

**MASHANTUCKET PEQUOT MUSEUM AND
RESEARCH CENTER**
Archives & Special Collections

**Bibliography of
New England and Long Island Indian Tribes' Materials**

Introduction

The Mashantucket Museum and Research Center, Archives & Special Collections seeks to develop collections to support original research, first and foremost in the areas of Mashantucket Pequot culture, history and enterprise. In addition to documenting the Mashantucket Pequots, the Archives collects material on other American Indian tribes, including those who resided elsewhere in New England and in New York.

This bibliography contains material ranging from tribal records to sermons, overseer account books to tribal newspapers, all from the various tribes of this region. A fine collection of maps spanning four centuries gives the researcher the added perspective of both the time and the place of these tribes.

Each tribe is listed with entries grouped under subject headings. The entries are arranged by Author/Creator; Title; Date or Time Span (if known); and, finally, Accession, Series or MSS Number. Annotations are included to help the researcher further refine the search for information. (EC)

EASTERN ABENAKI

Books

Laurent, Joseph. *New Familiar Abenakis and English Dialogues.* Quebec: Printed by Leger Brousseau, 1884. RARE PM551 .L3 1884.

Joseph Laurent (whose indigenous name was Sozap Lolô) is identified in this book as an "Abenakis Chief." Although he states in his preface that the main purpose of this volume is "to aid the young generation of the Abenakis tribe in learning English," he also intends this work to "preserve the uncultivated Abenakis language" by putting into writing its grammatical rules and structures. In addition to verb conjugations and pronunciation keys, Laurent also provides the reader with selected English words and phrases, along with their Abenaki equivalents. (JA)

Murray, W. W. *Isadore, or the Captives of the Norridgwocks, a Tale of Real Life.* Boston: Published by J. Carrick, 1846. MSS 194.

This novella, set in early eighteenth-century New Hampshire, depicts the conflicts between whites and members of the Kennebec tribe in that region. ("Norridgwock" was a widely used alternative name for the Kennebec tribe, which was a branch of the Eastern Abenaki). (JA)

Vetromile, Eugene (1819-1881) (translator). *Alnambay Uli Awikhigan.* New York: E. Dunigan and Brother (J. B. Kirker), 1857. (*Indian Good Book* translated into the Abenaki language). VAULT BX2428 .A2 I63 1857.

Eugene Vetromile was a Jesuit missionary who worked among the Abenaki Tribe in Maine. Among his writings were a history of the tribe, a dictionary of their language, and this rendering of Catholic catechisms, hymns, and Mass sermons. (JA)

Whitney, S. H. (Seth Harding). *The Kennebec Valley*. Augusta, ME: Sprague, Burleigh, and Flynt, Printers to the State, 1887. RARE F27 .K32 W55 1887.

This brief history of Maine's Kennebec Valley begins with a chapter on the "Kennebec Indian," and subsequently discusses the tribe's relations with the English colonists. (JA)

Government Records and Legal Documents

Massachusetts. Governor (1699-1700: Bellomont). Letter, 1 December 1699. MSS 177.

Richard Coote, the Earl of Bellomont (1636-1701) wrote this letter to Captain John Hill, commander of Fort Mary. Bellomont advised Hill to wait until the following February to begin (or continue) trading with the Natives of the Casco Bay area (near present-day Portland, Maine). A supply of commodities earmarked for this trade would be withheld until that time, due to harsh weather conditions, and due to Bellomont's belief that the Natives would "scatter" and not return until late winter. (JA)

EASTERN PEQUOT

Government Records and Legal Documents

Gookin, Daniel (1612-1687). *Petition of the Poor Distressed Pequits now Living at Poquatuck*, 21 May 1664. MSS 197.

According to an accompanying letter from 1930, Gookin was the probable author of this petition to "the Honored Generall Court now assembled in Boston." He wrote it on behalf of the "Pequits" at "Poquatuck." They had been given a five-year lease on land in Squomacut and Poquatuck, in order to improve it by planting. At the expiration of this lease, they had been promised "a convenient Track of land elsewhere in the woods" consisting of eight thousand acres. Unfortunately, the Pequots met resistance from white settlers in the area; Gookin stated that "...we cannot get the land layed out according to these orders, nor can quickly possess and improve the same." (JA)

Stonington (CT). Court summons, 18 December 1840. Accession Number 2003-0007.

This document summons Christopher Leeds of Stonington, Connecticut and York Noyes of North Stonington, Connecticut to appear in court over a matter of \$13 owed to Noyes by Leeds. (Noyes, identified by the MPMRC's Research Department as a "person of color," may have been an Eastern Pequot or have had familial ties to that tribe). (JA)

HOUSATONIC

Books

Hopkins, Samuel (1693-1755). *Historical Memoirs Relating to the Housatunnuk Indians, or, An Account of the Methods Used, and Pains Taken, for the Propagation of the Gospel Among that Heathenish -Tribe*. Boston: Printed and sold by S. Kneeland, 1753. VAULT E99 .S8 H66 1753.

Reverend Samuel Hopkins wrote this account of the brief career of John Sergeant (1710-1749) (see below). Sergeant was a Yale-educated minister whom the Society for the Propagation of the Gospel in New England appointed to minister to the Housatonic Indians in Berkshire County, Massachusetts, in 1735. Notably, after chronicling Sergeant's life and career, Hopkins concludes with an address urging his fellow colonists to treat Natives "justly and kindly," and to assist in the proselytization effort. (JA)

Sergeant, John (1710-1749). Letter to Dr. Colman. Boston: Printed by Rogers and Fowle, 1743. MSS 212.

In this letter to Benjamin Colman (1673-1747), the minister of Boston's Brattle Street Church, Sergeant recommended establishing boarding schools for Native children in the area (for females, as well as males). In his response, Colman concurred, emphasizing the importance of educating the girls as well as the boys in the ways of Christianity. (JA)

MOHEGAN

Books

Buell, Samuel (1716-1798). *A Sermon Preached at East-Hampton, August 29, 1759, at the Ordination of Mr. Samson Occum, a Missionary Among the Indians.* New York: James Parker and Company, 1761. MSS 8.

Samson Occum, or Occum, (1723-1792) was a Mohegan Indian born in New London, Connecticut. As a young man inspired by the Great Awakening, Occum fell under the influence of Dr. Eleazar Wheelock (1711-1779), a cleric with the Congregational Church, and was converted to Christianity at age eighteen. His first missionary experience was with the Montauk Indians near East Hampton on the eastern tip of Long Island, New York from 1749 to 1764. In 1759, the Presbyterian Church ordained him. The Rev. Samuel Buell delivered the sermon at his ordination. A prefatory letter from Rev. Buell to Rev. Mr. David Bostwick included with the sermon contains important biographical information on Occum. It describes his learning the English language, his conversion to Christianity, his education under Wheelock, the grant he received to preach in Windham County, Connecticut, and his family life and ministry in Montauk.

In Montauk, Occum served as the town's minister, judge, teacher, and letter-writer. Each year, from 1761-1773, he made a journey to minister to the Oneida Indians of upstate New York. In 1764, he left Montauk and returned to the Mohegan tribe in Connecticut. Soon after, in 1765, he journeyed with the Rev. Nathaniel Whitaker to raise funds for Wheelock's Indian School. In 1773, Occum negotiated a land grant from the Oneida to move selected New England Indians beyond the reach of European-Americans. In 1789, Brothertown was established on this land. Occum worked with the Brothertown Indians for the remainder of his life, dying in New Stockbridge, New York in 1792. (EC)

Love, William DeLoss (1851-1918). *Samson Occum and the Christian Indians of New England.* Boston: Pilgrim Press, 1899. Copy 1: PEQRARE E98 .M6 O13 1899. Copy 2: RARE E98 .M6 O13 1899.

William DeLoss Love, a Congregationalist minister and historian, wrote this biography of Occum. In addition, several chapters provide the history of the Brothertown Natives, descendants of the Mohegan and Pequot Tribes who established Christian communities on lands obtained from the Oneida Tribe in New York in 1774. (JA)

Occum, Samson (1723-1792). *A Choice Collection of Hymns and Spiritual Songs, Intended for the Edification of Sincere Christians of all Denominations.* New London: Printed and sold by Timothy Green, 1774. RARE BV459 .O6 1774.

Occum assembled this collection of hymns and psalms from the writings of all of the Christian denominations then in English America, "so that every Christian may be suited." (JA)

-----. *A Sermon Preached at the Execution of Moses Paul, an Indian: Who was Executed at New Haven the 2d of September, 1772, for the Murder of Mr. Moses Cook*. New-London: Printed and sold by T. Green, 1772. MSS 34.

Two years before he compiled the aforementioned book of hymns, Occom composed and delivered this sermon. According to William DeLoss Love in his book, *Samson Occom and the Christian Indians of New England* (Boston: The Pilgrim Press, 1899) while imprisoned for the murder of Cook (who was white), Paul

...chose one of his own race upon whom the Indians generally had come to look as their friend in trouble. Sometime before the execution day it was known that Occom would preach the sermon according to an ancient custom. So the throng had gathered out of curiosity or to hear him- a solemn congregation within the meeting house and a crowd without. The condemned man, surrounded by his guards, was brought into his presence and...received faithful ministrations from the ministers of the town; but he naturally turned to the man as the service began.

The pamphlet contains the text of the sermon preached by Occom. The sermon itself contains no direct references to the events leading up the murder. However, on the back of the pamphlet is a brief biography of Moses Paul, the murderer. Paul was probably Wampanoag, born at Barnstable, Massachusetts in 1742. The crime for which he was to be hanged was committed 7 December, 1771 in Bethany, Connecticut. (EC)

Speck, Frank Gouldsmith (1881-1950) and John Dyneley Prince (1868-1945). *Glossary of the Mohegan-Pequot Language*. Reprinted from *American Anthropologist*, Vol. 6, No. 1, January-March, 1904. Lancaster, PA: New Era Printing Company, 1904. PEQRARE PM1885 .P85 1904.

Anthropologist Frank G. Speck, whom the *Handbook of North American Indians* calls "the leading ethnographer of the Indians of eastern North America," strove to preserve and record cultural information about tribes throughout his career. According to the *Handbook*, his efforts saved "masses of information that would otherwise have been completely lost."

