



Hartford Historical Society

The Garipay House • 1461 Maple Street
Hartford Village, Vermont 05047

HARTFORD • QUECHEE • WEST HARTFORD • WHITE RIVER JUNCTION • WILDER

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SOCIETY NEWSLETTER

November-December 2011

ABENAKI LIFE

By Martha Knapp

EXAMPLES OF SUSTAINABLE LIVING IN VERMONT

The Abenaki had villages of families and extended families and all helped each other. They shared the accumulated resources: their harvests from fishing, hunting, and garden crops, accompanied with nuts, berries and herbs from gathering. They managed to put large amounts of food away for the winter months, and in the beginning there were many reports of the Abenaki and other tribes helping or trading with the settlers, sharing their stored foods with them during some of the settlers' hard times. They had huge village gardens and larger hunting grounds. They had maple groves, nut tree orchards, and fruit trees. They also knew when the fish were running and where. There were seasonal jobs for all members of the tribe when it was time to hunt and fish, and the family took seasonal trips to where the salmon were running in late summer or the shad and herring in the spring; they got to stay until the job was done. Fall hunting camp was an Abenaki family institution for thousands of years before the settlers arrived. Many Abenaki families, except the very young, elderly and village keepers, would go to hunting camp in the upland areas in the fall. There the young people and men would hunt and trap while the women would manage the camp, prepare the food, and coordinate the use of all parts of the four leggeds and birds taken in the hunt. The women would have other duties as well, managing the

gardening and the gathering of herbs, along with the materials needed for daily life in preparation for the long winter ahead. The men (and some women) raised their own tobacco, and certain medicine people managed the sophisticated medicine raising and gathering to keep everyone healthy. The children assisted and learned



A seventeenth century French illustration of an Abenaki couple

all about their lifestyle hands on. They had no indoor plumbing inside their wigwams or longhouses, but they had the pure running waters nearby, full of good fish. The Abenaki 'Fish and Game Department' managed the woodlands in a most sustainable fashion.

It is estimated that aside from the very busy times of fish harvest in the Spring, the fall harvest, and time in the hunting camp, the Abenaki generally had to work about 30 to 40% of the time. The rest of the time was spent with the children as Abenaki parents and

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UPCOMING PROGRAM:

On November 9th, Prof. Jere Daniell will present a talk on the Chartering of Hartford. We will learn the contents of the charter, along with the "special circumstances" that were included and how the town responded to them. Four area towns (Hartford, Norwich, Lebanon and Hanover) were part of a cooperative group from Central Connecticut, and Prof. Daniell will explain how the towns worked together to share expenses during those early years of incorporation. Join us at 7:00 p.m. at the Greater Hartford United Church of Christ for the final program commemorating Hartford's 250th birthday. Come a little early to try to identify the folks in the photos from the 1961 Bicentennial Parade, refreshments and a brief closing Ceremony will follow the program.

From the Chair . . .

Yes, it's time to renew your membership! An insert is enclosed for your convenience. I realize that some of you just sent in your dues for 2011! At one time, if you joined in June, your membership expired the following June. The system has been changed for a couple of years now, and it would help a lot if you would pay your dues for 2012 now instead of next July! Just check your mailing label; if it says Dec 2011, it's time to pay again – or please contact me if you have a question. In addition to your renewal, why not enclose a photo or story about one or more of the 250th events to be included in the Semiquincentennial Memory Book? How were you involved? Did you learn anything about Hartford? Participate for posterity!

Gift of the Lone Pine to the Hartford Historical Society is now official. President Susanne Abetti has signed the papers accepting this gift in memory of Nat

THIS 'N THAT

THANKS to all who contributed to the \$300 Harvey Diaries Fund – we have reached our goal thanks to you all!!

LOST & FOUND – a nice oil painting was brought to us – found in the mud and flood debris at Watson Park. It is approximately 10" x 14". If anyone knows of its owner, please let Pat know. It looks to be signed "Clark '85" and MAY be a high school class project. It likely came from a destroyed home further up the White River.



