



The Society of Mayflower Descendants in the State of Connecticut

# Nutmeg Gratings

www.ctmayflower.org

July 2021

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## GOVERNOR'S MESSAGE

### Hello Fellow Mayflower Society Members

With summer approaching I am very happy to see that things are beginning to return to some form of normalcy, although I don't think that things will ever be like they were. However, with that said some of the changes that have occurred are with previous venues where we have had our meetings. The Gallery, where we have had many great times is now closed due to the death of the owner. Adam's Mill where we have also met, was sold and is now a different type of restaurant that doesn't offer banquet service. I spent a great amount of time calling around to many different businesses and contacting venues where we could possibly have meetings. As a former restaurateur, my former colleagues and associates have also informed me that there has been a substantial increase in the cost of food therefore making venues available to us limited. I was however able to find a venue for a "live" October 23, 2021 meeting. We will be having our meeting at the Chowder Pot IV Restaurant, located at 165 Brainard Rd, in Hartford, CT.

During the time I was searching for a place I found a few places that we could use in the future for meeting venues and they are located in different parts of the state. I think it would be nice if we could move around occasionally to let people in other parts of the state join us for a meeting without having to drive a long distance.

The Chowder Pot offers a wide variety of choices, has the availability of a cash bar, can give us our cheese and crackers and ample room for a large group. However, due to the increase in the cost of food, there will be an increase in the normal cost of the meals. I apologize if this makes it hard for some of you to attend, but there is nothing that I can do about that.



This newsletter and the next one will have the information for attending. I do want to mention that the Chowder Pot IV doesn't open until 11:30 a.m., so you will not be able to arrive

before that time. If you should happen to misplace your newsletter with the details, you can always go online to our website under "newsletters" and the information will be there. Our website is [www.ctmayflower.org](http://www.ctmayflower.org).

We will be having a very special guest speaker; the Governor General of the General Society of Mayflower Descendants will be flying in to speak to our group. Her name is Jane Hurt, and for those of you who don't know her, please go to the GSMD website and see the wonderful video that she appears in, talking about the society. She will be talking about the status of the society, the meetinghouse and current events of our society. It is most certainly going to be a great time.

*Gregory Evan Thompson*  
Governor.

The fact that an article appears in *Nutmeg Gratings* does not in any way reflect that *Gratings*, its staff, or the CT. Society of Mayflower Descendants guarantees the historical accuracy of any information contained therein.

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*Vacancy*

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## *New Members as of our last Newsletter*

### *Isaac Allerton*

Shannon Rye Wall Woodbury, CT

### *William Bradford*

Tammy Martin Fairfield, CT

Barbara B Tuneski, Niantic, CT

### *William Brewster*

Elizabeth K McCarthy Depalma, Southington, CT

James S Johnston Jr., Signal Mountain, TN

Sue Hill McClenachan, Greenwich, CT

Mark Jeffrey Merriman, Litchfield, CT

### *Frances Cooke*

Veronica L Hoard, New London, CT

### *Constance Hopkins*

Mary C Avery, Tolland CT

### *Stephen Hopkins*

Richard Davis Rouse, Newington, CT

### *John Howland*

Connor James Chirico, Milford, CT

Timothy Alan Orlowski, Rocky Hill, CT

Robert Washburn Sturgis, Simsbury, CT

### *Thomas Rogers*

Robert Theodore Betts, West Hartford, CT

Elizabeth Congdon Betts, Longmont, CO

### *Henry Sampson*

Bradley Tyler Demmons, New London, CT

### *Myles Standish*

Carla V Colburn, Port Orange, FL

Darcy Wolcott, Proctor, North Grandby, CT

### *Elizabeth Tilley*

Sarah Elizabeth Griffith Wrede, New Canaan, CT

### *John Tiley*

Henry Grafton Beecher, New Canaan, CT

### *Richard Warren*

William Cyril Cassada, Wethersfield, CT

Jill Denison Johnson, Oakdale, CT

Benjamin Sterry Kinnie, Griswold, CT

## *In Memoria*

*Bidding farewell to all our Mayflower cousins whom have recently passed*



<i>BEATRICE</i>	<i>PORTER</i>	<i>ANDERSON</i>	2/6/21	96
<i>LESLIE ANN</i>	<i>ZURA</i>	<i>BLANK</i>	7/11/20	62
<i>BARBARA ANN</i>	<i>BLUM</i>		1/2/21	90
<i>MARGARET ESTELLE</i>	<i>DODGE</i>		2021	64
<i>ROBERTA CAROL</i>	<i>DAVIS</i>	<i>HAYWOOD</i>	6/22/21	84
<i>ELIZABETH DYKMAN</i>	<i>HONEYWILL</i>	<i>HORGAN</i>	5/21/21	91
<i>LOIS ELIZABETH</i>	<i>FOSTER</i>	<i>JOHNSON</i>	3/30/21	93
<i>GAIL GENE</i>	<i>MONTE</i>	<i>NETTLES</i>	2/25/21	84
<i>LORRAINE</i>	<i>K</i>	<i>OLSON</i>	2/3/21	99
<i>LINCOLN HOWARD</i>	<i>STREETER</i>		3/6/21	81

