

expect to find anything in Canadian biographies or records of the Catholic Church regarding any alliances Jacques Hertel might have formed, or of any half-Indian children he might have fathered, during his forays into the wilds of what was later to become New York state?

Jasper Danckaerts. *Journal of Jasper Danckaerts 1679-1680*. eds. Bartlett Burleigh. James and J. Franklin Jamison. New York: Charles Scribner's Sons, 1913, pp. 301-314. The Danckaert interviews are the most substantial background offered. Even they afford room for interpretation. Illetie/Hillitie Van Slyck's Indian mother's aversion to Christianity could have been attributable to the support the French Catholic authorities afforded the enemies of the Mohawks or the persistent attempts of the missionaries to convert the Indians.

Danckaerts speaks of Hillitie's "full-blooded nephew Wouter." If Hillitie's mother also had children by a Mohawk man besides those begotten with Van Slyck, the implication here, the offspring of these children might well be regarded as full-blooded Indian. There is also the matter of the nephew's name "Wouter" which is clearly Dutch and might indicate that although raised as one, he was something less than 100% Mohawk. It is very possible as some researchers believe, that Wouter was the offspring of Cornelis Van Slyck's son Marten Mouris and an Indian wife who may have predeceased him. A child of this union would have been Hillitie's nephew and three-fourth Mohawk.

Mrs. Biasca is an acknowledged authority on the genealogy of the Bradt Family. She does not enjoy the same status regarding Van Slykes and their allied families.

This rebuttal is an attempt to provoke discussion. Let's cut to the quick; discard the fantasy of Indian princesses and the like and examine the possible. Arent Bradt could have had a wife previous to his marriage to Catalyntje De Vos; the French definitely came as far south as the Mohawk settlements; and there is too much similarity between the names Hertel and Harttell to disregard. Additionally Jacques Hertel was old enough to have fathered a daughter who could have given birth to Jacques Van Slyck in 1639. Lastly, there is no record of anyone in or close to the Dutch/Indian VanSlyck family by the French name "Jacques." *E. A.*

¹Robert G. Cooney, Jr., "Bradt Records from Amsterdam," *New York Genealogical and Biographical Record* 118 (July 1987):133-134. This is a translation of the 1632 Amsterdam, Holland, marriage record of Albert Andriess [Bradt] stating that he was born in Norway and that his parents are deceased. As Arent Andriese was Albert's brother and is presumed to have immigrated to New Netherland with him in 1637, Arent Andriese would have to have been born in Europe.

²Jonathan Pearson et al, *History of the Schenectady Patent in the Dutch and English Times: A History of the Lower Mohawk Valley*, ed. J. W. Mac Murray (Albany: Joel Munsell, 1883), p. 93; and Peter R Christoph, *Albert Andriessen Bradt: A Norwegian Settler in Rensselaerswyck*, (Sarasota, FL: Bradt Family Association, 1987), p. 39.

³Margarite (Van Slyke) Bradt's mother was Griete Ryckman of Norwegian ancestry and her father Jacques Van Slyck was only part Indian, making her considerably less than "a half-breed."

⁴“Marriages: [Reformed Dutch] Church of Jesus Christ at New Albany, Part 1, 1683-1700,” *Yearbook of the Holland Society of New York* (1904):29. Marriage on January, 1697, of Adam Vrooman, “widower of Grietje Ryckman,” whom Grietje married after Jacques Van Slyck’s death.

⁵Lawrence H. Leder, ed. *The Livingston Indian Records*, (Gettysburg, PA: Pennsylvania Historical Association, 1956), p.146.

⁶*New York Letters Patent, Book 3*, pp.94-95, 9 November 1670, (Albany, NY: New York State Archives) p. 89. A confirmation of an earlier Dutch patent from the Mohawks to Peter Borsboom.

⁷John O. Evjen, *Scandinavian Immigrants in New York, 1630-1674*, (Minneapolis: K. C. Holter Publishing Co., 1916; reprint ed., Baltimore: Genealogical Publishing Co., 1972), p. 34.

