

The History of
Skonnord
400+ years of Family Life
Part 4 of 4



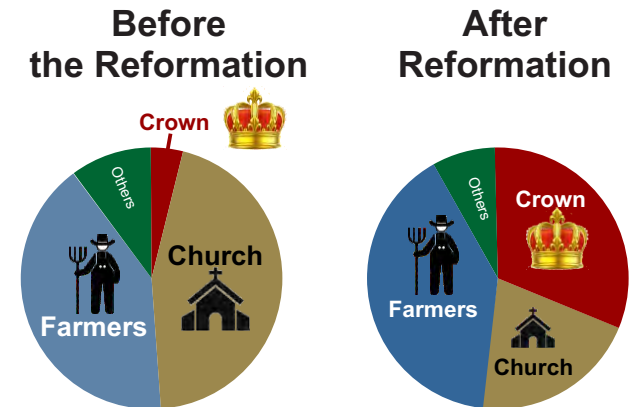


Skonnord

Land Ownership, Value & Taxes

Ownership

Before the reformation in **1537**, the crown owned 4% of the land in Norway, the church owned about 44%, farmers 40% and non-resident land owners the rest. By **1661**, the crown had taken over much of the church's property which increased their ownership to about 31%, the church was left with 21% and farmers remained at about 40%. By **1700**, much of the crown and church land was sold.



The first known user of Skonnord was Bjørn in **1612**. It is not known if he owned or leased the land. Simon was farming at Skonnord in **1624**, at which time he may have leased the land from Ole Klette. The **1647** tax list indicates that Simon was “**bundet gods**” which meant that by this date Simon was owner. From that time on, every tax list states or implies that Skonnord was owned by the user.

Value

The value of the gård is hard to access because it was ever changing. Early on, Norway adopted a philosophy that every gård in Norway should share in the national debt. So a system was developed that assigned “**Land Debt**” to each gård depending on its size and production. In early times, money was not often used by the rural population, so land debt was assigned in commodities that were often traded in place of money. While there were many commodities used in Norway, for the Snertingdal region there were three primary commodities used:

1. - **Hud** - this was a tanned cow (or ox) hide.
2. - **Skinn** - this was a calf hide (or other small animal hide). 12 skinn equalled 1 hud.
3. - **Fjerding tunge** - this was a volume measurement equal to 1/4 barrel of grain. Its value was slightly less than a hud.

The smaller farms, without many animals were evaluated in fjerding tunge, while bigger farms were evaluated in hud(er) and skinn. Early on, the value of a gård was determined by what its owner could get in yearly rent and this later became a pseudo value know as land debt. Land debt was used to determine the actual taxes the gård was required to pay.





Skonnord

Land Ownership, Value & Taxes (Continuation)

Taxes

The **1647** tax list sets the land debt for Skonnord at **1 fjerding** with an actual tax of **1 ½ daler**. In these early days, even though the tax was evaluated in dalers (i.e. dollars), it was often collected as goods.

Taxes were collected by the bailiff and delivered to the sheriff. This presented a few problems as it was a nuisance to transport and store large quantities of grain and hides. It often resulted in disputes as to the value of the goods, especially grain, as the owner and bailiff did not always agree on the quality of the grain. The tax collectors, like in biblical times, had a reputation of being corrupt and were often hated by the local farmers.

There was a major reevaluation of taxes in **1838** during **Erik's III** ownership. At that time, Skonnord had a land debt of **1 hud, 7 ½ skinn** which was replaced with a new value of **9 skyddaler, 2 ort** and **17 skilling**.

A Skyddaler was never a currency in Norway, it was a pseudo value from which taxes could be calculated. Skyddaler means "tax dollar". This allowed the valuation of Skonnord to remain the same even if inflation caused its actual value to increase.

1838 Tax schedule

Christians (West-Dylandenes) Amt, Thotens Fogderi, Virid Thinglag, Virid Prestegjeld.

Commune Matrik. No.	Det nye Matrikul-Nummers		Eldre Lovenumers		Gamle Skylde		Nye Skylde		Sum.	
	Navn.	Tabl. Num- mere.	Navn.	Dybbet.	Skylde- daler.	Skilling.	Skylde- daler.	Skilling.	Skylde- daler.	Skilling.
	Sogaard eller Nedre Sneringdalen's Aaer.				Eld. Væ.		Eld. Væ.		965	2
34	Klette	167a Klette		Carst Ellingfen	1	18 1/2	7	4 19		
		167b Klettebeem		Dans Ellensfen	1	14		1 16	8	1 11
68	Skonnord	168 Skonnord		Erik Olsen	1	7 1/2	9	2 17	9	2 17
68	Skonnord	168	Skonnord	Erik Olsen	1	7 1/2	9	2 17		

Erik III



Taxes were not limited to land tax. Many different and complicated taxes were introduced, rescinded and replaced with something else over the years. (For example, head tax, silver tax, building tax, military tax, etc). In addition, gård owners had to help the poor and often gave a tithe of their crop to the local church. Taxes and other contributions were a heavy burden to the gård owners. Some experts estimate that about 1/6th of a farm's production was needed for taxes and tithe.

Money

The type of money circulating in Norway varied throughout the history of Skonnord. In the early years (1600s), dalers, orts and skillings were used. But because Norway was not independent and had an alliance with Denmark, much Danish money circulated in Norway. The daler was replaced with the riksdaler, which came in two forms, paper and silver (speciedaler). The krone was introduced in **1875**, replacing the Norwegian speciedaler at a rate of 4 kroner = 1 speciedaler.





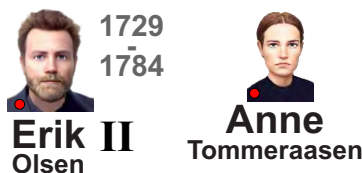
Skonnord

Inheritance

For much of Norway's past, inheritance was legislated and was very different from how North Americans view inheritance today.

If the man died before his wife, the wife inherited half of the estate called the mother lot (i.e, motherlode). The other half was divided equally between the sons and daughters with the sons receiving twice as much as the daughters (called brother and sister lots).

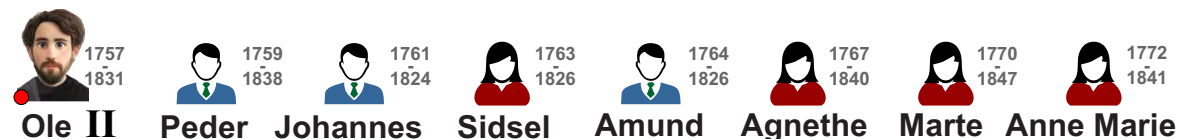
This is what happened, in **1784**, when **Erik II** died and his wife **Anne** took over Skonnord. Three years later, Anne, sold her portion (i.e. half of Skonnord) to her son **Ole II**.



Ole II then had to buy the rest of the farm from his siblings.

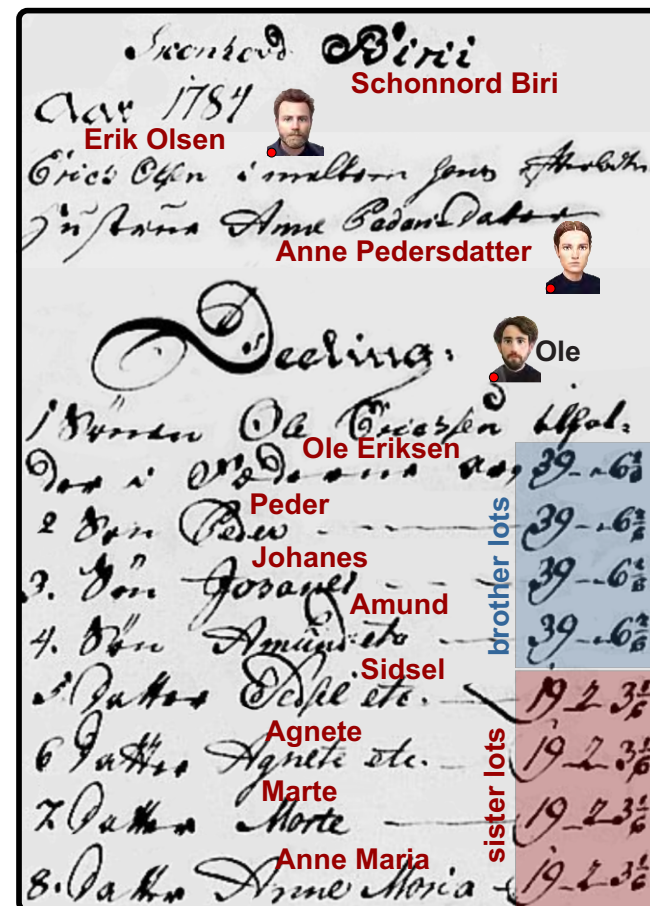
In **1854**, the law was revised to give daughters the same amount as the sons.

Erik's Children



● Indicates that the picture is not of the actual person

From the probate of Erik Olsen Skonnord (1784)

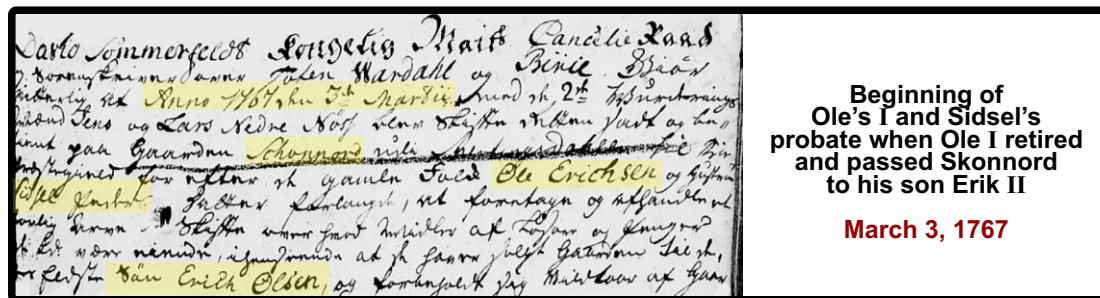




Skonnord

While probate is usually associated with a person's death, the term used in Norwegian more accurately means "a change". So probates were also conducted at retirement, when the owner transferred his assets to his children.

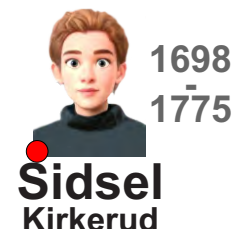
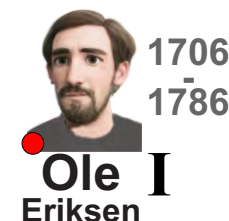
Below is a translation of the probate written when **Ole I** retired in **1767**.



Toten, Vardal and Biri magistrates' Office 3 March 1767

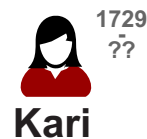
Judge **David Sommerfeldt** and the other assessors **Jens and Lars from Nedre Nøss** were to carry out a probate on the farm **Skonnord** in Snertingdalen in Biri Parish after the elderly **Ole Erichsen** and his wife **Sidsel Pedersdatter**. They sell the farm to their eldest son on the condition that they can live on the farm for the rest of their lives.

1. Son **Erich Olsen** is of legal age.
2. Daughter **Mari** Olsdatter is married to **Ole Egidiusen Bratlien**.
3. Daughter **Kari** Olsdatter is married to **Lars Torsen Bergs Eyer**.
4. Daughter **Anne** is 22 years old.



All heirs were present at the probate. **Sheriff Amund Ellingsen Nøss** was also present. The estate's assets and assets were then registered and assessed.

The son **Erich Olsen** borrows **100 riksdaler** against the estate. The estate's values is **180 riksdaler, 23 ort and 8 Shilling**. The son assumes any unpaid debts.





Skonnord

The value of the estate is **180 riksdaler, 3 ort and 8 skilling** and there are **7 riksdaler 3 ort and 8 skilling** in expenses so the distributable assets will be **173 riksdaler**. The elderly **Ole Erichsen and Sidsel Pedersdatter** will keep **44 riksdaler** to use until their funeral. There will be **127 riksdaler** to be distributed to the children.

The son **Erich Olsen** gets 51 riksdaler, 8 shillings,
2. The daughter **Mari** Olsdatter gets 25 riksdaler, 2 ort and 4 shillings,
3 daughter **Kari** Olsdatter gets 25 riksdaler, 2 ort and 4 shillings and
4 daughter **Anne** Olsdatter gets 25 riksdaler, 2 ort and 4 shillings.

Paid to the **probate court** (7 riksdaler 3 ort 8 shillings) and to the Akershus diocese penitentiary, (1 riksdaler 1 ort 4 shillings).
Paid with 1 black horned cow, 1 deep tin barrel, 1 old loom, 1 small iron ingot, 1 sheepskin, etc. = **9 riksdaler and 12 shillings**.

