

RESEARCHING AFRICAN-AMERICAN FAMILIES IN NEW NETHERLAND AND COLONIAL NEW YORK AND NEW JERSEY

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The earliest African Americans in New York were slaves of the Dutch West India Company, brought to New Netherland soon after its settlement in 1624. The Company freed many slaves from 1644 up to the English take-over in 1664. The fact that the Company gave land to freed slaves during these two decades meant that they were better able to support themselves than those freed after 1664, who often did not receive land or money.^[1]

Tracing the descendants of these African-American families was possible because they were free, because they usually adopted Dutch naming customs, and because they continued to use Dutch Reformed and Lutheran churches. Like their Dutch neighbors, they had their children baptized shortly after birth, and usually chose relatives, neighbors, and/or other African Americans as baptismal sponsors.

The development of surnames among many of these families was comparable to that of those Dutch or Scandinavian families who came to New Netherland with just a patronymic (e.g., Pieters or Pietersen = son of Pieter). By, say, 1725 almost all families had settled on a fixed surname. It was often a place name by which they had been known previously (e.g., Van Guinee) or a “frozen patronymic” (e.g., a son of *Salomon* Pieters was Jacob *Salomons*, but Jacob’s children used the name Salomons, not Jacobs or Jacobsen).

A genealogical summary of fourteen African-American families traceable for three or more generations follows this article as an appendix. Only six of the families have I traced past the colonial period, and one of the families (de Vries) had merged into the white population by then. I have indicated the various names by which people were known and their year dates, often approximate. “Circa” is based on an age statement or the baptism of the first child; “say” is a guess when I thought it was useful.

How to use the records of New Netherland and of colonial New York and New Jersey to reconstruct these families is my topic. For some families I started with David Cohen’s groundbreaking 1974 work on the Ramapo Mountain People.^[2] Then I put together small bits of evidence over time, and gathered major evidence, such as wills, for a few families. Although there are articles in volumes 4 and 5 of the *Journal of the Afro-American His-*

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¹ Vivienne K. Kruger, “Born to Run: The Slave Family in Early New York, 1626 to 1827,” Ph.D. diss., Columbia University, 1985, 53, 591.

² David Steven Cohen, *The Ramapo Mountain People* (New Brunswick, N.J.: Rutgers University Press, 1974).

torical and Genealogical Society,^[3] there is only one source relating exclusively to African Americans for this period. That is the 1673 “List of Negroes” [between the Bowery and the Fresh Water], published in Scott and Stryker-Rodda’s *Denizations, Naturalizations, and Oaths of Allegiance in Colonial New York*.^[4] The rest of the tools I had to work with were the standard sources I was already familiar with as a genealogist.

Many of the problems I encountered were typical of the time and place: lack of records, incomplete records, unpublished records, and poorly indexed records. For African Americans, there were additional problems:

(1) Many records fail to identify African Americans as such. As a result, I had to learn to look for clues and patterns: *first names* like Domingo and Manuel; *last names* that might be relevant like Francisco or Salomons; *baptismal sponsors* who might be African-American or who might be white neighbors; *place of residence*, like Stuyvesant’s Bowery or the Bowery (where many of the freed slaves were granted land). When race was indicated, typically it was done inconsistently, as can be seen from the following references to Willem Anthony [son of Anthony Ferdinando]:

- Willem Anthonissen, Negro, and Margariet Pieters, at Stuyvesant’s Bowery [married 1672].
- William Antonis, mulatto [one of many petitioners for land on Manhattan in 1676].
- Willem Anthony, widower of Margariet Pieters, and Maria Claerce, spinster, from England, living at the Fresh Water [married 1682].

While Willem Anthony was indeed of mixed race [Portuguese father, African mother], the term “mulatto” may be incorrectly assigned for others. For example, Arie Van Guinee, Jr. was called a mulatto in 1739 in a Lutheran record; however, I cannot find that he had white ancestry — although it is possible.

(2) African Americans were not included in some records like the New Amsterdam Dutch Church baptisms 1655–1664 and the Orphanmasters records (with rare exceptions), and the New Amsterdam Dutch Church marriage records give less information about them than whites. Thus, the reconstruction of an African-American family will usually be based on fewer records than the reconstruction of a contemporary white family would be.

(3) While the Dutch certainly had fluid last names in the 17th century (they might use patronymic, father’s patronymic, surname, place name, occupation, or nickname), it can be more of a problem for an **African American who may appear with both first and last names changing.**

³ Peter R. Christoph, “The Freedmen of New Amsterdam,” *Journal of the Afro-American Historical and Genealogical Society*, 4:4 (Winter 1983), 139–54; *Journal of the Afro-American Historical and Genealogical Society*, 5:3–4 (Fall–Winter 1984) [entire issue].

