



A Window In Time: A Family History for the Engle, Hought, Falkenberg, Griep, Christian, and related families

*Hought, Kornstadt, Mikkelsen, Hansen Family
Histories Section*

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Our Roots in Norway

From "Our Haug's in America"

Gleanings from Norwegian Archives reveal that our stem-father Einar T. Howg was registered as Einar Tostensen Nyen, born June 22nd, 1831 to parents Tosten Knudsen Nyen and wife Elena. Tosten was baptized August 25th, 1793. He was the son of Knud Tostensen Nyen and wife Anne (Olsdatter). Knud was the son of Tosten Larsen Kornstad and wife Kari (Eriksdatter). He was baptized July 26th, 1772 in Aasnes Solør. Tosten Larsen Kornstad was baptized in April 1728 in Vaaler Bygd Solør. Lars Kornstad is only mentioned as the father of Tosten Larsen Kornstad, so he could have been born in the late 1600's or early 1700's. This is as far back as we could reasonably get in our roots in the Fatherland. But let us stack them up in a more concise form:

Lars Kornstad begot Tosten Larsen Kornstad, and Tosten Larsen Kornstad begot Knud Tostensen Nyen, and Knud Tostenden Nyen begot Tosten Knudsen Nyen, and Tosten Knudsen Nyen begot our stem-father Einar Tostensen Nyen.

On the feminine side of the ledger we find that Einar T. Haug's wife Mathea (nee Kokkin) was born June 20th, 1829 to parents Peder Tostensen and Eli Tostensdatter, and it appears that Peder Tostensen's parents were Tosten Mikkelsen, born 1759 and Ingeborg Pedersdatter, born 1755. The records seem to hold out that these two families came from the Kokkin farm in Hof parish, Solør, Norway. In brief Tosten Mikkelsen begot Peder Tostensen and Peder Tostensen begot Mathea Pedersdatter Kokkin who is representing the feminine gender of our roots in Norway by becoming a most estimable co-progenitor of our numerous family groups now spread over this vast continent of North America, to the tune of more from "Our Haug's in America".

November 1998 update: Further research with the Norwegian 1801 census by Jeff Engle has the following:

The 1801 Norwegian Census lists:

Knud Tostensen, Mand, age 29, Begge i 1ste aegteskab, Huusmand med jord oggevorben soldat (M)
Anne Olsdatter, Hands kone, age 32, Begge i 1st aegteskab (K)
Tosten Knudsen Deres børn, 8 (M)

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Knud Knudsen, Deres børn, age 5 (M)
Anne Knudsdatter, Deres børn, age 3 (K)
Olea Knudsdatter, Deres børn, age 1, (K)

This is about the best match for our ancestors. There is a Knud Tofsen, age 30, with a son Tosten age 7 in the Smaalehnene county, Thunøe Parish, Sokn (subparish) of Thunøe, farm/house of Haugen. There is also a Haug farm/house in the Parish of Strøms, Sokn (subparish) of Sands, in the county of Hedemarkens, however the census has no Knudsens. I was unable to find the Bygd of Solør. I am continuing to research the 1801 census as well as passenger lists from Norway.

Norwegian Naming Practices

The traditional Norwegian naming practice is to use patronyms. If a man called Hans Andersen had a son called Anders, he would be called Anders Hansen. A daughter named Brita would be called Brita Hansdatter, often written Hansdtr. or Hansdt. or even Hansd. Very often a child would get her or his first name from one of the grandparents. But this is by far a general rule.

From 1400 onwards the upper classes (civil servants, merchants; Norway had scarcely no nobility) experienced an influx of people from abroad. They were using or adopting would could be called a modern naming practice.

In Os parish in the year 1801 the priest was called Gerhard Sandberg, married to Inger Sandberg. They had several sons, one of them was called Johan Sandberg. They also had daughters, one was called Mette Sandberg. They have names and naming practices according to present Norwegian rules.

Their farm (most Norwegian priest had a farm, in most cases with the same name as the parish, in this case Os) was farmed by a man called Ole Johannessen, Johannessen because his father was Johannes. His wife was Brithe Knudsdtr., her father was Knut. They had several sons, one was Knut Olsen (first name the same as her father) the second Johannes Olsen (named after his father). One of their daughters was called Brithe Olsdtr. This is traditional naming practices.

