

THE SCATICOOK INDIANS

of

KENT, CONNECTICUT

AN ABSTRACT OF

A THESIS

PRESENTED TO THE GRADUATE FACULTY

OF DANBURY STATE COLLEGE

IN PARTIAL FULFILLMENT

OF THE REQUIREMENTS FOR THE DEGREE

MASTER OF SCIENCE

by

John F. Wilbur

April 1, 1966

ABSTRACT

This study was undertaken in an effort to discover the true identity, cultural habits, and causes for the decline of the Scaticook Indians of Kent, Connecticut. The organization of the paper moves from the general to the particular in a deductive pattern.

The beginning pages trace the earliest Indian migrations into what is today eastern United States in an effort to establish a chronological base for the study. The various cultural levels of the early migrants are also briefly discussed. The major pertinent Indian groupings are thereafter identified and categorized by nation, confederacy, tribe, and band.

After providing a general background, the focus of the study narrows to southwestern New England and eastern New York State, and then Connecticut and western Connecticut respectively. As the work progressed the sources of information became increasingly scarce. However, one book was recommended time and again as a "must" source of information in any study of Connecticut aborigines. The text, written by John W. DeForest in 1851, shortly after he graduated from Yale, is entitled A History of The Indians of Connecticut and is a study of all of the Indian groupings in Connecticut including the Kent-Scaticook.

DeForest's text is an early source for identifying the

Kent Indians. However, it became apparent that DeForest's statement regarding the origins of the Scaticook band was in direct contrast with other available evidence. Colonial Records and other materials written prior to 1850 served to prove that he had neglected to research much further than local town records or books written by Mr. John W. Barber. Contemporary authors having the benefit of one hundred years of accumulated materials not available to DeForest also disagreed with his account. In fairness it must be said that these writers have also had the benefit of archaeological reports based on new scientific methods, such as carbon dating, which have aided archaeologists in more accurately labeling the past. Also archaeology as a field of research had not been developed in the days of DeForest.

As DeForest was obviously incorrect about the origins of the Kent-Scaticook, a major portion of the text is given to the presentation of counter evidence and to conclusions based thereon.

The paper thereafter examines the sixteenth century culture of the Kent Indians. While there was no description available regarding the way of life of these Indians it was natural to assume, after identifying the Scaticook as members of the Wappinger Confederacy and Potatuck Tribe, that they would have shared a common culture with other members of that Confederacy or tribe. Working on this assumption the thesis presents a brief survey based on inference of what the political, social, and economic organization of the Kent-Scaticook

was like in the sixteenth century. The material presented utilizes reports of reputable authors in the field.

The way of life of the Scaticook Indians was greatly and sadly changed as the English settled in Connecticut and the Dutch settled in New York State. Thus the latter part of the study is concerned with how the way of life of the Indian of western Connecticut was changed and of his retreat northward to Kent-Scaticook: the hardships of the Indians at Scaticook, particularly the indignities suffered by the Moravian converts, are recounted; the decline in numbers of Indians residing at Scaticook, which was a direct result of white harassment, is traced; and the local white man's base misuse and disregard of the Indian throughout Scaticook's history are documented.

In the closing pages the final disintegration of the Scaticook band is described chronologically, from 1745 to 1965.

THE SHATICOOK INDIANS

of

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PREFACE

THE LAST SCATICOOK

On Route 7, some thirty-five miles north of the Connecticut coastal city of Norwalk, a modern traveler will pass through the town of New Milford. Here, for the first time in his travels he will encounter the Housatonic River which Route 7 follows into Massachusetts. Also at New Milford, the landscape becomes noticeably more rugged as the traveler enters the Berkshire foothills. Continuing the journey north of New Milford then, the two dominant features of the landscape are the Berkshires and the Housatonic River.

Ten miles north of New Milford the traveler will behold the most splendid panorama of mountain and river that he has yet looked upon in his journey. For here the hills rise to new rugged heights countering the tranquil river below. It is in this place, on the west side of the Housatonic, at the foot of these rugged mountains, that dwells the last Scaticook.

Kent township boasts several landmarks including many institutions of learning. These institutions include the Kent School for Boys, the Kent School for Girls, and the South Kent School. Macedonia State Park is another landmark of Kent. However, a landmark which is today most neglected is the four hundred acre reservation that is the home of the Kent-Scaticook

Indians. This reservation, which was the last Connecticut stronghold of the wandering Indians of the state, is today all but forgotten. The Kent-Seaticook reservation is made up of four-hundred acres or twenty-five square miles of land. This wilderness extends to the New York State line from the Housatonic River in Kent.¹

Turning left at the traffic light in the center of Kent on Route 341 west, the traveler will cross the Housatonic River and pass the Kent School for Boys. Adjacent to the school grounds, and the first left after passing the School, Schaghticoke Road runs south from Route 341 along the west side of the Housatonic, winding its way between mountain and river. Driving over this road the traveler will notice nothing unusual; a house, river, mountain, woodlands, an inhabited farm-dwelling and adjacent to it an abandoned one, a cemetery, two small cottages, fields, ledge, and waterfalls. The traveler will find no evidence of Indians unless, perhaps, he stops to read the stones at the small cemetery whereupon he will discover a bit of antiquity. The perceptive person might recognize the name "Kilson" or "Kelson" on several gravestones and recall the mail box that bears the same name in front of one of the two small cottages on the reservation. Further investigation will detect that today only this one person, who claims Seaticook ancestry, resides on the reservation year round.

Earl Kilson is a quarter-blood Seaticook Indian who,

¹Connecticut State Park and Forest Commission, Thirteenth Biennial Report (Hartford: Pub. Doc. No. 62), n.d., n.p.

with his Swedish wife, Emma, inhabits one of the two small cottages found at Kent-Seaticook.¹ The Kilsons raised four children all of whom are now married.² Having less Indian blood than their father, the children after marriage are unable to dwell on the reservation.³ Kilson is sixty-nine, ailing, poor, and in debt. He receives Social Security payments, plus welfare aid, and his dwelling from the State of Connecticut. He pays no taxes. Fond of hunting and fishing with his dog Pete in his younger days, Kilson now moves slowly and only gets about with the aid of a cane. Today, unlike his ancestors, he must pay to hunt or fish upon the reservation as a result of continuing white encroachment. It seems that people who were not Seaticook Indians, when caught fishing on the reservation without licenses, claimed Seaticook ancestry. Disproving these claims took a good deal of time and energy on the part of State officials.⁴ As a result, Attorney General, John Bracken, ordered that all who hunt or fish on the Seaticook reservation today must have a license, including Mr. Kil-

¹The Russell family resides in the other dwelling a portion of the year. Mr. Russell, a quarter-blood Indian, is dead, but his wife and children are maintaining the cottage.

²Gloria Kilson Thompson, age forty, resides in Kent. Earl Kilson, Jr., age thirty-eight, has been in the Naval Service for twenty-one years. Charles Lindbergh Kilson, age thirty-six now resides in Derby. Russell Kilson, the youngest of the four children, resides in Seymour. He is thirty-four years old. A daughter, Ruth, died at an early age.

³Only those Indians having one-quarter or more of Seaticook blood in their veins may reside here. There are many eligible Indians who would return to Seaticook if there was shelter available.

⁴Danbury News Times, January 23, 1956, p. 7.

son.¹ In years gone by Kilson earned money and enjoyment hunting rattle-snakes that are numerous on the reservation.

Earl Kilson, or "Running Deer," born at Bulls Bridge in 1896, resided on the reservation until he was twenty-five years old whereupon he removed to Bridgeport. At the age of thirty-eight he returned to Kent and has lived at Scaticook ever since. In conversation, Kilson states that he is a descendant of Gideon Mauwehn, a Pequot warrior, and founder of Kent-Scaticook. He recalls a few tales known generally to the local residents of Kent as well. Beyond this, however, his knowledge is vague. So, too, the residents of Kent share in this ignorance of the Scaticook Indians. When Kilson dies and his wife follows, his house will be destroyed,² and another bit of Scaticook will be forever lost without having been recorded. This has been the case for the last two hundred years and explains the ignorance regarding Indians. Eventually, the reservation will be sold³ and Scaticook, which today is barely alive, will cease to exist.

This paper is quite traditional in its indictment of a

¹Robert C. Baur, "The Last People of The Long River" Bridgeport Herald Magazine (Oct. 6, 1957), p. 3.

²This has been the general procedure ordered by the State and carried out by Kent town officials. This procedure indicates the reluctance of the State to maintain the reserve. Also, people who qualify as quarter blood Scaticook Indians have been denied residence at Kent-Scaticook by the State on the grounds of insufficient housing.

³There was a previous effort to sell the reservation on the part of the Connecticut State Government. The Legislature debated the matter in 1960. However, the move to sell was defeated. (See Danbury News Times, January 28, 1960).

white community that caused the destruction of an Indian culture. At Kent-Scaticook, many of the Indians gave up their dissolute ways and became avid Christians. But even to this the whites objected. The Indians were persecuted, not because they were immoral or intemperate, but because they proved themselves superior to the surrounding community in morality and temperance. Their lands were unlawfully acquired by Kent residents and eventually, under pressure, most of the Indians migrated westward. A few stayed or returned to Kent and gradually assimilated with the white community that had destroyed their culture.

As Earl Kilson today is the last of the descendents of these mistreated Indians dwelling on the reservation, this paper is written in dedication to him, the last Scaticook.

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CHAPTER I

INTRODUCTION

Definition.--Scaticook or Pishgach-tig-ok refers to the region south of the Connecticut town of Kent where dwelt several hundred Indians also known by that same name. The term Scaticook means the "divided-broad-river-place"¹ or, according to Orcutt, "the confluence of two streams."² As might be expected, there were several "Scaticooks." The closest other Scaticook was located at Stockbridge in Massachusetts. In the case of Kent-Scaticook, the land referred to is the region that lies between the Ten Mile River, which flows into the Housatonic at a point above Gaylordsville, and the Housatonic itself.

According to the Park and Forest Commission of Connecticut, the Kent-Scaticook Reservation is made up of four hundred acres or twenty-five square miles of land. The country extends from the Housatonic River in Kent to the New York State line.³

¹Chard Powers Smith, The Housatonic: A Puritan River (New York: Rinehart Co., Inc., 1946), p. 40.

²Samuel Orcutt, A History of The Indians of The Housatonic and Naugatuck Valleys (New Haven: Case, Lockwood and Brainard Co., 1882), p. 120.

³Connecticut State Park and Forest Commission, op. cit.

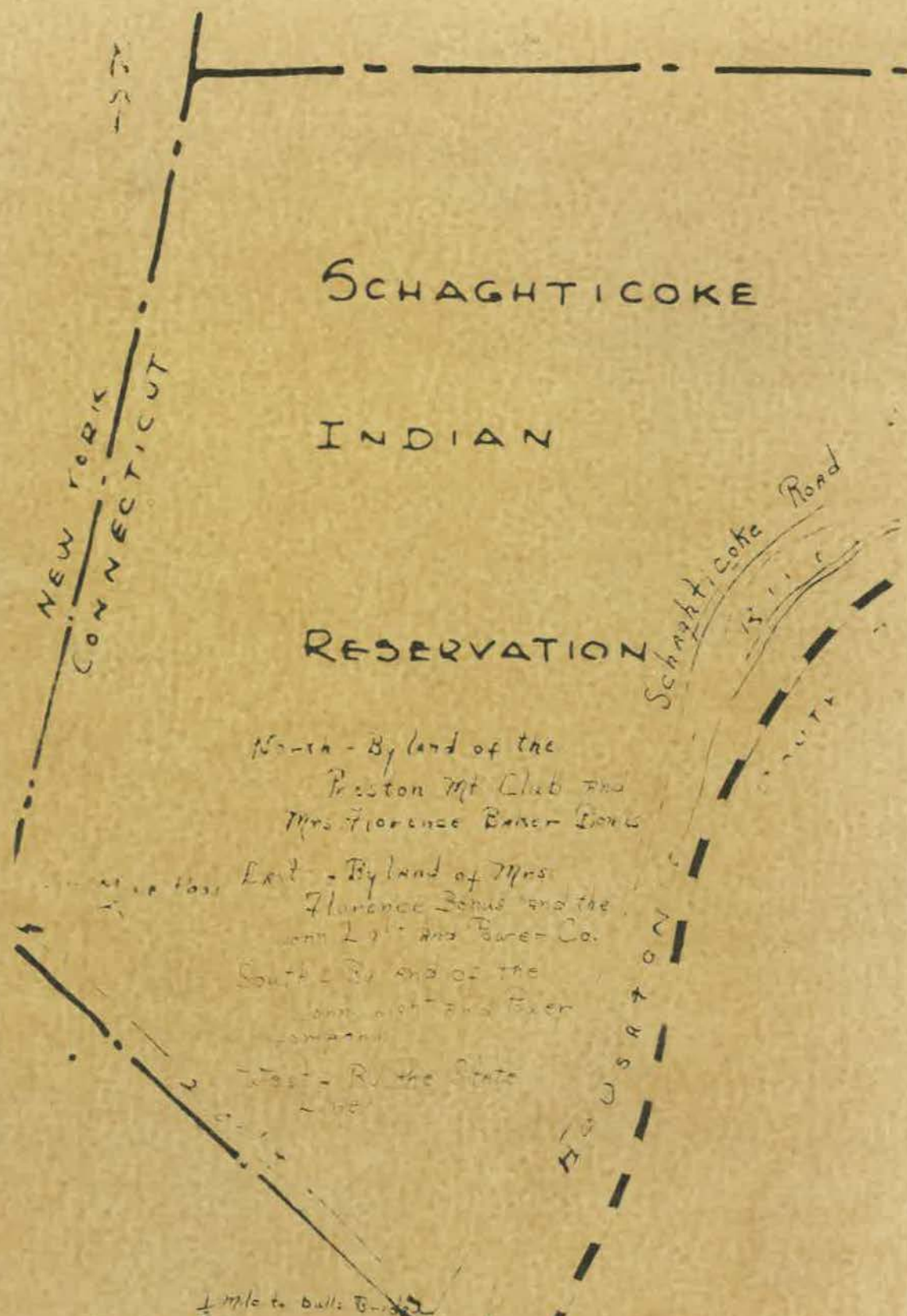


Figure 1. The Schaghticoke Reservation. (Courtesy of the State Welfare Department, Hartford, Connecticut.)

The earliest settlers at Scaticook located at that place before 1600. Their descendents were variably called Potatuck, Schaghticoke, Pisgachtigok, Scaghtacook, Scaghkooke, Schaacticook, Seachcook, Scutcooke, Piscatticook, Skatacuk, Scutuk, or Wampanos by the whites who came later. The origin of these Indians can be traced to the Wappinger Confederacy, which was associated with the Delaware Confederacy, and further to the Algonkian linguistic stock.¹

Purpose.--Today, little is known of the Kent-Scaticook Indians. Their origin, their culture, and their disappearance, are, today, a mystery. As a result of this lack of knowledge, many myths have been conjured up in an effort to explain the history of these Indians. The purpose here will be to examine each of the three above mentioned aspects of Scaticook in an effort to prove or disprove popular myths, and compile and reorganize old information pertaining to these Indians.

Procedure.--To provide a background for this study, the early beginnings of the eastern New York--western Connecticut Indians will be presented here, but only briefly. Thereafter, the study will focus directly on Kent-Scaticook in relation to the establishment and disintegration of that settlement.

Eastern Indian antiquity.--For many years it was believed that the earliest inhabitants of western Connecticut and eastern New York State settled in that region no more than

¹Allen W. Trelease, Indian Affairs of Colonial New York: The Seventeenth Century (Ithica: Cornell University Press, 1960), p. 1.

fifteen-hundred years before the Half Moon sailed into the Hudson River. Today, however, as a result of new technical innovations, the archaeologist, geologist, and anthropologist have been able to dig more precisely and expertly into Indian antiquity and provide much startling information. According to William Ritchie, New York State Archaeologist, there were several stages of settlement in the New York region before the time of Christ. The earliest period he now dates at 7000 B.C.¹

Settlement in eastern New York State, according to Ritchie, may be categorized in five distinct stages. These are as follows:

- | | |
|------------------------------|----------------------------|
| 1. Paleo-Indian Hunter Stage | Pre 3500 B.C. |
| 2. Early Archaic Stage | 3500 to 3000 B.C. |
| 3. Late Archaic Stage | 3000 to 2500 B.C. |
| 4. Early Woodland Stage | 2500 to 2000 B.C. |
| 5. Late Woodland Stage | Pre 2000 B.C. ² |

The Paleo-Indian Hunter Stage saw the aborigine living a very simple existence with very crude tools and weapons. Little detail is as yet known about the culture of the Indians. So too, little is known of the Early Archaic Indians. The Indians did not know of pottery or other non-perishable cooking utensils. It was not until the Late Archaic era that this transition took place. During the Early Woodland period more elaborate pottery was developed while copper, shell, and stone ornaments were utilized. This period also witnessed the

¹William A. Ritchie, The Archeology of New York State (Albany: New York State Museum and Science Service, 1965), p.2.

²William A. Ritchie, Indian History of New York State - Part III - The Algonkian Tribes (Albany: New York State Museum and Science Service, 1960), p. 8.

development of a more complex ceremonialism. By 2000 B.C. new Indian groups utilizing more elaborate pot styles and more delicate projectile points appeared.¹ Fish hooks, gouges, and banner stones also appeared during this period.

In the Late Woodland period the Indians progressed from an Old to New Stone Age Cultural level. Thus we can see that the Indians of this region prior to 1600 A.D. had evolved from small, "semi-nomadic bands of food gatherers to larger, more or less sedentary village bands of pottery-making agriculturists."² Illustrations of early and late period artifacts have been placed in the Appendix.

¹Ibid., pp. 6-8.

²Ibid., p. 8.

CHAPTER II

INDIAN ORGANIZATION OF SOUTHWESTERN NEW ENGLAND AND EASTERN NEW YORK STATE

The Algonkians

Origin.--At 1600 A.D. those Indians that inhabited western Connecticut were descendents of the Algonkian speaking people¹ and "although divided into several distinct tribes, the New England Indians shared, in part, a common heritage--all were of the Algonquian family of tribes, and all had at some earlier time migrated into the area, probably from lands to the northwest."² At best the term Algonkian refers to a linguistic grouping.³ However, the term "race" also has been used to describe them.⁴

By 1600 A.D. the Algonkians had attained a Neolithic stage of development. That is, they had improved stone tools and weapons, they had mastered a rudimentary agriculture, and they lived in communities with a crude political and social system. The Algonkians grew tobacco, mined copper, and util-

¹Orcutt, op. cit., p. 7.

²Alden T. Vaughn, New England Frontier Puritans and Indians (Boston: Little, Brown and Co., 1965), p. 29.

³Trelease, op. cit., p. 1.

⁴Odell Shepard, Connecticut Past and Present (New York: Alfred A. Knopf Co., 1939), p. 93.

ized wampum.¹

Location.--The Algonkians occupied the Atlantic seaboard from a point in South Carolina north to the Gulf of the St. Lawrence. They were found as far west as the plains of the Rocky Mountains.²

The Lenni Lenape

Origin.--At the end of the fifteenth century an Algonkian group called the Delaware or Lenni Lenape (Eastlanders) began an eastern migration from the Ohio Valley. As they moved eastward the earlier Algonkian settlers retreated into eastern Connecticut and western Massachusetts, and Rhode Island. At this same time a group of Indians called Wappingers also made an eastern migration. That the Wappingers and Delaware were one and the same is not known for certain but it is believed that they were related.³ Indeed, Trelease states that the Wappingers were definitely a Delaware subgroup.⁴

Location.--The Lenni Lenape established themselves east of the Hudson River and in western Connecticut, north to a point above Albany in eastern New York, and into western Massachusetts. They occupied all the land between these northern-

¹Trelease, op. cit., pp. 3-4.

²Ibid.

³Froelich G. Rainey, "A Compilation of Historical Data Contributing to The Ethnography of Connecticut and Southern New England Indians," Connecticut Archaeological Society Bulletin (April, 1936), p. 6.

⁴Trelease, op. cit., pp. 3-4.

most settlements and the Atlantic coast. Along the Atlantic coast, that land between the Connecticut River and Cape Henlopen in Delaware was inhabited by them. In the south they inhabited the Delaware River Valley.¹

This description provided by Trelease concerning Connecticut and New York is valid only if all the Indians therein were Delaware. Ritchie disputes this, as he divides the Wappingers and Delaware into separate, distinct, confederacies.² It would seem best to agree with Trelease and Rainey, although Ritchie is certainly the most current authority on the subject. In addition, if the Wappingers were not of the Delaware Confederacy, there must be another logical explanation of their origin, but this writer has not found one.

Subdivisions.--At a later date, after the Delaware had established themselves, subdivisions occurred within the confederacy.

Either in the process of migration or a later date this [Delaware] hypothetical offshoot [of the Algonkians] itself underwent further divisions resulting in the subsequent Mahican, Munsee, and Wappinger tribal groups, among others.³

The Munsee were located west of the Hudson River and are of no importance to this study.

The Mahicans

Location.--The Mahicans settled in that region north of Albany to Lakes George and Champlain.

¹Ibid., pp. 2-3.

²Ritchie, Algonkian Tribes, p. 1.

³Trelease, op. cit., p. 4.

They occupied the headwaters of the Hudson, Housatonic and Connecticut rivers, the eastern watershed of Lakes George and Champlaine, and the land southward along the Hudson, on the west bank to Catskill Creek and inland through northern Delaware county, on the east bank to near Poughkeepsie, including the western portion of lower New England.¹

According to Carmer, the Mahicans were the strongest of the Algonkian sub groups and only they dared to resist the treacherous Mohawks who were dreaded by most eastern Indians.²

Divisions.--There were five divisions within the Mahican confederacy. However, the Mechkentowoon, on the east bank of the Hudson above Catskill Creek, and the Wawyachtanoc of Dutchess and Columbia counties and east into Connecticut are the most important here, as it was they who had contact with the Housatonic Indians.³ Each Mahican sub group was divided into three matrilineal clans. These were the Bear, Wolf, and the Tortoise. All were united under a chief who ruled with the assistance of a council.⁴

The Wappingers

Location.--South of their Mahican cousins lived the Wappingers. They settled that region between the Hudson and Connecticut rivers from a point south of Poughkeepsie in a northeast direction into western Connecticut and south to the

¹William A. Ritchie, Pre Iroquoian Occupation of New York State (Rochester: Rochester Museum of Arts and Science, 1944), p. 13.

²Carl Carmer, The Hudson (New York: Farrar and Rinehart, Inc., 1939), p. 13.

³Trelease, op. cit., p. 8.

⁴Rainey, op. cit., p. 6.

Atlantic coast.

