



February 15 – May 6, 2018
 A Special Collections Exhibition
 at Pequot Library

LIVING IN THE NEW WORLD

Exhibition Guide

CONTENTS

Thoughts.....	- 3 -
Discussion Topics.....	- 6 -
Vocabulary.....	- 7 -
Suggested Reading	- 9 -
Reading List for Young People	- 9 -
Reading List for the perpetually Young:.....	- 9 -
Internet Resources	- 11 -
Timeline.....	- 13 -
Who Was?	- 16 -
Christian Education	- 18 -
Language	- 20 -
THE ALGONQUIAN.....	- 23 -
The Five Nations	- 24 -
Native Americans in Connecticut	- 25 -
Southport	- 26 -
Indian Portraits.....	- 27 -
Robin Cassacinamon.....	- 28 -
Pequot Sachem.....	- 28 -
Ahyouwaighs	- 29 -
Chief of the Six Nations	- 29 -
Ne-Sou-A Quoit	- 30 -
A Fox Chief.....	- 30 -
Red Jacket.....	- 31 -
Seneca War Chief	- 31 -
Thayendanegea	- 32 -
The Great Captain of the Six Nations	- 32 -
Tshusick	- 33 -

Living in the New World

An Ojibway Woman.....	- 33 -
The Pequot War.....	- 34 -
Reading Room	- 37 -

Thoughts

To imagine the early life and the interactions between new settlers and the Native Americans, Pequot Library proudly draws from its Special Collections to present “Living in the New World” in the Perkin Gallery and Reading Room from February 15, 2018 – May 6, 2018 – an exhibit that follows on the “return visit” of the Columbus letter (1493) to Pequot Library in the fall of 2015. On view are books, reproduced portraits, maps, and works on native languages along with histories of local, state, and New England life that offer a view of the early days as counterpoint to life as we know it today in Fairfield and beyond.

Special items on display include ten volumes on their “return visit” from the ‘Monroe, Wakeman, and Holman Collection of the Pequot Library Association’ on long-term deposit at the Beinecke Rare Book and Manuscript Library at Yale University. Among these are *The Epistle of Paul the Apostle to the Romans, in the Mohawk language*, Hubbard’s 1677 discourse on the Pequot war, John Eliot’s essays on the “progress of the gospel amongst the Indians”, and an early catechism.



What do we know of the dealings between Native Americans and the early immigrants? Primarily, given resources and traditions emanating from the Old World, the materials on display from the 17th through the 19th centuries come from the perspective of the British and Spanish explorers, settlers, and inchoate colonial politicians. In the case of Connecticut and New England, the publications on exhibit – from mostly British authors or sponsors -- center on two topics: Christian Education and Wars with their subsequent treaties, sales, and nation building activities. This received history is written by the victors.

Christianity is the prime mover throughout. Exploration begins as a way to spread the word of the gospel. Settlements are founded to establish a better place to

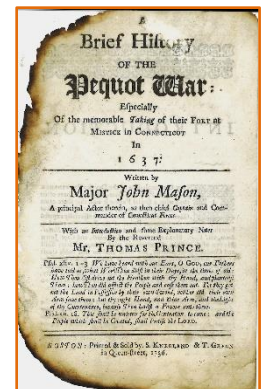
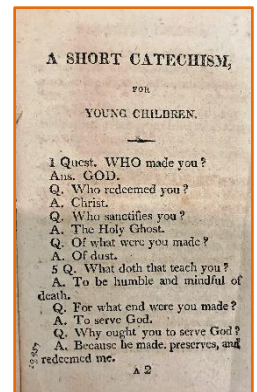
Living in the New World

worship freely than that found in England – or Spain, or France, or the Netherlands, for that matter. And Christianity is shared with the Native Americans first to create a common topic and second to convert, evangelize, and, in many cases, to correct behaviors strange and unsettling to the incomers.

My heart's desire is if possible to spread the great redeemer's name thro' this whole land, that all the poor benighted nations may all become partakers of the great Salvation. – The Rev. Eleazar Wheelock to David Towsey, 1772.

Thus, Christianity is seen at the heart of a desire to educate. It is the subject matter used to learn and teach language. Coming from a tradition of printing, the settlers, once established and past the challenges of sustenance and housing, look to publish the written Christian word. Catechisms, used frequently by colonial ministers, in their short question and answer format are not meant in the Socratic tradition to stimulate critical or original thinking; rather, catechesis – meaning “to teach orally” – inculcates specific topics with defined responses. The small books enhance language learning as a consequence because the vocabulary is equally specific and defined. Since the Native Americans the new settlers encounter favor pictographs and often communicate with signs, teaching orally did make sense. At the same time, catechisms and the “confessions” that Native Americans recited as the time of conversion shift the first inhabitants into a world defined by the Old World immigrants, a world often plagued with skirmishes and wars.

“Let the whole Earth be filled with his glory! Thus the lord was pleased to smite our Enemies in the hinder Parts, and to give us their Land for an Inheritance.” – Captain John Mason. *A Brief History of the Pequot War*, 1736.



Two wars in particular figure in the present exhibit and within this Christian context. First, the Pequot War and its local conflict, the Fairfield Swamp Fight

Living in the New World

(July 1637), are echoed in Pequot Library itself: the year of the major battles etched in the arches over the library's welcoming doors. King Philip's War (1675-1678) and its Great Swamp Fight (1675) in Kingston, Rhode Island, pitted colonists against the Narragansett tribe. Treaties followed these and other tragic confrontations. In one resulting charter the first land grant for Dartmouth College is given by the King George III. In another transaction, Sasqua or Southport is sold to colonists for the price of "13 Coats, 2 yards apiece, and ye rest in Wampum".¹

Alongside the published items from the British and colonial perspective found in Pequot's Special Collections, the present exhibit includes portraits and



biographies of sachems or chiefs from representative tribes in the region. The majority of portraits come from Thomas L. McKenney's *History of the Indian tribes of North America, with biographical sketches and anecdotes of the principal chiefs*. (1837-1838). These extraordinarily brilliant renditions give life to the sachems and provide a backdrop for imagining these formative and challenging years. The

portrait of Robin Cassacinnamon (often identified as Niantic leader Ninigret II), an influential Pequot leader and a friend of the Winthrop family of Connecticut, is held at Rhode Island School of Design and reproduced for the purposes of this exhibit. Additionally, the maps on display cover locations close to home with recognizable place names as well as extend to the areas inhabited by the Six Nations.² Christian Education is highlighted with portraits of the Rev. Eleazar Wheelock and his first pupil, Sampson Occum, a member of the Mohegan nation and later ordained minister. Rounding out the gallery display are depictions of tribal dialects and sign language, both helpful for students and patrons to explore native languages.

¹ Lacey, Charlotte Alvord, ed. *An Historical Story of Southport, Connecticut*. Greens Farms: Modern Books and Crafts, Inc., 1926.

² Prior to 1722, the Iroquois – those groups comprising the Six Nations – had five groups: the Mohawk, Onondaga, Oneida, Cayuga, and Seneca peoples. Five became Six after 1722 when the Tuscarora people were added to the confederacy.

Living in the New World

This exhibit is made possible in part through a generous gift in memory of Richard M. Carpenter and by the Constance C. Baker Rare Book Fund. We appreciate the assistance of the staff of the Beinecke Rare Book Library at Yale University and the loans made from the Collection of the Fairfield Museum and History Center. We gratefully acknowledge the support and efforts of Pequot Library staff and volunteers.

Discussion Topics

- What do we already know about the interactions between Native Americans and early settlers? From whom and what sources have we learned this history?
- Why did early European settlers come to the new world?
- How did early settlers view Native Americans in the new world? How did Native Americans view early settlers?
- How did new settlers try to find common ground with Native Americans?
- How was Christianity viewed by settlers as a way to educate, and then to evangelize Native Americans? How, would you imagine, have Native Americans felt about this?
- How did Native Americans from different tribes communicate with each other? How did early settlers communicate with Native Americans?
- How was Christianity the foundation for the two wars that are part of this exhibition?

Living in the New World

Vocabulary

Aborigine	<i>noun.</i> One of the original or earliest known inhabitants of a country or region.
Catechism	<i>noun.</i> An elementary book containing a summary of the principles of the Christian religion, especially as maintained by a particular church, in the form of questions and answers.
Collaborator	<i>noun.</i> A person who cooperates with an enemy nation, especially with an enemy occupying one's country.
Confederation	<i>noun.</i> When a group of people or nations form an alliance, it is called a confederation, allowing each member to govern itself but agreeing to work together for common causes.
Dialect	<i>noun. Linguistics.</i> A variety of a language that is distinguished from other varieties of the same language by features of phonology, grammar, and vocabulary, and by its use by a group of speakers who are set off from others geographically or socially.
Ethnology	<i>noun.</i> A branch of anthropology that analyzes cultures, especially in regard to their historical development and the similarities and dissimilarities between them.
Legend	<i>noun.</i> A non-historical or unverifiable story handed down by tradition from earlier times and popularly accepted as historical.
Longhouse	<i>noun.</i> Traditional dwelling of many Northeast Indians of North America. A traditional longhouse was built by using a rectangular frame of saplings, each 2 to 3 inches (5 to 7.5 cm) in diameter. The larger end of each sapling was placed in a posthole in the ground, and a domed roof was created by tying together the sapling tops. The structure was then covered with bark panels or shingles. In some cases separate doors were provided for men and women, one at each end of the house.
Myth	<i>noun.</i> A traditional or legendary story, usually concerning some being or hero or event, with or without a determinable basis of fact or a natural explanation, especially one that is concerned with deities or demigods and explains some practice, rite, or phenomenon of nature.
Nation	<i>noun.</i> A member tribe of an American Indian confederation.
Pictograph	<i>noun.</i> A record consisting of pictorial symbols, as a prehistoric cave drawing or a graph or chart with symbolic figures representing a certain number of people, cars, factories, etc.

