NOTES ON THE MOHEGAN AND NIANTIC INDIANS.

BY

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INTRODUCTION.

The following ethnologic notes refer to two tribes of the eastern branch of the Algonkin linguistic stock residing in Connecticut, east of the Hudson River. These tribes with others of the Atlantic coast region were among the first to come into contact with European settlers, almost three hundred years ago. Unfortunately, nothing systematic or thorough regarding native life was recorded by the early colonists, so we have little chance of ever constructing a detailed account of it in Connecticut and Massachusetts. It is also to be expected that, by the present time, the elements of their own culture have been almost entirely forgotten by the modern mixed blood Indians themselves. It will therefore be seen that the whole cultural structure of the southern New England tribes has now been lost, only a few artifacts, practices and folk-beliefs remaining here and there.

An acquaintance with the Indians of New London County, Connecticut, covering about six years, gave the writer the opportunity for questioning nearly every Mohegan. As practically nothing more can be expected to turn up from these sources, most of the older people having died, it seems best to place the material where it will be available. Mrs. Fidelia Fielding, who died in 1908, at about 80 years of age, was the chief source of information at Mohegan. She was also the last to retain knowledge of the Mohegan language.[1] From time to time, quite a little has been published regarding the history of the southern New England tribes, particularly the Mohegan and Pequot, and some ethnological points could perhaps be extracted from the colonial historical documents; but no attempt has been made to do this in preparing the present paper.[2]

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[1] Information of a general character relating to this tribe can be found in the "Handbook of American Indians," under the tribal name, and a historical sketch is contained in De Forest's "History of the Indians of Connecticut."

[2] The following short papers relating to New England linguistics in which the writer collaborated with Professor J. D. Prince, and some fragments of Mohegan myths have already been published:

(a) The Modern Pequots and their Language. J. D. Prince and F. G. Speck. American Anthropologist, Volume 5, Number 2 (1903).

(b) Glossary of the Mohegan-Pequot Language, J. D. Prince and F. G. Speck. American Anthropologist, Volume 6, Number 1 (1904).

(c) A Modern Mohegan-Pequot Text, F. G. Speck. American Anthropologist, Volume 6, Number 4 (1904).

(d) Dying American Speech-Echoes from Connecticut, J. D. Prince and F. G. Speck. Proceedings, American Philosophical Society, Volume XLII, Number 174 (1904).

(e) A Mohegan-Pequot Witchcraft Tale, F. G. Speck. Journal, American Folk-Lore, Volume XVI, Number 61 (1903).

(f) The Name Chahnameed, J. D. Prince. Ibid.

(g) Some Mohegan-Pequot Legends, F. G. Speck. Journal, American Folk-Lore, Volume XVII (1904).

The Mohegan Indians.

The Indians with whom this paper is chiefly concerned call themselves Mohĭksīnąg, from the tribal term Mohī'ks, 'wolf,' compounded with Ī'nąg, 'men,' and Mąhīganī'ąk. The latter term has received various interpretations at different hands.[1] Before presenting the tribe further, the relationship between this people and the neighboring Pequot should be briefly mentioned. The two tribes were linguistically identical, so that, in speaking of their language, the term Mohegan-Pequot has been preferred. It is rather difficult to determine just what the ethnical relations between the two tribes were. Previous to about 1640 the Mohegan had no separate tribal identity; for it was not until Uncas, the son-in-law of a Pequot chief, organized a band of renegades and founded the tribe that the name appeared in local history. It is fairly certain, however, despite the lack of historical proof, that the Mohegan and Pequot, if not a single people, were, before 1640, two very closely related tribes who invaded the territory where we find them, coming from the north. The likelihood, too, is that they were a part of the Mahican of the upper Hudson River. Mrs. Fielding stated that there was a recognized tradition among the old people that the tribe originally came from the north where there were lakes and where their neighbors were the Mohawk.[2] This knowledge of the Mohawk and the ancient fear in which the latter were held, is still a live sentiment at the Mohegan village. After the rupture between the Mohegan and Pequot, the tribal affiliations became entirely separate. They became and remained enemies, the Pequot after their destruction by the English being given as slaves to the Mohegan. The unfriendly feeling is still retained between the latter and the few mixed bloods who represent the last of the Pequot at Ledyard, only a few miles away across the Thames.[3] The Pequot held the shores of Long Island Sound about the mouth of the Thames, while the Mohegan moved up the river to where we find them.

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[1] Cf. Handbook of American Indians.

[2] If the ideas of the Indians are to be considered as at all correct, it would seem that the Mohegan, when they left their old seats, removed themselves from old influences, adapting themselves to new conditions in their migrations. The line of dialectic demarkation being somewhere between the Housatonic and the Connecticut River, the tribes west of the Mohegan, including the so-called Manhattans and their neighbors, as evidenced by a Scaticook vocabulary, had closer affinities with the Delaware, while those east of the Connecticut should be grouped more properly with the Narragansett and Massachusetts.

[3] In 1903, a visit was made to the Pequot remnants at Groton and Ledyard, Connecticut, where there are two so-called reservations. About twenty-five individuals were seen, all more or less of mixed negro blood, but inquiry in every direction elicited absolutely nothing of ethnologic or linguistic value. The mixed bloods are thinly scattered over the district inland from Stonington, seemingly most numerous near Lantern Hill where they engage in wood-cutting, fishing and small farming. Some Narragansett from Rhode Island, likewise with negro admixture, are intermarried with them.

East of both tribes, their neighbors were the Narragansett and Eastern Niantic, with whom they were intermittently hostile. Their northern neighbors were the Nipmuk, about whom nothing is remembered.[1]

The tribe and village of Mohegan was located on the western shore of the Thames River, in what is now New London County, Connecticut. The tribal hunting territory included this valley and its tributary streams the Yantic and Quinnebaug, but did not extend quite as far south as Long Island Sound. The main settlement of the Mohegan was on the western shore of the Thames, extending from Trading Cove, just south of the city of Norwich, to Massapeag, covering a linear distance of about six or seven miles. This tract is known as Mohegan which was the name of the old Indian settlement, and here the descendants of the tribe still survive.

The Mohegan, from the time of their founding, were never very numerous. The highest estimate, referring to this tribe alone, gives them a population of seven hundred and fifty in 1705. In 1774, they numbered two hundred and six; and by 1804, only eighty-four were left at Mohegan. In the meantime, many had emigrated to the Iroquois, in company with other Connecticut Indians, and formed the nucleus of a new band, the Brotherton Indians. Their descendants are still living in Wisconsin with the Stockbridge. It seems likely that much additional ethnological material could be secured from the western band as the language is still spoken there. In 1832, the enumeration at Mohegan gave a total of three hundred and fifty. At the present day (1908), they number about a hundred. None are of pure Indian blood, and some of the families have imbibed a negro strain. The Indian family names of Hoscutt, Hoscoat, Tantaquidgeon and Skeesucks are still represented.

Local Traditions. A few details of locality and local legends are remembered. The Indian village was a rather scattered settlement with several "forts" or stockades for refuge. Although the details of these stockades have been forgotten, some of their locations can be pointed out.

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[1] I have used the following characters to represent the sound in writing Mohegan words. Consonants are generally like the English, owing perhaps to the loss of a distinct Indian pronunciation. However, tc is like English ch in church, and c is like sh. The vowels ā, ī, ō, ū have their continental values and are long; a, i, o, u are short; å is like a in the English word fall; ą is obscure like u in sun. The semi-vowels are h, w, y. Accent is denoted by ′ and vowel aspiration by ʼ. Diphthongs are au, oi and ai.

