

Die Nachkommen der
Familie Schliemann-1
aus Wismar

Microsoft Translated as:

The descendants of the
Family Schliemann-1
from Wismar

Note this is the introductory text behind the data base. There are no Schliemann members listed as being from Wilster Germany so the Australian Schliemann family are not part of the database.

edited by
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in August 1997
Original-Exemplary
 Copy

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Preface

It all started many years ago with the further processing of my grandfather Adolf Gerd Wildfang's data and chronicles. Inevitably I also came to the family of my mother Hildegard, née Schliemann. The whole thing then expanded in sporting zeal to such an extent that soon after creating a program on computers, I recklessly offered to continue the "accounting for the Schliemann family" with it, not knowing the extent to which they would one day assume. Would. In the meantime, for mainly health reasons, I have to take this responsibility out of my own hands and I would like to give the "accounting of the family" into more recent hands.

I present the current status of my work to date, extended by an earlier contribution by Hans Erich Schliemann on the name and coat of arms of the Schliemann family as a printed summary and at the same time in electronic form on floppy disks for the further editing with the personal computer by others. I would be happy if the compilation is used in a lively way and makes it easier for others to edit their family tree. I am grateful for suggestions for improvement and hints.

Gerd Wildfang

August 1997

Name and coat of arms of our family Schliemann

by Hans Erich Schliemann (+)

performed at the 7th Schliemann Family Day in Raisdorf on May 27, 1961, the first-person style of the narrator Hans Erich was retained.

(supplemented by Gerd Wildfang, 1997, the earlier references refer in part to the period before 1945, whether it would still exist to verify. The Roman numerals enclosed in parentheses refer to the order scheme explained below and facilitate the assignment in the listing, see there)

Without being able to do anything about it or against it, I am born into a certain family. The heritage of the paternal side as well as the social position and tradition of my parents' home and the whole family are the determining factors of my future life, my "education". I am a member of a certain family whose name and coat of arms I wear, if any exists.

I am a member and not a member of a family. I can become a member of an association, for example, from voluntary decision for a specific purpose and after fulfilling the purpose of resigning on its own initiative. But I can't do that with my family, which I'm a member of. In the Western cultural circle, I usually bear the name of my paternal family. This should be stated here as a fact, without the historical background of this patriarchal family system and its right, or the acceptance of the surname of the spouse (and his spouse's family name,' which is now possible by amending the law. adverse consequences for research).

For the name and coat of arms are the symbols of the family into which I was born and to whom I am arrested until death, even beyond death, even if I keep myself away from my family externally. It is therefore worth looking more closely at the name and coat of arms of our family "Schliemann".

I. The name of our family Schliemann

the need to introduce surnames arose as human branches grew, especially during the period of the founding of cities. It was no longer possible to distinguish the people of a place only by first names. Rural areas also quickly adopted the custom of family names. In the northern German region, which concerns our family, the management of a surname had generally become practiced in the course of the 13th century with a few exceptions (in Holstein there were still large areas in the middle of the 19th century, in which no hereditary family name).

Three main types of surnames were chosen:

1. **the place names showing** the origin of an immigrant family, e.g. frieze, holste, westfal and all names with the end syllable man, where the prefixes indicate the origin of the family of the first name bearer.

2. **Professional names** indicating the profession of the first name bearer, e.g. Schneider, Schulze, Schuster, which were often Latinized in the humanist age in Sartorius, Scultetus, Pistorius.

3. **Surnames** which are linked to any peculiarity of the first name bearer, be it by its nature or physical nature, be it due to a peculiarity of his residence, e.g. Kuhfuß, Langhans or Buschmann = the man who lives on the bush.

It is obvious to interpret our name as a place name: **Schliemann = the man whose family immigrated from the area around the Schlei (Schleswig)**. Because Schlie is a Low German language form of the High German Veil and at the time of the advent of the surnames, it was said in Northwest Germanysch. Even the documents of that time are often written in Lower German, otherwise in Old High German. In what was then Low German, instead of Schlei, it is called: sli, slig, slige; in Old High German: slio, sclive. I have found these spellings of our name in many documents, especially in the city archive of Lübeck.

