



# Jacob Mumma

1 Jacob arrived in 1731 with no wife and three children, Jacob, Margaret, and Frederick.<sup>1</sup> Some records seem to prove that Frederick was about one year old when they arrived.<sup>2</sup> Jacob died intestate in 1748. There is no record of his marrying again altho most men left with small children did. This could account for John of Daulphin born 1736 who was too old to be his grandson.

11 Jacob, his son, born between 1716 and 1723 (he was under 16 in 1731 and over 21 in 1744 when he bought land in Lancaster township). In the Orphans Court records (29) 1 Dec. 1747 Application of Jacob Mummer, Uncle of the minor children of Jacob Cryder, deceased, prayed that guardians be appointed over said children. Jacob Myer and Jacob Hosteter appointed guardians over Michael and Barbara Cryder. (42) 4 June 1755 Michael Crydor an orphan and minor son of Jacob Cryder (being above the age of fourteen Years) chuses John Miller his Father in Law as Guardian in the room of Michael Myer and Jacob Mummer formerly appointed. Could this be a clue to Margaret, sister of Jacob. At that time father-in-law could also mean step-father. This would indicate that Margaret married first Jacob Cryder had Michael, born in or before 1741 (he was 14 in 1755) and a daughter Barbara. Jacob Cryder died before 1747 and Margaret married John Miller before 1755. If she married first at about age 20 she would have been about 10 when they arrived, old enough in those days to have cared for her baby brother Frederick.

Jacob owned considerable property. In deeds from 1744 through 1772 he is referred to as Jacob of Lancaster Township and these deeds establish that he had two wives, Elizabeth mentioned in 1762 and Catherine first mentioned in 1770 and in all deeds thereafter, and surviving as his widow in 1795 when the executors made a report. All deeds and documents after 1772 refer to him as Jacob of Donegal Township, and he is so named in his will.

The documents concerning the estate of Jacob Mumma of Donegal, died 1794 are:

Will in Lancaster Will Book 2 p. 454. Written in German and translated for recording. Mentions wife Catharine, eldest son Jacob daughter Magdalena, brother Frederick Mumma.

Lancaster Co. Orphans Court Minutes Book 1791-1796, p370 dated Sept., 29, 1795 lists the heirs of Jacob Mumma of Donegal: Catharine the widow and the following children; Barbara widow of Stauffer Elizabeth wife of John Grubb, Magdalena wife of Christian Gipple (Kepple), Feronica, wife of Isaac Heintzberger, Jacob, Abraham, John Christian and Margaret.

Lancaster Deed Book 00 p. 997 1795 - Jacob Mumma's executors transfer the estate to the heirs, same as those listed above except that instead of Barbara the name of John Snyder appears indicating that she has married again since her father listed her as widow Stauffer. In the margin of the deed book are written receipts for their shares of the estate signed by the members of the family. Abraham Mumma and John Grubb signed receipts in full Nov. 23, 1812 Isaac Heintzberger (or Hanchberger) June 17, 1813, John Mumma Oct. 2, 1813, Abraham Mumma, executor of Margaret Mumma, Jan. 19, 1818. This tells us that between the writing and the settlement of her fathers will Barbara was married again to John Snyder and that Margaret died unmarried before 1818.

# Muma's of Canada

Another reason for a variant spelling of the name comes from the 18th century way of writing double letters, by writing the letter once and putting a wavy line over it. Thus Mumma was often written Mu<sup>~</sup>ma. Later the ~ was dropped but the second m was not added. This spelling is used by the group that went to Canada shortly before 1800.

Recently a very interesting compilation of this family has come to my attention. It is titled Genealogical Chart of the Muma Family compiled by Robert Muma, Toronto, Ontario. It is not dated but would appear to have been done in the 1950's

In this work Robert Muma gives a different possible origin of the family. He says:

"E, William Muma tells of meeting a Swedish authority who informed him that Muma means "smooth, soft, silky finish" in the Swedish language, and that it is still a common name in southern Sweden. William Muma also met a man of this name whose parents came from Sweden.