A few brief phonetic comparisons may help to define the position of Mohegan-Pequot among the eastern Algonkin dialects. Professor Prince has given these with examples in a previous paper (Ref. (b), p. 19.). Mohegan shows a strong tendency toward medialization in replacing many surd consonants (p, t, k, s) in neighboring dialects with corresponding sonants. The s, when not sonantized, frequently appears as c in Mohegan. Where, in other dialects l, r, and n appear between vowels, Mohegan-Pequot elides them, and the vowels combine in a diphthong, or replaces them with y. There is, furthermore, evidence of the mingling of several dialects at Mohegan which is a very natural thing considering the heterogeneous elements in the tribe.

One of them was on the summit of a rise known as Fort Hill, just west of the main road between Norwich and New London, opposite the Mohegan church. Another, was on Uncas's Hill on Olin Browning's farm between the river and the main road. Uncas is said to have maintained a sort of garrison of young men here, training them in maneuvers, after the fashion of the English. The third and probably the most important site was at Shantic Point where the present Mohegan burying ground is situated. Shantic Point is a point of vantage commanding an excellent outlook up and down the river and naturally protected by bluffs on the water side; an admirable location for defensive works. This is where the Narragansett attacked the Mohegan in the wars of 1645.[1] A legendary account of this engagement is still related at Mohegan and will be given later. Archaeologically, this site appears to be quite rich. It contains a shell heap, and the usual surface finds are abundant. A rubble monument commemorating the Indian battle has been erected on it. A little further up the river, overlooking it, is a natural chair-like rock, called Uncas's chair. Here, he is said to have sat while directing a canoe battle on the river, between the Mohegan and Narragansett. As the native population was never very large, the settlements of the tribe did not extend far from the vicinity of the main village, but a few of the outlying hamlets should be mentioned.

A short distance south of Shantic Point is Muddy Cove, the Indian name for which was Baṣágwanaṇtakság (derivative from baṣág, mud). Southwest from this cove is a rocky ledge on the hillside, at the foot of which in one place there is a reddish discoloration of the rock, having the general outline of a human figure sprawled out. It is called Papoose Rock and the following tale accounts for the peculiarity, according to Mrs. Fielding.

"There was a Mohegan who went across to Long Island and took a wife from one of the tribes there. After some time, he tired of her and came home. Soon after, she had a child. She said to herself, 'My child's father has left me to take care of him. I cannot do it alone.' So she made ready for a journey and set out for the Mohegan country across the Sound to look for her husband. She found him at Mohegan and said to him, 'You must take care of me and the child.' But he paid no attention to her. Then she went down to where there was a steep sloping rock not far from the river. Standing on the top of this slope, she took her child in one hand and grasped its head with the other. Then she twisted the head and it came off, the blood flowing down the rocks. The woman cast the head down, and the body she threw farther out. Where the head fell there remained a splotch of blood, and where the body struck, there was left an imprint stained upon the

[1] Cf. De Forest, op. cit., pp. 213, 215.

rock in the shape of the child. That is the story. The blood is there yet, and it tells of her deed when she has gone."

A mile or so, west of the village of Mohegan, near Stony Brook, is an immense glacial boulder, known as Cutchegan Rock. What appears to be a partially excavated room is under the lower side, which is said to have been occupied quite frequently by the Indians. The last man to live there was Caleb Cutchegan, after whom it was named. On the top of this boulder are a few stones said to be the remains of a chair in which the presiding chief sat when councils were being held in the woods.

Near Trading Cove, not far from the river, is a valley about half a mile wide, containing not much else but sand. Here, it was related by Jimmie Rogers that a tribe, whose name has been forgotten, came and camped. "It was not such a place as it is now, but fertile and pleasant. The tribe was on friendly relations with the Mohegan, but before long some disease came among them and killed them off like sheep. Ever since that time this valley, where their settlement was, has never grown any grass. Their bones are often unearthed."

Material Life. The details of the original type of house have been forgotten; but, until several generations ago, a primitive form of habitation was in vogue, which may have had something of an aboriginal character. This type of house (jokwī'n) was a partly subterranean affair. The excavation was about four feet deep and fifteen or twenty feet square. The sides were shored up with boards. The portion above ground consisted of logs, and the roof was of the same material. Sods, brush and other protective matter were thrown on top of the roof. A sloping entrance led to the door (ckwạnd), and a hole in the back of the roof over the fire (wīyū't) allowed an exit to smoke. No other first hand details are forthcoming, but several of these cellar sites are pointed out to-day at Mohegan. Another temporary camp shelter, which still survives in the "wigwam" of the modern Mohegan church festival, consisted of upright crotched posts, supporting beams for a roof of birch saplings with the leaves left on. Secondary upright poles serve as a base for the weaving in and out of birch saplings to enclose the sides. This makes a very pleasant bower, suitable for summer camping, and it is asserted to have been formerly much used by the Indians, for temporary purposes. The accompanying descriptions are based on specimens in the possession of Indians and private collectors.[1]

[1] A collection, made by the writer some years ago, is now in the possession of Mr. George G. Heye of New York, who very kindly furnished me with photographs from which the cuts were made. The Slater Memorial Hall of Norwich, Connecticut has several specimens in its collection from the Mohegan, which are illustrated in an article by Mr. C. C. Willoughby in the American Anthropologist, Volume 10, No. 3.

There were several types of wooden mortars made to be used with a stone pestle. The most characteristic of these is the polished and carved pepperidge-wood mortar (dąkwâñg) about eighteen inches high and twelve across. The pit of the mortar was hollowed out by burning to the depth of at least six inches. The walls are straight some distance from the top, then suddenly taper inward and come out again forming a pedestal at the base. In three places, where the sides converge towards the bottom, straight vertical bars are left by the carver to serve as handles or side grips.

Another kind of mortar is less elaborate, being simply thinned at the waist somewhat after the fashion of an hour-glass. Still another was common, this was of the plainest sort with plain sides and the tree bark left on. The pestle (gwánsnâg, literally, long stone) was always of stone, and needed to be, as they say, as long as an Indian's fore arm.

Wooden spoons of several types have been obtained. The native soup ladel (gīyámmąn) was often made of apple wood, the handle and bowl together being about twelve inches long. The bowls of these ladles are round, straight-sided and flat-bottomed, while the handle is almost straight, with a "roll" carved at the end (Fig. 4, Plate XXI). A smaller spoon of similar form, used for eating johnny-cake, is six inches long with a round shallow bowl. A carved spoon was seen, about eight inches long, with a leaf-shaped shallow bowl and some animals, carved on the end of the handle, facing outward. Modern spoons are made for commercial purposes, with bowls probably patterned after metal spoons. Some fairly old and much-used specimens, similar to these, however, have been seen and possibly something similar to this type may also have been native.

Wooden bowls (bīyótī) made of pepperidge knots were formerly used as food trenchers. They were frequently inlaid with bits of mother-of-pearl, from fresh-water mussels, and wampum, in fantastic designs representing, as is remembered, the human face. The rims of these bowls were also elevated on the ends and carved with animals' heads, one on each opposite side looking toward the bottom of the bowl.[1]

Several varieties of knife (bąnnī'dwañg) employed in the manufacture of these wooden objects, deserve mention. In one, the blade is in the same plane as the wooden handle and curves in almost a half circle. This knife (Plate XXI, Fig. 3) is used in carving spoons and bowls, and is drawn toward the operator. In another type of knife, from the Scaticook Indians of Litchfield County, the blade curves around through several inches and its cutting edge is in a plane perpendicular to that of the wooden handle (Plate XXI,

[1] In a recent article, American Anthropologist, Volume 10, No. 3, pp. 423–434, Mr. C. C. Willoughby figures and describes five Mohegan wooden bowls.

Fig. 2). This knife was used in hollowing out bowls and canoes. In both specimens, the blade is simply set in the end of a wooden handle. The canoes used by the Mohegan were dug-outs, but no details of construction are remembered.

A smoking pipe (támmąñk) is made from the knotty excrescences which grow on chestnut trees. These bowls are barrel-shaped with a hole near the bottom for a hollow reed stem. Fanciful relief carvings of the human face usually adorn the front of the bowl, in other parts of which realistic figures, probably modern in origin, are scratched.

