

“Footprints of Our Ancestors”: Descendants Bring Stockbridge Mohican History to Life in Virtual Tour



Odessa Arce and Robert Little were among the enrolled members of the Stockbridge-Munsee Community Band of Mohican Indians who visited Stockbridge, MA, to record a virtual tour of Stockbridge focusing on its Mohican history. Here, they stand next to a monument at the Stockbridge Indian Burial Ground. Photo by Dan Bolognani

Stockbridge, MA (July 24, 2019) – In 1734, a group of 150 Mohicans formed the town of Stockbridge, Massachusetts, in Mohican territory in what is now the **Upper Housatonic Valley National Heritage Area**. In July 2019, direct descendants of those original residents visited the town to record their stories as part of the “Footprints of Our Ancestors” project to share the Native American history of Stockbridge and its continued legacy today.

Mohicans are indigenous to the Hudson and Housatonic River Valleys since time immemorial. During the 1700s, as they faced increasing colonial pressure, the main body of the Mohican Nation made the difficult decision to accept an English missionary and live in a fragment of their homelands. Thus “Indiantown,” or Stockbridge, was formed.

Stockbridge was intended to be jointly governed by the Mohican and English colonists. During the Revolutionary War, a large number of Stockbridge Indians, as the town’s Native residents came to be known, fought in the Continental Army against the British. Despite that, white colonists dispossessed the Stockbridge Indians of their lands by 1783, the same year the war ended. The Stockbridge Indian community was forced to move several more times before eventually settling in Wisconsin, where the headquarters of the **Stockbridge-Munsee Community Band of Mohican Indians**, a federally-recognized Tribal Nation, remains today.

“Footprints of Our Ancestors” was originally developed in 2016 by Bonney Hartley, enrolled member of the Stockbridge-Munsee

Tour continued on page Nine:

For Stockbridge-Munsee members, return to ancestral homeland ‘very humbling’

Posted Friday, July 12, 2019 7:09 pm

By Clarence Fanto, Eagle correspondent

STOCKBRIDGE — For descendants of original settlers, when Stockbridge was known as Indiantown, a periodic return to the tribal nation’s ancestral homeland packs a spiritual and emotional punch.

The goals this year were to record narrations for an online walking-tour video project organized by Housatonic Heritage and to keep tabs on a one-week archaeological dig behind Laurel Hill.

A half-dozen members of the Wisconsin-based Stockbridge-Munsee Community Band of Mohican Indians recorded narration for a video tour of 11 downtown historic sites with



Archaeologist Casey Campetti uses a metal detector Thursday to search an area near the Ice Glen in Stockbridge. Historical researchers believe George Washington prepared a ceremonial ox roast in 1783 in the general area to honor the Mohican soldiers who fought on the side of the American Revolution. Photo by Ben Garver - The Berkshire Eagle

special significance for the tribe. The video is expected to be online on a new website within a year.

Home continued on page Five:



Martin J Welch was elected in the Special Election on July 20, 2019 to serve on the Tribal Council until the Regular Election being held on October 12, 2019.

In Election News the Caucus is being held on August 17, 2019. Platforms for the Mohican News are due on September 5 at 4:30 pm. Please email your platforms at your earliest convenience to mohican.news@mohican.com and let us know if you need a picture taken. The Primary will be held on September 21 and the regular Election on October 12.

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Red Brethren: The Brothertown and Stockbridge Indians and the Problem of Race in Early America.

(Editor's Note: This is the third review by Terry Shepard. Send a note and let us know if you enjoyed reading these reviews. It may prompt Terry to get to reading and writing some more).

By David J. Silverman
Cornell University Press (2010), 217 pages plus 51 pages of notes and nine-page index
Available for checkout or purchase (\$35) at the Arvid E. Miller Library and Museum

Reviewed by Terry L. Shepard
For the Mohican News

European invaders introduced many lethal elements to North America, among them guns, germs and steel. And one more deadly plague: the false concept of race – categorizing people based on their complexion.

David J. Silverman, a professor of history at George Washington University, describes this process from the 1640s to the 1850s in "Red Brethren." In a cleanly written, scholarly book, he seeks to present the issue through native eyes and documents, rather than as interpreted by the Europeans who left the vast majority of the

records.
One of those Europeans, Rhode Island founder Roger Williams, wrote (his spelling) in 1643 that the Narragansetts "have often asked mee why wee call them Indians, Natives, &c."

The Narragansetts were puzzled because, Silverman says, "before Europeans arrived they never had any reason to conceive of themselves and their aboriginal neighbors as a distinct category of humankind." Like most tribes, they referred to themselves in their own languages as some form of "the people" with perhaps an additional identifying geographic characteristic, as in "The people of the waters that are never still."

Likewise, the native population referred to the newly arrived Europeans not by skin color but as "strangers" or "Dutch" or "English" or, based on their previously unseen possessions, "knife men" or "coat men."

But as it changes so many things, conflict – especially in war and religion -- changed that.

To vastly oversimplify Silverman's

detailed academic approach, the idea of "Indian" and "white" races was propelled by such upheavals as King Philip's War of the 1670s, the religious Great Awakening of the 1740s, and the American Revolution. In each, fear, hatred and greed led the Europeans to lump together all native people as a savage and inferior species they called "Indians." And as the teaching of English and Christian religion spread, those native people, in return, began to view all Europeans as "whites."