⁸*Early Records of the City and County of Albany and Colony of Rensselaerswyck*, 4 vols., trans. Jonathan Pearson, (Albany: J. Munsell, 1869), vol. 1: 1656-1675, pp. 390-391. “Cataryn Anderiese De Vos, widow of the late Arent Andriese [Bradt]” made a contract with the orphan masters in 1664 which established the birth years of their children. Although Arent and Catalyntie’s exact marriage date is not known, this suggests it to have been in the late 1640’s.

Elizabeth Meredith

January, 2013

Lorine McGinnis Schulze. *The Van Slyck Family in America* (continued).

As the Hertel relationship has not been positively established, the direct line ancestors in this section have not been underlined.

CHAPTER 4

JACQUES HERTEL, INTERPRETER TO SAMUEL DE CHAMPLAIN AND FIRST SETTLER AT TROIS-RIVIERES, NEW FRANCE

Jacques Hertel was born circa 1603 in Fecamp, a town on the coast of France on the English Channel, just north-east of Le Havre, in Normandy. It is about half-way between Le Havre and Dieppe, being slightly closer to Le Havre. His mother was Jeanne Miriot, his father Nicolas Hertel.⁹⁷

Jacques came to Canada in 1613 or 1615⁹⁸ and was employed by Champlain as an interpreter, which was not uncommon even at his young age. Champlain speaks of the arrival of three interpreters in 1613: Nicolas du Vigeau, Jacques Hertel and Thomas Godefroy. Hertel and others were identified as being from Normandy.⁹⁹ Jacques Hertel also appears on the Census of 1624, 1629 and 1635. In the last two, his date of arrival is given as 1615. Campeau says that Jacques came to New France in 1626¹⁰⁰, but this is 12 to 13 years too late according to other records, including Champlain's own census.

For the purpose of my intent to support that Jacques Hertel was the father of Ots-Toch, born from a liaison with a Mohawk woman in New York, evidence that Jacques had opportunity to interact with the Iroquois tribes in the critical time period of 1616-1627 is important. It is during this time that Ots-Toch was born, and although the majority of reports put her birth at 1620, we can not be sure this is correct. No birth records have been found, nor are they likely to be, since Ots-Toch was not a Christian and therefore not baptised in a Christian ceremony. The birth of her son Jacques in 1640,¹⁰¹ does give us a vague time frame for Ots-Toch's birth, although we do not know if Jacques was her first or second child. Ots-Toch may have been as young as 13 when her first child was born, so given a two year gap between births, we can put her age at the birth of Jacques as at least 15 years of age, possibly older. That gives us the latest date of

⁹⁷DCB

⁹⁸JR V.IX. Champlain's account says 1613

⁹⁹JR

¹⁰⁰MNF

¹⁰¹ Jacques' date of birth is indicated by his death in 1690 at the age of 50.

birth for Ots-Toch of 1625. If Jacques were the first-born child, this estimate can be revised to 1627. Using Jacques Hertel's date of birth of 1603 we can also estimate a year for Ots-Toch's earliest date of birth. Assuming her father Jacques to be at least 13 years old (not an impossibility) when she was born, we have 1616 as the earliest possible date. These dates are given only to show the most extreme time range possible for Ots-Toch's birth, and therefore the beginning of the liaison of Jacques and his Mohawk companion.

It is also necessary to understand the relationships of the Native tribes when Champlain made his first expedition against the Iroquois in 1609. In 1535 Jacques Cartier visited the St. Lawrence and found the northern shore occupied by the Montagnais, almost up to the narrows of Quebec. From there to the Ottawa the Algonquins, conquerors of the Montagnais, lived. Beyond the Ottawa and still bordering the St. Lawrence, were the Hurons, who were allies of the Algonquins in their war with the Iroquois. The Iroquois Confederacy were hereditary enemies of the Hurons, the great trading nation in Huronia, in what is now Simcoe County, Ontario, Canada. The French under Champlain, having allied themselves with the Hurons in 1610, found themselves under attack by the Iroquois. The Dutch in the Mohawk Valley, eager to stop French expansion and wanting to secure the lucrative fur trade, allied themselves with the Iroquois and supported them in their expeditions against the French and Hurons.¹⁰²

