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Editor’s Corner

Samuel Blommaert: Expat-merchant with a worldwide geographical eye.
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by Ernst Berge Drange

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Here and There in New Netherland Studies

In Memoriam

The Holland Society of New York was organized in 1885 to collect and preserve information respecting the history and settlement of New Netherland by the Dutch, to perpetuate the memory, foster and promote the principles and virtues of the Dutch ancestors of its members, to maintain a library relating to the Dutch in America, and to prepare papers, essays, books, etc., in regard to the history and genealogy of the Dutch in America. The Society is principally organized of descendants in the direct male line of residents of the Dutch colonies in the present-day United States prior to or during the year 1675. Inquiries respecting the several criteria for membership are invited.

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Editor’s Corner

Immigration has always been a touchy topic. Roman satirist Juvenal, himself a son of a Spanish immigrant to Italy, railed in the second century, “the Syrian river Orontes has flown into the Tiber and swept along in its polluted waters a series of vicious types” [Satire III]. In the twenty-first century, fixing immigration policy in the United States is called “an economic and national security imperative.” Nonetheless, the movement of people to seek a better life has been the story of mankind since the birth of the first human. As glaciers covered the earth, peoples migrated out of their ancestral African habitat, swirling in tides across Eurasia and crossing seas to populate islands and new worlds. Migration created the Dutch Republic’s prosperity in the seventeenth century, led to the development of the Dutch commercial empire, and, ultimately, to New Netherland’s establishment.

In these pages Zandvliet does not repeat the oft-told story of Norwegian migration to North America in the opening years of Dutch colonization. His essay, he tells us, “is also the story of the Norwegian village on both sides of the Atlantic; a transatlantic cultural community.” He begins and ends in a Norwegian fiord-system culture that moves through Dutch politics and organization. (It is interesting to note here that geographically the Hudson River estuary is technically a fiord throughout most of its length.) This was the political, economic, social, and topographic background for Norwegian emigration.

West India Company settlement of New Netherland was driven by the need for skilled labor. In the seventeenth-century, Norway, though undeveloped, was rich in timber, and southwestern Norway was Holland’s most important timber provider. Indeed, Drange informs us, seventeenth-century Amsterdam was built on Norwegian oak. Moreover, so many Norwegians migrated to Amsterdam seeking employment during this period that it was called the “largest city of Norway,” housing more Norwegian inhabitants than any contemporary city in Norway. The need for skilled workers in wood and the making of tar and pitch in New Netherland made Norwegians attractive to Company investors. A case in point is West India Company secretary Cornelis van Tienhoven’s letter, cited by Drange, requesting Norwegians for the colony: “They are well experienced in chopping trees and clearing land,” he wrote, “they work hard and are used to working in the forest.”

Flemish capital and Scandinavian labor are a part of New Netherland’s success. It is often noted that the real flourishing of New Netherland culture, however, occurred under the English colonial administration. The openness and tolerance of New Netherlanders made it easy for outsiders to be integrated within their communities. Drange notes in his case studies of Norwegians in the New World, that “Batavianization” occurred as Norwegians adapted to the culture and changed their names and became Dutchmen. It was this melding of diverse peoples that created the dynamic New York, New Jersey, and Delaware Dutch cultures we so admire today.

The passing of any Holland Society Member is always a great loss to our entire community. But special mention need be made of the recent passing of Richard George Post, past-President of the Society’s Florida Branch and founder of the Post Scholarship Fund. It was through Mr. Post’s generosity that the two volumes of Flatbush Church Records were published as well as many other of the Society’s scholarly endeavors undertaken. He will be sorely missed.

David William Voorhees
Editor
When we consider the importance of Flemish cartographers in the Netherlands and their role in the mapping of North America, and, more specifically, New Netherland, one cannot escape the impression that their role, especially in the last decades of the sixteenth and early seventeenth century was significant. Leading men that come to mind are the atlas producers and publishers of wall maps Abraham Ortelius and Gerard Mercator, preacher and cartographer Petrus Plancius, book and map seller Cornelis Claesz, map publisher Jodocus Hondius, and geographer Johannes de Laet. These men played key roles in the transfer of the center of cartography from Antwerp to Amsterdam, they furnished all people in Western Europe with a scientific and/or business interest in geography with up-to-date maps. The same men played a fundamental role in equipping Flemish and Dutch overseas traders with detailed manuscript and printed charts and maps and geopolitical descriptions.

Leading businessmen like Gillis Hooftman (1521–1581) in Antwerp, whose ships sailed to destinations in Europe, the Middle East, and the Atlantic, collected all kinds of geographical materials, out of curiosity as much as for business reasons. Being up to date limited unnecessary risks. Hooftman studied navigation and regional differences in climatic conditions. Such studies helped him improve sailing directions for his ships, limiting risks and traveling at greater speed. It was also Hooftman who was a key figure in stimulating his friend Ortelius to compile a world atlas. He furthermore furnished Ortelius with maps from his own archives.

Information from territories overseas flowed to Antwerp through the trade and governmental channels of the Habsburg Empire. Not only did maps from Antwerp travel to all corners of Europe and the globe, but also Flemish cartographers traveled and moved in person. We do not have to repeat the story of the war- and religion-inspired migration from Antwerp to Amsterdam. This migration is well known. Just as important is that migration as such became an important factor in dispersing knowledge; not only did information circulate at a faster pace, so did the people involved.

Jodocus Hondius worked for a while in London, Mercator became a resident of Cologne in Germany. Joris (George) Hoefnagel from Antwerp (1542–1601), artist and designer of bird’s-eye views of cities, worked both at the court of Rudolf II in Prague and in Vienna. His partner in art and business was his brother Daniël (d. in/after 1601) and his own son Jacob (1573–1632/33). Jacob Hoefnagel senior, Joris’ and Daniël’s father, was a diamond trader, an international business closely associated with banking activities. Members of the Hoefnagel and Hooftman 1

1 Jacob Hoefnagel and his wife Elisabeth Veseelaer/Velaer had a large number of children: Joris, Daniël, married to Jacomina Mannaker, Margaret, married to Samuel Blommaert’s father Lodovijck, Susana, married to Christian Huygyn, Catharina, married to Antwerp councilor and textile trader Jacob Sweers/Zuerius (Antwerp, 1659), Elisabeth, married to Jacques Jacob Alwijn, Balhust, councilor of the “Grote Raad” in Mechelen, Gillis and Melchior. Jacob’s success in trade owed much to his father in law, Joris de Veseelaer, who was also a great trader in jewels, wall tapestries, real estate, and so forth. See Eric H. Wijnroks, Handel tussen Rusland en de Nederlanden, 1560-1640: een netwerkanalyse van de Antwerpse en Amsterdamsche kooplieden, handelend op Rusland (Hilversum, 2003), 93.

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Kees Zandvliet is professor of history at the University of Amsterdam and director of research, exhibitions, and education at the Amsterdam Museum. He has published extensively on the Dutch material culture during the Golden Age. His most recent work is The Dutch Golden Age: Gateway to our Modern World/De Gouden Eeuw (2012). This paper was presented at the New Netherland Institute Seminar in Manhattan on September 20, 2013.
Hoefnagel families can be simultaneously called geographers, merchants, and venture capitalists. Their European and growing global network of family and business contacts made them more and more, in practice or mentally, expats. Especially in their youth, international training and work experiences became part of their life. These were men who by education, and for the fact that political and religious developments turned them into migrants, were used to a constant input and exchanges in information. By practice, they sharpened independent judgement. Were men like the Hoefnagels and Hooftman typical for the late sixteenth century and were such homines universalis still of importance in the first half of the seventeenth century and therefore of relevance for the cartography of New Netherland? Was Johannes de Laet, the subject of numerous studies, an exceptional figure and did Samuel Blommaert, fellow director with De Laet, work along the same lines as merchant and geographer.

Samuel Blommaert (1583–1651). In the great if somewhat outdated work on Dutch overseas cartography, *Monumenta Cartographica* by F. C. Wieder, the name of Samuel Blommaert occurs only once. Wieder does not name him in the context of the Americas but rather in that of the Blaeu map of Africa. On this map, published in 1659, Joan Blaeu makes special mention of his great use of Blommaert’s writings about the continent. Blaeu tells us Blommaert had been to Africa and had collected a large amount of information from travelers who had been there. Almost two decades later, French geographer Nicolas Sanson published a map of a part of Africa. In his cartouche he commemorates the information of Samuel Blommaert, which he used for the depiction of the coast of Guinea (illus.). That Blommaert’s information came into the hands of Blaeu and Sanson in the 1650s, and later into the hands of Olfert Dapper, who wrote an encyclopedic work about Africa, suggests that much of Blommaert’s geographical information was kept by him as a private archive until his death. Soon after his death the material became available through auction or through his sons-in-law, who had no particular business interests overseas. This makes even more sense when we look at Blommaert’s international undertakings, his private network, and his private notes in a personal memoir, written for his own memory and the instruction of his children. We know that Blommaert was a shrewd businessman who combined private trade with serving the East and West India Companies as a senior employee and as a director.

In the 1620s Blommaert wrote a comment for his children making it clear that one only should put ultimate trust in one’s own judgements. At the time he had nearly lost a lot of money in a partnership with members of the Goossens family. Blommaert found out just in time that bad luck might be his if he did not take action. He turned to his brothers-in-law but they refused to help. Then he managed to get out of trouble by himself. Somewhat bitterly Blommaert remarked that when things get difficult even your best friends (meaning family) turn their backs on you. He also noted that one has to take into consideration that many business partnerships are started in the name of God but that most of them come to an end in the name of the Devil.

The manner in which Blommaert operated in the field of overseas geography has much in common with the practices of men like Hessel Gerritsz and Johan de Laet. These men constantly assembled and sorted out information—they asked returning skippers and merchants for oral information, memoirs, and maps, and they collected printed maps, manuscript maps, and printed works. Blommaert must have been a frequent visitor of the bookstores.

2 The spelling of Blommaert’s name is found in various ways, among them Blomw, Bloemw, Blomwrt, Blomwnt, Blomwrets. In numerous publications his year of death is given as 1654.
run by Cornelis Claesz, Jodocus Hondius, and Willems Jansz Blaeu.

Blommaert had direct interests in New Netherland. His name pops up in this context as the patron of a colony on the Delaware, a participant in the patroonship of Killiaen van Rensselaer, and as a man of general interest in the affairs of New Netherland as an entrepreneur, selling his knowledge to the Swedes, and as a Director of the Dutch West India Company. His Flemish background steered him toward a career that at the time was exceptionally global.

Blommaert’s background and education. Samuel’s father, Lodewijk Blommaert (1536–1591), was born in the village Wouw over Bergen op Zoom, less than half a day’s travel from Antwerp, where he settled at an early age. It seems that it was his aunt Marcken Blommaert and her husband Antoniaus van Cats (Kats) who helped him in the early years of his career. At Lodewijk’s marriage with Margaretha Hoefnagel (1554–inafter 1583), daughter of the aforementioned diamond trader, they offered him a set of proper clothes, 3,000 guilders to start a married life, and another 1,200 guilders to provide wedding guests a festive meal to celebrate the marriage.