"The beliefs that the Creator or different Creators had made Indians and whites distinct, and that Indians' attempts to become like whites drew divine punishment grew in popularity during the mid- to late eighteenth century at an even faster rate than Indian Christianity," Silverman writes.

Even those native people who adopted the European religion, such as many Mohican, did not measure up in white eyes. The English refused to give them the equal title of "Christians" but rather called them "Praying Indians."

Conversion also helped promote the idea of a single native race because different tribes mingling at Christian towns such as Stockbridge and Brothertown "rallied around their shared faith to

unite as Indians."
Native people also were made race conscious about the black people the Europeans enslaved and imported. Native and black people had intermingled to some extent, including having children together, but the English categorized any mixed-race person as black. This simultaneously served two English goals: Increasing the number of available enslaved people and decreasing the number of "Indians." Because there were some rights conceded to Indians that they could not afford to lose, coastal tribes being displaced to Oneida territory specifically banned Indians with black blood from moving with them.

Silverman writes at length about Samson Occum, the Mohegan who became educated and a Christian missionary, once enthusiastic, ultimately despairing. (In a charming aside, he notes that Occum's wife insisted on continuing to wear native dress and, when her husband spoke to her in English, responded in Algonquian.)

The book then covers the native people's crisis in having to choose sides in the American Revolution. The Stockbridge were among the minority who sided with the
Review continued on page Five:

Express your thoughts and opinions. Let your voice be heard.
We welcome your letters to the Editor and the Community.

Community Voices

Letters of opinion can be dropped off at Mohican News in the Tribal Offices or can be mailed to:

Mohican News

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Bowler, WI 54416
e-mail: mohican.news@mohican.com

Please type your letters or print clearly and include your signature, address, and daytime phone number. Letters must be 500 words or less. All letters are subject to editing and may require confirmation. Some may be rejected due to inappropriate content as deemed by our editorial board. The views of our readers are not necessarily the views of the Mohican News, its staff, or the Stockbridge-Munsee Tribe.

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On Enrollment

In the past "factions" divided our tribe over money, land, and control issues. Now the situation is reoccurring. If we don't stop the internal strife, we may find our tribe in a situation we can't fix and it is detrimental to future generations.

It may be difficult to accept that we are a tribe composed of several recognized tribes and people; why does it matter so much to those Factions that continue to work at dividing our tribe? Secrets? Families not being treated fairly? What? What is it? If tribal people don't stand together then we will fall apart. Isn't that what the federal government wants? For tribes to disappear into the melting pot.

The Indian Wars didn't get rid of the Indian problem. Education didn't stop us. But paper genocide will and is. And now the issue of who is a member and who belongs and what's going to happen if our tribal enrollment expands? Well what happens if it doesn't?

As Tribal people (as human beings) is it not our responsibility to leave this world in a better place for future generations? What future generations? We keep dividing ourselves, as was done in the past with the Indian Party, the Citizen Party (both old and new), and the Outsider Party. These categories came about because of emigration east to west forced on tribes by the government. Along the way our tribe included other recognized tribes. We are composed of these other nations.

In a letter to our Tribal President at the time of approving our current Constitution in 1937, from Field agent, Archie Phinney and included Indian Affairs Superintendent Peru Farver dated 11/17/1939. Our Council was composing and looking for approval of the Ordinances for support of the constitution, the President had been advised to not exclude other Indians because other tribes were not excluding Indians who lived among them. This letter warned of future problems for our community.

Up to the 1937 Constitution and the approving of Chapter 44 Membership Ordinance in 1940, all listed on tribal rolls were to be treated the same. To be allotted land, receive annuity payments, and to share in pro-rata all that was tribal. But because of the 'factions' within the tribe, the government had to request a roll be done to include all the aforementioned parties to be on one tribal roll.

Our tribal people at the time deemed it necessary to go backwards and assign varying blood quantum on families based on the mixture of different tribal people who travelled here with us. When in fact, the Constitution and Chapter 44, both state it is descendants who need to prove 1/4 SM blood. Which brings up more questions: What constitutes SM blood? Why did those enrolled given a blood degree? Prior to 1937, all were the same, no blood degree.

Alpha M. Creapeau, Ph.D

Thank You from Deb

I would like to thank the Tribal employees for their friendship. Thank you for your kind thoughts and gift of money. Your thoughtfulness will always be remembered. I would like to thank you for the gifts, and lunches and a lot of good laughs. I would also like to thank the Tribal Council for the Pendleton blanket. Your kindness will always be remembered. Thank you so much. I am enjoying retirement and will see you around at community activities.

Your friend,
Debbie John

Come Celebrate with us

Church of the Wilderness Friends' Day

Sunday August 25th

10:00 Service
11:30 Potluck Meal

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Gregg W. Duffek,
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On the Trail Home



Okeemaquay "Honorable Lady"

Patsy Joan Delgado, of St. Francis, walked on Sunday, July 7, 2019 at the age of 83. Born in Tomah, Wisconsin on January 3, 1936 to Bertha and Mitchell Elm.

