

NEW WORLD NETHERLAND NEW YORK



Classroom Materials

New World-New Netherland-New York Classroom Materials

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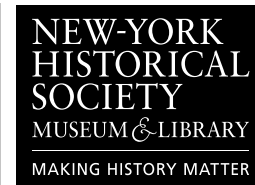
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Cover Image:

Unidentified artist, *A Southeast Prospect of the City of N.Y.*, ca. 1756-61. Oil on canvas, lined to fiberglass. New-York Historical Society.

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Unidentified artist, *A Southeast Prospect of the City of N.Y.*, ca. 1756–61. Oil on canvas, lined to fiberglass. New-York Historical Society.

This curriculum does not attempt to cover the entirety of the history of New York from the sixteenth to eighteenth centuries—to even attempt such a feat would be madness. Rather, it is our hope that the materials presented in this curriculum will allow you to deepen and enliven your lessons on the Age of Discovery, the Dutch colonial period, and the English colonial period with primary sources that will speak directly to your students. For example, we know you have to teach the triangular trade—we hope that providing a list of trade goods imported by a New Netherland merchant, and a ship account book that tallies losses of cargo and lives on a crossing from West Africa, will allow your students to see that trade network in action. We’ve also done our best to highlight a diversity of gender and racial experiences in the hopes that your students will be able to find themselves reflected in our city’s and nation’s past. In the process, we discovered materials that have never before been translated or published for a wider audience, including an original land deed given to Manuel de Spanje, a formerly enslaved black colonial, by Peter Stuyvesant himself. This and other treasures await in the pages ahead.

Of course, we’ve done all of this according to the rigorous academic standards you’ve come to expect from the New-York Historical Society. In the process, we discovered that the understanding of this period of New York and American history has been radically revised in the last fifteen years, as historians pored over recent translations of document collections that have never before been studied in their entirety. We are excited to share these new interpretations with you, and recommend that you continue to engage with the academic community at large to keep up with developments that are sure to unfold long after this guide has gone to press.

These materials were developed to support the New York City Social Studies Scope and Sequence for the teaching of colonial history in grades 2, 4, 5, 7, and 11, but they can be easily applied in any social studies classroom. They are organized in three units: New World, New Netherland, and New York. Each unit consists of a set of primary resources that include text, images, and artifacts. There are also ten life stories of a diverse selection of individuals across the three units that will serve to personalize these important eras.

How to use this guide

The Classroom Notes were written for teachers, although the opening background text may be useful for students as well. Classroom suggestions include possible activities and discussion questions. Alignment to New York State Learning Standards in Social Studies and the Common Core State Standards can be found in the back of the book.

The units are designed for maximum flexibility in the classroom. The resources have been assembled as a collection of individual pieces that together address the topic at hand, but they can be used individually or combined in other ways. We've also provided built-in scaffolding for the primary documents in the curriculum. All documents either have vocabulary boxes included alongside the printable version of the document or we've provided modern English "translations" of documents that have tricky spelling and punctuation. And for long documents, we've highlighted passages that will be most pertinent to your studies: passages highlighted in yellow are appropriate for all ages, and passages highlighted in blue are good for middle and high school students. Please feel free to make use of the items in this curriculum in whatever way works best for your classroom.

All classroom materials are included in this PDF. All materials in this curriculum can be reached from the Table of Contents. Individual resources can also be reached from the "Resources in This Unit" section in the Classroom Notes. To return to the Table of Contents from any page, click on the page number. Click on any thumbnail image to reach a full-screen version of the resource, minus the descriptive text. All full-page versions of the resources can be accessed together at the end of the curriculum. All URLs in the text are live.

Unit 1: New World, 1500-1614

Resource 1: The First People

Two of John White's illustrations of the Algonquian people that aid in visualizing Native Americans in the New York area.

Resource 2: Glory for a Small Price

An epigraph from a Dutch book touting the wonders of the unexplored world, intended to encourage explorers to set out into the unknown.

Resource 3: The Known World

A Dutch map of the world demonstrating the knowledge Europeans had amassed about the globe by 1612.

Resource 4: Old Amsterdam

A painting of Amsterdam's Dam Square, the heart of the city's commercial enterprise, at the height of the Dutch Golden Age.

Resource 5: Wampum

A painting of a sachem wearing wampum and a photo of strings of wampum beads—an item of spiritual significance for New York Native Americans that became integral to the European fur trade.

Resource 6: A Colony Is Born

A vibrant map of the New Netherland colony intended to encourage further settlement of the region.

Life Story: Esteban Gómez

The first man of African descent, and one of the first non-native people, to explore New York Harbor.

Life Story: Henry Hudson

The explorer who brought word of New York's riches back to the Dutch, initiating their long-term interest in the region.

Unit 2: New Netherland, 1614–1664

Resource 7: Founding Mother

An account of the founding of New Netherland from one of the first women who settled there.

Resource 8: Nascent New Amsterdam

The earliest known visual depiction of New Amsterdam, showing the scale of the colony in its initial years.

Resource 9: The Mighty Beaver

A proposed coat of arms for New Amsterdam that is revealing of the colony's hopes and priorities.

Resource 10: Kieft's Massacre

An account of the start of Director Willem Kieft's war with the Munsee, from the perspective of a leading patroon of Staten Island.

Resource 11: Goods for Sale

Dutch merchant Goovert Loockermans' list of trade goods that demonstrates the diversity of items available in New Amsterdam.

Resource 12: Enslaved in New Amsterdam

A document granting freedom to eleven enslaved men and their wives.

Resource 13: The Land of the Blacks

A property deed granted by Peter Stuyvesant to free black farmer Manuel de Spanje, which illuminates the legal and property rights of New Amsterdam's free black community.

Resource 14: Peter Stuyvesant's Ordinances

A sample of Peter Stuyvesant's ordinances passed to improve life in New Netherland, which provide insight into life in the colony.

Resource 15: Long-Distance Government

A letter from the directors of the Dutch West India Company to Peter Stuyvesant that further illuminates the work of maintaining the New Netherland colony.

Resource 16: The City of New Amsterdam

The earliest known map of the city of New Amsterdam, displaying its infrastructure and scope.

Resource 17: Hardenbroeck v. the Orphanmasters

A case before the Orphanmasters Court over a widow's right to remarry and her daughter's inheritance.

Resource 18: The Articles of Transfer

The Articles of Capitulation, signed by the British and Dutch at the surrender of New Amsterdam, which highlight the social, economic, and cultural concerns at play in the transfer of governance.

Life Story: Pieter San Tomé

An enslaved man who attained his freedom in New Amsterdam, Pieter San Tomé's story provides clues about the treatment of enslaved people in the colony.

Life Story: Anthony Jansen Van Salee

One of the colonists who gave New Netherland its reputation for rowdiness.

Life Story: Lady Deborah Moody

An English religious refugee who started over in New Netherland and founded a community in Gravesend, Long Island.

Life Story: Peter Stuyvesant

The last and longest serving director-general of New Netherland, who strove to balance the demands of the Dutch West India Company and best interests of the colony.

Unit 3: New York, 1664–1770

Resource 19: Neighborly Negotiations

A contract in which native leaders sold Staten Island to the English, signed by children from both parties to ensure future generations would honor it.

Resource 20: The Wild West

A map of the western reaches of the colony of New York that provided vital information about the colony to those overseas with interests in it.

Resource 21: Laws Affecting Black Colonials in British New York

A summary of laws enacted to control black colonials in British New York from 1664–1773.

Resource 22: The Flourishing City

An image of New York City from the harbor in 1719 that captures the vitality of its port.

Resource 23: Children at Work

An apprenticeship indenture for a free black girl that provides insight into the lives of some of New York’s youngest residents.

Resource 24: The Grim Plan

A map of New York City as it appeared in the early 1740s, with sketches of key buildings and events, including executions of black New Yorkers after the alleged 1741 uprising.

Resource 25: The Middle Passage

Pages from a ship’s account book that juxtapose the deaths of enslaved people during a crossing of the Middle Passage with the loss of rum cargo aboard the same ship.

Resource 26: Women of Business

A letter from one of New York City’s “she-merchants” that reveals how business transactions were conducted via written correspondence.

Resource 27: The Rapalje Children

A portrait of children from one of New York’s prominent Dutch families during the British colonial period.

Resource 28: Dissatisfaction

A passage from a 1764 letter that complains about British colonial laws and taxes.

Resource 29: The Ratzel Plan

A map of New York City and Brooklyn from 1770 that underscores the urban development of the British colonial period.

Life Story: Margrieta van Varick

A Dutch merchant woman who travelled the world before settling in Flatbush and opening a shop to sell luxury goods.

Life Story: Jacob Leisler

A successful businessman whose story demonstrates how unrest in Europe could play out in the colonies half a world away.

Life Story: The Four Indian Kings

Four Iroquois men whose visit with Queen Anne in England offers insight into British attitudes toward Native American peoples at the time.

Life Story: Jasper

A runaway enslaved tradesman whose document trail provides important clues about the lived experiences of enslaved New Yorkers in the British colonial period.



Unknown artist, *Memorial to Henry Hudson: Arrival of the Halve Maen*, 1609, 1908. Leaded glass. New-York Historical Society, Gift of the Society of the Daughters of Holland Dames of New York.

The European Age of Discovery began when Christopher Columbus arrived in Spain in 1493 with word that he had visited a new land filled with riches and native people. Over the next two centuries, the competing European monarchies of Spain, Portugal, France, and England sent waves of explorers all over the globe (see **Life Story: Esteban Gómez**). Their goal was to find the quickest route to Asia, but in the process, they expanded the European understanding of the known world, beginning a new era of history in the continents that came to be known as the Americas (see **Resource 3**).

In the midst of these world-changing events, the Netherlands exploded on the scene. The country began as a territory collectively known as the Low Countries, provinces along the coast of Northwestern Europe, and by 1506, it was part of the Spanish Empire. When the Protestant Reformation swept through Europe in the early 1500s, many of the people in the Low Countries adopted the new Lutheran and Calvinist practices, which set them in direct opposition to the Roman Catholic Spanish monarchy. After suffering decades of heavy Spanish taxation and the persecution inflicted by the Spanish Inquisition, the seven Northern provinces revolted in 1568, kicking off the Eighty Years War. In 1581, the Northern provinces came together to declare the Act of Abjuration, which asserted their independence from Spain and established the Dutch Provinces.

The Dutch Provinces, led by the States-General from the capital of Amsterdam, was already a well-established sea power, and wasted no time claiming new colonies in Southeast Asia, with the hope of dominating sea trade in the East. The population of the Netherlands was as captivated by the glamour and excitement of the Age of Discovery as the people of any other European nation, and they were happy to support any endeavor that weakened the Spanish and Portuguese and expanded the country's prospects for trade (see **Resource 2**). But they were not as interested in the act of establishing settled colonies as the English, Spanish, and French were. By 1599 the Dutch Provinces had wrested control of Java, Sumatra, and the Malaysian Peninsula from the Portuguese, establishing a strong foundation for a lucrative Eastern trade that would enrich their country and make Amsterdam one of the trading capitals of Europe (see **Resource 4**).

In 1602, the States-General chartered the Dutch East India Company, the first

publicly traded company in history, to consolidate eastern trade efforts and harry the Spanish and Portuguese Empire. Then in 1609, the Dutch East India Company hired Henry Hudson to try to find a shortcut to the East via a northern route (see **Life Story: Henry Hudson**). Hudson failed to find a passage east, but he did bring back word of a harbor surrounded by extensive hardwood forests filled with animals like beaver and bear, whose furs would bring in a fortune on the European markets. Intrigued, Dutch mercantile enterprises began to send ships.

When they arrived in what we now call the Hudson Valley, the Dutch traders and early settlers encountered the native people of New York. In the northern part of their territory, they traded furs with the Iroquois, an alliance of five tribes (the Mohawk, Onondaga, Oneida, Cayuga, and Seneca) that inhabited the land of modern-day central New York. But the native people most directly affected by the Dutch efforts at colonization were the Munsee, who had inhabited the area of modern-day New York City for about 6,000 years (see **Resource 1**). The territory of the Munsee stretched from modern-day Connecticut to New Jersey, encompassing most of Southeastern New York, but unlike the Iroquois, the Munsee were not a centrally organized tribe—they lived in clans that ranged in size from a few dozen families to a few hundred, and each clan operated independently of the others. At the time of Dutch contact, the population of Munsee was around 12,000 people. They worked together or warred, depending on the circumstances; their shared language and customs were the only unifying tie among the clans. The Munsee were semi-nomadic, relocating their dwellings to take advantage of seasonal hunting, fishing, and farming opportunities, but tribes returned to the same locations year after year. Some of the place names in modern-day New York, like Rockaway and Massapequa, are the names of clans that originally inhabited those areas.

The Dutch traders and native people they encountered in the early 1600s were from vastly different worlds, but most were eager to work together for their mutual benefit. Unlike the Spanish, or even the English, the first Dutch traders and settlers to arrive in New York did not come in the guise of conquerors—they were merchants ready to cooperate with the locals to earn a quick fortune. They acquired beaver furs from tribes from upper and lower New York in exchange for

European goods like metal tools and woven fabric; they also inserted themselves into the intertribal wampum trade to maximize their profits (see **Resource 5**).

By 1614, the Dutch were confident in the possibilities of profit in the area. They claimed a large swath of it as the New Netherland colony (see **Resource 6**), and established Fort Orange at the site of present-day Albany, New York. From these humble beginnings, the state of New York would grow.

Suggested Activities:

- Ask students to use Diego Ribero's 1529 *Carta universal* (**Life Story: Esteban Gómez**) and Gerritsz Hansel's 1612 *Map of the World in Two Hemispheres* (**Resource 3**) to trace how the European understanding of world geography evolved during the Age of Discovery.
- Throughout your unit on the Age of Discovery, invite students to locate the movements of explorers and early settlements in the New York region on the map *Novi Belgii noaeque Angliae* (**Resource 6**).
- Use John White's watercolors (**Resource 1**) and Johannes Lingelbach's *Dam Square* (**Resource 4**) to facilitate a discussion about what the Dutch and Munsee experienced when they encountered each other for the first time.
- Ask students to write a response to Gerritsz Hessel's "The Book to the Reader" from the perspective of one of the individuals featured in Johannes Lingelbach's *Dam Square* (**Resource 4A: The People of Old Amsterdam**).
- Read the life stories of **Esteban Gómez** and **Henry Hudson** to learn about the realities of life as a European explorer during the Age of Discovery, and then invite students to write a personal response to the invitation found in Gerritsz Hessel's "The Book to the Reader" (**Resource 2**).
- Use *Native American Sachem* and the images of wampum (**Resource 5**) to illustrate discussions of Dutch and Munsee trade.

Discussion Questions:

- What drove European governments to fund the explorations of the Age of Discovery?
- Why were the Dutch Provinces interested in colonizing the area we today call New York?
- How would you characterize the early encounters between the Dutch and the Munsee? Why is this period important to the history of New York?



John White, *The town of Secoton; bird's-eye view of town with houses, lake at the top, fire, fields and ceremony*, 1585–1593. Watercolour over graphite, heightened with white (altered) on paper. Photo, © Trustees of the British Museum.

John White, *The manner of their fishing, a watercolour*, 1585–1593. Watercolour on paper. Photo, © Trustees of the British Museum.

Approximately 6,500 years ago, bands of hunter-gatherers settled the lower Hudson Valley, drawn to the area by its diversity of wild life. Over time, these small bands grew and spread across what is now lower New York, New Jersey, and Connecticut, and developed a unique language, community life, and culture. Today these clans are collectively referred to as the Munsee, after the language they shared.

The earliest Dutch settlers were quick to dismiss the Munsee as savages, but this characterization largely stemmed from the fact that the Munsee gender roles, community norms, and governance practices were different from those practiced in Europe. In truth, the Munsee people had a sophisticated, matrilineal social structure, and a deep understanding of their environment and the limitations of natural resources. They traveled over land and sea, using dugout canoes for water exploration. Local tribes were part of a network of communities that covered hundreds of miles and participated in trade and political treaties with neighboring peoples like the Iroquois.

Unfortunately, very little evidence remains of the first inhabitants of the lower Hudson Valley, most of which comes from the records of the earliest European settlers. For example, the Englishman John White completed these sixteenth-century watercolors of Algonquians in the area that is today North Carolina. The town of Secoton is a vivid depiction of life in an Algonquian settlement—their round-top bark or reed homes adjacent to their cornfields, where a lone figure keeps watch over the crop in an elevated platform. In the lower right, tribe members are depicted in the midst of what White described as a “ceremony in their prayers.” While no European depictions of native ways of life are without bias, White’s are considered some of the most trustworthy. Historians use these images to understand what the Munsee communities looked like because the Munsee were a branch of the Algonquian family of tribes, but that is an imperfect solution at best.

Discussion Questions:

- What can we learn about the Munsee people from these watercolors?
- What are the problems with using these watercolors to draw conclusions about the Munsee people?



Hessel Gerritsz, "The Book to the Reader," *Descriptio ac delineatio Geographica detectionis freti : sive, Transitus ad Occasum, supra terras Americanas in Chinam atq[ue] Japonem ducturi, Recens investigati ab M. Henrico Hudsono Anglo : Item, Narratio ser.mo regi Hispaniæ facta, super tractu, in quinta Orbis terrarum parte, cui Australiæ incognitæ nomen est, recens detecto, Per Capitaneum Petrum Ferdinandez de Quir. Vnà cum descriptione Terræ Samoiedarum & Tingoesiorum, in Tartaria ad Ortum Freti Vaygats sitæ, nuperq; Imperio Moscovitarum subactæ* (Amsterdam, 1612). New-York Historical Society Library. Translation by Clem Wood.

Translation by Clem Wood:

The Book to the Reader

You, Reader, who desire to learn of unknown lands,
upon which falls the Great Bear's mighty paw,
and of the Northern breezes' farthest reaches too,
and seas that wand'ring sailors now can cross,
what merchandise Samoyeds trade for wool in turn,
how far and wide extends the Musk Deer's sway,
and seas which Henry Hudson boldly enterèd,
what honor still the martial Dutch retain—
should purchase me—the price is low—and ponder well.
Though slender, I will bring you great rewards.

This engraving and epigraph appear in the opening pages of a book published in 1612, shortly after Henry Hudson's fourth, ill-fated voyage to Hudson Bay (see **Life Story: Henry Hudson**). The book includes maps (see **Resource 3**) and descriptions of the lands Hudson encountered during his four northern voyages. It was published by Hessel Gerritsz, one of the most talented and prolific Dutch engravers and cartographers of the seventeenth century, who hoped the book would drum up public support for his personal belief that the Northwest Passage was the Netherlands' best hope for a shortcut to Asia.

The poem, titled "The Book to the Reader," acted as an advertisement of the contents within, but the poem also reveals how the life of an explorer was exalted and romanticized in seventeenth-century Netherlands. In the poem, the book speaks directly to the reader, listing out the variety of exotic locations, people, and adventures that they will find within. These descriptions give a modern reader the same thrill that a seventeenth-century reader would have felt on encountering these ideas for the first time, and help us understand how a young man might have been enticed to join a perilous voyage into the unknown.

Gerritsz's book was wildly popular. It was originally published in Dutch, but Gerritsz rapidly produced this Latin edition so that it could be sold abroad, and within a year of its initial publication second editions of both the Dutch and Latin versions of the books were produced because the first edition had sold out. This popularity speaks to the general public interest in the adventures and discoveries of the Netherlands' fleet of explorers.

Discussion Questions:

- How does this poem make you feel about the life of an adventurer?
- What does the success of this book tell us about how the population of the Netherlands felt about the explorations happening abroad?

For a translation of this poem click [here](#).



Hessel Gerritsz, "Map of the World in Two Hemispheres,"
Descriptio ac delineatio Geographica detectionis freti : sive, Transitus ad Occasum, suprâ terras Americanas in Chinam atq[ue] Iaponem ducturi, Recens investigati ab M. Henrico Hudsono Anglo : Item, Narratio ser.mo regi Hispaniæ facta, super tractu, in quinta Orbis terrarum parte, cui Australiæ incognitæ nomen est, recens detecto, Per Capitaneum Petrum Fernandez de Quir. Vnâ cum descriptione Terræ Samoiedarum & Tingoesiorum, in Tartaria ad Ortum Freti Vaygats sitæ, nuperq; Imperio Moscovitarum subactæ (Amsterdam, 1612). New-York Historical Society Library.

The Age of Discovery, the period in which European governments sponsored ocean-going voyages of exploration, was driven largely by a desire for new trade routes to connect Europe to Asia, but in the process explorers vastly improved the Western understanding of world geography and opened up new possibilities for conquest and expansion. From the middle of the fifteenth through the early seventeenth centuries, explorers like Christopher Columbus, Ferdinand Magellan, Giovanni da Verrazzano, and Henry Hudson sailed to the farthest reaches of the globe and brought back to Europe news of heretofore unknown lands and people. Every year the European understanding of the world broadened and changed as new reports poured in from around the globe. It was an exciting time to be alive.

Cartographers were responsible for taking all of the raw information brought back by these explorers and turning it into maps that could be read and understood by the general population. This map of the known world, made by Hessel Gerritsz, was included in the same 1612 edition as the epigraph featured in Resource 2 as proof that Hudson had found the most likely shortcut to Asia by way of the Northwest Passage. It also serves as a snapshot of how the Dutch understood world geography in the early seventeenth century.

Discussion Questions:

- What does this map reveal about the European understanding of world geography in 1612?
- Why is this map useful to historians today?



Johannes Lingelbach, *De Dam, gezien naar het Noorden, met het Stadhuis in aanbouw*, 1656. Oil on cloth. Amsterdam Museum.

In 1581, the Dutch-speaking provinces of Spain in the Low Countries, united by their mutual dislike of the Spanish monarchy, declared their independence from Spain and established the Dutch Provinces. The Provinces quickly asserted themselves as both a major colonial power and dominant force in world trade. And at the center of this new empire was the city of Amsterdam.

Johannes Lingelbach's *Dam Square with the New City Hall under Construction* depicts Amsterdam's city center, the heart of its commercial enterprise, at the height of the empire. The bustling crowds of people in the foreground give a sense not only of the spirit of Amsterdam, but of the diversity of the city's population, which included individuals of many religious backgrounds, as well as business men and women from around the globe. The ships on the Damrak canal on the right side of the painting transferred goods from the large ocean-going trade ships in the harbor to the building at the center of the painting, the Waag op de Dam, Amsterdam's original weigh-house, where trade goods were weighed before being distributed. At the time of this painting, the volume of trade had become so high that the government had built a second weigh-house to handle the flow of goods on Nieuwmarkt Square. After being tallied at the weigh-houses, goods were distributed to warehouses and shops throughout the city for further sale and trade. The construction of Amsterdam's new city hall, on the far left, is a testament to the prosperity and future prospects of the city and the empire. The finished building was so grand that it was chosen to be the royal palace when the Dutch monarchy was established in the early nineteenth century.

Amsterdam housed the headquarters of the Dutch West India Company (see [Background Essay, Unit 2](#)), and served as the namesake for the Company's first North American settlement, New Amsterdam.

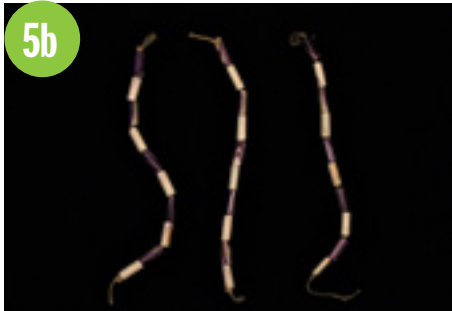
A key to identifying the people in this painting can be found [here](#).

Discussion Questions:

- What does this image reveal about life in the Dutch Provinces in the seventeenth century?
- How did the artist indicate the success of the Dutch trading empire in this picture?



Unknown artist, *Native American Sachem*, ca. 1700. Oil on canvas. Rhode Island School of Design, Gift of Mr. Robert Winthrop.



Barry Keegan, *Wampum*, 2014. Photo courtesy of Victor Reyes.

The native people of northern New York Harbor valued the metal tools and woven fabrics that the European traders had to offer, but it was the discovery of the value of wampum that spurred trade with European merchants to new heights. Also called *sewant*, wampum are strings of hand-crafted beads that are very difficult to produce. The white beads are made from whelk shells and dark purple beads from quahog, and their production was a communal effort in communities along the coast, like those of the Munsee. Men were trained to carve the beads from the brittle shells and carefully bore a hole through the center of each bead so they could be strung. Women and children gathered the shells used to make the beads, and wove the beads into belts, necklaces, headpieces, and other personal decorations. A single six-foot belt might consist of six or seven thousand beads.

Historians believe that traditionally wampum had a ceremonial value in the native communities of northern New York. Before the arrival of European traders, the Munsee clans were already using wampum to facilitate trade with the other clans and tribes to the north. Once Dutch traders figured out that these strings of beads held such a high cultural value, they inserted themselves as a middle man in the trade. The Dutch would acquire wampum along the coast in exchange for goods from Europe (such as fabric and metal tools), and then trade the wampum farther up the Hudson River for the beaver furs that would bring a huge profit in Europe.

The European adoption of wampum as a kind of currency reshaped the political and economic ties among the tribes of greater New York. Those with easiest access to the clam banks where the quahog and whelk shells were harvested had a valuable resource, but also lived with the constant threat of invasion from neighboring tribes who wanted access. Native communities in the lower Hudson Valley started spending more time harvesting and crafting wampum, and in the northern reaches of the colony, traditional patterns of hunting and farming were altered to meet the seemingly insatiable European demand for furs. Even before a permanent settlement was established, the fur trade with Europe was reshaping Native American culture across greater New York. Meanwhile, wampum and beaver pelts became the common currency in the Dutch settlements.

This image is a rare depiction of wampum worn by a sachem, a native leader. Although little is known about the origin of this painting, it is a valuable resource for allowing us to understand how wampum was woven, worn, and valued.

Discussion Questions:

- What do you see in this portrait that implies the subject is a person of status and importance?
- Why do you think the Munsee valued wampum so highly?



Nicholas Jansz Visscher. *Novi Belgii noaeque Angliae nec non partis Virginiae tabula multi in locis emendata*, 1682 after 1655. New-York Historical Society Library.

In 1614, Adriene Block returned to the Netherlands from a long trade voyage in the lower Hudson Valley with a map that, for the first time, labeled the land between English Virginia and French Canada “New Netherland.” A new Dutch colony was born. The States-General handed management of the territory to the newly established Dutch West India Company in 1621, and by 1622, the Company had ships in New York harbor trading with the native people. In 1624, the first settlers arrived to create four permanent settlements at Fort Orange (present day Albany, New York), Nut Island (Governors Island in New York Harbor), and on the South (Delaware) and Fresh (Connecticut) Rivers.

This map, produced in 1655, is a grand vision of the aspirations of the colony of New Netherlands designed to tempt new settlers, rather than an honest depiction of the reality. In 1655, the population of the colony had reached between 2,000–3,500, and most of the territory claimed on the map remained empty and vulnerable to encroachment by English colonists, who were intruding on either side. Inset in the lower right of the map is one of the earliest known depictions of the city of New Amsterdam, though this, too, is likely a rosy picture of a town still struggling to find its footing on the edge of the world.

Discussion Questions:

- What small details about life in the New World did Visscher include on this map?
- How did Visscher make the colony of New Netherland look like an appealing place to live?



Diego Ribero, *Carta universal en que se contiene todo lo que del mundo se ha descubierto hasta agora, hizola Diego Ribero cosmographo de su magestad, año de 1529, e[n] Sevilla, 1529.* National Library of Australia.

Estevão Gomes was an African and Portuguese man born in Oporto, Portugal, in 1483 or 1484. When he was young, Estevão chose the life of a sailor, perhaps because life at sea offered better opportunities for a young man of color than life on land. As a young man, he served on Portuguese ships that sailed to India, and in 1518, he moved to Castille, in Spain, where he contracted with the Casa de la Contratación in Seville as a pilot. The Casa de la Contratación was the government agency of the Spanish Empire in charge of all Spanish exploration and colonization. Now that he was a Spanish citizen, he changed his name to Esteban Gómez in all official records.

In 1519, Esteban set off as a chief pilot in Ferdinand Magellan's fleet. Their goal was to find a shortcut to the Spice Islands by sailing west and then south around South America. Esteban abandoned the mission before the fleet reached the Strait of Magellan, and was jailed when he arrived back in Spain in 1521. But when news reached Spain of Magellan's death and the fleet's disaster abroad, he was pardoned and released.

Esteban must have risen to some prominence in the community of Spanish navigators, because in 1523, he convinced King Charles V of Spain that there was an easier route to Asia somewhere between Florida and Newfoundland. Charles V agreed to fund a voyage to find it, and built Esteban a 75-ton caravel named *La Anunciada*. Esteban set sail for the New World on September 24, 1524, captain of a crew of 29 men.

He landed first at the port of Santiago de Cuba to refresh his supplies, and then headed north up the Eastern Seaboard of North America, following in the wake of Italian explorer Giovanni da Verrazzano, who had just made his pioneering voyage in the area for the King of France. He began in Florida and continued all the way to modern day Cape Race, at the southern tip of Newfoundland. During his explorations, Esteban entered New York Harbor and sailed partly up the Hudson River, which he called the Deer River. This exploration made Esteban the second explorer to visit the New York area, and the first person of African descent. However, Esteban failed to find the passage west that he was seeking. Determined not to return empty-handed, he kidnapped a large group of native people along the coast of Nova Scotia (the exact

number he kidnapped is unclear, but we know about fifty-eight survived the journey back to Europe). He returned to Spain on August 21, 1525, ten months and twenty-seven days after he first set out.

While Esteban failed to find a western passage, he brought valuable new information to Spain's mapmakers. Esteban was particularly close with the mapmaker Diego Ribero; they had served together as advisors to Charles V. When Esteban returned from his expedition to the New World, Diego adopted one of his native captives, renamed him Diego, and employed him as a translator (the captive Diego had probably learned Spanish on the voyage across the Atlantic). Diego collected Esteban's detailed notes about the Eastern Seaboard of North America, and he combined them with information he gathered from Esteban's crew and the captive Diego to create a new map, *Carta universal en que se contiene todo lo que del mundo se ha descubierto fasta agora*, in 1529 (pictured). This map of the world was the first to show an unbroken coastline between Florida and Newfoundland. To honor his friend's contribution, Diego named the lands that would today encompass the Mid-Atlantic States, New England, and Nova Scotia, the "Land of Esteban Gómez," a name that would appear on subsequent Spanish maps for some time to come. Had Spain become a dominant force in North America, we might now be living in the United States of Esteban!

Esteban continued to take part in major Spanish voyages of discovery for the rest of his life. In 1535, he was a chief pilot in the armada commanded by Pedro de Mendoza that founded Buenos Aires in Rio de la Plata. In 1537, he accompanied conquistador Juan de Ayelos up the Paraguay River in search of a direct route between the Rio de la Plata and Peru. He died on this last mission when Ayelos' entire force was ambushed and killed by the Payagua natives on their return trip.

Discussion Questions:

- How did Esteban Gómez contribute to the general knowledge of the world in the sixteenth century?
- Why is it important to remember Esteban Gómez's contributions to the history of New York and the Americas?



Unknown artist, *Model of the Half Moon*, 1825–1900. New-York Historical Society, Gift of George A. Zabriskie.

Very little is known about Henry Hudson’s early life. Historians can agree only that he was born in England sometime around 1565 and he must have proven himself a talented navigator at an early age. The earliest concrete fact that we know about Henry is that the English Muscovy Company hired him in 1607 to find a northern route to Asia. At the time, it was generally believed that because the sun does not set in the Arctic Circle during the summer, the ice must melt enough to allow a ship to pass. Henry was eager to be the one to find that passage directly to Asia. On May 1, 1607, he set out with his son John and a crew of twelve aboard the ship *Hopewell*. He sailed straight north, farther than any previous explorer, but bad weather and sea ice prevented them from pressing on. He returned to England on September 15.

In 1608, Henry and the crew of the *Hopewell* made another attempt at finding a northern passage for the Muscovy Company. This time they sailed 2,500 miles northeast along the coast of Russia before ice once again blocked their way. Disappointed, Henry tried to convince the crew that they should scrap the original plan and sail for the New World immediately—he had heard there might be a passage north of Virginia. But his crew threatened to mutiny if he didn’t take them home, so he returned to England. Henry presented his Northwest Passage theory to the Muscovy Company, but they decided not to fund a third voyage. If he wanted to continue his explorations, he had to find a new financial backer.

In 1609, Henry found one. He was hired by the Dutch East India Company to try again for a northeastern route to Asia. Being forced to try for a route that had failed already must have been frustrating, but Henry had other plans. On April 4, 1609, he set out from Amsterdam as commander of the *Halve Maen* (Half Moon). When he was blown off course by a storm, he was able to convince his crew to set a new course west toward the New World without first stopping back at Amsterdam.

The *Half Moon* arrived at Grand Banks of Newfoundland on July 2, and from there sailed up and down the East Coast before arriving in New York Harbor on September 3. Henry was not the first explorer to sail the harbor (see **Life Story: Esteban Gómez**), but he was the first to fully explore the river that now bears his name. He made it as far north as present-day Albany before realizing that the river was not the Northwest Passage. Admitting defeat, Henry set sail

for Europe on September 23, and arrived in England on November 7, where he was promptly arrested by English authorities for the crime of sailing for a rival country. They forbade him from sailing for a foreign nation and demanded that he hand over his log book. Henry managed to pass the book to the Dutch ambassador before the English could confiscate it.

Henry had failed to find a northern passage to Asia via the east or west, but this voyage would change the history of New York Harbor. His log book was full of descriptions of the fertile land and fur animals he had seen during his sail up the Hudson River, and word of the riches of the area spread quickly in the Netherlands. Dutch fur traders began visiting the harbor to fill their holds with valuable beaver pelts, and in 1614, the Dutch States-General would use his log to claim the land and establish the New Netherland colony.

News of Henry's westward explorations sparked new interest in England in the search for a northern passage, and on April 17, 1610, he set sail aboard the *Discovery*, headed west on a voyage funded by the British East India Company. From the start his crew was difficult to work with, but Henry ignored these early warning signs and pressed on. On August 2, the *Discovery* entered what is today called Hudson Bay in Northern Canada and continued west. The crew was thrilled, believing they had finally discovered the Northwest Passage and would receive rich rewards upon their return to England. When they spotted the western end of the bay, everyone was very disappointed, but Henry pushed the crew to continue their exploration through the autumn, sure that a way forward had to be nearby. In November, ice set in, trapping the ship and crew in North American for a cold, hard winter.

On June 12, 1611, the ice was melted enough to allow the *Discovery* to set sail for home. Sick, exhausted, disappointed, and convinced that Henry was hoarding supplies, the crew mutinied on June 23, setting Henry, his son, and a handful of faithful and sick crewmembers adrift in a small boat. They were never seen again. Only eight of the original crew of twenty-four men made it back to England, a testament to the difficulty of the voyage. The survivors were tried for mutiny, but the government pardoned them for bringing invaluable navigation information back to England.

Discussion Questions:

- The English refused to fund Hudson's voyages, so why did they arrest him for sailing for the Dutch?
- Hudson only spent twenty days in the area of New York. Why did this short visit have such an impact on the region's history?
- What personal qualities made Hudson a success? What qualities led to his downfall?



Joan Vinckeboons, *Manatvs gelegen op de Noot [sic] Riuer*, 1639. Library of Congress Geography and Map Division Washington, D.C.

The history of the colony of New Netherland is short, but the repercussions of the period continue to shape the city and state of New York today. The territory was claimed by the States-General of the Dutch Provinces in 1614, and for the next seven years independent Dutch traders made their way to the area to trade with the native people for furs. In 1621, the States-General placed the Dutch interests in the Americas, including New Netherland, in the hands of the newly chartered Dutch West India Company. The Dutch West India Company was run by a council of nineteen directors who had total authority over the administration of the Americas—the only check on their authority was a direct appeal to the States-General. The States-General gave the new company two directives—to wage war with Spain and promote Dutch business interests in the New World. They set about both with alacrity.

In 1624, the Dutch West India Company dispatched thirty families aboard the aptly named ship, the *Nieu Nederlandt* (New Netherland), to the territory of New Netherland. These first families to settle New Netherland were not Dutch, but Walloon refugees from the area of present-day Belgium looking for a place to call home. Most Dutch citizens were reluctant to leave the comforts of their homeland for the uncertainty of life at the edge of the world—only those looking to make their fortune or with no other real option could be enticed to New Netherland in the early years. The Walloon families were dispatched to the four corners of the colony—eighteen were sent to establish Fort Orange (at the site of Albany, New York), the northernmost outpost of the colony, and the rest were divided among sites on the Delaware River, the Connecticut River, and Nut Island (today Governors Island) at the mouth of the Hudson River (see [Resource 7](#)). They were tasked with settling the colony in order to strengthen the government’s claim to the territory and were expected to work for the Company as needed. But even in these earliest years there was a tension that would gnaw at the heart of the New Netherland enterprise for the entirety of its forty-year history—was this a proper colony, or a trading post in service of the Dutch West India Company?

By 1626, the new colony was already in danger of collapsing from

UNIT TWO: NEW NETHERLAND - Background Essay *continued*



mismanagement. A council of settlers met and banished the Company-appointed Provisional Director Willem Vehulst and selected Peter Minuit as their new leader. Minuit, in accordance with the instructions of the directors of the Company, made a land deal with the Munsee clans on the island of Mannahatta, and then sent word to the settlers at Fort Orange and the Delaware River that they should move to the southern tip of that island to consolidate their efforts and start over. The settlers constructed a small fort with thirty wooden houses nearby, and the town of New Amsterdam was born (see [Resource 8](#)).

