

# De Nieuw Nederlandse Mercurius

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“De Nieuw Nederlandse Mercurius”

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## Events of Interest

“NEW YORK AT ITS CORE,” which opened the Friday after Thanksgiving at the Museum of the City of New York, is the culmination of an audacious curatorial gamble: Is it possible to make a metropolis that is perpetually in flux the centerpiece of what the museum bills as its first permanent exhibition?

Moreover, can New York’s core, in particular, be competently explored without wallowing in contemporary political correctness when it encapsulates what some visitors may describe as seeds, but which others will characterize as pits?

After five years of planning, the \$10 million, 8,000-square-foot exhibition, which occupies all three of the museum’s first-floor galleries, testifies that the answers to both questions can be yes.

“New York at Its Core” not only focuses on the city’s 400-year evolution since Henry Hudson’s voyage but also devotes more than a third of its space to history that hasn’t happened yet.

“There is no other city museum in the world that deals with the

future,” said Whitney W. Donhauser, the museum’s director.

The exhibition embraces four themes that have distinguished New York: Money (New Amsterdam began as, in effect, a for-profit company), diversity (which fostered tolerance or, at any rate, indifference to most minorities—with the conspicuous exception of more than two centuries of enslaved blacks, illustrated by a 1770 slaves-for-sale newspaper advertisement), density (which produced slums, skyscrapers and the city’s recyclable real estate) and creativity (which percolated from the vitality demanded by the density, diversity and preoccupation with making money).

In two galleries that divide 400 years of history into “Port City” (from Hudson’s arrival in 1609 to the consolidation of Greater New York in 1898) and “World City” (1898–2012), the museum has culled a sampler of more than 400 objects (nearly half from its own collection), thousands of still and video images and even audio to capture New York’s dynamism and brio without resorting to digital overload.

For more information about this groundbreaking exhibition, go to: [www.mcny.org](http://www.mcny.org).

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**Until January 2, 2017.**

“Celebration of Dutch and Flemish Drawings” at the National Gallery of Art, West Building, at 4th and Constitution Avenue NW, Washington, DC 20565. Over the last decade, the Gallery has acquired an exquisite selection of mid-15th- to early 20th-century Dutch and Flemish drawings. Some 20 works—many on view for the first time—cover a range of genres and incorporate a variety of media. Dutch highlights include a page from a 15th-century manuscript with illustrations by Barthélemy van Eyck and two rare compositional studies by Gerrit van Honthorst. For more information go to: [www.nga.gov](http://www.nga.gov).

## Publications

For members of Polish descent, here is an article which should be of interest: “Were there really Poles in New Netherland?” by James S. Pula and Pien Versteegh in *Polish American Studies*, Vol. LXXIII, No. 2 (Fall 2016). For preview and acquisition, go to: [bit.ly/2fNNzqp](http://bit.ly/2fNNzqp).

## De Nieuw Nederlanse Mercurius 2

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Of interest to 17th-c Northeastern Native American studies are two articles by Marshall Becker, PhD:

“The Raritan Valley Buffer Zone: A Refuge Area for Some Wiechquaeskeck and other Native Americans during the 17th Century,” in *Bulletin of the Archaeological Society of Connecticut*, No. 78, 2016.

“The Maniwaki Wampum Group,” in *Iroquoia, the Journal of the Conference on Iroquois Research*, Vol. 2 No. 1 Autumn

### News

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#### Signs of Greatness – In Downtown Albany

*Signs of Greatness: Albany Stories* highlights unique points of interest in downtown Albany, many little-known to the public until now. This exhibit of 12 informative panels tells stories of Albany’s settlement and development, trade and industry, and landmark social innovation, all wrought in our historic streetscapes and noteworthy buildings over the past 400 years.

The longest continuously chartered city in the United States (1686), today’s Capital City was the point of contact between the region’s Native peoples and the Dutch adventurers who first came here in 1609. Walk along the streets that were once the main trading paths between the region’s Native peoples and Dutch settlers, uncover the unprecedented prosperity of

enterprise during the Industrial Revolution, and marvel at the grand structures designed by some of America’s most admired architects.

“With the growth of residential Downtown and the increase in visitors associated with the opening of the Capital Center next year, this exhibit offers a sense of where our District is today and from where we’ve come,” says Georgette Steffens, executive director of the Downtown Albany BID. “We are so excited to partner with SUNY and the New York State Museum to give people another reason to explore our streets and experience everything Downtown has to offer, from its expansive history to the growth of Albany’s newest neighborhood.”

