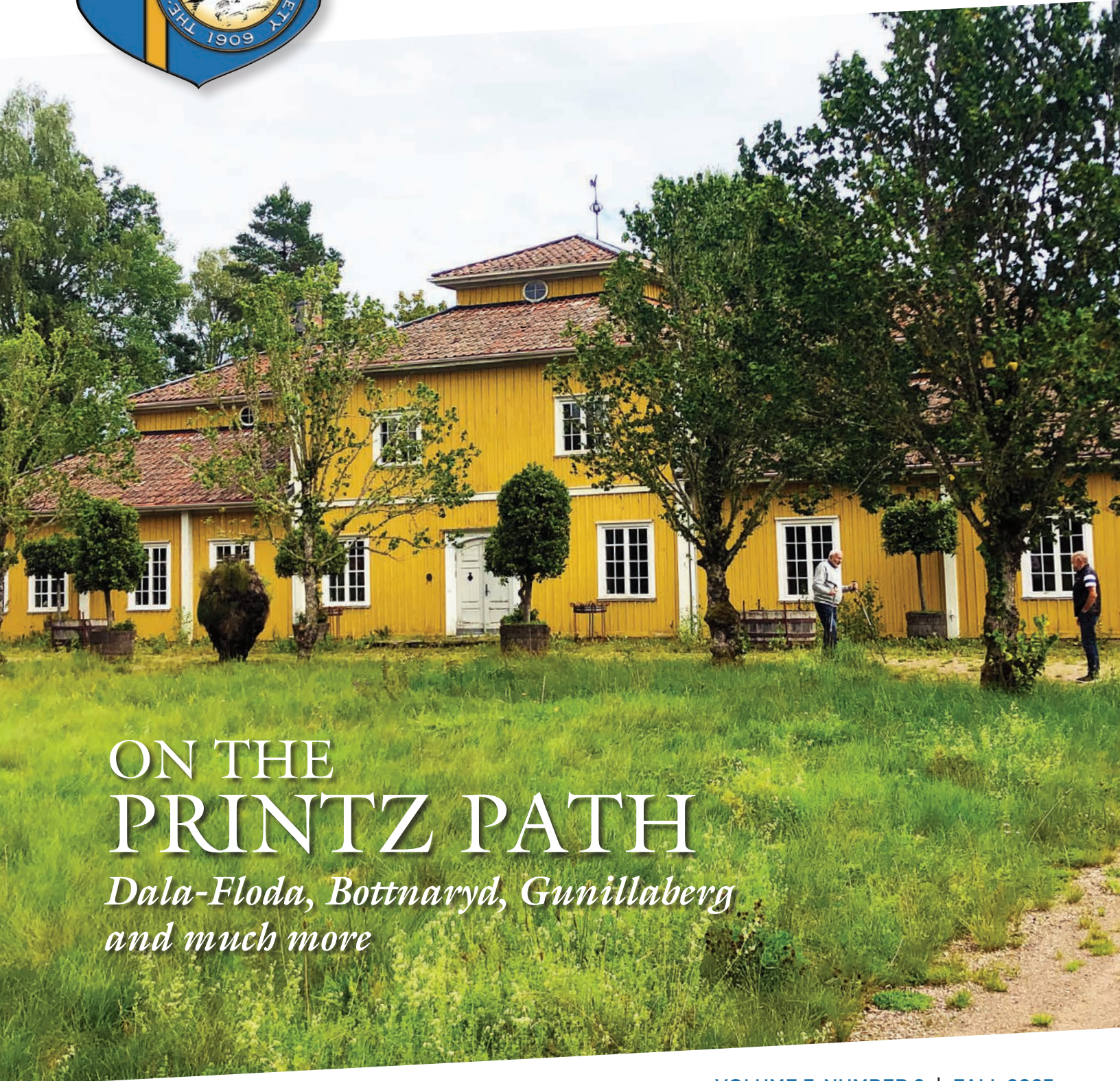




THE SWEDISH COLONIAL SOCIETY

# JOURNAL



## ON THE PRINTZ PATH

*Dala-Floda, Bottnaryd, Gunillaberg  
and much more*

VOLUME 7, NUMBER 2 | FALL 2023

PRESERVING THE LEGACY OF THE NEW SWEDEN COLONY IN AMERICA



# THE SWEDISH COLONIAL SOCIETY

THE LAZARETTO, 97 WANAMAKER AVE., ESSINGTON, PA 19029-1424

## SCS Goings-on in Tinicum

As I write this, the Swedish Colonial Society has just had its first event at the new exhibit space in the Lazaretto. Former Governor Kim-Eric Williams and his partner Ruth Rizzi have continued to work hard all summer, not only at getting all of the art and artifacts moved to this space, but also hung, mounted, or otherwise handsomely displayed in it. It's a large and elegant room with wooden floors and plenty of natural light. It looks very good indeed.



This event on Saturday, October 7th, was the official opening of the Lazaretto by Tinicum Township to the public. There are three organizations exhibiting in the building, each with its own room: the Swedish Colonial Society, the Italian Cultural Center of the Delaware Valley, and the Tinicum Township Historical Society. Later on, after Kim-Eric and Ruth have finished all of the exhibit tags and didactics, the SCS exhibit room will likely hold its own grand opening for its members and friends. As one of the 3 or 4 docents in our room, I can say that it feels good to have our historical and cultural treasures on display to the public. In doing so we're revealing more of who we are.

The Township had also scheduled its annual Community Day and Health Fair in Governor Printz Park for the same day, but because of the threat of rain it was postponed to November 11th from 12 to 5. Naturally the Farmstead will also be open then as well.

Over the summer we were open during all ten Tinicum Farmers Markets on every second Wednesday from 4:30 to 7:30, starting in June and ending in September. And of course we were and will continue to be open every first Saturday of every month, from 11 to 2. There's a group of 5 or 6 of us who are there to meet, greet, and chat with all and sundry about the Farmstead and New Sweden history. Often our blacksmiths Rob and Blair are on hand, as well as the "Little Key" boat hosted by Jack Evans.

On April 29th, at the Farmstead, I received a medal commemorating the New Sweden Colony's 350th year anniversary from the Johan Printz Foundation of Bottnaryd, Sweden. The medal, cast in 1988, was given to me and the SCS by Anna Gillek, chairman of the Bottnaryd Hembygdsförening or Home Village Association (see their website <http://www.hembygd.se/bottnaryd>). She and her partner Ian Stylyar had come to visit the Farmstead during their vacation in the USA. In my article in this Journal I tell the story of her reaching out to us and our reaching out to her Association and to others in Sweden. Reaching out in this way to Swedish culture and history brings great rewards, I feel.

