

Introduction

Some explanations and corrections

Pastoral Symphony begins with a journey, the exciting journey Meryl and I made into Germany and Poland to visit Stettin, Neuwarp, Stralsund and Rostock in 1980. Financial and physical limitations preclude another such journey but with time-machines now standard items of home office equipment, some wonderful journeys are possible. There have also been many journeys to the local LDS Family History Centre to be transported back into 18th century Neuwarp or 19th century Tanjore. To have so much wonderful information so readily available is a great delight.

The basic history of our missionary forebears remains unchanged so there is no new edition of the whole book at this time. Some of the errors which escaped scrutiny in 1989 have been corrected on the following pages, perhaps tucked into the text which surrounds the charts. Wherever possible, sections of the Tree have been sent to family members for checking, or the segments have been carefully checked with information sent to me by many people.

Two of the photos used in the book were wrongly captioned. The little picture on page 228 is indeed Christian Thomas Kohlhoff in 1939, but it was taken by his niece Evelyn Chubb at Southend in Essex. He is with his brother-in-law Thomas Chubb & Tom's wife Grace. On page 258 there is a picture originally thought to be Edward Kohlhoff Baker and his wife Jane Vokes. In fact we now know it to be Rev Henry Baker and **his** wife, Amelia Dorothea Kohlhoff.

Baker connections and other new contacts

It is now just over a decade since *Pastoral Symphony* was completed. In those few years, many people have supplied a wealth of new information to be added to our Family Tree. Once just four pages wide with a couple of complementary segments, it is now forty pages wide, including all the side branches. Once just a story concerned with families in India, Britain and Australia, plus a few nibbles into Europe, it is now a global story.

Sometime in the early part of the nineties, Peter de Jong contacted me. He was completing a book about the tea planters of the Peermade/Vandiperiyar District of Travancore, *Above the Heron's Pool*. That was Baker country. I was able to help Peter in a small way with some information about the Munros. He helped me enormously by putting me in touch with Paula Baker whose husband Robert was the last of the Baker descendants to leave India. Robert's grandfather was Alfred George Baker, one of the son's of Amelia Kohlhoff and Rev Henry Baker. Paula has sent many wonderful items including her own beautiful Tree, photocopies of precious documents, and a gallery of photos.

Through Paula, I gained contact with Peter Clarke. He is descended from Marianne Baker who married Rev William Clarke. Now I had a copy of a remarkable Baker Tree made by Peter's Uncle Frank then updated by Peter. The Baker family was no longer just a brief chapter in *Pastoral Symphony*. It was enormous. But there was more to come.

Ross MacKenzie wrote from Tasmania. He is descended from Sarah Baker who married Edward Boyd Stevenson, & their daughter Fanny Bruce Stevenson who married her cousin Josiah Sperschneider, so Peter has two links with the Kohlhoff Tree.

Michael Wilkinson of London also has a Stevenson link back to the Bakers and the Kohlhoffs. Jean Bulow's work on the Australian family of Edward Kohlhoff Baker has been added to Peter's Baker Tree, Louise Smith has added a few details and the Baker story is now almost complete.

Among the great joys of the past few years are the meetings with a large number of our cousins. Those meetings are very special and we hope for many more. All the email contacts are also much appreciated. One such contact is John Colloff who is seeking Colloff origins among the Kohlhoffs of Germany - a distant link maybe? Certainly, in many of the early references to the Neuwarp Kohlhoffs the name is spelt John's way. Another e-mail surprise was to hear from Paul Dring of Mornup in Sweden who belongs to our family via the delightfully named May Blossom Bennet, a grand-daughter of Christian Frederick Kohlhoff - but I dare not try to name everyone for some would certainly be missed.

There are still a few missing links! The Harley's, Schmidts and Heynes are still unaccounted for, the origins of the Zscherpels and the Vincents are still shrouded in mystery, but gradually the jigsaw pieces are slotting into place.

