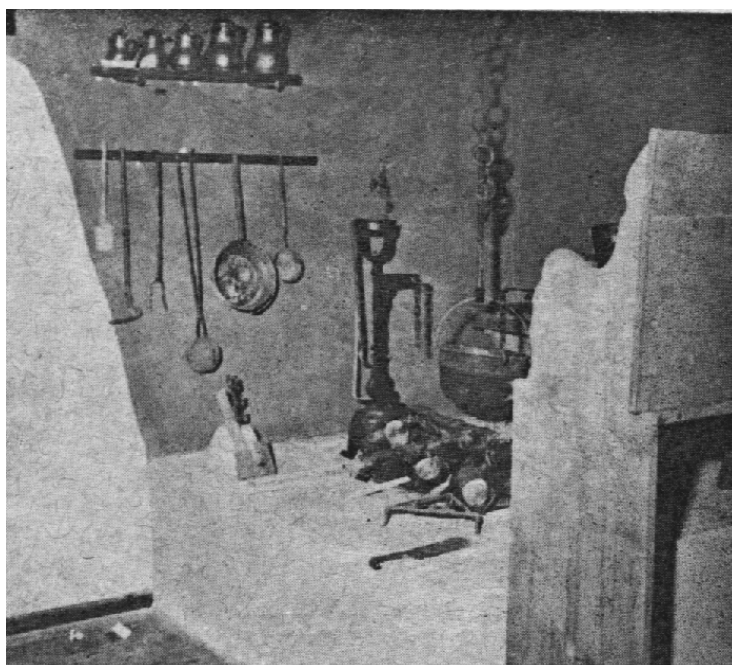




A Visitor's Guide
to the
Ethnic Museum of Sappada



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Introduction

Sappada has established, with reasonable satisfaction, an Ethnic Museum where objects, furniture, costumes and local tools have been collected and conserved to give testimony to the ingenious past, the inventive spirit, the intelligence and the ability of our ancestors.

This small guide, written by the local historian and teacher Maestro Cavalier Giuseppe Fontana, is intended to illustrate, to the visitor, the significance and the use of the various objects on display.

This institution will be a valuable help to scholars and increase the cultural and linguistic patrimony that today is vanishing.

Sindaco

Piller Puicher Cavalier Giorgino

1973

Translators Comments

On my last visit to Italy my cousin, Emanuele D'Andrea, knowing we shared a common interest in the history of the region of Italy known as Il Cadore, presented me with the gift of a bag of books on the history of this region. Contained in that bag was the small pamphlet, "La Piccola Guida per la visita del Museo Etnico di Sappada". Since my very first visit to Sappada, in 1974, I have been intrigued with this small region of Italy because of the blend of Italian and German cultures. It is an area that is distinctive for its architecture, its customs and its food. I have translated this small pamphlet to give the reader an appreciation of this unique corner of Italy.

I would like to acknowledge and give a special note of thanks to Giovanni Casanova, from the Comune di Comelico, for providing updated photographs of the houses in Sappada contained at the end of this document.

Auguri!

Glenn J. Beech

May 2003

A Little History

The first scholar who was interested in Sappada and its inhabitants was the philologist Josef Bergmann. He spent time in the region, for a few weeks, during the summer of 1849 and at the end of his journey he drew up a dissertation that was published by the Accademia della Scienze of Vienna.¹

He began by asking the question: “From where did these people come?” And his response was: “Their homeland of origin is found in the pastures of the Valle di Villgraten, not far from the old castle of the Heimefels above Sillian in the Tyrol, which at one time was united with the Bishop of Frisinga, as was San Candido, where the ruthless duke, Tassilo II, for the conversion of the Carantani Slavs, built a monastery.

“The Valle di Villgraten became a fief of the pious Count Arnolfo of Grafenstein, under whose rule he made it fertile and habitable. A little later the Counts of Gorizia were transferred to the distant castle di Heimefels, key to the valley, to take control of the pastures of Villgraten.”

“From this valley, according to the oral tradition, various families, because of the heavy servitude, requested of the tyrannical rulers in the maintenance of the castle of the Heimefels, six or seven centuries ago, emigrated to establish a settlement in the forested valley, inhabited only by wild animals, near the source of the Piave River.”