This book is the result of several interviews which Speck had conducted with Fidelia Fielding (1827-1908), whom the Introduction describes as the only living person (in 1904) with any memory of the Mohegan-Pequot language system. Philologist John D. Prince arranged into an alphabetized list over four hundred Mohegan-Pequot words (with their English translations) which Fielding had taught Speck. Etymological notes frequently explain how individual words were adapted from (or lent to) the languages of neighboring tribes. In the Introduction, Prince credits Speck with "rescuing from oblivion the remains of what was once the speech of a powerful New England nation, a speech which according to all previous accounts had perished at least sixty years ago!" (JA)

Stone, William L. (William Leete) (1792-1844). *Uncas and Miantonomoh: A Historical Discourse, Delivered at Norwich (Connecticut) on the Fourth Day of July, 1842*. New York: Dayton & Newman, 1842. PEQRARE E99 .M83 U53 1842.

Historian William L. Stone, author of biographies of Joseph Brant and Red Jacket (see "Iroquois Materials" bibliography), delivered this biographical discourse on Uncas (d. 1684) on the occasion of the completion of a monument to the Mohegan leader in Norwich, Connecticut. In it, Stone praises the sachem for allying his tribe with the English colonists during the conflicts with the Pequots and, subsequently, the Narragansetts. By way of contrast, Stone also briefly recounts the "treachery" of Narragansett leader Miantonomo (d. 1643). (JA)

Government Records and Legal Documents

Connecticut. General Assembly. Petition of Martha Tantaquidgeon, 5 May and 4 June 1835. MSS 36.

This document (dated 5 May) requests permission for Martha Tantaquidgeon (1761-1859), a

Mohegan, to sell several tracts of land in Montville, Connecticut belonging to her. The response to her request (dated 4 June) is included here, which put one Ralph Hurlbut of Groton in charge of selling the land and remitting money from the transaction to Tantaquidgeon. (EC)

Johnson, Ebenezer. Affidavit, 1713. MSS 48.

This is a remnant of a document in which Johnson attests that his slave, who is of Mohegan Indian descent, is now a free man. A group of receipts in our collection from a Colonel Ebenezer Johnson, dated 1722 and 1728, may be related to this affidavit. (See also MSS 49.) (TS/EC)

Manuscripts

Occom, Samson (1723-1792). Letter, 30 November 1752. MSS 3.

This letter, written in East Hampton, Long Island, New York, contains a request to the Rev. Solomon Williams of "Lebanon in New England" for additional funds. Harold Blodgett in his book, *Samson Occom*, says that Occom never made much money and was forced to carve spoons and rebind books to augment his meager income from preaching. At the time of this letter, Occom had been married for nearly two years to Mary Fowler of the Montauk tribe, who had recently borne their first child, a daughter also named Mary. (EC)

Newspapers

Mohegan, Extra, 16 June 1842. MSS 17.

This local newspaper printed for the Mohegan Indians of Connecticut contains news articles about the Choctaw and Plains Indian tribes, and other special interest articles and stories about alcohol and temperance, Christianity, and religious social action on behalf of American Indians. There are also articles, and a poem, about Uncas, famed 17th century leader of the Mohegans, as well as the text of a deed of Onecco (Oweneco), son of Uncas, dated 6 March 1693. Inscriptions from the tombstones of three Mohegans: Samuel and John Uncas, and Seasar (Caesar) Jonas, are also published here. (TS/EC)

Printed Material

Brooks, Joanna (b. 1971). "Six Hymns by Samson Occom." From *Early American Literature: Volume 38, Number 1* (March 2003). Accession Number 2003-0055.

Brooks, an English Professor at the University of Texas at Austin, wrote this essay on Occom as hymn composer. She demonstrates how eighteenth-century American Christianity combined with the contemporary southern New England Native experience to influence Occom's lyrical compositions. The article also features transcriptions and analyses of the lyrics from six of his hymns. (JA)

Mohegan Tribe. *Gladys Tantaquidgeon 100th Birthday Program*, 15 June 1999. Accession Number 1999-0077.

Gladys Tantaquidgeon, known as "the Mohegan Medicine Woman," celebrated her 100th birthday in 1999. In addition to a knowledge of Native American healing methods, Miss Tantaquidgeon was a driving force behind the achievements of the Mohegan Tribe. As a young woman she was the protégé of the renowned anthropologist, Frank G. Speck, and studied under him and other respected scholars at the University of Pennsylvania. In the 1930s she worked for the Bureau of Indian Affairs as a social worker to the Lakota Sioux. Later, she and her brother Harold ran the Tantaquidgeon Museum, the oldest Native-run museum in the country. Most recently, Miss Tantaquidgeon did research necessary for the Mohegan Tribe to receive federal recognition in 1994. She is the author of *Folk Medicine of the Delaware and Related Algonkian Indians*.

This small collection consists of the printed program of the festivities honoring Gladys Tantaquidgeon's 100th birthday; a commemorative copy of "Ni Ya Yo," an official publication of the Mohegan Tribe; and a bronze medallion with "Gladys Tantaquidgeon" on the obverse, and "100th Year Celebration, 1899-1999" on the reverse. (EC)

Visual Materials

Williams & Smith, Stationers. *Rev. Samson Occom, Indian Preacher* (Engraving, October 1808). MSS 4.

Sixteen years after his death, Samson Occom (see above) was the subject of this engraving. (JA)

MONTAUK

Tooker, William Wallace (1848-1917). *John Eliot's First Indian Teacher and Interpreter, Cockenoe-de-Long Island, and the Story of his Career from the Early Records.* New York: Francis P. Harper, 1896. PEQRARE E78 .N7 C63 1896.

During his time, Tooker was recognized as a leading expert on coastal Algonquian culture, history, and geographical names. In this limited-edition book, he provides an account of the Montauk Cockenoe-de-Long Island (fl. 1649-1687), a Long Island Native who was captured by English forces after the Pequot War and brought as a slave to Dorchester, Massachusetts. There, John Eliot met him, and was immediately impressed by the youth's acumen. In a letter written in February 1649, Eliot remarked, "This Indian is ingenious, can read, and I taught him to write." Eliot enlisted his aid in learning the rudiments of area languages, a process which culminated in Eliot's *Indian Primer* of 1666 and his translation of the Bible into the Massachusetts language (see below). (JA)

NARRAGANSETT

Books

Potter, Elisha R. (Elisha Reynolds) (1811-1882). *The Early History of Narragansett.* Providence, RI: Marshall, Brown, and Company, 1835. LHRARE F82 .P68 1835.

Elisha R. Potter served Rhode Island as an elected official at the state and national levels, ending his career as a Justice on the Rhode Island State Supreme Court. In this monograph, which he contributed to the *Collections of the Rhode Island Historical Society*, he traces the history of Narragansett County from the establishment of Rhode Island by Roger Williams in 1636 to the beginning of the eighteenth century. Potter devotes significant attention to the Narragansett Tribe's dealings with the English colonists and its involvement in the Pequot War and King Philip's War. (JA)

Rhode Island Historical Society. *Collections of the Rhode Island Historical Society, Volume VII.* Providence: Kellogg Printing Company, 1885. MSS 241.

Among the essays in this volume is "The Narragansetts," a history of the tribe written by Henry Crawford Dorr (1820-1897). (JA)

Williams, Roger (1604?-1683). *A Key into the Language of America, or an Help to the Language of the Natives in that Part of America Called New-England,* 1643. Reprinted as Volume I of *Collections of the Rhode Island Historical Society*, Providence: Printed by John Miller, 1827. RARE E78 .N5 W7 1827.

Exiled from the Massachusetts Bay Colony in 1635 for his opposition to the Puritans' religious intolerance and their practice of expropriating Native lands, Williams fled southward into

Narragansett territory, where he purchased a tract of land which he named Providence. For the next eight years, he lived among the Narragansetts, learning their language and culture. In 1643, he traveled to England, seeking to obtain a charter for the nascent colony of Rhode Island. While in London, he published this work, the first major study of an indigenous language to be printed in English. Each chapter focuses on a particular theme (such as greetings, seasons of the year, animals, worship, or travel) and lists relevant Narragansett words and phrases, along with their English equivalents. Interspersed throughout are Williams' sympathetic and admiring observations about Narragansett culture and lifestyle. This reprint also features a brief biography of Williams written by the Rhode Island Historical Society.

Government Records and Legal Documents

Charlestown (R.I.). Petition, 15 October 1765. MSS 181.

A Narragansett sachem had been selling parcels of land to whites without tribal authorization, at forty percent of the price that the tribe and the whites had officially agreed upon (one Colonel Christopher Champlin was about to purchase a tract of land at four pounds an acre, and this real estate was "worth ten pounds per acre"). The Narragansetts that signed this document stated that the sachem was selling land parcels "as fast as he can find opportunities," and expressed their fear that they soon would be "brought into servitude to the English for want of bread" as a result. The signatories also mentioned two white allies in their plight (Mathew Robinson and Edward Deake), who have incurred the hostility of the other whites in the area for siding with the Natives. (JA)

Charlestown (R.I.). Deed, 28 September 1769. MSS 173.

By this deed, Thomas Ninigrett, Sachem of the Narragansett, sold a parcel of land in Charlestown "containing by estimation seventeen acres and thirty-eight rods" to one Joseph Kenyon for the sum of forty-three dollars. (JA)

Rhode Island. Commissioner on the Narragansett Tribe of Indians. *Report of the Commissioner, Made to the General Assembly, at its January Session, 1858.* Providence: Knowles, Anthony, and Company, State Printers, 1858. LHRARE E99 .N16 R45 1858.

This report, written and submitted by Commissioner Joseph H. Griffin (1810-1879), briefly describes the Narragansett Tribe's business operations (primarily lumber and agriculture). In addition, Griffin addresses the Tribal Council's procedure of bequeathing land parcels to deceased tribal members' heirs. He asserts that tribal regulations codified between 1792 and 1839 required the Council to work in conjunction with the tribe's Treasurer in this practice. However, the Council had continued to allot parcels to tribal heirs despite the absence of a Treasurer since 1818. To rectify this problem, Griffin calls for new legislation. Aside from this issue, he asserts that "the general condition of the tribe at present, compared to what it was twenty or thirty years ago, has, no doubt, improved." (JA)

Rhode Island. Commission on the Affairs of the Narragansett Indians. *Annual Reports of the Commission, Made to the General Assembly, 1881-1884.* Providence: E.L. Freeman and Company, State Printers, 1882-1884. LHRARE E99 .N16 R45 1882-1884.

