

Jacques was either very well respected and liked or actively disliked. He had one camp of followers who respected his dealings with the Mohawks and his abilities as an interpreter (which was more than just translating the words - it involved a great deal of diplomacy.) but another group in Schenectady appears to have resented him very much. This group petitioned to have him removed as interpreter, and argued that he rather nicely managed to line his own pockets in the transaction with the Mohawks to buy Schenectady. The land was put in his name but was supposed to be purchased on behalf of all 15 proprietors. The problem was that the Mohawks wouldn't sell the land unless it were in the name of one of their own. It appears that some Schenectady residents resented his land holdings and his favour with the Mohawks - understandable since he was half Mohawk!

Dankaerts thought him self-serving in regards to his nephew Wouter, as did his sister Hilletie, but I see a man who was raised as an Indian with different values and culture who was in his own way very concerned for Wouter - one of the objections he raised at Wouter's leaving with Dankaerts for the Netherlands was who would care for Wouter when they tired of him, or he became ill. This does not sound like the self-serving man Danckaerts portrays. Jasper was of course, very pious, a devout Labadist and had no use for the rough and ready settlers - he thought them a sinful lot, and was very disparaging in his remarks. So although his journal is a wonderful read, it is coloured by his own prejudices.

This is critical source material!

Adult Freeholders.

189

Jacques was born in 1640, at Canajoharie; his Indian name was Itsychosaquachka; he was also sometimes called Jacques Cornelise Gautsh.* He married Grietje, daughter of Harmen Janse Ryckman of Albany and had nine children living in 1697. He died probably about 1690, as his widow made an antenuptial contract 21 Feb., 169†, being then about to marry Adam Vrooman. His will was made 8th May, 1690.† In 1671, he was one of the two licensed tapsters in the village.

He seems to have had the regard both of the natives and the Dutch and to have had considerable influence with both peoples between whom he acted as interpreter.‡

At one time he had a house lot in the village probably on the west corner of Washington street and Cucumber Alley, having a front on the former street of about 166 feet and extending back to the Binnè kil. The alley on the north side—16 feet wide wood measure,—was the passage to the Binnè kil which was crossed by a scow to his farm on the Great island.

This lot passed to his son Capt. Harmen Van Slyck; in 1778, it was owned by Harmanus and Samuel sons of the latter, and still later by James Van Slyck Ryley their nephew, his mother being a daughter of Col. Jacobus Van Slyck.

The first patent for land at Schenectady was made Nov. 12, 1662, by Governor Stuyvesant and confirmed by Governor Nicolls April 13, 1667,—to Sweer Theunissen [Van Velsen] and Jacques Cornelyssen [Van Slyck] to each of them severally the moiety of "a certain Island,—Marten's "island—near Schenectady over against the town, etc., containing [82] acres "first taking out six acres or three morgens on said island the title to which "was vested in said Theunissen, who married the widow of Jan Barentse "Wemp to whom and to the said Jacques Cornelise said island was granted "Nov. 12, 1662."§

* [Gautsh, pronounced Hotch (nearly); can it be an abbreviation of Ots-toch, his mother's name? "A squaw was queen of the island which lies back of Washington street. She is buried on the island, under an old willow tree at the point towards the bridge. She had two children by a Frenchman—Mr. Harttell. Ots-toch was like her mother, savage and wild. She married Cornelius Van Slyck. Kenutje, the second child, was small and handsome, like her father Mr. Harttell; she was very white. She married a Bratt."—*Statement of tradition in his family, by Laurence R. Vrooman, of Cortland county.*—*M.M.*]

† Wills, I, 11.

‡ Col. Doc. III, 823, 431, etc.

§ Patents, 357; also the original patent belonging to Union College.

☞ It is unlikely that Jacques' mother ever removed from the Canajoharie castle.

The significance of this extract is that it is one, and possibly the only, source for "Harttell" as the name of the father of the half-breed Indian wife of Cornelis Van Slyck. The reference to Kenutje's marriage to a Bratt is suspect. *E. M.*

A. J. F. Van Laer. *Minutes of the Court of Albany, Rensselaerswyck and Schenectady.*
3 Vols., 1668-1673. Albany: The University of the State of New York, 1926, 1:43-44.

Ordinary session, Thursday, December 10, 1668

[29] Messrs Philip Pitzers and Dirck van Schelluyne, in their capacity of curators of the estate of the late Cornelis Bogardus, plaintiffs, against Aques Cornelisz [Auke Cornelissen van Slyck], defendant.

The plaintiffs demand of the defendant fl. 82 in beavers for goods obtained by him and his brother Martten Cornelisz from the late Bogardus, with costs.

