

Chapter X: VanderPoel-De Hooges-Post-Bradt

Last Revised: October 29, 2014

Ironically, we may know more about Abraham Vanderpool's Dutch ancestors than we do about him. Because he was born in Albany, New York, we are able to forge a solid link between our Abraham born in 1709 (and, by extension, the Indiana Vanderpools) and the parent Vanderpool family of New York – and so the Dutch community there. Unusually rich information exists about the Vanderpool family and its associated families in New York, extending back to the earliest settlement of New Netherland (as it was called before the English conquest in 1664). Some of what we know comes from several published Vanderpool family histories, some from an excellent network of Vanderpool researchers, and some from documentary and scholarly sources, including the New Netherland Project in the New York State Archives.¹ Indeed, the Vanderpool line as a whole may be not only the lengthiest documented line in our entire family but the best-documented of all these lines as well.

Because the half-century of Dutch dominion in what is now New York State and surrounding areas is not so well known today, it may be useful to profile here the major features of that era as a context for our discussion of the Vanderpools and their family

¹ This heroic project is endeavoring to translate into English and make accessible all the surviving records (written in old Dutch, of course) relating to New Netherland. Some of the records from New Netherland were damaged or destroyed in a fire in the New York State Capitol Building in 1911. Unfortunately, much of the other physical evidence of New Netherland has been lost or buried by successive generations of progress. This evidence would include, for instance, the earliest Dutch cemeteries on Manhattan Island. One was on the west side of Broadway just north of the present Morris Street; see slide 08832 (taken in 1997) for its approximate location. Cemeteries further up the Hudson River might be helpful if we could find them, if stones were used, and if those stones were still standing. All of this is doubtful.

and their related families. What we now know as the Netherlands was long part of the realm of Hapsburg Spain, then Europe's dominant power. As such, Dutch cities captured much of the trade between Europe and the global empire Spain was then developing. Protestantism took root in the Netherlands by the 1560s, and soon (1568) there was a revolt against Spain by a republic proclaimed by the seven northern provinces (including the one named Holland). The result was a long period of fighting, as Spain unsuccessfully tried to repress what it saw as heresy as well as rebellion and to regain political control over these provinces. The Netherlands was occupied by Spanish soldiers and officials during a portion of this time. When a twelve-year peace began in 1609, Spain paused to lick its wounds – and the Dutch took full advantage of their opportunities.

The Dutch now entered a golden age of wealth, military prowess, commercial enterprise, cultural splendor, and intellectual life – an age that lasted only a few decades but saw the Netherlands reach its zenith. The new and capacious Dutch ships enabled them to offer such cheaper shipping costs that their domination of trade spread from the North Sea and the Baltic Sea into the Mediterranean Sea, extended to Asia and Africa (where they captured much of the slave trade), and encompassed the globe from the East Indies to the West Indies. The Dutch now began to serve as the principal middlemen of world trade, developing highly successful economic and military establishments to support their trading network. They were, in short, the world's first maritime mercantile power. The

fact that they possessed both the world's largest and most modern army and its first stock exchange illustrates the scope of their reach. Amsterdam now emerged as the economic and financial center of Europe, perhaps of the world. Rapidly increasing capital and wealth enabled the Netherlands to have the highest standard of living in Europe.

But the Dutch were not only the most literate, and probably the most cultured, people in the world – they were the most liberal as well. Their principle of tolerance and their outright defiance of Roman Catholic Spain also attracted to the Netherlands, and to Amsterdam in particular, thousands of religious dissidents from all over Europe: Huguenots, Walloons, Mennonites, and English Pilgrims among them. The Netherlands was by far the country with the greatest freedom of religion in all of Europe, probably in the entire world. In part because of this spirit of tolerance, Amsterdam grew from about 60,000 in 1609 to 150,000 or more by 1650.

The West India Company was established in 1621 in order to exploit the economic possibilities that came with peace and with Spain's vulnerability. One of those possibilities was the American fur trade. In 1614 the Company built a small fort south of what is now Albany, New York, making that place one of the two oldest, continuously settled European communities in North America. About ten years later the Company planted a year-round trading post and fort, what would evolve into New Amsterdam, on Manhattan Island, which in 1626 the Company "purchased" from the local native Lenape

tribe. As we shall see later, it populated this small trading post not only with its own employees but also with some Walloons and others who were expected to grow food for the Company's employees and soldiers. By 1628 New Amsterdam had about 270 residents living in rough cabins and even cruder forms of shelter; by 1638, there were about 400 persons in about 90 structures.

This was far from a model settlement, though. The fort was dilapidated, many of the farms were vacant, animals roamed freely, fully one quarter of the structures had taprooms in them, and things were hardly as tidy and organized as the Dutch are thought to like them. But then this was not your usual Dutch town, either: it had an eclectic mixture of (mostly) men and a few women from about twenty countries, from Turkey to Sweden. As the least enticing of the four Dutch zones of development (the others were in Asia, Brazil, and the West Indies), New Amsterdam probably attracted not the best talent but rather those who did not catch on or succeed in any of the other zones.

Nor was this a true "colony," as we usually think of it, to be cultivated and expanded mainly through infusions of permanent settlers and their families. Instead, it was a community focused on supporting the lucrative North American fur trade: an entrepôt where the Company obtained pelts from the Indians by trading to them first European goods and later seawan (belts of long strings of white and purple beads – often nicknamed wampum – made from a particular type of shell that soon became legal tender

in New Netherland). The West India Company did not wish to encourage settlement for its own sake, in fact; those who lived in New Amsterdam either worked directly for the Company (as officials, soldiers artisans, or laborers) or supported its work in some other way. The Company owned the land, made the rules, and generally ran things.

Over the years, as newcomers trickled in and then, belatedly, were encouraged by the West India Company, there was steady growth outward from Manhattan Island: up the North (Hudson) River, east into what is now Connecticut and onto Long Island, and west to Staten Island and, slightly later, into what would become New Jersey. The entire enterprise was known as New Netherland. The Company's first three resident directors were inept or scoundrels, but under the leadership of Director Petrus Stuyvesant (who governed between 1646 and 1664) New Amsterdam successfully worked through its various challenges and vicissitudes. Stuyvesant brought vision, order, and discipline, and when two major changes were made – the West India Company abandoned its monopoly of the fur trade (1640) and New Amsterdam received the right to have a municipal government (1653) – what had been a rude and somewhat one-dimensional outpost perched on the highly strategic southern tip of Manhattan Island rapidly attracted traders and entrepreneurs, captured a significant share of North America's shipping trade, and started to grow into the dynamic and cosmopolitan city that would in time become the world's leading city.

By the mid-1600s, New Netherland – by then a collection of two towns, thirteen villages, two forts, and several widely scattered trading outposts – had become a thriving and reasonably well-run Dutch colony. It remained centered on the key trading and mercantile hub of New Amsterdam (often called “the Manhatans”), which controlled the trade of the entire region. The town had perhaps 300 structures and 1,500 of New Netherland’s 3,500 inhabitants by the 1650s. (Albany, by contrast, had perhaps one hundred households at its center and another couple of dozen more scattered nearby.) More active recruiting from the 1630s through the 1650s had brought over more families, and when the Company abandoned its trade monopoly, economic development accelerated. With its neat Dutch-style homes, their gable ends facing the street, their colored tile decorations, and their high stoops, made New Amsterdam resemble a village in the Netherlands itself.

Expansion of English settlements to the north and south of New Netherland probably doomed it. The almost inevitable war between the two trade rivals, England and the Netherlands, meant that New Amsterdam and New Netherland would change hands with the bloodless English conquest of the colony in 1664, though there was a brief Dutch repossession during 1673-74. Both city and colony were renamed for the Duke of York, the English king’s brother (and successor), and the original fort upriver became known as Albany. Soon New York City was growing even more rapidly (by 1680 it had 3,000

residents in more than 400 buildings), and English regulations ensured that it would prosper as a port and commercial center.

But Dutch influences would remain strong in New York, both city and colony, for many years to come, and the Dutch community assiduously cultivated its separateness in language, culture, law, religion, and marriage contracts. (Indeed, there are vestiges of the “Knickerbocker” influence even today.). Outside New York City, many Dutch communities kept their identity and distinctiveness even longer: both the Hudson Valley and New Jersey, for instance, remained strongly (and stubbornly) Dutch in character long after 1700, and Albany (not yet New York’s capital city) was still almost exclusively Dutch when Abraham Vanderpool was born there in 1709.

