

Interpretive Panel 1: Land Acknowledgment
[Reviewed and Approved by Bonney Hartley, Historic Preservation Manager, Stockbridge-Munsee Band of Mohican Indians, 9-23-21]*

NOTE: Any substantive revisions should be resubmitted to Stockbridge-Munsee for further review! Thank you!

It is with gratitude and humility that John Burroughs Woodchuck Lodge acknowledge our location within the ancestral geography of Munsee-speaking Esopus--Indigenous People of this Land.

Even as the first Burroughs families were settling here early in the nineteenth century, the Esopus along with Mohican, Oneida, and other neighboring Native Nations were suffering colonialist injustices and violence that relegated them from their Homelands.

Today their growing Community resides in Wisconsin and is known as the Stockbridge-Munsee Band of Mohican Indians.

Stockbridge-Munsee remain connected with this site as part of their cultural area with contemporary relevance.

JBWL pay honor and respect to Stockbridge-Munsee past, present, and emergent as we commit to holding spaces inclusive and equitable for all.

We invite visitors to join us in supportive action. You may, for example,

+Learn of and from Indigenous People/s in other places you may live.

+Pay greater attention to John Burroughs Woodchuck Lodge history in relation to elevating Indigenous histories.

+Prioritize listening for Indigenous People's representing themselves, for example, in historic and contemporary "nature-writing."

+Donate to the Stockbridge-Munsee Museum. You can learn more here:
www.mohican.com

[*From Bonney Hartley, Tribal Historic Preservation Manager email 9-23-21,
Bonney.Hartley@mohican-nsn.gov :

I reviewed the land acknowledgement text and think it is good; I don't have any changes. I think it accomplishes our interests in recognizing our homelands as well as our contemporary community today and connects to our website/donation page for people to learn more.

As far as images or maps to use, I am attaching an image of the sign leading to our reservation in Wisconsin, and a map of our removals that I thought you might be able to crop and use.

Images attached:]→

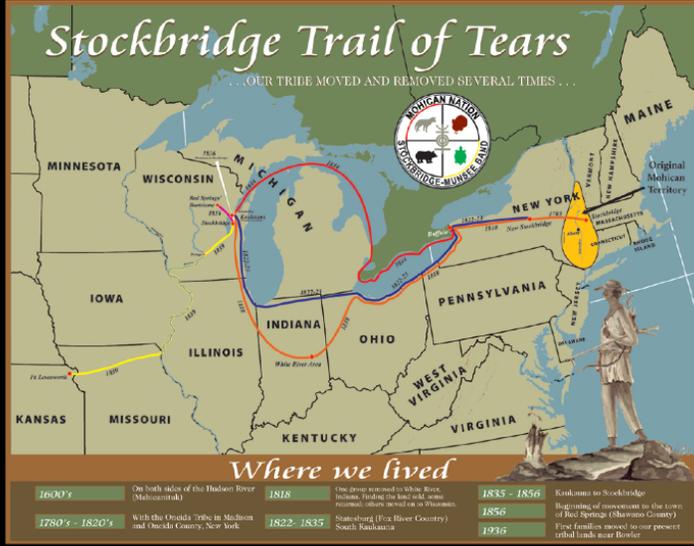


Our present reservation is a quarter tract of the time of purchase it was about to be abandoned by the harbormen as worthless. However, it again was used to our Indian needs. There is some said to be land a forest that will again in time serve into producing and several streams of good fishing water. We have some good crops here. I was very to be assured that this Indian land would be more richly, the effect upon our people would be all out of proportion to the real or sales value of the land. I can not but hope it would restore our faith that the people of these United States would have in fact as well as they really understand Indian nature" (from "Our People" - Past, Present and Future, by Daniel L. Swain, Sr., p. 2).

The Depression of the 1930's severely affected the Stockbridge-Munsee. Many Indians had sold their farms, and many others had lost their lands when they were unable to pay the taxes. Conditions worsened when the lumber companies closed their operations, leaving behind a forested and an unemployed community. The Indian Reorganization Act of 1934 enabled the Indians to secure government aid and a reservation again. In 1935 the Tribal Constitution and Bylaws of the Stockbridge-Munsee Community were approved by the Bureau of Indian Affairs, which granted 2,750 acres of land in Baraboo Township to the Indians. The Department of Agriculture purchased an additional 1,000 acres. (from "HUMAN AS THE TWENTH CENT'S MICHIGAN INDIAN CULTURE AND CULTURE CHANGE" by Ted J. Hanson, p. 47).

