



SPRING CAMPOREE

WARWICK PARK

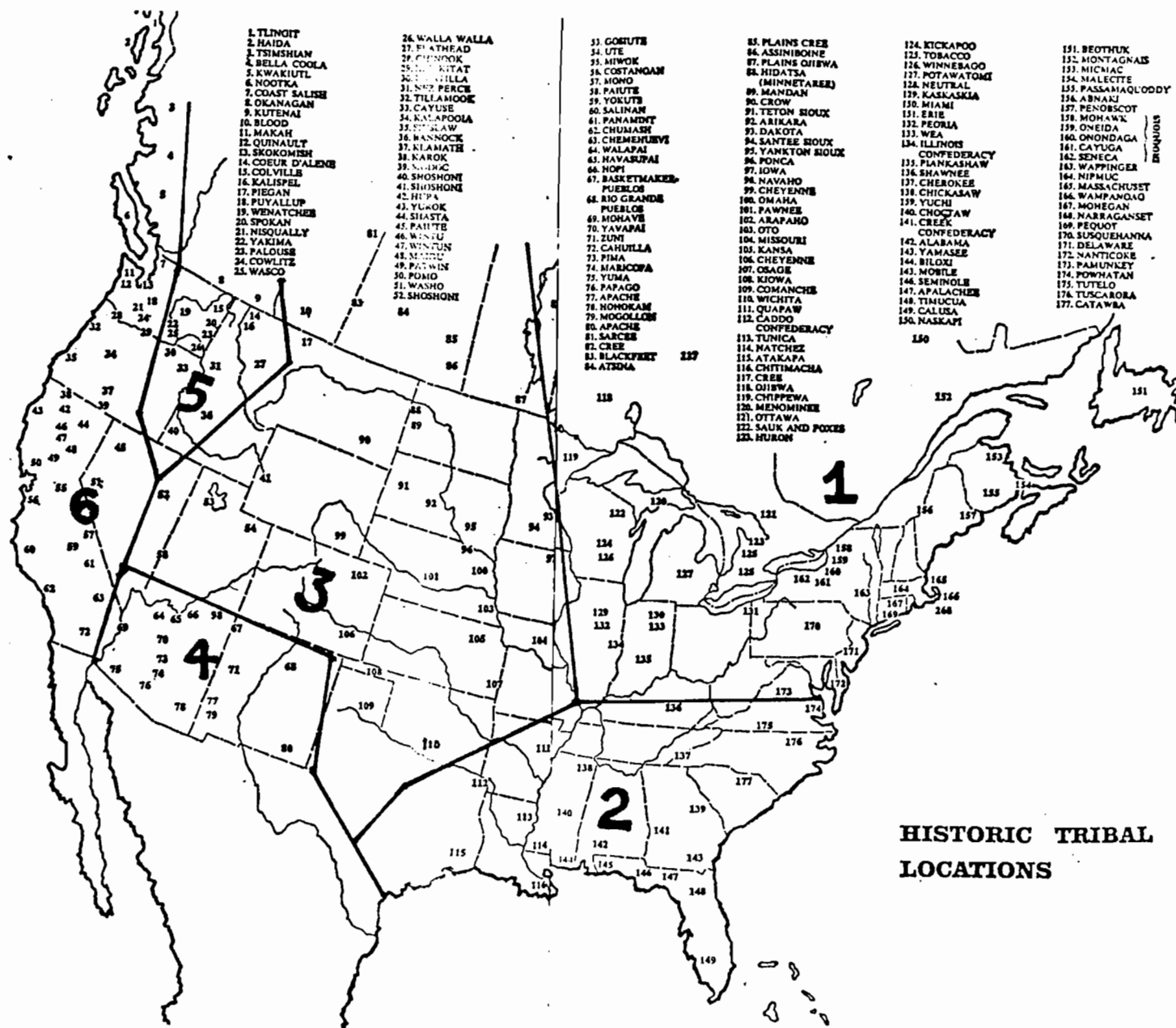
MAY 20,21, & 22,1983

INDIAN

LORE



# NORTH AMERICAN INDIANS



HISTORIC TRIBAL  
LOCATIONS

1. NORTHEAST WOODLANDS
2. SOUTHEAST WOODLANDS
3. THE PLAINS
4. THE SOUTHWEST
5. GREAT BASIN AND PLATEAU
6. CALIFORNIA AND NORTHWEST COAST

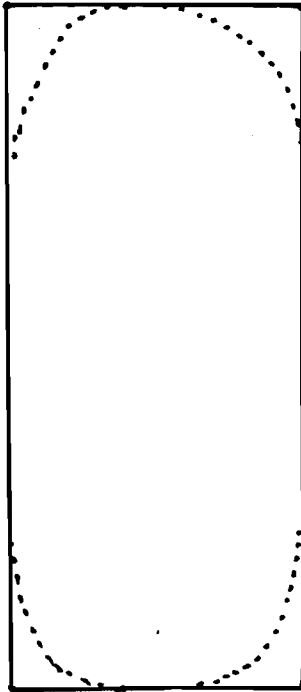
# INDIAN LORE MERIT BADGE REQUIREMENTS

1. GIVE THE HISTORY OF ONE INDIAN TRIBE, GROUP, OR NATION. THIS SHOULD BE ONE THAT LIVES OR HAS LIVED NEAR YOUR HOME. VISIT IT, IF POSSIBLE. TELL ABOUT THE FOLLOWING: DWELLINGS, FOOD PREPARATION, DRESS, RELIGIOUS BELIEFS, KIND OF LIFE, LANGUAGE, WAR, MEANS OF GETTING AROUND, WHERE THE MEMBERS, IF ANY, NOW LIVE AND HOW THEY NOW LIVE.
2. MAKE A FULL INDIAN COSTUME.
3. MAKE AN AUTHENTIC MODEL OF AN INDIAN DWELLING USED BY ANY INDIAN TRIBE, GROUP, OR NATION.
4. LEARN AND SHOW INDIAN-STYLE COOKING. COOK THREE THINGS.
5. PLAN AND TAKE PART IN AN INDIAN CAMPFIRE CEREMONY BASED ON AN INDIAN THEME.

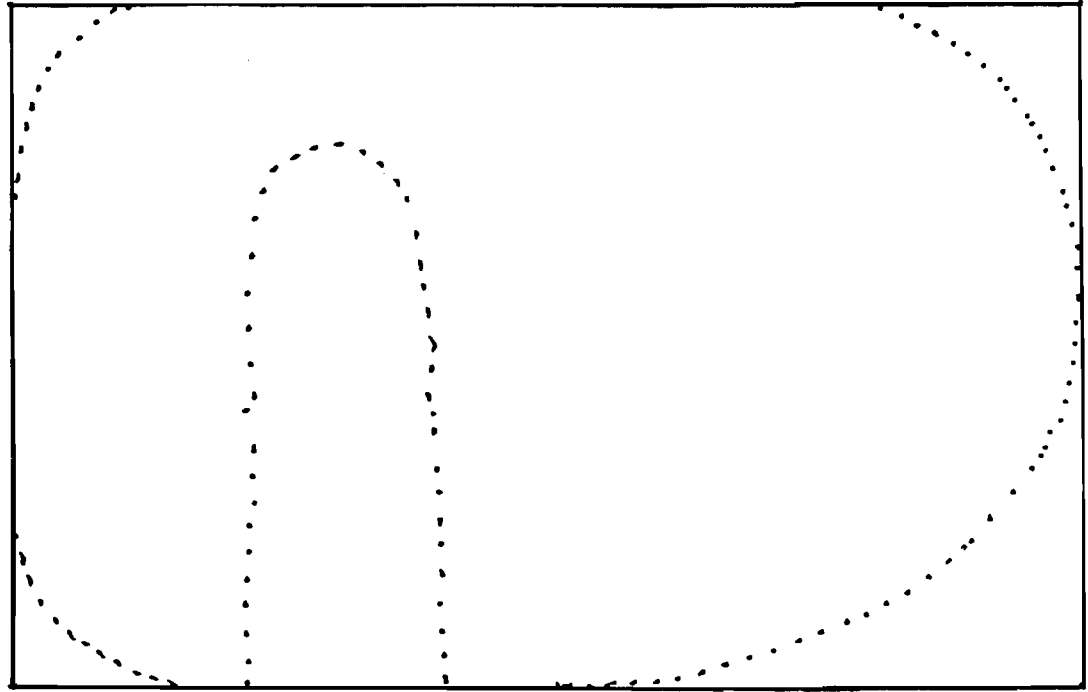
MAKE FROM WOODEN 2X4

A 2X4 MEASURES APPROXIMATELY  $1\frac{1}{2}" \times 3\frac{1}{2}"$

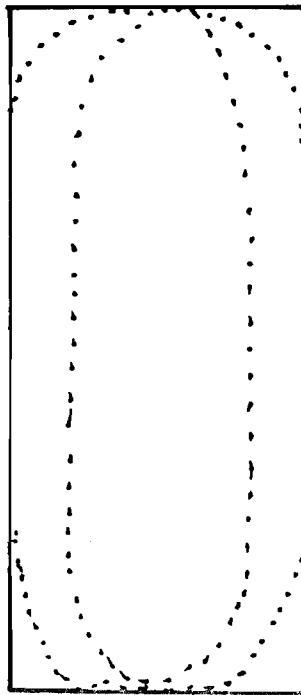
## GROOVED STONE AXES



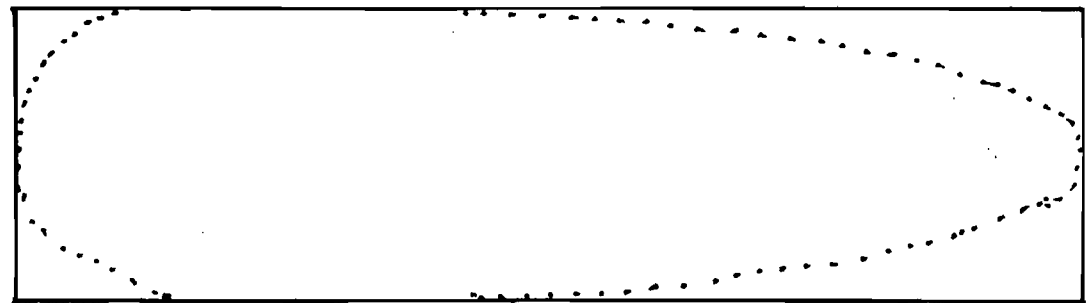
HEEL



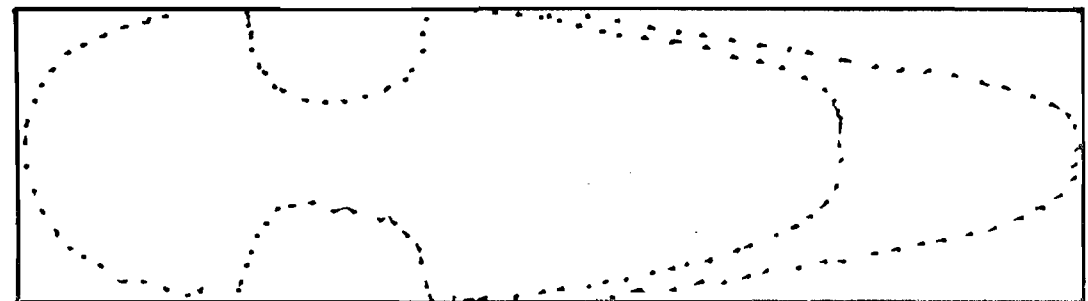
SIDE



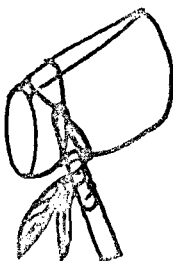
FRONT



TOP



BOTTOM



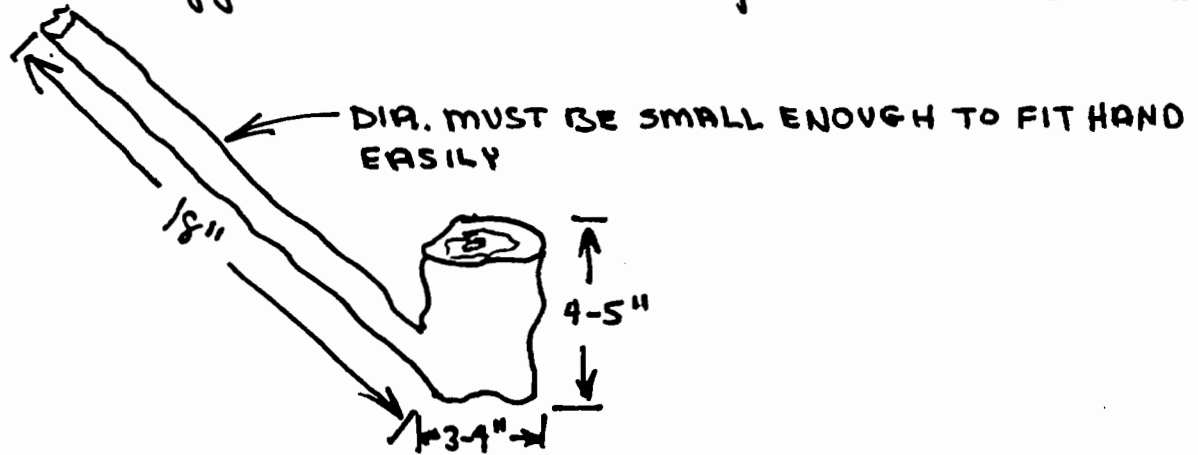
ROUGH FINISH TO LOOK LIKE CHIPPED STONE. PAINT FLAT BLACK, GREY, OR BROWN.

MAKE HANDLE BY SPLITTING  $\frac{3}{4}"$  HEATER HOSE APPROPRIATE DISTANCE. TACK HOSE IN PLACE. WRAP HEAD & HANDLE WITH RAWHIDE LACE USING X PATTERN. PUT SMALL WOODEN PLUG IN OPEN END OF HANDLE. DECORATE WITH FEATHERS OR HOWEVER WISH. HANDLE SHOULD NOT EXCEED 15" IN LENGTH, END TO END!

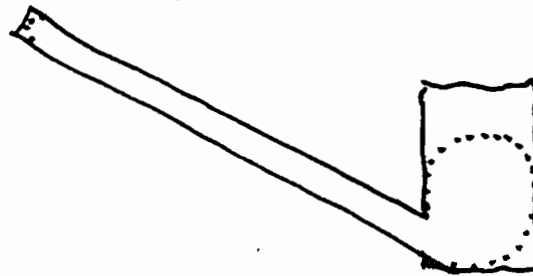
# "SKULL CRACKER"

## BALL TYPE WAR CLUB

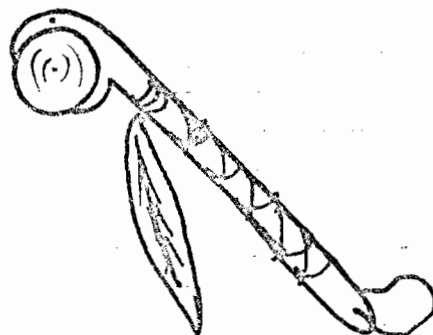
- ① Start with a downed tree. Look for two limbs which appear like the drawing. Tree must not be rotten!

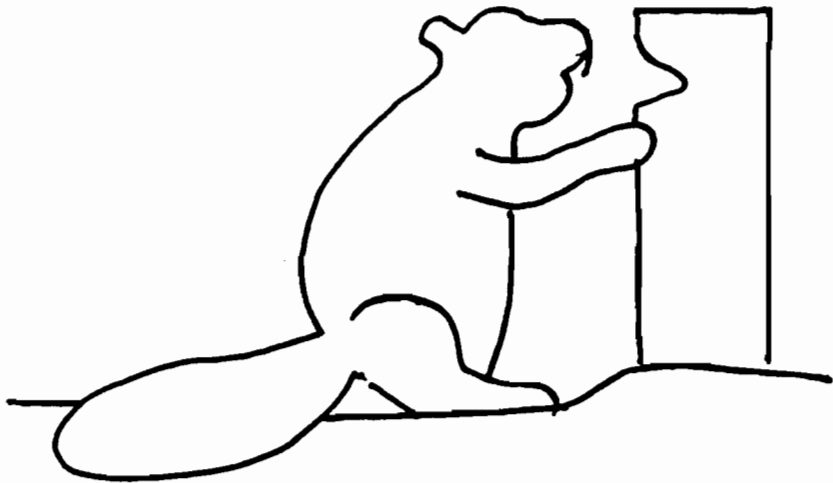


- ② Shape heavy end as shown all around to look like a ball.

