

Note added 3 December 2008

We have just learned of the existence of an important article, the existence of which we were unfortunately unaware in 2004: Fred van Lieburg, "Sara Nevius (1632-1706): The pietist ministry of a Dutch Reformed minister's wife," *Studia Historiae Ecclesiasticae* 30(1) (June 2004): 52-74. This article includes over 4 pages of discussion of her family background, supplying a number of important details not given in our paper.

Note added 27 May 2009

On p. 2 of this article, in our discussion of Sara Lenaerts, wife of Johannes Neeff, we promised to "discuss in a subsequent article the claim that she was a daughter of Lenaert Lenaerts and Maria Sassenbroeck." That article has since appeared, as "Lenaerts and Sassenbroeck, ancestors of the Nevius Family of New Netherland," *New York Genealogical and Biographical Record* 140 (2009): 13-22. Therein, we show that Sara's parents were actually Lenaert Lenaerts (d. 1597) and *Margaretha* van Sassenbroeck, identify a paternal uncle, Carel Lenaerts of Amsterdam, provide a list of Sara's siblings, and revise the account of Sara's husband and children, who have left a considerable descendancy at Frankfurt-am-Main.

Note added 8 October 2009

In footnote 33, we should have stated that Maria van Soldt married Jan Becx, not Herman Becx. As pointed out to us by Armando Framarini, the relationship is correctly stated in "Genealogie van Van Soldt" in the Kemper Collection, Groene Hart Archieven, Streekarchieven Midden-Holland. It is definitively proven by materials cited in Emile van der Spek, "De nakomelingen van Paulus Woutersz van Solt (Antwerpen-Londen-Amsterdam-'s-Gravenhage)," *De Nederlandsche Leeuw* 104 (2007): 109-129, which was kindly brought to our attention by its author.

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We begin THE RECORD'S 136th year with an instructive and timely article on Revolutionary War pension files. Dr. William Parry explains that while only a minority of eligible veterans applied for pensions, many of those who failed to apply executed affidavits in support of other soldiers' applications, and these affidavits may be the sole evidence of their own service. The affidavits can only be found if one views the full pension file, not the "selected" records which recently became accessible online and are also found on one of the two National Archives pension file film series. To support his argument, Parry uses examples from the Coxsackie area of Greene County, New York.

The opposite side of the Revolution comes to life in the memoirs of the Loyalist John Moore of New York City. Terri O'Neil has transcribed this previously unpublished document which in addition to genealogical and biographical details gives us Moore's fascinating first-hand account of his experiences in that tumultuous period of New York's history.

Turning back to an earlier era, John Dobson documents part of the Netherlands ancestry of Johannes Nevius, progenitor of a well-known New York and New Jersey family. Of particular interest is Johannes' sister Sara and her husband, the famous Dutch theologian Wilhelmus à Brakel, whose works were familiar to many on this side of the Atlantic.

In a January 2004 article Linda Roorda established the ancestry of Elizabeth Van Dyck who married John Hutton in New York City in 1729, and now she traces the children and grandchildren of John and Elizabeth, who in this installment include noted Albany silversmiths George and Isaac Hutton, and Christopher Hutton, a founder of Troy.

On page 18 is a brief but important contribution from Georganna Klass Willits which may reveal the origin of the New York Huguenot settler Guillaume LeConte. We complete the issue with continuations of Willis White's genealogy of the Richard Miller family of Miller Place, Aline Garretson's genealogy of the Williamson Family of Gravesend, and Carolyn Stifel's death notices from an 1810 New York City women's periodical.

NOTES ON THE NEVIUS FAMILY

BY JOHN BLYTHE DOBSON*

Since the appearance of an excellent genealogy and two important papers all more than seventy years ago,^[1] relatively little has been published on the Nevius family of New Netherland. However, in 1934, as it would seem from LDS records, someone discovered the 1594 baptism of a Johannes Neeff, which they identified with that of the Rev. Johannes Neeffius, father of the New Netherland immigrant, whose mother's first name was known to be Sara.^[2] In the present paper we shall attempt to demonstrate the validity of this assumption, which provides the full names of the immigrant's grandparents and extends the results of previous studies back one generation. In the course of our investigation it also became obvious that a fresh examination was required of the Zoelen Reformed churchbook kept by the Rev. Johannes Neeffius,^[3] a cornerstone of the account given in Honeyman's 1900 Nevius genealogy. In the course of this re-examination, numerous errors in the transcription supplied to him were detected. The true readings of the names of the baptismal sponsors have furnished valuable clues to the affiliations of the Nevius family, and even more so to those of their Lenaerts and Becx wives, whom we hope to treat more fully in a future paper.

At a late phase in the research for the present article, we came across an erudite and richly-documented discussion in Dutch of Sara Nevius, daughter of the Rev. Johannes Neeffius, which corroborated many of our findings and would have saved us much trouble had we become aware of its existence earlier.^[4] We believe the considerable interest for readers on this side of the Atlantic of the facts adduced therein will justify their partial repetition here.

* ~~23 10 Balmoral Street, Winnipeg, Manitoba, Canada R3C 1X2.~~ The author would like to thank Ms. Judith Stolk, a student at the University of Leyden, who followed up on our questions concerning an article she published on the Web mentioning Sara Nevius, by pursuing additional research on our behalf at the Koninklijk Bibliotheek at The Hague over the Christmas holiday in 2001; the materials she has so generously shared with us have greatly enhanced this paper. Thanks are also due to Mr. Otto Schutte, of The Hague, for his advice on an earlier draft of this paper, and to Interlending and Document Supply Services of the University of Winnipeg Library and Mrs. Mary Jane Lupton of Winnipeg for assistance in obtaining some of the materials used in its preparation.

¹ A. Van Doren Honeyman, *Joannes Nevius ... and his descendants* (Plainfield, N.J., 1900), especially pp. 40-47, 662, 675-76; John J. De Mott, "Joannes and Matthias Nevius: Students," *Somerset County Historical Quarterly*, 2 (1913): 29-35, from a copy kindly supplied by Dorothy A. Koenig; William J. Hoffman, "An Armory of American Families of Dutch Descent: Nevius (Neeff, Neefie)," *RECORD* 64 (1933): 250-52. It is perhaps unnecessary to mention that in the case of Honeyman's work, we do not endorse the fantastic suggestion of a connection between the name Nevius and the ancient Roman name Naevius.

² See note 14 below. LDS refers to the Church of Jesus Christ of Latter-day Saints.

³ Kerkelijke registers, 1619-1811, Nederlands Hervormde Kerk, Zoelen, Family History Library, Salt Lake City, microfilm (hereafter FHL) 108900.

⁴ F.A. van Lieburg, "Vrouwen uit het gereformeerde pietisme in Nederland (4): Sara Nevius (1632-1706)," *Documentatieblad Nadere Reformatie* 12 (1988): 116-27, from a copy kindly supplied by Judith Stolk.

