

become Hogansburg) for his part in signing the treaty. Gray constructed a saw mill on his land grant site with the location becoming known as Gray's Mills. Gray kept his pro-American views in the War of 1812. He served as a spy and actually guided an American force to the British garrison in St. Regis where the first U.S. victory of the war was recorded. The British subsequently arrested Gray as a spy. He was taken to the prison at Quebec City where he died in 1814. Gray married a Mohawk woman and had a son who operated the saw mill after his death.

The Akwesasne community failed to stop the sale of their land. Speculators grabbed the most promising sections for next to nothing. The failure of Macomb did not effect the land sales in northern New York since his creditors had strict liens on his purchase. William Constable absorbed much of the original 4,000,000 acres, divided his area into townships and sold them at a high profit. Michael Hogan purchased such a township from Constable. Hogan also secured title to Gray's reservation grant.

Michael Hogan was born in Ireland in 1765. He was a sailor, gradually rising to become captain of a ship. He travelled the world, visiting the port of Bombay, India as one of his many ports of call. There, he married an Indian of royal descent. As was the custom, she brought with her a dowry. Hogan's princess enriched him with \$2,000,000. Hogan purchased the land to the east of the reservation calling it Bombay, after his wife's home. He led a luxurious lifestyle at this home in New York, with a noted reputation for the splendor of his parties. His benevolence was rewarded by an appointment as ambassador to Chile. Hogan had a residence as well as a saw mill business near Akwesasne. He died in Washington, D.C. in 1833 but not before he secured prosperity for his son William.

William Hogan, born in 1792, raised in South Africa, educated in law in the U.S., carried on his father's business affairs. He secured title to Gray's tract, confirming its removal from the reservation in a treaty signed in 1824 between the "St. Regis Indians" and the State. The treaty gave Hogan Gray's tract for \$1.00 plus an annual annuity of \$305.00. A year later, another treaty was signed, ceding 840 acres of land in the present town of Hogansburg for \$2,100.00.

In addition to his land ventures, William Hogan was recognized as a leader in the area. He was appointed postmaster for Hogansburg, as Gray's Mills became known as. He was elected to the state assembly and then for a single term to the House of Representatives in Washington. Hogan emigrated to Washington state in 1850 where he died twenty five years later.

Hogansburg grew, but not much. The mills that prospered by cutting the forests along the St. Lawrence faded as lumbermen retreated into the Adirondacks. The town as for awhile a small port for the steamboat runs along the St. Lawrence but this too ended as trains began to run just south of the town. The area could not support intensive farming and had no great deposits of minerals to support an industry. The north country's reputation as a "Siberia" seemed to attract only temporary settlers resting a while before moving west in a leap frog pattern finally ending on the shores of the Pacific.

Native population of Akwesasne also seemed gripped in a curious lethargy. There were the growth of churches to administer to the spiritual needs of the Native but little other meaningful activities. The Catholics of the area built a church - St. Patrick's in Hogansburg in 1827 but the edifice at St. Regis remained dominant. A Methodist mission was founded in 1847 with a church built in 1849. It enjoyed some success amongst the more "industrious" Mohawks. Eleazer Williams founded an Episcopalian mission in 1831. Amongst the Grand River Mohawks this sect had a strong influence dating to the early 1700's but at Akwesasne it was mainly affiliated with the person of Williams and faded after his death.

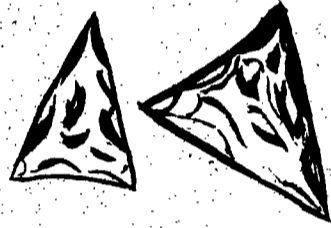
Akwesasne had a total population of 1,040 in 1810. After the War of 1812, the community split into its present international sides. The U.S. part counted only 400 in 1819, the same number was recorded sixteen years later in 1835. Mohawks were still subject to epidemics. Particularly bad plagues of cholera and typhus killed dozens in 1829, 1832 (78 died in 11 days), and 1850. Smallpox returned to inflict death and disfiguration in 1849. Growth was then uncertain and painful. There were only 413 "U.S." Mohawks in 1855, increasing to 426 by 1865; then a great leap to 737 in 1875; 1,195 in 1892; a very slow growth to 1,206 in 1905 and finally a pre-war of 1,249 in 1910. After a troubled century, the "vanishing" race seemed to have secured its survival.

Names

The Mohawks have long had a practice of adapting to the arrival of new technologies and new people. There has been a continued exchange of ideas, goods, genetic factors between the Mohawk and the immigrant. Assimilation has usually followed - with either Mohawk or immigrant integrating the particular commodity into its respective culture. The Mohawks at Akwesasne have long been surrounded by a society that has for the most part disrupted this exchange by refusing to concede the validity of Mohawk contributions to it. Since Mohawks are, by definition, an indigenous - primitive people with subsequent primitive cultural norms and the dominant Euro-American society is transitory - advanced technology, the sedentary Mohawk have no meaningful significance for the sequential - logical west. If that is true, then it is reasonable to expect the Mohawk to alter his/her society until it is a contributing factor to the later; hence Mohawks who are rational must integrate. It is not logical to retain ideologies, emotions, traditions that are counter productive. Growth means transferring of energy which means absorption of mass by one body from another. There can be no growth without transfer - transition and such growth is initiated when one entity is in a state of movement. According to the Euro-American, the Mohawk is not moving so there is no need of energy which can be better utilized, efficiently, in a system in need. Mohawks will be absorbed. The greater their resistance, the greater their movements and energy needs at the cost of the larger system. This is a most inefficient use of limited resources.