Preceded in death by her loving husband, Robert and her cherished daughter, Dolores "Lola" Delgado. Loving mother of Judy, Rebeca, Elizabeth "BB" and Robert

Delgado.

"Big Mama" of Jennifer (Charles), Michael, Nicholas and Marina. Great grandmother of Skylar, Nico, Quintin, Charles and Judith.

Dear sister of the late Judy, the late Lawrence (Jane), and the late Mitchell Elm, the late Valerie (Late Elias) Vallejo, Ivan (Tess), Richard (Carol), Raymond, Jeffery, Mary, Howard and Frances (Sonny) Elm. Services were held for family and friends on July 12, 2019 at Church and Chapel Funeral Home in New Berlin, Wisconsin.

"She was a kind yet mighty contributor to the lives fortunate enough to know her. An authentic voice of meaning and timeless wisdom to the many communities she touched. An advocate for the aging, an activist for human rights, a spokesperson for native ways, Patsy's life will leave more than ripples in a pond where a gentle pebble has made its presence known..."

Our lives have been blessed for having known Patsy Delgado.

AUGUST MAKE & TAKE: CHICKEN PARMESAN CASSEROLE

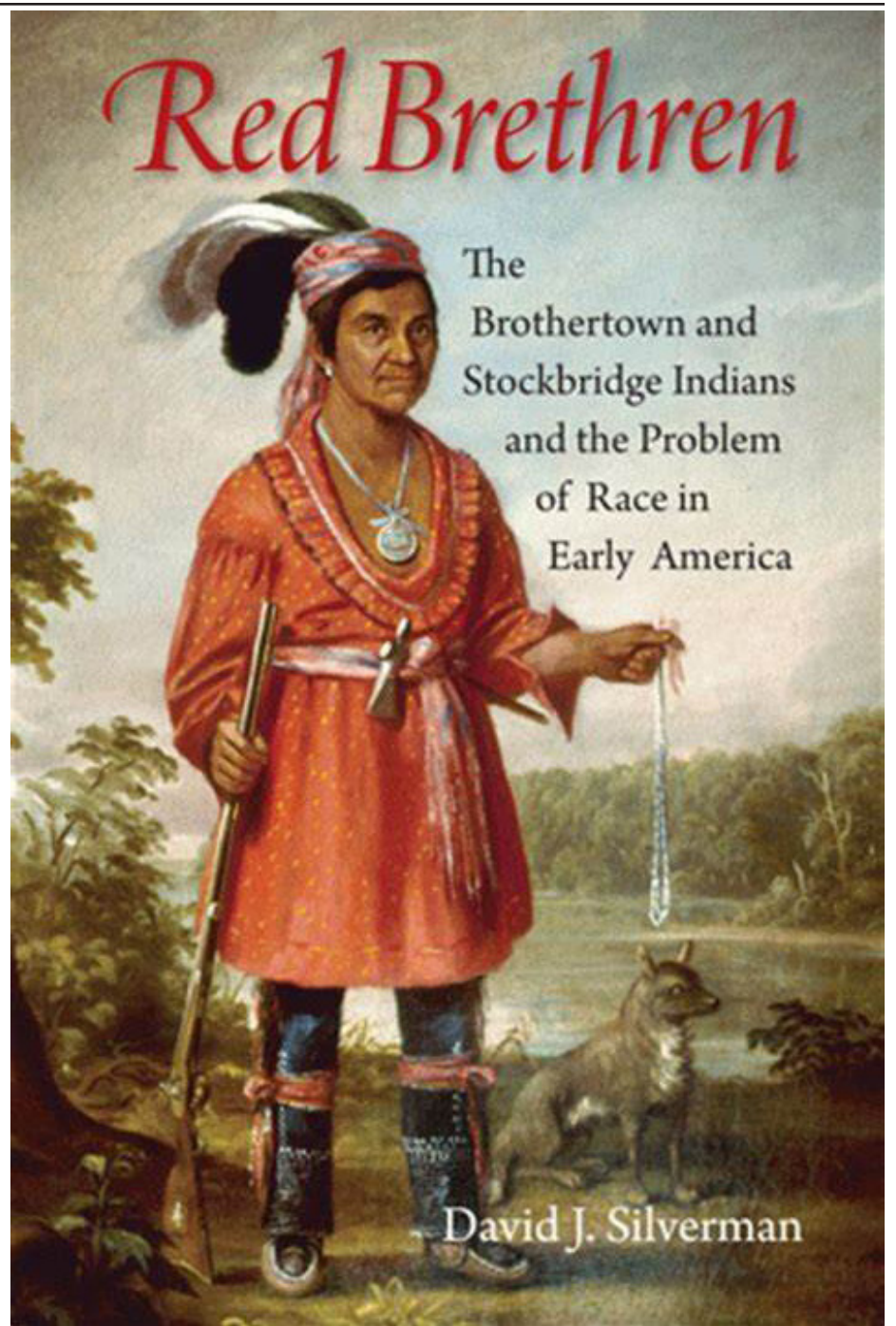


Monday, August 19th at 1:15-2:15pm
Eunice Stick Gathering Place

This family favorite is easy to make, freezer friendly, and low carbohydrate. This chicken parmesan is great served with spaghetti squash or even on its own!