The settlement in and around what is now Albany has had various names, depending not only on the year and which country was in control but also on the specific jurisdiction being referred to. The West India Company’s initial outpost (1614 to 1624) was called Fort Nassau, which was followed by Fort Orange (1624 to about 1675). A separate community called Beverwyck grew up around Fort Orange from 1652 through 1664, when the English combined both town and fort and renamed the entire place Albany. (This excepts the brief period in 1673 and 1674 when the Dutch regained control of New Netherland and gave Albany the new name of Willemstadt.) Confusingly, though, from about 1648 onwards the inhabitants of what is now Albany customarily referred to their

town as “the Fuyck,” a play on words based on the fact that the settlement’s physical configuration resembled a hoop-net basket – in Dutch, a *fuyck*. To complicate things further, both Fort Orange and Beverwyck were located on and virtually surrounded by the extensive territory controlled by the Dutch patroon (estate owner) Kiliaen van Rensselaer, which was known as Rensselaerswyck. We will get acquainted with Van Rensselaer and his domain shortly.²

It is not always possible to sort out the distinctions among these various jurisdictions, or to which of them contemporary records refer. Representatives of the West India Company and of the patroon often clashed, as the first sought to exercise full political authority within the fort and its environs and the latter attempted to do the same for Van Rensselaer’s property. Eventually the patroon’s authority and powers were diminished, especially when Stuyvesant made a determined effort to exert “civil” authority by establishing the town of Beverwyck to encompass the Fuyck and by creating a court to exercise that authority. Stuyvesant claimed for Beverwyck all the land adjacent to the fort’s walls to a distance of 1,900 feet. More than two dozen traders thus became residents of the new town of Beverwyck and could trade freely with the Indians, although

² Fort Orange, about 550 feet square and about 200 feet from the North (the Dutch name for Hudson) River, was located at the foot of what is today Madison Avenue in Albany. It is now covered by a highway overpass and ramp for the Dunn Memorial Bridge. (See slides 08772, 08780-82, and 08789, all taken in 1997.) The fort housed perhaps a dozen soldiers and had inside it dwellings for twice as many traders. During most of the Dutch years, it was habitually neglected and dilapidated. The new English fort (Fort Frederick, begun in 1675), was located further up Albany’s central hill on what is now State Street; it was located approximately where the New York State Capitol Building stands today. Beverwyck took its name from the Dutch trading town at the far end of the interior river route in the Netherlands, so that, in effect, the two Dutch towns of that name were opposite ends of one long sea connection.

Stuyvesant also required these residents to relocate to two new streets – today called Broadway and State Street. Here were crowded together the unpretentious houses of the traders, each dwelling just large enough to qualify the owner for trading rights and to house his tradeware and furs.

Between 1632 and 1652, then, the same physical place might have been described as either Fort Orange or the Colonie of Rensselaerswyck, depending on who was describing it and on whose authority was being recognized; afterwards, the name Beverwyck gradually gained use until the English replaced it with Albany during the 1670s. In any event, the entire community of Albany was always fairly small: in 1657 there were probably no more than 500 inhabitants in all, and growth thereafter remained slow. Only when it became the capital of the state of New York in 1797 did Albany begin to grow in earnest.

By whatever name, though, life in Albany revolved around the fur trade, and so around the annual trading cycle. Nearly everyone (illegally at first but gradually more openly) focused on getting wealthy from the fur trade. They bought trading goods on credit – often borrowing heavily or mortgaging their homes – from wholesalers in “the Manhatans” who in turn had obtained these goods in Europe. The traders used these imported goods to purchase pelts from the Indians, who arrived (mostly by canoe) beginning in June. Most of the actual trading was done from May 1 through the summer,

although the trading season did not officially end until November 1. During this season, the population of Albany swelled with hundreds of Indians, agents from Manhattan Island, and others from even farther away.

At numerous auctions, generally held in taverns, the furs that had been acquired from the Indians in trade for merchandise or seawan often changed hands again as the purchasers used them to pay off their debts and gain credit for their own acquisitions in the Netherlands for the coming year, or perhaps sold them to larger dealers. Thus Albany's role was chiefly that of depot for the arrival of furs, dispatch point for sending the furs downriver to New Amsterdam for transshipment to Europe, and consumer of the goods that flowed back up the river in return. Like New Amsterdam, Fort Orange was not originally a colony in the classic sense, a mix of farmers and artisans and merchants and who gradually expanded the colony's territorial wealth and extent, but merely a mercantile outpost that served as a way to tap into the fur trade that came down the Mohawk River and from elsewhere in the North American interior.

Much was riding on the success of the trading season: a good or bad year affected everyone's well-being, economic and otherwise. The trading season was also one of disorder and even violence in Albany. With natives and traders (not all of them scrupulous) in town, with considerable drinking, gambling, and carousing, and with the economic stakes so high (income from the sale in Europe of a single fifteen-pound beaver

pelt could bring the seller enough to feed an adult with bread for three months), there was bound to be trouble during trading season. But trading in furs on this scale was in fact a short-lived phenomenon. After rising from about 10,000 pelts a year during the early 1650s to a maximum of 60,000 a year a decade later, the fur trade plateaued as furs became scarcer and then gradually declined through the 1700s – as did Albany until it could replace this lucrative source of income with other, more prosaic (and more stable) businesses. Since Albany – already so distinctively Dutch in character – became the English military base for that country's wars against French Canada through the 1700s, it retained a strong European influence long after most American towns had lost this influence.

It bears remembering that those who went to live in Fort Nassau and then Fort Orange during the early years, and indeed for a century thereafter, were venturing very far into the unknown. They were 150 miles up the Hudson River from even the small, rather primitive village located on Manhattan Island and nowhere near other European settlers (except for the French in Canada, hardly to be viewed as friends, and a few hardy Dutch scattered along the Hudson River). For decades only that river provided a precarious travel route back to civilization and safety, such as it was in New Amsterdam. The forts in what would become Albany remained throughout the 17th century (our main concern here) a distant outpost, isolated in an impenetrable forest and an often hostile environment.

Abraham Vanderpool's parents were **WYNANT MELGERTSE VAN DER POEL**³ and **CATHARINA {DE HOOGES}**⁴ **VAN DER POEL**. Wynant was christened in Albany, New York, on October 14, 1683. In view of Dutch christening practices, it is likely that he had been born there sometime earlier that year, but it is possible he had been born as early as 1681. Wynant spent the first part of his life in Albany, where in 1720 he was listed on a city census as residing in the first ward. His several properties – evidently including some he had inherited – were located in the area bounded by Maiden Lane, Broadway, Steuben Street, and James Street. By 1725, Wynant and his family (presumably including our Abraham, still a teenager) had left Albany and were living in New York City. Wynant and Catharina then moved to Newark, New Jersey (late 1720s) and remained there for the rest of their lives. Excepting the story related below, nothing much is known about Wynant, whether in Albany, in New York City, or in Newark, including how he earned a living, but it seems likely he had a business or trade of some type. Wynant van der Poel died in Newark on April 4, 1750⁵ and was buried in “the old

³ Here we switch to the Dutch spelling of the name, Van der Poel, which prevailed until our Abraham Vanderpool moved south during the 1740s. Note the usages that follow, taught to me by a Dutch colleague: in family names with two or more elements, the first prefix is capitalized when no given name is being used (i.e., Van der Poel) but is written lower case when the given name *is* used (i.e., Gerrit van der Poel). It is also worth noting that in Dutch naming patterns it was customary for the firstborn son to be named after his paternal grandfather and for the second son to be named after his maternal grandfather; daughters were named for the two grandmothers, maternal first and then paternal. This conventional naming pattern can provide important clues in establishing family relationships.

⁴ This name, sometimes spelled De Hoogen, means “the high one” in Dutch.

⁵ The Van der Poel homestead in Newark was later located at the corner of Broad Street and Division Street, where the Continental Hotel stood during the 1880s, but it is not clear whether this is the same location where our Wynant van der Poel and his family lived from the late 1720s onward.

churchyard” in Newark, probably that of the North Dutch Reformed Church on Broad Street between Lombardy Street and Bridge Street.⁶

Catharina de Hooges was christened on February 14, 1686, in Kingston, Ulster County, New York, a Dutch enclave about halfway between New York City and Albany.⁷ She may have been born in nearby Hurley, originally called Nieuw Dorp (New Village) by the Dutch but renamed Hurley following the English conquest during the 1660s.⁸ One source states that Catharina was living at Claverack, in Columbia County, New York, at the time of her marriage to Wynant, but there is no documentary evidence to support this statement. The marriage of Catharina de Hooges to Wynant van der Poel took place in Albany on September 8, 1706.⁹ Catharina died in Newark, New Jersey, on January 12, 1744; presumably she was buried in the same churchyard cemetery where her husband would be buried a few years later, but there is no documentary record to confirm this.¹⁰

⁶ See slides 09687 and 09689, taken in 1997, for views of the park that now occupies this site.

⁷ Dutch settlers founded Kingston, first known as Wiltwyck (Wild Woods), high above the Hudson River near the Esopus Creek, in 1652. It would at time become a major Dutch town and served as New York’s state capital for a short while. The original Dutch church in Kingston was at the corner of what is now Main Street and Wall Street, just a few feet away from the current church. (See slide 08801, taken in 1997.)

⁸ Some sources state that Catharina de Hooges was born in Schenectady, New York, but there is no known family connection with that place and I suspect an error. If she *was* born in Schenectady, she and her family evidently left before a massacre on the night of February 9, 1690, during which some 200 French-led Indians killed or captured about 100 of its residents. This French aggression, based in large part on rivalry over the fur trade, was the first clash in what would develop into the conflict English-French known as King William’s War.

⁹ Some sources state that this marriage took place in Hurley, Ulster County, New York, the home of the bride’s parents, or in Kinderhook in Columbia County, New York, but the records of the Dutch Reformed Church in Albany show that Wynant and Catharina (both described therein as residents of Albany) were married there. How they met is unknown. Was the marriage arranged by their parents? Was Catharina perhaps working (as a housemaid, for instance) in Albany? Did Wynant’s travels up and down the Hudson River include stops in Kingston or Hurley, where he met Catharina? There are some questions we simply cannot answer even with the best of records.

¹⁰ When the church’s graveyard was later built upon, the bodies of Wynant and Catharina van der Poel seem to have been among those removed to a private cemetery opposite 19 Hillside Avenue in Livingston,

During the summer of 1704, Wynant and his older brother Abraham, both in their twenties at the time, became involved in something of an adventure while they were in New York City. The *Castil del Rey*, an 18-gun, 18-man privateer commissioned by the West India Company, had arrived in the port along with three rich prizes it had won by raiding Spanish shipping in the Caribbean. Soon there was word that a French pirate vessel was lurking off Sandy Hook, hoping to prey on any Dutch shipping that emerged from New York's harbor. A volunteer crew sailed in the *Castil del Rey* to do battle with the pirate but then refused to engage the French ship. The captain of the Company's vessel returned to port in order to recruit another crew.