Living in the New World

Raid	<i>noun.</i> A sudden assault or attack, as upon something to be seized or suppressed.
Sachem	<i>noun.</i> The chief of a tribe or confederation.
Savage	<i>noun.</i> An uncivilized human being.
Settler	<i>noun.</i> A person who settles in a new country or area.
Tradition	<i>noun.</i> The handing down of statements, beliefs, legends, customs, information, etc., from generation to generation, especially by word of mouth or by practice.
Treaty	<i>noun.</i> A formal agreement between two or more states in reference to peace, alliance, commerce, or other international relations.
Wigwam	<i>noun.</i> Native American houses used by Algonquian Indians in the woodland regions. Wigwam is the word for "house" in the Abenaki tribe, and wetu is the word for "house" in the Wampanoag tribe. Sometimes they are also known as birchbark houses. Wigwams are small houses, usually 8-10 feet tall (source:)

Living in the New World

Suggested Reading

These books can be found in the stacks at Pequot Library and elsewhere. Why not check one out and take it home?

READING LIST FOR YOUNG PEOPLE

Children:

Alexie, Sherman. *Thunder Boy*. (2016)

Boyden, Linda. *Ponwaw's Coming*. (2007)

Bruchac, Joseph, and Shed, Greg. *Squanto's Journey: The Story of the First Thanksgiving*. (2007)

DeCora Francis, Lee. *Kunu's Basket: a Story from Indian Island*. (2012)

Goble, Paul. *Brave Eagle's Account of the Fetterman Fight*. (1992)

Kalluk, Celina. *Sweetest Kulu*. (2013)

Lassieur, Allison. *The Pequot Tribe*. (2001)

Lenski, Lois. *Indian Captive: The Story of Mary Jemison*. (1995)

Smith, Patricia. *Weetamoo, Heart of the Pocassets*. (2001)

Van Camp, Richard. *Little You*. (2013)

Teens:

Bruchac, Joseph. *Pocahontas*. (2003)

Chibbaro, Julie. *Redemption*. (2004)

Hawker, Libbie. *Tidewater: A Novel of Pocahontas and the Jamestown Colony*. (2014)

Levitin, Sonia. *Roanoke*. (2000)

Koller, Jackie. *Primrose Way*. (1992)

Weed, Tim. *Will Poole's Island*. (2014)

READING LIST FOR THE PERPETUALLY YOUNG:

Axelrod, Axel. *A savage empire: trappers, traders, tribes, and the wars that made America*. (2016)

Living in the New World

- Bailyn, Bernard. *The Barbarous years: the peopling of British North America: the conflict of civilizations, 1600-1675*. (2012)
- Boyden, Joseph. *The Orenda*. (2015)
- Brooks, Geraldine. *Caleb's Crossing*. (2012)
- Brown, Amy Belding. *Flight of the Sparrow*. (2014)
- Cooper, James Fenimore. *The Last of the Mohicans*. (1826)
- Fraser, Rebecca. *The Mayflower: the families, the voyages, and the founding of America*. (2017)
- Junger, Sebastian. *Tribe: On Homecoming and Belonging*. (2016)
- Mann, Charles C. *1493: uncovering the New World Columbus created*. (2011)
- Philbrick, Nathaniel. *The Mayflower and the Pilgrims' New World*. (2009)
- Seaver, James E. *A Narrative of the Life of Mrs. Mary Jemison*. (2017)
- Seeman, Erik R. *The Huron-Wendat Feast of the Dead Indian-European Encounters in Early North America*. (2011)
- Schenck, Elizabeth Hubbell Godfrey. *The History of Fairfield, Fairfield County, Connecticut, from the Settlement of the Town in 1639 to 1818: 1639-1700*. (1905)
- Spufford, Francis. *Golden Hill*. (2017)
- Townsend, Camilla. *Pocahontas and the Powhatan Dilemma: The American Portraits Series*. (2004)
- Wallace, Anthony F.C. *The Long Bitter Trail: Andrew Jackson and the Indians*. (1993)
- Warren, Wendy. *New England Bound: slavery and colonization in early America*. (2016)

Living in the New World

Internet Resources

Bureau of Indian Affairs: <https://www.bia.gov/>

Language: <http://www.native-languages.org/mohegan.htm> (Pequot and other tribes within the region)

Mattabesic history: <http://www.dickshovel.com/matta.html> (for names of nations, tribes in Connecticut)

Pequot War:

- Battlefields of the Pequot War <http://pequotwar.org/>
- Chronology of the Pequot War (Columbia University)
<http://www.columbia.edu/~lmg21/ash3002y/earlyac99/resources/Pequots/pequottl.htm>
- Connecticut History.org <https://connecticuthistory.org/topics-page/pequot-war/>
- The Society of Colonial Wars in the State of Connecticut <http://colonialwarsct.org/1637.htm>

Tribal information:

Algonquin and others:

- <http://www.ushistory.org/us/1c.asp>
- https://en.wikipedia.org/wiki/Algonquian_peoples#Colonial_period

Iroquois: <http://www.ushistory.org/us/1d.asp> (also see: Five Nations, Six Nations)

Mashantucket Pequots: <https://www.mptn-nsn.gov/default.aspx>

Pequots: <http://www.dickshovel.com/peq.html>

Pequot Study Guide: <https://study.com/academy/lesson/pequot-indians-history-lesson-quiz.html>

Conversion Tactics:

- <http://public.gettysburg.edu/~tshannon/hist106web/Indian%20Converts/Conversion%20Tactics.htm>

Academic resources:

The Occom Circle, a freely accessible, scholarly digital edition of handwritten documents by and about Samson Occom (1723-1792) <http://www.dartmouth.edu/~occom/>

Yale Indian Papers <https://yipp.yale.edu/>

Geake, Robert A. The Persistence of Ninigret: An Icon, An Enigma, and an Unfulfilled Legacy.

<https://rifootprints.com/2015/01/09/the-persistence-of-ninigret-an-icon-an-enigma-and-an-unfulfilled-legacy/>

Living in the New World

Wiemann, Shawn. *Lasting Marks: The Legacy of Robin Cassacinamon and the Survival of the Mashantucket Pequot Nation* .
http://digitalrepository.unm.edu/cgi/viewcontent.cgi?article=1082&context=hist_etds

Native American Program at Dartmouth College: <http://www.dartmouth.edu/~nap/about/>

Other Resources:

Thomas McKenney and The Indian Portrait Gallery: <http://www.tamoneillfinearts.com/thomas-mckenney-biography/>

Native American communication: <https://www.reference.com/history/did-native-americans-communicate-70271a1cbe7246d2>

Washington Post Article on modern American dialects:

https://www.washingtonpost.com/blogs/govbeat/wp/2013/12/02/what-dialect-to-do-you-speak-a-map-of-american-english/?utm_term=.6cc57c05189a

John Eliot: <http://americanantiquarian.org/EnglishtoAlgonquian/johneliot>

Living in the New World

Timeline

New World	Old World
9th century: Leifur Eiríksson and his Norsemen land in America.	
900-1150: Great houses constructed in Chaco Canyon, New Mexico.	
1142: Possible beginning of Iroquois Confederacy (Five Nations).	
	1492: Ferdinand and Isabella expel the Jews from Spain.
	January 1492: The Catholic Monarchs defeat the last Muslim stronghold outside Granada.
	August 3, 1492: Columbus sails from Palos in southern Spain with 3 caravels, the Niña, the Pinta, and the Santa María – the first of four voyages.
	October 12, 1492: Rodrigo de Triana, on the Pinta, makes the first sighting of land; this is corroborated by the captain of the Pinta, Martín Alonso Pinzón; Columbus later claimed the sighting and the lifetime pension established by the Catholic Monarchs.
	September 24, 1493: Columbus leaves from Cádiz with 17 ships for his 2nd voyage, with 1,200 men and supplies, along with passengers meant to establish colonies.
1497: John Cabot discovers Newfoundland.	
	May 30, 1498: Columbus left with 6 ships from Sanlúcar, Spain, on his 3rd voyage.
	May 11, 1502: Columbus sails from Cádiz on his 4th voyage accompanied by his brother Bartolomeo and his son Diego.
1503: Amerigo Vespucci coins the term <i>Mundus Novus</i> (New World) in a letter to his patron Lorenzo di Pier Francesco de' Medici. The first time in print that the discoveries of Columbus and European navigators were of new lands and not the edges of Asia.	
	November 7, 1504: Columbus returns to Sanlúcar never to sail again.
1508: First mention of natives being transported to the Old World as slaves and servants, as part of Spanish <i>encomienda</i> system, which granted rights to explorers as rewards for service to the crown.	
	1526: Tyndale Bible, first to be translated into and printed in English by William Tyndale.
1600: An estimated 70,000–100,000 indigenous	1600: Giordano Bruno, Dominican friar and

Living in the New World

New World	Old World
Algonquin lived in New England.	philosopher, is condemned by the Inquisition and burned at the stake in Rome as a heretic for supporting Copernicus.
1603: Samuel de Champlain , "The Father of New France", made almost 30 trips across the Atlantic starting in his youth, and founded New France and Quebec City in July 1608.	1603: Queen Elizabeth I of England dies at Richmond Palace, after reigning for 45 years.
	1605: <i>Don Quixote (El ingenioso hidalgo don Quixote de la Mancha, "The Ingenious Hidalgo Don Quixote of La Mancha")</i> , is published in Madrid, Spain.
1607: Jamestown is considered the first permanent English settlement in America.	
1609: Henry Hudson landed in North America and explored modern-day metropolitan New York.	
1614: Pocahontas, who converted to Christianity and took the name Rebecca after being captured by the English, marries English colonist John Rolfe in Jamestown, Virginia.	
	1616: Miguel de Cervantes, Spanish novelist, and William Shakespeare, English dramatist and poet, die.
1620-1640: Puritan migration to New England.	
May 1637: Mystic Massacre -- Led by Captains John Mason and John Underhill, along with their Indian allies from the Mohegan and Narragansett tribes, soldiers used fire to wreak havoc and burn down the Pequot homes. Only a handful of approx. 500 men, women, and children survived.	1637: Fermat's Last Theorem (no three positive integers a, b, and c satisfy the equation $a^n + b^n = c^n$ for any integer value of n greater than 2) is published by Pierre de Fermat. The first successful proof of the theorem is published by Andrew Wiles in 1994.
July 1637: Fairfield Swamp Fight -- John Mason set out from Saybrook with 160 men and 40 Mohegan scouts led by Uncas. They caught up with the Pequot refugees at Sasqua, (Southport). Roger Ludlow was part of the English contingent.	1637: <i>Hamlet</i> is performed before King Charles I and Queen Henrietta Maria at Hampton Court Palace.
1638: Treaty of Hartford -- At the end of the Pequot War, Mohegans and Narragansetts met to determine the fate of Pequot survivors.	
1639: Town of Fairfield established.	
	1640: The Catalan Revolt (Guerra dels Segadors) breaks out in Catalonia, resulting in ceding parts to France thus reducing the borders of Spain.
1653: Goody Knapp is accused, examined, tried and convicted, executed by hanging in Fairfield for witchcraft.	
1675: Sale of Sasqua (Southport) for "13 Coats, 2 yards apiece, and ye rest in Wampum".	
1675-1678: King Philip's War -- Metacomet, the Wampanoag chief who adopted the English name Philip, launched an unsuccessful attack against the settlers in retaliation for their killing of Wampaoag members. Considered the bloodiest war in Puritan New England.	1678: John Bunyan publishes <i>The Pilgrim's Progress from This World, to That Which Is to Come.</i>