The elderly **Ole Erichsen** and his wife keep **44 riksdaler** in the period leading up to their funerals. They keep the following possessions: 4 cows, 1 horse, 3 sheep, 1 young pig, 1 flat tin plate, 1 pot, 2 new axes, 2 small looms, 1 sledge with three rods, 1 old hay sledge, 1 by sledge, 2 plows, 1 bed, 1 duvet with pillowcases and various small things like jugs, snowshoes, plates, etc.

The son **Erich Olsen's** inheritance is **51 riksdaler and 8 Shillings**. He inherits 1 white cow, 1 cupboard with lock, 1 tin lantern, 1 raw skin calfskin, 2 old count?, 1 new dish, 1 bread basket, 1 bread mug, 1 water barrel, 1 shoe hammer, 1 old leather saddle, **40 riksdaler**, which he inherits of the value of the farm.

2. The daughter **Mari** Olsdatter's inheritance is 1 sheepskin, 1 wall towel, women's saddle for horse, 1 large chest, tin bottle with screw, 1 pot, 1 knife, 1 sheep shears, 1 axe, 1 Dutch pot, 1 leather piece, 1 knife and more, she also inherits **20 riksdaler** in the value of the farm which she lends to her brother.

3: The daughter **Kari** Olsdatter inherits 1 sheepskin, woven cloth, 1 tapestry, 1 bedspread, 1 goro iron, 1 Dutch pot with her sister Mari, 1 tin cup, 1 axe, 1 timber chain, 1 horse bell, etc., she also inherits **20 riksdaler** in the value of the farm which she lends to her brother.

4. The daughter **Anne** Olsdatter inherits 1 deep clay dish, 1 glow pan, 1 axe, 1 timber chain, 1 cow bell, 1 raw skin with calfskin, 1 man's saddle, 1 bedspread, 1 calf hide, etc. She also inherits **20 riksdaler** in the value of the farm which she lends to her brother. Guardian for daughter **Anne** Olsdatter will be her brother, **Erich Olsen Skonnord**, who by law is her closest relative.

... DC Sommerfeldt





Skonnord

Understanding the Distribution

This detailed view of a probate helps to understand how the first son can afford to take over a gård.

Most Norwegian village books, including the ones for Snertingdal, will report that the gård sold for such and such a price. But this value is a bit misleading because the value included much more than the gård itself.

In the **1767** probate, Erik's (II) estate is valued at a little over **180 riksdaler**. But here the value of the gård (ie the land and the buildings) is really **100 riksdalers**.

Erik's son **Ole** inherits **40 riksdalers** towards the gård value. Each of Ole's three sister's inherits **20 riksdalers** to make up the **100 riksdalers**. But there is no actual money or goods to pay the sisters, so the sisters technically lend their inheritance to Ole which he will eventually pay back with income earned from the gård. So once the probate was complete, Ole owned Skonnord with **60 riksdalers** debt owed to his siblings. This is why the original 180 riksdaler value can be misleading.

The other **80 riksdalers** is the value other assets owned by Erik, such as livestock, grain, furniture, tableware, tools, etc. (A rough estimate is that a riksdaler, from this time era, was worth about \$1000 US dollars in 2022).

Summary of the distribution:

Taxes and probate fees were **9 riksdalers**.

The parents retained **44 riksdalers**.

Erich got **51 riksdalers**. (11 in goods - 40 in gård value)

Mari got **25 riksdalers**. (5 in goods - 20 in gård value)

Kari got **25 riksdalers**. (5 in goods - 20 in gård value)

Anne got **25 riksdalers**. (5 in goods - (20 in gård value)

Probates were also done when the parents died and their remaining assets were distributed to the children.

<p>When Ole Sr. took over Skonnord in 1912, his siblings Olga, Margrethe, Olaf and Eilif, each lent him 10,000 Kr.</p>	<p>15. Kreditt fra Ole Olav Skonnord til Margrethe Skonnord for 10,000, till. den 11/12, det 1/2, det 1/2</p> <p>16. De fra d.s. af Ole Olav Skonnord for 10,000, till. i de, det 1/1, det 1/1</p> <p>17. De fra d.s. af Eilif Olav Skonnord for 10,000, till. i de, det. 1/1, det. 1/1</p> <p>18. De fra d.s. af Ole Olav Skonnord for 10,000, till. i de, det 1/1, det. 1/1</p>
<p>19. De fra d.s. af Olga Olav Skonnord for 10,000, till. i de, det 1/1, det. 1/1</p>	





Skonnord

Inheritance - Føderåd (or Kår)

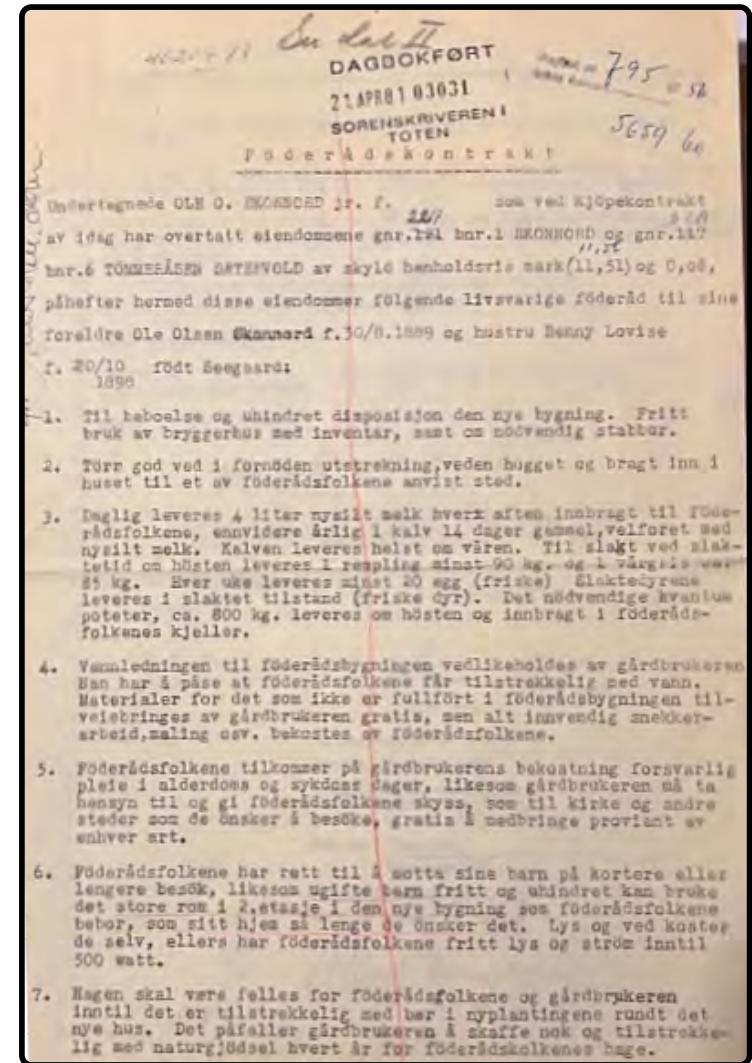
The retired couple often signed another legal document with the oldest son called **føderåd** (or **Kår**). The probate transferred ownership of the gård to the oldest son who was then required to look after the parents until they died. In **1767** probate the parents kept 44 riksdalers and some assets, but sometimes they kept nothing and just relied on føderåd.

The Føderåd document would specify things such as:

Where the parents would live, usually called the **Kårbygning** (Kår building), what food would be given to them, what land they could grow food on, how much water and fire wood would be brought to them, what animals and buggies they had access to, (i.e. how they would get to church and other functions), and many other items deemed appropriate for their particular circumstances. The son also had to pay for proper burials.

This combination of supporting the parents and borrowing money from siblings allowed the son to take over the farm and work off his debt using the income produced by the gård.

Skonnord Føderåd 1956





Skonnord

The Buildings at Skonnord

In the early 1600s, when Bjorn and Simen lived at Skonnord, the house likely had no windows, a dirt floor and a hole in a sod roof to let out smoke from the cooking area. The picture to the right is a recreation of a house from that era, complete with period furniture. Torger probably lived in such a house when he first came to Skonnord in **1661**.

However about **1690**, Torger (72) and his son-in-law Tor Ausdal (42) built a new house. This was shortly after Tor took ownership of Skonnord in **1685**. The new house was likely built so the two generations could each have their own house. There was also a small barn close by.



Building a house at this time took many years and much hard work.

The first task in building a house was to find about 100 suitable trees. The trees were topped, cleared of all branches and stripped of the bark up to about one meter from the bottom of the tree. The next year another meter of bark would be taken from each tree. This process continued for about five to seven years at which time the tree was cut down. By damaging the trunk, the tree filled all parts of the wood with resin. The finished result is called ore-pine or cured pine.

Wood prepared this way can withstand hundreds of years of exposure to the elements. Some old stave churches in Norway have timbers that are over 1000 years old.



Strip back 1 meter each year





Skonnord

The Buildings at Skonnord

The rough logs were squared off and the first layer was levelled using stones as a foundation. At the corners, the logs were interlocked. Mud and clay were packed between the logs to seal the walls.

Most houses from this era were only one room with roofs made from sod.

The new house likely had glass windows as they became common in the early 1700s in Snertingdal. The new house probably had a chimney where the fireplace and stove were vented.

Reconstruction of an old house from Vardal



Typical Interior

(However this is from the 1800s not the 1700s)



Skonnord probably looked something like this in 1700

Old House for Torger & his wife

New House for Tor & Torger's daughter

To Klette and the well

To the fields and Skonnord Lake





Skonnord

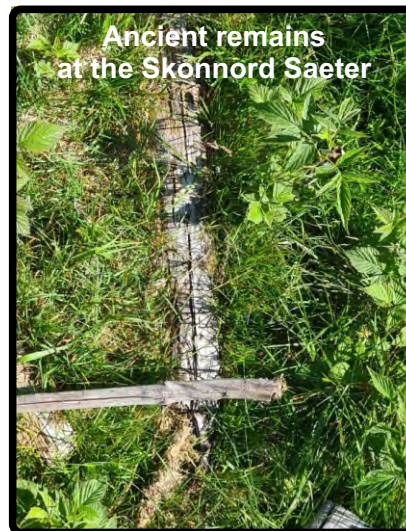
The Buildings at Skonnord (The Saeter)

By **1671**, Torger (52) had about 12 cows and it is likely that he needed all his pastures to grow enough hay to feed the cows during the winter. So he built a **saeter**. This was a mountain pasture that included a barn and a small hut where the milk was made into cheese and butter. Since the cows consumed grass at the saeter during the summer there was more hay available for the winter.

While no detailed maps from the 1700s exist, the early maps from the 1800s show that the Skonnord saeter had three buildings. This is because the gård Tømmeråsen built their bu next to the Skonnord bu. This provided security and helped ease the loneliness that many milkmaids and herd boys experienced. Some believe it was also to relieve the fear of ghosts. It is possible that a third gård also built their bu close by as many old maps show three buildings at the saeter.



Notice the two paths leading south from the saeter. One goes to Skonnord, the other to Tømmeråsen.





Skonnord

The Buildings at Skonnord (The Saeter)

Buføring was the Norwegian word for taking the livestock from the farmyard up to the saeter. It was customary for everyone at the gård to help with the move. The 1864 painting, to the right, depicts a family heading to their saeter. Many believe the clothes do represent styles similar to what was worn in the early 1800s. It was about 3 km from the Skonnord farmyard to the saeter. The Skonnord saeter differed from the picture to the right as it was mainly forest and was not as mountainous as shown in the painting.



After the family left, a milkmaid and a young boy stayed for the summer. The milkmaid milked the cows early in the morning and again at night. During the rest of the day she made cheese and butter. The boy would take the herds to various pastures and to the creeks for water.

Because it was quite a lonely existence, it was customary for the gård owner's daughters to help out for part of the summer. Also, periodically the whole family would come for a visit, usually on a Sunday, and return with some of the cheese and butter. (They likely had a cow or two back at the farm house for their daily milk needs). Torger had about 12 cows around the time he built the saeter.

The picture to the right is from the early 1900s at a saeter near Ringsaker. (The family is likely wearing their church clothes, while the milkmaid is in her working clothes.)



Smallpox and the Milkmaid

There were many severe outbreaks of smallpox in Norway during the 1700s. This caused many young children to suffer and die. But it was noticed that milkmaids never got smallpox. It turned out that all milkmaids eventually got cowpox working so closely with the animals and since the cowpox virus was similar to the smallpox virus the previous cowpox infection made the milkmaids immune to the much more serious smallpox. Beginning in the early 1800s, vaccinations were done in Norway by taking puss from a cowpox blister and injecting it into people's arms. The person would get mildly ill from the cowpox but would then be immune from the much more serious effects of smallpox.





Skonnord

The Buildings at Skonnord (Continued)

In **1723**, a sawmill was installed on Skonnord creek to produce wooden planks.