We're looking forward with great anticipation to this year's Julmiddag on Saturday, December 16th at the Corinthian Yacht Club, right next door to Governor Printz Park, in Essington PA. We hope to see you there. In the meantime, I wish you all a beautiful Fall.

*Joseph P. Mathews*

Joseph P. Mathews  
governor@colonialswedes.net



Sandy Adzick, Commodore of the Corinthian Yacht Club, Ken Peterson and Larry Backlund.



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(PHOTOS AS CREDITED)

**On the Cover:** Gunillaberg, Johan Printz's 17th Century Manor House  
PHOTO CREDIT: JOSEPH MATHIEWS

## EDITOR NOTE

In this issue of the SCS Journal, the focus is on paths—Governor Joe Mathews traced the path of Johan Printz on a visit to Sweden, the Separate Paths Jean Soderlund spoke of at the Forefathers Luncheon, and the path to adjudication of a colonial law case heard in what had been Fort Christina, translated by Charles Gehring. We continue the features on members and include an obituary of a true friend and supporter of SCS, "Brip" du Pont. There is also a "correction" meant to emphasize the historical accuracy of content and reliability of sources expected in our publication.



On the  
Printz Path  
*A Return Visit*  
by Joseph Mathews



Lenapehoking  
Alliance  
*Identities Preserved  
Among Swedes and  
Finns*  
by Jean R. Soderlund



An Exquisite  
Gift from  
Sweden:  
*Johan Printz in  
Miniature*  
by Larry Backlund

# On the Printz Path

## *A Return Visit*

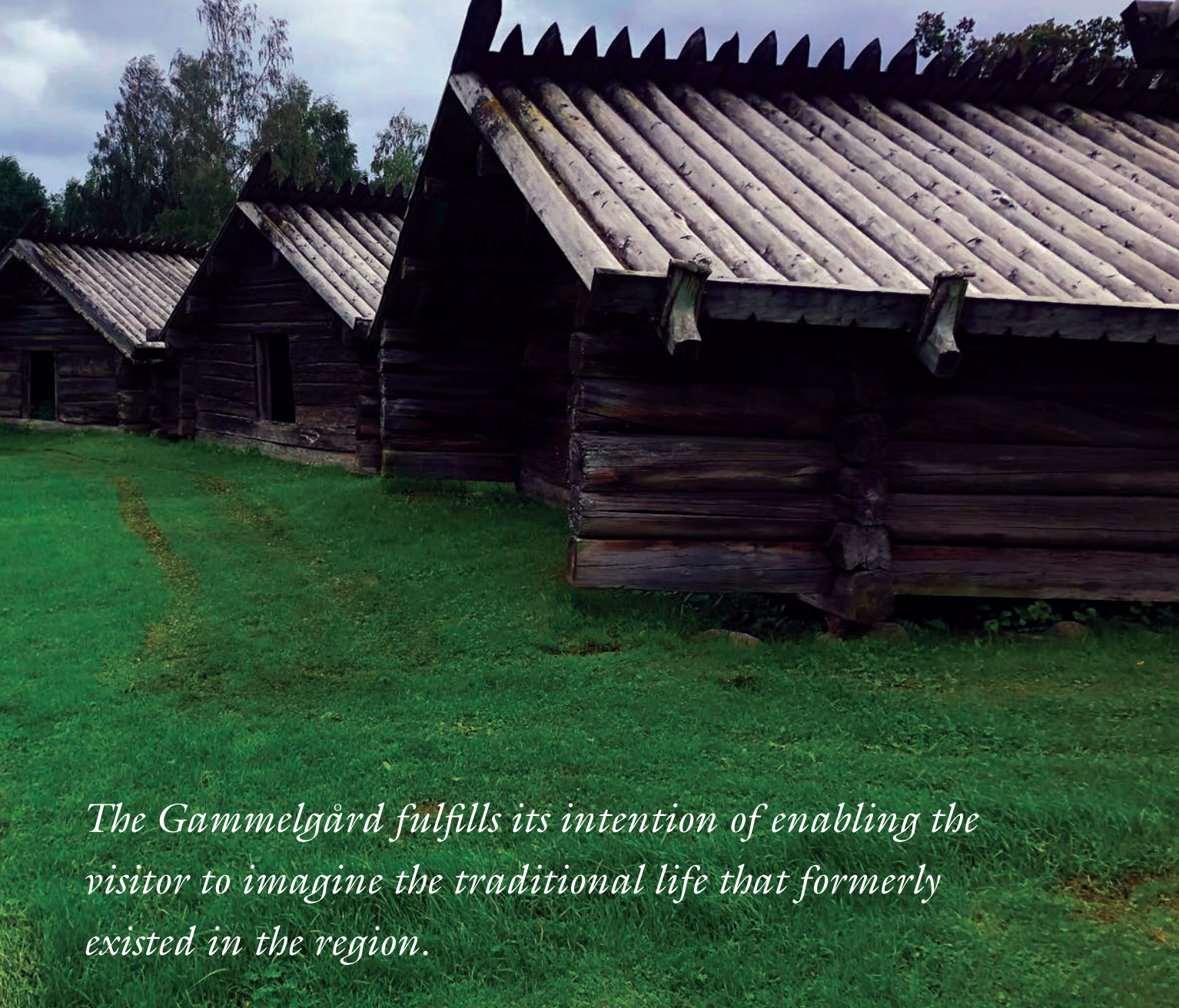
*In my article on homestead museums in the Fall 2022 issue of this Journal, I mentioned how I would like to return to Sweden to see the artist Anders Zorn's Gammelgård, or Old Farm, which was closed for the season when I was there in 2022. I also hoped to return to Dala-Floda to see more of its museum--I was there only for a few hours in 2022. --Joe Mathews*

There was a third place I had been interested in back in 2022, namely, Bottnaryd in County Småland, the home of the New Sweden colony's best known and longest-serving Governor, Johan Printz. It was too far south for me to consider in 2022, but I could go there now in 2023. I asked SCS Councillor in Stockholm, Leif Lundquist, to see if he could find someone local to contact. He found Anna Gillek who is Chairman of the Hembygdsförening or Home Village Association of Bottnaryd. She also has a leading position in Jönköping County government. After she and I exchanged emails, she told me she would be on vacation in the U.S. in April with her partner and would come to Tinicum to visit the Farmstead then. On April 29, 2023, she and her partner Ian did just that. They visited the Farmstead and our rooms in the Lazaretto for a couple of hours, generously giving me and the SCS a beautiful bronze medal that had been made in 1988 commemorating Printz and the 350th anniversary of the New Sweden colony. We reciprocated by giving them an important book for their Association's library: The Instruction for Johan Printz by Amandus Johnson. Anna invited me to visit Bottnaryd in turn. Soon after their visit I decided I would indeed go to Sweden to spend two weeks there



in August to see all three places, including a few others if I could. In this article, I would like to describe my travels in Sweden much as I did in last Fall's article.