The marriage resulted in a large number of children, most of whom died at an early age. Tragic examples are the death of two of the children due to the plague. Of the two, Jacques had already been severely injured when a drunken housemaid fell in the fire with him and had a pot of boiling water fall on top. Meanwhile, Lodewijk’s career as a merchant and politician went smoothly. He was appointed in the Council of the Province of Brabant, acted as a commander of the fortress of Lillo, and became a member of the Antwerp city council. After the death of his wife Margaretha he married Janneke van Hooff/Hoefnagel (Maaseik, ca. 1550–London, 1614), widow of Mathieu Luls. The political and military situation in the Southern Netherlands must have stimulated Lodewijk to move away from Antwerp. Their journey took them first to Aachen, where Barbara (born while traveling in 1588) was baptized in 1589. The final destination of their travels was London.

Samuel Blommaert was not yet ten years old when his father died. His stepmother decided that it would be best for him to receive an international training with experienced merchants in Western Europe. In order to do so she made use of the network of merchants she and her husband knew from Antwerp, many of them close or distant relatives. In the last decade of the sixteenth and the early years of the first decade of the seventeenth century Samuel worked and studied in Stade near Hamburg, in The Hague and Haarlem, and in Hamburg for two years with Pieter van de Willigen. He was in Amsterdam with Jan le Bruijn (Doornik, 1561–Amsterdam, in/after 1632) and Arnout Hooftman, and then in Vienna with his uncle, Daniël Hoefnagel.

He recorded the places where he stayed and the names of the merchants he worked for in a manuscript he wrote to document the most important events that happened within his family circle.

His early career must have turned Blommaert into a skilled bookkeeper, draughtsman, and merchant in a variety of trades. The Hoefnagel family alone was enough to make him familiar with such skills. De Bruijn (or Le Brun) and Hooftman ranked among the important businessmen of their time. De Bruijn had settled in Amsterdam before 1585. From there he was also active in other cities and lived in Moscow for some time in the 1590s. After the death of his first wife he married in 1595 Judith van Os, sister of the venture capitalist par excellence Dirck van Os. It was to the house of Director Van Os in the Nes in Amsterdam that for several weeks in the summer of 1602 people came to register as shareholders of the Dutch East India Company (VOC) and he was one of the men to initiate the reclamation of the Beemster Lake into a fertile polder in 1612, illustrating the crucial role Van Os played in the kick start of the Dutch and Amsterdam economy in


Pieter van de Willigen is most probably a close relative of Nicolaas van Willigen, also merchant in Hamburg and a business partner of the Antwerp jewel trader Hans Thijis. See O. Gelderblom, Zuid-Nederlandse kooplieden en de opkomst van de Amsterdamse stapelmarkt (1578–1630) (Hilversum 2000), 167–69. Van de Willigen must have been of Southern Netherlands origin as Thijis preferred to work with people from such a background.

For Jan le Bruijn, see Wijnroks, Handel tussen Rusland en de Nederlanen, 252–55.

Stadsarchief Amsterdam (SAA), collection 5015, no inventory number: “Memorie boeck van ons geslachten beginnende van het jaar 1578 en eyndige met het jaar 1646.” The manuscript must have been auctioned in the seventeenth century. On the first page the buyer wrote down “heeft gecost 3 stuyvers” (did cost 3 pennies). Genealogical details on the Blommaert family were also published in De Nederlandse Leeuw 11 (1893): 65–67.

Judith was the widow of Jan van Valckenburg junior (died circa 1590/91).
the early 1600s. De Bruijn himself must have been a well off merchant as he was able to buy 6,000 guilders worth of shares in the VOC.9

The other Amsterdam merchant who Samuel Blommaert worked for was Arnout Hooffman, living in Amsterdam since 1590.10 Arnout’s father Marten Hooffman was a brother of Ortelius’ friend, the leading Antwerp merchant Gillis Hooffman. Arnout belonged to a circle of wealthy Antwerp merchants migrating to the north. He must also have been a close associate of Dirck van Os as Van Os bought 9,000 guilders worth of shares in the VOC in 1602 on behalf of Arnout Hooffman.11

Before moving on to the next phase in Blommaert’s life two important relatives in the Northern Netherlands in the early seventeenth century should be mentioned: Christiaen Huygens and Marcus de Vogelaer. Christiaen Huygens was married to Susanna Hoefnagel, a sister of Samuel’s mother. In The Hague, Huygens was the secretary of the State Council. This position made him a central figure in military matters, and in close contact with the court of the House of Orange and the leading politicians of the Dutch Republic. The other one is the prominent merchant Marcus de Vogelaer (ca. 1564–1610), whose business was continued well into the 1650s. De Vogelaer was a son of Joost de Vogelaer and Margaretha de Veselaer/Velaer, a sister of Jacob Hoefnagel’s wife Elisabeth.

Distant as these family relations may seem, with origins in the mid sixteenth century, they were still meaningful in the first half of the seventeenth century. It explains why in 1612 Casper de Vogelaer, Marcus’ son, is present at Samuel’s side when he married. It also explains why Blommaert is one of the witnesses signing the marriage contract between Christiaen Huygens’ son Constantijn (the later famous secretary of the Stadtholders and literary man) and Susanna van Baerle in 1627.12 The importance of such relations stretched into the second half of the seventeenth century as we learn from the history of the Huygens family. When Constantijn Huygens’ wife Susanna van Baerle died in 1637 he was left with a large household and the responsibility for five sons. He asked Catharina Suerius (ca. 1609–1680), a daughter of his mother’s sister Catharina Hoefnagel, to take responsibility for the children and to steer the household. She did so until her death.

In 1696, Constantijn Huygens Junior used the opportunity while in Brussels to purchase a large family portrait of the Hoefnagel family. This portrait was then in the possession of his distant cousin Karel Balthasar Hoefnagel (d. 1707), a grandson of the first owner Balthasar Hoefnagel (before 1554–1608), brother of Constantijn’s grandmother Susanna.

The VOC and diamonds. When Samuel returned from Vienna to Amsterdam he felt somewhat lost, as he writes in his memoirs. It put him in a frame of mind for drastic career changes and long distance travels. First he apparently made in trip to Benin, in Africa, in 1602.13 His description of Benin later came into the hands of the scholar Isaac Vossius and through Vossius the description was used by Olifert Dapper in his book on Africa.

After his return from Benin, Blommaert applied for another overseas job, this time with the newly founded VOC. He left for Asia with the fleet of Steven van der Haghen in 1603. He was active in various parts of the Indonesian archipelago. His skills as a merchant, geographer, and topographer can be seen from the pen-and-ink drawing he produced of Ambon, conquered by Van der Haghen and his fleet from the Portuguese (illustration to right). Another drawing by his hand shows Bouton, a Sultanate close to the coast of present-day Sulawesi.14

10 Oscar Gelderblom, Zuid-Nederlandse kooplieden en de opkomst van de Amsterdamse stapelmarkt (1578-1630) (Hilversum, 2000), 304.
11 Van Dillen (1958), 221. Van Os bought shares for the same amount for Arnout’s brother Herman (1560–1610).
14 The drawings are preserved among the papers of Artus Gijssels in the Badische Landesbibilothek, Karlsruhe. There is a small chance that one of these drawings was made by Blommaert’s son Samuel. In 1646 Samuel Blommaert and his wife added an appendix to their will in which they declared to be not responsible for the debts made by their son Samuel. His share of the inheritance was not to go to him but to his children: SAA NA 1078, folio 82-83, not. Van der Ven February 5, 1646. Their first will was drawn up February 28, 1630, before notary Simon Ruttens.
Twice Blommaert survived a tropical illness that killed many VOC merchants. Once when he was sick and thought he was dying, a substitute was sent to represent the VOC on the coast of Borneo. This substitute was killed; a fact which made Blommaert realize once again that luck had to be on one’s side. Blommaert became a successful agent for the VOC in Succadana on the coast of Borneo between 1608 and the early months of 1610. From there he became involved in the diamond trade. These diamonds were found inland in the Landak area. Blommaert wrote an extensive account of his whereabouts. The manuscript was printed in the 1640s in the series published by Isaac Commelin.15

Blommaert bought up a large number of diamonds on behalf of the VOC as well as diamonds on his own account.16 It must have been the profits of his own trade, and perhaps the health risks that he had met with, that made him decide to sail back to the Netherlands in 1610, arriving in Amsterdam in 1611. From what we know of his whereabouts in Amsterdam we get the impression that Blommaert wanted to keep his business with the rough diamonds he acquired as silent as possible. In June 1612 he signed a three-year contract with the diamond cutter Bernard van Leen to teach him the art of cutting diamonds.17 Blommaert clearly wanted to cut and sell his Borneo diamonds while getting as few other people involved as possible.

With great pride Blommaert writes in his memoirs how his father in law was appointed Governor General of the VOC in 1613. The promise of status and wealth must have astonished him somewhat: his wife’s father was promised a monthly income of 700 guilders (8,400 guilders per year, about thirty-three times the average salary of a skilled worker), received a portrait medallion surrounded by diamonds.

Blommaert’s father in law, Gerard Reynst (d. 1615), Governor-General of the Dutch East Indies from 1614 to 1615. Rijksmuseum Amsterdam.
from Prince Maurice and was presented a gold chain with a gold medal from the States General.

In 1614 Blommaert became active in two companies, one specialized in assurance with Jacques l’Hermite and one specialized in the trade with Africa and the Mediterranean. The partnership with Jacques l’Hermite can be seen as a side effect of their earlier contacts in Indonesia where L’Hermite was chief merchant in the service of the VOC in Bantam, the most important rendezvous for VOC ships in the western part of the Indonesian Archipelago in these early years. It is quite probable that Blommaert and L’Hermite had a partnership of some kind in private trade of some kind, most probably diamonds. Once L’Hermite returned to the Netherlands, in July 1612 (one month after Blommaert had signed a contract with Bernard van Leen), they picked up their partnership.

Blommaert’s partners in the Africa trade were the brothers Jacob (1582–1629) and Frans Jacobsz. Hinlopen (1583–1628). Just as Blommaert the ancestors of these men had migrated from the Southern Netherlands. Perhaps as important for Blommaert to trust them as business partners, they were brothers of Geertruid Hinlopen (1587–1622) who married Jacques Nicquet (ca. 1571–1642) in 1620, the brother of Catharina Reynst’s mother Margaretha.

Blommaert and his associates, among them Jacques Nicquet, combined the Africa trade with an interesting business adventure in 1615. They sent out the ship Mauritius van Nassau to Angola which would afterwards continue its voyage to discover the possibilities for trade on the coasts of Terra Australis, the unknown Southland. The skipper, Jan Remmerts from Purmerend, was ordered to explore the Soutland in the direction of the Strait of Magellan, if possible find a new passage and sail from there to the East Indies. It might be that Blommaert hoped for a favorable reception of the Mauritius in Batavia by his father in law. Blommaert was interrogated by the Directors of the VOC but nothing came of this voyage.

The Africa trade went on until the early 1620s. With the formation of the Dutch West India Company in 1621 the business of Blommaert and his partners came to a standstill. In July 1622 they made a formal protest to the States General, probably because they thought they might be compensated for their investments. Around the same time he became one of the larger shareholders of the West India Company and in 1622 Blommaert was appointed as one of the Directors. With a few short intervals Blommaert kept this function until the late 1640s.

