

The Genealogy and History of the Brothertown Indians

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"Samson Occom and the Christian Indians of New England." by W. DeLoss Love

JOHNSON. --Mohegan tribe, Mohegan, Connecticut. This family was of the oldest Mohegan stock. In 1723 Manahawon Johnson was living at Mohegan and probably he was the Manghaughwont who signed with the tribe in 1714. *Transatlantic Encounters- American Indians in Britian, 1500 – 1776*” by Alden T. Vaughan pages 162-163.

“About eighteen months after the Creek delegation left England in the autumn of 1734, a much smaller contingent of Americans arrived on a very different mission. The principal figure was Mohomet (often spelled Mamohet) Weyanuma, sachem of the Mohegans of southern New England, accompanied by another Mohegan, twenty-year-old Acquont (Augh Quant) Johnson and three Anglo-Americans from one of Connecticut’s oldest and most distinguished families: Major John Mason, his eldest son Samuel, and another of John’s sons, unnamed in the records. The Mohegans and Masons sought imperial assistance in their long simmering controversy with Connecticut’s government.

At stake were the extent and ownership of the tribe’s territory, contested since the Mohegans’ designation in 1659 of an earlier Major John Mason as the “Protector and Guardian” of their lands. The tribe and its guardian had thereafter resisted unauthorized sales to land hungry settlers, backed by a colonial government that claimed it, not the Mohegans or Masons, was the legal owner. In 1703, Mohegan sachems and the Mason family petitioned Queen Anne for a judgment against Connecticut for disposing of tribal lands and for denying the eldest living male Mason’s role as guardian. The Queen appointed a commission to review the facts, which in 1705 decided in the plaintiffs’ favor. To the Mohegans’ and Masons’ dismay, the judgment was never executed.

In April 1736, more than three decades after the commission had supposedly settled the matter, the sachem Weyanuma, his tribesman Johnson, and the three Masons arrived from Boston to appeal to King George II. The King passed the problem to the Commissioners of Trade and Plantations, who agreed to reopen the case. In August 1736, Mahomet died in London of smallpox, and in December Major John Mason, despite fleeing to the countryside to avoid the epidemic, also succumbed. The eminent theologian Dr. Isaac Watts, to whom Mason had appealed for support, predicted that with the guardian’s death “tis probable that the affair will end. “It did not. In April 1737, Captain Samuel Mason and Acquont Johnson submitted a new petition to the Crown, prompting the privy courts to order “a fresh Commission of review. “That summer, King George’s gift of L300 to the Mohegans defrayed the survivors’ living expenses abroad and their transportation back to New England, but the complicated Mohegan land case persisted until 1772. Ultimately, the colony’s argument prevailed, to the great disappointment of several generations of Mohegans who looked to Great Britian for justice.”

Manghaugwont is the first known of the Brothertown Johnson lineage. His sons were all active members of the Mohegan tribe. Zachariah, or Zachary, became a famous councilor of the tribe, and died in September 1787, at an advanced age. Ephraim was a councilor of the tribe in 1738 and 1742; he appears to have been murdered in 1749, but he left a daughter Eliza. Joseph fought in and died in the French and Indian War and was the father of Joseph, the great Brothertown leader. John was living in Mohegan in 1742, 1749, and 1755, when he had three children, and he fought in the French and Indian War. He is recorded as "dead or captivated" in 1757. In 1774 his family was included on a list of Mohegans. His wife was Mary Johnson, who was admitted to the Groton church in 1741.

One of this woman's sons, John Johnson, was a constant companion to his cousin Joseph Johnson, on his travels back and forth to Oneida lands, when Joseph was negotiating with the tribe for land.

Family Photos

Oscar & Alice Baldwin Welch (33 KB)

Oscar and Alice Baldwin and their son Platt and his wife Rachel. Picture taken in Brothertown, Calumet Co., WI.

Arthur Potter and his wife Sadie Quinney (25 KB)

Sadie was the daughter of Absolum Quinney, a Stockbridge Indian. She was born in Stockbridge and died when her newborn daughter was only 4 weeks old.

Baptist Pilgrimage at Brothertown, WI (239 KB)

These are 17 of 38 Brothertown Indians still living in the village in 1935. Back row: Alex Pemberton, Charles Mathers, John Hammer, Fred Niles, Arthur Potter, Carl Hammer, Walter Niles, Leon Pemberton Front Row: Belva Moser, Isabelle Pemberton, Louise fowler, Hiram Johnson, Lurie Kindness, Frances Hammer, Ilene Potter Children in front: Ervin Potter

Lyman Fowler (15 KB)

The Brothertown were great musicians and enjoyed singing. Dances at the Four corners were always well attended.

Peter Doxtator (8 KB)

Peter's first wife Rachel Quinney and their two children died of the flu in 1889. He then married Alvira Larsen. He was a game warden in Wisconsin and also drove a hearse. Peter was a fiddle player and Elaine Raddatz said, when she spoke to other people who knew him, they would get tears in their eyes when they talked about Peter and his music. Peter won a "Best Old Time Fiddlers" contest at the Retlaw Hotel in 1928 taking first place with \$125.00 and a silver cup. He competed for five weeks for the prize and almost missed the last night when his motorcycle broke down. He played with his coat and hat on. His fiddle burned in a fire at the home of his son John. Alvira divorced him and married a William Volland, by whom she had one son, Walter. He was described by all who knew him as a very gentle man and well loved by all. Alvira left Peter taking Tony, Gus, and Anna with her. Peter raised John, Charlie, William, and George. The daughter Alice died quite young. He was never enrolled as a Stockbridge Indian, although his father Moses was. He was a basket maker also.

Lyman Palmer Fowler (47 KB)

Lyman Fowler photo taken in Washington DC on one of his many trips there "seeing about Brothertown Indians business". DIED. September 14, 1892. At his home this morning, Mr. Lyman P. Fowler, of consumption, aged 69 year. Fowler was one of the early settlers of this town and has held positions of trust, both in town and county affairs and was a man loved and respected by all who knew him. In his death he leaves a widow and seven grownup children to mourn him

George Bertram Shelley (154 KB)

George was born and lived his entire life in Unity, Colby Co., WI. He was a farmer.

Hiram Rhodes (49 KB)

Hiram Rhodes was a Delaware Indian.1870 - Wisconsin - Calumet County, Stockbridge Page 304 B Line 232Rhodes, Hiram (Indian) age 59 born NY Nancy age 50 born NY Peter aged 28 born WI Alexander age 25 born WI Almira age 22 born WI Riley age 17 born WI Arnold age 14 born WI Lodusky age 19 born NY

Loren Murray Johnson (296 KB)

Loren Murray Johnson served in the Civil War in Co A 2nd Wis Calvary, enlisting on the 16th of October 1861 at Fond du Lac, WI. He was honorably discharged on April 3rd, 1866.Loren Murray was the chaplain and a charter member of the GAR Post 112 when it was organized in 1883.He was born June 8th, 1840, in Brothertown, Calumet Co., WI and died March 19, 1886, in Colby, WI.

John Paul Dick Dix (300 KB)

Chilton Times Reporter: JOHN PAUL DIX alias Dick, One of the First Brother towners to Set Foot in Wisconsin, The Milwaukee Journal of Feb. 14th contained the following death notice of one of the first settlers of Calumet County, formerly a resident of Brothertown. The deceased was known to many of our people. The Journal says: John P. Dix, aged 79, who for several years had held the distinction of being the first of all living men to set foot within the confines of what is now the state of Wisconsin, died yesterday at a hospital at Soldier's home. Mr. Dix was a member of the tribe of Brothertown Indians and came with his parents to Wisconsin with the forerunners of the tribe, who were sent here in 1833 to settle up government land allotted them near old Fort Howard, now Green Bay. The voyage up the Great Lakes was made in a schooner, and the party landed at the trading post at the fort. Not liking the land allotted them, the party cut out a road through the unbroken wilderness for their ox teams to the east shore of Lake Winnebago, bought the land from the aborigines for a trifle and there established the settlement which has since become famous. Dix's parents were persons of education and leaders in the tribe. In his youth he became a shingle-maker and later a carpenter and assisted in building the first frame houses in several of the towns now skirting Lake Winnebago. He served with honor in the civil war and afterward entered the employ of the Milwaukee Road as a mechanic, remaining with the road until compelled to retire because of old age. For several years he had lived at 3108 Mt. Vernon av. A son arrives today from Chicago to attend the funeral tomorrow afternoon. Personally Mr. Dix was reticent, and it was only with his personal friends that he often talked of the many historical events of pioneer Wisconsin with which he was associated. Among other interesting incidents which he recalled was a trip through the wilderness to Milwaukee when it was little more than a trading post. Some of his relatives were prominent in the early territorial politics.