## *Dues Increase*

*To Our Cherished Members,*

*Please Note: In order to keep up with the increasing operational costs of maintaining our Society so as to ensure it continues on as a legacy for future generations, dues will be increased from \$35 per year to \$65 per year.*

*The Mayflower Society Membership year ends September 30. Our Membership Committee Chair, Joan Prentice, will be sending out Membership Renewal notices in August. Please note the increase in dues to \$65.*

*We are the generation of Mayflower Pilgrim descendants here on Earth now. As such, we are the current stewards of our ancestor's story and how that story planted the first seed of the idea of self-governance. We are confident that all our members are committed to maintain not only the legacy of the American story but the story of their own family.*

*We understand that an increase in dues is a particularly difficult due to the Covid pandemic and the hardships it created through all cross sections of society. We appreciate your continued support in ensuring we continue to be able to tell the story of 102 brave, determined souls, who eventually became us.*

*Warm Regards*

*Board of Officers*

*Society of Mayflower Descendants in the State of Connecticut*

## We Are the Sum Total of All Who Went Before Us

Sometimes we need a little reminder of who we are. A beautiful song in tribute to all the generations who sacrificed so the next generation could have a better life. This song goes for mothers and sons too. The lyrics are beautiful enough but when listened to with the music, get the tissues.



### My Father's Daughter

She stepped off of the boat to see flowers in his hands  
The man she would marry was as hard as the mountains  
She had his children in a log cabin  
One day I'd be another star in this family's constellation  
In the land of the midnight sun  
Searching for gold  
I am my father's daughter  
He has his mother's eyes  
I am the product of her sacrifice  
I am the accumulation of the dreams of generations  
And their stories live in me like holy water  
I am my father's daughter  
My father raised me in an old log cabin  
And he sang for me the songs his mother sang to him  
In honky-tonks, and empty bars, just me and him  
And that old guitar  
He passed on a legacy wrapped up in a melody  
And I carry on  
Searching for gold  
I am my father's daughter  
I have his eyes  
I am the product of his sacrifice  
I am the accumulation of the dreams of generations  
And their stories live in me like holy water  
I am my father's daughter  
And every time I step on stage  
And the music finds me  
I don't need gold to remind me  
I am my father's daughter  
I have my Grandma's eyes  
I am the product of such sacrifice  
I am the accumulation of the dreams of generations  
And their stories live in me like holy water  
I am my father's daughter  
Oh, I am my father's daughter

Songwriters: Jewel Kilcher / Lisa Carver

My Father's Daughter lyrics © Downtown Music Publishing, BMG Rights Management

## Randy & Kerry Are Stepping Down as Nutmeg Gratings Editors

To Our Cherished Readership,

It is with mixed emotions we, the editors of the Nutmeg Gratings, announce that this issue will be our final one as we are stepping down. We have enjoyed our time as editors immensely and are a little sad that it will no longer be a big part of our life routine but we are also excited to see the fresh ideas our new editor, Kathy Simmons will bring to our newsletter.

It's disconcerting sometimes how the ole Earth keeps spinning unnoticed and as much as it is a cliché' to say "I can't believe how long it's been!"...well...we can't believe this will be our fifth year making the Gratings happen. During our time, the Nutmeg Gratings has delved into the plight of witches, taught us about death, wills and estates and illicit love in the Pilgrim community. The Nutmeg Gratings has taken us on Sunday drives, taught us about growing the crops and herbs the Pilgrims relied on for food, from clearing the land, down to the worms that enrich the soil. We've learned about commerce in the indigenous communities, the professions of

some of the Pilgrims before Plymouth and debated the validity of the Plymouth Rock legend. We've advertised our wonderful 2020 goods, learned of great books on Pilgrims we may wish to read and were treated to the enviable bios of our expert luncheon speakers. Nutmeg Gratings also let us hear from our governor, welcome our new members, congratulate our scholars and say good bye to members no longer with us.