This time Wynant van der Poel and his brother volunteered, surely motivated not only by the promise of shares of any prize money and youthful bravado but also by a bounty for volunteering, and on July 29 the *Castil del Rey* again began to chase the French pirate. Unfortunately – or perhaps fortunately – for Wynant and Abraham, the pirate escaped, the privateer returned to port, and the captain discharged its volunteer crew. Some Vanderpool researchers have wondered if Wynant and Abraham remained aboard the *Castil del Rey* at least for the privateer's next raid into the Caribbean, in late 1704 and

New Jersey, and then to the personal vault of a descendant named Beach Vanderpool. At some later time, Beach's remains and those of other Vanderpools he had placed in the family vault – presumably including those of Wynant and Catharina – were interred in the Mount Pleasant Cemetery in Newark, New Jersey. The vault is in Section R, Lots 6-9.

1705. If so, they then luckily parted company with it: on its very next voyage, the vessel ran aground near Sandy Hook and the entire crew froze to death.

Wynant's adventure took place as New York City was beginning to establish and build its lucrative trade with the West Indies sugar markets. Numerous young men about Wynant's age signed on to crew the many ships that were built in New York to exploit this growing trade. Often these young men would serve as crew members for a few years and then, if they survived, would go on to some other line of work. It is possible that is why Wynant and Abraham were in New York City, and perhaps they were waiting for a ship when the opportunity to chase the French pirate came along. The Van der Poel brothers may to have had a martial spirit of sorts: in 1715 they were both members of Captain Roseboom's company of troops in Albany.

At this point we will detour away from the Van der Poels in order to explore the line of Wynant's wife, Catharina de Hooges, and the several families in that line, after which we will return to the Van der Poels in the next chapter.

Wynant's wife Catharina de Hooges was the daughter of **JOHANNES DE HOOGES** and **MARGARET {POST} DE HOOGES**, who were married, probably in the Dutch church in Kingston, New York, on December 4, 1675.¹¹ Johannes was born sometime

¹¹ The marriage banns had been published on November 17, 1675.

soon after 1650, probably in Fort Orange or Rensselaerswyck because his parents were still living there at that time.¹² He died in Hurley, New York, in about 1695.

Information about Margaret contributed to the LDS shows two persons who might have been her, but they are in fact probably the same person. One was a Margarita Post christened in the Dutch Reformed Church¹³ in New Amsterdam on June 6, 1657; she is described as the daughter of Adriaen Post. The other was a Margaret Post born in Nieuw Dorp in about 1660; no parents are given for her. We cannot be certain that either of these persons was our Margaret Post, but a birth year between 1657 and 1660 seems about right for Catharina's mother, and informed Post researchers generally concur that both references are to the Margaret Post who married Johannes de Hooges. It was not uncommon for children born elsewhere in New Netherland to be taken to New Amsterdam for christening. We have no idea whatsoever when Margaret {Post} de Hooges died, but she probably was residing in Hurley at the time.

Fortunately, much is known about the Post family. A Captain Post appears in the records of New Amsterdam as early as 1660 and as late as 1663; on some occasions he is

¹² Information contributed to the LDS suggests dates ranging from 1650 to 1656 for the birth of Johannes de Hooges. One family researcher has argued that he was born between 1652 and 1654. Sources that say he was born in Hurley (then still Nieuw Dorp) or in New Amsterdam do not seem correct to me.

¹³ This would have been the St. Nicholas Church built within Fort Orange in 1642. Religious services on Manhattan Island, dating from 1628, were held in space the Company provided in one of its storehouses on what was then the waterfront, now William Street. A very simple church building was built on Pearl Street in 1633. In 1692 and 1693 a new Reformed Church was built on what is now Exchange Place; it was destroyed in New York City's great fire of December 16, 1835.

identified as Adriaaen Post.¹⁴ This must be the same Adriaen Crynen¹⁵ Post who was a captain in the West India Company's own private army. The Post family apparently originated in The Hague, and Adriaen Post was probably born in that Dutch city about 1628. His wife's name was Clara {Moockers} Post; she was born in The Hague about 1632. Based on the evidence we have, therefore, it seems very likely that the parents of Margaret {Post} de Hooges were **ADRIAEN CRYNEN POST** and **CLARA {MOOCKERS} POST**, but we would welcome further evidence this is so.

Adriaen and his family had quite an interesting history even before they came to New Netherland. They lived in Recife, Brazil, another of the West India Company's outposts until it was lost to the Portuguese in 1654. The Posts had gone to Brazil sometime before June 1649, when they are mentioned in a baptismal record there.¹⁶ The Dutch had captured a large section of northeast Brazil from Portugal during the 1630s, largely to gain control over sources of sugar and slaves. After a few years of peace a growing insurgency after 1645 gradually drove the Dutch back into Recife itself, where the occupiers had built Mauristaad next to the historic city. A Portuguese fleet forced the Dutch to surrender in 1654. Adriaen Post likely was involved in campaigns against the

¹⁴ The family name may originally have been Pos.

¹⁵ Possibly Crijnen or Quirijnen.

¹⁶ The Dutch encouraged artists to go to Brazil, and one who did was a painter named Frans Post. In light of the rather inbred character of the Dutch colonial administrative apparatus, it is tempting to wonder if our Adriaen Post might have been related to him – especially as Adriaen had a son named Francoys, whose name is recorded at least once as Frans. It is worth noting, too, that a brother of the painter Frans Post, an architect named Pieter, also seems to have lived in Brazil. These men were the sons of Jan Janzoon and Francyntie {Peters} Post, who came from Leyden and Haarlem, respectively. There is no definite link between these Posts and Adriaen, the father of our Margaret, but there is sufficient circumstantial evidence to suggest that such a link existed.

insurgents during the late 1640s. He and his family must have left Recife for home back in the Netherlands sometime in late 1649, though, for by mid-1650 they had turned right around and were headed westward across the Atlantic Ocean yet again: on June 30, 1650, they sailed aboard the ship *New Netherland Fortune* for the colony after which it was named. Post had been hired as the agent for Baron Hendrick van der Capellen toe Reysseel, who was patroon of a settlement on land that today makes up about one-third of Staten Island. The Posts arrived in North America on December 19, 1650, though not without some adventure and delay: because of a dispute between Dutch patroons, the *New Netherland Fortune* and its cargo were confiscated and held for a time at a small island (now known as Dutch Island) located in what is today Rhode Island.¹⁷

Between 1651 and 1655, Adriaen Post and his family probably were living on Staten Island; we are sure he was there by the latter year. At first he was successful, building the colony from twenty to about one hundred settlers and cultivating friendly relations with the Indians. During the fall of 1655, though, at the same time Director Stuyvesant was off to the south conquering the tiny Swedish settlements along the Delaware River (New Sweden), New Netherland experienced what is called the Peach War. This was possibly a retaliation against the Dutch for Stuyvesant's offensive against the Swedes, with whom the Indians had a close trading relationship. Northern Indians raiding the local Canarsie tribe stopped on Manhattan Island for food, and a Dutch resident killed one of

¹⁷ See slide 5306 for a 1991 view of Dutch Island.

them, a woman, who was taking ripe peaches from an orchard. Angry Indians terrorized New Amsterdam, the militia was called out, and several persons on both sides were killed. Over the next month or so, Indian attacks resulted in considerable destruction throughout New Netherland. Many houses in New Amsterdam and elsewhere were burned, dozens more people died, and the Indians took one hundred or more persons captive.

The entire Post family (including five children but not our Margaret, who had not yet been born in 1655) was among the captives, having been seized on Staten Island on September 15 by the Hackensack Indians, who held them for ransom. The Indians, whose base was Paulus Hook, freed Adriaen Post – someone they believed they could trust – on October 12 so that he could negotiate with Stuyvesant and his council the terms of a general release of all sixty or so remaining prisoners. Stuyvesant made Post his official negotiator and even personally fashioned a special leather badge for him to wear as the sign of his office. Post shuttled back and forth between the Indians and the Dutch, working out the arrangements to end the dispute. It was many months before the last of the captives were released in exchange for Dutch guns, powder, lead, blankets, and seawan. Among those held until the end were the other members of the Post family.

Following their release in late autumn, the Post family then had to make it through the winter of 1655-56, virtually alone on Staten Island and without adequate shelter and food.

They and a few soldiers lived in ruined buildings and survived off of stray cattle. Several of the family's children evidently died during this winter of hardship, but Captain Post, diligent in protecting his patroon's interests, refused to accept Stuyvesant's recommendation that he and his family abandon the Staten Island settlement and take refuge on Manhattan Island. Adriaen Post fell ill by the spring of 1656 and his wife had to step forward and act in his place. She petitioned for relief from the lawsuits that had begun to appear (suits based on the patroon's growing debts but filed against Post as Van der Capellen's agent). She also asked for a garrison of soldiers, as well as for someone to fulfill her husband's duties as agent, but neither of those requests was honored.

Post eventually recovered, as did the little settlement on Staten Island, and in 1657 or so our Margaret was born, probably there. The heirs of Post's patroon and the West India Company then became embroiled in a dispute that crippled the colony on Staten Island. Post was still upholding his employer's interests (and being sued by the patroon's creditors) as late as 1660, but by 1662 he seems to have moved to Kingston, New York, and then in 1663 to Bergen, New Jersey (now Jersey City). He patented 55 acres, a lot near the northwest gate of Bergen, and a garden plot in the same area on May 12, 1668. Adriaen Post's homestead on the shore of New York Bay remained in the family for many years.¹⁸

¹⁸ Bergen had been founded in 1660. Some researchers believe that only Post's son, also named Adriaen, lived in Bergen – not the elder Post.

