

HISTORICAL GLEANINGS
 FROM OLD-TIME MAPS AND DEEDS
 BY
 PERCY M. VAN EPPS

BEING THE SECOND REPORT
 OF THE
 TOWN HISTORIAN

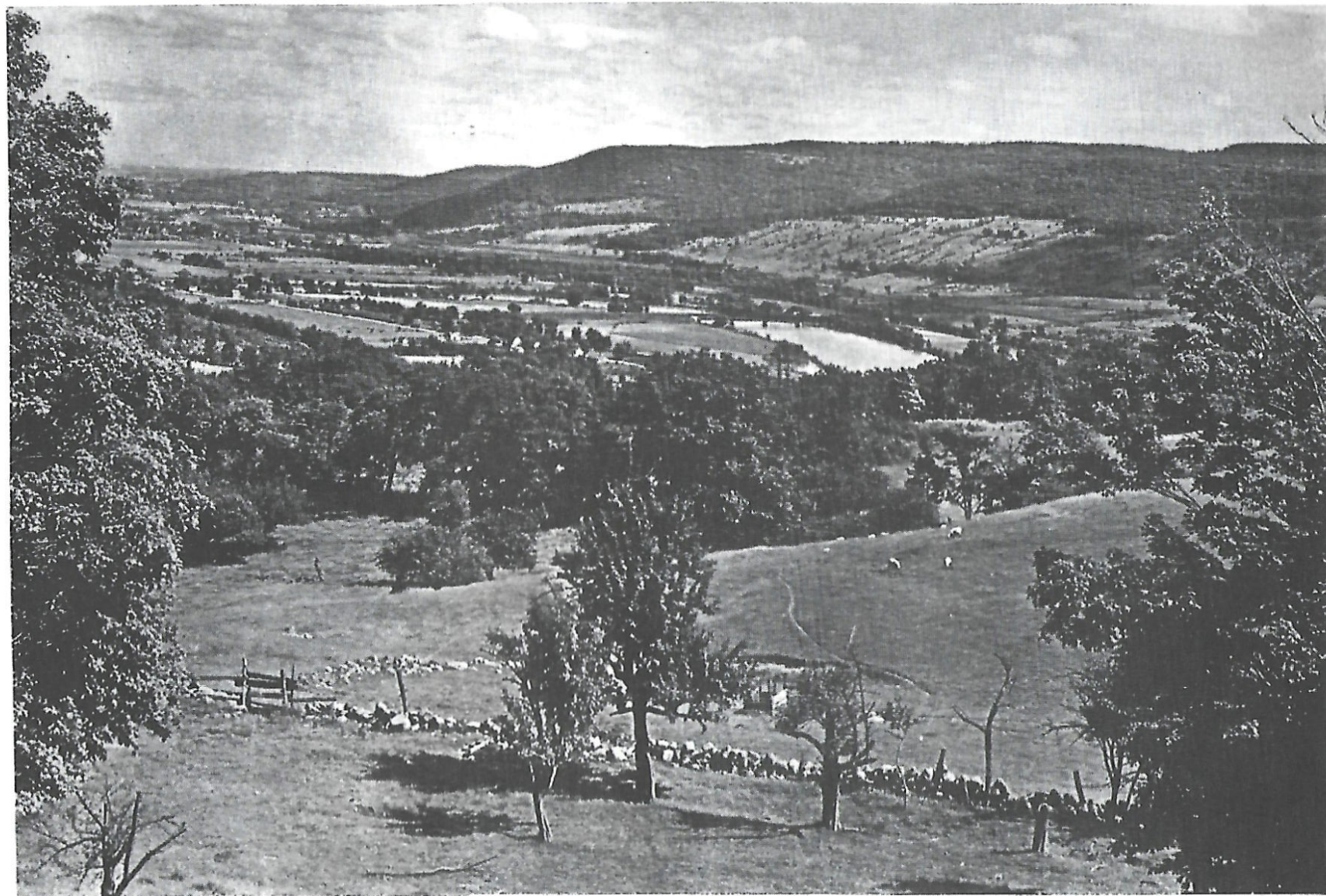
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"Then Darius the king made a decree,
 and search was made in the house of the
 rolls, where the treasures were laid up in
 Babylon. And there was found at Achmetha,
 in the palace that is in the province of the
 Medes, a roll, and therein was a record
 written:"

---- Ezra VI:I,2.

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SUBMITTED TO THE TOWN BOARD
 OF GLENVILLE, SCHENECTADY COUNTY,
 NEW YORK
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Looking east from Touareuna Hill

HISTORICAL GLEANINGS
FROM
OLD-TIME MAPS AND DEEDS

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MUCH can be learned from a careful perusal of the old-time land grants, deeds and maps of that part of the Mohawk Valley embraced in the present town of Glenville, as well as from those covering the nearby regions both east and west.

These curious and interesting old documents now and then come to light from long-forgotten bundles of papers, perchance an attic find from some hairy, skin-clad trunk well-studded with brass nails sometimes disposed in a pattern giving the initials of its owner who years ago was laid to rest in one of the many farm burial-plots now neglected and overgrown with vines and brambles.