Division.--The Wappingers were divided into five sub groups in New York State and one in Connecticut. The New York Wappingers included the Rechgawawane or Manhattan Indians, the Weccuaesgeek of Westchester County, the Sintsink, who located around Ossining, the Kitchawank of north Westchester and Peekskill, and the Noohpeem of Putnam and lower Dutchess counties.¹ In Connecticut the kinsmen of the Wappingers were referred to as Mattabesec. They were one with the Wappingers of New York and very closely associated with their cousins, the Mahicans.² The Mattabesec inhabited that land between the Connecticut and Housatonic Rivers from the coast inland to the Massachusetts State Line. They were loosely organized but shared a common culture.³

Major groups.--Major Wappinger groups of Connecticut included the Quinnipiac of New Haven, the Paugusuck-Wepawaug at the mouth of the Housatonic, the Sewanoy and Uncowa who were also located along the southwestern Connecticut coast, the Weantinoock of New Milford, and the Potatuck or River Indians of Southbury. Potatuck was the most important name to be found in the Housatonic Valley. It means simply "falls place" and the Indians that resided at any "falls place" on the river called themselves Potatuck. There is evidence that originally the Indians knew no other name for the river as

¹Freelase, op. cit., p. 8.

²Rainey, op. cit., p. 6.

³Smith, op. cit., p. 38.

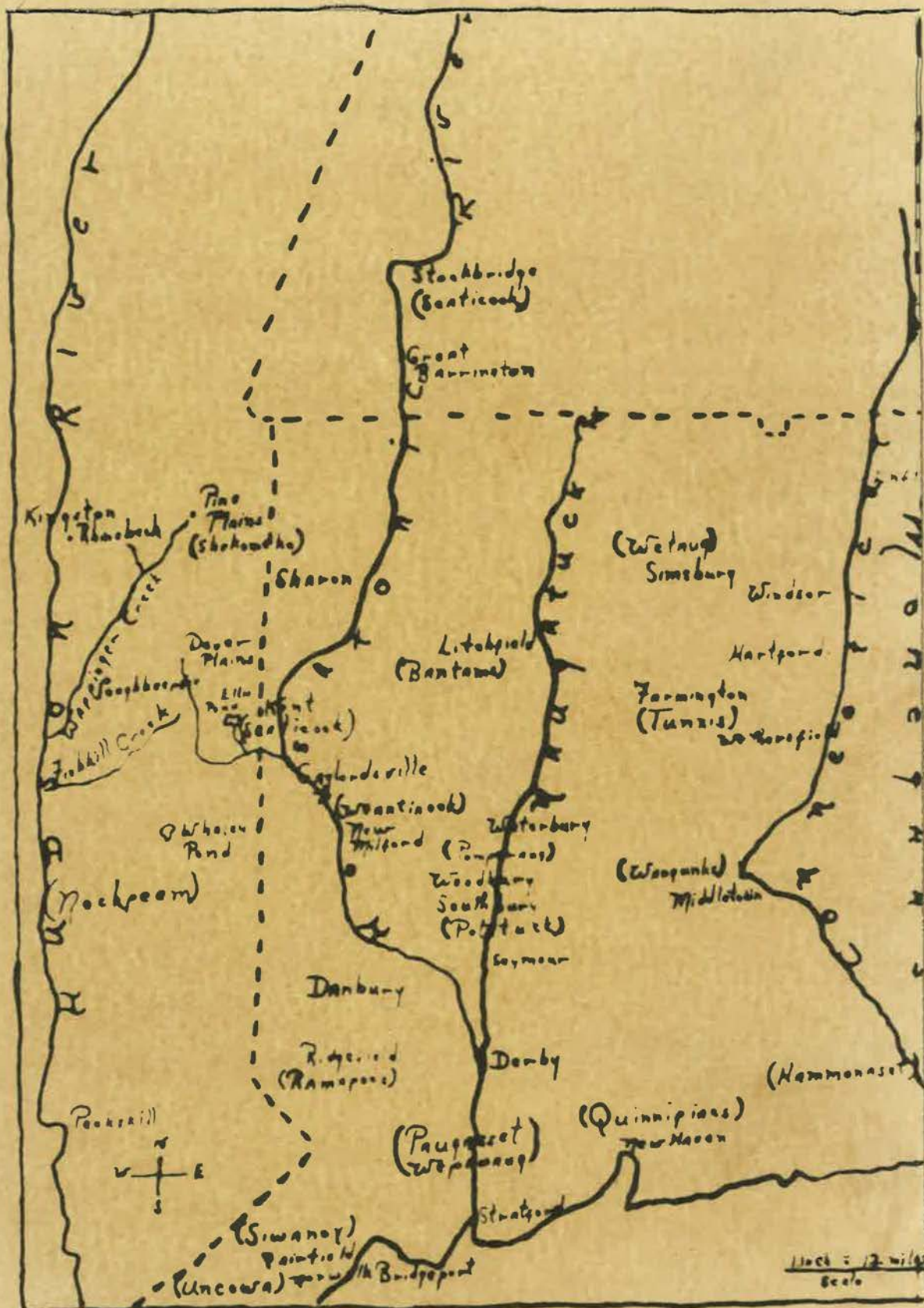


Figure 2. Indian bands of western Connecticut

there are so many "falls places" to be found, and that the Housatonic Indians were known as Potatuck and by no other name.¹ The great capital on the river was Weantinock or New Milford.²

Minor groups.--Minor Wappinger groups in Connecticut included the Tunxis of Farmington, the Kent-Scaticook, the Bantams of Litchfield, the Wetaug of Simsbury, the Wangunks of Middletown, the Rampoos of Ridgefield, and the Pomperaug of Woodbury.

Population.--In 1600 the Wappinger bands of Connecticut and New York numbered no more than three thousand persons. They were distributed evenly in the two states.³

The Iroquois Indians

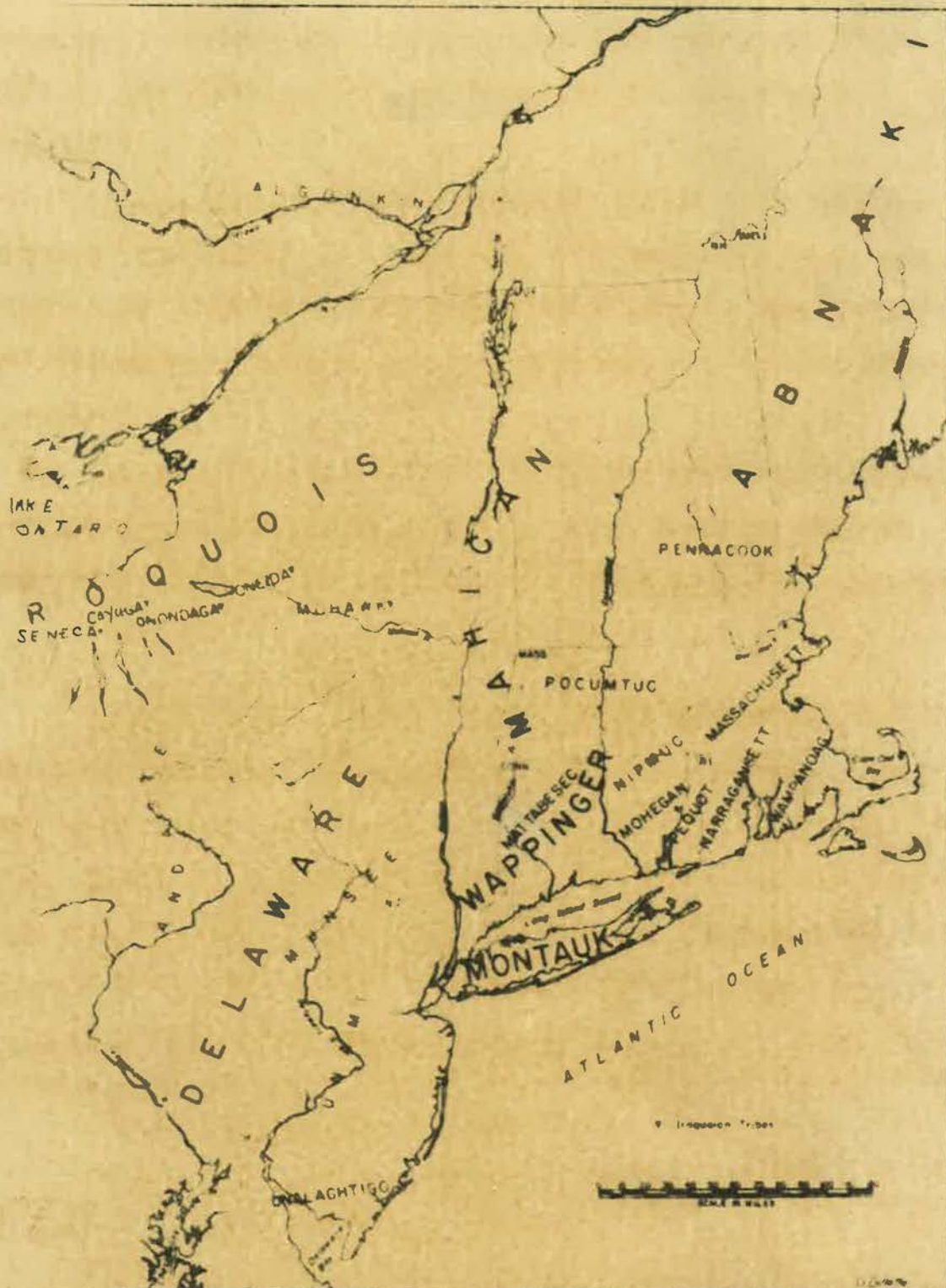
Location.--The major rivals of the Algonkians were the Iroquois Indians, a linguistic grouping in much the same manner as were the Algonkians. They occupied much of upper New York State, Ohio, southern Ontario, Pennsylvania, and lower Appalachia. Orcutt describes them as the "foremost people in aboriginal America north of Mexico...."⁴ They were a more aggressive and gifted people than the Algonkians. Their in-

¹Orcutt, op. cit., p. 105.

²From a letter by Sherman Boardman April 14, 1796 to an unknown correspondent. From the files of the New Milford Historical Society, New Milford, Conn.

³James C. Mooney, The Aboriginal Population of America North of Mexico (Washington, D. C.: Smithsonian Institute, 1928), p. 34.

⁴Orcutt, op. cit., p. 78.



LOCATION OF MAJOR EASTERN ALGONKIAN GROUPS AND THEIR IROQUOIAN NEIGHBORS
ABOUT AD 1600

Figure 3. (From Ritchie, Indian History of New York State Part III-The Algonkian Tribes, p. 2.)

trusion separated the eastern and western Algonkians and very early these Algonkians developed a sense of inferiority.¹

The Iroquois Proper.---The most famous of the Iroquois groups were the Iroquois Proper or the "Five Nations" that made up what came to be known as the "Longhouse Confederacy" of northern New York State. The "Nations" included the Cayuga, Mohawk, Oneida, Onondaga, and the Seneca. Later the Tuscarora of North Carolina made up the sixth nation.² The Iroquois Proper occupied New York State as early as 1350 A.D. From this early date to 1620 they remained weak and at the mercy of the Algonkians who surrounded them. Thereafter, the situation was reversed. With Dutch guns the Iroquois minority quickly became the most powerful nation in what is now the northeastern United States. In 1620, they numbered only about 5500 people.³

The foremost of the "Nations" were the fierce Mohawk who were the keepers of the eastern door of the "Longhouse." The Mohawk were relative newcomers to northeastern New York in 1600. They appear to have migrated into the region during the last quarter of the sixteenth century from the Montreal area of Canada.⁴ The term Mohawk is derived from an Algonkian word meaning "man eater," which gives a fair idea of the

¹Shepard, op. cit., pp. 93-94.

²Iroquois Exhibit, Museum of the American Indian, Heye Foundation, New York City.

³Ibid.

⁴Codman Hislop, The Mohawk (New York: Rinehart and Co., Inc., 1948), pp. 27-29.

reputation of the tribe among the Algonkians. Wood describes them as

a cruell bloody people, which were wont to come downe upon their poore neighbours with more than brutifh force, fpeyling their corne, burning their houfes, flaying men, ravifhing women, yea very cannibals they were, fometimes eating on a man one part after another before his face, and while yet living.¹

And Peter Stuyvesant once said of them: "They are a self-exulting, arrogant and bold tribe, made to haughty through their continuous victories...over the French themselves and French Indians in Canada."²

Mooney estimated that the Mohawk numbered about five hundred warriors in the year 1600.³ By 1650 they were "waging wars of conquest, if not extermination, upon their neighbors on every side, and the tribes of Connecticut, west of the Connecticut River, were tributary to them; paying an annual tax, and groaning under the capricious cruelties meted to them."⁴

In contempt for the Connecticut Indians, the Mohawk each year would send only two old men to collect the tribute.⁵ Because of this situation the Indians of western Connecticut certainly did not fit the Romantic nineteenth century concept

¹William Wood, Wood's New England Prospect, Vol. I (Boston: Wilson and Sons, 1865), p. 64.

²Trelease, op. cit., p. 126.

³Mooney, op. cit., p. 39.

⁴Orcutt, op. cit., p. 78.

⁵John W. DeForest, A History of The Indians of Connecticut From The Earliest Known Period to 1850 (Hartford: The Connecticut Historical Society, 1853), p. 66.

of the noble Indian. The Connecticut Indians were not free and had, by the seventeenth century, developed a strong sense of inferiority.

CHAPTER III

THE ESTABLISHMENT OF KENT-SCATICOOK

Introduction

The many misconceptions about Kent-Seaticook have grown out of the very popular account written by John W. DeForest. This account (which is found in an almost verbatim form in Atwaters' History of Kent¹) states that:

The founder of this community was a Pequot, called Gideon Mauwehu, who possessed something of the energy and commanding character for which his nation was once distinguished. He is first known as having been the leader of a small band which lived about the lower portion of the Housatonic. He is said to have resided; at one time, in or near Derby; and it is certain that he possessed sufficient power in that region to settle one of his sons on a small territory at Humphreysville. He is next heard of at Newtown, afterwards at New Milford; and in 1729, he seems to have been one of thirteen Indians who claimed to be the owners of all unsold lands in New Fairfield.

Mauwehu afterward moved to Dover, a town which is some ten miles west of Seaticook, and is situated on Ten Mile River in the State of New York. Here he had lived but a little while, when, in one of his hunting excursions, he came to the summit of a mountain in Kent which rises to the west of the Housatonic. Looking down from the eminence, he beheld that gentle river, winding through a narrow but fertile and beautiful valley, shut in by mountains thickly covered with trees. The whole country was uninhabited; the white man had not yet penetrated into these quiet recesses; the streams were still stocked with fish, and the wooded hills plentifully supplied with game. The gazing Indian was delighted with the scene, and instantly perceived the capabilities of the region

¹Francis Atwater, A History of Kent Connecticut (Meriden: The Journal Publishing Company, 1897), p. 75.

for supporting a considerable population of his countrymen. He returned to his wigwam, packed up his property, and journeyed with his family and followers to this new-found land of quiet and plenty. From here he issued invitations to his old friends at Potatuck and New Milford, to the Mohigans of the Hudson River, and to other tribes of the surrounding country. Immigrants flooded in from all quarters; large numbers especially came from the clans south of him on the Housatonic and, in ten years from the time of settlement it was thought that a hundred warriors had collected under the sachemship of Mauwehu....¹

That DeForest's account is not valid in many points is quite obvious. However, in other statements he is quite correct. The purpose in this chapter is to examine this very popular account in the light of information presently available.

Date of Kent-Scaticook Settlement

The records differ.--In DeForest's account the only date mentioned is the year "1729" when Mauwehu was at New Milford. It was later, he states, that Mauwehu moved to Dover, New York, and then to Kent-Scaticook where he beheld a country that was "uninhabited." Kent township was settled in 1739 and at this time there was a band of Indians residing on the west bank of the Housatonic under the leadership of Mauwehu. This places the date of Indian settlement within a ten year period, if DeForest is correct.

It is generally surmised that the actual date of Mauwehus' arrival at Kent-Scaticook was late 1729 or early 1730. However, it is also now generally agreed that when Mauwehu arrived at Kent-Scaticook there was already a band of Indians established there.

¹DeForest, op. cit., pp. 408-409.

A close examination of the Connecticut Colonial Records tends to support this last statement for, in the year 1725, there is an entry in the colonial records expressing fear that the "Skatacuk" Indians were allied with the French and that troops were to be dispatched to make the "country" safe. The following is a portion of the decree from the Governor and Council at Hartford.

April 26, 1725.

Resolved, that a scout of ten effective, able-bodied men be forthwith sent out from Simsbury, to take their departure from Salmon Brook at Simsbury and march across the wilderness to Housatunnack and Wetaug and inform the sachems of said Indians that as we look upon them to be our friends, we send them the news, that many of the eastward Indians are coming out against these frontier parts of the country, and also that Scaticook Indians are all drawn off, its supposed to the enemy; and we send them the news that they may secure themselves in the best manner they can from the said enemy; and further to inform them, that it being difficult to distinguish them from the enemy, they are forbid to let their men hunt or travel in the land belonging to the government on either side of the Housatunnac River, where we must send scouts to discover the enemy that came downe this way. And the said scouts are carefully to observe in their travel if any tracks came down towards our frontier, and get what intelligence they can at Housatunnack and Wetaug, and make the return of their progress to the Governor.

And whereas we have intelligence from Albany that the enemy are come all out from Canada before the Boston gentlemen got to Canada, and Scatacuk Indians are drawn off, and there is discovery of Indians in the wilderness above or north of Litchfield and New Milford....¹

There is here possible proof that there was a Kent-Scaticook settlement before the period when Mauwehu supposedly "discovered" it. However, it should also be considered that the proof is not conclusive for, as previously noted, there

¹Charles J. Hoadly (ed.), Colonial Records of Connecticut, Vol. VI (Hartford: Case, Lockwood and Brainard Co., 1882), p. 512.

were several Scaticooks or "lands between two rivers" and that the nearest was located at Stockbridge in Massachusetts. It is therefore quite possible that the reference was applied to those Indians in Massachusetts. Furthermore, the record does not specifically make reference to a Scaticook settlement ten miles north of New Milford but only states that Indians were discovered in the woods north of New Milford. We must, then, search further.

According to Barber, there was convincing evidence that Kent-Scaticook was settled at a much earlier date than 1729 or 1730. He wrote;

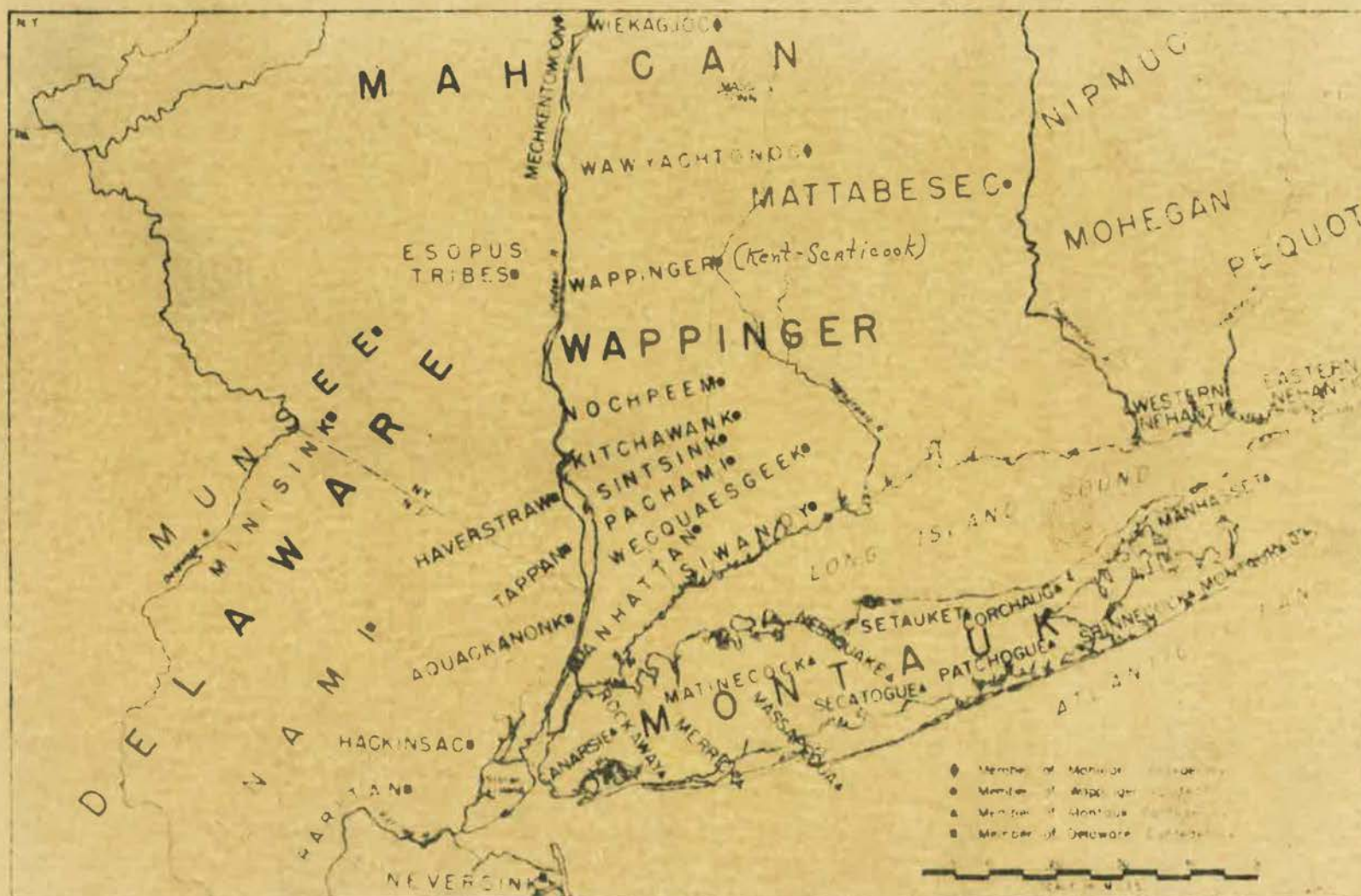
There is in the town convincing evidence, that it was a grand seat of the native inhabitants of this country, before the Indians who more lately inhabited it, had any residence in it. There are arrowheads, stone pots, and a sort of knives, and various kinds of utensils, frequently found by the English, of such curious workmanship, as exceeds all the skills of any Indians since the English¹ came into this country, and became acquainted with them.

It could be argued that the inhabitants referred to by Barber were in Kent at a time long before the Delaware migrations of the late fifteenth century which are the primary concern here. Yet, the passage certainly bears testimony to the antiquity of Kent-Scaticook.

There is no way of determining exactly when the Delaware arrived in western Connecticut. However, it is known that they began migrating from the Ohio Valley eastward in the late fifteenth century.² A liberal estimate of the date of

¹John W. Barber, A History of Connecticut (New Haven: Durrie, Peck and Barber, 1838), p. 471.