In the fifteen years between 1608 and 1623 Blommaert became experienced in combining private trade and participating in a small or large Company. It must have been during this period that he came to the conclusion that the creation of an association can be a fruitful way to successfully carry out large projects. In a letter of 1636 he compares companies with an objective of overseas trade or colonization to the companies that successfully drained lakes in the North-Holland. In Amsterdam Blommaert must have participated in numerous talks of family and friends where such business plans were discussed and sometimes were put into effect.

Family life, religion, and the House of Orange. In 1618 Jacques (d. 1619), the fourth child of Samuel and Catharina was baptized. The ceremony in the medieval Old Church near the Warmoesstraat was led by the vicar Casparus van der Heyden and the vicar-geographer Petrus Plancius. Witnesses were Margaretha’s uncle Jacques Nicquet, Christiaen Huygens, represented by Casper de Vogelaer, and Anna Luls (the wife of Dirck Hooeufft), represented by her and Samuel’s half-sister Theodora van Wely.

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**View of the slave castle of Elmina on the north-west side, seen from the river. Located on the Gold Coast in Guinea, 1665–1668. From Atlas Blaeu–Van der Hem, an expansion of Joan Blaeu’s original Atlas Maior.**
Amsterdam.

Dutch Gold Coast, and his wife, Dina Lems (circa 1660), Rijksmuseum

Daniel Vertangen, portraits of Jan Valckenburgh, Director General of the Dutch Gold Coast, and his wife, Dina Lems (circa 1660), Rijksmuseum Amsterdam.

Winter 2013

Aachenther a brother or a cousin of Samuel Blomaert’s stepmother.11

Aachen was a crucial city in Blomaert’s network: family and business wise. The Aachen relation was

25 Unless stated otherwise, the remarks on family and religion are based on Blomaert’s memoir.

26 These gifts can be compared to gifts mentioned in the case of the Anselmo-Hooftman family: CBG, His Achterhout-Hooftman-Anselmo, folio 11, quoted in Bossen a o. (1999), 94, note 102; see also page 95.

27 Three children were born before Jacques: Lodewijk (1613–1633), Margaretha (1614–1659), Samuel (Amsterdam, 1615–Wijk bij Duurstede, 1649). Eight more children were born after Jacques: Gerard (1619–1619), Sara (1621–after 1655), who married Cornelis Schenck in 1646 in The Hague, Barbara (1622–1662), married the Aachen merchant Welter Pelzer in 1652, Catharina (1624–before 1655), who married textile merchant Abraham Elsevier from The Hague in 1650, Constantia (1626–1694), who married Isaac Sweers (1622–1673: from 1643 onwards notary in Dutch Brazil, killed as vice-admiral in 1673 at the Battle of Kijkduin), Lodewijk II (1628–1628), Jacques II (1630–before 1655), and Anna (Amsterdam, 1633–after 1685), married to Francois Roman in 1660.

28 In order of appearance are the following witnesses of whom some are not present because they lived too far away or cannot be accounted for because of illness, with the baptisms (except for the witnesses mentioned above with Jacques’ baptism in 1618): Gerard Reynst, Jacques Nicquet, Barbara Blommaert (Samuel’s half-sister), Adriaen van Berckell (husband of Barbara Blommaert), Susanna Nicquet (wife of Hans Rombouts), Dominicus van Heemskerck (husband of aunt Sara Nicquet), Jan Reynst (brother of Gerard), Catharina Hoefnagel (sister of Samuel’s mother), Abraham Luls, Gerard Reynst (present twice) and Adam Bessels (brothers-in-law), Sara Nicquet (wife of the Amsterdam councillor Dominicus van Heemskerck), Maria Nicquet (wife of Bartholomeus Moor), Hans Reynst (brother-in-law), Margaretha van Valckenburgh (widow of Marcus de Vogelaer), Lijsbeth Pieterde (Reynst (sister of Samuel’s father-in-law), Constantia Reynst (wife of Jean Carlo Sinaes), Dirck Hoeufft (husband of Anna Luls), Elisabeth Bruggen/Bluger (wife of the diplomat and painter Jacques Jacob Hoefnagel (1573–1574), a son of miniature painter Joris Hoefnagel and Susanna van Onsen(Onchel), Laurens Reael (married to Susanna Moor, daughter of Bartolomeus Moor and Maria Nicquet), well-known humanist and Governor-General of the VOC, and Anna Schuyt (wife of brother-in-law Gerard Reynst).

29 Besides Anna and Abraham, Mathesius Luls and Janneke had at least five children: Tobias and Jeremias (born before 1573; students at Leiden University), Sara, Isaac, and Jacob (born in 1573, 1580, and 1582 respectively).

30 Dirck Hoeufft like his sister or close relative Janneke is sometimes mentioned with Hoeufft due to the spelling of his name: in 1602 Dirck Hoeufft van Dordrecht participates for 9,000 guilders in the VOC. Van Dillen (1958), 197. He is also mentioned as T’Hooft, Hoeufft, and Theuft: http://www.dwc.knaw.nl/pb/bremen/beckman/pdf/page27,note 4, edition of the journal of Isack Beeckman.

31 Mathesius Luls was probably not, or not a close, relative of Sien Luls (1548–1614). Sien, known by Carel van Mander as a great collector of art, and his children were part of a business network active on a European scale: among other activities they exploited pawn banks in the Netherlands, had business contacts with the Medicis in Livorno, and traded with Russia. Their activities included presenting the Medicis with information on Dutch commerce all over the world, and spying for the Dutch States General on the situation in Savoy, Lombardy, and Venice. The Luls family was a rich and in a roller coaster: sometimes trusted by the highest authorities and wealthy, sometimes at the verge of being arrested and broke. See M.E. Engels, Merchants, Interlopers, Seamen and Corsairs: The “Flemish” Community in Livorno and Genoa (1613–1633) (Bilthoven, 1997), 136–38.
strengthened by the marriage in 1621 of Samuel’s sister Barbara with Aachen-born Gerard Thiens. It was Thiens who became an important partner in the copper business with strong contacts in Sweden, Amsterdam, Dordrecht, Amersfoort, and Aachen. One of the men who represented them in Aachen was Gerard’s brother Marcellus (1592–1664). Is it a coincidence that Marcellus is also connected with VOC history? In 1622 he married in Amersfoort Elisabeth Both, the daughter of Pieter Both (1568–1615), Governor-General of the VOC.

The few notes in Blommaert’s memoirs outside family matters make it obvious that Blommaert was a staunch Calvinist and a loyal supporter of the House of Orange, especially in the early decades of the seventeenth century. He writes about the Synod in Dordrecht which is organized to counter the Arminians, about the death penalty for the Armenian politician Johan van Oldenbarnevelt, and with horror about the attempt to assassinate Prince Maurice. Later on he makes special mention of his visit to Stadtholder Frederick Henry in his army camp to discuss West India Company matters. In later life Blommaert must have softened his outlook on religion. Otherwise it is hard to explain why he would invite his cousin, the well-known Arminian Laurens Reael (1583–1637), former Governor-General of the VOC, to witness the baptism of his daughter Anna in 1633.

(to be continued)

32 Barbara Blommaert and Gerard Thiens first lived in Dordrecht, where (most of) their children were baptized: Gerard (1622), Lodewijk (1623–1679), Johannes and Johannes (1625), Catharina (1627), Samuel (1629–1690), probably named after Barbara’s half-brother, our Samuel. Gerard Thiens first married Anna van de Corput, with whom he had daughter Anna. In 1648 the Thiens–Blommaert family lived in Amersfoort with five surviving children—Gerard, Lodewijk, Johannes, Samuel, and Barbara—and had their will drawn up. In the will they stipulated that after the death of one of them the inheritance should be administered by the following curators: Gerard’s brothers Johan and Marcellus, Samuel Blommaert, and Mattheus Hoeufft. Amersfoort, archief Eemland nr. 16471, not. J. van Ingen, July 18, 1648. Lodewijk and Samuel became members of the Amersfoort elite. Lodewijk married Anna Maria Cletcher, a daughter of Thomas Cletcher, jeweler to members of the House of Orange, who married (after earlier marriages with Anna Ghijsberti and Adriana van de Willigen) Mattheus Hoeufft’s sister Anna.

33 Marcellus married Elisabeth Both. He was a merchant in Aachen and representative of the States General in Limburg. Their daughter Sophia (Aachen, 1635–Surinam, 1691) married prominent merchant Marcus Bron (1619–1688), who, because of bankruptcy, was forced to start a new career in Surinam in 1684. See Elias, Vroedschap, 465.
Norwegians in New-Netherland in the 1620s and 1630s

by Ernst Berge Drange

SIRI GUNNARSDOTTER FROM Sand parish in Ryfylke, Norway, sued her husband, Størkar Tengesdal, for divorce in the Cathedral Chapter in Stavanger in 1624. She charged that Størkar had, without her approval, cancelled the tenancy on their farm, left her, and been absent for about a year. Størkar did not deny his wife’s accusations. But, he countered, he had not left her indefinitely but only to earn extra money for them both. He therefore asked for a settlement and gave her his hand; she did not accept it. The Cathedral Chapter did not consider Siri’s case strong enough to warrant a divorce and asked the two to return home to live together in the Christian spirit as man and wife. If Størkar left his wife again, however, he would be punished without mercy.1

Siri and Størkar lived in Hylsfjorden, at the bottom of the fiord system in Ryfylke on the southwestern coast of Norway. Several years later another woman from this fiord appeared in the Cathedral Chapter. In 1627 Dorte Madsdotter filed for divorce from her husband, Roal Ellingsen. He had left her eight years earlier without notice, verbal or written, as to where he was going. The villagers at Sand provided testimonials that while living with her husband and afterwards, Dorte lived as an honest Christian woman. Her husband, on the other hand, was an adulterer and thief. Dorte received her divorce and was allowed to remarry.2 Kristen Nilssen Landsnes, who lived further out in the Ryfylke fiords, was sued in 1615 by Rannveig Tollaksdotter, his fiancée. He had for some time been intimate with her, had a child by her, and had been betrothed to her in the presence of the minister and respected villagers. He had, however, subsequently abandoned Rannveig and their child for many years. When he returned, he refused to marry her. Before the Cathedral Chapter he said he had nothing against Rannveig except that she led him on, and that her father had forced him to ask her to marry him. Both then and earlier, he claimed, he “could not give her his heart and soul.” He would rather be dead or exiled than to live against his will in an unhappy marriage. The Cathedral Chapter annulled the engagement; for it was better that they parted than “build their marriage on hell with a poor reconciliation, without people’s respect, and for the infuriation of God.”3 Such cases from Ryfylke were common to the Cathedral Chapter. While Rannveig was allowed to remarry if she so desired, Kristen was never to marry as long as Rannveig was alive.3

Norwegian emigration: a transatlantic community. Where had Størkar Tengesdal gone when he left Hylsfjorden? Or Roal Ellingsen during his absence? And where was Kristen Landsnes after being denied the right to marry? Indeed, where did all the men who left their wives and homes in the Stavanger bishopric gone? According the Cathedral Chapter’s protocols, such men were abundant. Even more bachelors left. A trend found all along the Norway’s southwestern coast.4

In the sixteenth century Norway was a Danish province, having lost its independence in 1397. An under-developed rural country, it was nonetheless rich in resources, particularly lumber. In the early sixteenth century vertical water power sawmills were introduced into the country. Many of the mills in western Norway were built by the Dutch, initiating the southwestern Norway lumber into the inter-
The Netherlands thus appears to have been a major destination for those leaving Norway. Oddleif Hodne wrote about seventeenth-century Norwegian migration to the Dutch Republic in a master’s thesis in 1976, and Solvi Sogner pursued the topic in two books in 1994 and 2012.6 Yet, sea routes carried Norwegians even further from home.

