

Only A Twig
ONLY A TWIG

a Branch of the Zugs/Zooks
from Pennsylvania
by Lois Ann Zook

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by

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Illustrations
Preface
A Branch of the Zugs/Zooks From Pennsylvania
Moritz Zug, Immigrant
Second Generation	.....
Third Generation	.....
Fourth Generation	.....
Fifth Generation	.....
Sixth Generation	.....
Seventh Generation	.....
Eighth Generation	.....
Ninth Generation	.....
Footnotes	.....
Appendixes	
1	.....
2	.....
3	.....
4	.....
5	.....
Bibliography	.....
Index	.....

(However comment: No Frantz
in the Index.)



This book

is

DEDICATED

to my parents, Floyd and Betty Zook (#137)
for their encouragement, love, and understanding
throughout life and especially while preparing
this history of our ancestors.

Although this book is a record of immigrant Moritz Zug's descendant first three generations of Moritz's brothers' descendants, Christian and Jo Zug, are also given in Appendix 4.

My first intentions were to publish a record of the descendants of Zug's grandson, Preacher Abraham Zook of Allensville, Mifflin County, Pennsylvania. It wasn't long though until I realized that this made too large of a book. Instead I concentrated on one of Abraham's sons, "Major David M. Zook" listed all of his descendants down to the present day.

The standard numbering system has been used throughout the book, the number 1 to Moritz Zug's first child and a successive higher number (2, 3, etc.) to the other children and their descendants. At a quick glance, one can easily see who each person is descended from by checking the names in parenthesis following each name in capital letters.

Compiling this family history has been a rewarding experience spending of research in libraries and learning to know many friends and relatives I never knew before. Many letters and questionnaires were sent all over the United States in preparation for this book. The prompt replies were encouraging and greatly appreciated.

Thanks are due to the many descendants of Major David who contributed information so generously. Most families contacted responded very well assisting every way possible to make this a complete family record. Blank spaces are left in the book, especially in the first few generations. Hopefully through publishing this record, additional data can be discovered and added to make it a more complete record. Any corrections and additional information are welcomed.

I am also grateful to the many friends who helped me locate old photos and gave permission to use these photos in this book. In turn, I would be happy to share with you reprints of any pictures appearing in this book. A black and white photo will be mailed to you at the cost of making the print plus postage.

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ONLY A TWIG

A Branch of the Zugs/Zooks from Pennsylvania

The Zaugg ancestor that most of the American Zooks, Zugs, and descend from is Anabaptist preacher Hans Zaug, born about 1630. Hans' wife, Barbli Dierstein (Thierstein), lived on a farm called "Grat" located just outside of the village of Signau, Switzerland. Signau is a small village in the Emmentaler Valley, located about thirteen miles east of Bern. (See Appendix 1 for his Signau.)



The Hans Gerber house at Grat near Signau, Switzerland. This is the site of Hans Zaug's home.

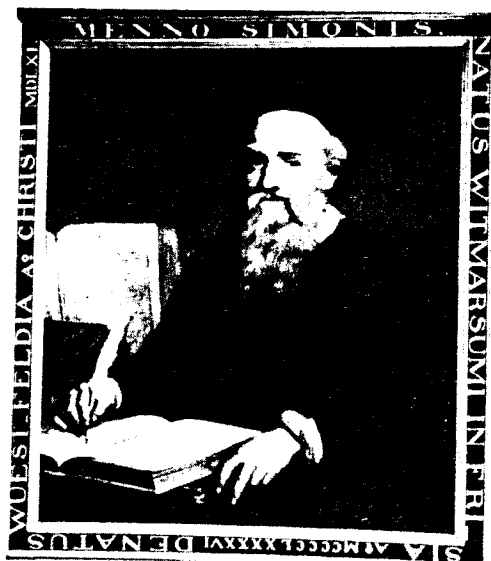
Today the original Grat farm is divided into two farms forming Neu Grat (new meadow) and Alt Grat (old meadow). The house that Preacher Hans Zaug lived in is no longer standing, but a typical Swiss home, built in 1888 with a shingle roof and wide overhanging beams, is standing on the very site where Hans Zaug's family lived. Hans Gerber and his family currently farm the ten-hectare (24.7 acres). Frau Gerber, who graciously served the author coffee and food in May 1978, stated that this is considered one of the larger farms in Switzerland today.

The farmland is very hilly with patches of woodland scattered here and there. Hay is grown wherever possible, but most of the land is used as pasture for cattle to graze. As one observes the majestic snow-capped Alps only thirty miles away, the cowbells are ringing all around you in the hilly country.

