

Jan Nilsson's remembrances

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 1. Irina's summary

1. The Stugun family from Nils and Katarina Nilsson

First of all, a little name explanation. Those relatives with the surname Nilsson, who were born in Stugun several generations back, were called in the church records in different places alternately and a bit confusingly Nils or Nikolaus, which is actually the same name. Then we have the nicknames Nisse and Nicke, which also sometimes became official. In everyday life, at least in the older generations, the same person could use all four names in different contexts.

In order to keep the different generations apart, in my texts I have chosen to call my father Nisse (born 1907), although he was named Nils Halfdan. Nisse's father, my grandfather in the title above, I call hereafter Nils (born 1873), while the generation before that from the same place was called Nicke (born 1847). They were both later baptized Nikolaus or Nicolaus according to the church register.

2. Nilsson's family tree from Stugun

Dad Nisse is my (Jan's) and my siblings Staffan's and Inger's father, Nils H Nilsson, and since he died in 1963, more than fifty years ago, there is no survivor under the age of sixty today who was able to meet him.

In Karin's Memoirs, I have collected accounts of Karin and Nisse's lives during different periods.

Nisse's ancestry on both the mother's and father's side can be traced back in Karin's and Nisse's family tree, which now has Nils Nilsson's family on the opening page. All blue name details are clickable and open a new personal file. <http://angsro14.se/janolena/> (yet without the american Nilsson/Nelson relatives, will put them into the list if I get the record.s)

It is easiest to find in the large person gallery if you start from the left under the Personer tab and click on a desired name. Then the name with family will appear in the right-hand section under the tab Personakt. Here you can then click on all the children's names to bring up similar family photos of each person with the information I have available.

If you want to trace back, you click on the Genealogy tab and you get a tree that goes down to the 15th century if you work further with the arrows on the far right of the branches. You can also get the family information from here if you click on one of the names.

If you click on the tab Platser, a quick list will appear at the top with examples of nineteen generations of the Nilsson family, starting with the oldest certain person Harvard, who was probably born at the end of the 14th century in Stugubyn. I have played a little with numbers and letters so that the program could sort out the people from those in the archive. The first ones show the generations from Harvard (1 Stugun Z 1) up to grandfather Nils Nilsson b 1873 (1 Stugun Z 15). The twos stand for grandmother Katarina's (2 Stugun Z 15) branch, while the threes show one of the many continuations from Nils and Katarina, which passes through their son Nisse (3 Stugun Z 16) to my grandson in generation (3 Stugun Z 19), Nils Forssén. The latest Nils also lives appropriately so far on Frösön in central Jämtland where the old roads via Stugun led.

I'm interested in following up my migrating relatives from Stugun on my site the same way I did with my mothers relatives from Kyrkås going to Seattle <http://www.busvebacken.se/AmericaFever>

From here it feels appropriate to make a small summary of how my grandfather A J Hansson described the well-documented and interesting history surrounding the development of the Stugun family and Stugun's parish from the beginning in the 13th century until the year 1926-27, the time when our own Nilsson clan moved out in the world from the old Stugubyn. That story begins with

3. The place of Stugun's early history

The first historically known inhabitant of the remote place, which much later was named "Stugun" is Gjurd Bodakarl, who seems to have been the first man getting disposition of "the soul hostel" själástugan or shuttle station with benefits that was organized by the Uppsala archbishop Jacob Israelsson between 1277-1280 at Ragunda Forest in the present day Stugubyn, next to the trails and waterways that at that time went from the Ragunda church site, partly up to the parish of Lit and partly over the forests to the parishes of Sundsjö and Revsund.

The owner of the hostel at Ragundaskogen had the obligation to provide the wayfarers with food and lodging, as well as transport where they were requested, and as compensation therefore enjoyed partly the right of use to all the forests which surrounded Själastugan, such as fields, fish, hunting grounds, etc., partly freedom from certain taxes to the church, partly also the offspring of some of the homesteads assigned to it. Several documents of this are still in possession and are taken into custody. Swedish and Norwegian Diplomataries. which roads branched off at Stugun's ferry sound. This ferry strait was located approximately 200 meters north of Stugun's old church, next to the so-called »Per Persgarden», and the »själástugan», or traveler's shelter, had its place on the north side of the same church, below an existing slope.

Thus, on 2 January 1290, the above-mentioned Giurd Bodakarl received from Archbishop Johannes a charter whereby he was freed from all taxes to the church against it. that he provided food while traveling in the Ragunda forest and shelter in the cabin.