This essay focuses on Norwegian emigration to North America in the opening years of Dutch colonization there. Norwegian-American church historian John O. Evjen first documented this migration in 1916, when, in *Scandinavian Immigrants in New York 1630–1674*, he published biographies of around fifty-five Norwegians in New Netherland.7 Norwegian archival sources contribute to their story, offering glimpses—words, phrases, and other details—that shed light on their world. This essay is also the story of the Norwegian village on both sides of the Atlantic; a transatlantic cultural community.8 This essay thus starts and ends in a Norwegian west-coast fiord-system as it passes through colonial Dutch politics and organization of New Netherland society in the fiord- and river-systems of present-day New York. This was the political, economic, social, and topographic background for Norwegian emigration.

Amsterdam and the Dutch Republic.

Størkar Tengesdal had for many years prior to 1623 operated a saw mill in Hylsfjorden with his brother Elleiv. They were among the major providers of lumber for the foreign ships who visited the Ryfylke fiords annually. These vessels were primarily Scottish at this time. Elleiv Ryfylke with one of the ships. It was most likely the ship was docked in Amsterdam...:

In that case, he might have left with Cornelis Claesen in the summer of 1622. Roal Ellingsen and Kristen Landsnes had similar opportunities to go abroad. From Okstafjorden, where Landsnes is located, timber was also transported annually to Holland. Southwestern Norway was the province’s most important timber provider. It is said that seventeenth-century Amsterdam was built on Norwegian oak. Norway also exported gray stone sources at the time. The original says Oelle, a form similar to Elleiv. The settler’s name was Ole, maybe Ola, while another Norwegian immigrant community in Amsterdam 1621–1720

In the Norwegian-American newspaper, *Norgesposten*, by Torstein Jahr in late autumn 1924, and noted in Hjalmar Rued Holand’s *Den sidste folkevandring*, published in Wisconsin in 1930.8 The settler’s name was Ole, maybe Ola, while the original says Oelle, a form similar to Elleiv. A forgotten Norwegian immigrant community in Amsterdam 1621–1720


Oddleif Hodne, “Fra Agder til Amsterdam. En studie av norsk emigrasjon til Nederland i tiden ca. 1625–1800” (“From Agder to Amsterdam. A study of Norwegian emigration to the Netherlands 1625–1800”), master thesis in history at the University of Oslo 1976; Solvi Sogner, *Ung i Europa. Norsk ungdom over Nordøya til Nederland i tidlig nytid* ([Young in Europe. Norwegian youth across the Northern Sea to the Netherlands in early modern times]) (Oslo, 1994), and *Og skuta lå i Amsterdam* (Amsterdam 2012).


“Village” as used here is a translation of the Norwegian bygd, a rural community with farms spread over a large area, and includes a school district and a church (in Norway, the Lutheran state church).


Solvi Sogner, “Og skuta lå i Amsterdam”, 159, Norwegian sources use the name of the province Holland when mentioning the Dutch Republic.


Janny Venema, *Kiliaen van Rensselaer* (1586–1643), *Desigining a New World* (Hilversum, 2010.), 60f. In the 1640s Amsterdam was the third largest city in Europe (ibid, 125). Sogner, “Og skuta lå i Amsterdam,” 30.

Stavanger Domkapittel protokoll (Cathedral Chapter protocol), 260.

The Norwegian Ole on Manhattan in the 1620s.

In 1924 Arnold J. Van Laer published a translation of a 1626 document containing information relating to the first known Norwegian to settle on Manhattan.9 The case was brought to the attention of the Norwegian-American community in Wisconsin in 1930.8 The settler’s name was Ole, maybe Ola, while the original says Oelle, a form similar to Elleiv. A forgotten Norwegian immigrant community in Amsterdam 1621–1720


table with the origins of soldiers having served in New Netherland (1635–1674), he places twenty-three or 7.6 percent of the total of 304 as Scandinavians. Six of the twenty-three are Norwegians.\textsuperscript{22} Jacobs notes that twenty-three-year-old Roelof Carstensz. van Fleckerø from the island of Flekkerøy in Norway returned in 1632 to Amsterdam having lived for as long as five years in the colony. He is, however, neither registered as a soldier nor as a sailor. “For the early period, it can be assumed that many sailors remained in the colony for longer or shorter periods and carried out several of the tasks at hand, regardless of whether it fitted their formal job description.”\textsuperscript{23} Jacobs also mentions crews of privately owned ships and states that “little is known about the sea-men of the mercantile fleet in the seventeenth century.” On the other hand he states that the majority of the people that decided to stay in New Netherland where employees of either the West India Company or of Kiliaen van Rensselaer.\textsuperscript{24} Batavianization of Norwegian names and a little about Vlecker or Flekkerøy in Norway. A note in Van Laer’s text states of the Norwegian Ole of 1626 that “The name of this Norwegian has not been identified.” Indeed, a Scandinavian name such as Ole is one of the most difficult names to attempt to identify. It is the most common male name in Norway to the present day. Yet, surprisingly, among John Evjen’s fifty-five Norwegian biographies, there is not one person named Ole, nor among his Danish immigrants either. Among the Swedish, Hendrick Olofsson and Briete Olofs are found.\textsuperscript{25} Scandinavians to a large degree changed their names in order to adapt them to the culture. Sølvi Sogner compared the names of Norwegian grooms in Amsterdam and the way they signed the marriage documents. She found that Roelof Roelofs from Bergen signed his name as Olle Olleson, and one Jeuriaen Roelof from Oslo signed his Norwegian name as Jorgen Ohlson. Another common Norwegian male name was Nils. Niels Nielsen from Lista was written as Cornelis Comelis, but Nils, from Nikolaus, could also become Claes in this context.\textsuperscript{26} The most famous Niels/Nils in Norwegian-Dutch history is Niels Olsen, a tailor’s son from Stavanger (born 1655). In Amsterdam he went by the name of Cornelis Roelofsz, and even later, as admiral in the Russian navy, he was Cornelius Cruys.\textsuperscript{27}

With just one possible Ole among the fifty-five Norwegians Evjen recorded in 1916, the name and patronymic Roelof/Roelofs is over-represented, with four Roelof and four Roelofs including one Roelof Roelofs. Comparing the representation of the Norwegian name Rolf (or variations of the name) with the name Ole (or variations of that name) in the Norwegian census of 1801, one finds 313 variations of Rolf compared to about 57,500 Oles. The Oelle (Ole) in de Rasiere’s report of 1626 got through with his Norwegian name. In other sources he would be a Roelof, and that is what we should be looking for in order to identify his closer Norwegian background. For that matter, he may have traveled back to Europe. The degree of automation in the name change from Norwegian into Dutch is a research project in itself.

A little about the place and name Flecker, Vlecker, or Flekkerøe (Flekkerøy) in Norway: Many Norwegians in Amsterdam and New Netherland claimed to have come from Flecker or Flekkerøe in Norway. Flekkerøya (ay = island) is an island in southern Norway, and today part of the municipality of the city of Kristiansand. In the seventeenth century, Flecker or Flekkerøe was an important harbor, sheltered by the island of Flekkerøya, a port later superseded by the nearby Christiansand. In 1557 the Danish-Norwegian king Christian III built a fort in the harbor to protect it against pirates. Flecker and (the city of) Bergen are the two places in Norway which are most frequently marked on fifteenth and sixteenth century maps, as well as on early

\textsuperscript{28} Van Laer. See http://www.rootsweb.ancestry.com/~nycolon/sandau/docs.html (April 1, 2013, 7 pm).

\textsuperscript{29} Van Tienhoven March 4, 1650, “Information relative to taking up land in New Netherlands, in the form of Colonies or private bouweries,” E. B. O’Callaghan, Documents Relative to the Colonial History of the State of New York (Albany, 1856), 1: 370.

\textsuperscript{30} Jaap Jacobs, New Netherland: A Dutch Colony in Seventeenth-Century America (Leiden/Boston 2005), 51–61. Email from Jaap Jacobs to author, August 20, 2013, including an excerpt of his soldiers database.

\textsuperscript{31} Jacobs, New Netherland, 58.

\textsuperscript{32} Ibid, 476.

\textsuperscript{33} Evjen, Scandinavian Immigrants, 340f. Evjen also lists Ode Pouwelsen and Olof Stevensen (pp. 132 and 145). Olof Stivensens, however, was born in Wijk bij Duurstede, province of Utrecht, Netherlands.

\textsuperscript{34} E-mail from Sølvi Sogner, December 8, 2010, and Sogner, “Og skuta lå i Amsterdam,” 127.

\textsuperscript{35} Sogner, “Og skuta lå i Amsterdam,” 31.
Dutch maps. The name may have originated from German traders and sailors along the commercial routes of the Hanseatic League, and possibly had its origin in the Middle High German word Fleck or Flecken, meaning a trading post.

Christiansand/Kristiansand, founded by the Danish-Norwegian king Christian IV in 1641 on a completely new site, is today the largest city in southern Norway. Flekkerøy harbor lost its importance, although as late as 1824 the Encyclopædia Britannica called it “the most secure and capacious harbor in Norway.”

Flecker in the New Netherland context is thus primarily a port with sailors and craftsmen. Large parts of the buildings in the harbor were situated not on the island, but on the mainland. People who claimed to have been born in Flekkerøy were not necessarily islanders. Nor were they necessarily urban people, but came from the outskirts of the harbor town, from the large region of Agder. They were rural people, they were peasants. Interestingly, more than half of the 8,000 Norwegian brides and grooms in Amsterdam in the period between 1621–1720 were from southwestern Norway, primarily from the Agder region. And the many Norwegians from Flekkerøy in New Netherland reflect the number of Norwegians in Amsterdam from Agder. The girls often arrived as housemaids, and many unmarried girls returned to Norway.

The Patroonship of Rensselaerswijk. The Dutch West India Company (WIC), founded in 1621 as a joint-stock company in a manner similar to the older Dutch East India Company, operated on a basis to maximize profits for stock owners. Simultaneously, the company had a duty to strengthen the existing commercial trading activities of the Dutch on the American side of the Atlantic. This was particularly important as the Twelve Years’ Truce with Spain ended in 1621. The WIC was therefore given the right to maintain soldiers and a fleet, build fortresses, make alliances, enter into treaties, and establish colonies. In 1625 Kiliaen van Rensselaer, a diamond and pearl merchant, was appointed as one of the nineteen company directors (the Heren XIX). He thereafter played an influential role in the WIC’s development of New Netherland. By 1627 two factions dominated the company, one focusing on trade and monopoly-trading with fur and other goods, the other promoting colonization. The latter faction also wanted to allow private entrepreneurs in the colony. As compromise, on March 10, 1628, when many of the first colonists were returning to Europe, the directors adopted a plan entitled “Freedoms and Exemptions for the Patroons and Masters or Private persons who would plant a colony and cattle in New Netherland.” A patron was an investor who was granted certain privileges, which in many ways looked like lordships in their home countries, for colonizing an area.