Natasha and the Kohlhoffs of Indianapolis, USA

Modern technology has enabled some exciting new links to be made. Natasha Kohlhoff in Indianapolis and her parents Ken and Collette were the first contacts made, by brother Doug, via the Internet. Natasha's grandfather was named John Balthasar and his uncle was Caspar so they were obviously family - it only took a few minutes to discover where they belonged. A year later Doug managed to slot a visit to Indianapolis into a conference schedule, spending a brief time with our newly discovered cousins. He also met Ken's sisters Penny and Karen. Karen was then on a visit from Madras but is now married and living permanently in Indianapolis. Ken has a brother Philip and a sister Lorraine, both married with families, who still live in Madras or Chennai as it is now known. Brother Fritz and his wife Mary Ann live in London. Doug managed a brief time with them too, and also with Aunt Bubbles. A few months later, correspondence with Ken's relative, Elaine Drummond, led to another exciting discovery. Elaine's grandfather (Ken's great grandfather), Charles Cornelious Kohlhoff - known as Corny - had compiled a little booklet in 1893/1894. Although it only contains about thirty small pages, it is packed with wonderful information. Corny married Celestina Florence Mead, daughter of Rev Charles Mead and his third wife Lois Biddulph. A name on Corny's wedding guest list prompted a careful reading of a battered old book in our possession.

The History of the Protestant Church in Travancore by Christian Masillamani Agur

A Paraphrase of Chapter 1 with brief notes from the other 600 pages follows -
The story of Vedamanickam & his family.

The introduction of Protestant Christianity into Travancore is closely linked to the story of the first convert, Vedamanickam whose heathen name was Maha Rasan. His parents belonged to an educated caste with a poetic tradition. For several generations his ancestors had been cultivators near Tanjore in the Chola Kingdom. Unable to bear the harsh rule of the Sircar Officials there, they moved south to Valland in Tinnevely. There they remained as cultivators for four generations but as outlaws constantly plundered whole villages and destroyed cultivations, many families left their homes, crossed the Ghauts & escaped into Travancore. Among the numerous early eighteenth century emigrants were Maha Rasan's relatives who settled in Mylaudy in South Travancore not far from Nagercoil.. They were given free grants of land as the officials there were pleased to have their country populated. Later, when the Puthanar Canal opened, Maha Rasan's ancestors, who lived close to the Canal, turned waste lands into paddy fields & thus became the owners of extensive areas of wet & dry cultivation.

In spite of all their wanderings, the members of the family, both male and female, never lost their desire for knowledge, which in those days included astrology, medicine, poetry and mathematics. Because of their learning and because they owned property, they were respected by their neighbours. They were all staunch worshippers of their Hindu gods.

Maha Rasan lost his father at an early age, but as the family still possessed their property, his mother was able to send him to school along with his brothers & cousins. His Tamil teacher kept a school a mile north of Mylaudy & taught the usual subjects, - grammar, astrology, mathematics and metaphysics. Maha Rasan soon acquired a love of teaching and spent his leisure time sharing all he knew with his younger brothers. Under the influence of his mother he became a faithful worshiper of the family god Elankamanyan, but later he changed his allegiance to Subramanyan.

But Maha Rasan found no peace with these gods. Once, while worshipping an idol, a stranger assured him that the only way to peace was to meditate upon the great Brahman. This strange messenger gave him a little book about the unity of God, as opposed to the three hundred and thirty three million deities of the orthodox Hindu books. Now he was really perplexed, but the little book mentioned a place called Chidambaram three hundred miles away where the great Brahman could be worshipped without images. Maha Rasan was so sure that this must be the holiest place on earth that he even named his eldest son Chidambaram, and in 1799 he began a pilgrimage to this distant place. He was not sure that he would survive the journey so he said farewell to all his relatives before leaving with his elder brother's son Sivagurunathan. Many days, perhaps weeks later they reached their goal, but alas! Maha Rasan was sadly disappointed for this temple was exactly like every other temple he'd visited.

Exhausted by his long journey, Maha Rasan leaned against a stone pillar and fell asleep. While he slept, he dreamt that a venerable white man in bright white robes, appeared and addressed him thus. "Don't you know that all who come here deserve punishment, that you have taken a dangerous step in coming to this place? Retrace your steps, we shall guide your way." The man in white touched him on the shoulder with his rod and disappeared.

