjort, who lived in Ingelsbo, was killed during a collapse in the construction, and a 59-year-old widow from the little cottage at Hemrike was killed by a falling mass of bricks. The widow performed chores within the church building. The two fatalities, which were only three years apart, must have seemed shocking.

Many were afraid to travel by Adelöv Church at night, as it was said that one couldn't ride past there at twilight without feeling some discomfort in the body. As a farmer from the southern part of the parish rode past the church one evening, he noticed that the load his horses were pulling became much heavier. The horses continued to pull the load, however, as they could drag themselves to death to get anywhere. Once the rider passed over the Danmarksån (Denmark River), his horses were released from their invisible burden. Passing over running water frees one from such supernatural forces. After that, the rider rode freely home.



Adelöv Church – 19th century

The locals were also frightened to pass through Valsrödjerna. Not so many years ago, there was a juror and another person from a different place than Adelöv. When they came to Prästa-grinna (on the main road below the rectory of the church), they saw a ghostly white hand materialize, take the reins of their horse, and lead their wagon on a joyride. The men had no idea what it was, but they claimed to see it all clearly.

¹¹⁸ Adelöv is the parish west of Linderås

In January 1834, homeowner Anders Petter Jonsson from Hemrike was killed by a fall from his carriage, when his horse bolted in Djurafall, Linderås Parish, according to parish death book. He was a young man of 30 years old.

“John Larsson, born in Bläsarp twenty years later, told that when he was a child, the people of the parish would build a pile of branches every year, which represented a sacrifice. He would always place a branch in the pile, as did all the other parishioners. The offering, as they called it, would grow mighty high, and it was burned up every spring. They said that by doing this, they wouldn’t have to be in fear when they walked past there. When I was a little older, I didn’t think of such things, but most people probably did and kept going. Other sources have told that they performed sacrifices in Båraberget, as the flagstone where the offerings were given is called a fragment of this past century.”

The Witch Trial of Maria of Råssmäte



Råssmäte

In the summer of 1691, a controversial court case occurred at the Norra Vedbo District Court in Hullaryd, Lommaryd Parish. The farmer Måns in Råssmäte in Linderås had had his cattle injured by exemplary tricks and charms, and it was said that housewife Maria Pärsdotter in the same village was the one responsible. The key witness was a maid named Karin Olufsdotter who worked with Maria, but had to leave her job.

The housewife was lying ill and she had called for a wise woman to cure her. Against what was believed, she became well. But during the medical consultation, there was talk not only about her health, but also about the animals on the farm. While the maid Karin was out, she was alleged to have killed a horse on the farm, as well as placed a magical substance in the cows’ feed (which was intended to improve their health) throughout three consecutive Sunday mornings. But the wise woman had given additional prescriptions, and now the wife felt that she needed the help of her maid. They made joint visits to the barn of Johan in Råssmäte, cut horsehair from his mare twice, milked his cow, and cut the hair on her tail. Two days later, Johan milked a cow in Måns’s barn and put the milk on a piece of bread. At this time, the women took the opportunity to take the hair from the cow and an ox. A piece of bread was dried and hacked apart like cattle hair, and a potion was mixed for the cows. The pieces in the potion consisted of chopped horsehair horse together with hemp seed.

7.0.2. Folktales from Linderås Parish

Johan and Måns declared that their mare had died shortly after Maria had taken the horse hair from it, and Måns's cows and oxen were unhappy, especially one that Maria had milked so that it bled, and unfortunately had not wanted to leave them in peace. They had thus been unlucky with their animals and believed that the cause of the misery was caused by witchcraft in the village.

Karin knew, however, more about the former housewife. On Dymmelonsdag (Dymmel Wednesday)¹¹⁹ she had milked the bell-cow in a particular way and poured the milk in a bottle, which was then placed in the middle of the stall for the cow. On Easter morning, when every cow in the barn got a spoonful of it, his wife Maria said: "The bell-cow has preserved all your milk these days, while witches have gone by to rule you, and to use and benefit from me." The Dymmelonsdag ceremony was repeated on Walpurgis Night, and the next morning the cows were fed three spoonfuls of milk, while Maria spoke the same words. The maid kept silent of what she knew until the third day of Pentecost. On the fourth day of Whitsuntide, she was struck by her mistress and therefore abandoned her post.

Now, Maria was in trouble. She blamed the first maid, then the other. What she did, after all, was only for their own animals' comfort and she maintained with the highest assurance that she was not a witch nor had she entered into a covenant with Satan.



An Easter witch flying to Blåkulla

¹¹⁹ *Dymmenlogsdag* is the last day of the fasting period and occurs on the Wednesday of Holy Week. The day is also believed to be the day that Judas betrayed Jesus. "Dymbel" is an ancient Swedish word for a wooden clapper which was used instead of the usual metals. In Swedish tradition, witches flew to Blåkulla on Maundy Thursday, during the Easter week to soften the sound of the bells. Aside from the modern religious concept of silence and calm during Easter week, this tradition has another meaning in the older society. The witches traveled to *Blåkulla* for their annual witches' congress and were known to take refuge in the church bell towers. And with (almost) silent church bells, it was harder for the witches to find the bell towers. Since the witches were all over on this day, it was strictly forbidden to lend any of your possessions to someone else after the hour of noon on this day. These objects could be acquired by the witches and be subjected to witchcraft. This prohibition was valid until after Easter Monday. During the same period, one was discouraged from offering any cheese, butter, beef, or pork to a stranger to avoid having their domestic animals bewitched. One also had to hide of their broomsticks, since the Easter witches used them to fly. Source: Rhonda Serafini Dunlap

After the accusations of witchcraft, Maria sought out the wise woman who had assisted her. Although Maria knew that she was from Vireda, Per in Kapela was the one who recommended her, so he would probably know better how to contact her. Per had received instruction to go to the widow Brita's daughter in Sättra. The wise woman had been there to cure a sick girl, who had immediately died instead of getting better after the wise woman's visit. Per knew that the wise woman was from Slätthult in Vireda, and that the juryman from Vireda could provide proof of this.



Vireda Church – 19th century

Brita, who was a soldier's wife, had tried to cure the sick girl - but that was all. She had read about a silk thread:

“Jesus went to the road
and he met a man,
“Where are you going?” asked Jesus Christ,
“I am going to see Mary Pädersondotter,” he said
“No,” said Jesus, “No,” said Christ, “No,” said the Holy Spirit,
Gout and Erysipelas¹²⁰
should never stay in this home.

¹²⁰ An acute infection that typically comes with a skin rash

7.0.2. Folktales from Linderås Parish

For providing the silk thread, which was incidentally still worn around on wife Maria's neck, Brita received some cloth. When pressed harder, she confessed that she mixed an 'elixir' of various roots that she picked on Midsummer afternoon. No reading was done while she mixed it with a pair of scissors. Brita was pressed harder with questions, and after a while, she spoke the words:

“Jesus redh åth berget nedh, hans häst stupa och föll need, han sielfwer åsteeg och tog upp ledh signade wredh medh 9 leeder 1-Fingrar och 12 Guds Englar satte kiött emoth kiött signade wredh, medh 9 leeder 10 Fingrar och 12 Guda Englar sätte kiött emoth kiött sena emoth sena Dhe wred och i lee di det lagh det förra war i 3 Namp Gudh Gudh Son och dhen helige Ands” (This is an incantation written in Old Swedish for a dead or injured animal).



A woman being burned at the stake for using witchcraft.

She could do no more. The question remained however, who had taught Maria to cut the tails of other people's cattle? Maria herself became more and more and muddled in her speech. It saw another wise woman. She must be tried at court.

In August, the investigation progressed. People couldn't wait to hear the outcome of this important matter. Now, another wise woman was present, Ingrid Månsdotter from Knuthemmet, Hult Parish in Södra Vedbo District. Ingrid was alleged to be able to convince any man to enter the devilish arts. One could almost hear the questioning voices quivering with indignation. And Ingrid's answer was resolute in response to what Maria had accused her of. She had two Latin and German translated medical books, which she followed, after which she recommended for bathing and the like. The mother of Ingrid could produce proof that Ingrid's cures remedied them. On the other hand, none of Mary's remedies had helped.

The accusers then beset the poor Karin again. Was she the one who taught her mistress the devilish arts? Karin was warned of the divine punishment that awaited those who practiced witchcraft, as well as the diabolically cruel torture methods that were used on witches. Eventually, Karin said what she needed to say to be acquitted. So now, the focus was solely on Maria and Brita.

At last the verdict fell. The whole reading was summarized in 25 items. And it must have caused headaches. It was obviously clear that the wife Maria was not a witch. If, for example, Maria was witch, the animals wouldn't have died a very natural death. The animals' discontentment on the farm, meanwhile, could very well have been caused by a food shortage in the area. Both Maria and her family had a good reputation and her face showed no guilt. In the end, Maria was punished with a fine of 80 silver pieces, which was much better than being burned at the stake.



Several women were burned at the stake for using witchcraft in Sweden throughout the 17th century

In addition, she had to compensate Johan for the mare, although it was uncertain that it was even her fault that the mare died. Brita from Slätthult in Vireda had no reputation as a witch, but as poor as she was, she would be punished with sharp floggings at the tingstugudörren¹²¹ for her charms. And people there were most concerned about her reading of sleket¹²².

A modern-day legal case notwithstanding, this trial suggests that there was much wisdom in the law among the authorities who had to deal with this case. Maria was very superstitious, impressionable, and confused which one could easily see.

¹²¹ The door to the house where the court met.

¹²² Sleket is an old Swedish word which refers to a potion made from various herbs and then given to cattle to make them well

Another Woman in Trouble

About three years after Maria's trial, another woman was on trial for having practiced witchcraft. The accused, an old woman named Anna of Sägarehemmet in Linderås Parish, was charged with bewitching a sick farmer's wife in Påvarp of Säby Parish. She had recommended to the patient's relatives to burn up an animal's hoof with pine needles and bark to protect themselves from various evils. Anna admitted she had done this, but was adamant that she hadn't used any sorcery. She stated reasons for what she did. She was living through great distress and poverty in this difficult time, and just wanted to find a handful of flour or something else to make a living. She gave a good testimonial and avoided beatings with twigs. It would be easy to pull out several objectives related to witchcraft, from court documents. Parish officials did not turn a blind eye to such things. But at Hullaryd¹²³, they lit no bonfires for any witch. Norra Vedbo was happily spared of the plague¹²⁴, which had such disastrous consequences in some parts of the country, while it was at its height.



Hullaryd

¹²³ Hullaryd is located in the center of the neighboring parish, Lommaryd. Although nowadays it's merely a small village, it was an important place in old times. Big markets were held at Hullaryd, and the regional court also held its meetings there. Hullaryd was the regional place for executing condemned criminals. Source: Lasse Karlsson.

¹²⁴ The plague referred to here is the wave of hysteria over suspected witchcraft and series of witch hunts that occurred in Sweden during the 17th century, when many women were accused of witchcraft and burned at the stake.

Emigration Information from Linderås Parish

The First Immigrants from Linderås to America ¹²⁵		
Date	Immigrant	Farm residence in Linderås
July 7, 1852	Farmhand Gustaf Svensson	Taleryd
July 18, 1852	Vagrant Peter Svensson	Axeryd
September 21, 1852	Farmhand Anders Petersson and his wife	Siggarp
September 21, 1852	Farmhand Johannes Eriksson	Siggarp
September 21, 1852	Farmhand Jacob Johansson	Uddarp
August 15, 1853	Maid Lovisa Jacobsdotter	Fruktnöte
April 19, 1854	Farmhand Gustaf Svensson	Djurafall
May 10, 1854	Farmer Sven Johansson with his wife two sons, and daughter	Ekekulla
May 10, 1854	Married farmhand Samuel Johansson	Djurafall
April, 1856	Farmhand Adolf Gustafsson with his wife and son	Hakebo
May 15, 1858	Married farmhand Anders Rosberg with his wife, two daughters, and son	Hakebo
June 16, 1858	Farmhand Johan Peter Jacobsson	Linderås village
June 16, 1858	Cottager Gustaf Adolph Hög with his wife Anna Christina Lågermark and son Johan Alfred.	Löfvingsborg under Kapela

¹²⁵ Linderås Moving In/Out, Vol. BI:1 (1842-1860)

Emigrants from Linderås Parish who moved to Nicollet County, Minnesota ¹²⁶			
Year of Arrival in Nicollet County	Name	Year of Immigration	Notes
1860	Gustaf Adolf Hög (b. 1832)	1858	Married to Anna Christina Lagermark (b. 1829 in Linderås) with seven children: Johan Alfred (b. 1857), Mathilda Josephine (b. 1858), Maria Christina (b. 1860), Gustaf Aaron (b. 1860), Carl Oscar (b. 1864), Helga Louisa (b. 1866) and Anders Victor (b. 1868).
1865	Gustaf Eliasson Cap (b. 1821)	1864	Married to Eva Gustafsdotter (b. 1823 in Linderås) with five children: Axel (b. 1856), Johan August (b. 1859), Sara Maria Josephina (b. 1865), Johanna Mathilda (b. 1870), and Emma Christina (b. 1870).
1866	Sven Johannes Hög (b. 1837)	1862	Married to Johanna Sofia (b. 1847 in Linderås), with four children: Johan Albert (b. 1869), Hulda Sophia (b. 1872), Emma Christina (b. 1876), Frans Edward (b. 1883), Esther Amanda (b. 1885).
1868	Carl Adam Johnsson (b. 1825)	1868	Married to Carin Elinsdotter (b. 1819 in Linderås) with three daughters: Mathilda (b. 1854), Christina (b. 1859) and Johanna Sofia (b. 1862).
1868	Johan August Pehrsson (b. 1849)	1868	
1868	Johan Gustafsson Tanquist (b. 1847)	1868	Married to Cecilia Månsson (b. 1863) with five children: Charles (b. 1886), Emilie Sophia (b. 1889), Arthur (b. 1892), Ruth (b. 1895), and Esther (b. 1894).
1869	Johanna Sofia Jacobson (b. 1848)	1869	

¹²⁶ St. Peter Swedish Lutheran Church records

Emigrants from Linderås Parish who moved to Nicollet County, Minnesota (Continued)			
Year of Arrival in Nicollet County	Name	Year of Immigration	Notes
1869	Anna Stina Jacobsson (b. 1850)	1869	
1869	Anders Johan Kron (b. 1838)	1869	Married to Lotta Carolina (b. 1843 in Linderås)
1869	Hedda Gustafsdotter (b. 1849)	1869	
1869	Jacob Johnsson (b. 1821)	1857	Married to Anna Sofia (b. 1836 in Linderås), with six children: Frans August (b. 1862), Emma Josefina (b. 1860), Alfred (b. 1864), Axel Emil (b. 1867), Helga Mathilda (b. 1870), and Anna Augusta (b. 1875).
1869	Per August Petterson (b. 1824)	1869	Married to Johanna Persdotter (b. 1824 in Linderås) with eight children: Johan August (b. 1849), Axel Alfred (b. 1850), Aron (b. 1854), Eva Louisa (b. 1856), Hedda Mathilda (b. 1858), Ida Wilhelmina (b. 1862), and Frans Alfred (b. 1864).
1875	Johan Larsson (b. 1833)	1869	Married to Louisa Christina (b. 1824) with one son, Frans Otto (b. 1859).
1875	Sofia Johanna Hög (b. 1842)	1862	Married to Petter A. Williamsson (b. 1846) with seven children: Dwight Albert (b. 1842), Ida Sophia (b. 1870), Esther Christina (b. 1872), David Leonard (b. 1874), Joseph (b. 1880), Ruth Meriam (b. 1882), and Alexander Arelius (b. 1884).
1881	Johan Alfred Johansson (b. 1862)	1881	Married to Christina Pettesson (b. 1863) with three children: Peter (b. 1897), Helena (b. 1899) and Hilding (b. 1903).
1882	Mathilda Johansdotter (b. 1852)	1882	Married to Johan Edoff (b. 1856) with three children: Johan Victor (b. 1883), Anna Josephina (b. 1886) and Ernst (b. 1888).

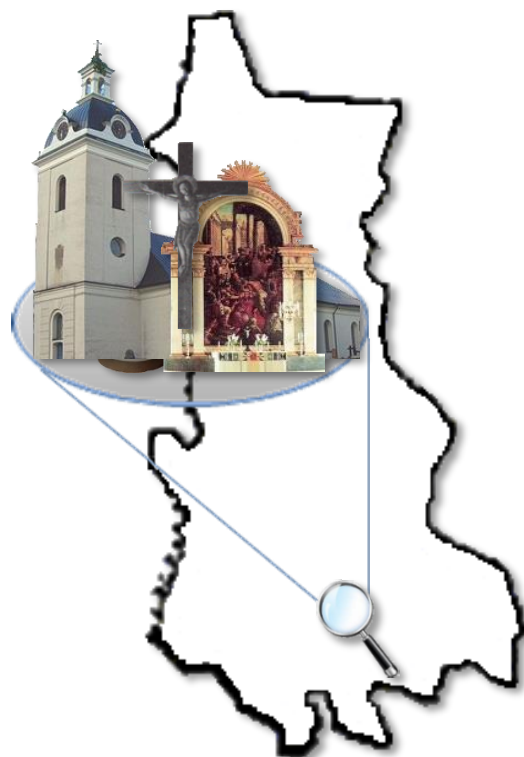
7.0.3. Emigration Information from Linderås Parish

Emigrants from Linderås Parish who moved to Nicollet County, Minnesota (Continued)			
Year of Arrival in Nicollet County	Name	Year of Immigration	Notes
1884	Ida Johansdotter (b. 1859)	1881	Married to Frans Blomgren (b. 1858) with seven children: Gerda Victoria (b. 1885), Wilfred Maria Eleanora (b. 1886), Henning Richard George (b. 1888), Henning Alfred (b. 1889), George William (b. 1891), Alba Edith Irene (b. 1900), and Alice (b. 1903).
1890	Gustaf Victor Johnson (b. 1856)	1885	Married to Johanna (b. 1867) with three children: Signe Victoria (b. 1889), Elin Maria (b. 1892), and Arivd Victor (b. 1894).
1896	Johanna Jonsdotter (b. 1825)	1893	Was a widow.
1907	Hedda Lind (b. 1849)	1869	Was a widow.

Linderås Church

In the center of southern Linderås, alongside Highway 133, is Linderås Church, a place which has a special significance to the High family. Sven Hög and Anna Stina Johansdotter, the patriarch and matriarch of the High family, were married at Linderås Church in 1828. Sven attended this church from 1826 until his death in 1847, while Anna Stina attended it from 1814 until her death in 1861.

The parents of Anna Stina Johansdotter, Johannes Johansson and Maria Håkansdotter, also attended Linderås Church once they moved to Linderås in 1814. Maria was buried in the cemetery of Linderås Church 1819, while Johannes was buried there in 1857.



Linderås Church
Parish: Linderås
Congregation: Linderås
Significance to the High Family: <ul style="list-style-type: none"> • Where Håkan Persson attended church from at least 1758 until 1769 • Where Maja Jönsdotter attended church from 1734 to 1769 • Where Maria Håkansdotter was buried in 1819 • Where Johannes Johansson was buried in 1857 • Where some of Sven Hög and Anna Stina Johansdotter's children were baptized • Where Sven Hög was buried in 1847 • Where Anna Stina Johansdotter was buried in 1861
Coordinates: 57°58'33"N 14°48'16"E
Founded in: Late 1100s
Current Building from: 1793

Anna Stina's maternal grandparents Håkan Persson and Maja Jönsdotter also attended services at Linderås Church. Håkan had attended there since at least 1758, while Maja attended it from the time of her birth in 1734. The two attended this church until they moved to Säby Parish in 1769.

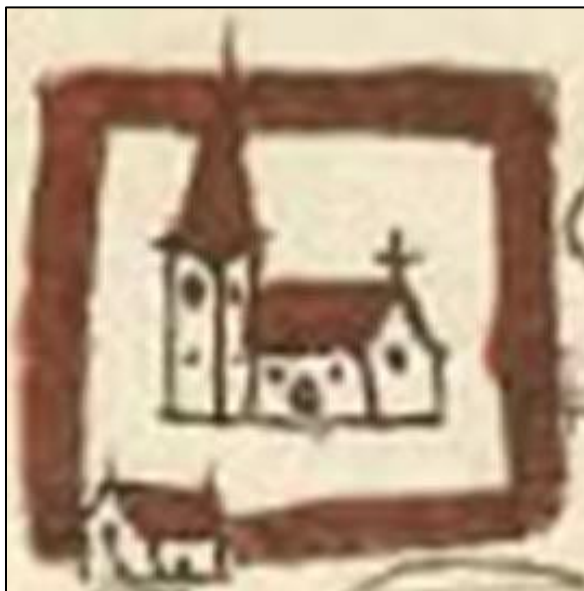


Linderås Church

7.1. Linderås Church

Linderås Church was probably built towards the end of the 12th century. Since there are no records of the church from this time, it's unknown who the builders of the church were and how it originally looked. The original church was built from wood.

The original wooden church was later replaced with a church built from stone, which was 46 feet long by 11¼ yards wide.¹²⁷ In 1640-1641, surveyor Düker mapped Linderås village. In this map, Düker noted that the church had a large tower and a church wall. Behind the wall was a cottage where the priest lived.



Sketch of old Linderås Church from the 1640 Map of Linderås village

Linderås Church has been home to many precious religious relics over the centuries. While some of the old relics from the original church were looted centuries ago, others can still be found in the church today.

Timeline of Linderås Church

Late 1100s	Linderås Church is founded.
1568	During the Danish invasion of Linderås, the church is plundered.
1667	A cross arm extension is added to the church's northern section.
1670	A cross arm extension is added to the church's southern section.
1759	Bishop Rhyzelius proposes that Linderås build a new church.
1793	The current building of Linderås Church is constructed.
1843	Artist Kilian Zoll builds the church's altar.
1864	The church's organ is built by Erik Nordstrom.

¹²⁷ Lönnerholm, Eric. *Linderås och Adelöv: Två socknar i Holaveden*, page 177

The stone baptism font at Linderås Church is from the old church and is from the 16th century. Above the baptism font is a medieval crucifix. Linderås Church also has a primklocka, or relic used during the Eucharist, from the Middle Ages. A censer that is from Linderås Church's early days is also at the church, which was swung at funeral processions. At one time, the church had more gold, silver, and precious metals than any other church in Jönköping, with the exception of Säby Church.



Baptism font



Medieval crucifix

Several relics were looted from the church throughout the 16th century. When King Gustav Vasa's forces marched through Småland, they plundered several churches throughout the area. Linderås Church's vast wealth was brought to their attention, and a large amount of precious metals and relics were taken by them, including the splendid church altar and several silver candlesticks. Linderås Church was also plundered during the Danish invasion of 1568. During the Dane's attack, the old vicarage was burned down. After the plundering of the Danish army, most of the precious metals had been stolen.

Bishop Benedict's Visit to Linderås Church

In 1591, Bishop Peter Benedict visited Linderås Church and inspected the church's inventory. Benedict was greatly displeased by how few relics the church had after the pillaging that occurred during Vasa's campaign and the Danish invasion. Benedict noted that two copper candlesticks that stood at the altar and a baptism font had been added, while some silver candlesticks had been stolen.

7.1. Linderås Church

During the 17th century, Linderås Parish broke into a smaller area, which consequently diminished the parish's clergy. In 1643, the northern part of Linderås broke away from the rest of the parish and became part of the newly formed Trehörna Parish. Likewise, Frinnaryd Parish, which had long shared a vicar with Linderås, was appointed its own vicar, leaving less benefits for the vicar of Linderås. In addition to having less parishioners, the amount of pastoral clergy at Linderås Church was also reduced.

Pastor Petter John Bjugg (1634-1692)

Peter John Bjugg was one of the most prominent pastors of Linderås Church in the 17th Century. Bjugg was extremely intelligent, had an impressive knowledge of the Bible, and had boundless energy. Peter John Bjugg was born in 1634 and was the son of a farmer. When Bjugg was 40 years old, he came to Linderås and became the pastor of the church. In the early 1670s, Bjugg gave one of his most impressive sermons on the Wedding of Cana.

On numerous occasions, Bjugg had to step in to mediate when various farmers in Linderås quarreled with one another. Once, Eric Holmen, a farmer from Holmen who was in a drunken stupor, called a Hillbrand in Rosendal, a noble, a "rag," which caused a lot of controversy. Once Holmen sobered up, Bjugg made him apologize and pay a small fine. Fines were often a quart of wine for the church's communion. Another time, Jon in Vippersjö lost two calves and blamed their deaths on witchcraft, which was caused by the wife of his neighbor, Canute. In the end, Jon couldn't prove that witchcraft had been involved, and the charges were dropped.

Another issue that Bjugg confronted as vicar was the way weddings were conducted. It had long been a rule that no man take a wife without her first knowing the vicar. Every betrothal had to be approved by the vicar and the clergy, who decided that a marriage should fall within a year after the betrothal. Traditionally, wedding guests would meet and celebrate together the night before the wedding. The wedding guests were greeted on the morning of the wedding. Excessive alcohol abuse at bridal processions was starting to get out of hand during Bjugg's time, much to the displeasure of the vicar. Henceforth, it was decreed that only the guests from distant parishes were allowed to arrive the day before the wedding, to prevent excess drunkenness from the visitors. Likewise, the firing of gunshots was banned at weddings, and transgressors of this law were subject to a fine of a shilling.

Despite the troublesome shape of Linderås during his time, Bjugg did all in his power to better the parish. During his years as vicar, Bjugg had a number of repairs done to the church. Linderås Church also acquired an organ during Bjugg's tenure, and it was agreed that the organist received a ½ bushel of grain from every farm in Linderås for his services. Peter Bjugg is remembered by Linderås as a determined and spirited pastor who dedicated a tremendous amount of his energy to improving the parish.

In 1667, a cross arm extension was added to the northern section of the church. A cross arm extension was added to the southern section three years later.

A number of generous donations were given to the church by some of Linderås's wealthiest and most influential inhabitants. General Eric Drake of Göberga made several donations, such as various ornate vestments and rich textiles from German churches that he had acquired. Jons Bosson Lillestierna of Nobynäs also made some considerable donations to the church, such as an impressive pulpit. Joran Matsson of Bläsarp was recorded as donating two brass candlesticks. In 1678, Linderås Church bought a new organ.



Chasuble donated to
Linderås Church

Several of Linderås Church's former benefactors were buried within raised tombs within the church. The Somme family from Göberga, General Eric Drake, Mary Magdelene van Masenback, and Karl Drake (Eric's brother), were all entombed within the church. After the renovation of the church in the 17th century, several of the tombs became very close to the church altar and obstructed the view of the altar for several parishioners. By the mid-17th century, this became a hotly contested matter in Linderås Church, and it was eventually brought to trial.

The Bogeman Family's Legal Dispute with Linderås Church

In 1750, Carl Bogeman, the owner of Göberga, sued Linderås Church over the displacement of several banners that hung upon the walls of the church in memory of several of his ancestors. Fourteen shields that had been donated by Drake had also been taken down and destroyed.

At the trial, the pastor stated that several members of the church were disgruntled over several banners that they wanted taken down at a recent parish meeting. The residents from the farm Finnanäs abruptly began taking down several of the banners, and were soon joined by others from the parish. The pastor argued that Captain Fahnehjem Rosendal, a member of the aristocratic family who had donated the banners, had previously given permission for the banners to be removed, as long as the tomb remained untouched.

At the end of the trial, the judge ordered that a farmer named Jacob and two other farmers from Finnanäs restore the church to its original condition and put back the banners they had taken down. If they couldn't restore any of the items, they would have to pay for them. Today, a small coat of arms from the Drake family still hangs in Linderås Church.

7.1. Linderås Church

By the mid-18th century, Linderås Church had fallen into disrepair. When Bishop Rhyzelius visited the church in 1759, he proposed that the parish build a new church. Rhyzelius stated several reasons for constructing a new church, such as the church being too narrow. Three years later, the bishop had Linderås Church's treasury reinforced to help pay for the costs of constructing a new church. In 1778, Carl Bogeman of Göberga stated that he would provide for the costs of his family's tomb to be seamlessly moved to the new church. In the 1780s, Olaf Marten Beurling was contracted to design and oversee the construction of the new church.

Plans for the Construction of Linderås's New Church

In 1788, Olof Marten Beurling and builder Seurling from Linköping signed contracts to construct Linderås's new church. Beurling stated that he would provide for the construction of everything, except the pulpit and altarpiece. Beurling calculated that the entire construction would require a sum of 777 riksdaler and 37 shillings. Beurling and Seurling proposed that the new building be constructed in the spring of 1789 and finished by October. 30,000 bricks were delivered from Stora Åby Parish, and 2000 bricks were delivered from the city of Jönköping.



The front of Linderås Church

The construction of the new church proved to be much more problematic than anticipated. The exceptionally dry weather had considerably slowed down the church's construction. Sweden was involved in a war with Russia at this time, which put greater financial strains on completing construction. The new church was finally completed in the spring of 1793 and was dedicated on April 18, 1793. Although the church had taken a long time to complete, the final result was far from disappointing, as it was "built entirely of period flavor with large, high windows and gleaming white walls" (Lönnerholm, 185).

The pulpit in the new church was designed by Beurling and had different dimensions than the former one. In 1843, artist Kilian Zoll was paid 500 riksdaler to perfect the altarpiece. Zoll's altarpiece was greatly inspired by the altarpiece in the church at Sund Parish, which was painted by Pehr Hörberg. Linderås Church's organ was built in 1864 by famous organ maker Erik Nordström.



Sanctuary of Linderås Church



The organ of Linderås Church

Pastor Anders Hagert (1786-1839)

One of Linderås's most beloved pastors, Anders Hagert, served as the vicar of the parish in the early 19th century. Hagert is a significant figure to the High family, as he performed the marriage of Sven Hög to Anna Stina Johansdotter in 1828.

Anders Hagert was born in St. John's Parish in Norrköping. His father was a blacksmith. Throughout his youth, Hagert studied at Söderköping, Linköping, and Uppsala. Hagert received fifteen riksdaler for assistance with his studies and served as a tutor for ten years for poor boys. Jons Jacob Berzelius, the renowned Swedish chemist, was tutored by Hagert. Undoubtedly, Hagert had a passion for teaching. While he served as the pastor in Gusum, he set up a private school for children.

Anders Hagert came to Linderås in 1818 and was appointed as the vicar of the church. Immediately after taking office, Hagert enacted a number of improvements to the parish. Under Hagert's leadership, a number of modifications were made to several farms in the parish, which improved the agricultural yield in Linderås. Hagert was vehemently opposed to the abuse of alcohol, and constantly condemned drunkenness in his writings. The vast amount of poverty greatly disturbed Hagert, and he did what he could to help the parish's poor and needy. The education system in Linderås was Hagert's greatest concern for the parish. During his time as pastor, Hagert helped pave the way for an education to be much more accessible to the parish's youth.

Anders Hagert passed away in 1839. He is remembered as a highly educated, passionate, and caring individual.

The Cemetery of Linderås Church



The cemetery of Linderås Church

Several of the High family's ancestors are buried in the cemetery outside of Linderås Church. Sven Hög and Anna Stina Johansdotter are both buried in the cemetery, along with four of their children who died in infancy: Carl Johan, Johan Frederick, Johanna Mathilda, and Carl Aron. Anna Stina's parents Johannes Johansson and Maria Håkansdotter, are also buried in the cemetery.

Several of the former vicars and chaplains of Linderås Church are also buried in the cemetery. Both Peter Bjugg and Anders Hagert are buried in the cemetery. Carl Jacob Petterson, who was the pastor from 1848 to 1875, is also buried in the cemetery. Petterson performed the marriage of Gustaf Adolph High to Anna Christina Lagermark in 1855, as well as the funeral of Johannes Johansson in 1857, and the funeral of Anna Stina Johansdotter in 1861.



Grave of Carl Jacob Petterson

Vicars of Linderås Church		
Years	Pastor	Notes
1299	Plenabus de Linderås	
1336-1352	Magnus of Linderås	
1357-1387	Petrus of Linderås	
1416-1437	Lunde	
1435	Ericus Simonis (Håhl)	Served as a monk in Vadstena in 1441
1464	Henricus Haquini	
1485-1501	Johannes	
1515	Nicolaus	
1542-1560	Andreas Johannis	Became Chaplain of Johan III, and then later rector and vicar of Säby Church
1561-1600	Haquinus Johannis	
1602-1628	Johannes Petri	
1629-1649	Jonas Theseu Ignæs	Was killed in Vadstena
1650-1672	Elias Benedicti Hval	
1674-1692	Petrus Johannis Bjugg	
1694-1733	Jonus Magnus Liwin	Had previously served as an adjunct.
1735-1754	Samuel Mörtling	
1757-1775	Samuel Petri Wiridén	
1776-1780	Benedictus Abrahamus Roswall	
1780-1787	Samual Mörtling	Was the son of Benedictus Abrhamus Roswall
1788	Essias Samuelsson	He was appointed as vicar of Adelöv Church, but he died before he could take the position
1790-1804	Samuel Samuelsson	Was a brother of Essias Samuelsson
1805-1817	Anders Linder	
1818-1839	Anders Hagert	
1839-1848	Johan Bergval	Was a teacher and vice principal in Stockholm
1848-1875	Carl Jacob Pettersson	
1876-1904	Axel Wilhelm Wimmerstedt	
1906-1911	Carl August Höglander	
1911-1928	Lars August Nilsson	
1929-1944	Bengt Ljunquist	Vicar of Linderås Church and Frinnaryd Church
1944-1967	Erik Rinquist	
1967	Noral Bergsvik	

Chaplains of Linderås Church		
Years	Chaplain	Notes
1593-1597	Haquinus Johannis (Håhl)	
1622-1637	Sveno Andreæ	
1639-1657	Olavus Johannis Lindelius	
?-1672	Johannis Martini	
1672-1707	Daniel Svenonis Kihlman	
1707-1726	Gerandus Magni Limnelius	
1735-1738	Johannes Olavi Litzning	
1740-1743	Carolus Jonæ Könsberg	
1743-1744	Andreas Lanader	
1746-1755	Petrus Andreæ Krueger	
1757-1776	Benedictus Abrahamus Roswall	
1777-1788	Essias Samuelsson	
1788-1805	Anders Linder	
1808-1824	Sven Emanuel Thollander	
1825-1837	Anders Fabertz	
1838-1850	Jonas Kastman	
1853-1868	C.G. Kernell	
1869-1880	Anders Johan Andraæ	
1881-1891	Carl Gustaf Wessén	
1893-1911	Lars August Nilsson	

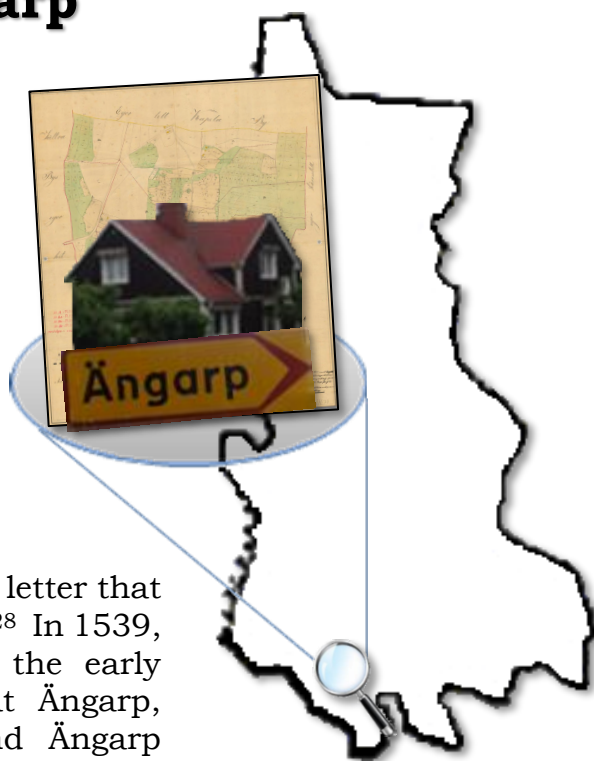
Ängarp

A half a mile southwest of Linderås Church is Ängarp (Aèn-garp). Here, Johannes Johansson and his family lived at Ängarp Norrgård from 1826 to 1832. Anna Stina Johansdotter, Johannes's daughter, later moved to Ängarp Norrgård in 1855, after she married Anders Thor. She lived with Anders Thor at Rödjestugan (Rúd-ye-stúe-gan), a backstuga at Ängarp Norrgård, until her death in 1861.

Ängarp was first mentioned in 1411, in a letter that mentioned a Gudmund of Aengiathorpe.¹²⁸ In 1539, Ängarp belonged to the Church. By the early 19th century, there were two farms at Ängarp, Ängarp Norrgård ("northern farm") and Ängarp Södergård ("southern farm").

When Johannes Johansson moved to Ängarp Norrgård in 1826, he rented the lands of Jöns Bengtsson. Another farmer, Samuel Persson, owned part of Ängarp Norrgård, while Johannes Andersson owned the remaining portion of the farm.¹²⁹ Johannes Johansson's family left Ängarp Norrgård in 1832 when they moved to Uddarp.

There was a soldier croft at Ängarp Norrgård called Ängarphemmet, where Anders Thor lived with his first wife Maja Andersdotter and children. Around 1850, Anders Thor retired from the military and his family left Ängarphemmet to live at Rödjestugan, a backstuga at Ängarp Norrgård.



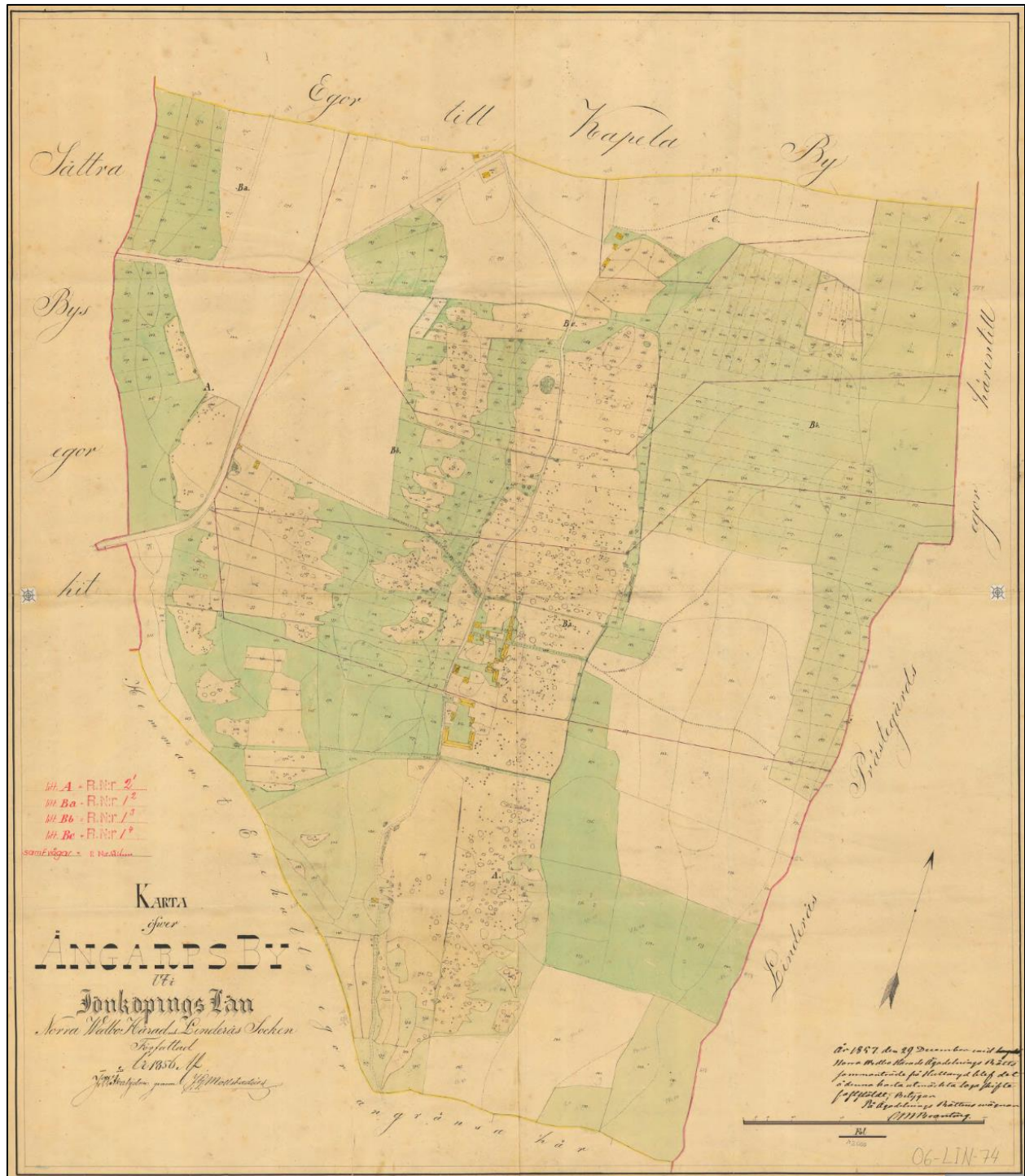
Ängarp (Aèn-garp)
Parish: Linderås
Significance to the High Family: <ul style="list-style-type: none"> Where Johannes Johansson and his family lived from 1826 to 1832 Where Anna Stina Johansdotter lived from 1855 to her death in 1861
Coordinates: 57°96'81"N 14°78'65"E

Maja Andersdotter, Anders Thor's first wife, died in 1854. In 1855, Anders Thor was married to Anna Stina Johansdotter. After their marriage, the two lived at Rödjestugan until Anna Stina's death in 1861. Anders continued to live at Rödjestugan until his death in 1882.

¹²⁸ Lönnerholm p. 71

¹²⁹ Linderås Household Examinations, Vol. AI:6 (1826-1830), pages 265-269

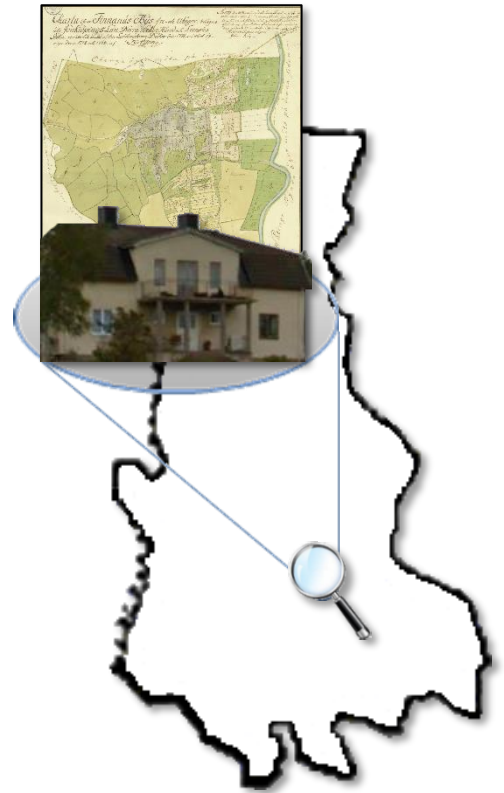
1856 Map of Ängarp



Finnanäs

In the eastern part of southern Linderås is the village Finnanäs (Féen-neh-ness). Here, Johannes Johansson and Maria Håkansdotter's family lived from 1814 to 1817. During this time, Johannes and Maria lived at the farm Finnanäs Nilsgården, which was located in the northeastern part of Finnanäs. Finnanäs is comprised of several farms, including Norrgården, Nilsgården, Mellengården, and Näshult.

While Johannes and Maria's family lived at Finnanäs Nilsgården, several other families lived there including: a widow named Greta Nilsson (b.1763) and her four children: Johannes, Petter, Sara, and Maja; a farmer named Johannes Persson (b. 1792), his wife Catharina Månsdotter (b. 1795), and daughter Anna Stina; and another farmer named Gustaf Johansson (b.1889) his wife Eva Leonhardsdotter (b. 1793), and daughter Eva Maja.¹³⁰



Finnanäs (Féen-neh-ness)
Parish: Linderås
Significance to the High Family: <ul style="list-style-type: none"> Where Johannes Johansson and his family lived from 1814 to 1817
Coordinates: 57°98'72"N 14°84'18"E



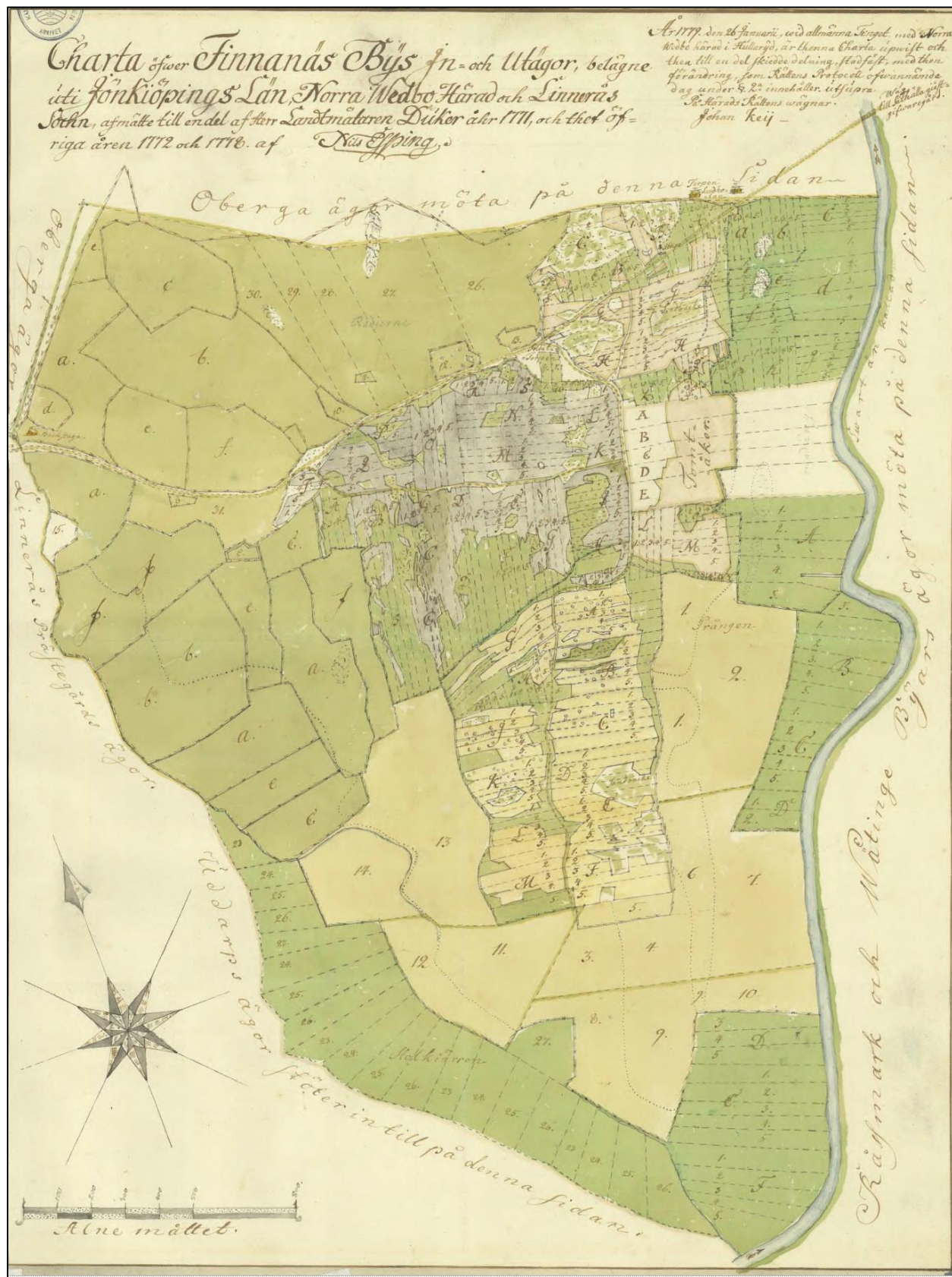
Finnanäs



Map of Finnanäs

¹³⁰ Linderås Household Examinations, Vol. AI:3 (1806-1817), page 200

1788 Map of Finnanäs



Holmen

Less than half a mile east of Lake Noen in western Linderås is Holmen, the farm village where Johannes Johansson and Maria Håkansdotter's family lived from 1817 to 1826. During this time, Johannes and Maria lived at Holmen Södergård, the southern farm at Holmen, with their three children, Johannes, Anna Stina, and Gustaf. Maria Håkansdotter died at Holmen Södergård in 1819. A year later, Johannes Johansson was married to Stina Johansdotter. Both of Johannes and Stina's children, Maria and Fredrik, were born at Holmen Södergård.



Holmen (Hòl-men)
Parish: Linderås
Significance to the High Family: <ul style="list-style-type: none"> • Where Johannes Johansson and his family lived from 1817 to 1826 • Where Maria Håkansdotter died in 1819
Coordinates: 57°98'57"N 14°76'92"E

The Meaning of the Name “Holmen”

The word “holmen” means “the islet” in Swedish.

Holmen was first mentioned in a letter from 1385, in which it was donated from Björn Magnusson to Wårfruklostret in Vadstena Parish. In 1413, the farm was called Holm, and was donated to the monasteries in Vadstena.¹³¹

By the early 19th century, there were two farms at Holmen, Holmen Norrgård (“northern farm”) and Holmen Södergård (“southern farm”). Holmen Södergård, the farm where Johannes Johansson's family lived, was where the chaplain of Linderås church resided. Chaplain Sven Emanuel Thollander lived at Holmen while Johannes's family lived there. Thollander left Holmen in 1826, the same year that Johannes and Stina's left the farm to move to Sjoärp.¹³²

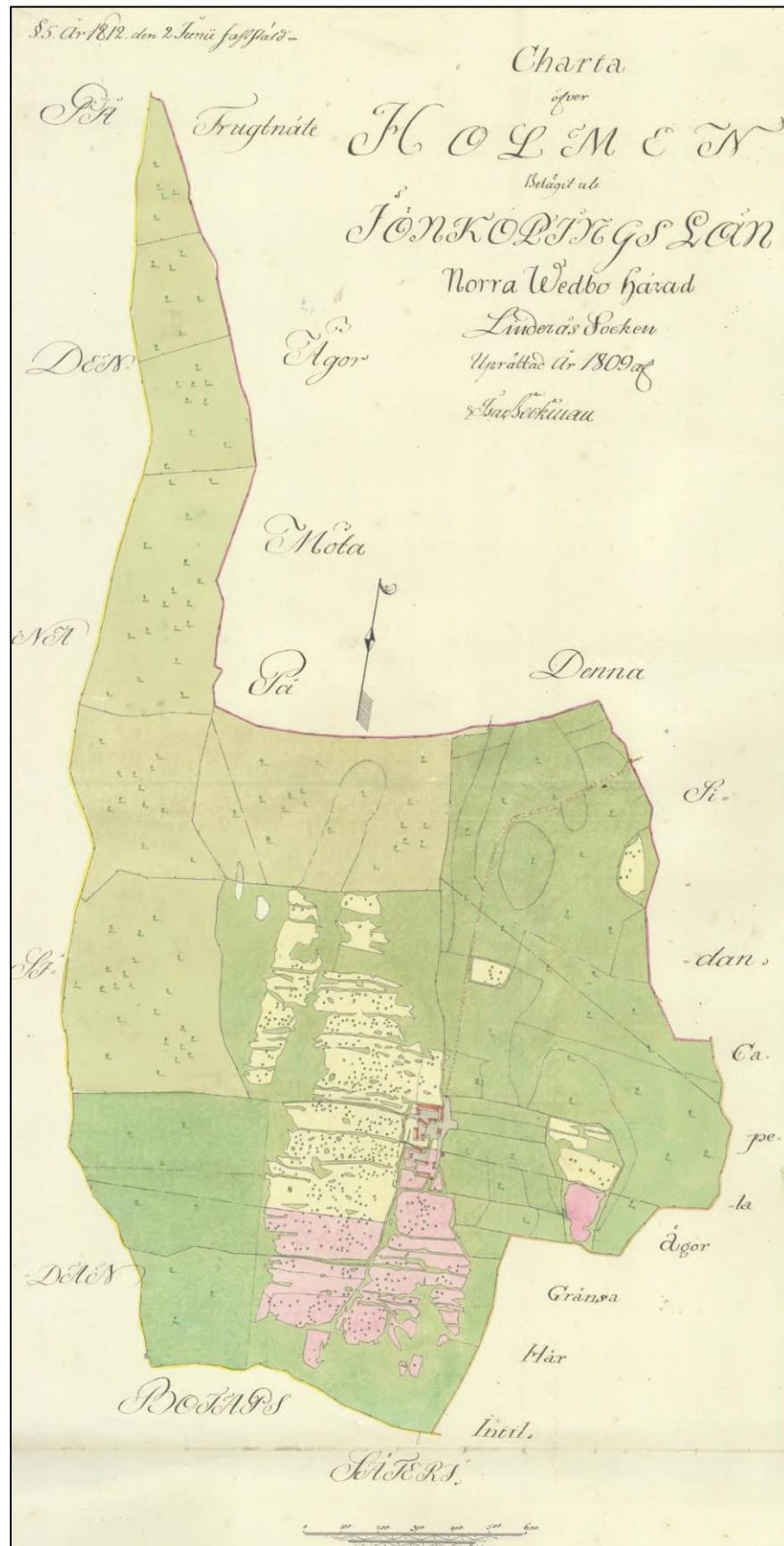


Holmen

¹³¹ Lönnerholm, Eric. *Linderås och Adelöv: Två socknar i Holaveden*, page 66

¹³² Linderås Household Examinations, Vol. AI:5b (1822-1826), page 216

1809 Map of Holmen

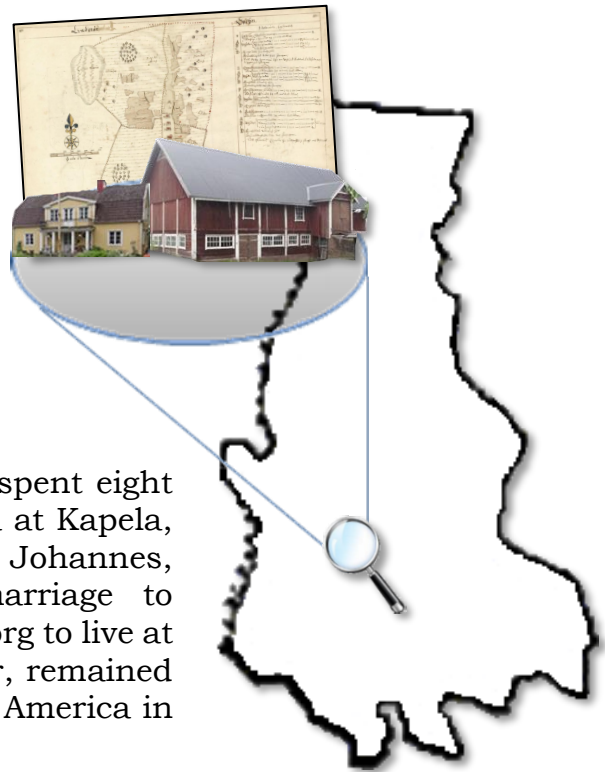


Kapela, Kapela Ravelsgård, Sörhemmet and Löfvingsborg

A half a mile west of Linderås Church is Kapela (Kò-a-pe-la), the village that Sven Hög and Anna Stina Johansdotter, the patriarch and matriarch of the High family, lived in the early to mid-19th century. Their family resided at Kapela Ravelsgård, one of the farms at Kapela. Here, the two lived in a soldier's croft called Sörhemmet from 1826 to 1847. All eight of Sven and Anna Stina's children were born at Sörhemmet.

After Sven's death in 1847, Anna Stina spent eight years living at Löfvingsborg, a backstuga at Kapela, with three of her children, Gustaf, Johannes, and Sophia. After Anna Stina's marriage to Anders Thorn in 1855, she left Löfvingsborg to live at Ängarp Norrgård. Her children, however, remained at Löfvingsborg until they immigrated to America in the late 1850's and early 1860's.

Anna Stina's father, Johannes Johansson, moved to Kapela Ravelsgård in 1836. Johannes lived at Kapela Ravelsgård with his second wife, Stina Johansdotter (until her death in 1839), his third wife, Catharina Johansdotter, and several of his children until his death in 1857.



Kapela

Kapela Kò-a-pe-la
Parish: Linderås
Significance to High Family: <ul style="list-style-type: none"> • Where Johannes Johansson lived from 1836 to 1857 • Where Sven Hög lived from 1826 to 1847 • Where Anna Stina Johansdotter lived from 1814 to 1861 • Where all of Sven Hög and Anna Stina Johansdotter's children were born
Coordinates: 57°98'33"N 14°80'00"E

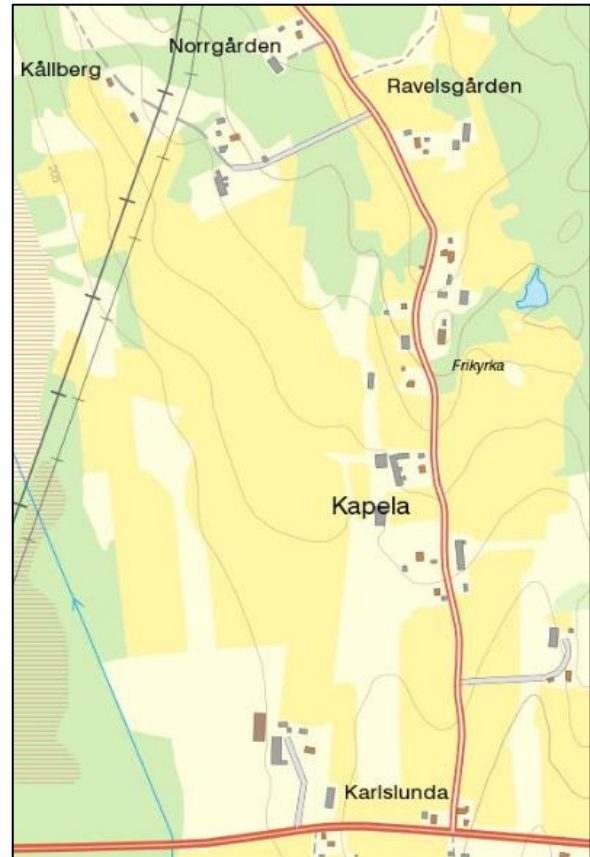
Kapela is a farm village which is surrounded to the west by Botorp, to the northwest by Holmen, to the north by Upsala and Glassås, to the east by Vallstorp and Linderås village, and to the south by Ängarp. For centuries, Kapela has been one of the more populated areas in Linderås. There is a burial mound at Kapela which is marked by stone circles that are estimated to be from 500-1000 A.D.

The Name “Kapela”

The first written reference to Kapela can be found in documents from 1411, in which the village was known as “Kaprullom.”

In the 16th century, Kapela was owned by the Church. By the 17th century, Kapela was owned by taxed farmers. Throughout the 17th century, the owners of Kapela were involved in a land dispute with the owners of Ängarp, the farm to the south of Kapela, over a portion of land that lay between the two farms.

In 1797, the farmland at Kapela was surveyed and redistributed during the Storskifte Act. At the beginning of the 19th century, there were four farms at Kapela: Kapela Ravelsgård, Kapela Södergård, Kapela Norrgård, and Kapela Lillgård. In 1832, the farms at Kapela were once again surveyed during the Lagaskifte Act. During the 1830's and 1840's, there were three soldier crofts at Kapela, as well as several backstugar. Today, all of the farms have at Kapela have merged into a single farm.



Map of Kapela

Jägare

Ny Sidwall 3.
Fr. M. Linder
Lektor i Skolor

And Hagert
Pastor i Söderås

M. Kärker
För Landbruk

E. Österberg
Krona Landman

Cuth: Röndestrom
Landman

Lars Bogemar

Signatures on Lagaskifte documents from Kapela - 1832

Kapela Ravelsgård

Kapela Ravelsgård (Kòa-pe-la Ra-vèls-goard), the farm where the High family's ancestors lived, was located in northern Kapela, just east of Kapela Norrgård.

The Name “Ravelsgård”

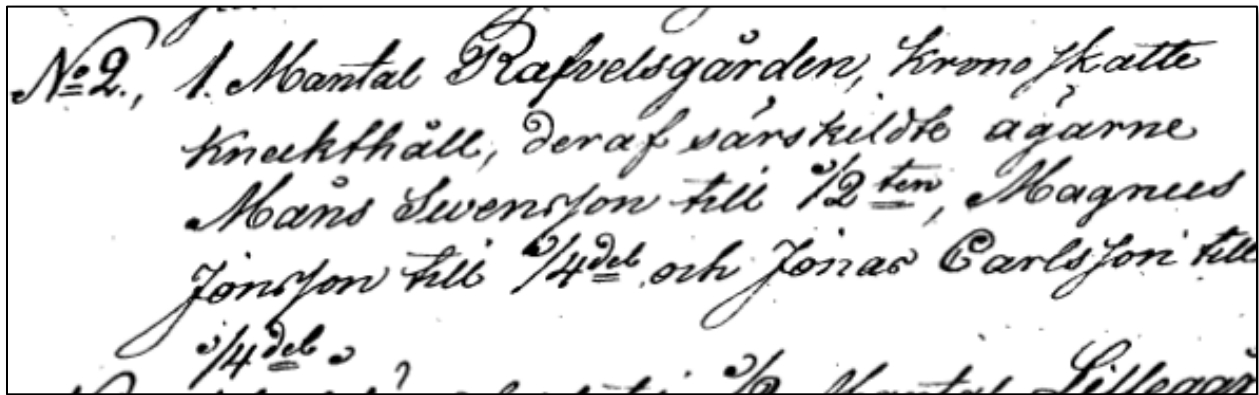
Kapela Ravelsgård is named after Ravel, a farmer who lived there in the 17th Century. Ravel's farm was raided by rogue cavalrymen. After the horsemen chased Ravel and his wife off the farm and into the forest, they stole several items from the farm and beat several of the farmhands.

Source: Lönnerholm p. 267



Barn at Kapela Ravelsgård

Kapela Ravelsgård was a one mantal farm which was taxed by the Crown. When Sven Hög first moved to Sörhemmet in 1826, three farmers owned Kapela Ravelsgård: Måns Svensson, Magnus (Måns) Jonsson, and Jonas Carlsson¹³³.



Information on Kapela Ravelsgård from Kapela's Lagaskifte documents - 1832

Transcription:

No. 2., 1 mantal Rafvelsgården, Kronoskatte
Kneckthåll deraf särskilde ägarne
Måns Swensson till ¹/₂, Magnus
Jonsson till ³/₄, och Jonas Carlsson, till
³/₄

Translation:

No. 2., 1 mantal Rafvelsgården, taxed by the
Crown, owned by farmers Måns
Swensson ¹/₂ (mantal of the farm),
Magnus Jonsson ³/₄ (mantal of the
farm), and Jonas Carlsson ³/₄ (mantal
of the farm).

¹³³ Linderås Household Examinations, Vol. AI:5a, (1822-1826), pages 132-134

7.5. Kapela, Kapela Ravelsgård, Sörhemmet, and Löfvingsborg



Kapela Ravelsgård

Måns Svensson, one of the owners, lived at Kapela Ravelsgård with his wife Anna Andersdotter, and children: Anders, Jöns, Sven, and Gustaf. Magnus Jonsson, another owner, was married to Catrina Jonsdotter and had seven children: Gustaf, Jonas Magnus, Peter, Anna Carin, Eva (who died in infancy), Johan August, Hedvig Sofia, and Eva. Jonas Carlsson, the third owner of Kapela Ravelsgård, lived at the farm with his wife Maja Jönsdotter, and five children.

By 1830, Måns Svensson was taxed a half mantal for his land, Jonas Carlsson was taxed a quarter mantal, and Magnus Jonsson was also taxed a quarter mantal¹³⁴. Around this time, the farm's undantag (a cottage where the retired former farmer of a farm lived with his wife) was resided at by Lisa Månsdotter, the widow of one of the farm's previous owners, Jonas Svensson. There were also two backstugar at Kapela Ravelsgård in the early 1830s, Storångs Grinden and Ledbo, where soldiers' widows and old maids lived.¹³⁵

Storångs Grinden was torn down in 1835 and another backstuga, Löfholmen, was built. A former soldier named Peter Ång lived at Löfholmen with his son, Gustaf Ång. After Peter's death, Gustaf Ång lived at Löfholmen with his wife Anna Zachrisdotter and four children: Hedda Louisa, Carl Johan, Adolf, and Johan. In 1836, Magnus Jonsson's family left Kapela Ravelsgård. In 1836, Johannes Johansson purchased Magnus Jonsson's portion of the farm, and moved there with his family.

By 1840, Måns Svensson had sold his portion of the farm to his son Anders Månsson who lived at Kapela Ravelsgård with his wife Greta Svendsdotter, and three children: Jacob, Carl Johan, and Maja Stina. Måns's wife Anna Andersdotter died in 1840. After selling his share of the farm, Måns lived at the farm's undantag cottage. Gustaf Månsson, another of Måns Svensson's sons, also continued to live at Kapela Ravelsgård for a short time after his marriage to Sofia Jönsdotter in 1840.¹³⁶



House at Kapela Ravelsgård

¹³⁴ Kapela Lagaskifte 1832, page 5

¹³⁵ Linderås Household Examinations, Vol. AI:7 (1831-1835), pages 98-101

¹³⁶ Linderås Household Examinations, Vol. AI:8a (1836-1841), pages 44-47



Old chain in a tree at Kapela Ravelsgård

Anders Petter Persson, a farmer from Taleryd, had purchased half of Johannes Johansson's portion of Kapela Ravelsgård by 1846, leaving both with a taxation of $\frac{1}{8}$ mantal for their land. A backstuga called Lunnesberg was built at Kapela Ravelsgård sometime in the late 1840s, which was inhabited by Lars Klein and his wife Maja Andersdotter. The backstuga of Löfvingborg was also built around this time, and was resided at by Anna Stina Johansdotter and her children after Sven Hög died in 1847.

In 1851, Carl Johan Andersson, Anders Månsson's son, married Anna Catrina Håkansdotter. After their marriage, they lived at Anders Månsson's household and had five children: Thilda Kristina, Gustaf Aaron, Anders Johan, Johanna Josephina, and Axel Alfred. Jonas Carlsson died in 1852 and his widow, Maja Jönsdotter, inherited his portion of Kapela Ravelsgård. Sven Månsson, the former owner of a portion of Kapela Ravelsgård, also died sometime in the early 1850s.¹³⁷

Anders Månsson sold his half of Kapela Ravelsgård to his son, Carl Johan Andersson, sometime in the late 1850s, and moved to the farm's undantag cottage. His wife Greta Svensdotter died in 1856. After the death of Johannes Johansson in 1857, Jacob Petersson purchased a portion of Kapela Ravelsgård. He lived at the farm with his wife, Eva Gustafdotter, and six children: Hedvig Sofia, Annica, Frans August, Jacob Alfred, Johanna Mathilda, and Charlotta. Meanwhile, the widow of Johannes Johansson, Catharina Johansdotter, and her daughter Johanna lived with Gustaf Ång's family at the backstuga of Löfholmen. Maja Jönsdotter, Jonas Carlsson's widow, continued to own a quarter of Kapela Ravelsgård in the late 1850s.¹³⁸



Kapela Ravelsgård – June 19, 2011

¹³⁷ Linderås Household Examinations, Vol. AI:11a (1852-1856), pages 36-39

¹³⁸ Linderås Household Examinations, Vol. AI:12a (1856-1861), page 73

Sörhemmet



Sörhemmet probably looked very similar to this soldier's croft in Bredestad Parish.

Sörhemmet (Súr-hem-met), the soldier croft where Sven Hög and Anna Stina Johansdotter's family lived, was located just west of the main road that runs by Kapela Ravelsgård.

The Name "Sörhemmet"

The prefix of the croft's name, "sör," means "southern," while the suffix, "hemmet," means "home."

Sörhemmet was officially labeled as Soldattorp (Soldier Croft) No. 81 of the Norra Vedbo Company. Soldier Croft No. 81's sister croft, No. 50, was also known as Sörhemmet, and was owned by the farm of Kapela Södergård. There was also a soldier croft at Kapela named Källberg.

Originally, both of the Sörhemmet crofts belonged to Kapela Södergård.¹³⁹ Around 1808, (Soldier Croft) No. 81 became part of Kapela Ravelsgård.¹⁴⁰ Before Sven Hög first moved to Linderås in 1826, a soldier named Anders Rast lived at Sörhemmet with his wife Maja Persdotter and daughters, Johanna, Maja Stina, and Louisa.

After Sven Hög's death in 1847, his family had to leave Sörhemmet and live at the backstuga of Löfvingsborg. The same year, a soldier named Adolf Blom moved to Sörhemmet. He resided at Sörhemmet for over three decades with his wife Anna Stina Eliasdotter and four children: Hedda, Johan Alfred, Mathilda Christina, and Josephina, until his death in 1880.¹⁴¹



House at the location of Sörhemmet

¹³⁹ Linderås Household Examinations, Vol. AI:2 (1795-1806), page 45

¹⁴⁰ Linderås Household Examinations, Vol. AI:3 (1806-1817), page 387

¹⁴¹ Linderås Household Examinations, Vol. AI:17 (1876-1880), page 65

Sometime in the 20th century, Sörhemmet was torn down. Today, a yellow house stands in the spot that Sörhemmet once stood, which is owned by the Rosenberg family. Although Sörhemmet was torn down, the two stone posts that stood in front of the croft still remain.



Roger High, Yvonne Compart, and Jeff High in front of where Sörhemmet used to be.



The sign in front of Sörhemmet looked similar to this sign.

Sörhemmet was a red painted wood cottage that was 7 meters wide, 7 meters long, and 4 meters high. Its roof was constructed from stone shingles and there may have been sod and grass upon it. Two stone posts marked the entryway to Sörhemmet. Beside the door to the cottage was a light blue sign which said “Norra Vedbo Kompani No. 81.” Sörhemmet shared a pasture with Sörhemmet, No. 50, its sister croft, and probably owned around two cows, four sheep, and a pig. The farmers at Kapela Ravelsgård provided for the soldier at Sörhemmet.

The Interior of Sörhemmet

Sörhemmet must have been rather crowded when Sven Hög and Anna Stina Johansdotter’s family lived there, as up to eight people lived in the small cottage in the early 1840s. Inside, the soldier croft had just a single room. Alongside the walls of the croft were a number of beds where Sven and Anna Stina’s family slept. There was a stone fireplace in one of the corners of the cottage. There was also a table with some stools, a desk, and a cupboard inside Sörhemmet. All around the cottage were several tools and supplies.



Inside of a soldier’s house at the Gamlagården in Mellerud, Dalsland, Sweden

Soldattorp No. 50 – Sörhemmet’s Sister Croft

Sörhemmet’s sister croft, Soldattorp No. 50, was also known as Sörhemmet, and belonged to Kapela Södergård. Soldattorp No. 50 was also known as Lilla Sörhemmet, and was just a short distance from Soldattorp No. 81. The two farms shared a pasture. When Sven Hög moved to Kapela Ravelsgård in 1826, a soldier named Eric Leonard Lund lived at Lilla Sörhemmet with his wife Eva Larsotter and three children, Johannes, Louisa, and Hedvig. In 1839, Eric Lund’s family left Lilla Sörhemmet and a soldier named Sven Johan Quist moved into the soldier croft. Quist lived at Lilla Sörhemmet for thirty years with his wife Maja Stina Andersdotter, and children: Anna Stina, Carl Johan, Frans August, Hedda Sofia, Johanna, and Mathilda. Lilla Sörhemmet was torn down sometime in the early 20th century. Today, a tin sign marks where Lilla Sörhemmet once stood.



Location of where Lilla Sörhemmet was



Sign marking where Lilla Sörhemmet was

Namn.	uti	år.	dag.	Ifrån.
Kapela Sörgård				
Soldattorp Sörhemmet				
N. 50 Sols. Sven Johan Quist	Lomary	13.	25/12	
H. Maja Stina Andersdotter	Adelöf	11.	22/6	Laby
D. Anna Stina	Laby	39.	8/4	
S. Carl Johan	Håk	42	5/4	
S. Frans August	Be	44	8/9	

Household Examination records of Soldattorp No. 50 (Lilla Sörhemmet) - 1846

Löfvingsborg

Löfvingsborg (Lú-vings-burg), the backstuga that Anna Stina Johansdotter's family lived after Sven Hög's death, was probably located in the southwestern fields of Kapela Ravelsgård. The small cottage was probably built sometime shortly after Sven's death in 1847. After Sven's death, Anna Stina moved to Löfvingsborg with her three youngest children, Gustaf Adolf, Sven Johannes, and Johanna Sofia. During this time, there were four backstugar at Kapela Ravelsgård: Ledbo, Lövholmen, Lövinsborg, and Lunneberg.