Thank you everyone for allowing us this opportunity to grow creatively, expand our knowledge and to practice and immensely improve our computer skills. Finally, it should go without saying but we will say it anyway; we will be there to support Kathy in any way we can should she need anything. But I suspect Kathy will need no help from us and will hit the ground running and refresh the Nutmeg Gratings with her own talents and new ideas.

Warm Regards,

Randy Russel & Kerry Comisky



**Randy's now iconic hollering cartoon head calling for members to submit articles will be retiring with us.**

# Connecticut Mayflower Scholarship Patron



During our voyage to 2020 and the celebration of the 400<sup>th</sup> Anniversary of the Mayflower's voyage, join in the commemoration with a special commitment. The three CT Mayflower Scholarships are now two-year renewable scholarships of \$1000 per year. We would like to increase the awards to four-year renewable scholarships as a goal for our 2020 commemoration.

While our ancestors were passengers and not crew, we must be thankful to Master Jones and his men for the safe journey over hazardous seas and the support rendered by them to our ancestors during the first winter. The bars indicate ranks of the crew of the Mayflower. Begin with the Boatswain bar, earn the Pilot bar, then the Master's Mate bar and finally the Master bar to complete your roster.

Become a Patron for an initial donation of \$500 and an annual donation of \$100 and receive our newly designed lapel pin and bars to show your dedication to assisting our youth in pursuing higher education. Patron options include the initial donation of \$500 which can be made in installments during the first year. You will receive your pin when you complete your initial donation. The \$100 annual donations can be made in one lump sum and receive all of your bars at one time. If you care to donate more you may with our sincerest thank you.

How to donate?

Send a check made out the CT Mayflower Society to Mr. David L. Grant, 4 Holly Farm Ln, Simsbury, CT 06070. Upon receipt of the donation, you will be mailed your recognition pin and subsequent bars.

The Society of Mayflower Descendants in the State of Connecticut is a 501(c)(3) organization and donations are tax deductible to the extent the IRS will allow.



Yes, I want to honor my Pilgrim and the crew who brought them to the Plimoth Colony

Please accept my donation of \_\_\_\$500\_\_\_\$800\_\_\_\$100\_\_\_other.

Name \_\_\_\_\_

Address \_\_\_\_\_

Email \_\_\_\_\_ Telephone \_\_\_\_\_

Checks made out to CT Mayflower Society should be mailed to

David L. Grant  
4 Holly Farm Ln.  
Simsbury, CT 06070

# CT Mayflower Society Announcements



## Scholarships Available

### *The Society of Mayflower Descendants in the State of Connecticut*

Scholarship applications and instructions for The Society of Mayflower Descendants in the State of Connecticut scholarship program are available on our website:

[www.ctmayflower.org](http://www.ctmayflower.org)

- All three scholarships adhere to the same guidelines and deadlines.
- We award three scholarships annually of \$2000 each,
- Any graduating high school senior or graduate student who is a member or junior affiliate member of the Connecticut Mayflower Society or related to a Connecticut Mayflower Society member may apply. These applicants need not be Connecticut residents.
- Academic achievement, extra-curricular involvement, and community service are considered in the review of each application.
- Applicants must provide evidence of actual acceptance at a college or university prior to receiving this award.
- The completed application and all required documentation must be received by March 1<sup>st</sup> each year.
- Awards will be presented at the spring meeting of the Connecticut Society of Mayflower Descendants.
- Completed applications should be sent to the Scholarship Chairperson:  
Mrs. Mary Brown  
3 Mountain View Landing  
Danielson, CT 06239



### **Changes to Newsletter Distribution**

*Going forward, following this issue of the Nutmeg Gratings, Members of the Society of Mayflower Descendants in the State of Connecticut who have provided their E-Mail addresses will no longer receive a paper copy of the Nutmeg Gratings via the mail. This will be a significant cost savings to our Society and will allow us to put that money towards other projects that further educate the public to the contributions our ancestors made to the founding of our nation, as well as sponsor events which honor their legacy.*

## They Said WHAT???!!!!

Insults our Pilgrim ancestors may have known but of course never used because our ancestors would never do that

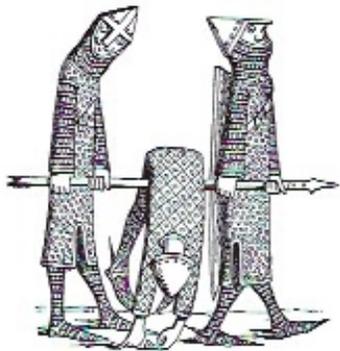
A Jewish colleague of mine once laughing commented that the great thing about the Yiddish language is that the words sound just like what they mean. I'll give the Yiddish language that. Even if I didn't already know what a "Putz" was, I would be pretty sure I should be insulted if I were to be called one. That being said, I take nothing away from the Yiddish language when I argue English or at least old English, can also hold its own in that department.



character in one of Will's plays you might be castigated as a chain rubber, a crossbiter a counter-caster or a moth of peace, which actually sounds quite lovely but it's not. A moth of peace is an idler, a consumer who does not produce. The other names are not anymore complimentary. Swindlers, and servants who pathetically flaunt the meager indicators of their slightly elevated status round out that bunch.