Maha Rasan had no hesitation as to the course he should now adopt for all his people were very superstitious about dreams, so the next morning he sorrowfully began the journey home. He found himself following the road to Tanjore where a cousin-sister and brother-in-law lived, though he had not previously planned to visit them. Although Maha Rasan was unaware of the fact, they were Christians and the following Sunday they went to church as usual & invited their guests to join them. Maha Rasan was curious to see their mode of worship so he accepted the invitation & on that day he heard and met the preacher - John Caspar Kohlhoff.

[At this point in the story there is a brief history of the Kohlhoff family, firstly with the Danish-Halle Mission, then as SPCK and SPG missionaries in Tranquebar, Tanjore & Erungalore in Madras State for 150 years. The Judge & the Conservators are there too. Their relatives, the Bakers are mentioned briefly but they have their own chapters later in the book. There are a few errors in the information about Rev John Caspar Kohlhoff & his family which raise some questions about the origins & accuracy of other family information perhaps.]

Then Maha Rasan's story continues.

The travellers stayed several weeks in Tanjore, learning all they could about Christianity. Maha Rasan was baptized as Vedamanickam, (Gem of the Bible), & his nephew became Masillamani, (The Spotless Gem, or Innocent). Eventually they returned to their families & converted them. They too were all given new names – Vedamanickam's wife became Sattiayi (Mother of Truth), His daughters were renamed Pakkiayi (Mother of Happiness) and Anna Ammal after two Christian sisters in Tanjore, His eldest son, Chidambaram was called Devasagayam (Help of God) and his nephew's wife Jesudial (Servant of Jesus). The head of the family assumed the name of Gnanamutthu (Pearl of Wisdom) and his wife became Nallayi (Good Mother). Others of their kin and friends were given biblical names such as Abraham, Isaac, Joseph and Mary.

Five years later Vedamanickam visited Tanjore again and this time he returned with Yesudian Catechist and his family who helped the little band of Christians for a short time. Soon afterwards the European missionary, Mr William Tobias Ringletaube, arrived in Travancore. On the first evening of March 1807 he baptized forty people, most of them near or distant relatives of Vedamanickam. Mr Ringletaube immediately set to work establishing the first Travancore Mission at Mylaudy. The first small prayer house or chapel was built in the grounds of Vedamanickam's younger brother's house.

Vedamanickam became a Catechist and was loved and respected by all. By the time Mr Ringletaube left due to poor health, Vedamanickam was able to manage Mission affairs until Rev Charles Mead of the London Missionary Society arrived eighteen months later in December 1817. His eldest son Devasagayam, visited members of the neighbouring congregation, helping them, correcting their faults & encouraging them with his songs. He was an excellent singer & a gifted poet. A collection of his Christian songs was published by Mr Mead. Vedamanickam's eldest son-in-law, Pakianathan kept the accounts of the Mission paddy fields & the elder brother's son, Masillamani Catechist, visited the out stations. He was also a gifted poet. Both Vedamanickam & Masillamani died in 1827.

Vedamanickam's younger brother's son Devavaram, known among English supporters as Devavaram Biddulph, worked in the Nagercoil and Neyoor Missions. He also accompanied Mr Mead on his endeavour to establish the Cumbaconam Mission. Some of his Christian lyrics were still in use in the Tamil Christian churches of Travancore & South India in 1900. He worked with Charles Mead until the latter retired from the Mission in 1853 & then followed him to Trivandrum. His wife's name was Sarah and his daughter Lois was born about 1831.

Lois Biddulph became the third wife of Charles Mead and bore him four children. Mary Ann Mead, spinster, died of old age in 1931. She was 77 and therefore born about 1854. Joanna Carlotta was probably born about 1860. She was a teacher and the church musician and it was she who made many family papers available to Mr Christian Masillamani Agur. John James Mead died of consumption in 1891 aged 26, so he was born about 1865. Celestina Florence Mead was born in 1871. Celie married Corny Kohlhoff in 1893 & one of the guests at their wedding was Mr Christian Masillamon Agur, the author of the book perhaps.