Adriaen Post appears frequently in the records in Bergen, for example petitioning for a minister and against the fencing of common lands, but he also held some important official positions in New Jersey. In 1663 he became a magistrate and in 1665 (despite his appellation as “Captain,” reflecting his previous military career) an ensign. In 1675 he was made a lieutenant in the Bergen Burgher Guard, or militia.¹⁹ At the request of New Jersey’s Governor Philip Carteret, in May 1666 Post acted as interpreter in some negotiations with the Indians. In May 1671, he served on a jury in Elizabethtown (now Elizabeth), New Jersey). Post was also chosen to be a constable and was elected a member of the New Jersey General Assembly in 1673, one of two men representing Bergen; in that same year, he was appointed the first prison-keeper in East Jersey. Lastly, in August 1674 Post was made *schepen* (equivalent to city councilman) in Bergen.²⁰

Adriaen Post died a few days before February 18, 1677, the date he is known to have been buried – probably in a cemetery across the street from the Dutch church in Bergen. Post may have been visiting his son in Bergen at the time, if he did not actually live there himself. Post’s will was recorded on April 7, 1677. We do not know when Adriaen’s wife Clara died, but she was no longer living when their daughter’s wedding to Johannes

¹⁹ Under Captain Caspar Steymants.

²⁰ The prison was established in July 1673 at the home of John Berry. Post was thus among the earliest inhabitants of the Bergen area, the oldest permanent settlement in New Jersey. The area known as New Jersey had remained largely unpopulated until after the English conquest of New Netherland in 1664, but once its settlement began there was a steady influx of groups of Dutch families from all parts of New Netherland – only rarely settlers directly from Europe. Some of these families, like those of Wynant van der Poel, came from as far away as the Albany area. Much of the early settlement of New Jersey proceeded up the Raritan River.

de Hooges was announced in November 1675.²¹ Unfortunately, we have no verified information about the earlier Post and Mooockers lines.²²

We shift now to the family of Johannes de Hooges, the man Margaret Post would marry in late 1675. Johannes had grown up primarily in Hurley, New York, to which his mother and stepfather, Roelofs Swartwout, had moved from Albany in 1657; Johannes was not yet ten years of age at that time. We know very little more about the life of Johannes except for two interesting contemporary references. At one point, Johannes and others are said to have signed a pledge in Hurley promising to volunteer their “bodies and lives” in a war that had just begun with France, but it is not clear when this might have been or if he actually served: there was no active, declared warfare between Great Britain and France during Johannes’s early years, though there was friction between the two empires during the 1660s through the 1680s as they jostled for preference in the North American fur trade. It could be that Johannes volunteered to serve in the local militia as the level of readiness was increased.

The second contemporary reference to Johannes seems to indicate that as he grew older he had become involved in some of Swartwout’s numerous businesses, which included

²¹ Information contributed to the LDS shows Clara’s date of death as December 4, 1675, in Cummunipaw, New Jersey, but I think that date is too late to be accurate.

²² Margaret’s sister Maria married into the Bradt family (to our Eva Bradt’s brother), which we will consider later in this chapter, but she is not in our Bradt line. Some researchers attempt to tie Adriaen Post to a Post family in the Netherlands that stretches back to about 1275. There is doubt about the validity and details of this information, but a link to this earlier Post family at some stage is possible.

some mining ventures. On January 3, 1671, Swartwout and young Johannes, in the company of some other men, were returning from Marbletown on an old mine road when, not far from Hurley, they encountered four unfamiliar “southern” Indians at a cook fire. Since he understood the southern Indian dialect, Johannes questioned the native strangers, after which the Dutch party hurried back to Kingston to report the possibility of imminent Indian raids on the settlements. When Johannes died about 1695, he was probably buried in Hurley, where he had spent nearly all of his life.

Johannes de Hooges was the son of a couple we know much more about. They were **ANTHONY DE HOOGES**, who was one of the leading figures in of New Netherland, and **EVA ALBERTSE**²³ **{BRADT} DE HOOGES**.²⁴ Anthony was born in Noord, a section of Amsterdam, on December 14, 1620. He died in Fort Orange/Rensselaerswyck on or about October 11, 1655. We do not have an exact date of birth for Eva, but as she was baptized in the Lutheran Church in Amsterdam²⁵ on January 9, 1633, it is likely that she was born late in 1632 or very early in the new year. Eva died, probably in Hurley,

²³ The Dutch language of this era employed patronymics that reveal the father’s first or given name. (In the Netherlands but not in North America, the mother’s first or given name was also used in the fashion described here.) A son carried as his middle name his father’s given name with the addition of *sen* or *szen* (often contracted to *s* or *se*); a daughter carried as her middle name her father’s given name with the addition of a *je* or *s* (a remnant of the original *sdochter*, meaning “daughter”). These patronymic names are very useful in tracking family lines, of course, and I have included them where they are known.

²⁴ All of Eva’s names have variant spellings: Eva is often given as Engeltje; Albertse is sometimes rendered Albertson; and Bradt is frequently spelled Bratt. In fact, all of the names cited here that date from the New Netherland period vary significantly, and I have simply chosen certain variations over others. Albert Bradt himself spelled and signed his names variously, and I expect the others did as well.

²⁵ This 1631 church, called the Oude Lutherse Kerk today, still stands at the corner of the Spui near Konigsplein. It is now part of the University of Amsterdam. When I visited Amsterdam in 1991, I saw the exterior of the church but did not know then that it has a connection to my family and so did not visit it. (See slides 05101 and 05102.)

perhaps as early as 1689 but no later than the first part of 1691 because her second husband, Roelofs Swartwout, married again in late 1691. Eva too was probably buried in Hurley.

Anthony and Eva were married, quite probably in Rensselaerswyck sometime in October 1647, because there is a record of payment dated October 29, 1647, for services performed at their wedding.²⁶ (The West India Company paid the expenses of the wedding because Anthony was one of its officials.) Eva seems to have been just fourteen or fifteen years of age when she was wed to a man twice her age. Following Anthony's premature death at thirty-four years of age, Eva mortgaged the couple's house and lot in order to create a trust fund for the five children she and Anthony had produced. Johannes de Hooges received his share of the proceeds shortly before his marriage to Margaret {Post} de Hooges in 1675.

We will consider each of the parents of Johannes de Hooges in turn. His mother Eva was the daughter of **ALBERT ANDRIESSEN BRADT**²⁷ and this man's first wife, who was **ANNETIE BARENTSE {VAN ROTMERS} BRADT**. Both Albert and Annetie were born about 1607. Annetie died in 1661 – probably fairly early in the year, since the official records in February in that year refer to her funeral pall. She evidently died in

²⁶ Information contributed to the LDS gives a date of October 6, 1647, for this wedding, and one De Hooges researcher says that the date was October 1, 1647. Most researchers who study this family do not accept either date.

²⁷ This name, adopted after the English required the Dutch to choose and assume family names, is properly pronounced *Brott*, and many descendants spell the name either that way or as Bratt.

Fort Orange or Rensselaerswyck, but we have no information about where she is buried. Annetie's estate was settled on June 6, 1662. Albert died on June 7, 1686. Presumably he is buried in the Lutheran burying ground in Albany.²⁸

This couple recorded their marriage intentions at the Oudekerk (Old Church) in Amsterdam²⁹ on March 27, 1632, and were married there on April 11, 1632 (which was Easter in that year). The Oudekerk was a Reformed church, and it is not clear why this couple – both Lutherans – were married there. It may be that the Lutheran minister was unavailable. Perhaps the couple did not wish to go through a separate civil ceremony at city hall, which would have been necessary had they married outside the official, Reformed, faith. Or, it may simply be that the Lutheran church, then still under construction, was unsuitable for marriages at this time. We do know that the Bradts later had two children baptized in that Lutheran church and that Albert remained a practicing Lutheran himself (though his children did not), so evidently it had been a logistical problem of some sort that had caused them to be married in the Reformed Oudekerk.³⁰

²⁸ This burying ground was near the Lutheran church on the west side of South Pearl Street, between Howard Street and Beaver Street. (See slides 08777 and 08824, taken in 1997.) It is possible that Bradt's wife Annetie was also buried there.

²⁹ This church, named for St. Nicholas, was begun in 1260 and consecrated in 1306. It is the oldest church, and possibly the oldest existing building, in Amsterdam. This church is located just off Warmoesstraat. It is not the church called the Oude Lutherse Kerk today.

³⁰ Assuming that the baptism of Eva on January 9, 1633, occurred soon after her birth, it is possible that she was conceived before the marriage of Albert and Annetie on April 11, 1632, but Annetie would not have been noticeably pregnant on the wedding day – and might not even have realized she was pregnant. Thus this circumstance is probably not a reason why the couple's marriage took place in the Reformed Oudekerk instead of in the Lutheran church. If there had been a considerable delay between Eva's birth and her baptism, however, a visible pregnancy might indeed explain why another church had to be found for Albert and Annetie's marriage ceremony. In that case, though, Eva's baptism probably would not have been permitted in the Lutheran church, either. To me, it seems most likely that Annetie was not yet pregnant when she and Albert were married.

The Van Rotmers³¹ family apparently originated on the North Sea coast at the mouth of the Elbe River, just east of Cuxhaven in what is now the German state of Niedersachsen. This family was associated with two border-area towns that are called Altenbruch and Otterndorf in German and Oudebroek and Aterendorp in Dutch; we do not know in which of them Annetie was born. From her patronymic middle name, we can tell that her father was named **BARENT VAN ROTMERS**. Her mother's name was **GEESJE**³² **BARENS**, a woman who is thought to have been born about 1591.