Unfortunately few Swiss records concerning Hans Zaug and his family are available today. Church records do list three children for Hans and Barbli: 1) Barbli; 2) Vreni, born January 9, 1659; and 3) Peter, born 1661. Tradition holds that Hans had twelve children, but no proof, only speculation, can be found as to who they may be.

The Zooks today, are Zaugg in Switzerland, and Zug in Germany. Today one can find 109 Zaugg surnames in the Bern, Switzerland telephone book with many additional Zauggs in the surrounding villages. Many people incorrectly assume that the Zooks originated in Zug, Switzerland, but there is no apparent relationship between the Zaugg name and the canton, lake, river, and town Zug, Switzerland, at least not back to the 1500's. Many Zauggs, Zouggs, and Zougks, can be found in the 1500 and 1600 church records for the regions around Trub, Eggwil, and Signau.

In order to better understand the life of our ancestor Hans Zaug, it is appropriate to relate some Anabaptist history. Beginning in 1525, and led by Conrad Grebel, Felix Manz, and George Blaurock, a Swiss movement was born in Europe. The followers called themselves Swiss Brethren, but others called them Taufers or Anabaptists. It wasn't until sometime in the mid 1500's that the Anabaptists in the Netherlands and northern Germany came to be known as Mennonites, after their leader Menno Simons.



Menno Simons (1496-1561)

Hans Zaug was prominent in this Anabaptist movement. As a Täufer, he didn't believe in infant baptism, but rather believer's baptism. He preached separation of church and state and nonresistance. The established Swiss church under government control was the Zwinglian Reformed Church. Continuous absence from public worship and persistent refusal to partake of the Lord's Supper was often punished by banishment.

Many Anabaptists were severely persecuted and even martyred for their beliefs. Punishment included fines, flogging, imprisonment, hanging, service as a galley slave, and total confiscation of the Anabaptist's homes. Many were forced to live in secluded valleys in the Swiss and German mountains, cut off from life around them. C. Henry Smith called them a persecuted people regarded as outlaws for nearly a hundred years, and barely tolerated for another hundred.

In the first ten years of Anabaptist history, over 5,000 Swiss Brethren were executed in Switzerland by beheading, drowning, burning, etc. A prison warden

once said of an Anabaptist: "If this man does not get to heaven, I shall deserve the courage even to knock at heaven's gate."

Those persons who protected and assisted the Taufers, did so at the risk. In 1551, an open letter was read from the pulpit at Signau announcing anyone discovered sheltering a Täufer would be expelled from their homes. Taufers, when found, were usually fined £10 or \$140. If they didn't renounce faith, they were punished by not only taking their life, but also taking all possessions.¹

Persecution of the Anabaptists was not necessarily a case of Catholic Protestants, but rather a conflict between the dominant government-supervised Reformed (Protestant) Church against a non-conformist sect which insisted each individual should have the right to choose his own form of worship. It was old enough to make that decision. Therefore baptism was only for committed adults instead of for infants who couldn't understand this commitment.

How much persecution Hans Zaug and his family suffered cannot be determined. (See Appendix 2 for Zaugs who were Taufers in Switzerland.)

On January 31, 1659, "Hans Zaug of the jurisdiction of Signau, was prisoner and brought to Bern."² Although most American sources cite that Zaug was imprisoned in the Waisenhaus in Bern, this has been proven incorrect through research and the counsel of the Bern state archivist. Instead Hans was imprisoned in an orphanage next to the present-day "French Church" Zeughausgasse in downtown Bern. This was not the Waisenhaus or the present police station as most American sources state.

Also in prison at the same time with Hans Zaug were Uli Baumgartner, A. Kauffman, Rudolf Wirts, Peter Priden, Hans Wenger, Benedict Baum, Christian Christenau, and Jacob Guth. Most of these men were either Anabaptist ministers or elders.

After imprisoned for nineteen months and ten days and fined 58 crowns, Turmbuch 1660/63, dated September 10, 1660, further states that Hans Zaug of the parish of Signau, along with ten others, was taken by ship to the Austrian border. Usually these prisoners were placed on galley ships to serve until death, though some prisoners did escape or were released at the border on the condition that they would never return to their home. (See Appendix 3)

No records can be found to document what really happened to Hans Zaug but evidently he did return to his family at Signau. A baptismal record of December 20, 1661 states: "Peter Zaugg, the son of the Anabaptist living in Grat was baptized." Apparently Peter was born sometime before September 1661 and his parents were forced to baptize little Peter. Perhaps this was when Hans was imprisoned again.

The next reference to Hans Zaug, the preacher, is in December 1671 when he was released from prison on the condition that he leave Switzerland. Some sources state that Hans was given three options: 1) attend the established church, 2) be consigned to the galleys as a slave, or 3) die at the hands of an executioner. At the request of sympathetic leaders in Holland, these Anabaptists were released from prison on the condition that they left the country.