As early as 1828 Devavaram, the Christian poet, was Reader in Charge at Neyoor. By 1838 the English surname Biddulph had been added to his name. Vedamanickam, was his uncle, but his father is not named. Another relation was John Palmer, also a Christian poet. He was Reader or Catechist in charge of another of the Travancore congregations and its 36 schools in the 1828 Mission report. Christian David was another poet and a cousin of the latter. John Palmer and Christian David were two of those responsible for the first Tamil congregations in Trivandrum. Christian David conducted the Church of England Chaplaincy School in Trivandrum and John Palmer was his assistant at the time Mr Mead was very involved with education there. The Palmers on Corny's wedding list may have been John's sons, cousins of Celie perhaps?

Another cousin, and grandson of Vedamanickam was Rev C. Masillamani who was born in 1833. In 1866 he became one of the first four Travancore Native Readers to be ordained. He too was an author and poet and he may have been related to the author of the History. He died of apoplexy in 1894. *A brief sketch of his life with extracts from his prose and poetical writings* had just been published by his son in Madras, at the time the book was written at the beginning of the 20th century.

.Charles Cornelius Kohlhoff and his booklet

The Kohlhoffs and Mead's Family By Corny Kohlhoff - Kottayam, 1893

This little store of family folklore contrasts well with the information compiled by Petronella Nell, added to by Christian Thomas Kohlhoff and used as the basis for Pastoral Symphony. Petronella's stories about her near relations, descendants of John Caspar Kohlhoff, have all proved fairly accurate. Her stories about some of Daniel Frederick Kohlhoff's descendants are sometimes very colourful, the result of stories being passed along the ever-widening line of cousins and down the generations. Corny was a descendant of Daniel Frederick Kohlhoff. His stories about John Caspar's family are rather jumbled, but those about his nearer relatives match official records quite well. Now the two strands of family folklore can be woven together more firmly.

It is interesting to find in Corny's booklet, the source of the incorrect information which appears in some official histories, notably *It Began in Tranquebar* & *The History of the Protestant Church in Travancore*. That source must have been the family papers to which Corny refers & those papers would have been written in old style German script. It would be very easy for a collection of loops, originally meaning Wiger for example, to be interpreted as Vosges

There is some quite new information in Corny's booklet, including brief notes about four Kohlhoff gentlemen believed to be ancestors of Caspar the Burgermeister of Neuwarp. Some excerpts from the booklet follow with a few comments added.

Cagetain John Malchior Kohlhoff, Born AD 1481, died 1560. Was of the Patrolling Scouts of the Prussian Army. Ordered to maintain peace between the Roman Catholics and Lutherans in 1521

Note: *Cagetain = Capetain - the old hand-written "p" often looked more like a "q". The "Prussian Army" can't be correct but the unrest of 1521 did happen, though much further south than Pomerania. Perhaps the Kohlhoffs originated in the southern parts of Germany after all.*

Christian Martin Kohlhoff, Born 1521, died 1565, Lutheran Missionary.

Daniel Ebenezer Kohlhoff, Born 1568, died 1649, Lutheran Missionary.

Note: *If Daniel was the son of Christian, one or more of the dates is incorrect! - but that could easily be another transcription error. There is only one Kohlhoff listed in any of the books of German Pastors and that is John Kohlhof of Kirche Grubenhagen in Mecklenburg, 1607 - 1629 so Christian & Daniel were probably not pastors. Were they teachers perhaps?*

Balthasar Kohlhoff, Born 1623, died 1694, Lutheran Missionary at Strasburg and Rostock.

Note: *Another conundrum - A burial record for Balthasar has been found in Neuwarp where he died in Dec 1700 aged 65 years. Could this be another transcription error? Perhaps Corny's source simply said "died about 1699, & he misread the final 9, recording it as 4? - & maybe the 1623 was actually 1628?*

If Balthasar worked in Strasburg, which is quite close to Woldegk, there are no surviving church records of his time to help us. There are mountains of early records for Rostock Choosing where to begin is a costly decision.

His son Caspar, the Burgermeister born 1662 died 1736. Born at Woldeck near Strasburg in 1662. Studied at Rostock Academy. Was for many years Burgomeister in the Bay of Stettin.

