

1845

## "Introduction" and "Notes" to 1845 Gowans edition of Daniel Denton's *A Brief Description of New-York* (1670)

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Daniel Denton

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Furman, Gabriel; Denton, Daniel; and Royster, Paul (Transcriber & Depositor), ""Introduction" and "Notes" to 1845 Gowans edition of Daniel Denton's *A Brief Description of New-York* (1670)" (1845). *Faculty Publications, UNL Libraries*. 23.  
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## Abstract

Furman's introduction and notes to Daniel Denton's *A Brief Description of New York* (1670) are less an attempt to elucidate that original work than an occasion for disquisitions on a variety of subjects; not, however, without their own charm and intrinsic interest.

Gabriel Furman (1800-1854) was a Brooklyn lawyer, justice, and state senator, as well as an antiquarian, collector, and lecturer. He published *Notes, Geographical and Historical Relative to the Town of Brooklyn* in 1824, and was a lifelong compiler of research, manuscripts, and documents, many of which were edited for publication after his death as *Antiquities of Long Island* (1875). Furman is said to have developed an opium habit, and he is known to have died in poverty in the Brooklyn City hospital.

Furman's edition of Denton's *Brief Description of New York* was the inaugural book in publisher William Gowans' *Bibliotheca Americana* series—"of works, relating to the history, literature, biography, antiquities and curiosities of the Continent of America. ... brought out in the best style, both as to the type, press work, and paper, and in such a manner as to make them well worthy a place in any gentleman's library."

Furman's "Introduction" discusses the rarity of Denton's original work, its impact on other accounts of the region, the sack of Schenectady in 1690, and the reasons for Denton's predominant focus on the areas of Manhattan and Long Island. He also relates episodes from his own 1842 stagecoach trip across Long Island from Brooklyn to Sag Harbor and gives a sketch of Denton's background, with a detailed account of his involvement in the General Assembly of Deputies in 1667 that drew up the first code of laws for the English colony and expressed to the Duke of York "our cheerful submission to all such laws, statutes, and ordinances, which are or shall be made by virtue of authority from your royal highness, your heirs and suc-

cessors forever"—which drew upon them the ire and rebukes of the independent citizenry.

Furman's "Notes" include materials on the Indian names of the islands and aboriginal villages of New York City (by Henry N. Schoolcraft); legends of the Hell-Gate (by Washington Irving); the Old Dutch houses of New York; Ronconcoa Lake on Long Island; the famous Hempstead Plains; the legend of Manetto Hill; the sports and entertainments of occupying British forces; the manufacture of *seawant*, *wampum*, or *peague*, and its use as colonial currency; the first distribution of public money (1655); the fourfold shopkeepers' system of *pay*, *money*, *pay as money*, and *trust*; Indian views on the future state and immortality of the soul and on marriage and polygamy; the legal suits of the Montauk Indians; the unique topography of the Hudson River; the disappearance of lobsters from New York harbor during the Revolution; and two episodes of travel from Williams Gowans' *Western Memorabilia*.

The text of Denton's *A Brief Description of New York, Formerly Called New Netherlands with the Places Thereunto Adjoining* is not reproduced here, but can be found at <http://digitalcommons.unl.edu/libraryscience/22/>

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Gabriel Furman

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Introduction

&

Notes

to

*A Brief Description of New York,  
Formerly Called New Netherlands  
with the Places Thereunto Adjoining.*

by Daniel Denton  
(London, 1670)

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New York: William Gowans  
1845

**INTRODUCTION.**

**T**HIS work\* is one of the gems of American history, being the first printed description, in the English language, of the country now forming the wealthy and populous State of New York, and also the State of New Jersey; both being under one government at that time. And so great is its rarity, that until the importation of the volume from which this small edition is printed, but two copies were known to exist in the United States, one in the State Library, at Albany, and the other in the collection of Harvard University. The only sale catalogues in which this work has appeared, are those of Nassau, Warden, and Rich; and as these three catalogues are of different dates, the notices of Denton occurring in them, may all refer to the same copy, or at the most, probably, to two copies. The work is in the library of Mr. Aspinwall, American Consul in London, and also in that of the British Museum;—these are the only two accessible in England.

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\* *A Brief Description of New York, Formerly Called New Netherlands with the Places Thereunto Adjoining*, by Daniel Denton. New York: William Gowans, 1845.

Mensel (x. 367,) gives "Denton's description of New York. London, 1701, 4to" and adds,—*"Liber rarrissimus videtur, de qui nullibi quidquam, præter hanc epigraphen mancam, reperire licet."* The title as given by Mensel appears in Eberling's compends of the histories of New York and New Jersey, with the \* prefixed, indicating that the author had never himself seen the work.

Hubbard and Neal in their histories seem to have had access to it; and the article on New York, as contained in the America of "John Ogilby, Esq., his Majesty's Cosmographer, Geographic Printer, and Master of the Revels," is mainly drawn from the works of Montanus and Denton, without the slightest indication of the sources of his information,

The reader will not fail to observe, how large a portion of the volume is devoted to Long Island, and the city of New York. The reason for this, is to be found in the fact, that at that early period more than two-thirds of the population of the Colony was located on those two islands. Schenectady was then, and for a considerable period subsequently, the frontier town, and most western settlement of the white inhabitants; as its name then most properly indicated, meaning *the first place seen after coming out of the woods*. It was surrounded by a double stockade, forming a large square fortification, with a blockhouse at each corner. The largest one, on the northwesterly corner of the town, was also used as a church, the only one then in that place.

So much exposed was Schenectady, from its frontier position, that twenty years after the original publication of this work, in 1690, it was sacked and burnt by the French and Indians, under M. de Herville; who entered it at night, broke open every dwelling, and murdered all they met, without distinction of age, sex or condition, and during the havoc set the town in flames. The greater portion of the population fell beneath the tomahawk, or were made prisoners and carried into Canada. Some few escaped to Al-

bany, and the nearest villages of the Five Nations of Indians; and others perished miserably in the forest, the ground being covered with snow, and those who escaped, being obliged to do so half naked and bare foot.

The defenceless state of the country, from its sparse population, may be inferred from the fact, that when the news of this horrible massacre reached Albany the next day, the inhabitants of that city were many of them so greatly alarmed, that they resolved to seek refuge in New York. And probably they would have done so but for the Mohawk Indians, who then lived between Albany and Catskill, and also west of that city, who persuaded them to remain. These Indians not only afforded their advice in this emergency, but they also sent information to their Onondaga confederates, who despatched a body of their warriors in pursuit of the enemy, overtook them, and killed twenty-five of their number.

Between Schenectady and Albany there were no settlements, all was in a wild forest state. Albany itself was a fortification, surrounded by a line of stockade, with seven blockhouses and bastions. On the hill where now stands the capitol, was a large stone fort overlooking the city and the surrounding country; on which were mounted twenty-one heavy cannon; and in it was the residence of the Governor of the city, with officers' lodgings, and soldiers' barracks. This fort was so extensive, that about this period there were two large gardens constructed in the ditch, south and west of the city.

Albany had then its centre at State street, with one street, (Beaver street,) south of it, and another street north. Market street, then called Handler's street, Green street and Pearl street, crossing State street, composed the whole city. The "Colonie," as it was then, and is by many still called, was a small settlement immediately north of Albany, and in continuation of Handler's street. The city had at that time but two churches; the Dutch Calvinist, standing in State street at its junction with Handler's

street, (the foundation of this ancient church was uncovered about two years since, in making some repairs in the street;) and the Dutch Lutheran Church in Pearl, near Beaver street.

The country at that early period was but little better settled between Albany and New York, on the Hudson river. The only town of any note then, was Kingston, or Esopus; and that also was fortified with blockhouses and stockades; and a portion of it specially strengthened as a citadel, within which was the only church in that region. This place also, strange as it may now seem to us, was so far frontier in its character, as to be regarded far from being secure from attack. Only twenty-seven years before the destruction of Schenectady, Kingston was also burnt by the Indians, and many of its inhabitants killed and taken prisoners. This event occurred on the 7th of June, 1663, only seven years previous to the first publication of this work. Governor Stuyvesant communicated this destruction of Kingston to the churches in New York, and on Long Island, and recommended to them, "To observe and keep the ensuing Wednesday as a day of fasting, humiliation, and prayer to the Almighty, hoping that he may avert further calamity from the New Netherlands, and extend his fatherly protection and care to the country." The Governor a few days after, directed that Wednesday, the 4th day of July, 1663, should be observed as a day of thanksgiving, on account of a treaty of peace having been made with the Indians who sacked Kingston, and for the release of the inhabitants who had been taken prisoners.

The foregoing circumstances will show the reason why, in a description of the Colony of New York as it existed in 1670, so large a space should have been appropriated to Long Island and the city of New York; they in reality then constituted the force and efficiency of the Colony. The other places were regarded as mere appendages, necessary to be sustained for the purposes of their fur trade with the Indians; and as fortified outposts to keep the sav-

ages from the cultivated and thickly settled portions of the country.

The character of this work for accuracy in describing the manners and customs of the Colonists, and also of the Aborigines is admitted by all; and in the eastern part of Long Island, we had very recently the opportunity of testing the truth of some of its statements made in 1670.

Denton speaks particularly of the fishery on Long Island for whales, and for fish generally. This whale fishery is still continued on the Island, and whales were taken off Southampton as late as 1842. When the writer of this notice travelled through Long Island, on the south side, from Brooklyn to Montauk point, during the month of August, about fourteen years since, he remained several days at Saggharbor. During his stay at that place, on a beautiful summer afternoon, he crossed the Island to the south beach, near Amagansett. Along this beach, which stretched in view for many miles, was a line of white sand hillocks crowned with scrubby bushes; and occasionally, at long intervals, small thatched huts, or wigwams, with a long pole rising from the tops, were to be seen on the highest of these sand elevations. These huts were occupied at certain seasons by men on the watch for whales; and when they discovered them spouting or playing on the ocean, a signal was hoisted on the pole, and directly the inhabitants came down, with their whaling boats on wheels, launched them from the beach, and were off in pursuit of the prize. Near the houses these whaling boats were to be seen turned upside down, lying upon a frame under some trees, to shade them from the sun. Throughout the whole eastern part of the Island three or four families clubbed together and owned such a boat; they were easily transported to the beach on the wheels of a wagon, drawn by two horses or oxen; and as they have no harbors on that portion of the south side, it was the only way they could safely keep them, for they would be dashed in pieces by the surf if left upon the open shore, or even if

kept covered on the beach; the storms sometimes being so heavy as to throw the surf over the sand hills, and even to beat them down.

This journey was then one of the most interesting tours in the State, both for variety of scenery and incident. The whole south side of the Island is replete with legends and stories of pirates, shipwrecks, and strange out of the way matters. The only mode of conveyance at that late period through the Island, was by the mail stage, which made one trip a week, and was two days in going from Brooklyn to Saggharbor. The writer performed this journey in company with a friend, and believes they walked about one quarter of the distance, frequently getting far a head of the stage whilst it stopped at some country post office, or to throw out two or three newspapers to be carried over the fields to some small village which lay a mile or two off the post route. One of these primitive post offices was a small box on an old tree in the forest, at the intersection of two roads; not a soul was near it, yet the packages left to be delivered, or placed there to be taken further on, always found their destination without accident. These walks were enlivened by tales and reminiscences, of which the people met along the route were full, and pleased with the opportunity of telling to those who were willing to lend a listening ear.

This jaunt will always be looked back upon with satisfaction, but with regret that it can never be taken again under the same circumstances. The old mail route is broken up;—and now by means of the rail road, and other facilities, we rather fly than stroll through the delightful scenery of this beautiful region. It was then something of an undertaking to get to Montauk Point; now we will meet with a hundred tourists for pleasure where we then would see one. Then there were but few taverns throughout the whole distance, and in some places none. The inhabitants were delighted to see strangers,—were primitive in their manners and customs, so much so, that it was a great

pleasure to visit them. Now there are taverns everywhere, and in the summer they are filled with visitors. The people have ceased to offer their hospitalities, except to those with whom they are personally acquainted, otherwise from the great influx of strangers they might be imposed upon. In place of the kind open-hearted reception then to be met with from all classes and both sexes, you will at present discover little, or no difference between their manners and those of the inhabitants of our larger towns; and in order now to have any intercourse with either sex, and especially with the ladies, a previous introduction is necessary, and even after that, in place of the frolicsome, kind-humored attentions then received, all is tintured with distance and reserve. This change may have been inevitable, and in truth absolutely necessary, by reason of their change of circumstances, and situation with reference to the travelling world, yet it is nevertheless much to be regretted.