Food Demo for Elders Only!

RSVP: Kristy Malone at 715.793.4000 by August 12th, 2019



Review cont from page Two: Americans against the British, and they fought valiantly, losing 40 men out of a tribal population of 300, as well as vast amounts of land.

After the war, however, "the most foreboding sign of all was the widespread American insistence that Indians as a whole had fought against them during the Revolution, and with unrestrained barbarity at that. They conveniently forgot the contributions and sacrifices of the Oneidas, Stockbridges, and coastal tribes to the American cause. It followed that whites also refused to acknowledge the moral debt the nation owed these people. Instead, the call went up that Indians as a race were bloodthirsty savages inimical to the very principles for which the Revolution had been fought."

The natives loyal to the American side "soon discovered there was no winning for Indians, whatever sacrifices they made."

The book goes on to discuss Stockbridges' many trails, first to Oneida territory, then through Indiana and to Wisconsin. It includes a salute to Mary Doxtater, citing her promotion of education and training for Stockbridge

women and girls, her defense of keeping Mohican lands and her role in managing the move to Wisconsin.

Culturally – in religion, lifestyle and, by now, even language – the Christian Mohican and Brotherton had much more in common with the English who had displaced them than with the Menominee and Ho-Chunk of Wisconsin. The European concept of race, however, trumped all.

"Herein lay the Christian Indians' paradoxical dilemma," Silverman writes. "Over and over again, their inability to convince whites to brook their presence showed that whites wanted them gone simply because they were Indians, leading them to conclude that their best hope for prosperity and quiet rested not among their Christian brethren but among pagans from the continental interior, whom they began to call their 'red brethren.'"

Not surprisingly, the Menominees and Ho-Chunks did not take kindly to the Christianized and educated newcomers on their turf, and Silverman details their attempts to oust or limit the Stockbridge and Brotherton. He covers John W. **Review cont on page Fourteen:**

Home cont from page One:

A history seminar with a public walking tour was held in May 2018 with nearly 30 tribal members, including descendants of the first settlers, attending.

The visit helped JoAnn Schedler, a direct descendant of Chief Popewannehah "John" Konkapot, understand his extensive land holdings and the ouster of the Mohicans from their homelands 50 years after European colonists led by John Sergeant arrived.

"Every time I come back here, it looks so familiar, and it always feels very spiritual and important that our ancestors were here," she said.

Schedler credited retired Stockbridge Police Chief Rick Wilcox for "awesome research connecting names and different sites."

Diane Burr, a first-time visitor to her ancestors' homelands, called it "very emotional for me, walking their steps, and I've learned a lot. I can't wait to dig deeper."

As a direct descendant of Sachem (Chief) King Solomon Uhhaunauwaunmut, she was escorted by Wilcox to his presumed property along the Housatonic River.

"This was my first time being here," said Odessa Arce. "I was really shocked and wasn't sure what to expect. I was really surprised how much was left here, even after 300 years. I didn't realize this was here for us to come back to."

On his second visit, Robert Little, a Marine veteran and a commander in the Mohican Veterans organization, found it a "very humbling" experience to retrace his ancestors' steps, picturing how they were forced out of their homeland in 1783.

"It touches my heart," he said.

The archaeological dig, which concluded Friday, has been held in the vicinity of the Ice Glen near the river, said Tribal Historic Preservation Officer Bonney Hartley.

In the general area, historical researchers believe George Washington prepared a ceremonial ox roast in 1783 to honor the Mohican soldiers who fought on the side of the American Revolution.

According to a signed document in the Stockbridge Library Museum and Archives, just two months after the feast, the Mohican tribe's chiefs were forced to move the community to Oneida tribal lands in western New York, later settling at a reservation in Wisconsin, where they joined the recently established Munsee Nation by treaty in 1856.

"It was like this grand thank-you from the highest leader, but then don't let the door hit you on the way out," Hartley said.

"It would be important to our tribe to find the site," she pointed out, as

it was near the home of King Solomon. The archaeological dig was paid for by a \$20,000 grant from the Cultural Research Fund, which supports tribal and state cultural or historic preservation projects.

Archaeologist Casey Campetti, who grew up in Stockbridge, is with New Jersey-based AECOM Burlington, a heritage preservation firm.

She explained that the one-time dig's results at the restricted site, to be confirmed in lab tests, include artifacts, like nails and household debris, from the mid- to late 18th century associated with a structure that would have belonged to a native American chief.

A formal research report will be prepared this summer. A permit from the Massachusetts Historical Commission was required by state law for the study on the town-owned land.

"It's a challenge, since part of the research is how likely is it that something happened here at some point," Campetti said. "And what's happened since that time that gives us pause, such as construction of the [Housatonic] Railroad and the former trolley line, which is now a path, and flooding." Based on Wilcox's research, "we're out here ground-truthing," she added.

Computerized lab studies of high-resolution GPS points in the area might indicate spatial patterns, Campetti predicted, adding, "Who knows what might come of it?" A summary is expected during a community presentation at the Stockbridge Library, likely in October.