The plan, as revised and finally adopted on June 7, 1629, included a commitment for the patron to establish a settlement with more than fifty people above fifteen years of age within four years. One motivation for the settlement was that it could function as a focal point and maritime base for capturing Spanish ships. Several patronships were established in America. Kiliaen van Rensselaer, who never came to America, acquired an area above and below Fort Orange (Albany) on both sides of Hudson River, as well as the islands in the river. He called his colony (patronship) Rensselaerswijk, and simultaneously gained access to the most lucrative fur trade area in New Netherland. The revised plan of 1629 gave the patron the right to engage in the fur and fish trades against special fees. His challenge was to transport as many people as possible. The first group of colonists arrived in March 1630 aboard the ship de Eendracht, having left the island of Texel two months earlier.

Pioneer Norwegian colonialists. Who were the people that stepped into the unknown, yet simultaneously being protected by the patron Van Rensselaer? They were nine men, one woman, and several children: four of the ten adults being Norwegian. These were Claus Clausen and Jakob Goyvertsen from Vlecker, or Flekkerøy, and Roelof Jansen from Marstrand (currently in Sweden but found on Danish maps. The name may have originated from German traders and sailors along the commercial routes of the Hanseatic League, and possibly had its origin in the Middle High German word Fleck or Flecken, meaning a trading post.

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The plan, as revised and finally adopted on June 7, 1629, included a commitment for the patron to establish a settlement with more than fifty people above fifteen years of age within four years. One motivation for the settlement was that it could function as a focal point and maritime base for capturing Spanish ships. Several patronships were established in America. Kiliaen van Rensselaer, who never came to America, acquired an area above and below Fort Orange (Albany) on both sides of Hudson River, as well as the islands in the river. He called his colony (patronship) Rensselaerswijk, and simultaneously gained access to the most lucrative fur trade area in New Netherland. The revised plan of 1629 gave the patron the right to engage in the fur and fish trades against special fees. His challenge was to transport as many people as possible. The first group of colonists arrived in March 1630 aboard the ship de Eendracht, having left the island of Texel two months earlier.
Roelof Jansen must have been born and raised with the name Ole Janssens or Ole Jonsen (Johnsen). Annetje or Anneke Jans as Anna Jo(h)ns- or Johannesdotter (daughter). Her father’s name could also have been Jonas or Jan, but these are less common names in Norway. Anneke and Roelof brought with them two daughters: Sara and Trijntje (probably Katrina in Norwegian name tradition), and Anneke was probably pregnant with their third child. Roelof was appointed one of two tenants (bouwmeesters) in the patroonship, and given the farm De Laetsburch. The two unmarried men from Flekkerøy served as his farmhands.35 In 1632 Roelof was appointed a schepen, a function in the legal system in the colony.36 Anneke Jans would later, after being widowed, marry Dutch Reformed Domine Everardus Bogardus, and obtain the role as the wife of a minister on Manhattan. She later became one of the best known woman of seventeenth-century Manhattan, “considered the matriarch of the Dutch population of the United States of America.”37 She probably grew up as an ordinary peasant girl, Anna, in the district of Agder in southern Norway.

In 2007 Willem Frijhoff added “The Anneke Jans story” as an epilogue to his biography of Everardus Bogardus, also dealing with the family in a chapter entitled “A New Netherland family.” He might as well have titled it a “Norwegian-New Netherland family.” Frijhoff discusses the role of Anneke’s mother, Tryn (Katrina) Jonas, a midwife hired by WIC. He suggests that she came with the first group of colonists in or soon after 1624.38 On one occasion Tryn is referred to as Tryn Roeloffs. In Norway she had possibly been a Katrina Olssdatter (-daughter), with a (first) husband Jon or Johannes (or Jonas) Jonas. In Norwegian oral naming tradition, a woman could be linked to her husband’s name, like Jonas-Katrina. If Tryn came to New Netherland around 1625, she would have known de Rasiere’s Ole, the first known Norwegian at Manhattan. He could even have been her son, one of the several Roelof Jans in the colony. So Tryn Jonas could have had both a son and a son-in-law Roelof Jans. In Norway the combination of Ole Jonsen (Johnsen) or Ole Johansen was common.

Three of the ten immigrants in 1630 came from Soest. They had previously worked for Van Rensselaer as farmers in the heath landscapes in Het Gooi, southeast of Amsterdam. As other contemporary people, the jeweler was interested in cultivating land, and had bought in an uncultivated area in Het Gooi.39 (Two pioneers were from Nykerck in Gelderland, a protected area in Het Gooi.39 (Two pioneers were from Nykerck in Gelderland, a protected area in Het Gooi.) More than a third of those who left with de Eendracht were Norwegian, and many of the other men had experienced farming at Soest. Both groups had a habit of living in spread out communities. Van Rensselaer must have employed the Norwegians in Amsterdam; he most likely did not employ them directly from Norway. All were young. Roelof Jans and Anneke Jans were no older than thirty years of age. In subsequent years, it became more difficult for Van Rensselaer to find people who wanted to emigrate. After the pestilence that tormented Amsterdam in 1637–1638, it became particularly difficult: many found enough work in their home countries.40 One ship that Van Rensselaer outfitted for his colony in cooperation with WIC bore the name het Wapen van Noorwegen [the Coat-of-Arms of Norway]. The ship left Texel in May 1638 and arrived in New Amsterdam in August. In addition to eleven crew members the ship carried goods and cattle, as well as eighteen young mares, thousands of bricks, iron, clothes, spices, cheese, soap, oil, and a box of soil for growing grape vines.41

In 1908, Arnold J. van Laer compiled a list of the colonists in Rensselaerswijck for the years 1630–1658. In 1631, for example, Van Rensselaer had contracts with nine main persons, four of whom were Norwegians, but among the three who did not show up were two Norwegians. The Norwegians who traveled were Barent Thomisz from Hellesund, who signed as Berent Thomassen, and Lourens Lourensz “van Coppenhagen,” who originally must have been Norwegian under the name Lars Larssen. The Norwegians who did not

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34 Van Laer, 805f.
35 Willem Frijhoff, Fulfilling God’s Mission: The Two Worlds of Dominie Everardus Bogardus 1607–1647 (Leiden/Boston 2007), 374–75. Frijhoff discusses whether Roelof and his family were part of the group who sailed aboard de Eendracht.
36 Together with another Norwegian, Laurens Lorenzen, who is also listed to have come from Coppenhagen (van Laer, 2020).
38 Frijhoff, 571–91. Among the myths surrounding Anneke is that a lot of money was kept in banks of Holland, waiting for the right persons to claim it. In Norway are similar claims about money in Dutch banks (Hollender-arven), resulting in Dutch court cases without success. See http://home.online.no/~fndbred/holl.htm. Ibid, 364 ff.
39 de Roever, 49 og 53.
40 Ibid, 82.
41 Ibid, 76.
show up were Cornelis Gerritz, also as Cornelis Govers, and Andries Christensen, both “van Flecker.” In a 1634 letter Van Rensselaer wrote to New Netherland director Wouter van Twiller in New Netherlands, he noted that Laurens Laurensz was responsible for Cornelis and Andries, and thereby also for their monetary deposit. Andries, at the age of forty, was the oldest of the three, Lars was to sixty-six, and Bernt only twenty-two. They originally had a three-year contract, and neither Bernt nor Lars is mentioned in the colony documents after 1634. Indeed, Lars had a wife back in Amsterdam.42

In the fall of 1636 twenty-nine people sailed for New Netherland. Among these were two brothers from Fredrikstad in Norway, Albert and Arent Andriesz (sons of Anders), and Christen Christensen, who took the Dutch name Carsten Carstenz (de) Noorman. Their voyage across the Atlantic was tumultuous. They left Texel aboard the Rensselaerswijk in October, but did not arrive in New Amsterdam until five months later on March 4. They finally man-

Albert Andrieszen (Bradt) and his people. Albert Andriesz was born in Fredrikstad around 1607 and died on June 7, 1686. Only in later years did he use the surname Bradt. He became one of the more experienced persons in the new colony, self-confident as a strong and proud Norwegian farmer with allotidial rights. In total, he lived fifty years in the new country. In a monograph on Albert, Peter Christoph writes that he is fascinating because of his complexity, “including his ability to range from subtle behavior to downright nastiness.” Christoph refers to the oft-quoted paradox from Martin Luther saying “righteous and sinful at the same time.”44

The origin of the family name Bradt or Bratt is unknown. Genealogists have speculated if it was a branch of the eastern Norwegian noble family Bratt. Norwegian sources of Albert Andriesz in the fortress town Fredrikstad, however, have not been found, but there is no reason to doubt the references from New Netherland sources. Albert would also live in a fortress town in the new country, but now in fear of Indians rather than Swedes. On the other hand, in the new country, Indians were a larger part of the daily life of the Europeans in the new patroonship. Albert's brother Arent Andrieszen became the first European at Schenectady in the Mohawk Valley northwest of Albany.45

Only nine of the original twenty-six men who came to Rensselaerswijk before 1636 remained on the patroonship; many returned home. In 1643 the population was down to 100 spread over twenty-five or thirty houses.46 Annatie and Albert had by this time five or six of their eight children, thus making the family a substantial part of the colony. Arent, Albert’s brother, was still a bachelor and Anneke Jans had moved to New Amsterdam.50

Most immigrants to New Netherland were bachelors, probably with thoughts of earning as much money as possible in the shortest possible time. In this regard, Roelof Jans and his wife Anneke, and Albert Andriesz were exceptions. As mentioned, Albert brought his German-born wife Annetje or Anneke Barents with him. Although they were not religious dissenters, Albert would several years later successfully organize a Lutheran congregation in the patroonship. AFP

**References:**

1. Van Laer, J., 189, 284, 675. The spelling of names is—as in Norway at the same time—inconsistent.

2. Ibid, 4ff.

3. Ibid., A Norwegian Pioneer, preface ixxx.

4. Ibid., 4f.

5. Evjen, 34f.

6. Christoph, A Norwegian Family, 12f.

7. Ibid., A Norwegian Family in Colonial America, 3.
Amsterdam with her second husband. Annatie and Albert, however, remained loyal inhabitants in the patronship of Rensselaerswijck.

Beverwijck after 1640 became the center for settlement of fur-traders north of Fort Orange, which the English later named Albany. Janny Venema followed Carsten Carstensz de Noorman, or Carsten de Boshacker (the woodcutter) as one of her two initial case studies. Carsten and his family belonged to the poor in their community, and relied on alms from the deaconry for their support. With the exception of the presence of Indians, legal documents, church records, and court minutes reveal Beverwijck to resemble in many ways mid-seventeenth-century Norwegian communities.

Albert Andrieszen, on the contrary, is what one in Norwegian vernacular would be called a “big shot.” In addition to owning sawmills he was the colony’s largest tobacco-farmer, he traded fur, and did in general what he wanted to do whether the patroon of Rensselaerswijck liked it or not. As other Norwegians, Peter Christoph writes, he opposed anything that smacked of authority. He quickly learned the Mohawk language, and worked as an interpreter between the Dutch and Indians. In 1651 he bought a wharf house in New Amsterdam, across the street from the fort in the area of Battery Park today. As part of his businesses he also purchased a house on Manhattan, and land and a mill by East River in 1661. In Albany he was also a cattle farmer and fisher: A document from 1659 reveals that Albert Andrieszen in August that year had two cows grazing on Manhattan. With the exception of Storm, who took the name van der Zee, Albert and his male descendants used the name Bradt. Son Barent married Susanna Dirksz Meyer, her father being a Norwegian working for the East India Company. When he died in 1658 she received her inheritance from Norway. Arend Andrieszen died young, but, like his brother, he left six children. His son Andries Arentsen was killed in 1690 during the French and Indian massacre at Schenectady together with a son, but his wife and other children survived. Grandson Harmanus Brandt became in his time the wealthiest man in Albany.

