

Plan for Today (Session Six)

- Land Acknowledgment
- Playing around with Zoom a bit
 - Simulated voting; opening the mic
- Descriptions of “Part 2” on Fridays in June and “Part 3” in the Fall (wide-ranging philosophical discussion)
- More on The Stockbridge Indians
 - Trip to London
- More on Lewis Henry Morgan (time permitting)
- Answers to Questions from Chat messages

Zooming for Fun

- There is a “Raise Hand” function
 - find it, try it, unraise (aka lower) your hand
 - use this if you would like to speak
- Two voting methods (NOT anonymous)
 - Poll: Hypothetical Motion at a Town Meeting
"I move that the town transfer 40 thousand dollars from available funds (free cash) to increase the Stabilization Fund in accordance with the provisions of Section 5B of Chapter 40 of the Mass General Laws." **Aye** or **Nay**
 - **Yes** or **No**

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“Part 2” Fridays in June

Greater detail on Algonkian culture and values

- Less emphasis on history, more emphasis on values, many of which persist to the present day
- Stories and Myths
 - Possible Guest Appearance(s)
 - Joseph Campbell's *The Power of Myth*
- Current/Recent Fiction
- Preview of Fall: “Part 3”
(history of thought)

“Part 3” Fall OLLI Course

Deeper dive into philosophy

- Cross-pollination (Interplay of European values and customs with those of the Native Americans)
- Comparison of the Theories of Balance
- Impact of the Little Ice Age
- Enlightenment Philosophers' misapprehension of prelapsarian “Primitives”
- Lessons learned and Opportunities lost
- Dealing with climate change, income inequality, and intellectual property
- Steady State Economics; Mutual Aid; DIY-bio (biohacking) and much more