⁴ Kenneth Scott and Kenn Stryker-Rodda, *Denizations, Naturalizations, and Oaths of Allegiance in Colonial New York* (Baltimore: Genealogical Publishing Co., 1975), 86.

Augustine Van Donck was a genealogical nightmare. Assuming he was the only free African American named Augustine in the 1660s and 1670s in New York City, he appeared in nine records with six different last names — and two of the times with the wrong first name! Fortunately, these two times he was with his wife and so he can be identified.

(4) This is an aspect of *the major genealogical problem of linkage*: Do Record A and Record B pertain to the same person? In the appendix is a man named Sebastian de Britto. There are references to African-American or Portuguese men named Sebastian in New Amsterdam 1640–1647. Are all these references to the same man? It remains unclear. And if you miss one record, you may miss an essential clue. Here's a different example. A man called Louis Guinea was freed in 1664, and was on the List of Negroes as Louies Gene in 1673. He may have been identical with Lewis Smith, negro, who petitioned for land on Manhattan in 1676.^[5] I have not looked for Lewis Smith after this, but I suspect that if I did, the key document would be the 1676 petition where Lewis *Smith* shows up for the first time.

If you are dealing with someone who was manumitted by an individual (rather than by the Dutch West India Company), you will want to follow the history of the former master — which may help establish linkage. In the appendix I say that Swan Janszen Van Luane had been a slave of Govert Loockermans; one of the pieces of evidence is that Loockermans' estate had a debt of 1300 guilders from Swan. Or the evidence may be in naming: Frans Haal took the surname of his former master, Thomas Hall, and Frans was also known as Frans Thomaszen.

(5) Finally, there is a problem of behavior. These families were *too well-behaved*. By the standards of the day, they rarely appeared in court records, which are one of our best sources. At times I wish they had been more like Peter Christian, a freed slave of Loonenburg, up the Hudson, and his two German wives and their badly-behaved children.^[6]

I have identified four major aspects of researching African Americans in New Netherland and colonial New York and New Jersey: Names, Church Records, Law and Custom, and Chronology.

NAMES

Common names are always a problem. In my article on Swan Janse Van Luane (cited in the appendix), there is a lengthy footnote differentiating him

⁵ Christoph, "Freedmen of New Amsterdam" [note 3, above], 148; Peter R. and Florence A. Christoph, eds., *The Andros Papers . . . Files of the Provincial Secretary of New York During the Administration of Governor Sir Edmund Andros 1674–1680*, 3 vols. (Syracuse, N.Y.: Syracuse University Press, 1989–91), 1:349; Scott and Stryker-Rodda, *Denizations* [note 4, above], 86.

⁶ See Graham Russell Hodges, "The Pastor and the Prostitute: Sexual Power among African Americans and Germans in Colonial New York," in Martha Hodes, ed., *Sex, Love, Race: Crossing Boundaries in North American History* (New York: New York University Press, 1999), 60–71.

from another contemporary African American named Swan Janse or Swan van Angola — thanks in part to the fact the two Swans had wives with entirely different names. And I differentiate both of them from Jan Swaen, a contemporary white tavernkeeper.

Search for all potentially relevant names — not only variant spellings and other last names for a man, but also always look for his wife's name. The presence of a wife may help you determine whether the record is relevant.

A general knowledge of Dutch first names and their diminutives and their English equivalents is useful. There are lists for these, but there are instances that won't be on any list, like the following — which appear to be for the same man:

- Assento Angola [manumitted 1664].
- Asent Kaspase [on 1673 list of negroes].
- Vincent Casparszen [baptismal sponsor for child of African American, Frans Haal, in 1692].

Note which names caused trouble to record keepers. The English woman Susanna who married first Salvador Dee and second Swan Janse Van Luane — her maiden name was written as Petsers or Ritsers. I wonder if either was correct.

CHURCH RECORDS

When looking at baptisms, you will want to find all the children of both parents, even by other spouses and partners. Naming patterns may emerge and baptismal sponsors may appear multiple times, suggesting a relationship. Once in a while, the relation of a baptismal sponsor to the child baptized appears. For example, the Lutheran baptismal records have the following 1732 entry in Bergen County:

Marytie, daughter of Jan Cromwel, a baptized negro, and Lena, a baptized negress. Witnesses: Marytie Pieterse, widow, of New York, and Augustyn van Dunk, in whose places stood the grandparents, baptized negroes of the neighborhood.^[7]

The grandparents should have been named, but this is still a valuable entry.

And you will want to look for the parents appearing as baptismal sponsors for others. Only by seeing that Abraham Matthyse appeared as a baptismal sponsor for several women with the maiden name of Matthyse can we successfully argue that he was their father.