Erik I's brother, Christoffer (38), was managing Skonnord, along with their aged dad, Tor, (75). Erik I (44) had died two years earlier. The sawmill was a catalyst for the expansion that would soon occur at Skonnord.



Tor (75)



Christoffer (38)

The **1723** sawmill was a **Gate Saw**.

In the 1600s to the 1800s, the gate saw was common in Norway. It used water to move a saw blade up and down. (Circular blades did not come until the late 1800s).

With these saws it was possible to produce evenly cut wooden planks. These planks were used to make wooden floors and ceilings. They also changed the look of the outside of the house, as planks were nailed overtop of the rough timbers.

However, Skonnord creek was not a fast flowing river, so a dam had to be built in order to obtain the water flow needed to power a saw. It is likely that it could only be operated in the spring when water flow was at its greatest.



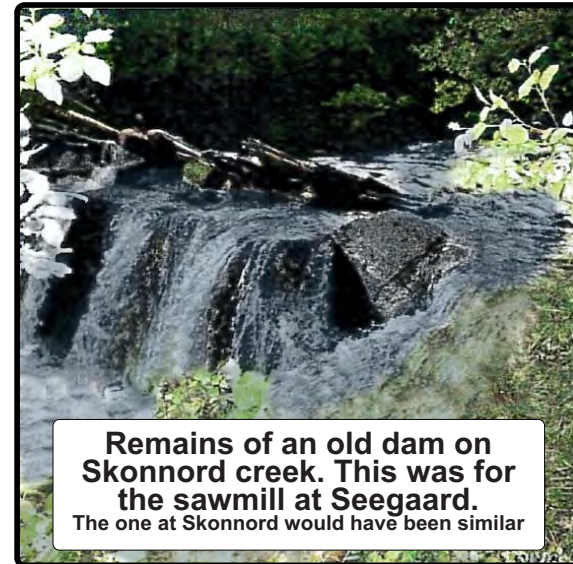


The Sawmill at Skonnord

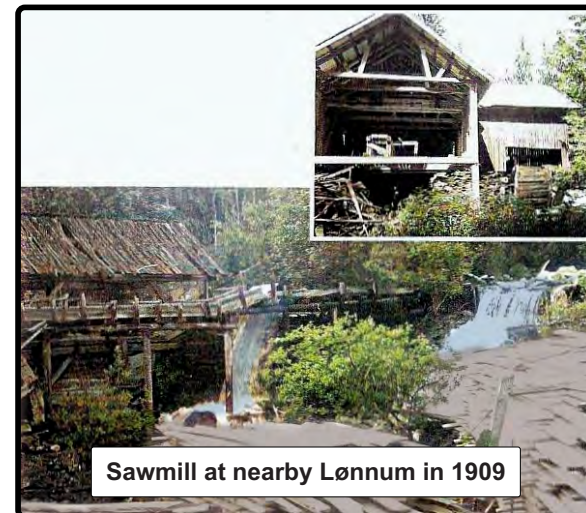


An example of a Norwegian gate saw

When a flow gate was opened, the water would flow over a paddlewheel. This rotation was converted into an up/down movement that powered the saw. The log was then secured and either pushed or pulled through the saw.



Remains of an old dam on Skonnord creek. This was for the sawmill at Seegaard.
The one at Skonnord would have been similar



Sawmill at nearby Lønnum in 1909





Skonnord

The Sawmill (Continued)

Houses like this one



..... soon became houses like this one.
(The main house at Skonnord)



The sawmill at Skonnord creek could not produce a lot of lumber. Most of the wood cut there was likely used at Skonnord or at neighbouring farms. The sawmill, however, changed the outer and interior look of the buildings at Skonnord and allowed it to grow, as new houses were added to accommodate the large number of people required to run the gård.

Beginning in the early 1700s, many of the trees from Skonnord were sold as unprocessed logs.

When the main house was refurbished in **1968**, **Eilif Skonnord** found an inscription carved on the outside walls of the kitchen. Unfortunately the picture that was taken has been misplaced. Family members remember it was sometime before **1690**.

This means that at least part of the present day walls of the main house were built by the very first known Skonnord ancestor **Torger** and his son-in-law **Tor**.

For well over 330 years, the family at Skonnord has lived in this same house.



1st Generation
Torger





Skonnord

Main House at Skonnord with its siding removed

The date inscription was on the left side of the house

Here it can be seen how two houses were joined together in the past to make the present day house



Original doorway
which led to the barn





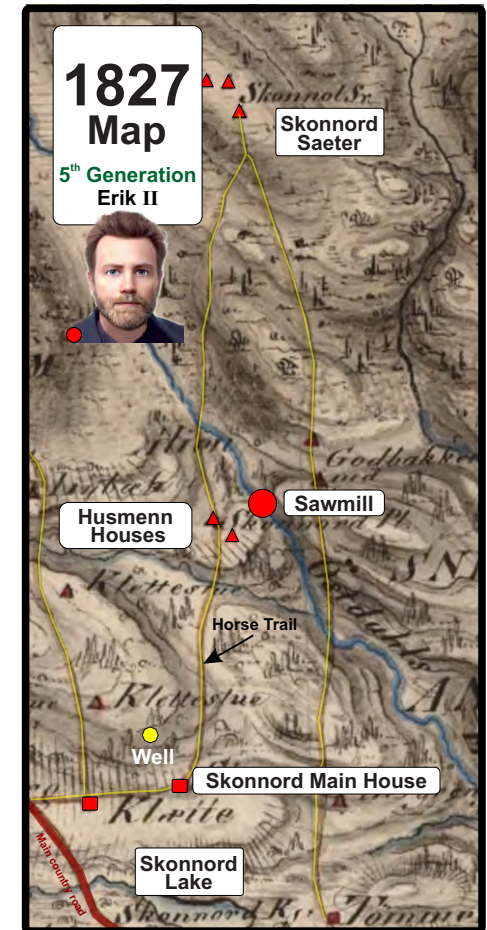
Skonnord

The Buildings at Skonnord (Continued)

Shortly after the sawmill was built, a husmann house, close to the sawmill, was erected to provide lodging for the sawmill workers and their families. Soon after, a second husmann house was built. This area had small plots for the husmenn to grow food and hay for their needs. It was called **Skonnordplassen**.

Early maps show that one had to travel through the **Klette** gård in order to get to Skonnord.

Typical Husmann house
from Nysveen

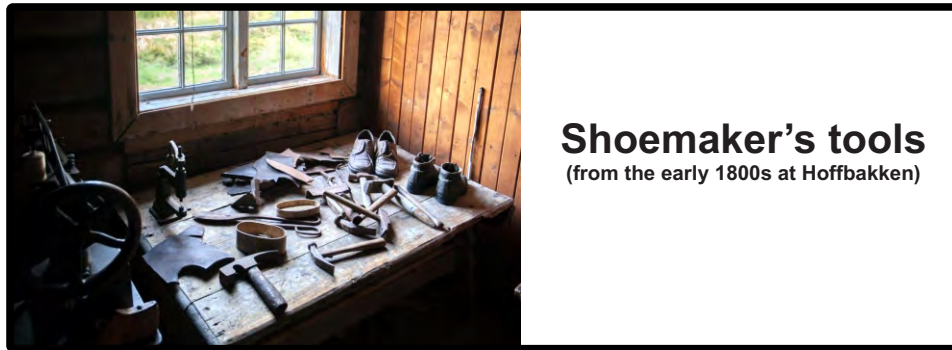




Skonnord

The Buildings at Skonnord (Continued)

By **1750**, **Ole I** was owner at Skonnord and there was mention of a house called **Rødningen**. It is not clear if this is the main house, or one a bit to the north. It was probably the house later called **Skomakerstuen** (Shoemaker's house).



Ole I
4th Generation



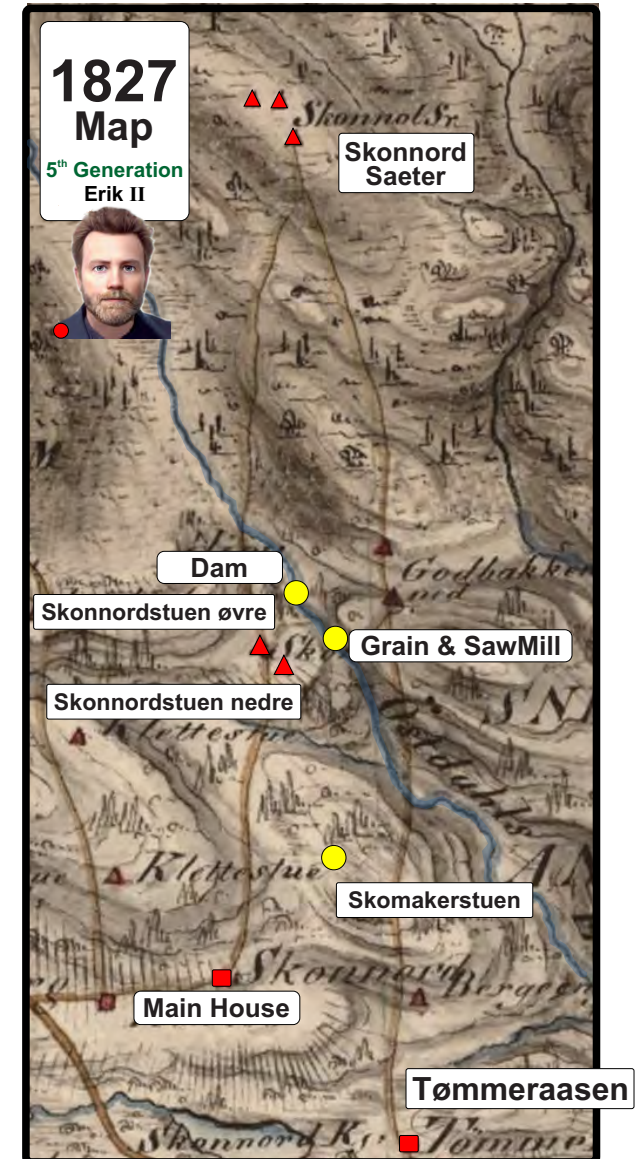
Erik II
5th Generation

In **1819**, a grain mill was built close to the sawmill, by **Erik II**.

In **1827**, there were two houses close to the sawmill. An **1827** map calls this area "**Skonnord Place**" (Skonnordplassen) and the houses were named **Skonnordstuen øvre** (upper) and **Skonnordstuen nedre** (lower).

The map shows that the main Snertingdal road ran on the south side of Skonnord lake. In 2022, the main road is on the north side of the lake.

The path from the farmhouse to the saeter was almost a straight line. Notice, there is also a path leading from the **Tømmeraasen** gård to the Skonnord Saeter. This is because Tømmeraasen built their bu right next to the one at Skonnord. (In 1827, Tømmeraasen was owned by Erik II's cousin, Peder Sørensen). there was also a direct footpath from the farmhouse at Tømmeråsen to the farmhouse at Skonnord.





Skonnord

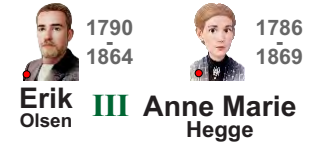
The buildings at Skonnord (Continued)

In **1835**, the **Snertingdal Brickworks** opened producing bricks and roof tiles

Before **1865**, a second building, called **Kårbygning**, was built next to the main house. This was a multi-purpose building and was used as a storehouse, a dormitory and a chapel for baptisms, confirmations, weddings and funerals. “**Kår**” indicates this building was the main residence of the retired parents at the farm (at this time Erik III and Anne Marie).

The barn was old and probably had many additions to accommodate the large anumber of animals at Skonnord.

The picture below shows how the farmhouse area may have looked in 1865.



8th Generation
Ole Eriksen





Skonnord

The buildings at Skonnord (Continued)

The old smithy (blacksmith shop) at Skonnord is still standing. It is not known exactly when it was built, but it was likely before **1850**.

The **1865** Norway census indicates that there were 5 houses at Skonnord. Family memory, and old remains, indicates that the two houses not shown on the 1865 map, were located between the main house and Skonnord Place, as shown on the map to the right.

Skomakerstuen means shoemaker's house. It was sometimes also referred to as Hanstuen (Hans' house).

Haugstadsveen was north of Skomakerstuen close to Skonnordplassen. Haug means mound, stad roughly means homestead and sveen is a term that indicates a clearing by burning. (Sveen is a common last name in Norway).

