



Summer 1975


## Pennsylvania Folklife Vol. 24, No. 4

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Friedrich Krebs

Louis Winkler

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### Recommended Citation

Moloney, Michael; Krebs, Friedrich; and Winkler, Louis, "Pennsylvania Folklife Vol. 24, No. 4" (1975). *Pennsylvania Folklife Magazine*. 64.

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# *Pennsylvania* **FOLKLIFE**



**SUMMER 1975**



**IRISH TINKER**



## Contributors to this Issue

MICHAEL MOLONEY, Philadelphia, Pennsylvania, is a native of Limerick, Ireland. At present he is a doctoral student in the Folklore and Folklife Program at the University of Pennsylvania. His article in this issue will be of assistance to all those researchers attempting to understand the traditional cultural patterns of the Irish and Scotch-Irish emigrants who settled in Pennsylvania and elsewhere in the United States from the Colonial Period to the present.

DR. FRIEDRICH KREBS, Speyer, West Germany, is archivist emeritus at the Palatine State Archives in Speyer. Over the years, through a series of articles on Southwest German emigration, he has helped American genealogists and social historians to understand the Atlantic emigration of the 18th Century and its backgrounds in Europe. His article in this issue presents details on 141 emigrants who left villages in the Neckar Valley from 1726 to 1766.

DR. LOUIS WINKLER, State College, Pennsylvania, is professor of astronomy at the Pennsylvania State University. In his article in this issue, sponsored in part by a grant from the American Philosophical Society, he offers an analysis of the current almanacs which are in circulation in the Pennsylvania German culture. The article is one of a series on the astronomical knowledge and astrological beliefs of the Pennsylvania Germans.

# *Pennsylvania* FOLKLIFE



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PENNSYLVANIA FOLKLIFE, Summer 1975, Vol. 24, No. 4, published five times a year by the Pennsylvania Folklife Society, Inc., Lancaster, Pennsylvania. \$1.50 for single copies; Autumn, Winter, Spring and Summer. \$1.00 for Folk Festival Supplement. Yearly subscription \$7.00.

MSS AND PHOTOGRAPHS:  
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Entered as second class matter at Lancaster, Pa.

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*Photograph of Irish Tinker, itinerant craftsman and repairer of household items. Courtesy of National Museum of Ireland.*

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# Irish Folklife Studies — A Present-Day Appraisal

By MICHAEL MALONEY

This paper proposes to give an introduction to the present state of scholarship in folklife studies in Ireland—both North and South—and to examine the areas of folk culture study which might be considered well-researched as well as those where the work to date has been sketchy. The problems in the study of Irish folklife are of course vast and of a different order than American folklife studies in that our traditional heritage stretches back in an unbroken continuum to 6000 B.C. when the first settlers entered north-east Ireland. E. Estyn Evans defines heritage “in broad terms as the unwritten segment of human history comprising man’s physical, mental, social and cultural inheritance from a prehistoric past, his oral traditions, beliefs, languages, arts and crafts.”<sup>1</sup> This would certainly seem appropriate to Ireland’s heritage. Furthermore, he suggests a three-way approach to the study of regional personality from the point of view of habitat, heritage, and history—an approach which is novel in relation to the fragmentary work done in the past by historians and geographers.<sup>2</sup> In fact, Irish historians have practically completely ignored environmental studies in their preoccupation with elites, parliamentary procedures, and political personalities. E. E. Evans also makes the point that “the classic Christian tradition which is our academic heritage tended to isolate man from Nature, to separate the humanities from the

<sup>1</sup>E. Estyn Evans, *The Personality of Ireland* (Cambridge, 1973), p. 3.

<sup>2</sup>*Ibid.*



*Ulster hill farm, near Cushendall, County Antrim, showing the way in which the dwelling and outhouses in rural Ulster farms are often built at right angles to the slope of the ground.*

Ulster Folk Museum photograph.

sciences and to see human thought and action as the moving forces and the only final cause of history.”<sup>3</sup>

Any account of the development of folklife studies in Ireland must be set against the background of our political and cultural life in the past half century.<sup>4</sup> Partition has to a large extent split our working personnel and, even though there has been much co-operation between the North and South, there exists the problem of different institutions, different funding sources and essentially different areas of interest. As will be shown in this paper, most of the work in the folk-cultural sphere in the Republic of Ireland tends to be focused on oral tradition rather than material culture, while I would suggest that the opposite situation is the case in Northern Ireland. There are, however, signs that this division is breaking down as the wealth of material in the Irish Folklore Commission is being used by folklife scholars. Examples of this will be given later in the paper.

I propose to divide the paper into sections, each dealing with particular aspects of artifacts and traditional culture. This is obviously far from being an ideal method of grouping topics which continually overlap and interact in any folk culture, but in the interests of order rather than chaos, it seems efficacious to do so. The classification is by no means meant to be definitive and is merely a working model.

On the matter of scope, some thorny problems arise, the discussion on which would exhaust many volumes. Glassie suggests that a “folk thing” is traditional and non-popular; material folk culture is composed of objects produced out of a non-popular tradition in proximity to popular culture.<sup>5</sup> He also states, “The best student of folk culture is both fieldworker and theorist, and a modern study of material culture might include the detailed description and ordering of field-

<sup>3</sup>*Ibid.*, Chapter IV.

<sup>4</sup>“Folklife Studies in Northern Ireland,” *J.F.I.*, II, 355.

<sup>5</sup>Henry Glassie, *Pattern in the Material Folk Culture of the Eastern United States* (Philadelphia, 1968), p. 6.

## LIST OF ABBREVIATIONS

I.F.C.	<i>Irish Folklore Commission</i>
J. of F.I.	<i>Journal of the Folklore Institute</i>
J.R.S.A.I.	<i>Journal of the Royal Society of Antiquarians in Ireland</i>
U.F.	<i>Ulster Folklife</i>
U.J. Archo.	<i>Ulster Journal of Archeology</i>



data, the historic-geographic connections of types, construction and uses, as well as functional and psychological considerations."<sup>6</sup> Wikman also states, "The dividing line between material and non-material objects seems no longer relevant. Man's bodily and mental functions are to be considered together not only from a substantial point of view but also in methodological questions. A 'material' ethnology (viz., ethnography) and a 'spiritual' folklore are only empty phrases without a scientific basis . . . the design of an artifact may be symbolical, magico-religious, ethical or aesthetical, not only economical. Any starting point from evolutionary 'origins' or from a historical standpoint, *primordio rerum*, will be only relative. Most products of culture are flowing into the stream of tradition."<sup>7</sup> In view of this, it seems almost sacrilegious to leave oral folklore out of folklife studies. I shall do so, however, in this paper, not on ideological grounds but because the subject matter would surely form the basis for not just another paper but many more papers. Also, in the interests of bringing the subject matter within reasonable reach, this paper will deal mainly with the study done on the folk culture of the 20th and 19th centuries in Ireland even though from time to time studies on earlier centuries will be mentioned because of the light they throw on later periods.

On even a cursory glance at folk culture studies in Ireland, one major figure and one major institution emerge: E. Estyn Evans in the North of Ireland and the Irish Folklore Commission in the South. Professor Evans has written the major works on Irish folklife<sup>8</sup> and his love of the Irish countryside, his background as a cultural geographer and historian, and his consummate scholarship have added a dimension to these books which make them a "must" for all students of folk culture. Likewise, the Irish Folklore Commission has succeeded in collecting an astonishing wealth of tradition and lore from all parts of Ireland since the 1930's, thereby placing material at the disposal of folk culture scholars which could undoubtedly have been lost forever in its absence. It pioneered the use of the questionnaire in Ireland and with the assistance of the Irish government (a government extremely anxious to reaffirm the separate identity and distinctive cultural heritage of a young nation) was able to employ full-time and part-time collectors as well as building up a network of informants all over the land. The *Handbook of Irish Folklore*, produced under the aegis of Scandinavian-trained Sean O'Sullivan, is still probably

<sup>6</sup>*Ibid.*, p. 16.

<sup>7</sup>Robert V. Wikman, "Some Remarks about an Ethnological Synthesis," *Ethnologia Europaea*, IV (1970), 194.

<sup>8</sup>E. Estyn Evans, *Irish Heritage* (Dundalk, 1942); *Irish Folk Ways* (London, 1954); and *The Personality of Ireland* (Cambridge, 1973). It is essential to read these books before embarking on a serious study of Irish folklife, noting particularly *Irish Folk Ways*.



*Ulster hill farm from Cushendall, County Antrim, as reconstructed at the Ulster Folk Museum in 1965. The dwelling has been rebuilt in the developed two-story form it assumed around 1900. Following the Land Acts at the end of the 19th Century by which many tenant farmers acquired ownership of their holdings, the dwelling house was raised from its original single-story form and had a slate roof applied in place of the original thatch. The detached (upper) suite of outhouses has had its original thatched roof reinstated. Note the heavy round gate pillars – a feature of Ulster farms particularly in Counties Antrim and Down.*

Ulster Folk Museum photograph.

the most exhaustive and impressive questionnaire ever devised for folk-cultural fieldwork.

The headings I will use for the various sections are suggested by Dorson's classification headings<sup>9</sup> with some amendments of my own to suit the Irish experience. Our history has caused the expression of our national personality to manifest itself in such a way that our creative impulses channeled themselves along lines different from other folk cultures. There is not as much diversity in regional costume, for example, in Ireland as there is in Continental Europe. Neither is there in the field of folk art. As Glassie says on folk art, "The degree of ornamentation varies from culture to culture. In some folk cultures such as the Irish, the aesthetic drive is channeled more through oral than material media and there is little ornamental folk art. In other folk cultures, especially those who thrived in the glow of baroque high art in Holland, Scandinavia, France and Germany, the ornamental elaboration is great."<sup>10</sup>

#### THE HOUSE

The most extensive work in Irish folk-cultural studies has focused on the house and its different forms in different parts of the country as well as the different building techniques which evolved in different areas which were influenced of course by a variety of factors. Interest in the house is of course universal in folklife studies everywhere. As Glassie says, "Architecture, because of the natural tenacity of its fabric, the immobility and complexity of its examples, and the practical conservatism of its builders and users, has maintained its regional integrity and is of greatest use in the drawing of regions" (*Patterns in the Material Folk Culture of the Eastern United States*, p. 35.) And so in Ireland the major folklife books have utilised the house to illustrate many facets of our relationship with our environment and with our fellow Irishmen. I will try to outline the areas in which work has been done to date by giving a bibliography of what I feel are the

<sup>9</sup>Richard M. Dorson, ed., *Folklore and Folklife: An Introduction* (Chicago, 1972).

<sup>10</sup>*Ibid.*, p. 271.





*Farmhouse from south-west Ulster (County Fermanagh) showing in the centrally-placed hearth and hipped thatch, two features which distinguish it from the gable hearth, two-sided roofs of the majority of traditional Ulster houses.*

Ulster Folk Museum photograph.

most important books and articles written in this century in the field in Ireland both North and South.

*Irish Heritage.* E. E. Evans. (Dundalk, 1942). Chapters 7, 8, and 9 (pp. 57-79) deal with the Irish peasant house, the interior of the house and farm buildings.

*Irish Folk Ways.* E. E. Evans. (Routledge, Kegan Paul, 1957). Chapters IV to IX deal with the house and are excellent for illustrated description of techniques in thatching, hearth and home, furniture and fittings, etc.

The work done in the various journals has been quite immense:

*The House with Bedroom over Byre.* D. McCourt. *U. F.*, XV/XVI, 1970, 3-19. The author makes the point that the byre-dwelling in Ireland belongs to the long-house category associated with the northwestern fringes of Europe. He takes some examples of the house with bedroom over byre and states that they belong to a single class which differs from the simple byre dwelling in several respects. He suggests that the fact that they are found only in the former long-house province of Ireland gives support to his theory that they evolved from the long house. The reasons for the change came, he proposes, in response to changing fashions, particularly that of removing cows from the house. There was also the possibility of influence from the better-off peasantry of Europe.

*The Luck of the House.* Kevin Danahar. *U.F.* XV/XVI, 1970, 20-28. The author outlines different superstitions and beliefs connected with the house: e.g., the placing of certain objects in the foundations, celebrations on reaching the highest point of the building, days for moving into a new house, keeping the fire alive all night, use of horse shoes, etc.

Much of the material was drawn from the archives of the I.F.C.

*Contributions to the History of the Irish House. A Possible Ancestry of the Bed Outslot.* A. T. Lucas. *U.F.*, XV/XVI, 81-99. Erixon felt that the built-in alcove

bed could be traced through Brittany, Belgium, Holland, and other parts of western Europe (*Folk Liv*, II [1938], 70). Lucas suggests, however, that from archaeological and literary evidence, the outslot as found in Ireland may be the truncated remnant of an annexe to the ancient Irish house which was used as a storeroom for food.

*Roof Timbering Techniques in Ulster: A Classification.* D. McCourt. *Folk Life*, X (1972), 118-131. The author feels that it is time a classification was made, however provisional, of the major types of roof timbering techniques recognized in Ulster. The classification system should be related to typologies of British roof types put forward by R. A. Cordingley and J. T. Smith. ("Cruck Construction; a survey of the Problem". J. T. Smith. *Medieval Archaeology*, VIII [1966], 119-151). This would be useful firstly because of the affinity between Northern Irish and West Briton roofing methods and also because one needs to codify current usage of terms and so provide a commonly understood language for the purpose of technical description and discussion. He suggests that much more fieldwork needs to be carried out all over Ireland before we can progress beyond the very preliminary investigation of roofing techniques.

*British Historical Roof-Types and their Members; a Classification.* *Trans. Anc. Mons. Soc.* N.S., IX (1961), pp. 73-117.

Since the papers on the house in *Ulster Folklife* are numerous, I will give a brief bibliography of them:

*Further Cruck Trusses in East Ulster.* A. R. Gailey. *U.F.*, XVIII (1972).

*A Late 17th Century Farmhouse at Shantallon I.* D. McCourt and E. E. Evans. *U.F.* XIV (1968), 13-23.

*A Late 17th Century Farmhouse at Shantallon II.* D. McCourt and E. E. Evans. *U.F.*, XVII (1971), 37-42.

*A Timber-framed House near Slane Co. Meath.* Kevin Danahar. *U.F.*, XIV (1968), 24-27.

*Notes on House with Cruck Truss.* S. J. W. Cooper. *U.F.*, XIV (1968), 60-62.

*Furnishings of Traditional Houses in the Wicklow Hills.* F. H. A. Aalen. *U.F.*, XIII (1967), 61-75.

*Some Cruck Roof Trusses in Ulster.* E. E. Evans. *U.F.*, XII (1966) 35-41.

*Kitchen Furniture.* A. Gailey. *U.F.*, XII (1966), 18-35.

*Some Cruck Framed Buildings in Donegal and Derry.* D. McCourt. *U.F.*, XI (1965), 39-51.

*Notes on 3 Cruck Truss Houses.* R. A. Gailey. *U.F.*, X (1964), 88-95.

*The Magilligan Cottier House.* G. B. Thompson, D. McCourt and A. Gailey. *U.F.*, X (1964), 23-35.

*Weavers' Houses around South West Lough Neagh.* D. McCourt. *U.F.*, VIII (1962), 43-57.

*Two Cruck Truss Houses near Lurgan.* R. A. Gailey. *U.F.*, VIII (1962), 57-65.

*The Thatched Houses of Ulster.* R. A. Gailey. *U.F.*, VII (1961), 9-19.



*Housing and House Types in County Armagh.* T. G. F. Paterson. *U.F.*, VII (1961), 19-23.

*The Ulster Farmhouse: A Comparative Study.* E. E. Evans. *U.F.*, III (1957), 14-19. He gives in his usual compelling style some of the reasons from the cultural-geographic point of view why the Irish house differs from its Asian or African counterpart.

*Staple Thatch.* R. H. Buchanan. *U.F.*, III (1957), 19-29. Staple thatching is when the straw is made into tightly knotted bundles or "stapples" which are secured to the roof with courses of mud. In the paper he describes first the method of thatching and discusses some of the cultural implications of its type distribution around the country.

*Three House Types.* Kevin Danahar. *U.F.*, II (1956), 22-27.

*The Ulster Farmhouse.* E. E. Evans. *U.F.*, I (1955), 27-37.

*The Outshot House Type and its Distribution in County Londonderry.* D. McCourt. *U.F.* II (1956), 27-35.

*Some Notes on Irish Farm Houses.* S. MacGiolla Meidre. *Bealoideas*, VIII (1938), 196-201.

Other journals also have articles on the house:

*Hearth and Chimney in the Irish House.* Kevin Danahar. *Bealoideas*, XXI (1946), 91-105.

*Irish Fields and Houses.* A. Campbell. *Bealoideas*, I (1935), 57-75.

*The Evolution of the Traditional House in Western Ireland.* F. H. A. Aalen. *J.R.S.A.I.*, LXXXVII (1957), 61-76.

Before modern forms of transport, local building materials had to be used. The type and quality of simple building materials varied from place to place. Very often specialist builders were used. Materials used varied from simple sods to wattle and daub and of course viscous clay or mud. There is a particularly good description on the building of a mud-walled house.

*Sod and Turf Houses in Ireland.* E. E. Evans in *Studies in Folk Life.*, ed. G. Jenkins (London, 1969), pp. 84-86.

*Old House Types near Lough Gur, Co. Limerick.* S. P. O'Riordain and M. J. Kelly (Fellscribhinn Eoin Mhic Neill).

*Lough Gur Excavations. Site J. Knocuadon.* S. P. O'Riordain and Kevin Danahar. *J.R.S.A.I.*, LXXVII (1958), 39-52.

*The Combined Byre and Dwelling in Ireland.* Kevin Danahar. *Folklife*, II (1964), 58-75.

The late 19th and early 20th Century saw the disappearance of a feature of life in Ireland which, although influenced in some measure by economic conditions, undoubtedly had its origin in ancient custom once common to many parts of Western Europe. The author concentrates mainly on evidence from the 19th and early 20th Century in describing the different types of dwelling. Photographs and house plans are included.

*An Early Neolithic House in Co. Tyrone.* A. M. Apsimon. *J.R.S.A.I.*, XCIX (1969), 165-169.

*Irish Traditional Building.* K. Danahar. *J.R.S.A.I.*, LXXXVII (1957), 67-68.

*Land Use in Goodland Townland, Co. Antrim from Neolithic Times until Today.* Case, Dimpleby, Mitchell, Morrison and Proudfoot. *J.R.S.A.I.*, XCIX (1969).

This is a good description beginning with the Neolithic Forest clearance through early Christian or early Medieval farming; through seasonal and communal grazing in the 16th and 17th Centuries to sedentary grazing after the reorganization of land tenure in the 17th Century, to the Townland and modern field boundaries of the 19th Century.

#### FAMILY LIFE

##### FARMING AND HARVESTING AND LAND USE

An enormous amount of work has been done in this particular aspect of folklife studies. Here, perhaps, more than in any other area, it is impossible to break down individual areas for study because of the organic unity and total interdependency of different aspects of folklife whether they be cultural or material. A reading of E. E. Evans' *Irish Folk Ways* bears this out most clearly. This is the area in which cultural geography has given most to Irish folklife studies. One cannot fully understand patterns in present-day oral folklore, for example, without a knowledge of the Rundale systems and the Booleying tradition. As Arensberg points out in *The Irish Countryman*, one cannot understand folk religion in Ireland without a knowledge of the rural economy (Chapter VI, pp. 163-193). Evans' books bear out this point most emphatically as do Arensberg, Messenger, and Kimball. Irish folklore scholarship has suffered from this lack of total perspective in the past and indeed right up to the present.

Again, I shall try in the following bibliography to indicate areas in which work has been done. Evans' books I have mentioned already—they are a prerequisite for study in any area of Irish folklife. Messenger's *Inis Beag* is also relevant, as is Arensberg's *The Irish Countryman* (Macmillan, 1937). This has been described as the first study by an anthropologist of a "modern" society. It is perceptive, sympathetic, analytical and altogether a major landmark in every respect. It is ideally complementary (as in *Inis Beag*) to Evans' books.

*Family and Community in Ireland.* Arensberg and Kimball. 2nd ed. Harvard, 1968. First published in 1937, after extensive fieldwork by the Harvard survey team. It was described by the *American Journal of Sociology* as "the most ambitious attempt yet made at a functional analysis of a social system". This major work is the study of community and family life in rural Ireland and has been supplemented in the newer edition by six chapters on the behaviour of Irish townsmen and the distinctions between rural and urban life even as the two remain intimately linked.



*The Pleasant Land of Ireland.* Kevin Danahar. Mercier, 1970. *In Ireland Long Ago.* Kevin Danahar. Mercier, 1962. These books are a delightfully written introduction to Irish folklife, possessing a keen eye for detail and a warm sympathy for the people. There are chapters on land use and fencing, house types and thatching, furnishing, hearths, farmers, craftsmen, and old style travel and fairs. Beautifully illustrated.

*Irish Folk Custom and Belief.* Sean O'Sullivan. Three Candles, Dublin. He discusses folk customs and beliefs, always setting them in context with their folk-life setting.

*Irish Country People.* Kevin Danahar. Mercier, 1966. Another pleasant book written about the country folk among whom the author grew up. Descriptions of several tradesmen from basket-makers to coopers to blacksmiths.

*Mourne Country.* E. E. Evans. A more localized version of Irish Folk Ways—confined to County Down which the author knows so well.

*Mountain Year.* Michael J. Murphy (The Dolmen Press, 1964). The author gives a beautiful and moving account of life in South Armagh on the slope of Slieve Gullion. Apart from its folklife content it is worth reading purely for its majestic prose.

Also by the same author is *Tyrone Folk Quest* (Blackstaff Press, Belfast, 1973), which is based on the author's observations made during his work for the Irish Folklore Commission in the 1950's.

Another book which contains a wealth of folklife material and is beautifully written is *Malachi Horan Remembers*, by George A. Little (Dublin, M. H. Gill and Son, Ltd., 1943).

*In a Quiet Land.* J. O'Donoghue (Batsford, London, 1957). A simple account of the author's childhood in the South West.

In the more specialized publications some of the following indicate the work that has been done.

#### ON BOOLYING

*Clochans as Transhumance Dwellings in the Dingle Peninsula.* F. H. A. Aalen. *J.R.S.A.I.*, XCIV (1964), 39-47.

*Transhumance in the Wicklow Mountains.* F. H. A. Aalen *U.F.*, X (1964), 65-73.

*Mountain Shielings in County Donegal.* S. DeLargy. *Bealoideas*, IX (1939), 295-298.

*Traces of the Buaile in the Galtee Mountains.* Kevin Danahar. *J.R.S.A.F.*, LXXV (1945), 248-253.

*Some Mayo Traditions of the Buaile.* P. O'Moghran. *Bealoideas*, XIII, 1-11 (1943), 161-173.

#### ON FARM WORK AND LAND USE

*The Spade in Ireland.* Kevin Danahar, *Bealoideas*, XXXI (1963), 98-115.

*Furze—A Survey and History of its Uses in Ireland.* A. J. Lucas, *Bealoideas*, XXVI (1958), 1-203.

*Bog Wood—A Study in Rural Economy.* A. T. Lucas, *Bealoideas* XXIII (1956), 71-135.

*The Flail in Ireland.* Kevin Danahar. *European Ethnology*, IV (1970), 50-56. An article on the distribution of flail types in Ireland with distribution maps. The paper is based on the examination of specimens from 141 Irish localities.

*Irish Farmyard Types.* *Studia Ethnographia Uppsaliensis.* (1956).

*Notes on the History of Turf as a Fuel in Ireland to 1700 A.D.* *U.F.*, XV/XVI (1970), 172-196.

*Donegal Survivals.* E. E. Evans. *Antiquity*, XIII (June, 1939), 207-222.

*The Drift from the Land.* R. H. Buchanan. *U.F.*, VI (1960), 43-61.

*Surviving Openfield in County Londonderry.* D. McCourt. *U.F.*, IV (1958), 19-29.

*Souming in the Sperrins.* B. MacAodua. *U.F.*, II (1956), 19-29. The author names some places where communal grazing of land still goes on.

*Animal Droppings as Fuel.* Kevin Danahar. *Folk Life*, VI (1968), 117-120. He concludes that the use of animal droppings as fuel was widely known in Ireland but that the practice was not general. It was restricted to a) islands and other places where no fuel could be found, b) very poor people who could not afford better, and c) times of general fuel shortage. Still used occasionally in the Aran Islands.

#### ON HARVESTING

*The Last Sheaf in the North of Ireland.* *U.F.*, XVIII (1972). Discusses attitudes to the last sheaf in the harvest practices in different parts of Ulster. Includes distribution maps of the names given to the last sheaf. Discusses beliefs attached to the sheaf as well as different ways of treating it after the harvest is over. He ends up by discussing some ritualistic and functionalist interpretations of harvest customs. He concludes, "Harvest custom is a part of the whole body of ethnological subject matter. Sigurd Erixon in 1951 defined ethnology as having three components, which he listed as historical, sociological and geographical . . . Analytical reality in any consideration of harvest custom can only be attempted by a balanced, integrated, consideration of all three components".

*Irish wheelwrights putting iron tire on wagon wheel.*

Photograph by National Museum of Ireland.





*The Work and Words of Haymaking I.* J. B. Adams. *U.F.*, XII (1966), 66-91. *The Work and Words of Haymaking II.* J. B. Adams. *U.F.*, XIII (1967), 29-54. Including distribution maps. Utilizes information gained from a questionnaire sent out by the Ulster Folk Museum.

*Harvest Custom in County Armagh.* U. J. Archo., V (1942), 2-7.

*Some Irish Techniques of Collecting Seaweed.* T. O'Neill. *Folk Life*, VIII (1970), 13-20. An examination of the different techniques of cutting and storing practiced in different areas.

*The Use of Sand and Sea Shells as Manure in Ireland.* A. L. Lucas, in *Studies in Folk Life* (1969), Ed. G. Jenkins.

*Fields, Fences and Gates.* E. E. Evans. *U.F.*, II (1956), 14-19.

*Flax Scutching in Ulster. Techniques and Terminology.* M. McCaughan. *U.F.*, XIV (1968), 6-13.

*Water-Powered Corn and Flax Scutching Mills in Ulster.* N. A. McCutcheon. *U.F.*, XII (1966), 41-52.

*The Horizontal Mill in Ireland.* A. T. Lucas. *J.R.S.A.I.*, LXXXIII (1953), 1-37.

*Distribution Patterns in Irish Folk Life. Bealoideas*, XXV (1957).

#### ON ARTS AND CRAFTS

*A Family Spade-Making Business in County Tyrone.* A. Gailey. *Folk Life*, X (1972), 26-46. He examines through the medium of historical record and bills of sale, etc., the history of a small family-run spade mill that operated for almost a century uniquely surviving until the First World War. It is probably representative of many of the small spade mills in Ulster. He describes the changing economic climate that brought about the obsolescence of the mill. It is a very detailed paper with good photographs of the machinery used.

*The Typology of the Irish Spade.* A. Gailey, in *The Spade in Northern and Atlantic Europe*, ed. A. Gailey and A. Fenton. Belfast (1970), pp. 35-48.

*Wooden Pumps.* John C. O'Sullivan. *Folk Life*, VII (1969), 101-117. An excellent description of the art of making wooden pumps (now largely superseded by iron pumps). Some very good photographs. In 1965, Mr. James Reville made a pump for the National Museum of Ireland and the process was carefully recorded by the author.

*Notes on Social Life and Craft Work in Ballygawley.* G. Gillespie. *U.F.*, XIV (1968), 39-43. *Irish Embroidery and Lace-making 1600-1800.* E. Boyle. *U.F.*, XII (1966), 52-66.

*Origin of the Irish Linen Industry.* W. H. Campbell. *U.F.*, XVII (1971), 42-49.

*Embroidery and Lace-making in Ulster.* E. Boyle. *U.F.*, X (1964), 5-23.

*An 18th Century Family Linen Business.* A. Monahan. *U.F.*, IX (1963), 30-46.

*Plaited Straw Work.* K. M. Morris. *U.F.*, IX (1963), 53-61.

*Ropes and Rope Twisters.* R. A. Gailey. *U.F.*, VIII (1962), 72-83.

*Harvest Knots and Brigid's Crosses.* T. G. Pater-son. *U.F.*, I (1953), 16-18.

*Cloth-Finishing in Ireland.* A. T. Lucas. *Folk Life*, VI (1968), 18-68.

*Picking up the Linen Threads—Some Folklore of the Northern Irish Linen Industry.* Betty Messenger. *J. of F.I.*, IX, 18-28. She deals mainly with the songs and rhyming produced by the working conditions of the mills.

*The Rise of the Irish Linen Industry.* Conrad Gill. Oxford, 1925. Gives a full account of the evolution of the mills and of working conditions there.

*The Blacksmith's Craft.* G. B. Thompson. *U.F.*, IV (1958), 33-37.

#### ON POITIN (ILLICIT LIQUOR) MAKING

*Irish Peasant Society.* K. H. Connell. Oxford, 1968. Chapter I, pp. 1-51. The best account so far written on the history of poitin making and the poitin-makers.

#### ON FISHING

*Irish Fishing Spears.* A. E. J. Went. *J.R.S.A.I.*, LXXXII (1953), 109-134.

*Spears and Gaffs used for Salmon Fishing in the Foyle System.* A. E. J. Went. *U.F.*, XIV (1968), 34-38.

*The Cots of North Derry.* A. Gailey. *U.F.*, IX (1963), 46-52.



*Harness-maker finishing horse-collar.*

Photograph by National Museum of Ireland.





*Irish basket-maker.*  
National Museum of Ireland

*Two Further Salmon Spears.* A. E. J. Went. *J.R.S.A.I.*, XCVIII (1968), 203-204.

#### ON FOLK COOKERY

*Bread.* Kevin Danahar. *U.F.*, IV (1958), 29-33.

*In Ireland Long Ago.* K. Danahar. (Mercier, 1962).

An introduction to types of food traditionally eaten in Ireland, pp. 37-57.

In *Ethnological Food Research in Europe and U.S.A.*, (Lund, 1970; p. 55) A. T. Lucas writes that in regard to ethnological research on food, no specific program has been or is in operation in any Irish institution and in fact, very little work has been done on any aspect of the subject. The I.F.C. have collected much material but it is not classified. The archives of the Ulster Folk Museum similarly contain a significant corpus of information on food, relating in particular to the Northern part of the country. The National Museum of Ireland has, over many years, operated a programme of abstracting all references to food in ancient, medieval and modern Irish literary sources.

#### ON FOLK COSTUME

The only worthwhile reference to folk costume is in *In Ireland Long Ago* by Kevin Danahar. (Mercier, 1962; pp. 72-81), where he briefly describes what the people wore in the 18th and 19th Centuries. He makes the point that the form of dress believed by most people to be traditional was in fact invented 60 years ago by the Gaelic Revivalists.

#### ON WAKES

The best book is:

*Irish Wake Amusements* by Sean O'Sullivan (Mer-

cier, 1967). The author describes the various wake games and customs region by region and shows that they are related to similar customs all over Europe.

Also:

*Irish Wake Games.* H. Morris. *Bealoideas*, VIII (1938), 123-142.

and:

*A Longford Wake-game of the Sixties.* H. Morris. *Bealoideas*, II (1930), 394-396.

#### ON TOMBSTONE INSCRIPTIONS

Eight papers, all entitled *18th and 19th Century Irish Tombstones*, by A. K. Longfield, appeared in different issues of the *J.R.S.A.I.*, from 1943 to 1955. They describe the different types of inscription, region by region.