Note: *Caspar died in Neuwarp in 1739 aged 59 years which suggests a birth year of about 1680. There is no easy explanation to fit the 18 year gap. A clergy error of this size is unlikely, but as Caspar's baptism is not in the Neuwarp register, perhaps there was some guesswork involved.*

He married Miss Regina Hesse daughter of Elias Hesse and granddaughter of Eobanus Hesse, Professor of Poetry in Marburg and friend of Philip Melancthon. Called by Martin Luther the Prince of Poets.

Note: *Granddaughter of Eobanus Hesse? This was probably a mistranslation.*

He had 7 children...

Rev John Balthasar Kohlhoff...Arrived at Tranquebar August 19 1737, and preached his maiden sermon on December 23 1737.

He married twice. First Miss Vosges, Second Miss Pernille Thorsen.

By Miss Vosges, (Wiger)

Anna Regina born 5 Nov 1746. Married Mr Charles a Dane, 1 Dec 1763. Died in childbed 26 Nov 1765.

Maria Catherina, Born 18 Sep 1751. Married Mr Passavant at Calicut who died in 1785 leaving his widow and two daughters. Married again in 1786 Mr Westerholm, a Danish Resident at Porto Nova. He died 8 days after the marriage. His widow returned to her father.

Note: *Some of this information is new. It fills gaps in previously known facts.*

Miss Petronella Thorsen or Pernille Thors (born in Bergen in Norway, the daughter of Enge and Cecilia Andrea his wife 20 Dec 1727)

Note: *Oops! Pernille was born in Copenhagen but her father was Norwegian so may have been from Bergen. Reconciling his name with other records is a problem, however Cecilia Andrea can be more readily equated with Sidse (= Cecile) Andersen or Andersdatter.*

By Pernille

1. Rev John Caspar,
2. Elias Eobanus born 20 July 1764, died April 1767,
3. Daniel Frederick,
4. Dorothea Elizabeth born 24 December 1768. Married Captain Borgen. Died June 1784 leaving one son Edward who died in his eighteenth year.

Vide Family Papers.

Note: *What were these family papers? Did Daniel Frederick Kohlhoff have letters & papers that belonged to his father? Did Christian Frederick collect them when he was in Tanjore around the time of his mother's death? Was there an old family bible that contained the old information? We will never know. It is certain that if such papers were written in German, they were very difficult to read!*

Rev John Kaspar Kohlhoff

The elder son John Schwartz Arthur born 18... Conservator of Forests, Cochin. He married twice.

1. Miss T Krüpp by whom 2 sons: James Jonathon Arthur, Assistant to his father and Cardamon Supt. Retired, died Dec 1896 Madras. & John died aged 20, Trichur. (?)
2. Miss Daley. Julius Christopher, Henry – Farmer, Michael Cudmore Railway Station Master.

Note: *There is no official evidence of John Schwartz Arthur's two marriages. These two names may be clues to the identity of his wives. The second wife we know was Anna Emma.*

The second son, Rev. Samuel Christian of Erangalore C.M.S. born 1815, married Miss Regel, died at Tranquebar 3 Dec 1881. He had 1 son and 3 daughters.

Note: *The section about Christian Samuel is very muddled - wrong mission, wrong wife & wrong children.*

Daniel Frederick Kohlhoff

Third son of Rev John Balthasar and Pernille Kohlhoff, younger brother of Rev John Caspar, born 14 June 1766, Tranquebar. Appointed Chief Secretary to H.H. the Maha Rajah Serfugee Rajah of Tanjore, salary 150 pagodas per Mensum. He married

1. Miss Hamilton, sister to Mr Blackburn (Resident of Tanjore). He had one son Elias, Librarian to the above Maha Rajah.
2. Miss Marion Murray, daughter of General Murray N.I.? retired. They had 5 sons and 4 daughters....

Note: *...and so the booklet continues*
All new information about Daniel Frederick's family is included with the relevant sections of the Tree. See DFK 1 - DFK 13

Included in Corny's history is the following snapshot of late nineteenth century life in India, British style.

The Marriage of Charles Cornelius Kohlhoff & Celestina Florence Mead

...as recorded by Corny, with details from the Madras Mail, February 1893, where an article entitled *An Interesting Wedding* appeared. Some notes on the identities of the guests have been added in brackets.