“They constructed, under the so-called Hochstein, wooden huts, and lived on game and extracted the mineral iron.”

“In the end they decided to remain, building, on that sight. They informed the Patriarch of Aquileia, to whom the Friuli² belonged since Patriarch Sigardo, of their intent to stay.”

“The ecclesiastic prince took the fugitives under his protection and permitted them to cultivate this untamed alpine sight, he granted them privileges and granted residence to those who would arrive in the future.”

Some years later, precisely in 1856, the historian Giuseppe Ciani, in part retraced the writings of Bergmann.³

He wrote, “Sappada is a valley positioned in the Carnic Alps, that has a common boundary with Comelico, not far from the source of the Piave River. They say that at the beginning of the eleventh century it was still wild and uninhabited, and the first to enter into it may have been some

¹ Josef Bergmann – Die deutsche Gemeinde Sappada, nebst Sauris in der Pretura Tolmezzo in Friaul K. Akademie der Wissenschaft – Wien. 1849.

² The community territory, in 1849, was dependent on the district of Rigolato and then became a part of the Province of Friuli.

³ Giuseppe Ciani – *Storia del Popolo Cadorino* 1856 and 1862.

Teutonic families, which were exiled from the Villgraten Valley, rich in pastures in the Tyrol region, who were oppressed by the work imposed on them by the Counts, who had taken over. Pleased with the sight, that was surrounded by mountains and forests and secure from the clutches of the signore from which they had escaped, on the sight called, in their dialect, Hochstein (Alta Pietra). Here they built some huts and survived in the early times by hunting and scavenging metal, which demonstrated they did not attend to the care of animals.”

In order to assure their own fate they sent ambassadors to Enrico I, Patriarch of Aquileia, (in 1078), “asking that he might grant to them the valley in which they had entered and wanting to know if they could seek his protection”.

“He granted them permission and additionally they were given privileges and exemptions to stay in the valley, to cultivate the land and to sow the fields where there were pastures so the villages, to which they had immigrated, would prosper and grow. By the fifteenth century the valley already contained more villages. Among these villages was that of Longoplave, in which lived the children of a Pietro⁴ for whom the village, situated along the river, would be named”.

“To he who narrates I am pleased to add, that in the beginning the inhabitants were few. In the centuries that passed, to around 1400, they did not have a proper church and they were forced to take the children to be baptized or the dead for funeral services and burial to a church as far away as six hours or more by foot. The dialect they speak is German, but presently in the municipal schools they also use Italian; finally after the eighteenth century separated from the Cargna, of which it was always a part, it was joined to the District of Auronzo, and consequently to Cadore”.⁵

On the whole the two notable studies report that even today, life in Sappada is very much in the tradition of Villgraten; that area of the Tyrol from which the first inhabitants of the valley arrived, soon after the year 1000. The population lacks any documents that speak with certainty of the long ago exodus. They have kept copies of the concessions, made in various times, by the Patriarch of Aquileia to the “men of Sapata...Sapada...Sappata...Sappada”.

Today a large part of the population still speaks the Bavarian Tyrolese dialect (that some confuse with German) brought from the land of origin. Various writers have asserted that there were fourteen families who first immigrated into the valley and also cite the nicknames of these families; others specify that the religious community depended on the Pieve di Gorto (Parish church of Gorto) until it passed under the Abbazia di Moggio (Abby of Moggio).

⁴ The children of Pietro di Longoplave had complained to the Patriarch because they were being bothered on their property near Comelico. None of the borgate in the region no longer have the name Longoplave.

⁵ In a footnote in the text of Ciani he cites the work of Bergmann (whom he called De Bergman) and states to have the news from him reported by Pietro Vianello, a notary in Spilimbergo.

Historians affirm that the church matrix was that of *Negrons* (near Ovaro) in whose cemetery would have been placed to rest our long time deceased. Who knows with any certainty when Sappada was made a part of the series of five regions that was removed from the respective Quartieri to be placed under Gastaldo di Tolmezzo.