#### FOLK DRAMA

Unfortunately all too little work had been done on folk drama before the Irish Folklore Commission's foundation. With the decline in this century of mummers' plays all over Ireland except in parts of Ulster and South Leinster, the number of texts and plays that passed into oblivion was enormous. However, some work, however belatedly, has been done in the last few years and the reconstruction of several plays has now been made possible. Only one full-length book has been published on the subject, but many articles have been written in various journals, the most important of which I'll briefly mention. Of Irish folk drama in general, it might be said that "the outlines remain . . . a text of presumably relatively recent date imposed on a shadowy life-cycle drama of international provenance and vast antiquity. Questions remain to be answered, especially as to how and when the existing English texts and characters were imported and imposed on the earlier folk dramas" (*U.F.*, XVII [1971], 112-113, by E. R. R. Green).

*Irish Folk Drama.* A. R. Gailey. (Mercier, 1969.)

This book is based on records of eighty complete mummers' plays, collected in different parts of Ireland by the Irish Folklore Commission, in addition to a number of performances that the author himself has observed since 1960. He suggests that incoming texts from England in the 17th Century were readily assimilated into the Irish folk dramas because "they came at a time . . . when it was becoming increasingly necessary to explain what had become inexplicable, because of the fragmentation that had already occurred in the original life-cycle drama in Ireland" (p. 101)

*Christmas Rhymers and Mummers in Ireland.* A. R. Gailey. (The Guizer Press. Ibstock, Leics., 1968). A short booklet giving some examples of folk plays mainly from Ulster.

*The Rathlin Rite of the Coullin.* J. Braidwood. *U.F.*, XIV (1968), 44-50. An account of a ritual folk drama in Rathlin Island which takes place on New Year's



Eve and is designed to bring luck to the House during the coming year. The author compares it with similar customs in Scotland.

There are a whole host of articles on local examples of mummers' plays or wren-boys, "straw-boys" or "bid-dy-boys":

*Christmas Rhymers in the Donaghadee Area.* M. McGaughan. *U.F.*, XIV (1968), 66-70.

*The Rhymers of South-East Antrim.* A. R. Gailey. *U.F.*, XIII (1967), 18-29.

*Tromogagh Mummers' Plays Co. Fermanagh.* Mary Rodgers. *U.F.*, XIII (1967), 81-85.

*Biddies and Straw Boys.* R. Hilliard. *U.F.*, VIII (1962), 100-103.

*Christmas Rhymers and Mummers.* E. R. R. Green. *U. J. Archeo.*, IX (1944), 3-21.

*Straw Costume in Irish Folk Customs.* A. A. Gailey. *Folklife*, VI (1968), 83-94.

In this important article, the author attempts "to set the use of straw costume in mumming in the wider context of its use in other folk customs and to examine the resultant body of evidence in relation to current theories of folk drama" (p. 83). The author suggests that Ireland's major contribution to an overall assessment of folk drama in Europe will be the survival within her shores on the geographical periphery, of straw costume and disguise as *original* elements of ancient ceremonies held on either mid-winter or quarter-days or critical points in the human life span like marriage and death. He makes the point that "generally speaking, Irish folk drama belongs to the Hero-Combat variety. Only very occasionally do the Irish folk plays depart from the normal three-fold structure of presentation followed by the dramatic core, terminating with a quôte or collection. Usually Jack Straw occupies a place in the third part as a grotesque player having no particular function other than entering to say his piece and to introduce his successor. He appears to be unknown in mumming outside Ireland and within the island he is restricted to the Province of Ulster" (p. 83).

See also:

*Wren Boys.* D. O'Sullivan. *Journal of the Irish Folksong Society*, XXVI (1932), 85-86.

*Boat-builder following traditional craft of the Irish maritime population.*

Photograph by National Museum of Ireland



*Straw Head Dresses.* C. McNeill. *J.R.S.A.I.*, L (1920), 62.

For Biddy Boys:

*Calendar Customs.* R. H. Buchanan. *U.F.*, VIII (1962), 20.

*The Wren-Boys.* M. de Fuirecastail. *Treoir* (Dublin), IV (Jan./Feb. 1972), 15.

*Wren Boys and Straw Boys.* *Treoir*, IV (July/Aug., 1972), 3.

*Mummers in Wexford.* T. O'Callaghan. *Treoir*, IV (Nov./Dec. 1972), 6-7.

*Wren Hunting in Different Parts of Ireland.* D. O'Sullivan. *Journal of the Irish Folksong Society*, XXVI (Dec. 1929), 83-90.

*The Year in Ireland.* K. Danahar. (Mercier, 1972), pp. 243-250. He deals with Wren Boys and Mumming on the above-mentioned pages.

#### THE ISLANDS

I have devoted a special section to the Islands off the West Coast of Ireland because by virtue of their isolation they seem to have evolved significantly different customs and beliefs than those on the mainland as well, of course, as different folk architecture due to the islanders' dependence on raw materials close at hand. Fishing and farming were their main occupations. Tory Island and Rathlin Island off the coast of Donegal and the Aran Islands situated west of Galway and Clare are still inhabited. The Blasket Islands off the coast of Kerry are sadly desolate now. The forces of social and economic change have taken their toll, and now only the cries of the wild birds disturb the solitude of islands which thirty years ago supported the last survivors of a historic community—one of the richest repositories of folk culture in all Western Europe. Happily, however, some records survive of the Islanders' way of life.

Here then is a survey of some of the work that has been done on the Western Isles:

*Inis Beag: Isle of Ireland.* John C. Messenger. (Holt, Rinehart and Winston, 1969). A cultural anthropological study which focuses on Inisheer, the smallest of the Aran Islands. He deals with subsistence, material culture, social organization and social control and values, and religion. He also provides a brief introduction to the history of the island. It embodies a particularly interesting study of the folk religion of the islanders—the syncretism between the old "Pagan" beliefs and Roman Catholicism. Belief in the fairies and their power and in sea monsters, etc., can be apprehended in most of our tales and legends, but only Arensberg and Messenger have rigorously applied anthropological tools to an analysis of the folk religion. It is an excellent book and extremely difficult to fault on analytical or methodological or descriptive grounds. It can perhaps be faulted for a sort of clinical aridity which isn't found, for example, in Arensberg's *The Irish Countryman*. It may well demonstrate that an



ethnographer should possess some of the skills of a novelist in order to depict accurately a community in some of its more subtle nonquantifiable aspects. For a review of the book by A. R. Gailey, see *U.F.*, XVII (1971), 107-109.

*The Islands of Ireland.* T. H. Mason. (Mercier, 1967). Mr. Mason was a member of the Royal Irish Academy when he wrote the book in 1936. It is a pleasant "traveler-type" book based on his journeys to the various West Coast Islands—Tory, Irishmurray, Achill, Clare Island, Inishbofin, the Aran Islands, the Blaskets, the Suelligs and Salter. He describes boat-making, poitin-making, antiquities, music, and marriage, etc. It is, on the whole, a skilful and sympathetic description of island life incorporating some beautiful passages of naturalistic description.

There were four fine novels written about life in the Blasket Islands before they were abandoned. All of them contain a wealth of information on folk life:

*Twenty Years a'Growing.* Maurice O'Sullivan. (Viking, New York, 1937). *The Islandman:* Thomas O'Crohan. (London: Chatto and Windus, 1934). Both these books were written by natives about growing up in the Blaskets. As well as providing valuable information, they are a delight to read.

Likewise, *An Old Woman's Reflections*, by Peig Sawyers (Oxford 1962), who grew up in Dunquin in the Dingle Peninsula in West Kerry and who married into the Blaskets and lived most of her life there.

*The Western Island or The Great Blasket:* Robin Flower (Oxford 1944). The author spent considerable time in the Blaskets, actively encouraged some of the authors mentioned to write their books and in this publication he writes himself, with great perception, on the islanders and their ways.

*Aran—Islands of Legend:* P. O'Siochain. This is a history of the Aran Islands from ancient times to the present day. Much useful information.

*The Aran Islands:* J. M. Synge (New York: Vintage, 1962). This is still a good source for folklife material, written early in the 20th Century and first published in 1907. Reality tends to be slightly obscured at times with Synge's particular brand of Celtic twilight.

*Man of Aran:* P. Mullen (London: Faber and Faber Ltd., 1934). The author, who is a native of Inis Mor, wrote this book as an autobiographical account of his involvement in the filming of Robert Flaherty's famous "Man of Aran" during 1932.

*Hero Breed:* P. Mullen (London: Faber and Faber Ltd., 1936). Another excellent book about island folk-life and customs seen from the point of view of somebody whose perspective is from inside the culture.

The same can be said of T. O'Flaherty's *Aranmen All* (Dublin: Sign of the Three Candles, 1934), and



*Cushendall Farm Kitchen, Ulster Folk Museum.*

*Cliffmen of the West*, (London: Sands and Co., 1935) —the author also being a native of Inis Mor.

The problem of abstracting "cultural reality" from the above mentioned books is discussed by John Messenger in his "Literary vs. Scientific Interpretations of Cultural Reality in the Aran Islands of Eire," *Ethnohistory*, II:1 (Winter, 1964) 41-54. He finds "distortions of cultural reality" in all these works and continues his iconoclastic crusade against nativists and primitivists with unabated zeal. In this article he also discusses the results of one of the research techniques he employed—that of recording and analyzing the reactions of a number of islanders to Synge's *The Aran Islands*, Mullen's *Hero Breed*, and O'Siochain's *Aran: Islands of Legend*, which they read at his request.

Further articles in some of the specialist magazines include:

*A Demographic Study of Tory Island and Rathlin Island 1841-1964.* J. H. Elwood. *U.F.*, XVII (1971), 70-85. *Kinship and Land Tenure on Tory Island.* J. R. Fox. *U.F.*, XII (1966), 1-18. This is a good essay from the social anthropological point of view. Fox suggests that the system of landholding and kinship prevalent in Tory and Rathlin Island is an adaptation of very ancient Rundale ideas. Because the islands made their own adjustment, the cultural situation is unique in relation to the rest of Ireland.

*Aspects of Change in a Rural Community.* R. A. Gailey. *U.F.*, V (1959), 27-35. This is an excellent article which shows how both social and economic factors are bringing about significant changes in the cultural landscape of the Aran Islands.

*Aran History and Culture:* J. Messenger. *J. of F.I.*, I:3, 197-204. A brief account of Aran history, which is of course much extended in his *Inis Beag*.

#### THE CALENDAR YEAR AND FESTIVALS

Most of the work done in this sphere has been of the descriptive and Finnish diffusionist-type nature. Again there is much information in the I.F.C. yet untapped.



The one truly definitive work on an Irish festival—*Lughnasa*—by Maire McNeill, was made possible by the archives from which she drew much of her illustrative material. The *Handbook of Irish Folklore* has a very impressive section on the calendar year and festivals.

*The Year in Ireland.* Kevin Danahar. (Mercier, 1972). This is the only full-length book on the subject and is an excellent descriptive introduction.

*The Festival of Lughnasa.* Maire McNeill. (Oxford University Press, 1962). Mountain pilgrimages, festive assemblies on heights, patron pilgrimages on heights, assemblies at lakes and rivers, assemblies at wells and Lughnasa and Lammas Fairs hitherto regarded as isolated individual phenomena, are now seen to be part of the same whole; all, however Christianized or otherwise disguised, being aspects of a primitive harvest festival.

It incorporates a mass of data brought together from a variety of sources, ancient, medieval and modern in Latin, Irish and English. There is a chapter on the survival of the same harvest festival in Britain and France, another on a diagnosis of the myths and the legends and a final chapter analysing the rites of the primitive festival and the concepts surrounding them. Other articles include:

*The Feast of St. Martin in Ireland.* Sean O'Sullivan. (*Indiana University Publication. Folklore Series*, IX, 252-261). The traditional practice of sacrificing a bird or animal to St. Martin on November 11th is still widely observed in Ireland. Much superstition and lore are connected with this practice. The author describes some of the ways in which the sacrifice was performed and some of the ritual surrounding it. Legends surrounding the Saint are outlined. They mainly associate the Saint with mills, and in many areas there is a tradition that no milling takes place on St. Martin's Day because of the belief that he met a violent death in a mill. Sean O'Sullivan states that there never was a Saint Martin in Ireland and that the feast day has been superimposed by the Church on a much older pagan festival. This is of course a familiar pattern in Roman Catholic countries where the Church is more than willing to compromise on the matter of superstition.

*Irish Folklore as a Source for Research.* Maire McNeill. *J.F.I.*, II, 340-343. The author shows regional patterns in observance of feast days and festivals which have been detected through the analysis of data in the I.F.C. A German scholar, Hans Hartmann, published *Der Totenkult in Irland* (Heidelberg, 1952) on material collected by the Commission.

Edward L. Sloan's "*The Year's Holiday*." A. R. Gailey. A reconstruction of the observance of the year's holidays from a poem by Edward Sloan written in the 19th Century. Gailey suggests that there is a lot of

folklife material to be found in 18th and 19th Century local poetry.

*Calendar Customs I.* R. A. Buchanan. *U.F.*, VIII (1962), 15-35.

*Calendar Customs II.* R. A. Buchanan. *U.F.*, IX (1963), 61-80.

*Halloween Customs in Lecale, Co. Down.* A. J. Pollock. *U.F.*, VI (1960), 62-65.

*Brigid's Crosses in County Armagh.* T. G. Pater-son. *U.J. Archeo.*, VIII (1945), 43-48.

*St. Martin's Eve.* H. Morris. *Bealoideas*. IX (1939), 230-236.

*The Holy Wells of East Muskerry.* E. O. Muirgheasa. *Bealoideas*, X (1940), 101-104.

*The Holy Wells of Donegal.* E. O. Muirgheasa. *Bealoideas*, VI (1936), 143-163.

*The Holy Wells of County Carlow I.* E. O. Toole. *Bealoideas*, IV (1932), 3-24.

*The Holy Wells of County Carlow II.* E. O. Toole. *Bealoideas*, IV (1933), 107-130.

*The Holy Wells of Corkaguiney, Co. Kerry.* *J.R.S.A.I.*, XC (1960), 67-68.

*The Holy Wells of Co. Limerick.* *J.R.S.A.I.*, LXXXV (1955), 193-217.

*The Holy Wells of North Co. Kerry.* *J.R.S.A.I.*, LXXXVIII (1938), 153-163.

#### FOLK MEDICINE

Again this is an area which has been sorely neglected to date. The Irish Folklore Commission has certainly got enough material in its archives to document a truly definitive work, but so far there is no sign of such a work emerging. P. Logan has so far been the only author to devote a whole book to the topic but much more needs to be done. Holy wells obviously fall within the compass of folk medicine, but I have already dealt with these in another section.

*Making the Cure.* P. Logan. (Talbot, Dublin, 1972). The author is a prominent figure in medical and academic circles having lectured at one time on folk medicine. The book deals with an extensive range of examples of folk medicine all over Ireland both past and present—for chest and heart ailments, worms, bone-breakages, warts, headaches, skin diseases, baldness, etc. He has chapters on Holy Wells, spa wells and veterinary medicine. He describes numerous curative techniques utilized by folk practitioners.

*Traditional Herbal Cures in County Cavan.* Beatrice Moloney. *U.F.*, XVIII (1972), 66-80. A good article which comments on the folk's relationship with doctors and their relationship and attitudes toward folk healers. She discusses the people who have the "Power". She uses lots of evidence culled from the Schools mss. in the Irish Folklore Commission's archives. Between pages 71-79, she enumerates 82 different ailments from ague and asthma to white scour and worms, giving examples of the different folk remedies suggested by the healers.

*The Irish Reputation for Healing in Northern England.* J. Dent. *U.F.*, XIV (1968), 71-72. He briefly



discusses the belief in Northern England that things from Ireland possessed curative powers—not simply Irish people.

*Folk-Medicine of the Cavan-Leitrim Area I.* P. Logan. *U.F.*, IX (1963), 89-93.

*Folk-Medicine of the Cavan-Leitrim Area II.* P. Logan. *U.F.*, XI (1965), 51-54.

*A Charm for Epilepsy.* K. M. Harris. *U.F.*, VII (1961), 71.

*Butterwitches and Cow Doctors.* G. W. Saunders. *U.F.*, VII (1961), 72-74.

*Handbook of Irish Folklore.* Sean O'Sullivan. Section on Folk Medicine: Chapter VII. pp. 304-315.

#### THE TINKERS

Here are a group of people who have been sadly neglected by Irish folklife students—quite astonishingly in fact, considering the number of trades and crafts traditionally practiced by the roving itinerant clans that travel the roads of Ireland to this present day. The interested enquirer must glean what he can from the Irish Government Publication: *Report of the Commission on Itinerancy* (Dublin: The Stationery Office, 1963), and from isolated references that he can extract from various folklife publications. The Irish Tinkers prefer to call themselves “travelers” in English. They are often mistaken for Gypsies but have no ethnic or linguistic connection with the Gypsies or Romanies of other parts of Europe, whose language is one of the Indo-Aryan languages of Northwest India. The Travelers and their argot language, “Shelta,” emerged in Ireland at some point not yet established, though their language in its present form dates from the breakdown of native Irish society in the 17th Century.

For information on “Shelta,” see:

*The Secret Languages of Ireland:* R. A. S. McAlister (Cambridge, 1937), pp. 130-138 and 255-257.

*Tinkers and their Talk,* John Sampson, *Journal of the Gypsy Lore Society* (First Series), II (1890), 204-221.

*On the Origin and the Age of Shelta,* Kuno Meyer, *Journal of the Gypsy Lore Society*, (First Series), II (1891), 257-266.

*Irish Tinkers or 'Travellers,'* P. MacGreine, *Bealoideas* III:2 (1931), 170-187.

*Further Notes on Tinkers' 'Cant,'* P. MacGreine, *Bealoideas*, III:3 (June 1932), 290-304.

*Some Notes on Tinkers and their 'Cant,'* P. MacGreine, *Bealoideas* IV:3 (June 1934), 259-264.

Also:

*Irish Traveller Cant in its Social Setting,* Jared Harper and Charles Hudson, *Southern Folklore Quarterly*, XXXVII (1973), 101-115. The authors investigate the use of the “Cant” by the descendants of the Irish Travelers who came over to America mainly in the mid-19th Century and continued their old ways in the Southern States. These descendants, though rapidly becoming integrated into the larger society, still use cant in a variety of social circumstances.

*The Tinkers of Ireland,* A. M. Fraser, *Journal of the Gypsy Lore Society* (Edinburgh), XLIV (1965), 38-49. The author describes the Tinkers' points of similarities with the Gypsies. They had been plying their trades in Ireland long before the Gypsies came to the British Isles and the Gypsies were content to leave Ireland to them. Fraser draws much of the material for his paper from the Commission's *Report*. The Commission not only went to a number of Tinker encampments but also visited 300 Tinker families. The number of Tinkers in Ireland has not varied much in the last 20 years. The majority are found in the West and Southwest. There are many folk-religious aspects of their way of life remaining to be studied, e.g., their marriage rites. Their traveling patterns and their adaptation to modern life are also potentially fruitful fields for research. The Tinkers are loosely subdivided into various groups—Tinkers (usually with motorised transport) who ply trades, buy and sell and do seasonal work for farmers, and Tinkers who are too poor to own their own caravans and who exist mainly on begging.

Contrary to popular opinion, there is little predisposition towards crime. Their habit of trespassing and grazing their animals on private land is the greatest single cause of the ill-feeling shown by the settled population.

Obviously, much more study is needed on their lore, their crafts, caravan-building techniques, etc., before their present number of about 6,000 becomes assimilated into the settled population.

See also:

*The Gypsies of Britain.* B. Vesey Fitzgerald (Chapman and Hall, 1944), pp. 32-42.

#### TRAVEL BOOKS

Travel books are a well known and much used source for folklife material. They must, of course, be used with circumspection. In the 18th and 19th Centuries particularly, a veritable rash of books on Ireland was published by various well-to-do traveling gentlemen and ladies, mostly English, whose view of Ireland was highly coloured for the most part by their Anglo-Saxon ethnocentrism. Most of the books tended to focus entirely on aspects of elite culture, with occasional glances at the peasantry. Some went further however. Here are a few that might be usefully perused including some later 20th Century examples which are perhaps more trustworthy than most.

*Ireland, Its Scenery Character, etc.* Mr. and Mrs. C. Hall. 3 vols. (London, 1841). Mainly focuses on elite culture, towns and scenery, but nevertheless some folklife information if one is prepared to sift through it all.

*Where the River Shannon Flows.* R. Haywood. (Dundalk, 1940). The author paints a tolerable picture



of urban and rural life in the towns and villages on the River Shannon.

*Researches in the South of Ireland.* T. J. Croker. (Irish University Press, 1968—new edition). T. J. Croker was born in Cork in January, 1794, and traveled Ireland extensively in the first half of the 19th Century collecting folktales and customs and simply observing. In an introduction to the present edition, Kevin Danahar says, "Croker saw his fellow countrymen in a light unusually clear for his period and with his limited opportunities wrote diligently, lovingly and almost invariably truthfully of them" (p. viii).

*The People of Ireland.* Colman Doyle. (Mercier, 1971). Quite simply a book of photographs, extraordinary because of the perceptiveness of the photographer. Its section on "Islanders and Countrymen" (pp. 9-21) is magnificent.

*The Road around Ireland.* P. Colum. (New York, 1926). A pleasant book by one of our finest poets.

*At Slieve Gullion's Foot.* M. J. Murphy. (Dundalk, 1945). Contains some folklife information about North Leinster.

*Ireland's Welcome to the Stranger.* A. Nicholson. (London, 1847). A very sympathetic travelogue again with some useful information.

*From a Gaelic Outpost. Aodh de Blacam.* (Dublin Catholic Truth Society, 1921). A somewhat disjointed superficial book with some useful information on Donegal and Tory Island (Chapter X).

Books like *A Journey to Connaught*, by A. Smith (London, 1709), should be avoided in consideration of passages like "In all my life I never saw so strangely stony and so wild a country . . . Here live multitudes of barbarous uncivilized Irish after their old fashions"!

Some journals which publish some folklife material from time to time are:

*Journal of the Cork Historical and Archeological Society.*

*The Galway Archeological and Historical Society.*

*The Journal of the Kilkenny Archeological Society.*

*North Munster Antiquarian Journal.*

*Journal of the County Louth Archeological Society.*

*Journal of Breifne Historical Society.*

As pointed out in the introductory section, this article does not purport to contain a full or indeed even an adequate bibliography of sources which contain material on Irish Folklife. Apart from the new studies published since this paper was originally written, much material—mainly in literary works and travel literature—has been left out. Excellent guides to some of these sources are Stephen J. Brown's, *Ireland in Fiction: A Guide to Irish Novels, Tales, Romances and Folk-Lore* (Maunsell & Company Ltd., Dublin and London, 1919), and Sean O'Sullivan's and Reider Th. Christiansen's *The Types of Irish Folktale* (FF Communications No. 88, Helsinki 1963), the bibliography of which refers to a wide variety of areas including

many local county publications. Horatio S. Krahn's *Irish Life in Irish Fiction* (AMS Press Inc., New York, 1966, originally published by the Columbia University Press, 1903) is also useful for its critical analysis of how Irish writers in the 19th Century depicted local life and customs.

#### CONCLUDING REMARKS

The bibliographical references so far should be illustrative of the type of work and the areas of subject matter with which Irish folklore and folklife scholars have concerned themselves. On the credit side there is much to be said. In the South we possess a full-fledged Folklore Department in University College, Dublin, which now incorporates the archives of the Irish Folklore Commission. These archives contain the richest single store of folklore and folklife data in the world. The *Handbook of Irish Folklore* is a model for fieldworkers everywhere. Even though folklife was somewhat neglected by the commission's publications, the balance has been somewhat redressed by the recent upsurge in the number of publications on Irish folklife which have been issued by Mercier Press in Cork, written in the main by our foremost folklore and folklife personalities. Most of them have already been referred to in this essay. In the North of Ireland the emphasis on folklife studies has been of longer standing. Of E. E. Evans' work, much has been said already. He was the main driving force behind the setting up of the Ulster Folk Museum,<sup>11</sup> which as well as serving to illustrate the way of life, the institutions, customs and material equipment, publishes the annual journal *Ulster Folklife* and has also issued the booklet *Ulster Dialects*. Its staff have also continued to do extensive fieldwork in spite of difficult political conditions.

However, many problems remain, not the least of which is to define the course along which Irish folklife studies should proceed in the future. R. H. Buchanan<sup>12</sup> has outlined the low percentage of articles published in *Bealoideas* relating to material folk culture and this despite the wealth of information the I.F.C. possesses in its archives. We are also lagging behind other European countries in the matter of museums and ethnological atlases.<sup>13</sup> A linguistic atlas and survey of Irish dialects has been published but it needs to be supplemented by a full ethnological atlas. Much work has already been done on establishing distribution patterns of material folk culture in Ulster.<sup>14</sup> More work is

<sup>11</sup>See also G. B. Thompson, "The Welsh Contribution to the Development of the Ulster Folk Museum," in *Studies in Folk Life*, ed. Geraint Jenkins (London, 1969), pp. 29-35.

<sup>12</sup>R. H. Buchanan, "A Decade of Folklife Study," *U.F.*, XI (1965), 69.

<sup>13</sup>A. R. Gailey, "Towards an Irish Ethnological Atlas," *U.F.*, XVIII (1972), 121-140.

<sup>14</sup>A. F. Gailey, "The Ulster Tradition," *U.F.*, II (1964), 27-42. The author isolates the distribution of eight examples of material folk culture in Ulster.



needed so that folklife analysis may be carried out within the broad context of general culture history. This of course has wide political implications as well, as Heslinga<sup>15</sup> demonstrated in his observations on cultural boundaries and geographic and topographical boundaries.

The news of the pending establishment of a National Folk Life Museum in the Republic of Ireland has come none too soon. For too long folk material cultural objects have been statically displayed in the National Museum. This of course is totally anathema to the concept of a contextual presentation which would illustrate the cultural background from which the objects came. We also need more local folk museums. To quote a European ethnologist,<sup>16</sup> "Ethnographical museums will go a long way towards the development of culture by organizing small open air museums in addition to the large ones which already exist". The development of a folk park at Bunratty in County Clare must be welcomed in this respect. Though designed mainly for American tourist appeal, it incorporates very progressive dynamic features. Seven different examples of Irish traditional rural houses have been reconstructed and furnished in an entirely authentic manner representing Irish country life at the beginning of this present century. The only significant difference in building techniques is that concrete was used instead of tempered clay. All the buildings are open to the public, including a blacksmith's forge, in which the blacksmith works for the local people, and each of the dwelling houses is assigned a housewife who cleans and tidies, talks to visitors and prepares tea, bakes bread on the open hearth and provides meals when required, thus giving the dwellings an occupied air.

Irish folklife studies are at yet another crossroads. They could be criticised on methodological grounds as leaning perhaps towards the descriptive historic-geographic (unfortunate label though this now is!) method of folklife studies. It is indeed necessary to be able to record an item of material culture so that a reconstruction would be possible if that item should disappear but it is also necessary to focus equally strongly on crafts and craftsmen and their customers. The absence of anthropology and ethnology from the curriculum of all the universities in the Republic could well be an explanation for the paucity of publications by Irish scholars on the functional, contextual and psychological aspects of folklife studies. The major cultural and social anthropological works published have been written and researched by foreign scholars. The

<sup>15</sup>M. Heslinga, *The Irish Border as a Cultural Divide*.

<sup>16</sup>M. Znamierowska-Prüfferowa, "Ethnomuseology and its Problems," *Ethnologia Europaea*, IV (1970), 203.

politics of "eleventh-hour" collecting<sup>17</sup> and scarce economic resources and full-time personnel have restricted analytical development. "A full-time ethnographer has been at work for the past twenty-five years in both field and office. House-types, crafts, and other aspects of rural life have been investigated and hundreds of thousands of photographs have been taken. Plans and sketches have been made . . ." <sup>18</sup> Thus Sean O'Sullivan wrote in 1970. However, the two million pages of manuscripts that the Archive houses have not yet been fully indexed according to subject matter. The source material for scholars that this constitutes is staggering but we urgently require to complete the indexing process. With Irish society going through a turbulent period of adjustment to the realities of European economic pressures and with the flight from the land, and the concomitant decline in the observance of folk ways and utilization of traditional agricultural and crafts techniques, being accelerated at a hitherto unprecedented rate,<sup>19</sup> this is of course easier said than done, particularly when one considers how important it is to get as much fieldwork as possible done right away. What I would suggest as a compromise would be the designation of certain chosen areas for intensive ethnographic work rather on the lines of the work done by the Harvard team in the 1930's. The new folklore program in U.C.D. should be instrumental in mobilising trained folklorists to do the necessary work.

We also urgently require to break down the traditional conservative barriers against fruitful interdisciplinary cooperation that exist in Irish scholarship. Folklife studies will undoubtedly benefit as will Ireland herself. If this were accomplished and if historians could have their perspectives broadened by acquaintance with facets of our national heritage that owe little to great men and elite culture, then in the words of our finest folklife scholar, E. Estyn Evans,<sup>20</sup> "We might well be spared the facile couplings of Irish mist and Celtic mystery, of black basalts and black Presbyterians, creameries and dreameries or indeed, you might add, of poverty and poetry, drums and drumlins".

<sup>17</sup>Maire MacNeill, "Irish Folklore as a Source for Research," *J.F.I.*, II (1965), 341.

<sup>18</sup>Sean O'Sullivan, "Research Opportunities in the Irish Folklore Commission," *J.F.I.*, VII (1970), 116-125.

<sup>19</sup>R. H. Buchanan, "The Drift from the Land," *U.F.*, VI (1960), 43-61; R. H. Buchanan, "Tradition and Change in Rural Ulster," *Folk Life*, III (1965), 30-45. See also *The Death of an Irish Town* by John Healy (Mercier, 1968). This book is about the rise and fall of Charlestown, a typical small Irish rural town. The author, who is one of Ireland's foremost journalists, outlines the interplay of internal and external forces which have decimated the population of the West of Ireland. J. O'Brien's *The Vanishing Irish* (McGraw Hill, New York, 1953) is also a good reference source for information on the social, political and economic forces behind the continuous emigration which has been a drain on the country's youth ever since the days of the Famine in the mid-19th Century.

<sup>20</sup>E. E. Evans, *The Personality of Ireland* (Cambridge, 1973), p. 84.



# Palatine Emigration Materials from the Neckar Valley, 1726-1766

By FRIEDRICH KREBS

Translated and Edited by Don Yoder

The present state of the Palatinate (now Rheinland-Pfalz) in West Germany lies entirely west of the Rhine. In the 18th Century, when the Palatine emigration to the New World was heavy, portions of territories east of the Rhine were also included in the Electoral Palatinate (Kurpfalz). Among these was the lower valley of the Neckar River, which included the two administrative districts (*Oberämter*) of Heidelberg and Mosbach.<sup>1</sup> Since this area is now part of the West German state of Baden-Württemberg, the records are housed in

<sup>1</sup>The upper valley of the Neckar belonged principally to Württemberg and those records are found in the Ludwigsburg Archives. For emigrants from the Württemberg territories of the Neckarthal, see Don Yoder, translator and editor, "Emigrants from Württemberg: The Adolf Gerber Lists," *The Pennsylvania German Folklore Society*, X (1945), 103-237.

the Baden State Archives at Karlsruhe (*Generallandesarchiv Karlsruhe*).

The present emigrant list, giving details on 141 individual emigrants, is composed of several lists published in Germany plus some newly discovered materials that are published here for the first time. The sources for the information are as follows: (1) Nos. 1-14 (emigrants of 1726-1727) come from the Protocols of the Electoral Palatine District of Heidelberg (*Protokolle des kurpfälzischen Oberamtes Heidelberg*) in the Baden State archives, and appeared in print in the article, "Zur Frühauswanderung aus dem kurpfälzischen Oberamt Heidelberg nach Amerika (1726-27)," in the *Südwestdeutsche Blätter für Familien- und Wappenkunde*, Jg. 10 Heft 2 (June 1958), 512. (2)



Map showing Neckar Valley, from Merian's *Topographia Germaniae*.