For more information and a map of sign locations, go to: [www.downtownalbany.org](http://www.downtownalbany.org).

### NNI News

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“New Amsterdam Stories” Project, a collaboration between the Stadsarchief Amsterdam, the New York City Municipal Archives, and the New Netherland Institute. At the request of the Dutch Consulate, Dennis Maika helped coordinate and prepare a \$25,000 grant proposal that would bring together the Stadsarchief Amsterdam and the New York City Municipal Archives in a collaborative project that would make primary source material from both institutions available online. He represented the New Netherland Institute as a partner in this endeavor. The grant was fully funded by Dutch Culture

USA, and the Dutch National Archives. In this first phase of what will be an on-going collaboration between the three institutions, Dennis guided the first installment of “New Amsterdam Stories,” a website that offers documents from both archives that begin to tell stories of several New Amsterdam residents. He assisted in the preparations for the “launch” of this website which was done on 8 September 2016 at the Morgan Library in New York City.

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The Board of Trustees, in recognition of increased interest in the New Netherland period, adopted the following policy at its November 2016 board meeting:

“The New Netherland Institute supports the study of Dutch colonial history and to that end welcomes the review of documents in its collection by all who are interested in this subject. The New Netherland Institute, however, does not endorse or advance any point of view anyone may offer based on use of any of its resources. For this reason, it cannot comment on or endorse the use made of its resources by anyone who cites them in a piece of writing, exhibit, play or movie, or any other creation that can be classified as intellectual property, as that term is commonly used, nor does it or can it assume any responsibility, in any way, for the use made of its resources by those who rely upon or cite them in connection with any undertaking. Furthermore the New Netherland Institute cannot comment on or endorse use of materials not within or subject to

its control, and cannot and does not assume any responsibility, in any way, for the use made of such materials by those who rely upon them or cite them in connection with any undertaking.”

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The 39th Annual Conference of the New Netherland Institute: *Pavonia aka New Jersey et al. – A Historical Perspective* was the theme of the Annual Conference which drew 134 attendees. The Conference included three parts: two relating to the state’s history, the third relating to New Netherland in general. The Conference was held at the New Brunswick Theological Seminary, New Brunswick, NJ. At the Conference, the Hendricks Award was awarded to Deborah Hamer for her 2014 dissertation “Creating an Orderly Society: The Regulation of Marriage and Sex in the Dutch Atlantic World, 1621–1674.” And the Clague and Carol Van Slyke Article Prize was awarded to Jeroen DeWulf for his 2015 article “‘A Strong Barbaric Accent?’ America’s Dutch-Speaking Black Community from Seventeenth-Century New Netherland to Nineteenth-Century New York and New Jersey.” *American Speech*, 90 (May, 2015) 131–153.

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As part of our fundraising efforts, the New Netherland Institute offered an excellent opportunity for a week’s stay on the beautiful island of Saba, in a raffle which netted over \$6,500. A longstanding

NNI member from Monroe, NY had the winning ticket for a week’s stay on the island. The drawing took place at the Conference dinner held on Friday, September 23rd in New Brunswick, NJ. Thank you to everyone who supported this fundraiser.

### **Totidem Verbis**

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[In this issue we begin a serialized article by James W. Bradley, PhD of Charlestown, MA. Jim is the founder of *ArchLink*, a privately owned business that seeks to link archaeology with education and preservation. He is presently completing work on the manuscript for a new book *Onondaga and Empire: An Iroquoian People in an Imperial Era*. This will be the sequel to his earlier book *The Evolution of the Onondaga Iroquois: Accommodating Change, 1500- 1655* (1987). Jim is also the author of *Before Albany: An Archaeology of Native-Dutch Relations in the Capital Region, 1600-1664*. The following article was inspired by a recent visit to France.]

### **How the Dutch became Orange**

Few words are more closely associated with Dutch history than Orange. Yet the small independent principality of Orange was located hundreds of kilometers south of the Dutch Republic in Provence, France. Orange was also tiny, a triangular-shaped territory in the Rhone River valley only 12 km (7.5 miles) long and extending roughly 25 km (15.5 miles) east to

include the wine-making domains of Gigondas and Suzette. So, how did Orange and the Dutch Republic become so intertwined?

