

Excerpts from Electa Felicia Jones (1854)

***Stockbridge, Past and Present; or, Records of an Old Mission Station***

[MFW Notes: these words of Hendrick Aupaumut are taken directly from the original Jones book, with a great deal of formatting required. I corrected some obvious typos. Keep in mind that there is no gender in Algonkian grammar, so that statements like "... Waun-theet Mon-nit-toow, or the Great, Good Spirit, the author of all things in heaven and on earth and governs all events ; and *he* is good to all *his* creatures" are in the English language idiom, no gender is implied in the original language. Manitou (various spellings) is the Great Spirit or the Great Mystery, and does not have a gender.]

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"Muh he-con-nuk Nation formerly deemed to be the best warriors in the field, truly formidable to any nation, which still acknowledged by the western tribes ; for number of our nation have lived among almost every nation in westward to this day, and they used to go with these nations in all their wars; and they ever proved the characteristicalness of their ancestors—Muh-he-con ne-yuk.

"And our forefathers also distinguished in peaceableness, whereby they had allies, even the remotest nations; and according to the ancient custom many of these nations made renewal the covenants with us which their forefathers and ours had made, with belts and strings of wampum. Some of the belts and strings are now in our possession. The friendships which our forefathers had between different nations were denominated after the manner of Common relations.

"And according to the ancient covenant of our ancestors, the Delaware nation are our Grandfathers. And the Shawanoe nation, when they were ready to be devoured by their

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enemies, the different nations, they sent runners to Muh-hucon-nuk for help. Then our forefathers went to stand between the Shawanoe and the different tribes, to act as mediators, and to defend them. They rescued them from under the jaws of their enemies. The Shawanoe nation then called the Muhhu-con-nuk nation to be their Elder Brothers, and promise obedience to them, which they still acknowledged to this day; and they are our Younger Brothers, or Nkheeth-mon nauk.

Our forefathers then removed the Shawanoe nation from their native country, and brought them as far as Mkhau-wau-muk. There they left them under the care of the Delaware nation, their Grandfather. [See Appendix A.]

"Wmau-weew, or Miami nation, formerly had war with our nation, and when they were conquered they obliged to sue peace; and when peace was established, they enter into covenant of friendship with our nation, and kindle fire for them at Kekioke, near the head of Miami River, which empties into Lake Erie, and voluntarily given them a large tract of land, wherein they desired them to live, and to be their head ; they offered obedience to them as grandchildren ordinarily obey their grandfathers. But as our forefathers loved not superiority over their fellow Indians, or using authority as tyrants over any nation, they only accepted the present given to them out of friendship, remembering that it may in time to come, our children some occasion or other would come and live there. From that time the tract of land has been reserved for our nation to this day, and that covenant had been renewed at different times, and a number of our nation live on that land these several years past to this day. Therefore the Miami nation are our Grandchildren to this day ; and also their allies, to wit, Wtuw-waw, or Uttawa Nation, Wchip pow-waw, or Chipiwa Nation, Mi-si-sau-ky, Pot-au-waut-ommeew, Wnau-to-wuh-theh, Wthau-keew, Ke-kep poow, Pa-sake-yah, Wauw-yuh-ton-noow, and Mk-huth-ko-tau-weew.— All these nations ever acknowledged this friendship; and whenever they met any of our people they call them Muh-somis, or Grandfathers. These nations inhabit northwest of Ohio.

"Kut-tooh-waw, or Cherokees, are our younger brothers, who has invited us to move our fire-place and kindled by the side of their fire place; they offered to give us a large tract of land by belt of beads which we had in our bag to this day.

"Mush oow, or Creek Nation,—the head of their confederacy also manifested their friendship with us with belt of ampum, and gave us invitation in like manner as Cherokees did.

"Wmin-theew, Wnuh-thoow, Kuh-nau-wau-thuw—these three nations are our brothers according to the ancient covenant of our forefathers.

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"And the Seven Nations of Canada are our brothers also, who has renewed that covenant with us last Summer. And part of the Six Nations are our Uncles, to wit, Mohawks, Onondagas, Cayogas, and Senecas. But the Oneidas, and Tuscaroras are our brothers. (The Oneidas were younger brethren.)