Abenaki New Year



Joseph Joubert

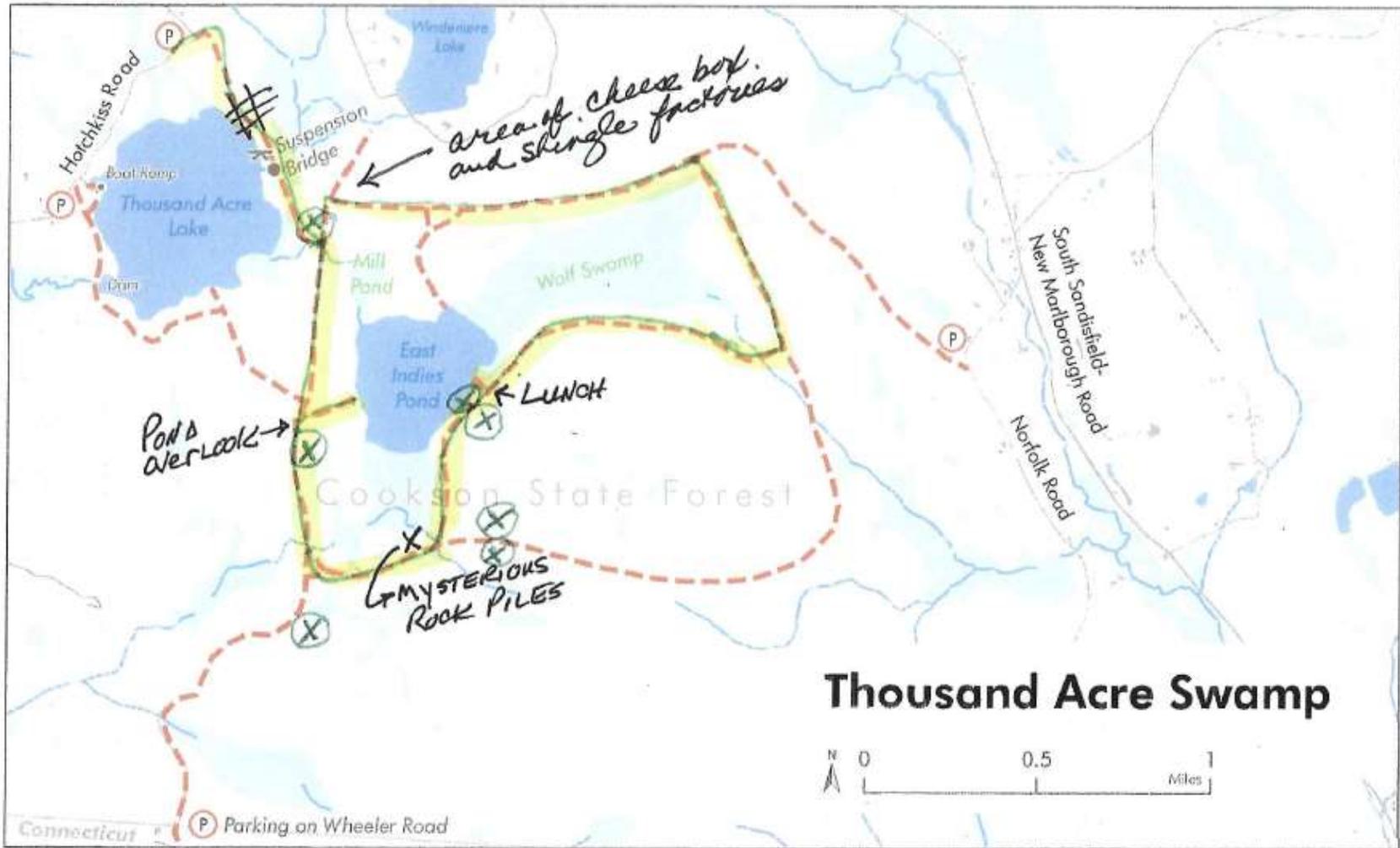
Admin · December 30, 2015

WIAGALDAK PILIGADEN!! = HAPPY NEW YEAR!!

The new years forgiveness time is called Anhaldamawadin = The act of forgiving. We would go to the house of the people we offended during the past year and say the following: "Anhaldamawi kassi plilawawlan". It is basically saying "Forgive me for the many wrongs I did you."

Today – December 26, 2019 – the new moon following the winter solstice marks the beginning of the #Abenaki calendar: it is the New Year. On this day, it is customary to ask for forgiveness of our family, friends, and community as we enter a new cycle together. And so, I say to you all “Liwlaldamana (please) anhaldamawi kassi palilawlan.”

Cookson Rock Piles



In the Civilized United States

(the richest country the world has ever known)

Prior to the Pandemic

- 328,200,000 people
- 500,000 homeless [**Poll #8** (causes)]
- 27,000,000 no health insurance (8.2%)
- 38,000,000 living in poverty (11.6%)
- 40,000,000 receiving SNAP benefits (12.2%) [16.7% of all children]

Source: various web searches, and
<https://www.newyorker.com/magazine/2020/04/13/dorothy-days-radical-faith>

Winner of Poll #8

- **Income Inequality**
- ... begs the question: “What causes income inequality?”
 - a market economy
(which Native Americans did NOT have)
 - specifically:
 - private ownership of land
 - intellectual property rights
 - private ownership of other universal goods
 - Liberalism (and a muddle of tags)

