

# Plan for Today (Session Two)

- Land Acknowledgment
- Additional Resources
- Heather Bruegl's BNRC Presentation (Borders)
- Eagle Article re Stockbridge documents
- The Stockbridge Indians
  - Bidwell House email on Oliver Partridge
    - Bonney Hartley & Footprints of our Ancestors
- Response to Questions/Comments in Chat
- olli@mfw.us      OR      mfw@mfw.us

# OFFERING OF THANKFULNESS

## INSPIRED BY THE NIPMUCK PRAYER

shared by David Tall Pine White and adapted by David Brule

We give thanks for this beautiful day.

There will only be one day like this: today

We give thanks for the sun every morning.

We give thanks to our ancestors, who have guided us  
over the generations, who are with us here now.

We pray for the next seven generations in whose name  
we gather today.

We pray each day for all our people.

We give thanks for our good health.

We give thanks to all living creatures.

We give thanks for our beautiful forests.

We give thanks for all the beautiful trees and flowers  
surrounding us.

We give thanks to the hills and plains who are a part of us  
as we are of them.

We give thanks to the rivers that have sustained us.

We give thanks for all good things.

*NENAWUN TABUTTANT AMOOONK NEWUTCHE  
NISHNOH TEAG WUNNE*

# Coming Attractions

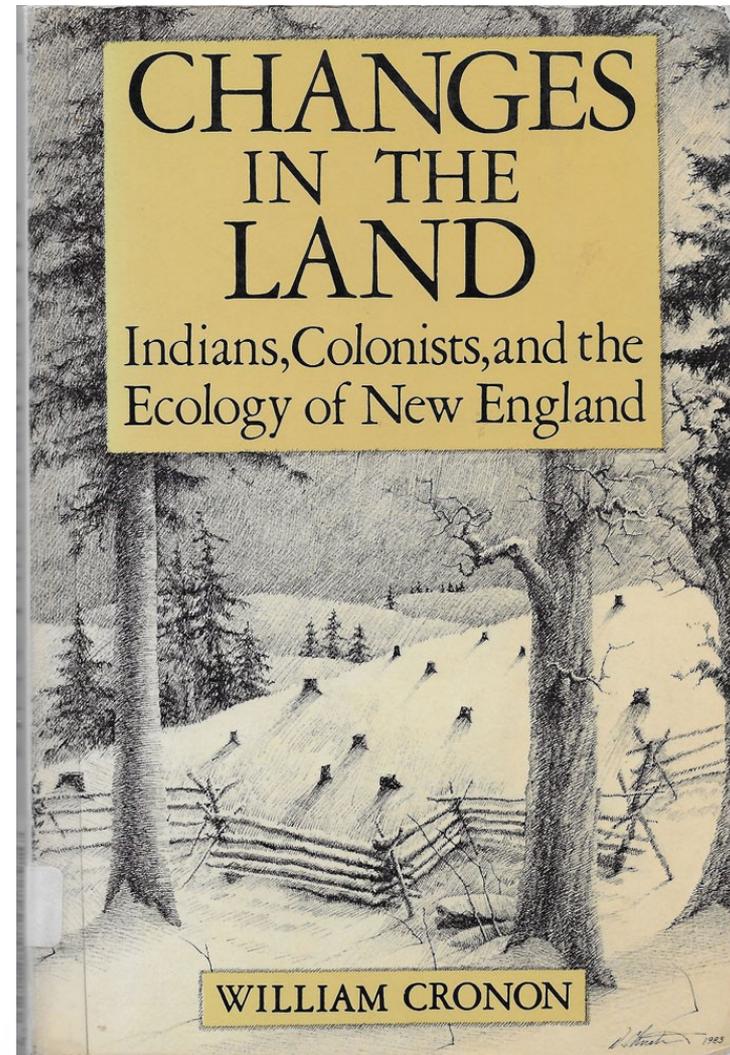
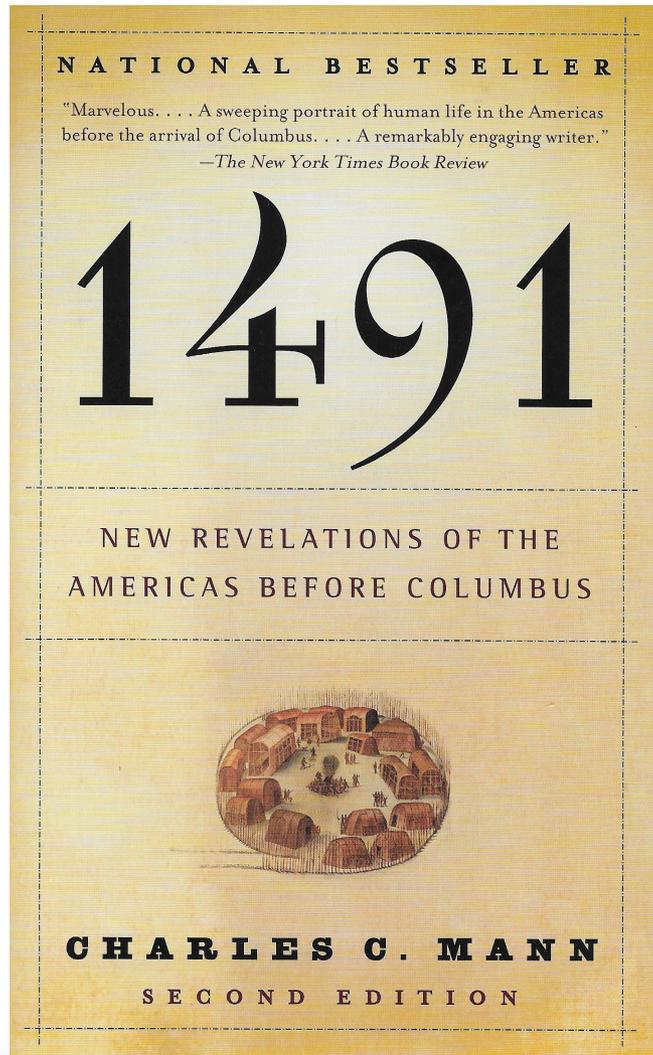
- Three (April 7) Jesse Bruchac, storyteller
- Four (April 14) Indigenous Placenames  
Brian Cina and others
- Five (April 21) Cheryl Savageau, poet & author  
(land use)
- Six (April 28) Haudenosaunee Beadwork  
original research by Professor Jerry Reid