Study of these papers, not a few of them in Dutch, often tattered, creased and worn, sometimes mouse-eaten and nearly always illegible in part, is sure to tell us of quaint customs of the past. In nearly every case such perusal will also reward one with some odd or obsolete word, like the term *Message*, for instance, often used in old deeds and other legal papers to describe a dwelling-house with its outbuildings and close-adjointing lands. Or there may appear a long-forgotten place-name, more or less fit, given by the early settlers to some hill, stream or other natural feature. Or, it may be, a name by which the Mohawks or their predecessors, the Algonkins, knew these landmarks; names bestowed long before the coming of the sturdy folk from the lowlands of Holland and the other countries of western Europe--Indian place-names nearly always rich in meaning, but sometimes of puzzling association. For example, *Te-quat-se-ra*, (Place of the wooden spoon) the name by which the redman knew a stream flowing from the Glenville hills into the Mohawk, about five miles west of Scotia. On the maps of today it is the *Verf Kill*.

The boundaries described in the deeds given to the early settlers in the valley were not always based on actual survey and are often rather indefinite. For instance; Starting at a certain point on "the river of the Maquas," (the Mohawks), following the river east or west as "it winds and turns," as one old document quaintly puts it; thence following some stream emptying into said river, to the top of the big hill; thence across country at almost any angle one might choose, to some other stream, which, followed for a distance greater or less, brought one again to the river and to the starting point, or "Place of Beginning." A deed drawn in 1790 gives as one of its boundary points, an "Old Indian fence." Another, an original grant to one of our Glenville farms, a quadrangular area, whose south boundary was the Mohawk River, after more or less definite-

ly describing the east and west lines thereof, for the fourth, or northern boundary, reads in effect, the crest or top of the hill, or as much of the hinterland as the new owner cared to claim or hold. Under the terms of this grant, if upheld by the courts, the holder might claim a narrow strip reaching northward to an indefinite limit.

Indefinite boundaries these, sometimes giving Indian place-names, seldom spelled twice alike by the writer of the deeds, and such that might and often did lead to dispute and trouble. For the Indian often had a common name for streams, notably the Chaughtanoonda, the little stream flowing through the Wolf Hollow, which had an equivalent in the Chuctenunda rising in Duanesburgh and flowing into the Mohawk at Amsterdam; and the stream from the north joining the Mohawk at Amsterdam is likewise known as the Chuctenunda -- an Indian name said to mean stone houses or stony places. On this point Colden, in a New York land report of 1732, pertinently said:

"There being no previous survey of the grants, their boundaries are generally expressed with much uncertainty, by the Indian names of brooks, rivulets, hills, ponds, falls of water, etc., which were and still are known to few Christians; and what adds to their uncertainty is that such names as are in these grants taken to be the proper name of a brook, hill, or a fall of water, etc., in the Indian language signify only a large brook, or high hills, or only a hill, or fall of water in general, so that the Indians show many such places by the same name. Brooks and rivers have different names with the Indians at different places, and often change their names, they taking the name often from the abode of some Indian near the place where it is so called."

In this connection it is said that New York suffered more than any other state in the Union from the legal entanglements growing out of the carelessness and abuse attending the granting of these early patents.

THE COMFORT PATENT OF 1703

The document granting land to Geraldus Comfort, or Cambe-
fort, offers a good example of the hazy and indefinite description of boundaries. This patent was granted in 1703 by Queen Anne to a small tract of land just west of Hoffmans Ferry and it is often mentioned in histories of the Mohawk Valley. The document, yet in the possession of a Glenville family, is still well preserved. It is neatly though rather fancifully written on parchment and abounds in old-time legal terms and endless repetitions, the writer making use of every word he could think

of to express his meaning. But its actual description of the land granted is very meager, also like many other deeds to land in this region it mentions no fourth, or north boundary whatever to the tract in question. It read in part as follows:

"Anne by the grace of God of England Scotland France and Ireland Queen Defender of the Faith &c.. To all to whome these presents shall come or may Concern Greeting. Whereas our loving Subject Geraldus Comfort hath by his petition presented unto our right trusty and Wellbeloved Couzin Edward Viscount Cornbury Cap; Generall and Governor in Cheif. of the province of New York and Territories depending thereon in America &c. pray'd our Grant and Confirmation for Twenty acres of land lyeing near Schenectady on the north of the Mohocks River beginning from a place called by Indians Kaquarajoone the Westerly Bounds of the patent granted to the Town of Schenectady running up westward along the river to the Limitts of the Land of Carell hansen formerly belonging to henry Cuyller dec'd."

The "Carell hansen" mentioned in the grant was Karel Hansen Toll, said to have been of Norwegian birth, the founder of the Toll family at Scotia and Beukendaal. Toll afterwards acquired the land embraced in this Comfort patent, for the consideration of a horse and a cow. In 1721 Toll conveyed this land and other adjoining tracts by deed of gift to Neeltje, his daughter, and her husband Johannes Van Eps (Van Epen) of Schenectady, son of Jan Baptist "the Interpreter," and grandson of Johannes who with his wife was killed in the massacre of 1690.