To begin with, the Zorn Gammelgård, or Zorn's Old Farm, is an open-air museum like Skansen, only the buildings are from villages around Lake Siljan in Dalarna County. Zorn had spent time as a boy in such a rural village and he was interested in preserving that culture. From 1914 to 1919, he personally supervised the moving and reconstruction of the Hemgården or Farm which is comprised of 12 buildings brought from villages around Mora and arranged around a rectangular courtyard. The buildings are very old, the earliest being the eldhus (or fire hut or cooking house) built in 1237! Tours in Swedish are given



*The Gammelnård fulfills its intention of enabling the visitor to imagine the traditional life that formerly existed in the region.*

Above: "Långfäboden or Mountain Chalet. Page 4: Långfäboden or Mountain Chalet. Inset: Hemfäboden interior.

PHOTO CREDIT: JOE MATHEWS (2023)

there, but, as I have almost no Swedish, I instead viewed the historically furnished buildings on my own, inside and out. For me it felt like a great privilege!

The Gammelnård has a total of 42 buildings arranged in groups on fields sloping down to Lake Siljan. Zorn died in 1920 but his wife Emma Zorn and his Director of Collections Gerda Boethius acquired several more groups of log buildings. There is a group of 5 rustically furnished cabins called the Hemfäboden, or Home Chalet, that would have been at some distance from the home farm where the grazing was exhausted. The cattle would be brought there in early summer to feed. Later when that grazing was exhausted, they would trek to the Långfäboden, or Mountain Chalet, which had 11 buildings and was further

yet from the home farm. The design of the cabins in our Farmstead may have been based on such fäboden, or cattle sheds.

There is also a mill complex, boat houses, and a forge. The signage (which is also in English) tells how, in the Fall, on a certain day, a party of women would herd the cattle home. Zorn beautifully memorializes this idyllic life of work and tradition in several of his paintings. The Gammelnård fulfills its intention of enabling the visitor to imagine the traditional life that formerly existed in the region. I spoke with a woman who told me that as a child she was taken along with just such a group of cattle-tending women. She feels fortunate to have had that experience.

The woman mentioned above is Karin Zetterqvist, a member of the Floda Home Village Association. After leaving Mora, I drove to a log cabin she owns and rents to vacationers in the village of Dala-Floda. This is the village of Gunnar Zetterquist, the builder of our Swedish Farmstead now in Printz Park. Karin is Gunnar's niece. Her property is part of Finn Olars Farm shown on page 13 in the Fall 2022 article. She and I had planned on my giving a talk to Association members, so she arranged for there to be a special Kvarnadag, or a Day at the Mill, where I would speak. I described this mill complex in my previous article as well.

Karin's husband is an author named Lars Åke Augustsson. He very generously gave of his time not only to translate my article, but he also

stood next to me supportively as we alternated reading from our respective texts for the audience. Their English must have been good because when I finished my English part (before Lars finished his), they applauded. I've posted my article and his translation on the SCS website [www.colonialswedes.net](http://www.colonialswedes.net). I felt that last year I had come to Dala-Floda without explaining sufficiently who I was and why I was there. This was my chance to express what I feel about the Farmstead and the man who built it: that it was a special place and that I was grateful to him for bringing it into existence.

Gunnar died in 2012. His son Anders and daughter Kerstin still live in the community. Unfortunately, some of the log buildings Gunnar



Bottom: Johan Printz Foundation Members: Per Barje, Werner Ivarsson, Bo-Christer Löf, Ingvar Jardenius, Bengt Faleskog, Lars+Erik Zachrisson, and Joe Mathews

Top: The 1237 Eldus or Fire-hut at Zorn's Gammalgård. Middle: Karin Zetterqvist's Härbre.

PHOTO CREDIT: JOE MATHEWS

had acquired for preservation purposes near his home were now in bad shape and overgrown by vegetation: a sad outcome about which Karin expressed disappointment. Both siblings came to my talk. Anders said I should come by and take some old photos of Gunnar's with me. Later I did take many photos from him to place in our archive. I haven't had time yet to examine them at length, but they seem to reveal much of the missing background to the building of the Farmstead back in 1988, so I'm glad to have them.

I spent 3 days in Floda, taking walks and enjoying staying in Karin's cabin. She told me it had once been a furniture factory with most of the furniture in the building having been made there. The löppis, or flea market store, owned by the chairman of the

Association, Lars Rehde, was just down the street. I went there and spent a pleasant hour with him. He gave me some of his photos, some sketches of scenes of Floda by the local artist Per Hilding Perjons, and a 1980 book of Zorn's Engravings. Later Karin and I visited Perjons' house-museum where I bought his interesting-looking book, titled, *Floda: Once Upon a Time: Dalarna's Pleasure Garden: Pictures and Text*.

The night before I left, Lars Rehde, Karin Z., and Ingrid Sandstal took me out to dinner at a wonderful local restaurant in town. For me Dala-Floda has become a special town with very down-to-earth and interesting people living there. I hope to return soon if possible.

After Dala-Floda I drove to Leif Lundquist's home near Stockholm. Leif is an SCS Councillor, editor of the "Nya Sverige i Nordamerika" website and book, and author of *Long Journey to the South River*, an historical novel set in New Sweden and 17th century Europe. He has been aiding me in my travels and helping me make contacts in Sweden. This time he took me to Vaxholm on the Stockholm archipelago on one day and on a walking tour in Stockholm itself on another.

We saw Printz's coat of arms in the Riddarhuset, or House of Nobility, in Stockholm. He took me to Drottningholm, which I toured on my own. He **continued on page 15**

Left: Printz Coat of Arms, House of Nobility  
Below: Wall-cabinet in Karin's härbre  
PHOTO CREDIT: JOE MATHEWS (2023)



# Lenapehoking Alliance

## *The Alliance between Lenapes and the Swedish and Finnish Community*

*This paper is adapted from a talk that Jean Soderlund presented at the Forefathers' Day Luncheon at the Lazzaretto Ballroom in Tinicum Township on April 22, 2023. It is based upon her books, Lenape Country: Delaware Valley Society Before William Penn (Philadelphia: University of Pennsylvania Press, 2015) and Separate Paths: Lenapes and Colonists in West New Jersey (New Brunswick, N.J.: Rutgers University Press, 2022).*

**T**he lower Delaware Valley, where many of us live and work, is part of the homeland of the Lenape people—Lenapehoking. They welcomed the European colonists to trade and share the land and its resources, but resisted those who expected to colonize all of the territory.

