“In the County of Cumberland and the Province of New York”: Clarifying Josiah Burton’s Identity, Relationships, and Activities

David Japin, Stepfather of Joannes Nevius of New Amsterdam

Adolph DeGrove, 1720–1796, of Newburgh, New York, and Some of His Descendants

The Family of John S. and Zerviah (Hawkins) Porter of Jefferson County and Points West

The Child Left Behind: Henry Larzelere of the Town of Jerusalem, Yates County, New York (continued)
Unlike some seventeenth-century baptismal registers, those of the New York Dutch Church do not appear to contain any instance in which a sponsor is explicitly stated to have been represented by a proxy.¹ Yet there are times when this must surely have been the case, including the baptism of one of the children of Joannes Nevius (1627–1672) of the title. When his daughter Johanna was baptized on 11 March 1668, one of the sponsors was “Wilhelmus à Braeckel.”² Honeyman, in his generally excellent Nevius genealogy, struggled to interpret this entry, adding: “I have not come across his name again.”³ Honeyman is hardly to be faulted for failing to recognize the sponsor as the Reformed minister Ds. Wilhelmus à Brakel (1635–1711), then of Stavoren in Friesland, second husband of the father’s sister, Sara Nevius; this problem would not be solved until 1988, by Dutch historian Fred van Lieburg.⁴ Returning to this matter a few years later, Van Lieburg drew attention to a sponsor at another family baptism, “Matthias Nevius, pred[ikan]t tot Montfoort [minister in Utrecht],” and commented: “Quite long voyages for both these Reformed ministers in the Netherlands! In fact, I think they were not really present.”⁵ Van Lieburg was surely correct, and in other work he points out that Wilhelmus à Brakel is attested at Stavoren on 5 January 1668, at the baptism of his own son Theodorus, less than ten weeks before the baptism at New Amsterdam.⁶

Honeyman was likewise perplexed by the name of a sponsor in an earlier baptism in the same family. At the baptism of Johannes Nevius, eldest child of Joannes Nevius, on 8 November 1654, the two sets of sponsors were recorded as “David J aspyn met zyn huis vr[ouw]” [wife] and “C ornelis de Potter met zyn...
As Honeyman knew, Cornelis de Potter was actually resident in New Amsterdam, and his wife was the mother's mother. But David Jasyn appears to be otherwise absent from the records of New Netherland. Honeyman commented: “David Jasyn is conjectured to have been the same as David de Potter, and if so, was probably a brother to Cornelis de Potter.” Honeyman had already established the existence of a David de Potter in New Amsterdam in 1652–1653, but among the remaining questions was whether an explanation could be found for him being called “Jasyn.” A Dutch writer, replying to this question with appropriate caution, noted that “A David de Potter, from Amsterdam, aged 35 years (son of Jaspar, coming from Ronse, betrothed at Amsterdam in 1589) was betrothed at Amsterdam in 1637 to Jenne Engelbert.” This statement was initially (and now regretfully) misinterpreted: “David de Potter, son of Jaspar . . . was alive in 1656 . . . It is thus hardly possible to doubt that this is . . . David Jasyn . . . despite our failure to find him so referred to in Dutch records.” The flaw in this assumption became painfully evident when subsequent research, not yet published, proved that this David de Potter could not possibly have been the brother of Cornelis, making any connection between him and the Nevius family tenuous at best. And in fact the true identity of David “Jasyn” lies in a completely different and unexpected direction.

A few years ago, an ambitious and well-executed project, directed by Annick Alink, was launched to publish abstracts of all deeds (Recognitien) in the Rechterlijk Archief Kampen [Judicial Archives of Kampen], Overijssel, from 1574 to 1810 (with some gaps). From these we learn that on 20 July 1640 at Kampen, Davidt Japin and his wife, Joefvrouw Maria Beeck, gave power of attorney to their brother-in-law [zwager] Paulus Leonards, to sell on their behalf a house named De Corff, in De Neugasse, Cologne. Van Lieburg has shown from the Kampen guardianship registers that on 2 January 1640 Maria “Beks” appointed her zwager Paulus Leonards of Kampen to be one of the guardians of her minor children. As further evidence that this is the right woman, the newly available deed abstracts supply a more detailed version of this accord, dated the same day, in which Maria Becx, widow of Johannes Nevs [Nevius], and D[ominus] Paulus Lenaerts and Henricus v[an] Hoochstraeten, guardians of her minor children (Johannes, Matheus, and Saetgen [sic] Nevs), set aside 4,000 Carolus guilders for each child. In addition each was to receive an annuity of /37-10-0 Carolus guilders from the life-rent of a property in Overijssel, in the care of their uncles Abraham and Peter Nevs, merchants at Frankfurt-[am-Main]. The mother promised to teach them to read and write, to care for their positions, and to behave

