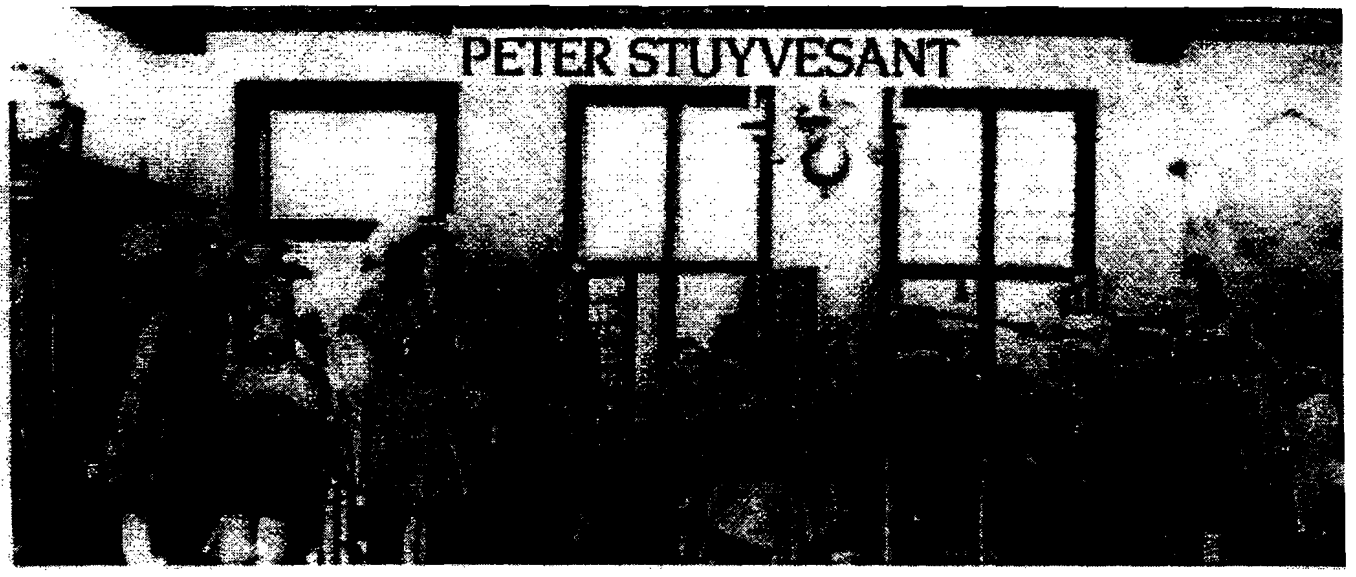
People in New Netherland



Seventh Grade Curriculum Packet Using Primary Documents

Introduction

by Janny Venema

The following curriculum was made possible by a Local Government Records Management Improvement Fund Grant from the New York State Archives, New York State Education Department. The intent of the lessons is to acquaint students with primary sources of New Netherland and at the same time to bring this 17th-century society and its inhabitants closer to the students.

In the conclusion of *From the Old World to the New: Seventh Grade Curriculum using Primary Sources,* the first seventh grade curriculum published by the New Netherland Project, the problems of translating 17th-century Dutch documents have been discussed. In this curriculum this discussion is continued. Part of the process of translating these Dutch documents is offered in the third unit. Using transcribed 17th-century English documents the students will understand that the first step in the translation process is the understanding of differences in language use in different centuries.

The focus of this curriculum is on the great variety of people in New Netherland: their backgrounds, beliefs, status, position. It will become clear that the origins for New York's melting pot were already firmly rooted in New Netherland.

The translations of primary sources offered here are a certain selection. At first it may appear that the curriculum is extensive, but not every lesson needs to be followed. A variety of sources have been offered to give the teacher a choice to teach materials that he/she feels comfortable with. More or less time than indicated in the lessons can be spent on various topics, depending on the teacher's preference.

As well as making both students and teachers aware of the almost endless quantity of primary source materials and their easy accessibility, I also hope that the materials offered in this curriculum will make history come to life.

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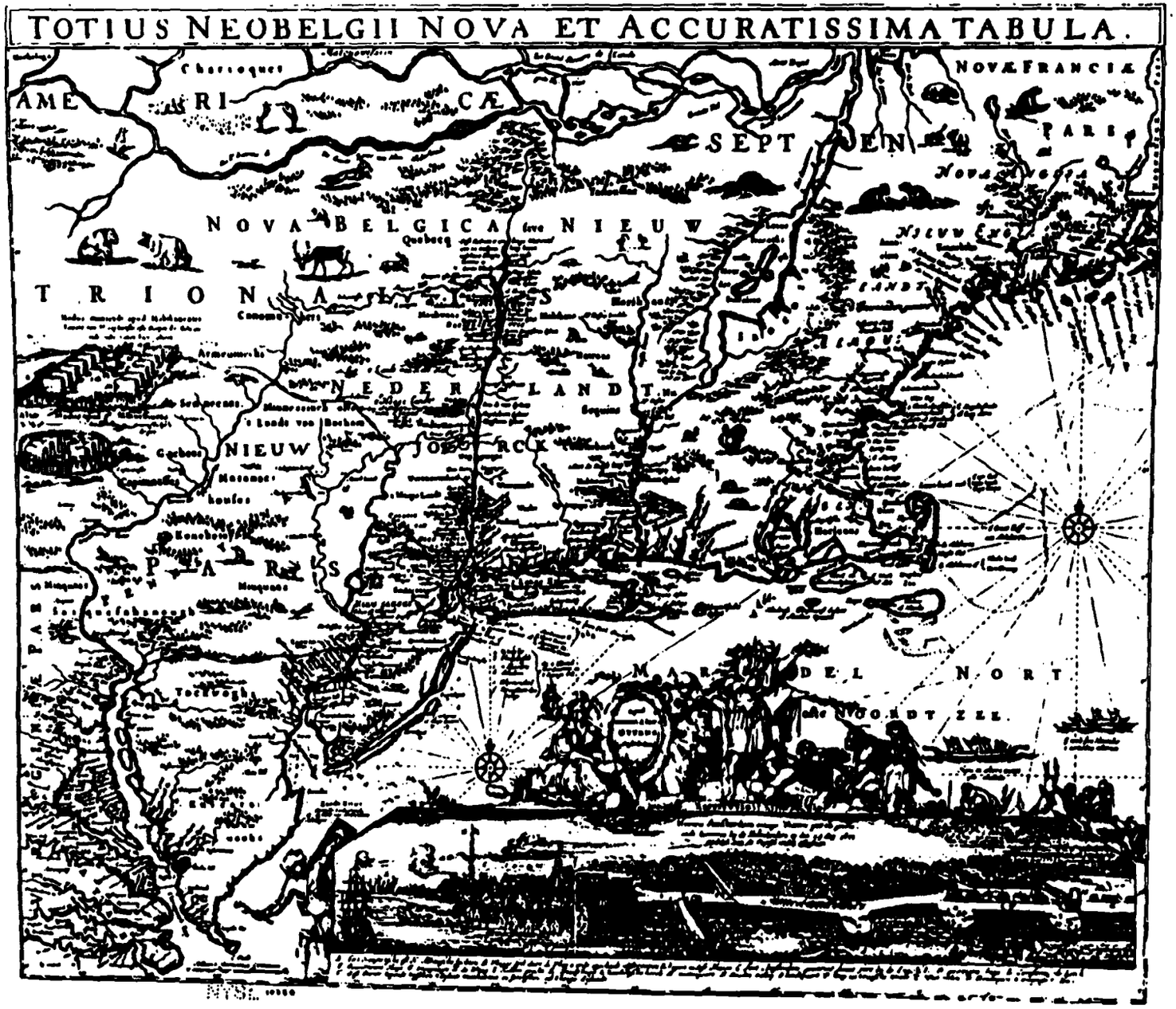
New Netherland Timeline

1609	Henry Hudson, in command of the East India Company ship *De Halve Maen* explores from Delaware Bay to the upper Hudson as far as present-day Albany.
1614	The name New Netherland first appears in an official document; New Netherland Company licensed by the States General; fur trading post Fort Nassau established on Castle Island, present-day port of Albany.
1624	First colonists arrive in New Netherland where they are settled at Fort Orange (Albany), the mouth of the Connecticut River, and on High Island (Burlington Island) in the Delaware River. Cornelis May, as senior skipper, becomes first director of New Netherland.
1625	Willem Verhulst arrives as director of New Netherland.
1626	Peter Minuit replaces Verhulst as director; purchases Manhattan Island; moves settlers from Fort Orange, Connecticut and Delaware to Manhattan.
1633-38	Wouter van Twiller director of New Netherland.
1638-47	Willem Kieft director of New Netherland.
1643-45	Kieft's war with the Indians around Manhattan Island.
1647	Petrus Stuyvesant becomes director general of New Netherland, Curacao, Bonaire, Aruba and other dependencies in the Caribbean.
1653	construction of defensive wall across Manhattan Island (Wall Street) after threat of invasion from New England.
1654	Swedes under new governor, Johan Rising, capture the Dutch post Fort Casimir on Trinity Sunday.
1655	Stuyvesant conquers New Sweden in the Delaware Valley; Indians around Manhattan attack New Amsterdam, Pavonia, and Staten Island in a conflict called the Peach War.
1658-63	Esopus Indian War in New Netherland.
1664	English naval force funded by the duke of York and Albany captures New Netherland in a surprise attack during peace time.
1673	New York captured by Dutch naval force; New Netherland restored as a Dutch colony.
1674	New Netherland becomes New York again as a result of the peace of Westminster.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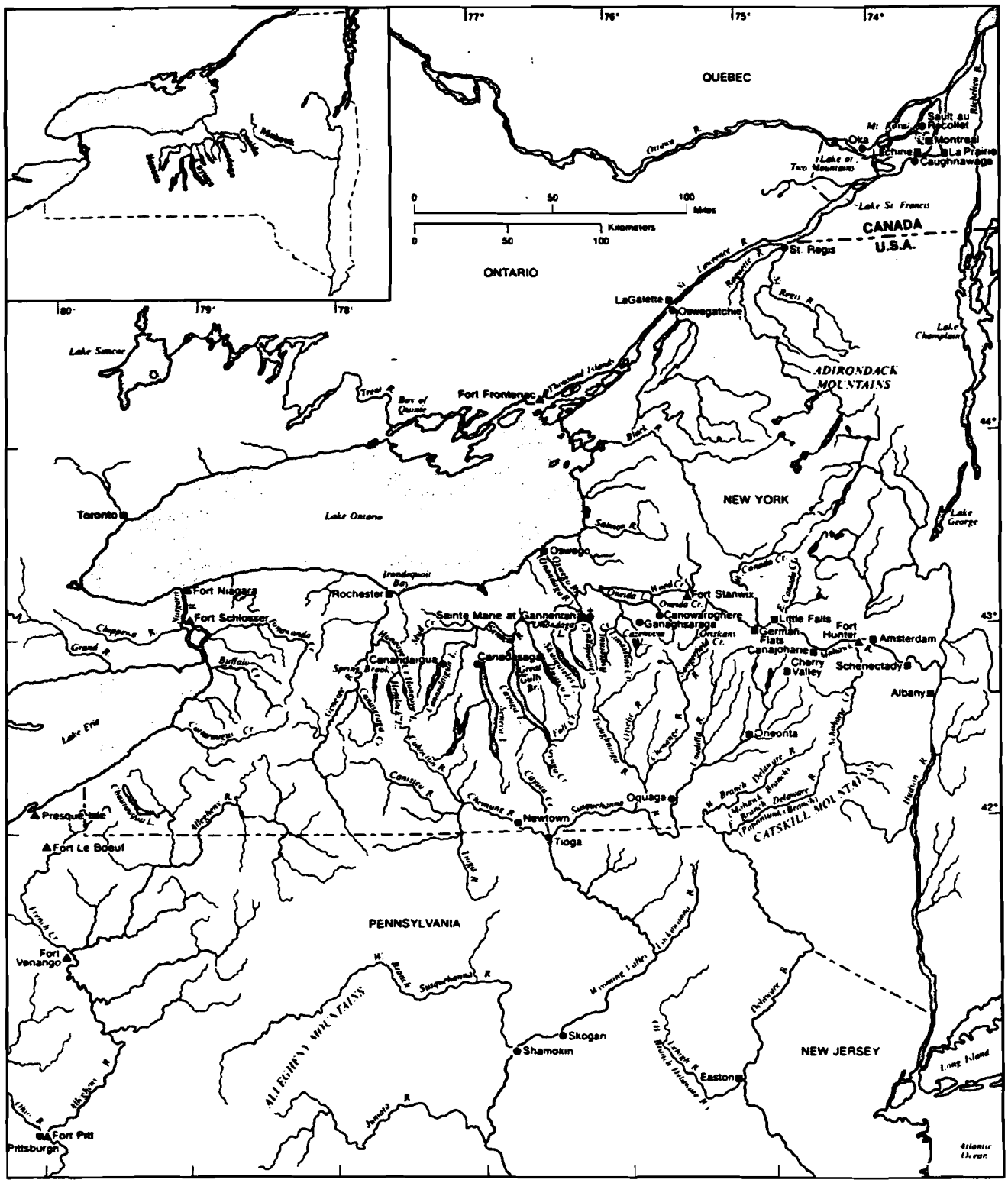


base map after Cappon 1976:4.

Fig. 1. Iroquois territory in the 17th and 18th centuries. Core areas for each tribe in the 17th century are indicated by the placement of the tribal names in inset. Where river names have changed, earlier names are in parentheses.

Unit I
Natives and Invaders

Introduction Unit I: Natives and Invaders.

The discovery of America... Who does not know about the expedition Christopher Columbus made in 1492? During the sixteenth century other explorers went to the New World, discovering more and more of this continent and its inhabitants. In his search for a way to the spice islands, Henry Hudson sailed up the river, later called the Hudson River.

The first lesson of this unit offers a journal kept by a member of Hudson's crew, Robert Juet. In his journal Juet describes some encounters of these early explorers with the original inhabitants. As Hudson was employed by the Dutch, he was soon followed by traders of the Dutch Republic who sailed up the river and claimed the area. Until 1621 these independent traders came up the river as far as present Albany. There they built a small fort (Fort Nassau) in order to maintain a beaver trade with the natives.

In 1621 the Dutch founded the West India Company (WIC), a trading company which would regulate the trade with the New World colonies: Brazil, the West Indies and New Netherland.

The Company established trading posts in New Netherland and left men there to protect the company's rights. Actual settlements did not start until 1624. In 1625 an expedition under the command of Willem Verhulst brought more colonists to New Netherland. Verhulst's instructions have survived and confirm the company's intention to establish a permanent agricultural colony in New Netherland.

In Unit I some of these instructions — those regarding conduct toward the Indians — are listed. They give an impression of the way contacts between the Dutch settlers and the natives were supposed to be according to the administration of the WIC.