Did someone call you a gobslotch? Ooooooo...Them's fighting words. You were just called a greedy, clownish dolt. But isn't it kinda obvious? How could a "gobslotch" possibly be a good thing? Have you ever known a sheepbiter? He's one of those sneaky sorry looking rakes; You know, that kid that hangs out with your kid that you feel sorry for and gives you the heebie-jeebies all at the same time? We certainly wouldn't want to be a "shooler". Might get us a bad reputation with the neighbors. The literal meaning is a person who intrudes on their neighbors, forcing a dinner invite but we would more succinctly call them a freeloader. A Mouch-Present is a 16<sup>th</sup> century term for a gluttonous man of wealth and station usually whispered in hallways by servants.

Shakespeare was the Chuck Lorre of his day and as his plays were written and performed for the common man, he was not above peppering his plays with the salty language of the day. If you were a



And of course, our Pilgrim ancestor's contemporaries did not spare the ladies. To call a woman a flotch or slackumtrance would not sit well with today's body positive culture because you just called that woman a big ole fatty. A Buttered Bun is a woman who steps out on her man and a Gammerstang is a lady whose habits are shall we say idle and loose. Now a Buttered Bun or a Gammerstang may be married to a man who is a "Fumbler". You'll just have to figure that one out for yourselves. And anyone who has been to a wedding or a funeral lately there must have been a Cousin Betty getting drunk and trying to climb the wedding cake. A Cousin Betty is a deranged woman. C'mon, we all have a Cousin Betty in our family.

Language in itself is an art form and if the great literary works are shining testaments to this, slang is the verbal street art and just as culturally valuable. So whether a 16<sup>th</sup> century Englishman was whispering in his friends ear that there goes a real "Cow Hand" or 500 years later another pair of GenZ friends whisper "Crackle" when someone walks by who can't stay off the vaping pen, there is a an organic creative spontaneity to slang that defines us as human and solidifies our connectiveness.

### References

*James Halliwell's Dictionary of Archaic and Provincial Words*

## Sign Up to Receive the Pilgrim Press



You can sign up to receive online copies of the Pilgrim Press, the monthly newsletter of The General Society of Mayflower Descendants. The Press keeps you up to date on what is happening in Plymouth and other interesting tidbits. Simply go to the GSMD website below and click "**Subscribe**"

[www.themayflowersociety.org](http://www.themayflowersociety.org)

# Mayflower Society of Mayflower Descendants in the State of Connecticut

## Name Tags



The CSMD now has name tags available for members. The badges are pink, featuring the CSMD ship logo and name in black. Both magnetic and pin backs are available, the price is \$10.00 per name tag, and \$2.50 shipping and handling, if mailed.

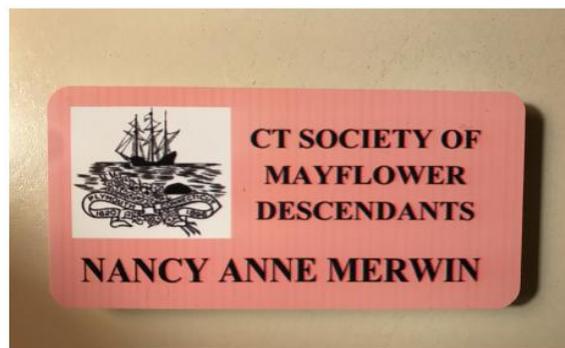
Please print your name as you wish to have it on the name tag, and specify either pin or magnet. Use back of the form for additional name tag orders

Name: \_\_\_\_\_

Pin \_\_\_ Magnet \_\_\_\_\_

Please send your order form and check, payable to Mayflower Society of CT, to the following address:

**Nancy A. Merwin**  
**284 Chesterfield Road**  
**Oakdale, CT 06370-1651**



### Order/Shipping Information Form

Name \_\_\_\_\_

Street Address \_\_\_\_\_

Town \_\_\_\_\_

Zip \_\_\_\_\_

Telephone # \_\_\_\_\_

e-mail address \_\_\_\_\_

Number of Name Tags Ordered \_\_\_\_\_

X \$10 = \$ \_\_\_\_\_

+ \$2.50 S&H = \$ \_\_\_\_\_

Amount Enclosed \_\_\_\_\_

Proceeds benefit the Connecticut Mayflower Society Scholarship Fund

## CSMD Scholarship Winners

The Connecticut Society of Mayflower Descendants is continuously working to make our scholarship program the most effective for our members and their families. To that end, we have changed the format from renewable scholarships to an award of \$2000 at the second semester for the two undergraduate students and the one graduate student. Yes, graduate student. We realize that today's economy often requires advanced degrees. We are therefore offering an opportunity to our members to receive a scholarship for that degree. The deadline in March 1<sup>st</sup> and the application in on the [ctmayflower.org](http://ctmayflower.org) website. Please adhere to the guidelines if you want your application considered. It is a pleasure to present the 2021 awards to the following students:

### Jordan Brown



Hello, my name is Jordan Brown and I am a Junior Affiliate Member from Norwalk, CT. I am a senior enrolled in Norwalk High School and plan to continue my education this fall in college. I am currently undecided on a career path, but I am excited to spend the next four years at the University of Connecticut. In my free time, I love to sing, cook and play volleyball. I have been a part of my high school's varsity volleyball team for the past four years and I am hoping to continue playing either intramural or club sports at college. In addition to athletics, I am heavily involved in my school's music department. I was in the musical my freshmen year, and have been a part of our Honors Chambers Singers ever since. Music is an important part of my life and I hope to join an acapella group or get involved in some way through college. I want to thank my family for everything they've done to help me win this scholarship, and I am grateful that my ancestors gifted me with this opportunity. I am honored to have received this scholarship and want to finally thank the Mayflower Society for giving me the chance to receive this award.

### Hayden Curello

Thank you so very much for selecting me for the CT Mayflower Scholarship! I am so very grateful and the scholarship will really help me pay for school. I have decided to attend Central Connecticut State University and pursue a Bachelor's degree in Mechanical Engineering. I have dreamed of becoming an engineer most of my childhood. I have always been interested in tinkering with things, taking them apart and fixing them. My dream is to earn a B.S. in Mechanical Engineering and get a job at a manufacturing company where I can help make products better for consumers. I would also like to help with community outreach programs that help spark interest in technology with younger students.

Thank you and the entire CT Mayflower Society for this very generous scholarship!

Sincerely,  
Hayden Curello



### Alexa Darche

My name is Alexa Darche and I'm currently studying at the Hamburg University of Technology in northern Germany, where I am doing a double master's program in Information and Communication Systems and Project Management. Though most of my classes have been online, I've already learned a ton and am so excited to start my Master's thesis next year. When I'm not studying, my hobbies include collecting and caring for my house plants, exploring the city, and of course speaking German. Thank you very much for awarding me this scholarship. It will help me immensely.



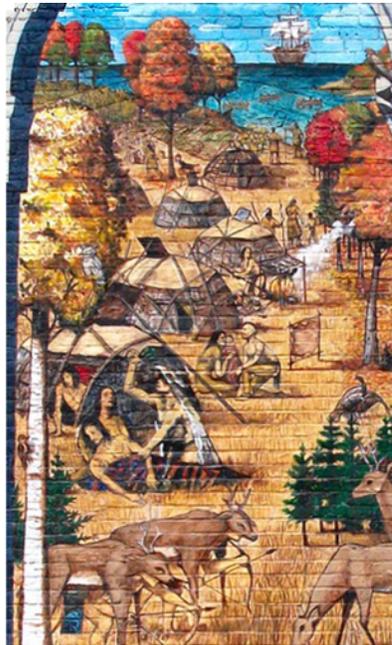
## The Decimation of the Indigenous People 1615-1619

Situated in Southampton UK's coastal Mayflower Park, the Pilgrim Fathers Memorial is a simple but elegant stone column topped with a cupola adorned with representations of the Mayflower. Set in the grey stone of the columns are several plaques commemorating some of the individuals who sailed to the Americas on the Mayflower. The most recent addition to the family of plaques is one added for the 400<sup>th</sup> anniversary celebration of the sailing of the Mayflower but it is not in honor of the Pilgrims. The plaque honors the memory of the indigenous American tribes who were "decimated" by foreign diseases prior to the Pilgrims setting up a colony at their empty village.

We all know the story. On September 16 the Mayflower set sail with the Speedwell from Southampton (Same port as the "Titanic" by the way), made an emergency stop at Plymouth due to a critically leaking Speedwell and then sailed from Plymouth alone, arriving two months later off the coast of what is now known as Plymouth, Massachusetts.

