

# *Journey of the Friesen Family*



*The eagle represents spiritual protection, carries prayers, and brings strength, courage, healing, creation, knowledge, and wisdom. God will raise you up on eagle's wings, bear you on the breath of dawn, make you shine like the sun, and hold you in the palm of His hand ... forevermore.*

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*267 YEARS – 1734 to 2001*

*Seven Generations*

*Reinland, Gross Werder, Prussia*

*Reinland, Gross Werder, Prussia*

*Schoenau, Molotschna, South Russia*

*Marienthal, Molotschna, South Russia*

*Nickolaidorf, Molotschna, South Russia*

*Delft, Cottonwood, Minnesota, USA*

*Carson Township, Cottonwood, Minnesota, USA*

Jakob Friesen (1734-1776) • Johann Jakob Friesen (1763-1830) • Peter F. Friesen (1812-1885) • Peter Friesen (1846-1931) • Abraham B. Friesen (1871-1947) • John A. Friesen (1894-1958) • Jacob K. Friesen (1929-2001)

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• <i>John A. Friesen</i>	1894-1958	Minnesota USA	TBA
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The origin of the family name *Friesen* appears early in Mennonite history: the *Martyrs Mirror*<sup>1</sup> a document of stories and testimonies of Christian martyrs,<sup>2</sup> tells of a George Friesen, a cabinetmaker, who in 1562 was imprisoned in Cologne, Germany and then executed by drowning in the Rhine River.<sup>3</sup>

Family names or surnames as they are often called are derived from four categories: occupations, nicknames, baptismal and locational being the most common. It appears that *Friesen* was a locational name 'of Frisia' a place located in Northern Germany. Frisia is divided into three sections (a) Province of Friesland in the Netherlands (West Frisia); (b) East Frisia in Lower Saxony; and (c) North Frisia in Schleswig-Holstein.

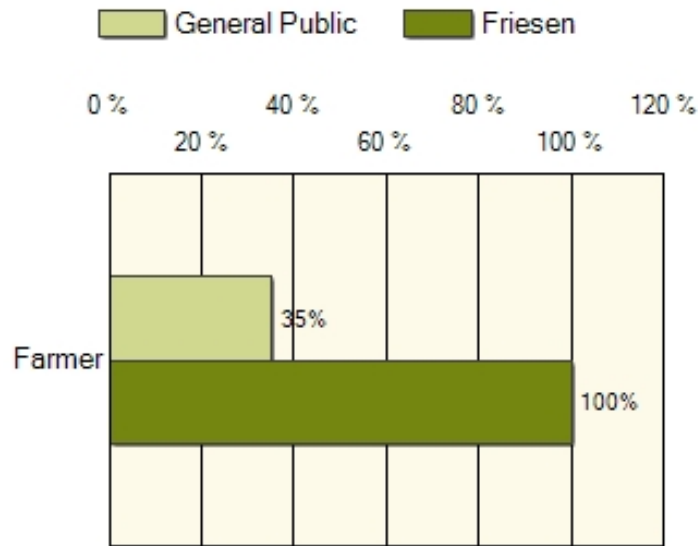


Historical Frisian Settlement in Northern Germany (gray)  
 Frisia extends from the northwestern Netherlands across northwestern Germany to the border of Denmark<sup>4</sup>

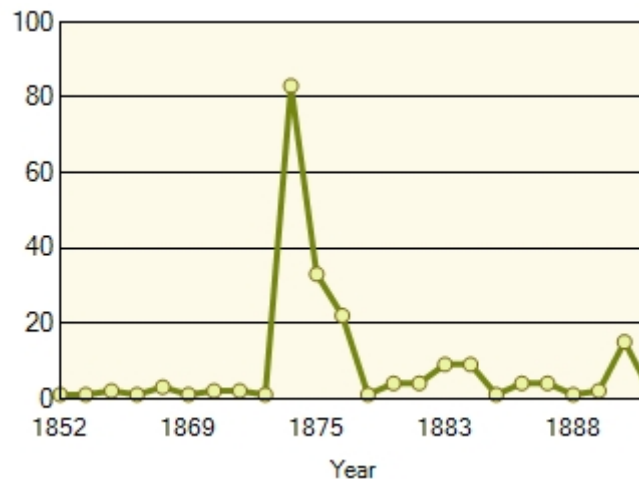
Historians have been able to trace the surname *Friesen* to the Netherlands, Germany, France,<sup>5</sup> and an ancient region of Switzerland.<sup>6</sup> While the name can be found among all the denominations of the Mennonites, our ancestors are of Dutch and German descent.

- *Friesen* is like *Smith* for Mennonites.
- *Friesen* is an occupational name for a builder of dams and dikes. The word was used in this sense in various parts of Germany during the middle Ages, and is probably a transferred use of the ethnic term, dike building being a characteristic occupation of Frieslanders.<sup>7</sup> However, most of our ancestors have been identified as ministers and farmers.

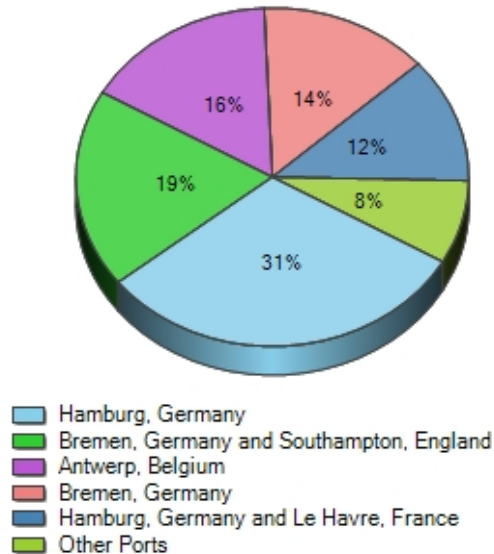
- *Friesen* occupations identified in 1880 in the US would be farmer.<sup>8</sup>



- *Friesen's* appeared in both the rural Frisian<sup>9</sup> congregations and in the Flemish<sup>10</sup> congregations of the Vistula Delta in Prussia.<sup>11</sup> We are members of the 'the Frisian tribe' however, our branch of the Friesen family can be traced to Flemish origins, as it was from the Flemish group that the Kleine Gemeinde emerged. This is the first evidence that the ancestors of *Jakob Friesen* may have originated in Belgium, but this is only a speculation due to the "Flemish" affiliation, which appears to have started in Belgium. However, researchers believe our ancestors are of Dutch and German descent.
- According to the New York Passenger Lists *Friesen's* originated from Russia (161), Germany (24), Denmark (4), Norway (4), Poland (1), Netherlands (1).<sup>12</sup> Our ancestors originated from Russia. It is interesting to note that our ancestors indicated their nationality as Russian-German on the early US Censuses.
- According to the New York Passenger Lists *Friesen's* immigrated to the US primarily in the 1870s.<sup>13</sup>



- *Friesen* families departed from several different ports in Germany, England, and Belgium (our first known ancestors departed from Antwerp, Belgium) according to the New York Passenger Lists.<sup>14</sup>



- Distribution of *Friesen* families in the US.<sup>15</sup>

In 1880  
 16-30 families lived in Kansas and Nebraska  
 6-15 families lived in Wisconsin  
 1- 5 families lived in New York



In 1920  
 39-75 families lived in Kansas and Nebraska  
 14-38 families lived in California and Minnesota  
 1-13 families were spread throughout a variety of states with the *exception* of AK, HI, southwest (WY, UT, CO, NM), southeast (KY, VA, NC, SC, GA), and northeast (VT, NH, ME, MA, RI, CT, DE) where there were no Friesen families at that time.

- The early Prussian and Polish records often had an *-en* tacked onto the end of the family name making it difficult and confusing sometimes to determine a person's family connection.<sup>16</sup>
- Given names were primarily taken from the Bible, like those of the Puritans and other religious groups. The oldest son would often be named after the father or grandfather. A middle initial was often used to identify which family the child belonged to by using either the father's first name or the mother's first name. It is also noted if a child was born and then died at a young age, that child's name may again be used for another child that is born later in that same family.
- The Mennonite DNA Project: There are at least partial results back for 21 different unconnected *Friesen* families. The haplotypes are consistent with each other with the exception that the haplotype of the grandson of Jacob Friesen (b. 11 Mar 1894) #326749 is inconsistent with the haplotypes of the other 20 Friesen lineages that have been tested. This suggests that either there were two original Friesen progenitors<sup>17</sup> one for Jacob Friesen (b. 11 Mar 1894) #326749 who was a descendent of *Jakob Friesen* (ca 1734-1776) #3748 and one for the other Friesen lineages, or that there was a NPE<sup>18</sup> that occurred at some point in Jacob Friesen's (b. 11 Mar 1894) #326749 lineage.<sup>19</sup>
- 
- Research has also shown a common origin is shared with the names Friesen and Froese. Other research disputes this, simply stating that the *Friesen's* were of the Flemish group and the Froese's were of the Frisian group. Some Friese names changed to Frese, later becoming Froese.<sup>20</sup> There is no specific evidence from DNA results to indicate that the Friesens and the Froeses are related.<sup>21</sup> Other spellings found Frisian, Friessen, Fresen, which may indicate a relationship, but at this point it is found that *Friesen* is used fairly consistently starting with *Jakob Friesen* (1734-1776).
- We are also descendants, through *maternal* linkage, of the well-known Abraham von Riesen family, whose members fore-shortened their name to *Friesen* in the early 19<sup>th</sup> century. The name von Riesen has somewhat different origins, though these are still Dutch and German. Friesen and von Riesen existed as distinct names for at least three centuries. Fifteen von Riesen families moved from West Prussia (where the name appears first in 1547) to Russia, where the name eventually died out, as all of its bearers changed their name to *Friesen*.<sup>22</sup>

Our early ancestors are thought to have originated in Northern Germany, Province of Friesland in the Netherlands (West Frisia).<sup>23</sup> Following with a relocation to Prussia/West Prussia, which shifted in control and protection between Poland and Germany, migrating to South Russia with a promise of land and religious freedom. Finally, research shows many Mennonites<sup>24</sup> immigrating to Canada and North America in the late 1800s.

