

THE PENNSYLVANIA-GERMAN SOCIETY.



WILLIAM PENN

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FROM PAINTING BY FRANCIS PLACE IN INDEPENDENCE HALL.

# Pennsylvania:

THE GERMAN INFLUENCE  
IN ITS SETTLEMENT AND DEVELOPMENT.

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A Narrative and Critical History.

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PREPARED BY AUTHORITY OF  
THE PENNSYLVANIA-GERMAN SOCIETY.

PART XIV.

*DANIEL FALCKNER'S 'CURIEUSE NACHRICHT  
FROM PENNSYLVANIA.' THE BOOK THAT  
STIMULATED THE GREAT GERMAN EMI-  
GRATION TO PENNSYLVANIA IN THE  
EARLY YEARS OF THE XVIII CENTURY*



PUBLISHED BY THE SOCIETY

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Daniel Falckner's  
Curieuse Nachricht  
from  
Pennsylvania

THE BOOK THAT STIMULATED THE GREAT  
German Immigration to Pennsylvania  
IN THE EARLY YEARS OF THE XVIII CENTURY

TRANSLATED AND ANNOTATED  
BY  
JULIUS FRIEDRICH SACHSE, LITT.D.

PART XIV. OF A NARRATIVE AND CRITICAL HISTORY  
PREPARED AT THE REQUEST OF  
THE PENNSYLVANIA-GERMAN SOCIETY



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1905



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THIS VOLUME

IS PRINTED AS A MEMORIAL

TO THE

**Early German Settlers**  
of  
**Pennsylvania**

WHO LEFT THE FATHERLAND TO FOUND A HOME  
FOR THEMSELVES AND POSTERITY

IN

**Penn's Province**

WHERE LIBERTY OF CONSCIENCE WAS ASSURED AND WHOSE  
DESCENDENTS ARE NOW TO BE FOUND PROMINENT FACTORS  
IN EVERY STATE OF THE AMERICAN UNION



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## FOREWORD.



**NO** incident connected with the settlement of the grand old Commonwealth of Pennsylvania has aroused greater interest in the minds of the historian and the student than the migration of the German masses from the Fatherland to Penn's province on the Delaware, beginning during

the reign of King Charles the Second and extending with more or less regularity, according to the political and religious conditions of Western Germany, down to the early years of the third George. It was a tide of brawn and muscle, which sought to escape the persecutions at home, and here in the new world to found homes for themselves, their families and posterity, and erect in the wilderness altars for the worship of Almighty God, according to the dictates of their conscience, free and untrammelled by any ecclesiastical or secular restrictions.

The story of the two great migrations from Germany to Pennsylvania in 1709 and 1764 has been told in detail.

The first one, known as the *Massen auswanderung* or "Exodus of 1709" is exhaustively set forth in the seventh volume of the Proceedings of the Pennsylvania-German Society. That of the second great migration, in the year 1764, will be found upon the pages of the Lutheran Church Review for the year 1903 and was compiled from original sources and documents by the present writer.

Full and instructive accounts of the continuous general movement of the Germans to Pennsylvania are presented in the contributions to our history by fellow members of the Pennsylvania-German Society and printed in the proceedings of that organization.

It is not our present purpose to go over any of the ground already covered by the above investigators, but to bring to notice some new and additional matter, and direct attention to the factor that set this great migratory stream in motion, one which has had so great and salutary an effect upon the development, not only of Pennsylvania, but of the whole United States, which is now justly known as the great world power of the western hemisphere.

This great factor is nothing less than a small duodecimo, but little known except to historians and collectors of rare books. So scarce is this little volume that it is seldom quoted by dealers in their lists of Americana or found in the *antiquariat* catalogues of Germany. In the only instance of the latter known to the writer the book was quoted at 250 marks, a sum equivalent to \$62.50 of our money.

Of the few known copies, one is in the collection of the Historical Society of Pennsylvania; and others in that of the old German Society, Philadelphia Library Company, and in the collection of an ex-president of the Pennsylvania-German Society.

Heretofore nothing was known as to the conditions under which this book was written and published or who propounded the 103 questions, the answers to which, besides giving advice to the prospective emigrant and settler, present an insight into the life and habits of the Indians and the social conditions of Penn's Colony in its infancy, not to be found elsewhere.

It was the good fortune of the writer, during his late search among the archives in the Fatherland, after records and material bearing upon the early history of this province, to find not only the original manuscript of this book, but also the original set of questions, as submitted to Daniel Falckner, the learned scholar and Pietist who had lately returned from the solitudes of the hermitage on the Wissahickon. This set of questions proved to be in the handwriting of no less a person than the celebrated divine and scholar, August Hermann Francke, who together with Spener was then at the head of the Pietistical movement in the Lutheran Church in Germany.

A careful copy of this manuscript was made for the writer. This has since been compared with the printed version, which it appears differs slightly in some of its minor particulars from the original. Then again a few additions were made to the text, while a considerable portion of the prologue and text was omitted. The main features, however, remain the same in both versions. The account, as will be shown, went through several editions, which were issued simultaneously in Leipzig and Frankfort-on-the-Mayn.

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## CHAPTER II.

### THE PROVINCE OF PENNSYLVANIA.

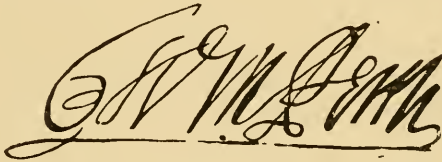


**P**ENNSYLVANIA was the best advertised province of all the original thirteen Colonies, and it was mainly due to the liberal use of printer's ink that the stream of emigration was aroused, and set in so strongly and steadily towards King Charles the Second's grant to William Penn, at a time when emigration to the New World was lagging. No professional promoter or land speculator of the present day could have devised any scheme which would have proved a greater success than the means taken by William Penn and his counsellor Benjamin Furly to advertise his province among the various nations and conditions of men. It is quite piquant to picture the Society of Friends as the founders of American advertising. But such they were.

By a reference to the list of title-pages printed in facsimile in Volume VII., Proceedings of the Pennsylvania-

German Society, it will be seen that no less than fifty-eight books, broadsides, and pamphlets, in English, Dutch, German and French are enumerated which bear upon the early settlement of Pennsylvania.

The first four of these are by Penn and Furly, and are of a religious nature. We then come to William Penn's *Some Account of the Province of Pennsylvania in America*. This account was compiled by Penn and Furly from the best information then obtainable, and printed almost immediately after the grant received the royal confirmation in the year 1681. It was issued in English, German and Dutch, and was liberally circulated by Furly throughout Holland and the country adjacent to the Rhine.

A handwritten signature in black ink, appearing to read 'W. Penn', written in a cursive style with a horizontal line underneath.

The pamphlet begins with a glowing account of the new province, setting forth the advantages offered by it to the husbandman and tiller of the soil. By way of comparison, Penn says that an improved acre in the Barbadoes is worth three times the value of an acre in England, and that in Virginia an acre of tobacco pays a clear profit of twenty-five pounds, besides twenty barrels of corn yearly. Thence Penn proceeds, as he states, "to give some account of his concerns." This section he divides under the following five heads:

1. I shall say what may be necessary of the place or province.
2. Touch upon the constitutions.
3. Lay down the conditions.
4. Give my sense of what persons will be fit to go.



5. What utensils, furniture and commodities are fit to carry with them, with the charge of the voyage, and what is first to be done and expected there for some time.

Then follows an abstract of the grant by King Charles II., closing with an invocation, in which Penn says :

“I beseech Almighty God to direct us, that his blessing may attend our honest endeavour, and then the consequence of all our undertaking will turn to the glory of his great name and the true happiness of us and our posterity.”

The whole matter formed a folio pamphlet of ten pages. This “Account” was at once translated by Benjamin Furly into German and Dutch. The former was printed by Cunraden at Amsterdam, the Dutch version by Wynbrugge at Rotterdam. This was the earliest notice of Pennsylvania in German, and was reprinted two years later (1683) at Leipzig. To both of these translations, Furly, further to strengthen Penn’s claims to German and Dutch recognition and to stimulate emigration from those countries, added a translation of Penn’s “Liberty of Conscience.” It was also reprinted in the *Diarium Europacum*.

About the same time (1681) an enlarged German version of *Du Val’s Universal Geography* was issued by Froberg of Nürnberg, giving some notice of Pennsylvania ; and also a French book, by Reinier Leers, at Rotterdam, which mentions Pennsylvania upon the title-page.

By the aid of Furly’s commercial and personal correspondents this literature was circulated throughout the Low Countries and in Germany, as far as Lübeck and Dantzic in the East and down the Rhine among the Palatines even into Switzerland.

The first practical results from these advertisements are shown by the conveyance on March 10, 1682, of 15,000 acres of land in Pennsylvania to Jacob Telner, Dirck Sip-

man of Crefeld and Jan Streypers of Kaldkirchen. These men were the first of the original Crefeld purchasers.

Shortly afterwards (1682) Penn issued another advertisement of his province. It was a pamphlet of three and a half pages, two columns to a page, the object of which was to furnish information for prospective settlers of the different nationalities.

The heading of the English version sets forth :

*Information and Direction to Such Persons as are inclined to America, More Especially Those related to the Province of Pennsylvania.*

This was also translated and issued in both German and Dutch. No German copy of this rare pamphlet is known, but a Dutch copy, lacking the last page and the imprint, was found among the Penn papers in the collection of the Pennsylvania Historical Society. It is endorsed: "Dutch information over Pennsylv."

Another Dutch edition of this pamphlet, with a somewhat different heading, was issued in 1686.

In the meantime Penn had printed the *Articles, settlement and offices of the free Society of Traders in Pennsylvania*; also his *Frame of the Government of the Province*, etc., neither of which appear to have been translated into any other language.

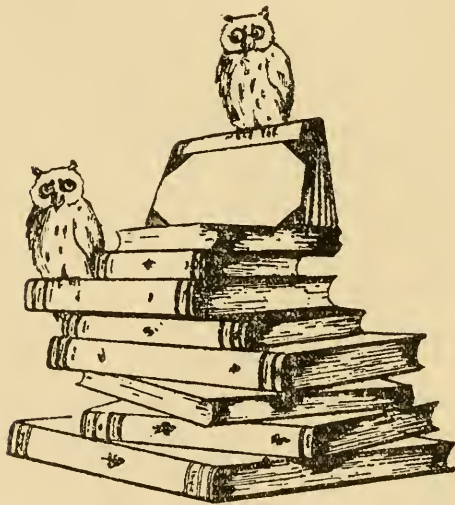
These issues were quickly followed by Penn's *Brief account of the Province of Pennsylvania*, which was at once translated and published by Furlly in Dutch, French and German. This was supplemented with *Plantation work, the work of this Generation*, which however does not appear to have been issued in any but the English tongue.

Such was the literature that was being scattered broadcast throughout the different countries to bring the province



into notice, during the eighteen months that Penn had been in possession of his charter.

While Furlly was bending his efforts to induce emigration to Penn's province chiefly among the non-orthodox sects, such as Sectarians and Separatists in Holland and Germany, Penn was completing his arrangements for going to his province. He finally sailed on the *Welcome* in August, 1682, arriving at New Castle on the Delaware on October 27, after a voyage of fifty-four days.



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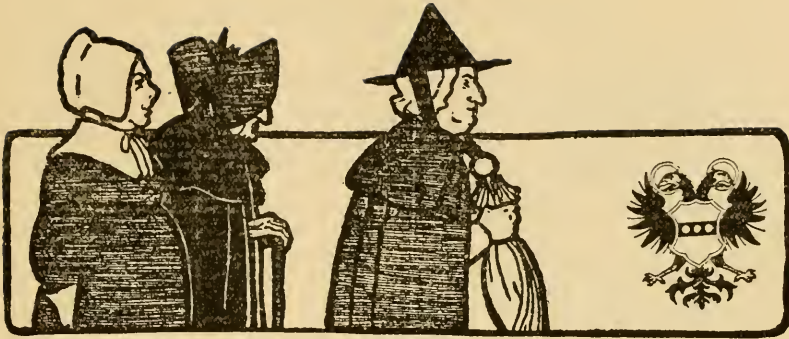


*Benjamin Furly*

BENJAMIN FURLY.

B. APRIL 13, 1636; D. MARCH, 1714.





### CHAPTER III.

FRANCIS DANIEL PASTORIUS.



**A** YEAR later, August 16, 1683, Francis Daniel Pastorius arrived at Philadelphia. He came out as the representative of a number of German Pietists who had acquired considerable tracts of land from Penn. Two months later he was followed by the first German settlers from Krisheim and Cre-

feld, who arrived in the *Concord*, October 6, 1683.

Up to this time the narratives and descriptions of the country were derived from verbal accounts and hearsay, obtained from diverse sources which were deemed by Penn and Furlly to be reliable. The advent of Penn, Pastorius, the Crefelders and other settlers brought forth a new set of letters and authentic descriptions, direct from the New

World, giving personal experiences and accounts derived from actual observation.

This class of literature was destined to attract greater attention than the vague accounts heretofore published, and thus gradually to stimulate German emigration.

## *Francis Daniel Pastorius.*

These missives were not all printed immediately, but were transcribed as soon as received by Furly, and copies were sent to leading Pietists and Sectarians in Germany and Holland who were interested in promoting the settlement of Pennsylvania, a colony where liberty of conscience was assured. Some of these persons in turn made new copies thereof, either in whole or in part, for their own use before passing the original transcript to others who were interested. Thus was the information of Penn's colony in its earliest days spread in the non-orthodox circles quickly and quietly.

It was the good fortune of the writer, in one of his pilgrimages to the Fatherland, to discover in the Ministerial archives of Lübeck one of these manuscript volumes relating to the early settlement of Penn's province. These copies were made by one Jaspas Balthasar Könneken, a bookseller of Lübeck (d. 1715) scholar and Pietist, an intimate associate of the members who formed the Frankfort Company. Könneken, as correspondent of Furly, took great interest in the settlement of Pennsylvania, and was only dissuaded from going out in 1683 or joining the colony on the Wissahickon in 1694 on account of his advanced age.

He carefully copied and preserved the information sent him by Furly. Here we find :





1. The letter sent by Pastorius to his parents, dated Philadelphia, March 7, 1684.
2. Pastorius' report to the Frankfort Company of the same date.
3. Letter from Benjamin Furly, 5th of 3 Mo., 1684.
4. Missive from William Penn, Philadelphia, Aug. 26, 1683.
5. An account of the City of Philadelphia.
6. Extract from a letter by Thomas Paskell, February 10, 1683.
7. Letter from Philadelphia, February 12, 1684, giving the earliest information from Germantown, written by one of the Op de Graffs.
8. Extract from an open letter by Van der Walle from America.
9. Letter from Penn to Furly, August, 1683.
10. Letter from Philadelphia, Sept. 1, 1683.
11. Letter from Philadelphia, March 27, 1683.
12. Letter from John Rodger Langwart to Peter Hendricks.

Most of these missives were afterwards printed in whole or in part, but some are so excessively scarce that three of the most important among them were entirely unknown to Pennsylvania historians until brought to their notice several years ago by the present writer, when written copies were made of the German letters at his direction. A later comparison, however, with the original manuscript showed so many discrepancies that photographic fac-similes were made of all the missives both German and Dutch, and these are now available to the American student.

The first and most important of the above to be printed was Penn's Letter to the Committee of the Free Society of Traders, in 1683. This was quickly translated and issued

in Low Dutch, German and French. To these were added Holmes' Description of Philadelphia and Thomas Paskel's letter of February 10, 1683. A second edition of the Dutch version was published in 1684, as is shown by the Könneken manuscript. This publication was followed a year later by another advertisement by Penn, known as *A further account of the Province*. This was also printed in the Continental tongues.

Next we have Pastorius' two missives, numbers one and two on the above list:<sup>1</sup>

(1) *Copia eines, von einem Sohn an seine Eltern aus America abgelassenen Brieffes. Sub. Dato Philadelphia den 7 Martii, 1684.*

(2) *Sichere Nachricht aus Amerika, wegen der Landschaft Pennsylvanien, von cinen dorthin gereisten Deutschen. Sub. dato 7 Martii, 1684.*

We also have two missives in Low Dutch, one from Joris Wertmuller, a Switzer, dated Germantown, March 16, 1684, the other from Cornelius Bom, a cake baker, dated Philadelphia, October 12, 1684.<sup>2</sup> These two letters were published by Pieter Van Wÿnbrugge at Rotterdam, and are undoubtedly the first accounts from actual German or Dutch settlers to be published. The above mentioned Pastorius missives not having been printed until the following year, the title reads as follows:

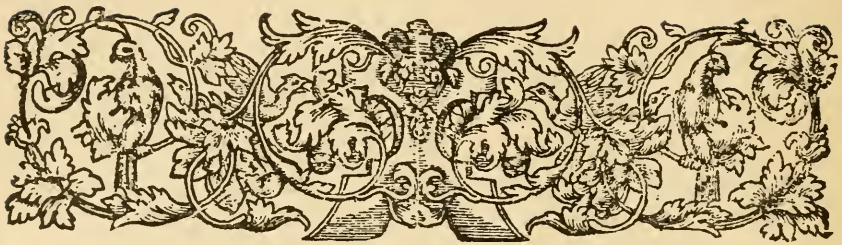
*Twee Missiven geschreven uyt Pennsylvania a' Ene door een Hollander woonachtig in Philadelfia, d' Ander door Switzer, woonachtig in German Town, Dat is Hoogduytse Stadt. Van den 16, Maert, 1684. Nieuwen Stijl. tot Rotterdam, anno 1684.*

<sup>1</sup> Both of these missives are reproduced in facsimile and translation in Sachse's "Letters from Germantown, 1683-1684." Lübeck and Philadelphia, 1903.

<sup>2</sup> For translation of these two missives see Pennypacker's "Hendrick Pannebecker, 1674-1754," pp. 27-39.



18 ( 1 ) 50



**Sichere Nachricht auß America, wegen der Landschafft  
Pennsylvania / von einem dorthin gereisten Teutschen /  
de dato Philadelphia, den 7. Martii 1684.**

**M**einer schuldigen Obliegenheit so wol als auch meinem Abschiedlichen Versprechen ein Genügen zu leisten / sol ich etwas umständlicher advisiren, wie und was ich hiesiger Landen gesehen und angemercket habe / und weissen mir nicht unwissend / daß durch ungleiche Relation ihrer viel hinter das Licht geführt würden / versichere ich zum vor auß / daß ich mit ohnpartheyischer Feder ohne verfälschten Zusatz / beedes die Unge- mächlichkeiten der Reys und den Mangel hiesiger Provinz / als den von andern fast gar zu sehr gelobten Ueberfluß desselben getreulich anführen wolle: Dann ich verlange an meinem wenigen Orte mehr nicht / als zu wandeln in den Fußstapffen des jenigen / welcher ist der Weg / und zu folgen seinen heilsamen Lehren / weil Er die Wahrheit ist / auß daß ich unauss hörlich mit Ihm dem ewigen Leben vereinigt bleibe.

1. Ich wil also den Anfang machen von der Seefart / welche sicherlich so wol wegen der zu besuch- ten habender Schiffbrüche / gefährlich / als auch wegen der schlechten und harten Schiffskost / sehr beschwer- lich ist / daß ich auß eigener Erfahrung nun ziemlich verstehe / was David im 107. Psalm sagt / daß man auß dem Meer nicht nur die Wunderwerk des Herrn / sondern auch den Geist des Ungewitters ver- spühren und wahrnehmen könne. Dann meine Anheroreisß belangend / bin ich mit 4. Knechten / 2. Mäg- den / 2. Kindern und 1. Jungen / den 10. Jun. von Deal abgeregelt: hatten den ganzen Weg über meis- ste isw:drigen und nicht 12. Stund aneinander favorablen Wind / viel Sturm und Donnerwetter / auch zerbrach der vorderste Mast zu zweyen malen / so daß wir erst binnen 10. Wochen allhier arrivir: jedoch sat cid, si sat bene. Massen es selten geschiehet / daß einige viel zeitlicher anhero kommen. Die Er- felder / welche den 6. Octobr. allhier angelangt / waren ebenfals 10. Wochen auß der See / und das Schiff das mit dem unsern von Deal außgefahren / war 14. Tag länger unterwegs / auch starben einige Men- schen darauf. Gedachte Erfelder haben auch zwischen Rotterdam und Engelland eine erwachsene Tochter verloren / welcher Verlust jedoch zwischen Engelland und Pennsilvanien mit der Geburt zweyer Kinder ersetzt worden. Auß unserm Schiff hingegen ist niemand Todes verfahren / auch niemand gebo- ren / zc. Fast alle Passagiers waren etliche Tag lang Seekrank / ich aber nicht über 4. Stund / heruntge- gen war ich ander: Accidentien unterworfen / da mir nemlich die zwey außgehauene Ebben über unserer Schiffglock schier den Rücken eingeschlagen / und ich den 9. Jul. bey nächstlichen Sturm so ungeschlimm auß die linck Seiten gefallen / daß ich einige Tag über des Berths hüten mußte. Diese beide Fäll erinner- ten mich nachdrücklich des ersten auß alle ihre posterit: durch zerrungenen Falls unserer Ueltern / wel- chen sie im Paradeß / auch vieler der jenigen / die ich in die:em Jammersthal meines exilii begangen, Per varios casus, &c. allein verprieß sey die Bitterha: d göttlicher Barmherzigkeit / welche uns so dick- ma's wieder aufrichtet / und zurück hält / damit wir nicht dänglich verfallen / in den Abgrund des Argen, Göra Wertmüller hielg: eichmäßig über auß hart / Thomas Gasper / schlug am Leib sehr auß / die Engli- sche Maad hatte das Rothlauff / und Isaac Dibred / der sonst dem äußerlichen Ansehen nach der stärk- ste / lag am längsten darn: eder. Hatte ich also einen kleinen Schiff: Hospital / wiewol ich allein von den Teutschen meine Lägerstätt unter den Englischen genommen / zc. Daß ein Boos: gesell unheimlich und un- ser Schiff durch wiederholtes Anschlagen eines Walffisches zum Zittern bewegt worden: hab ich in meinem

106

lehren

These publications were followed in the year 1685, with a more extended account of the Province by Cornelius Bom, and a Latin missive, descriptive of Germantown by Pastorius, dated Germantown, December 1, 1688. It was sent to Dr. Modelius, a Professor at the University of Altdorf, and intended to attract the attention of the learned classes. It was not, however, published until April, 1691, when the missive was inserted in the *Monatliche Unterredungen*, a serial published by Wilhelm Ernst Tenzel, the celebrated royal Saxon historian and author, at that time Professor at the Gotha Gymnasium. The letters, however, failed to interest the learned classes to any extent at this time, nor is it known to have been translated or republished until the year 1700 when a portion of this letter was incorporated by Pastorius in his *Beschreibung von Pennsylvania, Contenta Literarum Francisci Danielis Pastorii, an Herrn Georg Leonhard Modeln, Rectorem Scholæ Windsheimensis*. The missive contains little that is new or of interest except the statement that within the five years past the population of Germantown has increased from 13 to 50.

“Quanquam enim anno 1683. tredecim tantum inchoaverimus, unius tamen lustris intervallo numerum excreverunt quinquagenarium.”

Families, and not persons are evidently meant here, as in his letter of March 7, 1684, he states that “twelve families (consisting of forty-two persons) already live there pleasantly,” etc.<sup>3</sup>

He also makes mention of the German version of Penn's *Account of the Province of Pennsylvania* of 1681, and that he had gathered together in one volume, prior to his

<sup>3</sup> Sachse's "Letters from Germantown, 1683-1684." Translation, p. 5, Facsimile, p. 1.

Vier kleine  
 Doch ungemeyne  
 Und sehr nutzliche  
**Tractatlein**

De omnium Sanctorum Vitis  
 I. De omnium Pontificum Statutis  
 II. De Conciliorum Decisionibus  
 V. De Episcopis & Patriarchis Constan-  
 tinopolitanis.

Das ist:

1. Von Aller Heiligen Lebens-Ubung
2. Von Aller Päpste Gesetz: Einführung
3. Von der Concilien Stritt: Sopirung.
4. Von denen Bischöffen und Patriarchen  
zu Constantinopel.

Zum Grunde

Der künfftighin noch ferner darauf  
 zu bauen Vorhabender Warheit  
 præmittiret,

Durch

**FRANCISCUM DANIELEM  
 PASTORIUM. J. U. L.**

Aus der

In Pennsylvania neulichst von mir in  
 Grund angelegten / und nun mit gutem  
 Success aufgehenden Stadt:

**GERMANOPOLI**

*Anno Christi M. DC. XC.*









ON THE WEST AND EAST SIDES OF THE SOUTH (DELAWARE) RIVER.