Brooms and smaller scrubbing brushes were made of birch sticks. They varied much in size, according to their intended use. In making them, the end of the stick was frayed and strips of the fibre split down, then turned backwards, gathered in a bunch, and bound together with cord.

The manufacture of several types of baskets (mąnū'dąc, inanimate plural of manū'da), is still carried on at Mohegan. The material used is hickory splints. Swamp maple was formerly much used. Four foot logs are hammered until the grain separates, then strips are pulled off. These are shaved with a spoke shave until they are smooth. For making smaller splints, a gauge of wood set with knife blades for teeth was and still is used. A specimen from the Scaticook Indians of Litchfield County, Connecticut, is figured (Plate XXI, Fig. 1). In working with the knives and shaves, a piece of leather is tied over the knee as a protection. The modern splint baskets for commerce are of various shapes and sizes. They are started at the bottom with the checker-work pattern, the bottom splints are then turned up to form the standards for the woof filling. A thin splint runs around the edge of the bottom and is the binder, called (bąmbáig). The walls of the basket are then filled in with thinner strips. The rim is bound around with an inner and an outer hoop, every alternate upright end being bent down over the highest strand of the woof. Most of the baskets are given handles. This type of basket is very common everywhere, nearly all the mixed blood Indians in New England putting them out wherever there is a demand.

Another kind of basket, called the melon basket, is made occasionally. Several very old specimens of this type have been collected (Plate XXI, Fig. 5). In this, the handle runs right around through the bottom of the basket and another hoop is fastened at right angles to it. The lower section is then filled in with short horizontal warp strips and fine splints are woven over and under them, until the lower half is enclosed. These baskets are said to be rather difficult to make.

Bows consisted of a simple stave of hickory, sassafras or tulip. Some specimens show a double curve. This is given by steaming the stave until

it bends easily, and fastening it, with the desired curves, on a board by means of nails. The bows range from three to four feet in length with about an inch of breadth and half an inch of thickness in the middle. In section, the stave is rounded on the outer side and flat on the inner (Fig. 31). The ends are usually notched at both sides, to afford a purchase to the bow-string. The only arrows known, are the blunt-headed bolts, and they exhibit considerable variety in shape and weight. The feathering on these arrows is rather peculiar. Two holes are drilled through the shaft near the nock and the ends of two feathers, shaved on one side, are inserted in the holes and held fast by wooden plugs (Fig. 32). Sometimes a single feather, shaved as usual, is pushed through one of the holes, bent into the other hole and plugged there. Ownership or identification marks on the arrows consist of series of notches on one or both sides of the shaft near the notch. Anywhere from two to six notches are common. The common arrow release is that known as the primary, where the nock is grasped between the thumb and the forefinger joint.

Fig. 30. Mohegan Bow.

The cultivation of corn and beans was an important activity in the life of these Indians, and these vegetables played quite an important part in their dietary. The following are the native ways of preparing them. Corn (wīwátcąman), to be boiled was left on the ear and placed in a vessel of cold water over the fire until it began to boil. The moment boiling commenced, it was taken off and eaten. This kept it very tender.

Beans (máckązīts) of a brownish variety, were boiled in water with lumps of fat. An excellent dish (sū'ktac, succotash) was concocted of corn and beans. The beans were first put on to boil for two hours with a lump of fat, nowadays pork. The green corn was then scraped from the cob and added to the beans, the cobs being put in, too, to add their milk to the whole. It was then allowed to boil only twenty minutes. With the addition of a little seasoning, this succotash is delicious. It is still made in quantities by the Indians.

Fig. 31. Cross Section of a Bow.

A kind of dough was made of corn flour and baked in round biscuits

(tákạnig, literally, rounded). The chief use for the corn crop, however, was to dry it on the cob and store it away to be used later. When occasion required, the dried kernels were scraped from the cob and browned in a pan over the fire. When they are browned enough, they are placed in the mortar and pounded to powder. This corn flour (yókeg) was a Mohegan staple. It could be eaten clear, mixed with water or made into bread. For journeys it was stowed away in a pouch and the traveler either ate it dry or mixed with water. Quantities of the stuff are prepared nowadays for use and for sale to the Whites who think it goes well with ice cream.

Meat (wī'ūs) was commonly roasted. A kind of stew (wī'ūsiboig) was, and is, made of boiled meat. Fish (pī'âmag) were commonly fried or roasted on a scaffold of green saplings over the coals of a fire.

Skunk hunting was a much favored and profitable amusement at Mohegan. The men, armed with clubs, were accompanied by dogs who drove the skunk (ckáñks) to stand at bay in some nook or other. Then the band ran in and clubbed the skunk to death. The meat was, and is, considered very palatable after it has been hung for four or five days in some damp place. In regard to the skunk hunting, Jimmie Rogers remembers, when a boy, how he went with the men on his first hunt. The dogs drove the animal into a clump of brush. Rogers was then told to go in and find the skunk. He crawled in on his hands and knees, and received the full discharge of the animal in his eyes. The effect, he states, lasted for days. They thought it a great joke on the boy.

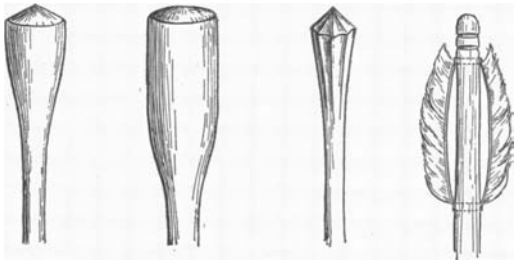

Fig. 32. Heads and Feathering of Mohegan Arrows.

Clothing and Ornaments. The only articles of clothing and ornament of which the Indians preserve any knowledge, are women's leggings; men's leggings (gū'ngū, inanimate plural, gū'ngạwantc); the woman's dress (bī'tkạz); the hunting, or shot pouch, and carrying bag, (bágenūd); the moccasin (mákạs, plural, mákạsạntc); and silver brooches which were used to ornament clothing.

An old pair of women's leggings of cloth were long enough to reach half way up to the knee. They were of black cloth and had open beadwork on the border. At the corners, were flower designs in bead embroidery. The flaps were several inches wide, and occurred either at the front or side.

An old pair of Mohegan moccasins were of dark tanned buckskin with the seam running up the instep covered with porcupine quill embroidery showing the interlocked zigzag technique with straight and curved line border. The lapels are of cloth heavily beaded.

All that is remembered of the other articles of clothing is that they were of buckskin, that the men's leggings covered their thighs, and that women had shell fringes and ornaments on their dresses.

A specimen of hunting pouch with a woven bead front and homespun cloth back is represented in Plate XXI. This object is of an old type. The colors employed are dark green, white, black and yellow arranged in a geometrical design, for which, unfortunately, no interpretation was remembered.

Lester Skeesucks, a Narragansett-Mohegan from Brotherton, Wisconsin, returned to Mohegan, and died there some years ago. He spoke the language and owned a complete costume, which, although of comparatively modern make, undoubtedly represented, to a certain extent, an early New England Indian get-up. He is represented in Plate XXII, standing before a brush wigwam of the sort already described. His headdress consisted of long, upright plumes, mounted on a head band decorated with beads. On this and on all other articles of his costume, the beadwork embroidery represented leaves, flowers, birds, stars, circles and flags. Over a colored shirt, he wore a heavily decorated, halter-like collar, beaded arm-bands and wrist-bands. A similarly ornamented belt and carrying pouch suspended on a broad shoulder strap completed his upper articles. An elaborately decorated kilt, reaching half way to the knees, was a characteristic piece. Leggings with beaded garters, bead necklaces, medals and a sheath knife completed his costume. Other individuals at Mohegan had portions of dress similar to those described.