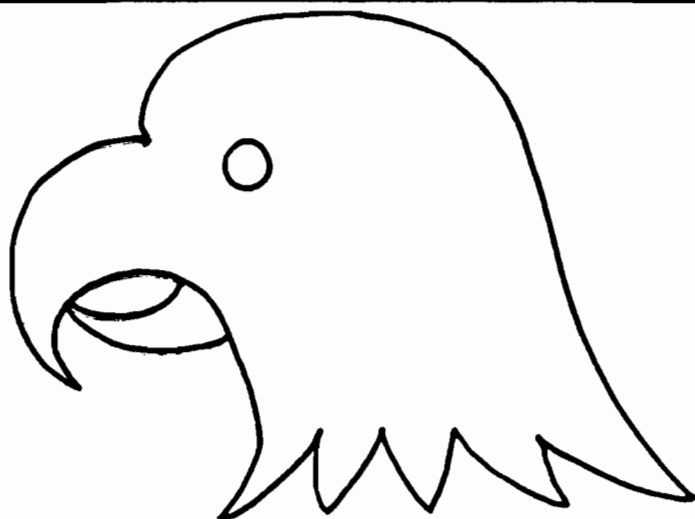


- ③ Carve designs in handle or leave some bark to give design. Paint head flat black. Decorate with rawhide and feathers

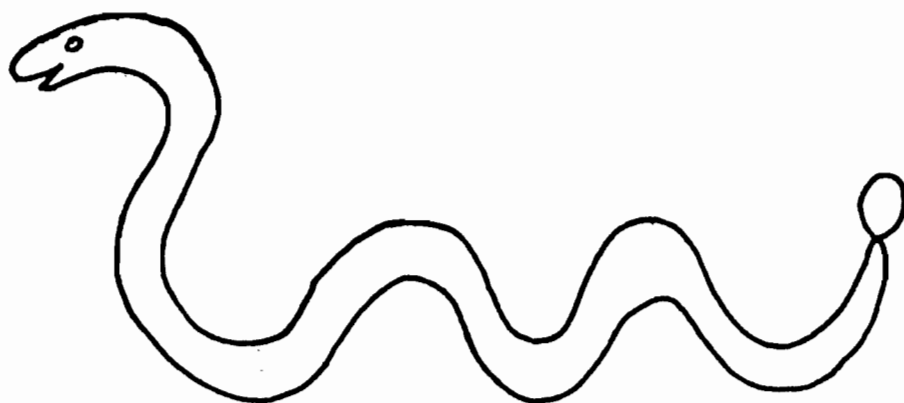




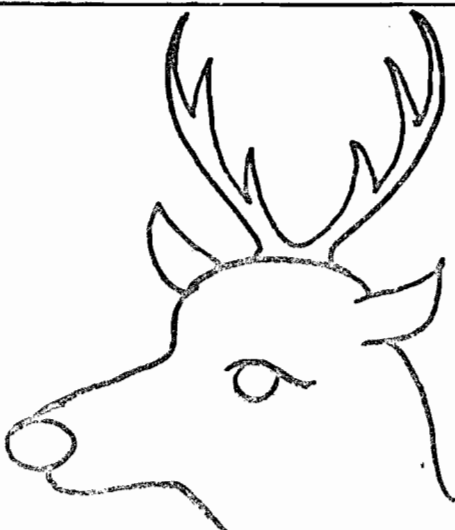
BEAVER



HAWK

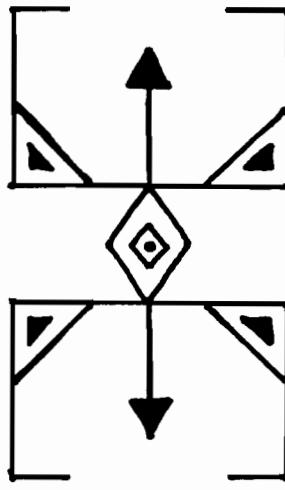
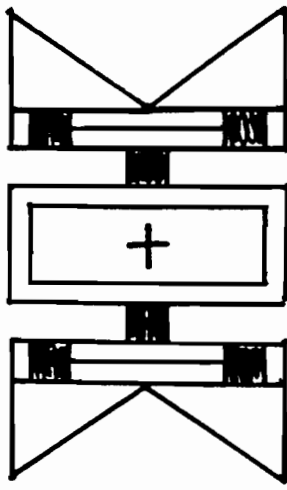
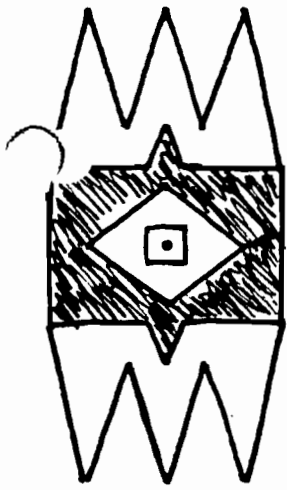


SNAKE



DEER

INCREASE PATTERN TO APPROXIMATELY 11" HIGH BY 6" WIDE FOR BREECHCLOTH



TURTLE CAN BE REPLACED

BY: WOLF

TURKEY

BEAR

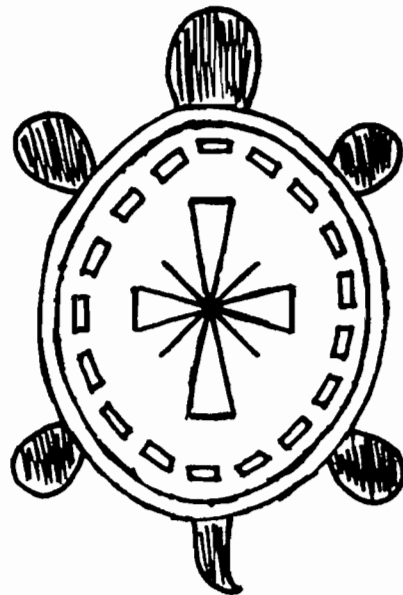
DEER

BEAVER

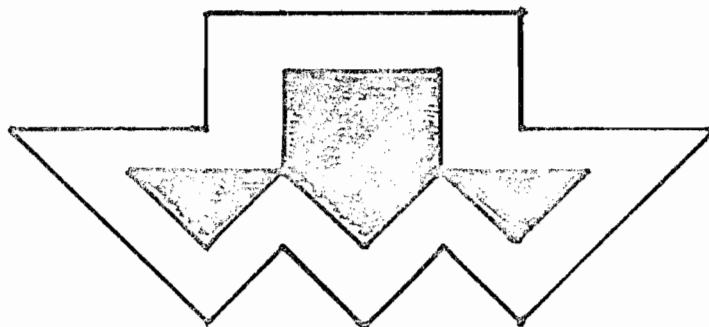
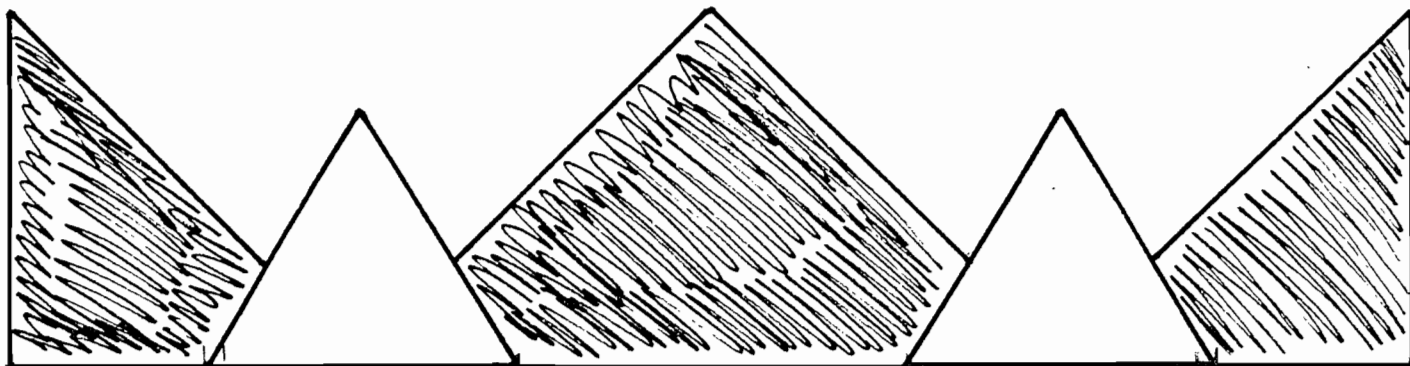
HAWK

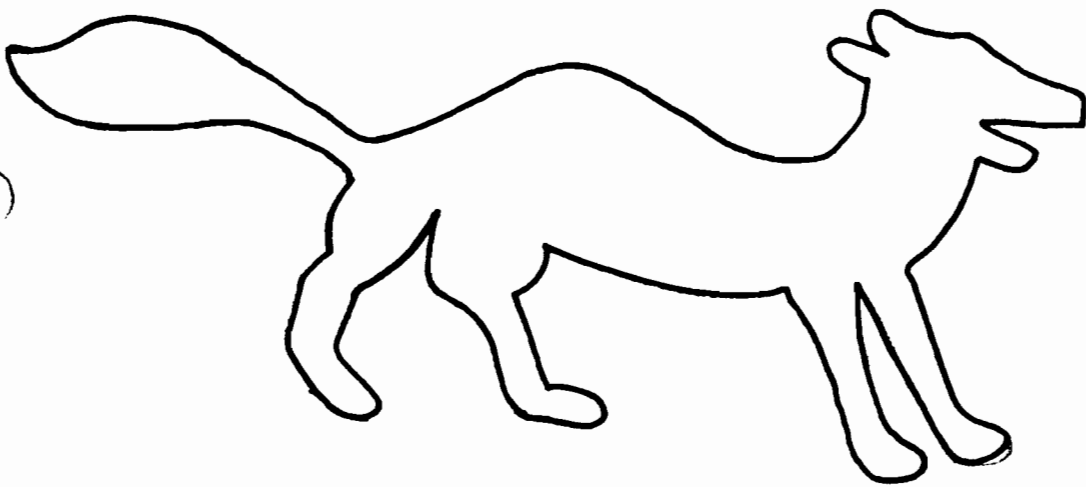
EEL

SNAKE

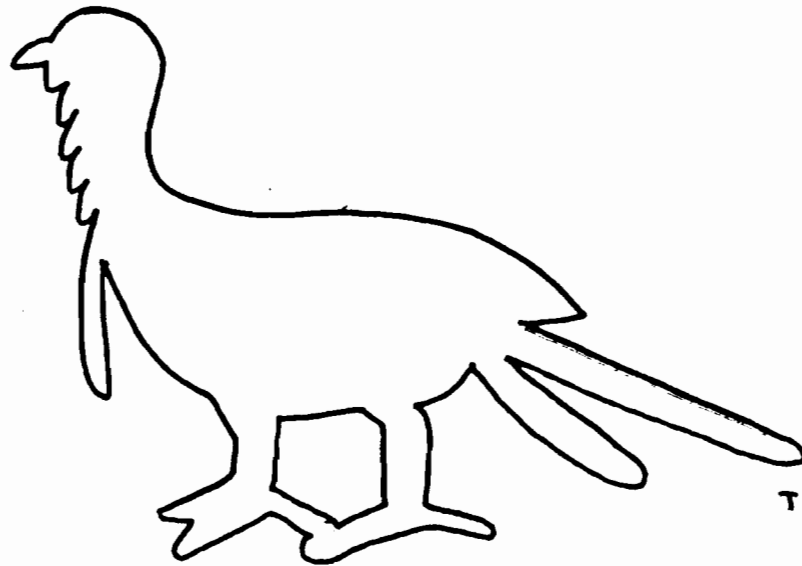


FULL SIZE PATTERN  
FOR BREECHCLOTH  
FRONT

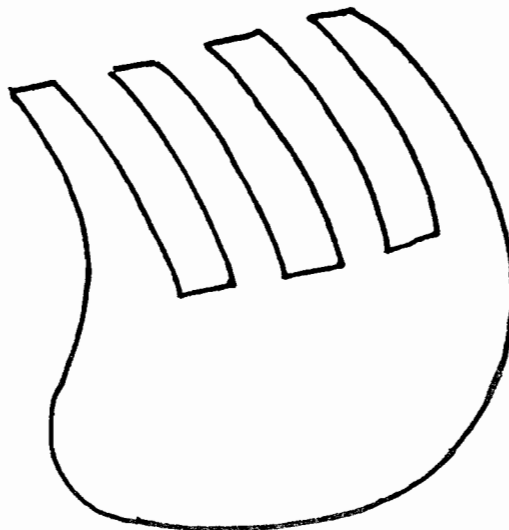




WOLF



TURKEY



BEAR



EEL

Indians of New Jersey & Pennsylvania  
by Hewchil ha Schenck Sr. © 1967

Delaware Indians

three clans : Wolf  
Turtle  
Turkey

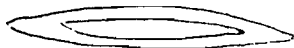
SACKAMACKER - CORN PLANTER

DUG-OUT CANOE

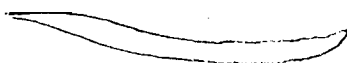
TREE TRUNK SPLIT IN HALF

FIRE BUILT INSIDE HALF TRUNK TO HOLLOW OUT

TOP



SIDE



FRONT



LARGEST CANOE FOUND INTACT 18 FEET LONG

FOOD

FISH, DRYED OYSTERS, CORN, CORN SOUP, SUCCOTASH,  
LIMA BEANS, KIDNEY BEANS, STRING BEANS, PUMPKIN,  
RICE, STRAWBERRIES, CHERRIES, CRANBERRIES,  
TEA BERRIES, GARLIC, DEER, BEARS, RABBITS,  
SQUIRRELS, ELK, BUFFALO, DUCK, EGGS, CLAMS,  
TURTLE, HONEY

## Dances

Turkey Strut

Deer Dance

Corn Dance with corn husk mask

To-To-Ton (talking to departed spirits  
turtle shell attached to legs)

Mo-CONK-KEE (dance of the dead)

Sun Dance

War Dance

SCALPING Dance

FIRE/MOON Dance

## Dress

beaver skin apron

blankets

deer or elk robes

buckskin suits

moccasins - hightop

face paint

birdstones on head (worn by the wise)

DELAWARE INDIANS SOURCE MATERIAL

Daniel G Brinton

The Lenape and their Legends  
Philadelphia 1885

Mark R. Harrington

A Preliminary Sketch of Lenape Culture  
American Anthropologist Vol. 15, No. 2 pages 208-235  
Lancaster

Albert C. Myers (Editor)

Narrative of Early Pennsylvania, Western New Jersey and  
Delaware 1630-1707  
New York

William W. Newcomb Jr.

The Culture and Acculturation of the Delaware Indians  
Univ. of Mich. Museum of Anthropology  
Anthropology Papers number 10 (1956)  
Ann Arbor

Frank G. Speck

A Study of the Delaware Indian Big House Ceremony  
Publication of the Pennsylvania Historical Commission  
Vol. 2 Harrisburg 1931

Red Men on the Brandywine

Hombleton Company  
Wilmington 1953

John Witthoft  
Smoothed-base Projectile Points from  
Eastern Pennsylvania  
Pennsylvania Archaeologist  
Vol. 16, No 4 pages 123-130  
Harrisburg 1946

IN STOCK  
↓  
Grey Owl Indian Craft Co., Inc.  
113-15 Springfield Blvd.  
P.O. Box 507  
Queens Village, N.Y. 11429  
↓

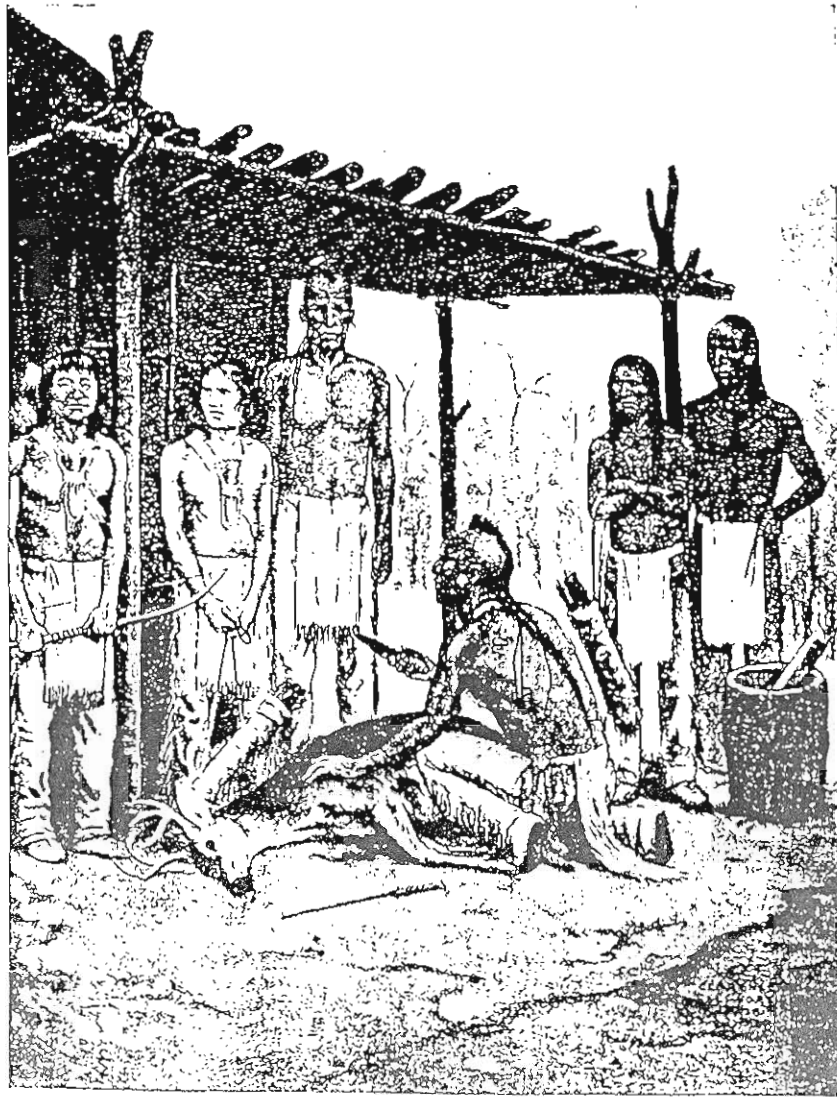
William Penn's own Account of the  
Lenni Lenape or Delaware Indians  
A. Myers \$4.95  
↓

Indians of the Woodlands  
Hyde \$7.95  
↓

Delaware's Buried Past  
Weslager \$2.95  
↓

The Delaware Indians  
Bleeker \$8.75

# DELAWARES



NOTE: CHEST TATTOOS

KNIFE HANGING FROM NECK

# DELAWARE



A SMALL HOLE IS FIRST MADE IN THE GROUND AND LINED WITH GRASS.



THE POT IS STARTED BY PRESSING THE THUMBS IN A LUMP OF THE CLAY AND WORKING IT TO THE SHAPE OF A CUP INSIDE THE HOLE.



A ROPE OF CLAY IS MADE BY ROLLING A LUMP OF CLAY IN THE TWO HANDS AND THIS IS APPLIED TO THE OUTSIDE OF THE CUP IN THE FORM OF A RIBBON.



THE CLAY IS APPLIED IN SUCCESSIVE COILS IN THIS MANNER UNTIL SUFFICIENT HEIGHT HAS BEEN ATTAINED. AFTER WHICH THE COILS ARE APPLIED TO THE INSIDE TO TAPER IN THE POT TOWARD THE TOP.



A SMOOTH PEBBLE IS THEN USED WITH WATER TO SMOOTH THE POT INSIDE AND OUT.



APPLYING THE COIL



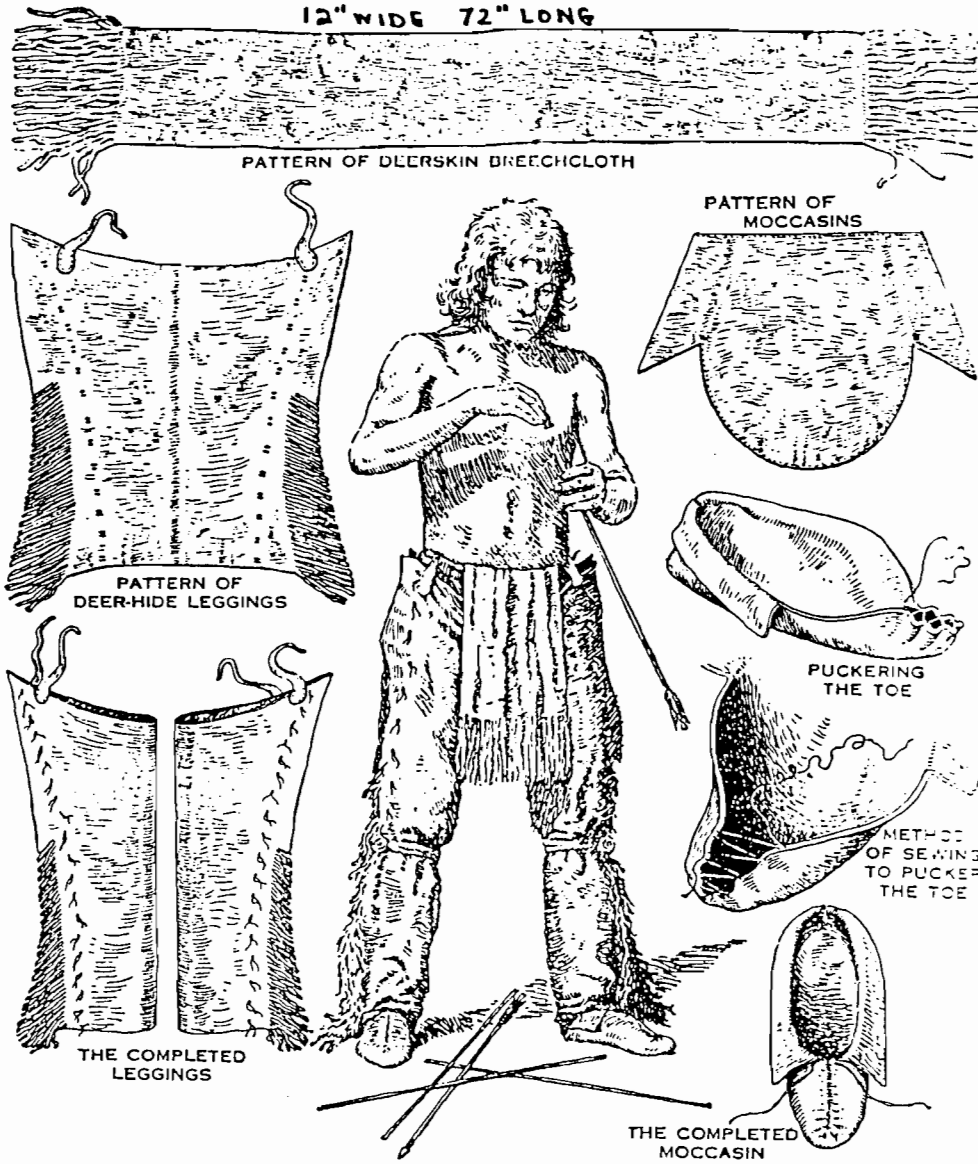
DRY, ROTTEN WOOD IS STACKED IN AND AROUND THE POT AND THEN SET AFIRE.