Annetie's father Barent seems to have died before her marriage in 1632, as he is never mentioned in the surviving records. At that time her mother, Geesje, was living on Schaepensteegje (Sheep Alley), which is near Rembrandtplein in Amsterdam.³³ During the fall of 1640, Geesje van Rotmers emigrated to New Netherland aboard a ship called *den Wagterhondt* (*The Waterhound*). At some point – Bradt family researchers think it was before she emigrated – she married a gunner at Fort Orange named Pieter Jacobsz van Rynsburch.³⁴ Geesje is thought to have died before April 1658 and definitely was deceased by 1663.

³¹ Sometimes written R tmer.

³² This is sometimes spelled Geesgen.

³³ This alley, named after a family of the same name, still exists. On April 21, 1632, Geesje and her son (Annetie's brother) appeared at Amsterdam's City Hall in order that the latter could make his declaration of intent to marry. The city official before whom they appeared, Dr. Frans Cock, is the central figure in Rembrandt's famous painting called *The Night Watch*. Cock might have performed the same duty for some of the other marriages mentioned in this chapter. See slide 5091 (1991) for this painting.

³⁴ Sometimes spelled Rensborch. After the death of Geesje, Pieter married Elisabeth d'Honneur.

We turn now to Eva's father, Albert Bradt, a Norwegian. We know a great deal about this colorful character, thanks in part to his conspicuous presence in New Netherland's early history and in part to assiduous research by members of a very active Bradt family association. In fact, at least three books have been published profiling the life and times of this man. Born about 1607, Bradt grew up in Fredrikstad, Norway, a port known for its fishing that was also the leading sawmilling town in Norway. Fredrikstad, whose Old Town has an excellently preserved 17th-century appearance, is located on what is today called the Gløma River. Albert was probably baptized in the Gamle Kirken (Old Church) in Glemmen, a section of Fredrikstad; this attractive Lutheran church, whose oldest portion probably predates 1200, still stands.

Bradt went to the Netherlands as a young man, probably one of those Norwegians who took to the sea as a way of seeking opportunity – and because they were uncomfortable in Danish-controlled Norway. (Many of those who “escaped” Norway in this manner were regarded by those who remained as obstinate, rebellious, and irascible – terms that pretty well sum up Albert himself, as we shall observe.) Many of these young Norwegians signed on with the Dutch, the dominant maritime nation at the time. The Dutch were also the principal consumers of Scandinavian lumber for their growing fleet of ships, since timber was scarce in the Netherlands itself. After a short stint as a sailor in the Dutch merchant marine or navy (presumably the former), by 1632 Albert had become a tobacco “planter,” which means he was probably managing a tobacco plantation in the

Netherlands. At the time of his marriage to Annetie in March in that year he was living on the Romboutsteegh (Rombout Alley) in Amsterdam.³⁵

On August 26, 1636, Bradt, then twenty-nine years old, and two older men visited the buildings at 277 Keisersgracht in Amsterdam, where Kiliaen van Rensselaer maintained his combined home, office, and warehouse. There, in accordance with Van Rensselaer's custom, they signed a detailed contract committing the three men to build and operate a sawmill near Fort Orange for a period of seven years; Bradt also agreed to raise tobacco. Van Rensselaer was a wealthy Amsterdam investor and diamond and pearl merchant who (together with several partners who never had anything more than minor economic stakes in New Netherland) had recently become a patroon with extensive property in the American colony.

The role and legacy of the patroon in New Netherland was very significant. By the 1630s, the West India Company had finally decided, after a decade and more of disappointing results in their North American colony, to grant large estates there to individuals who would at their own expense settle and support people on the property the Company had granted these "patroons" had been given. The newcomers, a patroon anticipated, would make such an investor wealthy from his share of the bounty: he would receive all the fishing, hunting, and milling rights, along with a tenth of all harvests. A

³⁵ This alley, which has not existed since the beginning of the 19th century, once ran near the Amstelstraat and so was quite near the Schaepensteegje, where Annetie lived.

patroon also had been granted civil and criminal jurisdiction and could appoint his own magistrates. In short, he would be running a private fiefdom within New Netherland – although Van Rensselaer never viewed his property as anything other than an economic investment.

Of all the Dutch patroons in New Netherland, Van Rensselaer did the most to develop his extensive holdings there, and the sawmill Albert had contracted to construct and run was a key element in Van Rensselaer's plan to create a money-making agricultural enterprise. In the end, Van Rensselaer was in fact the only successful patroon of the dozen or so individuals who had obtained these lucrative patents, and even his modest economic success fell far short of his expectations: few if any of the artisans or farmers he sent to North America could make a living, and nearly all of them were drawn irresistibly into the fur trade instead. The continuing ownership of vast sections of New Netherland by the Van Rensselaer family and other patroons would do much, though, to shape its future development, economy, social structure, and politics.

At 2:00 p.m. on September 25, 1636, Bradt and his family (Annetie and two children, one of them our Eva) departed Amsterdam aboard his patroon's new ship, called the *Rensselaerswyck*. Their first destination, which required a difficult trip along a narrow passage through the shallow waters and sandbanks in the Zuider Zee,³⁶ was a port on the

³⁶ This well-known body of water was an inlet of the North Sea that would be enclosed by dams in 1932. What remains today is called the IJsselmeer.

Dutch barrier island called “the Texel.” They left that island on October 8.³⁷ What lay ahead for the nearly forty passengers and the crew of fourteen or fifteen was an extremely long and arduous passage. Storms kept the *Rensselaerswyck* from following the routes vessels crossing the Atlantic Ocean typically took (south as far as the coast of Morocco and then west to the Azores and across the open ocean to America). On November 16 – after more than a month first being battered and then adrift in the Bay of Biscay – the captain was forced by dwindling provisions and damage to his ship’s stern to put in at the small English port of Ilfracombe, located on the north coast of Devon near Exmoor in western England. In the midst of this fruitless and worrisome ordeal at sea, on November 2, Albert and Annetie had born to them their third child, a boy they named Storm.³⁸

The ship did not sail again until January 9, 1637, some six weeks later. (Meanwhile, Storm was baptized and one of its passengers killed another in an English tavern.) After some further difficulties, including a narrow escape from privateers, the *Rensselaerswyck* made landfall at Cape Charles, Virginia. It then followed the coastline northward and arrived in New Amsterdam on March 4, 1637. Ice in the Hudson River kept the ship at its dock on Manhattan Island until March 26, but at long last the *Rensselaerswyck* and its passengers sailed up the river and arrived in Fort Orange at 3:00 am on April 7 – six and

³⁷ One source gives October 2 as the date of their departure.

³⁸ Later, when the English forced the Dutch in conquered New Netherland to adopt and use family names, Storm and his descendants elected to use Van der Zee (meaning “from the sea”), and they are still known by this name today. Both my sister and I went to school with members of a Vanderzee family that I only recently learned is descended from Albert Bradt’s son Storm. The given name Storm is still in use in that family, all these generations later, and in fact the father of our Vanderzee schoolmates was named Storm Vanderzee.

one half months after having left the Netherlands. Except for a few soldiers and traders at Fort Orange, the newcomers were the only Europeans living in this then-remote region located between the territories of the Mohawks to the west and the Mahicans to the east.

The two men and their families initially charged with building and operating the patroon's sawmill lived together in a house on what was originally called Tawasentha Creek, not far from the site of the first, short-lived Dutch fort (Fort Nassau), some two miles south of Fort Orange. Albert Bradt was soon helping to construct the sawmill nearby and managing a tobacco farm. In time the creek (in Dutch, a *kill*) on which Bradt lived and worked would come to be named after Albert himself. As the Normanskill, it reflected the fact that he was often called by the nickname *de Norman* ("the Norwegian"). The creek is still known as the Normanskill today.³⁹ Later, Bradt and his family lived in a rudimentary home in Greenbush (now known as Rensselaer) on the east bank of the Hudson River across from Fort Orange and Beverwyck, and he also owned a house within the confines of Fort Orange itself.

³⁹ The exact location of the Normanskill mill can only be approximated. My explorations on foot, using a topographical map, have led me to conclude that it was probably the rocky area beneath the bridges for U.S. 9 and the New York State Thruway, just a short distance upstream from New York Route 32. (See slides 08791-08796, taken in 1997.) Discoveries later reported in the Bradt family association's newsletter seem to have validated my thinking. Albert's residence was on the highway between Albany and the town of Bethlehem, and there is a natural, elevated location not far from the Normanskill mill site that matches this description. The area is known as Kenwood and is at the end of Old Pearl Street. A resident here in 1997 bore the name Anders, the family name taken by Albert's brother, Arent (who had come to New Netherland with Albert in 1637). See the USGS map for Delmar/New York and slide 08797, also taken in 1997. A nearby public park, called Normanskill Farm, is not on what was Albert Bradt's property but took its name from the tributary itself. Normanskill had its own legend of a maiden, similar to the Lorelei, who lured boys to their death in the pool. As a notable landmark, Normanskill and its falls seem to have been used by native American groups as a rendezvous and as a place for important conferences. In Delaware Indian oral history, it was the site where the Iroquois nation imposed inferior status on the Delaware people sometime early in the 1600s, though the accuracy of this lore is questioned.