Between 1881 and 1884, this Commission issued annual reports concerning the Narragansett Tribe to the Rhode Island General Assembly. The 1882 and 1883 reports focus on the Commission's supervision of sales of Narragansett land to private whites. In the final report, the Commission discusses the construction of a memorial at Fort Ninigret in Charlestown, Rhode Island. (N.B.: The collection lacks the first report issued by this commission in 1881.) (JA)

Rhode Island. General Assembly. House of Representatives. Committee of Investigation on the Narragansett Tribe of Indians. *Narragansett Tribe of Indians: Report of the Committee of Investigation, a Historical Sketch, and Evidence Taken, Made to the House of Representatives, at its January Session, A. D. 1880.* Providence, R.I.: E. L. Freeman & Co., Printers to the State, 1880-1884. LHRARE E99 .N16 R46 1880.

This is a bound set of four reports prepared for the Rhode Island House. The first report is of the Committee of Investigation and is an historical “sketch” of the Narragansett Tribe. The other three are the first, second and fourth annual reports of the “Commission on the Affairs of the Narragansett Indians.” The latter three reports include extensive biographical information on the tribal members of the period, as well as documentation of the tribe’s land sale transactions with the State of Rhode Island. (EC)

Presentations

Herndon, Ruth Wallis and Ella Wilcox Sekatau. *Narragansett Communities in Nineteenth-Century Rhode Island.* Paper presented at the American Seminar at Brown University's John Nicholas Brown Center for the Study of American Civilization, 14 March 2001. MSS 215.

This is the text of a presentation given by Professor Ruth Wallis Herndon, of Toledo University's History Department, and Narragansett Medicine Woman Ella Wilcox Sekatau. Responding to an 1880 charge by the Rhode Island state government that no full-blooded Narragansetts resided within the state any longer (which, in turn, was used to justify wholesale detribalization and land appropriation), Herndon and Wilcox cite documentary evidence and tribal oral tradition to demonstrate that the tribe remained a vibrant presence in Rhode Island throughout the nineteenth century. (JA)

Tribal Records

Narragansett Indian Tribe of Rhode Island. Records, 1822-1906 (bulk 1840-1880). CMSS 18.

The Narragansett Tribe traditionally occupied land in southern Rhode Island at Charlestown, and central Rhode Island at Exeter. Early on the tribal leadership centered around a pair of sachems who were patrilineally related. The sachems protected their followers from internal and external dangers, allocated land, provided for the poor and administered punishments. In 1636 the English became the first Europeans to purchase land from the Narragansett sachems. After King Philip’s War in 1676, the English moved into land vacated by the tribe and indentured many Narragansetts to the colonists. Ninigret, the sachem of the neighboring Niantic Tribe, maintained a pro-English stance during King Philip’s War; after the war a number of Narragansett survivors joined the Niantics. This Niantic group formed one of the core populations of the Narragansetts, and as a group continues to maintain its cultural identity to this day. In 1709, Ninigret II, son of the earlier sachem of the same name, transferred all Niantic lands to the Rhode Island colony except sixty-four square miles near Charlestown. In 1750, the Narragansetts built a church on tribal land that became a center of the community. During the eighteenth and nineteenth centuries the Rhode Island legislature had some control over the tribe, while the tribe itself continued to maintain its internal leadership with a sachem and a council. In 1849, the tribe adopted a constitution. In 1879, the Rhode Island legislature abolished all tribal authority and government relationships, however the tribe itself continued to maintain its identity and internal government through the auspices of its church. The collection consists of electronic files of 103 individual items and two hand-sewn minute books that were imaged from original documents that are held by a private individual. The two minute books date consecutively from 5 August 1865 to 1 December 1877. The documents principally relate to the business of the Narragansett Tribe’s council and the bulk of the collection consists of minutes of council meetings. Subjects documented in the collection include land leases, claims and land boundaries; access to and rights to use natural resources, especially timber; affidavits regarding births and deaths; testimonies that individuals are members of the tribe; competency; accounts, including debts and receipts; the hiring of a teacher; estates of deceased

individuals; the provision of a coffin for a tribal member; a contract of an indenture; the Narragansett Indian Religious Society; and the Indian Meeting House Committee. John Stanton, an Indian Commissioner (overseer) assigned to the Narragansetts, is mentioned frequently in the documents. Tribal members whose names appear in the records include Jenny Daniel, Alminy Franie, William Henry Hazard, Samuel Nocake, Benjamin Thomas, and Gideon Watson. (TS/EC)

-----. **7th Annual Narragansett Inter-tribal Pow-wow & Health Fair, 11 & 12 July 1998.** MSS 105.

This is a program and schedule of events for the Pow-wow and Health Fair. (TS/EC)

Newspapers

Narragansett Dawn: We Face East. (Issues for July & September 1935; July, September & October 1936.) Oakland, RI: Narragansett Tribe, 1935-1936. MSS 71.

This tribal newspaper was “published monthly in the interest of the Narragansett Tribe of Indians.” The collection is comprised of five volumes from the mid-1930s. Articles include biographical information about tribal members, recipes and instruction in the Narragansett language. (EC)

Visual Materials

Rhode Island Department of Economic Development. Photograph, n.d. (ca. 1970). CMSS 2.

The Narragansett Indians had a Church of England on their land in Charlestown, Rhode Island as early as 1727, and it continued until 1748. Rev. Joseph Park, a Congregational minister of the “Society for Propagating the Gospel in New England” arrived in Westerly, Rhode Island in 1733 and began to proselytize among the Narragansett Indians. A number of apparent conversions among tribal members occurred at this time. By 1734, a small meetinghouse had been built for worship services. In 1746, a group of Narragansetts led by the Reverend Samuel Niles broke off from Park’s congregation, and became known as the “Separatists,” a mixture of Baptists and Adventists. The Separatists built a church on tribal land that became the center of the community. In 1859, the tribe replaced the older wooden church with a stone structure. This building burned down in 1993 and was replaced with a replica of the original stone church. This photograph is of the 1859 church building, and was taken by Hubbard Phelps ca. 1970. (TS/EC)

NIPMUC

Books

Daniels, George F. (George Fisher) (1820-1897). *The Huguenots in the Nipmuck Country, or Oxford Prior to 1713.* Boston: Estes & Lauriat, 1880. RARE F74 .O9 D18 1880.

In 1685, Louis XIV of France revoked the 1598 Edict of Nantes, which had granted religious freedom to French Protestants. As a result, many of them, including Huguenots (French Calvinists), fled the country and settled elsewhere. This book focuses on the Huguenots who emigrated to the town of Oxford, Massachusetts. Early chapters discuss the Nipmuc Tribe, which originally inhabited the region, and the colonists’ interaction with it. (JA)

Foot, Joseph I. (Joseph Ives) (1796-1840). *An Historical Discourse Delivered at West Brookfield, Massachusetts, November 27, 1828, on the Day of the Annual Thanksgiving.* West Brookfield: Merriam & Cooke, 1843. RARE F74 .B85 F7 1843.

In early August 1675, during King Philip's War, a small force of English soldiers under the command

of Captains Edward Hutchinson and Thomas Wheeler advanced into Nipmuc territory north of Brookfield, Massachusetts, intending to coerce the tribe into signing a treaty of neutrality. On 2 August, Nipmuc warriors ambushed this force, killing or seriously wounding eight of its number, and mortally wounding Hutchinson. Wheeler led the survivors on a hurried retreat back to West Brookfield. There, they and the town's other residents (numbering eighty in all) gathered in the home of Sergeant John Ayres, who had been killed in the ambush. Nipmucs burned all of the town's other buildings, and laid siege to Ayres's house for two days before being dispersed by a relief force of English and Mohegan soldiers under Major Simon Willard, the leading military officer in Middlesex County.

This monograph contains the text of an address on the siege of Brookfield given by Reverend Joseph Foot on 27 November 1828. Appended is Captain Wheeler's account of the ambush and siege. (JA)

QUINNIPIAC

Books

Pierson, Abraham (1608-1678) (translator). *Some Helps for the Indians: A Catechism in the Language of the Quiripi Indians of New Haven Colony*, 1658. Reprinted as Volume III of the *Collections of the Connecticut Historical Society*, Hartford: Printed by M. H. Mallory and Co., 1873. RARE BX1958 .Q7 P54 1873.

Pierson was an English-born clergyman who emigrated to New England in 1640. Four years later, he established a church in Branford, Connecticut, and remained its pastor until New Haven Colony united with the rest of Connecticut in 1662. Afterwards, he moved, with much of his congregation, to New Jersey. During his service in Branford, Pierson learned the language of the nearby Quiripi (Quinnipiac) Tribe, and endeavored to translate Christian literature into their language (matching John Eliot's simultaneous efforts to translate this material into the Massachusetts language). The main lines of text are written in the Quinnipiac language. The English translation appears in the spaces between these lines. (JA)

Townshend, Charles Hervey (1833-1904). *The Quinnipiack Indians and their Reservation*. New Haven: [Press of Tuttle, Morehouse, & Taylor, 1900]. LHRARE E99 .Q7 T69 1900.

Historian and genealogist Charles Hervey Townshend uses archaeological and documentary artifacts to present this brief history of the Quinnipiac Tribe and its reservation in New Haven, Connecticut, from the early seventeenth through the nineteenth centuries. (JA)

SCHAGHTICOKE

Government Records and Legal Documents

Connecticut. Superior Court (Litchfield County). Overseer records, 1884-1914. MSS 24.

The Schaghticoke Indians, also spelled Skaghticoke, Skaticook, Skaticoke, Scatacook, or Scatacoke, are a small tribe originating in southwestern Connecticut, and located between the Connecticut and Housatonic River valleys. The collection consists of a one-volume ledger kept by the Indian Agent (overseer) to the Schaghticokes, Martin B. Lane, of Kent, Connecticut. The ledger documents purchases, rents and other expenses charged to various members of the tribe. (TS/EC)

SHINNECOCK

Books

Hunter, Lois Marie (b. 1903). *The Shinnecock Indians*. [Islip, NY]: Buys Brothers, 1950.
RARE E99 .S38 H86 1950.

Lois M. Hunter authored this profile of her tribe (she was a descendant of the Shinnecock Sachem Nowedonah, who had greeted the first English settlers on Long Island in June 1640). In her study, she examines the work of such Christian missionaries as Samson Occom among the Shinnecoeks and the neighboring Montauks. Also, she discusses her tribe's matriarchal traditions and its involvement in the Long Island whaling industry. Lastly, she pays tribute to Shinnecoeks who served in the United States military in wartime. (JA)

Government Records and Legal Documents

Easthampton (New York). Indenture contract, 23 June 1755. MSS 191.