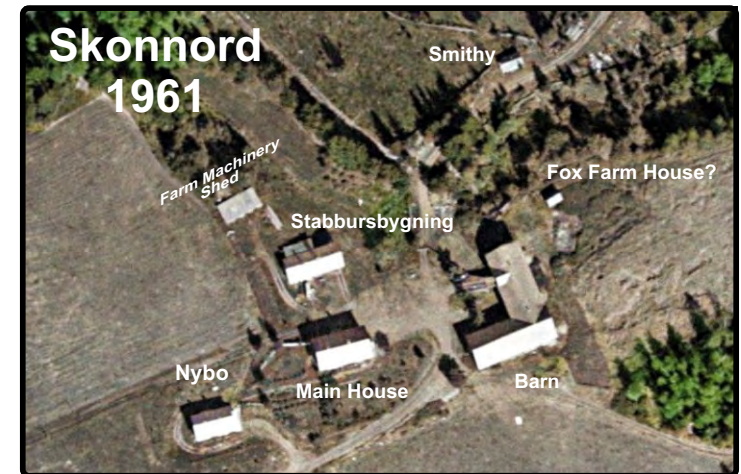
No pictures of these houses exist, but they were quite small and usually housed only one small family. The head occupant was called a husmann.





Skonnord

The Buildings at Skonnord (Continued) Around 1960



The barn that is now at the Eiktunet museum is from **Haugstadsveen**. It is likely the barn used by the husmenn at Haugstadsveen beginning in the 1700s. Ole Jr. used it as a hay barn in the 40s and 50s to store hay from the Skonnord fields. There were also hay barns at **Rønningen**, at the bottom of the large field at **Skonnordsvannet** and at **Gjengsmyra**.



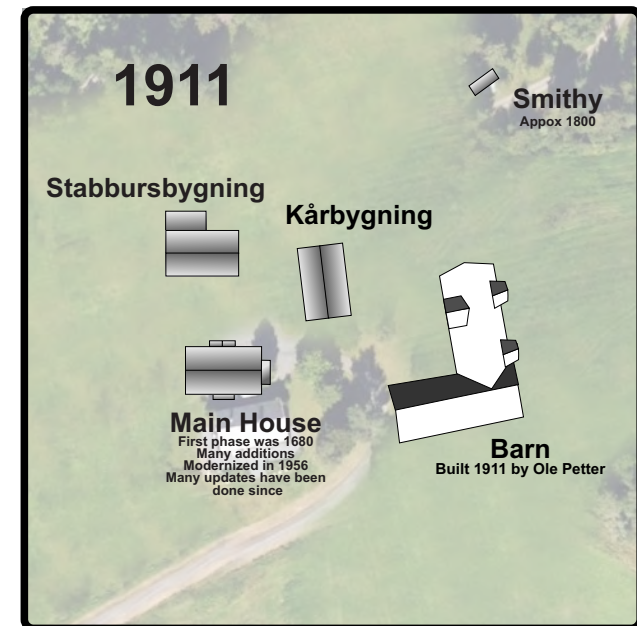


Skonnord

The Buildings at Skonnord (Continued)

In **1906**, a house from another gård was moved onto Skonnord. This was called **Stabursbygning**. It contained a storehouse, a carpentry workshop, a garage and accommodations for a maid and a servant boy.

In **1911**, **Ole Petter** built a new barn.



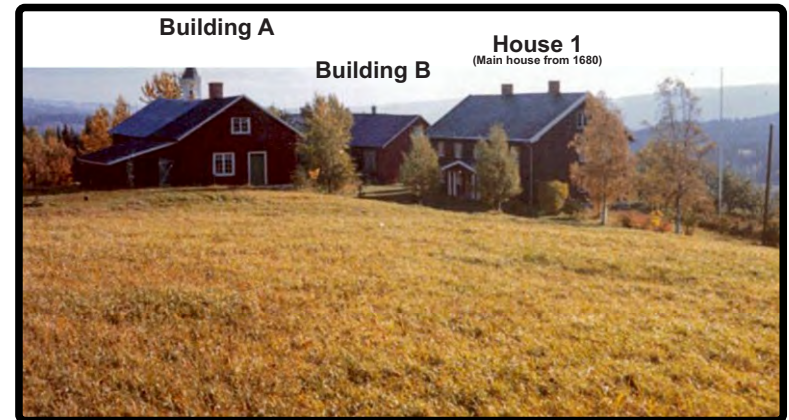


Skonnord

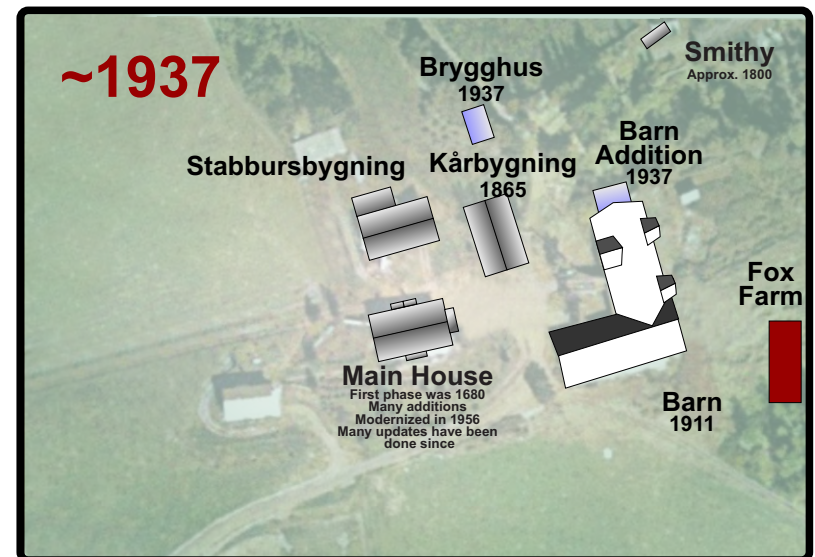
The Buildings at Skonnord (Continued)

For a short period all the buildings were painted a rustic red. Sometime around 1950 they all were repainted the typical Norwegian white. Only the barn remained red.

Sometime in the **1930's**, Ole Sr. constructed a **fox farm** to produce fur for fox coats. A small hut was located next to the pens where the worker who looked after the foxes slept. It was made from old timbers and looks a lot like an old Norwegian Stabbur (Storehouse). It is likely that this was an old storehouse, either from Skonnord's past or from a neighbouring gård.



In **1937**, an addition was added to the barn. Also around the same time, a **Brygghus** (brewhouse) was built. Neither of these additions lasted long and were torn down before 1955.





Skonnord





Skonnord

The Buildings at Skonnord (Continued)

In **1955**, Ole Sr.(66) was about to retire, so construction was started on a new house where Ole Sr. and his wife, Benny, would live once the gård was transferred to Ole Jr. The house was called **Nybo**.



Main House Kitchen Entrance

The kitchen entrance in the picture is the oldest part of the house. The entrance was removed in 1968.

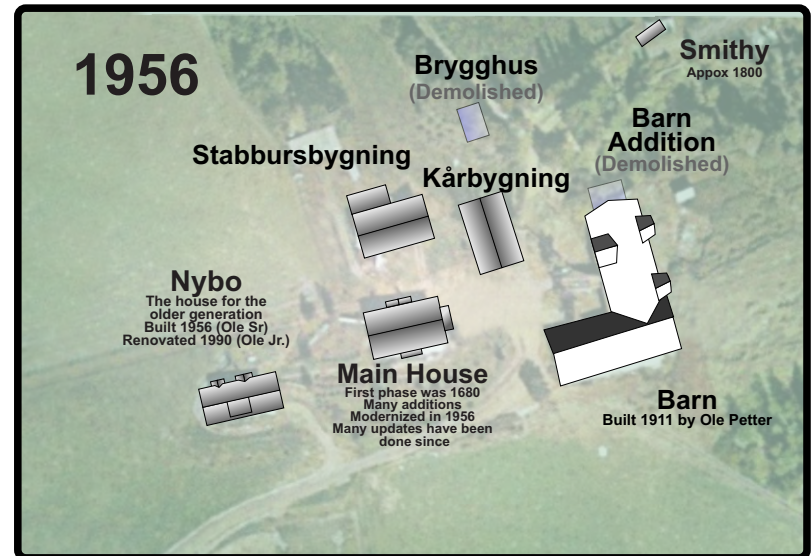


Nybo



Nybo

Main House



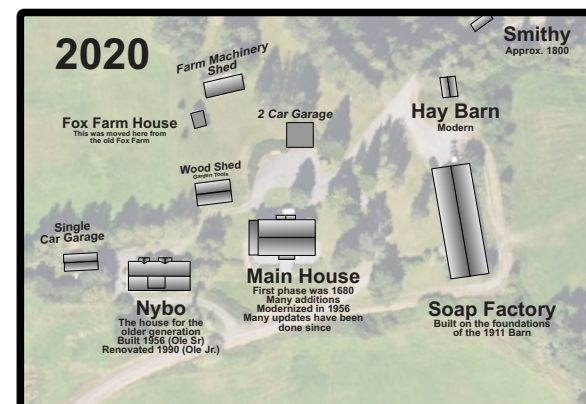
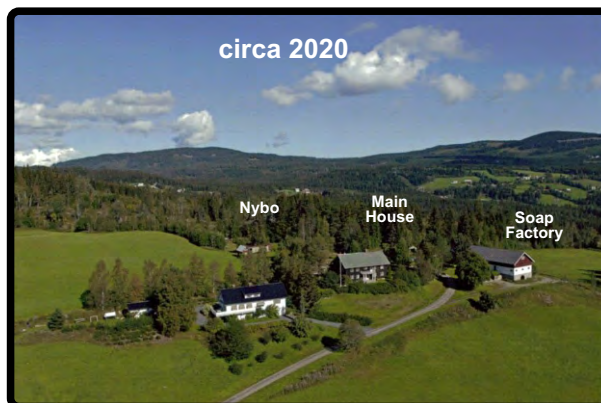
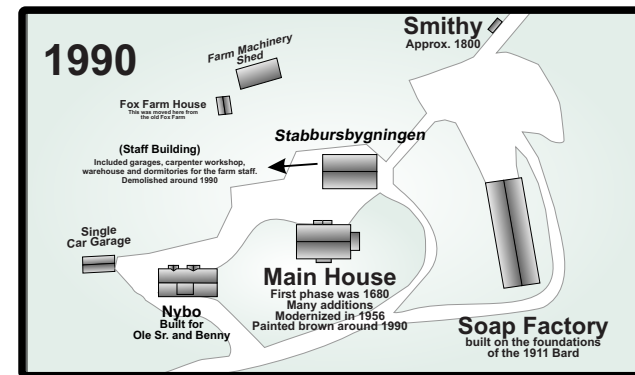


Skonnord

The buildings at Skonnord (Continued)

When **Ole Erik** took over in **1990**, he torn down the 1911 barn. On its foundations he built a soap factory.

Ole Erik painted the main house brown (the house he lived in) and his parents moved into Nybo. The old storehouse (Stabbursbygningen) was demolished in **1999**.





Skonnord

The buildings at Skonnord (Continued)



Many of the old family farms around Skonnord have been sold in recent years. In 2022, most of the surrounding farms, similar to Skonnord, sold for about **10,000,000 NOK**. (about **\$1.2 million US**)





Skonnord

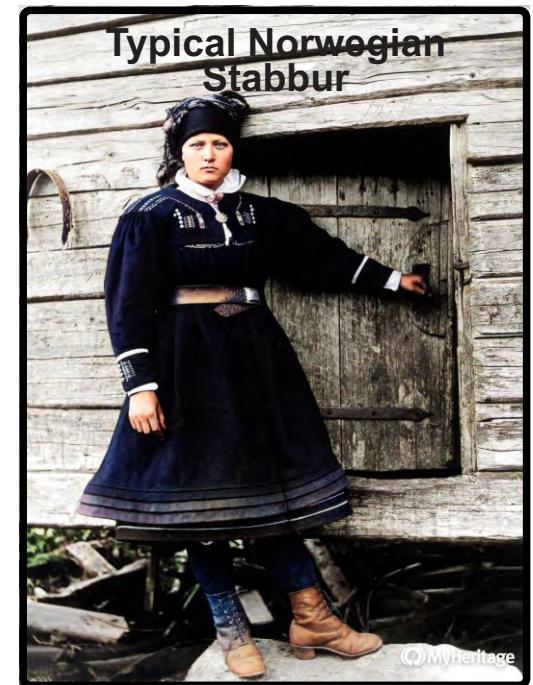
The Buildings at Skonnord (Continued)

Skonnord had many small buildings around the gård for storage, especially for hay storage. Many would have looked like the one to the right. The food storage house (called a stabbur) usually had a lock that was held by the gård's wife. Much effort was needed to ensure that there were no openings for mice or rats to get inside.

Of course, there would need to be some sort of outhouse before indoor plumbing and cess tanks were installed.



The old well, on the Skonnord/Klette border, is still in use today. Its water is now pumped underground to both houses and the soap factory.