Nos. 15-32 (emigrants of 1727 and 1732) come from a protocol of the town of Weiler am Steinsberg bei Sinsheim (*Generallandesarchiv Karlsruhe*, Abt. 61, No. 13154) and have not previously been published. (3) Nos. 33-37 (emigrants of 1737-1738), Nos. 99-119 (emigrants of 1751), Nos. 124-125 (emigrants of 1753), and Nos. 126-134 (emigrants of 1754) are also drawn from the Protocols of the Electoral Palatine District of Heidelberg in the Baden State Archives at Karlsruhe, and appeared in the article "Die Amerikaauswanderung aus dem kurpfälzischen Oberamt Heidelberg in den Jahren 1737, 1738, 1751, 1753 und 1754," in *Badische Heimat*, Bd. 38 (1958), 303-304. (4) Nos. 39-67 (emigrants of 1741, 1742, 1743, 1744, and 1747) are from the article "Zur Amerikaauswanderung aus dem kurpfälzischen Oberamt Heidelberg 1741-1748," in *Zeitschrift für die Geschichte des Oberrheins*, Bd. 106 (1958), 485-486. (5) Nos. 73-89 (emigrants of 1749), and Nos. 90-97 (emigrants of 1750) are drawn from the Protocols of the Electoral Palatine Districts of Heidelberg and Mosbach in the Baden State Archives at Karlsruhe, and appeared in the article "Amerikaauswanderer aus den kurpfälzischen Oberämtern Heidelberg und Mosbach für die Jahre 1749/50," in *Badische Heimat*, Bd. 33 (1953), 76-77. Finally, (6) Nos. 38 (1739), 68-71 (1747), 72 (1748), 98 (1750), 120-123 (1751), 135 (1754), 136 (1755), 137 (1764), 138-140 (1765), and 141 (1766) are drawn from the Protocols of the Districts of Heidelberg and Mosbach in the Baden State Archives. They appeared in the article, "Zur Amerikaauswanderung aus den kurpfälzischen Oberämtern Heidelberg (1764-66), und Mosbach (1739-55) und Baden-Durlach (1754)," *Zeitschrift für die Geschichte des Oberrheins*, Bd. 120 (1972), 493-495.<sup>2</sup>

Estimating four persons in each emigration party, the entire list must amount to about 550 persons in all. It is an extremely important emigrant list, not only for the genealogist but for the social historian as well, with references to trades and economic status of the emigrants, their religion, their family relationships, and other matters. The list has been collated with the Philadelphia ship lists, the Strassburger-Hinke *Pennsylvania German Pioneers*, 3 volumes (Pennsylvania German Society, 1934). Some of them may have entered the British colonies via other ports than Philadelphia, since some whose names do not appear in the ship lists turn up in other American source materials of the colonial period.

Particularly important are the materials on the emigrants who came over together on the first ship on the

list, the *William and Sarah*, which arrived at Philadelphia September 18, 1727 (List 1 A-C). If we had no other proof of the fact, these data show us clearly that very often emigrants from the same area in Europe traveled to America together and frequently settled together in the new country. The long list of emigrants on the *William and Sarah*, many of them from the village of Weiler am Steinsberg, near Sinsheim, sheds light on the settlement of several Pennsylvania frontiers of the time—Goshenhoppen in what is now Montgomery County, the Conestoga area of what is now Lancaster County, the Maxatawny area of what is now Berks County, and the area across the Susquehanna that was in 1749 to become the County of York. These emigrants founded the churches, built schools, erected mills and shops. Their sons, some of them, became county officials, military officers of the Revolution, and served their adopted country in many ways. For the history of the Goshenhoppen settlement, and the founding of the Goshenhoppen Reformed Church in 1727 under George Michael Weiss, Reformed pastor who led the emigration party on the *William and Sarah*, see William J. Hinke, *A History of the Goshenhoppen Reformed Charge, Montgomery County, Pennsylvania (1727-1819)* (Lancaster, Pennsylvania: Pennsylvania German Society, 1920); also C. Z. Weiser, *A Monograph of the New Goschenhoppen and Great Swamp Reformed Charge, 1731-1881* (Reading, Pennsylvania: Daniel Miller, 1882).

Additional materials on the passengers of the *William and Sarah* can be found in Hannah Benner Roach, "Hans Georg Hirtzel: Pioneer of Northampton County and His Family," in *The Pennsylvania Genealogical Magazine*, XXIV:3 (1966), 151-184. The Hirtzel (Hirtzel) family was from Reichen on the Elsenz, a tributary of the Neckar. Like some other families in the vicinity, they had come originally from Switzerland. The Hirtzels were from Pfäffikon in Canton Zurich. Two brothers, *Hans Georg Hirtzel* (born 1686) and *Hans Ulrich Hirtzel* (1705-1771), emigrated from Reichen to Pennsylvania. They were the sons of *Clemens Hirtzel* (1659-1707) of Reichen and his wife *Anna*, daughter of *Hans* and *Margaretha (Mayer) Sinter*. *Ulrich Hirtzel* settled in Goshenhoppen with Pastor Weiss, *George Hirtzel* settled in the Saucon area of what was to become Northampton County. The name has in more recent times become *Hartzell* in Pennsylvania.

The list could be enlarged from many other sources. For example, among the earliest emigrants to what is now the United States from the lower Neckar Valley were those who appear among the New York "Palatines" who were served by Joshua Kocherthal, Lutheran minister. Among the Neckarthalers whom he mentions in his church register—the earliest German

<sup>2</sup>Preliminary versions of several of these lists of emigrants appeared in *The Pennsylvania Dutchman*. See Friedrich Krebs, "Pennsylvania Pioneers from the Neckar Valley, 1749-1750," V:2 (June 1953), 13; and "More 18th Century Emigrants from the Palatinate," V:13 (March 1, 1954), 12.



church register in America—are the following: (1) *Johann Michael Wägelin*, of Bohnfeld in the Creichgau, 1710; (2) *Catharina*, daughter of *Johann Jacob Musnier*, of Steinsfurt in the Creichgau, 1710; (3) *Johann Paul Raitschaff*, from Dühren, but owing allegiance to the Durlach government, 1710; (4) *Susanna*, widow of *Johann Paul Clotter* of Berckenheim bei Weinheim in the Palatinate, 1710; (5) *Johann Adam Söllner (Söller)*, from Eppingen in the Palatinate, 1710; (6) *Magdalena Schauer*, widow of *Michael Schauer* of Massenbach in the Creichgau, 1711; (7) *Elisabetha*, widow of *Jerg Humbel* of Mosbach in the Palatinate, 1711; (8) *Anna Maria Meyer*, daughter of *Johann Fridrich Meyer*, late of Rohrbach bei Sinsheim, in the Venningen government, 1715; and (9) *Andreas Ellich*, of Neckarburken, district of Mosbach in the Palatinate, 1715. For further details, see Otto Lohr, "Das älteste deutsch-amerikanische Kirchenbuch (1708-1719)," *Jahrbuch für auslanddeutsche Sippenkunde*, [I] (1936), 54-60.

Further searching in local records, particularly the church registers of the parishes of the lower Neckar Valley, will undoubtedly turn up additional names. We have added, in appendix I, brief sketches of four additional Neckarthal emigrants whose accomplishments in the new world are well known to our readers: (A) *Caspar Wistar* of Hilsbach, (B) *Alexander Schaeffer* of Schriesheim, and (C) *Johann Heinrich Helffrich* of Mosbach, and *Johann Conrad Albert Helffenstein* of Sinsheim, Reformed clergymen.

In editing the list, materials from American sources have been added in brackets to the basic European data. Identifying emigrants in American contexts is a difficult process. In some cases we have obviously been successful, in other cases we suggest difficulties involved, and call for help. Will readers who have information on where the unidentified emigrants settled, or who have additional information on those here identified, contact the American editor of the list. It is quite possible that some of the emigrants unidentified in Pennsylvania contexts will turn up in other colonies.

In locating individual emigrants in American sources, the editor has used the following sources, many of which are abbreviated in the text:

1. *Pennsylvania Archives*, Third Series, which include the 18th Century tax lists of the Pennsylvania counties.

2. Edward W. Hocker, *Genealogical Data Relating to the German Settlers of Pennsylvania and Adjacent Territory from Advertisements in German Newspapers Published in Philadelphia and Germantown, 1743-1800* (Germantown, Pennsylvania: Germantown Historical Society, 1935), typescript.

3. *Abstracts of Wills*, Genealogical Society of Pennsylvania, Philadelphia, manuscript volumes for Phil-

adelphia, Chester, Bucks, Northampton, Berks, Lancaster, York, and Cumberland Counties.

4. *The William J. Hinke Collection*, Schaff Library, Historical Society of the Evangelical and Reformed Church, Lancaster Theological Seminary, Lancaster, Pennsylvania. Bound volumes of 18th Century Reformed Church Registers for Pennsylvania and Maryland.

5. *Pennsylvania Church Register Collections*, Genealogical Society of Pennsylvania, Philadelphia; and State Library, Harrisburg.

6. *Proceedings of the Pennsylvania German Society*, particularly the earlier volumes of abstracts of church registers.

7. *The Pennsylvania German Magazine*, I-XVIII (1900-1918).

8. *Records of Rev. John Casper Stoeber, Baptismal and Marriage, 1730-1779* (Harrisburg, Pennsylvania: Harrisburg Publishing Company, 1896).

9. *The Perkiomen Region*, first series, I-III (1894-1901; second series, I-IX (1921-1931).

10. *Publications of the Genealogical Society of Pennsylvania*.

11. Theodore W. Bean, *History of Montgomery County* (Philadelphia: Everts and Peck, 1884).

12. William Henry Egle, *History of the Counties of Dauphin and Lebanon in the Commonwealth of Pennsylvania* (Philadelphia: Everts and Peck, 1883), the two counties separately paginated.

13. John Gibson, *History of York County, Pa.* (Chicago: F. A. Battey Publishing Company, 1886).

14. Morton L. Montgomery, *History of Berks County in Pennsylvania* (Philadelphia: Everts, Peck and Richards, 1886).

15. J. Thomas Scharf, *History of Western Maryland*, 2 vols. (Philadelphia: Louis H. Everts, 1882).

16. Andrew S. Berky, translator and editor, *The Journals and Papers of David Schulze*, 2 vols. (Pennsburg, Pennsylvania: The Schwenkfelder Library, 1953).

17. Theodore G. Tappert and John W. Doberstein, translators and editors, *The Journals of Henry Melchior Muhlenberg*, 3 vols. (Philadelphia: The Muhlenberg Press, 1942-1958).

18. I. Daniel Rupp, *A Collection of Upwards of Thirty Thousand Names of German, Swiss, Dutch, French and Other Immigrants in Pennsylvania from 1727 to 1776* (Philadelphia: Ignatius Kohler, 1876), appendices.

To make the list more useful for genealogical purposes, we have prepared two indices, an Index of Places, including the names of the German villages and towns from which individual emigrants came (Appendix II); and an Index of Family Names (Appendix III). Spellings of proper names are given throughout as they appear in the source materials cited.



In conclusion, we wish to express our thanks for the basic materials of the article to Dr. Friedrich Krebs, Speyer, West Germany, retired archivist, who has contributed so much to our knowledge of the background of the 18th Century emigration to Pennsylvania; to the Generallandesarchiv, Karlsruhe, where the original emigrant protocols are preserved; to Dr. Karl Scherer, Director, and Dr. Fritz Braun, Director Emeritus, of the Heimatstelle Pfalz, Kaiserslautern, for materials useful in enlarging the data about certain emigrants; to Prof. Dr. Lau, for Weiler materials; and to Dr. Hermann Brunn, for Schriesheim materials. Other sources are noted in the text.—EDITOR.

#### EMIGRANTS OF THE YEAR 1726

1. JACOB KIESSINGER, "a poor non-citizen from Sandhofen" [*ein armer Beisass aus Sandhofen*], was permitted to go "to the island of Pennsylvania" [*in die Insul Pinssselvaniam*].

[According to the records of Trinity Lutheran Church, Reading, a *Michael Kissinger*, born on "Fastnacht Day," 1717, at "Sandhofen on the Rhine in the Palatinate," was buried at Reading, January 6, 1791. He had come to America as a child with his parents. He married *Catharina Ruland*, to whom he had four sons and five daughters.]

2. STEPHAN and JOHANN BRECHT. The widow of *Johann Brecht* of Schriesheim was permitted to go to Pennsylvania in 1726 with her two sons *Stephan* and *Johann Brecht*.

[The Brecht (Bright) family in Pennsylvania has important branches in Lebanon, Berks, and Northumberland Counties. *Stephan Brecht*, one of the emigrants of 1726, had children baptized in the Bern Reformed Church, Berks County (*Elizabeth*, 1738; *Anna Maria*, 1745) (Bern Church Records, 1738-1835, Hinke Collection).

*Johann Michael Brecht*, born May 30, 1706, at Schriesheim, married April 1728, in Heidelberg Township, Chester (now Lebanon) County, *Margaret Simone*, born 1708 in France, daughter of *Jacob Simone*. *Margaret* died March 21, 1778, in Heidelberg Township, Lancaster (now Lebanon) County. *Johann Michael* settled in Germantown in October, 1726, then came to the headwaters of the Millbach, Lebanon Valley, near what is now Schaefferstown. He moved to Reading in 1782, where his sons *Michael* and *Peter* were living. His son *Michael Brecht* (1732-1814) was County Commissioner of Berks County, 1774-1775, and Member of the Committee of Observation for Berks County, during the Revolution.

The Brechts and Schaeffers were connected in Pennsylvania through the marriage of *Margaretha Schaeffer*, daughter of *Alexander Schaeffer* (see Appendix), native of Schriesheim and founder of Schaefferstown, to *Johannes Brecht* (Bright).

In addition to the Brechts of Schaefferstown and Bern, one *Johannes Brecht* settled at Great Swamp in Bucks County. Schulze (Diary, I, 168) reports the death of his wife, February 13, 1756. Also one *David Brecht* was a taxpayer in Pine Grove Township, now Schuylkill County, 1772 (Montgomery, *Berks County*, p. 1192).

In the Heber Gossler Gearhart Collection at the Genealogical Society of Pennsylvania in Philadelphia are several volumes of typescripts on "The Bright Family of Pennsylvania," particularly those of Berks and Northumberland Counties. Heber Gearhart traced the family to *Johannes Brecht*, born at Schriesheim, October 12, 1662, married July 29, 1684, at Schriesheim, *Anna Catharina Hoffmann*, daughter of *Hans Jost Hoffmann*. Their children were (1) *Catharina*, born March 22, 1704, died July 24, 1794, married *John Dehuff*, saddler, October 1, 1727 (Burial Book of Moravian Church, Lancaster, *Publications of the Genealogical Society of Pennsylvania*, X:2 [March 1928], 155); and (2) *Johann Michael* (1706-1794), q.v. supra. *Johannes Brecht* (b. 1662) was the son of *Balthasar Brecht* (1636-1703), who married in 1658, at Schriesheim, *Anna Margaretha Christmann*. *Balthasar Brecht* was the son of *Christopher Brecht* (1591-1665), born at Neudorff in the Palatinate, died at Schriesheim.

For this family, see also Albert G. Green, "Historical Sketch of the Bright Family," *Transactions of the Historical Society of Berks County*, I (1898-1904).]

3. MICHAEL WEDEL. Michel Wedel from Dossenheim wanted to go to the New World, 1726.

[Other Wedels emigrated also from Dossenheim. *Anna Maria Wedel* of Dossenheim emigrated to Carolina, May 9, 1752. *Georg Wedel* of Dossenheim, who had married *Anna Barbara Schlepp* (born 1691), emigrated also to Carolina in 1752. On the Ship *Hero*, landing at Philadelphia October 27, 1764 (List 248C), appears another Wedel emigrant from Dossenheim, *Johann Peter Wedel*, Reformed, who married *Anna Sybilla Her*, and settled in Maryland. *Georg Albrecht Wedel* and wife *Eva Catharina*, born circa 1711, are said to have emigrated at the same time and also settled in Maryland. See Gabriel Hartmann, "Amerikafahrer aus Dossenheim im 18. Jahrhundert," *Mannheimer Geschichtsblätter*, XXVII (1926), cols. 55-58, republished in *Pennsylvania Folklife*, XXI:2 (Winter 1971-1972), 46-48.]

4. DANIEL LEVAN. *Daniel leVent* (Levan) of Hockenheim, wanted to go to the New World, 1726. *Daniel Levan* (party of 8 persons) arrived at Philadelphia, September 18, 1727, on the Ship *William and Sarah* (Strassburger-Hinke, *Pennsylvania German Pioneers*, List 1A).

[Daniel Levan was one of five sons of *Daniel Levan* of Amsterdam and his wife *Marie Beau*, Huguenot



refugees from Picardy in Northern France. The older sons, *Abraham, Isaac, Jacob,* and *Joseph,* are said to have emigrated to Pennsylvania circa 1715, Joseph dying at sea; Abraham settling in Oley; Isaac in Exeter; Jacob in Maxatawny, at Eaglepoint, Levan's Mill, which became an important stopover point for Moravian missionaries after 1740. *Daniel Levan* emigrated in 1727, settling near Jacob. A sister of the five Levan brothers, *Anna Elisabeth,* emigrated also and married *Sebastian Zimmermann* of Maxatawny.

Daniel Levan married *Susanna Siegfried,* daughter of *Johannes* and *Elisabeth Siegfried,* who were among the first settlers in the vicinity of Kutztown, where Siegfried's Dale is still on the map. *Daniel Levan* was an elder of the Maxatawny Reformed Church, and gave land for a church and school there. About 1740 he opened Levan's Tavern (now Kemp's), a mile east of Kutztown on the Easton Road. This was operated by him and after his death in 1777 by his son until 1788.

The children of *Daniel* and *Susanna (Siegfried) Levan* were the following: (1) *Peter,* (2) *Barbara (Reeser),* (3) *Catharine,* (4) *Mary (Siegfried),* (5) *Susanna (Kemp),* (6) *Magdalena,* (7) *Margaret,* and (8) *Daniel, Jr. Daniel Levan, Jr.,* was admitted to the Berks County bar in 1768, and was a prominent attorney. He became Judge of Berks County under the constitution of 1776, treasurer of the county, 1779-1789, sheriff, 1777-1779, prothonotary 1779-1789, 1791, and clerk of the quarter sessions, 1780-1791.

The Siegfrieds had settled first in Oley, in 1719, and came to Siegfried's Dale prior to 1732. Their home was a stopping place for Moravian missionaries. A son, *Joseph Siegfried* (born 1721), married *Anna Maria Romig,* born 1724 at Ittlingen near Heilbronn in the Palatinate. She came to Pennsylvania with her parents, *Johann Adam Romig* (born at Rüdenstein in the Palatinate) and his wife *Agnes Margaretha nee Bernhardt,* arriving at Philadelphia on the Ship *Dragon,* September 30, 1732 (List 26A-C). Joseph's son, *Colonel John Siegfried,* born at Siegfried's Dale, Maxatawny Township, in 1745, married *Mary Levan,* daughter of *Daniel Levan,* in 1769, and settled on the Lehigh River in Allen Township, Northampton County, in 1770, where he conducted a tavern and a ferry. He was a revolutionary hero, friend of Washington, and died 1793. For the Siegfrieds, see W. W. Deatruck, ed., *The Centennial History of Kutztown, Pennsylvania, Celebrating the Centennial of the Incorporation of the Borough 1815-1915* (Kutztown, Kutztown Publishing Co., 1915), pp. 21-24.

For the Levan Family see Warren Patten Coon, *Genealogical Record of the LeVan Family, Descendants of Daniel LeVan and Marie Beau (Huguenots), Natives of Picardy, France, Who Settled in Amsterdam, Holland, 1650 to 1927* (n.p., n.d.); Deatruck, pp. 26-30; and

P. C. Croll, *Annals of the Oley Valley in Berks County, Pa.* (Reading; Pennsylvania: Reading Eagle Press, 1926), pp. 65-68.]

#### EMIGRANTS OF THE YEAR 1727

5. MICHEL DIEL. *Michel Diel,* citizen, of Mannheim-Seckenheim, was permitted in 1727 to leave for the "New Land" (America). He had to pay 36 florins 55 kreuzer emigration tax. *Hans Michel Diel* took the oath of allegiance at Philadelphia, September 21, 1727, arriving September 18, 1727, on the Ship *William and Sarah* (List 1 A-B). See also No. 6, *Michel Bettle,* who came with him from the same town.

[One *Michael Diehl* was deacon in 1748, First Reformed Church, Philadelphia (Hinke Collection).

There were of course many Diehl families in Colonial America. To show the range of backgrounds, the following is the list of Diehl emigrants before 1808 available at the Heimatstelle Pfalz, Kaiserslautern, West Germany: (1) *Adam Diehl,* from Einöd (Homburg), 1737; (2) *Ananias Diehl,* mentioned in the Kocherthal Records, Colony of New York, 1714; (3) *Daniel Diehl,* from Oberweiler (Kusel), 1744; (4) *Jakob Diehl,* from Zweibrücken; 1803; (5) *Jacob Diehl,* from Thaleischweiler, 1741; (6) *Johannes Diehl,* from Zweibrücken; (7) *Johann Michael Diehl,* from Hengstbach, 1738; (8) *Johann Adam Diehl,* from Württemberg, 1731; (9) *Jost Diehl,* from Offenheim, 1739; (10) *Peter Diehl,* from Zweibrücken, 1749; (11) *Simon Jacob Diehl,* from Oberweiler, before 1757; (12) *Valentin Diehl,* from Niedermoschel, 1743; and (13) *Wilhelm* and *Jakob Diehl,* from Horschbach (Kusel), 1742.]

6. MICHEL BETTLE. *Michel Bettle,* of Mannheim-Seckenheim, was permitted to leave in 1727 for the New Land (America), with *Michel Diel,* No. 5, above. He had to pay 27 florins 48 kreuzer emigration tax. *Michel Bettle* took the oath of allegiance at Philadelphia, September 21, 1727, arriving September 18, 1727, on the Ship *William and Sarah* (List 1 A-B).

7. JACOB CUNZ. *Jacob Cunz* from Walldorf left for the "island of Pennsylvania" [*Insul Pensylvaniam*], with *Christian Müller,* No. 8, below. *Jacob Cuntz* appears among the passengers of the Ship *William and Sarah,* arriving at Philadelphia September 18, 1727 (List 1 A-B).

[One *Jacob Kuntz,* of Conewago (Hanover, Pennsylvania), had a son *John George,* born October 1735, baptized April 27, 1736; sponsors *John George Frosch* and wife (*Stoever Records,* p. 11). Additional Kuntz-Frosch items appear in the same source on p. 5.

There were of course other Kuntz (Koons, Coons) families in Pennsylvania. For the *George Michael Kuntz* who arrived at Philadelphia, September 24, 1727, see *The Perkiomen Region,* II (1923), 63-64. *John George Kuntz,* who arrived September 11, 1732, was one of the first settlers on the site of Hanover, and gave land



for the first Lutheran Church there (Gibson, *York County*, p. 594).

Another *Jacob Kuntz*, of Lancaster Borough, made his will June 30, 1763, probated October 20, 1763. His executors were *William Bowsman* and *Casper Shaffner*. His wife's name was *Margaretta*, and his children were (1) *Elizabeth*, wife of *Casper Shaffner*, (2) *Margaretta*, wife of *Jacob Yeizer*, (3) *Catharina*, (4) *Anna*, (5) *Francis*, (6) *John*, (7) *Jacob*, and (8) *Christian*. A will of *Jacob Kuntz*, son of *Jacob*, was probated in 1778. *Jacob Kuntz, Sr.*, was also the executor of *Henry Walter* of Lancaster Borough, 1754-1755.

The *Jacob Kunz* who was buried at Lebanon, February 3, 1796, aged 77 years, 7 months, was a native of Alsace (Salem Lutheran Church Records, Lebanon, Pennsylvania).]

8. CHRISTIAN MUELLER. *Christian Müller* of Walldorf left in 1727 for the "island of Pennsylvania" [*Insul Pensylvaniam*] with *Jacob Cunz*, No. 7, above. He was either the *Christyan Miller* who arrived at Philadelphia on the Ship *Molly*, September 30, 1727 (List 3 A-B), or the *Christian Miller* who arrived on the Ship *James Goodwill*, September 27, 1727 (List 2A).

9. JOHANN ALEXANDER DIEBENDOERFFER. *Johann Alexander Diebendörffer*, of Schriesheim, emigrated in 1727.

[For the Diebendörffer (Diffenderffer) families in Pennsylvania, see Frank Ried Diffenderffer, *Some of the Descendants of John Michael Dübendorff 1695-1778, More Especially Those Directly Descended Through his Grandson David Diffenderffer, 1752-1846* (Lancaster, Pennsylvania: The New Era Printing Company, 1910). For the Maryland families, see "The Diffenderffers and Frieses," *Fifth Annual Report of the Society for the History of the Germans in Maryland*, 1891, pp. 91-95.

*Frank Ried Diffenderffer*, LL.D. (1837-1924), Lancaster journalist and historian and one of the principal founders of the Pennsylvania German Society in 1891, traced the family name from Dübendorf in Canton Zurich, Switzerland.

*Alexander Dübendörffer* (d. 1768) settled in Bucks County, on the present Lehigh County border, and was a member of the Great Swamp Reformed Church in 1736 (*New Goshenhoppen Reformed Records*, Pennsylvania German Society, XXVIII, 276). *Alexander Dieffendoerffer* married *Gertrude* [*Leidig?*], PGS, XXVIII and moved to Macungie Township, now Lehigh County. His widow, *Gertraut Diefenderfer*, made her will May 29, 1777, probated December 22, 1789 (Northampton County Will Book 2, p. 57).

The founder of the Lancaster County branch was *Michael Dübendörffer*, born at Neresheim in the Electoral Palatinate, near Heidelberg, January 10, 1695,

buried November 13, 1778, Zeltenreich's Church, Lancaster County, aged 83-10-2 (Hinke Collection). On January 21, 1721, he married *Barbara Hasen* or *Hesen*. They settled where New Holland, Lancaster County, now stands, and are believed to have been the first settlers there, and among the founders of Zeltenreich's Reformed Church.

For Frank Ried Diffenderffer, see PGS, XXXII (1924), 34-45.]

10. ANNA MARIA WILL, of Schriesheim, emigrated 1727.

[Among the early references to the Will family in Pennsylvania is the marriage of *Michael Will* and *Christina Puder* of Leacock in Lancaster County, June 2, 1735 (*Stoever Records*, p. 54). *Elizabeth Will*, widow of *Christian Will*, tinsmith, one mile from Schaeffers-town or Heidelberg, Lancaster (now Lebanon) County, is mentioned in the *Staatsbote*, Philadelphia, May 26 and October 20, 1772 (Hocker, pp. 122, 126).]

11. JACOB MUELLER, from Mannheim-Neckerau, emigrated in 1727.

[One *Jacob Müller*, born at Kürnbach near Sinsheim in 1718, died November 21, 1776 and was buried on the 23rd at Reading, according to the records of Trinity Lutheran Church. He married *Mary Agatha*, widow of *Christian Kämmerer*. In the register the birthplace is given as "Hernbach in Bretten," which is obviously Kürnbach in the District of Sinsheim.]

12. ANDREAS ZIMMERMANN, from Meckesheim, wanted to go to Pennsylvania in 1727, with *Johann Andreas Hill* (No. 13, below).

[According to records in the Heimatstelle Pfalz, Kaiserslautern, *Andreas Zimmermann*, son of *Hans Georg Zimmermann*, married *Anna Elisabeth* [—]; they had the following children listed in the church registers of Meckesheim: (1) *Hans Michael*, born July 16, 1706; (2) *Hans Dietz*, born August 18, 1707; (3) *Margaretha*, born August 24, 1709; (4) *Anna Elisabetha*, born April 25, 1711; (5) *Johann Georg*, born March 6, 1714, married before 1740, *Anna Catharina* [—], to whom he had ten children; removed to Frederick, Maryland, after 1786; (6) *Anna Margaretha*, born January 13, 1716; and (7) *Amalia Maria Katharina*, born September 13, 1717. The emigration party included eight persons.

*Andreas Zimmermann* settled in Goshenhoppen, Montgomery County. See *The Zimmerman Family* (1955).]

13. JOHANN ANDREAS HILL, of Mannheim-Sandhofen, wanted to go to Pennsylvania in 1727, with *Andreas Zimmermann* (No. 12, above).

14. CHRISTOPH WALTER. In the case of *Christoph Walter*, of Dossenheim, who wanted to leave in 1727, the notation "America" is lacking in the protocols, but he is certainly identical with the *Christopher*



Walther who landed at Philadelphia on the Ship *William and Sarah*, September 18, 1727 (List 1 A-B).

15. PHILIPP ZIEGLER, citizen of Weiler, had to pay 24 florins, 19 kreuzer emigration tax, intending to go to Pennsylvania. He appears as *Philip Zigler* in the passenger lists of the *William and Sarah*, 1727.

[According to records in the Heimatstelle Pfalz, Kaiserslautern, *Georg Philipp Ziegler* was baptized Reformed, but was later Lutheran. He was baptized April 1, 1677, at Weiler am Steinsberg, Kreis Sinsheim, son of *Hans Georg Ziegler* (born 1622, buried February 22, 1685) and his wife *Sarah*, who died at Weiler December 18, 1689, aged 56 years. *Georg Philipp Ziegler* married (Lutheran) June 1702, at Weiler, *Anna Mayer*, born at Reichen (?), Kreis Sinsheim, daughter of *Jacob Mayer* of Reichen. The emigration party consisted of 5 1/2 persons. The following children were born to *Georg Philipp Ziegler* (later referred to as *Johann Philipp Ziegler*):

1. *Johann Jacob*, born May 15, 1703, baptized May 17, at Weiler (Reformed Church Register, Hilsbach-Weiler). Confirmed 1717 Lutheran (Lutheran Church Register Sinsheim).
2. *Maria Catharina*, born March 1, 1705, died young?
3. *Barbara*, born July 25, 1707, died (?) Weiler August 11, 1707.
4. *Ludwig*, born October 22, 1708, died Weiler November 4, 1708.
5. *Hans Martin*, baptized March 12, 1710, died young?
6. *Johann Georg*, baptized February 2, 1712, confirmed 1726 (Lutheran).
7. *Johann Philipp*, born August 24, 1713, at Weiler (Lutheran Church Register, Sinsheim), confirmed 1726 (Lutheran).
8. *Anna Christine*, born December 15, 1715, Weiler (Lutheran Church Register, Sinsheim).

Possibly Nos. 1, 6, 7, and 8 emigrated with the parents. The emigration total is "5 1/2" persons. The mother's name is given as "*Anna Martha*" 1705-1708, "*Anna Magdalena*" 1710-1713, and "*Anna*" 1715. Whether this is the same person is not certain. In Weiler however there is no further marriage of the father listed.

Philip Ziegler settled in Hellam Township, York County, where he petitioned about the land disputes in 1736, with *Tobias Frey* and other emigrants of 1727 (Gibson, *York County*, p. 602). *John Philip Ziegler*, [Jr.], of Codorus, had a daughter *Anna Christina*, baptized September 18, 1740; sponsors *Jacob Ziegler* and *Agnes Schmidt* (*Stoever Records*, p. 14). *Philip Ziegler, Jr.*, was sponsor at the baptism of a daughter of *Dietrich Mayer*, Codorus, 1740 (*Stoever Records*, p. 15).

*Philipp Ziegeler*, [Jr.], married *Margaretha Schmidt*, Codorus, November 21, 1737 (*Stoever Records*, p. 55). On the same day, *Christina Ziegeler* married *George Meyer*, Codorus (*Stoever Records*, p. 55).

Another *Philip Ziegler*, of Ridge Valley, Upper Salford Township, Philadelphia (now Montgomery) County, is mentioned in Sower's newspaper, February 16, 1750, and October 16, 1757 (Hocker, pp. 17, 36.)]