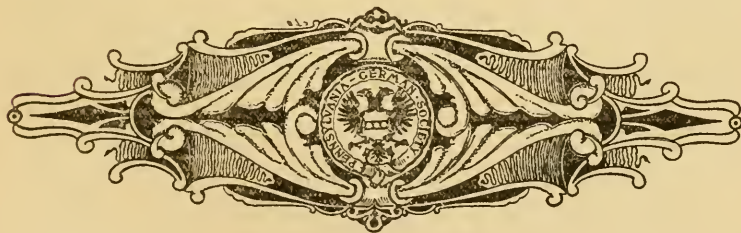


departure from Germany, several pamphlets bearing upon the province. These were evidently the different versions of Penn's "Account" and other pamphlets published by Penn and Furly to advertise the province, and for his information and use in connection with the formation of the Frankfort Company. [Not printed in Frankfort as the quotation *quod Francofurti typis exscriptum foras prodit*; has led some students to believe.]

German interest in Penn's colony gradually became aroused, especially in mercantile and pietistical circles. As a result we find the members of the Frankfort Company taking a more active interest in their venture, as is shown by the celebrated agreement dated November 12, 1686.

This interest was accentuated by the publication, in 1690, of Pastorius' *Vier Kleine doch ungemeine und sehr Nützliche Tractätlein*, followed two years later (1692) with a publication of his *Kurtze geographische Beschreibung*, appended to his father's sketch of Windsheim. This description was reprinted in various periodicals of the day.

Henceforth we have a number of German accounts and descriptions from settlers in Pennsylvania.







## CHAPTER IV.

### CURIEUSE NACHRICHT VON PENNSYLVANIA.



OWING to the continued persecutions of the Pietists in Germany, the attention of such leaders as Spener and Francke was seriously turned towards Pennsylvania as an asylum for German Pietists, and resulted in the sending out of the party under Magisters Kelpius, Köster and Daniel Falckner, who settled on the Wissahickon in 1694.

From thence we have one of the most interesting and instructive missives from the province, dated August 7, 1694. It was written by Johann Gottfried Seelig, a former secretary of the great Spener. The manuscript is still preserved in the archives at Halle. It was printed in 1695 and is exceedingly scarce. From this time onward we also have some controversial literature in which Köster and Pastorius figured, which was circulated in Germany and tended to advertise the Colony.

Gabriel Thomas' "Historical Account" was published in London in 1698, and was by far the largest and most pretentious history of Pennsylvania thus far attempted.

Almost simultaneously with its appearance in London it was issued in German in the interests of the Frankfort Company, and was followed in 1700 by Pastorius' *Umständige geographische Beschreibung*.

In the meantime Daniel Falckner had returned to Germany, arriving either late in 1698 or early in 1699, and reported the condition of the province to Furly at Rotterdam and to the Pietistic leaders at Halle.



While at the latter place, Rev. August Herman Francke, who was then at the head of the Pietistic movement in Germany, propounded seventy-three written questions to Daniel Falckner, relative to the voyage to America and the conditions of the country and its inhabitants, both European and Indian.

These questions were replied to by Falckner in writing in exhaustive answers, wherein he gives the results of his own experience and observations. His manuscript is prefixed with a lengthy preface or *Praemonenda*, showing that he was of the orthodox Lutheran faith. The whole closes with an extended scheme for a moral and religious communistic settlement or economy, based upon a capital of 4,000 Rix Dollars.

Later on twenty-one additional pertinent questions were propounded to him as to certain conditions in the New World. These were also answered with an equal degree of frankness. Transcripts of these questions and answers were also made and circulated similar to the Könneken MSS. The original set of questions and answers, with

Curieuse Nachricht  
 Von  
**PENNSYLVANIA**  
 in  
 Norden = America

Welche /

Auf Begehren guter Freunde/  
 Über vorgelegte 103. Fragen /  
 bey seiner Abreise aus Teutsch-  
 land nach obigem Lande Anno 1700.  
 ertheilet / und nun Anno 1702 in den Druck  
 gegeben worden.

Von

**Daniel Falkner** / Professore,  
 Burgern und Pilgrim allda.

Frankfurt und Leipzig /

Zu finden bey Andreas Otto / Buchhändlern.  
 Im Jahr Christi 1702.

several fragments of the transcripts, however, remained in the archives at Halle, where they were found, examined and copied, after the lapse of two hundred years, by and under the direction of the present writer.

Two years after the return to America of the Falckner brothers, as attorneys for the Frankfort Company, as well as Benjamin Furly, an edition of these questions and answers was published in the colloquial style of the period by the Frankfort Company. The printed copy as before stated differs in some particulars from the original manuscript, as some additional matter concerning the Indians was added, and the preface, which was really a religious dissertation, was greatly reduced. A translation of the title reads as follows:


"Accurate tidings from Pennsylvania in Northern America, which, at solicitation of good friends, regarding 103 propounded questions, upon his departure from Germany to the above country, anno 1700, were imparted, and now, anno 1702, are given in print, by Daniel Falckner Professor,<sup>4</sup> Citizen and Pilgrim in that very place." [Frankfort and Leipzig. To be found at Andreas Otto's, Publisher. In the year of Christ 1702.]

Little did either Rev. Francke or Daniel Falckner at that time realize the worth of this contribution to our history, or the factor this little book was destined to become in stimulating the German emigration; nor could they ever have imagined the financial value placed upon a copy of this book two centuries later.

Pastorius' *Umständige Geographische Beschreibung* and Falckner's *Curieuse Nachricht* were issued in several editions. In 1704 a new edition of both was published in one volume under the title: *Continuatio der Beschreibung*

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<sup>4</sup> Of Religion.

Umständige Geographische  
Beschreibung

Der zu allererst erfundenen  
 Provinz

**PENSYLVA-  
 NIÆ,**

In denen End-Gränzen

**A M E R I C Æ**

In der West- Welt gelegen.

Durch

**FRANCISCUM DANIELEM  
 PASTORIUM,**

J. V. Lic. und Friedens-Richtern  
 daselbsten:

Worben angehendet sind einige no-  
 table Begebenheiten/ und Bericht-  
 Schreiben an dessen Herrn  
 Vattern

**MELCHIOREM ADAMUM  
 PASTORIUM,**

Und andere gute Freunde.

---

Frankfurt und Leipzig/  
 Zu finden bey Andreas Otto. 1704.



CONTINUATIO  
Der  
Beschreibung der Landschaft  
**PENNSYLVANIÆ**  
An denen End-Gränzen  
**AMERICÆ.**  
Über vorige des Herrn Pastorii  
Relationes.

In sich haltend :

Die Situation, und Fruchtbarkeit des  
Erdbodens. Die Schiffreiche und andere  
Flüsse. Die Anzahl derer bishero gebauten Städte.  
Die seltsame Creaturen an Thieren / Vögeln und Fischen.  
Die Mineralien und Edelgesteine Deren eingebornen wil-  
den Völcker Sprachen / Religion und Gebräuche. Und  
die ersten Christlichen Pflanzler und Abbauer  
dieses Landes.

Beschrieben von

**GABRIEL THOMAS**

15. Jährigen Inwohner dieses  
Landes.

Welchem Tractätlein noch beygefüget sind :

Des Hn. DANIEL FALCKNERS

Burgers und Pilgrims in Pennsylvania 193.

Beantwortungen uff vorgelegte Fragen von  
guten Freunden.

---

Frankfurt und Leipzig /  
Zu finden bey Andreas Otto / Buchhändlern.

*der Landschaft Pennsylvania* ("Continuation of the description of the province of Pennsylvania"), to which was added a German translation of Gabriel Thomas' "Account." This combination formed the most important early work on Pennsylvania published in the German language.

It was these successive editions of Pastorius and Falckner's accounts that called the attention of the sturdy yeomanry of the Fatherland to the advantages of Penn's colony, and started that great stream of emigration which at one time almost threatened to depopulate the Palatinate, brought thousands and thousands of Germans to our province and made Pennsylvania the great Commonwealth it is to-day.

Strange how little this work of Daniel Falckner was known to historians and writers on Pennsylvania history prior to the publication, by the Pennsylvania-German Society, of the Narrative and Critical History, under the title: *Pennsylvania: The German Influence in its Settlement and Development*. Its very existence was almost unknown, and still more that of its author, and is now for the first time fully brought to the notice of the public.

How different is the case with the English version of Gabriel Thomas' "Account." The importance of the work has always been more or less recognized, essays have been written upon it; quotations and extracts printed, and the work itself reprinted in both modern type and fac-simile so far back as 1848, and even at the time of writing a fac-simile copy, with annotations, is in course of publication in one of our Western States.

Yet the works of Pastorius and Falckner, which exercised a much greater effect in inducing the emigration of desirable settlers, have thus far, with a single exception, failed to find a champion to suggest a reprint or a fac-simile reproduction of these valuable works.

Geographisch: Statistische  
**B e s c h r e i b u n g**  
der Provinz  
**P e n s y l v a n i e n,**  
v o n  
Fr. Dan. Pastorius.



Im Auszug mit Anmerkungen.

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Memmingen,  
bey Andreas Gevler,  
1792.

PASTORIUS' BESCHREIBUNG.

FACSIMILE TITLE OF MEMMINGEN EDITION OF 1792. AN HERETO-  
FORE UNKNOWN VERSION, FOUND AFTER THE PREPARATORY CHAPTERS  
TO THE PRESENT WORK WERE WRITTEN.



THE PENNSYLVANIA-GERMAN SOCIETY.

Franz Daniel Pastorius'  
Beschreibung von Pennsylvanien.

Nachbildung  
der in Frankfurt a./M. im Jahre 1700 erschienenen  
Original-Ausgabe.



Herausgegeben  
vom  
Crefelder Verein für wissenschaftliche Vorträge.

Mit einer Einleitung  
von  
Friedrich Rapp.



Crefeld.  
Druck von Kramer & Baum.  
1834.

PASTORIUS' BESCHREIBUNG.  
FACSIMILE TITLE OF CREFELDER REPRINT OF 1834.

ORIGINAL IN COLLECTION OF JULIUS F. SACHSE.

It is true that Pastorius and his works in America did find an able champion in our late lamented Dr. Oswald Seidensticker who, it may be said, was the first to properly introduce Francis Daniel Pastorius to the American public and tell his story of Germantown without, however, bringing about any reissue of his books. The only instance when any such attempt was made was that of the late Friedrich Kapp of Germany who, inspired by the accounts of the bi-centennial celebration, in different parts of the United States, October 6, 1883, of the landing of the Creffelders in Pennsylvania, induced the *Creffelder Verein für Wissenschaftliche Vorträge* in Germany to republish Pastorius' "*Beschreibung*" of 1700. To this Kapp added an introduction, which was mostly a reprint of Seidensticker's *Erste Deutsche Einwanderung*.

The addition, however, was a small one and the book cheaply gotten up. It is now out of print and almost unknown.

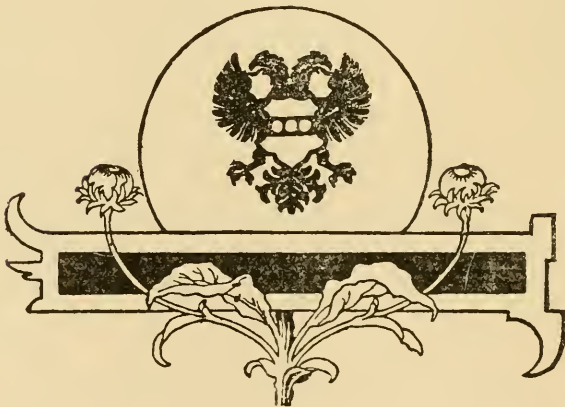
Far more important for furthering German emigration than either the works of Pastorius or Thomas, was Falckner's *Curieuse Nachricht*, which gave more authentic information than any of his contemporaries as to the state of the province, the social and domestic affairs of the settlers, and the habits of the Indians, of which Governor Pennypacker, in his "Settlement of Germantown," says: "I know of no other such graphic description."

The combining of the three works in a single volume was a wise provision of the Frankfort Company and shows the acumen of the leading spirits of that organization.

There were other books printed both in German and English during the same decade, advertising the province. A full list of these, together with fac-similes of title-pages and descriptions of each, can be found in my *Father-*

land, in the seventh volume of the Proceedings of the Pennsylvania-German Society.

In the following pages the whole of the original manuscript of Daniel Falckner's *Curieuse Nachricht* will be given both in the original German and a translation, with annotations by the writer. Where the printed version differs from the original manuscript both versions will be given, thus enabling the reader to make his own comparison and deductions.





## CHAPTER V.

### DANIEL FALCKNER.



**D**ANIEL FALCKNER, author of our *Curieuse Nachricht*, Citizen and Pilgrim in Pennsylvania, in Northern America, as he signs himself therein, was born November 25, 1666, was the second son of Rev. Daniel Falckner, the Lutheran pastor at Langen-Reinsdorf (formerly known as Langen-

Rhensdorf and Langeramsdorf), near Crimmitschau, parish of Zwickan, situated in that part of Saxony formerly known as the Markgravate of Meissen, and was a scion of an old Lutheran family. His ancestors on both sides had been ordained Lutheran ministers.

His grandfather, Christian Falckner (died November 5, 1658), as well as his son, Daniel Falckner (died April 7, 1674), father of the subject of our sketch, were both pastors of Langen-Reinsdorf. Pastor Daniel Falckner, the

elder, was a man well versed in many branches of learning besides theology, as his library, an extensive one, contained works upon almost every branch of the arts, sciences, philosophy and history, besides the theological works of the day. This great collection was kept intact until the year 1704, when it was sold at auction. A printed catalogue of this library, which forms a book in itself, is

*Daniel Falckner*

still preserved in the great *Stadt Bibliothek* of Bremen, and was examined by the writer during the past summer.

Thus it will be seen that the children of Dominie Falckner had exceptional facilities for obtaining knowledge at that early day.

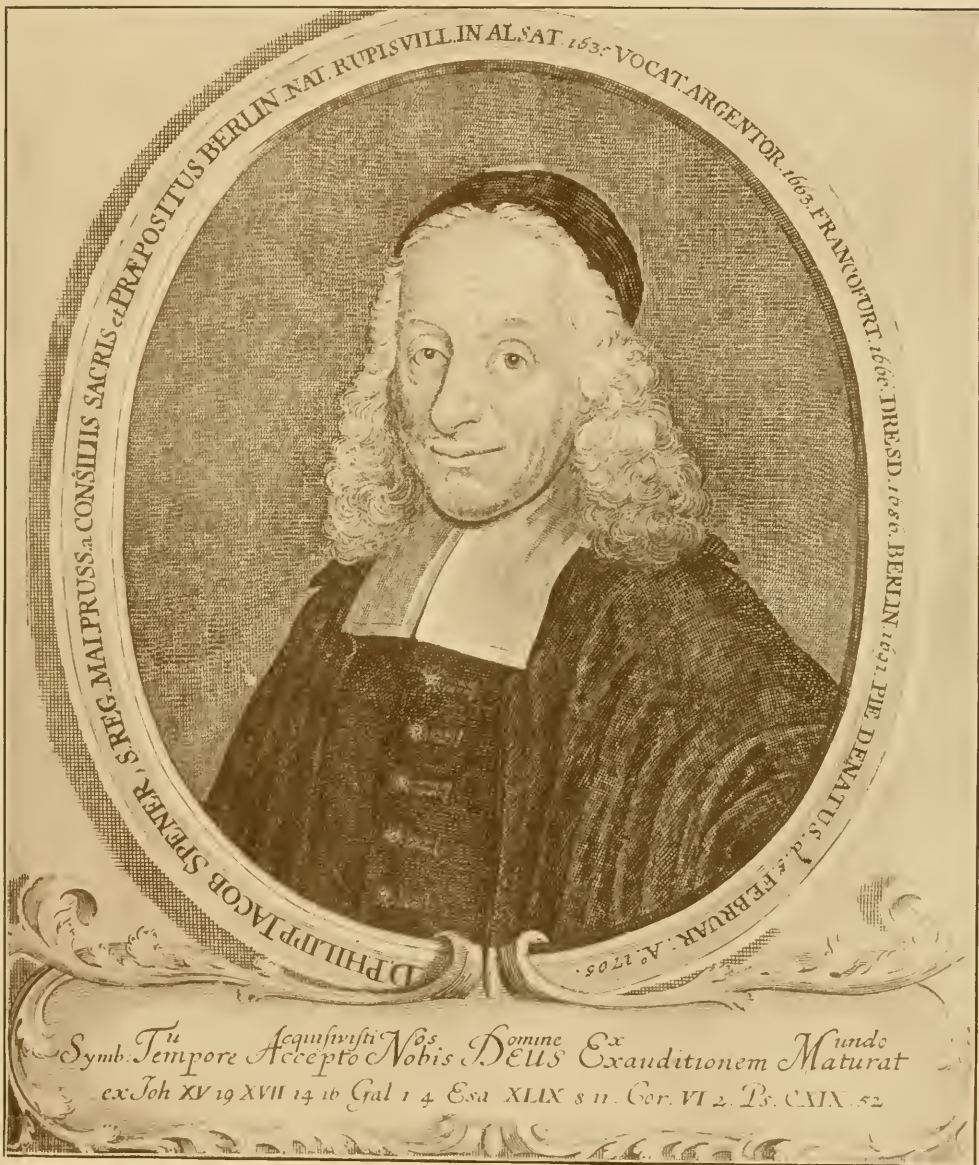
From data that have come down to us, we learn that the subject of our sketch, during his early life, was not of a robust nature, as he was a weak and sickly child from the time of his birth, a condition which changed but little until he came to Pennsylvania, where he himself credits the improvement in his physical condition to the out-door life and exercise in the New World. It will be further noted that in the very introduction to his *Curieuse Nachricht* he makes mention of his "bodily ailments."

The connection of Daniel Falckner with the German Pietists dates from almost the very commencement of the movement which opposed the rigid and externalized orthodoxy in the Lutheran churches in Germany during the close of the Seventeenth Century.

From the correspondence between Spener and Francke, still preserved in the archives of the Halle Orphanage, it



THE PENNSYLVANIA-GERMAN SOCIETY.



PHILIPP JAKOB SPENER.

B. JAN. 11, 1635; D. FEB. 5, 1705.





appears that Daniel Falckner, the same as both Spener and Francke, was imbued at the very outset with a belief in the visions and supernatural powers of several ecstatic maidens, such as Rosamunda von Asseburg, Anna Maria Schuckart alias the Erfurth Prophetess and Magdalena Elrichs. Further that even Daniel Falckner himself at times went into a state of ecstasy seeing visions and making enraptured exhortations. A condition from which he was awakened by the austere Köster. This fact is commented upon by Spener in a letter to Francke, dated Berlin, May 6, 1693, some months before the Kelpius party sailed for Pennsylvania, wherein it says: "Thus has Henry Köster brought Herr Falckner so far that he now has no further *ecstasis*. He has also told how he came thereto, and how he himself could by intense imagination awaken divine matters. And that as he now intends differently and seeks a better path, he is more calm."

It was not until nine months after this letter was written by Spener that the long cherished plan of founding a colony of German Pietists in Pennsylvania was consummated, and the start was made by the party of religious enthusiasts from Germany to Pennsylvania by way of England.

Many had been the difficulties in bringing this cherished object to a final stage of success. Even at the last moment, when all were ready to embark, Magister Zimmerman died. This, however, did not deter the party, who continued the voyage under the leadership of Magisters Kelpius, Köster and Falckner.

There is one important fact in our history that has thus far failed to attract proper attention. This is nothing more nor less than the interest the great Spener took in the success of the German settlement of Pennsylvania. From

letters and memoranda which have come down to us it appears that Spener and Pastorius were in close touch during the early days of the latter's residence in Germantown, and that Spener kept himself well informed as to the state of the Germans in Pennsylvania. That this intercourse ceased upon Pastorius' joining the Quaker fold becomes apparent from Spener's letter of August 1, 1689, viz. :

"I do not remember having heard anything of Herr Lic. Pastorius since I am here. But would be much pleased if one of his pamphlets should come to my notice.<sup>5</sup> Such as take their refuge thither, I leave to their own opinions. I could not advise anyone to flee, before the Lord drives us out. Thus it appears that yonder place is liable to come into danger, as any other. As it stands, the present English disturbances may also cause some changes there.

"About Herr Penn it has already been reported for some time among his own people, that he is not by far what he formerly was.

"My thoughts are to remain at all times where the Lord places us, and to remain there so long as he permits, and to go whenever he commands us to go. Upon such paths I am surely safe."<sup>6</sup>

Magister Kelpius writes in his Diary that on Monday, the seventh day of January, 1694, He, being convinced by God, resolved upon going to America, his companions being Heinrich Bernhard Köster, Daniel Falckner, Daniel Lutke,

<sup>5</sup> Pastorius' Latin missive to Modelius of December, 1688, is evidently indicated here ; so far as known this was not published until April, 1691.

<sup>6</sup> Philipp Jacob Speners, D. Theologische Bedencken, und andere Briefliche Antworten auff geistliche, sondern zur erbaung gerichtete materien zu unterschiedenen zeiten aufgesetzt, und auff canguirthriges anhalten Christliche freunde in einige ordnung gebracht und herausgegeben. Dritter Theil Halle, in Verlegung des Waysen-hauses, 1702. From copy in Ev. Luth. Seminary, Mt. Airy, Philadelphia.



Johan Seelig and Ludwig Biederman, together with about forty other companions, some of whom Kelpius says were numbered and others convinced by God, in Germany, and had in the preceding year resolved upon that voyage. He then states that on Wednesday, February 7, he engaged for them the ship *Sara Maria Hopewell*, Captain John Tanner, for seven English pounds of silver, which was paid out on board one week later, the company having embarked on Monday, February 12, but Kelpius did not join the *Sara Maria* at Gravesend until the 13th. It was upon the next day when the money was paid and the anchor raised, and the good ship, the *Sara Maria*, carrying a crew of thirty mariners and an armament of fourteen guns, commenced on her voyage to America.

The vicissitudes of the party, however, were many, the dangers of Goodwin Sands, storms in the channel, and visits of the press gang were happily passed. It was not, however, until Friday, April 15, when the English coast was lost to sight.

There is but little mention of Daniel Falckner in this Diary except that on Friday, February 15, both Kelpius and Falckner's apprehensive minds presaged evils with a fortunate outcome. These proved to be, first, a visit of the press gang, and later the miraculous escape from destruction on the Goodwin Sands. When Falckner, filled with the spirit of God, poured forth fervent thanksgiving: "Praised be the name of the Lord forever! Amen! Hallelujah!"

Toward the close of the Diary on Sunday, June 17, Kelpius enters a memorandum:

"The memorable excommunication of Falckner by Köster and that of Anna Maria Schuckart, the Prophetess of Erfurth."

THE PENNSYLVANIA-GERMAN SOCIETY.



PORTRAIT OF JOHANNES KELPIUS,  
BY CHRISTOPHER WITT IN 1705,  
BELIEVED TO BE THE EARLIEST AMERICAN PORTRAIT IN OIL





This entry in the Kelpius Diary has always been a conundrum to students of Pennsylvania-German history, and has led some to suppose that the woman was among the passengers on the ship.

How Daniel Falckner came to Pennsylvania with this party headed by Magister Kelpius in 1694 and settled on the Wissahickon, has been fully told in my volume on the *German Pietists in Provincial Pennsylvania*, and need not be repeated here. Suffice it to say, as before stated, that late in 1698 or early in 1699 he was sent as an emissary from the Pietists on the Wissahickon to the Fatherland, to make known the true state and spiritual condition of the Germans who had emigrated to Pennsylvania; and to set forth the labors of the Pietistical brethren among their countrymen in America, and solicit aid and additional recruits, so that the perfect number of forty could be kept intact, and at the same time could extend their usefulness in educating their neglected countrymen in Pennsylvania and Virginia.<sup>7</sup>

Another important scheme then under consideration was the emigration of the members of the Philadelphian Society in a body from England and the Continent to settle in Pennsylvania, and there found a colony or colonies where their peculiar teachings should be their only law. And it may easily be inferred that the plan fully outlined in his manuscript and touched upon in the printed version for a Communal Settlement in Pennsylvania upon a cash

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<sup>7</sup> As a matter of fact there were German settlements in Virginia prior to the beginning of the XVIII. century, as both Köster and Petrus Schäffer journeyed there about the time when Daniel Falckner sailed for Europe. This interesting fact is proven by a manuscript report in the Halle archives from Rev. Petrus Schäffer to Rev. August Herman Francke. He also states that he sent a complete history of Virginia to Halle (1699) and requests that it be published. Thus far this interesting manuscript has not been found in the Halle archives.



capital of 4000 Rix Dollars alludes to the above scheme, if it does not virtually give us some insight into the plan upon which the original settlement of Kelpius and his associates on the Wissahickon was organized.