[Let's also point out another reading: approximately between Crivitz and Parchim lies the place: Schlieven (known in various spellings: to des Sliven, Sliven, Schlive, Schlieven, Schlywen, Schlieve, zur Schlieve, Schlyve, Schliffen, Schliven, Schlifen, Schliben). North of Schlieve lies the village of Göntow (= Friedrichsruhe), where the name Scliveman is first mentioned in 1374. It is conceivable that the then farmer Scliveman from Göntow moved in from the "Schlieven" located only in 4 km as the crow flies and the surname is therefore due to a place name, "the man of Schlieven". From Göntow the name may have spread further. Since the farmer Scliveman is not yet to be assigned, this interpretation can also be made. to another family e.g. Schliemann-2].

As the oldest evidence of the name Schliemann, I found an entry in the Mecklenburgian document book: a "Gerd Sclivemann", 1374 farmer in Friedrichshagen near Crivitz, who certainly does not follow the trunk of our family, but in that of the **vie mecklenburg peasant sippes of the name Schliemann**.

[The name occurs e.g. als slyman (Lübeck 1473), sliman (Lübeck 1464), slymann (1566), slimann (1530), sliemanne (Lübeck 1470), Sligman (Lübeck 14 86), Slyeman (Lübeck 1537), Sliemann (Lübeck 1607), Sliman (Lübeck 1453) , Schliemann (Lübeck 1600), Schlyeman (Lübeck 1630), Sleiman (Lübeck-Grabow 1592), Sliman (Lübeck-Grabow 1859), Schlieman (Lübeck Grabow 1592), also compares the different spellings of the as yet unidentified Schliemann in the appendix of the uprising), in Middle German sli, slye, slig, sligge].

There are many clans of the name Schliemann, which certainly do not relate to blood. In the course of the great west-east colonization of the 12th and 13th centuries, many emigrated from the area of the Schlei. Thus, some will have adopted the name Schliemann at their establishment in a foreign place, without the need for a blood-like connection between the first namesakes. The common name only refers to a common geographical homeland, the area around the Schlei in Schleswig.

If one follows the stammfolgens of the **namesake Schliemann** living today backwards, one has the surprising result that all have their origin in the **northwest German region** with one exception, to which I still will be received. The name Schlie mann was not established outside northwest Germany before 1700.

(Among others, the Dipl. Walter Schliemann-2, who died in 1945 and did not join our clan, has done a lot of work here in Cottbus 'Gender Book Volume 105 page 409'. In the years 1935-1939, he took the addresses of all the major cities of Germany, as far as they were achievable, the inscriptions of the namesakes Schliemann, wrote them down and traced their trunk tree back. "This work could be repeated and supplemented today by the Bear Schliemann's phone list, see below. In the gender book volume 105, page 387, the 5 clans Schliemann are listed with precise information, to which probably all today's living namesakes can be traced:

1. Civic family from Lübeck later Wismar = Schliemann-1.;

2. Central Mecklenburg, different sexes, which probably all belong to each other and may have come there with the great German settlement of Mecklenburg in the 12th and 13th centuries. First documentary appearance in 1374 by (+) Gerhard Scliveman, farmer to Friedrichsruhe near Crivitz. Among these peasant sexes is also the family Schliemann-2
3. Dithmarschen, peasant family, demonstrably since 1626
4. In the town of Oldenburg i. Holstein, craftsman's family, proven since 1664
5. Glatzer Bergland, peasant family, proven since 1653)

The name originally belongs to the Northwest German region with one exception. Thus, the geographical connection with the area around the Veil is given, which proves the correctness of the interpretation of our name as placename. It goes without saying that the name does not occur on the veil itself. For here he would be nonsensical as a place name and highest as a surname in the interpretation: Schliemann = the man who lives at the Schlei. But that is what everyone in this area could have called themselves.

The exception mentioned above is a widespread family in the Glatzer Bergland (about 130 km south of Wroclaw, on the border with the Czech Republic), which has been resident there for centuries. (See Archive for Family Research, Görlitz, C.A.Starke 1935, page 402 and 1938 page 204). They are mainly farmers and craftsmen and it is a single clan Schliemann, which is still almost exclusively Catholic confession. The home of this clan lies far away from northwest Germany, the territory of the other clans of the same name. There has also never been a colonization of Silesia from Schleswig Holstein. And it is extremely unlikely that, by chance, at the time of the emergence of the surnames, a single person from the area of the Schlei was smuggled into the Glat mountains.