For marriages we look for all marriages of a couple and for all other connected spouses. For example, Anna Maria Van Curaçao had four marriages, and for any family related or connected to her we would follow through on all her marriages, noting prior marriages of her new husbands

⁷ "Baptisms in the Lutheran Church, New York City, From 1725," RECORD 97 (1966):92–105, 163–70, 223–30 at 229, et seq.

and subsequent marriages (if any) of her last husband. The most obvious benefit is that a different version of a husband's name may be found, and that additional information about her may be discovered. Also, one of her husbands may be from a family we already know something about.

Note that women may be recorded with their married last name in some Dutch Church records. This is particularly a problem in the New York Dutch Church after 1700 when marriage records often are no more than names and dates (no marital status, no places). So, for example, Frans Abramse Van Salee married for a second time in 1705 at that church to "Isabelle Salomons," which was actually her widowed name. But once we look for their children, we see she is listed as Isabel Frans, her maiden name.

We also look for the marriages of siblings to see the last names they use (especially useful when a frozen patronymic is developing) and for places of origin. These may be place of birth or place of early residence. For example, we know that Salvador Dee and wife Susanna must have lived in Rhode Island because the marriage records of their two oldest children say "from Rhode Island."

If you don't find a family in Dutch Church records where you expect to find them, you should consider the following possibilities:

- Do they appear with a different last name or no last name? Are the records indexed in a limited fashion so you need to browse to find odd entries? I had to browse to find the 1680 baptism of the three children of Salvador Dee since their only parent was shown as "Susanna" with no last name.
- Look in churches that are further away. For example, Eva Van Guinee was married in New Jersey in 1713 by a traveling minister whose church was in Bucks County, Pennsylvania.
- Look in other church records, particularly Lutheran, not only for baptisms and marriages, but also first communions, memberships and burials.

LAW AND CUSTOM

It is helpful to know what was legal at the time. Slaves of the Dutch West India Company had some rights, including the right to sue. As a result, it is impossible to identify "Anthony the Portuguese" who was the plaintiff in a 1638 lawsuit in New Amsterdam; was he Anthony Ferdinando, from Portugal, or Anthony Portugies, a Company slave?

There was no legal ban to interracial marriage in colonial New York or New Jersey.⁸ For the fourteen families in the handout, nine had some white ancestry by the third generation. How did this come about? Four of the families began with one white spouse or partner, and members of other families married their descendants early on. Also, we also have instances in

⁸ Kevin Mumford, "After Hugh: Statutory Race Segregation in Colonial America, 1630-1725," *The American Journal of Legal History* 43:3 (July 1999), 280-305 at 294, 299-300.

these nine families of European-born women marrying African-American men. And there must be an interesting story behind the 1759 New York marriage bond for Samuel Kane and Flora, a Negro woman belonging to Joris Brinckerhoff, of New York City, merchant.^{9]}

It is helpful to know what was customary. African-American infants had white baptismal sponsors, but did white infants ever have African-American baptismal sponsors? I haven't found any certain examples yet.

African-American families tended to move out of New York City by the end of the 17th century. So when people can't be found, look in Tappan [on the New York–New Jersey border] which had two African-American patentees, or in New Jersey.

CHRONOLOGY

In the absence of records, careful attention to chronology is particularly important. As I was writing the article on Anthony Portugies and Anthony Ferdinando (cited in the appendix), I almost ran two Lysbet Anthonys together as one person:

- Lysbet Anthony, about ten years old, apprenticed to Maria Becker, daughter of Maria the Negress or Maria Portogys [accused of theft in 1660]
- Lysbet Antonissen, age 17 or 18, a black servant or slave [convicted of arson in 1664]

Same name, same race; different ages, and more importantly, different status.

Assign approximate dates to the people you are working on, noting that women usually did not have children after the age of 45. One thing I have noticed is that African-American men seemed to have married late, in their 40s or 50s, perhaps for economic reasons, or perhaps because I'm not finding their prior marriages (or liaisons).

In Summary

- 1) Study the entire family. That is the most effective way to do genealogical research, and often there will be so few records that you need every scrap you can find.
- 2) It is wise to be tentative as to your conclusions. I saw that there was a problem with the two Anthonys (see above), but it took me years to assemble the evidence for the article on them. And the article is still full of words beginning with the letter P: possibly, perhaps, probably, presumably.
- 3) Study the literature, both about African Americans and about New Netherland and colonial New York and New Jersey. Look at the sources cited to make sure they support what the text says. Read later articles on the same subject (or by the same author) for revised or new information.

⁹ Kenneth Scott, *New York Marriage Bonds 1753–1783* (New York: The Saint Nicholas Society of the City of New York, 1972), 154, 226.