Living in the New World

New World	Old World
1675: Great Swamp Fight -- A battle, not to be confused with the Fairfield Swamp Fight, between colonial militia and the Narragansetts during King Philip's War.	
1754: Rev. Eleazar Wheelock founds the Indian Charity School in Lebanon, CT (also known as Moor's Indian School).	
	1760: George III's reign over the United Kingdom begins.
1773: Boston Tea Party	
1776: The United States officially declares independence from the British Empire.	
1819: The Civilization Fund Act is passed by Congress funding for benevolent societies in providing education for Native Americans.	1819: Queen Victoria, or Princess Alexandrina Victoria of Kent, is born.
1824: Bureau of Indian Affairs is established.	
1848–1855: California Gold Rush – Many Native Americans killed by incoming settlers and militia.	
1887: Pequot Library -- ground broken.	
1894: Pequot Library -- opens to the public; arches over front doors include two dates: 1637 and 1887.	1894: The International Olympic Committee is founded at the Sorbonne, Paris; Dreyfus affair: French Army officer Alfred Dreyfus is arrested for spying.

Living in the New World

Who Was?

The Pequot Tribe

The Pequot Indians were one of the most powerful tribes in the northeastern U.S., before contact with European settlers. There is much evidence to show that the Pequots have lived in the CT River Valley for thousands of years. By the time English settlers arrived in the new world in the 1600s, the Pequot already had a lot of political, military, and economic power in present-day CT. They numbered 16,000 in southern New England (between Niantic River and RI) before the Europeans (Dutch and English) began settling in the new world. Europeans brought illness and wars that destroyed thousands of Pequots. Many Pequot Indians still live here in CT today - many of them on reservations.

The Five Nations

The Iroquois Confederacy, also called **Iroquois League**, **Five Nations**, or (from 1722) **Six Nations**, confederation of five (later six) Indian tribes across upper New York state that during the 17th and 18th centuries played a strategic role in the struggle between the French and British for mastery of North America. The five Iroquois nations, characterizing themselves as “the people of the longhouse,” were the Mohawk, Oneida, Onondaga, Cayuga, and Seneca. After the Tuscarora joined in 1722, the confederacy became known to the English as the Six Nations and was recognized as such at Albany, New York (1722). (source: <https://www.britannica.com/topic/Iroquois-Confederacy>)

Eleazar Wheelock (1711 – 1779)

An American Congregational minister, orator, and educator in Lebanon, Connecticut, for 35 years before founding Dartmouth College in New Hampshire. He had tutored Samson Occom, a Mohegan who became a Presbyterian minister and the first Native American to publish writings in English. Before founding Dartmouth, Wheelock had founded and run the Moor's Charity School in Connecticut to educate Native Americans. The college was primarily for the sons of English colonists. (source: https://en.wikipedia.org/wiki/Eleazar_Wheelock)

Sampson Occom (1723-1792)

In the 18th century the most famous Mohegan was probably Samson Occom, a preacher and teacher, who also served as a tribal councilor, herbal doctor, fisherman, hunter, farmer, and was a father, husband, and brother. Born in Connecticut at Mohegan (now Montville and the Mohegan Reservation) in 1723, Occom converted to Christianity in 1741 during the Great Awakening, a period of extensive evangelical preaching. He was educated in Greek, Latin, and English at Eleazar Wheelock's school in Lebanon, Connecticut, between 1743 and 1747. In 1758 he was ordained as a Presbyterian minister. He and his wife Mary Fowler had 10 children. (source: <https://connecticuthistory.org/samson-occom-and-the-brotherton-indians/>)

Living in the New World

John Eliot (1604 -1690)

A British Puritan missionary to the Native Americans of Massachusetts Bay Colony, whose translation of the Bible in the Algonquian language was the first Bible printed in North America. Eliot emigrated to Boston in 1631. From 1632 to his death he was pastor of the church at nearby Roxbury. With the support of his congregation and fellow ministers, he began a mission to the Native Americans, preaching at Nonantun (Newton) and at other towns. Eliot himself, called the “Apostle to the Indians,” produced the needed literature in the Massachusetts Algonquian language, beginning with his primer or catechism of 1654. His translation of the New Testament appeared in 1661, the Old Testament in 1663. Among his other works are *The Christian Commonwealth* (1659) and *The Harmony of the Gospels* (1678). (source: <https://www.britannica.com/biography/John-Eliot-British-missionary>)

William Hubbard (1621 – 1704)

An American clergyman and historian, born in Ipswich, England. As a child, he was taken by his parents to New England, where he later graduated from Harvard as one of nine graduates in the first commencement ceremony (1642),^[1] was ordained and became assistant minister and afterward pastor of the Congregational church at Ipswich, Massachusetts, a post which he resigned just a year before his death. He wrote *A Narrative of Troubles with the Indians* (Boston, 1677),^[4] which for years was popular in New England and was even reprinted at the beginning of the nineteenth century at Worcester, Massachusetts (1801) and Roxbury, Massachusetts (1805). It is full of errors, but illustrates what was regarded by the writer's contemporaries as an elegant prose style. (source: [https://en.wikipedia.org/wiki/William_Hubbard_\(clergyman\)](https://en.wikipedia.org/wiki/William_Hubbard_(clergyman)))

Captain John Underhill (1597 – 1672)

An early English settler and soldier in the Massachusetts Bay Colony, the Province of New Hampshire, where he also served as governor; the New Haven Colony, New Netherland, and later the Province of New York, settling on Long Island. Hired to train militia in New England, he is most noted for leading colonial militia in the Pequot War(1636-1637) and Kieft's War which the colonists mounted against two different groups of Native Americans. He also published an account of the Pequot War. (source: https://en.wikipedia.org/wiki/Captain_John_Underhill)

Captain John Mason (1600-1672)

An American colonial military commander, born in England. He was an army officer before emigrating (c.1630) to Massachusetts and then (1635) to Windsor, Conn. When the Pequot threatened to wipe out the new colonies on the Connecticut River, he and John Underhill led an expedition (1637) against them with the aid of other Native Americans under Uncas and Miantonomo and virtually destroyed the tribe. After this campaign--generally called the Pequot War--Major Mason was a distinguished political leader in Connecticut until his death. (source: http://colonialwarset.org/1637_john_mason.htm)

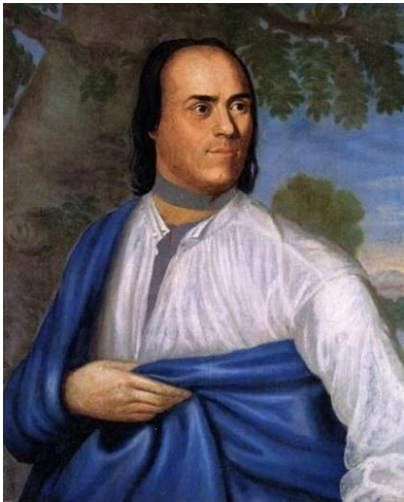
Living in the New World

Christian Education

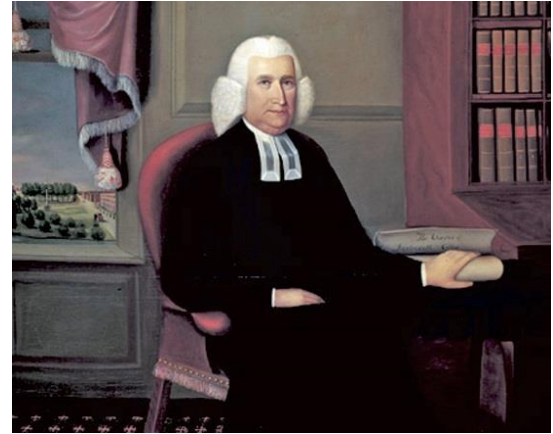
Early British settlers came to the new world in search of a place to practice their religion freely. Christianity was shared with Native Americans first to create a common topic, then to convert and evangelize, and in many cases, to correct behaviors they found strange and unsettling. It was seen at the heart of a desire to educate, and was used as the subject matter to learn and teach language.

Indian Christian Schools

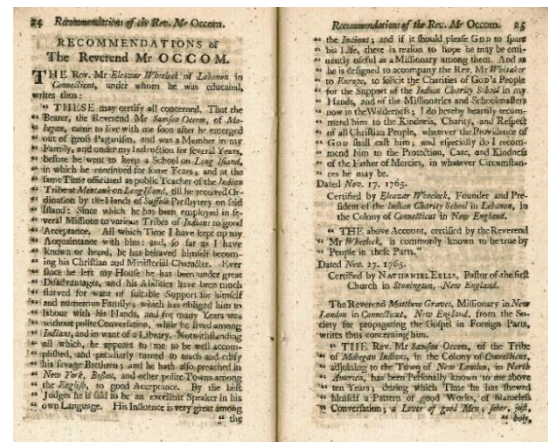
Schools for native children were created by British missionaries with the goal of spreading Christianity and ultimately transforming students into missionaries as well. One such school was the “Indian Charity School” created by Eleazar Wheelock. He noticed the large impact Christianity had on Indian convert Samson Occom and wanted to duplicate similar results with other natives. Ultimately, these schools did not prove to be widely successful in gaining converts¹.



Samson Occom (1723–1792), Wheelock's pupil and protegé, was a Mohegan who converted to Christianity and became a minister. He planned a mission to a southern tribe [within the Six Nations]. Demonstrating the growth of Wheelock's educational initiatives, he notes that two "Indians who were educated in this school" will join Occom on the mission.



The Rev. Mr. Eleazar Wheelock (1711 – 1779) founded a school in Lebanon, CT to teach the gospel. King George donated 24,000 acres in the town of Landaff, New Hampshire, toward this endeavor, whereby charter Dartmouth College saw its early days. Wheelock graduated from Yale in 1733 and taught native children for 35 years, after which he founded Dartmouth College.