The revolution of 1848 did not bring any new regulations to the area and only three years later did the government of Lombardo-Veneto subject to Austria, "satisfying the wishes of the population", rearranged some of the territories and it was then Sappada was removed from the province of Udine and joined with that of Belluno. Ecclesiastically it continued to be a part of Udine even after the Bellunese Pope, Gregory XVI, removed from the vast Friulian Archdiocese all the parishes of the district of Auronzo and Pieve di Cadore to be united with the diocese of Belluno. Sappada then still being a part of the district of Rigolato not including the churches, the coat of arms of the bishop had to be changed.

We know, based on tradition, from where and when our ancestors arrived, why they abandoned the original sight, where they situated themselves and approximately how many there were. What we do not know is how they lived. No one can speak to their primitive existence but it is easy to imagine how many wretched poor there were: surviving by hunting, having only a short work season, like that of the ant, followed by a long period of hunger. And it was like this every year and for many centuries.

The theocratic government of princes and patriarchs did not take care of this small group of people confined to the most distant and impassable recesses of the vast territories and subjects of the Aquileisi. Not even the Doge of Venice, who succeeded them, paid a great deal of attention to our poor ancestors. It was certainly this disinterest and this neglect, on the part of the government, that was the primary reason for the isolation of the region and this seclusion served to maintain, for so long a time, the primitive characteristics of the houses, and an archaic manner of living that was particular to the inhabitants as well as the language sthat is still spoken today by a large part of the population.

One entered and departed the region by a pathway that runs along side a small course of water, between rock walls that seem to want to close or dislodge passages for a large part of the year with snow. When the Senate of the Republic of Venice decided to open the *Strada di San Marco*, it was made it in their interest. But what merited the name of the road? It started at Venzone from the *Pontebbana* to be joined at Tolmezzo just like a mule track of today, it then proceeded toward the Valley of Degano like a kind of narrow cow path, winding and having a notable incline. From Forni Avoltri to Cimasappada there was a trail that went up an improbable incline of 28%! A section of this

model of viability can be seen a short distance from the church of the Cima. And a part of the notorious *Cleva* remained in active service until 1915.

The workers made a grave error throwing away, into the Acquatone ravine, an inscription that had been cut into the rocks that remembered the posterity of the road: it was a historic monument that served also to remind us of the viability of the past. There is the hope that some entity will take care of the bridge that still remains to recall that period. But they will have to do it soon if one does not want it to fall into the ravine.

The Old District

In ancient time the region was called *Bladen* (in dialect Plodn) and maybe the name was derived from *Piave*, the name of the river that originates there. With this toponym it is still designated today on the German maps. No one knows when it was given the official name Sappada, nor does one know the etymology. Even the fourteen small hamlets were originally very German sounding names: Dorf, Mous, Pill, Bach, Mühlbach, Cottern, Hoffe, Prunn, Kratten, Begar, Ecke, Puiche, Cretta, Zepoden. Later (we are not certain of the time) Dorf (meaning village) became Granvilla, Mous (meaning marsh) became Palù, Prunn was translated into Fontana, Begar (from Oberweg meaning sopravvia) was transformed to Soravia and Zepodne (maybe derived from Zima Plodn) was named Cimasappada. The remaining villages still retain their original names.

In 1908 a disastrous fire destroyed Bach and twenty years later Granvilla was victim to flames from which the two largest *borgate* were saved in their original state: in Bach saved from the flames was a single house and a stable with hay, in Granvilla a few more places were saved. The *borgata* of Palù, can be considered from the middle ages: its construction was not of wood, its houses were done in stonework and they can be considered modern, even though built over a century ago. The nucleus of the remaining eleven small villages are almost entirely formed by the old wooden houses in the typical Tyrol style; the destruction and the demolition over the last few years can be said were welcomed under every aspect. The many new houses, in the last decade, rarely are placed in the old cluster but are moved and occupy the surrounding area forming a residential zone. Some families, after the fires, remained without housing. They then went to settle at the extreme western end of the village and together formed the *borgata* of Lerpa that annually becomes enriched by new cottages.

Officially, not considered a *borgo*, there is a group of houses that exists in the locality of Plotta, to the north of Granvilla and Lerpa.

