

Many of you have at sometime or other followed Highway 55 on the East side of Lake Winnebago. You have passed through rich farmlands with pleasant well kept homes and through sleepy little villages with the odd names of Taycheedah, Pipe, Calumetville, Crooktown and Stockbridge. Many perhaps have wondered from whence they derive their names.

I shall tell you the story of the name and history of only one town, Brothertown.

If you had attempted to travel this way a century and a quarter ago a far different sight would have met your eye for North of Calumetville to Kaukauna stretched a vast and dismal forest with only a faint Indian trail along the shore of the Lake. The only Indian villages were ^{those} on the Prairie at Calumet and Taycheedah.

The first written account of this country is given us by Samuel A. Storrow, Judge Advocate of the U.S. Army, who made the trip from the Bay to Chicago in 1817. He wrote that the forest was so dense that they were compelled to cut the brush from the trail in many places in order to get their horses through and the thickness of the forest prevented the rays of the sun from reaching the earth. It took him two days to travel from Kaukauna to Calumet, a distance of 28 miles.

In the spring of 1832, 6 men and their families landed at Brothertown, here to make their future home in the wilderness. They were the first hand to fell the trees, erect their cabins and till the soil. You have always associated a new settlement with the white people but these pioneers were of a different type.

To know what manner of people these were it is necessary to go back to the Landing of the Pilgrim Fathers. At that time the New England States were largely occupied by the Narragansett, Pequot, Mohican, Niantic and Montauk Indians. The Narragansett alone numbered 25000 but by the beginning of the 18th Century wars between themselves and the whites had greatly diminished their number. They were ^{reduced to} living in small villages.

Timothy J. French
John W. Childs

- 1843 - Trustees of Church W 1/2 of Lot 128 - Lot 4 - Daniel Daniels 7 ¹³/₁₆
- 1843-49 Missionary Board - C Marsh Atty to John Miller May 9, 1849
- 1843-49 " " " 1/2 of Lot 86 Lot 2 " " " 7 ¹³/₁₆
- may 20
1846-49 Cutting Marsh - Childs 1/2 of Lot 86 Lot 1 " " May 9, 1849
- 1843-49 Missionary Board 1/2 of Lot 85 Lot 2 to John Miller May 9, 1849 - 7 ¹³/₁₆
- 1846-49 Cutting Marsh from prob Childs 1/2 of Lot 85 Lot 1 " " May 9, 1849 - 7 ¹³/₁₆
- 1843-⁷/₁₆ - War Deed - J. M. Childs P. D. Hayward - Sept 28, 1843
- 1840-³/₄ - War Deed - Eliz Johnston to Whitney March 4, 1840
- 41 Lots no transfer of titles - 385 lots total

who had spent a number of years at Wheelocks School and of whom
Wheelock wrote, "A youth of good abilities whose activity
prudence and fortitude have much recommended him
"Joe Brant"

and reservations. Numerous attempts had been made to civilize and christianize them with varying degrees of success. Clint and Mayhew had spent years with them. About 1740 a Congregational Minister, by the name of Eleaner Wheelock who lived at Lebanon Conn. saw that if any permanent results were to be obtained in christianizing the Indians it must be by Indian ministers and teachers themselves. With this idea in mind he opened his home to the Indian boys who seemed desirous of becoming Christians.

None seemed willing to enter his school until 1749 when a young Mohegan Indian came to him and asked if he would teach him to read and write.

x This Mohegan Indian's name was Samson Occum. Instead of staying a few weeks, Wheelock kept him four years as he found him to be an extremely intelligent person and one whom he thought would be able to carry out his ideas. He therefore fitted him for the ministry but at the end of four years Occum had so ruined his eyes from studying he was forced to give up the work. For two years he taught the Indian schools near Lebanon Conn. but when the Montauk Indians of Long Island requested a teacher he was sent there. He remained for 12 years, teaching and preaching even though not an ordained minister. He writes that he received only \$180 from the "Society for Propagating Christian Knowledge" during the twelve years.

While there he met ^{and married} his future wife, Mary Fowler and her younger brothers, David and Jacob Fowler also Jos Johnson, who were to take such a prominent part in forming the Brothertown Nation.

He had made such notable progress with his teaching and preaching that the "Long Island Presbytery" ordained him on Aug 29, 1759 even though he had never completed his course of study.

The Oneida Indians of N. Y. having made a request for a preacher, he and his Brother in Law David Fowler was sent to them in June 1761. He to preach and David to start a school, the first among the Oneidas.