Skonnord

The Buildings at Skonnord (Continued)

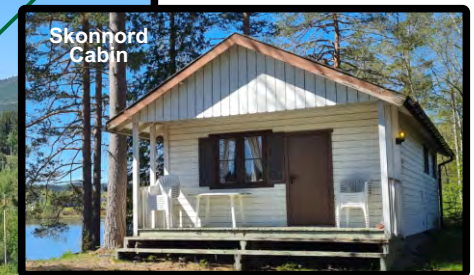
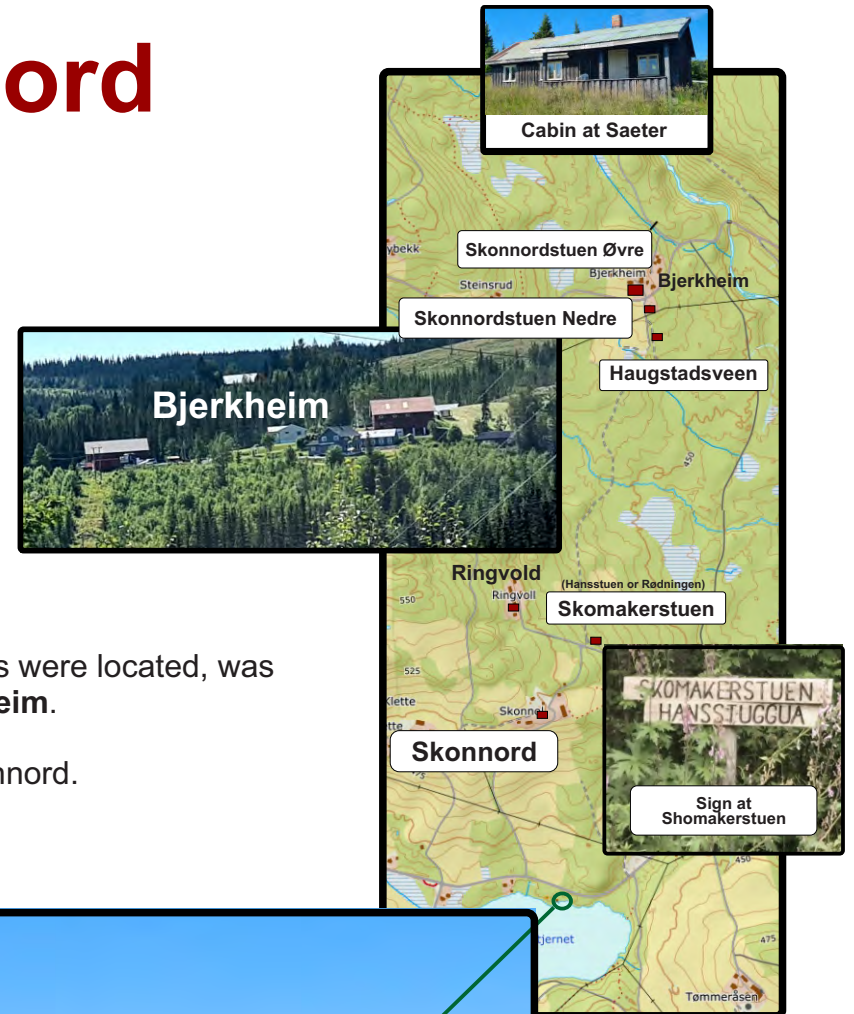
There were at least five husmann houses erected on Skonnord.

The first was likely **Skomakerstuan** in the early 1700s. Soon after, a house was erected by the sawmill. By the 1800s, there were three houses by the sawmill.

Ringvold was cleared and built around 1915 and became completely separated from Skonnord in the 1940s.

The area called **Skonnordplassen**, where the three husmenn houses were located, was also separated from Skonnord in the 1940s and is now called **Bjerkheim**.

There is also a small lakeside cabin (with a small boathouse) on Skonnord.





Skonnord

The Grain Mill at Skonnord

Wherever a sawmill existed, often a grain mill was added, since both mills used basically the same technology. At Skonnord, a grain mill was added in **1819** by **Eric III**.

The grain mill at Skonnord used a waterwheel to turn a large flat stone overtop of a similar fixed millstone. The distance between the stones was adjustable to allow for different grains to be crushed. In principle the process seems easy, but in reality it is very difficult to produce good flour from a grindstone. There are several factors that need to be taken into consideration:

- the grain needs to be free of contaminates, like chaff, small stones or twigs.
- the type of stone is important because the grain can chip away pieces of the stone, which end up in the flour.
- the grain's moisture content needs to be right or the flour will be pasty and stick together.

In the Norway censuses, no record can be found that there was ever a dedicated miller at Skonnord. There is likely many reasons for this:

- It was a seasonal job and someone may have been hired temporarily.
- In the early 1800s, people were not so fussy about grit in their bread and so anybody could run the mill.
- A lot of the grain was used for animal feed and it did not need to be as pure.



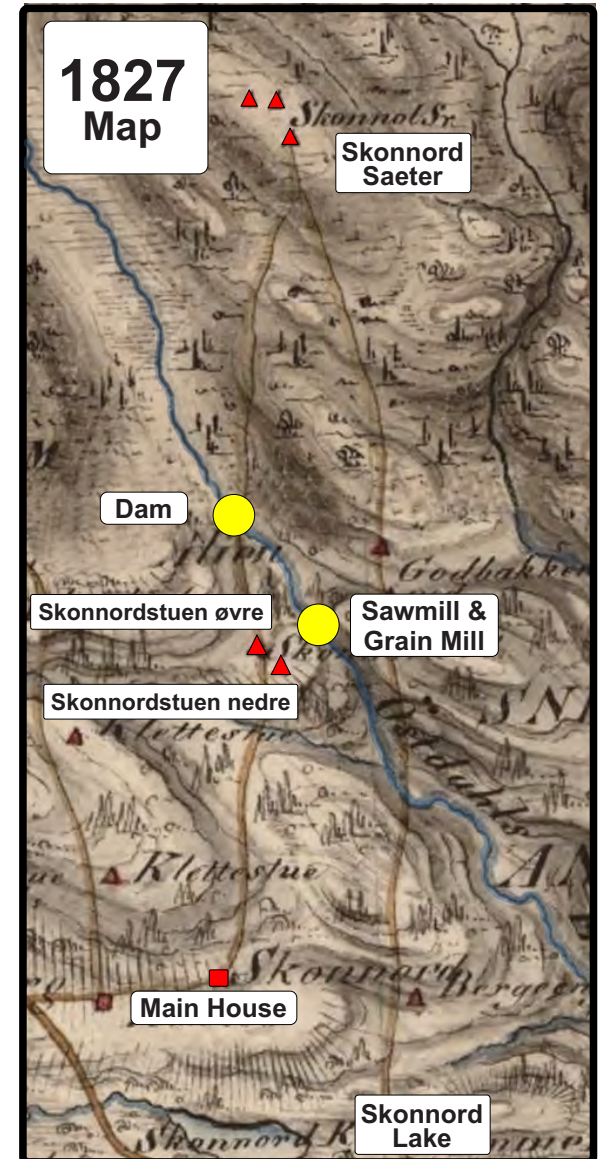
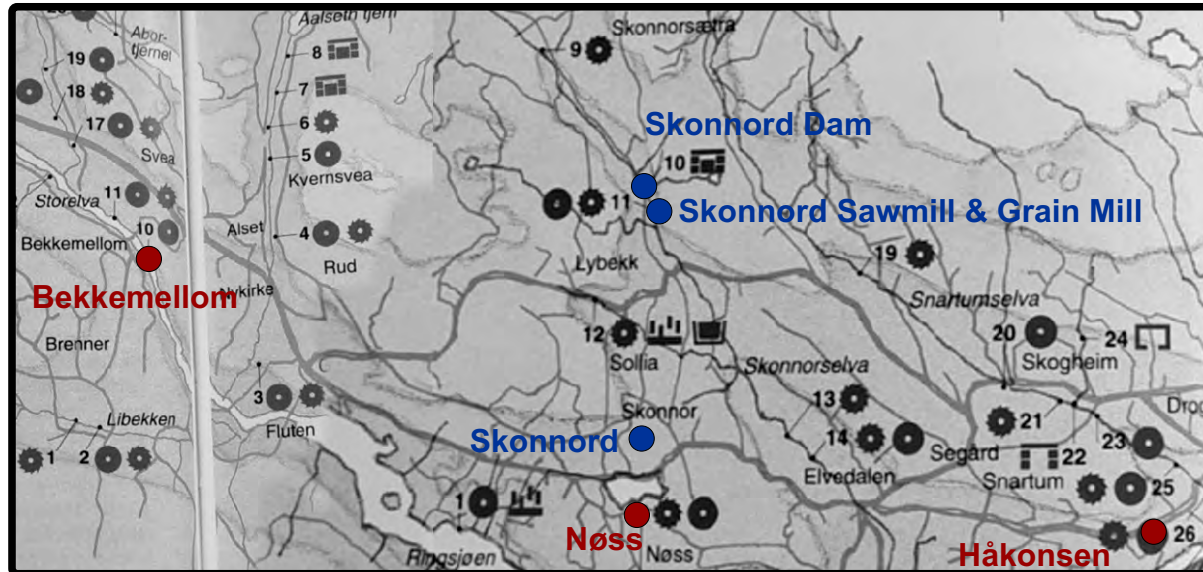


Skonnord

The Grain Mill at Skonnord (Continued)

By the 1900's, Skonnord had ceased using their mill and used mills at Bekkemellom, Nøss and Håkonsen. The transport to these mills was often long and strenuous, as the roads were very steep and everything was done by horse and cart. Their own mill was closed because the mills with full time millers could produce much better flour than the one at Skonnord.

Map showing where various mills were located in Snertingdal





Skonnord

Grain Harvesting

Before modern machinery, the grain was cut with a sickle or a scythe. The scythe was strenuous on the back, since one had to stand bent over for many hours. Typically only men used the scythe, but both men and women used the sickle. The women would then tie up the bundles and place them on poles (grain at the top) for drying. Once dry, they would be taken into the grain barn for storage.



The stalks left behind after harvesting have little nutritional value so are not normally eaten by the animals (although they are sometimes added to the feed to help with digestion). Most of the cut stalks were used as bedding for livestock or left on fields to help fertilize the soil.

Threshing of the grain (removing the chaff) was not done immediately, but continued throughout the autumn and winter. The grain was first loosened using axes with much skill and hard work.

A water powered grain mill was installed at Skonnord in **1812**, but by the late 1800s, the mill was abandoned and the grain was ground at local mills.

Ole Sr. was the first Skonnord to use a horse drawn threshing machine (later to be towed by a tractor).

Ole Sr.





Skonnord

Gathering the Hay

The hay (i.e. some variety of dried grass to be used as feed for the livestock) was cut using a scythe, usually done by the strong young men. This required a lot of walking up and down the steep slopes and was especially hard in the hot sun. When the sons were old enough, they too were taught to use and sharpen the scythe.

The hay was then left to dry in the sun. The dry hay was raked into bundles that occasionally needed to be turned over. This was done by the women and young girls. Sometimes the hay was staked on poles. When dry, it was trampled down, usually by the children, and hoisted up onto the hay wagons by the men. It was then transported to the barn where it was stored in the hayloft (or in other sheds, if the hayloft was full). It was important that the hay did not get wet, so when clouds appeared, everyone on the farm worked furiously to get the hay into the shelters. Because Skonnord had so many cows, large quantities of hay was grown.





Skonnord

Beate with her daughters
Lina and Bergine

The Wife's Role

The role of the wife on the gård was an essential and difficult job.

Much of her time was spent in preparing food and washing clothes. Baking bread, preparing meals and keeping everything clean, was an endless task.

As in most cultures, it was the women who had to get water for the needs of the farm.

The winters would have been especially difficult as the women had to water the animals in the barn once they were back from the saeter.

(A cow drinks about 30 gals a day and in 1865 Skonnord had 20 cows. This means the women had to haul 600 gals (6000 lbs) of water each day from the well to the barn. Another 100 gallons were needed for the 30 sheep and 6 horses).



The wife often employed one or more young girls to help her in all the tasks, but when her daughters were old enough, they often took over these duties. When the children were young, the wife usually employed a nanny. Almost always a milkmaid was employed to milk the cows and make the butter and cheese..





Skonnord

The Wife's Role

While it varied a bit, generally wheat was used for the bread, barley for the daily porridge and oats for the horses.

Root crops were not introduced until the early 1800s, after which they were grown in abundance because they did not rot easily and could be stored over the long winters. Fruit also was consumed from their orchard trees in summer.

The wife was responsible to ensure that everyone was properly clothed. There were spinning wheels and looms at Skonnord and, at least early on, much fabric was woven on site. The wife sometimes employed a seamstress for not only the daily work clothes, but also clothes suitable for church and other community events.