(continued on next page)

Introduction Unit I (continued)

Soon after settlement had started, other matters became important, such as the sending of a minister. In 1628 Jonas Michaelius set foot in New Amsterdam to make sure that the Dutch Calvinist life style and rules were not abandoned. In this unit the part of his 1628 letter concerning the Indians has been selected to illustrate what the early colonists thought about the original inhabitants. Fragments of a 1644 letter by the minister Johannes Megapolensis (who lived near Fort Orange in the colony of Rensselaerswijck) gives further impressions of native Americans, sixteen years later. An excerpt from a deposition in a lengthy court case by Brant van Slichtenhorst is meant to illustrate that the encounters between the two people were not always without problems.

The last lesson of this unit contains material from a *Description of New Netherland*, which was written as propaganda material in the Dutch Republic, urging people to settle in this Dutch colony.

The intent of this unit is to make students aware that in New Netherland two peoples lived next to each other: natives and invaders. What did these people think of each other? The selection is a sampling selection from many choices available. Under resources some of the many other possibilities are listed. These will be easy to adjust to this unit and reveal more about the ways the natives and invaders dealt with each other.

Unit Objectives

1. To provide translated primary source materials from which students can distill information.
2. To familiarize students with explorers, early settlers and natives in the early seventeenth century of the area later called New Netherland.

Lesson 1:

Objectives	Activities	Resources
1. Students will be able to describe the early contacts between Europeans and Indians. 2. Students will try to identify with the early Europeans and Indians in New Netherland. 3. Students will be able to locate various places in New Netherland on a map.	1. Have students read from "*the third voyage of Master Henry Hudson*," by Robert Juet, 1610. The text can be divided in different fragments so that this can be done in groups. 2. Have students complete the following assignments: a. During these first encounters both Indians and the ship crew discovered new objects through each other; list them for both Indians and ship crew. b. On the map of New Netherland, plot out the journey described by Juet. Mark the various sites where contacts between natives and invaders took place and mark with a + or - sign whether these encounters were positive or negative experiences.	1. J. Franklin Jameson, ed. *Narratives of New Netherland, 1609-1664*, New York: Charles Scribner's Sons, 1909, pp. 16-28. 2. Maps of New Netherland: Visscher map 1673. 3. Map of Dutch settlements.

(Continued on next page)

Objectives	Activities	Resources
	c. Try to describe these events from the Indian point of view: how would they have experienced this ship with strangers in their area? d. Make word balloons (like in comics) for the large class map of New Netherland. In the balloons describe some of the experiences of Hudson's crew. The balloons will later be put on the large class map. 3. In a class discussion, combine the answers of the different groups and, on a large map, plot out the entire journey described by Juet. Attach word balloons to the map.	4. One large class map or a sketch of the Hudson River on the black board. 5. Map of Iroquois territory; (William Sturtevant, general editor; Bruce G. Trigger, volume editor) *Handbook of the North American Indian*, (Smithsonian Institution, Washington, 1978) vol. XV, 419.

FROM "THE THIRD VOYAGE OF MASTER HENRY HUDSON," BY ROBERT JUET, 1610

The Third Voyage of Master Henry Hudson, toward Nova Zembla, and at his Returne, his Passing from Farre Islands to New-found Land, and along to Fortie-foure Degrees and Ten Minutes, and thence to Cape Cod, and so to Thirtie-three Degrees; and along the Coast to the Northward, to Fortie-two Degrees and an Halfe, and up the River Neere to Fortie-three Degrees.

Written by Robert Juet of Lime-house.

. . . THE first of September, faire weather, the wind variable betweene East and South; we steered away North North-west. At noone we found our height [1] to bee 39 degrees 3 minutes. Wee had soundings thirtie, twentie seven, twentie foure, and twentie two fathomes, as wee went to the Northward. At sixe of the clocke wee had one and twentie fathomes. And all the third watch [2] till twelve of the clocke at mid-night, we had soundings one and twentie, two and twentie, eighteene, two and twentie, one and twentie, eighteene, and two and twentie fathoms, and went sixe leagues neere hand North North-west.

The second, in the morning, close weather, the winde at South in the morning; from twelve untill two of the clocke we steered North North-west, and had sounding one and twentie fathoms; and in running one Glasse [3] we had but sixteene fathoms, then seventeene, and so shoalder and shoalder untill it came to twelve fathoms. We saw a great Fire, but could not see the Land; then we came to ten fathoms, whereupon we brought our tackes aboord,[4] and stood to the Eastward East

[1] Latitude. [2] From 8.00 to 12.00 p. m.

[3] Half an hour, measured by the sand-glass.

[4] *I. e.*, hauled in the weather clews of the (square) sails, so as to sail on the starboard tack.

South-east, foure Glasses. Then the Sunne arose, and wee steered away North againe, and saw the Land from the West by North to the North-west by North, all like broken Ilands,[1] and our soundings were eleven and ten fathoms. Then wee looft [2] in for the shoare, and faire by the shoare we had seven fathoms. The course along the Land we found to be North-east and by North. From the Land which we had first sight of, untill we came to a great Lake of water, as wee could judge it to bee, being drowned Land, which made it to rise like Ilands, which was in length ten leagues. The mouth of that Lake hath many shoalds, and the Sea breaketh on them as it is cast out of the mouth of it. And from that Lake or Bay the Land lyeth North by East, and wee had a great streame out of the Bay; and from thence our sounding was ten fathoms two leagues from the Land. At five of the clocke we Anchored, being little winde, and rode in eight fathoms water; the night was faire. This night I found the Land to hall the Compasse 8 degrees.[3] For to the Northward off us we saw high Hils. For the day before we found not above 2 degrees of Variation. This is a very good Land to fall with, and a pleasant Land to see.

The third, the morning mystie, untill ten of the clocke; then it cleered, and the wind came to the South South-east, so wee weighed and stood to the Northward. The Land is very pleasant and high, and bold to fall withall. At three of the clock in the after-noone, wee came to three great Rivers. So we stood along to the Northermost, thinking to have gone into it, but we found it to have a very shoald barre before it, for we had but ten foot water. Then wee cast about to the Southward, and found two fathoms, three fathoms, and three and a quarter, till we came to the Souther side of them, then we had five and sixe fathoms, and Anchored. So wee sent in our Boate to sound, and they found no lesse water then foure, five, sixe, and seven fathoms, and returned in an houre and a halfe. So wee weighed and went in, and rode in five fathoms Ozie ground, and saw many Salmons, and Mullets, and Rayes, very great. The height is 40 degrees, 30 minutes.

[1] Sandy Hook. [2] Luffed, sailed nearer to the wind.

[3] *I. e.*, found that the variation of the needle from the true north was eight degrees to the westward.

The fourth, in the morning, as soone as the day was light, wee saw that it was good riding farther up. So we sent our Boate to sound, and found that it was a very good Harbour, and foure and five fathomes, two Cables length from the shoare.[1] Then we weighed and went in with our ship. Then our Boate went on Land with our Net to Fish, and caught ten great Mullets, of a foot and a halfe long a peece, and a Ray as great as foure men could hale into the ship. So wee trimmed our Boate and rode still all day. At night the wind blew hard at the North-west, and our Anchor came home, and wee drove on shoare, but tooke no hurt, thanked bee God, for the ground is soft sand and Oze. This day the people of the Countrey came aboord of us, seeming very glad of our comming, and brought greene Tabacco, and gave us of it for Knives and Beads. They goe in Deere skins loose, well dressed. They have yellow Copper. They desire Cloathes, and are very civill. They have great store of Maiz, or Indian Wheate, whereof they make good Bread. The Countrey is full of great and tall Oakes.

The fifth, in the morning, as soone as the day was light, the wind ceased and the Flood came. So we heaved off our ship againe into five fathoms water, and sent our Boate to sound the Bay, and we found that there was three fathoms hard by the Souther shoare. Our men went on Land there, and saw great store of Men, Women and Children, who gave them Tabacco at their comming on Land. So they went up into the Woods, and saw great store of very goodly Oakes and some Currants. For one of them came aboord and brought some dryed, and gave me some, which were sweet and good. This day many of the people came aboord, some in Mantles of Feathers, and some in Skinnes of divers sorts of good Furres. Some women also came to us with Hempe. They had red Copper Tabacco pipes, and other things of Copper they did weare about their neckes. At night they went on Land againe, so wee rode very quiet, but durst not trust them.

The sixth, in the morning, was faire weather, and our Master sent John Colman, with foure other men in our Boate, over to the North-side to sound the other River,[2] being foure leagues from us. They found by the way shoald water, two

[1] Sandy Hook Harbor. [2] The Narrows, probably.

fathoms; but at the North of the River eighteen, and twentie fathoms, and very good riding for Ships; and a narrow River[1] to the Westward, betweene two Ilands. The Lands they told us were as pleasant with Grasse and Flowers, and goodly Trees, as ever they had seene, and very sweet smells came from them. So they went in two leagues and saw an open Sea,[2] and returned; and as they came backe, they were set upon by two Canoes, the one having twelve, the other fourteene men. The night came on, and it began to rayne, so that their Match went out; and they had one man slaine in the fight, which was an English-man, named John Colman, with an Arrow shot into his throat, and two more hurt. It grew so darke that they could not find the ship that night, but labored to and fro on their Oares. They had so great a streame, that their grapnell would not hold them.

The seventh, was faire, and by ten of the clocke they returned aboord the ship, and brought our dead man with them, whom we carryed on Land and buryed, and named the point after his name, Colmans Point.[3] Then we hoysed in our Boate, and raised her side with waste boords for defence of our men. So we rode still all night, having good regard to our Watch.

The eight, was very faire weather, wee rode still very quietly. The people came aboord us, and brought Tabacco and Indian Wheat, to exchange for Knives and Beades, and offered us no violence. So we fitting up our Boate did marke them, to see if they would make any shew of the Death of our man; which they did not.

The ninth, faire weather. In the morning, two great Canoes came aboord full of men; the one with their Bowes and Arrowes, and the other in shew of buying of Knives to betray us; but we perceived their intent. Wee tooke two of them to have kept them, and put red Coates on them, and would not suffer the other to come neere us. So they went on Land, and two other came aboord in a Canoe: we tooke the one and let the other goe; but hee which wee had taken, got up and leapt over-boord. Then we weighed and went off into the channell of the River, and Anchored there all night.

[1] The Kill van Kull. [2] Upper New York Bay.
[3] Apparently Sandy Hook.

The tenth, faire weather, we rode still till twelve of the clocke. Then we weighed and went over, and found it shoald all the middle of the River, for wee could finde but two fathoms and a halfe, and three fathomes for the space of a league; then wee came to three fathomes, and foure fathomes, and so to seven fathomes, and Anchored, and rode all night in soft Ozie ground. The banke is Sand.

The eleventh, was faire and very hot weather. At one of the clocke in the after-noone, wee weighed and went into the River, the wind at South South-west, little winde. Our soundings were seven, sixe, five, sixe, seven, eight, nine, ten, twelve, thirteene, and fourteene fathomes. Then it shoalded againe, and came to five fathomes. Then wee Anchored, and saw that it was a very good Harbour for all windes, and rode all night. The people of the Countrey came aboord of us, making shew of love, and gave us Tabacco and Indian Wheat, and departed for that night; but we durst not trust them.

The twelfth, very faire and hot. In the after-noone at two of the clocke wee weighed, the winde being variable, betweene the North and the North-west. So we turned into the River [1] two leagues and Anchored. This morning at our first rode in the River, there came eight and twentie Canoes full of men, women and children to betray us: but we saw their intent, and suffered none of them to come aboord of us. At twelve of the clocke they departed. They brought with them Oysters and Beanes, whereof wee bought some. They have great Tabacco pipes of yellow Copper, and Pots of Earth to dresse their meate in. It floweth South-east by South within.

The thirteenth, faire weather, the wind Northerly. At seven of the clocke in the morning, as the floud came we weighed, and turned foure miles into the River. The tide being done wee anchored. Then there came foure Canoes aboord: but we suffered none of them to come into our ship. They brought great store of very good Oysters aboord, which we bought for trifles. In the night I set the variation of the Compasse, and found it to be 13 degrees. In the after-noone we weighed, and turned in with the floud, two leagues and a halfe further, and anchored all night, and had five fathoms

[1] The North or Hudson River.

soft Ozie ground; and had an high point of Land, which shewed out to us, bearing North by East five leagues off us.

The fourteenth, in the morning being very faire weather, the wind South-east, we sayled up the River twelve leagues, and had five fathoms, and five fathoms and a quarter lesse; and came to a Streight betweene two Points,[1] and had eight, nine, and ten fathoms: and it trended North-east by North, one league: and wee had twelve, thirteene, and fourteene fathomes. The River is a mile broad: there is very high Land on both sides. Then wee went up North-west, a league and an halfe deepe water. Then North-east by North five miles; then North-west by North two leagues, and anchored. The Land grew very high and Mountainous. The River is full of fish.

The fifteenth, in the morning was misty, untill the Sunne arose: then it cleered. So wee weighed with the wind at South, and ran up into the River twentie leagues, passing by high Mountaines.[2] Wee had a very good depth, as sixe, seven, eight, nine, ten, twelve, and thirteene fathoms, and great store of Salmons in the River. This morning our two Savages got out of a Port and swam away. After we were under sayle, they called to us in scorne. At night we came to other Mountaines, which lie from the Rivers side.[3] There wee found very loving peeple, and very old men: where wee were well used. Our Boat went to fish, and caught great store of very good fish.

The sixteenth, faire and very hot weather. In the morning our Boat went againe to fishing, but could catch but few, by reason their Canoes had beene there all night. This morning the people came aboord, and brought us eares of Indian Corne, and Pompions, and Tabacco: which wee bought for trifles. Wee rode still all day, and filled fresh water; at night wee weighed and went two leagues higher, and had shoald water:[4] so wee anchored till day.

The seventeenth, faire Sun-shining weather, and very hot. In the morning, as soone as the Sun was up, we set sayle, and ran up sixe leagues higher, and found shoalds in the middle of the channell, and small Ilands, but seven fathoms water on

[1] Stony Point and Verplanck's Point. Apparently Hudson anchored this night near West Point.
[2] The upper Highlands.
[3] The Catskills.
[4] Probably near Hudson and Athens.

both sides. Toward night we borrowed so neere the shoare, that we grounded: so we layed out our small anchor, and heaved off againe. Then we borrowed on the banke in the channell, and came aground againe; while the floud ran we heaved off againe, and anchored all night.

The eighteenth, in the morning was faire weather, and we rode still. In the after-noone our Masters Mate went on land with an old Savage, a Governour of the Countrey; who carried him to his house, and made him good cheere. The nineteenth, was faire and hot weather: at the floud, being neere eleven of the clocke, wee weighed, and ran higher up two leagues above the shoalds, and had no lesse water then five fathoms; wee anchored, and rode in eight fathomes. The people of the Countrie came flocking aboord, and brought us Grapes and Pompions, which wee bought for trifles. And many brought us Bevers skinnes, and Otters skinnes, which wee bought for Beades, Knives, and Hatchets. So we rode there all night.[1]

The twentieth, in the morning was faire weather. Our Masters Mate with foure men more went up with our Boat to sound the River, and found two leagues above us but two fathomes water, and the channell very narrow; and above that place, seven or eight fathomes. Toward night they returned: and we rode still all night. The one and twentieth, was faire weather, and the wind all Southerly: we determined yet once more to goe farther up into the River, to trie what depth and breadth it did beare; but much people resorted aboord, so wee went not this day. Our Carpenter went on land, and made a fore-yard. And our Master and his Mate determined to trie some of the chiefe men of the Countrey, whether they had any treacherie in them. So they tooke them downe into the Cabbin, and gave them so much Wine and *Aqua vitæ*, that they were all merrie: and one of them had his wife with him, which sate so modestly, as any of our countrey women would doe in a strange place. In the end one of them was drunke, which had beene aboord of our ship all the time that we had beene there: and that was strange to them; for they could not tell how to take it. The Canoes and folke went all on shoare: but some of them came againe, and brought stropes of Beades:

[1] Near the present site of Albany. Meteren, it will have been observed, mentions 42° 40′ north, which is almost exactly the latitude of Albany.

some had sixe, seven, eight, nine, ten; and gave him. So he slept all night quietly.