FROM OUR PROGRAM CHAIRPERSON:

Several residents of Greystone Village have expressed an interest in attending the Hartford Historical Society's quarterly programs, but they are unable to drive after dark. We are looking for a volunteer with a van or an SUV that could accommodate four to six passengers [or a couple of cars] to provide their transportation. If you would like to help, please call Mary Nadeau at 295-2123.

Thanks - Mary

Perry, with much appreciation to his daughter Lyndell Perry. Thanks to Atty. John C. Candon's pro bono advice, Mary Nadeau's persistence, and the co-operation of the Hartford Tree Board, this famous Hartford landmark now belongs to the Hartford Historical Society.

As we enter the season of Thanksgiving, I am personally overwhelmed with gratitude for the generous gifts from so many in our community during this past year. It is an honor to serve as chair of the Hartford Historical Society Board, and on behalf of the Board members, I thank you, each and every one of our readers, for making all the 250th events happen, and for your continued interest and support.

We wish you a memorable and peaceful Holiday Season. There will be many challenges in the coming year of 2012, as we work together to repair, rebuild, and restore the devastation created by the recent storm damage, and continue making history in Hartford.

Dorothy

Dorothy Yamashita, Chair



Hartford Historical Society

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<http://www.hartfordhistory.org>

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elders were, and still are, famous for focusing on the children and grandchildren. Uncles and Aunts were considered parents as well. And the children were encouraged from birth to find their own way. The Abenaki were much more interested in the true destiny of a child rather than making them do what the parents or wider society expected them to do.

Modern man dreams of such a life. Many families rent or own a campsite. They pack up on Friday night and drive to their favorite lake or river campsite until Sunday night. Then they drive back to go to work to make money so they can afford the campsite, or RV, the food to take, and the fuel back and forth etc.

“White men had an unnecessary complex and burdensome way of life at the expense of the finer one enjoyed by the Indians”

WOODLAND INDIANS

The Abenaki are Woodland Indians. The Woodlands are their supermarket. Their homes, canoes, baskets, food supply, herbs and medicine, traditionally their whole way of life, depended on the forests. The forests were their home depot back then, and now, as it is ours. Modern man gets money and buys tools, health care products, fuel products, and clothing materials and products for the home. These products are mass manufactured. We don't know how to make most of the things we use. The Abenaki handmade everything they needed. They didn't have to come up with money. The men made their tools and the women made theirs. The women made the clothes and shoes from deerskin and other hides and decorated them with shells and quills, and all of their home furnishings were comfortable and portable. Their birch bark canoes and dugout canoes were perfect for traveling on long trips; their own two feet with moccasins and snowshoes were other methods of travel. Their baskets and bags were very useful works of art. This way of life was sustainable and conducive to good health and agility. When illnesses came, the medicine people knew their herbs and other extensive ways of keeping people alive and well. Abenaki healers were and are famous for bone setting, gall stone removal, and hundreds of other essential skills for healing. From women's issues to midwifery, from pediatrics to geriatrics, they have herbs for everything. The woodlands are “the source” of the “resource.” Modern man has strange modern diseases and has to have insurance to get medicine and treatments for them.

When the Abenaki managed the grasslands and woodlands, they often burned large areas of forests to promote new growth of berry bushes, grasses, annual

herbs, and short shrubs especially sought after by bear and deer. These places served as a main source for meat, clothing, bedding and berries.

Vermonters are woodland people. We love our pine groves and birches, our maple stands and oak trees. In 1761 the ecological, sustainable balance of Vermont was still intact while under the Abenaki stewardship. A lot has changed but a lot has stayed the same. We are learning to look at our decisions via sustainability. We realize that mercury in our fish supply is not a good thing. One thing for certain, the forests want to grow here and the waters want to flow here. They are our number one asset.