The weaving room at Skonnord was originally on the 3rd floor (attic) of the main house, but around 1940 it was moved down to the 2nd floor. A picture was commissioned and painted in **1950**. The picture is of a thoughtful Arnhild Skonnord (Skilnand), who was a very good weaver. Also shown in the foreground is the Skonnord spinning wheel, used to spin sheep's wool into yarn.

Wool is a very coarse material and was often processed to make it smoother. Skonnord never erected a "Stamping Mill" for this, but one was located close by at Klette.

The Weaving Room at Skonnord in 1950



Benny Skonnord pushing baby sleigh
(Possibly at Skonnordplassene)





Skonnord

Daily Routine

In the early days, clothes were washed in hot water where ash from the fire had been added. (understandably called potash). This potash, which is an alkaline potassium, helped break down the stains. It was also called lut. Fish was also soaked in lut to help tenderize the flesh. Lutefisk has traditionally eaten on Christmas eve at Skonnord.

It is easy to look back and romanticize the simple old days, but life on the gård was a lot of hard work for both men and women. Before modern machinery, everything was done by hand and when the harvest arrived, everyone at the farm worked long hours, including the children.

Much of the work on the farm revolved around the livestock, especially producing enough feed and supplying enough water. Keeping the fences intact was also never ending.

But sometimes there was even time for fun or reflection:

Maybe not the best clothes, but tennis nonetheless



Benny Seegård Skonnord with her cat





Skonnord

Daily Routine

Over the centuries, the gård has strived to be as self-sufficient as possible. In the smithy, which was installed around 1800, a blacksmith provided all the metal needs for the farm (hooks, horseshoes, hinges, rakes, scythes, etc.).



Old Smithy at Skonnord

Picture taken 2021





Skonnord

Food at Skonnord

The two most important foods at Skonnord were **bread** and **porridge**.

In the early years, very little wheat was grown, but by **1800** wheat was the dominant grain. Bread was served at every meal and was often taken into the fields as a snack. Before 1850, hard flatbread was baked in large batches and kept for many weeks. When potatoes were introduced, a soft flatbread was made called lefse. Lefse was often coated with butter, sugar or jam, and then rolled. Baked bread, as bought in stores today, was not eaten until the 20th century.

Porridge was served several times a day. A generous portion was made in the morning and served hot for breakfast and then cold later in the day. With cold porridge, warm milk was often added. People travelling and farm labourers often brought cold porridge with them in their rucksacks.

On special occasions, porridge was served with sugar, butter and cream. (In the 1900s, cinnamon was also added). Porridge was usually served in a large wooden bowl and each person used their own wooden spoon. According to old beliefs, a lump of butter shaped like a cross in your porridge, protected you from evil spirits.



Potato Lefse



Hard Flatbread
Traditionally baked on hot rocks

Wooden Bucket
For milk or porridge
1700s



Porridge Spoon
From Rognes - 1880s



Servants bringing the porridge to the guests at a Norwegian wedding (circa 1900)



Picture from 1890 of Norwegian children eating their Christmas porridge





Skonnord

Food at Skonnord (Continued)

Of course there was always lots of milk and milk products, like butter and cheese, at almost every meal. In the summer, fruit was available from the orchard trees.

Potatoes were not grown in Snertingdal until the 1800s, after which they were eaten ubiquitously. They were stored in the basement of the house for easy access. Other root vegetables like turnips were also grown as they could be stored over the long winter without rotting. Large quantities of peas were grown and usually used to make soup.

Perch and trout were caught in Skonnord Lake during the summer months, which provided a nice change in a relatively drab cuisine. The fish could be dried, which allowed them to be stored for many months.

Animal slaughtering usually happened after the animals were brought back from the saeter. Sometimes they were killed because the animal was unhealthy or because there was not enough space in the barn. There was no need for many bulls, so most of the young males were slaughtered. In the early years, a few animal or animal skins were required for taxes. Slaughtering at the start of winter meant that the meat could be kept out in the storehouse, which was cold due to winter. By **1875**, it became common to store meat hermetically.

Pork could be preserved using salt or by smoking. Chickens were not raised until the 1900s.

Once iceboxes and fridges came to Skonnord, meals became more like modern day cuisine.

The storehouse had a tower with a bell. The bell had a practical purpose, but was also a sign of prosperity. The bell called the land-workers home from the fields for food and rest.

The following daily bell-ringing pattern comes from a farm north of Oslo from the late 1800s: The working day began at 6 am, when workers tended to the animals, and milked the cows. The first bell of the day was at 8:00 am, when the workers were called back for breakfast. It also tolled at 11:30 am for lunch, and then again between 1 to 1:30 pm, to rouse the workers from their midday rest. Later it called the workers home for food at 4 pm, and then lastly at 7 pm, to mark the end of the working day .





Skonnord

Baptism (Christening)

In the Middle Ages, it was punishable by law to wait more than 8 days to have an infant baptized. It was believed that if a child died without baptism this child's soul would be lost forever, therefore it was very important for the parents to baptize the child as soon as possible. This law was abolished in 1771, but even in the 1800s most infants were baptized within 1-3 days after the birth.

Baptism was deemed as necessary to be "saved", and technically only the priest could perform baptism. However, this caused a problem, as children were almost always born at home, and the priest may be at the Biri church and not able to get to Snertingdal soon.

Often a child died at or shortly after birth, and there was no time for the minister to get there in time. Therefore it was necessary to give instructions about how an infant was to be baptized if the minister was unable to be there. Clean water was to be used, but in some cases beer was used if clean water could not be found. If an infant looked sickly or death was imminent, the baptism could be performed by the father, the midwife or even the mother. This baptism, if the child lived, would be officially confirmed by the minister in the church at a later time.



Baptismal Font
from the Kirkerud Church





Traditional Dress

For centuries, Norway was under Danish rule. After Norway obtained independence on **May 17, 1814**, the Norwegian people tried to find ways to celebrate their unique identity and heritage. This led to developing a new written Norwegian language, publishing Norwegian folktales, and creating a unique Norwegian traditional clothing (called Bunad).

Bunads are colourful garments made of wool and adorned with embroidery, buckles, shawls, scarfs, and traditional, handmade Norwegian jewelry known as solje. Each region in Norway tried to replicate clothing that was worn in their area. Of course, these were not working clothes but an idealized version of what the upper class wore on special occasions.

Today, many Norwegians receive their first bunad, often a family heirloom, as teenagers. A quality new bunad can cost between \$2,000 and \$10,000, which is one reason the outfit is designed to be altered easily for lifetime use.

Although women are more likely to wear the traditional dress, recent years have seen a resurgence of men wearing bunads.

Norwegians are quite passionate about this, and with that passion comes lively debates about bunad traditions. However, the most agreed upon rule is that one should wear the bunad from the region that is most significant to them.

The bunad is often worn at a person's confirmation and wedding. It is also worn on Norway's National Day, **May 17**.

The people from Snertingdal wear the style from Vest-Oppland.

In the past, often the mother would sew and embroider the clothes for her family, but now there are many stores that specialize in making Bunads.

In the Skonnord photo to the right, one can see the variety of Bunads worn. Most Norwegians can look at each of the Bunads and know what region of Norway it originates from.





Skonnord

Schooling over the years

Until the early 1900s, the school and the church were intertwined throughout the history of Skonnord. In **1000 AD**, **Catholicism** was the predominate religion in Snertingdal. In the Catholic era, the priest taught the children basic reading, writing and religion.

The crowning of **Christian III** as king of Denmark, on **4 July 1534**, dramatically changed Norwegian culture. In **1537**, Christian III declared **Lutheranism** the official religion of Norway. Catholic priests and bishops were persecuted and the crown took over most of the property owned by the church. Norway and Denmark were separate nations but were united under one king, the king of Denmark. This would last until **1814**, when Frederick VI ceded the Kingdom of Norway to **Sweden**. It would not be until **1905** that Norway would become fully independent and crown its own king.

The church became poor after the reformation because they were deprived of their land. (Much church land was obtained in the Catholic era as parishioners were encouraged to remember the church in their wills. The land was then leased out to earn income for the church). After the reformation, the priest continued to teach his congregation catechism, preach sermons and hold confirmation examinations. The bell ringer became the school teacher and taught the children before and after the weekly Sunday service.

Once a child had learned the catechism and knew about baptism, the child was considered fully educated, even if the child was as young as 7 years old. In **1572**, the age limit was raised to 12 years old.

Home teaching of course played a major role in the education of the children. In **1639**, there is record of Lutheran Bishop Glostrup touring Biri and being surprised at how well the children understood Christian teachings.





Skonnord

Schooling (Continued)

In **1739**, the first school law in Norway was passed. This was during the time of the first known Skonnord ancestor, **Torger**.

The law required that all children between **7 and 12** learn the catechism with understanding and be able to read and write. The parents were required to pay for his.

Each parish had to organize and run its own school system. In **1744**, there were 4 teachers in Biri. The school was called **Omgangsskole** (Community school). There were no school houses, so the teachers walked from gård to gård, teaching at the kitchen table or in the livingroom. Parents were fined if it was found that their children were not attending school. A major problem they faced was that there were no school books published in Norwegian, so all teaching was done in Danish.

The school year ran 9 months, but the time was divided up and each child received **8-12 weeks** of teaching each year. Early on, the only subjects taught were: Christianity, reading, writing and arithmetic. Throughout the **1800s**, several new subjects were added, including history, geography and music.

In **1827**, it was decided that there should be a schoolhouse built near every church in Norway. Though well intended, it was impractical for the time, and it would be many decades before a permanent school was built in Snertingsdal.

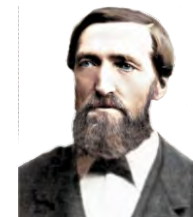
In **1846**, during the time of **Ole Eriksen**, there were 600 children in Snertingdal, distributed among 6 teachers. The teacher was usually a young boy (as young as 17 years old). Many of them did this so that they did not have to join the military. **Martinus Skonnord** (Fermstad), Ole Eriksen's brother, was one of the teachers.

School did not take place on all gårds. Usually the children from a couple gårds gathered at one farmhouse. The Skonnords were taught at Kvisgård.

In **1849**, a teacher's minimum wage was set to 20 specidalers. In addition, they had free board and lodging on the farms. This was considered a very low salary.



**Ole
Eriksen**



Martinus





Skonnord

Schooling (Continued)

A new school law was passed in **1860** to help speed up the transition from omgangsskole to permanent school. The law required the school to be based on Christian teachings, to include children of all classes and to improve teacher's conditions. Rather than teachers travelling from farm to farm, now a place was rented and the children and their teacher came to school at one place.

In Snertingdal, the first rented schoolyard was at **Kvisgård** in **1864**. The first permanent schoolhouse was not built until **1894**, when one was built at **Dalheim**. The teacher and his family usually lived in the schoolhouse.

The school was not like an early American one room classroom. Classes were formed by age groups and each class attended school for only 12 weeks each year (although they were long days with close to 8 hours of teaching each day).

In **1900**, the Dalheim School had 107 students grouped into 5 separate classes.

Even at this late date, confirmation was essentially equivalent to graduation. Once you were confirmed, your official schooling was considered complete.

Junior high schools were available, but very few attended them.

A senior secondary school (ages 16-19) has never existed in Snertingdal. The closest one is in Dokka, about a half a hour drive from Skonnord.



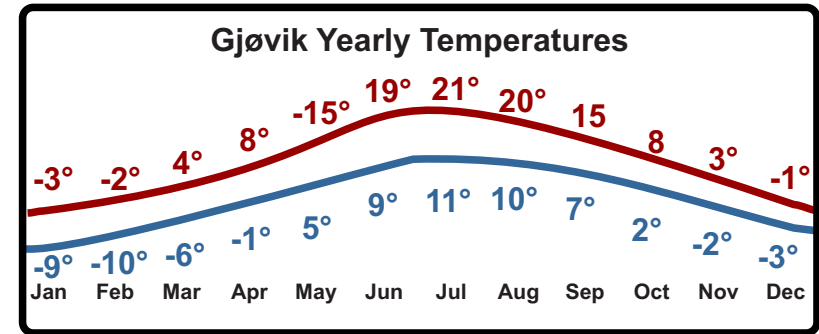


Skonnord

Winter

When winter came, life on the gård was very different.

Some years brought large amounts of snow and keeping the roads and paths clear, before the aid of tractors, was difficult. Without the demands of planting or harvest, it was also a time for doing repairs. Ole Sr. often attended winter agricultural school. Of course, caring for the animals was never ending.



For the women, the cooking, washing, sewing, and other duties remained constant, but with the livestock back from the saeter and housed in the barn, there was the huge task of getting water to the cows.

There was often a lot of snow on the roofs, especially in the corner of the barn. The winter of 1952 was a bad snow year. It was over 6 meters (18 ft.) from the ground to the barn roof, but one could walk straight up to the roof. Arnhild, Margaret and Lars are standing in the picture on the right.