If you're lucky, an author may use an example that helps your research. In her chapter on African Americans in *Before the Melting Pot*,^[10] Joyce Goodfriend happened to cite an unpublished Mayor's Court case in 1680 that I needed. Two recent works are particularly valuable for their footnotes and bibliography: Graham Hodges, *Root & Branch: African Americans in New York & East Jersey*,^[11] and Ira Berlin, *Many Thousands Gone*.^[12] Note also Robert Swan's useful article on the black population of New Netherland.^[13]

Finally, this research is all part of the larger scope of African Americans in the United States and in the Atlantic World, as addressed by Ira Berlin in *Many Thousands Gone*, and in his ground-breaking article, "From Creole to African: Atlantic Creoles and the Origin of African-American Society in Mainland North America."^[14]

APPENDIX:

African-American Families

Traceable for Three or More Generations

in New Netherland and Colonial New York and New Jersey

ANTHONY PORTUGIES, a slave of the Dutch West India Company in New Amsterdam probably in the late 1620s. He was first mentioned in 1641 and was manumitted in 1644. His wife's name probably was MARIA VAN ANGOLA. They both died probably in or before 1661.

Children [also called Robberts] (all baptisms at the New York Dutch Church): *Susanna Anthony*, born ca. 1630, died unmarried in or after 1694; *Anthony Anthony* (twin), baptized 1641, died in or after 1686; *Maria Anthony* (twin), baptized 1641; *Jochem Anthony*, baptized 1643, married Hackensack Dutch Church 1686 Maria Jeems, widow of James Benson; *Magdalen Anthony*, baptized 1646.

SOURCES: Henry B. Hoff, "Anthony Portugies and Anthony Ferdinando, from Portugal: Sorting Out Their Families in New Amsterdam," RECORD 131 (2000):187-92.

¹⁰ Joyce D. Goodfriend, *Before the Melting Pot: Society and Culture in Colonial New York City, 1664-1730* (Princeton, N.J.: Princeton University Press, 1992).

¹¹ Graham Russell Hodges, *Root & Branch: African Americans in New York & East Jersey 1613-1863* (Chapel Hill, N.C.: University of North Carolina Press, 1999).

¹² Ira Berlin, *Many Thousands Gone: The First Two Centuries of Slavery in North America* (Cambridge, Mass.: Harvard University Press, 1998).

¹³ Robert J. Swan, "The Black Population of New Netherland As Extracted from the Records of Baptisms and Marriages of the Dutch Reformed Church (New York City), 1630-1664," *Journal of the Afro-American Historical and Genealogical Society* 14 (1995):82-98.

¹⁴ Ira Berlin, "From Creole to African: Atlantic Creoles and the Origin of African-American Society in Mainland North America," *The William and Mary Quarterly*, 3rd series, 52 (1996):251-88. Notable genealogical work on colonial African-American families has been done by Paul Heinegg (*Free African Americans of North Carolina, Virginia, and South Carolina from the Colonial Period to About 1820*, 4th ed., 2 vols. [Baltimore: Clearfield, 2001]; *Free African Americans of Maryland and Delaware from the Colonial Period to 1810* [Baltimore: Clearfield, 2000]), and by Gary B. Mills and Elizabeth Shown Mills in numerous books and articles about Louisiana.

ANTHONY FERDINANDO, born ca. 1616 (age 26 in 1642), sailor, from Portugal, in New Amsterdam by 1639. He married at the New York Dutch Church 1642 MARIA VAN ANGOLA. He died in or after 1654; his widow might have been living as late as 1661 in New Amsterdam.

Children [also called Portugies] (all baptisms marriages at the New York Dutch Church): *Maria Anthony*, baptized 1642, married ca. 1664 Salomon Pieters; *Willem Anthony*, baptized 1644, died in or before 1703, married (1) 1672 Margariet Pieters, (2) 1682 Maria Clark; *Susanna Anthony*, baptized 1646; *Anthony Anthony*, baptized 1649.

SOURCES: Henry B. Hoff, "Anthony Portugies and Anthony Ferdinando, from Portugal: Sorting Out Their Families in New Amsterdam," RECORD 131 (2000):187–92.

PIETER SANTOMEE, a slave of the Dutch West India Company in New Amsterdam probably in the late 1620s. He was first mentioned in 1639 and was manumitted in 1644. The name of his wife (or wives) is unknown. He died in or after 1645.

Children: *Lucas Pieterszen*, barber surgeon, born say 1635, married (1) New York Dutch Church 1657 Anna Jans, (2) by 1665 Claertie Lucas [their son was Pieter Lucasse whose children were called Pieterse/Petersen]; *Barent Jan Pieters*, baptized New York Dutch Church 1639; *Jacob Pieters*, baptized New York Dutch Church 1641; *Salomon Pieters*, baptized New York Dutch Church 1642, married ca. 1664 Maria Anthony [children called Salomons]; *Mathias Pieters*, baptized New York Dutch Church 1645.