Hans and part of his family moved to Germany in the Pfalz or Palatinate region. Although tradition says that they settled in the vicinity of Darmstadt, probably was not the present-day city of Darmstadt, but rather someplace in the large region surrounding Darmstadt. No Zaug or Zug records could be found in the archives at Darmstadt.

Other sources cite that the Zugs settled near Frankenthal in a small village called Dirmstein. Since this spelling is like Darmstadt, perhaps the tradition that has been passed down through the years changed from Dirmstein to Darmstadt since Darmstadt is a larger city.

In a visit to Dirmstein, the author met Mennonite Dora Lichtie whose father lives in the oldest house in Dirmstein. Dora confirmed the fact that many Anabaptists from Switzerland had settled in Dirmstein. Unfortunately no search has yet been made in the Dirmstein Rathaus (courthouse) for Zaug records, but possibly through future correspondance, records will be uncovered.

In 1673, a Mathys Zaug of Signau was imprisoned for twenty-four hours because he "sheltered his Anabaptist-believing father." Possibly this father was Preacher Hans Zaug who had returned to Signau to visit his children and grandchildren.

The Amish who formed under the leadership of Jacob Amann in 1693 were originally Mennonites. Amish communities formed near Bern, Switzerland, in the Alsace in France, and in the Palatinate in Germany. The Amish agreed with all the Mennonite doctrinal beliefs, but also included two additional beliefs -- that of avoidance or shunning and footwashing. Avoidance involved a complete ostracism of an offender, that of placing him under the church ban. Footwashing, observed in the communion service, was based on a literal interpretation of Jesus' example at the Last Supper.

The Letters of the Amish Division of 1693-1711 lists ministers connected with the Amish-Mennonite division. Included is a Christian Zook, German Amish; and a John Zook, German Mennonite.³ A 1711 letter notes that John Zook was from "the upper Palatinate." Paul Hostettler from Camden, Connecticut speculates that John and Christian were sons of Hans Zaug and that Christian could be the father of Moritz, Christian, and Johannes, with John as the father of Ulrich Zug who came to Pennsylvania in 1727. Most U.S. records though, give Johannes Zug as the father of Moritz, Christian, and Johannes.⁴

A 1711 letter written by Mennonite John Bachman reported that Hans Zug, Yost Joder, Hans Guth, Hans Gungerich, Hans Kaufmann, Ulrich Amman, and Hans Anken visited him on January 21, 1711 and requested peace with the Mennonites and desired to end the Amish-Mennonite division. With this expression of peace also came a request to continue their practices of avoidance and footwashing. John Bachman's letter asked for counsel in how to respond to these Amish. Apparently no compromise was made, and to this day the Amish continue to be separate from the Mennonites.

Could this Hans Zug who expressed peace with the Mennonites be the father of immigrants Moritz, Christian, and Johannes Zug? Certainly it wasn't Preacher Hans Zaug from Switzerland, unless he was quite elderly.

No documentation has yet been found to prove that either Johannes or Christian was the father of the three immigrant Zug brothers. Since tradition has said that Hans (Johannes or John) was the father of the three immigrants, this seems to be the most logical possibility until proven otherwise. Undocumented sources place Christian Zug's birth date at about 1715, Moritz's birth date at about 1718, and Johannes' birth date at about 1721.

Many reasons are given for the migration of the Mennonites to America. Two major reasons are for religious freedom and for the purchase of land. The Swiss Brethren lost their land in Switzerland, weren't permitted to built meetinghouses, and in the Palatinate were recovering from the effects of the Thirty Year's War

which had created havoc of the farmland. Vineyards were totally demolished, little farmland available became scarce and taxes rose drastically.

The time had come again to make a change. Four Anabaptist men prepared to migrate to a "new land" called America. Anyone who desired to emigrate was required to register a letter requesting permission to migrate. At departure they were forced to pay an emigration tax which amounted to 10 percent of their possessions and property in Germany.

Eleven Zug immigrants over the age of sixteen years old came to America between 1727 and 1754:

Peter Zug and Ulrich Zug (brothers) -- September 27, 1727

Henry Zug and George Zeug (brothers) -- September 27, 1727

Jacob Zuch -- July 27, 1738

Christian Zug -- July 17, 1738

Christian, Moritz, and Johannes Zug (brothers) -- September 21, 1742

Joseph Zug -- August 15, 1750

Jacob Zuch -- September 30, 1754

Peter Zug, his wife, and two children settled in Milford Township, Lancaster County, Pennsylvania at a place later known as Zion Hill.⁵ Tradition says his family were Amish, but another source reports that he joined the Ephrata Circle. His son Peter (August 26, 1728-May 13, 1812), married to Miss Rodert, is buried in a Mennonite cemetery about one mile south of Zion Church, Philadelphia and Allentown Road.