Skonnord

Superstition

Even though the Skonnord's were very dedicated to the Christian faith, they were not free from superstition.

In ancient times, superstition was prevalent. As science advanced, superstition declined, but it never fully disappeared.

In the past, when Norwegians used open wells, the children were warned to stay away. In the well, the children were told, lived the **Well-Guri** who would grab them and pull them in if they got too close. (Guri was the name of the ghost that lived there). This was a tradition at Skonnord. (Unfortunately Ole II did not heed this practical advice as he drowned in the well in 1835. His youngest son also drowned but it is not known where).



Ole II

The Calf and the Well

Sometime around **1954**, a calf disappeared from Skonnord. A calf was expensive, and despite several days of searching, it could not be found. Ole Sr. decided he would go see **Marcello Haugen** in Lillehammer. The local population believed Marcello had psychic abilities and people lined up at his place, often waiting several hours to see him. He was called *the Man with the Sixth Sense*.



Marcello Haugen

When Ole Sr. explained to him that his calf was missing, Marcello withdrew, but returned indicating that he did not know where the calf was. Then Marcello asked Ole Sr. how the well water was at Skonnord. Ole Sr. told him that it sometimes got very low. Marcello told Ole Sr. he could see the well and there was a green spot on the neighbour's side of the fence. (The "newer" well was on the border between Skonnord and Klette). He told Ole Sr. not to worry as the water source resides on the Skonnord side. He told Ole Sr. to drill 5 holes, one in the middle and one at each of the four sides.

A few years later there was a drought and the water in the well dried up. Ole Sr. remembered what Marcello had told him and so he drilled the 5 new holes as Marcello had told him. The next morning the well was full, and there has never been a shortage of water at Skonnord since.





Skonnord

Superstition (Continued)

Ghosts at the Saeter

Ole Sr. stopped using the saeter shortly after he took ownership of Skonnord. He allowed Stennethe Bergli to use it for a number of years afterwards.

Stennethe brought her son Sverre to the saeter one summer. When summer ended, they packed up and headed back down the mountain. Sverre turned and looked back. He thought he saw something strange up by the house that looked like a man and it appeared that smoke was rising from the chimney. He was sure that they had put out the fire. Sverre told his mother that they should go back and see, but Stennethe's demeanour drastically changed and she told her son not to look anymore. They needed to move on because she knew what this was. She explained that as they left, the "invisible" had taken over the saeter.

In the mid to late 1900s, the saeter was used as a summer/winter chalet and the chalet was updated. The person working on it claimed that when he was by the west gable, he felt that "someone" was watching him.

It is known that Tømmeråsen built their saeter house right next to the Skonnord one. It was said that this was done for security.

Whether real or imagined, over the life of the saeter, many believed that it was occupied by ghosts and that was one of the reasons that the old barn was torn down about 1960.

Barn similar to the barn at the Skonnord Saeter



1940 about 8 years after the saeter incident



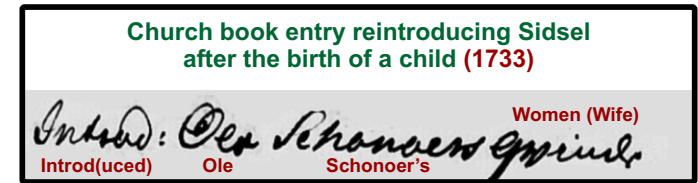


Skonnord

Superstition (Continued)

After Giving Birth

After given birth, a mother was considered "unclean" for 40 days. Afterwards, the mother would be formally reintroduced to the congregation. There were many superstitions regarding this time period and there were many things the mothers could or couldn't do.



Murder by Rødnes Gård

In **1833**, there was a mass murder of 4 adults and 4 children at Kantan in Søndre Land. The family murdered was that of **Lars Østensen Rødnes** (40) and his family. (It is believed that Rødnes was the gård where the first Skonnord, Torger, was born in 1618.).

The murderer, **Nils Narumsbakken**, was caught and was sentenced to death by beheading. After trial in Oslo, he was brought back to the place of the murder under escort of 300 soldiers. It is said that between 2000 to 3000 people gathered to witness the beheading. Reports of the incident indicate that there were many women present. Many believed the women were there not to see the gruesome act but for another reason. There was an old belief that blood from a beheaded perpetrator could cure various defects and diseases and when the head was finally severed (it took 4 tries), many women rushed with their handkerchiefs to mop up some of the blood of the now headless man.

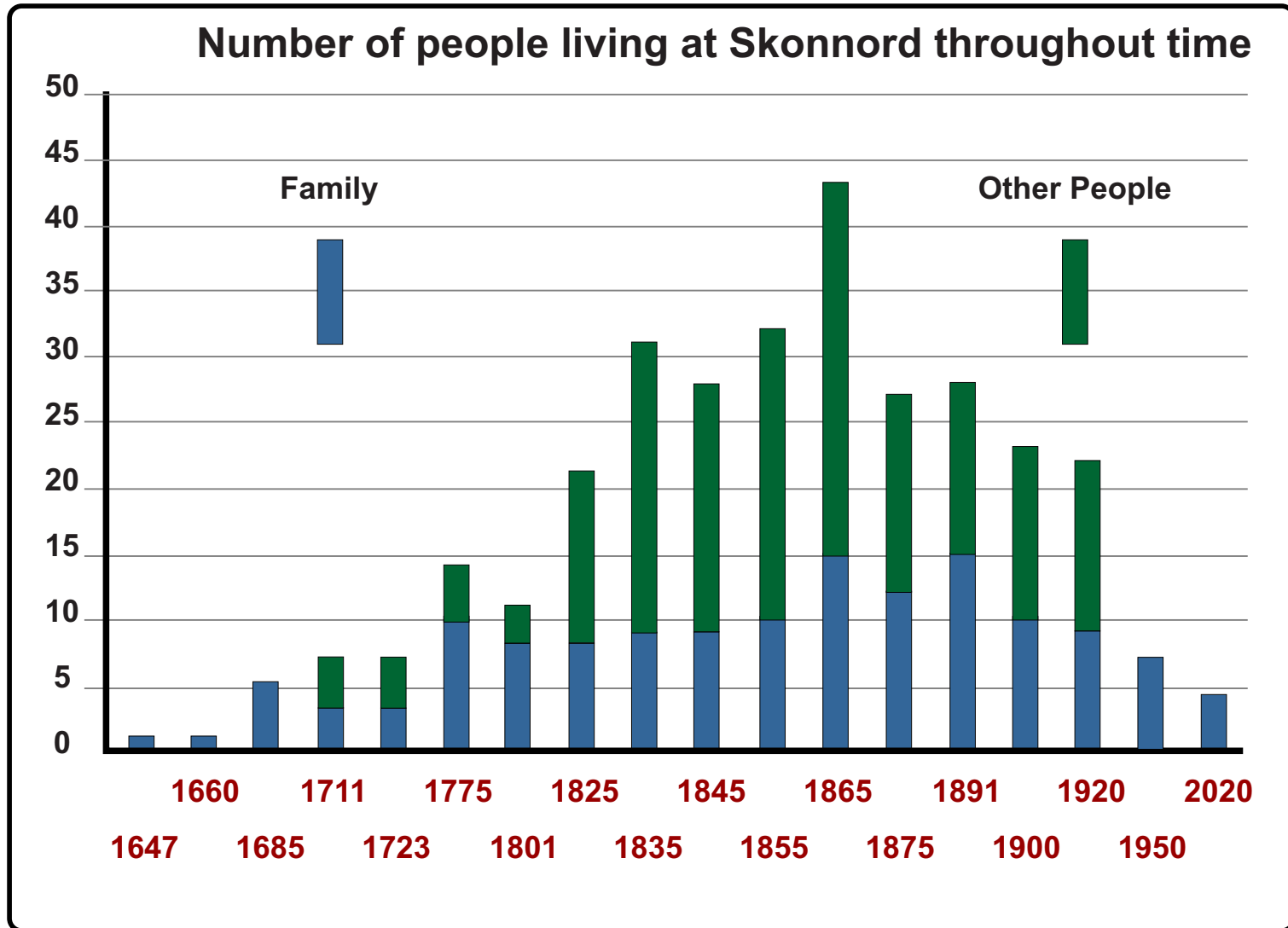


The actual axe used for the execution of murderer Nils Narumsbakken.





Skonnord





The Skonnord Gård

The People of Skonnord

Generation

X

1612

Gård Owner



Bjørn

Bjørn was farming Skonnord in 1612.



Y

1636



Simen

Simen farmed from 1636 to 1660.



1

1661



Torger

Christoffersen Rødnes



Christopher

● Indicates that the picture is not of the actual person



2

1685?



Tor

Eriksen Austdal



?Mari Klette?



??
Torgersdatter



Seborg
Torgersdatter
m Amund Hoff



?Marit
Torgersdatter
m Jens Berg



3

1703?



Erik I

Torsen



??
Torgersdatter



Erik I



Mari



Christoffer



3

1712



Christoffer
Torsen



Maria
Lønnum



Ole I

Søndre Hov.

When Maria died, Erik (with new wife Anne) moved from Skonnord (1712) to Søndre Hov. His son with Anne, Johannes, would later take over Søndre Hov.



⇐ Erik's brother Christoffer takes over Skonnord due to Erik moving to Søndre Hov. Erik's first son Ole I later takes over Skonnord.



4

1728



Ole I

Eriksen



Sidsel
Kirkerud



Erik II



Kari



Mari



Mari



Berte



Tollef



Berte



Anne



5

1767

Anne Tommeråsen
1784



Erik II

Olsen



Anne
Tommeråsen



Ole II



Peder
Landåsen



Johannes



Sidsel



Amund



Agnethe



Marte



Anne Marie



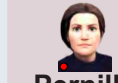
6

1787



Ole II

Eriksen



Pernille
Skonhovd



Erik III



Anne



Johanna



Peder



Ole

1802 Drowned
1824





















































The Skonnord Gård

The people of Skonnord

● Indicates that the picture is not of the actual person

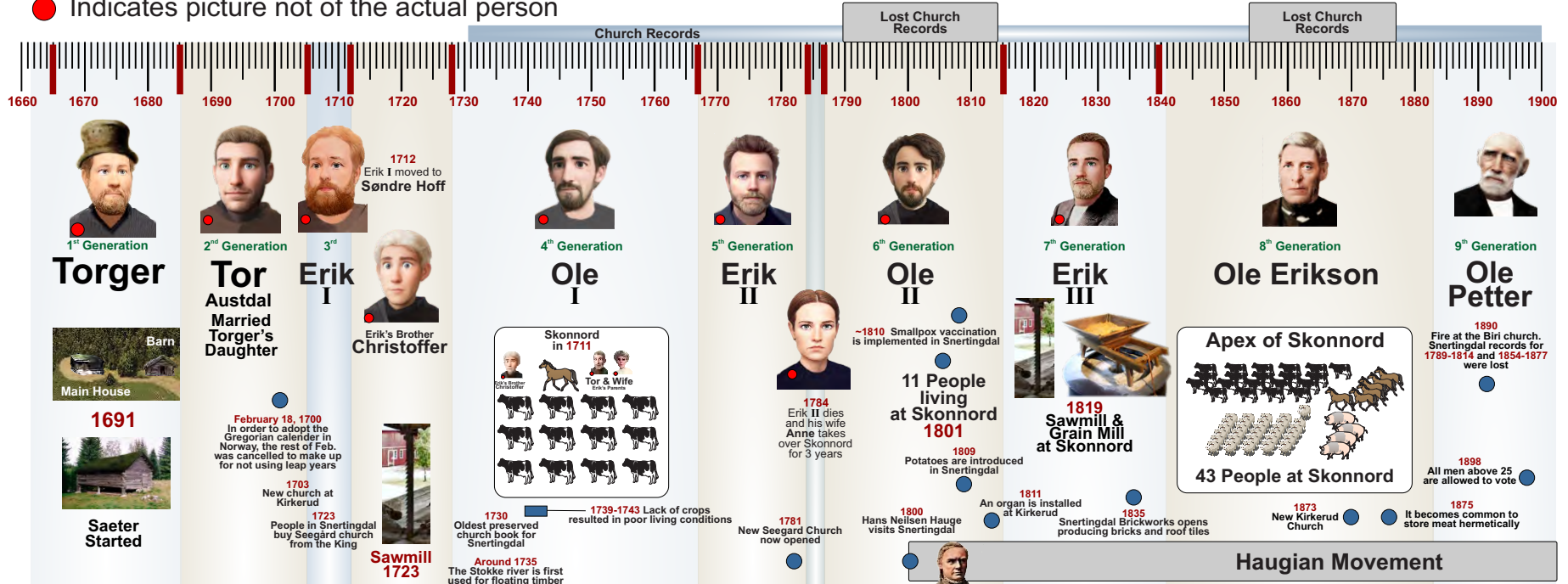
Generation	Gård Owner	Wife	Children
7	1815  1790 1864 Erik Olsen III	 1786 1869 Anne Marie Hegge	 1817 1900 Ole III  1820 1910 Kristian  1824 1909 Matea  1827 1917 Pernille  1830 1891 Martinus (Fremstad)
8	1841  1817 1900 Ole Eriksen III	 1825 1893 Nikoline Hoff	 1845 1918 Edward  1847 1913 Marta Marie  1849 1913 Kristian  1851 1897 Hans  1852 1937 Ole Petter  1854 1929 Mathea  1856 1940 Martin  1858 1939 Oline  1860 1916 Bernt  1862 1925 Anne  1864 1894 Margaret  1866 1930 Oluf 1872 1954 John
9	1882  1852 1937 Ole Petter	 1863 1922 Beate Austdal	 1884 1884 Helene  1885 1977 Lina  1887 1977 Bergine  1889 1981 Ole Sr.  1891 1988 Adolf  1893 1962 Martinus  1896 1992 John  1898 1989 Olaf  1900 1991 Margrethe  1903 1995 Olga  1906 1974 Eilif
10	1920  1889 1981 Ole Sr.	 1898 1974 Benny Seegaard	 1926 2020 Lilly  1928 ? Ole Jr.  1930 2017 Arnhild  1932 ? Margaret  1937 ? Lars
11	1956  1928 ? Ole Jr.	 1931 ? Kjellaug Lerang	 1961 ? Karen Lovise  1962 ? Ole Erik
12	1991  1962 ? Ole Erik	 1969 ? Kari Herft	 2010 2010 Lille Ole





