

The Wife of Lt. John YOUNG, Catharine Kayakhon BRANT-HILL-JOHNSON and Her Mohawk – Wyandot Heritage

by

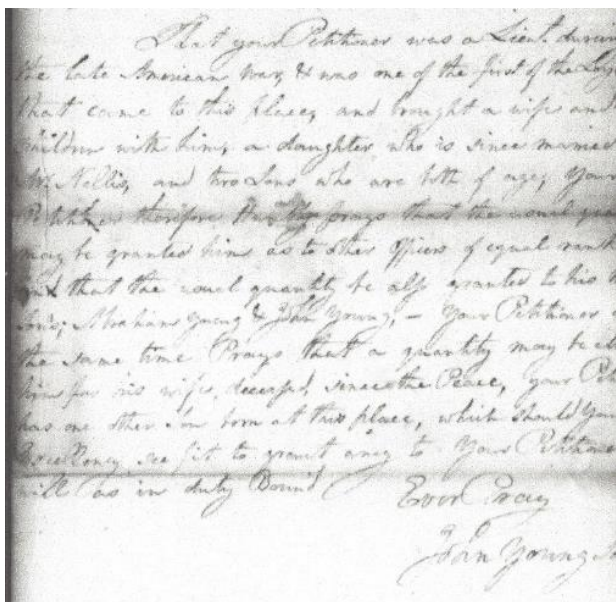
David K. Faux

Lt. John Young, who served in the Six Nations Indian Department during the American Revolutionary War, was married twice. His first wife Catharine's given name appears in the 1770 baptismal record of their son Daniel at Trinity Lutheran Church, Stone Arabia, NY. Additionally, in the Census of **Niagara of 1 December 1783**, Lt. John Young was listed with his four children, and wife Catharine Young (age 36 so born about 1747), as seen below.

Loyalists in the Indian Department	
	Age
Lt. John Young	41
Catherine Young	36
Abraham Young	17
John Young	11
Elizabeth Young	9
Joseph Young	2

UELAC, Hamilton Branch, 1978 Transcription, p.101; LAC, Haldimand Papers, Reel 46, p.375

On 15 October 1796 Young petitioned (see below) for land for himself, his four children, and his wife, "deceased, since the Peace" (25 December 1784). It can therefore be stated with confidence that Catharine died between 1784 and 1796.



Petition of John Young Senr., LAC, UCLP, RG1, L3, Vol. 548, "Y", p.7

In his will dated 15 April 1805 John Young mentioned his, “beloved wife Priscilla”. Priscilla (Ramsay) Nelles was a former Indian captive and widow of Captain Hendrick William Nelles, Young’s fellow Indian Department officer, friend, and neighbor who died in 1791. Later we will establish a year and month of the marriage to Priscilla, which will be important in determining when Young’s first wife, Catharine, died.

The primary goal of this article is to clearly and as unequivocally as possible, identify the ancestry of Catharine, the mother of John Young’s four children. Priscilla can be ruled out as being mother to any of Young’s children. All four children named in the Census of Niagara, are also named in John Young’s will (and none other).

Please note that many of the reference details to the above and later materials can be found in the biography of John Young [here](#) or a fully sourced unpublished manuscript by the present author (Faux, 1987) [here](#), or the author’s published work on Six Nations records and sources [here](#). However, some full reference citations will be provided in the current manuscript for those records and sources not specifically noted in the above work or, due to their importance to the narrative, will be highlighted with full reference details.

Evidence Relative to the General and Specific Ancestry of Catharine

There are two particular data sources that provide the most information as to the ancestral and family background of Catharine. The first is a **diary** written by a Scottish visitor to the home of the Young family in 1792, published in 1793. The second is the **obituary** of Catharine’s grandson Warner H. Nelles, which was published in a St. Catharines, Ontario newspaper in 1896. With these two record sources, separated by the time span of 100 years, we can use each as a “springboard” to tap into other data sources and explore the ancestry and genealogy of Catharine.

A. DIARY OF PATRICK CAMPBELL, 1792 -

No record has surfaced to directly state the surname of Catharine. In the quest to detail her ancestry, there is an important diary entry written about 8 years after the Census of Niagara, which includes information as to the maternal ancestry of John Young’s wife who was alive in 1792. An assumption here is, since there is no evidence to the contrary, that this woman is Catharine.

As seen in the page from the diary seen below, on 14 February 1792 a Scottish traveler, Patrick Campbell, visited the Young family at their farm on the Young Tract along the Grand River near Cayuga. He recorded entries in a diary, written “on the spot”, which was first published in 1793. Here Campbell stated that Mr. Young served as a lieutenant in the Indian Department in the “*last war*”, and was “*married to a squaw, sister to one of the chiefs of the Mohawke nation who succeeded Captain David*” (p. 180). He further added, *Here I for the first time played cards with a squaw* (at the time this word meant simply an Indian woman).

house of a Mr Ellis, who treated us very hospitably.

FEBRUARY 14. We went a visiting for several miles down the river side, and dined at the house of a half-pay officer, a Mr Young, who had served last war as a lieutenant in the Indian department, married to a squaw, sister to one of the chiefs of the Mohawke nation who succeeded Captain David. This gentleman, of Dutch extraction, used me with marked attention and hospitality. Messrs Clinch, Forsyth and I, staid with him that night, playing whist, cribbage, and other games.

HERE I for the first time played cards with a squaw. Next morning he conducted us in his own slea the length of Mr Allises.¹ He told us that a few days ago a Wolf killed a Deer on the ice near his house, and showed us the remains of a tree, which before it was burnt measured twenty-eight feet in circumference.

FEBRUARY 15. We set out from Mr Young's; crossed a forest of about twenty miles without any settlements, fell in with Mr and Mrs Andrew Butler, a Mr Henry and his wife, and some sleas loaded with grain going to mills. Here we all stopped to bait our Horses at the side of a stream or creek, put up a fire, and dined on such victuals as we brought along with us, in a shade put up by some travelling Indians. I saw the track of Deer as we came along, and where one of them was dragged in a hand slea, or tobagan, on the snow. Mr and Mrs Butler invited our company to their house, to which we cheerfully agreed. Mrs Butler is a very well looking agreeable young lady, and he himself a good plain sort of man.

WE arrived about nightfall, and after refreshing ourselves with some tea, and some glasses of Port and Madeira wines, two card tables were produced, on which

¹No doubt Mr Ellis, mentioned above.

P. Campbell, "Travels in the Interior Inhabited Parts of North America in the Years 1791 and 1792", Toronto, The Champlain Society, 1937

Before visiting the Youngs, Campbell had stayed with Captain Joseph Brant at the Mohawk Village. In his entry of 11 February 1792 Campbell recorded that, "*Here I fell in with Mr Aaron Hill ... eldest son of the renowned chief, Captain David ... he died about two years ago, and, what would be deemed very hard by many, the son does not succeed to the honours and titles of the family, but they go in the female line to his aunt's son. Captain Brant did all he could to get the son ... to enjoy the titles, but it would not do; the ancient laws, customs, and manners of the nation could not be departed from*" (pp.166-167)

Based on the two underlined statements above, we can conclude that when Captain David Hill died, the "honours and titles of the family" went to his maternal nephew, the son of Hill's sister. If Young's wife was the sister to the person who "succeeded Captain David",

then her mother was also this sister of Captain David, and Catharine's brother was the nephew who succeeded his uncle.

Campbell Diary and Key Questions:

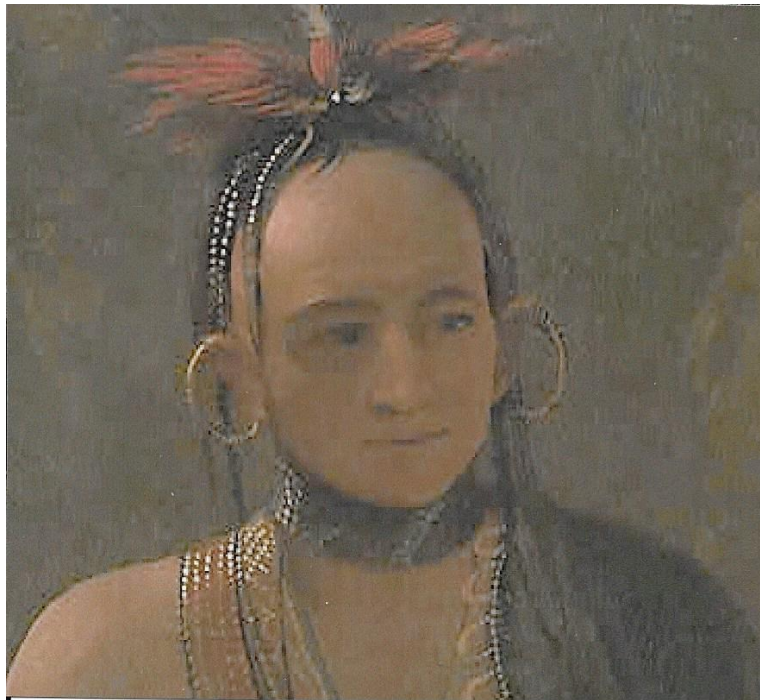
Two questions emerge from the Campbell Diary entries above, and their answer may be the key to documenting the ancestry of Young's wife:

- 1) What "honours and titles" belonged to David Hill at the time of his death?
- 2) Which Mohawk chief or chiefs held David Hill's "honours and titles" in February 1792?

The Honours and Titles, and the Role, of David Hill:

The fact that the "honours and titles" of David Hill went to his sister's son suggests strongly that this sister was a "Clan Mother", probably the eldest sister alive in November 1790 (the month and year David died).

In sundry sources (see Faux, 2002) it can be seen that David Hill's personal name was Karonghyontye, and that he also held the Mohawk Bear Clan Confederacy hereditary title of A(gh)stawenserontha – both Native names for Captain David Hill being included in a deed of sale to the Van Horne Patent in New York to Jelles Fonda, 6 July 1789 (see later). The other titles that could be inherited were "Chief" and "Captain". Hence there were potentially four "honours and titles" available for Hill's successor(s).



Close up of Capt. David Hill in 1776 Painting by Benjamin West (Andrew W. Mellon Collection, National Gallery of Art, Washington, D.C.)

Some Known Family Relationships of David Hill:

The data detailing family relationships as seen in the Jelles Fonda account book records are confirmed in many other record sources. Among the most important of these is the Seth Newhouse Manuscript which lists the women's and warrior's names associated with each of the 9 Mohawk families (see Faux, 2002 for specific references). Included are siblings Kanonraron (Aaron Hill), Oterouyanente (John Hill), Karonghyontye (David Hill); their sister Kateriunigh (Mary Hill); and the latter's son Kanenkaregowagh (Seth Hill). In addition Anequendahonji (Johannes Crine – Green) the maternal uncle of the first four, and Aronghyengtha (John Green Jr.) a first cousin, are all found in this same grouping of Bear Clan family names in the Seth Newhouse Manuscript (1885) (see Addendum below for a full listing), and all were from the Lower Mohawk (Ft. Hunter) Castle. In the early 19th Century, the names all belonged to the Astawenserontha Bear Clan family. However, by the 1880s all names had been transferred to the Dehennakarineh family (see Chadwick, 1897, pp.36-38). Other names, including those from the Upper Mohawk (Canajoharie) Castle, will soon come into view and will be placed in the context of the above family constellation.

Succession of Confederacy Sachemship Titles:

Among the Six Nations typically inheritance of a Confederacy sachem (Principal Chief) name such as Astawenserontha (Bear Clan) follows very strict rules involving maternal line succession (e.g., Newhouse, 1885; Parker, 1916). Thus a chief is succeeded by his brother or nephew, or maternal cousin but by ancient tradition never by his son. It always went to a member of the former chief's Clan and Owachira (maternal line), assuming that there was an eligible candidate. Seth Newhouse, in his List of Chiefs, penciled "L.M." (Lower Mohawks) for Astawenserontha, but "U.M." (Upper Mohawks) in relation to the other two Bear Clan Chieftaincies (see Fenton, 1950, p.41).

Record Sources 1790 – 1795: Two Major Problems:

- 1) Unfortunately, many of the most potentially useful documentary sources are unavailable for the "critical years". In other words, there are no deeds or related items containing lists of chiefs from the date of David Hill's death in November 1790, until the Spring of 1795.
- 2) Many chiefs who received new chiefly titles appear to have continued to use their given Mohawk name in signing documents – as did David Hill in all the documents that he personally signed, although he was the holder of one of the 9 Mohawk sachem titles. However, about 1805, and for reasons unknown, these chiefs began to use their inherited titles in signing formal documents. Hence not using a title in a public record would not necessarily mean that the individual did not possess it.

Evidence that the Brother of Catharine Young was the First Astawenserontha Recorded after 1790 – Seth Hill:

Various record sources in the RG10 collection indicate that Seth Hill Kanenkaregowa succeeded to the titles of his uncle David Hill – although the timing of just when is unclear. Seth, baptized 10 July 1748 at the Albany Reformed Dutch Church, was the son of John “Widemouth” Seth's son and Mary Hill Katehriunigh (David’s sister). He obtained the title of "Captain", and inherited a “Chief” title which was one of the three Bear Clan (Tribe) titles among the Mohawks, Astawenserontha. This name translates to English as, "He Enters Wearing Rattles". There is no evidence that Seth ever inherited the name Karonghyontye, his uncle’s personal name. As by tradition, David Hill’s personal name was likely assigned to a young male member of the family after his death in 1790. Seth was recorded as a **Chief** by 5 March 1793 when he visited Niagara and had his daughter Catherine baptized. Since his sister Catharine had died within a year prior to the baptism (see later), perhaps he named the girl after this sister.

March 3. Hanna Ball, of Peter and Elizabeth.
5. Catherine Sedthill, of a Mohawk Chief.
22. Mary Bradt, wife of Peter.

“Baptisms at Niagara, by Rev. Robert Addison, 1793”, Ontario Historical Society: Papers and Records, Vol. 3, 1901, p.10

There are a number of references pertaining to “Capt. Seth” as a “Chief” and messenger sent by Brant during the year 1797 (e.g., Russell Papers, Peter Russell to Joseph Brant, 15 December 1797) – see below.

INCLOSURE NO. 5

Brant to Russell

Head of the Lake, December 15 1797

I left home three days ago, purposely to wait on your honor at York for the ratification of the Sales of several Tracts of Land which I have some time since treated for with certain individuals in behalf of the five Nations, but *the rise of Water is such that I think it unsafe for me to proceed* and therefore forward this by Captn. Seth and another Chief.

The reason Sir, of my not having paid my respects personally to your honor before now concerning this business, is that the payment of Interest

The Russell Papers 1797-1798, E.A. Cruickshank, Ed., Ontario Historical Society, Vol. 2, p.42

Based on the evidence above, by at least 1797 Seth held both the title “Captain” and also held a “Chief” title. One can assume that the latter was his uncle Capt. David Hill’s “Aghstawenserontha” Chief’s title, but this name does not appear as such in the records relating to the Six Nations until 18 February 1805 (NA, MG19, Claus Papers, C-1480, pp.93-5), 14 years after the death of his uncle. This is not surprising since there are relatively few documents with signatures of Chiefs between 1790 (when Capt. David died) and 1805 (in part because Capt. Joseph Brant was given power of attorney to sign documents from 1796). In the few records that are available, Seth is recorded with his given name – Seth Kanenkaregowagh, which was his Mohawk name back to at least 1777 when he inscribed it in scrimshaw work on a powder horn (see addendum at the end of this work). However, this usage of the “personal name” was exactly what his uncle David did

throughout this lifetime in signing documents. It was not until 9 November 1806 (see below), at a Council held at the Onondaga Council House, that Seth is recorded as “Seth Hill Astawenserontha”, and William Claus the Indian Superintendent later wrote “**Capt Seth**” beside the entry (apparently in pencil) thereby ensuring that we have identified the correct Seth Hill. This affords a crystal - clear snapshot at this point in time, Seth is then the official successor of his Uncle David Hill. It is possible, although seemingly unlikely, that there was a prior successor between the years 1790 and 1797.

	<i>Henry Tekarihogea</i>	<u>Mohawk</u>
	<i>Peter Kenragearghgoa</i>	<u>D. A-----</u>
	<i>Jos. Brant</i>	
Witnesses		
	<i>Thomas Thonwaghwenkariaghkwen</i>	<u>Thomas Davis</u>
<i>Warner Nelles</i>	<i>J. Norton Teyonishokarawen</i>	<u>discharged soldier 65 reg</u>
<i>John Young</i>	<i>Seth Hill Aghstawenserontha</i>	<u>Capt Seth</u>
<i>John Ryckman</i>	<i>Thomakarine</i>	<u>Abraham Mohawk</u>
	<i>Shoskowitzowane</i>	<u>Hendrick young man</u>
	<i>Shakayadiyosto</i>	<u>Paulus Mohawk</u>
	<i>Hayonwaghtha</i>	<u>Jacob Lewis Mohawk</u>

Transcription from LAC, RG10, Vol. 27, 9 November 1806, pp.15675-6

The inheritance of the title of “**Captain**” is a more persuasive link to Seth’s Uncle “Capt. David” as he was commonly known (e.g., see Campbell Diary above). David Hill was not a Captain in the Six Nations Indian Department. The roster lists of officers (known to be Mohawk) include only Capt. Joseph Brant, Lt. Brant Johnson, and David’s brothers Lt. John Hill Oteroyanente, and Aaron Hill Kanonraron as Interpreter (LAC, Haldimand Papers, Reel 48, p. 27, 49). The designation is an honorary title which, in the 18th Century was conferred on those who had earned it through their prowess in war – as seen in the contents of the data in the publications of the letters, as well as a history written by the Surveyor-General of New York:

In a letter of 1721 Colden states of the Indian nations that, “*Their Captains are men of middle age who have signalis’d themselves in the war & their superiority consists in the opinion of the young men have of their strength & bravery ...*” (“*The Letters and Papers of Cadwallader Colden*”, Vol. 1 – 1711-1729, 4 September 1721, p.134).

In 1747, Cadwallader Colden wrote, “*The History of the Five Indian Nations of Canada*”. In his Introduction he stated that, “*Their Leaders and Captains ... obtain their Authority, by the general Opinion of their Courage and Conduct, and lose it by a failure in those Virtues*”. Furthermore, “*their Authority is only the Esteem of the People, and ceases the Moment the Esteem is lost*” (New York, 1902, Vol. 1, pp.xvi-xvii). Colden described Sir William Johnson as he appeared at a conference held in Albany in 1746, being “*dressed and painted after the Manner of an Indian war-Captain*” (Vol. II, pp.220-1).