The name "Kaquarajoone," mentioned in the Comfort grant, was merely another of the many spellings met with for the hill Kinaquariones. (She arrow-maker.) When the first daring white explorers followed the course of the Mohawk, passing up the north side of the stream, they were soon confronted with the bulk of the Kinaquariones, a great natural barrier seemingly denying further advance to the westward; a wooded, rocky nose jutting well out to the river's bank, with barely room for a footpath. Indeed, it was with great labor that the first wagon road, afterward the great Mohawk Turnpike, was carried through this barrier, and when, more than a century later, in 1835, the Utica and Schenectady Railroad was built, there was much blasting and removal of rock to make room for both the turnpike and the railroad.

Sir, William Johnson recognized the Kinaquariones as a very noticeable feature in the landscape of the valley, for, in a letter addressed to Hugh Wallace, dated May 26, 1769, he speaks of it as a proposed new western boundary for Albany County which at that time it was proposed to divide. In this letter he says: "The only rational boundary that has appeared to me & all that I have conversed with, would be at the west bounds of Schenectady

Township which is a well known place where there is a good natural boundary."

Other early writers have noticed and commented on the prominence of the barrier of the Kinaquariones. The Hon. James Duane, New York City's first mayor under American control, in a legal brief prepared in 1776 for the conduct of a suit involving the title to certain lands, gives a copious description of the boundaries of Glenville, then a part of Schenectady Township. Of the Kinaquariones, which he spells "Canaquariounes," he says:

"Canaquariounes is equally notorious. It is a Hill or Eminence opposte Harman Vaders. * * * * That the Hill or Eminence is the true boundary intended by the grant will be manifest from the following Considerations ---1st The Hill is a very singular object --- gradually decreasing towards the River.* * * * IIldly This Hill for the Space of five Chains comes so close to the edge of the water that it was necessary to cut thro' its side to gain the Passage or highway, leading thro the country on the north side of the river."

The "Harman Vader," mentioned by Duane, was Harmanus Vedder, an early settler on the south side of the river, nearly opposite the Kinaquariones, or at the present hamlet of Pattersonville. Here, about 1790, Vedder established a ferry which bore his name until 1835 when it was changed to Hoffmans Ferry, the ferry rights being bought in that year by one John Hoffman.

It was under the eastern flank of the Kinaquariones, in the wooded and dark valley of the brook, Chaughtanoonda, that the Mohawks, in 1669, following the unsuccessful attack on their palisaded village of Gandawague, some eighteen miles up the river, by the allied Algonkian nations of New England, had their last and decisive battle with this, their ancient enemy.

Here, trapped in the narrow vale of the Chaughtanoonda, with the wily Mohawks both in their front and rear, the discouraged Algonkins, surprised and ambushed on their hurried retreat from the Mohawk village, which for several days they had vainly tried to capture by assault, furiously fought for their very existence the whole of that long August day till the creeping shadow of the massive Kinaquariones cast a veil of darkness over the narrow defile. Under cover of the night the remnant of the little Algonkian army managed to silently evade the guard set by the Mohawks, if, indeed, any such watch was made, and hurriedly took the great and ancient cross-country path leading to their country. Major Gookin, then Indian Commissioner for the English colony of Massachusetts Bay, records that the Algonkins had about fifty of their principal leaders killed in this fight, including their great sachem, Wampatuck,

sometimes spoken of as Chikataubut, and that the remnant of the army suffered much from chagrin on their return.

In recent years a number of interesting finds have been made at the Kinaquariones; implements and weapons of stone, said by authorities all to be of Algonkian make. These, however, antedate the fight of 1669, for we know that at this period both the Mohawks and their opponents were well-armed with guns procured from the Dutch and the English despite laws prohibiting such sale. Recently it has been shown that the Kinaquariones was formerly and evidently for a long time an important center of an Algonkian culture. Here, several primitive paths diverged, the greatest of these being a path leading from the Mohawk, up through the rugged defile of the Wolf Hollow and thence directly across to the Hudson River, near Stillwater, running in this part of its course, several miles north of Schenectady. From the Hudson, this path, trodden by many primitive nations, passed by way of the valley of the Hoosic to the coastal regions. Another path, according to Gen. J. S. Clark, an authority on Indian trails, branching from the greater path at the upper end of the Wolf Hollow, ran in almost an air-line northward to Jessups Landing on the Hudson River. This was the path taken by Kateri Tekakwitha, the "Lily of the Mohawks," in her flight from her home in the Indian village of Gandawagué, seeking refuge among her relatives at Sault Ste. Louis, Canada, hotly pursued for miles by her irate uncle, the Mohawk chief, his gun loaded with three bullets, he being angered at her firm adherence to the doctrines taught by the Jesuit missionaries. This successful flight of that famous Indian maiden, in 1677, was planned and carried out by an Indian chief known as "Hot Ashes."

A FLAT ROCK IN A SALT LICK

The early surveyors of the region, laying out the bounds of a plot of land, often chose a more or less prominent object, either natural or artificial, as an indicator, or "finder," if we may so call it, pointing out the actual "Place of Beginning," the real starting-point of the survey in hand. In one deed seen, this finder was the northwest corner of a dwelling-house. Going from that point so many feet and inches in a given direction by the compass brought one to a certain wooden fence-post, the actual starting-point of the survey.