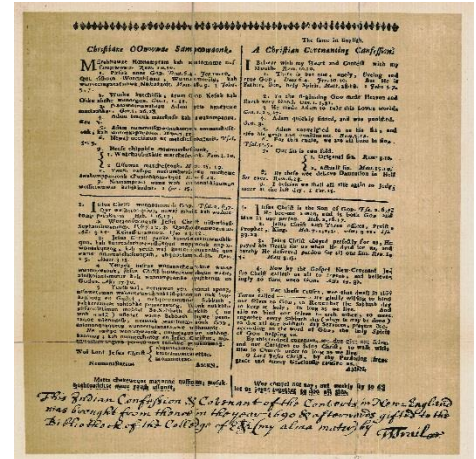
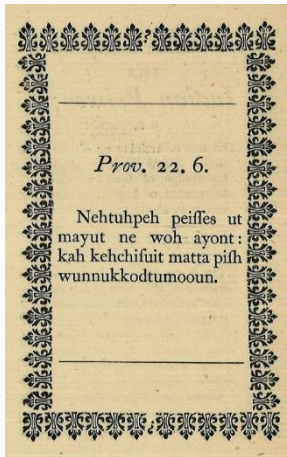
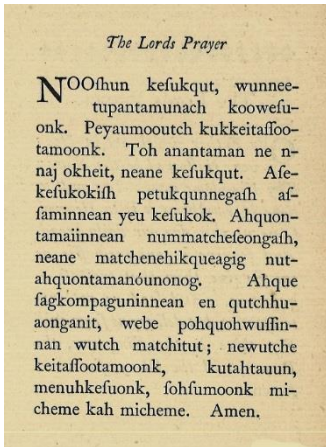
A letter of recommendation regarding Samson Occom, Wheelock's first pupil, forms part of his educational narrative.

Living in the New World

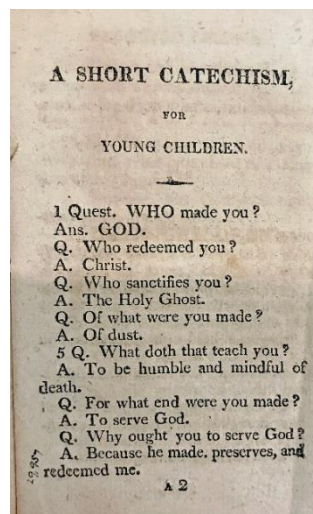
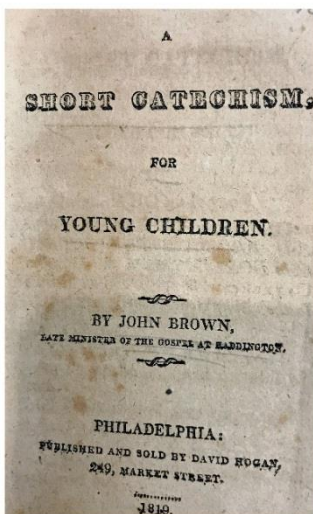
The Indian Primer; or, the way of training up of our Indian Youth in the good knowledge of God. 1669

by John Eliot, 1604-1690 Edinburgh: Andrew Elliot, 1880

Eliot was born in Wessex, England and educated at Cambridge. He arrived in Boston in 1631 with Puritan companions. With the aid of an Indian taken prisoner in the Pequot War of 1636, Eliot learned new languages, translated biblical and liturgical texts, and preached to the tribes.



Catechisms were used frequently by colonial ministers to teach English to Native Americans orally. They enhanced language learning because they taught specific topics with defined responses. Likewise, the vocabulary is specific and defined. Teaching language orally made sense because the Native Americans that new settlers encountered favored pictographs and communicated with signs.



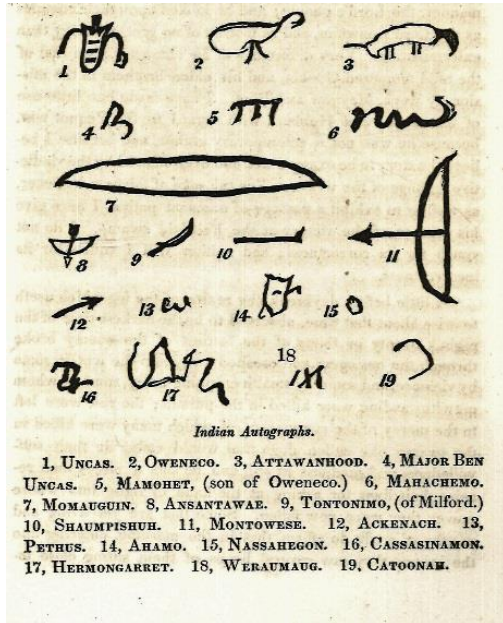
A short catechism, for young children / by John Brown, late minister of the Gospel at Haddington

The Catechism was used to teach Christianity to Native Americans with the intention of conversion.

Living in the New World

Language

Before early settlers arrived, Native Americans often communicated and told stories using pictographs. Since they did not have an alphabet, they used symbols to represent words, including their signatures.



History of the Indians of Connecticut, from the earliest known period to 1850

by John W. De Forest

Hartford: Wm. Jas. Hamersley, 1853



An Historical Story of Southport, Connecticut

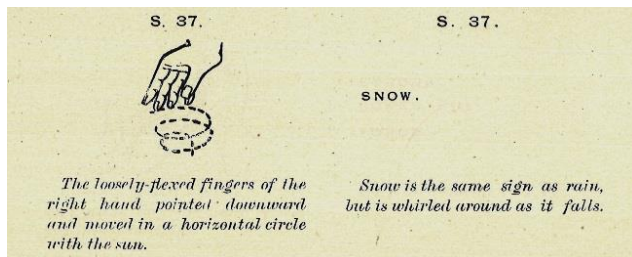
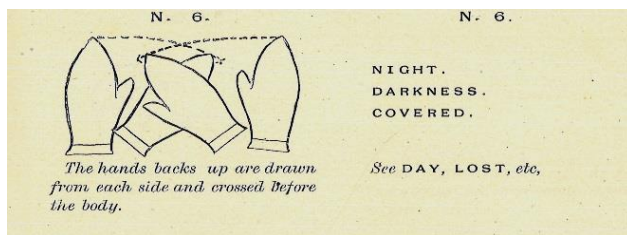
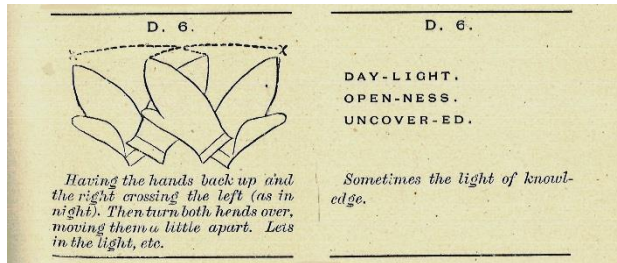
by Charlotte Alvord Lacey, ed. Greens Farms:
Modern Books and Crafts, Inc., 1926

The volume is the result of a paper read for The Southport Current Events Club in 1925 and The Fairfield Historical Society at its annual meeting in 1926. The deed of Sasqua is reproduced here in which the Sasqua Indians sold in 1679 for the perpetual use of Fairfield inhabitants a tract of land called Sasqua (Southport) bounded on land called Uncoway (Fairfield). For the sale, the Indians received 13 coats, 2 yards apiece, and the rest in Wampum ("strings of beads, white, black, and purple, made from periwinkle and clam shells).

Living in the New World

Sign Language

Early settlers used sign language to communicate with Native Americans. Lewis F. Hadley (or In-gonom-pa-shi) prepared this primer to teach Indians as much English as possible by using their signs as a point of departure. Hadley explains that in his teaching method he uses something akin to our flash cards. Hadley was aided by "Christian ladies" who expanded his word cards to include scriptural cards.

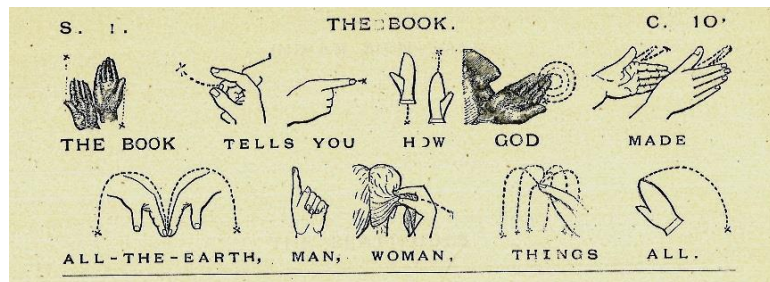
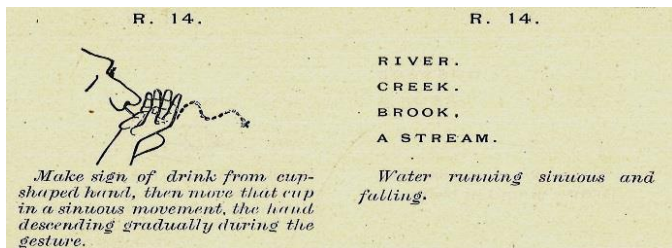
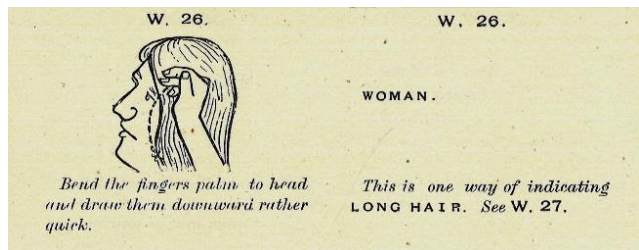
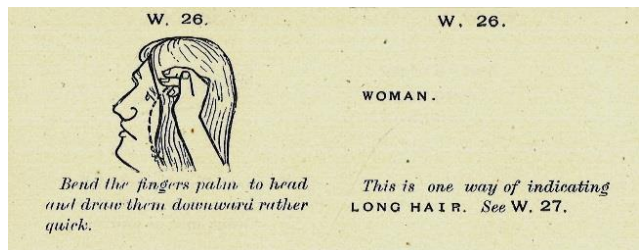
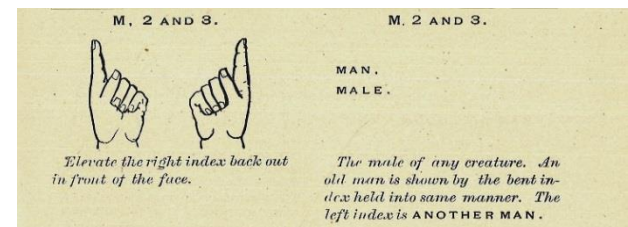


