

THE INDIAN OCCUPATION OF GLENVILLE, NEW YORK

BY

PERCY M. VAN EPPS

BEING THE THIRD REPORT

OF THE

TOWN HISTORIAN

SUBMITTED TO THE TOWN BOARD
OF GLENVILLE, SCHENECTADY COUNTY, N. Y.
DECEMBER, 1929



Haying scene in the Mohawk Valley, 1890. Gus Van Epps and son, Ed.

THE INDIAN OCCUPATION OF GLENVILLE, NEW YORK

BY

PERCY M. VAN EPPS

In this paper it is proposed to give a short sketch of the different peoples who have lived in the territory comprised in the present township of Glenville, from the earliest trace of man therein, as shown by archaeological research and history, to the coming of the Iroquoian tribes, which occurred at a comparatively late date. In the furtherance of this plan necessarily some mention will have to be made of the aboriginal occupation of adjacent territory to the north and south as well.

Glenville, the only town of Schenectady County lying north of the Mohawk River, comprises an area some twelve miles in length from east to west, the river being its southern boundary. Its northern line runs approximately parallel with the course of the river and about four miles distant therefrom. The greater part of the west half of the town is occupied by a prominent range of hills, the highest summit being about 1200 feet above sea level. These hills were the Touareuna of the Indians -- the place where we dwell together. The opposite and slightly higher summit south of the river, in the town of Rotterdam, bearing the same name. A fitting and poetical name for the twin summits guarding the eastern end of this great continental trough through the Appalachian backbone of the eastern part of the United States; a magnificent gateway to the valley through which passes the major part of the internal travel and commerce of the nation.

This great natural pass from the regions of the Atlantic coast to the interior of the continent, being but little above sea level, was naturally chosen by the primitive races as a main highway; a well-beaten pathway showing long-continued use, closely following the course of the river. This path entered the town of Glenville at its extreme southwest corner, there rounding the rocky nose called by the Indians, Kinaquariones. So little room was there in the early days between the jutting rocks and the water's edge that it is said that this path was sometimes flooded by the river. Later, these rocks were blasted away to make room for the construction of the Mohawk Turnpike, and still later again quarried away to make additional room for the tracks of the Utica & Schenectady Railroad, the valley's first railway.

From here, eastward, the trail diverged, one branch following the course of the river, while another, likely the greater, entering the valley of the Chaughtanoonda, followed that little stream to the northeast up and through the picturesque gorge of the Wolf Hollow; thence skirting the northern base of the Glenville hills it cut across to the Crabbs Kill and the Alplaus, following the latter stream to its sharp turn to the south at the High Mills. From here it crossed the sandy stretch to Round Lake

and there entered the valley of the Anthony Kill, thus reaching the Hudson, just below Stillwater.

The course of this great cross-country trail, much used by the Mahicans and perhaps by other and older nations, is even to-day well-marked by numerous sites of fishing camps, fireplaces and other signs plain to those versed in the subject. And it was an almost direct course from the Indian cornfields and villages in the western part of Glenville and from those closely adjoining in the town of Amsterdam, for it avoided the many bends in the lower course of the Mohawk.

That the hill land of Glenville was a choice hunting-ground is shown by the unusual number of shapely arrowheads and spearheads found on practically every farm thereon. Not only arrowheads and spearheads lost in the chase, but also a number of finely-made stone tomahawks, skinners and other objects have here been found. As much of this hill land is covered with forest and brush, ground never cleared for cultivation, the number of weapons and other implements yet concealed in the soil must be large.

Not only on the hills of Glenville, but in practically every part of the town relics of the Red-Man are often found. The flats of the Mohawk in former years seemed to yield an apparently inexhaustible supply of these objects, and certain sections of the eastern part of the town, especially the Swaagertown district, gave evidence of long and extensive occupation.

An erroneous belief is prevalent in Glenville: That in pre-Colonial times this region was occupied solely by the Mohawk Indians. Not only in Glenville, but also in other parts of the eastern Mohawk Valley this belief is often heard expressed, and the weapons and objects of flint and other materials so often picked up are promptly credited to this Iroquoian race. Whereas, excepting the objects found on a very limited area just east from Hoffmans, a Mohawk camp site of comparatively late date, it is safe to assert that by far the larger portion of the numerous objects of aboriginal workmanship found throughout the town, were made and lost by the Mahicans, a people of Algonkian stock. However, a certain few objects found can with certainty be ascribed to races still earlier than the Mahican.

PALAEOLITHIC MAN

When, after years of careful research along the banks of the Delaware River, in New Jersey, C.C. Abbott the noted naturalist announced his discovery of certain forms of rude flint tools closely corresponding in form and make to those found in the river gravels of northern France and in other parts of Europe; implements supposed to have been made and used scores of thousands of years ago by a race termed Palaeolithic Man -- that is, men of the rude stone age; a race who shared the possession of Europe with the mammoth, the woolly-haired rhinoceros, the cave-bear, and other

extinct animals, there at once arose a storm of protest and disbelief. However, recent discoveries made in different parts of the United States tend to confirm the belief, as first announced by Dr. Abbott, that a race closely corresponding in cultural expression with this ancient man of Europe, and also perhaps in point of time, really existed on this continent.

As to the existence of men of the Palaeolithic Age in Glenville or elsewhere in the Mohawk Valley, in the light of discoveries thus far made, the subject may be dismissed with a few words, for few or no relics from this region that with any certainty can be attributed to this ancient race have as yet been reported. Still, mention will be made of one notable flint blade, of uncertain origin, found several years ago not far from the Crabbs Kill, in the northern part of Glenville. This object, yet preserved, is of the well-known palaeolithic pattern, a "turtle-back," so-called, and in form differs notably from flint implements fashioned by the Red-Man. Also, it bears on its surface a dendritic deposit of an oxide, either iron, manganese or titanium, a well-nigh certain hall-mark of great antiquity.