The group's walking-tour itinerary included Chief Konkapot's land on what is now 47 Main St.; the former farm of community leader and French and Indian War veteran Captain Naunauphtank, now 30 Main St.; the 1773 tavern and stagecoach stop that became the Red Lion Inn, where Revolutionary War soldiers, including Mohican men, met; the Town Offices built on Indian-owned land; tribal land now housing the Stockbridge Library and Archives; as well as the Old Corner House, the town cemetery on Main Street and burial grounds just west of the Congregational Church.

Terrie Terrio, now the elected tribal council [Treasurer] who first visited Stockbridge 15 years ago, felt a connection. "I had the feeling that I was here before, so I was very keen on getting back here."

She was especially intrigued by the burial site as well as the Town Offices with the bust of Chief Konkapot in front. She also thanked Wilcox and others for "looking out for our sites so we have someplace to come back to."

When he first visited in 2006, Jeff Vele focused on a large, flat rock in the Housatonic, "a good rock for fishing," and found that he could "sense those ancestors fishing; it

was a very, very moving feeling." Even more so when he realized that King Solomon's homestead was nearby so he could "connect the vision and feeling I had 13 years ago to an actual person, who I could see fishing there 300 years ago."

Wilcox, the former chief, said "history is in my DNA" and noted that his grandmother, a Bidwell descendant, was curator of the Stockbridge Library's Historical Room from 1938 to 1968. His Wilcox ancestors, going back seven generations, bought the land that's now Chesterwood from the tribe at "what I'd like to think was a fair price" of 70 pounds silver for 100 acres — about \$15,000 in today's dollars.

In retirement, he jumped into historical research, making connections through deeds and documents "to flesh out what was going on here in the 18th century. It's like a rediscovery of information, and now a strong connection with members of the Stockbridge Munsee Community to recapture a lost history. The relationships really help when you make a discovery and you can share it; it's a feel-good experience to be able to do that."

He credited the Stockbridge Golf Club for volunteering to keep the adjacent burial grounds mowed weekly and cleaned up twice a year.

As the key supporter of the filmed walking tour, Dan Bolognani, executive director of Housatonic Heritage, noted that area residents who had bits and pieces of Native American history in their collections helped start the project five years ago.

"I believe that the history of the Stockbridge-Munsee Band of Mohican Indians is the history of the Berkshires," he told The Eagle by email. "It's a truly significant story to be told, and the approach that was taken — creating and narrating the story in the Native American voice — is of foremost concern. An informed, educated and thoughtful approach is our goal, and the Upper Housatonic Valley National Heritage Area is pleased to continue to sponsor the project."

Clarence Fanto can be contacted at cfanto@yahoo.com, on Twitter @BE_cfanto or at 413-637-2551.

Tribal timeline

1734: The 125-member Mohican tribe arrives at Indiantown (later, Stockbridge) from its ancestral homelands in New York's Upper Hudson Valley.

1736: John Sergeant, a European settler, creates a mission house to promote Christianity.

1737: A land grant signed by Massachusetts Bay Colony "Governour" Jonathan Belcher, on behalf of King George II, gave 1/60th of the territory each to Reverend Sergeant, Schoolmaster Timothy Woodbridge and four

English families, a total of 384 of 23,040 acres, with the rest designated as communal land for the Housatannuck tribe, including Chief Popewannehah "John" Konkapot, the town's original settler, Chief Umpachenee, Chief Aupaumut and others. The tribe then became known as the "Stockbridge Indians" but within a few years, more European colonists arrived.

1783-early 1800s: Colonists force the tribe to move westward, first to Oneida, N.Y., where it renamed a settlement there as New Stockbridge. Then, the tribe headed to Indiana's White River Valley, where land it had been promised turned out to already be occupied by white families.

1822: The tribe finally thought it had found a new base, at Lake Winnebago in Wisconsin, a settlement it also renamed Stockbridge, but after losing that land, most of the members moved to their current home within the Menominee Nation in northern Wisconsin, where the Stockbridge-Munsee Mohican Nation was formed by treaty in 1856.

Today: There are about 1,500 members in the federally recognized tribe of blended Mohican and Munsee natives, who are both Algonquians. They are governed by a seven-member Tribal Council elected by the community on a 25,000-acre reservation in the towns of Bartelme and Red Springs, Wis. The tribe operates the North Star Mohican Resort and Casino in Bowler, Shawano County.