Thorer Giurdsson, (the former cottager's son). 'Owner of the Stugan year 1297-1330. Received on 15 Feb. 1297 protection [given by] Archbishop Nils Allesson with freedom from all taxes to the church. On March 7, 1308, the same archbishop left to Thorer and his descendants», a homestead in Hölje in the parish of Lit, from which they were to enjoy the income as long as they kept the shelter in "Stugon" by power.

Lodin Thoreson (son of Thorer Gjurdsson) held the position of lodger from around that time 1330 to probably the 1360s.

On January 27, 1388, the governor Guttorm Helgesson handed over the estate Ansjö in Hällesjö parish to the chapel at Ragunda Forest, that of the cottager Lodin Thoreson and his descendants they are possessed as long as they served the chapel.

Erik Harvardsson, (was apparently the son of Harvard and wife Gunnildh. Could be born around 1465. In 1494 became owner of the "soul house" on the basis of Archbishop Jön's letter of protection. According to the wording of this letter, it would be up to him "to keep the houses in power and unspoiled with roofs, as they are now built, and improve in future both the farm and the fishing waters and everything else. He was married to Birgitta. Their children appear to have been Bengt, born around 1496, Ivar, 1500, Olaf, 1504. These three brothers were assured on 19 January 1510 by King Christian (III) Fredriksson of freedom of speech against the fact that they each acquired the king's people "promotion." (Erik Harvardson and son Bengt are the first reasonably well-documented ancestors of my grandfather and grandmother Nils and Katarina's branches of the cottage family tree.)

Stugun's small congregation seems to have become its own parish in 1565, according to a bailiff's account of 1567, and was counted then as an annex under Ragunda. In the Trondhjem Reformation of 1589, Stugun was included as its own church community, but still had only five farmers. (It is quite reasonable to count this time as the start of a first more formal church building, even if A J Hansson did not find documents about this until the beginning of the 17th century at the earliest.)

In 1732, on October 19, a man was born in Östgard in Stugun in Jämtland, who during his lifetime would perform great works in the field of church building. His name was Paul Persson. The parents were Per Pålsson and Barbro Månsdotter, and in the correct descending line he comes from Stugun's first known settlement boy, Gjurd Bodakarl, who lived in Stugun at the end of the 13th century, and whose name is found in a still-preserved parchment letter from 1290, issued by Archbishop Johannes in Uppsala. Father Per died already in 1737, and when mother Barbro remarried in 1745 and moved to Lit's parish, the then 13-year-old son naturally followed. The son's aptitude for carpentry and blacksmithing was in every way cherished and encouraged by the stepfather, and it was undoubtedly happy and of great importance to the emerging plants,