Another indenture, made in 1821 between Bernard Cramer, Benjamin Lovett and Peter H. Brooks as Trustees for the newly-created Town of Glenville, transferring a tract of woodland of $27\frac{1}{2}$ acres to David Low, mentions as a finder for its survey, "A flat rock in a Salt lick," distant 4 chains and 20 links from a marked, black-oak tree, the actual place of beginning.

The various objects thus selected by the surveyors of that period doubtless seemed to them to have sufficient permanence so that if in future years a resurvey became necessary, there would be no trouble, with the original deed in hand, to find the proper place of beginning. As a matter of fact this belief did not always prove true. Houses burned or were torn down, were sometimes moved from their original sites and from time to time various additions or changes were made, making it difficult to determine with the exactness required in a survey which was the particular corner of the structure, mentioned in the deed; a change of this nature actually took place on the premises first mentioned above.

The flat rock, given as a finder on the old land map, is a time-worn mass of shelly slate some ten feet long, half as wide and about three feet thick. It has been loosened from its native bed on the nearby hillside, probably by glacial action, afterward sliding down the slope, coming to rest in the muck of the spring, or salt lick as it is called on the map. Regarding the permanence of this rock as a finder, while indeed it probably remains today much as at the time of the survey, yet it is easily conceivable that at any time it might be broken up and entirely removed, should the owner of the land wish to pipe the water of the spring to some other point. No trace remains of the "marked, black-oak tree," the actual "place of beginning" of this old survey; not even its stump can be found.

As to the designation, "salt lick," given in the survey of 1821, springs and their pools of overflow whose waters held iron, salt, sulphur, magnesia and other mineral matter in solution, were commonly known by the early settlers of the region, as deer licks, salt licks or powder springs, for it was soon noticed that such springs were much resorted to by wild animals. The Indian residents of our town, the various Algonkian nations, well knew of the peculiar attraction these springs had for the denizens of the forest. This is plainly shown by the numerous flint arrowheads and other weapons of the chase often found when ground surrounding such springs is broken by the plow or by ditching operations. And here it may not be deemed far afield from our subject to record a notable example of a find of this nature. This occurred more than half a century ago at a deer lick quite near the great Algonkian crosscountry path, in the western part of the town. When the area surrounding this spring or deer lick was first put under the plow and harrow, a surprising number of flint arrowheads was disclosed; missiles aimed by the redman from the concealment of the former encircling forest, but which had overshot or missed their mark.

From the happy find, in a package of time-worn papers, of this land map of 1821, not only do we learn that the "Powder Spring," as it has been called for the last seventy-five years -- a spring of some little local note, situated at the northern base

of the Glenville hills-- was formerly known as the "Salt Lick," but also this old map shows the course in part of an early westward extension of the main highway leading from the Sacandaga Road to the village of Glenville. This former and well-nigh forgotten extension is shown diverging from the highway as it exists today, at a point about one-fourth of a mile east of the village, running thence towards the west border of the town, in its course, following the crown of the ridge or higher ground lying about midway between the village and the sharply-defined base of the hills; indeed, it closely followed the great cross-country Indian path previously mentioned in this paper. It is known that the first settlers of this part of Glenville, in seeking location for their homes, closely followed this old Algonkian path through the heavy pine forest, cutting it out wider for the passage of teams and wagons, and at various points making clearings wherein they built their houses; as squatters at first, though when a general survey was made of the region many of these pioneer settlers secured actual legal title to the lands they had chosen.

QUIT CLAIMS AND PEPPER-CORN RENTS

The stipulated payment of a yearly quit rent, as it was termed, patterned after the leasehold system of Great Britain, a survival of the feudalism of the old world, which custom certain ambitious proprietors, having in one way and another become possessed of large grants of land, tried to implant on American soil, for many years caused much trouble in certain sections along both sides of the Hudson. Notably the famous Anti-rent War in the Van Rensselaer Manor, which began shortly after the death of the elder Van Rensselaer in 1839 and continued thereafter until 1845 when it was brought to an end by military force and a general compromise between landlord and tenants. In Delaware County and in one or two other places bloodshed followed armed resistance to the collection of this hated form of land rent.

The troublesome quit-claim clause was written in the larger part of the deeds given for lands in the district of Schenectady, which, though it remained a township of Albany County until 1809, became in 1798 an incorporated city with Rotterdam as its third ward and the entire area of the present town of Glenville as its fourth ward. However, it is a matter of history that here was the only place in New York State where quit rents were not due and paid to the lord of the manor. The roads of old Schenectady never resounded to the tramp of armed men escorting the hated collector of quit rent, as did those of the neighboring region of the Helderbergs, in the Van Rensselaer Manor. In the township of Schenectady, and afterwards when it became a city, these rents were due to a board of trustees who sold tracts of land, issued deeds therefor and collected quit rent -- when they could. No

one seemed to know by what authority these trustees acted, nor did it seem that they were responsible to any one for the funds received by them. Year after year for well-nigh a century there was continued litigation over matters connected with the quit rents and it is said that not one of these suits was ever determined.