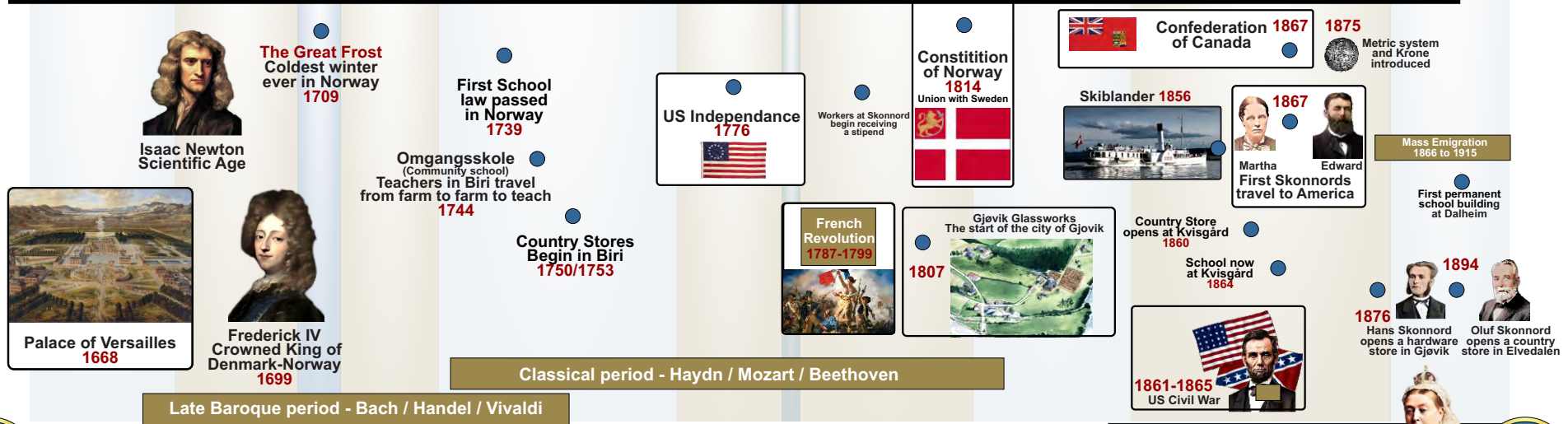
Skonnord Timeline

● Indicates picture not of the actual person



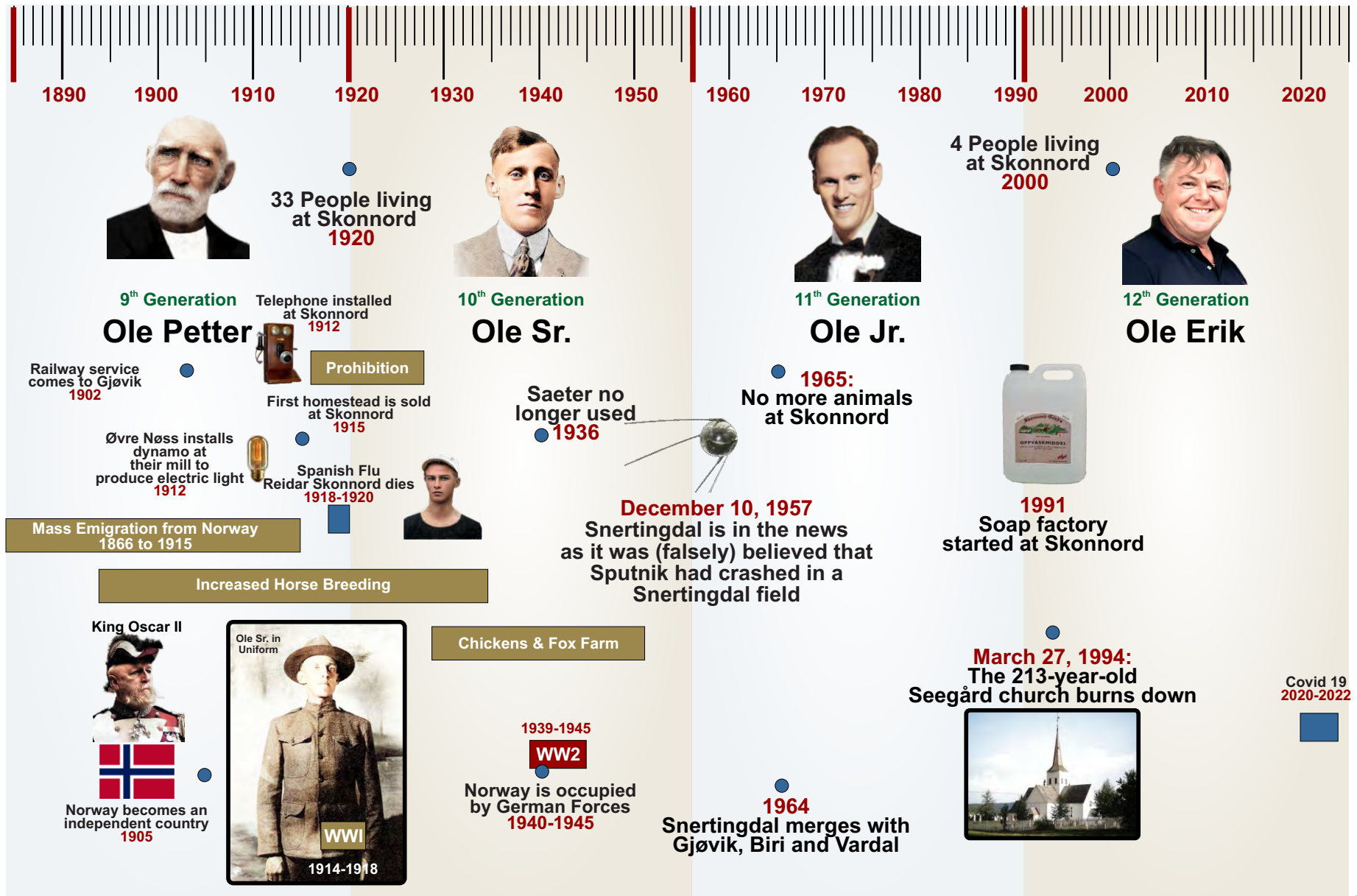
Norway - a province of Denmark 1537-1814

Norway - a union with Sweden



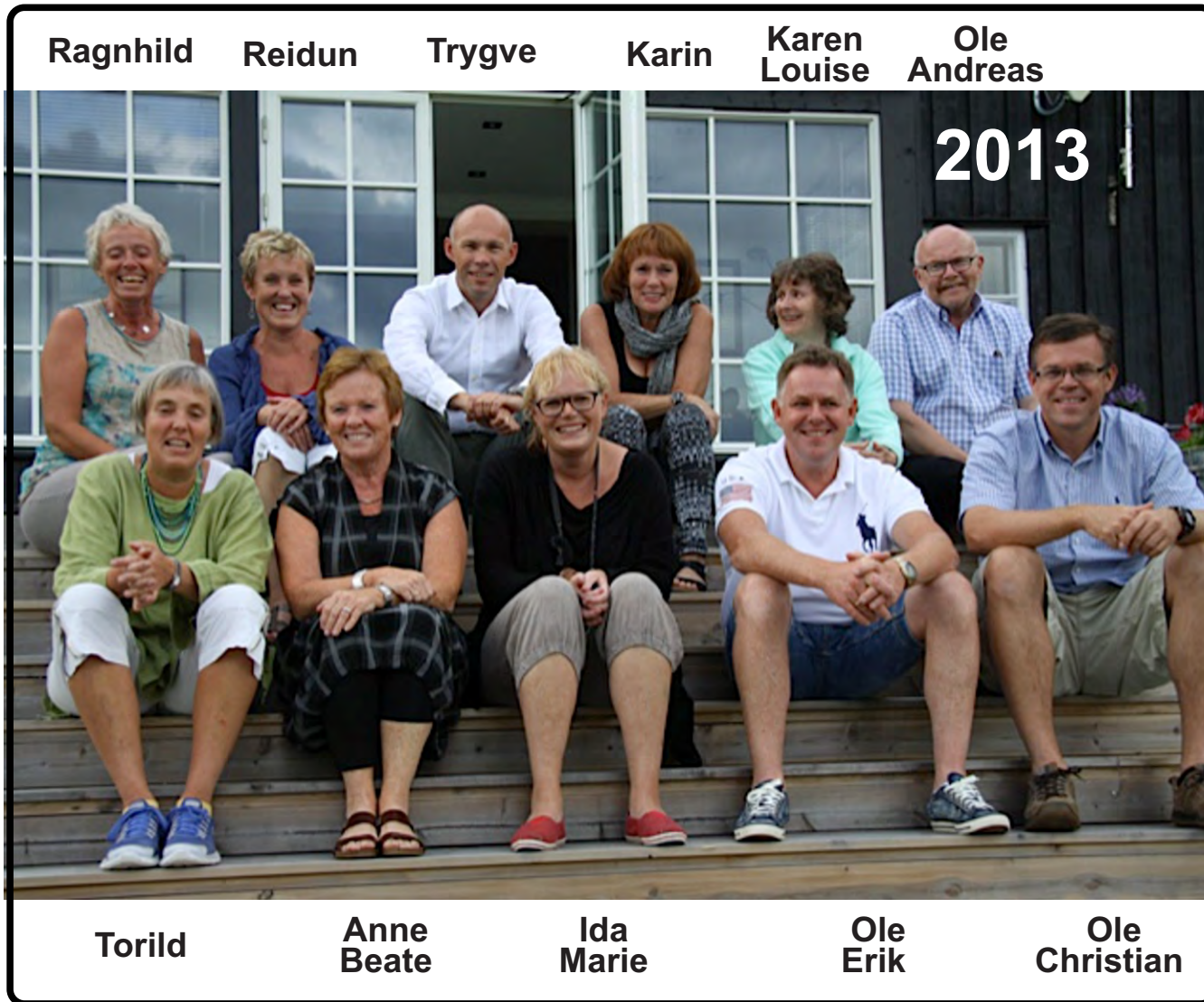


Skonnord Timeline





Ole Erik (Owner in 2022) and all his Skonnord cousins





Skonnord

Winter 2020





Skonnord Summer 2020



Lars Skonnord (83)

Ole Christian (49)

Ole Jr (92)

Kjellaug (88)

Ole Erik (57)





Aknowlegements

The History of Skonnord is divided into four parts:

Part 1 **Prehistory until 1850**

Part 2 **The emigration years 1850-1920**

Part 3 **The Modern Era 1920-2022**

Part 4 **400+ Years of Family Life**

This series has taken much time and was a collaboration of many people. I want to especially thank:

Ole Christian Skonnord, for his endless searching for pictures and stories.

Erik Hov for sharing his extensive knowledge of the people related to Skonnord and how they all fit together.

Lars Skonnord, for the “History of Skonnord” document that he began but was unable to finish due to dementia.

Ole Erik and his father, **Ole Jr. Skonnord**, for sharing their extensive knowledge of the Skonnord farm in Norway and allowing us to share in a little bit of its history.

I also want to thank all of the extended Skonnord family members who sent me their pictures and stories which helped make this document so much better.

Brad Rogness

Compiled February, 2022

bradrogness@shaw.ca

Brad's mother was **Borghild Marguerite Skonnord**