At the signing of the 1789 Deed from the Mohawks formerly of Ft. Hunter to “the people of the State of New York” (see later) signers with the title “Captain”, in addition to Capt. David Hill, included Deserontyon Capt. John, Kanonraron Capt. Aaron Hill, and

AnonSotoea Capt. Isaac Hill. Each of these Mohawks signed their Indian name, and a clerk wrote their English name – except for David Hill who used his own signature writing “Capt. David Hill” when he signed as the major representative of the Mohawks of Ft. Hunter, and “David Hill Karonghyontye” when he signed the list with the others. Also on this list was Kanenkaregowa Seth Junr. (indicating that Seth was not a Captain the year before his uncle’s death). There were no wars at this time, so the title was not earned, it appears that the Six Nations Chiefs wished to show their respect for Captain David by bestowing not only his hereditary Chief title on Seth, but also the other title by which David was known – Captain.

It was clearly an honour as well as a title to be “Captain Seth”. Seth was only referred to as Captain in the years after the death of his Uncle David, again supporting the likelihood that he had inherited the title. It does not appear that any other Mohawk at the Grand River used the title of “Captain” after 1790 – Capt. Aaron and Capt. Isaac moved to Tyendinaga, joining Capt. John, after a dispute with Joseph Brant. Joseph Brant’s title of Captain was via his military status as an officer in the British Six Nations Indian Department.

The following are all of the records where the name Kanenkaregowagh or Astawenserontha, appear on land deeds between 1790 and 1810. Note, it is typically difficult to determine whether a Six Nations Chief has signed, made his mark, or if someone make a transcription that may ignore this data:

- 1) 2 March 1795 in a deed to Phillip Stedman, a signer is “Kanenkaregowagh” (Claus Papers, F8)
- 2) 20 May 1796, in a deed to the children of Robert Kerr from the “*Chiefs of the Five Nations at the Grand River*”, with “Seth Kaneaharegowagh” signing (NA, RG10, Vol. 103, pp.77-8) among 6 of the Bear Clan – none signed using a hereditary title
- 3) 25 August 1802, among those signing a receipt for lands in Stedmans Township is “Kanharekowah” (AO, RG1, A-I-7, Box 7)
- 4) 8 February 1804, “Seth Hill” signs his name immediately below that of Joseph Brant (Claus Papers, c-1480)
- 5) 18 February 1805 we find all three Bear Clan hereditary titles: “Tehannakarine, Aghstawenserontha, Shoghagarhowane” (their marks), (Ibid., pp.93-4)
- 6) 22 July 1806 the name “Seth aghStaweanserontha” is found among those attending a Council meeting (Newberry Library, Ayer Ms, John Norton Letterbook, Council at Ft. George)
- 7) 9 November 1806 the name Seth Hill Astawenserontha (with the annotation “Capt. Seth” by Superintendent Claus) appears – leaving no room for doubt as to the identity of this individual
- 8) 22 December 1807 the power of attorney to EpsL Phelps includes Seth Hill Astaweaserontha
- 9) 5 March 1809 at a council at Onondaga is Aghstaweaserontha (his mark)
- 10) 13 March 1809 on a deed to Dickson is Seth Astaweaswart
- 11) 1 January 1810 on a deed to Daniel Secord is Seth Aghstawenserontha, the other two Bear Clan titles Abr. Dehheanonkarine and Henry Shoghskohhariowane also appearing in this document (see below)

uson Hill
 Abt. Catharine
 Seth Aghstawenserontha
 Peter skayonwiyuk
 Henry shagkokoharowan
 Paulous Karonghyontye
 J. A. H.

Bear Clan signers of Deed to Isaac Secord on 1 January 1810 (LAC, RG10, Vol. 103, pp.236-9)

The above deed is the last time that the title Aghstawenserontha appears in any record except the 1815 Martin list (see later) – nor is the 1815 Chief with that title, John Johnson, seen before or after the 1815 document – although Paulous Karonghyontye appears many times until his death before 1835. The author is at a loss to explain this observation.

Capt. Seth Hill died between 1810 and 1815. On 13 October 1820 (LAC, RG10, Vol 22, pt. 1, p. 78) it was recorded that a saddle and bridle was given to “Jos. Hill Son of the late Capt. Seth”.

Having shown a Six Nations – Mohawk connection to support the details of the Campbell Diary, and that Captain Seth Hill Kanenkaregowagh (Astawenserontha) was the probable brother of Catharine, and that Mary Hill (Kateriunigh as we will see later) was her likely mother, it will be important to try to find a suitable Catharine (e.g., born circa 1747 as per the Census of Niagara in 1783) among the Mohawk baptismal records.

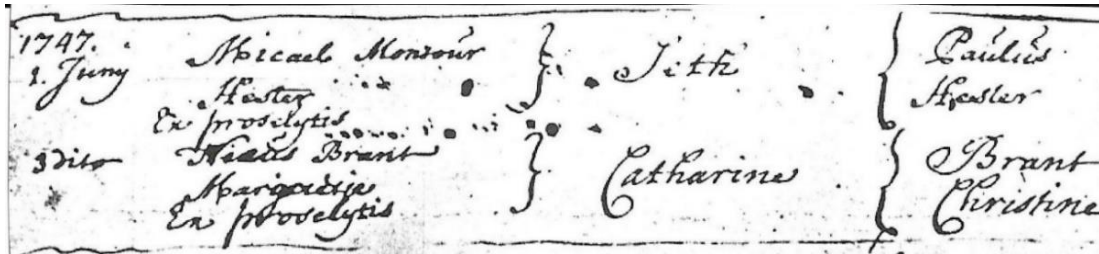
Birth and Baptism of Catharine

Is There a Catharine Born About 1747, with a Brother Seth, in the Baptismal Records of the Mohawk Valley?:

There were a small handful of Mohawks named Catharine baptized between 1745 and 1749, the target year range based on Catharine’s age in the Census of Niagara of 1783, which indicates that she was born circa 1747. However, there is generally a “problem” in an attempt to link any to the matter here under discussion. The only potential candidate is the Catharine baptized the 3rd of June 1747 at the Schenectady Reformed Dutch Church. Her parents were listed as Nicus Brant and Margaetje (see important caveat later), with the former’s father Brant (Kanagaradunckwa) and step - mother Christina as sponsors. See the baptismal record below. Unfortunately, only a son Lawrence (baptized 1754 Ft. Hunter) and a daughter Susanna (baptized 1758 Schoharie) are documented in the church registers as other children of this couple. There were likely more (perhaps many more) of their children baptized locally, after 1755 the Canajoharie Castle, probably by Reverend Ehle - but he left no existing written records of his ministerial duties in the Canajoharie area.

An Anomaly in the Baptismal Records:

An element of confusion is attached to the above noted baptismal entry, something seen only rarely in other church record entries, but it amounts to a puzzling anomaly. It will require a letter - by - letter analysis of the entry since the original record was apparently “tampered with”, making the interpretation problematic.



The page and above close - up views of the entry for the Catharine, baptized 3 June 1747 seems to indicate that the minister or clerk has modified the original at some point with

Nicus Brant
Margaetje

Being inked over the previously written names of the parents, which appear to have been

Hans
Maria

It is difficult to imagine why the original version would have been amended to change it to create two completely different parental names. So the question is, does the baptismal entry pertain to a Catharine born to Nicus and Margaret or Hans and Maria?

The above unusual Dutch version of the name Margaret is the clearest indication of something amiss. The other Margaret recorded on this page is spelled “**Marretje**”. Also there is a clear and distinct dot over the “g” in the 3 June Dutch version of Margaret created by the scribe. While there are some stray marks on this page, the one above the “g” is clearly a purposeful dot – probably the remains of the “i” in Maria.

In looking at Nicus versus Hans, there is no other “N” written this way with a “flourish” at the top left – yet there is a very precise example of this with “**H**illegond Veddar”. Also, the letter has smudges consistent with alteration. A full - page view is shown below.

1747. 24 May	Philip van Peltou George Schermerhoorn Nicolaas Groot Kaarretje Tymons Rayer Schermerhoorn Maria (Vader)	Fytje Dirk John	Samuel Brett Catharina van Peltou Cornelis Groot Rebecca Groot Simon Schermerhoorn Thellegond Vader
1747. 31 May	Gerrit van Antwerpen Eva Mebie	Daniel	Wilhelmus van Antwerpen Neeltje Jan. van Antwerpen
1747. 1 Juny	Micael Monour Kester Ex proselytis	Jette	Paulus Kester
3 Juny	Nicolas Brant Kaarretje Ex proselytis	Catharine	Brant Christine
1747. 2 Juny	Joseph Aoth Yeaks Maria Dumber Wesfel Wesfels Hena v. Antwerpen	Jannetje Anna	Gerrit van Antwerpen Elisabet Marcellis Johannes van Antwerpen Lena Wendell
1747. 14 Juny	Louis Postman Sara van Antwerpen	Cornelis	Cornelis Groot Elisabet Postman
1747. 17 Juny	Barent H. Vroman Volkje Wempel	Alida	Abraham Wempel Volkje Vroman

First Reformed Church, Schenactady, NY, 1683-1881, New York State Library, Albany, New York

An Assessment of the Baptismal Entry: Assuming for the moment that the originally written parents were Hans and Maria, then this couple would likely be the, “**Johannes, son of Seth and Maria dau. of Aaron**” married at the First Reformed Dutch Church of Albany on 1 January 1747 (Sivertsen, 1996). Hans was simply a shortened form of Johannes in Dutch and German cultures. Thus, Catharine was born 6 months after the marriage of her possible parents. On 10 July 1748 a child Seth was baptized at the Albany Reformed Dutch Church, son to Johannes & Maria. The sponsors to this baptism were Nicholaes Lydius, and Margaret – relatives of the Dominie (minister) at Albany, Johannes Lydius. So, in fact, the 1747 baptismal entry did originally have Hans and Maria as parents, the above Catharine did have a brother named Seth. Further genealogical work (see Sivertsen, 1996) shows him to be the son of Mary Hill (elder sister of Captain David Hill Karonghyontye) and her first husband Johannes (Hans, John) son of Seth the Elder “Widemouth”.

However, we will see later, that there is considerable evidence that Hans, son of Seth “Widemouth”, was not the biological father of Catharine. Rather she was the daughter of Mary Hill and a White (European) man, but adopted by Nicus Brant and Margaret. This could / would explain the “amendment” of the baptismal entry. We will return to the specifics of this subject later. The point, however, is that there is evidence that Seth Hill Kanenkaregowagh did have a sister Catharine born about 1747.

The Brant and Hill Family Connections:

It was the acculturated Mohawks who tended to be scrupulous about ensuring that each child was baptized (whether the event would be recorded by the minister is another matter), and tended to accept or encourage their children's liaisons with, or marriages to, prominent White men – the Brants and Hills being the most sterling example of this tendency in the Mohawk Valley and in the early days along the Grand River. An unnamed daughter or daughters of Brant Kanagaradunckwa had at least four children with Sir William Johnson, one of whom, Lt. Brant Johnson, married a White woman. Captain Joseph Brant's sister Molly Brant also "married" Sir William Johnson. Along the Grand River Esther Hill married Epaph. Lord Phelps, and Mary Hill married William Kennedy Smith (see Faux, 2002).

Nicholas / Nicus / Nickus etc. was the step – brother of Captain Joseph Brant Thayendinagea. In the Johnson Papers there is an entry written 14 August 1761 by Johnson's secretary, appearing in Johnson's "Detroit Journal", stating that "Nickus the Mohawk, with his party encamped here last night. He told me he expected White Hans [White Hans, Johannes Crine], his uncle, would be up with us in a day or two" (JP, Vol. 13, p. 240). Johannes Crine (aka "White Hans") was baptized 28 January 1722 to Kryn (Crine) and Anna at the Albany Reformed Dutch Church. The work of Sivertsen (1996) shows that Nicholas did not have a close biological relationship to the Hill family, leaving only one option in understanding how White Hans could be his uncle.

The correct information must be that **White Hans Crine was the uncle of Nicholas' wife Margaret.** Margaret was therefore the daughter of Aaron Oseragheté Hill and Margaret Crine (and thus also a sister of David Hill Karonghyontye, Captain Aaron Hill Kanonraron, and Mary Hill Kateriunigh). As to evidence to support this claim, during the Revolution, on 12 February 1780, Capt. Joseph Brant sent a note to Col. John Johnson, stating that he, "*had met with four Rebel Indians, Tioransera alias Little Abraham & **Unaquandahoojie alias White Hans**, Mohawks ... and [John] Skanandong & [Good Peter] Orandajats, Oneydas ...*" (LAC, "Copy of Proceedings with four Rebel Indians who came to hold a meeting with the Chiefs of the Six Nations", Reel 35, Mic. C_16, pp.1-2). On 18 February 1780 Captain Aaron Hill Kanonraron stated to the four "ambassadors" that, "*We the Mohawks ... will take no notice of your message*" (from American General Phillip Schuyler). Furthermore, on 19 February 1780, Aaron stated that, "*My uncle is here, but Deyonhensere*" and the two Oneidas were in prison (LAC, Claus Papers, MG 19, F1, Vol. 24, p.31). Thus, we can conclude that White Hans was the maternal uncle to Aaron Hill Kanonraron, and so therefore Margaret Hill who married Nicus Brant, Mary Hill Kateriunigh, and David Hill Karonghyontye. The key point here is that this data appears to confirm that **Catharine, the wife of Lt. John Young, was adopted and raised by her maternal aunt, Margaret (Hill) Brant** and the latter's husband Nicholas (Nicus) Brant Canadiorha, but was **the biological daughter of Mary Hill Kateriunigh.**

Catharine's Residence 1747 to 1765:

Catharine was likely born at the residence of her biological and adopted families, Fort Hunter, the Lower Mohawk Castle of Tiononderoge – or the associated Mohawk Flats which was controlled by members of the Hill family from the early 18th Century. In the mid 18th Century the family (both Hill and Brant) was still living at Ft. Hunter and vicinity, but a scandal would eventually prompt the removal of the Brants to the Upper Castle at Canajoharie, 30 to 35 miles to the west. Here Margaret, the mother to Joseph Brant Thayendenagea (b.1742) and his older sister Molly Brant Konwatsijayenni (b.1736), committed a “sin” (likely birth of a child out of wedlock with Brant Kanagaradunckwa). Rev. Ogilvie required her to “do penance”. This being completed, he married Margaret and the then widower Brant Kanagaradunckwa on 9 September 1753 at Fort Hunter. Soon thereafter the couple moved to Canajoharie (Sivertsen, 1996), followed in 1755 by son Nicus.

On 5 July 1755 Johnson's “Account of Indian Expenses” includes the following: “*To Nickus Brants son to finish his House before he could go*” (JP, Vol. 4, p.579). By 12 June 1757 Nicus had become a “Sachem of Canajoharie” (DRCHNY, Vol. 7, p.255). However, in other records he is noted simply as, *Nickus, of Canajoharie, an Indian*. In Johnson's Journal of 4 March 1761 at Castle Cumberland, one of the Chiefs spoke about the need of the Canajoharies for a school house, but that the block house at Ft. Hendrick, opposite the mouth of East Canada Creek, was being used as a stable, “*so that we have been obliged to look out for another, and Nickas, here present offers the use of his house, for that purpose, provided he be allowed something reasonable for it*” (JP, Vol. 13, p.228). Later, Nicus was recorded as, “one of their [Mohawk] Chiefs (JP, Vol. 12, p.122), so his status was again elevated. From then on until his death about October 1768 (JP, Vol. 12, p.629), Nicus was noted as being “of Canajoharie”. However, between 1750 and 1768 there were three Mohawk settlements (Nowadaga Creek, Fort Hendrick and Sand Hill) that were known collectively as “Canajoharie” (Wayne Lenig, “*Fort Canajoharie and the Canajoharie Castle*”, no date). It is not known whether Catharine's adoptive mother / maternal aunt Margaret remained at Canajoharie after the death of her husband, or returned to Ft. Hunter, the home of her siblings and parents. Catharine was already married to John Young by 1768, and remained in the Canajoharie area, removing at about that time to the Sand Hill area with her husband and children. See [here](#) for a study of the Young residences prior to the Revolution.

Therefore, Catharine was born at Ft. Hunter a Lower Mohawk, but raised at Canajoharie an Upper Mohawk. While Brant Sr. (and later Joseph Brant) resided at the settlement by Nowadaga Creek, it appears that Nicus may have remained at the earlier Castle near Ft. Hendrick – both being on the Van Horne Patent. Hence in the 1760s, when Catharine likely met John Young who was then living at his father Adam's residence on the Van Horne Patent, Catharine was residing within a distance of 2 miles of the Young home.

While it is evident that Catharine's mother was Mary Hill Kateriunigh, the biological father is questionable based on the baptismal entry of 1747, and the DNA evidence (see later). It

seems clear that Johannes (Hans) son of Seth “Widemouth” was not the biological father of Catharine. If this is so, then a viable candidate must be identified.

Sir William Johnson?:

Sir William’s Reputation as Siring Many Mohawk and Other Children: Considering the documented predilections of one Sir William Johnson among the Mohawk women at this time, he must be considered as a prime candidate. One respected author (Wallace, 1945) estimated the number of illegitimate children of William Johnson at 100! Others have questioned this figure (Jennings, 2000). As we will see, he clearly did have many Mohawk children out of wedlock, and many were adopted by the prominent families of these women – but Sir William’s name NEVER appears as the father on any baptismal record of his White or Mohawk children.

Mohawk Women and Sexuality: The earliest Dutch accounts from the 1640s describe the perspective that young Mohawk women had towards sexuality, showing that their attitudes were “liberal”. The Dutch traders reported that the women were perfectly willing to “lie down” for a few gifts. Even 100 years later nothing much had changed in that department. On 11 April 1748, while on a trip through the lands of the Six Nations enroute to the Seneca Country to the west, despite Sir William Johnson’s tiring role as orator at councils at villages along the way, in the evening he, “*could look forward to comfort in the end. On his arrival at every castle, ‘some of the prettiest girls’ would wash and dress themselves in their finest apparel, and then present themselves in his longhouse cubicle for his choice*” (Flexner, 1979, p.86). Furthermore, the Six Nations women, “*were usually unslaked, because their own men found it difficult to service them. Warraghiyagey [Johnson] explained that the braves ‘did not sport or marry until thirty years of age, for they imagined that it enfeebled them, and, when going to war, are not very fond of their wives on the same account’*” (Flexner, pp.86-7). Therefore, there was no stigma for a Mohawk woman to engage in sexual relations, particularly with prominent men, before marriage. Those sexual encounters often resulted in children, who were simply adopted into their mother’s Clan where the maternal uncles assumed the role of father (Flexner, p.87).