In this connection also will be mentioned the well-verified account of the finding of a small, oddly-shaped, neckless bottle or vase, of tube-like form, said by the finder and by others who saw it, to have been cut from a hard, green stone. This object was found about fifty years ago, buried deep in glacial till, while a cellar drain was being dug on the old-time Van Buskirk farm in upper Glenville. If this curious object, thought by those who saw it to have been of great age, and which is now unfortunately lost or mislaid, was indeed the work of man, there is but little chance, however, that it could be ascribed to the remote times of the Palaeolithic Age. Rather, it may well have been one of the curious stone tubes of unknown use sometimes found in the graves of the mound-building race that once occupied this region for a time. This nation, immigrants from the West, will be spoken of in this paper, under the heading Mound-Builders in Glenville.

And again, there remains a chance that this "odd-shaped bottle, cut from a hard, green stone" might simply have been a fragment or section of one of those curious tubes called fulgurites, sometimes formed when a charge of lightning strikes the ground and melts or vitrifies surfaces and into a tube-like form; these being often lined with a dull green glaze.

THE FIRST MEN IN GLENVILLE

A FUR-CLAD RACE?

Leaving the subject of the presence in Glenville of men of the Palaeolithic Age for verification by possible future discoveries, we find the first positive trace on man in the

lower Mohawk Valley in the discovery of certain fire-beds and associated relics of a race that lived and hunted in this region many ages ago.

These people were probably of a type much like the Eskimo of today; perhaps they were the predecessors of the Eskimo. This has been suggested after noting the similarity of the relics they left, to the weapons and implements made and used by that northern race.

Furthermore, from the fact that the camping places and fire-beds used by this people, thus far found, are all situated on the high margin of the river valleys, we can also justly infer that this race lived here many centuries ago; in fact at the time of, or closely following the retreat of the great Labradorian glacier, that enormously thick blanket of ice that once overspread the entire State. The surface geology of the region plainly indicating that at the time referred to -- the waning of the great glacier -- the valley of the Mohawk was an outlet, or one of several outlets of a great interior sea, and that the present valley of the Mohawk was then filled to its very brim. Thus the camp sites found, of this supposed fur-clad race, are situated just where we might expect to find them; on the margin or shore line of this mighty torrent.

This abnormal flooding of the Mohawk Valley was due to the ice barrier yet blocking the valley of the St. Lawrence, the normal outlet of the Great Lakes, thereby impounding the flood of water from the waning glacier; flooding the entire area of the Great Lakes as well as large adjoining areas: a great interior sea of fresh water known to the geologists as Lake Iroquois. Doubtless this condition existed for a long time, perhaps for centuries, or until further slow retreat of the ice front allowed the impounded waters to resume their former course to the sea.

At a fire-bed ascribed to this race, found high on the valley's side, near the junction of the Mohawk with the Hudson, Dr. O. C. Auringer unearthed a polished, curved knife, beautifully-fashioned from walrus ivory. Associated with it were crude and much-weathered flint objects.

In Glenville, arrowheads of an Eskimo pattern, generally chipped from a hard red slate, have been found in several places, though none has been found on the river flats.

In the west part of Glenville, not far from the County line, there was found, a few years ago, a finely-made and perfect stone knife of Eskimo pattern. This is the woman's knife, or "ulu," one of the principal implements used by the Eskimo women in skinning game, preparing skins and cutting garments therefrom. This handsome and interesting object is now in the collection of A. J. Swart of Touareuna Road, Hoffmans.

The ulu, a knife having a convex cutting edge, similar to the modern kitchen-chopping knife, were made and used from time immemorial by the Eskimoan tribes. First fashioned from stone, they were, after contact with the white man, often made with steel blades, having elaborately-carved handles of ivory. The ancient example owned by Mr. Swart has its handle and cutting edge worked out from a single piece of stone.

The presence of the knife of walrus ivory, found by Dr. Auringer, may indicate that the walrus was in this region in postglacial times. Doubtless the seal, the polar bear and other forms of animal life peculiar to a sub-arctic climate also inhabited the region, and in company with their fur-clad hunters closely followed the ice sheet in its recession to the North.

That the mastodon came into eastern New York not long, comparatively speaking, after the close of the Glacial Period, is shown by the remains of that ponderous animal that are occasionally found. In the counties of Ulster and of Orange there have been many notable discoveries of mastodon remains. The larger part of these finds were made during the progress of excavations in peat bogs, marl ponds and in the beds of extinct ponds, drained for agricultural purposes. It is supposed that the unfortunate animals became trapped in these bogs.

In postglacial times the physical conditions of certain sections of the watershed of the Hudson River and also of that of the lower Mohawk was well adapted to the life habits of the mastodon. Quoting Hartnagel and Bishop ("The Mastodons, Mammoths and other Pleistocene Mammals of New York State," page 8):-- "Here were thousands of acres of swampy upland, freed by the recession of the ice sheet and offering feed to invading animals from the south."

The notable find at Cohoes in 1866-67 of the major portion of the bones of a mastodon attracted much attention. It is thought that this great beast either alive or dead drifted down the postglacial Mohawk, perchance from feeding grounds in the flood plains of lower Glenville, and in some way became trapped or lodged in the enormous pothole wherein its bones were found.

An interesting question arises: Where the men of Eskimoan type still in this region at the coming of the mastodon from the Southland? It may well be that they were; the fur-clad race moving northward as the ice sheet receded, and the mastodon advancing from the south: each race seeking to remain in the zone of its natural habitat, as climatic changes pushed this zone either to the south or to the north.

A discovery of walrus bones has been reported from New Jersey, and Dr. Abbott after long research and study announced his belief that man and the mastodon were present in the valley

of the Delaware at the same time. Moreover, remains of the moose, caribou, reindeer, musk ox, and other northern mammals have been found southward as far as Kentucky. Dr. Parker records the finding, in Chautauqua County, of mastodon bones in close proximity to fire-cracked stones and charcoal. And in different parts of the United States discoveries have been made tending to show that the Indian knew of the mastodon.

A curious belief or myth of the Shawnees is given by Daniel Wilson in his valuable work, Prehistoric Man. According to this myth the mastodon once occupied this continent along with a race of giants of corresponding proportions, and that both perished together by the thunderbolts of the Great Spirit.