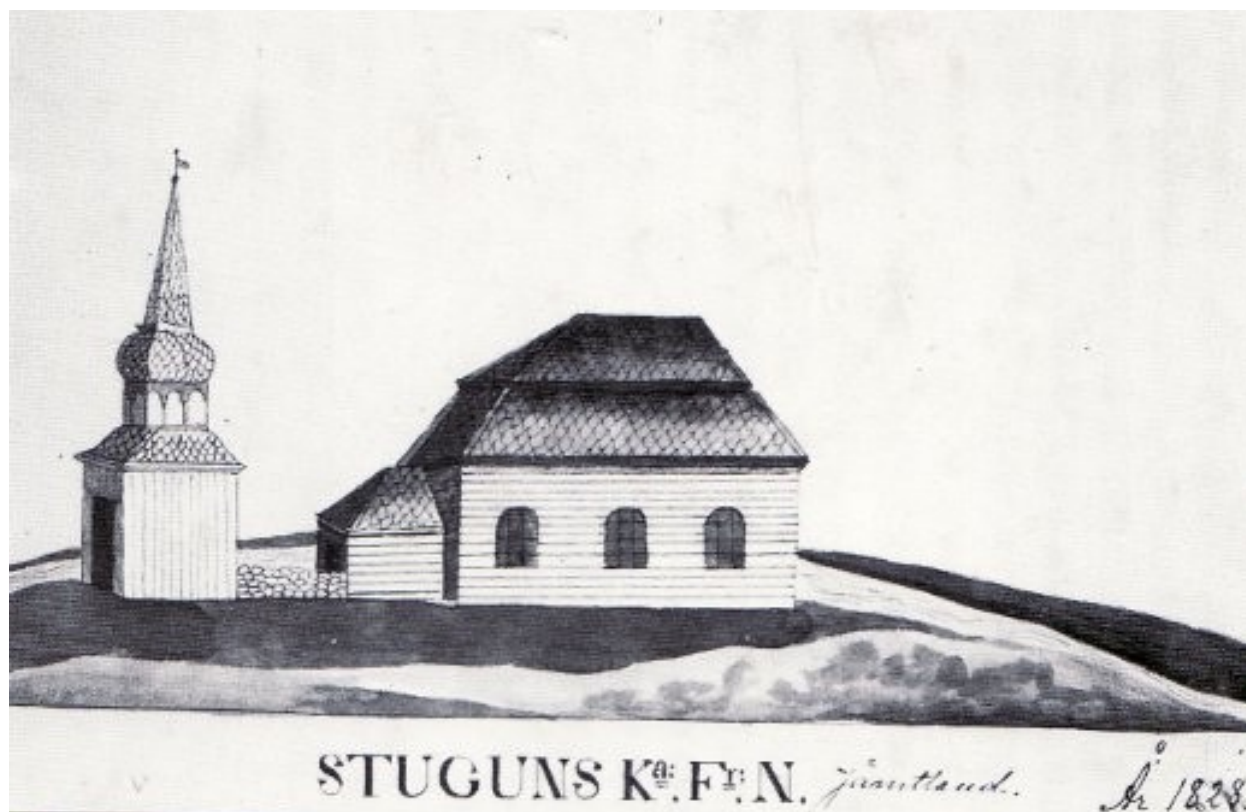
(The size of the community and the various obligations one had to fulfill in the mid-18th century can be seen from the following court records):

Since the District Court has more closely examined this matter it found itself able to certify the following circumstances: "that this annex parish, which consists only of good farmers, is located in a mountain area where perfectly good grain is rarely found, but some are left because of the sandy soil dryness and some grain are damaged by the cold; that they alone had to keep the church at great expense, and from that no less than others gave printing grain and Probstetunna and more, so that the evil would be gone for wine and building, for which they had to make several expensive buildings with their own funds and for their repairs, with several other expenses for the clergy's transport and payment on different occasions if they go here to come; that the farmers in

Stugun, who live in a strong sledge way, could not alone maintain the transporting there and had to shuttle 30 miles, 15 miles and 10 miles to reach the nearest guest houses. (english miles).

In addition, the inconvenience and cost of driving up the roads during storms and slippery in summer, let larger and smaller ships continue to assist the travellers going thru by the waterways; that these few parishioners are all rotated and must keep five dragoons (riding soldiers) at the Jämtland regiment; that due to circumstances not mentioned above, they had to keep more horses than other homesteaders: and finally, that these homesteaders could not possibly be able to live on their weak farms if they did not get enough forest and hay and fishing water for help and support, because they shall have their sustenance from the cattle.

(It can be stated that the entire parish's five farms at the time, in addition to the long horse-drawn carriages in several different directions, also had to keep their own equipped foot soldiers, who, if necessary, had to go out to long-term military services and training camps. In my opinion, the climate problems were probably a little exaggerated because Stugun in reality probably has warmer summer weather than, for example, the fertile settled country of Rödön by Storsjön, but there was undoubtedly a great need for forest mowing land and arable production from more cultivated areas such as the confiscated priest's property in Hölje on the border between Lit and Kyrkås, which was after all incorporated into Själastugan's provision of horses and hospitality at a very early stage in the beginning of the thirteenth century. Even then, the return from a property in Ansjö, Kälarne was disposed of.)





Stuguns gamla kyrka, byggd av bygdens egen son Pål Persson. Det var den 1 april 1786, som myndigheterna godkände ritningen och invigningen skedde 1794 eller 1795. Den 13 september 1896 invigdes nya kyrkan. Den gamla kom därefter att stå tom och oanvänd och det är nog ingenting annat än en slump, att den inte revs som ju tidens sed var. Kyrkoherde Nils Hamberg har noterat att detta Pål Perssons övergivna tempel dock tillfälligt upplåtits för gudstjänst den 3 september 1916 "efter att i 20 års tid stått övergiven".