16. CASPAR SPENGLER, citizen of Weiler, emigrant of 1727, had to pay 49 florins 5 kreuzer emigration tax.

[The great authority on the Spangler families of Pennsylvania is Edward W. Spangler, *The Annals of the Families of Caspar, Henry, Baltzer and George Spengler, who settled in York County Respectively in 1729, 1732, 1732 and 1751: With Biographical and Historical Sketches and Memorabilia of Contemporaneous Local Events* (York, Pennsylvania: The York Daily Publishing Co., 1896). While the name was originally "Spengler," the common spelling in 1896 was "Spangler," "except for one branch in Virginia" (pp. vii-viii). The family came from "Weyler under Steinsberg," according to the passport documents brought along on the emigration, and the Reformed pastor of Hilsbach-Weiler constructed a family tree which traced the family from Schöftland, Canton Aargau, Switzerland. *Hans Rudolf Spengler*, father of the emigrants, was the son of *Jacob Spengler of Schöftland*, and *Hans Rudolf* emigrated to Weiler, near Sinsheim, on the Elsenz, and married *Judith Haegis*, daughter of *Jacob Haegis*.

Of the emigrants to Pennsylvania, *Baltzer Spengler* was one of if not the first settler and one of the founders of York, Pennsylvania (Gibson, *York County*, p. 237). The Weiler emigrant families continued to intermarry in America. *Caspar Spengler's* daughter *Mary* married Colonel *Michael Swoope (Schwab)*, who was Justice of the Peace, Judge, Member of the State Assembly 1768-1776, and Colonel in the Flying Camp during the Revolution. *Henry Spengler*, who emigrated in 1732, brought along a family Bible that he had purchased at the Frankfurt Fair for 4 florins, and when his first child was born in America, in 1732, the sponsors were *Rudolph Wilcke* (No. 20) and wife, both from Weiler.

Other Spangler families settled in the Schaefferstown area. *Michael Spangler* and wife *Elizabeth* and two sons emigrated from Heidelberg, Germany, in 1737, arriving at Philadelphia on the Ship *Samuel (The Spangler Family)*, pp. 252-254). *Jacob* and *Adam Spangler* were residents of New Hanover Township (Falkner's Swamp), now Montgomery County, in 1741 (Bean, *Montgomery County*, p. 993); and *Stophel (Christopher) Spangler* was resident in Alsace Township, Berks County, 1759 (Montgomery, *Berks County*, p. 984). Other Spanglers settled in what is now Centre County, Pennsylvania, in the revolutionary era.

A distinguished descendant of the York County Spangler family was *Henry Wilson Spangler* (1858-



1912), engineer, educator, and author (*Dictionary of American Biography*, XVII, 429-430).]

17. TOBIAS FREY, citizen of Weiler, emigrant of 1727, had to pay 65 florins 18 kreuzer emigration tax. He appears in the passenger lists of the *William and Sarah*, 1727.

[According to records in the Heimatstelle Pfalz, Kaiserslautern, *Tobias Frey* was baptized June 1, 1684, at Weiler am Steinsberg bei Sinsheim (Reformed Church Register, Hilsbach-Weiler). He was the son of *Hans and Margaretha Frey* and was by trade a cartwright. He married (Reformed Church Register, Hilsbach-Weiler), July 17, 1709, at Weiler, *Anna Maria Peter*, from Eppingen. Their children, born before the emigration, were as follows:

1. *Conrad*, baptized at Weiler, March 10, 1715.
2. *Gottfried*, baptized at Weiler, August 4, 1721.
3. *Anna Maria*, baptized at Weiler, December 16, 1722.

*Tobias Frey*, with *Martin Frey* and *Philip Ziegler*, other emigrants of 1727, settled in York County, Pennsylvania, where they petitioned relative to the land disputes of 1736 (Gibson, *York County*, p. 602). *Martin Frey*, son of *Tobias Frey*, married *Maria Magdalena Willhaut*, daughter of *Frederich Willhaut*, from over the Susquehanna, on April 15, 1735 (Trinity Lutheran Church, Lancaster, Marriage Records, 1731-1850, State Library, Harrisburg).

*Martin Frey* (died 1739), who had settled on the northeastern section of what is now York, Pennsylvania, as early as 1734, also had a son *Tobias* (Gibson, *York County*, p. 514).

Frysville, Windsor Township, York County, is named for the family (Gibson, *York County*, p. 725).]

18. JOHANN GEORG ZIEGLER, cabinetmaker, citizen of Weiler, emigrant of 1727, had to pay 126 florins 25 kreuzer emigration tax. He appears as *Hans Georg Ziegler* in the passenger lists of the Ship *William and Sarah*, 1727.

[According to records in the Heimatstelle Pfalz, *Johann Georg (Hans Jerg) Ziegler*, was born 1697, either the son of *Hans Martin Ziegler* (July 28, 1697) or of *Christoph Ziegler* (May 18, 1697). He married 1720/21 *Anna Maria* [——]. The family was Lutheran. The emigration party numbered 3 persons. Children born before the emigration, as listed in the Lutheran Church Register, Sinsheim, are as follows:

1. *Anna Barbara*, born at Weiler July 28, 1722, baptized August 2.
2. *Elisabeth*, born at Weiler July 11, 1724, baptized July 13.
3. *Johann Ludwig*, born at Weiler December 15, 1726, baptized December 18.

*John George Ziegler*, emigrant of 1727, was a member of the Lutheran Church, York, Pennsylvania, 1733 (Gibson, *York County*, p. 525). *John George Ziegeler*

married *Margaretha Hamsbacher*, Codorus, January 17, 1738 (*Stoever Records*, p. 55). *George Ziegler* was the first constable of Codorus Township, when York County was set up in 1749 (Gibson, *York County*, p. 492).]

19. ADAM MILLER, JR., citizen of Weiler, emigrant of 1727, paid 13 florins 2 kreuzer emigration tax. He appears as *Hans Adam Miller* in the passenger lists of the *William and Sarah*, 1727.

[According to the *William and Mary College Quarterly*, IX:2 (October 1900), reprinted in *The Pennsylvania-German*, IX (1908), 421, *Adam Miller* was naturalized in Virginia March 13, 1741-1742. In the naturalization paper, dated at Williamsburg and signed by Lieutenant Governor *William Gooch*, he is described as "Adam Miller born at Shresoin [Schriesheim] in Germany having Settled and Inhabited for fifteen years past on Shenandoa in this Colony". According to the commentary, the paper "proves beyond a doubt that Adam Miller was the first white man to build on this side of the Blue Ridge, as he came in 1726 [1727]. The Hites came to Winchester in 1732; the Lewises settled near Staunton also in 1732; so Adam Miller was the first white settler in the valley of the Shenandoah, as this old naturalization paper proves; and the land on which he located is still in possession of his descendants". The material was sent in by *Lizzie B. Miller*, Elkton, Virginia, copied from the original in her possession.

For Adam Miller, see also F. B. Kegley, *Kegley's Virginia Frontier: The Beginning of the Southwest; The Roanoke of Colonial Days, 1740-1783* (Roanoke, Virginia: The Southwest Virginia Historical Society, 1938), pp. 22-23.]

20. RUDOLF WILCKE, citizen of Weiler, emigrant of 1727, paid 57 florins 21 kreuzer emigration tax. His name appears as *Rutolff Wellecker* in the passenger lists of the *William and Sarah*, 1727.

[According to records in the Heimatstelle Pfalz, Kaiserslautern, *Rudolf Wilcke* was a baker and innkeeper, born about 1690. He was Reformed and married 1714/15 *Elisabetha* [——]. His emigration party consisted of three persons.

According to the Reformed Church Register of Hilsbach-Weiler, *Rudolph* and *Elisabeth Wilcke* had four children baptized at Weiler:

1. *Johann Georg*, baptized December 15, 1715; died.
2. *Anna Margaretha*, baptized October 27, 1718.
3. *Johann Gottfried*, baptized March 6, 1721.
4. *Johann Georg*, baptized July 29, 1723, died February 1, 1724 (?).

*Rudolph Wilcke* apparently joined other Weiler emigrants in settling in York County, Pennsylvania (see No. 16, above).]



21. PHILIP RUDISILLE. In the case of *Philip Rudisille*, citizen of Weiler, emigrant of 1727, it was noted that his father-in-law, *Georg Philipp Schopf*, had taken over for his own use what had been sold. The emigrant appears as *Philip Rutschly* in the passenger lists of the *William and Sarah*, 1727.

[According to records in the Heimatstelle Pfalz, Kaiserslautern, *Philipp Rudisille* was born in Michelfeld, Kreis Sinsheim, September 24, 1697, son of *Johann Jacob* and *Cleophe (Neff) Rudisille*, of Michelfeld. The family was originally from Switzerland, where the name was spelled *Rüdisühli*. *Philipp Rudisille* was a tailor by trade. On April 14, 1722, at Weiler am Steinsberg, he married *Anna Maria Schopf*, daughter of *Georg Philipp Schopf* and his second wife *Anna Maria*. Schopf was village mayor [*Schultheiss*] for the Venningen government, was baptized at Weiler October 15, 1656, and buried there March 29, 1742. *Anna Maria Schopf*, his daughter, was baptized (Reformed) November 3, 1702, and confirmed in 1715 (Lutheran Church Register, Sinsheim). The Lutheran Church Register of Sinsheim lists the following children born before the emigration:

1. *Georg Philipp*, born at Weiler March 30, 1723, baptized April 1, 1723.
2. *Georg Philipp*, born at Weiler, August 18, 1725, baptized August 19. Both of these appear to have died in infancy.

The Rudisills have proliferated through Lancaster, York, and Lebanon Counties, Pennsylvania, and Western Maryland.

*Philipp Rudisille* married *Susanna Beyer*, of Conestoga, October 27, 1734 (*Stoever Records*, p. 54). *Philip Rudisill*, of Manheim Township, Lancaster County, made his will September 3, 1755, probated November 11, 1755. Executors were *Adam Simon Kuhn* and *Michael Immel*. His wife's name was *Susanna*, and his children were (1) *Michael*, (2) *Susanna*, and (3) *Catharine*. *Philip Rudisill* is also found in Lebanon Township, 1755 (Egle, *Lebanon County*, p. 130), and the records of the Hill Church, Lebanon County, list children of his baptized 1749-1756. Among the early members of the family in York County was *Weirich Rudiesel*, of Codorus, whose daughter *Anna Johanna* was baptized May 17, 1741; sponsors *Jacob Ottinger* and *Ana Johanna Igsin* [Ickes?] (*Stoever Records*, p. 17). A descendant of the York County branch of the family, *Abraham Rudisill*, was responsible for one of the earliest printed Pennsylvania German genealogies, *Minutes of the Centennial Celebration, held by the descendants of the Elder Mathias Smyser, May 3rd, 1845, on the farm of Samuel Smyser, in West Manchester Township, York County, Pennsylvania* (Carlisle: Abraham Rudisill, 1852).

For additional materials on Philip Rudisill, with details on his children born in America, see Frederick

Sheely Weiser, *The Tanger-Metzger Genealogy* (Gettysburg: Privately printed, 1955), pp. 8-9.]

22. JERG PETER, citizen of Weiler, emigrant of 1727, had to pay 27 florins, 34 kreuzer emigration tax. His name appears as *Jerg Petter* in the passenger lists of the *William and Sarah*, 1727.

[According to records of the Heimatstelle Pfalz, Kaiserslautern, *Hans Jerg Peter*, born circa 1690, Reformed, married (1) *Anna Barbara* [—], buried at Weiler, January 19, 1726, aged 32 years; (2) January 7, 1727, at Weiler am Steinsberg (Reformed Church Register, Hilsbach), *Margaretha Böhler (Büller, Biehler)*, from Reichen, daughter of *Johann* and *Anna Barbara Böhler* of Reichen, baptized July 24, 1701 (Reformed) at Reichen, Kreis Sinsheim. The emigration party consisted of "2 1/2" persons. Included was a son of the first marriage, *Rudolph*, baptized at Weiler (Reformed), October 25, 1722.]

23. ERNST RUDI, citizen of Weiler, emigrant of 1727, paid 18 florins 47 kreuzer emigration tax. His name appears as *Hans Ernst Rudi* in the passenger lists of the *William and Sarah*, 1727.

[According to records of the Heimatstelle Pfalz, Kaiserslautern, *Hans Ernst Rudi*, son of *Hans Conrad Rudi*, cooper, of Weiler, and his wife *Anna Maria*, nee *Schopf*, was baptized in Weiler February 5, 1682. He married, January 25, 1707, in Hilsbach (Reformed Church Register of Hilsbach-Weiler), *Anna Catharina Doll*, of Hilsbach, daughter of the Attorney Doll.

In the same ship lists appears the name of *Johann Dietrich Rudi*, born January 1, 1702, at Reichen, Kreis Sinsheim, son of *Sebastian* and *Anna Margaretha Rudi*. *Dietrich Rudi* settled first in Germantown, Pennsylvania, in 1737 was in Upper Salford, Philadelphia (now Montgomery) County, then to Rockhill, Bucks County, and finally settled at Indian Creek. See Price, *History of Christ Reformed Church at Indian Creek*, p. 67.

Other early Rudi emigrants included (1) *Bastian Rudi*, born at Reichen, Kreis Sinsheim, December 21, 1708, baptized the 23rd, son of *Dietrich* and *Anna (Schuch) Rudi*, arrived at Philadelphia on the Ship *Plaisance*, September 21, 1732; and (2) *Hans Conrad Rudi*, born August 5, 1683, at Dühren, son of *Hans Rudi* from Frenkendorf, Canton Basel, Switzerland, and his wife *Anna Dorothea Bender*, nee *Lang* (Heimatstelle Pfalz). According to the church registers of Dühren *Hans Conrad Rudi* went to the New Land before 1747 (Heimatstelle Pfalz).]

24. MICHAEL PFAUZ. An entry in the administrative protocols [*Amts- und Gerichtsprotocoll*] of Dühren (Generallandesarchiv Karlsruhe, Abt. 61, No. 5552) treats the handing over of a legacy of 549 florins 11 kreuzer, which *Michael Pfauz* of Rohrbach bei Dühren, "now in Pennsylvania" [*nunmehr in Pensilva-*



nien befindlich], had made to his deceased brother-in-law *Jacob Mühlhauser* in Steinsfurt, of which two relatives at Steinsfurt and at Rohrbach had each taken half into custody. *Michael Pfautz* desired that the legacy be transferred to his brother *Andreas Pfautz*. The Electoral Palatine Government directed that a relative, *Martin Ludwig's* widow at Steinsfurt, should transfer her share in the said legacy to *Andreas Pfautz*. The document is dated at Sinsheim, March 6, 1737.

*Hans Michael Pfautz* appears in the passenger lists of the Ship *William and Sarah*, 1727.

[According to records in the Heimatstelle Pfalz, Kaiserslautern, *Hans Michael Pfautz*, son of *Hans Michael Pfautz*, village mayor [*Schultheiss*], was born about 1680/1682, at Rohrbach, Kreis Sinsheim. He was the innkeeper of the Tree Inn [*Baumwirt*] at Rohrbach, and was married on February 10, 1702, at Steinsfurt, (Church Register, Rohrbach) to *Ursula Mühlhäußer* of Steinsfurt, Reformed, daughter of *Hans Jacob Mühlhäußer* of Steinsfurt. The emigration party consisted of five persons. On March 22, 1727, *Michael Pfautz* sold his property [*Haus, Hof u. Acker*] for 650 florins to the beerbrewer *Hans Adam Tracken* at Neckargemünd.

*Hans Michael Pfautz* settled in "Conestoga," i.e., Lancaster County, Pennsylvania. In 1737 his children numbered six: (1) *Hans Michael*, (2) *Hans Jacob*, (3) *Johannes*, (4) *Andreas*, (5) *Anna Margaretha Wiederer*, and (6) *Anna Barbara Weller*. *Pfautz's* Valley in Perry County, on the west side of the Susquehanna, is named for this family.

For the descendants of *Michael Pfautz*, see *John Eby Pfautz, A Family Record of John Michael Pfautz, A Native of Switzerland, Europe, who emigrated from the Palatinate to America, about the year 1707 [sic] and His Posterity down to the year 1880* (Lancaster: John Baer's Sons, 1881). *John Eby Pfautz* was mistaken as to the date of his ancestor's emigration.

Other members of the family were found in Frederick Township, Philadelphia (now Montgomery) County, prior to 1734; *Jacob Fauts*, 100 acres, and *Baltus Fauts*, 100 acres (Rupp, p. 472). *Anna Barbara Pfautz*, of Leacock, married *Jacob Heller*, June 25, 1734 (*Stoever Records*, p. 54). *David Pfautz* was carpenter in Lancaster, 1761 (Hocker, p. 97). President Hoover's emigrant ancestor, *Andreas Huber*, married a *Pfautz* from Lancaster County. *Andreas Huber*, born January 23, 1723, at Ellerstadt in the Palatinate, from a family originally from Canton Aargau, Switzerland, came to Pennsylvania on the Ship *Two Sisters*, arriving at Philadelphia September 9, 1738. He settled in Lancaster County and married *Margaret Pfautz* circa 1745. *Margaret Pfautz* was said to be a daughter of *Michael Pfautz*, emigrant of 1727. In 1746 *Andreas* and *Margaret Huber* removed to Carroll County, Maryland,

near Little Pipe Creek, and in 1772 went on to North Carolina. Two brothers of *Andreas* preceded him to America, *Johannes*, on the *Mortonhouse* in 1728, and *Christian*, on the *Dragon*, 1732. For the Huber-Pfautz family, see *Hulda Hoover McLean, Genealogy of the Herbert Hoover Family* (Stanford, University: The Hoover Institute on War, Revolution and Peace, 1967), Hoover Institute Bibliographical Series, XXX. A daughter of *Andrew Hoover, Elizabeth*, born circa 1751, married *David Fouts (Phouts)* and emigrated to Ohio in 1801.]

25. JOHANN GEORG SCHWAB. According to family tradition, *Johann Georg Schwab*, emigrant of 1727, came from Wiesloch near Heidelberg, where he was a baker. His name also appears in the passenger lists of the *William and Sarah*, 1727.

[This emigrant, along with some of the Zieglers, Spanglers, and Rudisills, who arrived on the same ship, settled in York County, Pennsylvania (Gibson, *York County*, p. 525). He was one of the organizers of Christ Lutheran Church in York, 1733. He was named one of His Majesty's Justices of the Peace for the County of Lancaster, August 29, 1746, and reappointed in 1749 when York County was set off from Lancaster. He is described as a "principal inhabitant". He died in 1757.

*Edwin Swope*, Box 155, Mansfield, Missouri, USA 65704, is working on the Swope (Schwab, Schwob) family records in the Protestant church registers of Dühren (Baden) and Leimen/Walldorf (Baden). He has found that *Hans Jörg Schwab* was born July 19, 1682, at Dühren, son of *Jost* and *Anna Catharina (Wolffhart) Schwab*. *Jost Schwab* was the son of *Georg Schwab*, citizen of Sinsheim, and married *Anna Catharina*, daughter of *Hans Jörg Wolffhart*, of Dühren, May 17, 1681, at Dühren. *Hans Georg Schwab* had a son *Johann Georg*, born October 5, 1705, at Wiesloch, who died in America March 30, 1780, in Paradise Township, York County, Pennsylvania. *Hans Georg Schwab, Sr.*, said to be one of the founders of the town of York, Pennsylvania, died there in 1759.

A recent volume on the Swope genealogy, *Emily Swope Morse and Winfred Morse McLachlan*, co-authors, *The Swope Family Book of Remembrance: A History of the Origins of the First Schwab, Schwob,*





*Swope Families in Early Lancaster County, Pennsylvania, and Some of Their Descendants* (Provo, Utah: J. Theron Smith, 1972), 2 volumes bound in one, besides being a model of genealogical research for one Pennsylvania German clan, contains all the basic Schwab-Schwob materials from the church registers of the Neckar Valley. Part I (1282 pages) deals with the descendants of *Jacob Schwob*, of Bennwil, Baselland, Switzerland, who settled in what is now Lebanon County in 1749. Volume II (pp. 1283-1397) presents material on *Jost Schwab* (1656-1727) of Leimen, who settled in Leacock Township, Chester (now Lancaster) County, in 1720. From this it appears that the *Johann Georg Schwab*, emigrant of 1727, was the oldest son of Jost Schwab. A daughter of Jost Schwab and sister of the 1727 emigrant, *Anna Elisabeth Schwab* (1692-1761), married in 1712 *Johann Eberhardt Riehm* (1687-1779), of Leimen, founder of Reamstown in Lancaster County. Another daughter of Jost, *Anna Maria Schwab* (born 1698), married in 1719 *Andreas Meixell*, widower of Leimen. The Meixells probably came to America with her parents in 1720. *Andreas Meixell* of Donegal Township, Lancaster County, made his will October 25, 1735, probated March 3, 1740.

The Morse-McLachlan volume contains full genealogical accounts of the German families that married into the Schwab-Schwob ancestry, particularly the *Wolffahrt-Wolffhardt* family of Waiblingen on the Neckar in Württemberg. An earlier genealogy, Gilbert Ernest Swope, *History of the Swope Family and their Connections, 1678-1896* (Lancaster, Pennsylvania: T.B. and H.B. Cochran, 1896) is still useful although superseded in many details by Morse-McLachlan.]

26. JOHANN FRIDERICH HILLIGASS. *Johann Friderich Hilligass*, emigrant of 1727, probably came from the city of Sinsheim, where the rather rare family name of Hilligass is to be found in the Protestant church registers. He appears among the passenger lists of the *William and Sarah*, 1727.

[For *John Frederick Hillegass* (1685-1765), see *The Pennsylvania Magazine*, XVIII (1894), 85-89; and *The Perkiomen Region*, I (1895), 50-51. *Frederick Hillegass* and wife are mentioned as early as 1731 in the registers of the New Goshenhoppen Reformed Church, where they were sponsors to a daughter of *Philip Labaar* and

a daughter of *Johann Michael Lutz* (PGS, XXVIII, 277). They had a daughter *Elisabetha Barbara*, baptized by *John Peter Miller*, June 4, 1732; sponsor, *Anna Barbara*, daughter of *Kaspar Kamm* (PGS, XVIII, 278); and a son *Georg Peter*, baptized May 9, 1736, by Pastor *Goetschy* (Ibid., p. 281). His residence was in Hanover Township, Philadelphia (now Montgomery) County. He built the oldest gristmill on the upper Perkiomen in 1739 (Bean, *Montgomery County*, p. 1105). Hillegassville in Upper Hanover Township is named for the family. A descendant founded the regional newspaper, *Town and Country*, in Pennsburg, in 1874.

A nephew of *Frederick Hillegass*, *Michael Hillegass* (1729-1804), was a distinguished Philadelphia merchant, revolutionary leader, and first Treasurer of the United States. For his career, see the *Dictionary of American Biography*, IX, 51-52; also Emma St. Clair Whitney, *Michael Hillegass and His Descendants* (Pottsville: M. E. Miller, 1891).

*Frederick Hillegass* died in 1759; his will is dated June 25, 1759. His widow, *Elizabeth Barbara*, died May 4, 1759 (Schulze, I, 237: "Old Hillegassin died on May 4th and was buried on the 6th").

Materials in the Dotterer Collection, Historical Society of Pennsylvania, Philadelphia, indicate that the "Hillegass" family was originally from "Schanheim am Eberbach" in Baden.]

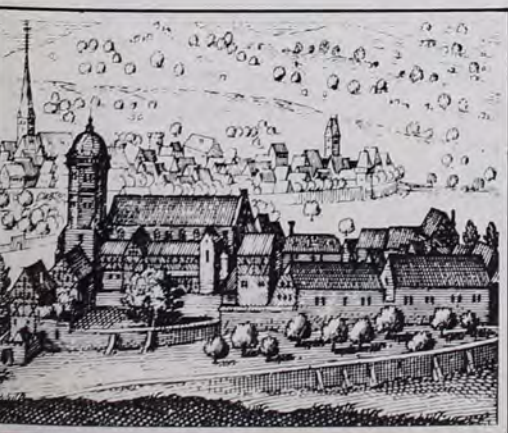
#### EMIGRANTS OF THE YEAR 1732

27. CONRAD HILDENBRAND, JR., citizen of Weiler, was reported, with others, on May 7, 1732, as "intending to go to the island of Pennsylvania" [*in die Insulam Pensylvaniam zu ziehen gesonnen*]. He left after sale of property and payment of debts and the tithes (10. Pfennig) emigration taxes.

*Conrad Hildenbrandt*, with his family, arrived at Philadelphia on the Ship *Pleasant*, October 11, 1732. He is listed as "sick," and his age is given as 34. With him in the ship lists were the *Spenglers* (Nos. 29, 32), *Johannes Keller* (see No. 28), and *Georg Michel Favian* (see Joseph Fabian, No. 41, below).

[According to records in the Heimatstelle Pfalz, Kaiserslautern, *Conrad Hildenbrand* was born February 12, 1699, at Weiler am Steinsberg, son of the shoemaker *Conrad Hildenbrandt*, who was born 1671 in Melsungen in Hessen and died at Weiler after 1740. *Conrad, Jr.*, was by trade a shoemaker, and married 1720/1721 *Susanna* [—].

*Conrad Hildenbrandt, Sr.*, was married (1) circa 1698, to *Anna Elisabetha Barther*, baptized at Weiler July 11, 1660, died at Weiler September 9, 1701; (2) December 7, 1702 (Weiler, Reformed Church Register) *Anna Eva Brenneisen* (born at Heidelberg 1677, died at Weiler, June 13, 1740); and (3) October 18,



View of Sinsheim, from Merian's *Topographia Germaniae*.



1740 (Weiler, Reformed Church Register), *Francisca Catharina Sauter*, born at Schönau.

The emigrant, *Conrad Hildenbrandt, Jr.*, had the following children before emigration (Reformed Church Register, Weiler):

1. *Barbara*, baptized at Weiler, April 16, 1722.
2. *Georg Michael*, baptized at Weiler, October 1, 1724.
3. *Hans Georg*, baptized at Weiler, January 19, 1729.]

28. MARTIN KELLER'S WIDOW. The widow of *Martin Keller* is listed among other citizens of Weiler, in a document dated May 7, 1732, as "intending to go to the island of Pennsylvania" [*in die Insulam Pennsylvaniae zu ziehen gesonnen*]. She left after sale of property and payment of debts and the tithe (10. Pfennig) emigration taxes.

[*Margaret Keller*, widow of *Martin Keller*, made a will dated August 4, 1737, probated October 14, 1737, at Lancaster. Executor was *Charles Keller*, and the children named were (1) *John*, (2) *Mary* wife of *George Sevic*, and (3) *Charles*. One *Martin Koeller* was married on April 19, 1737, to *Magdalena Leitner*, of Leacock (*Stoever Records*, p. 55).

*Johannes Keller*, aged 32, appears among the passengers of the Ship *Pleasant*, arriving at Philadelphia, October 11, 1732. (List 27 A-C), with the *Spenglers* (Nos. 29, 32) and *Conrad Hildenbrand* (No. 27), all of Weiler.]

29. HANS GEORG SPENGLER. *Hans Georg Spengler* is listed with other citizens of Weiler in a document dated May 7, 1732, as "intending to go to the island of Pennsylvania" [*in die Insulam Pennsylvaniae zu ziehen gesonnen*]. He left after sale of property and payment of debts and the tithe (10. Pfennig) emigration taxes.

*Jerg Spengler*, aged 31, arrived at Philadelphia on the Ship *Pleasant*, October 11, 1732 (List 27 A-C). With him were listed *Balzer Spengler* (No. 32, below), aged 24; *Henrich Spengler*, aged 26; and other Weiler names (see Nos. 27-28, above). For information on *Jerg Spengler's* family, see No. 16, above.

30. HANS PETER, JR. *Hans Peter, Jr.*, is listed with other citizens of Weiler in a document dated May 7, 1732, as "intending to go to the island of Pennsylvania" [*in die Insulam Pennsylvaniae zu ziehen gesonnen*]. He left after sale of property and payment of debts and the tithe (10. Pfennig) emigration taxes.

31. BASTIAN KELLER'S WIDOW. *Bastian Keller's* widow is listed with other citizens of Weiler in a document dated May 7, 1732, as "intending to go to the island of Pennsylvania" [*in die Insulam Pennsylvaniae zu ziehen gesonnen*]. She left after sale of property and payment of debts and the tithe (10. Pfennig) emigration taxes.

32. BALTZAR SPENGLER is listed with other citizens of Weiler in a document dated May 7, 1732, as "intending to go to the island of Pennsylvania" [*in die Insulam Pennsylvaniae zu ziehen gesonnen*]. He left after sale of property and payment of debts and the tithe (10. Pfennig) emigration taxes.

*Balzer Spengler*, aged 24, arrived at Philadelphia on the Ship *Pleasant*, October 11, 1732 (List 27 A-C). With him were listed *Jerg Spengler*, aged 31 (No. 29, above); *Henrich Spengler*, aged 26; and other Weiler names (see Nos. 27-28, above). For information on *Balzer Spengler's* family, see No. 16, above.

#### EMIGRANTS OF THE YEAR 1737

33. CHRISTAN EWIG, of Wilhelmsfeld, was permitted in 1737, on payment of 50 florins manumission tax, to go with his wife and three children "to the island of Pennsylvania" [*in die Insul Pensilvaniam ziehen*] (Protocol 6183, pp. 462, 478, 527).

[*Christian Ewig* had 300 acres in Cumberland County, surveyed February 27, 1755 (*Pennsylvania Archives*, 3d Ser. XXIV, 669). On December 29, 1756, *Christian Ewig* was married to *Anna Magdalena Schmidt*, of Warwick, Lancaster County (*Stoever Records*, p. 66). A *Christian Ewy* is listed in Warwick Township, Lancaster County, 1756 (Hocker, p. 57), and a *George Ewy* in Bethel Township, Northampton County, 1757 (Hocker, p. 67). *Nicholas Ewig*, from Wächtersbach, aged 73, was buried by *Michael Schlatter*, March 29, 1748 (First Reformed Church, Philadelphia, Hinke Collection). Some confusion exists between the spelling "Ewy" and the Lancaster County Swiss-Mennonite name *Eby* (*Aebi*), which is a different name.]

34. CASPAR WEDEL, of Wieblingen (today Heidelberg-Wieblingen) was permitted in 1737 to emigrate to the New Land [*in das Neue Land*] on payment of an emigration tax of 9 florins, 54 kreuzer (Protocol 6183, p. 554). *Caspar Wedel* is probably identical with the *Caspar Wendell* (*Wendel, Wendle*) who was listed as sick on arrival at Philadelphia on the *Billender Townshend*, October 5, 1737 (List 48 A-C).

[For other Wedel emigrants, see No. 3 above.]

#### EMIGRANTS OF THE YEAR 1738

35. JOHANN GEORG ARNOLD. In 1738 *Johann Georg Arnold* of Zuzenhausen (Kreis Sinsheim) received permission to emigrate to America with his wife and children, on payment of 10 florins manumission tax (*Abkaufschilling*) (Protocol 6184, p. 366).

*Johann Görg Arnold*, aged 34, arrived at Philadelphia on the Ship *Elizabeth*, October 30, 1738 (List 64 A-C).

[*Johann Georg Arnold* was born September 4, 1712, at Zuzenhausen, Kreis Sinsheim, son of *Hans Adam* and *Maria Barbara Arnold*. He died 1768, in Frederick, Maryland. At the time of his death he owned eight



farms in Western Maryland. His wives' names were *Anna Maria* and *Catharina*. A son, *Samuel*, born about 1734, settled in Hampshire County, [West] Virginia, in 1785 (Heimatstelle Pfalz.)

36. JOHANN LEONHARD NOTZ. In 1738 *Johann Leonhard Notz* of Zuzenhausen, was permitted to emigrate, on payment of 28 florins (Protocol 6184, p. 367). *Lenhart Notz*, aged 38, arrived at Philadelphia on the Ship *Two Sisters*, September 9, 1738, with wife *Catharina Notz*, aged 37, and daughter *Dorothy Notz*, aged 4 (List 54 A-C).