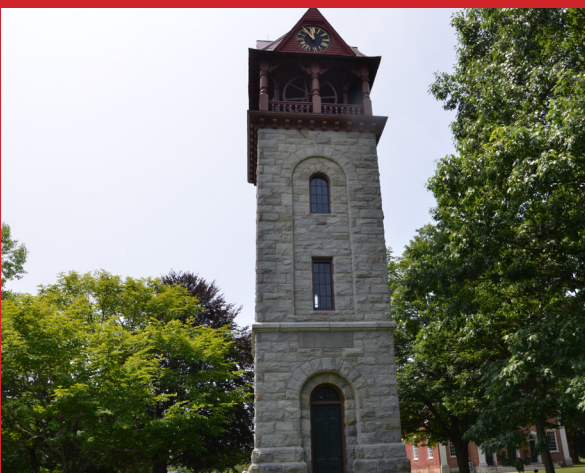
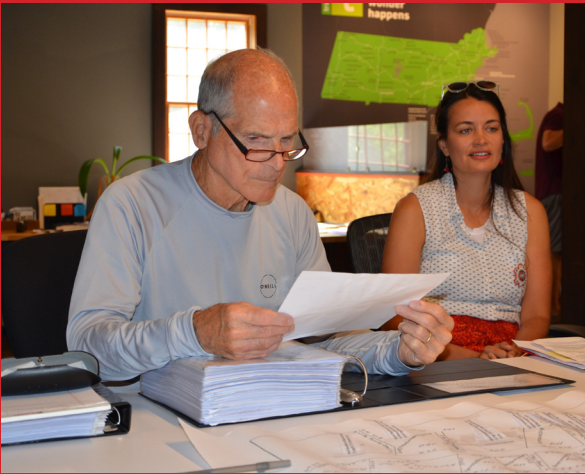
Sources: Bonney Hartley, tribal historic preservation officer; Rick Wilcox, local historian.

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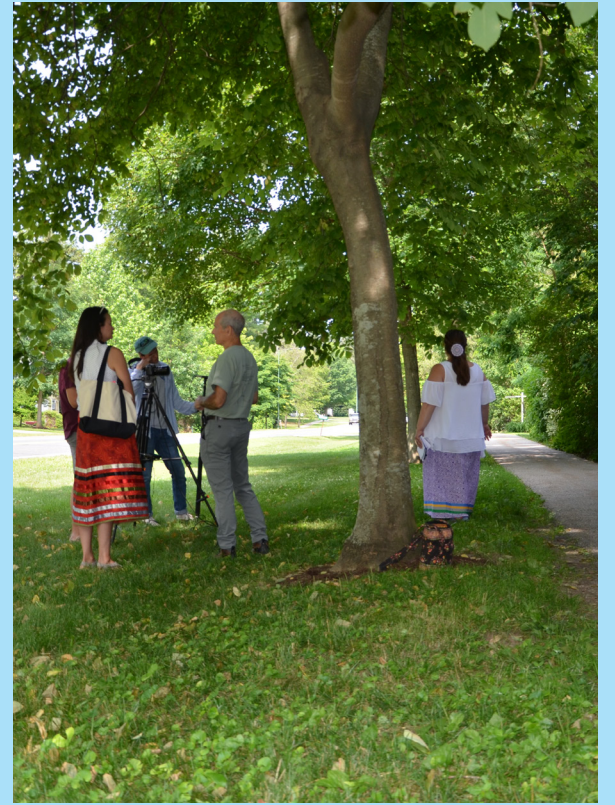


Members of the Wisconsin-based Stockbridge-Munsee Community Band of Mohican Indians periodically return to Stockbridge to reconnect with their ancestral homeland. The goals this year were to record narrations for an online walking-tour video project organized by Housatonic Heritage and to keep tabs on a one-week archaeological dig behind Laurel Hill. Here, they wind up their week with a walk along the Housatonic River. Photo by Ben Garver - The Berkshire Eagle

Welcome to the Mohican Homeland



Video Taping the Mohican Presence





Applications Due
September 30, 2019
Apply Now for 6th Year
of First Nations' Native
Agriculture & Food Systems
College Scholarships

LONGMONT, Colorado (August 1, 2019) – First Nations Development Institute (**First Nations**) is now accepting applications for the sixth year of its **First Nations Native Agriculture and Food Systems Scholarship Program** that aims to encourage more Native American college students to enter these fields so that they can better assist their communities with these efforts.

First Nations will award 20 to 25 scholarships of \$1,000 to \$1,500 each for the 2019-2020 academic school year to Native American college students majoring in agriculture and agriculture-related fields, including but not limited to agribusiness management, agriscience technologies, agronomy, animal husbandry, aquaponics, environmental studies, fisheries and wildlife, food production and safety, food-related policy and legislation, food science and technology, horticulture, irrigation science, and sustainable agriculture or food systems.

Complete information and a link to the online application can be found at <https://www.firstnations.org/grantmaking-scholarship/>. All applications must be completed and submitted by 5 p.m. Mountain Time on **Monday, September 30, 2019**.

To be eligible, applicants must:

- Be full-time undergraduate or graduate students majoring in an agricultural-related field, or be able to demonstrate how their degree program relates to Native food systems.
- Be tribally-affiliated and able to provide documentation.
- Have a Grade Point Average (GPA) of at least 2.75.
- Demonstrate a commitment to helping his or her community reclaim local food-system control.

Applicants will be asked to complete an online application and provide other required information, including proof of tribal affiliation (i.e. enrollment card, CIB, letter from tribe, etc.), college enrollment verification form, unofficial transcript, letter of recommendation

from faculty member, and an optional photograph (headshot) for possible use in First Nations' publicity activities.

First Nations believes that reclaiming control over local food systems is an important step toward ensuring the long-lasting health and economic well-being of Native people and communities. Native food-system control has the potential to increase food production, improve health and nutrition, and eliminate food insecurity in rural and reservation-based communities, while also promoting entrepreneurship and economic development. The purpose of the Native Agriculture and Food Systems Scholarship Program is to encourage more Native American college students to enter these fields so they can better assist their communities with these efforts.