SOURCES: Henry B. Hoff, "A Colonial Black Family in New York and New Jersey: Pieter Santomee and His Descendants," *Journal of the Afro-American Historical and Genealogical Society* 9 (1988):101–34; 10 (1989):158–60; Henry B. Hoff, "Anthony Portugies and Anthony Ferdinando, from Portugal: Sorting Out Their Families in New Amsterdam," RECORD 131 (2000):187–92 at 188–89 (identity of wife of Salomon Pieters); *Baptisms from 1639 to 1730 in the Reformed Dutch Church, New York*, Collections of The New York Genealogical and Biographical Society, vol. 2 (1901, reprinted 1968), 10, 11, 14, 18 (Barent Jan and Jacob as sons of "Pieter St. Anthony").

SEBASTIAEN DE BRITTO, from St. Domingo, Captain of the Negroes in New Amsterdam in 1644–45, married at the New York Dutch Church 1646 ISABEL KISANA, from Angola.

Child (presumably by Isabel): *Frans Bastiaens d'Angola*, married (1) by 1667 Barbara Manuels [children called Franse or Bastiaens], (2) New York Dutch Church 1691 Anna Maria Van Curaçao.

SOURCES: *Marriages from 1639 to 1801 in the Reformed Dutch Church, New Amsterdam–New York City*, Collections of The New York Genealogical and Biographical Society, vol.9 (1940), 14; *Baptisms from 1639 to 1730 in the Reformed Dutch Church, New York*, Collections of The New York Genealogical and Biographical Society, vol. 2 (1901, reprinted 1968), 17–19 (Captain of the Negroes); Isaac Newton Phelps Stokes, *The Iconography of Manhattan Island, 1498–1909*, 6 vols. (New York: R.H. Dodd, 1915–28, reprinted 1998) 6:98–99, 154; Timothy

Field Beard, *How to Find Your Family Roots* (New York: McGraw-Hill, 1977), Illustration 21 following page 357. Perhaps Sebastian de Britto was identical with “Bastiaen from Pariba, Portuguese” who entered the service of the Dutch West India Company in 1640 as a sailor (Arnold J.F. van Laer, trans., *Council Minutes, 1638-1649*, New York Historical Manuscripts: Dutch [Baltimore: The Holland Society of New York, 1974], 96). It is less likely that he was identical with Sebastiaen/Bastiaen, negro, in 1643 and 1647 (*Baptisms from 1639 to 1730*, 15; Charles T. Gehring, trans., *Volumes GG, HH & II: Land Papers*, New York Historical Manuscripts: Dutch [Baltimore: The Holland Society of New York, 1980], 56). See Robert J. Swan, “Slaves and Slaveholding in Dutch New York, 1628-1664,” *Journal of the Afro-American Historical and Genealogical Society* 17 (1998):48–81 at 75 note 55.

FRANS ABRAMSE VAN SALEE, born in Brooklyn or New Amsterdam by 1659, son of Abraham Jansen Van Salee (who may have been born in Morocco), and an African-American woman. He married (1) at the New York Dutch Church 1680 LUCRETIA HENDRICKS, perhaps daughter of Dirck Hendrickszen and Anna Maria Van Curaçao. He married (2) there 1705 ISABEL FRANS, baptized there 1667, daughter of Frans Bastiaens d’Angola and Barbara Manuels, and widow of Anthony Salomons. He was a farmer in Brooklyn until about 1717 when he moved to Tappan with his family. He died 1737/38.

Children (first three by first wife, last three by second wife): *Abram Frans Van Salee*, baptized Flatbush Dutch Church 1681, married Tappan Dutch Church 1708 Helena de Vries; *Anna Maria Van Salee*, baptized New York Dutch Church 1683, unmarried in 1737; *Jan Van Salee*, baptized New York Dutch Church 1686; *Cuffee Van Salee*; *Caspar Francis Van Salee*, born by 1706, married New York Lutheran Church 1742 Johanna Cromwel; *Frans Van Salee*, baptized New York Dutch Church 1706, died unmarried or widowed after 1769; *Isabella Van Salee*, baptized Brooklyn Dutch Church 1708; *Berbetje Van Salee*, baptized Brooklyn Dutch Church 1710.

SOURCES: Henry B. Hoff, “Frans Abramse Van Salee and His Descendants: A Colonial Black Family in New York and New Jersey,” *RECORD* 121 (1990):65–71, 157–61, 205–11; 132: (2001):301.

JAN DE VRIES, baptized at the New York Dutch Church 1647, son of Captain Johan de Vries and an African-American woman, probably Hillary Criolyo/d’Criiole. He married there 1679 ADRIAENTJE DIRCKS, from Albany, possibly daughter of Dirck Hendrickszen. In 1687 Jan became a patentee of Tappan and moved there with his family. He died in or after 1708; his widow died in or after 1728.