To conclude this chapter one has to be informed that the old *borgati* remain a distance from the national road and are seldom visited, meanwhile they represent a particular attraction to the region. Sappada is not only beautiful for the picturesque variety of its landscape but also for the

collective tranquility of its *borghi* where it is easy to discover poetic and picturesque corners, embellished by wonderful balconies with beautiful black roof timbers as a background.

The Old Rustic Houses

The dwellings at one time were all constructed of wood. They used the same method of construction for the external structure of the houses. There were differences and there still are, but they are mostly with in the internal structure of the house. All of the houses have an attached stall with a hayloft on the back but it never towers over the dwelling reserved for the family. In order of age, these structures are the probably the oldest. A little later, for the necessity of having to house more people under the same roof, they constructed houses more rationally, with more space and somewhat more comfortable. The stall, with the ample hayloft, was situated close but separate from the house.

Rustic and simple, but dreary, were the houses at one time. They were constructed with the trees that were cleared and squared on sight. The heavy beams were place one on top of the other and the corners of the construction were joined with ingenious joints. Even the dividing walls were lifted with beams of measured sections.

One would enter by a large front door that gives way to a vast corridor, as long as the house. On the sides are doors or shutters that open and lead to one or two kitchens and likewise to a living room, according to the number of families. A single flight of stairs permits one to go up into the spacious attic where one notices the doors to enter the bedrooms. These are exposed to the sun and they have a second door that leads to a pergola.

The roof of each dwelling had two distinctive protruding slopes on each side. It was supported by a strong truss and was covered by *scandole*, slats of larch that with time took on the color of a silvery gray. They were kept in place with large flat stones. The long gutters were cut and drawn from posts cut with an adze.

The sanitary facilities (if you can call it that) were found placed in a little room set outside the house, they were more simple than one can imagine: two platforms of different heights, on the surface of each one were two holes, one larger than the other, the smaller one was reserved for the children. It was all enclosed with boards fashioned to allow a little light to enter and to permit the ventilation of bad odors.

Every house had a stone basement and at times its base was raised, to be even with the northern exposure so the room could be shouldered against the ground.

The external structure of all the houses were actually the same, differentiating only in the number of *ballatoi* whose rails, that enclosed the front, were cut with a particular design that varied

from pergola to pergola. There were no other decorative elements. The substitution of some parts of the structure with limited raw walls or whitewashed with mortar were signs of distinction, but they advised of the need to defend from fires. In fact these walls internally supported armored rooms. These rooms sometimes had vaulted ceiling were barren of windows and had iron doors. They served to keep the seeds secure from flames.

The ample wine cellar, full of shelves and small vats were placed in the basement, on the south wall of the house. The floor was hardened earth.

This is where they stored the potatoes, the "*crauti*" (sauerkraut), ricotta, cheese and butter.

The windows were very small: grating protected some and others were shuttered by wood, but all had panes of glass.

The first, stately house may have been built rather late and remained the only one for a long time, but neither it nor the others had internal water. Water for domestic use was kept in ample copper buckets, hung in the kitchen on supporting brackets. Water was taken from the nearby fountain and was transported to the house with a decorated bow with iron hooks.

The Ethnic Museum

The preceding chapters should make it clear the reason for an ethnic museum at Sappada for which many other words of explanation not are necessary.

For centuries our forefathers have lived in the valley, closed between the mountains, surrounded by people of other origins, languages, characteristics, customs and manner of dress and they struggled for a living and to be included in the civil world, even in the recent past. They absolutely lacked the social relations and they had to be better to survive the misery, seeking to make suffice the little they got from hunting the few animals and the scarce crops they were able to produce from the land. This self sufficiency included everything. They made their clothing from the wool and the linen cloth from the region, their footwear was manufactured with the skins tanned in the region, their food was prepared with that which came from the region, the tools, the furniture and furnishings, all came from the industrious and hard-working hands of the country people.

The Ethnic Museum of Sappada is not finished and maybe it never will be complete because there may always be something that is found, some object that is hidden among the wooden folds of the attics and it will be added to the materials already collected. But will it be presentable?

Those who visit will have to enter into the various rooms with the humble spirit of one who goes into the poor dwelling of an ancestor from long ago.