Field at Kapela Ravelsgård where Löfvingsborg may have been.



Löfvingsborg may have looked similar to this backstuga, Dalgången, in Södra Sandsjö Parish

As a backstuga, Lövinsborg was a small cottage with very meager conditions. It probably had a sod roof and a dirt floor. Often, backstugar were mere dugout homes that had just three walls, while the rest of the cottage extended into the earth. The interior decor of the cottage was probably similar to that of Sörhemmet.

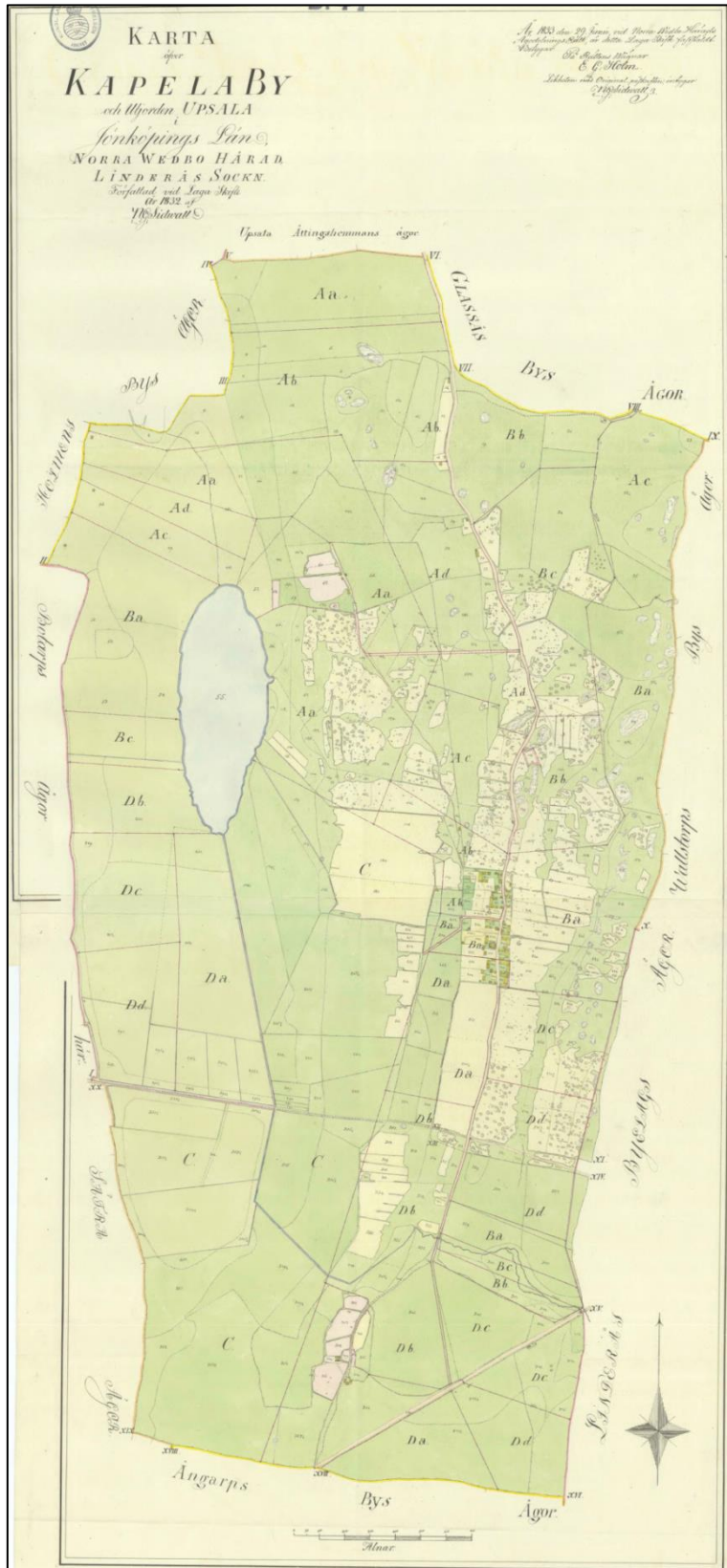
After Anna Stina Johansdotter's marriage to Soldier Anders Thorn in 1855, Anna Stina and Johanna Sofia, her youngest child, moved to live in Ängarp to live with Anders Thorn's family. The same year, Anna Stina's eldest son, Gustaf Adolf, was married to Anna Stina Lagermark, a maid who lived at Kapela Ravelsgård. After their marriage, Anna Stina Lagermark moved to Lövinsborg to live with Gustaf and his brother, Sven Johannes. Her sister, Augusta Carolina Johansdotter, joined her in living at the backstuga. Gustaf and Anna Stina's eldest child, Johan Alfred, was born at Lövinsborg in 1857. Gustaf and Anna Stina immigrated to America in 1858, leaving Sven Johannes alone in the backstuga for a few years. After the death of Anna Stina Johansdotter in 1861, Johanna Sofia moved back to Lövinsborg to live with her brother. Both Sven Johannes and Johanna Sofia immigrated to America in 1862 and Lövinsborg was torn down shortly afterwards.

1640 Map of Kapela¹⁴²



¹⁴² Courtesy of Lantmateriet©

1832 Map of Kapela¹⁴³



¹⁴³ Courtesy of Lantmateriet©

Inhabitants at Kapela Ravelsgård in 1846¹⁴⁴

Namn	År.	dag.
1. Kapela Ravelsgård		
½ Äger och brukar Anders Månsson	Här	94 15/4
H. Greta Svensdotter	D.	95 27/9
S. Jacob	D.	17 29/6
S. Carl Johan	D.	20 11/4
D. Maja Stina	D.	24 13/8
Pig. Hedvig Jacobsdotter	Här	23 20/5
Myndligen Johan Frederik Jacobsson	Här	26 20/2

Household One		
Name	Place of Birth	Date of Birth
½ Äger och brukar (owner of ½ of the farm) Anders Månsson	Linderås	May 15, 1794
H. (wife) Greta Svensdotter	Linderås	September 27, 1795
S. (son) Jacob (left in 1842)	Linderås	June 29, 1817
S. (son) Carl Johan	Linderås	April 11, 1820
D. (daughter) Maja Stina (left in 1845)	Linderås	August 13, 1824
Pig. (maid) Hedvig Jacobsdotter	Linderås	May 20, 1823
Myndligen (Someone who was under the care of a guardian) Johan Frederik Jacobsson (left in 1842)	Linderås	February 20, 1826

¹⁴⁴ Linderås Household Examinations, Vol. AI:9A (1841-1846), pages 44-46

Lunneberg, Backstuga			
Lars Klein	Säby	88	9/11
H. Maja Andersdotter	Do.	88	16/7
S. (son) Anders Petter Larsson	Do.	25	27/2
G. Anders Petter Larsson	Do.	25	27/2

Household Two: Lunnesberg Backstuga (A cottage for poor people)		
Name	Place of Birth	Date of Birth
Lars Klein	Säby	November 8, 1788
H. (wife) Maja Andersdotter	Säby	July 16, 1788
S. (son) Anders Petter Larsson (left in 1842, returned in 1845, and left again the same year.)	Säby	February 27, 1825

På Undantag			
Måns Svensson	Har	63	24/7
S. Gustaf	Do.	12	12/4
H. Sofia Jönsdotter	Frinnaryd	11	1/3
S. Anders Johan	Har	40	8/10

Household Three: På Undantag (A cottage for a retired farmer)		
Name	Place of Birth	Date of Birth
Måns Svensson	Linderås	July 24, 1763
S. (son) Gustaf (left in 1841)	Linderås	April 12, 1812
H. (wife) Sofia Jönsdotter (left in 1841)	Frinnaryd	March 1, 1811
S. (son) Anders Johan (left in 1841)	Linderås	October 8, 1840

7.5.3. Inhabitants of Kapela Ravelsgård in 1846

Namn.	uti	år.	dag.	Ifrån.	år.
<i>Kapela Ravelsgård</i>					
<i>1/4 Äger och brukar Johannes Johansson</i>	<i>Marbäck</i>	<i>17</i>	<i>26</i>		
<i>H. Catarina Johansdotter</i>	<i>Linderås</i>	<i>07</i>	<i>21</i>		
<i>S. Johannes</i>	<i>Säby</i>	<i>05</i>	<i>23</i>		
<i>D. Maja</i>	<i>Linderås</i>	<i>21</i>	<i>28</i>		
<i>D. Johanna</i>	<i>Linderås</i>	<i>41</i>	<i>25</i>		
<i>D. Hedvig</i>	<i>Linderås</i>	<i>43</i>	<i>1</i>		
<i>Löf. D. Johannes Johansson</i>	<i>Rosberga</i>	<i>19</i>	<i>5</i>	<i>1812</i>	<i>44</i>

Household Four		
Name	Place of Birth	Date of Birth
1/4 Äger och brukar (owner of 1/4 of the farm) Johannes Johansson	Marbäck	January 26, 1777
H. (wife) Catarina Johansdotter	Linderås	December 21, 1807
S. (son) Johannes (left in 1846)	Säby	March 23, 1805
D. (daughter) Maja	Linderås	February 28, 1821
D. (daughter) Johanna	Linderås	February 25, 1841
D. (daughter) Hedvig	Linderås	August 1, 1843
D. (farmhand) Johannes Johansson (left in 1844)	Rosberga	September 5, 1812

1/4 Äger och brukar. Jonas Carlsson	Här	90. 21/12
H. Maja Johansdotter	D.	94. 20/12
D. Johanna	D.	21. 1/1
S. Göran Peter	D.	23. 21/11
S. Carl Johan	D.	26. 7/7
D. Anna Maja	D.	30. 6/8

Household Five		
Name	Place of Birth	Date of Birth
1/4 Äger och brukar (owner of 1/4 of the farm) Jonas Carlsson	Linderås	December 21, 1790
H. (wife) Maja Johansdotter	Linderås	December 20, 1879
D. (daughter) Johanna	Linderås	January 1, 1821
S. (son) Göran Peter	Linderås	November 21, 1823
S. (son) Carl Johan	Linderås	July 6, 1826
D. (daughter) Anna Maja	Linderås	August 6, 1830

7.5.3. Inhabitants of Kapela Ravelsgård in 1846

Namn	uti	år.	dag	Ifrån.	år.
Kapela Ravelsgård					
Soldattorp No 81 Norra Vedbo Compagnie					
Sörhemmet					
Sold. Sven Hög	Solberga	01	18/1		
H. Anna Stina Johansdotter	Säby	06	20/10		
D. Maja Greta	Linderås	30	8/4		
S. Gustaf Adolf	Linderås	32	25/3		
S. Sven Johan	Linderås	37	16/2		
D. Johanna Mathilda	Linderås	40	4/3		
D. Johanna Sofia	Linderås	42	14/7		
S. Carl Aron	Linderås	45	16/5		
Piga Maja Lena Andersdotter	Solberga	12	4/9		

Household Six: Soldattorp (Soldier Croft) No. 81 Norra Vedbo Compagnie Sörhemmet		
Name	Place of Birth	Date of Birth
Sold. (Soldier) Sven Hög	(Norra) Solberga	January 18, 1801*
H. (wife) Anna Stina Johansdotter	Säby	October 20, 1806
D. (daughter) Maja Greta	Linderås	April 8, 1830
S. (son) Gustaf Adolf	Linderås	March 25, 1832
S. (son) Sven Johan	Linderås	Feb 16, 1837
D. (daughter) Johanna Mathilda (died in 1841)	Linderås	March 4, 1840
D. (daughter) Johanna Sofia	Linderås	July 14, 1842
S. (son) Carl Aron (died in 1846)	Linderås	May 16, 1845
Piga (maid) Maja Lena Andersdotter (left in 1844)	(Norra) Solberga	September 4, 1812

Military Croft Inspection Records of Sörhemmet¹⁴⁵

61. Kapula
Stuga Misk & Hottagen i stånd
da taket & Horra sidan dörr
freds för ————— 2
Hagelörren ombyggs för ———— 12
spiser Rök freds för ————— 8.
Boden i stånd då taket äf-
dras sidan & maktas för B. 16
Lapvickslörrens byggs för 4
Ladugården i stånd då
Åker & Aug i stånd
Gårdgårdarna i stånd
Röten åtager sig att till
Nathl. Jön. Bröd. Jön. alla
Häpar för ————— 4
O. P. Wika Med No. 69.
1836

Croft Inspection Record of Sörhemmet - 1831

¹⁴⁵ Jönköping Regiment, Boställsdirektionen E IV:1-2z

7.5.4. Military Croft Inspections of Sörhemmet

Transcription:

81. Kapela - Stuga med k(ammare) å förstuga istånd
 då taket å Norra sidan drop
 fredas för -----2
 Stugedörren omlagas för -----12
 Spisen Rök, fredas för -----8
 Boden istånd då taket å sö-
 dra sidan omtäckes för-----3.16
 Låsen till dörren lagas för -----4
 Ladugården istånd
 Åker och äng istånd
 Gierdesgårdarna istånd
 Roten åtager sig att till
 nästa syn rödfärga alla
 husen för-----4
 Vite lika med No. 69.
 17.36

Translation:

81. Kapela – Cabin with room and entry will be OK if
 the roof on the north side is covered -----2
 The cabin door needs repair-----12
 The fireplace smoke-board-----8
 The shed – re-covering the roof on the south side-----3.16
 Repairing the door-lock-----4
 The cow-shed – OK
 Field and meadow – OK
 The fences – OK
 The Soldier's equippers promised to dye all the houses
 in red before the next inspection-----4
 Fine as for No. 69
 17.36

Notes from Magnus Homquist:

A soldier's croft was more of a cabin with just one little room and an entry. The cow-shed was also fairly small and had room for one, perhaps two cows, some sheep and/or goats, and perhaps a pig and a couple of hens.

The shed mentioned was probably used for storing firewood and some tools.

The croft inspections were held annually by the Regiment, to control that the single soldier had a decent living. Annual inspections were also held at the officers' living quarters. The Regiment paid for the agreed repairs, which should be carried out by the equippers.

It's typical that when timber began to rot indoors one shouldn't replace it but hide it behind a plank. The repairs should be as cheap as possible.

N^o 81 Kapela
 Stuga med Kammarer af firsstuga: 10
 de de teldet: Stuga af Kammarer
 reparerat för — 16
 Bakugum omfvel favel: aff för — 16
 spelsforman reparerat för — 16
 Waben: gadt fhand —
 Taktel på efter tiden: 6
 Taktel i fhand de teldet omfvel 16
 de volder wäpar sig: 16
 bräder för —
 Åker afång: 16
 Färdagardarne: 16
 Störroten 8000 för: 16
 ring: 16
 Rott i fhand: 16
 Reparation af favel: 16
 gaden i ordning: 16
 wite minn: 16
 af favel: 16
 af gade: 16
 de favel: 16
 af de Rott: 16
 materia: 16

Croft Inspection Record of Sörhemmet - 1834

7.5.4. Military Croft Inspections of Sörhemmet

Transcription:

Nr 81 Kapela

Stuga med kammare och förstuga i sten
Då tildels stugan och kammaren
repareras för-----3
Bakugnen omhelfwes för -----1.16
Spelsformen repareras för ----- .32
Boden i godt stånd
Loge med 2^{ne} lador i någorlunda stånd
men 3^{ne} tiljor inläggas i logkistan -----1.16
Taket på östra sidan omtäcket-----6
Fähus i stånd då faldet omläggas-----1.16
Där röta wisar sig inwendigt påspikas bräder -.16

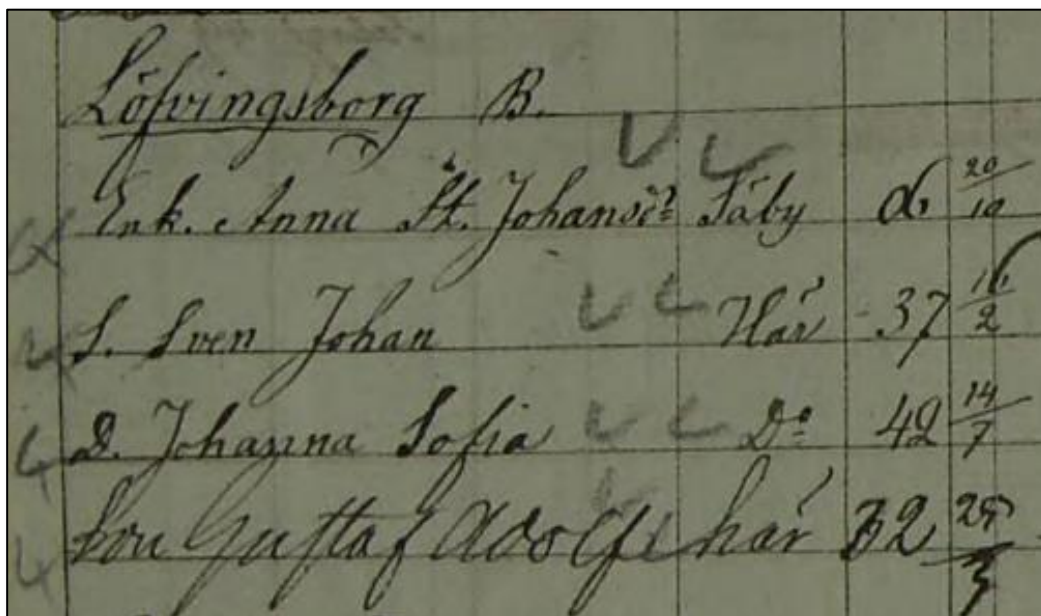
Storroten 3/8 – som tarfwar häng-
ning som här är regnets skull.
Roten iståndsätta ofvannämnde
reparation och hägna giärdes-
gårdarne i ordning vid 3.16 Riksdaler Banco
vite innan d(en) 1 Juli nästa år
och sedan skall karlen hägna
och göra mindre reparationer
då han ej är commenderad
och då Roten framskaffar
materialier – den ----

Translation:

Nr 81 Kapela

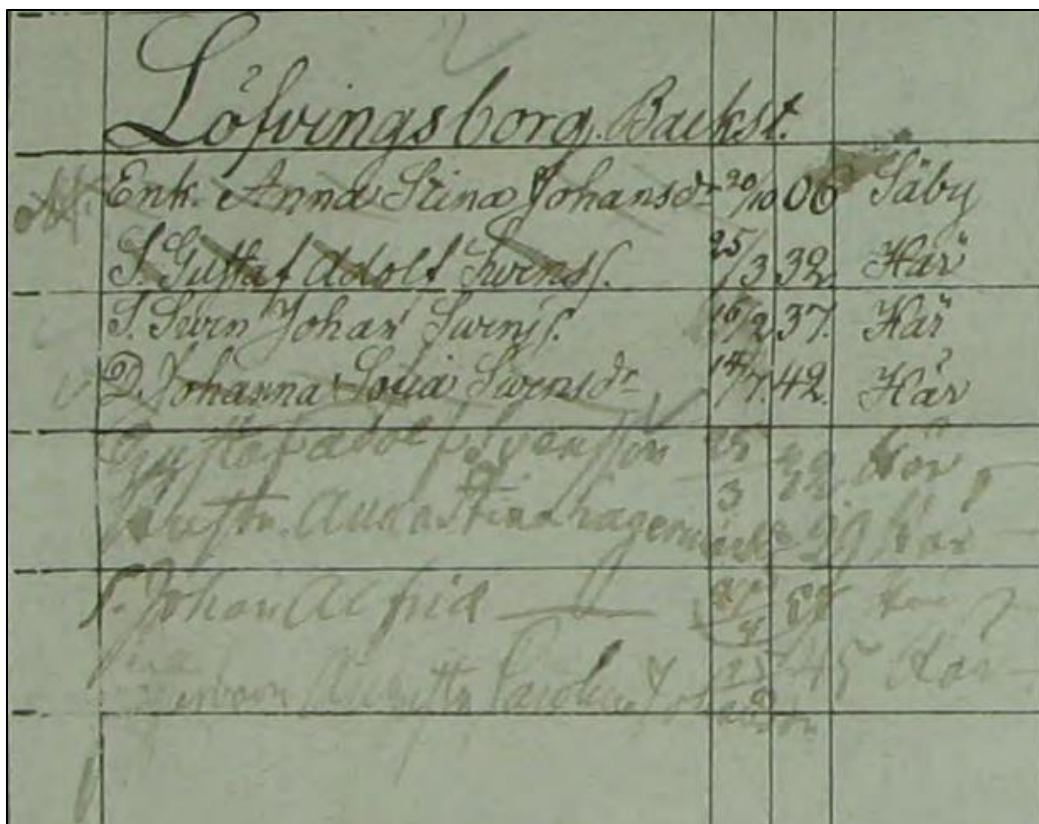
Cabin with room and entry, has to
be partly repaired-----3
A new vault to the baking oven-----1.16
Repair of the smoke-board----- .32
The shed is in good condition.
The barn and 2 hay-sheds are in fairly good
condition, but 3 boards have to be
replaced in the barn-----1.16
New roof on the east side-----6
Part of the cow-shed needs new roofing. -----1.16
Where rot is seen indoors,
planks should be nailed to cover it.-----16
The fences are acceptable, except for
Storroten 3/8, where they need to be
replaced due to rain. The equippers
should have done the above mentioned
repairs, under pain of a fine of
3.16 Riksdaler Banco, prior to July 1st
next year. Then, the soldier shall make
necessary maintenances and repairs
unless he is in service. The equippers
shall get material ----

Household Examinations from Löfvingsborg



From Linderås Household Examinations, Vol. AI:10a (1846-1852), page 52		
Name	Place of Birth	Date of Birth
Enka (widow) Anna Stina Johansdotter	Säby	October 20, 1806
S. (son) Sven Johan	Linderås	Feb 16, 1837
D. (daughter) Johanna Sofia	Linderås	July 14, 1842
Son Gustaf Adolf	Linderås	March 25, 1832

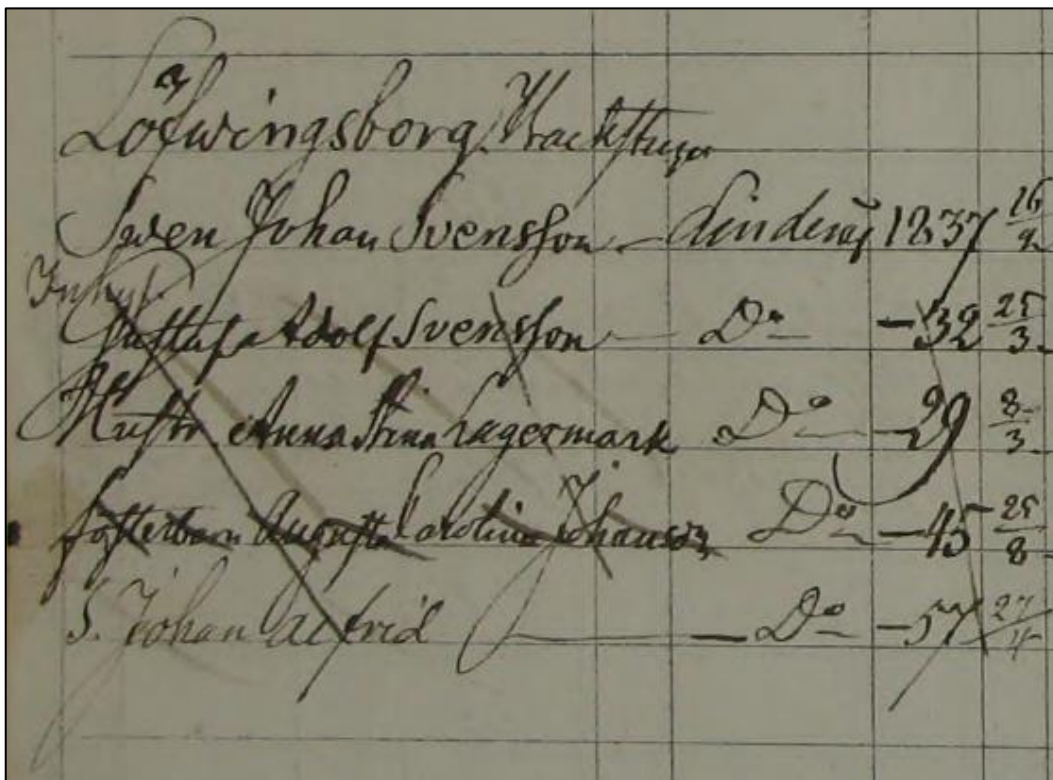
7.5.5. Household Examinations from Löfvingsborg



Löfvingsborg. Räkensk.		
Enka. Anna Stina Johansdotter	20/10/06	Säby
S. Gustaf Adolf Svensson	25/3/32	Här
S. (son) Johan Svensson	16/2/37	Här
D. (daughter) Johanna Sofia Svensson	14/7/42	Här
Gustaf Adolf Svensson	25/3/32	Här
Hustru. Anna Christina Lagermark	8/3/29	Här
S. (son) Johan Alfred	27/4/57	Här
Fosterbarn. Augusta Carolina	25/8/45	Här

From Linderås Household Examinations, Vol. Al:11a (1852-1856), page 39

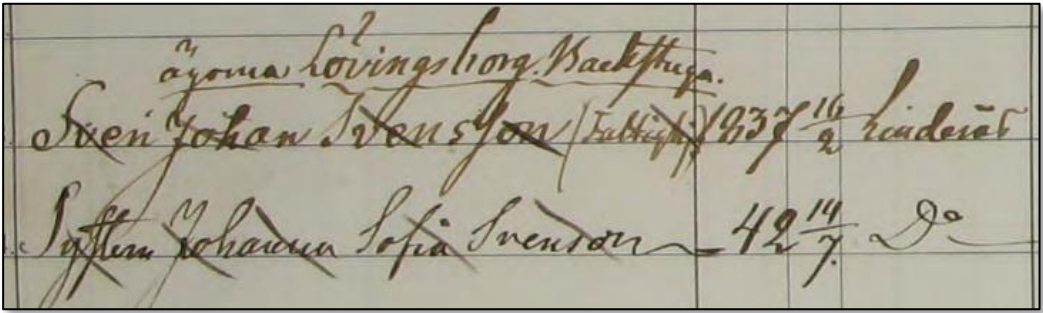
Name	Place of Birth	Date of Birth
Enka (widow) Anna Stina Johansdotter. (Left Löfvingsborg in 1855 after she was married to Anders Thor of Ängarp.)	Säby	October 20, 1806
S. Gustaf Adolf Svensson (briefly left Löfvingsborg)	Linderås	March 25, 1832
S. (son) Sven Johan	Linderås	Feb 16, 1837
D. (daughter) Johanna Sofia (moved to Ängarp with her mother in 1855)	Linderås	July 14, 1842
Gustaf Adolf Svensson (returned to Löfvingsborg)	Linderås	March 25, 1832
Hustru (wife) Anna Christina Lagermark	Linderås	March 8, 1829
S. (son) Johan Alfred	Linderås	April 27, 1857
Fosterbarn (foster child) Augusta Carolina	Linderås	August 25, 1845



From Linderås Household Examinations, Vol. AI:12a (1856-1861), page 79

Name	Place of Birth	Date of Birth
Sven Johan	Linderås	Feb 16, 1837
Gustaf Adolf Svensson (left in 1858 for America)	Linderås	March 25, 1832
Hustru (wife) Anna Christina Lagermark (left in 1858 for America)	Linderås	March 8, 1829
Fosterbarn (foster child) Augusta Carolina (Left Löfvingsborg in 1857 after she was married to Carl Andersson of Målen)	Linderås	August 25, 1845
S. (son) Johan Alfred (left in 1858 for America)	Linderås	April 27, 1857

7.5.5. Household Examinations from Löfvingsborg



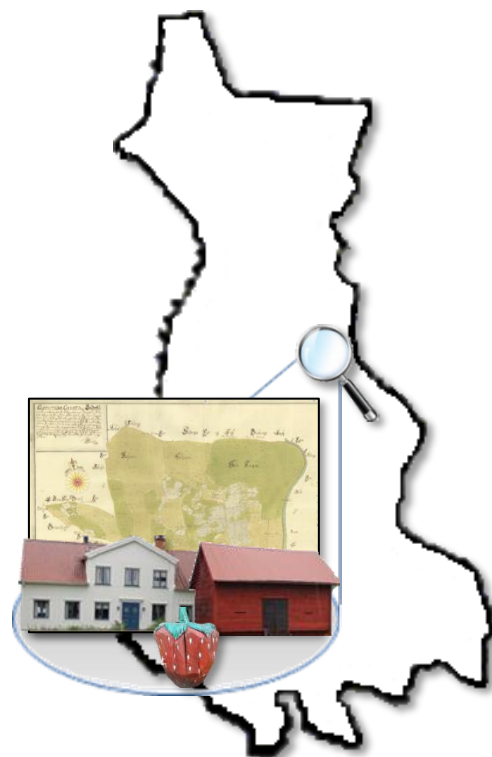
From Linderås Household Examinations, Vol. AI:13 (1861-1865), page 34		
Name	Place of Birth	Date of Birth
Sven Johan (left in 1862 for North America)	Linderås	Feb 16, 1837
System (sister) Johanna Sofia (returned to Löfvingsborg from Ängarp in 1861 and left Löfvingsborg in 1862 for North America)	Linderås	July 14, 1842

Oberga

Nestled in the hillside of eastern Linderås, a short distance from Säby Parish is Oberga (Oa-båre-ga), the farm where Maja Jönsdotter was probably born in 1734. Although it's not certain that Maja Jönsdotter was born there, several records indicate that she was born in Linderås 1734, and the only birth for a Maja Jönsdotter that year in Linderås occurred at Oberga.¹⁴⁶ It's unknown who Maja's parents were or how long her family lived at Oberga.

Oberga was first referenced in a letter from 1385, in which Bjorn Magnusson donated the farm (listed as "Owabaerghom") to Wårfrukostret in Vadstena Parish.¹⁴⁷ Throughout the Middle Ages, Oberga was owned by a monastery. By the 17th century, there was a manor at Oberga that was owned by nobility. The Bogeman family, one of the most powerful families in Linderås, owned Oberga for much of the 18th and 19th centuries. Around the late 17th century, Oberga also became a rusthåll, or farm that was responsible for supporting a cavalry rider.

During the 18th and 19th centuries, the majority of the inhabitants at Oberga were farmhands and maids. Although all of the buildings at Oberga from Maja Jönsdotter's time have long been gone, a couple of sheds from the 1790s still stand at the farm. An old windmill used to stand in the southern part of the farm, which was torn down in the 20th century. Today, Oberga is a dairy farm which also grows strawberries.



Oberga (Oa-båre-ga)
Parish: Linderås
Significance to High Family: <ul style="list-style-type: none"> Where Maja Jönsdotter was probably born in 1734
Coordinates: 57°99'20"N 14°83'51"E

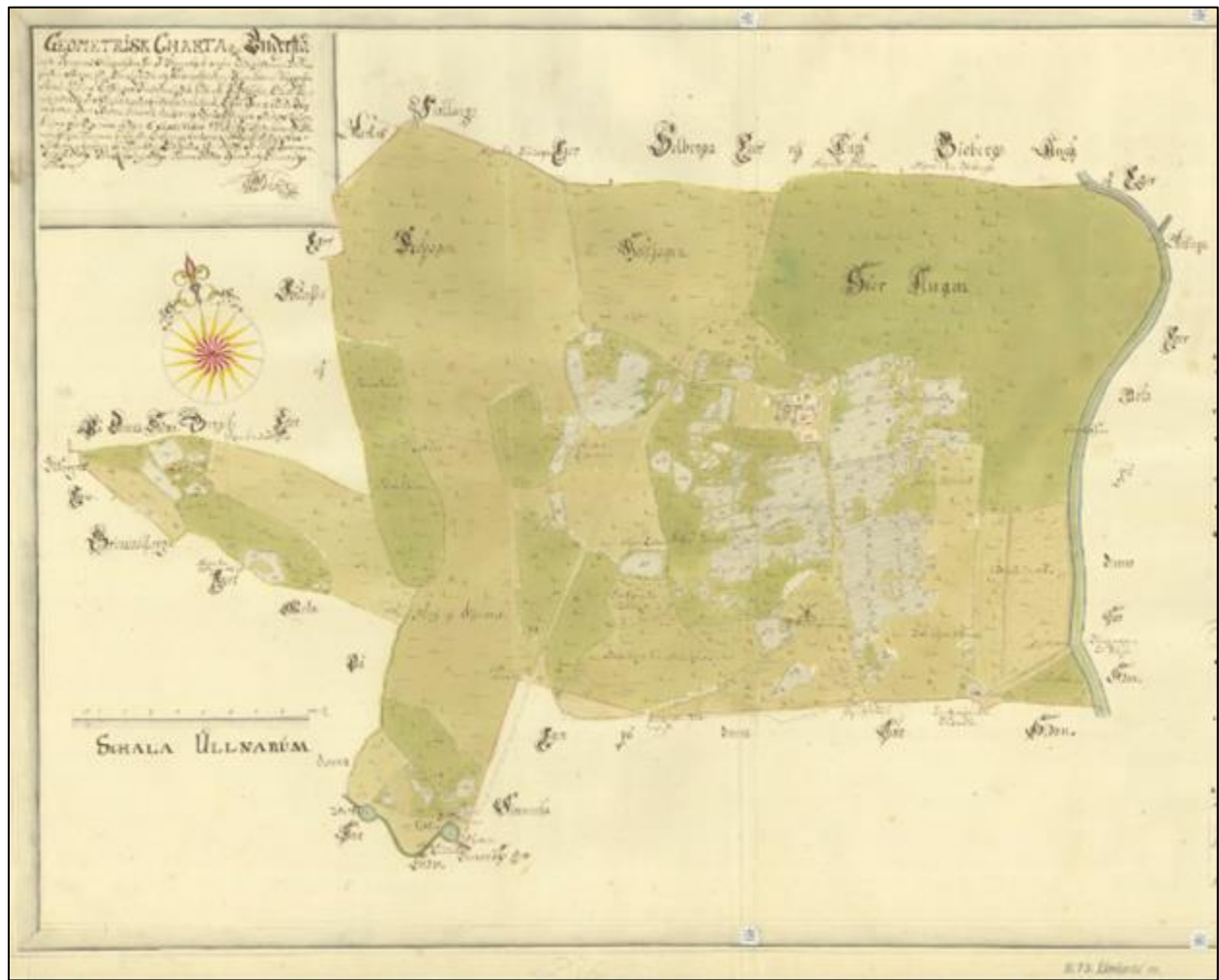


Old sheds from the 1790s at Oberga

¹⁴⁶ Linderås Births, Vol. C:2 (1695-1737), page 166

¹⁴⁷ Lönnerholm, Eric. *Linderås och Adelöv: Två socknar i Holaveden*, page 68

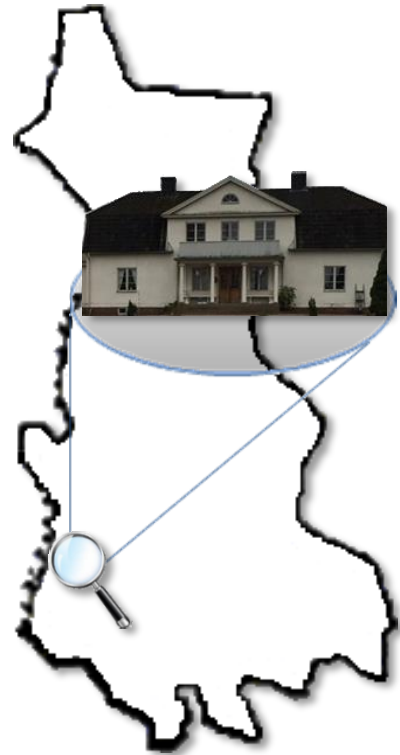
1725 Map of Oberga



Sänninge

Along the south-eastern shore of Lake Noen is Sänninge (Se-nèeng-eh), the estate where Maja Jönsdotter lived and worked as a maid in 1758. There's a good chance that several members of Maja Jönsdotter's family lived at Sänninge during this time.

Sänninge was first mentioned in a letter from 1352, in which it was listed as "Saeninghe." In this letter, Peter Larsson Bagge was listed as the owner of Sänninge, and had inherited from his aunt Christina Petersdotter. Bagge also owned Botorp, another estate on the east coast of Lake Noen. Sänninge was an estate that was often owned by the same owners of Sjötorp and Botorp, the manors to the north of Sänninge. In the 17th century, Count Axel Lillie, the owner of Sjötorp, purchased Sänninge.



Sänninge (Se-nèeng-eh)
Parish: Linderås
Significance to the High Family: <ul style="list-style-type: none"> • Where Maja Jönsdotter was a maid in 1758
Coordinates: 57°96'66"N 14°73'33"E

There were four farms at Sänninge: Sänninge Herrgård, Sänninge Mellangård, Sänninge Norrgård, and Sänninge Södergård. There were also two soldier crofts at Sänninge, Norra Vedbo Soldattorp No. 67 and Norra Vedbo Soldattorp No. 68. Both soldier crofts were called Sänningshemmet.



Barn at Sänninge

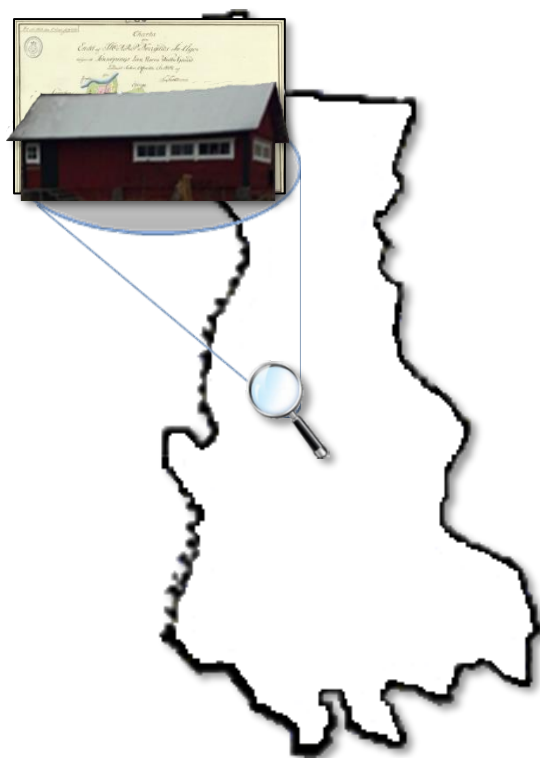


House at Sänninge

Sjoärp

A short distance south of Lake Frucken in Linderås Parish is Sjoärp (Hwèar-ärp), the farm that Johannes Johansson's family briefly lived at in 1826. Johannes lived at Sjoärp Södergård, one of the farms at Sjoärp, with his wife Stina Johansdotter and four of his children: Johannes, Anna Stina, Gustaf, and Maja. Less than a year after living at Sjoärp, Johannes's family moved to the farm Ångarp Norrgård.

Sjoärp (Hwèar-ärp)
Parish: Linderås
Significance to High Family: <ul style="list-style-type: none"> Where Johannes Johansson and his family briefly lived in 1826
Coordinates: 58°00'95"N 14°77'03"E



Sjoärp was first mentioned in a letter from 1321, which it was spelled as "Syoathorp." Documents from 1539 mention a Jon in "Siöгатörp." In the 17th century, Germund Svensson Some of Göberga owned Sjoärp.¹⁴⁸ By the early 19th century, there were three farms at Sjoärp: Sjoärp Norrgård, Sjoärp Södergård, and Sjoärp Utjord.



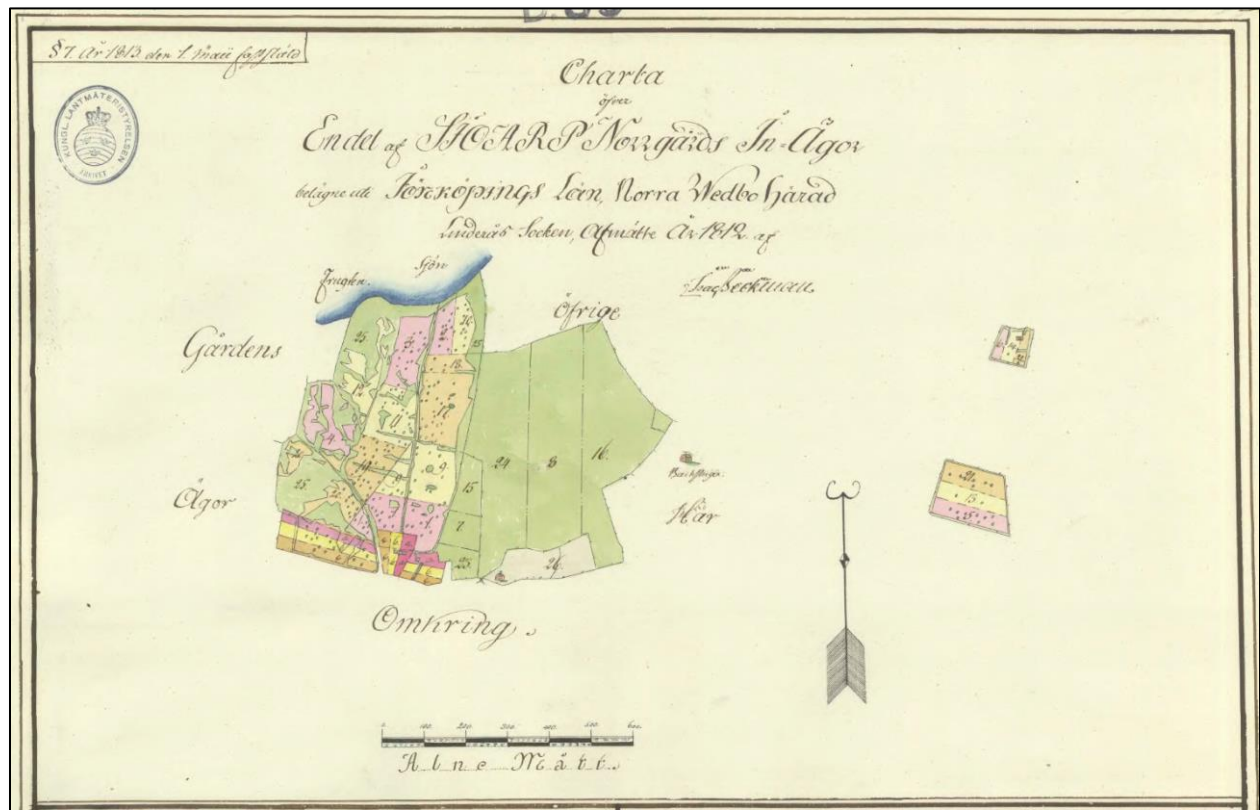
Barn at Sjoärp Södergård

While Johannes Johansson and Stina Johansdotter's family lived at Sjoärp Södergård, the farm was owned by three farmers: Sven Olofsson, Peter Persson, and Jonas Persson. All three lived at Sjoärp with their families. There was also a inhyses, or poor house, at Sjoärp Södergård, which was inhabited by a widow named Stina Jönsdotter and her two children, Stina Larsdotter and Jonas Larsson.¹⁴⁹

¹⁴⁸ Lönnerholm, Eric. *Linderås och Adelöv: Två socknar i Holaveden*, page 69

¹⁴⁹ Linderås Household Examinations, Vol. AI:5a (1822-1826), pages 24-26

1850 Map of Sjoärp

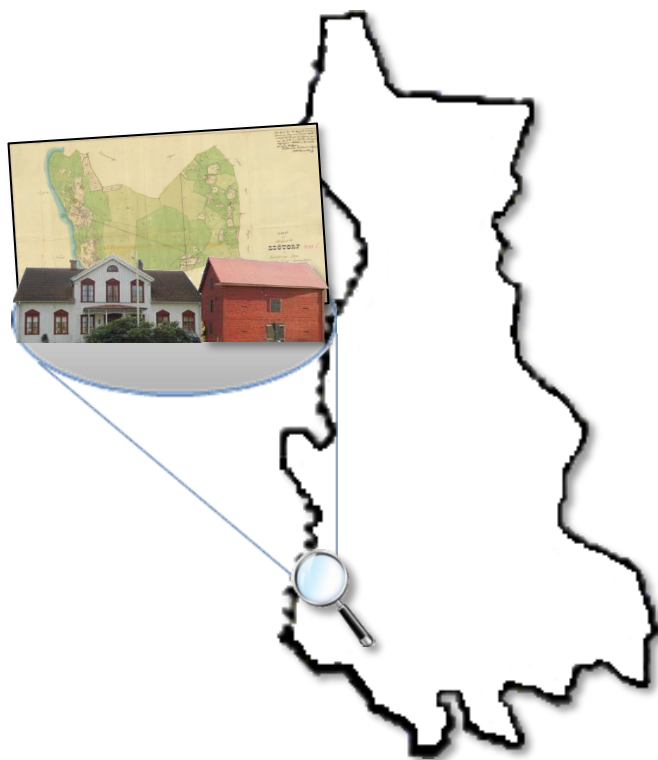


Sjötorp

Along the south-eastern shore of southern Lake Noen in Linderås Parish is Sjötorp (Syú-torp), the estate where Håkan Persson lived and worked as a farmhand in 1758. It's unknown when Håkan moved to Sjötorp, as the only record of his residence at the estate comes from his marriage record.¹⁵⁰ However, a woman named Anika Persdotter lived at Sjötorp in 1759, and she was probably Håkan's sister.¹⁵¹

Sjötorp has been inhabited since ancient times. In the 19th century, a Bronze Age tool was found on the estate's property.¹⁵² No other stone tools can be found at the farm, however, since Per Arvid Ribbing, the owner of the farm in the mid-19th century, had removed most of stones from the fields, including any that may have been Bronze Age tools.

Sjötorp was first referenced in documents from 1321, which relate to the farm Fruktnöte. In these documents, the estate was spelled "Syoathorp." Records from 1539 mention a Jon in "Siögatorp".¹⁵³ In later centuries, Sjötorp was also spelled "Schyttorp."



Sjötorp (Syú-torp)
Parish: Linderås
Significance to High Family: <ul style="list-style-type: none"> Where Håkan Persson was a farmhand in 1758
Coordinates: 57°95'91"N 14°73'91"E



House at Sjötorp

¹⁵⁰ Linderås Marriages, Vol. C:3, (1736-1779), page 197

¹⁵¹ Linderås Births, Vol. C:3 (1736-1778), page 391

¹⁵² Lönnerholm, Eric. *Linderås och Adelöv: Två socknar i Holaveden*, page 53

¹⁵³ Lönnerholm, Eric. *Linderås och Adelöv: Två socknar i Holaveden*, page 69

By the late 16th century, Sjötorp was a manor that was owned by nobility, who were usually also the owners of Göberga Manor.

Count Axel Lillie

In the early 17th century, Count Axel Lillie inherited Sjötorp. As a count, Privy Council, and field marshal, Lillie was one of the most powerful men in Linderås and owned several taxed farms in the parish. Lillie also owned Sänninge, the neighboring farm of Sjötorp, and Botorp Manor. Lillie was known to be a ruthless landowner and merciless tax collector.

Source: Lönnerholm pages 269-270



Shed at Sjötorp



Old storehouse at Sjötorp

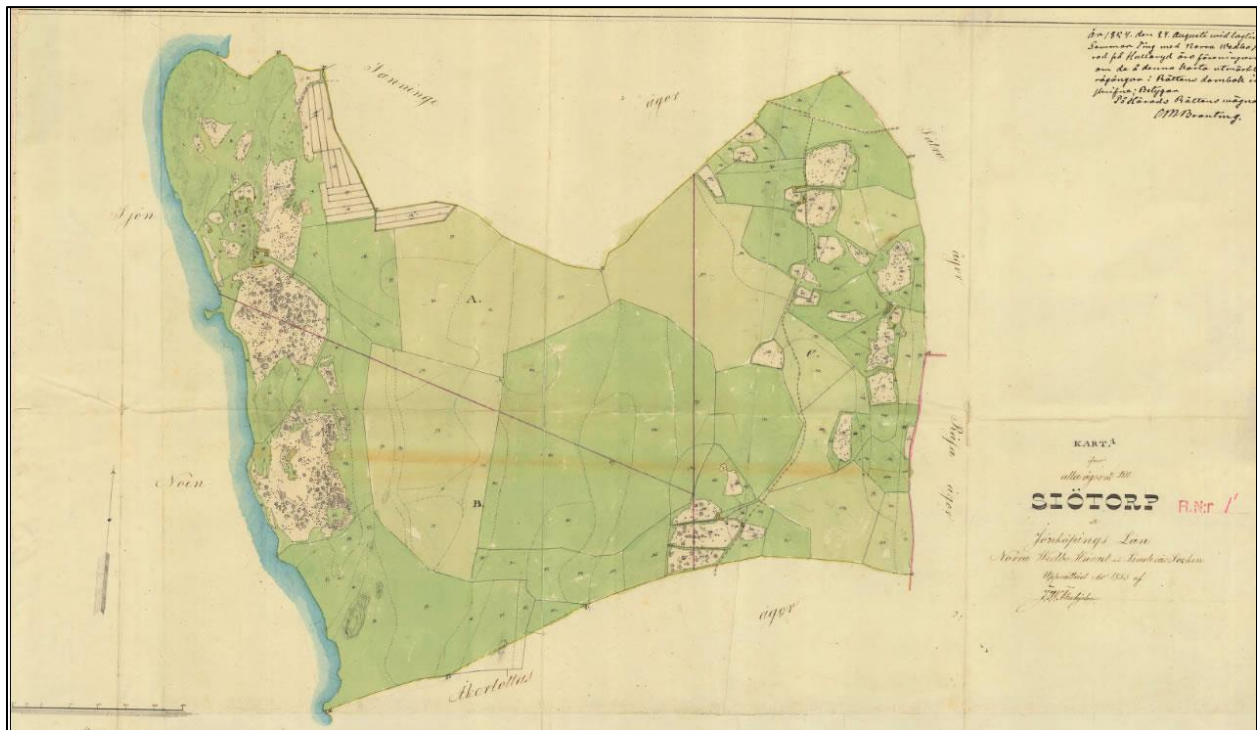
The Bogeman family, who also owned the estates of Göberga and Obergå, owned Sjötorp during much of the 18th and 19th centuries. Several farmhands and maids worked there during this time. There were four cottages at Sjötorp: Erikstorp, Månstorp, Märtestorp, and Åshemmet.

The old mansion at Sjötorp was torn down in the 1850s, and a new mansion was built at the estate. Prior to this time, the old houses at the estate stood along the hillside behind where the current house stands. Today, several of the foundations from the old buildings at Sjötorp can still be seen.



Prior to the mid-19th century, the houses at Sjötorp were in the hillside behind where the current mansion stands

1854 Map of Sjötorp



Taleryd

Approximately two kilometers southeast of Linderås Church is Taleryd (Táh-le-rid), the farm where Maja Johansdotter, the half-sister of Anna Stina Johansdotter and daughter of Johannes Johansson and Stina Johansdotter, lived with her husband Anders Peter Persson from 1848 to 1906. In 1848, Anders and Maja's family moved to Taleryd Norrgård, one of the four farms at Taleryd, where Anders owned and farmed a quarter of the land.

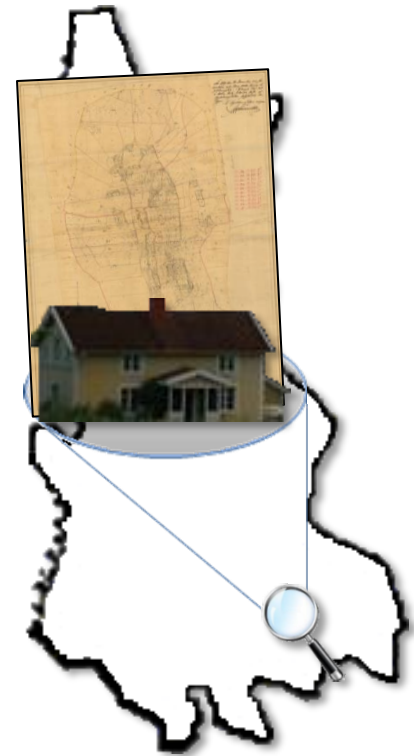
Taleryd (Táh-le-rid)
Parish: Linderås
Significance to High Family: <ul style="list-style-type: none"> • Where Maja Johansdotter lived from 1848 to 1906 • Where Margaret High Mann lived from 1849 to 1850
Coordinates: 57°96'30'00" N 14°87'12'50"E



Taleryd

Anders and Maja had eight children that were born at Taleryd Norrgård: Emelia Christina, Josephina Wilhelmina, Johanna, Augusta, Anders Johan, Mathilda, Frans Otto, and Gustaf Aaron. From 1849 to 1850, Maja Jonsdotter's niece Maja Greta Svensdotter (also know as Margaret High Mann), lived with Anders and Maja's family and worked as a maid at Taleryd Norrgård. Maja Jonsdotter died Taleryd Norrgård in 1906 and Anders Persson died there in 1910.¹⁵⁴

Taleryd has been inhabited since ancient times. It was first documented in records from 1439, which mention a Pedher in "Talerydia." In 1539, Taleryd belonged to the Church.¹⁵⁵ In the late 17th century, a rusthåll, or armed household, was established at the Taleryd. There were also three soldier crofts throughout Taleryd.



¹⁵⁴ Linderås Congregation Records, Vol. AIIa:2 (1906-1912), page 254

¹⁵⁵ Lönnerholm, Eric. *Linderås och Adelöv: Två socknar i Holaveden*, page 70

7.10. Taleryd

In old days, there were four farms at Taleryd: Taleryd Norrgård (“northern farm”), Taleryd Södergård (“southern farm”), Taleryd Mellangård (“eastern farm”), and Taleryd Västergård (“western farm”). When Anders and Maja first moved to Taleryd in 1848, four farmers owned Taleryd Norrgård: Anders Persson, Claes August Gustafsson, Jacob Gustafsson, and Sven Månsson. All four farmers lived at Taleryd Norrgård with their families.

The Cottages at Taleryd Norrgård

In addition to the four farmhouses, there were several other cottages at Taleryd Norrgård. Anna Svensdotter, the widow of the previous farm’s owner, lived at an undantag, or cottage for retired farmers, at Taleryd Norrgård when Anders and Maja first lived at the farm. There was also a soldier’s croft at Taleryd Norrgård, numbered Rote 60, where a soldier lived with his family. In 1847, Johannes Alm, the soldier who was living at the croft moved to Almesborg, a backstuga (poor house) at Taleryd Norrgård with his wife, Stina Andersdotter.

The Backstugar at Taleryd Norrgård

In 1851, there were four backstugar (poor houses) at Taleryd Norrgård: Almesborg, Dahlen, Parstorp, and Änglyckan. A man named Sven Nilsson lived at Dahlen with his wife Maria Håkansdotter and three children: Gustaf, Anders, and Samuel August. Perstorp was inhabited by a man named Petter Persson who lived with his wife Lena Nilsson and daughter Gustava. A man named Jonas Persson lived at Änglyckan with his wife Lena Maja Jonsdotter and four children: Anders, Josephina, Plantina, and Anna Stina.

Source: Linderås Household Examinations, Vol. AI:10a (1846-1852), pages 97-99

On July 7, 1852, Gustaf Svensson, a farmhand from Taleryd, became the first person to leave Linderås for America. In 1875, Anders and Maja’s family moved to Taleryd Mellangård, where Anders owned part of the land.¹⁵⁶ Three other farmers owned the other portions of Taleryd Mellangård, and lived there with their families. In 1880, the other three farmers at Taleryd Mellangård were Johan Wilhelm Gustafsson, Anders Jönsson, and Johan Wilhelm Pettersson.¹⁵⁷

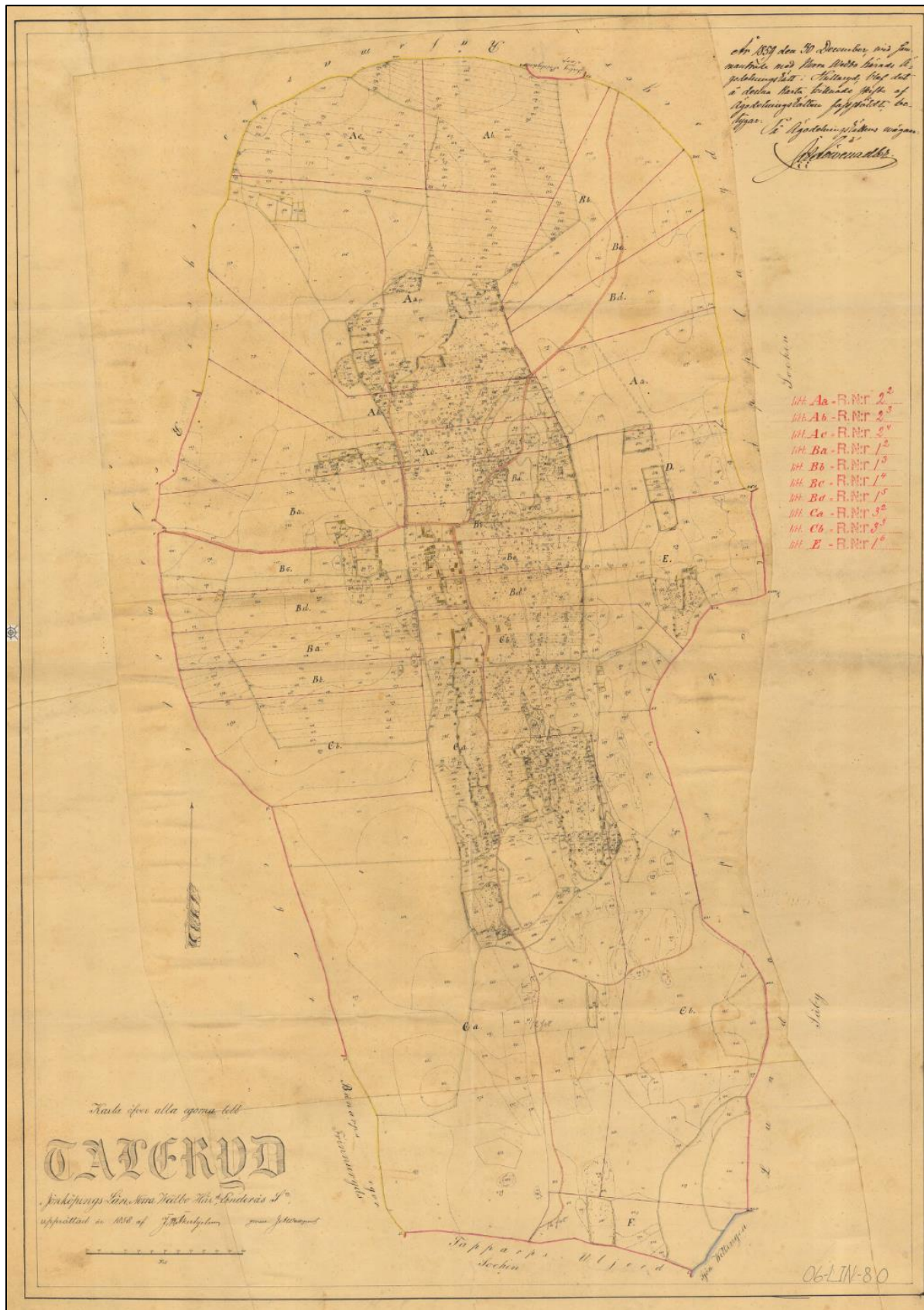


House at Taleryd

¹⁵⁶ Linderås Household Examinations, Vol. AI:16 (1871-1875), page 28

¹⁵⁷ Linderås Household Examinations, Vol. AI:17 (1876-1880), pages 127-130

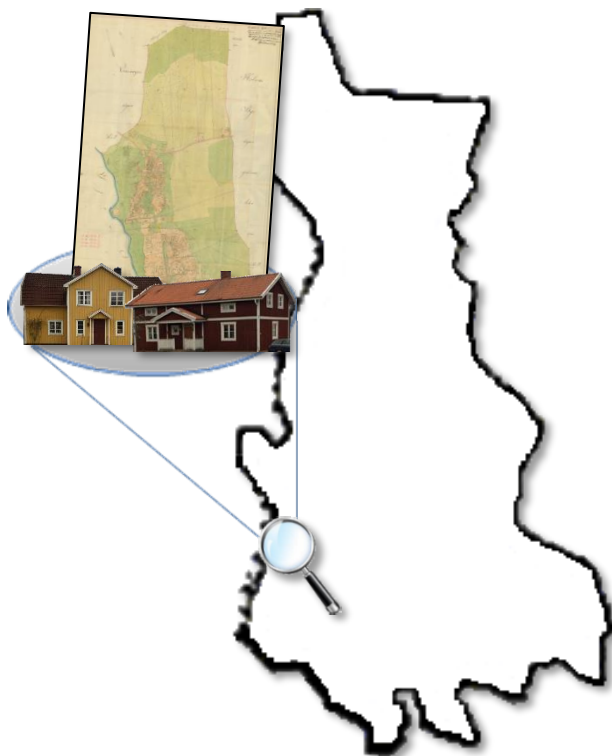
1859 Map of Taleryd



Tärenäs

Along the eastern shores of northern Lake Noen in western Linderås is Tärenäs (Tár-ren-ess), the farm village that Gustaf Johansson, Johannes Johansson's son, lived from 1843 until his death in 1909. Gustaf moved to Tärenäs Västergård, one of the farms at Tärenäs, with his first wife Eva Maja Jonsdotter in 1843. The two had five children that were born at Tärenäs Västergård: Johanna Sofia, Johan, Hedda, Carl August, and Gustaf Adolf.

Eva Maja Jonsdotter died in 1854 and Gustaf was remarried three years later to Louisa Andersdotter. Gustaf and Louisa also had five children that were born at Tärenäs Västergård: Christina, Mathilda, Frans, Ida Sofia, and Oskar Alfred.



The first written reference to Tärenäs is from a letter from 1354, in which Peter Bagge and Bendicter in Vuvunes were the owners of the farm and donated it to Harald Kasa. By 1539, Tärenäs was owned by nobility.¹⁵⁸

Tärenäs (Tár-ren-ess)
Parish: Linderås
Significance to High Family: <ul style="list-style-type: none"> Where Gustaf Johannsson lived from 1843 until 1909
Coordinates: 57°99'35"N 14°74'52"E



Yellow house at Tärenäs

¹⁵⁸ Lönnerholm, Eric. *Linderås och Adelöv: Två socknar i Holaveden*, page 70



Red house at Tärenäs

In the 19th century, there were four farms at Tärenäs: Tärenäs Norrgård (“northern farm”), Tärenäs Södergård (“southern farm”), Tärenäs Mellangård (“eastern farm”), and Tärenäs Västergård (“western farm.”)

While Gustaf’s family lived at Tärenäs, the farm was owned by the Bogeman family, the wealthiest noble family in Linderås who resided at Göberga manor in eastern Linderås. Tenant farmers like Gustaf rented the land at Tärenäs from the Bogeman family.

In 1886, Gustaf’s family moved to Nynås, another croft at Tärenäs Västergård.¹⁵⁹ Louisa Andersdotter, Gustaf’s second wife, died at Nynås in 1905. After her death, Mathilda, one of Gustaf’s daughters, returned to Tärenäs Västergård to take care of her father. In 1909, Gustaf died at Nynås at the old age of 97.



Barn at Tärenäs



Barn at Tärenäs

¹⁵⁹ Linderås Household Examinations, Vol. AI:19 (1886-1890) page 238

1856 Map of Tärenäs



Uddarp

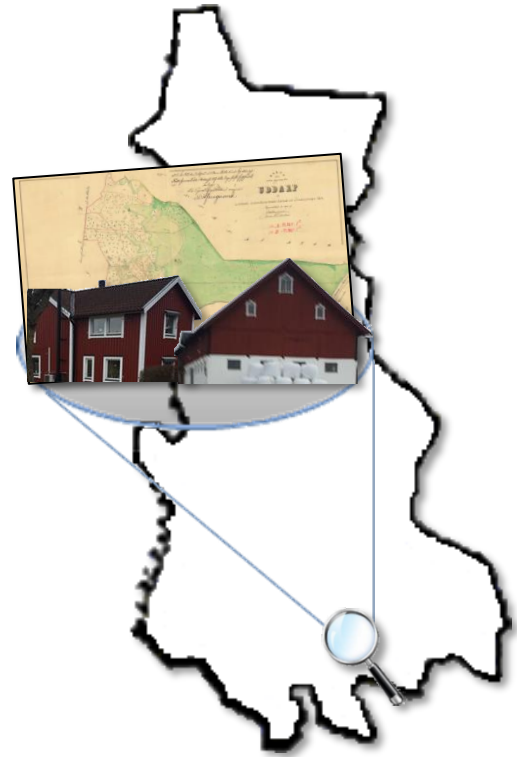
Less than half a mile east of Linderås Church is Uddarp (Ůe-dárp), the farm that Johannes Johansson's family lived at from 1832 to 1836. Johannes moved to Uddarp in 1832 with his second wife Stina Johansdotter and two of his children, Johannes and Maja. Gustaf, another of Johannes's sons, briefly lived at Uddarp from 1833 to 1835. Sven Hög's younger sister Maja Lena Andersdotter also lived with Johannes's family in 1833. In 1836, Johannes's family left Uddarp and moved to Kapela Ravelsgård.

Uddarp was first documented in 1539. During this time, Uddarp was owned by the Church and was resided at by a man named Måns.¹⁶⁰ By the early 19th century, Uddarp was a taxed farm owned by two farmers.

When Johannes Johansson's family lived at Uddarp, a farmer named Anders Månsson owned half of the farm and lived there with his family. Johannes Johansson rented the other half of Uddarp while he lived there. A poor man named Carl Johan Andersson also lived with his wife Ella Johansdotter and two daughters. There was also a backstuga (or poor cottage) at Uddarp called Liden.¹⁶¹

In 1836, both Anders Månsson's and Johannes Johansson's families moved to Kapela Raveslgård. Although he left Uddarp, Anders Månsson still owned half of the farm, and rented it out to a farmer named Magnus Larsson.¹⁶²

Uddarp (Ůe-dárp)
Parish: Linderås
Significance to High Family: <ul style="list-style-type: none"> Where Johannes Johansson and his family lived from 1832 to 1836
Coordinates: 57°97'94"N 14°82'31"E



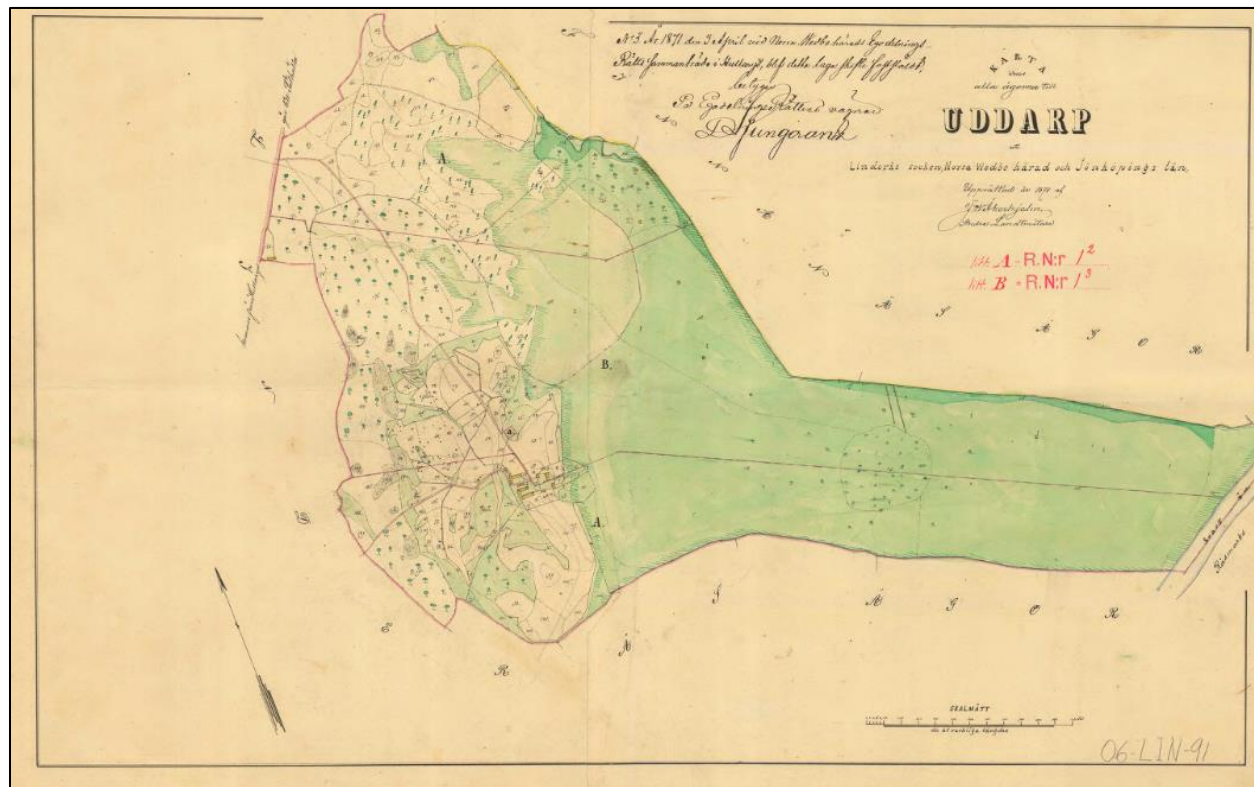
House at Uddarp

¹⁶⁰ Lönnerholm, Eric. *Linderås och Adelöv: Två socknar i Holaveden*, page 70

¹⁶¹ Linderås Household Examinations, Vol. AI:7 (1831-1835), page 390

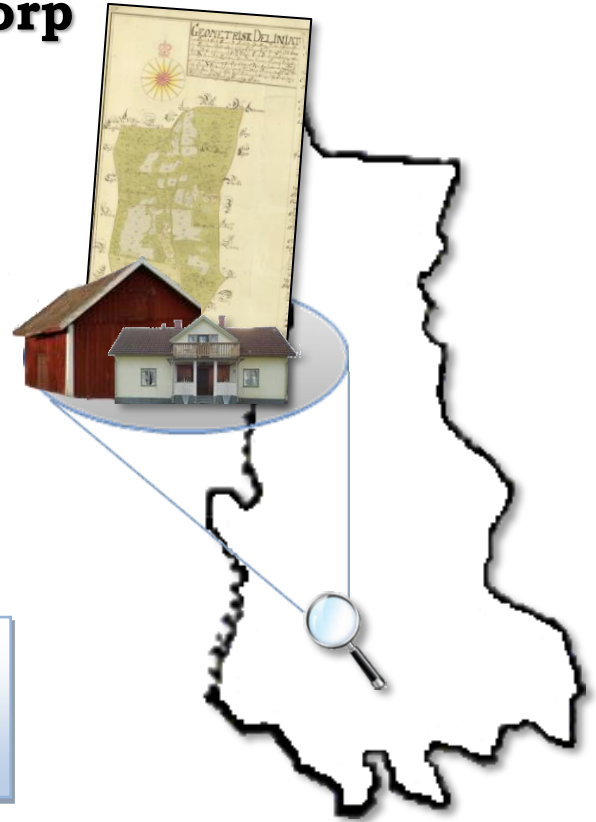
¹⁶² Linderås Household Examinations, Vol. AI:8b (1836-1841), page 69

1871 Map of Uddarp



Vallstorp

In central Linderås, less than half a mile north of Linderås Church is Vallstorp (Våhls-torp), the farm where Håkan Persson and Maja Jönsdotter lived from 1758 to 1769. Shortly after their marriage in 1758, Håkan and Maja moved to Vallstorp Södergård, the southern farm at Vallstorp. Håkan and Maja's three eldest children, Johannes, Nils, and Stina, were all born at Vallstorp Södergård. The family left Vallstorp Södergård in 1769, when they moved to Älmås in Säby Parish.



The Meaning of the Name “Vallstorp”

The name “Vallstorp” translates to “Pasture Cottage” in English.