The two and twentieth, was faire weather: in the morning our Masters Mate and foure more of the companie went up with our Boat to sound the River higher up. The people of the Countrey came not aboord till noone: but when they came, and saw the Savages well, they were glad. So at three of the clocke in the after-noone they came aboord, and brought Tabacco, and more Beades, and gave them to our Master, and made an Oration, and shewed him all the Countrey round about. Then they sent one of their companie on land, who presently returned, and brought a great Platter full of Venison dressed by themselves; and they caused him to eate with them: then they made him reverence, and departed all save the old man that lay aboord. This night at ten of the clocke, our Boat returned in a showre of raine from sounding of the River; and found it to bee at an end for shipping to goe in. For they had beene up eight or nine leagues,[1] and found but seven foot water, and unconstant soundings.

The three and twentieth, faire weather. At twelve of the clocke wee weighed, and went downe two leagues to a shoald that had two channels, one on the one side, and another on the other, and had little wind, whereby the tide layed us upon it. So, there wee sate on ground the space of an houre till the floud came. Then we had a little gale of wind at the West. So wee got our ship into deepe water, and rode all night very well.

The foure and twentieth was faire weather: the winde at the North-west, wee weighed, and went downe the River seven or eight leagues; and at halfe ebbe wee came on ground on a banke of Oze in the middle of the river, and sate there till the floud. Then wee went on Land, and gathered good store of Chest-nuts. At ten of the clocke wee came off into deepe water, and anchored.

The five and twentieth was faire weather, and the wind at South a stiffe gale. We rode still, and went on Land[2] to walke on the West side of the River, and found good ground for Corne and other Garden herbs, with great store of goodly

[1] Perhaps above the mouth of the Mohawk.
[2] Near Athens, apparently.

The tenth, faire weather, we rode still till twelve of the clocke. Then we weighed and went over, and found it shoald all the middle of the River, for wee could finde but two fathoms and a halfe, and three fathomes for the space of a league; then wee came to three fathomes, and foure fathomes, and so to seven fathomes, and Anchored, and rode all night in soft Ozie ground. The banke is Sand.

The eleventh, was faire and very hot weather. At one of the clocke in the after-noone, wee weighed and went into the River, the wind at South South-west, little winde. Our soundings were seven, sixe, five, sixe, seven, eight, nine, ten, twelve, thirteene, and fourteene fathomes. Then it shoalded againe, and came to five fathomes. Then wee Anchored, and saw that it was a very good Harbour for all windes, and rode all night. The people of the Countrey came aboord of us, making shew of love, and gave us Tabacco and Indian Wheat, and departed for that night; but we durst not trust them.

The twelfth, very faire and hot. In the after-noone at two of the clocke wee weighed, the winde being variable, betweene the North and the North-west. So we turned into the River[1] two leagues and Anchored. This morning at our first rode in the River, there came eight and twentie Canoes full of men, women and children to betray us: but we saw their intent, and suffered none of them to come aboord of us. At twelve of the clocke they departed. They brought with them Oysters and Beanes, whereof wee bought some. They have great Tabacco pipes of yellow Copper, and Pots of Earth to dresse their meate in. It floweth South-east by South within.

The thirteenth, faire weather, the wind Northerly. At seven of the clocke in the morning, as the floud came we weighed, and turned foure miles into the River. The tide being done wee anchored. Then there came foure Canoes aboord: but we suffered none of them to come into our ship. They brought great store of very good Oysters aboord, which we bought for trifles. In the night I set the variation of the Compasse, and found it to be 13 degrees. In the after-noone we weighed, and turned in with the floud, two leagues and a halfe further, and anchored all night, and had five fathoms

[1] The North or Hudson River.

soft Ozie ground; and had an high point of Land, which shewed out to us, bearing North by East five leagues off us.

The fourteenth, in the morning being very faire weather, the wind South-east, we sayled up the River twelve leagues, and had five fathoms, and five fathoms and a quarter lesse; and came to a Streight betweene two Points,[1] and had eight, nine, and ten fathoms: and it trended North-east by North, one league: and wee had twelve, thirteene, and fourteene fathomes. The River is a mile broad: there is very high Land on both sides. Then wee went up North-west, a league and an halfe deepe water. Then North-east by North five miles; then North-west by North two leagues, and anchored. The Land grew very high and Mountainous. The River is full of fish.

The fifteenth, in the morning was misty, untill the Sunne arose: then it cleered. So wee weighed with the wind at South, and ran up into the River twentie leagues, passing by high Mountaines.[2] Wee had a very good depth, as sixe, seven, eight, nine, ten, twelve, and thirteene fathoms, and great store of Salmons in the River. This morning our two Savages got out of a Port and swam away. After we were under sayle, they called to us in scorne. At night we came to other Mountaines, which lie from the Rivers side.[3] There wee found very loving peeple, and very old men: where wee were well used. Our Boat went to fish, and caught great store of very good fish.

The sixteenth, faire and very hot weather. In the morning our Boat went againe to fishing, but could catch but few, by reason their Canoes had beene there all night. This morning the people came aboord, and brought us eares of Indian Corne, and Pompions, and Tabacco: which wee bought for trifles. Wee rode still all day, and filled fresh water; at night wee weighed and went two leagues higher, and had shoald water:[4] so wee anchored till day.

The seventeenth, faire Sun-shining weather, and very hot. In the morning, as soone as the Sun was up, we set sayle, and ran up sixe leagues higher, and found shoalds in the middle of the channell, and small Ilands, but seven fathoms water on

[1] Stony Point and Verplanck's Point. Apparently Hudson anchored this night near West Point.
[2] The upper Highlands.
[3] The Catskills.
[4] Probably near Hudson and Athens.

both sides. Toward night we borrowed so neere the shoare, that we grounded: so we layed out our small anchor, and heaved off againe. Then we borrowed on the banke in the channell, and came aground againe; while the floud ran we heaved off againe, and anchored all night.

The eighteenth, in the morning was faire weather, and we rode still. In the after-noone our Masters Mate went on land with an old Savage, a Governour of the Countrey; who carried him to his house, and made him good cheere. The nineteenth, was faire and hot weather: at the floud, being neere eleven of the clocke, wee weighed, and ran higher up two leagues above the shoalds, and had no lesse water then five fathoms; wee anchored, and rode in eight fathomes. The people of the Countrie came flocking aboord, and brought us Grapes and Pompions, which wee bought for trifles. And many brought us Bevers skinnes, and Otters skinnes, which wee bought for Beades, Knives, and Hatchets. So we rode there all night.[1]

The twentieth, in the morning was faire weather. Our Masters Mate with foure men more went up with our Boat to sound the River, and found two leagues above us but two fathomes water, and the channell very narrow; and above that place, seven or eight fathomes. Toward night they returned: and we rode still all night. The one and twentieth, was faire weather, and the wind all Southerly: we determined yet once more to goe farther up into the River, to trie what depth and breadth it did beare; but much people resorted aboord, so wee went not this day. Our Carpenter went on land, and made a fore-yard. And our Master and his Mate determined to trie some of the chiefe men of the Countrey, whether they had any treacherie in them. So they tooke them downe into the Cabbin, and gave them so much Wine and *Aqua vitæ*, that they were all merrie: and one of them had his wife with him, which sate so modestly, as any of our countrey women would doe in a strange place. In the end one of them was drunke, which had beene aboord of our ship all the time that we had beene there: and that was strange to them; for they could not tell how to take it. The Canoes and folke went all on shoare: but some of them came againe, and brought stropes of Beades:

[1] Near the present site of Albany. Meteren, it will have been observed, mentions 42° 40′ north, which is almost exactly the latitude of Albany.

some had sixe, seven, eight, nine, ten; and gave him. So he slept all night quietly.

The two and twentieth, was faire weather: in the morning our Masters Mate and foure more of the companie went up with our Boat to sound the River higher up. The people of the Countrey came not aboord till noone: but when they came, and saw the Savages well, they were glad. So at three of the clocke in the after-noone they came aboord, and brought Tabacco, and more Beades, and gave them to our Master, and made an Oration, and shewed him all the Countrey round about. Then they sent one of their companie on land, who presently returned, and brought a great Platter full of Venison dressed by themselves; and they caused him to eate with them: then they made him reverence, and departed all save the old man that lay aboord. This night at ten of the clocke, our Boat returned in a showre of raine from sounding of the River; and found it to bee at an end for shipping to goe in. For they had beene up eight or nine leagues,[1] and found but seven foot water, and unconstant soundings.

The three and twentieth, faire weather. At twelve of the clocke wee weighed, and went downe two leagues to a shoald that had two channels, one on the one side, and another on the other, and had little wind, whereby the tide layed us upon it. So, there wee sate on ground the space of an houre till the floud came. Then we had a little gale of wind at the West. So wee got our ship into deepe water, and rode all night very well.

The foure and twentieth was faire weather: the winde at the North-west, wee weighed, and went downe the River seven or eight leagues; and at halfe ebbe wee came on ground on a banke of Oze in the middle of the river, and sate there till the floud. Then wee went on Land, and gathered good store of Chest-nuts. At ten of the clocke wee came off into deepe water, and anchored.

The five and twentieth was faire weather, and the wind at South a stiffe gale. We rode still, and went on Land[2] to walke on the West side of the River, and found good ground for Corne and other Garden herbs, with great store of goodly

[1] Perhaps above the mouth of the Mohawk.
[2] Near Athens, apparently.

Oakes, and Wal-nut trees, and Chest-nut trees, Ewe trees, and trees of sweet wood in great abundance, and great store of Slate for houses, and other good stones.

The sixe and twentieth was faire weather, and the wind at South a stiffe gale, wee rode still. In the morning our Carpenter went on Land, with our Masters Mate, and foure more of our companie, to cut wood. This morning, two Canoes came up the River from the place where we first found loving people, and in one of them was the old man that had lyen aboord of us at the other place. He brought another old man with him, which brought more stropes of Beades, and gave them to our Master, and shewed him all the Countrey there about, as though it were at his command. So he made the two old men dine with him, and the old mans wife: for they brought two old women, and two young maidens of the age of sixteene or seventeene yeeres with them, who behaved themselves very modestly. Our Master gave one of the old men a Knife, and they gave him and us Tabacco. And at one of the clocke they departed downe the River, making signes that wee should come downe to them; for wee were within two leagues of the place where they dwelt.

The seven and twentieth, in the morning was faire weather, but much wind at the north, we weighed and set our fore top-sayle, and our ship would not flat, but ran on the Ozie banke at halfe ebbe. Wee layed out anchor to heave her off, but could not. So wee sate from halfe ebbe to halfe floud: then wee set our fore-sayle and mayne top-sayl, and got downe sixe leagues. The old man came aboord, and would have had us anchor, and goe on Land to eate with him: but the wind being faire, we would not yeeld to his request; So hee left us, being very sorrowfull for our departure. At five of the clocke in the after-noone, the wind came to the South South-west. So wee made a boord or two, and anchored in fourteene fathomes water. Then our Boat went on shoare to fish right against the ship. Our Masters Mate and Boat-swaine, and three more of the companie went on land to fish, but could not finde a good place. They tooke foure or five and twentie Mullets, Breames, Bases, and Barbils; and returned in an houre. We rode still all night.

The eight and twentieth, being faire weather, as soone as the

day was light, wee weighed at halfe ebbe, and turned downe two leagues belowe water; for, the streame doth runne the last quarter ebbe: then we anchored till high water. At three of the clocke in the after-noone we weighed, and turned downe three leagues, untill it was darke: then wee anchored.

The nine and twentieth was drie close weather: the wind at South, and South and by West, we weighed early in the morning, and turned downe three leagues by a lowe water, and anchored at the lower end of the long Reach;[1] for it is sixe leagues long. Then there came certaine Indians in a Canoe to us, but would not come aboord. After dinner there came the Canoe with other men, whereof three came aboord us. They brought Indian Wheat, which wee bought for trifles. At three of the clocke in the after-noone wee weighed, as soone as the ebbe came, and turned downe to the edge of the Mountaines, or the Northermost of the Mountaines, and anchored: because the high Land hath many Points, and a narrow channell, and hath many eddie winds. So we rode quietly all night in seven fathoms water.

The thirtieth was faire weather, and the wind at South-east a stiffe gale betwene the Mountaynes. We rode still the after-noone.[2] The people of the Countrey came aboord us, and brought some small skinnes with them, which we bought for Knives and Trifles. This a very pleasant place to build a towne on. The Road is very neere, and very good for all winds, save an East North-east wind. The Mountaynes looke as if some Metall or Minerall were in them. For the Trees that grow on them were all blasted, and some of them barren with few or no Trees on them. The people brought a stone aboord like to Emery (a stone used by Glasiers to cut Glasse) it would cut Iron or Steele: yet being bruised small, and water put to it, it made a colour like blacke Lead glistering; It is also good for Painters Colours. At three of the clocke they departed, and we rode still all night.

The first of October, faire weather, the wind variable betweene the West and the North. In the morning we weighed at seven of the clocke with the ebbe, and got downe below the Mountaynes, which was seven leagues. Then it fell calme and

[1] Below Poughkeepsie. [2] Near Newburgh.

the floud was come, and wee anchored at twelve of the clocke.[1] The people of the Mountaynes came aboord us, wondering at our ship and weapons. We bought some small skinnes of them for Trifles. This after-noone, one Canoe kept hanging under our sterne with one man in it, which we could not keepe from thence, who got up by our Rudder to the Cabin window, and stole out my Pillow, and two Shirts, and two Bandeleeres. Our Masters Mate shot at him, and strooke him on the brest, and killed him. Whereupon all the rest fled away, some in their Canoes, and so leapt out of them into the water. We manned our Boat, and got our things againe. Then one of them that swamme got hold of our Boat, thinking to overthrow it. But our Cooke tooke a Sword, and cut off one of his hands, and he was drowned. By this time the ebbe was come, and we weighed and got downe two leagues, by that time it was darke. So we anchored in foure fathomes water, and rode well.