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7 Baptisms from 1639 to 1730 . . . (note 1), 38.
8 Honeyman, Johannes Nevius (note 3), 142.
9 Honeyman, Johannes Nevius (note 3), 80.
12 Abstracts of Kampen Recognitien [Deeds], Rechterlijk Archief, Stadsarchief Kampen [Judicial Archives at Kampen], www.kampennotarieel.nl/rechterlijk_archief_kampen.htm. In translated quotations from this source, the editorial abbreviations have been silently expanded.
13 Abstracts of Kampen Recognitien (note 12), inv. 91, fol. 49[verso].
14 Van Lieburg, “Vrouwen uit het gereformeerde pietisme . . .” (note 4), 116 and endnote 14, citing the Kampen Momberboek, 1626–1644, fol. 120[verso].
as befits a good mother. The guardians were satisfied with the arrangement.15 This phraseology is formulaic, and should not be taken as implying any doubt as to Maria’s capability. Considering that her three children became respectively a secretary, a pastor, and a poet, the guardians’ trust in her regard for their education was well founded. The timing of the arrangements for the supervision of her children’s interests is explained by Maria’s betrothal to David Japin, announced the very next day (see Genealogical Summary below).

Thus, David “Jaspy” was without doubt David Japin, stepfather of Joannes Nevius, yet David Jaspy/Japin (under any spelling) is otherwise absent from the records of New Netherland. Clearly David and his wife were sponsors by proxy. In retrospect, it is unsurprising that the sponsors at the baptism of the eldest child of Joannes Nevius and Adriantje Cornelis Bleijck included each of their mothers. This case suggests that particularly when baptismal sponsors were grandparents, one should not assume that sponsors were present, but only that the sponsors were presumed to be living at the time of the baptism.16

Before looking more closely at David Japin, a brief review of what is known of his (second) wife, Maria Beks, is useful. Previously, the latest date at which she was known to be alive was 29 May 1651, when she served at Benthuizen, Zuid-Holland, as sponsor for granddaughter Anna Maria Vege.17 Thus the allusion to her on 8 November 1654 extends her documented lifespan by several years. It was previously known that Maria was left a widow on the death of her first husband, probably in 1635, at Venlo, Zuid-Limburg,18 and that she and her family left there after the invasion by the Spanish in 1637.19 But no one seems to have guessed that Maria returned to Kampen, the town where she had married in 1625,20 and where her sister Catharina Bexc and the

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16 Another cautionary example might be offered here: Anna Eelhout, ancestress of the Verveelen family, was identified as a New Netherland settler by James Riker, Harlem (City of New York): Its Origin and Early Annals (New York: the author, 1881), 105–106, on the sole ground that she was named as baptismal sponsor to a granddaughter in 1663. This claim—unfortunately repeated in this author’s 2004 article (Dobson, “The ver Veeelen family in Cologne and Amsterdam” (note 51 below)—is not easily reconciled with the discovery by the late John Michael Montjas of an Amsterdam notarial record showing that her estate was settled there in 1669 (see “The Montias Database of 17th Century Dutch Art Inventories” at research.frick.org/montias). For more examples of sponsoring by proxy in New Netherland see Henry Hoff, “Some Thoughts About the New York Dutch Reformed Church Records,” NYG&B Newsletter 11 (Summer 2000): 47.

17 Van Lieburg, “Vrouwen uit het gereformeerde pietisme . . .” (note 4), 117 and endnote 20, citing a transcription of the church register at the Centraal Bureau voor Genealogie, Den Haag. The sponsors were Anjten Rijnvisch, Maria Beks, and the bailiff Cornelius van den Bergh. Relevant Benthuizen baptisms are not in the FamilieSearch collection “Netherlands, Zuid-Holland Province, Church Records, 1367–1911.”

18 The introduction to his daughter Sara Nevius’ Een aandachtige leerlinge van de Heere Jesus (Amsterdam: G. van Peersem, 1706), written by Sara’s husband Willemus a Brakel, states that Sara was “around three years old” at her father’s death. Johannes Grumbusch, himself a minister at Venlo, gave the date as 1635 in De staat der gereformeerde kerkgemeenten in het opperquartier van Gelderland bijzonder te ’t enio . . . (Nijmegen: Isaac van Campen, 1789), 66. The date was also given as 1635 in an inventory of his library, apparently prepared as an auction catalogue, and printed as Catalogus librorum (Leiden: Franciscus Hegerus, 1637); this work is known through the sale record of what is perhaps a unique copy; it has not been found in a public collection.

19 Wilhemus a Brakel, in the introduction to Een aandachtige leerlinge . . . (note 18). Unfortunately, in “Notes on the Nevius Family” (note 4), 37, having failed to notice Van Lieburg’s correction of the point, this author mistakenly stated that Maria took her family to Amsterdam.