Several silver brooches were seen. Some were wheel-shaped with a pivot pin in the center. The wheel-disk was said to represent unbroken friendship. The outer edge of the disk brooch was scalloped and a series of small circles was inside this. The circles were said to be suns, the endless period of time through which the friendship should last. The brooches were chiefly used as ornaments, and badges of friendship between men, and were highly prized. The brooches were evidently made with chisels and hammers from silver which was pounded out in the cold state. Several brooches of the intersecting heart type so common among the Iroquois were seen. Skeesucks had modified one of these somewhat to enable him to use it as a nose pendant. Little lumps of solder had been fastened to opposite points which grasped the septum of the nose.

On the whole, there appears a significant similarity between the Mohegan

silverwork preserved by Lester Skeesucks, who, it should be remembered, was born at Brotherton, Wisconsin, and that of the Iroquois.[1] It is not at all unlikely, that still closer affinities may be found between Brotherton Mohegan and Oneida silverwork, which may show the former to have been borrowed from the latter. The Mohegan who went west were at one time adopted by the Oneida.

A string of six beads of the old type of wampum were seen in the possession of an Indian woman. They were slightly over one-eighth inch long and one-eighth inch thick, and cut, so that the purple was grained with gray and brown. The former function of these beads was not known by anyone.

Customs and Miscellaneous Notes. The knowledge of their native customs possessed by these Indians is lamentably meager. At best, only a few miscellaneous fragmentary facts are forthcoming which for convenience will be given under this heading.

The tribe formerly had a regular head chief (sánjąm). After the advent of Europeans, the power of this office was much increased. For many years, the descendants of Uncas held the chieftancy, applicants for the office claiming the right, some through maternal some through paternal descent, but according to all accounts, the paternal claim was the stronger. This form of tribal leadership was replaced in later times by an elective chieftancy and council of three, which represented the tribe in public matters. The chief council were elected by the people for a term.

The list of Mohegan clans given by Morgan[2] are grouped under three phratries as follows: The Wolf, Bear, Dog and Opossum clans form the Wolf phratry; the Little Turtle, Mud Turtle and Great Turtle clans form the Turtle phratry; and the Turkey, Crane and Chicken clans form the Turkey phratry. The clans were exogamous and maternal, with a hereditary chief in each. He also states, on the authority of a Narragansett woman, that the Pequot and Narragansett reckoned clan descent on the mother's side. Judging from the Indian names of the above clans, I am inclined to believe that Morgan derived his information from a Hudson River Mahican, and that the list applies to that tribe, now bearing the name of Stockbridge, rather than to the Connecticut Mohegan.

The only Mohegan terms of relationship remembered by Mrs. Fielding, which are available for comparison were: —

nūc, my father
nânnáñg, my mother
nū'jąnâs, my grandfather

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[1] Cf. Iroquois Silverwork, M. R. Harrington. Volume I, part 6 of this series.
[2] Ancient Society, L. H. Morgan. New York (1878), p. 174.

nânna′, my grandmother
nạtánīs, my daughter
nạmákkīs, my son
nīdámb, my friend
ktcais, husband, old man
wīnai′s, wife, old woman.

The dead were disposed of by burial, the body of a man being carried to the grave suspended from a pole by thongs at the neck, waist and heels, and carried by two friends. Food was placed in the grave and a fence was then made to surround the spot. To provide further for the soul, a horse, dog and usually some useful articles were interred with the body. At the old Shantup burying ground at Mohegan village, sunken graves may still be seen. The Indians also had the custom of putting a stone or some other remembrance on graves as they passed by them.

The old Indian dance was called mạtága, and the singing that accompanied it, gạtū′ma. No one living in the last eighty years has witnessed these performances and nothing whatever is remembered of them. Judging, however, from the cognate Delaware matagen, machtagen (ch as in German), to fight, the Mohegan dance meant by the above term was a war dance.

There is no doubt though, that the Mohegan, like most of the Atlantic coast sedentary tribes, had a ceremony to signalize the season of the corn harvest. This ceremony, known widely among other tribes as the Green Corn Dance, has a degraded survival in a modern September festival. The festival is now simply a sort of fair for the benefit of the Indian church. A suitable time is appointed by the church women, and the men proceed to erect a large wigwam as a shelter. An area adjoining the church at least sixty feet square, is covered by this arbor. Crotched chestnut posts are erected in the ground about ten feet apart, and, from one to the other of these, cross pieces are laid, a construction previously described (p. 188). Quantities of green white birch saplings have been cut and are then strewn over the roof quite thickly. The sides are filled and woven in with these also, in such a manner as to make a fairly weather-tight enclosure. A portion of the wigwam's side is visible in the background of Plate XXII. For some days before the festival, several men are kept busy pounding up quantities of corn for yókeg which the women and children have roasted. Several large mortars are kept exclusively for this purpose, and are the common property of the tribe. The days of the festival are merely the occasion for a general informal gathering of the Indians from far and near, and the sale, for the benefit of the church treasury, of such things as they are able to make. Many articles of Indian manufacture already described are displayed on benches in this wigwam, for sale as souvenirs and articles of utility; while

various dishes of food, ancient and modern, are made and sold on the grounds. Some other sort of amusement is usually introduced from outside for the three days, and an admission price is charged. They also have someone appear in full Indian costume as an added attraction. The Mohegan make this annual gathering a sort of tribal holiday. The fact that it takes place at the height of the corn season, and that corn products, particularly yókeg and sū'ktac, play such an important part in it, are clear indications of the early nature of this festival.

One other, the custom of making friendship between two men, is remembered. In such a case, the contracting persons symbolized their compact by the giving of the silver brooches which have already been mentioned.

According to Lester Skeesucks, Mohegan men had a death-song which every one would try to sing at the last moment before death. It served to announce to inhabitants of the spirit-land that another spirit was about to start thither. The words of the song, as he remembered it, were, "Yū nī nē nē andai; jībai oke; nī kī pī ai; nī mąs sētcū," which Professor Prince translated, "Here I am. To the spirit-land I am going. I shall pass away." The music and analysis were given in a previous article.[1] The Mohegan war-cry consisted of three short rapid yells, pronouncing the syllable, ai, ai ai. While the Mohegan were evidently a warlike tribe, the only memories of their activities are a few traditional exploits of their chief Uncas. Some references to his career have been given. Another tale in which a Mohegan conjuror figures will be given under the subject of personal magic. A few other memories of Uncas; his murder of Miantonomoh and the eating of some of his victim's flesh; his escape from the latter at Uncas's Leap rock, near Norwich; his defeat of the latter by strategy at Uncas's Plains above Norwich; and other tales in fragment, are recounted.[2] It is likely that local historical essays have refreshed and added to these accounts, if they are not entirely responsible for them.

Shamanism. By putting together the fragments of knowledge which the Indians possess, it is possible to form at least some idea of Mohegan shamanism and personal magic. The shaman, or witch, as he or she is commonly called, is termed moigū' (animate plural, moígūwąg). Any person who is believed to have communication with supernatural powers is referred to by this word. Such persons, being inclined to malicious actions, were generally feared and avoided in the later days, owing to their supposed relations with the Devil. How witchcraft is acquired is not known, but a wizard is not long in being found out by his magic. Witches are remem-

[1] Ref. (a), pp. 210–211.

[2] Cf. De Forest, History of the Indians of Connecticut, for historical accounts of these events.

bered chiefly for having been able to transport themselves instantaneously from place to place, to achieve various desires by special individual magic, to concoct charms for various purposes to cast spells over persons, animals and things, and correspondingly to remove them at will, and also to effect the cure of disease by the use of herb medicines which they knew. Also any peculiar occurrences and uncanny noises not thoroughly understood, were attributed to them, when not ascribed to a ghost (jībai'). It is commonly asserted at Mohegan that the times of the witches or shamans, is past; that, since the Indians have taken up Christianity, the witches have gone off to the heathen where they still flourish and cause evil. Several witches, however, seem to have developed, within the last two or three generations, and died mysteriously.