An estimate of the time of the close of the Glacial Period in the states bordering the basin of the St. Lawrence, which would, of course, include the lower Mohawk Valley, places this at approximately 8,000 to 10,000 years ago. This estimate is based on a study by Winchell the geologist, on the erosion of river valleys.

PEOPLE OF THE RED PAINT

A MYSTERIOUS RACE

As the centuries rolled on, the great ice blanket, due to a phenomenal climatic change, receded far to the north, and the fur-clad folk keeping pace with the sub-arctic conditions, their natural habitat, no doubt closely followed the retreating front of the glacier. Then, as other ages passed, the desolate, treeless, swampy, ice-ground waste, its bare rock surfaces planed and grooved by the ice, its great moraines and deltas of sand and gravel dotted with countless millions of boulders great and small wrenched by the resistless glacier from the granite summits of the Adirondacks; these all became masked and clothed with a kindly forest growth slowly creeping up from the Southland -- from regions beyond the pale of the ice.

Now there appeared in the north watershed of the Mohawk another race; a race spoken of by the archaeologists as the People of the Red Paint. This ancient race, of an uncertain stock, derived this peculiar appellation from the fact that pieces of red ochre very often occur with the relics found at their camp-sites and with their burials. Also, peculiar to this race, is a series of relics, unique in form -- stones worked into the shape of the plummet of a mason's level. What use was made of these is unknown; possibly they were ceremonial in character.

The People of the Red Paint seem to have occupied a long but narrow belt of territory reaching from Maine westward across to the upper valley of the Hudson, thence across New York to Oneida Lake and the region around Oswego. It was in Maine, however, that they seem to have reached their greatest development.

Dr. Arthur C. Parker, former State Archaeologist, says of this race: "Just who the red paint people were it is not possible to state definitely. They do not appear to be Algonkian or even Eskimoan. In the Maine localities they are regarded as the most ancient of all aboriginal occupants, antedating the coming of the Algonkian tribes. It has been suggested that the culture is that of the Beothuk."

The "Beothuk," as the name is given in the Handbook of American Indians, issued by the Bureau of Ethnology, Washington, were the primitive people inhabiting Newfoundland. They are regarded as constituting a distinct linguistic stock. Sebastian Cabot, at the discovery of Newfoundland in 1497, found there a people "painted with red ochre." This liking for the use of red paint was a marked characteristic of the Beothuks. A later observer, DeLaet, in 1663, says that "both sexes tint not only their skin but also their garments with a kind of red color." The race is now practically extinct.

Unless certain sites with burnt stones and relics of a rude type, along the Alplaus Kill; sites hitherto thought to be of Algonkian time, should prove to be of the Red Paint era, no site that could be definitely ascribed to this race has yet been reported from the area of Glenville, but inasmuch as a notable camping place -- perhaps the site of a fishing-camp or village, with rude flint implements characteristic of the Red Paint culture, was found a few years ago on the eastern margin of the Consalus Vlaie, a swampy tract of several hundred acres lying but a short distance beyond the north boundary of Glenville, the few words here devoted to this little known race will not be deemed out of place.

The Consalus Vlaie, vlaie being the Dutch word for swamp, was once a small lake of postglacial time, as shown by its deposits of marl and fresh-water shells. It is now completely filled and overgrown with a growth of sphagnum and other water plants; a process requiring thousands of years. From a correlation of the surface geology of the region and the position of the site spoken of, the inference may fairly be made that this place was occupied while yet the area of the swamp was open water, and therefore is of great age.

Besides the geological evidence mentioned, another proof of the antiquity of the Consalus site and further reason for placing it in the time of the Beothukan, or Red Paint culture is the complete absence of pottery -- the omnipresent potsherd found in such abundance on sites of a later period. For, besides their penchant for red paint, another noticeable feature of the culture of the Beothukan race was an apparent lack of the knowledge of the potter's art.

On the outskirts of this camp site the late Hawley B. McWilliam unearthed in the summer of 1890 a very remarkable

cache, or deposit of large and broad, unnotched flint blades. These blades, about one hundred in number, differed noticeably in size and appearance from a larger lot found en cache at a village site of Algonkian time in the town of Amsterdam, but a few hundred feet beyond the west line of Glenville. The find from the Consalus site was donated in its entirety to the National Museum at Washington, D.C., by Mr. McWilliam.

IMMIGRANTS FROM THE WEST;

As the People of the Red Paint doubtless came into this region from the East, so, perhaps after a lapse of many centuries, there came from the West, along that great trans-continental highway, the Mohawk Valley, another people whose artifacts unmistakably show it to have been a branch or offshoot of the mound-building race that so long occupied the region of the Ohio Valley.

Whether these immigrants from the West preceded the ~~Pleistocene~~ branch of the Algonkian Family or whether they entered the region after and during the ~~Algonkian~~ occupation is not clearly shown. It has been suggested that entering the valley they may have battled with the Mahicans for the possession of the rich corn lands on the river flats and the choice hunting grounds on the Glenville hills and finally became exterminated, absorbed, or perhaps retreated to their former home in the West. At any rate the duration of their occupancy of the region as a separate race seems to have been comparatively short. Quoting Dr. Parker:-

"Certainly the material culture of the eastern Algonkian seems to have been considerably modified by this culture, just as the later New England tribes were modified by the Iroquois. It is quite probable therefore, that the mound culture people intruded into the hunting grounds of certain Algonkian bands and established themselves."

In Glenville the presence of the mound-building Indians was first disclosed by certain finds of their graves at a point about midway between Scotia and Hoffmans. Again, at a later time another find was made near Hoffmans. The first discovery was the most important, being a burial place of some little extent disclosed by the operation of a steam shovel on the Toll Clute farm at the time of the construction of the third and fourth tracks of the New York Central Railroad, in 1874.