20 This point was mentioned in “Notes on the Nevius Family” (note 4) p. 36, but it should have been added for clarification that whoever supplied Honeyman (note 3), p. 44, with the copy of Maria’s marriage intention from the Zoelen church register apparently omitted the word “Campen” from the marginal notation “confirmatio facta Campen die 7 August,” which Honeyman translated incompletely as “fully executed August
latter's husband Ds. Paulus de Leonardis, one of the pastors of the Dutch Reformed Church, had lived since 1620.21 There, evidence of Maria and her family in the church records is scant but revealing. Soon after leaving Venlo, “Maria Bex, widow of the deceased Johannes Nevius who was pastor of Venlo” was admitted with attestation as a member of the Dutch Reformed congregation of Kampen in 1637 (date not further specified).22 In 1640 she married David Japin of Kampen, and various records provide evidence of her family's enduring connection to the town. The register of new members of the Dutch Reformed congregation includes Joannes Neef, “young man” (jong gezel), 23 December 1643, and Mathias Nevius, likewise jong gezel, 13 July 1644, doubtless her sons, who would have been 15 and 16 on those dates.23 Hendricus Veghen, another jong gezel, recorded on 24 December 1640, was probably the short-lived first husband of Maria's daughter Sara,24 who married at Kampen in 1650.25 For someone whose second marriage eluded detection for over a century, David Japin proves in other respects to be surprisingly well-documented. He must have been born around 1595–1608,26 and was described as a merchant (koopman) in Kampen deeds. Only a single, brief account of his family has been

7. Thus he was deprived of an important clue to Maria's family connections. It can now be added to earlier accounts that the marriage of "Johannes Nevius van Cuelen, i.g., bediener des Heiligen Evangeliums tot Soelen" and "Maria Bees van Cuelen, j.d." took place 7 Aug. 1625 in the Dutch Reformed Church of Kampen, following betrothal at Zoelen, Gelderland (Kampen DTB [Doop-, Trouw-, en Begraafregisters (Baptisms, Marriages, and Burials)], 332 [old 38]; Vol. 79 [verso], Stadsarchief Kampen). The church records of Kampen exist in three digital versions, none of them complete. In order of launch-date, they are the collection at Van Pijper Naar Digitaal (www.vpnd.nl/ov/kampen_dtb_lm.html); a component of the FamilySearch collection “Netherlands, Overijssel Province, Church Records, 1542-1893”; and the official collection contributed by the Kampen Archives to www.archieven.nl. The latter was released in 2016 (after work on the present article was complete), which explains this article's emphasis on the FamilySearch addresses. It should be noted that after the records were filmed by the Genealogical Society of Utah in 1990, the Kampen Archives staff renumbered some of the volumes, in some cases pasting new labels directly over the old and obscuring the original designations. The historical volume numbers are indispensable for comparison with earlier literature; whenever the discarded numbers could be ascertained they are included here in square brackets after the modern archival references.

21 As noted in John Blythe Dobson, "Lenaerts and Sassenbroeck, Ancestors of the Nevius Family of New Netherland," RECORD 140 (2009): 13-22, at p. 19, Paulus de Leonardis was not merely the husband of Maria's sister, but her children's actual grand-uncle, being the brother of Maria's deceased husband's mother, Sara Lenaerts. The Abstracts of Kampen Recognitien (note 12), inv. 88, fol. 226[verso], supply an unusually explicit reference to his mother, “Margreta van Sassenbroeck, widow of Lenart Lenaers, grocer.”


23 Kampen DTB (note 22), inv. 139, unpaginated.

24 Willemes à Brakel, in his introduction to Een aandachtige leerlinge (note 18), describes his wife’s first husband as “Ds. Henricus Vege, preacher at Benthuizen near Leiden” (Bediener des Goddelijken Wonde in Benthuizen bij Leiden), and the tombstone of “Henricus Vege Predicandt van Benthuizen” states that he had served there for six years prior to his death in 1652 (R. T. Muschart, “Grafzerken, Graftombes etc. in de Nederland,” RECORD 140 (2009): 13-22, at p. 19, Paulus de Leonardis was not merely the husband of Maria’s sister, but her children’s actual grand-uncle, being the brother of Maria’s deceased husband’s mother, Sara Lenaerts. The Abstracts of Kampen Recognitien (note 12), inv. 88, fol. 226[verso], supply an unusually explicit reference to his mother, “Margreta van Sassenbroeck, widow of Lenart Lenaers, grocer.”

25 Judging from the typical age at first marriage (21–26 for males), we could estimate 1603–1608, but it seems likely he was near in age to his second wife, who was born in 1595 (see Genealogical Summary).
found in print, fortunately the work of the excellent Hermann Friedrich Macco. Although his account was based almost exclusively on records obtained in Aachen, it can be corroborated in many particulars from the Kampen deed abstracts.27 According to Macco, David Japin was a son of Johannes Japin “the Elder,” a member of the Reformed congregation of Aachen in 1625, by an unnamed mother (but see below for evidence that she was a “Gomse”). His grandparents were Peter Japin, who attested at Aachen in 1576, and [–?–] de la Fontaine dit Wicart, daughter of Nicolas de la Fontaine dit Wicart (of Valenciennes in Hainault) and Catharine le Clerc.28 Thus David Japin was kinsman to Cornelia de la Fontaine dit Wicart, wife of New Amsterdam merchant Arnoldus de La Grange.29 Still relying on Macco, we find that David Japin married first 17 February 1629 at Aachen, Johanna Roemers.30 The only child mentioned in the church registers of Aachen is Johanna, baptized on 23 March 1634.31