ABENAKI FARMING

Abenaki farming ran along the rivers for miles. The nearest recorded ones I located in my readings were in Wilder south of the White River Falls, in Norwich at Pompanoosuc, and up in Coos from Thetford and Orford to Newbury where the hills of the “three sisters”, corn, beans and squash, were found along the Connecticut River. We know settler families in Tunbridge and South Royalton were living with the Abenaki and probably acquired the local eight row flint corn and other seeds from them which were adapted to our short growing season. It is entirely possible that the Abenaki were still growing their crops in the extensive open spaces in Hartford, at the mouth of the White River, or even out on the long island that ran from Hartford Village halfway to the Point. where early settlers planted corn in the 1760's and 1770's.

The Abenaki were sustainable farmers. They planted in the rich bottomlands along the rivers where it was easy to plant and where the fish—herring and shad—ran in multitudes in the spring and were used for fertilizing. The whole village would be there helping. The men made traps and caught enough fish to fertilize each hill of the “three sisters”. The women hoed up the hills and carefully planted the corn first. After the corn got going a little bit, they planted the beans which used the corn as a pole and gave nitrogen to the soil. A little later they would plant the squash whose broad leaves kept the weeds down. This was their traditional farming. They dried all of the leftover crops and saved the best seeds for next year's planting. They had underground storage bins all over New England. Some were in their villages with straw mat linings and some were pits in the ground with clay lined walls. They had burned fires in the pits to harden the walls of clay. There was one found and recorded in Vernon, Vermont. We all know what that was replaced with. The bins held dried corn, beans, and also

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dried squash. They harvested and smoked salmon and other species of fish and made jerky from venison and moose. There are many, many accountings of the Abenaki and other tribes bringing bushels of corn and food to starving settlers, and villages.

THE MAKING OF RELATIVES

There was an Abenaki point of view on taking captives. Taking captives for the “making of relatives” was one traditional Abenaki way of replacing family members who had been killed. If nothing else, in later years when the white men’s wars raged through this region from the 1670’s to the Revolutionary War, the ransom bounties tempted the warriors to partake in these episodes, encouraged by the French. Many captives told of the kindness and extraordinary treatment received from their captors. While reading that many captives chose to stay with their captors spoke volumes to me. There were many captives unaccounted for. The Christians weren’t the only ones successful at conversion. There were also very honest opinions from the captives, male and female, as to the superior moral character of the Abenaki culture. Women, particularly, who had few rights in English or French society, were often attracted to a life where the woman was the center of family and village life, the owner of most of the land and material goods of daily life, and never subject to physical abuse. As to the Abenaki and French cultures, they seemed to work rather well, even blending the religions somewhat. However, the British and especially the Puritans were terrified by the wilderness and the people who lived here. They never saw the merits of friendly relations, although by the time of early settlement in Hartford, many “Yankees” had joined the French in living the Abenaki or Indian way to survive (and intermarrying!). The Puritans and English enjoyed trading and they loved the land especially the trees for British ships, fur trade, and land to shape and settle in for English towns, but their religion forbade them from looking at the Abenaki as equals, only heathens who needed to be converted, assimilated or extinguished. They put rewards on their scalps. Author Colin G. Calloway describes this time as “Contact, Commerce, Conversion and Conflict.”

GIFTS FROM THE ABENAKI

Routes of Travel

“The Indians were the first engineers and the railroads that run along the river valleys or cross the state follow the old Indian trails. Also the lines of water travel pursued today are those followed by the Indians in prehistoric days.”

I read that the greatest gift the Abenaki gave the state of Vermont was it’s road system.

CHANGE-THE ONLY CONSTANT

In hindsight, we can see that the settlers saw woods to clear and use to build houses, farms, and industries with, while the Abenaki saw their way of sustainable living with their pristine environment ending in the Hartford area. Because the Europeans saw there was such abundance, they thought there were enough resources to last for centuries. Settling, building, as well as logging began in earnest in 1797. Before 1797, the Center of Town location was the original seat of Hartford. By 1806 the first post office was located in Hartford Village, (then White River Village) and by 1840, that was the central government of the town. (By 1850, the home I now live in was built by Jonathan Bugbee using old growth forest wood.) Hartford suffered environmentally during that time.