THE MOHICANS  
OF STOCKBRIDGE

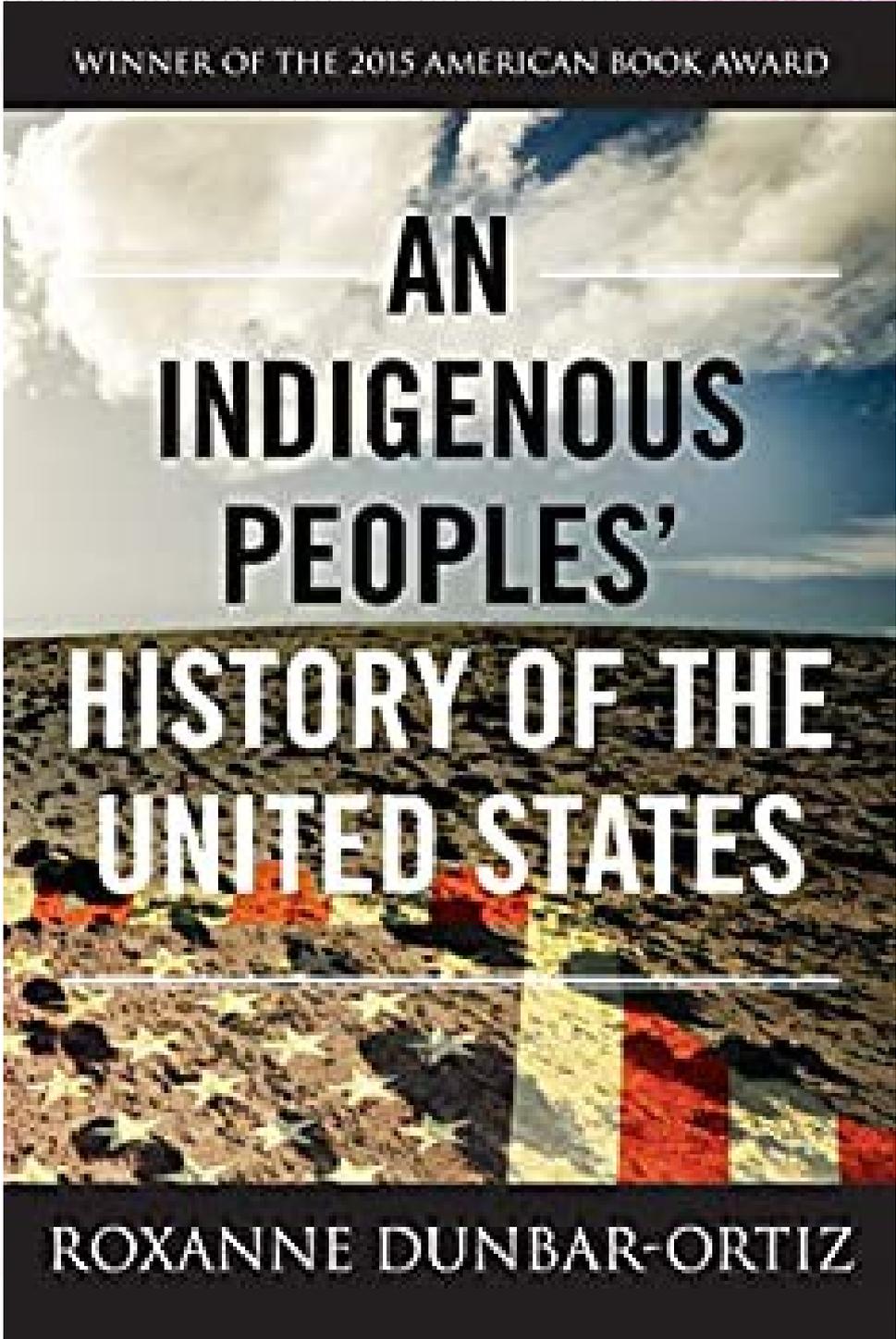


*Patrick Frazier*

# Additional Book Recommendations



WINNER OF THE 2015 AMERICAN BOOK AWARD



**AN  
INDIGENOUS  
PEOPLES'  
HISTORY OF THE  
UNITED STATES**

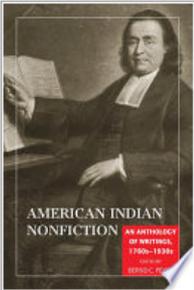
ROXANNE DUNBAR-ORTIZ

# Source for Hendrick Aupaumut

## HISTORY OF THE MUH-HE-CON-NUK INDIANS

Hendrick Aupaumut (ca. 1790)