It is unnecessary here to follow the course of emissary Falckner while upon his visit to the Fatherland: how he reported to Benjamin Furly the Rotterdam merchant, who did so much to promote German emigration, and was subsequently, together with his younger brother, Justus, made attorney in fact, for Furly's holdings in America; or how the Frankfort Company dismissed Pastorius and substituted Falckner, Kelpius and Jawart as attorneys to take charge of and protect their interests in Pennsylvania. All these facts are matters of history and have been fully told in previous publications.

For our present purpose we shall confine ourselves to the chief result of his visit to Halle on the Saale, which was then the great center of German Pietism and religious thought, with Francke as its leader.





THE PENNSYLVANIA-GERMAN SOCIETY.



AUGUSTUS HERMANNUS FRANCKIUS,  
S. THEOLOGICÆ PROFESSOR ORDINARIUS IN ACADEMIA HALLENSI.  
IBIDEM AD D. ULRICI PASTOR ET GYMNASII — SCHOLARCHA.  
ITEMQUE PÆDAGOGI REGIÆ ET ORPHANOTROPHI GLASCHENIIS  
DIRECTOR.  
Natus Lubecæ a. n. 1663. d. 12. Mart. S. V. Decessit Halle a. n. 1727. d. 8. Jan. 55. 65.

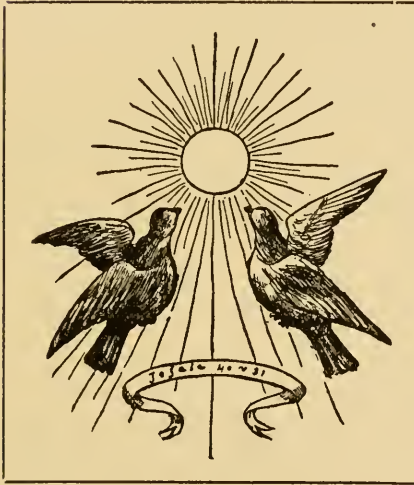
AUGUST HERMAN FRANCKE.

B. LUBECK, MAR. 12, 1663; D. HALLE, JUNE 8, 1727.



## CHAPTER VI.

AUGUST HERMANN FRANCKE.



**AUGUST HER-**  
**MANN FRAN-**  
**CKE** not only concerned himself with the evangelization or religious condition of Germany, but of America and the East Indies as well. This is attested by the voluminous correspondence with Cotton Mather in New England; Falckner in Pennsylvania; Schäfer in Virginia; Bart-

let in Rhode Island, and many others in various places, much of which is still preserved in the archives of the Glaucha Institution.

Accordingly, when Daniel Falckner arrived in Halle, he was cordially received by the elder Francke, and installed at the newly opened orphanage at Glaucha, then a

suburb of Halle. The emissary from Pennsylvania was requested to render an account of his stewardship, the results obtained by the Pietistical community on the Wissahickon, and finally as before stated to give accurate information of the affairs, both civil and religious, in far-off Pennsylvania, with special reference to such as might become inclined to transport themselves hither.

For this purpose Francke presented the questions in writing to Falckner which were intended to cover the whole field. These interrogations and the answers by Daniel Falckner cover no less than one hundred and ninety-seven folio pages.

It is these documents, to which attention is now called, together with the printed version, which proved so important a factor in guiding the great stream of German emigration to Penn's province on the Delaware.

*August Hermann Francke.*

*Theol. Prof. Ord. Lic. V. Ric. & Scholastic.*

Daniel Falckner, although one of the prominent characters during the second decade of Germantown's existence, little was known of his career to students and historians in this country, as a scholar, pietist, landagent, bailiff, attorney and pastor, until some ten or twelve years ago, when the present Governor of Pennsylvania was compiling the work known as *The Pennsylvania Colonial cases*. Wherein for the first time appeared in print Pastorius' biased account of his difficulties with John Henry Sprögel and incidentally with Daniel Falckner, thus bringing this

learned pioneer and pietist into public notice after a lapse of two centuries. Unfortunately in this as in other manuscripts, Pastorius places his successor in office as bailiff and attorney for the Frankfort Land Company in anything but a favorable light. Pastorius, himself says that this was written in 1713 while he was confined to his bed with a serious illness. It will be noted that this account (*exemplum sine exemplo*) was written from five to six years after Daniel Falckner had left the province and taken charge of several German Evangelical Lutheran Congregations on the Mühlstein and Raritan, in East New Jersey. Then again as this manuscript, which Pastorius evidently intended to print, was never made public by him as he may have been deterred by the fear of legal prosecution; the accused party had no means of making any defense against the secret defamation. Thus the matter remained hidden during all this lapse of years, and when finally brought to light in Pennypacker's Colonial cases, it pictured this German pietist and scholar, before the legal world, in anything but a favorable light, "as such a spendthrift and ever-drunk, ever-dry, that he made bone fires of the companies flax in the open street at German town, giving a bit of silver money to one lad for lighting his tobacco pipe, and a piece of eight to another for showing him a house in Philadelphia, which in his sober fits he knew as well as his own."

Under this dark cloud the memory of Daniel Falckner was obscured until the writer in gathering material for the publication of his *German Pietists* and investigating the story of the German mystics, who settled on the banks of the romantic Wissahickon in the year 1694, found material which threw an entirely different light upon the life and character of Daniel Falckner, the writer of the *Curieuse*



*Nachricht von Pennsylvanien*, a work which proved one of the most effective means to induce German emigration to Pennsylvania.

Further a careful perusal of the preface of Falckner's answers to Francke's interrogations as found among the manuscripts in the archives at Halle, and now for the first time reproduced and translated, will give the best insight into Daniel Falckner's moral and religious bent, while his answers to both manuscript and printed versions will show the careful student, observer and scientist.

In fact, all of the documentary evidence we now have of this early pioneer goes to refute the slanders heaped upon him by the so-called founder of Germantown.

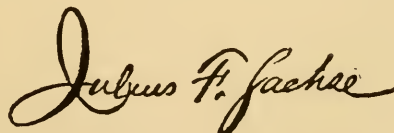
Another point in favor of our claim for this German pietist is that notwithstanding the slanders and defamations heaped upon him by Pastorius, a large tract of land some distance above Germantown, peopled by German settlers, was at that very period named after this same defamed pioneer, and more than that, the church within this tract, of which he undoubtedly was the founder, the oldest German Lutheran congregation in America, even down to the present day, after the lapse of two hundred years is known as the Falckner Swamp Ev. Lutheran Church, a far greater monument to his honor and worth than any granite shaft or brazen tablet.

In bringing this matter again before the public after the lapse of two centuries, the following course has been decided upon. As there is some difference between the original manuscript and the printed version, both versions will be used in the present edition. The published version of 1702 will be printed in heavy German type, any variations or omissions from the original manuscript being inserted in brackets and printed in Roman type. The Ger-

man version will appear upon the left hand pages, with my translation opposite, so far as possible upon corresponding lines. Variations as to numerical arrangement between manuscript and printed version are carefully noted, the whole being amplified by explanatory notes by the translator.

Thus the student, historian and investigator of the future can judge impartially and satisfy himself of both meaning and intent of the pious emissary who compiled this information, as well as the correctness of the translation now presented, which in every case adheres to the original manuscript in preference to the printed version, with the chief aim in view of reproducing as nearly as possible the meaning, phraseology and idiom of the original.

It is a matter of congratulation that this reprint is issued under the auspices of the Pennsylvania-German Society, an organization composed exclusively of descendants of the early German emigrants who came to Pennsylvania during the seventeenth and eighteenth centuries. Many of whose ancestors were led by this very book to forsake the Fatherland with its tyrannies and oppression, and come to the sylvan groves of Penn's Province, build up their homes and erect the altars of their faith and enjoy the personal and religious liberty of the great Quaker experiment, and at the same time become powerful factors in the formation of the grand old Commonwealth of Pennsylvania.

A handwritten signature in cursive script that reads "Julius F. Sachse". The signature is written in dark ink and is centered on the page.

PHILADELPHIA, October 6, 1903, being the two hundred and twentieth anniversary of the landing of the Crefeldt pioneers.





# PENNSYLVANIA 1770 WEST JERSEY



MAP FROM EDITION OF 1704.

Curieuse Nachricht  
Von  
**PENNSYLVANIA**  
in  
Norden = America

Welche /

Auf Begehren guter Freunde/  
Über vorgelegte 103. Fragen /  
bey seiner Abreisß aus Teutsch-  
land nach obigem Lande Anno 1700.  
ertheilet / und nun Anno 1702 in den Druck  
gegeben worden.

Von

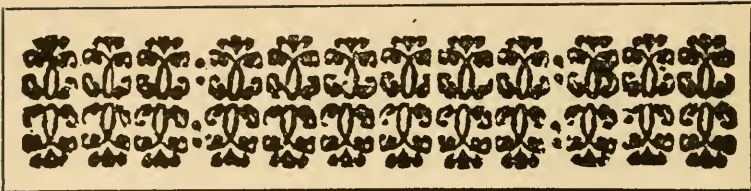
**Daniel Falknern / Professore,  
Burgern und Pilgrim allda.**

---

Frankfurt und Leipzig /

Zu finden bey Andreas Otto / Buchhändlern.  
Im Jahr Christi 1702.



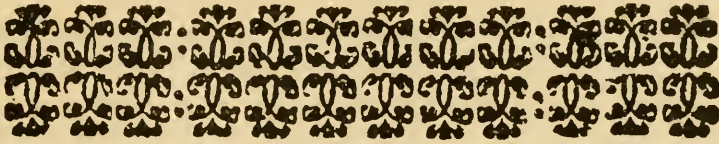


THE SEVENTY-THREE ORIGINAL QUESTIONS, TOGETHER WITH THE TWENTY-TWO ADDITIONAL ONES, PROPOUNDED BY REV. AUGUST HERMANN FRANCKE TO DANIEL FALCKNER UPON HIS RETURN FROM PENNSYLVANIA TO GERMANY IN THE YEAR 1699 — AS THEY APPEAR IN THE HALLE MANUSCRIPT.<sup>1</sup>

- (1) I. Wie die Reise nach America anzustellen ?
- (2) II. Wie man sich auf der Reise zu verhalten ?
- (3) III. Wie man sich die Reise recht zu nutz zu machen ?
- (4) IV. Wie man in specie auf der Reise sich zu seinem vorhabenden Zweck in America recht *præpariren* könne ?
- (5) V. Wofür man sich auf der Reise zu hüten ?
- (6) VI. Was auf dem Schiffe wegen umgang mit den Schiffleuten in acht zu nehmen ?
- (7) VII. Wähwegen der Schiff- oder See-Krankheit in acht zu nehmen ?
- (8) VIII. Wie junge Leute, die einmahl dahin sollen zu bewußtem Zweck, auf alle Weise dazu zu *præpariren* seyn ?
- (9) IX. Was bey der Ankunft in Pennsylvania oder Virginien zu *observiren* ?

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<sup>1</sup>The bracketed numerals refer to corresponding questions in the printed version.



THE SEVENTY-THREE ORIGINAL QUESTIONS, TOGETHER  
WITH THE TWENTY-TWO ADDITIONAL ONES, PRO-  
FOUNDED BY REV. AUGUST HERMANN FRANCKE TO  
DANIEL FALCKNER UPON HIS RETURN FROM PENNSYL-  
VANIA TO GERMANY IN THE YEAR 1699 — AS THEY  
APPEAR IN THE HALLE MANUSCRIPT.<sup>1</sup>

- (1) I. How to contrive for a voyage to America.
- (2) II. How to conduct oneself upon the voyage.
- (3) III. How one may rightly turn the voyage to profit.
- (4) IV. How one may rightly prepare himself during the voyage for his intended purpose in America.
- (5) V. What one has to beware of on the voyage.
- (6) VI. What one has to be mindful of in his intercourse with the sailors and crew.
- (7) VII. What is to be observed concerning ship or seasickness.
- (8) VIII. How young persons, who intend going there for any specific purpose, are to be properly prepared.
- (9) IX. What is to be observed upon the arrival in Pennsylvania or Virginia.

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<sup>1</sup>The bracketed numerals refer to corresponding questions in the printed version.

- (10) X. Wie man sich fürchtig und unanständig gegen die mancherley Secten dort verhalten solle?
- (11) XI. Wie man sich dort am besten einrichten könne zur Information, zur Hauf-Arbeit, zur Haufhaltung, &c.
- (12) XII. Was der Gesundheit wegen dort zu *observiren*?
- (13) XIII. Wie die Luft dort Sommers und Winters beschaffen?
- (14) XIV. Von der fertilitet des Landes.
- (15) XV. Was das Land für Früchte und Gewächs giebet.
- (16) XVI. Wie sich da die Europäer, und auf wie unterschiedene Weise sie sich nehmen?
- (17) XVII. Von den Wilden, ihren nationen, Anzahl, Sprachen.
- (18) XVIII. Wie mit ihnen umzugehen?
- (19) XIX. Was ihre Tugenden und Laster seyn?
- (20) XX. Wie sie wohnen, und wie weit die Hütten von einander?
- (21) XXI. Wie sie sich nehmen?
- (22) XXII. Wie sie den Tag zubringen, Männer, Weiber und Kinder?
- (23) XXIII. Wie sie ihre Kinder erziehen?
- (24) XXIV. Wie sie sich verheyrathen, *quibus ceremoniis*, und ob sie *polygami*?
- (25) XXV. Ob sie das gute belohnen, und das böse bestrafen, und wie?
- (27) XXVI. Von ihrem Regiment, ob sie einen oder viel Könige? und ob sie keinen anderen Magistrat? und der König keine *Ministros*, sondern ganz allein regiere?
- (28) XXVII. Worinnen die König von andern unterschieden seyn, in Kleidung, Wohnung, äußerlicher *autorität* etc?

- (10) x. How to conduct oneself there circumspectly and inoffensively toward the divers sects.
- (11) xi. How best to establish oneself, and concerning information about domestic affairs and the household.
- (12) xii. What is to be observed regarding one's health.
- (13) xiii. How the climate is constituted there in summer and winter.
- (14) xiv. Regarding the fertility of the country.
- (15) xv. Of the sorts of fruits and vegetables the country produces.
- (16) xvi. How the Europeans support themselves, and the various ways in which they earn their livelihood.
- (17) xvii. Of the savages, their nations, numbers and languages.
- (18) xviii. How to establish intercourse with them.
- (19) xix. What are their virtues and vices?
- (20) xx. How they live, and what distance their cabins are apart.
- (21) xxi. How they support themselves.
- (22) xxii. How men, women and children spend the day.
- (23) xxiii. How they rear their children.
- (24) xxiv. How do they marry, with what ceremonies, and whether they are polygamous.
- (25) xxv. Do they reward the good and punish the evil, and how?
- (27) xxvi. Of their government. Have they one or many kings; have they any other magistrates, and the king any ministers, or do they rule absolutely alone?

- (29) XXVIII. Wie denen Wilden einige Künste und Wissenschaft beyzubringen?
- (30) XXIX. Wie ihnen etwa einige *principia generalia religionis* bey zu bringen?
- (31) XXX. Wie man ihnen *realiter* das rechtschaffene Wesen eines Christen vor Augen stellen könne, daß ihnen das Licht in die Augen leuchte, und einige Tugenden in ihrem Gemüthe erwecke?
- (32) XXXI. Wie man meyne daß die Wilden in *Americam* kommen und zwar die unterschiedenen *nationes*?
- (33) XXXII. Wie den Wilden die Teutsche oder Englische Sprache bey zu bringen?
- (34) XXXIII. Ob nicht bey ihren Kindern solches angehe?
- (35) XXXIV. Ob nicht fromme Teutsche dort ihre Kinder mit Freundlichkeit an sich halten, und dergestalt zur Sprache anleiten können.
- (36) XXXV. Und ob ihnen nicht auf solche Weise gute *principia timoris Dei* bey zu bringen; darauf noch ferner nach und nach gutes zu erbauen?
- (37) XXXVI. Ob nicht auf diese Weise durch die Kinder auch die Eltern zu gewinnen?
- (38) XXXVII. Wie die Wilden jetzt ihren *cultum* halten, was sie anbeten, ob und wie sie opfern?
- (39) XXXVIII. Wie sie vorhin gelebet, ehe die Europäer hinein kamen?
- (40) XXXIX. Was sie nun von den Europäern? angenommen?
- (49) XL. Ob nicht, wenn man fromme Saltzwirker hinschicke, die Saltzquellen bey Philadelphia mit großem Vortheil zu gebrauchen, und durch solche dann das Gute dort befördert werden könnte?

- (28) xxvii. Wherein the king differs from the others in dress, habitation, outward authority, etc.
- (29) xxviii. How to introduce some of the arts and sciences among the savages.
- (30) xxix. How to introduce among them some of the general principles of religion.
- (31) xxx. How one could properly place before them the true righteous nature of a Christian, so that the light would shine into their eyes, and divers sparks awaken their nature.
- (32) xxxi. How it is supposed that the savages came to America, and in particular the different nations.
- (33) xxxii. How to introduce the German or English tongue among the savages.
- (34) xxxiii. Would such be possible with their children?
- (35) xxxiv. Whether devout Germans there could not by friendliness attach their children unto them, and in such manner induce them to learn the language.
- (36) xxxv. Whether in this manner good *principia timoris Dei* might not be impressed upon them, whereupon to gradually build good results.
- (37) xxxvi. Could we not in this manner reach the elders through the children?
- (38) xxxvii. How the savages now keep their cult, what they worship, and as to their sacrificial rite.
- (39) xxxviii. How they lived prior to the advent of the Europeans.
- (40) xxxix. What they have adopted from the Europeans.



- (50) XLI. So auch mit fromme Berg-Leuten?
- (51) XLII. Eine *geographische* Beschreibung von *Pensylvania, Virginia* und ander nahe gelegten Ländern und Inseln.
- (52) XLIII. Wie es mit der *Correspondence in Americam* und wieder heraus zu halten?
- (53) XLIV. Ob nicht allerhand Handwerker drinnen können fortkommen oder welche fürnehmlich?
- (54) XLV. Wie man gute erbauliche Schriften? hinein zu bringen in *Teutscher, Englischer, Schwedischer, Frantzösischer Sprache*, die *nationes* so in *Pensylvania, Virginia, neu-Engelland* seyn, dadnrch kräftig zu erbauen?
- (55) XLVI. Wie man Leute recht *philadelphischen* Geistes von *Schweden, Engelländern, Deutschen* und von allen religionen, so darinnen sind zu suchen, die zur Forderung des Werkes des Herrn einander die Hand recht bieten könnten?
- (56) XLVII. Wie alt die Wilden werden?
- (57) XLVIII. Ob ihre Weiber einander in der Geburth beystehen?
- (58) XLIX. Wie sie es mit den ganz kleinen Kindern halten?
- (59) L. Was für Flüsse da seyn?
- (60) LI. Wie sie gebrauchet werden?
- (61) LII. Wie sie ihre Fischereyen halten?
- (62) LIII. Und ihre Jagen?
- (63) LIV. Was für Thiere da seyen, Zahme und Wilde?
- (64) LV. Was für Vögel?
- (65) LVI. Wie man sich gegen die Bären und andere wilde Thiere bewahre?

- (49) XL. If pious salt workers were sent over to develop the saline springs near Philadelphia, could they not be used with great profit, and through them further that which is good?
- (50) XLI. How about pious miners?
- (51) XLII. A geographical description of Pennsylvania and adjacent countries and islands.
- (52) XLIII. How about correspondence with America, and from thence outward?
- (53) XLIV. Whether all kinds of artisans cannot find subsistence there, and which in particular.
- (54) XLV. How to introduce good devout literature in the English and French languages for an energetic edification of such nationalities as have settled in Pennsylvania, Virginia and New England.
- (55) XLVI. How to seek out persons imbued with a true Philadelphian spirit from among the Swedes, English and all religious persuasions who are there, and would be willing to extend their hands to one another in the furtherance of the word of the Lord.
- (56) XLVII. To what age do the savages attain?
- (57) XLVIII. Do the women assist each other during parturition?
- (58) XLIX. How do they care for their infants?
- (59) L. What rivers are there?
- (60) LI. How are they utilized?
- (61) LII. How is fishing followed?
- (62) LIII. Concerning their hunting.
- (63) LIV. What kinds of animals are there, both domestic and wild?

- (66) LVII. Womit die Wilden bishero sonderlich von den Europeern geärgert, und zum Theil noch schlimmer gemacht werden?
- (67) LVIII. Wie solch Aergerniß zu *emendiren*?
- (67) LIX. Wie man lauter nützliche Künste und Wissenschaften in Americam bringen könne? Die Bösen, unnützen und unnöthigen weg lassen.
- (68) LX. Wie das Land zu seinem rechten Gebrauch und Nutzen zu bringen?
- (69) LXI. Wenn christliche Leute hinein wollen, die grobe äusserliche Arbeit nicht verrichten können, wie man sie zu gebrauchen wisse und wie sie sich nähren können, ob durch information oder noch auf andere Weise?
- (70) LXII. Wenn neue *Colonien* hinein kommen, ob sie sich zu den alten schlagen müssen, oder ob sie selbst eine neue Stadt anrichten können?
- (71) LXIII. Was für Vorschläge zu einer solchen neuen *Colonie* zu thun sehn?
- (72) LXIV. Wie in *specie* es damit einzurichten, daß die Nachkommen sich einer guten Ordnung in allen Stücken möchten zu erfreuen haben?
- (73) LXV. In was für Ordnung die Ißigen *Colonien* stehen, wie sie vom *Magistrat* regiert werden, wie dem bösen gewehret, wie das gute befördert wird?
- (74) LXVI. Was man gutes und rechtschaffenes darunter finde?
- (75) LXVII. Wie die Städte in Pensylvania alle heißen, wie weit sie von einander gelegen, wie sie gelegen, an was vor Flüssen, was sie für Gemächlichkeit haben, wie viel Häuser und Einwohner? Ob in einer jeden Stadt

- (64) LV. What kinds of birds are there?
- (65) LVI. How to protect oneself against bears and other wild beasts.
- (66) LVII. Whereby the savages have thus far been irritated by the Europeans, and are partly made still worse.
- LVIII. How such irritation may be amended.
- (67) LIX. How to introduce purely advantageous arts and sciences into America, and eliminate the evil and useless ones.
- (68) LX. How to develop the country and bring about its proper uses and advantages.
- (69) LXI. If Christian people want to come in, who could not perform the ordinary rough work, how could they be made useful, and sustain themselves? If through information or otherwise.
- (70) LXII. When new colonies come over, must they join one of the older ones, or must they build a new town for themselves?
- (71) LXIII. What suggestions are to be made to such a new colony?
- (72) LXIV. How in particular to make arrangements, so that those who follow may enjoy good order in every way.
- (73) LXV. Under what regulations do the present colonies stand, and how are they governed by the magistrates? How is evil combated, and the good encouraged?
- (74) LXVI. What is to be found amongst them, that is good and righteous?
- (75) LXVII. How are all the towns in Pennsylvania named, and how far are they apart, upon

- unterschiedliche *Secten* oder *religionen*,  
oder in einiger nur eine ?
- (76) LXVIII. Wohin und auf was Weise, und womit der Handel in Pennsylvania getrieben wird ?
- (77) LXIX. Auf was Weise man sich dessen zu einem Vortheil in Erweiterung des Reiches Gottes bedienen könne ?
- (78) LXX. Und wenn dadurch dem Reiche Gottes einiger Schaden geschiehet ob nicht solchem auf einige Weise zu begegnen ?
- (79) LXXI. Was von *particulier Historien* bekannt ist, so sich mit den Wilden zu getragen.  
<sup>1</sup>Desgleichen *Historien* unter denen *nationen* selbst so in *Americam* kommen, so einige gute Erinnerung oder Nachricht etwa an die Hand geben könnte ?
- (80) LXXII. Was von dem Zustande anderer Länder oder *Insulen* in *America* bekant ist, *inprimis quoad statum religionis Christianæ* ?
- (81) Wie in *Pennsylvania* mit einigem Capital ein *Profit* zu machen ?

<sup>1</sup> This question is LXXII in the original list of questions. No reply, however, appears to have been made to it, as the next question (80) appears as LXXII.