By this document, Nansey, a single Native mother living in Southampton, Suffolk County, New York, arranged for her son Shadreck to be an indentured servant to one Elisha Osborne of Easthampton for a period of fifteen years. Shadreck's service was scheduled to begin upon his sixth birthday (he was 1.25 years old at the time of this document's creation). As part of the agreement, Osborne pledged to teach Shadreck to read, and also to give him a suit of "everyday clothes." (JA)

STOCKBRIDGE

Books

Davidson, J. N. (John Nelson). *Muh-he-ka-ne-ok: A History of the Stockbridge Nation*. Milwaukee: Published by Silas Chapman, 1893. MSS 186.

Originally intended to be a chapter in a history of the Presbyterian and Congregational Churches of Wisconsin, Reverend John Davidson's history of this Native American group eventually became substantive enough to be published on its own. The *Handbook of North American Indians (HNAI)* describes the Stockbridge Nation as a congeries of members of various tribes from Massachusetts, Connecticut and New York (including the Mahican and Housatonic). John Sergeant (see above) established the Stockbridge community as a mission village in Massachusetts in the mid-1730s, seeking "to protect his people from the influences of both the non-Christian Indians and the not-too-Christian Whites." By 1738, all the Natives from that vicinity had moved there, creating what became, according to some sources, "the most impressive Indian settlement in New England." Sergeant allowed many tribal traditions to continue, albeit within an English Puritan religious and political context. Since the Mahicans constituted the original majority of the Stockbridge Nation, Sergeant preached in their language and also translated the Bible accordingly. The village instituted a town council, modeled after English practice, to which "exemplary Natives" were elected. Tribal leadership remained hereditary.

Sadly, this community proved short-lived. Moravian missionaries lured several Stockbridge residents into their denominational settlement in New York in the 1740s. Worse depletions resulted from the French and Indian War and the Revolutionary War. (According to the *HNAI*, nearly half of the men from Stockbridge lost their lives assisting the Americans in the fighting of 1775-1776.) After independence was won, white residents of Massachusetts forced the Natives out of Stockbridge; in 1783, the remnants of the Stockbridge village, numbering 420, moved to Oneida Creek in New York. There, they briefly flourished as an agrarian society.

However, the nineteenth century was not kind to them. Tecumseh's defeat in the War of 1812 paved the way for another removal for the Stockbridge Natives. In 1818, a small group of 75, led by chief sachem John Metoxen (1770 or 1771-1858) moved to the White River in Indiana, where they established New Stockbridge. A decade later, the War Department commissioned missionaries to purchase land in Wisconsin from the Winnebago and Menominee Tribes for the displaced tribes from New York. John W. Quinney (1797-1855) led several Natives from New Stockbridge to this new settlement area in 1828; the rest followed suit by 1830. Shortly thereafter, the Wisconsin tribes disavowed the land sale to the missionaries, compelling the Stockbridge Natives to move to Calumet County, east of Lake Winnebago, by 1834. Three years later, Munsees from Canada joined their settlement.

Political dissension, land loss, and periodic evictions plagued the Stockbridge Tribe for much of the rest of the century. In 1837, Quinney drafted a controversial tribal constitution which abolished hereditary leadership in favor of tribal elections. The federal government forced the tribe to relinquish half of its land holdings east of the Mississippi River in the late 1830s. Congress granted the tribe citizenship in an 1843 act which also granted individual parcels of land to members. By the time Quinney succeeded in obtaining the act's repeal in 1846, the damage was done: many of the land parcels had been sold to White settlers, and the act factionalized the tribe between those who favored assimilation and those who defended tribal traditions.

Quinney was elected Grand Sachem in 1852, and four years later secured a treaty with the Menominee, by which the Stockbridge tribe obtained the townships of Bartelme and Red Springs in Shawano County, Wisconsin. To bolster tribal community strength and leadership, Quinney drafted another constitution in December 1856. Although the tribe ratified it the following year, continued internal conflict prevented effective autonomous government. The Bureau of Indian Affairs gradually usurped this authority as a result.

Through the remainder of the nineteenth century and the beginning of the twentieth century, most of the vestiges of tribal traditions vanished. Native dress disappeared by the 1870s, and those who knew the tribe's language had died by the early 1900s.

Davidson's book recounts the history of the Stockbridge tribe, emphasizing the religious aspects of its experience. The 1856 Constitution, with its signatories, appears in an appendix. Another appendix describes the life and career of Electra Quinney (John W. Quinney's sister), who is recognized as Wisconsin's first public school teacher. Educated at the Foreign Mission School in Cornwall, Connecticut, she established a mission school in Kaukana, Wisconsin, in 1828; it was the first school in the state that gave free education to its students. Most of her students were fellow Native Americans; others were impoverished white children whose families could not afford tuition payments. Ms. Quinney became widely praised for the quality of her pedagogy; E.S. Miner, a former student who later became a Wisconsin state senator, commended her as superior to most of the other teachers of the day. (JA)

Jones, Electa F. (Electa Fidelia) (b. 1806). *Stockbridge, Past and Present, or, Records of an Old Mission Station.* Springfield, MA: S. Bowles and Co., 1854. RARE F74 .S75 J77 1854.

Akin to John Nelson Davidson (see previous entry), Jones emphasizes the religious history of the Stockbridge Nation. She provides biographical information about Sergeant, and describes his establishment of the tribal mission in colonial Massachusetts. (JA)

Government Records and Legal Documents

Stockbridge (Massachusetts). Deed, 26 July 1768. MSS 178.

By this deed, Jacob Unkaumug (alias Umpencheny) sold "one certain tract or parcel of meadow land lying and being scituate in the township of Stockbridge" to John Naunauphtaunk for twenty pounds. Accompanying this document is a photocopy excerpted from Electa F. Jones' book (see previous

entry), in which she briefly discussed Umpencheny and his wife. (JA)

WAMPANOAG

Books

Abbott, John S. C. (John Stevens Cabot) (1805-1877). *History of King Philip, Sovereign Chief of the Wampanoags*. New York: Harper and Brothers, 1877. RARE E83.67 .A12 H57 1877.

After serving as a Congregational minister, John S. C. Abbott became a prolific historian, specializing in United States and modern European history. He begins this biography of King Philip by discussing the arrival of the Pilgrims at Plymouth, and then concentrates on the events of Philip's reign, particularly the war of 1675-1676. (JA)

----- *King Philip*. New York: Harper and Brothers, 1904. PEQRARE E83.67 .A13 K56 1904.

Published as part of the *Makers of History* series, this is a later edition of the previous item. (JA)

Apess, William (b. 1798). *Indian Nullification of the Unconstitutional Laws of Massachusetts Relative to the Mashpee Tribe, or, The Pretended Riot Explained*. Boston: Press of Jonathan Howe, 1835. Copy 1: PEQRARE E99 .M4 A6 1835. Copy 2: RARE E99 .M4 A6 1835.

Author, Methodist minister, and political activist on behalf of Northeastern Tribes, William Apess (he added the second "s" to his surname around 1836) was a member of the Pequot Tribe through his father's side of his family.

In the decades since the Revolutionary War, the Mashpee Tribe in Massachusetts had been seeking autonomy, free of white, state-appointed overseers and Harvard University-appointed ministers. In 1833, Apess arrived in Mashpee to take up the tribe's cause. Designated one of the Mashpee leaders for the occasion, he drafted several manifestos on their behalf, eventually leading the Governor of Massachusetts, Levi Lincoln, Jr. (1782-1868) to fear a possible armed uprising. In the end, the Mashpee Tribe obtained most of its demands. This monograph is Apess's account of the episode. (JA)

Eastburn, James Wallis (1797-1819). *Yamoyden: A Tale of the Wars of King Philip, in Six Cantos*. New York: Published by James Eastburn, 1820. RARE PS1567 .E16 1820.

This posthumous poem by Reverend James Eastburn relates the life of King Philip. (JA)

Eliot, John (1604-1690) (translator). *Mamusse Wunneetupanatamwe Up-Biblum God Naneeswe Nukkone Testament Kah Wonk Wusku Testament*. Cambridge (Mass.), 1661 - 1663. (Translation of the Bible into the Natick dialect of the Massachusetts language). Accession Number 2005-0013.

According to the *Handbook of North American Indians*, this is a copy of the first Bible printed anywhere in the New World. Eliot, sometimes known as the "Apostle to the Indians," created fourteen "Praying Indian" towns in colonial Massachusetts, populated by Natives whom Eliot and his fellow missionaries had converted to Christianity.

Assisting in the process of printing these Bibles at Harvard College was a Nipmuck known as James, to whose name was added the sobriquet "Printer," once he had proven his proficiency. According to Allan Forbes in his study of *Indian Events of New England* (see MSS 150 and MSS 151), James, also known as "Wowaus," was apprenticed to the college's printer, Samuel Green, for fifteen years, during which time he aided in the printing of the first edition of Eliot's Bible. In 1675, James rejoined his tribe against the English in King Philip's War. After the war, he received amnesty and resumed his printing duties in Cambridge. A postwar priority for him was printing the second edition of Eliot's

Bible, since many copies of the first edition had been casualties of the conflict (see next entry). (JA)

Eliot, John (1604-1690) (translator). *Mamusse Wunneetupanatamwe Up-Biblum God Naneeswe Nukkone Testament Kah Wonk Wusku Testament*. Cambridge (Mass.), 1680 - 1685. (Translation of the Bible into the Natick dialect of the Massachusetts language). MSS 208.

This is the second edition of Eliot's translation of the Bible into the Massachusetts language.

According to a 1933 census, there were sixty-four known copies of this second edition still in existence, of which a large number were imperfect. Of the three copies that have gone to auction over the past thirty years, only this copy is complete. (JA)

Hallett, Benjamin F. (1797-1862). *Rights of the Marshpee Indians: Argument of Benjamin F. Hallett, Counsel for the Memorialists of the Marshpee Tribe, Before a Joint Committee of the Legislature of Massachusetts*. Boston: J. Howe, Printer, 1834. MSS 195.