Our earliest known ancestor, *Jakob Friesen* (1734-1776) stayed in West Prussia, his son *Johann Jakob Friesen* (1763-1830) appears to have moved to Molotschna, South Russia, and his oldest grandson *Abraham F Friesen* (1807-1891) a minister and farmer arrived in America in 1874. Abraham's brother, *Peter F Friesen* (1812-1885) arrived in America in 1875. He traveled from Antwerp, Belgium to New York on the S.S. State of Nevada, arriving August 5, 1875. In 1880, he and his family are found to have settled in Carson Township, Cottonwood County, Minnesota.



The Netherlands ~ Friesland shown in light green  
(red dots mark provincial capitals and black dots other notable cities and towns)<sup>25</sup>

The origin of *Friesen* is of Dutch and German descent. Friesland, a province of Holland – has a connection to the Netherlands, prior to the one to Germany. While the name can be found among all denominations of Mennonites with Dutch-German roots, our own family descends originally from the *Grosze* (large) *Gemeinde*<sup>26</sup> in Prussia in the 18<sup>th</sup> century. However, in those early years our ancestors are most recognized with the *Kleine Gemeinde* (the small congregation), founded by *Klaas E. Reimer* in South Russia in 1812 and known today as the Evangelical Mennonite Conference.<sup>27</sup> The *Friesen* name was to become dominant in the Russian *Kleine Germeinde*, accounting for almost 25 percent of all members at the time of migration to North America in 1874, even though 35 different family names were represented.<sup>28</sup> Our ancestors remained members of this branch for almost 100 years. The *Kleine Gemeinde* put a lot of emphasis on living a pure, simple, humble Christian life, uncorrupted by the world and its temptations.<sup>29</sup>

### Historical Perspective 1500-1772

In the mid-16<sup>th</sup> century the Netherlands included the area, which is present day Belgium. Flemish Mennonites from this area sought relief from persecution of the Spanish despot Charles V by migrating to the territory of their fellow-believers in East Friesland, to the north, taking up residence in cities such as Leer, Emden, Norden, and Neustadt-Goedens. The Flemish customs and interpretations of congregational practices differed from those of the Frisians and led to a division between these two groups ... The Flemish used this ban to discipline members, avoid marrying outside their group, and looked upon the Frisians as less pure.<sup>30</sup>



Friesland, The Netherlands (yellow)

**Prussia:** The Prussian congregations were built largely by refugees<sup>31</sup> from the Netherlands. Since the Reformation<sup>32</sup> in that country took on an Anabaptist<sup>33</sup> character after the appearance of Melchior Hoffman (ca 1530), the opposition of the authorities was directed principally against the Anabaptists. By 1530, most of the founding leaders had been killed for refusing to renounce their beliefs. Many believed that God did not condone killing or the use of force for any reason and were therefore unwilling to fight for their lives. In 1535 a proclamation was issued against the Anabaptists in the Netherlands, henceforth without discrimination subject to severe persecution with fire and sword. Some Anabaptists escaped to Prussia via the North Sea and Baltic Sea routes.



Map of Royal Prussia (light pink)

Established: 19 Oct 1466; Loss of Autonomy: 01 July 1569; Annexed 05 Aug 1772  
 Pomerelia, Chełmno Land (Kulmerland), Malbork Voivodeship (Marienburg),  
 Gdańsk (Danzig), Toruń (Thorn), and Elbląg (Elbing)

It was during this time that the Dutch-Flemish Mennonites, our ancestors among them, migrated to the Vistula Delta, the triangle formed by the Vistula and Nogart Rivers in what was then Poland and later became West Prussia (1772). Since they possessed the skills necessary to drain and bring under cultivation this swampy land not far from the Baltic Sea, they soon became well established. Those who lived in the rural area and communities outside the major cities of Danzig and Elbig were mostly agriculturists, but one-third were textile workers, small craftsmen, merchants, millers and brewers. Most of the families of this area were of average or above-average wealth. For many years, the Mennonites lived in peace, prospering, their numbers growing. The area in which they lived, while under Polish rule until 1792 was largely German-speaking, by 1670 most of the Mennonite young people read German better than Dutch.<sup>34</sup>

There were no exclusively Mennonite villages in Prussia, although there were periods in history when a particular Prussian village was solely occupied by Mennonites. On the other hand, there were many villages in Prussia that seemed to not have had any Mennonite residents prior to the early 1800s. The Mennonite population of this province probably never exceeded 15,000 people. Nevertheless Prussian Mennonitism is the mother soil from which nearly half the Mennonites of the entire world were transplanted to Russia, Asia, North and South America.

Prussia was dominated by Protestant Germans and contained millions of Catholics, and millions of minorities, particularly Poles, followed by Danes, Frisians, Kashubians, Masurians, Lithuanians, Walloones, Czechs and Sorbs. Low German became the dominant language.



# *Jakob Friesen*

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*1734 – 1776*

*Reinland, Gross Werder, Prussia*



*First Generation*

*Jakob Friesen* (1734-1776) • Johann Jakob Friesen (1763-1830) • Peter F. Friesen (1812-1885) • Peter Friesen (1846-1931) • Abraham B. Friesen (1871-1947) • John A. Friesen (1894-1958) • Jacob K. Friesen (1929-2001)

**(1)1 Jakob Friesen** the first known ancestor was born about 1734 in Reinland, Gross Werder, Prussia, in the Vistula Delta settlement not far from the Baltic Sea. There is no information regarding his parents at this time. Jakob was a laborer or farm worker who owned his own cottage, but no land. There is a discrepancy on his death with researchers using 1776<sup>38</sup> most frequently occurring in Tiegenhagen, West Prussia at the age of 42. It is thought that Tiegenhagen is the church community to which he belonged and he was living in Reinland, West Prussia at the time of his death. He remained in this area his entire life.

Most of the Mennonites in the Reinland area were affiliated with the Tiegenhagen Mennonite Church,<sup>39</sup> which belonged to the Flemish Branch. From Hilton and Ralph Friesen's research it is noted:

Jakob was a member of the *Tiegehagen Gemeinde*, and of the same generation as the well-known Abraham von Riesens, but not of their social class. He is listed in the 1776 census as an *Arbeiter*, or labourer, and *Eigenkaetner*, or owner of his own cottage in Reinland. The census provided four categories for people's financial status: *Gut*, *Mittelmaeszig*, *Schlecht*, and *Arm*. Jakob was a man of average means, since, like most of the other Mennonites, he fell into the category of *Schlecht* – literally, 'bad,' but one step above *Arm*, which means 'poor.' So he was not a land owner, but a simple farm worker who at least owned his dwelling.<sup>40</sup>

In the 1776 census of the Mennonite villages it is noted that Jakob's eldest son, Johann was 13. In the ordinary course of events at that time, a child was born within a year or two of marriage, so Jakob was probably married around 1760 in the Reinland area.<sup>41</sup>

The name of his wife is unknown. She was born in 1738 in Prussia. Jakob's death had to have caused a hardship for her to raise her children, with the oldest 13 and the youngest about a year old. She died on October 03, 1803 at the age of 65. It is thought that she probably immigrated to Russia with her son, Johann in 1803 and died en route to their destination.

To this union were born four children (other children may have been born, but did not survive):

(2)1.1	Johann Jakob	1763-1830	Reinland, Gross Werder, Prussia
(2)1.2	Peter Jakob	1768-1830	Reinland, Gross Werder, Prussia
(2)1.3	Helena	1773-1791	Reinland, Gross Werder, West Prussia
(2)1.4	Sarah	1776-1835	Reinland, Gross Werder, West Prussia

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➤ **(2)1.1 Johann Jakob** b. 1763 Reinland, Gross Werder, Prussia  
*refer to page 16* d. 1830 Rosenort, Molotschna, South Russia

**(2)1.2 Peter Jakob** b. 1768 Reinland, Gross Werder, Prussia  
d. 1830 Lindenau, Molotschna, South Russia

Peter was a farmer and carpenter. He emigrated to South Russia with his brother, Johann; it is also thought that their mother traveled with her sons and died en route from Prussia to South Russia. In 1804 Peter's residence was in Lindenau, Molotschna-Wirtschaft<sup>42</sup> #1, South Russia. It appears that he was married twice. First to Anna Neufeld and later to Maria Friesen. Information about any children is unknown at this time.