1746 and Opportunity - Fort Johnson: Due to an immanent attack by the French on the exposed part of the Mohawk Valley, and Johnson personally (with a bounty on his head), he sent Catharine (Catty) Weisenberg and their three children from Mount Johnson, sometime during 1746, to the safety of Schenectady or Albany (O’Toole, 2005, p.85). This timing being in the range of 9 months before the birth of Catharine (b. 1747). Apparently Catty and children remained in Schenectady or Albany until the 1750s (O’Toole, p.171). Therefore, with the departure of the mother of his three children, Johnson would need another “housekeeper”, as he labelled his “live in” mistresses and the mothers of his children.

1746 and Opportunity - Ft. Hunter: The head village chief of Ft. Hunter (Tionnonderoge), Aaron Hill Oseraghete, was, prior to July 1746, in New France conversing with the Caughnawagas. By 19 July 1746 he was at Albany with Johannes

(likely Mary's subsequent husband) – see numerous documents in both “*Documents Relative to the Colonial History of New York*”, and “*The Sir William Johnson Papers*” for details. Aaron's daughter Mary Hill Kateriunigh, then about 18, would have made a suitable “companion” for Johnson. In looking over the history of Johnson and his “housekeepers”, it seems that many, whose age can be determined, were under the age of 20. For example, it appears that the mother of his White children was 16 when she came into his life (O’Toole, pp.45-6).

Brant Family Adopting Sir William’s Children – Brant Sr.: There is considerable evidence that Sir William Johnson “employed” the family of Brant Kanagaradunckwa to stand in for him at the baptisms, and ultimately adopt and raise at least some of his children. The baptismal records show that Brant, a “son of Brant and Christina” was baptized 13 June 1742 at the Ft. Hunter Anglican Church. It appears that this was Brant Johnson Kaghnectago (and many other spellings) who became a lieutenant in the Indian Department during the Revolution. However, Christina was born circa 1694 and was most probably too old to give birth to this “son”, as well as the next two – and was instead the adoptive mother to the children of Sir William. On 27 May 1744 Thomas was recorded in the above records as “son of Christina”, and on 23 June 1745 Christian was noted in the Ft. Hunter records as the “adopted son of Brant” – apparently the minister had caught on to the fiction that these children were the biological children of Brant and Christina. However, all were likely the biological grandchildren of Brant (see Sivertsen, 1996).

Brant Family Adopting Sir William’s Children – Son of Brant Sr.: Therefore, it is not surprising that when Catharine was baptized on 3 June 1747 that Sir William again tapped the Brant family on the shoulder. However, at that point Brant and Christina were likely “old and overwhelmed” so one of their sons, Nicholas Brant Canadiorha and his wife Margaret, who was, as noted above, the sister of Mary, the biological mother of Sir William’s child, stepped up to the plate and adopted the infant.

1765 Wedding Gift from Sir William to Catharine?: It is perhaps noteworthy that on 14 September 1765, about the time John Young and Catharine were likely married (their eldest son Abraham Young was born in 1766), there is the following entry in the Accounts of John Butler, for goods charged to Sir William Johnson (JP, Vol. 13, p. 511):

To 1 gallon of Rum & a Cagg to Cattreen, the Squa
To 2 shillings Cash to Johannes of Conajohary

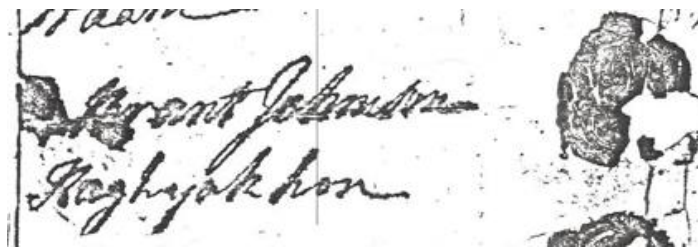
This amount of alcohol was typical of that expended at a wedding. It is precisely what each parent gave at the wedding of Adam Young and Catharine Elizabeth Schrembling where Theobald Young and Hendrick Schrembling made separate purchases for this amount of alcohol in 1742 (see Campbell Account Books, Schenectady, New York State Archives), and it is difficult to see this as anything other than a very unusual gift by Sir William to a Mohawk woman – unless she were his daughter. The entry below it suggests that Cattreen was residing at Canajoharie.

Other: The fact that three of the four children of Lt. John Young and Catharine named one of their children William is perhaps a coincidence, but worthy of note considering their predilection for naming children after immediate relatives, and in laws. In addition, while the author is very hesitant to put forward “family resemblances” (specific phenotypes) as evidence, the painting on the left below is of William W. Nelles (1794-1865), the grandson of Lt. John and Catharine. His painting is juxtaposed against two similar poses to his left of Sir William Johnson.



Thanks to Thomas M. Nelson for, as with so many other facts presented in this study, bringing this resemblance to the attention of the author.

Another interesting factoid is that the Indian name of one of Sir William Johnson’s sons by a Mohawk woman (believed to be a daughter of Brant Kanagaradunckwa), Brant Johnson, was **Kaghyakhon**. This can be compared to the translation of the name of Catharine given later.

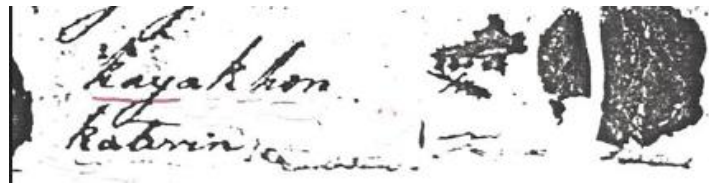


This could be entirely a coincidence, but may also imply a naming connection between two children of Sir William Johnson. Lt. Brant Johnson also served in the Indian Department during the Revolutionary War, so was a colleague of Capt. Joseph Brant and stepson to Joseph’s sister Molly Konwatsijayenni Brant; as well as being a colleague of Lt. John Young and an apparent half - brother to the latter’s wife Catharine Kayakhon.

Further Details of Catharine’s Mohawk Ancestry: It appears that all of the Chiefs, principal warriors, and women attended the signing at Niagara, in July 1789, of two deeds of sale to their former lands in New York. The deed to the Lower Mohawk lands at Ft. Hunter was signed 9 July 1789 (LAC, MG19, F21, “*Treaty between the Indians formerly resident at the Mohawk Castle ... and the State of New York*”). The deed relinquishing the

Upper Mohawk lands at Canajoharie on the Van Horne Patent at Canajoharie was signed 6 July 1789 (New York Historical Society, “*Miscl. Lansing, John Jr., Power of Attorney to Jelles Fonda to Recover Lands Granted to Abraham Van Horne and others Nov. 13, 1731*”). Most of those present signed their Native names to the Ft. Hunter deed, although in many cases someone else added in their baptismal and white surnames. Unfortunately most of those noted on the Canajoharie deed had their names recorded by a clerk (even Joseph Brant’s Native name was added by someone else who made a hash of this Mohawk name).

If **Catharine** was in attendance at Niagara when the principal men and women of both villages sold their interest to Jelles Fonda, as would be likely, she will probably be found among those from Canajoharie (her place of residence at the time of the Revolution). There is no Catharine with a name found among the Astawenserontha family on the Ft. Hunter deed. Among the Canajoharie Upper Mohawks there is a Katerin Kayakhon whose name is beside a symbol (totem) of the Bear Clan, as seen below:



New York Historical Society, Deed, 6 July 1789, “Miscl. Lansing, John Jr., Power of Attorney to Jelles Fonda to Recover Lands Granted to Abraham Van Horne and Others Nov. 13, 1731”

Thus, while the evidence is not direct, it would appear reasonable to assert that **the wife of John Young, Catharine, was Catharine Kayakhon**, a name associated with the Astawenserontha Bear Clan family, based on the Seth Newhouse Manuscript. According to the translation of the name by Philip Henhawk Tawiskaron (personal communication, 7 March 2011), Kayakhon means, “She Breaks / Cuts All of Them” – see details below.

Kayà:khon' – She breaks/cuts all of them (things)

-ya'k- {-ya' k-} break (in two), break off, break up, cut across, cut down, cut in half, cut in two, cut off, cut through, cut up, half something, sever.

ie. íkya'Ĥks I cut through, wà:kya'keĤ I cut off; wakyà:konh I did/have cut off;

tékyà'ks {té kya' k s} I cut in half/break in two; wa'tékyà'keĤ I cut in half;

tewakyà:konh I did/have cut in two; ítsya'k sever it! (in one cut);

ayé:ya'ke she might sever it; royà:kon he has already severed it; tétsya'k break it in

two (one break)! tayé:ya'ke' she might break it in two; tehoyà:kon he broke it in two;

á:kya'keĤ I c/m/s/w cut it (in one cut); tákyà'ke' I c/m/s/w break it (in one break);

kayé:ri nahthá:ya'k he quartered it.

-ya'khon- {-ya'k hõ -} break or cut several.

ie. **kayà:khon'** {ka yà:k hon'} she's breaks/cut's all of them (things), ratiyà:khon' they (m.p.) are cutting all of them, wahayà:khon' he broke/cut all of them, wahatiyà:khon' they (m.p.) cut them all.

te-PP-ya'khon- {te-PP-ya'k hon-} break or cut up several.

ie. tekyà:khon' {te kyà:k hon'} I'm breaking/cutting it into several parts, aĤthayà:khon'

he cut them up, several (of them).

Thus a following break down:

Ka-

-yà:k-

-hon-

-'

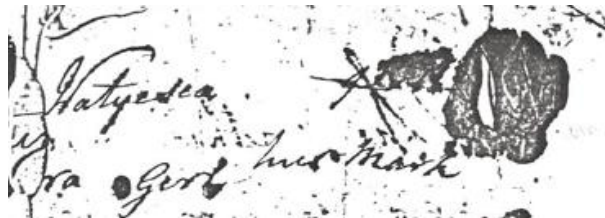
-Subjective Pronominal Prefix: She/it (f.z.s)

-verb root: to cut

-distributive suffix: several

-glottal

All of the women's names were written by a clerk, so even if she did write, there will be no surname. This was true for other literate Mohawks such as the first female signer, Gonwatsijayenni Wari (Wolf totem). This is Mary (Brant Johnson) (see DCB, Konwatsiatsiaienni, online). The next individual on the same list is Hester (Davis) Sakagoha of the Wolf Clan, but again no surname. The name listed immediately after Kayakon Katerin is Watyeseh whose English name spelled in Mohawk was (Kon) wa Geri (Margaret). She also inscribed a Bear Clan totem. The "Kon" art of both Indian and baptismal names appears to have been "cut off" or disappeared in the fold of the document – the likely Mohawk name being **Konwariseh** of the Astawenserontha Bear Clan. This may be Margaret, the aunt and adoptive mother of Catharine – certainty is elusive.



The only Catharine to file a claim for lands who was residing at Niagara 22 April 1784 was a “Waterine”. Her claim included a house worth 80 pounds (only one other Mohawk in either village had a house worth this much), and 60 acres of land - only the three Hill brothers and their sister Mary of Ft. Hunter had more. The documents do not indicate whether the house and land were at Ft. Hunter or Canajoharie. It could have been property located near Ft. Hendrick, possibly inherited by Catharine Young from her adoptive father (see Faux, 2002).

War Losses of Real & Personal Estate as Valued in the Year 1775 Claimed by the Mohawk at Niagara (Haldimand 24:307-320).

Waterine			
a House	80 & 4 Horses	26.....	106
1 Wagon & 2 Slays with Harness.....			31
2 Ploughs.....			18
4 Large Kettles & 8 Small d			24
3 Strouds.....			3
4 Iron Pots & 4 Tea Kettles.....			7
2 Cows 8 and 60 Acres Land 250.....			258
			447
			3
			.

Some Further Evidence Relative to the Specific Ancestry of Catharine from Before 1783 in the Mohawk Valley, and After in the Grand River Tract:

At this time, in order to obtain more extensive evidence of the ancestry of Catharine (b.1747), a firmer case could be made if there is data showing that both before or during the Revolution in the Mohawk Valley, and also after the move to the Grand River in 1783, there was a connection between the Hill and Young families.

It stands to reason that John Young would marry into an acculturated and prominent family (marriage was transacted as a way to economic or political advancement) of Canajoharie. None in that vicinity meets the criteria better than the Brant family of Canajoharie (Upper Mohawk Castle), and further afield the Hill family of Tiononderoge (Lower Mohawk Castle). In the 1789 deed of sale for Ft. Hunter, Captain Joseph Brant signed to represent the Canajoharie Mohawks and Captain David Hill (noted in the 1792 Campbell Diary) did the same for the Ft. Hunter Mohawks.

At the time of his marriage to Catharine circa 1765, John Young, later lieutenant of the Six Nation Indian Department, resided at Canajoharie on property owned by his father Adam on the Van Horne Tract among the Mohawk settlement, near Fort Hendrick opposite the mouth of East Canada Creek, and only two miles from the most westerly cluster at Indian Castle. It is important to note that proximity was one of the major determining factors in selecting a marriage partner. It was most typical to marry neighbors, generally close ones at that – certainly among the Palatine Germans of the Mohawk Valley (Jones, 1986). Young resided among the Canajoharie Mohawks at the Upper Castle. It was 36 miles to the Fort Hunter Lower Castle. While finding a marriage partner who was residing in the latter location was certainly possible, it was somewhat improbable – although the previously noted pre-Revolution association between the Young family and the Fort Hunter Mohawks, likely the Hill family, needs to be explained.

1) Young Family Links to Mohawk Lands, Ft. Hunter, New York State - During the Revolution:

Two uncles of Lt. John Young, although residing in the Canajoharie District prior to the beginning of the Revolution in 1776, are documented as having been residents of Mohawk property in the Mohawk Flats area of Ft. Hunter, New York in 1780. This location was on the west side of Schoharie Creek, some thirty miles to the east of the two uncle’s permanent residences near what is today Ft. Plain and Canajoharie. Since some Mohawk families had not left for Canada at this time, clearly John Young’s uncles had permission to occupy the homes of those Mohawks who had vacated their lands to join the British.

Andrew Young, brother of John’s father Adam Young, and George Schremling, brother of John Young’s mother Catharine Elizabeth Schremling (George Schremling was married to Adam Young’s sister – hence a double uncle to John Young), resided among the few remaining Mohawks prior to the raid of Sir John Johnson on 18 October 1780. The area known as the Mohawk Flats, between Schoharie Creek and Auriesville, was owned in whole or in part by the Hill family, prominent Mohawks. Aurie’s Creek was named after Aurie Kanaghowende “of the Hill”. For example, Mary Hill Katehriunigh was the wealthiest individual (male or female) at Ft. Hunter prior to the Revolution. The list of claims for wartime losses, included 112 acres *of rich flat land commonly called the Mohawk Flats* (National Archives, Colonial Office Vol. 42, Q Series, p.242). This claim was made at Lachine, Quebec 11 April 1784. Her brothers Aaron Hill Kanonraron and David Hill Karonghyontye each owned 100 acres of land on Mohawk Flats at Ft. Hunter, but submitted their claims at Niagara (Colonial Office Records, Q Series, Vol. 24, pt. 2). This family was by far the wealthiest at Ft. Hunter in terms of both land and material possessions. Her claim, and that of her son Seth, are shown below.

1785 Governor Haldimand dispatched the document to the London office of Lord Sydney, Secretary of State (Haldimand 24:297-298).

Effects and Possessions left behind in 1777 by the
Mohawk at La Chine (Haldimand 24:299-305).

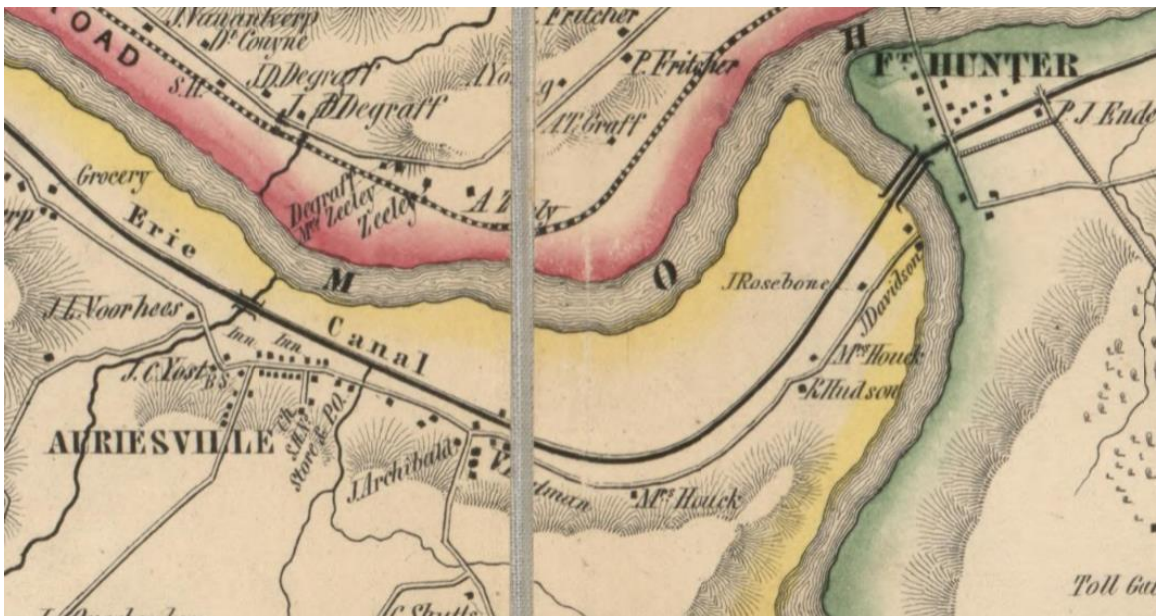
			<u>New York Currency</u>
	Mary		
112 Acres of Land as above 100		560.	
Grain of different kinds.....		25.	10 .
House and Barn.....		180.	.
2 Wagons, Plough & Harrow, Cariole* & Sled.....		70.	.
4 Horses.....		36.	
5 Cows, 12 Sheep & 10 Hogs.....		55.	
a Bed and Furniture.....		15.	
10 Blue Blankets Trimmed.....		20.	
6 Scarlet D trimmed with Ribbon and Silver.....		30.	
a Piece of Linen.....		8.	

6 Large Kettles.....	14.	.
8 Pewter Basins & 3 Dozen Plates d.....	6.	.
1000 Silver Broaches.....	30.	.
2 pes. Calico or Chintz.....	18.	.
7 Beaver Traps.....	8.	8 .
5 White Blankets.....	4.	.
10 300 Wampum.....	22.	.
	<hr/>	
	1107.	18 .