The second, faire weather. At breake of day wee weighed, the wind being at North-west, and got downe seven leagues; then the floud was come strong, so we anchored. Then came one of the Savages that swamme away from us at our going up the River with many other, thinking to betray us. But wee perceived their intent, and suffered none of them to enter our ship. Whereupon two Canoes full of men, with their Bowes and Arrowes shot at us after our sterne: in recompence whereof we discharged sixe Muskets, and killed two or three of them. Then above an hundred of them came to a point of Land to shoot at us. There I shot a Falcon[2] at them, and killed two of them: whereupon the rest fled into the Woods. Yet they manned off another Canoe with nine or ten men, which came to meet us. So I shot at it also a Falcon, and shot it through, and killed one of them. Then our men with their Muskets killed three or foure more of them. So they went their way, within a while after, wee got downe two leagues beyond that place, and anchored in a Bay, cleere from all danger of them on the other side of the River, where we saw a very good piece of ground: and hard by it there was a Cliffe, that looked of the colour of a white greene, as though it were either

[1] Near Stony Point.

[2] A small piece of ordnance.

Copper, or Silver myne: and I thinke it to be one of them, by the Trees that grow upon it. For they be all burned, and the other places are greene as grasse, it is on that side of the River that is called *Manna-hata*. There we saw no people to trouble us: and rode quietly all night; but had much wind and raine.[1]

The third, was very stormie; the wind at East North-east. In the morning, in a gust of wind and raine, our Anchor came home, and we drove on ground, but it was Ozie. Then as we were about to have out an Anchor, the wind came to the North North-west, and drove us off againe. Then we shot an Anchor, and let it fall in foure fathomes water, and weighed the other. Wee had much wind and raine, with thicke weather: so we roade still all night.

The fourth, was faire weather, and the wind at North North-west, wee weighed and came out of the River, into which we had runne so farre. Within a while after, wee came out also of the great mouth of the great River, that runneth up to the North-west, borrowing upon the Norther side of the same, thinking to have deepe water: for wee had sounded a great way with our Boat at our first going in, and found seven, six, and five fathomes. So we came out that way, but we were deceived, for we had but eight foot and an halfe water: and so to three, five, three, and two fathomes and an halfe. And then three, foure, five, sixe, seven, eight, nine and ten fathomes. And by twelve of the clocke we were cleere of all the Inlet. Then we tooke in our Boat, and set our mayne-sayle and sprit-sayle, and our top-sayles, and steered away East South-east, and South-east by East off into the mayne sea: and the Land on the Souther side of the Bay or Inlet, did beare at noone West and by South foure leagues from us.

The fift, was faire weather, and the wind variable betweene the North and the East. Wee held on our course South-east by

[1] It is plain that these events of October 2 took place near the upper part of Manhattan Island, but to distribute them between east and west shore is not easy. It would appear from what precedes that the attack was by the west-shore savages, and that the anchorage which was chosen for safety from them was on the east side; and the application of the name Manna-hata in the early writers seems nowise to vary. But if so, how should an E.N.E. wind blow the *Half Moon* ashore, and a N.N.W. wind drive her off, as related in the next paragraph? And the cliff answering the description seems to be in Hoboken.

East. At noone I observed and found our height to bee 39 degrees, 30 minutes. Our Compasse varied sixe degrees to the West.

We continued our course toward England, without seeing any Land by the way, all the rest of this moneth of October:[1] And on the seventh day of November, *stilo novo*, being Saturday: by the Grace of God we safely arrived in the Range of Dartmouth in Dovenshire, in the yeere 1609.

[1] Juet says nothing of those mutinous dissensions which Meteren mentions and which brought the expedition to a close. Juet himself may have had a discreditable part in them. His part in the mutiny of 1610 has been mentioned in the introduction. The *Half Moon* returned to Amsterdam in July, 1610, and the next spring sailed with other vessels of the company to the East Indies. In 1616 she was at the island of Sumatra, but her subsequent history is unknown.

Lesson 2:

Objectives	Activities	Resources
1. Students will gain understanding of the first settlers' background. 2. Students will gain understanding of the process of colonizing land in another part of the world. 3. Students will realize that New Netherland primary sources have to be transcribed and translated before they can be read and understood by people who are unfamiliar with 17th-century Dutch; that in reality these primary sources are interpretations.	1. Distribute the instructions for Willem Verhulst. Point out the 17th-century hand writing and have the students identify some of the letters. Page 17 is a copy of the original hand writing of which the transcription and translation are on page 18. 2. Introduce the word "Colony". Discuss the meaning of the word. In the discussion include an explanation of West India Company; Indian (in texts sometimes called savages, natives); patroonship. 3. Group work: have students read and analyze the *Instructions for Willem Verhulst.* They complete the following assignments: a. Describe the major things Verhulst was instructed to do. b. How was he supposed to deal with the Indians? c. How was he supposed to deal with other Europeans? d. These instructions are abstracted from a larger list. If they, however, would be limited to these, would you add or omit matters in these instructions? If you would change the instructions, how would you write them?	1. A. J. F. van Laer (tr.), *Documents Relating to New Netherland, 1624-1626, in the Henry E. Huntington Library.* San Marino, Calif.; Henry E. Huntington Library and Art Gallery Press, 1924, p. C1-D17. 2. Recommended: extra information about the 17th-century Dutch hand writing and the process of translating these documents can be found in the *4th grade Curriculum Packet; Using Primary Documents in Social Studies Teaching*, New Netherland Project (New Netherland Publishing, Albany), Unit I, lesson 5 and in *From the Old World to the New, using Primary Sources in the 7th grade classroom*, New Netherland Project (New Netherland Publishing, Albany), 82-84.

Instructie voor William van Gheel Commis op de voyagie naar Nieuw-Nederlant ende by provisie directeur van colonie die wieder daer te lande sijn ende noch geschiedt sullen worden tot dat de Comp. andere gouvernement daer sal gelieven te stellen.

Voor eerst soo sal hij sorgen draegen dat de Godes dienst oppsijn behoorlijcke wijse binnen schepen beert als te lande sal worden geplaetst ende Siecken troester Sebastiaen Jansz Croll in sijn bedieninge sant sabbe in conformiteit van d' authoriteit ende instructie deere den Kercken raet hem gegeven ende den selven in behoorlijcke respect maintenieren ende voorts dat de gemeente aldaer ons bedieninge van H. Scrift ende eenige van sermoenen gebeden, siecken troost behoorlijcke by dien den selven worden gediendt ende de Indianen te onderwijsen van Christelijcke religie ende uijt Godes H. woort voorts te bekeeren alle afgoderijen, op dat den naem Godts ons Heeren ende Saligmaecker Jesus Christi, daer door hij nienant geblasphemeert ende Heeren Sabbath niet gevioleert ende wordt. dattier deerlijt exempel van godsaligheijt ende uijterlijcke kracht der Christenen te hebben te meerder tot sodanige kennisse mogen worden geleerde.

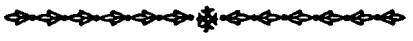
Voorts

[C 1

Instructions for Willem Verhulst

Instructie voor Willem van Hulst, commis op de voyagie naer Nieuw-Nederlant ende by provisie directeur van de coloniers die reede daer te lande syn ende noch ghebracht sullen worden totdat de Comp^e andere gouvernement daer sal ghelieven te stellen.

VOOREERST soo sal hy sorghe draghen dat den Godesdienst op syne behoorlycke tyden soo binnen scheepsboort als te lande sal worden ghepleecht ende den Sieckentrooster Sebastiaen Janssz Crol in syn bedieninghe hanthaven in conformité van d'authorisatie ende instructie door den Kerckenraet hem gegeven, ende denselven in behoorlyck respect maintenere[n] ende toesien dat de ghemeente aldaer in de bedieninghe van den H. Doop ende leesen van sermoenen, gebeden, sieckentroosten behoorlycken by denselven werden gedient, ende de Indianen te onderrechten van de Christelycke religie uyt Godes H. Woort; oock te beletten alle affgoderye, opdat den name Godts ende onses Heere ende Salichmaecker Jesu Christi daerdoor by niemant ghelastert ende des Heeren Sabbath niet gevioleert en werde, datter door het exempel van godtzalicheyt ende uyterlycke tucht der Christenen de heydenen te meerder tot soodanighe kennisse moghen worden ghebrocht.



Instructions for Willem van Hulst, supercargo on the voyage to New Netherland and provisionally director of the colonists who are already in that country and are still to be transported thither, until the Company shall be pleased to establish another government there.[1]

FIRST, he shall take care that divine service be held at the proper times both on board ship and on land, enable the comforter of the sick, Sebastiaen Janssz Crol,[2] to perform his duties in conformity with the authorization and instructions given him by the Consistory,[3] maintain him in proper respect, and see that the community there is properly served by him in the ministration of holy baptism, in reading sermons, [offering] prayers, and in visiting the sick, and that the Indians be instructed in the Christian religion out of God's Holy Word. He shall also prevent all idolatry, in order that the name of God and of our Lord and Saviour Jesus Christ be not blasphemed therein by any one and the Lord's Sabbath be not violated, but that by the example of godliness and outward discipline on the part of the Christians the heathen may the sooner be brought to a knowledge of the same.

[1] *This and other references in the text of the translation relate to notes at the end of the volume.*

With regard to the farmers to be sent thither in the service of the Company with the cattle and the implements belonging to the Company, under special contracts made or still to be made with them, special instructions will be sent with them, of which upon their arrival they are to give a copy to the Commissary and his Council, in order that they may keep a record thereof and cause the contents thereof to be executed and observed.

Whereas by this and the following ships divers trees, vines, and all sorts of seeds are being sent over, he shall take care that the same be planted and sown in their proper season on the lands that are cultivated for the Company, distributing some at his discretion to the colonists and charging them to their account, and of each sort of fruit he shall successively send us samples.

He shall endeavor to increase the trade in skins and other articles that are obtained in the country, and at the place of trading
with the Indians have a cabin erected so that the goods may be stored therein, and at a suitable time he shall send one or more sloops thither to carry on trade, taking for that purpose such persons as are most competent and as are able to write, in order that they keep a record thereof. He shall not neglect to send as a sample some deerskins and other skins that are prepared by the Indians, also such things as the Indians make of them according to their ingenuity.

He shall give the colonists and other free persons full permission to trade in the interior and to catch the animals with the skins, but they must deliver up the said skins and goods to the Company at the price for which we obtain them at the trading-place from the Indians, and he shall not permit them, by selling the skins [to others], to make the Company pay a higher price for them.

He shall also see that no one do the Indians any harm or violence, deceive, mock, or contemn them in any way, but that in addition to good treatment they be shown honesty, faithfulness, and sincerity in all contracts, dealings, and intercourse, without being deceived by shortage of measure, weight, or number, and that throughout friendly relations with them be maintained.

He shall see that all misunderstandings and disputes among the Christians be settled by proper means, and if any one show an unruly, wanton, or disobedient spirit, without being willing to listen to admonition, he shall have such person again

He shall also see that no one do the Indians any harm or violence, deceive, mock, or contemn them in any way, but that in addition to good treatment they be shown honesty, faithfulness, and sincerity in all contracts, dealings, and intercourse, without being deceived by shortage of measure, weight, or number, and that throughout friendly relations with them be maintained.

In case any Indians should be living on the aforesaid island
or make any claim upon it, or upon any other places that are of use to us, they must not be driven away by force or threats, but by good words be persuaded to leave, or be given something therefor to their satisfaction, or else be allowed to live among us, a contract being made thereof and signed by them in their manner, since such contracts upon other occasions may be very useful to the Company.

And for the better security of the trade and the exclusion of foreign nations, he is to consider whether it would not be practicable so to contract with the natives of the country in various districts as would make them promise us to trade with no one but those of the Company, provided that we on our part should bind ourselves to take all the skins which they could bring us upon such terms as would be considered reasonable, or at such price as we have hitherto bought them.

And whereas those tribes are very quarrelsome among themselves, suspicious and vindictive, he shall be very careful not
lightly to embroil himself in their quarrels or wars, or to take sides, but to remain neutral and to pacify and reconcile the respective parties by the most suitable means.

He shall by small presents seek to draw the Indians to our service, in order to learn from them the secrets of that region and the condition of the interior, but not feed them in idleness or give in too much to their wanton demands.

He shall also as far as feasible avoid getting into any dispute with the French or English, and especially avoid all acts of violence, unless he be obliged to defend himself and those who are committed to his charge against open aggression.

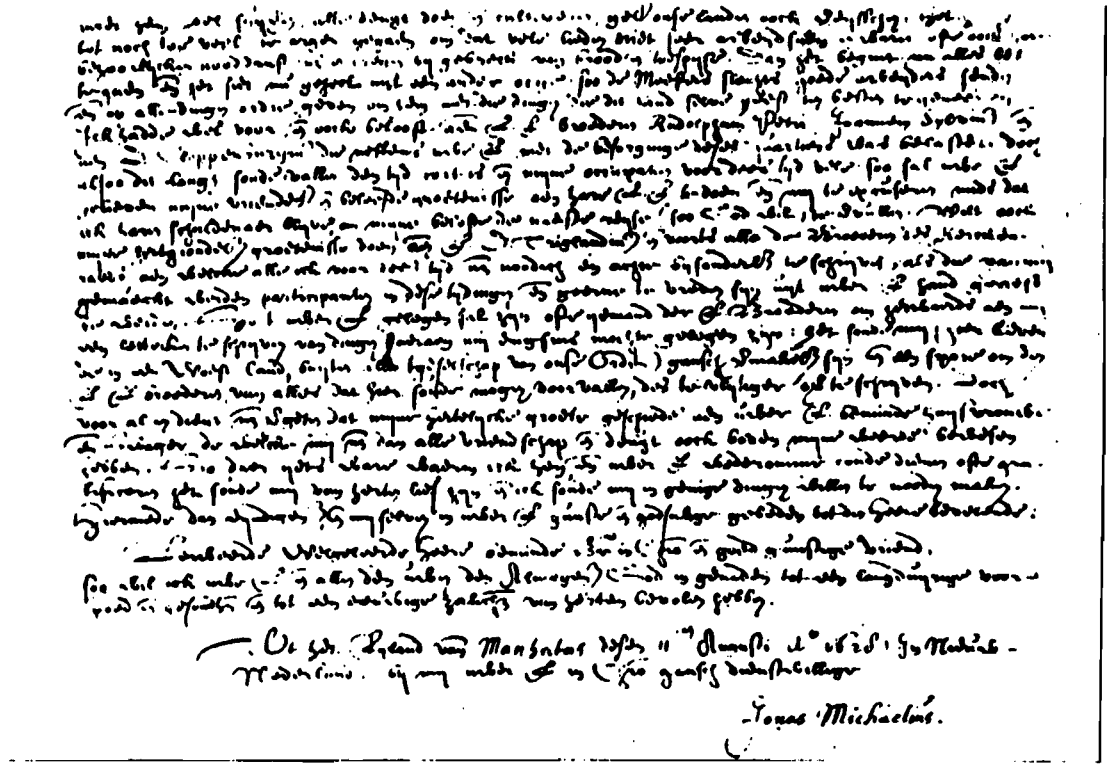
But if any persons belonging to a foreign nation come there, he shall take away their commission,
or at least procure a copy thereof bearing their signatures, and send it to us, keeping copies there, and if they attempt to trade with the Indians, he shall spoil the market for them by [outbidding them].