**(2)1.3 Helena** b. abt 1773 Reinland, Gross Werder, West Prussia  
d. 1791

Helena was about 18 years old at the time of her death.

**(2)1.4 Sarah** b. 1776 Reinland, Gross Werder, West Prussia  
d. aft 1835

In 1808 Sarah's residence was in Schoenau, Molotschna, South Russia. She was living with her brother Johann, probably helping care for his children after his wife died. Sarah remained within her brother's household even after his remarriage and death in 1830. It is interesting to note that both of her brothers died in 1830, they were living in separate towns at the time, Johann in Rosenort Molotschna, South Russia and Peter in Lindenau, Molotschna, South Russia.



The Mennonite Minister Cornelius Claeszoon Anslo in  
in Conversation with His Wife Aaltje. 1641 by Rembrandt

## Historical Perspective 1773-1824

**1773-1824 \_ Province of West Prussia.** Education was improved with 750 schools built in the first four years. Both Protestant and Roman Catholic teachers taught in West Prussia, and teachers and administrators were encouraged to be able to speak both German and Polish. King Frederick II of Prussia looked upon many of his new citizens with scorn. He had nothing but contempt for the numerous Polish nobility. He considered West Prussia uncivilized ... he told his brother, “there is a lot of work to be done; there is no order; and no planning and the towns are in a lamentable<sup>43</sup> condition”. King Frederick invited German immigrants to redevelop the province, also hoping they would displace the Poles.

*Note: American Revolutionary War (1775-1783), also known as the American War of Independence began as a war between the kingdom of Great Britain and thirteen united former British colonies in North America. The Americans responded by formally declaring in 1776 their independence as a new nation, the United States of America, claiming sovereignty and rejecting any allegiance to the British monarchy. In 1783, the Treaty of Paris ended the war and recognized the sovereignty of the United States over the territory bounded by what is now Canada to the north, Florida to the south, and the Mississippi River to the west. In 1789, George Washington is elected as the first President. In the 1800s land purchases west of the Mississippi began, as well as the development of machinery to spur the Industrial Revolution<sup>44</sup> began.*

1789\_**Chortitza**<sup>45</sup> the first Mennonite Colony in Russia. Mennonite visitors found the freedoms and free land of Russia an attractive alternative in view of restrictions placed on them in West Prussia. The Russian government wanted more settlers with the valuable agricultural and craft skills of the Mennonites.

1800\_**Paul I** of Russia enacted a Privilegium (official privileges) for Mennonites granting them exemption from military service “for all time.” In West Prussia King Frederick William III was making it difficult for Mennonites to acquire land, because of their refusal to serve in the military. Another reason to immigrate was fear for the changes brought about by the French Revolution.<sup>46</sup> Refuge in Russia was seen as a more secure alternative.

1803\_**The second wave of settlers (162 families) came to the existing Chortitza settlement and over-wintered there. Some of these families were our ancestors, including Johann Jakob Friesen (1763-1830).**

1804\_**Molotschna Colony** a Russian Mennonite settlement in what is now Zaporizhia Oblast (province) in Ukraine was founded by Mennonite settlers from West Prussia and consisted of 57 villages. The settlement is named after the Molochna River, which forms its western boundary. The Russian government set aside 170 acres of land for each family. Arriving with superior farming skills and more wealth, new farms and businesses were created. For four years (1803-1806), 365 families came to Molotschna.

Further immigration was prevented during the Napoleonic Wars (1803-1815).<sup>47</sup> Followed by another 254 families coming from 1819-1820. After 1835 immigration to Molotschna ended, with about 1200 families totaling some 6000 people moving from West Prussia to Russia.

The settlement was located near Russia's frontier and was thus subject to raids by nomadic<sup>48</sup> Crimean Tatars<sup>49</sup> who had been removed from the Molotschna Valley by the Russian government. After four Mennonites were killed by a raiding party, the government banned their spiked and weighted pole weapon,<sup>50</sup> which they frequently used on hunting expeditions. Later Mennonites and their neighbors coexisted peacefully.



Example of a Weighted Pole Weapon

# *Johann Jakob Friesen*

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*1763 – 1830*

*Reinland, Gross Werder, Prussia*



*Second Generation*

Jakob Friesen (1734-1776) • **Johann Jakob Friesen** (1763-1830) • Peter F. Friesen (1812-1885) • Peter Friesen (1846-1931) • Abraham B. Friesen (1871-1947) • John A. Friesen (1894-1958) • Jacob K. Friesen (1929-2001)

**(2)1.1 Johann Jakob Friesen** was born November 1, 1763 in Reinland, Gross Werder, Prussia.<sup>51</sup> He was a farmer and was elected the senior minister of the *Grosze Flemish Gemeinde* in 1805 after immigrating to South Russia around 1803. He was also a landowner, a status he had probably attained while still in Prussia. It appears that in 1804 he settled in Schoenau and later 1808 he is found in Rosenort, Molotschna, South Russia. He died in 1830, at the age of 66 in Rosenort, Molotschna, South Russia.

Johann married Maria (Friesen) Thiessen about 1789 in Reinland, Gross Werder, West Prussia. Maria was born about 1764 in Prussia and died about 1803 in Reinland, Gross Werder, West Prussia. She was 39 years old when she died, possibly in childbirth as her son, Johann (Hans) was born December 28, 1802. To this union were born eight children:

(3)1.1a.1	Johann	1790-1802	Reinland, Gross Werder, West Prussia
(3)1.1a.2	Maria	1791-1802	Reinland, Gross Werder, West Prussia
(3)1.1a.3	Helena T	1793-1823	Reinland, Gross Werder, West Prussia
(3)1.1a.4	Catharina T	1796-	Reinland, Gross Werder, West Prussia
(3)1.1a.5	Sara T	1798-	Reinland, Gross Werder, West Prussia
(3)1.1a.6	Elisabeth	1800-	Reinland, Gross Werder, West Prussia
(3)1.1a.7	Anna	1802-1804	Reinland, Gross Werder, West Prussia
(3)1.1a.8	Johann (Hans)	1802-1807	Reinland, Gross Werder, West Prussia

When Johann became a widow in 1803, he looked to the von Riesen family for a bride. He was living in the village of Reinland, which was located several miles to the south of Tiegenhagen where the Abraham von Riesen family went to church. The eldest daughter, Margaretha, was available and they were married about 1803 in Lindenau, Molotschna, South Russia, thus joining the Friesen and von Riesen families. Plett described this as an example of the von Reisen matriarchy preserving its power and that of the clan through strategic marriage alliances, referring to Margretha's mother.<sup>52</sup>

The family immigrated to South Russia in 1803 to the Wirtschaft 5 in the village of Schoenau, Molotschna, in 1804. The family is listed in the 1808 Revisions-Listen:

Johann Friesen, farmer, age 45, from Reinland, Amt Tiegenhof, wife Margaretha 24, children Helena 15, Catarina 12, Sara 10, Elisabeth 8, Abraham 1 and Johann ¼. And his sister Sara age 32. Property: 1 wagon, 1 plow, 2 harrows,<sup>53</sup> 8 horses, 18 cattle, 200 tschwert unthreshed grain and 23 loads of hay.<sup>54</sup>

*From Abraham S Friesen: Steinbach Pioneer* (2004, pp. 72-74), Hilton and Ralph Friesen write:

In the fall of 1803 Johann [and his family] joined the second wave of Prussian emigrants to South Russia. They were among the first settlers of a new colony called Molotschna [the first wave settled in Chortitza]. It was an arduous trek—five to seven weeks by wagon train, a thousand miles south-east across Poland and into Russia. The pioneers brought with them their livestock and wagon-loads of furniture and possessions. They were eligible for an immigration loan from the Russian government, and most, though not all, accepted it. Johann was accompanied by his 27-year-old sister Sara and probably by his mother, who died, likely en route, on October 3, 1803 at age 65. The group may also have included Johann's younger

brother Peter and his family, who are known to have emigrated at the same time. Margaretha's parents, however, did not leave until 1804, and settled in the village of Ohrloff in 1805.

Quite possibly, 1803 was the most critical year of Johann's life—he turned 40, entering the sometimes disquieting middle phase of life; he suffered the death of his mother, which left him an “orphan” and, as eldest son, the head of the Friesen family; and he left his birthplace and moved with his family to a new, unknown country. It is also likely that it was in 1803 that he married again, to a woman much younger than himself. Any one of these changes would have been important—together, they represent a turning point, a new start.