Children (all baptisms at the New York Dutch Church): *Maria de Vries*, baptized 1682, married 1721 Willem Pieterse; *Helena de Vries*, baptized 1684, married 1708 Abram Frans Van Salee; *Johannes de Vries*, baptized 1686, married Tappan Dutch Church 1719 Anna Maria (Becker) Mengel; *Dirck de*

Vries, baptized 1689, died by 1702; *Jacobus de Vries*, born 1692, died unmarried 1772/74.

SOURCES: Henry B. Hoff, "The de Vries Family of Tappan, New York: A Study in Assimilation," *The American Genealogist* 72 (1997):345–52.

EMANUEL VAN ANGOLA. There were a few men of this name in New Amsterdam in the 1640s, and it is not clear which one was the father of Nicholas/Claes, baptized 1649. Because Claes named three daughters Christina, perhaps his father was Emanuel de Angola who married at the New York Dutch Church 1644 *Christina de Angola*.

Child: *Claes Manuels*, baptized New York Dutch Church 1649, married there 1680 Lucretia Lowies [descendants called Claessen and Mannels].

SOURCES: Henry B. Hoff, "The de Vries Family of Tappan, New York: A Study in Assimilation," *The American Genealogist* 72 (1997):345–52 at 347; Henry B. Hoff, "A Colonial Black Family in New York and New Jersey: Pieter Santomee and His Descendants," *Journal of the Afro-American Historical and Genealogical Society* 9 (1988):101–34 at 123–24; 10 (1989):158–60; David Steven Cohen, *The Ramapo Mountain People* (New Brunswick, N.J.: Rutgers University Press, 1974), 29–31.

AUGUSTINE VAN DONCK, first mentioned in New York City as Augustine Pens in 1666 when he married at the New York Dutch Church, ANNA MARIA VAN CURAÇAO, widow of Dirck Hendrickszen. He died in or after 1675. His widow married (3) at the New York Dutch Church 1691 Frans Bastiaens d'Angola, widower of Barbara Manuels, and (4) there 1697 Jan Wel, widower of Isabel Angola.

Children (all baptisms at the New York Dutch Church): *Anna Van Donck*, baptized 1668; *Anna Van Donck*, baptized 1669; *Augustine Van Donck*, baptized 1670, married Fytje/Sophia _____; *Emanuel Van Donck*, baptized 1673.

SOURCES: Henry B. Hoff, "Frans Abramse Van Salee and His Descendants: A Colonial Black Family in New York and New Jersey," *RECORD* 121 (1990):65–71 at 66–67, 157–61, 205–11; 132: (2001):301; *Baptisms from 1639 to 1730 in the Reformed Dutch Church, New York*, Collections of The New York Genealogical and Biographical Society, vol. 2 (1901, reprinted 1968), 90, 94, 99, 108; Harriet (Mott) Stryker-Rodda, "Asser Levy's Estate," *RECORD* 102 (1971):129–35 at 133–34 (1675 date), 240–47. For descendants [some called Van Dunk], see David Steven Cohen, *The Ramapo Mountain People* (New Brunswick, N.J.: Rutgers University Press, 1974), 37–41; Howard I. Durie, *The Kakiat Patent in Bergen County, New Jersey*. . . . (Pearl River, N.J.: Star Press, 1971), 50–53.

SWAN JANSE VAN LUANE, arrived in New Amsterdam about 1654 (resident 33 years in 1687), undoubtedly as a slave. In 1662 his master was Govert Loockermans. He married (1) at the New York Dutch Church 1664 CHRISTINA MANUELS, baptized there 1645, daughter of Emanuel Trompetter and Antonia. Swan was freed between 1664 and 1675, and in

1680 he bought a farm in New Utrecht. He married (2) at the Flatbush Dutch Church in 1685 SUSANNA PETSERS, from London, widow of Salvador Dee. Swan died in or before 1692; his widow died in or before 1706.

Children (by first wife): *Bernardus Janse*, died in or before 1719, married New York Dutch Church 1709 Jannetie Salomons; *Teuntje Janse*, baptized Flatbush Dutch Church 1681, died in or after 1716.

SOURCES: Henry B. Hoff, "Swan Janse Van Luane, a Free Black in 17th Century Kings County," RECORD 125 (1994):74–77.

SALVADOR DEE, of Rhode Island and New York, married SUSANNA PETSERS, from London. His name is known only from the marriage record of his widow to Swan Janse Van Luane in 1685. Salvador probably was dead by 1680 when his three youngest children were baptized at the New York Dutch Church, the only parent being listed as "Susanna." His widow married at the Flatbush Dutch Church 1685 Swan Janse Van Luane.