Some of these quit rents were to be paid in money at so much per acre. Others called for the payment of a certain number of pounds or bushels of wheat each year. One deed demanded the annual payment of three boards, while another called for but seven-eighths of a board. Three pepper-corns was the stipulated yearly quit rent of others; this odd demand appears in many old deeds. One grantor asks for but one pepper-corn. On those parts of the Van Rensselaer Manor first settled, the annual quit rent was usually ten bushels of wheat for each hundred acres of land occupied, together with four fat hens and a day's work with a team of horses or yoke of oxen, for a farm of any size. The proprietors of the Duane estate in Duanesburgh were somewhat more modest in their demands, asking for but one pair of fat hens each year.

When in 1820 Glenville was set apart as a separate town, three trustees were elected to look after the "quits" held by the town. This board of trustees chose their own clerk and treasurer. This system continued from the formation of the town until 1873, when it was abolished. Unlike the earlier quit rents of the nearby Van Rensselaer Manor, those of Duanesburgh and some of those collected by older Schenectady, the quit rents due in the newly-formed town of Glenville were all to be paid in money. A handbill, or printed form, blank as to year of issue and place of collection, issued by the trustees of Glenville, reads as follows:

"NOTICE.--- The Board of Trustees of the town of Glenville, will meet on the first Monday, Tuesday and Wednesday in December next, at the following places, for the purpose of collecting Quit Rent and Interest due them, viz: on Monday at the house of * * * * * on Tuesday at the house of * * * * * and on Wednesday at the house of * * * * *. All persons interested are requested to be punctual in their attendance, and be prepared to adjust their accounts.

BY ORDER OF THE BOARD

* * * * * Clerk & Treas'r.

Glenville, * * November, 18**."

Despite this notice duly filled out and posted, addressed to "All persons interested," it is well known that there were many in Glenville, whose deeds held the quit-claim clause, for reasons of their own failed to be much "interested" thereat,

and that there was much laxity in the collection of this obnoxious and antiquated form of fee-farm-rent, as it was formerly called in England.

Quit rent against some of our Glenville farms was also held by the city of Schenectady, the aggregate of such rents against lands in its old fourth ward, now Glenville, being about equally divided between the city and the new-formed town at the time of its separation in 1820. As late as 1919 an old quit-rent claim against lands in Glenville was commuted and finally extinguished by the payment of the sum of 114 dollars to the treasurer of the city. This payment, however, was neither sought nor demanded by the city, but was voluntarily offered and made, in order that an absolutely clear title might be given for the premises in question. The city treasurer and his corps of expert assistants admitting that any claim that Schenectady might have under this "antique rent arrangement" was "exceedingly shadowy and sketchy. A local paper announced this unusual event in bold headlines: "114 dollars to city from Glenville is like gift from the gods.

As to the payment or rental for the land near the Kinqua-riones transferred to Geraldus Comfort by the patent or grant given by Queen Anne in 1703, the only stipulation that appears in this curious old document, reads as follows:

"YIELDING rendering and paying therefor yearly on the feast day of the nativity of our blessed Saviour the rent of Twelvepence Currant money of New York in lieu and stead of all other rents services dues duties and demands whatsoever."

Just what especial service Comfort had given the province or the home government that he should receive this small grant without any material payment therefor is not known, for the rent, and that perhaps never paid, nor even expected.

THE FALL TREE KILL

From a land map made by an unknown surveyor in the early part of the last century showing the boundaries of several farms in the north part of Glenville -- an area traversed by the Sacandaga Road -- we learn the long-forgotten name of a little stream rising on the northern slope of the Glenville hills and joining the Crabb Kill, a tributary of the Aalplaats, but a few hundred feet west of the Sacandaga Road. Thanks to this well-preserved map which recently came to the light of day we now know that this little stream was called by the pioneer settlers of the region, the Fall Tree Kill. Happily the use of this odd name is being revived.

The Fall Tree Kill, at least in the upper part of its course, is but a wet-weather stream, due, of course, to the clearing of

the original forest growth on the hill-sides above. In early days doubtless it ran the whole of the year. Now, it often goes dry in the summer time, but in the spring and fall noisily courses over the slates and shales in its bed; especially so where it runs under the newly-built concrete road leading from the Sacandaga Road to the village of Glenville. Here, at the south side of the bridge, plunging over an outcropping ledge of slate, the foam-flecked cascade swollen by the melting snows of spring was formerly called the Buttermilk Falls. A name often given to cascades.

Just how the Fall Tree Kill got its odd name is not known. Some have thought that beside the low waterfall at the crossing there stood a prominent tree — a landmark in pioneer days marking the way over the little stream when the present road was yet a bridle path through the woods. Others have suggested, which seems more likely, that a large tree had here fallen across the gully, or had been felled by design in such a manner that it served as a footbridge -- perhaps by the Indians, before the coming of the white man. Fiction dealing with pioneer days abounds with these tree bridges, and doubtless many such were really in use.