Foto: Selim Sundin

[Stugun's old church, built by the village's own son Pål Persson. It was on April 1, 1786, that the authorities approved the drawing and the inauguration took place in 1794 or 1795. On September 13, 1896, the new church was inaugurated. The old one then came to stand empty and untouched and it is probably nothing more than a coincidence that it was not torn down as was the custom of the time. Pastor Nils Hamberg has noted that this Pål Person's abandoned temple has however been temporarily rented out for worship on September 3, 1916 "after being abandoned for 20 years".

Photo: Selim Sundin]

(The pictures are taken from the old editor at Sweden's radio, Lars Hamberg: A book about Stugun.

The current old church was built in 1786 by Pal Persson in Stugubyn, who also built fourteen church buildings in other places, as well as some other public buildings, among them the famous Håsjö bell tower, after which a faithful representation is built at Skansen in Stockholm.

In 1846 the population had increased to 719 people, who were distributed among the following villages:

In Stugubyn	300
In Strömsnäs	60
In Borglunda	24
In Höglunda	53
In Fisksjölandet	23
In Näverede	37
In Brynjegård	35
In Mårdsjön	128
In Öravattnet	41
In Digerberget	5
In Socknen	13 (Socknen is "The Parish", folks in poor house)

At the present moment in 1926 - the population figure in Stugun's parish is over 2,500 people and the tax assessment of all immovable property amounts to a sum of 7,525,600 kronor.

Stugun's parish, which in the past was considered a poor place, can now in due time display well-built and stately farms with good agriculture and considerable livestock herds. This magnificent development in material terms can be entirely attributed to the local population's abundant monetary income from the parish's vast forests, especially in the last 60 years.

These abundant incomes from the forests have also led to a more lavish way of life, so that the population in Stugun's parish behaved more lordly and grand compared to the rural population in other places in Jämtland County. The consequence of this has finally been that the economic situation of the local population in Stugun has deteriorated a lot in recent times, since the income from the forest, away from away, reduced.

(A J Hansson's description of Stugun's financial condition around 1926 is interesting for several reasons. In part, he talks about a region that almost exploded in development during the last hundred years thanks to the growth of forestry, which gave the cottagers a higher standard than the rest of Jämtland.

In the hindsight perspective of reality, it was probably the same here, as above all else, that it was the so-called possessed, i.e. those who kept their homes, who could take advantage of the abundance in the forestry economy. The big profits and the entire money flow arose and were controlled at the big forest companies down by the river mouth in Sundsvall. After all, the companies had also bought up large parts of the best-situated forest areas during the so-called Baggböleriet (named from a exporting saw at a place Baggböle on the Ume river), and there you could certainly offer decently paid work to many when there was a boom, which was especially the case at the end of and shortly after the First World War, in the years around 1920. Towards the middle of the 1920s, there were much tougher times with bank and company bankruptcies, the stock market crash in New York in 1929 and the Kreuger crash in 1932, and then of course the demand for timber also disappeared and with them the job opportunities, which is behind grandfather A J Hansson's last gloomy sentences above. He himself had major economic problems at home in Bringåsen in 1925-26, because he mortgaged his homestead against a guarantee commitment for the bank's loan to a forest company on the coast which was now bankrupt, and the uncertain times certainly also affected Nils and Katarina's many rearrangements in the family finances and moves during 1920s and 30s.

A J Hansson's sentences about the Stugun people's "luxurious way of life" surely refer to the stately wooden castles that were built at this time on farms in e.g. Strånäset and Borgvattnet and the improbably exclusive automobiles that appeared here and were in almost roadless country, when some of them fairly few the larger forest home owners who had resisted the corporate

buyouts, now tried to invest their profits during the good times and protect them against the prevailing deflation fall in monetary value.)

4. Nils Nilsson and Katarina Eliasdatter-Sahlin's family formation

Nils and Katarina, who both belonged to the original cottage family, were my grandparents. As it seems by pure chance, my grandfather A J Hansson became the author of the solid cottage family chronicle a few years before my father Nisse (born in 1907 and baptized Nils Halfdan) appeared as a probable and later fulfilled son-in-law at Busvebacken in Bringåsen.

4.1 Father Nisse's ancestry goes back to the same family several generations back and everything moved within a very small area in Stugubyn since the 15th century - perhaps even down to Gjurd Bodakarl in 1290.

"Boda" in the name also refers to the parish name of the soul house (or officially - inn at the crossroads) that the possible large farmer or merchant Gjurd was ordered by the archbishop to set up.