Iceland is still using this practice. All of them may add Os to their name. But this really not part of the name. It is added to their name because there may be other in the same parish with the same name. Ole Johannessen Os means that he was baptized Ole, was the son of Johannes and was living on Os farm in 1801. You can say that Os is the address. If he moved to Moberg he would be called Ole Johannessen Moberg. He moved to Bergen city, he may still call himself Ole Johannessen Os, to keep him from other Ole Johannesen in the big city.

During the last decades of the 19th Century the patronym practice was abandonned. The grandson of Ole Johannessen may call himself Ole Johannessen in the first part of his life, because he was the son of Johannes Olsen. If he stilled lived at the Os farm he could then start calling himself Ole Os, abandonning the partronym and adopting the addresses as the

name. The name of the farm became a family name. If he had moved to Bergen he may start calling himself Ole Olsen, because his father had Olsen as his last name, or at least his son would call himself not Olsen as the last name, but Johannessen as his father. The partronym changed into a family name. The daughters would call themselves Johannessen, not Johannesdtr.. The Olsdtr. type of name is completely disappearing. Most of the Norwegians today has a family name of the 'farm'-type, like Os or Oldervoll (my name). A large minority has the 'partronym' type, like my wife, Astri Andresen. But her father is not Andre, his last name was Andresen as well. A small minority has 'imported' name, like the man who used to live in our house. His last name was Bolmann.

During the last decades we have seen some changes as well. Traditionally marrying did no changes to a woman's name. Brithe Knudsdr. in the 1801 census was called so all her life. She may have added a different farm's name after she married, but that was really not part of the name. In the upper class the wife often took the name of the husband, but even here it was not a general rule. At the end of the last century this changed. All wives started taking the name of the husband when marrying.

This went on for almost a century. I was first married in 1966. My wife was called Jorun Kvernes and she took the name Jorun Oldervoll. Our two boys are called Frode Oldervoll and Thomas Oldervoll. This was the system until the approximately 1980.

My present wife is Astri Andresen. We married in 1991 and she did not change her name. At the time we married we had two children, Johannes Andresen Oldervoll and Sigrid Andresen Oldervoll. But as you can see they are called Andresen not because their father is Andre but because their mother is called Andresen. This is a very common practice today: the wife do not change her name and the children get both last names. Even two patronymic names may be combined. A friend of my son is called Simon Wilhelmsen Olsen. But this is rather unusual. But this is a system that is very difficult to take into the next generation. Except that the middle name is very often dropped in daily life. The children of Johannes and Sigrid may even get Oldervoll from them and something else from their other mother. It should also be added that sometimes the children get the name of only one of the parents. Sometimes the siblings may even get different names. Chaos, in other words.

Hope this is of some help to somebody.

Bergen 13 April 1996, Jan Oldevoll

Haug Name Spellings

From "Our Haug's in America"

It would be in order to try to inject some data in connection with the various spellings of Haug; as to how, when and why these changes evolved to conquer difficulties that cropped up in keeping the family tree branches in their own realm for identity.



Daughters of James and Sophie Hought

Einar T. Haug here recognized as our first generation in America adopted the name in this country from the first and retained that spelling intact, and so did his eldest son Theodore. But the second son Peter veered off to H-O-U-G-H-T. The three youngest sons, Einar, Martin and Olaf developed a newer version purportedly to Americanize the name by spelling it H-O-W-G. This was supposed to be fool-proof in respect to correct pronunciation, but those of this newer version continually have Hoag, Hogg, Howg and what have you thrown into their faces. Eventually most of these changes took place in the earlier pioneer days. In one instance, from a Court House file, we find the name spelled Houg in 1881 and also in 1891 while the same person signed it Howg in 1905. We must however give some thought to possible errors by officials in deciphering applicant's handwriting. Logically speaking, it seems the changes were predominantly of a necessity to keep the mail going to its rightful owners, as in numerous instances, several by the same family name and first name had the same post office as well.

There is an interesting episode sited between the mails, females and males that we can afford to give some credence to. A young man from our family group had a cousin, in another family group, by identically the



same name in the same neighborhood. These two young men each had a sweet-heart to be corresponded with on a private basis, but the postmaster could not tell one smoking hot letter from the other, so the first one to come got the letter or letters. The result became premature release of top secrets. So by common incentive they both changed the spelling of the name. But alas, they both made identical changes leaving deplorable facts the same as before. However, our boy came up with an ingenious idea by adding another letter at the end of his surname, so after all, as far as we know each got his own respective counterpart and lived happily ever after.