In the colony of New Netherland, the Dutch West India Company was in charge, and the beaver fur trade was paramount (see [Resource 9](#)); ships from the Netherlands kept the colony well supplied with goods to keep the lucrative trade afloat (see [Resource 11](#)), but there was very little actual legal oversight to govern the day-to-day business of the colony. For example, there was no official policy to govern the practice of slavery in New Netherland, which meant that the enslaved people of the colony could exercise the same rights as white settlers (see [Resource 12](#)). The small community of New Amsterdam was prone to infighting that often ended up in the courts (see [Life Story: Anthony Jansen Van Salee](#)). The States-General grew frustrated with the colony's lack of development, which left it open to encroachment by the English, and threatened to remove the colony from the Company's control if they did not remedy the situation. So in 1638, the Company sent a new director, Willem Kieft, with instructions to increase settlement and strengthen the territory.

Kieft started out strong, cleaning up New Amsterdam and promoting the settlement of the areas around the town (the map that accompanies this essay lays out the landholdings in the immediate vicinity of New Amsterdam), but in 1642, he launched a bloody war with local Munsee clans that left the colony in a shambles (see [Resource 10](#)). To try to increase the security of the town, he gave land grants to freed slaves (see [Resource 13](#), [Life Story: Pieter San Tomé](#)) as part of his larger effort to create a buffer zone between New Amsterdam and the encampments

of the Munsee. Kieft also welcomed religious refugees from New England to bolster New Netherland's population (see [Life Story: Lady Deborah Moody](#)), adding to the colony's reputation for tolerance. But the colonists were unimpressed with his efforts, and in 1644, a council of eight colonists initially organized by Kieft to aid him in waging his war sent a petition to Amsterdam demanding that he be recalled, a new governor installed, and the colonists be allowed to choose representatives who would aid the new director in governing the colony.

The Company directors recognized that Kieft was a problem, but they were appalled at the audacity of the colonists' demands. Rather than comply with this request, they doubled down on their control of the colony by sending Peter Stuyvesant as the new director-general in 1647 (see [Life Story: Peter Stuyvesant](#)). Stuyvesant was a forceful personality with a clear vision of how he wanted to reform the colony (see [Resource 14](#)); he worked closely with the directors to ensure that the Company's best interests were furthered (see [Resource 15](#)). Under his direction, New Netherland flourished (see [Resource 16](#)). In 1653, the colonists, still dissatisfied with the Company's complete control of the colony, convinced the States-General to officially charter New Amsterdam as a city and instruct the Company to set up a municipal government that would co-govern the city with Stuyvesant. These magistrates worked with Stuyvesant to improve life in the colony for all inhabitants (see [Resource 17](#)).

In August of 1664, three English ships representing James, Duke of York, sailed into the harbor and demanded the surrender of New Amsterdam. Stuyvesant intended to fight to defend the interests of the Dutch West India Company, but the colonists, fearful that the colony did not have the strength to put up a fight, urged him to surrender. He gathered a group of the colony's leading citizens at his farm to negotiate the terms of the surrender with the English. The result was the Articles of Transfer, which surrendered the colony to the English in exchange for the English agreeing to respect Dutch legal, social, and religious traditions, and economic interests (see [Resource 18](#)). A furious Dutch West India Company

UNIT TWO: NEW NETHERLAND - Background Essay *continued*

called Stuyvesant back to Amsterdam to answer for the loss of the colony, but the States-General made the issue moot when they signed a treaty that relinquished New Netherland to the English in exchange for the sugar colony of Surinam. New Netherland was renamed New York, and the next chapter in the colony's history began.

Suggested Activities:

- Map the progress of Catalina Trico's life in New Netherland (**Resource 7**) on the map *Novi Belgii noaeque Angliae* (**Resource 6**).
- Use the testimony of Catalina Trico (**Resource 7**), the records of the orphanmasters (**Resource 17**), and the life story of **Lady Deborah Moody** to add the insights and experiences of women to your Dutch colonial curriculum. Ask students to reflect on how these perspectives change the historical narrative.
- Ask students to use "Fort Nieuw Amsterdam op de Manhatans" (**Resource 8**), the Manatus Map (**Background Essay**), and the Castello Plan (**Resource 16**) to write a short history about the earliest years of the city of New York.
- Use David De Vries' account of Kieft's Massacre of the Indians (**Resource 10**) to illustrate how Native American tribes were driven out of the tristate area.
- Ask students to research the country of origin for items that appear on Govert Loockermans' List of Sale of Goods in New Netherland (**Resource 11**) to kickstart a conversation about the global trade network of the seventeenth century.
- Conduct a close reading of the proposed seal for New Amsterdam (**Resource 9**), the seal of New Netherland, and the modern New York City seal (**Epilogue**) to answer the following question: In what ways does the city's Dutch history still influence its identity today?
- Use the Castello Plan (**Resource 17**) in conjunction with the life story of **Pieter San Tomé** to illustrate how enslaved people contributed to the development of New Amsterdam.
- Because of the lack of official legal code, black colonials had a variety of experiences in New Netherland. Use Resources **12** and **13**, as well as the life stories of **Anthony Jansen Van Salee** and **Pieter San Tomé**, as the basis for a mini unit on black colonials in New Netherland.

- Peter Stuyvesant gets a bad rap in popular histories of New Netherland. Ask students to use Resources **14**, **15**, **18**, and **Stuyvesant's life story** to re-examine his role in the development of New York City.
- Conduct a close reading of the Articles of Transfer (**Resource 18**), then ask the students to respond to the document from the perspective of one of the individuals highlighted in the life stories (**Pieter San Tomé**, **Anthony Jansen Van Salee**, **Lady Deborah Moody**, **Peter Stuyvesant**).

Discussion Questions

- Why is the Dutch colonial era an important chapter in the history of New York?
- How does the colony of New Netherland compare with the English colonies that surrounded it?
- What were the two competing visions for the New Netherland colony? How did the tension between these visions affect the history of the colony?

7a THE FIRST WHITE WOMAN IN ALBANY.
[N. Y. Col: MSS. XXXV.]

CATELYN TRICO aged about 83 years born in Paris doth Testify and Declare that in y^e year 1623 she came into this Country wth a Ship called y^e Unity whereof was Commander Arien Jorise belonging to y^e West India Company being y^e first Ship y^t came here for y^e s^d Company; as soon as they came to Mannatans now called N: York they sent Two families & six men to harford River & Two families & 8 men to Delaware River and 8 men they left att N: Yorke to take Possession and y^e Rest of y^e

7b gers went wth y^e Ship up as far as Albany which they called Fort Orange. When as y^e Ship came as far as Sopus which is $\frac{1}{2}$ way to Albany; they lightned y^e Ship wth some boats y^t were left there by y^e Dutch that had been there y^e year before a trading wth y^e Indians. upon there came accompts & gone back again to Holland & so brought y^e vessel up; there were about 18 families aboard who settled themselves att Albany & made a small fort; and as soon as they had built themselves some hatts of Bark: y^e Mahikanders or River Indians. y^e Maquase: Oaeydes: Onnondages Cayongas. & Sinnenkes, wth y^e Mahawawa or Ottawawas Indians come & made Covenants of friendship wth ye s^d Arien Jorise there Commander Bringing him great Presents of Bever & oy^e Peltry & desired that they might come & have a Constant free Trade with them w^{ch} was concluded upon & y^e s^d nations came dayly with great multitudes of Bever & traded them wth y^e Christians, there s^d Comman^r Arien Jorise staid with them all winter and sent his sonne home with y^e ship; y^e s^d Deponent lived in Albany three years all which time y^e s^d Indians were all as quiet as Lambs & come & Traded with all y^e freedom Imaginable, in y^e year 1626 y^e Deponent came from Albany & settled at N: Yorke where she lived afterwards for many years and then came to Long Island where she now lives.

The s^d Catelyn Trico made oath of y^e s^d Deposition before me at her house on Long Island in y^e Wale Bought this 17th day of October 1688.

WILLIAM MORRIS
Justice of y^e peoe

"Catalina Trico to William Morris," *The Documentary history of the state of New-York, Vol. III, ed. E. B. O'Callaghan* (Albany: Weed, Parsons & Co., 1850). New-York Historical Society Library.

Records of the experiences of women in the early days of the New Netherland colony are scant, which makes this testimony, collected from 83-year-old Catalina Trico (misnamed Catelyn in the document) by an English colonial official in 1688, all the more valuable. Once the Dutch had established their claim to New Netherland, they had to fill the land with settlers, but it was only the very young and very desperate who were willing to take the chance. Eighteen-year-old Catalina, a French-speaking refugee in Amsterdam, married 19-year-old Flemish textile worker Joris Rapalje, also a refugee, on January 21, 1624 in a ceremony arranged by the Dutch West India Company. Four days later they departed with the first wave of New Netherland colonists bound for the New World aboard the Company ship the *Unity*.

Upon their arrival, Trico and Rapalje were sent up the North River (known today as the Hudson River) to the settlement at Fort Orange (present-day Albany, New York). They helped construct a fort and farms. In this testimony, Catalina recalls a peaceful and fruitful trade relationship with the local native people, and mentions moving back to New Amsterdam in 1626, when Peter Minuit reconsolidated the colony. What she leaves out (due to memory failure, or perhaps because her interviewer wasn't interested) is that they left Fort Orange because their settlement was razed during an intertribal war in which their Dutch commander was foolish enough to involve them.

Catalina and Joris relocated to New Amsterdam, were among the first people to buy land in the settlement, and lived a prosperous, seemingly happy life together. From his humble beginnings, Joris rose to prominence in the colony by virtue of being a long-standing and successful landholder in the colony. Their first child, Sarah, was the first European baby born in New Netherland. Together, they raised eleven children who spread across the region and prospered in their turn. Catalina supported the surrender of the colony to England in 1664, and the Rapalje family became a powerful presence in the English period (see Resource 27). Historians estimate that Catalina has approximately one million descendants living in the tristate area today.

To read a modern English translation of this document, click [here](#).

Discussion Questions:

- How did the Dutch divide the first settlers in New Netherland? Why do you think this was necessary?
- According to Catalina, what were relations with the local native people like in the early days of New Netherland?
- Why is Catalina's brief testimony an important contribution to the historical record?



"Fort Nieuw Amsterdam op de Manhattans," *Beschrijvinghe van Virginia, Nieuw Nederlandt, Nieuw Engelandt, en d'Eylanden Bermudes, Berbados, en S. Christoffel. Dienstelijck voor elck een derwaerts handelende, en alle voort-planter van nieuw colonien. Met kopere figuren verciert* (Amsterdam: Joost Hartgers, 1651). New-York Historical Society Library.

The Dutch West India Company oversaw the management of hundreds of miles of colonial territory in New Netherland, but the town of New Amsterdam at the tip of the island of Manhattan was the heart of the colony's operations.

This print is one of the first published images of New Amsterdam. It was included in a book of descriptions of the New World colonies published for the public in the Netherlands. Although this image wasn't published until 1651, it depicts the town as it existed in 1626, right after it was settled by Peter Minuit. It is likely that the artist, Crijn Fredricx, the engineer who designed Fort Amsterdam and helped plan the layout of the settlement, drew the fort he wanted to build rather than the actual fort circumstances demanded, but it is otherwise a helpful view of New Amsterdam in its earliest days. The most striking detail is how small New Amsterdam is; about 270 colonists called it home. Their "city" consisted of a fort, thirty wooden cabins, a stone counting house used for monitoring trade, and a mill that doubled as a lookout point and security tower.

This print also highlights key characteristics of New Amsterdam: its relation to the harbor, heavy reliance on maritime trade, and relationship with local native people. The depiction of the native residents in canoes is significant, as it indicates that New Amsterdam's settlers traded with tribes from all around New York Harbor, and that these tribes from modern-day Brooklyn, Staten Island, New Jersey, and beyond were just as comfortable with maritime navigation as their Dutch counterparts.

Discussion Questions:

- What were the main features of the first settlement of New Amsterdam? Why were these a priority for the Dutch West India Company?
- What does the inclusion of Native Americans in this piece reveal about their relation to the settlement?
- Would you want to live in this place? Why or why not?



Unknown artist, *Proposed Coat of Arms for New Amsterdam, New Netherland: Preparatory Drawing for a Presentation to the Dutch West India Company*, circa 1630. Black ink and wash, watercolor, red and black chalk, and red gouache, with contours incised by a stylus on laid on paper, mounted on card. New-York Historical Society, Gift of J. Carson Brevoort.

Around 1630 an unknown artist presented this draft of a Coat of Arms for New Amsterdam to the Dutch West India Company’s governing body. It is a fascinating blend of the settlement’s history and the artist’s hopes for its future. The overall design is based on the coat of arms of the city of Amsterdam, a nod to the fact that New Amsterdam owed everything to the grace of “Old” Amsterdam, but specific elements have been changed to reflect the bounty of the new world. Amsterdam’s lions rampant have been replaced with beavers, who represent both the industriousness of the colony and the colony’s prime source of income; the monogram on the crown at the top has been changed to GWC, the initials of the Dutch West India Company (which was called the *Geoctroyeerde Westindische Compagnie* in Dutch), the controlling interest of the colony; and bunches of fruit hang from the bottom of the shield, indicating the settlement’s prosperity.

The choice of beavers to replace lions was likely what led to this design’s rejection, but it accurately reflects the animal’s position as the colony’s top export. Settlers acquired pelts by establishing trade relations with local native peoples, and then sold their pelts on to Europe at a significant markup. Although almost all goods in the colony passed through New Amsterdam, the heart of the beaver trade was at Fort Orange, where relationships with the Mohawk Indians ensured a seemingly endless supply of beaver pelts and other furs. In the first year, settlers exported 5,295 beaver pelts to Europe. This number grew exponentially over the years, to meet Europe’s insatiable demand for the waterproof, stylish hats made from the pelts. By 1649, an estimated 80,000 pelts were passing through New Amsterdam each year.

Discussion Questions:

- What does this seal tell us about the settlement of New Amsterdam?
- Why do you think the Dutch West India Company rejected this design?

10a



10b

The 24th of February, sitting at a table with the Governor, began to state his intentions, that he had a mind to wipe the mouths of the savages; that he had been dining at the house of Jan Claesz.' Damen, where Maryn Adriaensz. and Jan Claesz. Damen, together with Jacob Planck, had presented a petition to him to begin this work. I answered him that they were not wise to request this; that such work could not be done without the approbation of the Twelve Men; that it could not take place without my assent, who was one of the Twelve Men; that moreover I was the first patroon, and no one else hitherto had risked there so many thousands, and also his person, as I was the first to come from Holland or Zealand to plant a colony; and that he should consider what profit he could derive from this business, as he well knew that on account of trifling with the Indians we had lost our colony in the South River at Swansendael, in the Hoore-kill, with thirty-two men, who

Unknown artist, "David Pietersz de Vries," *Kort historial, ende journaels aenteyckeninge van verscheyden voyagiens in de vier deelen des wereltds-ronde, als Europa, Africa, ende Amerika gedaen, door d. David Pietersz de Vries, artillerij-meester vande Ed: N: Heeren Gecommitteerde Raden van staten van West-Vrieslandt ende't Noorder-quarter. Waer in verhaelt werde wat Batalijes hy te water gedaen heest: Yder Landschap zijn Gedierte, Gevogelt, wat soorte van Vissen, ende wat wilde Menschen naer't leven geconterfaeyt, ende van de Bosschen ende Ravieren met haer Vruchten* (Tot Alckmaer: Simon Cornelisz Brekebeest, 1655). New-York Historical Society Library.

David Pietersz de Vries, "Kieft's Massacre of the Indians," *Narratives of New Netherland*, ed. John Franklin Jameson (New York: Scribner, 1909). New-York Historical Society Library.

While things started out cordially between the early Dutch settlers and local Native American tribes, their relationship soured rapidly. The colonists' insatiable appetite for new land clashed headlong into the traditional native way of life, and Dutch merchants were not above pitting the local clans against tribes from farther north to gain a trade advantage.

Matters worsened precipitously with the arrival of Director-General Willem Kieft in 1638. Kieft was tasked with increasing the number of Dutch settlements throughout New Netherland to strengthen Dutch claims to the territory. His actions caused a steep rise in tension with the local natives, and small raids and skirmishes began to break out. Kieft used these incidents to justify an escalating campaign of violence against local tribes. In 1641, after some hogs were stolen from a Dutch farm on Staten Island, Kieft sent a posse to kill members of the Raritan tribe in retaliation—it was only after the fact that he learned the hogs had been stolen by a colonist. And in 1642, when a member of the Wickquasgeck clan killed a Dutch colonist in retaliation for a murder that had taken place years ago, Kieft announced his plans to end the native threat once and for all.

Aware that he would need public support for his genocide, Kieft asked the residents of New Amsterdam and the outlying areas to select a council of twelve who would assist him in deciding the best course of action. David Pieterszoon de Vries was selected as president of this council. De Vries was a Dutch adventurer turned patroon, leader of the colony of Staten Island, and famously sympathetic to his native neighbors. When the council cautioned a more diplomatic approach than all-out war, Kieft grew enraged and decided to proceed with his war regardless.

This document is from De Vries' book *Short Historical and Journal Notes of Various Voyages in the Four Quarters of the Globe, namely, Europe, Africa, Asia, and America*, which he published in Amsterdam in 1655. The passage begins on February 24, 1643, when Kieft ordered a large-scale attack on a native encampment at Communipaw, directly across the Hudson from New Amsterdam. In the passage selected, De Vries describes his attempts to talk Kieft out of attacking, the gruesome details of the massacre on February 25, and the immediate aftermath. This act of violence united all of the local tribes against the Dutch and

kicked off a two-year war that resulted in the destruction of most of the settlements around New Amsterdam. The war ended in the summer of 1645, after the Dutch, supported by a small contingent of English troops, attacked tribal encampments directly and massacred everyone they found there. It is estimated that over 1,600 native people died.

To read the complete document, click [here](#).

Discussion Questions:

- What did Kieft's army do to the native people at Communipaw? How did De Vries feel about it?
- How did this event change the lives of the colonists and native people in New Amsterdam?
- Why was De Vries against Kieft's plan? Why did Kieft ignore him?



Govert Loockermans, *List of Sale of Goods in New Netherland*, 1648. Series XXII of the Stuyvesant-Rutherford Papers, 1647–1917. New-York Historical Society Library.

Govert Loockermans is one of New Amsterdam’s success stories. He arrived in the colony in 1633 as a 16-year-old cook’s mate on a Dutch West India Company ship. On the passage over, he had become friends with the new colony Director Wouter van Twiller, and upon arrival, Twiller offered Loockermans a job as a Company clerk stationed in the settlement. In the course of his work over the next six years, Loockermans learned the local native languages, and when the Company’s monopoly on the fur trade ended in 1639, he immediately sailed for Amsterdam to find a more lucrative job as an agent. He was hired by Gillis Verbrugges of the Verbrugges family of merchants, and married Gillis’ niece Ariaentje Jans to solidify their partnership. In 1641, Loockermans and his bride returned to New Amsterdam, and he quickly became one of the most successful merchants in the colony and a power player in New Netherland government. By the time of his death in 1671, Loockermans was one of the wealthiest people in the New World.

This list of sale goods compiled by Loockermans in 1648 gives us a sense of the commodities that were shipped to New Netherland. The colonists relied on a steady stream of goods from Europe to supply the colony and keep the fur trade with local tribes afloat. The variety of goods on the list speaks to the fact that the Dutch had become a major world trading power, and New Netherland was an active participant in their global web of trade.

To read a translation of this document, click [here](#).

Discussion Questions:

- What do the goods on this list reveal about life in New Netherland?
- Why would a Native American trader be interested in the goods on this list?

12a

ACT

Of the Director and Council of New Netherland emancipating certain Negro Slaves therein mentioned. Passed 25 February, 1644.
(N. Y. Col. Recs. II. 16.)

We, *Willem Kieft* and Council of *New Netherland* having considered the petition of the Negroes named *Paulo Angola, Big Mausel, Little Mausel, Manuel de Gerrit de Rem, Simon Congo, Anthony Portugal, Gracia, Peter Santuone, Jan Francisco, Little Anthony, Jan Fort Orange*, who have served the Company 18 & 19 years, to be liberated from their servitude, and set at liberty, especially as they have been many years in the service of the Hon^{ble} West India Company here, and have been long since promised their Freedom; also, that they are burthened with many children so that it is impossible for them to support their wives and children, as they have been accustomed to do, if they must continue in the Company's service; Therefore, We the Director and Council do release, for the term of their natural lives, the above named and their Wives from Slavery, hereby setting them free and at liberty, on the same footing as other Free people here in *New Netherland*, where they shall be able to earn their livelihood by Agriculture, on the land shown and granted to them, on condition that they, the abovenamed Negroes, shall be bound to pay for the freedom they receive, each man for himself annually, as long as he lives, to the West India Company, or its Deputy here, thirty shepels of Maize, or Wheat, Pease or Beans, and one Fat hog, valued at twenty guilders, which thirty shepels and the hog they, the Negroes, each for himself, promises to pay annually, beginning from the date hereof, on pain, if any one of them shall fail to pay the yearly tribute, he shall forfeit his freedom and return back into the

12b

...said Company's slavery. With express condition, that their children at present born or yet to be born, shall be bound and obligated to serve the Hon^{ble} West India Company as Slaves; Likewise that the abovenamed men shall be obliged to serve the Hon^{ble} West India Company here, by water or on land, where their services are required, on receiving fair wages from the Company.

Done 25 February, 1644, in *Fort Amsterdam* in *New Netherland*.

"Laws of Act of the Director and Council of New Netherland ..., 25 February 1644," *Laws and ordinances of New Netherland, 1638 -1674*, compiled and translated by E. B. O'Callaghan (Albany, NY: Weed, Parsons, and Co., 1868). New-York Historical Society Library.

Early in its history, the Dutch West India Company owned many of the enslaved people in New Amsterdam. The first enslaved people brought to New Amsterdam, within one or two years of the arrival of the first settlers, were prizes captured from a Spanish or Portuguese trading vessel, but the population of enslaved people grew over time. Enslaved people contributed to every aspect of establishing the colony, most particularly clearing the land marked for the new settlement and constructing the colony's infrastructure. The New Amsterdam fort, wall, docks, roads, farms, and mills were all built in part by people enslaved by the Company (see Resource 16).

The Dutch had no clearly established laws or codes that governed the status and regulation of the enslaved population of New Amsterdam. Enslaved people were able to marry, attend religious services, and receive payment for their work. In 1635, a group of enslaved men appealed to the Company's headquarters in The Hague for equal pay to white laborers and received it, which meant not only an improvement in their quality of life but served as a precedent that all enslaved people in New Amsterdam could use the courts to secure and uphold their rights.

In 1644, a group of Company slaves sought their freedom by petitioning Director Willem Kieft. This document—one of the few pieces of written evidence of slavery in New Amsterdam—records the deal they reached. After serving the Company for eighteen or nineteen years, these eleven individuals and their wives were granted their freedom and promised the same legal status as other free individuals in the colony. They were required to pay an annual tax, similar to any white colonist, with the only difference being that the agreement stipulated that failure to pay would result in their immediate return to bondage. There is no record of a black colonial being re-enslaved for failing to pay this tax. Also, like their white counterparts, the free blacks of New Netherland could be called at any time to serve the Company in exchange for fair wages. This particular manumission agreement stipulates that any children or future children of these individuals would be born into slavery and would be forced to serve the Company for the duration of their lives, but this condition was short lived. White colonists complained to the States-General, stating that no person born of a free Christian mother should ever be enslaved. As a result, subsequent manumission documents did not include this stipulation, and it is clear from other records that the children of these initial freed persons were granted their freedom soon after.

Discussion Questions:

- What does this document reveal about the status of black colonials in New Netherland?
- What responsibilities did black colonials agree to as newly freed citizens of the colony?
- Why is it important to consider the history of black colonials when studying this time period?



Peter Stuyvesant. *Property deed to Manuel de Spanje*. January 18, 1651. New-York Historical Society Library.

Beginning in 1643, Director-General Willem Kieft made a series of land grants to free blacks in the New Amsterdam colony. His aim was to provide the newly freed population with the land they needed to support themselves, while also adding to the ring of settlements around New Amsterdam that protected the town from the attacks of native tribes (see Resource 10). His successors continued the practice of granting free blacks land in the same area, and by 1664, a thriving “Land of the Blacks” spanning about 130 acres was firmly established a mile north of Manhattan.

The land grants allowed recently freed people to achieve a level of economic stability and independence that would have otherwise proven elusive, and the isolation allowed free blacks to establish a community and culture of support apart from the growing racism of the urban center. Freed parents petitioned for the emancipation of their enslaved children and raised money to purchase freedom that would not be granted for free. During the English colonial period, the inhabitants of the “Land of the Blacks” became notorious for aiding enslaved people who ran away.

This document is a never-before-published property deed signed by Peter Stuyvesant granting Manuel de Spanje a plot of land in the Land of the Blacks in 1651. It is possible that this was de Spanje’s personal copy of the deed. De Spanje purchased his freedom from Philip Jansz Bingo in 1649 for the price of 100 guilders a year over three years. Of particular interest is the fact that de Spanje is granted the same property rights as any white landowner, including the right to sell his land or pass it to his descendants. In 1665, Stuyvesant made it clear that these were permanent land grants when he advised the new English governors, who were confused about the legality of the settlements, that the “parcels of land were given to the aforesaid Negroes in true and free ownership with such privileges as all tracts of land are bestowed on the inhabitants of this province.” From this nucleus of thirty farmsteads, the free black community of New York would grow.

To read a translation of this document, click [here](#).

A translation of Stuyvesant’s 1665 certification of land grants to freed blacks can be found here: <https://www.newnetherlandinstitute.org/files/2814/0681/8946/Stuyvesantmanumission.pdf>

Discussion Questions:

- What does this document reveal about the lives of free black colonials in New Netherland?
- Why does this land grant have particular historical significance?

14a

Great complaints are daily made to the Director General and Council by the Indians or natives, that some inhabitants of New Netherland set the natives to work and use them in their service, but let them go unrewarded after the work is done and refuse, contrary to all international law, to pay the savages for their labors. These Indians threaten, that if they are not satisfied and paid, they will make themselves paid or recover their remunerations by other improper means,—

Therefore, to prevent all trouble as much as possible, the Director General and Council warn all inhabitants, who owe anything to an Indian for wages or otherwise, to pay it without dispute and if in the future they employ savages, they shall be held liable to pay upon the evidence and complaint of Indians, (who for good reason shall be considered credible witnesses in such cases), under the penalty of such a fine, as the circumstances shall indicate as proper.

Done at the meeting and published September 28, 1648, at New Amsterdam, present ut supra.

14b

The Director General and Council of New Netherland to All, who hear, see or read these presents, Greeting.

Experience has shown, that this decayed fortress, formerly in fair condition, has mostly been trodden down by hogs, goats and sheep and we are now engaged, in obedience to the orders of our Masters and Patrons, in repairing the same, but it is to be feared, that the fort may again be damaged by goats, sheep, hogs or other animals climbing upon the walls,—Therefore the Director General and Council hereby warn all and every inhabitant of this place, not to allow hogs, sheep, goats, horses or cows to run free between the Fort, the Company's Bouwery at the end of the Heeren Wegh (Broadway) now tenanted by Tomas Hall, and the house of Master Isaack Allerton, without herder or driver, except within their closed fences, under a fine of 6 fl. for the first time for each horse, cow, etc, found within the aforesaid limits on the public streets near the Fort, twice as much for the second time and confiscation of all for the third time.

Thus done etc. June 27, 1650.

"Ordinance of the Director General and Council of New Netherland, and of the Burgomasters and Schepens of New Amsterdam, September 28, 1648," *The Records of New Amsterdam from 1653 to 1674 anno Domini*, ed. Berthold Fernow (Baltimore: Geological Publishing Co, 1976). New-York Historical Society Library.

"Ordinance of the Director General and Council of New Netherland, and of the Burgomasters and Schepens of New Amsterdam, June 27, 1650," *The Records of New Amsterdam from 1653 to 1674 anno Domini*, ed. Berthold Fernow (Baltimore: Geological Publishing Co, 1976). New-York Historical Society Library.

Prior to the arrival of Peter Stuyvesant in 1647 (see **Life Story: Peter Stuyvesant**), New Netherland had been led by six directors in less than 30 years, and conflicting laws, ongoing war with the natives, and an unruly population had taken their toll on the stability of the colony. Stuyvesant was determined to bring order to the colony and believed that regulating almost every aspect of daily life was an important first step. His efforts can be traced through the many ordinances he passed during his years in office. These ordinances, which tackled everything from sewer system maintenance to how holidays should be celebrated, give us a fascinating insight into the daily life and challenges of the colony from 1647 through 1664.

These two examples demonstrate the breadth of Stuyvesant's efforts to bring his colony to order. The ordinance dated September 28, 1648 requires all colonists to pay any native person who worked for them; it stands as a testament to how the Company insisted that all who lived in the colony uphold cordial relations with the neighboring Native American tribes. On a lighter note, the ordinance dated June 27, 1650 calls attention to the problem of rogue livestock damaging the earthen walls of Fort Amsterdam, and sets steep penalties for any colonists who didn't properly pen their animals.

The entire collection of Peter Stuyvesant's ordinances can be found here:

Records of New Amsterdam: Ordinances of New Amsterdam, NYC Department of Records and Information Services, <http://www.archives.nyc/newamsterdam/dutchordinances/>

Discussion Questions:

- What does the ordinance dated September 28, 1648 reveal about the treatment of Native Americans in New Netherland?
- What does the ordinance dated June 27, 1650 tell us about quality of life in New Amsterdam?
- Why are laws and other government documents a valuable resource for historians?

15

LETTER FROM THE DIRECTORS TO STUYVESANT: TRADE BETWEEN VIRGINIA AND NEW NETHERLAND
 (PROHIBITED); JEWS; LUTHERANS; PUBLIC HOUSES.

The 14th of June 1656

Honorable, Vigorous, Pious, Wise, Faithful,

Our last letter to you, dated the 13th of March last past, was sent by the "Bontebae;" we have since received by the ship "Nieuw Amsterdam," Pieter Dircksen Waterkant, skipper, your letter of the 21st of the same month, to which we shall briefly reply, as several points have been answered by ours of the 13th of March, that we are well satisfied with the expedition, which agreeably to our former orders you have caused to be led so discreetly and without difficulty or bloodshed against the English on Long Island, who encroached there upon the Company's territory. We approve of what has been done there and recommend you to act henceforth in the same way in regard to encroachments or usurpations by the English; but be as cautious as possible, that no acts of open hostility occur, which must be avoided and harmony maintained.

As to your fears concerning the trade with Virginia, that it will not be of long duration, because of the high price of all kinds of merchandises, the low price of tobacco, and because you are informed, that England has forbidden the trading from Virginia to New Netherland,—we are not so much alarmed as you show yourselves to be in your last letter, partly because the price of tobacco may shortly improve, which will re-establish the trade and make a better market for merchandises, partly because they in Virginia receive from their own nation in England no such goods as they need: besides they have to buy from their own people at higher prices, than from us—a natural consequence—because Virginia tobacco sells in England on an average at a lower price, than here: it is therefore often brought from there directed to our province and this, we think, should induce the Virginians to continue their commercial relations with you under all circumstances. But as no reliance can be placed upon all such and similar relations and because trade to all foreign places is hindered one year than the other, the cultivation of tobacco (which also succeeds well in New-Netherland if properly cured and preserved) should be so much more promoted and fostered; that would give a firmer footing to and vastly encourage commerce. We shall therefore think of all possible measures and endeavor to have the import duties on tobacco removed.

"Letter from the Directors to Stuyvesant, June 14, 1656," *Documents Relating to the History of the Early Colonial Settlements principally on Long Island*, ed. Berthold Fernow (Albany, New York: Weed, Parsons and Co., 1883). New-York Historical Society Library.

For all of his authority, Peter Stuyvesant was still an employee of the Dutch West India Company and had to run all his decisions by the Directors in Amsterdam. The rate of communication was plodding—letters could take two to three months to reach Amsterdam, and another two to three months for a reply to reach Stuyvesant, not counting the time it would take for a reply to be written.

The official correspondence is comprehensive, covering everything from updates on international affairs to thoughts on the colony's infrastructure. This letter from the directors to Stuyvesant, dated June 14, 1656, is a typical example of the many Stuyvesant received during his tenure. It exemplifies how the directors sought to exert control over a colony that they had never seen, and how their interests and directives could conflict with Stuyvesant's on-the-scene assessments.

Highlights of this letter include Stuyvesant being praised for driving back encroaching English colonists and getting scolded for ignoring the direct orders of the directors regarding religious toleration; instructions on negotiations with local native tribes in the wake of Kieft's disastrous war (see [Resource 10](#)); and hints of insubordination from some of the outlying settlements. The letter also makes a few references to Dutch men and women travelling to and from the colonies with seeming ease—a hallmark of the Dutch colonial structure was the relatively transient nature of their colonists compared with other European colonies.

The letter ends with the directors stating that they were "embarrassed" by the lack of records relating to a group of soldiers sent by the Company. They demanded that in the future Stuyvesant provide receipts and documentation of transactions so that they can have proof that the work is being completed as requested. While it is understandable that the directors would request such a paper trail, it must have been challenging for Stuyvesant and his colleagues to maintain and transmit complete records for so many people, issues, and concerns across miles and miles of ocean.

To read the complete document, click [here](#).

Discussion Questions:

- What does this letter reveal about the relationship between Peter Stuyvesant and the directors of the Dutch West India Company?
- How do the directors feel about Peter Stuyvesant's recent crackdown on religious toleration in New Netherland?
- What do the directors advise in dealing with the Munsee clans in the aftermath of Kieft's war?
- What evidence does this letter reveal about the relationship between the people of New Netherland and the Dutch West India Company?



John Wolcott Adams, *Redraft of the Castello Plan, New Amsterdam, 1660, 1916*. New-York Historical Society Library.

The Castello Plan is the oldest known map of New Amsterdam, and the level of detail it presents makes it an invaluable resource for picturing life in the colony. The canal that starts in the southeast, which would allow goods from trade ships to be floated into the city center rather than hauled by horses, indicates that the people of the colony employed techniques from the Netherlands to make their lives easier. Most of the homes were simple wooden two-floor structures, but there are also some more luxurious (and fire-resistant!) brick homes that speak to the city's prosperity. The ships in the harbor are a clear indicator of New Amsterdam's role as the primary port of New Netherland, and the continuation of the roads beyond the wall serve as a reminder that the New Netherland colony extended far beyond the scope of this map.

The fort and wall that bookend New Amsterdam are a stark reminder of the constant fear of invasion that hung over its inhabitants. Fort Amsterdam was one of the first buildings constructed in the colony. The wall (the namesake of modern-day Wall Street) was constructed by the Company in 1653, during the first Anglo-Dutch War, to protect the residents of New Amsterdam from the threat of English invasion; it also protected residents from Native American raiding parties during later periods of war.

This map is a redraft of Jacques Cortelyou's *Afbeeldinge van de Stadt Amsterdam in Nieuw Neederlandt* ("Picture of the City of Amsterdam in New Netherland"). Cortelyou produced the map in 1660 in his capacity as a surveyor for the Dutch West India Company. It was lost to history until 1900, when it was rediscovered in Florence, Italy, in a book of Dutch maps sold to Prince Cosimo de' Medici III in 1667. Today the map is commonly called the Castello Plan after the villa where it was rediscovered.

Discussion Questions:

- What work had to be done to turn the tip of Mannahatta into the city of New Amsterdam by 1660?
- Why are maps a valuable historical resource? What are their limitations?

17

Berthold Fernow, *The Minutes of the Orphanmasters of New Amsterdam*. (New York: Francis P. Harper, 1902).

Thursday, December 22, 1661, at the City Hall present Messrs. Olof Stevenzen van Cortlant, Martin Cregier and Cornelis Steenwyck.

Margriet Hardenbroeck, widow of Pieter Rudolfus, is requested to bring an inventory of the estate of her late husband and asked, whether she has guardians for her children, she answers, that there is a guardian in Holland, who is expected shortly to arrive. As she cannot make the inventory- so quickly and does not know, how her late husbands affairs in Holland stand, she asks for time, until the arrival of the first ships or until her brother comes, which is allowed.

Whereas Margriet Hardenbroeck, the widow of Pieter Rudolfus, intends to become the wife of Frerich Flipsen and the bans have already been published, therefore the Orphanmasters of this City order and direct said Margriet Hardenbroeck, before the solemnization of her marriage to deliver to this Board a statement and inventory of the property, left by said Pieter Rudolfus and to be settled on his child as inheritance. This she is to do in eight days, on the last of this month. Done at Amsterdam in N. N., November 23, 1662. By Order, etc.

Monday, December 4, 1662, at the City Hall present Messrs. Marten Cregier and Cornelis Steenwyck.

Margriet Hardenbroeck, the widow of Pieter Rudolfus, coming in is told, that as she intends to marry again she must settle upon her child by said Rudolfus the property, inherited from the father. She says, that at present she can make no settlement, as her affairs are not ready, but, she adds, she has taken care of that, for by the marriage contract with her new husband provision is made, that this child is to inherit a like share with the children she may have during this marriage. The Board decide, that said marriage contract is to be recorded in the Orphans book and that guardians of the child must be appointed, as which are named the father of said Margriet Hardenbroeck and Jacobus Backer : she was ordered to notify the Board at the next session.

Thursday, December 14, 1662, at the City Hall present Messrs. Marten Cregier, Cornelis Steenwyck and Peter van Couwenhoven.

Margriet Hardenbroeck coming in produces the marriage contract, made by her and Frerick Flipsen, her future husband, but not signed. This contract having been read and considered, the Board does not deem it sufficient to show, that the paternal inheritance is settled on the child, because it says, first, that the survivor shall not be held to give any account to the children or relations nor an inventory of the estate, excluding all : secondly, the fifth article says, that if the contracting parties should have no children, no settlement shall be made on her child. Margriet Hardenbroeck is therefore ordered to make a settlement on the child of the paternal inheritance in eight days from date.