The defendant says that he knows nothing about it.

The plaintiffs, replying, say that as the defendant was the heir of his brother's estate, they maintain that the aforesaid debt must be paid by him.

The defendant promises to pay the said sum of fl. 82 in beavers to the plaintiffs in the space of three months.

The honorable court consequently condemn the defendant to pay the aforesaid sum of fl. 82 in beavers according to his promise, with costs.

[30] Grietie, wife of Aques Cornelisz, plaintiff, against Schout van Marcken, defendant.

The plaintiff demands of the defendant fl. 91:19 stivers in seawan for wine and beer served at a party.

The defendant denies that he owes so much, but admits that he duly owes fl. 60.

The honorable court having heard the parties on both sides order the plaintiff to produce further evidence on the next court day, or otherwise to defer the matter to the oath of one or the other [of the parties].

Aques Cornelisz presents a petition signed by Sander Leenderts, complaining that the community of Schaenhechtede weaken in their religious zeal in view of the fact that the schout [sheriff], Van Marcken, taps on Sunday in the house of God, so that they are deprived of their services.

Van Marcken answers that not more than a half glass (*halfje*) was drunk at his house.

The honorable court order Schout Van Marcken to govern himself according to his previous commission and forbid him to sell liquor by the quart (*by de hael kân*), unless Aques Cornelisz should happen to have no liquor.

[A license to tap was not acquired easily. Aques Cornelisz was apparently the earliest licensed tapster in Schenectady, a privilege which he guarded zealously.]

Chapter 7

TAVERNS, TAPSTERS AND TIPPLERS

From all accounts, our earliest inns or taverns were not so much places of shelter for the weary traveler as a gathering spot for thirsty Dutchmen looking to "whet the whistle" and talk over events of the day. The inns of the carriage trade did not become popular or even necessary until well into the 18th century.

By English law after 1664, barkeeps – or tapsters, as they were known in those days, must apply for a license in order to legally sell the hard stuff. It is from these records that we have the names of those who made their living through the "publick" houses which most set up in the front room of their dwelling. They were not all men, either. In many cases, the widow kept the business after her husband died and proved a natural as an innkeeper.

The two earliest licensed tapsters in Schenectady were (J)Aques Cornelise Gautsh (Van Slyck) and Cornelise Viele, although Douwe Aukes (De Freeze) came over from Holland in 1663 and soon after settled in Schenectady as an innkeeper or victualler (probably in partnership with Viele), acquiring his license a few years later.

Gautsh, who was popularly known as Van Slyck, got his license about a year before Viele – although the latter was the more legitimate innkeeper. Van Slyck, an Indian half-breed whose tribal name was *Itychosaquachha*, was respected by both the Dutch and Indian and not long after Schenectady was settled he set up sort of a "roving shop" both inside and outside the stockade. On the other hand, Viele, who came to Schenectady in 1668, built an inn on the south corner of State Street and Mill Lane near Church Street – almost adjacent to the first edifice built by the Dutch Reformed Church. When Viele applied for a license from the English colonial governor, Francis Lovelace, on Jan. 9, 1671, there was this notification in reference to a "Lycence for Cornelyse Cornelyssen Vielen of Schanechtide to tapp strong Beer & Liquors there &c.":

"Whereas Cornelys Cornelyssen Vielen of Schanechtide haveing made this Address to ye commissarys att Albany, desiring hee may have Liberty to tapp strong Beer & Liquors and to keep an Ordinary, in recompence for several services done by him between us & ye Maques, the wh: they have Recommended to mee for my approbation. But in regard there is a Person already there by name Aques Cornelyssen Gautsh (Van Slyck) an indyan, that doeth ye same by Lycence and Appointm' of my Predecessor, Coll: Richard Nicolls, would give noe Determinacon therein:

"And it being likewise represented that ye said Aques hath not sufficient Accommodacon for

Strangers wh. ye said Cornelys Cornelyssen Vielen doth promise to bee well provided off ye reliefe of Strangers & Travellers, upon consideracon had thereupon I have Thought fitt to graunt ye Request of ye said Cornelys Cornelyssen Vielen & by these Presents doe give him free Lycence and Liberty to tapp or sell by Retayle strong Beere & Liquors to Strangers & Travellers at Schanechtide, with this Proviso, That this Lycence now granted shall not take away ye priviledge of ye former Lycence given by my Predecessor to Acques: And that ye said Cornelys Cornelyssen doe keep fitting Accommodacon for men and horses, but does not presume to sell any strong Liquors to ye Indyans to cause any disturbance that way under ye penalty of forfeiting this Lycence & paying such ffine as ye Law shall Require."