Several members of the Swedish Colonial Society have given me important suggestions over the years as I

conducted research. Peter Stebbins Craig was very generous in commenting on my papers and his publications on early Swedes and Finns made my work possible. Kim-Eric Williams's expert collaboration with Peter Craig on the Swedish church records was also essential. For illustrations for *Separate Paths*, I thank Joseph Mathews for photos of the cabins of the New Sweden Colonial Farmstead. Edith Rohrman helped me to find illustrations and Kenneth Peterson provided his beautiful photos from Trinity Episcopal Church in Swedesboro.

The Lenape people remained dominant in the lower Delaware Valley in the late seventeenth century despite the effects of deadly diseases brought by European settlers. The Lenape population declined from an estimated 7,500 people in the 1630s to 3,000 in 1670. At that time, in 1670, there were about 858 European colonists in the region—mostly Swedes, Finns, Dutch, and English. After that, with increased European immigration and diseases, the Lenape population continued to decline, but many remained in Lenapehoking. As you can imagine, disease had a major impact on their communities and families.

My focus in this paper is the “alliance” that the Lenape people and Swedish and Finnish colonists created to share resources and land, to resist the authority of Dutch and English governments, and to avoid war. What methods did they use to achieve this alliance? Why were the Lenapes, Swedes, and Finns successful in achieving peace?

This long-lasting alliance between Native Americans and European colonists is quite unique in North America during the seventeenth century. The Lenape people and Swedish

### OBITUARY

## Brip du Pont (1920-2023)

On January 16, 2023, we lost one of our Forefather members, Irénée du Pont, at age 103. “Brip,” as he was known, was descended from Sven Gunnarson (Swanson). Significantly, Brip arranged for the Society to receive a \$177,250.00 grant from his family's Crystal Trust, which paid for almost all of the reconstruction costs of our Swedish Colonial Farmstead at Tinicum. As an MIT engineer, he took

an interest in our log cabin project. His other eclectic interests included a home workshop, sailing, organ music, extended motorcycle trips, worn-out shoes, and mechanical pencils. Brip could entertain an entire table at lunch with reminiscences of old Wilmington, Delaware, although even he wasn't old enough to remember the colonial Swedes.

PHOTO CREDIT: JIM GRAHAM





and Finnish community were able to preserve their separate identities and communities by working together against external threats. This brief paper will discuss some of the important events that demonstrate how the alliance remained in effect from 1654 into the eighteenth century.

When Governor Johan Risingh arrived in the Delaware Valley in 1654, some Lenapes, Swedes, and Finns had already formed individual friendships and trading partnerships, despite Governor Johan Printz's rocky relations with Lenape leaders. We can see the first successful efforts to create a formal alliance as Lenapes met with Risingh in a treaty conference at Tinicum in June 1654.

By this time, in the 1650s, many Lenapes, Swedes, and Finns lived near each other in the area that became southeastern Pennsylvania. The Swedish engineer Peter Lindeström identified six Lenape towns from the Delaware River to the falls of the Schuylkill that the Lenapes built to be near the terminus of the fur trade with the Susquehannocks. The Lenapes also sold corn as a cash crop to New Sweden when its supplies ran short.

Both the governor and Lindeström kept a record of the 1654 Tinicum conference. Risingh assured the Lenape leaders that the Swedes "wished to damage neither their people nor their plantations and possessions." He proposed a mutual alliance in which each group would ignore rumors of "bad intentions" and warn the other of impending attack by an enemy nation. The Lenape leaders responded by inviting the colonists to build a fort and houses at Passyunk, one of

**continued on page 11**



In April 2023 guests attending the Forefathers Luncheon gather on the veranda of the historic Lazaretto just before they were taken on a tour of the two new rooms to be occupied by the Society: the New Sweden Study Center and the Exhibition Room.

PHOTO CREDIT: JOE MATHEWS



## FOREFATHER'S LUNCHEON AND ANNUAL MEETING

The Council of the Swedish Colonial Society held its annual meeting at the Forefather's Luncheon, on April 22, 2023, at the Lazaretto Ballroom, Essington, PA.

Curator Beverly Walker introduced several Forefather members who were present. These included several descendants of Peter Rambo, Carl Springer, Olaf Stille, and Johan Stålkop.

Governor Joe Mathews then welcomed all the celebrants and conducted other business, including election of new Council members, in precise and rapid fashion. All of the nominated were selected.

Lunch followed. Many participants note the excellent quality of the food served buffet style.

The guest speaker was Jean Soderlund, who focused on the "alliance" or continued cooperation of the Lenape and the so-called "Old Settlers"--mainly Swedes and Finns--after the Dutch and then the English takeover of the former New Sweden. This friendly arrangement had been pledged in June 1654, when the newly-arrived Governor Johan Risingh met with several Lenape leaders, including Naaman, Peminacka, and Ahopamek, at Tinicum. She deftly mentioned several episodes of what could be called "joint resistance" against the new possessors of the Delaware River Valley. These are elaborated in her books, *Lenape Country* and *Separate Paths*.

Time for audience questions followed, during which Soderlund conceded that the Lenape in Pennsylvania had been compelled to move west under colonist population pressure in the 18th century. But not all Lenape made their way westward. A substantial Lenape population remained in Southern New Jersey served by Moravian missionaries in the early 18th century, and thought of by colonial officials as a "sovereign" entity. Thus, her title *Separate Paths*, worthwhile reading for all readers interested in the Lenape relationship with the Pennsylvania colony.

Lawrence Backlund

**S**ometimes the voices of settlers are hard to find, as in this court case in which “stones” have been thrown and injuries suffered. Charles Gehring, Director of the New Netherland Research Center in Albany and an excellent scholar of Dutch sources, has translated a

court record of the path to justice. He noted that the “judge” was Willem Beeckman, a vice director of the New Netherland company. Among those present either as witnesses or translators—this is not clear—Oele [Olaf] Stille, Matteijis [Mats] Hannsen, and Peter Kock are named, prominent

figures of the Swedish Nation. Note, too, that the fines imposed were halved. It’s not clear either why Swen Swensen’s wife is never named. Note, as well, that this hearing took place in Fort Altena—the renamed Fort Christina.