Monday, December 18, 1662, at the City Hall present Messrs. Marten Cregier, Cornelis Steenwyck and Peter van Couwenhoven.

Margriet Hardenbroeck is asked, whether she has spoken with her fiancé about what was told her last Saturday ; saying, she had done so, she is directed to bring him in.

Frerick Flipsen and Margriet Hardenbroeck, coming in are asked for their marriage contract and how it is understood, and after explaining it they signed the following document.

Before the Orphans Court appeared Margriet Hardenbroeck, widow of Pieter Rudolfus, prospective bride, assisted by her future husband, Frerick Flipsen, who jointly declared, as it was impossible to make a settlement on her child by Pieter Rudolfus, called Maria, of the paternal estate, the more so, as it was not known, by whom they might be called on for debts of Rudolfus' estate, therefore Frerick Flipsen, out of special love and affection, promises, as he hereby does, to keep said child as his own and if his wife, her mother, should die before him, leaving only this child, he declares, he makes her now the heiress of all her, the wife's, and his property, provided he does not marry again and died unmarried. But if he should marry again, then he could and would give to said child a just half and if he and Margriet should have one or more children, he declares, that Maria aforesaid shall share alike with them. In witness whereof both have signed this at the Orphans Chamber in Amsterdam in N. N. December 18, 1662.

Fredryck Flypsen

Margrita Hardenbroeck

We, the undersigned Orphanmasters, are satisfied with the foregoing settlement and have signed this in proof thereof. Date as above.

Martin Cregier

CORNELIS STEENWYCK.

Excerpts from *The Minutes of the Orphanmasters of New Amsterdam*, ed. Berthold Fernow (New York: Francis P. Harper, 1902). New-York Historical Society Library.

One of the best sources for information about the lives of women and children in New Amsterdam is the Minutes of the Orphanmasters Court. Established in 1656 by the Municipal Government of New Amsterdam, the orphanmasters were responsible for ensuring the legal and financial security of children after the death of a parent. Their records provide a wealth of details about family relationships, estates, and the way women and children were treated in New Netherland.

The case of Margriet Hardenbroeck, which appears in the records in 1661–1662, is of particular interest because it represents the variety of forces at play in the lives of New Amsterdam women. Hardenbroeck married Pieter Rudolphus de Vries in 1659, and during their marriage, acted as his partner in running his Atlantic trade business. Unlike their English counterparts, women in the Dutch colonies were able to inherit and manage property, so when Pieter died in 1660, his considerable estate should have been split between his wife and his infant daughter, Maria. In 1661, the orphanmasters called Hardenbroeck in to request an inventory of her late husband's estate and determine whether she had named a guardian for Maria. Under Dutch law, any person who might benefit from the death of a ward could not be their sole financial and legal guardian—a second, disinterested party had to be appointed to make sure the ward's interests were protected. Hardenbroeck testified that information on her husband's estate and her child's guardian were both in Holland, but she would let the court know when she had more information. Whether this was a ploy to keep the court from meddling in her business interests or not, the orphanmasters were happy to let that stand for the time being.

In late 1662, the matter became more pressing when the orphanmasters learned that Hardenbroeck had announced plans to remarry. Hardenbroeck still had not provided an inventory of her late husband's estate, and under Dutch law, any property of Hardenbroeck's would become the joint property of her new husband—if Maria's share was not set aside before the marriage took place her claim would be lost. The orphanmasters demanded that Hardenbroeck appear before them and explain her plans for ensuring her daughter's financial security. Their concern seems to indicate that children of first marriages could be mistreated by the new spouse in subsequent unions. Hardenbroeck's first attempt at a marriage contract was rejected for not being clear enough, and both she and her fiancé were called before the court to

settle matters. The final agreement did not preserve Maria's portion of the estate, but did ensure Maria the full financial support of her new father and an equal share in any inheritance down the road.

The entire episode speaks volumes about the status of women in New Netherland. Hardenbroeck appears to be a woman of business who is doing everything in her power to prevent the government from meddling in her affairs. On the other hand, the fact that the orphanmasters were going through all this trouble for an infant girl is indicative of a larger cultural interest in protecting the rights and interests of women and children generally.

Discussion Question:

- Why are the orphanmasters concerned with Margriet Hardenbroeck's plans to remarry? Do you believe their concerns are valid? Why?
- What does this episode reveal about the status of women and children in New Netherland?

Click [here](#) for a modern English translation.



[Articles of Capitulation] at the Governors Bowry, August 27th Old Stile 1664; as copied from city records in 1720. New-York Historical Society Library.



On August 26, 1664, four English frigates arrived in New York Harbor with orders to claim New Netherland in the name of James, the Duke of York. Peter Stuyvesant, Company man that he was, planned to make a fight of it, but his support in New Amsterdam was waning, and few of his people were willing to risk their lives to fight, especially after word got out that the English offered to guarantee the well-being of every colonist if the city surrendered peaceably. On September 6, 1664, Dutch and British delegations met at Peter Stuyvesant’s farmhouse (today the corner of First Avenue and 16th Street) to negotiate the transfer of New Netherland from Dutch to British rule.

Drafted during that meeting, the Articles of Capitulation, or Transfer, guaranteed the original Dutch colonists a number of the rights and freedoms that made the Dutch colony unique in North America: religious tolerance, women’s right to inherit property, the right of private citizens to engage in trade the way they always had. The Articles also ensured that the diverse ethnic makeup of the colony would continue. No residents were to be expelled from the Colony, and those who chose to leave were free to do so on their own terms. It was also agreed that if for any reason the leaders of England and the Netherlands agreed the colony should return to Dutch rule, it would be handed over immediately.

Many of these concessions may have resulted from a selfish impulse on the part of the English. It was in the Duke of York’s best interest to maintain the success and stability of the Dutch colony. Limiting the rights of current residents would only encourage them to leave, and the English were eager to prevent a mass exodus. Thanks in part to the Articles, very few residents chose to leave. By protecting the continuation of Dutch culture, the Duke of York and his colleagues ensured that after New Amsterdam surrendered to the English on September 8, 1664, the city would remain something of an aberration among the English colonies of North America.

To read the complete transcription, click [here](#).

Discussion Questions:

- What rights did the Dutch inhabitants of New Amsterdam maintain under the Articles of Capitulation? Why did the English agree to honor these rights?
- How might this document affect the future of the New York colony?



Nieu Amsterdam. Cum Privilegio Ordinum Hollandiae et West-Frisiae, ca. 1640. I.N. Phelps Stokes Collection, Miriam & Ira D. Wallach Division of Art, Prints and Photographs, New York Public Library, Astor, Lenox and Tilden Foundation.

Learning about the lives of enslaved people in New Amsterdam is similar to piecing together a mystery—there is very little evidence with which to work. Our first clue about the life of Pieter San Tomé is his name. It was common practice in the seventeenth century to give people who were enslaved a last name based on where they originated. In the mid-seventeenth century, São Tomé was a Portuguese colony off the west coast of Africa covered in sugar plantations, and the enslaved population of the island was brought over from the African mainland. It is difficult to say whether Pieter was born on one of São Tomé’s plantations, or had been kidnapped and brought there as a child, but the island was officially recognized as his point of origin.

We know that sometime in 1624–1625, Pieter took the long, treacherous journey across the Atlantic Ocean, because in May of 1625, within a year of the arrival of the first white colonists, he and ten other enslaved men arrived in New Amsterdam. These initial enslaved inhabitants of New Amsterdam were “prizes” captured from a Spanish or Portuguese vessel, which means Pieter probably witnessed and survived a naval battle. The Dutch West India Company put Pieter and the other enslaved men to work as the labor force for the colony. They cleared land, laid out farms, and erected Company structures like the fort, docks, and mills. After the settlement was built, Pieter likely did the work necessary to keep the colony functioning—loading and unloading ships, bringing in the harvest, cutting wood, and operating the mills.

Other Company policies offer us some clues about Pieter’s life. There was never a formal legal code governing slavery in New Netherland, so Pieter was subject to the same laws that governed white colonists. He could earn a wage by hiring himself out when he wasn’t doing work for the Company, testify in court, marry whomever he pleased, attend religious services at the Dutch Reformed Church, and have his children baptized. He was able to take up arms to defend the colony in the event of an emergency. We know that Pieter at the very least married, because two of his sons show up in later records. He also very likely defended New Amsterdam during Kieft’s war with the Munsee (see [Resource 10](#)), which may be one of the reasons for what happened next.

In 1644, Pieter and ten other enslaved men petitioned the Council of New Amsterdam for their freedom. On February 25, the director and council, in recognition of their many years of

service, long-standing promises of freedom, and the reality that most of the men had children that they could not support when their time was taken up with the business of the Company, granted their petition, and freed their spouses as well (see [Resource 12](#)). Pieter was granted the same rights and responsibilities as any white colonist in New Netherland—he had to pay a yearly tax to the Company, and work for the Company for a fair wage whenever he was called upon. His manumission agreement stipulated that his children would remain slaves of the Company, but white colonists protested this condition, and they were ultimately set free.

Pieter accepted this deal, and on December 15, 1644, Director Kieft granted him an eight-acre farm just north of New Amsterdam, in the area of modern-day Astor Place, that Pieter could farm to support his family and pay his annual tribute. His farm was part of a community that came to be known as the “Land of the Blacks” (see [Resource 13](#)).

From this point Pieter’s trail goes dark again, but there are some tantalizing clues that he pursued a life of prosperity. He does not appear in any of the court records of New Amsterdam, so he managed to keep a low profile in a very litigious community. One of his sons, Lucas Pieters, became a barber-surgeon in the employ of the Company, which indicates that Pieter was not only able to secure his son’s freedom, but was also able to contract an apprenticeship for him. He evidently worked hard to elevate his family in New Amsterdam society.

Pieter passed away before New Amsterdam was surrendered to English rule, but his farm passed to his sons, and in 1667, English Governor Richard Nicholls, after conferring with Peter Stuyvesant on the matter, confirmed their deed. His son Salomon added thirty acres to the family farm in 1680, and when he passed away in 1716, his will listed houses, land, many household goods, iron tools, farm implements, guns, swords, and pistols.

Discussion Questions:

- Why is it challenging to study the lives of enslaved people in New Netherland? What sources exist?
- Why did Director Kieft grant Pieter San Tomé and other enslaved people their freedom in 1644? Why did he grant them land north of New Amsterdam?
- How did Pieter change the circumstances of his life? How did he ensure that his family would prosper?
- What responsibilities did Pieter accept as a freed black of New Amsterdam?



Joan Vinckeboons, and Library Of Congress. Excerpt from *Manatvs gelegen op de Noot sic Riuijer* 1639. 1670. Map. Retrieved from the Library of Congress, <https://www.loc.gov/item/97683586/>, accessed March 10, 2017.

Anthony Jansen Van Salee was born in the Moroccan port town of Salee. His father, Jan Jansen, was a Dutch pirate who converted to Islam and was named the Admiral of the Fleet of Salee after the city declared its independence from the Sultan of Morocco. The fleet was essentially a pirate fleet, and Jan Jansen was a very wealthy man. He married a Muslim woman named Margarita, and Anthony was the eldest of their four children.

Anthony arrived in New Amsterdam in the early 1630s, in all likelihood the first Muslim colonist in the New World. He was tall, imposing, and dark-skinned. His religion and skin tone would have made him stand out among the colony's freemen in the early years of the settlement, but the colony was relatively tolerant of all comers as long as they were willing to work. By all accounts, he was a hard man to get along with. He was quarrelsome, violent, and given to wandering the village drunk. To cap his notoriety, he married Griet Reyniers, the local prostitute. Together they raised a family and bought a *bouwerie* called *Walestyn*, in the area between present-day Maiden Lane and Ann Street (number 22 on the map excerpt pictured here is the location of this property).

Much of our information about Anthony comes from his frequent appearances in the New Amsterdam courts. In June of 1638, he was brought before the courts by Reverend Everardus Bogardus, the minister of the Dutch Reformed Church, because Anthony was refusing to pay his share to support the church. Anthony admitted his guilt, and was ordered to pay up, but rather than complying, he sued Bogardus for a different debt. The court decided in Bogardus's favor, and in retaliation, Anthony and Griet started badmouthing him all over town. When the reverend demanded they be tried for slander in October of that same year, many of New Amsterdam's residents lined up to testify against Anthony and Griet. Much of the testimony focused on Griet's profession as a way of proving their bad characters. Bogardus once again won his suit, and Anthony and Griet both made public apologies and paid fines.

Anthony found himself called into court again and again over the next six months. On October 28, 1638, he was accused of stealing wood cut by his neighbor. On December 2, he was accused of creating illegal debt. On December 7, he was made to pay for damages after his dog injured a neighbor's hog. And in March of 1639, four cases were brought against him by four different residents—one for debt, and three for slander. Finally, in April of 1639, the court had

had enough. They sentenced Anthony to exile from New Amsterdam, and gave him six months to get his affairs in order and clear out.

Whether Anthony was in fact a public menace or his neighbors targeted him because of his blatant disrespect for the Dutch Reformed Church remains up for debate. Slander was a common infraction brought to the New Netherland courts, but no one received a punishment as extreme as Anthony's.

While getting his affairs in order, Anthony applied to Director Willem Kieft for a land grant on western Long Island, and Kieft willingly obliged, giving Anthony 200 acres of land on Long Island, opposite Coney Island, in exchange for a rent of 100 guilders a year over ten years. This seems to indicate that the director at least thought Anthony should stick around. Through this land grant, Anthony would become an early settler of New Utrecht, which is still a neighborhood in Brooklyn today.

Anthony flourished on western Long Island, becoming one of the area's most prominent landowners. As early as 1643, he once again owned property in New Amsterdam and had set himself up as a merchant and money lender in the city. Four of his daughters married into prominent Dutch families. He was always quarrelsome—he still frequently showed up in the courts over one matter or another—but over time he managed to become one of the more prosperous and established citizens of New Amsterdam.

Griet passed away in the 1660s, and in 1669, Anthony remarried Metje Grevenraet, proving that not everyone in the colony found him insufferable. They moved to New York City the year of their marriage, and lived comfortably on Bridge Street until Anthony died in 1672.

Discussion Questions:

- Anthony Jansen Van Salee was treated like a public menace in New Amsterdam—based on this Life Story do you think this characterization is fair? Why or why not?
- What does Anthony Jansen Van Salee's story reveal about the community of New Amsterdam?
- Why was the New Netherland colony more welcoming of different religions and cultures than other colonies in the New World?



George Rogers Howell after W. Hubbard, *A plot of ye situations of the towns & places on ye wester end of Long Island to Hempstead Rounds, dated July 3, 1666 / by W. Hubbard (wants the towns of Brooklyn & Bushwick, 1895. New York State Library.*

Deborah Dunch was born in London in 1586. She was the daughter of Walter Dunch, the auditor of the Royal Mint, and his wife, Deborah. Her ancestors were loyal supporters of the British monarchy and the Church of England for decades. She married Sir Henry Moody in 1606, becoming Lady Deborah Moody.

After the death of her husband in 1629, Deborah became an Anabaptist. The Anabaptists were a Protestant sect of Christianity who believed that baptism shouldn't occur until a person was old enough to agree to join the church. In England, where the Church of England was headed by the king, the Anabaptists were treated like criminals. When word of her new beliefs got out, Deborah was summoned to appear in court. Rather than face whatever punishment the government had in mind, Deborah gathered her wealth and set sail for the New World at the age of 54, in search of freedom to practice her beliefs in peace. She arrived in Massachusetts Bay Colony in 1639.

Unfortunately, the Massachusetts Bay Colony was not the haven of religious toleration that Deborah had hoped. Deborah originally settled in the town of Saugus, Massachusetts, before moving to a large farm in Swampscott, just outside of Salem. She conducted a lively correspondence with other religious nonconformists in the area, drawing the ire of her closest neighbor, Reverend Hugh Peter. Hugh believed that the Massachusetts colony should have religious unity; he had already expelled another Anabaptist woman, Anne Hutchinson, two years prior to Deborah's arrival. In 1643, Deborah was brought before the court for spreading religious dissent. During her trial, Puritan leader John Endecott described her as a "dangerous woman." She was given the choice to change her beliefs or be excommunicated. Deborah chose excommunication, gathered her fellow Anabaptists, and set out once again to find a place where they could practice their religion in peace.

At the same time that Deborah was standing trial in Massachusetts, Director Willem Kieft of the Dutch West India Company was looking to recruit new settlers to New Netherland. Willem had recently started a war with the local native tribes and wanted to increase the colony's population to make it harder for the tribes to take back land. Deborah was a woman with money who already had followers willing to help settle a new community. Since a greater

degree of religious toleration was the official policy of the Netherlands and its colonies, their Anabaptist beliefs were less of a problem. Kieft granted Deborah the southwestern tip of Long Island, territory that now encompasses parts of Bensonhurst, Coney Island, Brighton Beach, and Sheepshead Bay.

Deborah drew up the plans for her new community and named it Gravesend. It was the first New World settlement founded by a woman. She allowed the inhabitants of Gravesend to follow whatever religious practices they chose, so long as they abided by the laws of the colony. Gravesend was targeted by local native tribes who felt that the community had robbed them of their land rights. This was no minor threat—in 1643, Anne Hutchinson and all of her family and followers were massacred by native warriors in Pelham Bay, near the river in the present-day Bronx that bears her name. In spite of these very real dangers, Deborah and her followers persevered and their community grew.

As Deborah's community grew, so did her influence in the government of New Netherland. In 1647, she was among the colony's elite who greeted the new Director-General Peter Stuyvesant. In 1654, Stuyvesant called on her to mediate a tax dispute. And in 1655, she was called upon to nominate magistrates for Gravesend. Deborah lived in Gravesend until her death in 1659. Her life story is indicative of the hardships faced by religious dissidents in the seventeenth century, and the success of her settlement at Gravesend speaks to how the practice of religious toleration benefitted the New Netherland colony. She also stands as an example of the heights to which a woman of means and intelligence could climb in the little Dutch Colony on the edge of the world.

Discussion Questions:

- How did Lady Deborah Moody stand up for her religious beliefs?
- Why did Lady Deborah Moody struggle to find a place where she could practice her religion in peace?
- Why was Director Willem Kieft eager to welcome Lady Deborah Moody and her followers to New Netherland?
- Why is Lady Deborah Moody's story important to the history of New York?



Unidentified Artist, Petrus (Peter) Stuyvesant (1611/12-1672), n.d. Oil on wood panel. New-York Historical Society. Gift of Robert Van Rensselaer Stuyvesant

Peter Stuyvesant was born around the year 1610 in the village of Scherpenzeel in the northern reaches of the Netherlands. His father, Balthasar, was a minister. Peter was probably expected to follow in his father's footsteps, but around 1632, he dropped out of university and became an employee of the Dutch West India Company. His work ethic, intelligence, and dedication to Company interests earned him his first foreign post, and he quickly worked his way up the ranks of the Company. In 1642, he was appointed the director of the Dutch colonies in the Caribbean.

The Caribbean was the site of fierce fighting among all of the major world colonial powers when Peter was promoted. In his new job, he was responsible for protecting and promoting the Dutch interests in the area. In March of 1644, Peter led a fleet of Company ships to reclaim the island of St. Martin from the Spanish in spite of having no prior military experience. When he found the island well-defended, he took it as an opportunity to prove his courage and attacked anyway. A cannonball shattered his right leg in the fight that followed, and Peter's ships and troops were forced to retreat.

Peter's leg was amputated, a surgery and disability that would have ended the careers (if not the lives) of most seventeenth-century men. But Peter kept working throughout his recovery. His doctors finally convinced him that if he didn't leave the warm, wet climate of the Caribbean, he would likely die of infection, so he set sail for the Netherlands to complete his recovery. By the end of 1644, he was living in the home of his sister Anna Bayard in Leiden.

In the spring of 1645, the directors of the Dutch West India Company offered Peter the position of director-general of New Netherland, Aruba, Bonaire, and Curaçao. They believed he had proved himself strong, loyal, and competent enough to fix the mess caused by Kieft's war mongering (see [Resource 10](#)). Peter accepted the job and married Judith Bayard (the sister of his brother-in-law) in the summer of 1645 while waiting for the States-General to confirm his appointment. On May 11, 1647, he arrived in New Amsterdam with four ships of soldiers, his most trusted councilors, and his four-months-pregnant wife.

Peter immediately got to work trying to fix the mess his predecessor left behind. His plan was to use his power as director-general to micromanage every aspect of his colonists' lives, as he had

in the Caribbean. But the colonists believed they ought to have a say in how the colony was run. To try to appease them, Peter agreed to allow the colonists to elect a Council of Nine Men who would serve him in an advisory capacity. Peter's ordinances laid out new rules for daily life (see [Resource 14](#)), and he signed treaties with the English to protect the borders of New Netherland. The council felt alienated by his blatant disregard for their advice and gruff behavior, and asked the Dutch West India Company to recall him. When the Company refused, they asked the States-General to revoke the Company's charter. Their request was made just as the States-General was worried about the possibility of a war with England, so instead of revoking the Company's charter, the States-General granted New Amsterdam a proper city charter and instructed Peter to establish a municipal government consisting of two burgomasters and five alderman. He complied in February 1653.

Between 1654 and 1664, Peter continued to strive to serve the best interests of the Company while also trying to appease the municipal government and colonists in New Amsterdam. He expanded the colony's role in the slave trade to try to boost its profits, and tenaciously pursued those who avoided paying taxes. He was a staunch Calvinist, and angered both the burghers and the Company directors when he attempted to oppress Jews and Lutherans in the 1650s. In 1655, he defended New Amsterdam against the Munsee during the Peach War. Fifty colonists were killed in the fighting, and the burghers tried once again to have Peter recalled, but the treaty he signed in 1656 with the leader of the remaining tribes ended local native resistance to Dutch rule once and for all.

In 1664, when the English arrived to claim New Netherland in the name of James, Duke of York, the city's most prominent citizens, including his own son, signed a petition asking Peter to surrender the colony peacefully rather than fight for the Company's interests. These citizens were certain that New Amsterdam did not have the resources to defeat the English in a fight, and they had heard rumors that the English were willing to protect their rights and traditions if the transfer of power happened peacefully (see [Resource 18](#)). New Amsterdam was surrendered on September 8, 1664, and Peter was summoned back to Amsterdam by the Company to act as a scapegoat for the loss of the colony. Soon after, the States-General signed a treaty that allowed the English to keep New Netherland in exchange for the sugar colony of Surinam. Peter was allowed to return to New York in 1668 and lived peacefully with his wife and family until his death in 1672. His body is entombed in St. Mark's Church in-the-Bowery at Second Avenue and 10th Street, which sits atop the site of the old Stuyvesant family chapel.

Discussion Questions:

- What characteristics helped Peter Stuyvesant succeed? What characteristics caused him problems?
- How did Peter Stuyvesant try to improve New Netherland? How did the colonists and Dutch West India Company feel about his efforts?
- Why did Peter Stuyvesant surrender New Amsterdam to the English?

UNIT THREE: NEW YORK - Background Essay



Unidentified artist, *A Southeast Prospect of the City of N.Y.*, ca. 1756-61. Oil on canvas, lined to fiberglass. New-York Historical Society.
Thomas Jeffreys, *The World, according to the latest discoveries*, 1760. Boston Public Library, Norman B Leventhal Map Center.

In name, New Netherland became New York overnight, but the Anglicization of New York was a much longer process. Some of the most prominent merchant families of British New York—the Beekmans (see [Resource 28](#)), Philippses, Rapaljes (see [Resource 27](#)), Schuylers, and DePeysters—took root in the region long before the Duke of York staked his claim, and Dutch families continued to arrive in the early years of the new government (see [Life Story: Margrieta van Varick](#)). It would take decades for the British to establish a strong hold on the New York colony, and many legacies of Dutch colonialism became a permanent part of the fabric of New York life (for more on these legacies, see the [Epilogue by Dennis Maika](#)).

Regardless of these Dutch influences, the English came to rule, and their first priority was securing the territory they had gained. Within a few decades, the English purchased the territory around New York City from local native tribes in binding agreements that were intended to last for generations (see [Resource 19](#)), and sent scouts to the farthest reaches of the New York territory to map the land and make alliances with the local natives against the French (see [Resource 20](#)). They even arranged for a delegation of native people to meet with the queen of England to secure their alliance (see [Life Story: The Four Indian Kings](#)).

The eighteenth century was a time of economic growth for the city of New York. As the Industrial Revolution transformed Great Britain, the country became increasingly reliant upon the natural resources of its American colonies, and New York was one of the primary ports facilitating the Atlantic trade. Merchants in New York did a brisk business in goods from all over the British Empire (see [Resource 26](#)). The city grew rapidly (see [Resource 22](#)), but the wealth of the city was consolidated into the hands of the merchant minority, while the population at large supplied the labor (see [Resource 23](#)).

One of the most troubling examples of the Anglicization of New York was the treatment of enslaved people. The English brought a codified definition of slavery that tied the practice explicitly to race and meant new restrictions for the colony's enslaved population and less chance of earning freedom (see [Resource 21](#)). In 1741, the white colonists of New York responded to rumors of a possible slave revolt

UNIT THREE: NEW YORK - Background Essay *continued*

with a hysteria and cruelty that historians liken to the Salem witch trials (see **Resource 24**). Throughout the eighteenth century, enslaved people ran away from the city in a bid for freedom (see **Life Story: Jasper**). Meanwhile, the city's merchants imported more enslaved people than ever before, regardless of the human toll (see **Resource 25**).

For all their strength and organization, the British colonial government ran into the same core issues that dogged the Dutch before them: the colonists of New York chafed under the rule of a foreign power that failed to understand their daily realities. In 1673, during the Third Anglo-Dutch War, a fleet led by Dutch Admiral Cornelis Evertsen reclaimed New York City for the Netherlands and renamed it New Orange. But their regime only lasted seven months before the States-General returned the city to the English as part of the treaty to end the war. In 1689, the colonial government's failure to adapt rapidly to the events of the Glorious Revolution led to a second, more complicated uprising led by a former employee of the Dutch West India Company (see **Life Story: Jacob Leisler**). Tensions between colonists and the government ebbed and flowed throughout the English era, until new British taxes and regulations following the French and Indian War ignited deep-seated animosities (see **Resource 28**). By 1770, the English government was commissioning detailed maps of the city of New York for the purposes of planning an invasion to suppress rebellion (see **Resource 29**). The rest, as they say, is history.

Suggested Activities:

- Use the *Carta universal en que se contiene todo lo que del mundo* (**Life Story: Esteban Gómez**), “Map of the World in Two Hemispheres” (**Resource 3**), and *The World, according to the latest discoveries* (**Unit 3 Background Essay**) to illustrate how the Western understanding of world geography evolved during the sixteenth–eighteenth centuries.
- Read the life story of the **Four Indian Kings** in conjunction with the Deed for the Purchase of Staten Island (**Resource 19**) and the *Map of Colonel Romers* (**Resource 20**), and ask students to describe how the English approached their relationship with the native people of New York.
- Ask students to use the Mantus Map (**Unit 2 Background Essay**), the Castello Plan (**Resource 16**), *A plott of ye situations of the towns & places on ye wester end of*

Long Island to Hempstead Rounds, dated July 3, 1666 (**Life Story: Lady Deborah Moody**), the Grim Plan (**Resource 24**), and the Ratzler Plan (**Resource 29**) to chart the growth of New York City over time.

- Use the 1712 Black Codes (**Resource 21**), pages of the *Trade Book of the Sloop Rhode Island* (**Resource 25**), the Grim Plan (**Resource 24**), and the life story of **Jasper** to illustrate why and how the enslaved people of New York rebelled against the institution of slavery.
- Compare the lives of the children who appear in the indenture records (**Resource 23**) with the lives of the Rapalje children (**Resource 27**) to demonstrate how disparities in wealth and class could influence a child's life trajectory in colonial New York.
- Use the life story of **Margrieta Van Varick** and the letters of Mary Alexander (**Resource 26**) to explore how women could escape the legal and traditional restrictions placed upon them and pursue careers in trade.
- Compare *A South Prospect of Ye Flourishing City of New York* (**Resource 22**) with the very earliest depiction of New Amsterdam, *Fort Nieuw Amsterdam op de Manhatans* (**Resource 8**), and create a list together of how the settlement changed in the century between the two depictions.
- Analyze Gerard Beekman's complaints about the English government of the colonies (**Resource 28**), and then compare them with the Articles of Capitulation signed by the Dutch and English in 1664 (**Resource 18**) to see how Beekman's worries were anticipated nearly 100 years before.
- Use the life stories of **Jacob Leisler** and **Margrieta van Varick** to demonstrate how New York was affected by the currents of global politics, religious movements, and trade.

Discussion Questions:

- How did life in New York change after the British took control of the colony in 1664?
- What challenges did the British face in governing the New York colony? How did they approach these challenges?
- What role did the Dutch community of New York play during the British era of the colony?

19



Deed for Purchase of Staten Island, 1670. New-York Historical Society Library.

This 1670 deed of sale for Staten Island provides insight into the relationship between the colonial English government and the local Munsee tribes. Four young people, including the sons of the attending Sachems and former British Governor Nicolls, signed the treaty as witnesses alongside their adult counterparts. Two days later, the negotiators allowed six more native youths—three boys and three girls ranging in age from 5 to 20 years old—to sign. As these young people did not have signatures, they each used a unique symbol to indicate their acknowledgement of the treaty.

But why? While there are no records stating why this additional step was taken or who requested the signatures, historians surmise that young people were included to cement the multi-generational nature of this treaty. By the time the English sought to buy Staten Island in 1670, the local inhabitants had co-existed and conducted business with European colonists for decades—this deed of sale was the third such document negotiated on Staten Island. It is reasonable to assume that both parties were concerned about securing the permanence of this sale to prevent the outbreak of future wars, which had been devastating to both sides. By including young members of their community, the Munsee and the English were guaranteeing future generations would honor the deal.

The addendum to the treaty supports this theory. In it, the scribe notes that the Sachems and their relations promised to gather on the first of May each year following the sale to “acknowledge” the transaction and “continue a mutual” friendship between the two parties. But this mutual friendship was always strained—the English continued to broker deals and expand their geographic reach, while the Munsee moved ever farther away from their original homelands in the lower Hudson Valley.

To read a transcription and modern English translation of this document, click [here](#).

Discussion Questions:

- Who are the two parties in this deed? To what are they agreeing?
- What do the Sachems receive from the English in exchange for Staten Island?
- Why does this treaty include the signatures of young people from both parties?



George Hayward after Wolfgang William Romer, *A Mapped of Colonel Romers voyage to ye 5 Indian nations going from New York to Albany thence west ... Anno Do. 1700, 1850.* New-York Historical Society Library.

The New York colony encompassed much more than just the city of New York, and in 1700, the British Governor Richard Coote, Earl of Bellomont, was concerned about the security of its further reaches, where the French were actively trying to claim land and win the support of the local tribes. To get a handle on the situation, he sent Dutch military engineer Colonel Wolfgang William Romer to meet with the Five Indian Nations residing in western New York and to complete a survey of the vast wilderness in that area.

This map, created by Romer, was submitted as part of his report. It shows the area south of Lake Ontario, east of Lake Erie (which he labeled Cadragua Lake), and west of the Hudson River. The map includes the location of key British forts, and the red “X” at the mouth of the Oswego River on the south of Lake Erie is the site of a proposed fort that was not yet built.

Maps like this were critically important for colonial governance. They conveyed to politicians who might never visit themselves information about borders, natural resources, people, and other features that could affect a colony’s sustainability. Bellomont’s concerns regarding the delicate relationships in western New York were not unfounded. The western boundaries of New York were fluid and control of the regions waterways of the region and access to French Canada were ongoing concerns. Fifty years after Romer’s expedition, tensions between the British, French, and native residents of western New York would boil over into the French and Indian War. During that war, fighting would take place in the very region depicted in Romer’s map, and colonists as far south as New York City would fear for their safety.

Discussion Questions:

- What information does Colonel Romer include on his map? How was this information useful to the colonial government?
- Which Native American tribes did Colonel Romer encounter during his travels?
- What does this map reveal about the colony of New York in the early eighteenth century?

21

Laws Affecting Black Colonials in British New York

1664: When the British took control of New York, the Duke of York proclaimed that no Christian could be held in slavery. This rule, and the principle behind it, became an issue later, when enslaved blacks wanted to convert to Christianity.

1681-3: In a series of laws, enslaved people were forbidden to leave their master's house without permission. They could not own weapons. They could not gather in groups larger than four. Whites and free blacks could not entertain slaves in their homes, sell them liquor, or take goods or money from them.

1692: Enslaved people who made noise in the streets on Sundays could be whipped.

1702: Enslaved people could not gather in groups larger than three; 40 lashes on the naked back of offenders. Masters were free to punish their slaves for any misdeed however they chose, short of killing them or cutting off their limbs.

1706: To encourage owners to let their enslaved people become Christians, and to prevent the loss of those who had converted, a law ruled that owners did not need to free a baptized enslaved person. The same law ruled that any child born to an enslaved mother was a slave for life.

1707: Newly freed blacks could not own or inherit land.

1708: Any enslaved person who murdered his or her master, or conspired to do so, would face a horrible death.

1712: After the 1712 revolt, the British organized and restated earlier laws to form what was called the Black Code. Among the rules it reaffirmed: Any enslaved person convicted of conspiring to revolt against whites would suffer a horrible death. No enslaved person could ever own a gun or pistol. No black who became free after 1712 could own a house or pass belongings on to children. Any white colonist found guilty of helping an enslaved person escape or revolt, or failing to report the criminal activity of an enslaved person, faced steep fines and penalties. No enslaved person could be freed without the master paying a £200 bond and promising to pay the enslaved person £20 a year for life. This essentially ended the practice of freeing enslaved people.

1713: No enslaved person over the age of 14 could be out at night without a lantern by which they could be plainly seen.

1722: Black funerals had to be held during daylight.

1731: Enslaved people were not permitted to gamble for money. Enslaved people who rode a horse recklessly or fast within the city could be whipped. No more than 12 enslaved people could assemble for a funeral. They would be chosen by the dead enslaved person's master.

1742: Enslaved people prohibited from fetching water on Sundays, unless the well was next to their master's home. Every household was required to keep watch for suspicious night-time behavior of enslaved people.

1773: White residents were required to take any enslaved person found in the streets after dark to be whipped.

Sources: Thelma Wills Foote, *Black and White Manhattan: The History of Racial Formation in Colonial New York City* (New York: Oxford University

Press, 2004); Leslie M. Harris, *In the Shadow of Slavery: African Americans in New York City, 1626-1863* (Chicago: University of Chicago Press, 2003).

<http://www.raims.com/education/abolition.html>; accessed 4/25/05.

http://people.hofstra.edu/faculty/Alan_J_Singer/slaverycurriculum/colonialny/documents.html; accessed 6/8/05.

http://people.hofstra.edu/faculty/Alan_J_Singer/slaverycurriculum/newnation/documents.html; accessed 6/8/05.

Sources:

Thelma Wills Foote, *Black and White Manhattan: The History of Racial Formation in Colonial New York City* (New York: Oxford University

Press, 2004); Leslie M. Harris, *In the Shadow of Slavery: African Americans in New York City, 1626-1863* (Chicago: University of Chicago Press, 2003); <http://www.raims.com/education/abolition.html>, accessed 4/25/05; http://people.hofstra.edu/faculty/Alan_J_Singer/slaverycurriculum/colonialny/documents.html, accessed 6/8/05; http://people.hofstra.edu/faculty/Alan_J_Singer/slaverycurriculum/newnation/documents.html, accessed 6/8/05.

In the Dutch period, there were no specific legal definitions of chattel slavery, which allowed some enslaved people to earn money, appear in courts, and even obtain their freedom, but the British takeover of New York ushered in a new, harsher era in the treatment of enslaved people. A marked increase in the slave trade in the city meant that by 1712, 15 percent of the city's population was enslaved blacks, and a series of increasingly restrictive laws were passed to try to control the enslaved population. Enslaved people could no longer hold property, carry a weapon, sue in court, or serve in the militia, and slave owners were given the right to punish their enslaved people any way they saw fit, short of dismemberment and murder.

The enslaved people of New York rebelled against these restrictions. Those who were able ran away, sometimes to join local native tribes who were happy to take in victims of English suppression who might join their resistance (see **Life Story: Jasper**). Those who couldn't run resisted in smaller ways, flaunting laws that were supposed to prevent them from moving freely and gathering in groups, generally striking fear into the hearts of white colonists. Matters came to a head on April 6, 1712, when some twenty-five enslaved men and women rose up in a planned insurrection. They set fire to a baker's house in the East Ward, and when whites arrived to deal with the fire, they attacked them. They killed nine whites and wounded six more before the militia was able to round up the rebels; six rebels took their own lives rather than allow themselves to be caught.

This incident confirmed the worst fears of the white colonists, and brought on a backlash of even harsher legal restrictions. Nineteen enslaved men and women were convicted of taking part in the plot and executed—fourteen hanged, three burned at the stake, one broken on the wheel, and one bound in chains and starved to death. A pregnant woman was sentenced to be hanged, but she was reprieved by Governor Hunter. Shortly thereafter, the 1712 “Act for preventing Suppressing and punishing the conspiracy and Insurrection of Negroes and other slaves” reconfirmed all of the preexisting laws governing enslaved people and detailed new, harsher penalties for breaking them. It also required that any person who wanted to free an enslaved person had to pay the government a £200 security and pay the enslaved person £20 a year, which essentially ended the practice of freeing

enslaved people in New York. The British governor of New York at the time, Robert Hunter, was appalled at the harsh reaction, but confessed to the British government that “nothing less could please the people.”

The laws affecting black colonials for the remainder of the British period reveal the many ways enslaved people continued to find ways to resist their status in colonial society, and the government’s desperate attempts to control them.

Discussion Questions:

- What do these laws reveal about the attitude of white colonists toward enslaved people in colonial New York?
- What do these laws reveal about the ways enslaved people resisted the practice of slavery?
- What can we learn about the daily lives of enslaved people from these laws?