Vallstorp (Våhls-torp)
Parish: Linderås
Significance to High Family: <ul style="list-style-type: none"> Where Håkan Persson and Maja Jönsdotter's family lived from 1758 to 1769
Coordinates: 57°98'65"N 14°79'80"E



Vallstorp



House at Vallstorp

7.13. Vallstorp

Vallstorp was first mentioned in a letter from 1399, in which Erengisle Benktsson donated half of the farm (spelled as “Walsthorp”) to a convent in Skänninge.¹⁶³ In 1539, Vallstorp belonged to the Church. During the early 18th century, several of the inhabitants at Vallstorp died from the bubonic plague which spread through Linderås.

By the 18th century, there were two farms at Vallstorp, Vallstorp Norrgård (“northern farm”) and Vallstorp Södergård (“southern farm”). Vallstorp Södergård, the farm where Håkan and Maja’s family resided, was also the residence of a sergeant from the Norra Vedbo Company. During this time, most of the inhabitants of Vallstorp lived at Vallstorp Norrgård.



Old sheds at Vallstorp

Håkan Persson and Maja Jönsdotter’s Neighbors at Vallstorp

The families of Nils Månsson and Maria Månsdotter, Nils Andersson and Kirstin Svensdotter, and Jonas Jönsson also lived at Vallstorp during the 1760s.

Births at Vallstorp from 1759 to 1769 ¹⁶⁴			
Date of Birth	Name	Father	Mother
February 9, 1759	Karin Nilsson	Nils Månsson	Maria Månsdotter
June 22, 1759	Johannes Håkansson	Håkan Persson	Maja Jönsdotter
March 15, 1761	Maria Nilsson	Nils Månsson	Maria Månsdotter
March 16, 1762	Nils Håkansson	Håkan Persson	Maja Jönsdotter
December 30, 1763	Greta Nilsson	Nils Månsson	Maria Månsdotter
March 1, 1766	Stina Håkansson	Håkan Persson	Maja Jönsdotter
November 21, 1766	Stina Nilsson	Nils Andersson	Kirstin Svensdotter
December 4, 1766	Jonas Nilsson	Nils Månsson	Maria Månsdotter
January 28, 1767	Sarah Jonasdotter	Jonas Jönsson	Kirstin Eliasdotter
April 23, 1769	Catharina Nilsson	Nils Andersson	Kirstin Svensdotter

¹⁶³ Lönnerholm, Eric. *Linderås och Adelöv: Två socknar i Holaveden*, page 70

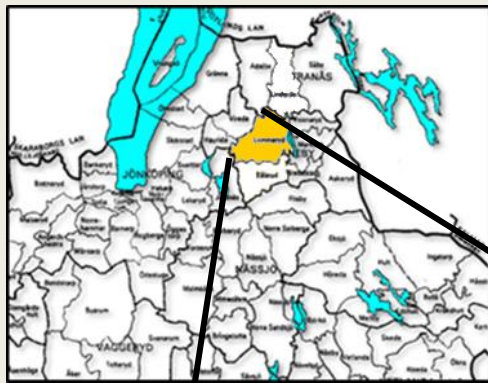
¹⁶⁴ Linderås Births, Vol. C:3 (1736-1778)

1725 Map of Vallstorp



Chapter Eight

Lommaryd



Lommaryd Parish

Just north of the city Aneby is Lommaryd (Lóm-mah-rude) Parish. Here, Sven Hög lived from 1825 to 1826. During this time, Sven lived and worked at a lavish estate called Degla. Shortly after Sven joined the military in 1826, he left Lommaryd and moved to Linderås Parish.

Anders Isaacsson, Sven Hög's paternal grandfather, was born at a village called Vittaryd in southern Lommaryd in 1842. Anders's parents Isac Witling and Ingeborg Nilsdotter lived at Vittaryd during this time. It's unclear how long their family lived in Lommaryd Parish. Håkan Persson, the maternal grandfather of Anna Stina Johansdotter, was born in Lommaryd in 1728. It's unknown how long he lived there.



Lommaryd Parish (Lóm-mah-rude)
County: Jönköping Municipality: Aneby
Significance to the High Family: <ul style="list-style-type: none"> • Where Isaac Witling and Ingeborg Nilsdotter lived in the 1740s • Where Anders Isaacsson was born in 1742 • Where Håkan Persson was born in 1728 • Where Sven Hög lived as a farmhand from 1825 to 1826
Area: 120.25 sq. km. Population (as of 2000): 1,182

Lommaryd Parish is 120.25 square kilometers, of which 115 are land. To the north of Lommaryd is Adelöv Parish, Linderås Parish, and Säby Parish, to the west is Vireda Parish, Höreda Parish, and Järnäs Parish, to the south is Bälaryd Parish, and to the east is Frinnaryd Parish and Marbäck Parish. The parish consists of hilly forest area and cultivated farmland.¹⁶⁵ The Svartån and Noen rivers run through Lommaryd.

The Origin and Meaning of the Name “Lommaryd”

Lommaryd was first mentioned in 1300 as “*Lomarydht*.” Its prefix “Lomm” probably derives from “Lome,” a man’s name, while its suffix “ryd” means clearing. Thus, it’s possible that its name means “Lome’s clearing.”

Source: Sjogren, Otto. *Sverige geografisk beskrivning del 2 Östergötlands, Jönköpings, Kronobergs, Kalmar, och Götlands län*.

¹⁶⁵ Swedish Encyclopedia second edition 1947-1955: Lommaryd Parish

The Svartån River

The Svartån River is located in northern Småland and western Östergötland. Its source is located near Omaryd, which is located about 10 kilometers east of the city Nässjö. It runs through the cities Aneby, Anneberg, Gripenberg, and Tranås. The mouth of Svartån, Roxenat Nybro, is a nature preserve. The Svartån River is 165 kilometers long.



Part of the Svartån River

Source: <https://web.archive.org/web/20070225213112/http://www.smhi.se/sgn0102/n0204/vdragreg.pdf>



A Stone Age tool that was found in Lommaryd

Lommaryd Parish has been inhabited since the Stone Age. Throughout the parish are five stone coffins from the Stone Age, several gravestones and stone rings from the Bronze Age, and thirteen graves from the Iron Age, two of which are at Hullaryd and Vittaryd.¹⁶⁶ Lommaryd Church was first constructed sometime during the Middle Ages. In 1890, the old church was demolished and replaced by one that was completed in 1894.

In old days, Lommaryd belonged to Norra Vedbo District. The town Hullaryd, which used to be the location of where legal trials were held for Norra Vedbo District, is located in northern Lommaryd. In 1971, Lommaryd Parish became part of Aneby Municipality. In 2016, Lommaryd District was established. The population of Lommaryd Parish in 2000 was 1,182.¹⁶⁷

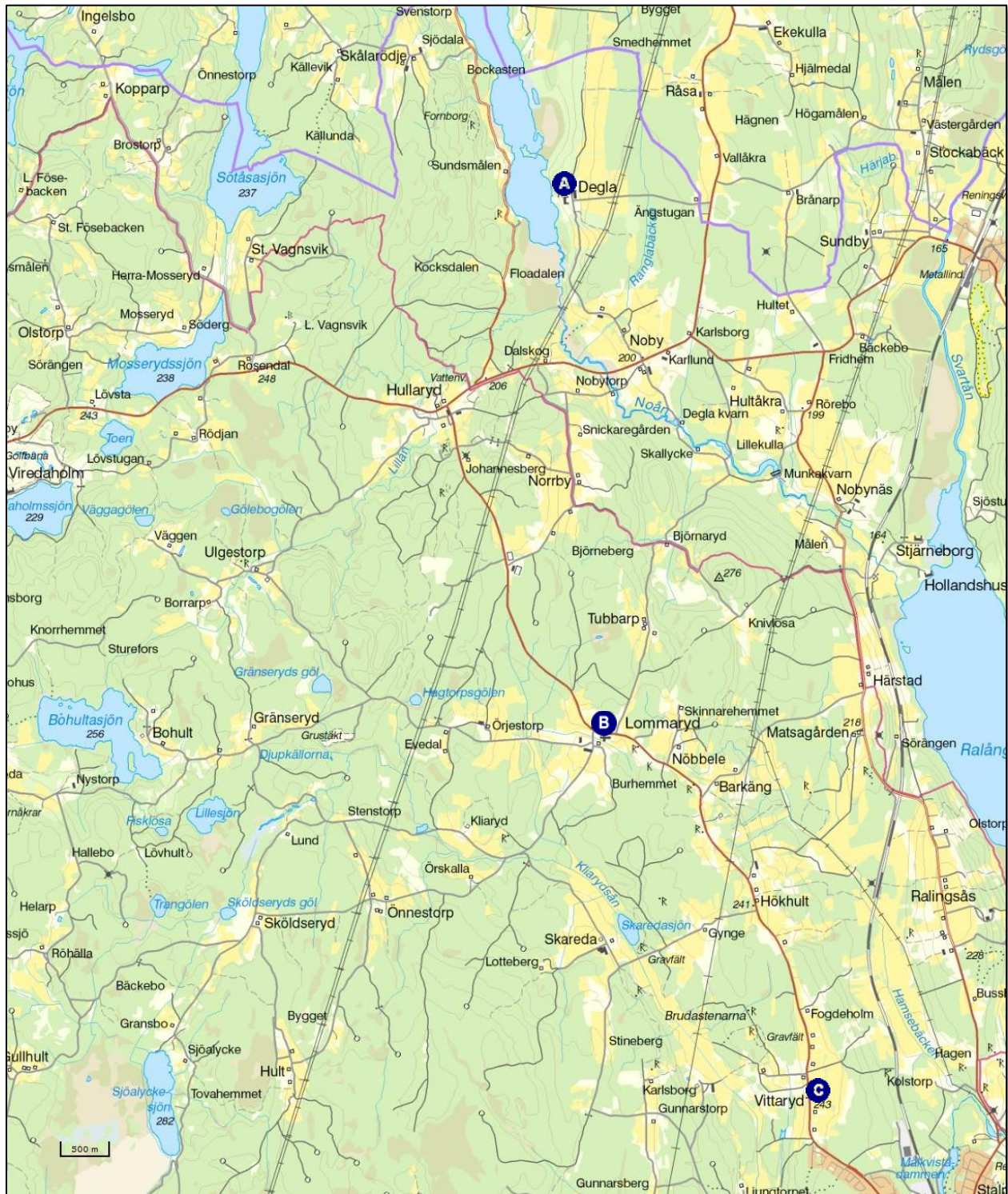


Old courthouse in Hullaryd

¹⁶⁶ Sjögren, Otto. *Sverige geografisk beskrivning del 2 Östergötlands, Jönköpings, Kronobergs, Kalmar, och Götlands län.*

¹⁶⁷ Harlén, His; Harlén Eivy. *Sweden from A to Z: geographical-historical reference book.* (2003)

Map of Lommaryd Parish

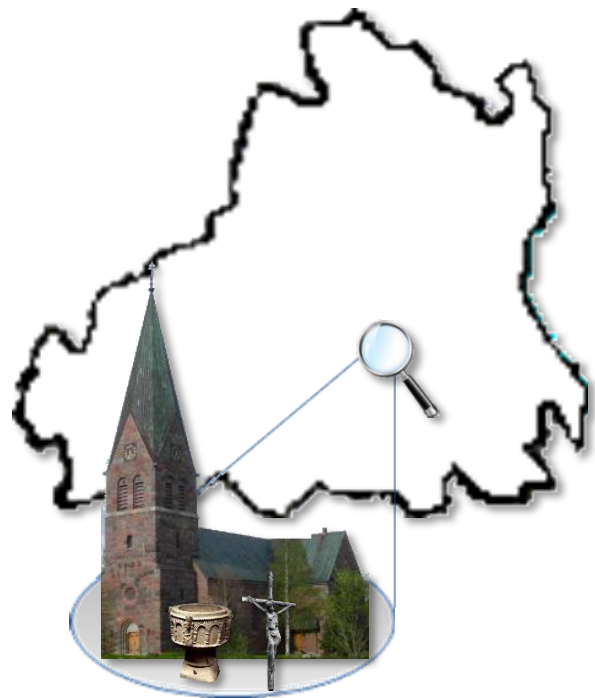


8.0.1. Map of Lommaryd Parish

Place		Significance
A	Degla	<ul style="list-style-type: none"> Where Sven Hög was a farmhand in 1825-1826
B	Lommaryd Church	<ul style="list-style-type: none"> Where Isaac Witling and Ingeborg Nilsson attended church in the 1740s Where Anders Isaacsson was baptized in 1742 Where Håkan Persson may have been baptized in 1728 Where Sven Hög attended church from 1825-1826
C	Vittaryd	<ul style="list-style-type: none"> Where Isaac Witling and Ingeborg Nilsson lived in the 1740s Where Anders Isaacsson was born in 1742

Lommaryd Church

A few miles northwest of the town of Aneby is Lommaryd Church, the church that Sven Hög attended from 1825-1826. Sven's paternal grandfather Anders Isaacsson was baptized at Lommaryd Church in 1742. Anders's parents Isaac Witling and Ingeborg Nilsdotter attended this church during the 1740s. Since records state that Håkan Persson, Anna Stina Johansdotter's maternal grandfather, was born in Lommaryd in 1728, it's possible that he was baptized at this church and attended there during his youth.



Lommaryd Church
Parish: Lommaryd
Congregation: Lommaryd
Significance to the High Family:
<ul style="list-style-type: none"> • Where Isaac Witling and Ingeborg Nilsdotter attended church in the 1740s • Where Anders Isaacsson was baptized in 1742 • Where Håkan Persson may have been baptized in 1728 • Where Sven Hög attended church from 1825 to 1826
Coordinates: 57°53'16.5"N 14°44'10.2"E
Founded in: 1100s
Current Building from: 1894



Old Lommaryd Church – Late 19th century

Timeline of Lommaryd Church

1100s	Lommaryd Church is constructed from stone.
1200s	Lommaryd Church receives its baptism font.
1300s	Lommaryd Church receives its crucifix.
1755	The church's bell tower is demolished.
1894	Construction on the current building for Lommaryd Church is completed.
1991	The north arm of the church is renovated.

8.1. Lommaryd Church

Lommaryd Church was originally built from stone in the 12th century. This building was constructed in the shape of a cross with the bell tower in the center. During the 13th century, it received its baptism font, which was made from limestone. A century later, it received its triumphal crucifix. An altar table of bricks with a stone slab from the original church is located in the choir of the current church.¹⁶⁸



Baptism font



Crucifix

The Pulpit at Lommaryd Church



The pulpit at Lommaryd Church is from 1774. It is of baroque style and was donated to the church by the governor of Jönköping.



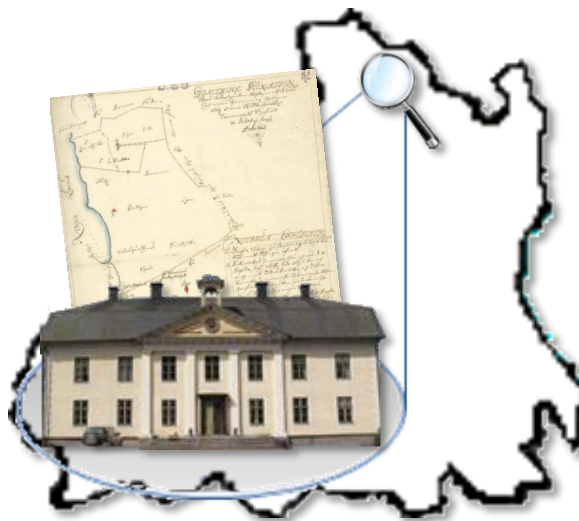
Sanctuary of Lommaryd Church

In 1775, Lommaryd Church's bell tower was demolished. By the end of the 19th century, the church was in disrepair. In 1890, construction began on the current building for Lommaryd Church. Construction on the new building was completed in 1894. In 1991, the northern arm of the church was decorated.

¹⁶⁸ *Våra kyrkor*. Västervik: Klarkullen. 1990. page 132

Degla

Along the east side of Lake Noen in Lommaryd Parish stands the magnificent estate of Degla (Dáy-gla). Of all the known places associated with the High family's Swedish ancestors, Degla may be the most impressive. Sven Hög worked at Degla as a farmhand from 1825 to 1826. During this time, Degla was known as "Degila." Sven was working at Degla when he joined the military in 1826. After Sven joined the military, he left Degla and moved to Linderås Parish.



Degla

The history of Degla spans over six decades. The estate first appeared in a document from 1386, in which Bo Jonsson Grip was listed as the owner.

Degla (Dég-la)
Parish: Lommaryd
Significance to the High Family: <ul style="list-style-type: none"> Where Sven Hög was a farmhand from 1825-1826
Coordinates: 57°98'29.17"N 14°95'08.18"E

Timeline of Degla (1386-1699)

1386 A.D.	Degla is first mentioned in a document that lists Bo Jonsson Grip as the owner.
1542	Margareta inherits Degla from her father, Nils Olofsson.
1600	Sevend Svensson Ribbing, a treasurer, owns Degla.
1613	Sven Sevedsson inherits Degla.
1600	Sevend Svensson Ribbing, Sven's son, inherits Degla.
1647	Anna Ribbing inherits Degla.
1699	Henric Arvidsson, a merchant from Göteborg, owns Degla.

Timeline of Degla (1700-1874)

1708	Hugo Hailton of Hageby, an immigrant from Ireland, comes into possession of Degla.
1724	Gustaf Hammarberg owns Degla.
1731	Henric Hammarberg, inherits Degla.
1768	Karl Fredrick Hammarberg inherits Degla.
1790	Two farmers own Degla.
1792	Martin Lorentz Munthe owns Degla.
1804	The current mansion at Degla is built.
1819	Samuel Linblad owns Degla.
1845	C.P.V. Munthe owns Degla .
1850	Johan Anton Hernlund owns Degla.
1874	Alfred Hallberg owns Degla.



Entryway of Degla



Drawing in the entryway of Degla



Early 19th century sketch of Degla



Stairway at Degla

Timeline of Degla (1874-2006)

1881	E.C. Håkansson owns Degla.
1896	Axel Hummerhielm owns Degla.
1918	Hjalmar Hultner owns Degla.
1939	Beo Hermelin owns Degla.
1974	Carl Hermelin inherits Degla.
2006	Brothers Paul and Samuel Hermelin inherit Degla from their father Carl.

The interior of Degla is just as impressive as the exterior of the enormous mansion. Adorning the halls of the entryway are several sketches from the 18th and 19th centuries. To the left of the entryway is the staircase to the second floor. The entrance faces the mansion's library.

The Library at Degla

Degla's library is a spectacle of Gustafian decor. Hundreds of old books are stored within the library's shelves.



The library of Degla

The Dining Room at Degla



The dining room of Degla

The library at Degla leads into the dining room. Here, hundreds of aristocratic guests have been entertained through the ages. The dining room is richly decorated with beautiful paintings and sculptures from the 18th century.

The Ghost of the Woman in White at Degla

While the current owner of Degla has never noticed any paranormal activity at the mansion, some people have claimed to see the ghost of a woman in white walking along the corridors of the upstairs.



18th century art at Degla



Lake Noen

Degla overlooks the harmonious Lake Noen. In the backyard of the mansion, the hills slope down towards the lake. Thriving orchards and gardens stretch all across the landscape of the property.

A little village used to surround Degla, where around forty to fifty people lived. Since the estate was so large, it required dozens of workers to maintain it.



Barns at Degla



Garden at Degla

The Old Quarters of the Hired Hands

The maids and farmhands who worked at Degla resided in quarters alongside the mansion. These red wood buildings were two stories and housed five to ten farmhands on one floor, and five to ten maids on the other. Although the quarters from the early 19th century still exist, they have been moved several meters further away from the mansion. The current barns at Degla were built in 1825, and Sven Hög may have even helped build them.



Buildings of old quarters where Sven Hög probably stayed in 1825

Owners of Degla ¹⁶⁹		
Year	Owner	Notes
1386	Bo Jonsson Grip	Owned a farm in Degla
1455	Fru Ida Bylow	Probably owned a farm in Degla village
Late 1400s	Nils Olofsson (Vinge)	Probably owned two farms in Degla village
1542	Ingrid Haroldsdotter	Widow of Nils Olofsson who owned two farms in Degla village
1540s	Margareta Nilsdotter	Inherited a farm in Degla village after her mother, wife, Ingrid, died. She was married to Bengt Jonsson Slatte
1551	Erik Månsson Ulfsparre	
1600	Märta Erikdotter Ulfsparre	Died in 1616
1600	Sevend Svensson Ribbing	A treasurer who lived from 1552-1613
1613	Sven Sevedsson Ribbing	Lived from 1588-1640 and owned three farms in Degla village, now Sätessgård
1640	Sevend Svensson Ribbing	Lived from 1615-1647, died at Thepel in Bömen, and buried in Lommaryd Church along with his wife Lucretia Wernstedt (who died in 1646).
1647	Anna Ribbing	Anna was called “Comforter to the crucibles” and was the sister of the previous owner, Per Brahe (1602-1680). Anna was married to Jesper Crusebjörn.
1680	Nils Brahe	Nephew of Anna and Per Ribbing
1699	Henric Arvidsson	Merchant and alderman in Göteborg who was married to Margareta Jacobsdotter Lindsay
1708	Hugo Hailton of Hageby	Hugo (1655-1724) was an immigrant from Ireland who became a general in the military. He was married to the previous owners’ daughter, Margareta Henricksdotter Arvidsson (1688-1722). The two had 14 children.
1724	Gustaf Hammarberg	Gustaf (1653-1731) was from Viredaholm and married to Brita Henriksdotter Arvidsson, Margareta’s sister. Gustaf is buried in Vireda Parish.
1731	Henric Hammarberg	Henric (1686 – 1768) was from Viredaolm and is buried in Vireda
1768	Karl Fredrick Hammarberg	Karl and his wife, Sofia Reutercrona, lived from 1721 – 1726 at Degla. Two of their daughters were married at Degla.
1790	Two farmers	
1792	Martin Lorentz Munthe	Resided at Degla until 1819

¹⁶⁹ Documents given by Paul Hermelin

Owners of Degla (Continued)		
Year	Owner	Notes
1819	Samuel Linblad	Became Crown Bailiff in 1844
1845	C.P.V. Munthe	Nephew to Martin Lorentz Munthe
1850	Johan Anton Hernlund	Resided at Degla till 1874
1874	Alfred Hallberg	Married to Johan Anton Hernlund's daughter
1881	E.C. Håkansson	E.C. was a wine merchant who was married to Barckman's daughter
1896	Axel Hummerhielm	Married to E.C. Håkansson's daughter
1918	Hjalmar Hultner	Married to Gunhild Olai
1939	Beo Hermelin	Beo was born 1901. He was a former lieutenant in the Royal Fleet. He was first married to Elsa Rosenblad and later married to Christina Hertell.
1974	Carl Hermelin	Son to Beo Hermelin
2006	Paul and Samuel Hermelin	Sons to Carl Hermelin

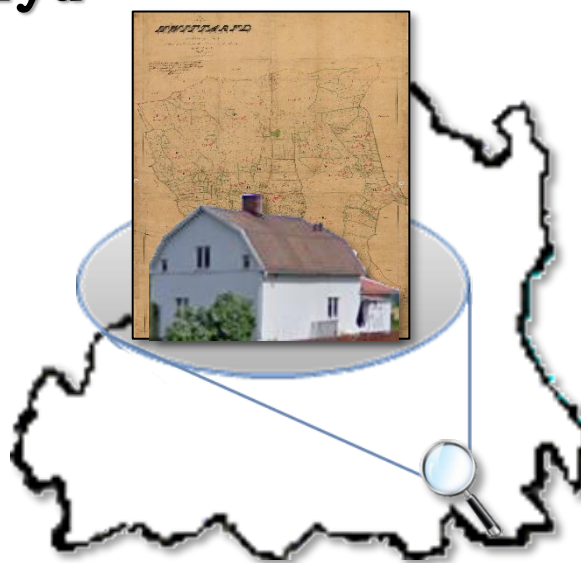
1683 Map of Degla



Vittaryd

Near the southeast corner of Lommaryd Parish is Vittaryd (Vée-tgh-rude), the village where the paternal grandfather of Sven Hög, Anders Isaacsson, was born in 1742. Ander's parents Isac Witling and Ingeborg Nilsdotter lived at a soldier's cottage in Vittaryd during the 1740s. It's unknown how long their family lived at Vittaryd or in what year they left it.

A road named Grännavägen runs through the center of Vittaryd, with farms on either side of it. In the 18th and 19th centuries, there was a soldier's cottage at Vittaryd, called "Soldattorp nr 101" (Soldier's cottage Number 101). It's possible that Isac Witling and Ingeborg Nilsdotter's family lived at this cottage and were provided for by the other farmers at Vittaryd. In 1742, there were at least three families living at Vittaryd. The families of a farmer named Lars and a soldier named Jacob also lived at Vittaryd during this time.¹⁷⁰



The Meaning of the Name

"Vittaryd"

The name "Vittaryd" means "White clearing." The word "vitt" means "white" in English., while the word "ryd" meaning "field" or "clearing." In older documents, Vittaryd is also spelled as "Hvittaryd."

Vittaryd (Vée-tgh-rude)
Parish: Lommaryd
Significance to the High Family: <ul style="list-style-type: none"> • Where Isac Witling and Ingeborg Nilsdotter lived in the 1740s • Where Anders Isaacsson was born in 1742
Coordinates: 57°85'35"N14°78'88"E



Vittaryd

¹⁷⁰ Mantalslängder 1642-1820 Jönköping County, Vol. 1742:2:2, Image 162

1862 Map of Vittaryd



Chapter Nine

Marbäck



Marbäck Parish

Just north of the town of Aneby and east of Lake Ralången is Marbäck (Móar-béck) Parish, where at least four generations of the High family's ancestors have lived. Johannes Johansson, the father of Anna Stina Johansdotter, was born at the farm Högaskog in 1777 and spent the first 19 years of his life there. After Johannes was married to Anna Stina's mother Maria Håkansdotter, the two lived at the farm Björstorp from 1800 to 1803. Johannes's father Johan Svensson had moved to Marbäck sometime before 1763 and lived there until his death in 1808. Johannes's mother Annica Johansdotter spent her entire life in Marbäck.



Marbäck Parish (Móar-béck)
Parish: Marbäck
Municipality: Aneby
Significance to the High Family: <ul style="list-style-type: none"> • Where Pehr Olofsson and Karin Jönsdotter lived from at least 1699 until their deaths in 1740 • Where Per Andersson lived from at least 1718 until his death in 1725 • Where Annika Johansdotter lived from at least 1718 until at least 1726 • Where Johan Pehrsson lived from 1713 until his death in 1782 • Where Elisabeth Pehrsson lived from 1718 until her death in 1773 • Where Johan Svensson lived from at least 1763 until his death in 1806 • Where Annica Johansdotter lived from 1741 until her death in 1808 • Where Johannes Johansson lived from 1777 to 1796 and 1800 to 1803 • Where Maria Håkansdotter lived from 1800 to 1803
Area: 64.80 sq. km.
Population (as of 2000): 869

Johannes Johansson's maternal grandparents, Johan Pehrsson and Elisabeth Pehrsson also spent their entire lives in Marbäck. Johan Pehrsson was born at Högaskog in 1713 and died there in 1782, while his wife Elisabeth was born at the farm Södra Notåsa in 1718 and died at Högaskog in 1773.

Both Johan's and Elisabeth's parents also lived in Marbäck. Johan's parents Per Olofsson and Karin Jönsdotter lived at Högaskog from at least 1699 until their deaths in 1740. Elisabeth's parents Per Andersson and Annika Johansdotter lived at Södra Notåsa from at least 1718. Per Andersson died in 1725. Annika Johansdotter was listed as still living at Södra Notåsa in 1726, but no records can be found for her after this time.

Marbäck Parish is 64.80 square kilometers. The parish is just outside the valley areas of the region and is mostly forested. To the north of Marbäck is Frinnaryd Parish, to the west is Lommaryd Parish, to the south is Bredestad Parish, and to the east is Askeryd Parish. Much of the parish is in elevated areas, with Norra Försjön, the highest point in the parish, reaching 312 meters above sea level.



A scenic landscape in Marbäck Parish

The Origin and Meaning of the Name “Marbäck”

Marbäck was first listed as “Marbäk” in 1337. The name Marbäck comes from the village in the parish and derives from the prefix mark (“ground” or “frontier”) + bäck (“creek”).

Source: Sjogren, Otto. *Sverige geografisk beskrivning del 2 Östergötlands, Jönköpings, Kronobergs, Kalmar, och Götlands län.*



Stone age tool from Marbäck Parish

There are approximately 145 known archaeological sites in Marbäck, which date from the Bronze Age to the early Iron Age, as well as five burial mounds from the late Iron Age.¹⁷¹

Marbäck Church was originally built from stone around 1200. Around 1400, a vault was added to the church, which was adorned with lavish murals. In the 17th century, the church was expanded to include two cross arms. The church tower was built in 1879. Marbäck Church was most recently restored in 1947.¹⁷²



Marbäck Church

¹⁷¹ *Svensk Uppslagsbok: Marbäck socken*

¹⁷² Uffe Tecknare. *Kyrkor i Jönköpings Län, del 2.* (1986)

9.0. Marbäck Parish

Marbäck contains Lake Vrangsjön and Lake Försjön. To the west of Marbäck is the Svartån River and Lake Ralången.

Lake Ralången



Sunset at Lake Ralången

Lake Ralången has an area of 4.93 square kilometers, is 5 meters deep, and 160 meters above sea level. During the 19th century, timber rafting occurred at the lake. In 1913, Ralången was lowered by 1.5 meters. A number of fish can be found in Ralången, including: bream, bleak, carp, perch, pike, roach, ruda, rudd, and tench.

The Island of Rödholmen

There exists a mysterious small island in Ralången, which is known as Flottholmen, or Rödholmen. Rödholmen had the enigmatic ability to rise and sink below the surface of Ralången, making it visible only during rare occasions. Covered with pines, oaks, birches, shrubs, and rocks, Rödholmen is anchored by grass roots and can change position with the winds. A document from 1751 states that there used to be dry land in the 17th century where Rödholmen now stands. Rödholmen was first seen in 1689, when it was only visible for a single day. The island resurfaced seven years later in September of 1696, and stayed visible for two weeks. Rödholmen would continue to rise and sink throughout the 18th century, appearing in 1712, 1719, 1723, 1726, 1733, 1743, and 1757. The island always surfaced in August or September in the same place.

Rödholmen intrigued the clergy of Marbäck Church, and the church's records from 1696-1887 include numerous notes about the island. It was thought that the rise or fall of the island heralded evil events, such as wars or plagues. Word of Rödholmen travelled as far as Stockholm, and in 1751, scientists from the Royal Academy of Sciences studied the island and took notes about it. Scientist Mr. Ljungquist wrote that the island was roughly 85 meters long and 70 feet wide.



Rödholmen

Gustaf III's Visits Through Marbäck



Plaque commemorating Gustaf III's visit to Rödholmen in 1766

One of Rödholmen's most memorable appearances occurred in September of 1766, when the island was gazed on by Gustaf III, who was then the Crown Prince of Sweden. Rödholmen was still above water when Gustaf III passed through Marbäck en route to meet Queen Sophia Magdalena, his future wife. On September 24th, the Governor of Jönköping, Sir Claes Eric Silfverhielm, came to Rödholmen with several other distinguished people to inspect the island. Silfverhielm attached five plaques on the oaks of Rödholmen to commemorate Gustaf III's visit to the island. One of these plaques is left in Marbäck and is forged on a copper plate nailed to an oak plank.

In English, the text engraved upon the plaque translates to read:

"In 1766 when the Swedish kingdom of King Gustaf III, as the then crown prince went to meet his future wife, now Queen Sophia Magdalena, arose this rare Flottholmen in the past to travel."

Gustaf III also visited Rödholmen on September 2, 1773. A plaque commemorating that visit also exists and translates in English as:

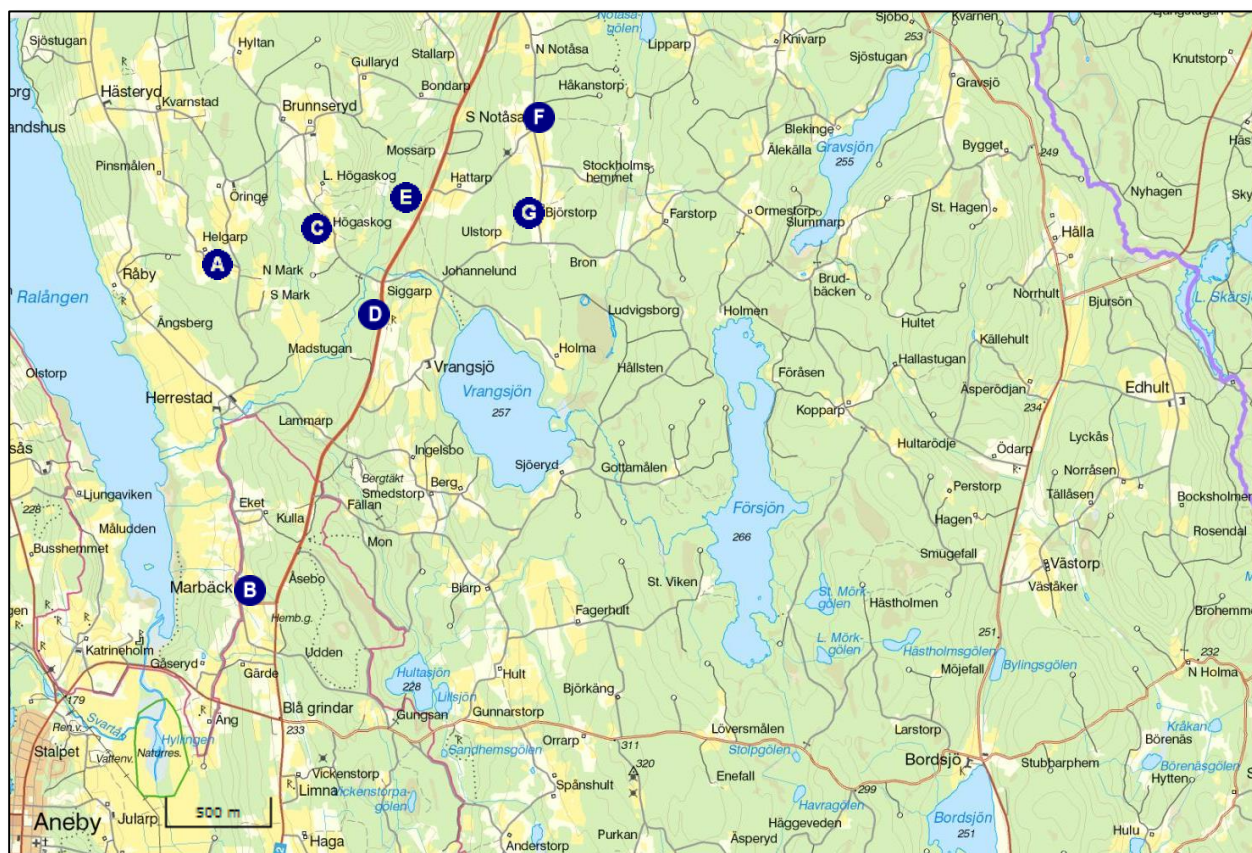
"Year 1773, 2nd of September was this island sank and rose, as it did on the 19th of August. All Our Gracious King on the southern border of the kingdom throughout Jönköping County continued to ask for its permission to prepare the kingdom's future well-being. Prepared by Clas Eriksson Silfverhielm, then present Governor of Jönköping County."

Source: Berthelsen, Bevan

Marbäck was part of Norra Vedbo District until 1971, when it became part of Aneby municipality. On January 1, 2016, Marbäck District was established. The population of Marbäck Parish was 869 in 2000.¹⁷³

¹⁷³ Harlén, His; Harlén Eivy. *Sweden from A to Z: geographical-historical reference book*. (2003)

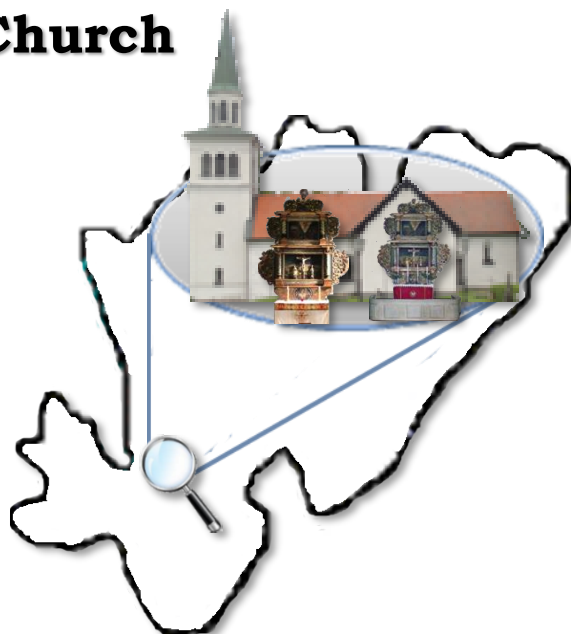
Map of Marbäck Parish



Place		Significance
A	Häljarp	<ul style="list-style-type: none"> Where Lars Nilsson and Annica Johansdotter (Johan Svensson and Annica Johansdotter's daughter) lived from 1790 to 1849 Where Ingrid Johansdotter (Johan Pehrsson and Elisabeth Johansdotter's daughter) lived from 1821 to her death in 1823
B	Marbäck Church	<ul style="list-style-type: none"> Where Pehr Olofsson and Karin Jönsdotter attended church from at least 1699 until 1740 and where they are buried Where Per Andersson attended church from at least 1718 until 1725 and is buried Where Annika Johansdotter attended church from at least 1718 until at least 1726 Where Johan Pehrsson attended church from 1713 until 1782 and is buried Where Elisabeth Pehrsson attended church from 1718 until 1773 and is buried Where Johan Svensson attended church from at least 1763 until 1806 and is buried Where Annica Johansdotter attended church from 1741 until 1808 and is buried Where Johannes Johansson attended church from 1777 to 1796 and 1800 to 1803 Where Maria Håkansdotter attended church from 1800 to 1803
C	Högaskog	<ul style="list-style-type: none"> Where Pehr Olofsson and Karin Jönsdotter lived from at least 1699 until their deaths in 1740 Where Johan Pehrsson was born in 1713 and lived until his death in 1782 Where Elisabeth Pehrsson lived from 1740 until her death in 1773 Where Johan Svensson lived from at least 1763 until 1793 Where Annica Johansdotter was born in 1741 and lived until 1793 Where Johannes Johansson was born in 1777 and lived until 1793
D	Siggarp	<ul style="list-style-type: none"> Where Johan Svensson and Annica Johansdotter lived from 1793 to 1804 Where Johannes Johansson lived from 1793 to 1796
E	Knäppet	<ul style="list-style-type: none"> Where Johan Svensson lived from 1804 until his death in 1806 Where Annica Johansdotter lived from 1804 until her death in 1808
F	Södra Notåsa	<ul style="list-style-type: none"> Where Per Andersson lived from at least 1718 until his death in 1725 Where Annika Johansdotter lived from at least 1718 until at least 1726 Where Elisabeth Pehrsson lived from 1718 until 1740
G	Björstorp	<ul style="list-style-type: none"> Where Johan Johansson and Maria Håkansdotter lived at from 1800 to 1803

Marbäck Church

A short distance northeast of the town of Aneby is Marbäck Church. The father of Anna Stina Johansdotter, Johannes Johansson, attended this church for the first 19 years of his life. After his marriage to Maria Håkansdotter in 1800, he and Maria attended this church until 1803. Johannes's father Johan Svensson attended this church from at least 1763 until his death in 1806, while Johannes's mother Annica Johansdotter attended there for her entire life. Both of them are buried in the church's cemetery.



Marbäck Church
County: Jönköping
Congregation: Aneby
Significance to the High Family: <ul style="list-style-type: none"> • Where Pehr Olofsson and Karin Jönsdotter attended church from at least 1699 until 1740 and where they are buried • Where Per Andersson attended church from at least 1718 until 1725 and is buried • Where Annika Johansdotter attended church from at least 1718 until at least 1726 • Where Johan Pehrsson attended church from 1713 until 1782 and is buried • Where Elisabeth Pehrsson attended church from 1718 until 1773 and is buried • Where Johan Svensson attended church from at least 1763 until 1806 and is buried • Where Annica Johansdotter attended church from 1741 until 1808 and is buried • Where Johannes Johansson attended church from 1777 to 1796 and 1800 to 1803 • Where Maria Håkansdotter attended church from 1800 to 1803
Coordinates: 57°51'32.44"N 14°51'24.25"E
Founded in: 1200s
Current Building from: 1200s

Annica Johansdotter's parents Johan Pehrsson and Elisabeth Pehrsson also attended Marbäck Church for their entire lives. The parents of Johan Pehrsson, Pehr Olofsson and Karin Jönsdotter, attended this church from at least 1699 until their deaths in 1740. Elisabeth Pehrsson's parents Per Andersson and Annika Johansdotter attended this church from at least 1718. Per died in 1725, while Annika was a member of this church until at least 1726.



Marbäck Church

Marbäck Church stands on a hill which overlooks Lake Ralången. The church was built from gray stone in the 13th century. The vestry and brick arches were added on to the church in the 15th century. The church was expanded in 1671 and 1698 with cross arms made of wood. These cross arms were later rebuilt from stone in 1913. Marbäck Church's tower was built in 1878.¹⁷⁴

The Pulpit at Marbäck Church

The pulpit at Marbäck Church is from the 17th century.



The church's baptismal font was designed in 1961 by George Trapp in Gränna.

Timeline of Marbäck Church

1200s	Marbäck Church is constructed from stone.
1400s	The vestry and brick arches are added to the church.
1400s-1500s	The church's vaults are decorated.
1600s	Marbäck Church receives its pulpit.
1671	Marbäck Church is expanded with wooden cross arms.
1684	The church receives its altar piece
1698	A second set of crossarms are added to the church.
1859	The church receives an organ that was designed by Eric Nordstrom.
1878	The church tower is constructed.
1913	The church's cross arms are rebuilt from stone.
1961	The church receives its current baptism font.

¹⁷⁴ Svensk Uppslagsbok: Marbäck socken

The Altar at Marbäck Church

The altarpiece at Marbäck Church was painted by Fritz Berger in 1684. It depicts The Last Supper, Calvary, Resurrection and Ascension,



The Organ at Marbäck Church

The church's organ stands in back of the church. It was designed by Erik Nordström in 1859.



The Vaults at Marbäck Church

The vault in Marbäck Church was most likely decorated by Master Admund in the 15th and 16th centuries.



Marbäck Church's Cemetery

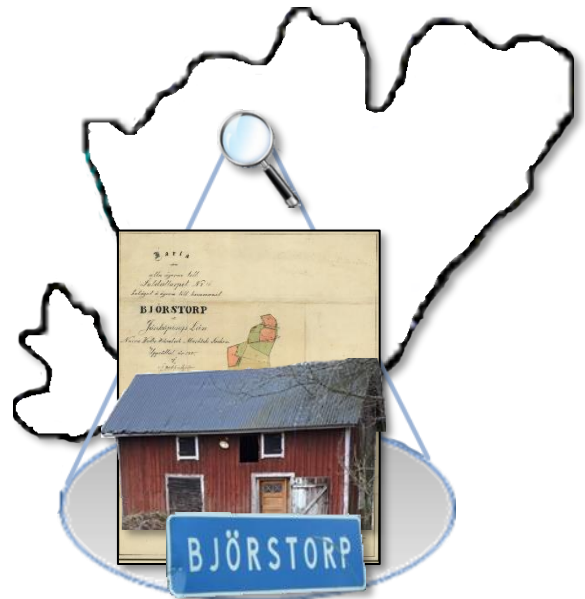
Several of the High family's ancestors are buried in the cemetery outside of Marbäck Church, including Johan Svensson and Annica Johansdotter, Johan Pehrrson and Elisabeth Johansdotter, Per Olofsson and Karin Jönsdotter, and Per Andersson.



Pastors at Marbäck Church from 1699-1818	
Pastor	Years
Magnus Emmander	1692-1702
Magnus Livin	1702-1716
Johan Elf	1716-1720
Andreas Folingus	1722-1739
Samuel Peter Planander	1741-1783
Petrus Jonae Engstrand	1783-1786
Nils Hertzelin	1787-1793
Adolf Nordvall	1794-1808
Johan Adolf Meurnander	1808-1818

Björstorp

About a half kilometer north of Lake Vrångson in northern Marbäck is Björstorp (Byörs-tórp), the farm where Anna Stina Johansdotter's parents Johannes Johansson and Maria Håkansdotter lived from 1800 to 1803. The two were tenant farmers during this time and rented the farm from the farmer who owned it. Their eldest child Eva was born at Björstorp in 1801 and died there in 1802. In 1803, Johannes and Maria's family left Björstorp and moved to Säby Parish.



Björstorp (Byörs-tórp)
Parish: Marbäck
Significance to the High Family: <ul style="list-style-type: none"> Where Johannes Johansson and Maria Håkansdotter lived from 1800 to 1803
Coordinates: 57°91'32.63"N 14°94'72.42"E

Björstorp is a small farm and it's likely that only one or two families lived there during the early 19th century. There was also a cottage there called Björnhemmet.

The Meaning of the Name "Björstorp"

The name "Björstorp" means "beaver's settlement" in Swedish. The prefix "björs" means "beaver's" while the suffix "torp" means "settlement."

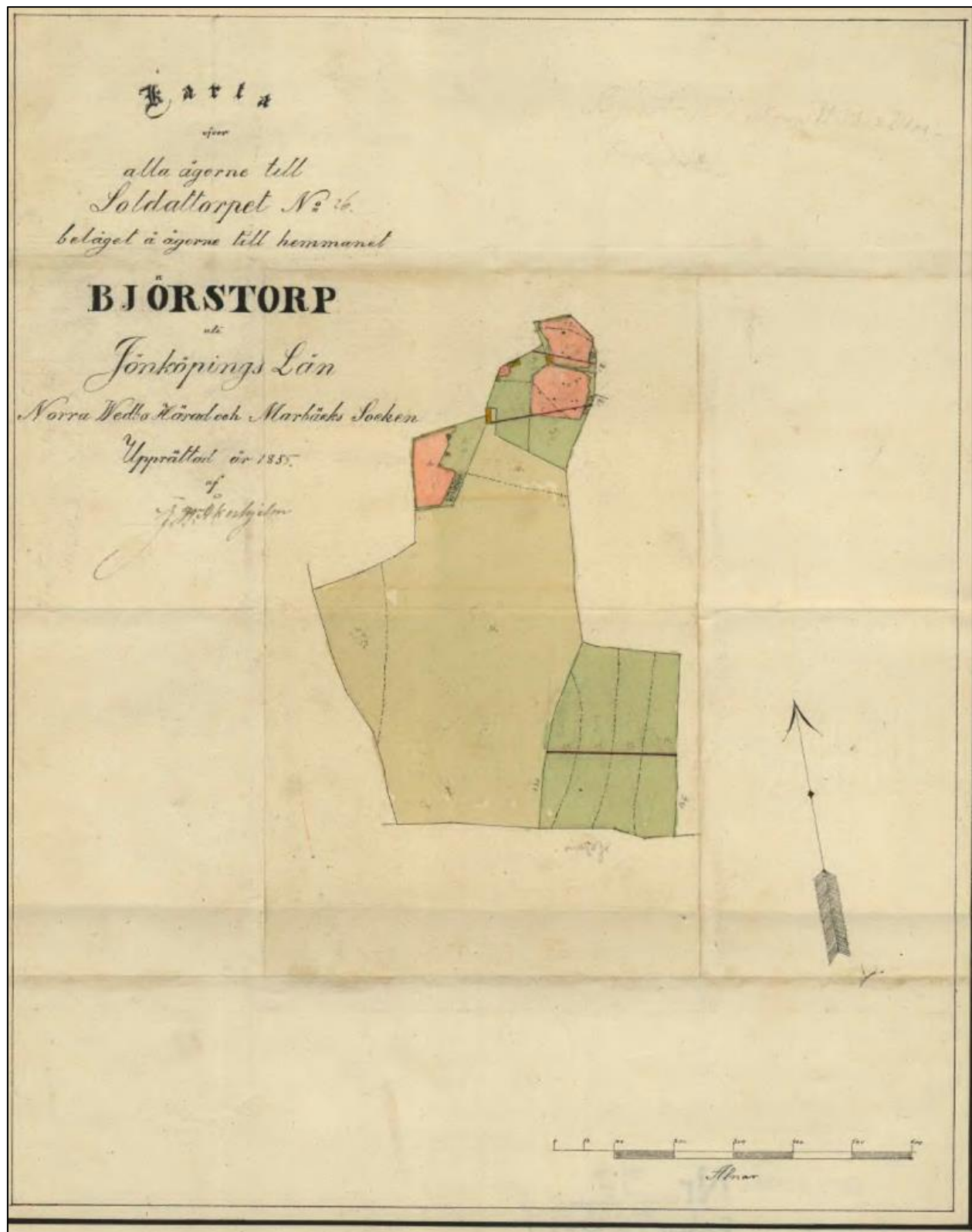


House at Björstorp



Shed at Björstorp

1855 Map of Björstorp



Högaskog

A few kilometers north of Marbäck church is the farm of Högaskog (Hüh-geh-skóog). Here Anna Stina Johansdotter's father Johannes Johansson was born in 1777. During this time, this farm was known as Stora Högaskog. Johannes spent the first 16 years of his life at Stora Högaskog. Johannes's father Johan Svensson lived at Stora Högaskog from at least 1763, while Johannes's mother Annica Johansdotter was born there in 1741. In 1793, Johan and Annica's family left Stora Högaskog and moved to the farm Siggarp.



Högaskog (Hüh-geh-skóog)
Parish: Marbäck
Significance to the High Family: <ul style="list-style-type: none"> • Where Pehr Olofsson and Karin Jönsdotter lived from at least 1699 until their deaths in 1740 • Where Johan Pehrsson was born in 1713 and lived until his death in 1782 • Where Elisabeth Pehrsson lived from 1740 until her death in 1773 • Where Johan Svensson lived from at least 1763 until 1793 • Where Annica Johansdotter was born in 1741 and lived until 1793 • Where Johannes Johansson was born in 1777 and lived until 1793
Coordinates: 57°71'66.70"N 15°01'66.70"E

Annica Johansdotter's parents also lived at Stora Högaskog. Her father Johan Pehrsson was born there in 1713 and spent his entire life there, dying in 1782. Annica's mother Elisabeth Pehrsson moved to Stora Högaskog in 1740 after she was married to Johan Pehrsson and died there in 1773. Johan's parents Pehr Olofsson and Karin Jönsdotter also lived at Stora Högaskog. The two were listed as living there from as early as 1699 and may have lived there before this time. Both of them died at Stora Högaskog in 1740.



The Meaning of the Name "Stora Högaskog"

Stora Högaskog means "Large high forest" in English.

In addition to Stora Högaskog, there was another farm at Högaskog called Lilla Högaskog, located just northwest of Stora Högaskog.

Helljarps Rote

Högaskog belonged to the Helljarps Rote, which also included the farms of Herrestad, Smedstugan, Mark, Krog, Damstugan, Herstugg, Råby, Häljarp, Öringa, Bruneshö, Brunseröd, Stibbarp, Gullaryd, Bonnarp, Sölseryd, and Stallarp.



House at Högaskog



Sign for Högaskog

The old house at Högaskog was torn down in the early 20th century.



Ruins of an old croft at Högaskog



People working in the fields at Högaskog in the early 20th century

Births at Högaskog from 1699 to 1784 ¹⁷⁵ (Dates from the Julian Calendar)			
Date of Birth	Name	Father	Mother
October 6, 1699	Anna Pärsdotter	Pehr Olofsson	Karin Jönsdotter
November 3, 1703	?	Gustaf Steensson	?
February 13, 1713	Johan Pehrsson	Pehr Olofsson	Karin Jönsdotter
May 29, 1715	Sven Jonsson	?	?
May 9, 1723	Maria Larsdotter	Lars Nilsson	Maria Jönsdotter
February 7, 1739	Maria Carlsdotter	Carl Larsson	Kirstin Eriksdotter
May 6, 1740	Catharina Carlsdotter	Carl Larsson	Kirstin Eriksdotter
September 14, 1741	Annika Johansdotter	Johan Pehrsson	Elisabeth Pehrsson
December 1, 1741	Annika Carlsdotter	Carl Larsson	Kirstin Eriksdotter
July 4, 1743	Lars Carlsson	Carl Larsson	Kirstin Eriksdotter
November 25, 1743	Karin Johansdotter	Johan Pehrsson	Elisabeth Pehrsson
May 14, 1745	David Andersson	Anders Nilsson	Brita Davidsdotter
November 1, 1745	Cajsa Johansdotter and Maria Johansdotter	Johan Pehrsson	Elisabeth Pehrsson
September 18, 1746	Lisbeth Carlsdotter	Carl Larsson	Kirstin Eriksdotter
February 8, 1748	Elisabeth Johansdotter	Johan Pehrsson	Elisabeth Pehrsson
March 26, 1750	Johan Carlsson and Helena Carlsdotter	Carl Larsson	Kirstin Eriksdotter
October 28, 1750	Lisbeth Johansdotter	Johan Pehrsson	Elisabeth Pehrsson
January 1, 1753	Peter Johansson	Johan Pehrsson	Elisabeth Pehrsson
May 3, 1753	Helena Carlsdotter	Carl Larsson	Kirstin Eriksdotter
March 25, 1754	Maria Johansdotter	Johan Pehrsson	Elisabeth Pehrsson
April 14, 1755	Johan Johansson	Johan Pehrsson	Elisabeth Pehrsson
May 21, 1759	Elin Johansdotter	Johan Pehrsson	Elisabeth Pehrsson
January 31, 1764	Stina Johansdotter	Johan Pehrsson	Elisabeth Pehrsson
May 9, 1764	Lisken Johansdotter	Johan Svensson	Annica Johansdotter
April 10, 1768	Annica Johansdotter	Johan Svensson	Annica Johansdotter
May 2, 1772	Lisken Johansdotter and Christina Johansdotter	Johan Svensson	Annica Johansdotter
November 26, 1774	Johan Johansson	Johan Svensson	Annica Johansdotter
January 19, 1777	Johannes Johansson	Johan Svensson	Annica Johansdotter

¹⁷⁵ Marbäck Births, Vol. C:1 (1643-1721), Marbäck Births, Vol. C:2 (1722-1744), and Marbäck Births, Vol. C:3 (1745-1791)

Births at Högaskog from 1699 to 1784 (Continued) (Dates from the Julian Calendar)			
Date of Birth	Name	Father	Mother
May 23, 1781	Johan Johansson	Johan Pehrsson	Maja Pehrsson
October 17, 1781	Stina Nilsson	Nils Larsson	Stina Andersdotter
August 16, 1782	Lisken Johansson	Johan Svensson	Annica Johansson
February 27, 1784	Anders Nilsson	Nils Larsson	Stina Andersdotter

Marriages Involving the Inhabitants of Högaskog from 1740 to 1780 ¹⁷⁶ (Dates from the Julian Calendar)		
Date of Marriage	Groom	Bride
October 20, 1740	Johan Pehrsson	Elisabeth Pehrsson
October 24, 1753	Soldier Erland Solberg	Maria Olufsson
May 23, 1763	Johan Svensson	Annica Johansson
June 16, 1778	Johan Pehrsson	Maria Pehrsson
March 22, 1780	Nils Larsson	Stina Andersdotter

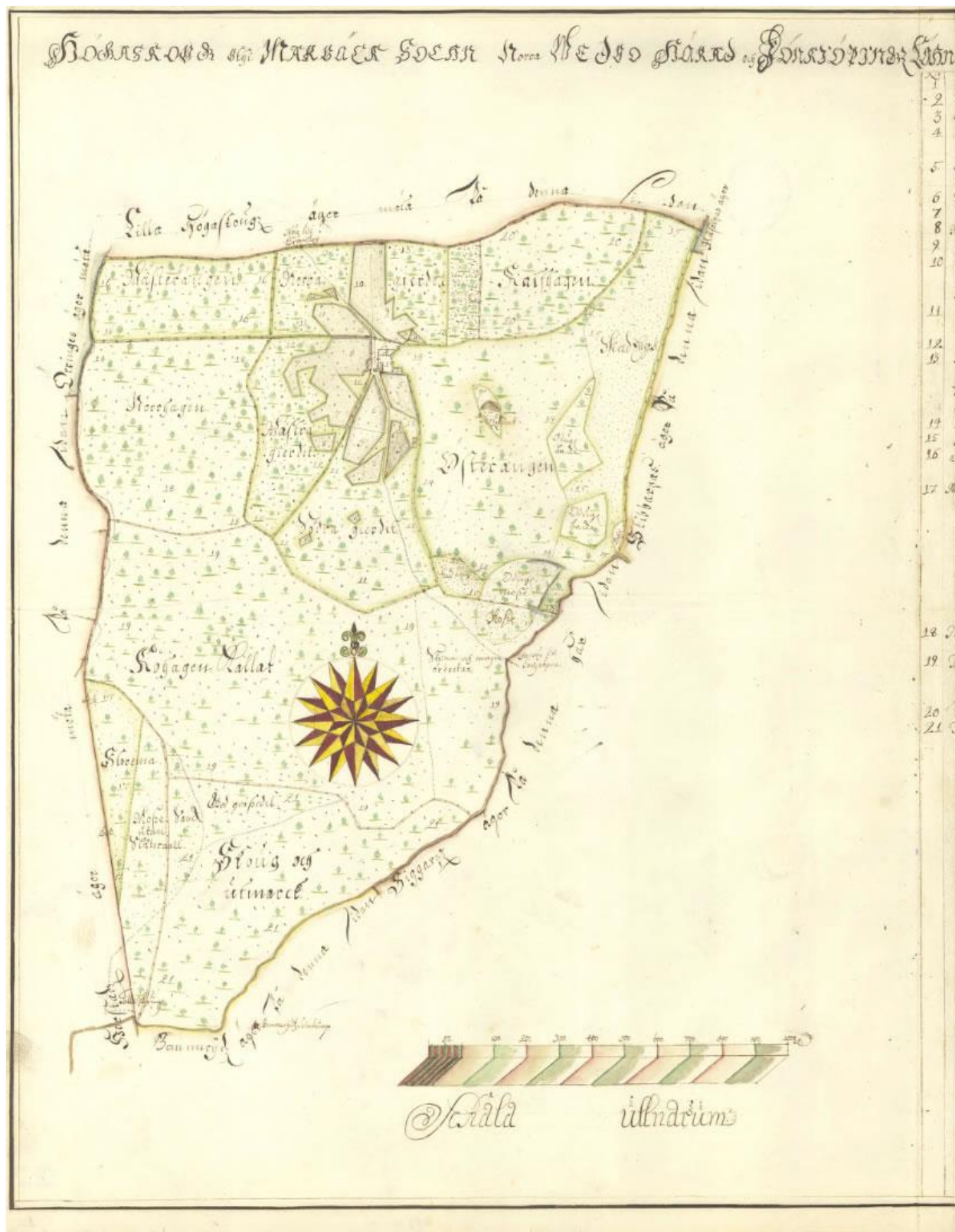
Deaths at Högaskog from 1694 to 1790 ¹⁷⁷ (Dates from the Julian Calendar)	
Date of Death	Name
December 1694	Jon Samuelsson – 24 years old
June, 1708	Samuel's stillborn child
June 7, 1738	Måns – 70 years old
March 26, 1740	Pehr Olofsson – 79 years old
December 11, 1740	Karin Jönsdotter – 59 years old
January 21, 1745	Karin Johansson – 1 year old
September 21, 1751	Elisabeth Johansson – 4 years old
June 5, 1755	Johan Johansson – 8 weeks, 5 days old
August 5, 1764	Lisken Johansson – 3 months old
September 7, 1772	Stina Johansson – 4 months and 4 days old

¹⁷⁶ Marbäck Marriages Vol. C:2 (1722-1744), and Marbäck Marriages, Vol. C:3 (1745-1791)

¹⁷⁷ Marbäck Deaths, Vol. C:1 (1643-1721), Marbäck Deaths, Vol. C:2 (1722-1744), and Marbäck Deaths, Vol. C:3 (1745-1791)

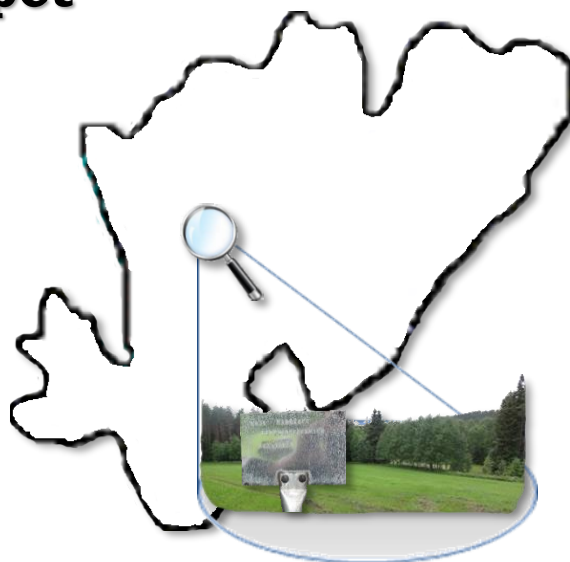
Deaths at Högaskog from 1694 to 1790 (Continued) (Dates from the Julian Calendar)	
Date of Death	Name
January 17, 1773	Elisabeth Johansdotter – 54 years old
May 26, 1773	Lisken Johansdotter – 1 year old
November 9, 1775	Johan Johansson – 1 year old
April 7, 1776	Ingjel Nilsson – 55 years old
September 10, 1779	Ingeborg Olofsdotter – 56 years old
July 1, 1781	Johan Johansson – 5 weeks and 4 days old
August 4, 1781	Maja Pehrsson – 46 years old
August 27, 1782	Johan Pehrsson – 69 years old
June 15, 1785	Stina Larsson – 9 years old
February 29, 1788	Cajsa Johansdotter's son Peter – 1 year old
January 19, 1790	Sven Johansson – 23 years old

1713 Map of Högaskog



Knäppet

A short distance northwest of Lake Vrangsjön is Knäppet (Néh-pet), the final place that Johan Svensson and Annica Johansdotter lived. The two moved there in 1804 and lived there until their respective deaths in 1806 and 1808. Lisken, Johan's and Annica's youngest daughter, also lived with the two at Knäppet. Johan and Annica were in their sixties by the time they lived there.



Knäppet (Néh-pet)
Parish: Marbäck
Significance to High Family: <ul style="list-style-type: none"> • Where Johan Svensson lived from 1804 to 1806 • Where Annica Johansdotter lived from 1804 to 1808
Coordinates: 57°89'65"N14°87'74"E



Knäppet

During the time that Johan and Annica lived there, Knäppet belonged to a military rote named Bommeryd. The remains of Knäppet rest along the end of a sloping field. The field is strewn with thousands of tiny stones and must have been difficult to farm. The old croft where Johan and Annica lived was torn down in 1828. Today, a tin sign stands where Knäppet was. A stone fence from the days that Johan and Annica lived at Knäppet still exists.



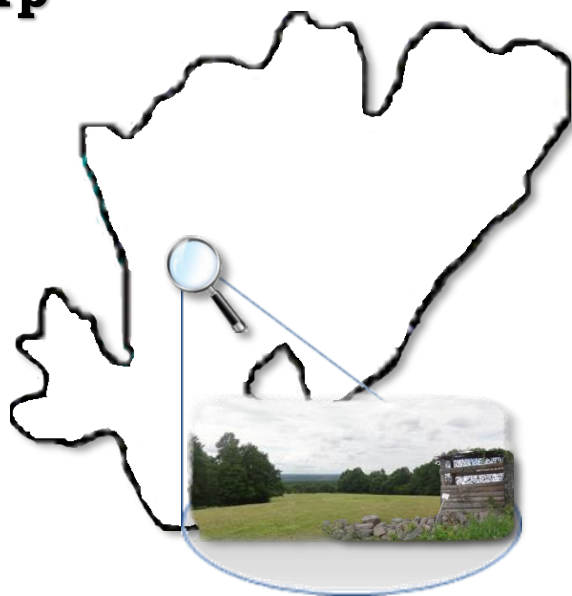
Sign indicating where Knäppet was



Field by Knäppet

Siggarp

Just west of Lake Vrangsjön in Marbäck Parish is Siggarp (Sée-garp). Here, Anna Stina Johansdotter's paternal grandparents Johan Svensson and Annica Johansdotter's family lived from 1793 to 1804. By this time, the two were in their fifties and sixties. Johan and Annica's two youngest children, Johannes and Lisken, also lived at Siggarp. Today, Siggarp is a large meadow surrounded by two groves of trees which overlooks a serene valley. The valley contains a brook, which flows into Lake Vrangsjön and is known for its clear water.



Siggarp



Where the barn stood at Siggarp

The old croft where Johan and Annica's family lived probably stood where the field is today. The old house at Siggarp was torn down in 1914. The old barn was also torn down in the early 20th century and today only a pile of rocks remain. In front of the rocks is a tin sign with the name of the farm engraved.

Siggarp (Sée-garp)
Parish: Marbäck
Significance to High Family: <ul style="list-style-type: none"> Where Johan Svensson and Annica Johansdotter lived from 1793 to 1804
Coordinates: 57°88'18"96"N14°87'72"35'E



Sign where the barn stood at Siggarp

Södra Notåsa

Less than a kilometer north of Lake Vrangsjön in Marbäck Parish is Södra Notåsa (Súd-rah Noo-tóah-sah). Here, Anna Stina Johansdotter's great-grandmother Elisabeth Pehrsson was born in 1718. Elisabeth spent the first 22 years of her life at Södra Notåsa and left there after she was married to Johan Pehrsson in 1740. Elisabeth's parents Per Andersson and Annika Johansdotter lived at Södra Notåsa from at least 1718. Per died there in 1725 while Annika was last recorded as living there in 1726.



Södra Notåsa (Súd-rah Noo-tóah-sah)
Parish: Marbäck
Significance to High Family: <ul style="list-style-type: none"> • Where Per Andersson lived from at least 1718 until his death in 1725 • Where Annika Johansdotter lived from at least 1718 until at least 1726 • Where Elisabeth Pehrsson lived from 1718 until 1740
Coordinates: 57°90'67"83"N14°90'83"82'E

Södra Notåsa means "Southern Notåsa." To the north of Södra Notåsa was a farm called Norra Notåsa ("Northern Notåsa.") Several families lived at Södra Notåsa and Norra Notåsa. During the early 18th century, several other families lived at these farms, including the families of Anders Larsson and his wife Karin, Johan Svensson and his wife Margareta, and the family of man named Jacob.¹⁷⁸



Read house at Södra Notåsa



Yellow house at Södra Notåsa

¹⁷⁸ Marbäck Births, Vol. C:1 (1643-1721)

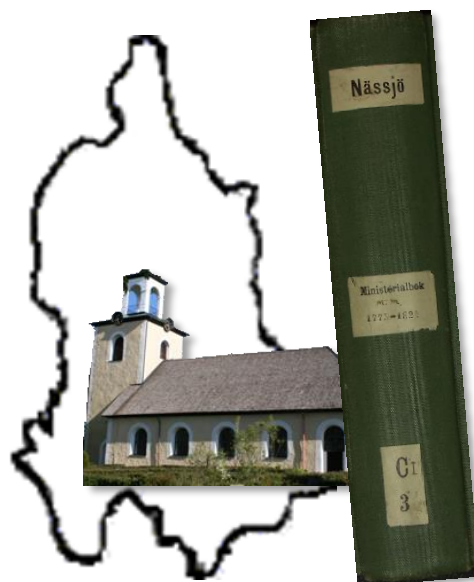
Chapter Ten

Nässjö



Nässjö Parish

Surrounding the city of Nässjö is Nässjö (Néh-swah) Parish. Sven Hög's mother Maria Svensdotter lived in Nässjö from 1789 to 1796. Maria's mother Anna Månsdotter spent the first 25 years of her life in Nässjö. Anna's father Måns Olofsson lived at Nässjö from around 1710 until his death in 1775, while Anna's mother Maria Engdahl lived in Nässjö Parish from 1715 to 1718 and from 1732 to her death in 1749. The parents of Måns Olofsson, Olof Jonsson and Ingjård Håkansdotter, lived at Nässjö from 1710 until their deaths in the early 1720s.



Nässjö Parish (Néh-swah)
County: Jönköping
Municipality: Nässjö
Significance to the High Family: <ul style="list-style-type: none"> • Where Olof Jonsson lived from 1710 until his death sometime in the 1720s • Where Ingjård Håkansdotter lived from 1710 until her death in 1720 • Where Beata Urbansdotter lived from 1715 to 1718 • Where Måns Olofsson lived from 1706 until his death in 1775 • Where Maria Engdahl lived from 1715 to 1718 and from 1732 to her death in 1749 • Where Anna Månsdotter lived from 1734 until 1759 • Where Maria Svensdotter lived from 1789 to 1796
Area: 91.95 sq. km.
Population (as of 2005): 16,700

The meaning of the name “Nässiö”

Nässjö Parish has medieval origins. The name of the Parish was first mentioned as “Näsiom” in 1270, and comes from the village of Nässsjöbyn. This name is a plural form of the isthmus the old church was located on by the Ryssby Sea.

Nässjö Parish, excluding the urban area, is 91.95 square kilometers. Geologically, Nässjö Parish is a ridge of high land which divides two areas of land. There are several lakes in Nässjö, including Ingsbergsjön, Gisshultasjön, Runnerydsjön, Handskerydsjön, Ryssbyjön, and Höregölen. Four rivers run through Nässjö, with the Huskvarnaån and Spexhultasjön rivers draining into Lake Em (called Emån in Swedish).¹⁷⁹

¹⁷⁹ Sverige geografisk beskrivning del 2 Östergötlands, Jönköpings, Kronobergs

Nässjö Parish has been inhabited since ancient times. Bronze Age burial cairns containing stone circles, Iron Age tombs, and an old trident can all be found in Nässjö.



Burial cairns in Nässjö Parish

Sometime in the 12th century, Nässjö Church was founded. The first church was a Romanesque stone building. The church's second building was constructed during the 13th to 14th centuries. This was the building that the High family's ancestors attended services in.

The current building of Old Nässjö Church dates from 1791. In December of 1909, Nässjö Church was constructed in the city of Nässjö, and it replaced Old Nässjö Church as Nässjö's main church.



Old Nässjö Church

Timeline of Nässjö Parish

3750-600 B.C.	Early settlers build burial cairns in Nässjö.
1100s	Nässjö Church is founded.
1270	The first recorded mention of Nässjö.
1612	Nässjö Parish is invaded during the Kalmar War.
1864	The Southern Main Line of the Swedish Railway System is finished, passing through Nässjö.
1971	Nässjö became part of Nässjö Municipality.

The Memorial to the Brave Peasants of 1612



Memorial in Nässjö City Park

In 1612, Nässjö Parish was attacked by Danish forces during the Kalmar War. During this time, Gustavus Adolphus (or Gustaf II Adolph) was King of Sweden. Although several lives were lost in this attack, the peasants of Nässjö were eventually able to drive off the Danish soldiers out of the parish.

In Nässjö City Park, there is a stone dedicated to these brave peasants who defended Nässjö. The inscription on the stone reads in English:

"This stone was erected in 1938 to the brave peasants' brave defense of their homestead under the war in the year 1612, then Gustaf II Adolf was King of Sweden. Witness this stone now and for upcoming generations about our people's warm care of their homestead."

Johan Fovelin's Description of the Landscape of Nässjö Parish

"The ground is uneven and there are a couple of minor hills; beautiful meadows, good fields etc. [which] make the place good and beautiful except where there are large bogs. Here, as well as in Barkeryd, are plenty of game as hares and fowls. Beasts, except foxes, are rarely seen. Even rarer are big game, but deer and moose have sometimes been seen and perhaps also even killed."

- Fovelin's Descriptions of Barkeryd and Nässjö Parishes - 1785



Träslända, a farm in Nässjö Parish

Before the 19th century, Nässjö was scarcely populated. In 1783, the population of Nässjö was 781, and there were 120 households within the parish. The main road that passed through Nässjö led west to the city of Jönköping and east to the city of Eksjö. There were also two county roads in Nässjö: one by Old Nässjö Church in northwest Nässjö, and one near the farm of Gissshultsbro in southeast Nässjö. All of these roads were in poor condition in the 18th century. There was also a mill and sawmill located on the Nässjöån River in northern Nässjö in the 18th century.

The main trade in Nässjö in the 18th century was the breeding of livestock. While the fields in Småland were generally of poor soil, there were a number of farms in Nässjö that had good soil for grazing.