²Rainey, op. cit., p. 6.



LOCATION OF SOME COASTAL ALGONQUIAN TRIBES ABOUT AD 1600

Figure 4. (From Ritchie, Indian History of New York State Part III-The Algonquian Indians, p. 3.)

settlement in the Housatonic region by these Indians would certainly be a time no later than the mid-sixteenth century.

It remains to discover where the Indians first gained access to the Housatonic, for it is reasonable to assume that that place would have been settled by the migrants. In this relation Smith states that:

in conformance with the Indians' own legends, it is generally agreed by local historians that they first entered the Lower Valley from the west at Scaticook in southern Kent, about a mile below the original Potatuck, or Falls Place, at Bulls Bridge...all the tribes [of western Connecticut] represented fairly recent emigrations from a common center--traditionally Scaticook in Kent--and that each group, in moving to a new domain, carried with it all the laws and claims of the parent tribe.¹

If, then, the Delaware first entered the valley at Kent-Scaticook, most certainly some Indians resided on that fertile and beautiful land which abounded with game. Also, if as Barber says, there was another earlier center at Kent-Scaticook, certainly those newcomers would have settled it, particularly if taken by conquest. If Barber is correct, Kent-Scaticook was, no doubt, inhabited by Mohigans who were pushed farther east by the new advance of their Algonkian cousins, the Delaware and Wappingers.

Orcutt, agreeing with Smith that Kent-Scaticook was the first settlement in western Connecticut, wrote that:

the Indians of this part of Connecticut, at least, came from Shekomeko [Pine Plains] in New York, over the hills, and made a settlement first at Scaticook, but soon discovered the beautiful location at the south side of Long Mountain and affected a settlement here, particularly because of the planting ground...this supposition harmon-

¹Smith, op. cit., pp. 38-41.

izes the great antiquity of the Scaticook settlement....¹

Probable time of settlement.--Assuming that the Delaware arrived in Connecticut at any time before 1729, and assuming that they settled first at Kent-Scaticook whence they came into Connecticut, or at New Milford first and Scaticook shortly thereafter, and assuming that the Colonial Record was referring to Kent-Scaticook, we may be sure that Indians resided at this place long before 1729 and that DeForest, while providing an interesting account, was incorrect on the date of settlement at that place.

The Origin of the Residents of Kent-Scaticook

Accounts again differ.--On the point of origin of the Kent-Scaticook Indians there is much discussion. DeForest states that Mauwehu, the "discoverer," invited several of his countrymen, meaning Pequots, to join him at Kent-Scaticook. He also included his "old friends at Potatuck and New Milford." These Indians were of the Delaware-Wappinger stock and an alien group to the Pequots. Yet, it must be pointed out that by 1729, with the Indians retreating before the whites, assimilation among alien Indian groups was quite common.

In an earlier quotation Orcutt stated that the earliest Indian settlers at Kent-Scaticook came from Shekomeko in New York. Loskiel, a Moravian missionary who labored among the eastern Indians, states that the Indians at Shekomeko were

¹Orcutt, op. cit., p. 105.

Mahicans. It has been previously established that they were related to the Delaware.¹

Rev. William Andrews, in his writings, tells of a great exodus that took place in the late seventeenth century from the Stockbridge--Great Barrington region which resulted in the settlement of Kent-Scaticook. The cause of the migration, according to Andrews, was the presence of King Philip in the area.

The proofs of a migration from Schaghticoke [Stockbridge] to the neighborhood of Weantiock [New Milford] at about the same period, I have not now time to present, and they were laid before the society a number of years ago. This movement, I suppose to have resulted in the settlement of Scaticook in Kent.²

Smith too, makes reference to an Indian migration from Stockbridge in the late seventeenth century but disagrees with Andrews as to where those Indians went. It is Smith's feeling that rather than moving south, the Indians migrated west into New York State.³ This latter account is more plausible as the Stockbridge Indians were Mahicans whose relatives, with whom they would have been most safe, were located to the west and not south.

Reference was made earlier to New Milford as the major

¹George Henry Loskiel, History of the Mission of The United Brethren Among the Indians of North America, Part II (London: Brethren's Society For The Furtherance of The Gospel, 1794), p. 35.

²William G. Andrews, "The Trading Post on The Paugas-set" (October 1886). A pamphlet in the Kent Library, Kent, Conn. This writer has endeavored to discover this evidence "laid before the society," but to no avail.

³Smith, op. cit., p. 42.

center of Indian government in western Connecticut. This settlement grew large and prospered. That New Milford was the great center is attested to by Sherman Boardman who lived there.¹ The fact that New Milford served as a major seat of government in western Connecticut may be attributed to its geographical position in west-central Connecticut between the eastern Wappingers and their brothers in New York State. Further, it may not be incorrect to theorize that New Milford was also important because it was the major gateway through which the Indians gained access to the Housatonic Valley, i.e., Connecticut. If this is the case, Kent-Scaticook was probably settled at a later date by Indians from Weantinock who followed the Housatonic River north.

Proof of early intercourse between the Weantinock of New Milford and the Wappingers of southeastern New York is offered by Andrews.

In 1683, as I infer, and no doubt much earlier, a trail led from the mouth of Fishkill creek, first above the highlands, to the Housatonic. Its course eastward from Whaley Pond, [see figure 2] the source of the Creek, is not stated by my authority but as far as I can judge from the map, the shortest line from the pond to the river, a line twelve or fourteen miles in length, would meet the river in the lower part of New Milford.²

Barzillai Slosson wrote in 1812 that he was told by Kent-Scaticook Indians that they were descendents of Pequots who had escaped destruction during the "Great Swamp Fight" at

¹Boardman, loc. cit.

²Andrews, op. cit., p. 383. The authority utilized by Andrews was Hon J. J. Monell, Washington's Headquarters, 72. New York Historical Documents, 11. 93.

Fairfield, Connecticut in 1637.

Those who escaped established themselves at Pootatook in Newtown. From thence to New Milford and from New Milford, several of them went on a hunting party up the Ousatonie. They soon after formed a settlement on the west side of the Ousatonie River, about four miles south-westward from the center of the town. Some Indians from Dover, in the State of New York, soon after, joined them, and at that time the English first began their settlement.¹

Probable origins.--As will be observed, the Slosson account, written long before DeForest's closely parallels his description although entirely different sources were utilized. The Pequot origin, the Dover trek, and the settlement date of the English in relation to the Pequot settlement corresponds in both accounts. Further, it certainly cannot be denied that the Kent-Scaticook themselves have clung to the idea of a Pequot influence, even down to the present day. Thus, it must be admitted that there probably was a Pequot influence at Scaticook. However, before the Pequot influence was exerted, Kent-Scaticook was already established either by Mahicans from Stockbridge or Shekomoko or by Wappingers from New Milford or southeastern New York State.

The Mahican-Wappinger Controversy

Accounts favor the Wappingers.--Rainey's view was that the Delaware subdivisions included the Munsee west of the Hudson River, the Mahican of northeastern New York and northwestern Connecticut, and the Wappingers between the Hudson and Connecticut rivers. However, on the map by Eva Butler fol-

¹Barzillai Slosson, "History of Kent," State Library, Hartford, Conn., p. 5. Unpublished manuscript--n.d.

lowing, it will be observed that the boundary between the Mahican and Scaticook Indians passes directly through Kent. Yet, at the beginning of the seventeenth century, one or the other group must have occupied the settlement if the settlement thesis discussed earlier in this chapter is correct.

Today one will easily find the Kent-Scaticook Indians referred to as Mahican and again as Wappinger. The map on page twenty-one is perhaps the most correct as the boundary definitely passes to the north of Kent implying definite Scaticook membership with the Wappinger groups. Speck, however, referred to the Kent-Scaticook as "missionized Mahicans."¹ Yet this almost sounds like a convenient cliché made without much thought. MacCracken makes reference to Scaticook as "the Kent encampment of the Mahicans."²

While there are references to the Kent-Scaticook as being Mahicans, they are by far outweighed by those that recognize these Indians as Wappingers. Heckwelder wrote that the Indian settlement at Kent consisted chiefly of members of the Wampano or Wampanoag tribe.³

The Moravians are an excellent authority as to the names which the natives applied to themselves, and we may be

¹Frank G. Speck, "Eastern Block-Stamp Decoration: A New World Original or an Acculturated Art," Archaeological Society of New Jersey, XLI (June, 1947), p. 13.

²Henry Noble MacCracken, Old Dutchess Forever (New York: Hastings House, 1956), p. 287.

³John Heckwelder, A Narrative of The Mission of The United Brethren Among The Delaware and Mohegan Indians, From Its Commencement, In The Year 1740, To The Close of The Year 1808 (Philadelphia: M'Carty and Davis, 1820), p. 22.

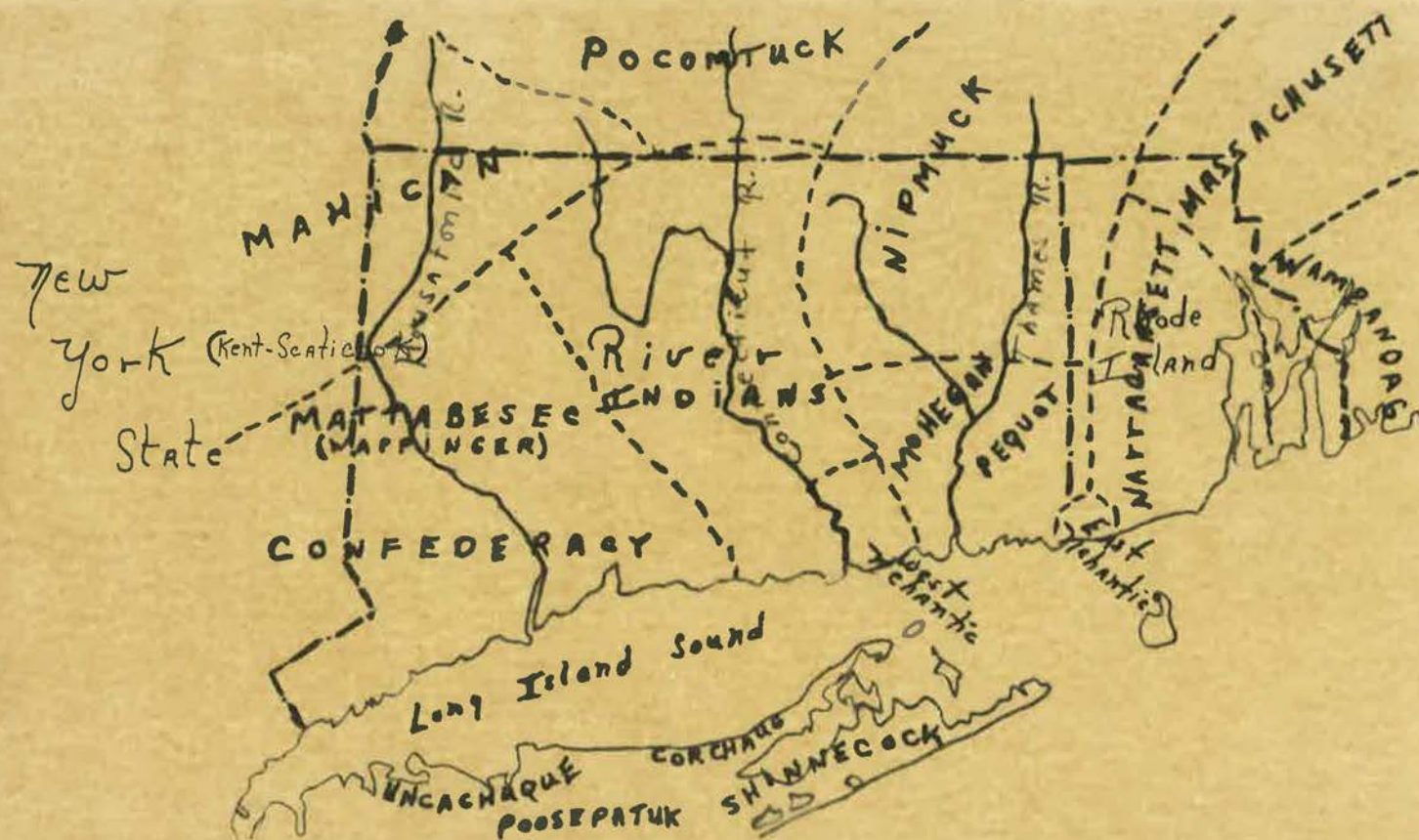


Figure 5. Indian Tribes in Southern New England.
 (From Butler, "Algonkian Culture and Use of Maize in
 southern New England" p. 2.)

tolerably sure that before the middle of the last century [eighteenth] those whom they found on the Housatonic generally called themselves Wampanoags.¹

Rainey classified the Kent-Scaticook as River Indians which were one with the Wappingers. He further wrote that "it may be said that all groups excepting the Mahican in the northwest corner [of Connecticut] belonged to a more or less loosely organized confederacy known as Wappinger-Mattabesec."² Smith classified all the Indians of the Lower Housatonic Valley as Potatuck meaning "falls place" Indians. The original Potatuck, or Falls Place was at Bulls Bridge at Kent-Scaticook. "The Indian name was Pishgach-tig-ok, the 'divided-broad-river-place'...."³ The Potatuck were also commonly called River Indians and were, as Rainey states, members of the Wappinger Confederacy. Orcutt, like Smith, referred to the Lower Housatonic Indians as Potatuck thus linking them with the Wappingers.⁴ Rutenber also included all of the bands of western Connecticut within the Wappinger Confederacy.⁵ Andrews classified the Kent-Scaticook as Wappingers, utilizing the Moravians as an authority. The Moravians, according to Andrews, referred to "all the converts in the Housatonic Valley, from Southbury, or 'Potatik', to Kent, as Wampanos, or Wampan-

¹Andrews, op. cit., p. 382.

²Rainey, op. cit., p. 8.

³Smith, op. cit., p. 41.

⁴Orcutt, op. cit., p. 105.

⁵Edward Manning Rutenber, A History of The Indian Tribes of Hudson's River (Albany: J. Munsell Co., 1872), p. 83.

oags."¹ In view of the overwhelming tendency to classify the Kent-Seaticook Indians as Wappingers it seems safe to assume that they were indeed members of that confederacy.

Wappinger-Mahican Assimilation

Tribal closeness.--The tendency to call the Kent Indians "Mahicans" is not without some foundation, for it must be remembered that the boundary was only political. Culturally, the Wappingers and Mahicans were very similar. As a young Indian looking for a wife did not usually marry within his own band, it would be safe to assume that the Kent-Seaticook Wappingers often inter-married with their Mahican cousins at Shekomoko or elsewhere.² Also, the Mahicans and Wappingers shared a similar language. Rainey grouped them together in what he referred to as "R" dialect speaking people's which included the Wappingers, Mattabesec, Mahican, and Pocumtuck of western Massachusetts. Further, they were associated with the tribes of the Hudson Valley, New Jersey, Delaware, and Pennsylvania.³

Other proof of a close cultural relationship between the Mahican and Wappinger is seen in the similar art work achieved by both. Speck, in comparing their basket work, concluded that "the Seaticook of Connecticut, accordingly, may be listed in the series of stamp-using groups arbitrarily,

¹Andrews, op. cit., p. 383.

²Speck, op. cit., p. 13.

³Rainey, op. cit., p. 6.

either with the Mahican or with the Connecticut Indians of the southern New England area...."¹

Loskiel wrote that the Indians of Shekomeko were "all of the Mahinkander [Mahican] tribe" and that "most of the Indians, who visited Shekomeko and were truly awakened, lived in Pachgatgoch, [Kent-Scaticook] about twenty miles from Shekomeko in Connecticut."² Further proof is provided by Andrews. In his thesis, he offered a good case to support the view that there was a great deal of intercourse between the lower Housatonic Indians and the Mahicans to the north before 1700.³ Indeed, three quarters of a century later many of the New York Wappingers were of one tribe with the Stockbridge Mahicans.⁴ In summary, then, the Wappingers were the earliest settlers at Scaticook. They most probably established themselves at New Milford and then at Kent, or vice versa, in the sixteenth century. Thereafter there was much assimilation with the Mahicans who were their northern and western neighbors. Both were related to the Delaware and themselves separated only by a political boundary line which was obscure to them.

The Origins of Gideon Mauwehu

Mauwehu's claims.--DeForest calls Mauwehu, his purported founder of Kent-Scaticook, a Pequot. However, as new evidence has challenged many of DeForest's other statements it

¹Speck, op. cit., p. 13.

²Loskiel, op. cit., p. 13.

³Andrews, op. cit., pp. 384-385.

⁴MacCracken, op. cit., p. 393.

also challenges this one.

DeForest utilized John W. Barber as a major source for his statement.¹ The only evidence that Barber had to support his contention was the word of Eunice Mauwehu, a direct descendant of the "founder." When Barber interviewed Eunice Mauwehu in 1836, the "Princess" was seventy-two years old and her qualifications as a witness are questionable. Eunice was not born at Scaticook but in Redding and was forced to leave that township because of her dissolute ways.² Also, she told Barber that she had spoken with a man that had personally known King Philip.³ This would require her to have been in the vicinity of one hundred and twenty years old at the time Barber interviewed her. This is not to deny that there was a Pequot influence at Scaticook but only to question whether or not Mauwehu himself was indeed a Pequot as Eunice stated.

To further test DeForest's statement, the Moravian accounts must again be consulted. In his History, Loskiel wrote that Mauwehu was the son of a sachem at Shekomeko (Pine Plains). The name of this sachem was Seim or Issac and he was the leader at Shekomeko until about 1745.⁴ As mentioned previously, Loskiel wrote that the Indians at Shekomeko were Mahican. If this is true, it would seem that the political

¹John W. Barber, Connecticut Historical Collections (New Haven: B. L. Hamlen and Co., 1836), p. 471.

²Gold, History of Cornwall, p. 36.

³Barber, Ibid., p. 200.

⁴Loskiel, op. cit., p. 198.



Figure 6. "Princess Maunakea"

(From Cornwall, op. cit., p. 7.)

boundary between the two groups would have sufficed to keep Mauwehu out of Kent, particularly if Seim was in power until 1745. However, it must be remembered that there was a good deal of assimilation between the two groups--enough possibly, to obscure the political boundary. As son of Seim, Mauwehu, as the pretender to power, would have been breaking with tradition in assuming a sachemship before the death of his father. However, with the continued Indian influx to Kent-Scaticook, Seim may have appointed his son to act as an organizer at that place. Also, by 1730 many age old customs and traditions were forgotten by the Wappingers. The sachemship of a territory was hereditary, according to custom, and would not have been usurped by Mauwehu if, as Orcutt stated, Kent-Scaticook was settled by Indians from Shekomeko. Certainly the sachemship at Kent-Scaticook would not have been inherited by a Pequot. Conversely, Bearce, a recent champion of Scaticook Indian claims, wrote that Mauwehu was indeed a Pequot, but not of full blood. According to him, Mauwehu's mother was the granddaughter of King Sassacus, a famous Pequot. A New York Mahican purportedly married the daughter of Sassacus and a daughter of this union was the wife of Seim, and Mauwehu's mother. Sassacus had sent several families, his own included, to Pine Plains before he and his Pequots were massacred at Dover, New York. Seim was the son of Mayapple, a Mahican.¹

Orcutt provided additional information. He wrote that

¹Franklin Bearce, "Who Our Forefathers Really Were," Library of Congress, Washington, D. C., p. 2. An undated manuscript.

at about 1740 Mauwehu gave a piece of land in Seymour to his son, Joseph Mauwehu. Orcutt contended that to do this, Mauwehu had to be the "direct descendant of the Potatucks and Paugasucks, at Stratford and Derby, for this was a reservation by the Derby Indians."¹ Mauwehu could not have given this land away unless he was a powerful hereditary sachem as there were "more than one hundred men" that would quickly have claimed the land. Thus, there can be no doubt that he was a hereditary sachem of the Potatuck-Paugasucks whose right to this land was undisputed. Further, Joseph Mauwehu, known as Chuse, may have derived his nick name from an earlier sachem of the Potatuck tribe whose name was Chusamack. Orcutt infers that Cockapatana, who died in 1731, succeeded Chusamack and that Gideon Mauwehu, who inherited the Potatuck lands at the death of Cockapatana, was of the royal line of Mauwehu's. His son, Joseph, was given the second name of Chuse after the earlier sachem out of respect.² Orcutt further stated that in 1729, when Mauwehu, according to DeForest, founded Kent-Scaticook, there was a lawful sachem of the Potatuck tribe whose name was Cockapatana. Also, Orcutt feels that Mauwehu was the last name of all the sachems who ruled the tribe. Orcutt implied further that Mauwehu, the elder of the two sons of Cockapatana, gained the sachemship only after his father died in 1731.

¹Orcutt, op. cit., pp. 197-198.

²Ibid., pp. 30-35.

More proof of a Wappinger tie in the Mauwehu lineage is seen in the fact that on Wappinger deeds from Setauket, Long Island in 1655 and again in 1660, the names Mawee and Mauwe are found.¹ Long Island was inhabited by Wappingers and not Pequots or Mahicans.

All the information available on traditional Indian customs enforces the idea of hereditary sachems. DeForest, himself, wrote that "it is quite certain that the sachemship was not elective, nor to be attained merely by superior talents and courage. On the contrary, it was entirely hereditary, descending regularly from father to son and devolving, if male heirs were wanting, upon the females."² Further, both the Narragansetts and the Connecticut Wappingers were united in "holding the Pequots in abhorrence and seldom bore any other relations to them than those of enemies, or of unwilling subjects."³

Conclusion

Genealogy unclear.--The legality under which Mauwehu ruled was valid only in that he was a Mahican, partial Pequot, and/or a Wappinger. The only way that Gideon Mauwehu could have become the sachem at Kent-Scaticook as a full blooded Pequot would have been through a hereditary Pequot sachemship dating back to a time, as Slosson says, when remnants of the

¹Ibid., pp. 197-198.

²DeForest, op. cit., p. 30.

³Ibid., p. 60.

Pequot Indians founded the settlement.

The date 1731 ties Mauwehu strongly to the Potatucks as it is the year in which Cockapatana died and the year he became sachem. Also, it has been previously established that all the Housatonic Indians were of the Potatuck tribe and Wappinger Confederacy. Bearce's explanation is also quite plausible and indeed may explain away the persistent Pequot-Mauwehu tie. The question to be asked in this relation is why, when Seim was still alive, did Mauwehu become sachem at Kent. The answer seems to lie in a Mahican, Pequot, Wappinger triangle in Mauwehu's ancestry but there is no easy or precise solution.