To this account may now be added the following: “Davet Jaeppien” was ostensibly living in Kampen by 14 June 1638, when his daughter Maria was baptized in the Reformed Church.32 He has not been found in the church membership lists of this period, but his relocation there must have coincided closely with that of his first wife’s aunt, Esther Seullin, and the latter’s husband Etienne Lespierre, with their large family, into which David’s daughter Johanna would later marry.33 The Lespierre’s unmarried daughter Catharina, who would surely not have gone there unaccompanied, was admitted as a new member of the Dutch Reformed congregation, as “Catharina de l’Espier, i.d.,” 2 July 1637.34

On 11 October 1639 David Japijn made provisions for his two minor children, Johanna and Maria, procreated with his deceased wife Johanna Ronnes [sic], daughter of “the late Peter Roemers and the late Johanna Seulins.”35 On 31 December 1639 David Jappin was attested as son of Johan Jappin and widower of Joanna Roemers, and his underage children were Jenneken [=Johanna] and

27 H. F. Macco, Beiträge zur Genealogie rheinischer Adels- und Patrizierfamilien, Bd. 3: Geschichte u. Genealogie der Familien Perlz!r(Aachen: Kunstdruckerei C. H. Georgi, 1901), 334n1; his later account of this family in Aachener Wappen und Genealogien. . . , 2 vols. (Aachen: Aachener Verlags, 1907-1908), 1:205, is merely a brief summary of the foregoing. Macco’s account of the Japin family could be augmented by reference to Amsterdam’s church registers.


30 Macco, Beiträge zur Genealogie rheinischer Adels- und Patrizierfamilien (note 27), 3:334.

31 Kampen DTB, 301 [old 2]:24; no mother or sponsors named in record.


33 Kampen DTB (note 22), inv. 139, unpaginated. This slightly refines the date of the family’s arrival at Kampen implied in Rietema (note 33).

Maria. He married second 19 January 1640 Maria Becx. In February 1641, as representative of his [maternal] grandparents Matthias de Gomse and Catharina Hochmiddach, David was found to be an heir of [his uncle] Tobias de Gomse. (The name De Gomse, not corroborated in other records, is perhaps a corruption of De Gomzé, well attested at Aachen.) On 13 October 1642 both children by his deceased wife, Joanna Roemers, were still alive. David was confirmed on 29 December 1642 as an heir (by right of his [first] wife) of Joanna Seullijn and the latter’s uncle Joan Beuret de Oude, and on 14 August 1648 as an heir of [his parents-in-law] Pieter Roemers and Joanna Seullijn. Between 1651 and 1655 he served (possibly by proxy) three times in the Waalse Kerk, Leiden, as baptismal sponsor to children of his niece Maria, daughter of Arnold Japin and Gertrud Manternay. The proximity of the third of these baptisms (April 1655) to the above-mentioned one in New Netherland in the preceding winter (November 1654) underscores the unlikelihood of David’s having been physically present at both. His daughter Joanna (perhaps in view of her impending marriage) was affirmed in her maternal inheritance 10 July 1654. On 17 August 1659 he gave power of attorney to his “uncle” (On) Henrick Leonardts of Amsterdam to collect money owed to him. He is reportedly mentioned on 6 April 1661 as an elder of the Reformed church, though his name has not been found in the register now designated Diakenen en Ouderlingen.

Nothing indicates whether his second wife, Maria Becx, had children by him, but this seems unlikely, given that she was nearly age 45 at their marriage. Van Lieburg suspected that Maria Becx’s daughter Sara Nevius returned to live with

36 Abstracts of Kampen Recognitien (note 12), inv. 91, fols. 48, 48[verso]. L. J. Rietema, “De Lespierre,” (note 33), 202, quotes a very similar entry in the Kampen Momberboek, 1616–1644, fol. 118, dated two days earlier. Obviously as David Japin and Joanna Roemers were married less than eleven years before this date, they cannot have had any children who were not minors; and as Johanna was now dead, the two children named in the act must have been their only surviving issue.

37 Abstracts of Kampen Recognitien (note 12), inv. 91, fol. 50; see also fol. 136[verso], for a similar act which does not explicitly mention David Japin but confirms the fact that his father Johann Jappin was the son-in-law of Matthias de Gomse and Cathanna Hochmiddach.

38 Abstracts of Kampen Recognitien (note 12), inv. 91, fol. 214; also L. J. Rietema, “De Lespierre” (note 33), 198 (misquoting the name of David Japin as Daniël).

39 Abstracts of Kampen Recognitien (note 12), inv. 91, fol. 214[verso]; inv. 92, fol. 148[verso]; the entry on fol. 214[verso] is also abstracted in L. J. Rietema, “De Lespierre” (note 33), 198 (again misquoting the name of David Japin as Daniël).