Lewis F. Hadley

A life-long resident among the Indians, Lewis F. Hadley began to focus exclusively on Indian sign language after the issuance of an 1880 Smithsonian Bureau of Ethnology report on the subject. In 1887 he engraved 685 "crude diagrams" and produced nineteen proofs of the same for review by the Indians. These diagrams were later improved and incorporated into Hadley's Indian sign talk : being a book of proofs ... (Chicago : Baker & Co., 1893)
source: <http://snaccooperative.org/ark:/99166/w6p28gdx>

From the description of Letter : Anadarko, Ind. Ter., to the Director of the Smithsonian Institute [John Wesley Powell], Washington, D.C., 1887 Aug. 25. (Newberry Library).
WorldCat record id: 37907025

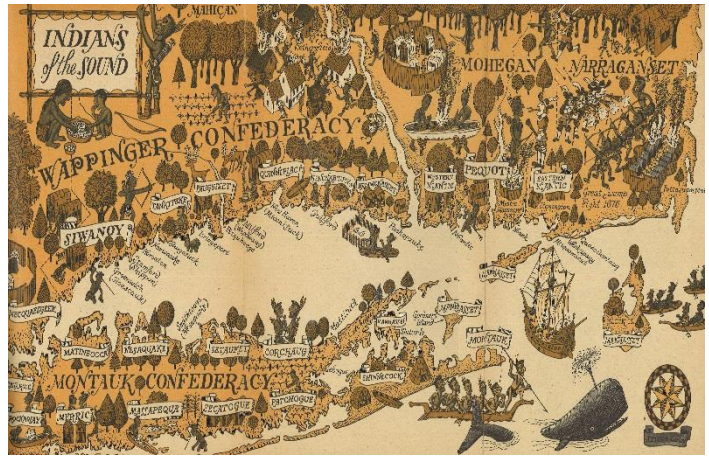
<http://snaccooperative.org/ark:/99166/w6p28gdx>



Living in the New World

Mohegan Languages

According to www.native-languages.org, the name "Mohegan" probably originally referred to a particular Pequot clan, which eventually fought its way to control of the Pequot Nation. Today, however, it is used as a broad rubric referring to several originally distinct eastern tribes: the Pequot, the Montauk (Metoac), the Narragansett, the Shinnecock, the Niantic, and the Nipmuc, among others. Due to heavy population losses and aggressive colonial expansion, the Indian tribes of New England were scattered, merged, and assimilated to such a degree that they lost their languages and much of their individual tribal characters. Though the Mohegan tribes for the most part quietly assimilated into New England society, they never gave up their Indian identity, and have retained several small reservations in Connecticut, Rhode Island, and Long Island. Today there are about 5000 Mohegan Indians in southern New England, counting the Pequots, Montauks, and Narragansetts together.



Source: <http://www.native-languages.org/mohegan.htm>

English.	Massachusetts.	Narragansett.	Mohican.	Pequot.	Naugatuck Indian
Man	wosketomp	nnin	neemansoo		rinh
Woman	mittamwosses	squaws	p'ghainoom		wenih
Ear	wehtauog	wuttouwog	towahgue	cuttuwaneaget	
Eye	wuskesuk, (pl.)	wuskesuk, (pl.)	ukeesquan	skeezucks, (pl.)	
Nose	wutch		okeewon	kuchijage	
Mouth	nuttoon (my)	wuttone	otoun	cuttoneege	
Teeth	mcepit	weepit, (his)	wpeeton	neebut, (sing.)	
House	wetu	wetu	wekuwuhm	wigwam	
Shoes	mokfasonah	mocussinah	mkissin	muckasons	
Sun	nepauz	nippawus	keesogh	meun	
Moon	nepaushdt	manepaushat	neepauhauck	weyhan	
Day	kesukod	wompau	waukaumauw		keesoop
Night	nukon	tuppaco*	t'pochk		toof-ku
Fire	nutau	squtta	staauw	yewt	ru'uh-tah
Water	nippe	nip	nbey	nupp	nuppeh
Rain	sokanunk	sokenum	thocknaun	sokghean	
Snow	koon	sockepo	msauneeh	souck'poun	
Tree	mehtug	mintuck	maehtok	mattuck, (pl.)	tookh
Dog	anum	anum	n'dijau (?)	nahteah	
Bear	mosq		mquch	awausseus	awaususe
River	sepu	scip	sepo		sepu
One	nequt	nquit	ngwittoh	nuquut	
Two	neese	neesse	neesoh	neeze	
Three	nish	nish	noghkoh	shweh	
Four	yaw	yoh	nauwoh	yauh	
Five	napanna	napanna	nunon	nuppau	
Six	nequattash	qutta	ngwittus	nucquuddosk	
Seven	nesausuk	enada	tupowus	nezzaugnsk	
Eight	shawosuk	shwosuck	ghusooh	shwauk	
Nine	paskoogun	paskugit	nauneweh	pauzsacongen	
Ten	puik	piuck	mtannit	piugg	

* toward night. † what you hear by.

The Mohegan language was once spoken by several allied tribes, including the Pequots, Montauks, and Niantics. A third language, Narragansett, was spoken by two other tribes, the Narragansetts and the Nipmucs; this language may have been distinct or may have been a dialect of Mohegan or Massachusetts. None of these languages is still spoken natively today, but the Mohegan and Pequot tribes are working actively to revive their shared language.

Source: <http://www.native-languages.org/mohegan.htm>

THE ALGONQUIAN

ALGONQUIAN and **ALGONKIAN** both refer to the Algonquin language or to the group of tribes that speak related dialects. Therefore, the Algonquian tribes (including the **DELAWARE**, the **NARRAGANSETTS**, the **PEQUOT**, and the **WAMPANOAG**) are so called because they all speak the Algonkin or Algonquin language. When the British set foot on the North American continent at Jamestown, they encountered the Powhatan Indians. The Pequots and Narragansetts lived in New England as the Pilgrims and Puritans established a new home. William Penn encountered the Leni Lenape natives while settling "Penn's Woods."

Although these tribes have great differences, they are linked linguistically. All of these tribes (or nations) speak an Algonquin language. These Algonkian (or Algonquian) groups were the first the English would encounter as these early settlements began to flourish.

Source: <http://www.ushistory.org/us/1c.asp>

The **Algonquian** are one of the most populous and widespread North American native language groups. Historically, the peoples were prominent along the Atlantic Coast and into the interior along the St. Lawrence River and around the Great Lakes.

Source: <http://www.ushistory.org/us/1c.asp>



Colonists in the Massachusetts Bay Area first encountered the **Wampanoag, Massachusett, Nipmuck, Pennacook, Penobscot, Passamaquoddy, and Quinnipiac**.

The **Mohegan, Pequot, Pocumtuc, Tunxis, and Narragansett** were based in southern New England.

The **Abenaki** tribe was located in northern New England: present-day Maine, New Hampshire, and Vermont in what became the United States and eastern Quebec in what became Canada.

The **Mohican** tribe was located in western New England and in the upper Hudson River Valley. (around what was developed by Europeans as Albany, New York).

Source:

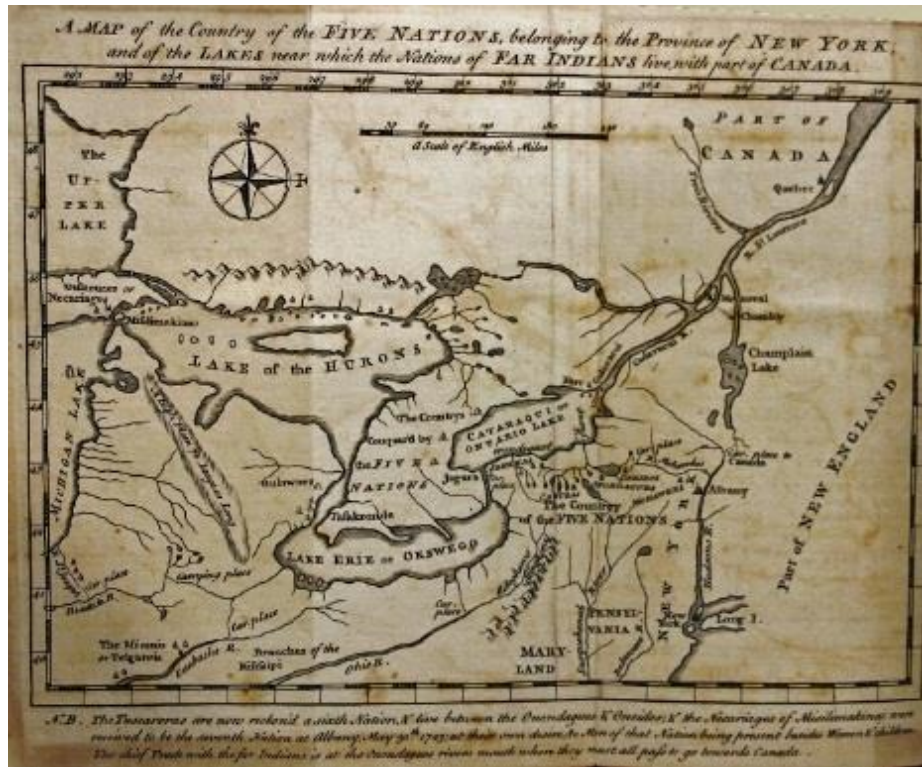
https://en.wikipedia.org/wiki/Algonquian_peoples_and_the_five_nations



Living in the New World

The Five Nations

At the time of the European arrival, the Iroquois federation, based in present-day New York and Pennsylvania, was regularly at war with Algonquian neighbors.