The immigrants arrived at Chortitza in late fall of 1803 and stayed with the Mennonites there before moving on to Molotschna the following year. The Chortitza pioneers provided invaluable advice for those journeying to Molotschna, making the experience much easier than it would otherwise have been. The new colony was located on the Molotschnaya River about 80 miles north of the Black Sea port of Berdjansk and 70 miles southeast of Chortitza, a two-day journey. Altogether, 365 West Prussian families of Flemish background migrated to Molotschna between 1803 and 1806.

Although they had an easier time than the Chortitza group, the Molotschna pioneers nevertheless had to endure privations and homesickness. A dramatic picture of the early settlement years was drawn by the writer of the *Gemeinde Berichten: In Prussia there were fine meadows, streets with rows of planted trees, blooming gardens which were filled with ripening fruit exactly at the time of departure. At their arrival here the settlers found nothing but a great empty space, a desolate steppe where neither bush nor tree was to be found, and no roof could be found to protect against the steaming rays of the sun. An unfamiliar race of people [the nomadic Tatar Nogai] were to be their future neighbours, who caused anxious concerns by their half wild appearance ... The sites for the new homes were laid out and divided by lots, huts in and partially above ground were prepared for use and the construction of the residences was commenced.*

Each of the pioneer families received 175 acres of land, in villages that were laid out along straight streets, with houses equidistant from each other. Barns, outbuildings, and pens for the animals were built on the yards, which also had garden plots.

With 18 cattle and eight horses, as compared to the colony average per farmer of seven or eight cattle and one or two horses, the family was very well off; in fact, the number assigned to their assets, 31, was much above the average of 21.5 for families which later formed the Kleine Gemeinde—and this was itself higher than the average for Molotschna as a whole. Evidently Johann and his first wife had built a solid economic foundation while still in Prussia, and in South Russia the Friesens continued to prosper.

... As a land-owner, wealthier-than-average farmer, and long-time Grosze Gemeinde Minister, Johann was a solid community member and leader. He believed so strongly in ancestral norms and values that he was willing to spearhead the formation of a *Gemeinde* resistant to some of the social and theological changes sweeping through

the colonies. In church and community politics he was something of a mediator, but he could also be intransigent<sup>55</sup>.

Johann and Margaretha had nine children:

(3)1.1b.1 Abraham F	1807-1891	Schoenau, Molotschna, South Russia
(3)1.1b.2 Johann F	1808-1872	Schoenau, Molotschna, South Russia
(3)1.1b.3 Margaretha	1811-1831	Schoenau, Molotschna, South Russia
(3)1.1b.4 Peter F	1812-1885	Schoenau, Molotschna, South Russia
(3)1.1b.5 Anna F	1814-1843	Schoenau, Molotschna, South Russia
(3)1.1b.6 Klaas F	1818-1871	Schoenau, Molotschna, South Russia
(3)1.1b.7 Jacob F	1820-1888	Rosenort, Molotschna, South Russia
(3)1.1b.8 Helena F	1823-1859	Rosenort, Molotschna, South Russia
(3)1.1b.9 Martin F	1823-1880	Rosenort, Molotschna, South Russia

vonRiesen

*From Dynasties of the Mennonite Kleine Gemeinde in Imperial Russia and North America* (2000, p. 563), Delbert F Plett writes:

The Johann Friesen family moved to Rosenort, Molotschna [South Russia] in 1818 where he was listed as the owner of Wirtschaft 19. In 1821 brother-in-law Abraham Friesen refers to Johann Friesen as being resident in Rosenort, Molotschna. It is evident from Klaas Reimer's autobiography that Johann Friesen was sympathetic to the cause of his "Geschwister"<sup>56</sup> in the KG [Kleine Gemeinde] frequently acting as a liaison between the congregations. When co-founder Cornelius Janzen left the KG and went back to the Grosse Gemeinde, it came to light that he had disgraced a woman. This was related to Klaas Reimer who "in turn told ... [his] brother-in-law Johann Friesen from Rosenort. The Grosse Gemeinde then removed Janzen from his office as a minister".

At about this time a group in the Molotschna tried to get everyone to join the Pietist-articulated Bible Society<sup>57</sup> which Johann Friesen and others found objectionable because it did not recognize the validity of their Gospel-centric faith. Klaas Reimer described what followed: "The leaders then beset my brother-in-law Johann Friesen from Rosenort at great length. Friesen was the senior minister among the group, which had broken away. But the right goal also remained distant to this group, as their reason was that they did not want the officials of the Bible Society among us. The promoters of the Society now addressed themselves to my brother-in-law in such an extreme way that they came to him during the night and confronted him, after he and his wife had retired for the night; they tried to persuade him to remain steadfast together with them. As a result of these tactics, Friesen fell very ill and also became dizzy, which condition remained permanent to some extent. In 1824 four ministers, including Johann Friesen, together with some 430 families left Aeltester Bernhard Fast to reconstitute themselves as the "Reinflamische" ("Pure Flemish") Gemeinde, which came to be known as the Lichtenau-Petershagen congregation. The smaller group of 142 families under Aeltester Bernhard Fast became known as the Ohrloff-

Halbstadt Gemeinde. Brother-in-law Klaas Reimer refers to Johann Friesen from Rosenort as being the senior minister in the new congregation.

Johann Friesen Sr was a conservative churchman whose concern was to build the Church of God on the precepts of the New Testament Gemeinden. Although in many ways he reflected the values of a privileged upper class within the context of his community and culture, he also had compassion for those in need. By his sympathized with the restitutional vision of his KG brethren.

As several of Johann Friesen's sons lived in Neukirch they were sometimes referred to as the "Neukircher Friesens". All of the Friesen children were prominent members of the KG although Peter and Martin eventually left the congregation.

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<b>(3)1.1a.1 Johann</b>	b. 6 Nov 1790	Reinland, Gross Werder, West Prussia
	d. bef 1802	Reinland, Gross Werder, West Prussia

Johann was about 12 years old at the time of his death.

<b>(3)1.1a.2 Maria</b>	b. 16 Sep 1791	Reinland, Gross Werder, West Prussia
	d. bef 1802	Reinland, Gross Werder, West Prussia

Maria was about 11 years old at the time of her death.

<b>(3)1.1a.3 Helena T</b>	b. abt 1793	Reinland, Gross Werder, West Prussia
	d. abt 1823	Schoenau, Molotschna, South Russia

Helena was about 30 years old at the time of her death.

<b>(3)1.1a.4 Catharina T</b>	b. abt 1796	Reinland, Gross Werder, West Prussia
	d.	

<b>(3)1.1a.5 Sara T</b>	b. abt 1798	Reinland, Gross Werder, West Prussia
	d.	

<b>(3)1.1a.6 Elisabeth</b>	b. abt 1800	Reinland, Gross Werder, West Prussia
	d.	

<b>(3)1.1a.7 Anna</b>	b. 4 Feb 1802	Reinland, Gross Werder, West Prussia
	d. bef 1804	Reinland, Gross Werder, West Prussia



(4)1.1b.9.6	Johann S	b. 18 Feb 1842	d. 30 Dec 1847
(4)1.1b.9.7	Margaretha	b. 28 Aug 1844	d. 8 Jul 1845
(4)1.1b.9.8	Elisabeth S	b. 18 Apr 1846	d. 7 Dec 1847
(4)1.1b.9.9	Abraham S	b. 16 Jan 1848	d. 14 Mar 1917
	___married 1867 Katharina R Reimer (1850-1912); three children		
	___married 1913 Maria R Warkentin (1857-1934); no children		
(4)1.1b.9.10	Elisabeth S	b. 8 Nov 1849	d. 9 Jun 1873
	___married abt 1868 Peter R Reimer; (1845-1915); no children		
	___married 1889 Heinrich E Plett (1870-1953) two children		
(4)1.1b.9.11	Johann S	b. 24 Jun 1852	d. 1920
	___married 1872 Helena T Siemens (1843-1923); five children		

**(3)1.1b.10 Johann F** b. 28 Jun 1808 Schoenau, Molotschna, South Russia  
d. 31 Mar 1872 Rosenfeld, Borozenko, South Russia

Johann, like his father, was elected Kleine Gemeinde minister in 1840 and Aeltester (elder or bishop) and played a major role in the development of the church. Johann and his family lived in Neukirch where he owned a successful Wirtschat (inn)<sup>58</sup>. He was well-liked and was elected as a deacon to the KG in 1838, a minister in 1840, and as aeltester in 1847. During the 1860s the family moved to Rosenfeld, Borozenko.<sup>59</sup>

Johann was married four times. First to Anna Wiebe in 1854 at Nekirch, Molotschna, South Russia. She was born in 1813 and died about 1854. They had one son who died in infancy.

(4)1.1b.10a. 1	Johann	b.	d. infancy
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His second wife, Marie F Enns, daughter of Heinrich Enns ... they were married in 1855 at Molotschna, South Russia. She was born January 11, 1837 in South Russia and died at the young age of 17 in Molotschna, South Russia (about 1855). They were married for 30 weeks when she died leaving no children.