[*Leonard Notz*, of Lancaster Borough, wrote his will October 11, 1757, probated January 17, 1758. His wife's name was *Catharine*. His executors were *Caspar Shaffner* and *William Bowsman*. His children were (1) *Dorothea*, wife of *Christian Kinder*, (2) *Michael*, (3) *Margaret*, (4) *Leonard*, (5) *Jacob*, (6) *Elizabeth*, and (7) *John*.

In the Salem Lutheran Records, Lebanon (State Library) is the death record of *Anna Dorothea Günther* nee *Notz*, August 31, 1799, aged 65 years, 4 months, and 4 days. According to this she was born April 25, 1734, in the Durlach territory (now in Baden), and came with her parents, *Leonard Notz* and wife, to Pennsylvania in her fifth year. In 1752 she married *Christian Günther*, who died circa 1785. See also Egle, *Lebanon County*, p. 345.]

37. JOHANNES ROEHRER. In 1738 *Johannes Röhrer*, of Mauer (Kreis Heidelberg), was permitted to emigrate to America with wife and children, on payment of 10 florins (Protocol 6184, p. 403). *Johannes Röhrer* and *Johann Gottfried Röhrer* arrived at Philadelphia on the Ship *Robert and Alice*, September 11, 1738 (List 55 A-C).

[*Johannes Röhrer* was born about 1686, so that *Gottfried* was probably his son. *Gottfried Röhrer* (*Rehrer*) was born May 3, 1718, and died July 27, 1800, aged 82 years, 2 months. In 1745 he married *Magdalena Etschberger*, born September 18, 1724, died July 12, 1810, aged 85 years, 10 months, 6 days. They settled in Altalaha, Pennsylvania, now Rehrersburg. See *Brossman, Our Keystone Families*, Nos. 159/160, 161/162. For *Gottfried Röhrer's* children, see *Stoeber Records*, p. 39.]

#### EMIGRANTS OF THE YEAR 1739

38. JOHANNES HOERPEL. In 1739 the Electoral Palatine Government allowed *Johannes Hörpel*, of Neckarelz, who had emigrated without permission, to transfer the properties he had received from his parents-in-law at Neckarelz to the church there, up to a small remainder of 100 florins, which he could apply to his return journey. The properties of the emigrant himself, because of illegal emigration, had been confiscated by the treasury (Protocol 8095, p. 473).

This was possibly the *Johans Herbel*, who arrived at Philadelphia September 6, 1730, on the Ship *Alexander and Anne* (List 12 B-C). In addition a *Johann Peter Herbel* arrived in 1741, a *Johann Görg Hörpel* in 1749, and a *Jeremias Hörpell* in 1754.

[*Johannes Herpel* of the Trappe is mentioned in Sower's newspaper, December 16, 1754: "*Johannes Herpel*, Trappe, New Providence Township, Philadelphia (now Montgomery) County, advertises that his German servant, *Bernhard Zimmermann*, 17, ran away" (Hocker, p. 46). Other representatives of the name are *Johann Peter Herpel*, at Oley, 1752 (Hocker, p. 36), and *Peter* and *Ludwig Herbel*, St. Luke's Reformed Church, Trappe, 1761 (GSP). The name is spelled *Harpel* after 1800 in the New Hanover Lutheran Church Records (PGS, XX, 255).]

#### EMIGRANTS OF THE YEAR 1741

39. VALENTIN ZWEISIG (ZWEISSIG). *Valentin Zweisig* of Mauer (Kreis Heidelberg) was permitted in 1741 to emigrate to America with wife and four children, on payment of 3 florins 30 kreuzer (Protocol 6187, pp. 812, 813, 864). *Valdin Zweisig*, aged 49, arrived at Philadelphia on the Ship *Molly*, October 16, 1741 (List 87 A-C). He was accompanied by *Diterich Shweyzig*, aged 24, and *Bernhart Switzig*, aged 16. Other emigrants from Mauer arrived on the same ship (See Nos. 40 and 41, below).

[*Bernhard Zwitzig* is listed as resident of Longswamp Township, Berks County, in 1759 (Montgomery, *Berks County*, p. 1049). *Bernhard Zwitzig* and wife *Marcetha* are sponsors to *Bernhard Roemer*, baptized October 2, 1760 (Christ Church, Bieber Creek Church, near Dryville, Berks County, GSP). *Bernhardt* (*Bernard*) *Zweizig* (and other spellings) was listed as resident of Windsor Township, Berks County, 1767, 1779, 1780, 1781, 1784, 1785 (*Pennsylvania Archives*, 3d Ser. XVIII, 47, 298, 427, 555, 688, 814). See also *Conrad Lang* (No. 60), below.]

40. MICHAEL MILLER. In 1741 *Michael Miller*, of Mauer (Kreis Heidelberg), was permitted to emigrate to America with his wife and five children, on payment of 6 florins emigration tax (Protocol 6187, pp. 813, 814). *Michael Miller*, aged 60, arrived at Philadelphia on the Ship *Molly*, October 16, 1741 (List 87 A-C). He was the second to sign the emigrant list in Philadelphia, after *Joseph Fabian*, which may mean that he was one of the leaders of the emigration party. He was accompanied by others from Mauer, the *Zweizigs* (No. 39, above), and his son-in-law, *Joseph Fabian* (No. 41, below).

41. JOSEPH FABIAN. Of *Joseph Fabian* of Mauer (Kreis Heidelberg), there is in the protocols only a request for emigration indicated (Protocol 6187, p. 811), but he landed at Philadelphia as *Joseph Fabian*, aged 41, on the same ship with the *Zweizigs* (No. 39,





*The Joseph Fabian house in Mauer. This is the dwelling left by the emigrant when he came to Pennsylvania in 1741.*  
 Photograph by Monroe H. Fabian, 1971.

*Inscription-stone above main door on Fabian house.*  
 Monroe H. Fabian photograph, 1971



above) and *Michael Miller* (No. 40, above), both from Mauer. Since his name appears first on the list he may have been a leader of the group.

[*Hans Joseph Fabian* was born at Mauer, March 4, 1700, son of *Hans Jacob Fabian*. Sponsor at his baptism was *Joseph Ritss*, cooper, of Dielheim. On February 20, 1719, *Joseph Fabian* married *Maria Dorothea Müller*. Her father was probably the *Michael Müller* who seems to be the co-leader of the group that arrived aboard the *Molly* (No. 40, above). This *Michael Müller* was the son of *Dietrich Müller* who was born (or baptized) at Mauer, April 7, 1678. *Joseph Fabian* had at least one brother, *Hans Michael Fabian*, born at Mauer August 23, 1695, son of *Hans Jacob Fabian*.

*Joseph* and *Maria Dorothea (Müller) Fabian* had several children before emigration. The one surviving

son appears to be *Johann Valentin*, preceded by two sons of the same name who died in infancy.

*Joseph Fabian* first appears in the Goshenhoppen Reformed records on September 4, 1742, when he was sponsor at the baptism of *Joseph*, son of *Georg Michael Kolb*.

Another *Joseph Fabian* is mentioned in Sower's newspaper, April 16, 1749: "*Joseph Fabian*, 15 years old, has been indentured to a trade three times by his guardian, *Georg Welcker*, Goshenhoppen [Montgomery County], but he ran away each time" (Hocker, p. 13).

*Michael Fabian* preceded *Joseph* in emigration, arriving as *Michael Favon*, sick, aged 30, or *Jarrick Michr Favon (Georg Michel Favian)*, aged 23, on the *Ship Pleasant*, October 11, 1732 (List 27 A-C). According to William John Hinke, *A History of the Goshenhoppen*



*Reformed Charge, Montgomery County, Pennsylvania (1727-1819)* (Lancaster, 1920), *Michael Fabian* was a member of the church under Pastor *John Henry Goetschy*. Three children are listed to *Michael* and *Dorothea Fabian*:

1. *Anna Catharina*, baptized by Goetschy June 20, 1736; sponsors: *Friedrich Nuz* and wife *Catharina*.
2. *Johan Caspar*, baptized by Goetschy August 21, 1737; sponsors: *Johan Caspar Grisemer* and his mother.
3. *Anna Margreth*, baptized by Goetschy September 24, 1740; sponsors: *Anna Margaretha Dankels*.

The oldest surviving church register for the Evangelical parish at Mauer contains the records of the death of a child of *Hans Fabian* on May 14, 1674. This is the earliest reference to the family in Mauer. There is also a death record for *Hanss Fabian*, aged 62, October 5, 1683. On May 6, 1698, the death of *Anna C. (Zimmer) Fabian*, wife of *Hanss Michel Fabian*, is recorded. They were married April 2, 1695.

The little volume edited by Albert Haaf, *Meine Heimat: Mauer a. d. Elsenz* (Heidelberg: Gutenberg Druckerei, for Gemeindeverwaltung Mauer, 1961), describes the burning of the entire village of Mauer and the adjoining villages in the French war on August 10, 1689, and its rebuilding. After 1689 new families settled here, Lutherans from Württemberg, Hohenlohe and Brandenburg, who took up citizenship. Later, in the 18th Century, Catholics settled in Mauer from the Aschaffenburg area in the Main Valley and from the Austrian province of Vorarlberg.

In Pennsylvania the Fabians are found principally in Montgomery and Bucks Counties. A descendant of *Joseph Fabian*, *Monroe H. Fabian* of Quakertown, now associate curator of the National Portrait Gallery, Smithsonian Institution, Washington, D.C., is historian of the family and has furnished most of the data given here.]

42. JACOB HEZEL, of Schatthausen, made application to go to America (Protocol 6187, p. 813), but his name does not appear in the ship lists, so that it remains uncertain whether he left his homeland.

[One *Jacob Hetzel* arrived at Philadelphia on the Ship *Neptune*, September 23, 1751 (List 171 C); another on the *Polly*, August 24, 1765 (List 253 C), with *Johann Georg Schneck*, of Schatthausen (No. 138, below).

A later *Jacob Hetzel* had children baptized at the Tohickon Lutheran Church (PGS, XXXI [1920], 385, 390). *Henry Hetzel* was schoolmaster at Muddy Creek, Lancaster County, in 1764.]

43. JACOB MUELLER, of Wiesloch, cooper, was permitted in 1741, with the recommendation of the Wiesloch city council, to go to the New Land (Protocol 6187, pp. 640, 700, 713, 722).

#### EMIGRANTS OF THE YEAR 1742

44. CHRISTOPH GEISTER (GEISER<sup>?</sup>). In the year 1742 *Christoph Geister (Geiser<sup>?</sup>)* of Eschelbronn was released from vassalage in order to emigrate to America (Protocol 6188, p. 560). As *Christof Geiser* he arrived at Philadelphia on the Ship *Francis and Elizabeth*, September 21, 1742 (List 94 B-C).

[One *Chris. Geiser* had land surveyed in 1769, in what is now Montgomery County (Schulze, II, 258), probably the *Christopher Geiser* listed as taxpayer in Marlborough Township, Philadelphia County, 1774 (*Pennsylvania Archives*, 3d Ser. XIV, 381).]

45. MICHAEL DANNER. *Michael* and *Dieter Danner*, of Walldorf, totally impoverished brothers, who wanted to go to the New World in 1742, landed in Philadelphia as *Michel Danner* and *Dietrich Danner* on the Ship *Robert and Alice*, and took the oath of allegiance there September 24, 1742 (List 95 C).

[There were several *Danner (Tanner)* families in Pennsylvania and Maryland, and it is difficult to sort them out without help from the genealogists of the family. Of the *Michael Danners*, there were (1) *Michael* and *Elisabeth Danner*, who had a daughter *Catharina*, baptized May 24, 1761 (Trinity Lutheran Church, Lancaster, PGS, III, 239); (2) *Michel Danner* and wife *Eva*, who had a son *Johannes*, baptized March 19, 1745; sponsors: *Johannes Kranester* and *Maria Barbara* (Lower Bermudian Church, Adams County, also York Reformed Records, Hinke Collection); and (3) *Michael Tanner*, whose will was probated 1777, in Frederick County, Maryland (Scharf, *Western Maryland*, I, 432).]

46. DIETER DANNER of Walldorf, was described in his application to emigrate, with his brother *Michael Danner* (No. 45, above) as "totally impoverished". He arrived at Philadelphia on the *Robert and Alice*, and took the oath of allegiance there September 25, 1742 (List 95 C).

[Of the *Dieter (Dietrich) Danners*, there were (1) *Dietrich Danner*, listed as a founder of the Dover (Strayer's) Church in Dover Township, York County (Gibson, *York County*, p. 675); (2) *Teter Danner*, whose will was probated in 1768 in Frederick County, Maryland (Scharf, *Western Maryland*, I, 431); and (3) the obviously younger *Dietrich Danner*, yeoman, of Macungie Township, Northampton County, whose will was probated in 1792 in Northampton County, but with children under the age of 15.]

#### EMIGRANTS OF THE YEAR 1743

47. CASPAR HAUCK. In the year 1743 *Caspar Hauck* of Helmstadt was permitted to leave for the "Island of Pennsylvania" [*Insul Pensilvanien*] (Protocol 6189, pp. 666, 781, 850).

48. DIETRICH MUELLER, of Zuzenhausen, baker,



was permitted in 1743 to emigrate with *Jacob Hoffmann* (No. 49, below), without payment of the usual taxes because of their poverty (Protocol 6189, pp. 484, 528, 591, 622).

49. JACOB HOFFMANN, shoemaker, of Zuzenhau- sen, was permitted to emigrate in 1743, along with *Dietrich Müller* (No. 48, above), without payment of the usual taxes because of their poverty (Protocol 6189, pp. 484, 528, 591, 622). Possibly the *Jacob Hoffman* who arrived at Philadelphia on the Ship *Rosannah*, taking the oath of allegiance September 26, 1743 (List 100 A-C).

50. ABRAHAM SCHWANN. In 1743 *Abraham Schwann* of Schriesheim wanted to go to Pennsylvania (Protocol 6189, p. 559). He did not appear in the ship lists. Did he come to America, perhaps arriving at another port than Philadelphia?

51. HIERONIMUS TRAUTMANN, of Schries- heim, received permission to emigrate in 1743 after payment of the tithe (10. Pfennig) on his property which he was taking out of the country (Protocol 6189, pp. 485, 511, 563, 585). In the same application were *Johannes Trautmann* (No. 52, below), *Bernhard Tübinger* (No. 53, below), and *Georg Hoffstätter* (No. 54, below), all of Schriesheim. *Hieronimus Trautman*, aged 34, is listed with *Bernhart Dübinger*, arriving at Philadelphia on the Ship *St. Andrew*, October 7, 1743 (List 103 A-C).

[According to records in the Heimatstelle Pfalz, Kaiserslautern, *Hieronimus Trautmann*, widower, mar- ried *Anna Maria Schäffer*, November 24, 1737. She was born February 9, 1707, daughter of *Hans Heinrich Schäffer*, who was born at Schriesheim, September 17, 1673, Reformed, son of the single *Anna Margaretha Karg*, daughter of the citizen *Hans Michel Karg*. The father was *Hans Schäffer*, cooper's apprentice from Martin in Alsace. *Hans Heinrich Schäffer* died at Schriesheim, March 13, 1746. He was married at Schriesheim November 21, 1702, to *Anna Mayer*, daughter of *Hans Velten Mayer* of Hohensachsen. *Anna Mayer* was born at Hohensachsen July 12, 1681, and died at Schriesheim August 23, 1761.

*Hieronimus Trautmann* was born January 22, 1708, son of *Philipp Trautmann*, citizen of Schriesheim, and wife *Dorothea* nee *Buchacker*. He married (1) August 11, 1732, *Anna Margaretha Krüger*, daughter of *Jörg Nickel Krüger* of Weinheim. *Anna Margaretha (Krü- ger) Trautmann* died October 15, 1736, after the birth of her third child.

*Hieronimus Trautmann* is referred to in the Palatine records as "farmer and vinedresser, in poor circum- stances" [*Bauer und Winzer in armen Verhältnissen*]. He and his brother *Johannes* (No. 52, below) sold their properties on May 1, 1743, and on May 10, 1743 their house, "resolved to go to the new land Pennsylvania"



SCHRIESHEIM  
Town Hall, Constructed 1684-1687, and Market Place

[entschlossen, in das neue Land Pennsylvanien zu ziehen].

*Hieronimus Trautmann* settled in Heidelberg Town- ship, Lancaster (now Lebanon) County, in the vicinity of what is now Schaefferstown, joining his compatriots from Schriesheim, the *Schaeffers*, *Brechts*, and *Besches*. He is listed as a resident of Heidelberg Township in 1752 (Egle, *Lebanon County*, p. 196). He was a mem- ber of the Reformed Church. He made his will October 10, 1774, probated 1775. His wife's name is given as *Anna Mary*. His executors were *John Shaffer* and *John Brecht*. His children were listed as *George* and *Ann* (Lancaster County, Book X No. 2, p. 50).

Details on the Trautmanns in Schriesheim have been furnished by *Dr. Hermann Brunn*, author of the new history of Schriesheim.]

52. JOHANNES TRAUTMANN, brother of *Hier- onimus Trautmann* (No. 51, above) was born Decem- ber 3, 1713. He married at Leutershausen, May 1, 1742, *Eva Elisabetha Bauer*, daughter of *Philipp Bauer*, of Leutershausen. Like his brother *Hieronimus*, he was a "farmer and vinedresser, in poor circumstances," and a member of the Reformed congregation of Schriesheim. The brothers and their families occupied one house. For details of the sale of property prior to emigration, see No. 51, above.

[*Johannes Trautmann* settled in Lebanon County, Pennsylvania, where on August 6, 1749, his daughter *Maria Elisabeth* was baptized at Millbach Reformed Church; sponsors were *Hieronimus Trautmann* and



his wife *Anna Maria* (Hinke Collection). This Trautman family also appears in the nearby Host Reformed Church, 1755-1757 (Hinke Collection).

The American historian of the Trautmann (Troutman) family is *Schuyler C. Brossman*, Box 43, Rehrersburg, Pennsylvania, USA 19550.]

53. BERNHARD TUEBINGER (TIEBINGER, IBINGER). *Bernhard Tübinger*, of Schriesheim, applied for emigration in 1743 along with other citizens of Schriesheim, *Hieronimus Trautmann* (No. 51, above), *Johannes Trautmann* (No. 52, above), and *Georg Hoffstätter* (No. 54, below). He was permitted to emigrate upon payment of the tithe (10. Pfennig) on the property that he took with him (Protocol 6189, pp. 485, 511, 563, 585). *Bernhart Dübinger*, aged 29, arrived at Philadelphia on the Ship *St. Andrew*, October 7, 1743 (List 103 A-C).

[What relation was this emigrant to *Kilian Tübinger* (*Duvinger*, *Dueffinger*, *Dibbinger*) who arrived at Philadelphia on the Ship *Dragon*, September 26, 1749, settling in York, where he was a member of the Reformed Church, and resident of York Town, 1781-1783 (*Pennsylvania Archives*, 3d Ser. XXI, 328, 645, 663), and storekeeper in York 1783 (Gibson, *York County*, p. 517).]

54. GEORG HOFFSTAETTER, of Schriesheim, applied for emigration in 1743 along with other citizens of Schriesheim (Nos. 51, 52, and 53, above). He was permitted to emigrate upon payment of the tithe (10. Pfennig) on the property that he took with him (Protocol 6189, pp. 485, 511, 563, 585).

[One *George Huffstitter* was a taxpayer in Lower Darby Township, Chester County, 1781 (*Pennsylvania Archives*, 3d Ser. XII, 645).]

55. MARTIN ZIEGLER, of Hilsbach, was permitted to emigrate to the new world in 1743 (Protocol 6189, pp. 490, 528, 591, 756), although his name does not appear in the Philadelphia ship lists. *Johann Wolfgang Kellermann* (No. 56) of Hilsbach received permission at the same time.

[Another *Martin Ziegler*, from "Malsem," Württemberg, is mentioned in the *Staatsbote*, Philadelphia, July 28, 1772 (Hocker, p. 124).]

56. JOHANN WOLFFGANG KELLERMANN, of Hilsbach, single, was permitted in 1743 (with *Martin Ziegler* of Hilsbach, No. 55, above) to emigrate to the New World, although his name does not appear in the Philadelphia Ship Lists. Did he emigrate?

#### EMIGRANTS OF THE YEAR 1744

57. JOHANN ESAIAS STEIN, of Zuzenhausen, was granted permission in 1744 to emigrate to America with his wife, a stepson, and three stepdaughters (Protocol 6190, pp. 355, 431, 444).

58. JOHANN ADAM KREHEBUEHL, of Bammenthal, was permitted in 1744 to emigrate to America

with his wife and three children (Protocol 6190, p. 439).

59. GEORG WELCKER, of Spechbach, was permitted in 1744 to emigrate to America, with his wife and two children.

[What relation was this emigrant to the *John George Welcker*, who was a resident in Hanover Township, Philadelphia (now Montgomery) County before 1734 (Rupp, p. 474), and member of the New Goshenhoppen Reformed Church in 1731 (Bean, *Montgomery County*, p. 1108), when he had a daughter baptized (PGS, XXVIII, 274)? The Schulze Diary gives us details of the death of this early emigrant and his wife, March 1782: "Old Mrs. Welker died on the 27th [of February] and was buried on March 1st. She was nearly 78 years old, less one month". On March 6, Schulze "wrote old George Welker's will". And "Old Hans George Welker died at 3 o'clock in the afternoon on the 8th and was buried on the 10th. He was 85 years old (Schulze, II, 145-146).]

60. CONRAD LANG, of Spechbach, was permitted in 1744 to emigrate to America, with his wife and four children. See also *Georg Welcker* of Spechbach (No. 59, above).

[The name *Lang* (*Long*) is so common that it is almost impossible to identify this emigrant. However, it may be of value to note that *Cunrad Long* and wife were sponsors to *John Cunradt*, son of *Christian Zweysich*, of Northkill, now Berks County, on April 12, 1747 (*Stoever Records*, p. 30); and again, *Cunradt Lang* and wife *Barbara* were sponsors to *John Cunradt*, son of *John Jacob Soerer* of Atolhoe (Altalaha, i.e., Rehrersburg), February 8, 1756 (*Ibid.*, p. 33). *Conrad Lang* was from Spechbach and the *Zweysichs* and *Roehrs* were from the nearby town of Mauer.

Another *Conrad Lang* (*Lange*), emigrant from Germany to Pennsylvania, evidently settled in North Carolina before the Revolution. See S. A. Ashe, ed., *Biographical History of North Carolina* (Greensboro, N. C., 1917), VIII, 286-291. A later *Conrad Long* of York County had children born 1771-1777 (William Gabriel Long, *History of the Long Family of Pennsylvania* [Huntington, West Virginia: Huntington Publishing Company, 1930], p. 317).]

61. ANNA MARIA (REGINA) HEYLMANN. In 1744 *Anna Maria* (*Regina*) *Heylmann*, single, of Zuzenhausen, was permitted to emigrate to America. See also Nos. 62-65 (Protocol 6190, pp. 442, 477, 484, 538).

[Possibly she joined *John Adam Heilman* in Lebanon (later North Annville) Township, Lebanon County, Pennsylvania. He was one of the pioneers in the township, and one of the founders of the Hill Church (*Bergkirche*), where he was an elder as early as 1745. He was baptized February 24, 1715, at "Zutzenhausen," and died September 25, 1770, in Lebanon Township.



He was a son of *John Jacob Heilman* (d. 1753), of Zuzenhausen, who came to America in 1732, settling in what is now Lebanon County. *John Adam Heilman, Jr.*, married *Maria Catharina Steger* (1709-1787), daughter of *John Barnhard Steger*. For this family see Egle, *Lebanon County*, pp. 226, 242.]

62. GEORG KIRSCH, of Zuzenhausen, was permitted to emigrate to America in 1744, with his wife and two small children. See also Nos. 61, 63-65, also from Zuzenhausen (Protocol 6190, pp. 442, 477, 484, 538).

[A later *George Kirsch* had a daughter baptized at Trinity Lutheran Church, Lancaster, 1792 (PGS, V, 200).]

63. ANNA DOROTHEA LICHT(N)ER. In 1744 *Anna Dorothea*, widow of *Georg Licht(n)er*, of Zuzenhausen, was permitted to emigrate to America with her 16-year-old son. See also Nos. 61-62, 64-65, also from Zuzenhausen (Protocol 6190, pp. 442, 477, 484, 538).

[*Johann Georg Lechner* is listed as resident of Tulpehocken in the period 1743-1746 (Rupp, p. 466). *Georg Lechner* and wife were sponsors to *Anna Margaretha*, daughter of *Stephan Cunradt*, of Swatara, March 3, 1751 (*Stoever Records*, p. 27); and *George Lechner* and *Anna Margaretha Lay*, sponsors to *Georg Philipp*, son of *Stephan Cunradt* of Swatara, December 17, 1752 (*Stoever Records*, p. 27).]

64. JOHANN JACOB KIRSCH, of Zuzenhausen, was permitted to emigrate to America in 1744. At the same time *Georg Kirsch* and *Conrad Kirsch* received permission, as well as other Zuzenhausen residents (Nos. 61, 63) (Protocol 6190, pp. 442, 477, 484, 538).

[*Jacob Kirsh (Kersh)* was listed in Codorus Township, York County, Pennsylvania, 1779-1783 (*Pennsylvania Archives*, 3d Ser. XXI, 79, 251, 465, 545, 705), and in Shrewsbury Township, York County, 1780, 1782, 1783 (*Ibid.*, XXI, 271, 615, 709). *Jacob Karsh*, book-binder, was listed in Hopewell Township, Cumberland County, Pennsylvania, in 1785 (*Pennsylvania Archives*, 3d Ser. XX, 725).]

65. CONRAD KIRSCH, of Zuzenhausen, single, received permission in 1744 to emigrate to America. At the same time permission was granted to *Georg* and *Johann Jacob Kirsch*, and other residents of Zuzenhausen (Protocol 6190, pp. 442, 477, 484, 538).

66. VEIT MEISTER, of Hoffenheim, received permission in 1744 to emigrate to America. He received manumission on payment of 3 florins, before his wedding in the Gemmingen territories at Hoffenheim bei Sinsheim (Protocol 6190, pp. 561, 621). He was born at Barga, son of *Georg Bernhard Meister*. According to an advertisement of the Electoral Palatine District of Dilsberg, dated December 10, 1787, published in the *Frankfurter Kaiserliche Reichsoberamtspostzeitung*, February 8, 1788, republished in the *Philadelphische Correspondenz*, October 21, 1788 (Hocker, p. 195),

*Veit Meister* had emigrated to America from Hoffenheim in the year 1751, with wife and children. He appears as *Veit Meister*, arriving at Philadelphia on the Ship *Shirley*, September 5, 1751 (List 163 C).

[According to records in the Heimatstelle Pfalz, Kaiserslautern, *Vei[d]t Meister* married, July 7, 1744, at Hoffenheim (?), Kreis Sinsheim, *Anna Elisabeth Krafft*, Reformed, born May 20, 1724, at Hoffenheim, daughter of *Hans Georg Krafft (Crafft)*, born 1680. Their children were as follows:

1. *Georg Conrad*, born April 5, 1746, at Hoffenheim.
2. *Elisabetha Margaretha*, born October 1, 1748, at Hoffenheim.
3. *Johann Jürg*, born September 18, 1751, baptized September 21, 1751. St. Michael's and Zion's Lutheran Church, Philadelphia.

With the Meisters emigrated the wife's stepbrother, *Johann Friederich Kraft*, son of *Hans Georg* and *Anna Margaretha (Pfeil) Krafft*, born October 12, 1730, at Hoffenheim, Kreis Sinsheim. He was confirmed in 1747. His name appears also among the passengers on the Ship *Shirley*.]

#### EMIGRANTS OF THE YEAR 1747

67. CHRISTIAN RUPP, of Daudenzell, a citizen's son released from military service, was permitted in 1747 to emigrate "to the new land" on payment of the tith amounting to 11 florins and in addition 2 florins 40 kreuzer emergency taxes (Protocol 6193, pp. 437, 464). *Christian Rupp* took the oath of allegiance at Philadelphia, arriving on the Ship *Restauration*, October 9, 1747 (List 114 C).

[Two individuals bearing the name *Christian Rupp (Roop)* appear in Pennsylvania records about the time of the Revolution. In Earl Township, Lancaster County, *Christian Rupp (Roop)* appears with *John Rupp*, 1773, 1779, 1782 (*Pennsylvania Archives*, 3d Ser. XVII, 449, 495, 887). Another appears in Hellam Township, York County, 1779-1783 (*Pennsylvania Archives*, 3d Ser. XXI, 57, 288, 491, 517, 693) and in York Town, York County, 1781 (*Ibid.*, XXI, 332).

The pioneer Pennsylvania German historian *Israel Daniel Rupp* has left an early genealogy of his emigrant ancestor, *John Jonas Rupp*, born 1729, who first settled at the Hill Church (*Bergkirche*) in Lebanon County and moved to Cumberland County in 1772. He was born in "the town of Reichen, in the bailiwick of Sinsheim, seven leagues from Heidelberg". See *A Brief Biographic Memorial of Joh. Jonas Rupp, and Complete Genealogical Family Register of his Lineal Descendants, From 1756 to 1875* (Philadelphia: S. P. Town, 1875). Some of the sketches had previously appeared in the *Reformed Church Messenger*.

Other distinguished members of the Rupp family in Pennsylvania include *William Rupp* (1839-1904), professor at the Theological Seminary in Lancaster



(*Dictionary of American Biography*, XVI, 226-227); *Henry Wilson Rupp* (PGS, XXVII [1920], 51); and the Reverend *William J. Rupp*, Reformed pastor, Pennsylvania German historian, and dialect columnist (*Der Buschgnippel*, in the Pennsburg newspaper, *Town and Country*.)]

68. HANS GEORG DUERR, of Reihen, was permitted in 1747 to leave for Pennsylvania, along with *Johannes Knecht* and *Hans Adam Kauffman*, both of Reihen. Because of his propertyless status (*Ohnvermögenheit*), Dürr had to pay nothing to the government (Protocol 8101, pp. 350, 354, 407).

*Hans George Törr* arrived, with the two others listed above, on the Ship *Restoration*, October 9, 1747 (List 114 C).

[One *John George Derr* of Hempfield Township, Lancaster County, made his will September 11, 1754, probated 1761. In it he names as his executors *Adam Hambrecht* and *George Honey*. His wife's name was *Mary*. His children were *Juliana*, *John*, *Mary*, *Leonard*, *George*, and *Anna* wife of *Anthony Kneisley*. Other *George Doerrs* lived in the Tulpehocken area, 1749; and Heidelberg Township, Berks County, 1755-1757 (Hocker, pp. 14, 48, 63). An earlier *John Georg Doerr* of Manheim, had three children baptized 1734-1738 (*Stoever Records*, p. 19).

Other references include the *George Terr* who had land surveyed in Lancaster County, January 12, 1749 (*Pennsylvania Archives*, 3d Ser. XXIV, 546); *George Terr*, land surveyed, Northampton County, April 21, 1753 (*Ibid.*, XXVI, 190); and the *George Derr* listed as resident of Upper Salford Township, Philadelphia County, 1769, and Upper Hanover Township, Philadelphia County, 1779 (*Pennsylvania Archives*, 3d Ser. XIV, 54, 729).]

69. JOHANNES KNECHT, of Reihen, was permitted in 1747 to leave for Pennsylvania, along with *Hans Georg Dürr* and *Hans Adam Kauffmann* of the same place. Because of his propertyless status, Knecht had to pay nothing to the government (Protocol 8101, pp. 350, 354, 407). *Johannes Knecht* arrived with the two others listed above on October 9, 1747, on the Ship *Restoration* (List 114 C).