## Translation of Fort A Jtena court proceeding by Charles Gehring

Present

Lord Wm. Beeckman Honorable commissioners Ogle Stifle

Matteijis Hanssen

Peter Kook

Ordinary session

dated 4 October 1663

Extract from the proceedings of the vice director and Swedish

commissioners held in Fort A Jtena

The Vice Director Beeckman as sc/zozlf, plaintiff, Margriet, the wife of Tomis Nijlsen and the wife of Swan Swenson, defendants.

The plaintiff portrays their contentious lifestyle, about which there have been many complaints and says that Margriet scrapped with her sister-in-law the wife of Swan Swenson a while ago, hitting her in the head with

a stone. It produced a hole and a profusion of blood, which she showed to Commissioner Math. janssen. Margriet says that her sister-in-law, having come to their place to milk, and while doing such, accused her of being Peter Meyer’s thief. which Swan Swenson denied, but said they were accusing one another mutually.

Margriet said further that Swan Swenson threw a large stone at her but missed, which Swan acknowledged.

The plaintiff concludes that Margriet, according to the ordinance or placard emanating from the honorable lord Director General and Councilors about such a matter, is condemned to pay a fine of two hundred guilders and gwen Swenson together with his wife a fine one hundred Builders.

The honorable commissioners having also deliberated on the case, condemn Margriet to a fine of one hundred Builders and Swan Swenson to a fine of /50

Done as above

Agrees with aforesaid minutes,

inthe absence ofthe secrty Wil. Beeckman

**continued from page 9**

their major towns, in order to avoid the possibility of violence when the Europeans' livestock trampled the Natives' fields or a young Lenape attacked a colonist. The Lenape leader Naaman promised that the Swedes' "enemies would be theirs, and if they heard or saw anything evil, they would call our attention to it and inform us, even in the middle of the night."<sup>1</sup>

The Lenape leaders also raised the issue of disease that the Europeans brought. Though Swedes, Finns, and others wanted peace, nevertheless Lenapes died as a result of colonization. The Lenape people correctly pointed out that the Swedish ship *Örnen*, on which Risingh had sailed, brought disease—with about 100 deaths among the 350 settlers on board and additional fatalities after arrival. At the conference, however, Risingh and the Lenape leaders reached agreement to establish their alliance and, at the end of the meeting, the Swedes offered the Lenapes food and wine.<sup>2</sup>

In 1655, the Lenape leaders demonstrated their commitment to the alliance when the governor of New Netherland, Peter Stuyvesant, planned his attack on New Sweden. The Lenapes warned the Swedes and Finns of the Dutch plan to assault New Sweden; at the same time, their Munsee allies attacked Manhattan, forcing Stuyvesant and his troops to withdraw from the Delaware Valley. Before departing, the Dutch troops assaulted Swedes and Finns, and damaged a great deal of property, but left the Swedish and Finnish community intact.

After the Dutch conquered New Sweden in 1655, the Lenapes, Swedes, and Finns solidified their alliance to resist heavy-handed Dutch authority. An example of the alliance against the Dutch occurred when the ship *Mercurius* arrived in 1656 with Finnish and Swedish immigrants. The ship had left Sweden before news of the Dutch conquest arrived. It had 105 passengers, mostly Finnish settlers, and trade goods. Stuyvesant refused to allow them to stay in the Delaware Valley because they would increase the strength of the Nordic people who were alienated from his administration and allied with the Lenapes. The Lenape leaders wanted to increase the population of their Swedish and Finnish allies and valued trade for European goods. So, when the ship was ready to return to Sweden, a large group of Lenapes, Swedes, and Finns boarded it and told the crew to take it upriver to join the other Swedes and Finns at Tinicum. The Dutch were unable to prevent this, and then recognized the local autonomy of the Swedes and Finns with a separate court at Upland and officials. The community became known as the Swedish Nation.<sup>3</sup>

With the English conquest of the Dutch colony in 1664, the alliance of Lenapes, Swedes, and Finns remained firm as together they resisted English efforts, under the Duke of York, to impose their power and expropriate land. The Lenapes, for example, assisted the Swedes and Finns who supported the Long Swede in the summer of 1669 by offering them land on the New Jersey side of the Delaware River for settlement. In 1675-76, the alliance of Lenapes, Swedes, and Finns enabled the Delaware Valley to escape the horrors of war similar to Bacon's Rebellion in Virginia and King Philip's War in New England.

The Swedes and Finns who moved to West New Jersey continued their alliance with the Lenape people by sharing the land, trading, helping others to settle in the region, and dealing directly with the Lenapes to resolve disputes over roaming livestock. By 1693, one-third of Swedish Lutheran households in the Delaware Valley lived in West New Jersey.

Most Swedes and Finns improved relatively small acreages for agriculture, leaving forest in which to run livestock and cut wood for sale in Philadelphia and other towns. Some pursued the fur trade with the Lenape people and served as interpreters for the English colonists.

The interpreters and traders who lived and worked in New Jersey for at least part of their lives are well known. Among them was Israel Helm, who traded and participated in treaties from the 1660s; in 1677 he received land from the Lenape people in what became Gloucester County. Lars and Charles Dalbo traded with Lenapes and other Natives from Cape May through West Jersey to Maryland until their deaths in the early 1720s. The merchants Måns and Gunnilla Cock in 1697 settled with their family in Cinnaminson and later moved to Gloucester County. John Hansson Steelman lived with his family in West Jersey, then left for Maryland where he traded with and interpreted for Native communities in the Susquehanna Valley in their dealings with Pennsylvania and Maryland. Eric Pålsson Mullica and his second wife Ingeborg moved their household to the Little Egg Harbor River, later known as the Mullica River. Three of his sons bought land on Raccoon Creek, now Mullica Hill in Gloucester County.<sup>4</sup>

We also have evidence of collaboration between Lenapes and members of the Swedish and Finnish community in 1677-78 as they assisted the West New Jersey immigrants when they arrived at Raccoon Creek and through their first winter. According to eighteenth-century Quaker politician and historian, Samuel Smith of Burlington, the ship *Kent's* crew "landed their passengers, two hundred and thirty in number, about Raccoon creek, where the Swedes had some scattering habitations, but they were too numerous to be all

provided for in houses; some were obliged to lay their beds and furniture in cow stalls, and apartments of that sort; among other inconveniences to which this exposed them, the snakes were now plenty enough to be frequently seen upon the hovels under which they shelter'd.”<sup>5</sup>