Lesson 3:

Objectives	Activities	Resources
1. Students will describe early encounters between Indians and first Dutch settlers. 2. Students will identify with Indians and early Dutch settlers. 3. Students will realize and recognize the process of translating 17th-century Dutch primary sources. 4. Students will be able to distinguish between objective and subjective information.	1. In groups, have students read and analyze two texts, about which they later report in class (texts can be divided in short fragments): A. *Letter of Rev. Jonas Michaelius to Rev. Smoutius, August 11, 1628.* a. Describe the steps 17th-century Dutch documents go through before they can be understood by someone unfamiliar with that language. b. Read the text and write down what Jonas Michaelius thought about the Natives. What does he say about the Indians regarding religion and language? What does Michaelius consider his duty toward the Indians? d. Michaelius was a minister; do you find indications for this in the way he writes? Where? e. If you were a minister sent to an unknown part of the world, what would be your major points of concern? f. How would the Indians have felt about this minister and his "new" religion? (continued on next page)	1. Corwin, E. T. , ed. *Ecclesiastical Records of the State of New York.*, 7 vols.; vol. I: 56-61. 2. Jameson, Franklin E., ed., *Narratives of New Netherland 1609- 1664* (New York, Barnes and Noble, 1937): 172-180. 3. Gehring, Charles T., trans., deposition Slichtenhorst, *Nieu Nederlanse Marcurius*, volume 6, No. 3, Sept. 1990.

Objectives	Activities	Resources
	B. *A short Account of the Mohawk Indians,* by Reverend Johannes Megapolensis, Jr., 1644. a. Read the text. b. List the descriptions the Reverend Megapolensis gives about the Indians (think of language, character, looks, clothing, food, family life, kinds of work, housing, religion, health, government, society, morals). c. On p. Megapolensis says that the Indians are very stupid. Why does he say that? Is his judgment very trustworthy? Explain. 4. In this text you learn about the Indians through Megapolensis' eyes. Can you reverse this and look at Megapolensis and his fellow countrymen through the eyes of an Indian? How would they have described this minister? (continued on next page)	

Objectives	Activities	Resources
	C. *Van Slichtenhorst's deposition, @ 1652* a. Who was Van Slichtenhorst? b. Why were the field commanders of the Maquaes in the patroon's house (where Slichtenhorst lived)? c. Describe the Indians' behavior. What was their reason for this? d. Reading the introductory lines to this document, how objective do you think this report is? Explain your answer. e. Describe this situation through the eyes of one of the Indians. 2. Discuss and compare the findings with the class. List some of the outcomes and discuss whether they are objective or subjective.	



The Natives.

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tot noch toe schaers een enich goed point hebbe connen bemercken, wtgenomen dat se van de goddelijcke ende glorieuse majesteyt hares Scheppers soo spottelijck ende versmadelijck niet en spreken, als d'Africanen wel durven doen. Doch 't can wesen omdat se van hem noch soo sekere kennisse niet en hebben ofte oock wel gansche gene. Als wij tot hun van God willen spreken, het schijnt hun een droom te sijn: ende wij sijn genootsaekt dat te doen onder den name, niet van Menotto dien sij kennen ende dienen (want dat ware een Laster), maer van enigen grooten, jae den alderoppersten Sackiema* met welcken name sij — sonder Coningh levende — heten den genen die over enige hondereen onder hun hebben te gebieden, die van de onsen Sackemakers genaemt werden, het welcke sij lieden hoorende soo sullen sommige beginnen te grijnen ende het hoofd te schudden als over een coude fabel, ende andere om met eeren ende vriendschap uyt een sulck propoost te comen, sullen seggen Orith, dats goed. Nu, wat middel om dit volck ter salicheyd te ontginnen, ofte een heylsame breese daeronder te maken? Ick neme verloff om in dit point wat wijdluftiger met Uwe E. te discoureren.

majesty of their Creator as the Africans dare to do. But it is because they have no certain knowledge of Him, or scarcely any. If we speak to them of God, it appears to them like a dream; and we are compelled to speak of him, not under the name of Menetto, whom they know and serve — for that would be blasphemy — but of one great, yea, most high, Sackiema* by which name they — living without a king — call him who has the command over several hundred among them, and who by our people are called Sackemakers; and as the people listen, some will begin to mutter and shake their heads as if it were a silly fable; and others, in order to express regard and friendship for such a proposition, will say orith, that is, good. Now, by what means are we to make a salutary breach for the salvation of this people? I take the liberty on this point of enlarging somewhat to your Reverence.

Hare tale die het eerste is bij hun te besigen, dunckt, mij gansch vreembd. Vele onder ons gemeyne volck hetense gemeynelijck een lichte tale die haest geleert is: ick ben van een andere opinie. Want degene die hare woorden enigsins verstaen ende naspreken connen, die feylen grootelijck in pronuntiatie ende radebraken se gelijck

Their language, which is the first thing to be employed with them, methinks is entirely peculiar. Many of our common people call it an easy language, which is soon learned, but I am of a contrary opinion. For those who can understand their words to some extent and repeat them, fail greatly

* Sackiema, later in de Noord-Amerikaansche werken steeds Sachem genoemd.

* Sackiema; subsequently in North American works always called Sachem.

de sprake Asdod.* Want dese natie heeft sware aspiratie ende vele litterras gutturales die meer in de kele dan door den mond, tanden ende lippen geformeert worden, hetwelcke onse popelt† ongewent signde, op sijne wijse een groven slach daerinne slaet ende meynt sijne dingen noch wonder wel gedaen te hebben. 'Tis waer, men can lichtelijck soo vele leeren als genoech is om te handelen, maer dit geschiedt bijcans soo vele int wijsen met duym ende vingeren als door spreken; het welcke in zaken van religie soo niet soude connen geschieden. Oock soo schijnt het dat se hare tale voor ons liever occulteren, dan behoorlijck mededeylen, ten sij dan in dingen die in den dagelijckschen handel te passe comen; seggende dat het genoech is dat wij hen daerinne verstaen connen: ende dan spreken se noch maer halve redenen, afgecortede woorden ende noemen dickwils een douzijne dingen ende noch meer; jae al wat met malcanderen slechts eenige rouwe gelijckenisse heeft noemen sij dickwils al met énen name. In summa 't is een gemaeckte kyndische tale: soo dat selfs degene die best van allen met den Wilden connen spreken ende in handel seer wel te rechte comen, nochtans gansch blind staen ende gelijck als met baeuist‡ sijn, als sij de Wilden allene onder malcanderen hooren spreken.

in the pronunciation, and speak a broken language, like the language of Ashdod.* For these people have difficult aspirates and many guttural letters, which are formed more in the throat than by the mouth, teeth and lips, to which our people† are not accustomed, and making a bold stroke at which they imagine that they have accomplished something wonderful. It is true one can learn as much as is sufficient for the purposes of trading, but this occurs almost as much by signs with the thumb and fingers as by speaking; but this cannot be done in religious matters. It also seems to us that they rather design to conceal their language from us than to properly communicate it, except in things which happen in daily trade; saying that it is sufficient for us to understand them in that; and then they speak only half sentences, shortened words, and frequently call out a dozen things and even more; and all things which have only a rude resemblance to each other, they frequently call by the same name. In truth it is a made-up, childish language; so that even those who can best of all speak with the savages, and get along well in trade, are nevertheless wholly in the dark and bewildered‡ when they hear the savages talking among themselves.

* Hij doelt op Nehemia xiii:24.

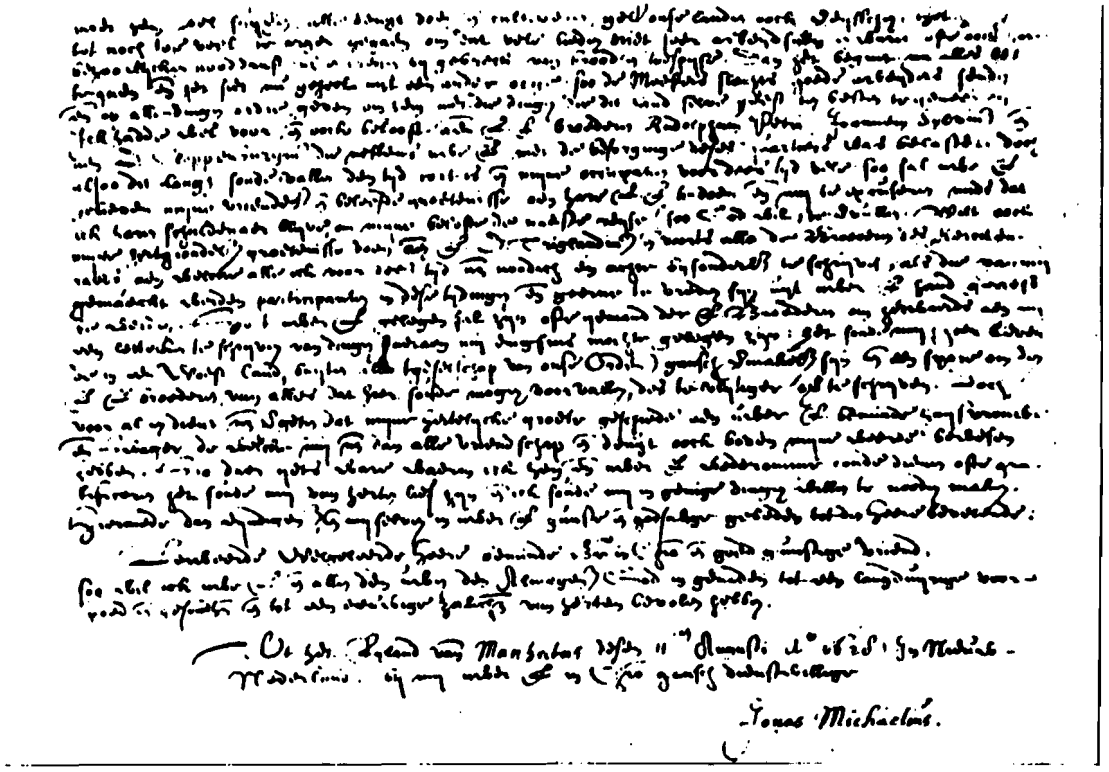
† Verwant met gepeupel.

‡ Baeuis (sic). Kan het ook in verband staan met het Fransche bijv. naamwoord ébahi?

* He alludes to Neh. 13:24: And their children spake half in the speech of Ashdod, and could not speak in the Jews language, . . .

† People — popel, connected with gepeupel,— populace, mob.

‡ Bewildered — baeuis (sic). Can this word stand in connection with the French adjective ébahi?



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Wel, of men dan d'oude in haer wesen liete ende aen den kinderkens die noch jongh sijn, begonne. Tsij alzoo. Maer sij moesten van joncks op van haren ouderen afgesondert werden, jae van hare gansche Natie: Want, sonder dit, soo souden se de heydensche grillen ende duyvelryen terstond soo gewent sijn als d'oude, die doch van selfs door een rechtveerdich oordeel Godes in hare herten geknedet sijn van naturen: soo dat se eens diepe wortelen gecrengen hebbende door gewoonte, gansch swaerlijk daervan souden sijn aftebrengen. Doch dese afsonderinge is qualijck te doen. Want d'ouders hebben hare kinderen hertelijck lief, ende souden seer noode daeraf scheyden, ende als het geschiedt (want men heeft er al prouve af) soo en sijn d'ouders nimmermeer te degen gerust, ende nemen se weder steels wijse wech, ofte maken dat se van selfs ontloopen. Nochtans dies weege moeste men uyt, al soude men enige costen daertoe aenwenden, om de kinderen door gaven ende onder goede beloften met danck ende wille der ouderen te becomen, om de selve onder de hand van enich welervaren ende godsalich schoolmeester te bestellen, daer se mochten geoeffend werden, niet alleenlijck in onse tale te spreken, te lesen ende te schrijven, maer oock voornemelijck in de fundamenten onser Christelijcker religie, ende daer beneffens daer sij niet dan goede exempelen enes deugtsamen levens en zagen; mids dat se nochtans somtijds onder malkanderen hare moederlijcke tale spraken om de selve niet te vergeten, als apparentlijck een voorneme middel sijnde om de kennisse der Religie onder de gansche Natie uyttebreiden. Ondertusschen en moeste men niet vergeten den Heere om

It would be well then to leave the parents as they are, and begin with the children who are still young. So be it. But they ought in youth to be separated from their parents; yea, from their whole nation. For, without this, they would forthwith be as much accustomed as their parents to heathenish tricks and devilries, which are kneaded naturally in their hearts by themselves through a just judgment of God; so that having once, by habit, obtained deep root, they would with great difficulty be emancipated therefrom. But this separation is hard to effect, for the parents have a strong affection for their children, and are very loth to part with them; and, when they are separated from them, as we have already had proof, the parents are never contented, but take them away stealthily, or induce them to run away. Nevertheless, although it would be attended with some expense, we ought, by means of presents, and promises to obtain the children, with the gratitude and consent of the parents; in order to place them under the instruction of some experienced and godly schoolmaster, where they may be instructed not only to speak, read, and write in our language, but also especially in the fundamentals of our Christian religion; and where, besides, they will see nothing but the good example of virtuous living; but they must sometimes speak their native tongue among themselves, in order not to forget it, as being evidently a principal means of spreading the knowledge of religion through the whole nation. In the meantime we should not forget to beseech the

Duty of instructing the Indian children.

sijhen segen te soliciteren met vierige ende geduyrige gebeden, die doch dingen die ongesien sijn, haest gesien ende gelegen can maken, die den dooden het leven geeft ende roupt hetgene dat niet en is als of het ware ende daertoe rijck sijnde in barmharticheyd hem ontfermt wiens hij wil: gelijck hij sich onser ontfermt heeft om sijn volck te wesen, als wij te voren niet ontfermt ende sijn volck niet en waren, ende heeft ons, als wij met een gelijcke sop aller verdorventheden overgoten waren, afgewassen, geheyligt ende gerechtveerdigt, ons roupende tot de zalige kennisse sijns Soons, ende uyt de macht der duysternisse tot sijnen wonderbaerlijcken lichte. Ende dit achte ick soo vele te noodiger als de toorn Godes ende vloek te swaerder is, de welcke tot noch toe op dese elendige natie bevonden wordt te leggen. Magschien of hem God noch ten eynde ontfermde, opdat de volheyd der heydenen allenskens inconem mochte ende het heyl onses Godes oock alhier gesien mochte werden onder dese wilde ende woeste menschen. Ick hope een sorgfuldige ooge over dese luyden te houden ende soo vele van hare tale te leeren als doenlijck sijn sal, ende te practiseren op betere gelegentheden haerder onderwijsinge dan men tot noch toe heeft connen vynden.

Lord, with ardent and continual prayers, for His blessing; who can make things which are unseen suddenly and opportunely to appear; who gives life to the dead; calls that which is not as though it were; and being rich in mercy has pity on whom He will; as He has compassionated us to be His people; and has washed us clean, sanctified us and justified us, when we were covered with all manner of corruption, calling us to the blessed knowledge of His Son, and from the power of darkness to His marvellous light. And this I regard so much the more necessary, as the wrath and curse of God, resting upon this miserable people, is found to be the heavier. Perchance God may to that end have mercy upon them, that the fulness of the heathen may be gradually brought in, and the salvation of our God may be here also seen among these wild savage men. I hope to keep a watchful eye over these people, and to learn as much of their language as will be practicable, and to seek better opportunities for their instruction than hitherto it has been possible to find.