The White River Junction area of town became the hub of activity after the Railroad was built in 1847. The dams were built on the rivers to power the mills so these 50, 75, 100 years pretty much changed the “living with nature” sustainable life style everyone had been practicing originally, to commerce and industry.

When the dominant culture prevailed, the Abenaki learned how to survive another way. They were wood craftsmen, loggers, farmers, mill-workers, and soldiers; whatever became available to them. They also continued to hunt and fish and gather their herbs and materials for their baskets. Magically they again blended into their environment.

ABENAKI HISTORICAL SITES

From our Historical Pageant Pamphlet from 1911 on the 150th anniversary of our town we learn:

Its fair meadows and valuable water privileges were doubtless the attractions which led the original grantees of Hartford to choose the territory through which the White River flows near the end of its course. To them it counted little that the stream had always been and would continue to be a part of a main road of travel. They knew the point where the White River empties into the Connecticut as a camping ground for Indians and captives, and as a starting point for scouting parties in the French and Indian wars; but long before white men came over-sea, it had been a station for an ancient river highway from the Atlantic Ocean to the Great Lakes; and in the undreamed of changes in methods of travel which a century would bring forth, it was destined to become a hustling bustling railroad center, halfway between Boston and Montreal, and New York and Quebec.

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Abenaki Historical site #1: Abenaki Canoe Village, located at the Point area where our Municipal Building is. This was a very important transportation site where the White River meets the Connecticut. This was between 1761-1763. Source: Sharon Historical Society Newsletters & John Moody



HHS's collection photo of "The Point" with corn growing in West Lebanon.

Abenaki Historical Site #2: An older Abenaki Village site is located in the area surrounding the Hartford waste water treatment facility down in the back of the South Main Street area. Before facility construction, there was an archeological dig on a portion of the area and it was decided to avoid destroying most of this crucial site. The town chose to avoid the area with the construction of their facilities. Valley News 11/6/2009



Detail of 1889 lithograph depicting the South Main Street area of White River Junction where an old Abenaki Village site was discovered.

Abenaki Historical Site #3: "Sucker Run". Above Hartford Village in the White River was a famous fishing spot used by the Abenaki and many Hartford families to catch catfish which were as big as a man's arm. Source: *Local families and John Moody In The Gateway of Vermont* p.9,

Centreville is located on the left bank of the White River and was anciently and vulgarly known as Sucker City. It lies to the westward of Hartford Village about one mile and veritably it is a beauty spot in

a valley that is one continuous stretch of beauty and charm and unceasing cheer.

Abenaki Historical Site #4: There are many signs of an ancient village in Quechee. According to several local collectors, there's a pre-contact site where stone tools were discovered. Source: *local history and interviews*.

Abenaki Historical fact #5: Joe Ranger in an Article/Interview from Grit Magazine, stated that he was a 'St. Francis Indian', one of the older Yankee ways of referring to the Abenaki. Source: *John Moody*.

Abenaki Historical Site #6: White River Falls of the Connecticut River, "Middle Falls", an Abenaki favorite salmon fishing area.

I hope you enjoyed these accountings and have a clearer picture of our town, state and country's beginnings. Vermonters do not need to look elsewhere for Indians. We have our own distinct group; masters of sustainability, the Western Abenaki. We can learn how to maintain and sustain our way of life by studying our past. If we are serious about leaving the Vermont way of life for our grandchildren, now as we celebrate the 250th anniversary with pride and reflection, we can promise another good 250 years for them, by leaving the "source" as good if not better than we found it. As we accept the true facts of our collective history, let us embrace the gifts and knowledge that diversity brings to our lives while we are here for our short visit on earth.

