

DAVID ATWATER (1650-1736)
 JOANNA _____ (abt. 1650-1722)

David's ancestry is found in (7-67) and (7-68) and his mother's ancestry, or the colateral lines of his father David Atwater, provided by his mother, Damaris Sayre, includes what has previously been written in stories (7-69) and (7-70). They were written as the colateral lines of Jonathan Austin and Mercy Atwater (7-66). Mercy was a sister of David, both having the same parents, David and Damaris (Sayre) Atwater (7-68) and, therefore, both having the same ancestry. We close the writing of this chapter with David's story. The granddaughter of David, Lydia Bradley, married the grandson of Mercy, Jonathan Austin, (7-66). They were second cousins and their children as well as their continued posterity received a double dose of Atwater and Sayre blood to flow in their veins.

David Atwater was the son of David and Damaris (Sayre) Atwater of New Haven, Conn. (7-68), born 13 July 1650 at New Haven. David's father came to America from Lenham, Kent, England, (map 1 #34). He came with a brother, Joshua, and a sister, Ann, soon after their parents had died. His father purchased land in New Haven when the original allotments were made. His mother was the daughter of Thomas Sayre who was among a group who were the first settlers of Southampton, Long Island, across the Sound from the mainland of Connecticut. (map #29)

David was the third child and oldest son in a family of ten children. He continued to live in his hometown of New Haven for the entire 86 years of his life. He married Joanna _____ about 1680 and their three children are listed by the DAR as follows:

1. Joanna Atwater, b. Feb 24, 1682; md. Aug. 19, 1719, Ebenezer Bradley
2. Abigail Atwater, b. Jan. 18, 1684; died Jan. 28, 1742/3; md. Dec. 25 1705, Samuel Bradley, son of Joseph Bradley and Silence Brockett, (7-78)
3. Joshua Atwater, b. Jan 23, 1686; died Jan. 28, 1773; md. Nov. 22, 1721, Anna Bradley, daughter of Joseph and Anna (Heaton) Bradley. ¹

The coincidence of all three (above) marrying a Bradley seldom happens in a family. We are reminded that families were clustered in small communities in those early settlements and traveling to distant parts was much more difficult than now. The Atwaters were staunch members of the single church (Puritan) in New Haven, as David's parents before him.

"Let the reader fancy himself entering the Market place as the 'common drummers of the town' are sounding the second drum alert on Sunday morning. The chimney-smoke rises, not only from the habitations of the town but from the Sabbath-day houses of those from outlying farms." ²

"A Sabbath-day house was a hut in one end of which horses might be sheltered, and in the other end was a room having a fireplace and furnished, perhaps, with a bench, a few chairs and a table. Here the owners of their separate huts, arrived in town after the sound of the first drum an hour earlier. If the weather were cold, a fire was kindled in the fireplace. Here the family set aside their lunch and any wraps which might be superfluous in the Meeting-house nearby. Hither they came - those of the farms and those of the townspeople, to spend the intermission of worship." ²

Here at the church that David's father had helped to build (map #25), came the trudging settlers every Sunday to hear the words of a respected minister.

Clustered around the church building were the several Sabbath-day huts that were built to accommodate the families who traveled from outlying areas for the day, a place where they might eat a lunch while they visited with acquaintances between meetings. The church was centrally located in the town next to the market place and training field. The arrangement facilitated the social atmosphere of the people in the community (see map #26).

"Attendance was not perfunctory. They went to the House of God from a sense of duty, but they went with a willing mind. They were interested not only in the worship and instruction of the Church, but in the assembly. It was a satisfaction for neighbors to meet.