Hallett ardently defended the rights of individuals against the government. Here, allied with William Apress during the so-called "Mashpee Revolt" of 1833-1834 (see above), he argued that the state of Massachusetts had illegally exercised control over the Mashpee tribe and had wrongly taken tribal lands in Barnstable County. (JA)

Hare, Lloyd Custer Mayhew (b. 1893). *Thomas Mayhew: Patriarch to the Indians, 1593-1682*. New York: D. Appleton and Company, 1932. RARE F67 .M526 1932.

This biography details the life of Thomas Mayhew (1593?-1682), the founder of a family dynasty which settled in Martha's Vineyard and Nantucket Island and sought to convert the area's Natives to Christianity. (For more on the Mayhews, see MSS 185 and MSS 207 below.) (JA)

Mather, Increase (1639-1723). *De Successu Evangelii apud Indos Occidentales in Nova-Anglia*. Utrecht: Wilhelm Broedeleth, 1699. MSS 189.

In 1688, Mather wrote this letter in response to burgeoning interest in England about conversion of the Natives to Christianity. (This copy is a later edition of what soon became a major publication.) He discussed the progress of such proselytizing efforts as the "Praying Indian" villages in colonial Massachusetts. (JA)

Mayhew, Experience (1673-1758). *Indian Converts, or, Some Account of the Lives and Dying Speeches of a Considerable Number of the Christianized Indians of Martha's Vineyard, in New-England*. London: Printed for Samuel Gerrish, Bookseller in Boston, 1727. MSS 185.

Experience Mayhew was the son of Matthew Mayhew (see the next entry). Like his forebears, Experience Mayhew proselytized Christian beliefs among the Native population of Martha's Vineyard. In this book, he profiled one hundred twenty-nine local Natives who had been converted. Appended to the end of this volume is *Some account of those English ministers who have successively presided over the Indian work in that and the adjacent islands*. This brief study, possibly written by Boston clergyman Thomas Prince, profiles the members of the Mayhew family who preached to the Natives. (JA)

Mayhew, Matthew (1648-1710). *The Conquests and Triumphs of Grace: Being a Brief Narrative of the Success Which the Gospel hath had Among the Indians of Martha's Vineyard (and the Places Adjacent)*. London: Printed for Nath. Hiller, 1694-1695. MSS 207.

According to the *Handbook of North American Indians (HNAI)*, Matthew Mayhew's grandfather, Thomas Mayhew, purchased deeds to Martha's Vineyard, Nantucket, and the Elizabeth Islands off Cape Cod in 1641; he consolidated this property into what the *HNAI* refers to as a "feudal domain, with himself as governor, chief justice, and Lord of the Manor of Tisbury." Thomas and his son,

Thomas, Jr., began preaching to the Natives on the islands. The *HNAI* states that the Mayhews were more tolerant of indigenous religious traditions than Eliot, and that they allowed more of a "transition period" from one belief system to the other. Consequently, their efforts met with more lasting success than Eliot's. Like Eliot, the Mayhews also strove to protect the Natives against abuses by white settlers. Matthew Mayhew here provides an account of his grandfather's and father's missionary efforts. (JA)

Miller, William Jones (1818-1886). *Notes Concerning the Wampanoag Tribe of Indians, with Some Account of a Rock Picture on the Shore of Mount Hope Bay, in Bristol, Rhode Island.* Providence: Sidney S. Rider, 1880. MSS 247.

This book contains three papers which William Jones Miller (1818-1886) read before the Rhode Island Historical Society (March 1874, March 1875, and March 1876). He recounts the history of the Wampanoag Tribe's interactions with the English settlers of Massachusetts and Rhode Island in the seventeenth century, focusing in particular on the initial English settlement at Plymouth, the "Praying Indian" villages, and King Philip's War. Appendices discuss the rock engravings of Bristol, Rhode Island (possibly dating from the Norse forays into the Western Hemisphere), provide additional anecdotes about King Philip's War, and describe the 1876 bicentennial observations of the death of King Philip. (JA)

Peirce, Ebenezer Weaver (1822-1903). *Indian History, Biography, and Genealogy: Pertaining to the Good Sachem Massasoit of the Wampanoag Tribe and his Descendants.* North Abington, MA: Published by Zerviah Gould Mitchell, 1878. RARE E90 .M4 P3 1878.

This volume provides biographical sketches of Massasoit and his two sons Wamsutta (alias Alexander) and Metacomet (alias Philip), with particular attention to King Philip's War.

Zerviah Gould Mitchell (1807-1898), publisher of this book, also wrote its preface. She was a seventh-generation direct descendant of Massasoit. Portraits of her and Peirce appear in the frontispiece of the book. (JA)

Rochester (Mass.). *Rochester's Official Bi-Centennial Record, Tuesday, July 22, 1879.* New Bedford, MA: Mercury Publishing Company, 1879. MSS 243.

The bulk of this book provides a history of the town of Rochester, Massachusetts, from the colonial era through the Civil War, along with brief biographical sketches of noted residents. Among the guests attending the bicentennial festivities on 22 July 1879 were three Wampanoag "daughters of the forest," clad in traditional tribal regalia (Zerviah Mitchell (see previous entry), and her two daughters Charlotte and Melinda). Portraits of Charlotte and Melinda Mitchell, which also feature their Native names, appear in the frontispiece of the book. (JA)

Government Records and Legal Documents

Little Compton (Rhode Island). Deed, 9 February 1693. MSS 163.

By this deed, Mamanuah of the Wampanoag ceded a "certaine small tract or roll of land, lying and being in the township of Little Compton, lying near Coxet" to William Southworth. This parcel was "bounded on the east side by the lands sometime belonging to Phillop, an Indian," and was sold for the sum of thirty shillings. One Edward Gray and one Jonathan Tripp countersigned the document as witnesses. On 26 July 1694, Nathaniel Thomas, "one of Their Majesties' Justices," confirmed this transaction. (JA)

Little Compton, (Rhode Island). Deed, 29 April 1710. MSS 164.

This is a deed for approximately 7.5 acres of land in the Coxet section of Little Compton in Bristol County, Rhode Island. Thomas Brownell and John Mamanuet sold it to Benjamin Southworth on that

date. It lay adjacent to a parcel of land which Mamanuet had previously sold to Joseph Southworth. (JA)

Massasoit (ca. 1590-1661). Deed, 29 November 1652. MSS 19.

The Wampanoag Tribe's traditional lands are located in eastern Rhode Island and Massachusetts. The Puritans established portions of the Plymouth Colony on these lands. Massasoit was the sachem of Pokanoket, a group of Wampanoag villages around Narragansett Bay. He was also known as Ousamequin, Woosamequin and Wasamequen. Wamsutta, a signator of this deed, was the son of Massasoit. Massasoit met with the Puritan colonists soon after their arrival in Massachusetts and negotiated treaties with them in 1621. This deed documents Massasoit and Wamsutta selling a tract of land to William Bradford, Miles Standish, Thomas Southworth, John Winslow, John Cooke, and "their associates." Samuel Pedy and Jonathan Shaw are identified as witnesses to the transaction. The deed provides specifics on the location of the land and goods the colonists used to purchase the land. (TS)

New Plymouth Colony. Court order, 7 September 1676. MSS 179.

In the aftermath of King Philip's War, Nathaniel Morton issued this directive, stating that "all Indians as have or shall come into this Colonie in a clandestine way...shall not expect the benefit of the indemnity formerly showed to other Indians, that did come in an orderly way, but shall be forthwith taken up, and disposed of, as other captive Indians to the Colonie were." (JA)

New Plymouth Colony. Deed, 2 April 1659. MSS 166.

In this deed, Woosamsquin, Wamsutta, and Tofapanum sold land to Captain James Endworth, Josiah Winslow, Constant Southworth, John Burns, John T. Dall, Humphrey Turner, and several others. The area in question was "all the tract of upland and meadow lying on ye easterly side of Taunton River," and it was bartered for "ye consideration of twenty coats, two ruggs, two Iron Pots, two kettles and one kettle, eight pair of shoes, six pair of stockings, one dozen of Hoes, one Douzin (dozen) of Hatchets, two pounds of broadcloth, and a belt (?) satisfied to John Burns, which was received from Wamsutta unto John Burns before ye twenty-fourth of December 1657." (JA)

New Plymouth Colony. Deed, 11 July 1664. MSS 165.

In this deed, Wosniksik and Wattauntouson sold to Haumpmuit, "alias Charles of Ashimuit," a "neck of land with the meadow adioyning, called Mehtukquaaumpt, lying betwixt two rivers." (JA)

New Plymouth Colony. Deed, 6 March 1679. MSS 172.

By this deed, Haumpmuit sold the property he had bought in 1664 (see MSS 165) to one Lieutenant Joseph Lothrop of Barnstable, Massachusetts for the sum of six pounds. (JA)

New Plymouth Colony. Deed, 19 (March?) 1679. MSS 168.

By this deed, Sagaowitt, "alias Manumett Peter, Indyan," sold a piece of land near Agawam to Joseph Lothrop for five shillings. (JA)

New Plymouth Colony. Deposition of Jabish Hackit, 2 July 1669. MSS 180.

This is the testimony of Jabish Hackit, who had witnessed a land transaction around 1 October 1665. On that day, the "Sachem of Pakanockit, called Philip, alias Metacomet," signed a deed by which he ceded to James Leonard, Sr. of Taunton, Massachusetts "a neck of land lying by Mr. Brinton's land at Matapoyset, being bounded on each side by a brook." Leonard also secured the right to use the brook "to set up a mill or iron works." James Walker recorded Hackit's statement. (JA)

New Plymouth Colony. Land document, 25 July 1672. MSS 169.

By this deed, the sachem Sachimus ceded thirty-eight acres to Thomas Prence, who served as governor of Plymouth Colony from 1657 to his death in 1673. Thomas Hinckley verified the document's authenticity on 18 March 1674. The original document is accompanied by a typewritten transcript, which includes handwritten notes on the identities of the signatories. (JA)

New Plymouth Colony. Land grant, 8 March 1659. MSS 170.

The colony of New Plymouth granted a parcel of land to Captain Richard Morris "upon the condition that he shall submit himself unto this Government and be ready to do such duty as may be required of him as an inhabitant of the same, and also that neither he nor his heirs...shall engage in any controversies betwixt him or them and the Indians." (JA)

Providence (R.I.). Deed, 3 February 1668; Supplement (on reverse side), 7 May 1668. MSS 162.

By this deed, William Manunnian sold a parcel of land of 5 square miles near Providence to Roger Billings for the sum of 35 pounds. On 7 May 1668, King Philip, Sachem of the Wampanoags, joined Manunnian's brothers Joseph and Jaffery in confirming this transfer. (JA)

Quechatoset. Deed, 16 November 1671. MSS 20.