Several pages are devoted to an account of the Indian tribes which lived in the immediate vicinity of New York, and of their customs. To us, who have never thought of an Indian but as being hundreds of miles distant, it may seem strange that in connection with the city of New York so much should be said about these savage nations. But New York was then the great mart of the Indian fur trade. What St. Louis on the Mississippi now is, New York city then was. And the main supply of provisions in the market of our city was at that period derived from the Aborigines; who furnished it "with Venison and Fowl in the Winter, and Fish in the Summer."

And what adds peculiarly to the value of this work, is that it gives us a more full and correct account of the customs and habits of these Indian tribes which have been for very many years utterly extinct, than is to be found in any other publication.

Daniel Denton, the author of this work, was one of the first settlers of the town of Jamaica, in Queens County on

Long Island, and was a magistrate in that town. He was the eldest son of the Rev. Richard Denton, the first minister of Hempstead, on this Island, and came with his father from Stamford in the year 1644 ; he seems to have been a considerable landholder in the country he describes, and directly after the taking of New York from the Dutch by Nicolls, and in the same year 1664, we find him still a resident of Jamaica, and engaged in the purchase of a large tract of land from the Indians in New Jersey. Smith in his history of New Jersey, (which is also a very rare item in the Bibliotheca Americana, states that, "it was in 1664 that John Bailey, *Daniel Denton*, and Luke Watson, of Jamaica, on Long Island, purchased of certain Indian Chiefs, inhabitants of Staten Island, a tract or tracts of land, on part of "which the town of Elizabeth now stands."—(Smith's history of New Jersey, 8vo. Burlington, N. J. 1765, page 62.)

Denton it appears soon after sold his share in the purchase to Capt. John Baker of New York, and John Ogden of Northampton, and it is believed went to England, some three or four years after. In the month of March, 1665, he, together with Thomas Benedict, represented Jamaica in the General Assembly of Deputies held at Hempstead, in pursuance of the requisition of Governor Nicolls, and by which assembly was formed the first code of laws for the English Colony of New York, known as the "Duke's Laws." At the same Assembly the Deputies adopted an Address to his Royal Highness, James, Duke of York; in which among other things it is stated,—"We do publickly and unanimously declare our cheerful submission to all such laws, statutes, and ordinances, which are or shall be made by virtue of authority from your royal highness, your heirs and successors forever."

The people of Long Island considered the language of this address too servile for freemen; and were exasperated against the makers of it to such a degree, that the Court of Assizes, in order to save the deputies from abuse, if not

from personal violence, thought it expedient, at their meeting in October 1666, to declare, that "whosoever hereafter shall any wayes detract or speake against any of the deputies signing the address to his Royal highness, at the general meeting at Hempstead, they shall bee presented to the next Court of Sessions, and if the justices shall see cause, they shall from thence bee bound over to the Assizes, there to answer for the slander upon plaint or information."

The deputies subsequently to the address made to the Duke of York, made one to the people, bearing date the 21<sup>st</sup> June, 1667; in which they set forth their reasons for agreeing to the code styled the "Duke's Laws," and also in explanation of their address to his Royal Highness—in which they state. "Some malicious men have aspersed us as betrayers to their liberties and privileges, in subscribing to an address to his Royal Highness, full of duty and gratitude, whereby his Royal Highness may be encouraged the more to take us and the welfare of our posterity into his most princely care and consideration."

"Neither can any clause in that address bear any other natural sense and construction than our obedience and submission to his Majesty's letters patent, according to our duty and allegiance."

"However, that our neighbours and fellow subjects may be undeceived of the false aspersions thrown upon us and the impostures of men disaffected to government manifested, lest they should further prevail upon the weakness of others ; we the then deputies and subscribers of the said address, conceive ourselves obliged to publish this narrative and remonstrance of the several passages and steps conducting to the present government under which we now live, and we desire that a record hereof may be kept in each town, that future ages may not be seasoned with the sour malice of such unreasonable and groundless aspersions."—(Furman's Notes on Brooklyn, page 107. Wood's Long Island, 1828, page 175.)

This volume forms the first of a series of rare and valuable works on American history, which the publisher designs giving to the public from time to time, as convenience may dictate. The selection will be made, as in this instance, from those very rare early publications which cannot be obtained either in this country or in Europe, except by very few, and at great cost. In doing this he feels that he has a claim upon all the lovers of the history of their country for assistance in his undertaking.

Gabriel Furman,  
Member of the New York Historical Society  
1845



The text of Daniel Denton's *A Brief Description of New-York, Formerly Called New-Netherlands with the Places Thereunto Adjoyning* (London, 1670) may be found at <http://digitalcommons.unl.edu/librarianscience/22/>

## NOTES.

### INDIAN NAMES OF THE ISLANDS AND BAY OF NEW YORK.

(Note 1, page 1.)

THE first name, which occurs, is that of the Hudson river. It does not appear that the discoverer thought of giving it his own name. In the narrative of his voyage, it is called the Great River of the Mountains, or simply the Great river. This term was simply translated by his employers, the servants of the Dutch West India Company, who, on the early maps of Nova Belgica, called it *Groote Riviere*. It was afterwards called Nassau, after the reigning House, but this name was not persevered in. After a subsequent time, they gave it the name of Mauritius, after Prince Maurice, but this name, if it was ever much in vogue, either did not prevail against, or was early exchanged for the popular term of NORTH RIVER—a name which it emphatically bore to distinguish it from the Lenapihittuck or Delaware, which they called *South* river. [Zuydt Riviere.] That the name of Mauritius was but partially introduced, is indicated by the reply made by the New England authorities to a letter respecting boundaries of Gov. Kieft, in 1646, in which they declare, in answer to his complaint of encroachments on its settlements, their entire ignorance of any river bearing this name.

Neither of the Indian names by which it was called, appear to have found much favor. The Mohegans called it



Shatèmuc. Shaita, in the cognate dialect of the Odjibwa, means a pelican. It cannot be affirmed, to denote the same object in this dialect, nor is it known that the pelican has ever been seen on this river, Uc is the ordinary inflection for locality. The Mincees, occupying the west banks, called it Mohegan-ittuck. The syllable itt, before uck, is one of the most transitive forms, by which the action of the nominative is engrafted upon the objective, without communicating any new meaning. The signification of the term is Mohegan river. The Iroquois, (as given by the interpreter John Bleecker, and communicated by the late Dr. Samuel L. Mitchill in a letter to Dr. Miller in 1811,) called Ca ho ha ta te a,\*—that is to say, if we have apprehended the word, the great river having mountains beyond the Cahoh or Cahoes Falls.

*The three prominent Indian names of the Hudson are therefore the MOHEGAN, the CHATEMUC, and the CAHOTATEA.*

The river appears to have been also called, by other tribes of the Iroquois confederacy, Sanataty. The word ataty, here, is the same written atatea, above, and is descriptive of various scenes according to its prefix. The English first named the river, the Hudson, after the surrender of the colony in 1664. It does not appear, under this name, in any Dutch work or record, which has been examined. It may be observed, that the term has not exclusively prevailed to the present day, among New Yorkers in the river counties, where the name of North River is still popular. It will be recollected, as a proof of the prevailing custom, that Fulton called his first boat, to test the triumph of steam, "The North River."

If the river failed to bear to future times, either of its original names, the island, as the nominative of the city, was equally unfortunate, the more so it is conceived, as

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\* Vide Dr. Miller's Historical Discourse.

the name of the city became the name of the state. Regret has been expressed, that some one of the sonorous and appropriate Indian names of the west, had not been chosen to designate the state. The colonists were but little regardful of questions of this kind. Both the Dutch in 1609 and the English in 1665, came with precisely the same force of national prepossession—the first in favor of Amsterdam, and the second in favor of New York both connected with the belittling adjective *ft New*." It is characteristic of the English, that they have sought to perpetuate the remembrance of their victories, conquests and discoveries, by these geographical names. And the word New York, if it redound less to their military or naval glory, than Blenheim, Trafalgar and Waterloo may be cited, to show, that this was an early developed trait of character of the English, abroad as well as at home. It would be well, indeed, if their descendants in America had been a little more alive to the influence of this trait. Those who love the land, and cherish its nationalities, would at least have been spared, in witnessing the growth and development of this great city, the continued repetition of foreign, petty or vulgar names, for our streets and squares and public resorts, while such names as Saratoga and Ticonderoga, Niagara and Ontario, Iosco and Owasco, are never thought of.\*

The Indians called the Island *MON-A-TON* dropping the local inflection *uk*. The word is variously written by early writers. The sound as pronounced to me in 1827 by *Me-toxon*, a Mohegan chief, is *Mon ah tan uk*, a phrase which is descriptive of the whirlpool of Hellgate. *Mon* or *man*, as here written, is the radix of the adjective *bad*, carrying as it does, in its multiplied forms, the various meanings of violent, dangerous, &c., when applied in compounds. *Ah tun*, is a generic term for a channel, or stream of running

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\* Vide Letter to Hon. J. Harper.

water. *Uk*, denotes locality, and also plurality. When the tribe has thus denoted this passage, which is confessedly the most striking and characteristic geographical feature of the region, they called the island near it, to imply the Anglicised term, *Man-hat-tan*, and themselves *Mon-a-tuns*, that is to say, "People of the Whirlpool." It is well known that the Indian tribes, have, generally, taken their distinctive names from geographical features. The Narragansetts, as we are told by Roger Williams, took that name, from a small island off the coast.\* Massachusetts, according to the same authority, signifies the Blue Hills, and is derived from the appearance of lands at sea. Mississaga, signifies they live at the mouth of a large river, and by an inflection, the people who live at the mouth of the large river or waters. Onondaga, means the people who live on the hill. Oneida, the people who sprang from a rock, &c. These names afford no clue to nationality, they preserve no ethnological chain.

The tradition that this island derives its name from the accidental circumstance of the intoxication of the Indians on Hudson's first visit, in 1609, is a sheer inference, unsupported by philology. That the tradition of such an event was preserved and related to the early missionaries by the Mohegan Indians, admits of no doubt, nor is there more, that the island was referred to as the place where their ancestors first obtained the taste of ardent spirits. That the island had no name prior to 1609, or if well known by a characteristic name, that this elder name was then dropped and a new name bestowed, in allusion to this circumstance of the intoxication, is not only improbable, on known principles, but is wholly unsustainable, as will have been perceived by the above etymology. The word for intoxication, or dizziness from drink, in the Algonquin,

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\* Collections of the Rhode Island Historical Society, Vol. 3.

and with little change in all the cognate dialects, is *Ke wush kwä bee*. The verb to drink in the same dialects, is *Min e kwä*, in the Mohegan "Minahn" words having none of the necessary elements of this compound. Very great care is, indeed, required in recording Indian words, to be certain that the word given, is actually expressive of the object of inquiry. Some curious and amusing examples of mistakes of this kind might be given, did it comport with the limits of this note.

There were several Indian villages, or places of resort, on the island of Mon-a-tun, for which the original names have survived. The extreme point of land, between the junction of the East and North rivers, of which the Battery is now a part, was called Kapsee and within the memory of persons still living was known as "the Copsie point" a term which appears to denote a safe place of landing, formed by eddy waters. There was a village called Sapokanican, on the shores of the Hudson, at the present site of Greenwich. Corlaer's Hook was called Naghtognk.\* The particle tonk, here, denotes sand. A tract of meadow land on the north end of the island, near Kingsbridge, was called Muscoota, that is, meadow or grass land. Warpoes was a term bestowed on a piece of elevated ground, situated above and beyond the small lake or pond called the KOLCK. This term is, apparently a derivative from Wawbose, a hare.

The Islands around the city had their appropriate names. Long Island was called Metòac, after the name of the Metòacks, the principal tribe located on it. It is thus called by Van Der Donck in 1656, and in all the subsequent maps of authority, down to Evans', in 1775. Smith calls it Meitowaeks. In Governor Clinton's discourse, it is printed Meilowacks, but this is evidently a typographical error.

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\* Nechtank, (Dutch notation.)

Staten Island, we are informed by De Vries, was occupied by the Mon-á-tans who called it MONOCKNONG with a verbal prefix. The termination is *ong*, denotes locality. Manon is the ironwood tree, ack denotes a tree, or trunk, and admits a prefix from "manadun," bad. By inquiry it does not appear that the Ironwood, although present, ever existed in sufficient abundance to render the name from that characteristic.\* The other, it is too late to investigate. It is believed the expression had an implied meaning, and denoted the Haunted Woods.

Thus far the colonial maps and records, so far as they have fallen under the author's notice. The vocabulary of the Mohegans affords, however, a few other terms, the application of which may be well assumed from their etymology. Of this kind is the term NAOSH, for Sandy Hook, meaning a point surpassing others. MINNISAIS, or the lesser island, for Bedlow's island, and Kioshk, or Gull island, for Ellis's island. The heights of Brooklyn are graphically described in the term *Ihpetonga*; that is, high sandy banks.