### American Indian Nonfiction: An Anthology of Writings, 1760s-1930s



Bernd Peyer

University of Oklahoma Press, 2007 - [Literary Criticism](#) - 401 pages

★★★★★

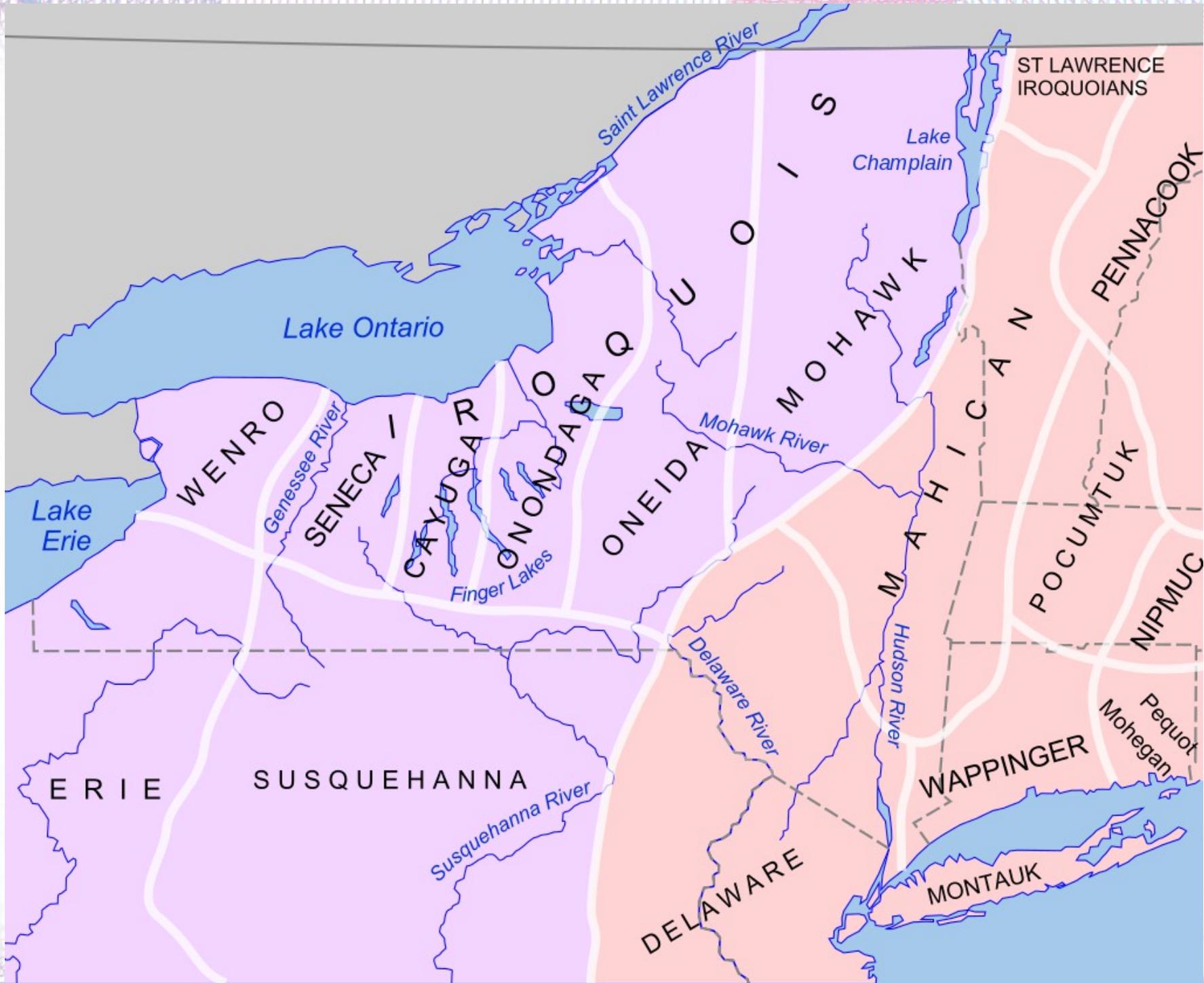
[0 Reviews](#)

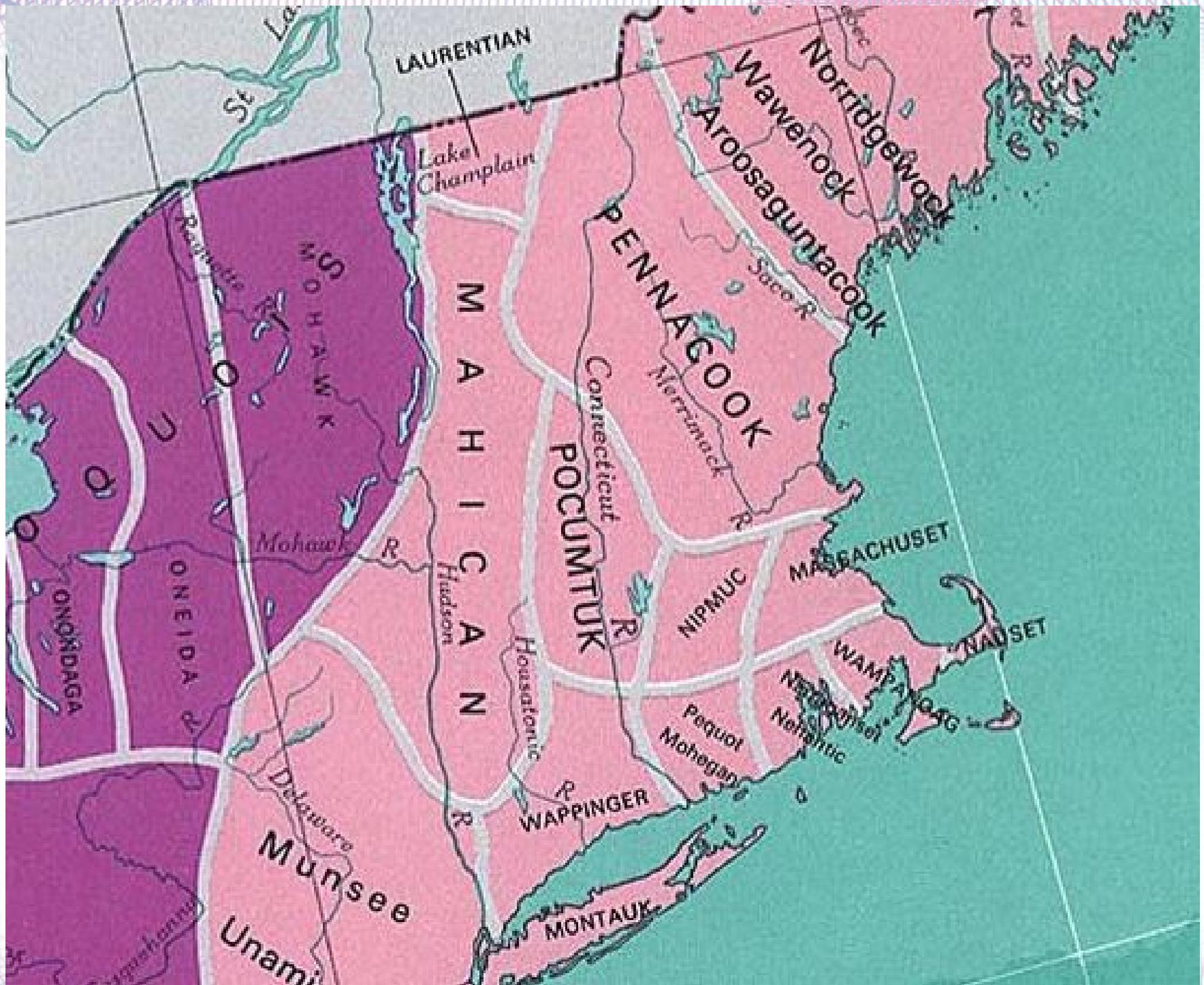
*A survey of two centuries of Indian political writings*