The Pilgrims found an empty village - a graveyard - known as Patuxet and set up Plymouth Colony. The village where the Wampanoag tribe of Patuxet lived, was left empty due to the people being killed by an outbreak of diseases brought by Europeans before the arrival of the Pilgrims in Massachusetts. To the Pilgrims it was God's providence. To the Wampanoags it was a nightmare from Hell.

Retrospective studies have inherent, sometimes insurmountable, biases, but speculation on past events by historians and anthropologists is commonplace and offers grist for future studies. Theories abound on what ailed famous historical figures both physical and mental, congenital and acquired. And so the CDC jumps into the fray and offers an alternative hypothesis for the cause of an



*Where the English come to settle, a divine hand makes way for them  
Mural in Ipswich MA River Walk  
Mural by Alan Pearsall*

epidemic among Native Americans in the years immediately prior to the Pilgrim's arrival.

During 1616-1619, many persons died of a disease that presumably spared nearby European fishermen and traders. The Covid Pandemic may have given us a bit of perspective on what it must have been like knowing you are living in the presence of an enemy you cannot see. Of course, in 1619 there was no knowledge of pathogens where precautions could be instituted and there was certainly no mass communication providing comforting hope that a vaccine was soon on the horizon. There was just fear and mass death and the difficulties trying to survive in a cooperative communal society where the rapidly diminishing labor force was not only stretched thin by less doing more but with the burdens of caring for the sick and dying.

There has been a myriad of theories over the past century on what caused the mass death of by some estimations, 90% of the indigenous population of the Americas between 1615 and 1619, and the topic has been the source of many a lively debate between historians, including medical historians, anthropologists, epidemiologists, and ecologists. Historians have always pointed the finger at the usual suspects of Small Pox, Yellow Fever, Typhus, Typhoid Fever, Plague and/or Influenza but the epidemiologists at the Center for Disease Control make a case for an alternative theory; Leptospirosis.

The more severe manifestations were fever, headache, epistaxis, jaundice, and skin lesions. The CDC proposes leptospirosis, accompanied by Weil syndrome. With its more severe manifestations, this syndrome is consistent with available clinical information, and with the introduction of rodent reservoirs, and the presence of favorable ecologic niches make Leptospirosis a likely culprit. Practices of the local population placed it repeatedly in high-risk exposures to epidemic and hyperendemic environments.

Weil syndrome, a rare infectious disorder, is a severe form of the bacterial infection caused by *Leptospira* bacteria known as leptospirosis. Weil syndrome is characterized by dysfunction of the kidneys and liver, abnormal enlargement of the liver (hepatomegaly), persistent yellowing of the skin, mucous membranes, and whites of the eye (jaundice)



*Pilgrim Fathers Memorial Southampton UK*

and/or alterations in consciousness. In most cases, Weil syndrome occurs among individuals who are exposed to affected animals. Symptoms of Weil syndrome usually start abruptly, with headache, disturbances in consciousness, pain in muscles and abdomen, a stiff neck, lack of appetite (anorexia), chills, nausea, vomiting, and fever. Prostration, coughing, coughing up of blood-stained sputum (hemoptysis), and nosebleed (epistaxis) may also occur. Yellowing of the skin (jaundice), bleeding in muscles, gastrointestinal tract, and visceral organs may be widespread. Small purplish-red spots (petechiae) may appear, caused by hemorrhages in the skin. Enlarged lymph nodes, and continued fever may occur for several days. Respiratory distress syndrome which includes great difficulty breathing and dangerously low levels of oxygen in the blood (hypoxemia) may sometimes develop in Weil syndrome. Signs of liver and kidney dysfunction usually appear from the 3rd to the 6th day. Kidney abnormalities may include the appearance of protein (proteinuria), pus (pyuria), or blood in the urine (hematuria), and an excess of urea in the blood (azotemia). The kidney is often enlarged, and hard. Bleeding in many places throughout the body may occur due to injury of tiny blood vessels (capillaries). A low number of blood platelets (thrombocytopenia) may also occur. Damage to the liver is usually minimal and complete healing almost always occurs. Fever usually abates on the 7th day, but it may be recurrent for weeks.

Rodents from European ships infected indigenous rodent species as well as contaminated land and fresh water. Local ecology and daily practices of the native population favored exposure to Leptospirosis and were not shared by the Europeans. The Patuxets may not have associated sickness with their environment or traditional ways of living and may have attributed their affliction to many causes, but not to countless exposures and reexposures to the agent. Sporadic, focal mini-epidemics may have played out and coalesced into what was construed as a single “plague” by outside observers. Except for more severe cases of liver failure, the most common cause of death for leptospirosis (renal or respiratory insufficiency) would have not been recognized.