John Harris after William Burgis, "A South Prospect of Ye Flourishing City of New York in the Province of New York in America," 1719–1721. New-York Historical Society Library.

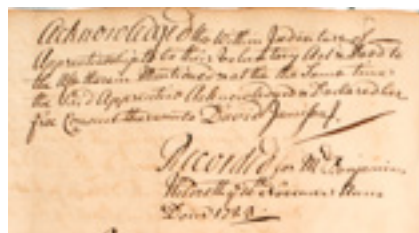
By the early eighteenth century, New York City was one of the rising ports of the British Empire. John Harris' panoramic print of the city from a vantage point on Long Island during the 1710s captures a city on the rise. It was based on a drawing by William Burgis, a London-born American artist who also drew the other great cities of the North American colonies: Philadelphia, Charleston, and Boston. The original, the first panorama of New York ever produced, is over six feet long and printed on four sheets of paper connected together.

This panorama makes it clear that trade is the core business of this city. The Long Island ferry station, shown in the bottom right, stands as a reminder that the city of New York was a maritime metropolis that could only be reached by boat. The East River, in the middle ground, is a mass of merchant ships intermixed with personal craft and large Royal Navy vessels. Along the shore, in the background, even more ships are being loaded and unloaded with cargo and others are being built in the city's shipyard directly across from the Long Island ferry landing.

Beyond the ships stands the city built to facilitate this trade. Among the densely packed buildings you can spot key landmarks such as Fort George (formerly Fort Amsterdam), markets, churches, shops, and many ship landings. Directly in the center stands the steeple of Trinity Church, a potent reminder of the power the official Church of England held in this colonial outpost.

Discussion Questions:

- What does this print reveal about New York City in the 1710s?
- Do you think this is an accurate representation of the city? Why or why not?



"Indenture of Elizabeth Fortune, September 10, 1723," *Indentures, 1718-1727*. New-York Historical Society Library.

The experience of young people, particularly those from middling- and lower-class families, can be difficult to trace in the historical record. The municipal records of indentured servitude provide a rare glimpse into the experience of this group and document the transactions conducted between young people, their parents, and business owners across the city.

These indentures should not be conflated with those signed by immigrants to the colony, who in exchange for their passage across the Atlantic would agree to work for a set number of years. The example included is an indenture of apprenticeship. All manner of tradespeople took apprentices; carpenters, blacksmiths, seamstresses, shoemakers, wigmakers, barbers, merchants, and many other types of business owners can be found in surviving indenture records of the era. The apprentice-master relationship was a complex one. Masters and mistresses were required to provide room, board, clothing, and training in “the art and mystery” of his or her craft. Providing access to education, in the form of literacy instruction and other academic lessons, was also a common requirement. In exchange, the apprentice agreed to contribute to the work of the business and obey the master’s rules for a set period of time. Restrictions were placed on the apprentice’s behavior; formal agreements indicate that almost all New York City apprentices were excluded from drinking, gambling, or getting married during their tenure, and masters had the discretion to further limit their activities, based on the specific agreement.

Elizabeth Fortune was nine when she entered her indenture. Her indenture notes that her parents, John and Maria Fortune, were members of New York’s community of free blacks, that her father was a tradesman (a cooper), and that Elizabeth would be learning housekeeping as well as reading and writing from Elizabeth Sharpas, who is identified as a spinster. Why the Fortunes felt the need to indenture their daughter to learn this skill is unclear. Did they lack the money to keep her at home or see it as a rare opportunity for their daughter—a free black girl living in a predominantly white, slave-owning colony—to learn skills that might empower her to be a successful adult later in life?

To read a transcription and modern English translation of this document, click [here](#).

Discussion Questions:

- What role did apprenticeship play in preparing a young person for life as an adult?
- What can historians learn from apprenticeship indentures?



David Grim, *A Plan of the City and Environs of New York as they were in the Years 1742, 1743 or 1744, 1813.* New-York Historical Society Library.

The population of New York grew rapidly under British rule, and the city grew with it. This map of New York in the early 1740s, drawn from memory by lifelong New Yorker David Grim in 1813, captures the city at about the midpoint of the British colonial period. At the top of the map Grim includes small drawings of the city's landmarks, and along the bottom is a numbered key a reader could use to find the names of city features. Of particular note is the way that the land just north of the city has been developed and cultivated; only fifty years earlier that same area had been wilderness and swamp. The map also notes six different markets, four tanneries, two potteries, and four breweries, all of which served the needs of a population of around 10,000.

But life in colonial New York was not all growth and prosperity. Just north of the city, at locations 55, 56, and 57, there are small sketches of two figures being hanged from a gallows and another figure being burned at the stake. These stand as a grisly reminder of the hysteria that swept New York in 1741 and 1742. In the spring of 1741, a series of fires broke out in the city, and a grand jury called to investigate determined that the fires were part of a plot by the city's enslaved people against their masters. More than 100 enslaved black men and women were imprisoned and tried; thirteen were burned at the stake, seventeen were hanged, and another eighty-four were sold into service on Caribbean sugar plantations. Four whites were also hanged for aiding the conspirators. To this day, historians cannot agree whether there was in fact a conspiracy, or the enslaved in New York were the victims of a panic with no basis in fact. Regardless, the fear and violence that swept the city left their mark on all who experienced it—seventy years later David Grim memorialized the events on his map of his beloved city.

Discussion Questions:

- What does this map reveal about life in New York City in the 1740s?
- What buildings did Grim highlight at the top of his map? Why do you think he chose to highlight those particular buildings?
- Grim made this map seventy years after the date it was meant to depict. How does this affect its usefulness as a historical source?

25

The image shows two pages from a handwritten ledger. The left page is titled 'An Account of what Rum was lost on the Coast of Africa' and contains a table with columns for dates and amounts of rum lost. The right page is titled 'An Account of what Negroes died on the Coast of Africa' and contains a table with columns for dates and tally marks representing deaths.

Philip Livingston, David Lindsey, and Peter James, *Trade Book of the Sloop Rhode Island*, December 1749–July 1749. New-York Historical Society Library.

New York imported between 6,800 and 7,400 African slaves between 1700 and 1774. In the early years of British rule, New York merchants relied on shipments from the Caribbean for the majority of its enslaved people. But after the 1741 uprising, merchants began to go directly to Africa owing to new economic incentives to encourage African trade and a widespread belief among colonists that slaves from Africa were less likely to conspire and revolt.

In 1748 and 1749, New York merchant Philip Livingston commissioned Captain Peter James to take his sloop, the *Rhode Island*, to the African coast for the purpose of selling North American goods and purchasing European and African goods, including enslaved people. The *Trade Book of the Sloop Rhode Island* is an account of the transactions made along the African coast, goods that were sold to members of the crew, and losses endured during the 267-day journey. According to the account, the *Rhode Island* purchased 124 enslaved people for resale in New York. “Man,” “woman,” “boy,” and “girl” are the only identifiers; there is no record of their names, ages, or history.

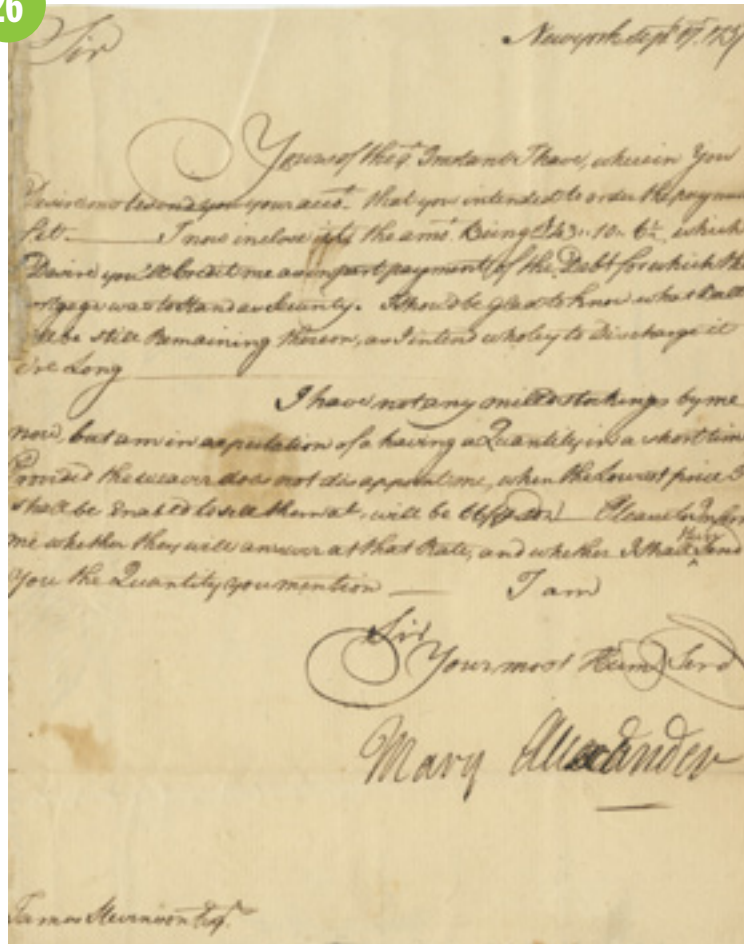
Pictured here are the last two pages of the book. On the left is an accounting of the rum lost due to leakage. On the right is a chart that indicates that thirty-eight enslaved people died during the trip across the Middle Passage, their passing only memorialized by a tally mark that denotes the date of their death. Taken together, these two pages create a singular image of how the slave trade reduced human beings to property.

To read a transcription of these pages, click [here](#).

Discussion Questions:

- What does the juxtaposition of these two pages reveal about the treatment of enslaved people in the Atlantic slave trade?
- Why is it important to learn about the disturbing events in our nation’s past?

26



Mary Alexander to James Stevinson (Albany), September 17, 1757. New-York Historical Society Library

The English practice of coverture, which made it difficult for women to practice business in New York in the British period. Most female-owned businesses were operated by widows who had either been fortunate enough to inherit their husband’s business or received a license from the city as a form of charitable support. The majority of female business owners, who came to be known as “she-merchants,” ran taverns or small retail shops, and were able to support their families. A select few were able to grow their businesses over time and establish themselves as major players within the business community.

Mary Alexander was one of these exceptional women. A descendent of the wealthy Dutch DePeyster family, Mary married the successful merchant Samuel Provoost in 1711. Provoost invited her to be an active partner in his business, and when he died after nine years of marriage, he left the business to his wife. Mary married wealthy lawyer James Alexander within two years of Samuel’s death, but she continued to manage the business for the rest of her life.

As this document reveals, Mary was a savvy and tough businesswoman who oversaw both the importation of goods from around the world and the sale of those goods through her store on Broad Street. Her customers came from as far away as New Jersey and Albany. The combination of Mary’s business prowess and James’s political propensity made them one of the most powerful couples in the colony, and they often hosted salons for New York’s most elite residents—including Alexander Hamilton—at their lower Manhattan mansion.

To read a transcriptions and modern English translation of this letter, click [here](#).

Discussion Questions:

- What does this letter reveal about Mary Alexander’s business practices?
- Why is Mary Alexander’s business an important piece of the history of New York?



John Durand, *The Rapalje Children*, 1768. Oil on canvas. The New-York Historical Society, Gift of Eliza J. Watson in memory of her husband, John Jay Watson.

Because of the leniency of the Articles of Transfer (see [Resource 18](#)), many of the prominent Dutch families of New Amsterdam elected to remain in New York through the transition to English rule and continued to thrive. This portrait depicts the Rapalje children, descendants of Catalina Trico (see [Resource 7](#)) who moved in the upper circles of British New York society.

Pictured, from left to right, are 11-year-old Garret, 13-year-old George, 6-year-old Anne, and 16-year-old Jacques. Their father, Garret Rapalje, was one of the many merchants of Dutch descent who found success trading for the British Empire. He also served as an assistant alderman in the 1760s. Their mother, born Helena De Nyse, was a descendant of another family with roots in the Dutch era. Rapalje commissioned this portrait by the noted American portraitist John Durand. It is considered one of his finest works and is his only known group portrait.

The portrait is full of small clues about the lives of the children. Their relaxed pose, which is unusual in colonial portraits, indicates their confidence in their status and upbringing, and their arrangement, which just barely fits within the canvas, suggests that they share a close family bond. Their brightly colored, textured clothing was likely made from fabric imported by their father. The young men are all dressed as colonial gentlemen in miniature, indicating their future place in society. Young Anne holds a rose, a sly reference to her fertility and fitness for marriage.

While little is known about the artist John Durand, records indicate that he was a highly sought-after artist who painted portraits for many of New York's most prominent families. The very existence of this portrait indicates that the Rapalje children lived lives of privilege and luxury far different from the lives of children of other social classes (see [Resource 23](#)).

Discussion Questions:

- What do the details of this portrait reveal about the Rapalje children?
- What are the limitations of portraiture as a historical resource?

28

I dont think It would be much Worse for North America if it was Never Conquered from the Enemy, then it is at present and Like to be. The floating Custom Houses Not only Destress us in Our Trade but go so far as Even to Empress Our Markit men and fisherman and the Laws Latly made in London will Compleat Our Ruin, the Effects of which will be soon felt by the Merchants in England for we shall be Rendered unable to pay Our debts and the Loss in the End will Center with the manufactories at Home. After a glorious and successfull War, it appears to me as if the British nation are going to destruction.

"Gerard Beekman to William Beekman, Liverpool, July 3, 1764," *The Beekman Mercantile Papers*, ed. Philip L. White (New York: The New-York Historical Society, 1956).

The discord that would sweep the colonies and break out into the American Revolution intensified in the aftermath of the French and Indian War. Though the war was, on paper, a major victory for the British Empire, in reality the nearly ten years of global warfare had disrupted trade and drained the British treasury, leaving the government scrambling to outfit and protect a greatly expanded empire. One solution was to raise taxes in the North American colonies while also tightening the government's direct control over local government to make certain the tax revenue would be collected.

This excerpt illuminates early rumblings of dissatisfaction in New York that arose because of these new policies. Gerard Beekman, a descendant of a powerful Dutch family, was a merchant who played an active role in furthering the fortunes of the family during the English era of colonial New York. In a letter to his cousin in Liverpool, England, Beekman enumerates the many frustrations facing merchants in the New York colony in 1764. The Sugar and Currency Acts of 1764, the first of a series of measures intended to make the colonists pay their fair share in taxes to support the empire and prevent illegal trading, were putting a dent in trade. Beekman complains that these laws will "compleat out Ruin [*sic*]," a reference to the hardships merchants felt they were already experiencing on account of the recently ended war. He also complains that government ships are intercepting and taxing trade vessels and forcing local sailors and fishermen to join the Royal Navy, disrupting trade further. In his opinion, things are so bad that it might have been better that the British never won the war in North America at all.

It would take another ten years for these dissatisfactions to build into full scale revolution, but the foundation was now laid as the British government, for the first time, directly imposed taxes on the colonists who had no representation in Parliament. The merchants of New York would not endure a foreign governing body obstructing their ability to make money.

Discussion Questions:

- What are Gerard Beekman's complaints against the British government in 1764?
- What does this letter reveal about the relationship between the British government and the colony of New York in 1764?

29



Thomas Kitchin after Bernard Ratzer, *Plan of the City of New York, 1770*. New-York Historical Society Library

By the second half of the eighteenth century, New York City was a bustling metropolis, second only to Philadelphia in the North American colonies. The deep water harbor allowed large merchant vessels to sail directly up to the Manhattan coastline and immediately load and unload goods. Trade goods were sent north to Canada via the Hudson River, and to the New England colonies via the East River. The harbor was so important to the lifeblood of the city that nearly 25 percent of all adult males in New York worked in the maritime sector in some capacity.

Published in 1770, this print was created from the information gathered by British cartographer Bernard Ratzer near the end of the British period. The map is considered one of the finest records of colonial New York City and its surrounding environs. It reveals that the complex web of streets depicted in Grim's 1741 map (see [Resource 24](#)) were filled in with churches, homes, shops, cemeteries, and coffeehouses, and that the city's limits were stretching north. The rich farmland in the immediate vicinity provided the food needed to sustain the city's growing population, which at this time was around 20,000. Brooklyn, identified as Brookland, appears in the lower right corner. At this time, Brookland was an independent but fast-growing community surrounded by other smaller settlements (Gravesend, Bushwick, New Utrecht, Flatbush), most of which dated back to the Dutch period (see [Lady Deborah Moody Life Story](#)).

The panorama at the bottom of the map presents a grand view of the bustling city and its harbor from the shores of Governors Island. Upon publication, a copy was delivered to King George III so that he could personally survey the wealth of the great New York colony, and so his advisors could formulate a plan to suppress the growing unrest that was roiling the city.

Discussion Questions:

- What does this map reveal about life in New York City in the 1770s?
- This map was created to help the British government prepare for an outbreak of rebellion in the colonies—what information did the cartographer include that might be useful in planning a military invasion?



Margrieta van Varick, 2011. DiMenna Children's History Museum at the New-York Historical Society.

Margrieta van Varick was born in Amsterdam and baptized as Grietje Visboom in the New Church in Amsterdam on November 11, 1649. She was one of fourteen children of Jan Gerrits Visboom and Grietje Jans. Her father and paternal grandfather were butchers, and her mother came from a family involved in the textile trade. While little is known about either family business, the Visbooms were able to commission portraits of their family members, an indication of wealth in seventeenth-century Holland.

Margrieta's father died in 1664, and her mother died three years later, leaving her an orphan at the age of 17. Her younger brothers and sisters were placed in the homes of relatives, but there is no record of what became of Margrieta until she appears in the records of Malacca, a Dutch-controlled port in Malaysia, in 1673. At the end of the seventeenth century, Malacca was one of the most important ports in the Dutch empire. Ships carrying spices, cotton, coral, amber, elephants, coconuts, diamonds, gold, and enslaved people to and from India, Persia, China, Macao, Japan, and other countries passed in and out of the harbor daily. Margrieta likely lived in this cosmopolitan port with her uncle, Abraham Burgers, who was a merchant and the fifth-most senior officer of the Dutch East India Company in Malacca. Because of her uncle's status, she would have traveled in the most elite circles in Malacca, making connections that would serve her well later in life. She met and married one of her uncle's colleagues, assistant merchant Ebert van Duins, in 1673. While they were married, Ebert rose to the seventh-highest position within the Dutch East India Company in Malacca, but he died in 1677. Upon his death, Margrieta returned to Amsterdam, leaving her uncle and sister behind in Malacca.

Within two years of returning to Amsterdam, Margrieta married Rudolphus van Varick. Rodolphus had served as the minister of the Dutch Reformed Church, the only accepted parish for Dutch settlers in Malacca, so he was likely friendly with Margrieta and her family long before he reunited with her in Amsterdam in 1677. Probably drawn together by their shared memories of life overseas, the couple married within two years and relocated to the village of Hem in West Frisia in 1679, when Rudolphus was assigned to be the village minister. While living in Hem, Margrieta gave birth to two children, and in 1684, the couple adopted the four children of her sister, who had died earlier that year.

In November of 1685, Rudolphus was assigned to the Dutch Reformed Church in Flatbush, a small town across the river from New York. In the spring of 1686, Margrieta boarded a ship to New York with her children to start another new life in the New World. The van Varicks settled into life in Flatbush; in 1690 and 1692, Margrieta gave birth to two more children. While Rudolphus focused on his parish, she opened a shop to sell luxury goods from around the world. Her time in Malacca meant that Margrieta was no stranger to trade and likely had a number of connections in the global trade network. Records indicate that her shop carried items like silk fabric, ebony furniture, and fine jewelry, a very exotic array by the standards of life in Flatbush.

Margrieta was a Dutch immigrant living in an English colony that had once been under the control of the Dutch. To further complicate matters, she lived in a period when tensions between Great Britain and the Netherlands were running high. When Rudolphus spoke out against the crimes committed in the name of Leisler's Rebellion in 1690 (see **Life Story: Jacob Leisler**), he was imprisoned for six months, and Margrieta was forced to flee Flatbush with her children. When Rudolphus was released, they tried to return to their normal lives, but much of the parish had turned against them. The family decided to seek their fortune elsewhere—Rudolphus requested a transfer, preferably to another colonial outpost, in 1693. But within the year, he died.

Margrieta was left to make the best of her difficult circumstances. The Dutch Reform community in Flatbush rejected her because of her husband's actions during Leisler's Rebellion, and she was owed both £300 of back salary that her husband had never been paid and debts for goods purchased at her store. Unfortunately, she had very little time to set things right. In December of 1695, Margrieta passed away, leaving behind four children and the stock of her store. Upon her death, an inventory of Margrieta's goods was made and directions were given for the distribution of her wealth to her four surviving children. This inventory is one of the most thorough documents of its kind for a woman in the colonial era and is a valuable resource for historians. The goods found on the list come from across the globe and are a testament to Margrieta's life as a world traveler and successful entrepreneur in an era when many women faced limited options.

For more on Margrieta van Varick and her daughter Cornelia, check out the **DiMenna Children's History Museum Curriculum**.

Discussion Questions:

- Where did Margrieta van Varick travel and live over the course of her life? How did her travels affect her life?
- What do Margrieta's experiences in Flatbush reveal about the lives of Dutch colonists under English rule?

LS



Solon Borglun, *Jacob Leisler*, 1913. Photograph courtesy of Victor Reyes.

Jacob Leisler was a descendant of a long line of religious rebels who played an active role in the religious debates and wars that were fracturing Europe in the sixteenth and seventeenth centuries. Jacob's father, a Calvinist minister, raised him to fear the violence and wickedness of Catholics, who had driven the Leisler family out of their home during the Thirty Years War. The Leislars settled in the city of Frankfort, where Jacob was born in 1640. Frankfort was firmly in the control of the Lutheran Church, which did not allow the practice of Calvinism within the city's walls. The leaders of Frankfort granted Jacob's father citizenship, but for all of Jacob's childhood, he lived with the knowledge that one mistake by his father would mean the ruin of his whole family.

In 1651, when Jacob was about 12 years old, his father passed away. He was sent to a military academy, where he learned to read and write in Greek, Latin, Dutch, German, French, and English, and studied theology, mathematics, and logic in addition to military leadership. In 1658, at age 18, he made his way to Amsterdam and became an employee of the Dutch West India Company. On April 27, 1660, he departed for New Netherland as the second-in-command of troops sent to fortify the colony, beginning a new chapter in his life.

Within a year of his arrival, Jacob established himself as a merchant, and in 1663, he married Elsie Tymens, stepdaughter of Goovert Loockermans (see [Resource 11](#)), which greatly improved his standing in the community. A year later, the English took control of the colony and renamed it New York. Jacob accepted his new rulers and continued to thrive. By 1676, he was the third wealthiest man in New York. Jacob was a strong supporter of religious dissidents in the New World. In 1685, French Huguenots fleeing Louis XIV's persecution arrived in New York, and Jacob purchased the freedom of a family that was being indentured because they were too poor to pay for their Atlantic crossing. In 1689, he donated land to the Huguenot community, which they used to found New Rochelle.

In 1685, King James II ascended to the throne, beginning a new era of Catholic supremacy in England and her colonies. New York was placed under control of Catholic governors, which made Jacob very uneasy. Only three years later, in 1688, the Glorious Revolution in England resulted in the overthrow of James II, and William of Orange, a Protestant Dutch prince with ties to the English monarchy, was declared the new king of England. When news of this revolution reached New York in the spring of 1689, the governors of the colony refused to

acknowledge the new king. On May 31, a local militia commanded by Jacob seized control of the city's fort in the name of King William (although it is unclear whether he was personally involved), and by the end of June, the governor had left the colony. Jacob was selected to lead the colony until King William could send instructions for how to proceed.

Jacob was a divisive leader. His biggest supporters were those who followed a very rigid form of Calvinism, and feared that the New York Colony was becoming too soft on religious doctrine. He aggressively persecuted Catholics and any Protestants who did not adhere to his hard line of doctrine. To keep opponents from interfering in his work, Jacob had them arrested, heavily taxed, or stripped of their properties. (*Margrieta van Varick* was one of the victims of his zeal.) Jacob believed that everything he did was to protect the interests of his new king, but his opponents, who had better connections in the British government, were able to convince King William that Jacob was instigating a revolution and ought to be tried for treason.

In the spring of 1691, Colonel Henry Sloughter arrived in New York with a commission from King William that named him the newly appointed governor of New York. True to his word, Jacob abided by the dictates of his king and surrendered the colony. Nonetheless, on May 16, 1691, he was hanged and then beheaded for seizing control of the colony without proper authorization. An emotional crowd gathered to watch his final moments, during which he apologized for the excesses of his regime and admitted that the troubled colony needed a wiser leader than he. When he was declared dead, the crowd swarmed his body and took pieces of his clothing as mementos. His death caused a political divide that troubled the city for years afterward, and his enemies effectively erased all mention of him from history. Today, the only public monument to his memory stands in New Rochelle.

Discussion Questions:

- What does Jacob Leisler's life story reveal about political and religious tensions in the seventeenth century?
- Jacob Leisler was practically erased from the history of New York—do you think his story is worth remembering? Why or why not?



Bernard Lens Sr. after Bernard Lens Jr., *The Four Indian Kings*, 1710. New-York Historical Society Library.

On April 19, 1710, the Four Indian Kings were presented to Queen Anne at the Court of St. James in London. Tee Yee Neen Ho Ga Row (“Emperor of the Six Nations”), E Tow Oh Kaom (“King of the River Nation”), Sa Ga Yean Qua Rah Tow (“King of the Mohawks”), and Oh Nee Yeath Tow No Riow (“King of Canajoharie”) were there as diplomats representing the interests of the Iroquois League. In the summer of 1709, the Iroquois League had joined forces with New York’s colonial government to stage an invasion of French Canada, but the British fleet that was promised never arrived. The colonial government of New York arranged for the Four Indian Kings to plead their case directly with the queen herself, hoping their presence would awe the queen and government and win favor for their cause. Their visit was a smashing success.

It was the first time any Native American made an official state visit to England since Pocahontas in 1616, and they were treated with all the pomp and circumstance that would have greeted any European royal. All previous native people who had been seen in England had been brought there by force and exhibited as a curiosity. The Four Indian Kings were received in the Court of St. James, an honor reserved for England’s nobility and visiting royalty. They presented Queen Anne with gifts of wampum and jewelry, and, through their interpreter Captain Abraham Schuyler (a Dutch soldier who ingratiated himself to the English because of his close connections to the Seneca Nation), made a dignified speech requesting the queen’s support in staging another invasion of Canada. The queen and her advisors arranged for them to meet the Duke of Ormond, the royal astronomer, the lord commissioners of the Admiralty, the commander of the Royal Fleet, the Board of Trade, and the archbishop of Canterbury. She paid artist John Verelst to paint official state portraits of the kings, who impressed every member of the court they met. One observer remarked that “they are men of good presence, and those who have conversed with them, say, that they have an exquisite sense, and a quick apprehension.”

While the kings were making a favorable impression with England’s nobility, they were causing a sensation among the lower classes. They stayed at the Two Crowns and Cushions, an expensive inn in a fashionable part of London, and every day a large crowd followed them around the city as they toured the sites. When the kings attended a performance of *Macbeth* at the Queen’s Theater, the audience interrupted the performance until the kings were given seats right on the stage so that the crowd could watch the kings watch the play. Printers sold copies of the speech they gave to Queen Anne and engravings of their portraits (pictured); stories heroic and scandalous were written about them to satisfy the curiosity of their many fans.

The Four Indian Kings achieved their diplomatic goals. They convinced the Church of England to focus their future missionary efforts on native tribes to offset the efforts by French mission-

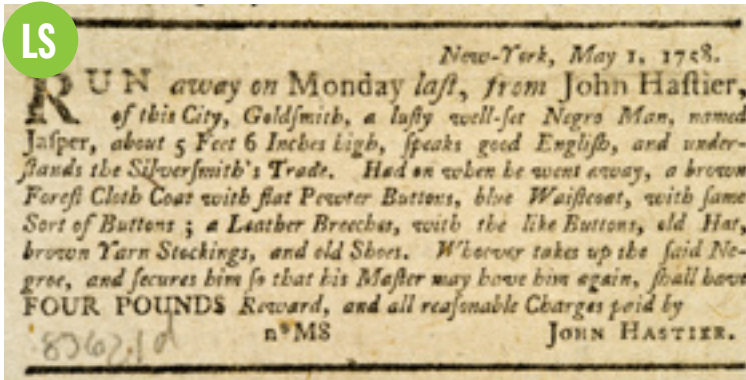
aries and received expensive gifts from Queen Anne. Most importantly, the government of England developed a new respect for the Iroquois League and agreed to support a second attempt at the invasion of Canada. In spring of 1711, England sent a fleet of over fifty ships and 8,000 men, the largest fleet ever sent to the colonies up to that point. This second attempt was also a failure, but it indicated that the British government was interested in protecting and growing their North American empire.

The irony of this entire story is that the Four Indian Kings were frauds. After the first failed invasion in 1709, the colonial government tried to enlist four Iroquois sachem to meet with Queen Anne, but the leaders of the Iroquois were reluctant to make a closer alliance with the British. They hoped to play the British and French against each other and promote the best possible good for the Iroquois League. With the sachem unwilling to cooperate, the colonists turned to four young men who did support their cause, and then greatly exaggerated their importance. Tee Yee Neen Ho Ga Row, the so-called “Emperor of the Six Nations,” was in fact Hendrick Tejonihokarawa, a member of the Mohawk tribal council who wielded no power in the Iroquois League. Sa Ga Yean Qua Rah Tow, the “King of the Mohawks,” and Oh Nee Yeath Tow No Riow, the “King of Canajoharie,” were Peter Brant and John of Canajoharie, two young Mohawks with no claims to leadership status. E Tow Oh Kaom, the “King of the River Nation,” wasn’t a member of the Iroquois League at all. His tribe, the Mahicans, was under the control of the Mohawks in 1710. All four young men were sympathetic to the British cause, and wanted to ally their tribes with the English government, but none had the power to do so. So instead of four kings representing four of the Iroquois nations, Queen Anne met with three young men of the Mohawk nation, and one young Mahican who had little to do with anything at all!

The Four Indian Kings and their British handlers pulled off their fraud through a combination of careful planning and English gullibility. Colonists Francis Nicholson, Colonel Peter Schuyler, Captain Abraham Schuyler, and Major Dennis Pigeon dressed the “kings” in expensive clothing and trained them in court etiquette so they fit the English idea of what a ruler should look and act like. Moreover, none of the Four Indian Kings could speak English fluently, so their handlers were able to rephrase whatever they said into something their British audience wanted to hear. And the British people were so excited to meet them, and knew so little about North American native people in general, that they were easily fooled. The whole episode demonstrates how easily opportunistic people in the colonies, native and colonist alike, could manipulate the government in England by using its own ignorance against it.

Discussion Questions:

- What goals did the Four Indian Kings have when they arrived in England? How did they achieve their goals?
- Why were the Four Indian Kings able to pull off their fraud? What does this reveal about the relationship between the colony and the British government?



John Hastier, "Runaway Jasper," *New-York Gazette, or The Weekly Post Boy*, May 8, 1758. New-York Historical Society Library.

John Hastier, Teaspoon, ca. 1720–1740. New-York Historical Society, Gift of Mrs. Thomas K. Gale.

Of the thousands of enslaved people who lived in British New York, Jasper is one of the few for whom we have some evidence in the historical record. Piecing together the facts of his life is a challenge for historians. Our only indication of Jasper's existence comes from a small advertisement placed in a newspaper called the *New-York Gazette, or Weekly Post-Boy*, on May 8, 1758. The ad was taken out by John Hastier, a New York City goldsmith, who claims that Jasper ran away about a week prior, and is offering a £4 reward for any information that would lead to his recovery. The ad gives us no narrative about Jasper's early life, and we have no indication of whether he was ever caught. And yet, there is enough tantalizing detail in the ad to allow us to create an impression of who Jasper may have been.

The first clue about Jasper's life is the fact that he was owned by John Hastier. Enslaved people in New York lived and worked alongside their masters, so from this detail we know that Jasper lived and worked in the Dock Ward of New York City, a community of wealthy English and French merchants and tradespeople. Twenty-five percent of the population of the Dock Ward was enslaved people, and seventy percent of the households in the ward owned at least one enslaved person, so we can assume that Jasper was connected to a larger community of enslaved people. We know at the very least that he lived with a few enslaved women—when Hastier passed away in 1762, his will left instructions for a girl named Abigail and a woman named Silvia. The Hastier household was French—John Hastier's father was one of the Huguenot refugees protected and resettled by Jacob Leisler in the 1680s (see **Life Story: Jacob Leisler**)—so we can assume that Jasper had some knowledge of the French language. Their home was located on Queen Street (modern-day Pearl Street), which, along with Hastier's will, indicates that the household that Jasper lived in was well-off.

The next clues we get about Jasper's life are from the description of him in the ad: "a lusty well-set Negro Man ... about 5 Feet 6 Inches high." Jasper was a healthy, robust man. Many runaway slave advertisements of the English colonial period include descriptions of scars and disfigurements that were both identifying features and indications of the very difficult lives that enslaved people endured. The fact that Hastier does not mention any of these kinds of disfigurements does not mean that Jasper did not suffer as an enslaved person, but that he was fortunate enough to escape any visible, permanent physical damage.

The ad notes that Jasper "understands the Silversmith's trade." Jasper was a highly skilled

individual, and he had been in Hastier's household long enough to have undergone extensive training. It is likely that Jasper produced some of the silver pieces that bore Hastier's mark, like the teaspoon pictured above. The clothing that Jasper was wearing when he ran away gives us another clue about his life. The brown forest coat, blue waistcoat, and leather breeches, all of which sported pewter buttons, indicate that he was not just a backroom laborer—he was dressed to serve the customers who came into Hastier's shop.

The most important detail available to us through this ad is that Jasper ran away. It is tempting to believe that slavery in a city like New York was not as bad as slavery on Southern plantations because enslaved people in New York lived with their masters doing a variety of different jobs in close proximity to a vibrant community of enslaved and free blacks. Jasper's choice to run away disproves this theory. However good he seemed to have it—living in a fine house, trained in skilled labor, his health and wellness well cared for—he was still enslaved. There was no part of Jasper's life that had not been decided and determined by John Hastier, and at the slightest whim of the Hastier family his entire life could be upended. This harsh reality was born out by an ad placed thirteen years later by Margueritte Hastier, John's daughter and heir, in 1771. The ad, also in the *New-York Gazette*, is for a sale of her late father's household goods, including a female slave. Rather than leave his fate in the hands of others, Jasper chose the radical act of emancipating himself.

The known details of Jasper's life end here, but we can speculate about what might have become of him. Jasper may have been taken in by members of New York's free black community, who could have helped him resettle at a safe distance from anyone who might recognize him from his old life. Jasper may have run to a Native American tribe in the area, who were known to take in escaped slaves who were willing to join their community and help fight encroachment of white colonists. Jasper may have made his way to a ship moored at the docks that gave his neighborhood its name and secured passage out of the English colonies altogether. We can only hope that he was able to start a new life free from the bondage that had defined the parameters of his life for so long.

Discussion Questions:

- What does Jasper's life teach us about the practice of slavery in New York?
- Why is it difficult for historians to learn about the lives of individual enslaved people in New York?

EPILOGUE: Appreciating the Legacy of Dutch New York: Using Reliable History to Counter Myth and Stereotype

Dennis J. Maika, Ph.D., Senior Historian and Education Director, The New Netherland Institute, Albany, NY



John Buckley Pine, "Seal of the Province of New Netherland 1623," *Seal and flag of the city of New York* : authorized by the committee appointed by the mayor to commemorate the two hundred and fiftieth anniversary of the installation of the first mayor and board of aldermen of the city of New York on June 24, 1665, and the adoption of the official city flag on June 24, 1915 (New York : G. P. Putnam's Sons, 1915).

John Buckley Pine, "Seal of the city of New York," *Seal and flag of the city of New York* : authorized by the committee appointed by the mayor to commemorate the two hundred and fiftieth anniversary of the installation of the first mayor and board of aldermen of the city of New York on June 24, 1665, and the adoption of the official city flag on June 24, 1915 (New York : G. P. Putnam's Sons, 1915).

History is filled with false narratives. Who hasn't heard that George Washington confessed to chopping down a cherry tree? And did Ben Franklin really discover electricity while flying a kite in a thunder storm? These popular American myths result from the misrepresentation or exclusion of factual evidence, or deliberate bias.

The oft-told history of Dutch New York is filled with fake information and false stereotypes, typically used to support the tale of New Netherland's inherent weaknesses, the Dutch West India Company's ineptitude and failure, and the inevitability of an English rescue and rehabilitation. The Dutch period is typically presented as a brief, quaint era that left behind little but cookies, coleslaw, and the story of Santa Claus.

Happily, in the past few decades, historians have peeled back the layers of false narratives about New Netherland. Required by their craft to critically evaluate evidence before drawing conclusions, scholars have created a more accurate understanding of the ways in which Dutch culture was transplanted and took root in the area we now call New York and New Jersey. These new fact-based narratives and interpretations (let's just call it "reliable history") allow us to better appreciate the Dutch impact on our city, state, and national culture.

New Netherland's most recognizable legacy is in the "political geography" of today's New York.¹ Place names like Brooklyn, Staten Island, Spuyten Duyvil, and Catskill remind us of a Dutch urban tradition, one in which an individual's primary political focus was on their local town or city. New Netherland's two city governments—New Amsterdam and Beverwijck—and its sixteen separate villages became the foundations for overlapping governmental jurisdictions that made America's middle colonies distinctive then and now.