Brothertown Court Book, kept by Peacemakers in NY (3527 KB)

The New York Legislature's Act of March 4, 1796, set off a tract of land given to the Brothertown Indians by the Oneidas into 149 lots and arrangements for town government. The governor and council was to appoint five Indians as "Keepers of the Peace," or "Peacemakers," who should hold office as long as the governor saw fit. They were to hold court on the first Monday of the month at

Brothertown and hear and determine all disputes concerning debts and trespass where damage did not exceed 5 pounds and also all violations of town laws. This is from the old court record book dating from 1797 to April 4, 1843 At the same Court of the Peacemakers held in Brothertown of the first Monday in September 1797 Present David Fowler, John Tuhie, John Skeesuck, Isaac Wauby, Samuel Scipio. The last entry in the old record book reads," In 1843 there was no courts held in the Brothertown tribe or nation of Indians in consequence of there being no process returned. "Dated Brothertown April 4th 1843 Jas. Wiggins Clerk Thus after 46 years of service the Brothertown Court closed its books

Baptist Pilgrimage at Brothertown, WI (14 KB)

The Baptist gathered at Phillips Woods in Brothertown, WI on August 19, 1934, celebrating the first Baptist Church in Wisconsin - 100 years ago. The Brothertown Indians present included John Hammer, 83; Louise Fowler, 79; Hiram Johnson, 80; Lura Kindness, 74; and Frances Hammer, 82.

Lewis Amazi Shelley (57 KB)

Lewis Shelley, 57 years 4 months 9 days, born Brothertown, WI. Dark, male Indian, Black and White, mixed. Parents, Simon Shelley, b. Mystic, Conn. and Sabrina Shelley, b. NY. Wife Mary Shelley. He was born Mar. 22, 1843, and died July 31, 1900, residence Gravesville, buried Brothertown Cemetery. He was a soldier, serving in Co. H 32nd Wis. Vols. during the Civil War

Wampum belt belonging to the Brothertown Indians (8 KB)

The cultural item is a wampum belt, which is composed of purple beads with white beads forming the design of four pairs of diamonds. It is interwoven with buckskin and has fringe at the ends. The wampum belt measures 3 feet 81/8 inches long without the fringe. The Field Museum of Natural History purchased the wampum belt in 1900 from Henry Hysen of Wisconsin. The Field Museum of Natural History accessioned the wampum belt into its collection the same year (catalog number 68567). Museum records indicate that Mr. Hysen purchased the wampum belt "from the owner who lived on the Stock Ridge Reservation, one of the Brotherton Indians whose family had held the belt since it was sent to them by Chief Black Hawk as a message to the tribes of the Michigan and Wisconsin Indians assembled at Travers Bay to hold them in control during his warfare."

Students at Carlisle (12 KB)

Brothertown Indians attending Carlisle Institute in Pennsylvania in 1900 included Herman Niles, born in 1879 in Brothertown, WI and Samuel Brushel, born in 1878 in Brothertown.

Hezekiah Fowler (21 KB)

Hezekiah Fowler was born in the Brothertown settlement in New York on 15 Mar 1813. He was married twice, first to Fanny Francis Skeesuck and second to Pauline Pangburn.

Map of Indiana Territory (49 KB)

This is what the Brothertown and Stockbridge Indians encountered, an untouched forested wilderness sprinkled with Delaware villages along the only trail and major waterway. From the 1932 map entitled Indiana The influence of the Indian upon its History-with Indian and French names for Natural and Cultural Locations, #122, published by the Indiana Department of

Conservation, the White River area of Madison County is shown as a well-developed part of the larger Delaware society in east-central Indiana. The Delaware or Lenni-Lenape, meaning "real men" had as many as fourteen villages along this west fork of the White River. Munceetown was a nickname given in the late 1700's to one of several small Indian villages, located along the East Fork of the White River, in eastern Indiana, and precisely located near the present-day Walnut Street Bridge in Muncie, that were dominated by Delaware (Lenni Lenepe) Indians.

Polly Johnson married to Samuel Hammer (25 KB)

Brothertown Indians, Polly born about 1815 in Brothertown, NY, married Samuel, born 1810, in Brothertown, NY. Samuel died between 1839 and 1850 at Brothertown, Calumet Co., WI

Henry Clinton Johnson (113 KB)

Civil War Pension File Henry enlisted in Co E, of the 21st Infantry Wisconsin Volunteers at Stockbridge, Calumet Co., Wisconsin. He died at Perryville Hospital of wounds received at the Battle of Chaplin Hills. Henry was a member of the Brothertown Indian Nation. His father, John Johnson, was prominent in the affairs of the Brothertown tribe and was titled "Esquire Johnson" in honor of his service. His mother was Mercy Thomas. His ancestry had Mohegan and Narragansett roots. He left a wife, Avis Sampson Johnson and three sons, Miles Marcellus, Ancel Avery, Winfield Henry and a daughter Mercy L.U.S. National Cemetery Interment Control Forms, 1928-1962 about H C Johnson Name: H C Johnson Death Date: 6 Nov 1862 Cemetery: Camp Nelson National Cemetery Burial Location: Nicholasville, Kentucky

Map of the Territory in 1836 (205 KB)

The Brothertown Indians at a town meeting held on April 6, 1824, voted "that a purchase shall be made of land at Green Bay. "The Indians appointed to act for them were their Indian agent Thomas Dean, William Dick, Rhodolphus Fowler, Paul Dick, Benjamin G. Fowler, Thomas Dick, Randall Abner, John Johnson, Daniel Dick, George Scippio, George Samson, and Samuel Scippio. Some of these went to Green Bay with Thomas Dean where they bought a tract of land from the Menomonee tribe. It was on the east bank of the Fox River at Little Kaukaulin, or Little Rapids, for which they paid \$950 from their annuity. It was bounded on the north by DePere, on the east by Lake Michigan, on the south by Wrightstown and on the west by the Fox River. This was a tract of land 8 miles wide and 30 miles long containing 153,600 acres. None moved to their newly acquired land immediately, but by 1827 they began to make plans to migrate to Green Bay.

Selona Hammer, daughter of Polly and Samuel (25 KB)

Selona born 1838 in Brothertown, Calumet Co., WI, married George Washington Smith, on May 19, 1856, in Manchester (later called Brothertown). George was born Nov. 25, 1833, in Cato, Cayuga Co., NY. Selona died on May 3, 1868, in Gravesville, Calumet Co., WI

Rufus Skesuck (245 KB)

Obituary - Todd County Argus - Issue December 3, 1903 - Page 1 Col 2 ANOTHER OLD SETTLER GONE Rufus Skesucks Died at His Home in Reynolds Nov. 27th. Rufus Skesucks, one of the old residents of the town of Reynolds, died Friday morning, Nov. 27th. He has been sick for several

years, the trouble being an affection of the throat, and it has been known for some months that his sands of life were about run. He suffered a great deal and death was an actual relief. Rufus Skesucks came to Todd County from Brothertown, Wis., about twenty-five years ago and has lived in Reynolds ever since. His wife died nine or ten years ago and there remains of the family but the three sons, George, Milo and Ernest, all residents of this county. Deceased was 68 years, 1 month and 2 days old at his death. He was a good citizen and neighbor, honest and upright in his dealings and has gone to his rest. The funeral was held at the Lunceford schoolhouse Sunday, Rev. A. Deboard, officiating and the remains were buried beside those of his companion on the old farm.!