- what rivers and their conveniences, the number of houses and inhabitants, and if in every town there are divers sects and religions, or only one?
- (76) LXVIII. The commerce of Pennsylvania, whereto, in what manner, and wherein does it consist?
- (77) LXIX. In what manner could this be made to serve to the advantage and extension of the kingdom of God?
- (78) LXX. Should anything arise thereby prejudicial to the kingdom of God, could it not be overcome in some manner?
- (79) LXXI. What particular histories are known concerning the savages?
- LXXII. Likewise traditions current among the settlers themselves who have come to America, which would give some good reminiscences or accounts thereof.
- (80) LXXIII. What is known about the condition of the other countries and islands in America: *Imprimis quoad statum religionis Christianæ?*
- (81) LXXIV. How to make profit with capital in Pennsylvania.





ADDITAMENTUM QUÆSTIONUM.

- (82) LXXIII. Woran in America Mangel sey?
- (83) LXXIV. Woher man ein jedes nothwendiges Ding bekommen kan?
- (84) LXXV. Was die Europäer aus Engelland und Holland von dergleichen Dingen vornehmlich mit zu nehmen haben?
- (85) LXXVI. Was man sonderlich aus Holland oder Engelland zur Leibes und Gesundheit Pflege mit zu Schiffe zu nehmen habe?
- (86) LXXVII. Bey wem man sich bey seiner Ankunft in America am ersten zu melden habe?
- (87) LXXVIII. Ob auch einem Europäer frey stehe, mit seinem in America erworbenen Gute wieder nach seinem Belieben zurück zu kehren?
- (88) LXXIX. An was für Handwerksleuten es daselbst am meisten fehle?
- (89) LXXX. Wie es die Wilden bey dem Begräbniß ihrer Todten halten?
- (90) LXXXI. Ob der Eidschwur bey ihnen Bräuchlich, wie solches geschehe und bey wem sie schwören?
- (91) LXXXII. Ob die Wilden den siebenden Tag heiligen und wie sie solchen feyern?
- (92) LXXXIII. Ob bei den Wilden nicht einiges Verlangen nach dem wahren Erkänntniß Gottes zu finden wenn diejenigen so ihre Sprache verstehen, mit ihnen reden?
- (93) LXXXIV. Was die Wilden von der Auferstehung der Todten halten und glauben?

## ADDITAMENTUM QUÆSTIONUM.

- (82) LXXIII. Whereof is there a deficiency in America?
- (83) LXXIV. Where are all necessary things to be obtained?
- (84) LXXV. What the Europeans have chiefly to bring with them from England and Holland.
- (85) LXXVI. What should be taken on shipboard from Holland for the special benefit of the body and health.
- (86) LXXVII. To whom must one report firstly upon his arrival in America?
- (87) LXXVIII. Is a European at liberty to return at his pleasure, with such property as he has acquired in America?
- (88) LXXIX. What manner of handicraftsmen are mostly wanting?
- (89) LXXX. How do the savages act at the burial of their dead?
- (90) LXXXI. Is an oath customary amongst them, and how is it administered, and by whom?
- (91) LXXXII. Whether the savages sanctify the seventh day, and how they observe it.
- (92) LXXXIII. Whether there is evident among the savages some longing after a true knowledge of God, when such as speak their language talk with them.
- (93) LXXXIV. What the savages hold and believe of a resurrection of the dead.

- (94) LXXXIV. Was die wilden Leute für Gewehr führen?
- (95) LXXXVI. Ob nicht einige *Philosophi* oder gelehrte Leute unter den Wilden, worinn sie sich üben und ob sie auch den Lauf des Himmels observiren?
- (96) LXXXVII. Ob die Wilden auch einige ausserordentliche Zeichen observiren und erkennen?
- (97) LXXXVIII. Ob nicht unter ihnen auch einige *motus* oder Bewegungen zu spüren?
- (98) LXXXIX. Ob nicht unter denen Secten auch einige ungewöhnliche bewegungen und vorbothen der herannahenden Gerichte Gottes zu spüren?
- (99) XC. Wie sich die sogenannten Geistlichen unter den mancherley Secten in America aufführen und sowohl unter sich selbst, als gegen andere *comportiren*?
- (100) XCI. Was vor Hoffnung sey, daß die mancherley Secten in eins zusammen treten möchten?
- (101) XCII. Durch was für Mittel man die Wilden am meisten an sich ziehe oder wodurch sie am meisten abgewendet werden.
- (102) XCIII. Was die Wilden für Nahmen führen?
- (103) XCIV. Wenn sie ihren Kindern Nahmen geben?



- (94) LXXXV. What sort of arms the savages carry?
- (95) LXXXVI. Whether there be not some philosophers or learned men amongst the savages; what they practice and whether they observe the course of the heavens?
- (96) LXXXVII. Do the savages also observe any extraordinary phenomena and understand them?
- (97) LXXXVIII. Do not some among them perceive any *motus* or agitation?
- (98) LXXXIX. If there be not some unusual manifestation perceived among the sects of the harbinger of the approaching millennium?
- (99) xc. How the so-called ecclesiastics among the manifold sects in America conduct themselves toward each other, and how they comport themselves toward others.
- (100) xci. What hope is there that the divers sects may come together as one?
- (101) xcii. By what means can the savages best be drawn toward us, and whereby are they mostly repelled?
- (102) xciii. What manner of names the savages have?
- (103) xciv. When do they name their children?



NINE QUESTIONS IN THE PRINTED VERSION WHICH DO NOT APPEAR IN THE ORIGINAL MANUSCRIPT PRESERVED IN THE HALLE ARCHIVES.

- (25) Von der Wilden ihre Sprache und Umgang?  
 (41) Von den Wilden ihren Curen und Krankheiten?  
 (42) Was die Wilden für Krieg führen?  
 (43) Von der Wilden ihrer eigentlichen Haushalten?  
 (44) Von der Wilden ihrem Hausrathe.  
 (45) Von denen Thieren, so in *Pensylvania* zu befinden.  
 (46) Was gibt es dann für Wasser Thiere?  
 (47) Was gibt es dann für Schädliche Thier im Wasser?  
 (48) Was siehet man dann auf denen Wasserflüssen für Thiere schwimmen?

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[FROM HALLE MANUSCRIPT.]

Wie in *Pensylvania* mit einigem Capital ein Profit zu machen?

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Lyta derjenigen Wahren, so in *Pensylvanien* angenehm sind. Nach G. Falchner seinem Behalt aufgezeichnet.

---

NINE QUESTIONS IN THE PRINTED VERSION WHICH DO NOT APPEAR IN THE ORIGINAL MANUSCRIPT PRESERVED IN THE HALLE ARCHIVES.

- (25) Of the savages their speech and intercourse.
- (41) Concerning the diseases and cures of the savages.
- (42) The warfare of the savages.
- (43) Of the domestic life of the savages.
- (44) Of the savage's household utensils.
- (45) Of the animals to be found in Pennsylvania.
- (46) What kind of aquatic animals are there?
- (47) What kind of dangerous animals are in the waters there?
- (48) What animals are to be seen swimming upon the water courses?

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[FROM HALLE MANUSCRIPT.]

How to make profit with capital in Pennsylvania.

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List of articles, which in the opinion of Herr Falckner would prove acceptable in Pennsylvania.

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# PRÆMONITIO.

[PREFACE TO THE ORIGINAL MANUSCRIPT IN THE  
ARCHIVE AT HALLE.]

Daß ich diese Fragen nicht *sufficient* beantworten kan, ist die Zeit, die Menge meiner Verrichtungen und die Ungewohnheit sich in äusseren auf so mancherley Art auszubreiten schuld, darzu kommt, daß ich mich der Unpäßlichkeit meines Leibes halber aller Dinge mit einß so nicht erinnern kan, welche ich doch einzeln hin und wieder ausgesaget. Einige Sachen sind, darumb ich mich dieselben *accurat* zu wissen, auch in America nicht bekümmert, deßwegen ich dieselben biß auf weiteren Bescheid versparen muß denn ich wollte nicht gerne etwas ungewisses schreiben. Inzwischen wird sich Niemand an meiner Schreibart kehren, welche *stilo seculi experts* ist; sondern aus vielen dasjenige erwählen, was ihm anstehet, gnug daß ich in allen und bey allen den geneigten Leser versichern kan, daß ich weiß an wen ich glaube und auch gewiß bin, daß derselbige HErr mir meine Beilage bewahren kan, ja will, biß an jenen Tage; deßwegen ich auch große Freudigkeit gebrauche, den Todt und allen Verderben trotz zu biethen, weil ich gerne so kühne auf den Fels meines Heils sein wolte, als immer ein Mensch auf seine unüberwindliche Festung. Es ist mir Gottlob gelungen, und ich sehe daß es anderen auch gelinget,



# PRÆMONITIO.

[PREFACE TO THE ORIGINAL MANUSCRIPT IN THE  
ARCHIVE AT HALLE.]

The reasons why I cannot answer these questions satisfactorily, is because of a lack of time, and the number of my engagements, together with being unaccustomed to express myself publicly upon so many subjects. And on account of my physical infirmities I fail to remember some of the things of which I have now and then spoken upon other occasions. Then there are some things concerning which I have not troubled myself to learn about in America. These I must hold in reserve until I shall have further information, as I do not wish willingly to write about anything that I am not quite sure of. In the meantime let no one find fault with the style of my composition which is *stilo seculi expers*. but let him select from the abundance thereof that which pleases him. It is enough, that I can assure the kindly disposed reader, that in all and by all, I know in whom I have believed, and am persuaded, that the same Lord can secure my<sup>1</sup> consummation, yea will, even unto that day: for which reason I also take great pleasure in hurling defiance at death and all corruption. In as much as I would place myself as boldly upon the rock of

die einerley hoffnung mit mir sind. Hallelujah. Ferner wie ich in einfältiger liebe zu meinen Vaterland und bekanten durch Gottes willen wiedergekehret bin, als habe ich auch bey meiner Reise bißhero nichts anderes beobachtet, als das der Leib Christi erbauet werden mögte. Ich habe zum wenigsten die Liebe zum Frieden gerathen, was schwach ist gestärket, die Müden ermuntert, den Vorwitz gestrafet, und mich mit denen in Hoffnung lebenden gefreuet, und gehe nun gestärket, wiewohl der sinnlichen Empfindung nach fast müde, wieder hin, ob Gott will *Germaniam* in America zu sehen und mich daselbst zu bezeugen, wie es mein König der Könige von mir erfordert, darzu ich mich dem Gebeth und der Liebe aller wahren glieder des Leibes Jesu empfohlen haben will. Ich protestire aber hiermit noch mahls christlich, gleich wie ich dasselbe nach erforderter Gelegenheit mündlich gethan, daß ich nicht *intendiret*, jemand durch mein kommen oder weggehen oder Reden zur Versuchung oder Beschwerung zu seyn, vielweniger jemanden hinaus in die Wüsten zu führen. Es gehe ein jeglicher zu Christo, dessen die ganze Erde ist und ihre Fülle und lerne von Ihm, was er thun solle, so kan er auch das Erdreich besitzen. Doch habe ich dem lieben Teutschland hin und wieder etwas altes außs neue gesaget und sage es allen mit Lutheri Worten noch einmahl, welche zu finden in der Vermahnung an die Städte in Teutschland; Lieben Teutschen — das sollt ihr wissen, Gottes Wort und Gnade ist ein Fahrender Plazregen, der nicht wieder kommt, wo er einmahl gewesen, er ist bey den Juden gewesen, aber hin ist hin, sie haben nun nichts, Paulus brachte ihn in Griechenland, aber hin ist auch hin, sie haben nun den Pabst und ihr Teutsche dürft nicht denken, daß ihr ihn ewig haben werdet, denn der undank und Verachtung wird ihn euch nicht ewig lassen bleiben. Darumb greiff zu und haltet, wer

my salvation, as ever a man stood upon an impregnable fortress. Thank God! I have succeeded, and that others having the same hope will likewise succeed. Hallelujah.

Further as I in artless simplicity have by God's will returned to my fatherland and acquaintances will say that during my journey thus far, I have observed nought but how the body of Christ is being built up. I have at least always counselled in the interest of charity and Peace, strengthened that which was weak, encouraged the weary, corrected the froward and rejoiced with those living in hope, and now I go quickened in spirit, though in a bodily sense almost weary, to return, if it please God, to see again *Germanian* in America, and testify there as my King of Kings demands of me. For which I will have to commend myself to the love and prayers of all true members of the body of Christ. I, however, again offer here a Christian protest, just as I have done verbally upon previous occasions, that it is not intended, that I should prove a temptation or burden to any one, that my coming, going and what I say should induce anyone to go out into the wilderness: Let every one go unto Christ, to whom belongs the whole earth, and the fullness thereof, and learn from Him, what to do, then he too shall possess the earth. Yet I have here and there told anew to dear old Germany, things that were old, and now proclaim to all, once again in Luther's words, which are to be found in his "Admonition to the cities of Germany": Beloved Germans, this you ought to know, that, God's word and grace is like unto a sudden driving thunder storm, which does not again return to where it once was. It was thus with the Jews, but what is gone is gone and now they have nothing. Paul brought it into Greece, but there what is gone is gone, and they now have the Pope, and you Germans, must not think that you will

halten kan, faule Hände müssen ein böses Jahr haben, item über den 123 Psalm.

Jetzt wird Gottes Wort der Welt häufig und mit Menge vorgetragen, man prediget es in den Kirchen, man findet es in denen Büchern, man pfeiffts uns, man singts uns, man mahlet es an die Wände, aber was geschicht, der meiste Theil achtet es nicht, und die Fürsten und Könige verfolgen es aufs jämmerlichste, schelten und vernichten es. *Sapienti satis.*

Es hat die Klage seit der Reformation immer gewähret, wie daß das evangelische Häuflein in Ansehung des Pabstthums und der Ungläubigen ein so wenigß von dem Erdboden inne hat aber was ist die Schuld, der Faule sagt Salomon, stirbet über dem wünschen, inzwischen hat das Pabstthum Hand angeleget, und hat denselben niemahls an Autoritat und Hülfe ihrer Oberen, an Mitteln und Menschen geschlet, ihre lehre in aller Welt auszubreiten, auch unter vielen Trübsaalen und leiden; hätten sie nun die lautere Wahrheit vor sich so wäre ihr Eifer recht göttlich zu heißen, doch beschämen sie uns in unserer protestantisch evangelischen Kirche, darinnen wir gar nichts thäten, wo wir nicht müssen. O wie sanft haben unsere Herren bißhero auf den Stiften geruhet, die das Pabstthum meistentheils vor sie gestiftet, und die Deute, die Gott bey der Reformation gegeben frühzeitig im Schweißtuch vergraben. Daher wird sie Gott auch wieder von ihren falschen Ruhe-Lagern aufstreiben, zumahl der Menschen im Unglauben viel geworden und einander trucken ob schon Kriege und Plagen frißt, was es kann und findet, welches der seelige Lutherus schon gefürchtet, da er unter andern in Tischreden fol. 598 sagt: „Ich fürchte Teutschland sey verrathen und verkauft, es wird erschöpft beyde von Geld und Leuten und gar ausgefogen. Hilft uns Gott nicht so sind wir verloren. Es kan so nicht bleiben, wie es nun ist, und daß es vor das erste besser werden soll,



have it forever,<sup>1</sup> for your ingratitude and contempt will not permit it to remain. Therefore grasp and hold whosoever can, idle hands must have a bad year, likewise see Psalm CXXIII.<sup>2</sup>

At the present time God's word is frequently and abundantly preached to the world, it is proclaimed in the churches, it is found in books, it is piped to us; it is sung to us; it is painted upon the walls. Yet what happens? The majority pay no heed to it, and the kings and nobles persecute it most deplorably, revile and destroy it. *Sapienti satis.*

Since the Reformation the complaint has steadily prevailed, that the little evangelical flock possess so little of this earth, in comparison with the Papacy and unbelievers. Now what is the reason? The sluggard says Solomon, dieth over his own wishes.<sup>3</sup> Meanwhile the Papacy has fastened its hand, and the authority of the superiors, and their assistance with men and means, is never wanting to spread their doctrine throughout the world, even under the greatest tribulations and suffering. Had they but the pure truth before them, then their zeal might be called truly godly. Yet they shame us in our Protestant Evangelical churches, in so far that we do nought but what we are forced to do. Oh! how placid our clergy have thus far rested in the beneficent institutions, which the Papacy had mostly founded before them, and the treasures which God gave them at the time of the Reformation were prematurely buried in the napkin. Therefore the Lord will again arouse them from their false resting place, more especially as mankind has increased so greatly in infidelity and crowd one another, although war and pestilence destroys what it can find and reach. All of which the sainted Luther already feared, when he said among other things in his



sehe ich nicht. Denn es kommt ein ander König und eine andere Zeit, die weiß von Joseph nichts.“

Darum werden nach Danielis Aussage in den letzten Zeiten viele geläutert und gereinigt werden. Die Gottlosen aber werden es nicht achten. Das künftige Glend wird viele gehen heissen und zur Reise da und dorthin *præpariren*, die sich es vorher nicht eingebildet. Ich möchte wünschen zu wissen, was viele von den Pfälkern gedächten, die also unversehens von ihrer Habe und Plaisir entrißen, an unseren Thüren das Brot betteln, bey derer Anschauung Teutschland die Güte auch den Ernst Gottes erkennen möchte. Doch es heißt: *qualis rex, talis grex*, die Fürsten wollen doch gerne Land haben, und suchen alle stätischen Griffe und *prætensionen* deshalben hierfür, doch wollen sie dieselben am liebsten, wo große Festungen sind, wo Silber und Gold ist, wo Tyro und Sidon auf großen Schiffen aus und ein führet, daß und wie aber Gottes Wort laufen möge, und wie man den Heyden auch Gelegenheit gebe, den Nahmen des Herrn zu erkennen (welches allein ein recht Königlich Werk ist) bekümmert sich niemand darum, ja Christus selbst muß sich in ihren eigenen Grenzen ja nicht zu breit machen, so bleiben denn auch die Gemeinen, die ihr guts keines Auskommen samt dem Ansehen und äußerliches renome im Christenthum haben, im Lande, und nehren sich, wie sie sagen redlich: wo bleibt der Arme, welcher von der Schinderey errettet werden soll? Doch ist der Herr des Armen Schutz. Darumb fürchte ich abermahl und beschreibe mit Lutheri Worten, was ein mit unzehligen Wohlthaten von Gott begnadigtes doch undankbares Volk sich endlich zu versehen hat. „Gedenket doch wie viel Güter euch euer Gott umsonst gegeben und noch täglich giebt, nembl. Leib und Seel, Haus und Hof, Weib und Kind, darzu weltlichen Frieden, Dienst und Brauch aller Creaturen im Himmel und auf Erden über das alles auch das Evangelium und

Tabletalk (folio 598): "I fear that Germany is betrayed and sold, it is being drained of both money and people and indeed impoverished. Unless the Lord help us we are lost. It cannot continue thus, as it is now, but I do not perceive that it will better itself in the near future. For there comes another King and another time, that knows nought of Joseph." Therefore according unto Daniel's testimony in these later times "Many shall be purified, and made white and tried; but none of the wicked shall understand." The coming misery will cause many to go, and prepare for a journey to this place and that, who have not previously contemplated it. I would like to know just what many of the Palatines think, who so unexpectedly had their possessions and pleasures wrested from them, and now beg for bread at our doors. By the contemplation of which, Germany may comprehend the goodness as well as the sternness of God. Though it is said *Qualis Rex—talis grex* (Like Lord, like herd). The princes seek to gain more territory, and seek by all statistical tricks and pretensions to acquire it. They have a preference for such as have large fortifications, where silver and gold abound, where great ships sail to and from Tyre and Sidon. But for God's holy word and how to afford the heathen an opportunity to learn the name of the Lord (which alone is a right royal work) no one has any concern—yea even the Lord Jesus himself must not be too much in evidence within their borders. Thus, there remain the congregations of the land who enjoy their good competency together with the respectability and outward reputation of Christianity, and support themselves as they say honestly. But what becomes of the poor who are to be saved from oppression? However, of these the Lord is the protector. Therefore I am again apprehensive and will set forth in Luther's words

Predigt-Ambt, Taufe und Sacrament und den ganzen Schatz seines Sohnes und seines Geistes nicht allein ohne dein Verdienst, sondern auch ohne deine Kosten und Mühe, aber du willst nicht ein Tröpflein Dankes erzeigen, sondern Gottes Reich und der Seelen Heil lassen untergehen und helfen stoßen. Solte Gott hierüber nicht zornig werden, solte nicht theure Zeit kommen, solt nicht Pestilenz, Schweiß, Françoisen und andere Plagen uns finden, solten nicht verblendete Leute, wilde wüste Tyrannen regieren, solt nicht Krieg und Hader entstehen, solt nicht ein böses Regiment in teutschen Landen werden, solten nicht Türcken und Tartaren uns plündern; Ja, es wäre nicht wunder, daß Gott beyde Thür und Fenster in der Hölle aufthäte und ließe unter uns lauter Teufel schneien und schlacken und ließ von Himmel regnen Schwefel und höllisch Feuer und versenkte uns allesamt in Abgrund der HölLEN wie Sodoma und Gomorra; Denn hätte Sodoma und Gomorra so viel gehabt so viel gehört oder gesehen, sie stünden noch heutigen Tages. Denn sie sind das zehende Theil nicht so böse gewesen als jecho Teutschland ist.

Denn sie haben Gottes Wort und Predig-Ambt nicht gehabt so haben wir es umbsonst und stellen uns, als die da wollten, daß beyde Gott sein Wort, alle Zucht und Ehre unterginge. Wann es so soll in Teutschland gehen, so ist mirs Leyd, daß ich ein Teutscher gebohren bin, oder je teutsch geredet oder geschriben habe, und wo ich es für mein Gewissen thun könnte, wolte ich wieder dazu rathen und helfen, daß der Pabst mit allen seinen Greueln wieder über uns kommen müßte und ärger trucken, schanden und verderben, denn je zuvor geschehen etc. in der Predigt von der Kinder-Schul. Inzwischen bleibt bey einem rechten Bürger Jerusalem reisen und zu Hause bleiben eine resolution und wird sich niemand an dem närrischen Abraham ärgern, wer dieses verstehet, daß er nirgends bleiben könnte in den Tagen der grenlichen

what a people eventually have to perform, who having received numberless blessings and pardon from God, and are yet ungrateful. "Pray remember how many blessings your Lord hath bestowed unto you for nought and still gives you daily, namely: Your body and soul, your home and grounds; your wife and child; together with the universal peace, the service and use of all creatures in the air and upon the earth, but above all the Gospels and ministry, Baptism and the Lord's Supper, and all the treasures of his Son and Spirit, not only without any merit on your part, but even without cost or labor upon your part, yet you will not render a modicum of thanks, but let God's realm and your soul's salvation be wrecked and never help to prosecute it. And ought not the Lord become angry with you? Ought not a time of dearth and famine to come unto you, ought not pestilence, sweating sickness <sup>5</sup> the French and other plagues overtake you? Ought not deluded men, wild dissolute tyrants rule over us? Ought not war and strife arise, should not an evil government come about in the German States, and the Turks and Tartars plunder us? Yea it were no wonder, if God were to open both doors and the windows of Hell, and let loose among us nothing but devils and rain upon us from heaven brimstone and hell fire, and cast us all down into the very bottomless pit of hell, as He did Sodom and Gomorra. For had Sodom and Gomorra possessed, heard and seen as much, they would be still standing at the present day. For they were not one-tenth as wicked as Germany is at present, they had neither God's Holy Word nor the ministry, we have it gratuitously, but place ourselves, among such as would, that the Lord, his word, discipline and honor perish. If this is to be the rule in Germany, I shall regret that I am born a German, or ever spoke or wrote German, and if

Blindheit Israels. Es werde nun hier und da in der Welt, wie es hier und dort ist, so wird es hier doch noch schlimmer seyn, wann es dort geworden ist, wie es hier war. Die Welt tröstet sich zwar und ihre Kinder, sagend: O, es ist alle Zeit so böse gewesen, es war vor diesem auch so, aber von Anfang wars nicht also, und wird der zur äußersten Geduld gewartete Damm endlich die Art leyden müssen und zwar von der wurzel aus. Es darf mir niemand nach America folgen, den wer weiß, wie lange ich da bin, daß ich aber allda bin, weiß ich und die treue Göttliche providenz. Ursachen dafür, welche zu ehren in Liebe und in Freude mein Werk seyn wird, so lang ich dort und hier bin. Was sonst noch zu erinnern wäre, wird aus einigen Sätzen von der *ratione peregrinandi* in gegenwärtiger Zeit zu ersehen seyn, deswegen den Gelehrten und Geliebten Leser der Treue Gottes in Christo und dem Worte seiner Gedult empfehle und verbleibe mitkämpfend, mitleidend und mithoffend an dem Leibe Jesu, der über die ganze Erde zerstreuet, erwartet seines Erzhirten und Königs mit sehnlichem Verlangen.