Almost immediately, Bradt had difficulty getting along with the other partner who had come to New Netherland with him, Pieter Cornelissen (the third partner had been delayed), and Bradt seems to have precipitated an upheaval in the partnership.⁴⁰ By March 25, 1638, when Bradt moved his family to another house, the partners had separated and Bradt was raising tobacco full time. No doubt he – like nearly everybody else in New Netherland – was also engaged in the lucrative fur trade, technically illegal (but still widely practiced) until the West India Company ended its monopoly of that trade in 1639. Albert also raised cattle, grew apples, fished, dealt in real estate (he rented out the house in Fort Orange that he owned), and engaged in trade with the Indians. His brother, Arent, evidently assisted him by running the tobacco business while Albert dabbled in these other things. Albert also may have smuggled a bit and frequently battled with officials of both the patroon⁴¹ and the West India Company, often refusing to pay the fines levied on him when he stepped too far out of line.

Bradt and Van Rensselaer had a rather rocky relationship. The latter – something of a micromanager in today's terms – was in his correspondence with Albert frequently hectoring and often critical of Bradt's actions, attitude, financial accounts, and tobacco.

On the other hand, Bradt's job *was* to make money for the patroon, and Van Rensselaer

⁴⁰ The fact that the third partner did not come to New Netherland until 1638 may have contributed to the friction between Bradt and his other partner.

⁴¹ One of those with whom Bradt battled was the patroon's agent, a man named Jacob Albertsen Planck [Verplanck?], who may have been related to our Abraham Verplanck, a man we will meet in the next chapter.

sent similar long and rather petulant letters of instruction to all of his colonial agents, none of whom submitted to him what he regarded as satisfactory reports and accounts. Judging from this correspondence, Albert responded to the patroon's repeated scolding by being even more evasive and obstinate. Many of those who had made that voyage in 1636 and others like it did not stay in the New World but returned to the Netherlands, either because they were not up to the challenges the new colony posed or what the patroon demanded of them; Bradt chose to remain, despite both, and thrived.

In 1646 Bradt took over as manager of the two sawmills on the Normanskill that Van Rensselaer had hired him to build and co-manage ten years before, and over the next couple of decades he prospered by supplying lumber to the growing population of Fort Orange and Rensselaerswyck – this in spite of the area's limited milling season, cut short by low water during the summer and ice during the winter. The fact that there were few competitors certainly helped. (One of them, as we shall see in the next chapter, was our Wynant van der Poel.) The marriage in 1647 of Albert and Annetie Bradt's daughter, Eva, to one of the leading figures of the colony, the patroon's own employee Anthony de Hooges demonstrated that the Bradt family had achieved an enviable level of prosperity and position in New Netherland.⁴² Albert's mill site was described in 1651 as a powerful

⁴² Bradt was prosperous enough to have been able to hire at least three assistants: a French carpenter named Labatie during the 1630s, a shoemaker named Gerrit Hendricksz from 1638 to 1641, and a farm servant named Jacob Arentsz from 1639 into the 1640s. Albert's own sons also helped in the sawmills.

waterfall with two large sawmills and three dwellings on it. Nothing is there today except the age-old natural waterfalls.

Albert also expanded his activities in the fur trade, using as his partner in New Amsterdam the man with whom he had come to New Netherland in 1637 but then had quarreled, Pieter Cornelissen. On August 29, 1651, Bradt bought a warehouse and a wharfhouse across from the Dutch fort down in New Amsterdam,⁴³ subsequently converting the house into an office from which he could conduct his business there. He also owned about 50 acres in the Smith's Vly area of New Amsterdam and may have owned more property in both New Amsterdam and Fort Orange/Rensselaerswyck that we know nothing about. The records reveal that in the former settlement Albert raised cattle and also caught and sold fish.

Meanwhile, Albert's contract with the patroon had expired in 1643, but he continued as before to operate the sawmills on Normanskill. Van Rensselaer and his heirs – Kiliaen himself had also expired in 1643 – sought to collect some rent from Bradt for the period from 1652 to 1672, but no agreement could be reached, largely because of Albert's intransigence. (Bradt apparently wore the later patroons down: by the 1670s his rent

⁴³ Bradt bought the house and lot from Hendrick Kip (whose name would get attached to Kip's Bay), which makes it possible to locate the property on contemporary maps. Albert leased the house to Roeloff Jansen, a butcher, and then to Allert Anthony. Bradt's house and lot, which immediately adjoined those of our Abraham Verplanck, were located approximately at what is today 2 Broadway. By the time Bradt was operating at this location, the Dutch fort had deteriorated such that it was laughable as something that might deter an enemy: the earth bastions had crumbled in numerous places and much of the original stone facing on them had been looted for use in building other structures in New Amsterdam.

payment had been reduced to a token few apples a year, and at that rate it would have taken 198 years for Bradt to have paid off what the patroons claimed he owed to them.)

Bradt had direct business ties with firms in the Netherlands. In addition, he was among the relatively few residents of Fort Orange/Rensselaerswyck – perhaps only 15% – who owned property down in New Amsterdam. He was also among the few – no more than one-quarter of those in New Netherland – who owned his own *yacht* (the Dutch word for an ordinary sailing vessel) that he used for hauling cargo up and down the river. As a former sailor, it was natural for him to operate his own ship, probably loaded much of the time with tobacco and furs southbound and other goods northbound, and he could sail from his upriver farm right to his New Amsterdam warehouse via a slip leading in from the Hudson River. The fact that he could afford to own and operate such a vessel serves to confirm how he was prospering through these years after his departure from the service of Van Rensselaer.

Albert may have divided his time between Fort Orange/Rensselaerswyck and New Amsterdam, but as late as 1660 he was legally a resident of what was increasingly being called Beverwyck. He and his commercial disputes continue to appear in the court records of New Amsterdam, but (as the writer of one book about him points out) Bradt seems to have behaved himself better during his later years as a merchant – at least there were fewer complaints about him. After Cornelissen's death in 1658, Bradt bought a mill

creek on the Long Island side of the East River across from New Amsterdam that had belonged to his former partner, sold a sloop he and a partner owned, and rented out his business office next to the fort⁴⁴ He also showed a generous side: he agreed that all of Cornelissen's estate should go to his former partner's children and assumed any debts stemming from their joint business. Beginning about a year and a half after the death of his wife Annetie in early 1661, however, Bradt seems to have disengaged from business in New Amsterdam: he signed the house there over to his eight children (June 3, 1662), sold the nearby warehouse (1664), and turned his attention thereafter to his sawmills, orchards, farms, and ironworks up on the Normanskill.

We see another dimension of Albert Bradt when we look beyond his business dealings and legal squabbles. He was evidently trusted by the Indians friendly to the Dutch, for in September 1650 a Tapaen Indian came to his home to report that the unfriendly Maquas tribe was trying to organize an attack on Fort Orange during the coming winter. Bradt reported the conversation to the Dutch officials, including our Anthony de Hooges. Defensive precautions were taken and there was no attack. Having learned the language of the Mohawks, Albert could also interpret them to the Dutch and vice versa.

⁴⁴ This property seems to have been near Maspeth Kill in what is known as Bushwick, in Brooklyn.

In addition, for many years Albert was an active lay leader and elder in the Lutheran Church in Beverwyck. As such he risked violating the religious laws, since the Dutch had an established church that was supported by civil law and mandatory annual payments from all residents. In spite of their general tolerance of those with other views, the Dutch allowed worship outside the established church only if the other sects did not proselytize, advertise themselves, or ask the state to support their clergy – as the state supported the ministers of the Dutch Reformed Church. The agents of the West India Company strictly applied this policy in New Netherland.

During the late 1640s, though, the Lutherans in New Netherland began to press for having their own minister and church building, since when children were baptized at the Reformed Church both parents had to attend the ceremony and profess their acceptance of the dogma of the Reformed Church. This was galling to Lutherans like Albert Bradt. In 1649 and again three more times during the next decade, the Lutherans in Fort Orange/Rensselaerswyck sent delegations to Amsterdam in search of a pastor. Some Lutherans were jailed when they started or attended their own religious meetings, often in private homes.

On January 30, 1656, sixteen Lutherans in Fort Orange held a public worship service, not only on Sunday morning but directly across the street from the Dutch Reformed Church. Afterwards, there was some sort of altercation near the church involving the Lutherans.

Albert Bradt was the elder for this worship service, and for his role he was fined a substantial sum.⁴⁵ He was also fined by authorities in New Amsterdam for organizing and leading Lutheran services there. A few years later, the West India Company relaxed its attitude somewhat, and when the English took control of New Netherland in 1664 the Lutherans were granted the right of public worship. Their own church was not built until 1678, but when it was, Bradt was one of several men who bought the land on which the church would be built.⁴⁶

Albert, left with four sons (ages twenty-five to eleven years) after Annetie died in early 1661, married again about 1664.⁴⁷ His second wife was Pieterje Jans Jansen, the widow of the second of his two original partners in the patroon's sawmill, Claes Jansen de Ruyter van Naerden. Pieterje died in New York City in January 1667, and the court minutes for New Amsterdam show Bradt – noted as living in “Albania,” the court's spelling of the new English name for Beverwyck – was among the creditors of her estate.

In 1668 or 1669, Bradt was married a third time, to Geertruyt Pieterse {Coeymans} Vosburgh; she was the widow of a victim of an Indian attack at Esopus, Abraham Pieterse Vosburgh. This would not be a happy union, however. By January 1670 Bradt

⁴⁵ Albert claimed immunity from prosecution on the grounds that he was a resident of Rensselaerswyck and not of Fort Orange, but the court in Fort Orange did not accept his claim. His buildings within Fort Orange were attached – seized – in order to enforce payment of the fine he had received.

⁴⁶ The Lutherans obtained this property in 1670. The church was on the west side of South Pearl Street between Howard Street and Beaver Street. (See slide 08777, taken in 1997.) The Lutheran church in New York City, on the southwest corner of Rector Street and Broadway, was not built until 1676, and it is questionable whether Bradt (largely retired to the Normanskill by then) ever saw it.