Prayer. Sovereignty of God.

A SHORT ACCOUNT OF THE MOHAWK INDIANS, BY REVEREND JOHANNES MEGAPOLENSIS, JR., 1644

A Short Account of the Mohawk Indians, their Country, Language, Stature, Dress, Religion and Government, thus described and recently, August 26, 1644, sent out of New Netherland, by Johannes Megapolensis the younger, Preacher there.

The inhabitants of this country are of two kinds: first, Christians—at least so called; second, Indians. Of the Christians I shall say nothing; my design is to speak of the Indians only. These among us are again of two kinds: first, the Mahakinbas, or, as they call themselves, *Kajingahaga*; second, the Mahakans, otherwise called *Agotzagena*.[1] These two nations have different languages, which have no affinity with each other, like Dutch and Latin. These people formerly carried on a great war against each other, but since the Mahakanders were subdued by the Mahakobaas, peace has subsisted between them, and the conquered are obliged to bring a yearly contribution to the others. We live among both these kinds of Indians; and when they come to us from their country, or we go to them, they do us every act of friendship. The principal nation of all the savages and Indians hereabouts with which we have the most intercourse, is the Mahakuaas,[2] who have laid all the other Indians near us under contribution. This nation has a very difficult language, and it costs me great pains to learn it, so as to be able to speak and preach in it fluently. There is no Christian here who understands the language thoroughly; those who have lived here long can use a kind of jargon just sufficient to carry on trade with it, but they do not understand the fundamentals of the language. I am making a vocabulary of the Mahakuaas' language, and when I am among them I ask them how things are called; but as they are very stupid, I sometimes cannot make them understand what I want. Moreover when they tell me, one tells me the word in the infinitive mood, another in the indicative; one in the first, another in the second person; one in the present, another in the preterit. So I stand oftentimes and look, but do not know how to put it down. And as they have declensions and conjugations also, and have their augments like the Greeks, I am like one distracted, and frequently cannot tell what to do, and there is no one to set me right. I shall have to speculate in this alone, in order to become in time an Indian grammarian. When I first observed that they pronounced their words so differently, I asked the commissary of the company[3] what it

[1] Mohawks and Mohicans.

[2] Mohawks.

[3] Presumably Bastiaen Jansen Krol, who had been at Fort Orange most of the time from 1626.

meant. He answered me that he did not know, but imagined they changed their language every two or three years; I argued against this that it could never be that a whole nation should change its language with one consent;—and, although he has been connected with them here these twenty years, he can afford me no assistance.

The people and Indians here in this country are like us Dutchmen in body and stature; some of them have well formed features, bodies and limbs; they all have black hair and eyes, but their skin is yellow. In summer they go naked, having only their private parts covered with a patch. The children and young folks to ten, twelve and fourteen years of age go stark naked. In winter, they hang about them simply an undressed deer or bear or panther skin; or they take some beaver and otter skins, wild cat, raccoon, martin, otter, mink, squirrel or such like skins, which are plenty in this country, and sew some of them to others, until it is a square piece, and that is then a garment for them; or they buy of us Dutchmen two and a half ells of duffel, and that they hang simply about them, just as it was torn off, without sewing it, and walk away with it. They look at themselves constantly, and think they are very fine. They make themselves stockings and also shoes of deer skin, or they take leaves of their corn, and plait them together and use them for shoes. The women, as well as the men, go with their heads bare. The women let their hair grow very long, and tie it together a little, and let it hang down their backs. The men have a long lock of hair hanging down, some on one side of the head, and some on both sides. On the top of their heads they have a streak of hair from the forehead to the neck, about the breadth of three fingers, and this they shorten until it is about two or three fingers long, and it stands right on end like a cock's comb or hog's bristles; on both sides of this cock's comb they cut all the hair short, except the aforesaid locks, and they also leave on the bare places here and there small locks, such as are in sweeping-brushes, and then they are in fine array.

They likewise paint their faces red, blue, etc., and then they look like the Devil himself. They smear their heads with bear's-grease, which they all carry with them for this purpose in a small basket; they say they do it to make their hair grow

better and to prevent their having lice. When they travel, they take with them some of their maize, a kettle, a wooden bowl, and a spoon; these they pack up and hang on their backs. Whenever they are hungry, they forthwith make a fire and cook; they can get fire by rubbing pieces of wood against one another, and that very quickly.

They generally live without marriage; and if any of them have wives, the marriage continues no longer than seems good to one of the parties, and then they separate, and each takes another partner. I have seen those who had parted, and afterwards lived a long time with others, leave these again, seek their former partners, and again be one pair. And, though they have wives, yet they will not leave off whoring; and if they can sleep with another man's wife, they think it a brave thing. The women are exceedingly addicted to whoring; they will lie with a man for the value of one, two, or three *schillings*,[1] and our Dutchmen run after them very much.

The women, when they have been delivered, go about immediately afterwards, and be it ever so cold, they wash themselves and the young child in the river or the snow. They will not lie down (for they say that if they did they would soon die), but keep going about. They are obliged to cut wood, to travel three or four leagues with the child; in short, they walk, they stand, they work, as if they had not lain in, and we cannot see that they suffer any injury by it; and we sometimes try to persuade our wives to lie-in so, and that the way of lying-in in Holland is a mere fiddle-faddle. The men have great authority over their concubines, so that if they do anything which does not please and raises their passion, they take an axe and knock them in the head, and there is an end of it. The women are obliged to prepare the land, to mow, to plant, and do everything; the men do nothing, but hunt, fish, and make war upon their enemies. They are very cruel towards their enemies in time of war; for they first bite off the nails of the fingers of their captives, and cut off some joints, and sometimes even whole fingers; after that, the captives are forced to sing and dance before them stark naked; and finally, they roast their prisoners dead before a slow fire for some days, and then eat

[1] The Dutch schilling was equivalent to twelve cents.

them up. The common people eat the arms, buttocks and trunk, but the chiefs eat the head and the heart.

Our Mahakas carry on great wars against the Indians of Canada, on the River Saint Lawrence, and take many captives, and sometimes there are French Christians among them. Last year, our Indians got a great booty from the French on the River Saint Lawrence, and took three Frenchmen, one of whom was a Jesuit.[1] They killed one, but the Jesuit (whose left thumb was cut off, and all the nails and parts of his fingers were bitten,) we released, and sent him to France by a yacht which was going to our country. They spare all the children from ten to twelve years old, and all the women whom they take in war, unless the women are very old, and then they kill them too. Though they are so very cruel to their enemies, they are very friendly to us, and we have no dread of them. We go with them into the woods, we meet with each other, sometimes at an hour or two's walk from any houses, and think no more about it than as if we met with a Christian. They sleep by us, too, in our chambers before our beds. I have had eight at once lying and sleeping upon the floor near my bed, for it is their custom to sleep simply on the bare ground, and to have only a stone or a bit of wood under their heads. In the evening, they go to bed very soon after they have supped; but early in the morning, before day begins to break, they are up again. They are very slovenly and dirty; they wash neither their face nor hands, but let all remain upon their yellow skin, and look like hogs. Their bread is Indian corn beaten to pieces between two stones, of which they make a cake, and bake it in the ashes: their other victuals are venison, turkies, hares, bears, wild cats, their own dogs, etc. The fish they cook just as they get them out of the water without cleansing; also the entrails of deer with all their contents, which they cook a little; and if the intestines are then too tough, they take one end in their mouth, and the other in their hand, and between hand and mouth they separate and eat them. So they do commonly with the flesh,

[1] This happened on August 2, 1642. The Jesuit whose life was spared was the celebrated Father Isaac Jogues, of whom a fuller account appears later, in the introduction to portions of his writings included in this volume. His captivity lasted till August, 1643. The relation of Megapolensis to his release is set forth in the pieces alluded to, pp. 248, 252, *post*.

for they carve a little piece and lay it on the fire, as long as one would need to walk from his house to church, and then it is done; and then they bite into it so that the blood runs along their mouths. They can also take a piece of bear's-fat as large as two fists, and eat it clear without bread or anything else. It is natural to them to have no beards; not one in an hundred has any hair about his mouth.

They have also naturally a very high opinion of themselves; they say, *Ihy Othkon*, ("I am the Devil") by which they mean that they are superior folks. In order to praise themselves and their people, whenever we tell them they are very expert at catching deer, or doing this and that, they say, *Tkoschs ko, aguweechon Kajingahaga kouaane Jountuckcha Othkon;* that is, "Really all the Mohawks are very cunning devils." They make their houses of the bark of trees, very close and warm, and kindle their fire in the middle of them. They also make of the peeling and bark of trees, canoes or small boats, which will carry four, five and six persons. In like manner they hollow out trees, and use them for boats, some of which are very large. I have several times sat and sailed with ten, twelve and fourteen persons in one of these hollowed logs. We have in our colony[1] a wooden canoe obtained from the Indians, which will easily carry two hundred *schepels*[2] of wheat. Their weapons in war were formerly a bow and arrow, with a stone axe and mallet; but now they get from our people guns, swords, iron axes and mallets. Their money consists of certain little bones, made of shells or cockles, which are found on the sea-beach; a hole is drilled through the middle of the little bones, and these they string upon thread, or they make of them belts as broad as a hand, or broader, and hang them on their necks, or around their bodies. They have also several holes in their ears, and there they likewise hang some. They value these little bones as highly as many Christians do gold, silver and pearls; but they do not like our money, and esteem it no better than iron. I once showed one of their chiefs a rix-dollar; he asked how much it was worth among the Christians; and when I told him, he laughed exceedingly at us, saying we were fools to value a piece of iron so highly; and if he had such money, he would throw it into the river. They place their dead upright in holes,

[1] Rensselaerswyck. [2] The *schepel* was about three pecks.

and do not lay them down, and then they throw some trees and wood on the grave, or enclose it with palisades. They have their set times for going to catch fish, bears, panthers, beavers and eels. In the spring, they catch vast quantities of shad and lampreys, which are exceedingly large here; they lay them on the bark of trees in the sun, and dry them thoroughly hard, and then put them in *notasten*, or bags, which they plait from hemp which grows wild here, and keep the fish till winter. When their corn is ripe, they take it from the ears, open deep pits, and preserve it in these the whole winter. They can also make nets and seines in their fashion; and when they want to fish with seines, ten or twelve men will go together and help each other, all of whom own the seine in common.

They are entire strangers to all religion, but they have a *Tharonhijouaagon*, (whom they also otherwise call *Athzoockkuatoriaho*,) that is, a Genius, whom they esteem in the place of God; but they do not serve him or make offerings to him. They worship and present offerings to the Devil, whom they call *Otskon*, or *Aireskuoni*. If they have any bad luck in war, they catch a bear, which they cut in pieces, and roast, and that they offer up to their *Aireskuoni*, saying in substance, the following words: "Oh! great and mighty Aireskuoni, we confess that we have offended against thee, inasmuch as we have not killed and eaten our captive enemies;—forgive us this. We promise that we will kill and eat all the captives we shall hereafter take as certainly as we have killed, and now eat this bear." Also when the weather is very hot, and there comes a cooling breeze, they cry out directly, *Asoronusi, asoronusi, Otskon aworouhsi reinnuha;* that is, "I thank thee, I thank thee, devil, I thank thee, little uncle!" If they are sick, or have a pain or soreness anywhere in their limbs, and I ask them what ails them they say that the Devil sits in their body, or in the sore places, and bites them there; so that they attribute to the Devil at once the accidents which befall them; they have otherwise no religion. When we pray they laugh at us. Some of them despise it entirely; and some, when we tell them what we do when we pray, stand astonished. When we deliver a sermon, sometimes ten or twelve of them, more or less, will attend, each having a long tobacco pipe, made by himself, in his mouth, and will stand awhile and look, and after-

wards ask me what I am doing and what I want, that I stand there alone and make so many words, while none of the rest may speak. I tell them that I am admonishing the Christians, that they must not steal, nor commit lewdness, nor get drunk, nor commit murder, and that they too ought not to do these things; and that I intend in process of time to preach the same to them and come to them in their own country and castles (about three days' journey from here, further inland), when I am acquainted with their language. Then they say I do well to teach the Christians; but immediately add, *Diatennon jawij Assirioni, hagiouisk*, that is, "Why do so many Christians do these things?" They call us *Assirioni*, that is, cloth-makers, or *Charistooni*, that is, iron-workers, because our people first brought cloth and iron among them.

They will not come into a house where there is a menstruous woman, nor eat with her. No woman may touch their snares with which they catch deer, for they say the deer can scent it.

The other day an old woman came to our house, and told my people that her forefathers had told her "that *Tharonhij-Jagon*, that is, God, once went out walking with his brother, and a dispute arose between them, and God killed his brother." I suppose this fable took its rise from Cain and Abel. They have a droll theory of the Creation, for they think that a pregnant woman fell down from heaven, and that a tortoise, (tortoises are plenty and large here, in this country, two, three and four feet long, some with two heads, very mischievous and addicted to biting) took this pregnant woman on its back, because every place was covered with water; and that the woman sat upon the tortoise, groped with her hands in the water, and scraped together some of the earth, whence it finally happened that the earth was raised above the water. They think that there are more worlds than one, and that we came from another world.

The Mohawk Indians are divided into three tribes, which are called *Ochkari, Anaware, Oknaho*, that is, the Bear, the Tortoise and the Wolf. Of these, the Tortoise is the greatest and most prominent; and they boast that they are the oldest descendants of the woman before mentioned. These have made a fort of palisades, and they call their castle

Asserué.[1] Those of the Bear are the next to these, and their castle is called by them *Banagiro*.[2] The last are a progeny of these, and their castle is called *Thenondiogo*.[3] These Indian tribes each carry the beast after which they are named (as the arms in their banner) when they go to war against their enemies, and this is done as well for the terror of their enemies, as for a sign of their own bravery. Lately one of their chiefs came to me and presented me with a beaver, an otter, and some cloth he had stolen from the French, which I must accept as a token of good fellowship. When he opened his budget he had in it a dried head of a bear, with grinning teeth. I asked him what that meant? He answered me that he fastened it upon his left shoulder by the side of his head, and that then he was the devil, who cared for nothing, and did not fear any thing.

The government among them consists of the oldest, the most intelligent, the most eloquent and most warlike men. These commonly resolve, and then the young and warlike men execute. But if the common people do not approve of the resolution, it is left entirely to the judgment of the mob. The chiefs are generally the poorest among them, for instead of their receiving from the common people as among Christians, they are obliged to give to the mob; especially when any one is killed in war, they give great presents to the next of kin of the deceased; and if they take any prisoners they present them to that family of which one has been killed, and the prisoner is then adopted by the family into the place of the deceased person. There is no punishment here for murder and other villainies, but every one is his own avenger. The friends of the deceased revenge themselves upon the murderer until peace is made by presents to the next of kin. But although they are so cruel, and live without laws or any punishments for evil doers, yet there are not half so many villainies or murders committed amongst them as amongst Christians; so that I oftentimes think with astonishment upon all the murders committed in the Fatherland, notwithstanding their severe laws and heavy penalties. These Indians, though they live without laws, or fear of punishment, do not (at least, they very seldom) kill

[1] Assereawe appears on Van der Donck's map on the north side of the Mohawk River, not far up.