BURIAL: There are tombstones at Evergreen Cemetery, Long Prairie, Todd Co., Minin Block 6 Row 12SKEESUCKRufus 5 Regt Wis Vol 1837 - 1903Amanda1851 - 1893

Brothertown lands in Oneida County, NY (522 KB)

Oneida County, New York, showing original patents, grants, & c. from Surveyor General's Map 1821

Bartholomew S. Calvin drawn in 1832 in New Jersey (389 KB)

Source: "The Genealogical Magazine of New Jersey"; Vol V, No. 1 dated July 1929. Article "Indian Influence on New Jersey Ancestry" by Samuel Copp Worthen. In the article he states that soon after the signing of the treaty at Easton, practically all the Indians of the Colony were removed to a tract of 3000 acres in Burlington County. This was the first Indian Reservation established and it was known as Brotherton or Edge Pillock. David and John Brainerd established churches and schools at Crosswicks, Cranbury, and Bethel. In 1803 the Indians living at Brotherton removed in a body to New Stockbridge, near Oneida Lake in New York to join their relatives the Mohicans. In 1823 the New Jersey Indians together with their hosts, the Mohicans, migrated from New Stockbridge, NY, to a tract of land on the Fox River in Wisconsin. "No account of the New Jersey Indians would be complete without mention of Shawuskukung, or Wilted Grass, commonly called Bartholomew S. Calvin, who was born at Crosswicks (near Trenton), probably about 1756. He was sent to Princeton by the Scottish missionary society, but during the Revolution abandoned his studies to join Washington's army. In 1832 he came from Green Bay to the old New Jersey home as the delegate of his tribe, for the purpose of raising funds by the sale of their hunting and fishing rights reserved under the Treaty of Easton. The Legislature voted \$2000 for the payment of these claims. Calvin expressed his gratitude in a letter praising Jerseymen for their uniform justice in dealing with his people and ending with the following benediction, couched in language worthy of the good Presbyterian divines who had presided over his early education: "I frevently pray that God will have them in his holy keeping--will guide thee in safety through the vicissitudes of this life and ultimately through the rich mercies of our blessed Redeemer, receive them unto the Glorious entertainment of his Kingdom above."

Signatures of the Chiefs and principal men (202 KB)

The signatures of the Chiefs, and principal men of the Brothertown tribe of Indians residing in

Brothertown, county of Oneida and State of New York on January 17th, 1827, as thee began the process of removing to the Territory of Michigan.

Herman and Walter Niles Brothertown Indians (283 KB)

Obituary - Chilton Times Journal - Microfilm Wisconsin Historical Society, Madison, WI #P28057 Issue Nov. 21, 1963 Herman A. Niles, 87, died at 11:20 p.m. Sat., Nov. 16, at the Veterans Hospital, Madison, where he had been a patient for ten days. He was suffering from bronchial pneumonia. He was born April 25, 1879, at Brothertown, the son of the late John and Harriet Fowler Niles. He was a veteran of World War I from April 1917 to May 1919. He lived Brothertown all his life with the exception of the few years he spent at the Grand Army Home at King. He was unmarried and has no living relatives. Schinderle Funeral Home was in charge of arrangement. The funeral was at 1:30 p.m. at the funeral home Wednesday, Rev. Quentin Moeschberger, officiated. Burial was at Union Cemetery, Brothertown.

Miles Marcellious Johnson Family (220 KB)

Miles Marcellious Johnson, Celia Baker Johnson, Ethel May Johnson, and Herbert and Mabel Johnson. Miles was married first to Lisetta Fowler. She died in Brothertown, Calumet Co., WI when her daughter, Ethel May was just eleven months old. He married Celia Ann (Celey) baker in Long Prairie, Todd Co., MN on the 5th of April 1887. Celia and Miles had four sons and a daughter.

A Young Lyman Fowler (29 KB)

Lyman Palmer Fowler was born 20 Jul 1823 in the Brothertown settlement in NY. He married Aurilla Dick in April of 1845. He served in the Civil War in both the 22nd Inf Reg and the 3rd.

Edgar Maurice Dick (14 KB)

E.M. Dick was a Headman of the Brothertown Indians, born 28 Oct 1843 in Brothertown, WI, he married Abba Loretta Fowler. He joined Co A of the 21st Wis Inf on Aug 13, 1862, and spent the winter on Lookout MT., TN. He accompanied Sherman on his march to the sea and fought in 27 battles in the Civil War.

• **Methodist Church, Brothertown, Calumet Co., WI** (11 KB)

The church was razed in March 1967. The original church was built on Hwy 151 in 1842. The building that was torn down was extensively remodeled in 1906. Originally made of logs, they were covered with clapboard siding. Three acres of land was purchased from Thomas Commuck for \$35. In the beginning it had plain glass windows and two single doors facing the highway. Later members donated stained glass windows. Worshippers tied their horses to surrounding locust trees. Built by the Brothertown Indians, whites from the neighborhood also attended services there.

Lathrop Fowler and E.M. Dick (27 KB)

The deaths of two of West Brothertown's pioneer settlers and prominent citizens, both veterans of the Civil War, Lathrop Fowler and Edgar M. Dick, occurred on the same day, Tuesday, May 14th, 1918 in the same dwelling and only nine hours apart.

Letitia Schooner in Front of Her Brothertown Home (18 KB)

Written by Letitia Schooner – William Johnson and wife Charlotte Johnson, great grandparents were born in New York State and came in the early 1832 to Brothertown. Their children were William and Orrin, Esther, who married John C. Hammer and Nancy, who was the wife of Jonathan Schooner. Nancy and Johnathan Schooner, my grandparents, were born in New York State, and came by boat to Green Bay in 1840. They came by ox team with a few household possessions to Manchester, now Brothertown. They first build a shanty near Nancy's parents, several years later they built this log home. They cleared land that was a wilderness when they came. Jonathan Schooner was surveyor in this town and for the county. Their children were Elisha; Elizabeth, Charlotte, my mother; Luther, a baker by trade and alwilda who died when she was 20 years old of lung trouble.

Thomas Keeville, husband of Charlotte Schooner (266 KB)

Born in London, England to William and Mary Keeville, who remained in London, Thomas married Charlotte Schooner, the daughter of Nancy Johnson. He served in the Civil War. Enlisted as a Private on 18 February 1864 in Company I, 35th Infantry Regiment Wisconsin. Received a disability discharge Company I, 35th Infantry Regiment Wisconsin on 13 July 1864. Drowned in Lake Winnebago, Calumet Co., WI on April 8, 1887.

Solomon Niles, Billy Johnson, Luke Schooner (21 KB)

All three Brothertown Indians were veterans of the Civil War.

Charlotte Fowler Potter's Home in Brothertown (13 KB)

An early log house built by the Brothertown Indians, it stood on the south bank of the creek next to the cheese factory. It still stood in 1935.

Benjamin Welch (310 KB)

The New York Indians Kansas Court of Claim application paper of Benjamin Welch, Sr., #385, dated 14th of October 1901. His address at that time was Stockbridge, Calumet Co., WI. He states his mother and father, William and Nancy Welch were born in the Mohawk Valley, state of New York, near Fort Plain. They belonged to the Stockbridge tribe of Indians. His grandfather and grandmother were Henry and Nancy Welch. They had the following children: Henry; David; William and Sarah.

Brothertown Johnson Elders (183 KB)

John Hammer, 83 Louise Fowler, 79; Hiram Johnson, 80; Lura Kindness 74; and Frances hammer, 82. Taken at Brothertown, Calumet Co., WI on August 19, 1934.

Mary Ann Denny and Benjamin Welch (1409 KB)

Married on October 2, 1842, to Benjamin Welch. They lived their entire lives on the same lot on the shores of Lake Winnebago, Calumet County, WI. Wisconsin Historical Society, Madison, WI Microfilm #PChilton Times Journal Issue August 12, 1899 Mrs. Ben Welch died at her home in South Stockbridge, Wednesday noon. Mrs. Welch was an old resident here. She would have been 83 years of age the 25th of this month. Funeral to be held Friday.