⁴⁷ One unconfirmed source says this marriage occurred between May 29, 1663, and January 27, 1666.

had ceased giving support to his wife – herself a rather contentious person – and perhaps had left her. On March 29 in that year, Bradt asked for a written decree of separation and annulment. On October 24, 1670, Following months of acrimony and wrangling, New York Governor Francis Lovelace finalized a decree for separation (“because strife and difference hath arisen between them”) – but not for annulment. Albert was directed to furnish his wife about a bushel of apples (mixed summer and winter, the decree specified) each year. Predictably, perhaps, Albert fell in arrears and his wife refused to accept the apples anyhow. Finally she moved away to Kinderhook, New York.⁴⁸

Bradt retired from nearly all of his remaining business activities in 1672, fourteen years before he died, but he apparently kept his farm and orchard on the Normanskill. He lived there by himself, no doubt rather lonely, until he moved to his son Dirck’s house⁴⁹ in Albany in 1685. According to historians of Albany, he also sometimes lived on Fox’s Kill, a ravine just outside the north gate of the stockade surrounding the town.⁵⁰

Throughout his life Albert had had a reputation for possessing a violent temper, for inflicting cruelty on members of his family, and for being quarrelsome in his relationships with others. Van Rensselaer had described him as “a strange character.” At

⁴⁸ Geertruyt moved to Kinderhook in 1676 and died in 1695. One book on New York cites the couple’s divorce in order to illustrate its point that at that time such a divorce was quite rare, both in New Amsterdam and later in New York.

⁴⁹ Dirck’s house was on the west side of North Pearl Street, about halfway between Maiden Lane and Steuben Street, about where Pine Street would later be driven through this block. (See slide 11638, taken in 2005.)

⁵⁰ This location today is the corner of Broadway and Clinton Street. (See slide 08823, taken in 1997.)

the same time, Bradt was a respected businessman and church leader. Toward the very end of his life, though, Bradt's worsening behavior caused acute concern within his family and the community. On different occasions he was accused of hurling a knife at a neighbor, behaving "improperly" before young people, destroying a neighbor's property, throwing fire around his son's house, and threatening to burn his son.⁵¹ He was also nasty to a son-in-law who was bending over backwards to help him out. The court ordered Albert's family to confine him or move him out of Albany. We can only guess whether he had some illness – a form of senility or possibly what we today know as Alzheimer's Disease – or was just increasingly irascible in his old age.

We know almost nothing about Albert Bradt's line in Norway, except – from his patronymic – that his father's name was **ANDERS BRADT**. This man had probably been born during the 1570s. Albert's mother was very likely named **EVA**, since both Albert and his brother Arent bestowed that given name on their first daughters. Because Albert's maternal uncle was named Lourens Pieters, Eva likely bore the name Pedersdotter: daughter of a man named Peter. The surname Bradt, which can mean "steep" in Norwegian, may have been the name or description of a farm in Norway where the family originated. Thus the trail of Eva {Bradt} de Hooges and her Bradt line would seem to end somewhere on a hillside in rural Norway.

⁵¹ On the other hand, in 1677 Bradt was named as a guardian in a will, so someone seems to have regarded him as able and trustworthy. Albert's son was no paragon either, having on at least one occasion caused enough commotion on a Sunday morning in 1677 to have attracted the sheriff – after which he insulted the sheriff. Uncivil behavior may be in the Bradt genes.

Next we take up the father of Johannes de Hooges, Eva Bradt's husband, Anthony de Hooges. He too is someone about whom we know quite a bit, in his case because while he lived he was a leading figure in New Netherland's early history. Anthony worked for a time (we do not know how long) in Amsterdam for the merchant-patroom Van Rensselaer, who in mid-1641 sent him to Rensselaerswyck. His duties there were to be an assistant bookkeeper and aide to Arent van Curler, the agent in charge of the patroon's enterprise and also the town clerk. De Hooges departed from Amsterdam on July 23, 1641, and from the Texel on July 30. He sailed aboard a vessel named *Den Coninck David* (*King David*), one of thirty-five or so vessels to leave that port at that time.⁵² This ship, a 200-ton Dutch "flyboat" with a keel of sixty feet, had a crew of twenty-five and fourteen guns. The detailed journal that Anthony kept during the voyage is considered a major contemporary source of information about the nature of travel between the Netherlands and the Dutch outpost in North America. This voyage, like that of the Bradts, would become quite an adventure.⁵³

After a stop in Plymouth, England, from August 19 through 30, De Hooges's ship and five others began their ocean crossings. The little fleet passed the Madeira Islands on September 16 and 17 and the Canary Islands on September 19 and 20. Now alone,

⁵² See my files for a copy of the contract between the captain and the patroon for the transport of Anthony de Hooges to New Netherland.

⁵³ See the copy in my files.

except for a small galley sailing with them, *Den Coninck David* ran short of fresh water. When the crew and the passengers “began to look at each other,” as De Hooges put it in his journal, they unanimously decided (on October 4) to detour to the West Indies in order to replenish their water supply. The ship reached the Leeward Islands on October 16 and anchored at St. Christopher two days later. Leaving the West Indies behind on October 23, *Den Coninck David* headed north for New Amsterdam. Contrary winds dogged the vessel, as they had for much of the voyage. After running aground briefly at Sandy Hook, De Hooges's ship finally anchored in the East River off Manhattan Island on November 29, 1641. As this was too late in the year to navigate the ice-choked Hudson River, De Hooges was compelled to spend the winter in New Amsterdam⁵⁴ and so did not reach his new home in Rensselaerswyck until April 10, 1642. He had been in transit for eight and one half months – two months longer than the Bradts had been at sea six years earlier.

In Rensselaerswyck, De Hooges took over the operational details of running the upriver outpost, which had about 100 residents, from the offices in the tiny community named Greenbos. Van Rensselaer had insisted on placing his base of operations on the unprotected *east* shore of the Hudson River in a futile effort to keep his colonists as far as possible from the fur trade centered at Fort Orange. (After the patroon died in 1643, the

⁵⁴ In New Amsterdam, De Hooges lived with a West India Company official named Oloff Stevensen van Cortlandt, probably on the street then called The Strand (now Pearl Street) – just a few steps from where our Abraham Verplanck lived. (See slide 08841, taken in 1997, for the approximate area.)

offices were moved to the west shore.) Despite his inexperience and the fact that he was only in his early twenties, which sometimes made De Hooges feel that the residents of Rensselaerswyck did not respect him, Anthony is regarded as having been a quick learner and an able and effective manager; the patroon himself described him as “an upright young man.” We know that De Hooges owned an extensive library of books on law, theology, philosophy, and mathematics, so he may have had a good education in the Netherlands. When Van Rensselaer was between agents, from October 1644 to March 1648, De Hooges handled the entire business management of the colony virtually alone, a considerable accomplishment for such a young man. Once Brant van Slichtenhorst arrived to be the patroon’s new agent, De Hooges served as the colony’s secretary.

De Hooges's name appears in many of the colony's records, including in those that the New Netherland Project has translated, as well as in the court minutes of Fort Orange; in fact, those minutes are frequently in his handwriting.⁵⁵ The New York State Archives holds a number of manuscripts related to de Hooges, including memoranda, promissory notes, deeds, and the like, and his journal is an important source for information about day-to-day life in New Netherland. Records like these relate a number of disputes in which Anthony de Hooges was involved.⁵⁶ He experienced several verbal and physical

⁵⁵ The booklet describing the New Netherland Project includes a facsimile of a document written in Anthony’s hand.

⁵⁶ When Van Rensselaer's agent and his new bride lost their house to fire, De Hooges invited the couple to stay with him. Unfortunately the two men soon argued, and after a month De Hooges threw them out. In March 1647, De Hooges described in detail the appearance of a white whale in the Hudson River not far from Albany. His account possibly influenced Herman Melville, a native of Albany, in the writing of *Moby Dick*. In 2002 composer David Dramm set some of De Hooges’s words to music in *The Beverwyck Overture*.

assaults, so he must have been a controversial character, or at least was someone in a controversial position, although one of the persons who attacked him twice with a knife was evidently an habitual troublemaker.

Soon after De Hooges arrived in New Netherland, his sweetheart back in Amsterdam married another man, leading Van Rensselaer to warn him against both drink and women in terms that makes one suspect that De Hooges may have sampled both to excess.⁵⁷ Although the patroon viewed him with almost fatherly eyes, he did not treat Anthony particularly well and failed even to pay him for a couple of years. In general, though, De Hooges had a good position with a handsome salary and amenities (including a free house, free beer, and income from fees). He served as a deacon of the Dutch Reformed Church and was sometimes asked to console the bereaved or to represent in court those who needed assistance. Perhaps his most lasting contribution to New York's history, however, is a true oddity: a promontory on the east shore of the Hudson River, above where the east end of the Bear Mountain Bridge connects to that shore today, is nicknamed "Anthony's Nose" – supposedly after Anthony de Hooges's own rather prominent nose.⁵⁸

⁵⁷ One source states that Anthony de Hooges was a widower with several children when he married Eva. I have seen no evidence to substantiate this statement, and the story related in this paragraph of the text would seem to indicate otherwise.

⁵⁸ The nickname may be a corruption of the Dutch word for promontory. (See slide 08771, taken in 1997.) Washington Irving, in his fictional *Knickerbocker's History of New York*, provided a different explanation for the origin of the name, but Irving made up a good deal of his so-called "history." Some early explorers called the Hudson River "St. Anthony's" River, which seems to indicate that the connection of the name with the nose of Anthony de Hooges is only a myth.