40 Leiden DTB, Waalse kerk, Archiefnrs. 1004, inv. 272 (unpaginated), Regionaal Archief Leiden: 10 Sept. 1651 (Gertrude, daughter Pierre des Coup and Marie Japin), 3 Nov. 1652 (another Gertrude, daughter of Pierre des Coup and Marie Japin), and 7 April 1655 (Marie, daughter of Pierre Descamp and Marie Japin); digital images at www.archiefleiden.nl. The mother of these children, who is missing from Macco’s account of the family, was Maria, bapt. 6 Feb. 1629 in the Nieuwe Kerk, Amsterdam, as a daughter of Amout lapin and Geertruijt Manternach (Amsterdam DTB [DooP-, Tivuw-, en Bejaagregister (Baptisms, Marriages, and Burials)] 41:7, Stadsarchief Amsterdam [SAA], stadsarchief.amsterdam.nl). She was betrothed 7 June 1646 at Amsterdam to Pieter de Coup (Amsterdam DTB 463:273).

41 Abstracts of Kampen Recognitien (note 12), inv. 93, fol. 214[verso].

42 Abstracts of Kampen Recognitien (note 12), inv. 94, fol. 70[verso]. The identity of this “uncle” is problematic. Based on a study of the family in Simon Emtinck, “Registre contenant des copies authentiques . . . de fragments généalogiques de la famille Emtinck” (manuscript, City Archives of Brussels, accession #3401), and various record sources, it is known that Paulus de Leonardis and Sara Lenaerts did not have a brother named Hendrick. Restricting the search for matches to the descendants of their parents, the most plausible chronologically is Hendrick Lenaerts (b. 1600) of Amsterdam, son of their brother Hans Lenaerts; but he cannot have been appreciably older than David Japin and belonged to the same generation of this extended family group, so could hardly be described as an uncle.


44 Kampen DTB, inv. 144, Nederduits Gereformeerde Gemeente, Diakenen en Ouderlingen, unpaginated; digital copy at www.vpnd.nl/ov/kampen_dtb_lm.html.
her at Kampen during the gap between Sara’s first husband’s death (1652) and Sara’s remarriage (1664). Indeed, “Sara Nevius w[eduwe] van D[omini] Hendrius Vege, dienaers des Goddelicken Woorten van Benthuyzen,” was recorded as a new member of the Reformed congregation of Kampen on 9 July 1653. Van Lieburg further noted that he was unable to find evidence of Maria’s date of death. It can now be stated that she was dead before 12 January 1662, when her widower was married for the third time (see Genealogical Summary below). On 17 January 1662 David Japin served as a sponsor at the baptism of his grandchild Engel Engelen, son of Cornelis Engelen and Maria Japin, in Nieuwe Kerk, Amsterdam. The last unambiguous reference to him in the Kampen deed abstracts was dated 24 September 1664. He died probably in late 1665 or early 1666, given that the estate of David Japin was first mentioned on 21 March 1666; the estate was found on 21 August following to be insolvent.

The records quoted so far have been the more genealogically informative ones, as most of those relating to David Japin’s business dealings contain little detail. A notable exception is that of 6 May 1654 in which David Japin gave power of attorney to Jacob Janssen de Lange to secure a sum of 1,000 Carolus guilders stowed on the ship De Schel with skipper Ariaen Bloemerts, bound for New Netherland, and a further amount of 1,500 Carolus guilders stowed on the ship De Graaf with skipper Willem Thomassen, lying in Rochelle and home-bound. Conceivably the recipient of this power of attorney was the Jacob Jansz. de Lange of Amsterdam who purchased property in New Amsterdam in 1659, and whose wife was Maria Verveelen, sister of Johannes Verveelen, an early settler of New Harlem.

Knowing that David Japin married Maria Becx at the beginning of 1640 and assuming their marriage was severed only by death, it lasted at least fourteen years. Their children by their previous marriages were all young, his under the age of seven and hers under the age of fourteen. Thus one would expect that each played a significant part in raising the other’s children. In particular, Sara Nevius, born 16 October 1632, was under age eight when her mother remarried. In light of this fact, the silence of her husband Wilhelmus a Brakel on the existence of the Japin family is an enigma. Even if her husband, to whom she was not married until March 1664, never actually met Sara’s stepfather, he could hardly have been unaware of the connection. It must have been clear in 1693,

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47 Amsterdam DTB 43:484.
48 Abstracts of Kampen Recognitiiën (note 12), inv. 95, fol. 58.
49 Abstracts of Kampen Recognitiiën (note 12), inv. 95, fols. 9, 195. Other items relating to David Japin’s financial woes are found in “De Apostillen der Stad Campen en haar Jurisdictie ... 1664–1670 ... deel 26G” (PDF, Stadsarchief Kampen, 2014), 11, 47, 55; abstracting Kampen Oud Archief, inv. 197, fols. 8, 64(verso), 79 (online at www.stadsarchiefkampen.nl/images/stories/Apostillen/Apostillen_Campen_deel_26G.pdf).
50 Abstracts of Kampen Recognitiiën (note 12), inv. 93, fol. 64(verso).
when a son of his associate Dr. Bernhardus Swalue married a daughter of Sara’s stepsister, Johanna Japin (see Genealogical Summary below).52