CHAPTER IV

SEVENTEENTH CENTURY SCATICOOK CULTURE

Introduction

There are several conflicting accounts in relation to the nature of the Indians of western Connecticut. This may be attributed to the variety of backgrounds of the individual authors, and secondly, the paradoxical nature of the Indians themselves. This paradoxical nature is probably best seen in Smith's account when he says that the Indians were

....generally faithful to their larger, treaty undertakings, but rarely above petty pilfering; magnificent in courtesy and picturesque in dress, but filthier in person than any animals; capable of great fortitude under physical suffering and strain, yet without self-control in eating, drinking, and gambling; affectionately generous and at the same time subhumanly cruel.¹

The authors too must be considered in relation to their work. For example, Verazanno's accounts of the New York natives are very romantic as seen through the eyes of that explorer. He generally displays an idealistic rather than realistic attitude. Conversely, David Zeisberger, a Moravian missionary who worked and lived among the Delaware Indians, was far more realistic, and perhaps even too negative, in some of his accounts.

With these factors in mind an attempt has been made to

¹Smith, op. cit., p. 37.

utilize cross referencing as much as possible in an effort to arrive at a concise picture of what the Kent-Scaticook culture must have been like before the coming of the Europeans. Further, as there is no descriptive material dealing specifically with the Kent-Scaticook Indians, conclusions were arrived at only by inference.

Political Organization

The Algonkians of this area were loosely organized into confederacies, each under the leadership of one strong band or tribe. The constituent bands, in turn consisted of small local communities or villages each comprising one or more lineages or groups of families related by blood or marriage.¹

All of the Indian bands of western Connecticut, including the Kent-Scaticook, were members of that confederacy known as Wappinger-Mattabesec, and they were closely associated with the Delaware Confederacy to the west and south, and the Mahican Confederacy to the northwest.² These Indians had little or no clan organization. The basic unit was the related biological family with the oldest male as its leader.³ Several such families constituted a village. Many villages made up a tribe and several tribes a confederacy.

Before the coming of the English, the Kent-Scaticook Indians referred to themselves as Potatuck or Falls Indians as did all the other Indian bands along the Potatuck (Housatonic) or "Falls River." The name Scaticook (land between two riv-

¹Ritchie, Eastern Algonkians, p. 10.

²Ruttenber, op. cit., p. 83.

³Ritchie, Eastern Algonkians, p. 17.

ers) was only applied later "as a matter of local distinction."¹ The seeming confusion of the Indian bands of western Connecticut is further clarified when this point is realized for

in a philological sense the Indians of the valley [Housatonic] were not divided into tribes at all...and they had no generic tribe names. The apparent tribe names were no more than the names of the places where a subdivision of the main tribe [Potatuck] lived.²

The sachem.--The Seaticook, as all the Housatonic bands, lived in villages "from two or three up to a hundred or more families,"³ and were ruled by a leader called a sachem. His office was not elective but hereditary. He was assisted by a council that acted in an advisory capacity. The amount of power he possessed as an authority figure was absolute although the actual use of his power depended upon his own ability as a diplomat.⁴ He never demanded favors but was careful enough to secure them from members of the band. He had to be friendly, gracious, and communicative in order to retain his needed respect.⁵

Wars of succession were avoided because the hereditary sachems, whose power was absolute and who personally 'owned' all their respective tribes hunting grounds, were all related to each other, constituting a horizontal royal family, cutting across the tribal divisions, and they alone understood and applied the traditional laws. The sachems kept in close touch with each other and consulted

¹Orcutt, op. cit., p. 105.

²Smith, op. cit., pp. 38-39.

³Ibid., p. 37.

⁴DeForest, op. cit., p. 30.

⁵Zeisberger, op. cit., p. 93.

and acted together on matters of importance....They were like brothers, each delegated to rule over his part of the land of their single father, who no longer existed.¹

The major duty of the sachem was to maintain order while the council decided upon war. Council meetings were orderly and quiet in deciding upon the undertaking.² Ritchie states that before the coming of the Europeans there was much local feuding in this region.³ The Kent-Scaticook were, no doubt, as fond of war as any of the other Connecticut Indians. According to DeForest, the Indians "thought it the most desirable and glorious of all human occupations."⁴ Their mode of warfare stressed "secrecy and cunning." Minor chiefs called sagamores led small war parties while the sachem only led major expeditions. Before the expedition a dance was held. The battles that took place were rarely bloody. Weapons included bows and arrows, clubs, and hatchets. Prisoners taken during the battle might be ransomed, quickly killed, slowly tortured, or adopted into a family.⁵ Indian tortures were horrible, but the vanquished rarely gave the victor more satisfaction by seeing him wince under pain. Most often the Indian showed remarkable self control under torture.⁶ Scalping, and some cannibalism, was practiced by the Indians.

¹Smith, op. cit., p. 38.

²Zeisberger, op. cit., pp. 99-100.

³Ritchie, Eastern Algonkians, p. 18.

⁴DeForest, op. cit., p. 30.

⁵Ibid., pp. 30-35.

⁶Ritchie, Eastern Algonkians, p. 28.

Social Organization

Family.--The basic social unit of the Wappingers was the extended family. The basic family generally numbered four to six people¹ and several of these families made up a village. The male generally had only one wife at any time. However, wife lending was not frowned upon. Marriage was an easy matter as was divorce. While married, chastity was generally observed by both, and adultery was punishable.

Children.--The Connecticut Indians had a great affection for children, such as the Caribou-Eskimos today. Upon a divorce the children resided with the mother.² Children had complete sexual freedom. Blood relations did not marry. Boys generally married at the age of eighteen or nineteen while the girls were only fifteen or sixteen years old. Before marriage the girls worked close to the mother, while the boys did very little work of any sort.³

Homes.--The Wappinger family resided in either a round or long house. The round house was generally ten to thirty feet in diameter and six feet high in the center. It was covered by overlapping bark slabs, grass, or rush matting. There was a single hole in the roof for smoke to escape and a single opening on one side that served as the door. The long house was thirty to forty feet in length and stood about six feet high in the middle. The roof was slanted to allow

¹Zeisberger, op. cit., p. 81.

²Ritchie, Eastern Algonkians, p. 17.

³Zeisberger, op. cit., p. 82.

water to run-off. These dwellings were generally made of bark. They served as shelter for the extended family.¹ Because of their nomadic existence, the Kent-Seaticook Indians had no single permanent home but many. Furnishings within these homes were few and crude.² Household implements included wooden bowls, spoons, baskets and pails, and stove bowls.³

Family duties.--The women were socially inferior and did all the housework. They also planted, erected houses, found firewood, and produced, gathered, and prepared the food.⁴ From this overwork, the women frequently were squat, deformed and sterile. The men were the superiors and spent their time hunting or amusing themselves. The men saw fit to perform only one bit of manual labor and this was the raising of tobacco.⁵ Atwater tells us that the "tobacco" raised by the Kent-Seaticook Indians was actually a plant called Lobelia.⁶

Amusements.--Amusements for the men included swimming, ball games of all sorts, archery, athletic contests, gambling, and dancing which they undertook most often. Sargent, a missionary who labored among the Housatonic Indians, described their dancing as a most laborious exercise in which men danced

¹Ritchie, Eastern Algonkians, pp. 12-14.

²Ritchie, Pre Iroquoian Occupation of New York State, pp. 12-14.

³DeForest, op. cit., pp. 12-13.

⁴Ibid., p. 17.

⁵Smith, op. cit., p. 37.

⁶Atwater, op. cit., p. 80.



Figure 7. A Typical Wappinger Village. (From Ritchie, Indian History of New York State Part III-The Algonkian Tribes, Cover.)

around a hot fire until they were almost ready to faint, and then ran out to expose themselves naked to the cold air, or to roll in the snow, repeating the process four or five times in a night....¹

Make-up and ornamentation.--The Indians often painted themselves for dances. They were also fond of greasing their bodies with animal fat.² They further decorated themselves with wampum which was made from sea shells. Wampum, in addition to being utilized for decoration, was used for tribute, bribery, ransom, compensation, presents, recompense, marriage ceremonialism and insignias.³

Physical make-up.--Physically, the aborigines of western Connecticut were well limbed, slender around the waist, broad shouldered, strong in physical constitution and rarely deformed.⁴ They had straight black hair, dark eyes, and swarthy skins, resembling in color the Gypsies of Central Europe.⁵ The hair was not generally allowed to grow long by men and they rooted out their facial hair as it began to grow. The women were not beautiful but stocky and muscular from overwork.⁶

¹Rainey, op. cit., p. 32.

²Ritchie, Eastern Algonkians, p. 11.

³Rainey, op. cit., p. 24.

⁴Possibly because they practiced infanticide as have many other primitive peoples.

⁵Ritchie, Eastern Algonkians, p. 10.

⁶Zeisberger, op. cit., p. 12.

Psychological Makeup.--The character of the Indian was, at best, paradoxical, and was not generally held in high regard by the Europeans. Zeisberger wrote that "one might be among them for several years and not knowing them intimately, as stated, regard them as virtuous people. Far from it."¹ He further described them as lazy, proud, haughty, deceitful, cheats, thieves, and immoral.² Conversely, Vaughn made the point that they were generally courteous and hospitable and "quick to lend a hand to colonists in distress."³ Zeisberger, sharing Smith's view of this paradoxical nature, wrote that "they are courageous where no danger is to be found, but in the face of danger or resistance they are fearful and the worst cowards."⁴ DeForest stated that they were "revengeful by nature," and that "customs had made vengeance with them a matter of duty and honor."⁵ He further wrote that they were

impatient of bodily labor and undisposed to thought, and naturally turned for pleasure to those coarse gratifications of the senses which were within their reach. They were indolent when not strongly incited to exertion; they were gluttonous when supplied with an abundance of food; and they became intemperate as soon as the means of intemperance were placed within their reach.... Their virtues were, in like manner, the products of the state of society in which they lived. They were grateful for favors, hospitable both to strangers and friends, and disposed to share with each other in abundance and good

¹Ibid., p. 20.

²Ibid., pp. 18-20.

³Vaughn, op. cit., p. 44.

⁴Zeisberger, op. cit., p. 19.

⁵DeForest, op. cit., p. 20.

fortune.¹

The shaman.--The Wappingers were superstitious, believed in evil spirits, and practiced witch-craft. Contact with the supernatural was made by a shaman or Pow Wow who was also the village doctor.² The shaman had considerable knowledge of roots and herbs. Cures were also sought by sweating, sacrifice, and blood-letting.³ Kent-Seaticook home remedies included the following:

- | | |
|-------------------|--|
| 1. Cough medicine | - Molasses, baking soda, and butter |
| 2. Ear ache | - Juice of a heated onion |
| 3. Bronchitis | - Skunk fat heated with molasses and baking soda drink |
| 4. Cough medicine | - Onion juice and sugar |
| 5. Toothache | - Pipe tobacco collected in pipe stem ⁴ |

Because of their harsh mode of life based on extremes--now starving, now stuffing, now sweating, now freezing--the Indians were susceptible to many sicknesses.⁵

Religion.--The shaman was a healer, spiritual as well as physical, for it was he who had communion with the gods. Seaticook religion "consisted of mythology based upon an older form of nature worship in which the various elements and phenomena were personified."⁶ The major benevolent god was Kiehtan.

¹Ibid.

²Ritchie, Eastern Algonkians, p. 21.

³Zeisberger, op. cit., pp. 24-28.

⁴Courtesy of Mrs. Mabel Birch and Mrs. Howard Harris to whom this writer spoke.

⁵DeForest, op. cit., p. 21.

⁶Theodore Rhinear, "The Religion of The Indians of Connecticut," Hobbies, XXXVIII (July, 1943), p. 103.

He supposedly resided in the southwest. Because of his benevolence he was taken for granted and received little veneration. Rather, most attention was directed to Hobbomoeko, the devil god. Pow Wows who made contact with either of these gods and were able to ward off evil spirits, were trained from childhood.¹ At death the Indians believed that they would journey to the house of Kiehtan where they would thereafter reside.²

Death.--Burial ceremonialism was elaborate. The Indians displayed much grief at the death of a close relative, blackening their faces and cutting off their hair. Until the coming of the whites, the body of the deceased was placed in the grave on its side in a folded position. The grave was about two feet deep and covered with stone to keep the wolves from the body.³ The grave was dug and lined with bark by an old woman while the deceased lay in state with his few valuables at his side.

During the seventeenth century, however, the body was most often interred in a supine position with the head slightly elevated and facing the southwest. Valued articles were then placed in the grave. The Wappingers generally buried the dead on low ground,⁴ and the Kent Indians were no exception.

¹Ibid.

²DeForest, op. cit., p. 26.

³Ritchie, Eastern Algonkians, p. 21.

⁴Edward O. Dyer, Gnadensee The Lake of Grace (Boston: The Pilgrim Press, 1903), p. 214.

Their earliest burying place was close to the Housatonic River near the place on Schaghticoke Road where the bridge and ledges are located, close to the Russell home. Before 1905, when the dam at Bulls Bridge was completed, the river was much less formidable than it is today. Mr. Howard Harris, Mrs. Mabel Birch, Mrs. Julia Parmalee, and Jesse Harris all attest that they remember that the river could be and was often waded across. When the Connecticut Light and Power Company completed the dam at Bulls Bridge in 1905 the river soon swelled to its present level. Before the flooding occurred the old Kent-Scaticook grave yard was relocated to its present location. At one time a wooden palisade surrounded the new grave yard but it has long since been destroyed.

Language.--As members of the Wappinger Confederacy, the Scaticook Indians spoke a similar dialect to all those Indians of western Connecticut. However, the word "similar" must be stressed for, according to Ritchie, a great diversity of the basic language existed. "They vary frequently not over five or six miles, forthwith comes another language; they meet and hardly understand one another."¹ This account is, no doubt, exaggerated. DeForest states that the language of the Indians was very regular in constitution and very well adapted to carrying on abstract conversation.²

Literature and art.--The Kent-Scaticook Indians had no

¹Ritchie, Eastern Algonkians, p. 10.

²DeForest, op. cit., p. 42.

written literature whatsoever although their Delaware relations to the south developed picture writing to an advanced stage. These pictographs were scratched or painted on bark or wooden slabs.¹ Artistically, the Kent-Scaticook Indians were well known for their block-stamp designing utilized in basket making. The Kent-Scaticook used white ash splints in fashioning these baskets and colored them with a yellow dye. Designs were variable. Before the coming of the European a piece of bone or wood was used for a stamp.² Later, vegetables were utilized, particularly the potato. The outstanding feature of the Kent-Scaticook baskets was the curl-icue, or roll, as an ornament.³

Other decorative art of the Kent-Scaticook Indians was influenced by the Iroquois.⁴ This influence in the Housatonic area was most evidenced by the decorated lodge of Waramaug, the New Milford sachem, which was brilliantly painted by Iroquois artists from the Long House.⁵ Wooden, painted masks and rawhide drums were used as a part of Wappinger ceremonies. The Kent-Scaticook did not produce pottery, bead work or blankets as did other Indian groups.

¹Ritchie, Eastern Algonkians, p. 21.

²Speck, op. cit., pp. 1-13.

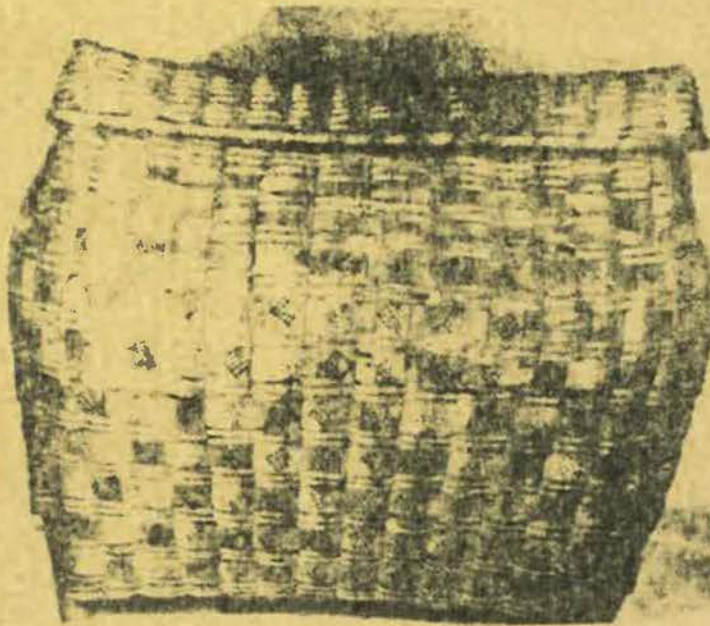
³Eva L. Butler, "Some Early Indian Basket Makers of Southern New England," Archeological Society of New Jersey, XLV (June, 1947), p. 49.

⁴Rainey, op. cit., p. 6.

⁵Iveagh Hunt Sterry and William H. Garrigus, They Found A Way: Connecticut's Restless People (Brattleboro: The Stephen Daye Press, 1938), p. 22.



a. Turnip stamps used for decorating splint baskets. Algonquin: Maniwaki



b. Splint basket with stamped decorations from southern New York, near Binghamton.

Figure 8. (From Speck, "Eastern Algonkian Block-Stamp Decoration: A New World Original or An Acculturated Art," App.)

Economic Organization

The Seaticook cultural level at 1600 may be classified as Neolithic. That is, they had improved stone tools and weapons, and were primarily food gatherers, but supplemented their gathering with a crude agriculture. As in most primitive societies the women were the gatherers while the men hunted.

Hunting.--On the hunt the men used traps, snares, bows and arrows, spears, clubs, fishnets, weirs, and fishhooks. The major weapon was the bow and arrow. It was made of hickory and was about four feet long. It was a powerful weapon and it took a good man to bend it for use. The arrows were about three feet long and made of reeds.¹ As might be expected, Indian senses were keen and their endurance far superior to that of the Europeans. The men usually hunted alone. The Wappingers did not utilize birch bark canoes but rather a dug out. These were heavier craft fashioned out of a felled tree. The paddles were short and scoop-like.² The Wappingers had no horses to aid them on the hunt. The best time of the year for the hunt was the fall as the game was fat and slow moving. Deer, by far, was the favorite game of the Indians for most all of it could be utilized.³ Also,

into their stew pots and baking pots went a wide assortment of mammals, birds, fish and even reptiles. While deer, bear, turkey, shellfish and water fowl were highly favored, dogs, snakes, frogs, eagles, skunks, foxes, and

¹DeForest, op. cit., p. 6.

²Ritchie, Eastern Algonkians, pp. 16-17.

³Zeisberger, op. cit., p. 13.

other creatures repulsive to European trained tastes were prepared for consumption, sometimes without bothering to remove the entrails.¹

Migrations.--Although it is generally thought that the Indians were wanderers, they were not truly nomadic. Indeed, they had seasonal homes whence they returned each year.² The summer was generally spent at the shore, gathering shell fish; the fall in hunting; the winter in the forest where firewood was available; the spring in stream fishing.³ The Kent Scaticook Indians continued this seasonal migration even after white settlement commenced in the region. The Kent Indians

in travelling from Scaticook to the Fishing Place or Falls, and returning were accustomed, for many years, to stop over night at the houses of the principal inhabitants--such as Rev. Nathaniel Taylor or Sherman Boardman, and their children after them....On such occasions the Indians, in summer time took possession of the barn, cooked their own victuals, such as fish or meat, but always called upon the family for bread. If there were baskets to mend or such like work, they attended to it without words or leave, making no charge. In the winter parties took possession of the kitchen, and the evening was merry with stories of hunting and the likes for the young people.⁴

Animal skins were used by the Indians for clothing, bedding, and as a covering for their huts. Women wore an under-garment and long dress year round. The men in summer wore only a breech-cloth and in the winter, leggings of dressed deer skin. Deer skin was also used for moccasins.⁵

¹Ritchie, op. cit., p. 17.

²Vaughn, op. cit., pp. 30-31.

³Shepard, op. cit., p. 95.

⁴Boardman, op. cit.

⁵DeForest, op. cit., p. 10.

Food gathering.--The women planted and harvested maize the principal food of the Indians, beans, squash, pumpkins, and artichokes.¹ Field work was done with the aid of wooden spades.² The women also gathered nuts, berries, and wild fruits. From their corn they ground a crude flour with which they made bread. Corn was also mixed with beans and boiled in their pots to make succotash, their favorite dish. Fish was added for seasoning, often without removing the entrails as the Indians cared little about quality and cleanliness.³ There was no set time for eating but everyone helped himself as he pleased. There was no beverage other than water. Food hospitality was generally practiced by all Wappinger bands of Connecticut.⁴ Two major feasts were associated with farming. One was held at the spring planting, the other associated with the harvest.

¹Rainey, op. cit., p. 11.

²DeForest, op. cit., p. 5.

³Ibid.

⁴Ritchie, Eastern Algonkians, p. 16.

CHAPTER V

THE RETREAT OF THE INDIANS OF WESTERN CONNECTICUT

Impact of Europeans.--Any detailed historical data relating to the American Indians coincides with their decline. This is certainly the case with all of the Connecticut Wappingers. Thus, during the Pequot War of 1637, the English pushed the remnants of these Indians further west beyond the Connecticut to Fairfield where many more Pequots were slaughtered in the "Great Swamp Fight." At this time the English were first introduced to the lands of western Connecticut and in 1638 a settlement was affected at New Haven. In 1639 the Milford settlement was established. West of Hartford, Farmington was settled in 1640.¹

The Wappingers of western Connecticut were found in considerable numbers along the Naugatuck and Housatonic rivers but in greater numbers at their mouths and along the coast. As a result, the Wappingers early encountered the English. These Indians welcomed the whites, regarding them as peace-loving friends. Further, they were in need of an ally that could protect them from the fierce Mohawks who held them tributary. In all of these things they were correct. Yet, they

¹Orcutt, op. cit., p. 6.

were shortsighted indeed for they thought that the whites who came across the "great lake" would forever live much as the Indians themselves lived--hunting, fishing, and farming. Further, the Indians could not see that these whites that they encountered were only the vanguard of a great European migration to their land.¹ The Wappingers accepted the white man's materialistic culture without realizing its inherent destructive power to an undisciplined and non-materialistic Indian way of life. The two cultures were so alien that one was destined to engulf the other.

Psychologically, the Connecticut Wappingers were dissatisfied with their Neolithic culture.² The dampness, the crowding, the dirt, the smoke, the cold, and the stench of the wigwam, the dreary monotonous existence that welcomed war and torture as a release, and the buckskins that were most often wet when not stiff as a board from drying, were intrinsic to their existence.³ "So eager were the natives for the goods of the traders that they are reported to have ripped up their clothing, made of the finest otter skins, in order to effect an exchange."⁴

In their eagerness to accept the material benefits of the superior culture they failed to recognize the more disciplined conduct required by it. "In consequence the Indian

¹DeForest, op. cit., p. 164.

²Smith, op. cit., p. 45.

³Shepard, op. cit., p. 98.

⁴Ritchie, Pre Iroquoian Occupation of New York State, p. 30.

experienced an increasing self-contempt and need to escape...."¹ This, of course, they found in spirituous liquors.