The place of this interesting discovery was about half a mile north of the Mohawk River and on a ridge of gravel deposited by that stream in glacial times, and it is well-nigh certain that heedlessly many graves were disturbed and their contents drawn away with the countless train-loads of material taken thence for fills and for ballast. Finally, near the close of the operations,

the owner of the land became aware of the disclosures that were being made almost daily, and thenceforward a somewhat close watch was kept.

From one of these graves there was recovered, besides the well-preserved skeleton, a handsome celt, or axe, beaten from native copper; two stone tubes of unknown use, characteristic relics of this people, one of these being ornamented with a band of cross-hatching quite similar to that often seen on gunstocks; bone hooks and awls; a large number of small shells, all perforated, also one of the peculiar boat-, or shuttle-shaped objects, also of unknown use, of which many examples have been found in the Ohio country. This last object is remarkable, however -- possibly it is unique, in that it is fashioned from cave alabaster which may well have been taken from the "Pillar of the Constitution," an enormous stalactitic column in the Wyandotte Cave in Indiana, that served, apparently for centuries, as an inexhaustible quarry of alabaster to the Red-Man.

So numerous were the burials at the Clute gravel bank that during the progress of the work as the steam shovel ate its way into the bank, it is said that occasionally several graves would be disclosed at the same time, and that one might stand at the foot of the excavation and looking up at the brink of the pit distinctly note the outlines of these, for their shallow depressions, seldom over eighteen inches or two feet in depth, appeared as though filled with earth of a darker color than that of the surrounding gravel.

From another grave at this place there tumbled out to the foot of the workings a mass of copper beads green with age, 135 in number. They were of native copper, varying from one-fourth to one-half of an inch in diameter, a few slightly larger, and had been made by coiling a pounded strip of native copper upon itself, then by further dextrous beating bring the lapped edge down to an almost perfect weld. Unfortunately for archaeological science this interesting and valuable find, which should have been kept intact, was scattered literally to the Four Corners of the Earth, being handed out as souvenirs.

An erroneous though not uncommon belief was held by the finder and owner of this wonderful lot of copper beads. It was that in some way they had been purposely hardened or tempered. He stated that he had given some of the larger ones to certain of his friends, employees of the locomotive works at Schenectady, who purposed to beat out and enlarge them into finger rings, as souvenirs, and they reported to him that they found the beads so hardened that they could not be cut with a file, nor worked as they desired until they had been annealed.

That these copper beads when hammered into shape by the Indians might thus have acquired a certain degree of hardness or brittleness, and that without design, is believable; some-

what like the "skin" or surface hardness purposely given to copper telephone wire of today -- the so-called hard-drawn copper wire. And, too, it is possible that the further hammering to which these unfortunate relics were subjected by the vandals who craved finger-rings made from "real Injun beads" might well have caused them to break down or crumble. But that "no file in the works would touch them," is simply fiction -- a fairy story, and not a new one by any means, for the erroneous belief that the American Indian had a knowledge of the art of tempering the tools they fashioned from native copper, is widespread and may often be seen in popular print, in wonderful accounts of the finding of a spear, an axe or perhaps a chisel made from native copper and "tempered so hard that they would cut the hardest stone, or even iron." By actual experiments made on implements of native copper, this belief has been shown to be a fallacy.

From an excavation made near Hoffmans in 1899 there was taken one of the curious stone tubes characteristic of this mound-building race. When found it was partly filled with a black powder or pigment. A similar tube containing a red powder was found at a site in the central part of the State. Besides the stone tube, the find at Hoffmans also yielded four double-pointed flint knives. These odd-shaped blades were from four and one-half to five and one-half inches in length, finely chipped from blue flint, the extreme point of each blade, however, being white; an uncommon feature and one that has excited speculation as to whether this singular coloring of the tips might not in some way have been produced by design or perhaps a result of some peculiar use to which these blades might have been put. It has been suggested that the objects comprising this find may have been part of the kit of a sorcerer or "medicine man." No skeletal remains were found with these objects. The excavation, however, was slight and the objects found may well have been included with a burial. As no further digging was done, much may yet lie concealed in the ground at this spot.

From the presence of the extensive cemetery on the Clute farm it seems likely that a village site of this people may exist somewhere in the near vicinity, but as yet no trace of any such has been found; not even a scrap of their distinctive pottery, neither here nor elsewhere in the town. However, there have been occasional finds of objects made from native copper, attributed to this race, over a limited area in the Swaagertown district of Glenville, about two miles from Thomas Corners. This particular section of the town has been unusually rich in Indian relics, the larger part of these probably being of Algonkin origin.

Many undiscovered lodge or village sites, and burial places, both of the mound-building people and of the Algonkian tribes -- and perhaps of earlier races -- may exist in Glenville, for, as stated before, much of the hill land of the town and not a little of its level area is still forest-clad.

Beyond the limits of Glenville, a little way east from Palatine Bridge, an extensive burial place of this mound-building race was disclosed at the time of the building of the first railroad through the valley. This place was extremely rich in relics; and here, at a later date, S. L. Frey the archaeologist took from one grave alone 189 arrowheads. Another yielded four of the peculiar stone tubes, similar to those from the Glenville sites, and three of the curious, double-pointed flint knives.

THE MAHICANS; AN ALGONKIAN NATION

That the occupation of Glenville by the ~~Algonkians~~ and perhaps by ~~many~~ tribes of the great Algonkian Family was of long duration is plainly evident; far exceeding that of other races, coming into the region, both before and after, though this occupation may not have been continuous, as the Mahicans were a nomadic people, often changing their dwelling places. Dr. Parker, in his Archaeological History of New York, says:

"The Algonkian occupation of New York stretches back into the comparatively remote times. There must have been wave after wave of these people, coming in band after band to hunt over the territory or to make settlements."

The first white colonists to enter the valleys of the Hudson and of the Mohawk found the territory occupied by two distinct families of Indians, the Algonkians and the Iroquoians. Each of these great families was subdivided into several tribes, or nations. At the time of the founding of Schenectady the Mahicans claimed the ownership of the valley westward to a point about five or six miles above that place, and, though claiming this territory, all of their former villages seem to have been deserted. Long before this, however, the occupation by people of Algonkian stock extended somewhat further up the valley, as shown by the very recent discovery of the site of a village which appears to have been occupied in remote times. This site, readily identified as Algonkian by the character and ornamentation of its potherds is situated in the town of Amsterdam, though but a few hundred feet from the west boundary of Glenville.