Here, the Governor was dealing with two problems: A lively competitiveness between Schenectady's two legal tapsters and the selling of "fire water" to Indians.

The intense rivalry between Van Slyck and Viele, in fact, was not only in supplying Dutchmen with their schnapps but in trying to convince the authorities that one or the other should be a "confidential" liquor salesman to the Iroquois who frequented the area.

Not a little attention, and apparently concern of officialdom, was given the dispensation of strong drink to the Indians by the colonists. The real worry, if we can read between the lines of orders and/or warnings handed down by authorities, was that an intoxicated Indian could not be trusted.

We must remember that the white man in the colonial days still regarded the red man as a savage, even though he may have traded goods and intermarried within the neighboring tribes for many years after he took over land that he had bought for a pittance or given him many years before. Stockades in the outposts were no guarantee of safety should a band of Indians suddenly decide to become unfriendly. Knowing the effect that any distilled or fermented drink had on some "civilized" persons, causing them to become argumentative, boisterous or belligerent, administrators of the colonies and settlements frowned upon the common practice of many colonists of supplying liquor to Indians often for selfish motives. They might ply an eager but unsuspecting brave with a tankard of rum to "seal a deal" of bartered furs, to try to win a friendship on a personal basis and sometimes even to curry tribal favors where Indian maidens were concerned.

As it turned out, the Governor may have seized upon an opportunity to show a humane gesture toward a prominent and berieved widow in Sche-

HERTEL/HARTELL

The immigrant, Jacques Hertel de La Fresnière, was born in Fécamp, Normandy, France about 1603 and was the son of Nicolas Hertel and Jeanne Miriot.¹ Jacques was one of the teenage young men who accompanied the explorer Champlain to America probably in 1615.² Champlain chose educated young scholars who could be trained as interpreters.³

By 1620 Hertel was following the life of the French woodsman-trader in the Mohawk Valley.⁴ In 1629 the French were forced to flee Quebec when it was captured by the English Kirke Brothers. In the years immediately following Jacques Hertel lived among the Indians.⁵ Perhaps during this time, but probably earlier, purportedly he took a Mohawk/Iroquois woman for a wife and fathered two daughters by her. One historian states the girls were named Ots-toch and Kenutje.⁶ Another author claims Ots-toch ultimately became the wife of the Dutch settler Cornelis Antonissen Van Slyck.⁷ While much of this is legendary, it is undeniable that Cornelis Van Slyck had a part Indian wife and that they named a son "Jacques," traditionally a French name.⁸

In 1633 after Quebec was back in the hands of the French, Jacques Hertel returned there. On 16 December 1633 he became the first landowner in Trois Rivières when he was granted two hundred acres of land and the seigneurie de la Fresnaye/Fresnière by the Compagnie des Cent-Associés.⁹

In 1639 Marie Marguerie, a native of Rouen, had come to New France at the request of her brother François, an explorer and interpreter who was staying in Trois Rivières.¹⁰ On 23 August 1641 Marie and Jacques Hertel were married.¹¹ From this union were born François Joseph, 3 July 1642; Marie Madeline, 2 September 1645; and Marguerite, 26 August 1648.¹²

Jacques Hertel was elected syndic (mayor) of Trois Rivières in 1647.¹³ On 10 August 1651 he died accidentally in the home of Antoine Desrosiers and was buried in the side chapel of the church of the l'Immaculée-Conception-de-Trois-Rivières.¹⁴

¹George W. Brown, ed., *Dictionary of Canadian Biography*, 14 vols. (Toronto: University of Toronto Press, 1966), *Vol. I, 1000-1700*, p. 368. [This source is incorrect in stating the date of Jacques Hertel's arrival in America as 1626. The records of Champlain refute this]; Lorine McGinnis Schulze, *The Van Slyke Family in America* (Midland? ON: Author, 1996), p. 43 [ref.: Notarial records Vol. 6, 1980].

²Reuben G. Thwaites, ed., *Jesuit Relations and Allied Documents; Travels and Explorations of the Jesuit Missionaries in North America 1610-1791*, 79 vols. (Cleveland: Burrows Bros., 1896-1900), 9:305.

³Benjamin Sulte, "Annals of the Ottawa," *Ottawa Evening Journal* 12 January 1889. [Source of material for the article: *The History of Brule's Discoveries and Explorations*.]

⁴Nelson Greene, ed., *History of the Mohawk Valley, Gateway to the West, 1614-1925*, 4 vols. (Chicago: S. J. Clarke, 1925), 1:334.