About half a mile west from the Fall Tree Kill there was in former days a road running north from the present main highway. This was the Scoon Road, so called. The only part of this road now open leads to the farmhouse occupied by Omie DeGraff. Following the course of this old road, which was on the tract covered by the land map spoken of, one comes to the site of an early brick-yard owned and operated by Simon I. Van Patten, a well-known builder in upper Glenville. Here was burned the brick for several of the older farmhouses in the vicinity. Van Patten was the architect and builder of the Dutch Reformed Church in the village of Glenville, erected in 1812-13, the second church edifice built in the town, the first being the "Church at the Woestina" at Vedders Ferry, afterwards Hoffman Ferry. This church, built about 1790, was taken down some time between 1810 and 1815 and rebuilt on the south side of the river, in the town of Rotterdam.

Beyond Van Patten's brick-yard and just across the Crabb Kill was the Scoon house, its very site being shown on the old map by the tiny pen-picture of a house, inscribed "Rob't Scoon Dwelling." We learn from the map, however, that the premises was jointly credited to Scoon and one Patrick Rob; neither of these family names in evidence in this part of the town during the past century.

From the Scoon house this old road is said to have continued northward through the woods until it joined the Sacandaga Road, somewhere near the county line. When this part of Glenville was first settled, at the time of the War of the Revolution, or shortly before, many roads similar to the Scoon Road were cut through the heavy primitive forest, mainly of pine, covering its

hills and valleys. More trails -- some of them well-nigh impassable, if tradition be true; wood-roads leading far back into the forest, perchance to a lonely clearing dotted with fire-blackened stumps surrounding its log house, though it is a matter of history that the greater number of farmhouses first built in this community were framed structures. In the course of time as the region became more thickly settled many of these early roads were abandoned, but others, improved and straightened became the highways of today--straightened, for when first tracked and hewn through the woods they swerved to right or left to shun some great moss-covered glacial boulder or ledge of rock, a hillock or perhaps a tangle of wind-fallen trees, and when built through a low or swampy tract they were often paved with a continuous layer of logs and poles, laid crosswise -- a corduroy road. On some of our main-traveled roads these old logs occasionally come to light, lopsened and rooted from their bed by the powerful road machinery of today.

The tract covered by the land map from which the foregoing data was drawn, embraces the DeGraff, Alsdorf, Yager, and Lynk farms of today, also the lands owned by the heirs of Julius C. Groot. The Yager farm, formerly owned and occupied by John Low Groot, son of Julius C., is shown under date of 1795 as the property of Abraham Lighthall, transferred in the early years of the next century to James and David Low, emigrants to America, from Kirkcaldy, Scotland, in 1802-04. The Lighthalls were a prominent family in early Schenectady and in Glenville; no less than seven of that name are listed as soldiers in the War of the Revolution.

Another old land map -- a recent find -- apparently copied in part from the earlier map also shows the course of the Fall Tree Kill, and under that name, but with the added explanatory legend, "Run of Water." The use of this term, "Run", in describing a brook or stream has aroused some little discussion of late, the author of a monograph on the place-names of streams thinking it a term peculiar to the Southland. In this old map, however, it occurs twice; once applied to the Fall Tree Kill, and again to the Crabb Kill, the larger stream. Its use is also met with in various old deeds and land agreements covering Mohawk Valley farms and woodlands.

This last map is seemingly of later date than the one first mentioned. It covers much the same area, though its limits extend farther to the south, embracing farms lying south of the main highway leading to the village of Glenville. Among the latter, under date of 1789 is shown the farm of Abijah Rowley, this date probably being the year when Rowley secured title to this farm of 150 acres. Possibly, like many other of the pioneer settlers of the region, he had occupied this land for some little time prior to securing legal title thereto, awaiting final survey of the territory. On Fagan's map of Schenectady County, issued in 1856, this farm, once Rowley's, is listed as the property of

J. Chalmers. Later, and for many years it became the home of Simon P. Main, a stone-mason, born near Galesville, (now Middle Falls) Washington County, N.Y. It is now (1928) owned and occupied by Peter Bazarnicki, a native of Galicia in Austria.

The first public school at the "Lower Corners," the name by which the hamlet at the junction of the Glenville and Sacandaga roads was long known, stood on the south side of the Glenville Road; but a short distance east of the Fall Tree Kill, or nearly opposite the present house of Thomas Preece. Its location is shown on one of the old land maps mentioned, by a conventional pen-sketch of a tiny building. Some time during the first half of the last century a new school-house was built on the Sacandaga Road, about half a mile distant from the older structure and at a more central point in the school district. This is now known as School Number 17, Town of Glenville.

THE STORY OF COMPAAN THE ONEIDA

A curious and noteworthy example of the coming to light of a forgotten name for which much inquiry and search had been made, a name thought to be hopelessly lost, occurred this past summer. This name, "Compaan," pronounced Compawn, we now know was given by the Dutch of our Mohawk Valley to the Oneida Indian who is credited with the unregretted and unmourned death of Walter Butler the Tory at the ford on West Canada Creek during the swift retreat of the British and their Indian allies after their defeat at the Battle of Johnstown, October 25th, 1781.

To properly understand the story we will go back from the time of Compaan the Oneida nearly two hundred years. Here, in the early part of the 17th century we shall find one Compaan, a notorious Dutch pirate who for many years was the terror of the seas. This old rascal whose full name was Claas Gerritsen Compaan was born at Oost Zanen, Holland, in 1587. The principal scene of his piratical exploits was in the Mediterranean, where with his companions under the black flag he had no scruples at preying on the ships of his own countrymen, many of which he captured and took to Morocco with whose sultan he is said to have stood in league. He was for many years the terror of the seas, but finally, in some way, secured his pardon from the States-General and returned to his native city, where he died about 1655.