"From every direction families are approaching the square . . . When all but a few tardy families have reached the meeting-house, the drums cease to beat. The squadron on duty for the day march in and seat themselves on the soldiers' seats, near the east door, which is kept clear from women and children sitting near, that if there be occasion for the soldiers to go suddenly forth, they may have free passage." ³

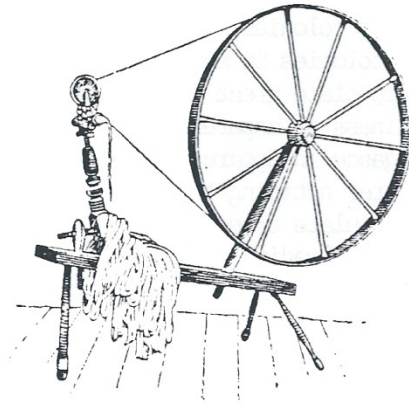
Following the soldiers, came the settlers down the aisles to their assigned seats, the older children ascending the stairs to the balconies. Assemblies for worship were certainly an important feature in the social life of any early New England settlement.

"Almost equally prominent were military trainings. Soldiers were on duty every night. One fourth of the men subject to bear arms were paraded before the Meeting-house every Sunday, and were at frequent times trained on a week-day . . . Almost as many people were in the Market place on training day as on Sunday. The enjoyment which each experienced in watching the maneuvers of the soldiers, and the games of cudgel, backsword, fencing, running, leaping, wrestling, stool-ball, nine-pins, and quoits, was enhanced by sharing the spectacle with others, meeting old friends, and making acquaintance with persons of congenial spirit.

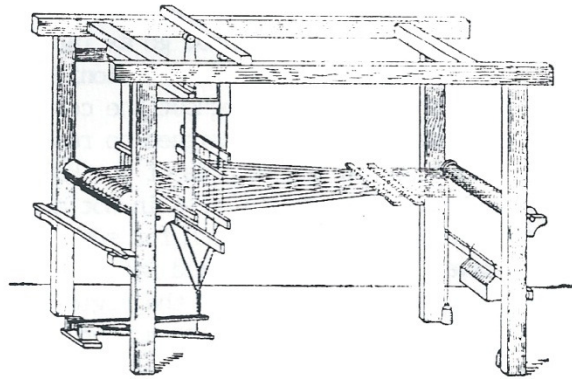
"Election days were also occasions when the people came together. The meeting of a plantation court did not indeed bring out the wives and daughters of the planters as a general training did; but when the annual election for the jurisdiction took place, the pillion was fastened behind the saddle and the goodwife rode with her goodman, even from the remotest plantation, to truck some of the yarn she had been spinning, for ribbons and other foreign goods, as well as to gather up the gossip of the year . . .

"For several years there were two fairs held annually at New Haven, one in May, and one in September, for the sale of cattle and other merchandise. These, of course, attracted people from all parts of jurisdiction.

"In addition to these public assemblies of one kind and another, there was the usual visits between neighbors. Women sometimes carried their wheels from one house to another, that they might spin in company. There were gatherings at weddings and funerals. There was neighborly assistance in nursing and watching the sick and there was the social visiting in the evening of the Lord's Day. There were houseraisings when the neighbors assembled to lift and put together the timbers of a new dwelling; and house-warmings, when being again invited, some months later, they came to rejoice with those who had taken possession of the newly finished home. There were huskings in the autumn when the maize had been gathered and brought in; but in the plantation of New Haven single persons were not allowed to meet together at huskings out of the family to which they belong unless some fit person was intrusted to prevent any disorderly conduct." ⁴



A Spinning Wheel for Wool



A Hand Loom

Human material needs may be roughly classified as food, shelter, and clothing. It was in the making of clothes that machinery was first applied, thus initiating machine industry, which is the basis of the Industrial Revolution. The manufacture of a piece of woolen cloth was the outcome of the following process: (1) The raw wool was "carded," namely, cleaned and combed into straight fibers; (2) The fibers were spun into threads by means of a spinning wheel, a simple wooden contrivance consisting of a wheel and a spindle connected by a belt; (3) Cloth was made by the interlacing of horizontal threads called the "warp" with vertical threads called the "woof." This was done by means of another simple contrivance, the hand loom, a wooden frame to which the warp (the lengthwise threads) was attached; as the alternate threads were raised, one or two weavers pushed back and forth a shuttle which carried the woof (or crosswise threads).