Elizabeth B Klassen, was Johann's third wife, daughter of David Klassen. They were married in Jun 15, 1856. She was born on June 13, 1837 in Rueckenau, Molotschna, South Russia. She was injured in a tragic mishap when their sleigh tipped over on her, she being pregnant sustained significant internal injuries. She died some weeks later after giving birth on March 17, 1871 in Borozenko, South Russia. The baby did not survive. To this union were born five children, the remaining four Johann, David, and Aganetha were adopted out to Elizabeth's parents and Maria was adopted to her sister to care for.

(4)1.1b.10c.2	Johann K	b. 19 Jul 1857	d. 21 Jan 1932
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*From Dynasties of the Mennonite Kleine Gemeinde in Imperial Russia and North America* (2000, p. 579), Delbert F Plett writes:

The Friesen family immigrated from Russia in 1874 crossing the ocean on the SS Brooklyn<sup>66</sup> together with the main contingent of KMB families. According to family tradition another son Heinrich was born during the ocean voyage, but must have died young as he is not listed in the 1880 census.



S/S Brooklyn<sup>67</sup>

The Martin Friesen family settled in Gnadenaum [Marion County]. Kansas. Here they are listed on the same "Feuerstell"<sup>68</sup> with their daughter Helena [this may be an error as Justina is married to Wohlegemuth and Helena married to Franz Hein ] and her husband Gerhard Wohlgemuth. Martin Friesen, his wife Maria, and their three youngest sons, Martin age 17, Klaas 14 and Peter 12, are listed in Marion County in the 1880 census. An interesting poem is found in the "Journal" of Heinrich R.Reimer (1876-1959) of Landmark, Manitoba, whose other was a niece of Martin F Friesen. The poem was composed by Martin Friesen on April 22, 1888, regarding his miserable circumstances and concern for his entire family. The person preserving the poem has noted that the instructions had been to send the poem to the relatives in Manitoba and that it should serve as a small memorial and a request for intercession in prayer.



WELL OF MENNONITES IN GNADENAU

The well was located southeast of Gnadenu schoolhouse, District 11.  
Note the style of dress of the early settlers.<sup>69</sup>



Mennonite Settlement, Gnadeneau, Marion County<sup>70</sup>



Gnadeneau from the East<sup>71</sup>

1880 US Census<sup>72</sup> shows Martin living in Liberty Township, Marion County, Kansas, age 57, white, male, married, born in Russia, both parents were also born in Russia. It appears that their youngest son Heinrich died prior to 1880. Martin and his family were living with the Jacob Corneilssn family. Others in the household:

\_\_Jacob Corneilssn, white, male, age 32, married, farmer, born in Russia as were his parents

\_\_Mary Corneilssn, white, female, age 36, wife, married, keeping house, born in Russia, as were her parents

\_\_Mary Corneilssn, white, female, age 8, daughter, single, attended school, born in Russia as were her parents.

\_\_Helena Corneilssn, white, female, age 4, daughter, single, born in Kansas, both her parents were born in Russia

\_\_Agatha Corneilssn, white, female, age 1, daughter, single, born in Kansas, both her parents were born in Russia

\_\_Corneluis Wolgemuth, white, male, age 13, servant, single, born in Russia, father born in Russia and mother born in Poland

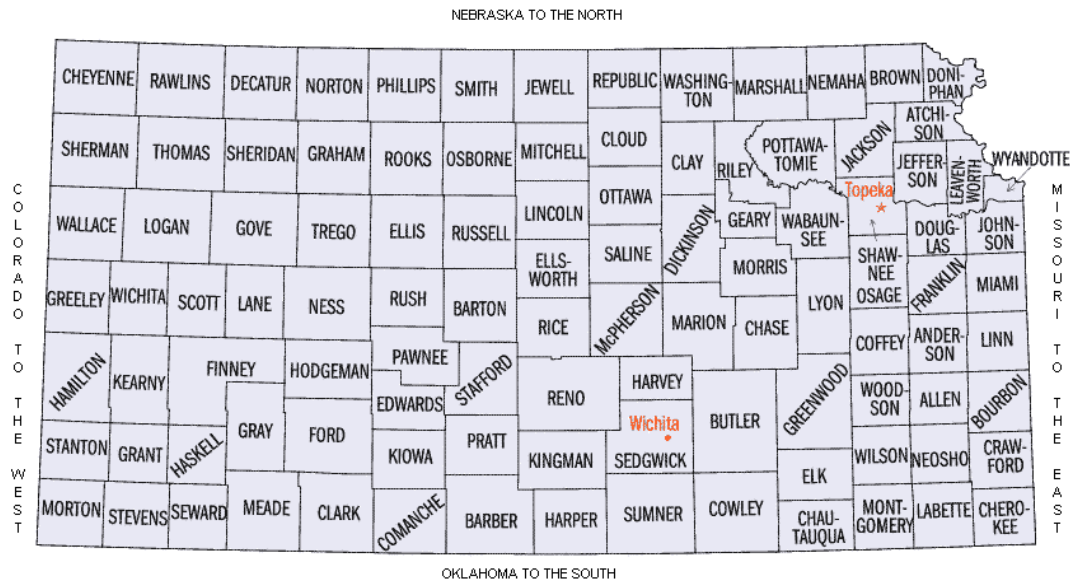
\_\_Martin Freizen, white, male, age 57, married, born in Russia as were his parents.

\_\_Mary Freizen, white female, age 56, wife, married, keeping house, born in Russia as were her parents.

\_\_Martin Freizen, white, male, age 17, son, single, works on farm, born in Russia as were his parents.

\_\_Klaas Freizen, white, male, age 14, son, single, works on farm, born in Russia as were his parents

\_\_Peter Freizen, white, male, age 10, son, single, works on farm, going to school, born in Russia as were his parents

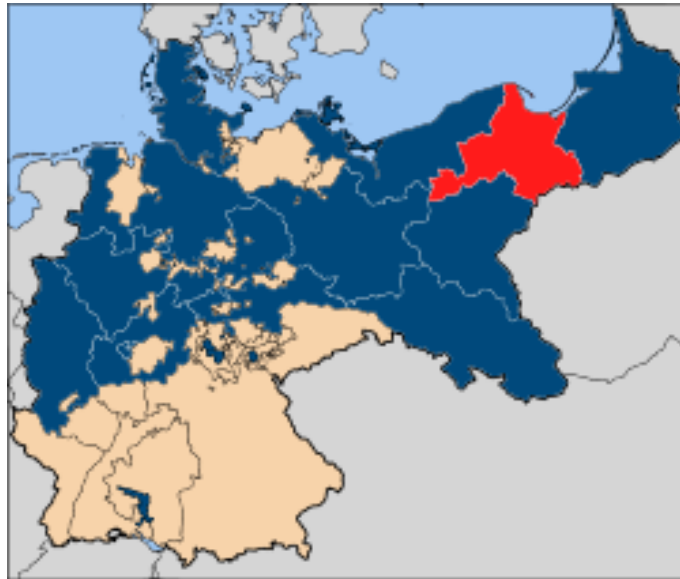


Kansas Counties<sup>73</sup>

### *Historical Perspective Continues*

**1824-1878** combined with East Prussia to form the Province of Prussia. In 1871 this region became part of the German Empire during the unification of Germany.

*Note: Abraham Lincoln elected as President in 1861. American Civil War (1861-1865), also known as the War Between the States. Eleven Southern Slave states (Confederacy) declared their secession from the United States. Lincoln had campaigned against the expansion of slavery beyond the states in which it already existed. The result of the war was victory of the North (Union); reconstruction of the states; slavery abolished; national government strengthened; and the South became impoverished.*



West Prussia (red), within the Kingdom of Prussia,  
within the German Empire, 1829-1878

### **1878-1918** Province of Prussia

**After 1918**, its central parts became the Polish Corridor and the Free City of Danzig; while the parts remaining with the German Weimar Republic became the new province of Posen-West Prussia in the Free State of Prussia or were joined to the Province of East Prussia as Regierungsbezirk West Prussia

## Research Notes

WEST PRUSSIA			
Village	Region	Mennonite Church	Current Polish Name
Reinland	Gross Werder	Tiegenhagen	Starocin
Lindenau	Gross Werder	Rosenort	Lipinka

The name Prussia derives from the Old Prussians, a Baltic people related to the Lithuanians and Latvians.

Many believed that specific “Prussian virtues” were part of the reasons for the rise of Prussia, including: perfect organization, discipline, sacrifice, rule of law, obedience to authority, reliability, tolerance, honesty, frugality, punctuality, modesty, and diligence.

Originally populated by Baltic Old Prussians who were Christianised, became a preferred location for immigration by Germans as well as Poles and Lithuanians along border regions.