Daniel Falkner,  
Bürger und Pilgrim von Pensylvanien  
in Nordern America.





I could but do it conscientiously, I would advise and even help that the Pope, with all his abominations, might again be over us, and oppress, injure and corrupt us, worse than ever before etc." (in his sermon of the Infant School).

Meanwhile a true citizen of Jerusalem will abide by his resolution either to travel or to stay at home, and no one familiar with the circumstances will blame foolish Abraham for not wishing to stay at any one place in the horrible days of Israel's blindness.

May it now come about here and there in the world, as it is there and yonder, so it will be even worse here, when it comes about yonder, as it was here. The world indeed consoles itself and its children saying: Oh! every age has been as bad as the present, formerly it was even so. But in the beginning it was not always so. And when finally all patience with the tree has been exhausted the axe must be applied to the very root. No one must follow me to America, for who knows how long I shall remain there, but when I am in that very place, it is known to me and the providence of God. It shall be my task to serve and honor the reason therefore with love and cheerfulness, as long as I remain there. What otherwise remains to be mentioned, may be gleaned from several paragraphs of the *rationi peregrinandi*; of the present time. I therefore patiently commend the learned and beloved reader, to the faithful care of God in Christ and the word, and remain a fellow warrior, fellow sufferer, and fellow expectant of the body of Christ, which is scattered over the whole earth and await the coming of my chief shepherd and King with ardent longing.

DANIEL FALCKNER,  
Citizen and Pilgrim of Pennsylvania  
in Northern America.





# PRÆMONITIO.

[PREFACE TO PRINTED VERSION.]

**W**iewohl unter denen mir vorgelegten Fragen einige Sachen sind, darumb ich mich dieselbigen, accurat zu wissen, in America nicht bekümmert, und deßwegen ich dieselbige biß auf weiteren Bescheid verschahen muß.

So will ich doch für diesesmal in einfältiger Liebe zu meinem Vaterlande, das mir Kundtbahre treuherzig offenbahren, weilen zumahlen ich deßhalben zu meinen guten Freunden, durch Gottes Willen, aus dem fern-entlegenen Lande, aus der Ursache, wieder-gekehret bin, umb sie der grossen Wohlthaten Gottes und des wunderbaren Segens zu berichten der uff dieses neugebante Land in zeitlichen und himmlischen Gütern mit so voller reicher Hand geschüttet wird, da ich dann selbstn bey meiner hin- und her-Reise nichts anders beobachtet, als daß der Leib Christi erbauet werden möchte. Ich habe (hier und da) die Liebe zum Frieden getragen, die Schwachen gestärket, die Müden ermuntert, die Fürwitzigen gestraffet, und mich mit denen in Hoffnung Lebenden erfreuet, auch sampt ihnen in denen Barbarischen Heydnißchen Gränzen ein aufrichtiges thätiges Christenthumb gefunden, welches ich meinen guten Freunden verkündiget, und gehe nun wieder dorthin, ob Gott will, Germaniam Novam Dei amantem & colentem in America zu sehen, und daselbst mich also zu bezeugen, wie es



# PRÆMONITIO.

[PREFACE TO PRINTED VERSION.]

**A**LTHOUGH among the questions presented unto me there are some things concerning which I have not troubled myself to learn about in America. These I must reserve until I shall have further information. I will, however, for the present in artless simplicity to my fatherland candidly reveal that which is known unto me, as I have chiefly upon this account, by divine permission returned unto my good friends, from the far distant land, to acquaint them with the great beneficence of the Lord, and the wonderous blessings of both temporal and divine favors, which have been scattered, with so bountiful hand over this newly settled land, as during my journey to and fro, I have observed nought, but how the body of Christ is being built up. I have at least always contended in the interest of charity and peace, strengthened the weak hearted, encouraged the weary, corrected the froward, and rejoiced with those living in hope, also together I also found within the barbaric heathenish boundries, a sincere active Christianity which I proclaimed unto my good friends, and now return if it please God, to see again

*Germaniam Novam Dei amantem and colentem in*

mein König der Könige von mir erfordert. Zu welcher vorhabenden Reife ich mich dem Gebete, und der Liebe aller wahren Glieder des Leibes Jesu empfohlen haben will. Ich bin aber darbey ganz versichert, daß der Herr Herr mir meine Beilage bewahren kan und will biß an jenen grossen Tag, deßwegen ich auch grosse Freudigkeit gebrauche dem Tod und allem Verderben Troß zu bieten.

Ich protectire aber hiermit zum zierlichsten, daß ich nicht intentionirt jemanden durch mein Kommen und wieder-weggehen, oder durch mein Lobsprechen der Frommigkeit und Aufrichtigkeit der neuen Christen in Pensylvania, in die Wüsten zu führen, nein, sondern es gehe ein jeder zu Christo; dessen die ganze Erde ist, und all ihre Fülle, und lerne von ihm was er thun solle, wer aus diesem Brunnen der Weisheit sich nicht erleuchten läßt, dem ist weder von mir noch von einigem Menschen uff der Welt zu helfen.

Die heutige Welt, und ihre Welt-Kinder in unserm Teutschlande (nachdeme sie das liebe Christenthumb fast gar verlohren und in eine Heucheleh oder opus operatum verwandelt haben) trösten sich zwar mit diesen Worten, sprechende: O es ist allezeit böse gewesen, es war vor diesem auch so. Aber mein lieber Landsmann weist du nicht daß die Art dem Baume schon an die Wurzel geleet ist, und daß der Baum, der keine gute Frucht bringet, wird abgehauen und in das Feuer geworffen werden. Darumb ist es hohe Zeit, daß man umbkehre, weil die Gnaden-Thür noch offen stehet.

Es darff mir niemand nach America folgen, dann wer weiß, wie lange ich da bin. Daß ich aber nicht hier, sondern lieber all dorten bin, weiß ich und die treue Göttliche Providenz Ursachen darfür, welchen in Freuden zu ehren und zu loben mein Verd seyhn wird, so lang ich lebe, und auch dort in alle Ewigkeit.

Worzu ich dann auch den wohlgeneigten Leser hiermit noch-

America; and to testify there as my King of Kings demands of me. For which proposed journey I will have to commend myself to the love and prayers of all true members of the body of Christ. I am, however, fully assured, that the Lord of Lords, can and will protect my mission until that great day. Therefore it is with great joyfulness that I bid defiance unto death and all corruption.

I protest, however, herewith in the most graceful manner, that it is not my intention to lead anyone into these deserts, by my coming and returning again, or by my ecomium of the piety and sincerity of the new Christians in Pennsylvania. No—rather let every one go unto Christ, to whom belongs the whole earth, and the fullness thereof, and learn from Him what he shall do. He that doth not enlighten himself out of this fountain of wisdom, is not to be helped by me or any person in the world.

The world of to-day and its worldly children in our Germany (after they have almost entirely lost the dear Christianity and have transformed it into a sham or *opus operatum*) console themselves with these words, saying:

Oh! every age has been as bad as the present, formerly it was even so. But my dear countrymen, do you not know that the axe is already laid to the root of the tree, and that the tree that doeth not bring forth good fruit, is felled and cast into the fire. Therefore it is high time, that one turneth, while yet the door of grace stands open.

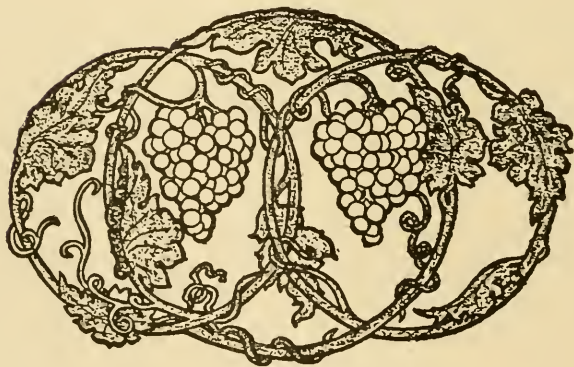
No one need follow me to America, for who knows how long I may remain there. But why I would rather be there, than here, there are reasons therefore, known unto me and the divine providence, which to honor and praise in joyfulness shall be my task so long as I live, and also beyond in all eternity.

Wherefore I then again heartily admonish the well dis-

mahlen herzlich vermähne und der treuen Gottes-Hand in Christi Liebe empfehle, und verbleibe

Der Mittkämpffende, Mitleydende, und  
Mithoffende an dem Leibe Jesu,  
eingepflanzte Mitknecht, erwartend  
meines Erzhirtens und Himmels-  
Königs in sehnlichem Verlangen

Daniel Falsner, Bürger und Pil-  
grim in Pensylvanien in Norden  
America.

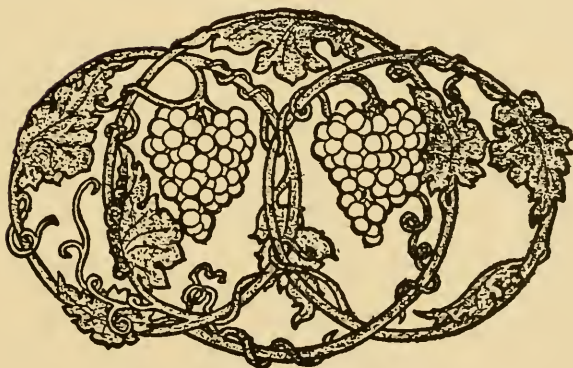




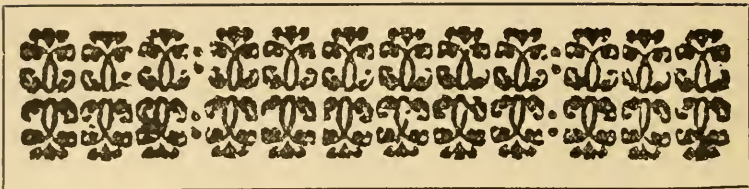
posed reader, and commend him unto the true guidance of God in the love of Christ and remain

The fellow warrior, fellow sufferer and fellow expectant of the body of Christ, an inveterate fellow servant, awaiting the coming of my chief shepherd, and Heavenly King with ardent longing.

Daniel Falckner, Citizen and Pilgrim in Pennsylvania in Northern America.







## Die 1. Frage.

Wie die Reise nach America anzustellen?

Resp. **D**iese Frage begreift zweyerley in sich. I. Den Weeg. II. Wie die Reise anzustellen [und auf was weise.] Von dem Ersten insonderheit, so mag derjenige, welcher Kosten wagen will, am gemächlichsten zu Lande von seiner Heimath nach Holland gehen, und sich grosser Pagage entschlagen.

Will man aber zu Wasser reisen, und mit dem geringsten Kosten, so gehet man nachher Hamburg oder Bremen, von dar mit Schiffen nach Engelland. [Es sey denn, dass man vorher durch Briefe berichtet Engellische Schiffe, die nach America zugehen entschlossen, allda antreffen könnte.] Es wäre dann Sache daß man an nähern Orten Schiffe anträfe, die nach America zu gehen entschlossen.

Dann muß man mit dem Schiffer accordiren, daß derselbe einen mit allem bey sich habenden gen Philadelphiam in die Hauptstadt Pennsylvania lieffern müsse. Sollte aber eine neue Colonia in Sesquahanna Revier angeleget werden, so wäre es am besten vor den, der allda sich niederzulassen entschlossen, in der Bay von Mariensland ganz oben in Bohemia Revier oder in Elck, daß ist, Glendz-Revier sich anssetzen liesse.

Weitläufftigen Haußrath muß man verkauffen, und in Engelland [und Holland] mit dem nothwendigsten davon wieder ver-



## The 1st Question.

How to contrive for a voyage to America.

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R. HIS question of the journey is a two-fold one; how to arrange for it, and upon what manner. Of the first he with whom expense is no object can go most comfortably by land from his home to Holland, and avoid the taking of any heavy baggage.

If any wish to go by water and with less expense, they can go by way of Hamburg or Bremen, thence by vessel to England, provided, however, that they have previously satisfied themselves by letter that the English ship sailing for America, in which it is proposed to take passage, will be met.<sup>6</sup> Next we must make our bargain with the skipper, so that he is bound to deliver us, with all our belongings, at Philadelphia, the capital of Pennsylvania.

Should, however, the new colony be founded on the Susquehanna river,<sup>7</sup> it would be best for such persons who wish or determine to settle there, to have themselves landed in the bay of Maria-land,<sup>8</sup> far up on the Bohemia river, or on the *Elk*, that is, *Elends river*.<sup>9</sup> Ordinary household furniture must be sold, and the most necessary

sehen. [So muss man auch kein Leinen ausgewaschenes und gebrauchtes mit nehmen, weil es schwere *Accise* in Engelland giebet]

Die ordentliche und beste Zeit ist im Früh-Jahr, im April, und am Ende des Monats Augusti gegen Herbst, dieweilen umb dieselbe Zeit die meisten Ostwinde wehen, da muß man in London sehn. [wenn friede ist, gehen zwar Allezeit Schiffe] Allzu frühe im Frühlinge, und allzu spath im Herbst, ist es gar ungeküm im [auf dem] Meer.

## Die 2. Frage.

Wie man sich auf der Reise zu verhalten ?

R. **G**UT ist es, wann man ohne Rumor und Geräusch in Gottes Willen mit redlichem Abschied ausziehe, und auch also fort reise, damit man ein gutes Gewissen vor Gott, und allen Menschen haben, und behalten mög, also nicht an einer Seite in die Versuchung der Forcht halber, an der andern Seite der Lust halber fallen und unterliegen möge. Darneben sey man schnell zu hören, und langsam zu reden. Im äusserlichen thue man alles ohne Zweiffeln und Murren, und lasse sich begnügen an dem, das da ist.

## Die 3. Frage.

Wie man sich die Reise recht zu Nutze zu machen ?

R. **G**leichwie in Göttlicher Führung sich keine gewisse Theses oder Regeln machen lassen auf so, oder so, darumb [und deswegen] weil unsere Anschläge und Intention überall mit

articles be again purchased in England or Holland. Nor must any one take any linen, bleached or domestic, as this is subject to heavy custom duties in England.

The best and most suitable time for the voyage is in the spring, in April, and in the autumn toward the latter part of August, as during these times easterly winds prevail. Then we must be in London. In times of peace<sup>10</sup> ships sail at almost all seasons, yet if it is too early in the year, or late in the autumn, it is very boisterous upon the ocean.

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## The 2nd Question.

How to conduct oneself upon the voyage.

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**I**T were well that one depart without bustle or excitement,<sup>11</sup> but with a righteous leavetaking in the fear of God, and thus set out, having and keeping a good conscience before God and all men; consequently not falling upon one side by the temptation of fear, nor falling and succumbing upon the other side by reason of pleasure. Moreover, be quick to hear, but slow to speak. In outward appearances do all things without doubting or complaint, and be content with what is there.

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## The 3rd Question.

How one may rightly turn the voyage to profit.

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**A**S in divine guidance, no regular set thesis and rules "thus and so" can be given. For this reason, that as our intentions and efforts are tinged and encompassed

menschlischer Schwachheit so fern [Sie] durch die impressiones lauffen, umgeben, also darff man nur stille und gelassen reifen wie die Kinder, die von einem Ort zum andern [getragen oder] gelaitet werden, und nur dasjenige insonderheit anmercken, worauf sie die treuführende Mutter weist; So wird ein jeglicher Tag für das Seine sorgen, und der Nutzen wird [unserm mit Christo in Gott verborgenem Leben] zur Zeit der Offenbahrung Christi beygelegt.

Dann es verhält sich hier wie mit einigen Verrichtungen, welche gewissen Menschen umb ihres Besten [halber] willen anbefohlen sind. ex. gr. Einem Lahmen nußet die Bewegung des schwachen Glieds. [Einem Lahmen ist die *Motion* oder bewegung des Schwachen Gliedes absonderlich gut] Einem andern nußet das Gehen zur bessern Verdauung der Speisen, und zur gefunden Circulation des Geblüts. Ein Rauffmann machet profit von seiner Reise, wie es die Gelegenheit gibt.

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### Die 4. Frage.

Wie man in Specie uff der Reise sich zu seinem vorhabenden Zweck in Americam recht præpariren könne?

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R. **D**IE Præparation so fern in sie die Moralität, oder in das Interesse der Seelen ziele, erhellet aus schon angeführten, und GOTT weiß am besten wie er einen jeglichen schon im Reisen noch zu fernern Reisen præpariren soll, zumahl insgemein die Menschen-Kinder also träges Herzens sind, daß sie die Wichtigkeit einer Sache [und] ihres Vornehmens erst recht erkennen, wann sie deffenthalben [ernstlich] die Prob abzulegen gefordert werden. Eben wie die leichtsinnigen Knaben, welche erst anfangen zu lernen, wann sie nun aussagen sollen.



throughout with human weakness, so far as they flow through the sensuous impressions, therefore, we can only travel quietly and patiently, like unto children who are carried or led from one place to another, and who merely notice in particular that to which the true guiding mother calls attention. Thus each day will provide for itself, and the gain will be ours in the life hidden with Christ in God prepared for revelation. Now it is like the various actions which have been recommended to certain people for their benefit. Thus, to a lame one a motion or movement of the weak member is specially grateful; to another, walking gives a better digestion of the food and a healthful circulation of the blood. A merchant maketh profit from his journey as opportunity offers.

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### The 4th Question.

How may one rightly prepare himself during the voyage for his intended purpose in America?

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**T**HE preparation, so far as morality or the interest of the soul is concerned, appears from what has already been presented. God knows best how to prepare everyone upon the voyage for a future journey, as generally the children of men are of a slothful nature, so that they fail to realize the importance of matters and their understanding until they are called upon to give some earnest proof upon that account, even as the frivolous youth, who only begin to study when they are called upon to stop.



Inzwischen ist wohl gethan, wann man sich dienstfertig, vergnüglich und Arbeitsam gewöhne, damit man hernach sich nicht in offerbare falsche Absichten verwickle, sondern GOTT und Menschen getreue sey in der Aufrichtigkeit. Im äusserlichen ist gut, daß man in Holland oder Engelland, nach dem Vermögen, das GOTT in seinem Segen darreichet, versehe mit Kleidern, Betten, Eisenwerk, und nothdürfftigem Haukrathe.

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Diejenige Wahren so in Pensylvanien mitzunehmen dienlich :

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Holländische und Dsnabrückische Weinwat, Holländischen Zwirn, Bremer Pahladen, davon man erst in Engelland Nachricht einholen muß, ob mans in Holland einladen darff, und wie hoch der Accis ist; Gewalkte Strümpffe; Einige gute Scheermesser, Schlachtmesser, Schnittmesser, breite Beiler, allerhand Maisel und Nailen. Grabscheid, Schauffeln, Sensen, Gabeln, Sichel, Sägen, und Hämmer, und eiserne Pott und Kesseln, wie auch kleine Kupferne Kesselein, allerhand gering Wollenzeug vor Kinder-Kleider und Unterfutter. Einige Madrazzen, und bundte Halstücher, Catoen und Barchet. Allerhand Koch-Gewürz. Fenster-Bley. Kraut und Roth, auch allerhand Schrot und Hagel-Dunst zum Vögel schießen.

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## Die 5. Frage.

Wofür man sich uff der Reise zu hüten?

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R. **D**ASS man sich durch die vielsältigen Objecta nicht allzu sehr distrahiren lasse, noch [durch] die mancherley Gesellschaften, und unterschiedliche Conversationen, welche man

In the meantime it will be well for one to accustom himself to be obliging, pleasant, and industrious, that he may not become entangled in false positions, but remain true in all sincerity unto God and mankind. In outward matters it is well for one to purchase in Holland and England such clothing, bedding, ironware and necessary household goods, according to the means with which the blessing of God hath endowed him.

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Such goods as will be of service if taken to  
Pennsylvania.

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Dutch and Osnabrück Linens, Holland Thread, Bremen bed-sheets, whereof one must first get information from England, if they can be loaded in Holland, and how high the tariff is. Fulled stockings, several good razors, butcher's knives, chopping knives, broad-axes, all sorts of chisels and files, spades, shovels, scythes, forks, sickles, saws, hammers, iron pots and kettles, also small copper kettles, all kinds of cheap woollen goods for children's wear and linings. Several mattresses, colored kerchiefs, calico and canton flannel, all kinds of cookery spices, glazier's lead, powder and shot, also all sizes of shot and dust shot to shoot birds.

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## The 5th Question.

What one has to beware of on the voyage?

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**O**NE should not permit himself to be detracted too much by the many outward things, nor by the mixed company and the different conversations (which one

nicht allezeit wählen [oder wo sie böse sind nach seinem willen] noch vermeiden kann, [doch auch zu seinem nachtheil nicht unterhalten soll.] Dem Leibe gebe man ordentlich seine Speise und sehe sich wohl für, daß man sich vor unreinem Trinkgeschirr und Betten, [und Gesellschaft] so viel möglich, verwahre.

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## Die 6. Frage.

Was man uff dem Schiffe [wegen umgång] mit denen Schiffleuten in Acht zu nehmen?

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R. **D**AS Schiff-Vold muß man in seinem Thun lassen, und sich nicht allzugemein machen, [Es sey denn dass einen Gott sonderlich bey einem oder anderm einen eingang machte;] insonderheit haben sich Weibs-Personen in Acht zu nehmen. Man muß respectiren den Schiff-Capitän, den Steuer-mann, Bootsmann, Koch und Keller. [Den Koch, Kellner, Bothsmann zusamt den Schiff-Capitain und Steuermann muss man so viel als möglich zu Freunden behalten] In specie muß man sich einen geringen Schiffmann zum guten Freunde machen, mit Versprechung eines Trandgelds oder Brandweingelds, [darneber einen gemeinen Schiffmann durch Verheissung eines Trinckgeldes oder dann und wann durch mittheilung eines trunks Brantwein an sich halten] damit man, zu harten Sturms-Zeiten oder bey vorfallender Schiffs-Krankheit sich seiner Aufwartung getrösten könne. Das Seinige muß ein jeglicher wohl verwahren, und nicht unachtsam liegen lassen, damit einiges böses Schiff-Vold nicht Gelegenheit zum stehlen bekomme. An denen Verttern auf dem Schiffe, wo das Schiff-Vold seine Berrichtungen hat, muß man sich nicht viel aufhalten.

cannot select at all times, nor avoid as we would desire where they are evil) nor should one enter into any amusement to his own detriment. Give unto the body its proper food, and so far as possible beware of unclean drinking vessels, bedding and company.

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### The 6th Question.

What one has to be mindful of in his intercourse with the sailors and crew?

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**T**HE crew must be left alone in their ways and doings, neither must one fraternize with them, unless it be that the Lord has made a special enlightenment in one or another of them. Females, in particular, have to be careful of themselves. It is well for one to keep on as friendly terms as possible with the ship's-cook, steward, boatswain, as well as with the captain and mate. The favor of the common sailor should be gained by the promise of a gratuity or an occasional drink of brandy, so that one may depend upon their attention in stormy or heavy weather, or during sea-sickness. Every one must carefully guard his personal property, and allow nothing to lie around, so as not to offer to the wicked ship's crew any incentive for stealing. One should not spend much time in the crew's house of office.

## Die 7. Frage.

Was wegen der Schiffs- oder See-Krankheiten in Nacht zu nehmen?

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R. **D**IE [schiffs] Krankheit überfällt insgemein die Gallfüchtige, oder zum Schwindel geneigte, und forchtsame Gemüthter. [am meisten] Dahero wäre es gut, daß man sein Gemüth [Durch höhere Gedanken zu ordnen] vorher zu ruhigen Sedaten Gedanken disponire, den Leib aber per purgantia reinige; [und das natürliche gebrechen der Schwindelhafftigen und furchtsamen Natur sich auf einer Schaukel zu benehmen] Die Forcht sich zu benehmen, zu vorher uff kleinen [wasser in einem] Bahnen fahren lerne, die Phantaseh [zu beugen und] durch eine anwachsende Christliche Übung, und muthig und kühne werden lerne. [also gar, das worfür immer ein welt Mensch nicht erschrickt auch ein Gott und Tugend liebender Mensch dasselbige keinesweges zu fürchten hat] Dann worfür ein böser Welt-Mensche erschrickt, darfür hat sich ein frommer Gott- und Tugendliebender Mensche gar nichts zu fürchten.