Nathan Goodell 1845-2
 Alex Price 1844-9
 Cutting March 1844 11
 Whitney 1844-1840
 Thoman McLean Dec 1, 1851

Wm. Tustis 1844
 Moses Merrill 1844
 Jacob Horn 1844
 John Drake 1844
 Paul Wright 1844-45
 Rev Cook 1844
 Henry Modlin 1844
 Rev T Bennett 1844
 Francis Gilbert 1844
 E. Shewood 1844
 N. Moon 1844
 Ansel Huntington 1844
 Isaac Jacobs 1844
 John W. Abrams 1844
 Rob. Forbes 1844
 Eliphalet Mathews 1844
 Chas Stephens 1843 2/3 first
 Wm. Gardner 1844
 Nathan Goodell 1844
 Rev H. White 1844
 William Scott 1844
 Edward Howell 1844

24

Amos Rhodes 1846
 Joshua Jones 1845
 G. E. Eastman 1845
 Tator Rich 1845
 John Mathews 1843 Nov 1
 School Commissioner 1845, October
 Alonzo J. Sampson 1843 Oct 19
 Jesse Mills 1845
 L. Goodell 1845
 W. Goodell 1845
 Foreclosure Jan. Whitney Sheriff Brown Co 1847
 Francis Gilbert
 Rev White 1843 Oct 1
 Eliphalet James Jones 1845
 Wm. Gardner 1845
 Paul & Hayward 1845
 16

1 Mammal Society - 1820
 2 Mammal Society
 3 Catfish
 4 Bong. Society
 5 Bong. Society
 6 Mammal Society Married David Fowler, son of James Fowler, 1700
 7 Rhodolpus Fowler
 8 Lyman P. Fowler
 9 Orrin Ridley Fowler
 10 Hugh Fowler
 11 Roland Fowler
 12 Lee Wayne Fowler
 Kangaroo III
 Fair of Southworth, select Com. of Kansas

Samson Occum preached among the Oneidas for three years spending only the winters with his family at Mohegan but David Fowler continued to teach school among the Oneida until 1767 when he returned home to care for his aged parents. In 1766 he returned to his Montauk home for a visit and while there married Hannah Garrett, who was a descendent of Monogeschuck, the ^{first} known sachem of the Miantic Tribe. Thus we find to day little two year old Lee Wayne Fowler ^{of F.D.P.} who can trace his ancestry back 13 generations and to the landing of the Pilgrim Fathers in 1620.

In the fall of 1765 Samson Occum with the Rev Nathaniel Whitaker were sent to England to solicit funds for the ^{Whulok} Indian Charity school. He made a great impression among the English people and was invited to preach in the Kings Chapel and in all the noted churches of England and Scotland. He was offered the degree of Doctor of Divinity by the church of England if he would embrace their faith but which he refused to do.

He remained in England two years and collected for the Society the sum of £12000.

When he came home he found his family in destitute circumstances, as the Society had made no provision for their permanent care, and himself without work. They offered him a mission in the wilderness which he refused on the grounds his family could not suffer the hardships of a frontier life. The next few years were filled with hardships and trouble, the only bright spots were the letters and assistance he received from his friends in England.

It was during these troublesome times that he put into execution the plan that had been in his mind for many years. He had early seen that if his people were to survive, they must be moved far from the influence of the whites and placed under competent care of educated Indians of his own tribe. With this in mind it was only natural that he should turn to his Oneida friends in New York who he was sure would grant him sufficient land for his people.

Colwert Pier - Bishop Kemper
Mission House - Execution, Mills - Cemetery, Saint Catherine
Bennett Tavern, Military Road, Stage Route

John Sergeant - 1743 - 200 acres - July 27, 1749 - 39 years

Rev Francis Ayscough Bible

Johnathan Edwards - Pres of Princeton College, boarding school
1791 - These Indians are civ. all speak and write Eng.
The men are all good farmers, the women good house keepers

Stockbridge - 1785 - 1887 - 1818

Springfield Mass
1734 - Chief Kunkaput and Unpachenes, Capt and Lt for
great diseases, president men services to the Mass. Colony in Indian Shaw
Great Meadow conference for a missionary. Society for Propagating Christian
SAMPSON Knowledge. A school set up, Timothy Woodbridge
@ccom teacher, Sergeant Ordained 1735, Establish a town
English families, to civilize them, Village formed 1736
One section, Called Stockbridge 1739, boarding house
Page 234 1749 - Sergeant death, closing of school
1750 Rev. Jonathan Edwards Pres of Princeton, Distinction
in Church.
1775 John Sergeant for charge of Indian church
war Full company under the command of Sam. Wankam
30 killed others of disease. Nearly 1/2 of young men had
perished. a company of scouts
Capt Hendrick Aupaumut - related Joseph Beant councilor
1777 Joseph Trinney, Chief.
John Kunkaput councilor
1734 Dutch traders objected to a school and missionary
Established at Great Barrington, mission, 1839 incorporated
Mott-hie-CON-NEW Street Stockbridge, settled here 1836