The Europeans brought cloth, guns, liquor, and, far more ruinous, disease with which the Indian could not cope. The combination of disease and liquor more than any other factor, led directly to their decline. Such diseases as measles and small pox, in some cases wiped out whole communities. Between 1616 and 1620 the tribes of southern New England were scourged by a frightful plague-like epidemic which so greatly reduced their numbers that their resistance to white settlement in their lands was completely broken. Again in the years 1632 and 1633 the Indians were struck down by what seems to have been small pox.²

The ingredients of the white culture such as guns, liquor, and clothing

they came to want so badly that no price seemed too high to pay for them. From this desire it was but another step to partial and then complete dependence on Europe and its works. Finally, but long after it was too late, the Indians realized that the material effects they had welcomed with open arms were inevitably accompanied by the dissolution of their own civilization, even the part of it which they treasured most. The white man's guns brought continuing dependence for ammunition, repairs, and replacement. The white man's liquor brought uncontrollable orgies ending all too often in fratricidal strife within the tribe. The white man's trading goods were less harmful in themselves, but in time the Indian found himself neglecting his former activities and forgetting his old skills, all in the rush to trap the furs by which alone he could satisfy his new found needs....³

¹Smith, op. cit., p. 46.

²Ritchie, Eastern Algonkians, p. 23.

³Trelease, op. cit., p. 29.

By 1650 the Indians increasingly indulged in the nectar of the culture that surrounded them. The Wappingers loitered around white villages a good deal of the time scaring the inhabitants and causing many accidents. They stole that which caught their fancy and were often in debt. Spirituous liquors acted upon them. Laws were enacted to prohibit whites from selling liquor to them, but these were not strictly enforced.

In 1655 the British Colonial Militia under Captain Underhill and Dutch colonials from New Amsterdam, attacked and destroyed the village and fort of the Siwanies and Paugasucks of what is today Greenwich, Connecticut. Many Indians were slaughtered and their lands confiscated without compensation. Originally these Indians had been driven out of New Amsterdam and Staten Island by the Dutch. According to Bearce, the remnants of these Wappingers founded Shekomeko. Bearce states that the leader of the group was Mayapple, son of Rechgaw-awauck. Mayapple's son was Isaac Seim who ruled until 1745 at Shekomeko.¹

By 1670 the independent existence of the Wappingers was gone. The forests and rivers were less plentiful with game and fish and they were restricted by real, and unreal bounds which they did not understand. They were poor and degraded in contrast with the white community that surrounded them. Moreover, they were keenly aware of this fact. Thus, they developed an even deeper sense of inferiority and tended more and more toward despair, listlessness, indolence, intemper-

¹Franklin Bearce, "Schaghticoke Indian Claims," p. 2.

ance, licentiousness, and immorality.¹

French and Indian Wars.--During these years the frontier towns were on constant Indian alert, not from the Connecticut Indians, but those Indians of Canada who went about burning and pillaging when loosed on the English colonies by the French. During the whole period from 1620 to 1690 England and France were at war.² However, sporadic white immigration into western Connecticut continued until the out-break of King Philips War in 1676. While the major conflict was in the east, a good deal of anxiety was aroused in western Connecticut lest Philip rouse the Wappingers.

The Connecticut government issued a proclamation that any unidentified Indian bearing arms would be shot without regard. Colonial courts authorized and paid a bounty for Indian scalps whether male or female, child or adult. Frontier towns were ordered to constant alert and to erect new fortifications. More weapons, scouts, and troops were dispatched into these same areas. However, "it soon became apparent that the Mohegan and Pequot Indians, and the Indians west of the Connecticut river, were not in the league against the English, and could be trusted as friends and allies in defending the colonies."³ With the death of Philip, in 1676, the war ended.

Wappingers move inland.--The late seventeenth century was characterized by the disintegration of old Indian bands,

¹DeForest, op. cit., pp. 164-304.

²Orcutt, op. cit., pp. 78-80.

³Ibid., pp. 73-80.

the abandoning of old habitats, wandering, and the development of new bands. The whole process was repeated again and again as the white advance continued.¹ In 1687 the Paugasucks, numbering about eighty-seven people, sold all their land and moved to Weantinock (New Milford).² It is worth noting here that rather than retreating along the coast, the Wappingers moved inland retracing the steps of their ancestors up the Housatonic, first to places lower on the river, then New Milford, and later to Kent-Scaticook.

In the last quarter of the seventeenth century, one man arose to guide the wandering Connecticut Wappingers. His name was Waramaug. This great sachem first ruled at Derby in 1680 where

former Wepawangs, Pequannocks, Paugassetts, and Potatuck were reblending into a single tribe. In about 1700 they retreated before the whites still farther northward to Weantinock [New Milford] where, mingled with the related tribe already there, Waramaug, heir of all the sachems of the Lower Valley, kept them together in the last place of their independent culture through the remaining thirty-five years of his fifty-five year reign.³

While New Milford, or Weantinock served as the major Indian center in western Connecticut, the major Wappinger band in New York State dwelt at Wicopee in the northern Fishkill Mountains at Canopus and Peekskill Hollows. They, with the Mahicans, numbered about 1800 people at the turn of the eighteenth century.⁴ As a result of continued Indian migrations to

¹DeForest, op. cit., pp. 347-348.

²Orcutt, op. cit., p. 33.

³Smith, op. cit., p. 100.

⁴MacCracken, op. cit., p. 266.

New Milford, the Wappinger band continued to grow. By 1707 it was thought that the refugees numbered four to five hundred people and that they cultivated two hundred acres of land.¹

Appearance of white settlers.--In 1707 the first white settler appeared in New Milford. John Noble had journeyed by trails to New Milford from Westfield, Massachusetts. At this time there was a great fear that the French were preparing to launch another attack on the English colonies and that the Indians of "Powtatuck and Owiantonuck" had allied themselves to the enemy. However, these reports made by Captain John Minor and Mr. John Sherman of Woodbury were most assuredly untrue as Noble's daughter, left alone among the New Milford or "Owiantonuck" Indians, remained unharmed. In any event there was no uprising and no French attack.²

Settlement of western Connecticut would have progressed much faster if it were not for the presence of the Mohawks in the northwestern part of the state. Also, the war which raged between France and England held many people rooted in one place. Finally, in 1713, the Treaty of Utrecht was signed and the great fear of the Mohawks was removed, for, by that treaty, the Five Nations of New York, including the Mohawks, became British subjects. This resulted in the true opening of the northwestern lands of Connecticut which comprised most of modern Litchfield County.³

¹Orcutt, op. cit., pp. 102-105.

²Ibid.

³Smith, op. cit., p. 85.

In 1723, when a group of Canadian Indians attacked Rutland, Vermont, another alarm took place in western Connecticut. Fear spread throughout the frontier towns and many precautions were taken. In 1725 the Governor's Council issued a proclamation to warn that they had received news that the Scaticook Indians were allied to the enemy. In August of that same year it was reported by the Council that the "New Milford and Potatuck Indians" were preparing for war.¹ However, there seems to have been no foundation for their fears.

Mauwehu becomes a leader.--During this period of increased white settlement, when the major Indian focus was at New Milford, another Indian leader arose in western Connecticut. His name was Mauwee, or Mauwehu, or Mauwesman. DeForest says that Mauwehu resided in Derby and later at Newtown. Then he removed to New Milford and thereafter, in 1729, to Dover, New York, and later to Scaticook.²

At this time the Indians of Hartford, Simsbury, Windsor, Middletown, and other parts of the Connecticut valley were congregating at Farmington. After 1731 the remaining Paugasuck-Wepawaug band broke up. Some of the Paugasuck of Milford joined with the Potatuck of Southbury while others journeyed to Kent-Scaticook or to the Iroquois.³ In 1733 the Potatuck at Southbury, who in 1710 probably numbered less than fifty

¹Orcutt, op. cit., p. 172.

²DeForest, op. cit., pp. 407-408.

³Ibid., pp. 354-370.

warriors¹ (two hundred people), sold three-quarters of their reservation and "many of them joined with the Weantinock of New Milford, whither they had been emigrating for more than fifty years."²

In 1731, or thereabouts, Gideon Mauwehu became the sachem at Kent-Scaticook. He immediately attracted many Indians to that place because of his superior abilities. Of Mauwehu, Sherman Boardman wrote: "He was a man of real abilities. I have been acquainted with many of his decisions, which would not have disgraced Lord Mansfield; but as they kept no records we lose the advantage of their wisdom, which might, in some cases, compare to Greece and Rome."³

Mauwehu was twice married. Little is known of his first wife, but it is known that his second wife was Martha and that she became a Christian shortly after he did. Five of his children are known. They are Christian, Joshua, Daniel, Margaret, and Joseph. Joseph was given land in Derby by his father and was the last sachem at that place. Joseph was born in 1710 and died in Kent at the age of eighty. He was married to Anna, of the Warrups family. They had ten children. The youngest was Eunice Mauwehu who was born in 1755 or 1756. Joseph, or "Chuse," was described as a man tall in stature and muscular in build. The name "Chuse" is very similar to the name of a sachem of the Potatucks whose name was Chushumack.

¹Ibid., p. 352.

²Orcutt, op. cit., p. 51.

³Boardman, op. cit.

Chushumack succeeded Towtanemow and was himself succeeded by Cockapatana who ruled until his death in 1731. It is thought that Gideon Mauwehu was the direct successor of Cockapatana and that his son, Joseph "Chuse" Mauwehu was named after this royal ancestor.¹ Christian Mauwehu was baptized by the Moravian missionaries at Bethlehem in Pennsylvania. She was one of several Indians that left Kent because of the hostility of the white people in the region of Seaticook toward those Christian Indians. In the year 1786 she was one of ninety-six Christians to be butchered at Gnadenhuetten in Ohio.² Little is known of Job Mauwehu except that he resided at Seaticook and was baptized Joshua by the Moravians. Nothing is known of Daniel or Margaret.

Waramaug, the New Milford sachem died in 1736 and, thereafter, Kent-Seaticook grew in number and became the last major Indian strong-hold in all of western Connecticut. Many of those Indians at New Milford moved to Kent and within ten years after Mauwehu settled at Seaticook it is said that there were at least one hundred warriors (five hundred people) dwelling there.³ This is probably a conservative estimate considering the number of New Milford and other Connecticut Indians that migrated to Kent. The Indians who migrated to Kent-Seaticook were mainly from the Paugusuck, Potatuck, and Uncowa

¹Orcutt, op. cit., pp. 30-36.

²T. S. Gold, History of Cornwall (New Haven: Bradley Scoville, Inc., 1877), p. 365.

³Barber, op. cit., p. 472.

bands.¹ All were Wappinger groups.

Seaticook, a last resort.--At least two hundred years before the death of Waramaug the first Wappingers had ventured over the mountains from the west to the Housatonic or "Potatuck" via Kent or New Milford on a great new adventure. Now, in the first quarter of the eighteenth century, they were retreating whence they had come carrying only bitter memories with them. By the time they had withdrawn to Kent-Seaticook they, no doubt, realized, that as a race, they were threatened with extinction. At Seaticook, then, the Wappingers of western Connecticut made a last effort to survive beside a white culture that sought "inadvertently," to destroy them.

¹Rainey, op. cit., p. 10.

CHAPTER VI

THE DECLINE OF THE KENT-SCATICOOK INDIANS

Indians and Settlers

The settlement of Kent.--Mauwehu had been at Scaticook only a few years when Kent was settled by the English in 1739. In March 1738 the tract of land now comprising the towns of Kent and Warren was sold at auction at the court house in Windham, Connecticut. The town was incorporated in 1739 with a total land area of 25,796 acres. There is no record that the original Indian title holders or their successors ever received money or other consideration for their seized, confiscated, and expropriated Indian lands by the subjects of the British crown.

The first area of white settlement in Kent was called Flanders, north of the present site of the village. According to Barber, Mauwehu also built his hunting lodge in the northern part of Kent.¹ This was probably in the same general region as Flanders and may signify an area of Indian antiquity other than that which exists southwest of the Kent village.

Indian-white relations.--The first building in Kent was located atop Good Hill in the Flanders district. It was a tavern and trading-post established by Daniel Comstock. He

¹Barber, op. cit., p. 471.

apparently was the first resident of Kent to approach the Indians of that place. Reports concerning his earliest contact with the Indians have been distorted as exemplified by the following:

With new houses springing up and the land being divided, the Indians were on the verge of becoming unfriendly, that is, until Daniel Comstock met them one day on a hunting trip and offered them a little 'fire water'. From then on (knowing a good thing when they tasted it) they were good friends to the white people, and traded frequently with Comstock in his store.¹

Actually, there seems to have been no difficulty between these Indians and the earliest white settlers.² By 1739 the Wappinger Indians certainly realized their precarious circumstance. The white culture was flourishing while their own was rapidly disintegrating and the Wappingers at Kent were quite conscious of this fact. The Wappingers were indeed quite peaceful at this late date for fear of extinction. They had heard of the Pequot War, the fate of King Philip and of other Indians who had attempted to resist the white advance. Thus, the Kent Indians, rather than fighting, peacefully traded baskets and furs for rum and other articles at the Comstock store.

Kent land purchases.--According to Gold, the English immediately began "buying" land from the Kent Indians for the

¹T. S. Gold, "Indians and Iron Make Kent History," *The Connecticut Magazine*, Vol. VIII, No. 3 (March 30, 1950), pp. 452-454.

²"Centennial Celebration," New Milford Times, (October 17, 1950), p. 1.

price of "one penny and three farthing per acre."¹ This report is also questionable as land had been auctioned at Windham. This being the fact, it seems improbable that the English would "immediately" begin buying land from the Indians as they already had a grant of land. It may be possible that at a later date land on the east side of the Housatonic, south of Flanders, was purchased from the Indians at Scaticook who were the owners of that land on both sides of the river, according to the Governor Clinton Treaty.

Population of Kent-Scaticook.--At the earliest period of settlement, says Slosson, the Indians numbered about one hundred fighting men--five hundred Indians--and were "industrious people who cultivated their lands so as to obtain a comfortable subsistence. They owned horses and cattle...."²

The Moravian Missionaries

Origins.--The Moravian Brethren descended from the radical German Hussites of Bohemia. These Protestants, having their origins in the fifteenth century turmoil of Germany, were in the eighteenth century being driven from their homes in Bohemia. The Hussite doctrine became fused with the doctrines of "Pietism" when Count Nicolaus von Zinzendorf allowed many Hussites to settle on his estate at Herrnhut in Saxony. Zinzendorf was the grandson of Philipp Jakob Spener. Spener, the most articulate spokesman of the seventeenth century "Pie-

¹Gold, loc. cit., pp. 452-454.

²Slosson, op. cit., p. 5.

tism" movement, had died in 1705. In his teachings "he urged personal piety, Bible reading, hymn singing, works of charity, and missionary activity at home and among the heathen."¹

Count Zinzendorf and his small group of Hussites undertook to promote these ends in Germany and in America.²

Early activity in America.--In America the Moravians began their missionary activities in the West Indies. They soon after established themselves on the North American continent in the region of the present State of Georgia. Thereafter, missions were established at Bethlehem, Pennsylvania, and Shekomoko (Pine Plains), New York, and later at Kent-Scaticook.

The Kent-Scaticook Mission.--The Kent Indians continued to trade valuable furs for rum and other commodities. The whites directly involved were probably becoming quite wealthy as the trade continued to flourish. However, this was destined to change, for in 1743 the Moravian missionaries established a mission at Kent-Scaticook. The mission was established because the Kent-Scaticooks were refused a minister by Kent township.³

Those Moravians who visited Shekomoko and/or Kent-Scaticook included Martin Mack 1742, Count Zinzendorf 1742,

¹Joseph Ward Swain, The Harper History of Civilization (New York: Harper & Brothers, 1958), p. 129.

²Ibid.

³Clayton Bradshaw, The Indians of Connecticut: The Effects of English Colonization and of Missionary Activity On Indian Life In Connecticut (Deep River: The New Era Press, 1935), p. 49.

Gottlieb Buettner 1742, Joseph Shaw 1743, Missionaries Pyrlaeus, Senseman, and Post 1743, Frederick Post 1746, Mr. David Bruce 1749, Bishop Cammerhof and Mr. Grube 1750, Mr. Senseman 1751, Bishop Spangenberg 1752, Christian Seidel, Mr. Jungman, Mr. Eberhard, and Mr. Utley 1755, Mr. Groube 1759, and Mr. Bruce 1760.¹

The great awakening.--Loskiel tells us that

most of those Indians, who visited Shekomoko and were truly awakened lived in Pachgatgoek [Kent-Seaticook] about twenty miles from Shekomoko, in Connecticut. They [the Seaticooks] first addressed the magistrates and begged for a Christian minister; but their petition being rejected, they sent to the Brethren, begging that a Brother would come, and preach to them 'the sweet words of Jesus.' Upon this the Missionary Mack and his wife went thither on the 28th of January, and took up their abode with the captain [Mauwehu] of the town, whose family was awakened.²

In the year 1742 the Moravians baptized thirty-one Seaticook and Shekomoko Indians at Pine Plains. A few from the region were baptized at Bethlehem in Pennsylvania where they often visited.³

The secret of the Moravians lay in their making the brotherhood of man so intensely real by their own conduct, that the greater reality on which that rests, the Fatherhood of God, was learned easily; they the Moravians ate and slept in Indian wigwams, they wore, and Mack himself, probably [sic] the Indian blanket, leggings, and moccasins. Their teaching was of the simplest sort, for it was love, the divine love shown when God became man and died for men.⁴

¹Orcutt, op. cit., pp. 150-179.

²Loskiel, op. cit., p. 38.

³Ibid., p. 35.

⁴Gold, Cornwall History, p. 362.

Conversely, Daniel Boardman, pastor at New Milford, who was later placed in charge of the Seaticook Indians by the Connecticut Assembly, was unable to enter into the Indian life as the Moravians had done and was far less successful with them as a result.¹

Anti-Moravian activity.--In early 1743 the first six converts were baptized at Kent-Seaticook. Mauwehn, himself, was baptized and given the name Gideon. He became an avid Christian and an active, fiery preacher of the gospel. The "Awakening" was at first opposed only by those who had profited from the dissolute life led by many of the Indians and in the year 1743 the Indians told the Moravians that they had been offered money to kill the missionaries.² When this did not succeed, the profiteers began to spread reports that "the missionaries were providing the Indians with arms and endeavoring to draw them into a league with the French."³ It is probable that at this time the center of this anti-Moravian activity in Kent was the Comstock trading post.

Representatives of the Church of England now sought to win the support of the Kent Indians but to no avail. The whole community then became infuriated. The Moravians were called traitors and Papists. The missionaries Mack, Pyrlaeus, and Shaw were seized by the people of Kent and Sharon and illegally dragged down the Housatonic Valley to answer to the

¹Ibid.

²Loskiel, op. cit., p. 37.

³DeForest, op. cit., p. 410.

charges in various towns. This action was only halted when the Connecticut Governor heard of it and sought the release of the missionaries. After this treatment these Moravians removed to Shekomeko where they remained for some months. Many Kent-Scaticook Indians followed them to Shekomeko and remained there. Others visited that place often. By the end of 1743 one hundred and fifty Kent and Shekomeko Indians were baptized.¹

Throughout the year 1743 the white community at Kent continually tried to draw the Indians away from the Moravians but most of the Indians resisted. In Connecticut and New York State, rumors were propagated that the Moravians were allied to the French and that attack by them was imminent. Further, it was said that the missionaries were supplying the Indians with guns to fight against the English. Apparently these rumors were the work of Richard Treat and John Sackett.² Eventually, the rumors were brought to the attention of the Connecticut government by Messrs. Joseph Blackleach, Elihu Chauncey, John Ledyard, and James Wadsworth,³ and in the summer of 1743, the Moravians were expelled from Connecticut.

With their leaders gone one would think that Kent-Scaticook resistance would have been broken, yet the Indians continued to spurn peace overtures from the whites. The white

¹E. C. Starr, A History of Cornwall Connecticut (New Haven: The Tuttle, Morehouse, and Taylor Co., 1926), p. 43.

²Trelease, op. cit., pp. 173-174.

³Charles J. Hoadly (ed.), Connecticut Colonial Records, Vol. I (Hartford: Case, Lockwood, and Brainard Co., 1874), p. 52.

community responded with persecution which had previously been directed at the Moravians. The whites sought to promote crime by making liquor easily accessible to the Seaticooks and the whole region was placed in a new state of alarm by renewed rumors of a French and Indian alliance.¹

The Moravians in New York State.--In New York State, the Indians and Moravians were continually harassed. The missionaries were called upon to join the state militia and to swear an oath of fidelity. A member of the clergy in Dover swore that they were Papists. As was mentioned previously, many members of the clergy soon joined the anti-Moravian movement. Rev. Cyrus Marsh of Kent actively opposed Moravian missionary activity at Kent-Seaticook before 1743, and after 1749, when the Moravians returned to Kent, and at Shekomeko throughout those years, until he was dismissed as Pastor of Kent in 1755.²

On several occasions the missionaries at Shekomeko were required to journey to Rhinebeck in New York so that they could be questioned by the authorities. They were finally acquitted on all but one charge--that of refusing to take an oath of allegiance to that colonial government. However, no other religious organization was required to do this. The New York legislature responded by prohibiting all meetings of the Moravians, and missionaries Mack and Rauch were expelled from

¹Heckwelder, op. cit., p. 23.

²MacCracken, op. cit., p. 287.

that state. However, other missionaries continued to work at Shekomeko, and their flock increased despite local opposition.

The Governor Clinton Treaty.--The rumors of an Indian-French alliance persisted until finally, in 1744, Governor Clinton of New York and a commission of officials from the Massachusetts and Connecticut colonies met with the Kent-Scaticook and Potatuck Indians in order to acquire their fidelity. They addressed the Indians as brothers and asked for their support against the evil French. The Indians replied that they were happy that their great white brothers had come and stated that they would obey any commands given them. They recognized the greatness of the whites and only wanted to be secured from harm themselves. They acknowledged that they were one with the whites and the "Iroquois Proper" and wanted only peace.¹ In reply the Commissioner from Connecticut stated:

The consideration we promised you yesterday we now keep; henceforth as long as the sun shines and the grass grows and the Housatonic River flows, you Indians shall have the right to occupy and hold your present reservation lands and fishing rights, these rights we convey to you as a solemn covenant.²

The Governor Clinton Treaty was signed in 1745.

Indian Exodus From Kent-Scaticook

Persecution of "Praying Indians."--Many Indians from Shekomeko and Kent-Scaticook continued to migrate to Bethlehem where they were cordially greeted, and many remained in Penn-

¹DeForest, op. cit., p. 411.