Und ist auch zu observiren, daß wo man starke Winde und Höhle der See vermercket, man sich nit mit Speise vorher überlade, sondern nur ein wenig Zwybad un Brandewein zu sich nehme, sich in sein Bette niederlege, und auf der Seiten liegen bleibe, biß man der Motion des Schiffs besser gewohne. Man kan sich auch ein Tag oder acht, [nacht] ehe man zur See gehet, auf das Schiff begeben damit man des Wassers und der See-Lufft gewohne.

## The 7th Question.

What is to be observed concerning ship or sea-sickness ?

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**S**EA-SICKNESS chiefly affects persons of a bilious disposition or such as are inclined to vertigo or fear. Therefore, it is best to occupy one's mind with higher thoughts<sup>12</sup> and to cleanse the body; while such as suffer from dizziness or are of a timorous nature should betake themselves to a swing or a little boat upon smaller waters, so as to overcome the fantasy of fear, and by increasing the practice of Christian virtues, become bold and courageous, so that as God-loving and virtue-loving persons they will in no manner have to fear, that which fails to frighten a worldly-minded person. It is also to be observed that when we meet with strong winds and high seas, one must not overload himself with food, but rather content himself with a little zwieback<sup>13</sup> and brandy, and lie down in bed upon the right side, and remain there until one is better accustomed to the motion of the vessel. One may also go aboard the ship for a day or night prior to sailing, so as to get accustomed to the water and the sea-air.



## Die 8. Frage.

Was junge Leute, die dahin reisen wollen, zu observiren haben ?

[Wie junge Leute, die einmahl dahin gehen sollen auf solche weise dazu zu *præpariren* seyn ?

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R. **W**IE bereits auf die 4te Frage geantwortet, und wie diejenigen Regeln in Acht zu nehmen sind, welche man sonst denen in die Frembd Reisenden zu geben pflegt, doch nur so fern, als sie dem wahren Christenthumb, und der wahren Tugend gemäẞ sind.

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## Die 9. Frage.

Was bei der Ankunfft in Pensylvania oder Virginia zu observiren ?

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R. **D**AS Erste und nöthigste ist, dem HErrn seinem Gott, der durch Wasser und Feuer führet, einen Dank-Altar in der stillen Verborgenheit seines Herzens aufzurichten, und in gutem Vorsatze [demselben] seine Gelübde zu bezahlen. Darneben sehe man sich nach [einem oder mehr] guten Freunden umb, denen man seine Anschläge, wie und was Lebens-Art man führen wolle, entdecke. Man stehe ja nicht auf seinem Kopffe, sondern lasse sich durch die Erfahrung anderer zu seinem Besten rathen, inzwischen hat man sich nicht zu übereilen, vielmehr mit Gedult der Göttlichen Schickung abzuwarten, biẞ man sich besser [völlig] in die Art des Landes einrichten lerne.

## The 8th Question.

How young persons, who intend going there for any specific purpose, are to be properly prepared.

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**T**HE answer to this question already appears in those previously set forth, in particular in *Question IV*. Herewith one may observe such rules as are usually given to itinerant journeymen, though only so far as they conform with true Christianity and virtue.

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## The 9th Question.

What is to be observed upon the arrival in Pennsylvania or Virginia?

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**F**IRST and above all, raise up unto the Lord, who hath guided you safely through fire and water, an altar of thankoffering in the inmost recesses of your heart, with a firm resolution to pay unto him your vows. At the same time seek to make one or more good friends, to whom you can disclose your intentions, projects and manner of living. Do not stand upon your own head, but take advice from the experience of others. In the mean time one need not act hastily, but await with patience the Divine dispensation, until one learns fully how to establish oneself according to custom of the country.

## Die 10. Frage.

Wie man sich vorsichtiglich gegen die mancherley Secten dort verhalten solle?

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R. **D**AS ist eine schwere Frage, und fast unmöglich zu beantworten, noch schwerer zu practiciren, doch weil die Lauterkeit des Glaubens Jesu in der Einfalt die Gerechtigkeit der Völker erfüllet, so thut man darinn den Secten [keinen grösseren] noch den meisten Eintrag, und zwar nach ihrer eigenen Anforderung, und mit ihrem Consens. Dann wann man sich in der That so fromm gegen sie bezeuget, wie sie in einem gesetzlichen Wege verlangen, und doch darbey nicht stolz ist, und vielmehr [in der Freundlichkeit und Liebe ihnen etwas Lebendiges bey aller Gelegenheit bezeuget] ihnen Freundlichkeit, und Liebe bezeuget.

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## Die 11. Frage.

Wie man sich dorten am besten einrichten könne zur Haushaltung?

[zur information, zur Haus-Arbeit, zur Haushaltung]

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R. **D**IESE Einrichtung kan geschehen] Nach der Erkenntnuß eines jeglichen Gabe, und nach seiner resolution in den Göttlichen Willen, ingleichen [wie schon oben gemeldet] nach eines jeglichen Mittel und Vermögen mag er seine [wer etwas hat kan sich mit nöthigen zur] Haushaltung mit dienlichen Dingen versehen. Wer aber nichts hat [sehe nur das er frei und ohne Schuld überkomt und lasse den lieben Gott sorgen *ipse faciet*] und doch Sprachen kan, der kan [in den

## The 10th Question.

How to conduct oneself there circumspectly and inoffensively toward the divers sects.

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**T**HIS is a difficult question, and one almost impossible to answer, and still harder to observe. Nevertheless, as the clearness of the faith of Jesus in its simplicity imbues the nations with righteousness, consequently we can offer to the sects no greater encouragement and indeed this according to and with their consent, than when we always and in a lawful manner show ourselves actually as devout as they demand, and yet be not proud, but rather extend unto them friendliness and love, thus showing vital Christianity upon opportunity.

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## The 11th Question.

How best to establish oneself, and concerning information about domestic affairs and the household.

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**T**HE establishment can be done according to the knowledge of every one's endowment, and according to their fortitude in divine providence, as has already been previously mentioned, according to every person's means and ability. Those who have any means can supply themselves with the necessary household utensils. Such as have nothing, let them see that they come over free and without debt, and let the good Lord provide (*ipse faciet*).

Städten] öffentliche Schulen anstellen, und dann den lieben Gott sorgen lassen, ipse faciet. [Die *information* betreffend, so muss dieselbe *privatim* in einzelnen Häusern meistentheils geschehen, weil die Teutschen allda noch nicht in einer eigenen *Colonie* zusammen Verfasset wohnen. Wer mehr sprachen gelernt hat als eine, kan in den Städten öffentliche Schulen anstellen. Bey der Landschule ist zu beobachten, dass man die Kinder wo sie tüchtig der Hülfe der Eltern nicht entbehren können, deswegen man morgens und abendszeit in acht zu nehmen hat, oder sie wechselweise von ihren Verrichtungen zu sich rufet, ja bey denen Verrichtungen selbst mit ihnen *conversiret* und acht hat, ob und wie treulich sie ein Ding thun.]

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## Die 12. Frage.

Was der Gesundheit wegen dort zu observiren?

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R. Die Abwechslung von Hitze in die Kälte, und von der Kälte in die Wärme, [ist bisweilen schnell, dahero es] verursachet bey zarten Constitutionen Winde [verkältung Heischerkeit] Heiterkeit, Schnuppen und Obstructiones, und dieses so vielmehr, weilen durch den [vielen und] täglichen Gebrauch der süßen Sachen, als Syrupp, Zucker, Indianisch Korn [Brantwein, von Zucker-Rieth] Liquor [Brantwein] von Pflirschen, Melonen und dergleichen, der ohne das durch die Verwechslung des Temperaments causirte und unordentliche Appetit gestärket, die kalte Säure vermehret, und allerhand Zufälle verursacht werden, dahero sonderlich unter unordentlichen wohlküstigen Gemüthern entstehen folgende Krankheiten, als Magen-Fieber, Milk-Fieber, Gallen-Krankheiten, Colica, Dis-

Concerning information, this must be chiefly obtained privately in the several houses, as the Germans as yet do not live together there as a distinct colony. Those who have learned more languages than one, can open a public school in the city. In the country schools it is, however, to be noted, that where the parents cannot spare the actual services of their children, the spare time in the mornings and evenings must be taken into consideration, or one may call them from their duties in turns; yea, even converse with them while they are at work, at the same time paying attention that they are diligent and properly perform their duties.

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## The 12th Question.

What is to be observed regarding one's health?

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**T**HE variations from heat to cold and from cold to warmth are often sudden; consequently it causes, in delicate constitutions, flatulence, colds, hoarseness, catarrhal fever and obstructions, all of which are accelerated by the daily and plentiful use of sweet things, such as syrup, sugar, Indian corn, brandy from sugar cane (rum), brandy from peaches, melons and the like, which tend to increase the disordered digestion resulting from a change of temperature, increasing the gastric acid, thereby bringing about all kinds of conditions and attacks of illness. Therefore, dissolute and lustful dispositions are especially liable to such disorders as gastric and splenic fevers, bilious complaints, colic, dysentery, pleurisy and similar



senteria [Pleuritis] und dergleichen. [Die Kinder muss man ordentlich im Essen halten, sonst brüten sie leicht würmer zumal da man der milch häufig gebrauchet. Die Brust und die Kähle muss man in Schweiß gegen die kühlen Lüftlein verwahren.] Darumb ist nicht dienlich viel Salz-Speissen essen [zumahl wenn man der starken Englischen Biere, Brantewein und Apfel-Trank zugleich mit sich nimmt] bey dem Getrand des starken Englischen Biers und Brantenweins. Die abwechselnde [Motion] Commotion ist sehr gut, lange schlaffen aber ist schädlich, wie auch das Liegen und Sitzen uff der [blossen] Erden, weil sie sehr nitrosisch ist, und daß ichs kurz [sage] fasse: Das Land will keinen Debouchanten [oder] und Faulkenker vertragen, sondern befördert ihn bald zu seinem Grabe.

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### Die 13. Frage.

Wie die Luft dort Winters- und Sommers-Zeit beschaffen?

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R. [DIE Luft] Sie ist fast eben wie hier, denen Jahrs-Zeiten nach, nur daß sie überall viel subtiler und penetranter ist, und ob schon die Sonne mehr Gewalt hat, so thun doch die Winde ihren Strahlen Eintrag. Von 9. Uhr Morgens bis umb Glocke 2. ist es im Sommer am wärmsten, insonderheit im Monat Julio und Augusto. Zwo Stunden vor Abends beginnet es insgemein kühle und feuchte zu werden, und thauet die Nacht über sehr stark, wo aber dieser Thau eine Nacht aussen bleibt, so ist es ein Zeichen, daß es bald regnen werde. Starke Winde wehen aus Westen und Nord-Westen [davon der letztere eben-das jenige wetter mit sich bringet was hier bey uns der Nordostwind thut, hingegen bringet uns der Nordost und

diseases. Children's diet must be carefully attended to, or else they easily breed worms, particularly as much milk is frequently used. The chest and throat, when in a perspiration, must be carefully guarded against the cool breezes. Too much salt food is not advisable, particularly when one partakes at the same time of the strong English beer, and apple beverages.<sup>14</sup> Occasional exercise is very beneficial. To sleep long is harmful, nor is it well to sit or lie upon the bare earth, as the ground is very nitrous, and that I may express myself plainly: the country will not endure any bacchanalian or idle sluggard, but quickly sends them to their grave.

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### The 13th Question.

How the climate is constituted there in summer and winter.

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**T**HE climate is almost the same as here, according to the season, only that everywhere it is much more subtle and penetrating. Although the sun has greater power, yet the breezes temper its rays. In summer it is warmest from nine o'clock in the morning until the clock strikes two, particularly during the months of July and August. Two hours before nightfall it generally begins to get cool and damp. During the night the dew falls heavily. Whenever the dew fails to fall, it is a sign that it will soon rain. Strong winds blow from the west and northwest, of which the latter brings the same kind of weather as the northeast winds do with us. On the con-

Ostwind einen zweitägigen treibenden regen, der Sudostwind einen zwölf Stündigen Sturm und Regen] **der Sudwind bringet einen Platzregen und groß Gewässer.** [Im winter hat die Sonne mehr Kraft als hier, deswegen der schnee nach und nach vergehet, darzu hilft auch dass der kürtzeste Tag bey uns über 2 Stunden länger gleich wie der längste um so viel kürzter. Die grösste kälte ist mit Nordwestwind, da es in einer Nacht mehr gefrieret als sonst in zweyen] **Der kürzeste Tag ist 2. Stunde länger, und der Längste 2. Stunde kürzer.**

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## Die 14. Frage.

Von der Fertilität des Landes?

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R. **D**iese [Die *Fertilität* des Landes] ist köstlich, und des Korn-Bau halber mit [einigen orten der Pfaltz der güldenen Aue] dem Magdeburgischen und Halberstädtischen Lande zu vergleichen, nur daß mehr Krafft und Stärke [alda ist] allhier, als in Teutschlande ist, dahero auch alle Dinge durch einen schnellen Trieb wachsen, und noch einst so reichlich Früchte [wo nicht mehr geben] geben.

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## Die 15. Frage.

Was das Land für Früchte und Gewächse gebe?

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R. **S**o wohl Teutsch Korn [Das Land giebt alles Korn so man hier zu Lande hat nebst dem] als Indianisch Korn von allerley [unterschiedlicher] Art [und dergleichen] Bohnen [und] Erbsen [nächst dem wilden Reis wohl

trary, the northeast winds and easterly winds bring us a two days' driving rain; southeasterly winds, a twelve hour storm and rain; and the south wind, sudden and heavy showers and down pours of rain. During the winter the sun has greater strength than here; consequently snow gradually disappears. Another advantage is that the shortest day with us is two hours longer,<sup>15</sup> while the longest is so much shorter. The greatest cold comes with the northwest wind, when it freezes harder in one night than otherwise in two.

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### The 14th Question.

Regarding the fertility of the country.

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**T**HE fertility of the country is excellent, and the culture of grain vies with several parts of the Palatinate, and may be compared to the fertile golden meadows of the Magdeburg and Halberstadt districts, only that here there is more force and strength, whereby all things grow with a more rapid energy, and give one a second harvest, just as plentiful, if not more.

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### The 15th Question.

Of the sorts of fruits and vegetables the country produces.

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**T**HE country produces all kinds of cereals similar to what we have here,<sup>16</sup> together with Indian corn of different kinds, and similar beans and peas. Possibly rice may also be cultivated. Peas, kitchen vegetables, pump-

wachsen] *Vinjen, Reiß, Hanff, Wein, Hopffen, allerhand Garten-Früchte* [gedeyen wohl und bezahlen dem, der ihrer pfelet seine arbeit reichlich] *zahme Obst-Bäume* [lassen sich geschwinde anbauen, dass ein Haus-Vater der Früchte davon in 7 Jahren geniessen kan] *Pfirschen, Kirschchen,* [sind gar reichlich dasselbst und vermehren sich selbst wie Unkraut] *Apffel, Birnen, Kastanien,* [und] *Nußbäume,* [deren drey bis vierley art] *Cedern,* [dreierley Art] *Eichen, Eschen, Sassafras, Pappeln, Meispeln, Tannen, Buchen und dergleichen,* [In Verginien und Marie-Land hat man ein hartes und lange dauerndes Holtz *Cocus* genant ingleichen Cypressen, und wie man sagt] *auch hat man weiter hinein das Lignum Guajacum oder Sanctum.*

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## Die 16. Frage.

Wie sich allda die Europäer nähren ?

R. **W**elche unter ihnen kein Handwerk treiben können, die nähren sich von dem Ackerbau und von Viehezucht. Einige treiben Indianische Handelschafft, oder lassen sich zur Schiffahrt gebrauchen

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## Die 17. Frage.

Von denen Wilden, ihren Nationen, Anzahl, und Sprache ?

R. **D**IE Nationen der Wilden sind mancherley, doch sind uns nur diejenigen bekannt, die umb uns wohnen, die andern kommen nicht in unser Gesicht, deren Nahmen, Herkunft, Wei-

kins, melons, roots, hemp, flax, hops, and all other sorts of garden produce flourish and recompense such as cultivate them richly for their labor. Domesticated fruit trees mature quickly, so that the husbandman can enjoy the fruit therefrom within seven years. Peaches and cherries are plentiful here and increase spontaneously like weeds. Of forest trees we have the Chestnut and three or four varieties of nutbearing trees. Of cedar trees there are three varieties; there are also Oak, Ash, Sassafras, Poplar, Medlar,<sup>17</sup> Beech and the like. In Virginia and Maryland they have a hard wood called Cocas,<sup>18</sup> also Cypress and it is said further in the interior *lignum guaiacum*<sup>19</sup> or *sanctum*.

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### The 16th Question.

How the Europeans support themselves, and the various ways in which they earn their livelihood.

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**W**HE Europeans who have no trade support themselves chiefly by agriculture and breeding cattle. Some follow trading with the Indians or find employment with the shipping.

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### The 17th Question.

Of the savages, their nations, numbers and languages.

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**W**HERE are many nations among the savages. Only such, however, are known to us as live about us. The others we do not get sight of. Their names, origin,



sen und Sitten sollen zu einer andern Zeit, so Gott will, und wir leben, erfolgen. Ihre Anzahl vermindert sich gewaltig, indem sie durch die Krankheiten der Europäer angesteckt dahin gerissen werden, daß wo man derselben vor 30. Jahren 100 [200] und mehr gesehen, iho [man nun] kaum einen siehet, So viel Nationen bey ihnen sind, so vielerley und ganz unterschieden sind auch die [derselben] Sprachen.

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## Die 18. Frage.

Wie mit ihnen umzugehen ?

R. [D]ER umgang mit ihnen] In eusserlichen Affairen ist noch [leiblich] wohl mit ihnen umgehen. In ihren Humor muß man sich beugen, und ihre Zuneigung suchen, dann in ihrer Art stehen sie feste, sie thun, reden und sehen aus, gleich wie sie gesinnet sind. Die Einfalt, mit [zahmen *Creaturen*] ihnen umzugehen ist, [in dem umgang mit ihnen] die beste Staats-Regel. Wann sie trunden sind [oder dazu lust und Gelegenheit haben,] so ist das beste, sie zu meiden.

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## Die 19. Frage.

Was ihre Tugenden und Laster seyen ?

R. [D]IE Tugend aller Tugenden ist, die Unverdroffenheit, Demjenigen nachzustreben, was sie sich vorgesetzt, sie sind natürlich einfältig, daher [auch wo sie Verstand und] wo sie Mühe beweisen, thun sie es doch nicht um ein solches Interesse, davon sie einen beständigen profit und Nutzen vor sich zu machen

manners and habits will follow at some future time. So God wills, and we live. They decrease in numbers rapidly, as they become infected<sup>20</sup> with the diseases of the Europeans and are swept away. Where thirty years ago one could see two hundred or more, one can now hardly find a single one. As many nations as there are, so entirely different are their languages.

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## The 18th Question.

How to establish intercourse with them?

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**THE** intercourse with them in outward affairs is still moderate. One must bow to their humor, and seek their favor. For in their opinions they stand firm, and speak and look just as they are disposed. Simplicity is the best public law in intercourse with tame creatures. When they are drunk, or have any desire and opportunity thereto, it is best to avoid them.

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## The 19th Question.

What are their virtues and vices?

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**THEIR** virtue of all virtues is their perseverance in striving after what they resolve upon. They are by nature unsophisticated. Therefore where they show intellect and effort they do not do it with an intention, whereby they expect to reap any permanent benefit or

gedächten, sondern nur daß sie sich selbst eine Satisfaction geben, und dafür angesehen sehn wollen, daß sie auch etwas thun können. Wiewohl auch viele die Liebe zum starken Getränke, und die Begierde, bessere Kleidunge zu haben [und andere dergleichen Dinge wie *inventios* und fleissig] sie eigennützig [und] Gewinnſüchtig machet. Sie sind inſgemein Sociabel, frehgebig, ernsthaftig [welche ernsthaftigkeit bissweilen mit Argwohn und] mit Zorn vermischet, ſonderlich gegen ihres gleichen.

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## Die 20. Frage.

Wie sie wohnen? und wie weit die Hütten von einander?  
[seyn]

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R. **S**ie wohnen bald hier bald dar nachdem sie ihr Sinn und ihre Luſt treibet, doch haben [sie] auch einige beſtändige Orter, da viele Hütten ſtehen, [auch einige] wie Städte, welche doch weder denen Hütten, noch denen andern Umſtänden nach, von jenen viel unterſchieden ſind.

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## Die 21. Frage.

Wie ſich die Wilden nehren?

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R. **D**as kornehmſte von ihren Nahrungs-Mitteln, iſt das Jagen und Fiſchen, und darneben pflanzen ihre Weiber ein wenig Indianiſch Korn, Bohnen, Kürbſe, Melonen [Quashies] und dergleichen zc.

profit for themselves, but merely to give themselves the satisfaction to be considered able to accomplish something; although now the love for strong drink and the desire for better garments and other similar things makes them desirous and industrious, but also selfish and greedy. In general for trifles they are sociable, liberal, and earnest; an earnestness which is often mixed with suspicion and anger, especially against their equals.

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### The 20th Question.

How they live, and what distance their cabins are apart.

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**T**HEY live, sometimes here, sometimes there, according as their inclination or fancy moves them. Yet they have some permanent places, where there are many cabins, also some towns, in which, however, neither the cabins nor other conditions differ greatly from the others.

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### The 21st Question.

How they support themselves.

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**T**HEIR principal means of existence is derived from hunting and fishing. In addition their women plant a little Indian corn, beans, pumpkins, melons, squash, and such like.

## Die 22. Frage.

Wie sie den Tag zubringen ?

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R. [DIESES erhält meistens schon aus vorhergehender Beantwortung, welcher noch dieses beyzufügen] Wie erst gedacht, mit Jagen und Fischen, etliche bereiten auch Felle, [Manns-Arbeit ist Fell bereiten, von welchen sie hernach Strümpfe, Hemden und Sipax, das ist Schuhe machen] machen Strümpffe und Sigax, das ist, Schuhe, item Hölzerne Schüsseln und Löffel, von Knotten, die an den Bäumen wachsen. [Und was etwa sonst zu ihren zeuge gehört] Die Weiber hauen Holz, Kochen, warten der Kinder, machen Beutel von wilden Hanff, [welchen sie *Notis* nennen] auch Stricke. Item Tapezereyen von gefärbtem Stroh, Körbe von gefärbtem Bast, und Decken von Federn geflochten.

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## Die 23. Frage.

Wie sie ihre Kinder erziehen ?

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R. DIE Jungen lernen von [sich] selbst thun wie die Alten, welche sie durch Lob und Liebkosen, als wie junge Affen gewöhnen, daher die Kinder sehr freundlich sind. Und gleichwie die Eltern alles mit Lust und gutem Willen thun, also siehet man, daß auch Kinder zeugen und auferziehen bey ihnen keine Beschwerde ist, man findet auch nicht leicht ein kripplhaftes und verwarlostes Kind unter ihnen. Vide plura infra in der 72. Frage.

## The 22nd Question.

How men, women and children spend the day.

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**T**HIS is shown for the most part in the preceding answers; to which we may add that it is the work of the men to prepare the skins, from which they afterwards make stockings, shirts and Sipax, that is shoes.<sup>21</sup> Item, wooden bowls and spoons they make out of the knots that grow on the trees, and what else belongs to their implements. The women cook, chop wood, attend to the children, make bags out of wild hemp,<sup>22</sup> which they call *notis*, ropes, tapestry from dyed straw, baskets from the coloredinner bark of trees, and braid feathers into rugs.

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## The 23rd Question.

How do they rear their children?

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**T**HE young learn of themselves to do just as their seniors do; for which, just as young monkeys, they receive great praise and much caressing. Therefore the children are very affable.



## Die 24. Frage.

Wie sie sich verheurathen? quibus Ceremoniis? und ob sie Polygami?