The first meeting of the seven villages, namely, Charlestown, Sutton, Stonington, Niantic, Farmington, Montauk and Mohegan and which was to form the new Nation was held in the fall of 1773. It was decided to send Jos. Johnson, a son in law of Occum, Jacob Fowler, Samuel Tobias and Elijah Wampy to the Oneidas in Jan 74, to see what could be accomplished. They were well received by the Oneidas and after several meetings with them, they were told they might select as much land as they needed in any part of the Nation they saw fit. So Samson Occum, David Fowler and Jos Johnson was chosen in July 1774 to go to Oneida and view the land and settle its boundaries. On Oct 4th the Oneidas transferred to them by deed of gift the land that was to be their future home.

It was proposed that the younger and more rugged should migrate the next spring and prepare the way for the others. This they did in Mch of 1775, they built their cabins and cleared some land, but the Revolutionary war made it unsafe to stay in their new homes and having sold all their property in ^{their} old home, they sought refuge with their old friends, the Mohegans at Stockbridge, Mass. where they stayed until the end of the war. As soon as the war was over they made preparations to move back to their land in N.Y.

They persuaded the Stockbridge Indians to apply for a grant of land from the Oneidas, which was given, ^{to them} and they began their migration to N.Y.

By 1783 the the majority had or were making preparations to move to N.Y. On Nov 7, 1785 they held their first town meeting and I quote from Samson Occum's Diary, "In the evening we met on our Temporal and Religious concerns - we met once before but we did not come to proceed any business. But now we proceeded to form into a Body Politick - we named our town by the Name of Brothatown, in Indian Eeyanquittowauconmuk. Fowler was chosen clerk of the town, Roger Stauprich, David Fowler, Elijah Wampy, John Tuby and Abraham Simons were chosen a committee or Trustees for the town

\$15,217.-45 at 6% - Brotherhood Fund
1/3, IN TOWN of KIRKLAND - Marshall

for one year and for the future, the committee to be chosen annually - and Andrew Acerscomb and Thomas Putschker were chosen to be Fence Viewers to continue a year.

They adopted the Connecticut Blue Laws and rigidly adhered to them. No drinking, no breaking of the Sabbath no profanity and no marriage to persons of Negro blood.

They were not long to enjoy the peace they had so long sought for as the land they had chosen was very productive and the whites again ^{began} to move in on them. Sampson Occum had held them together very well but after his death in 1792, some of the more shiftless of the tribe began renting their land to the whites which caused so much trouble that the State passed an act for the relief of the Brothertown Indians in 1795 where by the State bought 14662 Acres and the Brothertown Indians retained 9370 acres. They ^{had} erected two mills and a school house which also served as a meeting house. In 1796 they built a new school house and 1801 a grist mill, they had cleared considerable land, built houses, and barns and in 1813 had 2000 ^{acres} under cultivation, had 90 cows, thirty horses, sixty three yokes of oxen, ninety three young cattle, eighty eight sheep and a great many swine. They had a grist mill, two sawmills, sixteen framed houses and eighteen framed barns.

Four of their number were carpenters, two blacksmiths four shoe makers, two tailors and five weavers.

During the year they had manufactured 320 yds of woollen and 600 yds of linen cloth, they had produced 11,300 bu. of grain and 3400 bu. of potatoes.

In 1825 they had increased their weaving to 1495 yards of woollen, 890 yds of linen, 302 yds of wool and cotton and 188 yds of cotton and linen cloth.

It was said of them at that time that "the greater part of them are men whose lives and character would disgrace no community being temperate and industrious."