[One *John Knecht* was a farmer in Bethlehem Township, Northampton County, 1772 (*Pennsylvania Archives*, 3d Ser. XIX, 24); also (with *Henry Knecht*) in Lower Saucon Township, Northampton County, 1772 (*Ibid.*, XIX, 33).]

70. HANS ADAM KAUFFMANN, of Reihen, was permitted in 1747 to leave for Pennsylvania, along with *Hans Georg Dürr* and *Johannes Knecht*, both of Reihen. He paid only the usual supplementary tax and the emergency taxes. *Johann Adam Kauffman* arrived at Philadelphia with the two others listed above on the Ship *Restoration*, October 9, 1747 (List 114 C).

71. JOHANN ADAM STENGER, of Steinsfurt, was permitted in 1747 to emigrate to Pennsylvania, on payment of 15 florins (Protocol 8101, p. 333).

[One *Adam Stenger, Sr.*, along with another *Adam Stenger*, and *Jacob, Daniel, Christian, Salomon* and another *Jacob Stenger* arrived at Philadelphia on the Ship *Betsy*, October 26, 1768 (List 273 C). One of these is probably the *Johann Adam Stenger* who with his wife *Anna Catharina* had children baptized in 1770 and 1772 at the Heidelberg Church in what is now Lehigh County, Pennsylvania (see Raymond E. Hollenbach, *Heidelberg Church History and Records, 1740-1940* (n.p., n.d.), pp. 61, 62.)]

#### EMIGRANTS OF THE YEAR 1748

72. TOBIAS SCHALL, of Mittelschefflenz, who had asked in 1748 for permission to emigrate to Pennsylvania, was allowed to leave the country without paying the usual emigration taxes (Protocol 8102, pp. 131, 231). *Tobias Schall*, aged 42, arrived at Philadelphia on the Ship *Hampshire*, September 7, 1748 (List 118 A-C).

[*Tobias Schall* settled in the Oley Valley of Berks County; see *The Perkiomen Region*, I (1895), 127-128. In the records of Christ Lutheran Church, the "Bieber Creek Church" near Dryville, Rockland Township, Berks County, is the baptism of his daughter *Anna Catharina*, October 5, 1750. *Tobias Schall's* wife's name is given as *Anna Magdalena* nee *Bechtold*. The sponsors at the baptism were *Peter Gerhard* and wife *Christina* (GSP).]

#### EMIGRANTS OF THE YEAR 1749

73. JOHANNES EULER, citizen and master blacksmith at Hohensachsen (Kreis Mannheim) was manumitted on payment of 10 florins for the tithe (*10. Pfennig*). *Johannes Eulen (sic)* arrived at Philadelphia on the Ship *Patience*, September 19, 1749 (List 134 C).

[One *John Eyler* was listed as taxpayer in Manheim Township, York County, Pennsylvania, 1779-1783 (*Pennsylvania Archives*, 3d Ser. XXI, 21, 212, 398, 594, 788).]

74. LEON(H)ARD EBERLE, of Eiterbach (Kreis Heidelberg), was permitted by the electoral government in 1749 to go to the New Land with wife and three children, on payment of 4 florins manumission tax and 40 florins emigration tax.

[For *Johann Leonhard Eberle* of Eiterbach, see Heinz F. Friederichs, *President Dwight D. Eisenhower's Ancestors and Relations* (Neustadt/Aisch, 1955), p. 103.]

75. JACOB GRAUSS (KRAUSS), inhabitant of Daisbach (Kreis Heidelberg), was, on account of his poverty and lack of property, manumitted gratis with wife and children for emigration to the New Land. *Jacob Krauss*, with *Joh. Georg Krauss*, arrived at Philadelphia on the Ship *Dragon*, September 26, 1749 (List 136 C).



76. PHILIPP GEORG MUELLER, of Meckesheim (Kreis Heidelberg), was permitted in 1749 to emigrate to the New Land with wife and two children, on payment of 10 florins emigration tax. Perhaps identical with the *Pips Gorg Müller* who arrived on the Ship *Chesterfield*, September 2, 1749 (List 126 C).

[One *Filip Gorg Müller* and wife *Barbara* had a son *Johann Jacob* baptized at the Egypt Reformed Church, March 6, 1754 (*Pennsylvania Archives*, 6th Ser. VI, 184).]

77. JOHANN MICHEL MUELLER, of Meckesheim (Kreis Heidelberg) was permitted in 1749, on payment of the tithe on his property, to emigrate to Pennsylvania "in hopes of better luck" [*in Hoffnung besseren Glücks*]. *Johann Michel Müller* arrived at Philadelphia on the Ship *Speedwell*, September 25, 1749 (List 135 C).

78. JACOB FREY, of Wieblingen (Kreis Heidelberg) was permitted in 1749 to emigrate gratis on payment of the tithe. *Jacob Frey* arrived at Philadelphia on the Ship *Dragon*, September 26, 1749 (List 136 C).

[Among the *Jacob Freys* in Pennsylvania is the *Jacob Frey* who in 1751 had a son *Johann Jacob* baptized at First Reformed Church, Reading; sponsor was *Hans Adam Tiefetörfer* (Hinke Collection). Other *Jacob Freys* lived at Perkasio, 1751; and between Philadelphia and Frankford, 1766 (Hocker, pp. 26, 35, 88).]

79. GEORG LINZ, of Asbach (Kreis Mosbach), received permission in 1749 to emigrate to the New Land on payment of the tithe. He had to pay in addition the sum of 10 florins to buy himself out of vassalage. With him in application and in the ship lists are Nos. 80 and 81, below. *Jerg Lintz* arrived at Philadelphia on the Ship *Patience*, September 19, 1749 (List 134 C).

[*George Lintz (Lins)* was resident of Heidelberg Township, Northampton (now Lehigh) County, in 1785 (with *John*), 1786 (with *Martin* and *John*), and 1788 (with *Martin* and *John*) (*Pennsylvania Archives*, 3d Ser. XIX, 122, 236, 327). Among the other bearers of the name before the Revolution were *Anna Lintz*, servant, New Hanover Township, Philadelphia (now Montgomery) County, who ran away in 1756 (Hocker, p. 59); and *Sebastian Lintz*, single, Longswamp Township, Berks County, 1759 (Montgomery, *Berks County*, p. 1049). A *George Lentz* (also spelled *Lantz*), which presumably is a different name, was found in Bethel Township, Lancaster County, Albany Township, Berks County, and East District Township, Berks County, in 1779.]

80. PHILIPP BRENNER, of Asbach (Kreis Mosbach) received permission in 1749 to emigrate to the New Land on payment of the tithe. He applied with *Georg Linz* (No. 79, above) and *Georg Kumpff* (No. 81, below), both of Asbach, and appears in the ship

lists with them as *Hans Philipp Brenner* (with *Philip Adam Brenner*), arriving at Philadelphia on the Ship *Patience*, September 19, 1749 (List 134 C).

[Was this the *Philipp Brenner*, of Donegal Township, Lancaster County, whose will is dated July 29, 1783, and probated August 28, 1788? His wife was *Ann*, who with *Philip Brenner [Jr.]* was executor. Children were *Catharine* wife of *Jacob Young*, *Ann* wife of *Jacob Hoffman*, *Susanna*, *Philip*, and *Elizabeth* wife of *John Gorner*. A grandchild, *Elizabeth Gorner*, is listed also.

Other references include the birth of *Philip Adam Brenner*, son of *Philipp* and *Maria Catharina Brenner*, born January 8, baptized January 21, 1750 (Trinity Lutheran Church, Lancaster). *Philipp* and *Anna Catharina (Klein) Brenner* had a son *Johann Philipp*, born December 2, baptized December 10, 1752 (Trinity Lutheran Church, Lancaster). Another *Philipp Adam Brenner*, whose wife was *Anna Maria* nee *Rudesill*, had a child baptized December 10, 1752 (Trinity Lutheran Church, Lancaster). *Philipp Brenner* and wife were sponsors to *Philipp Jacob Ziegler*, son of *Jacob Ziegler, Jr.*, of Lebanon, and wife *Judith*, in 1767 (*Stoever Records*, p. 52).]

81. GEORG KUMPPFF, of Asbach (Kreis Mosbach) received permission to emigrate to the New Land in 1749 on payment of the tithe. He applied with *Georg Linz* (No. 79, above) and *Philipp Brenner* (No. 80, above) and appears with them in the ship lists as *Hans Jörg Kamp* (with *Daniel Camp*), arriving at Philadelphia on the Ship *Patience*, September 19, 1749 (List 134 C).

[Another *Georg Gump*, born October 9, 1709, came to Pennsylvania from Hüffenhardt, two miles from Heilbronn, in the Palatinate. He was a Lutheran and settled first at Monocacy in Maryland and in 1762 removed to York, Pennsylvania. He had married (1) in Europe, July 24, 1731, *Rosina Mack* (died June 6, 1769, aged 64). See Records of the Moravian Church, York (*Publications of the Pennsylvania Genealogical Society*, IV [1909], 326-327).

*John Georg Gump* was sponsor to *Susanna Catarina*, daughter of *Heinrich Fortunee*, of Monocacy, 1738 (*Stoever Records*, p. 12).]

82. WILHELM BESCH, of Mittelschefflenz (Kreis Mosbach), was permitted to go to Pennsylvania in 1749. Undoubtedly the *Willhelm Bosch* who arrived at Philadelphia on the Ship *Patience*, September 19, 1749 (List 134 C). The original (see facsimile, II, 457) has been misread.

[*Wilhelm Besch* settled at Schaefferstown in what is now Lebanon County, in 1749, where he joined the *Schaeffers*, *Trautmans*, *Brechts* and others from his neighborhood in the Neckar Valley. He was a member of St. Paul's Reformed Church there. In 1758 he is listed as a taxpayer in Heidelberg Township, Lancaster



County (Egle, *Lebanon County*, p. 196). On December 29, 1750 *John William Pesch* and *Anna Maria* had a son *John Andrew* baptized; sponsors were *John Andrew Peischlein* and *Elsa Rosina* (Millbach Reformed Records, Hinke Collection). See also *The History of St. Paul's United Church of Christ (Formerly St. Paul's Reformed) Schaefferstown, Pa.* (Myerstown, Pennsylvania: Church Center Press, 1965), p. 121.]

83. JACOB BEHR, of Eberbach (Kreis Mosbach), received permission to emigrate to "England," i.e. New England, on payment of the tithe. He applied with *Martin Treibel* (No. 84, below) of Eberbach, and appears in the ship lists with him as *Johann Jacob Ber*, arriving at Philadelphia on the Ship *Jacob*, October 2, 1749 (List 140 C).

[Other Bär emigrants left Dossenheim in 1749, 1752, and 1757, some of them for "Carolina". See Gabriel Hartmann, "Amerikafahrer von Dossenheim im 18. Jahrhundert," *Mannheimer Geschichtsblätter*, XXVII (1926), cols. 55-58, republished in *Pennsylvania Folklife*, XXI:2 (Winter 1971-1972), 46-48. For the Bähr families of Weinheim a.d.Bergstrasse, see *Pfälzische Familien- und Wappenkunde*, XVII Jg., Bd. 6, Heft 7 (1968), 221-222.]

84. MARTIN TREIBEL, of Eberbach (Kreis Mosbach) received permission to emigrate to "England," i.e., New England, on payment of the tithe. He applied with *Jacob Behr* (No. 83, above) of Eberbach, and appears in the ship lists with him as *Martin Treibel*, arriving at Philadelphia on the Ship *Jacob*, October 2, 1749 (List 140 C).

[*Martin Tribel*, farmer, is listed as resident of Bethlehem Township, Northampton County, in 1772 (*Pennsylvania Archives*, 3d Ser. XIX, 26).]

85. PETER EHRET, of Mittelschefflenz (Kreis Mosbach), was permitted in 1749 to emigrate to "New England," on payment of the tithe.

[*Peter Ehret* first appears in Pennsylvania records in the Colebrookdale Township tax list, Berks County, 1752. In the records of the Oley Hills Church, Berks County, is the baptism of *John George Ehret*, May 26, 1754, son of *Peter "Erred"* and wife *Maria Christina*, both Reformed. Sponsors: *George Schall*, single son of *Tobias Schall*, and *Eva Barbara*, single daughter of *Stephan Hauck*. *Tobias Schall* (No. 72, above), also from Mittelschefflenz, had emigrated in 1748 and settled in the Dryville, Berks County, area, and appears in the Mertz's (Beaver Creek) church register.

The *Pennsylvanische Berichte* for April 1, 1758, contains a reference to *Peter Eret* of "Koolbruckdel," Berks County (Hocker, p. 72).

*Peter Ehret* moved to Northampton County, where he is listed in the Bethlehem Township tax lists for 1766. He died intestate in 1779. Letters of administration were granted to *George Ehret* and *John Ehret*

(1757-1838) of Bethlehem Township, August 12, 1779. Two other children are listed: *Margaret* who married *George Phile (Feil)* of North Carolina, and *Elizabeth* who married *John Philip Wolf*. In Northampton County the Ehrets were members of the Dryland Church at Hecktown. See "Ehret of Dryland," *The Pennsylvania Dutchman*, June 15, 1950.]

86. ADAM LUDWIG, of Burcken (=Neckarburcken), received permission, with *Jacob Bender* (No. 87, below), to emigrate to New England. *Hans Adam Ludwig* arrived at Philadelphia on the Ship *Patience*, September 19, 1749 (List 134 C).

[A single *John Adam Ludwig* was confirmed October 19, 1768, son of *Philipp Ludwig* (Muhlenberg, Journal, II, 362). *Adam Ludwig*, single, stood sponsor at the baptism of a daughter of *Carl Sill*, October 20, 1776 (Muhlenberg, Journal, II, 750).]

87. JACOB BENDER, of Burcken (=Neckarburcken), received permission, with *Adam Ludwig* (No. 86, above) to go to New England.

[Among the *Jacob Benders* in Pennsylvania were those in Bucks County, 1751, and Heidelberg Township, Northampton County, 1757 (Hocker, pp. 27, 64). One *Jacob Benter* and wife *Catharina* were sponsors at a *Filler* baptism at Heidelberg, November 13, 1752 (Records of Egypt Reformed Church, *Pennsylvania Archives*, 6th Ser. VI, 9). Another *Jacob Bender* and his wife *Susanna* had children baptized, 1771-1781, New Hanover Lutheran Church (PGS, XX, 207); and there was a *Jacob Bender* mentioned in Muhlenberg, Journal, III, 335 ff.]

88. PETER SPOHN, of Schollbrunn (Kreis Mosbach) was permitted to emigrate to New England on payment of 14 florins for manumission and 14 florins for the tithe. *Petter Spohn* arrived at Philadelphia on the Ship *Patience*, September 19, 1749 (List 134 C).

[*Peter Spohn (Spoon)* was a resident of Richmond Township, Berks County, 1768, 1779, 1784-1785 (*Pennsylvania Archives*, 3d Ser. XVIII, 147, 261, 671, 791). He also appears to have owned land in Ruscombmanor Township 1780-1781, 1784-1785 (*Ibid.*, XVIII, 408, 528, 665, 780) and in Heidelberg Township, Berks County, 1785 (*Ibid.*, XVIII, 753).

Other representatives of the name were *George Spoon*, resident of Greenwich Township, Berks County, 1759 (Montgomery, *Berks County*, p. 1076); and *Henry* and *Adam Spohn*, Heidelberg Township, Berks County, 1759 (*Ibid.*, p. 1108). *Michael Spon*, of Maxatawny, had children baptized 1732 and 1736 (*Stoever Records*, p. 5).]

89. MICHEL ZILLING, of Mittelschefflenz (Kreis Mosbach), wanted in 1749 to emigrate to New England. *Michael Zilling* arrived at Philadelphia on the Ship *Patience*, September 19, 1749 (List 134C).

[*Georg Zilling* of Towamencin Township, son of



*Michael Zilling*, applied November 18, 1778, for publication of the banns to marry *Hannah Henrich*, of Towamencin Township (Muhlenberg, Journal, III, 194).]

#### EMIGRANTS OF THE YEAR 1750

90. JOHANN BATTENFELD, of Michelbach (Kreis Mosbach), received permission to go to the New Land with wife, two sons, and three daughters, on payment of the tithe, amounting to 30 florins. *Johannes Battelfelt*, with *Philipp Bathenfeld* and *Hans Adam Battenfeld*, arrived at Philadelphia on the Ship *Two Brothers*, August 28, 1750 (List 153 C).

[According to the *Jacob Lischy* Records, 1744-1769 (Hinke Collection), *Adam* and *Elisabeth Battfeld* had a daughter *Catharine*, baptized November 26, 1758; sponsors were *Leonard* and *Catharine Sabel*. This was somewhere in the York-Adams County area, where Lischy was Reformed pastor. *Philip Batanfeld* is listed as taxpayer in Manheim Township, York County, in 1781 (*Pennsylvania Archives*, 3d Ser. XXI, 397). A possible misreading of the name involves the marriage of *Adam Brecht* and *Margaretha Battesteld (sic)*, of Bethel Township, July 5, 1752 (*Stoever Records*, p. 63).]

91. JOHANN ADAM EBERLE, of Eiterbach (Kreis Heidelberg), was manumitted in 1750, on payment of 10 florins for manumission and 9 florins emigration tax. *Adam Eberle*, with *Conradt Israel Eberle*, arrived at Philadelphia on the Ship *Brothers*, August 24, 1750 (List 152 C).

[One *Adam Everly* was a taxpayer in Springhill Township, Westmoreland County, 1783 (*Pennsylvania Archives*, 3d Ser. XXII, 422). An earlier *Adam Eberley* had land surveyed in Bucks County, 1746 (*Ibid.*, XXIV, 124).

For the Eberles of Eiterbach and the Neunhöfe, see Heinz F. Friederichs, *President Dwight D. Eisenhower's Ancestors and Relations* (Neustadt/Aisch, 1955), pp. 49, 103.]

92. JOHANN GEORG GANSSHORN, of Bammenthal (Kreis Heidelberg), baker, was permitted in 1750 to emigrate gratis. *Hans Görg Ganshorn* arrived at Philadelphia on the Ship *Brothers*, August 24, 1750 (List 152 C).

[According to records in the Heimatstelle Pfalz, Kaiserslautern, *Johann Georg Gantzhorn (Gansshorn)* was born March 17 or 19, 1725, at Bammenthal, Kreis Heidelberg, son of *Johann Philippus* and *Appolonia (Ziegler) Gansshorn*. He was a baker, and married January 5, 1746, *Susanna Elisabetha Bückle*, daughter of *Johann Adam* and *Veronica Maria (Wildt) Bückle*, born March 22, 1723, at Wiesenbach. See No. 101, below, *Adam Bückle*.

Children, born in Bammenthal before the emigration, include:

1. *Johann Bartholomäus*, born January 30, 1747.
2. *Maria Katharina*, born June 12, 1749, died in America or during the passage across the Atlantic.

Information from *Gerhard Wohlfahrt*, of Braunschweig, April 15, 1954.

Evidently the emigrant settled in York County, where three additional children of *Georg* and *Susanna Elisabeth Ganshorn* appear in the *Jacob Lischy* Record, 1744-1769 (Hinke Collection):

3. *Johann Jacob*, baptized March 1, 1752; sponsor: *Jacob Ottinger* and *Johanna*.
4. *Johann Georg*, baptized February 1, 1756; sponsors: *Nicholas Wild* and *Catharina*.
5. *Johann Philipp*, baptized June 25, 1758; sponsors: *Nicholas Wild* and *Catharina*.

*Nicholas Wild* was probably a relative of *Georg Ganshorn's* wife. One *Nicholas Wild* arrived at Philadelphia on the *Johnson Galley*, September 18 (O.S.), 1732 (List 21 A). With him was *Valentin Wild*. Both were over 16 years of age.

In addition there was a *Mateis (Matthias) Gantzhorn*, listed in the records of the York Reformed Church in 1754 (Hinke Collection).]

93. JOHANN MATHIAS GERNER, of Helmstadt (Kreis Heidelberg), wanted in 1750 to go to the so-called New Land. *Johan Matthes Gerner*, with *Hans Jorg Garner*, arrived at Philadelphia on the Ship *Two Brothers*, August 28, 1750 (List 153 C).

[*Mathias Gerner*, of Earl Township, Lancaster County, made his will December 5, 1786, probated April 27, 1787. Executors were *Benjamin Lessle* and *Bernard Geiger*, his son-in-law. His wife's name was *Maria* and his children were *Michael*, *Catharine*, *Susan*, *Eve*, *Anna*, and *Margaret*.]

94. JOHANN GEORG KOBERSTEIN, of Zuzenhausen (Kreis Heidelberg), applied in 1750, along with *Johann Georg Ludwig* (No. 95, below), of the same place, to go to the so-called New Land with his wife *Anna Catharina*. He had to pay 3 florins. *Hans Gorg Koberstein*, with *Ludwig*, arrived at Philadelphia on the Ship *Osgood*, September 29, 1750 (List 157 C).

95. JOHANN GEORG LUDWIG, of Zuzenhausen (Kreis Heidelberg), applied in 1750, along with *Johann Georg Koberstein* (No. 94, above), for permission to go to the so-called New Land with his wife *Maria Margaretha*. He paid 2 florins 30 kreuzer manumission tax. *Johan George Ludwig*, with *Koberstein*, arrived at Philadelphia on the Ship *Osgood*, September 29, 1750 (List 157 C).

[Several *George Ludwigs (Ludwicks)* were found in 18th Century Pennsylvania, in Tulpehocken and Bern Townships, Berks County, 1767, 1779-1781, 1784-1785 (*Pennsylvania Archives*, 3d Ser. XVIII, 76, 83, 202, 321, 450, 577, 708); and in Philadelphia, deceased, 1779 (*Ibid.*, XIV, 552, 829).]

96. JOHANN FRIEDRICH MUELLER, of Meck-



esheim (Kreis Heidelberg), was permitted in 1750 to go to the so-called New Land on payment of 2 florins on his property of 20 florins.

97. JOHANN ADAM WOLLFARTH, an orphaned citizen's son from Spechbach (Kreis Heidelberg), was released from vassalage in 1750, on payment of 20 florins, and received permission to emigrate on payment of 18 florins additional tax. *Johan Adam Wolfart* arrived at Philadelphia on the Ship *Brothers*, August 25, 1750 (List 152 C).

[The only reference I could locate to an *Adam Wollfarth* was *Adam Wolfart*, who had 110 acres surveyed in Bedford County, June 10, 1785, possibly a younger man (*Pennsylvania Archives*, 3d Ser. XXV, 657); on the same day a *Joseph Wolfart* had 100 acres surveyed (*Ibid.*, XXV, 657).

The name is unusual and perhaps a survey of other families of the name will be useful. For example, there was *Nicolaus Wolfart*, Reformed, member of the Old Goshenhoppen Church in Upper Salford Township, Montgomery County (Bean, *Montgomery County*, p. 1135). He and his wife *Catharina* were sponsors at a *Muck* baptism in 1760 (New Goshenhoppen Reformed Church, PGS, XVIII, 296). According to *The Perkiomen Region*, I:6 (1922), 108-110, *Nicholas Wohlfart* emigrated on the *Snow Charlotte*, arriving September 5, 1743. He made his will in Marlborough Township, Montgomery County, April 12, 1788. He died March 16, 1796, aged 78 years, 3 months, and 12 days. He is buried at Old Goshenhoppen. He was a member of the Reformed congregation, his wife was Lutheran.

Another emigrant was *Michael Wohlfahrt* of Tulpehocken Township, Berks County, 1759 (Hocker, p. 81). The *Wohlfarts* of Atolhoe (Rehrersburg) appear in the *Stoever Records*.

A third family appears to have settled in Lancaster County, in the Warwick and Whiteoak area. On February 25, 1755, *Ludwig Wohlfahrt* and *Anna Margaretha Hoeg*, of Warwick, were married (*Stoever Records*, p. 65). *Conrad Wohlfart* is listed in "Weisseichenland" (Whiteoak) in 1755 (*Waldschmidt Records*, 1752-1786, Hinke Collection).]

98. JOHANN LEONHARD ZIEGLER, of Sinsheim, a blacksmith, wanted to go to Pennsylvania in 1750, but had his petition refused by the government (Protocol 8204, pp. 224, 247).

#### EMIGRANTS OF THE YEAR 1751

99. PETER BENNINGER, of Epfenbach (Kreis Sinsheim), was permitted to emigrate in 1751, with his wife and four children (Protocol 6197, p. 140).

100. HENRICH BECK, of Epfenbach (Kreis Sinsheim), with his wife *Anna Margaretha* and son *Johann Jörg*, was permitted in 1751 to emigrate on payment of 11 florins for manumission and 10 florins ad-

ditional tax (Protocol 6197, pp. 359, 451).

101. ADAM BUECKLE (BICKLE), the Reformed schoolmaster from Spechbach (Kreis Heidelberg), was in 1751 permitted, on account of his poverty, to emigrate gratis with his wife and children (Protocol 6197, pp. 458, 495).

[According to the records of Trinity Lutheran Church, Reading, Pennsylvania, *Johann Adam Bückle*, son of *Johann Adam Bückle*, Reformed schoolmaster at Wiesenbach (Kreis Heidelberg), and his wife *Veronica*, was born at Wiesenbach, May 1, 1708. In 1729 he was installed as schoolmaster at "Spechtbach," serving there 22 years. He married (2) *Elisabeth Gernion*, of Gernersheim, in 1741. He had four children, of whom one son survived him. He died in Reading November 3, 1783, and was buried in the Reformed churchyard. His sister married *Johann Georg Gansshorn*, of Bammenthal (No. 92, above).

*Adam Bickle* was taxpayer in Robeson Township, Berks County, 1759 (Montgomery, *Berks County*, p. 1149).

*Adam Bickly*, tailor, was taxpayer in Reading, Berks County, in 1780, also *Henry Beckly*, taylor (*Pennsylvania Archives*, 3d Ser. XVIII, 394).

*Tobias Bickle* was resident in Heidelberg Township, new Lebanon County, in 1752 (Egle, *Lebanon County*, p. 196). On October 22, 1764, *George Adam Bueckle* and *Maria Salome Huber*, of Reading and Derry, were married (*Stoever Records*, p. 70). *Adam* and *Maria Eva Bickel* had a son *Johann Adam*, baptized August 25, 1754 (New Hanover Lutheran Church, PGS, XX, 210). *Ludwig Adam Bickel*, Lutheran, was a member of the Old Goshenhoppen Church, Upper Salford Township (Bean, *Montgomery County*, p. 1135).]

102. JOHANN GEORG ERNST, of Lobenfeld (Kreis Heidelberg), was permitted to emigrate in 1751 (Protocol 6197, pp. 458, 495).

[One *Georg Ernst* and wife *Catharina* (Reformed), had a son *Johann Jürg*, baptized October 8, 1752; sponsors: *Michael Ege*, as proxy for his son and wife (St. Michael's and Zion's Lutheran Church, Philadelphia, PGS, VIII, 206).]

103. WIDOW BECKENBACH. The widow *Beckenbach* with her children, from Eiterbach, were permitted to emigrate in 1751 after lengthy negotiations and payment of 130 florins for manumission and 117 florins and 30 florins for the tithe (*10 Pfennig*) (Protocol 6197, pp. 330, 378, 429, 505, 536). This family probably includes the *Adam Beckebag*, *Caspar Beckebach*, *Geörg Adam Beckenbach*, *Johann Georg Beckenbach*, and *Georg Leonhardt Beckenbach* who arrived at Philadelphia on the Ship *Janet*, October 7, 1751 (List 175 C).

[*Anna Maria Beckenbach*, widow of *Johann Adam Beckenbach*, who was killed in 1747, was from Heilig-



kreuzsteinach-Eiterbach (Kreis Heidelberg). She emigrated with her children. *George Beckenbach* died before 1802, in Frederick, Maryland (Lutheran Church Register, Frederick, Md.) Heimatstelle Pfalz, Kaiserslautern.

The name came in some areas to be spelled *Peckinpah*.

Additional materials on the Beckenbach(er) families of the Odenwald can be found in Heinz F. Friederichs, *President Dwight D. Eisenhower's Ancestors and Relations* (Neustadt/Aisch, 1955), pp. 95, 100, 103, 158.]

104. ELISABETH HILD, citizen's daughter from Handschuhsheim (today Heidelberg-Handschuhsheim), was permitted to emigrate in 1751, on payment of 5 florins (Protocol 6197, pp. 501, 504).

105. JOHANNES SCHILLING, of Reichartshausen (Kreis Sinsheim), vassal, was permitted in 1751 to emigrate with his wife and children, on payment of 5 florins to buy themselves out of vassalage, and 13 florins for the tithe (*10 Pfennig*). (Protocol 6197, pp. 428, 474). *Johannes Schilling* arrived at Philadelphia on the Ship *Phoenix* September 25, 1751 (List 173 C).

[One *Johannes Schilling* and wife *Anna Maria* had a son *Johann Conrad* baptized 1753 (The Trappe Records, PGS, VI, 213). A later *John Shilling*, single, was listed in Manheim Township, York County, in 1779 and 1780 (*Pennsylvania Archives*, 3d Ser. XXI, 27, 217).]

106. ANDREAS WETZSTEIN, of Gauangeloch (Kreis Heidelberg), was permitted in 1751 to emigrate with his wife and two children, on payment of 10 florins for manumission and 9 florins for the tithe (*10 Pfennig*) (Protocol 6197, p. 461).

[*Henrich Wetzstein* is listed in Maxatawny, Berks County, 1756 (Hoeker, p. 60) and (=Wetstone), 1759 (Montgomery, *Berks County*, p. 1041). *Henry Wetstone* had "located lands," Longswamp Township, Berks County, 1759 (Montgomery, p. 1049).]

107. SAMUEL SCHWEIGERT (SCHWEIKERT), of Bargaen (Kreis Sinsheim) was permitted to emigrate in 1751, on payment of 10 florins (Protocol 6197, pp. 480, 504). *Hans Samuel Shweyart* arrived at Philadelphia on the Ship *Shirley*, September 5, 1751 (List 163 C).

108. JOHANN LEONHARD SCHEID, of Schriesheim (Kreis Mannheim), was permitted to emigrate in 1751 (Protocol 6197, p. 533).

[Other Scheidts from various Pennsylvania records include *Carl Scheidt* who with his wife was sponsor to the son of *Nicholas Wolf*, of Bethel, in 1753 (*Stoever Records*, p. 42). Evidently from the same family is the marriage of *Catarina Scheidt* and *Wilhelm Stein*, of Atolhoe (=Altalaha, i.e., Rehrersburg), August 29, 1762 (*Stoever Records*, p. 69).]

109. ADAM HENRICH HOFFMANN, of Schries-

heim (Kreis Mannheim), who had already emigrated, was in 1751 retroactively manumitted (Protocol 6197, pp. 487, 525, 535).

110. NICKLAS REINHARD, day laborer from Wilhelmsfeld, was permitted in 1751, along with *Caspar Heckmann* (No. 111, below) and *Adam Eisenhauer* (No. 112, below), all from the same place, to emigrate on payment of the usual taxes (Protocol 6197, pp. 384, 395, 468, 534, 550, 762).

111. CASPAR HECKMANN, day laborer from Wilhelmsfeld, was permitted in 1751, along with *Nicklas Reinhard* (No. 110, above) and *Adam Eisenhauer* (No. 112, below), all from the same place, to emigrate on payment of the usual taxes (Protocol 6197, pp. 384, 395, 468, 534, 550, 762).

112. ADAM EISENHAUER, day laborer from Wilhelmsfeld, was permitted in 1751, along with *Nicklas Reinhard* (No. 110, above) and *Caspar Heckmann* (No. 111, above), all from the same place, to emigrate on payment of the usual taxes (Protocol 6197, pp. 384, 395, 468, 534, 550, 762).