AFTER THE POT HAS BEEN COMPLETED, IT IS DRIED FOR A WEEK OR TEN DAYS. THEN GIVEN A PRELIMINARY HEATING THROUGH, WHICH PREPARES IT FOR THE FINAL FIRING.

FOR THE FINAL FIRING THE POT IS SET UP ON SOME PEBBLES IN AN INVERTED POSITION AND DRY, ROTTEN WOOD PLACED INSIDE AND OUTSIDE AND IGNITED. THIS BURNS WITH GREAT HEAT AND LITTLE SMOKE UNTIL IT IS ALL CONSUMED. THE ASHES ARE RAKED ASIDE AND THE POT REMOVED. IT IS NOW INSPECTED AND IS READY FOR USE.

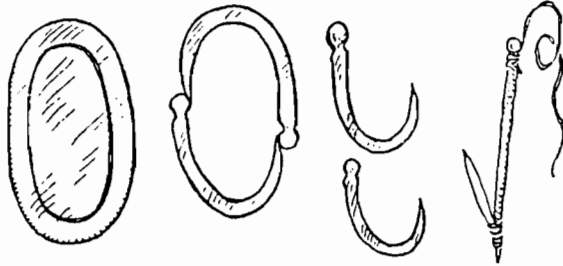
## MAKING A CLAY POT

# DELAWARE

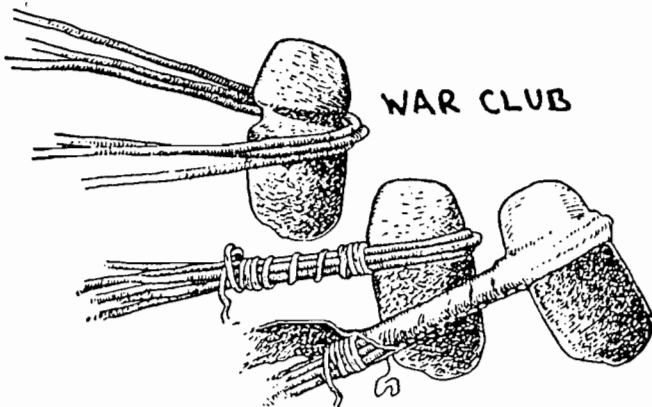


# DELAWARES

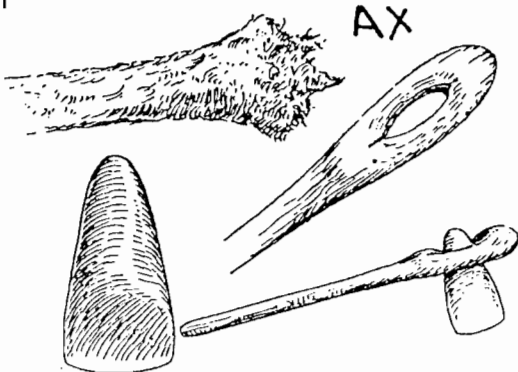
HOE



FISH HOOKS

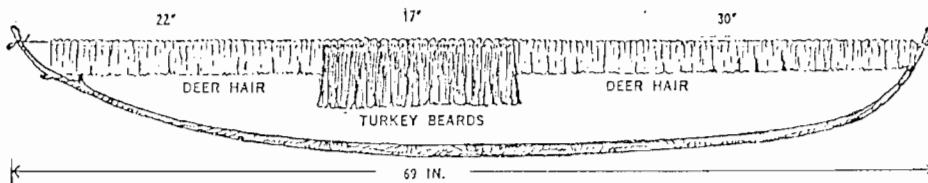
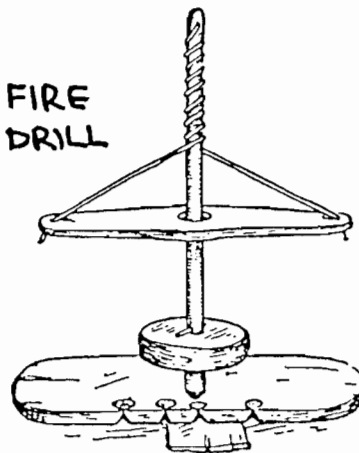


WAR CLUB



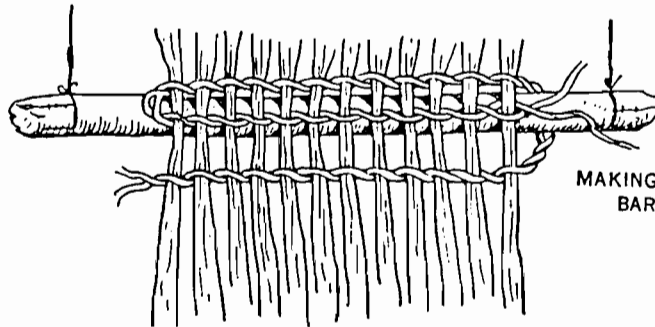
AX

FIRE  
DRILL



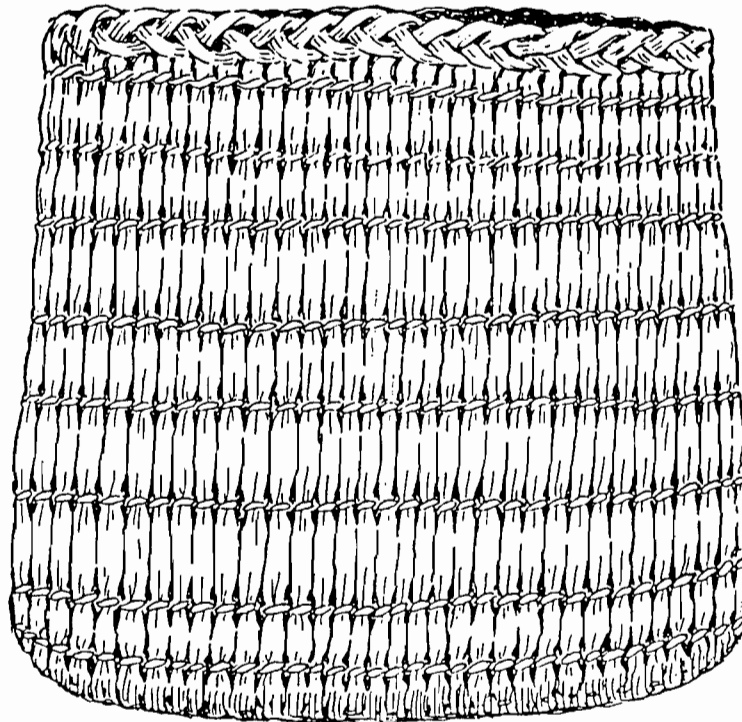
BOW

# DELAWARES



MAKING A WOVEN  
BARK BAG

SEVERAL STRANDS OF THE INNER BARK OF BASSWOOD OR CEDAR ARE DRAPED OVER A SUSPENDED STICK TO FORM THE BOTTOM OF THE BAG. NOW TWO THIN STRANDS OF CORD MADE OF BARK OR OTHER MATERIAL ARE TWISTED ONCE AROUND EACH STRAND OF THE BASSWOOD BARK. THEN AT THE END TURNED AND THE WEAVING REVERSED. WHEN THE END IS REACHED, THE WEAVING IS CONTINUED UNDER THE STICK ROUND AND ROUND UNTIL THE BAG IS DEEP ENOUGH.



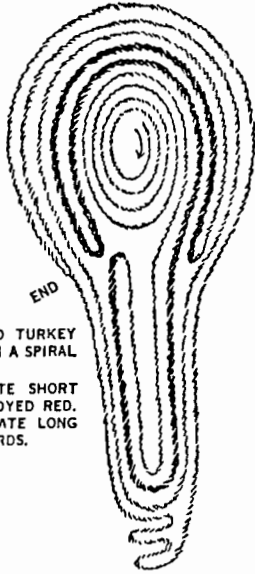
THIS SHOWS A FINISHED BAG. THE LOOSE ENDS AT THE MOUTH OF THE BAG ARE BRAIDED TOGETHER IN MUCH THE SAME WAY AS CORNHUSKS ARE BRAIDED INTO A LONG ROPE FOR CORNHUSK MAT MAKING.

MAKING A BARK BAG

# DELAWARES

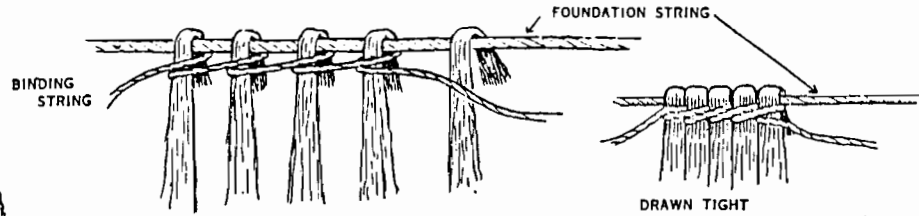


WEARING THE ROACH



THE DEER HAIR AND TURKEY BEARDS ARE SEWN IN A SPIRAL PATTERN. LIGHT LINES DENOTE SHORT WHITE DEER HAIR DYED RED. HEAVY LINES INDICATE LONG BLACK TURKEY BEARDS.

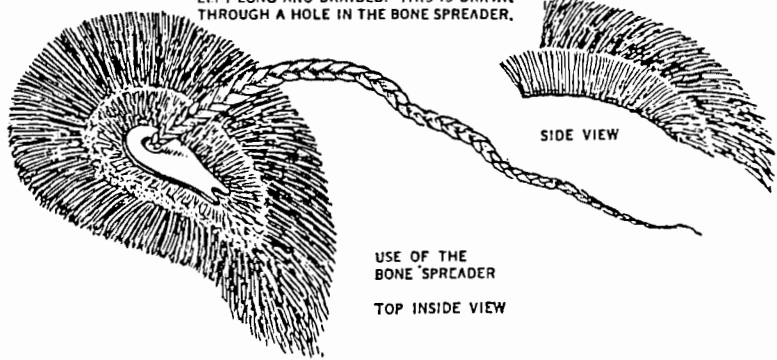
END



A STRAND OF HAIR ON THE HEAD IS LEFT LONG AND BRAIDED. THIS IS DRAWN THROUGH A HOLE IN THE BONE SPREADER.



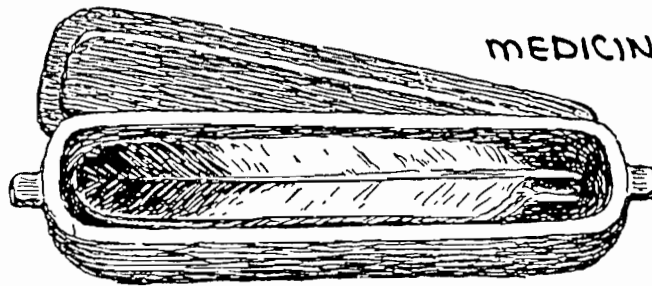
BONE SPREADER



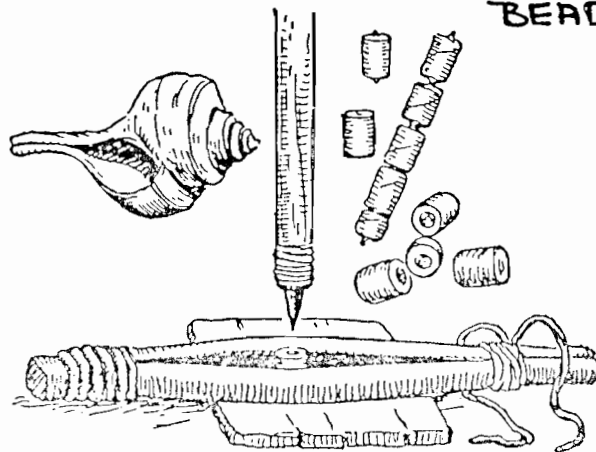
USE OF THE BONE SPREADER

TOP INSIDE VIEW

MAKING A CREST OR ROACH



MEDICINE BOX



BEAD MAKER

# DELAWARES



LENAPE WOMAN'S DEERSKIN SKIRT WITH QUILL-WORK BORDER

RIGHT, WOMAN'S DEERSKIN BELT



DETAIL OF THE METHOD OF QUILL WORKING



HAIR ORNAMENT OF SLATE

WHITE-DEER'S COSTUME



PATTERN OF MOCCASIN



PUCKERING THE TOE



FINISHED MOCCASIN SEAM COVERED WITH QUILL WORK

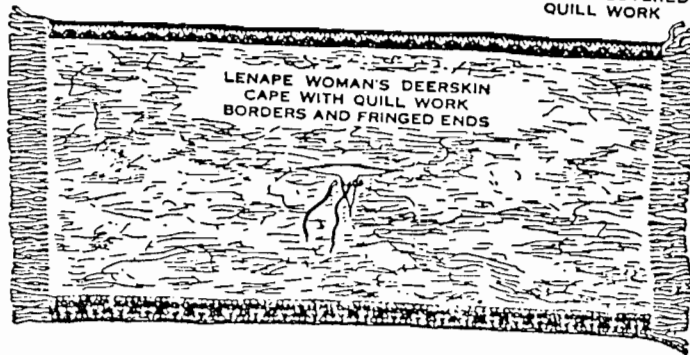


WOMAN'S DEERSKIN LEGGINGS WITH QUILL WORK

LEFT, DEERSKIN GARTER

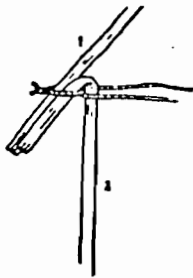


DEERSKIN HAIR RIBBON

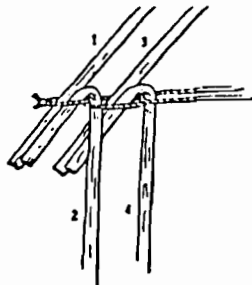


LENAPE WOMAN'S DEERSKIN CAPE WITH QUILL WORK BORDERS AND FRINGED ENDS

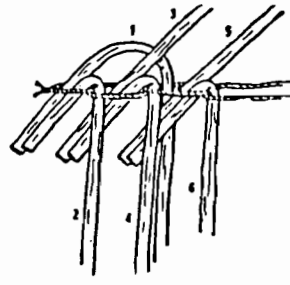
# DELAWARES



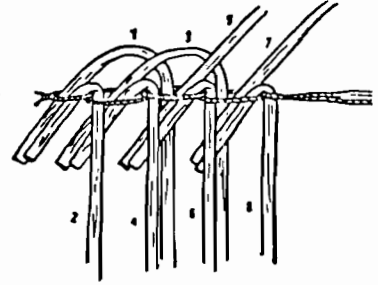
THE FOUNDATION STRINGS ARE LOOPED OVER A PEG AT LEFT AND STRETCHED TO THE RIGHT IN FRONT OF A POLE OR A SMALL LOG (SEE LOWER SKETCH) AND FASTENED LOOSELY TO ANOTHER PEG. THE REEDS OR RUSHES, KEPT WET BY SPRINKLING, ARE APPLIED IN PAIRS FROM THE TOP.



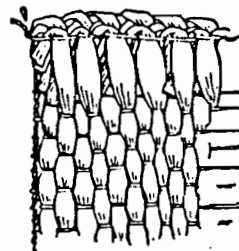
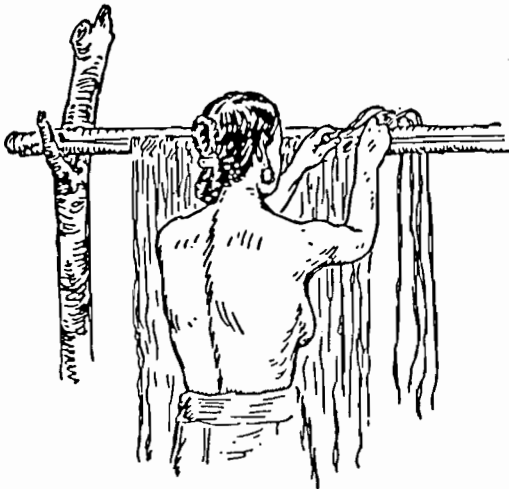
THE FIRST PAIR IS PLACED BETWEEN THE FOUNDATION STRINGS. THEN THE STRINGS ARE GIVEN A HALF TWIST AND THE FRONT OR RIGHT-HAND RUSH IS BENT DOWN BETWEEN THE STRINGS. TWO MORE RUSH ENDS ARE APPLIED AND THE STRINGS GIVEN A HALF TWIST BACK AGAIN.



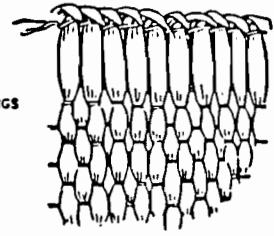
HOWEVER, THE NEXT TIME, RUSH No. 1 IS BENT DOWN BETWEEN THE STRINGS BEFORE APPLYING THE NEXT TWO RUSH ENDS, AND THEY ARE APPLIED BETWEEN THE TWO DOWN-HANGING RUSHES Nos. 1 and 4.



THIS IS CONTINUED TO THE END OF THE FOUNDATION STRING OR FOR AS LONG AS THE LENGTH OF THE MAT. THE DRAWING DOES NOT SHOW THE FOUNDATION STRINGS DRAWN TIGHTLY, WHICH OF COURSE WOULD BE THE CASE IN THE FINISHED MAT. NEXT, THE WARP STRINGS ARE WOVEN IN AND THE MAT IS COMPLETED.



THIS DRAWING SHOWS THE WRONG OR WORKING SIDE OF A SECTION OF A FINISHED RUSH MAT AS MADE BY THE LENAPE INDIANS.



THIS DRAWING SHOWS THE RIGHT SIDE OF A SECTION OF A RUSH MAT AS MADE BY THE LENAPE INDIANS.

DETAIL OF A LENAPE RUSH MAT



## LENNI LENAPE.

(Indian name of Delaware Indians, meaning "Men of Men.")

While the blood of proud ancestors  
Still courses in the vein,  
And our souls glow with ambition,  
Our position to regain  
That in wealth and honor equalled,  
Once our people standing, when  
All the tribes and nations knew them  
By the title "Men of Men."

Still we feel our nation's weakness,  
As we see the great array  
Of the grasping, surging numbers  
Stand defiant in our way,  
With designs of every manner,  
Some e'en posing as a friend.  
Oh! my people, we must rally  
For the title "Men of Men."

It is said of our ancestors,  
Who were warriors brave and true,  
(As our record keepers tell it  
I relate it now to you),  
That in strife and battle always  
Each would on himself depend,  
While they always stood together—  
Thus the title "Men of Men."