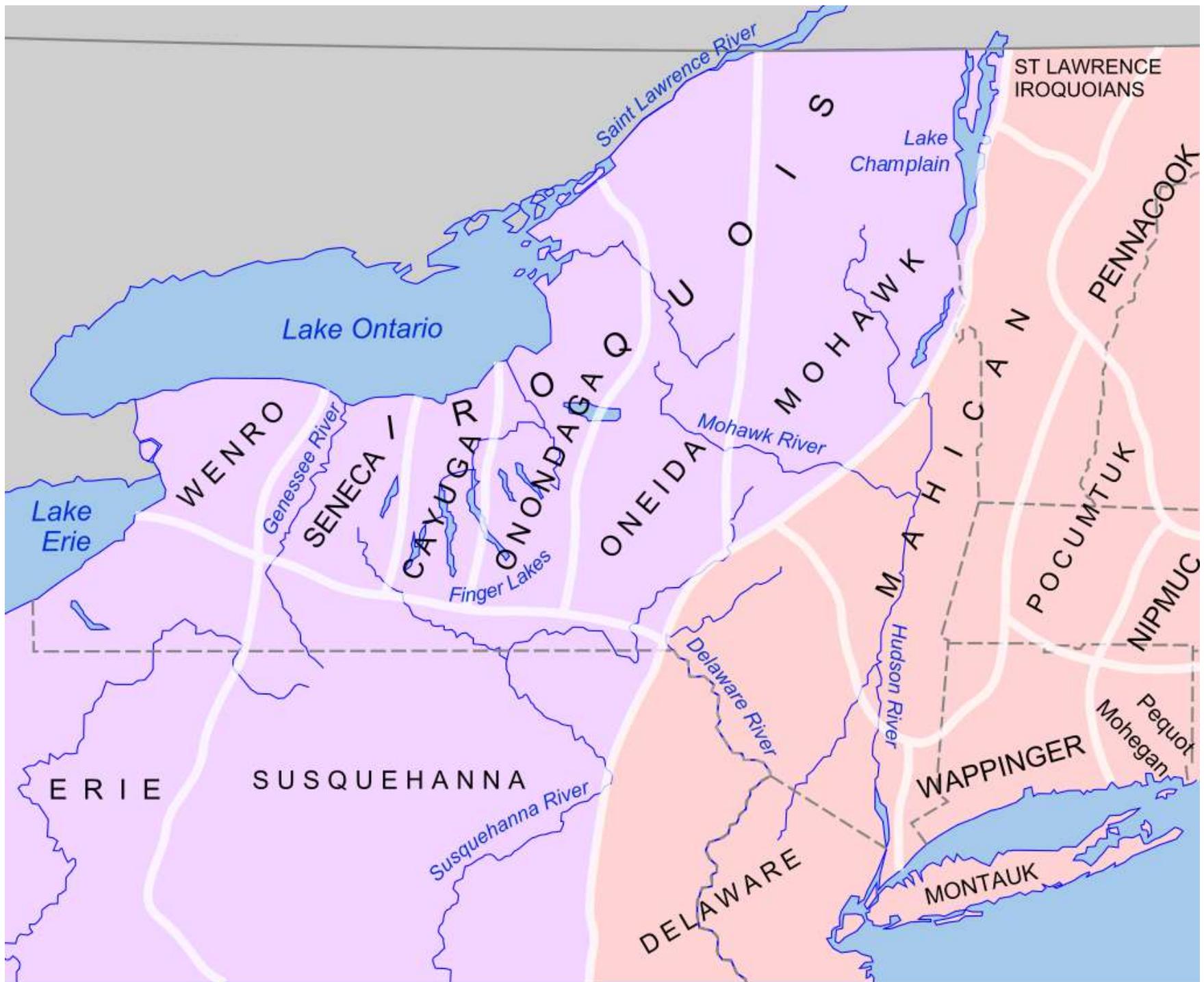
Sources for Today

- Grace Bidwell Wilcox (1891-1968)
- Richard Bidwell Wilcox
 - “John Trusler's Conversations with the Wappinger Chiefs on Civilization” c. 1810
- Patrick Frazier,
 - The Mohicans of Stockbridge***
- *Daniel Noah Moses*
 - The Promise of Progress:***
 - The Life and Work of Lewis Henry Morgan***

THE MOHICANS
OF STOCKBRIDGE



Patrick Frazier



Stockbridge Indians Timeline

- Background

- Schodack Island (Fort Nassau 1614-7) 1722 Aupaumut/Yokun
- *Esquatak is an Indian name meaning "the fireplace of the nation," so called because the council-seat of the famed Mohican Indians was located in the Town of Schodack.*
<https://esquatak.org/> [Abenaki *skudek* = "at the fire" – *skweda-al* = "fire-s" – *Skwedaigok* = "The place of the fires"]
- Albany (Fort Orange 1624)