Quechatoset was the sachem of Manomet, a Wampanoag village near Plymouth, Massachusetts. He was also known as Quateashit, Qateatashit or Quechattasett. This deed documents Quechatoset, Quompanum and Ponfot selling a tract of land to Richard Bourne and John Cotton of the Plymouth Colony. Bourne and Cotton, along with John Eliot, were several of the notable Puritan missionaries who consolidated Christianized Indians into villages called Praying Towns. (TS/EC)

Sonnit, Dority, (Dorothy). Will, 14 December 1713. MSS 6.

In this will, Dority Sonnit refers to herself as "Indian of the town of Plimouth, in the county of Plimouth, in the province of Maccicutsit in New England." She bequeathed 200 acres of land, in parcels of varying size, to her sons Cornelius, George, Jacob, and Daniel; her grandson, Samuel; her daughters, Mary and Marcy; and her husband, Samuel. All of the land was in Plymouth with one parcel at Sampson's Pond. (Bibliographer's note: While it is true that Dority Sonnit is not specifically identified as a Wampanoag Indian in her will, the fact that she is identified as "Indian of the town of Plimoth" points to her being of Wampanoag blood. She may have been a "Christian Indian," since many Indians of that region were Christianized by the first part of the eighteenth century.) (TS/EC)

Weesoem. Will, 30 July 1670. MSS 167.

In this will, Weesoem (who estimated his age to be about eighty at the time) willed to his son Waxehtamun and his kinsman Haumpmuit ("or Charles") "all of (his) lands and meadows that lyeth at a place called Monquaquok." He made a provision that, if his son were to die before him, then Haumpmuit would inherit the entire estate. Richard Bourne and Mokomosk countersigned as witnesses. On 20 April 1680, Governor Thomas Hinckley affirmed that Weesoem indeed owned the land in question. (JA)

Newspapers

Portland Transcript, 15 May 1858. MSS 140.

One of the articles in this issue of this Maine newspaper is titled "A Talk About the Indians." (It appears on page 44.) The author focuses on the history of the Wampanoag, specifically the Mashpee

branch and the members of the "praying Indian villages." He predicts that, due to miscegenation, "the tribes of southern Massachusetts must soon become extinct," but notes that the tribes of Maine "have generally kept their blood clear." Lastly, he comments on the difficulties of assimilating the Natives into white culture and religious beliefs, suggesting that the problems did not wholly originate from what he calls "original depravity," since white traders had "very probably encroached upon their rights, and in other ways injured them." (JA)

MULTIPLE OR UNSPECIFIED NEW ENGLAND INDIAN TRIBES

Books

A New and Further Narrative of the State of New-England, Being a Continued Account of the Bloody Indian-War, from March till August, 1676. London: Printed by J. B. for Dorman Newman at the King's Arms in the Poultry, 1676. MSS 51.

This document is the third in a series of missives discussing the course of King Philip's War written for an English audience by Boston merchant Nathaniel Saltonstall. It graphically describes the cruel nature of the conflict, although it focuses on atrocities committed by Native warriors. (JA)

Some Indian Events of New England: A Collection of Interesting Incidents in the Lives of the Early Settlers of this Country and the Indians, with Reproductions of Rare Prints. Boston: State Street Trust Company, 1934. MSS 150.

Other Indian Events of New England: A Collection of Interesting Incidents in the Lives of the Early Settlers and the Indians of this Country, with Reproductions of Old Prints and Photographs. Boston: State Street Trust Company, 1941. MSS 151.

These are two booklets published by a Boston bank, the State Street Trust Company. The articles in them were compiled by Allan Forbes, 1874-1955, president of the bank. While acknowledged an amateur effort, the articles were chosen with care and thoughtfully edited. The first volume contains a particularly interesting article entitled, "American Indians in London;" the second an equally interesting article on the early Christian missionaries in Massachusetts entitled, "Harvard and the Indian." There are also articles in each booklet about the female sachems, Weetamoe and Awashonks. Both booklets are profusely illustrated. (EC)

A True Relation Concerning the Estate of New-England, as it was Presented to His Ma^{tie}. [Boston: Press of D. Clapp & Son], 1886. LHRARE F7 .T78 1886.

This is a typed copy of an anonymously authored manuscript, dated circa 1634, held by the British Museum. It refers to a "great and generall plague" which had decimated the Native population of New England approximately seventeen years earlier, "leaving not the fortieth person liveinge." (JA)

Barber, John Warner (1798-1885). *Connecticut Historical Collections.* New Haven: John Warner Barber, 1836. LHRARE F99 .B365 1836.

This book provides brief historical sketches of each of Connecticut's towns, frequently mentioning the original indigenous inhabitants and their relations with English colonists. (JA)

----- *The History and Antiquities of New England, New York, and New Jersey.* Worcester, MA: Dorr, Howland, and Company, 1841. RARE F4 .B23 1841.

One chapter in this volume provides "An Account of the Indians of New England," and another describes the wars between the English colonists and Native tribes in New England. (JA)

Barratt, Joseph (1796-1882). *The Indian of New-England, and the North-eastern Provinces.* Middletown, CT: Charles H. Pelton, Printer, 1851. MSS 187.

Barratt is the likely author of this brief book, which profiles one Nicola Tenesles, of the Etchemin Tribe, and also describes the life of his tribe. Barratt also includes vocabulary charts, featuring English animal names and basic conversational phrases translated into Etchemin and Micmac. (JA)

Bowen, James L. (James Lorenzo) (1842-1919). *The Mohegan Maiden, or, the Stranger of the Settlement: A Story of King Phillip's (sic) War.* New York: Beadle, [1867]. PEQRARE PS1113 .B85 M64 1867.

Set during the closing phases of King Philip's War, this novel tells the story of English colonist Archibald Turner and his ally, a Mohegan named Hawk's-Wing (and given the Anglicized name of "Christian"). Early in the narrative, they rescue a young woman who had been captured by hostile Narragansetts. Although believed to be a member of the Mohegan Tribe, she is later identified as a white woman who had been kidnapped as a child by the Mohegans and raised as one of them. (JA)

Bradford, William (1588-1657). *Bradford's History "Of Plimoth Plantation," From the Original Manuscript.* Boston: Wright & Potter Printing Company, 1898. LHRARE F68 .B8 1898.

Unpublished until the mid-nineteenth century, this is a transcription of the history of Plymouth Plantation written by its first governor. Bradford briefly recounts the English Puritans' migration to Holland in 1609, and their transatlantic voyage eleven years later. Throughout his account of Plymouth's first three decades (during most of which he served as governor), he frequently discusses relations with surrounding tribes, including the Wampanoags, Pequots, and Narragansetts. (JA)

----- *Bradford's History "Of Plimoth Plantation," From the Original Manuscript.* Boston: Wright & Potter Printing Company, 1901. RARE F68 .B8 1901.

This is a 1901 edition of the previously cited work. (JA)

Church, Benjamin (1639-1718). *The History of Philip's War, Commonly Called the Great Indian War of 1675 and 1676; Also of the French and Indian Wars at the Eastward, in 1689, 1690, 1692, 1696, and 1704.* Exeter, NH: Published by J. & B. Williams, 1839. RARE E83.67 .C55 1839.

Colonel Benjamin Church commanded the Massachusetts colonial militia during King Philip's War. The first half of this book, first published in 1716, reprints his account of that conflict. Subsequently, Church recounts the courses of events in the North American theater of King William's War (1689-1697) and in the early stages of Queen Anne's War (1702-1713). (JA)

----- *The History of the Great Indian War of 1675 and 1676, Commonly Called Philip's War; Also the Old French and Indian Wars, from 1689 to 1704.* Hartford: Silas Andrus & Son, [1845]. LHRARE E83.67 .C4 1845.

Though published under a variant title, this is a later edition of the previously cited work. (JA)

Company for Propagation of the Gospel in New England and the Parts Adjacent in America. *Some Correspondence Between the Governors and Treasurers of the New England Company in London and the Commissioners of the United Colonies in America, the Missionaries of the Company, and Others, Between the Years 1657 and 1712, to Which are Added the Journals of the Reverend Experience Mayhew in 1713 and 1714.* London: Printed from the originals in the possession of the New England Company by Spottiswoode & Company, 1896. LHRARE F7 .S66 1896.

This book reprints some of the correspondence exchanged between the Company for Propagation of the Gospel in New England and such luminaries as John Eliot, Thomas Mayhew, and Cotton Mather (see above). In addition, it closes with several diary entries of Experience Mayhew (see above). (JA)

Connecticut. *Acts and Laws of His Majesty's English Colony of Connecticut in New-England in America.* New-London: Printed and sold by Timothy Green, Printer to the Governour and Company of the abovesaid colony, 1750-1753. MSS 242.

Extracted from a copy of this volume, this section proclaims "An Act Concerning Indian, Molatto (sic), and Negro Servants and Slaves." It requires them to carry a written pass when traveling alone; "every Person inhabiting in this State, finding or meeting with any such Negro, Molatto, or Indian Servant or Servants not having a Ticket, is hereby impowered (sic) to seize and secure him or them, and bring him or them before the next Authority to be examined and returned to his or their Master or Owner." In addition, servants and slaves require the permission of their masters to sell commodities to third parties. If they proceed without such authorization, and "it appears that (the goods) were stolen (from their masters)," they are to be publicly whipped, "not exceeding thirty Stripes." Furthermore, this edict mandates a nine o'clock evening curfew for slaves and servants and calls for cessation of importation of slaves into Connecticut. (JA)

De Forest, John William (1826-1906). *History of the Indians of Connecticut, From the Earliest Known Period to 1850.* Hartford: William James Hamersley, 1851. RARE E78 .C7 D3 1851.

De Forest begins his study with an overview of Native religious beliefs and social customs. Although he offers profiles of each tribe residing within the present state of Connecticut, he devotes most of his attention to the histories of the Pequot and Mohegan Tribes. (JA)

----- *History of the Indians of Connecticut, From the Earliest Known Period to 1850.* Hartford: William James Hamersley, 1853. LHRARE E78 .C7 D4 1853.

This is an 1853 edition of the previously cited work. (JA)

Delabarre, Edmund Burke (b. 1863). *Dighton Rock: A Study of the Written Rocks of New England.* New York: Walter Neale, 1928. RARE F74 .D45 D28 1928.