And from youth they were in training,  
Eager, faithful each to learn,  
All the arts of craft and warfare,  
That a title each might earn.  
So today in bloodless battle  
The strife is raging fierce as then,  
And each should train his mind and muscle,  
To keep the title "Men of Men."

You have often heard it spoken,  
Fifty men with hearts all true  
Can repel a host of foemen,  
If they only dare to do.  
So if now we stand together,  
As our rights we do defend,  
Then the world in speaking of us  
Still will call us "Men of Men."





GRASS



CROW



LONG NIGHT



HUNTING



MOON, ALSO MEANS ONE MONTH



FALLING LEAF



BEAVER



FALLING SNOW MOON - JAN



HUNGRY MOON - FEB



CROW MOON - MAR



GRASS MOON - APR



PLANTING MOON - MAY



ROSE MOON - JUN



HOT MOON - JUL



THUNDER MOON - AUG



HUNTING MOON - SEP



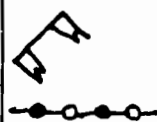
FALLING LEAF MOON - OCT



BEAVER MOON - NOV



LONG NIGHT MOON - DEC



DANCE

NIGHT + DAY, PASSAGE OF TIME



BUFFALO



LIGHTNING



LIGHTNING SNAKE, ALSO SWIFTNESS



GOOD LUCK



BIRD



TRAIL TO HAPPINESS



DEER TRACK, ALSO GOOD OMEN



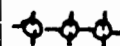
HUNGRY



BEAR TRACK, ALSO GOOD OMEN



DISCOVER, FIND



THREE YEARS (1 YEAR IS ☉)



SOCIAL



COUNCIL



HEADRESS, ALSO CEREMONIAL DANCE



CACTUS FLOWER, ALSO COURTSHIP + OR LOVE



RATTLESNAKE, ALSO STRONG WILLED



DEEP



LEFT TRAIL



RIGHT TRAIL



PEACE PIPE



CANOE



FACE



TOMAHAWK



HOT MOON, MEANS HOT MONTH



FALLING SNOW



BAD



HORSE, ALSO JOURNEY OR TRAVEL



HORSES



THUNDERBIRD, ALSO HAPPINESS



CROSSING PATH



TRADE



THUNDER



GILO-MONSTER, ALSO DESERT



SNAKE, ALSO WISDOM



WOLF



WAMPUM OR MONEY



POWER



KNIFE



MOUNTAIN



MOUNTAIN, ALSO ABUNDANCE



MOUNTAIN RANGE



THUNDERBIRD TRACK, ALSO BRIGHT PROSPECT



FOUR CORNERS OF THE WORLD



STRONG



GREAT SPIRIT, GOD



WARDING OFF EVIL SPIRITS



LASSO, ALSO CATCHING



WAR



SICK



FISH



FENCES, ALSO GUARDING GOOD LUCK



ENCLOSURE FOR CEREMONIAL DANCES



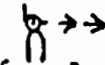
MEDICINE MAN EYE, ALSO WISE



EAT



TALK



LOOK OR SEE



HEAR



COME



CRY



WALK



COUGH



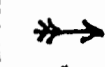
COWARD



HIDE



HUNT



SINGLE ARROW, ALSO PROTECTION



ARROW HEAD, ALSO ALERTNESS



HIT



ONE DAY



RIVER



CANYON



WIND



STORM



RAIN, ALSO PLENTIFUL CROPS



RAIN CLOUDS, ALSO GOOD PROSPECTS



SNOW



FIGHT



TREE





























MANY

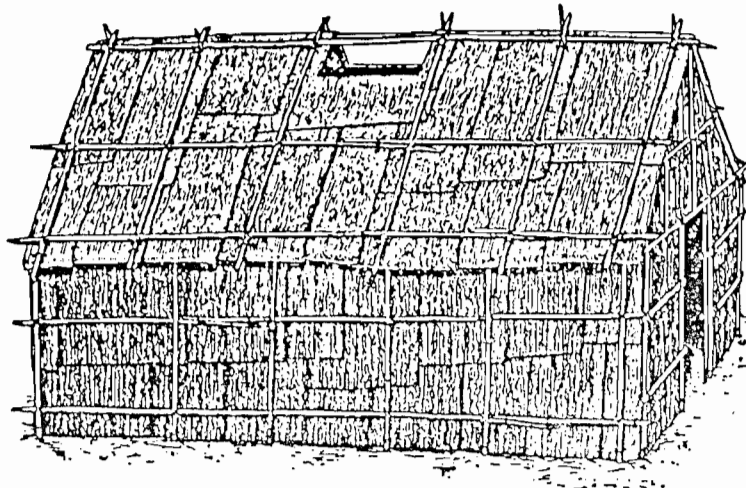
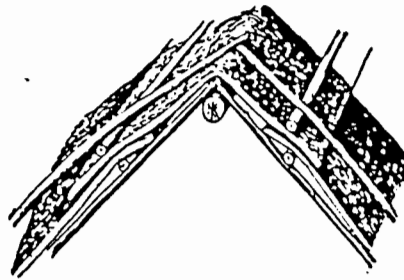
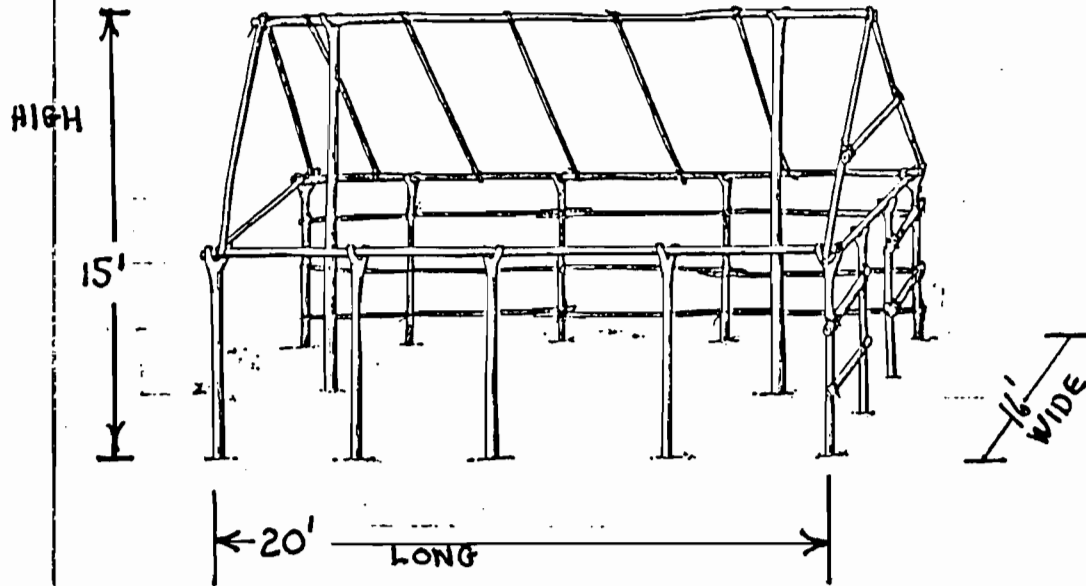


DEATH, DEAD

# NORTH AMERICAN INDIAN, PICTURE WRITING

	MAN - HUMAN LIFE
	GIRL
	BOY
	PRINCESS
	EAGLE FEATHERS, ALSO MEANS CHIEF
	FOUR AGES - INFANCY, YOUTH, MIDDLE AGE, AND OLD AGE
	BIG CHIEF
	TRIBE
	SOLDIER
	ETERNAL LIFE
	OLD PERSON
	RUNNING WATER, ALSO CONSTANT LIFE
	TEPEE, ALSO TEMPORARY HOUSE
	HOGAN, ALSO PERMANENT HOME
	HOUSE OF WATER
	CAMP
	HOUSE
	CAMPFIRE
	MORNING
	NOON
	EVENING
	SUN, ALSO HAPPINESS
	SUN RAYS, ALSO CONSTANCY
	MORNING STAR, ALSO GUIDANCE
	NIGHT
	WISE

# DELAWARES



Eastern Algonquian Tribes total 11

ABNAKI  
MAHICAN  
MASSACHUSET  
PENOBSCOT  
NARRAGANSET  
WAPPINGER  
PEQUOT  
MONTAUK  
DELAWARE  
PONHATAN  
NASKAPI

Delaware Tribe

## Northeastern Woodlands

Total of 43 different tribes

NASKAPI	SENECA
CREE	CAYUGA
BEOTHUK	MASSACHUSET
MONTAGNAIS	WAPPINGER
OJIBWA	NIPMUC
MICMAC	WAMPANOAG
CHIPPEWA	KASKASKIA
MALECITE	MIAMI
PASSAMAQUODDY	ERIE
MENOMINEE	MOHEGAN
ABNAKI	NARRAGANSET
SAUK & FOXES	PEQUOT
OTTAWA	PEORIA
PENOBSCOT	WEA
KICKAPOO	SUSQUEHANNA
HURON	ILLINOIS
MOHAWK	DELAWARE
WINNEBAGO	PIANKASHAW
TOBACCO	NANTICOKE
ONEIDA	PAMUNKEY
POTAWATOMI	
NEUTRAL	
ONONDAGA	

# DELAWARE HISTORY

The great Delaware confederacy—made up of large divisions—occupied an extensive territory in New Jersey, eastern Pennsylvania, and vicinity. Hollanders of the Dutch West India Company and Swedish colonists sent out by the New Sweden Company were the first Europeans to establish themselves in the Delaware country—the Dutch came primarily as fur traders and the Swedes were never numerous; consequently their relations with the Delawares were generally peaceful. Both Dutch and Swedes bought Indian land, perhaps in order to legalize their occupancy in the eyes of other Europeans. The prevailing English usage (with rare exceptions) at the time of earliest colonization was simply to seize what was wanted, claiming English ownership of all North America by right of prior discovery—even the Indians, in this view, could only clear title to their lands by grant of the English king.

In 1749 Old Nils Gustafson, at that time 91 years of age and the son of one of the original Swedish settlers, related, "At the time when the Swedes arrived, they bought land at a very inconsiderable price. For a piece of baize, or a pot full of brandy, or the like, they could get a piece of ground, which at present would be worth more than four hundred pounds, Pennsylvania currency."

Old Nils also recalled walking with an Indian and meeting a red-spotted snake on the road; Nils got a stick to kill it but the Indian begged him to let it live "because he adored it. . . ." On hearing that it was the Indian's deity, Old Nils killed it "in the presence of the Indian, saying: because thou believest in it, I think myself obliged to kill it."

The Delaware tradition of peace with the foreigners was maintained after the appearance of the English Quaker colonists in 1681 and the treaty meetings with William Penn in June 1683. The most famous Delaware leader at these meetings was the councilor Tamanend, of whom a missionary wrote more than a century later, repeating Delaware yarns: ". . . he was an ancient Delaware chief, who never had his equal. He was in the highest degree endowed with wisdom, virtue, prudence, charity, affability, meekness, hospitality, in short with every good and noble qualification. . . ." The English spelled his name Tammany.

People of the Delaware confederacy inhabited Staten Island and Long Island (a Delaware subtribe called the Canarsie sold Brooklyn to the Dutch), but the present Manhattan, the Bronx, and Westchester were occupied by members of another Algonquian-speaking union, the Wappinger confederacy. These were relatives of the Delawares and also of the people of the Mahican confederacy (Mohicans, they were called, in J. Fenimore Cooper's time) who lived north of them up the Hudson River. One of the Wappinger groups, with its central town at the site of modern Yonkers, participated in the famous sale to the Dutch of a woodland island that is now the center of New York City. This was the Manhattan group (the name—Manhattes in its earliest Dutch spelling—probably had something to do with *mun-noh* or *manah*: "island"). The much-quoted price of \$24 may be based on a questionable exchange rate: a modern economist has estimated the 60 gulden worth of trinkets would have been closer in buying power to several thousand dollars today.

The fissures opened in intact Indian nations by the disruptive influences of Indian-versus-Indian wars and European colonial wars are seen in white history as the "opening to settlement" of the trans-Appalachian country, the Ohio country, and the country northwest of the Ohio known as the Old Northwest.

Previous Iroquois conquests in this back country made possible the first tentative entry of English traders and settlers. The principal avenue of the march of settlement was through the Delaware confederacy, cracked open by Susquehanna wars of conquest in the middle 1600s. The Iroquois, after their conquest of the Susquehanna in the 1670s, claimed sovereignty over the Delawares and by the 1730s were freely selling Delaware lands to the proprietors of Pennsylvania. The Delawares objected but Pennsylvania, not surprisingly, sided with the Iroquois claims.

Many outraged Delawares drifted westward to the region of the upper Ohio, accompanied by their brothers the Shawnee and remnants of other dispossessed peoples, and there became the nucleus of bitter anti-English (and anti-Iroquois) feeling.

In the 1740s the Iroquois granted control of the country of the upper Ohio to the English, and several land-promotion companies were formed to subdivide tracts in this area and sell them off to settlers. Christopher Gist, a fur trader exploring for a combine of wealthy Virginia land promoters known as the Ohio Company, was at the falls of the Ohio (present Louisville) in 1750.

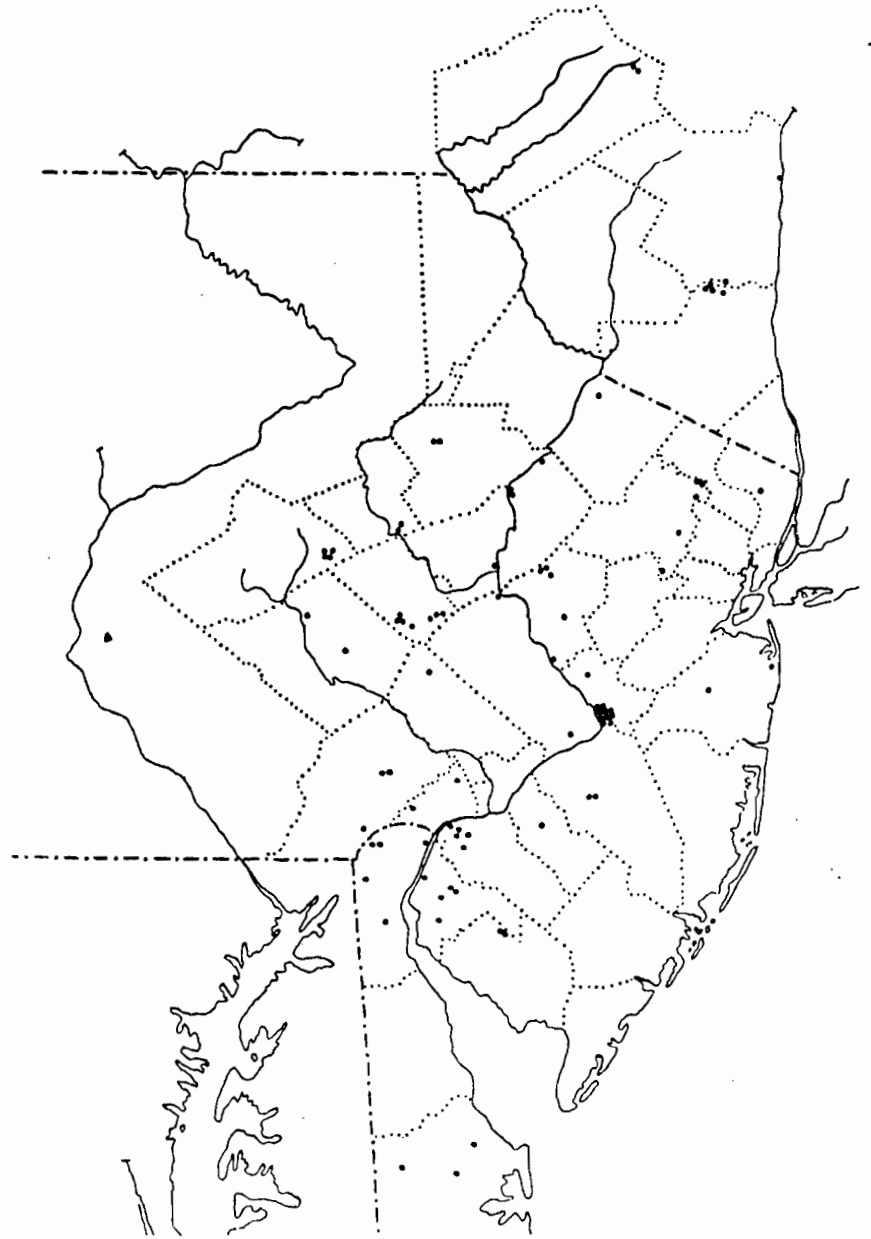
Some of this country, as previously noted, had been regarded by the various Indian nations for a long while as a sort of no man's land, owned by no one—not even the Iroquois. Refugees from the Iroquois and the English were plentiful in the surrounding regions. Naturally they encouraged French resistance to the English occupation of their country. The French and Indian War resulted, the final titanic struggle between France and England in the New World.

The immediate cause of this war was conflict between Virginia and France for control of the upper Ohio, strategically the key point at the forks of the Ohio where the French, at the opening of hostilities in 1754, built Fort Duquesne (now Pittsburgh). Two British forces sent against this point, Frye's in 1754 and Braddock's in 1755, were cut to pieces by the French and their Indian allies.

Perhaps the most influential of these allies were exiled Delawares from Pennsylvania (in the scalp bounties General Braddock offered his troops, the scalp of the Delaware leader Shingass rated by far the highest price, £200, 40 times the price for an ordinary French soldier's hair, and even twice as much as was offered for the scalp of the Jesuit missionary among the Ohio Indians). After Braddock's defeat the entire western border of Pennsylvania, Maryland, and Virginia was laid bare to these Delawares and their allies, who skinned it alive with pleasure. Outposts and settlements were abandoned, and the English frontier recoiled, on the average, 100 miles.