1. JOHANNES^B NEEFF,^[5] born say 1565-70, of Cologne (now in Nordrhein-Westfalen) in 1596, and said to have been of Amsterdam in 1609.^[6] He married by 1594, SARA LENAERTS, born say 1570, living 14 March 1627, when as “Sara Neeff, the minister’s mother” she served by proxy as a baptismal sponsor for her son Johannes’ eldest child. It is practically certain she was a sister to Anna Lenaerts, wife of the *chevalier* Jan Fassijn,^[7] and we will discuss in a subsequent article the claim that she was a daughter of Lenaert Lenaerts and Maria Sassenbroeck.^[8]

As De Mott^[9] rediscovered, their son Johannes is described in the records of Leyden University in 1608 and 1609 as “of Amersterdam, living with his father” (*Amsterdamensis, apud patrem*), but the indexes to all Amsterdam baptisms for 1564-1610 show no further children for this couple, and the index to all Amsterdam burials for 1553-1650 shows no persons of these names. Honeyman reported that their son Johannes had a “sister” Margariet Neeff and a “niece” Ursula Neeff who were communicants of the Dutch Church of Zoelen (in Gelderland) on 25 December 1629.^[10] No such entry survives in the Zoelen churchbook — perhaps they were found by his informant on some loose sheet — but if the word translated as “niece” is the Dutch *nicht*, an equally valid translation would be “female cousin,” which seems more probable, as it is unlikely that a niece of Johannes Nevius could have been an adult at so early a date.

Johannes Neeff and his wife were in Cologne in 1594, when as “Hans Neeff and Sara Lenert” they had their son Johannes baptized in the German Reformed Church. Two of the sponsors at this event were “Matthes [*sic*] Neeff, from Solingen” and “Maria Lenerts,” who were perhaps siblings of the parents. It is interesting that at Solingen (in the Duchy of Berg), a place not far from Cologne, we find a “Johan Neff” listed in the minutes of the estate court under date of 15 May 1577,^[11] but

⁵ Many readers of Honeyman’s *Joannes Nevius* have assumed that his reference (p. 40) to a possible ancestral couple, “Joannes Nevius and Sara à Braeckel,” could apply to this man, disregarding the caveat that this “information” was supplied to him by a corrupt Dutch archivist who had attempted to extort payment by withholding the “source.” Honeyman was wise to have held onto his money. The only real connection between the Nevius and Brakel families is, we believe, the one accounted for below.

⁶ In the university record of his son Johannes, to be cited below. Whether or not he was indeed of Amsterdam, he was evidently alive in 1609, and cannot therefore have died 9 Sept. 1602 at Frankfurt-am-Main, as claimed in various undocumented genealogies found on the World Wide Web.

⁷ This Anna, who served as a baptismal sponsor to Sara’s granddaughter, Sara Neeff, in 1632, was then the widow of Jan Fassin or Fassijn, of Cologne, and they were ancestors of a prominent family with branches at Amsterdam and Beverwijk. Anna’s daughter, Maria Fassijn, served by proxy as a sponsor for Sara’s grandson, Peter Neeff, in 1630. The name is variously misinterpreted as “Fostyn” or “Tassyns” in Honeyman, *Joannes Nevius*, p. 45.

⁸ LDS patron’s submission records, batch F 513717, sheet 8 [FHL 1553584], by Leona F. Turley, of 1520 East Glade, Mesa, Arizona, where however the name Sassenbroeck is erroneously written “Sassenbroeis.” All attempts to locate this submitter have failed, and we have been unable to learn the basis for her statement.

⁹ See note 1 above.

¹⁰ Honeyman, *Joannes Nevius*, p. 46. During this period, many persons are recorded as receiving communion on Christmas Day, for Luther had resurrected the practise of communicating “in both kinds” (*i.e.* with both bread and wine) on Christmas Day, 1521.

¹¹ A page from these minutes appears in facsimile in Rudolf Heinz Rosenthal, *Solingen: History of a*

unfortunately other documents from so early a period are not available to us and this clue has not been pursued.^[12]

Of the children who have been imputed to Johannes Neeff and Sara Lenaerts, the “D[omine] Georgsius [*sic*] Neeffius” who supposedly served as a baptismal sponsor for one of their son Johannes’ children in 1628 is a chimaera resulting from a misreading in the record of the name “Georgius Eruchtus,” and it is evident from this and other mistakes that whoever supplied the data to Honeyman was unaccustomed to reading seventeenth-century handwriting.^[13]

Issue (order unknown):

- 2 i. Johannes^A Neeff (known in adulthood as Neeffius), bap. 13 Nov. 1594 in the German Reformed Church, Cologne, as a son of Hans Neeff and Sara Lenert, with sponsors Matthes [*sic*] Neef from Solingen, Herman von Manheim, and Maria Lenerts.^[14]
- ii. (*possibly*) Margaret Neeff, said by Honeyman to have been listed in the record of communicants in the Dutch Church of Zoelen under date of 25 Dec. 1629, as a “sister of the pastor.”
- iii. Pieter Neeff, who served by proxy as a baptismal sponsor for Pieter, son of the Rev. Johannes Neeffius (no. 2), in 1630. According to van Lieburg,^[15] he became a merchant at Frankfort (Frankfurt-am-Main).
- iv. Abraham Neef, who served as a baptismal sponsor for Abraham, son of the Rev. Johannes Nevius, in 1631. According to van Lieburg, he also became a merchant at Frankfort (Frankfurt-am-Main).
- v. (*probably*) Sara Neeff, “residing at f~fort” (*i.e.* Frankfort),^[16] who served as a baptismal sponsor for Sara, daughter of the Rev. Johannes Nevius, in 1632.

City from Its Beginnings to the End of the 17th Century, trans. Richard S. Zerbe (Corpus Christi, Texas, 1998), plate 5, p. 55. This illustration is not very clear, but the corresponding entry in the index refers to “Johan Neeff/Neive/Neve.” This work also mentions on pp. 58, 119, a Rütger Neve or Neiff, burgomaster of Solingen in 1584 and 1587, and president of the estate court of Jobs in 1584, as well as his “son-in-law Peter Kirchhoff.”

¹² There are no materials relating to Solingen for this period available on microfilm from the LDS Family History Library. The Solingen churchbook, recently published as a huge appendix in Harry I. Dunkelberger & Drusilla Cochran Sheldon, *Dunkelberger Family: European Origins* (Corpus Christi, Texas, 2001), pp. 157-273, is incomplete for the early seventeenth century but confirms the continued presence there of persons of the name Neeff from about 1666, including a Johann Neff who died in 1682, aged 80 years. However, it contains no mention of the Matthias Neeff of our text.

