

made a fire and ate all the food we had, because the savages told us that we were still about four leagues distant from the castle. The sun was near setting as still another of the savages went on to the castle to tell them we were coming. We would have gone with him, but because we felt so very hungry the savages would not take us along with them. The course northwest.

December 30. Without anything to eat we went to the Sinnekens' castle,<sup>1</sup> and after marching awhile the savages showed me the branch of the river that passes by Fort Orange and past the land of the Maquas. A woman came to meet us, bringing us baked pumpkins to eat. This road was mostly full of birches and beautiful flat land for sowing. Before we reached the castle we saw three graves, just like our graves in length and height; usually their graves are round. These graves were surrounded with palisades that they had split from trees, and they were closed up so nicely that it was a wonder to see. They were painted with red and white and black paint; but the chief's grave had an entrance, and at the top of that was a big wooden bird, and all around were painted dogs, and deer, and snakes, and other beasts. After four or five leagues' marching the savages still prayed us to fire our guns, and so we did, but loaded them again directly and went on to the castle. And we saw to the northwest of us, a large river, and on the other side thereof tremendously high land that seemed to lie in the clouds. Upon inquiring closely into this, the savages told me that in this river the Frenchmen came to trade. And then we marched confidently to the castle, where the savages divided into two rows, and so let us pass through them by the gate, which was—the one we went through—3½ feet wide, and at the top were standing three big wooden images, carved like men, and with them I saw three scalps fluttering in the wind, that they had taken from their foes as a token of the truth of their victory. This castle has two gates, one on the east and one on the west side. On the east side a scalp was also hanging; but this gate was 1½ feet smaller than the other one. When at last we arrived in the chief's house, I saw there a good many people that I knew; and we were re-

<sup>1</sup> The old town of the Oneidas, near Munnsville, Madison County, and on Oriskany Creek.

quested to sit down in the chief's place where he was accustomed to sit, because at the time he was not at home, and we felt cold and were wet and tired. They at once gave us to eat, and they made a good fire. This castle likewise is situated on a very high hill, and was surrounded with two rows of palisades. It was 767 paces in circumference. There are 66 houses, but much better, higher, and more finished than all the others we saw. A good many houses had wooden fronts that are painted with all sorts of beasts. There they sleep mostly on elevated boards, more than any other savages. In the afternoon one of the council came to me, asking the reason of our coming into his land, and what we brought for him as a present. I told him that we did not bring any present, but that we only paid him a visit. He told us that we were not worth anything, because we did not bring him a present. Then he told us how the Frenchmen had come thither to trade with six men, and had given them good gifts, because they had been trading in this river with six men in the month of August of this year. We saw very good axes to cut the underwood, and French shirts and coats and razors; and this member of the council said we were scoundrels, and were not worth anything because we paid not enough for their beaver skins. They told us that the Frenchmen gave six hands of seawan for one beaver, and all sorts of things more. The savages were pressing closely upon us, so that there was hardly room for us to sit. If they had desired to molest us, we could hardly have been able to defend ourselves; but there was no danger. In this river here spoken of, often six, seven, or eight hundred salmon are caught in a single day. I saw houses where 60, 70, and more dried salmon were hanging.

December 31. On Sunday the chief of this castle came back (his name is Arenias), and one more man. They told us that they returned from the French savages, and some of the savages shouted "*Jawe Arenias!*" which meant that they thanked him for having come back. And I told him that in the night we should fire three shots; and he said it was all right; and they seemed very well contented. We questioned them concerning the situation [of the places] in their castle and their names, and how far they were away from each other. They showed us with stones and maize grains, and Jeronimus



then made a chart of it. And we counted all in leagues how far each place was away from the next. The savages told us that on the high land which we had seen by that lake there lived men with horns on their heads; and they told us that a good many beavers were caught there, too, but they dared not go so far because of the French savages; therefore they thought best to make peace. We fired three shots in the night in honor of the year of our Lord and Redeemer, Jesus Christ.

Praise the Lord above all! In the castle Onneyuttehage,<sup>1</sup> or Sinnekens, January 1, 1635.

January 1, 1635. Another savage scolded at us. We were scoundrels, as told before; and he looked angry. Willem Tomassen got so excited that the tears were running along his cheeks, and the savages, seeing that we were not at all contented, asked us what was the matter, and why we looked so disgusted at him. There were in all 46 persons seated near us; if they had intended to do mischief, they could easily have caught us with their hands and killed us without much trouble; when I had listened long enough to the Indian's chatter I told him that he was a scoundrel himself and he began to laugh, said he was not angry and said: "You must not grow so furious, for we are very glad that you came here." And after that Jeronimus gave the chief two knives, two pairs of scissors, and a few awls and needles that we had with us. And in the evening the savages suspended a band of seawan, and some other stringed seawan that the chief had brought with him from the French savages as a sign of peace and that the French savages were to come in confidence to them, and he sang: "*Ho schene jo ho ho schene I atsiehoewe atsihoewe*," after which all the savages shouted three times: "*Netho, netho, netho!*" and after that another band of seawan was suspended and he sang then: "*Katon, katon, katon, katon!*" and all the savages shouted as hard as they could: "*Hy, hy, hy!*" After long deliberation they made peace for four years, and soon after everyone returned to his home.