So with names, the Mohawk has recognized the dominance of Western society. This concession of a critical part of their culture means ultimate disintegration of the mass. There can be no acting as a unit when the different elements of the body cannot recognize each element as part of a whole. Indeed, each unit has now attached itself in priority and identified function as part of another system. There must be a break.

Records show early Mohawk identification with the dominant society through adoption of names, much as a slave will emulate, in a perverted, cartoonish way, the manners of his master. This can only be done when the slave is dis-oriented, without cultural significance that will lend its being true meaning. The following data will prove this.



Contemporary Mohawk Names

Name	Location	Original Spelling	Origin
Montour	Kanawake	French	
Tebo	Kanawake	Thiabeault	French
Diabo	Kanawake	D'alleboust	French
Johnson	Mohawk Valley	Same	English
Cook	Mohawk Valley	Same	Colonel Louis Cook English
Gray	Southern New York State	Same	William Gray English
Thompson	Mohawk Valley	Same	English
Mitchell	?	Same	English
Seymour	Franklin Co.	Same	Local Merchant Hogansburg - English
McDonald	Franklin Co.	Same	Local Merchant - Scottish
Doxiator	Mohawk Valley	Dockstader	German
Ransom	Franklin Co.	Same	Bombay Merchant - English

Phillips	Franklin Co.	Same	Merchant - English
Bero	Franklin Co.	Same	Town Supervisor - Bombay
Garrow	Quebec	Garreau	French Priest - French
King	Franklin Co.	Same	Bombay Methodist Minister - English
Sears	Franklin Co.	Same	Bombay merchant - English
Burns	Franklin Co.	Same	Ft. Covington - Scottish
Papineau	Quebec	Same	French family - name - French
Brown	Franklin Co.	Same	Trustee, St. Patricks Church, -Hogansburg - English
Adams	Franklin Co.	Same	Supervisor, Brandon - English
Thomas	Franklin Co.	Same	Ft. Covington - Minister - English
Martin	Franklin Co.	Same	Town Supervisor - English



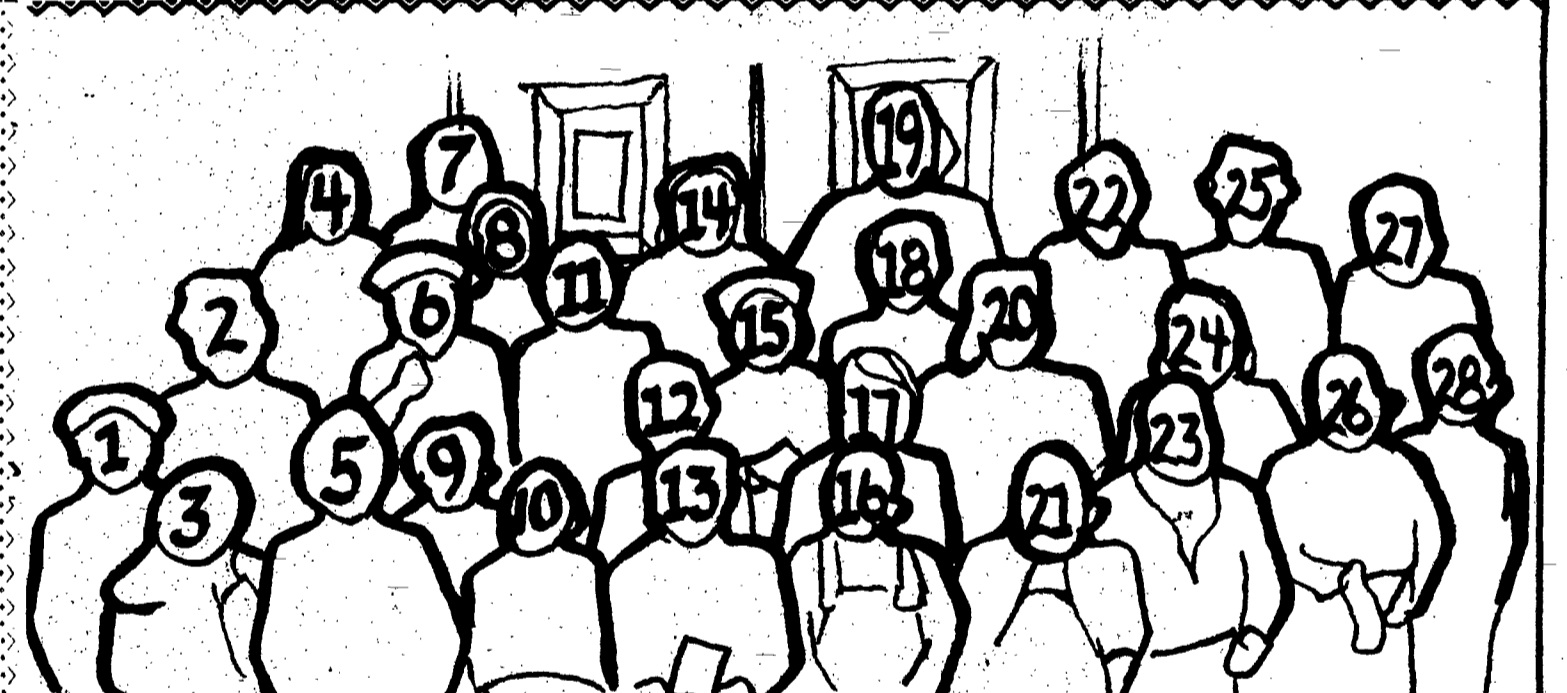
The list can go on. Other names are rooted in the unwillingness of non-Mohawks to speak the Mohawk names of the individual. A first name was used to identify the person such as Sam, John (Sawatis), George, Francis, Angus, Jacques (Jock), Peter(s); these first names became the last ones over a period of time.