¹³ Honeyman, *Joannes Nevius*, p. 45.

¹⁴ German Reformed Church, Cologne, modern transcript of register, fo. 47b [FHL 187151]. Previously, this record was alluded to, without adequate source citation, in LDS patron’s submission records, batch F 513717, sheet 8 [FHL 1553584], by Leona F. Turley, of 1520 East Glade, Mesa, Arizona, previously mentioned. We have been unable to learn the basis for her undocumented statement that the father was from Antwerp.

¹⁵ See note 4 above.

¹⁶ Honeyman, *Joannes Nevius*, p. 45, wrote, “the obliterated word “ffort” is clear, but whether it stands for Montfoort, Amesfoort [*sic*], or otherwise I cannot now determine.” In his belief that the word was obliterated, Honeyman appears to have been misled by his informant. The word is intact, and is consistently written throughout the register as “f~fort,” with a long curl spanning the first two letters to indicate elision between them. It must therefore represent a word like F—fort. It is evident from *De Navorscher* 84:40 that this was a standard abbreviation for Frankfort, and Mr. Otto Schutte agrees with me that it could represent no other place.

2. DOMINE JOHANNES^A NEEFFIUS, JR.^[17] (Johannes^B), pastor of Zoelen (in the seventeenth century known also as Soelen), in Gelderland, said by a son-in-law to have been born at Frankfort-am-Main,^[18] baptized 13 November 1594 in the German Reformed Church, Cologne,^[19] died about 1636,^[20] evidently at Venlo, in Zuid-Limburg, possibly of the plague which infected that place from November 1635 through April 1636.^[21] He was betrothed 25 July 1625 at Zoelen, and married 7 August following at Kampen, in Gelderland,^[22] to MARIA BECX, baptized 1 April 1595 in the Dutch Reformed Church, Cologne,^[23] living 29 May 1651 (when she served as a baptismal sponsor for her granddaughter, Anna Maria Vege; see below), daughter of Pieter Becx, of Cologne, merchant, by his wife Catharina _____.^[24] Since as a Reformed Domine he must have held an academic degree, there can be little doubt that our subject is identical with the “Joannes de Neef, Amsterdamsis” recorded somewhat inconsistently in the registers of the University of Leyden as of age 14 years in 1608 and of 13 years in 1609, a suggestion first made so long ago as 1859 by a Dutch historian,^[25] and also suggested as “probable” by Honeyman and assented to by De Mott, who obtained a verification of the readings of the ages in the original records. The subject’s own testimonials as to his taking up the ministry at Zoelen, and his retirement from that post, have been quoted by Honeyman, who gives further details of his career.^[26] On 13 June 1619 he was invested by Johannes Serojen as minister of Zoelen, where he served for over fourteen years,^[27] and where all five of his known children were baptized. On 1 January 1634 he was transferred to Venlo, in Limburg.^[28] We have not yet explored the possibility of whether he and his wife could have had further children born after leaving Zoelen, but it will be noted that he died within two years of his move to Venlo.

¹⁷ On whom see Honeyman, *Joannes Nevius*, pp. 43-46.

¹⁸ Wilhemus à Brakel, in the introduction to Sara Nevius’ *Een aandachtige leerlinge van de Heere Jezus* (Rotterdam, 1706), from a copy kindly supplied by Judith Stolk.

¹⁹ See note 14 above.

²⁰ His son-in-law, Wilhelmus à Brakel, writes in the introduction to *Een aandachtige leerlinge* that at his death his daughter Sara was “around three years old” (*omtrent drie jaren oud*), but does not state the date.

²¹ As suggested by van Lieburg, “Sara Nevius,” p. 116.

²² Both events are recorded in the Zoelen churchbook, a marginal notation reading “confirmatio facta Campen die 7 Augusti.”

²³ Dutch Reformed Church, Cologne, p. 502 [FHL 187154].

²⁴ And not of a nearly-contemporary Pieter Becx (designated in records as “the younger”) and his wife Gerdraudt Diepenbroecks, as has been falsely stated on various undocumented webpages. As previously noted, we intend to treat the Becx family in a future paper.

²⁵ N.C. Kist, “De Hervormde Gemeente te Zoelen in Nederbetuwe,” *Kerkhistorisch Archief* 2 (1859): 442-64, cited by van Lieburg, “Sara Nevius,” p. 125 *n.* 5, who however says, without explanation, that Kist “surmised incorrectly” (*vermoedt ten onrechte*). But we see no reason to doubt the correctness of Kist’s supposition.

²⁶ These, and his marriage record, unlike his childrens’ baptismal records, are presented in an acceptable translation in Honeyman, *Joannes Nevius*, pp. 44, 45, and need not be repeated here.

²⁷ Jacob Anspach, “De Predikantengalerij der voormalige classis Tiel,” pt. 1, *Algemeen Nederlandsch Familieblad*, 16 (1903): cols. 553-70, at col. 557.

²⁸ [Jacob] Anspach, “Synodalia,” *De Navorscher* 31 (1881): 121-29, at p. 123, where however it is erroneously stated that Johannes Neeffius was born at Amsterdam; Honeyman, *Joannes Nevius*, p. 45.

In adulthood, this man consistently latinized his surname as “Neeffius,” and he appears as such not only in entries in the Zoelen churchbook dating from the time of his ministry, but also in a letter from him to the Dutch Reformed Church of Utrecht, dated 1 July 1624 and signed “Joh. Neeffius.”^[29] In contrast, his son Johannes used the form Nevius, while the other son Matthias, despite being a minister himself, reverted to the original form of the name.

In 1637, about a year after Johannes’ death, Venlo was invaded by the Spaniards. His widow, Maria Becx, returned to Amsterdam, where her daughter Sara (no. 4 below) was placed in a French School.^[30]

Known issue:^[31]

- i. Johannes¹ (III) Nevius, bap. 14 March 1627 at Zoelen, with sponsors “the wife of Bertramus Bernardinus in the place of Sara Neeff, the minister’s mother, residing at f~fort [*i.e.* Frankfort], the Sheriff Cornelis Maassen, in place of D[omine] Paulus Leonardus, minister at Campen,^[32] and Domine Abraham Ramakerus, minister of the Gospel at Echtelt.”^[33] Johannes went to New Amsterdam by 1652,^[34] where he m. (int.) 18 Nov. 1655 in the Reformed Dutch Church,^[35] Adriaentje Cornelis Bleijck,^[36] and they were the founders of the Nevius family of New Netherland. One of the sponsors at the 1668 baptism of their daughter Johanna was Wilhelmus à Braeckel, husband of the father’s sister Sara Nevius, who was doubtless serving by proxy.^[37]

²⁹ Letter of recommendation for Susanna van Weerdenburch (incidentally a maternal aunt of the New Netherland settler Catharina Margetts, wife of Adriaen Hegeman), Archief van den Kerkeeraad der Nederlandsche Hervormde Gemeente Utrecht, nr. 405, fol. 57 *vo*. This fortuitous discovery was kindly communicated to us by Dorothy A. Koenig, of Berkeley, California, who is researching the Weerdenburch family.