Beyond Smith's condescending dismissal of the Swedes' and Finns' settlement, he displayed scant interest in how they and Lenape women and men actually assisted hundreds of new arrivals. In 1677, approximately twelve Swedish and Finnish households lived near Raccoon Creek. Sheltering and feeding the *Kent* passengers required maximum effort, probably with some assistance from settlers in the Salem colony and across the Delaware. Because of delay in starting to build the Quaker town of Burlington until late winter 1678, the Friends in the interim lived in wigwams and ate corn and venison supplied by their Lenape neighbors.<sup>6</sup>

For Lenapes, Swedes, and Finns, the issue of European livestock had the greatest potential for causing trouble as occurred frequently in other colonies. Scholar Robert S. Grumet described how livestock provoked Kieft's War with the Munsees in the early 1640s: "Settlers moving onto lands sold by Indians put both peoples in closer contact than ever before. Settlers' horses and cattle trampled nearby Indian gardens while pigs broke into homes and fields of Indian neighbors. Colonists demanded compensation for livestock

shot by Indians or killed by their dogs. Authorities ordered Indians to fence their fields and kill their dogs. Relations worsened as rumors of Indian conspiracies, fueled by the realities of Indian wars in Canada, Virginia, Connecticut, and elsewhere, spread insidiously throughout New Netherland." Colonists in New Netherland, Virginia, and New England used incidents involving animals to justify military offensives against Native towns and to expropriate land.<sup>7</sup>

In the Delaware Valley, the alliance between Lenapes and Swedes and Finns had helped to keep the peace since the 1654 alliance between Governor Risingh and Lenape leaders, in which they specifically pledged to resolve any conflicts over livestock. Though livestock must have created problems between Lenape communities and European settlers in West New Jersey, because they ran pigs in the woods, only one livestock complaint involving Lenapes survives in the early court records, a petition to the Gloucester County court from a colonist, Samuel Taylor, who was not a Swede or Finn. He asked the justices for help because the neighboring Lenapes had killed "5 great Breeding Soves with several Hoggs." He did not mention how his animals had spoiled Lenape property, but believed that Lenapes were responsible because other pigs had returned home injured by arrows and a tomahawk. The pacifist Quaker justices and Lenapes mediated the dispute to avoid further conflict.<sup>8</sup>

Right: Ruth Rizzi presents a model of the 17th century warship *Vasa* for display.

PHOTO CREDIT: KIM-ERIC WILLIAMS

Below: Kim-Eric Williams and Ken Peterson hanging the handcrafted cloth Printz Coat of Arms in the 3rd floor hallway at the Lazaretto. The banner was created in 1993 for the 350th anniversary of Tinicum township by member Jean Roll.

PHOTO CREDIT: RUTH RIZZI



If similar problems arose between Lenapes and Swedes and Finns, they must have negotiated out of court. Several letters from Lutheran priests Andreas Rudman and Ericus Björk in 1697 provide useful evidence about how the Lenapes and Swedes and Finns maintained their alliance. The ministers reported that relations with the Lenapes were strong. The Lenapes confirmed that the Swedes and Finns were “like brothers and sisters” and “live together in the most friendly manner, in trade, in council and justice, as they also call all Swedes their own people.” This alliance went back to the 1654 treaty between Risingh and Lenape leaders but continued into the eighteenth century as they continued to meet together, according to the ministers, “in council and justice.”<sup>9</sup>

The colonists who immigrated to what became Delaware, West New Jersey, and Pennsylvania chose from two types of colonization: 1) the plantation regime with the expectation that Lenape people would leave, which many of the Quaker and other English colonists adopted; and 2) the broad path, in which Lenape leaders offered to share land and resources, which was adopted by many Swedes and Finns.

The term “broad path” comes from the speech of a Lenape leader who spoke to the Quaker colonists at Burlington at one of their early conferences. He said, “You are our

Brothers, and we are willing to live like Brothers with you: We are willing to have a broad Path for you and us to walk in,... It shall be a plain Path, there must not be in this path a stump to hurt our feet.”<sup>10</sup> The Lenape people intended to share their land with the Quaker immigrants. Like English colonists in other parts of North America, however, the West New Jersey proprietors wanted sole ownership of the land, so they chose the plantation model of colonization. Some believed that God struck down the Lenapes with epidemics to make way for Quaker colonists. Lenapes intended only to share the land, not sell all of it, and in fact continued to live in many parts of southern New Jersey.

In contrast, the Lenapes, Swedes, and Finns chose the broad path of collaboration: a less aggressive path in which they shared land and other resources, traded and collaborated on a daily basis, and negotiated directly when problems arose over livestock. Together the Lenapes, Swedes, and Finns maintained their alliance, which helped both groups to preserve their identity and communities.

#### ABOUT THE AUTHOR

**Jean R. Soderlund** is Professor of History Emeritus, Lehigh University

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<sup>1</sup> Stellan Dahlgren and Hans Norman, *The Rise and Fall of New Sweden: Governor Johan Risingh's Journal 1654-1655 in Its Historical Context* (Stockholm: Almqvist & Wiksell International, 1988), 175, 177; Peter Lindeström, *Geographia Americae with an Account of the Delaware Indians Based on Surveys and Notes Made in 1654-1656*, trans. and ed. Amandus Johnson (Philadelphia: Swedish Colonial Society, 1925), 129.

<sup>2</sup> Jean R. Soderlund, *Lenape Country: Delaware Valley Society Before William Penn* (Philadelphia: University of Pennsylvania Press, 2015), 82-84.

<sup>3</sup> Soderlund, *Lenape Country*, 97-99.

<sup>4</sup> Jean R. Soderlund, *Separate Paths: Lenapes and Colonists in West New Jersey* (New Brunswick, N.J.: Rutgers University Press, 2022), 122-24.

<sup>5</sup> Samuel Smith, *The History of New-Jersey*, 2nd ed. (Trenton, N.J.: William S. Sharp, 1877), v-vi, 92-99.

<sup>6</sup> Soderlund, *Separate Paths*, 79-80.

<sup>7</sup> Robert S. Grumet, *The Munsee Indians: A History* (Norman: University of Oklahoma Press, 2009), 56-58; Virginia DeJohn Anderson, *Creatures of Empire: How Domestic Animals Transformed Early America* (Oxford: Oxford University Press, 2004); William Cronon, *Changes in the Land: Indians, Colonists, and the Ecology of New England* (New York: Hill and Wang, 1983), 128-31; Pekka Hämäläinen, “The Politics of Grass: European Expansion, Ecological Change, and Indigenous Power in the Southwest Borderlands,” *William and Mary Quarterly* 3rd ser., 67 (2010): 173-208.