²"Indian Papers," Vol. I. Doc. 262.

unhappy, and at length left that place."¹ At Bethlehem the Indians hastily constructed a small village with their baptized brothers. This settlement was known as Friedenshuetten meaning "Tents of Peace." Within a few months a more permanent settlement called Gnadenhuetten was constructed in Ohio, and more and more Indians left Kent and Pine Plains for Ohio. The whites at Shekomeko, thereafter, sought to detain many of the Indians who were in debt. Also, the whites were interested only in driving the Moravians out of the land and not the Indians. However, the Indian exodus continued and in 1749 five hundred baptized Indians were living at Gnadenhuetten.²

The Indian massacre at Gnadenhuetten.--Hostile Indians destroyed Gnadenhuetten in 1755 not long after it was established, but it was eventually rebuilt. Everything went well until 1782 when a group of lawless whites known as the Paxton or "Paxtang"³ boys from western Pennsylvania attacked and destroyed Gnadenhuetten again. Ninety-six Indians were brutally massacred and those that survived moved to the Chippeway land on the south bank of the Huron River where they settled until 1786. As mentioned previously, Christian Mauwehu was one of the Indians who died in this massacre. No doubt, many other Kent Indians also lost their lives in this savage ep-

¹Ibid.

²Heckwelder, op. cit., p. 38.

³W. H. Hunter, "The Influence of Pennsylvania On Ohio," Ohio Historical Society Publication, Vol. XII (Columbus: Ohio Historical Society, 1903), p. 287.

isode.

The great trek.--In April of 1786 all one hundred and seventeen Indians that were left at Gnadenhuetten set out across Lake Erie and settled at Pilgerruh (Pilgrims Rest). But still there was no rest. Because of difficulties with whites and Indians, the Pilgrim Indians in 1792 again packed their belongings and migrated to the Canadian west where they settled at Fairfield. During the War of 1812 Fairfield was destroyed by Americans who mistook it for an English post. New Fairfield, Canada was established shortly thereafter. A migration from New Fairfield took place in 1838 when two hundred Indians journeyed into the Canadian far west and built a new settlement called Westfield.¹ The descendents of these Indians are probably at that place today.

There can be little doubt that the Kent-Scaticook Indians were represented in all of these migrations. At Gnadenhuetten, Indians from Connecticut, New York, Pennsylvania, Ohio, and Delaware assimilated and thereafter were one. Today their descendents are strung out from Pennsylvania to western Canada.

Driven from their ancestral home, and deprived of their new-born Christian privileges and hopes, by the rapacious and unprincipled hostility of the white man, the ultimate dispersion and final annihilation of this interesting tribe of Indians is only the more affecting, because they had exhibited so great a capacity for Christian institution, and because their whole history places in so strong a light the fact that the vices of the white man, his rapacity, deceit, and cruelty, have exiled the red man from his country, from his native soil and heritage, and irrespective of good or evil on his part, have nearly

¹Orcutt, op. cit., pp. 180-219.

supplanted him from the face of the earth.¹

Forces shaping decline.--The decline of the Kent-Scaticook Indians was caused by two opposing forces. On the one hand was the greedy Comstock clique and later the whole surrounding white community that was aroused against the Indians. On the other were the ambitious Moravian missionaries who sought to lift the Kent-Scaticook Indians from their lowly position and to introduce to them a truly Christian outlook on life. However, the Moravians, by seeking to aid the Indians, immediately aroused the ire of those who were so greatly benefiting from the sale of cheap rum in return for valuable furs. Thus, when early attempts failed to drive out the Moravians or to win wide-spread Indian support, these traders began to spread malicious propaganda to the surrounding white community, knowing full well the possible results.

It must be remembered that the major enemy in the white's eye was the Moravian and not the Indian. However, the Indians gradually came to place their complete faith in the missionaries. Thus, when the Moravians were finally driven out of Kent-Scaticook, the majority of Indians at Kent either journeyed with the Moravians from that place or left shortly thereafter for the Moravian center at Bethlehem. Those Indians who were "awakened" and remained at Kent were continually harassed and humiliated in an effort to draw them back into the control of the community at Kent. However, all white

¹C. B. Richardson, Dedication of Monuments Erected By the Moravian Historical Society (New York: J. B. Lippincott & Co., 1860), pp. 50-51.

efforts failed and the Christian Indians continued to isolate themselves from the whites of Kent. Most of those Indians who were not "awakened" eventually took themselves either to Stockbridge Scaticook or to the lands of the Iroquois. Over five hundred Indians left Kent between 1743 and 1763.

The "Praying Indians" found no rest in Pennsylvania. Thus, they moved to Ohio where they established a new settlement. However, this settlement was twice destroyed and several Indians lost their lives. Certainly their exodus was not over. In fact, it had only begun. From Gnadenhuetten they moved to the Huron River and then northward into Canada. Still they found no rest. Time after time they were forced to move because of either hostile white or Indian reaction to them. Eventually, after several years of wandering, these courageous Indians settled in western Canada where their descendants may probably be found today.

The majority of Kent-Scaticook Indians did not meekly accept the role that the English offered them in a white society. Indeed, the Kent Indians knew they were tolerated only because they provided furs for the earliest white settlers of that community. Thus, when the Moravians offered "salvation" the Indians at Kent-Scaticook responded admirably. Their actions in the face of persecution proves their courage. Certainly this is of no little significance in the history of these Indians.

The elimination of large numbers of American Indians is a blot in American history. Many Indians accepted their

fate resignedly. Others such as the Kent Indians, resisted in one way or another and must be recognized for their gallant effort. The path of resistance chosen by the Kent Indians was probably the most noble of paths chosen by any American Indian group.

CHAPTER VII

KENT-SCATICOOK FROM 1745 TO 1960

Introduction

These final pages will provide only a brief chronological history of Kent-Scaticook focusing on the major happenings of the past two centuries. None of the events will be treated in detail because of the already lengthy presentation in the previous chapters.

1745 To 1865

The decline of the Kent-Scaticook population.--The years following the Moravian withdrawal from Kent were difficult for the Scaticook Indians. The Indians that remained were alone and had to fend for themselves. The most notable occurrence during the years directly after the Moravians left Kent was the decline of the population of Kent-Scaticook. The cause was directly related to the Moravians for when the "Praying Indians" saw their teachers leave they followed rather than facing the future alone. Those non-praying Indians, who were still proud and were unwilling to yield to white pressure, migrated to the Iroquois lands where Indian independence still existed and where there was no white encroachment.

Chard Powers Smith points out that in 1752 there were only twenty-five families (one hundred twenty-five people)

living at Kent-Scaticook.¹ However, in the year 1752 Mauwehu and fourteen other Kent Indians subscribed a petition to the Connecticut Assembly stating that the tribe consisted of eighteen families and that they had been deprived of their planting grounds by the whites of Kent.

The extent of the decline of the population that had taken place at Scaticook can be appreciated when it is realized that in 1740 the Scaticook settlement contained well over five hundred residents. In 1752 there were perhaps only one hundred residents at the most. Further, it must be remembered that Indians from all of Connecticut were continually arriving at Kent supplanting those Scaticook Indians who had left. Therefore, many of the Indians who were living on the reservation in 1752 were probably new residents and not among the more than five hundred that inhabited Scaticook in 1740. Thus, the number of Scaticook Indians that migrated would be even greater.

According to Sherman Boardman, many of those "Praying Indians" from Kent who journeyed to Bethlehem, Pennsylvania soon returned to Scaticook. He stated that the "change of climate proved fatal to numbers of the emigrants, especially among the old people. The Connecticut Indians, discouraged by sickness and hardships, returned to their ancient country, and settled at Scaticook. Here, deprived of their teachers, they seemed to forget their religion, sank into intemperance,

¹Smith, op. cit., p. 104.

and began to waste away."¹ To be sure, the Kent-Scaticook Indians found no peace at Gnadenhuetten. Yet, there is no evidence that many Indians left at that time. Heckwelder wrote that there was a small pox epidemic in 1764 but that no Indians left. He wrote that in that year fifty-six Indians died at Gnadenhuetten.² Also, Loskiel gives no indication of a mass exodus back to Connecticut. Thus, the inference fostered by Boardman that several Indians not only left Gnadenhuetten, but returned en-masse to Kent-Scaticook appears to be incorrect. Assuredly the number of Indians reported at Kent-Scaticook in the last quarter of the eighteenth century remained low, with no great influx evident in the records.

In 1752, says Starr, "the Scaticook Indians removed bodily to Stockbridge."³ Those Indians that removed to Stockbridge were, no doubt, Indians who had not been "awakened" by the Moravians. Starr infers by the word "bodily" that all of the Kent Indians left that place. This is untrue, as the Moravian congregation continued to flourish at Kent-Scaticook as evidenced by the fact that a chapel was built in that year.

According to Smith, Mauwehu and other baptized Scaticook leaders left the reservation and journeyed to Bethlehem, Pennsylvania by 1752.⁴ This is certainly incorrect as in 1752 Mauwehu and others petitioned the Connecticut Assembly for

¹Boardman, op. cit.

²Heckwelder, op. cit., p. 88.

³Starr, Ibid.

⁴Smith, op. cit., p. 105.

more land at Seaticook. Further, there are no records of Mauwehu having left that place. Rather, Orcutt implies that Mauwehu died a natural death and was buried at Kent-Seaticook between the years 1752 and 1762.

Other signs of decline.--With the Moravians gone the Kent Indians were quite vulnerable to the inhabitants of the white communities around them. Land was what the white men wanted and got legally or illegally. Thus the Seaticook reservation which once was made up of two thousand acres of land slowly dwindled to four hundred acres of mountainous topography. The best land was acquired by the white residents of Kent.

The earliest land transaction was the Hollister Lease. This agreement took place in 1746 when the Indians at Kent-Seaticook leased a portion of their reservation for the sum of two hundred pounds to Benjamin Hollister, Robert Watson, and Henry Stephens for nine hundred and ninety-nine years. Twentieth century descendants of the Seaticooks claim that none of the Kent Indians ever received any of the money or the annual interest thereon.¹ This lease was signed by Gideon and Jo Mauwehu, Samuel Coksuer, and others.²

The Moravians returned to Kent-Seaticook in 1749 largely through the success of Count Zinzendorf with the British officials in London. The new Moravian representative at Kent-

¹Franklin Bearce, "Notes on the Kent Seaticook Indians." Unpublished manuscript.

²DeForest, op. cit., p. 414.

Seaticook was David Bruce.¹ With the return of the Moravians white persecution began anew. Rumors were again circulated which labled the Moravians as French sympathizers. However, the Moravians persisted and even built a chapel in 1752.

Recruiting parties continually harassed the Kent Indians and forceably enlisted them in the colonial armies. As a result, many Indians that had hitherto remained at Kent now began to leave. As the war between France and England grew in intensity in 1754 and 1755 the white villagers in west central Connecticut and east central New York State were constantly on alert and grew increasingly fearful of the Moravians and their Indian converts. Finally the people of Sharon, Connecticut destroyed Gnadensee which was the Indian place within that township.² This act aroused great fear in the Kent Indians and those few who remained at Seaticook began to lose faith. Eventually the missionaries became discouraged and in 1763 their mission activities at Kent-Seaticook ended, never to begin again.

The Kent Indians seek help.--By 1770 the persecutions and the resulting migrations from Kent-Seaticook had ceased. In 1771 the Connecticut Assembly received a petition from the "poor Intins at Seateuk." The Indians complained of increasing white encroachment and asked that Elisha Swift be

¹T. P. Tout and James Tait, "The Moravian Contribution To The Evangelical Revival in England 1742-1755," Historical Essays, Vol. XVI, No. 6 (Manchester: The University Press, 1907), pp. 425-452.

²Trelease, op. cit., p. 182.

appointed overseer of the reservation as Jabez Smith, the first overseer, had been dead for four years. The request was granted. At that time the Kent-Seaticook Indians told of much sickness and debt.

We are poore Intins at Seaticook in the town of Kent we desire to the most honorable Sembly at New Haven we are vary much a pressed by the Nepawaug [white people] pra-king our fences and our gates and turning their cattle in our gardens and destroying our fruits, the loss of our good friend four years ago which we desire for a nother overseer in his sted.¹

Reuben Swift succeeded Elisha Swift as overseer in the year 1772. He in turn was succeeded by Abraham Fuller in 1773.²

Continuing erosion of the Indian population.--According to DeForest, the population at Kent-Seaticook in 1774 was sixty-two.³ At this time most of the new Indian arrivals at Seaticook came from the Tunxis reservation in Farmington. The Tunxis of Farmington had been migrating to Kent for fifty years as Indians south and east of Farmington had migrated to that place. In 1761 the Indians at Farmington numbered about one hundred people. Shortly after 1777 these Indians sold large tracts of land and many migrated to Kent-Seaticook while others journeyed to Stockbridge-Seaticook.

The Indian bands of Connecticut had disintegrated by the beginning of the Revolutionary War. By the year 1775 there were only one or two Indians residing in Southbury and

¹"Indian Papers," Vol. II, Connecticut State Library, Doc. 201.

²Charles J. Hoadly (ed.), Connecticut Colonial Records, Vol. IX (Hartford: Case, Lockwood & Brainard Co.), p. 196.

³DeForest, op. cit., p. 417.

Newtown.¹ Also, by this date, the remaining Quinnipiac Indians had migrated to Farmington.² In 1774 there were seven Indians residing in Cornwall, eight in Litchfield, and nine in Woodbury.³

The Revolutionary War.--According to Crofut, the Kent-Seaticook Indians provided one hundred men during the Revolutionary War. Their chief job was to transmit messages from Long Island Sound up the Housatonic Valley to Stockbridge. They accomplished this by the sound of drums and by signal fires.⁴ The inference here is that only the Kent-Seaticook Indians were involved. Yet, while there were several Kent-Seaticook participating in this military endeavor, half of the number of Indians must have come from Stockbridge as the total number of Indians residing at Kent was probably only one hundred.

According to Barber, the Seaticook were able to communicate intelligence from the sea coast to Stockbridge in two hours.⁵ On a rock atop Rattle-Snake mountain on the Seaticook Reservation is a tribute to the Kent-Seaticook Indians who served in the Revolutionary war written by members of a boy scout troop from Yonkers, New York.

¹Ibid., p. 373.

²Bradshaw, op. cit., p. 55.

³Orcutt, op. cit., p. 199.

⁴Florence Crofut, A Guide To Connecticut, Vol. I (New Haven: Yale University Press, 1937), p. 393.

⁵Barber, op. cit., p. 471.

Records available show that Kent-Scaticook Indians were forcefully inducted into the armed service during the Revolutionary War. For instance, in 1775 when David Sherman accidentally wounded his brother, he was assigned to the service to defray medical expenses incurred.¹ Also, Kent Indians were probably hired as substitutes for whites during the war. Harassment by the whites continued between the years 1775 and 1780 and, as a result, many New York and Connecticut Wappingers and Mahicans moved north until they finally settled at Stockbridge-Scaticook where they became one tribe.² During the last half of the eighteenth century it was to that place that many non-christian Indians migrated while others journeyed directly to the Iroquois.

After the Revolutionary War the Indians at Kent-Scaticook quickly sunk into intemperance. Their numbers had dwindled considerably and life itself seemed not worth living. Their world had been destroyed by the whites. Their lands, their freedom, their pride, and their religious teachers were gone. The furs that were the key to the white man's materialistic society were becoming scarce. Thus more and more Indians left.

Another Scaticook plea and a new overseer.--On April 13, 1786 the Kent Indians again petitioned the legislature. They complained of their great darkness, ignorance, and in-

¹Charles J. Hoadly (ed.), Connecticut Colonial Records Vol. XV (Hartford: Case, Lockwood & Brainard Co., 1890), p. 217.

²MacCracken, op. cit., p. 393.

ability to care for themselves. They further requested that Abraham Fuller succeed Reuben Swift as overseer. The request was granted. At this time the Indians gave their number at Scaticook as sixty-nine.¹ Two prominent residents who signed the petition at Kent-Scaticook in 1786 were Joseph Mauwehu who had removed from Derby with his followers, and Chickens War-rups, alias Sam Mohawk, who had journeyed from Redding to Kent.

Fuller, the new overseer, was a medical doctor and aided the Indians in that capacity as well as by his regular duties as overseer. He built a large house close to Scaticook but it was destroyed by fire. Another house was built, the ruins of which can be seen today on Scaticook Road in Kent. As seen today, the house is brightly colored in Indian fashion. Florence Fuller Baker Bonus, who in 1966 resided in New York, was the last resident at the farm. She was interested in Indian lore and is no doubt responsible for the unusual coloring. Unfortunately, the Fuller home is today in a state of neglect. It has been vacant since 1943.

In consequence of sickness among the Indians Abraham Fuller contracted many debts amounting to four hundred dollars. He petitioned the Legislature that part of the reservation might be sold to cover his expenses and consequently the northern portion of Scaticook was sold for thirteen hundred pounds. The sale liquidated the Fuller debt and two hundred dollars was provided for housing at the reservation. The remaining money was put out at six per cent interest on mort-

¹DeForest, op. cit., p. 418.

gage securities.¹

Continuing decline.--In 1801 the Kent-Scaticook numbered thirty-five "idle, intemperate beings, who cultivated only six acres of ground."² This number increased to forty by the year 1812. Slosson wrote in that year that "...a habit of extreme idleness and intoxication has long prevailed among them and almost without exception their lands have remained uncultivated....The constant and universal habit of drunkenness among them has degraded them to a station but little superior to the beasts."³ At this time it appears that many of the Kent-Scaticook Indians were still traditional, at least in dress, for in the "Scaticook Account Book," Abel Beach recorded that he had provided the Indians with leather for the making of moccasins.⁴ By the year 1838 there were forty Indians (seven families) residing at the reservation.⁵ The number of Indians remaining in the fall of 1849 "was eight or ten of the full-blood, and twenty or thirty half-breeds. A few are sober and industrious, live comfortably and have good gardens; but the great majority are lazy, immoral, and intemperate. Many of them lead a vagabond life, wandering

¹Bearce, "Notes On The Scaticook Indians." Unpublished manuscript.

²DeForest, op. cit., p. 418.

³Slosson, op. cit., p. 36.

⁴"Account Book Kent-Scaticook Tribe 1807 to 1833," State Library, Hartford, Connecticut.

⁵Barber, op. cit., p. 472.

about the state in summer, and returning to Scaticook to spend the winter."¹

1865 To 1900

The last Scaticooks.--Four families retained the right of residence at Scaticook and continued to live on the reservation during the last quarter of the nineteenth century. Two of these families, long represented at Kent-Scaticook, were the Cogswells (Cocksuer-Cotsuer) and the Mauwehu's (Mauwee-Morway.) The Kilson and Bradley families were probably recent immigrants to Scaticook by 1800.

The Mauwehu heritage.--The Mauwehu heritage is a proud one and had been previously discussed in detail. Gideon Mauwehu, the last sachem at Kent-Scaticook was a courageous and wise ruler. His daughter Christina died a martyr at Gnadenhuetten at the hands of the "Paxtang Boys." Joseph was a well known heir of the lower Housatonic region and Job was an avid Moravian convert.

Of Gideon's grand children, probably the best known was the youngest, Eunice, who was born in 1756. In 1860 Eunice Mauwee, styled the "Last of the Pequots" by Lossing, died at the age of one hundred and four. Her early years had been spent at Redding in relative obscurity. Later she removed to Scaticook where she made and sold splint baskets as did many of the other Indians living on the reservation. In 1859 she was "discovered" to be a Pequot and much attention

¹DeForest, op. cit., p. 426.

was directed to her. She was twice married; first to John Sutnux and later to Peter Sherman. Of her children it is known that one daughter, Patricia, lived and worked in Northville, Connecticut.¹ In addition to Patricia there were Pamela, Martha, Charity, John, Ann, Elihu, Lavina, and Truman Bradley. The children and grandchildren of Eunice inter-married with the Kilsons, Harrises, and Cogswells.

The Cogswell heritage.--The Cogswell family was most active in the armed services. George Cogswell fought in the Civil War and Frank Cogswell served during the Spanish-American War.² Frank Cogswell was the son of George Cogswell and Sarah Mauwee Bradley, the grandson of Jabez Cogswell and the great grandson of Jeremiah Cogswell. Jeremiah had moved to Scaticook from Potatuck. He was baptized by the Moravians and became one of Mauwehu's principal men.³ The New Milford Historical Society is in possession of a deed transfer from this man. The deed is for land in Woodbury and is dated 1733.

Nathan Cogswell resided in Cornwall. His son, William, was very athletic and well liked. He volunteered for duty during the Civil War and earned a commission. He died of wounds on September 22, 1864. His brother, Newton, shortly married, killed his wife and himself committed suicide.⁴ The

¹Orcutt, op. cit., p. 213.

²Lewis S. Mills, The Story of Connecticut (New York: Charles Scribner's Sons, 1932), p. 73.

³Orcutt, op. cit., p. 53.

⁴Starr, op. cit., p. 401.

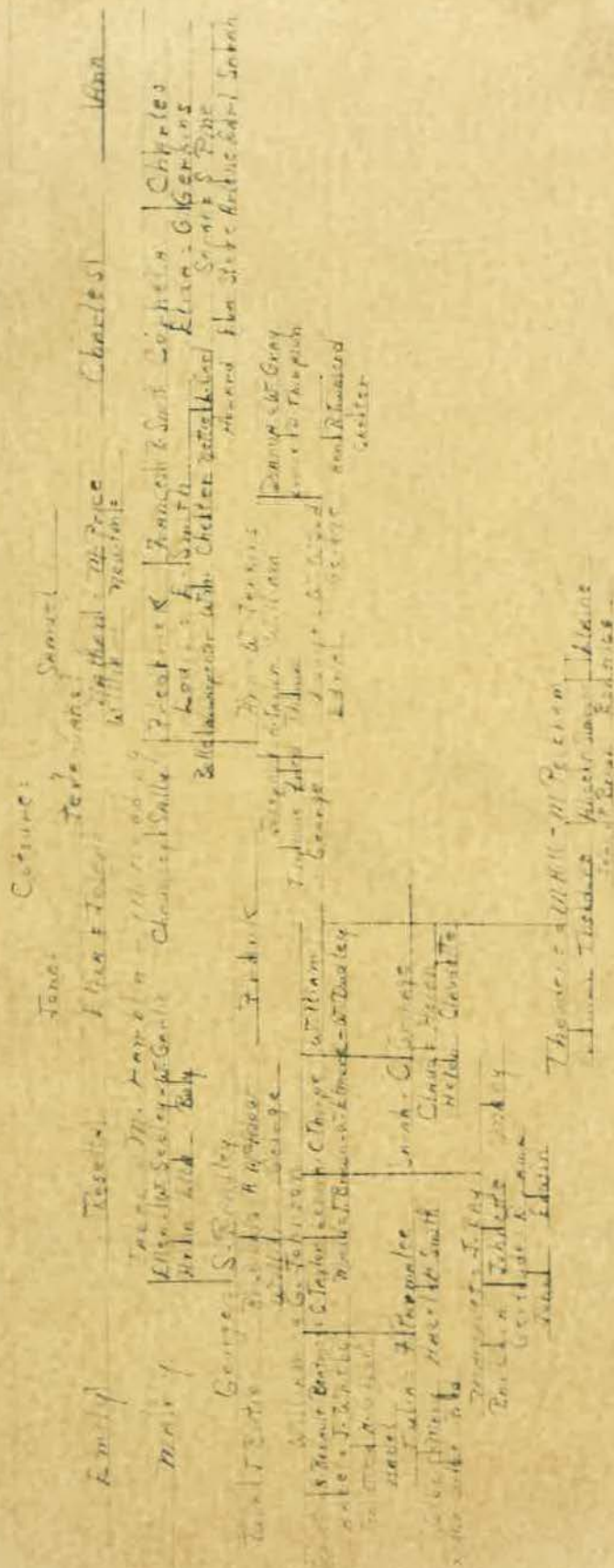


Figure 9. The Cogswell Family Lineage.