The Iroquois nation occupied the territory south of the St. Lawrence and south-east of Lake Ontario. The St. Lawrence, as the dividing line, was frequently the scene of battle between marauding parties of Native tribes. As Iroquois power grew in the 16th century, the Hurons retreated to the peninsula between Georgian Bay and Lake Huron, while the Algonquins retired to the upper Ottawa through the chain of lakes connecting the Ottawa River with Georgian Bay. Until the mid 17th century, this was the only route used for going to and from Huron country to Quebec.¹⁰³

Jacques was one of several interpreters working for Samuel de Champlain in the newly formed New France. Champlain's method of training his interpreters was to choose young boys who he would send to live with the Native tribes for a year or two, often accepting in exchange a Native boy who was to learn French language and customs. Most of the interpreters had their whereabouts recorded; so far, a source has not been found to indicate what tribe Hertel lived with.

"The object of Champlain in enlisting Brule, Nicolet, Marsolet, Hertel, Marguerie and other grown-up boys for service in Canada from 1608 to 1620 was to educate

¹⁰² Highlights of Huronia in *History of Huronia*, photocopies provided by Ste. Marie Among The Hurons Resource Library 1995

¹⁰³ TCNF pp70,71

them as interpreters. They could all read and write; some of them were perfect scholars" ¹⁰⁴

There is mention of several of the interpreters and the tribes they were sent to live with. Etienne Brule was a Huron interpreter; Jean Nicolet, Jean Manet and Jean Richer were Nipissing interpreters; Nicolas de Vignau and Thomas Godefroy ¹⁰⁵ were Algonquin interpreters; while Nicolas Marsolet ¹⁰⁶ and Olivier Letardif were interpreters for the Montagnais. ¹⁰⁷ A footnote in Samuel Champlain's book ¹⁰⁸ adds to the list of interpreters the names of Jacques Hertel, LeBailif, Du Vernet, Jean-Paul Godefroy ¹⁰⁹ and LaMontagne. The footnote goes on to add that these named individuals were not qualified interpreters in the time period of interest and that merely living with the Native tribes was not enough to be given the title interpreter. It is interesting to speculate on what is meant by this. Did Jacques simply choose to live with the native tribes, in the sense of being more of a freelance agent? Is this why he is sometimes referred to as an interpreter, and other times as a soldier?

Many of the boys sent to live with the tribes were adopted by the tribes and were captivated by a life unlike any other. This was the beginning of the group of men later known as the *coureurs des bois* (runners of the woods). ¹¹⁰

Etienne Brule was sent to live with the Hurons in 1610, and Nicolas de Vignau went to live with the Algonquins in 1611. Champlain may have sent these young boys to live with many different tribes and Jacques may have been with a tribe that interacted with the Mohawks. It is almost an impossibility that he was sent to live with any Iroquois tribes due to their hatred of the French and Hurons. Ots-Toch and her mother were very

¹⁰⁴ Jacques Hertel (*de La Fresnaye*) by Madeline H. Carey, Scot Vandelinder, Arlene Coppernoll Cuba : *Annals of the Ottawa* in Ottawa Evening Journal 12 Jan. 1889, copied from *The History of Brule's Discoveries and Explorations*

¹⁰⁵ Thomas Godefroy de Normanville was born circa 1610 at Lintot in Normandy. He died 1652 in Iroquois country. He lived with the Indian tribes during the Kirke brothers occupation of Quebec 1629 to 1632, then settled at Trois-Rivieres, where he continued to act as interpreter. Captured by Iroquois three times; February 1641, the spring of 1648 and August 1652, he escaped the first two times. In 1652 however he was carried off to Iroquois country and killed.