First Floor

The Corridor

In every house there existed a corridor, which often had two entrances: the principal door was rarely closed while the second door was hardly ever open.

On entering our corridor one notices the opening of the *forno-stufa* (furnace-oven) that had two functions, to cook the bread and to heat the room. There is no chimney and the smoke that would pour out into the room entering the black, obscure staircase that leads to the upper floor, as far as attic, blackening all it meets before dispersing into the air.

According to the season, the ample corridor also served as a storage place for rural tools, clothes, shoes and items used for walking in the snow.

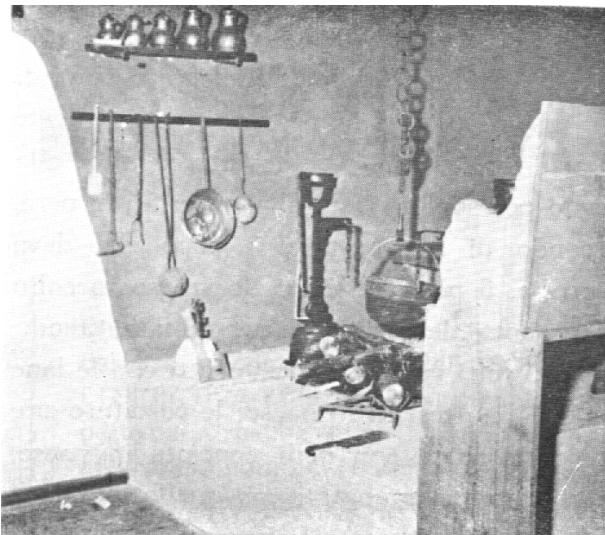
To the side of the mouth of the furnace one notices the utensils used for making bread and for cleaning the furnace.

The two curved hooks, originate from a house in Cima, and are over three hundred years old.

The Kitchen

The kitchen was the room most used in the house, ours is low and dark and full of different objects, actually not true to life.

Our room appears like an eastern bazaar. In one corner is the fireplace constructed of large



stones kept together with iron hooks. There is no hood because the smoke would spread throughout the room; it had to smoke the pieces of meat and strips of bacon fat, which were supported by two poles that form the smoker. As we have already said, lacking a chimney when too much smoke became an annoyance it was allowed to leave from the door in the corridor, where it would have to find its way out, depending on the circulation of the air.

One time, the only source of light, during the long winter nights, was the light given off from the fire that burned constantly in the fireplace. Rarely did the light come from a lamp fueled by pig fat.

All of the meals were eaten in the kitchen. Those who found a place squeezed around the table while the others rested their ample soup bowls on benches or on their knees.

Cooking did not consume the Sappadine housewife. It is a shame that the ingredients to prepare a meal were rarely available. Some meals were served in a large iron pot brought directly to

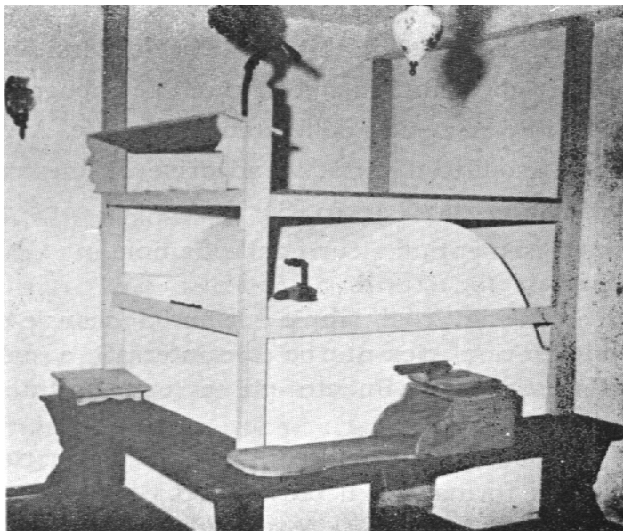
the table. The family accosted the pot with their spoons and if they did so with too much voracity, the head of the household would scold them. The meals were not overwhelming and not much was left over, often table companions were fed a soup broth and a piece of black bread. When they were able to buy potatoes, at the beginning of the last century, they were welcomed because alone, with a little ricotta, one was able to make a dinner for many nights to fill the family. The *polenta* would be thrown on a carving board and was cut by the piece and everyone was able to serve themselves. But this may not have been the case in every family. The bread would be distributed in pieces and one had to ask if they would be able to have another. If it was available!