An interpretation of the name Schliemann as the place name can be excluded here and a different name interpretation must be sought with regard to this clan. Now in the Silesian dialect "Schlie" means as much as the high German "slime". So here the name Schliemann is much better to interpret than a "surname": Schliemann = the man who lives at the sloes. This "Glatzer Sippe Schliemann" does not even have a geographical connection with the other schliemann clans, but also requires a completely different interpretation of the name.

In all the namebooks accessible to me, I have found the name Schliemann interpreted as a placename. Only in the [Heintze "the German surnames", issue 1882] as well as in the revision of Heintze-Cascorbi "Die deutschen Familiennamen", Hall 1933, I found the interpretation as a surname for the Silesian Schliemanns under the keyword Schlee. The Heintze-Cascorbi was reissued in 1967).

[Comparison also also Hans Bahlow "Niederdeutsches Namenbuch": Schlie(mann), hamburgisch oft: Overname of the fishmonger or Fischers (mundartlich slie = "Schlei"), cf. Stint (mann,Stö(h)r(mann); Jn. Slyman around 1400 Lübeck, Hinr. Schliemann 1650 Wismar. In Hamburg 1249 an Esselinus Sli-broger, who kept cooked sloe for sale, mouthfully brogue = "brew, cook" (cf. Broge-kalf), see Bröger, Bröhan ! A Hinrik Slygh 1447 in Anklam, a knight (!) Herman Sli 1319 in Dortmund]

II. The coat of arms of our Schliemann family

In addition to the name, the coat of arms is a symbol of a family. **Of the many clans of the name Schliemann, our family is the only one** to carry a coat of arms . This is explained by

the fact that all other clans of the name Schliemann used to consist exclusively and still today predominantly of peasant and petty-bourgeois strata, only our clan belonged to the upper strata already at the time of the Thirty Years' War and at that time, academics were already among their members.

In order to better understand the connections, it is necessary to go into more detail about the social stratification of the population in the Hanseatic cities of that time and our family history.

There **used to be three social strata or stalls** in the cities:

The **top = first** was that of the patricians, gentry or as they were otherwise called. The merchants belonged to this **stand** in the Hanseatic cities, in a modern sense a mixture of wholesalers and shipowners (ship owners), as well as the brewers and the garment cutters (wholesalers of cloths). Only those who belonged to this stand were able to **rattling**, i.e. mayors and councillors (senators) basically came from this state. Most of them often worked at foreign universities in their youth and often worked abroad before settling in a city - usually in their hometown - where they had to acquire citizenship. Princely administration and judicial officials, as well as clergy and medical practitioners were counted on this stand, but only in exceptional cases acquired citizenship. **With the increase in the political importance of cities**, in this state of affairs, the **to buy a coat of arms. Until then, only members of the nobility led such a way.**

The **second stand** consisted of the craftsmen: the bakers, cobblers, etc. who were organized in guilds. This also included the actual merchants, who sold the goods directly to the consumers and at that time were called merchants or henchmen. The members of this stand also had to acquire a civil right when they were established in a city. **They did not have a coat of arms, but often house stamps** to designate their possessions and their goods.

The last stand consisted of the city's inhabitants, who work for the daily wage, i.e. not the same permanent ones, who rarely became citizens.

Of course, there were differences in rank between the same strata of different cities, depending on the political and economic importance of the latter. For example, there was something else to be counted among the patricians of Lübeck, who were also mostly noble, than those of a city like Wismar.

Our family can now be contacted in a documentary on **Anna Schliemann, née ?**, (III) back she moved to Wismar in 1609 as a young widow with her young son Hans, where she acquired citizenship. (The fact that a woman acquires citizenship is extremely uncommon usually. I am aware of only one other case, in the Rostock era under 4.10.1694). Around 1620 she married the **brewer Engelbrecht Priem** from Solingen (from whom the middle name Engelbrecht, which is common in the family, comes from him. Until recently, it was customary in the Spornitzer Branch to give every firstborn of a family the name Engelbrecht, at least as a second name. Unfortunately, this custom has largely been omitted in the younger generation). Engelbrecht Priem dies childless as early as 1635. Anne Priem, widowed Schliemann, is not incapable at least after the death of her husband. It acquires houses and makes spiritual foundations (Council Archive Wismar, Stadtbuch 1643 and 1646, as well as documents Copiarum lib. IV No 109). She died in 1646, her detailed will is on the council archives in Wismar like that of her second husband Engelbrecht Priem. Her only son Hans Schliemann (IV) from his first marriage was

born in Wismar in 1632 and was smothered by his two wives with the most noble sexes in the city, including the well-known Schabbel(t)s.