Children [first two born Rhode Island, last two born New York]: *Samuel Dee*, born say 1664, married New York Dutch Church 1699 Celitie Salomons; *Susanna Dee*, born say 1666, married New York Dutch Church 1683 Pieter Franszen/Francisco; *Elizabeth Dee*, born say 1673, married New York Dutch Church 1697 Jacob Salomons; *William Dee*, born say 1676, married (1) New York Dutch Church 1707 Susanna Salomons, (2) 1713 Eva Van Guinee.

SOURCES: Henry B. Hoff, "A Colonial Black Family in New York and New Jersey: Pieter Santomee and His Descendants," *Journal of the Afro-American Historical and Genealogical Society* 9 (1988):101–34 at 108–11; 10 (1989):158–60 at 158 [superseded]; Henry B. Hoff, "Swan Janse Van Luane, a Free Black in 17th Century Kings County," RECORD 125 (1994):74–77; David William Voorhees, *Records of The Reformed Protestant Dutch Church of Flatbush, Kings County, New York, Volume 1, 1677–1720* (New York: The Holland Society of New York, 1998), 447 (Susanna Ritsers as baptismal sponsor). The children of Salvador Dee are not referred with racial descriptions, and so it is entirely possible both he and his wife were white — and that once his oldest daughter and his widow had married African Americans, it was natural that the other children would also.

ARIE VAN GUINEE, married say 1690 JORA _____, born Bushwick (according to the record of her second marriage), perhaps daughter of Jora Bettie, free negress in the 1698 census of New Utrecht. He lived probably in New York City or Kings County before moving to Somerset County, New Jersey, between 1705 and 1708. He was a prominent Lutheran layman there. He died by 1729 when his widow married (2) at Hackensack (Lutheran Church), Abraham Matthyse.

Children: *Adam Arey*, born say 1693, married New York Dutch Church 1718 Susanna Salomons [children called Arey]; *Eva Van Guinee*, born say 1695, married 1713 William Dee; *Sara Van Guinee*, born say 1697, married

by 1716 Willem Pieterse; *Maria Van Guinee*, baptized New York City (Lutheran Church) 1705; *Jora Van Guinee*, born ca. 1706, married ca. 1735 Peter Salomons; *Arie Van Guinee*, born 1708, married Hackensack (Lutheran Church) 1735 Marritje Petersen.

SOURCES: Norman C. Wittwer, Jr., *The Faithful And The Bold: The Story of the First Service of the Zion Evangelical Lutheran Church, Oldwick, New Jersey* (Oldwick, N.J.: Zion Evangelical Lutheran Church, 1984), 7–12, 27–29, 41; B-Ann Moorhouse, “A 1698 Census of New Utrecht,” *The Journal of Long Island History* 14 (1977):54–57 at 56; Henry B. Hoff, “A Colonial Black Family in New York and New Jersey: Pieter Santomee and His Descendants,” *Journal of the Afro-American Historical and Genealogical Society* 9 (1988):101–34 at 111–13 (marriages of Adam and Sara) and at 115 (marriages of Jora the mother and Jora the daughter), 10 (1989):158–60; “Some Early Records of the Lutheran Church, New York,” *Year Book of The Holland Society of New York* (1903):17 (marriage of Arie the son). According to Graham Russell Hodges, *Root & Branch: African Americans in New York & East Jersey 1613-1863* (Chapel Hill, N.C.: University of North Carolina Press, 1999), 86, Arie Van Guinee came from Surinam to New York in 1705.

ABRAHAM MATTHYSE, married (1) about 1700 to first wife, name unknown. He married (2) Hackensack (Lutheran Church) 1729 JORA _____, born Bushwick, widow of Arie van Guinee. He received first communion in 1735 at the age of about 50 (*sic*). Both Abraham and Jora died in or after 1754.

Probable children (by first wife), based on geography and baptismal sponsors: *Lena Matthyse*, married Hackensack Dutch Church 1717 Jan Crommel; *Rachel Matthyse*, married Hackensack Dutch Church 1726 Augustine Van Donck; *Maria Matthyse*, married Hackensack Dutch Church 1730 Lewis Claessen; *Sara Matthyse*, married ca. 1730 Casparus Haal; *Joseph Matthyse*, married 1743 Anna Pieterse.

SOURCES: Henry B. Hoff, “A Colonial Black Family in New York and New Jersey: Pieter Santomee and His Descendants,” *Journal of the Afro-American Historical and Genealogical Society* 9 (1988):101–34 at 115–16; 10 (1989):158–60; Kenn Stryker-Rodda, trans., “First Communion in the Lutheran Church of New York City, 1704 to 1769,” *RECORD* 104 (1973):28–32, 109–15 at 115, 181–86, 212–14; “Baptisms in the Lutheran Church, New York City, From 1725,” *RECORD* 97 (1966):92–105, 163–70, 223–30; 98 (1967):34–36, 109–12, 15–53, 222–24; 99 (1968):28–32, 105–12, 134–40, 227–31; 100 (1969):147–50, 66–68, 166–70, 202–04 at 204, et seq.; *Records of the Reformed Dutch Churches of Hackensack and Schraalenburgh, New Jersey*, Collections of The Holland Society of New York, vol. 1 (1891), part 1 (Hackensack), 25, 39, 49, 61, 160. For children of Joseph Matthyse, see *Baptisms from 1731 to 1800 in the Reformed Dutch Church, New York*, Collections of The New York Genealogical and Biographical Society, vol. 3 (1902, reprinted 1968), 113; “Baptisms in the Lutheran Church,” at 100:66.