- Beaver Wars (1609-1701)

- 1628 Mohawks drove Mohicans west (1675 buried the hatchet, Wappingers joined)
- King Philip's War (1675-6)

- Indiantown (a Praying Town) organized in 1730s as a refuge for the Indians

Stockbridge Indians Timeline II

- 1734 John Sergeant came to Wnahktukuk
- 1739 Indiantown was incorporated as Stockbridge
- In 1783 the Stockbridge Indians left for Oneida country and founded New Stockbridge in New York state
- In 1818 they were forced to move again
- And again in 1822, on to Wisconsin
- more details at

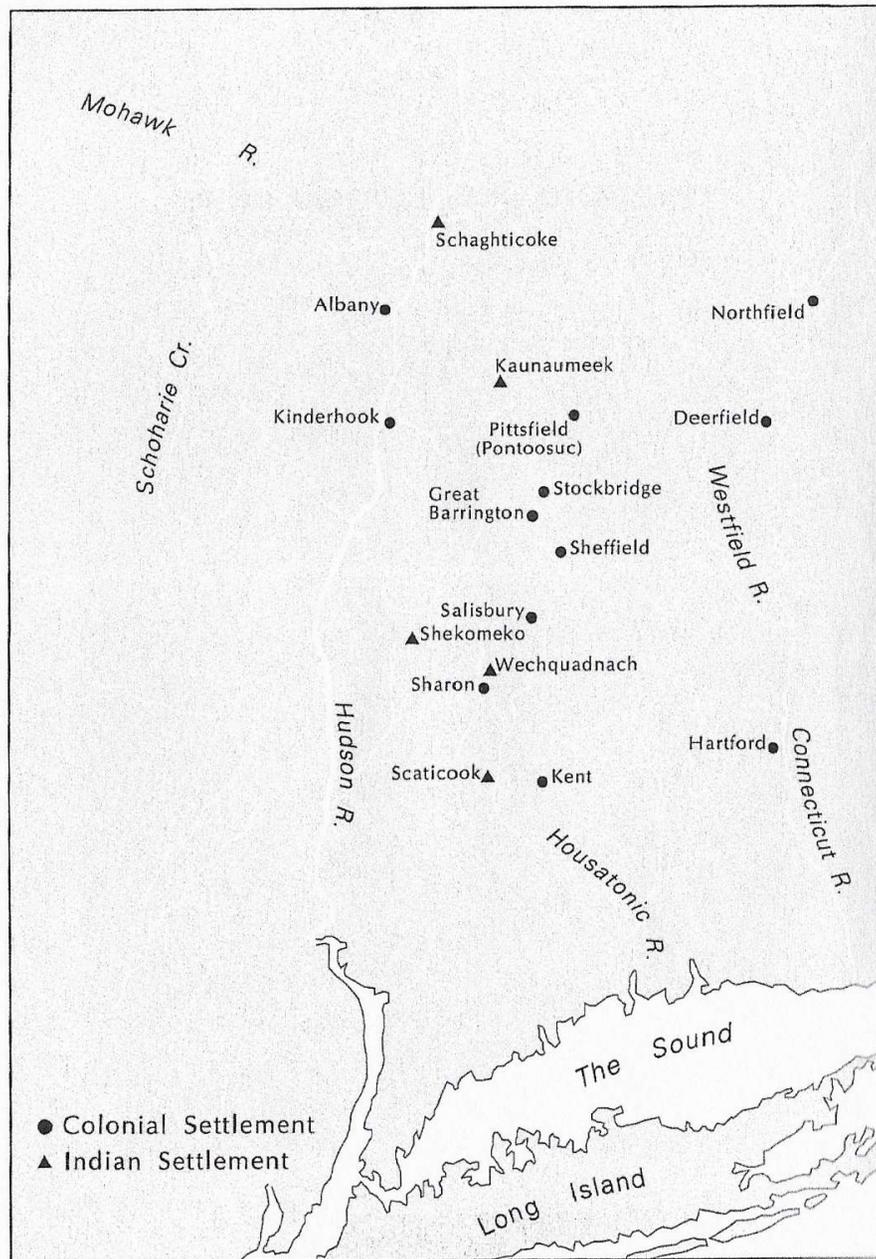
<https://www.mohican.com/?url=origin-early-history>