1796 Map of Nässjö Village

Johan Fovelin's Description of the People of Nässjö

"...they are very skilled in handicraft. As thriving average people are; as trustworthy, honest, helpful, gentle, polite and honoring they truly are."

- Fovelin's Descriptions of
Barkeryd and Nässjö Parishes - 1785

Nässjö Parish surrounds the city of Nässjö. Nässjö is the seat of Nässjö Municipality. Ingsberg, the manor that Måns Olofsson's son Olof Månsson Löfberg was a steward from 1758 to 1788, is located in the eastern part of the city. For most of its existence, Nässjö was a rural village in which agriculture was the dominant occupation.

In 1864, the Southern Main Line of the Swedish Railway System was finished, passing through Nässjö. The railway had a profound influence upon the village, and its population rapidly increased. In the early 20th century, the wood industry boomed in Nässjö, manufacturing wood from different parts of Småland. In 1889, the parish's boundaries were remapped, and the current parish surrounds the urban area of Nässjö.¹⁸⁰ As of 2005, there were 16,463 inhabitants living in the city of Nässjö.



Nässjö Railway - 1908

¹⁸⁰ Den medeltida madonnan i Nässjö gamla kyrka



Stage at Nässjö Hembygdspark

Just north of downtown Nässjö is Nässjö Hembygdspark, a park which celebrates Nässjö's past. All over the park are monuments which are dedicated to prominent figures in Nässjö's history. It is worth noting that a few of the figures were contemporaries of the High family's ancestors who lived in Nässjö in the 18th century.

Nässjöstenen – "The Nässjö Stone"



Nässjöstenen

One of the most notable monuments at Nässjö Hembygdspark is the Nässjö Stone, in which the names of Nässjö's most notable and revered figures are inscribed:

Sons of Nässjö District:

<i>Mäster Ambjörn</i>	<i>1555-1630</i>
<i>Bengt Slatte</i>	<i>1617-1677</i>
<i>Eric Gustaf Queckfeldt</i>	<i>1688-1776</i>
<i>Daniel Duker</i>	<i>1740-1812</i>
<i>Johan Fovelin</i>	<i>1745-1807</i>
<i>Anders Sjölin</i>	<i>1771-1842</i>
<i>Petter Jönsson</i>	<i>1791-1859</i>
<i>Johannes Andersson</i>	<i>1823-1897</i>
<i>C.D. Peterson</i>	<i>1825-1905</i>
<i>S.G. Esping</i>	<i>1829-1903</i>
<i>Carl Peterson</i>	<i>1840-1910</i>
<i>P.J. Andersson</i>	<i>1844-1930</i>
<i>J.A. Brinell</i>	<i>1849-1925</i>
<i>Axel Ramm</i>	<i>1858-1929</i>
<i>Justus Andrén</i>	<i>1867-1942</i>

Master Ambjörn (1555-1630)

Master Ambjörn, the first and oldest person on the list, was a well-respected judge from the court of King Gustaf Adolf Vasa. He lived in Nässjö Parish, and was considered to have done great service to his king and country. Ambjörn's name is found in several early 17th century documents from the city of Jönköping.

Source: Nässjö Hembygdsförening

Bengt Slatte (1617-1677)

Bengt Slatte (1617-1677) belonged to the Slattefors family, which owned around 60 acres in northern Småland. Slatte is buried in Old Nässjö Church's chapel.

Anders Sjölin (1771-1842)

Anders Sjölin was one of the greatest benefactors and most respected members of Nässjö Parish in the early 19th century. In 1824, he donated a large sum of money for the construction of a parish hall for Old Nässjö church, as well as an elementary school. Sjölin died at Ingsberg in 1842 and has a monument in the cemetery at Old Nässjö Church.



Anders Sjölin

Petter Jonsson (1791-1859)



Petter Jonsson

Petter Jonsson was one of the greatest benefactors to Nässjö in the early 19th century. Jonsson was born at Träslända, Nässjö Parish in 1791. He was a member of Parliament for over thirty years, and worked closely together with Anders Sjölin to run parish affairs. Jonsson was one of the biggest advocates for railway construction through the area, and Nässjö's depot can be attributed to his efforts. Jonsson died in 1859 and is buried in the cemetery of Old Nässjö Church. There is a monument at Nässjö Hembygdspark called the Peter Jonsson Stone, in memory of Jonsson.

In addition to the various monuments at Nässjö Hembygdspark, there are also several old crofts at the park, which hail from various parishes in Jönköping, and date from the 17th to 19th centuries.

Gästgivaregården



Gästgivaregården

Gästgivaregården, was originally built in the late 18th Century and was an inn in Esperyd, Barkeryd Parish. In the late 19th century, Gästgivaregården was moved along the highway between Jönköping and Eksjö. In 1953, it was moved to Nässjö Hembygdspark.

Toftastugan

Toftastugan, a double cottage, or twin cabin from Stora Tofta in Flisby Parish, is the oldest croft at Nässjö Hembygdspark. The croft was probably built in the late 17th century. Toftastugan was moved to Nässjö Hembygdspark in 1937.



Toftastugan

In 1909, Nässjö Church, Nässjö Parish's newer church, was built in the city of Nässjö. The church was built in a Gothic style which incorporates architecture from Germany and Baltic countries. Some of the old relics that were in Old Nässjö Church were moved to Nässjö Church. Nässjö Church was renovated in 2000. In 2009, Nässjö Church celebrated its centennial anniversary.

Nässjö Parish was part of Tveta District until 1971. In 1971, Nässjö Parish became part of Nässjö Municipality.



Nässjö Church

Map of Nässjö Parish



Place		Significance
A	Dynefall	<ul style="list-style-type: none"> Where Maria Svensdotter lived from 1789 to 1790
B	Old Nässjö Church	<ul style="list-style-type: none"> Where Olof Jonsson attended church from 1710 sometime in the 1720s and where he is buried Where Ingjård Håkansdotter attended church from 1710 until 1720 and where she is buried Where Beata Urbansdotter attended church from 1715 to 1718 Where Måns Olofsson attended church from 1710 until 1775 and where he is buried Where Maria Engdahl attended church from 1715 to 1718 and from 1732 to 1749 and where she is buried Where Anna Månsdotter attended church from 1734 until 1759 Where Maria Svensdotter attended church from 1789 to 1796
C	Åker	<ul style="list-style-type: none"> Where Beata Urbansdotter lived at from 1715 to 1718 Where Maria Engdahl lived at from 1715 to 1718
D	Ingsberg	<ul style="list-style-type: none"> Where Måns Olofsson's son Olof Månsson Löfberg was a steward from 1758 to 1788.
E	Gissarp	<ul style="list-style-type: none"> Where Olof Jonsson lived from 1710 until his death sometime in the 1720s Where Ingjård Håkansdotter lived from 1710 until her death in 1720 Where Måns Olofsson lived from 1706 until his death in 1775 Where Maria Engdahl lived from 1732 to her death in 1749 Where Anna Månsdotter lived from 1734 until 1759 Where Maria Svensdotter lived from 1790 to 1796

Johan Fovelin's Description of Nässjö Parish in 1785

Fovelin's Description of Nässjö Parish

"Nässjö Parish is 1 mil¹⁸¹ long and 1 mil wide. Its church is situated in the northern part. It consists of 32^{1/4} full assessment units of land which are reduced to 25^{3/8}, of which: the nobility manor is 2^{1/2} full assessment units, --- nobility is 2^{7/8} reduced to 2^{3/8}, "skattefrälse" is 4 reduced to 2^{1/2}, Crown is 6^{3/8} reduced to 4^{1/4}, freeholders 16^{1/2} reduced to 13^{3/4}. Of these homesteads are by law 32^{1/4} full reduced to 25^{3/8} to maintain the church, and 27^{3/4} full reduced to 21^{1/2} to take care of the vicarage."



Träslända, a farm in Nässjö Parish

"In the parish are 5 homesteads with 5^{7/8} full assessment units reduced to 3^{6/8}, 5^{1/2} *rusthållaren*, 25 crofts, one flourmill with duties, and one sawmill. As for what the Crown, the priesthood and the church-caretakers shall have from the parish's residents; it's the same as for Barkeryd Parish."

"Through the parish runs a common road for 1 mil, where every farmstead along it takes care of the maintenance for its part of it. The road runs between Jönköping and Eksjö. There are also two district-roads, one from the parish's church towards Södra Vedbo and the other in the eastern part of the parish from Gissshultsbro (the Gissshult bridge), where the districts of Tveta and Södra Vedbo meet. These roads are also allotted. Except for these three, all the parish roads are in a fairly bad condition even for riding."

"Three rivers run through the parish, one in the western part, one in the eastern, and one almost in the middle. The last one drives the flourmill and the sawmill. The first one starts in _____ and runs into the Lake Ryssby, where it joins the Esperyd River running towards Lake Nätarn; the second starts in Lake Gissshult and runs into _____."

"Forest commonages are none. The forests are in some places better than in Barkeryd, with pine, spruce, birch, elder and some oak. There are some lakes, but neither big nor rich in fish, where one can catch whitefish, pikes, perches, roaches, burbots and crucian carps."

"Farming is performed better here, partly due to better soil but also to a more intense and careful handling. Cattle-breeding, which brings the best result, is also better due to more grazing- land."

¹⁸¹ 1 mil = 1 old Swedish mile (- 1855) = 10688 meters. 1 modern Swedish mile (1855 -) = 10000 meters.

10.0.2. Pastor Johan Fovelin's Descriptions of Nässjö Parish in 1785



1796 Map of Nässjö Village

“The homesteads here are also pretty strongly split. In 1783, here lived 781 souls in 120 households. The peasantry builds very beautiful and convenient houses. But in finery and extravagance in clothing they also go too far, especially the womenfolk. But they are very skilled in handicraft. As thriving average people are; as trustworthy, honest, helpful, gentle, polite and honoring they truly are. Without having access to any other income than from their laborious and sensible farming, they manage well from its yield. Here are also many skilled craftsmen. There is no tavern or restaurant, and only one privileged inn.”

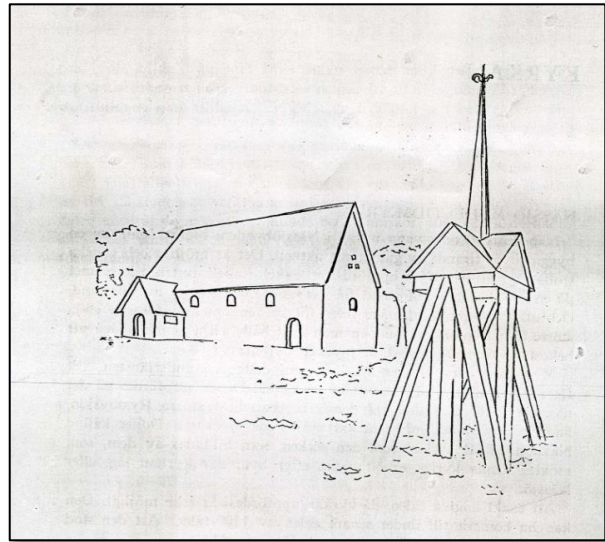
“To the west is the parish of Barkeryd, to the north Solberga, to the south Almesåkra, and to the east the parishes Sandsjö, Björkö and Höreda. In the eastern part is a small lake, where four districts (Tvetå, Södra Vedbo, Östra and Västra) and five parishes (Nässjö, Solberga, Höreda, Björkö and Sandsjö) meet.”

“The ground is uneven and there are a couple of minor hills; beautiful meadows, good fields etc. make the place good and beautiful except where there are large bogs. Here, as well as in Barkeryd, is plenty of game such as hares and fowls. Beasts, except foxes, are rarely seen. Even rarer are big game, but deer and moose has sometimes been seen and perhaps also even killed.”

“Before I give a description of each homestead, I will first tell about their allotment in districts, regarding the six-men’s obligations and the support of the paupers. The first six-man-district is: Nässjö village, Risabo, Hästerum and Kvistorp. The second is: Vimnarp, Gamlarp, Träslända, Fartofta, Hunseberg and Runneryd. The third six-man-district is: Gissarp, Dostarp, Skallarp, Brona, Stackeryd and Ingsberg, and they are allotted to the maintenance of one of the parish’s paupers. The fourth is: Hultarp, Södra Målen, Mosseryd, Gullbrohult, Isåsa and Västansjö. The fifth is: Spexhult village, Kvarntorp, Rävsnäs, Åker village, Handskeryd and Dynefall. The sixth six-man-district is: Bäckafall, Skieryd, Boda, Norra Målen, Stuntamålen and Berg, and they are allotted to the maintenance of one of the parish’s paupers. Together these homesteads form the parish.”

Selections from Fovelin's Description of Old Nässjö Church

"Nässjö Church is located on the royal grounds near a meadow that was donated to Barkeryd's rectory, on a high, south smooth plain beside the main road that goes between Jönköping and Eksjö 5/8 km from the mother church in the southeast. She is built of stone, safe and sound, except for a small piece of the east gable. Standing from the east and west are regular walls on both sides, which end without any point being crooked or rounded. She is 36 cubits long, 19 cubits wide, 9 cubits high, covered with dust at a rather high stature, and has erect gables that are furnished with iron flags."



Sketch of how Old Nässjö Church looked in the 18th century (Prior to 1791)



"The Last Supper" by Per Hörberg Donated to Old Nässjö Church in 1805 by the grandsons of Johan Fovelin.

"Her age is inevitably old, but the eastern end of the building has been excavated, except for the third room on the north, the second on the east gable, and one on the south side, which probably were places for sacrifices and incense institutions. One of these rooms is so large with doors and locks fitted that it now serves as a room for a wine cellar. The church's major deficiency is the most distressing evidence of this supposition. She has seven windows, three on the south, two on the north and one on each end, although she has two doors both on the south side, the largest west."

"Inside is found: at the middle of the eastern end stands the altar with a large table covered with a fine white linen cloth. In front of and down to the floor hangs an antependium of painted blue linen with gold crowns. On the table is an old sewn cushion instead of the pulpit and four candlesticks: two of ore and two out of silver-plated brass;

10.0.2. Pastor Johan Fovelin's Descriptions of Nässjö Parish in 1785

the altarpiece, which is made of wooden frames and painted moldings; a mirror containing eight angular silver-plated brass plates which show Christ crucified and then raised; and hammered gildwork and are the sides of the main board. Two equally high narrower boards of wood with two services in each are under a beautiful painting depicting the Savior's betrayal, crucifixion, burial and resurrection, the latter of which has pictures with hinges that are fixed to the altar so that those doors can be closed around her. On top of the painting is a little sculpture of three standing angels. On either side of the altarpiece hang two number boards, one with ink and the other bearing wooden numbers. Also on the eastern end are two chairs, one on each side of the altar for the clergy and church staff. The altar is surrounded in front of a desk which houses the fourteen communicants, is covered with red cloth, and is equipped with two doors, one on each side. Around the altar the space is probably for the choir."



Pulpit at Old Nässjö Church

"The pulpit, which was built around 1769, was on the south side but now stands on the north side and joins the staircase next to the sacristy door. She is made of pillars and moldings of painted sculpture work, and some familiar apostles' images. It has a large wraparound molding, a desk for books. On one side of the church, a large Bible and a double candlestick of brass are sitting. On the other side, there are three large double sconces nailed to the wall. Over the pulpit hangs a picture of a painted sky-blue arch, which portrays a white painted dove. The pulpit stands on a twisted pillar that descends to the floor, the stairs covered by painted woodwork and moldings."

"On the west side, opposite the altar, is a gallery across the church, which in the middle of is a small organ. The lectern, as well as the organ work, are decorated with some pictures and a sculpture. From the altar and chancel spanning to the west side of the middle of the church are rows of chairs, where males and females sit on opposite sides. All of the chairs are painted, except the two chairs that stand foremost in the church in the choir, one on the south and one on the north side of Västansjö Manor. The church ceiling consists of white paneling with some painting in the middle of the altar, and the floor is made of wood."

“The church is painted around the doors and windows and on the top of the large wraparound molding. South of the altar on the end hangs a crucifix of Christ and opposite on the other side is a painting of King Gustaf the III’s speech at the Royal Hall, beside which hangs the church’s two flags, one red and the other black. On the south wall of the chancel hangs the Queckfeldtsk family’s coat of arms and on the north side opposite is the Slattefor’s coat of arms.”



Slatte Family Coat of Arms



Queckfeldt Family Coat of Arms



This baptism angel in Old Nässjö Church was sculpted by Echeberg in Gränna

“On the north side between both windows on the brick wall is a painted picture which shows the improvements made on the church in 1769. Here are two brass double-armed chandeliers. Over the choir hangs an angel that was utilized at baptisms, but now is only used on Christmas Day when he holds four candles in its place. Today in use at baptisms is a large brass bowl with a lid, set on the altar counter. Out in the church are two graves, one in the chancel in front of the altar belonging to the Queckfeldtska family, the other a little farther down the way is the Dukerska Grave.”

10.0.2. Pastor Johan Fovelin's Descriptions of Nässjö Parish in 1785

“The sacristy, which is built from solid timber and both covered and lined with wood carvings, stands on the church's north side on the eastern end. There is a door inside the church choir, and one with barred windows on the east side, paneled inside and a wooden floor, with no painted roof or walls. The rest is found here: one table; two chests; one with three locks which holds the church's money and silver, the other the clerk uses to keep the holy things in; a cabinet where the church clothes hang, consisting of three vestments of black velvet with silk lining, white silver lace around it, a broad black stripe on the back that forms a cross; a silver forged sun gilded chest, the year 1770 and the donor Sal. Lieutenant General Eric Gustaf Queckfeldt's name in initial letters of silver tips stand at the bottom of him; the other is green plush with a silk embroidered crossed on the back; the third is yellow with a kind of striped silk with woven silk strips crossed on the back.”



Ceremonial fabrics at Old Nässjö Church

“Two ordinary linen Mass shirts and two towels are kept here. Once here was a green chasuble with an image of Christ and Mary, probably from the Papal time, and a monk shirt and cloak of monk woven fabric, purchased in 1729. The cabinet is set up and has room for papers and documents. An old painting is found here which bears three faces and writing: *“Gloria et Patri si filio, Spiritui Sancto.”*¹⁸²

“The church owns an old silver communion cup which is gilded inside, an ungilded silver communion wafer box, and a large tin flagon. It had formerly held both flags and the parish bridal crown but both were sold. A well-made chalice from old times is also found here. At the western church door is a wooden entrance hall where the church biers, musical instruments, etc. are stored. The sacristy is about eight yards long, seven cubits wide, and four cubits high.”



Silver relics from Old Nässjö Church

¹⁸² “Glory be to the Father, to the son, and to the Holy Spirit”

“Out in an old stack of wood standing in the east of southern cemetery corner, are three bells, the largest cast in 1775 and weighs 3 - 10 - 9 - with this written on the one side: *“Sumta Ecelesia Naesjöensin, cura Pastoirs Svenonis Fovelin, labore artifieis Eliae Fries, recsa,”*¹⁸³ and on the other side: *“Omnia Opera, Omnium locorum, Domini Domini landeut Emm. LJC, ill.”*¹⁸⁴ Both the others are quite small, quite old, and without writing. The cemetery is surrounded by a wall that is 284 cubits in circumference. There are two inside-built church doors, one on the east and the other south side. The latter door that goes into the cemetery is made of heavy timber and leads to a covered shed, which is used for church storage.”



Cemetery of Old Nässjö Church

“In the churchyard there is a tomb where former minister Nils Areus’s body rests. A large and beautiful grave stands above the cemetery belonging to the Dukerska family. On the west and north sides of the cemetery, large and beautiful aspen trees are planted. Southeast from the church a little way is a new and beautiful house belonging to the parish. It consists of two rooms with large windows, one room used as the parish hall and rectory of the church sexton and the second is the poor-house.”

“A general collection has been taken in each church in Växjö Diocese for the imminent construction of the new church building, just as I will bear remarking that the churches have sometimes gained considerable money for selling burial places and benches. But as neither the Church, whom I had told you, ever received any considerable gifts of money, and yet such overheads have been made, as hereafter occur will be described. A church can sometimes end up with significant donations received from these its parish. These have happened here several times but I cannot but mention that a freewill offering in terms of Nässjö Church building was occupied on January 1, 1762 as without it an appropriation as the Assembly has undertaken to 8 S smt on the farm, collected 342 S among which a single farmer, Peter in Gissarp,¹⁸⁵ may be mentioned that his household gave 15 S smt.”

¹⁸³ “Nässjö church has been taken care of by Pastor Sven Fovelin”

¹⁸⁴ “All the works of all places, of the Lord”

¹⁸⁵ Peter in Gissarp was the son of Daniel Olofsson, Måns’s Olofsson’s brother

Fovelin's Description of Åker

“Åker Norregård (the northern farm) is a 1 full *kronoskatte*-homestead, which has been reduced to $\frac{1}{2}$. It is part of a village and is a *rusthåll* for Runneryd. It has fairly good arable land for --- sowing seed, some leaf-fodder, and some forest, some fishing, no flour-mill, one small croft, good meadows, less good pasture, and feeds - -- animals.”

“Åker Södergård (the southern farm) is a $\frac{1}{2}$ *kronoskatte*-homestead reduced to $\frac{1}{4}$. It is part of a village and its homestead has been augmented to ---1. It has fairly good arable land for --- sowing seed, little leaf-fodder, some forest, some fishing, no flourmill, and no crofts. It is now the residence of two farmers. The sheriff Per Börjesson lived here.”



House at Åkers Norregård

Fovelin's Description of Gissarp

“Gissarp is a full crown tax, single homestead. Gissarp which is one full *krono-hemman*¹⁸⁶ *rusthåll*¹⁸⁷ and is fairly well situated. It has good arable land for 33 barrels seed for sowing. It has excellent meadows and grazing, good leaf-fodder, good fishing, no flour mill, and one good croft. The tithes, one barrel and four bushels, are paid in June.”



Pasture at Gissarp

“It is a fairly good farmstead which is well built-over, better than usual farmsteads, and is the residence of three landholders. Below the farm is an oblong lake, where four districts and five parishes meet. In the middle of it is a sandbank, on which it is possible to cross the lake by foot or on a horseback.”

“It is said that this farmstead also should contain a full *frälse hemman*¹⁸⁸ (nobility homestead), but I can't tell if it's true or not.”



Meadow at Gissarp



Garden at Gissarp

¹⁸⁶ A farm that is owned by the Crown.

¹⁸⁷ A farm that is responsible for providing for a cavalry rider and his horse.

¹⁸⁸ A farm that is owned by farmers that pay taxes to the Crown and Church.

Fovelin's Description of Ingsberg

“Ingsberg is one full nobility manor. It is also called Ingarp by the peasantry, and it's also called that in the land register. When it first became a manor I cannot tell, but it has been the main farm on a good-sized property, situated not only in this parish but also in many others, so everyone can tell. Under which also all the present “skattefrälse” homesteads in this parish, former as minor “frälse” homesteads, were situated. The farm itself, as for the buildings and land, is not very big. But within its boundaries are no less than eight good crofts, which can be seen as profitable. The manor's buildings are made of timber. The main house has five rooms, an entry and garret. In one wing are storerooms, and in the other is a coach-house and larder. In front of the main building are two farmhand cottages and a valet's housing. Outside the main buildings are on one side the stable and on the other side a high storehouse and an ice-cellar. And further down a washhouse, a piggery, and a sauna. And opposite from these is a tool-house and a stable. The cattle-shed, with many cribs, lies apart from the main building in a dell.”

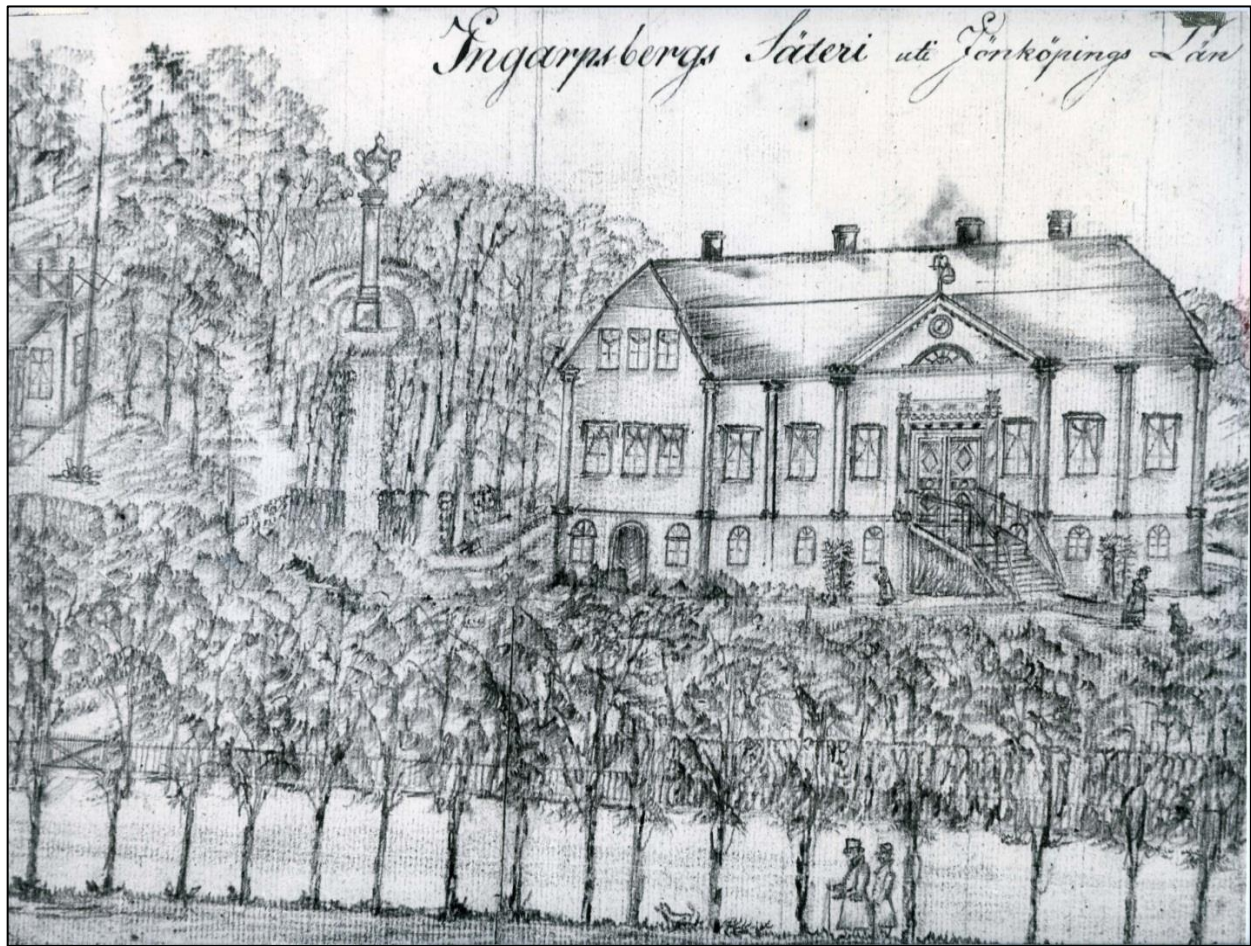
“The manor is in one direction fairly beautiful situated, where open fields, water, and other farmsteads can be seen. In the other direction one can see only mismanaged pine forests and high hills. The main building stands steady on an uneven eminence and has close to it a small garden. The fields are covered in moldy stone and are sown in fall and in spring. The meadows, though well away, supply good pasture. The forest is mismanaged but gives plenty of leaf fodder. There is some fishing in a nearby mere. In a brook running through the estate is a not so effective flourmill, but there are very good crofts.



Sketch of the old manor at Ingsberg that existed from 1805 to 1820

“On this estate have lived the following owners. Around 1659, here lived a wealthy and locally important nobleman called David Dachsberg. He was a colonel and a governor at the castle in Vadstena. A full-size picture of him, dressed up in full clothing and accoutrements, is to be seen on his tombstone in Byarum Church. He was married to Regina von Kantén.”

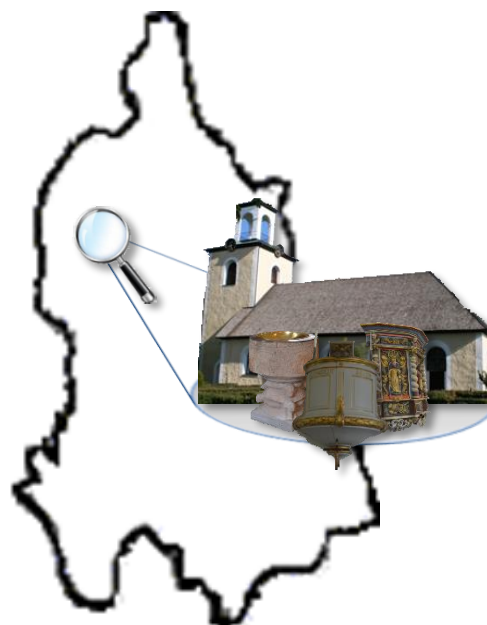
“Around 1686, it was owned by the assessor, and later judge of appeal, Gustaf Queckfeldt, whose coat of arms is to be seen in the church, where he also is buried. He was married to Anna Maria Slatte. Their children inherited the manor. Lastly it was inherited by one of the daughters, who owned it until she died. She was married to Henric Löfving, a farmer’s son from this parish. When Henric Löfving died, the children sold it to their uncle, Lieutenant General Eric Gustaf Queckfeldt at Stensholm, famous for his merits of war and for being kindhearted. His daughter, Hedvig Juliana, inherited the manor from her father. She is married to the Lieutenant Colonel and Knight Carl Jacob Gjöterhjelm. This family still owns the place.”



Early 19th century sketch of the current mansion at Ingsberg that was built in 1820

Old Nässjö Church

Approxmiately 8 miles northwest of the city of Nässjö lies Old Nässjö Church. Sven Hög's mother Maria Svensdotter attended this church from 1789 to 1796. Maria's mother Anna Månsdotter attended this church for the first 25 years of her life. Anna's father Måns Olofsson attended Old Nässjö Church from 1710 until his death in 1775 and her mother Maria Engdahl attended there from 1715 to 1718 and from 1732 to 1749. Måns Olofsson's parents Olof Jonsson and Ingjård Håkansdotter attended this church fom 1710 until their deaths in the early 1720s.



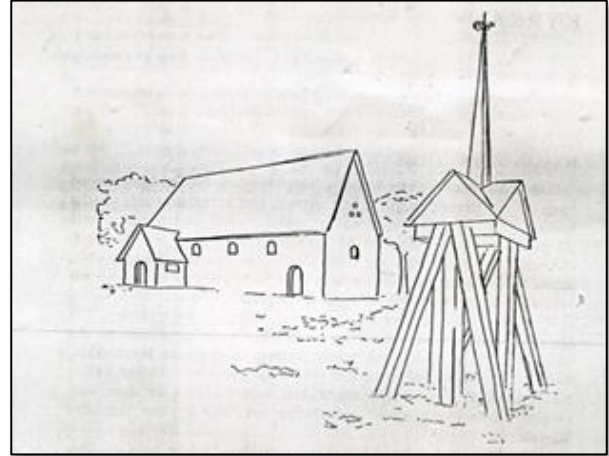
Old Nässjö Church
Parish: Nässjö
Congregation: Nässjö
Significance to High Family:
<ul style="list-style-type: none"> • Where Olof Jonsson attended church from 1710 sometime in the 1720s and where he is buried • Where Ingjård Håkansdotter attended church from 1710 until 1720 and where she is buried • Where Beata Urbansdotter attended church from 1715 to 1718 • Where Måns Olofsson attended church from 1710 until 1775 and where he is buried • Where Maria Engdahl attended church from 1715 to 1718 and from 1732 to 1749 and where she is buried • Where Anna Månsdotter attended church from 1734 until 1759 • Where Maria Svensdotter attended church from 1789 to 1796
Coordinates: 57°41'3.22"N 14°39'30"E
Founded in: 1100s
Current Building from: 1791



Old Nässjö Church

Several of the High family's ancestors are buried in the cemetery of Old Nässjö Church, including Olof Jonsson, Ingjård Håaksndotter, Måns Olofsson, and Maria Engdahl. Two of Olof and Ingjård's sons, Jon and Daniel, are also buried in this cemetery as is Olof Månsson Löfvberg, Måns Olofsson's son.

Old Nässjö Church was first built during the 12th century and was a Romanesque stone building. The church was built on the main road from Jönköping to Eksjö. The church's second building was constructed during the 13th to 14th centuries. This was the building where the High family's ancestors attended services. Old Nässjö Church was part of Växjö Diocese and was an annex church to Barkeryd Church.



Sketch of how Old Nässjö Church looked in the 18th Century (Prior to 1791)

The Medieval Relics at Old Nässjö Church



Inside Old Nässjö Church are several works of art from the old church from the Medieval and Renaissance periods. Medieval relics that still exist at Old Nässjö Church include a golden crucifix from the 13th century and a 13th century wooden sculpture of St. Laurentis, a Roman archdeacon who was martyred for his faith.

I

The Wooden Madonna

A wooden sculpture of the Virgin Mary used to be on display at Old Nässjö Church. The sculpture, which is believed to be from the 16th century, has been restored several times over the centuries. In 1926, the Madonna sculpture was moved from Old Nässjö Church to the newer Nässjö church in the city of Nässjö.



Johan Fovelin's Description of the Altar at Old Nässjö Church

"Inside, is found: at the middle of the eastern end stands the altar with a large table covered with a fine white linen cloth. In front of and down to the floor hangs an antependium of painted blue linen with painted gold crowns on. On the table is an old sewn cushion instead of the pulpit and 4 candlesticks 2 of ore and 2 out of silver plated brass."

"The altarpiece, which is made of wooden frames and painted moldings, the mirror containing 8 angular silver-plated brass plates, showing Christ crucified in the raised and hammered gildwork and are the sides of the main board 2 with her equally high with narrower boards of wood, with 2 services in each, were under a beautiful painting depicting the Savior's betrayal, crucifixion, burial and resurrection, the latter of which has pictures with hinges that are fixed to the altar so that those doors can be closed around her. On top of the painting is a little sculpture of 3 standing angels. On either side of the altarpiece hang 2 number boards, one with ink and the other bearing wooden numbers; also on the eastern end are 2 chairs, one on each side of the altar for the clergy and church staff. The altar is surrounded in front of a desk which houses the 14 communicants, is covered with red cloth, and equipped with 2 doors, one on each side. Around the altar the space is probably for the choir."

Johan Fovelin's Descriptions of Barkeryd
and Nässjö Parishes - 1785

The Baptism Font

The stone baptism font at Old Nässjö Church is from the 13th century. The brass bowl which sits inside of it is from the early 17th century.



The Baptism Angel

The brass angel which hangs above the baptism font was sculpted by Echeberg in Gränna in 1739.



During the time that the High family's ancestors attended Old Nässjö Church in the 18th century, there was a gallery in the west side of the church which contained a small organ. The grandstand around the organ and the organ itself were adorned with painted sculptures. A large crucifix hung south of the altar. On the north side of the church were two brass chandeliers.

The wood pulpit at Old Nässjö Church is from 1601. In 1769, a newer pulpit was erected in northern section of the church, next to the sacristy door. This pulpit was formed from pillars and beautifully painted sculptures, depicting some of Christ's apostles. Over the pulpit was a painted white dove sculpture which hung from the sky-blue vaulted ceiling. In 1941, the old pulpit from 1601 was restored at Old Nässjö Church.¹⁸⁹



The 1601 pulpit at Old Nässjö Church

The church's sacristy was in the northern end of the church was built from timber. The sacristy was about eight cubits long, seven cubits wide, and four cubits high. The church's money and precious metals were stored here, as well as a table, two chests, and a cabinet which contained the clergy's ceremonial vestments.

Johan Fovelin's Description of the Pulpit at Old Nässjö Church

"The pulpit, which was built around 1769, was on the south side but now stands on the north and joining the staircase next to the sacristy door. She is made of pillars and moldings of painted sculpture work there, and some apostles' images remain familiar, it has large wraparound molding, a desk for books and on one side of the church a large Bible and a double candlestick of brass is sitting. On the other side, there are 3 large double sconces, nailed to the wall. Over the pulpit hangs a picture of a well-carved and painted sky-blue arch above the preacher, and portrays a white painted dove. The pulpit stands on a twisted pillar that descends to the floor, the stairs covered by painted woodwork and moldings."

Johan Fovelin's Descriptions of Barkeryd and Nässjö Parishes - 1785

¹⁸⁹ Special thanks to Carina Bergström of Nässjö Historical Society for providing this information.

10.1. Old Nässjö Church

The two most prominent families to attend Old Nässjö Church in the 18th century were the Queckfeldt's and the Dukerska's. Both families had vaults near the altar of the church, where several family members were buried. In 1770, a gilded chest was donated to Old Nässjö Church by Lieutenant-General Eric Gustaf Queckfeldt.



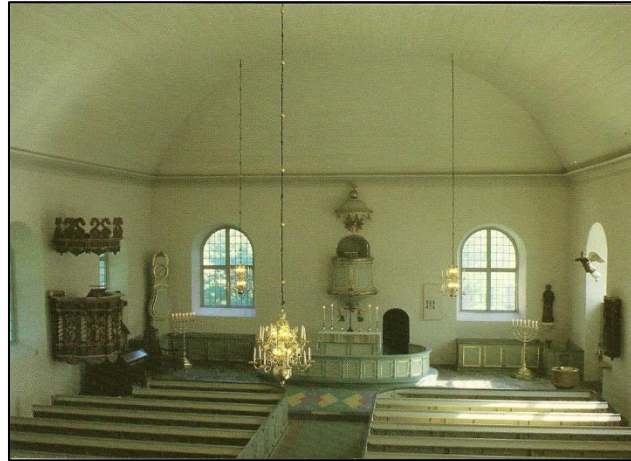
Silver relic at Old Nässjö Church

Throughout the centuries, Old Nässjö Church received several generous gifts and donations from many of its wealthy and prominent members:

Donations Made to Old Nässjö Church: 1632-1780		
Year of Donation	Donor	Donated
1632	Ingeborg in Gamlarp	A fine surplice
1638	Kerstin in Hästerum	A towel
1642	Knut in Hunseberg	A tin bottle
1707	Pastor Haglin	A flagon
1765	Gustav Stråle and Brita Hierta	An antependium and a washcloth
1769	Pastor Sven Fovelin	A fine surplice
1770	Lieutenant General Erik-Gustaf Queckfeldt	A black velvet chasuble with silver braids.
1778	Surveyor Peter Duker	A black bag
1779	Pastor Johan Fovelin	A brass christening bowl
1779	Maid Marit of Stackeryd	A linen towel
1780	Pastor Lars Rosengren	A double candlestick
1780	Per Danielsson of Gissarp	A flagon of pewter

Pastors at Old Nässjö Church from 1705-1807	
Years	Pastor
1705-1712	Jonas Leonardi Haglinus
1712-1732	Magnus Tegnelin
1733-1777	Sven Fovelin
1777-1807	Johan Fovelin

By the late 18th century, Old Nässjö Church was in disrepair and church officials decided on the construction of a new building. On January 1, 1762, the church collected a freewill offering, in which each farm in the parish donated at least 8 smt. Church records show that Peter Danielsson of Gissarp (Måns Olofsson's nephew) made a generous donation of 15 smt towards this offering.



Sanctuary of Old Nässjö Church

Funds were also collected from the other churches in Växjö Diocese, the diocese to which the church belonged. In 1777, architect Olof Samuel Tempelman designed the new building 1777.¹⁹⁰ A new Neoclassical building was erected in 1791.

"The Last Supper"

In 1805, the grandsons of Johan Fovelin donated Per Hörberg's painting "The Last Supper" (painted in 1782) to Old Nässjö Church. Today, the painting is kept in the church's sacristy.



The Pulpit from 1794

The pulpit over the altar was donated to Old Nässjö Church in 1794 by Miss Juliana Stedt of Bodanäs Herrgård, Norra Sandsjö Parish.



¹⁹⁰ *Den medeltida madonnan i Nässjö gamla kyrka*

10.1. Old Nässjö Church

In December of 1909, Nässjö Church was constructed in the city of Nässjö, and replaced Old Nässjö Church as Nässjö's main church. Today, a Klockargården is next to Old Nässjö Church, which contains a school museum. In 1941, a number of old relics from Old Nässjö Church were restored, including a pulpit from 1601.



Old Nässjö Church's cemetery

In addition to several of the High family's ancestors, there are a number of notable people from Nässjö's history buried in the old church's chapel and cemetery, including Bengt Slatte (1617-1677), Anders Sjolín (1771-1842), Johan Fovelin (1745-1807), Eric Gustaf Queckfeldt (1688-1776), Petter Jonsson (1791-1859), and Daniel Carl (D.C.) Peterson (1825-1905).

Johan Fovelin's Grave

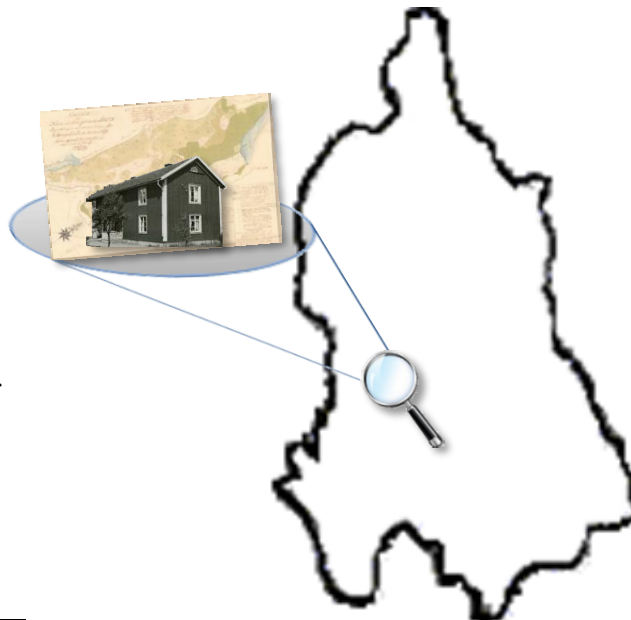
Barkeryd and Nässjö's beloved vicar, Johan Fovelin, is buried in Old Nässjö Church's cemetery. Fovelin became the priest for Nässjö Parish in 1777. Fovelin performed the marriage ceremony of Anders Andersson and Maria Svesndotter in 1797, as well as the funerals for Sven Nilsson, Anna Månsdotter, and Olof Månsson Löfberg, Anna Månsdotter's brother. Fovelin died on June 24, 1807. A monument has been erected upon Fovelin's grave in the cemetery.



Johan Fovelin's grave

Åker

In the western part of the city of Nässjö is a neighborhood called Åker (Éw-kare). Åker was once two farms: Åker Norregård (the northern farm) and Åker Södergård (the southern farm). Beata Urbansdotter and her three children moved to Åker Södergård in 1715 after she was married to her second husband, Sheriff Per Bergsten, the proprietor of the farm. Beata and her children lived at Åker Södergård until Per Bergsten's death in 1718. After Bergsten's death, the family moved back to Gransäng, Barkeryd.



Åker (Éw-kare)
Parish: Nässjö
Significance to High Family: <ul style="list-style-type: none"> Where Beata Urbansdotter and her three children and lived with her second husband Per Bergsten from 1715 to 1718
Coordinates: 57°64'82"04N 14°68'36"57'E

Johan Fovelin's Description of Åker Södergård

"Åker Södergård (the southern farm) is a 12 kronoskatte-homestead reduced to 14. It is part of a village and its homestead has been augmented to ---1. It has fairly good arable land for --- sowing seed, little leaf-fodder, some forest, some fishing, no flourmill, and no crofts. It is now the residence of two farmers. The Sherriff Per Börjesson lived here."

Johan Fovelin's Descriptions of Barkeryd and Nässjö Parishes - 1785

Åker was first mentioned in the 1600s. For many years, there were two farms at Åker. As Nässjö became industrialized in the late 19th century, Åker became more developed and a wooden chair factory was built there. In 1914, Åker became part of the city of Nässjö.

Åker Norregård, the oldest building in the area is from the late 18th or early 19th century. For much of the 20th century it was a hostel, but is now a private residence.¹⁹¹



House at Åker Norregård

¹⁹¹ Information from Carina Bergström of Nässjö Parish

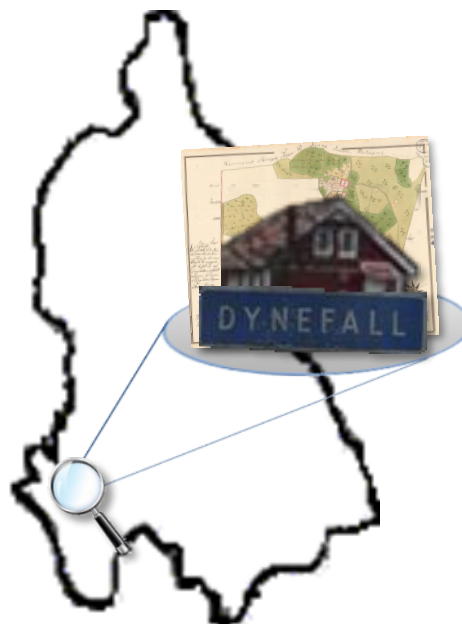
1771 Map of Åker



Dynefall

In the far southwest corner of Nässjö Parish is the farm Dynefall (Dín-fall). Here Sven Hög's mother Maria Svensdotter was a maid from 1789 to 1790. At this time, Dynefall was owned by the farmer Nils Andersson, who lived there with his wife and three children.¹⁹² Maria worked as a maid at Dynefall for a year and lived in a croft with one of Nils's sons, Jonas Nilsson, his wife Lena, and their four children.

Dynefall (Dín-fall)
Parish: Nässjö
Significance to High Family: <ul style="list-style-type: none"> Where Maria Svensdotter was a maid from 1789 to 1790
Coordinates: 57°59'38"49"N 14°66'25"81'E



The history of Dynefall goes at least as far back to the days of Gustaf Vasa. In the 1540s, Olaf of Dynefall was recorded as the owner of the farm. Bengt of Dynefall later inherited Dynefall and was documented as the owner in 1564. By the late 17th century, two farmers lived at Dynefall, one who lived at the owned half of the farm, and another who rented from the Crown's half of the farm. In 1757, four farmers, Jonas Pehrson, Anders Andersson, Zachariah Israelsson and Anders Holmberg bought the Crown's portion of Dynefall for 22 silver coins each.

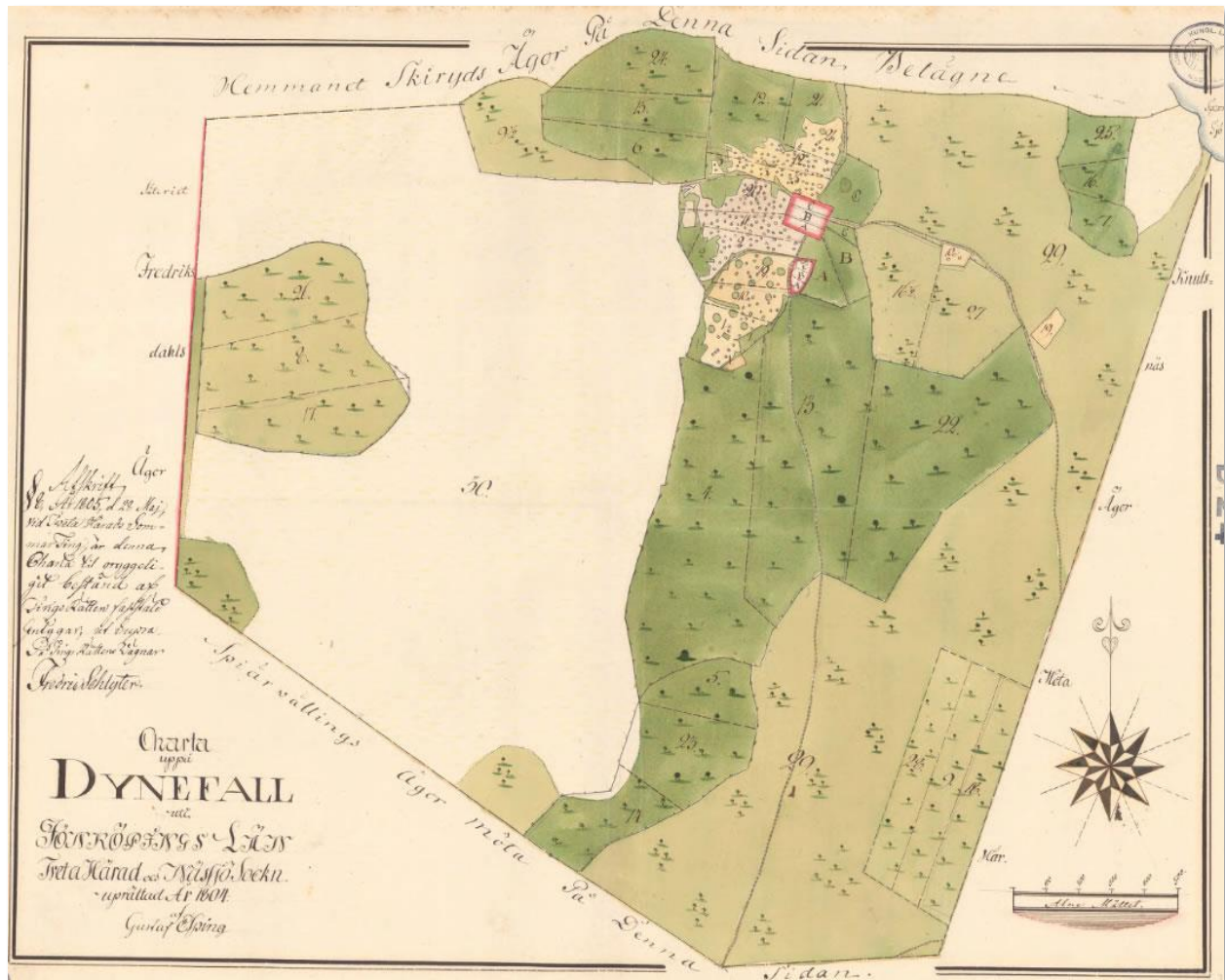


Dynefall

Three to four families usually lived at Dynefall. The farm's soil was somewhat rocky and mediocre. Despite this, Dynefall was a good farm for haymaking, and could provide for nine cattle, a horse, and eight sheep. There was also a cabbage patch at Dynefall, but no garden. Although Dynefall was close to a lake called Spexsjön, it wasn't known as a good lake for fishing. In 1804, the land at Dynefall was redistributed through the Storeskift Act.

¹⁹² Barkeryd Household Examinations, Vol. AI:10 (1789-1793), page 289

1804 Map of Dynefall



Gissarp

A couple of kilometers southeast of the city of Nässjö is Gissarp (Gées-arp), a farm where four generations of the High family's ancestors lived. Sven Hög's mother worked for her uncle Olof at Gissarp from 1790 to 1796. Maria's mother Anna Månsdotter was born at Gissarp in 1734 and lived there until 1759. Anna's father Måns Olofsson lived at Gissarp from around 1710 until his death in 1775, while her mother Maria Engdahl lived there from 1732 until her death in 1749. Olof Jonsson, Måns Olofsson's father, bought Gissarp in 1706. In 1710, Olof moved there with his wife Ingjård Håkansdotter.

By 1724, Olof's three sons, Jon, Daniel, and Måns, each owned a third of Gissarp and raised their families at the farm. Over the course of the 18th century, the ownership of land passed down to the descendants of these three. In the early 1750s, Måns Olofsson's son Olof Månsson Löfberg inherited his father's portion of Gissarp.



Sign at Gissarp

Gissarp (Gées-arp)
Parish: Nässjö
Significance to High Family: <ul style="list-style-type: none"> • Where Olof Jonsson lived from 1710 until the early 1720s • Where Ingjård Håkansdotter lived from 1710 until her death in 1720 • Where Måns Olofsson lived from 1710 until his death in 1775 • Where Maria Engdahl lived from 1732 until her death in 1749 • Where Anna Månsdotter was born in 1734 and lived until 1759 • Where Maria Svensdotter was a maid from 1790 to 1796
Coordinates: 57°62'35'70"N 14°77'93'10"E

The meaning of the name "Gissarp"

The name "Gissarp" most likely means "Gise's cottage." "Giss" derives from the name "Gise," the man that Gissarp was probably named after, while the word "arp," was an old term for "torp," or cottage.

Timeline of Gissarp: 1543-1708

1543	The first taxed homestead at Gissarp is built by Jon, a farmer. The same year, Gissarp is acquired by Beata Nilsdotter Grip of Björkvik, the widow of Privy Councilor Holger Carlsson.
1547	Beata Nilsdotter Grip dies and her son, Privy Councilor Baron Carl Holgersson Gera, inherits Gissarp.
1566	After the death of Privy Councilor Baron Carl Holgersson Gera, his brother Göran Holgersson, inherits Gissarp. The farm is later passed down to his daughter, Beata Gera, the wife of Privy Councilor Christian Gabrielsson Oxenstierna. Catharina Oxenstierna, the daughter of Christian Gabrielsson and Beata Gera, later inherits Gissarp. Catharina Oxenstierna was the wife of Privy Councilor and Governor of Jönköping, Baron Johan de la Gardie.
1610	Ownership of Gissarp passes to Count Frederik Stenbacken, the last aristocratic owner of the farm.
1645	Count Frederik Stenbacken sells his ownership of Gissarp to the Crown. By this time, Gissarp has five acres of land which can feed eighteen cattle. Gissarp is now a rusthåll, a farm which was responsible for providing for a cavalry rider and his horse. Michel Larsson, a cavalryman, lives at Gissarp during this time.
c. 1650	The Crown sells Gissarp to Commissioner Mårten Johansson. By the late 17 th century, half of Gissarp is owned by his daughter, Elsa Mårtensdotter, a quarter of the land is owned by goldsmith Louis Barck of Jönköping, and the other quarter is owned by farmer Sven Borjesson.
1680	Louis Barck and Sven Borjesson sell their shares of Gissarp to commissioner Israel Barck, Elsa Mårtensdotter's husband, and son of John Ludovici, the vicar from Barkeryd Church.
1706	Israel Barck sells Gissarp to Olof Jonsson for 280 riksdaler in silver coins.



Gissarp



Pasture at Gissarp

Johan Fovelin's Description of Gissarp

"Gissarp, which is 1 full kronohemman [a farm owned by the Crown], and a rusthåll, is fairly well situated. It has good arable land for 33 barrels of seed for sowing. It has excellent meadows and grazing, good leaf-fodder, good fishing, no flourmill, and one good croft. The tithes, one barrel and four bushels, are paid in June.

It is a fairly good farmstead which is well built-over, better than usual farmsteads, and is the residence of three landholders. Below the farm is an oblong lake, where four districts and five parishes meet. In the mid of it is a sandbank, on which it is possible to cross the lake by foot or on a horse back. It is said that this farmstead also should contain a full "frälse hemman" (nobility homestead), but I can't tell if it's true or not."

Johan Fovelin's Descriptions of Barkeryd and Nässjö Parishes - 1785

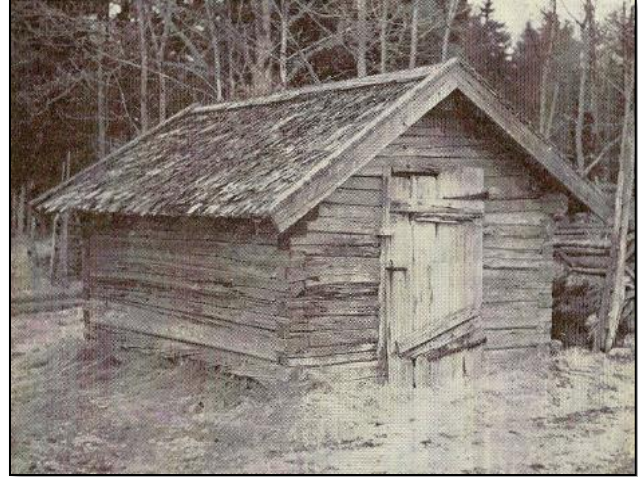
The Legal Dispute between Israel Barck and Elsa Mårtensdotter

In the mid-1680s, a legal dispute over Gissarp broke out between husband and wife, Israel Barck and Elsa Mårtensdotter. County records from this time show that Elsa had problems fulfilling her obligations towards the cavalymen who she was supposed to provide for. Around this time, many of the buildings at Gissarp had fallen into disrepair, much to the discontentment of her husband. In 1684, Israel Barck attempted to take full ownership of Gissarp. On September 23, 1684, Bark appeared before the council of North Vedbo District, and delivered his proposals for Gissarp, including plans to rebuild the old houses on Elsa's section of the farm. The following day, Barck purchased one quarter mantal of the farm homestead for 85 riksdaler in copper coins. A few years later, Barck bought the rest of Gissarp from his wife and became the sole proprietor of the farm.

Source: *Äldre tiders Nässjö* p. 133

10.4. Gissarp

In 1706, Israel Barck sold Gissarp to Olof Jonsson for 280 riksdaler in silver coins. Olof Jonsson received the title of ownership of Gissarp in February of 1708. Throughout the 18th century, Gissarp was owned by the family of Olof Jonsson. Olof lived at Gissarp with his wife Ingjård Håkansdotter and three of his sons, Jon, Daniel, and Måns.¹⁹³



Old shed at Gissarp



Garden at Gissarp

In 1712, surveyor Peter Bursie conducted a thorough survey of Gissarp. Burshie's map of Gissarp indicates that it had 16 acres of arable land, $5\frac{1}{8}$ acres of meadow, and an annual production of 11 barrels and $1\frac{3}{8}$ of bushels of grain. During this time, two thirds of the fields at Gissarp were cultivated, while the remaining third was left to lie fallow. The meadow at Gissarp was estimated to yield 50 loads of hay.

What were the Buildings at Gissarp Like in the 18th Century?

There's a good chance that the main house at Gissarp was around 45 feet long, 20 feet wide, and 15 feet tall. It was probably two floors and may have had three rooms, a kitchen, and hallway on the ground floor and two rooms on the upper floor. There was also a barn that was probably between 70–80 feet long at Gissarp, a stable, and several sheds. Records from 1862 also indicate that there was a brewery in this area, but it's unknown if that brewery was there in the 18th century. There were also some buildings in the far southern section of Gissarp.

By 1714, Jon Olofsson, Olof's eldest son, owned part of Gissarp.¹⁹⁴ Jon Olofsson lived in a cottage at Gissarp with his wife, Anna Bengstdotter, and children: Margareta, Karin, Anders, Marit, Helena, Jonas, and Olof.

¹⁹³ It's unknown if Ingjård Håkansdotter was still alive when Olof Jonsson purchased Gissarp in 1706.

¹⁹⁴ Småland Hussaregiment Livcompany No. 66 Record from Gissarp - 1714

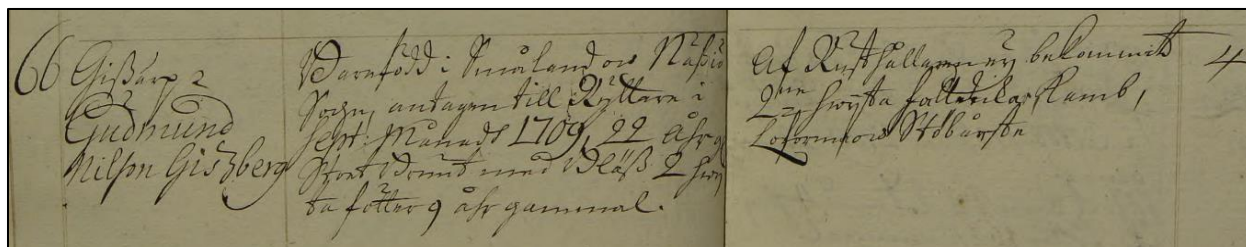
In the 18th century, Gissarp was a *rusthåll*, a farm which was responsible for providing for a cavalry rider and his horse. On military records, Gissarp was identified as Rote 66. In September of 1709, Gudmund Nilsson Gissberg, a twenty-year old cavalry rider, was recruited to live at Gissarp.¹⁹⁵

Floen

Floen, a *ryttaretorp*, or equestrian cottage where a cavalryman lived, was located in western Gissarp. In 1712, Floen had 2^{7/8} acres of land. In times of peace, this land was farmed by the cavalryman who resided at Gissarp. During times of war when the cavalryman was away, this land was cared for by the farmers of Gissarp.



Floen on the 1800 map of Gissarp



The Royal Småland Cavalry Regiment, the Staff Guard Company, the 2nd platoon, No. 66
Extract from the General's Inspection Roll - 1710

Transcription:

66 Gissarp 2,	Barnfödd i Småland och Nässjö	Af Rusthållaren ny bekommit	4
Gudmund	socken, antagen till Ryttnare i	2ne hwijta hallsdukar, Remb.	
Nilsson Gissberg	Sept månad 1709, 22 åhr.	Lifrem och stöbårste	
	Stort Brunt med bläss 2 swarta		
	fötter, 9 åhr gammal.		

Translation:

Rusthåll Number: 66

Name of rusthåll and horseman: Gissarp 2, Gudmund Nilsson Gissberg

Notes on horseman and horse:

Born and bred in Småland in Nässjö Parish, accepted as a horseman in September 1709, 22 years old.
Big brown mare with blaze and 2 black feet aged 9.

Defectors discharge of farmer:

Have received new: 2 white scarves, thong, belt and a brush

Inspection Notes:

4 (Meaning that the horseman and horse are in fine condition.)

¹⁹⁵ Småland Hussaregiment Livcompany No. 66 Record from Gissarp – 1710

Cavalry Horsemen Who Lived at Gissarp: 1675-1777 ¹⁹⁶		
Years	Horseman	Notes
1675-1706	Anders Thorsson	Anders Thorsson was the first horseman to live at Gissarp. He enlisted in 1675 and spent 31 years in service. Thorsson was married to Kerstin Persdotter and had five children: Nils (b. 1680), Kerstin (b. 1682), Anna (b. 1686), Margit (b. 1689), and Annika (d. 1696). Thorsson was dismissed from the service in 1706, after being deemed too old and weak to serve any longer.
1709-1742	Gudmund Nilsson Gissberg	Gudmund Nilsson Gissberg was born at Granshult, Nässjö on March 31, 1689. He was recruited in September of 1709 and served in the Great Northern War. On May 31, 1713, Gissberg married Britta Månsdotter (b. 1684 in Disselda, Norra Sandsjö). The two had seven children: Nils (b. 1714), Kerstin (b. 1714), Lena (b. 1720), Britta (b. 1723), Jonas (1726-1726), Annika (b. 1733), and Jon (b. 1737). Gissberg also served in Hats' Russian War and was killed in battle in Finland on September 13, 1742.
1743-1758	Nils Gudmundsson Gissberg	Nils Gudmundsson Gissberg was the son of Gudmund Gissberg. He was recruited to take over his father's position on June 10, 1743. He had a wife named Stina (b. 1719) and three daughters: Regina (b. 1746), Maria (b. 1749), and Helena (b. 1758). In the late 1750's, Nils Gissberg served in the Pomeranian War and was taken prisoner. He died in captivity on September 25, 1758.
1758-1759	Daniel Gissberg	Little is known of Daniel Gissberg, who only served for a brief time. Like Nils Gudmundsson, Daniel fought in the Pomeranian War and was taken prisoner in 1759. He died in confinement on November 23, 1759.
1762-1763	Adolf Frederik Schmej	Adolf Frederik Schmej enrolled in the service 1762. Schmej only served until January 26, 1763. After Schmej's dismissal, the horseman's croft at Gissarp was vacant for five years.
1768-1770	Gustaf Adolf Kylander	Gustaf Adolf Kylander volunteered for enrollment on June 10, 1768. Kylander only served for a little over two years and left the service on November 24, 1770.
1771-1777	Carl Axel Stiernspetz	Second Corporal Carl Axel Stiernspetz arrived at Gissarp on November 18, 1771. Stiernspetz was promoted to the rank of Second Lieutenant on December 17, 1777, and left Gissarp shortly afterwards.

¹⁹⁶ "Husarer nr 66 Gissarp" by Sven Bengtsson

By 1724, Jon Olofsson, Daniel Olofsson, and Måns Olofsson each owned a third of the Gissarp.¹⁹⁷ Each son had his own cottage at Gissarp, where he lived with his family. Daniel Olofsson resided with his wife Sara Persdotter and children: Ingrid, Olof, Maria, Peter, and Sven. Måns Olofsson may have inherited his father's home and lived at Gissarp with his three wives: Anna Pehrsson, Maria Engdahl, and Brita Arvidsdotter, and his three children: Olof, Kerstin, and Anna. In 1739, Daniel Olofsson died and his lands were taken over by his widow, Sara Persdotter. Peter Danielsson, Daniel's son, later inherited Daniel's portion of Gissarp. Jon Olofsson died in 1741, and Anna Bengtsdotter, his widow, inherited his lands.

Births at Gissarp from 1707 to 1727 ²¹ (Dates from the Julian Calendar)			
Date of Birth	Name	Father	Mother
April 24, 1707	Jon Torstensson	Torsten Jonsson	Unknown
June 14, 1707	Margareta Jonsdotter	Jon Olofsson	Anna Bengtsdotter
December 26, 1708	Sven Johansson	Johan Danielsson	Unknown
March 7, 1709	Unknown	Jon Olofsson	Anna Bengtsdotter
May 12, 1711	Anders Jonsson	Jon Olofsson	Anna Bengtsdotter
December 12, 1711	Unknown	Johan Danielsson	Unknown
March 21, 1713	Marit Jonsdotter	Jon Olofsson	Anna Bengtsdotter
June 14, 1713	Unknown	Sven	Unknown
November 2, 1713	Stillborn child	Sven	Unknown
December 12, 1714	Nils Gudmundsson	Gudmund Gissberg	Britta Månsdotter
September 17, 1716	Helena Jonsdotter	Jon Olofsson	Anna Bengtsdotter
March 14, 1717	Ingrid Danielsdotter	Daniel Olofsson	Sara Persdotter
August 6, 1717	Kerstin Gudmundsdotter	Gudmund Gissberg	Britta Månsdotter
October 17, 1719	Olof Danielsson	Daniel Olofsson	Sara Persdotter
December 16, 1720	Lena Gudmundsdotter	Gudmund Gissberg	Britta Månsdotter
January 1, 1721	Jonas Jonsson	Jon Olofsson	Anna Bengtsdotter
September 27, 1722	Maria Danielsdotter	Daniel Olofsson	Sara Persdotter
June 15, 1723	Olof Månsso	Måns Olofsson	Anna Pehrsson
July 6, 1723	Britta Gudmundsdotter	Gudmund Gissberg	Britta Månsdotter
February 10, 1725	Kerstin Månsdotter	Måns Olofsson	Anna Pehrsson
February 6, 1726	Jonas Gudmundsson	Gudmund Gissberg	Britta Månsdotter
March 2, 1727	Karin Gudmundsdotter	Gudmund Gissberg	Britta Månsdotter

¹⁹⁷ Småland Hussaregiment Livcompany No. 66 Record from Gissarp - 1724

10.4. Gissarp



Old cottage at Gissarp – 19th Century

Throughout the 18th century, there were five households and around thirty people living at Gissarp. Sometime in the early 1750s, Måns Olofsson's son Olof Månsson Löfberg inherited Måns's lands from his father.

Olof was married to Anna Maria Löfving and the two had three children: Peter, Beata Sofia, and Jonas. By the late 18th century, Gissarp was owned by Olof, Peter Danielsson, and Johannes Jonasson, a grandson of Jon Olofsson. After Olof's death in 1795, his son Jonas Löfberg inherited his father's portion of Gissarp.

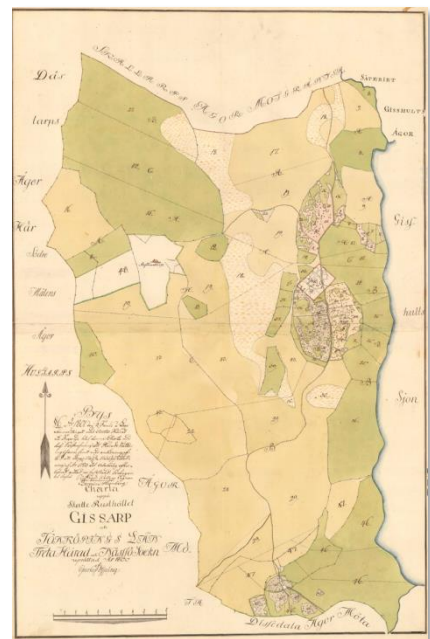
The Fire at Gissarp in 1791

In 1791, there was a fire at the farm, in which Johannes Jonasson's house was destroyed. Jonasson was compensated by the other farmers of Nässjö Parish, and received 15 riksdalers, 39 shillings, and 11 farthings for his loss*. After the fire, gold and silver was found on the property, and melted down into plates. These gold and silver plates can still be found at the house at Gissarp today.

* *Äldre tiders Näsjö* p. 98

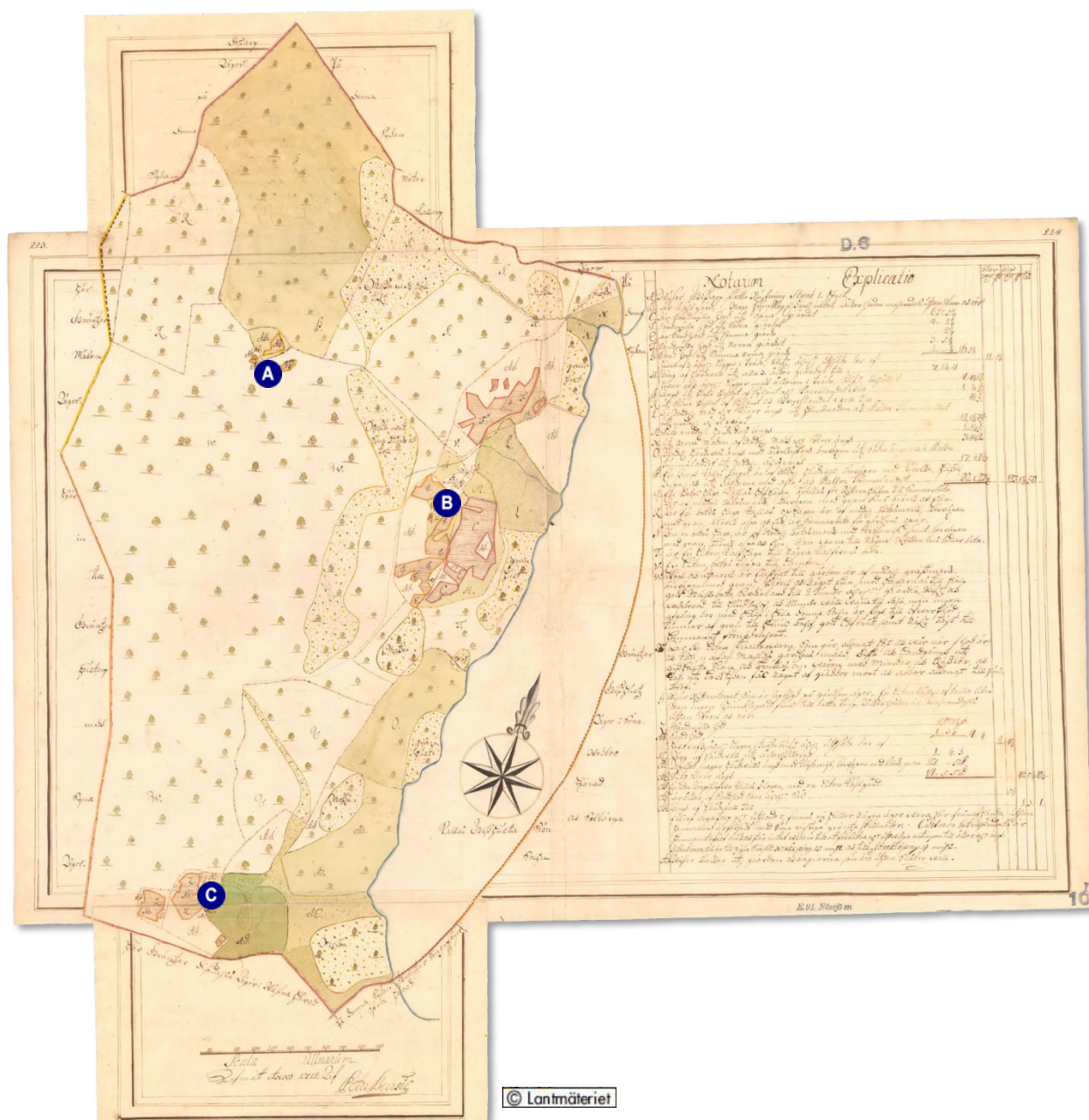
In 1800, the land at Gissarp was surveyed and redistributed through the Storskifte Act. Surveyor Gustav Esping surveyed the land and the ownership of Gissarp was split among the owners, who now each only owned one third mantal of the farm. The homestead portion of Gissarp was estimated to have seven acres of fields and 146 stacks of hay. Jonas Löfberg's ownership of Gissarp was reduced to only $\frac{2}{9}$ mantal of a third of the homestead. Meanwhile, the cottage of Gissebäck was estimated to contain four acres of arable land, 27 acres of meadow, and 26 acres of pasture.