Albert Andrieszen and the other Scandinavians were Lutherans by confession, but only services in the Dutch Reformed Church were allowed in the colony. The exceptions were the English societies on Long Island, and the Lutheran minister in New Sweden who was allowed to stay after New Sweden was annexed by New Netherland in 1655. The first Lutheran church in the New World was built in New Sweden in 1643. In January 1656 the Lutherans in Beverwijck decided to challenge the religious laws and held a service in a private house across the street from the Reformed church. Albert Brandt was accused a week later of having organized the service. Thirteen years later, in 1669, the first Lutheran minister in Albany had his first sermon, and in 1671 the first permanent Lutheran congregation in New York was organized in Albany with the Norwegian Albert Brandt as one of the founders.

Claes Carstensen from Sand in Norway. Claes Carstensen was another Norwegian who lived most of his life in the new country. He was the same age as Albert Brandt, born around 1607, but while Albert had his base in Rensselaerswijck, or later Beverwijck, Claes Carstensen remained in New Amsterdam. In a 1657 testimony he is named “Claes Carstens of Sant in Norway.” He testified, together with two others, that a Jon Corn. van Rotterdam had been killed in the Indian uprising in 1643. The widow of the convict, Aeltie Jansz van Bremen, died two years later and left three minors who in 1657 lived with three different people in New Amsterdam.

Claes Carstensen appears to have been in New Amsterdam by the 1630s. By 1645 he acted as an interpreter between the Dutch and the river Indians during the signing of the treaty at Schreyer’s Hook on Manhattan. He also signed the treaty. He must have learned several Indian languages, in 1658 he was appointed interpreter for the Algonquians Indians. In 1646 he married Hillejte Hendricks, a marriage that was childless. Hillejte is on one occasion called Hillejte Noorman, but, according to John Evjen this is not enough to prove that she was Norwegian, only that she married one. Her Norwegian name...
could have been Helga Henriksdotter. As newly weds, Hillelje and Claes bought a property on the west side of the North River in today’s New Jersey. They also owned for some time land on Long Island, but then in 1649 bought property on the Hoogh Street in New Amsterdam, where they must have had a house. They also owned property in Brouwer Street in New Amsterdam.67

Unlike Albert Bradt, Claes Carstensen later in 1663 joined the Dutch Reformed Church, which dominated the last years of his life. He got a little house in Nieuw Haarlem (Northern Manhattan) in 1671, where he remained the rest of his life. Harlem historian J. Riker commented that Carstensen by then “had seen better days.”68 When he died in 1679 his house and moveables were sold, and the earnings were given to the Reformed church deacons.

Where was Sand in Norway that Claes Carstensen came from? Sand lies at the estuary of Suldsalslågen (The River of Suldal), one of the most prominent salmon rivers on the west coast.69 There exists one parish called Sand in Nord-Odal in the eastern part of Norway. There exists in total, according to Oluf Rygh’s encyclopedia of Norwegian farm names, about twenty farms with the same names and about thirty more in the form Sande.70 Sand as the name of a village of size, however, existed for centuries only in Ryfylke. It was also a focal point of a larger district early in the seventeenth century. Fishing salmon by the estuary, where Suldsalslågen meets the fiord was, from the Middle Ages onwards, owned by various church institutions, and the total catch through the use of seine fishing and more modern fishing equipment was at least seventy barrels—more than 9,000 kilos, a year.71 Equally important, from the second half of the sixteenth century, timber became an increasingly important commodity, and sawmills popped up by every little stream. They also increasingly felled the primeval forests still standing in the Suldal valley, floating the logs down Suldsalslågen and collecting them at Sand for further transport to sawmills. The village of Sand was at the heart of this activity.

We know the names of some of those who were involved in these activities in the early seventeenth century, but there must have been many more. These were workers in the rivers, both in the salmon and timber industries. However, sources are scarce. According to the few sources that are available, Sand was a multicultural community. The man who initiated seine fishing at the end of the sixteenth century was named Bård tysk (Bård German), and could the least have been a second generation German. One of the main persons in the village of Sand early in the seventeenth century was Gilbert Davidsen Black. He was called Gilbert skott (Gilbert Scotsman), and must have been a second generation Scot. Around 1610 Gilbert was a servant for Søren Jansen from Stavanger who was a trader, ship-owner, and owner of sawmills. Gilbert became a citizen of Stavanger in 1621 as a trader specializing in cloth.72 The previous year, sources tell us, a lot of cloth was traded at Sand by a Scottish trader and ship captain. An important activity at Sandsfjorden and Ryfylke in the summer was the annual visit of Dutch, German, and Scottish vessels timber trading. The villagers had extra money to spend, which was often used to buy a large variety of goods, from textiles to large silver tankards.73

The little community of Sand, by the estuary of Suldsalslågen, must have been to where Claes Carstensen is referring as his childhood home. He was not the only one from Sand who left for the wider world at the time. Roal Ellingsen, mentioned earlier, left there around 1620. Ulrik Mikkelsen, a citizen of Stavanger, living and having business at Sand, left later. Ulrik’s wife Anna, at Sand, sought divorce in 1664, she received good testimonials and the divorce from the man who had left eight years earlier was approved.74 There must certainly have been more.

How does Claes Carstensen fit in with the known people at Sand in the first half of the seventeenth century? Both the first name and patronymic are rarely used in Norway. By looking at his paternal name there are reasons to believe that he was originally a Christensen. His signature was CX. One can find the name Christen/Kristen written Xten in Norwegian sources, and while the 1801 census counted 6,681 men with different spellings of the name Kristen, the number for Carsten/Karsten was only 146. Different versions of Claes/Klaes were just as unusual in 1801: only thirty-eight. But there were a large number of Claus/Klaus: over 700. Klaes/Klaus being a version of Nikolai, which is also the male name Nils.75

We can imagine that Claes Carstensen grew up at Sand in the first decades of the seventeenth century under the name Nils Kristensen. It is tempting to relate him to the mayor of Stavanger, Kristen Nilssen, who leased the fishing of salmon at Sand after Bård (the) German. The widow of Kristen Nilssen married in the early 1620s Paul Knudsen, who, in addition to running the salmon fishery at Sand, settled at the farm Sand as a tenant farmer. Mayor Kristen Nilssen is not known to have had any legitimate children, but one can speculate of his having a son, Nils Kristensen, with an anonymous woman at Sand.76

Conclusion. With the possible origin of New Amsterdam Indian interpreter Claes Carstensen in the fiord system of Ryfylke, this essay returns to where it began. We have touched on a small portion of early Norwegian emigration history—the colony New Netherland, the patroonship of Rensselaerswijck, and the city New Amsterdam in the seventeenth century—as well as on the limited source material available for this saga. Norwegian immigration to the east coast of North America did not end when the Dutch definitively lost control of the colony of New Netherland in 1674. Exactly 150 years later, Johannes Jakobsen Steine from Suldal, owner of the Restauration, would in 1825 transport the first large Norwegian group of emigrants from Norway to New York City, initiating a new mass migration from Norway to the New World.

82 de Halve Maen
William A. Starna, From Homeland to New Land; A History of the Mahican Indians, 1600-1830. Series: The Iroquois and Their World (University of Nebraska Press, Lincoln and London, 2013). xvi, 301 pp., $60.00 (hardback).

All too often a publisher’s text on a book presents unconvincing or exaggerated claims about the contributions developed in one of its publications. In the case of William A. Starna’s latest book, however, the publisher’s praise accurately conveys the author’s accomplishments. From Homeland to New Land is indeed a first-rate work by a well-respected scholar who has delivered a study that “will become the definitive work on the Mahican people from the colonial period to the Removal Era.”

Leaving aside Starna’s reasoning for why we should subscribe to the notion that we should collectively refer to the Native American groups often described as Mohicans as Mahicans (a distinction that I do not find very rewarding or convincing), students, scholars and others interested in the history of these autonomous Native communities along the Hudson and Upper Housatonic Valleys will find much clarity and illumination in the pages of this publication.

Invariably, Starna comes through as a strongly critical examiner of facile assumptions and fanciful reconstructions of the history of the Mohicans/Mahicans. Deftly applying his strong analytical skills, the author sets out to debunk numerous cases of such interpretations, which he describes as “guesswork” (page xii), “imaginative” and “inventive” history (pages 89 and 251). For example, careful analyses of the surviving textual record, circumstantial evidence and artifact assemblages coupled with his strong rhetorical competences allow Starna to deconstruct and reject the once-popular belief in the existence of a historical, seventeenth-century Mohican/Mahican confederacy (pages 149-154). A careful reading of this section makes it difficult to comprehend that this myth still reappears in some modern appraisals of this Native American ethnic grouping.

A similar treatment is given to the consensus among historians and archaeologists that these Native Americans never erected palisaded villages (pages 40-42), the outbreak and significance of the early seventeenth-century Mohawk-Mohican/Mahican War (pages 79-96) and the often-stated idea that some Native individuals (here Mohicans / Mahicans) appropriated land that was formerly used for the entire indigenous community in order for the new “owners” to be able to sell it to colonists (pages 110-118). His nuanced treatment of the second issue permits him to formulate the conclusion that the “primary sources simply do not describe the Mohawks, or their Native foes—whether the Mahicans, the French Indians, or New England Algonquians—as doing very much at all of what they are said to have done” (pages 95-96).

The book also contains helpful reconstructions of sequential names of locales in the Mohican/Mahican homelands, such as note 1 on page 239 that recounts the Dutch names of Castle, Martin Gerritsz’s, Patroon’s and Westerlo Island. In passing, the author provides brief explanations on significant aspects of Mohican/Mahican culture, such as the existence of a Western and Eastern dialect (page 181).

Chapter 9 presents a solid overview of Stockbridge and other companion eighteenth-century (mission) settlements, like Shekomeko. It documents social deterioration, the slow intrusion of a cash-economy and eroding self-sufficiency. This downward spiral was exacerbated by unrelenting machinations of colonial—and later US—officials and settlers aiming to defraud Native communities of their allotted lands. The author also reminds the reader repeatedly and effectively of the disruptive effects of alcohol abuse. While this disconcerting history has been recounted before, Starna’s lucid reconstructions and insightful descriptions allow for a more in-depth understanding of such developments and episodes.

The remnants of the Mohican/Mahican groups migrated from “old” Stockbridge to New Stockbridge, and then farther west, until most of them settled into the newly formed Stockbridge-Munsee nation in Wisconsin, a removal that was concluded by the late 1820s. In the 1930s, their territory was reconstructed as a federally recognized reservation.