¹⁰⁶ Marsolet was one of the eight left alive from the original twenty-four Frenchmen who wintered at Quebec in the winter of 1608. Etienne Brule and Marsolet are referred to as two of Champlain's boys. "The lads had well employed the long winter months by learning the Montagnais language and became valuable interpreters" SCFNF:108

¹⁰⁷ HNF:V.II Le comptoir 1604-1627

¹⁰⁸ SC:V.II

¹⁰⁹ Jean-Paul is often confused with Jean Godefroy de Lintot, brother of Thomas Godefroy de Normanville. Jean-Paul became a leading member of the Communaute des habitants and died in 1668 in France DCB:V.1 pp 339-340

¹¹⁰ WFNF: 48 The men who later became known as the *coureurs de bois* were young, hardy and had a taste for adventure. They travelled by canoe all over Canada. Their food would consist of a little biscuit, peas, corn, and a few casks of brandy, and they would carry as little as possible in order to leave room for merchandise. If fish and game were scarce they ate moss, making a broth from it. CYC: 108

anti-Christian, and as far as is known, were not among the group of Mohawks who eventually converted. It is far more likely that Jacques was with a tribe that had some interaction with the Mohawks.

In the autumn of 1609 Champlain returned to France leaving the factory (Quebec) with its fifteen interpreters and agents in charge of Captain Chauvin, Sieur de la Pierre. Trade had been thrown open in 1609 and in the summer of 1610 there were a large number of vessels in the St. Lawrence. Champlain returned to Quebec and prepared to meet the Algonquins and Hurons further up the river to accompany them against the Iroquois. At the mouth of the Richelieu River there was a fight between Iroquois and Champlain and the Algonquins. When the Hurons arrived the next day,

"Champlain persuaded the Hurons to take back with them a young French boy while he in his turn accepted a young Huron who later accompanied him to France."¹¹¹

Only one expedition of 1609 had reached the interior and nothing had been done in the way of discovery. Agents had been sent to winter with the Hurons and Algonquins but any trader on the river could do the same. Bouvier, a stranger, had in fact sent one of his boys to winter with the Hurons that very year.¹¹² This supports the findings that Champlain routinely sent young boys to the Hurons and Algonquins to train as interpreters.

In mention of Champlain's trip to the Lachine rapids in 1611 to meet with the Algonquins and Hurons:

"..when on the thirteenth of June the first batch of two hundred Hurons appeared, with the French boy lent them by Champlain... Hurons and Algonquins having each accepted one of his boys, they all separated the best of friends with promises to meet again the following summer"¹¹³

Champlain's trip up the Ottawa in 1613 with Vignau and four other men to the Algonquin village on Lake des Allumettes in search of the northern sea, includes this statement:

"In fact, except for the two French boys and an odd interpreter or so, no Frenchman had until then advanced beyond the rapids of Lachine"¹¹⁴

¹¹¹ HNF:p 17

¹¹² *ibid*.p 83

¹¹³ pp 80, 82

¹¹⁴ TCNF:p 90

We also know that the French were exploring in Mohawk territory. As early as 1615, Etienne Brule, another of Champlain's interpreters, accompanied a contingent of Hurons into the Susquehannah to the south of the Iroquois tribes, in what is now southwestern New York state. Brule explored the regions, although his exact explorations are unknown. Like many of the early explorers and interpreters, he left no written record.¹¹⁵

Champlain, along with Father Joseph, a Recollet, and twelve Frenchman, spent the winter of 1615-16 among the Hurons on Georgian Bay and Lake Huron. The journey to the Huron nation was by way of the Ottawa River, Lake Nipissing and Georgian Bay, a long and difficult one. Champlain's enjoyment of exploring these regions made him oblivious to the difficulties.

"During the course of an expedition which the Hurons made against the Iroquois, he was able to visit Lake Simcoe, the Trent River, and the Bay of Quinte as well as that portion of New York State which borders on the eastern end of Lake Ontario."¹¹⁶

According to Biggar, the barter of furs at the rapids (Lachine) in the summer of 1617 was unusually large as all the tribes visited by Champlain in the winter of 1615 and 1616 now came down to the St. Lawrence for the first time. However the news that Dutch traders on the Hudson had succeeded in forming an alliance with the Iroquois confederation

"showed that little hope could henceforth be entertained of any trading connections in that direction"¹¹⁷

The hunting tribes were those furthest from the centres of trade at Montreal, Trois-Rivieres, Quebec and Tadoussac. They traded their furs to other Natives, not the French. The Native tribes in the middle, called middle traders, dealt with both French and other Natives. The Iroquois dealt with the Dutch settlers at Fort Orange, New York. A note from Marie de l'Incarnation, the Ursuline Mother Superior at Quebec states:

"Their [the Iroquois] intention is to remain alone in all these regions so they may have all the beasts for food and the skins to give the Hollanders. It is not that they love the Hollanders but that they need someone by whose means they can obtain what they need from Europe; and as the Hollanders are closer to them, they trade with them more easily. "¹¹⁸

¹¹⁵ pC

¹¹⁶ *ibid*: p. 99

¹¹⁷ *ibid*: p. 106

¹¹⁸ Word From New France: The Selected Letters of Marie de l'Incarnation translated and edited by Joyce Marshall, 1967

In New York, the Dutch had built Fort Nassau in 1614 but their fur-trading contact with the Iroquois was not really extensive until the founding of Fort Orange in 1624. In 1626, the Dutch almost lost their hold on the Hudson when the commander of Fort Orange sided with the Mahicans against their Mohawk enemies. The Mahicans were badly defeated and only some fancy negotiating by the new director of the colony, Peter Minuit, managed to salvage the situation and forge a friendship with the Mohawks. Even then, Minuit withdrew all of the settlers to the recently purchased Manhattan Island for their safety.

In the summer of 1624, there were more tribes at the barter in the Upper St. Lawrence than ever before. Champlain had not been beyond the rapids since 1615 but "owing to the annual winter visits of the interpreters"¹¹⁹ and to the extension of French trade, new tribes continued to make their way to Lachine every summer.

"In early July 1624, six delegates from the Five Nations came to propose a treaty of peace and shortly thereafter, thirty-five Iroquois canoes came down the Richelieu River to barter furs with the Frenchmen for the first time"¹²⁰

"In the summer of 1624 the concourse of savages at the barter in the upper St. Lawrence was greater than ever.....owing to the gradual extension of the area in which the French merchandise circulated, fresh tribes continued to make their way nearby every summer to the place of barter. This summer was made especially noteworthy by the arrival of thirty-five canoes of Iroquois. Two years before this, two Iroquois warriors had come to the Montagnais of their own accord in order to try and conclude a treaty of peace. But as they were not official representatives Champlain induced four of the Montagnais, specially deputized to conclude a peace, to return with these Iroquois. On their arrival in the Iroquois country they were met with a good reception and a permanent treaty was drawn up. Thirty-five canoes of Iroquois had now arrived both to trade and to sign the peace. Although the nations and tribes were thus very various no difficulty arose, so perfect were the arrangements made by Champlain."¹²¹

Each nation had its own interpreter. After the ordinary business of the barter, there was the feast of friendship with presents given by both sides. Then followed the dances and other festivities. Finally the whole was brought to a close by the conclusion of the long-hoped-for peace between the Iroquois, the Hurons and the French.¹²² Would it be surprising if Jacques Hertel were there? He would be 21 years old at that time, and a qualified interpreter. Ots-Toch's mother could as easily have been present.

¹¹⁹ TCNF: p.123

¹²⁰ History of Canada by Lanctot

¹²¹ *ibid*

¹²² TCNF

From these references, we know that peace between the Iroquois and French in New France was achieved as early as 1622. This peace was broken in 1627 but for a five-year period, there was opportunity for Jacques Hertel to interact easily with the Mohawk tribes. When the Dutch moved upriver to set up Fort Orange (now Albany, New York) in 1623, they came much closer to the northern settlements, where the best furs were. The Iroquois, who had no allies with whom to trade furs, decided to try for the Dutch trade, which meant removing the Mahican tribes which lay between. It also meant the Iroquois had to divert some of their energies and resources from the raiding activities they carried out along the St. Lawrence River. To do this, they made peace with the Hurons and Algonquins in 1624, an action which brought them freedom from danger from the rear (northward) and the ability to safely attack the Mahicans whom they defeated in 1628. This opened the door for trade relations with the Dutch.

Throughout this time period, the French made sporadic attempts to establish trade relations with the Iroquois, but these were not successful in the long term and Champlain had abandoned those efforts by 1633.¹²³ We must remember that to establish trade relations with a native tribe, Champlain had to use interpreters, and this gives Jacques full opportunity to have interacted with the Mohawk tribes in the Mohawk Valley of New York.

