

centuries precisely because they became aware of, or uncomfortable with, the German connotation, or because such a connotation developed more clearly.

Note 18: It has now been established that # 240, Gerhard Dirksen (1742-1806), was not the son of the Gerhard Dirksen (1719-1794) chronicled in Georg Conrad's Geschichte der Familie Dirksen, as previously hypothesized, despite the coincidence of three successive generations of two Dirksen families in the same general area (in or near Danzig) apparently having the same first names (Gerhard, Gerhard and Jacob, in reverse chronological order) during the seventeenth and eighteenth centuries. The occurrence of the same first names suggests at least the possibility of a relationship between the two families, but one was a family devoted to business (silk dyers for several generations), while the other was a farm family, so a connection cannot be assumed. The relevance of the Dirksen signet depicted in this book to my ancestral line is, therefore, in question.

A Gerhard Doerksen (presumably # 480) is listed at Krampitz, Weisshof and Scheibe (which are near Danzig) in the peasant census of 1748.

A Gerhardt Dircksen (presumably # 960) is listed at Krampitz, Weisshof and Scheibe in the 1725 peasant census.

A Jakob Dircksen (presumably # 1920) is listed at Krampitz, Weisshof and Scheibe in the 1675 peasant census.

Note 19: The Petershagen church records show an Abraham von Riesen of Kalteherberge marrying Anna Rahn, daughter of the deceased Isbrand Rahn of Altendorf, on 15 November 1804. I am convinced that this is the same person as No. 50, since there appear to have been only a few Mennonites at Kalteherberge. If this is correct, then Abraham von Riesen's marriage to Katherina Wiebe must have been his second.

Note 20: The Petershagen church records show two Catrina Wiebes baptized at Bärwalde on 28 June 1800. One was the daughter of the deceased Heinrich Wiebe of Neuteicherwald. The second was the daughter of Arend Wiebe of the Nehrung. I consider the first to be the more likely one. Unruh lists an Aron Wiebe of Schönhorst moving to Molochna, but his wife was too young to have been the mother of Catrina. He himself would have been barely old enough to have been the father, even if he had been married previously. A fatherless Catrina might very well have moved to Russia as a maid for some family or with relatives.