R. **D**IESSES geschieht [so viel mir bekannt] noch mit ziemlichen Umständen und Ordnung, und ist zu verwundern, daß weniger Unkeuschheit unter ihnen zu vermerken, da sie doch meistens nackend gehen, und allezeit Gelegenheit darzu haben, dahingegen [als unter unsern] bey uns Europäischen Völkern [allwo die Schärffigkeit der Gesetze, Gottes Befehl zu geschweigen] die Schärffe der weltlichen Obrigkeit des ernstest Befehls Gottes zu geschweigen, die Menschen aber doch nicht so fromm machen und erhalten können, als wie jene ohne Gesetze sind. Die Heurath's Ceremonien bey ihnen sind also: Der Mann gibt der Frauen einen Hirsch-Fuß, welches bedeutet, daß er ihr Fleisch verschaffen will. Die Frau gibt dem Manne eine Hand voll Korn [oder Gewächse] welches bedeutet, daß sie vor das Brod und Küche sorgen wolle. Einem Manne ist [vergönnt] erlaubet zwo Frauen zu nehmen, wann er sie zu ernähren gedendet, sonst ist es ihme eine grosse Schande. [*Sed non vice versa.* Von einigen wird gesaget, dass nachdem eine Dirne an einen gewissen Mann versprochen, sie hernach, ehe er sie heim holet, Freiheit habe um sich etwas zu verdienen, *ut quacstum de corpore facitat*, welches ich aber nicht gewiss weiss]

## The 24th Question.

How do they marry, with what ceremonies;<sup>23</sup> and whether they are polygamous.<sup>24</sup>

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**T**HIS is the case, so far as is known to me; still, with suitable formality and order; and it is a marvel that less immorality is to be found among them (although they almost always go naked, and have at all times greater opportunity thereto), than among our European people, where the severity of the laws, to say nothing of the Divine command, cannot make the people as upright, and keep them so, as those who are entirely without any laws.

The marriage ceremony is as follows: The man gives the woman a deer's foot, which signifies that he will keep her supplied with meat. The woman gives the man a handful of corn or vegetables, which imports that she will look after his bread and cooking. One man is permitted to have two wives if he can support them, otherwise it is a great reproach to them; but not vice versa. By some it is said that after a wench is engaged to a certain man, she is afterwards, before he takes her home, at liberty to earn something for herself, *ut quaestum di corpore faciat*, which I however do not know for certain.

## Die 25. Frage.<sup>1</sup>

### Von der Wilden ihrer Sprache und Umgang?

R. **S**OLCH ist leicht zu erlernen, dieweil sie nicht mehr Wörter, als Dinge haben. Ihre Verba und Nomina haben weder Tempora noch Numerum; die andern sind lauter Nomina propria und appellativa. In Ermanglung der Copularum, haben sie einige von denen Schweden und andern angenommen, e. g. Ok. und Ni.

Das R. können sie nicht aussprechen. Sie reden mehr mit ihren Geberden und mit dem Affect, dann mit den Worten, dahero derjenige, dermit ihnen redet, und das, worvon er redet, gegenwärtig seyn muß. Als: Lanconti sagen sie, wann sie einem etwas geben wollen, oder wan sie etwas gegeben haben wollen, sie können keine Vielheit in ihren Gedanken leyden, und excoliren mehr das Studium oblivionis, als Scientiæ & Memoriaræ, darumb haben sie auch keine Monumenta antiquitatis unter sich. Wann aber etwas unter ihne solle gedacht und behalten werde, so nehmen sie ihr junges Bold zusammen, und bedeuten es ihnen, und wann sie es der Mühe werth achten, so befehlen sie denenselben, daß sie es in ihrem hohen Alter ihren Zungen wieder befehlen, und eindrukken mögen. In ihrem Umgang muß man sich nach ihrem Humeur richten, und seine Freundlichkeit und Lachen mit Ernsthaftigkeit vermischen, weilen sie argwöhnisch sind und leicht gedenken, daß man sie verachte. Umb völlig Vertrauen bey ihnen zu erlangen und zu erhalten, ist es gut, daß man sie zu unserer Wohnung kommen lasse, sie nicht ohne Essen und Traud gehen lasse, und ihnen bisweilen etwas vorschiesse an Pulver, Bley, Taback. Und wo sie zu Abends kommen, ihnen Freyheit anbiete, bey dem Feuer zu liegen, wann man dann wieder zu ihnen kommt, so sind sie desto liebreicher und Gastfreher.

<sup>1</sup> Not in original MSS.

## The 25th Question.

[Not in the original MSS.]

Of the Savages, their language and intercourse.

**S**UCH is easy to acquire, as they have no more words than things. Their verbs and nouns have neither tense nor numbers. The others are all proper names and appellatives. In the absence of conjunctives they have adopted several from the Swedes and others ex. gr. Ok and Ni.

They cannot pronounce the letter R. They speak more with gestures and their effect than with words, therefore, anyone who speaks with them, and that about which he speaks must be present. Thus they say *Laconti*, when they want to give one something, or when they want something given to them, they cannot endure any multiplicity in their ideas, and cultivate more the study of forgetfulness than that of knowledge and memory. Therefore, they have no monuments of antiquity among them. But when anything amongst them is to be commemorated and retained, they gather their young people together and explain it unto them, and when they deem it important enough, they command them, that in their old age they again impart and impress it upon the youth.

In their intercourse, one must conform to their disposition, and blend his affability and laughter with earnestness; they are suspicious and readily imagine that we disdain them.

To gain their perfect confidence and maintain it, it is well to let them come to our habitations, and not to let them leave without giving them eat and drink, and occasionally advance them some Powder, Lead, Tobacco. When they come in the evening, give them the liberty of laying beside the fire, then when we come again to them, they are even more friendly and hospitable.

## Die 26. Frage.<sup>2</sup>

Ob sie das Gute belohnen, und das Böse straffen und wie?

R. **G**UTES und Böses ist bey ihnen Natur und Gewohnheit, und hat keine gewisse Gränzen [auser in alleräusers-ten extremis] als in extremis vitiis. Als Todtschlag, Zauberey und [wie einige sagen] Ehebruch, [nach ihrer art] die sind Capital, der König spricht die Sentenz. [Doch können sie der Zeit erwarten, biss der Thäter in ihre Gelegenheit kommt, wo er sich nicht freiwillig einstellt. Die freundschaftt dessen, der beleidiget, muss die Rache selbst, wo sie kann und die andere Parthey nicht fürchtet, ausführen es möchte denn seyn, dass der König Parthey nehme, welcher gleichwohl zu allem den *sentenz* spricht.] Die Belohnung des Guten bestehet in dem Ruhm, und in einem nach ihrem Vermögen, gegenwärtigen Geschenke. Die Straffe bestehet bey dem Worte des Königs: Schlag ihn todt! worzu sich auch der Reus leicht bequemet, weil sie ihr Leben nicht hoch achten.

## Die 27. Frage.<sup>3</sup>

Von ihrem Regiment, ob sie einen König, oder viel Könige, und ob sie keinen andern Magistrat, und der König keine Ministros, sondern ganz alleine regiere?

R. **D**IE Nation hat unterschiedliche Könige, und ein jeglicher König seine Vornehmsten, mit welchen er sich beratschlaget, es kan aber nicht leicht ein besserer Rath auskommen als des

<sup>2</sup>Question XXV in MSS.

<sup>3</sup>Question XXVI in MSS.

## The 26th Question.

Do they reward the good, and punish the evil,  
and how?

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**G**OOD and evil are with them nature and usage, and have no certain boundaries except in the uttermost extremes, such as homicide, sorcery and some say adultery, which according to their manners are capital. Still they can await the time when the culprit returns to their locality. If he does not voluntarily surrender himself, the kinsmen of such as were injured must execute the revenge themselves, and must not fear the other party. It might be then that the chief takes a part, whose sentence would be binding upon all. The reward of the good consists in glory and in presents, according to their means and conditions.

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## The 27th Question.

Of their government. Have they one or many kings; have they any other magistrates, and the king any ministers, or do they rule absolutely alone?

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**A**NATION has different kings, and each king has his principals, with whom he takes counsel, but it is not easy to offer any better counsel than that of the king, as will be seen in the next question. Therefore, his word is as good as writ and deed. In public life king and subjects live almost without distinction.<sup>25</sup> Every one supports himself with hunting and fishing, etc.



Königs, wie aus folgendem wird zu sehen seyn. [wie aus folgender *Question* wird zu ersehen seyn] Dahero ist sein Wort so gut als Schrift und That. Im cufferlichen Thun aber [bleiben] sind die Könige und Unterthanen fast einer wie der andere, jeder nähret sich mit Jagden und Fischen zc.

Jeder König herrschet über ein gewisses Stück Landes, und sind eitel Wahl-Königreiche, und muß ein König seyn der beste Jäger, und der klügste Mann, so den besten Rath geben kan. Des Königs Wort wird absolut vollzogen, doch ist er selbst der erste der seinen Befehl thut. Die Bedienung ist von denen andern nicht unterschieden, und hat keinen Bedienten, auffer so er Feinde hat, so stehen ihm seine Unterthanen zu Gebott, und bleiben in seiner Hütten bey ihm. Er conferirt mit den Klügsten vom Volk, wann etwas wichtiges zu berathschlagen ist. Wann der Raum es zulasset, so sitzen sie rings umb das Feuer beym König. Das Vermögen seiner Unterthanen ist so gut als das Seine, doch fordert er nichts von ihnen, und des Königs Vermögen ist so gut, als wäre es der Unterthanen. Bißweilen bringen die Unterthanen etwas von ihrem Gelde, welches sie Wampon nennen, und schwarz und weiß ist, wie eine Art von Schwelz, oder langlichten Glas-Patterlen, wie geschnittener Hederling, welches Geld auch bey denen Europäern gilt, und Lagio darauf gegeben wird; sie sagen aber nicht, wie sie es machen.

Wann sie ferne auf die Jagt gehen, oder in den Streit ziehen, so stehet es denen Weibern frey welche mit gehen wollen, vor die aber, so zu Hause bleiben, ordnet der König etliche Männer, daß sie Wild vor die Hinterbliebene schießen und sie versorgen.

Zu geringern delictis fangen sie an auch Geldstraffen zu gebrauchen.

Item wann ein Mann stirbet, der da schuldig ist, so bezahlet die Freundschaft für ihn, weilen sie sich nicht wollen schimpffen lassen. Doch bitten sie umb Gedult.

Every king rules over a certain piece of territory, which is merely an elective kingdom, for a king must be the best hunter and the wisest man who can give the best advice. The king's word is absolutely obeyed, although he, himself, is the first to execute his own commands. His surroundings do not differ from the others, and he has no servants except when he has enemies, then all of his subjects are at his command, and remain in their huts near him. He confers with the wisest amongst his people when anything important is to be considered. Whenever the space permits they all sit around the fire with the king. The belongings of his subjects are as good as his, although he does not ask for them, and the king's property is the same as if it were that of the subjects. Sometimes the subjects bring him some of their money; this they call *wampum*. It is white and black, like a kind of enamel or lengthy glass pearling like cut chaff. This money also passes with the Europeans, and a premium is given for it; they will, however, not tell how they make it.

When they go upon an extended chase, or go upon the warpath, it is optional with the women if they want to go along. For such however as remain at home, the king orders divers men to remain and shoot game and provide for them.

For minor offences they also begin to impose fines of money.

Item, when a man dies, who is in debt, his kinsfolk pay for him, as they do not wish to be disgraced. Yet they pray for indulgence.

## Die 28. Frage.<sup>4</sup>

Worinnen der König von andern unterschieden sey in Kleidung? Wohnung? eufferlicher Autorität zc.

R. **D**AS vornehmste, welches den König von seinen Unterthanen unterscheidet, sind solche Qualitäten, die sie vorsonderlich achten als: Er muß seyn der Weiseste und Geschicklichste, stark, und der beste Jäger, daher ist ihr Königreich auch nicht erblich. Bisweilen ist sein, und seines Weibes Schmutz etwas bessers als der andern, und bestehet eigentlich darinnen, daß sie ihre Art Geldes [welches eine von uns unbekanten Dingen zusammengescholzene materie ist, die sie *wampon* nennen] wie Perlen nach der Schattierung zusammen scheuren, und entweder auf dem Kopffe, als eine Crone, oder auf die Brust, oder [wie nichts minder] umb die Haar-Zöpfle einsechten. [Das Vermögen der Unterthanen ist so gut, als wäre es des Königs, und seines so gut als ihres, wiewohl keiner von dem andern etwas begehret.] Des Königs Autorität gehet über alles, und sein Befehl wird ohne exception respectiret, doch ist er selbst der erste, der seinen Befehl ausrichtet.

## Die 29. Frage.<sup>5</sup>

Wie denen Wilden einige Künste und Wissenschaften bezubringen?

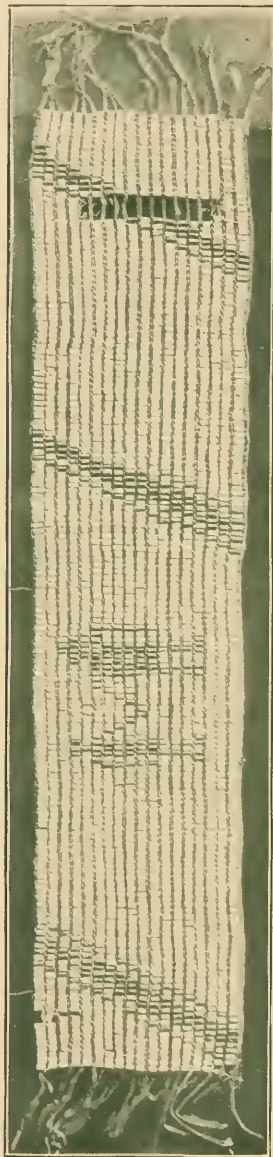
R. **M**AN muß ihnen dasjenige behbringen, worzu sie [solche müssen ihnen beygebracht werden, darzu sie nicht nur] ihrer Natur und Neigung nach incliniren, auch die Künste,

<sup>4</sup> Question XXVII in MSS.

<sup>5</sup> Question XXVIII in MSS.



THE PENNSYLVANIA-GERMAN SOCIETY.



NOT SWORN TO AND NEVER BROKEN  
THE  
BELT OF WAMPUM

GIVEN TO WILLIAM PENN BY THE LENI LENAPE SACHEMS AT THE ELM TREE TREATY, SHACKANAXON, IN 1682.  
PRESENTED BY GRANVILLE JOHN PENN TO THE HISTORICAL SOCIETY OF PENNSYLVANIA.

## The 28th Question.

Wherein the King differs from the others in dress, habitation, outward authority, etc.

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**T**HE superiority in which the king differs from his subjects are such qualities as they specially admire. Thus he must be the wisest among them, as well as the bravest, most expert and powerful hunter. Therefore, the king is wealthy and the office is not inheritable. Occasionally his and his wives' adornments are somewhat better than the others, and represent his wealth. They have a kind of money, which is composed of materials unknown to us and fused together; this they call *wampum*,<sup>27</sup> and string like pearls according to the shading. It is worn either upon the head as a crown, or upon the chest, for nothing more or less than to braid in their queues.<sup>28</sup> The belongings of the subject are the same as if they were the king's, and his as well as theirs, although no one asks anything from another. His authority is absolute over all, and his commands are respected without exception. Yet he is among the first to execute his own commands.

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## The 29th Question.

How to introduce some of the arts and sciences among the savages.

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**S**UCH only must be communicated to them toward which they are inclined by their nature and habits, and such as are not prejudicial to the Europeans. Among



die denen Europäern nit præjudicirlich find, als [also untern andern die vornehmsten sind:] *Mahlerey*, [und] *Musik*, [sondern auch dadurch man desto naher zu dem rechten Zweck bey ihnen gelangen und zum wenigsten etliche der ihrigen zu einer andern Sprache in lesen und schreiben gewohnen könne] und *Schreiberey*, wordurch man sie am leichtesten zu einer andern Sprache gewöhnen kan. Wo benebens man sie durch allerhand offtmahls wiederholte Lektion, und freundliche Darreichung der Liebe, an sich ziehen muß, doch sie nicht allzu fest halten, daß sie suspiciren können, ob wolte man sie in ihrer Freyheit einschräncken, vielmehro ihren Gemüthern zuvor kommen, ehe [und bevor] sie eines Dinges müde werden. Darzu aber werden Leute erfordert, die sonst nichts anders zu thun haben.

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### Die 30. Frage.<sup>6</sup>

Wie ihnen etwa einige Principia generalia Religionis bezubringen?

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R. **W**ANN man nur erst einige derselben anf schon angeregte gute Gründe gebracht hat, daß sie die Englische oder Deutsche Sprache lernen verstehen, dann kann man sie auf die Erkenntnuß Gottes, nach den Werken der ersten Schöpfung führen, und sie darinnen bey täglichen Umgang bekräftigen, biß **G**OTT [weiter gelegenheit ihnen ein mehres anzuvertrauen zeigt] sie weiters erleuchtet.

<sup>6</sup> Question XXIX in MSS.

others the principal ones are music and painting; we should seek thereby to come closer with them toward our true object, and induce a few at least to learn to read and write another language. Moreover, we should seek to draw them to us by all kinds of repeated friendly allurements and offerings of love; being careful not to hold them so fast as to arouse their suspicion, as if we wanted to curtail their liberty, but rather to anticipate their wishes, before they tire of anything. For this purpose persons will be needed who have naught else to do.

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### The 30th Question.

How to introduce among them some of the general principles of religion.<sup>29</sup>

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**I**F some of them could only have been brought up on the already mentioned lines, so that they understood the English or German tongue, then we could lead them to a knowledge of God through the story of the first creation, and then by daily intercourse strengthen them, until God grants us further opportunity to show them greater confidence.

### Die 31. Frage.<sup>7</sup>

Wie man ihnen realiter das rechtschaffene Wesen eines Christen vor Augen stellen könne, daß ihnen das Licht in die Augen leuchte, und einige Funken in ihrem Gemüth erwecke.

R. **W**ANN die vorhergehende [XXVIII und XXIX]<sup>8</sup> Fragen wohl practicirt worden sind, alsdann wird man erst recht absehen, wie [man diese Frage beantworten soll] ferner zu procediren.

### Die 32. Frage.<sup>9</sup>

Wie man meinet, daß die Wilden in Americam kommen und zwar die unterschiedliche Nationes?

R. **S**ervon sind unterschiedliche Meinungen. [welche denen *studio geographico* geübten besser bekant sind als mir] Bey uns hält man darfür, daß die Suidische Indianer von Africa herüber kommen. Die Nordischen von denen Insulis Azoribus oder Flandrischen Zulusu. Die alten Grassier oder Britannier wollen [glaubwürdig] beweisen, daß vor etwan mehr als 1000. Jahren ein [einer oder zwey von ihren damaligen König söhnen] Paar ihrer Königs-Söhnen (nachdem ihre Königliche Familia fast groß worden) [umb neues Land, welches man nahe bey zu finden vermeinet,] sich mit einigen ihren Unterthanen zur See begeben, und [endlich] in Armeniam Septentrionalem [angekommen sei] geschiffet, dahero bey denen Indianern noch eine sonderbahre Nation befindlich,

<sup>7</sup> Question XXX in MSS.

<sup>8</sup> Alludes to questions in original MSS.

<sup>9</sup> Question XXXI in MSS.

### The 31st Question.

How one could properly place before them the true, righteous nature of a christian, so that the light would shine into their eyes, and divers sparks awaken their nature.

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**A**FTER the 29th and 30th questions have been well practiced, then we shall readily see how this question should be answered.

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### The 32nd Question.

How it is supposed that the savages came to America and in particular the different nations.

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**H**EREUPON there are different opinions, which are known better to such as are versed in geographical studies than to me.<sup>30</sup> With us, we hold that the southern Indians<sup>31</sup> came over from Africa, the Northern Indians from the Azores, or Flemish Islands.<sup>32</sup> The ancient Gauls or Britons claim to have trustworthy proof that more than one thousand years ago one or two sons of the then reigning king (after the royal family had grown up) with a number of their subjects set out to sea, to discover new lands, which it was thought would be found nearby. Eventually they reached North America.<sup>33</sup> This appears all the more probable, as there is said to have been found

welche die alte Gallische und Britannische Sprache noch reden soll. [welches dahero fast glaubwürdig ist, weil sich eine Nation der Indianer findet welche die alte Gallische oder Britische Sprache auf eine gebrochene doch kentliche weise reden soll. Von welcher sache mir bey meiner wiederkunfft schriftliche zeugnisse und alte *monumenta* aufzuweisen versprochen worden.]

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### Die 33. Frage.<sup>10</sup>

Wie denen Wilden die Teutsche oder Englische Sprache bezubringen?

R. [DIESE Frage] Ist bereits [Question XXVIII]<sup>11</sup> oben beantwortet, und könnte [dieses wäre noch hinzuzufügen dass] auch durch fromme Handels-Leute [welche der wilden sprache erst wohl gelernet ein grosser Beytrag geschehen könnte, wann man nur die rechte stange zu halten wüste] ein grosses in freundlicher Conversation behgetragen werden, doch müste es durch keine andere geschehen, als nur durch diejenigen, welche alleine zur Ehre Gottes an ihnen etwas tentiren wollen.

---

### Die 34. Frage.<sup>12</sup>

Ob nicht bey ihren Kindern solches angehn?

R. DIE Kinder sind niemahls ohne die Eltern, nach die Eltern ohne die Kinder, weisen sie eine rechte Affen-Liebe zusammen haben: [deswegen man diesen Vortheil an

<sup>10</sup> Question XXXII in MSS.

<sup>11</sup> Question XXVIII in MSS.

<sup>12</sup> Question XXXIII in MSS.

a tribe of Indians, who still speak the Gallic or British tongue in a broken yet recognizable way. In regard to this matter, written proof and old documents are promised me upon my return.<sup>34</sup>

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### The 33rd Question.

How to introduce the German or English tongue among the savages.

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**T**HIS question has already been answered in Question 29. We may add, however, that perhaps, by aid of pious tradespeople, who have learned the language of the savage, great knowledge might be gained how to bridle them.<sup>35</sup> However, this must and can be done by none save such as are willing to strive somewhat for God's glory.

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### The 34th Question.

Would such be possible with their children?

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**T**HE children are never away from their parents, nor the parents without their children, as they have a foolish fondness for their children.<sup>36</sup> Therefore, to gain



ihnen zu haben eine *Colonie* in der Nähe ihrer meisten Heymath und *cours* anlegen müsste, so könnte man jung und alt immer *iteratis vicibus* an sich locken.] Müste man also eine *Coloniā* näher zu ihnen bauen, daß man näher bey ihnen wäre, und Junge und Alte *per quotidianam consuetudinem iteratis vicibus* an sich ziehen könnte.

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### Die 35. Frage.<sup>13</sup>

Ob nicht fromme Deutsche dort ihre Kinder mit Freundschaft an sich halten, und sie dergestalt zur Sprache anleiten können.

---

R. **D**IESES wäre mehr [vor ein wunder göttlicher schickung zu achten] als eine Wunderschickung Gottes, dann [vor eine zulässliche möglichkeit ihrer natur und art] es ihrer Natur und Art halber unmöglich.

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### Die 36. Frage.<sup>14</sup>

Ob ihnen nicht auf solche Weise gute *Principia Timoris Dei* beyzubringen, darauf noch ferner nach und nach Gutes zu erbauen?

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R. **D**IESSE Frage ist aus vorhergehenden allschon beantwortet [welchem ich über das *Exempel* der *Presbyterianer* in *New England* noch dieses beyfuge: Es wohnt ein

<sup>13</sup> Question XXXIV in MSS.

<sup>14</sup> Question XXXV in MSS.

any advantage a colony would have to be located near their most populous places ; then both young and old might be *iteratis vicibus*, tempted to come to us.

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### The 35th Question.

Whether devout Germans there could by friendliness attach their children unto them, and in such manner induce them to learn the language?

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**W**HAT, according to their nature and habits, would be more of a miracle of Divine dispensation than an admissible possibility.

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### The 36th Question.

Whether in this manner good *principia timoris Dei* might not be impressed upon them, whereupon to gradually build good results?

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**W**HIS refers to that which has preceded, to which I will add the following, against the example set by the Presbyterians in New England. There lives in East

Bauer aus Holstein bürtig in *Ost Jersey*, welcher nachdem re der Indianischen sprache wohl kundig, dieselben ohne Rede zum guten anweiset und weil sie durch seine Liebe und freywillige Aufnahme eine sehr gute *persuasion* von ihm haben, so sind viele ihm gehorsam und wann er sie um des bösen halber gegenwärtig bestrafet, thun sie es hernach nicht mehr, welches ich glaubwürdig gehöret.] die wilden lassen sich nicht so tieff in Conversation ein, indeme sie die Sprachen nicht verstehen.

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### Die 37. Frage.<sup>15</sup>

Ob nicht auf diese Weise durch die Kinder auch die Alten zu gewinnen?

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R. **JA** auch in beeden vorhergehenden beantwortet. [Alt und jung, jung und Alt, wie es die Göttliche *Providenz* in ihrer ewigen Erbarmung ausweisen wird das ist gewiss; wo ernstlich einige zu solchen umständen gebracht dann sollen sie selbst am geschicktesten seyn, Gottes werk unter ihrer Nation zu würcken, und von daher würde man auch eine Gelegenheit haben, andern Nationen beyzukommen.]