Ulrich Zug was a Mennonite when he arrived in America with his wife and two children. In 1742 he joined the Brethren or Dunkard Church. He was married to Michael Bachman's sister (name unknown) and in 1743 purchased 343 acres of land in Warwick Township, Lancaster County from Michael Bachman for the sum of sixty pounds.⁷ The farm which is now located in Penn Township, Lancaster County, near present-day Penryn and Manheim, was named "White Oak." Ulrich's eight children were all born in Lancaster County, Pennsylvania. He and George Zug, cousins of Peter and Ulrich, were single when they arrived in America.

The author has researched the descendants of the three brothers, Christian, Moritz, and Johannes, who were cousins of the 1727 Zug immigrants and first cousins to the other immigrants. No known research has yet been done on the other Zug/Zuch immigrants.

It appears that Ulrich and Peter (brothers) were sons of one of the elder sons of Hans Zaug; that Henry and George (brothers) were sons of a younger son of Hans Zaug; and that Christian, Moritz, and Johannes (brothers) were the sons of the still younger son of Hans Zaug. This book will concentrate on immigrant Christian Zug, grandson of Preacher Hans Zaug, and also includes supplementary information on Moritz's brothers. The first three generations of immigrants Christian, Moritz, and Johannes' descendants appear in Appendix 4.

Moritz, Christian, and Johannes arrived in Philadelphia on September 21, 1742, on the ship *Frances and Elizabeth* from Rotterdam, Holland.⁸ No records are available for this particular voyage, but usually these long journeys to America took at least several months with bad food, crowded living quarters, and sickness plaguing most of the ships.

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Passenger shiplist showing the signatures of Christian (+) Miller, Johannes Qnag (Kanagy), Moritz Zug, Christian Zug, Johannes Gerber, Jacob Kurtz, Johannes Zug, Uhlleerich (x) Stally, Jacob Guth, . . .

It is significant that each of the three Zug brothers signed their name on the passenger shiplist. Most Anabaptists, except for those living in Holland, were tenant farmers, living in remote areas where authorities seldom traveled. Therefore, little schooling was provided and consequently many Mennonites and Amish couldn't sign their names on the passenger shiplists.

When these tired, but excited immigrants arrived at Philadelphia, the head of the family was marched to the courthouse to declare their allegiance to the country:

We subscribers, natives, and late inhabitants of the Palatinate of the Rhine River and places adjacent, having transported ourselves and families into the Province of Pennsylvania, a Colony subject to the Crown of Great Britain, in the hopes and expectations of finding a retreat and peaceful settlement therein; do solemnly promise and engage that we will be faithful and bear true allegiance to His Majesty, King George, the second, and his successors, King of Great Britain, and will be faithful to the Proprietors of the Province; and that we will demean ourselves peaceably to all of his said Majesty's subjects and strictly observe and conform to the laws of England and of this Province, to the utmost of our power and the best of our understanding.

Christian Zug, the oldest of the three brothers, was married to Anna Kannabell in Europe before coming to America; but Moritz and Johannes were both single when they arrived. After landing at Philadelphia, the three brothers moved directly to the Northkill Amish community in northern Lancaster County (presently Berks County). Usually immigrants looked for an area that was unsettled, cleared the trees, built a cabin, and then applied for a land warrant.

Less than ninety days after landing in America, Johannes went to Philadelphia and applied for a land warrant. The warrant dated December 16, 1742 reads: "Hans Zooge of Lancaster County has requested that we grant him to take up fifty acres of land situated in Bern Township adjoining the lands of Jacob Hostetler and Christian Miller." More than likely the Zugs had known the Hostetlers and Millers in Europe, and had planned to settle near them in the Northkill Amish

region. Most of these early Amish immigrants settled in compact groups, for self-sustaining social, economic, and religious units.

A 1744 deed dated November 30, 1744 lists immigrant Hans Zug giving acres to "his brother Christian" who was actually living there at that time. Christian paid Johannes twenty-five pounds for the land. On August 1, 1760, Hans appeared at the courthouse and swore that the 1744 signature was his.

The Zook surname has endured many spelling variations since the eleven immigrants who spelled their name Zug, Zuck, or Zeug, came to America. Arriving in America, many of the immigrants had their names changed, not necessarily by their desire but because English-speaking clerks had difficulty understanding the name as pronounced in German with its guttural tones and accents. Consequently, Zug was spelled the way the English clerks heard it: Zook, Tzuke, Zuke, Zuch, Chook, Zeug, Zaug, Zoug, Seug, and Saug. In Switzerland today Zug is pronounced "Tsook" with a long double "oo." Zaugg is pronounced "Zowlk" with a soft "K."