[*Johann Adam Eisenhauer*, of Eiterbach, Reformed, was born circa 1697, lived after 1729 in Wilhelmsfeld, where he was overseer of the poor [*Almosenpfleger*] in 1733. In 1734 he was sponsor to the child of *Georg Pfeiffer*, Catholic, in Wilhelmsfeld. He married (1) before 1724 *Anna Elisabeth* [—], Reformed, born 1699, died at Wilhelmsfeld December 15, 1743, aged 44 years 10 weeks; (2) at Heiligkreuzsteinach, June 14, 1744, *Anna Margarethe Franck*, Reformed, widow of *Johann Adam Heeb* in Falkengesäss.

*Johann Adam Eisenhauer* was the son of *Hans Nicolaus Eisenhauer*, of Eiterbach, baptized at Waldmichelbach, October 11, 1674, Reformed, died between 1737-1745. He lived in the newly founded town of Wilhelmsfeld from about 1711. He married, circa 1696, *Susanna (Anna)* [—], Reformed, born circa 1672, died at Wilhelmsfeld, May 19, 1730, aged 58. Their daughter *Anna Elisabeth*, born circa 1698, Reformed, married *Johann Georg Pfeiffer*, Catholic, of Wilhelmsfeld.

The children of *Johann Adam Eisenhauer* of Eiterbach and Wilhelmsfeld were the following, all baptized at Heiligkreuzsteinach:

1. *Magdalena*, born August 17, 1724, Catholic.
2. *Johannes*, born 1728, confirmed March 22, 1742, Reformed.
3. *Magdalena*, baptized November 12, 1729, Reformed (sponsor: *Margaretha*, daughter of *Johann Leonhard Reinhardt*).
4. *Johann Georg*, baptized January 22, 1733, Reformed (sponsor: *Johann Georg*, son of *Johann Gärtner* in Wilhelmsfeld).
5. *Anna Elisabeth*, baptized November 24, 1735, Reformed (sponsor: *Anna Elisabeth*, wife of *George Pfeiffer*, nee *Eisenhauer*); died December 6, 1735.



6. *Johann Nicolaus*, baptized November 29, 1738, Reformed (sponsors: *Johann Nicolaus Biehler* in Wilhelmsfeld, Catholic, and his wife *Juliane*, Reformed); died 1739/1740.
7. *Johann Nicolaus*, baptized September 23, 1740, Reformed.
8. *Elisabeth*, baptized January 20, 1748, Reformed (sponsor: *Elisabeth Catharina*, wife of *Johann Theobald Schmidt* in Wilhelmsfeld).

For Adam Eisenhauer and his ancestry, see Heinz F. Friederichs, editor, *President Dwight D. Eisenhower's Ancestors and Relations: Genealogical, Historical and Sociological Studies on the Odenwald Emigration during the First Part of the Eighteenth Century* (Neustadt/Aisch: Verlag Degener & Co., Inhaber Gerhard Gessner, 1955), pp. 100-101, 104-105. Other members of the Eiterbach—Wilhelmsfeld branch of the Eisenhauer family emigrated in the 19th Century to Australia, Africa, and the United States [*Ibid.*, pp. 100-101].]

113. PETER LEYER, of Heiligkreuzsteinach, was permitted in 1751 to emigrate, along with *Niclas Zimmermann* of Altneudorf (No. 114, below) and *Jacob Reichert* of Heddesbach (No. 115, below) (Protocol 6197, pp. 384, 395, 468). It is not without interest that one of the wives of these emigrants, who was Catholic—which one is involved, is not indicated—did not receive the desired permission to emigrate, “because in the country to which they are going, the exercise of the Catholic religion has not been introduced” [*weilen in dem Land, wo sie hinziehen, das katholische Religionsexercitium nicht eingeführt*].

[There were other Leyer families in Pennsylvania: *Martin Leyer* was a member of Cacusi (Hain's) Reformed Church in Berks County in 1752 (Hinke Collection); and *Adam Leyer* in 1768-1770. *Jacob Leier* is referred to in the New Hanover Lutheran Church Records, 1756, 1759; and *Michael Leier* in 1765 (PGS, XX, 279).]

114. NICLAS ZIMMERMANN, of Altneudorf, was permitted in 1751 to emigrate along with *Peter Leyer* (No. 113, above) and *Jacob Reichert* (No. 115, below) (Protocol 6197, pp. 384, 395, 468). See the note under No. 113, above, involving the Catholic wife of one of these three emigrants.

115. JACOB REICHERT, of Heddesbach (Kreis Heidelberg), was permitted to emigrate in 1751, along with *Peter Leyer* (No. 113, above) and *Niclas Zimmermann* (No. 114, above) (Protocol 6197, pp. 384, 395, 468). See the note under No. 113, above, involving the Catholic wife of one of these three emigrants.

[One *Jacob Reichert* was a taxpayer in Bern Township, Berks County, 1768 (*Pennsylvania Archives*, 3d Ser., XVIII, 111) and an early member of St. Michael's Church near Hamburg (Thomas S. Stein, *Centennial History of Lebanon Classis* [Lebanon, Pennsylvania: Sowers Printing Company, 1920], p. 298).]

116. BALTHASAR KOENIG, citizen of Schönau (Kreis Heidelberg) was permitted in 1751 to emigrate taxfree on account of poverty. Included in the permission were *Jörg Happes* (No. 117), *Johannes Wagner* (No. 118), and *Jörg Lücker* (No. 119), all of Schönau. Although in their application no goal of emigration is indicated (Protocol 6197, p. 505), they are obviously the *George Licker*, *Baltzar König*, *Johannes Wagner* and *George Happes* who arrived at Philadelphia on the Ship *Queen of Denmark*, October 4, 1751 (List 174 C).

[*Baltzar Kenig* had land surveyed in Berks County, 1754 (*Pennsylvania Archives*, 3d Ser. XXVI, 278). A *Baltzer King* was a taxpayer in Cumru Township, Berks County, 1767 (*Ibid.*, XVIII, 73); another in Heidelberg Township, York County, 1783 (*Ibid.*, XXI, 751).]

117. JOERG HAPPES, citizen of Schönau (Kreis Heidelberg) was permitted in 1751 to emigrate taxfree of account of poverty (Protocol 6197, p. 505). Included in the permission were Nos. 116, 118-119, all of Schönau. The four arrived at Philadelphia on the Ship *Queen of Denmark*, October 4, 1751 (List 174 C).

[According to H. N. Hoppes, Gaithersburg, Maryland, *Jörg Happes* settled in North Carolina, where he died after 1790. His children were named *George*, *Johannes*, and *Daniel*. According to the same source, his brother *Johann Michael Happes*, son of *Johann Michael Happes* (1688-1750) of Hirschhorn (Odenwald) settled in Pennsylvania. His children were named *Michael, Jr.*, *Hans Adam*, *Jacob*, *Heinrich*, and *Johannes* (Heimatstelle Pfalz).]

118. JOHANNES WAGNER, citizen of Schönau (Kreis Heidelberg), was permitted in 1751 to emigrate taxfree on account of poverty (Protocol 6197, p. 505). Included in the permission were Nos. 116-117, and 119, all of Schönau. *Johannes Wagner* arrived with these other three countrymen on the Ship *Queen of Denmark*, October 4, 1751 (List 174 C).

119. JOERG LUECKER, citizen of Schönau (Kreis Heidelberg), was permitted in 1751 to emigrate taxfree on account of poverty (Protocol 6197, p. 505). Included in the permission were Nos. 116-118, all of Schönau. *George Licker* arrived with them on the Ship *Queen of Denmark*, October 4, 1751 (List 174 C).

[On November 27, 1753, *Anna Johanna Luecker*, of Warwick, in Lancaster County, married *John Peter Dinnies* (*Stoeever Records*, p. 64).]

120. JACOB STAHL, of Neckarelz, wanted to leave for Pennsylvania in 1751 (Protocol 8105, p. 124). He is perhaps identical with the *Jacob Stahl* who arrived in Philadelphia on the Ship *St. Andrew*, September 14, 1751 (List 165 C).

[For an earlier *Jacob Stahl*, from Lambsheim, who arrived at Philadelphia on the Ship *Winter Galley*, September 5, 1738 (List 52 A-C), see Heinrich Rembe, *Lambsheim* (Kaiserslautern, 1971), p. 224, noted in



*Pennsylvania Folklife*, XXIII:2 (Winter 1973-1974), 47-48. Still another *Jacob Stahl* arrived in 1739 (List 73 A-C).]

121. MARTIN DIETZ, of Mosbach, wanted to go to Pennsylvania in 1751. The government had no objection to his emigration. *Martin Dietz* arrived at Philadelphia on the Ship *St. Andrew*, September 14, 1751 (List 165 C).

122. JOHANN HENRICH SEYDENBENDER, possibly of Mosbach, wanted to go to Pennsylvania in 1751. The government had no objection to his emigration. "Such people of common rank remain here among us only as a nuisance, since they are incapable of paying the seigneurial duties, hence let there be no scruples in speeding them on their way most graciously" [*dergleicher Leut gemeiner Statt nur zum Ueberlass sich hier aufhalten, auch die herrschaftliche Beschwerden zu entrichten ausserstand, also finde man keine Bedenklichkeit wann in dem Gesuch gnädigst willfahret werde*] (Protocol 8105, p. 102). *Henrich Seydenbender* arrived at Philadelphia on the Ship *St. Andrew*, September 14, 1751 (List 165 C).

[*Henry Seidebender* is listed as resident of Brecknock Township, Berks County, in 1759 (Montgomery, *Berks County*, p. 1182). In the Waldschmidt Records, 1752-1786, is the marriage of *George Seidenbender*, son of the late *Henry Seidenbaender*, to *Susanna Brendel*, daughter of *Philip Brendel*, February 16, 1784 (Hinke Collection).]

123. MARTIN SCHUCK, of Reichen, was permitted in 1751 to emigrate to America on payment of 4 florins for manumission and 3 florins emigration tax (Protocol 8105, p. 172). *Martin Schuck* arrived in Philadelphia on the Ship *Edinburgh*, September 16, 1751 (List 167 C). *Johann Petter Schuck* accompanied him.

[One *Martin Schuck*, of Rapho Township, Lancaster County, made his will January 26, 1801, probated November 11, 1801. His wife's name is not given. His executors were *John* and *Joseph Schuck*. His children were (1) *John*, (2) *Susanna* married *John Rubert*, (3) *Joseph*, (4) *Esther* married *Joseph Gengrich*, (5) *Abraham*, and (6) *Salome*. *Martin Schuck* is mentioned in Sower's newspaper, February 29, 1760, as living in Hempfield Township, Lancaster County; his wife's name is given as *Anna Maria* (Hocker, p. 87).]

#### EMIGRANTS OF THE YEAR 1753

124. JOHANNES MUSSELMANN. In 1753 the Mennonite *Johannes Musselmann* of Zuzenhausen received permission to marry the daughter of the Mennonite *Samuel Petzer* of Meckesheim and permission to emigrate to America (Protocol 6199, pp. 663, 678). *Hans Musselmann*, aged 22, arrived at Philadelphia on the Ship *Patience*, September 17, 1753 (List 200 A-B).

[According to H. Frank Eshleman, *Historic Back-*

*ground and Annals of the Swiss and German Pioneer Settlers of South Eastern Pennsylvania* (Lancaster, Pennsylvania, 1917), p. 238, *Hans Musselman* belonged to the Mennonite congregation in Meckesheim, two hours southward from "Neckarsmond" (=Neckargemünd). The congregation included the Mennonites at Zuzenhausen, Daisbach, and Langzael.

For the *Johannes Musselman* of Great Swamp (1750) and Upper Saucon (1759), see Schulze, I, 110, 213, 260. *John Musselman* of Upper Saucon, Northampton County, made his will January 4, 1773, probated March 29, 1773. The will names his wife *Elisabeth*, the following children: *Jacob* (a minor), *Veronica*, *Catharina*, and *Elisabetha*. Executors were *Jacob Yoder*, and *John Newcomer, Jr.*

Another *John Musselman*, of Warwick Township, Lancaster County, made his will August 20, 1793, probated November 18, 1797. It names his wife *Christina*, and the following children: *Christian*, *Abraham*, *Jacob*, *Barbara*, *John*, *Margaret*, and *Christina*. Executors were *Christian Frantz* and *Christian Hostetter*.]

125. GEORG MARTIN, of Neunkirchen (Kreis Mosbach) received permission in 1753 to emigrate with his wife and three children (Protocol 6199, p. 637). *Joerg Marthin* arrived on the Ship *Edinburg*, September 14, 1753 (List 199 B-C).

#### EMIGRANTS OF THE YEAR 1754

126. JOSEPH BUBIGKOFFER, Reformed, non-citizen [*Beisass*], on the Rohrhof near Brühl (Kreis Mannheim), was, on account of poverty, manumitted gratis and permitted in 1753 to emigrate (Protocol 6200, p. 520). *Joseph Bubikofer*, aged 30, arrived at Philadelphia on the Ship *Brothers*, September 30, 1754 (List 219 A-C).

["Bibikhoffer" families appear in the records of First Reformed Church, Lancaster (PGS, IV). For example, *John Bibikhoffer*, son of *Nicholas* and *Anna Delia Bibikhoffer*, was born April 1, baptized April 13, 1740 (p. 254). In the Waldschmidt Records, 1752-1786 (Hinke Collection), appears the marriage, on August 1, 1756, of *Joseph Buby-Kofer*, son of the late *Frantz Buby-Kofer*, to *Anna Maria Ulrich*, daughter of the late *John Jacob Ulrich* (p. 59). *Joseph* and *Ann Maria Bibikhoffer* had a son *John Jacob*, born August 27, baptized September 7, 1758 (First Reformed Church, Lancaster, PGS, IV, 273).]

127. NICOLAUS FEDEROLFF, of Dossenheim (Kreis Heidelberg), who wanted to go to South Carolina with his wife and three children, was permitted to emigrate in 1753 (Protocol 6200, p. 631).

[Among the Federolff families of Pennsylvania, who may or may not have been related to *Nicolaus Federolff*, are the Württemberg family headed by *Peter Feterhoff*, born at Wachbach, Württemberg, March 20, 1699, who married *Anna Maria Rothermel*, born February,



1712, at Wachbach, daughter of *John* and *Sybilla* (*Zimmermann*) *Rothermel*, of Wachbach. They settled in Macungie Township, Lehigh County, where the emigrant died August 15, 1784. See Abraham H. Rothermel, "The Pioneer Rothermel Family of Berks County," in *Transactions of the Historical Society of Berks County*, III (1923), 134-143; also *Penn Germania*, XIII, 204-207. A *Johannes Federwolf* (*sic*), with wife *Anna Catharina* and three daughters, left Dossenheim for Carolina in 1752. See Hartman, "Amerikafahrer von Dossenheim im 18. Jahrhundert," *Mannheimer Geschichtsblätter*, XXVII (1926), cols. 55-58, republished in *Pennsylvania Folklife*, XXI:2 (Winter 1971-1972), 46-48].

128. JOHANN MICHAEL ROESCH, day laborer from the Bruchhäuserhof (today Bruchhausen, Gemeinde Sandhausen, Kreis Heidelberg), was permitted in 1754, along with *Johannes Krauss* of the same place (No. 129, below) to emigrate taxfree with his wife and children (Protocol 6200, pp. 648, 659). *Michael Räsch* (*Rich, Rust*) arrived at Philadelphia on the Ship *Brothers*, September 30, 1754 (List 219 A-C).

[One *Michael Resch* and wife *Anna* had a child baptized July 6, 1761, by the Reverend *George Michael Weiss* (Goshenhoppen Records, PGS, XXVIII, 300). A *Michael Rosch* was among the elders and deacons of the Reading Lutheran congregation in 1777 (Muhlenberg, Journal, III, 45).]

129. JOHANNES KRAUSS, day laborer, of the Bruchhäuserhof (today Bruchhausen, Gemeinde Sandhausen, Kreis Heidelberg) was permitted in 1754, along with *Johann Michael Rösch* of the same place (No. 128, above), to emigrate taxfree with his wife and children (Protocol 6200, pp. 648, 659).

[This relatively common name is difficult to sort out. One Palatine *John Krause* settled in what is now Lebanon County, where his son Captain *David Krause*, born circa 1750, in Lebanon Township, achieved fame in the Revolution and served as member of the Assembly from Dauphin County, 1785, Associate Judge of Lebanon County and other offices (Egle, *Lebanon County*, p. 277).

Another *Johannes Krauss* settled in Heidelberg Township, Lehigh County; for a sketch of his descendants, see *The Pennsylvania German*, VII (1906), 298-301.

Still another *John Krauss* married in 1753 and was a member of Zeltenreich's Reformed Church, Lancaster County, in 1754 (Waldschmidt Records, 1752-1786, Hinke Collection). Another *Johannes Krauss*, with his wife *Catharina*, appears in the New Hanover Lutheran Church, 1770 (PGS, XX, 273). And of course the Krauss families of Montgomery County include the Schwenkfelder Krausses from Silesia, emigrants of the 1730's.]

130. PHILIPP LEYER, widower, of Aglasterhausen

(Kreis Mosbach), was permitted in 1754, with his six children, to emigrate gratis on account of their propertyless status (Protocol 6200, pp. 421, 452).

131. DAVID MUELLER, of Altnesdorf (Kreis Heidelberg), was permitted to emigrate taxfree in 1754 (Protocol 6200, p. 634).

132. JACOB SCHIFFERDECKER, of Neunkirchen (Kreis Mosbach), was permitted in 1754 to emigrate on payment of the usual taxes (Protocol 6200, pp. 385, 426). *Jacob Schifferdecker* arrived at Philadelphia on the Ship *Henrietta*, October 22, 1754 (List 226 A-C).

[*Jacob Shiffendecker* (*sic*) settled in or near Lancaster, Pennsylvania, where he appears in the records of First Reformed Church (Hinke Collection), where his name is spelled *Shiffendecker*. His wife's name is given variously as *Maria Catharina* and *Catharina*. They had a son *Jacob* born February 27, 1756, baptized March 3, 1756 (PGS, IV, 268); a daughter *Margaret*, born October 13, 1757, baptized November 23, 1757 (PGS, IV, 272); and a daughter *Anna Maria*, born August 28, 1759, baptized September 28, 1759 (PGS, IV, 276). A *George Shifferdecker* is listed as an inmate in Warwick Township, Lancaster County, in 1779 and 1782 (*Pennsylvania Archives*, 3d Ser. XVII, 507, 781).]

133. CATHARINA ZIMMERMANN, of Moosbrunn (Kreis Heidelberg), received permission to marry in 1754 and at the same time permission to emigrate (Protocol 6200, pp. 932, 946).

134. JOHANN STEPHAN MARTIN, citizen's son, of Neckarkatzbach (Kreis Mosbach), who had already emigrated to Pennsylvania, was granted manumission in 1754 (Protocol 6200, pp. 440, 464). *Hans Steffan Marthin* arrived at Philadelphia on the Ship *Shirley*, September 5, 1751 (List 163 C).

[One *Stephen Martin* was a resident and tavernkeeper in Lancaster Borough, Lancaster County, 1771-1773, 1779, 1782 (*Pennsylvania Archives*, 3d Ser. XVII, 10, 296, 461, 611, 760). *Stephen Martin* married *Catharine Weidler*, daughter of *Michael Weidler* of Manheim Township, Lancaster County, who died in 1770. *Stephen Martin* was executor of *Elizabeth Weidler*, of Manheim Township, his mother-in-law, in 1783; he was also executor of the estate of *Leonard Klein*, of Lancaster, probated 1793.]

135. JOHANN MICHEL WAGNER, of Sinsheim, was permitted to go to the New Land in 1754 (Protocol 8107, pp. 250, 325).

#### EMIGRANTS OF THE YEAR 1755

136. MICHAEL WEIS, of Waldkatzenbach, was permitted in 1755 to emigrate to America, on payment of 30 florins for the tithe (*10 Pfennig*) (Protocol 8108, p. 335). *Johan Michael Weiss* arrived in Philadelphia on the Ship *Neptune*, with *Mathias Weiss*, on October 7, 1755 (List 234 A-C).



#### EMIGRANTS OF THE YEAR 1764

137. GEORG PFRANG, SR., of Weinheim, cooper, who wanted in 1764 to go to Virginia or New England, was permitted to leave for Philadelphia with his wife and four children, but because his property ran to the sum of 458 florins and 26 kreuzer, he had to pay a tithe of 48 florins (Protocol 6210, pp. 473, 479, 482, 603, 620).

[*Georg Prong* was resident in Augusta Township, Northumberland County, 1778-1784 (*Pennsylvania Archives*, 3d Ser. XIX, 409, 444, 527, 547); and in Cat-wissa Township, Northumberland County, in 1787 (*Ibid.*, XIX, 732).

Earlier references to the family include the marriage of *Johann Michael Pfrang* (emigrant of 1749?) to Mrs. *Anna Rosina Lerch*, April 21, 1750 (New Hanover Lutheran Church, PGS, XX, 408).

Other Pfrangs were located in Lebanon County. *John Michael Pfrang* was married to *Anna Catarina Gring* of Lebanon, July 6, 1756 (*Stoever Records*, p. 65); *Anna Maria Pfrang*, of Lebanon, to *Johannes Kuemmerling*, May 31, 1757 (*Ibid.*, p. 66); *Maria Agnes Pfrang*, of Lebanon, to *Adam Stephan*, December 20, 1757 (*Ibid.*, p. 66). *Johann Adam Steffen*, who had come to Pennsylvania in 1750 in the Ship *Bennet Galley*, moved to Northumberland County, Pennsylvania. His son, *Frederick Steffy*, removed to Jefferson County, Ohio, circa 1801 (*The Genealogical Helper*, November 1974, p. 622). *Maria Eva Pfrang* was married to *Christian Friedrich Wegman*, of Lebanon, in 1764 (*Stoever Records*, p. 70).

One *Jacob Prank* had a son *Johann Georg* baptized 1750 (First Reformed Church, Philadelphia, Hinke Collection).

*Johann Michael* and *Matthäus Pfrang, Sr.*, of Grötzingen in Württemberg, arrived at Philadelphia on the Ship *Chesterfield*, September 2, 1749 (PGFS, X, 200).]

#### EMIGRANTS OF THE YEAR 1765

138. JOHANN GEORG SCHNECK, of Schatthausen, was permitted in 1765 to emigrate to America with his two children, without paying the usual fees; presumably he was manumitted gratis on account of poverty (Protocol 6211, pp. 528, 687). *Hans Georg Schneck* arrived at Philadelphia on the Ship *Polly*, August 24, 1765 (List 253 C). With him is listed a second *Hans Georg Schneck* and a *Jacob Schneck*, and a *Jacob Hetzel* (see No. 42, above).

[An earlier emigrant, *Hans Jurg Snek*, with *Peter Lish* (Reformed), was witness to the wedding of *Gerhard Mühlefeld* (Reformed) and *Cathrin Roht* (Lutheran), January 1, 1756, St. Michael's and Zion's Lutheran Church, Philadelphia (PGS, XIV, 52). *Georg Schneck*, with *Johannes Bender* and others, was witness to the marriage of *Gerhart Mühlefeld* and *Anna Catharina Boettinger*, February 17, 1761, same church (PGS, XIV,

106); and with others, he was witness to the marriage of *Johann Friederich Mühlefeld* and *Catharina Margretha Stein*, January 18, 1763 (same church, PGS, XIV, 127).]

139. ANNA MARIA HOFFMANN, citizen's daughter of Zuzenhausen, petitioned in 1765 for permission to emigrate, but was refused by the government, because a general prohibition on emigration was involved (Protocol 6211, pp. 458, 575, 622).

140. GEORG ADAM MARTIN, of Neckar-Katzenbach, petitioned for permission to emigrate in 1765, but was refused by the government, because a general prohibition on emigration was involved (Protocol 6211, pp. 458, 575, 622).

#### EMIGRANTS OF THE YEAR 1766

141. JACOB HORSCH, of Mauer (Kreis Heidelberg), Mennonite and non-hereditary tenant [*Tempor-albeständer*], received permission from the electoral government in 1766 to emigrate to Pennsylvania, upon payment of the sum of 50 florins for the tithe (10. Pfennig) (Protocol 6212, pp. 419, 498). He arrived in Philadelphia on the Ship *Minerva*, October 29, 1767 (List 267 C). The name appears incorrectly in the ship list transcripts as *Gorsch*; in the original document (facsimile, II, 827), the name is *Horsch*.

[In a German history of the Horsch family by Paula Petri, of Aschaffenburg (n.p., 1939), deposited in the Heimatstelle Pfalz, it appears that *Jacob Horsch* was the son of *Joseph* and *Barbara Horsch*, listed in the Mennonite Census Lists in the Baden State Archives as residents of Mauer, 1739 ff. After *Joseph Horsch's* death, circa 1763, his two eldest sons, *Peter* and *Jacob Horsch*, with *Johann Steiner* and a second *Jacob Horsch* (possibly *Joseph's* brother, of Schatthausen), all Mennonites, renewed the lease on December 6, 1763. *Jacob Horsch's* application for emigration, published in the above history, is dated May 13, 1766. In the application he is described as single, and 32 years of age.]

#### APPENDIX I

##### A. THE WISTAR-WISTER FAMILY

Among the most distinguished of all Pennsylvania German families, from their varied contributions to the economic and cultural history of the United States, were the Wistars (Wisters), descendants of *Caspar Wistar* (1696-1752), a native of Wald-Hilsbach near Heidelberg. The name was spelled *Wüster* in Germany. The emigrant's father, *Johann Caspar Wüster* (1671-1727), was a *Jäger* or forester in the service of the Elector Palatine. *Caspar Wistar*, founder of the American family, arrived at Philadelphia September 16, 1717, his property consisting, according to family tradition, of his clothing, a pistareen (9 pence), and "a double-barreled gun of curious construction". In 1739 he began a glass furnace at Wistarburg, near Alloway and Salem, New Jersey, the first successful glass business in this country. Among his children were his eldest son *Richard Wistar* (1727-1781), who continued the glass business. His grandson, *Dr. Caspar Wistar* (1761-1818), was professor of anatomy at the University of Pennsylvania and founder of the Wistar Institute (1808), the oldest medical research institution in the United States. Other Wistars came to America from Hilsbach in 1727, including the emigrant's brother *John* and a sister *Catharine* who married a *Hiester* in the Tulpehocken Valley and became



the ancestress of Governor Joseph Hiester. Finally, a niece of Caspar Wistar married *Heinrich Keppeler* (1716-1797), Philadelphia merchant and founder of the German Society of Pennsylvania in 1764.

For the Wistar Family and its significance in the new world, see Caspar Wistar Haines, *Some Notes Concerning Caspar Wistar (Immigrant) and on the Origin of the Wistar and Wister Families* (Philadelphia: The Wistar Institute Press, 1926); Milton Rubincam, "The Wistar-Wister Family: A Pennsylvania Family's Contributions Toward American Cultural Development," *Pennsylvania History*, April 1953, 142-164; and William S. Middleton, "Caspar Wistar, Junior," *Annals of Medical History*, IV (1922), 64-76. In the *Dictionary of American Biography*, see the articles "Caspar Wistar (1696-1752)," XX, 432-433; "Caspar Wistar (1761-1818)," XX, 433-434; and "Sarah Wister (1761-1804)," XX, 434-435.

#### B. THE SCHAEFFERS OF SCHAEFFERSTOWN

Alexander Schaeffer is remembered in Pennsylvania as the founder of Heidelberg, now Schaefferstown, in Heidelberg Township, Lebanon County. He was a native of Schriesheim, born January 8, 1712, and died April 10, 1786. With his wife, Anna Engle, and three children, he came to America in 1738, landing in Philadelphia on the ship *Robert and Alice*, September 11, 1738 (List 55 A-C), with emigrants by the name of *Röhler* and *Trautmann* (q.v.). He brought with him a *Taufschein* dated at Schriesheim May 7, 1738, which is still in existence. His business interests included the King George Inn (in more recent times the Franklin House) which he built about 1746, and a general store. He was a large landowner in Heidelberg Township and in 1758 laid out the town of Schaefferstown. In 1765 he gave land for the Reformed church, of which he was a leading member, and the cemetery. In 1758 he purchased the property later known as the Brendle farm, which now forms the nucleus of the Historic Schaefferstown open air museum. Alexander Schaeffer made his will April 28, 1784, probated April 17, 1786. His executor was Henry Schaeffer of Heidelberg Township. His wife was Catharine (his second wife, as Anna Engle had died in 1772, aged 64), and his children were named (1) Henry; (2) Sabina, wife of Michael Hake; (3) Anna, wife of Christian Meyer; (4) Catharine, wife of John Meyer; (5) John; and (6) Margaret, wife of John Bright. For the last-named, see the Brecht family, No. 2, above. For Alexander Schaeffer's town-planning activities, see Charles H. Huber, compiler, *Schaefferstown, Pennsylvania, 1763-1963* (Myers-town, Pennsylvania: Church Center Press, for the Schaefferstown Bicentennial Committee, 1963), pp. 17-23, 24-39.

Henry Schaeffer (1749-1803) inherited the Brendle farm from his father, where he operated a tile factory for roofing and floor tiles, and a distillery, where he made apple-brandy or applejack. In the community he was a Justice of the Peace and a penman or scrivener. He organized a company of volunteers during the Revolution and became their captain. After the Revolution he served as Associate Judge of Dauphin County.

#### C. THE HELFFRICHS AND HELFFENSTEINS

From the Mosbach area in the lower Neckar Valley there came to Pennsylvania the two distinguished clerical families of *Helffrich* and *Helffenstein*, who served the Reformed Church through many generations. Johann Heinrich Helffrich was born at Mosbach, October 22, 1739, son of Johann Peter Helffrich, burgomaster of Mosbach, and his wife, Anna Margaretha Dietz. His father dying soon after the birth of this his only child, the widow married the Reverend Peter Helffenstein, of Sinsheim, who was superintendent (inspector) of the Reformed Churches for the Palatine government. The Helffensteins had three children: (1) Johann Albert Conrad, who came to America and became minister of the Reformed Church of Germantown and elsewhere, (2) Johann Heinrich, pastor of the Reformed church in Sinsheim, and (3) Dorothea Margaretha, who married the Reverend D. M. Helffenstein, pastor at Schönau.

Johann Heinrich Helffrich was reared by the Helffensteins, studied theology at the University of Heidelberg, and came to America in 1771 with his half-brother, Johann Albert Conrad Helffenstein (1748-1790), as Reformed missionaries to Pennsylvania. After an almost disastrous sea voyage of over four months in the Fall and Winter of 1771-1772, they arrived in New York in January, 1772, and came on to Pennsylvania. Helffrich was installed in the Reformed parish that covered Western Lehigh and Eastern Berks Counties—with the churches of Maxatawny, Delongs, Lowhill, Weissenburg, and Heidelberg. Other congregations were added during the

course of his ministry: Longswamp, Ziegels, Upper Milford, Trexlertown, Moselem, and Towamensing. He died December 5, 1810, having served the Reformed Church 50 years, 11 in Europe and 38 in Pennsylvania. In his ministerial career in America he baptized 5830 and confirmed about 3000 individuals.

Pastor Helffrich's descendants have been important also in the history of the Reformed Church in Pennsylvania. His son Johannes Helffrich (1795-1852) succeeded him in his charge, and likewise his grandson, William A. Helffrich (1837-1894). The line continues in the grandsons of the latter, the Reverend Reginald Helffrich, an official of the World Council of Churches, and Dr. Donald L. Helffrich, who for many years was president of Ursinus College at Collegeville, Pennsylvania. For details on the Helffrichs, see William A. Helffrich, *Lebensbild aus dem Pennsylvanisch-Deutschen Predigerstand: Oder Wahrheit in Licht und Schatten*, edited by N. W. A. and W. U. Helffrich (Allentown, Pennsylvania, 1906); and *Geschichte verschiedener Gemeinden in Lecha und Berks Counties, wie auch Nachricht über die sie bedienenden Prediger, vornehmlich über die Familie Helffrich, deren Ursprung und Ausbreitung in Europa, nach authentischen Quellen, und deren Immigration und Verbreitung in Amerika, nebst einem Rückblick in das kirchliche Leben Ostpennsylvaniens* (Allentown, Pennsylvania: Trexler and Hartzell, 1891), particularly pp. 71-104, "Nachrichten über die Familie Helffrich". For both the Helffrich and Helffenstein families, see Henry Harbaugh, *The Fathers of the German Reformed Church in Europe and in America*, Vols. II-IV (Lancaster, Pennsylvania, 1857-1872); and William J. Hinke, *Ministers of the German Reformed Congregations in Pennsylvania and Other Colonies in the Eighteenth Century*, edited by George W. Richards (Lancaster, Pennsylvania: Historical Commission of the Evangelical and Reformed Church, 1951).