Cogswells of Cornwall were "highly respected, temperate, and honest, and some were church members."¹ Gold further wrote that other Scaticooks from Kent had been in his employ and that they were "trusty and reliable workers."²

The Harris heritage.--Two granddaughters of "Princess" Mauwee are known to have resided at Kent-Scaticook. Abigail Mauwee Bradley married Henry Harris, the tinsmith, who died in 1893. He was known as "Tin Pan" or "Hen Pan" Harris. The father of Henry Harris is unknown; however, there is reference in Starr's History of Cornwall to one "Sam Pan."³ This may be the direct ancestor of Tin Pan's but proof is lacking. Henry's wife, Abigail, died in 1903 leaving one son, James. James Harris, known as "Jim Pan" was born in 1850 and died in 1909 of diphtheria. He was the last full-blooded Scaticook Indian. He is remembered today as having preached in the school house near Bulls Bridge and as serving as a guide for the Schaghticoke Rattlesnake Club. (See Appendix B.)

The Schaghticoke Rattlesnake Club met annually at Kent and was made up of newspaper men from Connecticut and New York. John Monroe of South Kent was a "prime mover" of the club. Members included Mr. Richard Howell, sports editor of the Bridgeport Herald. Mr. Howell organized the club and kept it alive for several years. Mr. Lindsay Dennison of the New York Sun and Mr. Frank Ward O'Malley, a noted newspaper humorist

¹T. S. Gold, History of Cornwall (New Haven: Bradley & Scoville, Inc., 1877), p. 361.

²Ibid.

³Starr, op. cit., p. 402.

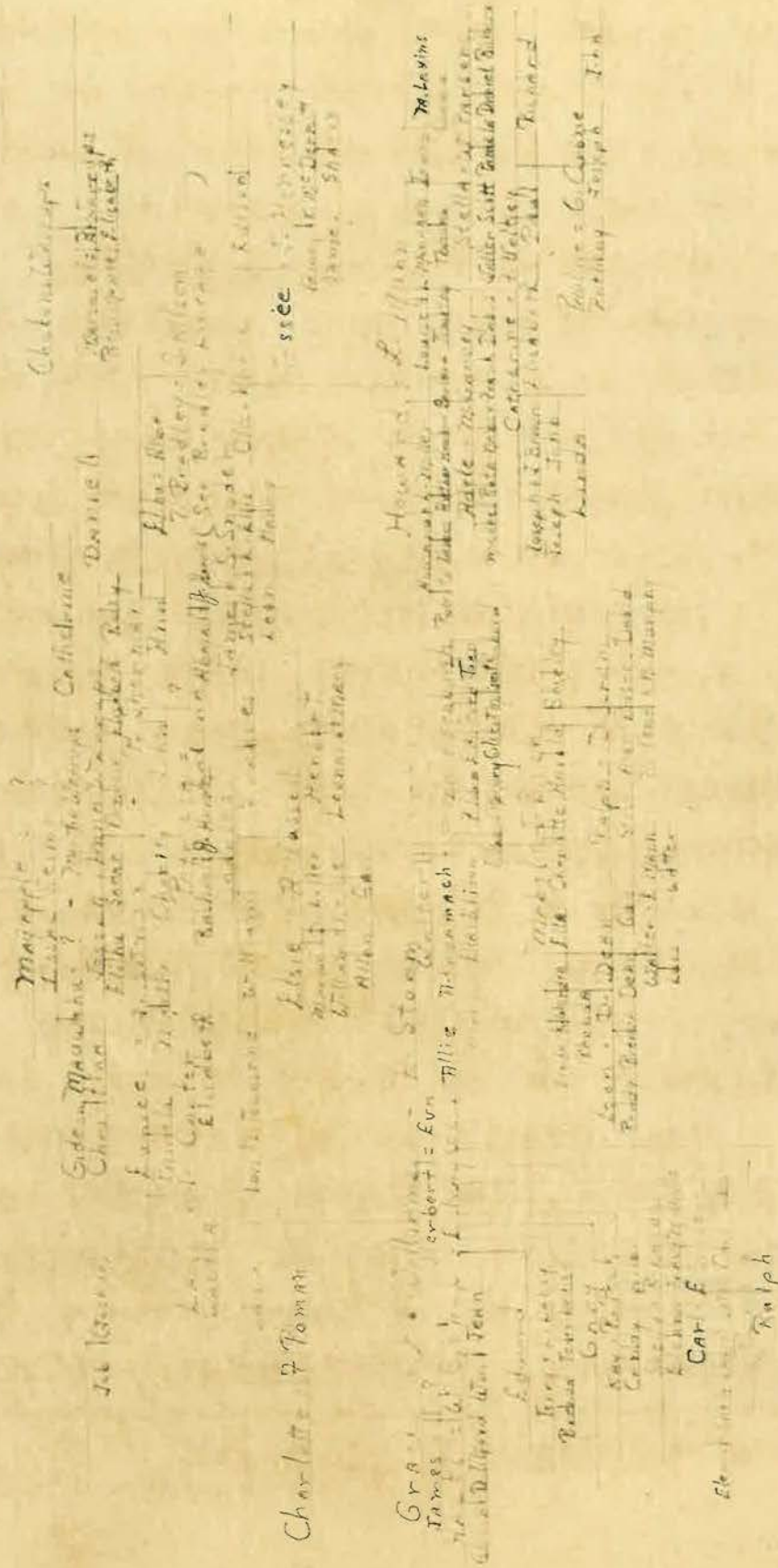


Figure 10. The Harris Family Lineage.

Eunice Maswaha
 Cornelius Helen Augusta = B. Phillips Truman Bradley = Julia Wilson
 Carrie Alice E. Hawley Elmer
 Marient W. Parker Rosal = B. B. Key L. Manin Johnson
 Ethel Bradley Gordon Fielder Edna Shirley Ernest M. ... Edith Frank Lester Mary
 Florence H. Johnson Philip Allen Richard
 Nellie = F. Donaldson
 George Shirley Helen Warden Arthur Fred
 Stuart S. Penquell - H. Lockham Eleanor Richard Bernice M. T. ...
 Mildred Harold
 M. O'Neil
 Mildred Harold

Figure 11. The Bradley Family Lineage.

were also active members. Oddly enough, the club broke up with the introduction of Prohibition.¹

Rachel Mauwee, sister of Abigail, was also married to Henry Harris. She died in 1903 at the age of ninety-four and was the last female full-blooded Scaticook Indian.²

The Kilson and Bradley heritage.---Little is known of the heritage of either of these two families. Gold says that Joseph Kilson was a Mauwehu.³ Truman Bradley's father is unknown but it is thought that Eunice Mauwehu was his mother.⁴ Thus each of the four families that made up the total population of Kent-Scaticook in the last quarter of the nineteenth century had Mauwehu blood in their veins.

Concerning these families at Kent-Scaticook, Atwater in 1897 wrote that

a few [Indians] are in the habit of attending preaching and a few of the children go to school. They live in little houses. In dress, language, and manners they are like white people. There are now living Value Killson, wife and daughter; the widow Killson, whose daughter married a Bridgeport man; the widow of Henry Harris, the well known 'tinner,' and Rachel Mauwehu. Near them is the home of George Cogswell, the noted snake hunter, and his son Archibald. A little further north is the dwelling of the only other Indian family, that of James Harris, son of the 'tinner.' The widow of Henry Harris, wife and son of James, are the only full-blooded Indians remaining. Henry Harris died recently, was seventy-six years old,

¹Marian E. Cornwall, The Schaghticoke: Descendants From Our First Americans (Kent: The In-Kent-Vicinity-Associates, 1939), p. 4.

²Speck, op. cit., p. 49.

³Gold, op. cit., p. 362.

⁴"Scaticook Records," State Welfare Department, Hartford, Connecticut.

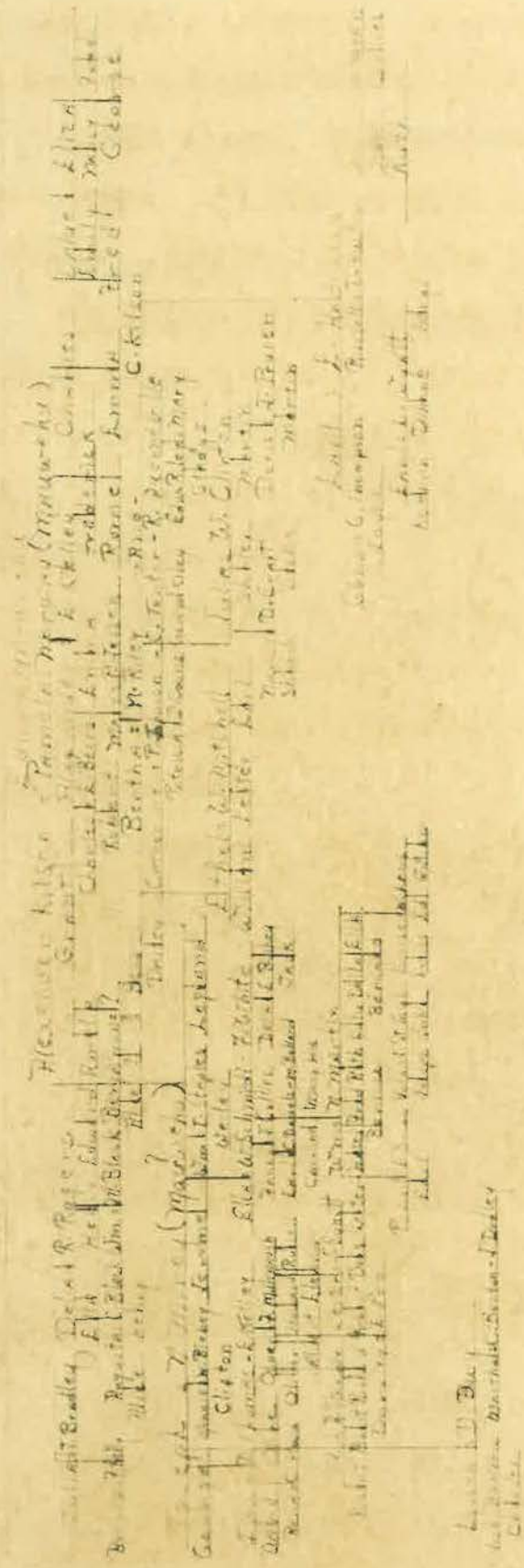


Figure 12. The Kilson Family Lineage.

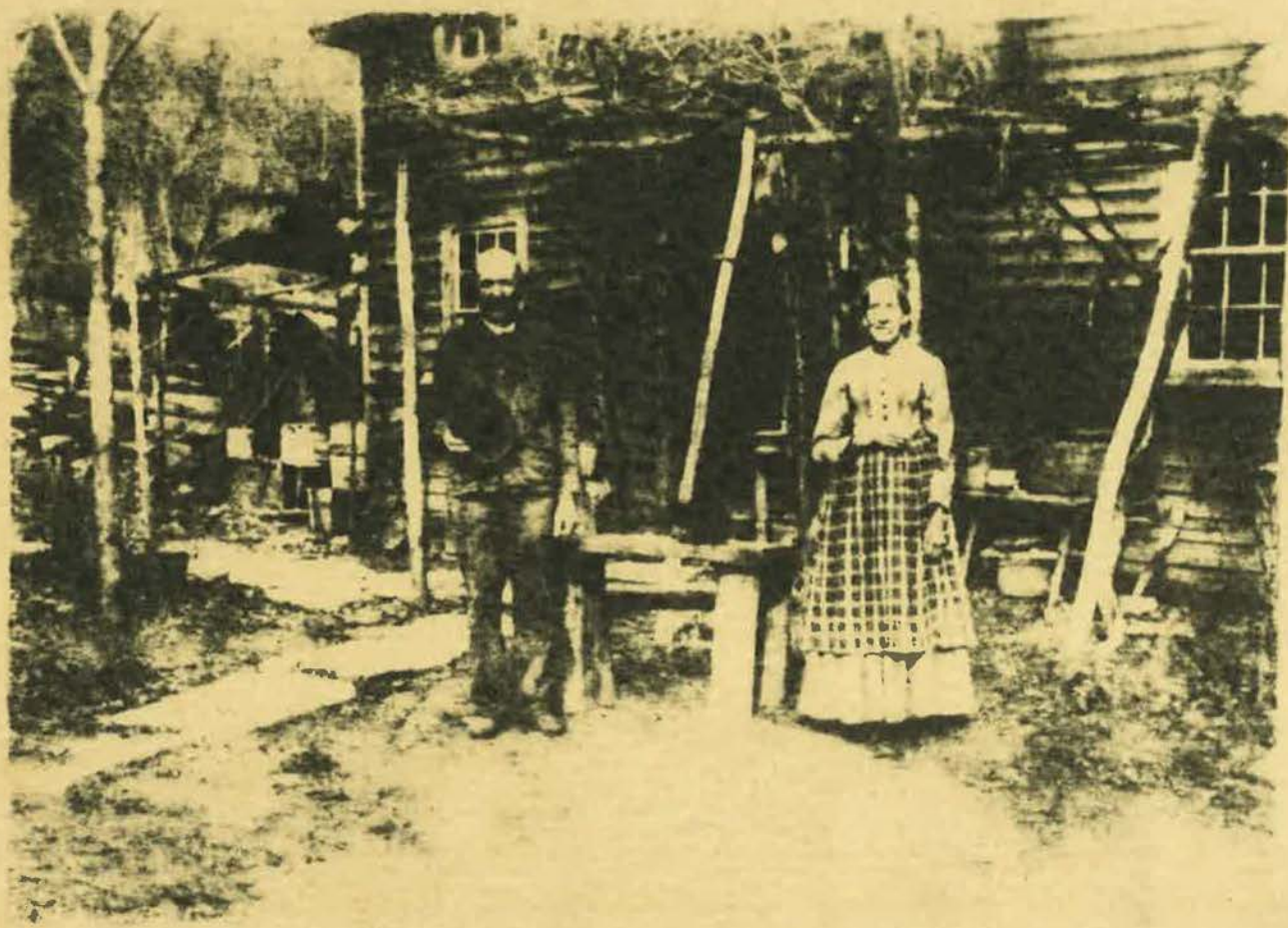


Figure 13. Value and Eliza Kilson at their home at
Kent-Scaticook. (Courtesy of Earl Kilson, Kent, Connecticut.)

but his form at that age was sturdy and erect and his vigor remarkable.¹

1900 To 1960

In 1904 there were thirty or forty people living at the Kent-Seaticook reservation.² In that year the Connecticut Light and Power Co. and the New Haven Railroad purchased several acres of Seaticook land. Martin Lane and Clarence Fuller were tribe representatives who negotiated with the companies. As a result of the hydro-electric project which constructed a dam at Bulls Bridge, the Housatonic River, which was once a little greater than a brook as it flowed past Seaticook, was transformed to the breadth and depth that it now possesses. Because of this swelling the Indian cemetery which was located at the ledges near the Russell home and very close to the river was excavated and the remains of several Indians moved to the cemetery now seen at Seaticook. It is reported that no artifacts or other items were found buried with these Indians.

During the following decade many of the remaining Kent Indians left the reservation and took their place within the white culture around them. James Harris died in 1909 of diphtheria and shortly thereafter his surviving family moved from the reservation. By 1909 the Cogswells and Bradleys had moved from the reservation. From time to time new Indians arrived who claimed Seaticook ancestry but none took up permanent residence at Seaticook. Thus only one family continued in res-

¹Atwater, op. cit., p. 79.

²Gold, The Connecticut Magazine, p. 454.

idence on the reservation throughout this period.

The Kent-Seaticook Indians were well represented in World War I by Edison and Howard Harris. After the war the population at Seaticook continued to decline until by 1938 there were only fourteen persons living at the reservation. None were full-blooded descendants of their Seaticook ancestors.¹ In 1939, 1940 and 1941 Indian Pow Wows took place at Kent-Seaticook. A Pow Wow signifies the gathering of Indians. At Seaticook, in the fall of these years, Indians from the eastern United States and Canada gathered at the reservation to dance, chant, display their finery, and to sell their wares. The Pow Wows generally lasted for three or four days and were events to be remembered by all.

During the war years the interest that had been generated in the old Seaticook Indian culture by the Pow Wows was soon dissipated. However, one man continued to display a great deal of interest in the Kent Indians and their history. Indeed, Franklin Bearce, a member of the Eastern Algonkian Indian Federation, was gathering bits and pieces of information regarding the histories of all the Indians of western Connecticut, and eastern New York State. In 1948 he contacted Howard Harris who was and is looked upon as the legal sachem of the Seaticook "tribe." Bearce told Harris of his work and that he intended to compile a claim against the United States government on behalf of the Kent-Seaticook In-

¹Cornwall, op. cit., p. 3.

dians. Harris was to gather the remaining Indians together in order to give Bearce legal authority as tribal representative.

After receiving the authority he needed, Bearce continued his work. In 1951 Bearce took his case before the Indian Claims Commission in Washington, D. C. arguing that the agreement known as the Hollister Lease of 1746 had been broken by the whites. He also argued that other Indian lands at Scaticook had been illegally confiscated with or without the aid of certain overseers. Yet, while lawyers contacted by Bearce admitted the validity of his claims none accepted the case as it would have meant an initial outlay of close to \$100,000.00 and several years of preparation. Also, no firm was one hundred per cent sure that it could win against the Federal Government. Bearce himself compiled a great amount of data and made several trips to Washington, D. C. However, with only meager funds and without proper representation, the Scaticook Claim, Docket 112, was dropped in 1959. Bearce tried again in 1963 and was continuing his fight when death overtook him in March 1965. The revised list of Kent-Scaticook Indians contained close to one hundred names. Most of the names are found on either the Bradley, Cogswell, Harris, or Kilson family lineage.

In 1960 a bill was introduced before the Connecticut Legislature whereby it was proposed that the State consider selling the Connecticut Indian Reservations at Ledyard, Stonington, Trumbull, and Kent. The State Welfare Department

which acts as overseer to the Connecticut reservations¹ felt that the cost of from five to seven thousand dollars annually was an excessive expenditure to maintain Connecticut's earliest inhabitants. At that time certain officials stated that the reservation residents were derelicts who were trying to escape from society. The bill was defeated by conservative opposition and because of the problem of how to distribute the monies.² Today the question of what to do with the reservation remains unsettled.

The Heritage of Kent-Seaticook

All is now quiet at Kent-Seaticook. Yet any person who knows of the antiquity of the place cannot help but feel a sense of wildness about the reservation. The river and mountains aid to propagate this atmosphere. One can sit on a stone wall or ledge at the reservation and easily envision the Indians hunting or fishing, dancing or chanting, repairing or making weapons.³

¹For many years the Kent Indian affairs were managed by overseers appointed by a Superior Court Judge in Litchfield. Later the Park & Forest Commission became the legal overseer and on July 1, 1941 the Legislature appointed the Commissioner of Welfare as the new overseer. (See The Hartford Courant Magazine, January 22, 1956, p. 3.)

²"Few Descendants of the Red Man Inhabit What's Left of Indian Land in the State," New Haven Register, Feb. 28, 1960, p. 3.

³At Kent, arrowheads were made by heating the flint stone and then dropping droplets of water onto the surface whereby a flake of the flint would fall away. In this way an expert could fashion precision points in a very short time. (See Cornwall, op. cit.)

The basket industry.--"Outside of the burying place names, the only peculiarly local contribution of the Valley Indians to the white man's culture was the baskets of the vestigial, conglomerate tribe at Scaticook in Kent."¹

According to Speck:

Scaticook basketry was a living craft on the reservation of the tribe until some time after 1900, by which time it had become an irregular industry carried on by a few individuals who seem to have practiced it largely out of sentiment. One of the women vividly remembered by Chief Frank Cogswell was Viney Carter an unmarried Scaticook woman of superior character who died in 1888....It [basket making] stands as a landmark to Scaticook cultural history of no little importance for posterity.... Subsequent to this time, as we learn, Henry Harris (nicknamed 'Tin Panner' and 'Hen Pan,' from his trade) continued the splint basketry trade at his home on the reservation with devoted zeal. He and his wife fashioned baskets of white ash splints, coloring the broad standards and side-filling with natural dyes by swabbing the other side. Their wares were sold in neighboring towns in considerable quantities....Henry used boiled onion skins to make yellow dye for the splints and egg shells were used in some way in the process of decoration, or perhaps better as a temper to the coloring matter.... William H. Cogswell who died in 1945 at the age of sixty-six made baskets as a regular occupation in spare time in the last years of his life spent in New Milford, and may be considered to have been the last practitioner of the craft among the Scaticook people.² (See Appendix C.)

The Kent Indians were seen throughout Litchfield County in Connecticut and even in Dutchess County New York selling their baskets. Julia Parmalee recalls Henry Harris rounding

¹Smith, op. cit., p. 43.

²Speck, op. cit., pp. 8-9. Viney Carter who is referred to in the quotation was most probably the daughter of Nathaniel Carter. He and his wife emigrated from Kent about 1850. They were massacred at Wyoming in Pennsylvania. Their daughter, Elizabeth, was taken to Canada by the Indians. Thereafter she escaped and returned to Kent where she died. Viney most probably remarried at Scaticook when her parents and sister left. (See Gold, Cornwall History.)

up the children to aid in the making of baskets.¹ According to Howard Harris, Henry's grandson, the white ash was split and soaked. It was then pounded with an axhead until the grains separated. Gauges were used for the fine cutting. The blades for the gauges were cut from watch springs.² Cornwall reports that the Kent-Scaticook Indians could cut trees on anyone's land and that the trees chosen were only a years growth.³

The residents of Bulls Bridge School district looked down upon the Scaticook as friends. They report to have seen the Indians overloaded with baskets for selling or trading. The local farmers utilized the larger baskets for carrying corn or potatoes.⁴ These baskets were large, strong, and durable. However, others were small, decorative, and delicate and often used as sewing baskets.