Laton Dick Johnson and Fredericka Pemberton (25 KB)

Laton was born in Brothertown, WI on Feb. 8, 1856. At the age of 21, he homesteaded a tract of land in Reynolds Township, Todd Co., MN. When the Great Northern Railroad extended its line to Long Prairie, MN, he was one of the pioneers who assisted in the construction work.

Franklin Hamilton DeGroat (141 KB)

Francis Hamilton DeGroat was born March 12, 1848, in the Town of Onondaga, Onondaga Co., NY. He married Lydia Amity Welch, the daughter of Benjamin Welch and an Oneida Indian woman Mary Ann Denny, on August 23, 1867, in Calumet Co., WI. They moved to Redwood Co., MN about 1887, where Francis worked as a construction worker and stone mason. Lydia and Frank had seven children.

Thomas Layton Kindness - Kanistanoux b.1 Aug 1833 (5 KB)

Thomas Layton Kindness - Kanistanoux born 1 Aug 1833 in the Brothertown tribal community in New York; died in Greenwood, Arapahoe Co., CO. Layton (Laton) served with Co. G of the 14th Wis Inf during the Civil War. He married Almira Sampson in Brothertown, WI. He left his wife and child and returned to NY, there he took the name Kanistanoux and practiced as a physician.

Hannah Fowler Dick (25 KB)

Hannah, daughter of Jacob Fowler, wife of Isaac Dick, lived with her son-in-law, Oscar Johnson when she died in Brothertown WI in 1893.

Wealthy Johnson, wife of Albert Madison (32 KB)

Wealthy Johnson, born 27 Feb 1856 in Brothertown, Calumet Co., WI, was the daughter of Orrin Johnson and Mary Crowell, granddaughter of William Johnson and Charlotte Skeesuck. She died in Long Prairie, Todd Co., MN on 07 Feb 1896.

Lydia Welch DeGroat (115 KB)

Lydia Amity Welch DeGroat was born July 12, 1848, in the Town of Stockbridge, Calumet Co., WI. She married Francis Hamilton DeGroat, the son of John Morris DeGroat and Harriett Lovina DeGroat, on August 23, 1867, in Calumet Co., WI. They moved to Redwood Co., MN about 1887. Lydia and Frank had seven children. Lydia was Oneida Indian through her mother, Mary Ann Denny. Lydia submitted Kansas Claims application 1610. She was rejected on 5/26/1904 because her mother's mother was white, and the Oneida trace their lineage through the mother. However, on 5/15/1905, Lydia and her children Lydia L. and Harry H. were "enrolled to share in the fund arising from the judgment in favor of the NY Indians as members of the Oneida tribe residing in Wisconsin and the vicinity...." [Court of Claims No. 17861, The New York Indians v. The United States. Final decree.] Both Frank and Lydia died and are buried in Redwood Falls, Redwood Co., MN

Lewis Amazi Shelley (57 KB)

Lewis Amazi Shelley Military - Civil War Soldier, residence at time of enlistment, Brothertown, WI. Distinguished Service: DISTINGUISHED SERVICE Side Served: Union State Served: Wisconsin Enlisted as a Private Transferred Company H, 32nd Infantry Regiment Wisconsin on 15 November

1863 Transferred in Company D, 16th Infantry Regiment Wisconsin on 15 November 1863. Mustered out Company D, 16th Infantry Regiment Wisconsin on 12 July 1865 in Louisville, KY Death Records: Wisconsin Historical Society, Madison, WI #0588 Calumet Co. Lewis Shelley, 57 years 4 months 9 days, born Brothertown, WI. Dark, male, Indian, Black and White, mixed. Parents, Simon Shelley, b. Mystick, Conn. and Sabrina Shelley, b. NY. Wife Mary (O'Brien) Shelley. He was born Mar. 22, 1843, and died July 31, 1900, residence Gravesville, buried Union Cemetery, Brothertown, WI. Obituary - Chilton Times Journal - Microfilm Wisconsin Historical Society, Madison, WI #P71-1557 Issue Aug. 4, 1900 Brothertown Column: Lewis Shelley died on Tuesday afternoon about 1:30 o'clock, from the effects of a cancer which has gradually been wearing his life away for years. The funeral was held Friday forenoon at 11 o'clock, at the M.E. church in Brothertown.

James Fowler (121 KB)

James Fowler drove the "taxi" from Brothertown to Fond du Lac

Red springs Mission Church (14 KB)

At Red Springs, Shawano Co., WI

Civil War veterans at Ellis Johnson's home (344 KB)

Hoel Crowell, Lucius Dick Edgar M. Dick and Alexander Hamilton Hammer, taken at Ellis Johnson's home in Brothertown, Calumet Co. WI

William O. "Doll" Stanton (1 KB)

Military - Civil War: Co D 6 WIS INF GAR Residence: Chilton, Wisconsin Enlistment Date: 1 Sep 1864 Service Record: Enlisted as a Private on 1 September 1864. Enlisted in Company D, 16th Infantry Regiment Wisconsin on 1 Sep 1864. Mustered Out Company D, 16th Infantry Regiment Wisconsin on 2 Jun 1865 WILLIAM O. STANTON Died at 52 years, 11 months and 14 days Single, Carpenter, died of pneumonia. Obituary - Chilton Times Journal - Microfilm Wisconsin Historical Society, Madison, WI AFTER A BRIEF ILLNESS William Stanton Dies at his Home in This City. Died, at his home in this city, on Saturday evening last, after a brief illness of two weeks. William O. Stanton aged fifty-one years. Mr. Stanton has always been in vigorous health, not knowing what sickness meant, until he caught a severe cold while attending the funeral of Arthur Connelly on Dec. 18th. He went about for a few days but was obliged to give up work and call a physician on Saturday, the 23rd. Pneumonia had developed and within the brief period of two weeks the struggle was over, and he gave up his life. William O. Stanton, son of Moses and Catherine Stanton, was born in this city, January 23rd, 1849. He was the second male child born in Chilton and, growing up with the town, became a part of it as no other inhabitant could. He was known far and wide throughout the community and was universally liked by all classes, the smallest urchin in the city claiming friendship with him as proudly as did the oldest inhabitant. When a boy of fifteen he enlisted in Co. D of the 16th Wisconsin Regiment and served till the close of the war under General Sherman. He then returned to this city and learned the carpenter's trade, at which he worked until he died. Mr. Stanton was a direct descendant of the Indian sachem and famous warrior, King

Phillip, and was proud of the royal blood that coursed through his veins. He was a loyal and true in his friendship and a more generous

Mary Victory Johnson (15 KB)

Mary V. Johnson was the daughter of Emanuel and married Lorenzo David Fowler, son of Jacob in Utica, NY

Red Springs Indian Boarding School (14 KB)

The school started boarding Indian children to give them a Christian education around 1908. The first employees were Gus Abrams and his wife, Abigail Welch Abrams and her sister "Sis" Welch, all of Quinney. Allison and Elizabeth Cuish Sears were employed there for a while also.