Seth

14 Acres of Land as above 100	70.	.
Grain of different kinds.....	5.	4 .
House.....	25.	.
2 Horses and 2 Cows.....	28.	.
Plough, Harrow & Sled.....	17.	.
5 Beaver Traps.....	6.	12 .
3 Blue Blankets.....	6.	.
1 Scarlet Blanket.....	3.	.
	<hr/>	
	160.	16 .

During the above noted raid of Sir John Johnson and his Loyalist troops, after devastating the Caudahurity settlement to the south, they moved toward the Mohawk River and captured Peter Martin and Andrew Young (Simms, 1883, p.441), as well as the above Mary Hill Katehriunigh (Claus Papers, MG19, F1, Vo. 25, p.66). However, the troops failed to recognize George Schremling (born 1722) as kin to the Young family, and he was killed outside his house, “*the present residence of Richard Hudson*” (Simms, 1845, p.423). According to an Atlas of the area dated 1853 (see below), R. Hudson was residing between Auriesville and the Schoharie Creek, closer to the latter, his house being near a hillside (where three trails once intersected). This home is one of very few located on the Mohawk Flats – there being considerably more houses in the uplands closer to Auriesville. Later maps, from the 1880s, show the property to be occupied by a B.R. Hudson.



Map of Glen Area, Montgomery County Atlas (Griner, Philadelphia, 1853) which shows the R. Hudson Property (seen below Ft. Hunter) and the hill to the south of the house

It seems clear that the Hudson property on the Mohawk Flats (which had been occupied by Schremling in 1780), was originally (before 1777) owned by a prominent Mohawk family. It was on this property, in the care of Schremling, where the precious items from the Fort Hunter Chapel were buried for safekeeping. These furnishings, *were put in a hogshead [barrel] by the Mohawks and buried on the side of the hill south of the Boyd Hudson place near Auriesville, N.Y.* (Reid, 1901, p.91) – see map above. The silver items, a gift from Queen Anne in 1710, were recovered after the Revolution and brought to Canada. They were divided between the Mohawks of Tyendinaga near Deseronto, and the Chapel of the Mohawks on the Six Nations lands (now Brantford) on the Grand River.

Thus one can conclude that at the beginning of the Revolution there was a connection between the Mohawks, most likely the Hill family (who owned most of the Mohawk Flats) of Fort Hunter, and the Young family of Canajoharie. A reasonable hypothesis is that Lt. John Young's wife from prior to the Revolution was a Mohawk who had family ties to the Fort Hunter area, specifically the Mohawk Flats, and most likely to the Hill family.

2) Young Family Links to the Hill and Brant Families – After the Revolution

On 1 January 1784 John Young purchased the property that was to become the Young Tract (Seneca Township, Haldimand County, Ontario) from the then owners, the Mississauga. He built a home on what later became the Haldimand Grant and Six Nations Reserve, and established a farm close to the Delaware and Lower Cayuga settlements. However, he also had a second residence. In his 1788 claim for wartime losses, John Young explained to the examiners that in the spring of that year he was residing *70 miles back [from Niagara] at the Mohawk Village* (NA, A.O.13/16, p.462), and was unaware that he was expected to attend a hearing. It appears that, perhaps because of family ties, Young maintained a second home within the community where most of the Mohawks resided.

If, as the above evidence appears to show, John Young was related to both the Brants and the Hills via his wife, a reasonable question is whether there is evidence of a continuing affiliation with these families along the Grand River.

Brant: Captain Joseph Brant was a friend and colleague of Lt. John Young in the Indian Department during the Revolution, and approved the grant of land on the Reserve for Young in 1787. Their friendship is reflected, perhaps, in the fact that John Young named his youngest son Joseph (born 1782), Joseph Brant witnessed the sale of John's Loyalist land grant at the Head of the Lake to Richard Beasley in 1803; and John's being a witness to almost every deed signed at Councils at the Grand River (as well as the Council minutes) to the time of Brant's death. In addition, Joseph Brant's youngest son, John Brant, was elected to the House of Assembly in 1832, *with the support of settlers on the Six Nations' lands, especially Warner Nelles, an election official* (Herring, 1998, p.57).

Hill: At Tyendinaga in 1813, a chief of the Mohawks was one "Young Hill". His name appears repeatedly in sundry documents (NA, RG10, Indian Affairs Papers) with this spelling so it would appear that his forename was Young. He appears to be the son of

Joseph Hill, born about 1763, the youngest son of Johannes and Mary and hence the youngest brother of Catharine Young. This would suggest a link between the Hill and Young families circa 1790 (at which time presumably Young Hill was born).

Furthermore, in 1791 John Young (“garege”?) paid the merchant William Nelles to discharge the debt of “Aaron Hill Capt. David Son” – his wife’s apparent relatives (Toronto Public Library, Baldwin Room, 5111 Nelles, William Accounts and Militia Papers, Account Book, William Nelles, 1792-1837) – seen below.

Sept 17	Aaron Hill Capt David Son	2 8 0
+	to 6 Bushels wheat	
	to 6 lb Butter	81
	to Wm Nelles	2 8 0
	By John Young	0 9 0
		2 19 0

Since Campbell states that the wife of Lt. John Young was a Mohawk (Six Nations) woman, before returning to the hints from the Campbell diary, it will be helpful to determine if there is evidence showing how their children were viewed by the Six Nations of the Grand River – and whether it supports a Mohawk family connection.

Evidence of a Six Nations Connection in the Children of Lt. John Young and Catharine:

1) Abraham Young

There is a list of “Sachems and Chiefs” who on the 11th of November 1807 sign a release of land to James Muirhead to settle the debts of the deceased Captain Aaron Hill (NA, RG10, Vol. 103, pp.197-9). The last four chiefs follow the Delawares, and all are Mohawk and likely related to Capt. Aaron – namely Seth Hill, Seth Thomas, Abraham Strong, Henry A. Hill. The first is his eldest nephew and the latter is his son. Unfortunately the names on this list are often illegible and clearly errors are made in the spelling of many Indian names. The copyist could have easily mistaken Abraham Young’s signature for “Abraham Strong”. An Abraham Strong does not appear in any other connection with the Grand River, and Strong is not a Mohawk surname. However while suggestive, this is not in any way clear evidence.

After the death of their father Abraham Young (the eldest son of Lt. John Young and Catharine) in 1815, over a number of years his children sold off their respective shares to their uncle Joseph Young (below), or to Andrew Alexander Van Every. The matter involved extensive litigation, and is documented in the Indian Affairs Papers. One key document is the survey map of the Young Tract by Samuel Ryckman. On the back of the map is a list of all of Abraham’s children, framed by a line or bracket, and rough notations as to which children sold their interest to their uncle Joseph Young. Ryckman wrote the term “**Six Nations Indians**” to the right of the list of names (RG10, Vol.3, pp. 10-11).

2) John Young Jr.

As noted later, John Young Sr. was recorded as residing at the Mohawk Village in 1788. It appears that his second son John Jr. continued to reside there until after 1800.

Comparatively little is known about John Young Jr. It is possible that in his early years he associated himself with his mother's people. On 10 September 1794, a Moravian minister at Fairfield on the Thames was visited by Captain Joseph Brant and a group of Mohawks from the Grand River. The minister, Zeisberger, stated that, "Among these Mohawks was a half - breed, who understood German well. He told us he had heard that in our town there was no drinking, dancing, playing, whoring around, whether it was so. We replied yes, for he who wishes to live in such sins cannot be here. 'Yes', said he, 'that is perfectly right, and should it be with us also'. These Mohawks were also Christians, went to Church, and had a school-house, played, danced, and drank, and had already smashed nearly all the windows, and thus they live, no better than the savage Indians." ("Diary of David Zeisberger a Moravian Missionary Among the Indians of Ohio". Translated from the original manuscript in German, and edited by Eugene F. Bliss, 2 Vols., Vol. 2, Cincinnati, Historical and Philosophical Society of Ohio, 1885, pp. 373-374). Considering his residence at the Mohawk Village at about this time, the description fits John Young Jr., the only known German – speaking half Mohawk adult living there in the 1790s.

Also supporting the hypothesis that in the early years he installed himself among the Mohawk people is the fact that on 10 November 1797 John Young Jr. was appointed administrator of the estate of James Latham. John provided an inventory of Latham's possessions and exhibited these goods for appraisal by William Kennedy Smith and Wheeler Douglas *at the Mohawk Village this 23rd Day of Feby 1798* (AO, RG 22, Surrogate Register, Lincoln County, Wills 1794-1813). It seems that John Young Jr. was residing in the Mohawk Village at this time. It appears, however, that early in the 1800s he had taken up full time residence on the Young Tract – perhaps due to the concerns noted above in the Zeisberger Diary.

3) Elizabeth (Young) Nelles

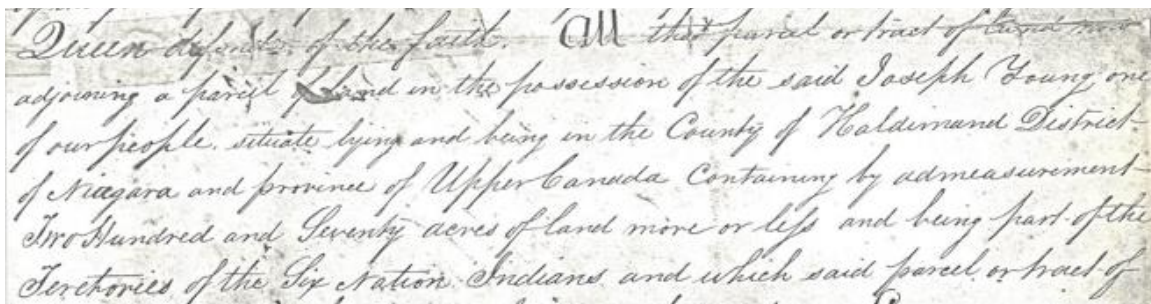
As we will see later, Elizabeth's son Warner H. Nelles inherited a "Principle Chief" title Tahanata in the spring of 1817 when the previous holder, an Upper Mohawk Chief named Francis Cotter Tahatonne, permanently left the Six Nations Reserve to join the Wyandots at Amherstburg (Anderdon Township). The second most important source of data in the quest to learn more about the ancestry of Catharine is the obituary of Warner H. Nelles, who died in 1896. Much of the latter half of the present manuscript will be devoted to exploring what information can be extracted from this source.

Oral history among the present day Six Nations also confirms the First Nations status of the family of Elizabeth (Young) Nelles. Elliott Moses was a chief of the Delawares (his ancestry also included Lower Cayuga) who resided on the southern block of the Six Nations Reserve, and was perhaps the most knowledgeable individual on the Reserve in the 1960s concerning the history and traditions of Six Nations and Delawares. On 23 June

1967, while on a field trip with Dorothy Hutton a local historian of Haldimand County, he pointed to the house on the hill where descendants of Warner Nelles and Elizabeth Young (daughter of John and Catharine Young) had resided since the marriage circa 1798. Hutton reported that Moses said that, *his grandfather or before knew that there was some or a bit of Indian blood in the Nelles' who lived on the other side of the River on the hill*. Probably Moses' grandfather or great grandfather knew, perhaps first hand, of the installation of Warner H. Nelles to the role of sachem of the Six Nations (see later). Hutton read this statement of Moses verbatim from her notes 4 September 1979. This and related material was donated to the Haldimand County Museum upon her demise. Hence even up to modern times the link between the Young – Nelles family and the Six Nations was still recognized by elders on the Reserve. This adds further evidence that Catharine was a Native American – since the Young connection is the only known Indian ancestry in the Warner Nelles line (Records of Mary Nelles, Caledonia, Ontario).

4) Joseph Young

On 25 April 1838 the Six Nations Chiefs in Council granted land to Joseph Young (born 1782), of Young's Tract on the Grand River, the youngest son of Lt. John and Catharine. The original deed is among family records, and a copy is registered in the Library and Archives Canada, Indian Affairs Papers, RG10 Series (Vol. 113, p.512). In the deed they specified that Joseph was to have a parcel of land adjoining one already in the *possession of the said Joseph Young one of our people*. The term "one of our people" clearly indicates that the chiefs recognized Joseph as a member of the Six Nations, born of a mother who was a member of one of the Six Nations.

A photograph of a handwritten document in cursive script. The text is a portion of a deed, mentioning land granted to Joseph Young, one of the Six Nations people. The handwriting is in dark ink on aged paper.

Part of 1838 Deed of Land from the Six Nations Indians to Joseph Young "one of our people"

There are numerous other such references such that the meaning is absolutely clear. On 1 March 1809 the Chiefs in Council at Onondaga discussed, "A tract of land that was granted to John Dochsteder, who also had a family of our nation", noting "his family who were our people", and specifically the "farm in the possession of his daughter of the Onondagas and Grand son of the Cayugas" (Johnston, 1964, p. 111). On 22 March 1817, the Mohawk Chiefs assigned lands to Abraham Kennedy Smith (whose mother was Mary Hill, a Mohawk). The Chiefs indicated that this "was our particular choice one of our own People & not have any more strangers occupy any more of our People's Farms" without the permission of the Chiefs in Council (RG10, Vol. 34, p.19745).

In order to receive special consideration it was key to being perceived by the Council as having the all - important stamp of being “one of our people”. Hannah Dochstader, “*an orphan daughter of a deceased Indian chief of the Six Nations Indians*” petitioned for land 6 October 1838 (RG10, Vol. 155, p. 89861). In a related matter expressed in a letter dated 19 June 1845, Hannah (who resided directly opposite the Young Tract), was “*informed by Mr. Wm. Cook and my son from an interview they had with the Chiefs of the 6 Nations Indians yesterday that I am still recognized by them as one of their people*” (RG10, Vol. 814, p.612).

Death of Catharine (Hill – Brant-Johnson) Young

It will be recalled that the last time that Catharine is mentioned in the available records is on 14 February 1792 when she was described by Patrick Campbell. Campbell did not note anything suggesting that at the time Catharine was ill, however her demise might have been rapid (e.g., heart attack). It is noteworthy that her eldest son Abraham Young was 49 when he died, and the latter’s daughter Rachel (Young) Young was age 48 at her death (both are ancestors of the present author).

In pioneer times (and in other times and places) it was not uncommon for widowers to remarry rather quickly (relative to the expectations of today). In England, the first wife, Frances Elmore, of an early ancestor of the author, Gregory Faux, was buried 1 January 1667 in Croxton, Norfolk, England. Gregory then married his second wife Margaret Worth on 2 February 1668 in Croxton – one year and a month between burial of first wife and marriage to Margaret, who was buried 21 October 1669 in Croxton. Gregory then married for a third time to Grace Butter of Thetford on 23 May 1670 in Croxton – 7 months between the burial of Margaret and marriage to Grace. Considering Gregory’s son Thomas Faux, his first wife Ann Ollett was buried 20 November 1685, and he married his second wife Ann Dobbs on 13 April 1686 – less than 4 months between burial and marriage. With respect to the wives of John Young, something of a similar time frame appears likely between the burial of Catharine and marriage to Priscilla.

On 5 February 1793 Priscilla Nelles purchased a “*Long Green Gown and shawl*” for 9 pounds (about \$1,400 in today’s money) from Richard Beasley. The authors of, “*The Annals of the Forty*” note that this gown was probably, “*a wedding dress and she was married at this time to Lieutenant John Young of Haldimand County*” (Vol. 6, p.70). The transaction was recorded in the account books of her step son William Nelles. This was likely the “green gown” that Priscilla assigned to her step daughter Helen Young in her will of 1814. It is also of note that a child of John’s brother Daniel Young and his wife Elizabeth (Windecker) Young was born on 12 April 1793 and named **Priscilla** Young. In naming their many children, this family only used the names of close relatives (e.g., parents, siblings), and in laws such as James Fleming, Elizabeth’s brother – in - law, husband of her sister Barbara (Windecker) Fleming in naming a son James Fleming Young. This circumstantial evidence suggests that John Young and Priscilla (Ramsay) Nelles were married in February or April 1793, within one year of the death of Catharine, who then must have died between 14 February 1792 and 5 February 1793 – doubtless closer to the former than the latter date.

B. OBITUARY OF WARNER HENRY NELLES, 1896 -

Beaver Clan – Wyandot Connection

The full original obituary is shown below.

The Late Col. Nelles.

In 1767, before the War of Independence, Henry William Nelles, son of old Hendrick William Nelles, the first of the name who came to America, feeling his German heart would not allow him to take up arms against Great Britain, decided to come over to Canada and here make a home for himself and family. Accordingly, he with his sons, Robert, William, John, Warner, Abram and Peter, with five slaves, took canoes and ascended the Mohawk River to Fort Plain, thence along the Oswego River to Fort Oswego, and then up Lake Ontario to the mouth of the Niagara River. Here they landed and, trying the soil as they went, finally reached Grimsby, where they decided to make their homes.

After peace had been declared the American government offered them their land back if they would re settle, but all except Peter refused, and he, yearning for his old home, returned and claimed the lands left by his father and brothers.

As briefly announced in Friday's issue of the Standard, Col. Warner Nelles died that day at his home in Grantham. He was a great grandson of Hendrick William Nelles, and was born at the Grand river, Haldimand county, on the 2nd May, 1799. He was educated at Grimsby by the Rev. Mr. Fell, and took his first commission as lieutenant of the First Regiment of Haldimand Militia in 1822, and his commission was signed by Sir Perigrine Maitland. He was made captain of the First Regiment of Frontier Light Infantry (a company he raised himself in two days) in 1838. This commission was signed by Sir George Arthur. His last commission as Lieut. Col. was signed by Sir Edmund Walker Head in 1869. At the early age of 17 he was made chief of a tribe of Indians, called Beavers, who lived near. His Indian name was Tahanata and the chain of Wampum, signifying his position, is still in the family. Up to the day of his death he was still recognized as chief, though the tribe is greatly scattered. He was married in 1825 at York, to Sarah Ushin. He and his wife were married 68 years.

*The Weekly Standard, St. Catharines, Ontario
Wednesday October 18, 1896, p.2*

Col. Warner Henry Nelles, was born 1799 on the Grand River Six Nations Indian Reserve, the son of Lt. John Young's daughter Elizabeth (Young) Nelles and husband Warner Nelles. Warner H. Nelles was the nephew of Joseph Young, who was mentioned as being "one of our people" in a deed from the Six Nations in 1838.