Let us in concluding be reminded of the significant saying that "The name does not make the man, but the man makes the name."

Sons of James and Sophie Hought

Poem "Sons of Norway"

From "Our Haug's in America"

Our Forefathers came out of Solør
Their bequest was a solemn decree
From "Bygder", like Aasnes and Vaaler.
They were people fit to be free.

They came with no Mamon nor learning
But with hearts full of courage and strength.
Their spirits for progress were yearning
For the country and loved ones at-length.

They wrestled with natures own fury
By the sweat of their brow and their skills.
Their conscience were Judges and jury
As they fought with their backs to the hills.

They were staunch in belief in their creed
And leaned on the Rock of Ages.
They were willing to suffer, if need,
For words that were writ on its pages.

**Our clan was their gift to this Nation,
Not meet for the jest of a droll(er).
Let's "Skaal" to our peers in elation,
While homage for gift goes to Solør .**

Solør, Norway

From "Our Haug's in America"

Before we start on the Haug Genealogy let us have a brief geographical chat so that we may know where we are at, in our summary pertaining to the part in Norway our fore-fathers came from, namely Solør, a tract lying along the Swedish border (Now called the county of Hedmark). The country is divided into numerous such districts recognized not only by their names but also by the people's linguistic brogue so that their tongue betrays their where-from to those versed in deciphering the different idioms. Solør, like its counterparts throughout the land is composed of, or divided into smaller districts locally referred to as a "parish", "Sogn" or Bygd". So for all intents and purposes AASNES in Solør Norway is the Bygd our ancestors hail from.

Some historians seem to have found grounds for their allegations that Solør got its name centuries ago when some primitive people lived on a group of sunny little islands far beyond the shadows of the lofty cliffs of the mainland. These people in the course of time concocted some seaworthy contraption and like the saga laden Vikings got themselves lost in the salt spray, but eventually, reached their goal; the mainland of Norway in search of more elbow room for the congested situation on their little islands. They found on arrival, however that they had to trek far inland to find a suitable tract and this brought them up to the Swedish border. As these little islands they had once came from were called "Sol Øer", meaning Sun Islands these new-comers were dubbed "Soløringer", that is Sun-Islanders. So Solør can well be translated to Sun-Isles. Perhaps someone will come up with the bright idea of changing their name from Haug to something like Sunisles or the like. However, it might get confused with senile.

(The picture right is of Eber Hought, his son James, and his wife Sophie. In the timber land that reminded Eber of Norway.)

A freelance historian has come up with a different version about the origin of the



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Soløringer name, which might have some merit; saying it started not as Soløring but as "Solunger", meaning "sun-children". This conception is based on the concept that these people had a brilliant sense of humor, coupled with a sunny disposition radiating from kindly faces framed in flowing blonde hair. So they may be worthy contenders for the title stated. The fore-going is allegorically speaking the sail and environment from which the roots of our ancestry sprang.

Pioneering

From "Our Haug's in America"

This does not by any means refer to our Haugs as drifters because facts prove they had their purpose in every move. That we have had a strong clannish tendency is pretty well established, too, by events of facts recorded between these pages. This book is a living example of the truth of this statement as evidenced by the numerous cheerful contributions glowing with the anticipation of the opportunity of a glimpse into the life and struggles of our ancestors. This backward look may remind us that if they could take it, why can't we? We are of the same flesh and blood. So let us adopt the same spirit also.



Mr. and Mrs. Eber Hought, Children and Grandchildren

Let us now dwell a bit on the validity of the foregoing statements, when Haug families en-mass struck out for America, from Norway, in the late 1870's and in the earliest 1880's. During this short time nine Haug families moved from Solør Norway to Minnesota where they settled on virgin soil all in the district between Pelican Rapids & Barnesville, Minnesota, leaving but two living descendents of that generation in the old country. Five of the families mentioned were from our stem-father's, brothers' and sisters' families, and are thus not enumerated in our book, and the other four were from our own branch, but before long these four latter families increased to nine households, in the district. However by 1897 the said district was depleted of our own Haug clansmen. But again we catch up with an adventuresome band of them

clustered around Haug Post office, of their own making, in a homesteader promised land in Solør township Roseau Co., Minnesota. Their prolific tendency soon manifested itself on the census side of the ledger.