The geological structure of the island was such as to bring it to a much narrower point, than it now occupies. By the recent excavations for the foundations of Trinity Church, and the commercial buildings on the site of the Old Presbyterian Church in Wall-street, the principal stratum is seen to be of coarse grey sea sand, capped with a similar soil, mixed with vegetable mould and feruginous oxide. From the make of the land, the Indian path, on the Trinity plateau, forked at the foot of the Park, and proceeded east of the small lake called the Kolck [Agięon] to the rise of ground at Chatham square. Here, or not far from it, was the eminence called WARPOES, probably the site of a village, and so named from its chief. The stream and marsh existing where Canal street now runs, gave

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\* M. S. letter from R. M. Tyson, Esq.

this eastern tendency to the main path. At or beyond Warpoes, another fork in the path became necessary to reach the Banks of the Hudson at the Indian village of LAPINIKAN, now Greenwich. In this route laid the eminence ISHPATENA, late Richmond Hill, at the corner of Charlton and Varick streets. The path leading from the interjunction at Warpoes, or Chatham square, to Nahtonk, or Corlaer's Hook, had no intermediate village, of which the name has survived. This portion of the island was covered with a fine forest of nut wood, oaks, and other hardwood species, interspersed with grassy glades, about the sites of the Indian villages. The upper part of the Island was densely wooded. Above Fortieth street it was unfavorable for any purpose but hunting, and much of the middle part of it, as between Fifth and Eighth Avenues, was either shoe-deep under water or naturally swampy. This arose, as is seen at this day, from a clayey stratum, which retains the moisture, whereas the whole island below this location, particularly below the brow of the sycnitic formation of Thirty-seventh street, &c., consisted of gravel and sand, which absorbed the moisture and rendered it the most favorable site for building and occupation. On the margin of the Hudson, the water reached, tradition tells us, to Greenwich street. There is a yellow painted wooden house still standing at the northeast corner of Courtlandt and Greenwich streets, which had the water near to it. Similar tradition assures us that Broad street was the site of a marsh and small creek. The same may be said of the foot of Maiden lane, once Fly Market, and of the outlet of the Muskeeg or swamp, now Ferry street. Pearl street marked the winding margin of the East river. Foundations dug here reach the ancient banks of oyster shells. ASHIBIC denotes the probable narrow ridge or ancient cliff north of Beekman street, which bounded the marsh below. OCITOC is a term for the height of land in Broadway, at Niblo's; ABIC, a rock rising up in the Battery; PENABIC, Mt. Washington, or the Comb mountain. These notices,

drawn from philology, and, in part, the earlier geographical accounts of New Belgium, might be extended to a few other points, which are clearly denoted; but are deemed sufficient to sustain the conclusions, which we have arrived at, that the main configuration of the leading thoroughfares of the city, from the ancient canoe-place at Copsie or the Battery, extending north to the Park, and thence to Chatham square and the Bowery, and west to Tivoli Garden, &c., were ancient roads, in the early times of Holland supremacy, which followed the primary Indian foot-paths.

As a general remark, it may be said that the names of the Mon-a-tons, or Manhattanese, were not euphonous, certainly less so than those of the Delawares or Iroquois. *H. R. Schoolcraft.*

*Note 2, page 2.*

#### HELL-GATE.

ABOUT six miles from the renowned city of the Manhattoes, in that sound or arm of the sea which passes between the main land and Nassau, or Long Island, there is a narrow strait, where the current is violently compressed between shouldering promontories, and horribly perplexed by rocks and shoals. Being, at the best of times, a very violent, impetuous current, it takes these impediments in mighty dudgeon; boiling in whirlpools; brawling and fretting in ripples; ragtag and roaring in rapids and breakers; and, in short, indulging in all kinds of wrong-headed paroxysms. At such times, wo to any unlucky vessel that ventures within its clutches !

This termagant humour, however, prevails only at certain times of tide. At low water, for instance, it is as pacific a stream as you would wish to see; but as the tide rises, it

begins to fret; at half-tide it roars with might and main, like a bully bellowing for more drink; but when the tide is full, it relapses into quiet, and, for a time, sleeps as soundly as an alderman after dinner. In fact, it may be compared to a quarrelsome toper, who is a peaceable fellow enough when he has no liquor at all, or when he has a skin full, but who, when half-seas-over, plays the very devil.

This mighty, blustering, bullying, hard-drinking little strait, was a place of great danger and perplexity to the Dutch navigators of ancient days; hectoring their tub-built barks in the most unruly style; whirling them about in a manner to make any but a Dutchman giddy, and not unfrequently stranding them upon rocks and reefs, as it did the famous squadron of Oloffte the Dreamer, when seeking a place to found the city of the Manhattoes. Whereupon, out of sheer spleen they denominated it *Helle-gat*, and solemnly gave it over to the devil. This appellation has since been aptly rendered into English by the name of Hell-gate, and into nonsense by the name of *Hurl-gate*, according to certain foreign intruders, who neither understood Dutch nor English—may St. Nicholas confound them !

This strait of Hell-gate was a place of great awe and perilous enterprise to me in my boyhood; having been much of a navigator on those small seas, and having more than once run the risk of shipwreck and drowning in the course of certain holiday-voyages, to which, in common with other Dutch urchins, I was rather prone. Indeed, partly from the name, and partly from various strange circumstances connected with it, this place had far more terrors in the eyes of my truant companions and myself, than had Scylla and Charybdis for the navigators of yore.

In the midst of this strait, and hard by a group of rocks called the Hen and Chickens, there lay the wreck of a vessel which had been entangled in the whirlpools, and stranded during a storm. There was a wild story told to us of this being the wreck of a pirate, and some tale of bloody

murder which I cannot now recollect, but which made us regard it with great awe, and keep far from it in our cruising. Indeed, the desolate look of the forlorn hulk, and the fearful place where it lay rotting, were enough to awaken strange notions. A row of timber-heads, blackened by time, just peered above the surface at high water; but at low tide a considerable part of the hull was bare, and its great ribs, or timbers, partly stripped of their planks, and dripping with sea-weeds, looked like the huge skeleton of some sea-monster. There was also the stump of a mast, with a few ropes and blocks swinging about, and whistling in the wind, while the sea-gull wheeled and screamed around the melancholy carcass. I have a faint recollection of some hobgoblin tale of sailors' ghosts being seen about this wreck at night, with bare skulls, and blue lights in their sockets instead of eyes, but I have forgotten all the particulars.

In fact, the whole of this neighborhood was like the Straits of Pelorus of yore, a region of fable and romance to me. From the strait to the Manhattoes the borders of the Sound are greatly diversified, being broken and indented by rocky nooks overhung with trees, which give them a wild and romantic look. In the time of my boyhood, they abounded with traditions about pirates, ghosts, smugglers, and buried money; which had a wonderful effect upon the young minds of my companions and myself.

As I grew to more mature years, I made diligent research after the truth of these strange traditions; for I have always been a curious investigator of the valuable but obscure branches of the history of my native province. I found infinite difficulty, however, in arriving at any precise information. In seeking to dig up one fact, it is incredible the number of fables that I unearthed. I will say nothing of the Devil's Stepping-stones, by which the archfiend made his retreat from Connecticut to Long Island, across the Sound; seeing the Subject is likely to be learnedly treated by a worthy friend and contemporary histo-

rian, whom I have furnished with particulars thereof.\* Neither will I say anything of the black man in a three-cornered hat, seated in the stern of a jolly-boat, who used to be seen about Hell-gate in stormy weather, and who went by the name of the pirate's *spuke*, (i. e. pirate's ghost), and whom, it is said, old Governor Stuyvesant once shot with a silver bullet; because I never could meet with any person of staunch credibility who professed to have seen this spectrum, unless it were the widow of Manus Conklen, the blacksmith of Frogsneck; but then, poor woman, she was a little purblind, and might have been mistaken; though they say she saw farther than other folks in the dark.†—*W. Irving*.

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\* For a very interesting and authentic account of the devil and his stepping-stones, see the Memoir read before the New York Historical Society, since the death of Mr. Knickerbocker, by his friend, an eminent jurist of the place.

† This is a narrow strait in the Sound, at the distance of six miles above New York. It is dangerous to shipping, unless under the care of skilful pilots, by reason of numerous rocks, shelves, and whirlpools. These have received sundry appellations, such as the gridiron, frying-pan, hog's back, pot, &c.; and are very violent and turbulent at certain times of tide. Certain wise men who instruct these modern days have softened the above characteristic name into Hurl-gate, which means nothing. I leave them to give their own etymology. The name as given by our author, is supported by the map in Vander Donck's history, published in 1656, by Ogilvie's History of America, 1671, as also by a journal still extant, written in the sixteenth century, and to be found in Hazard's State Paper. And an old MS., written in French, speaking of various alterations in names about this city, observes "De Hell-gat, tro d'Enfer, ils ont fait Hell-gate, porte d'Enfer."

*Note 3, page 2.*


“GOVERNOR’S ISLAND bore the name of Nut island, during the Holland supremacy, in Dutch Nutten: but whether as is suspected, this was a translation of the Indian *Pecanuc*, or ‘nut trees’ is not certain.”

*Note 4, page 2.*

THOSE memorials of the “olden time,” the residences of our forefathers, have entirely disappeared from the streets of New York. Even Albany, which in December, 1789, is described in the “Columbian Magazine,” of that date, as having its “houses mostly of brick, built in the old Low Dutch style, with the gable ends towards the street, and terminating at the top with a kind of parapet, indented like stairs; the roofs steep and heavy, surmounted with a staff or spire, with the figure of a horse, &c., by way of a weather cock, the walls of the houses clamped with iron, in the form of letters and numerical figures, designating the initials of the proprietor’s name, and the year in which it was built”—has now but two or three buildings of that description; one of which is next adjoining the Female Academy, in North Pearl street, and was close by the celebrated Vander Heyden mansion, described so felicitously by Washington Irving in his story of “Dolph Heyliger,” in Bracebridge Hall. There are several houses still remaining on Long Island, venerable for their antiquity, and for the historical incidents connected with their existence. One of them is the house in Southold, known as “the old Youngs’ place,” which was built in 1688. It was the mansion house of the descendants of the Rev. John Youngs, the first Christian minister in that part of Long Island. In the same town also the edifice known as “Cochran’s Hotel,” was

erected in 1700. If space and time permitted, several others might be noticed, in the Eastern part of the Island. Approaching westwardly through the Island we meet with an ancient brick dwelling on Fort Neck, which a century ago, or more, was known as “the Haunted House;” and had many strange and wonderful stories connected with it, and a lonely grave, marked by an old tomb-stone, some little distance from the house, on the banks of a small stream; a most solitary spot surrounded by a low earth wall.

Flatbush may still boast of several of these relics of former days. Among them is a long old one story Dutch brick house, built in the year 1696; which has the date of its erection, with the initials of its original proprietor’s name, formed by blue and red glazed bricks, arranged in the following manner on its front:—

	
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One of the oldest houses in the State, and probably the oldest, was taken down in Brooklyn about twenty years ago. It was said to have been erected by a family who emigrated from Holland, and its history by tradition could be traced back about 190 years, carrying it to the period of the Dutch government in this State as the Colony of “Novum Belgium”—or New Netherlands; it stood on the East side of Fulton street, having been removed for the opening of Market street. The frame of this old building was discovered to be so good and sound, that it is now, with a new outer covering a dwelling house in Jackson street, in the same city;

In the same Fulton street, on the northerly comer of Nassau street, stood an ancient brick house, of whose original date we have no information. It was used for

holding a session of the Colonial Legislature, during the prevalence of the small pox in the city of New York in 1752; and was subsequently occupied by Gen. Israel Putnam as his head quarters, during the stay of the American Army on Long Island in the summer 1776. This house was taken down in the month of May 1832, and its timbers, which were all of oak, (as were those of the old house mentioned immediately preceding this, and all the other old buildings of that early period,) and so perfectly sound and hard, that they could not be cut without much difficulty. Most of the beams were worked into the new brick buildings which now occupy the same site.

What an idea does this simple fact afford us of the strength and permanency with which every thing was done by our ancestors. They did not build in haste, or run up houses during the frosts of winter, but all was done with much care and forethought;—they were building for their posterity as well as for themselves. And as in building, so in every other matter, much time was spent in examining every project in all its probable bearings, before it was adventured upon; when once undertaken, it was persisted in with a force and spirit almost unknown to the present age. To this peculiar characteristic of our forefathers we owe all the blessings arising from our Institutions of Government. A slight and partial examination of the history of the United States, for the half century preceding the Revolution of 1776, will show us, how many years of patient thought and unwearied toil were deemed necessary by the patriots of that day to precede the great event of the Declaration of Independence, and to give to it the desired stability. They did not dream of getting up a Revolution in a few hours, days, or months, now so common in this world, and whose effects, of course, are as evanescent as were the deliberations which gave them birth.