January 2. The savages came to us and told us that we had better stop another four or five days. They would provide for all our needs and have us treated nicely; but I told them we could not wait so long as that. They replied that they had

<sup>1</sup> Oneida town.

sent a message to the Onondagas—that is, the castle next to theirs—but I told them they nearly starved us. Then they said that in future they would look better after us, and twice during this day we were invited to be their guests, and treated to salmon and bear's bacon.

January 3. Some old men came to us and told us they wanted to be our friends, and they said we need not be afraid. And I replied we were not afraid, and in the afternoon the council sat here—in all, 24 men—and after consulting for a long while an old man approached me and laid his hand upon my heart to feel it beat; and then he shouted we really were not afraid at all. After that six more members of the council came, and after that they presented me a coat made of beaver skin, and told me they gave it to me because I came here and ought to be very tired, and he pointed to his and my legs; and besides, it is because you have been marching through the snow. And when I took the coat they shouted three times: "*Netho, netho, netho!*" which means, "This is very well." And directly after that they laid five pieces of beaver skins on my feet, at the same time requesting me that in the future they should receive four hands of seawan and four handbreadths of cloth for every big beaver skin, because we have to go so far with our skins; and very often when we come to your places we do not find any cloth or seawan or axes or kettles, or not enough for all of us, and then we have had much trouble for nothing, and have to go back over a great distance, carrying our goods back again. After we sat for a considerable time, an old man came to us, and translated it to us in the other language, and told us that we did not answer yet whether they were to have four hands of seawan or not for their skins. I told him that we had not the power to promise that, but that we should report about it to the chief at the Manhatans, who was our commander, and that I would give him a definite answer in the spring, and come myself to their land. Then they said to me "*Welsmach-koo*," you must not lie, and surely come to us in the spring, and report to us about all. And if you will give us four hands of seawan we will not sell our skins to anyone but you; and after that they gave me the five beaver skins, and shouted as hard as they could: "*Netho, netho, netho!*" And then, that everything should be firmly binding, they called or sang:



"*Ha assironi atsimach koo kent oya kayuig wee Onneyatte Onaondaga Koyocke hoo hanoto wany agweganne hoo schene ha caton scahten franosoni yndicho.*" That means that I could go in all these places—they said the names of all the castles—freely and everywhere. I should be provided with a house and a fire and wood and everything I needed; and if I wanted to go to the Frenchmen they would guide me there and back; and after that they shouted again: "*Netho, netho, netho!*" and they made a present of another beaver skin to me, and we ate to-day bear meat that we were invited to. In this house, belonging to the chief, there were three or four meals a day, and they did not cook in it, as everything was brought in from the other houses in large kettles; for it was the council that took their meals here every day. And whoever then happens to be in the house receives a bowlful of food; for it is the rule here that everyone that comes here has his bowl filled; and if they are short of bowls they bring them and their spoons with them. They go thus and seat themselves side by side; the bowls are then fetched and brought back filled, for a guest that is invited does not rise before he has eaten. Sometimes they sing, and sometimes they do not, thanking the host before they return home.

*January 4.* Two savages came, inviting us to come and see how they used to drive away the devil. I told them that I had seen it before; but they did not move off, and I had to go; and because I did not choose to go alone I took Jeronimus along. I saw a dozen men together who were going to drive him off. After we arrived the floor of the house was thickly covered with the bark of trees for the hunters of the devil to walk upon. They were mostly old men, and they had their faces all painted with red paint—which they always do when they are going to do anything unusual. Three men among them had a wreath on their heads, on which stuck five white crosses. These wreaths are made of deer hair that they had braided with the roots of a sort of green herb. In the middle of the house they then put a man who was very sick, and who was treated without success during a considerable time. Close by sat an old woman with a turtle shell in her hands. In the turtle shell were a good many beads. She kept clinking all the while, and all of them sang to the measure; then they would

proceed to catch the devil and trample him to death; they trampled the bark to atoms so that none of it remained whole, and wherever they saw but a little cloud of dust upon the maize, they beat at it in great amazement and then they blew that dust at one another and were so afraid that they ran as if they really saw the devil; and after long stamping and running one of them went to the sick man and took away an otter that he had in his hands; and he sucked the sick man for awhile in his neck and on the back, and after that he spat in the otter's mouth and threw it down; at the same time he ran off like mad through fear. Other men then went to the otter, and then there took place such foolery that it was quite a wonder to see. Yes; they commenced to throw fire and eat fire, and kept scattering hot ashes and red-hot coal in such a way that I ran out of the house. To-day another beaver skin was presented to me.