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But for the many later years now, there has been only one (a bachelor) of the Howg name left there, and a very few under the in-law title. The younger generation has drifted off into or towards the mirage of greener pastures, several into Montana. Most of the old-timers there now rest under the sods in 'Øiland Cemetery near Haug post-office (Now abandoned).



Again back to the Barnesville-Pelican Rapids districts, we find that three Haug families moved from there in the early 1890's unto the newly opened Wahpeton-Sisseton Indian reservation where they lived and farmed as near neighbors for many years. Families increased year by year but finally the clan dwindled away in that locality too, mostly due to the Canada fever in 1910 when two families and 3 single men emigrated to Sunny Southern Alberta, Canada to homestead, thus leaving only one of the early Haugs on the original homestead in South Dakota, who is now at rest in the near-by cemetery. At present there is only one living descendent in the locality and

under her in-law name.

The Canadian bound contingent or segment of our family circle remained true to form so that within a few years there were nearly twenty families under the same banner in and around the Enchant community in Sunny Southern Alberta.



This group is likely the largest of the clan to have domiciled in any one place in our sphere. Only one of these trail-blazers is retired beyond the horizon in the Enchant Cemetery. The other Seniors and some Juniors have moved to the cities. Now after 58 years there are still six families remaining. Why!? are there so many left after so many years? The answer is simple though they are of a frontier people, the frontiers have receded to the moon, which is still far off. (A summary of the Go! Go's!).

We must absolutely refuse to label these early hardy people as lazy shiftless drifters, as they always moved into or onto the back breaking stone saturated prairies or into the frustrating slow yielding sweat craving clearing of bush and timber land and left progress in wake, a monument to their integrity, as they fell by the wayside. May we dare to say that their hopes, their fears, their sweat and tears were all for the good of our future. Let the VIKING spirit survive. We shall

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try in the most sincere humble way to pay tribute in the fullest to all the in-law women who have given their all to become co-progenitors in our lineage, and as the "Queens of the roots" have shouldered the lions share in the up-bringing of the brood, as well as lending moral help to the bread winner. These same compliments automatically go to the daughters of our own blood, while the in-laws on the masculine side must be complemented on their excellent choice.

Recollections and Record of Monroe Hought Farm

By Sophie Hought

Farm Bought in 1935



The farm had been an old estate for about 40 years, with absolutely no buildings on it. The old house was burned down and the old barn was rotted down, all fences rotted down. The fence rows were grown up full of brush and timber.

There were 100 acres in cultivation. We cleaned out all fence rows, put in all new fences and cross fenced with all woven wire, cleared the timber off of 120 acres and put 60 acres into cultivation.

Built modern house with 4 bedrooms, living room, dining room, kitchen with lots of built-ins, sun porch enclosed with windows and there were 3 bedrooms and full bath upstairs. 1 bed room with 1/2 bath downstairs. All oak or hardwood

floors up and downstairs. Oak stairway, full basement with cement floor and a piped furnace, all plastered and double construction, fire place with marble hearth in living room, electric water system, electric water heater, all windows screened, built in 1941.

S



Hansen

Built one small barn size 30x36 in 1933. Built large barn 32x60 ft with 14 ft. posts, all cement foundation, full cement floor, double hip or gambel shingled roof with hay carrier, room for about 30 tons hay in loft, had running water, electric lights, and was built in 1937.

One chicken house 18x60, with running water, electric lights, also upstairs large enough for 250 chickens, with room downstairs for 400 chickens, built in 1936.

One machine shed, 116 ft. long with lights built in 1936. One granary built in 1935, 24x44 ft, where we lived in till 1941 when

we moved into our new house. One garage, 1 utility room, 1 loading platform. \$2000.00 commission when we sold.