## APPENDIX II

### INDEX OF PLACES

To give our readers some idea of the geographical extent of the area involved in this emigration, as well as to provide help on possible family relationships between emigrants from the same village, we add the list of the German towns and villages involved and the list numbers of individual emigrants from each place. In addition, the following place-names appear in the introduction but not in the emigrant list—Berckenheim, Bohnfeld, Dühren, Eppingen, and Massenbach.

1. Aglasterhausen (No. 130).
2. Altneudorf (Nos. 114, 131).
3. Asbach (Nos. 79, 80, 81).
4. Bammenthal (Nos. 58, 92).
5. Barga (No. 107).
6. Bruchhäuserhof (Bruchhausen) (Nos. 128, 129).
7. Burcken (Neckarburken) (Nos. 86, 87, Introduction).
8. Daisbach (No. 75).
9. Daudenzell (No. 67).
10. Dossenheim (Nos. 3, 14, 127).
11. Eberbach (Nos. 83, 84).
12. Eiterbach (Nos. 74, 91, 103).
13. Epfenbach (Nos. 99, 100).
14. Eschelbronn (No. 44).
15. Gauangeloch (No. 106).
16. Handschuhshiem (Heidelberg-Handschuhshiem) (No. 104).
17. Heddesbach (No. 115).
18. Heiligkreuzsteinach (No. 133).
19. Helmstadt (Nos. 47, 93).
20. Hilsbach (Nos. 55, 56, Appendix I-A).
21. Hockenheim (No. 4).
22. Hoffenheim (No. 66).
23. Hohensachsen (No. 73).
24. Lobenfeld (No. 102).
25. Mannheim-Neckerau (No. 11).
26. Mannheim-Sandhofen (No. 13).
27. Mannheim-Seckenheim (Nos. 5, 6).
28. Mauer (Nos. 37, 39, 40, 41, 141).
29. Meckesheim (Nos. 12, 76, 77, 96).
30. Michelbach (No. 90).
31. Mittelschefflenz (Nos. 72, 82, 85, 89).
32. Moosbrunn (No. 133).
33. Mosbach (Nos. 121, 122, Introduction, Appendix I-C).
34. Neckarkatz(en)bach (Nos. 134, 140).
35. Neunkirchen (Nos. 125, 132).
36. Neckarelz (Nos. 38, 120).
37. Reichartshausen (No. 105).



38. Reihen (Nos. 68, 69, 70, 123, Introduction).  
 39. Rohrbach bei Dühren (No. 24, Introduction).  
 40. Rohrhof bei Brühl (No. 126).  
 41. Sandhofen (No. 1).  
 42. Schatthausen (Nos. 42, 138).  
 43. Schollbrunn (No. 88).  
 44. Schönau (Nos. 116, 117, 118, 119, Appendix I-C).  
 45. Schriesheim (Nos. 2, 9, 10, 50, 51, 52, 53, 54, 108, 109, Appendix I-B).  
 46. Sinsheim (Nos. 26, 98, 135, Appendix I-C).  
 47. Spechbach (Nos. 59, 60, 97, 101).  
 48. Steinsfurt (No. 71, Introduction).  
 49. Waldkatzenbach (No. 136).  
 50. Walldorf (Nos. 7, 8, 45, 46).  
 51. Weiler am Steinsberg (Nos. 15, 16, 17, 18, 19, 20, 21, 22, 23, 27, 28, 29, 30, 31, 32).  
 52. Weinheim (No. 137).  
 53. Wieblingen (Heidelberg-Wieblingen) (Nos. 34, 78).  
 54. Wiesloch (Nos. 25, 43).  
 55. Wilhelmsfeld (Nos. 33, 110, 111, 112).  
 56. Zuzenhausen (Nos. 35, 36, 48, 49, 57, 61, 62, 63, 64, 65, 94, 95, 124, 139).

### APPENDIX III

#### INDEX OF EMIGRANTS

Because of the wealth of material presented in this list, and since it is not alphabetized, a cross-index of family names has been prepared. The numbers refer to numbers of individual emigrants in the list (Nos. 1-141). Family names mentioned in the Introduction and Appendices are included.

- |  |                                  |  |   |
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| Barther—27                               | Federloff—127                    | Hostetter—124  | Roht—138                                  |
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| Bauer—52                                 | Filler—87                        | Humbel—Introduction  | Rothermel—127                             |
| Beau—4                                   | Fortunee—81                      | Igsin (Ickes?)—21  | Rubert—123                                |
| Bechtold—72                              | Franck—112                       | Immel—21   | Rudi—23                                   |
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# Pennsylvania German Astronomy and Astrology XI: Contemporary Almanacs\*

By LOUIS WINKLER

## COMPARISON OF ALMANACS

Contemporary almanacs employed by the Pennsylvania Germans and the surrounding people continue to be their best source of popular astronomy and astrology. Some of the outstanding contemporary almanacs include the following:

1. Baer's *Agricultural Almanac* (Figure 1) is published in Lancaster and is now in its 149th year. This is the only almanac still published in Pennsylvania.
2. Gruber's *Hagerstown Town and Country Almanack* (Figure 2) is published in Hagerstown, Maryland, and is now in its 177th year. This is the almanac with the longest line of publishers in the same family.
3. Raber's *Neue Amerikanische Calender* (Figure 3) is published in Baltic, Ohio, and is the only almanac still published in the German language. Its English language counterpart, Raber's *New American Almanac* (Figure 4), is also published in Baltic.

It is interesting to compare the 1973 issues of these almanacs with the earlier German style almanacs discussed in Articles I, VII and VIII of this series.

An analysis of the astronomical and astrological content of the contemporary almanacs shows that they basically have the information found in German-American

almanacs of the 18th and 19th Centuries, plus some additional information. The four modern almanacs and older ones include information on eclipses, explanations of the use of almanacs, centennial almanac quotations (except for *HTCA*), bright planet data, daily astronomical data, and the almanac man. Of course, the Christian element is still quite prevalent in the four almanacs in connection with the ecclesiastical calendar. The only conspicuous deviations from older almanacs are that *NAC* and *NAA* do not include the Julian (or Old Style) column, and *HTCA* does not include the high water column. While *NAC* and *NAA* have still maintained the square shape and square format for the daily astronomical data, *AA* and *HTCA* have only maintained the square format.

In addition to the above mentioned data *AA* and *HTCA* have a variety of articles, tables or notes on astronomical, astrological and almanac topics. In *AA* there are about a dozen such inclusions, half of which pertain to lunar astrology. An example regarding lunar astrology is shown in Figure 5. In *HTCA* there are three such articles or tables. A page from the article concerning the history of their Almanack is shown in

\*Dr. Winkler's work on almanacs has won him an Honorable Mention in the Judy A. Seydoux memorial competition in 1972. His award-winning article appears in the October 1973 *Griffith Observer* and is entitled "Astronomical and Astrological Content of Common Almanacs in Early America."

Figure 1.  
Baer's Almanac.



Figure 2.  
The Hagerstown Almanac.

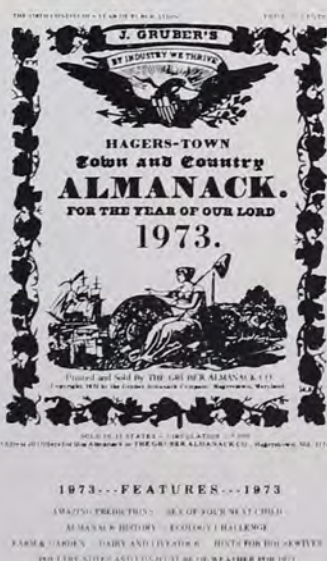
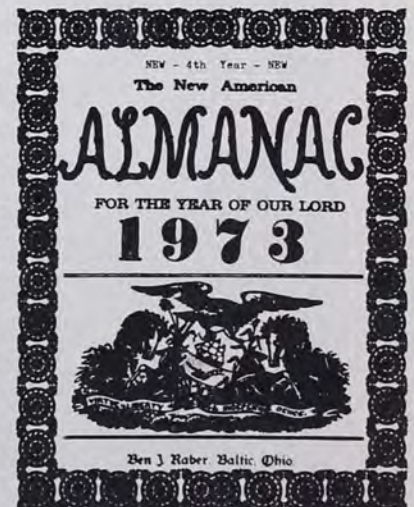


Figure 3.  
Raber's German Almanac.



Figure 4.  
Raber's English Almanac.





(ACCORDING TO THE MOON)

Crops bearing their yield above ground:  
 January 4, 5, 8, 9, 10, 13, 14, 17; February  
 5, 6, 9, 10, 13, 14; March 4, 5, 8, 9, 13, 14;  
 April 5, 6, 9, 10, 15, 16; May 2, 3, 6, 7, 13,  
 14, 15; June 2, 3, 9, 10, 11, 12, 13, 30; July  
 1, 6, 7, 8, 9, 10, 14; August 3, 4, 5, 6, 10, 11,  
 30, 31; September 1, 2, 3, 6, 7, 8, 11, 26, 27,  
 28, 29, 30; October 4, 5, 8, 9, 10, 25, 26, 27,  
 31; November 1, 5, 6, 9, 24, 27, 28, 29;  
 December 2, 3, 4, 7, 8, 24, 25, 26, 29, 30, 31.

Crops bearing their yield below ground:  
 January 3, 18, 23, 24, 25, 26, 27, 31; Febru-  
 ary 1, 20, 21, 22, 23, 24, 27, 28; March 1, 19,  
 20, 21, 22, 23, 26, 27, 28, 31; April 1, 2, 17,  
 18, 19, 23, 24, 28, 29; May 16, 17, 20, 21,  
 22, 25, 26, 29, 30; June 16, 17, 18, 21, 22,  
 23, 26, 27; July 15, 19, 20, 23, 24, 27, 28;  
 August 15, 16, 19, 20, 21, 24, 25; September  
 12, 16, 17, 20, 21; October 13, 14, 17, 18, 24;  
 November 10, 13, 14, 15, 20, 21, 22, 23;  
 December 11, 12, 17, 18, 19, 20, 21.

Flower gardens: January 17, 18, 23, 24, 25;  
 February 13, 14, 20, 21; March 13, 14, 19, 20;  
 April 9, 10, 15, 16, 17; May 6, 7, 13, 14;  
 June 2, 3, 9, 10, 30; July 1, 6, 7, 8, 27, 28;

August 3, 4, 24, 25, 30, 31; September 20, 21,  
 26, 27, 28; October 17, 18, 24, 25; November  
 13, 14, 15, 20, 21; December 11, 12, 17, 18.  
 Start seedbeds: January 17, 18, 26, 27;  
 February 13, 14, 22, 23, 24; March 13, 14, 21,  
 22, 23; April 9, 10, 18, 19; May 6, 7, 15, 16,  
 17; June 2, 3, 11, 12, 13, 30; July 1, 9, 10,  
 27, 28; August 5, 6, 24, 25; September 1, 2,  
 3, 29, 30; October 17, 18, 26, 27; November  
 13, 14, 15, 22, 23, 24; December 11, 12, 19,  
 20, 21.

Set hens and incubators: January 11-24;  
 February 11-23; March 13-24; April 11-23;  
 May 10-24; June 9-23; July 8-22; August 6-21;  
 September 5-19; October 4-19; November 3-  
 17; December 3-16.

Best dates for killing briars, poison ivy and  
 weeds: January 6, 7, 19, 20, 21, 22; February  
 2, 3, 4, 15, 16, 17, 18, 19; March 2, 3, 15, 16,  
 17, 18, 29, 30; April 11, 12, 13, 14, 25, 26,  
 27; May 8, 9, 10, 11, 12, 23, 24; June 4, 5,  
 6, 7, 8, 19, 20; July 2, 3, 4, 5, 16, 17, 18, 29,  
 30, 31; August 1, 2, 12, 13, 14, 26, 27, 28,  
 29; September 9, 10, 22, 23, 24, 25; October  
 6, 7, 19, 20, 21, 22, 23; November 2, 3, 4, 16,  
 17, 18, 19, 30; December 1, 13, 14, 15, 16,  
 27, 28.

Figure 5. Lunar astrology in Baer's Almanac.

Figure 6 and a page concerning lunar astrology is shown in Figure 7.

The area in which the previously mentioned four modern almanacs differ the most from one another is the area of lunar astrology with the almanac man. While positions of the moon are associated with the same parts of the body in all four cases, additional associations vary. The almanac man in *HTCA* (Figure 8)<sup>4</sup> and *NAA* (Figure 9) is also associated with farming. In *NAC* (Figure 10) he is associated with old German traditions of blood letting, cupping, and timber cutting. In *AA* (Figure 11) he is not associated with anything else in addition to the position of the moon.

The appearance of similar almanac men have been found in the earliest printed almanacs of the 15th

<sup>4</sup>Figure 5 refers to the earth when a reference should be made to the moon.



Figure 6. A page of history from the Hagers-town Almanac.

Century. Since this almanac man has appeared in the vast majority of the extremely numerous almanacs ever printed, he is probably the most frequently depicted personage in the history of printed literature. His great popularity is undoubtedly tied to our modern concern for our bodies and general health. Figure 12 is *AA's* selection of almanac men found in American almanacs since 1775.

### USE OF CONTEMPORARY ALMANACS

The value of the astronomical and astrological data, outside of the daily entries, appears to have been unchanged compared to what their value was before the 20th Century. Eclipse and bright planet information continue to be educational or entertaining. While explanations of the use of the almanac are quite useful they continue to be quite incomplete. Centennial almanac quotations and almanac man data continue to be extremely useful to the believer of astrology.

Modern America is often thought of as being astronomically oriented since we live in the Space Age. However, in many fundamental astronomical areas, the Pennsylvania Germans of the 18th and 19th Centuries were much more astronomically oriented. The orientation naturally arose from the heavy dependence on the almanac for determination of epochs, such as time of year, month, week and day, and for astrological uses. Dependence on the almanac for the determination of these epochs however has been deemphasized during the 20th Century. Deemphasis arises because many sources of printed calendars exist which give the time of year, month, and week. This specifically affects the columns relating to civil calendars (Gregorian and Julian) as well as the ecclesiastical calendars. The deletion of the Julian calendar column by *NAC* and *NAA* was probably made because of the deemphasis in its use. Greater numbers of available timepieces and modern communications such as the radio, telephone, and television allow people to ascertain the time of day without recourse to the equation of time (sun slow or fast) column. Since the equation of time is to be used with any other ephemeris epoch, all the daily astronomical data are slightly deemphasized in value.

It is very likely however that information regarding the sun and gibbous moon ephemerises is still of practical value to farmers in conjunction with chores which require outdoor lighting. Artificial lighting is inadequate for chores in the open areas.

Deletion of the high water column by *HTCA* was probably made because of the deemphasis in its use. A much smaller proportion of our materials and people are transported by boats today.

The vast majority of the astronomical data in the miscellaneous column remains as either entertaining, educational, or of a filler nature. Planetary, solar and



Table with 2 columns: Moon phase and Time. Rows include New Moon, First Quarter, Full Moon, Last Quarter, and New Moon.

WEATHER PROGNOSTICATOR

Table for Forecasting the Weather through all the Latitudes of each Year.

WEATHER PROGNOSTICATOR Table and the accompanying results are the result of many years' observation: the whole being content on a due consideration of the Moon, in its several positions acting the earth; and will, by simple observation, show the observer what kind weather will most probably follow the state of the Moon into any of her years, and that so near the truth as seldom or never found to fail.

1. The nearer the time the Moon's change—First Quarter, Full Moon and Last Quarter—happening during the afternoon hours—that is, from four to ten—may be followed by fair weather; but this is mostly dependent of the wind, as it is noted in the table.

2. Though the weather, from a variety of irregular causes, is more uncertain in the latter part of autumn, the whole of winter and the beginning of spring, yet, in the main, the above observations will apply to those periods also.

NOTE OF EXPLANATION CONCERNING CIVIL HOLIDAYS

Day, on the first Monday in September (September 3); Columbus Day, on the second Monday in October (October 8); and Veteran's Day, on the last Monday in October (October 22). New Year's Day, Independence Day, Thanksgiving Day, and Christmas are not changed by legislation.

SEED PLANTED WHEN THE EARTH IS

In Aries, which is a Movable Fire Sign, governed by Mars, make rapid growth and abundance of straw and tops, according as the Moon is old or new. In Taurus, which is a Fixed Earthy Sign, governed by Venus, will do good for all root crops of quick growth.

In Gemini, which is a Barren Sign, will not make a good growth. This is a good time to stir the soil and subdue all noxious weeds.

In Cancer, which is a Watery, Fruitful, Movable Sign, germinate quickly. It is favorable to growth and insures an abundant yield.

In Leo, which is a Barren, Fiery Sign, will die, as it is only favorable to the destruction of noxious growth. Trim no trees or vines when the Moon or Earth is in Leo, for they will surely die.

In Virgo, which is also a Barren Sign, as it is unfavorable to growth of seed or transplanting.

In Libra, which is a strong Movable Sign, does well, it is next after Cancer for good effect. Seed planted at this time produces vigorous pulp growth and roots and a reasonable amount of grain.

In Scorpio, which is Fruitful, producing Fruitful effect. Next best after Cancer.

In Sagittarius, which is a Fiery, Masculine Sign, will not do well, as it is not a very favorable time to plant or transplant.



In Capricorn, which is a Moist, Movable Sign, will produce a rapid growth of pulp, stalks or roots, but not much grain.

In Aquarius, which is an Airy, Masculine Sign, is only thrown away, as it will not grow well.

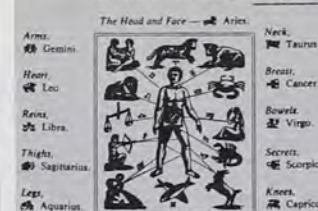
In Pisces, which is Fruitful, Watery, Feminine Sign, will produce excellent results and is the third best sign for producing the fruits of the earth.

The Air Sign are the best to harvest in the Fire Signs are second best. Never gather fruit, grain or vegetables in the Watery Signs or new of the moon, as they will surely decay or sprout. Just before full Moon is the best to gather for shipping.

All plants, trees and vegetables planted in the new of the moon will grow vigorously. All crops that produce their yield above the ground should be planted in the new of the moon. Those that produce their yield in the ground should be planted in the old of the moon.

Aries, Taurus, Libra and Capricorn are good Fruitful Signs. Cancer, Scorpio and Pisces are the best and most productive in the order named—bring water, they assist vegetation to withstand drouth and produce much fruit and grain. Sagittarius and Aquarius are poor Signs. Leo, Gemini and Virgo are Barren, the strongest in the order named, and are best to destroy weeds and all noxious growth. The first day the Moon is in Sign is better than the second, and the second is better than the third.

AT SAID TO BE GOVERNED BY THE TWELVE CONSTELLATIONS



The Garden Signs

The days of each month in which the moon sign coincide with the sun sign, the influence of the sign is supposed to be greatly intensified. The first day the moon is in a sign is better than the second, and the second better than the third. Those who know the importance of these signs are ready to plant at the proper time, knowing that seeds planted in a barren sign, a scanty crop will follow; if planted in a fruitful sign, a full crop will follow. The time to plant the garden is when the earth is in a good sign, and the day to plant is when the moon is in the sign. The time to harvest is when the sign is right.

Figures 7, 8 and 9. Representative pages of contemporary almanacs.

lunar arrangements, however, could be used in highly sophisticated horoscopes. Since there tends to be more lunar astrology in contemporary almanacs, the astronomical data regarding the moon becomes more useful.

Accurate predictions of the positions of the sun, moon, and planets have appeared in almanacs since the early part of the 17th Century when Kepler, the German astronomer, almanac calculator, and astrologer, formulated his laws of planetary motion. While refinements in these predictions have been made steadily over the centuries, until the mid-20th Century, these calculations were made by hand. When this writer spoke to William E. O'Toole, III, calculator for HTCA, he indicated that he employed a high speed digital computer for many of his almanac entries. While

contemporary almanac entries do not differ appreciably from those over the centuries the accuracy has increased and now can be computed with great speed.

PROMINENT PERSONS

It is impressive as well as interesting that the early Pennsylvania German community produced four outstanding figures who were affiliated with the field of astronomy and almanacs and who held the M.A. degree. David Rittenhouse was an astronomer with international reputation who also computed almanacs. J. F. Schmidt made calculations for almanacs and evidently instructed in astronomy at the University of Pennsylvania. C. F. Egelmann was one of America's most outstanding almanac contributors who helped develop the American almanac to its highest point. E. L. Walz compiled a very popular astronomy text<sup>2</sup> in 1830 which was illustrated by Egelmann and publicized by Egelmann in one of his almanac articles. Walz's 315-page text contains 130 pages of explanations of the nature of the "Calender."

It is also interesting to note that Rittenhouse, Walz, and Egelmann held views concerning astrology which were similar. They ridiculed astrology, but Egelmann inadvertently believed that the weather was significantly influenced by the planets and moon in addition to the sun.

When views concerning astrology of other prominent persons of the early Pennsylvania German community are considered we have a much wider range than mentioned above, as well as confusion. L. J. Heatwole, an almanac calculator and astronomy text author, like

"A second text of his was published in 1835 in Lebanon on the subject of geography, with a 50-page section on astronomy. Its title is Allgemeine Beschreibung der Welt oder Kurzgefasste Darstellung des Wissenwüdigsten aus der Sternkunde, Naturgeschichte und Erdbeschreibung.

Vom Aderlassen und Schröpfen.

Das Schröpfen ist, und muss bei jeder Zeit seyn, wenn ein Uebel (ist) so leicht erachtet, als man es thun kann. Nämlich, wenn es in der Haut (ist) oder beyder, (wenn) man nachher die Blätterchen kommen, und



Die Blüthen beydrücken: Schenkel, das rechte Ohr, Hüfte und Rücken. Jupiter, das linke Ohr, Herz, Leber und Nieren. Mars, das ganze Gesicht, Galle. Sonne, das Eingeweide, vornehmlich die Nieren und Blase, Herz, Leber und Schenkel.

Figure 10. The "Almanac Man" from Raber's German Almanac.

Dem Heilfälligen.

Wann man die Blüthen nach dem Aderlassen so weitbringen soll. Man soll die Blüthen nach dem Aderlassen so weitbringen, wenn man sie in der Haut (ist) oder beyder, (wenn) man nachher die Blätterchen kommen, und



Egelmann, ridiculed astrology but inadvertently believed in some astrology. Persons outside the field of astronomy, such as Conrad Beissel, Christopher Saur and Christopher Witt were staunch believers in astrology. Among their roles in society, Beissel was a mystic, Saur an almanac publisher, and Witt a Pietist. In addition to the confusion often appearing in the general anonymous literature, scholars have also exhibited some misunderstanding. A. D. Graeff<sup>3</sup> confused astronomy with astrology, while T. R. Brendle and C. W. Unger<sup>4</sup> believed that weather predictions are based on astrological calculations. As it was explained in Article VI of this series, confusion often arises because clear definitions of astronomy, astrology and the in-between area almost never appear.

### CONCLUSIONS

Both publishers of almanacs and their readers could benefit from a questionnaire included in almanacs which is directed at determining what information is desired and how it is used by the readership.

While some of the practical value of the almanac has been deemphasized during the 20th Century, because of modern technology other areas are further emphasized. The astrological usefulness of the almanac has increased because more astrological information is being included. Astrology has been practiced for many thousands of years and it will continue to be practised for a long time to come. The moon continues to be the favorite object in popular astrology. In view of the increased astrological content of almanacs it is interesting to note the statement made by Heatwole in 1908: "Nineteen centuries of gospel light and civilization in the world have not been sufficient to entirely eradicate it (astrology) from the public mind."<sup>5</sup> The educational and entertainment value of the almanac is also on the increase because the astronomical information contained is increasing. Astronomical findings will continue to be made as we explore the solar system and the depth of the stellar universe.

The size and scope of the almanac has been increasing for the last five centuries. Although the time has passed when the almanac was one of the world's most important institutions the number of circulating almanacs tends to increase. *HTCA* (Figure 2) boasts of a current annual circulation of 225,000. It is very likely that general value of the common almanac will continue to increase for many years to come.

Although contemporary almanacs have a greater number of astronomical or astrological topics than do the 18th and 19th Century almanacs, the contem-

<sup>3</sup>"Astrology in Pennsylvania German Almanacs," *American-German Review* (1939), pp. 24-29.

<sup>4</sup>"Folk Medicine of the Pennsylvania Germans: The Non-Occult Cures," *Pennsylvania German Society Proceedings and Addresses*, XLV (1935), 257-287.

<sup>5</sup>*Key to the Almanac and the Sidereal Heavens* (Scottdale: Mennonite Publishing House, 1908).

porary almanacs have a smaller proportion of astronomical or astrological material. Two almanacs of the past which stand out in this reader's mind for their purity and high proportion of astronomical and astrological material are Saur's *Hoch Deutsch Americanische Calender* for 1755 and Egelmann's *Anti-Freymaurer Calender* for 1833.

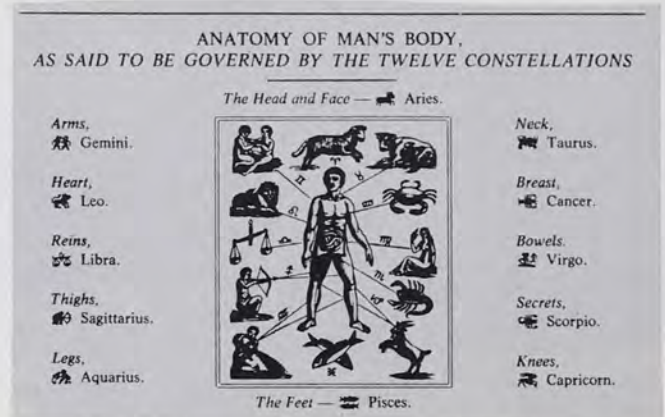


Figure 11. The "Almanac Man," Baer's Almanac.

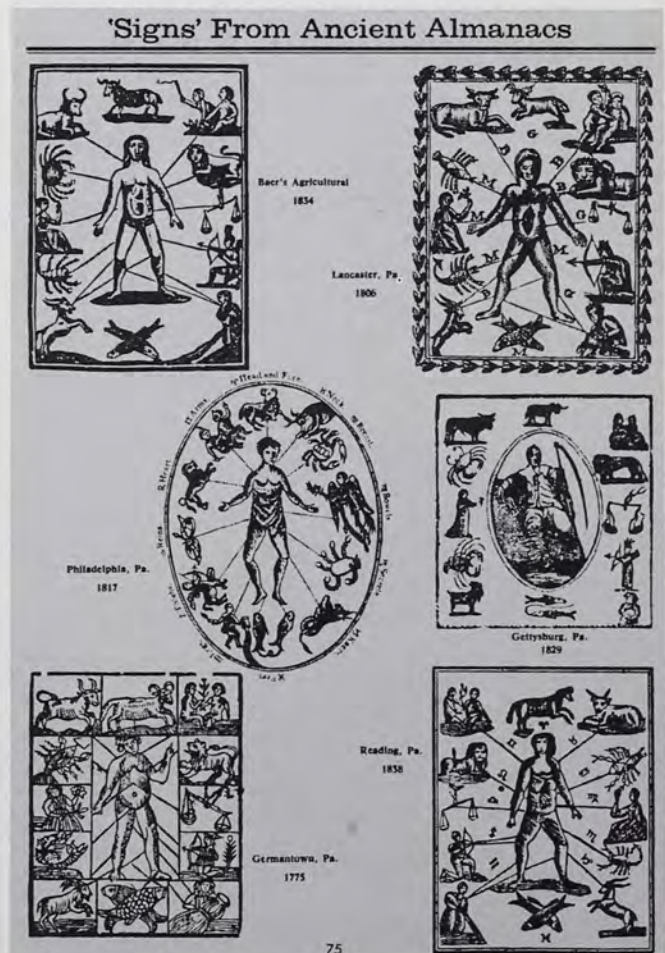


Figure 12. Various patterns of the "Almanac Man," 1775 to 1838.



## *Folk-Cultural Questionnaire No. 39:*

# CIDER AND WINE PRODUCTION

In our questionnaire series we have offered several questionnaires on food production in Pennsylvania cultures. In the present questionnaire we ask for materials remembered by our readers on the domestic production of cider and wine by Pennsylvanians. For this questionnaire we are indebted to Karen S. Peiffer of the Franklin Institute in Philadelphia, a doctoral student at the University of Pennsylvania.

1. *Recipes Used.* If you have ever made any kind of cider or wine for domestic use, or remember older members of your family doing so, what sort of recipe or formula was used? Do you know who the recipe came from? Do you know where the recipe originated and how old it is?

2. *Ingredients Involved.* What kinds of fruit were used in the process of cider and wine making? For cider, was a particular kind of apple preferable, or can you use any you happen to have? For wine, what kind of grape is used? Are various kinds of grapes or apples mixed or is only a single variety used for a given batch? Was the fruit grown on the premises? Were the skins removed before pressing? Was the fruit washed?

3. *The Pressing Process.* How was the fruit pressed? By hand or in a mechanical press? Can you describe or sketch the equipment used? If you had a mechanical press, do you know where it came from? Was it home made? Do you know who made it? How many times was the fruit pressed? Was the juice of the successive pressings kept separate or mixed together? Are there names for the juices of different pressings? For the leftover fruit? Was water ever added to the fruit? If so, what was this product called?

4. *The Fermentation Process (Wine).* In what kind of vessel was the juice fermented? Was it open or closed? If open at first, was it later closed? When? Was the liquor fined or cleared? How was this done? Was sugar added, and if so, at which point in the process? Was yeast added, and if so, when? Was brandy or other alcohol added at any point, and if so, when?

5. *The Fermentation Process (Cider).* When cider was set away to turn into hard cider or apple jack, what was the

process involved? Were preservatives or flavorings ever added to cider? How long did cider normally last in the winter?

6. *Production and Storage of Wine and Cider.* Where were the above processes carried out, indoors, outdoors, in the cellar, in a summer kitchen, or elsewhere? How long did it take for wine and cider to be ready for use? What were the finished products called? What time of year were these products made, and how long did they last when perfected? How were they stored? Were they bottled or kept in jugs or barrels? Where did the containers come from? Where was the finished product stored? How much of it was made at one time? Was it ever marketed, or was it all consumed at home?

7. *Consumption of Wine and Cider.* On what occasions were these products used in the home? Were they considered strong drink? Was either wine or cider ever considered an important part of the diet? Were the homemade versions considered superior to those bought in stores? Was anything, such as water or spices, added to either product before drinking?

8. *Medicinal Value of Wine and Cider.* Some cultures consider such beverages as having medicinal value. Was that the case in your family? If so, what conditions were they considered to be able to cure or help?

9. *Specialty Wines.* In early America specialty wines were often made of products other than grapes, e.g., dandelion and elderberry blossoms. Do you remember dandelion or elderberry wine, or cherry wine, or other distinctive wine products from your home? If so, how were they prepared?

10. *Current Production.* Do you still make cider or homemade wine for domestic use? In exactly the old way, or have methods changed? If you no longer make it, why not? Do other people in your community, or ethnic group, still make either of these products?

Send your replies to:

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