The records of Akwesasne's past indicative of what happens when a people are demoralized, confused and without meaning. For centuries the Mohawk Nation prospered both intellectually and materially beneath the disciplines of the Great Law. The Law gave substance to what had been a brutal existence. This substance was composed of a united people with a mission and a sense of accomplishment as they saw that mission take hold amongst the diverse peoples in pre-Columbian America. The Law vindicated itself by its command of the human psyche. That which freed the mind's potential from fear found a welcome reception in the rich minds of the west.

The Mohawks practiced religious toleration. Each individual was free to pursue their faith in such a manner as suited their needs but with the provision that there was no right to impose their beliefs upon others. There was recognition early that Catholicism, more so than other Christian sects, was at variance with the Law because of its strong emphasis on conversion to the Church - by force if necessary. The Mohawks also saw the threat to the Great Law presented by Catholicism in the form of the Jesuits. These soldiers of the Pope were highly educated, articulate and devoted. It seemed that the greater the demands upon their faith, the stronger it became and the Mohawk was determined to make just such demands. Jesuits such as Brebeauf, Lalemant, Gabriel, Daniel and of course Issac Jogues impressed man Mohawks by the quality of their lives as well as the courage of their deaths.

The Jesuits also gave answers at a time when the Mohawks of the Valley were deeply shaken by plagues, wars and the cultural shocks resulting from contacts with a European people so radically different. The Law had forewarned of the time of great trials but rarely do such prophecies suffice as comfort while the people are suffering through its predictions. Those Mohawks in greatest pain embraced Catholicism and fearing a bloody schism with their relations chose to move. A new community was created far to the north, across the river from the old settlement of Montreal.

The Mohawks were recovering from the bloody dramas of the seventeenth and early eighteenth centuries when the Revolutionary War began. Subject to intense pressures by both British and American, they split. This demoralization left them weak and open to the scheming of alien elements. New York stole their lands with impunity, using individuals within the Mohawk community itself, who had a degree of trust by the community, to break the most sacred of laws - custody of their lands for the coming generations. The community was weak and allowed these individuals to cut the last ties to the Law. New York could not have proceeded with its theft before Native title was extinguished and it urgently needed such a "treaty" as the "Seven Nations" gave it. Louis Cook, William Gray, Thomas Williams, and Ohwancio were weak men with no real ties to the land and could easily sell what they knew was not theirs. The lesson to be learned from the outrageous actions of these four is that a community / nation divided in purpose is subject to the infinite manipulations of immoral forces - both internal and external. As it was then, so is it today be ever aware of our "leaders" especially those created by a political system NOT Mohawk - it can never be good.



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METHODIST CHURCH GROUP (Hogansburg)

— PHOTO TAKEN IN 1939 —

- 1. Steve Millett
- 2. Inez Loran Bigtree
- 3. Gladys Millett Mayville
- 4. Nora Cole Cree
- 5.
- 6. Mary Garrow
- 7. Pearl Conners
- 8. Eleene White Herne
- 9. Bernard Loran Sr.
- 10. Freda Millett
- 11. June Herne
- 12. Sally Herne Benedict
- 13. Barbara Herne
- 14. Elda Benedict Cook
- 15. Lena Garrow
- 16.
- 17. Virginia Hopps
- 18. Leonard Garrow
- 19. Belva Garrow
- 20. Delsie White
- 21. Bobby Hopps
- 22. Reginald White
- 23. Ernest Millett
- 24. Velma White Rouselle
- 25. Francis Garrow
- 26. Stanley Tarbell
- 27.
- 28. Daniel Loran Sr.