About First Nations Development Institute

For 39 years, using a three-pronged strategy of educating grassroots practitioners, advocating for systemic change, and capitalizing Indian communities, First Nations has been working to restore Native American control and culturally-compatible stewardship of the assets they own – be they land, human potential, cultural heritage or natural resources – and to establish new assets for ensuring the long-term vitality of Native American communities. First Nations serves Native American communities throughout the United States. For more information, visit www.firstnations.org.

Due September 13, 2019
First Nations Accepting
Applications for 10 Luce
Indigenous Knowledge
Fellowships of \$50,000 Each

First Nations Development Institute (**First Nations**) and The Henry Luce Foundation (**Luce**) have partnered to launch the **Luce Indigenous Knowledge Fellowship**. The fellowship is a 12-month, self-directed enrichment program designed to support the growth, development, knowledge and networks of Indigenous knowledge holders and knowledge makers.

First Nations is now accepting applications for the inaugural year of the program. In 2020, First Nations will award 10

NOTICE TO DESCENDANTS

Purchased/Referred Care Service Funding has nearly been exhausted for the 2019 Fiscal year. As announced in the past, Purchased/Referred Care funds, which are federal funds used to pay for medical services that cannot be provided at the Stockbridge-Munsee Health & Wellness Center, are limited. PRC funds usually deplete within the first half of each fiscal year, then funding is provided by the tribe using Tribally Funded Referral Service funds.

The date for the transfer of funds was **June 1st, 2019**, all referrals made for after this date will follow the TFRS rules. If you have any questions, please call the PRC staff at 715-793-4144.

Enrolled, first generation and second-generation descendants of the Stockbridge-Munsee Tribe are eligible for PRC funds. Once these funds are exhausted the TFRS funds cover enrolled, first generation are on a priority system and second generation are no longer covered.

All first generation are now on medical priority level one, per the Stockbridge-Munsee Purchased/Referred Care Medical Priority Guidelines, priority one means Emergency, threat to life, limb, senses (diagnosis and treatment of injuries or conditions that, if left untreated, result in uncertain/potentially grave outcome.

If you have any questions, please don't hesitate to call, the Purchased/Referred Care manager, Kasha Coyhis or Health Center Director, Andrew Miller at 715-793-4144.

fellowships of \$50,000 each to outstanding Native Americans engaged in meaningful work that benefits Indigenous people and communities in either reservation and/or urban settings.

- Be engaged in the development or perpetuation of knowledge in their field.
- Be at least 18 years old.
- Be U.S. citizens.

This fellowship is intended to support Native knowledge holders and knowledge makers as they advance their work and significantly move forward their field in ways that will ultimately lead to broad, transformative impacts for Indigenous communities. It is open to both emerging and experienced leaders from a wide variety of fields, including but not limited to agriculture, food systems, youth leadership development, natural resource management, climate change, economic development, journalism, language and cultural revitalization, traditional and contemporary arts and more.

Applicants may self-apply or nominate another individual. First Nations recognizes that some individuals may not apply for this fellowship on their own. First Nations understands that some individuals might be uncomfortable identifying themselves as knowledge keepers, cultural producers, intellectual leaders, etc. within their own communities. We ask for assistance identifying those individuals, and encourage their family, friends, colleagues, co-workers and others to work with potential candidates to submit an application on their behalf.

There is one remaining informational Q&A webinar about this opportunity, and it's on **Tuesday, August 6 at 1 p.m. Mountain Time**. It's free. Register here: <https://attendee.gotowebinar.com/register/8131540897139977485>

Applicants will be asked to complete an online application and provide other required information, including three short essays, two reference letters, and a current resume/curriculum vitae. Please see the online application for more details.

Complete information and a link to the online application can be found here. All applications must be completed and submitted by 5 p.m. Mountain Daylight Time on Friday, September 13, 2019.

The Luce Indigenous Knowledge Fellowship is designed to honor and support these individual leaders as they work to further Indigenous knowledge creation, dissemination and change in Indigenous communities. This fellowship will give Native knowledge holders and knowledge makers the funding and connections necessary to maximize their potential and realize their vision for their communities. It will provide these cultural producers with the resources to match their existing knowledge, passion and drive to achieve their personal and community goals.

To be eligible, applicants must:

- Be a member of a federal- or state-recognized Native American or Alaska Native tribe or community, Native Hawaiian, or demonstrate significant and long-standing engagement with and commitment to an Indigenous community in the U.S.

national IMMUNIZATION awareness month

August is the month to raise awareness and highlight the importance of vaccinations for people of all ages.



Vaccine-preventable diseases are still a threat today. Getting vaccinated is the best protection. You have the power to protect against vaccine-preventable diseases.
GET VACCINATED TODAY!