He becomes the son-in-law of a councillor 'von der Fehr' and brother-in-law of two mayors 'Schabbel(t)' and a councillor 'Heinrich Elmenhof'. Of his daughters, one married a later mayor and another (IV.11) a noble heiress, who comes from an Amsterdam or Lübeck patrician family of Crivitz. In the following two generations, which still took place in Wismar, all the family members married into the best families of Wismar. However, the obvious prosperity of the brewer Hans Schliemann could not be maintained in these two generations, as with all other Wismar families as a result of the economic decline of Wismar under the rule of Sweden.

The first husband of the widow Anna Schliemann and his ancestors could not be found in a documentary. According to the family tradition, it was a merchant Johann Schliemann in Lübeck, son of a merchant Joachim Schliemann there. A "Johann Schliemann" is now undetectable in the files at the time in question in Lübeck, whereas a Joachim Schliemann is documented in a document. But this, like its extensive family, about which good documentary material has been available since 1450, belongs to the rank of the shopkeepers. It is hard to doubt that we are descended from this Schliemann family in Lübeck.

The following facts arise: **our family belonged to the second social class in Lübeck. A coat of arms was certainly not led.** On the other hand, we have received a **house mark** of one of the members of this shopkeeper's tip, namely **the**



Krämer's Martin Schliemann, who died childless in 1591. At a house purchase, Lübeck Markttwiete 233, his house brand is recorded in the city books (Lübecker Stadtarchiv).

Simultaneously with the relocation of a branch of this merchant family to Wismar soon after 1600 - just our common ancestors, Anna Schliemann and her son, the later brewer Hans Schliemann in Wismar - the social ascent of our family is now taking place in Wismar. the local bourgeoisie. We do not yet know how this has happened in detail, and it is idle to make any assumptions about this.

Presumably it is connected with this **social rise** that no documentary evidence can be found for the ancestry of the "widow" Anna Schliemann. With the large number of documents available to her, it is astonishing, that there is no reference to her previous place of residence or her first husband, not even in the citizen's register, nor in her otherwise detailed will. One almost gets the impression that any suggestion of a non-"proper" sub-parenting has been deliberately avoided. It is particularly striking that in the printed mortuary of the student Heinrich Schliemann (IV5), a son of the brewer Hans Schliemann (IV), who died in Elbing in 1660, only his parents are indicated and no other ancestors, although special emphasis was placed on the number of ancestors as many as possible in the mortuary sermons, but at least at least the grandparents (the funeral sermon was in the university library or in the Rostock city-archives. under the keyword "Schliemann" or "Heinrich Schliemann").

And now the first coats of arms of our family appear logically with the veil and the man in the coat of arms shield as well as the same man as Helmzier.

A coat of arms consists of four parts:

- the coat of arms with the coat of arms symbols,
- on it the coat of arms helmet,

- above it the helmet cover and finally
- the Helmzier.

The coat of arms helmet is in noble families a spann helmet (before the eyes a wider rectangular slit with spans to protect the eyes), in bourgeois a slithelmet (before the eyes only an open narrow rectangular slit). In previous years, this heraldic rule was strictly adhered to. It was not until the 19th century that it became common practice to show the Spangenhelm in general with bourgeois coats of arms, especially with the countless coats of arms that were emerging at that time.

Our family chose a fish (sling) and a man as coat of arms symbols in reference to the name: the man was depicted in the usual form as a kind of Christopherus figure, clothed only with the foliage thread around the hips, on his head a foliage wreath, in the right a stick, while the left is supported in the side. The man repeats himself as a helmzier on the helmet. It would be interesting to address the mythical-pagan background of this figure, but it would lead too far in this context. However, it seems to have been known in the past. For on the glass coat of arms of Johannes Schliemann around 1700 (Va or VIa?) in the local museum Wismar, a cross is surprisingly drawn on the foliage crown of the tree, which here includes a man with the right.