The history of the five Indian nations of Canada: which are dependent on the province of New-York in America, and are the barrier between the English and French in that part of the world

by Cadwallader Colden

London: Printed for T. Osborne, in Gray's-Inn, 1747

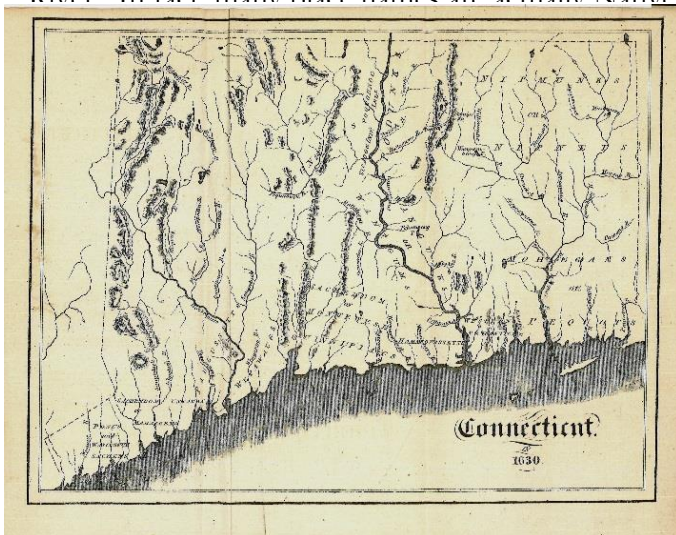
In his introduction, Cadwallader Colden (1688–1776) argues that Christians should be ashamed of teaching the natives vices instead of virtues. Colden traces The Five Nations (of the Iroquois) which extended from New York through to the Great Lakes and south of the Alleghenies, and comprised the Mohawk, Onondaga, Oneida, Cayuga, and Seneca nations. Colden concludes his study by reproducing charters and treaties covering territories in modern-day Pennsylvania.

Native Americans in Connecticut

John DeForest's book, *History of the Indians of Connecticut, from the earliest known period to 1850*, teaches that there were originally many small tribes in the area that is now CT, including the Mohegan, Pequot, Niantic, Paugussetts (present-day Fairfield), and others. The first indigenous people inhabited the land since 10,000 BC.

The tribes in CT spoke related languages and shared cultural similarities, but they each had their own governments and land.

The name "Connecticut" is an Algonquian Indian word. It means "long river" and refers to the Connecticut River. In fact, many place names are actually Native American words.



History of the Indians of Connecticut, from the earliest known period to 1850

by John W. De Forest

Hartford: Wm. Jas. Hamersley, 1853

Given by Winthrop Hoyt Perry
John De Forest (1826–1906) takes his facts for this important history from Winthrop, Mason, Underhill, and Gardiner -- writers represented in the present exhibit. De Forest recounts details of the Pequot War (1636–1638) and King Philip's War (1675–78). Overall, De Forest's history is critical of the settlers' treatment of the Pequots.

The Pequot Tribe

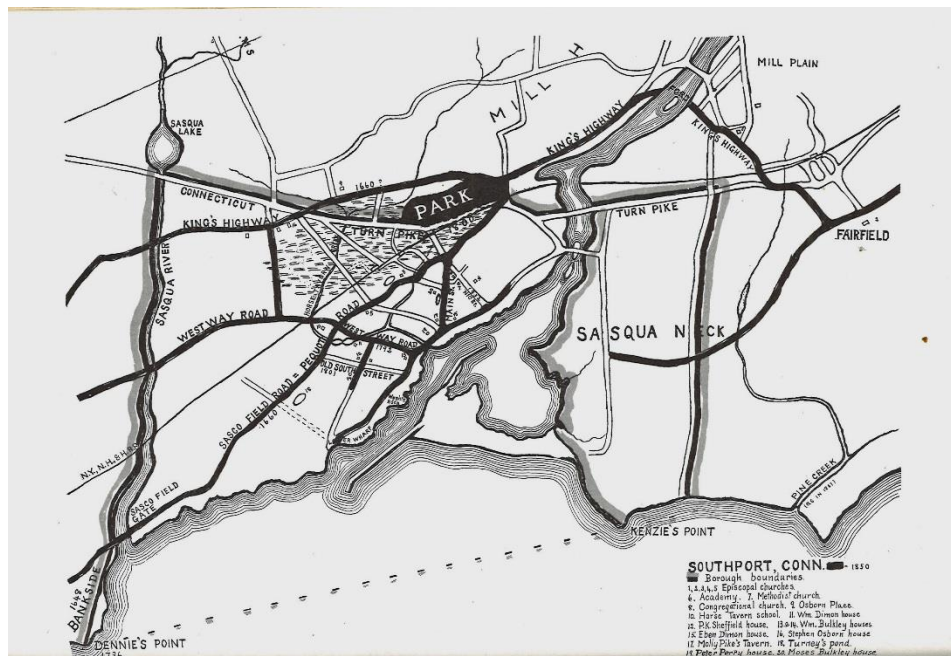
The Pequot Indians were one of the most powerful tribes in the northeastern U.S., before contact with European settlers. There is much evidence to show that the Pequots have lived in the CT River Valley for thousands of years. By the time English settlers arrived in the new world in the 1600s, the Pequot already had a lot of political, military, and economic power in present-day CT. They numbered 16,000 in southern New England (between Niantic River and RI) before the Europeans (Dutch and English) began settling in the new world. Europeans brought illness and wars that destroyed thousands of Pequots. Many Pequot Indians still live here in CT today - many of them on reservations.

Many historians think the word Pequot comes from the Algonquian word meaning "destroyers" or "the men of the swamp". (The Narragansett Indians often fought with the Pequots, so they may have called them destroyers because they thought they were fierce warriors.) Others believe that the real meaning of the word may have been "shallow", like shallow water (territory along the coast of Long Island Sound).

Living in the New World

Southport

The following maps show Southport, before and after the Pequot War (1637).



Indian Portraits

History of the Indian tribes of North America: with biographical sketches and anecdotes of the principal chiefs; embellished with one hundred and twenty portraits from the Indian Gallery in the Department of War at Washington

By Thomas L. McKenney and James Hall

According to Tam O'Neill Fine Arts, Thomas McKenney was Superintendent of Indian Trade (1816 - 1822), and head of the U.S. Bureau of Indian Affairs (1824 - 1830). Throughout his adult life, he advocated for the preservation of Native American history and culture, which he came to appreciate from the close contact with tribal populations. Born into a Quaker family in 1785 in Hopewell, Maryland, McKenney was a huge supporter of peace and equality as well as Native American access to equal education.

McKenney was fascinated by the cultural heritage of the tribal delegates that came to Washington DC to advocate for their people. He began to plan an archive which would house Indian memorabilia. In the winter of 1821-22 a large delegation of Indians comprising Pawnee, Sauk, Fox, Menominee, Miami, Sioux, and Chippewa came to Washington to see President Monroe. As each tribal delegation met with McKenney, engaging in ceremonial dinners, signing of treaties and awarding of peace medals, McKenney started a practice of having the individual members of each delegation sit for a formal oil portrait to be painted. Charles Bird King, the Washington portrait artist painted many, but other artists included James Otto Lewis, George Cooke and others.

Source <http://www.tamoneillfinearts.com/thomas-mckenney-biography/>

These books have over 100 portraits of American Indian Chiefs, as well as other illustrations. They also include detailed biographical sketches written by James Hall, a lawyer and author from Cincinnati. The paintings were later lost in a fire at the Smithsonian in 1865, but several decades before their destruction, many were copied and made into lithographs by the Philadelphia printer Edward C. Biddle.

These portraits are valuable because they document Native American dress and customs, although they are interpretations by white authors and artists. These are considered some of the most important books ever written about a people and culture. It was one of the most important publications of the 19th century.

(Please note: the portrait of Pequot Sachem Robin Cassacinamon, on the following page, is not from the McKenney books.)

Living in the New World

Robin Cassacinamon

Pequot Sachem



Between the Pequot War of 1637 and King Philip's War in 1675-76, British and Algonquin tribal members co-existed in New England, permitting the Pequots to rebuild their communities after the devastation of the Pequot War. Robin Cassacinamon was instrumental in this process thanks to his skills as an interpreter, diplomat, intermediary, and community leader. Cassacinamon worked with the surviving Pequots as well as important regional Algonquian and Puritan figures of the day. Cassacinamon became Pequot sachem, leading his people until his death in 1692. His work provided the Pequots with essential tools needed for long-term survival as an identifiable people: a land-base and the ability to form and maintain Pequot communities.

On July 23, 1638, Roger Williams wrote to Governor John Winthrop of Massachusetts Bay, to discuss the latest scheme orchestrated by the Mohegan grand sachem Uncas, who wanted to take a Pequot maiden as his latest wife. [Robin Cassacinamon successfully negotiated with Winthrop to make this happen.]

Cassacinamon's deep ties to the Pequots and other Algonquin groups, as well as with the Winthrop family and other colonial leaders, allowed him to exploit various political and social relationships. Cassacinamon's skills made him an essential part of regional negotiations between these Algonquian and English institutions. By operating in the gaps and intersections where these polities met, Cassacinamon and the Pequots carved out a place for themselves within the regional social and political power structure.

Source:

Lasting Marks: The Legacy of Robin Cassacinamon and the Survival of the Mashantucket Pequot Nation

By Shawn Wiemann

Ph.D. Thesis, University of New Mexico, 2011.