Miles Marcellous Johnson (172 KB)

Obituary - Long Prairie Leader - Issue May 17, 1945 page 9 col. 1 RITES CONDUCTED FOR MILES JOHNSON Aged Little Sauk Resident is Laid to Rest Thursday. Long Time Resident of County Died at Home of His Son. Funeral services were conducted last Thursday afternoon at Calvary Lutheran church in Little Sauk for Miles Johnson, mention of whose death was made in The Leader last week, Rev. Neilson of Nelson, officiated and interment was made in Evergreen cemetery in this village, beside Mr. Johnson's wife, with Harry Johnson, Ralph Thompson, James Curtis, Ernest Mills, George Johnson, and Philip DeLong as pallbearers. Miles M. Johnson or "Deed" Johnson, as he was better known to a host of friends, was born Dec. 5, 1855, near Oshkosh, Wis., son of Henry and Avis Johnson. His father was killed in the Civil war in 1862, leaving his wife, three sons and a daughter. Mrs. Johnson married again and in 1880 the family moved to a farm which they purchased near Clotho. On April 5, 1887, Mr. Johnson was married to Celia Anne Baker in Long Prairie. They started housekeeping in Little Sauk and after a year moved back to Clotho, where they made their home for the next two years. They then returned to Mr. Johnson's farm in Little Sauk, later known as the Ahlstrand farm, where they resided until 1900. Mr. Johnson then purchased a farm in Round Prairie, where they made their home for the next 30 years. In 1930 they moved to Little Sauk, where Mr. Johnson maintained his home until his death. His health had been failing since the death of his wife a year ago. Until that time he had always been active in public affairs. He was path master in Little Sauk for many years and many of the roads in that community are a tribute to his ability. Besides doing road work, he did his own farming until about 12 years ago, when he retired. He was clerk in School Dist. 40 and 116 for a number of years and also served on the town board for some time. Mr. Johnson loved the outdoors. Up until a few years ago, he used to bring home a deer every season and since his retirement spent much time fishing. About seven weeks ago Mr. Johnson made a trip to Wadena to visit his daughter, Mrs. Aldrich, seriously ill in the hospital there. He returned home and the week following Easter became ill and was taken to the home of his son Claude Johnson, near Grey Eagle, whereas stated he passed away on May 7. He is survived by his daughter, Mrs. Charles Aldrich of Verndale, who is ill and was unable to attend the last rites; Claude Johnson of Grey Eagle, and Lloyd Johnson of Forreston; 17 grandchildren and 13 great-grandchildren. His wife preceded him in death on April 24, 1944, and

two sons also preceded him. Herbert, on July 2, 1929, and Freeland, on Oct. 6, 1908. Mr. Johnson was a member of Calvary Lutheran church of Little Sauk. The last few years he spent much time reading his bible, in which he found great comfort. He will long be remembered by many friends as a good neighbor.

Catherine Ross Stanton (34 KB)

The Brothertown Indians called her "She Witch" believing she had magical powers! Wisconsin Historical Society, Madison, WI. Calumet County deaths Vol 1 #1166 Katherine Stanton (Ross) colored female Indian, aged 93 years 2 months 12 days Born 12-03-1810. Father Tobias Ross of R.I., mother W. Ross, also born in R.I. Widowed - Moses Stanton. Died Feb 15, 1904, of general senility. Her residence was Chilton, and she was buried at Breed Cemetery, Chilton, WI.

Alexander Fowler, b. 28 Jan 1815; d. 02 Dec 1879. (103 KB)

Alexander Fowler, son of Jacob Fowler, a Montauk Indian through his father and a Narragansett Indian through his mother. His grandparents were David Fowler and Hannah Garret.

Wisconsin Map 1837 - Reservations (207 KB)

The map shows the original boundaries of each reservation. Most reservations were progressively reduced in size until they were ceded or reached their present dimension.

Harriet Lavinia DeGroat (3 KB)

Born January 1, 1830, in New York to Jacobus DeGroat and Philinda Fowler, a Mohegan Indian. There are various dates for her death... Records Relating to the Kansas Claims of the New York Indians application #1835 filed by Edward C. DeGroat on November 14, 1901, lists her death date as June 15, 1889. Harriet married her cousin, John Morris DeGroat. Married by Methodist minister, Francis Hamilton on October 11, 1844, at South Hollow, Onondaga Co., NY. Marriage certificate is also with her Pension Papers No. 112.242.

Horace Welch Civil War Soldier (129 KB)

Son of Benjamin Welch and Mary Ann Denny. He married Mary Catherine Modlin on 01 Sep 1864 in Fond du Lac, WI. U.S. Civil War Soldier Records and Profiles Residence: Rosendale, Wisconsin Enlistment Date: 31 Aug 1864 Rank at enlistment: Private State Served: Wisconsin Survived the War?: Yes, Service Record: Enlisted in Company D, Wisconsin 16th Infantry Regiment on 31 Aug 1864.

Grace Dick Jacques (117 KB)

Father Nathan Crosley Dick and Mother Eunice Jane Johnson. Grace was born in 1853 in Brothertown, Calumet Co., WI and died in 1943 in Fond du Lac, Fond du Lac Co., WI.

Related Files

Surnames of the Brothertown Indians in NY (4 KB)

Surnames and tribal affiliation of the New England Indians who emigrated to Oneida lands in New York and formed the Brothertown Settlement.

The ledge or the Niagara Escarpment (14 KB)

The ledge that runs along the east side of Lake Winnebago had hundreds of burial mounds in various shapes. The ancient ones choose this spot because of its height overlooking the lake and its accessibility from the Manitowoc area, where Indians congregated in large numbers near the water, and from the Fond du Lac area and Green Bay. A limestone ledge runs along the edge of the bluff. The ledge extends northeasterly and parallel to the eastern shore of Lake Winnebago. This ledge is called the Niagara Escarpment and extends to the Door County peninsula and on to Niagara Falls, New York. The skeletons of the deceased were bundled and brought to the burial mounds each year by the various tribes in the area. The bundles were covered with a layer of dirt. The dirt used to cover them were thought to have been brought in by baskets from somewhere else. Over the years the layering of dirt shaped the mounds. The ancient woodland Indians probably met on the bluff for a great council when the burials took place.

Brothertown Indians Historic Bus Trip (13 KB)

A group of Brothertown Indians from Wisconsin took a bus trip to their ancestral home.

Joseph Johnson Mohegan Indian (22 KB)

Page 349, Samson Occom book. "JOHNSON, - Mohegan tribe, Mohegan, Conn. This family was of the oldest Mohegan stock. In 1723 Manahowon Johnson was living at Mohegan, and probably he was the Manghaughwont who signed with the tribe in 1714. The name 'Johnson' was taken from a white family. This man had three sons, and perhaps a fourth. Zachariah, or Zachary, became a famous councilor of the tribe, and died in September 1787 at an advanced age. Joseph's story is told elsewhere. He had children, Joseph, and Amy. Ephraim became a councilor of the tribe in 1742. Joseph Johnson (1 Joseph) born in April 1752, married Dec 2, 1773, Tabitha, a daughter of Rev. Samson Occom. The details of his life are related in this volume. They had two sons, William, born Sept. 2, 1774, and Joseph, born in 1776. After their father's death the sons lived at Mohegan and shared in the distribution of lands in 1790." Page 65, Samson Occom book. "Joseph Johnson and Amy, his sister, were of a prominent Mohegan Family. Their parents were Captain Joseph and Betty Johnson, and the well-known councilor, Zachary Johnson, was their uncle. The father had been a captain of Indian scouts in the French war, and he is doubtless the soldier in Captain Nathan Whiting's company who died September 4, 1758, as his death occurred about that time. Thus, being left fatherless in his seventh year, Joseph entered the Indian Charity School. He continued there until, "in the third month of his fifteenth year," he was sent out as a schoolmaster to the Oneidas, and his life thereafter is a part of our story. While at school he was a bright, mischievous, quick to learn but not very fond of study.

Ancestry of Catherine Ross Stanton, Narragansett (714 KB)

Historical Insight - taken from the records of William N. Knauf currently held by William Engler, Jr. CHILTON'S FIRST This information was probably recorded in 1897. Mrs. Catherine Stanton's Interesting Reminiscences of the Old Brothertowners and Stockbridge There resides at Chilton, Calumet County, this state, a woman, who came to Wisconsin when it was a territory, fifty-three

years ago, and fifty-two years ago, with her husband, became the first resident of Chilton. She is Catherine Stanton, widow of the Rev. Stanton, and a descendant of one of the most famous Indian chiefs, whose tribe inhabited Rhode Island and Long Island several hundred years ago. The venerable lady is very proud of her lineage.