My grandfather, A J Hansson, compiled a rather fantastic and readable historical investigation in the 1920s about the parish Stugun's start and development from an inn farm with a coach station in a deserted area with a bishop's letter to Gjurd Bodakarl in 1290 and up to the rather large and expansive forestry-dominated society of the 20th century .

It begins the family chronicle in the Stugu Book, which he did as a pure mission in the old days (see above) without at the time knowing about his own family connection to the Nilsson family, which managed to become a reality before grandfather died just a few years later. (But who knows? Grandfather had mapped out this large and very enterprising place very well and the Stugu family moved to Lit a few years before he perhaps deliberately, unbeknownst to my mother, managed to bring his unmarried daughter together with one of the sons in the tenant's residence on the Klöstanäs manor, where grandfather himself had many affairs and interests together with the owner's family? Fate is probably not only controlled by chance.)

If I have read the Stugun Book correctly, Thorsgård, Dunsäset and Katrinehill on the north side of the Indalsälven ("Å'a") are parts of the original själustuga (as well as Zetterström's property Åbacken in Näverede on the south side of the river) on the very large and old "the Stugubyn No 1 homestead", which could count the available forest land in hundreds of square miles. Gjurd's homestead was situated on the place in 1290 when the bishop's letter arrived, and probably already functioned then as a strategic way station at a point in the great forest where the communication route from the nearest Botnia Bay Harbor in Sollefteå (Ångermanälven) and also the Indalsleden from Härnösand needed ferry to cross the Indalsälven en route to the Storsjö area or to Lit. A place was needed here in the deserted Ragunda Forest that could serve all travelers with food, overnight stays, horse carriages or horse exchanges, and not least boat transport along and across the river which could be rowed for tens of miles in both directions from the Stugun falls to Näverede and to Krångede.

Today there is talk of large pilgrimages during the Middle Ages from the whole of Scandinavia to Nidaros, which is beginning to appear more and more like an impossible anachronism. The prototype to that was when the former Viking Olaf Haraldsson (later sacred Saint Olaf) touched land at Njurunda, Sundsvall the year 1032 with a small armed force coming on ships from Novgorod, and thereafter walked and rode upstreams along the river Ljungan, took off thru the Forest "Jämtskogen" to Bräcke, Revsund, Brunflo to Frösön, and all along the way he gathered more support for his army. His goal for the walk was Stiklastad, the nearest port in the Trondheim Fiord where Olaf met a stronger danish army, was beaten and killed. Olaf failed taking over his former kingdom at Trøndelag, and the Norse folks had to wait another 120 years to make an archdiocese in Nidaros 1152 free from Danes. Swedish dioceses were also blocked by Danish power to reach the Atlantic and now they could cooperate with the Norse and a decade after Nidaros make a Swedish archdiocese at Uppsala who tried to fulfill all their duties with the Pope in

cooperation with the Nidaros were strong and traditional open Sea fleet of oared Viking ships, faster than anything else in the whole world at that time.

The traveling traffic through the Ragunda Forest that A J Hansson describes as still living in folk memories in the area must have been more of a short section of a necessary summer traffic route for the servants of the church and the young state, and where Nidaros functioned as a coordination point for the exchange between sea-going long-distance traffic to and from the British Isles and Rome to the Trønder-controlled Norwegian church area and its collaboration with the Swedish archdiocese with subordinate bishops who were effectively trapped in the Baltic by the Danes and the Hanseatic League until the Kalmar Union became a reality in the 1380s.

The pilgrim foot walk planned for tourists today from Njurunda to Nidaros is scheduled to thirty days and 580 kilometers. My study of the Stugun trade between Sollefteå to Levanger is about 400 km long and at most 200 km land walk with horse 4-5 days and 200 km on boat where the travellers can rest, so it can be done over just a few days and light nights if you are in a hurry, in all totally 5 – 6 days.

When Magnus Ladulås abolished forced hospitality with the Alsnö statute around the year 1250, the opportunity opened up for the common people and enterprising magnates to build a profitable business around this summer traffic as a complement to the more local winter traffic, which had already functioned earlier in history as peasant trading trips on snow with horse-drawn sleighs. Now the horses also got a summer job as pack and riding horses in the still roadless areas.

The bishop's order to Gjurð Bodakarl brought with it very energy-demanding tasks in shuttle and overnight service on behalf of the expanding authorities (the Catholic Church), which the innkeeper was to build up with the yield of the large forest into a functioning business life, which also, according to the letters of protection, must be reinforced from activities in both Lit and Kälarne. The size of this "harvest area" says something about how costly travel and land transport was at this time, which actually extends right up to the end of the 19th century when the railway reaches central Jämtland.