⁵Brown, *Dictionary of Canadian Biography*, 1:368.

⁶Nelson Greene, ed., *History of the Mohawk Valley*, 1:334. [This source states Kenutje married a Bradt.] According to Austin A. Yates, *Schenectady County, New York: Its History to the Close of the Nineteenth Century* (New York: New York History Co., 1902), pp. 6 and 16, the two girls were named Alstock and Kinetis.

⁷Nelson Greene, ed., *History of the Mohawk Valley*, 1:334 and Schulze, *The Van Slyke Family in America*, p. 11 [2 July 1688 deposition of Jean Labate in Albany].

⁸*Livingston Indian Records 1666-1723*, ed. Lawrence H. Leder (Gettysburg, PA: Pennsylvania Historical Association, 1956), p. 146. Jacques Van Slyke's parentage is proved by the Dutch custom of patronymics.

⁹Benjamin Sulte, *History of the Village of Trois-Rivières* (Montreal: Eusebe Senecal, 1870).

¹⁰Raymond Douville and Jacques Donat Casanova, *Daily Life in Early Canada* (New York: Macmillan, 1967), p. 29.

¹¹Schulze, *The Van Slyke Family in America*, p. 43 [ref.: Notarial records Vol. 6, 1980].

¹²*Répertoire des acts de baptême mariage sépulture et des recensements du Québec ancien*, 45 vols. (Montreal: University of Montreal Press, 1980-1988), 4:127, 130 and 135 [l'Immaculée-conception-des-Trois-Rivieres].

¹³Sulte, *History of the Village of Trois-Rivières*, pp. 105-106.

¹⁴René Jetté, *Dictionnaire généalogique des familles du Québec des origines à 1730* (Montreal: University of Montreal Press for Bibliothèque Nationale du Québec, 1983), p. 566 and *Jesuit Relations and Allied Documents*, 36:137.

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FAMILY GROUP

Chart No. HERTEL-1**HUSBAND:** HERTEL/HARTELL (de la Fresnière), Jacques Occupation: Interpreter,³ fur trader,¹⁰

Event	Day	Month	Year	Town(ship)	Province/County	Colony/Country	Misc. Information
Born:		abt	1603	Fécamp	Normandy	France	Immigrated 1615 with Champlain ³ Syndic
Mar:		abt	1622	Canajoharie Castle [†]		New Neth.	[mayor] of Trois Rivières 1647. ²
Died:	10	Aug	1651 ⁶	Trois Rivières	Quebec	Canada	See Notes 1 and 2.
Cemetery: Side chapel, Church de l'Immaculée-Conception							Religion: Catholic
Father: Nicolas HERTEL ⁴				m.		Mother: Jeanne MIRIOT ⁴	
b.		d.		b.		d.	
2 nd Wife: Marie MARGUERIE ¹⁴ b. 12 Sep 1620 ⁶ m. 23 Aug 1641 ⁴ d. 24 Nov 1700 ¹⁹							

WIFE: MOHAWK INDIAN, name unknown^{1**}

Occupation:

Event	Day	Month	Year	Town(ship)	County	Colony/State	Misc. Information
Born:				Canajoharie Castle?		New Neth.	
Died:						New Neth.	
Cemetery: Buried on Hog Island, Schenectady, NY? ^{10**}							Religion:
Father:				m.		Mother:	
b.		d.		b.		d.	

The order of children may not be correct.

CHILDREN & spouses	Event	Day	Mo	Year	Town(ship)	County	Colony/State	Misc. Information
*1. Ots-toch ¹⁰ /Olstock ⁹ HARTELL ¹⁰ /HERTELL Cornelis Antonissen VAN SLYCK ^{1,5}	Born:		abt	1623	Canajoharie Castle		New Neth.	Not proven. See Note 1.
	Mar:		abt	1639	Canajoharie Castle		New Neth.	
	b. abt 1604 ⁸ d. Dec 1676 ¹¹	Died:			Canajoharie Castle		New Neth.	
2. Wenutje ¹⁰ /Kinetic ⁹ HARTELL ¹⁰ /HERTELL BRADT? ^{10**}	Born:				Canajoharie Castle		New Neth.	Not proven. See Note 4.
	Mar:							
	b. d.	Died:						
	Born:							
	Mar:							
	b. d.	Died:						
	Born:							
	Mar:							
	b. d.	Died:						