About the last one at Mohegan was Israel Freeman. He claimed to have cured many complaints and, on the other hand, was thought to be responsible for much affliction. He had two good-looking wives, but became jealous of them and rendered them hideous as a punishment by turning up their eyelids so that they remained permanently disfigured. This may have been a survival of the custom of mutilation for adultery. A remedy of Freeman's for warts was to rub the warts with bean leaves, and throw them away without looking to see where they went. Dogs always growled and snarled at Freeman, but he could quiet them by pointing at them with a handful of weeds.

The following few narrative accounts told by Mrs. Fielding, Jimmie Rogers and others, show how the shaman and his witchcraft were looked upon.

"When the Narragansett had landed on Shantic Point and taken up their position of siege, it looked to the Mohegan as though they were to lose; for the enemy outnumbered them. Now, there was one Narragansett who had climbed a certain tree not far off, where, by means of his elevation he could command an advantageous view of the Mohegan behind their palisades. From his perch he directed a destructive fire into them, adding insult and raillery to his attacks. 'Are you hungry?' he would ask in taunting tones. In order to remove such an obnoxious element from their view, the best of the Mohegan marksmen engaged in trying to bring him down, but without result. His abusiveness increased as their shots failed to touch him. Then they concluded that he was a moigū'. At length, a Mohegan, who possessed power equal to that of the Narragansett, appeared and ordered the others to desist. Taking a bullet from his pouch he swallowed it. Straightway it came out of his navel. He swallowed it again and it came out of his navel. Again he did it with the same result. Now he loaded his rifle with the charmed ball and taking aim, fired at the man in the tree. The Narragansett dropped out of the branches, dead."

A few days later Col. Leffingwell from Saybrook Fort, effected an entrance by night, bringing the carcass of a steer to the starving Mohegan. The following morning, they stuck the quarters up on poles and waved them in derision where the enemy could see them and know that succor had arrived. Then the relief party on the heels of Leffingwell appeared on the river and the Narragansett were dispersed.

"A hunter returned to camp one day, with a deer that he had killed. His sweetheart during his absence, had grown very jealous of him on account of rumors that had come to her. When he stepped before her, he was disappointed to find her in a jealous mood. His anger was aroused, he stepped up to her, placing the antlers of the deer upon her forehead where they immediately took root. The antlers grew larger and larger until they threatened to reach the roof of the house. It was only possible to remove them with the help of a powerful shaman who possessed a magic oil."

"In the olden times no one could keep anything. The witches stole nearly everything, even money. Then, when they had taken the things, they had to divide them in shares for each. On one occasion, they entered a schoolhouse. A black man got in there before them and hid himself in the place where the ashes from the grate are put. Then along came the witches. They did not know that the man was in the building. So they started to divide the money, and handing each one his share, they said, 'This is yours. This is yours.' And so on. Now the black man jumped up from the ashes. 'Where is mine!' he shouted. The witches, seeing such a sight as the black man all besmeared with ashes before them ran away in confusion. So the black man had all the money.'

"They say that the old time Mohegans used to go down the Thames River and across Long Island Sound in dug out canoes. They were fond of visiting the Indians over there. So, one time Martha Uncas, who at that time knew no English and was unacquainted with Christianity, being in need of a little rest and recreation, was carried over to Long Island on a visit.

When they arrived, they found the Islanders, probably Montauks, gathered at a meeting in a large shelter. The Mohegans went in and mingled with them, but did not understand the words of the speaker. He was a Christian and was preaching. Soon he began to pray, and Martha instead of bowing her head with the rest, gazed around in curiosity. All at once, a long shrill whistle sounded above the trees. Upon looking up she beheld a figure which she recognized as moigu, standing in the doorway, beckoning the worshippers with his hand to come out. They all arose without a word and left the meeting, following after the moigū'."

"A long time ago a woman had a grudge against a man who owned

some fine cattle. Soon after, the man noticed that something was bothering the herd. At night, they would not sleep and so became greatly run down. He sat up one night to watch. He saw a goose come into the yard and bewitch the cattle. Having a gun loaded, he fired, but the goose flew away unharmed. This was repeated several nights, until at last he loaded the piece with a silver bullet and wounded the goose in the wing. The next day the old woman who had the grudge against him was found to have a badly wounded arm. By that they knew that she was a witch who took the form of a goose."

"Two men lived together in a house and had a black man to work for them. They were very strange people. Once the black man overheard some strange things going on in their room, and being curious to know about them, peeked in through the keyhole. There he saw his mistresses standing near a big tub of water in the center of the room. In the bottom of the tub was an animal's jawbone. Now one of the women got into the tub and repeated the following words 'in the keyhole, through the keyhole.' Immediately she disappeared. Then the other woman got into the tub and said the same, and she vanished too. Now the man thought they must be witches, so being a curious man, he went in and got into the tub. He repeated the words he had heard them say, and the next thing he knew, he was over in England. He found himself in a crowded street. People were going in and out of the shops. It was London. Thinking that he had better have something bracing, he bought a bottle of rum. He soon saw his mistresses in the street, but was afraid to meet them. They would be angry with him. Pretty soon he thought that he had better be going home. So he tried to recollect the words he had heard. But he could not recall them, try as he would. He never could think of them again. He must be there now."

"There was another woman around here who had a black man to work for her. Every morning when he woke up he found that he was as tired as though he had been working hard all night. He tried every way to get rest, but in spite of it all, he could n't. Nobody knew what to make of it until one night some person saw that woman riding as though on horseback, at breakneck speed through the country. When the person looked closer he saw that she was riding on the back of the black man, and he was bridled and saddled like a saddle horse. That was how they found out that she was a witch."

Some witch tales from the Scaticook Indians of Litchfield County, Connecticut, who were made up largely of Mohegans and Pequots joined to the Mahican of western Massachusetts and Connecticut, were obtained from James Harris, and are given here.

"Two men were travelling together. One of them had witchcraft power. When they came to a swamp he would go over it through the air, and when

they came to a steep hill he would go right through it as though it were level. Now all this made the other man very miserable, because he had to wade through all the muck and mire whenever they passed a swamp, and climb all the way up and down when they came to steep hillsides. So, after a while, he asked the first man how he could do such things. 'Well,' said the man, 'You just have to say, Under thick and over thin, then you will get along all right.'

Now they went on and soon came to a swamp. So the fellow got ready to repeat what he had been told. He said, 'Over thick and under thin.' And he expected to find himself starting over the swamp, but instead of that, he found himself going down into the mud. He went through the swamp over his head in all the water and mire. The first man floated over without touching. And when they came to a hill the fellow had to go right over it the longest and highest way. It was because he had forgotten how to say the charm as it should have been said. Then he found out that he was n't equal to the witch man."

"There was a little boy who lived all alone with his father in the woods. One dark night, there came some strange Indians to visit them. As the evening went on, the boy's father sent him to a neighbor's house to borrow some tcâ'hīg (cider) for his guests. The boy took a torch of pine and started out through the woods to the neighbor's house. Before he had gone very far, he heard strange noises overhead but he thought that it was only the wind. He went on and did not mind the noises much. When he got the 'tcâ'hīg' he turned towards home, but all the way he heard the same noises, and now he became so frightened that he broke into a run and reached the house in terror. He told his father about the noises. Then the strange Indians when they heard about it, went outside and listened. There were voices, the same ones that the little boy had heard. But these Indians could talk with them and understand them, although the little boy and his father could do neither. Those Indians must have been witches too."

"In the old days, there was a woman here whose name was Viney Carter. She could do a great many things that no one else could. Some evenings she would be here, and in the morning she would be gone, nobody knew where. But by night she would be back here again. Then soon after, we would hear that she had been up to Stockbridge, on the day that she was n't here. She used to visit the Indians up there, and everybody said that she was a witch."