Just a few remarks remain for this reviewer to point out. For someone who has studied Mohican/Mahican-Dutch interactions in New Netherland and the early decades of New York, and who published on that subject extensively, it is awkward that the author repeatedly refers to “Holland” as a shorthand description of the Dutch Republic of the Seven United Provinces—Holland was just one of the seven “provinces,” as Starna will certainly appreciate. A few of the maps in the book are uninformative (see for instance map 5, at page 37) or unclear in orientation and objectives (map 11, page 212). One finds the occasional error, like the typo “assistant” for “assist” on page 161, the mistaken descriptor of “five years,” where fifteen years is meant on page 164, and Slichtenorst should read Slichtenhorst in note 52 on page 248. Small errors also occur in the index: the entry for the Native leader Corlaer lacks his appearance on page 176, a similar omission appears in the entry of the Native man Keesway, not listing this individual’s occurrence on page 138 (as Keesien Wey), and while Claverack Creek is an important locale in this book, it appears with only one reference in the index.

In his discussion of increased Mohican/Mahican interactions and connections with the Great Lakes region (pages 156-160) Starna could have used information from my publication on Native American trade with the Albany merchant Evert Wendell, that shows “Mohican” and “Catskill” men and women trading with and from Ottawa territory in the first decade of the eighteenth century.1 Although Starna states that he has given “no thought” to writing “a definitive history of the Mahicans” (page xi), From Homeland to New Land is as close as we can currently get to constructing such an overview. Historians, (historical) anthropologists, ethnohistorians and archaeologists should turn to this book first when writing narratives about the historical activities and experiences of the...
Algonquian-speaking Mohican/Mahican communities up to the early nineteenth century. In combination with other recent histories of neighboring Native American societies (such as the works of Snow, Otto and Frasier; all cited in the book’s bibliography), a constellation of excellent studies on indigenous roles and experiences in Northeastern America is now available. And, in adding a more personal note, this reviewer found this book to be simply a good read as well.

—Kees-Jan Waterman
Haarlem, the Netherlands

Here and There in New Netherland Studies

Student Scholar Research Grant

THE NEW NETHERLAND Research Center (NNRC), a joint endeavor of the New Netherland Institute (NNI) and the Office of Cultural Education, New York State Education Department (NYSED/OCE), with financial support from the Government of the Kingdom of the Netherlands, announces a NNRC Student Scholar Research Grant for 2014. The grant covers a period of up to three months in residence and provides a stipend of $5,000. A time frame for fulfilling the grant requirements will be established in consultation with the director of NNRC. No housing, travel funds, or health insurance are provided.

Scholars beyond the undergraduate level and actively working on a thesis, dissertation, or scholarly article are invited to apply. Research must be conducted at the New Netherland Research Center, New York State Library, and the New York State Archives, Albany, New York, in the field of New Netherland history and the Dutch Atlantic world, utilizing the records of New Netherland. Candidates must indicate their research topic in their application. Genealogical research topics are excluded. Some knowledge of contemporary and seventeenth-century Dutch would be helpful.

The $5,000 stipend is payable in equal installments upon submission and acceptance by the NNRC director of a monthly progress report. At the conclusion of their residency, the student scholar must submit a written report based on their work and deliver a public lecture on their research findings prior to receipt of their final installment.

Applications, consisting of a curriculum vita, two letters of recommendation, and a cover letter outlining the research topic and work plan, must be submitted to the Grants Committee, New Netherland Institute, P.O. Box 2536, ESP Station, Albany, NY 12220-0536. Applications must be submitted by May 15, 2014. The grant awards will be announced on August 1, 2014.

Clague and Carol Van Slyke Prize for the Best Published Article

THE NEW NETHERLAND Institute will offer an annual $1000 prize for the best published article relating to the Dutch colonial experience in the Atlantic world, with a special sensitivity to New Netherland or its legacy. A committee of scholars will consider entries in the fields of history, archaeology, literature, language, geography, biography, and the arts. Entries must be based upon original research. Articles must be written in English and be published for the first time in 2013. Chapters from a monograph, works of fiction, and encyclopedia entries will not be considered. Only one submission per author will be accepted. Both academic and independent scholars are invited to participate.

Prize-winning articles should make an important contribution to the understanding of New Netherland and its legacy, specifically or broadly defined, exhibit exceptional research and be well written. Submissions may come from self-nomination, an outside nomination, committee members, or in response to invitations to submit articles from committee members.

Four copies of articles for consideration (non-returnable) must be submitted by the author, editor, colleague, or other interested party by 1 April 2014. Articles should be sent in hard copy to the Article Prize Committee, New Netherland Institute, P.O. Box 2536, Empire State Plaza Station, Albany, NY 12220-0536. You may inform them electronically (nyslfm@mail.nysecd.gov) by the deadline that you plan to submit an article for consideration. The winner will be notified by August 1, 2014 and the prize will be presented at the annual New Netherland Seminar in late September or early October.

Half Moon Receives Grant for New Sails

THE HALF MOON replica ship will begin its twenty-fifth year of sailing operation with a new suit of sails, thanks in part to a grant from the Hudson River Improvement Fund. “Our stalwart crew has re-stitched, repaired, and patched these sails many times over.” Captain Chip Reynolds reports, “But even the best of care cannot overcome the effects of sun and 25 years of wear. Having weathered three hurricanes, numerous storms, and demanding use, these sails have certainly earned their retirement.”

The New Netherland Museum turned to the original sailmaker, Dave Bierig of Bierig Sailmakers in Pennsylvania, and expect sailmaking to begin in March. Installation will happen incrementally during the spring and early summer while the Half Moon is at its working berth at Peckham Wharf in Athens New York. Many hands will be needed to get this job done.

If you are interested in helping with this project, please send an email to: hmvolunteers@gmail.com with your name and contact information so we can reach out to you as installation begins.

de Halve Maen
Society Activities

Annual Banquet

SEVENTY-EIGHT MEMBERS, Fellows, and Friends of The Holland Society of New York with families and guests attended the Society’s 128th Annual Banquet at the Union Club in Manhattan on Wednesday, December 4, 2013. The gala event also celebrated Dutch-American Heritage Day and honored General David H. Petraeus as this year’s Society Gold Medalist.

The evening began with a cocktail reception in the club’s magnificent grand hall, where Members and guests mingled and met honored guests General David H. Petraeus, U.S. Army retired, The Honorable Rob de Vos, consul general of the Kingdom of the Netherlands in New York, Mrs. Elbrun Kimmelman, directress-general of the Society of Daughters of Holland Dames, and Henry C. B. Lindh, president of The Huguenot Society of America.

Following cocktails and hors d’oeuvres, Holland Society President Charles Zabriskie and his wife, Star, and Banquet Chairman Stephen S. Wyckoff and his wife, Lori, formed a receiving line with General David Petraeus, and the Dutch Consul General Rob de Vos and his wife at the entrance to the main dining room—which was adorned with large bouquets of flowers at each table—while members of the Lester Lanin Orchestra played background music.

Once everyone had gathered in the dining room, Chairman Wyckoff welcomed the gathering and requested all stand for the traditional Parading of the Beaver. This was followed by the singing of the Dutch and American national anthems. After the invocation by the Reverend Everett L. Zabriskie III, President Charles Zabriskie Jr. gave the traditional toast to His Majesty King Willem Alexander of the Netherlands, Dutch Counsel General Rob de Vos toasted the President of the United States, and General David Petraeus to The Holland Society of New York.

Following a delicious three-course dinner with dancing between courses to the music of the Lester Lanin Orchestra, Banquet Chair Wyckoff introduced President Zabriskie, who introduced Society Medallist General David H. Petraeus, and invested him with the Society’s Gold Medal for Outstanding Achievement for World Leadership. General Petraeus then gave a warm and sometimes humorous acceptance speech. He focused both on his own Dutch heritage and the close connections between the Netherlands and the United States.

With the formal program of the banquet concluded, Chairman Wyckoff thanked all of those who had made the evening a success and urged those in attendance to continue dancing to the music of the orchestra, which many did until deep into the night.
Virginia/Carolinias Branch Annual Meeting

TWO-YEAR HOLLAND SOCIETY of New York Members and their guests gathered on the weekend of October 18–20, 2013, in Charleston, South Carolina, for the Annual Meeting of the Virginia/Carolinias Branch. The group stayed at the Charleston Harbor Marina Resort on Charleston Harbor with great views of the city.

On Friday evening, October 18, Society Member David Van Blarcom and his wife, Helen, hosted a cocktail reception at the Marina Resort. The following morning the gathering boarded a ferry at the marina’s dock to enjoy a trip across Charleston Harbor to the city, where they were met by a tour bus for a guided tour. Charleston’s quaint cobblestone streets, historic buildings, and beautiful setting on Charleston Peninsula between the Ashley and Cooper rivers, which, according to Charlestonians, join to form the Atlantic Ocean, are impressive. The afternoon was spent touring, shopping, and appreciating Charleston’s beauty and history. Several Members also visited the Aquarium, Patriot’s Point Military Museum, and the Market Place.

Saturday night the group enjoyed a dinner on Shem Creek at RBs Restaurant, where they feasted on fresh local seafood. National Holland Society President Charlie Zabriskie Jr., who came with his wife Star for the weekend, gave the keynote address on the Society’s national happenings.

The Branch’s annual business was conducted on Sunday, at which it was decided to hold next year’s gathering in Virginia. Following the meeting several of the Members visited Coastal Living Magazine’s Resort home on Daniel Island before heading home.

Patroon Branch Annual Meeting

THE ANNUAL MEETING of the Patroon Branch of The Holland Society of New York was held on October 26, 2013, at historic Grooms Tavern in the Town of Clifton Park, Saratoga County, New York. The host for this meeting was the Friends of Historic Grooms Tavern, a not-for-profit organization working with Clifton Park to restore the nineteenth-century tavern and an adjoining blacksmith shop and Grange Hall. The Friends held a brief annual meeting prior to the Patroon Branch program, and was recognized by Holland Society Branch President Bob Van Vranken for its assistance in making the Society’s branch meeting possible. The tavern has been extensively restored by the Friends.

Author and Holland Society of New York Fellow Dr. Firth Haring Fabend presented the program focusing on her recent New Netherland Institute (NNI) publication, New Netherland in a Nutshell: A Concise History of the Dutch Colony in North America. Dr. Fabend entitled her talk “The People of New Netherland: Roughnecks, Grandees, Multi-Taskers or All of the Above.” Her presentation was accompanied by forty slides depicting various aspects of New Netherland and its people. Following a question and answer period, she signed copies of the book.

Seventy-one people attended the event, which filled most of the historic tavern’s available space. In addition to Patroon Branch Members and their guests were representatives from the Dutch Settlers of Albany, the Schenectady Historical Society, the New Netherland Institute (Dr. Fabend’s husband, E. Carl Fabend, is NNI treasurer), and members of the Town Board of Clifton Park. Many residents from Clifton Park also attended, while some attendees came a great distance because they had recently found out about a Dutch heritage. One young man, who is in the active military, came from Pulaski, some three-hours distant from the program site to learn more about his Dutch roots. Another lady drove up from New Jersey for a similar reason.