The trouble with the white settlers after the death of Sampson Occum proved to them that

Rev Francis Ayscough to John Sergeant Sr, in use 1753
at Stockbridge Mass, Bought by Miss Mabel Choate of Boston

it was only again a question of time before they would again be compelled to move to a new country. As early as 1791 the Stockbridge Nation had visited the Miami tribe at White River, and with the idea they might at some future date acquire a tract of land from them, but it was not until 1809 that Capt Hendrick Aupaumut of the Stockbridge Tribe and Jacob Fowler of the Brothertown with their delegation went to Indiana to complete the grant of land which was delivered to them in the following speech,

xx "Grand children, Brothers and Friends: Be it known to you that you have the same privileges as we have to this land, we cannot point out a particular spot for you to live on; but you may take your own choice wherever you should be suited on undivided land along this river, there you may build your fire place."

The war of 1812 stopped all thought of migration but by 1818 the Stockbridge people were ready to move. In August they dismissed the old church of John Sergeant and formed a new body at which time they were given by Capt Hendrick Aupaumut from the old church a copy of Scott's Bible to be read on Lord's day. This was the noted Bible that was procured from Moore brothers of Stockbridge, this in 1929 ^{and} now rests in the old Sergeant House at Stockbridge Mass.

A few of the Brothertown people also migrated but a great disappointment awaited them^{all} for they found that by a treaty the U. S. Govt had acquired all the land on which they had intended to locate. Some returned to N. Y. but the remainder began the weary trek to Rankama where they arrived in 1822.

The Brothertown Tribe, after their failure to find a home in Indiana began negotiations in 1821 with the Menominee Tribe at Green Bay.

To review the treaties and trouble resulting from them would fill a large sign book and it is only fair

at Little Rapids

First Settlers - 1832 - William and ELKANAH DICK, RANDALL ABNER
THOMAS COMMUCK, ISAAC SCIPIO, DAVID JOHNSON

to state that the Brotherton Indians alone paid the Menominee \$950 cash for a strip of land 8 miles wide and 30 long on the east bank of the Fox River. It was said at the time that it was all the land was worth.

It was not until 1831 that the Brethren
Indians started to settle on the east bank of the Fox.
Following is part of the report of Samuel Stambaugh,
Indign. Agt at Green Bay, Nov 8, 1831

xxx

" There has been no settlement made hereby any of the N. Y. Tribes, claiming under purchase made from the Menominees, other than those I have mentioned. About twenty three of the Brothertown tribe arrived here this fall "1831" and have commenced ^{the} settlement at Little Kaccalin, on the river, ^{at a distance} less than two hundred ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴

The Stambaugh Treaty of 1832 at last compelled them to move. By this treaty the Brothertons were given a township of land consisting of 23040 acres on the East shore of Lake Shinnabago, and the Stockbridge received two townships of 46080 acres adjoining to the north.

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$$\begin{array}{r} 640 \\ 73 \\ \hline 1280 \\ 4480 \\ \hline 46080 \end{array}$$

Donelson

$$\begin{array}{r} 625 \\ 33 \\ \hline 1875 \\ 1875 \\ \hline 20625 \end{array}$$
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1853 John W. Quinny, private at Westchester. N. Y. Congress act. for his relief Jan 27, 1853, \$1000 as much more or less as determined by the chief. 3 Quinnys 3 friends. = 15456⁴³ from funds tribal funds Education, Electa Quinny, Jeremiah Slingerland, John C Adams Levi Konkafot, Bennett, White, Morrow Daniel Whitney mill on this river, 1831 Mission House at Kanakauna \$2000. Stockbridge 18-33 mission House Jesse Mines, July 1827 returned 1828 died March 22, 1829 Cutting Marsh Electa Quinny 1826 - Six years at Mission School ^{and Clinton N.Y} a Cornwall Jediciah Stevers 1829 - Teacher and Pastor One half removed July 2, 1834 Jeremiah Slingerland educated at Bangor Theological Sem. Mission ^{house} 1834 to 1869, more silver than any church 80000 1/2 dollars Nothing men or beades, gaging about, sleeping, smoking or other indecent behavior 1859 A church of whites to be formed 1845 Stevon S. Miller 1856 John W. Quinny died 1855 John Melown 1858 Slingerland 1884 Treaty of 1832 - Cemetery Act IX. Patented to Supervisors of town = 7^{7.45} acres ^{7.45} 1850 - Austin Quinny 1200 acres 250 improved = 10000 live stock \$1,370 all he had 200 bu of wheat Slingerland - 176 - 6 improved - 200 maple sugar 1840 Eliza Konkafot - makes 400 sugar - 500 lbs butter - 40 Bu corn Murder ^{white} Sherman - Isaac Littleman Daniel Whitney - Dec 20-26, 1850 - 8771.75 - 1851 - 2306.27 = 11078.02 By Warrant Deed 669.60 \$5000 Payment of claim 1846 - Tribal character 72 sections 1848 - 5000 cash - 20000 in ten payments for all previous claims 1852 - Congress grant him citizenship and 360 acres of land = 5 years SM 1856 - Patents to 24 persons