This rock on the southeastern coast of Massachusetts features petroglyphs whose origins have sparked a centuries-old scholarly debate, which continues to this day. Beginning in the late seventeenth century, such individuals as John Danforth and Cotton Mather attempted to have the markings deciphered in order to determine their authorship. Various scholars have attributed them to Native Americans, Phoenicians, and Vikings. In this book, Delabarre (a Psychology professor at Brown University) recounts the history of this controversy, and contends that a Portuguese explorer named Miguel Cortereal etched the petroglyphs in 1511. (JA)

Dwight, Theodore (1796-1866). *The History of Connecticut: From the First Settlement to the Present Time.* New-York: Harper & Brothers, 1845. LHRARE F94 .D88 1845.

The second chapter of this study discusses Connecticut's tribes, and the remainder of the book frequently concentrates on their turbulent relations with the English colonists. (JA)

Frost, John (1800-1859). *Indian Wars of the United States, From the Discovery to the Present Time, With Accounts of the Origin, Manners, Superstitions, &c. of the Aborigines.* Philadelphia: Leary & Getz, 1853. RARE E81 .F77 1853.

Frost wrote this book under the pseudonym William V. Moore. He examines all the major armed conflicts between Natives and white from the colonial period through the mid-nineteenth century, including the Pequot War and King Philip's War. (JA)

-----. *Indian Wars of the United States, From the Discovery to the Present Time, With Accounts of the Origin, Manners, Superstitions, &c. of the Aborigines*. Philadelphia: James B. Smith and Company, 1860. RARE E81 .F76 I53 1860.

This is an 1860 edition of the previously cited work. (JA)

Hayes, Charles Wells (1828-1908). *A Long Journey: The Story of Daniel Hayes*. Portland, ME: [s.n.], 1876. MSS 240.

This book briefly recounts the life of northern Connecticut resident Daniel Hayes (1685-1756). In 1707, a group of Indians captured him and brought him to Canada, where he lived in captivity for at least five years. Eventually, he earned the ransom with which he purchased his freedom. (JA)

Hubbard, William (1621 or 1622-1704). *A Narrative of the Indian Wars in New-England, from the First Planting Thereof in the Year 1607, to the Year 1677*. Norwich, CT: Printed by John Trumbull, [1802]. RARE E82 .H875 1802.

William Hubbard emigrated with his father from England to the colony of Massachusetts around 1630, and later became one of Harvard College's first alumni. While serving as pastor of the church in Ipswich, Massachusetts, Hubbard also became a noted historian of the early colonial period in New England. In 1677, he published *A Narrative of the Troubles with the Indians in New-England*, which discussed the Pequot War, the Narragansett invasion of Connecticut, and King Philip's War. This book is an 1802 edition of Hubbard's study.

Humphrey, Heman (1779-1861). *Indian Rights and our Duties: An Address Delivered at Amherst, Hartford, etc., December, 1829*. Amherst: Published by J. S. & C. Adams and Co., 1830. MSS 190.

Humphrey, the President of Amherst College, here discussed the history of white interaction with Natives in New England and New York up to that point. Decrying the near extinction of the Pequots, the Mohegans, and the Mohawks, Humphrey urged his audience to proceed with care in future dealings with Native peoples (specifically, he mentioned the Cherokees and Choctaws). (JA)

Johnston, Alexander (1849-1889). *Connecticut: A Study of a Commonwealth-Democracy*. Boston: Houghton, Mifflin, and Company, 1898. LHRARE F94 .J72 1898.

Two chapters in this book discuss Connecticut's tribes and the Pequot War. (JA)

Josselyn, John (fl. 1630-1675). *An Account of Two Voyages to New-England*. London: Printed for G. Widdows, 1674. VAULT F7 .J84 1674.

Born in England, Josselyn traveled to and resided in New England twice, from 1638 to 1639 and from 1663 to 1671. He toured the area presently occupied by the states of New Hampshire and Maine, publishing in 1672 one of the earliest works on the region's natural history, *New-England's Rarities Discovered: In Birds, Beasts, Fishes, Serpents, and Plants of that Country*. Two years later, he published this account of his excursions through northeastern North America. In it, he discusses the various tribes that he encountered, describing their agricultural and hunting practices and social mores. (JA)

Knight, Marian Vera. *The Craniometry of Southern New England Indians*. New Haven, CT: Yale University Press, 1915. RARE E98 .C85 K65 1915.

Craniometry is the study and measurement of skulls, usually those of humans. From its inception in the eighteenth century until well into the twentieth century, this science was often misused to "demonstrate" the smaller brain capacity (and, implicitly, inferior intellect) and stunted evolution of members of non-white races. In this study, Knight presents tables containing the dimensions of male and female Native skulls found in Massachusetts, Rhode Island, and Connecticut. (JA)

Mayo, Lawrence Shaw (1888-1947). *John Endecott: A Biography.* Cambridge, MA: Harvard University Press, 1936. RARE F67 .E557 1936.

In 1628, John Endecott (ca. 1588-1665) led a group of fellow English colonists under the aegis of the New England Company to found the Massachusetts town of Salem. He quickly established Puritan religious control over the neighboring town of Quincy, and, in 1629, he briefly served as governor after the Massachusetts Bay Colony appropriated the charter of the New England Company. (As a result, some consider him, rather than John Winthrop, to be the first governor of the Massachusetts Bay Colony.) After Winthrop was officially sworn in as governor in October 1629, Endecott served as a chief military advisor. In the spring of 1636, Endecott commanded an unsuccessful expedition against the Pequots. In later years, as the often re-elected governor of Massachusetts Bay between 1644 and 1665, Endecott presided over the colony's relations with other neighboring tribes. (JA)

Missionary Society of Connecticut. *Connecticut Evangelical Magazine, Volume III* (July 1802 - June 1803). Hartford: Printed by Hudson and Goodwin for the Editors, 1803. LHRARE BR1 .C66 vol. 3.

----- *Connecticut Evangelical Magazine and Religious Intelligencer, Volume V* (January - December 1812). Hartford: Printed by Peter B. Gleason and Co., 1812. LHRARE BR1 .C6 vol. 5.

Founded in 1798 for the purpose of Christianizing the Natives then residing in Vermont and the Ohio Territory, the Missionary Society of Connecticut issued this monthly periodical as a forum for historical studies, sermons, and missionary reports. Many of the historical essays focus on the first conversion efforts undertaken by English colonists. (The addition of the phrase *and Religious Intelligencer* in the title roughly coincided with an expansion in the geographical scope of the Society's proselytizing activities; the later volume features reports from missionaries stationed in British India.) (JA)

National Society of the Colonial Dames of America in the State of Connecticut. *Connecticut Circa 1625: Its Indian Trails, Villages, and Sachemdoms.* [Wethersfield, Connecticut]: Published by the Society, 1934. MSS 269.

This information was published to accompany the 1930 Hayden Griswold / Mathias Spiess map depicting Connecticut before its occupation by white colonists (see MSS 249 below). (JA)

Peters, Samuel (1735-1826). *A General History of Connecticut: From its First Settlement Under George Fenwick, to its Latest Period of Amity with Great Britain Prior to the Revolution.* New Haven: Republished by D. Clark and Company, 1829. LHRARE F97 .P3 1829.

Reverend Samuel Peters, a staunch Puritan and Loyalist, originally published this history of colonial Connecticut in 1781. Several sections discuss the colonists' interactions with the area's indigenous population. (JA)

Pilling, James Constantine (1846-1895). *Bibliography of the Algonquian Languages.* Washington, DC: GPO, 1891. RARE Z7119 .A4 P6 1891.

This is one of nine bibliographies of indigenous linguistic families that James C. Pilling compiled for the Smithsonian Institution's Bureau of American Ethnology. In this volume, Pilling provides an annotated list, alphabetized by author, of all published studies of, and translations into, Algonquian languages, from Roger Williams' *A Key into the Language of America* (1643) to what were then the most recent publications. Tribal names also appear in the alphabetized listing, each having a list of cross-references. (For example, under the entry term "Pequod" (sic) is the list: "General discussion -- See DeForest, J. W.; Lord's Prayer -- See American Society; Vocabulary -- See Trumbull, J. H. and DeForest, J. W.") Appearing throughout are illustrations of sample pages from various seventeenth- and eighteenth-century studies. (JA)

Quint, Wilder Dwight (1863-1936). *The Story of Dartmouth.* Boston: Little, Brown, and Company, 1914. RARE LD1438 .Q54 1914.

The first chapter of this book briefly chronicles Dartmouth College's origins as Eleazar Wheelock's Indian Charity School in eighteenth-century Lebanon, Connecticut. It begins with a description of Samson Occom's 1766 visit to London to obtain funding for the school. (JA)

Rhode Island Historical Society. *Publications of the Rhode Island Historical Society.* Providence, RI: Published by the Society, 1893-1901. RARE F76 .R47 P83.

This quarterly magazine features articles addressing miscellaneous aspects of Rhode Island's history from the colonial through the early national periods. Among the many articles pertaining to Native history are "Indian Slaves of King Philip's War" (October 1893), "Roger Williams Vindicated" (referring to his *Key Into the Language of America* (see above)) (April 1894), and "Indian Names in Rhode Island" (January 1895). (JA)

Rosenberry, Lois Kimball Mathews (b. 1873). *The Expansion of New England: The Spread of New England Settlement and Institutions to the Mississippi River, 1620-1865.* Boston: Houghton Mifflin Company, 1909. Copy signed by author. RARE F4 .R81 1909.

A History Professor at Vassar College, Rosenberry wrote this history of English settlement of North America east of the Mississippi River as her Doctoral dissertation at Radcliffe College. Early chapters discuss the colonists' relations with the indigenous population of New England. (JA)

Spieß, Mathias (b. 1873). *The Indians of Connecticut.* New Haven: Published for the (Connecticut) Tercentenary Commission by the Yale University Press, 1933. MSS 161.

This book opens with an explanation of the etymological origins of the name "Connecticut." It then briefly profiles the individual tribes that populated the area that became the state of Connecticut, such as the Pequots and the Tunxis. Spiess describes the specific region that each tribe occupied, and occasionally offers etymological explanations of tribal names and the original place names. (JA)

Tooker, William Wallace (1848-1917). *The Significance of John Eliot's Natick.* (Taken from the September, 1897 issue of *The American Anthropologist.*) Washington, D.C.: Judd & Detweiler, 1897. LHRARE PM1736 .T77 1897.