The key segment from the above obituary of 12 October 1896 reads (with emphasis added):

"At the early age of 17 he was made chief of a tribe of Indians, called Beavers, who lived near. His Indian name was Tahanata and the chain of Wampum, signifying his position, is still in the family. Up to the day of his death he was still recognized as chief, though the tribe is greatly scattered"

Another local newspaper article, of the same date, likely from Niagara-on-the-Lake, provided a slightly different and more detailed description of the life and death of Nelles, titled, "***Col. Nelles Buried***". One other detail of the installation as chief was provided here. The article states, "***the chain of wampum they threw over his head is still in the family***" (Haldimand County Museum, Dorothy Hutton Collection, N-1-4). This detail is reflected in the image of Capt. David Hill above showing that he wore this wampum on his head, at least for formal occasions. Clearly Warner H. Nelles was eligible by descent from his mother and maternal grandmother to inherit a title as a chief of the Six Nations, "*There being no foundation for the common belief that white men are made chiefs of any kind when Indians adopt such persons, or confer a name on those whom they wish to compliment*" (Boyle, 1898, p. 176).

The name Tahanata and Age of Installation: It was shown above that the Young – Nelles family were members of the Six Nations, and linked most particularly to the Mohawk Nation. There are 50 hereditary sachem titles of the Six Nations. Nine names are specific to the Mohawks, and none of the latter titles is "Tahanata" or any similar name. However at the time of Nelles' installation, there was a single exception.

A list of "Mohawks Principle Chiefs" was created by Chief George Martin for the Indian Department 22 February 1815 (i.e., about two years before Nelles was made chief) and included the names of the holders of the three hereditary sachemship titles for each of the Turtle, Wolf and Bear Tribes (Clans), and the associated War Chiefs for each sachem (Archives of Canada, MG19, F1, Claus Papers, Vol. 10, p. 153). Number 3 in the **Bear Tribe** is John Johnson Astawenserontha (Captain Seth Hill died in 1810). While it is not entirely clear who this John Johnson is, it could be the John, brother of Seth Hill (but using the first name of his father as a surname – very common among Mohawks and their neighbors the Dutch). This Johannes, born to John and Wari (Mary), was baptized 19 January 1751 at Ft. Hunter. The associated "War Chief" was John Green Aronghyenghtha (see 1788 Canajoharie petition). While this individual would appear to be the Johannes, son of Johannes Crine and Neeltie baptized 19 May 1755 at Ft. Hunter. The father Johannes Senior was a member of the Astawenserontha Bear Clan family. Hence Johannes Junior, in theory, could not become chief of his father's Owachira (maternal clan). The

matter is confusing, however there are many instances of men adopting the name of their father after the latter's death (see Sivertsen, 1996).

Oddly, here the Bear Tribe was shown as having four hereditary sachem titles with #3. Astawenserontha and #4. Tahatonne linked together via a bracket thus }. Since time out of mind there have been three Turtle Clan titles, three Wolf Clan titles, and three Bear Clan titles - and no more – except circa 1815. A hypothesized reason for this exception at this particular time will be given later. It is also noted (e.g., Hale, 1881; Tooker, 1978) that there were so – called “pine tree” chiefs elected from time to time due to merit, but the title died with the original holder. Each Principal Chief had an associated War Chief (as seen in the 1815 Martin document, LAC, MG19, F1, Claus Papers, “*List of the Prinsible Chiefs and war Chiefs of the Six Nation, Grand River*”, 22 February 1815, Vol. 10, pp.153-156), also appointed by the Clan Mothers, but the title also died with the chief. See below:



There was also a class of sub – chiefs to assist the Principal Chief with his duties – also appointed by the Clan Mother. Tahatonne may have started as this category but was elevated (for reasons noted elsewhere) to a hereditary Principle Chief linked to Astawenserontha. So Tahatonne (and later Tahanata) first may have been essentially a “special advisor” to the more senior sachem who held the title of Astawenserontha. However it is unique to have a list with 10 Principal Chiefs (hereditary sachems) among the Mohawk, giving the Bear Clan / Tribe a numerical advantage (also in the number of War Chiefs with 5 in contrast to the 3 for the Turtle and Wolf Clans / Tribes). See above.

The spelling differences, in the Nelles obituary - Tahanata; and the Martin document – Tahatonne, could reflect a simple switching of the last two syllables in the name. It can be assumed that the Nelles obituary informant was most likely one of his children or grandchildren, all of whom were born and raised in St. Catharines, a Canadian city about 80 kms (50 miles) away from the Reserve. Perhaps he or she made a simple error.

However, it was typical of this time to inscribe the name of the office holder's Indian name on the wampum. Beauchamp (1901) discusses this matter, indicating that the item number 57, *belongs to the writer, and contains a chief's name* (p.349). Thus the Nelles informant may have been reading the name directly from the wampum strings in their possession, and is unlikely to have made a mistake. Also, considering that Martin may have been only vaguely knowledgeable about this rarely used name (Tahanata/Tahatonne), a spelling irregularity by Martin is entirely possible – since Indian names are frequently spelled in wildly different ways (see Sievertsen, 1996). There is no compelling reason to assume that Martin's version is more likely correct relative to information provided by Nelles family members. The present author does not recall the name Tahatonne or Tahanata appearing in any record pertaining to the Mohawks of the Grand River (1787 – 1896) other than the 1815 list and the Nelles obituary respectively – or if so it is not easily recognizable.

With reference to Tahanata, on the above 1789 deed signed by the Canajoharie Mohawks there is a name, David Dehanonyantha. His identity is unknown. Phonetically this is similar to, and perhaps more precisely written, Tahanata (D and T being equivalent in Mohawk). It is exceedingly difficult even for those who are fluent in the language to determine whether two Mohawk names are identical, due to spelling and dialectical differences and change in word meaning over time. One other example of a Six Nations name likely to be equivalent to Tahanata was “Tachanuntie or Tachanontia”, an Onondaga Chief attending the June 1744 Conference in Lancaster, Pennsylvania. He was known as “the Black Prince” due to his African – Indian heritage, although others say it was due to his tatoos (Colden, 1747, p.110; Shannon, 2008).

There is also the strong possibility that names introgressed from other Iroquoian Nations (more on this subject later), especially after the wars of the mid 17th Century when Iroquoian speaking tribes such as the Huron, Wenro, Attiwandaronk, and Erie were effectively destroyed, and many of the survivors adopted into member nations of the Iroquois Confederacy.

In truth, there is no clear evidence that either name has appeared in the historical record among the Mohawk prior to their appearance as the names of Cotter and Nelles respectively.

If the chiefship was of ancient lineage, it may have been similar to the others including Astawenserontha. Most of the chiefly titles never appeared in any of the hundreds of documents to the end of the 18th Century. This has puzzled historians and led to questions about the antiquity of the chiefly names associated with the Confederacy (Shannon, 2008). Perhaps there was a “taboo” to using these names for what might be called “profane” purposes – such as signing land deeds although it is difficult to accept this rationale for Council minutes. The one exception was the head Turtle Clan chief, Tekarihokea. Most individuals used their name given upon reaching adulthood. For example, as noted earlier, David Hill used only Karonghyontye except in the 1789 Canajoharie Upper Mohawk deed where he appears for the Mohawks of the Lower Castle using both his above name and Astawenserontha – but this was very rare and it appears that someone else wrote in one or both names (it is not his signature). The 1789 Canajoharie deed includes 8 of the 9 sachem

names (but these names seem to have been added by a white witness to the document). This practice appears to have changed prior to the War of 1812. By about 1805 Captain Seth Hill had dropped his old name of Kanenkaregowagh and was known only as Astawenserontha in all official documents. However, as noted above, it appears that David Hill's name was elevated to a special category and inherited by a maternal lineage relative.

|Tahanáta' – To/Toward/Hither his village

- nat-** {-na t-} camp, city, encampment, hamlet, town, settlement, village, ville, etc.
ie. kaná:ta' {ka ná: ta'}city, town, village. Incorp. w/ -a'.
- natahere-** {-na ta he re-} town sitting (on a bank, high point, hill, mountain, ridge).
ie. tsi tkana'táhereh {tsi tka na' tá he reh} Brantford, Ontario. Incorp. w/ -her-.
- nata'a-** {-na ta' a-} city, hamlet, town, village.
ie. nikanatá:'ah {ni ka na tá:âa} a small city/hamlet/town/ village. Incorp. w/ -'a-.
- natake-** {-na ta ke-} in town.
ie. kanatá:ke {ka na tá: ke} in town. Incorp. w/ -ke-.
- nata'kehronon-** {-na ta' keh ro non-} city people, "city slickers."
ie. ratinata'kehró:non {ra ti na ta' keh ró: non} they (m.p.) are town people. Incorp. w/ -hronon-.
- na'tahkw-** {-na' tah kw-} break camp; emigrate; relocate the town or village.
ie. tekena'táhkwa' {te ke na' táh kwa'} I break camp/emigrate/relocate the town or village. Incorp. w/ -hkw-.

Tahaná:ta' {Ta ha ná: ta'} "To or toward his village/ Hither his village."

Break down:

T-	cislocative prefix: to/toward/hither
-a-	aorist modal prefix
-ha-	3 rd person masc. sing. Subjective pronominal prefix: his
-nat-	noun root: city, hamlet, town, village
-a'	nominalizing suffix or simply noun suffix

As to the meaning of the name Tahanata, it is often very difficult to obtain a clear interpretation of the meaning of Mohawk names from many years ago since they are frequently shrouded in the mists of time. Much depends on which dialect of Mohawk is used (there being differences in pronunciation and spelling between say Grand River and Kanawaki); and the languages and dialects spoken by anyone today trying to interpret a particular spelling of a name. The present author was indeed fortunate that a Six Nations linguistic scholar, Philip Henhawk Tawiskaron, happened to contact him about another matter. Philip (personal communication, 7 March 2011) found the name Tahanata to be very straightforward in terms of ease of translation into English. Tahanata is a Mohawk name and means, **Toward his village** (see above). Tahatonne, however, proved

problematic, and only a tentative interpretation was possible (see below), which supports the probability that the two names were both Tahanata.

Francis Cotter held the title of Tahatonne in the George Martin document of 1815, and its connection to Tahanata must be specified. As we shall see, when Cotter resigned his office and moved to the west he appears to have taken his Mohawk name Tahatonne, tentatively “He is coming to the end of it” (Philip Henhawk, personal communication, 24 March 2011) with him. Unfortunately all documents which have been located and date to this interval were signed by Chief Cotter using only his non – Native name. Understanding the “Cotter connection” may be one of the keys to identifying Catharine’s ancestry. Since there is often missing data or inadequate documentation, an assumption will be made here that by virtue of the Cotter – Nelles link, that their respective mothers were closely related. It appears that Catharine and Cotter’s mother Margaret were half - sisters in the maternal line. If the present author is interpreting the data correctly, then Margaret (b. 1749, daughter of John Widemouth Seth and Mary Hill Kateriunigh) married first Paulus Sahonwadi (schoolmaster at Canajoharie Upper Castle) who died about 1787 (his name is not found in any document after this date). By him she had four children Margaret Paulus, Paulus Paulus, Peter Paulus [who inherited the title Karonghyontye], and Mary based on a letter of 7 August 1785 to Daniel Claus (LAC, MG19, F1, Claus Papers, Vol. 4, pp.79-81; pp.24-25) shortly before Paulus appears to have died. Margaret married secondly Nicholas Cotter, a White man and had two sons by him, Chief Francis Cotter Tahatonne, and Nicholas Cotter. Thus the Paulus brothers and the Cotter brothers were half - brothers via the maternal line. This would make Chief Francis Cotter Tahatonne first cousin once removed to Chief Warner H. Nelles Tahanata – again, in the direct maternal line (their mothers being aunt and niece).

Cotter’s father was Nicholas Cotter, a white man, married to Margaret, a Lower Mohawk (Claus Papers, MG19, F1, Vol. 21, pt.2, p.85 – no date but before 27 March 1819). Note that there is a great deal of fluidity in deciding who was Upper Mohawk (supposedly from Canajoharie) and Lower Mohawk (supposedly from Ft. Hunter). There are many instances in the various census records for annual annuity payments where it is noted that by petition a family had changed their affiliation from one band to the other.

Francis Cotter, according to the Six Nations Chiefs on 9 January 1814, was among a group of Mohawks who acted in an "Unbecoming manner" by refusing to fight the enemies of the King (during the latter stages of the War of 1812), and so they recommended that he not receive any of "His Majesty's bounty" – which meant annuity payments (Johnston, 1964). Cotter and 8 other Mohawk chiefs blamed this schism on the behavior of the Lower Mohawks formerly of Fort Hunter, where members of the Upper Mohawks formerly of Canajoharie “are treated like outcasts” (Indian Affairs, RG10 Series, Vol. 118, p. 169562, no date but before 27 November 1818 – Vol. 790, p. 7048). Francis Cotter was thus an Upper Mohawk chief apparently with ancestral ties to Canajoharie, although his mother also had ties to the Lower Mohawks – as seen above.

The conditions on the Reserve in 1816 and 1817 appear to have been lawless and chaotic, permeated with factionalism and name-calling. As of about 1816, Cotter appears to have

been "shunned", both via the factionalism within the Mohawk community, and by his behavior during the War of 1812. The evidence shows that on 17 February 1816 Francis Cotter was still a "Principle Chief" when he signed a certificate – it being noted in a later addendum that he was among those still living 14 April 1835 (Archives of Ontario, Street Papers, MU2928).

One other reason why Francis Cotter was dissatisfied with his circumstances, was perhaps that he had expected to be raised up as either Astawenserontha. The former was firmly in control of the Lower Mohawks. The second had been assigned to Paul Powless, his half - brother but also a member of the Lower Mohawks. In order to placate Cotter and those who sided with him (the Upper Mohawks), it may be that the Chiefs decided to elevate Cotter's personal name to the chiefly rolls and place him alongside Astawenserontha (as seen on the 1815 George Martin list of Chiefs). If this is correct, then until circa 1814 Tahatonne was not a chiefly name, it was simply the name of an Upper Mohawk who was raised up as a chief in order to defuse a potentially serious political crisis. Hence it is likely that there is no "history to" the name prior to Cotter. If so, it seems to have been a futile gesture by the Chiefs since Cotter and family gave up everything (including the chiefly status) a few years after his installation to move to the Detroit area and become Wyandot. It must be emphasized that it is not clear whether Tahanata and Tahatonne were two separate names, or spelling variations of the same name.

Abraham Kennedy Smith of Brantford petitioned in 1843 to have lands he purchased from Cotter confirmed. On 13 April 1817 Smith paid Margaret Cotter, mother of Chief Francis Cotter and Nicholas Cotter, Mohawks, for lands near Brantford owned by the family. The chiefs in council validated the sale on 12 May 1817, but none of the Cotters were then present (unusual in land transactions of this nature), suggesting that they had moved away in April 1817 (Indian Affairs, RG10 Series, Vol. 120, 8 November 1843, p. 4834). An Indian Department document specifically stated that sometime before 27 November 1818, Francis Cotter had "gone to Detroit" (Indian Affairs, RG10 Series, Vol. 790, p. 7048). He settled among the Wyandots (Hurons) at Amherstberg, Anderdon Township, Ontario where his son Nicholas was baptized in 1822. Family records give the name of the wife of Francis Cotter as Catherine Brown, a Wyandot of the Turtle Clan. His first son Francis Jr. was said to have been born in 1813 in "Toronto" (which to the Oklahoma informant may have been a generic statement for "Canada"). However the 1843 Wyandot rolls of those moving to Kansas shows Francis Cotter Jr. to be under age 25, so likely born in Anderdon Township. The Cotters were also involved in one way or another with the Wyandot Upper Sandusky settlement (for example Francis was a member of a six man firing squad who executed a convicted murderer in that community); and perhaps the Honey Creek Mohawk settlement at Sandusky which was established between about 1815 and 1817, associated with both the Senecas and Wyandots (Sturtevant, 1978), as well as his apparent relatives the Brants. All of these were in the Detroit area.

It is clearly established that in 1836 all of the Cotter family were residents of Amherstburg when on 23 September 1836 "F. Cotter" signed a deed which alienated the north and south thirds of the Anderdon Reserve. On 26 September 1836 a group of seven "Warriors" of the Wyandot, not present during the first signing, which included Anthony Cotter, Nicholas

Cotter and Francis Cotter, signified their approval of the deal (these and similar documents are found on the Wyandotte-nation.org website).

It may be instructive to look for a reason as to why the Cotter family were able to transfer their allegiance from the Mohawks to the Wyandot so quickly. One could infer that Francis Cotter, although at one time an Upper Mohawk chief, had an ancestral connection to the Wyandot, but his name Tahatonne presumably reverted to a non-chiefly name. It is possible that his mother, as was the case with many Mohawks in the mid to late 18th Century, spent her early years in the “Old Northwest”. We will see that the proposed father of Margaret, the mother of Francis Cotter, was an ambassador to the Huron / Wyandot of the Detroit and Sandusky areas.

There is no evidence that Francis Cotter Sr. was ever a chief of the Wyandot. In effect he gave up a role as a principal chief of the Six Nations to become a “rank and file” member of the Wyandot. He and his family joined the majority of Wyandot, and migrated to Kansas in July 1843 with many of their fellow tribal members from Upper Sandusky, settling on the Wyandotte Purchase in Kansas where Cotter died 29 September 1852 (William Walker Jr. Diary).

As noted above, doubtless upon departure from the Grand River (or perhaps before) Cotter would have been “dehorned” (a form of impeachment), or he voluntarily turned in his wampum credentials - his chiefship removed and given to an available candidate from within the matrilineal family. Since his name was not among the 9 inherited league titles among the Mohawk, it appears that “resigning” from this role as a principal chief did not mean relinquishing his given name. Tahatonne never appears later among the list of chiefs (or warriors) on the Grand River – unless Martin made an error and Tahanata and Tahatonne are the same name. Perhaps it was due to his removal to the Detroit area to join the Wyandots that resulted in Cotter’s loss of his Mohawk sachemship. He was clearly frustrated by the factionalism among the Mohawk, and opted for a refuge elsewhere. The obituary informants said that the reason for Nelles’ assuming the Tahanata title was due to the “death of the old chief”, clearly an error, but understandable since this was the reason for a new chief to be installed in the vast majority of instances. So in essence, Tahanta (Nelles) took on the (possibly largely ceremonial) role of Tahatonne from 1817 until his death in 1896 – being issued that name or a name from within the same family lineage.