"Johnston's Old History of Ireland published by Henry T. Coates & Co., Philadelphia, Pa., 1902 on page 266 records Tua d-Muma in the year 1152 who is evidently some lord or clan leader. In another passage there is a record of the lord of Deas-Muma, but they are quoted as being, 'Norse foreigners'. These Mumas in Ireland probably came from Sweden at the time of the Scandinavian invasion of Ireland in the 10th and 11th century. Further evidence that our family is of Swedish extraction lies in the persistent use of the name 'Christion' which would seem to be a slight variation handed down through ten or twelve generations of the common Scandinavian 'Christian'. 'Christion' as a given name appears at least six times in the last five or six generations of the Canadian branches of the family."

This is an interesting theory. The Norse Vikings sailed around the coastal waters of Scandinavia, France, Holland, and the British Isles. They planted settlements in all these areas in the 8th to the 10th centuries. In what is now Normandy they mixed with the French natives to become the Normans who conquered England in 1066

The problem is that at this time people did not have inherited surnames. A surname was used by other people to distinguish one man named John from another. For instance one person might call him John Smith because he was a blacksmith, while someone who knew his father would call him John Williamson, some one else might call him John Kensington because he lived in Kensington. It was not till about 1200 that surnames began to be passed from father to son. If muma was a Norse word meaning "smooth" it is understandable how it could have become a surname in any of the places conquered by the Norsemen.

Robert Muma also tells some interesting legends that have been passed down in the family. If any one has heard these stories or others I would like to hear from you. These stories are usually based on fact and comparing different versions will help to sort out the facts from the fiction. He says:

"Briefly the legends which have been handed down through many generations and probably embellished in each retelling run something like this:

"During the religious insurrection in Europe, three Muma brothers put ink in the holy water in a Roman Catholic church and when the priest blessed it and sprinkled it, it was still ink. The culprits were immediately sought. The Mumas were driven from their home town into the mountains and hotly pursued. They came to a road cut through the rock of the mountain side. A caravan was just passing, so they leaped on the top and crossed to the other side, leaving their pursuers behind. (One version says they leaped over the horses backs and went on.) When they reached the coast, they did not have enough money to pay for a passage to America for all three so they managed to get aboard as stowaways, but were discovered a few days out and one was bound over to pay their passage, that is he was sold in Pennsylvania to the person who would take him for the shortest period to pay their passage. While serving his term of bondage, he was sitting on a stump in the woods one day when William Penn and his party of surveyors came by, William Penn hearing his story gave him 300 acres of land and a rose bush, from which he was to send one red rose a year as long as he kept improving the land."

This would appear to be several stories, happening at different times put together into one story. The first part sounds like some thing that might have happened at the beginning of the reformation, in the early 1500's, when the people were beginning to question some of the practices of the Roman Catholic Priests. In the next two hundred years there several periods of persecution of the protestants, resulting in the death of tens of thousands, and the scattering of refugees from France into Holland, Germany, Switzerland, England, Ireland, Scandinavia, and many other places of refuge.

We have no record of three Mumma brothers arriving together, but any of the ones who came with their families could have served a term of indenture between their arrival<sup>1</sup> and when they received their warrents.<sup>2</sup>

In 1681 William Penn received a large land grant from Charles II of England in payment of a debt owed to his father, this land he called Pennsylvania. To this land he invited the persecuted English Quakers. He also sent emissaries to Europe to invite other groups such as the Moravians, Huguenots, and the Anti-Baptists to come to Pennsylvania. At William Penn's death in 1718 the proprietary rights to Pennsylvania passed to his widow. When she died in 1733 it passed to their three sons. The Mummas received warrents from them.

The land was covered with forest and had to be cleared before a crop could be raised. While clearing the land and making other improvements the warrentee could pay a small yearly quit rent to the proprietors until he was able to pay the purchase price and receive his patent. In some cases this was a token payment such as a rose or six peppercorns. In 1772 William Stiegle deeded to the Manheim Lutheran Congregation land for a church "for five shillings and in the month of June hereafter the rent of one red rose". Now three churches later the congregation still worships on the same plot and yearly pays to an heir of Stiegle One Red Rose as stipulated in the original deed.<sup>3</sup>

To be continued

1. Moomaw Newsletter Vol. 1 p.1
2. ibid. p. 7
3. Lancaster County Connections, Hawbaker and Groff P 28