In fact this harvest area even incorporated the patronized wooden church of Kyrkås as a necessary part of the trade which opened with the first bishops order to Stugun. The Kyrkås church was a hundred years older than Själastugan and served in the earlier period the traffic from churches along Storsjön to Lit and Hammerdal, and it has always been an annexe with the clergy sometimes at either Frösön or at Lit.

Thorsgård

Kjell Rubensson still live in the Thorsgård part. Kjell is also a descendant of the old innkeepers and the 19th-century Nilssöner in direct descent. Talk about a viable family that populated Stugun and its surroundings!

At Thorsgård there is a slightly more detailed account of the farm's development, which Kjell wrote a few years ago. Kjell is my father Nisse's cousin, and in his story he gives a fine and penetrating description of the entire upbringing he shared with my father Nisse and their common ancestors four generations back in time.



Thorsgård in aerial photo from 1950 when Ruben and Astrid Nilsson worked here, and Thorsgård as it looks in 2011 with son Kjell Rubensson at the helm.

Dusnäset



This is the main house and the cow barn on the farm Dusnäset where my Grandma Katarina was born.



Märta and Greta is Katarina's siblings from Dusnäset.



Dusnäset was a large homestead west of Thorsgård, which passed into company ownership in 1900 when Katarina's parents moved to Fritshem on Frösön, where nowadays the two cousins and grandchildren Staffan Nilsson from Kyrkås and Nils-Johan Nilsson from Torsta, Ås live. The barn at Dusnäset had room for 24 cows. Katarina's sisters Märta and Greta were photographed in 1913 and 1925 when visiting the old home Dusnäset.



Ö'a

The memories from Dusnäset and Katrinehill remain in the Nilssonsläkten in the form of the property section Öa, the small island located in the middle of the river between Dusnäset and Åbacken in Näverede. It is a small idyll, perhaps now overgrown, which has always been a destination when the relatives visited Elma's family. Over the years, several relatives have also acquired summer entertainment around Åbacken. In the picture from Öa in 1953, Stig to the left and Henning and Kurt to the right flank two people where the man is unknown and the woman is either Elma, or possibly more likely grandmother Katarina.

Thorsgård

A pleasant conversation in May 2019 with my father's cousin Kjell Rubensson, who now lives at Thorsgård, concluded that both farms Thorsgård and Dusnäset were farmed after 1835 and probably before the year 1840. The modern homestead system could not start with self-owned property boundaries before the Probate Act, which became law 1827.

In Stugubyn, the administration of the land surveyor started in 1835 and "our" properties that were moved from Stugubyn No. 1 were among the earlier ones that the land surveyor could determine a few years after the start, and Dusnäset became one of the earliest new plantations with Pehr Bengtsson's son Elias Persson, born in 1799 as first user. Somewhere here, Sahlin was adopted as a family name.

Here at Dusnäset, the son Elias Eliasson Sahlin was born in 1839, around the same time as the start of the farm, and he became its second user after the generational change when Nisse's (my father) and all his siblings' mother Katarina was born in 1875.

Two years after Katarina and Nils from Thorsgård got married and moved to Erikslund, Elias Eliasson Sahlin saddled up, sold Dusnäset in 1900 and became a merchant at the age of sixty-one at Fritzhem, Frösön - roughly where my brother Staffan now bought and settled in a property previously owned by our cousin Nils-Johan from Torsta in Ås.

As for Thorsgård, Per Nilsson was probably too old for a new start when that property became available around 1840. However, it fits well with the marriage in 1843 of his second oldest son Nils Persson, who then became the first user of the new building at Thorsgård, which he probably had been involved and prepared several years earlier together with his old father. (Per Nilsson's eldest son Anders Persson married in 1839 and thus became the one who took over the father's farm in Svartbäcken, Stugubyn).

In new Thorsgård, the second son Nikolaus was born in 1847 and he divided the father's farm Thorsgård in half with his brother Jonas when they both married in 1873. Nikolaus (Nicke) and Ingeborg had their first son Nils in the same year (1873), but when Nils was old enough to marry and combined the bags with the neighbor's daughter Katarina from Dusnäset in 1898, the last sibling on the father's farm was not yet born. In 1900 there was a brother named Ruben, who eventually married Astrid Hansson (see picture below) and the two became parents to my aforementioned sage Kjell Rubensson.