³⁰ Wilhelmus à Brakel’s introduction to his wife’s *Godvruchtige overdenkingen en alleenpraken, betreffende het verborgen leven voor den Heere*; also W. Fieret & A. Ros, *Theodorus à Brakel, Wilhelmus à Brakel, en Sara Nevius* (Houten, 1988), pp. 125-28.

³¹ Kerkelijke registers, Nederlands Hervormde Kerk, Zoelen, as cited in note 3 above. Many discrepancies will be noted between these readings of his children’s baptismal records and those given in Honeyman, *Joannes Nevius*, pp. 44-45, which justifies their repetition here.

³² Paulus de Leonardis, V.D.M., minister at Kampen in Overijssel, was the husband of Catharina Becx, the mother’s sister. Further details will be given in our forthcoming article on the Lenaerts and Becx families.

³³ Abraham Ramaker (or Rademaker) is treated in Jacob Anspach, “De Predikanten-Galerij der voormalige classis Tiel,” pt. 2, *Algemeen Nederlandsch Familieblad* 17 (1905): cols. 65-77, at col. 71, but the account is not enlightening as to his origins. However, the reference to this man as “our cousin Abraham Ramaker, minister,” in a seventeenth-century genealogy of the van Soldt family, printed in *De Navorscher* 84 (1935): 35-42, permits us to deduce that he was a son of Johan Ramaker and his wife Clara van Soldt, which is corroborated by his appearance with this Clara as baptismal sponsors for another child of the Rev. Johannes Neeffius in 1631. Clara, who would appear to have been a daughter of Hans van Soldt “the elder,” an Amsterdam merchant, seems to have had a sister Sara who married Laurens Lenaerts, and a sister Maria who married Herman Becx, which may somehow explain her association with the Nevius family; but the matter requires further investigation.

³⁴ Nevius genealogy, p. 68.

³⁵ *Marriages from 1639 to 1801 in the Reformed Dutch Church, New Amsterdam – New York City*, Collections of The New York Genealogical and Biographical Society, vol. 1 (1890), p. 18.

³⁶ For her identification see the present writer’s paper “Swaentje Jans and Her Five Husbands,” *RECORD* 129 (1998): 161-70.

³⁷ *Baptisms from 1639 to 1730 in the Reformed Dutch Church, New York*, Collections of The New York Genealogical and Biographical Society, vol. 2 (1901), p. 90. In the entry, the mother’s name is given as “Ariana à Braeckel,” which has given rise to some doubt as to her identity (as expressed for example in Honeyman, *Joannes Nevius*, p. 75). Now that we know Wilhelmus à Braeckel was the groom’s brother-in-

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 - ii. Matthias Neeff, bap. 10 Aug. 1628 at Zoelen with sponsors “Domine Johannes Beekmannus taking the place of Joost van Leen (or Loon?) at f~fort, D[omine] Georgiús Eruchtus, and the wife of Bertramus van Laer.”
 - iii. Peter Neeff, bap. 10 Jan. 1630 at Zoelen with sponsors “Domine Bernhardus Crusius,^[38] minister of the gospel at Kesteren [in Gelderland], Peeter Neeff of f~fort [the father’s brother], whose place was taken by Domine Bertramus à Laer, minister of the gospel at Tiel,^[39] and Maria Fassyns, of Amsterdam,^[40] whose place was taken by the wife of Domine Ramaker.”
 - iv. Abraham Neeff, bap. 13 July 1631 at Zoelen with sponsors “Abraham Neeff [the father’s brother] and Jacob Beck [not identified], both of f~fort, whose places were taken by Domine Abrah. Ramaker, minister of the gospel at Echtelt and Sheriff Cornelis Maassen and Mrs. Clara van Sold,^[41] widow of Johan Ramaker.”
- 4
 - v. Sara Neeff, b. 16 Oct. 1632 at Zoelen,^[42] bap. there 21 Oct. following with sponsors “Mr. Matthys van Buren with his wife Saertjen, the midwife, and Aeltjen Maassen, the sheriff’s wife, in place of Pieter Becx, merchant at f~fort,^[43] of Anna Leonards, widow of J.J. [?] Fossyns,^[44] and Miss Sara Neeff residing at f~fort.”

3. THE REV. MATTHIAS NEEFF (Johannes^A, Johannes^B), pastor of Renswoude, near Wijk-bij-Duurstede, in the province of Utrecht, was baptized 10 August 1628 at Zoelen. As Hoffman^[45] points out, “Matthias Neeff was destined for the church and to that purpose studied at the universities of Utrecht and Leyden. It was not uncommon for the students of that time to attend two or more universities in succession.” Hoffman cites the records of the respective students’ societies (*studentenverenigingen*), now fully available in print,^[46] to show that Matthias Neeff was admitted to

law, we may well suppose that the clerk misunderstood this fact, and assumed Wilhelmus was brother to the groom’s wife.

³⁸ Who was called to Kesteren in 1619, and left for Zutfin in 1634, according to Jacob Anspach, “Predikanten-galerij der voormalige classis Tiel,” pt. 3, *Algemeen Nederlandsch Familieblad* 17 (1905): cols. 148-66, at col. 153.

³⁹ The reading is a little unclear at this point, but “Bertram van Laer, predikant te Tiel” is mentioned in Jacob Anspach, “Predikanten-galerij der voormalige classis Tiel,” pt. 3, cited above, at col. 156.

⁴⁰ A daughter of Jan Fassijn and Anna Lenaerts, as noted above. Her surname is misread as “Tassyns” in Honeyman’s *Joannes Nevius*, p. 45.

⁴¹ Not “Vold” as printed in Honeyman, *Joannes Nevius*, p. 45.

⁴² Frans Johannes Los, *Wilhelmus à Brakel: Proefschrift ter Verrijking van den Graad van Doctor in de Godgeleerdheid, aan de Rijks-Universiteit te Leiden* (Leiden, 1892), p. 35, where her parents are named as Johannes Nevius, minister of Zoelen, and Maria Beks. Although published some eight years before Honeyman’s *Joannes Nevius*, this work was evidently unknown to Honeyman’s Dutch informants.

⁴³ This was not necessarily the mother’s father, whom we have no evidence to place at Frankfort. However, a younger Pieter Becx, who may well have been her cousin but was not her brother, married 1619 at Cologne, Anna de Smeth, and was at Frankfort by 1621 (see J.E. Elias, *De Vroedschap van Amsterdam 1578-1795* [Haarlem, 1903-5], 2:796, although the statement that this man was born at Solingen is based on a misreading of his marriage record).