- **Treaty with the Menominee - 1832** (51 KB)

Oct. 27, 1832. | 7 Stat., 405. | Proclamation, Mar. 1 WHEREAS articles of agreement between the United States of America, and the Menominee Indians, were made and concluded at the city of Washington,...And whereas the Senate of the United States, by their resolution of the twenty-fifth day of June, one thousand eight hundred and proviso is as follows: "Provided that for the purpose of establishing the rights of the New York Indians, on a permanent and just footing, the said treaty shall be ratified, thirty-two, did advise and consent to accept, ratify and confirm the same, and every clause and article thereof upon the conditions expressed in the proviso, contained in their said resolution:.....And that there shall be one township of land adjoining the foregoing, equal to twenty-three thousand and forty acres laid off and granted for the use of the Brothertown Indians, who are to be paid by the Government the sum of one thousand six hundred dollars for the improvements on lands now in their possession, on the east side of Fox river, and which lands are to be relinquished by said Indians:

- **Stambaugh Treaty - 1831** (69 KB)

The removal of the New York Indians - Oneida, Stockbridge/Munsee, and Brothertown - to Wisconsin.

- **The New York Indians vs. the United States.** (39 KB)

In the January 9th, 1892, issue of the Chilton Times Journal, it was reported: "In the United States Court of Claims, Congressional case No. 151, the New York Indians vs. the United States, was argued before a full bench on Monday, Tuesday, and Wednesday of the last week of November, by James B. Jenkins, Esq., for the plaintiffs. The argument occupied almost three days on the part of counsel for the Indians. "Congress passed legislation that was to have a profound effect on the Brothertown Indian Nation. In 1893, Congress passed legislation which gave the Emigrant New York Indians, including the Brothertown, permission to bring an action to the United States Court of Claims to recover damages for lands set apart for them in Kansas. The New York Indians were awarded \$1,998,744.46 to be distributed among the members of the Oneida, Tuscarora, Seneca, Cayuga, St. Regis Mohawk, Onondaga, Stockbridge-Munsee and Brothertown tribes. The fund was appropriated by an Act of Congress, approved February 9, 1900, to pay the judgment of the Court of Claims in favor of the New York Indians rendered November 23, 1898, under the terms of Article 2 of the Treaty of Buffalo Creek, N.Y., January 15, 1838. In the Matter of the Appeal of the New York Indians, The Seneca Nation v. The United States. The Onondaga Tribe v. The Same. The Cayuga Tribe v. The Same. The Tuscarora Tribe v. The Same, 41 Ct. Cl. 462 (1906) ("The suit is brought under an act authorizing the court to hear and render judgment against the United States

in favor of 'the New York Indians, being those Indians who were parties to the treaty of Buffalo Creek January 15, 1838.")

Students at Eleazar Wheelock's Moor Charity School (29 KB)

"Thus Doctor Wheelock was led to devise a plan for propagating the gospel among the Indians which he thought with good reason was most feasible. In its prominent feature it was different from all other schemes which had been attempted in New England. His ideal, like that of John Eliot, was the native missionary."

Brothertown Indians Find Their Roots (15 KB)

Descendants of the Brothertown Indians who had settled in Marshall and Kirkland gathered this summer from Wisconsin, Washington, Texas, and other states to pay homage to their earliest brethren.

Buffalo Creek Treaty (432 KB)

Articles of a treaty made and concluded at Buffalo Creek in the State of New York, the fifteenth day of January in the year of our Lord one thousand eight hundred and thirty-eight, by Ransom H. Gillet, a commissioner on the part of the United States, and the chiefs, head men and warriors of the several tribes of New York Indians assembled in council

Letter dated Jan 17th 1827 from Brothertown Indian (29 KB)

The chiefs and principal men of the Brothertown Tribe of Indians in New York wrote to the Secretary of War, requesting a delegation of their headmen go to a "great Council" the US Government would be having with the Menominee and Winnebago and Chippewa Indians the following summer as they had already purchased land from those tribes and planned on removing there soon." ...it is presumed that it would contribute greatly to the harmony and good understanding between those tribes to have a suitable proportion of the land set off to each tribe for their own separate use and occupation, and if such divisions should take place next summer, it is presumed that the presence of the commissioners on that part of the United States would greatly facilitate the proper division of the land among the several tribes..." ...and the Brothertown people are very solicitous that everything should be done to preserve the good understanding and harmony between those of our Brethren who may remove there which will greatly promote their prosperity and happiness.

The Failed White River, Indiana Emigration (92 KB)

"The ultimate emigration of the Brothertown Indians to another location in the far West was foreseen by Samson Occom before his death. He looked about him on the beautiful hills and valleys of the Oneidas, and with prophetic gaze saw them thickly peopled by the whites. Doubtless he had many conversations on the subject with his friends, and prominent among them was Hendrick Aupaumut, the chief of the Stockbridge tribe. He it was who became the forerunner of the New York Indians in their subsequent removal westward."

The Brothertown "Keepers of the Peace" or "Paceman (117 KB)

Following is a copy of the first court meeting bearing a date. Several were held before but have no

date. This is from the old court record book dating from 1797 to April 4, 1843. This is not a copy of the entire record book.

August 1782 list of Mohegan Indians (13 KB)

In August 1782, a list of all the Indians belonging to the tribe of Mohegans was made out and sent to the Assembly for the purpose of making a division of the tribal lands. The following was copied from the original paper on file in the office of the State Library at Hartford (this book was printed about 1898).

Brothertown Indians in the Civil War (114 KB)

Brothertown Indians who fought in the War of the Rebellion 1861 - 1865 and their regiments.

The Brothertown Indians travel to Wisconsin (9 KB)

The Brothertown Indians at a town meeting held on April 6, 1824, voted "that a purchase shall be made of land at Green Bay. "Some Brothertown men went to Green Bay with Thomas Dean where they bought a tract of land from the Menomonee tribe. It was on the east bank of the Fox River at Little Kaukaulin, or Little Rapids, for which they paid \$950 from their annuity.

Descendants of Little Eyes (9872 KB)

Skeesuck - Niantic - Brothertown descendants

John Brushel and his son Samuel, Mohegan Indians (13 KB)

An account of John Brushell and his son Samuel Brushell ("The Panther") who did indeed, according to local tradition, have a turtle tattoo. I presume that this is the John Brushell included in the W. DeLoss Love book, Samson Occom and the Christian Indians of New England, in his list of families at Brothertown.

Descendants of Manghaughwont (11643 KB)

TRIBE: Mohegan, Mohegan, CTAKA: Manahawon, Augh Quant, Manghauhwont Source: "Samson Occom and the Christian Indians of New England." by W. DeLoss Love JOHNSON. --Mohegan tribe, Mohegan, Conn. This family was of the oldest Mohegan stock. In 1723 Manahawon Johnson was living at Mohegan and probably he was the Manghaughwont who signed with the tribe in 1714. The name "Johnson" was taken from a white family. This man had three sons, and perhaps a fourth. Zacharias, or Zachary, became a famous councilor of the tribe, and died in September, 1787, at an advanced age. Joseph's story is told elsewhere. He had children, Joseph and Amy. Ephraim became a councilor of the tribe in 1742.

Stockbridge Indians who attend ed Carlisle (48 KB)

The Carlisle Indian Industrial School (CIIS) operated in Carlisle, Pennsylvania. from 1879 to 1918. During that time, somewhere between 8000 to 12000 students attended this first non-reservation, co-educational, government funded boarding school exclusively for Native Americans.

Descendants of Wyandanch a Montauk Sachem (10209 KB)

Page 344 Samson Occom book," James Fowler, the earliest of the name known to us, was born at Montauk about 1700, married Elizabeth, ---, born in 1707, Andin 1761 had a family of six children. Of these, Mary married Rev. Samson Occom, and Phoebe married Ephraim Pharaoh.