The name Thorsgård is speculated to be derived from the name of Gjurd Bodakarl's son, Thorer.

A few years ago I knew almost nothing about grandfather Nils Nilsson (1873-1948), whom only saw once when I was a few years old. He was born in Thorsgård in 1873 as the first child of the farmer Nikolaus (Nicke) Nilsson (1847-1921) and his wife Ingeborg Larsdotter (1855-1947) from Berg.

Later, after six or seven years of collecting start-up capital with a furniture workshop in Erikslund, he built a smaller homestead, Katrinehill, between the parental home Thorsgård and his wife Katarina's parental home Dusnäset, as a smaller section from the latter, which was otherwise sold to forestry company.

With the help of many cousins, I have now gathered a lot of information about the life and lifestyle of Nils and Katarina's large family, which I have presented in the following.

Katrinehill



This is the new farm my grandpa Nils Nilsson (cousin with Karl Nilsson) started building up from scratch 1905 at about the same time as Karl Nilsson and his siblings established their farms in America.

Here was my father Nisse Nilsson born 1907. When I looked at the place a few years ago I had my cousin NilsEric Zetterström walking southwards in front of me in the snow between house and barn. Straight forward is the north riverside and he can see his own farm Åbacken in the same direction on the opposite south riverside where it also has been a historically documented landing for rowed boats coming from Stugubyn during Gjurd Bodakarl's times.





Thorsgård

On this card, which should have been taken around 1886 is my grandpa Nils b.1873 sitting and has Erik b.18788 standing to the left and Ante b. 1880 and Karl b.1875 to the right, all in very well-tailored suits. Nils built up Katrinehill between Dunsäset at the west border line and Thorsgård at the east.



In the next picture, which is reportedly from Nisses grandfather Nicke's 70th birthday in 1917, Nicke and Ingeborg are surrounded by an impressive number of children and grandchildren.

Nicke stands at the front of the porch and Ingeborg in the light suit further back, the next card shows Nicke and Ingeborg sitting, behind are Nicke's sisters Gertrud and Maria with Henrietta, married to Nicke's brother Magnus Nilsson, on the right. Also standing on the porch are Martin and Kristina Lundström from the Lundström Cottage on the south side of the river and Strid-Kristina from the Strid Cottage in Näverede.



Klöstanäs



1926 couldn't Nils and Katarina manage their great family any longer at Katrinehill in Stugun, they sold it and were able to take a five-year lease on the Manor Klöstanäs farming at Lit, with 150 acres fields and 30 cows in the barn behind the boss. They mowed with the whole family but the tre eldest who had left home. Here Nils set up with a Fordson 1927 for the fieldwork and for driving a mowable circular saw machinery, they also had cab busines and driving the gentlemen's car – all of that driving was done by the young boys with drivers licences from twenty-years-old.

The two cars is seen in front of the Manor of Klöstanäs, but the tenant's hous was a wing in front of the cars, just unloading after a tour with the Nilsson family the year 1930, and my mother Karin was so far dating my father Nisse. The fore Fordson 1927 to the left is the original tenants tractor on Klöstanäs with Otto sitting. After moving, with Grandpa when working, my dad Nisse took it over to Busvebacken around the year 1937 and rebuilt it when standing during WW2 to the mode on down pic from 1955 when I'm driving and father sitting on the modified two-horse mower behind – a tec innovation he tried first time the summer 1930 on Klöstanäs he told in a current letter.





Ruben Nilsson and wife Astrid a few years before they passed on to the next generation with Kjell Rubensson and wife Margareta(now passed away).

My grandfather Nils was the oldest of ten siblings and his youngest brother Ruben (first picture) was the same age as Nils and Katarina first own child.

Nicke and Ingeborg had 10 children together, and eventually as many as 49 grandchildren that Ingeborg also got to experience when she turned 92!

Daughter-in-law Katarina (1875-1964), my grandmother, with 15 pregnancies also lived until she was 89 years old and she also managed to meet all her 32 grandchildren before she died in 1964.

For the sake of order, I can mention that Nicke Nilsson in turn was the eldest resident son of Nils Persson (1813-1880) and his wife Barbro Jönsdotter (1817-1868) from Mårdsjön. They had a total of 12 children.