FRANS HAAL, manumitted by the 1669 will of Anna Medford, widow of Thomas Hall, which was not proved until 1687. As Francisco de Angola he married at the New York Dutch Church 1688 DOROTHY BRESIEL. Frans

Haal (also known as Frans Thomaszen) died by 1694 when his widow married Minckes Paulus there.

Children: *Antje Haal*, married (1) New York Dutch Church 1707 Jacob Franse, (2) New York (Lutheran Church) 1744 Peter Jackson; *Margaret Haal*, married (1) Michael Groman, (2) New York Dutch Church 1730 Matthys Rosendaal; (3) *Casparus Haal*, baptized New York Dutch Church 1692, married (1) there 1712 Elizabeth Pieters, (2) Hackensack Dutch Church 1728 Elizabeth Van Donck, (3) Sara Matthyse.

SOURCES: Henry B. Hoff, "A Colonial Black Family in New York and New Jersey: Pieter Santomee and His Descendants," *Journal of the Afro-American Historical and Genealogical Society* 9 (1988):101–34 at 115–16; 10 (1989):158–60; *Marriages from 1639 to 1801 in the Reformed Dutch Church, New Amsterdam–New York City*, Collections of The New York Genealogical and Biographical Society, vol. 9 (1940), 77, 109 (1694 and 1707 marriages); "Some Early Records of the Lutheran Church, New York," *Year Book of The Holland Society of New York* (1903):21 (1744 marriage); *Records of the Reformed Dutch Churches of Hackensack and Schraalenburgh, New Jersey*, Collections of The Holland Society of New York, vol. 1 (1891), part 1 (Hackensack), 48 (1728 marriage). Frans Haal may have been in his fifties at the time of his marriage, based on the dates of his history as a slave, as presented in Peter R. Christoph, "The Freedmen of New Amsterdam," *Journal of the Afro-American Historical and Genealogical Society* 4 (1983):139–54 at 146. For the children of Casparus Haal, see *Marriages from 1639 to 1801*, 161; *Records of Hackensack and Schraalenburgh*, 1:160, 164; 2:106,108, 224, 226; *Baptisms from 1639 to 1730 in the Reformed Dutch Church, New York*, Collections of The New York Genealogical and Biographical Society, vol. 2 (1901, reprinted 1968), 389, 428, 440; "First Reformed Church, Raritan (Somerville) Baptisms," *Somerset County Historical Quarterly* 2 (1913):38–46, 138–45 at 144, 209–18 at 209, 298–305, et seq.

MINCKES PAULUS, perhaps identical with Dominicus, son of Paulus Van Angola, baptized at the New York Dutch Church 1646. He was an adult in 1673, and married at the New York Dutch Church 1694 DOROTHY TRISSER (OR BRESIEL), widow of Frans Haal. He died in or after 1703.

Children [also called Pouwelse or Poulise] (all baptisms at the New York Dutch Church): *Paulus Paulus*, baptized 1695; *Jacob Paulus*, baptized 1697, married New York Dutch Church 1721 Maria Becker; *Maria Paulus*, baptized 1699; *Willem Paulus*, baptized 1701; *Maritie Paulus*, baptized 1703.

SOURCES: *Baptisms from 1639 to 1730 in the Reformed Dutch Church, New York*, Collections of The New York Genealogical and Biographical Society, vol. 2 (1901, reprinted 1968), 21, 230, 242, 256, 274, 291; Kenneth Scott and Kenn Stryker-Rodda, *Denizations, Naturalizations, and Oaths of Allegiance in Colonial New York* (Baltimore, Genealogical Publishing Co., 1975), 86; *Marriages from 1639 to 1801 in the Reformed Dutch Church, New Amsterdam–New York City*, Collections of The New York Genealogical and Biographical Society, vol. 9 (1940), 77, 135. For the children of Jacob Paulus, see *Baptisms from 1639 to 1730*, 451; "Some Early Records of the Lutheran Church, New York," *Year Book of The Holland Society of New York* (1903):89; "Baptisms in the Lutheran Church, New York City, From 1725," RECORD 97 (1966):92–105, 163–70 at 164, 223–30, et seq.