The main highway leading from the village of Glenville to the city of Amsterdam passes directly through the ground on which stood this ancient living-place. Lacking complete investigation its extent is not known. It may cover quite a large area. In primitive times this particular area seems to have been a center of considerable activity, for in apparent association with the village site there are at least two known groups of corn-pits wherein the natives stored their supply of corn for the winter. One group of these pits is situated on the Glenville side of the village site, where also there was an "Indian corn-field," a

secluded and sheltered piece of rich ground which the early settlers of the region found already cleared. All of these places lie not far from the great Mohawk-Hudson trail mentioned in the first part of this paper.

Another site of Algonkian time, seemingly of even greater age than the one described above, is on the flats of the Mohawk, a little over a mile below Hoffmans. The soil here has been under such intensive cultivation ever since the advent of the Dutch that very little material trace of this living-place remains. This, as well as the former site described, was situated very near a copious, never-failing spring.

There were other villages of Algonkian time in the eastern part of the town; a large one was situated on the bluff at the mouth of the Alplaus Kill. Here many relics of Algonkian time were formerly found, but the growth of the present village of Alplaus has obliterated nearly all traces of this former Indian village.

Another site, probably of Algonkian time, also a place of burials is said to be located not far from the State road, about midway between Scotia and High Mills. At the first clearing of the land large numbers of arrowheads and other objects of aboriginal make were found here.

Doubtless there may have been other Algonkian villages in the limits of Glenville, of which all traces have been obliterated by the constant cultivation of the soil for the occupation by this red race seems to have extended over all parts of the town; the hill lands as a choice hunting ground, while the villages and corn-fields were on the more level portions. Shapely arrowheads and other weapons lost in the chase have been found in great abundance on certain of the hill farms.

The famous encounter of 1669 between the Massachusetts* and

Footnote* The battle of 1669 is quite often spoken of as taking place between Mahicans and the Mohawks when in truth the attacking army was composed in greater part of Indians of the Massachusetts tribe, the most numerous and powerful of the five principal nations then living in the area of New England. These were: the Massachusetts; the Pequots; the Wampanoags; the Narragansetts, and the Pawtuckets. Incidentally, there has been no little confusion among writers, in the use of the tribal names Mahican and Mohegan. The author of that interesting book, "The Life and Times of Kateri Tokakwitha," makes this mistake, and even so careful a writer as Dr. Fitch in his valuable history of Washington County confuses the terms.

the Mohawks -- the "Last Battel," as it is termed in certain old deeds -- which began at Gandawague, a palisaded village of the Turtle Clan of the Mohawks, which stood on the Sand Flats near the present village of Fonda, was fought to a finish in the ravine of the Chaughtanoonda at the Kinaquariones in Glenville. Therefore it deserves more than a passing mention in this paper.

Major Daniel Gookin who was an Indian Agent and magistrate of the Massachusetts Colony at the time of this battle and who had personal knowledge of the disastrous expedition to the country of the Mohawks, in his "History of Christian Indians," relates:-

"The war having now continued between the Maquas and our Indians, about six years, divers Indians, our neighbors, united their forces together, and made an army of about 6 or 700 men, and marched into the Maquas' country to take revenge of them. This enterprise was contrived and undertaken without the privity, and contrary to the advice of their English friends. Mr. Eliot and myself, in particular, dissuaded them, and gave them several reasons against it, but they would not hear us. The chiefest general in this expedition was the principal sachem of Massachusetts." This chief was Wampatuck, known to the English as Josias Wampatuck. He was a son of Chikataubet the chief sachem of the Massachusetts Nation, who died in 1633.

This little army, then, of six or seven hundred warriors left their homes in Massachusetts Bay despite the advice of John Eliot, the "Apostle to the Indians," and that of his friend and neighbor, Major Gookin, and marching across the state entered New York by way of the valley of the Hoosic. Dr. Fitch says that this path along the Hoosic River, used by the Indians from Massachusetts in their annual migrations to their hunting grounds in New York, was so conspicuous when the land was originally surveyed that it was laid down on the first maps of some of the patents.

Near the mouth of the Hoosic River, in the present town of Schaghticoke, there was at this time a settlement and village of the Mahicans* and that Wampatuck and his painted army stopped

Footnote* A few years later the occupants of this place, augmented in number by certain fugitive Indians driven from New England as a result of King Philip's War in 1675, became known as Scaticooks, or Schaghticokes.

for a time at this village of fellow Algonkians we may well believe, for Father Pierron, S.J., who was present in Gandawague at the time of its assault, in his account of the expedition and its battles, tells us that the invaders spent much of their

ammunition on the march -- "shooting away their powder in the air, ... boasting, vapouring and prating of their valour," at the Indian villages along the way, where they had stopped for foraging purposes.** While this expedition against the Mohawks

Footnote** Like in the famous wars of the Central American Republics, great preliminary noise seems to have been an essential in all the military operations of the North American Indian. At the occasion of the famous battle between the Adirondacks and the Iroquois on the shores of Lake Champlain, on July 30, 1609, which the explorer Champlain witnessed and in which he took a prominent part, Champlain relates that the Indians spent the entire night prior to the battle, in songs and dances, boasting of their own prowess and skill, berating their opponents for their cowardice and predicting the doom that was now impending over them.

was planned by the Massachusetts Nation and the invading force under Wampatuck made up in greater part from this tribe, yet it is recorded that many from other tribes joined the invaders. Pierron states that warriors of the Narragansett tribe took part. Recruits may have joined at the village on the Hoosic.

Leaving the Mahican village on the Hoosic the war party crossed the Hudson and took the cross-country trail to the Mohawk region -- the great and ancient trail whose course has been outlined in the first part of this paper, and which approached the Mohawk River at the Kinaquariones, about ten miles west from Schenectady. From this point, to reach the village of the Mohawks, they still had about eighteen miles to cover, and as they had planned and hoped to surprise their enemies, this part of their march was made during the night time, reaching Gandawaga before the break of day, on the eighteenth of August.