While the shamans were supposed to be especially skillful in concocting herb medicines and healing maladies, knowledge of herb medicines was not exclusively theirs. The women of nearly every family were more or less capable of fixing medicines, which they administered to the sick without

any attempt at conjuration. While all remembrance of the conjuration has been lost, a few of the simple herb remedies (ámbąsk) are as follows:

Indian turnip root steeped is for sore throat.

Tea, as a beverage, is made of the cockle burr plant.

Blood-root scraped and brewed is for croup, and is also an emetic.

The marrow of a hog's jawbone is known as a 'drawer' for removing splinters and inflammation.

A spring tea is made of sassafras, pipsissewa, princes pine, and a number of other ingredients.

Sassafras tea is used in very hot weather. It is said to cool the blood.

Cuts are treated with mashed plantain, or the inner bark of the willow.

Skunk oil is applied to all parts of the body to allay pain.

Yarrow tea is given for fevers.

Puff balls and spider webs are used to stop bleeding.

Sounds, the white gristle lying along the backbone of a fish, are used for glue. When dried they are also used to settle coffee.

An old and much feared wonder worker used to have a root which he called 'whistling root.' When it was put on a rock it would disappear with a whistling sound. He is said to have kept it in a bottle.

Barberry is chewed for toothache.[1]

Tea is made from sumach blossoms.

Wild rhubarb tea is said to benefit the nerves. Another remedy for the same trouble is burdock, ginseng and chickweed.

While the Mohegan witch idea has undoubtedly been affected by European lore, it is possible to find Indian cognates for some of its elements. The idea expressed by the word moigū', shaman, is evidently cognate with Narragansett mannêtu, Natic, manitto, Abenaki m' daúlinu and Delaware meteu and central Algonkin, tcīsa'ka and wàubīnu.[2]

Beliefs and Folk-Lore. All the surviving ideas of native deities are embodied in the one term múndu, God; cognate with Algonkin manito. The term, in later years, came to refer only to the Christian God, in which case it was Gántcī Múndu. The archdemon corresponding to the Devil was mátcī múndu. Another name for the same being is dī'bī. While native ideas in regard to these terms have been completely replaced by Christian ones, still the natural inference, based on the similarity of terms, is that the common Algonkin manito concepts were shared to some extent by the Mohegan.

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[1] The remnants of the Uncachogue or Poosepatuck Indians of Long Island also employ this for the same purpose.

[2] Cf. reference (b), pp. 19 and 32, where Professor Prince shows the similarity between Mohegan moi and Narragansett manni. Mohegan shows an elision of l, r, n, in cognates from neighboring Algonkin dialects. Delaware has malliku, witchcraft.

It seems characteristic of the Algonkin tribes, in particular, to believe in numerous varieties of fairies, forest elves and river elves of all kinds. The Mohegan claim to have believed in the existence of many of these in former times, but only one kind is now remembered. These are the mąkīáwīsąg, little people (singular mąkkī's). The following short narrative of Mrs. Fielding explains all that is known about them.

"The mąkiáwīsąg were dwarfs who lived in the woods. They were the ones who made the pictures and scratchings on the rock which stood on Fort Hill.[1] The old glass bottles which are plowed out of the ground here and there were left by them, as were also the brass kettles found in graves.

The last of them to be seen around here were some whom Martha Uncas told about. It must have been before 1800. She was then a child coming down the Yantic River in a canoe with her parents. They saw some mąkīáwīsąg running along the shore. A pine forest grew near the water and they could be seen through the trees. Her mother saw them and said, 'Don't look at the dwarfs. They will point their fingers at you, and then you cannot see them.' She turned her head away. There did not seem to be many of them.

The dwarfs came to people's houses, asking for something to eat. According to the old Indians, one must always give the dwarfs what was wanted; for, if they refused, they would point their fingers at one, so that one could not see them, and the dwarfs would take whatever they chose.

There was an Indian and his wife who lived near here long ago. They saw some mąkīáwīsąg. It was in this way. One stormy night there was a rap on their door. When the woman opened the door, the wind blew very hard. Someone was standing outside, but she did not know who it was. When she found out what the person wanted, she told her husband that someone wanted her to go and take care of a sick woman a long way off. She decided to go, and packed up her things to leave. The person was a dwarf, but she thought he was a boy. He led her far away through the storm. After a while they reached a small underground house. The dwarf led the Indian woman inside and there lay a dwarf woman ill on a bed of skins. The Indian woman then recognized them as mąkīáwīsąg. She stayed with them some time and cared for the sick one until she got well. When she was ready to return home, the dwarf gave the Indian woman a lot of presents, blindfolded her and led her back to her home. She was very well treated. The Indians often tried to find these dwarfs, but they never succeeded. They were never heard of afterward. I believe these were the last. They generally kept away from the Indians, but never molested them. People

[1] Since blasted out by road makers.

used to think that the mounds in this part of the Thames Valley were made by the dwarfs."

Ghosts or wandering spirits, (jībai′), are believed to be round about. Besides indulging in many mystifying capers, such as appearing suddenly before people at night and making peculiar and terrifying noises, they are thought to take vengeance on their enemies and help their friends on earth in various ways. It is hard to separate the Indian from the European elements in such tales.

The will-o'-the-wisp is called gáckạtcạñg. The Indians believe it to be caused by spirits who are travelling about with lights. They are greatly feared, and are thought to be more numerous at certain places and at particular times of the year. Here are given some short anecdotes.

"One dark, stormy night a woman was coming down the long hill toward Two Bridges, having been up to New London. Looking across the swamp to the opposite slope she beheld a light approaching in her direction. When they drew near to one another the woman saw that the light was suspended in the center of a person's stomach as though in a frame. There was no shadow cast, and yet the outline of the person could be distinguished as it surrounded the light. The woman was badly frightened and ran all the way home.

Another time Tantaquidgeon was riding home, and when he was passing the same swamp two dogs dashed from the bushes, and from their mouths they breathed fire. They ran along side, blowing flames at the horse's flanks until he had passed the swamp. A white horse's head has been seen lying there too, but when the person approached it, it moved further along just keeping ahead of him. Women who have gone through the bars near the swamp at night have felt hands holding on to their skirts, and even herds of pigs have dashed out to terrify belated travellers at night. Some Indians claim to have felt hands grasping their feet as they went by."

Mrs. Fielding was aroused one night by a light that shone from the hill above her house, and while she stood watching it from her window, she saw it ascend the hill to a small heap of rocks, where it blazed up high and subsided. Then it moved to another rock and blazed high again, subsiding as before in a few moments. She had reason to be certain that no one was in the pasture, and the next morning she found no evidence of burning about the rocks. The thing was repeated a number of times and she considered herself to have been visited by spirits.

Some children have a rhyme, the meaning of which is not all clear. It is said to be part of an old song. "Pétīkạdâ′s nū′djạnâ′s káñgạyai′ n′tūlipâs′," approximately, "My grandfather brings it, my turtle carries it."

A children's puzzle is, "Injun cut me out. Injun tear my shirt and leave

me in the dirt." Answer, a broom. The puzzle refers descriptively to the process of making brooms from birch wood by splitting the end of the stick and shaving, bending back and tying the strips.

A certain kind of cry in the woods at night is made, it is said, by the devil's bird. The bird makes its cry in one place and then goes on to another for a while. The sounds are said to resemble those made by owls, but need not be confused with them. The same bird is thought to have something to do with thunder.

The following are a few miscellaneous scraps of folk-lore:

"Just back of the Mohegan chapel there is a rock having a distinct impression of some animal's foot, much like a cow's, extending to the depth of about ten inches. This footprint is said to belong to the devil, made when he left Mohegan. He is believed to have gone east, some say to England."