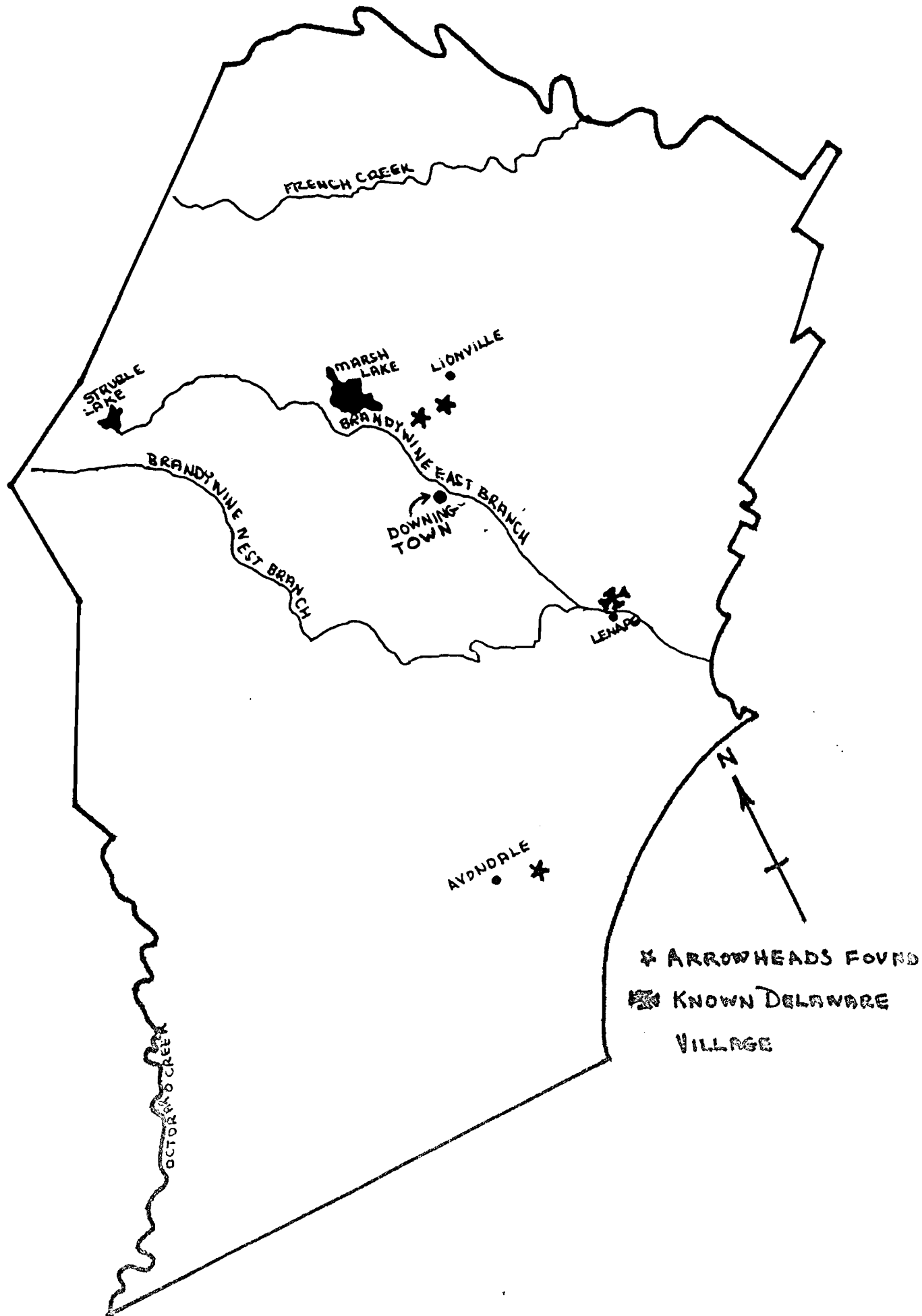
The exiled Delawares were eventually appeased by the desperate diplomacy of Conrad Weiser, Pennsylvania's wily interpreter and ambassador extraordinary to the Indians, who managed to win the cooperation of Tedyuskung, leader of the peaceful Delawares still living in Pennsylvania. In 1758 Tedyuskung and the governor of Pennsylvania sent Christian Post, a Moravian missionary, on an urgent journey to the western Indians in the vicinity of Fort Duquesne bearing Tedyuskung's plea for peace and Pennsylvania's guarantee that fraudulent land sales would be corrected. Post succeeded, not only in his long trip on foot through hostile forests and snowy passes, but in winning enough support from the western Indians to break the French alliance. Post returned to the Indian council at Easton, Pennsylvania, in October, 1758, and in November of that same year Fort Duquesne fell to a new English expedition without a shot being fired.

*THE DELAWARE VALLEY*

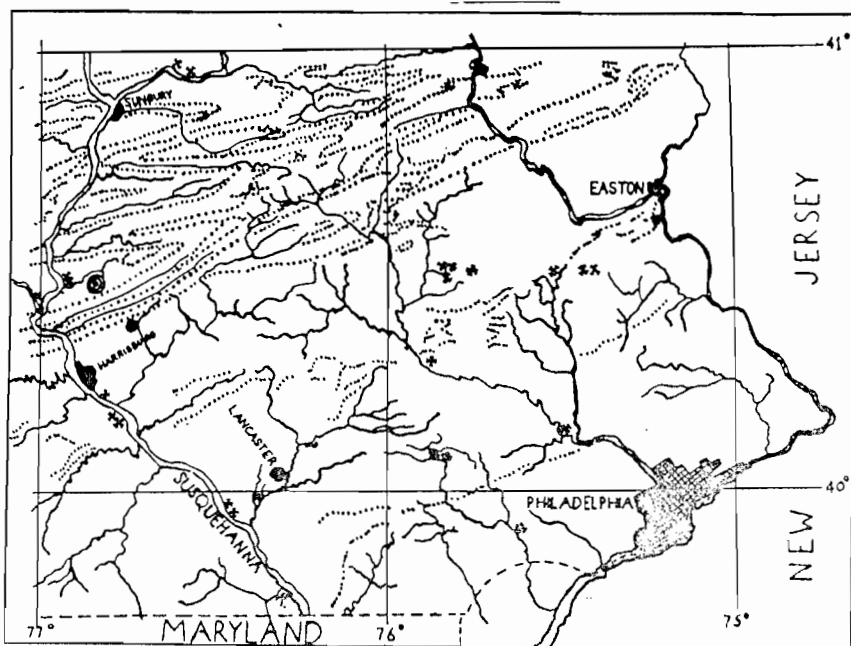


LOCI OF FLUTED POINTS IN THE DELAWARE VALLEY. Triangle near the Susquehanna River represents the Shoop site.

# CHESTER COUNTY PENNSYLVANIA



Chronological Chart of Pennsylvania Prehistory.							
Culture Periods	Dates	Settlement and Subsistence Patterns	Characteristic Artifacts		Major Components and Distributions		
					West	Central	East
Late Woodland	1550 A.D.	Seasonally sedentary tribes; villages and hamlets (some stockaded villages); horticulture, hunting and gathering.	Cord-marked and/or incised decorated pottery; triangular projectile points; bow and arrow; elbow and vasiform pipes; celts; various bone tools and ornaments.	North	McFate Monongahela Owasco	Proto-Susquehannock Chance-Wyoming Shenks Ferry Kelso Clemson's Is. Owasco	Chance-Munsee Kelso Owasco
	1000 A.D.			South	Monongahela	Shenks Ferry Clemson's Is.	Overpeck
Middle Woodland	1000 A.D.	Incipient tribal village life in western Pa., supported by horticulture, hunting and gathering; bands in eastern Pa. living in scattered hamlets, practicing hunting and gathering.	Diversification of cord- and net-impressed pottery; side-, corner-, and basal-notched spearpoints; platform pipes; elbow pipes; celts; burial mound complexes.	North	Mahoning Diluted Hopewell	Kipp Is.	Bushkill Point Peninsula
	500 B.C.			South	Watson Diluted Hopewell	Radford Accokeek Cr.	Abbott
Early Woodland	300 B.C.	Bands of family units living in scattered households; persistence of hunting and gathering, with a possible shift in some areas to semi-sedentary settlement due to a more stable economic base.	Interior-exterior cord-marked pottery; plain flat-bottomed vessels; side-notched and expanded stemmed points; tubular stone pipes; adzes; bar weights; birdstones; gorgets.	North	Middlesex or Local Adena	Meadowood Local Adena	Meadowood Middlesex
	1000 B.C.			South	Local Adena Half-Moon	Marcey Cr. Half-Moon	Marcey Cr.
Transitional	800 B.C.	Far ranging bands of hunters and gatherers, occupying temporary hamlets; heavy dependence on riverine resources.	Fishtail and broad spearpoints; soapstone cooking vessels.	North	Ashtabula Susquehanna Influence	Orient-like Susquehanna	Orient Perkiomen Lehigh
	1800 B.C.			South	Ashtabula Susquehanna Influence	Orient-like Susquehanna Perkiomen	Orient Perkiomen Lehigh
Archaic	1000 B.C.	Bands of hunters and gatherers, following patterns of restricted seasonal wandering.	Various spearpoint and knife forms; grooved axes; adzes; atlatl weights; pestles; mullers; choppers.	North	Laurentian Lamoka Proto-Laurentian	Laurentian Lamoka Piedmont	Laurentian Piedmont
	7000 B.C.			South	Proto-Laurentian Panhandle	Laurentian Piedmont	Laurentian Piedmont
Paleo-Indian	10,000 B.C.	Bands of nomadic hunters.	Fluted points; scrapers; knives; gravels.		Clovis related cultures throughout; Enterline industry in central Pa.		



MAP OF SOUTHEASTERN PENNSYLVANIA. The Shoop site is located within the triple concentric circles near the left center of the map, and the Wilhelm site within the double concentric circles. Small crosses mark the approximate locations where isolated fluted points have been found in this portion of the State. Stream courses are marked by solid lines and only streams which were major Indian communication routes are drawn. Dotted lines represent the ridge-crests of mountains more than a thousand feet above sea-level. The stream courses and ridges developed on the local Appalachian series of folds are the major geographic features of the area.

# LENAPE LANGUAGE

HEY KNEE TUCK HELLO MY FRIENDS

NAY POKE UNGO THE TURTLE BAND OF THE LENAPE ARE

NĀ LOON GO MAKE MY KINSMAN

KNEE MA MOCK WA TOOT I AM LITTLE BEAR

DAY KAY NING IN THE FOREST

KI TAN IT OWET THE GREAT SPIRIT, GOD

NAY KEY SHAY LAMOO KAONG THE CREATOR IS

KNEE TISH MY FRIEND

TA LEE NAY TA MA KWA KNEE TUCK THERE THE BEAVER IS MY FRIEND

KAY HE LA YES INDEED TRULY!

HA KEY SA PEA - BOW STRING

HA TA PEA - BOW

HO PAW KUN - SMOKING PIPE

CA COON A - LEGGINGS

LEN HOOK SIN - MOCCASIN

SASH COOTA KUN - BREECHCLOTH

TAK GO HUK - TURTLE

# THE LENAPE LANGUAGE

The Lenape, or Delaware language, was spoken in three main dialects: the Unala'htko, or coast language; the Min'si, or Munsey, spoken in the hill country; and the Una'mi, or Delaware proper, which has been used in this book.

Lenape is very difficult to write in English letters so that the average reader can pronounce it, but I have done my best in the preceding pages to represent the Indian sounds. For those interested in pronouncing the words more correctly, I have prepared this list, in which may be found: first, each Lenape word as it appears in the book; second, the correct form, and third, the translation. The plural ending is given with most of the nouns.

To represent the two principal sounds found in Lenape but not in English, I use the capital letters *X* and *L*. *X* is a very harsh *h*, really between *h* and *k*, like the German *ch*. *L* is a sort of slithered *l* made with the tongue in the same position as for ordinary *l*, but without voice. ' represents a breathing. The vowels, marked and unmarked, are pronounced as follows:

a as in father	o as in note
ä as in cat	u as in flute
â as in all	û as in but
e like a in fate	û as in put
ë as in met	
i as in machine	
I as in bit	

Scientific students use additional symbols and markings to record Lenape sounds even more accurately, but the markings given here will answer our purpose.

A			
FORM USED IN BOOK	CORRECT FORM	PLURAL	TRANSLATION
ah-pee'kawn	a'pi'kân	a'pi'kâna	flute, flageolet
ah'pees	a'pis	a'pisa	pack strap
ah-pon'	a'pon'	a'po'na	bread
ahk-wo-an-ee'kan	aXkwoani'kan	aXkwoani'kana	brush net
ah-ee-pe-la'wan	a'sipela'wan	a'sipela'wana	woman's hair ornament
ah-sin'na-min-shee	a'sin'aminshi	a'sinamin'shiuk	rock-tree (maple)
ah-weh'	a'wä'		ouch!
a-kee'	aki'		alas! oh, dear!
a-la'kwee	ala'kwi		what a pity!
al-la'pce	ala'pi		do it quickly
al-lo-ka'kan	aloka'kan	aloka'kanuk	servant
a-man'ga-mek	aman'gamek	amangame'kâk	water monster
al-lun-sin'oo-tai	alunsin'utai	-a	quiver
a-ma-na'tak	amana'tak	amana'taka	fishing line
am-bee'son	ambi'son	ambi'sona	cradle board
A-men'a-push	Amën'apûsh		a mythic hero
a-na'kan	ana'kan	ana'kana	rush mat
an'go-oo	an'gou		blessing
Ap-ah-too'hkway	ApaXtu'Xkwe		White-Deer (name)
a-pee-chay-ka'wan	apicheka'wan	apicheka'wana	shed, arbor
ash'kas	a'shkas	ashka'sûk	attendant at Big-House
as-huk'tet	asXuk'tet	asXuk'tetûk	thou miserable brat
a-ta-koo'	ataku'		nothing at all
at'hoon	ât'hun	âthu'na	skirt
at'ta	a'ta		not
ay'ka-li-uh'	e'kalîû'		go away

ay'ko-han'	e'kohan'	yes
ay-kay-saa'	ekesa'	shame on you!
ay-ka-ya'	ekaya'	exclamation of surprise
ay-ko'kwa-lis	eko'kwalis	ekokwali'sūk raspberry

### C

cha'chees	cha'chis	snow-snake (game)
Chah'kal-wush'-king	Cha'Xkalwūsh'-kingw	Toad-Face (name)
chee-kwo-a-la'leh	chikwoala'le	-ak conch shell
chee'pai	chi'pai	chi'paiūk ghost
cheet-kwe'se	chitkwe'se	you shut up
che-mūm'es	chemūm'es	chemūm'sūk rabbit
chik'kun-nūm	chi'kenūm	chi'kenūmūk turkey (bird)

### D

da-shoo'kee	dashu'ki	I am very poor
Day'kay-ning	Te'kening	In-the-Forest (name)

### E

ee-kee'	iki'	alas! oh, dear!
ee'la	i'la, i'lao	i'lawāk war-captain or leader
eh-eh	e-e	yes (lazily)
em-hawn'is	embân'is	embân'sūk spoon

### G

Gam'wing	Gam'wing	Lenape annual ceremony
Gans-hay-woo-lon'-kwan	GansXewulon'kwan	Roaring-Wings (name)

### H

ha-ka-nak'ha-ko-wee	Xakanak'hak-owi	-ā green and white striped large squash
ha-kee-sa'pi	hakisa'pī	-ia bowstring
hal'lah-pees	ha'lapis	Indian hemp
ha'soon	Xa'sun	Xasu'na sleeping platform
ha-ta'pe	hata'pe	-ūk bow
hey!	he!	hello!
-hkway	-Xkwe	feminine name ending
hoh!	ho!	exclamation
hool	hu!	exclamation of joy
hoo'ma	hu'ma	Grauny
hoo-paw'kun	hupā'kūn	hupā'kūnak smoking pipe
hoos'kweem	Xus'kwim	Indian corn
h'kun-ak'hakw	X'kunak'hakw	X'kunakha'kā gourd

### J

jool	ju!	exclamation of joy
------	-----	--------------------

ka-na-ma'kun	kabama'kun		parched corn
Ka-hay'sa-na	Kabe'sana		Mother Corn
Kas'kweem	Xa'skwim		(a Lenape goddess)
k'ahk-peek'soo	k'aXpik'su		thou flea-bitten one
ka'kuhn	ka'kûn	kakûn'a	legging
ka-kuh-ka-ta'tum	kûkûkata'tûm		what do you want?
ka-ta'tee	kata'ti		be willing!
ka-tuh'l	katûl		It's cold!
ka'wi-a	ka'wla	kawla'ûk	porcupine
ka-yah'l	kaya'		exclamation of wonder
kay'hay-la	ke'hela		yes, indeed! truly!
kay'kwuk	ke'kwuk		shell beads
	(sing. kekwa)		
kee-nee'ta	kini'ta		you can
Kee-shay-la-muh'-	Gishelamû'-		the Creator
ka-ong	kaong		
keet-chee'	kitchi'		certainly
ke-kah-moot-	këkamutkë'tet	-ûk	you little thief
keh'tet			
kes-kund'hak	keskûnd'hak	keskûndha'ka	sweet (cheese)
			pumpkin
king-kas-kund'hak	Xingkaskund'-	Xingkaskund'-	big, yellow pumpkin
	hûk	hûk'a	
king'wee-ka-on	Xing'wikaon		ceremonial house
			(Big-House)
kin'te-ka	kîn'tëka		dance
kit-ta-hik'kan	kitahi'kan		ocean
Kit-tan-it-to'wet	Kitanito'wet		Great Spirit, God
k'nay-ha'sin	k'neXa'sin		you be careful
k'nees'gahk-gay-	k'nis'gaXge-		you nasty liar
loon'en	lun'en		
k'nis'kay-wûsh'-	k'nis'kewûsh'		thou dirty-face
king	kingw		
kook'hos	kuk'hos	kukho'sûk	owl
ko-wa'mo	kowa'mo		war cry
ku-les'tal	kûles'tal		listen!
k'pet'ching-weh-	k'pet'chîng-		look you here
hîh	wëXi		
k'tuh-shing'huh	k'tûshing'Xûh		you are disobedient
kway!	kwe!		exclamation
Kwee-kwin'gum-	Kwikwin'gum-		Duck-Woman (name)
hkway	Xkwe		
kwee-pe-la'nai	kwipela'nai	kwipela'naiya	hoe
kwehl	kwë!		exclamation of joy
kweh-neesh-kwoo'	kwënishkwu'-	-sûk	panther
nai-yas	nayas		
kwen-a'mohk	kwëna'moX	-ûk	otter
kwoch?	kwoch?		why
kw'sha'tai	kw'sha'tai		tobacco

la-lay-nee'kan	lalen'i'kan		scouring rush (equisetum)
lal-ha'kwo-kan	lalha'kwokan	-na	scraper
la'pee	la'pi		again, once more
lay-nas-kund'hak	lenaskûnd'hak	-ha'ka	scalloped summer squash
lay'na-wee	le'nawi	-a	man's ax
tay-ma'hee-kan	tema'hikan		
Lay'nee	Le'ni Lena'pe	-wûk	Lenape Indian (real man)
Lay-na'pay			Lenape River (Delaware River)
Lay-na'pay-wee- see'poo	Lena'pewisi'pu		common ants
lay-nee-lee-kwes'- suk	lenilikwe'suk		
len-hok'sin	lenhok'sin	lenhoksî'na	moccasin
len-nik'pee	lenik'pi		basswood bark
lo'kas	lo'kas	-a	dish or bowl
Lo'kas-hkway	Lo'kasXkwe		Bowl-Woman (name)