<sup>8</sup> Petitions 1689-1726, Gloucester County Court Documents, Gloucester County Historical Society, Woodbury, N.J.; Soderlund, *Separate Paths*, 121-22.

<sup>9</sup> Peter Stebbins Craig and Kim-Eric Williams, eds., *Colonial Records of the Swedish Churches in Pennsylvania*, vol. 2 (Philadelphia: Swedish Colonial Society, 2006), 64, 88.

<sup>10</sup> Thomas Budd, *Good Order Established in Pennsylvania & New-Jersey in America* (1685), 32-33.

*An exquisite gift  
from Sweden:*

# Johan Printz in Miniature

On April 29, 2023, Anna Gillek, Chairman, on behalf of the Johan Printz Stiftelse or Foundation of the Bottnaryd Hembygdsförening or Home Village Association, gave Joseph Mathews, Governor of The Swedish Colonial Society, a Special Bronze Jubilee Medal commemorating the 350th Anniversary of the Colony of New Sweden. The medal was engraved by Rune Karlzon, a Bottnaryd native and noted artist and sculptor.

On the obverse side of the medal a corpulent Printz is depicted next to a sword and scabbard representing his military career, the figure of a priest suggesting his interest in religious matters, a representation of Bottnaryd Church and Bell Tower, and on the reverse side of the medal an Indian motif symbolizing Printz's contact with the Lenape in New Sweden. The medal was issued in 1988 in a limited and numbered edition.

Many thanks go from the Society to Chairman Anna Gillek and the Johan Printz Foundation/Bottnaryd Hembygdsförening for this handsome gift!

TOP: Anna Gillek, Bottnaryd Hembygdsförening/Village Association presents Printz Medallion to Governor Joseph Mathews, April 29, 2023

PHOTO CREDIT: ANNA GILLEK

BOTTOM: The Printz Medallion

PHOTO CREDIT: JOE MATHEWS





Above: Battnaryd Church  
PHOTO CREDIT: JOE MATHEWS (2023)

### continued from page 7

helped me set up a stimulating conversation over lunch with Professors Adam Hjørthen and Dag Blanck at Uppsala University. A very satisfying 3-day visit.

Then on to Johan Printz's birthplace, the village of Bottnaryd, to visit with Anna Gillek and her partner Ian Styler. Anna's nearby family's farm is called Lönsås or "Maple Syrup"! They put me up in the beautifully renovated foreman's house just next to their manor house. My first meeting was with the Johan Printz Foundation, a sub-group of the Bottnaryd Hembygdsförening, or Home Village Association, of which Anna is the Chairman. One of them, Bengt Faleskog, is considered by them to be the leader. He is a retired vocational teacher and an accomplished craftsman in various media. He was the main force behind the New Sweden Museum which they had been working on to complete for my arrival. It was on the second floor of a log building belonging to Bottnaryd church next door. They took me inside the museum where I could examine his models of Fort Christina and of the blockhouse Church with a removable roof showing the interior of the church. Both objects were meticulously rendered. There were painted metallic strips that had decorated Printz's casket. And of course, there were posted on the walls various posters and writings offering information on New Sweden history, all in Swedish, of course.

The men had prepared a fika, or coffee break, in their Association's meeting hall just opposite and, after we enjoyed that, I gave each of them a Swedish Colonial Society Commemorative 375th Jubilee lapel pin in

appreciation of all their work in New Sweden history. I had also given Anna two more books for the Association's library: Peter Craig's *The 1693 Census of the Swedes on the Delaware* and Chilstrom-Meixner's *The Red Ribbons: The Journeys of Armegott Printz*.

We then went next door to the 1666 Bottnaryd Church with its beautifully painted timber walls and ceiling. We entered the locked Printz wing with the famous portraits of Printz and his wife. Hanging on the wall were various carved coats of arms, a suit of armor, and spurs that had belonged to Printz. There was a very impressive scale model of the Kalmar Nyckel that Bengt had made. He showed us some of its movable parts.

In the afternoon we visited Gunillaberg, Printz's estate and manor house. Made of horizontal timbers covered by vertical boards, it had been renovated and modernized in the 1960's by its owner Bo Ehrner of the Johan Printz



### ABOUT THE AUTHOR

Current SCS Governor Joe Mathews is also the Chairman of the Board of Directors of the New Sweden Company (NSC), formed in 1983 to build and maintain the New Sweden Colonial Farmstead and all artifacts associated with it. He is also a part-time employee of the Lummis Library of Cumberland County Historical Society (CCHS) in Greenwich NJ.

Foundation. Since 2008, it had been owned and operated by the floral artist Tage Andersen as a art studio, gallery, and garden with greenhouse. It's now permanently closed and for sale. We were able to examine the house which is still full of paintings and other materials relating to Andersen's operation. The folks from the Johan Printz Foundation were concerned about the condition of the house and grounds.

The next day was a meeting day of the whole Association at their homestead museum. There were various crafts exhibits and a special dish of Kolbulle was served. This is a tasty pan-fried waffle with small bits of bacon and lingonberry sauce--I was served this dish at the Kvarnadag in Dala-Floda also.

While there I met Göte and Maureen Bengtsson of Jonköping. I had met them last year at the Rambo and Stiddem Reunion at the Farmstead. They invited me to join them on a visit to the Tändsticksmuseet, or Match Museum, in Jönköping. They brought me to the handsome Printz Memorial in the City Park. It had been donated to the city by the Swedish Colonial Society in 1963. They showed me around downtown Jönköping and took me to lunch. It's a very pleasant city situated on the shores of Lake Vättern.

The next day I took my leave of Anna and Ian and drove to the baroque Läckö Castle where Armegard Papagoja, daughter of Johan Printz, died in 1695. Maureen Bengtsson had expressed curiosity about

Armegard's burial place. I was told by the museum guide (whose tour in English was fascinating) that her remains may have been disposed of later on, though they also may have been buried at the nearby cemetery of Otterstad. I did a search and actually found the former cemetery of the church of Otterstad. There were no graves--just a field of boulders and wild grasses. The newer church and cemetery were close by. The following day--after a quick side visit to Västerås on Lake Mälaren-- I drove to Arlanda and took my flight from Sweden.

It had been a great trip that gave me much to think about. Zorn's Gammelgård had shown me how our own Farmstead may have been inspired by Dalarna's rustic agricultural buildings. My stay in Dala-Floda gave me the opportunity to experience first-hand and learn more about the community that had fostered Gunnar Zetterquist's career as folklorist and builder. Finally, Bottnaryd, Gunillaberg, and Jönköping all had

added to Johan Printz's stature in my mind and made him much more a real-life rather than a one-dimensional historical personage.