An assault was at once made on the palisaded town. The wily Mohawks, however, had in some way become aware of the approach of this hostile band and were well-prepared to receive them, though during this first futile attack four Mohawk warriors were killed and others wounded.

Following this unsuccessful assault, in the words of Father Pierron:- "By eight o'clock in the morning our warriors without confusion promptly arrayed themselves with all they have of the greatest value, as is their custom in such encounters, and with no other leader than their own courage went out in full force against the enemy. I was with the first to go out to see if, amid the carnage about the palisades of the village where so many unbelieving souls would perish, I might not be able to save some one. On our arrival, we heard only cries of lamenta-

tion over the death of the bravest of the village. The enemy had retired after two hours of most obstinate fighting on both sides. There was but a single warrior of the Loups* left on

Footnote*: The French missionaries termed the Mahicans of the Hudson River region, and probably all of the New England tribes as well, as "Loups," or wolves; while the Dutch nearly always spoke of the Mahicans as the "North River Indians," sometimes merely "North Indians."

the ground; and I saw that a Barbarian, after cutting off his hands and feet, had flayed him, and was stripping the flesh from the bones for a hateful repast."

The surgical operation so graphically described by Father Pierron, doubtless neatly and gleefully performed, was but one, and a minor one at that, of the many pleasant customs deemed essential in Indian warfare. Happy the wounded and helpless warrior who passed over to the Great Spirit before the ambulance corps of the victorious enemy discovered him. And as for the unfortunate foeman taken prisoner, should he persist in asserting that he had conscientious scruples against vivisection, and did he strenuously object to the subsequent proceedings -- well, so much the worse for him.

Losing in their assault and in the sallies by the Mohawks, the army from Massachusetts sat down before the palisaded "castle," besieging it for some days without effect, "though there was much firing back and forth." Then, their provision exhausted and their ammunition well-nigh spent, and "having some of their men killed in sallies, and sundry others sick, they gave up the siege and retreated."

Hurrying down the valley the fleeing army rounded the nose of the Kinaquariones, turning here into the valley of the little brook Chaughtanoonda, where their cross-country trail began. Here they encamped for the night, no doubt expecting that once on this trail and back from the river they might escape pursuit. But the subtle Mohawks, well knowing the route the retreating army would take, made their preparations and gliding swiftly down the river, in canoes, landed at the Kinaquariones. Here, under the direction of their great chief, Kryn, they divided their force, the one part blocking the entrance to the defile, while the remainder scrambled up the west flank and over the rocky, wooded mass of the Kinaquariones, coming down to the trail, ahead of the men from Massachusetts, where they lay hidden; as Gookin puts it, "got in their front and from an ambush, attacked them in a defile, and a great fight ensued," in which many of the invaders were killed, including about fifty of their chief men. Gookin quaintly adds: "But what was most calamitous in this disastrous expedition, was the loss of their great chief,

Chikataubet, Wampatuck who, after performing prodigies of valor was killed." Wampatuck, sometimes spoken of by the name of his father, Chikataubet, "was a wise and stout man, of middle age, but a very vicious person."*

Footnote* Following a close reading of the account of this final battle at the Kinaquariones as given by Major Gookin, and that of Father Pierron, who, himself, reached and viewed the battleground on the evening of the day of the engagement, and after a careful personal study of the ground, by the author of this paper, it appears that the probable place of the fight was beside the Chaughtanoonda, where it flows through the present property of A.J.Swart, about half a mile back from the river, and very near a group of ancient, Indian corn-pits. At this place there are certain natural depressions in the ground, which might very well have served as the temporary intrenchments spoken of by Pierron, whose banks the Mohawks attempted to surmount, a dead tree being carried as a shield before the assaulting warriors. The ambushade, at which the advance of the retreating army had the first intimation that they were pursued, evidently was further up the valley; perhaps at the very entrance of the Wolf Hollow, for it is related that the Mohawks made " a wide detour to lay their ambush, in a cragged pass which commanded the only route." This could have been none other than the rocky gorge of the Wolf Hollow. The survivors at the surprise at the ambushade hurriedly retraced their way, rejoining the main body at the place of "intrenchment," as related.

The Massachusetts and their allies, trapped in the defile, fought desperately that whole long August day or until the swift-advancing shadow of the wooded Kinaquariones cast a veil of dusk over the battleground. Then the strife ceased, the Mohawks, who also had lost many of their braves, expected to renew the struggle on the following morning.

Came daybreak it was discovered, however, that under cover of the night the invading army had fled, taking the cross-country trail and doubtless they were now well on their way to the Hudson. Thus no further pursuit was made.

It was a discouraged and dejected remnant of the little army that had so bravely set out to "take revenge" of their enemies, that finally escaping the wrath and cunning of the Mohawks, began the long homeward march over the wooded mountains and through the valleys of western Massachusetts. Williams relates that as the result of their campaign they "suffered much from chagrin on their return home."

The victorious Mohawks remained nearly two days on the battle-field, burying their dead, scalping, tomahawking and giving such other delicate attention as their customs proscribed to those of the enemy too badly wounded to grace the coming triumph at the Mohawk village.

Then like the triumph of a Roman general and his victorious legions, came the homeward journey to Gandawague; in the words of Father Pierron:- "We left two days after the combat, in company with a large number, both of those who had taken part in the fight and those who had come to look on. The victors bore the scalps well painted, at the end of long batons made to support their trophies. The captives, divided into several bands, marched with singing; and as I perceived that one of the women had a sick infant which she carried at the breast, I thought I would do well to baptize it, seeing it was about to die."

The woman spoken of by Pierron evidently was one of the captives. It is related that twenty-four women accompanied the invaders, of which number four were captured by the Mohawks.