[2] Kanagiro; see p. 142, *supra*.

[3] See p. 145, *supra*.

people, unless it may be in a great passion, or a hand-to-hand fight. Wherefore we go wholly unconcerned along with the Indians and meet each other an hour's walk off in the woods, without doing any harm to one another.

JOHANNES MEGAPOLENSIS.

This issue's translation comes from legal papers at the archives in Arnhem. It concerns the suit between Brant van Slichtenhorst, former director of Rensselaerswijck, and the guardians of the patroon. Slichtenhort's stormy tenure as director of the "colonie" (1648–1652) culminated in the establishment of Beverwijck and his expulsion from New Netherland. After retiring to his estate near Nijkerk, Slichtenhorst attempted to settle a claim for *f*15,000 against the patroonship. A major factor in his claim was the expenses incurred from his relations with the *Maquaes* [Mohawks]. The following deposition paints a picture of a Dutch village essentially under occupation by the native Americans and a director struggling with the clash of two cultures:

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1 Whereas the cruel, barbaric Indians, called the Maquaes, not only receive tribute annually from other nations situated 70 (Dutch) miles around them and the colony but also summon them to war to go fight with them against their enemies the French Christians and Indians who live in Canada. There they carried on a very cruel and inhuman war against one another in 1648, 1649, 1650 and 1651. The sad experiences produced by it is evident, as also can be seen from the Indians' proposal.

2 Furthermore, it was often the case that the field commanders of the Maquaes came into the colony, which lies between them, and summoned the other nations to appear there. The patroon's house was their meeting place because those of the fort and the 3 small houses, which were then in the settlement [*bijeenwoninghe*, i.e., north of Fort Orange] could or would not offer lodgings, therefore they sent all of them to the patroon's; also the sick and wounded. As a result the entire house was full of Indians from

3 front to back; and as one party left another took its place throughout the year.

Thus the field commanders often were so bold as to go sit at the table of their own accord and take food and drink, dividing it among themselves as long as it lasted. I even had to guard against their taking meat and bacon from the garret, although this was done mostly surreptitiously.

And when the commanders had been well entertained for some days, we then had to provide them with corn, beans, peas, an axe, an awl, a breechcloth or a pair of stockings. And if we were slow about it, then they claimed that they had to fight for us Christians, and that it was necessary to provide them with every weapon: guns, powder, lead and every other necessity, as the French do for their Indians—this can be seen in their proposal.

Also, that the Christians occupied their land that they had conquered from the Mahikanders by the sword; and that they let us Christians live there, so that you had to accommodate them in every way or the Christians might just as well go back over the great water.

And if you did not accede to their foul wishes and demands, then they openly dared to threaten to kill the horses, cattle and hogs; even the Christians, as the director also experienced in his house and outside at various times.

4 These campaigns lasted from spring to autumn, until we received news that the French Christians and Indians had killed and taken prisoner 5 to 600 Maquaes at the great lake [Lake Erie?]; so many that there were few left in the first and second castles of the Maquaes.

After this defeat the Maquaes continued from time to time to be a great annoyance to the French and their Indians. As a result we had to witness daily great sorrow. And when they terrorized French Christians by cutting off limbs, burning, and bringing them to the verge of death, our Christians had to give the Maquaes large amounts of money in order to keep them alive. Also, whenever the Maquaes commanders went out to collect their annual tribute from their nations at various times each year, they usually came to the patroon's house, as they went out and returned, to take up lodgings for several days.

In addition, many young toughs and ruffians of every nation ran around daily, doing the most damage by killing cattle and hogs, and often daring to say openly to me, "Give us bacon and meat or we will kill the cattle and hogs." Once they killed two big fat hogs for Slichtenhorst and ate them up among themselves, so that Slichtenhorst only got the head of one of the hogs.

Lesson 4

Objectives	Activities	Resources
1. Students will be able to distinguish between objective and subjective information. 2. Students will be more familiar with the outlook of the 17th- century settlers on the natives.	1. In groups, have the students read and analyze various fragments of the description of the Indians by Van der Donck. Have them prepare some kind of presentation (of their choosing) about the reading (for example, a drawing, sketch, skit, written/spoken report). *Group I*: Describe the looks of an Indian, according to Van der Donck. You can draw and paint the person, add written information, etc. Which matters are objective, which are subjective? *Group II*: Give a description of the different nations and languages of the natives, according to Van der Donck. You could locate them on a map. *Group III*: How does Van der Donck describe the character and the pastimes of the Indians? *Group IV*: Describe the religion of the Indians. What do they think about Christianity according to Van der Donck?	1. A. van der Donck, *a Description of New Netherland*, (Amsterdam, 1656), Goedhuys translation (1992), 89-118; Thomas F. O' Donnel, ed., Jeremias Johnson, trans., (Syracuse University Press, 1968), 102-109.

(Continued on next page)

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is) ontfangen heeft ende in ghevolghe van dien soo ghevoelijcker houde veroorsaeckt/want anders seggen sy als den Windt uyt het Zee komt te schieten/al is het oock in het hertsen van den Winter so is het so soet en warm of het dickwijls in de Lenten ware/evenwel de houde is daer so groot niet dat sy daer eenig quaet doet / ofte seer moepelijck valt / maer komt in veele gelegentheden heel gewenst/ en ten goede door dien sy het Landt van alderlep soorte van Ongedierte suyvert/ en alle scherpe en quade heumeuren / t' eenemael wegh neemt / oock alle lichamen en planten vast doet slupten en dispoost maeckt/en werden voorts de ongemacken die de houde in 't gemeen is mede slepende / van de nature daer te Lande heel voorsichtigh wederlept. Ten eersten / daer het overvloedige houdt dat daer over al is / en voor niet genoten / gehaelt en gebruyckt werd / ten anderen/ door de uytmuntende Kenten en Voederingen die sy daer te Lande voort brenght / en sy lieden de ghepeele wereldt van mede deelen / ja de Wilden selfs die niet so dick als wy gekleedt / maer schier half naeckt gaen wederstaen de houde daer te lande met satsden / en ontsiense weynig/ sonder dat sy daer opt van overvallen/ofte merckelijck beschadight werden / doch evenwel sullen sy alsser somtijts eenighe bittere daghen komen soo veel langs het veldt niet gaen playsieren / principael de Vrouwen en de Kinderen / want de Mans vraghen daer weynigh naer / als sy wel des Somers ofte by warme dagen doen.

Vande seeden en ongemeene eyghenschappen der oorspronkelijcke Ingeboorne in Nieuw Nederlandt.

Hare gedaente der lichamen ende waerom men de selve *Wilden* noempt.

HEbbende nu kortelijck gesproken voor soo veel de gelegentheden van het Land noodig achten sal / het mede de pijne waert zijn by gevolg te handelen / van den Aert desselfs oorspronkelijke Ingheboorne/op dat

Of The Manners And Extraordinary Qualities Of The Original Natives Of New Netherland

Their Bodily Shape, And Why They Are Called Savages

Having briefly spoken of the attributes of the land as far as needful, it will also be worthwhile to treat in the

following of the nature of its original natives, so that when the Christians shall have multiplied there, and the savages melted away, we may not suffer the regret that their manners and customs have likewise passed from memory.

In figure, build and shape of the body, both men and women are equal to the average and well-proportioned sort here in the Netherlands. In height, and as between height or weight and girth they vary as elsewhere, the one less, the other more, and seldom deviate from the average. Their limbs are nimble and supple, and they can run prodigiously with striking stamina, carrying big and heavy packs with them. They are very good at voluntary physical exercise when so inclined, but quite averse --chiefly the menfolk-- to heavy sustained labor of a slavish type. They arrange all their tasks and affairs accordingly, so that they will not need to do or /53/ work much.

Congenital defects and deformities are very seldom seen amongst them, and in all my time in that country I never encountered more than one who was born with an unsound body. Cripples, hunchbacks or otherwise misshapen persons are so rarely seen that one may in truth say that such do not exist there, and if one does occasionally observe a maimed or infirm individual, it will appear upon inquiry that the defect resulted from an accident or was inflicted in war. All are slender and clean-limbed, and none is particularly heavy, fat or gross. Although generally speaking nature has not endowed them with surpassing wisdom, and they must develop their best judgment without formal training, yet one finds no fools,

madmen, maniacs or lunatics among them. Both men and women tend to be broad-shouldered and slim-waisted. The hair of the head, before it is changed by old age, is always jet-black, quite sleek and uncurled, and almost as coarse as a horse's tail. Any other color or kind of hair they regard as conspicuously ugly. On the chest, under the arms, and on the chin and the private parts of the body they have no or very little hair; any hair that does come up sparsely in the said places they pluck out at the root. It rarely regrows, other than on old men, some of whom are a little stubbly here and there around the chin. All, men and women alike, have fine faces with black-brown eyes and snow-white teeth. Purblind or cross-eyed persons are very seldom found amongst them. Of those born blind I have never heard or been told, and they seldom lose their sight by accident. I have known of only one with cataracts on both eyes, whom smallpox had left blind. In great old age their sight fails, but not as early as in this country.

The hue or color of their bodies is generally not as white as ours, though some quite fair-skinned ones are to be found, and most are born white. The rest tend towards a yellowish complexion like the Gypsies or heathens who roam through our country, or like the country folk who are much in the open, as they are, without guarding against the sun and air. Their yellowness is no fault of nature, but only an acquired feature due to the heat of the sun which burns more powerfully than in this country. Passed from generation to generation, the effect is all the stronger. Despite the

yellowness they all share, some more than others, one finds many handsome and graceful persons and faces among both men and women. It is true that at first sight they appear somewhat strange to our people, because color, speech, and dress are so different, but for those who associate with them frequently the strangeness soon passes. And it seems that their womenfolk have an attractive grace about them, for several Dutchmen, ere many Dutch women were to be had there, became infatuated with them. Their countenance and facial features are as theirs and as varied as in this country, seldom strikingly beautiful and even more rarely very ugly /54/, and if they were instructed as our women are they would no doubt differ little from them, if at all.

The original natives of that country --for there are now also many natives not originally from there, but Christians born of Christians-- were all called savages by our people as a general appellation, though they are divided into many different tribes. That name, as far as can be ascertained, was given them from the first and is quite appropriate for a number of reasons. First, on account of religion, because they have none or so little as to be virtually in a state of nature. Second, as regards marriage and in the recognition of landed property they deviate so far from the general laws that they may well be called savage, because they act in those matters almost at will. Third, as the Christians, to set themselves apart, give foreign nations the names of Turks or Mamelukes or Barbarians since the term heathen is too general and little used abroad, they did not wish to include the American natives

in that term either. Similarly, the terms black and white are customary among those who have business overseas, to distinguish the Negroes from our and similar nations, but neither of those names quite fitted the Americans, who tend towards the olive-colored. Therefore our people on the spur of the moment rather with forethought, it may be supposed, called them savages, as the first name that occurred to them. And since the first opinion of women and the uneducated is best, it seems appropriate that they be called savages, because they are quite wild and are strangers to the Christian religion.

/67/ Of The Different Nations And Languages

The variety of nations, tribes, and languages in that part of the world is as great as in Europe. Those of one tribe or nation tend to keep together and have a particular chief

and their own form of government. There are also higher chiefs, to whom the others submit. All appear to have sprung from one original stock, however. They will not lightly marry into another tribe, for each is jealous of its strength and tries to increase its numbers. Just as tribes, settlements, and places have their chiefs, so has every house. He who is the most prominent and respectable of each such community has the authority and eminence. Rank is established correspondingly, though not always observed in practice.

Their languages are very diverse and differ as much from one another as Dutch, French, Greek, and Latin. Declension and conjugation resemble those in Greek, for they, like the Greeks, have duals in their nouns and even augments in their verbs. To render their speech in one or other European language is impossible, and they have no taste or inclination for it. Until one make the effort to learn their language he understands as little of it as if he heard a dog bark. Some omit to sound the letter R in their language, but others voice it so often that they hardly utter a syllable without it. Apart from that the pronunciation varies little, and they can mostly understand each other.

Their languages can conveniently be divided into four main groups. Though there are appreciable differences between them, the speakers readily manage to communicate. The divisions are: Manhattans, Susquehannocks, Shawnees, and Wappingers. By Manhattans are meant those living in that part (Manhattan), along the North River, on Long Island, in Navesink, Achtercol[+], etc. The Susquehannocks are those living far inland, like the

[+]A settlement on the Hackensack River behind the Palisades in New Jersey.

Mohawks and the Senecas. The Shawnees live to the southward, and the Wappingers reside northeast of us.

The Indian languages are very seldom learnt fully and perfectly by our people, though some, by conversing in those tongues over an extended period, have reached a point where they can understand and say everything. Not being learned men, however, they are unable to teach others or set out the principles of the language.

The Innate Character And The Pastimes Of The Indians

The Indians are notably melancholy, unaffected, calm, and of few words. If a few have a different disposition, that does not upset the general rule. The little they do say is long considered, slowly spoken, and long remembered. When buying, trading or having other business they say no more than is necessary. For the rest they speak of nothing very worthwhile other then concerns their hunting, fishing, and warfare, though the young men will chat to each other about the girls. While not given to gross lies, they are not very careful of the truth or in keeping their word either. Cursing, swearing, and scolding are foreign to them, unless they learned it by mixing with our people. Surpassing wisdom and outstanding intelligence are not encountered among them, merely a reasonable knowledge based on experience. Nor are they keen to learn or diligent in that respect. Good and evil they are quick to recognize. By themselves they are simple and ignorant, but when they have spent some time among our people they become quite clever

and trained for everything. They are dirty, slovenly, and careless, with all the faults arising from it; also most vengeful and headstrong, and unconcerned at facing death if it comes to that. They scorn any pain inflicted on them and take pride in singing until they succumb. Avarice and begging are in their nature, and they must not be entrusted with too much, or they tend to become thievish. Yet they are by no means upset when refused even a trifling request. Strongly independent, they do not tolerate domination. They resent being struck, unless they have done wrong, when /69/ they endure it passively. Delicacies in food and drink do not tempt them. Cold, heat, hunger, and thirst they bear remarkably well, and they disregard hardship.