David and Jacob were sons, and another is believed to have remained at Montauk. The father died about 1774, and his widow removed to Brothertown, where she was living with her son David, in 1795, at the age of 87"Page 53, 54, Samson Occom Book "One of the most influential Indians at Montauk when Occom began his work there was James Fowler. His father or grandfather had doubtless taken the English name of some white family, as the custom was even before the year 1700. The census of 1741 mentions James Fowler as the head of a family of eight. At least half of these were children, and others were afterwards born to him and his wife Elizabeth. Some of his descendants continued to live at Montauk down to quite recent times (1899) One of them was doubtless William Fowler, who was well known at the ancient home of his tribe by all visitors, and whose house stood as a landmark for many years and was only lately destroyed. In this family of James Fowler, then a heathen, living in an Indian wigwam, Occom found a welcome in 1749. The children attended his school, and he took unusual interest in them, for they were ambitious to learn. As there was a daughter in the family, Mary by name, intelligent, virtuous, and comely, it was natural that a friendship should spring up between her and the young schoolmaster. His diary shows that his attention in the spring of 1751 was somewhat divided between the Epistles to the Thessalonians and this Indian Maiden...Soon after his return to Montauk, in the autumn of 1751, he was married, and Mary Fowler was thereafter a partner in the trails and toils of his missionary life. The family of James Fowler received a lifelong impression through the instruction of the Montauk schoolmaster. They became thoroughly civilized. The parent accepted the Christian faith, lived to age, and died in it-the father at Montauk and the mother in the home of her son David on the Oneida hillside. Another daughter, Phoebe, married Ephraim Pharaoh-of a second family at Montauk who owed much to Occom-and they were staunch supporters of the missionary's subsequent plans for the Christian Indians. But the most conspicuous of the Montauk pupils were the two sons of James Fowler, David, and Jacob, who, henceforth become actors in our story. David was born in 1735 and was therefore fourteen years of age when the schoolmaster began his work. Jacob was born in 1750-a babe whom Occom often carried in his arms. These two lads, whom he taught to read in the Bible, his brothers-in-law, became the dearest friends of his life, and their services are interwoven with his to the end."

New York Indians v. U.S.U.S. 1701898 (163 KB)

April 11, 1898This was a petition by the Indians who were parties to the treaty of Buffalo Creek, N. Y., on January 15, 1838 (7 Stat. 550), to enforce an alleged liability of the United States for the value of certain lands in Kansas, set apart for these Indians, and subsequently sold by the United States, as well as for certain amounts of money agreed to be paid upon their removal.

Descendants of Wequehela and Bartholomew Calvin (3267 KB)

A LETTER FROM A DELAWARE INDIAN WOMAN To the Rev. Mr. Marsh, Dear Sir: Your kind and interesting letter was gladly received, after being over a month on its way here. I was joyfully surprised to hear from you and your family after so long a time, especially little Sara, (I must call her little, because it makes me think of gone-by days) and to learn that there is still in existence

one of the Brainerd family. My father said David [Brainerd] had 2 or 3 large churches amongst the Delawares, as they were scattered about in different parts of the country, they being very numerous at that time. Did my father ever tell you why they were so scattered? It was because they did not like their present King [sachem]. Their former King met his fate some years before. I will tell you something about it. He was a poor pagan, living in heathen darkness. It pains my heart to even think of it, although it is said that he was a very honest, upright man in all his dealings, very much loved by his subjects. Well, there was a white man lived on his land by the name of Leonard, who kept rum to sell the Indians. The King used to have spells of drinking, and, when he got sober, Leonard would tell him he had bought a large tract of land of him, and this was repeated over and over. At length he got so enraged at him while walking in the garden, when Leonard told how many miles of land, he had signed off to him while he was drinking, he told Leonard, "You have cheated me so much; I am a great mind to shoot you." L. turned round and faced him, opened his shirt bosom, told me, "Now shoot." He shot him immediately through the breast, as he always carried a loaded rifle. He then gave himself up to the whites; told them not to come with a large company of men to his house and scare his family. "Send only one man and I will saddle my horse and go with him quietly." But no, they went with a great company. They did not only take him, but they took all his Negroes, his property of all kind, except one old Negro woman and she hid 12 silver spoons. This was all the property the King's wife had left her, with 4 or 5 small children, one a few days old. The King had been a great friend to the Governor and to all the whites. The Governor used to go and dine with him and he with the Governor. The King's name was We-queh-a-lah. His subjects offered to go and take him out of jail by force, that he might go towards the west. But he told them, "No, I have killed a bad man and am willing to hang for it; and, moreover, I want you to live in peace with your pale-faced brethren. If I should run away the pale face would always be killing you. I shall save a great many lives if I am hung, but I don't want them to hang me. I want them to shoot me like a man. I did not hang that man; I shot him, and if I let them hang me the Great Spirit will take me to the good hunting ground, but if I run away he won't let me go there and it would not be right for a King to run away," and many other such words he said. But they hung him before the time. The Governor sent a reprieve, but it was too late. He was dead. After that they turned his wife out of her home, took all her land, everything she had. She had a great many horses and cattle, a great deal of silver ware; many such things were given to him by the English. She did not live long after her husband's death. Her children all died soon after, except his only daughter, 3 years old. Poor child, she suffered much while a child. Saw her aunt killed by a white man. I will only say she suffered everything but death. This poor child was my father's mother. She was one of David Brainerd's converts; one among the first. He was the first white man she could love. . . . My great-grandfather told his people before he died, they must go west, where there were no pale faces to sell them rum and cheat them out of their lands. Some of them went off before David came amongst them. But after the Brainerds finished their labors amongst them, they went off west to the Ohio or White River country in small bands or companies. Father's oldest

brother went with them. I am happy to say that many of them carried with them the good seed that was sown in their hearts to the far west. The last company that was left in New Jersey my father brought to New Stockbridge in the State of New York, but they have all nearly died off; some went to Kansas, and they are dead. There are none here in this place; only my family.... The Agent is about to make a Treaty with us. I do not know where we shall go next; perhaps to Nebraska, but it does not trouble me in the least. My greatest trouble is where I shall go when I leave this world. . . Pray for me and my family that I may hold out to the end. Pray for my boys that they may give their hearts to God. From your sincere friend, Marian Peters. Keshena, Shawano Co., June 20, 1864

The Spirituality of the Brothertown Indians (7 KB)

The New England Indians who became the amalgamated tribe called the Brothertown Indians were heathens, using the pipe and tobacco in their ceremonies to their Gods.

Descendants of widow Mary Dick, Narragansett and B (12452 KB)

DICK--Narragansett tribe, Charlestown, R. I. This family was neither large or prominent in the mother tribe to which tradition unanimously assigns it. Tribal lists give only the name of "Widow Mary Dick," and this connection shows that she had children attending Edward Deake's school. We conjecture that William and Isaac Dick, afterwards of Brothertown, were her sons. The relationship of Paul and Thomas Dick to these brothers is undetermined. They may have been also sons of Mary Dick, or elder sons of Isaac. One fact, however, is perplexing. Lots were assigned in 1799 to Isaac and Paul Richards, which are putdown in 1804 to Isaac and Paul Dick. The name Richards is not found among the tribe. We suppose that the superintendents at first thought that the name "Dick" was a nickname.

Brothertown Indians migrate to Long Prairie, MN (21 KB)

Members of the Brothertown Nation have been meeting in April in Minnesota for many years. The story of the courageous Brothertown ancestors who created a closely knit community in the densely forested wilderness of Minnesota is one of perseverance and survival.