First, the name. Orange is derived from the town’s Roman name, Arausio, and has no connection with either the color or the citrus fruit. Actually the name Arausio probably is of some antiquity and refers to a Celtic deity associated with water. This is appropriate, given the town’s location set against a large, sandstone hill not far from where the Aigues River joins the Rhone. The earliest evidence of settlement on this hill, now known as St. Eutrope, dates from the Neolithic period roughly 5,000 years ago, although there are indications of human presence in this location dating back throughout the Paleolithic.

At the time of initial contacts with Rome, this was the home of Iron Age Celtic people known as the Cavare. Although Roman settlement was restricted to an area further south along the Mediterranean, they would have known about this strategic location halfway up the Rhone towards the Alps. In fact there is evidence that the Cavare allied with Rome to oppose Hannibal’s invasion in 218 BCE. Two decades later, it was a different story when the Cavare, along with the Cimbri and other Celto-Ligurian allies, defeated an attempted Roman invasion near Arausio in 105 BCE. Over the next fifty years, however, the Cavare began to adopt Roman practices and the name Arausio appears to have come into common usage. By 35 BCE the situation had

## De Nieuw Nederlanse Marcurius 4

changed again. After his successful conquest of southern Gaul, Julius Caesar disbanded several of his legions, resettling the troops into new communities. Officially, the new town was known as *Colonia Julia Firma Secundanorum Arausio*, “the Julian colony of Arausio established by the soldiers of the second legion”, or Arausio for short. As home to military veterans who were now Roman citizens, the town’s focus of settlement shifted from the hill to the land on the north side where a formal town was laid out. Here Arausio enjoyed several centuries of peace and propriety as evidenced by its grand civic monuments, especially the large amphitheater and triumphal arch that survive to this day. Yet, even with its strategic location and impressive monuments, Arausio never became as important a Roman town as Arles, Nîmes, or even nearby Vaison-la-Romaine.

By the fourth century AD, what had been an advantageous location on the river plain became a vulnerable one. The Visigoths invaded in 412 and destroyed much of the town. What survived was centered between the old Celtic hill fort renamed for an early bishop, Saint Eutrope, and a new Christian basilica built for the synod of 529. With additional waves of conquest, especially the Saracens during the 8th century, the town was largely abandoned as most people moved to more defensible locations in the nearby hills. It was not until the Saracens had been driven out in 793

by Guillaume au Cornet (Little Horn), Count d’Orange, that the town began to rebuild. The name Orange, and the sovereign Carolingian counts who used it, appear to have had their origin during this period. The name Orange may have been a corrupted version of Arausio, a conflation of Gallo-Latin and archaic French.

Orange was not part of France. There was no France, as we think of it today, until centuries later. Instead it was a jurisdiction under the kingdom of Arles, vassals of the Holy Roman Empire under the Counts of Toulouse. Through the first of a series of transfers of ownership through inheritance, Orange passed from the Count of Rambaud to the Counts of Baux, and became fully independent with the breakup of the Kingdom of Arles after 1033. In 1178, Orange was raised to a principality by Frederick Barbarossa and became an independent fiefdom of the Holy Roman Empire. This included the right to coin money, have its own university, and to act as a sovereign entity subject only to the Holy Roman Emperor. Although Orange would remain a small principality under the Counts of Baux until 1393, and then as part of the house of Châlon in Burgundy until 1544, this right of sovereignty would have profound consequences.

During the 13th and 14th centuries, Orange remained one of many small entities around which larger events took place, and while Orange was too small to play a significant role, its neighbors did. Among these were the Albigensian

Crusade (1209 to 1229), a 20-year military campaign initiated by Pope Innocent III to eliminate Catharism on the west side of the Rhone in Languedoc. Even more significant was the Avignon Papacy (1309 to 1377) during which seven successive popes resided in Avignon rather than in Rome. This situation arose from the conflict between the Papacy and the French crown. Between 1378 to 1417, there were rival claimants to the title of pope, a period referred to as the “Western Schism” when parties within the Roman Church were divided in their allegiance among the various claimants. The Council of Constance finally resolved the controversy in 1417 when all sides accepted the election of Pope Martin V.

During this period, Orange remained a small principality surrounded by the Comtat Venaissin, the Papal lands on the east side of the Rhone established in 1274. As a Papal State, inhabitants of the Comtat did not pay taxes and were not subject to military service. This made life in the Comtat considerably more attractive than under the French Crown. It also became a haven for Jews, who received better treatment under papal rule than in the rest of France. The synagogue in Carpentras, built in the 14th century, is the oldest in France. Although successive French Kings attempted to annex this territory, it remained under Papal control until 1791.

(to be continued)