- ❖ The Bridal Cortege
- ❖ The bride, Celestina Florence Mead
- ❖ Bridesmaids, Elizabeth, Emily & ? Cumberland
- ❖ Train bearer, Daisy Js (James or Jason?)
- ❖ Flower girls, Ida Js & L.C. (Cumberland?)
- ❖ Bridegroom, Charles Cornelius Kohlhoff
- ❖ Best man, Christopher Kohlhoff

The Chapel & the Residence of the bride were tastefully decorated under the supervision of Mr Alan Rodriguez. Charles M. Regel & John Brewart by M.David, John Palmer, H.Palmer, Joshua P.(Palmer?) & Cornelius Jason from the School of Arts, Trivandrum (Charles Regel was a Clerk in the Department of Public WorkS, John Brewart was a Clerk of the Body Guard)

Visitors were: Mrs C.F.Breay, Miss Blandford, Mrs Ferguson, Mrs Winchly, Mrs Stewart. Mrs Gomez, Misses Rodriguez, Miss Gomez, Misses Cumberland, (Elizabeth Cumberland died aged 62 in 1935. She was the retired matron of the Maharajah's Girls High School), Mrs Cumberland, (Nancy Cumberland was the widow of Solomon Cumberland, a former manager of the Trivandrum High Court), Mrs Regel, (wife of Charles, possibly Mary Ann), Miss J. Mead (Joanna Carlotta, sister of the bride), Miss Laura Kohlhoff (sister of the groom), Cornelius Jason (died in 1947 aged 74, retired Government Press employee), Messrs Regel (possibly a cousin), Stewart, Mills, Ferguson, Breay, Wescott, Swyny, C.M.Agur (Christian Masillamon Agur was Manager of the President's Treasury when he died in 1904. He may have been the author of the book, *The History of the Protestant Church in Travancore*), Alan Rodriguez, native officials, ladies & teachers.

The well wishers who were not able to come Rev Emlyn Hacker, Michael Kohlhoff (cousin of the groom?), Mrs J.J.A.Kohlhoff (Maria Frederica sister of the groom), Mrs Js R.Bennett (Elizabeth, sister of the groom?), Miss Maiden, (cousin of the groom?), Miss Donnelly, Dr & Mrs Roshi, & two distinguished gentlemen, Tur Han (?) of Bombay & J.D.Rees Resident of T & B (?)

Glimpses of Life in Early Pomerania

While browsing the Internet searching for any possible clues to our early family, a site about the Bartelt family of Jassow, Pommern came to light. Jassow, near Cammin is just a few kilometers over the water to the north east of Neuwarp so it is likely that the lives of Neuwarp's inhabitants would have been similar to those of the Jassow people. *The Story of the Family Bartelt* was originally compiled in 1925 by Wilhelm Franz Robert Bartelt, Pastor in Werblitz, near Soldin (Neumark), Pommern then translated into English in the 1950s by Willard Ross Mohns. Much of the information was gathered from the parish registers which began in 1572, just over a century earlier than those surviving for Neuwarp. Although the people in this story do not belong to our family, some excerpts with additional thoughts follow.

Until the early nineteenth century, Pomeranian farms were handed down from father to eldest son & could not be divided. Younger brothers & sisters became the farm servants & maids. However, there was one way a younger brother could obtain a farm. He could marry a widow who had inherited a farm & who presumably had no sons old enough to run it. Therefore young men often married widows many years their senior. When a husband or wife died, the survivor could keep only the bed & the wedding clothes. Everything else had to be divided amongst the children. A farmer could follow some other trade if he wished but he could not sell the farm.

The simple routine of farm life was punctuated by successive wars which brought sorrow and suffering. First there was the Thirty Years War, especially hard on Pomeranian farmers during the years 1627 - 1631, then Sweden & Russia invaded Germany in 1675. Again in 1711, during the Seven Years War there was much suffering for the people of this area of Pomerania.