The Indian lifestyle, which included constant exposure to rodents and their droppings on land and in water, exposed them to the leptospiral life cycle. Bare feet were common in and around houses. Although a rare portal of entry, mucosal exposure may have occurred from ingestion of corn buried in the ground in rodent-accessible baskets and from rodent-contaminated foods in wigwams (weetas). Cuts and scrapes offered skin portals of entry. Attendance of the ill and burial of the dead (including those who died from Weil syndrome) would have attracted others who shared local food, water, and camp grounds. It was common practice for entire families to enter sweat lodges



*French Missionary Drawing of the Abenaki in Maine dying of European Disease*

followed by immediate immersion in cooling streams and ponds; sweat lodges were considered to increase energy and stamina as well as cure-alls for illnesses, a practice that may have reexposed the already ill to contaminated water. Once the spirochete established its presence in numerous foci, it survived for months in water, mud, and moist soil and caused infection in additional mammalian reservoirs.

Population reductions of indigenous people may have been incremental, episodic, and continuous; daily needs and customs may have exposed the Indians to leptospirosis over many months or years, with only a small fraction of the population eventually surviving. Suggestions that the disease persisted among the Indians after 1619 (perhaps through 1630) support the premise of endemic nidity (thrives via factors in an entire ecosystem) and selective Indian vulnerability.

The fate of nearby European cod fishermen is unknown, but they did not share most of the Indians’ risk factors. Boots would have limited transmission from fresh water exposures, bathing was not a common practice, and work in a saline environment may have curtailed transmission. An occasional case of febrile illness on board ship would have been attributed to many other causes. Disease and death may have occurred among the fishermen but are not recorded.

Interesting stuff and there is no doubt these tragic circumstances paved the way for the European profitable colonization of the “New World”. In April of 1614, Captain John Smith [sailed near Ipswich](#) and recorded, “**Here are many rising hills, and on their tops and descents are many corne fields and delightful groves.**” Native Americans in the North Shore area at that time are believed to have numbered in the thousands, but twenty years later when Ipswich was settled, the Agawam people are believed to have been reduced to less than a hundred individuals.

An estimated 18,000,000 Native Americans lived in North America before the 17th Century. As explorers and settlers arrived from Europe, a tidal wave of disease, especially in the years 1616-1619, reduced the native population by up to 90 percent. Pilgrim and Puritan colonists arrived on the

New England coast to find empty villages waiting for them to occupy.

While the CDC's theory on the initial plague culprit being Leptospirosis has validity, Leptospirosis certainly wouldn't be the last and only disease agent brought by Europeans. Among the diseases introduced to the Native American population were smallpox, bubonic plague, chickenpox, cholera, the common cold, influenza, diphtheria, malaria, measles, scarlet fever, sexually transmitted diseases, typhoid, typhus, tuberculosis, yellow fever and pertussis.

Steven Peters, a representative of the Wampanoag people, said: "So often that part of history, what happened to our ancestors in the village of Patuxet, has been silent. "That's

a really sad moment for us. "It's a hard part of the story to tell, but as we think about that, there's respect that needs to be paid to these people."

The population estimate of 18 million is one of many, with critical consensus still lacking. The problem is that observers often did not identify their unit of measure or its equivalencies; i.e., they variously counted warriors, males, adults, families, wigwams, or villages for their population estimates. Also, they invariably estimated low, as the people often avoided contact or were absent on subsistence rounds, pilgrimages, or attacks on enemies. Each adult male could easily have represented up to 10 unseen others. Each wigwam could sleep 10. And each extended family represented at least 10 individuals.

*"For the natives, they are near all dead of the smallpox, so the Lord hath cleared our title to what we possess."*  
—John Winthrop, Massachusetts governor, writing in 1634 from Boston.

*The "That the Heathen People amongst whom we live, and whose Land the Lord God of our Fathers hath given to us for a rightful Possession, have at sundry times been plotting mischievous devices against that part of the English Israel which is seated in these goings down of the Sun, no man that is an Inhabitant of any considerable standing, can be ignorant."*

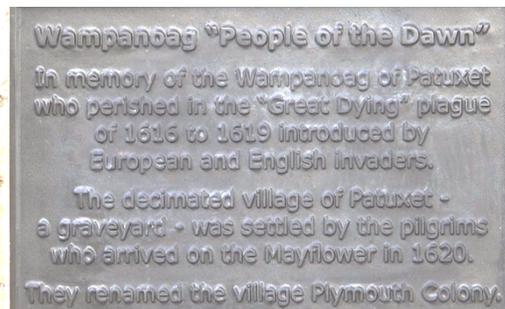
—Increase Mather, *A Brief History of the Warre With the Indians in New England*

European colonists interpreted the disappearance of the Native American population as part of a divine plan to make way for Puritan settlements and many noteworthy historical figures remarked on their interpretation of whose side God was on. How convenient. The CDC theory that Leptospirosis was the first of many waves of different disease vectors that caused plagues brought over from

Europe is gaining credence, while acknowledging many other diseases wreaked havoc as the years passed and the population of European settlers increased.