The shape and shape of a coat of arms are originally regulated by strict and confusing heraldic laws. However, the designs are usually different according to the taste of the times and especially in the taste of the designing artist. It also happens that other symbols, for example from the coat of arms of the mother or professional symbols, are taken into the coat of arms. However, it can be said that the bearer of a coat of arms with the symbols fish and man certainly belongs to our Schliemann family. Because the symbols are always reserved for a certain family.

The choice of colours was also carried out according to certain heraldic regulations. Let it be only two colorful coats of arms from the oldest times preserved in our family. On the occasion of the printing of our tribal sequence in 1939 (German Gender Book Volume 105), in accordance with the heraldic rules and in reference to the preserved coats of arms of earlier centuries, experts (Prof. Badrihuy, Hamburg 1938) again searched for form and colour. Set. This coat of arms is preceded by the same in colorful execution when printing our trunk sequence (here also on the cover side).

The **oldest coat of arms of our family** is preserved on the **notary seal** of a Christian Schliemann (? Order) **1636** in Rostock (family papers in the Schwerin State Archives). The heraldic shield is divided here across, in the upper field a rose, in the lower a fish, on the helmet the man as a helmzier. We know nothing else about this Christian Schliemann. (I suspect that Johannes Schliemann, who was enrolled in 1648 at the University of Rostock without oath and Johannes Schliemann, who was enrolled in Greifswald in 1653, and Schliemann, both born in Rostock without oath, are his sons.

The **next oldest coat of arms** is in the local history museum Wismar, a preserved coloured glass **window** in very raw design. The shield is divided from top to bottom, in the right field a veil, emerging from the water, in the left field the man. The coat of arms has no Helmzier, but the inscription Claus Schliemann **1657**. Also from this Claus Schliemann nothing else is known !

It is striking that the bearers of the two oldest coats of arms are not known to us otherwise, but they certainly belong to our Schliemann family somehow because of the coat of arms. The social rise of our Schliemann family and thus the acceptance of a coat of arms does not necessarily have to be carried out in our own ancestors (Anna Schliemann and her son Hans), but at least in a closely related sideline.

The **next oldest coat of arms** is located on the very beautiful, but unfortunately very degraded **corpse stone** on the altar place of the **Georgenkirche** in Wismar, which the brewer Hans Schliemann in the years **1671/ In 1673**, he was approached for his two deceased wives. Hans Schliemann bought this burial place before 1645 "Tomb of St. Georgen Page 473 No. 26 in the Council Archives Wismar" on the stone are the Schliemann's coat of arms and the two wives of Hans Schliemann as well as inscriptions about their death, in the corners of the stone the four evangelist symbols. Hans Schliemann had this made after this stone after the death of his second wife before his own. The two women will have been buried in this burial site. Hans Schliemann had a second burial place in the Georgenkirche "Tombs of St. Georgen Page 541 No. 60". the burial site was under the stall until 1945, so it was impossible to see. Perhaps after the destruction of the church in 1945, the tomb was visible during the restoration work that is now underway. A possible inscription could be interesting for the family history. Also this coat of arms is divided from top to bottom, in one field a fish, in the other the man who repeats himself as helmzier.

The most beautiful coat of **arms of old times** was located at the **Gröning's church chair** in the Georgenkirche. Hans Schliemann bought this chair in 1670. After his death, this position went through inheritance to Engelbrecht Schliemann (Vb) to a part and to Anna Margarete Gröning, née Schliemann (IV4). The Grönings then had the mentioned church chair erected on their part, "Ratsarchiv Wismar, Stuhlstelle St. Georg Page 218". A magnificent baroque wood carving from **1674**. From the church chair one cheek was completely with the Schliemann's coat of arms and the year 1674 and the other half with the Gröning's coat of arms. Here, for the first time, as in the following time, the coat of arms is no longer divided. The man stands in the water, swimming on him from the left the fish, rising from the water.

Unfortunately, both cheeks were lost in the destruction of the church in 1945. Wilhelm Schliemann had searched the rubble the next morning after the bombing, but found nothing. (The part of the one cheek with the Schliemann's coat of arms is depicted in the German Gender Book Volume 105 between pages 312 and 313). In our family, however, there are several replicas of the coat of arms in wood (among others Gerhard Schliemann (XIU) had a copy carved in wood for his sons Wilhelm (XIIo) and Walter (XIIp), Wilhelm's copy is now with his grandson Christopher Willem Engelbert (XIIo3.2) in South Africa, von Walther's copy was made by his wife Käthe, née Giebler, many years ago some prints, which were also offered in the family. The die is said to be with Axel Schlieemann, Hamburg (XIIo4.4).