Another memorial of antiquity, which still remains to us, in Brooklyn, is the Cortelyou Mansion, of stone and

brick, at Gowannes, which bears on its gable end, in large iron figures, the date of its erection, 1699. It is a venerable looking edifice; when viewing it our minds are imperceptibly led to think of how much of human joy and sorrow, happiness and misery such a building must of necessity have been partners to; and if it had the power to tell, what a strange romance would even the plainest narrative of the facts which have transpired under its roof now appear to us. True it is that fact is often much stranger than any romance which the mind of man ever conceived. This house was the residence of the American General, Lord Sterling, previous to his capture by the British in the Battle of Long Island.

The houses mentioned in this note were among the largest and most important dwellings in the Colony at the period of their erection; and serve to show us what the most wealthy and noble of the land then thought sufficient for all their wants, and for the accommodation of their families and friends. In the century following there was an evident change in sentiment in this respect; the houses were larger, and from being long and narrow with two front doors, not unfrequently side by side, and one, or one and a half stories high, they became square, and two stories in height, affording double the amount of room, if not more, than in the old style of building in the century immediately preceding. This new style, even now would be regarded highly respectable in appearance. There are however but few, very few, instances of it in existence. One of the last in Brooklyn, was the old Goralemon House, destroyed by fire about three years since. It was sometime preceding the American Revolution the mansion house of Philip Livingston, Esq., who being attached to the American cause, and a member of the Continental Congress, the British army in 1776, took possession of his house, and converted it into a naval hospital, for which purpose it was used during the whole of the revolutionary war. This house was finished in the best style of art of that period;

the mantle pieces were of Italian marble, beautifully carved in high relief, in Italy, And the gardens attached to the house, are spoken of as among the most beautiful in America.

Some little idea of it may be formed from the following extracts of a letter, written from New York to London, dated Dec. 20, 1779. The writer says:—"The physician, (the English fleet physician,) had removed all the sick seamen from that large house of Livingston's, on Long Island, and had sent them to barns, stables, and other holes, in the neighbourhood, and turned the great house into a palace for himself, the surgeon and his assistants. This house was capable of accommodating four hundred sick." "The hospital was changed into a house of feasting; nothing was to be seen but grand public dinners. These halcyon days went on till the arrival of Admiral Arbuthnot. The manifest bad conduct at the hospital prevented many of the captains from sending their sick men to it; and when Admiral Arbuthnot arrived, they went to him open mouthed with complaints." On this the admiral determined to examine the matter. After surveying the sick, he went to the house. "What with paint and paper, the great house appeared in high taste, very elegant indeed. The two hospital commanders met him at the door, and introduced him into the grandest apartment. The Admiral stared about him, and asked who these apartments belonged to? Their answer was, "to the physician and surgeon." "A palace," said the Admiral, swearing an oath. The result was, he turned them both out of office, and brought the sick sailors into the house again.

*Note 5, page 3.*

#### LONG ISLAND,

MAY be described as the South Easterly portion of the State of New York; it extends from Fort Hamilton at the Narrows to Montauk Point, a distance of about one hundred and forty miles. Its breadth, as far east as Peconic Bay, varies from twelve to twenty miles, in a distance of 90 miles. It is divided into three counties. Kings, Queens and Suffolk. It contained in 1840, 110,406 inhabitants. The estimated area of the whole, is 1500 square miles, or 960,000 acres.

It is supposed that Long Island was once part of the continent, separated from it, by the waters of the Sound breaking through at the narrow strait of Hellgate, to New York Bay. The Indians have a tradition, that their fathers passed this strait dry shod, by stepping from rock to rock.—*Gordon's History of New York.*

*Note 6, page 5.*

#### RONCONCOA LAKE.

AMONG the natural curiosities of Long Island will always be ranked by those who are acquainted with that Island throughout its length, that beautiful sheet of water, known as "Ronconcoa Lake;" which is situated about an equal distance between the West end of the Island and Montauk Point, and also about half way between the Sound and the shore of the Atlantic. It is nearly circular, and if it was upon elevated ground, and in a volcanic district, it would have very much the appearance of the crater of an extinct volcano. For a long time it was believed to be



unfathomable, but it has been sounded in some parts; the depth is however surprisingly great considering the situation.

Its great, and supposed unfathomable depth, together with an ebb and flow observed in its waters at different periods, had early made it the theme of Indian story and tradition. They regarded it with a species of superstitious veneration, and although it abounded in a variety of fish, (and still does so,) they at the early settlement of the country by the white men, refused to eat the fish; regarding them as superior beings, and believing that they were specially placed there by the Great Spirit.

This interesting lake is about three miles in circumference, and its shores consist of small white pebbles and sand; in which respect it differs from any other of the lakes in this State. Another peculiarity about it, is, that, a part of it is claimed by four towns, viz.: Smithtown, Setauket, Islip, and Patchogue; it lying upon the boundary line which divides them.

It is but a few years since this lake became known to tourists and travellers for pleasure generally, (although it has long been known to a few admirers of nature's beauties,) and it now comes upon the public notice with all the disadvantages resulting from a comparison with the better known and more boasted beauties of the Northern and Western lakes, yet we doubt whether any have visited it with a true taste for the beautiful and lovely in the works of Nature, who have come away disappointed, and who have not felt their anticipations fully realized. Those who go there must not expect to see any thing of the sublime or grand, as it is commonly understood, but if they can be pleased with a most lovely placid scene, they will enjoy their pleasure to its fullest bent.

*Note 7, page 6.*

#### HEMPSTEAD PLAINS,

OF which the plain before mentioned is part, have been considered a great natural curiosity, from the first discovery of the country. To look over such a great extent of land without observing a sensible elevation in any part, to relieve the eye, until the horizon meets the level, appears like looking over the ocean; and this is greatly strengthened from the circumstance, that there is not a tree growing naturally upon the whole region; a few scattered clumps upon the borders of the plain, whose tops are just visible above the surface, in the distance, are precisely like small islands. In the summer the rarefaction of the air over so large a surface, exposed to the Sun's hot rays, occasions the phenomena of "looming," as seen in the harbors near the sea, which elevating these tree tops, as a mass, and causing the surrounding soil, shrouded in a thin and almost transparent vapor, to look like water, makes the deception complete.

There has scarcely a traveller of any note visited this part of North America, who does not mention these plains, and regard them worthy of description. The Rev. A. Burnaby, who travelled through the Middle Colonies in 1759, visited them in July of that year. He describes them as "between twenty and thirty miles long, and four or five miles broad; and says there was not a tree then growing upon them, and it is asserted (says he) that there never were any." That there should never have been any trees upon this large tract may appear strange to us, but it is not a solitary instance of such a want, even upon this Island. The "Shinnecock Hills," (so named after a tribe of Indians now extinct,) near Southampton, have never had a tree upon them from the first discovery of the Island to this day, although the surrounding country is well wooded.

Mr. Burnaby also speaks of the great interest manifested by the inhabitants of New York, at that period, almost one hundred years ago, in reference to this interesting spot, the Plains, and observes, that "strangers are always carried to see this place, as a great curiosity, and the only one of the kind in North America." This last remark, which now appears singular to us, was then true, in reference to the knowledge possessed of the interior of this Continent; the immense plains, and prairies of the "Far West," were then unknown, unless it might be to a very few of the most adventurous of the Indian traders, who themselves had little or no intercourse with the sea board.

The North American Gazetteer, 12mo. London, 1776, after mentioning these plains, and describing them much in the same manner with Mr. Burnaby, states, that the whole region is "without a stick or stone upon it." This is literally true, the only stones found in the tract are coarse, sea washed gravel, having very much the appearance as if it had once been the bed of a large lake or a shallow bay putting up from the ocean. So entirely bare of stone is the country about this vicinity for numbers of miles in extent, that the inhabitants are obliged to resort for their building stone to the ridge of hills which run through the centre of the Island, commonly known as "the Back-bone."

It will be seen by reference to this work that horse races were run upon those plains as early as 1670. They continued without interruption from that early period until the revolutionary contest, and in the year 1775, these plains were celebrated for their horse races throughout all the North American Colonies, and even in England. These races were held twice a year for a silver cup; "to which, (says the North American Gazetteer, London, 1776,) the gentry of New England and New York resorted." This race course was known as the "New Market Course," after the celebrated one of that name in England, and continued to be used through the revolution, and for a long period subsequently.

The revolutionary contest which caused so much misery and distress throughout the continent generally, seems to have made that portion of Long Island within the control of the British forces a scene of almost continued amusement. They then had the control of New York, Kings County, Queens County, and about half of Suffolk County. There were two British regiments in Brooklyn during the whole war, and several companies, and parts of regiments posted in the different towns through the Island; and the waggon train, and blacksmith and armory department of the British army were located in Brooklyn. These circumstances, together with the large garrison in the city of New York, caused this Island to be much resorted to by the officers and fashionables of the day, for sporting. In the Royal Gazette of August 8th, 1781, printed in New York, Charles Loosley advertises a lottery of \$12,500, to be drawn at "Brooklyn Hall." The same paper contains the following curious advertisement, relating to the sports and amusements of that day.

"PRO BONO PUBLICO.—Gentlemen that are fond of fox hunting, are requested to meet at Loosley's Tavern, on *Ascot Heath*, on Friday morning next between the hours of five and six, as a pack of hounds will be there purposely for a trial of their abilities. Breakfasting and relishes until the races commence. At eleven o'clock will be run for, an elegant saddle, &c., value at least twenty pounds, for which upwards of twelve gentlemen will ride their own horses. At twelve, a match will be rode by two gentlemen, horse for horse. At one, a match for thirty guineas, by two gentlemen, who will ride their own horses.

Dinner will be ready at two o'clock; after which, and suitable regalements, racing and other diversions, will be calculated to conclude the day with pleasure and harmony. Brooklyn Hall, 6th, August, 1781"

What a bill is here for the amusements of a single day! and yet this was far from being uncommon or extraordinary at that period. Of course there must have been a very

large amount of wealth circulated by the British officers in leading such a continued train of pleasure and sporting. We are not left to inference on this point; all who speak of this part of America during that period, mention such to be the fact.

Lieut. Auberry, in a letter from New York to a friend in England, dated October 30th, 1781, observes:—

“On crossing the East River from New York, you land at Brooklyn, which is a scattered village, consisting of a few houses. At this place is an excellent tavern, where parties are made to go and eat fish; the landlord of which has saved an immense fortune this war.”

The tavern referred to in the preceding advertisement and letter, was a large, gloomy, old fashioned stone building, standing on the north side of Fulton street, one door West of the corner of Fulton and Front streets; the property of the Corporation of New York, and was destroyed by fire in 1813. It was occupied as a Tavern up to the day it was burnt.

The “Hempstead Plains,” as they are termed, are now estimated to contain about seventeen thousand acres of unenclosed land, which the inhabitants of the town of Hempstead own in common. The village of Hempstead is situated on the southern margin of this great level. From the first settlement of the country until within about the last thirty years, it was universally believed, that this great tract of land could never be cultivated—that if turned up by the plough it was so porous, the water would at once run through it, and leave the vegetation on the surface to perish from drought—that nothing would grow upon it but the tall coarse grass which seems a native of that region. This belief continued it seems even without an attempt to test its accuracy by experiment, until within the present century; when some persons who were in want of more land than they possessed, gradually took in small portions adjoining them, and submitted it to a course of cultivation. To their surprise it not only answered for grass, but

for grain, and would also support a growth of trees, if they were only introduced upon it. This discovery led to the taking in and enclosing of whole farms, the people regarding it as a kind of waste land in which no one had so good a title as he who took possession and cultivated it, which opened the eyes of the good people of Hempstead to the fact that their great plains, which were before esteemed of no value except to graze a few cattle, and feed half wild Turkeys, (which last, by the way, are the best of the turkey kind our country affords,) were truly valuable as farms; and they accordingly took measures to preserve their common rights in what remained of this great tract,—and the time is probably not very far distant, when the traveller will ask with surprise what has become of this extensive region of barren land, which was so long considered one of the wonders of the North American Continent; and will scarcely believe that his eye is traversing the same extent when it is directed to those highly cultivated fields, and beautiful grass meadows, which will occupy its site.