Dominated by Protestant Germans it contained millions of Catholics, and millions of minorities, particularly Poles, followed by Danes, Frisians, Kashubians, Masurians, Lithuanians, Walloones, Czechs and Sorbs. Low German became the dominant language.

1772 – Prussia becomes West Prussi

ca is the abbreviation for circa meaning “preceding a date.”

Gender: historically not much is found on the Friesen women, appears to be more of a male lineage.

Gross Werder relates to an area in West Prussia, whereas Grosswerder is located in Saskatchewan, Canada

Jakob = Jacob.

KG = Kleine Gemeinde

Layout: (a) ***name in bold italics*** represents grandparents; (b) **name in bold** represents uncles and aunts; and (c) name in normal print with a colored block (as shown) represents first cousins in that family line.

Remarriage: it was usual for Mennonite men to remarry quickly after the death of a wife particularly when there were children,

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### **Endnotes: Origin of the Family Name (p. 3)**

<sup>1</sup> The Martyrs Mirror, first published in 1660 in Dutch by Thieleman J. van Braght, documents the stories and testimonies of Christian martyrs, especially Anabaptists. The full title of the book is *The Bloody Theater or Martyrs Mirror of the Defenseless Christians who baptized only upon confession of faith, and who suffered and died for the testimony of Jesus, their Saviour, from the time of Christ to the year A.D. 1660*. The use of the word defenseless in this case refers to the Anabaptist belief in non-resistance. The book includes accounts of the martyrdom of the apostles and the stories of martyrs from previous centuries with beliefs similar to the Anabaptists. Next to the Bible, the “Martyrs’ Mirror” held the most significant and prominent place in Amish and Mennonite homes. ([www.wikipedia.org/wiki/Martyrs\\_Mirror](http://www.wikipedia.org/wiki/Martyrs_Mirror))

<sup>2</sup> Martyr is defined as a person who is killed because of their religious beliefs, in this case specifically referring to the Anabaptist belief in non-resistance. (New Oxford American Dictionary)

<sup>3</sup> Friesen, Hilton & Friesen, Ralph (2004). *Abraham S. Friesen: Steinbach Pioneer*. Canada: Hilt Friesen (p. 66).

<sup>4</sup> Retrieved from <http://en.wikipedia.org/wiki/Frisia>

<sup>5</sup> Friesen-Esau Genealogy. Retrieved 12 November 2009 from <http://freepages.genealogy.rootsweb.ancestry.com/~lornejf/>

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<sup>7</sup> Retrieved 12 November 2009 from <http://www.ancestry.com>.

<sup>8</sup> Retrieved 13 November 2009 from <http://www.ancestry.com/Faxts/Friesen-occupations.ashx>.

<sup>9</sup> Frisian Mennonites (Dutch, Vriezen, Friezen; German, Friesen), a branch of the Dutch Mennonites in the past, which originated in 1566 in opposition to the Flemish Mennonite group and was also transplanted to West Prussia. After a number of Mennonites had moved from Belgium to the Netherlands, differences arose at Franeker, Dutch province of Friesland, between the newly arrived Belgian (Flemish) brethren and the local Frisian Mennonites. The Frisians took offense at the dress and manners of the Flemish, which they thought too worldly and too sumptuous, whereas to the mind of the Flemish the Frisians were not sober enough as to the furnishing of their houses. Other circumstances as well as personalities made the schism inevitable, especially since Dirk Philips was on the side of the Flemish, and Leenaert Bouwens on the side of the Frisians. In June 1567 the parties separated and banned each other. All over the Netherlands, indeed, from Flanders to West Prussia, the Mennonites were divided into Frisians and Flemish, these names indicating not so much geographic descent, but rather becoming merely party names of two different Mennonite branches. Attempts made in 1568, 1574, 1582, and 1589 to bring about peace and union between the two bodies completely failed (for a detailed account on the origin and development of the schism, as well as of the attempts at reconciliation. (Neff, Christian and Nanne van der Zijpp. (1956). "Frisian Mennonites." Global Anabaptist Mennonite Encyclopedia Online. Global Anabaptist Mennonite Encyclopedia Online. Retrieved 15 January 2010 <http://www.gameo.org/encyclopedia/contents/F7599.html>)

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<sup>10</sup> Flemish Mennonites (Dutch, Vlamingen or Vlaamschen) was the name of a branch of Mennonites that originated in 1566 in opposition to the Frisians. The conflict and hence the division arose after many Mennonites, in order to escape from the most oppressive persecution, had emigrated or fled from Belgium, and especially from Flanders (hence they were usually called Flemings or Flemish), to the Netherlands. Many of them settled in the Dutch province of Friesland. Here the four congregations of Harlingen, Franeker, Leeuwarden, and Dokkum formed a union in 1560 on the basis of 19 articles on various questions of congregational life. The union was known as the Ordinance der vier steden. Among other things they stipulated that a preacher chosen for one of the congregations should also serve the other three, and that all matters of discord arising in one should be settled by the preachers of all four churches. The care of the poor was also provided for in common. By this arrangement the autonomy of the individual congregation, a fundamental principle of the brotherhood, was abrogated, and this gave rise to the fateful division between the Frisian and Flemish members. (Neff, Christian and Nanne van der Zijpp. (1956). "Flemish Mennonites." Global Anabaptist Mennonite Encyclopedia Online. Global Anabaptist Mennonite Encyclopedia Online. Retrieved 15 January 2010 <http://www.gameo.org/encyclopedia/contents/F625.html>)

<sup>11</sup> Reimer, Gustav (1956). Friesen (Friese, Friessen, Fresen) family. Global Anabaptist Mennonite Encyclopedia Online. Global Anabaptist Mennonite Encyclopedia Online. Retrieved 12 November 2009 from <http://www.gameo.org/encyclopedia/contentsF75430ME.html>.

<sup>12</sup> Retrieved 13 November 2009 from <http://www.ancestry.com/facts/Friesen-places-origin.ashx>.

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<sup>16</sup> Thiessen, Richard D. (2008). The Mennonite DNA Project: Y-DNA Analysis and the Connection between Similar Low-German Mennonite Family Names. Retrieved 12 November 2009 from <http://www.mennonitedna.comGlenn.html>.

<sup>17</sup> Progenitor is defined as a person from which a person originates. (New Oxford American Dictionary)

<sup>18</sup> NPE is the acronym for "Non-paternal Event" which is a term used to apply to events that occurred in the past that may have been due to illegitimacy, adoption, fostering, etc. The name is actually a misnomer because no one has a "non-paternal" event in that everyone has a father. At the FTDNA Conference, Roberta Estes shared that she uses the term "undocumented adoptions" instead of using NPE, but unfortunately, NPE is a widespread term and probably here to stay. Retrieved 27 December 2009 from <http://www.isogg.org/ec.htm>.

<sup>19</sup> Janzen, Tim (2009). The Mennonite DNA Project: Mennonite DNA Project Y Chromosome Data Discussion. Retrieved 17 November 2009 from <http://www.mennonitedna.com/tim.html> and Janzen, Tim (2010). Mennonite DNA Project Y Chromosome Data Discussion ([tjanzen@comcast.net](mailto:tjanzen@comcast.net)). Retrieved 19 June 2010 from [http://www.mennonitedna.com/Mennonite\\_DNA\\_project\\_Y\\_chromosome\\_data\\_discussion.pdf](http://www.mennonitedna.com/Mennonite_DNA_project_Y_chromosome_data_discussion.pdf).

<sup>20</sup> Friesen, Hilton & Friesen, Ralph (2004). *Abraham S. Friesen: Steinbach Pioneer*. Canada: Hilt Friesen. (p. 67)

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<sup>21</sup> Thiessen, Richard D. (2008). The Mennonite DNA Project: Y-DNA Analysis and the Connection between Similar Low-German Mennonite Family /Names. Retrieved 12 November 2009 from <http://www.mennonitedna.comGlenn.html>.

<sup>22</sup> Friesen, Hilton & Friesen, Ralph (2004). *Abraham S. Friesen: Steinbach Pioneer*. Canada: Hilt Friesen. (p. 67)

<sup>23</sup> A number of Mennonites had moved from Belgium to the Netherlands around 1566, differences arose between the newly arrived Belgian (Flemish) brethren and the local Frisian Mennonites. Suspicions that our early ancestors originated in Belgium (e.g., Flemish group), however there was such a strong “German” connection among family that this is questionable and yet, certainly opened for continued research. (resource unknown)

<sup>24</sup> Mennonites originated in Friesland in the 16<sup>th</sup> century, emphasizing adult baptism and rejecting church organization, military service, and public office. They held great conviction despite persecution and rather than fight, the majority survived by fleeing to neighboring states. The name Mennonite is derived from Menno Simons (1496-1561), Dutch reformer and organizer of the early congregations. Menno left the Catholic priesthood in 1536 to help gather together and rehabilitate the Dutch Anabaptists confused by the downfall of the revolutionary Anabaptist theocracy set up at Munster (ca 1524-1525). He soon became the movement’s outstanding leader. Over time, Mennonites have become known as one of the historic peace churches because of their commitment to nonviolence. Retrieved 15 January 2010 from <http://en.wikipedia.org/wiki/Mennonite>.