Top: Printz Memorial in Jönköping City Park.

PHOTO CREDIT: JOE MATHEWS (2023)

Bottom: Joe Mathews speaks to Association members at a special Kvarnadag or Day at the Mill.

PHOTO CREDIT: KARIN ZETTERQVIST





Above: The baroque Läckö Castle where Armegard Pappoja, daughter of John Printz, died in 1695.

PHOTO CREDIT: JOE MATHEWS (2023)

## Publisher's Correction

# Carl Christofferson Springer Again

In the last issue of the Swedish Colonial Society Journal, Vol 7, No 1, we were pleased to publish another article on Carl Springer, (1658-1738) one of the most important persons to settle in the Delaware Valley. Unfortunately, there were some errors included that need to be corrected and that resulted from the author in Utah not having access to adequate resources.

In the present state of scholarship, it is better to use only the given baptismal name in the original language. Charles is an English translation of Carl, so that is enough, Likewise, it is Johan and not John when dealing with this common first male name, e.g. Johan Printz ..

Carl Springer's mother, Beata Salina, was a "Hovfru" and was not as stated a housekeeper but a "Lady-in-Waiting" at the court of dowager Queen Hedvig Eleanora. Unfortunately, even Peter Craig copied this inaccurate translation. She never mopped the floors or dusted the china. Thus she is buried before the altar at Mariefred, the church adjacent to Gripsholm castle.

Latvia was governed as a Swedish province from 1660-1721. Riga was then the largest city under Swedish rule and primarily German, which Carl spoke fluently from his mother's family attendance at the German Church of St. Gertrude in Stockholm. Latvia was never ethnically Russian, and Carl certainly knew no Russian.

Most importantly Carl Springer's career is omitted entirely. He was the person who wrote the 1693 Census of Swedes on the Delaware, sent to the King of Sweden in 1693. These names are the foundation of all New Sweden biography. His inquiry resulted in the Church of Sweden sending three priests to America in 1697 and the establishment of eight congregations. As one of the few literate persons among the Swedes he advocated for them with William Penn. He was also an active member of the congregation in Wilmington leading services as a Lay reader when there was no pastor and being the leading member of the Vestry of Holy Trinity Church until his death in 1738.

We recommend Peter S. Craig's *1693 Census of the Swedes on the Delaware* to all New Sweden genealogists. In it we learn (p. 108) that Carl and Maria Hendricksdotter had at least eleven children, not just two as the article implied. And from the chronology we see that Carl was kidnapped in 1679, not as imagined in 1678.

Some 19th Century genealogies are mis-leading and must be used with utmost care. Such is the case with Moses Springer's extensive 1881 fabrication of eight generations of the Springer family. It is so full of false information that nothing from it is useful today. A better choice now is Baldwin Mautl's *Charles Springer's Family in Swedish History*. (Wilmington: Delaware Swedish Colonial Society, 1978). Another good resource is Jeannette Eckman's *Crane Hook on the Delaware. 1667-1699*. (Newark: Delaware Swedish Colonial Society/ University of Delaware. 1958). Chapters 7, 8, and 9 are devoted to Carl Springer.

Kim-Eric Williams

## NEW MEMBERS WELCOME!

**THE SWEDISH COLONIAL SOCIETY** welcomes new members. No Swedish relative or ancestry is required – only an interest in colonial history.

### Contact our Registrar:

Theresa Brasko, *The Swedish Colonial Society*, 97 Wanamaker Avenue, Essington PA 19029-1434 or visit us online at: [www.ColonialSwedes.net](http://www.ColonialSwedes.net). Email: [TerryBrasko@mindspring.com](mailto:TerryBrasko@mindspring.com)

**The annual membership fee** for an individual is \$45. An annual family membership, which includes two adults and minor children, is \$52.50.

**Our Mission** is to preserve and promote the history, genealogy and culture of the New Sweden Colony in America

### Our Purposes are:

1. To collect, archive, and publish materials
2. To make colonial genealogical records broadly available
3. To acknowledge members' proven descent from colonial forefathers
4. To encourage awareness and preservation of monuments at historic sites
5. To celebrate historic and cultural events and accomplishments relating to the Colonial Swedes and Finns in America



**Beverly B. Walker - Curator**

## NEW FOREFATHER MEMBERS

The following have been authenticated by SCS Curator Beverly Walker and are welcomed as “Forefather Members:”

**Rodney Reo Hammons**, of Texas, has proven decent from Timmon Stidden’s son, Erasmus Stedham.

**Robert Anthony Larson**, of Indiana, has proven descent from Olof Persson Stille through his son, Anders Oolfsson Stille.

Active members of the Swedish Colonial Society may apply for recognition as “Forefather Members” if they can prove descent from Swedish colonists arriving in the United States prior to the Treaty of Paris, marking the close of the Revolutionary War, in 1783. Application forms may be obtained from the SCS Website ([www.ColonialSwedes.net](http://www.ColonialSwedes.net)).

**Theresa Brasko - Registrar**

## NEW MEMBERSHIP NEW INDIVIDUAL MEMBERS

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Lancaster, KY

Richard Lange  
Bryn Mawr, PA

Stephanie Bontemps  
Swansea, IL

Gisela Rivas  
Dalaro Sweden

Norman Goos  
Galloway, NJ

Tina Swoger  
Kearney, MO

Ola Isacson  
Mulljö Sweden

William Werner  
Glen Mills, PA

Jeffrey B. Keener  
Lorain, OH

### Upgrade to Life Member

Richard Stålcup  
Brooksville, FL

Nicholas Keen  
Bellefonte, PA

Deanna Lahre  
Blue Earth, MN



## SWEDISH COLONIAL SOCIETY PATRONS, OFFICERS, COUNCILLORS & HONORARY GOVERNORS

*As of November 2023*

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King of Sweden

#### Deputy High Patron

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Top Left: The Officers and Councillors of the Swedish Colonial Society meet on the third Thursday of every month except June, July, August & December, at The Lazaretto.

PHOTO CREDIT: KIM-ERIC WILLIAMS



THE SWEDISH COLONIAL SOCIETY  
**JOURNAL**

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The Lazaretto  
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## SAVE THESE DATES



*December 16, 2023*

### **Julmiddag**

*Corinthian Yacht Club  
Essington, PA*

Cost: \$50 per person

Send Payment to Linda Alexy at 438 Regina Street,  
Philadelphia, PA 19116-2405



*April 13, 2024*

### **Forefathers Luncheon**

*Riverwind Restaurant  
West Deptford, NJ*

**Details Coming Soon!**