⁴⁴ I.e. Fassijn; not “Fostyn” as printed in Honeyman, *Joannes Nevius*, p. 45.

⁴⁵ See note 1 above.

⁴⁶ O. Schutte, *De Wapenboeken der Gelders-Overijsselse Studentenverenigingen* (’s-Gravenhage: Koninklijk Nederlandsch Genootschap voor Geslacht- en Wapenkunde, 1975). See p. 139 for Matthias’ registration at Utrecht, and p. 93 for that at Leyden. This publication does not address the mystery of why the heraldic achievement describes what is “undoubtedly the combined arms of two families,” one of them

Utrecht in 1645, and to Leyden in 1649, the latter record stating that he was “now pastor of Rijnsouwout” (now spelled Renswoude).^[47] Hoffman dates this appointment to 1652 from other sources, and also shows that Neeff was appointed minister at Montfoort, likewise in Utrecht, in 1656, dying there on 22 November 1682.^[48] Honeyman offers the very unhappy suggestion that “he made, in 1665, his journey to America, of which fact we only know from the baptismal record of one of the children of his brother Joannes in New Amsterdam.”^[49] He was indeed a sponsor to this child, the record designating him “Matthias Nevius, predik[an]t tot Montfoort,” but such a service could of course have been performed by proxy, despite the failure of the record to state the fact. Matthias Neeff was betrothed on 19 April 1652,^[50] and married apparently 5 May following at Renswoude,^[51] to his cousin, CATHARINA DE LEONARDIS, born 1623-24, living 1659, daughter of Domine Paulus de Leonardis, minister at Kampen, by his wife Catharina Becx. The record gives his age as 26 (an overstatement) and hers as 28, and refers to her as “from Kampen, parents deceased.”

Known issue:^[52]

- i. Johannes Neeff, bap. 9 Feb. 1653 at Renswoude. He was clearly the “Johannes Nevius Reinswoudamus, [ætatis] 20,” recorded at the University of Leyden in 1673.^[53] There seems no reason to doubt that he was also the one of this name who took his degree in Theology in the University of Utrecht in 1674,^[54] since Theology students normally attended more than one university.
- ii. Catharina Neeff, bap. 3 Sept 1654 at Renswoude.
- iii. Matthias Neeff, Jr., bap. 30 July 1659 at Montfoort, who became a clergyman like his father. “Matthæus Neef Monfurtenensis” was a student at the University of Leyden, aged 16 in 1676 and 20 in 1679.^[55] Hoffman says he was “appointed May 30, 1683 (installed June 10), as a minister in Nichtevecht [in the province of Utrecht] where he died Oct. 3, 1727, aged 68 years,” adding that “he was in 1717 *scribend* [secretary] and in 1721 assessor of the Utrecht general synod.” The record of his marriage in late 1683, in which he is called “Minister of the Holy Word” (*Bedienaar des Goddelijken*

being those of the Brabantine family of Neef de Boedegem, as Hoffman observes (and as is confirmed by reference to J.B. Rietstap’s *Armorial Générale*, 2nd ed. [Gouda, 1884-87], 2:301). The other, unidentified arms are: *azure, two armored arms argent, issuing from the upper corners; from the right a left arm, from the left a right arm, each holding a sword argent, hilted or, the blades crossed (in azuur twee geharnaste armen van zilver, komende uit de bovenboeken, rechts een linkerarm, links een rechterarm, houdende ieder in de hand een zwaard van zilver met gesten van goud, die elkaar kruisen).*

⁴⁷ Misprinted “Renswoude” in Honeyman, *Joannes Nevius*, p. 46.

⁴⁸ Hoffman, in RECORD 64: 605-06 n.

⁴⁹ Honeyman, *Joannes Nevius*, pp. 46-47.

⁵⁰ A.B. van der View, “Huwelijksintekeningen vóór 1680 van Predikanten in de Kerkelijke registers te Amsterdam,” pt. 11, *De Nederlandsche Leeuw* 39 (1921): cols. 16-19, at col. 18. It was evidently customary, or at least common, for ministers to have their marriage intentions recorded at Amsterdam, and would not seem necessarily to imply residence there.

⁵¹ International Genealogical Index (hereafter IGI); not verified.

⁵² These baptisms per IGI; not verified.

⁵³ Honeyman, *Joannes Nevius*, p. 41, where however Reinswoudamus is misprinted Reinswondamus.

⁵⁴ With the dissertation *Resp. de clara et distincta perceptione: an sit norma veritatis?* (Utrecht, 1674), listed in the catalogue of the British Library, but not personally seen by us.

⁵⁵ Honeyman, *Joannes Nevius*, p. 41.

woortz), mentions his presence at Nichtevecht, and indicates that he was previously unmarried. He m. 7 Nov. 1683 (having statedly been betrothed that very day) at Rotterdam,^[56] to Emmerentia van Peenen, d. before 19 Oct. 1713, who is described in the marriage record as deriving from (*afkomstig van*) Noordwijkerhout, in South Holland, and whom Hoffman states was “a daughter of his colleague the Rev. D. van Pe[e]nen.”^[57] This couple does not appear to have maintained any lasting ties with Rotterdam, and no baptisms of any children have been located in the records. He m. (2) before 19 Oct. 1713, when they made a joint testament to which he subscribes as “Matthias Neeff,”^[58] Geertruid van den Bergh, probably a daughter of Hendrik van den Bergh and Marghareta Ghim, who d. probably by 13 March 1722, when she is not mentioned in a document concerning the administration of the estate of Hendrik van den Bergh.^[59] Matthias Neeff was the administrator, and also witnessed a document for Margareta Ghim, widow of Hendrick van den Berg.^[60] As “Mattheus Neeff, from Montfoort, pastor of Nigtevegt, widower of Geertruid van den Berg,” he was betrothed on 17 Dec. 1722 to “Aletta Ernst van Bassen, from Amsterdam, aged 41 years, parents deceased, accompanied by her brother Jeronimo Ernst van Bassen.”^[61] She was still alive on 12 April 1745, when she is mentioned in the testament of her sister, Johanna, widow of Jan Willem Leusden.^[62] Honeyman states, “He made his will September 27, 1727, at Abconde [*recte* Abcoude], a village near Amsterdam [actually it is nowhere near Amsterdam, but in Utrecht]. According to his will he had two wives and had made a former will which he thereby revoked, and he makes mention of his third wife, Aletta Arnst [*recte* Ernst] van Bassen. In the last will his name is given as ‘Matthias Neeff,’ and at that time he had an only son also called ‘Matthias Neeff.’ That the maker of this will died soon after 1727 is evident, because his wife is mentioned as a widow in a document bearing date July 10, 1728.” Only known child, by first wife:

- a. Matthias Neeff (III), b. 1709-10, living 17 Aug. 1741 (when he is mentioned in a notarial document),^[63] but d. before 10 Oct. 1749, when his by-then deceased wife is called “in her lifetime his widow.”^[64] On 29 Aug. 1728, perhaps expecting

⁵⁶ Nederlands Hervormde Kerk, Rotterdam, Doop-, Trouw- en Begraafboeken (DTB), indexed online at Digitale Stamboom Rotterdam, <http://www.gemeentearchief.rotterdam.nl/> (hereafter DTB Rotterdam). In Honeyman, *Joannes Nevius*, p. 47, the date is erroneously given as 1699, and the bride’s name as Emerentiana van Proeyn.