Whereas (the) system of allotment has proved to be primarily an instrument whereby the Stockbridge Indians were deprived of their former holdings of land, and by the wrong of great injustice, hardship and suffering upon the Stockbridge Indians as a whole, and as individuals, and whereas we say that the Stockbridge Indians suffering great want and hardship as a result of the prior Indian Office policy of allotment. Now, therefore, by the authority of the present surviving members of the Stockbridge Tribe of Indians of Wisconsin hereby, sufficient land, be conveyed to us for the establishment of a Reservation upon which we may build homes, reside, and enjoy the right to be and being which our heritage as original American citizens. (from Resolution of the Stockbridge-Munsee Indian Community, 1931).

"An agreement was made whereby the Indians' lands on the lower shore was to be sold and they were to travel into the Shawano County on a tract of land bought for them by the Government from the Reservation but paid for by Stockbridge funds. Again these Indians were compelled to give up their both shunting and comfortable log houses and move into the wilderness" (from "Real History of the Stockbridge Indians" by Carl Miller, p. 3).



"It is true, that by the Treaty of 1800, a country was purchased of the Mahoning, by the New York Indians, and that it was not far from where they then resided, but the fact of being three out of their homes, and to have to go through the severe and trying ordeal of re-establishing themselves in a new location, still their will, their and their 'Mish-moonen and yeay' - give a correct description of the country which had been set apart for us, represented its entire unsuitability, and proved to be permitted to remain where we are. We met with pecuniary relief. We then proposed to take other lands for the work on the east side of Stockbridge Lake, which was agreed to" (from the papers of John W. Quinn in WISCONSIN HISTORICAL COLLECTIONS, Vol. 15, pp. 488-9).

"Soon the whites wanted Stockbridge. To secure the Indians had made farms there, and began to improve their farms enterprise by building a sawmill and by having a job-mill, obtained over to be finished. But they were compelled to move again" (from MICHIGAN OR, A HISTORY OF THE STOCKBRIDGE NATION by J.N. Davidson, p. 30).

"A former newspaper from Stockbridge has been discovered, and it is interesting throughout the region of the wilderness of the west. It is very interesting from the West; they found many great things, but some of them being and being the Stockbridge, until they came to the Hudson River. Then they said it was interesting to this is the Mahoning and our industry. And when they saw that there was very little in that country, they returned to their home" (from STOCKBRIDGE, PAST AND PRESENT by Daniel L. Swain, p. 15).

"The gratitude of the Oneidas to the Stockbridge tribe for aid received when a powerful tribe from the west was about to destroy them was effectively manifested by the gift of a tract of land in what is now the county of Madison, New York. The question of removal was settled previously to the Revolutionary struggle, and the one rendered to independence, and the main body that returned from STOCKBRIDGE, PAST AND PRESENT by Daniel L. Swain, p. 15).

"In 1818, we got to the end of country with whites in New Stockbridge, New York, measures were arranged into the other domain (New York) the title to the land (in Indiana) it was believed, was secured. And by the time of the removal of 70 or 80 people started for a new home" (from STOCKBRIDGE, PAST AND PRESENT by Daniel L. Swain, p. 19).

"Had to take our wandering people were allowed to great disappointment. On arriving in the State of Wisconsin they learned that the U.S. Government had needed the Delaware to sell their surplus lands, and our Indian had no place to rest or settle down, so under the leadership of some Wisconsin their position occurred again on the back trail of their ancestors who had come from this direction so long ago. They spent one winter in Ohio, another in Indiana, and finally came to what is now the State of Wisconsin" (from "Real History of the Stockbridge Indians" by Carl Miller, p. 2).

"Soon on death, they turned their eyes to Green Bay. It is said that the Stockbridge had a country old tradition from the 1600's that they were (the Oneidas) to come and dwell with them. The Oneidas' wanderers in the White River country would be necessary to some to some to plant, which they could call their own. That having been secured, it is said that they would have been their coming. Thus, it is probable that with it, returned in company in which, it is said, he was at least some of the Munsee, or the Oneidas of the other name from the leadership of John McIntire came from Indiana to the Wisconsin. For the removal of 1822" (from MICHIGAN OR, A HISTORY OF THE STOCKBRIDGE NATION by J.N. Davidson, p. 22).