GENEALOGICAL SUMMARY

DAVID JAPIN, merchant [koopman] of Kampen, son of Johannes Japin “the Elder” of Aachen, by an unknown daughter of Matthias de Gomse and Catharina Hochmiddach, was born say 1595–1608, presumably at Aachen, and died between 24 September 166453 and 21 March 1666 (mentioned as deceased in a deed).54 He married first 17 February 1629 at Aachen JOHANNA ROEMERS,55 presumably alive 14 June 1638 (daughter Maria’s baptism), died by 11 October 1639 (David called Johanna’s widower),56 daughter of Peter Roemer and Johanna Seullin (daughter of Mattheus Seullin and Catharina Buirette).57 David married second (as her second husband) 19 January 1640 (betrothed 3 January) in the Dutch Reformed Church, Kampen, MARIA BECK.58 She was baptized 1 April 1595 in the Dutch Reformed Church, Cologne,59 and was alive on 8 November 1654 (when she served, probably by proxy, as a baptismal sponsor to grandchild Johannes Nevius),60 but died before 12 January 1662 (when her widower married again). Maria was widow (with issue) of Ds. Johannes Neefius [Nevius]

52 Sara and Johanna shared the same mother. A number of readily available published sources reveal connection between Wilhelmus à Brakel and Dr. Bernhardus Swalue. Perhaps the most significant of these was their mutual friendship with the poet Anna Maria van Schurman, a mentor of Sara Nevius. See, besides the sources already mentioned (notes 4, 24), H. J. G. “Het testament van Anna Maria van Schurman, met enige toelichtinge,” Stemmen voor Woord en Vrede 15 (1878): 501–14, at p. 512; Mirjam de Baar, “Van kerk naar sekte: Sara Nevius, Grietje van Dijk en Anna Maria van Schurman,” De Zeventiende Eeuw 7 (1991): 159–70; “Twee briefen van Anna Maria van Schurman aan stadsdokter Bernhardus Swalue, 1675,” translated from the Latin into Dutch by Piter van Tuinen, at www.vergetenharlingers.nl/page/17-de-eeuw.

53 Abstracts of Kampen Recognitien (note 12), inv. 95, fol. 58, in which David acknowledged a debt. See note 26 for justification of birth estimate.

54 Abstracts of Kampen Recognitien (note 12), inv. 95, fol. 9.

55 H. F. Macco, Geschichte u. Genealogie der Familien Peltzer (note 27), 334n1.

56 “De Apostillen der Stad Campen en haar Jurisdiction” (note 35), 10–11.

57 “Roemers” is a feminized form of “Roemer.” Johanna Roemers’s first name and that of her father are vouched for by Macco in his Peltzer genealogy (note 27), 334n1. For the identification of her mother see L. J. Rietema, “De Lespierre” (note 21), 198, where however David Japin’s name is twice misspelled as Daniel (it appears correctly elsewhere in the article). For Seullin (or Seulin) see H. F. Macco, Aachener Wappen und Genealogien (note 27), 1:150–51, where Johanna Seullin is overlooked despite being treated in Macco’s own earlier work. “Ianneken Seulin weduwe van Peter Roemer” died 8 Aug. 1639, and was buried in the Bovenkerk, Kampen; see K. Schilder, Inventaris van de zetelen in de Bovenkerk (manuscript, Kamper genealogische en historische bronnen, deel 10, Kampen, 1988), 89 (transcription), 203 (photograph of stone).

58 Betrothal (with marriage date) of “David Japyn van Aken, w[eduwnaer],” and “Maria Becx van Cuilen, w[eduwe],” Kampen Dutch Reformed Church betrothals 1633–1653, Kampen DTB 333 [old 39]: 32 [verso] (FHL 116,773, digital image at FamilySearch [Netherlands, Overijssel Province, Church Records, 1542–1893 > Nederlands Hervormd > Kampen > Trouwafkondigingen 1608–1703], image 121).

59 Köln [Cologne] niederländisch-reformierte Gemeinde, LK 225, fol. 3, Landesarchiv Nordrhein-Westfalen Personenstandssarchiv Brühl, digital images published on DVD in the series “Patrimonium Transcriptum,” Edition Brühl, vol. 11, which includes the baptism of Maria, daughter of Pieter Becks and Catharina Becks; sponsors: Johann van Hittert, Anna Becks, Nelle Pergens. The name of the last sponsor suggests a familial connection between the parents and Catharina Bex, who with her husband Peter Pergens made a joint will dated 9 Sept. 1600 at Cologne, destroyed in the collapse of the Cologne archives in 2009 but calendared in Verzeichnis der Koiner Testamente des 13.–18. Jahrhunderts, Mitteilungen aus dem Stadarchiv von Köln, Vol. 44 (Köln: Stadarchiv von Köln, 1953), 208. The identification of the wife of Peter Pergens was left unresolved in A. von den Velden, “Die Pergens, niederländische Reformierte in Köln,” Familiengeschichtliche Blättern 14 (1916): cols. 353–358, at col. 358. Catharina Bex must have been of an earlier generation than Maria’s parents, as one of her daughters was already a married woman when the consistory minutes of the German Reformed Church of Cologne for 4 June 1588 record the family as having arrived with attestation from “Masseick” (Maastricht in Limburg, now in Belgium) (Eduard Simons, ed., Kölnische Konstitutio-Beschliisse; Presbyterial-Protokolle der Hämlichen Kölnischen Gemeinde, 1572–1596 [Bonn: P. Hanstein’s Verlag, 1905], 313, 314.