This writer has discovered baskets made by the Indians in the possession of local residents of Kent, Gaylordsville, and New Milford. Scaticook baskets may also be found at the Historical Societies at Kent and New Milford. One basket was made in 1815 by Jake Mauwee and given to one, Lucy Orton, for making him a shirt. Another is very colorful and is decorated with the characteristic block stamping found in earlier times

¹Julia Parmalee, Interview, Feb. 5, 1966.

²Howard Harris, Interview, Dec. 5, 1965.

³Cornwall, op. cit., p. 9.

⁴New Milford Times, op. cit.

at Kent-Seaticook. It was made in 1865. Of the many other baskets examined by this writer, none were in any way decorated with block stamp designs.

Howard Harris has in his possession two baskets which display the characteristic curlicue described by Speck and Butler. These baskets were made by his mother. Also in his possession is a gague made by his father. This implement is five inches long and one and one-half inches wide with eight small blades attached.

Mrs. Julia Cogswell Parmalee and Mrs. Sarah Cogswell Grinage have Seaticook baskets in their possession.

Other artifacts.--Arrowheads from Kent-Seaticook are also found in abundance in the possession of local Kent residents, among them Mr. Frank Miller. A person with a keen eye, walking through the region of Seaticook will be able to discover artifacts first hand. The New Milford Historical Society is also in possession of a variety of stone artifacts found at Kent-Seaticook. By and large they are projectile points but banner-stones and other odd pieces may also be found within the collection.

At this date, the writer has been unable to locate any pottery, stone or wooden bowls, ornaments, jewelry, moccasins, clothing, or other items of interest that were made at Kent-Seaticook. Thus today all that is left are the stone artifacts, splint baskets, a few wooden buildings, a grave yard, and Mr. Earl Kilson, the last Seaticook.

Conclusion

During the early part of this last two hundred year period, Kent-Scaticook served as a half-way house for the few remaining Connecticut Indians who were migrating to the west and northwest. For this reason the population at Kent remained fixed for fifty years. Eventually, however, the population dwindled until only four families remained as the last Scaticooks. These were the Bradleys, the Cogswells, the Harries, and the Kilsons and all of the families had Mauwehu blood in their veins. Many descendants of these four families have settled locally. However, others are scattered as far to the west as Denver, and as far east as Boston. Many reside in Bridgeport and Stamford to the south and in western Massachusetts to the north.

The Kent Indians were represented in the Revolutionary, Civil, the Spanish-American Wars, in both World Wars, and Korea.

Today most of the Kent Indians hold responsible jobs and have raised upstanding families. They are not paupers but rather own their own homes, have children in college, own businesses, and are generally aggressive members of a progressive American society. While many are unaware of their ancestral history, when they are introduced to it they display a sense of pride.

The older Indians still hope that they may financially benefit from the ill treatment their ancestors received or from the sale of the reservation, but the members of the new

generation are much more interested in taking their rightful place in contemporary American society and tend to push such dreams into the background.

APPENDIX A

**ARTICLES UTILIZED BY THE PREHISTORIC
EASTERN ALGONKIAN INDIANS**

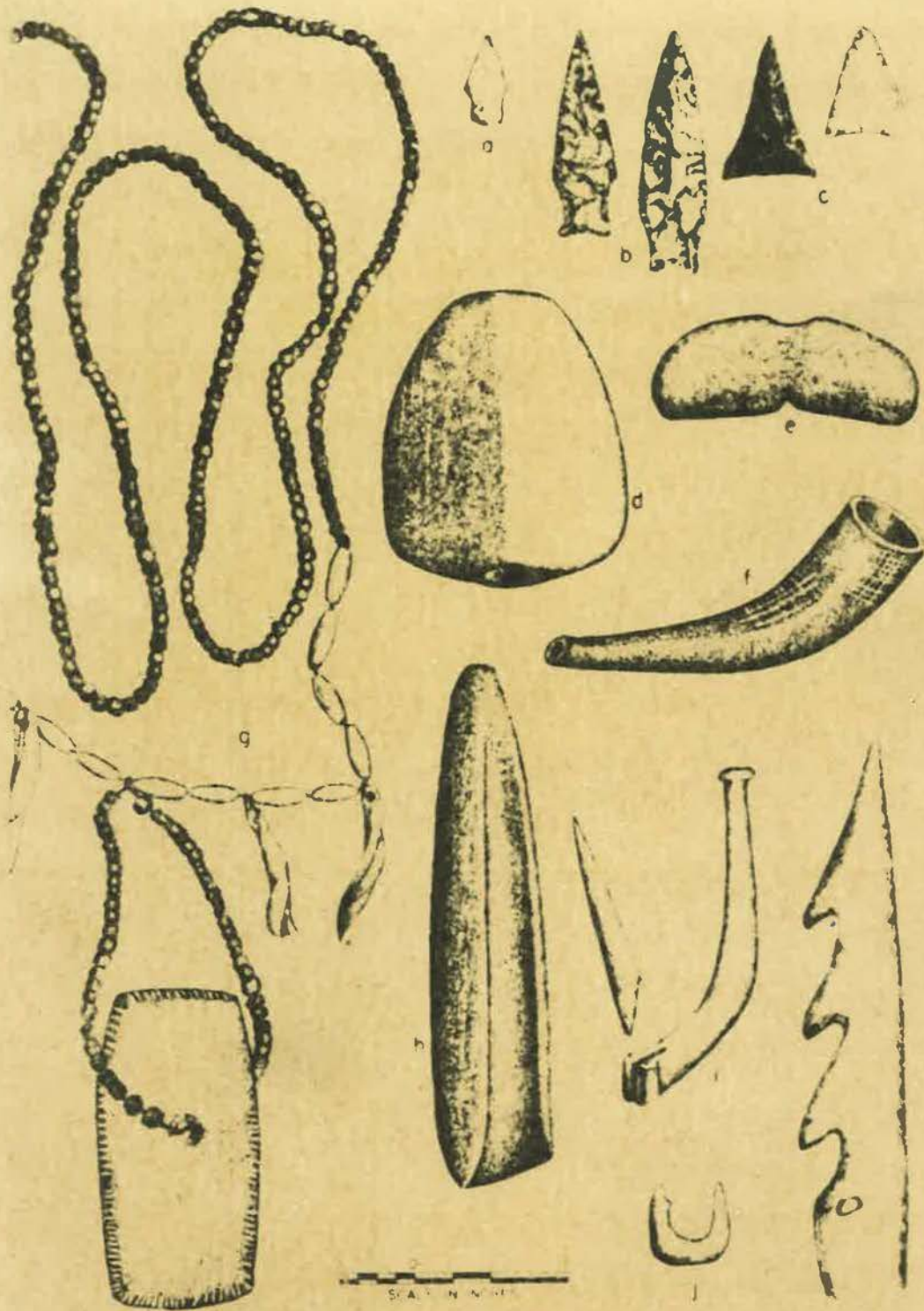


Figure 1.
 PREHISTORIC TOOLS, WEAPONS, AND ORNAMENTS FOUND IN THE EASTERN
 ALGONKIAN AREA
 (From Ritchie, Indian History of New York State Part
III-The Algonkian Tribes, p. 7.)

Key--Figure 1

Prehistoric Tools, Weapons and Ornaments Found in the Eastern Algonkian Area

- a. Early Archaic type point
 - b. "Fish-tail" type points, Early Woodland period
 - c. Triangular points, Late Woodland period
 - d. Perforated bannerstone, Archaic period
 - e. Notched bannerstone, Archaic period
 - f. Decorated stone pipe, Middle Woodland period
 - g. Necklace of native copper and shell beads, with stone pendant, Middle Woodland period.
 - h. Stone gouge, Archaic period
 - i. Large composite bone fishhook
 - j. Small bone fishhook
 - k. Antler harpoon head
- (i, j, k after Willoughby, 1935, figure 121. By courtesy of Peabody Museum, Harvard University. Other specimens in New York State Museum.



Figure 2.
PREHISTORIC TOOLS AND UTENSILS FOUND IN THE EASTERN
ALGONKIAN AREA

(From Ritchie, Indian History of New York State Part
III-The Algonkian Tribes, p. 15.)

Key--Figure 2**Prehistoric Tools and Utensils Found in the Eastern Algonkian Area**

- a. Pottery vessel of Clasons Point culture, Late Woodland period
- b. Pottery vessel of Sebonac culture, Late Woodland period.
- c. Steatite cooking pot of Orient culture, Late Archaic period.
- d. Method of hafting grooved stone ax
- e. Notched stone hoe
- f. Grooveless stone ax or celt in original wooden handle (a, after photograph by Montgomery County Department of History and Archives; b, courtesy of Long Island Chapter, New York State Archeological Association; f, after Willoughby, 1935, figure 76, courtesy of Peabody Museum, Harvard University. Other specimens in New York State Museum.)

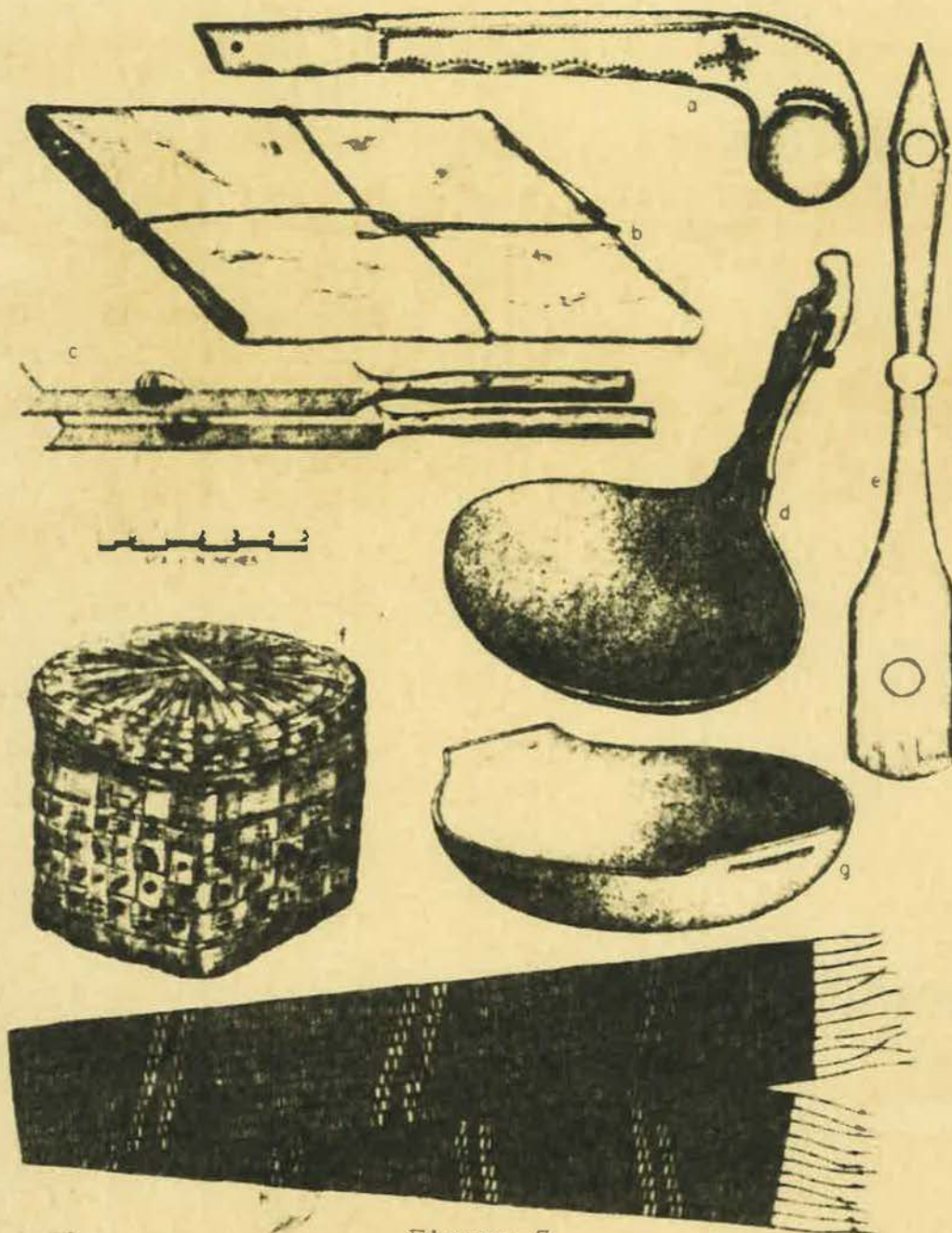


Figure 3.

ARTICLES USED BY THE HISTORIC EASTERN ALGONKIAN TRIBES

(From Ritchie, Indian History of New York State Part
Part III-The Algonkian Tribes, p. 19.)

Key--Figure 3**Articles Used by the Historic Eastern Algonkian Tribes**

- a. Ball-headed, wooden war club of the Munsee (Delaware)
- b. c. Dried deerskin drum and wooden drumsticks employed by the Munsee (Delaware) in their Big House ceremonies
- d. Carved wooden feast paddle of the Mahican
- e. Delaware Indian wooden maple sugar paddle
- f. Decorated basswood-splint basket of the Mahican
- g. Individual eating bowl of wood, made by the Delaware
- h. Algonkian Indian wampum belt
(b, c, e, g, h by courtesy of the American Museum of Natural History. Other specimens in New York State Museum.



Figure 4.

ARTICLES USED BY THE HISTORIC EASTERN ALGONKIAN TRIBES

(From Ritchie, Indian History of New York State Part III-The Algonkian Tribes, p. 22.)

Key--Figure 4**Articles Used by the Historic Eastern Algonkian Tribes**

- a. Delaware wooden mask employed in curing dance
- b. Beaded velvet shoulder pouch of the Munsee (Delaware)
- c. Ribbon decorated broadcloth pouch of the Mahican
- d. Beaded broadcloth leggings worn by Mahican woman
- e. Woman's beaded broadcloth moccasins from the Mahican Indians
- f. Delaware wooden cradle board
(a, f, by courtesy of the American Museum of Natural History. Other specimens in New York State Museum.)

APPENDIX B

THE HARRIS HERITAGE



Figure 1. Henry (Jim Pan) Harris.
(Courtesy of James Harris, Bridgeport, Connecticut.)



Figure 3. "JIM PAN"

JAMES HARRIS. Better Known as JIM PAN.
(From Cornwall, op. cit., p. 10.)



Figure 4. Howard Harris-left-and Frank Cogswell.
(Courtesy of Howard Harris, Litchfield, Connecticut.)



Figure 5. Howard Harris and House. (Courtesy of Howard Harris--Litchfield, Connecticut.)

APPENDIX C

LEGACY OF KENT-SCATICOOK--THE BASKET INDUSTRY

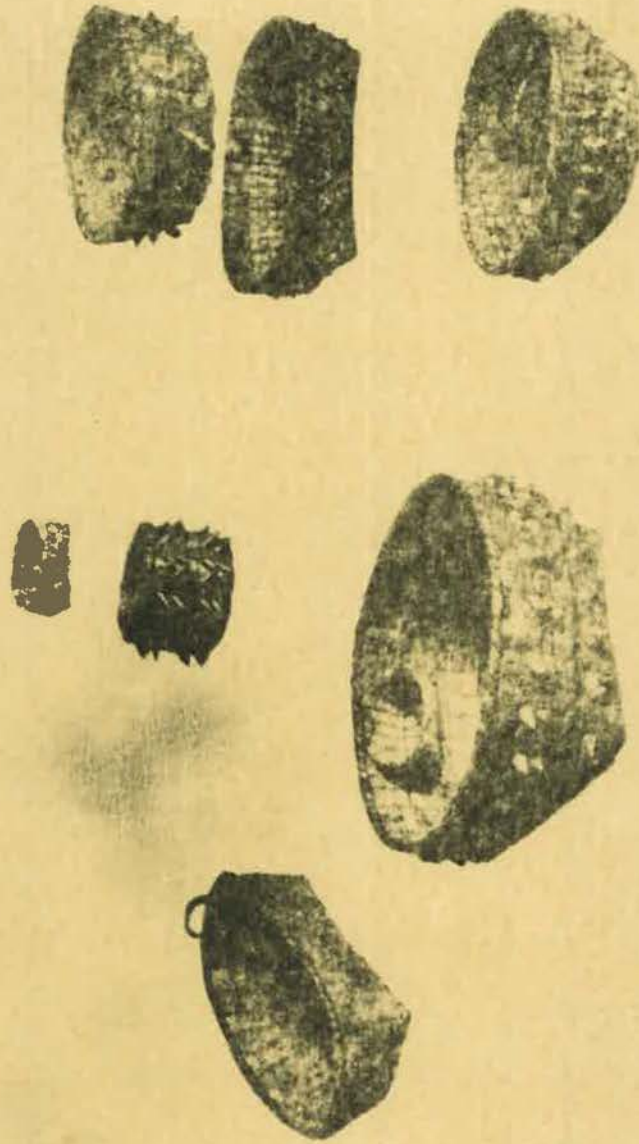


Figure 1. Seaticook baskets made by Rachael Mauwee, Abagail Mauwee, and Viney Carter. (From Speck, "Decorative Art of the Indian Tribes of Connecticut," p. 68.)

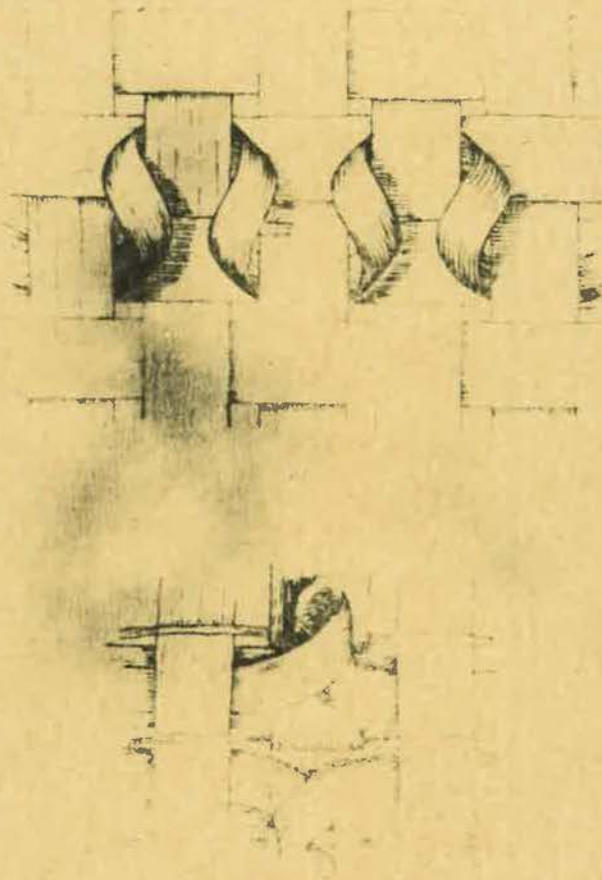


Figure 2. The curlicue or roll, in Scaticook baskets. (From Speck, "Decorative Art of Indian Tribes of Connecticut," p. 35.)

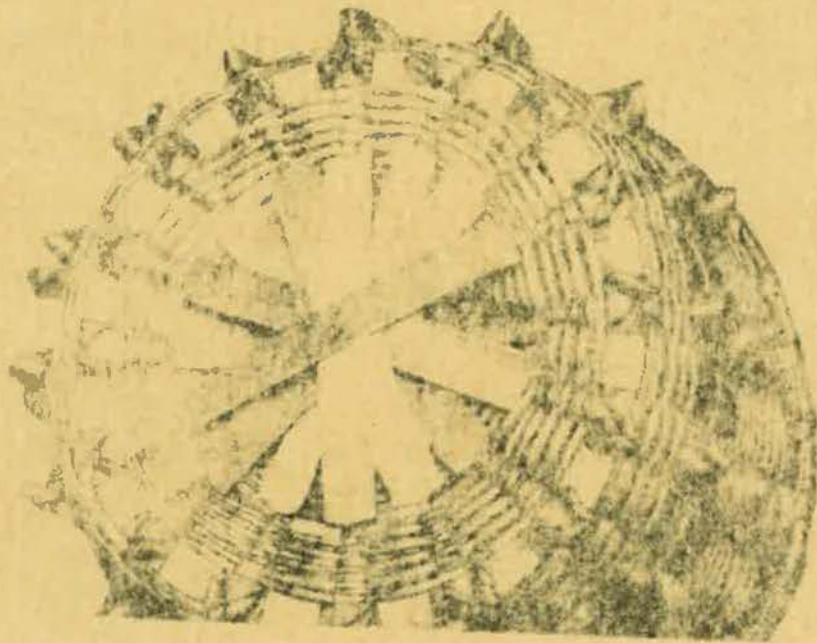


Figure 3. Bottom of Scaticook basket showing trimming of radical splints. (From Speck, "Decorative Art of Indian Tribes of Connecticut," p. 37.)

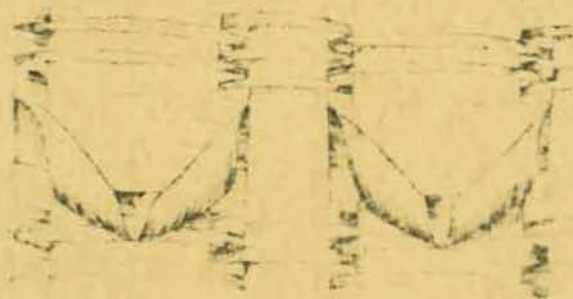


Figure 4. The curlicue or roll, in Seaticook baskets. (From Speck, "Decorative Art of Indian Tribes of Connecticut," p. 33.)

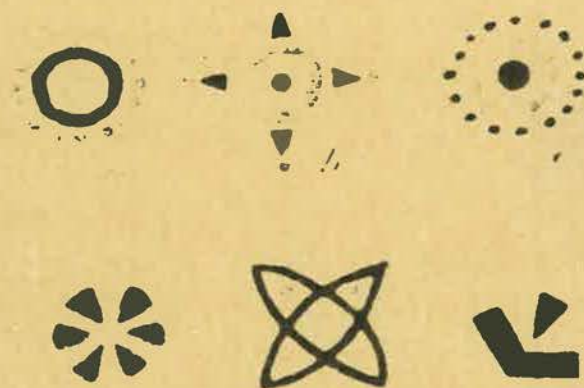


Figure 5. A. Mohegan, Scaticook, and Niantic painted designs.

- a, c, from specimen (Mohegan).
- b, from specimen a, Pl. III, Mohegan.
- d, f, from Curtis (Scaticook).
- e, from specimen b, Pl. IV, Niantic.



Figure 5. B. Linear border designs from Mohegan painted baskets.

(From Speck, "Decorative Art of Indian Tribes of Connecticut," p. 29.)



Figure 6. Scaticook gauges. (From Speck, "Decorative Art of Indian Tribes of Connecticut," p. 39.)



Figure 7. Scaticook gauges. (From Speck, "Decorative Art of Indian Tribes of Connecticut," p. 41.)

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