American Indian literature has deep roots. This collection of political writings covers nearly two centuries and represents a historical survey of the development of Indian nonfiction prose, from the missionary-trained writers of the late eighteenth century to the members of the first Indian intellectual network in the early twentieth century.

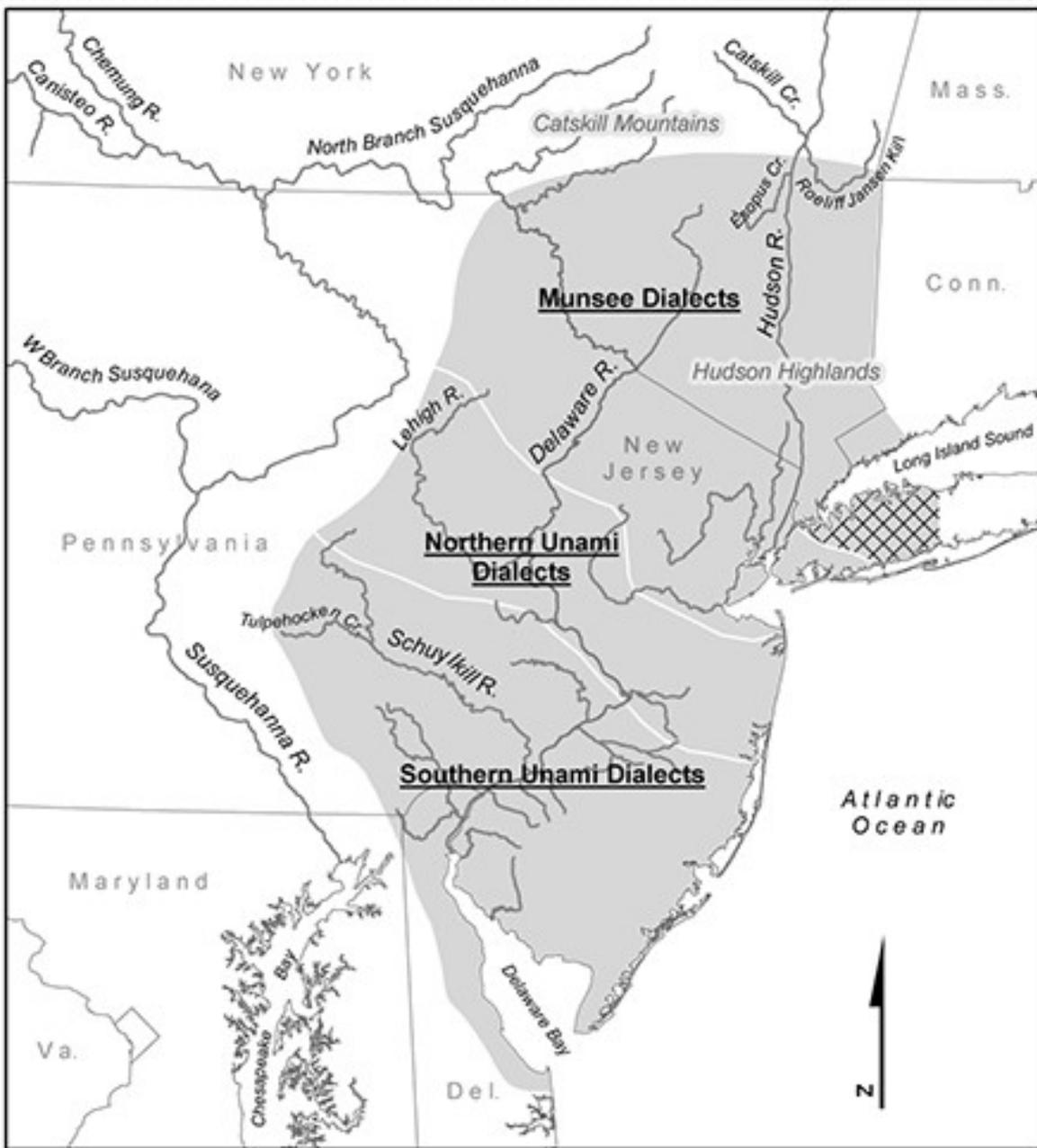
Included are personal letters, sermons, printed speeches, autobiographical sketches, editorials, pamphlets, and humorous pieces. From early writers such as Samson Occom to twentieth-century writers such as Will Rogers and Luther Standing Bear, these authors were deeply committed to the welfare of their Native communities. Many of the pieces were quite popular in their day but have been lost to time.