Today, only six or seven people live at Gissarp. As of 2012, one of Olof Jonsson's descendants, Gunnel Köllerström, was still living at Gissarp. One of her sons now owns the farm.



1800 Storskifte Map of Gissarp

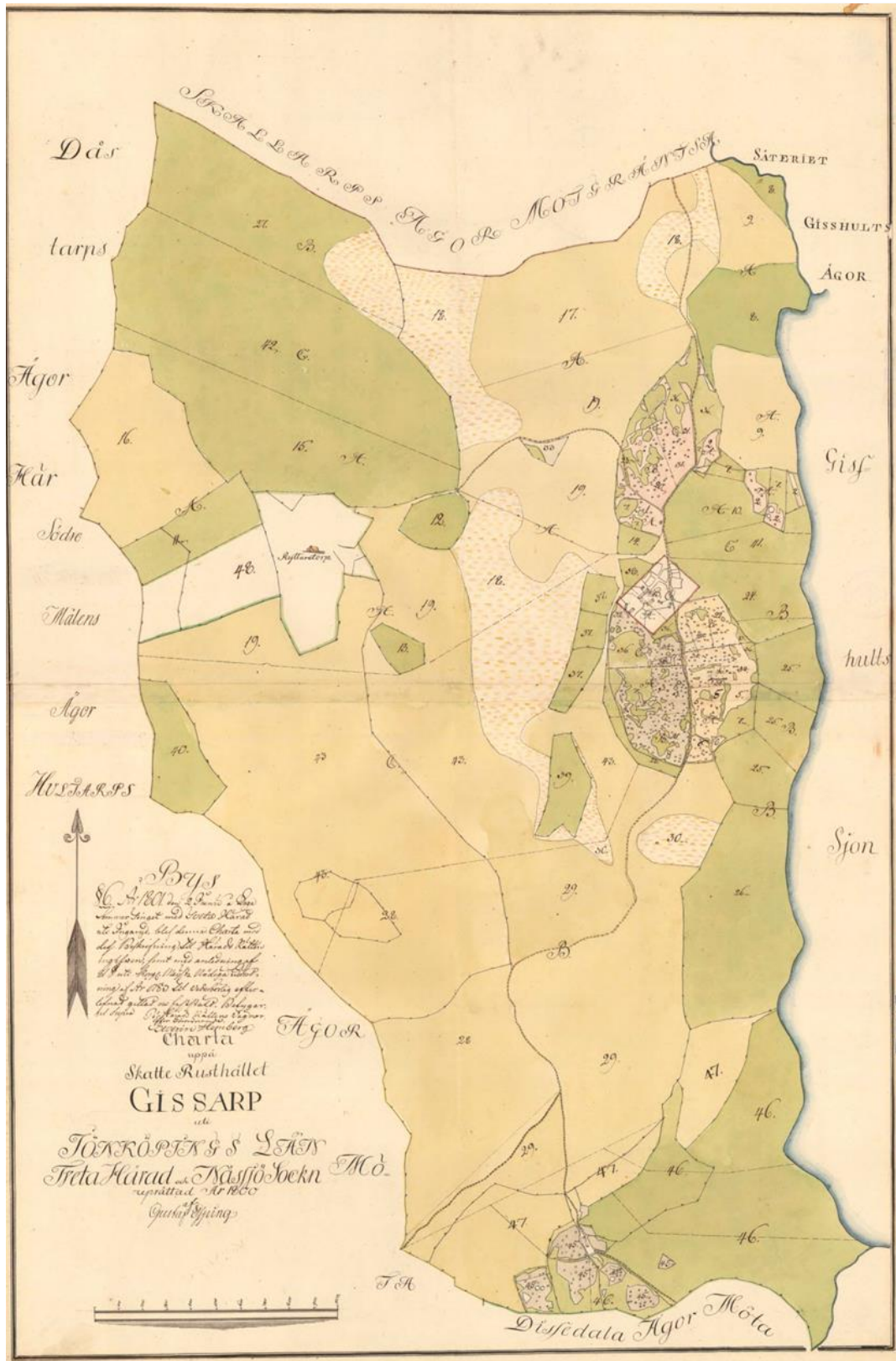
1712 Map of Gissarp



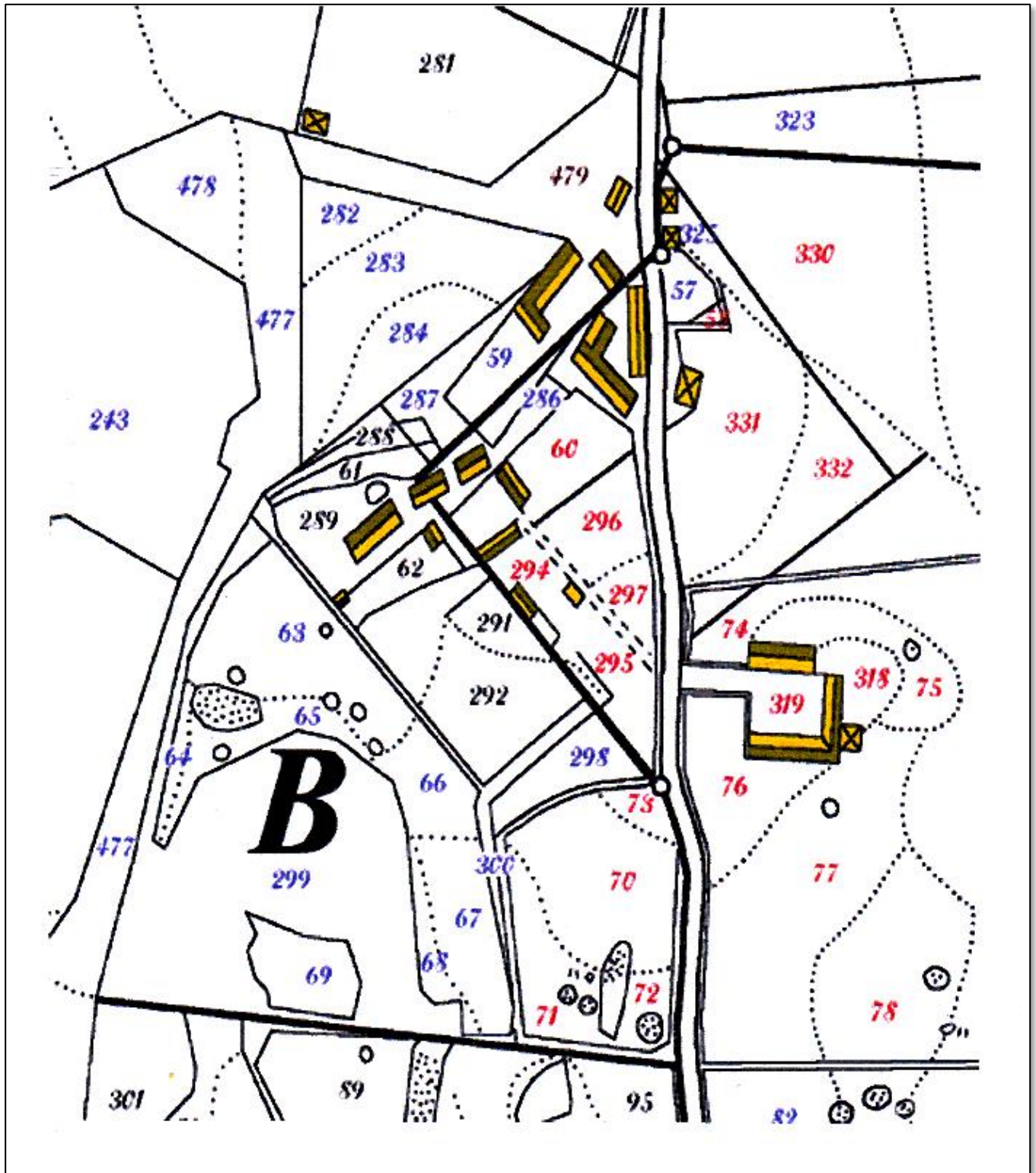
Significance

A	Floen, a <i>ryttaretorp</i> , or horseman's cottage, where cavalryman Gudmund Nilsson Gissberg lived with his family.
B	The area where Olof Jonsson's family lived.
C	An area where various other buildings were located at Gissarp.

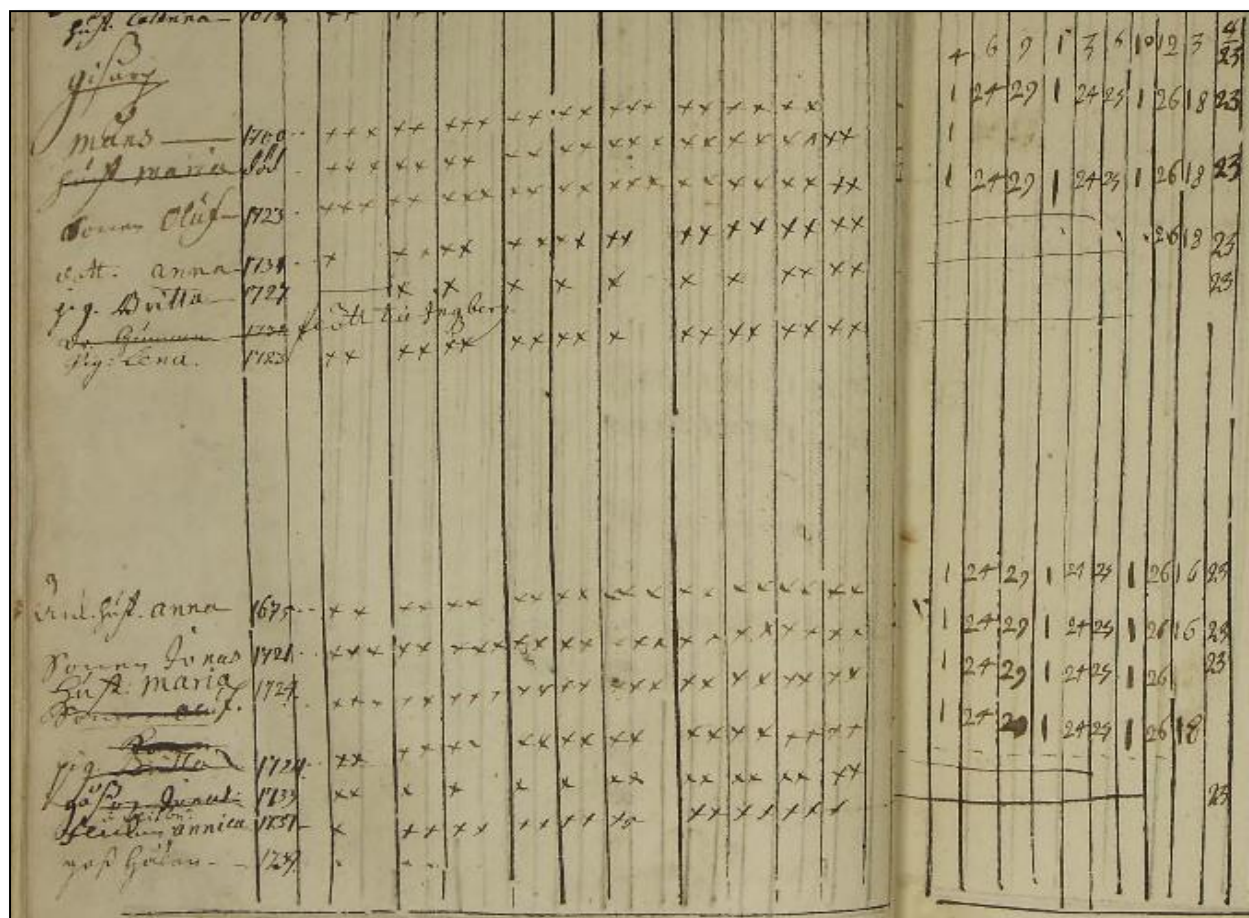
1800 Map of Gissarp



Map of Gissarp Central Village in 1862



Inhabitants at Gissarp in 1753¹⁹⁸



Household One		Household Two	
Name	Date of Birth	Name	Date of Birth
Måns	1700	Enka (widow) Anna	1675
Hustr. (wife) Maria (deceased)	unknown	Sonen (son) Jonas	1721
Sonen (son) Olof (had left by 1753)	1723	Hust.(ru) (wife) Maria	1724
Dotter (daughter) Anna	1734	Sonen (son) Olof (deceased)	unknown
Pigan (maid) Britta	1727	Pig. (maid) Britta (had left by 1753)	1724
Drängen (farmhand) Gudmund (had left by 1753)	1731	Gossen (boy) Jonas (had left by 1753)	1733
Pigan (maid) Lena	1723	Flickan (girl) Annica	1737
		Gossen (boy) Johan	1739

¹⁹⁸ Nässjö Household Examinations, Vol. AI:1 (1748-1770), pages 40-45

[illegible]

Household Three		Household Four	
Name	Date of Birth	Name	Date of Birth
Enka (widow) Sarah	1697	G.R. Måns	1693
Sonen (son) Olof	1720	Hustr. (wife) Marit	1684
Sonen (son) Petter	1728	Dotter (daughter) Marit	1733
Dotter (daughter) Maria (had left by 1753)	unknown	Sonen (son) Olof (deceased)	unknown
Sonen (son) Sven	1732	Jöns	1724
Flickan (girl) Ingierd (had left by 1753)	1727	Gossen (boy) Sven	1737
Flickan (girl) Karin	1735	Gossen (boy) Per	1735
Pigan (maid) Lena	1723	Dotter (daughter) Maria	1728
Gossen (boy) Måns	1740		

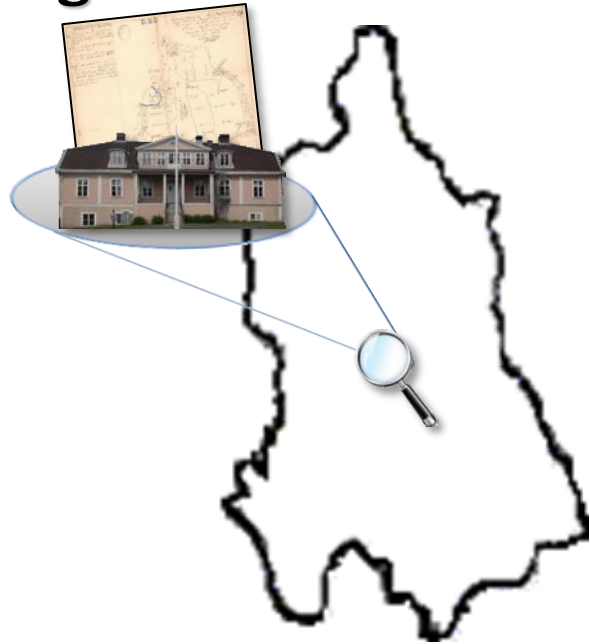
10.4.4. Inhabitants at Gissarp in 1753

Natus. Lect. nov. Decal. Symb. Orat. D. Bapt. Abol. Can. D. Con. M. Orat. T. Gee.														
Anno	Die	Aliq. m.	Exacte plenius	Exple. simpl.	Exple. simpl.	Exple. simpl.	Exple. simpl.	Exple. simpl.	Exple. simpl.	Exple. simpl.	Exple. simpl.	Exple. simpl.	Exple. simpl.	Exple. simpl.
<div> <div> R. T. Nils S. R. Britta Dotter Stina Dotter Regina Son Nils Gossen Erick Dotter Maja </div> <div> 1719 1719 1743 1746 1749 1736 unknown </div> </div>														
<div> <div> 4 6 2 1 2 27 1 2 27 </div> <div> 17 17 17 </div> <div> 1753 1753 1753 </div> </div>														

Household Five	
Name	Date of Birth
R.T. (Ryttartorp) (A cottage for horsemen) Nils	1719
Hustr. (wife) Britta	1719
Dotter (daughter) Stina	1743
Dotter (daughter) Regina	1746
Sonen (son) Nils	1749
Gossen (boy) Erick	1736
Dotter (daughter) Maja	unknown

Ingsberg

In the eastern part of the city of Nässjö lies Ingsberg (Éengs-båre-rey), an old Gustafian style mansion. Here, Olof Månsson Löfberg, the son of Måns Olofsson, was a steward from 1758 to 1788. At this time, Ingsberg was owned by Lieutenant-General Erik Gustaf Queckfeldt. Erik's sister, Beata Sofia, was Olof's mother-in-law and lived at Ingsberg with her husband, Second Lieutenant Jonas Löfving. At one time, most of the present-day city of Nässjö belonged to Ingsberg.



Ingsberg (Éengs-båre-rey)
Parish: Nässjö
Significance to High Family: <ul style="list-style-type: none"> Where Olof Månsson Löfberg, the son of Måns Olofsson, was a steward from 1758 to 1788
Coordinates: 57°65.30'40"N 14°69.67'20"E



Ingsberg - 2011



Lake Ingsbergsjön

Ingsberg was positioned at a scenic location that was surrounded by fields, pine forests, a meadow, and other farms. The meadow at Ingsberg was filled with lush, healthy grass, and was good for grazing and breeding cattle. A small stream ran through the estate at Ingsberg. It's unknown exactly how old Ingsberg is. Before 1660, Ingsberg was owned by farmers. In 1667, Gustav Queckfeldt inherited Ingsberg from his father-in-law, David Dachsberg.

The meaning of the name "Ingsberg"

Ingsberg probably means "Ing's mountain." "Ing" is likely a derivative of the man that Ingsberg was named after, while the word "berg," means "mountain."



Queckfeldt Family Crest
in Old Nässjö Church



Slatte Family Crest
in Old Nässjö Church



Queckfeldt Family Crest
c. 1682

Timeline of Ingsberg

1542	A farmer named Jöns owns Ingsberg.
1646	David Dachsberg, a nobleman, buys Ingsberg. Dasberg was a Colonel, and the Governor of Vadstena Castle. He was married to Regina Von Kantén.
1667	David Dachsberg dies and Gustav Queckfeldt, his son-in-law, inherits Ingsberg.
1712	Gustav Queckfeldt dies. Ingsberg is inherited by his daughter Beata Sofia Queckfeldt and her husband Jonas Löfving
1756	Ingsberg is sold to Lieutenant General Erik Gustaf Queckfeldt, Beata Sofia's brother.
1792	The mansion at Ingsberg is torn down and a new one is rebuilt.
1805	The third mansion is built at Ingsberg.
1820	The fourth and current mansion is built at Ingsberg.

In 1675, the Queckfeldt family was appointed as Sweden's 679th noble family. Elsa Beata Dachsberg, Gustav Queckfeldt's wife, died in 1676. Queckfeldt married Anna Maria Slatte, his second wife, in 1685. Anna Maria Slatte was the daughter of Erik Slatte and the niece of Bengt Slatte, one of the wealthiest noblemen in the area. Queckfeldt and Slatte had seven children: Anna Catharina (1687-1751), Erik Gustaf (1688-1776), Johan Jacob (1690-1763), Carl Frederick (1693-1710), Beata Sofia (1694-1754), Gunilla (1697-1709), and Nils Gabriel (b. 1700). Gustav Queckfeldt died in 1712, while Anna Maria Slatte died in 1723.

After Queckfeldt's death, his daughter Beata Sofia Queckfeldt and her husband Jonas Löfving (1693-1756), inherited Ingsberg. Jonas Löfving was a Second Lieutenant in the Jönköping Regiment. Anna Maria, the daughter of Jonas and Beata, was the wife of Olof Månsson Löfberg, Måns Olofsson's son. After Jonas Löfving's death in 1756, Ingsberg was sold to Lieutenant-General Erik Gustaf Queckfeldt, Beata Sofia's brother.

General Erik Gustaf Queckfeldt (1688-1776)

Lieutenant-General Erik Gustaf Queckfeldt was born at Ingsberg on September 14, 1688. He served alongside King Karl XII during the Great Northern War. For his great courage and bravery in the war, Queckfeldt was awarded various estates, including Ingsberg. Queckfeldt was part of a special unit called the Livdrabanterna (Royal Life Guard Corps). The Livdrabanterna was made up of around 100 elite officers who were under the personal command of Karl XII. Erik Gustaf Queckfeldt was married to Birgitta Margareta Hammerfeldt (1692-1773), the daughter of Samuel Hammerfeldt. The two had five children: Anna Christina (1723-1800), Samuel Gustaf (1720-1786), Hedvig Juliana (1727-1796), Carl Frederick (1721-1722), and another son named Carl Frederick (1730-1758). Queckfeldt also owned the estate of Stensholm in Hakarp Parish, where he resided most of the time. When Queckfeldt passed away in 1776, he was the last surviving Carolean, or veteran soldier who had served under King Karl XI and King Karl XII.

Source: Nässjö Hembygdsförening



Ingsberg in 1940

Johan Fovelin's Description of Ingsberg

"The manor's buildings are made of timber. The main house has five rooms, entry, and garret. In one wing are storerooms, and in the other are a coach-house and larder. In front of the main building are two farm-hand cottages and a valet's housing. Outside the main buildings are on one side the stable and on the other a high storehouse and an ice-cellar. And further down a washhouse, a piggery and a sauna. And opposite from these are a tool-house and a stable. The cattle-shed, with many cribs, lies fairly apart from the main building in a dell."

Johan Fovelin's Descriptions of Barkeryd and Nässjö Parishes - 1785

In 1792, the mansion at Ingsberg was torn down and a new one was erected. Thirteen years later, a third mansion was built at Ingsberg. In 1820, the fourth and current mansion was constructed. Although this old mansion still stands, it is in disrepair.



The backyard of Ingsberg

1685 Map of Ingsberg



Chapter Eleven

Norra Sandsjö



Norra Sandsjö Parish

Between the cities of Nässjö and Sävsjö lies Norra Sandsjö (Nor-ra Sánd-swa) Parish. Here, Sven Hög's maternal grandfather Sven Nilsson was born in 1726. Sven was born at Djurseryd, a farm in eastern Norra Sandsjö. Sven's parents Nils Svensson and Catharina Svensdotter lived at Djurseryd during the 1720s. By 1732, Nils and Catharina's family had left Norra Sandsjö and moved back to Björkö Parish.

Norra Sandsjö Parish is 166 square kilometers and contains mostly forests and bog lands. Three lakes border the parish: Nörnmen, Vallsjön, and Storsjön. The elevation rises into hills near the middle of the parish. Two lakes, Sandsjön and Uppsjön, form the same body of water.¹⁹⁹



Norra Sandsjö Parish (Nor-ra Sánd-swa)
County: Jönköping
Municipality: Nässjö
Significance to the High Family: <ul style="list-style-type: none"> Where Nils Svensson and Catharina Svensdotter's family lived in the 1720s Where Sven Nilsson was born in 1726
Area: 166 sq. km.
Population (as of 2006): 638



Arial view of Norra Sandsjö Church

The meaning of the name "Norra Sandsjö"

Norra Sandsjö means "Northern Sandsjö." It was first mentioned to as "Sanzsio" in 1304, referring to its location near Lake Sandsjön. Prior to 1885, it was merely referred to as "Sandsjö." In 1885, its name was changed to Norra Sandsjö.

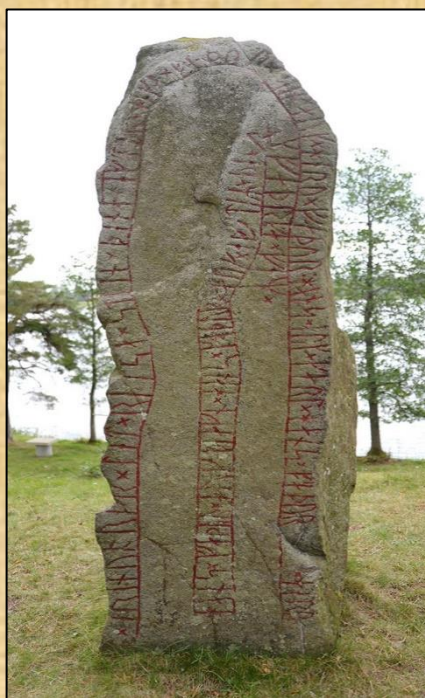
Source: *Svensk Uppslagsbok: Norra Sandsjö socken*

¹⁹⁹ Parish areas on January 1, 2000. Statistics Sweden

The Runestone in Norra Sandsjö

An old Viking rune stone stands close to the Norra Sandsjö Church, which dates to around 980-1015 A.D. It is made from granite and stands 240 centimeters tall. The author of this stone's runes lists his family back to five generations

Source: Sandsjö Hembygdsförening



Norra Sandsjö has been inhabited since the Iron Age. There are approximately 285 known archaeological sites in Norra Sandsjö, including seven Iron Age burial grounds. In the forest south of Norra Sandsjö Village used to exist a 30-hectare Iron Age cemetery in the parish with hundreds of graves that were adorned by ancient carvings. These graves have long since been removed. During the Medieval Era, there was a marketplace in Norra Sandsjö and the parish was a significant congregation place for the people of Njudung.²⁰⁰

Norra Sandsjö Church is located on the banks of Lake Sandsjön was originally built from wood during 1160-1170. In 1635, the church tower collapsed and was replaced by a bell tower. During 1696 to 1709, the church was widened considerably, and its sanctuary was decorated in a Baroque style. During a renovation that took place in the 1940s, charcoal was found under the church floor, which showed traces of the old wooden church.

Norra Sandsjö contains the towns of Bodafors and Grimstorp, and village of Norra Sandsjö. Norra Sandsjö Parish was part of the Western District until 1971, when it became part of Nässjö Municipality. Vallsjö Parish was part of Norra Sandsjö until 1940. Norra Sandsjö District was established on January 1, 2016.



Bodafors

²⁰⁰ <https://jonkopingslansmuseum.se/se-och-gora/smultronstallen/nassjo/norra-sandsjo-sockencentrum/>

Map of Norra Sandsjö Parish



11.0.1. Map of Norra Sandsjö Parish

Place		Significance
A	Norra Sandsjö Church	<ul style="list-style-type: none"> Where Nils Svensson and Catharina Svensdotter attended church in the 1720s Where Sven Nilsson was baptized in 1726
B	Djurseryd	<ul style="list-style-type: none"> Where Nils Svensson and Catharina Svensdotter lived during the 1720s Where Sven Nilsson was born in 1726

Norra Sandsjö Church

One mile northeast of the city of Sävsjö, off the banks of Lake Sandsjön lies Norra Sandsjö Church. Here, Sven Hög's maternal grandfather Sven Nilsson was baptized in 1726. Sven's parents Nils Svensson and Catharina Svesndotter attended this church throughout the 1720s.

Norra Sandsjö Church was originally built from wood between 1160-1170. The original church had a bell tower that stood on top of it. Later expansions occurred in the 13th and 14th centuries, and the western section was expanded around 1600. In 1635, the church tower collapsed, causing major damages to the church. The tower was later replaced with a free standing bell tower outside the church.



Norra Sandsjö Church
Parish: Norra Sandsjö
Congregation: Norra Sandsjö
Significance to the High Family:
<ul style="list-style-type: none"> Where Nils Svensson and Catharina Svesndotter's family attended church in the 1720s Where Sven Nilsson was baptized in 1726
Coordinates: 57°28'0"N 14°45'51"E
Founded in: 1160-1170
Current Building from: 1170



Norra Sandsjö Church

Timeline of Norra Sandsjö Church

1160s	Norra Sändsjö Church is built.
1300s-1400	Norra Sändsjö Church is expanded.
1635	The church tower collapses and is replaced by a free standing bell.
1696	The church is extended in the north.
1709	The church's ceiling is painted.
1982	The church's current organ is built.

11.1. Norra Sandsjö Church

Fragments of lime murals from the 16th century can be found in Norra Sandsjö Church. In 1696, the church underwent a major renovation and its northern section was considerably extended, so that the church doubled in size. In 1709, the church's ceiling were painted by Johan Columbus.

The Baptism Font

The baptism font at Norra Sandsjö Church is made of sandstone and is probably from the late 12th century. It has nine arcades and its author was listed as Bestiarius.



The Bell Tower

Right outside of Norra Sandsjö Church is a free-standing bell tower that was erected in the 1630s, shortly after the church's old church tower collapsed.



In 1734, organist and organ builder Lars Solberg (1697-1767) built a 11 voiced organ. In 1775, a larger, 20-voice organ was built by Lars Strömblad (1743-1807). The church's trumpeting seraphs were cut by Pehr Hörberg. In the 1940s, charcoal was found under the church floor, which showed traces of the old wooden church. Norra Sandsjö Church belongs to Vaxjo Diocese.²⁰¹



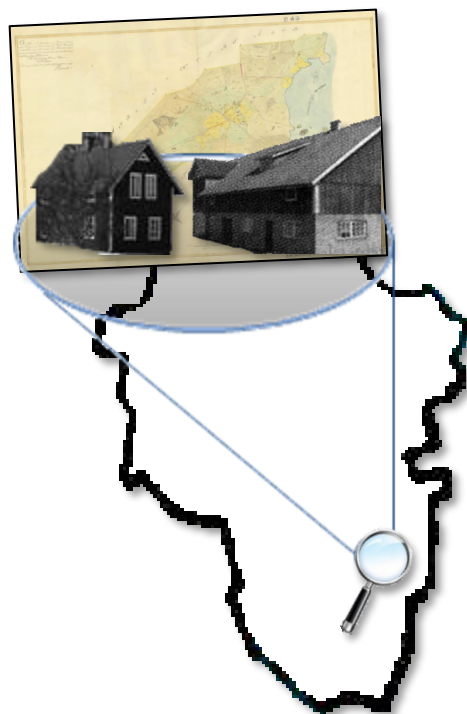
Interior of Norra Sandsjö Church

²⁰¹ *Sveriges kyrkorglar*

Djurseryd

Off the banks of Lake Nömmen in east Norra Sandsjö Parish is Djurseryd (Júr-se-ríd), the farm where Sven Hög's maternal grandfather Sven Nilsson was born in 1726. Sven Nilsson's parents Nils Svensson and Catharina Svensdotter lived at Djurseryd from at least 1723 until 1727. By 1729, their family had left Djurseryd and moved back to Björkö Parish.

In the 18th century, Djurseryd was known as Jurseryd, and formed a soldier rote with the farms of Granskattehult and Åkersnäs.



Djurseryd (<i>Júr-se-ríd</i>)
Parish: Norra Sandsjö
Significance to High Family: <ul style="list-style-type: none"> • Where Nils Svensson and Catharina Svensdotter's family lived in the 1720s • Where Sven Nilsson was born in 1726
Coordinates: 57°50'00''10'N 14°83'78'20'E

The Meaning of the Name "Djurseryd"

The name "Djurseryd" means "Animal's clearing." The prefix "*Djur*" means "animal" and the suffix "*ryd*" means "clearing" in Swedish.



Djurseryd

In the early 17th century, Djurseryd was owned by Christoffer Ribbing. During this time, Isak Jönsson Rose Bielke, the first husband of Måns's sister Anna, owned Äpplaholm, a farm close to Djurseryd. Isak and Anna's daughter Karin Rose Bielke inherited both Äpplaholm and Djurseryd, but died childless in 1681. After Karin's death, Djurseryd was owned by her half-brother, Per Rosenstråle.²⁰²

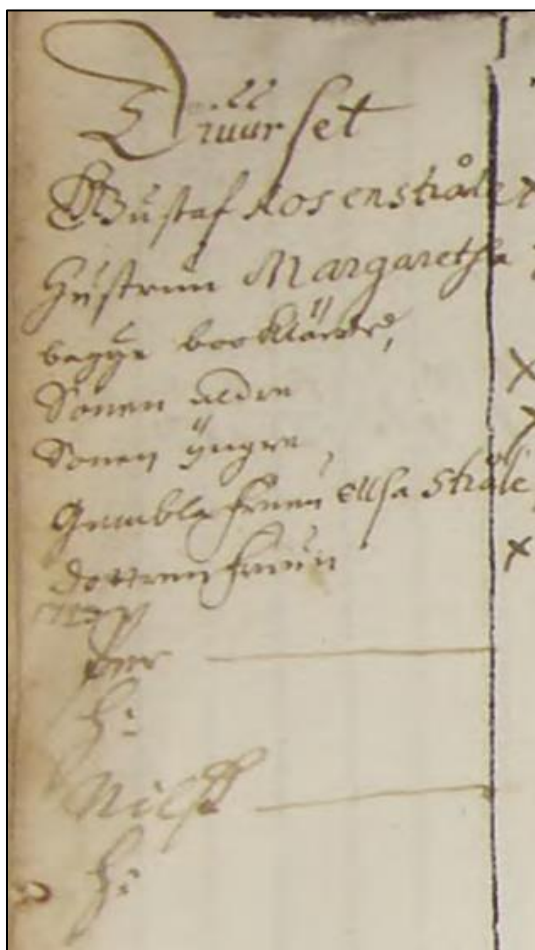
²⁰² Sandsjö Hembygdsförenings archive

11.2. Djurseryd

Per Rosenstråle died in 1707, and the farm was inherited by his widow, and later his son, Gustaf Johan Rosenstråle. Gustaf owned Djurseryd when Sven Nilsson was born in 1726. Rosenstråle died in 1729. After Rosenstråle's death, ownership of Djurseryd passed to horseman Carl Printzsköld. Printzsköld, who was married to Eva Eleonora Roos and had 14 children. Sven Nilsson's birth record states that a Mrs. Major Lisa Printzsköld carried Sven to be baptized²⁰³ so she must have been related to Carl Printzsköld in some way.



Barn at Djurseryd



Household Examination from Djurseryd
(1717-1723)

The rote's soldier house was located just 1,300 meters south of Djurseryd. Throughout the early 18th century, the soldier's house was inhabited by various soldiers who served in the Great Northern War, many of whom were killed in service. In 1697, soldier Jöns Månsson resided at the house. Månsson commanded in the war, and didn't return home in 1703, presumably because he was killed in combat.

In 1710, Ernest Persson Ljunger was recruited into the military and resided at the soldier house. Ljunger was also killed in the Great Northern War. Ljunger's successor, Nils Håkansson lived at the house in 1712 until his death from a disease a few years later. After Håkansson's death, 17-year-old John Ahlström became the next soldier to live at Djurseryd. In 1718, Ahlström served with King Karl XII's army in the war.

None of the buildings from the early 18th century still exist at Djurseryd.

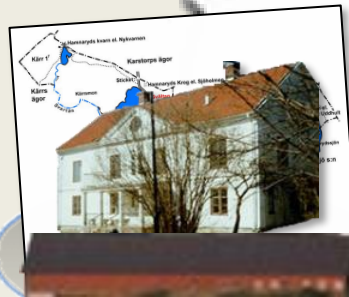
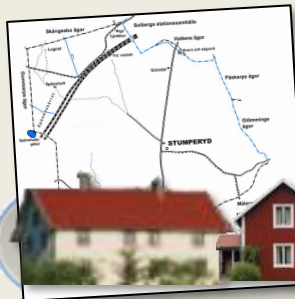
²⁰³ Norra Sandsjö Births, Vol. C:1 (1711-1763), page 307

1836 Map of Djurseryd



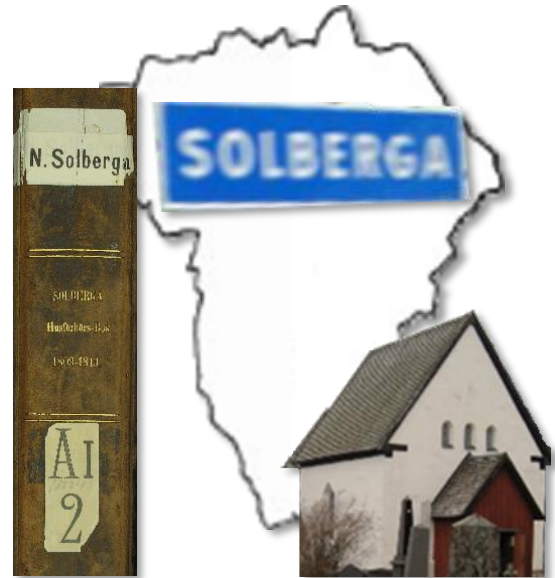
Chapter Twelve

Norra Solberga



Norra Solberga Parish

Between the cities of Eksjö and Nässjö lies Norra Solberga (Norra Sul-bér-i-a), the parish where Sven Hög, the patriarch of the High family, was born and grew up in the early 19th century. Sven Hög was born at Sjötorp, a croft at the farm of Havsvik in northern Norra Solberga, in 1801. His parents, Anders Andersson and Maria Svensdotter, were crofters who moved to Havsvik in 1797. In 1809, their family moved to the Stumperyd estate in west Norra Solberga. The family lived at Stumperyd until 1824, when they moved to Flisby Parish.



Norra Solberga Parish <i>(Nòr-ra Sul-bér-i-a)</i>	
County: Jönköping Municipality: Nässjö	
Significance to High Family: <ul style="list-style-type: none"> • Where Jon Joensson and Karin Matsdotter lived from at least 1643 until their deaths in 1666 and 1693 • Where Håkan Svensson and Marit lived from at least 1658 until their deaths in 1698 and 1703 • Where Olof Jonsson lived from 1660 to 1710 • Where Ingjård Håkansdotter lived from the late 1600s until 1710 • Where Lars Andersson lived from at least 1744 to 1792 • Where Maja Danielsdotter lived from at least 1744 to 1787 • Where Måns Olofsson lived from 1698 to 1710 • Where Anders Isaacson lived from at least 1770 until 1806 • Where Annika Larsdotter lived from 1744 to 1793 • Where Anders Andersson lived from 1774 to 1824 • Where Maria Svensdotter lived from 1796 to 1824 • Where Sven Hög lived from 1801 to 1824 	
Area: 109.35 sq. km Population (as of 2000): 2,057 Website: http://www.solbergahembygd.se/	

Anders Andersson also grew up in Norra Solberga and was born at Svenstorp, a croft at the farm Buckhult, in 1774. While Anders's father Anders Isaacson probably moved to Norra Solberga sometime in his youth, Anders's mother Annika Larsdotter was born at the farm Lilla Fågehult in Norra Solberga in 1744. Her parents Lars Andersson and Maja Danielsdotter also lived in Norra Solberga.

Måns Olofsson, Sven Hög's great-grandfather, was born at the farm of Hamnaryd in Norra Solberga in 1698. Måns's father Olof Jonsson was born at Hamnaryd in 1660, while his mother Ingjård Håkansdotter grew up at the farm Äskhultamålen in the far southern part of Norra Solberga. The two raised a family at Hamnaryd and later moved to Nässjö Parish in 1706. Olof's parents, Jon Joensson and Karin Matsdotter, and Ingjård's parents, Håkan Svensson and Marit, also lived in Norra Solberga.

12.0. Norra Solberga Parish

Norra Solberga Parish was formed from Solberga, an old market town. It lies near the railway junction of Eksjö and Nässjö on the northern slope of Sweden's southern highlands. Norra Solberga is 109.35 square kilometers, with 103.49 of those units as rural area.

The Meaning of "Solberga"

Prior to 1886, Norra Solberga parish was simply known as Solberga Parish. The name "Solberga" is a combination of the words *sol* ("sun") and *berg* ("mountain,") meaning "sunlit mountains." It is believed that the villages of Norra Solberga were centers of pagan sun cults before Sweden was Christianized.

The name Solberga is a common parish name in Sweden, and there are five parishes with that name in the country. Two parishes are named Solberga in Jönköping County alone. In 1886, the two became renamed Norra Solberga (Northern Solberga) and Södra Solberga (Southern Solberga.) The other three parishes with this name are in Scania, Bohuslän and Västergötland Counties. Of these five parishes, Norra Solberga is the largest both in area and population.

Several farms and manors are spread across Norra Solberga, many of which have connections to the High family. Some of the major farms and estates in Norra Solberga include Grimsberg, Hamnaryd, Solberga, Slåthult, Stumperyd, Åskhult, and Danstorp.



1809 Map of Norra Solberga



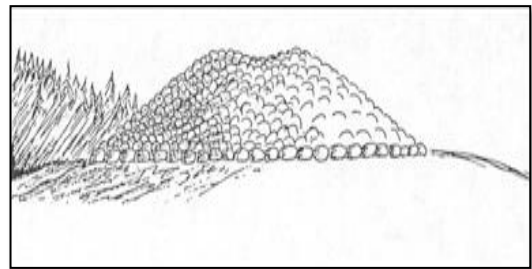
Norra Solberga Church

Large hills stretch across the western and central parts of the parish, reaching over 300 meters above sea level. The highest point in Norra Solberga is 335 meters above sea level. Norra Solberga sits on granite bedrock, and young rock formations sprout up throughout the parish, including deposits of limestone. The current structure of Norra Solberga Church was built from these red granite deposits in 1900.

Timeline of Norra Solberga Parish

Bronze Age	First known inhabitants of Norra Solberga.
1100-1200 A.D.	Christianity introduced to Norra Solberga.
1335	Documents record Norra Solberga was named "Solbærgha" and is part of South Vedbo District.
1852	Norra Solberga is organized into five rotes: Danstorp, Hamnaryd, Kyrkoroten, Påskarp, and Sjunraryd.
1866	The two parishes named Solberga are renamed Norra Solberga and Södra Solberga.
1873	The railway opens between Eksjö and Nässjö.
1874	Solberga Station opens between Nässjö and Aneby.
1900	Norra Solberga Church is built from red granite deposits.
1971	Norra Solberga becomes part of Nässjö Municipality.

Norra Solberga has been inhabited since at least the Bronze Age. In ancient times, the inhabitants of Norra Solberga were more of a sedentary culture than Stone Age hunters, who survived through agriculture, hunting, and fishing. Throughout the parish are about 30 known burial mounds from the Bronze Age. These mounds were frequently placed on hills where they could be seen far and wide.



Sketch of Bronze Age mound

During this time, it was common for people to be cremated after their death in a pagan fashion. Often, the deceased's ashes were placed in an urn which was put inside the tomb.²⁰⁴

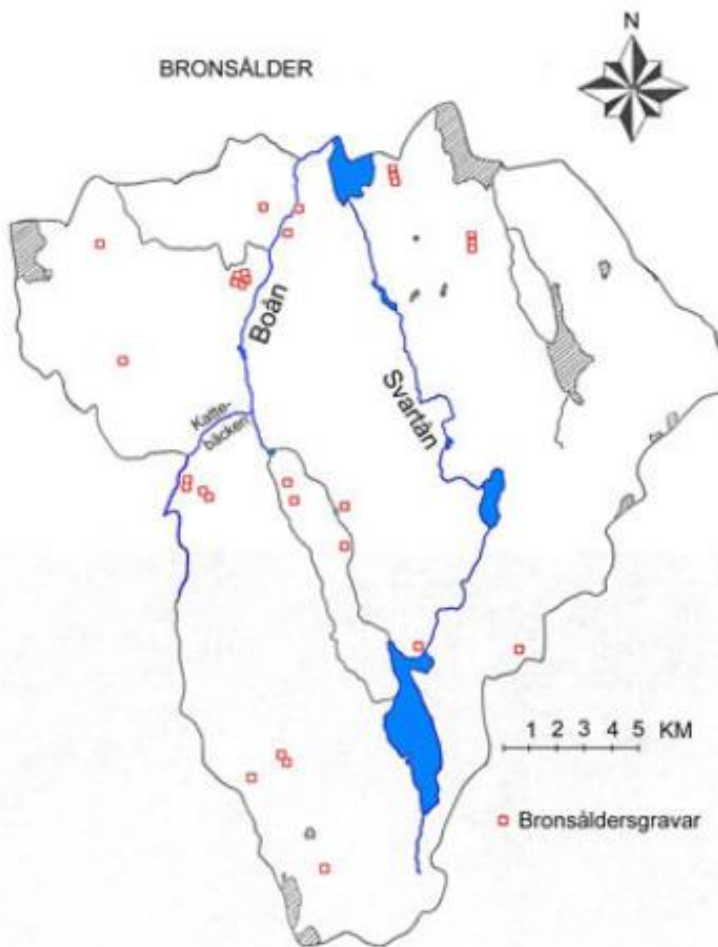
The climatic change of the early Iron Age brought colder weather, and cattle had to be stalled during the winter. This led to an increase in Norra Solberga's residents who became increasingly agrarian. During this time, the inhabitants began grazing the cattle, and meadows were cleared throughout the area. The tombs in Norra Solberga became much more diverse in style after the birth of Christ with stone circles, tridents, and tall standing stones sprouting up over the parish.

²⁰⁴ Norra Solberga Hembygdsförening (Local Historical Society)

12.0. Norra Solberga Parish

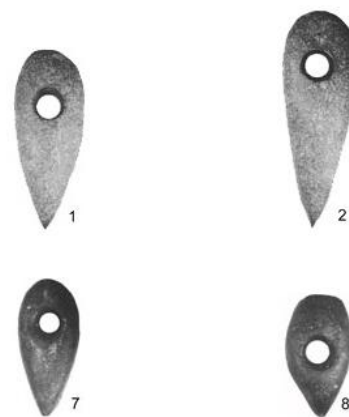
Skeletal remains also can be found in the burial mounds throughout Norra Solberga. There are around 50 Bronze Age graves in Norra Solberga, which are grouped in two main condensations next to Vässleda-Glömminge and adjacent to Snarebo. There are two old cemeteries from this period at Vässleda and at Hamnaryd.

The most notable burial mounds in Norra Solberga are the five cairns just south of Påskarp and the three so-called "royal tombs" west of Gullarp. These mounds usually contain graves where the cremated dead were buried with a number of goods, such as various weapons and tools. The dead were laid in coffins of flat slabs which the cairns were built over. Between Glömminge and Påskarp are five particularly impressive Bronze Age cairns.



Locations of Bronze Age graves in Norra Solberga

A wide assortment of ancient tools has been found throughout Norra Solberga. Flint weapons, such as daggers and spear tips, have been found in Anneberg, which are thought to come from the southern edge of Lake Sjunarydsjön. The ancient tools found in Norra Solberga probably came from different parts of southern Sweden. They were of great value to their owners and were regularly buried alongside them. These stone tools have been discovered both through systematic searches and through random agricultural work. Historians of Norra Solberga believe that only a fraction of the ancient tools around the area have been found.²⁰⁵



Ancient flint tools found in Norra Solberga

²⁰⁵ *Norra Solberga Bygd och Folk*, del I

Vittingen Castle

One of Norra Solberga's most intriguing ancient monuments is the ancient castle Vittingen, located on Vittingsberget ("White's Hill"), one of the few in Småland. Vittingen dates from around 500 A.D. Located in eastern Norra Solberga, Vittingsberget is largely inaccessible. In ancient times, Vittingsberget was a place of pagan worship. The castle likely served as a stronghold refuge in times when the land was pillaged and ravaged by enemies. Stone tools found at the site were probably dropped or pillaged from various burial mounds. Vittingen rises 290 meters above sea level.



Vittingen

In the 12th and 13th centuries, Christianity was introduced to Norra Solberga. Old Norra Solberga Church was built around the mid-13th century. Documents from the years 1335 to 1337 record that Norra Solberga was named "Solbærgha" and belonged to South Vedbo District.


Old Norra Solberga Church – 19th century


Norra Solberga Church Book

In the 16th century, only a small portion of Norra Solberga's population was landless. This changed drastically in the 18th century however, with the amount of crofters, farmhands, maids, lodgers, and backstuga residents accelerating at an alarming rate. This can be attributed to Sweden's dramatic population increase after the arrival of vaccines for various diseases. The rise in population led to a decrease in opportunities to purchase or inherit homesteads, and fewer and fewer people were able to own land.

Johan Pettersson Stiernspetz

Throughout the early 18th century, Sweden was involved in the Great Northern War against Russia. During this time, Johan Pettersson Stiernspetz, Norra Solberga's most decorated soldier from the war, courageously served his country, and his service brought him great prestige and wealth. Johan was born in 1680 in East Pomerania. In 1698, he joined the military at the age of 18, where he rapidly rose through the ranks. When he first joined in the action of the Great Northern War, Johan was merely a corporal.

In 1700, Johan was part of the Battle of Narva in Estonia, which was one of Sweden's greatest victories in the Great Northern War. Johan was also involved in the Battle of Poltava in 1709, where he was badly wounded. Johan's injuries led to his superior officers granting him leave of the military in January of 1710. However, those officers weren't entitled to give Johan this permission, and he was subsequently arrested for desertion and sentenced to death. Johan was later pardoned by King Karl XII in 1712 at Bender, and he resumed his position in the military. In 1713, he participated in the Battle of Bender.



Johan Pettersson Stiernspetz's sword



Stiernspetz Coat of Arms

Johan Pettersson Stiernspetz's service in the Great Northern War ended in 1713, when he moved to Släthult in Norra Solberga to manage his father's lands. By this time, he held the rank of Captain in the military. Johan was knighted in 1726 and received the surname Stiernspetz. The sword and glove he used during the Great Northern War are kept at Old Norra Solberga Church. Several of Stiernspetz's descendants were prominent land owners in Norra Solberga. For example, his great-grandson Carl Axel Stiernspetz, became the owner of Stumperyd in 1820.

From 1773 to 1851, there were six rotes in Norra Solberga: Bänarp, Danstorp, Glömminge, Kyrkoroten, Omaryd, and Älmeshult. Each rote was a group of farms responsible for providing for a soldier. In 1852, the rotes were reorganized in Norra Solberga. From 1852 to 1895, the parish was organized into five rotes: Danstorp, Hamnaryd, Kyrkoroten, Påskarp, and Sjunaryd.



18th century croft in Norra Solberga

It was common to see soldiers train in Norra Solberga throughout the 19th century. Ranneslatt was the site where the soldiers in the parish trained. The soldiers often trained by Old Norra Solberga Church after services, as well as by Grimsberg manor. Youth in the parish were encouraged to take an avid interest in the training, and some of the parish's soldiers had special training camps for the youth.

In 1810, there were 1,091 inhabitants living in Norra Solberga Parish. Over the next 50 years, the population rose by nearly 50 percent. In 1863, there were 1,562 inhabitants living in 426 households throughout the parish. The entire property value of Norra Solberga Parish in 1863 was listed as 904,500 crowns, of which 31,000 was for property other than land. Eleven soldiers were buried in the parish in 1863, while three veterans were still living: Lars Björn, Jon Borg, and John Gissa.²⁰⁶

The Railway between Eksjö and Nässjö

In May of 1873, a railway opened between Eksjö and Nässjö. A station in Ormaryd was built shortly afterwards to facilitate public use of the train for Norra Solberga's inhabitants. Sergeant Kullberg began to use the train services in the summer of 1874, when a Solberga station was opened between Nässjö and Aneby.



Scenes from the buildings around Solberga station in the 1890s



Train at Annesberg - 1925

²⁰⁶ Statistical Dictionary of Sweden: Descriptions of the parish, county, rivers and places in North Solberga parish

12.0. Norra Solberga Parish

The Industrial Revolution brought dramatic effects to Norra Solberga throughout the 19th century, transforming the parish from an agrarian society to an industrial one. In 1866, August Kullberg, a sergeant in the military, began producing phosphorus matches. Although production originally started in an old brick barn, a match factory was built in the town of Anneberg. Anneberg was named after Kullberg's daughter, Anna.



Annesberg

Anne's Match Factory



Anne's Match Factory, Annesberg 1880s

Anne's Match Factory (named after August Kullberg's daughter) opened in 1867, drawing upon the hydroelectric power of Pilabo Mill. The factory provided jobs for many of the parish's numerous landless residents. Raw materials for the matches were collected from aspen trees from nearby forests. For the first seven years of the factory's existence, materials were carried a mile via ox carts along the old, hilly road which led to Annesberg. Anne's Match Factory employed several men, women, and children.



Women who worked at Annesberg factory in the early 1900s



Metalworkers at Anne's match factory in 1904

In 2000, there were 2,057 inhabitants living in Norra Solberga. The town of Anneberg is the largest urban area in the parish, followed by the villages of Solberga and Ormaryd.²⁰⁷ Today, Norra Solberga is part of Linköping Diocese. From 1952 to 1970, Norra Solberga and Flisby Parishes formed a municipality named Solberga. Norra Solberga was part of South Vedbo District until 1971, when it became part of the Nässjö Municipality.



Old Market Square of Anneberg - 1901

Norra Solberga is bordered to the west by Tveta District, which also serves as the dividing line between the Linköping and Växjö Dioceses. Despite being a rural parish, 90% of Norra Solberga's population derives their income from industries other than agriculture and forestry.

Solberga Hembygdsförening

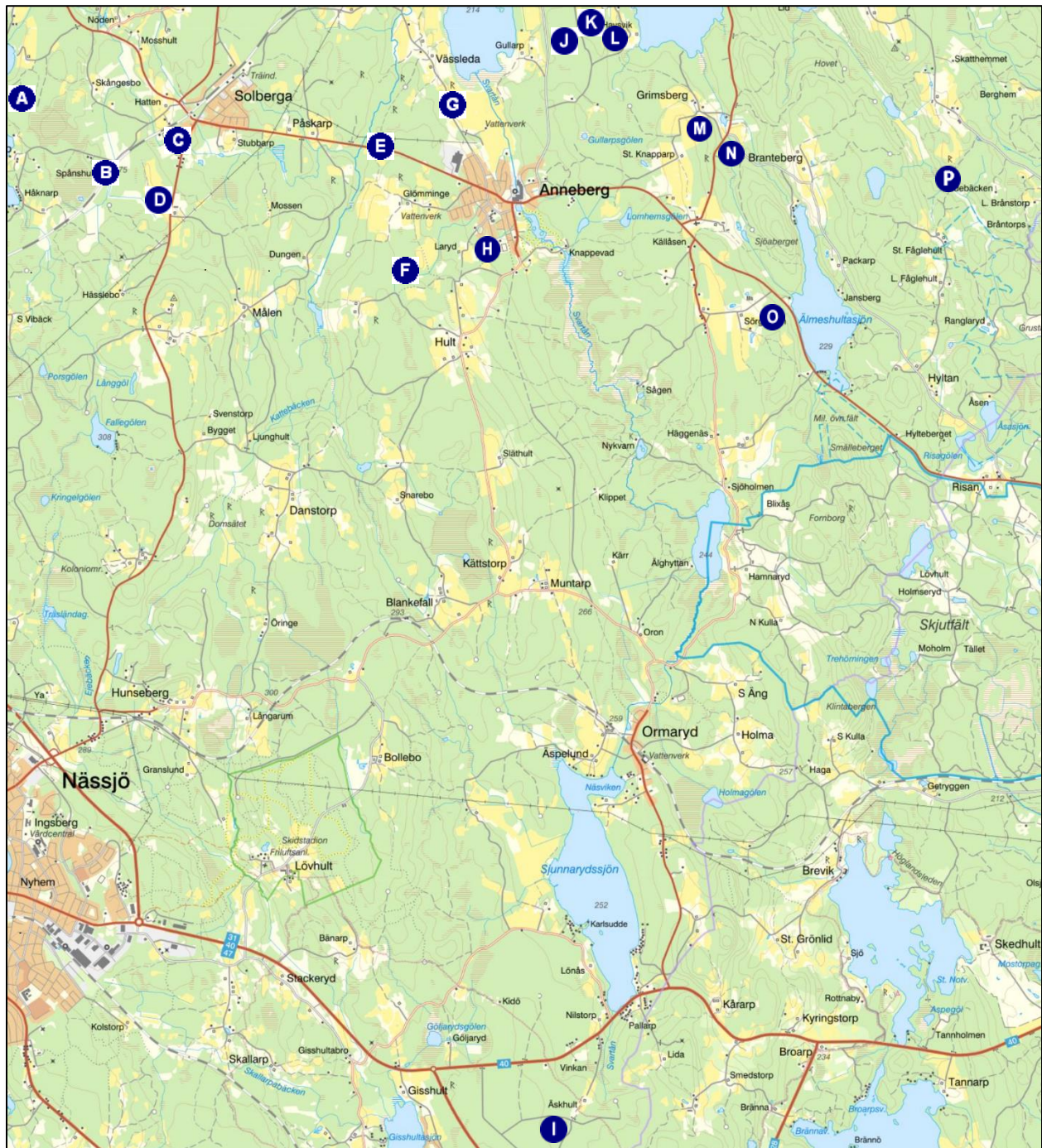


Solberga Hembygdsförening,
Norra Solberga's local historical society

Solberga Hembygdsförening, Norra Solberga's local historical society, serves to preserve the parish's history and lies a short distance south of the town of Anneberg. Every June, the Solberga Historical Society holds an event to celebrate Midsummer's Day, which around 300 people usually attend.

²⁰⁷ Svensk Uppslagsbok: Norra Solberga socken

Map of Norra Solberga Parish

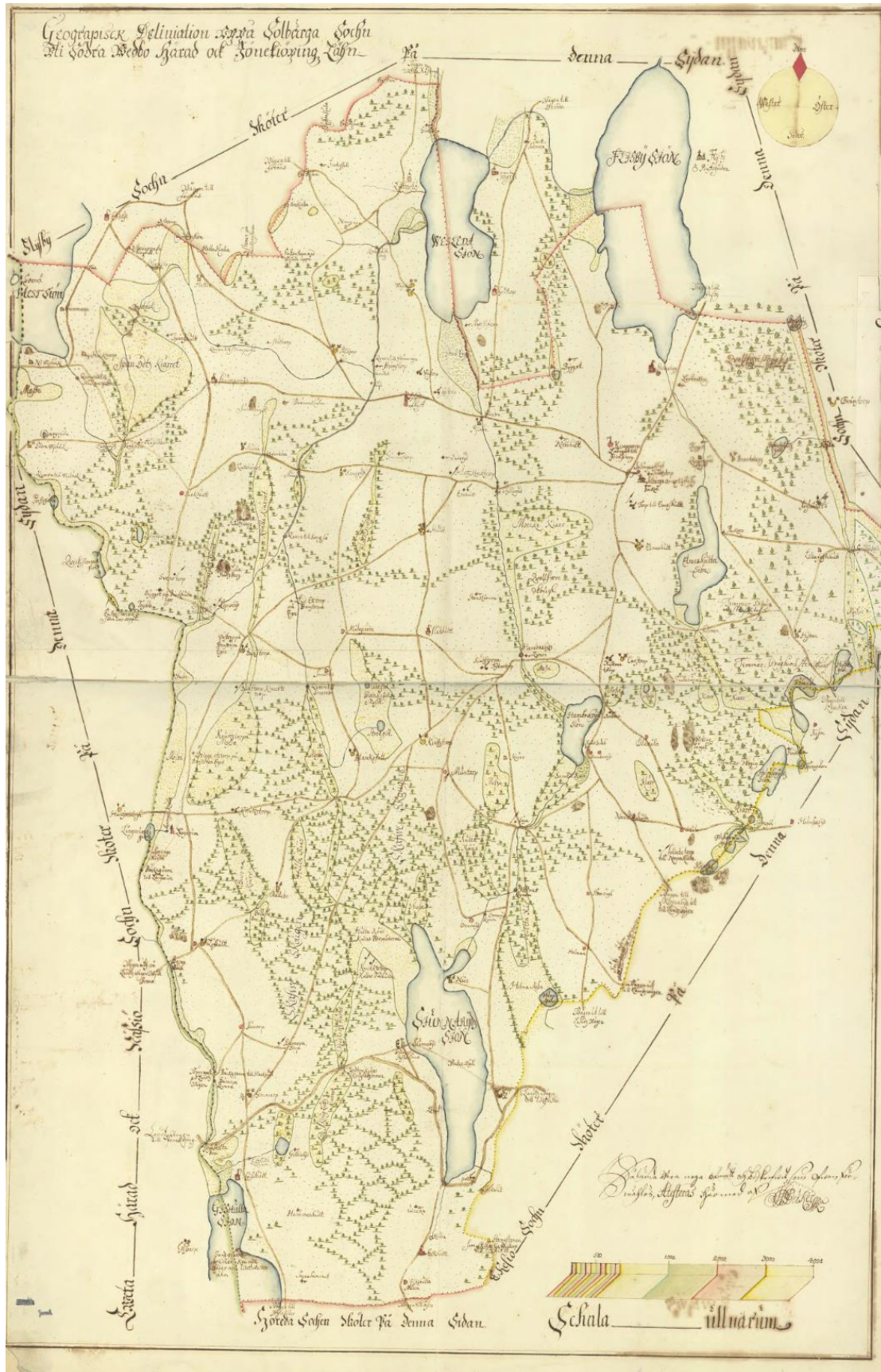


Place		Significance
A	Håknarp	<ul style="list-style-type: none"> Where Sven Hög was a farmhand from 1822 to 1824
B	Hesslebo	<ul style="list-style-type: none"> Where Anders Andersson and Maria Svensdotter's family lived from 1809 to 1824 Where Sven Hög lived from 1809 to 1822
C	Stumperyd	<ul style="list-style-type: none"> Where Anders Isaacsson was a farmhand in 1770 Where Anders Andersson and Maria Svensdotter worked from 1809 to 1824
D	Buckhult	<ul style="list-style-type: none"> Where Anders Isaacson lived from around 1771 to 1806 Where Annika Larsdotter lived from around 1771 until her death in 1793 Where Anders Andersson was born in 1774 and lived until 1795
E	Korset	<ul style="list-style-type: none"> Where Sven Petersson and Anna Andersdotter lived at from 1831 to 1839
F	Gåvetorp	<ul style="list-style-type: none"> Where Sven Petersson and Anna Andersdotter lived from 139 to 1869.
G	Glömminge	<ul style="list-style-type: none"> Where Lars Andersson died in 1792 Where Annika Larsdotter might have been a maid in 1770 Where Maja Andersdotter lived from 1809 to 1813
H	Släthult	<ul style="list-style-type: none"> Where Anders Andersson and Maria Svensdotter lived from 1795 to 1797 and where they courted
I	Äskhultamålen	<ul style="list-style-type: none"> Where Håkan Svensson lived from at least 1659 until 1698 Where Marit lived from at least 1659 until 1703 Where Ingjård Håkansdotter lived from the 1660s to 1682
J	Sjöstorp	<ul style="list-style-type: none"> Where Anders Andersson and Maria Svensdotter's family from around 1800 to 1809 Where Sven Hög was born in 1801
K	Norsholmen	<ul style="list-style-type: none"> Where Anders Andersson and Maria Svensdotter's family lived from 1798 to around 1800.
L	Havsvik	<ul style="list-style-type: none"> Where Lars Andersson and Maria Danielsdotter were living in 1770 Where Anders Isaacsson lived in the early 1770s and from 1806 to 1808 Where Annika Larsdotter lived in the early 1770s Where that Anders Andersson and Maria Svensdotter worked from 1798 to 1809
M	Old Norra Solberga Church	<ul style="list-style-type: none"> Where Jon Joensson and Karin Matsdotter attended church in the mid to late 17th century and are buried Where Håkan Svensson and Marit attended church in the mid to late 17th century and are buried Where Olof Jonsson attended church from 1660 to 1710 Where Ingjård Håkansdotter attended church from around 1658 to 1710 Where Anders Isaacsson attended church from at least 1770 until 1808 and is buried Where Annika Larsdotter attended church from 1744 to 1793 and is buried Where Anders Andersson attended church from 1774 to 1824 Where Maria Svensdotter attended church from 1796 to 1824 Where Sven Hög attended church from 1801 to 1822

12.0.1. Map of Norra Solberga Parish

Place		Significance
N	Solberga Säteri	<ul style="list-style-type: none"> Where Lars Andersson lived in 1787 Where Maria Danielsdotter died in 1787 Where Annika Larsdotter might have been a maid in 1770
O	Hamnaryd	<ul style="list-style-type: none"> Where Jon Joensson lived from at least 1643 until his death in 1666 Where Karin Matsdotter lived from at least 1643 until her death in 1693 Where Olof Jonsson was born in 1660 and lived until 1710 Where Ingjård Håkansdotter lived from 1782 to 1710 Where Måns Olofsson was born around 1698 and until 1710
P	Lilla Fågelhult	<ul style="list-style-type: none"> Where Lars Andersson and Maria Danielsdotter were living in 1744 Where Annika Larsdotter was born in 1744

1687 Map of Norra Solberga Parish



1719 Map of Norra Solberga Parish



Old Stories and Recollections from Norra Solberga

One of the most revealing pieces of information to shed light on what life was like in Norra Solberga Parish during the time of the High family's ancestors comes from the written recollections of Gustav Karlsson, one of the most brilliant men in the parish's long history. Gustav Karlsson was born at the farm Ranglaryd in Norra Solberga on July 12, 1890. His parents were Gustaf Valfrid Andersson and Kristina Sofia Gustafsdotter. Karlsson was considered to be "a genius like no other,"²⁰⁸ and spent his life inventing a number of clever devices at Ranglaryd, pioneering in early 20th century technology, such as batteries and hydroelectricity. Gustav Karlsson died on March 1, 1976, living to the ripe age of 85.



Gustav Karlsson - 1970

Karlsson played an integral part in preserving the fabric of Norra Solberga's past by writing down some of his memories from the parish, as well as stories that had been passed down to him from his parents, grandparents, and people throughout the parish. These stories were compiled together on August 7, 1963 under the title "A Solberga Farmer's Look Back." Although Karlsson lived three generations after the time that the High family's ancestors lived in Norra Solberga, his stories still evoke a clear and vibrant image of what their lives in the parish were like. Some of his stories are even from the time of Sven Hög's youth in the early 19th century. In these stories, Karlsson often describes some of the Norra Solberga's more colorful parishioners, whom Anders Andersson and Maria Svensdotter may have actually known, such as Nils Ahlstrand, the church sexton, Peter Häge, the parish tailor and prankster, and Jonas Olofsson, a superstitious hunter and veterinarian who was born only six years before Sven Hög. Certain details of Anders Andersson and Maria Svensdotter's way of life are richly conveyed in Karlsson's writings, such as what crofter life was like in Norra Solberga in the 19th century, stories of how soldiers trained in the parish, and a detailed description of what attending church services at Norra Solberga Church was like.

"A Solberga Farmer's Look Back" relates a diverse assortment of fascinating stories from Norra Solberga's past, such as pranks played on unpopular vicars, mishaps of some of the parishioners who enjoyed to drink a little too much, and the tragic drowning of an ice skater at Lake Flisbysjön. Special thanks to Solberga Hembygdsförening for providing me with this information.

²⁰⁸ Quote from journalist Martin Karlgren in the December 28, 1932 issue of *The Småland-Gazette*

“A Solberga Farmer's Look Back” by Gustav Karlsson²⁰⁹

- The stories are dated August 7, 1963

Some Stories about the Church and Church People in Earlier Times



Old bell tower

“The bells of Solberga Church rang every weekday at 6 A.M. and 6 P.M during the summer. Nils Ahlstrand was the sexton at this time, and in return he had the right to strike and salvage the hay in the cemetery, which he called his ‘meadow’. He had tied a long rope to the bell in the bell tower. The rope stretched down to the ground. He went to the bell tower and pulled the rope ten times, and it was ringing.”

“During the 1860s, church services usually began at. 9 A.M. During Lent, services began at 8 A.M. The sermon of the morning service always lasted two hours. During that time, the churchwarden sat in the ‘church-worthy chair,’ which stood to the left of the altar in front of the cathedral and the organ loft. To the right of the altar was the number board. At Christmas and Epiphany, the churchwarden would snuff out the candles on the altar and pulpit when they began to burn down, at least twice during that time. If one was missed so that a light burnt out, it became the entire parish’s topic of conversation after one came home from church.”



Old Norra Solberga Church – 19th century

²⁰⁹ Courtesy of Norra Solberga Hembygdsförening (Local Historical Society)

“During a Christmas Service in the 1860s, it was a little messier than usual in the church. The young and inquisitive churchwarden in Packarp didn’t think he received any benefit from the sermon. It would have been too much to wrestle with. He therefore built up the courage to ask the priest if he could borrow the written sermon and read it at home.

‘Well, by all means, by all means!,’ the vicar happily replied. But reading the sermon for the churchwarden was easier said than done. The sermon was not so well written, and there was an abundance of abbreviations. Should the vicar, for example, want to say “cross” it was written as a +, “star” was a star symbol, the sky was shown as an arc, ‘heart’ was shown as a heart symbol, along with many other acronyms of the tricky nature, which were difficult to decipher. He didn’t like it.”

“In the old days, the church had its special chairs, as they were called, [where each parishioner was assigned]. These were changed every year. You could then skip two chairs and sit in the third. This arrangement was that severe. Foreigners had no place in the church.²¹⁰ The parish gentry had the top two chairs in the cathedral and the *fattigstugukyrkan* “church’s poor section” (named for its location by the *fattigstuguhållet* “the poor house”), reserved for themselves. They never changed places. The owners of Hamnaryd and Grimsberg sat at the front of the cathedral. All of the regular farms were divided through banking law. Branteberg, Packarp and two farms in Kulla belonged to one. The inhabitants of Elmeshult and Marietorp sat in the bench in front. Whoever sat behind the priest in the cathedral, the *fattigstugukyrkan*, and the stands, didn’t have assigned seats. People had to sit anywhere in those seats, since they frequently changed. The crofters had their places under the organ loft²¹¹, and the soldiers theirs furthest in the stone church where the choir is now located. They never had to change seats. Anyone who wanted to sit during the service had to wait for an open bench, which were usually occupied by the older people.”



Interior of Old Norra Solberga Church

“When we remember the crowded pews, worship, and the length of winter, unheated church, you must understand that it required a mountain of health from the people just to attend Sunday services. The vicar also didn’t have it so easy during the cold winter Sundays. It was stipulated that his hands would be bare when on the pulpit and at the altar. He had a difficult time preparing his fingers with brandy and fat.²¹²”

²¹⁰ A “foreigner” was considered anyone from outside of the parish.

²¹¹ This is where the family of Anders Andersson and Maria Svendsdotter sat in the early 19th century.

²¹² The priest drank the brandy to make himself feel warm, while he used the fat to insulate his fingers from the cold.

12.0.4. Old Stories and Recollections from Norra Solberga

“The peasants had it better; they could dress more for the season. When the old farmer from Blankefall went to church, he always took clothes, furs, shoes and furry leg and shoe coverings in on Saturday evening and put them in front of the fire so they would be properly warmed up for Sunday.”

“The congregation was never in more of a hurry to get home from church than on Christmas morning. It was important to get prepared early so they went racing home to the villages. It has been told about a farmer in Kär, who went to mass in Solberga, and had to hurry home, running. When he came into the house, all hot and sweaty, his wife asked him, ‘But husband dear, where's the horse?’”

‘I forgot it!’ cried the peasant, and so he had to go back to church.”

(Father and Mother talked about it on May 29, 1919)

The "Earth Fairy" Phenomenon

“Earth Fairy’ was a phenomenon the old people talked about, implying that it was a little difficult to locate. On some well-known places, it could be heard very clearly, if you put your ear to the ground and listened. We were told that if you put your ear on the threshold between the porch (in the north) and the sanctuary of Solberga Church, the water could be heard beneath the earth, so it was quite certain that the earth was above a river there.”

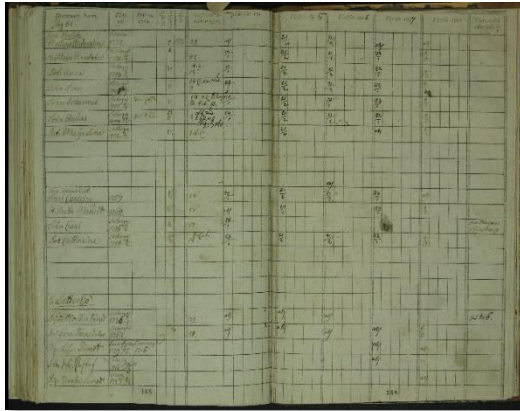
“The same situation prevailed in ‘Älmesults’ knapp’, located to the southern farm paddock at the highest point of the oldest road between Berglunda and Älmesult. Here, you could put your ear directly on the road and listen. The noise of rippling water could be heard clearly, and it was thought to be quite certain that the earth was above a river underneath.