[It should be noted that a newspaper article in the Mecklenburger Tageblatt of 26.6.1937 published a report on the 71-year-old woodcarver Wilhelm Brehm in Wismar, -Großschmiedestraße, in which, among other things, a commissioned work for a Family (? Schliemann) in Gießen. This was a chair with a high backrest, which recalled the Gröningian's coat of arms, including the putter's head above it. Neither the contracting authority nor the whereabouts can be clearly determined].

In the following years, the coats of arms now accumulate, especially as seals under documents. As already mentioned, a **second colorful stained glass window** with our coat of arms is

preserved in the Wismarer Heimatmuseum with the inscription Johannes **Schliemann** without year. It can only be the eldest son of Hans Schliemann, namely the brewer Johannes Schliemann (Va) who lived in Wismar until **1709**.

But then something very strange happens. The **brothers Engelbert Schliemann**, pastor in Kirchdorf on Poel and progenitor of the Kirchdorf tribe (VIIa) and the merchant **Gabriel Schliemann** in Rostock, progenitor of the Rostock tribe (VIIb) share, so to speak, **the coat of arms**:

- In the future, the **Kirchdorfer Stamm** will only lead the man in **the** shields,
- the **Rostock tribe** only **carries the fish**, but now two vertically placed, averted fish, while both tribes keep the man as helmzier.

Engelbert already seals in this form in 1735 on a scholarship application from Putbus (Ratsarchiv Wismar), i.e. only with the man in the coat of arms. His son, the Pastor David Schliemann in Gresse (VIIIa), sealed the annual church book copies (Staatsarchiv Schwerin, or Oberkirchenrat Schwerin) with a similarly designed coat of arms, as well as another son as a notary, who Mayor Johann Schliemann in Boizenburg (VIIIb) "State Archives Schwerin, Stadtbediente Boizenburg, Process Engel contra Röpa, 1794". In the most recent Behlendorfer Hauptast of this tribe, however, the memory of the coat of arms has been lost over the years, probably due to the early death of the progenitor of this branch.

[The notary Christian Schliemann in Rostock carried a coat of arms in 1636: shield divided in the upper field a rose, below a fish, as Helmzier the wild man (family papers were in the Schwerin archive around 1935).]

Until recently, a berloque (the B., = small jewelry on (clock) chains, fashion in the 18th and 19th century) was preserved in the Rostock tribe, probably by the pharmacist Thomas Schliemann in Gnoien (VIIIe), which only carried the fish in the coat of arms (where it remained, is 1997 unknown). A petition of the pastor Wilhelm Schliemann (Xn) in Spornitz with the same coat of arms is in my possession (cf. "Family Archive, unter 1b). In the Lübeck St. Annenklöster there is a stained glass window with the coat of arms of the Apotheker Gustav Schliemann, head of the St. Annenklöster, which also only bears the fish in the shield (Civil Coat of Arms Book by J. Siebmacher, 5th volume, fifth section of J. Siebmachers Large and general coat of arms book, Nuremberg 1895 (Gustav Schliemann, 1890 head at the St. Annenklöster in Lübeck).

Since the thirties of this century, when the history of our coat of arms became known, all members of our family have again kept the original coat of arms with the man and the fish in the coat of arms and the man as a helmet ornament.

III. In conclusion, the essentials are briefly summarized once again:

A name and coat of arms of a family are symbols of it. The name Schliemann is a place name and indicates that the family immigrated from the area of the Schlei in the course of the west-east colonization. The choice of this name was also possible for other foreigners. Thus it happens that today there are several clans of the name Schliemann, whereby the common name means only an indication of a common geographical homeland, but not of a bloody connection.

Our family was based in Lübeck in the 15th and 16th centuries as a merchant's tip and did not have a coat of arms at that time as members of the second state there. But a house brand of a Schliemann is preserved. With the relocation of a branch of this merchant's tip soon after 1600 into the area Wismar-Rostock succeeded the jump into the upper urban sexes there. In the following years, therefore, our family gained a coat of arms. This leads in the coat of arms in reference to the name a fish and a man who repeats himself as a helmzier. The Kirchdorfer Stamm later led only the man, the Rostock tribe only two fish. Today we all return to the original coat of arms as a sign that we all belong to the same Schliemann family, the only one of this name that carries a coat of arms.