Upcoming events and opportunities to get your kids vaccinated:

- ➔ August 15th at Bowler School 9:00 am -6:00 pm
- ➔ August 21st at the Mohican Family Center from 11:00-7:00 pm
- ➔ August 28th at Gresham School Open House from 4:30-7:30 pm



A videography crew recorded members of the Stockbridge-Munsee Community Band of Mohican Indians at various locations in Stockbridge. Here Bonney Hartley (far right), Stockbridge Munsee Tribal Historic Preservation Officer, narrates a stop at the Stockbridge Town Cemetery. Photo by Dan Bolognani

Tour continued from page One: Community, and local historian Rick Wilcox. They envisioned a mobile phone app with video narrations and historic mapping and imagery. In 2018, they debuted the walking tour as both a guided tour and a self-guided brochure and map. Housatonic Heritage, the nonprofit that manages the Upper Housatonic Valley NHA, approached Hartley and Wilcox to explore how their organization's resources could bolster the "Footprints of Our Ancestors" project.

It has always been central to

the project that the walking tour be shaped and narrated by members of the Stockbridge-Munsee Community speaking for themselves. With approval by the Stockbridge-Munsee Community's Tribal Council, Housatonic Heritage coordinated with the Mohican Tribal Historic Preservation Office in New York and with local partners to plan the next phase. In July 2019, seven enrolled tribal members traveled to Stockbridge to film the narrations with a professional film crew. At each of the eleven stops on the tour, Stockbridge-Munsee members narrated the history



Health

NATIONAL BREASTFEEDING MONTH

August helps promote, recognize and support breastfeeding nationwide. Let's support our families and community with breastfeeding!

Breastfeeding is the best source of nutrition for most infants. It can also help reduce the risk for short- and long-term health conditions for infants and mothers.

- **Benefits for infants include:** reduces the risk for asthma, obesity, Type 2 diabetes, sudden infant death syndrome (SIDS, and GI infections.
- **Benefits for mother include:** reduces the risk for high blood pressure, Type 2 diabetes, ovarian cancer, and breast cancer.



Why it Matters

Mothers, family, and infants need the support for breastfeeding. Most mothers want to breastfeed but stop early due to a lack of ongoing support.

Stated by the CDC only 1 in 4 infants exclusively breastfed as recommended by the time they are 6 months old.

Breastfeeding is an investment in health, not just a

"Given the importance of breastfeeding on the health of mothers and children, it is critical that we take action to support breastfeeding. Only through the support of family, communities, clinicians, healthcare systems, and employers will we be able to make breastfeeding the easy choice."

Dr. Jerome M. Adams, U.S. Surgeon General

If you have any questions about breastfeeding, breast milk storage, "milk banks", or how to support our tribal clinic has five breastfeeding counselors.

Judy: 715-793-5060 Anita: 715-793-3018
 Briah: 715-793-5018 Casey: 715-793-5006
 Courtney: 715-793-5013

associated with the location. They also recorded their personal reflections on their ancestral homeland and the connections it provided to their ancestors.

It has always been central to the project that the walking tour be shaped and narrated by members of the Stockbridge-Munsee Community speaking for themselves. With approval by the Stockbridge-Munsee Community's Tribal Council, Housatonic Heritage coordinated with the Mohican Tribal Historic Preservation Office in New York and with local partners to plan the next phase. In July 2019, seven enrolled tribal members traveled to Stockbridge to film the narrations with a professional film crew. At each of the eleven stops on the tour, Stockbridge-Munsee members narrated the history associated with the location. They also recorded their personal reflections on their ancestral homeland and the connections it provided to their ancestors.

"Housatonic Heritage was an early supporter," said Bonney Hartley, Stockbridge-Munsee Tribal

Historic Preservation Officer. "They recognize the value of this project and respect the integrity that the interpretation must be tribally led. Our tribe has always cared about and returned to our homelands since being forced to leave. However, the walking tour project is very up close and personal. Direct descendants are standing on their ancestor's homesites, and interacting with the current homeowners, for example. It's led to a lot of rethinking, and reconnecting, of historic relationships for all involved."

Rather than a mobile app, Housatonic Heritage expects to launch an online portal for "Footprints of Our Ancestors" later this year. The virtual tour is part of a larger initiative by Housatonic Heritage, in coordination with the Mohican Tribal Historic Preservation Office in Troy, New York, to develop a Native American Heritage Trail throughout the region.

(Reprinted with permission of the National Parks Service at: https://www.nps.gov/articles/uhvnhn_footprints.htm)

Review cont from page Four:
and Austin E. Quinney's leadership in seeking restitution for lands seized by white governments and opposition to giving up Indian status for U.S. citizenship, both in defense of the continued political existence of the Stockbridge as a community in Wisconsin.

In his epilogue, Silverman closes with a summary:

"Throughout their existence, Brotherton and Stockbridge have forced people, including their own people, to ask the question: When does an Indian cease to be an Indian? Is there such thing as a quintessentially Indian culture? Can an Indian tribe exist without an actual tribal homeland? Is it possible to be a member of an Indian tribe without outwardly

belonging to the Indian race? And, perhaps most important of all, who decides? Brothertons and Stockbridges have argued these points with white and black outsiders and among themselves throughout their existence, because that very existence was and is at stake in the answers. Therein lies the greatest problem of race for Indians in America."

Terry L. Shepard is a First Generation Direct Descendant and we thank him for his commitment and contributions to the Community.

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