Spinning was generally done by women when they were not busy with their household duties. An unmarried woman was called a "spinster" because, having no husband to support her, she spun for a living all her life.

A suit of clothes in those days was expensive, being "all wool" and made to order by a skilled tailor in England. Everyday wear of the colonists was made from "homespun," coarse cloth, woven at home and made into garments by the women of the household. In the country the peasants wore smocks, rough over-garments made of coarse wool. It was before the days of inexpensive, well-fitting, ready-to-wear clothes.

The colonial artisan, be he weaver, tailor, carpenter, baker, shoemaker, or smith, worked only to supply the locality; with his simple tools he could not produce more. There was little opportunity to get rich, either slowly or quickly. Every town boasted of a few rich merchants, generally members of monopolistic trading companies that dealt in importing and exporting goods. However, most merchants were able to sell what they could buy, but they could not buy very much.

"In view of the frequency with which the planters came together in companies, it is evident that, however affected by their Puritanism and by emigration to a wilderness, they were a social people. They did not retire within themselves to live recluse from human converse. In this respect New Haven resembled the other New England colonies; but, contrary to a somewhat prevalent opinion, did not go as far as the other colonies in attempts to control social life by legislation. Some of the colonies were known to place great stress into considering the 'disorder general' throughout the country in costliness of apparel and following new fashions. Several orders designed to restrain extravagance in apparel but nothing similar to this is found on the records of New Haven. Some writer noticing that Plymouth and New Haven differed from other places in not attempting to regulate dress, said that Plymouth was too poor and New Haven too rich for such legislation. The leading men as well as the ladies of New Haven had been accustomed not only to wear rich clothing themselves but to see it worn by others. Regardless of the rigid effects of Puritan law, the English country gentlemen had regarded rich apparel as a prerogative of the gentry." 5

This sketch of New Haven as it was during the lifetime of the first and second generations might be amplified to a much greater extent but there is limitations to be observed when a biography is the main concern. As time passed, the village grew and settlers arrived who needed lands beyond the bounds of New Haven.

"In 1667 the General Assembly of Connecticut now held in Hartford, granted to the town of New Haven, liberty to make a village on the East River if they see it capable for such a thing, provided they settle a village there within four years from May next.' In 1670 the same authority incorporated 'New Haven village' as a town and named it Wallingford. During the year of the towns corporation an organized company removed from New Haven to occupy and commence the new settlement. . .

"Wallingford is the only town whose territory was taken out of the land claimed by the town of New Haven before the incorporation of the city in 1784. The subtraction of fifty families from its census for the settlement of Wallingford made the growth of New Haven appear less than it really was." 6

Though David and Joanna were not among the fifty families to move to Wallingford, it does concern them in relation to events that occurred in their lifetime. There were some of their neighbors who moved with their families to the new settlement up river from New Haven. The stories of the ones who fall into this compilation are reviewed in Samuel Cook (4-6), John Ives (4-11), Nathaniel Merriman (4-13), John Peck (7-72), John Moss (7-73), and John Brockett (7-81).

David and Joanna died at New Haven. Joanna preceded him by thirteen years. Joanna's birth is estimated at about 1652 and she died Dec. 3, 1722 at an estimated age of 70 years. David died Jan. 10, 1735 at the age of 85/86.

As explained earlier, David's ancestry is not given in the usual sequence that would follow. The reader must refer back to stories (7-67) through (7-70) which give David's ancestry, both the paternal (Atwater) and maternal (Sayre) lines. They are given in the sequence of ancestors of David's older sister, Mercy, and are not repeated here.

1. #71 p. 14

2. #111 pp. 19, 20

3. *ibid*

4. *ibid* pp. 20, 21

5. #111, p. 21

6. *ibid*