From the youngest age they swim like ducklings. Outdoors, they spend their time fishing, hunting, and making war; at home, they relax, smoke a pipe, frolic in the brook or play with reeds, which is to them as keeping company and card playing are with us. Grown old, they knot fishing nets and carve wooden bowls and spoons. The men do no regular work; such work as needs to be done falls to the women.

dese Stoo-
ven maecken zy van klep inde Aerde ront-om dicht toe / met een kleyn deurtjen
daer zy effen deur in konnen / dan maecken zy veel Kepssel-steenen heet / die zy
daer in schuyven ront-om langhs de kanten / zoo gaet den patient stifs met heel
naeckte leden heel wrolijck en al singende [illegible] midden staen / [illegible] in zoo langh
volherdende als het haer zenighsins mogelijck is / daer ist [illegible] gatjes ge-
meenlijck in heel kout Springh-water leggen / ende hier door seggense / [illegible]
zy seer groote bate / ende ghenoeghsame ghenesinghe voor meest alderlep qualen.
Verscke wonden en gevaerlijcke quetsuren / weten zy opkans met niet / wonder-
lijck te genesen / zy weten oock in 't genieen raedt voor alle veranderde zeeren en
heel verdorven toevallen: ghenesen oock dickwijls Clay-oozen en alle andere
diergelijcke Venus wrachten / somtijdts wel soo ghemackelijck / datse meenigh /
Italiaens Meester, daer in souden beschamen / in dit alles doense met Krupden
Wortelen / Bladen en diergelijcke dat het Landt haer gheeft / en zy de krachten
van kennen / zonder compositien te maecken / doch de nature komt haer in veele
zonderlinge te bate / door dien zy gantsch geen excess in eeten of drinken doen / an-
ders souden zy vele dingen met zoo kleyne middelen niet te wege konnen brenge.
Als nu yemandt heel sieck onder haer werdt / en de doodt daer mede schijnt ghe-
menght te zijn / dan gaense of met alle Man of de narste Vrienden alleen / daer
over Dupvel-sagen / en maecken sulcken geraes / dat het genoegh is om pmant
gheijck men sept / die op het gijpen lept / voort van kant te helpen / en immers /
naer zy ons wijs maecken / soo moet den Dupvel haer bekent maecken / of den
Patient leven of sterven sal: Oock in gevalle daer hoop tot het leven is / wat zy
voorts ghebruycken moeten / om den Patient weder op de been te helpen / maer
seer selden krijgen zy vast beschept / en even wel moeten zy noch middel ghebruy-
cken; als daer hoop is werdt den Patient datelijck spijse voor gestelt / daer men
hem persuadeert / hertelijck van te eeten / het Inst hem wel oste niet.

Of their Religion, and Whether They Can Be Brought Over to the Christian Faith

The natives are all heathen and without any religious devotions. Idols are neither known nor worshipped among them. When they take an oath they swear by the sun, which, they say, sees all things. They think much of the moon, and believe it has great influence over vegetation. Although they know all the planets from the other stars, by appropriate names, still they pay no idolatrous worship to the same, yet by the planets and other signs they are somewhat weather-wise. The offering up of prayers, or the making of any distinction between days, or any matter of the kind, is unknown among them. They neither know or say any thing of God; but they possess great fear of the devil, who they believe causes diseases, and does them much injury. When they go on a hunting or fishing excursion they usually cast a part of what is first taken into the fire, without using any ceremony on the occasion, then saying, "stay thou devil, eat thou that."* They love to hear us speak of God and of our religion, and are very attentive and still during divine service and prayers, and apparently are inclined to devotion; but in truth they know nothing about it, and live without any religion, or without any inward or outward godly fear, nor do they know of any superstition or idolatry; they only follow the instilled laws of nature, therefore some suppose they can easily be brought to the knowledge and fear of God. Among some nations the word Sunday is known by the name of *Kintowen*. The oldest among them say that in former times the knowledge and fear of God had been known among them, and they remark, that since they can neither read nor write, in process of time the Sunday will be forgotten, and all knowledge of the same lost. Their old men, when we reason earnestly with them on the matter, seem to feel pensive or

*The offering here said to be made to the devil is certainly a gross act of superstition.—Trans.

sorrowful, but manifest no other emotions or agitations when we reprove them for bad conduct and reason with them on its impropriety, and say that there is a God in heaven above whom they offend, their common answer is, "We do not know that God, we have never seen him, we know not who he is—if you know him and fear him, as you say you do, how does it then happen that so many thieves, drunkards, and evil-doers are found among you. Certainly that God will punish you severely, because he has warned you to beware of those deeds, which he has never done to us. We know nothing about it, and therefore we do not deserve such punishment." Very seldom do they adopt our religion, nor have there been any political measures taken for their conversion. When their children are young some of them are frequently taken into our families for assistants, who are, according to opportunity, instructed in our religion, but as soon as they are grown up, and turn lovers and associate again with the Indians, they forget their religious impressions and adopt the Indian customs. The Jesuits have taken great pains and trouble in Canada to convert the Indians to the Roman Church, and outwardly many profess that religion; but inasmuch as they are not well instructed in its fundamental principles, they fall off lightly and make sport of the subject and its doctrine.

In the year 1639, when a certain merchant, who is still living with us, went into that country to trade with an Indian chief who spoke good French, after he had drank two or three glasses of wine, they began to converse on the subject of religion. The chief said that he had been instructed so far that he often said mass among the Indians, and that on a certain occasion the place where the altar stood caught fire by accident, and our people made preparations to put out the fire, which he forbade them to do, saying that God, who stands there, is almighty, and he will put out the fire himself; and we waited with great attention, but the fire continued till all was burned up, with your almighty God himself and with all the fine things about him. Since that time I have never held to that religion, but regard the sun and moon much

more, as being better than all your Gods are; for they warm the earth and cause the fruits to grow, when your lovely Gods cannot preserve themselves from the fire. In the whole country I know no more than one Indian who is firm in his religious profession, nor can any change be expected among them, as long as matters are permitted to remain as heretofore. If they are to be brought over to the Christian faith, then the public hand must be extended to them and continued; we must establish good schools at convenient places among them, for the instruction of their children; let them learn to write our catechism, and let them be thoroughly instructed in the funadmental principles of our religion, so that in process of time they may be enabled to instruct each other and become attached thereto. It certainly would be attended with some trouble and expense to the government, still, without such means and measures, it will be difficult to do any good among them. Our negligence on those matters is very reprehensible, for the Indians themselves say that they are very desirous to have their children instructed in our language and religion.

Of their Hope After this Present Life

It is a wonderful truth which affords strong evidence against unbelievers and free-thinking spirits that this barbarous wild race of people of whom we have treated should know that there is a distinction between the body and the soul, and believe, as they actually do, that the one is perishable and the other immortal. The soul, they say, is that spirit which directs all the actions of the body, and is the producing cause of all good and evil conduct, which, when the body dies, separates from it and removes to a place towards the south, where the climate is so fine that no covering against the cold will be necessary, and where the heat will never be troublesome. To this place the souls of all those who have been good and valuable in this life will go, where they will be satisfied and

have an abundance of good things, without any trouble or labour for the same, forever; and they who have been bad in this life after death will go to another place, where their condition will be directly contrary to the first; where they will never enjoy peace and contentment, as the good will do. But I have never been able rightly to discover whether they believe the soul will be hereafter united to the body. I have, however, spoken with Christians who remark that they have heard them state such to be their belief. But they do not affirm to this fact. When they hear voices or noises in the woods at night, which frequently happens, and which, we believe, usually proceed from wild animals, but which they declare, with fear and astonishment, are made by the wicked, the souls of whom are thus doomed to wander at night in the woods and solitary places for punishment in unhappy situations. The Indians, because they fear those subjects, do not travel by night unless it be necessary, and then go in parties or companies; when they go alone they always carry a fire-brand with them, with which they believe they can keep off those evil spirits and prevent them from doing them any injury, which, they say, are always disposed to frighten them and do them wrong. They acknowledge also that the soul proceeds from God, and that the same is his gift. This we sometimes learn from their old men of understanding, when an opportunity presents itself in conversation, and we probably would discover more of them in relation to this matter if we did perfectly understand their languages. Among their common or young people we do not hear those spoken of. In this we still see the providence of God, who, by the common light of nature, has given to this people the knowledge that there is, after this life, a reward for the just, and a punishment for the unjust, which all mankind may expect.

Of Their Knowledge of God and Their Fear of the Devils

Although the original inhabitants of the New Netherlands be heathen and are unbelievers, they however believe and

acknowledge that there is a God in heaven from all eternity, who is almighty. But they say God is good, kind, and compassionate, who will not punish or do any injury to any person, and therefore takes no concern himself in the common affairs of the world, nor does he meddle with the same, except that he has ordered the devil to take care of those matters. For they say that all which happens to persons on the earth is ordered and directed by the devil as he pleases. God, the chief of all, who dwells in heaven, is much greater and higher than the devil, over whom he has power, but he will not meddle in, or trouble himself with, those concerns.

When, on those subjects, we answer them conclusively that the devil is deceitful and wicked, they acknowledge it to be true, and that he to the extent of his powers directs such matters in the most wicked and injurious ways (wherein he takes pleasure). They say that all accidents, infirmities, and diseases, are sent and forced upon them by the devil, to whom they ascribe it by the common name, saying that the devil is in them, and is the cause of all their misfortunes and ailments. For instance, if they have any inward complaint, they say there is a devil in me; if they have a defect in arm or leg, foot, or hand, shoulder or in the head, they devote the part, and say there is a devil in the same. And because he is so unkind to them, they must, whether they be willing or not, fear him, and preserve his friendship, and sometimes (as before related) cast a piece to him into the fire. Where we refute those follies, by saying that God knows all things, and is almighty, and has a perfect knowledge of the devil, and observes his conduct, and will not permit him to rule over man, who is created in the image of God, and is the noblest part of the creation; nor will the devil be permitted to tyrannize over man, provided they will rightly confide and trust in God, and not withdraw from his commandments to do evil; then they repay us, with strange and fabulous replies, saying, "You lazy Dutchmen say so, and when we observe the matter outwardly it would appear to be true what you say;

but in fact you do not understand the matter. That God, who is the highest good, almighty and gracious, and Lord of heaven and earth, in whom all power is, exists in heaven, but not alone, and without pasttime; for he has there with him a goddess, a female person, the most beautiful ever known and beheld. With this goddess or beautiful person he is so much engrossed that the time is passed away and forgotten. Meantime the devil plays the tyrant and does what he pleases."

This belief and feeling is deeply impressed in them, and when we with stronger reasons sift the subject and drive them from their positions, they fall into more abominable absurdities, and like the dogs return to their vomit, and say they must serve the devil because he has the power to do them injuries.

Their Opinions of the Creation, &c.

From the young Indians who frequent our settlements, and continue somewhat wild, we cannot derive any certain information of their belief on these matters; but we must have recourse to their aged men of understanding when we desire to know their belief on these important subjects.

It sometimes happens when we enter into a curious discourse with them that they ask us our opinions on the origin of man, and how they came to this country; and when we inform them in broken language of the creation of Adam, they cannot believe, or will not understand relative to their people and the negroes, on account of their great difference and the inequality of colour. According to their opinion the world was not created as described in the first and second chapters of the book of Genesis; but they say the world was before all mountains, men, and animals; that God then was with that beautiful woman, who now is with him, without knowing when or from whence they came; then was all water, or the water covered all; and they add that if there had been

any eyes in being, there was nothing but water to be seen, and nothing else visible in every direction.

It happened at this period, they say, that the before mentioned beautiful woman or goddess gradually descended from heaven, even into the water, gross or corpulent like a woman who apparently would bring forth more than one child. Having gradually settled into the water, she did not go under it; but immediately at the place where she descended some land appeared under her, whereon she remained sitting. This land increased, and in time became greater and dry around the place where she sat; like one who is placed on a bar, whereon the water is three or four feet deep, which by the ebbing of the tide becomes dry land.

Thus they say and mean to be understood, it occurred with this descended goddess. And that the land became of greater extent around her, until its extent was unbounded to the sight, when vegetation appeared; and in time fruitful and unfruitful trees began to grow throughout the world as it now appears. Whether the world of which you speak originated at this time, we cannot say.

At this period of time, when those things had taken place and were accomplished, this great person was overtaken in labour and brought forth three distinct and different creatures. The first was like a deer as those now are, the second like a bear, and the third like a wolf in every respect. The woman suckled those animals to maturity, and remained a considerable time upon the earth, cohabiting with those several animals, and bringing forth at every birth more than one of a different species and appearance; from which have originated and proceeded all the human beings, animals and creatures, of every description and species, as the same now are and appear; being propagated according to nature, each in their peculiar order, as the same are in succession continued.

When all those subjects were brought to a state of perfection, and could continue, this common mother rejoiced greatly and ascended up to heaven, where she will continue to remain and dwell, enjoying pleasure, and subsist in goodness

and love, which her upper Lord will afford her, for which she is particularly desirous, and God also loves her supremely above all things.

Here on the earth, in the meanwhile, the human species, and the animals after their kind, have multiplied and produced so many different creatures, and increased exceedingly, which every other thing that was created also does, as the same at present is seen. Therefore it is at this time that all mankind, wherever they be, are always born with the nature of one or the other of the aforesaid animals. They are timid and innocent like the deer; they are brave, revengeful, and just of hand, like the bear; or they are deceitful and bloodthirsty, like the wolves. Although their dispositions are apparently somewhat changed, this they attribute to the subtlety of men, who know how to conceal their wicked propensities.

This, they say, is all they have learned from their fathers on the subject of the Creation, which has been handed down to them, and which they believe to be true. And they add if they had been able to write as you are, they would have transmitted and left us all the particulars on these matters, which they could not do, because they know not the art of writing.

Here, esteemed reader, you have all, both general and particular, that was worth writing, concerning the manners, opinions, and acts of the Indians in the New Netherlands, which I could discover, and also which any of our Christians from the discovery of the country, could ascertain from them; and although much is fabulous and contrary to truth, I have nevertheless committed the same to writing. The more discerning (and I have heard some of them philosophize on the matter) take a more extensive view, and have high speculations, and know, as we say, with Virgil, how to extract gold from the filth of Euvius.*

*Probably a misprint for *Ennius*. But Virgil does not mention his indebtedness to Ennius, whom another Roman poet describes as ingenio maximus, arte rudis. Ed.

Lesson 5

Objectives	Activities	Resources
1. Students will be able to distinguish between objective and subjective information in primary source material. 2. Students will be able to compare information from various primary sources. 3. Students will realize the importance of the meeting of two different cultures.	1. Have groups bring their presentations of the previous lesson. Each presentation can be used for a discussion about the previous lessons in which: a. Students list and compare the information about the Indians, provided by the different sources (do this on the blackboard). b. Students list the ideas Indians may have had about the invading people. c. Students list the various new items the two different cultures became familiar with in these early encounters.	1. Texts used in the previous lessons. 2. Notes made in previous lessons. 3. Among the many other sources offering more lesson materials are, for example: a. Charles T. Gehring and William A. Starna, *A Journey into Mohawk and Oneida Country, 1634-1635, The Journal of Harmen Meyndertsz van den Bogaert*, Syracuse University Press, 1988.

(Continued on next page)

Objectives	Activities	Resources
		b. Franklin Jameson, *Narratives of New Netherland*, Notes by David Pietersz de Vries, p. 224-234. Massacre. c. *Ecclesiastical records*, vol. I: 534-535; Massacre described by Minister Blom. d. The *Fort Orange Court Minutes, 1652-1660*, Charles T. Gehring, trans. and ed., (Syracuse University Press, 1990) offer throughout the volume incidents of Dutch-Indian contacts, such as meetings at the Indian castles, incidents of trading. 4. Recommended background material on the Indians is *The Handbook of the North American Indians*, William C. Sturtevant, general editor; Bruce G. Trigger, volume editor, (Smithsonian Institution, Washington 1978) vol. XV, the Northeast.