Those horrible words above no doubt make us cringe as we read them. And there are more quotes on God's divine intervention where they came from. Enlightenment takes time, ...too much time sometimes, but as Thomas Jefferson said when drafting our Constitution

*"As that becomes more developed, more enlightened, as new discoveries are made, new truths discovered and manners and opinions change, with the change of circumstances, institutions must advance also to keep pace with the times. We might as well require a man to wear still the coat which fitted him when a boy as civilized society to remain ever under the regimen of their barbarous ancestors."*



And Mayor of Southampton, Sue Blatchford, said during her speech at the 2020 Wampanoag plaque dedication: "We commit to ensuring all our school children learn their story. "The story of the Mayflower will be told in this city not just from the perspective of those waving the ship off, but also from those witnessing its arrival from the Massachusetts shore."

#### References

Dr Marr is a professor at Virginia Commonwealth University School of Medicine, Richmond, Virginia, and at East Carolina University School of Medicine, Greenville, North Carolina.

Mr Cathey is senior editor of the Annals of Saudi Medicine at King Faisal Specialist Hospital, Riyadh, Saudi Arabia, and a professional medical writer. His research interest is historical epidemics.

Mayflower400UK article on Pilgrim Father's Memorial Plaque Dedication

Historical Atlas of Massachusetts Richard W. Wilkie & Jack Tager Published 1991

he Great Dying 1616-1619, "By God's visitation, a wonderful plague" BY HISTORIC IPSWICH

Presenting our **Saturday, October 23, 2021** Luncheon Meeting Guest Speaker

Our GSMD Governor General

**Jane Hurt**



Governor General Hurt leads the GSMD's twelve-member Executive Committee and the General Board of Assistants to govern the Society's Plymouth, MA international headquarters and serve our 30,000 members. Before stepping into the Governor General's position, she completed a term as Secretary General. Governor General Hurt calls Kansas home and as a member of the Kansas Society, she has served as State Governor and Historian. As Governor General, she and the Executive Committee work on setting policy and guiding operation of the society through the Executive Director, Susan Belekewicz. Governor General Hurt is a descendant of William White, Susanna White, Peregrine White, Frances Cooke, John Cooke and Richard Warren. Governor General Hurt will give us an overview of where our Society is today and answer your questions on the GSMD.

**PLEASE CHOOSE ONE FOR EACH ATTENDEE:**

Slow cooked Prime Rib of Beef-\$36 x #Meals ____ = \$ ____	Vegetarian Option-\$32x #Meals ____ = \$ ____
Baked Stuffed Sole with seafood stuffing and Newburg sauce \$32.00 x #Meals ____ = \$ ____	Boneless Breast of Chicken Marsala with wine and mushroom sauce. \$32.00 x #Meals ____ = \$ ____
Child's Meal Chicken Tenders and Fries \$15__x#Meals = \$ ____ <i>12 years and under only please!</i>	

Total Amount Submitted \$ \_\_\_\_\_

*Chowder Pot IV*

**165 Brainard Rd, Hartford, CT 06114**

**860-244-3311**

Dinner includes choice of vegetable, Potato, House Rolls with Butter, Dessert

Coffee and Tea served

Cash Bar Available

Please send this completed form and payment (checks made out to Mayflower Society of CT) **by October 1, 2021** to:

*Sandra Bullock, 6 Heritage Rd., East Lyme CT 06333*

**Name:** \_\_\_\_\_

**New Member?** \_\_\_\_\_

**Address:** \_\_\_\_\_

**Telephone#:** \_\_\_\_\_

**Guest:** \_\_\_\_\_

**Guest:** \_\_\_\_\_

**Guest:** \_\_\_\_\_

**Guest:** \_\_\_\_\_

**Guest:** \_\_\_\_\_

**Guest:** \_\_\_\_\_

**PLEASE NOTE: No One Will Be Allowed Entry to the Chowder Pot Restaurant Until 11:30am.**

**Society of Mayflower Descendants  
In the State of Connecticut  
32 Nichols Lane  
Waterford, CT 06385**