⁵⁷ Hoffman doubtless means Daniel van Peenen, from Leyden, pastor of Noordwijkerhout, who was betrothed on 6 June 1652 at Amsterdam, at the age of 20 years, to Anna van den Heede, he being then described as “without parents” but accompanied by his brother Isaac (*De Nederlandsche Leeuw* 39 [1921]: col. 18). He is presumably identical with “Daniel Peenius,” an author and translator who was active in the Netherlands in the 1660s (J.C. Adeling & H.W. Rotermund, *Fortsetzung und Ergänzungen zu Christian Gottlieb Jöchers allgemeinem Gelehrten-Lexikon*, 7 vols. all published [Leipzig, 1784-1897], vol. 5, col. 1784). The brief treatment of this man in the unsigned article on “Het geslacht van Peenen” in *Algemeen Nederlandsch Familieblad*, vol. 1, no. 9 (21 July 1883): 1-3, at p. 2, is quite unsatisfactory, and we are unable to say whether it states his parentage correctly.

⁵⁸ Utrecht notarial acts, no. U123a5-160 (notary M. van Lobbrecht, Utrecht).

⁵⁹ Utrecht notarial acts, no. U142a3-105 (notary J. Both, Utrecht).

⁶⁰ Utrecht notarial acts, no. U129a3-100 (notary E. Verryken, Utrecht).

⁶¹ “Huwelijksintekeningen vóór 1680 van Predikanten in de Kerkelijke registers te Amsterdam,” pt. 3, *De Nederlandsche Leeuw* 37 (1919): cols. 116-19, at cols. 116-17. Ernst van Bassen was fixed as a composite surname so early as 1542, and would appear to derive from Arnhem in Gelderland.

⁶² Utrecht notarial acts, no. U162a26-24 (notary C.F. Pronckert, Utrecht).

⁶³ Utrecht notarial acts, no. U151a22-118 (notary C.F. Pronckert, Utrecht).

⁶⁴ Utrecht notarial acts, no. U169a12-162 (notary W. van Vloten, Utrecht). This document refers to him as “Matthias Nevius.”

death, “he executed a will . . . calling himself ‘a student at Utrecht’ and naming his mother as sole legatee.”^[65] However, he survived, and a notarial document dated 16 March 1729 describes him as a 19-year-old student at the University of Utrecht, thus providing an indication of his date of birth.^[66] Other such documents dated 14 July and 25 Nov. of 1729 reveal that he had since taken to wife Anna van Thoor,^[67] who was certainly living 17 Aug. 1741 (since she survived her husband) but d. shortly before 10 Oct. 1749, when her burial is mentioned.^[68] She was a posthumous daughter of Nicolaes van Thoor, presumably of Utrecht, by his wife Johanna Cornelia, daughter of Johan van Oort, which Johanna subsequently became the wife of Johan van der Niepoort.^[69] On 17 Nov. 1730 Matthias Neeff is referred to as “heir of Matthias Neeff, in his life minister of Nigtevecht.”^[70] Notarial documents of 30 April 1735 and 19 May 1739 mention him serving as a witness in his capacity of Secretary of Cortehoeff, a place mentioned several times in these records, and clearly near Nichtevecht, although we are unable to locate it more precisely.^[71] We have not traced any issue.

4. SARA NEEFF^[72] (Johannes^A, Johannes^B), born 16 October 1632 at Zoelen,^[73] baptized there 21 October following, and died 24 January 1706, probably at Rotterdam. According to her future second husband, she attended a French School at Amsterdam in her youth, where among other skills she was taught needlework and harpsichord-playing. Generally designated Sara Nevius in her adulthood,^[74] she became known during her lifetime as a religious poet through the circulation of her works in manuscript, and gained an even greater reputation through the posthumous publication by her second husband of her theological writings, *Godvruchtige overdenkingen en alleenspraken, betreffende het verborgen leven voor den Heere* and *Een aendachtig leerling van den Heere Jezus, door hemzelf geleert*, which works have gone through many editions.^[75] She married (1) about 1649, HENRICUS VEGE (or

⁶⁵ Honeyman, *Joannes Nevius*, p. 47.

⁶⁶ Utrecht notarial acts, no. U162a10-31 (notary C.F. Pronckert, Utrecht).

⁶⁷ Utrecht notarial acts, nos. U162a10-93 (notary C.F. Pronckert, Utrecht), U166a6-114 (notary E. Vlaer, Utrecht).

⁶⁸ Utrecht notarial acts, no. U169a12.

⁶⁹ Utrecht notarial acts, no. U204a1-61 (notary J. van Lanckom, Utrecht), dated 17 Nov. 1742, and other notarial acts previously cited. The last-mentioned name is more commonly found as Nypooort; cf. *Nederland's Patriciaat* 3 (1912): 290-94.

⁷⁰ Utrecht notarial acts, no. U151a12-44 (notary A. de Coole, Utrecht).

⁷¹ Utrecht notarial acts, no. U166a12-44 (notary E. Vlaer, Utrecht), and no. U183a7-13 (notary M. de Leeuw, Utrecht). Around this time, he devised for himself an elaborate signature which at first glance does not seem to match that of five years earlier; however, closer examination shows that his initials, M and N, retained distinctive similarities.

⁷² Her identity as a daughter of Johannes Nevius was published by her husband in the 18th century (see below), and was also publicized in a somewhat garbled form in William Steven, *The History of the Scottish Church in Rotterdam* (Rotterdam and Edinburgh, 1833), p. 54, where he is called “John Nevay,” minister of the Scottish congregation at Rotterdam; we owe this reference to van Lieburg, p. 125 n. 3.

⁷³ From her second husband’s preface to *Een aendachtig leerling van den Heere Jezus* (1706).

⁷⁴ Her second husband, in the two volumes of her writings which he published after her death, caused her name to be printed on the title pages as “Sara Nevius, huisvrouw van D^o Wilhelmus à Brakel.” However their marriage record, which is reproduced in *facsimile* in Fieret & Ros, *Theodorius à Brakel, Wilhelmus à Brakel, en Sara Nevius* (note 30 above), p. 137, gives the bride’s name as Sara Neeff.