Bernd C. Peyer traces the historical development of Indian literature from its beginnings in seventeenth-century New England to the emergence of the national Society of American Indians. This collection shows that American Indian prose has a long and diverse heritage. While not as well known as its counterparts in fiction and poetry, Native nonfiction writing posed probing questions, expressed political beliefs, and confronted the challenges facing Indian-white relations. Many of the documents Peyer has gathered here are otherwise inaccessible to the general public, making this anthology a valuable and unique resource for scholars, students, and anyone interested in Indian nonfiction.

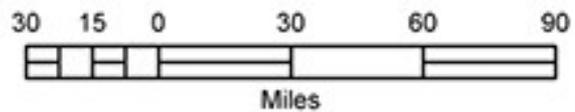


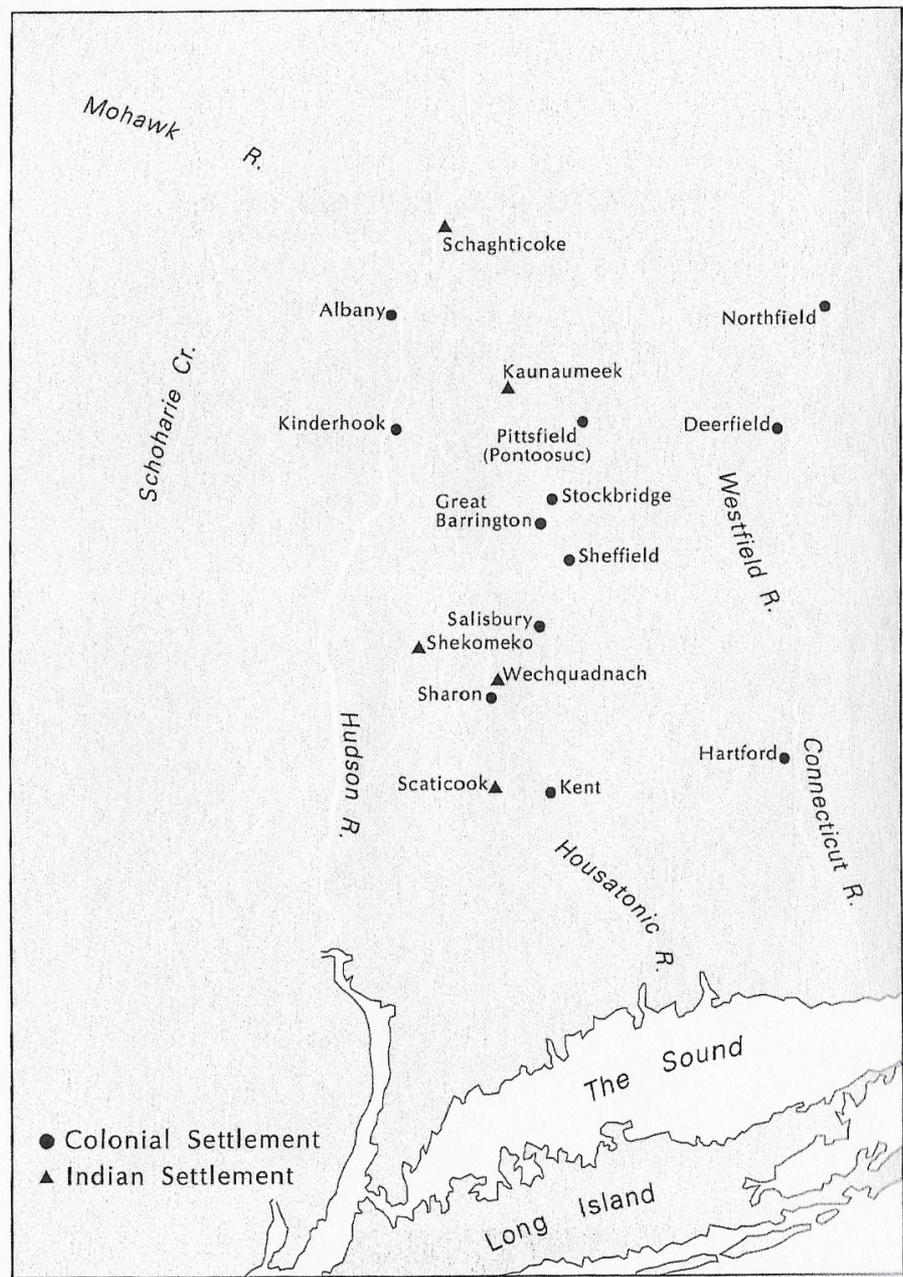






Delaware homeland  
 Possibly not Munsee speakers





*The Hudson and Connecticut River valleys.*

# 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 east (in 1675 they buried the hatchet, and 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/Wahnahticook
- 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 19<sup>th</sup> 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

# 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 Jehoiakim Yokun
- *Daniel Ninham, Jacob Cheeksaunkun, Solomon Uhhaunauwaunmut, and John Naunauphtaunk (to London in 1766)*

# Jehoiakim Yokun

Ye hoe ee ah cheem (the ch has the sound like In Chanukah)

Jeh Hoya Kim

joe-HI-ah-kim

In Colonial times,

Lenox was originally called Yokuntown

Richmond was called Mount Ephraim

**Jehoiakim**, also sometimes spelled **Jehoikim** was the eighteenth and antepenultimate king of Judah from 609 to 598 BC. He was the second son of king Josiah (1 Chronicles 3:15) and Zebidah, the daughter of Pedaiah of Rumah. His birth name was Eliakim.

**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.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.

STOCKBRIDGE,

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.<sup>49</sup> 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.<sup>50</sup> 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.<sup>51</sup> Orphaned children, if not adopted by two Indian parents, usually became the charge of a woman.<sup>52</sup>

# 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.<sup>41</sup> Konkapot and others signed a ninety-nine-year lease for land around Taconic Mountain to help defray their expenses.<sup>42</sup> (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.<sup>43</sup> 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.<sup>44</sup>

# Separation of Church, State, and Indians

(Chapter 15, page 185)

**S**ome 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.

# Niimat = Our Brother

## In Mahican

- Netohkun = elder brother (Sergeant)
- Netohcon (Edwards)

## In Abenaki

- Nidokan = my older brother, the one I follow
- Nijia = my brother
- Kidokan nia = I am your older brother
- Rick nia nijia = Rick is my brother