Solberga Manor

“The old folks have said that the ‘earth fairies’ once went up to the deep well in Stora Hagersryd. The fairies had tried to stop the flow of water by inserting a bull and a feather bed - the only thing that was good enough to work - in the hole and thus had the stream back to normal. There are deep water veins in and around Solberga Church. The wells are deep. It has been indicated, that long ago was about a very deep well was about to be dug east of the barn at Solberga Manor and the whole thing collapsed. One worker, who was down on the ground, was buried alive. It was no use to try to save him. The priest went there and read a little, and so have the veil of forgetfulness drawn tight over the incident.”

Memories of the Household Examinations



Household Examination Record from
Hesslebo, Stumperyd, Norra Solberga
Parish: 1814-1818

“From yearly examinations are told a great deal. Hearings were held in turn among the peasants, who owned or leased in mantal (measurements of land), and how small farms were then. It was a duty which was burdensome for many. Even if they couldn’t feed their own families, they were still obliged to hold a big party for the whole rote. The examinations began with the poor, who had to prepare well in advance and beg for the food necessary for the feast, then borrow tableware, chairs, tables and much more for the big day. The day of examination was in turn determined by the earlier year’s household examinations. It was called *läsförhör*.”

“On the appointed day, the priest and the sacristan arrived, and the farm people brought in food and drink. The minister began with prayer, and the clerk led the singing, usually went through the parish catechetical meeting, where the priest took notes on various conditions. So would everyone, young and old, read from the Bible. Then it was the youth's turn to come together and stand in front of the table and be interrogated on his Christian knowledge. The hearing was generally feared. Pastor Waldner could go on for two hours, and both the vicar and the youth were sweating in the often hot, stuffy and stale air. The older ones had to sit silently around and observe their offspring and servants. Some did well, for others, it was worse. The vicar gave nothing after.”

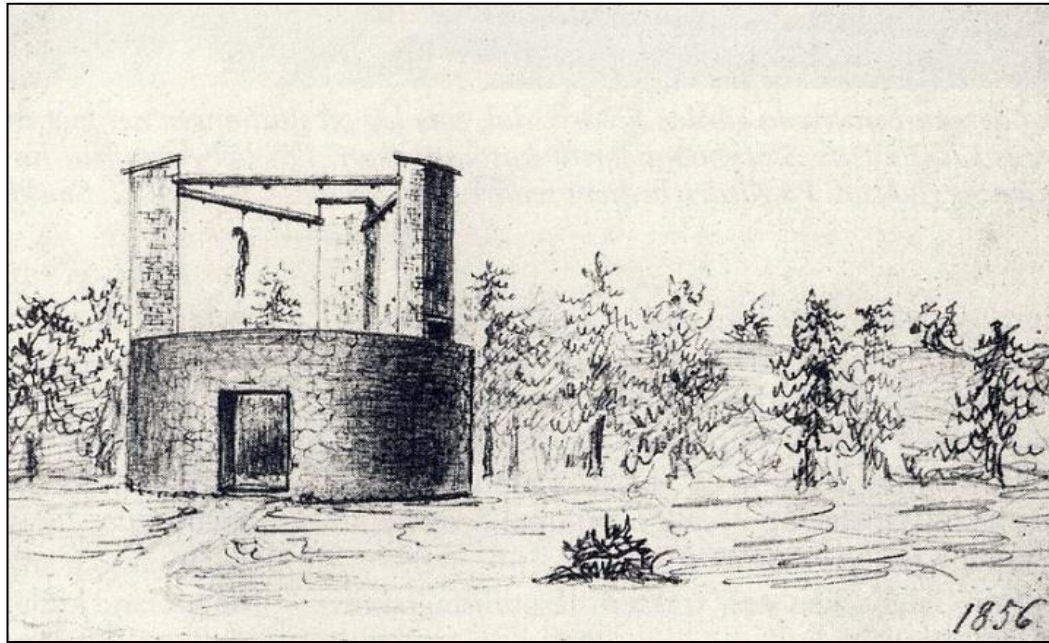
“After that, the party started for the elderly. Lots of food, much drinking and much liquor were provided, for it would be the honorable thing to do. But young people were only given a firkin of bread with cheese and drink, and had to go home, while the party continued until late. Several of the family’s relatives were invited, and arrived in the evening. Once in Ranglaryd, the relatives came while the hearing was going on, and there was a long wait. The interview never wanted to come to an end. The interviewee probably had poor religious knowledge. In some places, the priest and the sacristan stayed overnight until the following day, when they went to the next catechetical.”

“It is said that in Bollebo they slept in a room upstairs until the following day. Ahlstrand woke up first. He was astonished. The vicar’s bed was a pair of bare feet on the pillow. He hurried down to the farmer and said: ‘Much have I seen in my day, but never an Anna turns a vicar!’ The parishioners also got to see and hear some.”

(Axel Gustafsson in Elmeshult, Father and Mother talked about it in 1919).

Gallows Hill – The Execution Site of Södra Vedbo

“Gallows Hill, Södra Vedbo District’s execution site, was located on the west side of Stockholm Road, about midway between Priarp and Klockarp. The execution block was still there but was overgrown with moss in the early 1870s.”



1856 sketch of an execution site – Hamarby

“Sven Magnusson of Berget (born 1831), witnessed the last execution to occur at the site when he was a child,²¹³ and described the event to his son, Erik Svensson in Nyholm. There were two killers who were executed. The date and time of the execution was known by most in the area. Many spectators came as a joke. They had to stand outside a fence. The two who were executed were brought inside the fence. One of them was very bold and fierce. He was also angry at the audience.”

“‘Chop my head, and I’ll take someone else’s head and be on my way!’ he said. He asked for and received a quart of brandy, which he drank, after which he threw the bottle into the people with great force so as to harm someone. He fell, however, at the first blow, and his head rolled outward. According to the old story, after the first and second blow at the gallows only a blue welt was seen, but then the master swung the ax first between his own legs and then up into the air and struck. Upon the blow, the man’s head separated from the body. At the time, it was believed that some criminals were so well in favor with the wicked, that his neck was so stiff that no ax could cut through it. It is said to have been the rule that unless the head fell to three strokes, the prisoner became free. And then it could become risky for the executioner.”

²¹³ The last execution at the gallows was in 1842.

“There were many spectators, who stood around. Not everyone could see, and there were many who climbed trees to see better. When the axe fell, many of them fainted and tumbled down. After the execution, Sven’s sister saw several old women ran up and drink the blood with teaspoons. The purpose was probably a superstition. After the execution, the bodies were hung up in the gallows to serve as a warning to others. The farmers in the neighborhood thought it was terrible to go past there. They hired an old man by the name of Stången to go and cut down the bodies. Then they got policeman who buried them at the site.”

(From Z. C. December 16, 1934)

A Soldier’s Story from the Great Northern War



Swedish Cavalry in the Great Northern War

“Long after the Great Northern War, prisoners came home from time to time, even to Solberga. An old man living in Solberga’s poorhouse told the parishioners about his adventures during the captivity of ‘Dog the Turks’, including following:”

“There were two Swedes who ended up on the same farm, himself and a comrade. The two were there treated especially well; they got plenty of rest and received delicious food, including sweet milk and kernels. For a while, the two couldn’t understand why they were so pampered. One evening, however, a woman on the farm said to them: ‘And ye shall flee away immediately, for tomorrow they will kill you. That’s why you got so much good food at this place. I will help you, so you can get out of here.’”

“And she did. The two ran to the woods and traveled continuously, until they came to a large river, where they huddled under a bridge and lay quietly on the following day. They heard the pursuers cross the bridge and search for them. Luckily, they didn’t look under the bridge. After a long time, the Swedes crept away from the hiding place and wandered through the endless forests. After many hardships and sufferings, they managed to eventually take to the community. When the old soldier became infirm, he found a refuge in the workhouse.”

(One of Karl Johansson in Wässelda’s ancestors, he himself living in Solberga, told this story to Ernst Rosén and he told it to me, October 22, 1939).

The Sharpshooter Guard's Training in Northern Solberga

“The Sharpshooter Guard in Solberga attracted great interest in the 1860s and 1870s. The reason was because it was dangerous times then. Denmark was attacked by Germany in 1864, and the great Franco-Prussian War was in 1870-1871. In Solberga as elsewhere, they did what they could to promote voluntarily practice among the youth in shooting and drill. At that time, the shooters bore uniforms and drilled on the field and glen near Solberga Church. Corporal Nyman was the instructor, and he put the clamp on the drill. They practiced on Sunday right after the service. Sometimes it could happen that Eksjö and Flisby corps met in Solberga, and one had joint exercises. Then there was music and games, and the joy was universal among shooters and spectators, who on such occasions were numerous assembled. Solberga Corps would have amounted to 100 men. In everyday life, there was only one Carlsson in Sandstorp who blew hunting horns, and an old man, who beat the drum, to the music. In Eksjö, the sharpshooters had their own band. One time there was great exercise over by Mörtviken Creek by the slopes. Here, they shot the targets. The Solberga shooters had their own shooting range in Älmeshult southern farm enclosure, in the woods west of the lake in the middle of Packarp.²¹⁴”

“Even schoolboys in school at the church were taught to practice. A number of painted wooden imitations, representing lesser guns, belonged to the school's teaching materials. When schoolteacher Berg put on the military cap, it was time for the drill and rifle practice, or marching. One time we headed toward Grimsberg, and he did not follow. That time there were unpleasant consequences after we returned. Berg was a talented teacher in school, but the spirit took him.”



Grimsberg

(Builder Axel Gustafsson and father talked about it on July 8 -9, 1918).

²¹⁴ Karlsson's description of soldiers training in Norra Solberga in the 1860s probably also conveys the atmosphere of the parish some fifty years before during The Finnish War (1808-1809). At this time, Anders Andersson and Maria Svensdotter's lived in Norra Solberga and would've witnessed similar things.

Memories of Ice Skating in Norra Solberga



Lake Flisbyjön

“Often during the winter in my father's childhood, the youth gathered at the lake for ice skating on Sunday after church services, when the ice was safe. Most vividly, it was on Lake Flisbysjön,²¹⁵ which many yards surround. Farmhands skated and went after the girls with birch twigs, and joy ‘was boundless.’ But one time, when everyone separated, went home, and ate, one of the men who was still skating broke through the ice and drowned.”

“Most of the youth from Älmeshults skated on Lake Älmeshultssjön. Children from Packarp, who were then too small, did not get to go, just watch. Once at the lake, my grandmother admonished them on the dangers of ice skating, and then nailed a pair of skates outside of a coffin at the foot of the lake. The children thought it was terrible, and were therefore very careful on the lake.”

(My father talked about it January 11, 1927).



19th century pair of ice skates that had been used at Lake Flisbyjön

A Very Unpopular Lecturer from Flisby Church

“It happened very long ago, there came a lecturer at Flisby²¹⁶, whom did not feel comfortable with the religious state of the church as it was then. He began to clean up the jungle of drunkenness and unseen. The vicar or rector was old and had relaxed the zeal and activity. The new pastor's activities were however, offensive to some of the congregation, and there was a hatred of him, as they attempted to clear him out of the way. On a dark autumn evening, the parishioners put their terrible plan into action. The lecturer's office was in a room in a smaller building, situated in the garden slightly away from a big house. The vicar sat at the table beside the window of his room and read or wrote with a candle for lighting. Quite unexpectedly, a wagon hitch was thrown through the window at him with great force. He was hit and injured, but nothing life threatening, so their intentions were for nothing. The perpetrators were never discovered.”

²¹⁵ Anders Andersson and Maria Svensdotter lived very close to Lake Flisbyjön when they lived at the farm of Havsvik from 1797-1809. They likely skated there as well in the winter.

²¹⁶ Alleged to have been Pastor Lundin, who was pastor in the 1900s

The Elderly Peasants and Birthdays

“The old did not worry in any way for their birthdays. If you asked Britta in Hillersbo how old she was, she always answered: ‘Only God and the Smithy know.’ Likewise, if you asked old Jonas in Karstorp, how old he was, he replied: ‘Only God and the chapel knows that.’ When Jonas turned 100 years old, Pastor Lundin was present at his birthday. Old Jonas was so senile that he couldn’t understand who Lundin was. Then they tied a towel around his neck so that there were two large points on his chest. ‘The chapel, indeed,’ said Jonas. Then he understood.”²¹⁷

Stories of Drunkenness from Norra Solberga

“Peasant women often had a lot of trouble with their gentlemen (and men in general), whenever they came home from town drunk. Such incidents were largely gossiped about. Once, a peasant named Gusten returned to his home in Stora Fåglehult with a man named Burman, carrying a flask of vodka. As their loud and drunken words rang on, Burman’s wife Stafwa became angry and threw the vodka flask out in the yard. Then she kicked Gusten out of the house and he had to take himself home as best he could.”

“Another time they came home, drunk as usual. It appeared as though the two had a falling out, and they started to fight. Then Stafwa came between them. She shoved Burman in the stable and locked the door shut. Then she chased Gusten off the farm. Her husband crawled out of the manure with it covered all over his back, as she had not thought to bolt him in. In this way, he received his freedom much earlier than he would have otherwise.”



Old barn at Hyltan

“Once at Hyltan, Anders was at home. Old men were sitting in the south of the room, drinking out of copper jugs. It getting late, but the men continued to stay. Stafwa finally became angry and told Anders to go home. ‘No hag barks at me!’ replied Anders.

‘I’ll show you!’ yelled Stafwa, and she grabbed the arm of Anders and shoved him headlong down the stairs and out of the house. Then he went home the best he could in the dark.

‘You were brave, mother,’ said Burman afterwards, since they were alone and thanked her for her sense of order. Stafwa was not upset by them at that time.”

(Aunt Stafwa Burman spoke about this while she was alive).

²¹⁷ The anecdote above probably also describes Maria Svensdotter in her later years, as she lived to be 96.

Memories of Hamnaryd

“In the days of the Stiernspetz family, the agricultural system at Hamnaryd was considered to be superior. Above all, its rye cultivation was very famous. They had a very good sort ‘gray rye’, which was richly rewarding. It has been said that some years, up to 200 barrels of rye were harvested. But it wasn’t just anyone who could grow rye in Hamnaryd. It was a confidence to do. The foreman was not always trusted. As long as an old farmer in Kulla lived, he would sow the rye every year. However, Karl Johansson of Hyltan was skilled himself. When he moved to Hyltan he still went to Hamnaryd every autumn to sow the rye.”



Old house at Hamnaryd

“It was common for farmers from Solberga and adjacent parishes to go to Hamnaryd and to buy the seed for their rye. So it was during the Prosecuting Officer, and then his son-in-law, Major Von Heland’s, time. But so went the old aristocratic estate into other hands. The forest became dominant. As long as the lime burning process was started, the past owners probably did not save any lime in their own farm. The limestone quarry, located next to the road, has probably in some way belonged to Släthult, where they also had lime kiln, but the quarry was in Hamnaryd.”

(My father talked about it on April 13, 1919).

“Gustaf of Karinholtm²¹⁸ served as a farmhand in Hamnaryd for Prosecutor Stiernspetz for four years (1860-64). At that time, the workers would follow the sun in summer. The tenant farmers had it the worst, as they had a long way to go. Farmhands couldn’t go to sleep until the crofters did. The food in the early hours was arranged so that each servant was given some loaves of bread and a piece of cheese, which they had to have at the servants’ hall and conserve it at will. Each allotment would last three weeks. If you wanted something to drink, you had to drink water. Breakfast, dinner and supper had to be cooked in the kitchen. The breaks were 1 ½ hours for breakfast at 8 A.M., and two hours at dinner. They had a rough life, but were healthy and strong. There was never any murmur or complaint. Something as modern as strikes or unemployment didn’t exist in those days.”

(Gustaf in Katrineholm talked about as he walked through the bushes on August 25, 1921).

²¹⁸ Gustaf died January 2, 1931, at the age of 90.

Crofter Life in Packarp in 1868



Farmhouse at Packarp

“Victor in Mantorp had in 1868 a daily wage of 50 cents, a loaf of bread, and food, when he had a job in Packarp. When the week was over, he received three dollars and six biscuits to take home. At home, he had a wife and six children to support. The same man chopped wood in Packarp in 1873 for 50 cents a ‘famn’ (unit of measurement). He ‘lumped’, (or chopped) logs. Wood saws weren’t advanced. He could cut more than one famn per day. The forest was good. At the same time, they received 25 cents, a loaf of bread and food for raking. They were happy with this. It was satisfactory. Far in advance workers were booked to work on the farms.”

(My father and aunt talked about it on July 26, 1923).

The Drought of 1868

“In 1868, it rained on ‘Emma Day’ on July 23rd. There was very strong thunderstorm. It rained so hard that it was pouring down, and the ground was completely soaked. Gustav in Katrineholm was then a farmer in Hyltan. He drove and released the steer loose into the pasture. The water came pouring down the slopes from the direction of Blomqvistahället.”

(Gustav talked about it on July 26, 1921).

1867 – A Rainy Year and a Poor Harvest

“1867 was a very rainy year. Therefore, the harvest was poor. In 1868, the soil dried unusually early. The dry earth was like ashes. In Packarp, all the seeds were buried with a plow to germinate. There was short time however, hardly to the point where it could be hit with a scythe. In the fall, however, side shoots grew up that could be used as a drying rack for the hay. Rye dried and was premature. Ears were cleared away. It was said at the harvest, that there was nothing in them. 1869 was the hardest and the prices of bread were hurt the most. You had to go to Nässjö, where a business had started to sell milk in bags of 10 pounds (85 kg). They cost 30 riksdaler. In Packarp, flour was bought for at least 200 riksdaler that year.”

(My father talked about November 22, 1919).

Immigrants' Letters from America to Norra Solberga

"Our journey has been pretty good all the way because we had such beautiful weather on the lake. So I have not felt sick at all, but there are many who were sick, and it has been very crowded on the boat. If you could see all of the people, you would turn giddy. We stepped on the boat at noon on the 7th and we came to Hull at 1:00. on the 9th. We had to be on the boat until 8 of the second day. I have not experienced such a Sunday in Sweden. Then we got to board the train at 2 and arrived at 8 in the evening. I cannot tell you what I've seen, because there is so much and I hadn't written in 8 days..."

A Horse Theft during Christmas Mass, 1862

"Dean Schmidt spent the early mass Christmas morning in Solberga Church, explaining with zeal and passion the significance of the feast day's gratifying purposes. Meanwhile, as he was distracted, a horse was stolen from a wagon outside the church and was used, after what could be ascertained, for a ride, taking the road to Flisby. The creature was found loose in the morning at the pastor's home in Flisby. It has been shown that the offender had to pay 15 riksdaler for retribution. The notification to this effect is stated in the nearest government office, or with the owner of P.O. Burman in Ranglaryd, Solberga Parish."

(From the magazine *Hvad Nytt* - January 23, 1863.)

Peter Hägg - the Parish Tailor and Jokester

"In the early 1800s, the parish' tailor Peter (Jönsson) Hägg lived at Packarp. One of his daughters was born in Packarp in 1819. Peter Hägg was a great joker, but a poor tailor. He often sewed badly. Gustaf Carlsson once spoke to him about clothes. 'If they are too small, they will stretch and if they are too big they can shrink together,' said Peter Hägg.

'Smooth as ice,' said Peter Hägg as he stroked it even with his hand."



Old barn at Packarp

(Axemia Ingesson talked about it on July 4, 1920).

Long Days in the 1870's and 1880's



Cavalryman's house at Älmeshult

"In the 1870's and 80's, work in the fields and meadows was completed only at sunset. I waited all day long for that moment. In Älmeshult, the sun went down towards the market. The village was seen far away in the northwest. Often when workers began to get tired, they saw the setting sun, and said: 'The farmers didn't take the sun down today. If only they would take the sun down soon! Today, the farmers forgot to take down the sun!' There were sighs, both audible and silent, playful and serious. They did what they could make jokes to help them get through the workday."

(My mother told.)

Captain Hjalmar von Heland

"The Captain (later Major) Hjalmar von Heland was the son-in-law of the auditor G.A. Stiernspetz in Hamnaryd and became the proprietor of the estate for many years. He was interested in parish affairs greatly. He was also agent for the county's fire companies and took up the fire insurance fee. At a meeting in the parish hall, he ran his opinion pretty hard. The old men at the meeting had a dissenting opinion. Among them was Kullberg in Knapparp, who was a son-in-law of the captain. When the bickering lasted a few rounds, Anders Ingesson from Solberga manor said to Kullberg, 'Send home the women and you will avoid the circumstances.' This was overheard by several farmers. Anders Inge was wealthy and had girls too."

(Ernst Rosen told.)

Farmer Jonas Olofsson²¹⁹

"Farmer Jonas Olofson in Brantebergs Norrgård was a very wise and sensible man, who was married to Anna Britta. In younger days, he was a stiff shot and taught his nephew Gustav Carlsson of Stora Fåglehult many tricks, which were invaluable for good hunting luck. They shot a lot of venison and almost never missed. Once, Jonas was home from the hunt with a fox he shot, which he threw on the floor before the fire in the fireplace, while he got a little food and rest. After the fox has been lifeless for a while, it revived and took a sharp leap to the big mirror that stood on the dresser to the wall. There, Jonas killed the cunning fox for the second time, who probably thought the mirror as a hole to freedom."

²¹⁹ Jonas Olofsson was born July 2, 1794 and died February 7, 1854 of a stroke. In the 1830s, the churchwarden of Norra Solberga described him as a "man [who] understood the veterinary art, practicing - and superstition."

“Like other farmers at the time, Jonas also ran wood into town past Stora Fåglehult and Ranglaryd. Once on a trip home, he was invited to a party in Stora Fåglehult. Perhaps he was with Samuel Ericsson. He left the oxen in the road and went inside. It was winter, and was cold and snowy. He was inside a long time. There was probably food and drink in abundance. When he was left, the oxen had grown tired and gone home. The old man tottered after, but came off the road on top of the field, because it was dark. Finally, after his futile attempts to come creeping up the road, he fell down and he ran up against some object. On closer examination, he believed it to be one of his oxen. As he crawled, his hand entered a hole. He believed this was the ox’s anus and since it felt cold, he thought, that the ox was dead.

“Jonas then sobered up. He followed the road back to Fåglehult, where he was crying talking about the accident, how he had found one of his oxen dead on top of the field. The people from Fåglehult came back with Jonas, carrying lanterns and a knife to strip the ox and save what could be saved. One can only imagine their astonishment, when they came to the scene. Where Jonas had fallen and crawled about was a sawn down hollow tree, which lay beside the road. Everyone was amused, because no harm was done. The oxen were safe and sound in Branteberg.”



Stora Fåglehult

(Told by Axel Gustafsson in Elmeshult on July 9, 1918.)

The Smallpox Outbreak of 1871

“In the spring of 1871, the former tailor John Ek in Hyltan became seriously ill with smallpox. He was very bad at the time and no one thought he would survive, but he did, and lived over 30 years. He had large wounds on his face, which looked like they might ‘foam’ out. Locals were afraid to go past Hyltan while he was sick. No one other than Anders Holm in Åsen dared go to Hyltan and help Ek. He helped him with farming and decisive recovery, until he was not sick. No one else did. We later received the vaccination and everyone was vaccinated. Grandfather brought home some vaccinations and vaccinated all the children. It caused big blisters on my arms, and hurt, but they eventually healed. An epidemic did not happen.”

Soldier Life at Ranneslätt

“Ranneslätt used to be very different from the current practice site. It was much more hilly and uneven than in our day. In the beginning of the 1860’s, major landscaping was carried out to field more evenly and flat. Rice farmers had worked, at least in part, on contract. Some years afterwards, it was used as an arable field. They sowed rye, next planted with grass seed, and the following year harvested rye. The auction was for cured rye, and anyone could buy. Among other things you could buy a load of rye for Packarp. Many cottages, apartments and shacks were situated all around the plains. These all disappeared when the city of Eksjö bought the land as the training ground for Småland’s Cavalry Regiment. During the early years of the 1900s, many people moved their houses closer to town.”

“Way back when the Småland Cavalry camped at Ranneslätt only a short time in the summer every year, there were no houses or buildings. Officers and men were living in tents and field life was very simple and primitive. They all had the necessary equipment with them. An armed household stored the contents of the armor chest between meetings which were held in the armory, which again could be a shed, room, or attic. Here, the soldier would make sure everything was in order. Later, some officers had built small huts made of wood, which they occupied during the meetings. This was the start of camp huts, barracks which cost a million crowns to build.



Ranneslätt – early 20th century

“Huts lay scattered in the forest edges around the plain. The owners were gone the vast majority of the year, and were only around a few short weeks in the summer. The huts were anything but empty. Between meetings, the huts were inhabited by the idle people, the elderly poor, homeless old women, and perhaps soldiers’ widows whose husbands were killed in the war of 1808-1809. When the meetings began, the widows, priests, and local people went to Hamnaryd forest, where year after year they went to their caves, crevices, or fallen trees that could provide protection.”

“They lived off of berries, fish, and what they could get hold of. When the regimental meeting ended, the huts were occupied again. Close to town, they could feed themselves by begging and the like. A high level of poverty prevailed in the early 1800's. Old Eva in Risan was a child at that time, she was born in Ranglaryd in 1804 and died in Risan 1896. She told me about smelting and the old women, while she was alive.”

(My father talked about it some day in the fall of 1917).

Kari in Karlstorp, a Soldier's Widow

“Kari in Karlstorp, ‘Krafshult,’ ‘Blarrebo’ which that place was also called, was a poor widow. On Saturdays, she stood in the square, and sold bread at a bakery. When the men of war came to the plains, she bought milk at the farms, carried it to the camp, and sold it. At that time, that Crown didn't have any milk for the porridge in the evening, and the soldiers thought it was pretty dry.”



Hult

“That is why they bought bread from their corporals, which also turned the old women into refugees. Anna-Stina Svård in Änkarp brought milk all the way from Stora Fåglehult to the plain. After the meals, they brought them and the poor, who took what was left and was given to them and to contribute to their family's meager subsistence. Later there became a contractor, who wasted food, while the area's poor got nothing.”

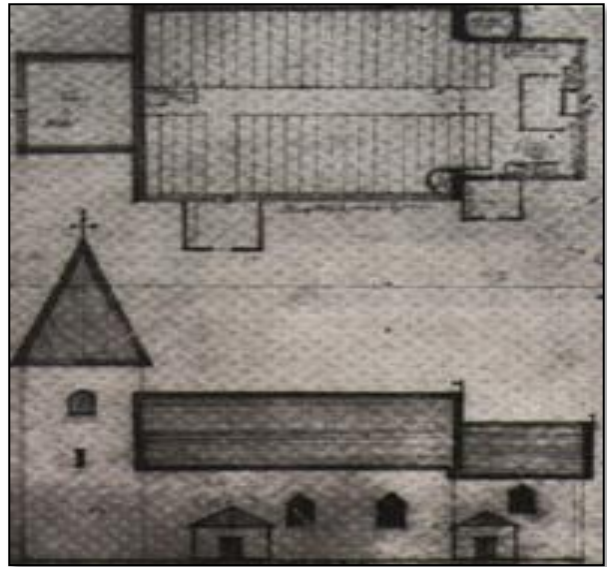
(My father talked about it on June 13, 1932).

Rangla – A Soldier's Widow from the late 17th Century

“Another soldier's widow has also been described. She probably lived in the late 1600's and was called Rangla. It's unknown if the man of the house was called Rangel is unknown, but likely. She built herself a cottage or hut, which only had three knots of "fallen timber". The name Ranglaryd derived from this woman, whose settlement was located about 100 meters south of the farm. To this day, it's marked by a European Crabapple tree.

The Construction of Flisby Church

“When the new Flisby Church was built between 1850-1855,²²⁰ small farm owners did as much parish work as they did, which was great, because at that time it was decided that everyone contribute to building the new church. Therefore, they would carry as much work. Even crofters and squatters got to do as much, but each day they were given as they were given a loaf of bread and a herring help with food up for their help. So it was the custom. The congregation bought the herring on the whole from the feast marked, which was distributed each day by the foreman. The work began early in the day.”



Drawings of Old Flisby Church



Flisby Church – Late 19th century

“Anders in Vitarp went every evening before the working day. Then he and the others that had a long way to go were gone for 2-3 days at a time. Staying at home thus became equally as long as building. Whoever owned only a $\frac{1}{12}$ mantal farm had to help work as many days as the peasant in Torrsjö. Everyone was assigned to the type of work he was the best with. Anders was a carpenter. The lime was run from Hamnaryd and burned outside the church.

“The only fatal accident at the church building occurred during the lime burning. A man fell through the arch of the kiln and was burned to death. Stretchers along the walls were used during the building of the church, with four men on each stretcher. These stretchers levied the largest and strongest men, especially soldiers. You had to build long bridges to get up on the walls. It was a terrible thrall of church buildings. Then, everything was carried by the people, such as the stone, mortar, and beams.”

(Aunt Burman was then married to Anders in Vitarp, and she has talked about this while she was alive).

²²⁰ During this time, Maria Svensdotter attended Flisby church and would have witnessed this construction.

The Drowning of Two Oxen

“In Branteberg, a two pair of large oxen once drowned, which belonged to the residents of the farm. It was in the spring when the ice started to become dangerous. During the winter, much firewood and timber was driven from Branteberg above the frozen lake, as usual. Then one day in the spring, the oxen were released outside to exercise. They sat in the sunshine the same way that they were always used to. Their journey in the sunshine was their last, because the ice broke, and all perished.”



Branteberg

(My father talked about March 31, 1929).

The Prisoner from Packarp

“When my father was a child and was going to his first catechism, he had come to the town to buy himself a soda. Grandfather came with a bookbinder named Holst. He encountered a very large, maybe 80-year old man with glasses pushed up on his forehead. He was very talkative, and when he heard that they were from Packarp, he asked if they had seen ‘jail’ in town, which they had not. Then he told of Jacob in Packarp²²¹ and his horse-trading. Once in a market, Jacob agreed to sell a gentleman two beautiful horses. Although he had no money to pay with, the man said he was the owner of the Hillersbo Manor and the rusthåll of Packarp in Solberga Parish. Thus, he was obviously trusted and was given the horses. When no payment arrived, he went to see the gentleman to see how things were. While the man indeed lived at Hillersbo and Packarp, he didn’t have any money, and the horses were sold. It was a swindle, he said, and had Jacob arrested. After a while, Jacob visited the man in prison to see how he was.

‘Well thank you, sir, here I feel good. Here I have bread, I did not before.’

‘Really,’ thought Jacob, ‘in that case, it is best that I let you out, otherwise it will be too expensive for me.’ Then Jacob returned home to his rusthåll in Packarp. It was said before, that those who had arrested a person had to pay for the care of the prisoner during his detention.”

(My father talked about February 10, 1918).

²²¹ Crofter Jakob Jakobsson died March 5, 1785 in Hillersbo of tuberculosis

Christmas Eve in Eksjö, 1863

“On Christmas Eve in 1863 or 1864, my father went from the rusthåll in Blankefall with his family to Kongseryd in Hult Parish to celebrate Christmas with his wife's parents. They arrived at Eksjö, where the town's brass band met on a street every Christmas Eve at 1 o'clock. One went through the city and blew in 'the Christmas peace'. It was solemn. Before the music went handsome young men, carrying their lighted lantern was hanging from a pole. There were no street lights in town then. Everyone had to shine his or her own light. When the gentry had been out to a party, theater, and other events at night, they had their servants meet them at the gate with a 'pole lamp' and go ahead of them home. So it was in the 1880s, when my aunt served Master Wahlström. It could happen that a whole group of girls gathered outside with their lanterns to 'shine' home their master and mistress at night.”

(Mother and Father talked about December 25, 1917).



The Main Square of Eksjö in the 1850s

Old Norra Solberga Church

In the village of Solberga in northeastern Norra Solberga Parish stands Old Norra Solberga Church, the church Sven Hög attended in his youth. While Anders Andersson, Sven's father, attended this church for the first fifty years of his life, Sven's mother Maria Svensdotter attended this church from 1796 to 1824. Both of Anders Andersson's parents, Anders Isaacsson and Annika Larsdotter, attended this church in the mid to late 18th century and are buried in its cemetery. Annika's parents, Lars Andersson and Maja Danielsdotter, also attended this church and are likewise buried in its cemetery.



Old Norra Solberga Church
Parish: Norra Solberga
Congregation: Norra Solberga-Flisby
Significance to the High Family:
<ul style="list-style-type: none"> • Where Jon Joensson and Karin Matsdotter attended church in the mid to late 17th century and are buried • Where Håkan Svensson and Marit attended church in the mid to late 17th century and are buried • Where Olof Jonsson and Ingjård Håkansdotter attended church from 1660 to 1710 • Where Anders Isaacsson attended church from at least 1770 until 1808 and is buried • Where Annika Larsdotter attended church from 1744 to 1793 and is buried • Where Anders Andersson attended church from 1774 to 1824 • Where Maria Svensdotter attended church from 1796 to 1824 • Where Sven Hög attended church from 1801 to 1822
Coordinates: 57°43'17.65"N 14°50'34.48" E
Founded in: 1200s
Current Building from: 1750

Several of Maria Svensdotter's ancestors also attended this church. Måns Olofsson, her maternal grandfather, attended it for the first twelve years of his life. Måns's parents Olof Jonsson and Ingjård Håkansdotter attended this church for most of their lives, and his grandparents, Jon Joensson and Karin Matsdotter and Håkan Svensson and Marit also attended there and are buried in the church's cemetery.



Sketch of Old Norra Solberga Church

12.1. Old Norra Solberga Church

Old Norra Solberga Church was originally built sometime in the mid-13th century. It's believed that the church was originally built for the residents of the village of Grimsberg, and later became the church for the parish of Norra Solberga. The church was built of stone and lime mortant with the choir section located in the east. The sacrisity was an extension of the church, and was made of brick.²²²

The Old Bell Tower

By 1590, there was bell tower outside of the old church. In 1661, it was replaced by a tower that had two bells. The bell tower underwent several repairs over the years, causing concern to the parishioners, who had to help pay for those costs. Today, the bell tower from Old Norra Solberga Church stands in Jönköping City Park.



The bell tower from Old Norra Solberga Church

Timeline of Old Norra Solberga Church

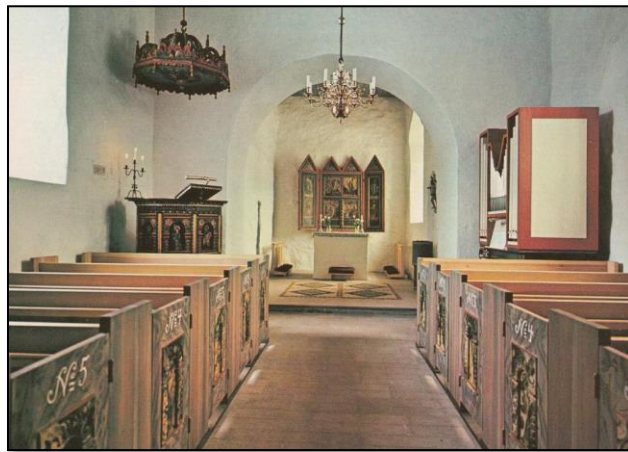
Mid 1200's	Old Norra Solberga Church is built.
1590	The first bell tower is constructed.
1661	The bell tower is replaced with a newer one that includes two bells.
1740	Old Norra Solberga Church is severely damaged by fire.
1750	Old Norra Solberga Church is rebuilt.
1800	Norra Solberga Parish's magazine is established at the church.
1858	The parish's library opens at the church
1880	Old Norra Solberga Church is in disrepair
1900	Most of Old Norra Solberga Church is torn down as a new church is constructed.

²²² Norra Solberga Hembygdsförening

In the 1740s, Old Norra Solberga Church was severely damaged by a fire. After the fire, construction began on a new building, largely overseen by Anders Rosinius, the chaplain of Old Norra Solberga Church during this time. In 1750, the initial work on the new building was completed, and the church was expanded thirteen years later.



The church that existed from 1750 – 1898



Old Norra Solberga Church - 1856

The new building was made from white stone. In the choir section of the church was a wooden statue of an angel. The angel held a baptism bowl in his right hand, which was used during baptisms. In 1800, a parish magazine was established at Old Norra Solberga Church. In 1858, the parish library was opened, allowing parishioners to borrow or purchase books from the church.²²³



Inside the old chapel



Interior of Old Norra Solberga Church - 1902

²²³ Statistical Dictionary of Sweden: Descriptions of the parish, county, rivers and places in North Solberga Parish

Nils Ahlstrand – 19th Century Organist of Old Norra Solberga Church

Throughout much of the 19th century, Nils Ahlstrand served as the organist for Norra Solberga Church. Ahlstrand was one of Norra Solberga's most beloved members and is considered "a committed idealist who, despite a very limited education, created a name for himself as a skilled organ builder" and was a "master at bringing out the true organ sound" (Gustafson).

Nils Ahlstrand was born in Björkö Parish on May 18, 1785. After obtaining his organist's degree from Linköping in 1811, Ahlstrand moved to Norra Solberga. On December 22, 1811, Ahlstrand was unanimously elected as the clerk of Norra Solberga at a parish meeting. In 1814, he was married to Maja-Stina Bjorklund, who was an old friend of his from Björkö. The two had nine children, of which seven survived infancy. To help support such a large family, Ahlstrand also worked at contract manufacturing from 1817 until his death.



Nils Ahlstrand- Organist of
Old Norra Solberga Church

When Ahlstrand first arrived at Norra Solberga, the church was without an organ. Shortly after Ahlstrand's arrival, C.M. Livin, the vicar of Flisby and Norra Solberga, made a large donation to the church in honor of his deceased wife. The donation was used to purchase an organ from Sunne Parish in the province of Värmland. In 1817, Ahlstrand installed the organ in Old Norra Solberga Church. After the organ's installation, Ahlstrand was elected as the church's first organist, and continued to serve the position until his death in 1874.

Within four years, the organ was already in need of repair. In 1821, Lorenz, P. Lorin, a organ builder journeyman from Linköping, conducted some repairs to the organ, while Ahlstrand diligently served as his apprentice, learning the detailed craft of organ building and repairs. Ahlstrand later earned his certificate in organ building and began to build organs of his own. Several organs were built by Ahlstrand, including one in Järnsås church, one in Bello church, and one for Höreda Church.

Ahlstrand built a total of fifteen organs in his lifetime. In 1865, he was honored by the inhabitants of Norra Solberga for his hard work, honesty, piety, and passion for music. Nils Ahlstrand died a few weeks before his 89th birthday on May 1, 1874. He is buried in the cemetery outside of Old Norra Solberga Church.

Old Norra Solberga Church is part of the Norra Solberga-Flisby Church District. Most of the ceremonies and services were led by the chaplain of Norra Solberga Church, who was the subordinate of the vicar of Flisby Church. The more important church matters, such as the construction of a new church or the purchase of a new organ, were usually decided by the vicar of Flisby Church. Old Norra Solberga Church belongs to Linköping Diocese.²²⁴

The Cemetery at Old Norra Solberga Church



Cemetery at Old Norra Solberga Church

A number of the most notable inhabitants from Norra Solberga's history are buried in the cemetery outside of Old Norra Solberga Church, including Johan Pettersson Stiernspetz, Nils Ahlstrand, and several of the chaplains who served at the old church. Several of the High Family's ancestors are also buried in this cemetery, including Jon Joensson and Karin Matsdotter, Håkan Svensson and Marit, Lars Andersson and Maja Danielsdotter, and Anders Isaacson and Annika Larsdotter.

By the 1880s, Old Norra Solberga Church was in disrepair. At a church meeting on May 27, 1889, the congregation unanimously decided to build a new church. In the 1890s, the old building was torn down. The only portion of the old building that remains is the chapel. A new building was constructed from red granite from 1898-1900. This building was designed by Gustav E. Petterson.



Norra Solberga Church

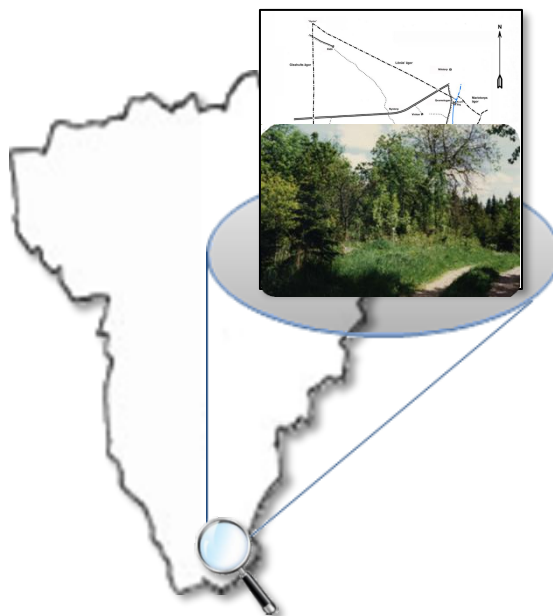
²²⁴ [Svensk Uppslagsbok](#): Norra Solberga socken

12.1. Old Norra Solberga Church

Chaplains of Norra Solberga Church		
Years	Chaplain	Notes
16th Century	Canutus	
1640 – 1653	Johannes Nilsson Kruuk	
1653 – 1660	Olavus Johannis Lindelius	
1661 – 1670	Knut Persson Kindius	
1671 – 1673	Johannes Larsson Kullerus	
1674 – 1701	Abraham Jonsson Laurentinus	
1702 – 1729	Andreas Horner	
1729 – 1744	Magnus Ramstedt	
1744 – 1762	Anders Rosinius	
1763 – 1794	Magnus Carlström	
1794 – 1822	Per Johan Öhrling	
1823 – 1837	Carl Christopher Lejman	
1838 – 1842	Position unoccupied	
1843 – 1866	Laurentius Engström	
1867 – 1891	Carl Johan Lagergren	
1891 – 1923	Gustaf Adolf Lundin	

Äskhultamålen

In far southern tip of Norra Solberga parish is Äskhultamålen (Èsk-húl-ta-méw-len), the small farm where Sven Hög's great-great-grandmother Ingiard Håkansdotter lived before she was married in 1682. Ingiard's parents Håkan Svensson and Marit had lived at Äskhultamålen since at least 1659. Five of their other children, Erik, Karin, Elin, Sven and Anna, were born at Äskhultamålen. Håkan died at Äskhultamålen in 1698 while Marit died there in 1703.



The meaning of the name “Äskhultamålen”

The name “Äskhultamålen” derives from the fact that it used to be owned by the estate Äskhult. “Äskhult” derives from the word *äske*, meaning “ash tree.” The word “målen” in Swedish can mean “object” or “fodder.” In older records, Äskhultamålen was referred to as “Eskholtamåla.”

Äskhultamålen belonged to the estate of Äskhult, which was just a short distance northeast of Äskhultamålen. The farm was first documented in landscape documents from 1563-1564, and listed as “Eskholtamåla.” During this time, a farmer named Jon lived there. Landscape documents from the 16th century show that two to five bushels of barley and ½ to 3 bushels of rye from from Äskhultamålen were annual donated to Norra Solberga Church.

Äskhultamålen (Èsk-húl-ta-méw-len)
Parish: Norra Solberga
Significance to High Family: <ul style="list-style-type: none"> • Where Håkan Svensson lived from at least 1659 until 1698 • Where Marit lived from at least 1659 until 1703 • Where Ingiard Håkansdotter lived from the 1660s to 1682
Coordinates: 57°62'69"73'N 14°81'59'71"E



Site where Äskhultamålen was located

12.2. Äskhultamålen

Throughout the 16th and 17th centuries, Äskhultamålen was owned by the same family that owned Äskhult. In 1640, Äskhultamålen was inhabited by Anders Persson and his wife Karin Larsdotter. The two owned one horse, three cows, two heifers, 12 sheep and one pig. During the second half of the 17th century, the Dachsberg, Uggla and Oxehufvud families owned both Äskhult and Äskhultamålen. In a document from 1683, Jonas Duker, the owner of Äskhult, was listed as the owner of Äskhultamålen. During this time, Äskhultamålen included a field and meadow.

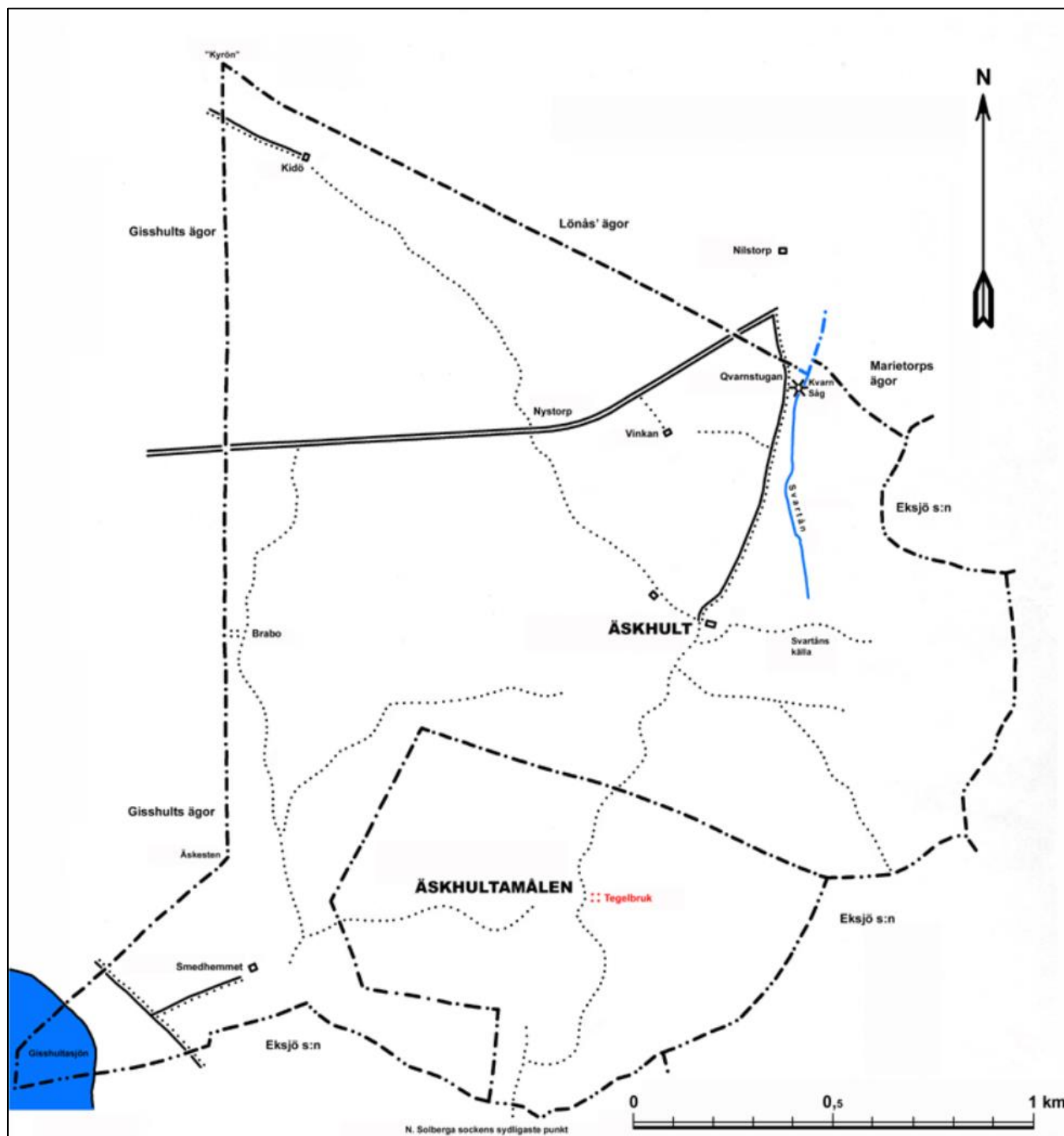
During the late 17th century and early 18th century, the families of two farmers lived at Äskhultamålen. Around 1750, the farm was split into two ½ mantal units. In the 1850s, Äskhultamålen was deserted when the Lagaskifte land aggregation occurred at Äskhult.²²⁵

Births at Äskhultamålen from 1636 to 1712²²⁶ (Dates from the Julian Calendar)			
Date of Birth	Name	Father	Mother
January, 1636	Karin Andersdotter	Anders	Unknown
January, 1658	Lars Jönsson	Jön Svensson	
August, 1659	Anna Persdotter	Per	Unknown
July, 1671	Anna Håkansdotter	Håkan Svensson	Marit
March, 1673	Jon Jönsson	Jön Svensson	Unknown
September, 1674	Elin	Håkan Svensson	Marit
June, 1678	Sven Håkansson	Håkan Svensson	Marit
April, 1691	Hans Eriksson	Erik Håkansson	Kerstin Hansdotter
June, 1692	Sven Eriksson	Erik Håkansson	Kerstin Hansdotter
May, 1705	Håkan Eriksson	Erik Håkansson	Kerstin Hansdotter
October 5, 1705	Maria Svensdotter	Sven Håkansson	Anna Nilsdotter
January 2, 1708	Olof Svensson	Sven Håkansson	Anna Nilsdotter
December 14, 1712	Per Eriksson	Erik Håkansson	Kerstin Hansdotter

²²⁵ Norra Solberga Hembygdsförening

²²⁶ Norra Solberga Births, Vol. C:1 (1635-1729)

Old Map of Äskhult and Äskhultamålen²²⁷



²²⁷ Provided by Norra Solberga Hembygdsförening

Buckhult, Svenstorp, and Hallebo

In western Norra Solberga Parish lies Buckhult (Buck-húlt), the farm where Sven Hög's father Anders Andersson was born in 1774. Anders Andersson's parents Anders Isaacson and Annika Larsdotter lived at Buckhult from around 1771 to 1806. From 1771 to 1788, Anders and Annika's family lived at Svenstorp, a soldier's croft in southeast Buckhult. Around 1788, Anders and Annika's family moved to Hallebo, a croft in northwest Buckhult. Annika died at Hallebo in 1793, while Anders remained at the croft until 1806, when he moved to the farm Havsvik in Norra Solberga.



Old barn at Buckhult

The first written mention of the farm is from a letter dated from April 22, 1345, where it was spelled "Bokhult," and sold by a farmer named Jon to squire Lars Staffansson. A letter from March 19, 1429 records that the farm "Bokhulte" was owned by the monastery in Vadstena. During the reign of Gustaf Vasa in the mid-16th century, Buckhult became a privately owned farm.

Buckhult (Buck-húlt)
Parish: Norra Solberga
Significance to the High Family: <ul style="list-style-type: none"> • Where Anders Isaacson lived from around 1771 to 1806 • Where Annika Larsdotter lived from around 1771 until her death in 1793 • Where Anders Andersson was born in 1774 and lived until 1795
Coordinates: 57°70'93'40"N 14°74'46'40"E

The Name "Buckhult"

The name "Buckhult" is derived from a buck, or male deer.

In 1571, the owner of Buckhult was recorded as having the following possessions: 30 solder silver, 20 marks in money, 6 pounds of copper pairs, 6 oxen, 14 cows, 7 heifers, 10 sheep, seven pigs, and 2 horses valued 7 10 marks. Around 1600, Buckhult was purchased by Sherriff Joran Claesson Stiernsköld. In the late 17th century, a big farm complex grew around Stumperyd, the manor just north of Buckhult. In 1683, Buckhult was described as a raw cane farm with portions of arable meadow and forested land.²²⁸



House at Buckhult



Old wooden chest from Buckhult

Two lakes are located in Buckhult, Lake Fallegölen in the southwest and Lake Långholmen, which is near the center of the farm. During the 18th century, Buckhult was farmed by four different farmers. The main farm complex at Buckhult was in the northeast section of the farm. There were also two mills at Buckhult, Buckhult mill and Bygett mill. There were several crofts at Buckhult where crofters lived with their families, such as Åkerslund, Bygett, Fridhem, Hallebo, and Svenshult. There was also a soldier's cottage called Svenstorp in the southern part of Buckhult.

Anders Isaacson and Annika Larsdotter's Neighbors at Buckhult

While Anders Isaacson and Annika Larsdotter's family resided at Buckhult in the late 18th century, one of the farmers who lived at Buckhult was named Jonas, who lived with his wife, Ingrid, and three children: Catharina, Anders, and Britta. Another farmer named Daniel also lived at Buckhult with his wife, Catharina, and four children: Maja, Lila, Stina, and Johannes. During this time, the croft Bygett was inhabited by a crofter named Jaen, his wife Britta, and their three children: Rebecca, Maja, and Lars.

²²⁸ Norra Solberga Byd och Folk p. 73

12.3. Buckhult, Svenstorp, and Hallebo

Svenstorp, the soldier's croft where Anders Isaacson and Annika Larsdotter's family lived from around 1771 to 1788, was located in southern Buckhult, and was also known as Soldattorp No. 121. The croft was established in 1686 by the Kalmar Regiment. In 1688, Sven Svensson became the first soldier to live at the croft, and it was henceforth named after him. The Jönköping Regiment took control of Svenstorp in 1692.



Svenstorp

Svenstorp was also the birthplace of Jonas Mann, the husband of Margaret High Mann. In 1807, Jonas's father, Soldier Israel Bing, moved into Svenstorp. The same year, Bing married Catharina Svensdotter of Grindstugan, Glömminge. Israel and Catharina had five children: Johannes, Petter, Jonas, Anna Stina, and Lena Catharina.²²⁹ Catharina died of inflammation in 1826, while Israel Bing's family continued to live at Svenstorp until 1838, the year that Bing was remarried.

Hallebo, the cottage where Anders Isaacson and Annika Larsdotter's family lived from around 1788 to 1806, was located in northwest Buckhult. The cottage was built sometime in the late 1780s, and was first resided at by a soldier named Gabriel Bengtsson-Fogel and his wife Stina Andersdotter.

The Fire at Hallebo in 1788

In March of 1788, tragedy befell the Hallebo household. One day, two neighbours from the Hesslebo, a cottage just north of Buckhult, noticed smoke emanating from Hallebo. When the two rushed to the farm, they discovered that the fire had already been extinguished. Tragically however, the 2½ year old toddler son of Gabriel and Stina, had been left alone unattended in the cottage, and suffocated to death from the smoke. Soon after this tragedy, Gabriel and Stina left Hallebo, and Anders Isaksson and Annika Larsdotter's family moved into the cottage.

Source: *Norra Solberga Byd och Folk* p. 79

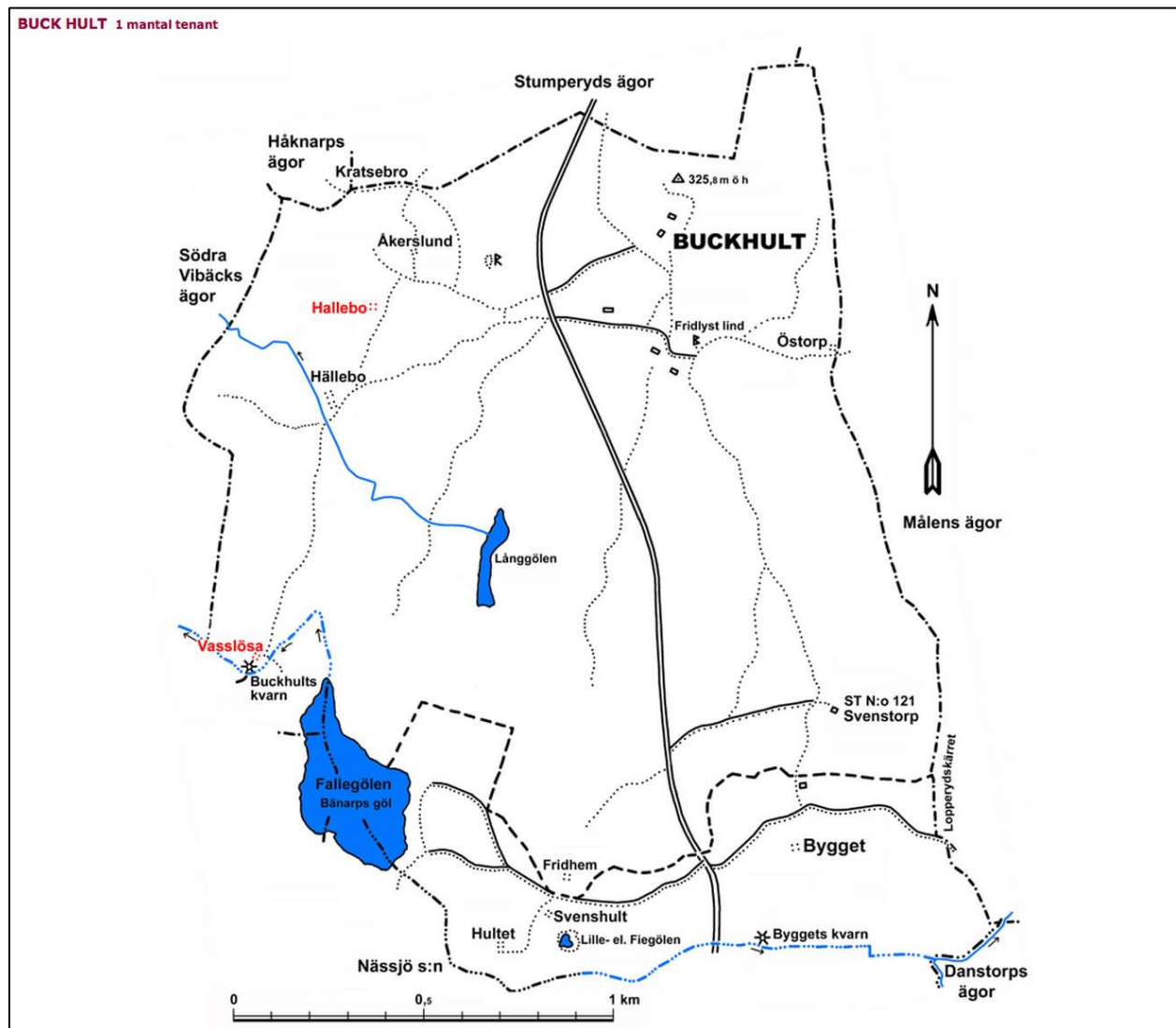


Hallebo

Sometime in 1788, Anders Isaksson and Annika Larsdotter's family moved into Hallebo. Annika died at there in 1793. Anders continued to live at Hallebo until 1806. Today, only the stone foundations of Hallebo still exist.

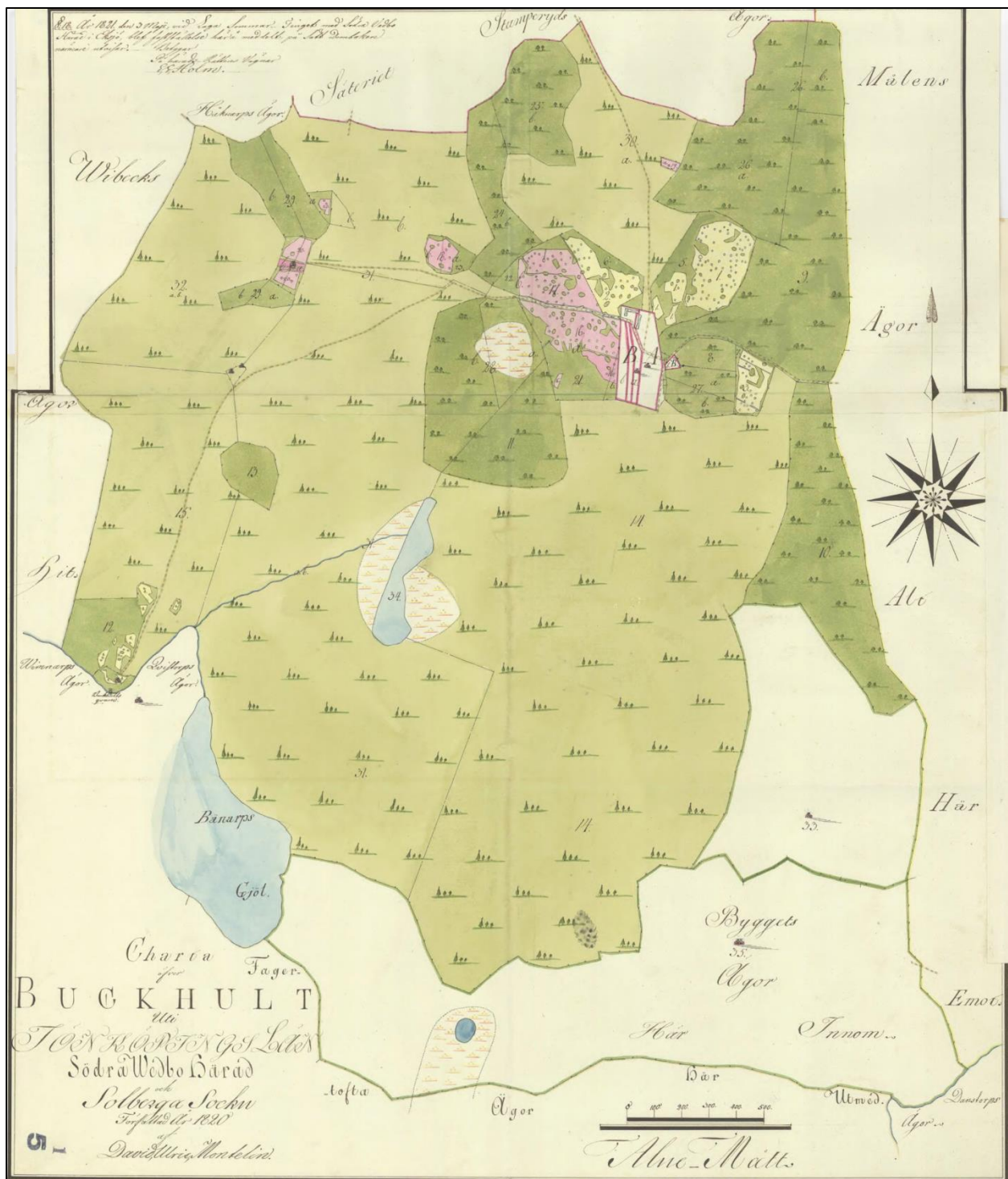
²²⁹ Norra Solberga Household Examinations, Vol. AI:4 (1818-1828), page 53

Old Map of Buckhult²³⁰



²³⁰ Provided by Norra Solberga Hembygdsförening

1820 Map of Buckhult



Glömminge, Dungen, and Gunnarstorp

Just west of the town of Anneberg in Norra Solberga Parish is Glömminge (Glum-mèen-geh), a farm that has various connections to the paternal ancestors of Sven Hög. In 1770, Sven's paternal grandmother Annika Larsdotter may have been a maid at Gunnarstorp, a cottage in southern Glömminge. Lars Andersson, Annika's father, spent his final days at Dungen, a croft in southwest Glömminge, and died there in 1792. Annika's eldest daughter Maja Andersdotter lived at Strömmen, a cottage in northern Glömminge, with her husband Anders Jaensson and children from 1809 until her death in 1813.



Old cottage at Glömminge

The Name "Glömminge"

The name "Glömminge" (also spelled "Glimminge") probably derives from the Swedish word "glimma," which means "gleam" in English.

Glömminge is a three mantal farm and was first listed in 1466 as property which belonged to the convent in Vadstena. There were already three farms at Glömminge by this time. The Bo River runs south through the center of Glömminge. One of the four taverns in Norra Solberga in the 18th century was built at Glömminge in the 1730s, and stood there until the early 20th century.²³¹ Several crofts were spread across Glömminge, including Dungen, Krogen, Lid, Mossen, and Strömmen.

Glömminge (Glum-mèen-geh)
Parish: Norra Solberga
Significance to the High Family: <ul style="list-style-type: none"> • Where Lars Andersson died in 1792 • Where Annika Larsdotter might have been a maid in 1770 • Where Maja Andersdotter and her family lived from 1809 to 1813
Coordinates: 57°72'36'33"N 14°79'00'84"E

²³¹ Norra Solberga Hembygdsförening

12.4. Glömminge, Dungen, and Gunnarstorp

Dungen

Dungen, the croft where Lars Andersson spent his final days, was first mentioned in 1737. Crofters Måns Persson and Brita Persdotter were the first known people to inhabit Dungen. Various crofters lived at Dungen during the 18th and 19th centuries. During the late 18th century, a crofter named Lars Magnusson lived at Dungen with his family. In the early 20th century, Dungen split off from Glömminge and formed its own property. Today, some of the old 18th century buildings still stand at Dungen.



House at Dungen

Gunnarstorp



Location where Gunnarstorp was

Gunnarstorp (also spelled "Gunnestorp"), where Annika Larsdotter may have been a maid in 1770, lies on the road between Glömminge and Hult. Gunnarstorp has been inhabited since at least 1719. A crofter named Daniel Börjesson and his family lived at Gunnarstorp during the late 18th century (the period that Annika was a maid there) until 1782. Gunnarstorp was torn down in 1862.

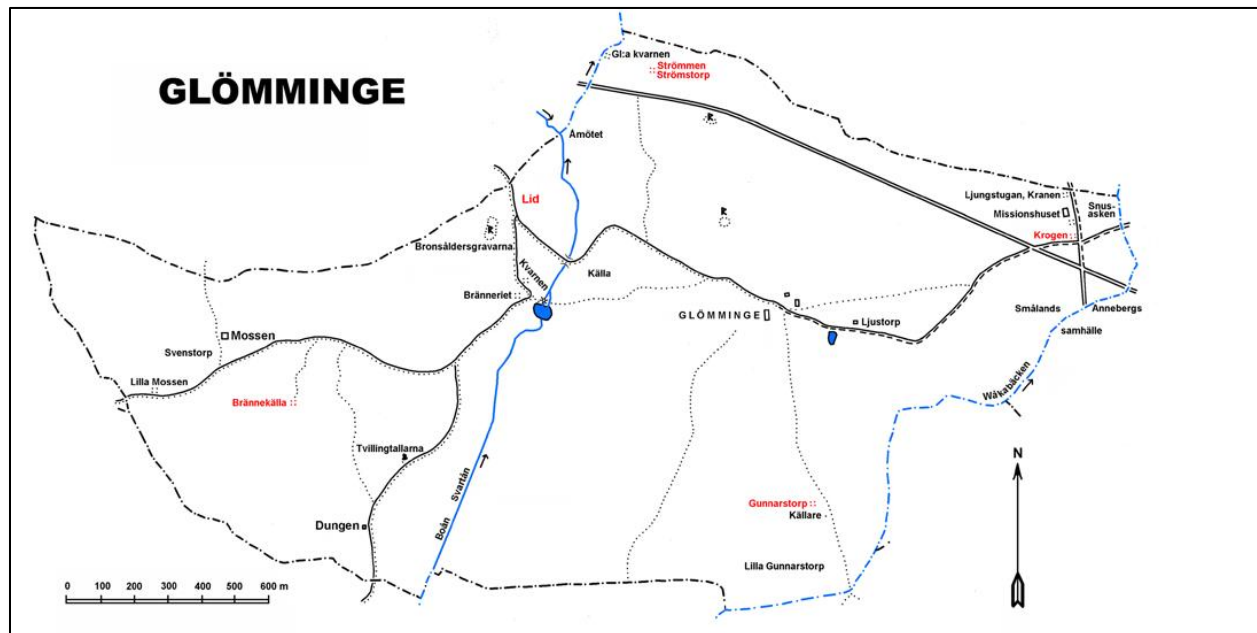
Strömmen

Strömmen, where Maria Andersdotter spent her final years, was the northernmost cottage in Glömminge. It was situated close to the Bo River and was near the mill at Glömminge. Strömmen was built sometime before 1719. The family of a man named Jöns Jönsson inhabited Strömmen in the 1720s and 1730s. In the early 1920s, Strömmen was torn down.



Location where Strömmen was

Old Map of Glömminge

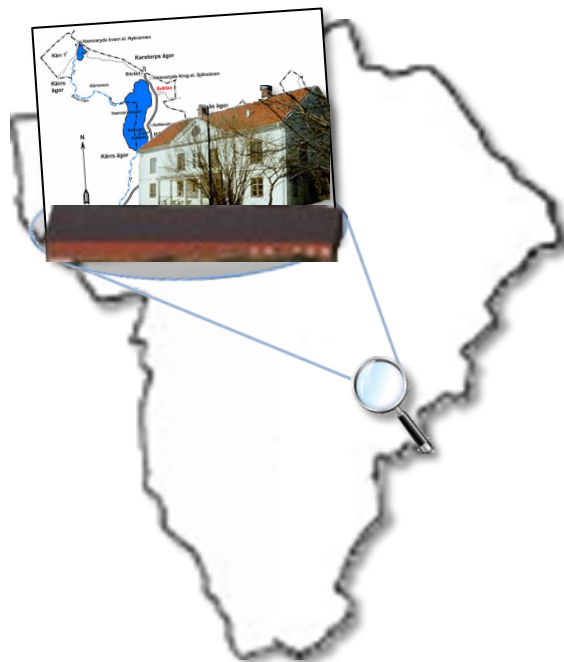


Hamnaryd

In eastern Norra Solberga Parish, between Lake Hamnarydssjön and Lake Holmerydssjön is the farm Hamnaryd (Håhm-ner-ríd). Here, Måns Olofsson, Sven Hög's great-grandfather, was born around 1698 and spent the first twelve years of his life. Måns's father Olof Jonsson was born at Hamnaryd in 1660, and spent the first 50 years of his life there, while his mother Ingjård Håkansdotter moved there after she was married to Olof in 1682.



House at Hamnaryd



Around 1710, Olof and Ingjård's family left Hamanaryd and moved to the farm Gissarp in Nåssjö Parish.

Olof's parents Joen Jonsson and Karin Matsdotter lived at Hamanryd since at least 1643. Joen lived at Hamnaryd until his death in 1660, while Karin lived there until her death in 1693.

Hamnaryd (Håhm-ner-ríd)
Parish: Norra Solberga
Significance to the High Family: <ul style="list-style-type: none"> • Where Jon Joensson lived from at least 1643 until his death in 1666 • Where Karin Matsdotter lived from at least 1643 until her death in 1693 • Where Olof Jonsson was born in 1660 and lived until 1710 • Where Ingjård Håkansdotter lived from 1782 to 1710 • Where Måns Olofsson was born around 1698 and until 1710
Coordinates: 57°68'49'21"N 14°85'38'49"E



Hamnaryd

The Name “Hamnaryd”

The name Hamnaryd is considered to be of ancient Swedish origins. Hamnaryd was first documented in the 1380s in some papers from Vedbo District, where it was spelled “Hampnuryd.” At this time, a farmer named Gunnar lived there.

Source: Norra Solberga Hembygdsförening.

Ever since the 16th century, Hamnaryd has consisted of two farms. Most of the farmers at Hamnaryd were tennants. Johan Åkesson the first owner of Hamnaryd, owned the farm in 1565. In 1571, Hamnaryd (spelled as “Hamnaridh”) belonged to Martha of Göksholm. Hamnaryd was listed as a four mantal manor.²³²



Where the barn used to be at Hamnaryd



Old fountain at Hamnaryd Manor

When Joen Jonsson and Karin Matsdotter lived at Hamnaryd in the 1640s, the farm was owned by Lennart, Jöran, and Kerstin Hård of Segerstad. In 1650, they sold the Hamaryd to Peter Bagge. Peter Bagge died in 1660, the same year that Olof Jonsson was born. His son, Erik Bagge I, inherited Hamnaryd and lived there intermittently until his death in 1692.

In 1706, Hebbila Christina Vellingk, Bagge’s widow, and Erik Bagge II, their son, sold Hamnaryd and three other subordinate farms, Bänarp (in Norra Solberga), Holmseryd (in Eksjö parish), and Bona (in Bredestad Parish) to Samuel Hammarfeldt.

Samuel Hammarfeldt owned in Hamnaryd until his death in 1735. For most of the 18th and 19th centuries, Hamnaryd was owned by the Stiernspletz family, one of the most powerful families in Norra Solberga, who owned several estates and farms throughout the parish.

²³² Norra Solberga Hembygdsförening

12.5. Hamnaryd

Hamnaryd was divided into two farms, Hamnaryd Säteri (Manor) and Hamnaryd Kvarn (Mill). Both were two mantal farms. There was a quarry at Hamnaryd, where lime was mined and exported throughout Jönköping County. The quarry was closed in the late 19th century.

Hamnaryd Kvarn

Hamnaryd Kvarn (Hamnaryd Mill) was on the western side of Hamnaryd. There was a decent sized mill to the north of the farm, which was built sometime in the 17th century. Although the mill was on the land of Kär, the neighbouring farm to the west, it was used at Hamnaryd. Here, a miller lived with his family. By the 19th century, there were three crofts at Hamnaryd Kvarn called Kärssmon, Sticket, and Svältan.