In this short piece, Tooker examines the etymological origins of the name of the Massachusetts town of Natick, first established as one of John Eliot's "Praying Indian" communities in the seventeenth century. (JA)

Trumbull, Benjamin (1735-1820). *A Compendium of the Indian Wars in New England.* Hartford: Published for Charles Archibald Goodwin by Edward Valentine Mitchell, 1926. PEQRARE E83.63 .T85 1926.

Historian and clergyman Benjamin Trumbull apparently completed the manuscript of this study in the summer of 1767. It summarizes the Pequot War, the Mohegan-Narragansett conflict of the early 1640s, and King Philip's War. (JA)

----- *A Complete History of Connecticut: Civil and Ecclesiastical, From the Emigration of its First Planters, From England, in the Year 1630, to the Year 1764, and to the Close of the Indian Wars.* New-Haven: Maltby, Goldsmith, and Company, and Samuel Wadsworth, 1818. LHRARE F97 .T8 1818.

In this two-volume set, Trumbull chronicles the political, military, and religious history of colonial Connecticut. He devotes several chapters to discussing the English colonists' turbulent relations with the region's tribes. (JA)

Trumbull, J. Hammond (James Hammond) (1821-1897). *Indian Names of Places, etc., in and on the Borders of Connecticut; with Interpretations of Some of Them.* Hartford: Press of Case, Lockwood, and Brainard Co., 1881. LHRARE F92 .T86 1881.

After several years as an elected official in Connecticut state government, James Hammond Trumbull turned to librarianship (overseeing Trinity College's Watkinson Library from 1866 to 1891) and the study of American Indian languages. In the latter pursuit, he compiled many grammatical and lexical studies. This book provides and explains Native names for various geographical features in Connecticut and adjacent states, and also discusses the origins of town names derived from indigenous names (such as Mystic and Norwalk). (JA)

Walwer, Gregory F. *Survey of Native American Burials and Cemeteries East of the Connecticut River, Volume I.* Guilford, CT: Archaeological Consulting Services for the Connecticut Historical Commission, 1996. Accession Number 1997-0111.

Gregory F. Walwer is one of the principals of Archaeological Consulting Services, and as such was commissioned in 1996 to do a study for the Connecticut Historical Commission. This two-volume publication is the result of that study. (Volume II is restricted to use by Mashantucket Pequot Tribal Members only.) Of particular interest is the section on the "History of the Tribes of Connecticut," pp. 18-26. (EC)

Weeks, Alvin G. (Alvin Gardner) (b. 1866). *Massasoit of the Wampanoags, with a Brief Commentary on Indian Character, and Sketches of Other Great Chiefs, Tribes, and Nations, also a Chapter on Samoset, Squanto, and Hobamock, Three Early Native Friends of the Plymouth Colonists.* [Fall River, MA]: Privately printed (Plimpton Press), 1920, c1919. PEQRARE E99 .W2 M45 1920.

Alvin G. Weeks had served as Great Sachem of the Massachusetts chapter of the Improved Order of Red Men, and also held the position of President of the Massasoit Memorial Association. In an introductory essay on "Indian Character," Weeks faults previous historians, including Francis Parkman, for focusing solely on the state of Native character which obtained after "generations of demoralizing contact with the white man." Although he devotes most of his attention to the Wampanoag Tribe and its of the seventeenth century, Weeks also provides brief sketches of the contemporary Pequot, Mohegan, and Narragansett Tribes and some of their leaders. (JA)

Winthrop, John (1588-1649). *A Journal of the Transactions and Occurrences in the Settlement of Massachusetts and the Other New-England Colonies, from the Year 1630 to 1644.* Hartford: Printed by Elisha Babcock, 1790. MSS 218.

This is an eighteenth-century edition of the famous journal of the first (and often re-elected) governor of the Massachusetts Bay Colony. In 1630, Winthrop accompanied a large group of his fellow English Puritans on a transatlantic voyage that brought them north of the Plymouth Colony. There, they first established the town of Salem, and then founded the city of Boston overlooking Massachusetts Bay. In this journal, Winthrop recounts the history of the Pequot War, as well as recollections of early dealings with the tribes of Massachusetts. (EC)

----- *The History of New England from 1630 to 1649.* Boston: Little, Brown, and Company, 1853. LHRARE F67 .W783 1853.

According to the Preface in the first of this two-volume set, a third manuscript volume of Winthrop's *Journal* (see previous entry) was discovered in Boston's Old South Church in 1816 (twenty-six years after the 1790 publication appeared). This 1853 edition incorporates this third manuscript volume, and also corrects several errors appearing in the earlier edition. (JA)

Government Records and Legal Documents

Johnson, Ebenezer. Receipts, 1722, 1728. MSS 49.

This consists of two receipts documenting the transfer of ownership of a native woman and slave named Dinah from a Captain Joseph Gorham to Colonel Ebenezer Johnson and from Johnson's widow, Hannah, to their son, Timothy Johnson. (See also MSS 48 above.) (TS)

Providence (R.I.) Town Council. Minutes, 8 October 1801. MSS 110.

This is a portion from the minutes of the Providence Council regarding one Lovey Quan, a native woman. In this period, Indians of no fixed address could be "warned out" of New England towns by the town council. Questions from the council members were asked to determine where the person had been born, where they had resided in the past, and who had been responsible for them. If it was determined that they might become a burden on the town's finances, the council would return them to their former town of birth or residence. Lovey Quan was born in Goshen, Connecticut, and had drifted to Saybrook, Northfield and thence to Boston, before arriving in Providence. It is likely that the council had determined that she was undesirable. (EC)

MAPS REPRESENTING THE TRIBES OF THE REGION

The maps selected for Archives & Special Collections are chosen with a number of criteria in mind. Perhaps they show a particular Tribe's traditional homeland, or they contain an artist's depiction of Native life, or they may be part of an important series that documents the changes in the Europeans' perception of North America. The following maps meet the criteria for selection, as well as inclusion in this bibliography, since they represent the Tribes of Southern New England. Some are arranged by title if the cartographer's name is unknown, the others are arranged alphabetically by author's name. Some of the earlier maps refer to the Tribes as "Pequatoe" (Pequot), "Mahican" (Mohegan), "Wapanoo" (Wampanoag), and any of the many variations in the spelling of "Schaghticoke." (Annotations for these maps may be found on the Archives & Special Collections' "Cartobibliography.") (EC)

Map of Massachusetts, Connecticut, and Rhode Island, Constructed From the Latest Authorities, 1833. MSS 120.

New York City and Vicinity in Indian Possession, ca. 20th century. MSS 257.

Zoning Boundary Map, Town of Ledyard, New London County, Connecticut, August 1987. Accession Number 1997-0188.

Anderson, A. (Alexander), 1775-1870. *A New Map of Connecticut From the Best Authorities*, 1799. MSS 68.

Beers, F.W. (Frederick W.), fl. 1858-1929. *Atlas of New London County, Connecticut*, 1868. MSS 138.

Blaeu, Willem Janszoon, 1571-1638. *Nova Belgica et Anglia Nova*, ca. 1635. MSS 26.

Block, Adriaen and Cornelis Doedtsz. *Untitled* (map of "Nieu Nederlandt," reproduction to scale), 1614. MSS 254.

Chandler, John, 1665-1743. *A Map of the Moheagan Sachem's Hereditary Country* (reproduction), 1705. MSS 252.

D. H. Hurd & Co., Boston. *Town and City Atlas of the State of Connecticut*, 1893. MSS 142.

Danckerts, Justus, 1635-1701. *Novi Belgii Novaeque Angliae nec non Pennsylvaniae et Partis Virginiae Tabula Multis in Locis Emendata*, ca. 1683. MSS 145.

Doolittle, Amos A., 1754-1832. *Connecticut From the Best Authorities*, 1795. Accession Number 1997-0260.

----- *A Correct Map of Connecticut From Actual Survey*, 1797. Accession Number 1997-0157.

- Geological Survey (U.S.).** *Old Mystic Quadrangle, Connecticut-New London Co.*, 1983. MSS 255.
- Gillet, George.** *Connecticut from the Actual Surveys of Warren & Gillet, with the Additions of New Towns, Turnpike Roads, &c.*, 1832. MSS 236.
- Goos, Pieter**, ca. 1616-1675. *Pas Caerte van Nieu Nederlandt en de Engelsche Virginies van Cabo Cod tot Cabo Canrick* (reproduction), 1667. MSS 256.
- Griswold, Hayden L.** and **Mathias Spiess.** *Map of Connecticut, Circa 1625*, 1930. MSS 249; Accession Number 1997-0191.
- Lester, William, Jr.** *Map of New London and Windham Counties in Connecticut, From Actual Survey*, 1833. MSS 250.
- *Map of Norwich, From Actual Survey*, 1833. Accession Number 1997-0158.
- Morden, Robert**, d. 1703. *A New Map of New England and New York*, 1688. MSS 54.
- Ogilby, John**, 1600-1676. *Novi Belgii Quod Nunc Novi Jorck Vocatur, Novae Angliae, & Partis Virginiae Accuratissima et Novissima Delineatio*, 1671. MSS 224.
- Rider, Sidney S.**, 1833-1917. On cover: *An Indian Map of the Lands of Rhode Island, as They Were Known to Canonicus and Miantinomi When Roger Williams Came Here in 1636*. On map: *Map of the Colony of Rhode Island, Giving the Indian Names of Locations and the Locations of Great Events in Indian History, With Present Political Divisions Indicated*, 1903. Accession Number 1997-0033.
- Speed, John**, 1552-1629. *A Map of New England and New York*, 1676. MSS 225.
- Visscher, Nicolaes**, 1618-1679. *Novi Belgii Novaeque Angliae nec non partis Virginiae Tabula Multis in Locis Emendata*, ca. 1684. MSS 146.
- Walling, Henry Francis**, 1825-1888. *Map of New London County, Connecticut*, 1854 (photographs of map taken in 1996). Accession Number 1997-0147.
- Willard, Emma**, 1787-1870. *Locations and Wanderings of the Aboriginal Tribes*, 1830. MSS 251.

Introduction, annotations, and overview of map collection by Elliott Caldwell (EC), Timothy Spindler (TS), and Jonathan Ault (JA).

This bibliography was first compiled in April 1999, and will be updated quarterly. Any omissions or errors are deeply regretted by the bibliographers who have made every effort to ensure the accuracy of this document.

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