Faithful to the typical model of the old kitchens ours is furnished with a credenza, a plate rack, a table and a variety of benches. These were the pieces of furniture that were always available.

The Tinello

Maybe we exaggerate calling it a *tinello*, breakfast room, as many call it a living room. In Sappadino it is called a *Stube* or *Stibile*. It is the room where the family gathered during winter nights and the few free hours during the other seasons. It was the “good room” (as we would call it today) but it lacked, as we shall see in ours, those most simple conveniences of comfort as the tinello of our times. The rough and ready people of the not very distant past, took pleasure and satisfaction in relaxing in the company of the family all gathered together. This room was always kept very clean and orderly. It was the ideal environment to find time to talk, to listen and to pray during the winter. This is the room where one would received the parish priest, when he came to bless the house, as

well as receiving family and friends when they came to visit. This was also the room designated for receiving the family members who died.



The heat came from the large *forno-stufa* that stands in the corner; the one in the museum is very old. It would seem as if one has entered a room with wooden scaffolding. It is the characteristic *sopraforno* constructed like a movable plank bed and a fixed table, slightly inclined where one could rest their head or lie down to rest next to the warmth. Two fixed benches surrounded the structure and to the side one

notices a “wooden cushion”.



The fire was stoked from the corridor and underlines the practical intelligence of our old people who knew how to harness the heat of the furnace that cooked the bread without having to stir up the dirt and the smoke or drag oneself behind the stove.

Only a few of the furnishings and furniture remain. Our living room is complete with the work instruments the women used in the winter to make wool and linen. Sometime the men would be permitted to work to set the prongs of a rake, adjust the lacing of a basket or weaving some meters of cord. At the end of this operation or before leaving one had to remove all of the work objects and rearrange the room.

The darkness of the room is broken by the faint light of a tallow candle or from a lamp fueled by animal fat. Later oil lamps, acquired from outside the region, were introduced.

The Bedrooms

In the old houses of the region the number of the bedrooms varied, but they were always situated on the upper floors. In the museum the two rooms have two beds, for obvious reasons. The bedrooms are situated on the same level as the other rooms constituting a small rustic apartment for one family.



The furnishings are those that would be found of an earlier time: a stoup near the door, a large bed with two posts, a straw mattress, a night table, a chest of drawers, a closet and a cradle. Rarely does one find a mirror or a washstand with a basin and a pitcher for water. In our two bedrooms these objects have been acquired from houses throughout the region.

It is said that the only ones who washed in the bedroom were the women in labor, the sick and the doctor who was there to treat them. All the others members of the family washed themselves in the kitchen.



The floor was always very clean, coming and going was limited and those who entered were very considerate not to leave a trace of their passage.

In the closet and the chest of drawers were placed the clothes and the underclothes. Certain clothes, for the women, were kept over many generations and the rough underclothes made of linen, never seemed to wear out.

The bedrooms were not heated and the little heat that one felt came from the rooms underneath, the kitchen and the tinello. In the last years of the previous century, in some bedrooms, the local mason may have installed a stove.

Archives

In one small room of the museum are displayed some very interesting documents dating from the time of the Kingdom Lombardy-Veneto, sent to the Comune of Sappada and among them are the six licenses, released in 1853, for the first taverns of the region.

In the Small World of Work

The one true profession of the Sappadini was, for centuries, that of the country person or if you want to refine the vocabulary and be more specific, we say that the occupation of our ancestors was farming in the most extreme sense of the word.