CHILDREN by 2 nd Wife	Event	Day	Mo	Year	Town(ship)	Province	Country	Misc. Information
3. François Joseph HERTEL ¹³ Marguerite De THAVENET ¹⁸	Bpt:	3	Jul	1642 ¹³	Trois Rivières	Quebec	CAN	Ennobled 1716 ⁶
	Mar:	2	Sep	1664 ¹⁸	Montreal	Quebec	CAN	
	b. abt 1648 ⁶ d. 16 Sep 1708 ²²	Died:	22	May	1722 ²¹	Boucherville	Quebec	CAN
4. Marie Madeline HERTEL ¹⁴ Dr. Louis PINARD ¹⁶	Born:	2	Sep	1645 ¹⁴	Trois Rivières	Quebec	CAN	
	Mar:	29	Oct	1658 ¹⁶	Trois Rivières	Quebec	CAN	
	b. 12 Jul 1634 ⁷ bur. 12 Jan 1695 ¹²	Died:			1679-1680 ⁷	Champlain	Quebec	CAN
5. Marguerite HERTEL ¹⁵ Jean CREVIER ¹⁰	Born:	26	Aug	1649 ¹⁵	Trois Rivières	Quebec	Can	
	Mar:	26	Nov	1663 ¹⁶	Trois Rivières	Quebec	CAN	
	bpt. 3 Apr 1642 ¹³ d. 12 Apr 1693 ¹⁷	Died:	25	Dec	1711 ²⁰	Point-du-Lac	Quebec	CAN
b. d.	Born:							
	Mar:							
	Died:							†The Canajoharie referenced here is the old Indian castle of the sixteen hundreds, not the present-day town of Canajoharie.
b. d.	Born:							William Maxwell Reid in <i>The Mohawk Valley: Its Legends and Its People</i> (New York, 1901), p. 6, says: "When Canajoharie Castle is spoken of it means the Indian Settlement in the town of Danube in Herkimer County and now known as Indian Castle."
	Mar:							
	Died:							
b. d.	Born:							Lorine M. Schulze in <i>The Van Slyke Family in America</i> (Midland, Ontario, 1996) p. 18, says: "The Mohawks had five castles or villages: Caughnawaga, Canajoharie situated near present-day Fonda, [Montgomery County] New York . . ."
	Mar:							
	Died:							

References are found on the following page.

**Not Proven

REFERENCES – Chart No. HERTEL-1

1. Jonathan Pearson et al, *History of the Schenectady Patent*, ed. J. W. Mac Murray (Albany: Joel Munsell's Sons, 1883), p. 189.
2. Benjamin Sulte, *Historie de la ville des Trois-Rivières et de ses environs* (Montreal: Eusebe Senecal, 1870), pp 105-106, and 195.
3. Reuben G. Thwaites, ed., *Jesuit Relations and Allied Documents: Travels and Explorations of the Jesuit Missionaries in North America 1610-1791*, 79 vols. (Cleveland: Burrows Bros., 1896-1900), 9:305.
4. *Dictionary of Canadian Biography*, ed. George W. Brown (Toronto: University of Toronto Press, 1966), pp. 368 and 369.
5. *Livingston Indian Records 1666-1723*, ed. Lawrence H. Leder (Gettysburg, PA: Pennsylvania Historical Assn., 1956), p. 146, [2 July 1688 deposition of Jean Labate in Albany].
6. Rene Jette, *Dictionnaire genealogique des familles du Quebec des origines a 1730* (Montreal: University of Montreal Press for Bibliotheque Nationale du Quebec, 1983), p. 566.
7. *Ibid.*, p. 918.
8. Van Rensselaer, Kiliaen, *Van Rensselaer Bowier Manuscripts*, trans. and ed. A. J. F. van Laer (Albany: University of the State of New York, 1908), pp. 255-257. Cornelis Anthonnisen van Schlick's 2 April 1634 contract with the patroon Kiliaen Van Rensselaer gives Cornelis's age as 30 years.
9. Austin A. Yates, *Schenectady County, New York: Its History to the Close of the Nineteenth Century* (New York: New York History Co., 1902), p. 16.
10. Nelson Greene, ed., *History of the Mohawk Valley, Gateway to the West, 1614-1925*, 4 Vols., (Chicago: S. J. Clarke, 1925), 1:334.
11. "Burial Records of the First Dutch Reformed Church of Albany, N. Y., 1654-1862, Deacons' Accounts, 1665-1676," trans. A. J. F. van Laer, *Dutch Settler's Society of Albany* 7 (1931-32):10.
12. *Repertoire des acts de bapteme mariage sepulture et des recensements du Quebec ancien*, 45 vols. (Montreal: University of Montreal Press, 1980-1988), 4:89, parish St. François-Xavier de Batiscan.
13. *Ibid.*, 4:127, parish l'Immaculée-conception-des-Trois-Rivières.
14. *Ibid.*, 4:130, parish l'Immaculée-conception-des-Trois-Rivières.
15. *Ibid.*, 4:135, parish l'Immaculée-conception-des-Trois-Rivières.
16. *Ibid.*, 4:190-191, parish l'Immaculée-conception-des-Trois-Rivières.
17. *Ibid.*, 4:261, parish St. François-du-Lac.
18. *Ibid.*, 5:460, parish Notre Dame de Montreal.
19. *Ibid.*, 12:297, parish l'Immaculée-conception-des-Trois-Rivières.
20. *Ibid.*, 12:358, parish St. François-du-Lac.
21. *Ibid.*, 15:84, parish Ste. Famille de Boucherville.
22. *Ibid.*, 15:219, parish St. Joseph de Chambly.