⁷⁵ The latter of these was reprinted so recently as 1996. Most of the biographical information on her in print traces back to the introduction contributed by her second husband to her posthumously-

VEGEN), V.D.M., from Elburg, died 8 September 1652, and buried 13 September following in the Reformed Church at Benthuisen, in South Holland,^[76] of whom we know nothing further than that (as stated on his tombstone) he served as minister of Benthuisen for six years prior to his death. As his widow she married (2) (intention) 29 March 1664 at Utrecht,^[77] the well-known minister WILHELMUS À BRAKEL,^[78] born 2 January 1635 at Leeuwarden, in Friesland, died 30 October 1711 at Rotterdam, aged over 76 years,^[79] and buried 5 November following in the Groote Kerk, son of the eminent theologian Theodorus Gerardi à Brakel (1608-1669) and the latter's wife Margareta Homma. Following studies at Franeker and Utrecht, he was ordained in 1659.^[80] He subsequently served as pastor of four parishes in Friesland: Exmorra (invested 27 June 1662), Stavoren (11 November 1665), Harlingen (3 October 1670), and Leeuwarden (17 October 1675), before finishing his career at Rotterdam, in South Holland (21 November 1683). An historian of the Rotterdam church writes that he was "one of the most renowned of the theologians who followed Voetius, among his many works being *Redelijke Godsdiens*, which ran through over twenty editions."^[81] *Redelijke Godsdiens* (Dordrecht, 1700) — translated into English as *The Christian's Reasonable Service* — remains in print to this day.^[82] As "Wilhelmus à Braeckel" he served, obviously by proxy, as a sponsor for Johanna, daughter of his brother-in-law Johannes Nevius, which child (as previously noted) was baptized 11 March 1668 at New York. Although persons of the name ver Brakel are found at New York at a latter date, they had no discernable, or even likely, connection with the present family.

published work *Een aandachtig leerling van den Heere Jesus*. See also F.A. van Lieburg, "Vrouwen uit het gereformeerde pietisme in Nederland (4): Sara Nevius (1632-1706)," cited in note 4 above; M. de Baar, "Van kerk naar sekte: Sara Nevius, Grietje van Dijk en Anna Maria van Schurman," *De zeventiende eeuw* 7 (1991): 159-70. She is also treated in a number of the standard Dutch biographical dictionaries. For discussion of her poetic manuscripts see de Baar, 160, citing Universiteitsbibliotheek Leiden, Collectie Maatschappij der Nederlandsche Letterkunde, 397, Juffrouw Braekel, Stichtelijke verzen of meditatieën op rijm, afschrift van 1694, 48 pp.

⁷⁶ P.C. Bloys van Treslong Prins, *Genealogische en heraldische gedenkwaardigheden in en uit de kerken der provincie Zuid-Holland*, 2 vols. in 3 (Utrecht, 1922), 1:19.

⁷⁷ Los, *Wilhelmus à Brakel*, p. 35, citing the huwelijks-acte in the Gemeente-Archivaris van Utrecht.

⁷⁸ See generally Christian Gottlieb Jöcher, *Allgemeines Gelehrten-Lexicon*, 4 vols. (Leipzig, 1750-51), 1: col. 1324, s.v. "Brackel"; "Een der helden van Chattam," signed "Philogrammatos," *De Navorscher* 6 (1856): 60-61; F.J. Los, *Wilhelmus à Brakel* (1892), cited above; and the lengthy and valuable introduction to the edition of his *The Christian's Reasonable Service*, trans. Bartel Elshout, 4 vols. (Morgan, Pa.: Soli Deo Gloria Publications, 1992), which contains a bibliography of writings about the author on pp. lxxx-lxxxi.

⁷⁹ "Grafchriften van 1673-1713 voornamelijk uit Indië, Utrecht, Rotterdam, enz.," unsigned, *Algemeen Nederlandsch Familieblad* 4 (1887): 141-44, at p. 144.

⁸⁰ According to T. van der Loos, "Volledige naamlijst van predikanten der Ned. Herv. Gemeente te Rotterdam (Centrum)," pt. 2, *Jaarboek van de Zuid-Hollandse Vereniging voor Genealogie* 3 (1956), 77-122, at p. 86, where it is noted that he was inscribed at the University of Franeker on 6 Jan. 1654. He must be distinguished from an older Wilhelmus à Brakel "from Zwolle," student at the University of Leyden in 1646, listed in O. Schutte, *De Wapenboeken der Gelders-Overijsselse Studentenverenigingen*, cited above, p. 89.

⁸¹ Van der Loos, note 80 above, p. 86.

⁸² Although he is sometimes credited in secondary sources with the authorship of *De trappen van het geestelijke levens* (1670), this was actually written — as revealed by its subtitle — by his father, although revised by Wilhelmus.

Issue by first husband:

- i. Anna Maria Vege, bap. 29 May 1651 at Benthuisen, with sponsors Antjen Rijnvisch, Maria Beks [the maternal grandmother], and the bailiff Corneljus van den Bergh.^[83] No further record of her has been found.

Issue by second husband (all baptized at Stavoren, in the municipality of Nijefurd, in Friesland):^[84]

- ii. Sulamith à Brakel, bap. 22 April 1666 as a daughter of Wilhelmus à Brakel and Sara Neeffius,^[85] living 1729. She m. 13 Dec. 1689 (having been betrothed 20 Nov. previous) at Rotterdam,^[86] to Franco van der Kluijt, V.D.M., minister at Alblasserdam, in South Holland,^[87] b. ca. 1665, d. 1727, who in their marriage record is stated to have come from Rotterdam. This record further calls him a pastor (*bedienaer des Goddelijckens woort*), without however stating where he was then stationed; van Lieburg says his first station was at Noord-Scharwoude. As “Fraco [*sic*] van der Kluit and Sulammit van Brak [*sic*]” they served as sponsors at the baptism of their grandson Theodorus Wilhelmus van Bergen in 1726, the record giving the address of Franco van der Kluijt as “de Lombertstraat.” “Sulamita van Brakel” served with her son Wilhelmus as a sponsor for a brother of the same child, Franco van Bergen, in 1729. It is said that his father-in-law made a dying request of Franco van der Kluijt to take the additional surname of van Brakel,^[88] and he became the ancestor of the prominent Dutch family which used the combined surname of van Brakel van der Kluijt (or Kluyt), some of whose manuscripts were deposited in the collections of the Centraal Bureau voor Genealogie in 1990.^[89] Known issue, all baptisms at Alblasserdam:^[90]
 - a. Do. Wilhelmus à Brakel van der Kluijt (or Kluyt), b. 1694, d. 1762, who followed in his grandfather’s footsteps to become a minister, and was author of *Kort onderwerp der Goddelijke waarbeden* and *Keten der Goddelijke waarbeden*.^[91] He is said to have been pastor of Schellinkhout, in the municipality of Venhuizen in Noord-Holland, in 1720.^[92] He m. before 1723, Magteld Burgwal, and between 1723 and 1737, at least, they were at Sommelsdijk, in the Province of Middelharnis, Zuid-Holland, where they had nine children baptized. Known issue

⁸³ Van Lieburg (note 4 above), p. 126, n. 20.