"Discoveries"

About Adolf, I have been asked several questions to answer questions, which dealt with questions from outside the family as well as from the family. In the Yesnuar this year I also received the request of Hans Heinrich Schliemann from Ziethen, who had already contacted Eberhard before the turn of the century in order to confirm his affiliation with the Schliemann-1 family and the Trojaresearcher. to get. An extensive correspondence arose from this and has not yet been concluded. But the interim results with the most important results in brief:

Hans Heinrich Schliemann can now trace his family back to a **Wilhelm** (Heinrich Gottlieb) Schliemann, who **married Juliane Henriette Ca(r)** in the Lorenzkirche Lübeck on **23.10.1800** and the tenant of Neuhof near Lübeck was. The church register entry is only on Wilhelm, but by the later documents (death of the first wife, remarriage and his death certificate), it is stipulated that it is Wilhelm Heinrich Gottlieb Schliemann. Who is this WILHELM Heinrich Gottlieb, whom I would like to call the "Lauenburger" here and in the future?

According to our documents, i.e. the authoritative(?) German Gender Book Volume 105 from 1939, p. 323, WILHELM Heinrich Gottlieb Schliemann is baptized 9.3.1776 in Gresse as the son of Johann David Schliemann (VIIIa), pastor from Gresse. In 1798 he was (after the church register) as godfather at the baptism of his sister's illegitimate child in Zahrenstorf "Secretary in Blücher". In 1800 he was in the addressbook of the city of Lübeck as tenant of "Neuhof", a courtyard of the Office of Horse Buyers (who had this farm in their possession since 1762) in front of the Holstentor in Lübeck. He marries the Juliane Henriette KARSTEN on 23.10.1800 in Lübeck, Lorenz Church. He has been a citizen of Lübeck since 1801. Apart from the fact that he is considered in the will of his uncle, mayor of Boizenburg, Johann Christoph Schliemann, (R VIIIb), of 7.11.1811, i.e. that he still had and lived in contact with the family at that time, we know nothing more about him and his family. Nor does he continue to be the godfather of the numerous children of his siblings, nor have we yet become aware of such entries. It is strange that the godparents or witnesses listed in the few documents of the Lauenburger do not even return to the Schliemann family. For in the past it was generally customary, at least among the black people, to act as godfathers or witnesses, and in the church register entries reference was often made to "honorable" parents, for example at the birth of the "Gresser" Wilhelm Heinrich Gottlieb: "of the Pastors Söhnlein". Unfortunately, in the years 1817-1823 no godparents were included in the Lauenburg church books, so it is difficult to prove further relations with the Schliemann-1 family through the godparents' names.

Since it can be ruled out by insight into the church book that on the same day or around that day two different persons with the same name "Wilhelm (Heinrich Gottlieb) Schliemann" married, it seems at the time of the publication of the gender book in 1939. The book entry is up to "Carsten..." clearly legible, the rest is squeezed to the edge and allows "bei.." still clearly recognizable in the copy. Thus the two Wilhelm (Heinrich Gottlieb) seem to be identical, would not be opposed to this by a later Sterurkunde, who in 1833 indicates his death from breast disease at the age of 67. After that, his year of birth would be 1766 !. The year of birth of Wilhelm Heinrich Gottlieb Schliemann (K VIIIa2), son of the pastor from Gresse, is however - confirmed by the cathedral archive Ratzeburg according to the church book - given as 1776. This corresponds to the entry in the German Code. Is there possibly an earlier copy of the church giving information or an incorrect indication of the second wife who was left behind out of ignorance? Unfortunately, none of the other documents relating to his 2nd marriage or his children have been able to give a further indication of his age. Nevertheless, with the large number of similarities, it is provisionally assumed that both persons are identical !

The professional career of the Gresser = Lauenburg Wilhelm Heinrich Gottlieb Schliemann is also remarkable: secretary in Blücher, tenant of a court before Lübeck and later in Lauenburg Ewerfahrer and Arbeitsmann (possibly also the inheritance of 200 Reichstaler from his uncle in 1812 he made the change). Later he lived in the Lauenburg suburb, called "Unterm Berge", "Überm Berge" or "Im Mühlenberge" for which no further evidence could be found except the information in the documents (death certificates or marriage certificates of the widow).