Holland Society Patroon Branch Members in attendance included Myron Hermance Jr., James Schermerhorn (also a member of the NNI Board of Directors), Peter G. Ten Eyck, and Kip C. Van Aken. Shirley Dunn, a Fellow of the Society, and her husband Jerry were in attendance, as was John S. Vander Veer, former Patroon Branch President and Society Trustee. Lori S. Liebert, wife of Branch President Van Vranken, a member of the Friends of Historic Grooms Tavern Board of Directors, was very helpful in coordinating this event. New Netherland Museum /Half Moon Replica Ship program director Carolyn Niehaus assisted with book sales (including the newest Museum curriculum regarding Native Peoples during the New Netherland period) and was invaluable in assuring that the projection equipment was functional. The Friends of Historic Grooms Tavern provided refreshments. It is noteworthy that so many who support Holland Society purposes joined together for this program.
Richard George Post

Past-president of The Holland Society of New York’s Florida Branch, founder of The Holland Society’s Post Scholarship Fund, and Holland Society Life Member Richard George Post died at his home in Vero Beach, Florida, on November 10, 2013, at the age of eighty-five. Mr. Post was born in Paterson, New Jersey, on April 28, 1928, the son of Albert R. Post and Ellen Brough. He claimed descent from Captain Adriaen Post, who emigrated from The Hague, Holland, to New Netherland in 1650. Mr. Post had been a Holland Society of New York Life Member since 1966.

Mr. Post attended Brookdale, New Jersey, public schools and graduated in 1945 from Bloomfield, New Jersey, High School. In 1945–1946 he attended Rutgers College in New Brunswick, New Jersey. He received a B.A. degree with honors from Upsala College, East Orange, New Jersey in 1949. He received a certificate from Traffic Managers Institute in 1952, and took courses at Newark College of Engineering in 1953. He subsequently received a Master’s from Rutgers School of Banking and any honorary doctorate from Endicott College, Beverly, Massachusetts. He also served in the New Jersey National Guard and U.S. Army as a commissioned officer, and received the New Jersey Medal of Merit and the Ten Years Armed Forces Reserve Medal.

Gifted with many skills and interests, Mr. Post contributed widely in his professional and personal endeavors. In his early career he worked for the Federal Leather Co. in purchasing and personnel, serving as the youngest president of the New Jersey Industrial Editors Association; he also served as treasurer of the American Association of Industrial Editors. He later became involved in the company’s internal operations and earned a U.S. patent for a multi-stacking pallet; he was further recognized for automated product handling to the automotive industry. At Textron, Inc., federal division, he was vice-president of national sales. After that division became Aireco he served as vice-president for national marketing of its fabrics and molding divisions. As vice-president, director and manager of the Paleographic Corporation he negotiated a joint venture with Thom Electric, United Kingdom. His corporate experience in organization and financing led him to the senior vice-presidency of New Jersey Bank’s division of development and retail marketing. From his interest in bank marketing in the medical field Mr. Post formed his own company, American Group, and thus became heavily involved in the management of retirement assets and trust funds.

Mr. Post’s many civic and charitable activities reveal his generous spirit. He was a director of the New Jersey Bankers Association, board member of the United Way, past-president of the county’s American Cancer Society, and served on its state board. He also served as president of the New Jersey chapter of the Sons of the American Revolution, a trustee of the William Paterson University’s Graduate Board, and of the New Jersey Leukemia Society. In Vero Beach, Florida, Mr. Post was an officer of the 100 Club, continued his work with the American Cancer Society, becoming a multiple Excalibur Member, and was a trustee of Endicott College, Beverly, Massachusetts. He considered his greatest achievements to be the scholarship funds that he established at Endicott College in Beverly, Massachusetts, Colgate University in Hamilton, New York, Roanoke College in Roanoke, Virginia, and for The Holland Society of New York, the St. Louis (Missouri) Community Children’s Theater, and the Community Church, Vero Beach, Florida, and his funding for the construction of the Post Chapel and Meditation Garden at Indian River’s Medical Center.

Mr. Post married Helen Margaret Young in Montclair, New Jersey, on February 11, 1956. The couple had four children, two sons, John Jeffrey, born on March 25, 1957, and Robert Darrell, born on April 28, 1959, and two daughters, Elizabeth and Susan, all born in Montclair. Both of Mr. Post’s sons predeceased him.

Mr. Post held a life-long passion for golf. In New Jersey he was a member of the Essex Fells Country Club for over thirty years and the Fellsbrook Tennis Club. In Florida he was a former member of the Reserve Country Club, the Orchid Island Golf & Beach Club. At the time of his passing he was a member of the Vero Beach Country Club, the Grand Harbor Golf & Beach Club, the Vero Beach Yacht Club, and Quail Valley Golf & River Club. He was also a registered bee keeper.

Mr. Post is survived by his wife of fifty-seven years and two daughters, Elizabeth Cundari, Verona, New Jersey, and Susan Schlachthaufen, Lake Forest, Illinois, and eight grandchildren. A memorial service was held on December 7, 2013, at Community Church, Vero Beach, Florida.

Charles Brown Swartwood

New York State Supreme Court and Appellate Judge Charles Brown Swartwood died at home in Elmira, New York, on November 21, 2013, at the age of ninety-eight. Judge Swartwood was born on May 11, 1915, in Elmira, New York, son of Chemung County Court and Surrogate Court Judge Charles Brown Swartwood Sr. and Mary Carroll. He claimed descent from Tomys Roelofszen Swartwout, a native of Groningen who emigrated to New Netherland from Amsterdam, Holland, in 1652. Judge Swartwood had been a member of The Holland Society of New York since 1974.

Judge Swartwood attended public schools in Elmira, New York, the Elmira Free Academy in 1929–1930, the Fessenden School, West Newton, Massachusetts, in 1930–1931, and Phillips Andover Academy, Andover, Massachusetts, from which he graduated in 1935. A student at Princeton University from 1935 to 1938, he received an A.B. in 1939 and a law degree (LL. B.) in 1942 from Cornell University, Ithaca, New York. He was admitted to the New York Bar in that year. During World War II he served in the United States Navy aboard the D. J. Buckley in the Atlantic and Pacific theaters. He began his law profession with the Burk Firm, Elmira, New York, and was later a partner in the Elmira law firm of Teeter, Harpending, Fox and Swartwood. He served as New York State Supreme Court Justice from 1971 to 1992, adding on service as Judicial Hearing Officer and with the Civil Appeals Settlement Program (CASP) of the Appellate Division, Albany, New York, retiring at the age of ninety-one in 2006.

Judge Swartwood was an active member of Elmira Grace Episcopal Church, of which he was a former church warden. He also served as chairman of the board of Elmira's Neighborhood House and trustee of the city's Law Library named after him in 1992. He was a member of the American and New York State Bar Associations, the Ivy Club at Princeton University, Kappa Alph at Cornell University, and past president of the Chemung County Bar Association. He also belonged to the Elmira City Club and Elmira Country Club. His principal recreation was golf. He was Republican in politics.

Former New York State School Chancellor and Board of Regents member Carl Hayden, a retired attorney with much experience in Judge Swartwood's court, described Judge Swartwood as making “hard decisions fairly... He was unfailingly courteous... smart and very experienced.” Close friend and former New York State Senator and Assemblyman George Winner Jr. lauded Judge Swartwood as “meticulous... and dedicated... very conscious of treating people fairly.” He was “a real gentleman... always a real straight arrow.”

Mr. Swartwood’s survivors include his wife of forty-seven years, Nancy, sons Charles Brown Swartwood III of Cotuit, Massachusetts, a Holland Society of New York Member since 1974, and Slater Washburn Swartwood of New Orleans, Louisiana, daughters Carolyn Swartwood Blash of Weston, Connecticut, and Penelope Swartwood Brewer of Elmira, New York, fifteen grandchildren, and twenty-five great-grandchildren. His son Jonathan died in 1974 and son Peter predeceased him in 2002. A Requiem Mass was held at Grace Episcopal Church, Elmira, New York, on December 6, 2013. Private services were held at Woodlawn Cemetery, Elmira, New York, where Military Honors were given him by the Chemung County Veterans Honor Squad.

Robert George Comegys

Holland Society of New York Life Member Dr. Robert George Comegys died peacefully at his home in Fresno, California, on his 100th birthday on December 17, 2013. Dr. Comegys was born on his family’s wheat ranch in Thornton, Washington, on December 17, 1913, son of Claude Comegys, and Amy Marie Arters. He claimed descent from Cornelis Cornelissen Comegys, who emigrated from Lexmond near Vianen, South Holland, to New Netherland in 1658. He had been a Life Member of the Holland Society since 1988.

Dr. Comegys attended Cheney Normal School, Cheney, Washington, in 1932–1935, from which he received a teaching certificate. He received an A.B. in History from the University of Washington in 1940. After military service in World War II, during which he served in U.S. Naval Intelligence mainly in the Pacific Theater, Dr. Comegys resumed his education. He received an M.A. from the University of Minnesota in 1946, and a Ph.D. in History from Stanford University in 1957.

Shortly after the attack on Pearl Harbor Professor Comegys married on December 26, 1941, Valerie Jane Davis in Minneapolis, Minnesota. The Comegyses had three children: Ann Marie, born on January 11, 1944, in Santa Barbara, California, and twin sons, John Davis and James Claude, born on February 10, 1951, in Walla Walla, Washington.

Dr. Comegys’ teaching career began at Whitman College, Walla Walla, Washington, in 1946. After a year teaching at Stanford University in 1954–1955, he spent the remainder of his teaching career at Fresno State College until 1980. At Fresno he was active in many organizations including the American Association of University Professors (AAUP) and the Academic Senate. In 1968 the students voted him Distinguished Professor to honor his passion for his subject and his students.

In 1958 Professor Comegys edited a volume on The Agrarian and Rural Traditions in Periodical Literature, 1919–1929. He was especially proud as a part of his keen interest in family history to have two articles published in de Halve Maen (December 1988 and December 1989).

Survivors include Professor Comegys’ wife of almost seventy-two years, Valera, their three children, Ann Marie Comegys Ballow of Anacortes, Washington, John Davis Comegys of Dixon, California, and James Claude Comegys of Fresno, California, six grandchildren, and six great-grandchildren. A memorial service was held at the College Community Congregational Church, Fresno, California, on December 21, 2013.

Sidney Tuttle Bogardus

Holland Society of New York Member Sidney Tuttle Bogardus died at home in Sharon, Connecticut, on October 27, 2013, at the age of eighty-one. He was born in Manhattan on July 18, 1932, the son of Egbert Hal Bogardus and Margaret Kluepfel. He claimed descent from Domine Everardus Bogardus, who was born in Woerden, Utrecht, and came to New Netherland in 1633. Mr. Bogardus had been a Holland Society Member since 2008.

Mr. Bogardus graduated from St. Bernard’s School in Manhattan and Phillips Exeter Academy. Mr. Bogardus was an alumnus of Yale University and of the Harvard Business School. During World War II he served in the U.S. Air Force in a B47 Crew and retired as Captain.

After a career in investment banking, Mr. Bogardus worked at developing innovative environmental technologies. A resident of Manhattan and Sharon, Connecticut, Mr. Bogardus served both communities. For many years he was a trustee on the board of St. Bernard’s School, including its president. Most recently he was a member of the school’s Old Boys Council. In Sharon, Connecticut, he was a vestryman of the Christ Episcopal Church. In addition to The Holland Society, Mr. Bogardus was a member of the St. Nicholas Society of New York.


Survivors include his wife of almost fifty-four years, Sarah, their three sons, Sidney Tuttle Bogardus Jr. of Woodbridge, Connecticut, a Holland Society of New York Member, Peter Livingston Bogardus of Manhattan, and Andrew Lanark Bogardus, and eight grandchildren. Funeral services were private.
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