In both the Netherlands and New Netherland, urban community residents enjoyed certain benefits. In New Amsterdam, established residents claimed

1 David William Voorhees, "The Dutch Legacy in America," in Roger Panetta, ed., *Dutch New York: The Roots of Hudson Valley Culture* (New York, 2009), 411-415.

the burgher right, city citizenship in which special privileges were granted and specific responsibilities were expected.² In each municipality, all people could appear before the local court to help settle all manner of disputes; sometimes viewed as unduly litigious, the Dutch demonstrated both an expectation and confidence that their local government could resolve problems.³ The willingness to express grievances to government at all levels and expect resolution is apparent throughout New Netherland's history, as individuals or groups regularly submitted remonstrances or petitions to their political leaders, a liberty eventually enshrined in America's Bill of Rights.⁴

New Netherland's cities and towns were, like their counterparts in the Netherlands, centers of commerce and private entrepreneurship. Seventeenth-century Amsterdam was the commercial center of Europe, whose merchants were the driving force behind the Dutch commercial empire. In New Netherland, merchant entrepreneurs immediately followed Hudson to Manhattan's shores and returned with renewed interest after the Dutch West India Company (established in 1621) gave up its fur trading monopoly in 1639. In the twenty-five years that followed, New Amsterdam's private merchants pursued profitable markets in tobacco and provisions as well as furs, and were responsible for the city's growth and prosperity. Leading merchants controlled the city court, establishing a tradition of close ties between government and business.⁵

In these and many other ways, the New Netherland Dutch modeled their political behavior after practices in the Dutch Republic, a government formed when seven

“provinces” or states united to declare their independence from an overpowering monarch in the Act of Abjuration (1581) and then formed a central government through the Union of Utrecht (1579). The Dutch Republic's history was well known not only by New Netherland's residents but by America's founders in the following century who were influenced by these earlier Dutch precedents.⁶

From its earliest beginnings, New Netherland supported a multicultural society. In the Netherlands, estimates are that of its two million residents, a half million were permanent immigrants from other parts of Europe. New Netherland's population illustrates a similar pattern: Dutch settlers seeking economic opportunities were joined by Germans, Scandinavians, English, French, Swiss, Irish and Scots to form a heterogeneous society. Although flawed by the existence of slavery and warfare against Natives, New Netherland's “experiment in diversity” set the precedent for pluralism as a defining, distinctive New York trait.⁷

An important reason why people were attracted to the Netherlands was its practice of religious tolerance. In an age of religious persecution in Europe, all people in the Netherlands were guaranteed freedom of conscience, an individual's right to believe in what they wanted. This same liberty was extended to those living in New Netherland. As in “Patria,” where the Dutch Reformed Church was the only organized church allowed to hold public services, New Netherland permitted members of other religious groups to hold their personal beliefs as long as they were practiced in private.⁸ This liberty stands in stark contrast to New England where religious dissenters were driven from the colony or, in the case of Quakers, burned at the stake.

² Dennis J. Maika, “Securing the Burgher Right in New Amsterdam: The Struggle for Municipal Citizenship in the Seventeenth-Century Atlantic World,” in Joyce D. Goodfriend, ed., *Revisiting New Netherland: Perspectives on Early Dutch America* (Boston, 2005).

³ For details on the operation of local governments, see Jaap Jacobs, *The Colony of New Netherland: A Dutch Settlement in Seventeenth-Century America* (Ithaca, 2009), 87–99.

⁴ Perhaps the most famous of these was “The Remonstrance of New Netherland,” prepared by Manhattan residents and submitted to the States General in the Hague. For a discussion of this document, see Russell Shorto, *The Island at the Center of the World: The Epic Story of Dutch Manhattan and the Forgotten Colony That Shaped America* (New York, 2004), 205–206, 223–225, 227–228. The full text is available at Digital Collections, Columbia University Libraries, http://www.columbia.edu/cu/lweb/digital/collections/cul/texts/ldpd_5847281_000/. Information about the “Flushing Remonstrance” of 1657, submitted by English residents to Stuyvesant protesting his treatment of Quakers, is available through the Bowne House website, <http://www.bownehouse.org/The-Flushing-Remonstrance-Resouces-And-Links.html>.

⁵ On the role of private merchants, see Oliver A. Rink, *Holland on the Hudson: An Economic and Social History of Dutch New York* (Ithaca, 1986) and Dennis J. Maika, “Commerce and Community: Manhattan Merchants in the Seventeenth Century,” Ph.D. Dissertation, New York University, 1995.

⁶ See, for example, Wayne Te Brake, “The Dutch Republic and the Creation of the United States,” in Hans Krabbendam, Cornelis A. Van Minnen, and Giles Scott-Smith, eds., *Four Centuries of Dutch-American Relations* (Albany, 2009), 206–207; Wijnand W. Mijndart, “The Declaration of Independence and the Dutch Legacy,” in Albert M. Rosenblatt and Julia C. Rosenblatt, eds., *Opening Statements: Law, Jurisprudence, and the Legacy of Dutch New York* (Albany, 2013); James R. Tanis, “The Dutch-American Connection: The Impact of the Dutch Example on American Constitutional Beginnings,” in Stephen L. Schechter and Richard Bernstein, eds., *New York and the Union: Contributions to the American Constitutional Experience* (Albany, 1990).

⁷ Firth Haring Fabend, *New Netherland in a Nutshell: A Concise History of the Dutch Colony in North America* (Albany, 2012), 114; Voorhees, “The Dutch Legacy in America,” 414; Joyce D. Goodfriend, “Why New Netherland Matters,” in Martha Dickinson Shattuck, ed., *Explorers, Fortunes, and Love Letters: A Window on New Netherland* (Albany, 2009), 149.

⁸ On religious tolerance, see Jacobs, *Colony of New Netherland*, 160–172; Evan Haeffel, *New Netherland and the Dutch Origins of American Religious Liberty* (Philadelphia, 2012).

These and other features of Dutch culture not only survived after the English takeover but thrived in the rural areas of New York and New Jersey for hundreds of years after the English invasion. Most of the New Netherland's Dutch population didn't go anywhere; generations of their descendants held on to and developed Dutch traditions, evidenced in architecture, food ways, the continued use of the Dutch language, and expansion of the Dutch Reformed Church.

New Netherland's history and its legacy of civic consciousness, republican government, private entrepreneurship, multiculturalism, religious tolerance, and cultural persistence, is much richer than what has been briefly described here. You are encouraged to dig further, to challenge yourself and your students to continue to search for accurate information. Use the documents presented in this curriculum guide, but also consider a look at some of the many new primary sources now available online.⁹ Read historians' new work on New Netherland history—a few examples are identified in the Suggested Reading section of this curriculum. Working as historians, you and your students will not only create our own fact-based interpretation of early New York's history, but you will also develop skills necessary to cope with false narratives wherever you may encounter them.

⁹ Documents relating to the colony of New Netherland are available at the New Netherland Institute website, Research, On-Line Publications, www.newnetherlandinstitute.org. Documents relating to the City of New Amsterdam are available from the New York City Municipal Archives, <http://www.archives.nyc/newamsterdam/>. The complete translation edited by Berthold Fernow in *The Records of New Amsterdam from 1653-1674*, is available at Internet Archives, <https://archive.org/details/recordsofnewamst06newy>.

alderman: A member of a municipal, borough, or county legislative council.

Anglicization: To make or become English in form or character.

bouwerie: Dutch term for a farm or plantation.

burghers: A citizen of a particular place. In New Amsterdam, *burghers* were official citizens of the town, and *poorters* were permanent residents. Burghers had rights that non-citizens did not, such as receiving a tax exemption by serving as guards.

Calvinist: Follower of John Calvin, a Protestant theologian who believed the Bible should be read and interpreted by individuals, a major departure from Roman Catholic beliefs and practices.

caravel: Term for several types of sailing ships used by Spain and Portugal in the fifteenth to seventeenth centuries, known for being small and fast.

cartographer: A person who makes maps.

cooper: A craftsman who makes and repairs barrels.

Court of St. James: The British royal court.

coverture: A principle of English common law that “covered” women within their husband or father’s legal identity. This restricted women’s political, financial, and legal rights by placing all such rights within their husband or father’s control.

Dutch East India Company: A Dutch trading company founded in 1602 to maintain Dutch trading interests in the Indian Ocean.

Dutch West India Company: A Dutch trading company founded in 1621 to develop Dutch trading interests in western India, South America, and West Africa.

ell: A unit of measurement that represented the length of a forearm, as measured either by the length of shoulder to wrist or elbow to fingertip.

engraving: A form of artistic print made by cutting designs into a plate or block and transferring them onto a new surface.

epigraph: A literary device—usually a quotation, saying, or poem—which appears at the beginning of a piece of writing as an indication to the reader of that work’s content.

excommunicated: To be expelled from a religious community.

firkin: A unit of measurement equivalent to one quarter of a barrel of ale or beer.

First Anglo-Dutch War: A seventeenth-century conflict between England and the Netherlands caused by commercial rivalry over the global sea trade.

French Huguenots: A term for French Protestants who were persecuted between 1562 and 1598 during the French Wars of Religion.

Glorious Revolution: Sometimes called the “Bloodless Revolution,” this refers to the events of 1688–89 that resulted in Protestant William, prince of Orange, and his wife, Mary, ascending to the British throne in the place of Catholic King James II.

Great Bear: Another name for the constellation Ursa Major or “Big Dipper,” which has been used for celestial navigation since ancient times. Two of its stars, Dubhe and Merak, are called the “pointer stars” because they can be used to locate the North Star.

guilders: Primary monetary unit of the Netherlands, sometimes referred to as the “Dutch florin” and abbreviated as *fl.*, equal to one hundred cents. The guilder was replaced at the start of the twenty-first century by the euro.

hogshead: Term for a large barrel or cask.

Iroquois League: Also called the Iroquois Confederacy, or Five Indian Nations. An alliance of five Native American tribes in northwestern New York State who spoke languages of the same family and worked together to promote their mutual interests. Member tribes: Cayuga, Mohawk, Oneida, Onondaga, and Seneca. In 1722, the Tuscarora joined this confederation.

matrilineal: Tracing descent through the maternal line.

Moravian: A Protestant Christian denomination that originated in the late fifteenth century.

Muscovy Company: Founded in 1555 by explorer Sebastian Cabot and a group of London merchants, this was the first joint-stock company in England. This meant that funds were not repaid after every voyage, but instead remained in regular use. The company’s chief

aims were to continue the search for the Northwest Passage and trade with Moscow. The word “Muscovy,” is an antiquated name for Moscow.

patroon: A person granted a large tract of New Netherland land by the Dutch government. To keep their land, patroons had to establish a settlement of at least fifty people within four years of the grant. Patroons could appoint local officials and create civil and criminal courts. Patroonships were held in perpetuity and meant to encourage colonization.

pilot: Experienced sailor who guides ships. Pilots were often contracted to navigate ships through dangerous and crowded coastal waters, particularly harbors and river mouths. To this day many harbors require pilots to ensure that ships port safely.

Protestant Reformation: A sixteenth-century religious movement that sought to reform the Catholic Church and resulted in the creation of Protestant denominations of Christianity.

sachem: This term is an Anglicization of words used by some Native American tribes and confederations to denote their chief. In other words, European contact with distinct tribes and confederations who used words similar to “sachem,” such as the Narragansett *sâchim*, led to the use of this term to refer to a Native American chief.

Samoyeds: Name applied to multiple indigenous groups native to northern Russia. The Samoyedic peoples share a common language.

skepels: A unit of measurement used to quantity harvested crops.

slander: To speak untruths that harm somebody’s reputation.

States-General: An assembly comprised of deputies from some of the provincial states in the United Provinces of the Netherlands. When it was founded in the fifteenth century the States-General helped facilitate foreign control over the Netherlands. After the Netherlands revolted against Spanish rule in the sixteenth and early seventeenth centuries, the States-General became the administrative body of the new Dutch Provinces. The current legislature of the

Netherlands shares the same name, but is structured differently.

stuivers: A monetary unit smaller than a guilder; there are 20 stuivers to a guilder.

Thirty Years War: Between 1618 and 1648, a series of wars erupted throughout Central Europe. Originally started by disputes between Catholic and Protestant states in the Holy Roman Empire, the conflict ultimately involved most of Europe.

tradesman: Someone who is skilled in an occupation that requires training (e.g., a cobbler or blacksmith).

weigh-house: A public building used for weighing goods.

Suggested Reading

Books and Articles

Patricia U. Bonomi, “Swarms of Negroes Coming about My Door”: Black Christianity in Early Dutch and English North America,” *Journal of American History*, Vol. 103, No. 1 (June 2016), pp. 34–58.

Paul E. Cohen and Robert T. Augustyn, *Manhattan in Maps 1527–1995* (New York: Rizzoli, 1997).

Firth Haring Fabend, *New Netherland in a Nutshell* (Albany, NY: New Netherland Institute, 2012).

Graham Russell Hodges and Alan Edward Brown, *Pretends to Be Free: Runaway Slave Advertisements from Colonial and Revolutionary New York and New Jersey* (New York: Garland, 1994).

Wim Klooster, *The Dutch Moment: War, Trade, and Settlement in the Seventeenth Century Atlantic World* (Ithaca, NY: Cornell University Press, 2016).

Deborah L. Krohn and Peter N. Miller, *Dutch New York Between East and West: The World of Margrieta van Varick*, (New Haven: Yale University Press, 2009).

Jill Lepore, *New York Burning: Liberty, Slavery, and Conspiracy in Eighteenth-Century Manhattan* (New York: Vintage, 2005).

Andrew Lipman, *Saltwater Frontier* (New Haven: Yale University Press, 2015).

Cathy Matson, *Merchants and Empire: Trading in Colonial New York* (Baltimore: Johns Hopkins University Press, 1987).

Edmund S. & Helen Morgan, *The Stamp Act Crisis: Prologue to Revolution* (Chapel Hill, NC: University of North Carolina Press, 1953).

Simon Middleton, *From Privileges to Rights: Work and Politics in Colonial New York City* (Philadelphia: University of Pennsylvania Press, 2006)

Steven Mintz, *Huck’s Raft: A History of American Childhood* (Cambridge, MA: Harvard University Press, 2004).

Gregory E. O’Malley, *Final Passages: The Intercolonial Slave Trade of British America, 1619–1807* (Chapel Hill, NC: University of North Carolina Press, 2014).

Paul Otto, *The Dutch-Munsee Encounter in America: The Struggle for Sovereignty in the Hudson Valley* (New York: Berghahn Books, 2006).

Marcus Rediker, *Between the Devil and the Deep Blue Sea: Merchant Seamen, Pirates and the Anglo-American Maritime World, 1700–*

1750. (Cambridge, MA: Cambridge University Press, 1987).

Susanah Shaw Romney, *New Netherland Connections: Intimate Networks and Atlantic Ties in Seventeenth-Century America* (Chapel Hill, NC: University of North Carolina Press, 2014).

Russell Shorto, *The Island at the Center of the World* (New York: Random House, 2005).

Eric W. Sanderson, *Mannahatta: A Natural History of New York City* (New York: Abrams, 2009).

Simon Schama, *The Embarrassment of Riches: An Interpretation of Dutch Culture in the Golden Age* (New York: Knopf, 1987).

Benjamin Schmidt, *Innocence Abroad: The Dutch Imagination and the New World, 1570–1670* (Cambridge, MA: Cambridge University Press, 2001).

Kim Sloan, *A New World: England’s First View of America* (Chapel Hill, NC: University of North Carolina, 2007).

Websites:

New Amsterdam History Center, <http://www.newamsterdamhistorycenter.org/index.html>

Provides a variety of primary sources and essays related to the history of the city of New Amsterdam.

New Netherland Institute, <http://www.newnetherlandinstitute.org/>

The main website of an institute dedicated to promoting a broader public awareness of the history of Dutch New Netherland.

Norman B. Leventhal Map Center at the Boston Public Library, <http://www.leventhalmap.org/>

A comprehensive collection of 7,700 digitized maps dating from the fifteenth century to the present as well as lesson plans for use with students.

“Records of New Amsterdam: Ordinances of New Amsterdam,” NYC Department of Records and Information Services, <http://www.archives.nyc/newamsterdam/dutchordinances/>

The complete collection of Peter Stuyvesant’s ordinances.

Voyages, The Trans-Atlantic Slave Trade Database, <http://www.slavevoyages.org/>

A fully searchable online database of over 36,000 Atlantic slaving voyages that also provides analysis of the data and educational materials.

UNIT 1: NEW WORLD

Background Essay:

Edwin G. Burrows and Mike Wallace, *Gotham: A History of New York City to 1898* (New York: Oxford University Press, 1999); Andrew Lipman, *Saltwater Frontier* (New Haven: Yale University Press, 2015); Russell Shorto, *The Island at the Center of the World* (New York: Random House, 2005); Paul Otto, *The Dutch-Munsee Encounter in America: The Struggle for Sovereignty in the Hudson Valley* (New York: Berghahn Books, 2006); Eric W. Sanderson, *Mannahatta: A Natural History of New York City* (New York: Abrams, 2009).

Resource 1: The First People

Edwin G. Burrows and Mike Wallace, *Gotham: A History of New York City to 1898* (New York: Oxford University Press, 1999); Eric W. Sanderson, *Mannahatta: A Natural History of New York City* (New York: Abrams, 2009); Kim Sloan, *A New World: England's First View of America* (Chapel Hill, NC: University of North Carolina, 2007); Abigail Tucker, "Sketching the Earliest Views of the New World," December 2008, *Smithsonian Magazine*, accessed March 20, 2017, <http://www.smithsonianmag.com/people-places/sketching-the-earliest-views-of-the-new-world-92306407/>.

Resource 2: Glory for a Small Price

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UNIT 2: NEW NETHERLAND

Background Essay:

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Resource 7: Founding Mother

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UNIT 3: NEW YORK

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Resource 23: Children at Work

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Resource 24: The Grim Plan

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Life Story: Margrieta van Varick

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Life Story: Jacob Leisler

David William Voorhees, “The ‘fervent Zeale’ of Jacob Leisler,” *The William and Mary Quarterly*, Vol. 51, No. 3 (1994), pp. 447–72. doi:10.2307/2947438; David William Voorhees, “Leisler’s Pre-1689 Biography and Family Background,” *A Beautiful & fruitful place: selected Rensselaerwijck Papers*, Vol. 2, ed. Elisabeth Funk and Martha Shattuck (Albany, NY: SUNY Press, 2011).

Life Story: The Four Indian Kings

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Life Story: Jasper

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Standard 1: History of the United States and New York

Students will use a variety of intellectual skills to demonstrate their understanding of major ideas, eras, themes, developments, and turning points in the history of the United States and New York.

Standard 2: World History

Students will use a variety of intellectual skills to demonstrate their understanding of major ideas, eras, themes, developments, and turning points in world history and examine the broad sweep of history from a variety of perspectives.

Standard 4: Economics

Students will use a variety of intellectual skills to demonstrate their understanding of how the United States and other societies develop economic systems and associated institutions to allocate scarce resources, how major decision-making units function in the U.S. and other national economies, and how an economy solves the scarcity problem through market and non-market mechanisms.

Grade 2

2.5 Geography and natural resources shape where and how urban, suburban, and rural communities develop and how they sustain themselves.	Unit 1	Unit 2	Unit 3
2.5a Maps can be used to learn about New York City and New York State geography. The major physical features of New York City can be located on a map, as well as urban and rural communities.		X	X
2.7 Cause-and-effect relationships help us recount events and understand historical development.			
2.7a Various Native American peoples inhabited New York City in the 1600s when Henry Hudson arrived. When the Dutch and English arrived, they influenced the development of the region. As a result, the physical environment and population of New York City changed during the 1700s.	X	X	X

Grade 4

4.2 NATIVE AMERICAN GROUPS AND THE ENVIRONMENT: Native American groups, chiefly the Iroquois (Haudenosaunee) and Algonquian-speaking groups, inhabited the region that became New York. Native Americans interacted with the environment and developed unique cultures.	Unit 1	Unit 2	Unit 3
4.2a, 4.2b, 4.2c The first native inhabitants of New York State were Native American peoples of the Algonquian and Iroquois language families. Geography and natural resources played a role in the development of Native American cultures, and the locations that those peoples chose for their settlements.	X	X	
4.3 COLONIAL AND REVOLUTIONARY PERIOD IN NEW YORK: European exploration led to the colonization of the region that became New York State. Beginning in the early 1600s, colonial New York was home to people from many different countries. Colonial New York was important during the Revolutionary Period.			
4.3a Europeans explored the Western Hemisphere for different reasons and established trading posts along the waterways of New York. Henry Hudson, Giovanni da Verrazano, and Adriaen Block were all explorers to the region. During this period, three worlds interacted: Europeans, Africans, and Native Americans.	X		
4.3b Early New York was an ethnically and religiously diverse place, whose growth and development was made possible by the labor of enslaved Africans. These enslaved Africans were treated differently under the English than they had been under Dutch colonial rule. Before the Revolutionary War, there were many individuals living in and contributing to New York with rich daily lives.		X	X

Grade 5

5.1 EARLY PEOPLES OF THE AMERICAS: The first humans in the Western Hemisphere modified their physical environment as well as adapted to their environment. Their interactions with their environment led to various innovations and to the development of unique cultures	Unit 1	Unit 2	Unit 3
5.1c There are diverse Native American cultural groups with different customs, beliefs, languages, traditions, social organization, and subsistence strategies.	X		
5.3 EUROPEAN EXPLORATION AND ITS EFFECTS: Various European powers explored and eventually colonized the Western Hemisphere. This had a profound impact on Native Americans and led to the transatlantic slave trade.			
5.3a There were many reasons for European exploration: trade routes, resources, wealth, power, and glory. Spain and Portugal explored the southern areas of the Americas, while England and the Netherlands explore the Atlantic coastline and waterways (Henry Hudson and Adriaen Block).	X		
5.3b, 5.3c European exploration impacted the indigenous peoples of the Americas, who had many perspectives on newcomers. Colonies were established for religious, political, and economic reasons by European powers, among them the Netherlands and England.	X	X	X
5.3d The English, Spanish, and Portuguese all played a role in the triangular trade. Enslaved Africans experienced harsh conditions on the Middle Passage across the Atlantic.			X

Grade 7

7.1 NATIVE AMERICANS: The physical environment and natural resources of North America influenced the development of the first human settlements and the culture of Native Americans. Native American societies varied across North America.	Unit 1	Unit 2	Unit 3
7.1a Geography influenced the settlement patterns of Algonquian peoples.	X		
7.2 COLONIAL DEVELOPMENTS: European exploration of the New World resulted in various interactions with Native Americans and in colonization. The American colonies were established for a variety of reasons and developed differently based on economic, social, and geographic factors. Colonial America had a variety of social structures under which not all people were treated equally.			
7.2a Henry Hudson voyaged to North America during the Age of Exploration, and his reports to the Dutch about what he found led to the settlement of the New York region.	X		
7.2b As Europeans explored and settled North America, they encountered Native American communities and cultures. Native Americans, Africans, and Europeans interacted with one another throughout the New York region during this period.	X	X	X
7.2c Europeans migrated to the Americas for various religious, political, economic, and geographical reasons. Daily Life in New York provides insight into the culture, political systems, religious beliefs, and colonial economies of these colonists. Native Americans, Africans, and women had diverse experiences under colonial rule. There were continuing conflicts between indigenous peoples and European settlers.	X	X	X
7.2d The development of New England and New Netherland was influenced by political and economic objectives as well as social considerations. Dutch contributions left a lasting impact on American society. The status of Africans and African Americans changed under the Dutch and British.		X	X
7.2e Indentured servitude and slavery were separate forms of labor in colonial New York. Enslaved New Yorkers resisted bondage through various means, including slave revolts.		X	X

Grade 11

11.1 COLONIAL FOUNDATIONS (1607–1763): European colonization in North America prompted cultural contact and exchange among diverse peoples; cultural differences and misunderstandings at times led to conflict. A variety of factors contributed to the development of regional differences, including social and racial hierarchies, in colonial America.	Unit 1	Unit 2	Unit 3
11.1a The Dutch and English had contact with Algonquian peoples of the New York region, notably the Lenape. Native Americans’ relationships with colonists were complex.	X	X	X
11.1b Geography influenced the historical and cultural development of the American colonies, and impacted colonial settlement and economic systems. Many push/pull factors caused people to immigrate to New York under the Dutch and British, and both indentured servitude and slavery emerged as prevalent labor systems within New York.		X	X
11.1c The colonial experience was influenced by British political traditions and key events such as the Glorious Revolution.			X

Common Core English Language Arts Standards

Grade 2: Reading Informational Text

Key Ideas and Details	Unit 1	Unit 2	Unit 3
1) Ask and answer such questions as who, what, where, when, why, and how to demonstrate understanding of key details in a text.	X	X	X
3) Describe the connection between a series of historical events.	X	X	X
Craft and Structure			
4) Determine the meaning of words and phrases in a text relevant to grade 2 history/social studies.	X	X	

Grade 4: Reading Informational Text

Key Ideas and Details	Unit 1	Unit 2	Unit 3
1) Refer to details and examples in a text when explaining what the text says explicitly and when drawing inferences from the text.	X	X	X
3) Explain events, procedures, ideas, or concepts in a historical text, including what happened and why, based on specific information in the text.	X	X	X
Craft and Structure			
4) Determine the meaning of general academic and domain-specific words or phrases in a text relevant to grade 4 history/social studies.	X	X	X
5) Describe the overall structure (e.g., chronology, comparison, cause/effect, problem/solution) of events, ideas, concepts, or information in a text or part of a text.	X	X	X
Integration of Knowledge and Ideas			
9) Integrate information from two texts on the same topic in order to write or speak about the subject knowledgeably.		X	X

Grades 6-8: ELA; History/Social Studies

Key Ideas and Details	Unit 1	Unit 2	Unit 3
1) Cite specific textual evidence to support analysis of primary and secondary sources.	X	X	X
2) Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions.	X	X	X
3) Identify key steps in a text's description of a process related to history/social studies (e.g., how a bill becomes law, how interest rates are raised or lowered).		X	X
Craft and Structure			
4) Determine the meaning of words and phrases as they are used in a text, including vocabulary specific to domains related to history/social studies.	X	X	X
5) Describe how a text presents information (e.g., sequentially, comparatively, causally).	X	X	X
6) Identify aspects of a text that reveal an author's point of view or purpose (e.g., loaded language, inclusion or avoidance of particular facts).		X	X
Integration of Knowledge and Ideas			
7) Integrate visual information (e.g., in charts, graphs, photographs, videos, or maps) with other information in print and digital texts.	X	X	X
8) Distinguish among fact, opinion, and reasoned judgment in a text.		X	X
9) Analyze the relationship between a primary and secondary source on the same topic.		X	X

Grade 11-12: ELA; History/Social Studies

Key Ideas and Details	Unit 1	Unit 2	Unit 3
1) Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole.	X	X	X
2) Determine the central ideas or information of a primary or secondary source; provide an accurate summary that makes clear the relationships among the key details and ideas.	X	X	X
3) Evaluate various explanations for actions or events, and determine which explanation best accords with textual evidence, acknowledging where the text leaves matters uncertain.	X	X	X
Craft and Structure			
4) Determine the meaning of words and phrases as they are used in a text, including analyzing how an author uses and refines the meaning of a key term over the course of a text.		X	X
5) Analyze in detail how a complex primary source is structured, including how key sentences, paragraphs, and larger portions of the text contribute to the whole.	X	X	X
6) Evaluate authors' differing points of view on the same historical event or issue by assessing the authors' claims, reasoning, and evidence.		X	
Integration of Knowledge and Ideas			
7) Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., visually, quantitatively, as well as in words) in order to address a question or solve a problem.	X	X	X
8) Evaluate an author's premises, claims, and evidence by corroborating or challenging them with other information.	X	X	X
9) Integrate information from diverse sources, both primary and secondary, into a coherent understanding of an idea or event, noting discrepancies among sources.	X	X	X

Printable Resources



Unit 1: Resource 1a

John White, The town of Secoton; bird's-eye view of town with houses, lake at the top, fire, fields and ceremony, 1585-1593. Watercolour over graphite, heightened with white (altered) on paper. Photo, © Trustees of the British Museum.



Unit 1: Resource 1b

John White, *The manner of their fishing*, a watercolour, 1585-1593. Watercolour on paper. Photo, © Trustees of the British Museum.



Liber ad Lectorem.

*Qui cupis ignotas Lector cognoscere terras,
Corpore quas fulgens contegit Vr̄sa suo,
Et simul extremos Boreæ, Cauriꝯ recessus,
Et freta iam nautis pervia fluctivagis.
Quasq; Samoiedus commutet vellere merces,
Quam latè Moschus proferat Imperium.
Impiger Hudsonius freta quæ petretraverit, & quæ
Reſtat adhuc Batavis gloria Martigenis.
Me pretio parvo redimas, animoꝯ, revolvās,
Sim licet exiguus commoda magna feram.*

Unit 1: Resource 2

Hessel Gerritsz, "The Book to the Reader," *Descriptio ac delineatio Geographica detectionis freti: sive, Transitus ad Occasum, suprâ terras Americanas in Chinam atq; [ue]; Iaponem ducturi, Recens investigati ab M. Henrico Hudsono Anglo: Item, Narratio ser.mo regi Hispaniæ facta, super tractu, in quinta Orbis terrarum parte, cui Australiæ incognitæ nomen est, recens detecto, Per Capitaneum Petrum Fernandez de Quir. Vnâ cum descriptione Terræ Samoiedarum & Tingoesiorum, in Tartaria ad Ortum Freti Vaygats sitæ, nuperq; Imperio Moscovitarum subactæ* (Amsterdam, 1612). New-York Historical Society Library. Translation by Clem Wood.

UNIT 1: Resource 2b

The Book to the Reader

You, Reader, who desire to learn of unknown lands,
upon which falls the Great Bear's mighty paw,
and of the Northern breezes' farthest reaches too,
and seas that wand'ring sailors now can cross,
what merchandise Samoyeds trade for wool in turn,
how far and wide extends the Musk Deer's sway,
and seas which Henry Hudson boldly enterèd,
what honor still the martial Dutch retain—
should purchase me—the price is low—and ponder well.
Though slender, I will bring you great rewards.

Translation by Clem Wood

Unit 1: Resource 2, Translation

Hessel Gerritsz, "The Book to the Reader,"
Descriptio ac delineatio Geographica detectionis freti : sive, Transitus ad Occasum, suprâ terras Americanas in Chinam atq[ue] Iaponem ducturi, Recens investigati ab M. Henrico Hudsono Anglo : Item, Narratio sermo regi Hispaniæ facta, super tractu, in quinta Orbis terrarum parte, cui Australiæ incognitæ nomen est, recens detecto, Per Capitaneum Petrum Ferdinandez de Quir. Vnâ cum descriptione Terræ Samoiedarum & Tingoesiorum, in Tartaria ad Ortum Freti Vaygats sitæ, nuperq[ue] Imperio Moscovitarum subactæ (Amsterdam, 1612). New-York Historical Society Library. Translation by Clem Wood.

Vocabulary:

Great Bear (n): Ursa Major

merchandise (n): goods

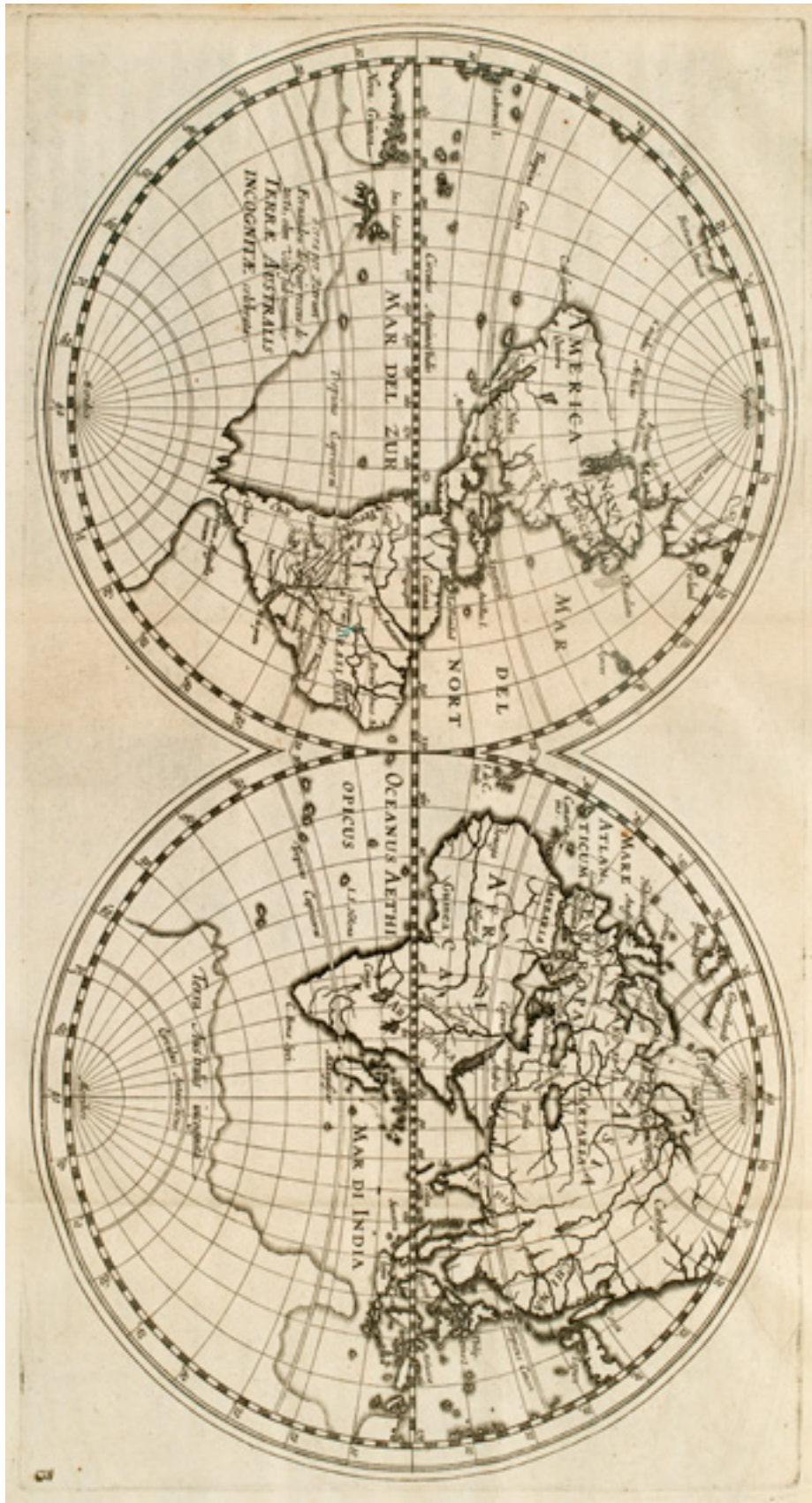
Samoyeds (n): native group of Northern Russia

sway (n): influence

martial (adj.): military

retain (v): keep

ponder (v): think



Unit 1: Resource 3

Hessel Gerritsz, "Map of the World in Two Hemispheres," *Descriptio ac delineatio Geographica detectionis freti: sive, Transitus ad Occasum, supra terras Americanas in Chinam atq[ue] Iaponem ducturi, Recens investigati ab M. Henrico Hudsono Anglo: Item, Narratio sermo regi Hispaniae facta, super tractu, in quinta Orbis terrarum parte, cui Australiae incognitae nomen est, recens detecto, Per Capitaneum Petrum Ferdinandez de Quir. Vna cum descriptione Terrae Samoiedarum & Tingoosiorum, in Tartaria ad Ortum Freti Waygats sitae, nuperq[ue] Imperio Moscovitarum subactae* (Amsterdam, 1612). New-York Historical Society Library.



Unit 1: Resource 4

Johannes Lingelbach, *De Dam, gezien naar het Noorden, met het Stadhuis in aanbouw*, 1656. Oil on cloth. Amsterdam Museum.



Unit 1: Resource 5a

Unknown artist, *Native American Sachem*, ca. 1700. Oil on canvas. Rhode Island School of Design, Gift of Mr. Robert Winthrop.



Unit 1: Resource 5b

Barry Keegan, *Wampum*, 2014. Photo courtesy of Victor Reyes.



Unit 1: Resource 6

Nicholas Jansz Visscher. *Novi Belgii noaeque Angliae nec non partis Virginiae tabula multi in locis emendata*, 1682 after 1655. New-York Historical Society Library.



Unit 1: Life Story: Estaban Gómez

Diego Ribero, *Carta universal en que se contiene todo lo que del mundo se ha descubierto fasta agora*, hizola Diego Ribero cosmographo de su magestad, año de 1529, e[n] Sevilla, 1529. National Library of Australia.



Unit 1: Life Story: Henry Hudson

Unknown artist, *Model of the Half Moon*, 1825–1900. New-York Historical Society, Gift of George A. Zabriskie.

THE FIRST WHITE WOMAN IN ALBANY.

[N. Y. Col: MSS. XXXV.]

CATELYN TRICO aged about 83 years born in Paris doth Testify and Declare that in y^e year 1623 she came into this Country wth a Ship called y^e Unity whereof was Commander Arien Jorise belonging to y^e West India Company being y^e first Ship y^t came here for y^e s^d Company; as soon as they came to Mannatans now called N: York they sent Two families & six men to harford River & Two families & 8 men to Delaware River and 8 men they left att N: Yorke to take Possession and y^e Rest of y^e

Passengers went wth y^e Ship up as farr as Albany which they then Called fort Orange When as y^e Ship came as farr as Sopus which is $\frac{1}{2}$ way to Albanie; they lightned y^e Ship wth some boats y^t were left there by y^e Dutch that had been there y^e year before a tradeling wth y^e Indians upont there oune accompts & gone back again to Holland & so brought y^e vessel up; there were about 18 families aboard who settled themselves att Albany & made a small fort; and as soon as they had built themselves some hutts of Bark: y^e Mahikanders or River Indians. y^e Maquase: Oneydes: Onnondages Cayougas. & Sinnekes, wth y^e Mahawawa or Ottawawaes Indians came & made Covenants of friendship wth ye s^d Arien Jorise there Commander Bringing him great Presents of Bever or oy: Peltry & desyred that they might come & have a Constant free Trade with them w^{ch} was concluded upon & y^e s^d nations came dayly with great multidos of Bever & traded them wth y^e Christians, there s^d Comman^r Arien Jorise staid with them all winter and sent his sonne home with y^e ship; y^e s^d Deponent lived in Albany three years all which time y^e s^d Indians were all as quiet as Lambs & came & Traded with all y^e freedom Imaginable, in y^e year 1626 y^e Deponent came from Albany & settled at N: Yorke where she lived afterwards for many years and then came to Long Island where she now lives.