⁸⁴ Los, *Wilhelmus à Brakel*, p. 37. We know this list is deficient, because her widower writes, “she left me four daughters and a son” (*zij heeft mij vier dochters en eene zoon ter wereld gebracht*). Even if this count includes his step-daughter Anna Maria Vege, we are still short a daughter.

⁸⁵ From a patron’s submission record in the IGI. Although her marriage record refers to her as deriving from (*afkomstig van*) Rotterdam, this seems unlikely as at the time of her marriage her father had only been stationed there for six years.

⁸⁶ DTB Rotterdam, note 56 above.

⁸⁷ This information is from the above-cited article by van der Loos (note 80), in which however his surname is given as “van der Kluit.”

⁸⁸ Los, *Wilhelmus à Brakel*, 37.

⁸⁹ *Mededelingen Centraal Bureau voor Genealogie* 44:4 (Dec. 1990): 27; *Jaarboek van het Centraal Bureau voor Genealogie* 45 (1991): 32.

⁹⁰ Centraal Bureau voor Genealogie, Zuid-Holland Index Dopen, reproduced in facsimile in the CD-ROM *Families of South Holland: Index to Christenings, 1695-1812* (DutchGenealogy.com, 2001): District IV, Serie P: Klapper op de Doopboeken Alblasserward, 1695-1715.

⁹¹ He is identified, and his works cited, in Los, *Wilhelmus à Brakel*, p. 37. There are entries for him in Van der Aa, *Biographische Woordenboek*, and in J.W. Regt, *Neërlands Beroemde Personen* (1869), neither of which we have seen.

⁹² “De tijdlijn van Schellinkhout van 1701 tot en met 1750,” available online at http://home.wanadoo.nl/gerben.kazimier/1701_1750/1701_1750.html.

(à Brakel van der Kluijt), all baptisms at Sommelsdijk:^[93] 1. *Theodorus*, bap. 8 Aug. 1723, d. by 1733, when another son was given the same name; 2. *Johannes*, bap. 8 Feb. 1725, see below; 3. *Abram*, bap. 28 July 1726; 4. *Cornelis*, bap. 20 July 1727; 5. *Maria*, bap. 28 Aug. 1729; 6. *Franco*, bap. 27 May 1731; 7. *Theodorus*, bap. (as “Didericus”) 28 June 1733; 8. *Jacob*, bap. 9 Dec. 1734; 9. *Sara Anna*, bap. 13 Oct. 1737; and (perhaps) 10. *Sulamitje* [à Brakel?] van der Kluyt, for whom no baptismal record has been found, but who on onomastic grounds obviously belongs somewhere in this family; she m. by 1768, J.B. Fensling, of Aschendorf, near Meppen, in the province of Drenthe, surgeon, who was alive in 1768.^[94]

- Johannes à Brakel van der Kluijt (or Kluyt), no. 4.ii.a.2 above, was residing at the time of his marriage at Vlaardingen, also in Zuid-Holland. He m. 22 April 1750 at Rotterdam,^[95] Cornelia de Leur, b. at Rotterdam, said to have been living at Leuvehaven (a pier in Rotterdam). At the time of the baptism of his son Jan in 1755, Johannes is described as residing on the Bootersloot in Rotterdam. Known issue (à Brakel van der Kluijt): (i.) *Wilhelmina Magtelda*, bap. 24 Feb. 1754 at Rotterdam with sponsors Ds. Wilhelmus à Brakel van der Kluijt and Magtelda Burgwal [the paternal grandparents]; (ii.) *Jan*, bap. 9 Sept. 1755 at Rotterdam with sponsors Pieter de Leur and Geertruij de Leur; (iii.) (almost certainly) *Johanna Cornelia*, b. at Vlaardingen, residing at the time of her marriage at Alblasserdam; betrothed 22 Oct. 1796 at Rotterdam (with attestation dated 6 Nov. previous at Alblasserdam), Teunis van der Kemp, b. and residing at Rotterdam.
- b. Sara à Brakel van der Kluijt (or Kluit), bap. 3 Feb. 1697 at Alblasserdam, living 1734. She m. 2 Sept. 1725 at Alblasserdam (int. 19 Aug. 1725 at Rotterdam),^[96] Adrianus van Bergen, said to have been b. at Rotterdam (although we have not found a baptism for him there), living 1734, at the time of his marriage residing at Rotterdam, widower of Josina Kampman (whom he had married 13 April 1718 at Rotterdam, and by whom he had issue). Her husband is likely the Adrianus van Bergen, widower, who m. 27 Oct. 1735 at Rotterdam, Jannetje Jans Heres, but the record does not supply the name of his previous wife or wives. In the baptismal record of his son Theodorus (1726), he is recorded as residing “in de Lombertstraat,” and in that of his son Franco (1729), in “de Lommer[s]traat.” “Adrianus van Bergen” and “Sara Brakel van der Kluijt” served as witnesses at a van Bergen family baptism on 25 April 1734. Known issue (van Bergen, both baptized at Rotterdam): 1. *Theodorus Wilhelmus*, bap. 26 June 1726; 2. *Franco*, bap. 11 Dec. 1729.
- c. Theodorus à Brakel van der Kluijt, bap. 18 Jan. 1699, d. by 1705, when another son was given the same name.
- d. Cornelia à Brakel van der Kluijt, bap. 19 Jan. 1701.
- e. Maria à Brakel van der Kluijt, bap. 11 March 1703.
- f. Theodorus à Brakel van der Kluijt, bap. 28 June 1705.
- g. Matthias à Brakel van der Kluijt, bap. 11 Jan. 1708.
- iii. Theodorus à Brakel, bap. 5 Jan. 1668, d. young.
- iv. Maria à Brakel, bap. 20 Feb. 1670.

⁹³ Centraal Bureau voor Genealogie, Zuid-Holland Index Dopen (note 90 above): District I: Klapper op de Doopboeken Goeree-Overflakkee, 1716-1735, 1736-1755.

⁹⁴ This man and his wife are mentioned in passing in P. van Eeghen, “Geldgebrek en genealogie,” *De Nederlandsche Leeuw* 75 (1958): cols. 295-307, at col. 301-02.

⁹⁵ This and all other Rotterdam records quoted here are from DTB Rotterdam, note 56 above.

⁹⁶ *Ibid.*