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From

"Bethany Ladies Aid History"

Written by Mrs. Mons Pederson for the congregation's 40th Anniversary in 1936

The Bethany Congregation's Norwegian ladies Aid was organized forty years ago. The first meeting was with Mr. and Mrs. Eber Hought. The Rev. T.K. Moen, who had been called to serve Bethany, conducted the devotions. First members of the Aid were Mesdames: Sjur Christopherson, Eber Hought, John Melland, Christ Thompson, John Olson, Anton Anderson, and Mrs. S. Hagen who was named to be president. Among the aims and purposes of the Aid was to labor for pastoral services in the congregation and the religious instruction of the children, and if possible parochial school. In this connection the pastor mentioned there should be someone who had the burden of prayer on his heart to furnish the leadership. Mr. Anton Anderson volunteered to have a months school in his home. This was done the second winter the Andersons were here. He continued in charge of Sunday School for many years thereafter.

Because of long distances and lack of roads through dense woods a second Ladies Aid was organized of which Mrs. Anton Anderson was elected president. Four of the members donated fifty cents apiece, for which cloth was purchased, and a piece quilt was made. Numbers were sold at 10 cents each, realizing \$5.00, the first income for the Aid. The ladies met twice a month. They began in the forenoon and worked all day, combing and spinning wool, knitting and sewing while at their meetings. Their first sale of the furnished articles was held at Mr. and Mrs. Sjur Christopherson's home and netted \$31.00. These early settlers did not possess a great deal of this world's goods, but they made use of the little they did have; their women folks prepared wholesome food and enjoyed coming together at their Aid meetings, and as one of the older members confessed, God had blessed them and been good to them.

There are no exact records of the total income for those first years, but we know it was as good as one could expect under the circumstances and conditions prevailing. As quite a number of members of the first organized Aid moved away, it was compelled to disband.

One of the older members of the congregation read in the "Lutheran" that small mission boxes could be obtained for use in the Aid, and told Mrs. Anderson he would also like one when they arrived, and that no one would miss the pennies

that were put into the box every now and then. The Aid could be assured that much blessing would come from such giving. As for himself, he would give the tithe, or one tenth of the income from his little work shop, a promise that was faithfully kept. Mission boxes were distributed every year thereafter, both in the English and Norwegian Ladies Aids, and to any others who might request them. It is of interest to note that the total contents of these mission boxes for the past eight years have come to the tidy sum of \$37.98. The good work continued and Mrs. Anton Anderson was Aid President until she passed away in 1928.

Most of the Aid receipts have been disbursed to assist the congregation discharge its financial obligations - towards the pastor's salary, reduction of loan, and expenses on the parsonage, etc. When pastor O.N. Nelson served Bethany, Mrs. Nelson suggested that it would be nice to send a Christmas gift to the Children's Home in the form of clothing, which was done. Aid members gave personal gifts, and it was also voted to give something from the Aid treasury to buy cloth and sew dresses and other articles, which was a joy to the members as they proceeded to pack them and mail them to the Children's Home. Memory gifts were also given in the form of cash.

Each summer a Midsummer Festival has been held with sale of articles that have been donated to the Aid. Money is also taken out of the treasury to buy cloth which is then sewed. We have also had the joy of receiving invitations to the homes of non-members who do not understand the Norse language. Regular Aid meetings are now held monthly. For several years it has been customary for the pastor to lead in devotions. If he is unable to be present, one of the members does this, reading a scripture passage, and all joining in the Lord's Prayer, and singing a hymn. Total active membership now numbers 15. The Aid president: Mrs. Ole Anderson; Treasurer Mrs. C. Gustafson; and Secretary; Mrs. E. Erikson. Aid receipts for the past ten years were \$2,499.79. For many years it has been a pleasure to hold our midsummer Festival in the well-known Hought's Grove, a very beautiful location. Added pleasure was derived from a very generous gift of \$20.00 from Mrs. Hought in memory of her departed husband, Mr. Ebner (sic) Hought. This was intended for deposit in a building fund for a new and larger church edifice.

Five of the women who helped to organize the first Aid are still living, as far as we know, at the time of our Fortieth Anniversary, though the first three named have moved away. They are Mrs. Sjur Christopherson, Mrs. Chris Thompson, Mrs. S. Hagen, Mrs. John Helland, and Mrs. Eber Hought.

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We owe these pioneer women a debt of gratitude for their willingness, patience and endurance, as well as their inspiring example of earnest prayer to God as they entered upon their labor of love in His cause. We give God all the glory and praise, and beseech His continued blessing as we together labor in this branch of His vineyard here below.

Compiled by Mrs. Mons Pederson in the Norwegian Language.

Translated by Rev. Helmer Hanson.

Hought Reports

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