There is but very little mention of this famous battle of 1669 in the scanty records made by the few Dutch families then in the newly-founded village of Schenectady. The route taken by the war party from Massachusetts, both in coming and going, passed several miles to the north of the little Dutch town. As the Massachusetts Indians then had no quarrel with the Dutch settlers, nor did they wish to antagonize or involve them in any way with their planned attack on the Mohawks, thus they of course would shun near approach to either Albany or Schenectady. Probably the Dutch knew nothing at all about this expedition and its resulting battle till as we can well imagine certain of the Mohawk warriors came into Schenectady or Albany boasting before their Dutch friends of their deeds of prowess and of the great victory they had gained over their ancient foe.

In a land grant of 1672 three years after the combat, there is mentioned as one of the boundaries of the tract granted, "KINQUARIONNES, Where the Last Battel was between the Mohoakx and the North Indians." This and a few other scanty allusions is all that is given by the Dutch, and were it not for the accounts given by the contemporary historians of Massachusetts Bay, and the graphic relation of Father Pierron, we really should have known but little regarding this expedition against the Mohawks and of its decisive finish -- a battle said by some historians to have been one of the greatest ever fought between Indian tribes, of which any record is preserved.

In the year 1672, by the mediation and good offices of the Dutch, at Albany, peace was formally declared between the Mohawk and the New England Nations.

The ~~Algonkian~~ had abandoned their habitations in this part of the Mohawk Valley, probably some little time before the coming of the Dutch, though they still resorted to certain sections for hunting and indeed claimed ownership to various tracts, notably to lands near the mouth of the Mohawk, which they afterward deeded to the Dutch. But at Schaghticoke near the mouth of the Hoosic River there still remained a settlement and village occupied by Indians of Algonkian stock. This tribe, lastly known as Schaghticoques, remained in that territory until about the middle of the next century. Then, after a pow-wow so protracted and singular as to attract the notice and excite the wonder of their white neighbors; a pow-wow lasting four consecutive days during which they engaged in songs, dances, shouts and other ceremonies, they abandoned their huts and left in the night time. White settlers of the region said that the Indians, leaving, ran one after another at the top of their speed along a path leading to the North, through the whole night. It was supposed that they had passed over to Canada, and there united themselves with one of the northern tribes. As a tribe they never returned, though it is said that in some of the raids that afterward occurred, some of these Schaghticoke Indians were recognized among the other Indians.

THE MOHAWKS

The Mohawks, known to the early Dutch settlers of the region, as the "Maquas," were the last Indians to enter the area of Glenville, and the last race of primitive people to be considered in this paper. Though, indeed, a few scattered and degenerate families and individuals of the Oneidas lived for a time as squatters in certain hollows and sheltered places in different parts of the town, where they practiced their art of as basket-makers. At the close of the War of the Revolution, the homes and lands of the Oneida Nation, who had espoused the cause of the Americans, being destroyed and ravaged by the numerous raids led by Johnson, Brant, and Butler, the whole remnant of the tribe, about 500 in number, was officially removed to barracks in Schenectady and afterwards to cheap huts built for them on the barren sand hills just outside that place, where it was expected that they would partly provide for themselves by hunting, fishing and making baskets. Here they lived for many years, being known to the people of Schenectady and its vicinity as "Yanses," and the territory occupied by them was long called "Yansey Hill." Eventually certain families and individuals of this people, true to their nomadic instincts, or habits, deserted their huts on the sand hills and, as related, sought and established homes, as squatters in the ravines and hollows not only of Glenville but also in those of Niskayuna and of Rotterdam.

Though the Mohawks claimed the valley territory eastward about to the middle line of Glenville, from north to south as mapped by Dr. Beauchamp, yet save for one small village, or rather lodge site -- the only one thus far discovered that can be ascribed to this tribe, they never lived in the area of Glenville and probably never hunted to any extent over its hills. It is said that in times of war between Indian tribes of the region that the eastern end of the Mohawk Valley, embracing the area of Glenville, was a border land and was unoccupied.

This sole living-place of the Mohawks, mentioned above, was near the river, a little more than a mile east of Hoffmans; and it was of very small extent, unless it may have extended on ground now occupied by the four tracks of the New York Central Railroad. Its exact situation is but a stone's throw from the mouth of a stream now mapped as the Verf Kill though known to the Indians as the Tequatsem, or Place of the Wooden Spoon. Whatever kind of Indian-dwelling at this place, whether wigwam or long-house, stood on the slightly elevated margin of the eastern point of that part of the river flats known to local collectors of Indian relics as the Triangular Flat; called thus from its outline, rudely triangular, also from the unusual number of arrowheads of triangular pattern found thereon, these notably contrasting with others found on the adjacent flats to the west, the latter being of various patterns, both notched and unnotched.

This place, however, is unmistakably Mohawk, as shown by the ornamentation on the fragments of pottery found; a type of ornamentation peculiar to, and persistently used by that people. Other relics found on this site were bones and teeth of wild animals and a few flint objects, although, as mentioned, triangular arrowheads have been found in abundance over the entire area of the little flat as well as an unusual number of finely-chipped flint scrapers of the so-called thumbnail type. Both the triangular arrowheads and the scrapers were likely of Mohawk make, though but a little distance to the west -- but a few hundred feet -- is the site of a very old village of Algonkian time, spoken of in this paper, under the heading Mahicans.

The Iroquoian occupants of this flat -- the only place in Glenville known to have been occupied by this people -- were likely pioneers, perhaps but a few families in number; emigrants from the great pre-Colonial town of the Mohawks, on the Cayadutta Creek, north of Fonda, one of the three secluded, forest-hidden towns of that nation, of which more anon.

When Jacques Cartier ascended the St. Lawrence River in 1535 on his famous voyage of discovery he found the Mohawk Nation? then peaceably living along that stream, having a place called Hochelaga as one of their principal towns. Some little time after this visit of Cartier a great war broke out between the Mohawks,

according to their unwritten history, and a northern nation, supposed by some to have been the Adirondacks, an Algonkian tribe. In this war the Mohawks were finally defeated and the survivors emigrated, en masse, southward to the valley that came afterward to bear their name. Dr. Beauchamp places the time of this exodus somewhere between the years 1560 and 1580.