*Note 8, page 7.*

#### INDIANS.

AT the first settlement of the white inhabitants there was a very numerous Indian population on Long Island, as is evident from the large portion of his work, which Denton devotes to describing their manners and customs. We have preserved the names of thirteen of their tribes. At various periods discoveries have been made of the remains and relics of these extinct aborigines. On digging a few feet below the surface, at the Narrows, in Kings County, some years ago, more than a waggon load of Indian stone arrow-heads were discovered lying together, under circum-

stances calculated to induce the belief that a large manufactory of these articles once existed at this place; they were of all sizes, from one to six inches long, some perfect, others partly finished. There were also a number of blocks of the same kind of stone found in the rough state as when brought from the quarry; they had the appearance of ordinary flint, and were nearly as hard; not only arrow-heads, but axes and other articles of domestic use, were made from these stones.

In the same county the most powerful and extensive tribe was the Canarse Indians; a small tribe called the Nyack Indians was settled at the Narrows. The old Dutch inhabitants of this county had a tradition, that the Canarse tribe was subject to the Mohawks; (as all the Iroquois, or Six Nations, were formerly called on Long Island;) and paid them an annual tribute of dried clams and wampum. After the white settlement in this county, some persons persuaded the Canarses to keep back the tribute; in consequence of which a party of the Mohawk Indians came down the Hudson River from their village, a little South of Albany, and killed their tributaries wherever they met them. The Canarse Indians are now totally extinct.

In Queens County, the Rockaway, Merrikoke, and Marsapeague tribes of Indians were settled on the South side, and the Matinecoe tribe on the North side. In this county about the year 1654, a battle was fought between the English under Capt. John Underhill, and the Indians, in which the latter were defeated with considerable loss. This was the only contest of any importance between the white men and the Indians on Long Island, of which we have any account.\*

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\* The remains of the Fort erected by the Indians in 1653, and which they occupied previous to this battle, are yet to be seen on Fort Neck. This neck of land derives its name from that fortification.

About thirty miles from Brooklyn, and midway between the North and South sides of this Island, is a hill known as *Manett*, or *Manetta* hill. This is a corruption of the true name, which was *Manitou* hill, or the hill of the Great Spirit. Which appellation is founded on the tradition that many ages since the Aborigines residing in those parts suffered extremely from the want of water. Under their sufferings they offered up prayers to the Great Spirit for relief. That in reply to their supplications, the Good Spirit directed that their principal Chieftain should shoot his arrow in the air, and on the spot where it fell they should dig, and would assuredly discover the element they so much desired. They pursued the direction, dug, and found water. There is now a well situated on this rising ground; and the tradition continues to say, that this well is on the very spot indicated by the Good Spirit. This hill was undoubtedly used in ancient times as the place of general offering to the Great Spirit in the name and behalf of all the surrounding people, and was of the character of the hill altars so common among the early nations. It is from this circumstance that the name was probably derived.

In Suffolk County were the Nissaquage, Setauket, Corchaug, Secataug, Patchogue, Shinnecoc, and Montauk tribes of Indians. The Manhasset tribe was on Shelter Island. These tribes have all disappeared except a few individuals of the Montauk and Shinnecoc tribes.

Much was done at various periods towards the civilization of the Indians on this Island, by sending Missionaries and teachers to reside among them, and by instructing them in the art of cultivating the soil. In 1741, Rev. Azariah Horton was on the "Mission to the Long Island Indians," and he describes the situation of those Indians at that period, August, 1741, to be as follows :—"At the East end of the Island there are two small towns of the Indians; and from the East to the West end of the Island, lesser companies settled at a few miles distance from one another, for the length of above one hundred miles." At his

first coming among them, he says he was “well received by the most, and heartily welcomed by some of them;—they at the East end of the Island especially, gave diligent and serious attention to his instructions.” Mr. Horton states that he baptized thirty-five adults and forty-four children among these Indians. “He took pains with them to learn them to read; and some of them have made considerable proficiency.” This was during the first year of his residence among them, but in the account he gave in the early part of 1743, he complains heavily “of a great defection of some of them, from their first Reformation and care of their souls, occasioned by strong drink—a vice (he says) to which the Indians are every where so greatly addicted, and so vehemently disposed, that nothing but the power of Divine Grace can restrain that impetuous lust, when they have an opportunity to gratify it.”

This was the history of every attempt to meliorate the condition of these poor tribes. So long as they were in the course of instruction, and every thing was done for them, or they were assisted in doing matters in order to learn them, things went on well; but the moment they were left to themselves to put in practice the instructions they had received, in governing their own towns, in conducting their own church service, teaching their own schools, and in cultivating their own fields, they began to retrograde;—the benefits which they had received were not communicated by them to their children; and of course the next generation were almost as much of savages, as their fathers were before the advantages of civilization were introduced among them. Notwithstanding these discouraging circumstances, oft repeated attempts were made to induce the remnants of these Aborigines to adopt the habits and practices of civilized life, and with but partial success;—laws were enacted by the State Legislature to facilitate these benevolent efforts, and to prevent trespasses upon the lands of the Indians. It seems to have been impossible to satisfy the aboriginal inhabitants of this island of the

value of education, or to convince them that it was not rather a disadvantage for them to possess it. This trait is not however, peculiar to the Indians of Long Island, it is now found in full operation in the minds of great numbers of the Aborigines west of the Mississippi, and is a most serious bar to their advancement in civilized life. They esteem their own education, (if it may be so called,) as immensely superior to that which we offer them, for the life which they lead, and which they desire to continue to lead; and look upon the learning and knowledge which we tender to them as only calculated to be of use to the white men. Nothing effectual can be done towards civilizing and instructing the Indians until they truly become cultivators of the soil for a subsistence,—until they look to the grain which they raise, and to the cattle and stock which they rear for a living, in place of seeking it in the chase, and in fishing upon the lakes and rivers. The moment they become truly fixed to the soil, (and that will probably not be until after one generation of cultivators shall have passed away,) they will see and feel the necessity of knowledge, and will then of their own motion seek for it;—until that time arrives it is thrown away,—they place no value on it,—they on the contrary esteem it an impediment to the course of life on which they depend for the means of existence.

In order to promote friendship and a future good understanding between the Indians and the white settlers, on the 3d day of March, 1702–3, they respectively entered into a written agreement with each other; settling all differences, and declaring what belonged to the Indians, and what to the whites.

Under this agreement they continued to live in peace with each other until some time after the close of the Revolutionary War, when the Indians began to imagine that their ancestors had not sold to the white proprietors, in 1702–3 and previously, all the lands they were at this period (about 1787) in possession of. This idea becoming

strengthened, the Indians turned their cattle into some of the fenced fields of the white people, which caused their impounding; and this in the eyes of the Indians became a serious grievance, of which they complained to the State Legislature in the spring of 1807. And April 6th of that year, an act was passed directing the appointment of Ezra L'Hommedieu, John Smith, and Nicoll Floyd, as Commissioners to enquire into these grievance, and to make such arrangements as they should judge equitable, for the future improvement of the lands at Montauk by those Indians.

These Commissioners made their Report to the New York Legislature on the 30th of January, 1808,—from which it appears that the Indians were in error in believing that their ancestors had not conveyed to the white proprietors all the lands they were then in possession of; and they also appended to their report, the original agreement which was made between the Indians and the whites on the 3d of March, 1702-3, for the settling of all differences—which the Legislature ordered to be filed in the office of the Secretary of State. By their report the Commissioners state that “the uneasiness of the Indians, in respect to their rights to land on Montauk, has been occasioned principally by strangers (not inhabitants of this State,) who, for a number of years past, have made a practice of visiting them, and have received from them produce and obligations for money, for council and advice, and their engagements to assist them in respect to their claims to lands on Montauk, other than those they now hold by the aforesaid agreement.” “The neck of land they (the Indians) live on, contains about one thousand acres of the first quality, on which, by the aforesaid agreement, they have a right to plant Indian corn without restriction, as to the number of acres, besides improving thirty acres for wheat or grass; to keep two hundred and fifty swine, great and small, and fifty horse kind and neat cattle, and to get hay to winter them. They now enjoy privileges equal

with their ancestors, since the date of the said agreement, although their numbers have greatly diminished, and, in the opinion of your Commissioners, there is no necessity of any further legislative interference respecting them.”

In 1816 the Montauks were the only tribe that remained on the Island, which preserved its distinctive character. During that year Governor Tompkins, at the request of the Montauk Indians, appointed Richard Hubbel and Isaac Keeler Esqrs. Commissioners to enquire into the trespasses committed on their property, and as far as practicable, to have them redressed. In their report, the Commissioners state, (speaking of the number and condition of the tribe,) “about fifty families, consisting of one hundred and forty-eight persons, men, women, and children, inhabit said point—that fourteen of the women are widows—and that they live in about thirty huts, or wigwams, nearly in the same style as Indians have for centuries past.” These Indians obtained their living principally from the sea, although they tilled some land for raising corn, beans, and potatoes in small patches or lots. They were in possession of about five hundred acres of land of the best quality. They kept cows, swine, poultry, one horse and one pair of oxen. Their land through bad tillage was unproductive. Civilization and education were then, according to the Commissioners' report, much on the decline, and their house of worship, which was formerly in a nourishing state, was then going to ruin. The elder Indians had learning sufficient to read and write, but the children were brought up in a savage state. The only other remains of the Eastern Long Island tribes were a few individuals of the Shinnecoc tribe, and some few others, whose tribes are not distinguished. At this period, and for some time subsequent, the young men among these Indian tribes were accustomed to go out as sailors in the whaling ships from Saggharbor.

These Indians have now almost entirely disappeared from the face of the earth. In 1829 the Montauk Indians

had dwindled away to five or six families. When they took care of themselves, and were clean, they were a remarkably good looking race of Indians, and some of their females were very handsome women. The royal family of the Montauks were distinguished among the English, by the name of *Faro*. The last of the family, a female, died about 1825.

Canoe place, on the South side of Long Island, near Southampton, derives its name from the fact, that more than two centuries ago, a canal was made there by the Indians, for the purpose of passing their canoes from one bay to the other, (that is across the Island, from Mecox bay to Peconic bay.) Although the trench has been in a great measure filled up, yet its remains are still visible, and partly flowed at high water. It was constructed by *Mongotucksee*, (or long knife,) who then reigned over the nation of Montauk. Although that nation has now dwindled to a few miserable remnants of a powerful race, who still linger on the lands which was once the seat of their proud dominion, yet their traditional history is replete with all those tragical incidents which usually accompany the fall of power. It informs us, that their chief was of gigantic form—proud and despotic in peace and terrible in war. But although a tyrant of his people, yet he protected them from their enemies, and commanded their respect for his savage virtues. The praises of *Mongotucksee* are still chaunted in aboriginal verse, to the winds that howl around the eastern extremity of the island. The Narragansetts and the Mohocks yielded to his prowess, and the ancestors of the last of the Mohiccans trembled at the expression of his anger. He sustained his power not less by the resources of his mind than by the vigor of his arm. An ever watchful policy guided his councils. Prepared for every exigency, not even aboriginal sagacity could surprise his caution. To facilitate communication around the seat of his dominion,—for the purpose not only of defence but of annoyance, he constructed this canal, which remains a

monument of his genius, while other traces of his skill and prowess are lost in oblivion, and even the nation whose valor he led, may soon furnish for our country a topic in contemplating the fallen greatness of the last of the Montauks.

The strong attachment and veneration which the Montauk Indians had for their Chief is evidenced by the following fact. Within a short distance of Saggharbor, in the forest, is a shallow excavation which these Indians were formerly very particular in keeping clean; each one in passing, stopped to clean it out, of any dirt or leaves which may have fallen into it. The reason they gave for so doing, was, that a long time ago a Montauk Chief having died at Shinnecoc, the Indians brought him from that place to Ammagansett to be interred, in the usual burying place; and during their journey, they stopped to rest, and placed the body of their dead Chieftain in that excavation during the meanwhile;—in consequence of which the spot had acquired a species of sacred character.

After the death of *Mongotucksee*, the Montauks were subjugated by the Iroquois or Six Nations, and became their tributaries, as indeed did the most, if not all of the Indian tribes on Long Island. On the authority of the Rev. Dr. Bassett, the Dutch Reformed minister at Bushwick, Long Island, about 1823, and who was previously a minister of that Church in Albany, it is said that the Montauk Indians paid a tribute to the Six Nations of Indians; and that the Consistory of the Dutch Church at Albany, in their desire to preserve peace between the Indian tribes, were formerly the means through which this tribute passed from one to the other. Wampum, or Indian money, and dried clams were the payments in which this tribute was made.

It may not be a little singular to some to be told that the best Wampum, formed of the heart of the shell of the common hard clam, is at this day manufactured on Long Island; to be sent to the Indians in the Western States and

Territories, for the purpose both of a circulating medium, and of Convention and Treaties. In the summer of 1831, several bushels of Wampum were brought from Babylon on this Island; and the person who had them, stated that he had procured them for an Indian trader, and that he was in the habit of supplying those traders with this Wampum.