<sup>25</sup> Retrieved from <http://www.wikipedia.org/wiki/Friesland>

<sup>26</sup> Gemeinde is a German word for borough, commune, community, township, municipality, or in a religious context, a parish or congregation.

<sup>27</sup> More information on The Mennonite Evangelical Conference can be found at [www.emconf.ca](http://www.emconf.ca) and is located in Steinbach, Manitoba, Canada.

<sup>28</sup> Friesen, Hilton & Friesen, Ralph (2004). *Abraham S. Friesen: Steinbach Pioneer*. Canada: Hilt Friesen. (p. 66)

<sup>29</sup> Friesen, Hilton & Friesen, Ralph (2004). *Abraham S. Friesen: Steinbach Pioneer*. Canada: Hilt Friesen. (p. 66)

### **Endnotes: Historical Perspective 1500-1772 (p. 8)**

<sup>30</sup> Friesen, Hilton & Friesen, Ralph (2004). *Abraham S. Friesen: Steinbach Pioneer*. Canada: Hilt Friesen. (p. 67)

<sup>31</sup> Refugee is defined as a person who has been forced to leave their country in order to escape, war, persecution, or natural disaster.

<sup>32</sup> The (Radical) Reformation a 16th century response to what was believed to be both the corruption in the Roman Catholic Church and the expanding Magisterial Protestant movement led by Martin Luther ... Well the reformers wanted to substitute their own learned elite for the learned elite of the

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Roman Catholic Church, the Anabaptists rejected church authority almost entirely. Retrieved 15 January 2010 from [http://www.en.wikipedia.org/wiki/Radical\\_Reformation](http://www.en.wikipedia.org/wiki/Radical_Reformation).

<sup>33</sup> Anabaptism defined as the doctrine that baptism should only be administered to believing adults, held by a radical Protestant sect that emerged during the 1520s and 1530s. These forerunners of modern Mennonites were part of the broad reaction against the practices and theology of the Roman Catholic Church known as the Protestant Reformation. Its most distinguishing feature is the rejection of infant baptism, an act that had both religious and political meaning since almost every infant born in Western Europe was baptized into the Roman Catholic Church. They felt that the church should be completely removed from government and that people should join only once they were willing to publicly acknowledge that they believed in Jesus and wanted to live in accordance with his teachings. (source unknown)

<sup>34</sup> Friesen, Hilton & Friesen, Ralph (2004). *Abraham S. Friesen: Steinbach Pioneer*. Canada: Hilt Friesen. (p. 67)

<sup>35</sup> The Commonwealth' political system (known alternately as the Noble's democracy or Golden Freedom) was characterized by strict checks upon monarchical power. These checks were enacted by a legislature (Sejm) controlled by the nobility (szlachta). This idiosyncratic system was a precursor of modern concepts of democracy, constitutional monarchy and federation. (source unknown)

<sup>36</sup> Religious tolerance is the condition of accepting or permitting others' religious beliefs and practices, which disagree with one's own. Retrieved 15 January 2010 from [http://www.en.wikipedia.org/wiki/Religious\\_tolerantion](http://www.en.wikipedia.org/wiki/Religious_tolerantion)

<sup>37</sup> Protectorate is defined as controlled and protected. (New Oxford American Dictionary)

### **Endnotes: Jakob Friesen (1734-1782) Reinland, Gross Werder, Prussia (p. 11)**

<sup>38</sup> Jakob's death date is noted before 1782 according to Hilton and Ralph Friesen. However, ancestry.com shows several family trees using the date of 1776.

<sup>39</sup> The Tiegenhagen Mennonite Church belonged to the Flemish branch; until 1639 it was served by the elder of Danzig, but then chose Hans Siemens as its elder and thus became an independent congregation. As this Grosswerder congregation continued to grow, it was decided in 1735 to establish four quarters: Elbing Quarter (Rosenort congregation), Tiegenhagen Quarter, Orloff Quarter (Ladekopp congregation), and Baerwalde Quarter (Fuerstenwerder congregation). All four quarters were to have a single elder, but each was to have its own preachers. Gradually the daughter congregations of the Gross Werder congregation became independent and in the first half of the 19th century chose their own elders, Fürstenwerder being the first to do so in 1809. In 1814 Abraham Wiebe of Tiegenhagen was chosen as elder of the other three quarters. When Wiebe died in 1833, the Tiegenhagen congregation became independent and chose Peter Reimer of Tiegenhagen as its elder. The Ladekopp congregation thereupon chose Jacob Wiebe in the same year, while Rosenort continued to be served by the elder of Tiegenhagen. Finally in 1857 Rosenort chose Nicolaus Fast as its elder.

A special grant by the Bishop of Culm permitted the Mennonites of Tiegenhagen to build a frame church "40 ells long, 22 ells wide, 7 ells high along the walls, with ordinary doors and windows, thatch roof, a chimney extending above the church and an apartment for residence in it" (Driedger).

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[Ells are a unit of measurement about the length of a man's arm.] Until 1892 this frame church was in use. In that year the old church was torn down and a new brick church erected on the same site on the bank of the Tiege. The congregation was incorporated in 1882. Between the two World Wars a monthly meeting was held in the northern part of the congregational area in Steegen in the home of Jacob Hamm. The congregation was served by an elder, five preachers, and two deacons. The membership remained rather constant throughout the last century. In 1852 the congregation numbered 591 baptized members. In 1858 there were 754 Mennonites including children, who owned 168 hides of land. In 1887 the baptized membership was 433, with 229 children. In 1940 there were some 800 Mennonites who belonged to the Tiegenhagen congregation and lived in the north of the Grosswerder area and in the Danzig Lowlands.

<sup>40</sup> Friesen, Hilton & Friesen, Ralph (2004). *Abraham S. Friesen: Steinbach Pioneer*. Canada: Hilt Friesen. (p. 69)

<sup>41</sup> Friesen, Hilton & Friesen, Ralph (2004). *Abraham S. Friesen: Steinbach Pioneer*. Canada: Hilt Friesen.

<sup>42</sup> Wirtschaft in its complete meaning incorporated all the holdings of a Wirt (proprietor and identified the individual as a property owner, not merely a farmer). That is, it may include the land owned adjacent to the village as well as the homesite within the village and any additional holdings associated therewith. In other words, a grinding mill or blacksmith would be a part of that ownership or wirtschaft. Retrieved 26 Dec 2009 from [http://lib.ndsu.nodak.edu/grhc/history\\_culture/history/wirt.html](http://lib.ndsu.nodak.edu/grhc/history_culture/history/wirt.html).

### **Endnotes: Historical Perspective 1773-1824 (p. 14)**

<sup>43</sup> Lamentable is defined as deplorably bad or unsatisfactory. (New Oxford American Dictionary)

<sup>44</sup> Industrial Revolution was the rapid development in the late 18<sup>th</sup> and 19<sup>th</sup> centuries, brought about by the introduction of machinery. It was characterized by the use of steam power, the growth of factories, and the mass production of manufactured goods. (New Oxford American Dictionary)

<sup>45</sup> Chortitza Colony was the first Russian Mennonite settlement northwest of Khortytzia Island, which is now part of Zaporizhia, Ukraine.

<sup>46</sup> The French Revolution (1789-1799) was a period of political and social upheaval and radical change in the history of France, during which the French governmental structure, previously an absolute monarchy with feudal privileges for the aristocracy and Catholic clergy, underwent radical change to forms based on Enlightenment principles of citizenship and inalienable rights. Retrieved 15 January 2010 from [http://www.en.wikipedia.org/wiki/French\\_Revolution](http://www.en.wikipedia.org/wiki/French_Revolution).

<sup>47</sup> The Napoleonic Wars were a series of conflicts declared against Napoleon's French Empire and changing sets of European allies by opposing coalitions that ran from 1803 to 1815, a continuation of the wars sparked by the French Revolution of 1789. Retrieved 15 January 2010 from [http://www.en.wikipedia.org/wiki/Napoleonic\\_Wars](http://www.en.wikipedia.org/wiki/Napoleonic_Wars).

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<sup>48</sup> Nomadic is defined as a member of a people having no permanent abode, and who travel from place to place to find fresh pasture for their livestock; a person who does not stay long in the same place; a wanderer. (New Oxford American Dictionary)

<sup>49</sup> The Crimean Tatars emerged as a nation and was a Turkic-speaking Muslim state, which was among the strongest powers in Eastern Europe until the beginning of the 18<sup>th</sup> century. They adopted Islam in the 13<sup>th</sup> century and thereafter Crimea became one of the centers of Islamic civilization. (source unknown)

<sup>50</sup> A pole weapon or polearm is a close combat weapon in which the main fighting part of the weapon is placed on the end of a long shaft, typically of wood, thereby extending the user's effective range. Retrieved 15 January 2009 from [http://www.en.wikipedia.org/wiki/Pole\\_weapon](http://www.en.wikipedia.org/wiki/Pole_weapon).