*January 5.* I bought four dried salmon and two pieces of bear bacon that was about nine inches thick; and we saw thicker, even. They gave us beans cooked with bear bacon to eat to-day, and further nothing particular happened.

*January 6.* Nothing particular than that I was shown a parcel of flint stones wherewith they make fire when they are in the forest. Those stones would do very well for firelock guns.

*January 7.*—We received a letter from Marten Gerritsen, dated from the last of December; it was brought by a Sinneken that arrived from our fort. He told us that our people grew very uneasy about our not coming home, and that they thought we had been killed. We ate fresh salmon only two days caught, and we were robbed to-day of six and a half hands of seawan that we never saw again.

*January 8.* Arenias came to me to say that he wanted to go with me to the fort and take all his skins to trade. Jeronimus tried to sell his coat here, but he could not get rid of it.

*January 9.* During the evening the Onondagas came. There were six old men and four women. They were very tired from the march, and brought with them some bear skins. I came to meet them, and thanked them that they came to visit us; and they welcomed me, and because it was very late I went home.

*January 10.* Jeronimus burned the greater part of his pantaloons, that dropped in the fire during the night, and the



chief's mother gave him cloth to repair it, and Willem Tomassen repaired it.

*January 11.* At ten o'clock in the morning the savages came to me and invited me to come to the house where the Onondagans sat in council. "They will give you presents"; and I went there with Jeronimus; took our pistols with us and sat alongside of them, near an old man of the name of Canastogeera, about 55 years of age; and he said: "Friends, I have come here to see you and to talk to you;" wherefore we thanked him, and after they had sat in council for a long time an interpreter came to me and gave me five pieces of beaver skin because we had come into their council. I took the beaver skins and thanked them, and they shouted three times "*Netho!*" And after that another five beaver skins that they laid upon my feet, and they gave them to me because I had come into their council-house. We should have been given a good many skins as presents if we had come into his land; and they earnestly requested me to visit their land in the summer, and after that gave me another four beaver skins and asked at the same time to be better paid for their skins. They would bring us a great quantity if we did; and if I came back in the summer to their land we should have three or four savages along with us to look all around that lake and show us where the Frenchmen came trading with their shallops. And when we gathered our fourteen beavers they again shouted as hard as they could, "*Zinae netho!*" and we fired away with our pistols and gave the chief two pairs of knives, some awls, and needles; and then we were informed we might take our departure. We had at the time five pieces of salmon and two pieces of bear bacon that we were to take on the march, and here they gave a good many loaves and even flour to take with us.

*January 12.* We took our departure; and when we thought everything was ready the savages did not want to carry our goods—twenty-eight beaver skins, five salmon, and some loaves of bread—because they all had already quite enough to carry; but after a good deal of grumbling and nice words they at last consented and carried our goods. Many savages walked along with us and they shouted, "*Alle sarondade!*" that is, to fire the pistols; and when we came near the chief's grave we fired three shots, and they went back. It was about nine

o'clock when we left this place and walked only about five leagues through  $2\frac{1}{2}$  feet of snow. It was a very difficult road, so that some of the savages had to stop in the forest and sleep in the snow. We went on, however, and reached a little cabin, where we slept.

*January 13.* Early in the morning we were on our journey again, and after going seven or eight leagues we arrived at another hut, where we rested awhile, cooked our dinner, and slept. Arenias pointed out to me a place on a high mountain, and said that after ten days' marching we could reach a big river there where plenty of people are living, and where plenty of cows and horses are; but we had to cross the river for a whole day and then to proceed for six days more in order to reach it. This was the place which we passed on the 29th of December. He did us a great deal of good.

*January 14.* On Sunday we made ready to proceed, but the chief wished to go bear hunting and wanted to stop here but, because it was fine weather, I went alone with two or three savages. Here two Maquas Indians joined us, as they wanted to go and trade elk skins and *satteeu*.

*January 15.* In the morning, two hours before daylight, after taking breakfast with the savages, I proceeded on the voyage, and when it was nearly dark again the savages made a fire in the wood, as they did not want to go farther, and I came about three hours after dark to a hut where I had slept on the 26th of December. It was very cold. I could not make a fire, and was obliged to walk the whole night to keep warm.

*January 16.* In the morning, three hours before dawn, as the moon rose, I searched for the path, which I found at last; and because I marched so quickly I arrived about nine o'clock on very extensive flat land. After having passed over a high hill I came to a very even footpath that had been made through the snow by the savages who had passed this way with much venison, because they had come home to their castle after hunting; and about ten o'clock I saw the castle and arrived there about twelve o'clock. Upward of one hundred people came out to welcome me, and showed me a house where I could go. They gave me a white hare to eat that they caught two days ago. They cooked it with walnuts, and they gave me a