IV

Summary

Chapter One: Concept: New England Origins, 1700-1784. *Samson Occom: An Eighteenth Century North American Life (pages 4-6).* During his life (1723-1792), Samson Occom moved from being a tribal hunter to being a New England clergyman. Like Benjamin Franklin, Reverend Occom was a colonial figure renowned on both sides of the Atlantic who then also became a successful leader in the post-Revolutionary United States. *Occom, the Oneidas and Sir William Johnson, 1761-1766 (pages 6-7).* Visiting the Oneida Country in 1761, Reverend Occom favorably impressed Royal Indian Superintendent Sir William Johnson and spent the summer working among the Oneidas. Occom hoped to be appointed a missionary to the Oneidas by the New England clerical establishment, but his hopes were spurned. *Occom and the Mohegans, 1766-1773 (pages 8-12).* Between 1766 and 1768, Occom preached throughout England and Scotland and raised enough money to endow what became Dartmouth College. Treated shabbily by clerical authorities upon his return to Connecticut, Occom retreated within the confines of his ancestral Mohegan tribe but before long decided to expand his mission and serve all southern New England tribal communities. *Planning for Emigration from New England, 1773-1775 (pages 12-16).* In order to rescue southern New England's tribal communities from colonial oppression, Occom, assisted by his son-in-law Reverend Joseph Johnson, founded what became Brothertown, New York. *Sir William Johnson and the Oneida Negotiations, 1773-1774 (pages 17-27)*. Sir William Johnson encouraged the Oneidas to permit Occom's followers to move onto their land, and the Oneidas agreed to adopt as younger brothers any members of southern New England tribes who might choose to

emigrate. *The October 4, 1774 Agreement (pages 27-32).* Sir William Johnson's death on July 11, 1774, was a setback for Occom's emigration project, but in October of 1774 Sir William's nephew and successor Colonel Guy Johnson put in writing details of what Occom had negotiated with the Oneidas. *Revolution Disrupts Plans to Emigrate from New England (pages 32-37).* The October 4, 1774 Agreement could not be implemented as planned because six months later the American Revolution began.

Chapter Two: Realization: Brothertown, New York, 1785-1820. *Joining Forces with the Mahicans of Stockbridge, Massachusetts (pages 38-42).* Although delayed by the Revolution, Brothertown did finally become a reality. The main Brothertown emigration occurred in 1784-85. British Colonel Guy Johnson had fled to Canada, and New York State was now the ultimate arbiter of the region's future. Fewer New England tribal members were now interested in moving to New York State, and the Oneidas were in disarray. But Occom did induce several hundred Mahicans to move with him from Stockbridge, Massachusetts, to the Oneida Country. *Settling in the Oneida Country (pages 42-46).* Brothertown, New Stockbridge and the Oneidas understood that by working together they could better protect their interests, and for a short time this tripartite alliance of pro-Revolutionary groups benefited all three communities. *Brothertown, New Stockbridge and the Oneidas Part Ways and Accept New York State Jurisdiction, 1788-1791 (pages 46-51).* In 1788-89, new landholding arrangements were made with New York authorities, arrangements that superseded those made with the Oneidas under royal supervision in 1774. The Oneidas' "Indian Title" claims to Brothertown were extinguished by New York State shortly before the inception of the

federal Constitution, and Brothertown was then granted a 24,000 acre tract by New York State. *Occom's Final Years (pages 51-55).* By the time Occom died in 1792, he had achieved his goal of establishing a non-tribal town that would transcend the rivalries that had vitiated tribal energies in colonial New England, and also escape the skin color prejudices that seemed to be worsening in New England. Unfortunately, the arrival of a white minister from Stockbridge, Massachusetts, Rev. John Sergeant, Jr., reintroduced some of the negative aspects of the New England situation that Occom had sought to escape. *Divergent Paths at Brothertown and New Stockbridge, 1792-96 (pages 55-60).* After Occom's death, Brothertown lost much of its focus. By 1795, the Brothertown community was perceived by New York State as no longer able to manage its own affairs. About three-fifths of Brothertown's lands were therefore sold by the State at market value to generate an endowment which paid for a white teacher (John Dean) and various infrastructure improvements. State guardianship of Brothertown became far more active and regularized. Stabilized under this new arrangement, Brothertown started to grow, reaching a population of around 400 by 1820. *Emigration to Indiana, 1808-1820 (pages 60-66).* After Occom's death, leadership for both Brothertown and New Stockbridge was provided by U.S. Captain Hendrick Aupaumut of New Stockbridge, who tried to organize an emigration to Indiana. This move was first frustrated by the outbreak of the War of 1812, and then crushed by federal indifference.

Chapter Three: Dispersal: Wisconsin, New England, New York, 1821-2004.

Brothertown Prior to Removal from New York State (pages 67-72). By 1820, Brothertown was a distinctive and viable agricultural community, which would have

presumably become a full-fledged New York town had it not been for the proposal to emigrate to Wisconsin. *New Stockbridge Prior to Removal from New York State (pages 72-75).* The Mahicans of New Stockbridge preserved their tribal character under New York State law, as evidenced for example in the traditional tribal manner in which they collectively adopted New Jersey's Munsee tribe in 1804. The arrival of the Munsees following the sale of their State-regulated New Jersey lands enabled New Stockbridge to decide from a position of comparative strength whether or not to emigrate to Wisconsin. *Removal to Wisconsin (pages 75-81).* Complex negotiations fostered by the Mohawk Eleazer Williams and his Ogden Company backers finally resulted in emigration of the bulk of the Brothertown and New Stockbridge communities to Wisconsin. Some individuals however chose to rejoin relatives in New England or remain in New York State. *Wisconsin's Brothertown (pages 82-83).* In Wisconsin, the Brothertown community achieved success as agriculturalists, and sought and were given by Congress fee title land rights and U.S. citizenship. *Brothertown in Fantasy and Reality (pages 83-89).* From the seventeenth to the twenty-first century, New England's tribes and their descendants have had to cope with ever-changing white fantasies as well as with ever-changing government policies. In the twentieth century, federal promotion of tribal self-government induced some Brothertown descendants to petition for recognition of the Brothertown community as a federal tribe. Ironically, Reverend Occom's success in founding a post-tribal community whose members came together from traditionally hostile tribes was pointed to as proof of the existence of a "Brothertown tribe." Occom rejected tribalism as a constraint on Native American potential, and induced several

hundred individuals to leave their ancestral tribes and join a new Native American community organized like a New England town.

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