Growth of Stockbridge

- 1740 – 120 Indians, 3 colonial families
- 1759 – 42 Indian families, Stephen West arrived with 19th colonial family
- 1763 – 32 colonial families
- 1770 – 50 colonial families
- 1776 – ~200 Indians, ~1,000 colonials
- 1783 – departure to Oneida country

King Philip's War (1675-6)

- Ousamequin (1581-1661), Massasoit Sachem [*Sakama/Sagamore – Oigma* in the West] of the Wampanoag
 - mas = large, much [Masajosek]
 - sawa = dress, clothe, clothing
 - saka = stand / sakmet = one stands
- Sons were Alexander (Wamsutta 1634-1662) and Philip (Metacom 1638-1676)
- Philip's wife and one son sold into slavery



The Hudson and Connecticut River valleys.

Some of the Major Players

- John Konkapot (Pohpnehounuwuh)
- Aaron Umpachenee (Sonkenewenaukeek)
- John Sergeant and Timothy Woodbridge
- Ephraim Williams and Jonahan Edwards
- Governor Belcher and Colonel John Ashley
- (Lord) Jeffery Amherst and Jehoikim Yokun
- *Daniel Ninham, Jacob Cheeksaunkun, Solomon Uhhaunauwaunmut, and John Naunauphtaunk (to London in 1766)*

Sculpture of Sachem Daniel Nimham (1726-1778) by Michael Keropian
10" bronze sculpture of a Native American chieftain in traditional dress
https://www.keropiansculpture.com/daniel_nimham.html

<https://www.americanindianmagazine.org/story/road-kingsbridge-daniel-nimham-and-stockbridge-indian-company-american-revolution>



London 1766

(Frazier Chapter 13 p. 160 ff.)

“happiness consisted merely in the gratification of a man’s wants, that these were readily gratified in their own country, their wants being few”

“the laws themselves,” said he, “would become evils which we never experience: restraints upon conduct which free men are unaccustomed to”

“Avarice is thy bane and thou art no less tormented in preserving what thou hast, than in acquiring more.”

“We can lie down and rise up, go out and come in, are lords of the creation, above ceremony, above control and are strangers to restless nights. Health and liberty is everything with us.”

“War,” returned he, “is with us matter of choice, not of necessity. **We had much fewer wars before we became acquainted with the English.**”

Conclusion

In drawing the line, however, between a savage and a civilized state, we must say there are advantages in both unknown to the other, that in order to be happy, what we approve in a savage state we should endeavor to imitate, and what we disapprove in a state of civilization we should endeavor to avoid.

HISTORY OF THE MUH-HE-CON-NUK INDIANS

Hendrick Aupaumut (ca. 1790)

1757-1830

cited by
Electa Jones
1854

[The country formerly owned and possessed by Muh-heakunnuk nation, now called by white people Stockbridge Indians, is situated partly in the State of New York, partly in Massachusetts and Vermont.

The face of this country is in many places mountainous, supplied with excellent rivers, creeks and ponds; the side of these rivers, &c. was only known by natives capable of producing skommonun, or Indian corn, and tupohquaun or beans, and uhnunnekuthkoatkun or Indian squashes, until it fell into the hands of white people, who convert even many swamps and rocky hills into fruitful fields.

This extensive country abounded with almost every kind of wild game, such as moose, deer, bears, tigers, wolves, beavers, otters, minks, muskrats, martins, wild cats, fishes, ground hogs, back hogs. Of the feathered kind, turkies, wild geese, ducks, partridges, pigeons, quails, owls, &c. and the rivers, &c. abounded with variety of fish and turtles.