The severe climate, the altitude of the valley, the long periods of snow permitted the cultivation of very few things, barley, rye, oats, beans, peas, cabbage, flax and later potatoes. The quality of the crops was limited, every seed had to produce an abundant crop in order to sustain the family for the entire year. Then, in the short summer season, they would fill with fodder the great haylofts to the feed the herd that was kept in the stall for many months during the year. The work was continuous and on certain days the strength and energy of the entire family was employed. It was difficult work that started at dawn and ended at sundown. Many times to get that extra bundle of hay one would have to climb up and cut the grass in the pastures of the chamois. It can be said that every clod of green turf on the countryside oozes the sacrifice and the sweat of our ancestors

Normally the women attended to the care of the domestic matters, but they were also expected to take care of the garden, the seeds, the harvest, to make the linen, the weeding, harvesting the potatoes and all the remaining work of the country.

The agricultural activity of the men included an area even more vast. After having attended to the cultivation of the land they cared for the breeding of the animals, tamed the young ox to render it docile to the yoke, they prepared for the transport of the hay from the mountains cabins, the wood that would be burned was brought from the forest and the fertilizer was moved from the stall to the fields. And when the rain interrupted the work in the open air, there were a hundred things to do in the hayloft, in the pigpen and in repairing the wagons and carts. They became proficient as breeders, shepherds, carters, foresters and carpenters among other occupations.

To this multi-task profession one may have often added a secondary practice during the winter or in the free hours of their principal occupation. The profession of these craftsmen was often handed down from father to son and even today, various families are known by the nickname derived from the trade practiced by their ancestors. We have the Schuistars (cobblers), the Schaidars (tailors), the Tischlars (carpenters), the Schlossars (blacksmiths), the Schmidis (farriers), Rodars (carters), the Bejbars (weavers) and still others. But as we have said, in principal, the predominate occupations were those of country person, farmer, breeder, owner of property and animals.

Second Floor

The second floor of the museum has been set up with the rustic implements used in the heavy work of our ancestors.

Solaio

Here one will note a "group" formed by two small buildings that faithfully reproduce a house, stable and hayloft in the typical architectural style of the past. There is a small fountain made from the trunk of a tree and a miniature version of a dryer, used during the harvest that today has disappeared throughout the region.

Craftsmanship

Here are gathered the instruments of work of the various craftsmen: joiners, carpenters, masons, cobblers, and combers. There is also a kneading-trough used in the working of linen and three skeins of raw linen.

Forestry

In this room are found the implements used by the foresters, lumbermen, shepherds and hunters. There are snowshoes and a patched up shovel to remove the snow. Take notice of the special hook on the pole used by the rafters.

Arts

Here we have gathered the artistic works performed by the Sappadini; paintings, carved works, sculptures etc.

Miscellaneous

In this room there is a little bit of everything. A wall is reserved to remember the world war, to the center one finds a tabernacle originating from a chapel built by the military in 1915 in the vicinity of Casera of Casavecchia. Here one will also notice some objects of Sappadine folklore.

Agriculture

The room that is most complete in the museum is that in which is gathered all the rural implements used in the fields, in foraging, in the stable and the hayloft.

Transportation

Missing from this section are the carts, the sleighs and the *fendineve* that are temporarily found on the ground floor. Those items that are exhibited are the yokes and the various objects that have a connection with the carter.



Sappada: The house that hosts the museum.



The Kratter Milparsenders house in the Borgata of Cottner (1)



The Fauner Tejar house in the Borgata of Granvilla. (2)





The Piller Hoffer house in the Borgata of Hoffe. (3)

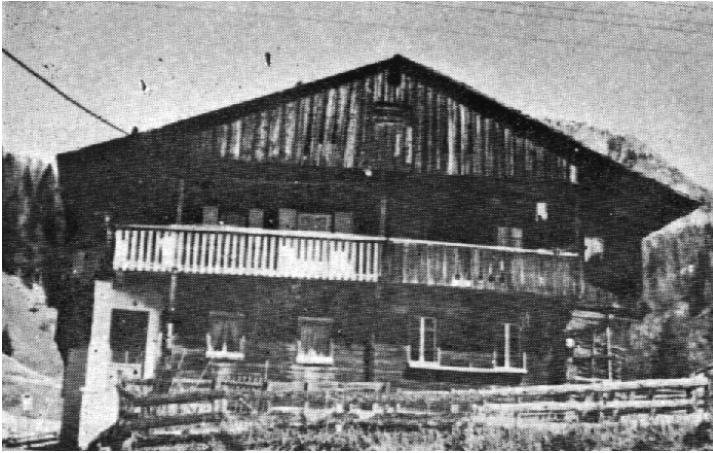


The Hoffer house in the Borgata of Hoffe. (4)