Like the name of Captain Kidd, in the English homes, so that of Compaan, the fierce old pirate, was said to have been a household word among the Dutch until well into the 18th century, both in the home country and in the Colonies as well. And, too, we can well infer that it was often and effectively used by the housewives to scare unruly children into good behaviour: "If you don't behave, old Compaan'll get you."

Undoubtedly something about the looks, character or disposition of the Indian whose tomahawk put an end to the career of the dreaded Butler, caused the Dutch to bestow upon him the name of their famous pirate. His name in the Oneida tongue has not been preserved.

Unlike their near neighbors, the Mohawks, who followed the fortunes of the Johnson family and the British cause, the Oneidas, save for about 100 warriors, remained friendly and helpful to the patriots throughout the whole course of the War of the Revolution, often fighting side by side with the provincial troops. Of this several instances are recorded, notably that of the fifteen-year-old daughter of an Oneida chief, who, armed with her rifle, took an active part at the bloody ambuscade in the defile at Oriskany. We note that in March, 1779, Congress empowered the commissioners in the Northern Department to supply provisions to their "faithful friends the Oneidas." However, so low were the public funds and so inadequate the supplies for the regular troops that on more than one occasion both the State of New York, and General Philip Schuyler, personally, advanced funds and supplies for these Indians.

During and after the close of the war the care and maintenance of the remainder of the Oneida Nation, whose former homes up the valley were devastated and destroyed during the many raids from Canada, led by Butler, Brant and John Johnson, caused not a little trouble to the new-formed government. Finally, in 1780, the entire remainder of the Oneidas, in number between four and five hundred, was brought to Schenectady where at first they were quartered in barracks, (at Union and Lafayette Streets) but later they were removed to cheaply-built huts on the wooded sand hills, not far outside the city limits, or on both sides of the present main road to Albany. Here they were expected to partly provide for themselves by hunting, but at the approach of the winter of 1780-81, as they were suffering from cold and hunger, they were again brought to the barracks in the city. These quarters, however, they were soon obliged to share with a detachment of regular troops stationed in Schenectady for the winter. Friction and trouble now ensued between the Oneidas and the soldiers, leading to assault and even to a murder, whereupon they were again removed to their huts on the sand hills, being supplied with material to recover and patch up their hovels; this at the personal expense of General Schuyler. Here, intermarrying with Negroes, a constantly dwindling remnant of the once powerful Oneida Nation lived for many years, in more or less squalor, becoming locally known as "Yonsies," the locality of their homes, almost to this day being spoken of as "Yonsey Hill."

Shortly after this placement of the remnant of the Oneida Nation, the Marquis de Chastelleux visited Schenectady and while there he was taken out to Yonsey Hill, as one of the sights

of the town, or that he might see the native American Indian in his actual home life. In his book "Travels in North America" the Marquis gives us a graphic account of this visit to the Oneidas. Evidently he was not overpleased with what he saw, and was glad to make a hasty return to the hospitality of old Dorp, which at least had the famed merit of being scrupulously clean. Chastelleux was told that the State furnished rations of meat to these Indians, and sometimes of flour, and that they planted and cared for little patches of Indian corn; also that they spent much time in hunting for skins, exchanging these for rum.

After the coming of peace with the mother country a few of the more hardy and spirited of the Oneidas returned to rebuild their devastated homes in the vicinity of Oneida Lake, a few went over into Canada and later, still others migrated to Wisconsin. However, a considerable number remained on Yonsey Hill, demoralized by the ease of obtaining a supply of cheap rum. Eventually several families of this remnant left their huts and sought dwelling-places in the sheltered hollows and ravines of Niskayuna, Rotterdam, and Glenville. Several sites are known that were so occupied. Here, in their huts beside the streams in the wooded hollows they led a care-free life, hunted, trapped and fished, drank great quantities of cheap rum, and when hunger drove them to it the men worked by the day, with board, for the farmers of the region. But their chief occupation and one in which they excelled, was the making of baskets large and small from the long and pliant splints of the black, or swamp ash, which they hawked about the nearby region. Examples of these baskets neatly woven with many-colored splints may yet be seen in some of the older farmhouses of the town.

Though the foregoing account of the removal of the Oneidas to Schenectady may to some seem far afield from the story of Compaan, yet it is deemed essential for a better view of the situation at that period. Compaan the Oneida during the war fought under Colonel Lewis an Oneida chieftain, who with his followers was with Colonel Marinus Willet at the Battle of Johnstown in October, 1781, also taking part in the pursuit of the retreating foe, finally overtaking them at the West Canada Creek, where, as before stated, our Compaan gave the final tomahawk blow to Walter Butler lying wounded at the water's edge, having been brought to earth by a bullet either from Compaan's gun or that of Daniel Olendorf, one of Willet's men -- they fired at the same instant. Butler, who had forded the stream fell, whereat Compaan throwing aside his blanket and rifle waded across the shallow stream, and despite Butler's raised hand and plea for mercy, "Give me quarter!" gave him a death blow, with his tomahawk, shouting as he did so, "Me give you Sherry Valley-quarters," remembering the mercy, or want of it that Butler extended to the women and children of that hapless settlement. After scalping his victim Compaan stripped off Butler's regimental coat, recrossed the stream and putting on the red coat he began boastfully strutting before his fellow soldiers, crying,