The Bartelt family story begins, as a farming story, with Jochim born in 1575. He married Anna Gotteschalk, widow of Hans Schwentcke in 1601. Anna was the daughter of Marten Gotteschalk & after her marriage to Jochim they lived with Marten. After his death & after the early death of Anna's brother, Jochim inherited the farm. Jochim & Anna had twin sons, Jakob & Lorenz born in 1604. Jochim had a fall near Jochim Gerdhom's mill, breaking both his legs, on 26 August 1612. He was carried to the home of the barber, Jochim Forcken for treatment and he remained there for nine weeks, gradually growing weaker until his death on 10 November 1612. The following year Anna married for the third time, a much younger man named Austin Newemhan or Neumann who became the owner of the farm. Thus when the twins became old enough to work, they had to search for another farm.

Jakob Bartelt married in 1631, Emerentia Hinz a daughter of Jochim Hinz & Christina Schutz. They lived with Em's brother Jochim Hinz who had inherited his family farm & when he died the farm passed to Jakob. It remained in the Bartelt family for hundreds of years. Jakob did not have an easy life. From 1627 until 1631, about the time of his marriage, the Swedes were extracting large contributions from the farmers. For four years they had to room & board soldiers at great expense - Jakob was forced to

march (with the soldiers?) for which he made 9 Schillings & for work in the fields he made 18 Schillings. Jakob died in 1659. His twin brother Lorenz also managed to secure a good farm & that too remained in the family for centuries

Two or three marriages were normal in those days. Jakob's second wife was Catherine Gerdhom who in turn was married for a second time in 1661 to Gorges Hinz, son of Em's brother Jochim - Complicated? Similar situations were arising in Neuwarp & Altwarp amongst our kin & their neighbours, but we hope that the next part of this story was not being duplicated amongst our Neuwarp families.

In August 1678, Catharina Hinz, born Gerdomb was accused of witchcraft & imprisoned! Jochim Barteld, son of her first marriage, tried to bail her out but apparently did not succeed. The unhappy proceedings of her trial have survived.

Trina was asked if she had accomplices in her crime. She named several, one of whom she said had baptized her into witchcraft & according to Trina, that lady had three devils named Hans, Peter & Chim. Several other women were languishing in prison at the same time, Trina confessing that they also had witchcraft. Their evidence suggests that they were indeed in prison for that reason. Towards the end of the following January, & after more torture, Trina was again interrogated along with several others. The end of this sad story came many months later in August 1679 when Trina was burnt on the woodpile, along with two of her "accomplices".

Another sad tale of witchcraft is also recorded just one year later. A young man named Michel Shulte told his father that very often he felt that someone was trying to press all the air out of his lungs. The reason for that was obviously witchcraft so his father told him that he should sleep with his shoes on & as soon as he had this feeling he should strike at the witch with all his power, then he would never be troubled by that presence again. So he did as his father told him. The next morning he saw that his father had a large plaster on his battered nose. He went at once to the Magistrate & complained that his father was a witch! For good measure he reported his mother also. The day before, she had visited him & enjoyed seeing his healthy cows. The next day they were all dead. The parents were arrested, taken to prison & tortured. The poor old father died the following night suffering severe pain & convulsions, a sure sign that he was possessed of a devil. The unhappy mother confessed under torture to having five devils in the shapes of a goat, a rabbit, a dog, a cat & a rooster. Her fate was death on the woodpile. As she was dying, she told her son Michel that he would follow her in seven years. And so it happened. In 1687 this ungrateful man poisoned his wife, for which deed he was bound to a wheel, the geradert, & his neck was broken.

Were there similar sad occurrences in Neuwarp? In a society that was sharply divided by class, our families were living in the middle, the burgers and officials of their community. With better living conditions and better education, they were probably free of witchcraft. We hope that the magistrates and pastors of our family were not among those handing out such harsh judgements to their neighbours.

Hail a boatman! Neuwarp is just a short journey across the Stettiner Haff

Life in a Marine Community - Neuwarp, 1680 - 1800

Pomerania is part of the North European plain, a lowland area of poor sandy or marshy soil. It is dotted with numerous lakes & forests & drained by many rivers. At a time when there were no railways & very few roads linking even the largest towns, these lakes & rivers formed the communication network of the area. The long coastline extending from a little west of Stralsund to the Vistula River in Poland provided access to the world.

A book called *Harbor and Town*, written in German by Wolfgang Rudolph & published in Leipzig in 1980, describes many aspects of life in the coastal villages of the North Sea & the Baltic coast regions. Some fragments form the basis of this brief outline of life in Neuwarp as our family may have experienced it.