# Footprints of our Ancestors

Mohican History Walking  
Tour of Stockbridge



# Footprints of our Ancestors

## A Walking Tour of Stockbridge

<https://housatonicheritage.org/plan-a-visit/native-american-heritage-trail/>

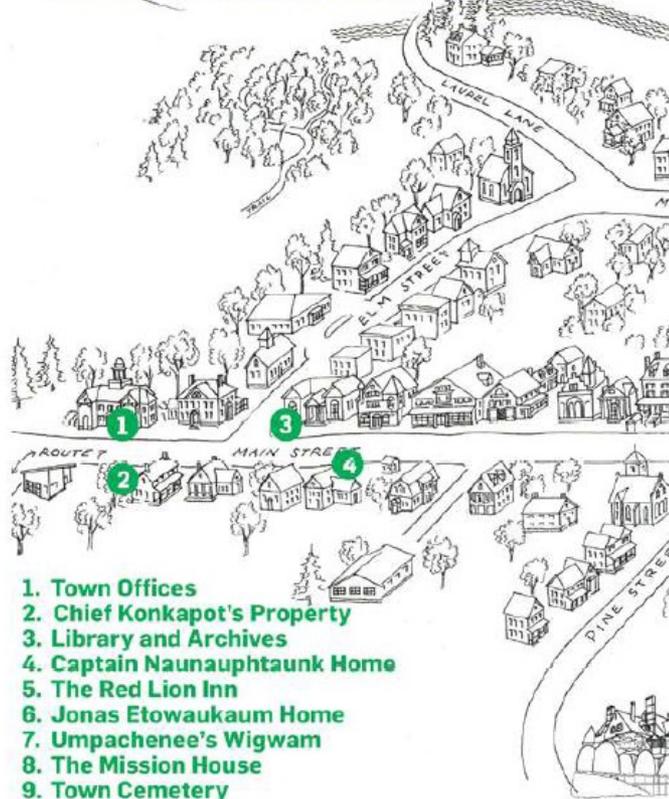
### Native American Heritage in the Upper Housatonic River Valley

The Native American Heritage Trail exists to provide accurate information about the Indigenous people of the region, and to enable visitors to explore the Housatonic River Valley while viewing it through a Native American prism.

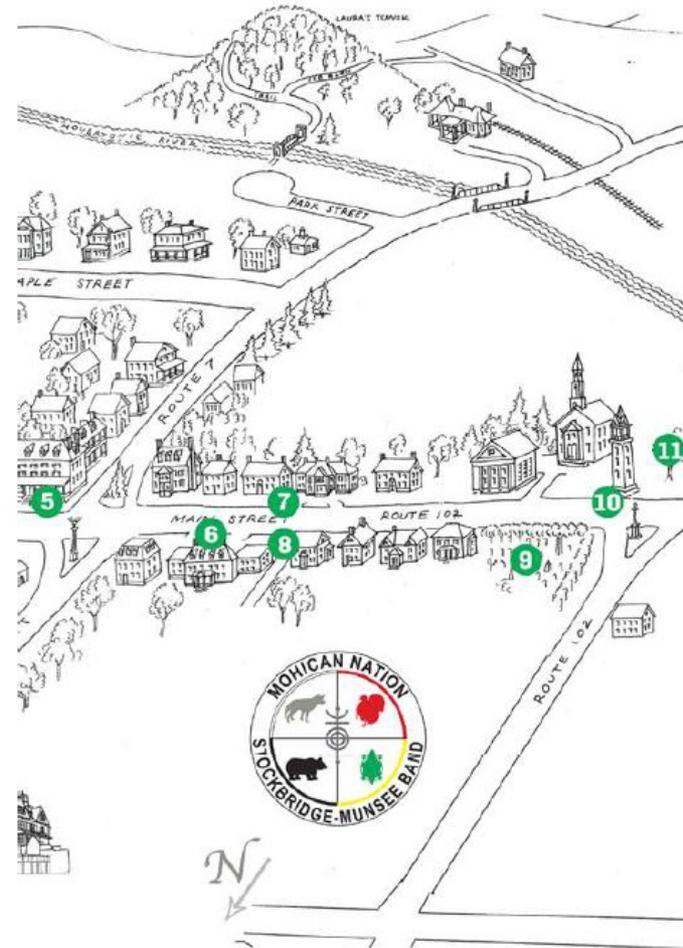
# Stops on the Walking Tour

<http://www.mfw.us/blog/2021/04/01/mohican-history-walking-tour-of-stockbridge/>

## The Town of **STOCKBRIDGE**



1. Town Offices
2. Chief Konkapot's Property
3. Library and Archives
4. Captain Naunauphtank Home
5. The Red Lion Inn
6. Jonas Etowaukaum Home
7. Umpachenee's Wigwam
8. The Mission House
9. Town Cemetery
10. Meeting House
11. Burying Ground and Wnahktukook



# Bonney's Bidwell House Talk

Pee Skwa So = Virtuous Woman

Image of Heather Kowalski

Archaeology (5 minutes)

Walking Tour (3 minutes)

Importance of History (4 minutes)

9 Stops on the Walking Tour (30 minutes)

# Historic Preservation Manager



📶 Bonney Hartley