"Several years ago a woodcutter in felling a chestnut tree near the river, picked up a roundish knot that dropped from it. He noticed that its outline and marking resembled a human face. Bringing it to Mrs. Fielding he was told it was the head of a woman who had been slain by her husband a hundred years ago. The couple lived in the grove where the man was cutting, and the head of the woman was believed to have transmigrated to the tree, to warn people of the evil of murder."

"When the moon is like a hook in the sky with the ends turned up, it is to hang your powder horn on. That means that it's going to be too wet to go hunting. When it hangs so that you cannot hang your horn on it, then take down your pouch and go hunting, for the weather will be good. That is the dry moon."

"When the tree frog croaks, he is calling for rain."

Myths. Several myths referring to the exploits of a being called Tcā'namīd were obtained at Mohegan from Mrs. Fielding. They were published in the Journal of American Folk-Lore as they were told, but will be given below in abstract for the sake of completeness. As far as could be ascertained, Tcā'namīd figured in many tales as a trickster generally outwitting his opponents by his magic tricks. If these few tales be accepted as typical of the original mythology of the tribe, it would seem safe to assume that in the person of Tcā'namīd we have the Mohegan trickster, corresponding in position to Eastern Algonkin (Passamaquoddy and Micmac) Gluscap,[1] and central Algonkin (Otchipwe, Menominee) Nanabozho, Mänäbush. Tcā'namīd is said to mean "glutton." Professor Prince supports this translation by his analysis.[2]

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[1] Cf. Gluscap the Master, C. G. Leland and J. D. Prince. New York, 1902.

[2] Reference (f), p. 107.

Employing the newly invented catch-words for mythological motives, we recognize in these few tales the widespread American themes of the unsuccessful imitation, the magic flight, the vivifying forces and the trickster tricked. The themes of some of the tales given, undoubtedly show European influence.

Tcā'namīd Wins the Eating Match.[1]

Tcā'namīd disputes with another over his eating capacity. They agree to hold a contest. Tcā'namīd fastens a bag under his shirt. A barrel of soup is brought. When they begin, Tcā'namīd secretes the food in the bag instead of eating it. When his opponent gives up, Tcā'namīd challenges him to stab his stomach and dies.

Tcā'namīd Squeezes the Stone.[2]

Tcā'namīd challenges an opponent to a contest of strength. He boasts that he can squeeze water out of a stone. He takes a lump of dough instead of a stone, climbs a tree and squeezes water out of it. The people are deceived. His opponent takes a stone, climbs a tree and squeezes the stone so hard that it cuts his hands and he has to come down.

Tcā'namīd Killed by a Woman.[3]

Tcā'namīd abducts a girl and makes her his wife. She plans to desert him. She makes dolls and puts them about the house in corners with a little dried dung near each. A larger one she places in her bed and defecates near it. She puts a mortar, pestle and some eggs in a canoe and escapes when Tcā'namīd is absent. After she has gone, he returns and discovers her absence and the dolls in the house. Every time he turns his back one of the dolls screams. When he searches, he finds the large doll in the bed and strikes it with a club, thinking it is his wife. This doll screams louder than the others. Tcā'namīd sets out in pursuit of the woman. He follows her in a canoe and gains on her. When she sees this, she throws out the mortar and a bar of mortars obstructs his way. He crosses this and gains again. She throws out the pestle and a bar of pestles hinders him. He crosses this and gains on her again. She throws out the eggs and a bar of eggs is formed. He crosses this, and for the last time she takes a hair from her head, which becomes a spear, and kills Tcā'namīd with it.

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[1] Cf. Journal of American Folk-Lore, Volume XVII (1904), pp. 183–184.
[2] Cf. Journal of American Folk-Lore, Volume XVII (1904), pp. 183–184.
[3] Journal of American Folk-Lore, Volume XVI (1903), p. 104.

The Scaticook Indians.

Mention should be made here of a small band of fourteen Indians known as Scaticook (also Skaghticoke) in Litchfield County, Connecticut, on the Housatonic River, who are closely related to the Mohegan. This band I visited in 1903 and 1904. The only results obtained were a small vocabulary, some ethnographic specimens and a few items of ethnology.[1] A brief account of the tribe and the list of Indian words with commentaries of Professor Prince, have already been published.[2] The nucleus of this tribe was made up of Hudson River Mohican, as was evidenced by the vocabulary, and recruited from neighboring Connecticut tribes among whom Mohegan and Pequot figured largely. The dialectic affinities of this composite tribe, however, are evidently with the Delaware to the west, rather than to the Mohegan to the east.

Several references to the Scaticook have been made before in this paper and some of their tools described. The description of a few other specimens and a few additional ethnologic facts will be given. What I was able to secure appeared to exhaust the store of knowledge of the fourteen individuals then on the reservation.

The Indians made an annual emigration from their inland home on the Housatonic some forty miles down the river to Long Island Sound near Bridgeport, for the purpose of obtaining stores of shell fish. The old trail is remembered to have followed the eastern shore of the Housatonic down to the Cat's Paw Rocks, near New Milford, where it crossed to the west shore and thence led to salt water. Quantities of shell fish were brought back by the Indians on their return trip each fall. The journey took two days and one night.

A bow and arrows, some baskets and a mortar and pestle formerly in the possession of James Harris, who claimed to be a full blood, afford the basis for description. The bow was a simple stave, rudely rectangular in section and about three and a half feet in length. The string is attached to a short notched stub at the ends of the stave. The arrows were of the unfeathered blunt-headed type. A basket resembling in shape, the bark buckets or pails of the northern tribes is commonly made and sold by the Scaticook. The bottom is slightly wider than the top. The weave of the bottom is of the simple checkerwork pattern, the side being filled in, in

[1] Averages of measurements made on two Scaticook individuals in 1903, give the following: Value Kilson (part white, 88 years), cephalic index 81.2, facial index 85; Jim Harris (full blood (?), 54 years) cephalic index 81.2, facial index 86.

[2] Cf. reference (d)

simple alternate twill with fine maple splints.[1] The mortar was made of a plain log and stood about one and a half feet high, with plain sides. The pestle was of wood with the hand grip in the middle, for both ends, as Harris stated, were employed in pounding. Dug-out canoes were made until several generations ago.

Nothing in the way of custom or belief was remembered by any Scaticook except that, more than fifty years ago, they elected a "queen" and that upon that occasion she was crowned with a silver headband and wore an Indian costume. Harris also stated that the Indians formerly believed in the magic power possessed by individuals to transport themselves at will, to effect their designs by wishes, and to practice other things, included under witchcraft in general. There were localities, he stated, where the Indians, in passing by, made offerings of food or property for the purpose of appeasing the demon believed to reside there.

The former hostility of the Iroquois toward these Indians still lingers in their memory. Rather strangely, the salutation in vogue at Scaticook was given as sē'go which is ostensibly borrowed from the Iroquois.

The Western Niantic.

The location of this tribe was southeast of the Mohegan on Long Island Sound. At an early time, the Niantic (Nayàntikuk, Point of Land People) probably occupied the shores of this body of water from the Connecticut River eastward to the Pawcatuck which divides Connecticut from Rhode Island. If historical evidences are correct, the tribe was cut in two by a southerly invasion of the Pequot. The eastern section naturally coalesced with the neighboring Narragansett and became separated from the western section which fell under Pequot control. The eastern Niantic thenceforth remained identified with the Narragansett and were lost sight of. The accompanying notes refer solely to the western Niantic who retained an independent existence until about fifty years ago. The territory of the latter extended from the Connecticut River eastward along the Sound to the Niantic River. Their principal village was at Black Point, south of the present town of Lyme. The village extended along what is now known as Crescent Beach and the Indian burying ground was a short distance back from this.