"During the winter of 1625 Champlain remained in France....we are again without any record of what took place during the summer in the St. Lawrence valley. ... Champlain, on his return to Quebec in the summer of 1626, found everything in complete disorder..... During this time the annual barter¹²⁴ had been going on as usual further up the river. It was learned however from the Iroquois present that trouble had broken out between them and the Dutch and that five of the latter had even been massacred."¹²⁵

"The savages who dwelt beside the Dutch had sent presents asking the Montagnais and Algonquins to help them against the Iroquois, who, when they had killed the five Dutchmen, had massacred twenty-four of that tribe."¹²⁶

"It was agreed to wait (to make a decision re fighting the Iroquois) until the vessels had arrived, when the other nations should have come down for the barter. During the interval, however, some Algonquins went off on the war-path and a few light-

¹²³ CFN

¹²⁴ A journal entry from the Jesuit Relations for 1626 explains how the fur trade was carried on: "We see here (Tadoussac) not more than two ships once a year, about the beginning of the month of June. These two ships bring all the merchandise which these gentlemen use in trading with the Indians, that is to say, the cloaks, blankets, nightcaps, hat, shirts, sheets, hatchets, iron arrowheads, bodkins, swords, picks to break the ice in winter, knives, kettles, prunes, raisin, Indian corn, peas, crackers or sea biscuits, and tobacco. In exchange for these they carry back the hides of the moose, lynx, fox, otter, but they deal principally in beavers."

¹²⁵ FCNF pp127,128

¹²⁶ *ibid.* p 129

headed young Montagnais braves caught two Iroquois on Lake Champlain. Although Champlain was able to induce the savages assembled at the barter to send back these prisoners with presents and an expression of regret for what had occurred, yet his efforts were too late. On reaching the Iroquois country the embassy was at first well received, but when news was brought of the ravages committed else-where by the Algonquin warriors who had gone on the war-path, all the members of it were speedily massacred, without distinction of French or Indian" ¹²⁷

It is not known where Jacques Hertel was, and what he did, from the time of his arrival in New France in 1613 or 1615 until 1629 when the Kirke brothers from England seized control of New France. Mention is made in the Jesuit Relations that Jacques "took refuge with the savages"

Although we cannot at this point determine where Jacques spent the sixteen year period 1613 to 1629, we have mention of the interpreters and their way of life, in general. It is easy to speculate on Jacques' travels, and on his whereabouts. Knowing how the interpreters lived, and how much freedom of movement they had does give us an indication that Jacques could easily have journeyed to the Mohawk lands, or met Ots-Toch's mother in any number of places. From *Long Journey to The Country of The Hurons* by Father Gabriel Sagard we read:

"We know little of the mode of life of the armed men who went to Huronia. Usually the missionaries lived apart in their own cabins of bark, but these men, and also traders who went to Huronia, seem to have lived with the natives in their lodges. Here were dirt and squalor, lounging men, lascivious scenes, and no restraint from civilized traditions. It was easy to adopt native manners. The visitors hunted for their food as did the natives, or bought it from them. Intercourse with native women brought a race of half-breeds. Champlain said that such men cared only to hunt, fish, get drunk and sleep" ¹²⁸

"Robberies, murders, assassinations, lust and blasphemy were only too common among the factors and interpreters" ¹²⁹

In 1623 there is mention of a Recollet mission to Huronia and the fact that there were three Recollet priests and

"a rather motley force of thirteen so-called interpreters, hardy men, used to the life of the forest, and ready for any service" ¹³⁰

¹²⁷ *ibid*

¹²⁸ CH: pp xxx,xxxii

¹²⁹ *ibid*: p xliii, TCNF: p 177

¹³⁰ CH: p xxxiii

If we read Costain's description of Etienne Brule, possibly the most famous of Champlain's interpreters, we are perhaps given a glimpse of the life many of the interpreters lived.