# M

mah!	ma!		take it
mahkt-chee'pak-o	maXtchi'pako (plu.)		shoepacks or overshoes
Mahk'wa-tut	MaXk'watut		Little-Bear (name)
ma-lahk'sect	malaX'sit	malaX'sita	bean
mall-san'nuk	maLsa'nuk	maLsanu'kâ	flint arrowhead
Man'gway	Men'gwe	Men'gweûk	Iroquois (Seneca)
man-it'to	manit'to	manit'towûk	unseen power, spirit
Ma-nunk'so- hkway	Manunk'so- Xkwe		Cross-Woman (name)
Ma-sha'pce-lo'- kas-hkway	Masha'pilo'- kasXkwe		Bead-Bowl-Woman (name)
ma'ta	ma'ta		no
mat-ta-ka'	mataka'		no, indeed
may-tay'oo	mete'u	mete'uwûk	doctor
m'bee'ahk	m'bi'aXk	m'biaXk'ûk	whale
me-ay-khas-kwee'- ga-mek	micXaskwi'- gamek	-a	thatched cabin
meehn	min	min'a	huckleberry
mecn ah-pon	min'apon		huckleberry bread
mec'kwin	mi'kwin	mi'kwinûk	eagle feather
mee-ha'ka-nak	miXa'kanak		ash wood (white ash)
mee-sing'	missingw'	missingw'ûk	mask
Mec-sing-haw-lee'- kun	Misinghâli'kûn		Mask Being
me-tay-wee-lay'on	mitewile'on	-ûk	loon (bird)
Min'see	Min'si	-ûk	Munsey (a Lenape tribe)
moo'hool	mu'Xul	muXu'la	canoe
Moon-ha'kee	Munha'ki		Badger (a dog's name)
mu'koos	mû'kus	-a	awl
muh-win'gwes	mhûwin'gwes	-ûk	blackberry
m'wa'ka-na	m'wa'kanâ	m'wakanâ'âk	dog
moon-ha'kee			

nahk-ay'sim-mus	naXe'simus	-ük	my younger sister
nahk-ee'sim-mus	naXi'simus	-ük	my younger brother
nah'num	na'num	na'num'ük	raccoon
n'a-lun-goo'mak	n'alungu'mak	-ëk	my kinsman
Nan'a-push	Nan'apush		a mythic hero (name)
ne-gwees	ne gwis	-ük	my son
ne-hoo'ma	nehu'ma		I am Granny
nay	ne		the
nec'tees	ni'tis	-ük	my friend
nee-mah-ta-lo-	nimaXtalo-		I am a bad servant
ka'kan	ka'kan		
nee-mees'	n'mis'	-ük	my older sister
Noh'koo-mi	NoX'kumf		Answer-Me
			(name of a fairy)
noo'hoom	nu'hum		my grandmother
n'shin'gee	n'shin'gi		I'll do it
			(unwillingly)
n'wing'kee	n'win'gi		I'll do it (gladly)
nohk'han	noX'han		my father
no-ta-ma-es-hee'-	notamaeshi'kan	-a	fish spear
kan			

o'ho	o'ho		answer to hailing call
ohk'way-wee	oX'kwewi	-a	woman's ax
tay-ma'hee-kan	tema'hikan		
O-kay-ho'kee	Okeho'ki		Bark-Country,
			name of a clan
o-lum'a-nay	olum'ane		red paint
Ow'tas	ao'tas	ao'tas'ük	medicine doll

pahk-gam'mak	paXgam'ak		black ash (tree)
pah-sah-ay-nee'kan	paXsaXeni'kan		slow-match, punk
pa'lee			fairy (from English word)
pa-sa'ha-man	pasa'haman		football game
pa-sa-hee'kun	pasahi'kün	pasahi'künak	football
pa-wun-nee'kan	pawüni'kan	pawüni'kana	sieve basket
pah-kan-dee'kan	pa'kandi'kan	pa'kandi'kana	hammer
pahk-ha-kwo'a-	paXhakwo'a-	-a	wedge
kan	kan		
pa'kon	pä'kon		a red dye or paint
Pay-ta-nay-hink'-	Petanehink'-		Fling-Her-This-Way
hkway	Xkwe		(name)
Pay-lay'	Pele'	Pele'äk	Turkey Band of the
			Lenape
Pay-yay'wik	Peye'wik		It-Is-Approaching
			(name)
pee-mo-a'kun	pimoa'kun	-ak	sweat house
pee'seem	pi'sim		sweet corn
pec-lai'chech	pilai'chech	pilaichech'ük	boy
pee'shib	pi'shi		yes
Pet-hak'al-luns	Pethak'aluns		Thunder-Arrow
			(name)
Pet-ha-ko-way'yuk	Pethakowe'yuk		Thunder Beings
	(plu.)		

pin-das-sen-a'kun	pindasena'kun	-ak	tobacco pouch
pe-sukw-pe-la-tay'kun	pesükwpela-te'kün	-a	glue
po'hem	po'hem		soft, white corn
Po-ko-un'go	Pokoun'go	-ük	Turtle Band of the Lenape
pop-ho'kus	popho'kus	-ük	red cedar
S			
Saal	saal		exclamation: "shamel"
sah-kah-ka'hoon	sa-kaX-hä'hun	-hun'a	earring
sahk-koo-ta'kun	saXkuta'kun	-a	breechclout
sa'kwem	sa'kwem	sa'kwem	ear of corn
		(same as sing.)	
sang-hee'kan	sanghi'kan	-a	fire-making set
sa'pan	sa'pan		mush made of cracked corn
say'hayl	se'hel		hush!
see'meen	si'min	-a	hickory nut
see-meen'shee	simin'shi	-ük	hickory tree
shai	shai		immediately
sha-wa-na'mek	shawana'mek	-mek'ük	southfish (shad)
Sha'wa-no	Sha'wano	Shawano'wük	Shawnee
shee'keo	shi'ki		fine, pretty
shwon-hil'la	shwonhi'la	shwonihilawâk	shore bird
sis-kay-wa'hos	siskewa'hos	siskewahos'ük	clay pot
Sis-kuh-ha'na	Siskûha'na		Muddy River (Susquehanna)
Sis-kuh-ha'na-wuk	Siskûha'nawuk		Muddy River people (Susquehannocks)
sis-see'lee-ya	sisi'liya	sisili'ya-âk	buffalo
soo-tay'yo	sute'yo		cooked, hulled corn
soun'gweh	sun'gwe	sun'gweük	weasel
T			
ta-a'ne	taane		where?
tahk-gohk'	taXkgoXk'	-ük	box turtle
tah'han	ta'Xan	-a	firewood
tahk-wa-ho'a-kan	taXkwaho'a-kan	-a	mortar for pounding corn
tahk-wa-ho'a-kan- ce-min'shee	taXkwaho'a- kanimin'shi	-ük	mortar tree (tupelo)
tak-a'nee	takta'ni		I don't know
ta'lee	ta'Li		there
ta-ma'kwa	tama'kwä	tamakwä'-âk	beaver
Ta-ma'kwa- week'it	Tama'kwä- wik'it		Beaver-House (name)
ta-mask'was	tamask'was	-ük	muskrat
tat'gusk	tat'gusk		game of hoop and spears
tay-ma'hee-kan	tema'hikan	-a	ax
tay'pee	te'pi		that is enough
tin'dai	tin'dai		fire
took'kweem	P'tûk'win	-a	round nut (walnut)

Tool-pay-oo-ta'nai Took'seet	Tulpeuta'nai Tûk'sit	Tûk'sitûk	Turtle-Town Round Foot, the Lenape Wolf band
W			
Wa'lum O'loom	Wa'lum O'lum		Red Score (Lenape history)
wa-nee'shih	wani'shi		thank you
way-ma-tay-gun'is	wemetegun'is	wemategun'- isûk	fairy
wee-sa'ho-seed	wisa'hosid	-ûk	sturgeon
Wee-sao'suh	Wisao'sû		Yellow, a dog's name
wee-sa'mek	wisa'mek	-ûk	fat fish (catfish)
wee-sa'ak	wisa'âk	wisa'âkâk	yellow tree (an oak)
wik'wam	wik'wam	-a	house or tent
win'gay-musk	win'gemûskw		sweet grass
woo-la-mo'wee	wulamo'wi		truly
w'tee'heem	w'ti'him	w'ti'him (same as singu- lar)	heart berry (strawberry)
Y			
ya-hel'la-ap	yahe'Laap	-a	fishnet
ya'kwa-hay	ya'kwahe	-âk	naked bear (mythic monster)
yoo-hoo	yuhu		a hailing call
yoo'ta-lee	yu'taLi		right here
yoh!	yo!		all right!
yun	yun		here, this

The following brief history  
of the Iroquoian culture can  
easily be carried over to all  
eastern woodland Indians  
with respect to the major  
information

# *The People of the Longhouse*

THE IROQUOIAN-SPEAKING PEOPLES of the Northeast lived in a large expanse of territory stretching from Lake Nipissing in the present Province of Ontario southward to the Susquehanna region of Pennsylvania. East and west they ranged from the Adirondack Mountains to the shores of Lake Erie. Some scattered bands of Iroquoian wanderers and hunters had pushed farther westward along the Ohio River and settled in that region, frequently intermarrying with their Algonkian neighbors. The Iroquoian ancestral homeland was completely encircled by peoples of Algonkian stock. So different were these Iroquoian groups in language and political structure from the surrounding tribes that they seemed to later white observers like a cultural island in the midst of an alien territory.

The Hurons occupied the most northerly regions of any of the Iroquoian peoples. Their home was south of Lake Simcoe in the peninsula region of Ontario. Immediately to the west of them, along the south shore of Georgian Bay, dwelt the Petun or Tobacco Nation; or, as they called themselves, the Tionontati. Farther to the south, along the Grand River and spreading east of the Niagara River, were the Neutrals or Attiwandaronk. They were "considered an old and parent body of all the Huron-Iroquois. Within one of their villages near the Niagara lived Ji-gon-sa-seh, 'The Mother of Nations,' a woman who was a lineal descendant of the 'first woman of earth.'"<sup>1</sup> The Wenro were a very small Iroquoian group inhabiting western New York between the Niagara and Genesee Rivers. After 1638 they probably migrated westward and joined the Hurons. Along the southern shore of Lake Erie lived the Erie or Cat Nation, a group little known to whites because the Iroquois League destroyed them as an independent entity before any Europeans could reach their habitation. They may have lingered on, however, as the group later known as Black Minquas.<sup>2</sup> South of Lake Ontario were the five tribes comprising the Iroquois Confederacy or Five Nations. From east to west they were the Mohawks,\* Oneidas, Onondagas, Cayugas, and Senecas. The most southerly of the northeast Iroquois were the Susquehannocks or, as they were sometimes called, the Conestogas or Andastes. These eleven groups composed the Iroquoian linguistic and cultural area of the Northeast.

Far to the south there were other offshoot Iroquoian groups. The largest were the Cherokees, inhabiting parts of Georgia, Tennessee, and North Carolina. They were the most different culturally and linguistically from all other Iroquoian groups. Their material culture strongly reflected the influence of their southeastern environment, and their language bore the least resemblance to that of their northern brethren. The depth of this cleavage between the Cherokees and the northern Iroquois indicated a lengthy separation, of perhaps 3,500 to 3,800 years.<sup>3</sup>

\* "Mohawk" was an Algonkian term meaning "man eater." The Mohawks' term for themselves was Ganienghaga, "Flint People."

The Tuscaroras, Nottaways, and Meherins occupied parts of North Carolina and southern Virginia. After their disastrous wars with the colony of North Carolina in the early eighteenth century, the Tuscaroras gradually drifted northward and were adopted as the sixth nation of the Iroquois Confederacy.

When Jacques Cartier first explored the St. Lawrence River in 1535, he encountered an Iroquoian-speaking people living in the area of present Quebec City and Montreal. When Samuel de Champlain visited the same region in 1603, these Iroquoian people had vanished from the St. Lawrence Valley. What became of them and why they left has been a problem which has given rise to many subsequent theories. The identity of these Laurentian Iroquois has always been debatable. They have been variously classed as Huron, Petun, Tuscarora, Mohawk, Seneca, Oneida, and Onondaga by puzzled scholars. The archeological evidence for the area points toward a proto-Onondaga-Oneida culture, but the vocabularies collected by Cartier indicate a group distinct from either Oneida or Onondaga. It is possible that these Laurentian Iroquois were a small group living in close cultural relationship with the protohistoric Onondaga and Oneida but ethnically distinct from them. The Iroquois in the St. Lawrence Valley may have been driven out by the Algonkian hunters who had access to European trade goods, especially weapons. The motive of the Algonkians could have been their desire to control the fur trade. Or, it is possible that these Laurentian people were driven out by other Iroquois who were eager to eliminate rivals in the fur trade.<sup>4</sup>

Undoubtedly repeating an Indian tradition which he had heard, the French *coureur de bois* Nicolas Perrot stated that the Iroquois country "was formerly the district of Montreal and Three Rivers" and that they had been driven thence southward after a quarrel with their Algonkian neighbors. Later generations of scholars accepted the Perrot narrative as verification that the Iroquois were not indigenous to the New York area but had migrated there from the St. Lawrence region. Still another view gave the Iroquois a southern origin. All the theories, however, favored a migration hypothesis to explain the Iroquois presence in the New York-Ontario region.<sup>5</sup>

It was not until most recent years that the development of a systematic archeological chronology for the prehistoric occupation of New York and more extensive excavations throughout the state began to reveal a gradually emerging pattern of cultural continuity in the area of Iroquois occupation. Finally in 1952, Richard S. MacNeish proposed a new hypothesis based upon the archeological evidence, which has since become known as the *in situ* theory of Iroquois origins. According to MacNeish, the Iroquois had not migrated into the Northeast bringing an alien culture with them as they replaced the original Algonkian inhabitants. All the evidence, rather, demonstrated that Iroquois culture was indigenous to the northeast area of their historic occupation and evolved over the centuries out of the preceding cultures in the same area. Subsequent excavations in both New York and Ontario have strongly reinforced the theory of local development of Iroquois culture.<sup>6</sup>

There were cultural affinities and kinship ties among all the northern Iroquois despite their shifting military alliances and intermittent hostilities. The Oneida reminded the Huron about these old ties after the disastrous defeat of the latter: "Thou knowest, thou Huron, that formerly we constituted but one cabin and one country. By some chance we separated. It is time to unite again."<sup>7</sup> These similarities can be detected in various aspects of the material and spiritual life of the Iroquois. The several languages spoken by all Iroquois tribes, for instance, have an obvious relationship, even though Cherokee is more remote.\* Between some tribes, these linguistic relationships were almost as close as fraternal twins; between others, they were as remote as fifth cousins.

The tribes of the Five Nations showed closer similarities in speech to each other than they did to the Huron. Even within this grouping, however, there were closer and more distant similarities. Mohawk and Oneida were the most closely related at the east end of the Confederacy and Cayuga and Seneca at the west. A Mohawk would not have too much difficulty in understanding an Oneida, but he would most definitely need an interpreter to understand a Seneca speaker. All of them would need an interpreter to understand the Huron.

Huron and Petun spoke the same language. The Hurons, who called themselves Wendot, referred to the Neutral as Attiwandaronk, "people of a slightly different language." The Neutrals reciprocated by also calling their Huron neighbors Attiwandaronk. The term used for those speaking an unintelligible language was Akwanake, "strangers."<sup>8</sup>

Iroquoian languages are what linguists term polysynthetic and incorporating. A number of words are merged into one, giving a composite word which signifies an entire idea. Consider the following examples from Oneida and Tuscarora. In Oneida, the word for *fox* is *skuhnaksu?*. It may be analyzed as follows:

skuhnaksu?—"the one it skin bad is" (the bad-skinned one)  
 s—one characterized by  
 ku—it  
 (i)hn—skin  
 aksu—bad  
 ?—the glottal stop, which indicates verbal aspect, in this case the perfective aspect which signifies a certain state of being.

The Tuscarora word for *lantern* is *yachihri?thrat'ah*.

yachihri thrat'ah—"one drags light with" (a light-holder or -carrier)  
 ya—one (third person pronoun, singular, indefinite)  
 chihri? (uhchihrah)—a light  
 thra—drags  
 t'ah—in which, or, with (suffix).

These samples may suffice to illustrate the amazing complexity of the Iroquoian languages.<sup>9</sup>

\* Cherokee was proved to be an Iroquoian language by J. N. B. Hewitt in 1887.

The Iroquois lived in stockaded villages located usually in easily defensible high places, near a supply of water. The log palisades were from fifteen to twenty or more feet in height, in single, double, triple, or quadruple lines, interlaced, and then reinforced with heavy bark. A deep ditch might surround the palisades with the dirt being thrown up to form an embankment next to the palisade. A bark battlement might also run along the top and, in time of war, be supplied with piles of stone to hurl down upon the enemy and jars of water to extinguish fires started by burning arrows. After 1600, when the power of the Iroquois Confederacy was at its height, and particularly after 1700, with the end of the Iroquois wars, fewer of the inner villages of the Five Nations were heavily palisaded. A more modest type enclosure was all that was needed to keep the forest animals from scavenging in the village.

Longhouses were the typical dwelling unit in Iroquoia, from Ontario through New York State. They might house single families or, more commonly, a number of families. A small hamlet might have only four or five of these bark lodges, whereas a large village might contain as many as one hundred twenty or more. The largest Huron village was reported to have had two hundred longhouses. The smallest houses seem to have been about twenty feet long, sixteen feet wide, and fifteen feet high. The average multiple-family dwelling was approximately sixty feet long, eighteen feet wide, and eighteen feet high. Many larger houses existed, however, especially in the more populous villages. The largest longhouse yet discovered was located in a community in Onondaga County, New York, and measured three hundred thirty-four feet long by twenty-three feet wide.<sup>10</sup>

The houses consisted of a row of forked poles fastened into the ground about four or five feet apart. Cross poles were then secured to the forked tops of the uprights so as to form an arching roof. Rafters consisting of more slender poles were affixed to the roof frame, and the whole overhead was further strengthened by the addition of transverse poles. Large sheets of bark, which had been stripped from the trees in the spring when the sap was flowing, were now tied upon the frames, rough side out. The most frequently used types of bark were cedar, elm, ash, basswood, fir, and spruce. An outer set of poles along the roof and sides of the house held the bark firmly in place. There were smoke holes in the roof at regular intervals, usually twenty feet apart. These were covered with a moveable piece of bark which could be opened or closed with a pole from below. The hearth on the ground below each smoke hole was shared by two families. "Big hearth" or "big fire" is the expression used even today by Tuscaroras to designate a big family.

At each end of the house there was a door either of animal hide or of hinged bark which could be lifted up. Bunks along the inside wall served as beds at night and as benches during the day. An overhead shelf was used for storage. Braided strings of corn, dried fish, and other dried foods also hung on poles overhead. The house within was divided into a series of compartments to accommodate each family. Storage space was found in corners and in closets separating the compartments. The front of the house, over the door, was frequently adorned with carved or painted like-

nesses of the clan symbols of the families living within. These dwellings housed an extended matrilineage, that is, those clan members related on the mother's side, with their spouses and offspring.<sup>11</sup>

Toward the end of the eighteenth century, the Iroquois began to build the same type of log houses used by the white frontier settlers. An occasional well-to-do Indian would even build a frame house in imitation of his more affluent white neighbors. Bark houses survived to some extent well into the middle of the nineteenth century but gradually gave way to the sturdier dwellings copied from the whites.

Among the Iroquois, agriculture was a woman's business. The men cooperated with the women in clearing the fields of trees and stumps, taking most of the heavy work upon themselves, but the responsibility for planting and harvesting rested entirely with the women. Corn, beans, and squash were the traditional Indian fare. Wooden and stone implements were the common tools for planting and tilling until, with the coming of European settlers, the Indian could obtain metal utensils. Large quantities of maize were grown, both for immediate use and for drying and storing for the winter and even for future years when the crop might fail. Corn was also an important item of trade with other tribes. The soldiers on Sullivan's expedition through the Iroquois country in 1779 were constantly amazed by the extensive acreage and luxuriant growth of Indian crops. The Indian cornfields were particularly impressive to the American soldiers. In addition to maize, beans could also be easily dried and stored for future use. Squashes and pumpkins were either stored in a cool place or cut into strips and dried.

The women and girls also gathered many wild berries, fruits, nuts, roots, fungi, and other edible woodland products. Sassafras roots, birch bark, spicewood, and hemlock twigs were steeped in hot water for use as beverages. Maple sugar or syrup were used as sweeteners. Sunflowers were raised to obtain the oil from the seeds. This oil had a variety of uses in cooking, as a hair dressing, as an aid in mixing pigments for tattooing, and for rubbing on the wooden masks used in the religious rites.