The s^d Catelyn Trico made oath of y^e
s^d Deposition before me at her house
on Long Island in y^e Wale Bought
this 17th day of October 1688.

WILLIAM MORRIS

Justice of y^e pece

Unit 2: Resource 7a, b

Catalina Trico to William Morris," *The Documentary history of the state of New-York, Vol. III*, ed. E. B. O'Callaghan (Albany: Weed, Parsons & Co., 1850). New-York Historical Society Library.

UNIT 2: Resource 7

The First White Woman in Albany:

Catelyn Trico, about 83 years old and born in Paris, swears that in 1623 she came to America on a ship called the Unity. It was commanded by Arien Jorise, and belonged to the West India Company. It was the first ship of settlers from the West India Company to come to the area. As soon as the ship arrived at Manhattan (now called New York), two families and six men were sent to the Harford River. Two more families and eight men were sent to the Delaware River. Eight men were left at New York to settle there. The rest of the passengers on the ship went to Albany, which they called Fort Orange at the time. On their way, they stopped at Sopus, which is halfway to Albany, to make their ship lighter by using boats that were left by previous Dutch explorers. Those explorers had visited Sopus the year before to trade with Native American tribes, but had gone back to Holland.

There were about eighteen families on the Unity who settled at Albany. They built a small fort. As soon as they had built some houses out of bark, the Mohican, Maquase, Oneida, Onondaga, Cayuga, Seneca, and Mahawawa/Ottawawe tribes came and promised friendship with Arien Jorise. They brought him beaver pelts as presents, and asked to be able to trade with the settlers freely. They came every day with a great number of beaver pelts that they traded with the settlers. Commander Arien Jorise stayed with the settlers all winter and sent his son home with the ship.

Catelyn Trico lived in Albany for three years. While she was living there, the Native Americans did not fight with the settlers. They often came to Fort Orange to trade. In 1626, Catelyn Trico left Albany and settled in New York, where she lived for many years. She then went to Long Island, where she now lives.

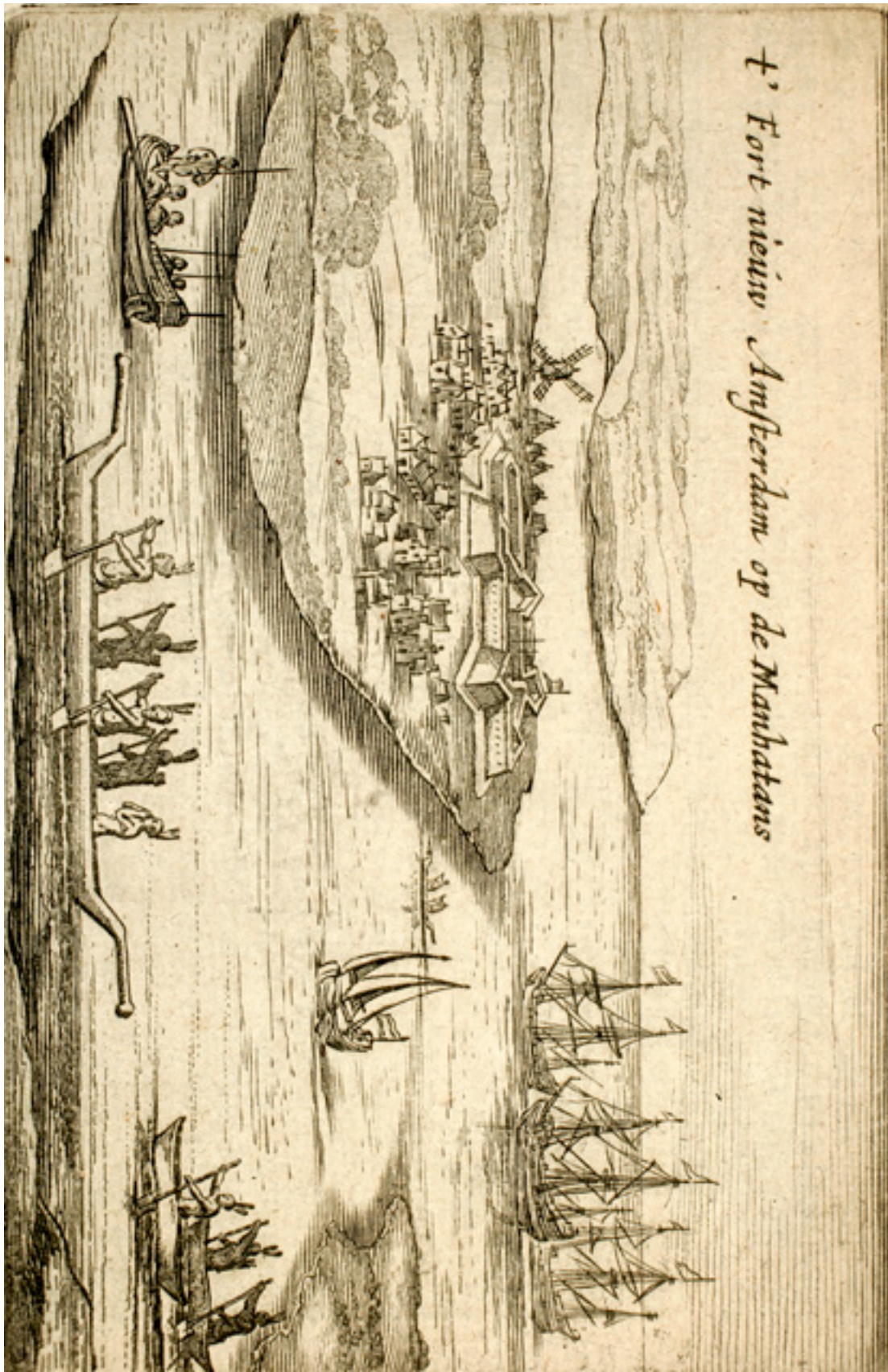
Catelyn Trico swore that everything I've
written above was true when I visited her house
on Long Island on October 17th, 1688.

WILLIAM MORRIS

Justice of the Peace

Unit 2: Resource 7ab, Translation

Catalina Trico to William Morris," *The Documentary history of the state of New-York, Vol. III*, ed. E. B. O'Callaghan (Albany: Weed, Parsons & Co., 1850). New-York Historical Society Library.



t' Fort nieuw Amsterdam op de Manhattans

Unit 2: Resource 8

"Fort Nieuw Amsterdam op de Manhattans," *Beschrijvinghe van Virginia, Nieuw Nederlandt, Nieuw Engelandt, en d'Eylanden Bermudes, Berbados, en S. Christoffel. Dienstelijck voor elck een derwaerts handelende, en alle voort-planter van nieuw colonien. Met kopere figuren verciert* (Amsterdam: Joost Hartgers, 1651). New-York Historical Society Library.



Unit 2: Resource 9

Unknown artist, *Proposed Coat of Arms for New Amsterdam, New Netherland: Preparatory Drawing for a Presentation to the Dutch West India Company*, circa 1630. Black ink and wash, watercolor, red and black chalk, and red gouache, with contours incised by a stylus on laid on paper, mounted on card. New-York Historical Society, Gift of J. Carson Brevoort.



Unit 2: Resource 10a

Unknown artist, "David Pietersz de Vries," *Kort historiael, ende journaels aenteyckeninge van verscheyden voyagiens in de vier deelē des werelts-ronde, als Europa, Africa, ende Amerika gedaen, door d. David Pietersz de Vries, artillerij-meester vande Ed: N: Heeren Gecommitteerde Raden van staten van West-Vrieslandt ende't Noorder-quartier. Waer in verhaelt werde wat Bataijes hy te water gedaen heest: Yder Landschap zijn Gedierte, Gevogelt, wat soorte van Vissen, ende wat wilde Menschen naer't leven geconterfaeyt, ende van de Bosschen ende Rivieren met haer Vruchten* (Tot Alckmaer: Simon Cornelisz Brekebeest, 1655). New-York Historical Society Library.

The 24th of February, sitting at a table with the Governor, he began to state his intentions, that he had a mind to *wipe the mouths* of the savages; that he had been dining at the house of Jan Claesz.² Damen, where Maryn Adriaensz. and Jan Claesz. Damen, together with Jacob Planck, had presented a petition to him to begin this work. I answered him that they were not wise to request this; that such work could not be done without the approbation of the *Twelve Men*; that it could not take place without my assent, who was one of the Twelve Men; that moreover I was the first patroon, and no one else hitherto had risked there so many thousands, and also his person, as I was the first to come from Holland or Zeeland to plant a colony; and that he should consider what profit he could derive from this business, as he well knew that on account of trifling with the Indians we had lost our colony in the South River at Swanendael, in the Hoere-kil, with thirty-two men, who

Unit 2: Resource 10b (pg1)

David Pietersz. De Vries, "Kieft's Massacre of the Indians," *Narratives of New Netherland*, ed. John Franklin Jameson (New York: Scribner, 1909). New-York Historical Society Library.

were murdered in the year 1630; and that in the year 1640, the cause of my people being murdered on Staten Island was a difficulty which he had brought on with the Raritaen Indians, where his soldiers had for some trifling thing killed some savages, and brought the brother of the chief a prisoner to the Mannates, who was ransomed there, as I have before more particularly related. But it appeared that my speaking was of no avail. He had, with his co-murderers, determined to commit the murder, deeming it a Roman deed, and to do it without warning the inhabitants in the open lands, that each one might take care of himself against the retaliation of the savages, for he could not kill all the Indians. When I had expressed all these things in full, sitting at the table, and the meal was over, he told me he wished me to go to the large hall, which he had been lately adding to his house. Coming to it, there stood all his soldiers ready to cross the river to Pavonia to commit the murder. Then spoke I again to Governor Willem Kieft: "Let this work alone; you wish to break the mouths of the Indians, but you will also murder our own nation, for there are none of the settlers in the open country who are aware of it. My own dwelling, my people, cattle, corn, and tobacco will be lost." He answered me, assuring me that there would be no danger; that some soldiers should go to my house to protect it. But that was not done. So was this business begun between the 25th and 26th of February in the year 1643.¹ I remained that night at the Governor's, sitting up. I went and sat by the kitchen fire, when about midnight I heard a great shrieking, and I ran to the ramparts of the fort, and looked over to Pavonia. Saw nothing but firing, and heard the shrieks of the savages murdered in their sleep. I returned again to the house by the fire. Having sat there awhile, there came an Indian with his squaw, whom I knew well, and who lived about an hour's walk from my house, and told me that they two had fled in a small skiff, which they had taken from the shore at Pavonia; that the Indians from Fort Orange had surprised them; and that they had come to conceal themselves in the fort. I told them that they must go away immediately; that this was no time for them to come to the fort to conceal themselves; that they who had killed their

Unit 2: Resource 10b (pg2)

David Pietersz. De Vries, "Kieft's Massacre of the Indians," *Narratives of New Netherland*, ed. John Franklin Jameson (New York: Scribner, 1909). New-York Historical Society Library.

people at Pavonia were not Indians, but the Swannekens, as they call the Dutch, had done it. They then asked me how they should get out of the fort. I took them to the door, and there was no sentry there, and so they betook themselves to the woods. When it was day the soldiers returned to the fort, having massacred or murdered eighty Indians, and considering they had done a deed of Roman valor, in murdering so many in their sleep;¹ where infants were torn from their mother's breasts, and hacked to pieces in the presence of the parents, and the pieces thrown into the fire and in the water, and other sucklings, being bound to small boards, were cut, stuck, and pierced, and miserably massacred in a manner to move a heart of stone. Some were thrown into the river, and when the fathers and mothers endeavored to save them, the soldiers would not let them come on land but made both parents and children drown—children from five to six years of age, and also some old and decrepit persons. Those who fled from this onslaught, and concealed themselves in the neighboring sedge, and when it was morning, came out to beg a piece of bread, and to be permitted to warm themselves, were murdered in cold blood and tossed into the fire or the water. Some came to our people in the country with their hands, some with their legs cut off, and some holding their entrails in their arms, and others had such horrible cuts and gashes, that worse than they were could never happen. And these poor simple creatures, as also many of our own people, did not know any better than that they had been attacked by a party of other Indians—the Maquas. After this exploit, the soldiers were rewarded for their services, and Director Kieft thanked them by taking them by the hand and congratulating them. At another place, on the same night, on Corler's Hook near Corler's plantation, forty Indians were in the same manner attacked in their sleep, and massacred there in the same manner. Did the Duke of Alva in the Netherlands ever

Vocabulary:

valor (n): bravery

sucklings (n): infants

decrepit (adj.): weak

onslaught (n): attack

concealed (v): hid

sedge (n): a type of plant

Duke of Alva (n): Spanish governor of the Netherlands during their revolt against Spain

Unit 2: Resource 10b (pg3)

David Pietersz. De Vries, "Kieft's Massacre of the Indians," *Narratives of New Netherland*, ed. John Franklin Jameson (New York: Scribner, 1909). New-York Historical Society Library.

do anything more cruel? This is indeed a disgrace to our nation, who have so generous a governor in our Fatherland as the Prince of Orange, who has always endeavored in his wars to spill as little blood as possible.¹ As soon as the savages understood that the Swannekens had so treated them, all the men whom they could surprise on the farm-lands, they killed; but we have never heard that they have ever permitted women or children to be killed. They burned all the houses, farms, barns, grain, haystacks, and destroyed everything they could get hold of. So there was an open destructive war begun. They also burnt my farm, cattle, corn, barn, tobacco-house, and all the tobacco. My people saved themselves in the house where I alone lived, which was made with embrasures, through which they defended themselves. Whilst my people were in alarm the savage whom I had aided to escape from the fort in the night came there, and told the other Indians that I was a good chief, that I had helped him out of the fort, and that the killing of the Indians took place contrary to my wish. Then they all cried out together to my people that they would not shoot them; that if they had not destroyed my cattle they would not do it, nor burn my house; that they would let my little brewery stand, though they wished to get the copper kettle, in order to make darts for their arrows; but hearing now that it² had been done contrary to my wish, they all went away, and left my house unbesieged. When now the Indians had destroyed so many farms and men in revenge for their people, I went to Governor Willem Kieft, and asked him if it was not as I had said it would be, that he would only effect the spilling of Christian blood. Who would now compensate us for our losses? But he gave me no answer. He said he wondered that no Indians came to the fort. I told him that I did not wonder at it; “why should the Indians come here where you have so treated them?”

Vocabulary:

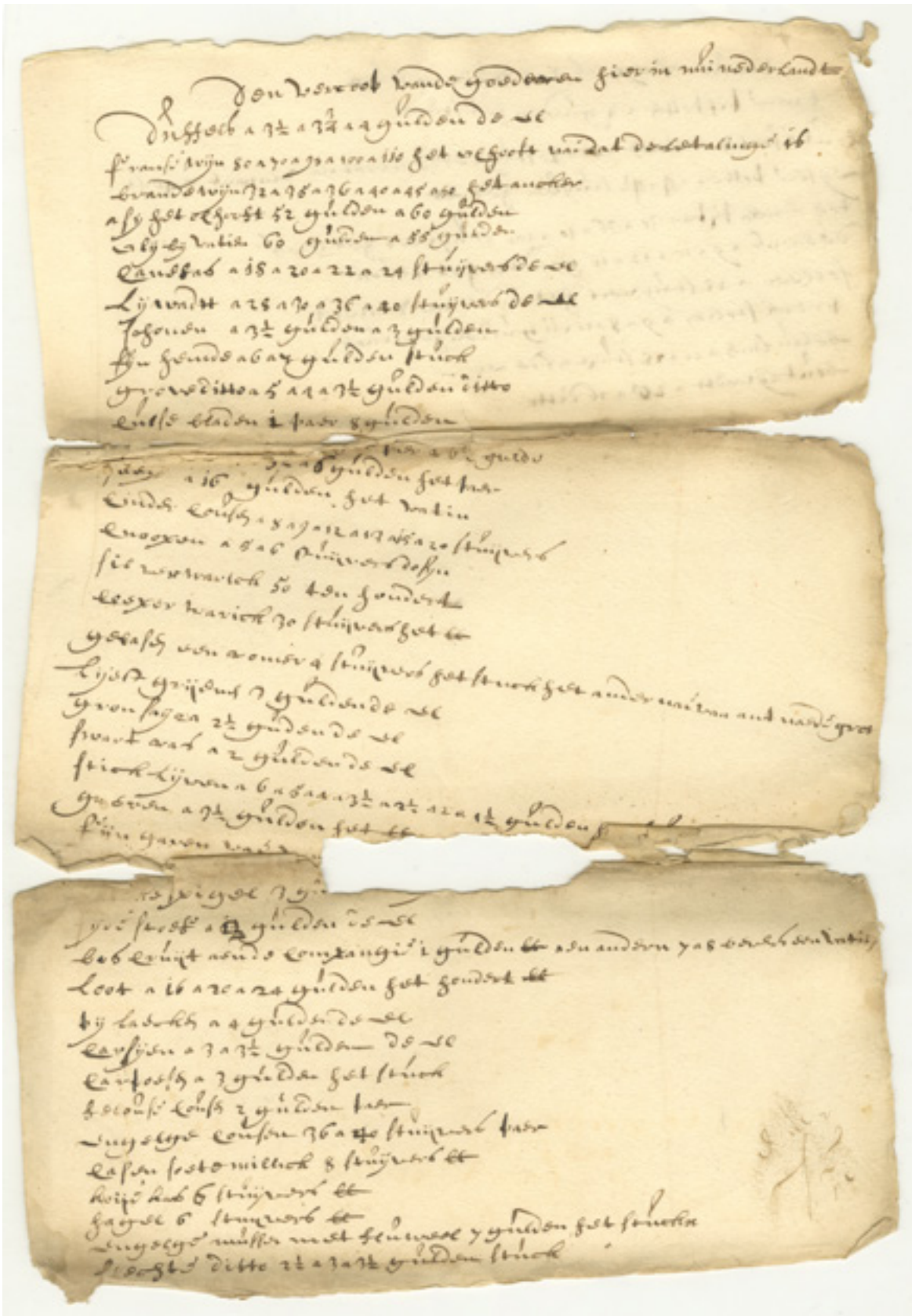
endeavored (v): tried

Fatherland (n): country of origin

Swanneken (n): Algonquin word for the Dutch, meaning “people of the salt”

Unit 2: Resource 10b (pg4)

David Pietersz. De Vries, “Kieft’s Massacre of the Indians,” *Narratives of New Netherland*, ed. John Franklin Jameson (New York: Scribner, 1909). New-York Historical Society Library.



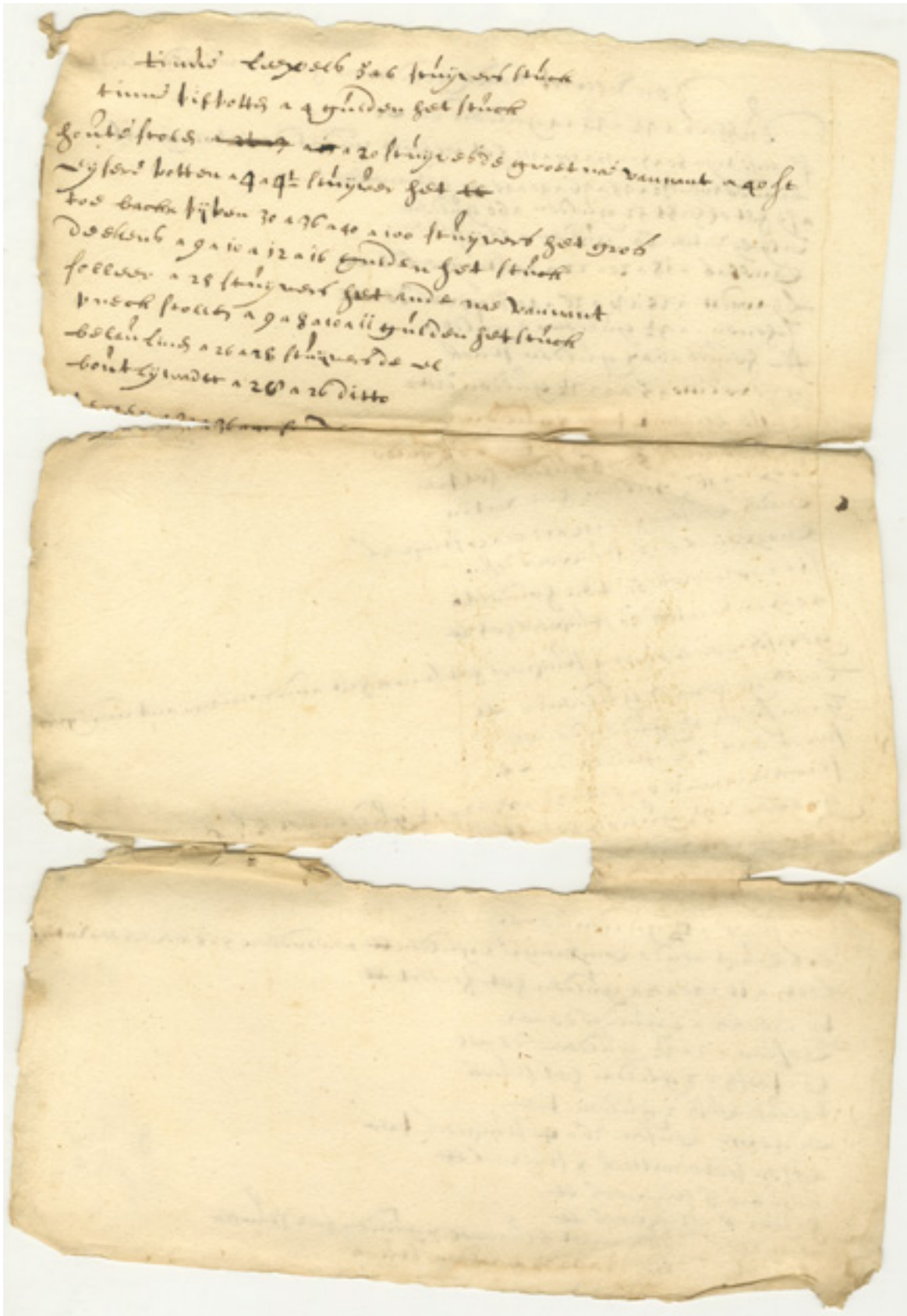
Unit 2: Resource 11a

Govert Loockermans, *List of Sale of Goods in New Netherland*, 1648. Found in Series XXII of the Stuyvesant-Rutherford Papers, 1647-1917. New-York Historical Society Library.

Translation:

Wim Vanraes, "Translation of List of Sale of Goods in New Netherland, 1648," *Govert Loockermans Correspondence and Papers*, New Netherland Institute, https://www.newnetherlandinstitute.org/files/5914/1754/0446/Govert_Loockermans_Correspondence_-_Translation.pdf, accessed March 23, 2017. NEW-YORK HISTORICAL SOCIETY MUSEUM & LIBRARY





Unit 2: Resource 11b

Govert Loockermans, *List of Sale of Goods in New Netherland*, 1648. Found in Series XXII of the Stuyvesant-Rutherford Papers, 1647-1917. New-York Historical Society Library.

Translation:

Wim Vanraes, "Translation of List of Sale of Goods in New Netherland, 1648," *Govert Loockermans Correspondence and Papers*, New Netherland Institute, https://www.newnetherlandinstitute.org/files/5914/1754/0446/Govert_Loockermans_Correspondence_-_Translation.pdf, accessed March 23, 2017. NEW-YORK HISTORICAL SOCIETY MUSEUM & LIBRARY



The sale of the goods here in New Netherland

Thick cloth at $3\frac{1}{2}$ to $3\frac{3}{4}$ to 4 guilders per ell
French wine, 80 to 70 to 95 to 100 to 110 per hogshead depending on the payment
Brandywine, 32 to 35 to 36 to 40 to 45 to 50 per firkin
vinegar, per hogshead 52 to 60 guilders
oil, per keg 60 guilders to 55 guilders
canvass, at 18 to 20 to 22 to 24 *stuivers* per ell
linen, at 28 to 30 to 36 to 40 *stuivers* per ell
shoes, at $3\frac{1}{2}$ guilders to 3 guilders
fine shirts, at 6 to 7 guilders a piece
coarse shirts, at 5 to 4 to $3\frac{1}{2}$ guilders a piece
loose sheets 1 pair 8 guilders . . .
soap, at 16 guilders per keg
linen stockings, at 8 to 9 to 12 to 17 to 15 to 20 *stuivers*
buttons, at 5 to 6 *stuivers* per dozen
silverware, 50 per hundred
spoonware, 30 *stuivers* per pound
Glasses: a wine bowl (rummer), 4 *stuivers* a piece, the rest according to the size.
pine framings, 3 guilders per ell
grey cloth, 2.5 guilders per ell
black twill 2 guilders per ell
bodices, 6 to 5 to 4 to $3\frac{1}{2}$ to $2\frac{1}{2}$ to 2 to $1\frac{1}{2}$ guilders apiece
thread, at 3.5 guilders per pound
fine thread . . .
Silk cloth, at 2 guilders per ell

gun powder, to the company 1 guilder per pound, to others 7 to 8 beavers per keg.
lead, at 16 to 20 to 24 guilders per hundred pound.
habit cloth, at 4 guilders per ell
twilld cloth, at 3 to 3.5 guilders per ell
fur nightcaps, at 3 guilders a piece
Faroese stockings, 2 guilders per pair
English stockings, 36 to 40 *stuivers* per pair
cream cheese, 8 *stuivers* per pound
cow milk cheese, 6 *stuivers* per pound
shot, 6 *stuivers* per pound
English caps with velvet, 7 guilders a piece
those English caps, but poor quality, 2.5 to 3 to 3.5 guilders a piece
tin spoons, 5 to 6 *stuivers* a piece
tin chamber pots, 24 guilders a piece
wooden chairs, 24 *stuivers* to size accordingly at 40 st.
iron pots, at 4 to 4.5 *stuivers* per pound
tobacco pipes, 30 to 36 to 40 to 100 *stuivers* per 144 (a dozen dozens)
blankets, at 9 to 10 to 12 to 16 guilders a piece
sole leather, at 28, the other accordingly
folding chairs, at 9 to 8 to 10 to 11 guilders a piece
blue linnen, at 26 to 28 *stuivers* per ell
colored linen, at 28 to 26 *stuivers* per ell

Unit 2: Resource 11, Translation

Wim Vanraes, "Translation of List of Sale of Goods in New Netherland, 1648," *Govert Loockermans Correspondence and Papers*, New Netherland Institute, https://www.newnetherlandinstitute.org/files/5914/1754/0446/Govert_Loockermans_Correspondence_-_Translation.pdf, accessed March 23, 2017.

Vocabulary:

guilders (n): a unit of money similar to a dollar
ell (n): the distance between elbow and fingertip used as a unit of measurement
firkin (n): for every quarter barrel
stuivers (n): monetary unit smaller than a guilder; twenty stuivers is one guilder
black twill (n): a type of fabric with diagonal ribbing
habit cloth (n): a type of fabric
twilld cloth (n): a type of cloth with diagonal ribbing

ACT

Of the Director and Council of New Netherland emancipating certain Negro Slaves therein mentioned. *Passed 25 February, 1644.*

[N. Y. Col. MSS. IV. 183.]

WE, *William Kieft* and Council of *New Netherland* having considered the petition of the Negroes named *Paulo Angola, Big Manuel, Little Manuel, Manuel de Gerrit de Reus, Simon Congo, Anthony Portugis, Gracia, Peter Santomee, Jan Francisco, Little Anthony, Jan Fort Orange*, who have served the Company 18 a 19 years, to be liberated from their servitude, and set at liberty, especially as they have been many years in the service of the Hon^{ble} West India Company here, and have been long since promised their Freedom; also, that they are burthened with many children so that it is impossible for them to support their wives and children, as they have been accustomed to do, if they must continue in the Company's service; Therefore, We the Director and Council do release, for the term of their natural lives, the above named and their Wives from Slavery, hereby setting them free and at liberty, on the same footing as other Free people here in *New Netherland*, where they shall be able to earn their livelihood by Agriculture, on the land shewn and granted to them, on condition that they, the abovenamed Negroes, shall be bound to pay for the freedom they receive, each man for himself annually, as long as he lives, to the West India Company, or its Deputy here, thirty skepels of Maize, or Wheat, Pease or Beans, and one Fat hog, valued at twenty guilders, which thirty skepels and the hog they, the Negroes, each for himself, promises to pay annually, beginning from the date hereof, on pain, if any one of them shall fail to pay the yearly tribute, he shall forfeit his freedom and return back into the

Vocabulary:

livelihood (n): income

Agriculture (n): farming

shewn (v): shown

bound (adj.): required

Unit 2: Resource 12a

"Laws of Act of the Director and Council of New Netherland ..., 25 February 1644," *Laws and ordinances of New Netherland, 1638 -1674*, compiled and translated by E. B. O'Callaghan (Albany, NY: Weed, Parsons, and Co., 1868). New-York Historical Society Library.

said Company's slavery. With express condition, that their children at present born or yet to be born, shall be bound and obligated to serve the Hon^{ble} West India Company as Slaves; Likewise that the abovenamed men shall be obliged to serve the Hon^{ble} West India Company here, by water or on land, where their services are required, on receiving fair wages from the Company.

Done 25 February, 1644, in *Fort Amsterdam* in *New Netherland*.

Unit 2: Resource 12b

"Laws of Act of the Director and Council of New Netherland ..., 25 February 1644," *Laws and ordinances of New Netherland, 1638 -1674*, compiled and translated by E. B. O'Callaghan (Albany, NY: Weed, Parsons, and Co., 1868). New-York Historical Society Library.

Handwritten Latin text, likely a deed or legal document, written in a cursive script. The text is arranged in several columns, with a large, ornate signature or seal at the bottom left. The document is aged and shows signs of wear, including stains and discoloration.

Unit 2: Resource 13

Peter Stuyvesant. Property deed to Manuel de Spanje. January 18, 1651. New-York Historical Society Library.



Petrus Stuijvesant, on behalf of the Honorable High Mighty Lords [of the] States-General, His Princely Highness the Lord Prince of Orange, and on behalf of the General Patented West India Company, Director General over New Netherland, Curacao, Bonaire, Aruba and the dependencies of these, Captain Admiral over ships and yachts in the northern part of America, declares herewith that, as today we have signed, **we have allowed and granted to Manuel de Spangie Negro a small parcel of land lying on the island Manhattan**, east of the land of Hans Kerstede, beginning at the End out of the land of Cousin Briel and the other Negroes Land, measured east to south till the wagon way three and eighty rods, the mark being a big tree with a shooting target, from there along the ways away to the west two and thirty rods to an Indian canal and from there northwest onwards, to the mark the corner of Coesijn Briel two and seventy rods understood in a three-angled way, with the express condition and more specific that he, Manuel de Spanje Negro, or he that may acquire his grant, to recognize the High Mighty Lords of the States General as his sovereign lords, and the honorable lords Directors as lords and patrons of this State, and to obey here her Director and Councillors in all as good citizens are obliged to do, on condition that he Manuel d’Spanje or he that may get his grant, that further **he is subjecting himself to all such burdens and justices as by the Honorable Lords already are planned or will be planned**, granting thus the aforementioned Manuel de Spanjen in our state real and actual possession of the aforementioned parcel of land, giving him herewith absolute power, to be allowed to accept the aforementioned land, to build on and live on, as equally whatever he should want to do with his other patrimonial lands and stocks, without us, Assignors in the quality as stated above, having any part, action or authority in the least anymore, referring or to conserve, but desisting there from, all for the benefit as previously from now for eternally, **further promising to keep, to uphold and to fullfil this transport as permanent, immutable, unbreakable and irrevocable, all under the rule of current laws without distrust or cunning, has this been signed by us, with our seal in red wax pushed on this, and stuck, Actum this 18th January 1651, on the Island of Manhattan – in New Netherland**

By ordinance of the Hon. Lord Director General
Of New Nederland Curacao
Jacob Kip Clerk

Vocabulary:

parcel (n): piece

subjecting himself to:
agreeing to follow

transport (n): land grant

immutable (adj.):
unchangeable

irrevocable (adj.):
unable to be repealed

cunning (n): trickery

Actum: acted, or done
(in Latin)

Unit Two: Resource 13, Translation

Peter Stuyvesant. *Property deed to Manuel de Spanje*.
January 18, 1651. New-York Historical Society Library.
Translation by Eric Ruijsenaars.

Great complaints are daily made to the Director General and Council by the Indians or natives, that some inhabitants of New Netherland set the natives to work and use them in their service, but let them go unrewarded after the work is done and refuse, contrary to all international law, to pay the savages for their labors. These Indians threaten, that if they are not satisfied and paid, they will make themselves paid or recover their remunerations by other improper means,—

Therefore, to prevent all trouble as much as possible, the Director General and Council warn all inhabitants, who owe anything to an Indian for wages or otherwise, to pay it without dispute and if in the future they employ savages, they shall be held liable to pay upon the evidence and complaint of Indians, (who for good reason shall be considered credible witnesses in such cases), under the penalty of such a fine, as the circumstances shall indicate as proper.

Done at the meeting and published September 28, 1648, at New Amsterdam, present ut supra.

Unit Two: Resource 14a

"Ordinance of the Director General and Council of New Netherland, and of the Burgomasters and Schepens of New Amsterdam, September 28, 1648," *The Records of New Amsterdam from 1653 to 1674 anno Domini*, ed. Berthold Fernow (Baltimore: Geographical Publishing Co, 1976). New-York Historical Society Library.

NATIVE AMERICAN ORDINANCE:

Vocabulary:

service (n): work

labors (n): work

remunerations (n): payment

dispute (n): argument

liable (adj.): legally responsible

credible (adj.): trustworthy

The Director General and Council of New Netherland to All, who hear, see or read these presents, Greeting.

Experience has shown, that this decayed fortress, formerly in fair condition, has mostly been trodden down by hogs, goats and sheep and we are now engaged, in obedience to the orders of our Masters and Patroons, in repairing the same, but it is to be feared, that the fort may again be damaged by goats, sheep, hogs or other animals climbing upon the walls,—Therefore the Director General and Council hereby warn all and every inhabitant of this place, not to allow hogs, sheep, goats, horses or cows to run free between the Fort, the Company's Bouwery at the end of the Heeren Wegh (Broadway) now tenanted by Tomas Hall, and the house of Master Isaack Allerton, without herder or driver, except within their closed fences, under a fine of 6 fl. for the first time for each horse, cow, etc, found within the aforesaid limits on the public streets near the Fort, twice as much for the second time and confiscation of all for the third time.

Thus done etc. June 27, 1650.

Unit Two: Resource 14b

"Ordinance of the Director General and Council of New Netherland, and of the Burgomasters and Schepens of New Amsterdam, June 27, 1650." *The Records of New Amsterdam from 1653 to 1674 anno Domini*, ed. Berthold Fernow (Baltimore: Geological Publishing Co, 1976). New-York Historical Society Library.

PIG ORDINANCE:

Vocabulary:

trodden down (v): crushed

engaged (v): at work

in obedience to: following

Patroons (n): Dutch land owners in New Amsterdam with special rights

Bouwery (n): farm

tenanted (v): rented

driver (n): person whose job is to move large groups of animals, typically by hitching them together

fl. (abbrev.): Guilder or "Dutch florin," Dutch currency at the time

confiscation (n): taking away

LETTER FROM THE DIRECTORS TO STUYVESANT: TRADE BETWEEN VIRGINIA AND NEW NETHERLAND PROHIBITED; JEWS; LUTHERANS; PUBLIC RECORD.

The 14th of June 1656

Honorable, Vigorous, Pious, Dear, Faithful,

Our last letter to you, dated the 13th of March last past, was sent by the "*Bontekoe*;" we have since received by the ship "*Nieuw Amsterdam*," *Pieter Dircksen Waterhont*, skipper, your letter of the 21st of the same month, to which we shall briefly reply, as several points have been answered by ours of the 13th of March, that we are well satisfied with the expedition, which agreeably to our former orders you have caused to be led so discreetly and without difficulty or bloodshed against the *English* on *Long Island*, who encroached there upon the Company's territory. We approve of what has been done there and recommend you to act henceforth in the same way in regard to encroachments or usurpations by the *English*; but be as cautious as possible, that no acts of open hostility occur, which must be avoided and harmony maintained.

As to your fears concerning the trade with *Virginia*, that it will not be of long duration, because of the high price of all kinds of merchandises, the low price of tobacco, and because you are informed, that *England* has forbidden the trading from *Virginia* to *New Netherland*,—we are not so much alarmed as you show yourselves to be in your last letter, partly because the price of tobacco may shortly improve, which will re-establish the trade and make a better market for merchandise, partly because they in *Virginia* receive from their own nation in *England* no such goods as they need: besides they have to buy from their own people at higher prices, than from us—a natural consequence—because *Virginia* tobacco sells in *England* on an average at a lower price, than here: it is therefore often brought from there directed to our provinces and this, we think, should induce the *Virginians* to continue their commercial relations with you under all circumstances. But as no reliance can be placed upon all such and similar relations and because trade to all foreign places is brisker one year than the other, the cultivation of tobacco (which also succeeds well in *New-Netherland* if properly cured and preserved) should be so much more promoted and fostered; that would give a firmer footing to and vastly encourage commerce. We shall therefore think of all possible measures and endeavor to have the import duties on tobacco removed.

Unit Two: Resource 15 (pg1)

"Letter From the Directors to Stuyvesant, June 14, 1656," *Documents Relating to the History of the Early Colonial Settlements principally on Long Island*, ed. Berthold Fernow (Albany, New York: Weed, Parsons and Co., 1883). New-York Historical Society Library.