Entering New York by way of the Champlain Valley whose whole length they followed, perhaps by canoes, they then turned to the westward and entered the Mohawk Valley where they at once established three villages, fortified towns, corresponding to their three clans, of the Bear, the Wolf, and the Turtle, found in all the Iroquoian Nations and without which no council was held valid. The Mohawks weakened and reduced in number by their wars and probably fearing pursuit or raids by their northern enemies, placed their newly-founded towns in secluded situations well-back from the river. The most easterly of these towns was that of the Turtle Clan, which was situated on the Cayadutta Creek, about three miles north of the river. The other clans built their homes, the one on the Garoga Creek, about six or seven miles north from the river, while the other built their town on the Otstungo Creek, four miles southwest from Fort Plain. All of these towns were on high, wooded bluffs overlooking the streams; places easily defended from attack by reason of their situation, and all three of these towns were further defended by rows of palisades, the holes in which these posts were placed being yet in evidence.

In these secluded towns the Mohawks lived until a time seemingly but little before the arrival of the Dutch in the valley, when, having become increased in numbers, they deserted their forest-hidden homes and boldly established their long-houses in palisaded inclosures or "castles," as the Dutch called them, along the very banks of the river.

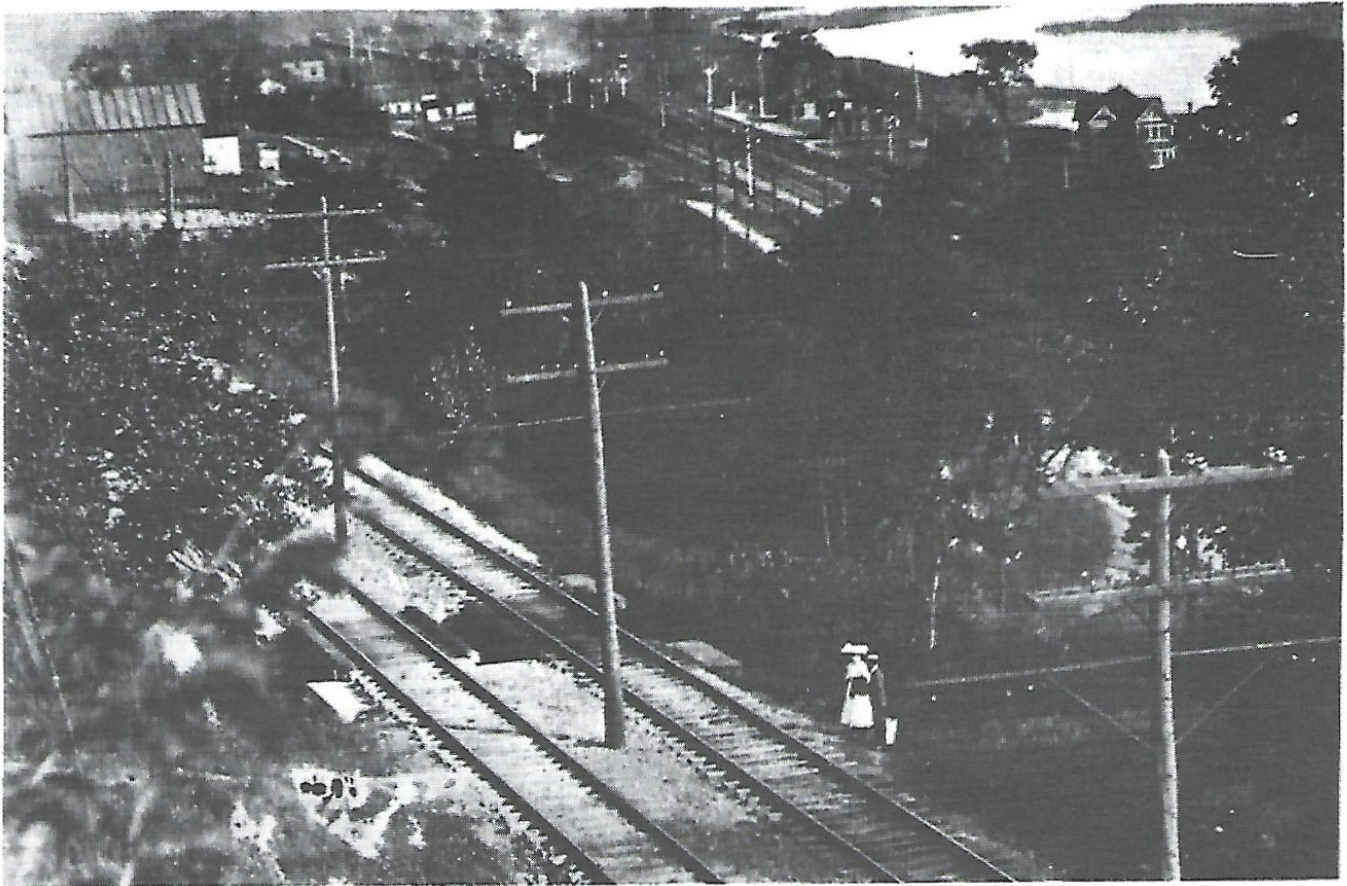
The Turtle Clan of the Mohawks, leaving their village on the Cayadutta, by this time probably overcrowded, established towns on both sides of the Mohawk. One of the larger of these was Gandawague, built on a high bluff now known as the Sand Flats, near the western boundary of the village of Fonda. This was the place that, as before related, successfully withstood the assault of the Massachusetts Nation and their allies in 1667, and the following siege.

^{Fonda} Gandawague also was the home of an Iroquoian saint, Kateri Tekakwitha, the Lily of the Mohawks, whose life story has been

so well told by Helen H. Walworth. And, too, here in the village of the Turtles lived for a time the noted chieftain, Kryn, who led the victorious Mohawks in their pursuit of the fleeing army of invaders and who performed feats of valor in the final battle at the Kinaquariones in Glenville.



Horse treadmill for threshing at John Van Epps, 1905.



The trolley stop at Hoffmans, circa 1905.