60 See note 7.
and daughter of Peter Becx of Cologne, merchant, by his wife Catharina (almost certainly herself a Becx by birth).\(^6\) Later in the year of their marriage, on 20 July 1640, David and Maria were mentioned as married.\(^2\) They had no known issue. David married third 12 January 1662 in the Walloon Church, Kampen, **GERTRUVDT VAN MULLENS** [or Mullers?],\(^6\) widow of Mr. Lambertus “Haneham,” minister [of religion?].\(^6\) She was alive 11 September 1680.\(^6\)

A sequential search of the baptismal register of Kampen’s Reformed church from 1635 to 1646 found no child of David other than Maria (1638). Although David Japin’s mother-in-law Johanna Seullin, and Maria Becx’s sister Catharina Becx, were buried in the Bovenkerk, Kampen,\(^6\) there is no mention of David Japin, Maria Becx, or Gertruydt van Mullens in the recording of the memorials in the church published in 1925.\(^7\)

Only surviving children of David Japin and Johanna Roemers:

i. **JOHANNA JAPIN**, baptized 23 March 1634 at Aachen, alive on 27 February 1703.\(^6\) She was mentioned as the underage daughter of David Jappin and the late Joanna Roemers on 13 December 1639,\(^6\) and was affirmed in her maternal inheritance 10 July 1654.\(^7\) “Johanna ‘s Japiens, j.d.,” was received as a member of the Reformed congregation of Kampen at Easter 1650.\(^7\) She married her first cousin once removed\(^7\) (betrothed 26 May 1654 in the Dutch Reformed Church, Kampen) **Ds. HERMANNUS DE LESPPIERE**,\(^7\) who was baptized 2 May 1628 at Kampen, died shortly

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\(^{61}\) Abstracts of Kampen Recognitieën (note 12), inv. 91, fol. 49[verse], refers to the *Echtbaar Davidt Jappin and Maria Bexx*.

\(^{62}\) Marriage record of “David Japin vef. [widower]” and “Gertrudt van Mullens [or Mullers?], vefve de Mr Lambertus Haneham ministre de illegibb,” Kampen Waals Kerk registers, Kampen DTB 354 [old 29]; (unpaginated) (FHL 116,781, digital image at *FamilySearch* Netherlands, Overijssel Province, Church Records, 1542–1893 > Waals > Kampen), image 70). The bride’s surname is rather unclear, but it was certainly not “Hullen” as given in Bibliothèque Wallonne card indexes 1500–1858, digital image, *FamilySearch*.

\(^{63}\) The marriage records of the Walloon church, which only begin in 1654, do not contain Gertruydt’s earlier marriage. Abstracts of Kampen Recognitieën (note 12), inv. 95, fol. 198[verse], lists a document dated 10 Nov. 1666 in which a Lambertus Hanneman, possibly not the present man, figures as a guardian.

\(^{64}\) When she was mentioned as “Geertruydt van Mullum weduwe wijlen David Japain[s]”; see “De Apostillen der Stad Kampen en haar Jurisdictie . . . 1670–1680 . . . deel 26H” (PDF, Stadsarchief Kampen, 2014), 113; abstracting Kampen Oud Archief, inv. 198, fol. 181 (online at www.stadsarchiefkampen.nl/images/stories/Apostillen/Apostillen_Campen_deel_26H.pdf).

\(^{65}\) For the fragmentary inscription to “Cathar: B_x H[uisvrouwe] De Leonardi” see K. Schilder, *Inventaris van de kerken in de Bovenkern* (note 57), 93 (transcription), 210 (photograph of the very worn stone). Schilder guessed that the middle letter of B_x might be an a, but other evidence suggests it was more likely an e.

\(^{66}\) “Nicolaas of Bovenkerk te Kmnpen,” in *P. C. Bloys van Treslong Prins, Genealogische en heraldische gedenkwaardigheden in en uit de kerken der provincie Overijssel* (Utrecht, 1925), 122–53. There is however no doubt that the monuments of this church have suffered losses. The later and more detailed recording by K. Schilder, *Inventaris van de kerken in de Bovenkerk* (note 57), made in 1988, found (p. 128) that 21 of the 291 numbered items recorded in 1925 could no longer be accounted for.

\(^{67}\) Rietema [note 33], 202, 204, quoting Rijksarchief Leeuwarden, Bijlagen civiele sententies, #74-28, shows that she is attested as a widow living at Leeuwarden on that date in 1703.