Vocabulary:

agreeably to (adv.): following

discreetly (adv.): carefully

encroached (v): intruded

We have seen and heard with displeasure, that against our orders of the 15th of February 1655, issued at the request of the *Jewish or Portuguese* nation, you have forbidden them to trade to *Fort Orange* and the South river, also the purchase of real estate, which is granted to them about the without difficulty here in this country, and we wish it had not been done and that you Jews had obeyed our orders, which you must always execute punctually and with more respect: *Jews or Portuguese* people however shall not be employed in any public service, (to which they are neither admitted in this city), nor allowed to have open retail shops, but they may quietly and peacefully carry on their business as before said and exercise in all quietness their religion within their houses, for which end they must without doubt endeavor to build their houses close together in a convenient place on one or the other side of *New Amsterdam*,—at their own choice—as they have done here.

We would also have been better pleased, if you had not published the placat against the Lutherans, a copy of which you sent us, and committed them to prison, for it has always been our intention, to treat them quietly and leniently. Hereafter you will therefore not publish Lutherans such or similar placats without our knowledge, but you must pass it over quietly and let them have free religious exercises in their houses.

We are here still negotiating with their Noble Worships, the Lords-Burgomasters of this City, in regard to the establishment of some colonies there, which we think will soon be concluded and when the people for them sail, which will greatly increase the population there, we shall give you our decisions as to peace or war with the savages there. Meanwhile you may cautiously treat with them, but you must by no means consent to a new purchase of *Staten Island* or any other territory surprised and ruined by them in their revolt. We hear, that they insist upon it, but it would be a precedent for them to commit some other massacre, when at one time or the other in want of goods or for other reasons: you must therefore on all occasions try to renew and confirm the treaty of peace made with the savages hostile to them, which we have pleased to learn, you have done with the savages of *Long Island*.

We understand as well as you do, that on account of the unexpected affair with the Indians and the consequent bad condition of many people in the open country, it is difficult to collect there the general tax on land and cattle, the more so, as the inhabitants of the colony of *Rensselaerswyck* and of the village of *Beverwyck*, who have not at all suffered from the late Indian outbreak, can neither by our letters nor by your persuasive reasoning be induced to pay it. We have therefore decided to direct you to act leniently, but nevertheless to demand payment from the said Colony and village, without however proceeding severely, until you have our further orders.

We consent to the provisional appointment of *Jean Paul Jaquet* as Vice-Director of the South river and hope and trust, that you have acted herein with so much caution as to have ascertained, that his abilities are equal to his duties.

The foregoing is in answer to your letter: we'll add divers complaints and requests, presented to us by parties there as well as living here, of which the most important says, that there is no rule or order in the issuing of papers concerning commerce. We have therefore resolved to make a table of fees and to order and direct you to take care, that henceforth not more is demanded or paid there, than

for a bill of lading or clearance for 1 to 6 casks of tobacco	-	-	12 stiv.
“	“	7 to 12	“ 18 “
“	“	13 to 25	“ 24 “
“	“	from 26 to as many, as a merchant wishes to ship	50 “

Vocabulary:

execute (v): carry out

punctually (adverb): on time

placat (n): ruling

leniently (adj.): gently

exercises (n): ceremonies

consent (v): agree

precedent (n): reason

induced (v): made

Unit Two: Resource 15 (pg2)

"Letter From the Directors to Stuyvesant, June 14, 1656," *Documents Relating to the History of the Early Colonial Settlements principally on Long Island*, ed. Berthold Fernow (Albany, New York: Weed, Parsons and Co., 1883). New-York Historical Society Library.

Also for a passport for a family consisting of one or more persons, who wish to return here 24, and for all other commercial documents in proportion. You must also reduce the cartage and porterage fees for goods taken in and out of the Company's Warehouse, which are now too high, so that the free people there, who informed us of the dishonest tax or demand of the laborers, be satisfied.

Some particular complaints have also been made to us concerning the anchorage fees paid there, about which we would like to know the details, as to when they were first exacted and on what grounds they are demanded, how much is paid for a large ship or a smaller one in proportion, so that we may act thereon; and whereas one hundred pounds of powder are sent over in this ship as anchorage fee for the ship "*Sta Maria*," already paid there for her or for which security was given to the amount of 150 fl, we recommend to you to refund upon receipt hereof the money paid or to release the securities from their obligation.

We enclose two separate acquittances or groundbriefs of land apparently bought on *Long Island* by *Cornelis van Werckhoven*, who died last year, for which the guardians of his minor children have asked our consent and approval. We refused, partly because the groundbriefs were executed privately before the Notary *Schellwynne*, contrary to the Company's orders, partly because we first desired to have your opinion about it and we await your report on the quantity and quality of the land, how many persons they have there, how much land they can keep in good order and cultivate and everything else relating to it. We expect to receive this information by the first opportunity, so that we can give a final decision. As the said guardians are now sending over their attorneys to manage the affairs of the late Mr. *Werckhoven* and have asked us for letters of recommendation for them, we could not well refuse their request and recommend, that in everything just and fair you assist them, without however granting them more land or allowing them to enter upon more, than for which proper papers of conveyance have been executed before the Director and Council there as usual pursuant to the Company's rules.

We need here very much at present the groundbrief or briefs for *Staten Island*, for which please to have a search made in the Secretary's office or wherever they may have been deposited and then send them to us directly, adding a statement of the manner, in which the Company obtained possession of them, of who were the purchasers and who the sellers, what price was agreed upon, who paid it and all other circumstances relating to it, upon which we have to act. Look out meanwhile, that *Cornelis Melyn*, who, we understand, is now at the North and in negotiation about the Island, does not sell or deliver it to a foreign nation, not subject to our jurisdiction; in such a case you must seize it for the Company, as having the best title and endeavor cautiously to inveigle said *Melyn* to *New Amsterdam*, arrest and keep him and then send him well treated, but also well secured, to this country, if the above rumor proves to be true.

Now and then we are much embarrassed here by the lack of copies of divers groundbriefs or conveyances of lands, houses, gardens and other real estate, of the daily and secret minutes as well as all other public documents concerning the country. You will send them to us by the next ship and continue with it hereafter.

The wife of *Domine Polhemius* goes over in the ship "*Gulden Otter*;" we gave her permission, as to all other private parties, to go there as cabin passengers, the Company paying the fare for her and her children on condition, that the amount shall be deducted from the salary earned by her husband in *Brazil*.

In the ship "*Blauwe Duijff*" goes also over *Thomas Lodewicksen*, carpenter, for whom the Company too paid the fare, on condition of his remaining in *New Netherland* for three years or if he leave before he must refund the passage money to you in *Holland* coin or its equivalent.

Vocabulary:

Domine
Polhemius: a
Dutch minister
living in New
Amsterdam at the
time this letter
was written

Unit Two: Resource 15 (pg3)

"Letter From the Directors to Stuyvesant, June 14, 1656," *Documents Relating to the History of the Early Colonial Settlements principally on Long Island*, ed. Berthold Fernow (Albany, New York: Weed, Parsons and Co., 1883). New-York Historical Society Library.

Vocabulary:

accounts (n): bills

It appears strange to us, that you prevent *Abraham Jacobsen van der Pot* from returning to this country, under pretext of his not having paid his passage out nor the freight for his goods, although it is apparent from the receipt given by the cashier, *Hontum*, that he paid his passage, while the freight for his goods was remitted.

Some requests and complaints are made here now and then, of which we intended to inform you, but as we have no time, the wind being favorable and the ships ready to sail from the *Texel*, we decided to refer you for information to the enclosed extract from our daily minutes. *Lucas Rodenborgh*, late Vice-Director of the Island of *Caracao*, goes as freeman with his wife, one child and one negro in the ship "*Vergulden Otter*;" there is due him yet as balance of his salary from the Company the sum of 6000 fl, which on account of scarcity of money in the treasury we have not been able to pay in full; we allowed him therefore, pursuant to our resolution of the 16th of March last, to balance it there with negroes, horses and whatever else may be of service to him; you will act accordingly.

In the same ship goes *Gerrit Siccartsen* from *Essoiller*, engaged by us as mason at a monthly salary of 12 fl, and it was agreed with him, that he should go from there to *Caracao* to build a new oven; you can arrange this, when an opportunity offers.

We are greatly embarrassed in settling the accounts of the lately returned soldiers, because they could not exhibit any papers, but simply declared, that they had delivered to you the arms brought from here: you will therefore hereafter give to the soldiers, returning home, whose arms you retain, a receipt for them, that we may know, what to do.

We would have liked to send you with these ships 24 or 25 soldiers, but could not engage them, so that only the number goes, whose names you will find on the enclosed muster-roll.

Herewith etc etc

Amsterdam,
the 14th of June 1656.

Your good friends
The Directors of the W. I. Company,
Dept. of *Amsterdam*.
EDWARD MAN.

Herewith also the invoices of the lately arrived ship "*Nieuw Amsterdam*;" from the marginal notes you may learn, how great the depredations committed there by the Customs Inspector *Adrian van Tienhoven* have been and the quantity of merchandise, the weight or measure of which have been falsified; on account of these defalcations we have been summoned before the Court of Admiralty by their Fiscal for the direction-money (*directie-gelt*) and steps have been taken for the confiscation of it. You must make there proper arrangements, that henceforth such falsifications cannot be perpetrated, for not only we, but also private parties, suffer great loss thereby. We hope, that it will be stopped now, else the Company would by such a manner of doing business get into a bad reputation with the government, which must be avoided.

EDWARD MAN.
ARR. WILMERDONX.

Received the 5th of September 1656 by the ships "*Otter*" and "*Duyff*."

Unit Two: Resource 15 (pg4)

"Letter From the Directors to Stuyvesant, June 14, 1656," *Documents Relating to the History of the Early Colonial Settlements principally on Long Island*, ed. Berthold Fernow (Albany, New York: Weed, Parsons and Co., 1883). New-York Historical Society Library.



Unit Two: Resource 16

John Wolcott Adams, *Redraft of the Castello Plan, New Amsterdam, 1660, 1916*. New-York Historical Society Library.

Thursday, December 22, 1661, at the City Hall present Messrs. Olof Stevenzen van Cortlant, Martin Cregier and Cornelis Steenwyck.

Margriet Hardenbroeck, widow of Pieter Rudolfus, is requested to bring an inventory of the estate of her late husband and asked, whether she has guardians for her children, she answers, that there is a guardian in Holland, who is expected shortly to arrive. As she cannot make the inventory—so quickly and does not know, how her late husbands affairs in Holland stand, she asks for time, until the arrival of the first ships or until her brother comes, which is allowed.

Whereas Margriet Hardenbroeck, the widow of Pieter Rudolfus, intends to become the wife of Frerich Flipsen and the bans have already been published, therefore the Orphanmasters of this City order and direct said Margriet Hardenbroeck, before the solemnization of her marriage to deliver to this Board a statement and inventory of the property, left by said Pieter Rudolfus and to be settled on his child as inheritance. This she is to do in eight days, on the last of this month. Done at Amsterdam in N. N., November 23, 1662. By Order, etc.

Monday, December 4, 1662, at the City Hall present Messrs. Marten Cregier and Cornelis Steenwyck.

Margriet Hardenbroeck, the widow of Pieter Rudolfus, coming in is told, that as she intends to marry again she must settle upon her child by said Rudolfus the property, inherited from the father. She says, that at present she can make no settlement, as her affairs are not ready, but, she adds, she has taken care of that, for by the marriage contract with her new husband provision is made, that this child is to inherit a like share with the children she may have during this marriage. The Board decide, that said marriage contract is to be recorded in the Orphans book and that guardians of the child must be appointed, as which are named the father of said Margriet Hardenbroeck and Jacobus Backer : she was ordered to notify the Board at the next session.

Thursday, December 14, 1662, at the City Hall present Messrs. Marten Cregier, Cornells Steenwyck and Peter van Couwenhoven.

Margriet Hardenbroeck coming in produces the marriage contract, made by her and Freryck Flipsen, her future husband, but not signed. This contract having been read and considered, the Board does not deem it sufficient to show, that the paternal inheritance is settled on the child, because it says, first, that the survivor shall not be held to give any account to the children or relations nor an inventory of the estate, excluding all : secondly, the fifth article says, that if the contracting parties should have no children, no settlement shall be made on her child. Margriet Hardenbroeck is therefore ordered to make a settlement on the child of the paternal inheritance in eight days from date.

Monday, December 18, 1662, at the City Hall present Messrs. Marten Cregier, Cornells Steenwyck and Peter van Couwenhoven.

Margriet Hardenbroeck is asked, whether she has spoken with her fiancé about what was told her last Saturday ; saying, she had done so, she is directed to bring him in.

Frerick Flipsen and Margriet Hardenbroeck, coming in are asked for their marriage contract and how it is understood, and after explaining it they signed the following document.

Before the Orphans Court appeared Margriet Hardenbroeck, widow of Pieter Rudolfus, prospective bride, assisted by her future husband, Frerick Flipsen, who jointly declared, as it was impossible to make a settlement on her child by Pieter Rudolfus, called Maria, of the paternal estate, the more so, as it was not known, by whom they might be called on for debts of Rudolfus' estate, therefore Frerick Flipsen, out of special love and affection, promises, as he hereby does, to keep said child as his own and if his wife, her mother, should die before him, leaving only this child, he declares, he makes her now the heiress of all her, the wife's, and his property, provided he does not marry again and died unmarried. But if he should marry again, then he could and would give to said child a just half and if he and Margriet should have one or more children, he declares, that Maria aforesaid shall share alike with them. In witness whereof both have signed this at the Orphans Chamber in Amsterdam in N. N. December 18, 1662.

Fredryck Flypsen

Margrita Hardenbroeck

We, the undersigned Orphanmasters, are satisfied with the foregoing settlement and have signed this in proof thereof. Date as above.

Martin Kregier

CORNELIS STEENWYCK.

Unit Two: Resource 17, Transcription

Excerpts from *The Minutes of the Orphanmasters of New Amsterdam*, ed. Berthold Fernow (New York: Francis P. Harper, 1902). New-York Historical Society Library.

Thursday, December 22, 1661

The Orphanmasters ask Margriet Hardenbroeck to provide them with an inventory of her late husband's estate and proof that she has appointed guardians to protect her daughter Maria's inheritance. Margriet assures them that everything they need is in the Netherlands and will be arriving shortly.

November 23, 1662

The Orphanmasters have heard a rumor that Margriet Hardenbroeck is planning to remarry. They demand that she appear before their court to settle the issue of Maria's inheritance before the wedding takes place. They give her eight days to appear.

Monday, December 4, 1662

Margriet Hardenbroeck appears in the Court of the Orphanmasters and insists that she cannot settle Maria's inheritance because she doesn't know if her husband had any outstanding debts. She tells them that she and her fiancé already have a contract that protects Maria. The Orphanmasters ask her to bring the contract to their next session so they can be sure all is in order, and demand again that she appoint a guardian to oversee Maria's inheritance.

Thursday, December 14, 1662

Margriet Hardenbroeck produces an unsigned marriage contract, and the Orphanmasters reject it as not in the best interests of Maria. They order Margriet to return in eight days to make a proper contract.

Monday, December 18, 1662

Margriet Hardenbroeck and her fiancé, Fredryk Flypsen, both appear before the Orphanmasters and sign a contract that makes Maria Fredryk's heir if Margriet dies without having any other children. If Margriet and Fredryk have children together, or if Margriet dies and Fredryk has children with another woman in the future, Maria is guaranteed an equal share in all future inheritance.

Unit Two: Resource 17, Easy Text

Excerpts from *The Minutes of the Orphanmasters of New Amsterdam*, ed. Berthold Fernow (New York: Francis P. Harper, 1902). New-York Historical Society Library (Modern English version, New-York Historical Society.)

Vocabulary:

Orphanmasters (n): a group of people appointed by the New Amsterdam council to look after orphaned children

These Articles following were
Consented to by the persons hereunder subscribed at the Governours
Bowry August 27th Old Stile 1664

1.

We Consent that y^e States Generalls of the West
India Company shall freely enjoy all Farms and Houses (except
such as are in the Forts) and that within Six Months they shall
have free Liberty to transport all such C^oms and Commodities
as now do belong to them or else they shall be paid for them.

2

All publique Houses shall continue for the uses
which now they are for.

3

All People that shall continue free Persons and
Enjoy their Lands Houses Goods Ships wheresoever they
are within this Country, and Dispose of them as they please.

4

If any Inhabitant have a Mind to Remove himself
he shall have year and six Weeks from this Day to Remove
himself his Wife Children, Goods, and to Dispose of his Lands
here.

5

If any Officer of State or publique Minister of
State have a mind to go for England they shall be transported
Freight free in his Majesty's Shippes when they shall
shall Return thither.

3.

St

Unit Two: Resource 18 (pg1)

[Articles of Capitulation] at the Governours Bowry, August 27th Old Stile 1664; as copied from city records in 1720. New-York Historical Society Library.

6 It is Granted to that any People may freely come from
the Netherlands and Plant in this Country and that Dutch
Vessels may freely come hither, and any of the Dutch may freely
Return Home or send any sort of Merchandize Home in Vessels
of their own Country.

7 All Ships from the Netherlands or any other Place and
Goods therein shall be Received here and sent hence after the
Manner which formerly they were be fore on coming hither for
Six Months next ensuing.

8 The Dutch here shall Enjoy the Liberty of their Consciences
in Point of Religion and Church Discipline.

9 No Dutch Man here, or Dutch Ship here, shall upon any
Occasion be Pressed to serve in War against any Nation
whatsoever.

10 The Townsmen of the Manhattoes shall not have
any Soldiers Quartered upon them without being satisfied and
Paid for them by their Officers and that at this present if the Fort
be not Capable of Lodging all the Soldiers then the Burgo-master
by his Officers shall Appoint some Houses Capable to Receive
them.

11 The Dutch here shall Enjoy their own Customs
Concerning their Inheritances.

AM

Unit Two: Resource 18 (pg2)

[Articles of Capitulation] at the Governors Bowry, August 27th Old Stile 1664; as copied from city records in 1720. New York Historical Society Library.

12

All Publick Writings and Records which concern
the Inhabitances of any people, or the regim^t of the Church or State;
or Epiphans shall be carefully kept by those in whose hands now they
are, and such Writings as particularly concern the States Generall
may at any time be sent to them.

13

No Judge that hath passed any Judicature here, shall
be called in Question, but if any conceive that he hath not done
Justice done him, if he will apply himself to the States Generall the other
Party shall be Bound to Answer for y^e Supposed Injury.

14

If any Dutch Living here shall at any time desire to Travell
or Traffique into England or any place or Plantation in
Obedience to his Majesty of England, or with the Indians he shall
have upon his Request to the Governour a Certificat that
he is a free Denizen of this Place and Liberty to do soe.

15

If it do appear that there is a Publick Engagem^t
of Feet by the Town of the Manhatoes and away agreed on
for the Dismissing of that Engagem^t. It is Agreed that the same
way proposed shall goe on and that the Engagem^t shall be satisfied.

16

All Inferior Civil Officers and Magistrates
shall Continue as they are (if they please) till the Common
time of New Election and then New Ones to be Chosen by the People
Provided that such New Chosen Magistrates shall take the Oath of
Allegiance to his Majesty of England before they Enter upon their
Office.

Unit Two: Resource 18 (pg3)

[Articles of Capitulation] at the Governors Bowry, August 27th Old Stile 1664; as copied from city records in 1720. New York Historical Society Library.

17 All Differences of Contracts and Bargain made
before this Day by any in this Country shall be Determined according
to the Manner of the Dutch.

18 It is agreed that the West India Company of
Amsterdam do receive One any Sums of Money to any Persons
here; It is agreed that Recognitions and other Publick Obligable
Obligations going for the Netherlands be Continued for Six
Months longer.

19 The Officers Military and Soldiers shall March
out with their Bands Drums Beating and Colours flying and
lighted Matches and if any of them will Plant they shall have
so Acres of Land: to be for them, If any of them will serve
any as Servants they shall Continue with all safety and
become free Servants afterwards.

20 It is at any time hereafter the King of Great Britain and
the States of the Netherlands doe agree that this place and
Country be redelivered into the Hands of the said States
whenever his Ma. shall send his Commandes to receive it
It shall immediately be Done.

21 That the Town of Manhattan shall Choose
Deputies and these Deputies shall have free Voyes in all
Publique Affairs, as much as any other Deputies.

22 That who have any Propriety in any Houses in y^e Fort
of Anania shall (if they please) slight the Fortifications there,
and then Enjoy all their Houses as all people doe where there is no
Fort.

Jf

Unit Two: Resource 18 (pg4)

[Articles of Capitulation] at the Governors Bowry, August 27th Old Stile 1664; as copied from city records in 1720. New York Historical Society Library.

If there be any Soldiers that will goe into Holland and if
 the Company of West India in Amsterdam or any private persons
 here will Transport them into Holland, then they shall have a safe
 Passport from Cell Richard Nicolls Deputy Governour under his
 Royall Highness, and the other Com. To Defend the Ships that
 shall Transport such Soldiers and all the Goods in them from any
 Surprizall or Acts of Hostility to be done by any of his Majesty's
 Ships or Subjects.

All the Copies of the Kings Grant to his Royall Highness
 and the Copy of his Royall Highness his Commission to Cell
 Richard Nicolls testified by Two Com. In more and M. Walling
 to be true Copies shall be Delivered to y^e Hon^{ble} M^{rs} Surveyor of the
 Present Governour on Monday next by Eight of y^e Clock in y^e Morning
 at y^e Old Mill and into y^e Castle Consented to and signed by Cell
 Richard Nicolls Dep. Governour to his Royall Highness and that
 within two Hours after, the Fort and Towne called New Amsterdam
 upon the Ise of Manhattan shall be Delivered into the Hands of the
 said Cell Richard Nicolls by the service of such as shall be by him
 thereunto appointed by his Hand and Seal.

John De Vaker	Robert Carr
Rich. Corbett	Geo. Carterwright
Sam: Allegaolensis	John Wintrop
Emelius Sunwick	Sam: Mills
Clas: Storms van Rullant	Thomas Clarke
James Papean	John Pinckon

I Do Consent to these Articles

Richard Nicolls

Unit Two: Resource 18 (pg5)

[Articles of Capitulation] at the Governors Bowry, August 27th Old Stile 1664; as copied from city records in 1720. New-York Historical Society Library.

These Articles following were
Consented to by the persons hereunder Subscribed at the Governors
Bowry August 27.th Old Stile 1664

1.st Wee Consent that the States Generalls or the West
India Company shall freely enjoy all Farmes and Houses (Except
such as are in the Forts) and that within Six Months they shall
have free Liberty to Transport all such Arms and Ammunition
as now do belong to them or Else they shall be paid for them.

2 All publique Houses shall Continue for the uses
which now they are for.

**3 All People that still Continue free Denizens and
Enjoy their Lands, Houses, Goods, Ships wheresoever they
are within this Country, and Dispose of them as they please.**

4 If any Inhabitant have a Mind to Remove himself
he shall have a year and Six Weeks from this Day to Remove
himself, Wife, Children, Servants, Goods and to Dispose of his Lands
here.

5 If any Officer of State or publique Minister of
State have a mind to go for England they shall be Transported
Fraught free in his Majesties friggotts when these Frigg[o]ts
shall Return thither.

**6 It is Consented to that any people may freely come from
the Netherlands and plant in this Country and that Dutch
Vessells may freely come hither, and any of the Dutch may freely
Return Home or send any Sort of Merchandize Home in Vessells
of their own Country.**

7 All Ships from the Netherlands or any other place and
Goods therein shall be Received here and sent hence after the
Manner which formerly they were before our coming hither for
Six Months next Ensuing.

**8 The Dutch here shall Enjoy the liberty of their Consciences
in Divine worship and Church Discipline.**

**9 No Dutch Man here, or Dutch Ship here, shall upon any
Occasion be prest to serve in War against any Nation
whatever.**

**10 That the Townsmen of the Manhatoas shall not have
any Souldier Quartered upon them without being Satisfied and
paid for them by their Officers and that at this present if the Fort
be not Capable of Lodging all the Soldiers then the Burgomaster
by his Officers shall Appoint some Houses Capable to Receive
them.**

**11 The Dutch here shall Enjoy their own Customes
Concerning their Inheritances.**

12 All Publique Writings and Records which Concern
the Inheritances of any people, or the reglent of the Church or poore,
or Orphans shall be carefully kept by those in whose hands now they
are, and such writings as particularly Concern the States Generall
may at any time be sent to them.

13 No Judgmt that hath passed any Judicature here, shall
be Called in Question, but if any Conceive that he hath not had
Justice done him, if he Apply himself to the States Generall the other
party shall be Bound to Answer for the Supposed Injury.

14 If any Dutch Living here shall at any time Desire to Travaile
or Traffique into England or any place or plantation in
Obedience to his Majesty of England, or with the Indians he shall
have (upon his Request to the Governor) A Certificate that
he is a free Denizen of this place and Liberty to do soe.

15 If it do Appear that there is a publique Engagemt
of Debt by the Town of the Manhatoes and away agreed on
for the Satisfyeing of that Engagemt, It is Agreed that the same
way proposed shall goe on and that the Engagemt shall be Satisfied

16 All Inferior Civill Officers and Magistrates
shall Continue as now they are (if they please) till the Customary
time of New Election and then New Ones to be Chosen by themselves
provided that such New Chosen Magistrates shall take the Oath of
Allegiance to his Majesty of England before they Enter upon their
Office.

**17 All Differences of Contracts and Bargaines made
before this Day by any in this Country shall be Determined According
to the Manner of the Dutch.**

18 If it doe Appear that the West India Company of
Amsterdam do really Owe any Sums of Money to any persons
here, It is Agreed that Recognition and other Duty's payable
by Ships going for the Netherlands be Continued for Six
Months Longer.

19 The Officers Military and Souldiers shall March
out with their Arms Drums Beating and Colours fflying and
lighted Matches, and if any of them will Plant they shall have
50 Acres of Land Sett out for them, If any of them will serve
any as Servants they shall Continue with all Safety and
become free Denizens afterward.

20 If at any time hereafter the King of Great Britain and
the States of the Netherland doe Agree that this place and
Country be redelivered into the Hands of the said States
whensoever his Ma.tie will send his Commands to redeliver it,
It shall Immediately be Done.

21 That the Town of Manhatoes shall Choose
Deputyes and those Deputyes shall have free Voyces in all
publique Affairs, as much as any other Deputyes

22 Those who have any propriety in any Houses in the Fort
of Aurania shall (If they please) Slight the Fortifications there,
and then Enjoy all their Houses as all people doe where there is no
Fort.

23 If there be any Souldiers that will goe into Holland and if
the Company of West India in Amsterdam or any private persons
here will Transport them into Holland, then they shall have a Safe
pasport from Col Richard Nicolls Deputy Governor under his
Royall Highness, and the other Com.es to Defend the Ships that
shall Transport such Souldiers and all the Goods in them from any
Surprizall or Acts of Hostility to be done by any of his Maties
Ships or Subjects.

That the Copies of the Kings Grant to his Royall Highness
and the Copy of his Royall Highness his Commission to Col
Richard Nicolls testified by Two Com.es more and M. Winthrop
to be true Copies shall be Delivered to the Honble M. Stuyvisant the
present Governour on Monday next by Eight of the Clock in the Morning
at the Old Milue and these Articles Consented to and Signed by Col
[symbol]
Richard Nicolls Dep: Governor to his Royall Highness and that
within two Hours after, the Fort and Towne Called New Amsterdam
upon the Isle of Manhatoes shall be Delivered into the Hands of the
said Col [symbol] Richd Nicolls by the service of such as shall be by him
thereunto Deputed by his Hand and Seal.

John De Decker
Nich : Verleett
Sam: Megapolensis
Cornelius Steenwick
Oloff Stevens van Kortlant
James Cousseau

Robert Carr
Geo Cartwright
John Winthrop
Sam : Willys
Thomas Clarke
John Pinchon

I Doo Consent to these Articles
Richard Nicolls

Unit Two: Resource 18, Transcription

[Articles of Capitulation] at the Governors Bowry, August 27th Old Stile 1664; as copied from city records in 1720. New-York Historical Society Library.

The undersigned agreed to these articles at Peter Stuyvesant's farm on August 27, 1664

1. The States-General and Dutch West India Company can keep all farms and houses that are not inside Fort Amsterdam. They have six months to transport their weapons and ammunition out of the colony; anything left will be paid for by the English.
2. All public houses will continue to function as always.
3. Any colonists who choose to stay and become English subjects will be able to keep and sell their lands, houses, goods, and ships as they please.
4. Any colonist who chooses to leave has a year and six weeks to do so with his family and belongings, and to sell his land, free from government interference.
5. Any government official who wishes to go to England will be transported there on a royal ship free of charge.
6. Dutch people and ships may travel freely to and from the colony.
7. Any ship that arrives in the next six months will be handled according to Dutch trade agreements and customs
8. The Dutch colonists are free to practice their religion.
9. No Dutch man or ship will be forced to fight in any war on behalf of the English.
10. Townspeople of Manhattan will be paid for any soldier that lives with them. If the Fort is too small to house the new British soldiers, the current Dutch mayor will decide which houses will have to take in soldiers.
11. The Dutch can continue to follow Dutch inheritance traditions.
12. All public writings and records about anybody's inheritance, or records about the Church, poor, or orphans, will continue to be kept by those who were appointed to do so by the Dutch government. Any records about the States General can be sent to Amsterdam whenever the government wants them.
13. The English will uphold any court decision passed by the Dutch courts before the handover. Any colonist who wants to fight a decision made by the Dutch can appeal to the States General and the case will be reopened.
14. Any Dutch colonist who wants to travel to or trade with England or Indians can apply to the governor for a certificate stating that he is a lawful citizen of the colony.
15. The debts of the town of Manhattan shall be honored and paid.
16. All low-level Dutch government officials will keep their posts until the next election. Once a new election has taken place, all new officials must swear an oath of allegiance to the King of England before they can take office.
17. Any disputes over contracts made under Dutch law will be decided according to Dutch law.
18. The Dutch West India Company agrees to pay any money owed to colonists for the next six months.
19. Dutch soldiers will march out of the fort. Any who wish to become farmers will receive fifty acres of land. Any who chose to work on those farms as servants will be protected, and will earn citizenship in time.
20. If the King of England and the States General sign a treaty giving the colony back to the States General, the colony will be handed over to the Netherlands immediately.
21. The Town of Manhattan will continue to elect government representatives.
22. The property owners of Fort Orange (Albany) will destroy the fortifications, but can keep and enjoy their homes.
23. If the Dutch West India Company agrees to transport Dutch soldiers, private citizens, or trade goods, back to Amsterdam, then Colonel Richard Nicolls, Deputy Governor under his Royal Highness, will defend the ships against attack by the English on their way back to the Netherlands.

Original copies of this document, and the King's orders that Colonel Richard Nicolls is now in charge, will be given to Peter Stuyvesant, the current Governor, next Monday by eight o'clock in the morning at the Old Milue. These Articles will be agreed to and signed by Colonel Richard Nicolls, Deputy Governor to his Royal Highness. Within two hours after these articles have been delivered, the Fort and Town called New Amsterdam upon the Isle of Manhattan will be given to Colonel Richard Nicolls.

John De Decker	Robert Carr
Nich : Verleett	Geo Cartwright
Sam: Megapolensis	John Winthrop
Cornelius Steenwick	Sam : Willys
Oloff Stevens van Kortlant	Thomas Clarke
James Cousseau	John Pinchon

I Agree to these Articles
Richard Nicolls

Unit Two: Resource 18, Modern Translation

[Articles of Capitulation] at the Governors Bowry, August 27th Old Stile 1664; as copied from city records in 1720. New-York Historical Society Library (Modern English version, New-York Historical Society.).



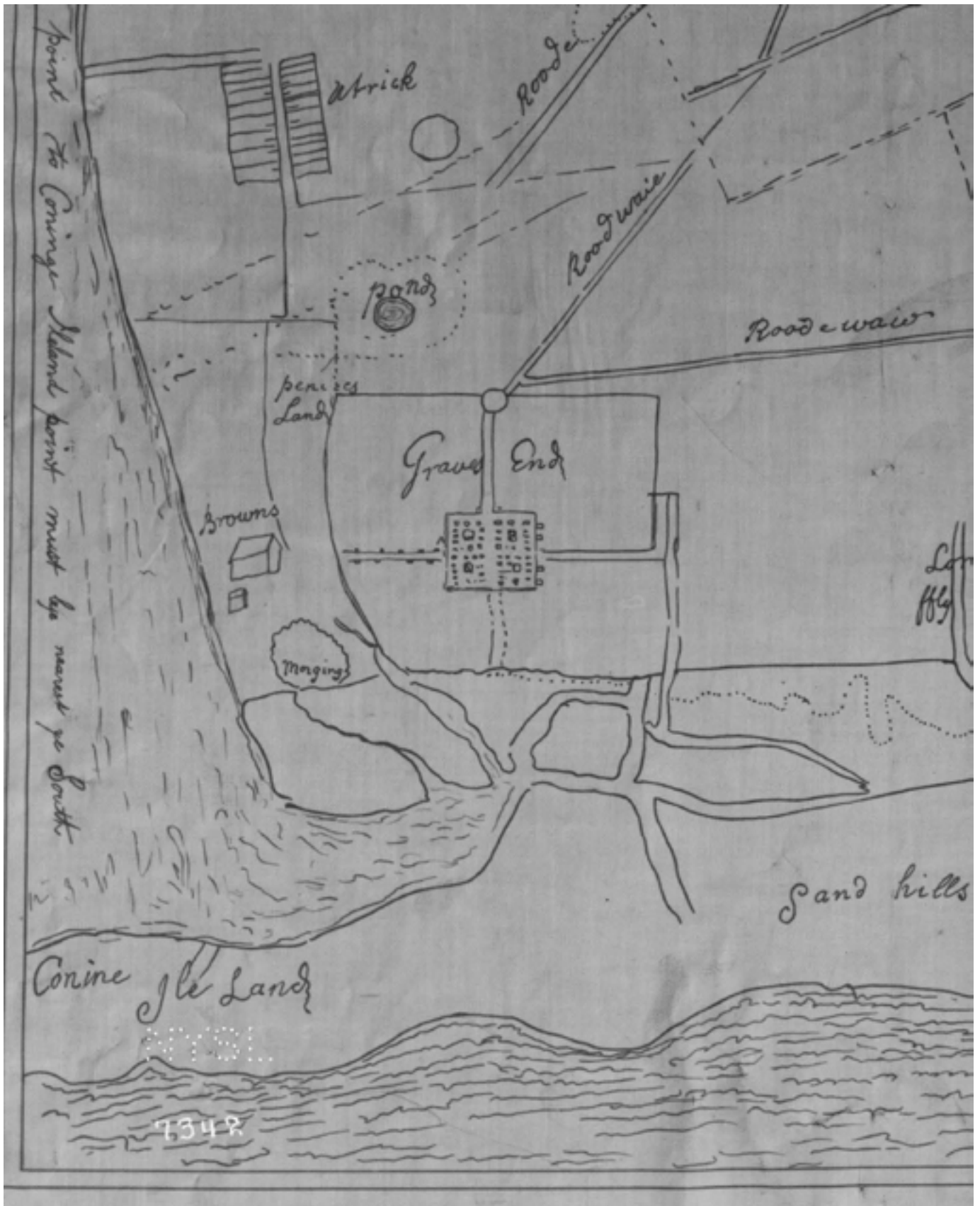
Unit Two: Life Story: Pieter San Tomé

Nieuw Amsterdam. Cum Privilegio Ordinum Hollandiae et West-Frisiae, ca. 1640. I.N. Phelps Stokes Collection, Miriam & Ira D. Wallach Division of Art, Prints and Photographs, New York Public Library, Astor, Lenox and Tilden Foundation.



Unit Two: Life Story: Anthony Jansen Van Salee

Joan Vinckeboons, and Library Of Congress. Excerpt from [*Manatvs gelegen op de Noot sic Rivier*] 1639. 1670. Map. Retrieved from the Library of Congress, <https://www.loc.gov/item/97683586/>, accessed March 10, 2017.



Unit Two: Life Story: Lady Deborah Moody

George Rogers Howell after W. Hubbard, *A plott of ye situations of the towns & places on ye wester end of Long Island to Hempstead Rounds*, dated July 3, 1666 / by W. Hubbard (wants the towns of Brooklyn & Bushwick, 1895. New York State Library.