Descendants of Tomockham alias Ashneon (9972 KB)

Samson Occom Book "On some unknown day in the latter part of the seventeenth century, an Indian of the Mohegan tribe, who had dwelt in the region between the Shetucket and Quinebaug rivers, moved southward and set up his wigwam west of the river Thames in the vicinity of Uncas Hill, the ancient home of his sachem. The name of this Indian, as given in a document of 1738, was 'Tomockham alias Ashneon, 'and he was the grandfather of Samson Occom. At this time the tribe had not gathered to any extent in villages. In 1725 they were said to number 351, and Jonathan Barber stated in 1738 that there were then only 19 males above 16years of age who lived at Mohegan, and only 30 who had a permanent location on the Mohegan lands. Their territory, by the survey of 1705, had for its corner bounds Lyme, Stonington, Pomfret, and Bolton. (Mass. Hist. Soc. Coll., I, vol,IX, p. 80; Conn. Hist. Soc. Coll., V. 6.) Throughout this region or beyond it they wandered in the avocations of the forest and their canoes crossed the waters to the fishing ground of Montauk. It may have been some fortune of war which led to this removal of Tomockham. Zachary

Johnson, an aged councilor of the Mohegans, afterwards testified in enmity that Occom's grandfather was originally from a town at or near Union, that he came and fought the Mohegans at Massapeak, and later lived at Niantic. There is no doubt that Tomockham was a Mohegan, as much so as any who were gathered by Uncas in the formation of that clan of Connecticut Indians. Of his family little is known. He was an aged man in 1738 when he and two sons, 'Tomocham Jun' and 'John Tomocham' signed a document declaring their loyalty to Sachem Ben Uncas, and probably he died soon thereafter."

The Steamship, the Manchester in Lake Winnebago (6 KB)

A small steamboat called the Manchester, was the pioneer steam craft plying the waters of Lake Winnebago in 1843, was built by the Brothertown Indians under the direction of Capt. Hoteling.

Descendants of Louis (Lewis) Denny (5719 KB)

Lewis Denny was of French parentage, having been born in 1740 in French Territory, near present day Cahokia, Illinois. When he was 18 years of age, he along with his brother Martin and a French Officer, went to fight in the French and Indian war. At Fort Niagara, he and his brother were taken prisoner by the Mohawk Indians. He married a Mohawk woman and settled at Canaseraga. Lewis son John, kept a road tavern and built the first frame house in the village of Canaseraga, which in 1823 became the town of Sullivan. John married Dorothea Dachstaeder (later becoming Doxtator) who was the daughter of Captain Honyere Tewahangarahken, alias Doxtader. John and "Dolly's son, Abraham married Catherine Nellis, daughter of John Nellis. Abraham led the first band of Seneca Indians to Kansas and Missouri, where, according to his daughter, Mrs. Jacob Doxtator (Catharine),"so many sickened and died there". He came to Wisconsin and talked a few Oneidas, Stockbridge and Brothertown Indians to remove to Indian territory. On this trip he died on the Little Osage River. All of his children had removed to Wisconsin, including my great, great grandmother, Mary Ann Denny. Her son, Syrenius married a Brothertown woman, Harriet Elizabeth. Her grandfather was William Johnson, a descendant of "Augh Quant Johnson Otherwise Cato, of the Mohegan Tribe of Indians A young man who came over to England with Mr. Mason in the beginning of the year 1736." Harriet's grandmother was Charlotte Skeesuck, a Narragansett Indian from Charlestown, Rhode Island.

Wampum belt belonging to the Brothertown Indians (9 KB)

The cultural item is a wampum belt, which is composed of purple beads with white beads forming the design of four pairs of diamonds. It is interwoven with buckskin and has fringe at the ends. The wampum belt measures 3 feet 81/8 inches long without the fringe. The Field Museum of Natural History purchased the wampum belt in 1900 from Henry Hysen of Wisconsin. The Field Museum of Natural History accessioned the wampum belt into its collection the same year (catalog number 68567). Museum records indicate that Mr. Hysen purchased the wampum belt "from the owner who lived on the Stock Ridge Reservation, one of the Brotherton Indians whose family had held the belt since it was sent to them by Chief Black Hawk as a message to the tribes of the Michigan and Wisconsin Indians assembled at Travers Bay to hold them in control during his warfare."

Descendants of Abner, a Pequot Indian from CT (1441 KB)

!TRIBE: Pequot Stonington, CT "Records Relating to the Kansas Claims of New York Indians" application #843, William Worth Blakeslee. "My grandparents, Randall Abner and Sarah Tocus Abner married in 1812, moved to Oneida, Wisconsin, in 1821 and in 1852 started to Kansas. Randall Abner died the day he reached his destination. De Loss Love, Samson Occom, and the Christian Indians of New England. Chicago: Pilgrim Press, 1899. ABNER, Pequot tribe. Stonington, Conn. In 1762 an Indian called "Abner", aged 45, was living in a wigwam at Mushantuxet in Groton. He had six children. James Abner, who with his wife Mary was living at Lantern Hill, Stonington, in 1788, was doubtless a son and the father of Randall. Randall Abner, born June 4, 1789, at Stonington, married Sarah Tocus. They moved to Stephentown, N.Y., and thence in 1819 to Brothertown. He received lot 86. In 1823; was a peacemaker from 1823 to 1831; removed to Wisconsin in 1831 and to Kansas later, where he died in 1852, ae. 63, and she April 9, 1869, ae 73. Chn.: I. Hannah Abigail, b. Aug. 21, 1814, m. Thomas Commuck. II. Rebecca, b. Mar. 2, 1816, m. (1) Simeon Adams, (2) John W. Johnson. III. Randall, who went to Nebraska. IV. Joseph, who was lost at sea. V. Silva, m. Daniel Skeesuck. VI. Lucy, m. (1) Stowe, (2) Coffin. VII. Marietta, m. John Welch. VIII. Roxy. IX. James. X. Denison, who went to Kansas. XI. Grace.

Descendants of John Brushel, Mohegan Indian (4844 KB)

BROTHERTOWN INDIANS-History:" BRUSHEL, BRUSHIL, BRUSHILL, BRUSHEILL, --Mohegan tribe, Mohegan, Conn. This family was not of the early Mohegan stock. The name is not found in lists made so late as 1782. In recent times some of that name have lived at Mohegan, and Sam Brushel, who died there in 1782, aged 37, claimed to have royal blood. Probably an Indian of another tribe married a Mohegan woman and was adopted." "Abigail Brushel appeared at Brothertown in 1796, a widow, and received lot 46, which was sold in 1829 for the benefit of "Widow Abigail." She had sons Samuel and Samson, and probably Mary, John, Lemuel, and Timothy were also her children. Mary had lot 47 in 1804; John lots 38 and 39 in 1804; Lemuel lot 44 in 1797; and Timothy lot 73 in 1796. Lemuel died about 1827 without issue. Timothy died on a man-of-war and his widow and son Samuel inherited his lot.... Sampson Brushel (1Abigail), born in 1774, had lots 127 and 34 at Brothertown. He married Betsey Ceipet, by whom he had Lorinda, who married Charles Anthony, and possibly a son Benjamin. They died at Brothertown."

Descendants of James Hammar, member of Ninigret's (3257 KB)

Source: W. DeLoss Love "Samson Occom and the Christian Indians of New England" Published 1899 Chicago, Illinois HAMMAR, HAMMER. --Narragansett tribe, Charlestown, R. I. James Hammar and Margery, his wife, were living in Charlestown, in 1761, having two sons under sixteen years of age. One of these, it is thought was John Hammar, the founder of the Brothertown family. The mother was called "Widow Margery Hammar," in 1763. John Hammar, with his family came to Brothertown, N.Y., before 1804, when lot 109 was assigned to him. He was then about fifty years old. His wife's name is unknown. A lot was afterwards assigned for her support "while a widow. "Chn.: I. John. II. Joseph, who had lot 116 in 1814. There was also a Thomas Hammar, who married

and went to Wisconsin, having children Duane, Rufus, Lucinda, Louisa, Lowana, Eveline, and Carrie; but his relationship is unknown. (CKA -also a son, listed as such in widow Margery Hammer's will.) Thos. Ninegrate, King, married a Molatto in Newport, A.D. 1761.-Conversation with Betty Cohoize of Charleston., who said these were all the Indians under Ninegrate, men, Women & Children inclusive of all absent in War. July 7, 1761.-Betty Cohoize I judge Aet. 55; her Husband is Jos. Cohoize, Bro. To Toby Cohoize, the oldest Indian alive, and who remembers K. Philip's War & the Swamp Fight, A.D. 1675. . . ." (Stiles 1916, 115).