Site of the former mill

Hamnaryd Säteri was on the eastern side of the land and was owned by nobility or wealthy farmers. The eastern farm contained a limestone quarry. In the late 17th century, there were two farmhouses and one croft at Hamnaryd. By 1809, there were around thirty maids and farmhands living at the farm.²³³ The population of Hamnaryd had risen by this time, and there were two crofts there called Stubbetorpet and Kruttlan el Uddhult. In the 19th century, Hamnaryd was known to produce some of the best grain in Norra Solberga.

Birth records from Norra Solberga show that a master mason named Nils lived at Hamnaryd with his family from at least the 1640s to the 1670s, the time that Jon Joensson and Karin Matsdotter lived at Hamnaryd.²³⁴ A man named Per lived at Hamnaryd with his family in the 1670s and 1680s.²³⁵ There was also a man named Måns who lived at Hamnaryd in the 1690s²³⁶. After Olof Jonsson's family moved to Gissarp in 1710, his daughter, Karin, remained there with her husband Börje Börjesson.²³⁷ A woman named Karin Håkansdotter, who was probably Olof's niece, also lived at Hamnaryd in 1704 with her husband, Anders Andersson.²³⁸

²³³ Norra Solberga Household Examinations, Vol. AI:2 (1807-1813), page 241

²³⁴ Norra Solberga Births, Vol. C:1 (1635-1729), page 33

²³⁵ Norra Solberga Births, Vol. C:1, (1635-1729), page 29

²³⁶ Norra Solberga Births, Vol. C:1 (1635-1729), page 163

²³⁷ Norra Solberga Births, Vol. C:1 (1635-1729), page 243

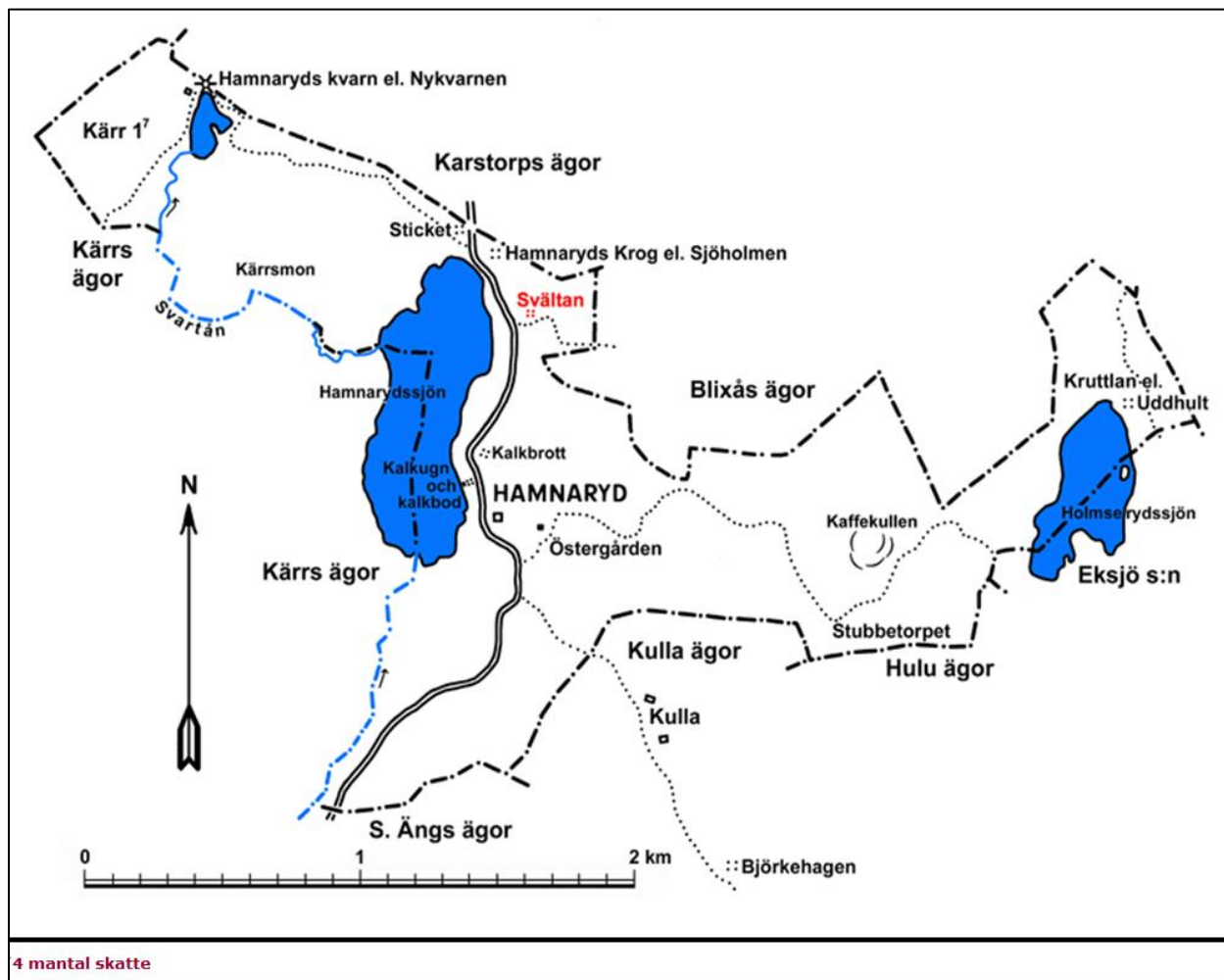
²³⁸ Norra Solberga Births, Vol. C:1 (1635-1729), page 63

Births at Hamnaryd from 1635 to 1712²³⁹ (Dates from the Julian Calendar)			
Date of Birth	Name	Father	Mother
December, 1635	Sven Bengtsson	Bengt	Unknown
June, 1645	Unknown	Unknown	Unknown
April, 1646	Unknown	Nils	Karin
March, 1648	Arvid (born at Hamnaryd mill)	The miller (unknown name)	Unknown
August, 1648	Håkan Jonsson	Jon Joensson	Karin Matsdotter
September, 1650	Bo Jonsson	Jon Joensson	Karin Matsdotter
July, 1651	Jöns	Unknown	Unknown
October, 1652	Isak Jonsson	Jon Joensson	Unknown
June, 1654	Gunnil Nilsdotter	Nils	Karin
June, 1654	Lars Nilsson	Nils	Karin
November, 1654	Jon Jonsson	Jon Joensson	Karin Matsdotter
December, 1656	?	Jon Joensson	Karin Matsdotter
March, 1657	?	Nils	Karin
October, 1659	Marit Nilsdotter	Nils	Karin
February, 1660	Olof Jonsson	Jon Joensson	Karin Matsdotter
August, 1664	Jon Nilsson	Nils	Karin
January, 1673	Kerstin Persdotter	Per Jonsson	Anna Nilsdotter
November, 1673	Kerstin Bosdotter	Bo Jonsson	Unknown
April, 1675	Tore Persson	Per Jonsson	Anna Nilsdotter
February, 1677	Marit Persdotter	Per Jonsson	Anna Nilsdotter
May, 1677	Kerstin Nilsdotter	Nils	Unknown
January, 1679	Britta Persdotter	Per Jonsson	Anna Nilsdotter
October, 1680	Sven Persson	Per Jonsson	Anna Nilsdotter
October, 1680	Nils Persson	Per Jonsson	Anna Nilsdotter
March, 1684	Karin Håkansdotter	Håkan Carlsson	Maria Jonsdotter
February, 1668	Jon Olofsson	Olof Jonsson	Ingjård Håkansdotter
November, 1686	Marit Håkansdotter	Håkan Carlsson	Maria Jonsdotter
January, 1687	Karin Olofsdotter	Olof Jonsson	Ingjård Håkansdotter
August, 1688	Sven Olofsson	Olof Jonsson	Ingjård Håkansdotter
October, 1689	Karin Olofsdotter	Olof Jonsson	Ingjård Håkansdotter

²³⁹ Norra Solberga Births, Vol. C:1 (1635-1729)

Births at Hamnaryd from 1635 to 1712 (Continued)			
Date of Birth	Name	Father	Mother
January, 1691	Ingrid Olofsdotter	Olof Jonsson	Ingjård Håkansdotter
February, 1691	Bengt Månsson	Måns Carlsson	Britta Persdotter
March, 1693	Daniel Olofsson	Olof Jonsson	Ingjård Håkansdotter
March, 1694	Karin Månsdotter	Måns Carlsson	Britta Persdotter
c. 1698	Måns Olofsson*	Olof Jonsson	Ingjård
January 27, 1704	Håkan Andersson	Anders Andersson	Karin Håkansdotter
February, 1705	Anna Jonsdotter	Jon Månsson	Unknown
September, 1705	Börje Börjesson	Börje Börjesson	Karin Olofsdotter
November, 1706	Unknown	Anders Månsson	Unknown
May, 1708	Karin Börjesdotter	Börje Börjesson	Karin Olofsdotter
August, 1709	Jon Börjesson	Börje Börjesson	Karin Olofsdotter
September, 1710	Kerstin Persdotter	Per Persson	Brita Gundmundsdotter
February, 1712	Anna Persdotter	Per Persson	Brita Gundmundsdotter
February, 1712	Kerstin Börjesdotter	Börje Börjesson	Karin Olofsdotter
* Måns Olofsson's birth record cannot be found.			

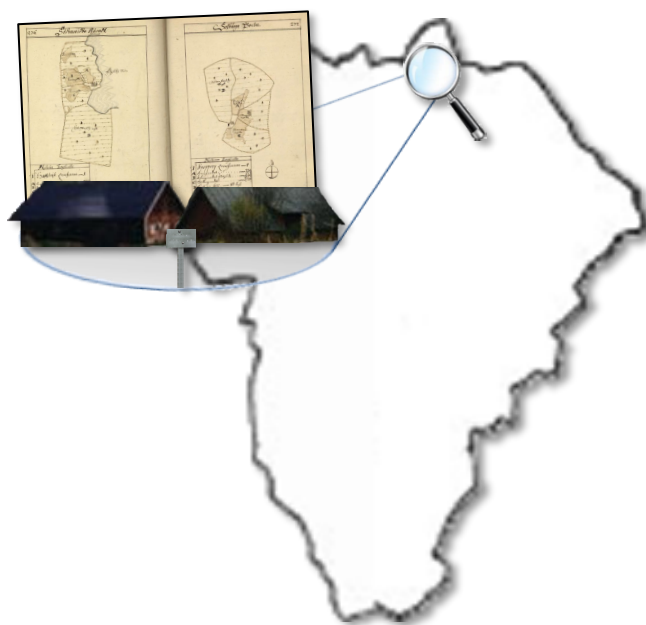
Old Map of Hamnaryd²⁴⁰



²⁴⁰ Norra Solberga Hembygdsförening

Havsvik, Norsholmen, and Sjöstorp

In the northern tip of Norra Solberga, just west of Lake Flisby, lies Havsvik (Håhvs-veek), a farm where at least four generations of the High family's ancestors have lived. Sven Hög, the patriarch of the family, was born at Havsvik in 1801 and spent the first eight years of his life there.



Sven's parents, Anders Andersson and Maria Svensdotter lived and worked at Havsvik from 1798 to 1809. They lived at Norsholmen, a croft at Havsvik from 1798 to 1800. In 1800, they moved to Sjöstorp, a croft to the north of Norsholmen, where Sven Hög was born.

Anders Isaacson and Annika Larsdotter, Sven Hög's paternal grandparents, lived at Hasvik for a little while after they were married in 1770. During this time, Lars Andersson and Maja Danielsdotter, Annika's parents, also lived at Havsvik. Anders Isaacson returned to Havsvik in 1806 and died there in 1808.

The Name "Havsvik"

The name "Havsvik" translates to a farm situated on a lake, referring to its location on Lake Flisby. Havsvik is first mentioned in the 1554 account *Peder i Hageuick*.

Havsvik (Håhvs-veek)
Parish: Norra Solberga
Significance to High Family: <ul style="list-style-type: none"> • Where Lars Andersson and Maja Danielsdotter were living in 1770 • Where Anders Isaacson and Annika Larsdotter lived in the early 1770s and where Anders Isaacson lived from 1806 to 1808 • Where Anders Andersson and Maria Svensdotter lived from 1798 to 1809. • Where Sven Andersson Hög was born in 1801
Coordinates: 57°74'23'85"N 14°82'97'87"E



Havsvik



Field by where the soldier croft stood

Havsvik was Norra Solberga's northernmost farm and was just south of Flisby Parish. To the west of Havsvik was Gullarp, to the east was Grimesberg, and to the south was Knapparp. There were usually around three to five crofts at Havsvik.²⁴¹ In the early 19th century, Havsvik included the crofts of Norsholmen and Sjöstorp, a backstuga named Tobiasstugan, and a soldier's croft called Jershemmet.

During the time that Anders Andersson and Maria Svensdotter lived at Havsvik, the farm was owned by Hans Ryberg (b. 1757). Hans and his wife Ingeborg Nilsson (b. 1759) had nine children: Catharina, Anders, Johannes, Ineborg, Sara, Sven, Johanna, and Lena. A crofter named Johanas Pehrsson lived close to Hans Ryberg's family with his wife Lena Pehrsson and their children: Johannes, Catharina, Anders, and Stina. An unmarried maid named Stina Larsson also lived by with her two daughters, Ingrid and Anna Lena. From 1806 to 1808 Anders Isaacson lived at Havsvik with a man named Samuel Bryn, Samuel's wife Anna Jansson, and daughter Maja Stina.

In the center of Havsvik was a backstuga called Tobiasstugan where Daniel Larsson and Lena Bengtsson, a poor old couple, lived. In the northern part of Havsvik were the crofts Norsholmen and Sjöstorp. After Anders Andersson and Maria Svensdotter left Norsholmen in 1800, a couple named Peter Amundson and Stina Jansson lived there.²⁴²

Jershemmet

From 1773 to 1895, Havsvik was part of Kyrkoroten Rote. Kyrkoroten Rote's soldier croft, Jershemmet (Soldatorpet No. 120), was located in the southern part of Havsvik. In 1809, a soldier named Anders Fåhl lived at Jershemmet with his wife Annicka Paulsson.



Location where Jershemmet was

²⁴¹ Norra Solberga Hembygdsförening.

²⁴² Norra Solberga Household Examinations, Vol. AI:2 (1807-1813), pages 216-220

12.6. Havsvik, Norsholmen, and Sjöstorp



Location where Norsholmen was

For the first years of their marriage, Anders and Maria lived at Norsholmen (Nórs-hól-men), where their eldest daughter, Anna was born. Norsholmen was a croft which belonged to Havsvik from 1730 to 1841. Måns Patricsson and his wife Annika Andersdotter were the two first to settle at Norsholmen in the late 1730s.

In 1760, Norsholmen was reported as an old cottage that could provide for a cow and three sheep. In the summer of 1791, several of the crops at Havsvik were destroyed. On July 28th of that year, Quartermaster Thilman promised two bushels of oats in compensation to the crofters who had crops destroyed, while the congregation of Norra Solberga pledged grain to help them. Norsholmen received 2/5 of this while Sjöstorp only received 1/5.



Sign indicating where Norsholmen stood



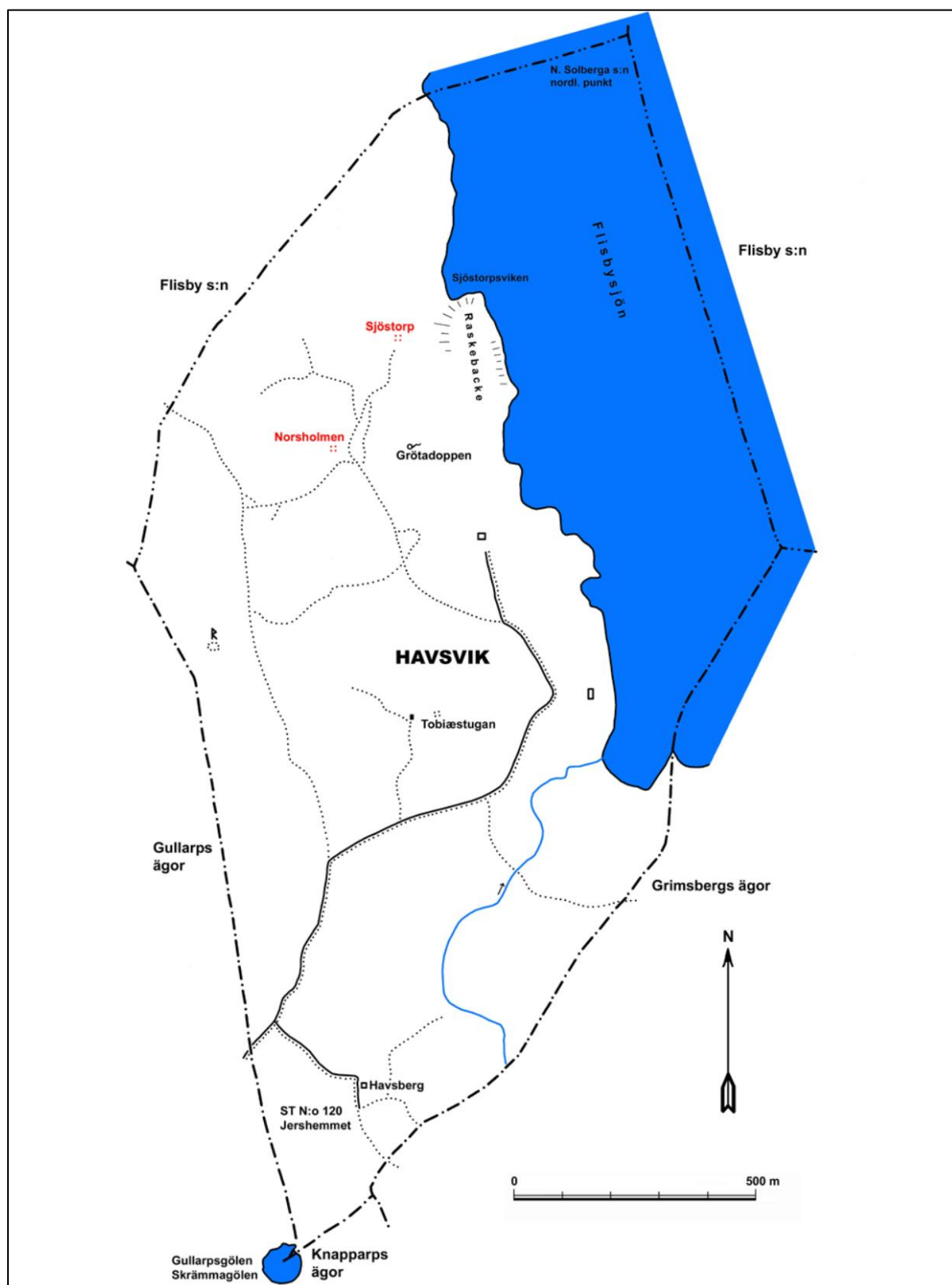
Location where Sjöstorp was

Anders and Maria's family lived at Sjöstorp (Syü-storp) from around 1800 to 1809. Sjöstorp was a croft which belonged to Havsvik from 1730 to 1837. Here, their sons Sven, Johannes, and Anders were born. Sjöstorp was located closer to Lake Flisby than Norsholmen and stood by Raske Hill. The church records of Norra Solberga first reference Sjöstorp in 1746, listing the death of Jöns Jönsson, an 80-year-old man who lived there.²⁴³

In 1749, a farmhand Anders Jönsson (probably the son of Jöns Jönsson) lived at with Sjöstorp with a maid, Helena Svensdotter from Elmeshult. The last people to live at Sjöstorp were Jonas Pettersson and his wife Annalisa Johansdotter, who moved to Ekeryd, Flisby Parish in 1837.

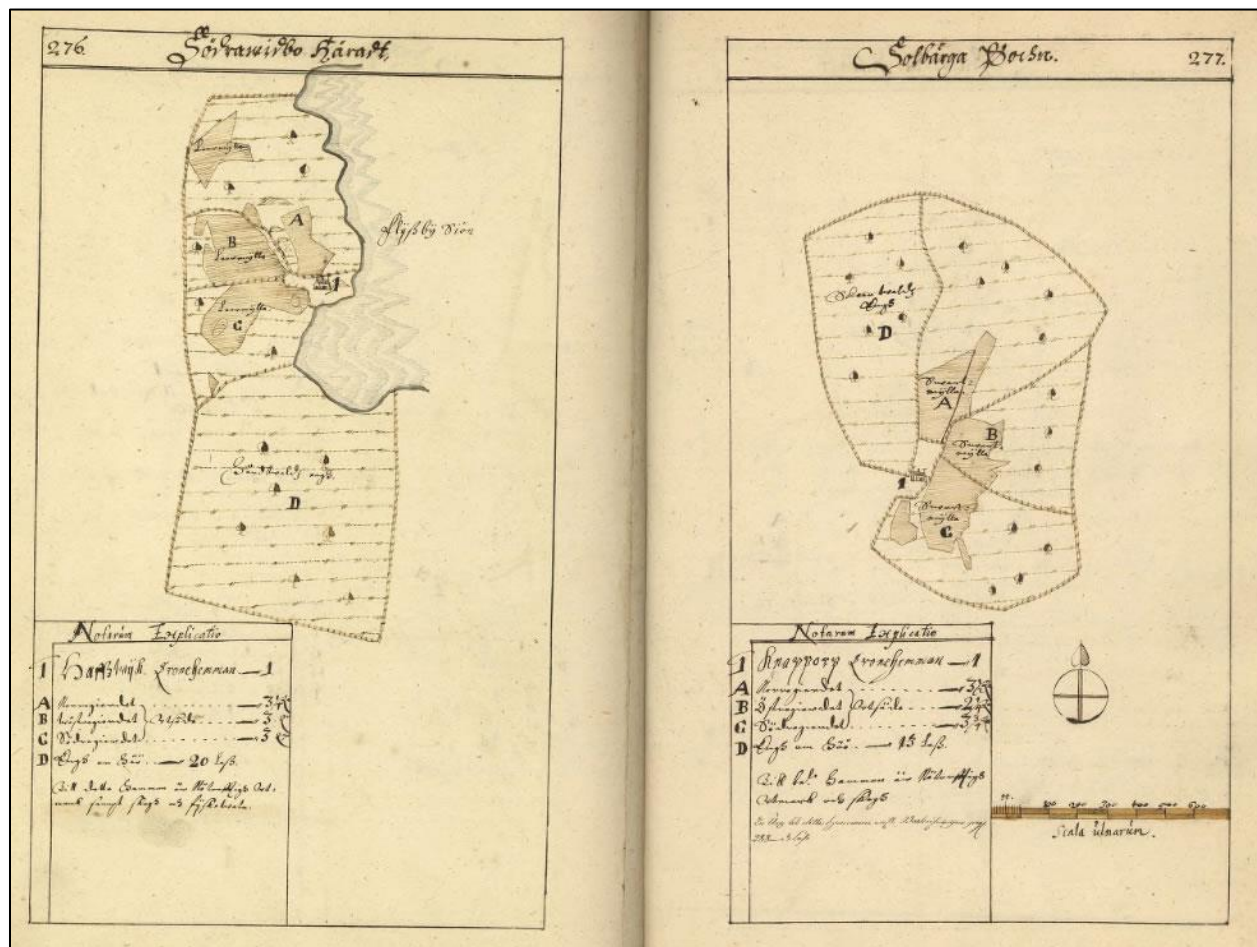
²⁴³ *Norra Solberga Bygd och Folk*, del I

Old Map of Havsvik²⁴⁴



²⁴⁴ Norra Solberga Hembygdsförening

1645 Map of Havsvik



Håknarp

In the northwest corner of Norra Solberga Parish, just east of Lake Hästjön, is Håknarp (Héwk-nárp), the farm where Sven Hög, the patriarch of the High family, lived and worked as a farmhand from 1821 to 1823. Håknarp is just west of Stumperyd, the farm that Sven lived as a teenager. To the north of Håknarp is the farm of Gummarp. The farm of Norra Vidbäk borders Håknarp to the southwest, while the farm of Buckhult is directly south of Håknarp.



The Name “Håknarp”

Håknarp was probably named after a man named Håkan.



Håknarp

A fairly large burial mound at Håknarp shows that the area has been inhabited since ancient times.

Håknarp was first mentioned in documents from 1564, where it was referred to as “Håkan Torp.” During this time, a soldier named Germond resided at Håknarp. In 1620, some of the land at Håknarp became part of Stumperyd.²⁴⁵

Håknarp (Héwk-nárp)
Parish: Norra Solberga
Significance to High Family: <ul style="list-style-type: none"> Where Sven Hög was a farmhand from around 1821 to 1823
Coordinates: 57°71'85"93 "N14°69'00"11"E



Barn at Håknarp

²⁴⁵ Norra Solberga Hembygdsförening

12.7. Håknarp



House at Håknarp

In old days, there was a mill at Håknarp, which was located alongside a small stream which flows from Lake Hästjön. The mill was used by the farmers of Håknarp. There was also a pond to the north of Håknarp, known as Spånhultasjön. In the southern part of Håknarp was a backstuga called Svensbo, as well as two crofts, Nyeberg and Örnatorpet. A stream called Örnabackarna ran by these small cottages.

During the time that Sven Hög lived at Håknarp, the farm was owned by Olaf Andersson (b. 1763). Olaf had a wife, Lisken Svensdotter (b. 1769), and four children: Anna Stina (b. 1795), Greta (b. 1799), John Anders (b. 1804), Sara Lisa (b. 1812).²⁴⁶ Sven lived with Olaf's family at the house at Håknarp. The old house where Olaf's family lived was torn down years ago. A maid named Maja Stina Olafsdotter (b. 1795) and a farm hand named Carl Nilsson (b. 1804), also lived with Olaf's family around this time.



Old cottage at Håknarp

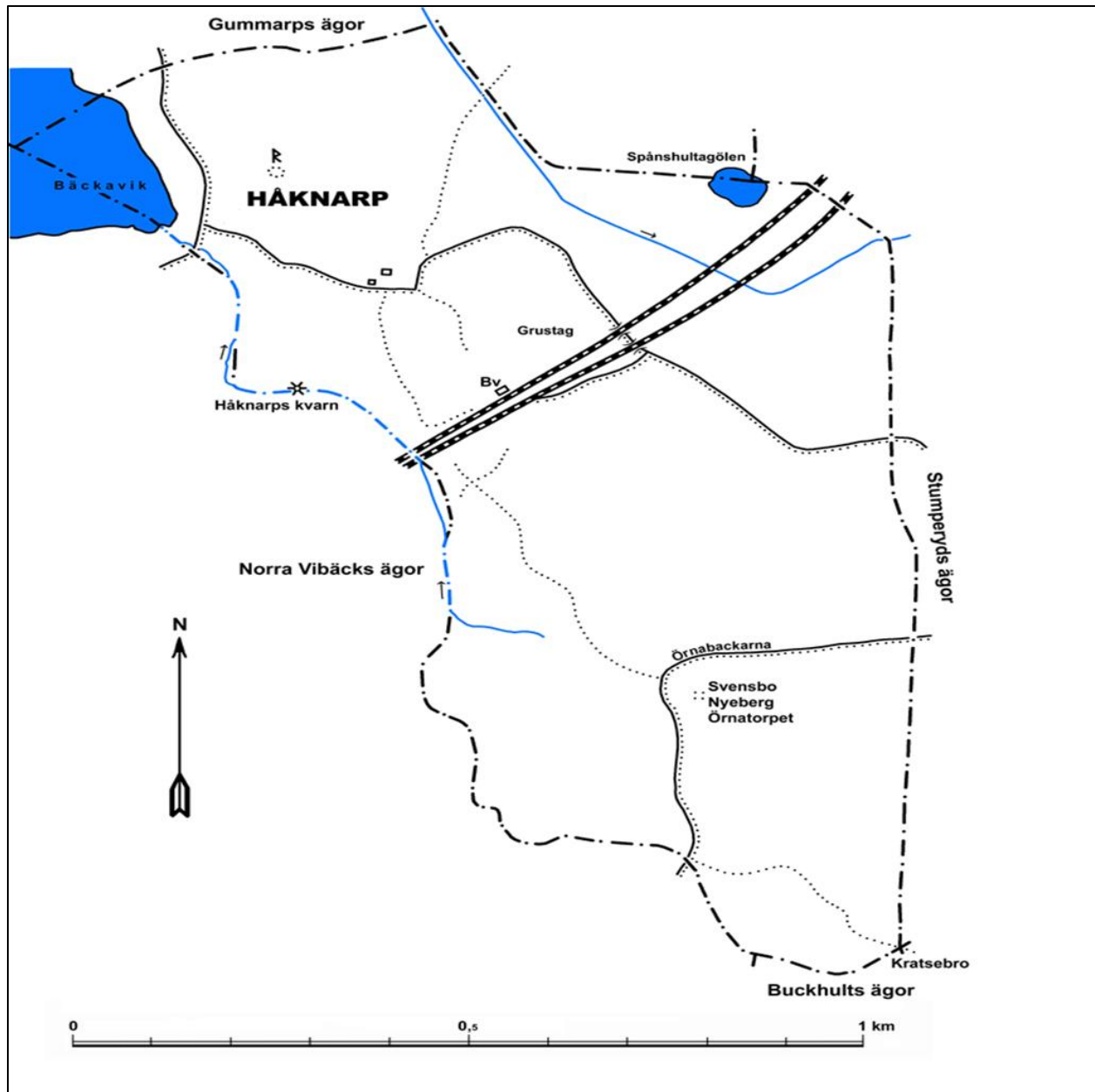


Location where some of the cottages used to be at Håknarp

When Sven Hög resided at Håknarp, a man named Sven Carlsson (b. 1759) lived at the backstuga of Svensbo with his wife Lena Carlsdotter (b. 1782). A young man named Nils Samuelsson (b. 1802) lived at Nyeberg with his wife, Greta Olafsdotter (b. 1799), and baby daughter, Anna Lisa (b. 1824).

²⁴⁶ Norra Solberga Household Examinations, Vol. AI:4 (1818-1828), page 119

Old Map of Håknarp²⁴⁷

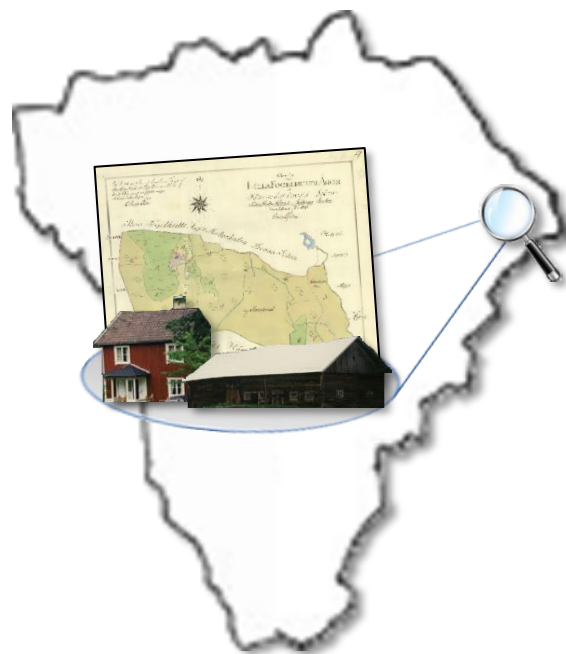


²⁴⁷ Provided by Norra Solberga Hembygdsförening

Lilla Fåglehult

Lilla Fåglehult (Leè-la Fèwg-le-húlt), the eastern most farm in Norra Solberga, is where Sven Hög's paternal grandmother Annika Larsdotter was born in 1744. It's unknown how long Annika Larsdotter or her parents Lars Andersson and Maria Danielsdotter lived there.

Lilla Fåglehult ("Little Fåglehult") and its twin farm to the west, Stora Fåglehult ("Greater Fåglehult"), comprise Fåglehult. Fåglehult was first mentioned in 1480, when it belonged to a convent in Vadstena. The name Lilla Fåglehult first appeared in documents from 1645 as a farm which belonged to the crown.²⁴⁸



Cottage at Lilla Fåglehult

In the 18th century, Lilla Fåglehult was a $\frac{1}{4}$ mantal farm which consisted of a farmstead and several crofts, such as Ranglaryd and Hagdal. Several more crofts were built in eastern Lilla Fåglehult in the 19th century. The Burman family owned Lilla Fåglehult for much of the 18th century. The land at Lilla Fåglehult was redistributed in 1815 during the Storeskifte Act, and again in 1878 during the Lagaskifte Act.

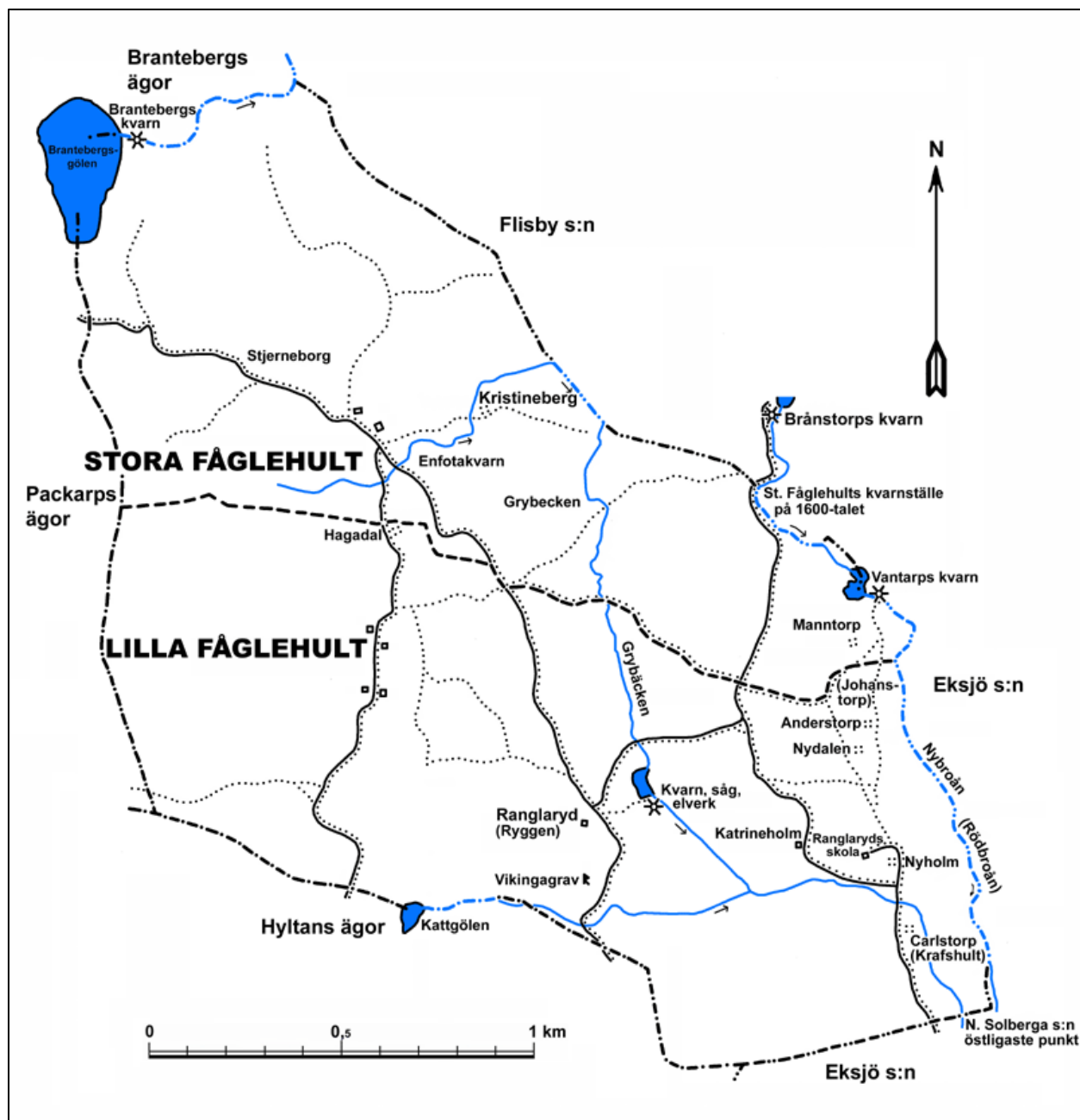
Lilla Fåglehult (Leè-la Fèwg-le-húlt)	
Parish: Norra Solberga	
Significance to the High Family:	
<ul style="list-style-type: none"> Where Lars Andersson and Maria Danielsdotter were living in 1744 Where Annika Larsdotter was born in 1744 	
Coordinates: 57°71'46'06"N 14°89'02'84"E	



Old barn at Lilla Fåglehult

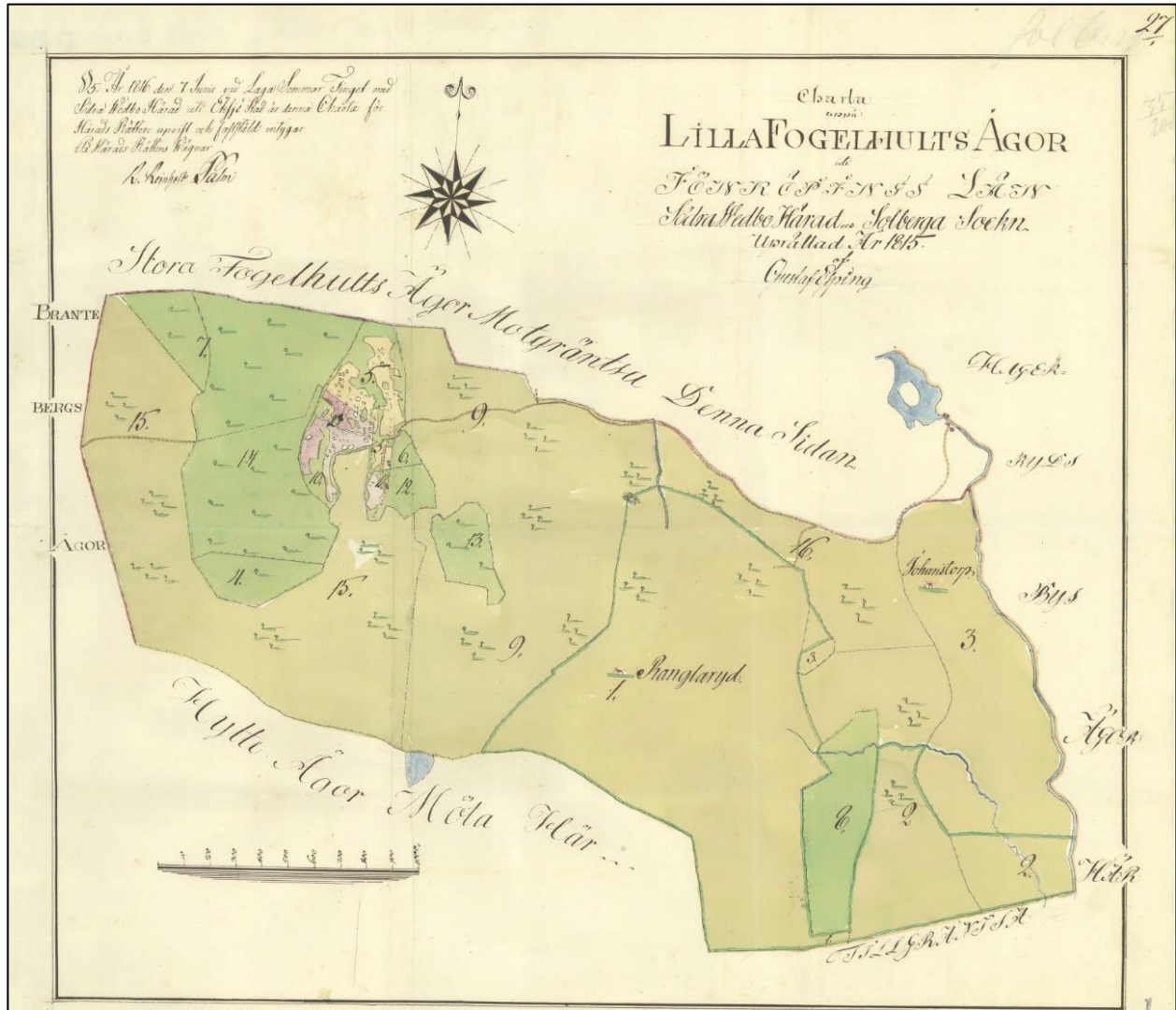
²⁴⁸ Norra Solberga Hembygdsförening

Old Map of Lilla Fåglehult²⁴⁹



²⁴⁹ Provided by Norra Solberga Hembygsförening

1815 Map of Lilla Fågelhult

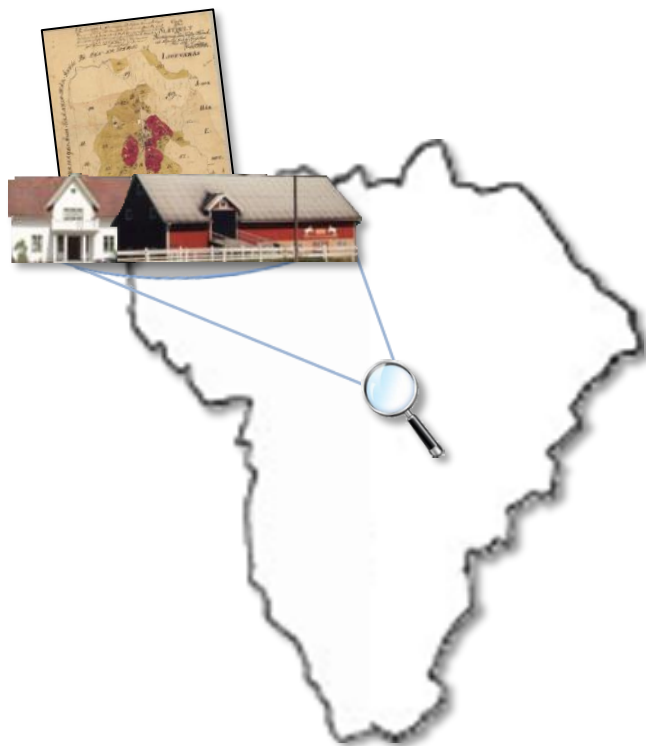


Släthult

Near the center of Norra Solberga Parish is Släthult (Slút-húlt), the estate that Anders Andersson and Maria Svensdotter both worked at from 1795 to 1797 and courted. Isaac Andersson, Anders's brother, lived at a croft called Stenklämann in Släthult with his family from 1808 until 1822.

The first mention of Släthult comes from 1554, where it is spelled "Slätthult." For much of the early 17th century, the estate was abandoned. David Dachsberg bought the farm in 1646. The 1660s saw Släthult rise in stature, and it was taken over by the Lood family. In 1696, it received the rank of a manor.²⁵⁰ In the early 18th century, Släthult was owned by Captain Johan Pettersson-Stiernspetz.

During the time that Anders and Maria worked at Släthult, the estate was owned by the Queckfeldt family. Johan Queckfeldt (b. 1746) had inherited the estate from his father Gustaf (1716-1775). Gustaf was a son of Lieutenant-General Erik Gustaf Queckfeldt. Johan and his wife Reinnette had several children.



House at Släthult



Field at Släthult

Släthult (Slút-húlt)
Parish: Norra Solberga
Significance to High Family: <ul style="list-style-type: none"> • Where Anders Andersson and Maria Svensdotter lived from 1795 to 1797 • Where Isaac Andersson lived from 1808 to 1822
Coordinates: 57°69'69"54"N 14°80'39'76"E

²⁵⁰ Norra Solberga Hembygdsförening

12.9. Släthult



Barn at Släthult where the manor once stood

The mansion in which the Queckfeldt family (and other past owners of Släthult) lived was said to have looked as large and magnificent as a castle. The mansion fell into disrepair in the early 19th century and was torn down in the 1850s. The old mansion stood where the current barn is.

Behind the main house at Släthult was a little path which led to a place for chalk to be burned. Chalk was frequently burned here to provide material for the parish church. One can imagine that Anders Andersson walked this path many times while he lived at Släthult.



Old path



Foundation of old house

The current house at Släthult dates from the mid-20th century. Close to the current house was an earlier house, which was torn down in the 1950s. The foundation of the older house can still be seen.

Slåthult Bokdunge

Aproximately 700-800 feet east of the farmhouse is Slåthult Bokdunge, a small grove of beech trees. It's said that when Captain Johan Pettersson-Stiernspetz, the owner of the Slåthult, returned to the estate in 1713 from the Great Northern War, he brought with him a plant called bokplantor, which he planted along the farm's eastern slopes. Eventually, these plants grew throughout the grove. Slåthult Bokdunge was a popular place for various village festivals, especially Midsummer's Day. On several of the trees are carved various names and dates which were inscribed by the local inhabitants of the 19th and 20th centuries.



Slåthult Bokdunge

Stenklämman

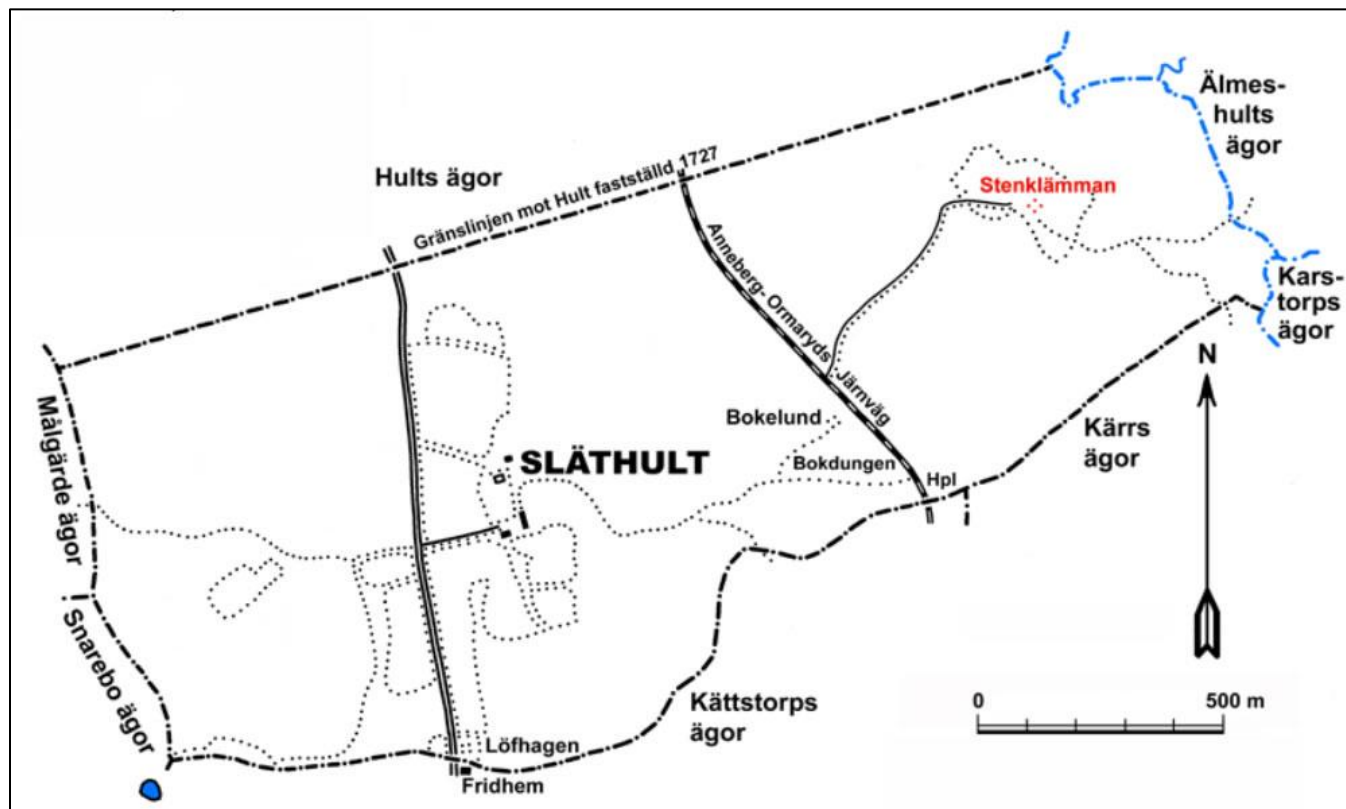


Stenklämman

From 1808 to 1822, Isaac Andersson, Anders Andersson's brother, lived at a croft called Stenklämman in northeast Slåthult. Isaac lived at Stenklämman with his wife Catharina Svensdotter and their two sons, Anders and Johan. Isaac died at Stenklämman in 1822.

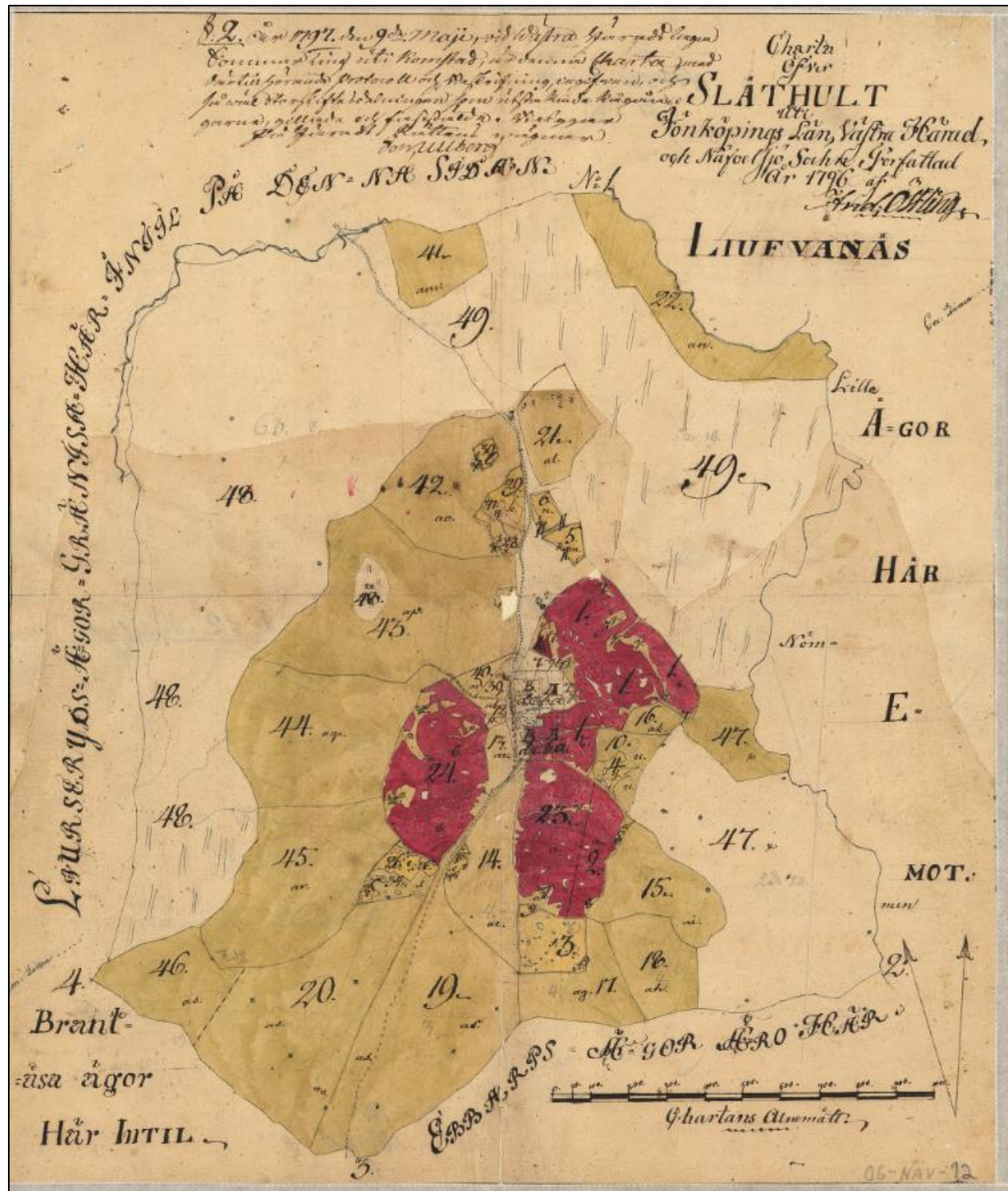
Source: Norra Solberga Hembygdsförening

Old Map of Släthult²⁵¹



²⁵¹ Provided by Norra Solberga Hembygdsförening

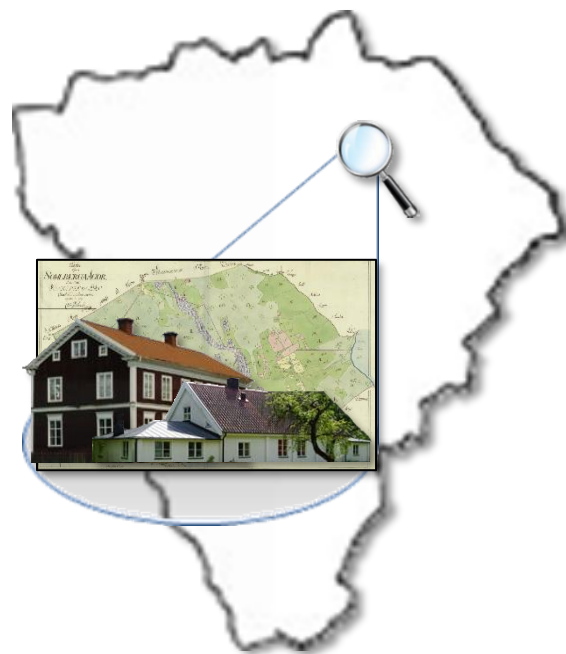
1797 Map of Släthult



Solberga Säteri

Surrounding Old Norra Solberga Church in northeast Norra Solberga Parish is the village of Solberga, also known as Solberga Säteri (Sul-bér-i-a Séh-ter-ee). Here, Sven Hög's great-grandparents Lars Andersson and Maria Danielsdotter lived in the 1780s. Maria Danielsdotter died at Solberga Säteri in 1787.

Annika Larsdotter, Lars and Maria's daughter, might have also been a maid at Solberga in 1770, since her marriage record indicates she was living at "Solberga Gunnilgård" before she was married.²⁵² However, since there is no record of any place called Gunnilgård at Solberga, it's likely that the record was referring to Gunnarstorp, a cottage at the farm Glömminge, instead.



Solberga Säteri

Solberga Säteri ("säteri" is Swedish for "manor") was first mentioned in 1545. In 1647, David Dachsberg of Grimsberg purchased Solberga Säteri. In the 1760's, a new manor was built at Solberga, which was inhabited by Captain Carl Gustaf Sabelfeldt.²⁵³

From 1775 to 1936, Solberga's *fattighus*, or poor house, was located in Solberga. In 1863, a schoolhouse was built in the village.



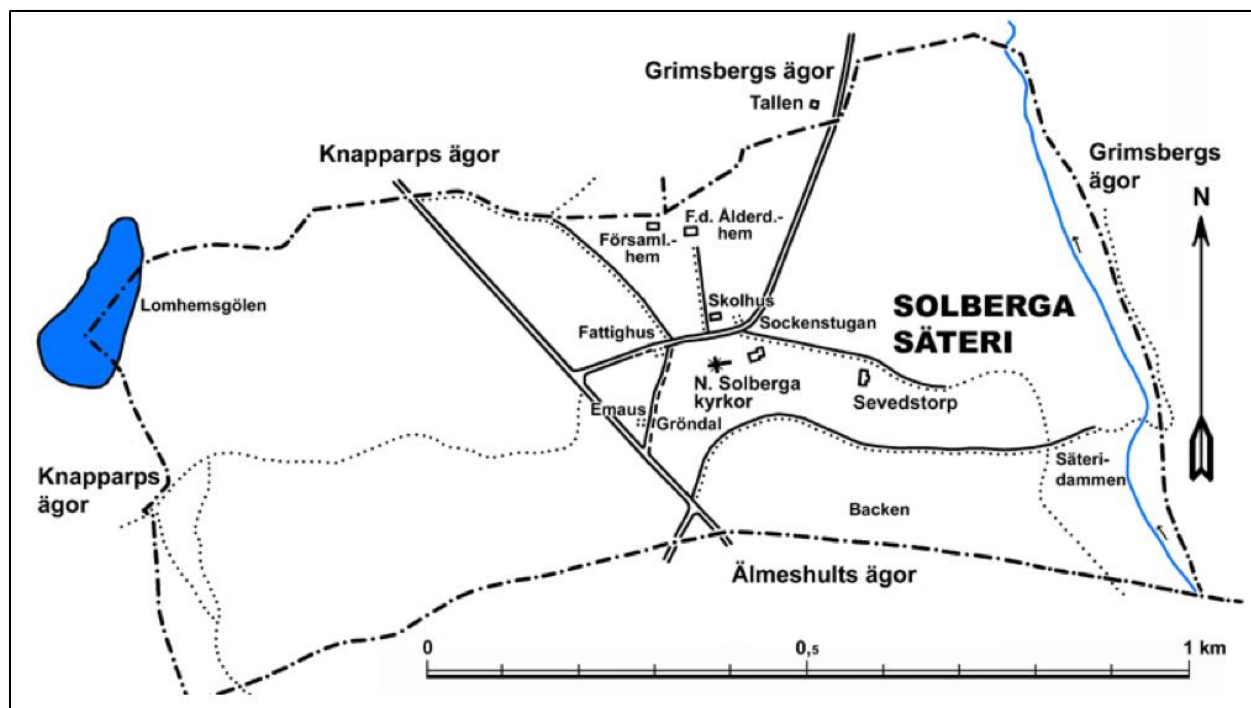
The old schoolhouse at Solberga

Solberga Säteri (Sul-bér-i-a Séh-ter-ee)
Parish: Norra Solberga
Significance to the High Family: <ul style="list-style-type: none"> • Where Lars Andersson lived in 1787 • Where Maria Danielsdotter died in 1787 • Where Annika Larsdotter might have been a maid in 1770
Coordinates: 57°72'19.72"N 14°84'47.51" E

²⁵² Norra Solberga Marriages, Vol. C:2 (1730-1800), page 313

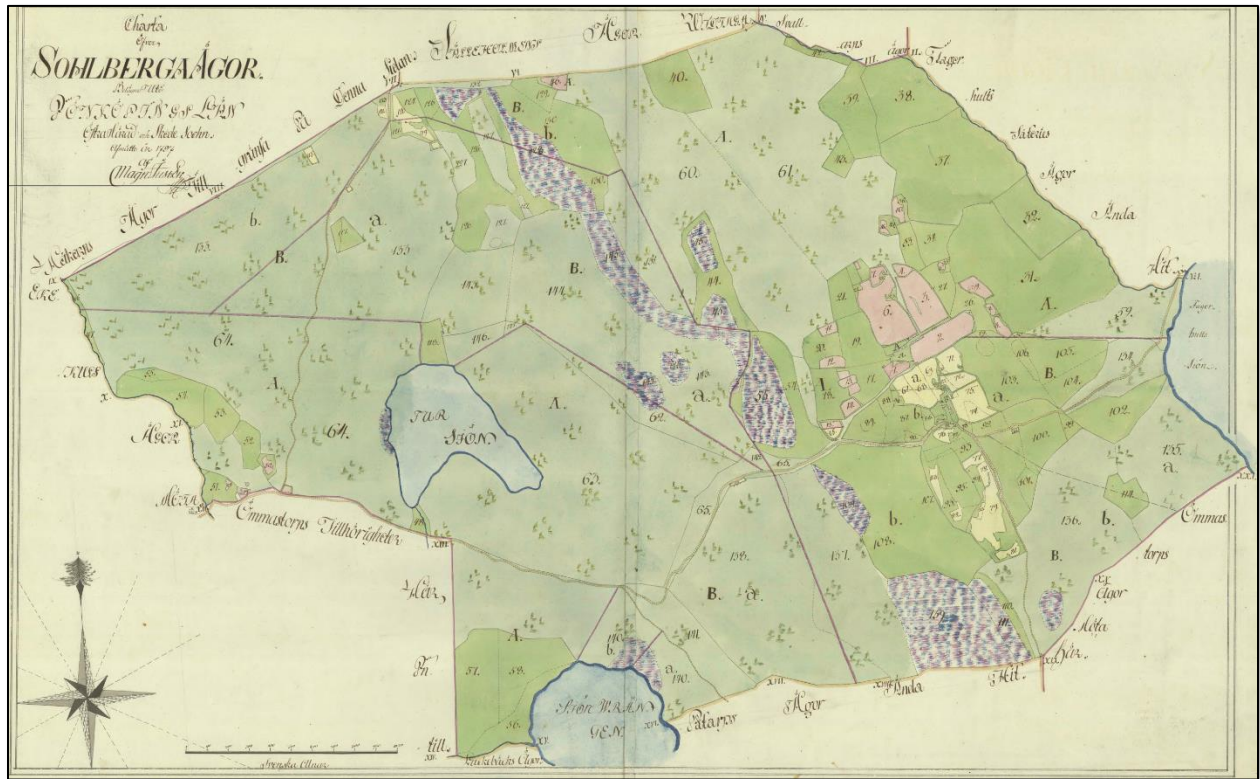
²⁵³ Norra Solberga Hembygdsförening

Old Map of Solberga Säteri²⁵⁴



²⁵⁴ Provided by Norra Solberga Hembygdsförening

1797 Map of Solberga



Stumperyd and Hesslebo

In northwest Norra Solberga Parish is Stumperyd (Stúm-pe-ríd), a farm where at least three generations of the High family's ancestors have lived. Sven Hög, the patriarch of the High family, moved to Stumperyd when he was eight years old. Sven's parents Anders Andersson and Maria Svensdotter worked at Stumperyd from 1809 to 1824 and lived at Hesslebo, a croft south of Stumperyd Manor.

In 1770, Anders Isaacson, Sven Hög's paternal grandfather, was living as a farmhand at Stumperyd. Anders was married to Annika Larsdotter that year, and left Stumperyd to live with her at Havsvik.



Stumperyd

Stumperyd is first mentioned in a will, dated June 27, 1462, in which Martha Nilsdotter bequeathed a number of estates to her son, including "Stwmparyd." In 1545, it was referred to as "Stomparijd." Stumperyd achieved the status of manor in the 1610s, becoming first of Norra Solberga estates to reach such an honor. At one point, Stumperyd was owned by the famous Estrid Uggla, who owned several of Norra Solberga's estates.²⁵⁵

Stumperyd (Stúm-pe-ríd)
Parish: Norra Solberga
Significance to the High Family: <ul style="list-style-type: none"> • Where Anders Isaacson was living in 1770 • Where Anders Andersson and Maria Svensdotter lived from 1809 to 1824 • Where Sven Hög lived from 1809 to 1822
Coordinates: 57°98'33"N14°80'00"E



Barn at Stumperyd

²⁵⁵ Norra Solberga Hembygdsförening

12.11. Stumperyd and Hesslebo



Stumperyd Manor

When Anders Andersson and Maria Svensdotter started working for Stumperyd in 1809, the estate was owned by Cavalry Captain Ribbing. In 1820, Carl Axel Stiernspetz, a descendant of Captain Johan Pettersson-Stiernspetz became the owner of Stumperyd. During the early 19th century, there were four crops at Stumperyd: Hesslebo, Gröndal, Lugnet, and Spånshult.

Although the old house at Stumperyd was torn down years ago, the old stone fence in front of it has stood for centuries, and was built from rocks from Jönköping Castle. The old barn was torn down in 1880, and replaced by another one which still stands. There also used to be an old mill at Stumperyd which was also torn down the 1880s, and various sawmills.



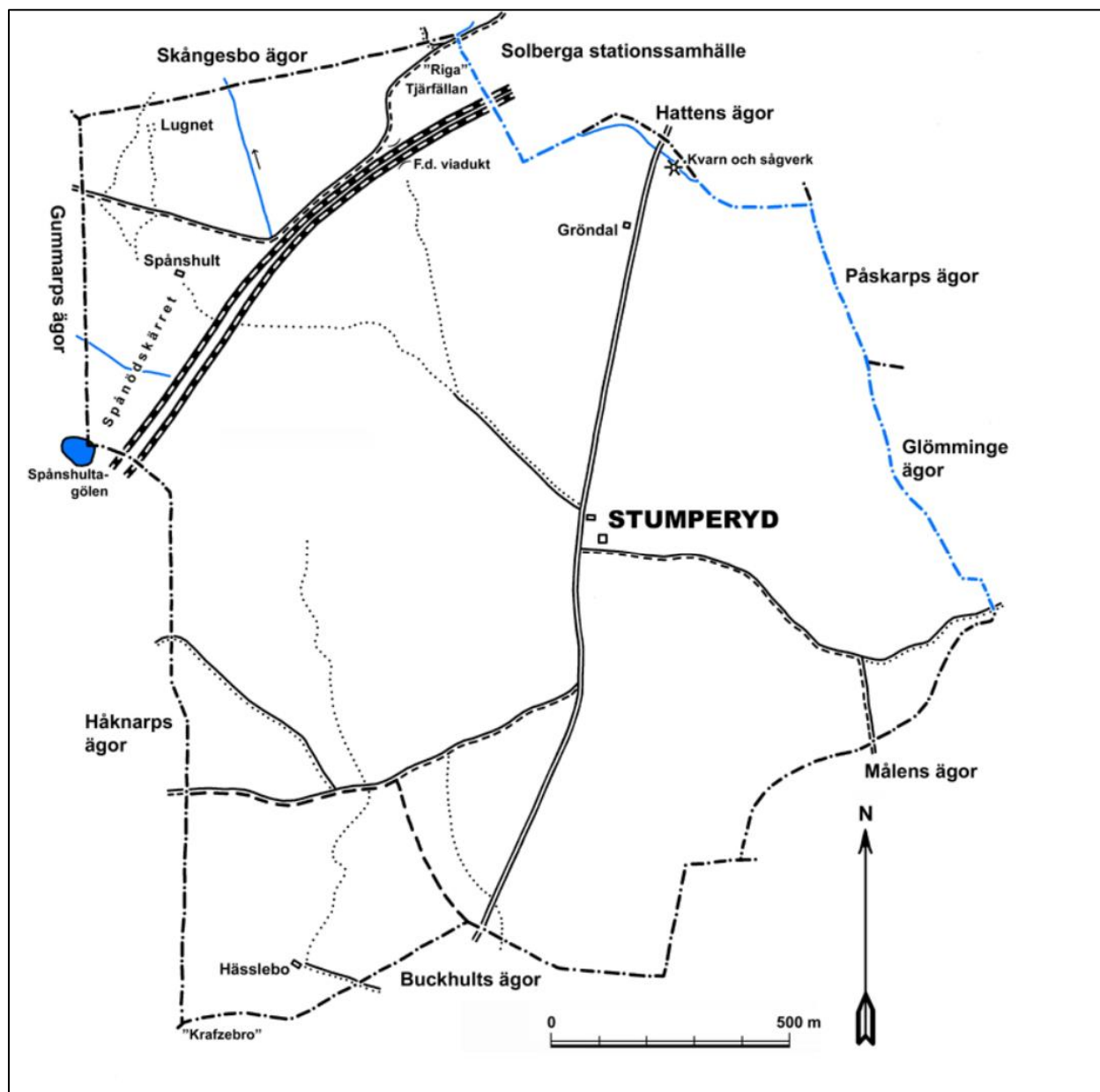
Location of the former mill at Stumperyd



Hesslebo

While they worked for the Stumperyd farm, Anders and Maria lived at the croft Hesslebo (Héss-le-bó). Hesslebo (also spelled “Hässlebo”) is just south of Stumperyd. A map from 1683 shows that there used to be a croft called Kratzebro where Hesslebo is today. Hesslebo first appeared on a 1719 map. It was here that Maja Lena, the youngest daughter of Anders and Maria, was born. The old house where Anders and Maria lived at Hesslebo was torn down sometime before 1910. Today, Hesslebo is spelled “Hässlebo.”

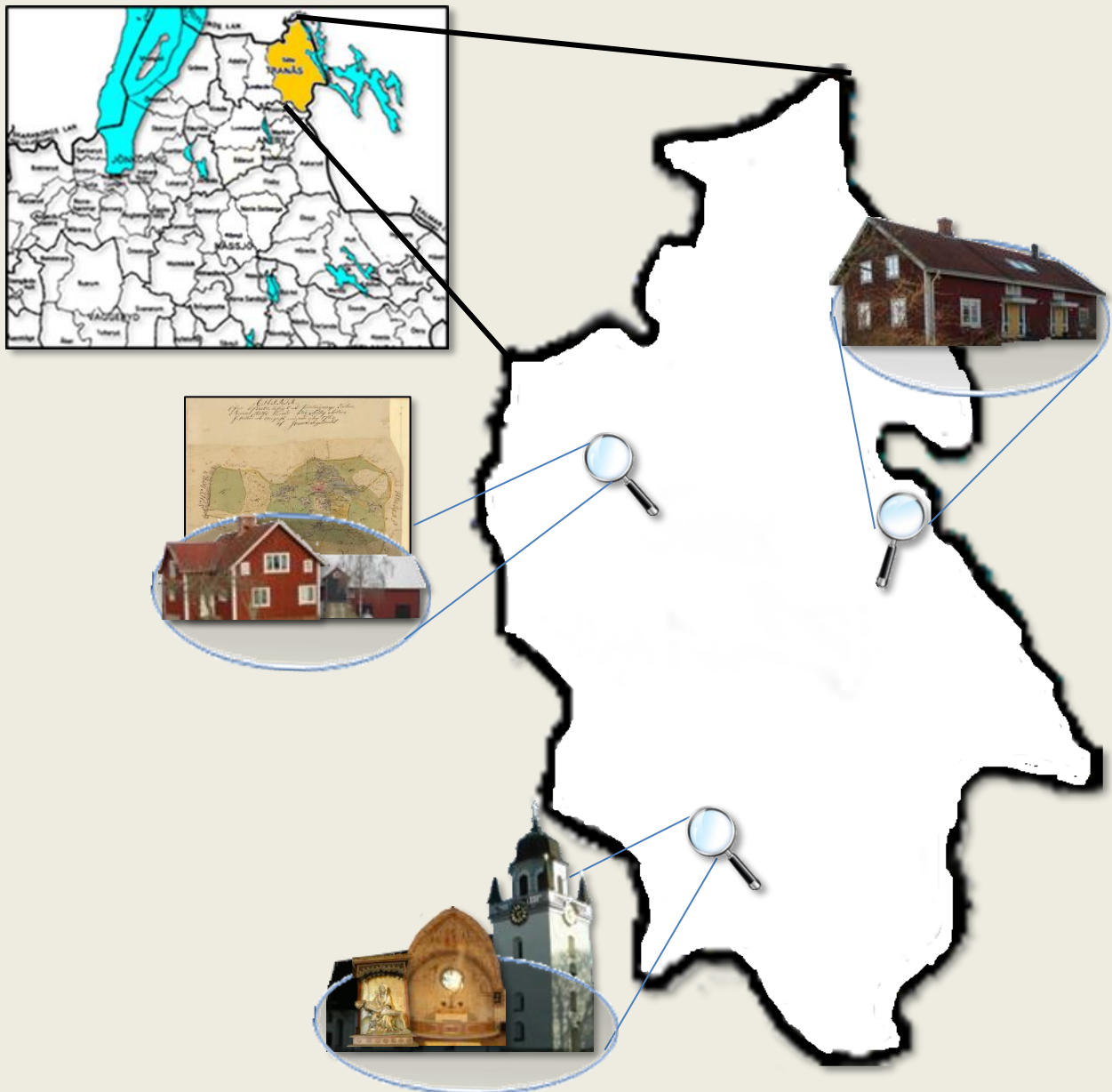
Old Map of Stumperyd²⁵⁶



²⁵⁶ Provided by Norra Solberga Hembygdsförening

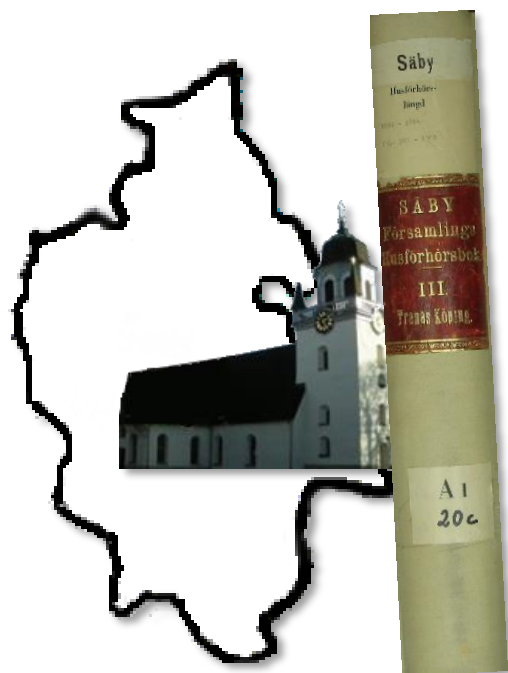
Chapter Thirteen

Säby



Säby Parish

Surrounding the city of Tranås is Säby (Sèh-bee), the parish where the matriarch of the High family, Anna Stina Johansdotter, was born in 1806 and spent the first four years of her life. Anna Stina's mother Maria Håkansdotter was born at the farm of Älmås in eastern Säby in 1769. Maria's parents Håkan Persson and Maja Jönsdotter lived at Älmås from 1769 to 1790. In 1790, Håkan and Maja's family moved to the farm Önnarp, where Håkan died a year later. After Håkan's death, Maja lived at the farm of Gummelycke, where she resided with the family of her daughter Stina Håkansdotter until her death in 1809.