Exploring the apparent Mohawk – Wyandot link via the titles Tahatonne / Tahanata may be productive. It is of some interest that by 1750 the Wyandot had three clan groups, the Turtle, Deer and Wolf. The Deer included the Bear, Beaver, Deer, Porcupine and Snake clans. At this time there was a council of chiefs from each clan chosen by clan mothers as with the Six Nations. However an individual was elected from among this group as head chief, and by custom was from Bear clan, but later the Deer clan due to a lack of suitable candidates (Powell, 1880). If this tradition was still active in 1815, perhaps Francis Cotter of the Bear clan was elected to represent the Wyandot faction at Six Nations, as over the years (particularly the late 1650s), the Iroquois had taken Wyandot (Huron) captives and had “adopted” these as Mohawks.

Thus, in relation to the two matrilineally inherited Mohawk Bear Clan associated names which are linked with the Hill, Cotter, and Young – Nelles families:

- Astawenserontha = “(He Enters) Wearing Rattles” (Mohawk League sachem name).
- Tahatonne = “He is coming to the end of it” (tentative, may be the same name as below.
- Tahanata = “Towards His Village” (Mohawk name tied to the above but with an as yet unspecified connection to the Wyandot).

Warner Henry Nelles was born 2 May 1799 so if the Cotters left in April of 1817, and he was installed soon thereafter, Nelles would indeed have been age 17 precisely as the obituary reported. This fact adds external validation to the content of the Nelles obituary.

Hence in April 1817 either Margaret Cotter, and/or other Clan Matrons, or Elizabeth (Young) Nelles, selected a member of the Astawenserontha Bear Clan with “Beaver Tribe” connections (see below) to fill the vacancy. The candidate picked was the second born son of Elizabeth (Young) Nelles, Warner H. Nelles. There is little to suggest that the individual chosen to be a sachem had to be the eldest son. This was true in the case of Seth Hill, but his uncle David Hill was the youngest son.

The Identity of the Beaver Tribe: There are various census lists of the tribes along the Grand River from 1784 to the 1860s (e.g., Johnston, 1964). None include a specifically denoted “Beaver Tribe”. Perhaps the “Beaver Tribe” was an extended family group such those recorded 27 March 1819 (Claus Papers, MG19, F1, Vol. 21, pt.2, p.86) including “Peg Symington Canada” (Lower Mohawks) and the “St. Regis Family” (St. Regis or Akwesasne Mohawk Reserve also comprised of Abenaki and Onondaga). However it is noteworthy that in this document, contemporary with the installation of Nelles, there was no group denominated specifically as “the Beavers” or the “Beaver Tribe”. It is important to note that the terms tribe and clan were generally interchangeable. Typically in the 19th Century and earlier “Tribe” meant what is today termed “Clan”. Today there are only three Mohawk clans / tribes (Turtle, Wolf and Bear). The question is whether there was ever a Beaver tribe / clan grouping among the Mohawks, specifically the Upper Mohawks. Clearly Cotter’s and thus Nelles’ maternal Tribe / Clan was Bear (Astawenserontha), Lower Mohawk according to Seth Newhouse as noted earlier, and the same family grouping as per the Patrick Campbell Diary (1792) also referred to previously, but they may have represented a group with a link in common to a “tribe” known as the “Beavers”.

Documents signed in the Mohawk Valley in the 18th Century show that in addition to the “big three” among the Mohawk, there were, several sub – tribes, as the Beaver, the Elk, the Serpent, the Porcupine, and the Fox, as shown by deeds of record, of which the most frequently met is that of the Beaver (Proceedings of the New York State Historical Society, 1906). In the previous century, a Dutch map of 1614 showed 8 Mohawk villages, and 100

years later there are only three (Snow et al., 1996). In 1634, at a time of great upheavals due to the epidemics, the original 8 had collapsed to 4 settlements. In 1634 Schanatisse had 32 longhouses. This village was situated on a “very high hill” west of Canahoharie Creek. It is supposed to have been the castle of the Beaver tribe – a sub – gens (Ibid). The location fits with the Allen archaeological site, west of modern Canajoharie, and about 2 miles inland (see Snow et al., 1996). However, by the time of Greenhalgh’s visit in 1677, Shanatisse was not recorded. The researchers at the Three Rivers website noted that, Shanatisse, the Castle of the **Beaver Tribe**, who apparently joined the **Bear Tribe** upon the destruction of their Castle. During the attack by the French 16 February 1693 the three villages on the north side of the River, Caughnawaga, Canagora, and Tionontegen were burned. A castle on the south side of the Mohawk, said to have been two miles inland, escaped. Presumably it was the village of the Beaver family, but we have nothing further concerning it (Ibid). The Bear Tribe is associated with Canagora (Canajoharie), or the western (Upper) Castle. Here, if this is correct, the Bear and Beaver merged about 1666, but the Beavers retained some degree of autonomy in the 18th Century, and the Nelles obituary would suggest, perhaps, into the 19th Century.

Although Huron / Wyandot captives were being brought to the country of the Six Nations over an extended period, there was one event which had perhaps the most profound effect and may relate directly to the story here. In 1657 the Mohawks “convinced” an entire tribe of Hurons residing on L’Isle d’Orleans near Quebec City to come and live in Mohawk country. The Bear Tribe (Attignawantan) of the Huron / Wyandot, the once most powerful tribal unit, chose to become Mohawk – perhaps coming to dominate Schanatisse. The Rock Tribe opted to join countrymen among the Onondaga. The Cord Tribe remained to take their chances among the French. As noted earlier, the Deer Tribe joined the Seneca in 1651. The Bear Tribe comprised initially a fourth village among the three already settled by Mohawks (and likely many Huron / Wyandot captives). Apparently these groups may include those who fit into the Young family saga. It was reported that in the 1660s that two thirds of the Caughnawaga Castle along the Mohawk River was comprised of Huron / Wyandot and Algonquin immigrants or captives (see Snow et al., 1996). The record clearly indicates continuing contacts between all Huron – Wyandot descendants. Some Huron / Wyandot, who had joined the Onondagas (Rock Tribe etc.), later lived among the Mohawk in Canada (e.g., Kanawaki; St. Regis - Akwesasne) and some later came to the Mohawk Valley communities, which were clearly a hodge podge, a complex mixture of ethnicities and clans.

Beauchamp, in discussing the aboriginal use of wood in New York, described an artifact, showing a Bear on a wampum belt *which he holds in his paws to avenge the death of some one and he is conferring about it with his brother, the Beaver*. He further noted that a, Council of War between *the tribe of the Bear and that of the Beaver, they are brothers* (Figure 78).

What is interesting and likely relevant here is that the Huron / Wyandot adopted the beaver as their national symbol. Sioui (1999) stated, It is not unrealistic to say that in both their physical organization and social vision, the Wendats were naturally inclined to take the beaver as their model. This animal was their political emblem (pp. 93-4). Since at least

the days of the early French missions, the Wyandots considered the beaver to represent many concrete and abstract elements of Wyandot life, including the beaver lodge symbolically representing the Wyandot village (Sioui, 1999, p.94). Although they self-identified as the Nation of the Beaver, it does not appear that many if any other nations used that term in reference to Wyandots.

It is the opinion of the present author that the beaver was, considering Sioui's information, the symbol of the Wyandot and their descendants among the Six Nations – at least among the Mohawk, probably because it was the numerically largest clan.

At the individual level, in the many hundreds of documents the present author has explored relating to the Mohawks, after about 1750 only Nicholas Brant Canadiorha (Captain Joseph Brant's step – brother) was clearly listed on a deed as “of the Beaver” (Halsey, 1901, p. 158; Lyman Draper Manuscripts). At that time it appears that all Mohawks were, at least at the official level, integrated into either the Turtle, Wolf or Bear Clans. Although Nicholas may have been born of the Beaver Clan probably originally among the Wyandot descendants, he was affiliated with the Mohawk Bear Clan (e.g., being on a list of Bear Clan members who accompanied Sir William Johnson to Montreal in 1760). His father Brant Canagaradunckwa was of the Bear Clan (Minutes of the Pennsylvania Provincial Council, Vol. 6, 9 July 1754, p. 128), as was Nicholas' wife Margaret (as noted below). It would have been unacceptable for his father to marry someone of the Bear Clan; or for Nicholas himself to marry a woman of the Bear Clan if in fact he was born to the Bear Clan (clan exogamy being expected and the practice generally followed). There were only three official clans, and linking up with the father's clan was probably acceptable under these circumstances (e.g., war parties). Sievertsen (1996) provides examples where sons not only became associated with their father's clan, but also assumed his Mohawk name. Nicholas was born circa 1727, at a time when the Beaver Clan was still formally recognized, particularly at Canajoharie.

As noted above, in a document of 1760, “Nicolas Brant” was described as “of the Beaver”. Two documents indicate that this connection was probably to the Huron / Wyandot. On 21 May 1765, John Campbell wrote to Sir William Johnson from Detroit stating that, *Two days ago Nicolas a Mohawk, a Wyandot of Sanduskey, and two Canada Indians came in to me in company with four Chiefs of the Hurons of this place* (JP, Vol. 11, p. 744). On 8 June 1766, the Mohawks showed Sir William Johnson, *the Belts they intended to send to the Huron Nation by one of their Chiefs going that way, namely, Nickus alias Kanadyora* (JP, Vol. 12, p. 122). Hence it would appear that Nicholas Brant was an ambassador to the Huron / Wyandot, doubtless spoke their language, and may have had some unspecified connection with the Huron / Wyandots of Sandusky Ohio, and Detroit (which includes Amherstburg, Anderdon, Ontario).

One interpretation here is that the Cotter - Nelles sachemship may have encompassed a group of Mohawk families all of whom were descendants or relatives of Brant Canagaradunkwa's family (or related Huron / Wyandots), where all three of his (Brant Canagaradunkwa's) wives appear to have had Wyandot links. His first wife (who was the mother of Nicholas), Catharine Tagganakwari, was of a clan not included among the three

Mohawk clans which points to her likely having been Wyandot / Huron, particularly with reference to the comments to follow relating to the ancestry of the Brants. His second wife, Christina of the Turtle Clan, was the daughter of Taquayanont, a sachem of the Serpent Clan from Canada (Caughnawaga) residing at Wilden Hook in the Schoharie settlement; and whose family played an important role in Colonial politics as friends of Conrad Weiser. The third spouse was Margaret, the mother of Joseph Brant and Molly Brant, who was supposed to be a descendant of Huron captives, adopted into the Mohawks, on both sides of the family, and who had relatives in Caughnawaga, Canada and among the Cayugas (Kelsay, 1986) - Joseph and his sister Molly adopted their step-father's name.

Nicholas Brant's Native name was Canadiorha. To complicate matters, the name among the Mohawk appears to be linked also to the Onondaga. In Evert Wendell's account book (Waterman, 2008) there is an entry of 1698 for an "Onondaga boy", Kanaedeijorhae. The translator of Mohawk names (Gunther Michelson) knew of Canadiorha in later records as a Mohawk, but he concluded that the name should be classified as Onondaga (see note 269). Nicholas was perhaps a descendant of Huron / Wyandot ancestors perhaps adopted into the Onondaga. This Onondaga boy appears on the Mohawk page, folio 18, page 36. The editor believes that Wendell was in Mohawk country when he made this entry in 1698. If born about 1685 he may have been a brother to Brant Canagaradunkwa's wife Catharine in the maternal line, and she later named a son after her brother. Catharine's mother Maria was one of the most frequently appearing individuals in Wendell's accounts. Both she and her husband Asa Onasiatekha had many entries including lengthy transactions related to their joint and separate trade missions to Canada. It should be noted, however, that there was a Jacob Canadiorha, an Oneida, residing in the Susquehanna River area (Onaquaga). Hence, many Six Nations names have a similar or even exact equivalent among other Iroquoian speaking Nations.

John Norton reported in his diary that Joseph Brant's ancestors on both the mother and father's side were Wyandot (Huron) captives adopted by the Mohawk. Joseph, although a step – son of Brant Canagaradunckwa, adopted Brant's first name as a surname. The Onondaga adopted many Huron after the raids of the 1640s, as did the Mohawk. Joseph Brant's son Joseph also reported to William Allen that his father's step - father was a chief who was denominated an Onondaga Indian (Dictionary of Canadian Biography, Vol. V, "Thanendanegea"). The names Canagaradunckwa (the Indian name of Joseph Brant's step – father) and Canadiorha appear to have disappeared with the deaths of Brant and Nicholas, despite the prominence of both individuals, possibly because both were Wyandot in origin.

In exploring the Wyandot – Onondaga – Mohawk connection, the following observations may or may not be relevant. Among the Onondaga the head chief is Atotarho. Also sachems, but linked as "cousins" and holding a special relationship to Atotarho, are Enneserarenh and Dehatkahthos or Tchatkatons of the Beaver Clan (Hale, 1881). The first "cousin" has a name that resembles the Mohawk Astawenserontha; and the second "cousin" is remotely similar to Tahatonne or Tahanata. This "cousin" relationship being somewhat similar to the relationship between the Mohawk titles being highlighted by the bracket used by George Martin to join them (in 1815).

Nicholas Brant Canadiorha (son of Brant Canagaradunckwa and step – brother to Joseph Brant) had ties at Schoharie (a very multicultural Mohawk settlement led by those from Caughnawaga and likely Huron, as well as Oneidas, River Indians, Tuscaroras, and particularly those from Onaquaga on the Susquehanna River). Here he had one of his children baptised in 1758, and was also a sponsor for a child of his sister Rosina, wife of Aront in the same year, it being noted in the record that Nicholas and Margaret were from Canajoharie (Sievertsen, 1996).

Ultimately the “Beaver Tribe” likely represented a very powerful sub - group among the Mohawk Bear Clan, and may have attained considerable status in the new community – but not forgetting their roots, nor severing their connections to the homeland in Canada, or their distant kin among the Wyandot. Since they were fully adopted Mohawks (and there being relatively few “true” Mohawks), the Huron Bear Tribe may have furnished the lineage for the Astawenserontha sachemship, as well as the closely associated Tahatonne / Tahanata sachemship which is outside the original Mohawk three from the days of the founding of the League (the Five Nations Confederacy) and may have Wyandot - Onondaga roots. Among the Huron / Wyandot, over the course of time, the Bear phratry (Bear and Deer clans) was linked to the Turtle phratry (Turtle and Beaver clans) via the division into moieties (halves). These terms roughly meaning “side” used by anthropologists to signal divisions or groupings between clans each of which had reciprocal duties (e.g., to condole members of the other “side”). Hence the Bear and Beaver clans were associated from early days (Sioui, 1999, p.115).

There is also archaeological evidence of a link between families of Upper Mohawks, and a group who appeared to place a special emphasis (symbolic or otherwise). First it should be noted that the Wendel Account Book and other sources make it evident that the father of Brant Kanagaradunckwa was Kannonhsedeka one of the two most important Mohawk account holders. The other was Onoghsiadika. The latter’s wife was the sister of Kanonhsedeka. Thus the maternal mother and the paternal father of Nicholas Brant were Beaver Clan members (of Onondaga / Wyandot ancestry). Thus there was a very solid reason for Nicholas and his siblings to feel very much “of the Beavers”. It would not in the least be surprising in these family members and their ancestors literally wore their heritage on their sleeve. At the probably birthplace and ancestral home of Kanonhsedeka and his sister Maria, the wife of Onoghsiadika, Prospect Hill. This site is shown as Tarajorhees (Upper) Castle on contemporary maps, and was an early component of the Canajoharie Castle complex which extended to Nowadaga Creek. Its “lifespan” was from 1693 to 1755 (with probably a few families remaining here to the time of the American Revolution). There is an associated burial site here with some interesting, or even diagnostic, artifacts (grave goods). Googling “beaver amulets” results in zero hits. However at the Galligan Site #2 there are a minimum of two burials which include as grave goods beaver amulets. Grave 16F has a single (silver) 5 cm beaver amulet with a string of beads. Grave 16G (the proximity suggesting a family relationship) has seven catlinite beavers among a string of beads (Snow, 1995a, pp. 466-7). Clearly those buried in this area of the Cemetery had a “connection” with the beaver. In discussing the Hopewell “mound builders” (c. 200 BC to 400 AD) Fagan (2011) reported that, *We know, from the pendants, of at least nine clans, each with animal or totem associations* (p.214). Hence,

these beaver pendants were likely the expression of a strong attachment to a specific clan, and provides cross validation of the Upper Mohawk “beaver connection” that extended to at least the end of the 19th Century – perhaps further.

In summary, Nickus (Nicholas etc. Canadiorha) was of the “Beaver Tribe” (Mohawk, but originally Wyandot) which could be the connection noted in the Nelles obituary (via the large extended Beaver Tribe family members among the Upper Mohawks whose representative among the Principal Chiefs was Tahatonne / Tahanata of the Bear Clan).

There is, however, no evidence that the Hill family were Wyandot descendants – but by virtue of the number of Huron among the Mohawks in the 17th Century, this has to be considered a distinct possibility. Their being of the Bear Clan makes it impossible to differentiate Mohawk Bear and Wyandot Bear – at some point they became one. One interesting observation, although somewhat late in time (1890s), which is that one of the Tuscarora Sachems was “Karinyentye” of the Beaver (Chadwick, 1897). This appears to be the same name as Karonghyontye in Mohawk (David Hill’s personal name from the Bear Clan).

Beaver Tribe Scattered 1817 – 1896:

The above obituary of Warner H. Nelles stated that to the time of his death he was still recognized as chief, but that the Beaver Tribe “is greatly scattered”. It may be the large extended family of the Mohawk Beaver group, Upper Mohawks, descendants of Brant Canagaradunckwa (and Wyandot faction), for whom a special sachemship was created. Many of this family / group had chosen to settle at Sandusky prior to the raising up of Cotter. When Nelles was installed, the diminishing number of remaining members of the Beaver Tribe moved to Amherstburg near Detroit in Ontario, as well as Upper Sandusky, and Honey Creek in Ohio. All of these were Wyandot and Seneca – Mohawk settlements. Most eventually moved west to allotments in Kansas and Oklahoma. As an example, his mother’s apparent kin, Thomas Brant and siblings, were already residing in the Sandusky area before Warner H. Nelles was installed.

Others were to follow scattering throughout the succeeding years. Documented surnames of Mohawks residing in the Sandusky – Detroit area include Cotter, Brant, Battise, Garlow and Bumberry, names (with the exception of Cotter) still known also at Six Nations. The origin of the David Young among the Wyandot is unknown. In a list of Upper Mohawk property holders at the Grand River, 3 January 1843, there was a notation beside the name David Froman, “Sandusky” (RG10, Vol. 140, p.170338). David Froman was residing among the Wyandot at Wyandotte, Kansas on 14 June 1844 (Miller, 1881). So indeed, the word “scattered” would seem to apply.