Tobacco was also extensively grown and much prized, not only for smoking but for use in the religious rites. The masks used in the ceremonies were consecrated by attaching small bags of tobacco to them. Also, tobacco was burned as an incense, carrying the prayers of the petitioners to the Creator. Tobacco also had the power to ward off evil. By the use of this plant, the Indian had communication with the spirit world.

Hunting was the domain of the men, though wives frequently accompanied their husbands on their hunting expeditions to attend to camp duties. The hunting season began in the autumn and continued until midwinter. There was also another hunt which took place in the early spring. Frequently the men had to travel great distances away from the village on these expeditions and were gone for long periods of time. Deer, moose, bear, beaver, and elk were the popular game animals and were hunted with bows and arrows, hunting tomahawks, traps, and snares. Deer drives were also common and involved several hundred hunters at once. Hunters would march with great hullabaloo through the woods and chase the frightened deer into a stream or blind, where waiting hunters could easily pick them off. Small animals and birds were taken either with the bow and arrow or with snares.

Fishing was an occupation of spring, summer, and fall. The men used either lines, weighted nets, weirs, or harpoons. Fish were dried and smoked in great quantities for winter use. Mussels were also dug and were an important item of Iroquois diet.

The Iroquois recognized the existence of numerous supernatural beings. The two major forces in the universe were the famous Twin Boys. Creator, or Upholder of the Skies, was the Good Twin, who had brought forth all the good things upon earth—the cultivated plants, rivers, animals, and man. In translating his name into English, the whites called him the Great Spirit. The Evil Twin, or Flint, had created the poisonous plants, monstrous animals, and all sorts of impediments upon the earth. The Iroquois also recognized the existence of numerous lesser spiritual beings. Some were good spirits, the servants of the Creator. Others were the subordinates of the Evil-Minded One. There are at least twenty-five recorded versions of the Iroquois Creation Myth. The first was recorded from the Hurons by Gabriel Sagard in 1623. J. N. B. Hewitt, ethnologist of the Smithsonian Institution, reproduced it in an extended version toward the end of the nineteenth century.<sup>12</sup>

With the exception of the Midwinter Rite, all the festivals of the Iroquois ritual calendar centered around the agricultural cycle. From the time the maple gave forth its sweet liquid in the early spring till the gathering of the harvest in the fall, the Iroquois had a series of thanksgiving observances to express gratitude for the gifts of the Creator. It was their belief, and a belief which endures to this day, that they had received supernatural direction to hold these ceremonials. One modern Seneca Faithkeeper explained the origin of the Green Corn Ceremony as well as the closeness that the Iroquois still feel to nature when he described the visit of one of the supernatural beings sent by the Creator to the people: "He told them that when the corn and other garden crops are usable, they must have a meeting and notify all the people to come and return thanks with dances for the green corn. . . . When you see that every crop is doing well, then set the date. They say that the people and the corn are sisters; now we like to be in the fields where the corn whispers to us as we work among it hoeing."<sup>13</sup>

In his thanksgiving rituals, the Iroquois spoke feelingly of the many gifts from the Creator which sustained him in his life. Our Grandparents the Thunderers bring the gift of rain. Our Grandmother the Moon is a helper to the Creator to light the path of people who are lost in the darkness and to help them to measure time. Our Elder Brother the Sun warms the earth and gives beautiful daylight. Our Life Supporters, the Three Sisters, the Spirit of Corn, the Spirit of the Bean, and the Spirit of the Squash, strengthen and sustain us. All these things our Creator did. We give thanks and "ask that it will continue in the same manner for the period of another year."<sup>14</sup>

The Midwinter Rite, or "most excellent faith," marked the beginning of the new year. It was held around the first part of February and lasted several days. All houses in the villages were visited in turn. This was the time of the stirring of the ashes upon the hearth in each house, perhaps symbolizing a new beginning. It was also the period when the dream-guessing and dream-fulfillment ceremonies took place. In later years, a white dog sacrifice came to be associated with this festival. The practice

was later discontinued. An animal pure white and without blemish was given to the Creator to demonstrate to him the continued faithfulness of his people. There is some indication that the white dog sacrifice was not originally associated with this rite, but was performed separately at other times of the year, to ward off sickness, or as a petition when starting off to war or as an offering of thanks when returning therefrom. The merging of the two ceremonies may have taken place at Onondaga in the mid-seventeenth century and diffused from there to the other tribes.<sup>15</sup>

All Iroquois society was divided into clans named after certain animals. The members of the clan did not consider themselves descended from their totemic symbol, so, the killing of this animal was not prohibited. Descent was reckoned matrilineally and children belonged to their mother's clan. Marriage within the clan was forbidden, for one would be marrying one's relation. This prohibition extended even across tribal lines.

A Seneca Bear clan member might not marry a Bear clan member from any of the other Iroquoian tribes, for all those in the same clan were counted as brothers and sisters. There was thus a firm bond of brotherhood across tribal lines. The Turtle, Wolf, and Bear clans seemed to have been common to all the Iroquoian nations. Indeed, these were the only clans the Mohawk and Oneida possessed. Deer and Beaver clans were shared by the Seneca, Cayuga, Onondaga, and Tuscarora. Various clans such as Heron, Hawk, Eel, and Snipe were present in some tribes but not in others. There is no known information available on the Susquehannock, Erie, Neutral, and Wenro tribes. The Jesuits made only oblique references to clans among the Huron, but they must have existed.<sup>16</sup>

The practice of matrilineal descent gave women a unique position. Each clan was entitled to a certain number of chiefs, and the matrons of the clans could appoint and depose these chiefs. The white wampum belts which indicated the hereditary names of the chiefs were kept by the women. When a chief died, he did not pass his title on to his son, for titles were hereditary only in the clan; the son belonged to his mother's, not his father's, clan. The chief's title would be inherited by one of his brothers, or one of his sister's sons, or another male member of his clan matron's lineage.

The mothers also had much influence with the warriors. During the American Revolution, Mary Brant, Mohawk widow of Sir William Johnson and herself a clan mother, was able to sway the wavering warriors and keep them loyal to the British. The women, usually through a warrior chosen as their speaker, could always make their wishes known in council. Even an esteemed white woman living in Indian country could exercise unusual prerogatives, as did the Tory Sarah McGinnis when she prevented a wampum belt bearing news of an American victory over the British from going farther than her village. When the council could not agree on a certain issue, they referred the problem to the council of clan mothers. Among the Iroquois, the women thus had greater status and more control over the affairs of their nation than did the women of the European countries and their colonial settlements.<sup>17</sup>

The famous League of the Iroquois formed by the five tribes of New York State was an extension of the kinship principle to a larger group. It was a confederation based on kinship—a symbolic household. They called their confederation Ganonsyoni, which means "The Lodge Extended Lengthwise," that is, a lodge that is "spread out far." All the individuals and all the tribes of the Confederacy were considered as one family living together in one lodge. The Mohawks, dwelling farthest east, were Keepers

of the Eastern Door of the lodge, while the Senecas were the Keepers of the Western Door. The Onondagas, situated in the center, were the Fire Keepers as well as the Wampum Keepers. Onondaga was, therefore, the capital, where the Grand Council was held and the wampum records were kept. The local clan chiefs of each tribe meeting together as a unit were the federal chiefs of the League. The Mohawks, Onondagas, and Senecas were the Elder Brothers; the Oneidas and Cayugas, the Younger Brothers. The younger and elder brethren sat on opposite sides of the lodge and counseled across the fire with each other. The Onondagas sat in the middle and kept the balance between the two sides.<sup>18</sup>

The date of the founding of the League is lost in antiquity. Historians and anthropologists have made estimates that range all the way from 1450 to 1660.<sup>19</sup> Indian tradition follows the earlier date and assigns the founding to the work of two remarkable individuals. One was Deganawida, a Huron Indian adopted by the Mohawks. The other was Hiawatha, his spokesman, an Onondaga who was also adopted by the Mohawks. Hiawatha bears no relationship to Longfellow's fanciful hero. This chiefly title, which means, "He Was Awake," is still hereditary in the Turtle clan of the Mohawks. These two leaders persuaded the Five Tribes to unite in a league of peace and friendship rather than to continue their destructive, internecine wars. The Tuscaroras were taken into the League in the early eighteenth century, making it the Six Nations.<sup>20</sup>

The League was organized with fifty chiefs whose titles have remained hereditary in the chiefly lineages of their respective clans. The civil chiefs are usually called sachems to distinguish them from the war chiefs. Some authorities claim there were only forty-nine rather than fifty chiefs.<sup>21</sup> These chiefs were to be confirmed in their offices by the General Council of the League. Each tribe had an equal voice in the Grand Council even though the number of chiefs varied from tribe to tribe. Over the years, the council became more involved in matters of diplomacy, including war and peace, alliances with other tribes, and treaties with the European settlers on their borders.

Chiefs were raised to office by means of the condolence council. Among the Iroquois, the condoling of those who had suffered loss by death was a profoundly meaningful and required ritual. It was performed in its simplest form on the family level to comfort the grieving members. The necessary "three words," accompanied by wampum, were spoken by the ritual leader to wipe away the tears of the bereaved that they might henceforth see clearly, to unstop their ears that they might once more hear the sounds of the world about them, and to remove the obstruction from their throats that they might be able to speak and eat normally. Then, with more wampum, the ritualist calmed the minds and soothed the aching bodies of the grieving ones, covered the grave of the departed to protect it against the weather and the ravages of the forest animals, and replaced the light in the sky. Both the living and the dead were thus recipients of the loving care of the community. The condolence for a Royanehr, as a sachem chief was termed, embodied the same principle but was far more complex. A lord of the League had been lost but now was about to be replaced so that the Confederacy might endure.<sup>22</sup>

The Clear-Minded ones—the tribes who were to condole the brothers who had lost a chief—began their journey at their own longhouse and proceeded along the trail to the longhouse of the grief-stricken ones. During

the journey, the singer intoned the *Hai Hai*, "the chant for going on the road," naming all the chiefs who had been founders of the League. When they approached their destination, they halted at the clearing, and waited for the reception by the representative of the grieving tribes. There followed the ceremony known as the Welcome at the Wood's Edge. The mourners then proceeded to comfort the Clear-Minded with the "three words," the first part of the Requickening Address. The Clear-Minded in turn comforted their grieving brethren with the same "three words." Inside the longhouse of the Mourning tribes, the Roll Call of Chiefs was repeated and several hours of ritual followed. The Six Songs, including the Hymn of Farewell to the Dead Chief, were recited. Then came the chant, Over the Forest, calling upon the founders of the League and looking forward to the continuance of their great work:

Hail, Grandfathers.

Isn't this what you decreed:

In the far future this institution shall be carried on,

that the law shall be continued

by our grandchildren?

Hail, Grandfathers!

The second part of the Requickening Address was then recited so that the mourners might be comforted and that life might be restored to the dead chief in the form of the clansman who would take his place and bear his name. Finally, the new chief was installed in his office. The Confederacy was thereby strengthened. The League would endure. "Thus in the civil polity of the Iroquois peoples an office never dies; only its bearer dies. The name is one; the bearers are many." <sup>23</sup>

The condolence council eventually became the necessary ritual for the opening of all treaties. No diplomacy could be conducted, whether with other Indian nations or with the whites, until each side had been consoled for the loss of its dead. Then with their sorrow removed and their minds set at ease, they could proceed with the business which had called them together.

Ideally, the League was supposed to act with one mind, but in practice, the strong pull of locality often prevailed. The League had been formed on the basis of the family, the clan, and the community. This was both its strength and its weakness. There were times when one or more of the constituent tribes of the Confederacy would go their own ways and the principle of unanimity would consequently break down. Local autonomy was always preserved within the League, and upon occasion this autonomy would assert itself with unfortunate results. It has always been the fate of federalism to be plagued by the problem of states' rights. <sup>24</sup>

One important aspect of Iroquois culture which must be noted is the use of wampum. These shell beads, in either white or purple, were used by the Indians variously as a mnemonic device, as a pledge of truthfulness, and as an indication of sacredness. Sacrificial victims captured in warfare were decked with wampum. Messengers from one tribe to another always spoke upon a wampum belt to indicate the truthfulness and official nature of their words. No formal message was acceptable without the accompanying wampum. Strings of these beads were also used in the condolence rite. Both chiefs and clan mothers held wampum signifying their official titles. In formal negotiations between Indian nations or with representatives of

the various colonial governments, wampum strings and belts were always exchanged. The white man found it necessary to adopt the Indian's method of diplomacy in dealing with him.

Wampum records, deposited at the League capital, were in the keeping of one of the Onondaga chiefs whose special function it was to care for them. Various officials were designated to remember the meaning of the different belts so that the speeches and agreements these records represented might never be forgotten. The wampum belts at Onondaga thus were the national archives of the Confederacy. There came a time, however, when the Iroquois found wampum belts and strings to be inadequate in their negotiations with the whites. At the Treaty of Fort Stanwix in 1783, the Indians were extremely frustrated in their attempts to secure a written copy of the American commissioners' speeches and the treaty, for the commissioners insisted that the wampum they had presented in council should be sufficient. The use of wampum in their rituals, however, continues to be essential to the Iroquois down to the present day. The few wampum belts that have survived the ravages of war and time are also still carefully preserved and their messages repeated from time to time.

A more ferocious side to Iroquois nature was revealed in their warfare and particularly in their torture of prisoners. Types of warfare varied from that of the small war party seeking either prestige or revenge to the full-scale invasion of enemy territory by the warriors of one or more of the tribes acting in alliance. As agriculture was the affair of women, so hunting and fighting were the occupations of men. Skill in hunting, oratory, and warlike courage were the ideals of Iroquois manhood. From his earliest years, the Iroquois male had been trained in these skills. Young boys would spend their time practicing with toy bows and arrows, throwing hatchets, and playing at war and hunting. The men of the village frequently occupied their leisure hours with athletics, hatchet throwing, and other amusements that would sharpen the eye, harden the muscle, and preserve the skill of the warrior and hunter. In the field, whether hunting men or game, the Iroquois male was enured to hardship and displayed a stamina and endurance that belied the epithet of indolence affixed to him by Europeans who watched him idling away his time in the village while his women worked. Cruel upon the warpath, he himself expected no quarter if captured and was prepared to suffer with equanimity the same tortures that he had meted out to prisoners in the past.

Adoption of prisoners was a common practice among all Iroquoian peoples. The clan mothers played an important role in deciding whether captives would be adopted or killed. Adoptees took the place of lost relatives and were treated as true members of the family. During the Iroquois wars of the seventeenth century, the tribes of the Five Nations adopted hundreds—even thousands—of alien captives, sometimes whole villages at a time. Hurons, Eries, Neutrals, and Susquehannocks, as well as various Algonkian tribes, mingled their blood with that of the Five Nations. Thus naturalized, these people became one with their former enemies. It was not only a means of replenishing a population depleted by war, but also of establishing a more lasting peace and ensuring the security of the League tribes by making their erstwhile enemies a part of their family.

Sometimes an adoptee rose to a position of prominence and leadership in the tribe. The French Jesuit missionary Milet was adopted into the Wolf Clan of the Oneidas in 1689 to replace their sachem Hodashatch. The priest was also granted the sachem's title and replaced him in the council.

He explained how the leading women of the tribe helped him to attain this high office: "Through the influence of the chief women, they showed me the friendship of giving me the place of a sachem who had died long before of disease, rather than of one killed in the attack on the French."

Very few adoptees wanted to return to their former people, since they had become fully integrated into the community. One of the most famous examples of a contented captive was Mary Jemison, "the White Woman of the Genesee." Taken prisoner as a young girl during the French and Indian War, she was given by her Shawnee captors to the Senecas. There she was adopted and later married twice, the first time to a Delaware and after his death to a Seneca. She was thoroughly happy with the Indian mode of life and in later years preferred to remain among the Senecas rather than be repatriated to white society.<sup>25</sup>

The Hurons also adopted prisoners, particularly women and children, and treated them like their own offspring. These adopted captives showed great loyalty when grown, even to going out to war against the tribe into which they had been born. There was also a type of mock adoption among the Hurons which was really a preface to torture. A bereaved family would be given a prisoner to replace a lost member. This family would then, if it chose, "caress" (torture) the unfortunate victim, all the while addressing him with terms of kinship and endearment.<sup>26</sup>

The captive not fortunate enough to be incorporated into the tribe faced the most horribly excruciating death imaginable. The torture of prisoners and the cannibalism which followed the death of the victim were part of a religious ritual which was characterized by a fairly uniform pattern from tribe to tribe. The variety of torments was restricted only by the ingenuity of the captors. A common and essential element was the platform on which the victim was placed to be tortured. This was typical throughout Iroquoia, as were the death by knife just before the victim expired, and the eating of his body. This type of execution had certain parallels to Aztec methods of torture, particularly in regard to the use of the platform, use of the knife in the final deathblow, and the interest in the victim's heart.<sup>27</sup>

Burning was a common element in torture. The victim was frequently made to walk barefoot over fires, as well as being slowly roasted in other ways. Hot knives and hatchets would be applied to his body till his skin was in shreds. His muscles would be pulled out and pierced. Hot irons or splinters would be thrust through his limbs. His fingernails would be wrenched out, his fingers crushed, his flesh cut, his scalp removed. The whole village—men, women, and children—would usually participate in torturing the prisoner.

Most of the warriors bore up under these tortures courageously, some even hurling insults and defiance at their captors during the ordeal. If a man could endure his trial without shrieking out, he infuriated his tormentors, who considered his silence a bad omen. After the death of a particularly brave captive, the torturers sought his heart to eat and his blood to drink that they might also share his strength. A victim's body was cut up after his death, cooked, and eaten in a ritual feast. Although these ritual tortures were always very shocking to the whites, the Europeans of the seventeenth and eighteenth centuries still indulged in some severe practices of their own against condemned prisoners, such as drawing and quartering a victim and burning at the stake.

Among primitive tribes that practiced cannibalism, the act was restricted to special circumstances particularly relating to the destruction of enemies. Human bodies were not commonly consumed as food in the same manner as, or as a substitute for, animal flesh. Only in a time of extreme crisis and general starvation are there recorded instances of a resort to cannibalism to obtain food. After the destruction of the Huron villages by the Seneca and Mohawk warriors in 1649, a large body of refugees fled to Christian Island against the advice of the Jesuits, who saw that the mission could not possibly support the more than six thousand Indians who settled there. The winter took terrible toll, with disease and starvation causing hundreds of deaths. Some of the Hurons, in these distressing circumstances, turned to cannibalism to survive. In such extremities, however, even civilized people have resorted to this gruesome practice. A similar event took place in Jamestown colony during the great starving time.