Säby Parish (Sèh-bee)
County: Jönköping
Municipality: Tranås
Significance to the High family: <ul style="list-style-type: none"> • Where Håkan Person lived from 1769 to 1791 • Where Maja Jonsdotter lived from 1769 to 1809 • Where Maria Håkansdotter lived from 1769 to 1800 and 1803 to 1810 • Where Johannes Johansson from 1798 to 1800 and 1803 to 1810 • Where Anna Stina Johansdotter was born in 1806 and lived until 1810 • Where Margaret (Maja Greta) High Mann was a maid from 1850 until 1854
Area: 120.05 square kilometers
Population (as of 2000): 16,598

Maria Håkansdotter married Johannes Johansson in 1800. From 1803 to 1805, Johannes and Maria's family lived at the farm of Övrabo in southern Säby. From 1806 to around 1810, the family lived at Prästtorpet, located just west of Säby Church. In 1810, Johannes and Maria's family moved to Torpa Parish. Johannes Johannsson, Johannes and Maria's eldest son, later returned to Säby in his adulthood, and his family lived at the farm of Hyckle.

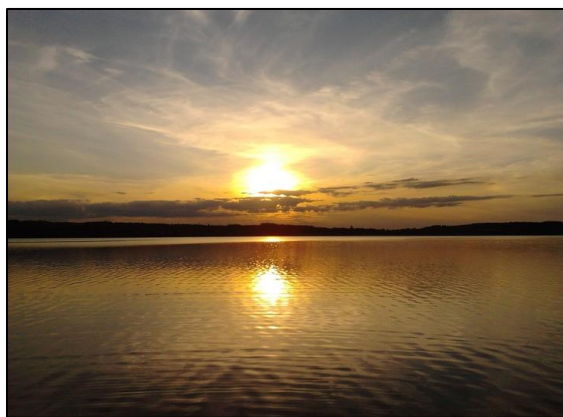
Margaret (Maja Greta) High Mann, the eldest daughter of Sven Hög and Anna Stina Johansdotter, lived in Säby from 1850 until 1854, and worked at the farms of Älmås, Stoeryd, and Drumstorp.

The Name "Säby"

The name of Säby Parish derives from the village and the lake by the parish's church. The name "Säby" was first documented in 1335.

13.0. Säby Parish

Säby Parish is 120.05 square kilometers and is in the far northeast corner of Jönköping County. The large and tranquil Lake Sommen lies to the east of Säby, while Lake Säbysjön is just east of Säby Church in the southwestern part of the parish. The Svartån River runs through Säby into both of the lakes. The terrain of Säby is generally hilly forested area, with hills in the south that reach 308 meters above sea level. Most of Säby's fertile land rests in the valley area. Säby borders the city of Tranås and includes the populated areas of Gripenberg, Sommen, and Säby village.²⁵⁷



Sunset over Lake Säbysjön

Two stone cists from the Stone Age have been discovered, as well as some burial mounds from the Bronze Age and an Iron Age burial ground with eight stone circles. Four rune stones have also been found in Säby, three of which were by the church. Today, all of the rune stones are gone.²⁵⁸



Lake Sommen

Timeline of Säby Parish

1100s	Säby Church is constructed
1335	The first documented mention of Säby Parish.
1666	Gripenberg Slott Castle is constructed.
1710-1711	The Bubonic Plague strikes Säby Parish.
1770	Samuel Söderling purchases Gripenberg Slott.
1874	The Eastern Main Line Railroad comes to Säby.
1951	Säby becomes a part of Tranås Municipality.

²⁵⁷ *Svensk Uppslagsbok: Säby socken*

²⁵⁸ *Historiska Museet: Säby socken, Småland*

Säby Church was originally built in the 12th century. It was rebuilt from stone around 1200. During the 15th century, the southern and eastern sections of the church expanded, and a vault was added to the church. The church's cross arm extension was added in the late 17th and early 18th centuries. Although Säby Church has undergone several expansions, the original part of it still exists, making it one of the oldest church buildings in Småland.²⁵⁹



Säby Church

Throughout the centuries, Säby has been hit by a number of diseases, which have taken the lives of several parishioners. The most devastating plague known to hit Säby occurred from 1710-1711, when the bubonic plague spread through Sweden. The epidemic was introduced to Sweden by a number of soldiers who had contracted the plague while serving in the Great Northern War. The plague ended up claiming the lives of over 200,000 Swedes. Säby was particularly ravaged by the plague, and 751 parishioners lost their lives to it – over a third of the parish's population.

Nils Månsson and the Plague

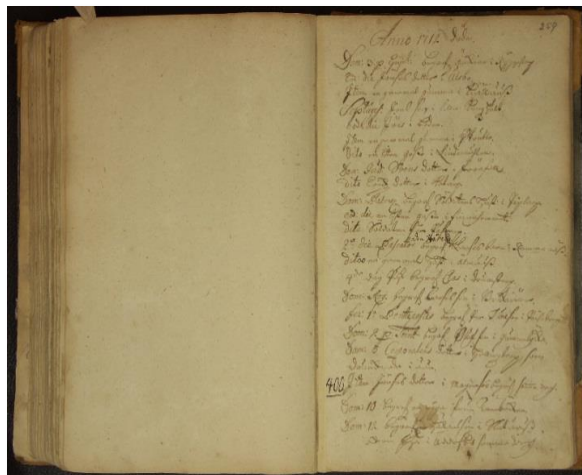
In the summer of 1711, farmer Nils Månsson of Taleryd Södergård, Linderås complained of one of his maids who had abandoned her post. One night, the maid stayed at Mölarps mill, a place which was infested with the plague. When the maid returned to Taleryd Södergård, Nils was afraid that she could spread the plague to his household. He thus dismissed her from his service and had her clothes burned. Despite his best efforts, Nils Månsson ended up dying of the plague in the autumn of that year.

The plague was much more deadly in Säby than the neighboring parishes. Historians believe that the parish's location along the busiest roads that soldiers traveled along during the Great Northern War was a major factor in how rapidly the plague spread through Säby. The plague was also spread when the clothing of those who had died from the disease was taken and worn by others. The symptoms of the plague differed; while some symptoms included boils around the armpits and groin, more serious symptoms included streaking along the body, which was usually followed by death within a matter of hours.

Many believe that the plague spread from Linderås Parish to Säby. There is a cemetery for plague victims in Råssmåte, Linderås, which is just a short distance east of Gripenberg, Säby.

²⁵⁹ *Från Sommabygd till Vötterstrand*

Incidents of the plague were especially frequent around Säby Church and the surrounding village. The vicar of Säby Church, Reverend Emmander, died from the plague, leaving the parish without a vicar for a couple of years. During this time, the parishioners of Säby avoided worshipping at Säby Church, for fear of catching the plague. The records for these years are missing from Säby's church books, as there was no vicar present at the church to keep records.



Early 18th century records from Säby Parish



Ove Rubensson and Håkan Rosén, local historians from Säby, at the location of a plague cemetery where there is a plaque dedicated to the victims of the plague

After Emmander's death, Curate²⁶⁰ Daniel Wong wrote to the cathedral in Linköping, stating that Emmander's widow had received a small compensation for her husband's death. Wong related the dire conditions in Säby, and declared that he dared not stay in the rectory of Säby Church. During this time, Wong stayed at the rectory of Linderås Church instead. After the plague subsided, Barthold Dureaus was appointed as the new vicar of Säby, and order in the church was restored.²⁶¹

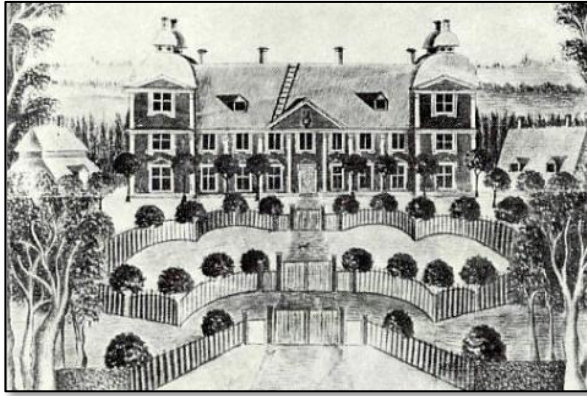
Barthold Dureaus's Description of the Plague

"Assembly members must acquire a proper burial condition. The cemetery is so full of graves that it does not have room for more dead...many people were buried without coffins."

-Barthold Dureaus, newly appointed Vicar of Säby Parish, in a letter dated September 2, 1713

²⁶⁰ A person who is assigned to assist a church for a year.

²⁶¹ Justegård, Jan



1807 Sketch of Gripenberg Slott

Sweden's largest wooden castle, Gripenberg Slott, is located in western Säby. Gripenberg Slott was constructed during the mid-1660s and was completed around 1666. At the time, Field Marshal Carl Gustaf Wrangel owned several small farms in Säby and decided to have them merged into a bigger unit. The castle was originally named Åby, but was later named to Gripenberg in honor of Wrangel's mother, Margareta Grip.

Samuel Söderling

In 1770, Samuel Söderling bought Gripenberg Slott. Samuel Söderling was the owner Gripenberg Slott when the High's ancestors, Håkan Persson and Maja Jönsdotter, lived in Säby. Söderling maintained several strict rules at Gripenberg Slott. For example, whenever any uninvited visitors showed up at the castle uninvited, they had to pass a certain ritual to enter the castle's three gates and obtain admission into the castle. A guest had to take off his hat to enter the first gate, and solemnly bow to enter the second and third gate before Söderling received them. After Söderling's death in 1798, his grandson Lord Chamberlain August Söderling Hermelin inherited Gripenberg Slott.



Samuel Söderling



Gripenberg Slott in 2007

In the 1820s, numerous renovations were carried out at Gripenberg and several of the fixtures from the original construction were removed. In the late 19th century, Gripenberg was owned by Samuel Gripenberg Axel Hermelin, whose wife, Eugenia Fjellstedt, was the daughter of a missionary. During this time, several revival meetings were held at the castle, which was open to the public.²⁶²

²⁶² Slott och herresäten i Sverige

Säby Parish borders the city of Tranås (Tra-nuès), one of the largest cities in northeast Småland. Tranås is located to the west of Lake Sommen in northern Säby.

The Name “Tranås”

The city of Tranås derives its name from Tranås Manor, which was first documented as “Tranuaas” in 1345. In English, Tranås translates to “Crane’s Ridge.” The crane is the symbol of Tranås, and is represented on the city’s coat of arms.

The area of Tranås was first mentioned in a letter from 1407, in which it was bequeathed by Sir Karl Magnusson to the monastery at Vadstena in Östergötland County. In this letter, Magnusson specifically referred to the salmon fishing at Tranås Mill.



Tranås Manor - 1890



Tranås's old mill - 1890

In 1447, the monastery recorded a revenue of 33 salmon, 12 barrels of flour and 4 pigs from Tranås. At the end of the 16th century, Tranås Mill was owned by Sigfrid Andersson Rålamb. In the late 17th century, Privy Councilor Claes Rålamb owned Tranås Mill.²⁶³ By the 18th century, Tranås Mill was a hub where several major roads in northern Småland intersected.



Tranås Square – 1870s

²⁶³ Tranås Municipality

Timeline of Tranås - 1849-1967 *

1849	The first marketplace is established at Tranås Kvarn.
1852	The owners of Tranås Manor and Tranås Kvarn start permitting the construction of new house and buildings on their land. Löfstad, the small village that is formed from these new settlements, later becomes the city of Tranås.
1861.	The marketplace from Säby village moves to Tranås.
1872	The village of Tranås has 40 houses and 200 inhabitants.
1874	The Eastern Main Line railroad opens and passes through Tranås.
1875	Löfstad is officially renamed Tranås.”
1879	The administrators of Säby Parish give permission for Tranås to establish its own municipality.
1882	Tranås becomes detached from Säby Parish and forms Tranås Köping (“market town”).
1919	Tranås officially becomes a city.
1951	Tranås Municipality includes Säby Parish.
1967	Tranås Municipality includes Linderås Parish and Adelöv Parish.

* Information from Lasse Karlsson, a local historian of Tranås.

Storgatan



Tranås’s main commercial center is located along Storgatan, the city’s main street.

Storgatan Street in the late 19th century



Tranås – 1893

Tranås is the seat of Tranås Municipality. From around 1900 to 1980, Tranås was a major center of fur trading and fur coat making. Today, furniture manufacturing is a very prominent industry in Tranås. Some of Tranås's largest businesses include EFG (European Furniture Group), Pastejköket, and Stiga, and Strömsholmen. Tranås has had a free bus service since 2005. In 2010, the population Tranås was 14,197.²⁶⁴



The serene Svartån River runs through Tranås



Brass band from Tranås - 1860

Music is an integral part of Tranås's culture. In 1896, the Salvation Army Horn Band was formed in the city. The band still marches from the city's Salvation Army center to the main square every Sunday in the summer.

²⁶⁴ Statistics - Population in urban areas 1960-2005

Knut Ekwall

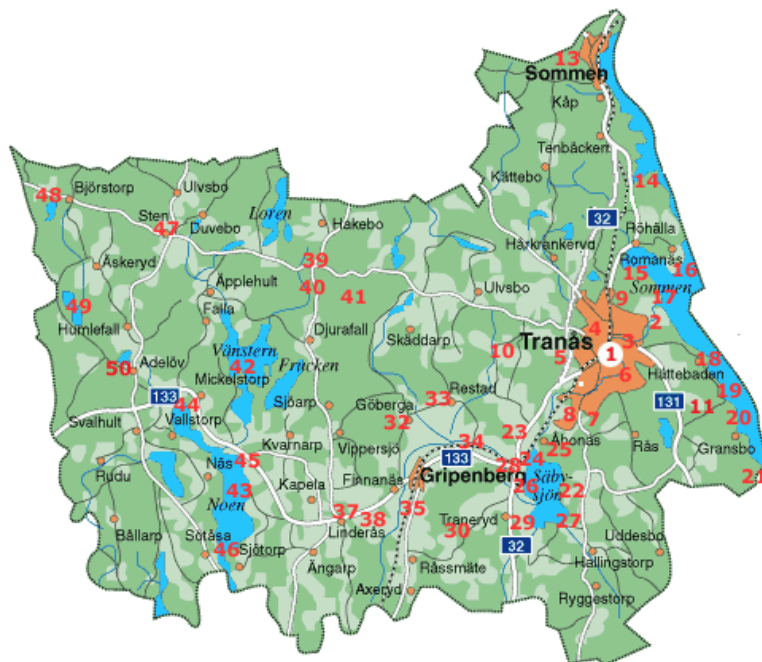
The famous Swedish painter Knut Ekwall was born in Säby Parish on April 3, 1843. Ekwall studied at the Academy of Arts in Stockholm and later established himself as an artist in Munich, Germany. Many of Ekwall's works were used as illustrations for magazines of the period. Some of his most famous paintings include *The Emigrants*, *The Fair Dreamer*, and *The Proposal*. Ekwall later returned to Säby and died there on April 4, 1912.



The Emigrants by Knut Ekwall

A total of 91 parishioners emigrated from Säby to America in the 1850s. Carl Ludvig Johansson, the first emigrant from Säby, left the parish on April 19, 1852 for America. Emigrants from Säby usually travelled in groups. On May 26, 1854 Maja Greta (Margaret) High Mann, joined a group of 26 emigrants from Säby en route to the New World.

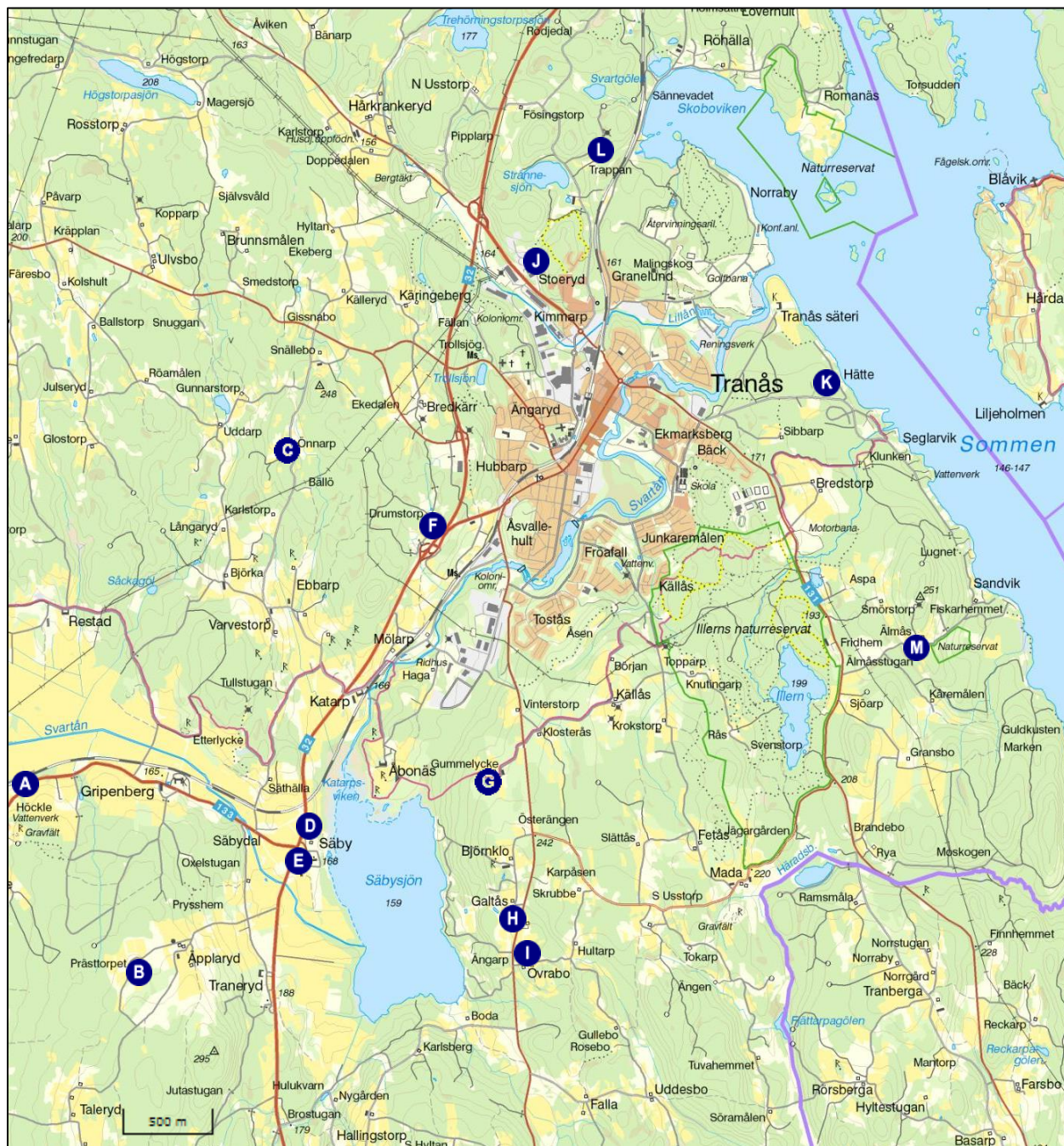
Säby Parish was part of North Vedbo District for centuries. In 1951, it became part of the Tranås Municipality. In 1967, Linderås Parish and Adelöv Parish also became part of Tranås Municipality. In 2000, there were 16,598 inhabitants living in Säby.²⁶⁵



Tranås Municipality

²⁶⁵ Sverige från A till Ö: geografisk-historisk uppslagsbok

Map of Säby Parish



Location		Significance
A	Höckle	<ul style="list-style-type: none"> Where Johannes Johannsson Jr, Johannes Johansson and Maria Håkansdotter's son, lived from 1846 to 1872
B	Prästtorpet	<ul style="list-style-type: none"> Where Johannes Johansson and Maria Håkansdotter's family lived from 1805 to around 1810
C	Önnarp	<ul style="list-style-type: none"> Where Håkan Persson and Maja Jönsdotter lived from 1789 to 1792
D	Säby Norrgård	<ul style="list-style-type: none"> The farm where Johannes Johansson was a farmhand in 1800
E	Säby Church	<ul style="list-style-type: none"> Where Håkan Persson attended church from 1769 to 1791 and is buried Where Maja Jönsdotter attended church from 1769 to 1809 and is buried Where Johannes Johansson attended church from 1796 to 1800 and 1803 to 1810 Where Maria Håkansdotter attended church from 1769 to 1800 and 1803 to 1810 Where Anna Stina Johansdotter attended church from 1806 to 1810
F	Drumstorp	<ul style="list-style-type: none"> Where Margaret High Mann, the eldest daughter of Sven Hög and Anna Stina Johansdotter, worked as a maid from 1853 to 1854
G	Gummelycke	<ul style="list-style-type: none"> Where Maja Jönsdotter's lived from 1794 to 1809 Where Maria Håkansdotter lived from 1794 to 1800 Where Johannes Johansson lived from 1796 to 1799 Where Håkan Persson and Maja Jönsdotter's daughter Stina Håkansdotter lived from 1794 to 1819
H	Galtås	<ul style="list-style-type: none"> Where Stina Håkansdotter lived from 1826 to 1830
I	Övrabo	<ul style="list-style-type: none"> Where Johannes Johansson and Maria Håkansdotter's family lived from 1803 to 1805
J	Stoeryd	<ul style="list-style-type: none"> Where Margaret High Mann worked as a maid from 1850 to 1851
K	Hätte	<ul style="list-style-type: none"> Where Greta Håkansdotter lived from 1791 to 1822
L	Trappan	<ul style="list-style-type: none"> Where Greta Håkansdotter, Håkan Persson and Maja Jönsdotter's daughter, lived from 1822 to 1840
M	Älmås	<ul style="list-style-type: none"> Where Håkan Persson and Maja Jönsdotter's family lived from 1769 to 1789 Where Margaret High Mann was a maid from 1851 to 1853

Emigration Information from Säby Parish

Emigrants from Säby Parish who moved to Nicollet County, Minnesota ¹⁰			
Name	Year of Immigration	Year of Arrival in Nicollet County	Notes
Johan Jacob Bällström (b. 1840)	1853	1859	Married to Anna (b. 1845 in Säby), with three children: Emma Christina (b. 1867), Eva Mathilda (b. 1869), and Frans Gustaf (b. 1871)
George Andersson (b. 1834)	1854	1866	Married to Johanna Maria (b. 1843) with two children, Mathilda Josephina (b. 1858) and Carl Oscar (b. 1867)
Johan Andersson Lind (b. 1820)	1860		Married to Augusta Carlsdotter (b. 1825) with four children, Anders August (b. 1846) Clara Wilhelmina (b. 1854), Carl Otto (b. 1862), and Anna Maria (b. 1868)
Maja Greta Svensdotter Mann (b. 1830 in Linderås)	1854	1866	Married to Jonas Mann (b. 1812 in Norra Solberga) with eight children: Anders William (b. 1857, Frans (b. 1858), Johan Alfred (b. 1861), Otta (b. 1863), Emma (b. 1866), Gustaf Albert (b. 1869), Ida Maria (b. 1871), and Oscar Frederik (b. 1875)
Carl Johan Johansson Dalberg (b. 1846)	1869	1869	Married to Augusta Carolina Johansdotter (b. 1845 in Linderås) with a son, Johan Albert (b. 1870)
Johan August Andersson (b. 1823)	1868	1869	Married to Frederika Charlotta (b. 1825 in Säby), with five children: Carl Wilhelm, (b. 1855), Augusta (b. 1858), Hedda Louisa (b. 1862), Anna Mathilda (b. 1866), and Anders Frederik (b. 1870)
Augusta Anderson (b. 1858)	1868	1869	Married to Anders Peter Althin (b. 1848)
Johan Alfred Nyd (b. 1839)	1879	1888	Married to Emelia Mathilda (b. 1858 in Linderås) with three children: Carl (b. 1879), Joseph Theodore (b. 1881), and Alma Emelia Theresa (b. 1887)

Name	Year of Immigration	Year of Arrival in Nicollet County	Notes
Anders Wilson (b. 1840)	1864	1891	Married to Johanna (b. 1849) with seven children: Amanda (b. 1871), Thilda (b. 1873), Adelia (b. 1779), Hedvig Mathilda (b. 1882), Arthur Leonard (b. 1885), Alice Victoria (b. 1887), Mabel Louisa (b. 1890), and Elmer Wallace (b. 1891)
Clara Wilhelmina Josephina (b. 1854)	1872	1895	Married to Elias Johnson (b. 1852) with ten children: Emila Julius (b. 1879), Algot (b. 1880), Maria (b. 1882), Emily Victoria (b. 1884), Carl Edwin (b. 1886), Frans Johan (b. 1887), Anna Mathilda (b. 1889), Esther Carolina (b. 1891), Luther Emmanuel (b. 1893) and Jenny Martina (b. 1896)

Säby Church

Approximately six miles south of Tranås on Route 32 is Säby Church, which has several ties to the family of the matriarch of the High family, Anna Stina Johansdotter. Anna Stina attended this church for the first four years of her life. Johannes Johansson, Anna Stina's father, attended this church from 1796 to 1800 and 1803 to 1810. Anna Stina's mother Maria Håkansdotter attended this church from 1769 to 1800 and 1803 to 1810.

Maria Håkansdotter's parents Håkan Persson and Maja Jönsdotter attended Säby Church from around 1769 until their respective deaths in 1791 and 1809. Both Håkan and Maja are buried in the cemetery of Säby Church.



Säby Church
Parish: Säby
Congregation: Säby
Significance to the High family: <ul style="list-style-type: none"> • Where Håkan Persson attended church from 1769 to 1791 and is buried • Where Maja Jönsdotter attended church from 1769 to 1809 and is buried • Where Johannes Johansson attended church from 1796 to 1800 and 1803 to 1810 • Where Maria Håkansdotter attended church from 1769 to 1800 and 1803 to 1810 • Where Anna Stina Johansdotter attended church from 1806 to 1810 was baptized in 1806
Coordinates: 57°59'24.88"N 14°55'14.75"E Founded in: 1100s Current Building from: c. 1200



19th Century sketch of Säby Church



Säby Church

Of all the churches associated with the High family's known ancestors, Säby Church is both the oldest and the most impressive. The stunning white stone church rests along Lake Säbysjön and is visible from far away.

Amazingly, much of the church's ancient structure from the medieval period has been meticulously persevered throughout the centuries. Säby Church was originally built in the early 12th century – just a generation after the Christianization of Sweden in 1088.

Around 1200, Säby Church was rebuilt from white stone. Although the church has undergone several expansions and renovations over the past eight centuries, the ancient stone walls still stand.



Interior of Säby church

Visitors will stand in marvel as they enter Säby Church, as they realize that the lofty, stone ceiling that arches above them has stood over congregations for over eight centuries. The sunlight which passes through the church's stain-glassed windows casts a warm glow upon the ancient edifice, creating an almost ethereal atmosphere.



Sanctuary of Säby Church

Timeline of Säby Church

- ul>
- Early 1100s** Säby Church is founded.
- 1200** Säby Church is rebuilt from white stone.
- 1323** The altar at Säby Church is constructed.
- 1425** The Pietá sculpture at Säby Church is sculpted.
- 1500** Biblical murals are painted around the ceiling of the church by Master Amund.
- Mid 1500s** Several relics from Säby Church are looted by the army of King Gustaf Vasa.
- 1593** The baptism font at Säby Church is dedicated to the church.
- 1698** The cross arm extension in the north section of Säby Church is built.
- 1756** A new tower is constructed

The Murals on The Ceiling of Säby Church



The ancient white arches, which form a dome over the center of the church, are ornately decorated with murals of different Biblical events. These murals were added by local master Amund around 1500.

Murals on the domed ceiling

The Dane's Attack on Säby Church

In the late 16th century, an army of Danes swept through Säby, wreaking havoc on the parish by burning over sixty farms and plundering from the church. Despite this, Säby Church was never burned, and a large amount of its medieval relics still rest within the church.

Säby Church houses an impressive plethora of religious artifacts from a variety of historical periods. It owns more gold, silver, and other precious metals than any other church in Jönköping County. For this reason, the church has frequently been the target of plundering throughout the ages. Several of the relics and precious metals were looted by King Gustaf Vasa's army in the mid-16th century.

The Altar at Säby Church

The altar, which stands in front of the church, is from 1323. Above the altar is a circular, stained-glass window, which depicts several events from the life of Jesus.



Crucifix on the altar



Stained-glass window above the altar

The Pietá Sculpture

On the west side of the church is a Pietá sculpture of the Virgin Mary holding the crucified body of her son Jesus, which is from 1425.



Pietá sculpture

The Baptism Font



Baptism font

The baptism font, which is also located in the west of the church, is from 1593. This is most likely the same baptism font that was used during the christenings of Anna Stina Johansdotter and her mother Maria Håkansdotter.

Säby Church was widened in the first half of the 15th century. Later that century, stone vaults were added to the church. To the east of the altar is a small door, which leads to the church's vault. A number of the church's former pastors and prominent members are buried in this vault.



Coffins in the church's vault

13.1. Säby Church

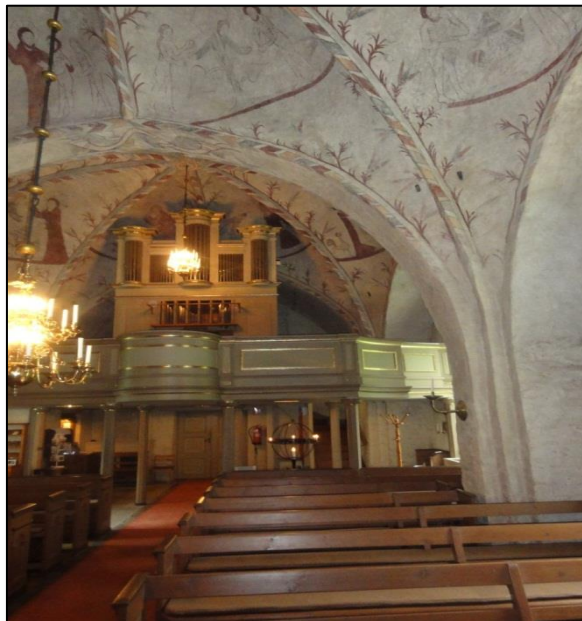
The Pulpit at Säby Church

The church's pulpit was erected in 1653. The pulpit which stands near the center of the western side of the church was built in 1659.

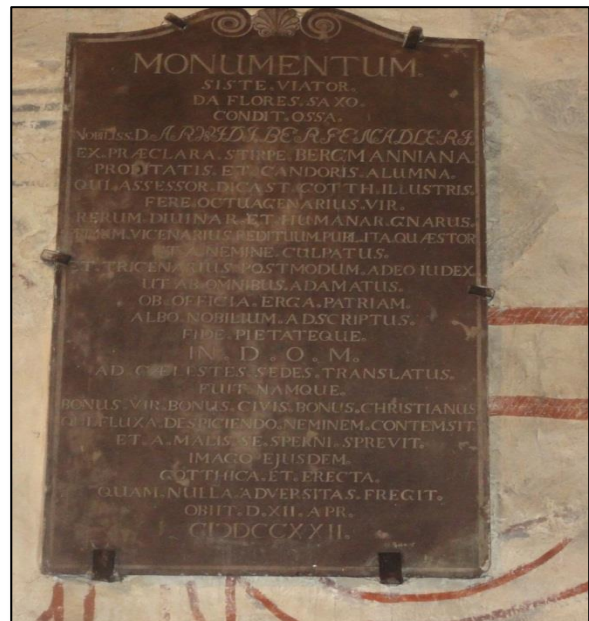


Throughout the church are fourteen wooden sculptures from the 17th Century. The cross arm extension to the north of the church was built in 1689. In the mid-18th Century, the church's south cross arm extension was constructed.

A tower was erected in 1731, which was demolished in 1745. Construction on a new church tower was finished in 1756. Two of the chapels in the southern section of the church were built between 1746-1748²⁶⁶.



Back of Säby Church



Plaque within Säby Church

²⁶⁶ Brochure on Säby Church

The Cemetery at Säby Church

A large cemetery surrounds Säby Church and slopes down towards Lake Säbysjön. Here, thousands of parishioners from Säby's past are buried, including Håkan Persson and Maria Jönsdotter.



Cemetery of Säby Church

The grave of Eva Johansdotter (1850-1922), a granddaughter of Johannes Johansson, can also be found in the cemetery of Säby Church, buried alongside her husband Johan Pettersson (1840-1898), her son Erik Johansson (1894-1970), and daughter-in-law Olga (1896-1996).



Grave of Eva Johansdotter, a granddaughter of Johannes Johansson

Älmås

A couple of kilometers southeast of the city of Tranås and less than a kilometer west of Lake Sommen is Älmås (Él-moas), the farm where Maria Håkansdotter was born in 1769. Maria's parents Håkan Persson and Maja Jönsdotter moved to Älmås with their three eldest children Johannes, Nils, and Stina sometime before Maria's birth in 1769. Håkan and Maja's eldest child, Johannes, died at Älmås in 1770. In addition to Maria, Håkan and Maja had two other children born at Älmås, Margareta and Johannes. Håkan and Maja's family left Älmås in 1789 and moved to the farm of Önnarp.



Houses at Älmås

Älmås (Él-moas)
Parish: Säby
Significance to the High Family: <ul style="list-style-type: none"> Where Håkan Persson and Maja Jönsdotter lived from around 1768 to 1789
Coordinates: 58°01'20'30"N 15°04'27'20"E

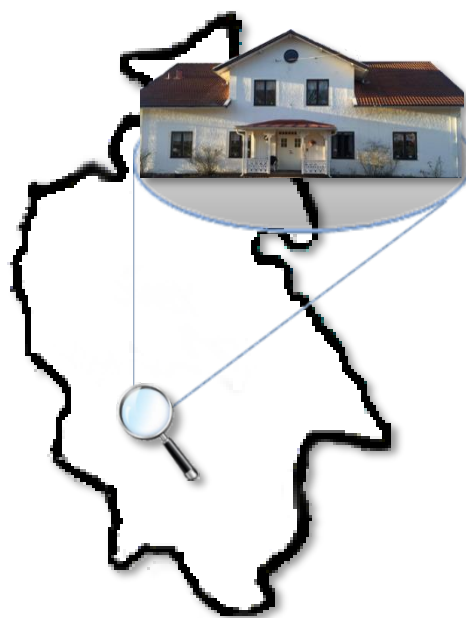
There were six households at Älmås when Håkan and Maja lived there, comprised by two farmhouses, three crofts, and one soldier cottage. Håkan probably owned half of the land at Älmås and lived in a farmhouse with his family. When Håkan and Maja first moved to Älmås in 1769, the other farmhouse was inhabited by a farm named Jöns Persson, who lived with his wife Cherstin Persdotter and son Jacob. By 1777, Jöns's family had left Älmås, and a farmer named Per Jönsson moved into the farmhouse with his wife Ingebor and five children.

There were two crofts on Håkan Persson's portion of Älmås, Stugan and Fiskarhemmet. There was also a soldier's cottage at Älmås called Kilenes. Several maids and farmhand lived at Älmås as well.²⁶⁷

²⁶⁷ Säby Household Examinations, Vol. AI:2 (1769-1788) pages 162-163

Gummelycke

Around a kilometer east of the northern shores of Lake Säbysjön is Gummelycke (Gue-may-lèek-eh), the farm where Maja Jönsdotter, the maternal grandmother of Anna Stina Johansdotter, spent her final days. Maja probably moved to Gummelycke around 1794, the same year that her daughter, Stina Håkansdotter, moved to the farm with her husband, Johannes Jönsson. Two of Maja Jönsdotter's other children, Nils and Maria, also lived at Gummelycke during the late 1790s. Maja Jönsdotter died at Gummelycke in 1809.



Johannes Jönsson and Stina Håkansdotter lived at the main farmhouse at Gummelycke with their children. Johannes Jönsson died at Gummelycke in 1818, and his family left the farmhouse in 1819 to live at Nybygget, another house owned by the Gummelycke farm. There was also an *inhyses*, or poor house, at Gummelycke.²⁶⁸ While she lived at Gummelycke, Maja Jönsdotter lived at a house called Svärm with her two children, Nils and Maria. Maria Håkansdotter's future husband, Johannes Johansson, was a farmhand at Gummelycke in 1796 and also lived at Svärm during that time. It's probable that Johannes and Maria's courtship began their time at Gummelycke. After her marriage to Johannes in 1800, Maria left Gummelycke. Johannes Håkansson, Maja Jönsdotter's youngest son, also lived at Svärm from around 1796 to 1798.²⁶⁹

Gummelycke (Gue-may-lèek-eh)
Parish: Säby
Significance to the High Family: <ul style="list-style-type: none"> • Where Maja Jönsdotter lived from 1794 to 1809 • Where Maria Håkansdotter lived from 1794 to 1800 • Where Johannes Johansson was a farmhand from 1796 to 1799
Coordinates: 57°99'93'72"N 14°95'67'07"E



House at Gummelycke

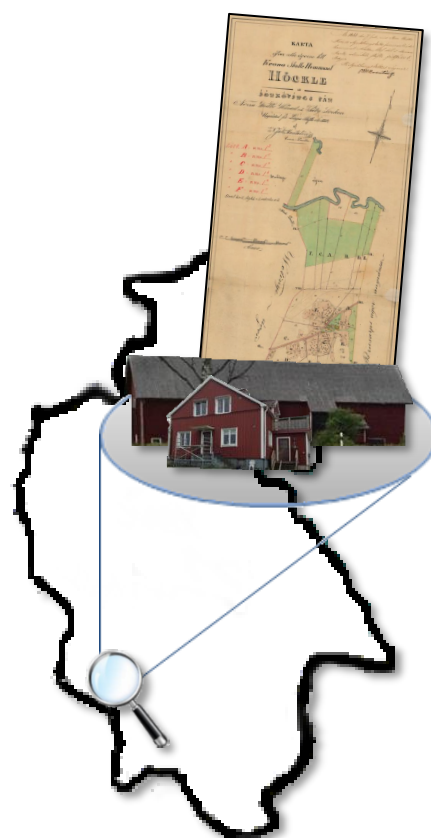
²⁶⁸ Säby Household Examinations, Vol. AI:7b (1816-1820) page 261

²⁶⁹ Säby Household Examinations, Vol. AI:3b (1789-1798), page 168

Höckle

In the far western part of Säby Parish, about half a kilometer west of Gripenberg Slott is Höckle (Hèe-kle), the farm that Johannes Johansson Jr., Anna Stina Johansdotter's brother, lived at from 1846 to 1872. Johannes moved to Höckle in 1846 with his wife Maja Stina Johansdotter. The two had one daughter, Eva Sofia, that was born at Höckle in 1850. Maja Stina Johansdotter died at Höckle in 1854.

In 1858, Johannes's daughter Eva Sofia was married to Johan Peterson. After the marriage, Johan moved into Johannes's household at Höckle, and gradually took over his father-in-law's portion of the farm. Johan and Eva Sofia had ten children born at Höckle: Frans, Augusta, August, Ida, Hanna, Karl, Helga, Hulda, Ernst, and Erik. Around 1872, Johannes Johansson Jr. left Höckle, while Johan and Eva Sofia continued to live at Höckle for the remainder of their days.



The Meaning of the Name "Höckle"

The name Hyckle is quite peculiar. It has been spelled "Hyckle," "Hykla," and "Hyckle." The name probably means "kerchief," a kind of old headdress for women, or it can mean an open, high, place.

Höckle was first mentioned in 1477 in a deed of gift to the nunnery of Vadstena. At that time, Höckle was two farms. After the Laga skift, or big redistribution of land, in the 1840s, Höckle was owned by six families. The farms of Höckle have several cows, and mainly produce dairy products. The totally area of Höckle is about 50 acres.²⁷⁰

Höckle (Hèe-kle)
Parish: Säby
Significance to the High Family: <ul style="list-style-type: none"> Where Johannes Johansson Jr. and his family lived from 1846 to 1872
Coordinates: 57°99'59/53"N14°86'37'83"E



House at Höckle – Built in 1951

²⁷⁰ Source: Leif Andersson



Höckle: Left to right: Barn (built in 1877), henhouse (built in 1947), house (built around 1850)



Left to right: Ernst (b. 1891), Hulda (b. 1867),
Eva Sofia Johansdotter (b. 1850), Frans
(b. 1869), Erik (b. 1894), Helga (b. 1885)

When Johannes Johansson Jr. first moved to Höckle in 1846, the land was split between several other farmers who either lived at Höckle with their families or owned a small fraction of the land and lived elsewhere. There were several small farmhouses where the farmers lived. There was also a soldier's croft at Höckle called Hik where a soldier lived with his family, as well as a croft called Jonstorp where a crofter lived.²⁷¹

In 1898, Johan Peterson died and Eva Sofia continued to live out her days at Höckle until her death in 1922. Eva's youngest son Erik took over Höckle and lived there with his wife Olga Johansson. Erik and Olga lived at Höckle for most of the 20th century. The two had one daughter, Gunilla, who was born in 1937. Erik died in 1970. Olga died at the astonishing age of 100 in 1996.

²⁷¹ Säby Household Examinations, Vol. AI:16a (1867-1871), pages 162- 166

Lars and Gunilla Andersson – The High Family’s Relatives at Hyckle

What makes Hyckle unique from all of the farms associated with the High family’s ancestors is that it is still owned by the descendants of Johan Johansson Jr. Today, Gunilla Andersson, the great-granddaughter of Johan Johansson Jr., lives at Hyckle with her husband, Lars Andersson (b. 1925).



Lars and Gunilla on their 50th Anniversary - 2009



Lars and Gunilla with their children and grandchildren - 2009

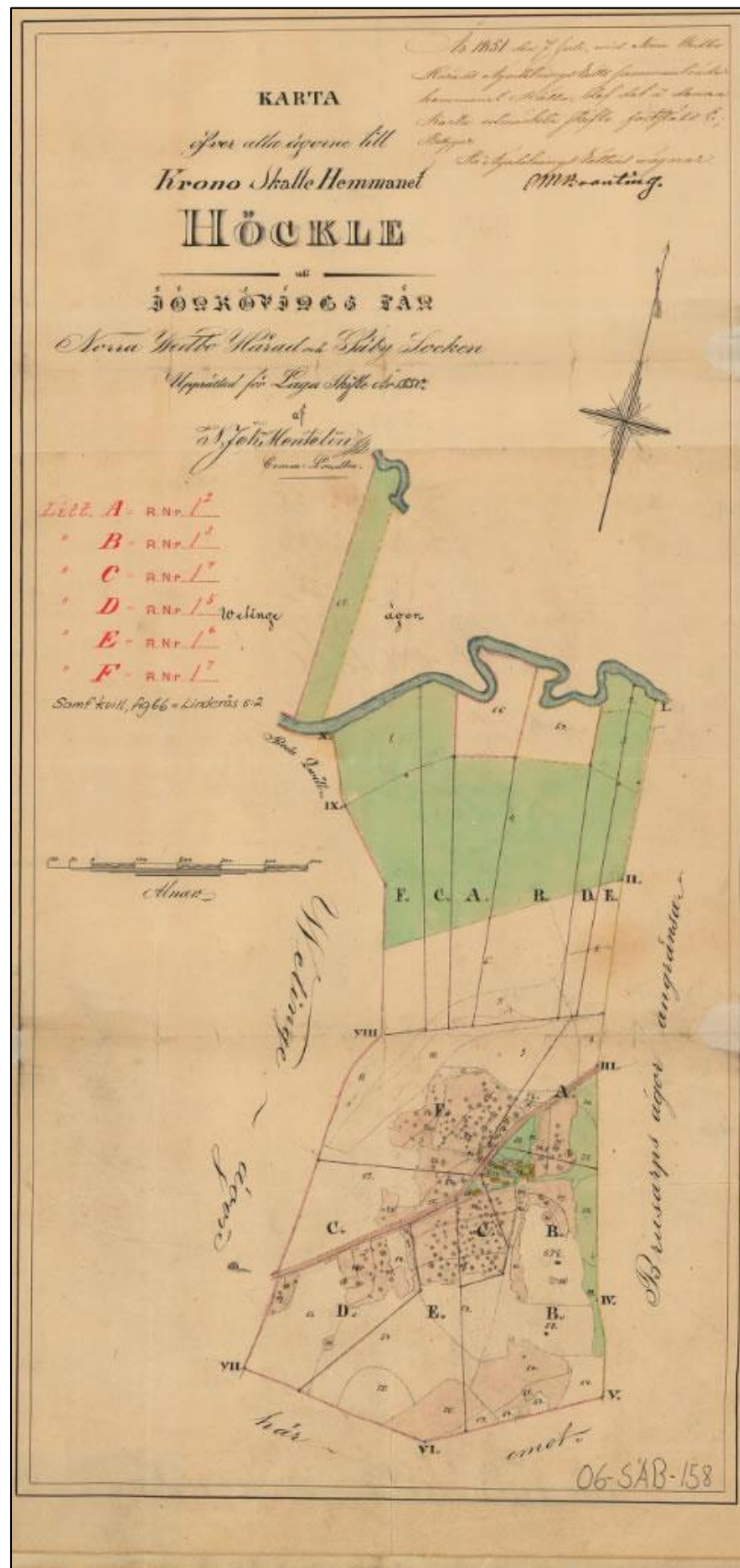
Gunilla and Lars had four children born at Hyckle: Britt Andersson (b. 1960), Siv Andersson Nord (b. 1962), Gerd Andersson Petterson (b. 1964), and Leif Andersson (b. 1969). The two also have numerous grandchildren.

On June 19, 2011, Roger High, his wife Yvonne Compart, and son Jeff High, met the Andersson family at their home in Hyckle. Roger’s father George High was a third cousin of Gunilla.



Yvonne Compart, Roger High, Jeff High, Gunilla Andersson, Arvid Andersson, Leif Andersson, and Ebba Andersson - 2011

1851 Map of Höckle

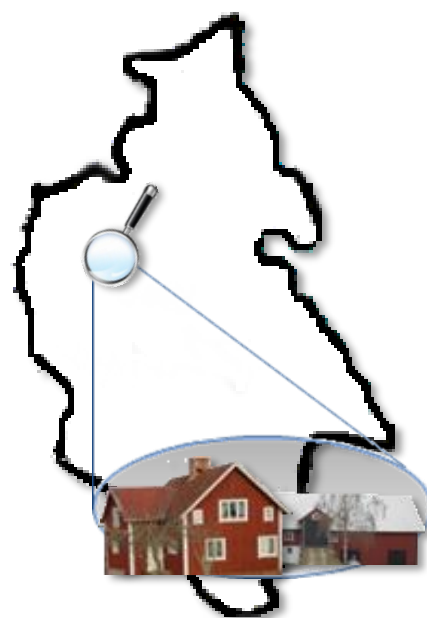


Önnarp

A couple of kilometers west of the city of Tranås is Önnarp (Ún-nárp), the farm where Håkan Persson, Anna Stina Johansdotter's maternal grandfather, spent his final days. Håkan Persson moved to Önnarp in 1789 with his wife Maja Jönsdotter and four of his children, Nils, Greta, Maja, and Johannes. Håkan died at Önnarp on December 6, 1791. Shortly after his death, Håkan's family left Önnarp.

The Meaning of the Name "Önnarp"

The name "Önnarp" mean's "Önde's cottage" in English. The prefix "Önn" refers to the old Swedish name "Önde," while the suffix "arp" means "cottage" in English.



Houses at Önnarp

Håkan and Maja's family lived in the farmhouse at Önnarp. There were also two crofts at Önnarp, Dagstorp and Hagarp. While Håkan and Maja lived at Önnarp, Dagstorp was inhabited by Jonas Svensson, his wife Catharina Månsdotter, his son Sven, and a widow named Annika Persdotter. Hagarp was inhabited by a crofter named Anders Andersson and his wife Catharina Larsdotter. Anders and Catharina had three daughters. A widow named Gunilla Larsdotter also lived with their family.²⁷²

Önnarp (Ún-nárp)
Parish: Säby
Significance to the High Family: <ul style="list-style-type: none"> Where Håkan Persson and Maja Jönsdotter lived from 1789 to 1791
Coordinates: 58°03'27'59"N 14°91'90'14"E

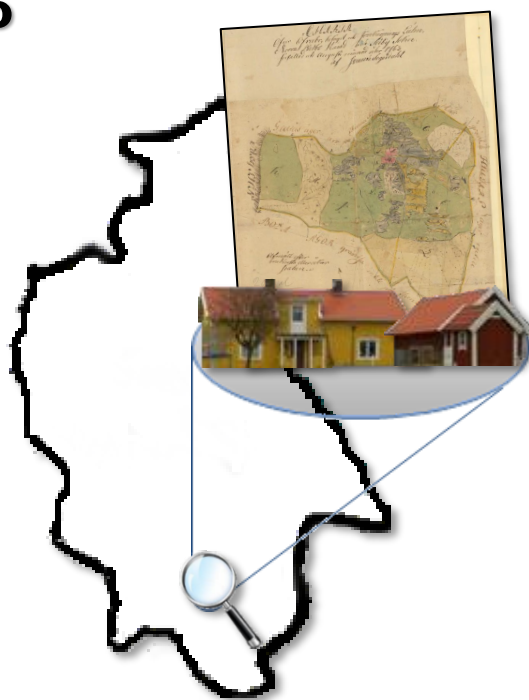


Barn at Önnarp

²⁷² Säby Household Examinations, Vol. AI:3b (1789-1798), page 44

Övrabo

A short distance east of the southern shores of Lake Säbysjön in Säby Parish is the farm Övrabo (Úv-ra-boe), where Johannes Johansson and Maria Håkansdotter, the parents of Anna Stina Johansdotter, lived from 1803 to 1805. Johannes and Maria's two eldest sons Gustaf and Johannes were born at Övrabo. In 1805, Johannes and Maria's family left Övrabo and moved to Prästatorpet in Säby.



House at Övrabo

Övrabo is also spelled "Öfrabo." In old days, two of Säby's important military officials, a sergeant and quartermaster, lived at Övrabo. While Johannes and Maria's family lived at Övrabo, Sergeant C. Wetterhall resided there with his mother Anna M. Grubb and brother Gustaf Leopold. Quartermaster Carl Sjögren also lived at Övrabo during this time, with his wife Anna Catrina Jonasdatter.

While he lived at Övrabo, Johannes Johansson was a tenant farmer. A number of other tenant farmers lived at Övrabo with their families as well. Around the same time that Johannes and Maria lived there, the families of Lars Larsson and Stina Johansdotter, Petter Svensson and Gretha Nilsson, Petter Svensson and Gretha Nilsson, and Jöns Månsson and Stina Persdotter also lived and farmed at Övrabo.²⁷³

Övrabo (Úv-ra-boe)
Parish: Säby
Significance to the High Family: <ul style="list-style-type: none"> Where Johannes Johansson and Maria Håkansdotter's family lived from 1803 to 1805
Coordinates: 57°97'71"97"N 14°95'04'21"E

²⁷³ Säby Household Examinations, 1803-08, Vol. AI:5ab, pages 2-3

1764 Map of Övrabo



Prästatorpet

About a kilometer west of Lake Säbysjön in southern Säby is Prästatorpet (Près-tah-tør-pet), the farm where the matriarch of the High family, Anna Stina Johansdotter was born in 1806. Her parents Johannes Johansson and Maria Håkansdotter moved to Prästatorpet in 1805. Gustaf, their eldest son, died at Prästatorpet in 1806. By 1810, Johannes and Maria's family had left Prästatorpet and moved to Torpa Parish in Östergötland County.

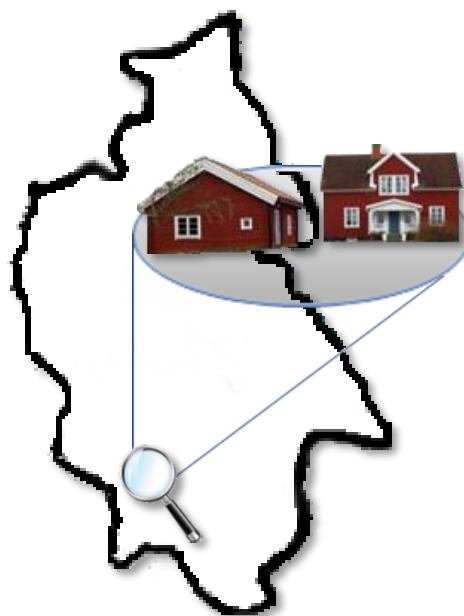
The Meaning of the Name "Prästatorpet"

The name "Prästatorpet" translates to "Priest's house" in English.

Prästatorpet was owned by Säby Church and was traditionally the residence of three of Säby Parish's officials, the Magister, the Prost²⁷⁴, and the Prostina²⁷⁵.



House at Prästatorpet



While Johannes lived at Maria lived at Prästatorpet, two pastors, a shoemaker, a tailor, and another tenant farmer also lived there. In one house, Anders Sefvelin, a retired pastor, lived with Pastor Herrik Gripenskiöld, and Gripenskiöld's children. A shoemaker named Olof Färdig also lived in a house at Prästatorpet with his wife Stina Jönsdotter, and children. A tailor named Fred Runnqvist also lived at Prästatorpet with his wife Maja Månsdotter and mother-in-law, Catherina Ludvigsdotter. A man named Nils Axelsson lived in another house at Prästatorpet with his wife Maja Berggren and daughter Maja.²⁷⁶

Prästatorpet (Près-tah-tør-pet)
Parish: Säby
Significance to the High Family: <ul style="list-style-type: none"> Where Johannes Johansson and Maria Håkansdotter's family lived from 1806 to 1810
Coordinates: 57°97'03'95"N 14°88'58'70"E

²⁷⁴ An honorary title in the Swedish Church awarded to a pastor by a bishop.

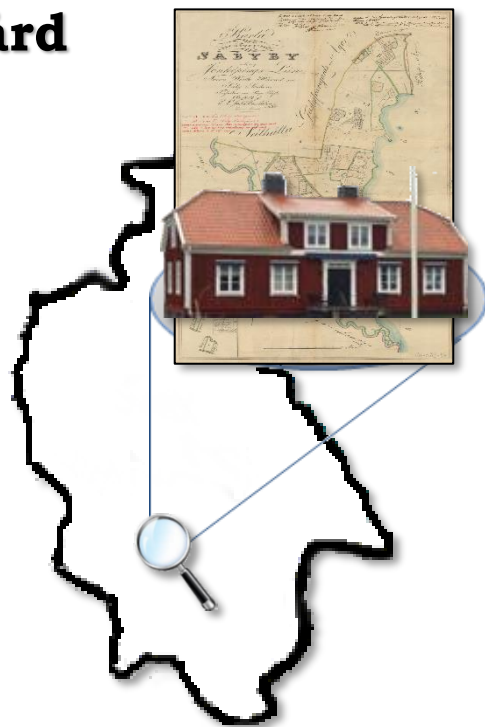
²⁷⁵ An honorary title in the Swedish Church awarded to a high-ranking woman in the church by a bishop.

²⁷⁶ Säby Household Examinations, Vol. AI:5ab (1803-1808), page 42

Säby Norrgård

Just north of Säby Church is Säby Norrgård, the farm where Anna Stina Johansdotter's father Johannes Johansson was a farmhand in 1800. Johannes probably moved to Säby Norrgård around 1799 and was working there prior to marrying Maria Håkansdotter. After their marriage in 1800, the two moved to Björstorp in Marbäck Parish.

Säby Norrgård is part of Säby Village, which contains two farms, Säby Norrgård ("northern farm") and Säby Södergård ("southern farm"). To the east of Säby Norrgård is Lake Säbysjön.



House at Säby Norrgård

The Meaning of the Name "Säby Norrgård"

The name "Säby Norrgård" translates to "Säby's northern farm" in English. The word "norr" means "north" in English, while the word "gård" means farm.

Säby Norrgård was where Säby's Magister, or Judicial Advisor, resided. While Johannes Johansson lived at Säby Norrgård, Magister Clas Livin lived there with his wife, Maria Meurling, and two daughters, Ebba Carolina Livin and Lovisa Hult. Most of the residents of Säby Norrgård were farmhands and maids who only worked there for a year. In 1800, there were five different cottages where the farmhands and maids lived at the farm.²⁷⁷

Säby Norrgård (Sèh-bee Nòr-goard)
Parish: Säby
Significance to the High Family: <ul style="list-style-type: none"> Where Johannes Johansson was a farmhand in 1800
Coordinates: 57°99'32'79"N 14°92'00'32"E

²⁷⁷ Säby Household Examinations, Vol. AI:4b (1799-1802), page 171

1842 Map of Säby Village (Includes Säby Norrgård)



Chapter Fourteen

Torpa



Torpa Parish

West of Lake Torpasjön in western Östergötland County is Torpa, the parish where Anna Stina Johansdotter, the matriarch of the High family, lived from 1810 to 1814 with her parents Johannes Johansson and Maria Håkansdotter. During this time, Johannes and Maria's family lived at Farbso Frälsegård, a farm in western Torpa. It's likely that some of Anna Stina's earliest memories are from Torpa Parish. In 1814, Anna Stina's family moved to Linderås Parish.

Most of Torpa Parish is covered by forested hills, with heights reaching 308 meters above sea level. Torpa Parish borders Lake Torpasjön, and also includes Torpön, an island that is surrounded by Lake Torpasjön.²⁷⁸



The Meaning and History of the Name “Torpa”

The name “Torpa” is a plural form of cottage, meaning a settlement of cottages. Torpa Parish was first mentioned in a letter from 1281, where it was referred to as “Thorpum.”

Source: *Sverige från A till Ö: geografisk-historisk uppslagsbok*

Torpa Parish (Tør-pah)
County: Östergötland
Municipality: Ydre
Significance to the High Family: <ul style="list-style-type: none"> Where Johannes Johansson and Maria Håkansdotter's family lived from 1810 to 1814
Area: 110.9 sq. km.
Population (as of 2006): 995



Lake Torpasjön

²⁷⁸ Sjögren, Otto. *Sverige geografisk beskrivning del 2 Östergötlands, Jönköpings, Kronobergs, Kalmar och Gotlands län.*

14.0. Torpa Parish



Bronze Age object from Torpa Parish

Torpa Parish was formed during the medieval era. At this time, the Torpa's population was merely a confined to Torpa village, which included the rectory of Torpa Church. Torpa Church was originally built in the 13th century. The current building is from the 15th century.

Torpa Parish has been inhabited since at least the Bronze Age. There are several Bronze Age graves scattered throughout Torpa, as well as a burial ground with an iron ring from the Iron Age.²⁷⁹



Torpa Church

Torpa was part of Ydre District for several centuries. Several different soldiers lived in Torpa, including soldiers from the First Life Brigade Regiment, the Second Life Brigade Regiment, the Ydre Company, and the Vifolka Company.

In 1880, parts of Torpa were removed to form Blåvik Parish and Ekeby Parish. In 1971, it became part of Ydre Municipality. On January 1, 2016, Torpa District was established.²⁸⁰ The largest towns in Torpa are Hestra and Torpa village.

The Ydre Country Festival



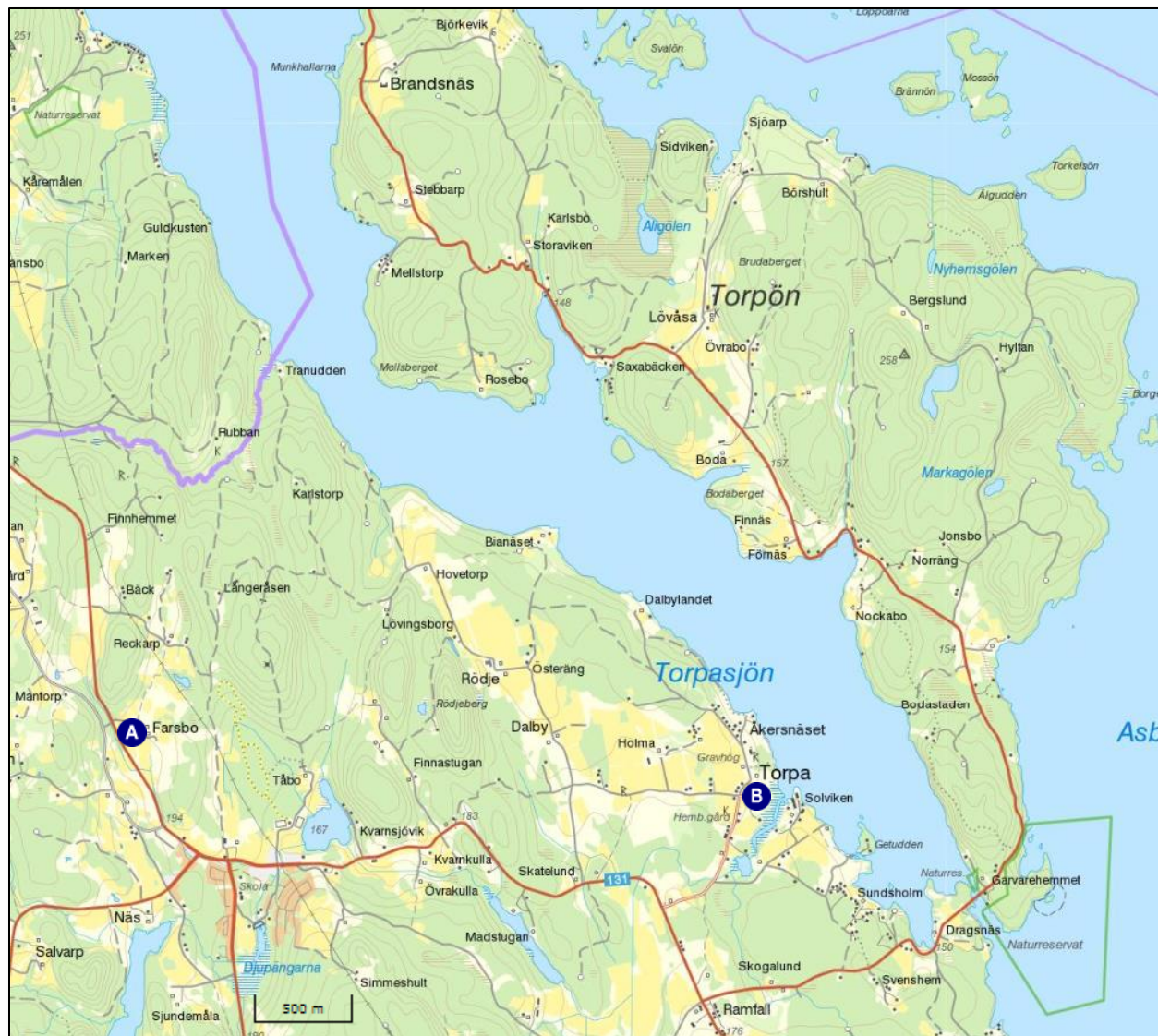
Musicians at the Ydre Country Festival

The Ydre Country Festival is held every summer in Hestra and is one of Sweden's largest outdoor festivals. Numerous people dress up for the festival as cowboys, Native Americans, and fur traders. Music is the biggest part of the festival, and several Swedish musicians have performed at it.

²⁷⁹ National Encyclopedia

²⁸⁰ Harlén, Hans; Harlén Eivy (2003). *Sverige från A till Ö: geografisk-historisk uppslagsbok*.

Map of Torpa Parish



Place		Significance
A	Farsbo	The farm where Johannes Johansson and Maria Håkansdotter's family lived from 1810 to 1814
B	Torpa Church	The church that Johannes Johansson and Maria Håkansdotter's family attended from 1810 to 1814

Torpa Church

Upon a hill a few hundred meters from Torpa Bay's western shore upon is Torpa Church, the church where Johannes Johansson and Maria Håkansdotter's family attended from around 1810 to 1814. Their son Frederik, who died in infancy, is buried in the cemetery of Torpa Church. In 1814, Johannes and Maria's family moved to Linderås Parish.

Torpa Church was originally built from wood in the 13th century. A number of relics from this period still exist at the church, including a wooden crucifix and wood sculptures of Saint Olov and Saint Stephen.



Torpa Church

Torpa Church	
Parish: Torpa	
Congregation: Norra Ydre	
Significance to the High Family:	
<ul style="list-style-type: none"> Where Johannes Johansson and Maria Håkansdotter's family attended church from 1810 to 1814 	
Coordinates: 57°57'43"2"N 15°8'37"68"E	
Founded in: 1200s	
Current Building from: 1400s	

Timeline of Torpa Church

1200s	Torpa Church is built.
1460	The current church building is built from stone.
1651	The church receives its pulpit.
1674	The northern and southern parts of the church are expanded.
1725	The church receives an organ.
1891	The church is restored and its benches, walls and vaults got their current design.



Interior of Torpa Church

Around 1460, the current building for Torpa Church was constructed from stone. Some of the older roofing was mounted on the new stone walls. The sacristy was constructed in the northern part of the church. Torpa Church received a pulpit in 1651, which has since changed several times. In 1660, a porch was added to the church, was later rebuilt in 1730 and 1840. The church's free-standing bell outside is also from 1660.

By 1674, the church building had become too small for its congregation and it was expanded in the north and south with large timber cross arms. By 1868, the church's clergy wanted to demolish the church and build a new one. However, in 1871, they decided to cancel this reason, due to economic difficulties. In 1891, Torpa Church underwent a major renovation and the present bench décor and the vault's painted murals were added. These decorations were painted by a painter named Cederlund, who modeled them after the Upland Gothic Cathedral. In 1913 the sacristy was demolished and a new one was built from cement.²⁸¹



Pulpit at Torpa Church



The back of Torpa Church

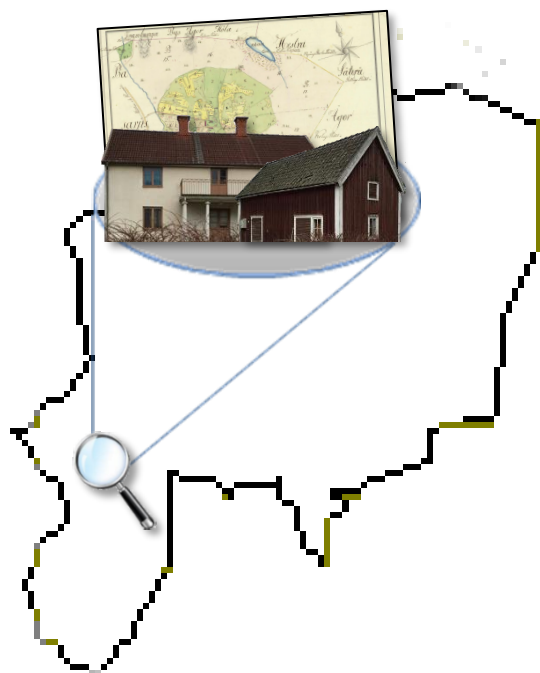
A number of old relics can still be found in Torpa Church, including a medieval baptism font and several old wooden sculptures and murals. The altarpiece depicts the resurrection of Lazarus. The painting over the sacristy door represents the founding of Communion and is said to be war booty from Germany.

²⁸¹ The church of Torpa, by Bengt Cnattingius, Linköping's council council's description board, Linköping 1981.

Farsbo

About a kilometer northwest of Hesta village in Torpa Parish is Farsbo (Fårsh-boe), the farm where Johannes Johansson and Maria Håkansdotter lived from around 1810 to 1814. Johannes and Maria's twin sons, Gustaf and Frederick (a stillborn) were born at Farsbo in 1811. In 1814, Johannes and Maria's family left Farsbo and moved to Linderås Parish.

There were two farms at Farsbo: Farsbo Frälsegård ("taxed farm"), the farm where Johannes Johansson and Maria Håkansdotter lived, and Farsbo Kronogård ("crown's farm").



Shed at Farsbo Frälsegård



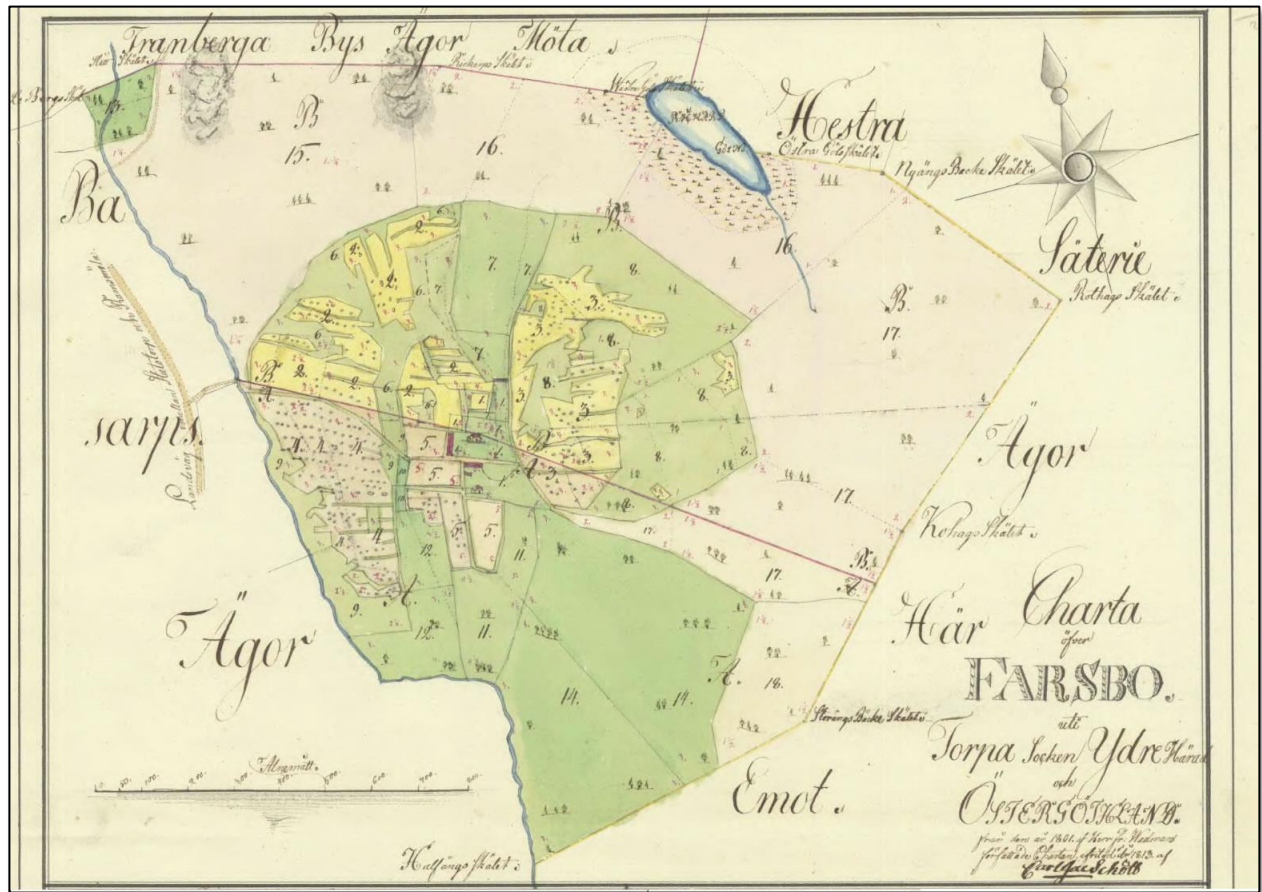
House at Farsbo Frälsegård

Farsbo (Fårsh-boe)
Parish: Torpa
Significance to the High Family: <ul style="list-style-type: none"> Where Johannes Johansson and Maria Håkansdotter's family lived from 1810 to 1812
Coordinates: 57°99'67'58"N 15°05'92'10"E



Barn at Farsbo Frälsegård

1813 Map of Farsbo



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