Living in the New World

Ahyouwaighs Chief of the Six Nations



THAYENDANEGEA, chief of the Mohawks, and head of the Iroquois confederacy, was married three times. By his first wife he had two children, by his second none, and by the third seven. His widow, Catharine Brant, was the eldest daughter of the head of the Turtle family—the first in rank in the Mohawk nation; and according to their customs, the honors of her house descended to either of her sons whom she might choose. By her nomination, her fourth and youngest son, John Brant, Ahyouwaighs, became the chief of the Mohawks, and virtually succeeded his father in the office, now nominal, of chief of the Iroquois or Six Nations. This chief was born on the 27th of September, 1794; he received a good English education, and is said to have improved his mind by reading. In the war of 1812–15, between the United States and Great Britain, he espoused the cause of the latter, and participated in the dangers of the earliest part of the contest, but had not the opportunity to acquire distinction...After the war, John Brant and his sister Elizabeth took up their abode at the family residence, at the head of Lake

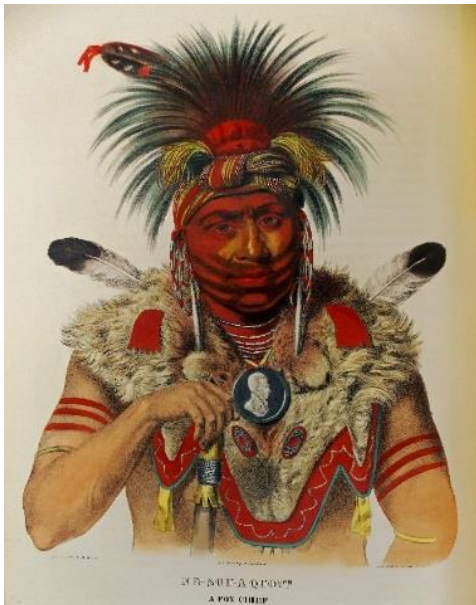
Ontario, where they lived in the English style; their mother having, after the death of Thayendanegea, returned to the Mohawk village, and resumed the customs of her fathers. Lieutenant Francis Hall, of the British service, who travelled in the United States and Canada, in 1816, visited “Brant House,” and described John Brant as a “fine young man, of gentlemanlike appearance, who used the English language correctly and agreeably, dressing in the English fashion, excepting only the moccasins [sic] of his Indian habit.”... In 1821, John Brant visited England for the purpose of settling the controversy in regard to the title of the Mohawks to their land, which had caused his father so much vexation...On his return from England, the Mohawk chief seems to have given his attention to the moral condition of the tribe, which had been greatly neglected during the war between Great Britain and the United States; and in the year 1829, the “New England Corporation,” established in London, by charter A. D. 1662, for the civilization of the Indians, presented him with a splendid silver cup, bearing an inscription, purporting that it was given “In acknowledgment of his eminent services in promoting the objects of the incorporation.”

Excerpts from:

History of the Indian tribes of North America: with biographical sketches and anecdotes of the principal chiefs; embellished with one hundred and twenty portraits from the Indian Gallery in the Department of War at Washington

By Thomas L. McKenney and James Hall Vol II, pp. 285- 287.

Ne-Sou-A Quoit A Fox Chief



Ne-Sou-A Quoit, being interpreted, means the Bear in the forks of a tree. The portrait before the reader was taken at the city of Washington, in the winter of 1837, Nesouaquoit being, at that time, about forty years of age. He is full six feet high, and in his proportions is a model of manly symmetry. He is a Fox Indian, and the son of the famous chief Chemakasee, or the Lance...This chief is, perhaps, the only Indian of whom it can be said— he never tasted a drop of spirituous liquor or smoked a pipe / Of many thousands, and perhaps hundreds of thousands, it might be truly affirmed, that they never tasted a drop of spirituous liquor, but that was before this bane of the Indians had found its way into their country; but, with this single exception, we believe it can be said of no Indian—he never smoked a pipe / It is certainly remarkable that, in the present abundance of these aboriginal luxuries, Nesouaquoit should have

the firmness to abstain from both...This chief has seven wives, who live, as Indian wives generally do, in the most perfect harmony with each other. He is remarkable for his generosity, giving freely of what he has to all who need assistance. To those who visit his lodge he is represented as being most courteous; and this exterior polish he carefully preserves in his intercourse with his people. But his aversion to traders is perfect. He has long since formally interdicted marriage between them and the women of his band. So stern is his resolution on this point, that no union of the kind has been known since he succeeded to the rank of chief. In his deportment towards the whites he is most friendly, but he maintains his own rights with firmness and dignity.

Excerpts from:

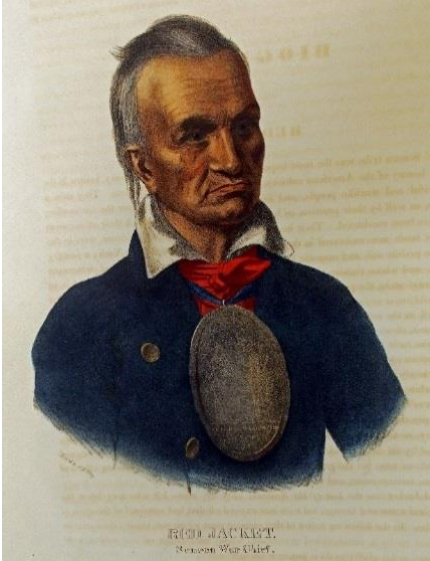
History of the Indian tribes of North America: with biographical sketches and anecdotes of the principal chiefs; embellished with one hundred and twenty portraits from the Indian Gallery in the Department of War at Washington

By Thomas L. McKenney and James Hall

Vol I, pp. 139-141.

Living in the New World

Red Jacket Seneca War Chief



The Seneca tribe was the most important of the celebrated confederacy, known in the early history of the American colonies, as the Iroquois, or Five Nations. They were a powerful and warlike people, and acquired a great ascendancy over the surrounding tribes, as well by their prowess, as by the systematic skill with which their affairs seem to have been conducted. Their hunting grounds, and principal residence, were in the fertile lands, now embraced in the western limits of the State of New York. Red Jacket was the last of the Senecas ...it appears probable, that this celebrated chief was born about A. D. 1756, at the place formerly called "Old Castle," now embraced in the town of Seneca, Ontario County, in the State of New York, and three miles west of the present beautiful village of Geneva. His Indian name was Sagoyewatha, or Keeper awake, which, with the usual appropriateness of the native nomenclature, indicates the vigilance of his character. He acquired the

more familiar name, which he bore through life among white men, in the following manner. During the war of the revolution, the Seneca tribe fought under the British standard. Though he had scarcely reached the years of manhood, he engaged in the war, was much distinguished by his activity and intelligence, and attracted the attention of the British officers. One of them presented him with a richly embroidered scarlet jacket, which he took great pride in wearing...Red Jacket was the foe of the white man. His nation was his God; her honor, preservation, and liberty, his religion. ... He never understood Christianity...He died on the 20th of January, 1830, at his residence near Buffalo...The medal which Red Jacket wore, and which is faithfully copied in the portrait before the reader, he prized above all price. It was a personal present, made in 1792, from General Washington.

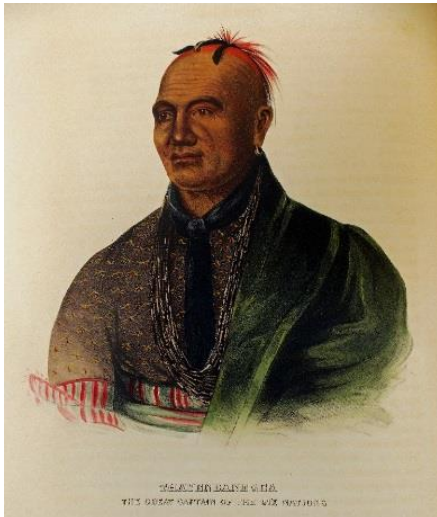
Excerpts from:

History of the Indian tribes of North America: with biographical sketches and anecdotes of the principal chiefs; embellished with one hundred and twenty portraits from the Indian Gallery in the Department of War at Washington

By Thomas L. McKenney and James Hall

Vol I, pp. 9-28.

Thayendanegea The Great Captain of the Six Nations



There are few names in Indian history so conspicuous as that of Thayendanegea, or, as he was more commonly called, Joseph Brant. He was for many years the scourge of the frontier settlements of New York and Pennsylvania, whose inhabitants associated with him, in their excited imaginations, all that was fierce and relentless in the savage character...The parents of Brant were Mohawks, residing at the Canajoharie castle, in New York; but he is said to have been born on the banks of the Ohio, in 1742...In his youth, Brant became a favorite and protégé of Sir William Johnson, the most celebrated of all the agents employed by the British government in the management of their Indian affairs; and who, by his talents, his conciliatory manners, and his liberality, enjoyed an unbounded popularity among the native tribes...Sir William selected a number of Mohawk youths, and sent them to an Indian missionary school, which was established at Lebanon, in Connecticut, under the direction of the Rev. Doctor E. Wheelock, afterwards President of Dartmouth College, which grew out of

this small foundation. Thayendanegea, the promising brother of Miss Molly, was one of the lads thus selected, and the only one who is known to have derived any benefit from the discipline of the school-room, except Samson Occum, who became a preacher and an author...In 1772 or 3, Thayendanegea became the subject of serious religious impressions. He attached himself to the church, and was a regular communicant; and from his serious deportment, and the great anxiety he manifested for the introduction of Christianity among his people, hopes were entertained that he would become a powerful auxiliary in that cause. In a brief space, those impressions were erased, and Brant resumed the trade of war, with all its savage horrors, with the same avidity with which the half-tamed wolf returns to his banquet of blood...About the year 1776, Thayendanegea became the principal war chief of the confederacy of the Six Nations—it being an ancient usage to confer that station upon a Mohawk...After a short visit [to England], during which he received the hospitality of many of the nobility and gentry, and was much caressed at court, he returned to America, confirmed in his predilection for the royal cause, and determined to take up the hatchet against the Americans...From this time we contemplate with less pleasure the character of the highly gifted Mohawk, who, from the lofty and noble eminence on which he had placed himself, as an example and teacher of civilization, descended suddenly into a common marauder. Throwing aside all profession of neutrality, he now attended a council held by British commissioners, and pledged himself and his people to take up the hatchet in his Majesty's service.

Excerpts from:

History of the Indian tribes of North America: with biographical sketches and anecdotes of the principal chiefs; embellished with one hundred and twenty portraits from the Indian Gallery in the Department of War at Washington

By Thomas L. McKenney and James Hall

Vol. II, pp. 251-284.

Tshusick An Ojibway Woman



A portion only of the history of this extraordinary woman has reached us. Of her early life we know nothing; but the fragment which we are enabled to present, is sufficiently indicative of her strongly marked character, while it illustrates with singular felicity the energy of the race to which she belongs... In the winter of 1826–27, on a cold night, when the snow was lying on the ground, a wretched, ill-clad, way-worn female knocked at the door of our colleague, Colonel McKenney, then Commissioner of Indian Affairs, at the city of Washington...She said she had recently lost her husband, to whom she was much attached, and that she attributed his death to the anger of the Great Spirit, whom she had always venerated, but who was no doubt offended with her, for having neglected to worship Him in the manner which she knew to be right...