Signed: Martha Knapp with gratitude to John Moody for his kind assistance.

i Nancy Oestreich Lurie et al., Seventeenth-Century America, ed. James Morton Smith, (University of North Carolina Press, 1959), p39 fn12.

ii Jesse Larocque 8/13/2011

iii Howard S. Russell, Indian New England Before the Mayflower, (University Press of New England 1980), Chapters 15, 16.

iv Colin G. Calloway, North Country Captives, (University Press of New England, 1992), intro p ix

v John Demos, The Unredeemed Captive, (Alfred A. Knopf Inc., 1994) p17.

vi Colin G. Calloway, The Western Abenakis of Vermont, 1600-1800, (University of Oklahoma Press, Norman and London, 1990), p28.

vii Colin Calloway, Dawnland Encounters, (University Press of New England, 1991) p21.

viii Conant's Vermont by Edward Conant, A.M. 1906, The Tuttle Company, Rutland, VT p 40.

ix Frank J. Barrett Jr., Images of America Hartford, (Arcadia Publishing, Charlestown SC, Chicago IL, Portsmouth, NH, San Francisco, CA, 2009) p 109.

First Settlers of Hartford, Vermont Series

David & Mary Hazen Newton

David Newton was born March 25, 1753 in Milford, CT the son of Ezekial and Mary (Collins) Newton. . He married, in Connecticut, September 16, 1773, Mary Hazen, who was born in Norwich, Connecticut on September 11, 1754, daughter of Joseph Hazen and Elizabeth Durkee.

After living in Milford for 3 years David and Mary Newton came to Hartford, Vermont to settle a new town with their three children. In that time children were a very important asset to families being vital to survival in the new world of America. They contributed 10 sons and 6 daughters to the population, three being born in Milford and thirteen in Hartford, Vermont. In a time when many families experienced the tragedy of the death of a child or even more, the Newton family lost none. All sixteen children grew to be adults. It is said that he planted a tree in honor of each of his sixteen children at the time of their birth. When the eldest child was of age, there were fourteen children living at home. Mary, the mother of all the sixteen children, was forty-four years and seven months old when her youngest child was born.

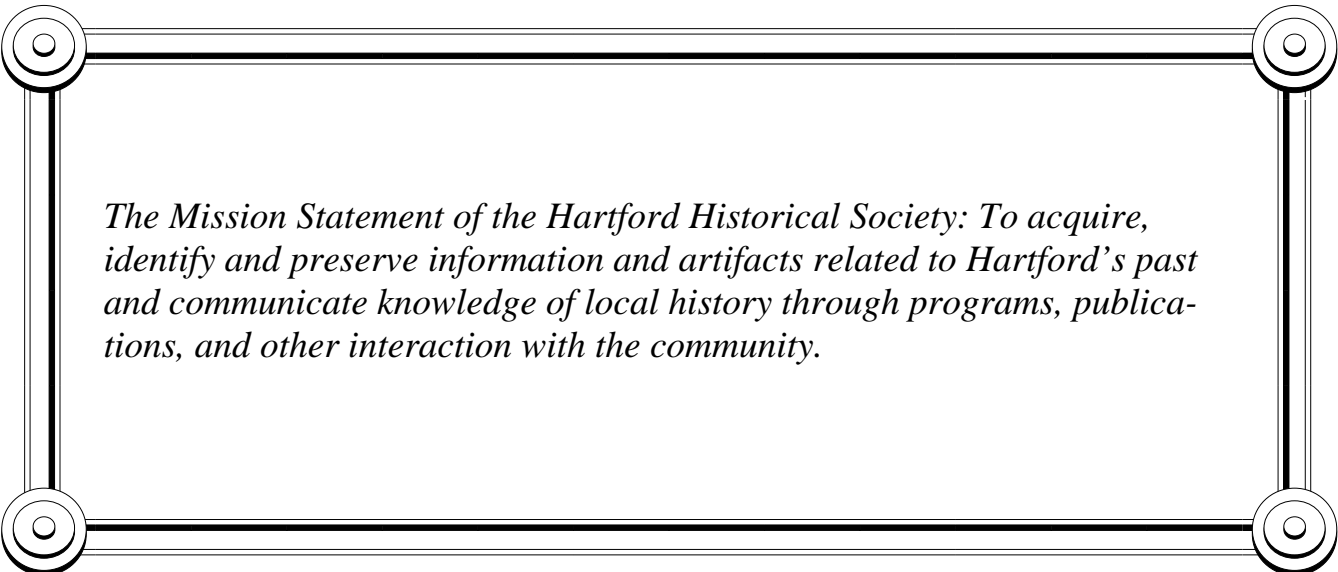
He settled in Dothan village in Hartford and built a log house and cleared land for farming. He made carts and was often paid for his work in land, receiving thirty acres of land for one cart on one occasion, and so, he became an extensive land owner. He was a soldier in the revolution. He was a private in Captain Mathew Lynn's company in 1780; Captain Joshua Hazen's Hartford Company of the Vermont Militia on the Royalton alarm in 1780, and Colonel Wood's regiment in the same year. (*pp. 172 and 284 Vermont Revolutionary Rolls*). In 1790 he was living in Hartford, according to the first federal census, and had in his family, in that year, four sons under sixteen and seven females.