by 2881 Jeremiah Slingerland

$ \begin{array}{r} 7 \frac{13}{16} \frac{14}{16} \frac{104}{16} \frac{5}{16} \\ 56 \frac{2}{16} \\ \hline 112 \end{array} $	$ \begin{array}{r} \text{Tot } 131 \\ 132 \\ 133 \\ 134 \\ \hline 54 \\ 55 \\ 56 \\ 57 \\ 58 \end{array} $	$ \begin{array}{r} 23 \text{ Mill site } 7 \text{ acres} \\ 99 - \text{War Deed} - 1840 \end{array} $	$ \begin{array}{r} 11078 \\ 669 \\ \hline 11747 \\ 11747 \\ \hline 23640 \\ \hline 11520 \end{array} $
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as follows: Extending East from a certain Oak tree at the North West corner on the shore of Lake Minnebago of said Reservation.

A preliminary survey was made in 1834 by Jeremiah Manchester and two roads laid out, The road nearest the Lake called the Base line road and ran north and south, the second was $2\frac{1}{4}$ miles east of the Base line road and for years was called "Turkey Street" or 2nd Base line.

In Connecticut and Rhode Island they had always lived in villages and in New York their tract of land only measured approximately 2×3 miles, it therefore was only logical for them to live in close proximity at Bretherton, and none of the first settlers ever lived further east of the Lake than three miles and much of the land in the eastern part of the Reservation which they latter sold, they had never seen.

The majority of the homes were built along the Baseline Road and the old Military road rarely more than fifty rods apart, many of the present day tourist comment on this fact today. In the survey of 1839 in which the town was apportioned to the Bruthitbur Indians, the first two tiers of lots east of the Base line were divided into 100 acre lots measuring 100 rods wide by 160 rods long, they in turn divided into 4 lots, 50 rods wide north and south and 160 rods east and west, The lots east of the second tier were divided into $\frac{1}{2}$ lots of 100 rods wide and 80 rods long with division lines running north and south.

In their report to the President, Martin Van Buren in July 1840 they had this to say, "All improvements whether buildings or cultivation have been preserved and secured to the original and legal possessors and fortunately owing to a partial survey of the Reserve having been made some years ago very little difficulty has occurred in effecting this end."

The township was called Manchester in the early real estate deeds, for what reason we do not know unless it was to honor Jeremiah Manchester who made the first partial survey in 1834 ~~under the superintendence~~ of Thomas Sean.

Cutling Marsh says, "Even now in the third and fourth generation which has risen up since the first introduction of the amongst these Indians, fickleness, want of integrity of character, want of principle, want of love of truth, aversion to mental effort, and an unconquerable aversion to restraint are amongst my severest trials."

Act of 39 - Even now, when the Indian have hardly put up the cabin
Act of 1843 - Citizenship and cutting off of annuities

Act of 1846 - Relief of the Stockbridge Indians. Return all to tribal status, momentarily, those who wished to be recognized as citizens should enroll. Some object, already citizen some had enrolled as emigrants thus giving up their rights and had returned, some as citizen had sold their lands and hoped to get them back by the act, others demanded rights who had no connections. Nearly $\frac{1}{3}$ had been sold or pledged for payment of debt

W. HB

58

64 - Treaty of ^{Feb 5} 1856. Govt gave patents to some 22 persons claimed land others accepted land at Red River. 72 sections or 46 080 acres whites paid 13 an acre + Imp. The Gov. N.P. Tallmadge investigated the titles. By 1860 all had removed except citizens. Headsman handled all claims, Poor schools

Sept. 1

53 - Treaty of 1839 - $\frac{1}{2}$ sold to the Govt. To move to Kansas. $\frac{1}{3}$ resolved to migrate. Unhealthy, bare of wood and water bad
Treaty of 48 - The tribe to sell and relinquish to the U.S. the townships of land on the east shore

Oct V - \$16500. Austin Luning \$3083, proper allotment \$2760.63 bought 1440 illegally

1851 - Thomas M^c Lean - Lot 17 - May 26, 51 Lot 16 Dec 1, 1851
St Catherine, Jan 3, 1852

1844 ²²/₂₁ - Mill - 22²² rods wide lake, Mill Dam and race, 7²¹ site ²¹ - 5 acres ²² - 25