"Our ancestors, before they ever enjoyed Gospel revelation acknowledged one Supreme Being who dwells above, whom they styled Waun-theet Mon-nit-toow, or the Great, Good Spirit, the author of all things in heaven and on earth and governs all events; and he is good to all his creatures. They also believed that there is an evil one, called Mton-toow or Wicked Spirit that loves altogether to do mischief; that he excites person or persons to tell a lie—angry, fight, hate, steal, to commit

murder, and to be envious, malicious, and evil talking; also excites nations to war with one another, to violated their friendship which the Great, Good Spirit given them to maintain for their mutual good, and their children after them.

"In order to please the Great, Good Spirit which they acknowledged to be their dependence, and on the other hand to withstand the evil one—therefore, the following custom was observed, which handed down to them by their forefathers, and considered as communicated to them by the Good Spirit.

"The Head of each family—man or woman—would began with all tenderness as soon as daylight, to waken up their children and teach them, as follows:—

"My Children—you must remember that it is by the goodness of the Great, Good Spirit we are preserved through the night. My Children, you must listen to my words. If you wish to see many good days and evenings you must love to all men, and be kind to all people.

"If you see any that are in distress, you must try to help them. Remember that you will also be in distress some time or other. If you see any one hungry you must give him something to eat ; though you should have but little cake, give him half of it, for you also liable to hunger. If you see one naked, you must cover them with your own raiment. For you must consider that some future time you will also stand in need of such help; but if you will not assist, or have compassion for the poor, you will displease the Good Spirit ; you will be called Uh-wu-fheet, or hard-hearted, and nobody will pity on you the time of your distress, but will mock at you.

"My little Children, if you see aged man or woman on your way doing something, you must pity on them, and help

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them instantly. In so doing, you will make their hearts glad, and they will speak well of you. And further, if you see your neighbors quarreling, you must try to make them to be good friends again. And you must always listen to the instruction of old folks: thereby you will be wise. And you must not be hasty to speak, when you hear people talking, nor allow yourself too much laughing. And if you find any that will speak evil against you, you must not speak evil words back, but shut your ears and mouth as though you hear nothing, and shun such people. And you must never quarrel to any person, for quarreling is belongs to evil spirit, and beast. But live in peace with all people: thereby you will please the Great, Good Spirit, and you will be happy.

"My little Children—you must be very kind to strangers. If you see stranger or strangers come by the side of your fire-place, you must salute them, and take them by the hand, and be friendly to them; because you will be a stranger some

time or other. You must never speak any harsh word to strangers, but use them well as you can ; thereby they will love you and will speak well of you wherever they be: and if you ever come into a strange country you will meet with such kindness. But if you will not be friendly to such, you will be in danger wherever you go.

"My Children—again listen. You must be honest in all your ways. You must always speak nothing but the truth wherever you are. But if you should love to tell lie, every body will take notice of it; thereby you will bring a bad name to yourself. For instance— whenever people shall see you walking, they will say one to another with scorn, and point at you. 'look at that liar!' and even when you should bring tidings of importance with the truth, they shall not regard what you say.

"My Children—You must never steal anything from your fellow men, for remember this—you will not be pleased if some of your neighbors should take away your things by way of stealing; and you must also remember that the Great, Good Spirit see you. But if you will allow yourself to steal, you will hurt your name, and disgrace your parents and all relations; and you will be despised by all good people.

"My Children—you must always avoid bad company. And above all, you must never commit murder, because you wish to see long life. But if you commit murder, the Great Good Spirit will be angry with you, and your life will be in great danger; also the lives of your dear relations.

"My Children—you must be very industrious. You must always get up early morning to put on your clothes, muk-sens, and tie your belt about you, that you may be ready to do

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something; by so doing you will always have something to eat and to put on. But if you will be lazy, you will be always poor. Your eyes shall be on those who are industrious, and perhaps you will be shamefully beg or steal; and none will give you anything to eat without grudging.

"And further, my Children—when you grown up, you must not take wife or husband without the consent of your parents and all relations. But if you will do contrary to this, perhaps you will be joined to one who will bring great darkness to you, and thereby you will be very unhappy.

"My Children — at all times you must obey your Sachem and Chiefs, in all good counsels they give; never to speak evil against them, for they have taken much pains in promoting your happiness. And if you do not observe this, you will be looked upon worse than the beasts are.'