The first death occurred nearly fifty-two years after the marriage of the parents and the second death was that of Mary, the wife and mother. The children lived to an average age of nearly seventy years and it is said that all of the ten sons grew to over six feet tall.

Sheldon, son of David Newton, was born at Milford, Connecticut, July 1, 1774, and died, having stayed in Hartford, on January 2, 1849. He married (first) Betsey Sanderson, who died October 1, 1807. He married (second) Nancy Wilder who died about 1860. Children by his first wife were: Isaac, Norman, Benjamin, William, Reuben. By second wife: Betsey, Emeline, Maria, John.

Nine of the Newton children settled in the Town of Hartford and are buried in its cemeteries: Rufus, Abner, Andrew, David, Jr., Elizabeth who never married, Lucy who never married, Truman, Sheldon and Polly Newton Wilson.

Mary Hazen Newton predeceased David by 16 years having died September 14, 1823 in Dothan, Hartford, Vermont. He died at Hartford, Vermont on December 29, 1839 and they are buried in the Christian Street Cemetery.



The Mission Statement of the Hartford Historical Society: To acquire, identify and preserve information and artifacts related to Hartford's past and communicate knowledge of local history through programs, publications, and other interaction with the community.

HONOR ROLL

Honor Roll:

Please consider adding someone to our Honor Roll! Our Honor roll has not grown much lately and I'm sure there are plenty of folks who have an interest in our town and its history! They can be living, or not, and we only need a little information: Your name & contact information, the full name of the person you wish to honor, what they did to advance the History of our town [why you feel they should be honored], and a brief biography [date born & location, where educated, and any other information you feel is important. There is a link to a form on our web site [hartfordhistory.org] or contact Pat if you'd like one.

Thanks

Abbott, Collamer Martin
Black, Harry A.
Black, Judge Henry F.
Bradley, Fred J.
Falzarano, Guerino
Falzarano, Rosaline
Guarino, Alfonso
Guarino, Alfred
Jones, Dorothy Mock
Lehman, Ralph W.
Mahady, Judge Frank G.
Nadeau, Mary N.
St. Croix, John W.
Stevens, Annie Louise Morris

Commercial/Institutional Members:

Baker Pottery	Kibby Equipment
CEMMS Family Painting	Main Street Museum
Geo Barns	Meeting House Furniture Restoration
Hartford High School	New England Transportation Institute and Museum
Hartford Memorial Middle School	

Membership rates:

Individual: \$15
Family [same address]: \$20
Senior: \$10
Senior family: \$15
Commercial/Institutional: \$25
Junior membership – No fee but needs a sponsor [contact Dorothy Yamashita]

GARIPAY HOUSE UPDATE

Martha Knapp, with the great assistance of Brent, Matt & Eddie, has been very busy making improvements to our basement. The walls and floor of the back room have been sealed and painted to be a better location for storage of little-used items. The asbestos has been removed and the old furnace dismantled and is in the process of being removed. The windows are being replaced, re-glazed, with some needed cement work repairs around the casings to help keep excess moisture out. A complete cleaning has also been accomplished! We are very grateful to her and her helpers for doing this over-due job. The tasks of maintenance are unending, and there is much more to be done, but this is a HUGE improvement! THANKS to the Knapps and the guys the Hartford Community Restorative Justice Center Justice Center is supplying!



250 Report

- **Abenaki Welcome Day** was a great success and the first of hopefully many Annual Events! Here are a few photos from the day.



- **Glory Days of the Railroad** was cancelled due to the Flood, but the **Semiquincentennial Turkey Supper** was a success with over 200 folks fed.
- **Centennial of the Quechee Gorge Bridge** was wet and cold but we had several folks stop by, learn about the bridge and spend a little money.
- The last 2 events are Gory Daze October 31 and the Speaker Meeting Nov 9 with Jere Daniell. Thanks to all who participated in any of our Semiquincentennial events, and look for our "Remember the 250th" book next year. We are still accepting photos from any events if you have some good shots you'd like to share!
Thanks

Don't forget we still have 250th Commemorative items for purchase at the Listers Office [Room 203 at the Municipal Building] and on EBay [hopefully soon].

A VISITOR TO THE MUSEUM

William Hosley visited the Garipay House museum last month. He has a passion for small museums and said every one he has visited has had at least one real treasure in it. He has visited almost all of the ones in Vermont at least once, and is contemplating writing a book on the Hidden Treasures in Small Museums. I find it interesting what folks find of particular interest in our collections. Here are a few of the photos he took while visiting us.



Desk from Pinewood School, c. 18



(Artwork by Sarah Trumbull)

Mystery Photo

No luck last issue either. Here is a shot of the Judges Stand for the 1961 Bicentennial Parade – does anyone recognize any of these folks? I think one is Joe Reed, but I've no idea of the others. Thanks Pat



HHS Calendar

Upcoming Programs, Meetings and Events

Summer OPEN HOUSE at the Garipay House – May - September:

The 1st Tuesday of the month 6-8pm

The 2nd Sunday of the month 2-4pm

Or by Appointment [call pat at 295-3077 M-F 9-4]

2nd Wednesday – Hartford Historic Preservation Commission meets at the Municipal Building, 171 Bridge St., White

River Junction at 4:30

4th Tuesday – HHS Board of Directors Meeting – Garipay House May – Oct and the Hartford Library Nov – Apr. at 7pm

For more information contact Dorothy Yamashita, Board Chairman.

Wednesday, Nov. 9 – Jere Daniell will let us know the FULL story of our Charter! Refreshments will follow. 7:00 pm at the Greater Hartford United Church of Christ, 1721 Maple Street, Hartford Village

Wednesday, April 11, 2012 – Donald Dickman will speak on George Houghton, Civil War Photographer. Refreshments will follow. 7:00 pm at the Greater Hartford United Church of Christ, 1721 Maple Street, Hartford Village

Wednesday, June 13, 2012 – Carol Dewey Davidson will speak on Dewey's Mills. Refreshments will follow. 7:00 pm at the Greater Hartford United Church of Christ, 1721 Maple Street, Hartford Village

Don't forget the **Genealogy Center**, upstairs in the Hartford Library is open Monday afternoons

Please see the schedule for the 250th Anniversary Celebrations elsewhere in this Newsletter. Hope to see you there!

Hartford Historical Society

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