"I be British ofser!" Reminded that if seen thus clad he would likely be shot, he threw the red coat aside. Butler's body lay where he fell; it was never buried, but devoured by wolves, so it is said. The account, printed more than once, of the stealthy bringing of his body to Schenectady and its secret burial under or near the wall of St. George's church on Ferry Street is false; merely a fairy tale pure and simple. Hanson, in his "History of Schenectady during the Revolution," says (p. 120) that the news of the death of Butler was received in Schenectady with great rejoicing. The Whigs illuminated their houses and the Tories under threat of being mobbed were forced to do likewise. Other accounts state that the general rejoicing throughout the Mohawk Valley on receipt of this news eclipsed that shown at the almost simultaneous coming of the word telling of the surrender of Cornwallis at Yorktown.

Compaan, it seems, was not numbered among the more enterprising Oneidas who refused to spend the rest of their lives in the squalid atmosphere of the huts on Yonsey Hill, but, resting on his laurels gained in the war, he remained, gravitating between the hill proper and the shacks of the basket-makers in the vicinity, or wherever rum flowed in greatest plenty. Soon there came a day when a considerable number of these people foregathered, as was their custom, for a day's outing -- a big drunk. This particular event took place on a little willow-bordered river-flat about a mile above the Kinaquariones, at Hoffmans. Here, Compaan, who of course was present, during the course of the festivities became very drunk and in some way toppled over into the river, where he was promptly and properly drowned. His fellow Yonsies, perhaps less drunken, managed to fish his remains from the water and buried him close to the Mohawk Turnpike, near a little stream from the hillside, which on its way to the river, there crosses the little flat. In memory of the event they then and there formerly named this stream after their swaggering hero, Compaan. Dr. Beauchamp tells us that the Iroquois, to which great family the Oneida Nation belonged, often bestowed names on places, referring to some person or local incident.

The Dutch residents of this part of the valley at once adopted the newly-given name for the little stream, making use of it in the land boundaries of deeds, as will be shown. However, writing it, "Compaanen Kill," they added on an old Dutch form of the possessive. Foxen Kill (the creek of the foxes) in Albany County is another example of this form of the possessive.

The exploit of this Oneida Indian at West Canada Creek is a matter of history, supported by the affidavits of more than one of his companions in arms, who saw the actual occurrence, the story, however, being sadly garbled by modern writers. Also the account of his tragic end and of his burial beside the little stream which thereupon received his name was well-known to several of the older residents of the immediate vicinity, but the elusive

nickname given him by the Dutch, though often heard in childhood, could not be recalled, nor could it be found in print, for the English, when writing of his exploit, spoke of him as "Anthony" probably not being able to pronounce his name in the Oneida tongue.

Now, to complete the story: There came to light this past summer (1928) a bundle of old papers among which was a deed, dated 1792, for land, part and parcel of the old Comfort patent, sold to John and William Swart, brothers, "the former a Cordwainer," -- cordwainer, a shoemaker; note the word, which has a history all its own - "and the latter a Carpenter." This document, quaintly written, addressed "To All Christian People," at last revealed the missing and long-forgotten name, "Compaanen Kill," the eastern boundary of the land transferred.

The random notes comprising this paper deal primarily with places and early events happening in the region now included in the town of Glenville, the only town of Schenectady County, lying north of the Mohawk River, and also with adjoining regions whose early history is closely interwoven with that of Glenville. Therefore it is fitting to add that the little stream, Compaanen Kill, whose story has been outlined above, rises in Glenville. Here, in the extreme western part of the town, on the great uplift and exposure of Ordovician rocks, the scarp of the famous Hoffmans Ferry fault, known to geologists the world over, and but a stone's throw from the brink of the picturesque Wolf Hollow, the spring-fed waters of Compaanen Kill start. Resolutely turning from the deep gash of the Wolf Hollow, its course leads to the west, a tiny rivulet, crossing the Touareuna Road at the town and county line, there entering Montgomery County. Shortly thereafter the stream, somewhat increased in volume turns to the south. Now, racing over outcropping layers of dolomite through a deep, time-worn gully in the steep hillside, it soon reaches the turnpike and passing the unmarked grave of Compaan the Oneida it enters the Mohawk just east of the "Waterhouse," so-called, a station on the New York Central Railroad where the trains stop for water. For well over half a century little Compaanen Kill, dammed just above the turnpike, supplied all the water taken by the locomotives at this place. Some years ago, however, steam pumps drawing water from the river were placed here to supplement the supply needed, but these now stand idle and Compaanen Kill again supplies all the water used at this station.

As a closing word, it is regrettable that this long-forgotten old-time name, so rich in historic association, came to light just a little too late to receive mention in "The Place Names of Glenville, New York," a paper published in the issue for July, 1928, of the Quarterly Journal of the New York State Historical Association.

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