*Note 9, page 8.*

#### WAMPUM.

THE first money in use in New-York, then New-Netherlands, and also in New-England, was *Seawant*, *Wampum*, or *Peague*, for it was known by all those names. Seawant was the generic name of this Indian money, of which there were two kinds; *wompam*, (commonly called *wampum*,) which signifies white, and *suckanhock*, *sucki* signifying black. Wampum, or wampum-peague, or simply, peague, was also understood, although improperly, among the Dutch and English, as expressive of the generic denomination, and in that light was used by them in their writings and public documents. *Wampum*, or white money, was originally made from the stem or stock of the *meteahock*, or perriwinkle; *suckanhock*, or black money, was manufactured from the inside of the shell of the *quahaug*, (Venus Mercenaria,) commonly called the hard clam, a round thick shellfish that buries itself a little way in the sand in salt-water. The Indians broke off about half an inch of the purple colour of the inside, and converted it into beads. These before the introduction of awls and thread, were bored with sharp stones, and strung upon the sinews of animals, and when interwoven to the breadth of the hand, more or less, were called a belt of seawant, or wampum. A black bead, of the size of a large straw, about one-third of an inch long, bored longitudi-

nally and well polished, was the gold of the Indians, and always esteemed of twice the value of the white; but either species was considered by them, of much more value than European coin. An Indian chief, to whom the value of a rix dollar was explained by the first clergyman of Rensselaerwyck, laughed exceedingly to think the Dutch should set so high a value upon a piece of iron, as he termed the dollar. Three beads of black, and six of white, were equivalent, among the English, to a penny, and among the Dutch, to a stuyver. But with the latter the equivalent number sometimes varied from three and six, to four and eight, depending upon the finishing of the seawant. Seawant was also sometimes made from the common oyster shell, and both kinds made from the hard clam shell.

The use of wampum was not known in New-England until it was introduced there in the month of October, 1627, by Isaac De Razier, the secretary of New-Netherland, while on his embassy to the authorities of Plymouth colony, for the purpose of settling a treaty of amity and commerce between that colony and New-Netherland, when he carried wampum and goods, and with, them purchased corn at Plymouth. To this introduction of wampum into New-England, Hubbard attributes all their wars with the Indians which afterwards ensued; and in his history speaks of this circumstance in the following manner:

“Whatever were the honey in the mouth of that beast of trade, there was a deadly sting in the tail. For it is said they (the Dutch) first brought our people to the knowledge of *wampam-peag*; and the acquaintance therewith occasioned the Indians of these parts to learn the skill to make it, by which, as by the exchange of money, they purchased store of artillery, both from the English, Dutch and French, which proved a fatal business to those that were concerned in it. It seems the trade thereof was at first, by strict proclamation, prohibited by the king. ‘*Sed quid non mortalis pectora cogis, duri sacri fames !*’ The love of money



is the root of all evil, &c.” (See *Hubbard’s History of New-England.*)

Although the general distinction of this seawant was black and white, yet that in use in New-England was black, blue and white; and that of the Five Nations of Indians was of a purple colour. A string of this shell money, one fathom long, varied in price, from five shillings, among the New-Englanders, to four guilders, (or one dollar sixty-six and a half cents,) among the Dutch. The process of trade was this; the Dutch and English sold for seawant to the Indians of the interior, their knives, combs, scissors, needles, awls, looking-glasses, hatchets, guns, black cloth, and other articles of aboriginal traffic, (the Indians at this time rejected fabrics in which the least white colour in their texture was discoverable;) and with the seawant bought the furs, corn and venison from the Indians on the seaboard, who also with their shell money bought such articles from the aborigines residing farther inland; and by this course the white men saved the trouble of transporting their furs and grain through the country. Thus, by this circulating medium, a brisk commerce was carried on, not only between the white people and the Indians, but also between different tribes among the latter. So much was this seawant the circulating medium of many of the European colonies, in North America, that the different governments found it necessary to make regulations on the subject. In 1641 an ordinance in council, in the city of New-Amsterdam, (now New-York,) was enacted, and the Dutch Governor Kieft, which recited, that a vast deal of bad seawant, or wampum—“*nasty rough things* imported from other places”—was in circulation, while the “good, splendid seawant, usually called *Manhattan’s seawant*, was out of sight, or *exported*, which must cause the ruin of the country!” Therefore, in order to remedy the evil, the ordinance provides, that, all coarse seawant, well stringed, should pass at six for one stuyver only, but the well polished at four for a stuyver, and whoever offered or received

the same at a different price, should forfeit the same, and also ten guilders to the poor. This is the first public expression of an apprehension of evil to the country from the exportation of specie, that we have met with in our history; but like most other matters of the kind, it seems to have regulated itself, and the country went on prospering, from the little city of about two hundred and fifty inhabitants, as New-York then was, to the great commercial mart with a population of near four hundred thousand as it is at present.

That there was some reason for this regulation of our Dutch government is evident from the following provision of the Connecticut code of laws of 1650, which is a re-enactment of some laws which had been in force for many years previous, by which it is ordered,

“That no *peage*, (as they called seawant,) white or black, be paid or received, but what is strunge, and in some measure strunge sutably, and not small and great, *uncomely and disorderly mixt, as formerly it hath beene.*”

The colony of Massachusetts in 1648 passed a law declaring, that *wampam-peag*, (as they called seawant,) should pass current in the payment of debts to the amount of forty shillings; the white at eight for a penny, and the black at four for a penny, “if entire, without breaches or spots; except in the payment of county rates to the treasurer.” This law continued in force until in the year 1661, when it was repealed, although seawant continued to form a part of the circulating medium of that colony for a long period subsequent to that repeal.

This wampum currency appears sometimes to have been measured by the *fathom*, in New-England. The Pequot Indians, in the year 1656, paid as a tribute to the United Colonies of New-England two hundred and fifteen fathoms of wampum,—of which amount the Commissioners of the United Colonies paid to Thomas Stanton, their agent among the Indians, one hundred and twenty fathoms for his salary, which being deducted, there remained

95 fathoms, which together with 51 fathoms at New-Haven, being in all one hundred and forty-six fathoms, was divided among the United Colonies, according to the number of males enumerated in the year 1655, in the following manner, being the first distribution of public moneys in the good old time of our history:

To Massachusetts, -----	94 fathoms, 2s. 6d.
“ Plymouth, -----	18 fathoms.
“ Connecticut, -----	20 fathoms, 2s. 0d.
“ New-Haven, -----	13 fathoms, 0s. 6d.
Total, -----	146

Sundry orders and regulations made by the different governments throughout the seventeenth century show that this shell money continued to form a most important part of their circulation. The governor and council in the city of New-York on the 24th of June, 1673, made an order, declaring that by reason of the *scarcity* of wampum, that which had hitherto passed at the rate of eight white and four black pairs, for a stuyver or penny, should then pass at six white, and three black pairs, for a stuyver or penny, “and three times so much the value of silver.” At this period there was little “certain coin in the government” of New-York, and wampum readily passed as change for current payment in all cases. This seawant, or wampum, was the only Indian money ever known in North America,—it was not only the money of the Indians, but also the ornament of their persons. It distinguished the rich from the poor, the proud from the humble. It was the tribute paid by the vanquished to those, the Five Nations for instance, who had exacted contribution. In the form of a belt, it was sent with all public messages between the Indian tribes, and preserved as a record of all public transactions among the aboriginal people. If a message was sent without the belt, it was considered an empty word, unworthy of remembrance. If the belt was returned,

it was a rejection of the offer or proffer accompanying it. If accepted, it was a confirmation, and strengthened friendship, or effaced injuries. The belt with appropriate figures worked in it, was also the record of domestic transactions. The confederation of the Five Nations was thus recorded. These shells had indeed more virtue among the Indians, than pearls, gold and silver had among Europeans. Seawant was the seal of a contract—the oath of fidelity. It satisfied murders, and all other injuries; purchased peace, and entered into the religious as well as the civil ceremonies of the aborigines. A string of seawant was delivered by the orator in public council, at the close of every distinct proposition made to others, as a ratification of the truth and sincerity of what he said, and the white and black strings of seawant were tied by the Pagan priest, around the neck of the white dog suspended to a pole, and offered as a sacrifice to *T'haloughyawaagon*, the upholder of the skies, the God of the Five Nations. (*See Yates and Moulton's History of New-York.*)

The wampum, or seawant, continued to be manufactured in different parts of the State of New-York until a comparatively recent period. William Smith, Esq., in his *History of the Colony of New-York*, mentions, that a short time previous to writing his work, several poor families at Albany made their living by manufacturing this Indian money. Several years after that period, we find it still made in large quantities upon Statten Island in the harbor of New-York. The Rev. Andrew Burnaby in his interesting travels through the Middle Colonies of North America, in 1759 and 1760, mentions, that in journeying from Philadelphia to New-York, on the 9th of July, 1760, he crossed over to that island, and travelled up it “about nine miles, to a point which is opposite New-York city;” and from thence sailed in a boat to the city, which was then the usual route of travelling between these two places. In thus passing through Statten Island, he says, “I had an opportunity of seeing the method of making wampum. This I am

persuaded the reader knows is the current money amongst the Indians. It is made of the clam shell; a shell consisting of two colors, purple and white; and in form not unlike a thick oyster shell. The process of manufacturing it is very simple. It is first chipped to a proper size, which is that of a small oblong parallelepiped, then drilled, and afterwards ground to a round smooth surface and polished. The purple wampum is much more valuable than the white; a very small part of the shell being of that color.”

In my note upon the Indian tribes of Long Island it is stated, that within the last fourteen years this seawant was made in the eastern part of Long Island, for the use of the Indian traders in the Far West, to be applied to the purposes of their traffic, and for the making of treaties with the aboriginal tribes.

The manner in which the business of the country was carried on in the absence of a metallic currency, for one hundred and twenty years after the first settlement of New-York and New-England, evinces much ingenuity. For this long period, in addition to the seawant, or wampum, the produce of the soil, of almost every description, formed the legalized medium by which the trade of our ancestors was conducted.

In New-Amsterdam, now New-York, beaver skins appear to have been much used during the seventeenth century, as a medium of exchange between the factor of European manufactures and the consumer here;—as for instance,—in 1661 bricks imported from Holland were sold in New-York for four dollars and sixteen cents a thousand, payable in beaver skins. And not only were these skins used for the purposes of foreign exchange, but they also seem under the English government to have been a general representative of value; and December 2, 1670, the Mayor’s Court of the city of New-York, ordered, upon the petition of the widow of Jan Hendric Steelman *alias*

Coopall, that she be allowed out of his estate, “to support her this winter the vallow of tenne beavers.”

Other articles were also used as the representatives of value in the purchase and sale of commodities, both foreign and domestic. Under the Dutch government, as early as 1636, the New-Netherlands became celebrated for its excellent growth of tobacco, much of which was exported to Holland, or the Fatherland. Tobacco formed a prominent article in the products of the Colony of New-York for a period of about one hundred years; by reason of which that article was much used as a measure of value. Previous to the commencement of the eighteenth century in very many, and indeed a large majority, of the suits brought in the different courts in the Colony of New-York, the damages sought to be recovered were stated at a certain number of pounds of tobacco, or a certain number of beaver skins, instead of a sum of money; and it was in that manner that the verdicts of the juries and the judgments of the courts were rendered. For a considerable period about the year 1666, in the same colony, the town and county rates, or taxes, were paid in beef and pork, at a value fixed by the legislative authority; and in 1675, winter wheat was taken in payment of all debts, by the governor’s order, at five shillings, and summer wheat at four shillings and sixpence per bushel.

In all the towns in New-England in the early part of the eighteenth century, and for a long time previous, it was the custom of shopkeepers, (as all merchants were then designated,) to sell their goods for “*pay, —money, —pay as money, —and trust.*” *Pay*, was grain, pork, beef, &c., at the prices fixed by the legislature. *Money*, was pieces of eight reals, (dollars,) Boston, or Bay shillings, (as they were termed,) or *good hard money*, as they frequently called silver coin; and also wampum, which served for change. *Pay as money*, was provisions of any kind taken at a rate one-third lower than the price set by the legislature; and *trust*, was a credit for such time as the buyer and seller could

agree; in which case, if the credit extended beyond a few days, one-fourth or fifth was usually added to the price for which the articles would have been sold at a cash sale.

Madam Knight in her journal, kept of a Journey from Boston to New-York, in the year 1704, gives the following humorsome description of "trading" as it existed in New-England at that period.