So it was that in a gesture of good will the West India Company had paid for Anthony and Eva's wedding in October 1647. The couple lived at first in the colony's warehouse, but in 1648 that building was converted into the community's first church and Anthony and Eva had to move elsewhere. On April 23, 1652, De Hooges obtained a lot “near the bridge” on the south side of the Rутten Kill (a creek also known as the Fuyck or First Kill) in the new village of Beverwyck. This description more or less matches that of the property De Hooges owned at the corner of what would become Green Street and Beaver Street, just south of State Street in downtown Albany, since the creek – then diked with planks as a Dutch canal would have been in the Netherlands – flowed near that intersection on its way to emptying into the Hudson River at the foot of Hudson Avenue.⁵⁹ Still not yet thirty-five years old, Anthony de Hooges died in Fort Orange/Rensselaerswyck on October 11, 1655,⁶⁰ leaving Eva with several small children, including our Johannes. We do not know the cause of his early death. It was probably a disease of some type, but the fact that Anthony had been physically attacked several times during his short career as the patroon’s manager may have been a contributing factor.

About two years later, on August 13, 1657, Anthony de Hooges's widow Eva entered into a marriage contract with a man named Roelofs Swartwout, who had arrived in New

⁵⁹ The Rутten Kill and its prominent ravine once ran between State Street and North Street in present-day Albany; it was filled in many years later. See slide 11628 (taken in 2005) for the location of De Hooges's house.

⁶⁰ We deduce Anthony's date of death from the fact that his employer stopped his salary on June 11.

Netherlands in 1652 and had come to Fort Orange/Rensselaerswyck a few years later. Well-educated and ambitious, Swartwout had dabbled in various projects there before marrying the widow of Anthony de Hooges, a woman who was at least several years older than himself. This marriage brought him social standing and connections but also the debts that Anthony de Hooges had left behind through his premature death. For his own part, Swartwout was all too willing to take on more debt, which often left him heavily mortgaged, chronically overextended, and even in hardship – especially with the large family he and Eva produced in addition to her own children from her first marriage.

A year or two after they were wed, the couple and their numerous children relocated to “the Esopus,” as the small Hudson River community along Esopus Creek south of Kingston was called.⁶¹ This entire area was a new frontier for the Dutch, who had only recently established a town on the abutment overlooking the newly opened farmlands extending to the west. That town, first called Wiltwyck (Wild Woods), was later renamed Kingston. The rich and easily cultivated land in the vicinity of Wiltwyck appealed to the Dutch, including Stuyvesant, as a potential source of provisions for the growing town on Manhattan Island at the mouth of the Hudson River. Swartwout and his new wife seem to have maintained homes in both Beverwyck and the Esopus for awhile. The former was presumably the former De Hooges house that would have become Eva's

⁶¹ This location is not the same as the present-day town called Esopus, which is further south.

by inheritance, although just before her marriage Eva is said to have been living nearby at the corner of Beaver Street and Broadway.⁶²

The couple's house in Beverwyck was chiefly used for business purposes or rented out when Swartwout needed money and was ultimately sold off with other property Eva's late husband had owned. In any case, the younger De Hooges children, including Johannes (evidently about seven years of age when his mother married Swartwout in 1657), lived primarily at the Esopus after about 1659 and then raised their own families there. Eva and her second husband are listed among the celebrants at the first communion at the new church at Wiltwyck on December 26, 1660. Swartwout bought a village lot in Wiltwyck in 1662, then a lot outside the palisade that the town erected for protection on its nicely elevated but isolated site.⁶³

Swartwout had by then become the local *schout* (similar to sheriff in the English system) through unusual circumstances. He traveled to Amsterdam in 1660 and personally lobbied the West India Company to appoint him to the position, but Peter Stuyvesant, the director down in New Amsterdam, objected on the grounds that Swartwout was immature and inexperienced. Swartwout used his influence, though, and the Company overruled Stuyvesant in 1661. As a *schout*, Swartwout would have maintained order, prosecuted

⁶² The two locations are only a block apart, so the statement that her residence was at Beaver Street and Broadway may stem from a slightly erroneous reading of a map by someone.

⁶³ The Stockade District is one of Kingston's foremost attractions today. Swartwout's property is said to have been located south of that of Louis Du Bios (probably Bois) and north of that of Thomas Harmansen.

certain crimes, and, with several elected representatives, helped to set policy. His career as *schout* had its ups and downs, as he lost his office for a time and struggled economically, but later he regained some of his authority. Fortunately, no one in the Swartwout family was killed, wounded, or taken prisoner during a series of Indian raids on the settlements along Esopus Creek and at Nieuw Dorp (later called Hurley) on June 7, 1663. Swartwout played a role in organizing the defense against such attacks.⁶⁴

Six years later, in 1669, Swartwout and his family moved inland a few miles west to Nieuw Dorp, where they lived in the village itself and owned two lots outside of it. The Swartwouts continued to work their fertile farmland (eventually about 40 acres) on the north side of Esopus Creek, probably producing hops, rice, and grains like the other Dutch farmers in the area.⁶⁵ In addition, Swartwout maintained his involvement in local politics – and, as we have seen, mining. By now Johannes de Hooges might well have been living on his own, but as we have seen he was did not marry until 1675 – to a woman, Margaret {Post} de Hooges, who was living in this part of New Netherland.⁶⁶

⁶⁴ Some sources give the date of this attack as June 10.

⁶⁵ See the USGS maps for Saugerties/New York and Kingston West/New York for Esopus Creek, Hurley, and the old section of Kingston. The land the Swartwouts cultivated is still being farmed three and one half centuries later. See slides 08798-08799 for views of Esopus Creek and Hurley in 1997. Swartwout's property was located west of Evert Pell's and east of the minister's lot.

⁶⁶ This marriage date, 1675, may provide a clue about Johannes's exact year of birth: for the Dutch, the customary age for marriage was twenty-one years old for a male and eighteen years old for a female; an unmarried male reached his majority at twenty-five years of age, and a single woman reached her majority at eighteen years of age. This argues for Johannes having been born closer to 1655 than to 1650, I think.

Swartwout played a small role in a big event in New York's early history under British rule, one in which Johannes de Hooges may have had a cameo role. Roelofs Swartwout was an enthusiastic adherent of Jacob Leisler, a militia captain who led what is sometimes termed a “rebellion” during the late 1680s. Civil government in New York unraveled in 1688 in the wake of the Glorious Revolution in England, when William and Mary became the new monarchs and administration of distant colonies was far from the minds of people many miles away in England. With a vacuum in the colony’s leadership, Leisler stepped forward either to maintain order or to usurp the crown’s power, depending on one’s perspective. Leisler primarily attracted support from those who were not members of the commercial, political, and social establishment, and he was also strongly anti-Catholic.

After about two years with Leisler in command, a new English governor arrived and restored royal authority. Leisler and a lieutenant were arrested and then executed for treason, and Leisler's supporters came under suspicion. Because Swartwout had been elected to the New York General Assembly as a Leisler supporter, he too was arrested and sentenced to death, but his sentence was not carried out and he was pardoned in 1699. Johannes de Hooges had been commissioned a captain by Leisler in December 1689, and it is logical to think that he too had been a Leisler supporter – all the more in

view of Johannes's close relationship and business partnerships with his ambitious stepfather. There is no record of Johannes's having been accused or arrested, however.⁶⁷

Before we leave the De Hooges line and return to the Van der Poels, we must describe what we know about the former family's origins in Europe. Anthony's parents were **JOHANNES DE HOOGES** and **MARIA {TIJRON} DE HOOGES**, who were married on March 21, 1608. The evidence suggests that Johannes was not only a shareholder in the West India Company but its bookkeeper as well, which may help to explain how his son Anthony was able to get a similar post in New Netherland. Johannes was born in the lace-making city of Mechelen, Belgium, probably during the 1590s. His parents were **JAN DE HOOGES** and **CATARINA {DE DRAIJERE} DE HOOGES**.

Maria, the mother of Anthony de Hooges, was born in Antwerp, Belgium, perhaps in about 1599 or 1600; her parents were **ANTONI TYRON** and **CATHARINA {KARNEELS} TYRON**. We know nothing more about either of her two family lines, but according to the Dutch Genealogical Bureau their names indicate that they too most likely came from Belgium. One source has estimated that Antoni was born in 1570 and that Catharina was born in 1575, but these are only estimates. It was presumably from

⁶⁷ Swartwout married again after Eva died; his second marriage was to Francyntse Andries, widow of Abraham Lubertson, on November 22, 1691. He died at Machackemeck (now Port Jervis), New York, between March 30, 1714, when he made his will, and May 14, 1715 – probably on March 24, 1715; he is buried in Hurley. The Swartwout family remained prominent in New York affairs, at least until one Samuel Swartwout fled to Great Britain in 1818 with a million dollars or so he had stolen from U.S. customs revenues collected in New York City. Roelofs Swartwout had been born in Amsterdam on June 1, 1634, but his family was an old Frisian one that originally came from the Groningen area.

Antoni Tyron that Anthony de Hooges derived his (for the Dutch) rather unusual given name, which he himself often spelled Antonio. This name suggests a possible link between the Tyron/de Hooges family and the Spanish soldiers and officials who occupied the Low Countries (Belgium and the Netherlands alike). These soldiers and officials were there in plenty of time – as early as 1555 – to have intermarried with the Tyrons before Antoni was born, and some of these Spaniard men ultimately would remain in the Low Countries instead of returning to Spain. It seems quite possible, therefore, that Anthony de Hooges had some Spanish blood, but there is no documentary evidence that this is the case.

This completes our look at these families who intermarried with our known Van der Poels and we can return our attention to them.