Trading began in the Baltic in the Middle Ages from the fisherman's camps. Short voyages were made between the Danish, Pomeranian & Estonian islands off the shores of the fjords, bays & Haffen (enclosed bays), & from the Swedish & Finnish coasts. This traffic required sturdy seaworthy vessels which were used both as fishing craft & carriers for transporting fish & other cargoes to the various ports. The export cargo was traded & the vessels then returned home with goods for domestic consumption. This village traffic gradually expanded, voyages became longer, & the number of departures & vessels more numerous. The Dutch & other East India Companies thrived, making long distance travel to far-flung destinations popular with sailors & profitable for merchants.

By the end of the 17th century the marine villages in the vicinity of the big cities such as Lubeck, Rostock, Stralsund, Stettin, & Stolp, were becoming prosperous. The seafarers' homes which were previously simple little timber structures, began to be built like their city counterparts - bricks instead of timber walls, decorated inner walls, ornamental gables & tiles became routine. Wooden benches & trestles gave way to carved chairs & elaborate cabinets.

Neuwarp was in a strategic position on the shore of the Stettiner Haff. As international trade in the region gathered pace, Neuwarp would have benefited in many ways. All traffic to Stettin passed close by, or perhaps actually paused to collect or unload cargo on the way, for Neuwarp had its own wharf area. Like its larger neighbours, Neuwarp's population included artisans such as brickmakers & nailmakers, carpenters & shipbuilders, tailors & shoemakers, & of course blacksmiths & millers. There were brewers, distillers & maltsters too.

Such occupations may have provided a chance for the younger brothers of farm owners to improve their way of life. They were all burgers. Many, if not all of these tradesmen would have derived income from the marine trade. The merchants, the treasurers, the excise men & the magistrates would have all been involved with the marine trade in some way too. The Burgermeisters had to tie it all together.

Then there were the multitudes of Skippers who were probably masters & owners or co-owners of their vessels, some of which would have been inland barges, most would have been for fishing, others were perhaps small craft acting as "taxis" to carry passengers over the Haff & through the labyrinth of inland waterways, but some must have sailed further afield. Large numbers of Skippers appear in the Neuwarp church registers.

No doubt there were other sailors too who do not appear in the Neuwarp registers. JBK's cousin Michael was in Amsterdam in 1736 & sometimes went to India (See *Pastoral Symphony* p.46). Cousin Michael may have been Michael Füncke but there was also a Skipper Michael Kohlhoff who visited Neuwarp in 1734. when he appeared as a baptismal sponsor. Was he a son of Martin? - or did Caspar have a brother who has not yet been discovered? There is tantalising evidence to suggest that there were Kohlhoffs or Coelhoffs in Amsterdam in the 1780s. Heinrich was certainly there in 1784, at which time he too was recorded as a baptismal sponsor to a Neuwarp child - a son of one of JBK's brothers, or of Michael Kohlhoff perhaps? Cousin Michael, whether Füncke or Kohlhoff, must have been working for the Dutch East India Company. Maybe JBK's brothers Caspar & Carl Friedrich joined Michael in Amsterdam - or did they settle for a fishing life nearer home?

Life had always revolved around the Christian calendar of feast days. For the farming communities, the yearly cycle stretched from seedtime to harvest & the stabling of animals, then the whole population hibernated for the winter.

The pattern was reversed for the marine communities. As the weather began to warm, the male population disappeared, leaving almost empty villages, but at the end of the navigating season, around mid November, the streets again bustled with life. A new kind of celebration was added to the calendar. Now was the time to catch up on baptisms & to celebrate marriages. At seamen's weddings the dancing went on for days! It was also the time for the village council to meet, to discuss sales, the construction of new vessels, freight rates & many other financial matters. A meeting place, the Börsen or Exchange, existed in most villages for this purpose & it was to this place that the young male population, after Confirmation at Easter, came to secure their first jobs as crew. Then the time of festivities was over & once again the male exodus began.

The Neuwarp church registers for the years 1680 - 1800 provide abundant evidence of this vibrant lifestyle.