"In his last appearances among white men he was dressed like an Indian, his powerful torso bared to the waist and tanned as brown as walnut. his hair, it may be guessed, was shocky and coarse. His eyes, when he became angry, which was often, had a reddish glint in them. He had gone native, living as the Indians did, taking brown-skinned wives wherever he went and putting them away as his fancy dictated"¹³¹

Sagard speaks of the country of the Neutral Tribe, which he states lay

"to the south 4 or 5 days journey from the Hurons, beyond the nation of the Quieunontateronons."¹³²

and he goes on to add that the land extended over 100 leagues.¹³³ This Neutral nation was at peace and remained neutral with both Huron and Iroquois, with the result that

"members of either of the two nations were welcome among them and these did not dare to utter or do anything displeasing to one another when there, and often would eat together as if they had been friends. But if they met outside the [Neutral's] territory, there was no friendship any more and they would wage cruel war upon one another, and keep it up to the uttermost"¹³⁴

As an interpreter, Jacques would have known of this tribe and it is possible that he and Ots-Toch's mother met in Neutral territory. It is even possible that this was the tribe Jacques lived with as a youth. Further mention is made by Sagard:

"One of our Frenchman had fallen ill among the Tobacco tribe, and his companions, who were going off to the Neutral tribe, left him there in the care of a savage..."¹³⁵

In 1629 the Kirke brothers seized Quebec, and the French were no longer in control. Mention is made in several sources of the interpreters returning to live with the Natives and Jacques is specifically mentioned by Benjamin Sulte:

¹³¹ W&G: p 78

¹³² The tribe called the Quieunontatetonons by the Hurons, was the Weskarini, an Algonquin tribe living on the North side of the Ottawa River below Allumette Island

¹³³ A footnote states that the Neutral Nation was a confederation of Iroquois tribes living north of Lake Erie and along the Niagara River.

¹³⁴ CH pp 151,158

¹³⁵ CH p 194

"At the return of Champlain, he [Jacques] returned to Quebec with a thorough knowledge of the languages and customs of the Savages, having contracted some extremely useful friendships among the far distant tribes still unknown to the French. Meanwhile, information is sufficiently vague that we have reached the point of allowing ourselves to suppose that Jacque [sic] Hertel settled in Trois-Rivieres before the year 1636; we know that he must have frequently gone on the trading trips which were made each summer."¹³⁶

It is not clear just who these "far-distant tribes" were, and this allows more speculation that they may have been the Mohawk. We will quite likely never know. The fact that he is said to have gone on the summer trading trips gives him plenty of opportunity for interaction with the Mohawk Tribe.

Sulte states that Jacques lived with native tribes during the years Quebec was occupied by the Kirke brothers from England. (1629-1633) According to Sulte, Hertel had acquired a taste for "la vie des bois"¹³⁷ during his fourteen years of service.¹³⁸ Hertel returned to Champlain's service in 1633.¹³⁹

The Jesuits state that Jacques Hertel "was long employed by Champlain as an interpreter and, upon the capture of Quebec, took refuge with the savages..."¹⁴⁰

Did Jacques return to the tribe where he had spent his early years? Did he seek out Ots-Toch's mother and spend these years with the Mohawks? There is no record of his whereabouts, only the few vague references previously noted. We may speculate but that is all.

On Dec. 3 1633, the Hundred Associates Company granted Jacques Hertel two hundred acres of land in Trois-Rivieres, making him the first land-owner there.¹⁴¹ Later volumes of the Jesuit Relations give us a description of his land.¹⁴² At this time Hertel was granted the seigneurie de La Fresnaye.¹⁴³ There is more of Jacques in 1633:

"as early as 1633 Jacques Hertel, a soldier who had spent the years of English occupation among the Indians, and Jean Godefroy, an interpreter, had been established at Trois-Rivieres, and in 1635 Champlain built a habitation there to help defend the little settlement. The Jesuits also established a permanent mission."

¹³⁶ HTR

¹³⁷ life in the forest

¹³⁸ this statement would imply that Jacques had been in New France since 1615

¹³⁹ DCB, HTR

¹⁴⁰ JR: V, IX, p. 305

¹⁴¹ JR: Notes to Vol. IV, p. 261

¹⁴² JR: 1759-91, p. 85 Half a league in front by two leagues in depth, conceded to the late Jacques Hertel, Sieur de la Fresnaye

¹⁴³ DCB, HTR