NOTES

1. Jacques Hertel's liaison with the unknown Mohawk Indian woman probably began in the early 1620's during his trips south into what was to become New York state. The name of Hartell, a French trapper and trader from Canada, has been handed down via family records as the father-in-law of Cornelis Van Slyck and the grandfather of Jacques Van Slyck. The similarities in the lives of Jacques Hartell of the family accounts and Jacques Hertel of Trois Rivières, Quebec, are almost too much to be coincidence, and suggest they were the same person.
2. *Dictionnaire genealogique des familles de Quebec*, reference 6 above, and the *Dictionary of Canadian Biography*, reference 4 above, are incorrect concerning the date of 1626 for Jacques Hertel's arrival in America. The census records of Champlain confirm an earlier date.
3. There is no direct proof that Cornelis Van Slyck was married to Ots-toch Hartell/Hertel or that Ots-toch Hartell/Hertel even existed. What is known is that Cornelis Van Slyck "had a squaw for a wife," and that he had a son named Jacques, certainly not your normal name for a Dutchman's son.
4. It is possible Arent Bradt was married previously to his marriage to Catalyntie De Vos in about 1648. By that time Arent had been in New Netherland for 12 years.

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OTS-TOCH and the Case for JACQUES HERTEL

As mentioned previously, it is undisputable that Cornelis Van Slyck took as a wife a Mohawk Indian woman.¹ Purportedly her name was Ots-toch.² Much legend surrounds this alliance which it is doubtful was ever formalized in the Christian sense. It appears, however, that Cornelis was faithful to the union as there is no indication that he was ever married to anyone else.

Purportedly Ots-toch was the daughter of a Frenchman named Hartell and a Mohawk Indian mother.³ While this is the stuff legends are made of, in this instance there are some facts that lend credence to it.

It is fact that one Jacques Hertel was among the young men brought to New France by Samuel de Champaign in the early 1600's.⁴ It is also true that these young men, interpreters and *coureur de bois*, roamed the areas south into what was later to become New York State.⁵ At one point (1629-1633) the French, including Jacques Hertel, were driven out and scattered when Quebec was captured by the English Kirke brothers.⁶

It is possible it was at this time or perhaps earlier that Jacques formed a liaison with a young Indian girl living at one of the Mohawk castles. According to one author she bore him two daughters, "one named Ots-toch who married Cornelis Van Slyck, and a second named Kenutje who married a Bradt."⁷

Many Bradt historians take exception to a Mohawk/Bradt alliance and clearly Kenutje could not have been married to Albert, the older of the two Bradt brothers who were early colonists in New Netherland.⁸ It appears that Arent, the younger Bradt brother, had been in the colony for more than ten years before marrying Catalyntie de Vos.⁹ This leaves open the possibility that he could have had an earlier relationship with a Mohawk woman, although nothing suggests that this was the case.

Cornelis Van Slyck is said to have spent considerable time at the Mohawk castle of Canajoharie and purportedly all his children were born there.¹⁰ They were Cornelis, Jacques, Martin Mouris, Hillitie and Lea;¹¹ the order of their births is not known.

This compiler has speculated on whether or not Peter Borsboom's wife Grietie, who had some degree of Mohawk heritage, might also have belonged in this family. Hillitie Van Slyck spoke to Dankerts of having "sisters,"¹² and the Mohawks gifted Peter Borsboom with a small island in the river next to Van Slyke's Island in the right of his wife Grietie.¹³

One of the most convincing pieces of supporting evidence to the Jacques Hertel lineage is the fact that one of Cornelis Van Slyck's sons was named Jacques.¹⁴ It is almost inconceivable that a Dutchman and his Mohawk Indian wife would choose the French name "Jacques" for one of their sons without a compelling reason.