"When the buyer comes to ask for a commodity, sometimes before the merchant answers that he has it, he says, *is your pay ready ?* Perhaps the chap replies, *yes. What do you pay in ?* says the merchant. The buyer having answered, then the price is set; as suppose he wants a six-penny knife, in *pay* it is twelvecence,—in *pay as money* eightpence, and in *hard money* its own price, viz.: sixpence. It seems a very intricate way of trade, and what *Lex Mercatoria* had not thought of."

*Note 10, page 9.*

#### FUTURE STATE AND IMMORTALITY OF THE SOUL.

"THE immortality of the soul and a future state is generally believed among them. When good men die, they say their souls go to Kichtan where they meet their friends, have splendid entertainments, and enjoy all manner of pleasures. When wicked men die, they go to Kichtan Habitation too, and knock at the door, but they have no answer from him but Quachet, that is. Walk away, and so they wander about in restless discontent and horror forever. When some of the English have talk'd with 'em of the Resurrection of the Body, all the answer they could get from them was, that it was impossible, and that they should never believe it."—*Neal's History of New England.*

We have conversed with Indians who were clearly atheists, and treated as fabulous all notions of the immortality of the soul, and defended their opinions with as much ingenuity and acuteness as low and abandoned white people, who profess to hold the same opinions. But in some shape or form, almost all savages admit the being of God, and the immortality of the soul. The Great "Spirit" is termed, in many of their languages, "WAHCONDA," or Master of Life. Storm and thunder are manifestations of his wrath, and success in war and hunting, of his favour. Some of the tribes, as the Osages, have forms of prayer, in the use of which they are regular and earnest, particularly when starting on expeditions of hunting or war. Their prophets occasionally give out, that they have had visible communications with this Spirit, who has made himself sensibly manifest to them in the form of some bird or beast. They immediately paint their faces black, and observe great mystery on the occasion. Thence they derive their claims to prophecy, and to be treated with the deference due to medicine men.

Their notions of the condition of departed spirits are such as we might expect from their character and condition. In some distant region, of a southern temperature, they place the home of the worthy departed, in the country of the "brave and free" spirits, who pass to that land of game and good cheer over a bridge scarcely wider than a hair, suspended over a deep gulf. They who have hearts that are firm, feet that do not tremble, and unblenching countenances, that is to say, who have been good warriors in life, pass steadily and safely over the bridge; while the timid and trembling fall into the gulf below. They will sometimes talk of these matters with great earnestness and apparent conviction; but, we believe, of all people that have been known on the earth their thoughts, hopes and fears dwell the least on any thing beyond this life. It appears inexplicable to them that any part of their moral conduct here can have any bearing upon their condition

hereafter. Of course adult savages have too often been found hopeless subjects, upon whom to inculcate the pure and sublime truths of our gospel. The days of the Brainerds and Elliots are either gone by, or the southern and western savages are more hopeless subjects, than those of the north. They have certainly been found utterly destitute of the plastic docility of the Mexican and Peruvian Indians. Charlevoix gave, as a characteristic trait of the Canadian and western savages of his day, one that has been found equally applicable to those of the present time. They listen with apparent docility and attention to our expositions of our religion, our faith and hopes, and assent to all; admitting, that this may all be true in relation to people of our race. But it is a deeply rooted impression, that they also have their creating and tutelary "Great Spirit." They relate in turn their own fables, their own dim and visionary notions of a God and hereafter, and exact the same docility and complaisance to their creed, which they yielded to ours.—*Western Monthly Review, Cincinnati, August, 1827.*

The doctrines of a life beyond the grave was, among all the tribes of America, most deeply cherished, and sincerely believed. They had even formed a distinct idea of the region whither they hoped to be transported, and of the new and happier mode of existence, free from those wars, tortures and cruelties, which throw so dark a shade over their lot upon earth. Yet their conceptions on this subject were by no means exalted or spiritualised. They expected simply a prolongation of their present life and enjoyments, under more favorable circumstances, and with the same objects furnished in greater choice and abundance. In that brighter land the sun ever shines unclouded, the forests abound with deer, the lakes and rivers with fish; benefits which are farther enhanced in their imagination by a faithful wife and dutiful children. They do not reach it, however, till after a journey of several months, and encountering various obstacles—a broad

river, a chain of lofty mountains, and the attack of a furious dog. This favored country lies far in the west, at the remotest boundary of the earth, which is supposed to terminate in a steep precipice, with the ocean rolling beneath. Sometimes, in the too eager pursuit of game, the spirits fall over, and are converted into fishes. The local position of their paradise appears connected with certain obscure intimations received from their wandering neighbors of the Mississippi, the Rocky Mountains, and the distant shores of the Pacific. This system of belief labors under a great defect, inasmuch as it scarcely connects felicity in the future world with virtuous conduct in the present. The one is held to be simply a continuation of the other; and under this impression, the arms, ornaments, and every thing that has contributed to the welfare of the deceased, are interred along with him. This supposed assurance of a future life so conformable to their gross habits and conceptions was found by the missionaries a serious obstacle, when they attempted to allure them by the hope of a destiny, purer and higher indeed, but less accordant with their untutored conceptions. Upon being told that in the promised world they would neither hunt, eat, drink, nor marry a wife, many of them declared that, far from endeavoring to reach such an abode, they would consider their arrival there as the greatest calamity. Mention is made of a Huron girl whom one of the Christian ministers was endeavoring to instruct, and whose first question was, what she would find to eat? The answer being "Nothing," she then asked what she would see? and being informed that she would see the Maker of Heaven and earth, she expressed herself much at a loss what she could have to say to him. Many not only rejected this destiny for themselves, but were indignant at the efforts made to decoy their children, after death, into so dreary and comfortless a region.—*Edinburgh Cabinet Library.*

The foregoing sentiments of the American Aborigines with respect to a future state, are given in beautiful verse by one of England's greatest poets.

Lo, the poor Indian! whose untutor'd mind  
Sees God in clouds, or hears him in the wind;  
His soul, proud science never taught to stray  
Far as the solar walk, or milky-way;  
Yet simple Nature to his hope has giv'n,  
Behind the cloud-topt hill, an humbler heav'n;  
Some safer world in depth of woods embraced,  
Some happier island in the watry waste,  
Where slaves once more their native land behold,  
No fiends torment, no Christians thirst for gold.  
To Be, contents his natural desire,  
He asks no Angel's wing, no Seraph's fire;  
But thinks, admitted to that equal sky,  
His faithful dog shall bear him company.—*Pope.*

*Note 11, page 11,*

#### MARRIAGE AND POLYGAMY.

IT is an universal custom among the Indians, to marry as many wives as the warrior or hunter pleases. This is an affair accurately prescribed by custom. If a young hunter has been for a length of time very successful in hunting, like a rich Turk he is authorized by public opinion to take as many wives as he has proved himself able to maintain.

In all the Indian tribes, they have contrived to emulate the most polished and civilized people, in the extent of prostitution practised among them; and the degraded beings who practice these detestable vices, hold the same estimation. But taking into view the position of their females, so often alone in the solitude of the desert, the

smallness of the numbers of their societies, and the diminished influence of public opinion, that results from it, and that they have no other laws than vague opinion, and no religion that operates any moral restraint,—the state of morals, in regard to the intercourse between the sexes, is far better than could be reasonably expected. It is matter of admiration, that the vices of licentiousness do not prevail among them to a much greater extent, than among the whites. We have been astonished at witnessing so much decorum and restraint among them. We feel constrained, too, to place this decorum of intercourse among themselves, and that surprizing delicacy with which they deport themselves towards white females that fall into their power, to a more honorable source than the destitution of passions. They have always appeared to us to be precisely on a footing with untrained people of our own race, in regard to passions; and to differ only in a more chastened, and vigorous, and effectual restraint of them.

There are different standards' of morals among them, as among the white nations. With some tribes sexual intercourse between the unmarried, and even adultery is a venial offence; and in others it is punished with mutilation, death, or an infliction, too horrible to name. The instance of a young squaw who is a mother before marriage, is a very uncommon occurrence; nor have we any faith in the vulgar opinion of their adroitness in procuring abortion.—*Western Monthly Review, Cincinnati, August, 1827.*

Among the Five Nations in New-York, polygamy was not usual; and when either of the parties became dissatisfied they separated without formality or ignominy to either, unless the parting was occasioned by some scandalous offence in one of them. In the event of such separation the children followed the mother. Golden found the reason for polygamy not existing among them to the same extent as with other Indians, in their republican institutions. Each tribe was in itself a pure republic, managing its own concerns, and uniting as a nation for the purposes of war,

and carrying on their intercourse with the English and French, and also with the aborigines. They esteemed themselves superior by nature to the rest of mankind, and called themselves *Ongue-honwe, the men surpassing all others*. This was not a vain opinion held only by themselves, but this superiority was conceded to them by all the Indian tribes with whom they had any intercourse. The aboriginal nations round about them were their tributaries, and dared neither make war or peace without their consent. It was their custom every year or two to send two old chiefs to collect the accustomed tribute; and Lieut. Governor Colden, in his *History of the Five Nations*, (8vo., London, 1747, introd., p. 4,) says: "I have often had opportunity to observe what anxiety the poor Indians were under while these two old men remained in that part of the country where I was. An old Mohawk sachem, in a poor blanket and dirty shirt, may be seen issuing his orders with as arbitrary an authority, as a Roman Dictator."

The Five Nations also practised upon the maxim formerly used by the Romans, to increase their strength, by encouraging the people of other nations to incorporate with them. In the early part of the last century they had for their allies, the Tuscarora Indians, then inhabiting North Carolina, and we find that in 1713, they were about engaging in a war with the Flathead Indians, (then in Virginia and Carolina, and now west of the Rocky Mountains,) in support of their allies. To prevent this war the Council of the Province of New-York instructed their Indian agent to interfere,—but it was without success,—as it seems the commissioners of Indian affairs, June 11, 1713, wrote the governor, "that the Five Nations have returned the belt of wampum given them, not to enter into a war with the Flatheads; and desiring some principal men of Albany, may be sent to Onondaga, with presents, to hinder their entering into that war." The course recommended was pursued, and the war prevented; on which some few years after the Five Nations invited the Tuscaroras to emi-

grate to New-York, and become united with their nation, which they did, making the Sixth Nation, and they now form a very large and important part of the remnant of the celebrated "Six Nations." The Tuscaroras continued to hold the land on which they were originally settled in North Carolina, until a recent period, when they sold it, and divided the proceeds equally among the members of the tribe. They are now cultivators of the soil, in Niagara county, New-York, and many of them in prosperous circumstances.

This custom of adopting others into the confederacy, also existed among the families of the different tribes. Their prisoners were frequently thus received into the families of those who had lost one or more of its members in the war. And if a young man or boy was received in place of a husband who had been killed, all the children of the deceased called that boy father; so that one might sometimes hear a man of thirty years say, that such a boy of fifteen or twenty was his father. (*Colden's History of the Five Nations*, 8vo., London, 1747, introd. p. 9.)

This league of the Iroquois or Five Nations, is the most interesting portion of Indian history, and affords an example worthy of imitation in civilized states. In them we see several weak and scattered tribes, who remaining in their independent state, would soon have been destroyed by their more powerful neighbors, had the wisdom to form a permanent league, and to preserve it notwithstanding all the jealousies incident to their condition, without a single rupture. And not only so, we also find them, when reduced in numbers by wars and other causes, below what they deemed necessary for their safety, inviting and receiving into their league another tribe, which they selected from a position so far removed from their own residence, and their usual course of warlike expeditions, that there were no bad feelings to be overcome by the one in making, or the other in accepting the offer; and they had the address to induce this new tribe, the Tuscaroras, to leave

their old habitations in a more genial clime, and to come and unite with them in western New-York. It was by this exercise of sound wisdom, that the Iroquois notwithstanding their residence near, and continual intercourse with the white men, preserved their nation even down to our day, while other, and even more numerous individual tribes have wasted away, and nothing but their names remain.

It was the Iroquois, who, sensible of the benefits resulting from their own league, as early as 1752, called the attention of the commissioners of Indian affairs to the necessity of an union between the British Colonies, for their defence against the French. And their advice led to the Congress of 1754, at Albany, the most celebrated and important held previous to the revolution; and which was convened by an order of the Lords of Trade, in which they directed that the chiefs of the Six Nations should be consulted, in order to concert a scheme for the common defence. (*A History of British Dominions in North America, 8vo., London, 1772.*) The discussions in that Congress, and the plans of union there proposed, ultimately led to the adoption of our present form of government.