Unit Two: Life Story: Peter Stuyvesant

Unidentified Artist, Petrus (Peter) Stuyvesant (1611/12-1672), n.d. Oil on wood panel. New-York Historical Society.
Gift of Robert Van Rensselaer Stuyvesant

<p>This Indenture made the Thirteenth Day of Aprill in the 22.th yeare of the Raigne of our Sovereign Lord Charles the Second by the Grace of God of England Scotland France & Ireland Kinge Defend.^{er} of the ffaith &c & in the yeare of our Lord God 1670.</p> <p>Betweene the Rt Hon.^{ble} Francis Lovelace Esq.^{uir} Governour Gen.^{all} under his Royall Highnesse James Duke of Yorke & [Al]bany &c Of all his Territoryes in America for & on the be[hal]f of his said Royall Highness on the one parte & Aquepo, Warrines, Minqua-Sachemack, Pemantowes, Quewequeen, Wewanecameck, & Mataris, on the behalfe of themselves as the true Sachems Owners, and lawfull Indian Proprie^{ors} of Staten Island & of all other Indians any way concerned therein on the other parte</p>	<p><i>And the said Sachems for themselves & all others concerned their heires & successors Doe Covenant to & wth the said Governo.^r & his Successors for & on the behalfe aforesaid in manner & forme following, That is to say, That they the said Sachem[s] now are the very true sole & Lawfull Indian Owners of the said Island & all & singular the p^{re}misses as being ~ derived to them by their Ancestors, & that now at thensealing & delivery of these p^{re}sents they are lawfully ~ seized thereof to the use of themselves their heires & Assignes for ever according to the use and custome of the rest of the Native Indians of the Country,</i></p>
<p>Witnesseth That for & in Consideration of a certaine sume in Wampom & divers other Goods w^{ch} in the Schedule hereunto annex are Exprest unto the said Sachems in hand paid by the said Governour Francis Lovelace or his Order, the Receipt whereof they the said Sachems doe hereby acknowledg & to be fully satisfied & thereof & every parte thereof doe for themselves & all others concerned their heires & Successo.^{rs} & every of them ~ clearly acquitt & discharge the said Governo.^r & his Successors Have given grannted bargained & sould & by these p^resents doe fully & absolutely give grannt barg[ai]ne & sell unto the said Ffrancis Lovelace Governo.^r for & on th[e] behalfe of his Royall Highness aforementioned All that Island lyeing & being in Hudsons Ryver Comonly called Staten Island, & by the Indians Aquehonga Manacknong,</p>	<p><i>And further that the said Island now is & at the tyme of Executing the said Estate to be made as aforesaid shall be & from tyme to tyme & at all tymes hereafter shall & may stand remaine & continue unt[o] the said Governo.^r & his Successo.^{rs} to the use of his Royall Highness as aforesaid freely & clearly discharged & acquitted fro[m] All & everye former Bargaines sales Guifts grannts & Incumbrances whatsoever</i></p>
<p>having on the South the Bay & Sandy point, on the North the Ryver & the City of New York on Manhatans Island, on the East Long Island, & on the West the Main land of After Coll, or New Jersey, Together wth all the Lands, soyles, meadowes, fresh & salt pastures, Comons wood Land Marshes Ryvers Ryveletts, Streams, brooks, waters, Lakes, & whatsoever to the said Island is belonging or any way apperteyning & all & singuler other the p^{re}misses wth tha'ppurtenances & every parte & parcell thereof wth on any reservation of the Herbage or Trees or any other thing growing or being thereupon,</p>	<p><i>And furthermore The said Sachems for themselves & all others concerned their heires & successors doe Covenant that the said Governo.^r his successors & Assignes for & on the behalf of his Royall Highness as aforesaid shall & may from henceforth for ever lawfully peaceably & quietly have hould possesse & injoye all the said Island wth tha'ppurtenances & all & every other the p^{re}misses with their appurtenances wth out any Lett re[sistan]ce disturbance [or interruption of the] said Sache[ms or any other] concerned their heires & successo.^{rs} & wth out any manner of Lawfull Lett resistance molestation or interruption of any other person or persons whatsoever Clayming by from or und.^{er} them or any of them.</i></p>
<p>And the said Sachems for themselves & all others concerned their heires & successors Doe Covenant to & wth the said Governo.^r & his Successors for & on the behalfe aforesaid in manner & forme following, That is to say, That they the said Sachem[s] now are the very true sole & Lawfull Indian Owners of the said Island & all & singular the p^{re}misses as being ~ derived to them by their Ancestors, & that now at thensealing & delivery of these p^{re}sents they are lawfully ~ seized thereof to the use of themselves their heires & Assignes for ever according to the use and custome of the rest of the Native Indians of the Country,</p>	<p><i>The Native American chiefs are promising that they are the current legal owners of Staten Island, and that when they sign this document they will be lawfully giving it to Francis Lovelace on behalf of themselves, their ancestors, and future generations.</i></p>

Unit Three: Resource 19: Transcription/Text Summaries

Deed for Purchase of Staten Island, 1670. New-York Historical Society Library (Transcription, New-York Historical Society.)



<p>And further that the said Island now is & at the tyme of Executing the said Estate to be made as aforesaid shall be & from tyme to tyme & at all tymes hereafter shall & may stand remaine & continue unt[o] the said Governo.^r & his Successo.^{rs} to the use of his Royall Highness as aforesaid freely & clearly discharged & acquitted fro[m] All & everye former Bargaines sales Guifts grannts & Incumbrances whatsoever</p>	<p><i>Once this document has been signed Staten Island will be forever under the control of James and the British. Any agreements or sales of land that came before this one don't count anymore.</i></p>																											
<p>And furthermore The said Sachems for themselves & all others concerned their heires & successors doe Covenant that the said Governo.^r his successors & Assignes for & on the behalf of his Royall Highness as aforesaid shall & may from henceforth for ever lawfully peaceably & quietly have hould possesse & injoye all the said Island wth tha'ppurtenances & all & every other the p^{re}misses with their appurtenances wth out any Lett re[sistan]ce disturbance [or interruption of the] said Sache[ms or any other] concerned their heires & successo.^{rs} & wth out any manner of Lawfull Lett resistance molestation or interruption of any other person or persons whatsoever Clayming by from or und.^{er} them or any of them.</p>	<p><i>The Native American chiefs promise that they won't stop the British from using any of the land on the island after it has been sold, and that they won't try to take any of it back. They are agreeing not only for the current people who live there but also for all future Native Americans who might want to use the island.</i></p>																											
<p>And it is likewise lastly ~ Covenanted & agreed That the said Sachems & the rest of the Indians concerned w.th them now Inhabiting or resyding upon the said Island shall have free leave & liberty to be & remaine thereupon untill the first day of May next when they are to surrender the possession thereof unto sich person or persons as the Governour shall please to appoint to see the same put in Execution, upon wh.ch day they are all to Transport themselves to some other place, & to resigne any Interest or Clayme thereunto or to any par[t]e thereof forever To have & to hould the said Island soe ~ bargained & sould as aforementioned unto the said Francis Lovelace Governor & his Successors for & on the behalf of his Royall Highness his heires & Assignes unto the proper use & behoof of his said Royall Highness his heires & Assignes forever</p>	<p><i>The chiefs are agreeing here that any Native American who currently lives on the island is allowed to stay there until May 1st, when they will have to leave and move somewhere else forever. Francis Lovelace is agreeing that he and the Governors who will come after him will hold onto the island forever.</i></p>																											
<p>In witness whereof the partye to theise present Indentures have interchangeably sett to their hands & seales the Day & yeare first above wrytten.</p> <p>Sealed & Delivered in the presence of:</p>																												
<table border="0"> <tr> <td>Corn : Steenwyck Mayor</td> <td></td> <td>FRANCIS</td> </tr> <tr> <td>Tho : Lovelace</td> <td></td> <td>LOVELACE</td> </tr> <tr> <td>C V Reiyven</td> <td></td> <td></td> </tr> <tr> <td>Oloff Stevenson van Cortland</td> <td>William Nicolls</td> <td></td> </tr> <tr> <td>Allard Anthony</td> <td>Humphery</td> <td>[4 Youths]</td> </tr> <tr> <td>Johannes Vanbrugh</td> <td>Devenport Cornelis</td> <td></td> </tr> <tr> <td>Gerrit van Frigt</td> <td>Bedloo</td> <td></td> </tr> <tr> <td>I. Bedloe</td> <td>Nicholaes Antonij</td> <td></td> </tr> <tr> <td>Warn. Wessels Constapel</td> <td></td> <td></td> </tr> </table>	Corn : Steenwyck Mayor		FRANCIS	Tho : Lovelace		LOVELACE	C V Reiyven			Oloff Stevenson van Cortland	William Nicolls		Allard Anthony	Humphery	[4 Youths]	Johannes Vanbrugh	Devenport Cornelis		Gerrit van Frigt	Bedloo		I. Bedloe	Nicholaes Antonij		Warn. Wessels Constapel			<p><i>A group of men were there when this deed was created, and signed their names to show that they were all present when this agreement was reached. Four of the signers are children: William Nicolls, Humphery Devenport, Cornelis Bedloo, and Nicholaes Antonij.</i></p> <p><i>Other records of this document reference signature marks made by the Native American chiefs mentioned at the beginning of the text as well.</i></p>
Corn : Steenwyck Mayor		FRANCIS																										
Tho : Lovelace		LOVELACE																										
C V Reiyven																												
Oloff Stevenson van Cortland	William Nicolls																											
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Gerrit van Frigt	Bedloo																											
I. Bedloe	Nicholaes Antonij																											
Warn. Wessels Constapel																												
<p>THE Payment Agreed upon for the Purchase of Staten Island Conveyed this Day by the Indian Sachems Proprietors is (viz.t)</p>																												
<table border="0"> <tr> <td>1. Fflower hundred Fathom of Wampom</td> <td>7. A Firkin of Powder</td> </tr> <tr> <td>2. Thirty Match Coates</td> <td>8. Sixty Barres of Load</td> </tr> <tr> <td>3. Eight Coates of Duzzens made up</td> <td>9. Thirty Axes</td> </tr> <tr> <td>4. Thirty Shirts</td> <td>10. Thirty Howes</td> </tr> <tr> <td>5. Thirty Kettles</td> <td>11. Ffifty Knives</td> </tr> <tr> <td>6. Twenty Gunnes</td> <td></td> </tr> </table>	1. Fflower hundred Fathom of Wampom	7. A Firkin of Powder	2. Thirty Match Coates	8. Sixty Barres of Load	3. Eight Coates of Duzzens made up	9. Thirty Axes	4. Thirty Shirts	10. Thirty Howes	5. Thirty Kettles	11. Ffifty Knives	6. Twenty Gunnes																	
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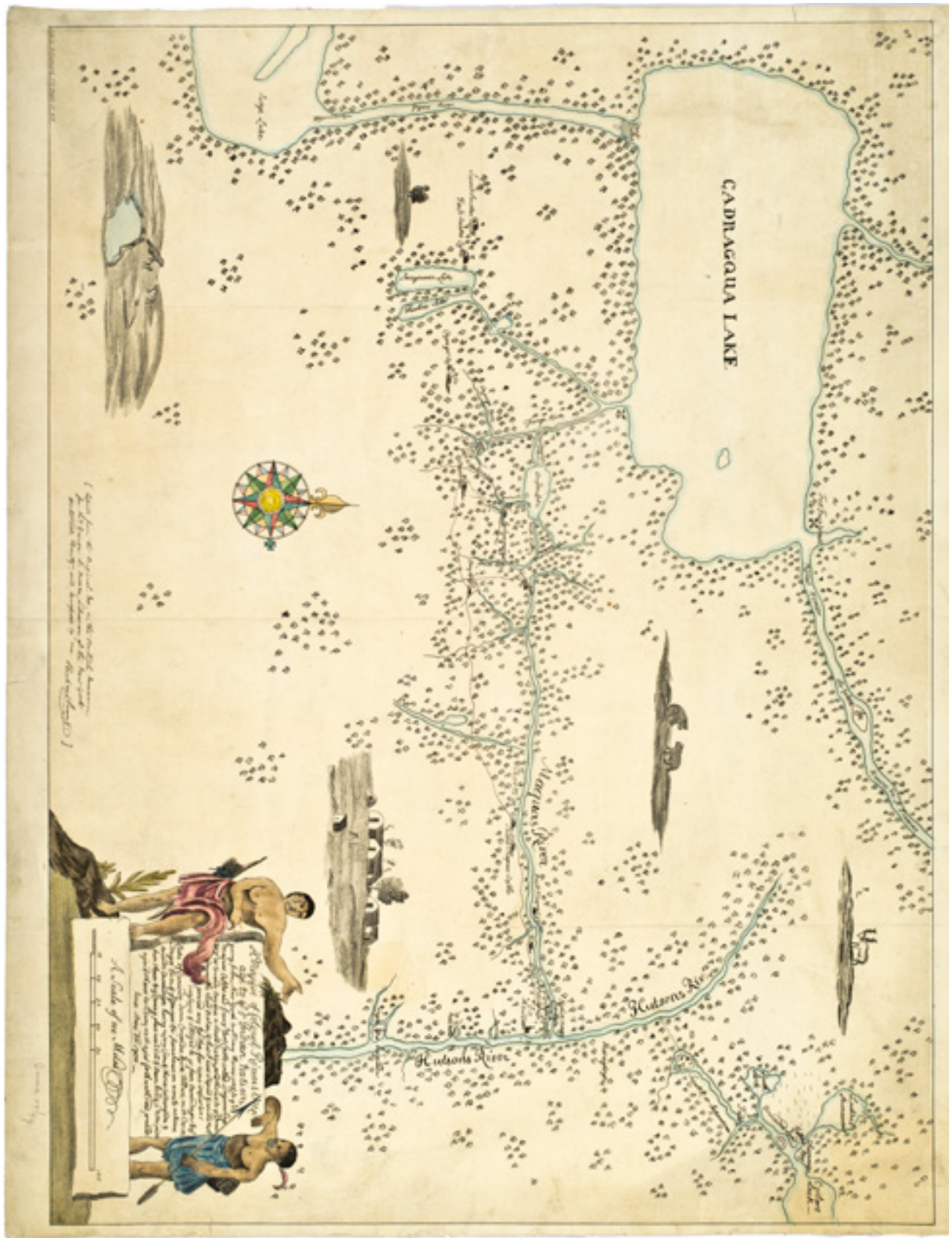
Unit Three: Resource 19: Transcription/Text Summaries (continued)

Deed for Purchase of Staten Island, 1670. New-York Historical Society Library (Transcription, New-York Historical Society.)

<p>Memorandum It is Covenanted & agreed upon by & betweene the wthin mentioned Francis Lovelace Esq. Governour &c for & on the behalf of his Royall Highness & the wthin wrytten Sachems on the behalf of themselves & all others concerned before thensealing & delivery hereof, That Two or Three of the said Sachems their heir[es] or Successors or so many Persons Employed by - them shall once every Yeare (vizt) upon the First day of May yearely after their surrend^{er} repaire to this Forte to Acknowledg their Sale of the said Staten Island to the Governour or his Successo^r to Continue a mutuall friendship betweene hem, As witnesse their hands.</p> <p style="text-align: center;">FRANCIS LOVELACE</p>	<p><i>The final section of this deed is an additional agreement that two or three Native American chiefs (or their successors) will visit the British fort in New York each year after the document has been signed to recognize that they sold Staten Island.</i></p>
<p>[On reverse of the first page] Memorand That the young Indyans not being present at the Ensealing & delivery ~ of the within written Deed it was againe ~ delivered & [acknow]ledged before them whose names are underwritten as witnesses. Aprill the 15th 1670</p> <ul style="list-style-type: none"> The marke of Pewowahone about 5 yeares old. a boy. The marke of Rokoques about 6 yeares old a Girle. The marke of Shinguinnemo about 12 yeares old, a Girle. The marke of Kanarchante about 12 yeares old, a Girle. The marke of Mahquadus. about 15 yeares old, a young man. The marke of Asheharewes about 20 yeares old, a young man. 	<p><i>When the deed was first signed by the people listed above, there were no young Native Americans present, only young British children. The deed was signed again two days later by six Native American youths.</i></p>

Unit Three: Resource 19: Transcription/Text Summaries (continued)

Deed for Purchase of Staten Island, 1670. New-York Historical Society Library (Transcription, New-York Historical Society.)



Unit Three: Resource 20

George Hayward after Wolfgang William Romer, *A Mappe of Colonel Romers voyage to ye 5 Indian nations going from New York to Albany thence west ... Anno Do. 1700, 1850.* New-York Historical Society Library.

Laws Affecting Black Colonials

1664: When the British took control of New York, the Duke of York proclaimed that no Christian could be held in slavery. This rule, and the principle behind it, became an issue later, when enslaved blacks wanted to convert to Christianity.

1681-3: In a series of laws, slaves were forbidden to leave their master's house without permission. They could not own weapons. They could not gather in groups larger than four. Whites and free blacks could not entertain slaves in their homes, sell them liquor, or take goods or money from them.

1692: Slaves who made noise in the streets on Sundays could be whipped.

1702: Slaves could not gather in groups larger than three; forty lashes on the naked back of offenders. Masters were free to punish their slaves for any misdeed however they chose, short of killing them or cutting off their limbs.

1706: To encourage owners to let their slaves become Christians, and to prevent the loss of slaves who had converted, a law ruled that owners did not need to free a baptized slave. The same law ruled that any child born to an enslaved mother was a slave for life.

1707: Newly freed blacks could not own or inherit land.

1708: Any slave who murdered his or her master, or conspired to do so, would face a horrible death.

1712: After the 1712 revolt, the British organized and restated earlier laws to form what was called the Black Code. Among the rules it reaffirmed: Any slave convicted of conspiring to revolt against whites would suffer a horrible death; no slave could ever own a gun or pistol; no black who became free after 1712 could own a house or pass belongings on to children; no slave could be freed without a £200 bond being paid, in case the former slave became a public charge.

1713: No slaves over the age of 14 could be out at night without a lantern by which they could be plainly seen.

1722: Black funerals had to be held during daylight.

1731: Slaves were not permitted to gamble for money. Slaves who rode a horse recklessly or fast within the city could be whipped. No more than twelve slaves could assemble for a funeral. They would be chosen by the dead slave's master.

1742: Blacks were prohibited from fetching water on Sundays, unless the well was next to their master's home. Every household was required to keep watch for suspicious nighttime behavior of slaves.

1773: White residents were required to take any slave found in the streets after dark to be whipped.

Unit Three: Resource 21

Thelma Wills Foote, *Black and White Manhattan: The History of Racial Formation in Colonial New York City* (New York: Oxford University Press, 2004).
Leslie M. Harris, *In the Shadow of Slavery: African Americans in New York City, 1626-d -1863* (Chicago: University of Chicago Press, 2003).
<http://www.raims.com/education/abolition.html>; accessed 4/25/05.
http://people.hofstra.edu/faculty/Alan_J_Singer/slaverycurriculum/colonialny/documents.html; accessed 6/8/05.
http://people.hofstra.edu/faculty/Alan_J_Singer/slaverycurriculum/newnation/documents.html; accessed 6/8/05.



Unit Three: Resource 22

John Harris after William Burgis, "A South Prospect of Ye Flourishing City of New York in the Province of New York in America", 1719–1721. New-York Historical Society Library.

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MAKING HISTORY MATTER

New World—New Netherland—New York

Registered for M^{rs} Elizabeth
Sharpas 10th day of September
Anno Dom 1723.

This Indenture made the second day of
September Anno Domini On thousand seven hundred
and Twenty three Between John Fortune a Free
Negro Man of the City of New York Cooper & Maria
his wife a Free Negro Woman of the One Part &
Elizabeth Sharpas of the Said City Spinster of the
Other part Witnesseth that the Said John Fortune
& Maria his wife had by these Presents put placed &
bound their Daughter Elizabeth Fortune aged Nine
Years the first day of March last Past as an
Apprentice with the Said Elizabeth Sharpas
as an Apprentice with her the Said Elizabeth

Unit Three: Resource 23 (pg1)

"Indenture of Elizabeth Fortune, September 10, 1723." *Indentures, 1718-1727*. New-York Historical Society Library.

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Sharpas to dwell from the Day of the Date of
these presents for & during the Term of Three Years from
thence Next ensuing & fully to be Completed & ended by
& During all which Time & Term the Said Elizabeth
Fortune the Said Elizabeth Sharpas her Mistress shall
with truly & faithfully shall serve in all such Lawfull
Employ & Business as the Said Elizabeth Sharpas shall
put her the Said Elizabeth Fortune unto According
to her power with & Ability & honestly & Obediently in
all things shall behave herself towards her Said Mistress
& all hers & shall Not Contract Matrimony during the
Said Term, AND the Said Elizabeth Sharpas for her
Part promiseth & agreeth that She the
Said Elizabeth Sharpas the Said Apprentice
Elizabeth Fortune in the Art & Skill of Needlework
the Best Manner that She may or Can, shall teach &
inform or Cause to be taught & Informed & well to read
the English Tongue & also during all the Said Term shall
and will find for her Said Apprentice sufficient
Apparel & a Drink & Washing & Lodging & all other thing
Necessary & Convenient for such an Apprentice for
During the Term aforesaid & at the Expiration of the Said
Term she shall ^{give} unto her Said Apprentice one Good New
Suit of Apparel both Linnen & Woollen Over & above her
usual wearing Cloaths IN WITNESSE Whereof the Parties to these
Presents have Interchangeably sett their hands & seals the
Day & Year first above Writt, John ^{mark} Fortune & Maria ^{his}
Fortune ^{mark} Sealed & Delivered In the Presence of
Peter P^r Carter Baroculus Barmyth & Will Sharpas
MEMORANDUM that on the second Day of September
Anno Domini 1723 Personally appeared before me David
Janison Esq^r Recorder of the City of New York one of his
Majesties Justices of the peace of the Said City & County
the within Named John Fortune & Maria his wife and
acknowledged.

Unit Three: Resource 23 (pg2)

"Indenture of Elizabeth Fortune, September 10, 1723," *Indentures, 1718-1727*. New York Historical Society Library.

Acknowledge the within Indenture of
Apprenticeship to be their Voluntary Act & Dood to
the Use therein Mentioned & at the the Same time
the Said Apprentis Acknowledged & Declared her
free Consent therunto David Jamison.

Recorded for M^r Benjamin
Wiloreth. 10th November Anno
Dom 1723.

Unit Three: Resource 23 (pg1)

"Indenture of Elizabeth Fortune, September 10, 1723," *Indentures, 1718-1727*. New-York Historical Society Library.

Registered for M.^{rs} Elizabeth Sharpas the 10th day of Septemer Anno Dom 1723

Registered for Mrs. Elizabeth Sharpas
September 10, 1723

This Indenture made the Second day of September Anno Domini On thousand Seven hundred and Twenty three **Between John Fortune a Free Negro Man of the City of New York Cooper & Maria his wife a Free Negro Woman of the One Part & — Elizabeth Sharpas of the Said City Spinster of the Other part** **Witneseth that the Said John Fortune & Maria his wife have by these Presents Put placed & bound their Daughter Elizabeth Fortune aged Nine years the first day of March last Past as an — Apprentice with the Said Elizabeth Sharpas** — as an Apprentice with her the Said Elizabeth — Sharpas to Dwell from the Day of the Date of these presents for & **dureing the Term of Nine Years** from thence Next Ensueing & fully to be Compleat & Ended by & During all which Time & Term the Said Elizabeth — fortune the Said Elizabeth Sharpas her Mistress **Shall well truly & faithfully Shall Serve in all Such Lawfull Employ & business** as the Said Elizabeth Sharpas Shall put her the Said Elizabeth Fortune unto According to her power witt & Ability & honestly & Obediently in all things **Shall behave herself towards her Said Mistress & all hers & Shall not contract Matrimony** during the — Said Term, **And the Said Elizabeth Sharpas for her — Part promiseth Covenanteth & agreeth that She the Said [crossed out] Elizabeth Sharpas the Said Apprenticed Elizabeth Fortune in the Art & Skill of Housewifery, the Best Manner that She may or Can, Shall teach & — inform or Cause to be taught & Informed & well to read the English Tongue & also during all the Said Term Shall, and will find for her Said Apprentice Sufficient — Apparel meat Drink Washing & lodging & all other things Necessary & Convenient for Such an Apprentice for & During the Term aforesaid & at the Expiration of the Said Term Shall & will give unto her Said Apprentice one Good New Suit of Apparel both Linnen & Woolen Over & above her Usual wearing Cloaths In Wittness whereof the Parties to these Presents have Interchangeably Sett their hands & Seals the Day & Year first above Written John [X] Fortune Maria [X] Fortune [seal]. Sealed & Delivered In the Presence of — Peter P[X]P Porter Paroeulus Parmyter Will Sharpas Memorandum that on the Second Day of September Anno Domin 1723 Personally appeared before me David Jamison Esq Recorder of the City of New York & one of his Majesties Justices of the peace of the Said City & Country the within Named John Fortune & Maria his wife and Acknowledged the within Indenture of Apprenticeship to be their Voluntary Act & Deed to the use therein Mentioned & at the Same time the Said Apprentice Acknowledged & Declared her free Consent thereunto David Jamison.**

This legal agreement is being made on September 2nd, 1723. John Fortune (a free black cooper in New York City) and his wife Maria (who is a free black woman) are placing their 9-year-old daughter Elizabeth into the care of Elizabeth Sharpas (an unmarried woman in New York). Elizabeth Fortune will serve as an apprentice for nine years, starting on the day this document is being written. During her apprenticeship, Elizabeth Fortune will help Elizabeth Sharpas with whatever work Elizabeth Sharpas gives her. Elizabeth Fortune will also behave herself, and will not get married during the nine years. Elizabeth Sharpas promises that she will teach Elizabeth Fortune how to be a housewife and how to read in English. Elizabeth Sharpas will also give her apprentice housing, laundry, and anything else that Elizabeth Fortune needs in order to be an apprentice. At the end of the nine years, Elizabeth Sharpas will give Elizabeth Fortune one new outfit made of linen and one new outfit made of wool. John and Maria Fortune have signed this contract as witnesses that this agreement has been made. Peter Porter, Paroeulus Parmyter, and Will Sharpas are also witnesses. On September 2nd, 1723, all of these witnesses came to me, David Jamison, one of the King's government officials, to swear that they were not being forced to make this contract. Elizabeth Fortune also agreed that she wanted to be an apprentice, and that nobody was making her become one.

Unit 3: Resource 23: Transcription and Modern Translation

"Indenture of Elizabeth Fortune, September 10, 1723," *Indentures, 1718-1727*. New-York Historical Society Library (Transcription, New-York Historical Society.)

Eliza Fortune - Modern Translation

"Indenture of Elizabeth Fortune, September 10, 1723," *Indentures, 1718-1727*. New-York Historical Society Library (Modern English version, New-York Historical Society.)



Unit 3: Resource 24

David Grim, *A Plan of the City and Environs of New York as they were in the Years 1742, 1743 or 1744, 1813*. New-York Historical Society Library.

The Wants and Leakyge of 61 Tons of Rum belonging To the Sloop Rhode Island Cargo In Inches & Gallons										An Account of what Slaves Die on the Coast and upon the Passage From quire to New York and are when Dead on board the Sloop Rhode Island - 1749													
Ln ^o	Inches	gall	Ln ^o	Inches	gall	Ln ^o	Inches	gall	Ln ^o	Inches	gall	Women	Men	Boys	Boys	Girls	Women	Men	Boys	Boys	Girls	Women	
1	4	6	1	3 1/2	4	1	5	9	1	3 1/2	4												
2	3 1/2	5	2	1 1/2	1	2	3 1/2	3	2	2 1/2	3												
3	3 1/2	4	3	6	13	3	2 1/2	3	3	4	6												
4	4	6	4	4 1/2	8	4	4	6	4	5 1/2	5												
5	6	13	5	4	6	5	3 1/2	4	5	3	9												
6	2 1/2	3	6	2 1/2	3	6	7	16	6	4	6												
7	3 1/2	5	7	6	13	7	4	6	7	6	13												
8	4	6	8	3 1/2	5	8	2 1/2	2	8	3 1/2	5												
9	2 1/2	3	9	7	16	9	3	3	9	3 1/2	4												
10	5	9	10	2 1/2	2	10	6	13	6														
11	4 1/2	7	11	4	6	11		67															
12	6	13	12	3 1/2	5																		
13	2 1/2	2	13																				
14	3 1/2	4			162																		
15	5	9																					
16	4 1/2	8																					
17	4	6																					
18	7	16																					
19	2 1/2	2																					
20	3	3																					
21	3 1/2	4																					
22	2 1/2	2																					
23	5 1/2	10																					
24	4 1/2	8																					
25	1 1/2	2																					
26	4	6																					
27	5	9																					
28	3 1/2	4																					
29	6	13																					
30		155																					
		162																					
		67																					
		61																					
		475																					

Whole Amount of Leaky is 475 gallons

Unit 3: Resource 25

Philip Livingston, David Lindsey, and Peter James, *Trade Book of the Sloop Rhode Island*, December 1749–July 1749. New-York Historical Society Library.

The Wants And Leakege of 61 hhds of Rum Belonging
To The Sloope. Rhode Island Cargo In Inches & gallons . . .

	Inches	Gall		Inches	Gall		Inches	Gall		Inches	gall		
1	4	6	1	3 ¼	4	1	5	9	1	3 ¼	4		
2	3 ½	5	2	1 ½	1	2	3 ½	5	2	2 ½	3		
3	3 ¼	4	3	6	13	3	2 ½	3	3	4	6		
4	4	6	4	4 ¾	8	4	4	6	4	3 ½	5		
5	6	13	5	4	6	5	3 ¼	4	5	5	9		
6	2 ¾	3	6	2 ¾	3	6	7	16	6	4	6		
7	3 ½	5	7	6	13	7	4	6	7	6	13		
8	4	6	8	3 ½	5	8	2 ½	2	8	3 ¾	5		
9	2 ½	3	9	7	16	9	3	3	9	5 ¼	10		
10	5	9	10	2 ¼	2	10	6	13			61	gall	
11	4 ¼	7	11	4	6	11		67	gall				
12	6	13	12	3 ½	5								
13	2 ½	2	13		80								
14	3 ¼	4			162	gall							
15	5	9											
16	4 ¼	8											
17	4	6											
18	7	16											
19	2 ½	2											
20	3	3											
21	3 ¼	4											
22	2 ½	2											
23	5 ¼	10											
24	4 ¾	8											
25	1 ¾	2											
26	4	6											
27	5	9											
28	3 ¼	4											
29	6	13											
30		188											
		162											
		67											
		61											
		478	Whole Amounts of Leakeg Is 478 gallons										

Vocabulary:

wants (n): missing
 hhds (abbrv.) (n): hogsheads, a type of container
 Bord (n): the ship

Unit 3: Resource 25: Transcription
 Philip Livingston, David Lindsey, and Peter James, *Trade Book of the Sloop Rhode Island, December 1749 - July 1749*. New-York Historical Society Library (Transcription, New-York Historical Society.)



**An Account of what Slaves Died on the Coast and upon
The Passage From Guinea to New York and when Died on
Board the Sloop Rhode Island – 1749**

*A list of the slaves that died on the coast and on the
passage from Guinea to New York and when they
died on board the Sloop Rhode Island – 1749 .*

April	Women	May	Men Boys	Boys	girls	June	June Women	Men Boys	Boys	girls	Women	July	Men Boys	Boys	girls	Women
1		1					1				1	1		1	1	
2		2					2		1			2				
3		3					3					3	1			
4		4					4					4				
5		5					5					5		1	1	1
6		6					6		1			6				
7		7					7					7			1	
8		8					8			1		8		1		
9		9					9					9				
10		10		2			10					10				
11		11					11		1			11				
12		12					12					12				
13		13			1		13					13				
14		14					14					14				1
15		15					15					15				
16		16		1			16			1		16				
17		17					17		2			17				
18	1	18					18				1	18	1			
19		19					19					19		1		
20		20					20					20				
21		21					21					21				
22		22					22					22		1	2	
23		23					23					23				
24		24					24		1			24				
25		25					25			2		25				
26		26					26		1	2		26		1		
27		27		1			27					27				
28		28	1				28					28				
29		29					29					29				
30	1	30					30					30				
		31										31				

Unit 3: Resource 25: Transcription *continued*

Philip Livingston, David Lindsey, and Peter James, *Trade Book of the Sloop Rhode Island, December 1749 – July 1749*. New-York Historical Society Library (Transcription, New-York Historical Society.)

Sir

New York Sept 17. 1757

Yours of the 9th Instant I have, wherein you
Desire me to send you your acct. that you intended to order the payment
for. I now inclose you the amo. Being £131. 10. 6^{1/2}, which
Desire you'll credit me as in part payment of the Debt for which the
stage was to stand a security. I should be glad to know what Bal.
will be still remaining thereon, as I intend wholly to discharge it
ere long

I have not any milled stockings by me
now, but am in expectation of a having a Quantity in a short time,
Provided the weaver does not disappoint me, when the lowest price I
shall be enabled to sell them at, will be 6^{1/2} p^{er} doz. Please to inform
me whether they will answer at that Rate, and whether I shall send
you the Quantity you mention. I am

Sir
Your most Humble Serv^t

Mary Alexander

James Steverson Esq.

Unit 3: Resource 26

Mary Alexander to James Steverson (Albany), September 17, 1757. New-York Historical Society Library

Sir

New York Sep^{br} 17. 1757

Yours of the 9th Instant I have, wherein you Desire me to send you your acco.^t that you intended to order the payment of it. _____ I now inclose it the amo.^t Being £43.10.6½, which Desire you'll Credit me as in part payment of the Debt for which the mortgage was to stand as Security. I shou'd be glad to know what Ball^{ce} will be still Remaining thereon, as I intend wholly to Discharge it e're Long.

I have not any mill'd stockings by me now, but am in expectation of a having a Quantity in a short time, Provided the weaver does not disappoint me, when the Lowest price I shall be Enabl'd to sell them at, will be 66/ Pr. ___ Please to Inform me whether they will answer at that Rate, and whether I shall then send you the Quantity you mention _____ I am

Sir
Your most Hum Ser
Mary Alexander

James Stevinson Esq^r

Sir New York, September 17, 1757

I have received your letter from the 9th, where you ask me to send you a record of the money I owe you, which you would like me to pay. Along with this letter is 43 pounds, 10 shillings, 6 pence, and ½ penny, which I hope you will subtract from the rest of the money I still owe. I would love to know how much I need to pay you, as I want to send you the rest of the money soon.

I do not currently have any milled stockings, but I expect that I will have some soon as long as the weaver can get them to me. The lowest price I will be able to sell them for is 66/pair. Let me know whether you would like me to send you the number that you wanted for that price.

Sir
Your most humble servant
Mary Alexander

Unit 3: Resource 26: Transcription and Modern Translation

Mary Alexander to James Stevinson (Albany), September 17, 1757. New-York Historical Society Library
(Transcription, New-York Historical Society.)



Unit 3: Resource 27

John Durand, *The Rapalje Children*, 1768. Oil on canvas. The New-York Historical Society, Gift of Eliza J. Watson in memory of her husband, John Jay Watson.

I dont think It would be much Worse for North America if it was Never Conquered from the Enemy, then it is at present and Like to be. The floating Custom Houses Not only Destress us in Our Trade but go so far as Even to Empress Our Markit men and fisherman and the Laws Latly made in London will Compleat Our Ruin, the Effects of which will be soon felt by the Merchants in England for we shall be Rendered unable to pay Our debts and the Loss in the End will Center with the manufactories at Home. After a glorious and successfull War, it appears to me as if the British nation are going to destruction.

Vocabulary:

Enemy (n): enemy (in this case France)

floating Custom Houses (n): ships that process and tax imported and exported goods

Destress (adj.): distress

Empress (v): force to serve in the navy

Markit (n): market

Latly (adverb): lately, recently

Compleat (v): complete

Rendered (v): made

Unit 3: Resource 28

"Gerard Beekman to William Beekman, Liverpool, July 3, 1764," *The Beekman Mercantile Papers*, ed. Philip L. White (New York: The New-York Historical Society, 1956).



Unit 3: Resource 29

Thomas Kitchin after Bernard Ratzer, *Plan of the City of New York*, 1770. New-York Historical Society Library



Unit 3: Life Story: Magrieta van Varick

Margrieta van Varick, 2011. DiMenna Children's History Museum at the New-York Historical Society.



Unit 3: Life Story: Jacob Leisler

Solon Borglun, *Jacob Leisler*, 1913. Photograph courtesy of Victor Reyes.



Unit 3: Life Story: The Four Indian Kings

Bernard Lens Sr. after Bernard Lens Jr., *The Four Indian Kings*, 1710. New-York Historical Society Library.

New-York, May 1, 1758.
RUN away on Monday last, from John Hastier,
of this City, Goldsmith, a lusty well-set Negro Man, named
Jasper, about 5 Feet 6 Inches high, speaks good English, and under-
stands the Silversmith's Trade. Had on when he went away, a brown
Forest Cloth Coat with flat Pewter Buttons, blue Waistcoat, with same
Sort of Buttons; a Leather Breeches, with the like Buttons, old Hat,
brown Yarn Stockings, and old Shoes. Whoever takes up the said Ne-
gro, and secures him so that his Master may have him again, shall have
FOUR POUNDS Reward, and all reasonable Charges paid by
n^oMS JOHN HASTIER.

Unit 3: Life Story: Jasper

John Hastier, "Runaway Jasper," *New-York Gazette, or The Weekly Post Boy*, May 8, 1758. New-York Historical Society Library.



Unit 3: Life Story: Jasper

John Hastier, Teaspoon, ca. 1720–1740. New-York Historical Society, Gift of Mrs. Thomas K. Gale.



Cover Image

Unidentified artist, *A Southeast Prospect of the City of N.Y.*, ca. 1756-61. Oil on canvas, lined to fiberglass. New-York Historical Society.



Unit 1: Background Essay

Unknown artist, *Memorial to Henry Hudson: Arrival of the Halve Maen, 1609, 1908*. Leaded glass. New-York Historical Society, Gift of the Society of the Daughters of Holland Dames of New York.



Unit 2: Background Essay

Joan Vinckeboons, *Manatvs gelegen op de Noot [sic] Riuer*, 1639. Library of Congress Geography and Map Division Washington, D.C



Unit 3: Background Essay

Thomas Jeffreys, *The World, according to the latest discoveries*, 1760. Boston Public Library, Norman B Leventhal Map Center.





SEAL OF THE PROVINCE OF NEW NETHERLAND
1623

Epilogue

John Buckley Pine, "Seal of the Province of New Netherland 1623," *Seal and flag of the city of New York* : authorized by the committee appointed by the mayor to commemorate the two hundred and fiftieth anniversary of the installation of the first mayor and board of aldermen of the city of New York on June 24, 1665, and the adoption of the official city flag on June 24, 1915 (New York : G. P. Putnam's Sons, 1915).



Epilogue

John Buckley Pine, "Seal of the city of New York," Seal and flag of the city of New York : authorized by the committee appointed by the mayor to commemorate the two hundred and fiftieth anniversary of the installation of the first mayor and board of aldermen of the city of New York on June 24, 1665, and the adoption of the official city flag on June 24, 1915 (New York : G. P. Putnam's Sons, 1915).