Emigration to America

Nicke had four brothers who emigrated to America. Anders Nilsson b.1846, married 1875 to Karolina Olivia Bergman b. 1853, four children, Nikolaus Laurentius, b.1875, Anette, Adolf, Alfred. Anders family emigrated 1889

The three youngest families of whom emigrated to America was Jöns Petter, born 1857, married Anna Kristina Olofsdotter, b. 1859, and was a farmer in Brunflo from 1879 to his death 1901, whereafter the family with the probably grown up sons Karl, Andreas, Oskar and Nils emigrated to America.

The second of them, Erik Olof b. 1858, married Kerstin Persdotter b. 1850 and emigrated to farming in America. They had a son Eddie who was an apothecary.

The youngest son of Nils and Barbro was your Grandpa Karl b. 1860, who married Anna, b. 1855, a sister of Kerstin, Erik Olof's wife. The two ladies were born in Vingåker. In my register are Karl and Anna recorded for six children, Per Ludvig Karl b. 1887 in Östersund, Birger Nicolaus b. 1889 in Östersund, Wiktor Magnus, Charles, Anna and George. I lack facts about these families migration years.

In the family register, A J Hansson has searched for a total of 47 grandchildren of Nils and Barbro.

Sawing

*Arbetet med
att såga till
timmer-
stockarna till
stavkyrkan
har gjorts av
Göran
Nilsson och
Göte
Falkman i
Görans egen
såg.*



This is the saw set up by onkel Otto and grandpa Nils at Lillsjöhögen when they bought the Gästis 1934 after Nils and Katarina had moved for the last time in their lives. When Nils Eric at Åbacken was four-years-old did the old Nils build the little boat seen down under for his grandson to learn rowing in the little pond at Åbacken, to be able to row for his grandpa's fishing tours around Ö'a. I did my first training to row in this boat too when visiting Åbacken.



The year 1986 boat

This is the idyllic spot of Åbacken where Nils Eric and Ruth now, and before his mother, aunt Elma from Katrinehill resided with spouse Alfred Zetterström. In the view above the oarboy you can see the white line of the River (Å'a in translation to local dialect - Indalsälven in a criticised official namegiving). On the opposite part of the riverside should you possibly be seeing Dusnäset, Katrinehill and Thorsgård. Åbacken also was a place for collecting many of my and of my fader's generations of returners summertime from remote places.

The boat builders

In a film (20 minutes) from 1986 can you see Otto himself now 68 carpentering a traditional boat from scratch to rowing on water by young grandsons of Otto. All of it is done in the near surroundings of Gästis, Lillsjöhögen.

http://www.youtube.com/watch?feature=player_detailpage&v=mCeeJLcrwQE

Carpentry workshops and a Stave church

Sawing was really something important for all the Nilsson's family, both the ancestry and the descendants. It's a traditional work in these latitudes for early springtime, march-april, still with sledge transport on snow and long days with dry air for fast drying of the planks. On the picture above is Otto's son Göran using the saw with snow around 2012 for work to the stave church copy raised beside the saw by the inhabitants of the village Lillsjöhögen in sort of memory to the old pilgrimage from Stugun and Kyrkås passing here after Gjurds's beginning. Carpentry followed the family in many workshops e. g. furniture by Nils at Erikslund and Katrinehill, Elias and Edvard at Lungvik in Östersund, Nisse and Otto at their homes.



Traditional goat cheese from the chalet

In my memories of traditional housekeeping I'm seeing a sort of unic connection to a small scale goat keeping for white cheese and the brown whey-cheese in the region of Jämtland-Härjedalen at so many main stream farmers with milking cows. The tradition ended with WW2 but left quite a lot of small specialised goat farms with dairies in the region – and a couple of surviving experts like my mother Karin at Busvebacken and aunt Elma at Åbacken who could make both white and brown cheese on the kitchen stove even long after retiring. I farmed with sheep for meat and kept 3-4 goats for milk to our kids and cheese from Karin to us at home during springtime. Elma and Alfred had an old chalet at a small lake in the forest halfway between Åbacken and the stave church at Lillsjöhögen and they loved spending summers there with my goats in a share farming work for the cheese (old tradition too). So we did for a couple of years around 1980 and took the goats by car on a modern road for wooden transporting up there. With the late new historic and archeologic landmapping is it possible see that tracks from the old pathway that was used under Gjurds time from boat landings at Åbacken and packhorse tramping by this chalet when going to Lillsjöhögen and Kyrkås and vice versa. Exiting History!

Elma and Karin at the chalet's cook house. Elma, Alfred, my kids Johan and Anders and goats 1978.