In the history of the Vrooman family Hartell has been handed down as the surname of the father of the half-breed Mohawk woman with whom Cornelis Van Slyck was allied.¹⁵ Hartell bears a striking similarity to Hertel.

Although proof positive is lacking and likely will never be forthcoming, a convincing case can be made that the Jacques Hertel who accompanied Champaign to New France is the same as Mr. Harttell of the Vrooman family records.

¹*Livingston Indian Records 1666-1723*, ed. Lawrence H. Leder (Gettysburg, PA: Pennsylvania Historical Association, 1956), p. 146

²Jonathan Pearson et al., *A History of the Schenectady Patent in the Dutch and English Times: Being Contributions Towards a History of the Lower Mohawk Valley*, ed. J. W. McMurray (Albany: Joel Munsell's Sons, Printers, 1883), p. 189.

³Ibid.

⁴Reuben G. Thwaites, ed., *Jesuit Relations and Allied Documents; Travels and Explorations of the Jesuit Missionaries in North America 1610-1791*, 79 vols. (Cleveland: Burrows Bros., 1896-1900), 9:305.

⁵Ibid.

⁶Benjamin Sulte, *Histoire de la Ville des Trois-Rivieres et de ses Environs*, (Montreal: Eusèbe Senécal, imprimeur-éditeur, 1870), p. 105.

⁷*A History of the Schenectady Patent in the Dutch and English Times: A History of the Lower Mohawk Valley* (Albany: J. W. MacMurray, 1883), p. 189. Editor's note: Statement of tradition in his family regarding Ots-toch, by Lawrence R. Vrooman, of Courtland County, New York.

⁸Cynthia Brott Biasca, *Descendants of Albert and Arent Bradt* (Fremont, CA: By the Author, 1990), p. 1.

⁹Ibid., p. 2.

¹⁰*Early Records of the City and County of Albany and Colony of Rensselaerswyck*, 4 vols., trans. Jonathan Pearson, rev. and ed. Arnold J. F. van Laer, New York State Library History Bulletin 10 (Albany: University of the State of New York, 1869-1919), vol. 3: Notarial Papers 1-2, 1660-1696, p. 144. Also *A History of the Schenectady Patent*, p. 188.

¹¹*A History of the Schenectady Patent*, p. 188.

¹²*Journal of Jasper Danckaerts 1679-1690*, ed. Bartlett Burleigh James and J. Franklin Jameson (New York: Charles Scribner's Sons, c1913), p. 303

¹³New York Letters Patent, Book 3:94-95, 9 November 1670.

¹⁴Jacques Cornelisz Van Slyke's father's name is established by the Dutch system of patronymics.

¹⁵*A History of the Schenectady Patent*, p. 189.

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REBUTTAL TO "JACQUES HERTEL AND THE INDIAN PRINCESSES,"
 by Cynthia Brott Biasca which appeared in the April, 1997, *New York Genealogical and Biographical Record*, 128:2:91-97

In the title article Mrs. Biasca is disavowing any connection that the Bradt and Van Slyke families might have had with Jacques Hertel of Trois Rivières, Quebec. While this relationship has been much fantasized, it is my opinion that at least concerning the Van Slykes a relationship probably did exist.

Following are the three most frequently cited sources suggesting an association between various Mohawk women and Jacques Hertel/Mr. Hartell with the Van Slyke and the Bradt families of New Netherland.

 Austin A. Yates. *Schenectady, New York, Its History to the Close of the Nineteenth Century*. N.p.: New York History Co., 1902, pp. 16-17.

"Arent Andreas Bradt was a half-breed, the son of Andreas of Albany and Kinetis, a daughter of a Mohawk chief. Arent Bradt was an actual resident of Schenectady. Curler and Bradt were brewers and warm personal friends. Cornelise Antoinse Van Slyck had married Olstock, a sister of Bradt's wife. It was Bradt and Van Curler Slyck [?] who induced the speculative Van Curler to enter into the deal. Bradt bought his lot before Van Curler obtained his charter, had built his house and lived in it before the survey. He died in 1668, one year before the little township was plotted out. Arent's son, Andreas Arent, married a half-breed daughter of Jacques Cornelise Van Slyck. He and his wife were killed in the massacre and left one son surviving, Arent Bradt, who subsequently became one of the most prominent and distinguished men of Schenectady."

The previous account is badly garbled. There was no Andreas Bradt of Albany. Arent Andries Bradt was born in Europe and his parents were deceased before he came to New Netherland.¹ Although Arent is considered one of the original proprietors, it is doubtful that he ever actually lived in Schenectady. After Arent's death in Albany about 1662/1663,² not 1668, his widow, Catalyntje De Vos, and their children settled in Schenectady.