The present author is well aware that the above linkage involves some speculation, but there simply does not seem to be any other way to explain all of the available data – no further documentation is expected since the author has exhausted most or all of the available sources.

The Installation Procedure:

To close with reference to the last clause in the Nelles obituary, it is perhaps noteworthy that the obituary informants were entirely accurate in their reporting of the manner of installing a new chief among the Six Nations (further external validation). During what is termed the Condolence Ceremony, when the new chief is "raised up", the string or strings of wampum are used as a sacred emblem to "crown" the candidate chief, Warner H. Nelles, hence the Condoling Chiefs *threw over his head* the wampum. In looking at the images of both David Hill (in 1776) seen above, and a chief that the Seneca Captain Pollard identifies (40 years later) as Flying Sky (in 1793) seen below (although this may be another Chief, "Flying Sun" Karughyontye), they are wearing wampum (most white, some purple), in their hair, cascading down from the top with the posterior string shorter than the other two. "The chain of wampum they threw over his head is still in the family" (Obituary of Warner H. Nelles, 1896).



Close up of "Flying Sky" in 1793 Painting by Lewis Foy at a Council at Buffalo Creek

Each has three strings, with the leather end being prominent in one string. Both wear this wampum on the right side of their head, with two strings in front of the ear. The design is virtually identical to # 57 *String containing a chief's name* (p.349) also with three strings (Beauchamp, 1901). The new chief keeps the wampum strings as *their certificate of office* (Tehanetorens, 1983, p.5) – and in the early days this seems to have meant actually wearing the wampum, as a badge, where it could be most readily seen and identified. It appears that David and Flying Sky 1793 wore the wampum strings on their head, at least during formal occasions – which would tangibly denote their chiefly status – representing the "horns of office". The fact that the Chiefs placed the wampum over Nelles' head during the installation ceremony fits well with the descriptions of his above maternal kin when presiding at official functions.

At this point it may be helpful to note the general uses of wampum in Native American societies. Wampum are shell beads made from the whelk, generally from sources along the Atlantic Coast. There are two colors, white (signifying something positive), and purple (which can have a more negative connotation such as death in its use in mourning rituals). Wampum has been used as currency, and had a set value. The Six Nations use it to make strings for use in communicating messages and in the Condolence Ritual (more on this later). Another use is to weave the wampum beads into long belts composed of figures such as a tree in order to symbolize something, and to be used as a mnemonic device to recall the specifics of a treaty or obligation of some kind. Basically wampum had a very high degree of symbolic as well as monetary value.

The fact that Nelles still had the wampum strings supports the idea that it was a sachemship for life, and that he was not “dehorned” by the Clan Matrons despite his apparent lack of participation, probably since it was not one of the ancient Bear Clan sachemships. This would explain why Tahanata (or the surname Nelles) does not appear among any documents signed by the chiefs in Council – Nelles left the Grand River in the 1820s; nor does it (or Tahatonne) occur among any of the Astawenserontha “Warriors Names” in the Seth Newhouse Manuscript. It appears to be in a class by itself, and was likely chosen from among Wyandot - related names associated with the Bear Tribe to be used for political reasons only at the time (circa 1814) when factionalism was tearing apart the fabric of Mohawk society at the Grand River. It did not seem to work as planned since, as noted above the first-known office holder, Francis Cotter, left the Six Nations of the Grand River to become a member of the Wyandot Nation; and many or most of the malcontents moved west over time to ultimately reside in the adjoining Seneca and Wyandot Reservations of the Quapaw Agency in Oklahoma. Furthermore the successor of the sachemship, Warner H. Nelles, was also unable to carry out his duties due to his residential situation, having moved to St. Catharines.

Oral History Evidence:

Almost a year after this manuscript was presented to the family members present at the Young Reunion in July 2009, Tom Nelson was going through some old correspondence to find information on some of his Hines ancestors (who have no known link with the Wyandots). He found a reference from 2002 that, while meaning nothing to him at the time, takes on some significance in light of the present study concerning the Wyandot connection. An elderly distant relative in Fulton, New York named Bill Hines recalled, *Also my father says his father or great grandfather was chief of the winedot tribe in Canada.* He further said, without any prompting, that ultimately these “winedot”, *moved to the west to where the Apaches or Cherokees lived.* The recollection does not have any tie to the Hines family, so Tom believes that, *This is an example of family history being passed between relations and then getting distorted as applying to one family line, when it was another. This would have been a reference to the Six Nations ancestry in the YOUNG family through Celestia having married Charles Harrison HINES who was a first cousin of Bill’s father.* Further that, *This has to be in reference to Warner NELLES being made a Chief of the Beavers (which was of Wyandot origin) – (Tom Nelson, personal*

communication, 23 March 2010). Informants on the Six Nations Reserve have told the author that there are still to this day families on the Six Nations Reserve who recognize their connection to the Wyandot.

C. SUMMARY: DIARY AND OBITUARY PLUS OTHER DATA -

In the search for clear answers about the ancestry of the wife of Lt. John Young, **if he was** married the above Catharine then, based on the data provided by the Campbell Diary, and the status of her grandson Warner Henry Nelles as per his obituary, it is evident that Catharine and her mother must have been of the Mohawk Astawenserontha Bear Tribe / Clan lineage. The evidence shows that Catharine was strongly admixed with European ancestry and that Sir William Johnson was her biological father, who in turn recognized her as his child. Furthermore, it appears that the adoptive father of Catharine Young was Nicholas Brant Canadiorha who was of Wyandot - Beaver ancestry; as well as the Hill family having similar connections, which would serve to account for the statement in the Nelles obituary.

Summary of the Data – the Mohawk Ancestry of Catharine, the Wife of Lt. John Young:

The evidence suggests that:

- 1) The Mohawk Bear Tribe / Clan Astawenserontha – Tahatonne / Tahanata link is via the Hill family.
- 2) The Beaver Tribe / Clan comes from the Wyandot “branch” of the Upper Mohawks, from the descendants of Brant Canagaradunckwa.

The tie is via Mary and Margaret, both head women of the Astawenserontha Bear Tribe / Clan, apparent sisters, daughters of Aaron Hill Oseraghete and Margaret Crine (Green) Hill (Lower Mohawk). Mary Hill Kateriunigh was ultimately entitled to choose the Astawenserontha successor circa 1790 (by which time her sister may have been deceased), and her son Seth Hill Kanenkaregowagh got the nod. Subsequently the successor to the Astawenserontha - linked title of Tahatonne / Tahanata was chosen at the departure of Chief Francis Cotter Tahatonne for the Wyandot Reserve in Anderton in 1817, and must have been chosen by the Clan Matron who was “in charge” of the Chiefship. She must have been a descendant of Mary Hill Kateriunigh, either her daughter Margaret Hill Kayadontyi who married first Paulus Sahonwadi then circa 1790 Nicholas Cotter; or granddaughter Elizabeth (Young) Nelles.

A reasonable assumption is as follows. Catharine (wife of Lt. John Young), the adopted daughter of her aunt Margaret Hill Brant, and eldest biological daughter of Mary Hill Kateriunigh had died (circa 1793). Therefore Catharine’s maternal half sister Margaret Cotter sometime prior to 1815 selected her son Francis Cotter to be installed as a sachem, and he likely used his personal name Tahatonne. When Cotter was “dehorned” in 1817, or simply left to join the Wyandot, it is possible that as a parting gesture when leaving for Anderton, Margaret Cotter chose her nephew Warner H. Nelles as her son’s successor (there being no evidence that she lost her status as Clan Matron). Otherwise, the right to

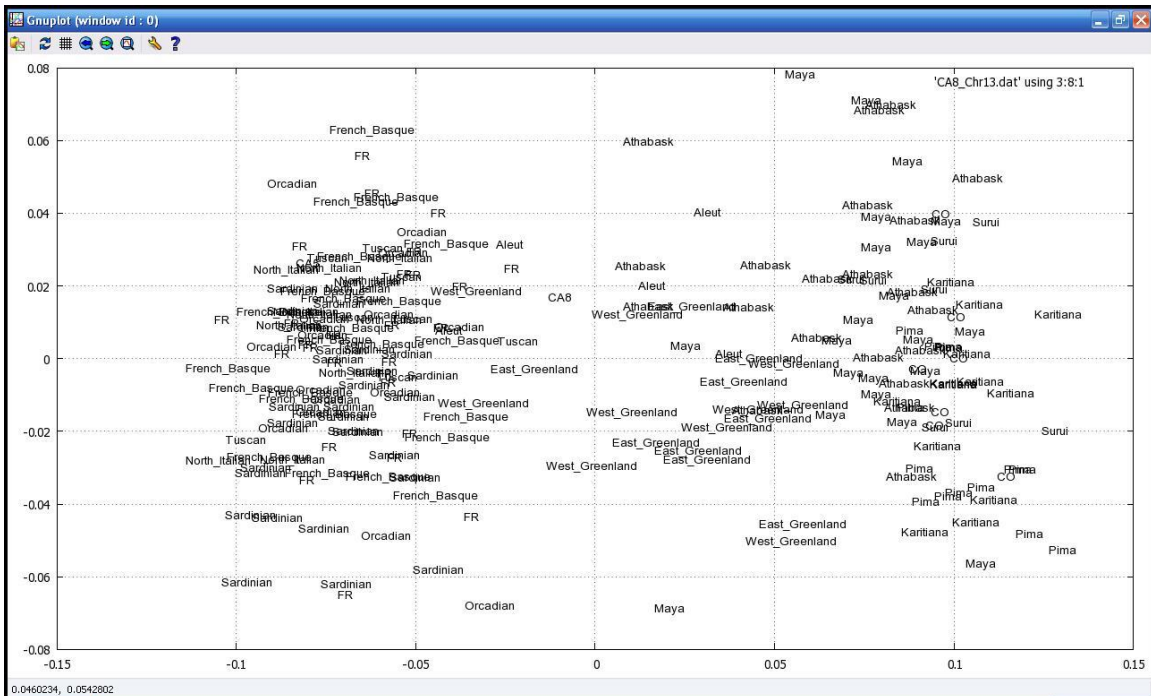
choose the successor of the Tahatonne/Tahanata title may have gone directly to Margaret's niece, Catharine's daughter Elizabeth (Young) Nelles, the mother of Warner Henry Nelles.

Admixture in the Lineage of Catharine Young

Genetic Evidence:

DNA Testing Evidence: In testing 11 descendants of Catharine and Lt. John Young via 23andMe, it is abundantly clear that none have appreciable amounts of Native American DNA. In fact, they have little to none via 23andMe, which no longer shows small segments, and anything that is below their segment size cut off (circa 8 cM – 8 Mb?) is likely to be put into limbo – given an “Unassigned” label. The author has about 10 of these and they are not likely European since each stands out as different in some way from European, but could very well be Native American.

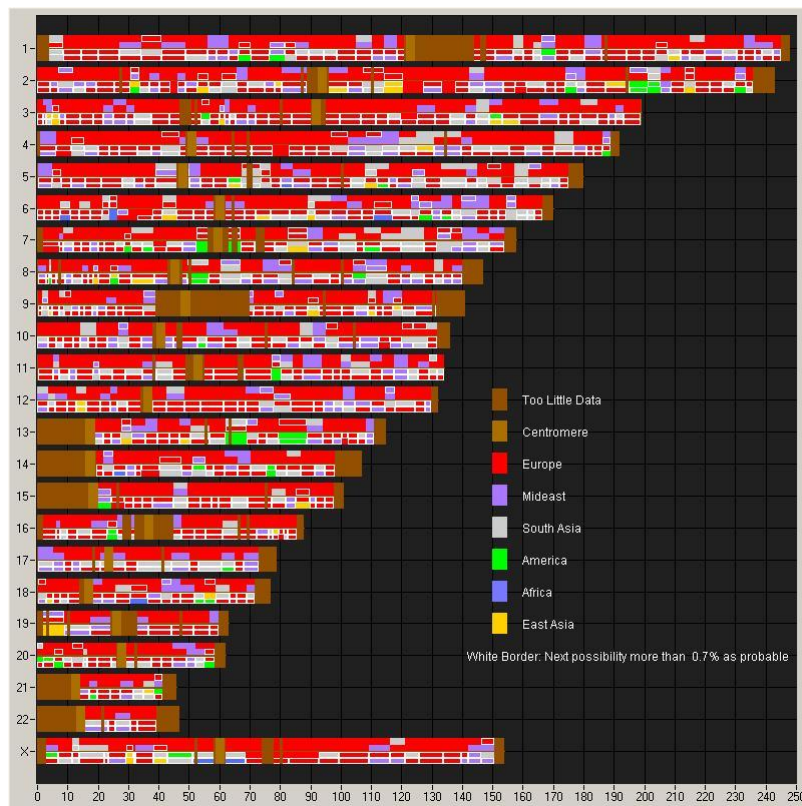
To date only the author and one other have obtained testing that is used in academia, but not employed by the direct to customer DNA ethnicity testing services such as Ancestry.com and 23andMe. These results are included in a separate study relating to Chromosome 18 seen [here](#). Here the small Native American chromosomal segments in the author's genome could be phased into maternal and paternal components (thanks to programmes from Gedmatch.com and Ancestry.com). Two of the segments were from the maternal side, and had a more “northern” (Beringian) aspect than the larger one from the paternal side. It is interesting that the sister of the author has almost twice the percentage of Native American detected in the author via various admixture tests at Gedmatch.com – a reflection of the vagaries of recombination in DNA. We both have approximately 1/256 of our genomes from Catharine. The person whose diagram is shown below would, mathematically, have more Native American (NA) DNA.



Fortunately, Betty Y., a descendant of Catharine via two sons of Catharine (John Young Jr. and Joseph Young) and is then approximately 1/64 NA from Catharine (if she was 100% Native American herself) through each of Betty’s parents. She was by chance tested (as members of the “Eurogenes Project”) when the author requested that the scientist check an area along chromosome 13. Using MDS (multi - dimensional scaling) he reported that, “while running some of these comparisons, I noticed that CA8 [Betty] actually has an area of inflated Amerindian affinity on chromosome 13 (rs9536602 to rs7491500)” (Personal communication 6 March 2011). This translates to the segment between position 54,604,653 and 73,035,990 which is almost 20 Mb in length. The associated diagram is shown above.

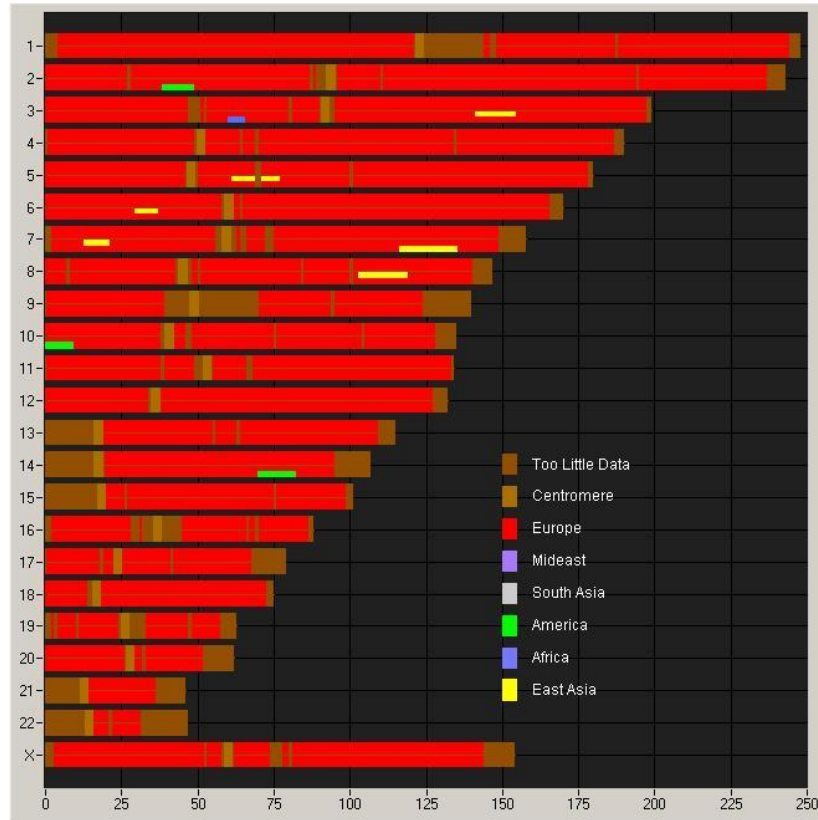
Unfortunately, it has not been possible to employ the detailed academic (MDS) testing done in 2010 and 2011 on any others in the immediate or extended family. However, the above finding for Betty was confirmed in independent academic testing by Dr. Doug McDonald of the University of Illinois.

In commenting on the above segment on chromosome 13, Dr. McDonald stated that this was a, “reliable NA block” – NA meaning Native American. In his full genome biogeographical ancestry testing he also found, “green NA areas: on 7 between 56 and 72 [Mb] (across the centromere). There is a small block between 190 and 200 [Mb] on [chromosome] two, not clearly shown, since it straddles the shown blocks” (Personal communication 4 December 2010). The diagram relating to these findings is shown below:



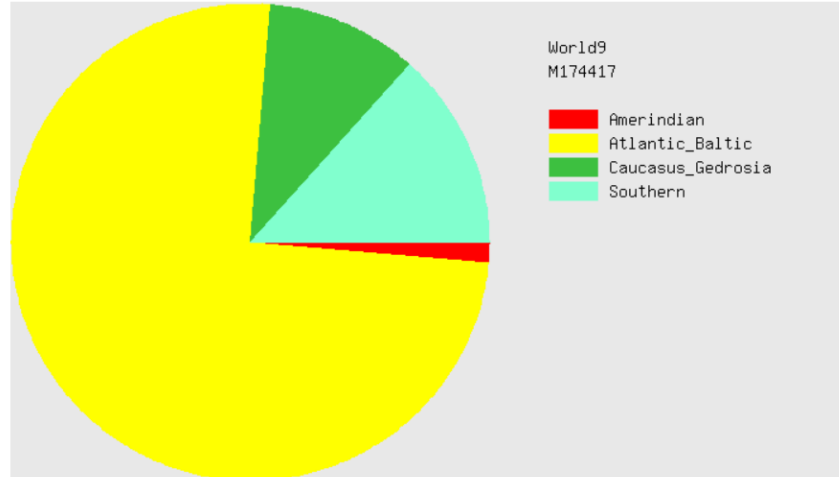
It should be noted that Betty also has a number of “gold” segments representing “East Asian” which are likely a “stand in” for Native American.