The inhabitants chiefly dwelt in little towns and villages. Their chief seat was on Hudson's river, now it is called Albany, which was called Pempotowwuthut, Muhhecanneuw, or the fire place of the Muhheakunnuk nation, where their allies used to come on any business whether relative of the covenants of their friendship, or other matters.

The etymology of the word Muhheakunnuk, according to original signifying, is great waters or sea, which are constantly in motion, either flowing or ebbing.

Our forefathers asserted, that their ancestors were emigrated from west by north of another country; they passed over the great waters, where this and the other country is nearly connected, called Ukhkokpeck; it signifies snake water, or water where snakes abounded; and that they lived by side of great water or sea, from whence they derive the name of Muhheakunnuk nation. Muhheakunneuw signifies a man of Muhheakunnuk tribe. Muhhekunneyuk is a plural number.

STOCK BRIDGE,

PAST AND PRESENT;

OR, RECORDS OF

AN OLD MISSION STATION.



By MISS ELECTA F. JONES.



SPRINGFIELD:
SAMUEL BOWLES & COMPANY.
1854.

More Values, Taught to Children

love to all men, and be kind to all people

any that are in distress, you must try to help

listen to the instruction of old folks: thereby you will be wise

you must be very kind to strangers

be honest in all your ways

never steal anything

always avoid bad company

never commit murder

you must be very industrious

at all times you must obey your Sachem and Chiefs

Samples of Details found in Frazier Marriage (p. 53)

The Mohican women were usually more constant in the faith than were the men. Whether the women had any say in the original deliberations concerning acceptance of the mission is not known, though one contemporary observed that they were not admitted to tribal councils.⁴⁹ Mohican women did have the right to hold and convey land and chattels, and descent among Mohicans was through the female lineage. Perhaps the new way seemed to offer an improvement over the current amorphous state of Mohican society.⁵⁰ Ideally, the Christian emphasis on the sacredness of marriage would bind their husbands closer to them and the children, ensuring their support. If the men became farmers, they would not be absent for such long periods hunting or trapping for the peltry trade and could share the women's agricultural burden. The traditional female role included clearing land, planting, and reaping the crops.

When Mohican marriages ended in separation the woman always kept the children, the domestic possessions, and the domestic responsibility. The man kept his gun and his freedom.⁵¹ Orphaned children, if not adopted by two Indian parents, usually became the charge of a woman.⁵²

Land Transactions (p. 52)

Several Indians began to build and furnish New England colonial houses and to fence their gardens, paying for the expenses with money they had earned, borrowed, or made on land transactions. Twenty Indian houses would go up in the next nine years.⁴¹ Konkapot and others signed a ninety-nine-year lease for land around Taconic Mountain to help defray their expenses.⁴² (By this means some of their clever new neighbors were able to get control of Indian land without violating Massachusetts law against purchase of it.) Umpachenee and another Indian went to Hartford to sell a strip of land near the Massachusetts-Connecticut border.⁴³ A few of the Stockbridge Indians apparently tried land speculation themselves. One deed records that for £12 Jehoiakim Yokun and another Indian bought all the unsold land between Stockbridge and Pittsfield from two fellow tribesmen. Yokun added this to the considerable territory that he and other principal families claimed throughout western and northwestern Massachusetts.⁴⁴

Separation of Church, State, and Indians

(Chapter 15, page 185)

Some emigrants to western Massachusetts probably believed that despite thirty years of exposure to Christian civilization, the Indians seemed incapable of becoming responsible, progressive New England citizens. Colonial America was not the place to entertain a different cultural approach to life. Many New Englanders could not understand the Stockbridges' reluctance to accept English culture lock, stock, and barrel, since that had been the stated purpose of the mission in the first place. What the colonials also failed to understand, however, was how hypocritical that culture appeared to Indian eyes when it preached Christian love but too often practiced godless greed.