The western part of the State of New-York, as early as 1669, was the scene of one of those *El Dorado* expeditions which throw a cast of romance over many of our early annals, by a party of twenty-three Spaniards who arrived from New-Orleans, by way of the Mississippi, Ohio, and Alleghany Rivers, and also by a French party from a colony then seated near the present town of Pompey,—all of whom were killed by the Iroquois, in consequence of the jealousies which they excited in the minds of the Indians in reference to the designs of each other. They were in search of “*a northern lake, the bottom of which they believed to be covered with silver.*” Such things may now appear to us improbable, but those who are conversant with the history of the Spanish adventures during the early settlements of America, and the extravagant and wear-

some expeditions they made, led on by the fables of the *El Dorado*, which they expected to find realized in this western hemisphere;—and the horrible amount of crime, and loss of human life, with which their pursuits after the precious metals were attended;—or who have read the Journal of the Voyage of De Acugna, and of Grillet and Bechamel, in South America, and Southey's account of the expedition of Orsua, and the crimes of Aguirre, will not want faith in this statement.\*

*Note 12, page 12.*

LONG.

THIS word is evidently not of Indian origin, nor does it seem to have been even used by the Indians themselves, no traces being found of it in any vocabulary of their language. In all probability it was a word in common use among the English of that day, although it has now become entirely obsolete. It is difficult to ascertain its meaning as here applied. Some have supposed this Long to be the Bunch or Tuft of hair worn on the top of the head by certain tribes, as a proof that they were not afraid to meet the enemy, as well as that they had never been

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\* An account of this expedition forms part of an Essay on the Ancient History of Western New-York, embracing a period from 1670, extending back to one anterior to Hudson's discovery of New-York, containing numerous facts showing the existence of a civilized settlement, in this region,—prepared by the Editor, and which he may hereafter give to the world, if the public taste should seem to warrant it.



made captives in war, since the practice of scalping was general among them. Others think it must have been a chain of ornaments suspended from the hair, down the back.

*Note 13, page 14.*

THE distance by the Hudson River from New York to Albany or Fort Orange, as it was formerly called by the Dutch, is 145 miles. This river is one of the most interesting water courses on the face of the globe; and as a navigable outlet, to the vast and fertile regions of the west, has high claims to attention. It is formed of two principal branches, the Hudson proper and the Mohawk.

Below the head of the tide, the mean breadth of the river does not reach a mile. In all its length, above New York island, it is bordered by a steep acclivity, in many places mountainous. It affords rapidly varying landscapes. The channel appears an interminable vista, bounded, on the western shore by walls of primitive rock, and on the east, by a highly cultivated country, rising boldly from the brink. This contrast continues to the Highlands; where enormous mountain peaks rise suddenly on both sides, to twelve hundred or fifteen hundred feet, through which the channel seems to have been rifted by some almost inconceivable force. It presents the only known instance, except that of the St. Lawrence, in which the ocean tides pass the primitive mountain chain, carrying depth for the largest vessels. This depth is found for one hundred and twenty miles—five miles above the city of Hudson. North of this point, sloops pass to Troy, and thence through the lock of the dam to Waterford. Above the Highlands, the banks continue bold, rocky, and often precipitous, though not mountainous. The farms and villages hang upon the cliffs, or rise by stages from the waters' edge. In a few places,

bottoms occur; but they are rare and of limited extent.—*Gordon's New-York.*

*Note 14, page 20.*

CONNECTED with the *fish* and *fishing* in the harbor of New-York, we have a curious fact in Natural History, narrated by at least two officers of the British government, who were here during the early part of the Revolutionary War, and which is also still existing in the memory of some of our oldest inhabitants. At the commencement of the revolution the harbor of New-York abounded in fish, among which were lobsters of a large size, which all at once disappeared, immediately after the cannonading in the battle of Long Island, and the taking possession of New-York by the British army. William Eddis, Esq., in his highly interesting "Letters from America, historical and descriptive; comprising occurrences from 1769 to 1777, inclusive," (8vo., London, 1792, page 426,) in describing his residence in the city of New-York, shortly before embarking for England, after having been obliged to leave his post as Surveyor of the Customs at Annapolis, in Maryland, by reason of his adherence to the Crown, mentions this fact in the following manner: "Lobsters of a prodigious size, were, till of late, caught in vast numbers, but it is a fact, surprising as it may appear, that, since the late incessant cannonading, they have entirely forsaken the coast, not one having been taken, or seen, since the commencement of hostilities."

Lieut. Aubury, who was captured with Burgoyne's army, and came to the city of New-York, after his exchange, in 1781, in his "Travels through the interior parts of America," (2 vols., 8vo., London, 1791, vol. 2, page 471,) states the same fact in equally explicit language. This is no matter of the imagination, the writer has also received

the same as fact, from some old people who knew this vicinity in the early part of the revolution. They say, that forty-five years ago no lobsters were to be found south of Hellgate, notwithstanding their previous great abundance throughout the East River. Since that period these fish have gradually been regaining their old haunts; about twenty-five years ago they were taken in the neighborhood of Kipp's Bay, and within the last four or five years were found to have reached the harbor of New-York. During the last three years large numbers of them have been taken on a spit of sand which extends in a circular direction from near the Brooklyn shore towards New-York, a short distance south of the Fulton ferry, which appears to be their favorite locality; and during this latter period, at the proper times, it was not unusual to see ten or a dozen boats engaged in taking that favorite shellfish, which six years before was not to be found in our waters,

What we have gained in respect to lobsters we have lost in another and favorite fish, the shad. From a manuscript account of the shad fishery at the Narrows on Long Island, kept by the owner of the most extensive fishery at that place, showing the number of fish caught during each season, from 1789 to a recent date, and also the largest number taken in one day during each season, it appears that the whole number now caught, during the whole season, is scarcely equal to the largest number taken in some one single day fifty years ago.

At the time when Lieut. Aubury wrote his account of New-York, and its neighborhood, in October, 1781, Brooklyn, now a city of near fifty thousand inhabitants, was then only noted for its "excellent tavern, where parties are made to go and eat fish;"—it was in our authors language, "a scattered village, consisting of a few houses,"—which was strictly true, for there were not then more than fifty houses in the bounds of the present city. Aubury states that, "at a small distance from the town are considerable heights, commanding the city of New-York; on these

is erected a strong regular fort, with four bastions." This strong fort, then at a small distance from the town, was on a site now in the midst of the thick settled portion of the city, with its centre on Pierpont-street and Henry-Street. What a change has occurred here in sixty-four years, a period during which many of the cities of the Old World have scarcely experienced any alteration.

*Note 15, page 21.*

THE following extract is corroborative of the truth of the foregoing remark :

" On my return passage from Europe to America, in May, 1840, on board the packet-ship Philadelphia, commanded by the good Captain Morgan. During the whole of the day on the evening of which we made land, we were most anxiously expecting a sight of *terra-firma* once more. To our no small joy, some time after dark, we espied the revolving light that is placed upon the highlands of Neversink. And strange to relate, our olfactory organs were the second sense, that intimated to us our near approach to land. The fragrance of blooming flowers, green meadows, and budding vegetation of every kind, was truly delicious, and brought to our recollections the odoriferous sensation experienced on entering a hot-house in winter. An Italian gentleman, one of the passengers, who had heard much of America, and was now for the first time about visiting it, on experiencing this sensation, exclaimed in the soft poetical language of his country, '*Bellissimo, bellissimo, tre bellissimo Italiá nuôvo !*'

"This was no doubt, in a considerable degree, caused by the great change in the temperature of the atmosphere. The thermometer during the whole voyage having never reached a higher point than 60, but often fell much lower; whereas now it had risen to 88 with the breeze coming

from land, which made us more sensible to impressions, particularly of this kind.”—*W. Gowans' Western Memorabilia*

*Note 16, page 22.*

THAT this genuine, open hearted hospitality, is still practiced among the pioneers of the Far West, can be fully attested by every one who has been among them.

The following extract may be taken as an instance, which is only one out of many that could be produced.

“When, on a pedestrian journey through the new states and territories of the west I got into a dreary and comparatively unsettled part of the country. I travelled one day about fifty miles; my route lay through a thickly wooded district, and I was compelled to ford a creek or small river twelve or fourteen times, which traversed nearly the whole of the path in a serpentine manner,

“ During this day I passed only two or three log-cabins, situated in little openings in this vast wilderness. Night came on after I had passed the last about ten miles, and I knew not how far I should have to travel before falling in with another. This was an uncomfortable situation however. Either to return or to remain stationary I knew would not do, so I proceeded onward through the gloomy, thick solitary woods. The moon was clear and her light inspired me with some confidence, but the further I advanced the more alarmed I became lest I should fall in with some of the lords of the forest, such as Indians, bears, wolves, &c. In this state of mind I jogged on for some time, till near the hour of ten, when I beheld a light shining through among the trees. I descried this pleasing spectacle I am sure with as much heartfelt delight as ever did shipwrecked mariner on beholding land. I made up to this light as fast as my

wearied limbs and swollen feet would carry me, (for my feet had swollen greatly on account of being wet during the whole of the day.) This light proceeded from one of those small log-cabins situated in a little open spot surrounded with tall heavy timber—I knocked at the door and was answered by a young woman—I asked for admission, which was cheerfully granted—I stated to her my condition, where from, &c., and requested permission to remain all night under her roof. She said it was particularly unfortunate as it might be improper for her to harbour me through the night, as she was all alone with the exception of her two little children, her husband having gone back many miles to look out for a new settlement on the borders of some prairie.

“I asked her what distance it was to the next opening, that is to say, cabin or house; she replied about eight miles. On hearing this I again renewed my supplications to be permitted to remain all night. At this second request the true nature of woman prevailed; she remarked it would be hard indeed to refuse shelter (situated even as she was) to one apparently so much fatigued and worn out. She immediately prepared supper for me, which consisted of mush, milk, fried bacon, and bread made from Indian corn. Being excessively fatigued I had scarcely tasted other bounty when sleep overtaking me I fell into a deep slumber. I know not how long I had been in this state when she awoke me and requested me to go to bed, the only one in the cabin. I learned afterwards, that she had betaken herself to one less soft, and more humble, the floor. In the morning I awoke quite refreshed and breakfasted on the humble fare she had prepared. On my departure she would accept of no compensation whatever, either for the entertainment I had received or the inconvenience that I had put her to.

“Good and kind hearted woman; for this act of Samaritan hospitality, I am, and I hope ever will continue grateful, and I take especial pleasure in recording an act

so purely benevolent, and I fear of but rare occurrence amongst those who esteem themselves much more polished members of society.

“ I related this incident to an American poet,—next time I saw him he had the whole story turned into verse, entitled, *‘The Beauty of Benevolence.’*”—*W. Gowans’ Western Memorabilia.*

*Note 17, page 22.*

THE war between the English and Dutch breaking out about this time, (1664,) King Charles resolved to dispossess the Dutch of their settlements upon Hudson’s River. This part of the country was first discovered by Captain Hudson, an Englishman, who sold it to the Dutch about the year 1608; but doing it without the king’s license it was reckoned invalid; the English who sailed from Holland to the West Indies, and settled at Plymouth, designed to have taken possession of those parts, but the commander of the ship being a Dutchman, and bribed by some of his countrymen, landed them further to the north. The Dutch took possession of the country soon after, and began a plantation in the year 1623, but were driven thence by Sir Samuel Argall, Governor of Virginia; they then applied to King James, who being a slothful prince, gave them leave to build some cottages for the convenience of their ships touching there for fresh water, in their passage to and from Brazil: under this pretence they built the city of New-Amsterdam, in an island called Manhanatoes at the mouth of Hudson’s River, and a fort about eighty miles up the river, which they called Orange Fort; from whence they traded with the Indians overland as far as Quebec. Whether the English or the Dutch had the best title to this part of the country is of no great importance now, since it was taken from them in time of war, and yielded up by the

peace. ‘Tis plain however, that King Charles the Second looked upon them as intruders, because on the 12th of March, this year, he made a grant of the whole country called Nova Belgia to his brother the Duke of York, who gave it the name of New-York, and sent a squadron of men-of-war, with some land forces, under the command of Sir Robert Carr, to reduce it. Sir Robert arrived there in the latter end of the year 1664, landed 3,000 men upon Mahanatoes Island, and marched directly to New-Amsterdam; the governor of the town was an old soldier that had lost his leg in the service of the states, but being surprised at the unexpected attack of a formidable enemy he was prevailed upon by the inhabitants to surrender. Thus this place fell into the hands of the English. ‘Twas handsomely built by the Dutch, of brick and stone covered with red and black tile, and the land being high it affords an agreeable prospect at a distance. Above half the Dutch inhabitants remained, and took the oath of allegiance to the king, the rest had liberty to remove with their effects.

Thirteen days after the surrender of New Amsterdam a detachment was sent under Colonel Nichols to reduce Orange Fort, which he easily accomplished, and called it New-Albany, the Duke of York’s Scotch title, and so the whole country fell into the hands of the English.—*Oldmixon’s British Empire in America, quoted by Neal in his History of New-England.*

THE END.