On the following morning, the first care of the commissioner was to provide suitable attire for the stranger, and, having purchased a quantity of blue and scarlet clothes, feathers, beads, and other finery, he presented them to her; and Tshusick, declining all assistance, set to work with alacrity, and continued to labor without ceasing, until she had completed the entire costume in which she appears arrayed in the portrait accompanying this notice— except the moccasins [sic] and hat, which were purchased. There she sits, an Indian belle, decorated by her own hands, according to her own taste, and smiling in the consciousness that a person to whom nature had not been niggard, had received the most splendid embellishments of which art was capable. Tshusick was now introduced in due form at the presidential mansion, where she was received with great kindness; the families of the secretary of war, and of other gentlemen, invited and caressed her as an interesting and deserving stranger. No other Indian female, except the Eagle of Delight, was ever so great a favorite at Washington, nor has any lady of that race ever presented higher claims to admiration. She was, as the faithful pencil of King has portrayed her, a beautiful woman. Her manners had the unstudied grace, and her conversation the easy fluency, of high refinement. There was nothing about her that was coarse or common-place. Sprightly, intelligent, and quick, there was also a womanly decorum in all her actions, a purity and delicacy in her whole air and conduct that pleased and attracted all who saw her. So agreeable a savage has seldom, if ever, adorned the fashionable circles of civilized life.

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The Pequot War

The Pequot War and its local conflict, the Fairfield Swamp Fight (1637) are echoed in Pequot Library itself: the year of the conflict is etched in the arches over the library's doors. King Phillip's War (1675-1678) and its Great Swamp Fight (1675) in Kingstown, RI pitted colonists against the Narragansett tribe. Treaties followed these and other confrontations, one of which sold Sasqua, or Southport, to colonists for 13 Coats, 2 yards apiece, and ye rest in Wampum". War figures into this exhibition within the context of Christianity. The missionaries justified conversion with the notion that they brought the gift of Christianity to the natives, so they were inherently given rights to native land and labor¹.



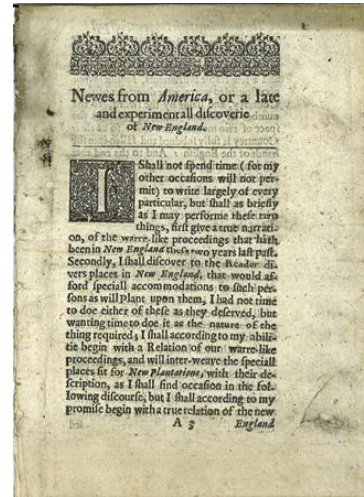
Pequot War - 1637

Great change occurred for the Pequots upon the arrival of the settlers, who continued to expand and compete with Natives for land and goods. Because of continued conflicts with the Pequots, the English colonists decided to go to war against them. In September 1637 Captain John Underhill, from Massachusetts Bay Colony, led the English soldiers into the Pequot War. They first went to the Pequot fort at Saybrook, in present-day Connecticut. They then joined with Mohegan Indians and Connecticut soldiers under Captain John Mason, and they attacked the fortified Pequot village near present-day Mystic. They set fire to the village, killing anyone who tried to escape. Between 400-700 Pequot died in what came to be called the Mystic Massacre.

1 (source: <http://public.gettysburg.edu/~tshannon/hist106web/Indian%20Converts/Conversion%20Tactics.htm>)

Living in the New World

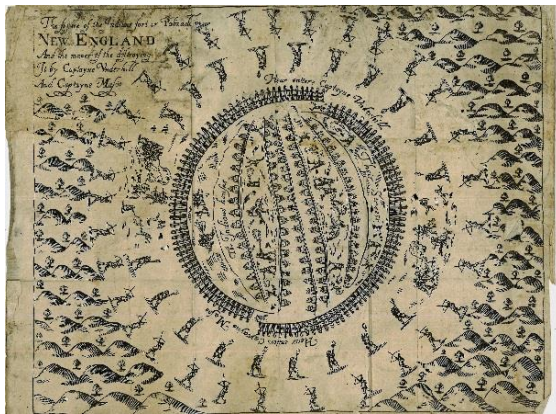
Underhill led other expeditions that joined in pursuing the surviving Pequot. He published an account of his service as *Newes from America; Or, A New and Experimentall Discoverie of New England; Containing, A True Relation of Their War-like Proceedings These Two Yeares Last Past, with a Figure of the Indian Fort, or Palizado (London, 1638).*



The figure of the Indian fort or Palizado in New England and the manner of destroying It by Captayne Underhill and Captayne Mason

by John Underhill, 1638

The title wall illustration shows how the militia under Captains Underhill and Mason surrounded and trapped the Pequot Indians with the help of collaborating tribes from the region.

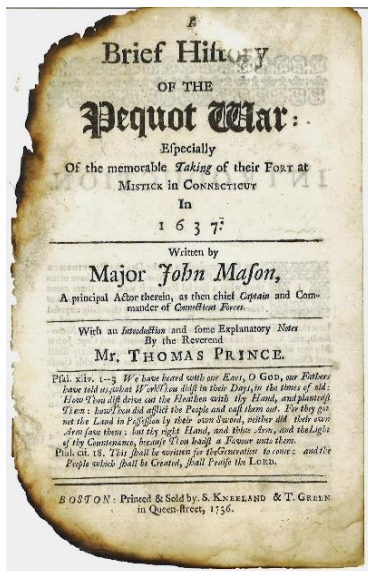


A brief history of the Pequot War: especially of the memorable Taking of their Fort at Mistick in Connecticut in 1637

by John Major Mason

Boston: Printed & Sold by S. Kneeland & T. Green in Queen-Street, 1736

Pequot's copy was damaged at some time in its life since publication. Despite this, readers will be fascinated by Mason's version of the Pequot War. Mason emigrated from England with a group of Puritans and settled in Massachusetts where he worked with R. Mason later moved to Connecticut and served as Magistrate in Windsor. Mason and Underhill are best known for leading the massacre of the Pequots in Mystic in 1637.



Living in the New World

After the English had driven the Pequots from their homes in Mystic, they went to Sasqua-village, present-day Southport, where they sought refuge with Sasqua Indians. The English pursued the Pequot Indians because they wanted to kill or capture all of them, including their chief, Sassacus.

As the English approached Sasqua-village, The Pequot Indians hid in a swamp, but they ended up being surrounded by forces led by Captain Mason and Roger Ludlow (Ludlow was the founder of Fairfield, in 1639)



This swamp, right here in Southport, became the setting for the final battle of the Pequot War. The battle is known as **“The Fairfield Swamp Fight”**. It is important because it marked the defeat of the great and powerful Pequot Indians and the loss of their recognition as a political entity in the 17th century.

Others who wrote about the Indian Wars and treatment of Native Americans and whose works are included in the Gallery case are William Hubbard (1621 or 2-1704), Samuel Hopkins (1693-1755), and Samuel Gardner Drake (1798-1875), who expresses his point of view that "In the Pequot War, though it was justly undertaken, the conduct of the English was cruel beyond measure..." (*Indian biography, containing the lives of more than two hundred Indian chiefs : also, such others of that race as have rendered their names conspicuous in the history of North America .. giving .. their most celebrated speeches, memorable sayings, numerous anecdotes, and a history of their wars .. / by Samuel G. Drake*)

Living in the New World

Reading Room

The Reading Room case displays original works from which many of the reproductions on the Gallery walls have been taken, including those by Eleazer Wheelock, John Eliot, Cadwallader Colden, and John DeForest. Also included is *An Historical Story of Southport, Connecticut*, which contains the Deed of Sasqua.

The additional works on display in the Reading Room also reflect the themes of Christian Education, Language, and

Information respecting the History Condition and Prospects of the Indian Tribes of the United States

by Henry S. Schoolcraft

Philadelphia: Lippincott, Grambo & Co., 1852

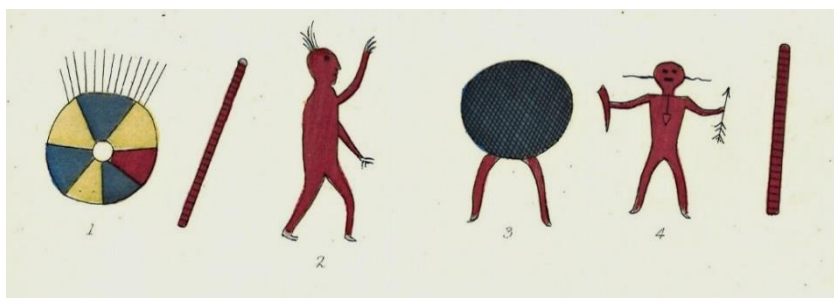
Henry R. Schoolcraft (1793-1864) was an American geographer and ethnologist known for his studies of Native Americans, commissioned by Congress in 1846. Schoolcraft married Jane Johnston whose mother was Ojibwe, one of the First Nations of Canada. Schoolcraft learned Ojibwe from his wife. This helped in his subsequent translations and compilations of Ojibwe traditions and legends.

War that are central to the exhibition and include:

War Songs



Love Songs



Living in the New World

Indian Local Names with their interpretation

by Stephen G. Boyd

York, PA: Published by the author, 1835

Given by Mrs. Elbert B. Monroe

Boyd's study is a helpful look at vocabulary from several dialects within the Iroquois nations.

Indian Names in Connecticut

by J. Hammond Trumbull

Hartford: Lockwood & Brainard Co., 1881

Given by Mr. Cyrus Sherwood Bradley

Trumbull traces many geographical and topological words from several dialects including, among others, Algonkin, Pequot, Mohegan, Narraganset, and Niantic.

Indian names of Fairfield

by Cyrus Sherwood Bradley

Greenfield: The Bradley Press, 1923

Given by Mr. Cyrus Sherwood Bradley

This is Bradley's working copy for a book on Fairfield and its first inhabitants. Bradley tells Judge Perry (in a letter preserved in the volume) that his 11year old daughter Ruth types up her Dad's notes. Bradley recounts Roger Ludlow's work to survey, divide, and set up boundaries in Uncoway (present-day Black Rock).

Tales told in the long house : fifteen selected Indian legends as handed down in the folklore of the Iroquois and narrated on the radio programs of the Carborundum company

by Francis D. Bowman

Niagra Falls, NY: The Carborundum Co., 1965

These legends originate with the Iroquois, whose tribes lived in New York, near the Great Lakes, and near Pennsylvania. Among the stories are tales of a Star Maiden, the peace pipe, and how the world began. They were told over the radio by the Carborundum Company in 1965, and welcomed warmly into the homes of many American listeners,

The reproduction of this book may be used to share and discuss stories passed down through generations of Iriquois people. Please see 'When, How, and By Whom Many of the Legends of the Iriquois Were Told' as an introduction to the stories.