There was another village near the present town of Niantic where the

[1] Cf. Southern Workman, Volume XXXIII, Number 7, pp. 383–390, (1904) where W. C. Curtis has an interesting article in which shapes, weaves, and designs of western Connecticut Indian baskets are figured and discussed.

Niantic River joins the Sound.[1] The western Niantic did not extend far inland. They were apparently a small and unimportant tribe numbering only one hundred in 1638, and eighty-five in 1761.[2] Until recently they occupied a reservation at Black Point but, since the last claimants have died, nothing now remains of it. Some Niantic emigrated with other Connecticut Indians to Brotherton, New York, and thence to Wisconsin. The last three men surviving at Black Point were Sam Sobuck, Wawkeet and Zach Nunsuch; all presumably of unmixed blood. One woman, Mrs. Henry Mathews (Mercy Nunsuch) who was bound out to service among the Whites when a child, married a Mohegan and still lives with her husband's people among whom she has children and grandchildren. She is a full blood Niantic and the last of her tribe. The few historical and ethnologic facts presented here were obtained from Mrs. Mathews and her nephew Albert Nunsuch, while the other scattered bits of information came up from time to time at the Mohegan village. Hitherto, nothing has been recorded of Niantic ethnology, and the original sources, outside of possible ones among the Brotherton Indians of Wisconsin, may be considered as practically exhausted.

Owing to the fact that Mrs. Mathews left her people at the age of seven, she recalls nothing of her native language save one term: buskacâzạn, to fall down. The cognate Mohegan term is buckạⁿzitiásạn. Both the living Niantic and the Mohegan assert that the two languages were mutually intelligible in part when spoken slowly, but that the Niantic were characterized by having weak, high-pitched voices and a high intonation.

The Niantic spent the spring and summer seasons near the sea shore at Black Point where they fished and cultivated a little ground, chiefly raising corn and beans. In winter, they moved back into the woods where they could keep warmer and where firewood was easier to get. The permanent house or wigwam was made of logs and planks. Logs formed the sides. Inside and out, between the logs, the spaces were smeared with a kind of plaster consisting of clay thoroughly mixed with pounded clam and oyster shells. Wawkeet was the last Niantic to have occupied one of these houses, and A. S. Nunsuch, now living, remembers helping him renew the chinking of his house in the manner described. The roof was of planks, over which quantities of brush were thrown. The enclosure formed one room without windows. The floor was laid with boards. At one end of the roof an opening was left as an exit for smoke. Directly beneath this opening was the

[1] On the eastern bank of the Niantic River, a short distance north of the Railroad bridge, an unexplored shell heap is to be found. The wagon road cuts through a portion of it.

[2] For historical and statistical data, cf. Handbook of American Indians, part 2, Bureau of American Ethnology and De Forest, History of the Indians of Connecticut.

fireplace. At the end opposite the fireplace was the door. When the family was away from home, it is said, a cross-stick and support were laid across the door opening, as a sign to forbid entrance. On one side of the house were two beds which consisted of scaffolds made of slats supported on crotched uprights and covered with bedding. Personal effects were kept in large covered baskets which will be mentioned later. The mortar and pestle were used in pounding up corn. The mortar was a log hollowed at one end, and the pestle a long stone, both being similar to those of the Mohegan. The pestles were usually elongated water-worn pebbles which were found along the beaches. The Niantic are said to have carried on some trade with their neighbors by means of these pestles. They would obtain suitable stones and leave them on the beach to be rolled together and ground smooth by the waves.

Mr. Nunsuch who was born at Niantic and who later removed to Mohegan offers the following information which applies to the Niantic and the Mohegan as well. Bowstrings were made of strips of twisted rawhide or strips of deer sinew. Arrows were often tipped with an iron nail, in later days, the end of the nail being inserted into the end of the shaft where the pith had been removed. Archery was kept up by boys and men until lately for purposes of amusement, small game hunting, and betting on marksmanship. The Niantic boys were taught to hold the bow vertically in the left hand with the forefinger resting on the poised arrow. The nock of the arrow was held between the first and second fingers of the right hand with the thumb over the arrow nock, the tips of the first two fingers catching on the bow string. This release is similar to that recorded of the Eskimo except that the thumb is employed. For a quiver the men made a rather long narrow basket of splints which was carried suspended from the shoulder.

There are a few objects of Niantic manufacture, whether exclusively of Niantic origin or not, which ought at least to be described here.

A type of storage or trunk basket was fairly common in their wigwams, being used in a general way for the reception of personal property and provisions. Some of these baskets are still to be seen around Niantic and several were formerly at Mohegan. In size, they averaged about two feet in length, eighteen inches in width and a foot or so in height, the sides all being straight. The warp and woof are composed of thin-shaven maple (?) splints about an inch and a half wide, interwoven in the simple checker-work pattern. A telescope cover, almost as large as the body of the basket, fits down over the top, allowing a considerable extension of its holding capacity. In the center of each of the four sides, on all of these baskets seen, is a conventional design painted in black and red or pink (Fig. 33).

Beaded bags are remembered by Mrs. Mathews who at times, manu-

factures a few, after an old model. They are about six inches wide and six inches long, and rounded at the lower ends. Over the opening is a drop flap decorated with beads. A simple string of beads serves as a handle or carrier. They are intended for women's use. The modern material is, of course, of European make and the beads are the ordinary trade beads, The surface decoration of these bags usually consists of flowers and leaves, some of them more or less conventional. Daisies, black-eyed Susans, leaves, hearts, and forget-me-nots, are the most commonly seen. The beaded border is also general.

In how far the eastern flower designs are entirely of European derivation is a question about which there seems to be little actual knowledge. As Indian products, however, generally found throughout the Algonkin tribes, they deserve a comparative and analytic investigation. As will be seen, the Niantic and Mohegan flower figures resemble those of the other eastern and northern tribes, with a few characteristic minor variations.

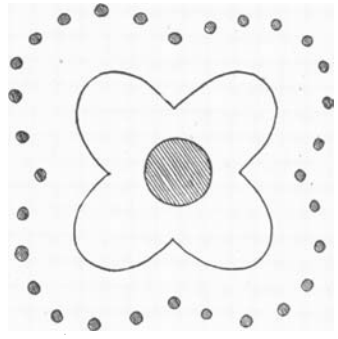

Fig. 33. Basketry Design.

As regards social organization and customs in general, nothing could be obtained. A short account of burial is all that Mrs. Mathews recalls. The dead were buried in the ground in a sitting posture. Objects, weapons, clothing or utensils, which the deceased was fond of in life were buried with him. Besides these, a mess of corn and beans, succotash, was placed at the grave and left to be consumed by the ghost. Mrs. Mathews remembers that an old white man used to come, after Indian burials, and make a meal on the succotash left at the grave. When the Indians would return and find this food gone, they were greatly pleased at the thought that the ghost had accepted and eaten it. The living are said to have feared the possible evil which ghosts could bring upon them.

Another custom which Mrs. Mathews mentions was the prohibition of marriage out of the tribe, applying to the females. Should a woman marry a stranger, she had to leave the place and forfeit her inheritance. However, when her husband died, she was at liberty to return. Owing to this practice, all the surviving Niantic were of pure blood. Whether this regulation had any bearing on the tribal sociology or whether it was merely a development due to colonial pressure, it is hard to conclude.

The only fragment of lore which could be obtained is a short historical account of an attack on the Niantic village at the mouth of the Niantic

River. A short distance from the river there is a ridge of rock in which is a small cavern known locally as the Devil's Den. In this, a band of Niantic retreated on one occasion when hard pressed by an enemy, some say Mohawks. Fortunately, expecting a siege, the Niantic carried some mortars and pestles with them, but they had no corn. The enemy, unable to dislodge them, settled down outside to starve them out. Soon, however, they heard the sounds of corn pounding and merriment from the cave and thinking the Niantic were provided with grain they gave up the siege and left. Local traditions attributes mysterious noises in the cave to the Devil.