The Benedetto Tizschuistars house in the Borgata of Cima. (5)

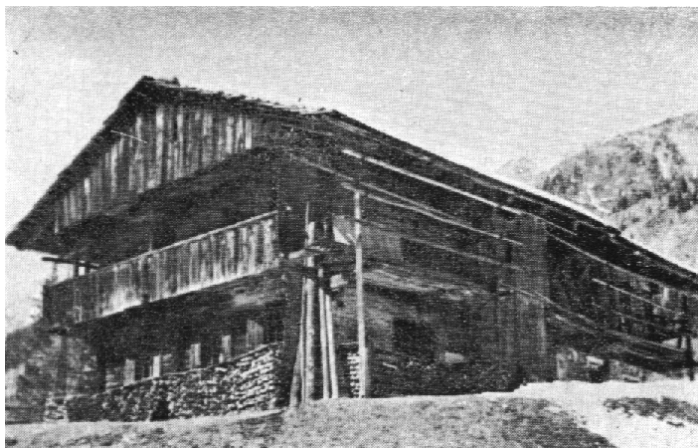
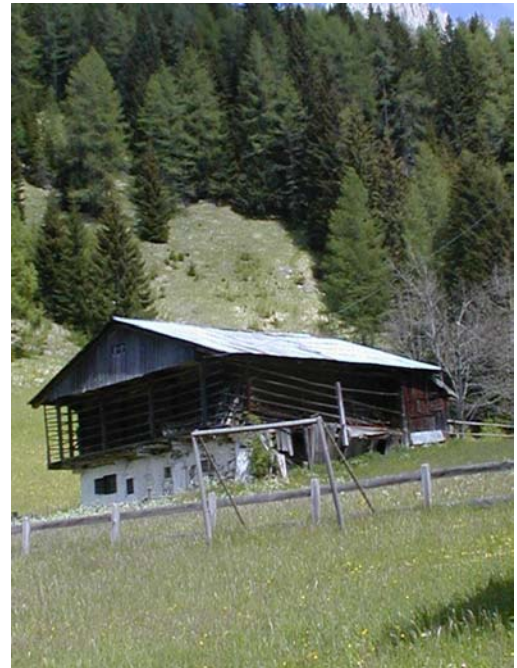




The Kratter Nicler house in the Borgata of Bach. (6)



The Nicler stall and hayloft in the Borgata of Bach. (7)



The Puicher Kotlar house in the Borgata of Cretta (8)



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| (1) Kratter Milparsenders house in the Borgata of Cottern: A large house for various families. The rails of the pergola have been updated. |
| (2) Fauner Tejlar house in the Borgata of Granvilla: This house was spared from the flames that in 1928 destroyed the large borgo. It is one of the ten stone houses that existed in the middle of the 19 th century. |
| (3) Piller Hoffer house in the Borgata of Hoffe: It is one of the few houses that has the corridor positioned north to south. The stall is attached to the rear of the house and is raised above the base on which is situated the house that is reached by external steps. |
| (4) Hoffer house in the Borgata of Hoffe: This house has a stone doorway. On the top floor of the section in stone, added towards the middle of the 19 th century there is a small private chapel where mass was celebrated until 1917. |
| (5) Benedetto Tizschuistars house in the Borgata of Cima: The central body of this house has had additions on each side to make room for other families. |
| (6) Kratter Nicler house in the Borgata of Bach: This is the only wooden house that survived the fire of 1918 that destroyed the rest of the village. |
| (7) Nicler stall and hayloft in the Borgata of Bach: This structure was also spared from the fire of 1908. The bars that run around the pergola of the hayloft serve to permit the sun to reach the bundles of barley and beans that did not mature in the fields. |
| (8) Puicher Kotlar house in the Borgata of Cretta: This house is among the oldest in the region and is typical of original construction. The house has few rooms and in the rear there is a stall with a hayloft. |

On-line links to Sappada

<http://www.sappada-plodn.com/Link.htm>