<sup>15</sup> Question XXXVI in MSS.

Jersey a farmer born in Holstein, who, after becoming well versed in the Indian tongue, directs them without many words to that which is good; and as they have a very good opinion of him through his love and voluntary welcome, many obey him, and when he chides them for transgressions or evildoing, they do not repeat it hereafter. All of which I have learned from trustworthy sources. The savages do not enter deeply into conversation as they do not understand the language.

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### The 37th Question.

Could we not in this manner reach the Elders  
through the children?

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**H**AS been answered in the two preceding ones. Old and young — young and old — just as divine providence in its everlasting mercy will demonstrate. Certain it is, where a few firstlings can be brought to such conditions, then they would be best qualified to spread the word of God among their nation, whereby we should have an opportunity to introduce it to other nations.

## Die 38. Frage.<sup>16</sup>

Wie die Wilden jetzt ihren Cultum halten, was sie anbeten, wie sie opfern?

R. **P**ATER Hennepius hat hiervon geschrieben, [Davon kan unter *Pater Hennepius* Beschreibung nachgelesen werden] aber andere Scriptoros thun denen Indianern zu viel, wann sie vorgeben, als ob sie manifeste den Teuffel anbeteten, da sie doch keine Bilder noch Gößen leiden. [noch haben] Item als ob [dass] sie stets Menschen fräßen, [welches man so nimmt, als ob sie allezeit menschen ässen so viel sie derselben bekämen, da doch dieses nur ein Krieges recht bey ihnen, indem sie glauben, dass man sich an seinen Feinden nicht rächen könne, so sey denn, dass man sein Fleisch frässe, deswegen sie aus allen in Streit gefangenen Toden 3 von den fettesten und fleischigsten zum Dankopfer vor dem Sieg und sich selbst zur *satisfaction* genommener *revanche* braten und essen] da es doch nur nach erobertem Kriege an ihren Feinden zu einer Rache geschiehet, de quo postea. Sonsten ist ihr Cultus ein grober heydnischer Manichæismus: Von einem guten und bösen Gott. Von einem warmen und kalten Lande, da der Mensch nach seinen guten oder bösen Meriten hinwandere, wann er nicht mehr hier sey.

<sup>16</sup> Question XXXVII in MSS.

## The 38th Question.

How the savages now keep their cult, what they worship, and as to their sacrificial rite.

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**H**EREOF we may read among other descriptions that of *Pater Hennesius*.<sup>37</sup> However, writers and readers charge them with too much, when they intimate that the Indians manifestly worship the devil, as they neither have nor tolerate any idols or pictures. Item, that they are Cannibals, which is taken as if they ate human beings at all times or as often as they could get them. This is merely done as a martial duty,<sup>38</sup> with them, as they believe that one cannot revenge himself completely upon his enemies unless their flesh be eaten. Therefore they always sacrifice two or three of their fattest and plumpest prisoners as a thankoffering for their victory; and, for their own self-satisfaction in having gained their revenge, roast and eat them. Otherwise their cult is a coarse heathenish *Manichæism* of a good and evil deity and of a warm and cold country, whereto the being wanders according to his good or bad merits, when he is here no longer.



### Die 39. Frage.<sup>17</sup>

Wie sie vorhin gelebet, ehe die Europäer hinein kommen ?

R. **G**EN so wie nun, nur daß ihrer eine grössere Menge gewesen, und ihres Gottesdienstes viel eifriger abgewarzet [also nun] daher die Verständigste unter ihnen diese Klage führen: Unsere Generation lebet nicht mehr so gut, als unsere Vorfahren.

### Die 40. Frage.<sup>18</sup>

Was sie nun von denen Europäern angenommen ?

R. **G**UTS und Böses. Eine mehrere Leutzeligkeit, und Begierde allerhand Neues zu sehen, und dasselbige nachzumachen. [Einige] Nach unserer Art mit Büchsen zu schießen, [werk machen um] den Leib zu bedecken, [allerhand unterschied von Dingen, von Kaufmannswaaren und Geld etc.] Geldzehlen, Saltessen, Brandwein- und Bier trinken, Gewürkessen, und Schweinefleisch essen, [der gleichen sie vorher nicht gehabt] daher sie unsern Krankheiten unterworfen se. [und sterben] auch darneben nicht mehr so fruchtbar sind, als sie vorher waren. Welches aller Nationen billich ein nachdenkliches [nachdrückliches] Nota Bene seyn solte, daß sie nicht leicht ihre Diät [in einem frembden Lande fahren lassen] fahren lassen, und sich an die Art frembder Ankömmlinge gewöhnen solten.

<sup>17</sup> Question XXXVIII in MSS.

<sup>18</sup> Question XXXIX in MSS.

## The 39th Question.

How they lived prior to the advent of the Europeans.

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**J**UST the same as now, only that their numbers were much greater, and they were much more zealous in their worship than now. Consequently the wise ones among them have the same plaint that one now hears everywhere: "That our generation does not live as well as our ancestors."

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## The 40th Question.

What they have adopted from the Europeans.

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**G**OOD and evil: A more humane disposition to see all sorts and manners of what is new, and to imitate the same. Thus some want to shoot with the rifle according to our manner; others make cloth<sup>39</sup> to cover their bodies; they learn all kinds of distinctions in merchandize, money, etc., the eating of salt; the drinking of brandy and beer; the eating of spices, also pork and the like, which they never had before. By all these things they were subjected to our diseases and death; further they are likewise not nearly so prolific as they were formerly, which should be a fair and forcible warning<sup>40</sup> to all people that they should not readily abandon their own diet in a foreign land, and adopt that of strange nations.

Die 41. Frage.<sup>19</sup>

Von der Wilden ihren Curen und Krankheiten?

1. R. **W**ANN sie Fieberische Anstöße haben, oder sich nicht wohl befinden, so kochen sie schwarze Nuß-Rinden in Wasser, und trinken es in grosser Menge, binden sich umb den Leib und Kopff mit Stricken aus wilden Hanff.

2. Sie schwitzen auf folgende Art: Sie machen eine niedrige Hütte, so hoch daß sie nur darinnen sitzen können, bedecken sie biß auf die Erde mit Baum-Rinden und mit Fellen, und machen heraussen vor der Hütten etliche glüende Steine, die tragen sie in ein Loch in der Hütten, setzen sich darüber, und schwitzen so violent und stark, daß die Erde unter ihnen naß wird, so unmöglich von einem Europäer ausgestanden werden kan. Wann sie nun genug geschwizet, so lauffen sie heraus und springen in einen kalten Bach, damit sind sie eurirt.

3. Sie haben eine Wurzel, so die Schlangen vertreibet, welche sie an das Bein binden, und lauffen damit durch den Wald, und nehmen keinen Schaden von Schlangen. Haben sie aber diese Wurzel nicht, und werden von Schlangen gebissen, so schneiden sie gleich den Biß aus dem Fleisch.

4. Geschwulsten, Flüsse, Verrenckungen der Glieder zu curiren, da lassen sie es bluten, und schneiden mit einem scharffen Stein, als ein Flintenstein die Haut durch, ohne daß sie eine Ader verletzen, welches sie wohl zu unterscheiden wissen, und halten das Glied bey das Feuer, und nehmen ein Holz, schaben damit das Blut ab, daß es nicht gerinnen kan, biß es ausgeblutet hat, dann waschen sie die Wunden mit Wasser ab, und haben gewisse Wurzeln, diese quetschen sie zwischen zwey Steine, und legen sie mit wenigen grünen Blättern über, das heylet in einer Nacht.

<sup>19</sup> Not among the original Questions.

## The 41st Question.

(The following eight questions do not appear in the original MSS.)

Concerning the diseases and cures of the Savages.

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1. When they have feverish attacks, or do not feel well, they boil the black hulls of nuts<sup>41</sup> in water and drink large quantities of it, and bind themselves about the abdomen and head with bands of wild hemp.

2. They sweat themselves in the following manner, they build a low hut, just high enough to permit them to sit upright, they cover it down to the ground with bark and skins, they then heat some stones outside to a red heat, and place them in a hole within the hut, and then sit over them causing them to sweat so powerful and violently as to wet the earth beneath them, which would be impossible for any European to endure. When they have sweated sufficiently, they run out and plunge into a cold stream.<sup>42</sup> Then they are cured.

3. They have a root which drives away the snakes, this they bind about their legs, and run through the woods, and receive no injury from the snakes. However, if they have none of this root, and are bitten by the snakes, they immediately cut the bite out of the flesh.

4. To cure swellings, humors or sprains (dislocations) of the limbs they let them bleed and cut with a sharp stone, generally a piece of flint, through the skin, without injuring any artery, which they well know how to distinguish, they then hold the member near the fire, and with a piece of wood scrape off the blood that it cannot coagulate, until it has ceased bleeding, then they wash the wound, with water, and have certain roots which they bruise between

5. Wann sie Schiffern in die Füß getreten haben, so schneiden sie es mit einem Messer rein aus, und schmieren von Schlangenzett die Wunden, und heilens wieder.

6. Vor innerliche Zustände essen sie die kleine Gedärme so mit Fett bewachsen, von denen jungen Thieren.

## Die 42. Frage.

Was die Wilden für Krieg führen?

R. Die Wilden haben selten Friede, und werden von ihren eigenen Nationen angefochten, und können die Ursachen von geringer Feindschaft hergenommen werden, oder auch, wann sie einander in das Gebiethe jagen.

Ihr Fechten geschieht erstlich in einzelnen Partheyen, da Mann und Mann oder 2. 3. mit einander schlagen, und solches mit Bogen, Alexten, Röhren, Flinten, und thun solches gemeiniglich auf der Jagt, da nehmen sie einander gefangen, und verkauffen die Gefangene. Wann sich aber die Widerwärtige sammeln, und sie eine Schlacht Ordnung machen, So tretten sie in einen Creiß, daß der Feind auf allen Seiten ihre Angesichter sehen kan, und wann einer todt geschossen wird, oder blesirt, so stossen sie solchen in den Creiß hinein, und machen den Creiß enger. Wann sie Gefangene bekommen, so verkauffen sie ein Stück 2. 3. der Fettesten, und braten sie, und essen sie, weilen alle Südliche Indiauer glauben, da man sich an seinem Feinde nicht besser rächen könne, es sey dann daß man sein Fleisch fresse, zumahl sie auch das Fleisch ihres gleichen höher achten als alles Wildpret, aus der Ursachen, daß die Ihrige nicht saltigt, sondern ganz süße sind, da hingegen die Engelländer und Franzosen sehr saltig und ungeschmack wären.

two stones, and lay upon it with some green leaves, this heals in a single night.

5. When they run any splints into their feet, they cut the wound out clean with a knife, and smear snake fat in the wound, then it heals.

6. For internal conditions, they eat the small sebaceous intestines of young animals.

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## The 42nd Question.

The warfare of the Savages.

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**T**HE savages are seldom at peace, and are attacked by their own kind, the causes may arise from trifling enmities or when they trespass in the chase upon each others territory.

Their fighting in the first instance consist of small parties, where man fights with man, or two or three battle with one another, this they do with bows, axes, guns and rifles, and it generally occurs when they are out upon the chase, they also make captives and sell the prisoners. When, however, their opponents gather, and they form an order of battle, they arrange themselves in a circle, so that upon all sides their faces are turned toward the enemy and when one is shot dead or wounded, they draw within the circle, thus making it smaller. When they take any prisoners, they sell two or three of the fattest to be roasted and eaten, as all Southern Indians believe that one can have no greater revenge upon their enemies, than by eating their flesh, at the same time they regard the flesh of the natives better than all venison, for the reason that the savage meat is not salty but good and sweet, while upon the other hand, that of the Englishman and French is very salty and tasteless.<sup>43</sup>



Sie bedienen sich allerhand Kriegsliste, ihre Feinde zu überwinden, so wohl einzeln, als mit ganzen Partheyen. Einzeln, daß sie observiren die Wege der Partheyen, weil sie solches genau observiren können aus den Sträuchen und Gras, aus welchem sie gewiß abnehmen können, ob ein Mann oder Frau, ein Kind, ein Europäer oder Wilder darüber gangen.

Item steigen sie in der Nacht auf die hohen Berge, und sehen hier und dar hin, wo sie Feuer und Holz gewahr werden, darnach gehen sie zu, und kommen an der andern Seiten vom Feuer ihnen auf den Leib, und tödten oder schießen sie wann sie schlaffen (gegen die Partheyen gebrauchen sie den Vortheil, daß sie sie in die Enge treiben, damit sie sie können gefangen nehmen. Und weisen die Franzosen etliche befehret haben, die nun den Sonntag feyren, so kommen die andern, so keinen Sonntag feyern, und überfallen sie.

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### Die 43. Frage.

Von der Wilden ihren eigentlichen Haußhalten ?

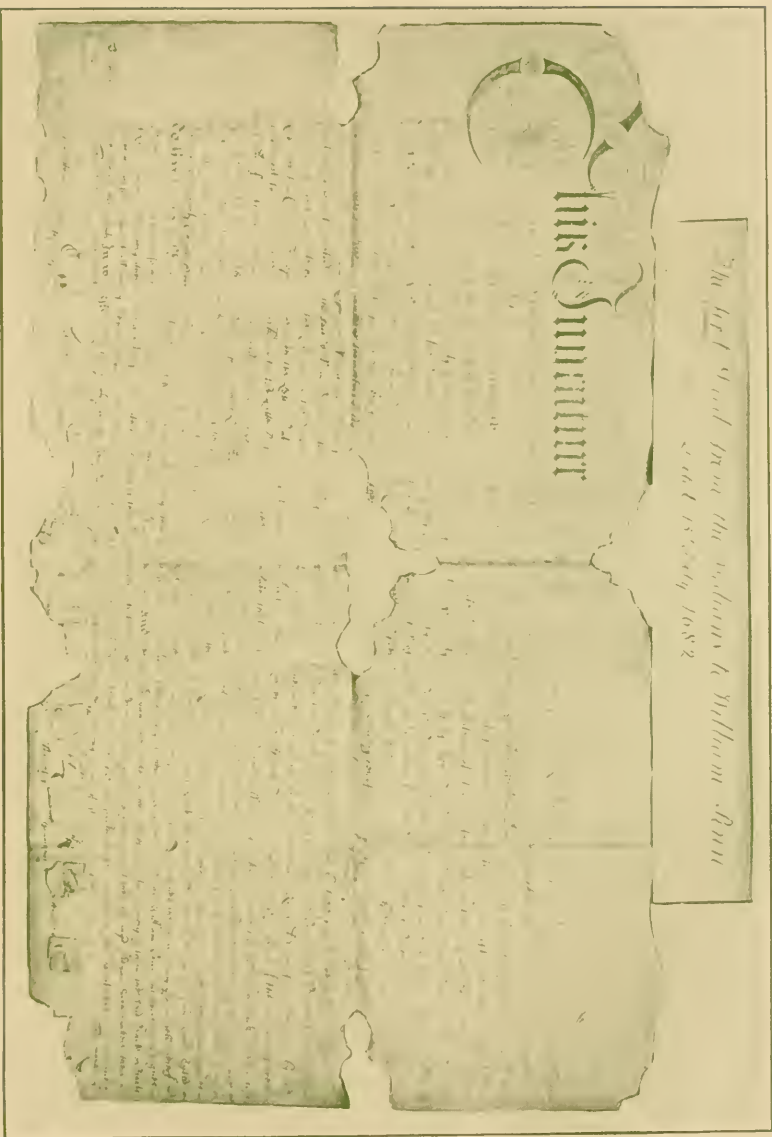
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R. **I**hre Wohnung ist an keinem beständigen Orte, darumb auch ihre Haußhaltung veränderlich, daß Hauß ist bißweilen an einem alten liegenden Baum gemacht, wann es aber ein ganzes ist, so stehet es frey, ist aber nur Manns hoch, in der Mitten oben ist es offen, daß der Rauch des Feuers, so Mitten in der Hütten ist, hinaus ziehen kan. Die Hütten ist mit Rinden von Bäumen zugedeckt, und rings herum mit dergleichen verwahret, inwendig haben sie es mit Stroh, oder mit langem Grase umhirket, etliche machen Tapezereyen von gefärbtem Stroh, und zieren ihr Hauß, welches in ihrer Sprach Wickwam heißet.

Im fall daß sie außerhalb des Haußes ergriffen werden von einem Regen, nehmen sie eine bey sich habende Decke, spannen sie

THE PENNSYLVANIA-GERMAN SOCIETY.

*The first word from the Indians to William Penn  
1681-1682*





They use all kinds of stratagem to overcome their enemies, whether single or in parties. Singly, they examine the tracks of parties and by the accurate observation of the bushes and grass, can tell positively whether it was a man, woman or child, European or Savage had passed over the ground. Likewise, they climb high mountains at night, and spy about, here and there, to catch sight of any fire in the woods. Then they approach from the other side of the fire, attack, and kill or shoot them, while they are asleep. Against parties they take advantage to hem them in, so that they may capture them. And now as the French have converted divers of them, who now keep the Sabbath, such as do not keep the Sabbath surprise and attack them upon that day.

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## The 43d Question.

Of the domestic life of the savages.

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**T**HEIR dwellings are in no settled place and their housekeeping is variable. It is occasionally made against an old fallen tree, but when it is a complete one, it stands clear, but is only the height of a man. It is open in the middle, so that the smoke of the fire, which is in the center of the hut, may escape. The huts are covered with the bark of trees and are thus protected, the interior is lined with straw or long grasses, some weave mats out of colored straw to ornament their huts, which in their language they call a wickwam. If they are overtaken by a rain when away from home, they take a mat, which they carry, and stretch it out like a roof, and sit under it, or

aus wie ein Dach, und setzen sich darunter, oder machen ein groſſes Feuer, und werffen allerhand faul Holz darauf, daß es viel Rauch gibt, legen sich an dieselbige Seiten, da der Wind den Rauch hinwehet, so zertheilet der Rauch den Regen, und das, was noch auf sie fällt, ist durch den Rauch und die Glut warm worden.

In ihrer Hütten sitzen sie auf Büscheln Gras oder Hirschfellen. Und des Nachts decken sie sich mit dergleichen, oder mit einem Bärenfell, oder mit einer Wollene Decke, oder mit einer Decke von Calunen-Federn sehr künstlich zusammen gewürdet, und nehmen die kleinsten Kinder einz vor sich an Leib, und einz an den Rücken.

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## Die 44. Frage.

Von der Wilden ihrem Haußrath.

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R. **U**nter Haußrath bestehet von einem Stück von einem abgehauenen Baume, oder auch der noch mit der Wurzel im Grunde fest stehet, in den brennen sie in der Mitten mit Schwämmen ein Loch, als eine tieffe Schüssel oder Mörsner hinein, darinnen stossen sie ihr Indianisch Korn, darvon sie Brod backen, welches sie Ponn nennen, und auch Suppen davon kochen, welche sie Sapan nennen. Das Korn besprennen sie mit heißem Wasser, und stampffen es, daß die Schaale herab gehet, und stossen es klein, saigen das Kleinste durch ein Strohernez Körbgen, und formiren Brod als grosse Ziegen-Käse daraus, stecken sie in die heiße Aschen, und scharren die Kohlen darüber, und backen es also, wann es gar ist, waschen sie das Brod mit Wasser ab, sie mengen auch bißweilein rothe, oder andere Farb Bohnen unter das Brod, welches dann siehet als ob Rosinen darein gebaden wären. Nechst diesem haben sie einen Kessel, darinn kochen sie ihr Fleisch von Hirschen, das Fleisch aber waschen sie nicht, und

they make a large fire and throw all kinds of decayed wood upon it, that it makes much smoke, and lay themselves upon that side, toward which the wind drives the smoke, so that smoke disperses the rain, and that which falls upon them has been warmed by the smoke and burning embers.

In their huts they sit upon tussocks of grass or deer-skins, and at night cover themselves with them, or with a bear skin, or with a woolen blanket, or with a cover of feathers very artistically woven together, then they put the smallest child in front of them and one at the back.

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## The 44th Question.

Of the savages' Household utensils.

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Their household utensils consist of a piece of a hewn tree, or one which still stands fast with its roots in the ground. In the middle of this they burn a hole with fungus, like a deep bowl or mortar. In this they pound their Indian corn, whereof they make bread, which they call *Ponn*. They also make a soup of it which they call *Sapan*. They sprinkle the corn with hot water, and stamp it to loosen the hulls; then they pound it fine, sift the finest through a straw basket, and make loaves like large goat's milk cheeses. Then they place them in hot ashes and rake the coals over them, and so bake them. When they are sufficiently baked they wash the loaves off with water. Occasionally they also mix red or other colored beans among the bread, which then looks as though raisins were baked in it. — Besides this they have a kettle, wherein they cook their deer meat, which they do



vermeinen, es entgehe ihnen die Kraft, sie schäumen es auch nicht ab, was aber überkocht, das lassen sie gehen. Das blutige Fleisch lieben sie, und halten es für gesund, denn kochen sie Bohnen oder gestoffen Korn in der Fleisch-Brühe, sie kochen auch Schildkroten ohne Kessel unter den Kohlen in ihrer eigenen Schalen, zu denen Vögeln nehmen sie sich nicht der Zeit wann sie klein sind, so brennen sie die Federn auf dem Feuer ab. Von Calcunen aber, gebrauchen sie die Federn zum Decken zu würden. Sie essen auch Füchse, fette Hunde, Bjam-Rakken, Viber, Eichhörner und Habichte. Zum braten haben sie nichts nöthig als einen Pfahl, den machen sie uff beeden Seiten spizig, und stecken ihn mit der einen Spizzen in den Grund, uff der andern Seiten stecken sie das Fleisch dinn geschnitten daran, und kehren es zu Zeiten umb.

Der übrige Haukrath ist ein Kalibas, oder ausgehohlter Kürbis zum Trinkgeschirr, Hölzerne Löffel, die sie selbst nach ihrem Munde machen, in deren Ermanglung gebrauchen sie Muscheln und Mustern-Schalen. Ihre Hölzerne Schüsseln werden von Knotten der Bäume gemacht, oder von harten Kürbis-Rinden. Mancher hat 2. oder 3. Säfte von wildem Hanff gemacht, und durch die gefärbte Schattirung von braun, roth, und weiß artig zusammen gesetzt, kleinere machen sie von dem Stroh des Indianischen Korn, darinn tragen sie ihren Haukrath mit sich nebst einem kleinen Weisgen, so sie Domehiden nennen, welche sie nun von denen Europäern bekommen, sonst haben sie harte Steine an statt dessen gebrauchet, von welchen Steinen sie auch ihre Weile machen, ist ein brauner Stein als ein Blut-Stein, welchen sie durch viel Klopffen scharpff und spizig machen.

Ihre Scheuren machen sie in die Erde, graben ein Loch Manns-tieff, als ein Brunnen, sezens es mit langem Graße aus, und da thun sie ihr Indianisch Korn, Kürbis und andere Sachen hinein. Die Hunde und Schweine können sie gewöhnen, daß sie nie von ihrem Gesichte kommen, sondern stets ihrer Stimme folgen, des Nachts legen sie die Schweine an Stricke an, und wann sie fett

not wash, as they think it would take out the strength, nor do they skim it, but what runs over they let go. They like their meat bloody, and regard it as healthy. Then they cook beans or crushed corn in the meat broth. They also cook tortoises without any pot, under the coals in their own shells. As to birds they devote but little time; if small, they simply singe off the feathers with fire; of the wild turkeys, however, they use the feathers to work into covers. They also eat foxes, fat dogs, civit cats, beavers, squirrels and hawks. For roasting they need nothing but a stake—this they point at both ends. One end they stick into the ground, upon the other they stick the meat cut thin, and turn it at times.

The rest of their furniture consists of a calabash, or a hollowed out pumpkin for a drinking vessel, wooden spoons, which they make to suit their mouth, or else they use mussel or oyster shells. Their wooden bowls are made of the knots of trees or of hard pumpkin rind. Many a one has two or three sacks made of wild hemp, which by the dyed shading of brown, red and white, is artistically put together. Smaller ones they make of the straw of the Indian corn, in which they carry their household utensils and a little hatchet, which they call *Domehicken*<sup>44</sup> and now get from the Europeans. Formerly they used hard stones instead. The stone from which they make their axes, is a brown stone like blood,<sup>45</sup> which they sharpen and point by many blows.

Their granaries, they build in earth, they dig a hole, the depth of a man, like a well, and line it with long grasses, and then put in their Indian corn, pumpkins, and other things.<sup>46</sup> They train their dogs and swine so as not to leave their sight, also always to follow their voice. At night they secure the swine with ropes, and when they are







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