\(^{68}\) Abstracts of Kampen Recognitieën (note 12), inv. 91, fol. 48.

\(^{69}\) Abstracts of Kampen Recognitieën (note 12), inv. 93, fol. 214[verse].

\(^{70}\) Kampen DTB (note 22), inv. 139, unpaginated.

\(^{71}\) Through the Seullin family; see the parentage of her mother stated above (note 58).

\(^{72}\) Betrothal of “D. Hermannus de Lespierus [sic] van Campen, bedienaar des H. Evangely tot Sneeck, i.g.” and “Johanna Japyn van Aken, j.d.,” Kampen Dutch Reformed Church betrothals 1654–1681, Kampen DTB 334 [old 40]: 3 (FHL 116,773, digital image at *FamilySearch* as per note 58, image 191), previously published by Rietema (note 36). The marriage was also proclaimed at Sneek on 27 May 1654, the parties being designated “Harminus de Lespierus afkomstig van Sneek” and “Johanna Japin afkomstig van Aken” (Onadressouwregister Hervormde gemeente Sneek 1616–1674, Kampen DTB 665, indexed at www.tresoar.nl/). The microfilm of this volume (FHL 1,337,305) is practically unreadable.

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before 8 August 1680 at Sneek, Friesland, son of Etienne Lespierre and Esther Seullin (daughter of Mattheus Seullin and Catharina Buirette). Johanna and her husband had eight children. Of their daughters, Josyna married in 1686, Ds. Fredericus Botterwegh, pastor mainly at Harlingen, Friesland, whose nearly sixty-nine-year ministry was one of the longest in Dutch history, while Hester married in 1693, Bernhardus Swalue, J.U.D. [doctor of Laws], son of the State Physician Dr. Bernhardus Swalue, a member of Wilhelms à Brakel’s circle.

ii. MARIA JANIN, baptized 14 June 1638 in the Dutch Reformed Church, Kampen, daughter of Davet Jaeppienn. She died between 17 January 1662 (her child’s baptism) and 27 March 1664 (husband betrothed to second wife), and thus was almost certainly “Marja Japin op de Ferwele Burgwal,” whose burial was recorded 28 May 1663 in the combined register of the Nieuwe kerk and the Engelse kerk. As “Maria Japyn van Campen” she married (as his first wife) 27 January 1661 at Amsterdam (betrothed 11 January at Kampen), CORNELIS ENGELEN, “van Amsterdam,” thought to be the one of this name baptized 10 August 1625 in the Oude kerk, Amsterdam, son of Cornelis Engelen and Susanna Willems. It is said that he was owner of a ship depicted on a medallion in the Amsterdam Museum, inscribed on the reverse “Cornelis Engelen v. Sparredam.” This designation, similar to the name “van Sparrendam” found in contemporary Amsterdam records, perhaps refers to the present Spaarndam in Haarlem, Noord-Holland, but if so, the allusion cannot be explained.

Cornelis Engelen, as “weduwe van Maria Chappain,” married second (betrothed 27 March 1664) at Amsterdam, Elisabeth Indischeraven was baptized 6 March 1631 in the Oude kerk, Amsterdam, widow of Jacob Weylandt and daughter of Gerrit Indischeraven and Cornelia Swammerdam. No indication of issue of this second marriage has been found. Only one child of Cornelis Engelen and Maria Japin has been identified in the Amsterdam baptismal records:

a. Engel Engelen [male], baptized 17 January 1662 in the Nieuwe kerk, as a child of Cornelis Engelen and Maria Japin, with sponsors David Japin [the mother’s father] and Christina Engelen. More than one possible match for this child has been found in later records, but it would be beyond the scope of this article to attempt to resolve the matter.

74 For their descendants see the well-documented “De Lespierre” article by Rietema (note 33), 202–205.
76 For descendants see “Genealogie Swalue” at members.chello.nl/d.warrink8/minnema/swalue.htm, which is undocumented but apparently well informed.
77 DTB Kampen 301 [old 2]:24; no mother or sponsors named in record.
78 Amsterdam DTB 1055:143[ven]. The street-name given in this entry may perhaps mean the Fluwelen Burgwal, another name for the Oudezijds Voorburgwal.
79 Amsterdam DTB 481:454, which states that the betrothal was performed by d[ominus] Johannes Spiejardus, minister of Campen. Otherwise, the entry is spare, not giving the ages or parentages of the parties. However, the fact that she was born at Kampen, and the presence of David Japin as a sponsor to her child, seem sufficient evidence of her parentage.
80 Amsterdam DTB 6:119.
81 See the “Cornelis Engelen” entry at Schipperstalen: Noord Nederlandse Schippersgilden en aanverwante Gilden (www.schipperstalen.nl/?p=757).
82 “Cornelis Engelen” (note 81). Amsterdam Museum, inv. PA 1139, image online at hdl.handle.net/11259/collection.34651.
83 Amsterdam DTB 485:287.
84 Amsterdam DTB 6:299.
86 Amsterdam DTB 43:484. The record contains no indication of the child’s gender, but at this period the name Engel was male.