Margarita (Van Slyck) Bradt, daughter of Jacques Cornelise Van Slyck and wife of Andres Arentse Bradt, could not have been more than one-quarter Indian or possibly less.³ Margarita did not die in the 1690 Schenectady Massacre. She survived to later marry Adam Vrooman.⁴

 Nelson Greene, editor. *History of the Mohawk Valley, Gateway to the West 1614-1925*. 4 Vols. Chicago: S. J. Clarke Publishing Company, 1925, 2:334-36.

"About 1620, a French trader named Hartell entered the Mohawk country and became enamored of an Indian girl, who owned the island in the river at Schenectady, now call Hog Island. The Iroquois woman was possessed of the land under the laws of the Five Nations as related in the chapter on Mohawks and Iroquois. Hartell had two children by this woman -- one called Ots-toch who married Cornelis Antonissen Van Slyck and Kenutje who married a Bradt. Ots-toch was wild and savage like her mother while Kenutje was small and handsome and very white like her father Hartell. " (See note below.)

Note: Coincidentally Hog island was the island confirmed by English patent in 1670 to Peter Borsboom validating the earlier gift to Peter by the Mohawks given in the right of Peter's wife Grietie who was related to the Mohawks. This compiler is of the opinion that Grietie Borsboom could have been a daughter of Cornelis Van Slyck.⁶

"The mother of these two half-breed (French and Mohawk) girls, at her death, was buried at the point of Hog Island toward the old highway bridge, which is shown in the illustration of the Great Western Gateway Bridge, published herein. The foregoing comprises two instances of "Indian marriages" between Dutch and French traders and Mohawk women. There were a number of such alliances and many Valley families of today have a strain of Iroquois blood of the Mohawk nation, although it is now frequently totally unknown by these very same descendants of the Canienga, as the Mohawks called themselves."

It is factual that Cornelis Van Slyck had "a squaw for a wife."⁵ The Bradt in question could have been Arent Andriessse Bradt. It is believed that Arent, who immigrated in 1637,⁶ probably did not marry his known wife, Catalyntje De Vos, until the late 1640's.⁷ This would have been a long time for a young man in the colony to have remained without a wife. There is a remote possibility Arent could have had an earlier Indian wife or at least a liaison with an Indian woman. I am not promoting this theory, merely noting that it is faulty genealogy to patently discount it when so little is known of Arent during this time period.

While this account perpetuates the same questionable legend found in the others, it has one point worth noting. Obviously the author did not find marital alliances between Dutch and French traders and Mohawk women that unusual.

Jonathan Pearson et al. *History of the Schenectady Patent in the Dutch and English Times: A History of the Lower Mohawk Valley*. ed. J. W. MacMurray (Albany: Joel Munsell, 1883), p. 189. The following appears as a footnote to the entry of Jacques Cornelise Van Slyck in the chapter, "Adult Freeholders."

"*Gautsch*, pronounced Hotch (nearly); can it be an abbreviation for Ots-toch, his mother's name? "A squaw was queen of the island which lies back of Washington street. She was buried on the island, under an old willow tree at the point toward the bridge. She had two children by a Frenchman – Mr. Hartell. Otstoch was like her mother, savage and wild. She married Cornelis Van Slyck. Kenutje, the second child, was small and handsome, like her father Mr. Hartell; she was very white. She married a Bratt." – *Statement of tradition in his family, by Lawrence R. Vrooman, of Courtland county. – M' M.*"

Mrs. Biasca conducted research attempting to find the origin of the information contained in the foregoing accounts. She was able to do this only to a limited degree as undoubtedly the legends had been handed down verbally in the beginning and were obviously embellished and distorted. As she could not verify the stories and as they contained obvious misinformation, she elected to discredit virtually everything found within them. In other words, she "threw out the baby with the bath water". Her article did not have the appearance of evenhandedness. No theory was ever addressed as to why the Dutchman Cornelis Van Slyck and his all or part Indian wife chose the French name "Jacques" for their son when there is no known record of this name in the Van Slyck family.

The time line for Jacques Hertel and a possible Mohawk alliance is well within the realm of possibility. If Cornelis Van Slyke's French/Indian wife were born by about 1623, she could easily have given birth to Jacques Van Slyck in 1639.⁸

Mrs. Bianca points to the fact that no mention of this episode in Hertel's life is found in Canadian archives. Regarding the absence of references in Canadian sources, would one seriously