### **Endnotes: Johann Jakob Friesen (1763-1830) Reinland, Gross Werder, Prussia (p. 16)**

<sup>51</sup> Prussia extended from the French border to the Russian border. It was the biggest and most powerful North German state in its time. In 1934 the Nazi regime abolished the German states, and after the war Prussia was not revived.

<sup>52</sup> Plett, Delbert F (Ed.). Preservings (No. 10 June, 1997) retrieved 08 Jul 2010 from <http://www.plettfoundation.org/Preservings/Preservings10Jun1997p1.pdf>

<sup>53</sup> A harrow is an implement consisting of a heavy frame set with teeth or tines that is dragged over plowed land to break up clods, remove weeds, and cover seed. (New Oxford American Dictionary)

<sup>54</sup> Plett, Delbert F. (2000). *Dynasties of the Mennonite Kleine Gemeinde in Imperial Russia and North America*. Canada: Crossway Publications.

<sup>55</sup> Intransigent means unwilling or refusing to change one's views or to agree about something. (New Oxford American Dictionary)

<sup>56</sup> Geschwister is a German word for "sisters".

<sup>57</sup> A movement that emphasized the need for a "religion of the heart" instead of the head, and characterized by ethical purity, inward devotion, charity, and even mysticism. Leadership was empathetic to adherents instead of being strident loyalists to sacramentalism. Retrieved 27 Dec 2009 from <http://www.cob-net.org/petism.htm>.

<sup>58</sup> The German words historically for "inn" is Wirtshaus (a host's house) and innkeeping is Wirtschaft. The last word literally means hosting or hospitality. Retrieved 8 Jul 2010 from [www.reference.com/brose/inn](http://www.reference.com/brose/inn)

<sup>59</sup> Plett, Delbert F (2000). *Dyasties of the Mennonite Kleine Gemeinde in Imperial Russia and North America*. Canada: Crossway Publications.

<sup>60</sup> Bruderhaler Church, Steinbach, MB. The Bruderthaler Church and conference originated in the USA and the Steinbach Church was established in 1897. It has undergone two name changes over the years, Evangelical Mennonite Brethren, which was also the name change for the conference. Sometime after the Conference changed its name to Fellowship of Evangelical Bible Churches, the

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Steinbach Church changed its name to Cornerstone Bible Church. The building has also changed over the years, but the congregation in 2010 still meets at the same location, the corner of Reimer Ave. & 1St. Street. Retrieved 09 Jul 10 from <http://yourlocalheritage.org/Report.php?ListType=Photos&ID=6365>

<sup>61</sup> Jansen, Nebraska, a village (1950 population 244; 2008 population 143) in Jefferson County, in the southeastern part of the state, was named in honor of Peter Jansen, one of the Mennonite pioneers. In 1955 Jansen had one Mennonite church (Evangelical Mennonite Brethren) with 73 members. The first major settlement in the Jansen community, the Kleine Gemeinde, came from Russia in 1874-1875, and settled in Cub Creek Precinct in seven small, somewhat isolated "line villages" of Rosenort, Rosenhof, Rosenfeld, Rosental, Neuanlage, Heuboden, and Blumenort. The Jansen community at one time had six different Mennonite churches operating: Kleine Gemeinde (150; 1874-1908); Evangelical Mennonite Brethren (150; 1879 to present time); Krimmer Mennonite Brethren (50; 1880-1916); General Conference Mennonite (popularly called Peter Jansen's Church, comprised largely of the personnel on P. Jansen's ranch, 6 to 8 families, 1890-1909); Mennonite Brethren (50; 1901-1947); Reformed Mennonites (four or five families who held services in homes were never formally organized. Some of this group still lived in the vicinity of Jansen in the 1950s). The community was predominantly Mennonite until shortly after the turn of the century when mass migrations away from Jansen began, which resulted in a sharp decline in Mennonite population and the eventual closing down of all but one of the Mennonite churches. The last Mennonite church to close was the Mennonite Brethren in 1947. In 1953 the town of Jansen had five places in which alcoholic beverages were sold, in sharp contradiction to the "clause" which Peter Jansen was responsible for having inserted into the original deed of each town lot in Jansen which prohibited the sale of liquor in the town of Jansen. Miller, D. Paul. (1957). "Jansen (Nebraska, USA)." Global Anabaptist Mennonite Encyclopedia Online. Global Anabaptist Mennonite Encyclopedia Online. Retrieved 14 January 2010 <[http://www.gameo.org/encyclopedia/contents/jansen\\_nebraska\\_usa](http://www.gameo.org/encyclopedia/contents/jansen_nebraska_usa)>

<sup>62</sup> Plett, Delbert F (2000). *Dyasties of the Mennonite Kleine Gemeinde in Imperial Russia and North America*. Canada: Crossway Publications, p. 577.

<sup>63</sup> Plett, Delbert F (2000). *Dyasties of the Mennonite Kleine Gemeinde in Imperial Russia and North America*. Canada: Crossway Publications, p. 577.

<sup>64</sup> Plett, Delbert F (2000). *Dyasties of the Mennonite Kleine Gemeinde in Imperial Russia and North America*. Canada: Crossway Publications, pp. 577-578.

<sup>65</sup> Urry, James (Fall 2007). Mennnite Life (Vol 62, No 2). Context, Cause and Consequence in Understanding the Molochna Land Crisis: A Reply to John Staples. Retrieved July 9, 2010 from <http://www.bethelks.edu/mennonitelife/2007fall/urry.php>

Social inequality was present among Mennonites from the outset of their settlement in Russia as it was present in their Prussian homeland where the terms Einwohner/Anwohner and Vollwirt were already part of a social vocabulary closely tied to land ownership, residence, occupation, and, of course, wealth. Indeed, one contemporary correspondent to the *Odessaer Zeitung* drew a comparison between the situation in Prussia, including social attitudes and conflict, and the Russian situation.<sup>(19)</sup> Ownership of a farm and land reflected social status; an absence of land and being forced to work as a labourer for Mennonite landowners lowered a person's status. As more land was brought into cultivation in the Mennonite colonies and demand for labour increased, the interests of some landowners in keeping a pool of cheap, local Mennonite labour available meant also denying their Mennonite workers land and keeping them subservient. This was not a new problem nor would it be

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the last time that such a situation would occur. Shortly after Mennonites emigrated from Russia to Manitoba in the 1870s, the issue of labour and attitudes of the wealthier in the Mennonite community to their poorer brethren was commented upon by an outside observer:

Even the charity of the Mennonites has its dark side. The poorer brethren are assisted by the richer, but the richer take care lest the poorer should be so well paid as to grow independent and make their own terms. Rich Mennonites are thoroughly convinced of the advantage of employing cheap labour.

The issues involved in the landless crisis in Molochna, however, went far beyond concerns over land and labour or the misuse of land intended for other purposes than intensive cultivation or subletting. The issues included, just to cite the nearly contemporary account of the independent Russian official Alexander Klaus, landless Mennonites being overcharged rent for land, refused access to common pasture, being forced to pay the head-tax ("soul tax") at the same rate as full-farm owners but without the same income, being excluded from voting in village and community elections, and finally being forced to contribute to the communal grain stores in quantities similar to those of full farmers. Klaus also states that the landless who complained about injustices were persecuted by Mennonite officials: they were arrested, fined, and sentenced to forced labour. He also notes that false accusations were made against the landless as being "idle" and finally that many congregational ministers failed to deal equally with their members and favoured the landowners.

<sup>66</sup> Krimmer Mennonite Brethren arriving on S.S. City of Brooklyn via New York to Kansas.

<sup>67</sup> Retrieved July 9, 2010 from [http://www.norwayheritage.com/p\\_ship.asp?sh-brokl](http://www.norwayheritage.com/p_ship.asp?sh-brokl)

<sup>68</sup> Hearth—used as a symbol of one's home.

<sup>69</sup> Retrieved from [http://www.kshs.org/publicat/khq/1945/45\\_5\\_pantle.htm](http://www.kshs.org/publicat/khq/1945/45_5_pantle.htm)

<sup>70</sup> Retrieved from [http://www.kshs.org/publicat/khq/1945/45\\_5\\_pantle.htm](http://www.kshs.org/publicat/khq/1945/45_5_pantle.htm)

<sup>71</sup> Retrieved from [http://www.kshs.org/publicat/khq/1945/45\\_5\\_pantle.htm](http://www.kshs.org/publicat/khq/1945/45_5_pantle.htm)

<sup>72</sup> Year: 1880; Census Place: *Liberty, Marion, Kansas*; Roll T9\_388; Family History Film: 1254388; Page: 21.2000; Enumeration District: 246; Image: 0045.

<sup>73</sup> Retrieved from <http://www.censusfinder.com/mapks.htm>

**Endnotes: Historical Perspective Continues 1824-1878 (p. 31)**