One other example will be used to shed light on the amount of Native American DNA in descendants of Catharine, and therefore in Catharine herself. Larry Y is descended from son John Young Jr. and is the great great great grandson of Catharine, and therefore inherited about 1/32 of his genome from her. It must be emphasized that the range here, due to the vagaries of DNA inheritance, could range from zero to perhaps 1/16 – although unlikely. His test results from Dr. McDonald are shown in the diagram below:



Again, many of Larry’s “East Asian” segments above may be Native American – as well as the three “America” segments which are shown. As one further illustration of the Native American content to Larry’s genome, we will turn to an excellent admixture calculator found on Gedmatch.com. This “World 9” calculator by Dienekes Ponticos has the added feature of an “Oracle” which predicts specific admixture likelihoods. The diagram with Oracle are shown below:

Population
 Amerindian 1.28 Pct
 East_Asian -
 African -
 Atlantic_Baltic 75.03 Pct
 Australasian 0.65 Pct
 Siberian 0.59 Pct
 Caucasus_Gedrosia 10.3 Pct
 Southern 11.72 Pct
 South_Asian 0.43 Pct



Oracle
 Oracle-4

UNDER
 DEVELOPMENT:
 Rotating 3D-PCA

Mixed Mode Population Sharing:

#	Primary Population (source)	Secondary Population (source)	Distance
1	98.6% British (Dodecad)	1.4% PEL30	0.6
2	98.8% British (Dodecad)	1.2% Maya	0.61
3	98.9% British (Dodecad)	1.1% Pima	0.61
4	97.8% British (Dodecad)	2.2% MEX30	0.62
5	98.9% British (Dodecad)	1.1% Karitiana	0.62
6	98.9% British (Dodecad)	1.1% Surui	0.62
7	98.9% British (Dodecad)	1.1% Colombians	0.62
8	98.5% British (Dodecad)	1.5% Athabask	0.63
9	98.1% British (Dodecad)	1.9% Ecuadorian	0.63
10	98.5% Kent (1000 Genomes)	1.5% Athabask	0.65
11	98.6% Cornwall (1000 Genomes)	1.4% Athabask	0.71
12	98.9% Kent (1000 Genomes)	1.1% Maya	0.73
13	99% Kent (1000 Genomes)	1% Pima	0.74
14	98.7% Kent (1000 Genomes)	1.3% PEL30	0.74
15	98.2% Kent (1000 Genomes)	1.8% Ecuadorian	0.74
16	99% Kent (1000 Genomes)	1% Colombians	0.74
17	98% Kent (1000 Genomes)	2% MEX30	0.74
18	99% Kent (1000 Genomes)	1% Karitiana	0.75
19	99% Kent (1000 Genomes)	1% Surui	0.75
20	97.5% British (Dodecad)	2.5% Colombian	0.76

As can be seen, Larry is estimated to have 1.28% Native American ancestry, and when the prediction is made as to which ancestries are likely to explain the whole of his results, all 20 of the options have majority (primary) British with secondary as 1 to 2% of different Native American populations.

The conclusion here, however, is that based on the DNA testing, Catharine must have been highly admixed with European otherwise at least say a third of her descendants would show a discernable Native American segment on 23andMe without the need for “academic testing”. The results of the testing of Betty and Larry above show relatively low percentages of Native American relative to the predictions to be made on the basis of generational proximity to Catharine – and many descendants have no detectable percentage of Native American in their genomes.

In trying to connect with an ancestor as far back as 6th great grandparent (which is the case with the author) we run into two problems. The first is that although there may be a series of say 5 cM legitimate segments inherited from a distant ancestor such as Catharine, they are effectively ignored by all testing companies (except the calculators available at Gedmatch.com). The second, more serious problem, is that beginning at about the 3rd to 4th great grandparent level, ancestors who are in the genealogical tree begin to literally drop off the genetic tree. This may be because the segments are in the “sliver” category and far too difficult to assign to any group, or because literally you inherited nothing from a particular 4th great grandparent.

DNA Match Evidence: What is also needed here is for known descendants of Catharine and Lt. John Young to upload a detailed family tree and test with Ancestry.com. Even without an extensive tree, those who have tested with Ancestry can input a surname such as “Johnson” in the surname box, and Meath, Ireland in the place box and see if any matches to Sir William Johnson or his kin turn up. Knowing the surnames of those who descend from Johnson, these too can be searched (e.g., Claus, New York). Unfortunately, it is evident that many of the lines leading from Sir William Johnson have “failed” (not produced children). An example is Mary Brant Konwatsijayenni. Of her 8 children with Johnson, only one appears to have left descendants alive today (Elizabeth Johnson who married Dr. Robert Kerr). The same seems to be the case with Lt. Brant Johnson Kaghyakhon and his 4 children. It should also be noted that simply because one has a DNA match to a descendant of the Johnson clan, it is difficult to know whether this match can be attributed to Johnson – or some other person in the genealogy of your “match”.

Another approach is to seek out matches with descendants of Mohawk ancestors from the Six Nations or Tyendinaga Reserves. The author has input surnames known to be found almost exclusively on these Reserves, such as Powless, Clause and Maracle. Although not many individuals from these Reserves have tested, there are enough such that one or two matches may be significant. The author did this for himself and his sister and came up with two matches for the former and one for the latter. Both of us match individuals whose surnames are well known on the above Reserves, and whose trees show a large array of Mohawk names. All three have both Hill and Green Six Nations ancestors. The matches are in the 7 to 11 cM category – small, as would be expected. All of these matches are “Parent 1”, on our maternal side which is where our link to Catharine lies. Ancestry uses a mathematical algorithm to divide each person’s genome into a Parent 1 and Parent 2 division – the claimed accuracy being 95%. Looking at the ethnicity as well as matches to first cousins and others, we know that Parent 1 is our mother. This finding doesn’t “prove” anything, but merely “supports” the Native American attribution.

Phenotypic (Trait) Evidence: The genetic evidence above, plus the genealogical evidence, taken as a whole, strongly suggests that Catharine Hill was highly admixed. It is possible that she was more biologically European than Native American. Her maternal great uncle was “White Hans” Crine (Green), a “whitish Indian”. Also her first cousin at the time of the War of 1812 was known as Chief John “Blue Eyed” Green Aronghyengtha. The Campbell Diary’s describes the blended European and Indian heritage of David Hill, uncle to Catharine. Campbell stated, *I do not remember to have seen an instance where a white man and an Indian woman did not produce handsome and well looking children The famous and handsome Captain David, and the present Mr. Brant, afford striking instances of this kind* (p.225). In addition, a justice of the peace recorded that Catharine’s youngest son Joseph had “grey eyes” and “brown hair” when he signed an oath of allegiance to the Crown in order to secure his land grant in Vaughan Township (Reaman, 1971, p.31). Jacob, one of the sons of Joseph Brant, was also reported as having blue eyes (this observation by William Allen who owned a portrait of Jacob as reported by Kelsay, 1986, p.713, note 13). Hence it is clear that even Joseph Brant (as well as his wife Catharine, the daughter of Sir William Johnson’s friend, and fellow Irishman, George Croghan, must have carried a recessive blue eye allele, attesting to the significant admixture in most or all Mohawks at the time.

CONCLUSION

Interpretation in Light of the Above Evidence: First it is important to note that the incompleteness of the record sources from the various communities of the Mohawk Valley and the Grand River Valley (e.g., baptismal and marriage registers), it has been necessary to rely on the material that retains a “fuzzy” quality and is at times open to more than one interpretation. Hence, as is true of much genealogical work, it is possible to derive a family tree which is likely correct – but it has to be admitted here that it may never be possible to put forward a completely definitive version of Catharine Young’s ancestry.

The major aim of the present study was to explore the evidence relating to the ancestry of Catharine, the mother of all four children of Lt. John Young – Abraham Young, John Young Jr., Elizabeth (Young) Nelles, and Joseph Young. Based on the “preponderance of evidence”, and on a “balance of probabilities”, although proving anything “beyond a reasonable doubt” cannot be established, the mother of Lt. John Young’s children was Catharine Brant-Hill-Johnson Kayakhon (1747 – 1792), adopted daughter of Nicholas Brant Canadiorha (a Mohawk sachem of the Wyandot Beaver Tribe / Clan) and his wife Margaret Hill (maternal aunt of Catharine); and biological daughter of Mary Hill Kateriunigh (Mohawk Bear Tribe / Clan, Astawenserontha family) and a European male, by far the most likely candidate being Sir William Johnson.

ADDENDUM re the Astawenserontha Green, Hill and Brant Family and Names Pertaining to the Present Study:

Descendants of Aaron Hill Oseraghete and Margaret Crine (Green) Tekonwanonronnih:

- 1) Margaret (Hill) Brant Konwariseh (b.c.1726) (Later Upper Mohawk), adoptive mother of Catharine Kayakhon Hill-Brant-Johnson
- 2) Mary Hill Kateriunigh (b.c.1728), biological mother of Catharine Hill-Brant-Johnson Kayakhon. Mary's son Seth Hill Kanenkaregowagh became Bear Clan Chief A(gh)stawenserontha in 1790, and her grandson replaced Chief Francis Cotter Tahatonne, linked to Principal Chief Astawenserontha with a bracket in the 1815 George Martin List of Chiefs. Thus, in 1817 a great grandson Warner H. Nelles Tahanata inherited the Tahatonne position
- 3) Cornelius Hill (b.1731)
- 4) Aaron Hill Kanonraron (b.1735)
- 5) Catharine Hill (b.1737)
- 6) John Hill Oteroughyanente (b.1742)
- 7) Peter Hill (b.1745)
- 8) David Hill Karonghyontye (A(gh)stawenserontha) (b.1746)

ADDENDUM re Women's and Men's Astawenserontha Bear Clan Names:

Note, although the Seth Newhouse manuscript below assigns the names below to the Dehennakarineh Family, for reasons unclear (although known to have occurred in other Clans at this time) they are all originally (e.g., 18th Century) **Astawenserontha names**. In the mid or late 19th Century the names were transferred to the Dekennakarineh Owachira.

^{Ku^{no}}
 No 7 De-hen-na-ka-ri-nih. ^{Mohawk} Bear Lotim.
 Real names in the Woman family.

	Ja-on-sah-sa-wi-monh.	Ka-na-dis-honh.
	Ka-na-u-ah-kens.	Kan-ho-dons.
Mary Hill →	Kak-teh-syu-nih.	Kaji-jon-aih.
	Ska-wen-ne-jih.	Ka-myu-wa-ri-honh.
	Sion-wa-ni-sek	Wa-dok-dah
	Sion-wa-tyen-nih.	Ni-yo-ye-renh.
Catharine →	Ka-yak-honh.	Ska-wen-ne-jih.
	Ka-na-do-hir-koah.	Shi-ye-he-ka-tek
	Ka-hi-ni-nih.	Ka-te-syu-nih
Margaret →	Ka-yah-ton-tyeh	Kon-wa-doh-ah-tu-nih
	De-kan-wa-ma-ron-mih.	
	Migoh-gwen-my-a-ah.	
	Ni-ka-ya-ah.	
	Ska-na-ya-ah	

Mohawk. Warriors real names in the family.

	Ni-ha-o-sa-ah.	Sha-te-reh.
Johannes Crine →	A-ne-gwen-da-hon-jih.	Ni-ha-na-ye-ah.
Capt Aaron Hill →	Ka-mon-sa-konh.	→ Shi-ha-we-ronh
	Tho-gen-no-konh.	Sho-ha-sa-geh-tek.
Capt David Hill →	Ka-ron-yon-tyeh.	On-wah-me-ha-ronh.
Seth Hill →	Ka-wa-ri-ha-tek-go-wah.	Pots-gwa-ks.
	Shi-go-yah-di-gos-dah.	X On-mo-ta-gwi-rah.
	Ka-ye-hwi-keh-go-wah.	De-ka-hon-was-henh
	Ka-mah-kon-sah.	On-war-ha-rah
	A-mo-ni-ah-dah.	John Crine → A-ronh-yenh-ttah
Capt Isaac Hill →	Ska-hi-da-dih.	Ka-ye-wen-tenh-gwenh
	O-da-ka-ro-sah.	Oh-ra-tos-konh
	Sho-mo-ne-sah.	On-war-ha-rah
	Ska-wen-me-ka-reh.	Ka-ten-ho-tenh
	Ni-ha-sch-kwa-ah.	
	De-go-gon-wat-keh.	
	Ni-ha-o-sa-ah.	

LAC, MG19, F26, "Cosmogony of DeKanawida's Government of the Iroquois Confederacy", Seth Newhouse, 1885

ADDENDUM re Artifacts Associated with Capt. David Hill and Capt. Seth Hill:

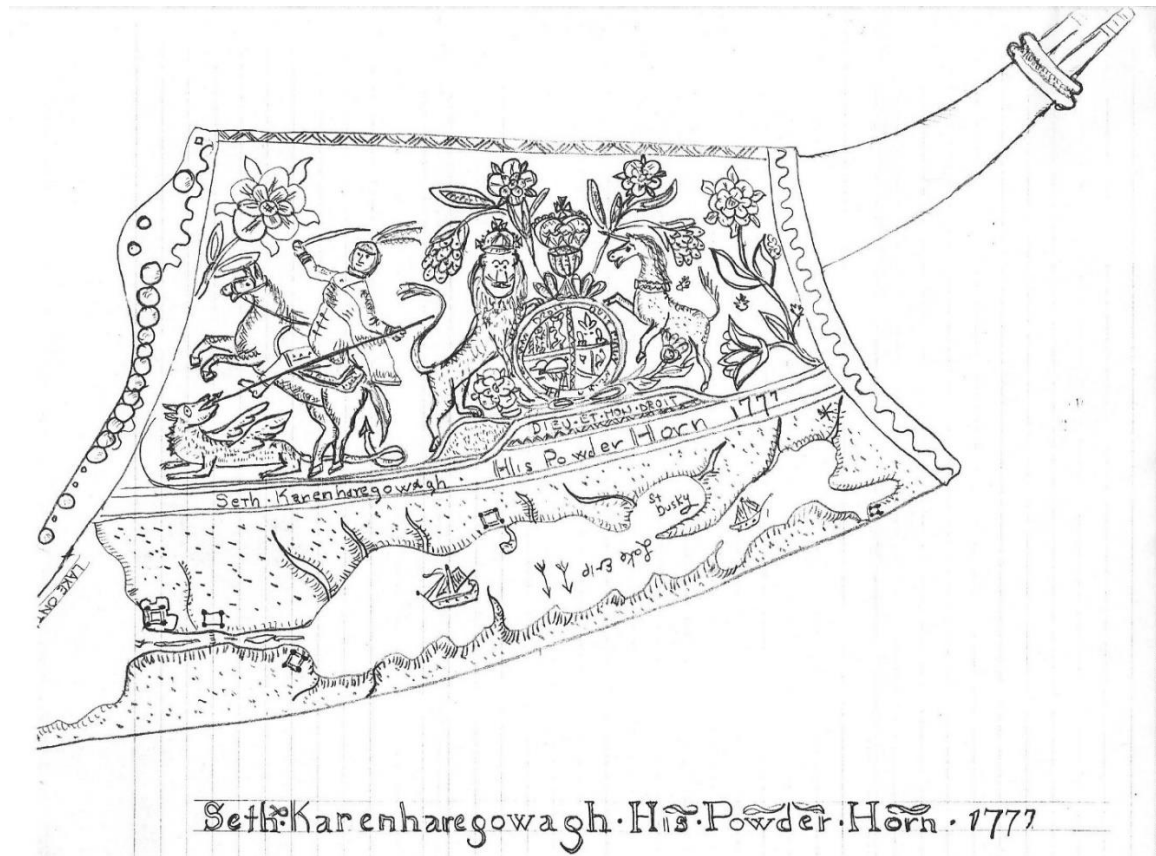
- 1) **Capt. David Hill Karonghyontye:** Presentation pistol, a gift from the Duke of Northumberland. Pictures courtesy of a collector in Maryland.



The escutcheon plate is engraved with, “The DUKE OF NORTHUMBEERLAND (illegible) TO CAPT DAVID HILL”. The image of a Bear is in the middle – this being the Clan of Capt. David.

- 2) **Capt. Seth Hill Kanenkaregowagh:** Scrimshaw powder horn dating from 1777 with the name “Seth Kanenkaregowagh – His – Powder - Horn – 1777”. Pictures courtesy of a collector in Connecticut.





ADDENDUM re Name Karonghyontye:

It is of interest that the name Karonghyontye or “Flying Sky” appears to have been a high status name among other Six Nations and other First Nations groups. Here are some examples harvested from the Internet:

- 1) Mohawk of Kanawaki. One Louis Karoniontie “Flying Sky” (born circa 1820) was a prominent man among the “Iroquois” in Quebec (Gerin, 1899/00).
- 2) Oneida of Oneida Castle, New York. In the Joseph O. Powless diary he notes that on 16 July 1831, “Flying Sky, an important man” died (Elsewhere Joseph Karonghyontye).
- 3) Tuscarora of New York. Chadwick (1897) listed Karinyentya as a Beaver Clan Tuscarora title that was not found on the Six Nations Reserve. Karinyentya is clearly the Tuscarora version of “Flying Sky”.
- 4) Ojibways of Cass Lake. Among this non – Iroquoian people, a chief of the band was Maw-je-ke-jik (Flying Sky) and whose photo was taken in 1863.

ADDENDUM re Name Tahanata and Tahatonne:

The title represented by the name Tahanata (which came to the fore when Francis Cotter Tahatonne left for Wyandot territory) remained in the Young – Nelles family until 1896 at which point it appears to have become extinct. One reason is that Nelles left the Grand River soon after assuming the title (although his father Warner Sr. was a frequent attendee at Six Nations Councils); another is that there would seem to have been few families in the Grand River area to comprise a cohesive unit for the Beaver “tribe”; and a further matter was that there was no one remaining in the female line of the Nelles or closely related families to assume the role of Clan Mother. So the name and title were effectively lost to the Six Nations virtually from the moment Nelles was raised up as Tahanata.

ADDENDUM re the Two Sources that Provide Detailed Mohawk Family Genealogical Relationships and Relevant Records and Sources:

- 1) Faux, David K. “*Understanding Ontario First Nations Genealogical Records: Sources and Case Studies*” (Toronto, The Ontario Genealogical Society, 2002).
- 2) Sivertsen, Barbara J., “*Turtles, Wolves, and Bears: A Mohawk Family History*” (Bowie, Maryland, Heritage Books, Inc., 1996).

Dr. David K. Faux in collaboration with Thomas M. Nelson.

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