The resemblance between the human sacrifice and the white dog sacrifice is very close. The victim in either case was offered up on a pole or platform, had a collar of wampum hung about his neck, was burned, and was finally eaten in a ceremonial feast. An interesting account of the substitution of a dog for a human victim is recorded in the *Jesuit Relations* for 1642. A Huron warrior had dreamed of being captured and tortured by the enemy. To relieve his mind of the burden of the dream and cause its fulfillment by substitutionary means and thereby preserve the life of the warrior, a mock capture and torture was practiced on him. He was then allowed to escape. "As he went out he seized a dog which was held there all prepared for him, put it at once upon his shoulders, and carried it among the cabins as a consecrated victim of which he made a public offering to the Demon of War, praying him to accept this semblance in place of the reality of his dream. And that the sacrifice might be fully consummated the dog was killed with a club, and then was scorched and roasted in the flames, and after all this was eaten at a public feast in the same manner as they are accustomed to eat their captives." There is some indication that during the eighteenth century, the white dog sacrifice may have gradually been replacing human sacrifice.<sup>28</sup>

Methods of warfare changed over the years in response to changing conditions. While on the warpath, the Iroquois, including the Huron, wore armor made of wood. This protection was quite effective against primitive weapons of wood and stone, but became outmoded when the Europeans introduced iron-tipped arrows and firearms. The tribes of the Confederacy were able to adapt to changing military conditions, altering their tactics accordingly, and thus achieving a superiority in the field. In the early years, they had depended on protective body armor and bows and arrows. The use of firearms by their enemies forced the development of new tactics. They would pretend a retreat, thus drawing the enemy into a trap, turn and rush their foes before the latter could discharge their weapons. During this period, they retained their armor and used assault weapons such as short spears and war clubs for the charge. They also resorted to guerrilla warfare to waylay and destroy parties of the enemy.

After 1640, the Confederacy Indians began to obtain firearms in small quantities from the Dutch. The Mohawks were particularly fortunate in this respect, being closest to the Dutch settlements. The Indians would charge down upon the enemy with these firearms, discharge them, and then

pursue the scattering warriors who had been dispersed by the onslaught. The arquebus also proved to be a deadly weapon for devastating the trading canoes of the Huron. A few warriors, hidden along the banks, could send chain shot into the defenseless craft in the river and cause utter havoc to the Huron trading enterprise. With both sides increasingly using firearms, the Iroquois began abandoning their body armor. Later in the seventeenth century, the League Indians were obtaining more firearms from the English, who had seized New Netherlands from the Dutch. These Indians now developed a new method of warfare to adapt to new conditions. They would strip down to loincloth and moccasins for battle to allow for greater freedom of movement, and would resort to sniper fire and extended battle lines, the better to envelop and demolish the enemy.<sup>29</sup>

War gave rise to the prominence of men who achieved their fame by ability rather than by inheritance. The title of sachem, the peace chief, was hereditary within certain chiefly lineages of the various clans. Prestigious titles were thus restricted to certain reigning families. An ordinary man, however, might rise to note by merit alone if he had the proven qualities of courage and shrewdness required of a warrior. His achievements on the warpath would gain him much popularity at home as well as fame abroad among other tribes. The Iroquois Confederacy had only two hereditary war chieftainships, and these two titles belonged to the Senecas. They were Tawanneas, "Needle Breaker" or "Chain Breaker," belonging to the Wolf Clan, and Sonosowa, "Great Oyster Shell," of the Turtle Clan. Etymologically, the word *Sonosowa* can also mean "Great Burden Strap." When the League was organized, these war chieftainships were assigned to the Seneca tribe because, as Guardians of the Western Door, this nation would be the first to face the danger of an attack on the far frontier. These two men were in charge of planning the military operations of the League. They did not necessarily have to assume command in the field, however, unless they so wished.<sup>30</sup>

Once war had been decided, any ambitious individual was free to form a war party. Since the Iroquois were theoretically at war with any tribe not in alliance with them, small independent war parties were frequently forming for individual action against stray members of these non-allied tribes. In such cases, a formal approval of the council for their endeavors was not sought by the warriors. An aspiring war leader or an already famous war chief would go throughout the village sounding the war cry. Then he would strike his hatchet into the war pole, recount his deeds of valor, and begin his war dance. Those who wished to follow him joined in the dance. A war feast followed. It was a sacred meal whose symbolism depicted the triumph of the warriors over their enemies. Fenton has pointed out that the eating of an animal head harkened back "to an earlier ceremonial cannibalism."<sup>31</sup>

The women had significant influence with the warriors and could frequently make or break a war party either by their support or disapproval of the warriors' enterprise. It was the women who provided the warriors with moccasins and charred corn pounded into meal and sweetened with maple sugar for their journey. The women also had the power to veto a war declaration by withholding these supplies.<sup>32</sup>

Indian warfare was, as a rule, very individualistic. In this respect, it contrasted sharply with the pattern of the whites, where soldiers recognized obedience to superior officers and accepted the necessity of taking orders from those superiors. The highest white military officers, in turn,

took their orders from the rulers of the state. In white society there was thus a hierarchy of command. The Iroquois war chief, in contrast, ruled by persuasion, if at all. No better example of the rule of independent judgment on the warpath can be pointed to than the behavior of the warriors in altering the defenses and tactics of their leaders just prior to the Battle of Newtown in 1779 (see Chapter VIII).

The concept of authority in Iroquois and in white society thus differed radically. Among the Iroquois, there was more permissiveness from childhood up, and more inclination to recognize the merit of individual judgment. Localism prevailed both politically and personally. This was not anarchy or chaos, however, even though it often seemed so to frustrated white officers who had to depend upon Indian auxiliaries. Ritual and ceremony strongly reinforced Iroquois traditions to the extent that the latter had the force of law for the individual. External enforcers of law such as police and jails, which the whites depended upon, were lacking in Iroquois society. Obedience to the ethic and morality of the Iroquoian community was obtained through inner acceptance by the individual, whose decisions were always strengthened and guided by a knowledge of the traditions and a disinclination to face the disapproval of his neighbors. Whites who often despaired at what seemed to them the unpredictability of Indian allies failed to recognize that they and the Indians frequently had different motives for engaging together in a particular war and different goals to fulfill.<sup>33</sup>

The individualistic nature of the military enterprise was in contradiction to the over-all cooperative tenor of Iroquois culture. Nationally, the League was organized for the good of the whole and built on the theory of the mutual cooperation of chiefs, tribes, villages, and clans. Decisions in the Grand Council had to be unanimous. Civil leadership, however, was restricted to a very few. When the League was organized, the local clan chiefs of each tribe were made the Confederacy chiefs. The Mohawks and Oneidas had nine chiefs apiece; the Onondagas, fourteen; the Cayugas, ten; and the Senecas, eight. The disparity was not recognized in the Grand Council, however, for there each tribe had one vote. Each one of these sachems was entitled to a sub-chief, who stood behind him, ready to act for him in event of emergency, but who had no voice in council.

Theoretically, sachems and chiefs were supposed to be the most noble, the most virtuous, and the wisest men of their respective clans and tribes. As with any hereditary principle, however, this was only theoretical. The clan matron had a certain flexibility of choice, in that she could designate any one of her sons, brothers, grandsons in the female line, maternal uncles, or sisters' sons, to serve as sachem or sub-chief. Even with this leeway, the laws of genetics not infrequently worked to render all the eligible males in a certain chiefly lineage somewhat less than mediocre. It was particularly frustrating to men of ability to be cut off from positions of leadership because of an accident of birth and to see leadership going to men with slighter talents than their own. Morgan believed that the most capable were deliberately barred from becoming sachems in order to keep this office from becoming too powerful and dictatorial.

Talented individuals could, however, gain recognition and prestige on the warpath. To make a place for outstanding orators, war leaders, and other men of high ability, the sachems were finally prevailed upon to share

some of their prestige by creating the office of Pine Tree Chief. This was an elective office and not hereditary like that of the sachems. Initially, Pine Tree Chiefs were to serve as advisers to the sachems, but gradually through the years began to extend their influence. Many of them, like Red Jacket, became far more noteworthy than the sachems. A successful warrior who had become a war chief enjoyed great popularity and great influence within his tribe and across clan lines, for military activity was not circumscribed by clan affiliation.

Under the impact of European contact, the Confederacy was subjected to new stresses and strains. Rivalry with surrounding tribes was intensified; and the Five Nations, either individually or collectively, were pressured to join in alliance with one European power or another. Militarism then became a way of life for the Iroquois, and the old cooperative principle began to break down. During this period, the war chiefs came into predominance over the sachem chiefs. It was the war chiefs that the Europeans regarded as tribal leaders, and it was usually the war chiefs, not the sachems, who affixed their marks to the treaties with the representatives of the colonial powers.<sup>34</sup>

The coming of the Europeans wrought profound changes in the lives and attitudes of the Iroquois. These Indians were in the Stone Age when the European settlers first met them and had developed skills that well adapted them to their way of life. With the acquisition of superior European metal implements, the Indians rapidly lost their old skills in fashioning stone and bone implements. The metal knives, axes, hoes, awls, needles, and kettles of the whites were fast becoming necessities. No longer did the Indian need to fell trees by the laborious method of girdling and burning. The nearly unbreakable brass and iron kettles meant an end to the formerly important occupation of pottery making. Muskets and rifles seemed to have become essential for hunting as well as for warfare, and unfortunate indeed was the tribe that was lacking in these weapons when attacked by well-armed enemy Indians.

As he lost his old skills, the Indian leaned more and more heavily on trade with the whites to secure his needs. In truth, not only did he now need these goods, but he needed the white man with his skills to repair his guns and hoes and sharpen his axes. The frontier blacksmith and gunsmith performed an essential service not only for the Indians but for the white community in keeping the neighboring Indians loyal. It was no longer possible for the red men to go back to the old way of life, for the old way had been severely modified. The white man had now become a necessity for the Indian.

The relationship, however, was a reciprocal one. The Indians were enlisted as allies in the European imperial struggles and as trappers to secure furs to meet the demands of European fashion. The red men traveled far afield to bring in peltries to the trading centers and receive valued commodities in return. The intense rivalries for trapping and trading rights now caused fierce struggles among the various tribes.

When the beaver supply was exhausted in the country of the Confederacy after 1640, the Iroquois were in difficult straits. After several years of scattered raiding and fruitless negotiations, the Mohawks and Senecas, in an attempt to open up new fields of supply, turned upon the Hurons in

1649 in a concerted attack that thoroughly demoralized this populous tribe and sent it into a rapid decline. It was the misfortune of the French to be allied with the Hurons rather than the Five Nations, and the demise of France's red allies could only strengthen the European power fortunate enough to hold the friendship of the Iroquois Confederacy.

Throughout the mid-seventeenth century, the Confederacy tribes waged war on all the non-League Iroquoian tribes, either to protect their trade or to secure their borders against aggressive enemies. The Confederacy Iroquois were in a geographically favorable position, wedged as they were between the French in the North and the Dutch, and later the English, in the East, and commanding the waterways both northward and westward. Their location thus allowed them to act as middlemen in trade between the far western and northern Indians and the European settlers. Their own wealth and power increased accordingly. Their easier access to firearms as a result of their closeness to Albany also gave them a military advantage over their Indian rivals and even made their white neighbors uneasy. The Dutch authorities of New Netherlands had attempted to discourage the trade in firearms with the Indians to the extent of making it a capital offense.

Favored as they were by geography and internal unity, the Confederacy tribes were destined to increase in power and in military importance. In the seventeenth century, the Confederacy destroyed, dispersed, or incorporated the Hurons, Petuns, Neutrals, Eries, and Susquehannocks. The military successes of the Five Nations left them in a strategically strong position. They were thus able to play an immensely important role in the European power struggle. Even their neutrality in any specific conflict was significant, for it removed a potential menace from the frontiers of one or the other contending European powers.<sup>35</sup>

After the British colonies had raised the standard of revolt in 1776, the Iroquois were subjected to intolerable pressures to choose sides. In so choosing, they tore their Confederacy apart. It was the tragic paradox of the Iroquois that they could no longer do without the presence of the white man, but in that dependence lay the seeds of their destruction.

DELAWARE INDIANS SOURCE MATERIAL

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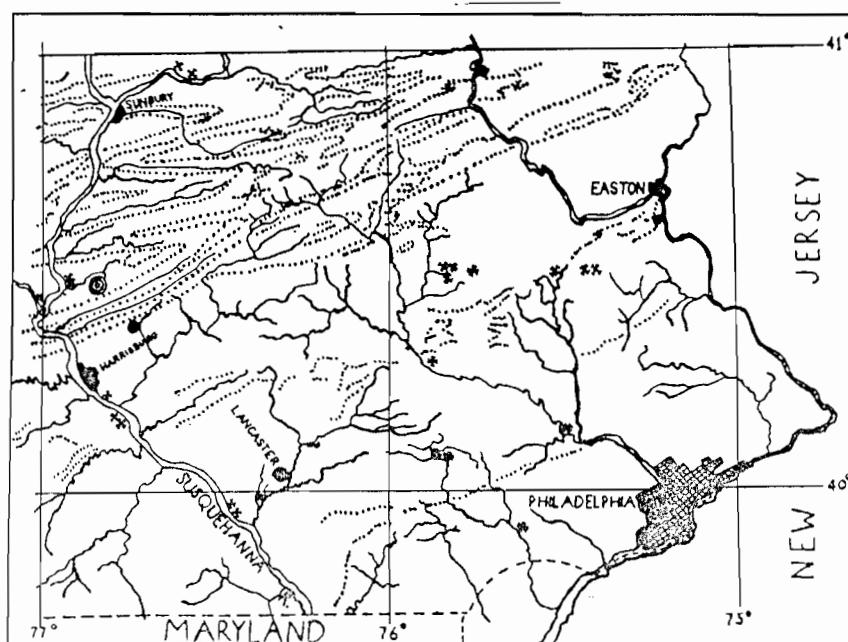
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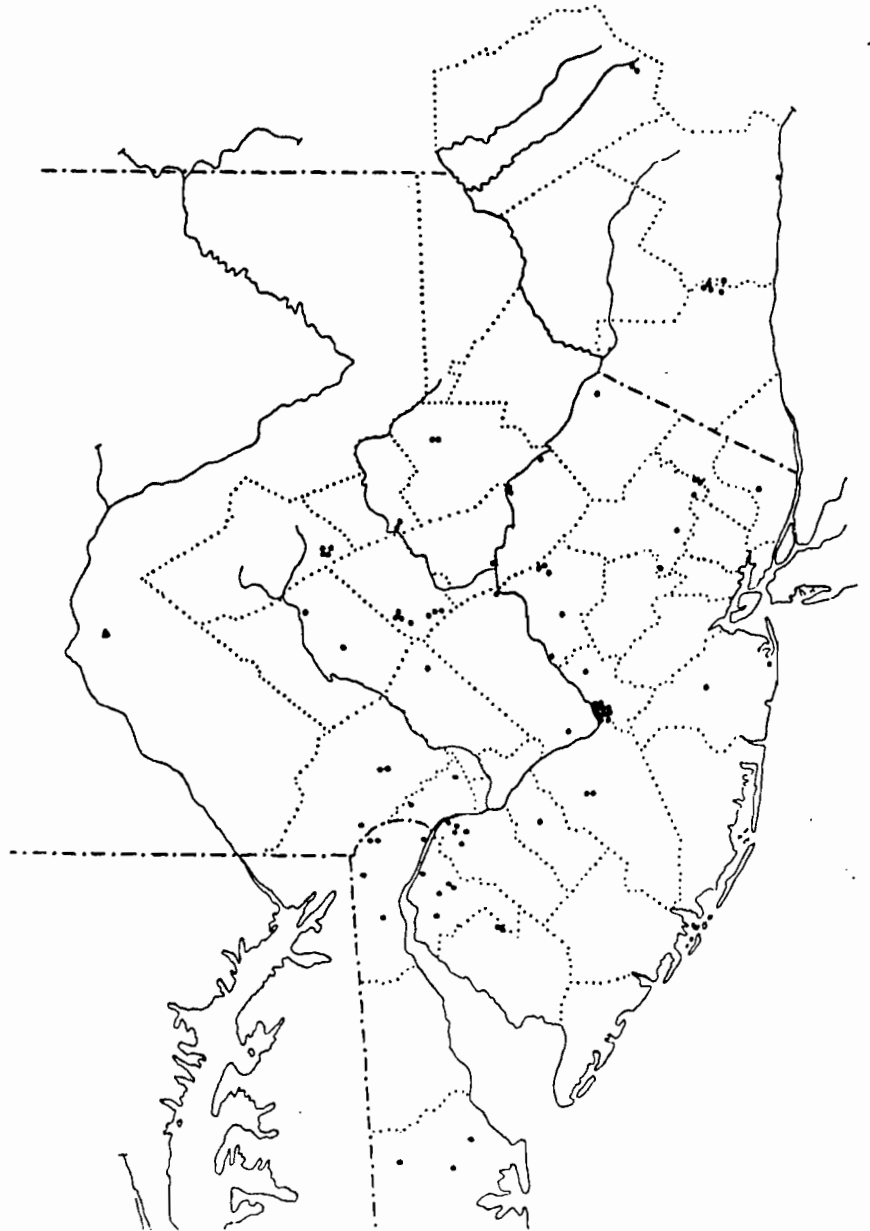
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Chronological Chart of Pennsylvania Prehistory.							
Culture Periods	Dates	Settlement and Subsistence Patterns	Characteristic Artifacts		Major Components and Distributions		
					West	Central	East
Late Woodland	1550 A.D.	Seasonally sedentary tribes; villages and hamlets (some stockaded villages); horticulture, hunting and gathering.	Cord-marked and/or incised decorated pottery; triangular projectile points; bow and arrow; elbow and vasiform pipes; celts; various bone tools and ornaments.	North	McFate Monongahela Owasco	Proto-Susquehanna Chance-Wyoming Shenks Ferry Kelso Clemson's Is. Owasco	Chance-Munsee Kelso Owasco
	1000 A.D.			South	Monongahela	Shenks Ferry Clemson's Is.	Overpeck
Middle Woodland	1000 A.D.	Incipient tribal village life in western Pa., supported by horticulture, hunting and gathering; bands in eastern Pa. living in scattered hamlets, practicing hunting and gathering.	Diversification of cord- and net-impressed pottery; side-, corner-, and basal-notched spearpoints; platform pipes; elbow pipes; celts; burial mound complexes.	North	Mahoning Diluted Hopewell	Kipp Is.	Bushkill Point Peninsula
	500 B.C.			South	Watson Diluted Hopewell	Radford Accokeek Cr.	Abbott
Early Woodland	300 B.C.	Bands of family units living in scattered households; persistence of hunting and gathering, with a possible shift in some areas to semi-sedentary settlement due to a more stable economic base.	Interior-exterior cord-marked pottery; plain flat-bottomed vessels; side-notched and expanded stemmed points; tubular stone pipes; adzes; bar weights; birdstones; gorgets.	North	Middlesex or Local Adena	Meadowood Local Adena	Meadowood Middlesex
	1000 B.C.			South	Local Adena Half-Moon	Marcey Cr. Half-Moon	Marcey Cr.
Transitional	800 B.C.	Far ranging bands of hunters and gatherers, occupying temporary hamlets; heavy dependence on riverine resources.	Fishtail and broad spearpoints; soapstone cooking vessels.	North	Ashtabula Susquehanna Influence	Orient-like Susquehanna	Orient Perkiomen Lehigh
	1800 B.C.			South	Ashtabula Susquehanna Influence	Orient-like Susquehanna Perkiomen	Orient Perkiomen Lehigh
Archaic	1000 B.C.	Bands of hunters and gatherers, following patterns of restricted seasonal wandering.	Various spearpoint and knife forms; grooved axes; adzes; atlatl weights; pestles; mullets; choppers.	North	Laurentian Lamoka Proto-Laurentian	Laurentian Lamoka Piedmont	Laurentian Piedmont
	7000 B.C.			South	Proto-Laurentian Panhandle	Laurentian Piedmont	Laurentian Piedmont
Paleo-Indian	10,000 B.C.	Bands of nomadic hunters.	Fluted points; scrapers; knives; graveurs.		Clovis related cultures throughout; Enterline industry in central Pa.		



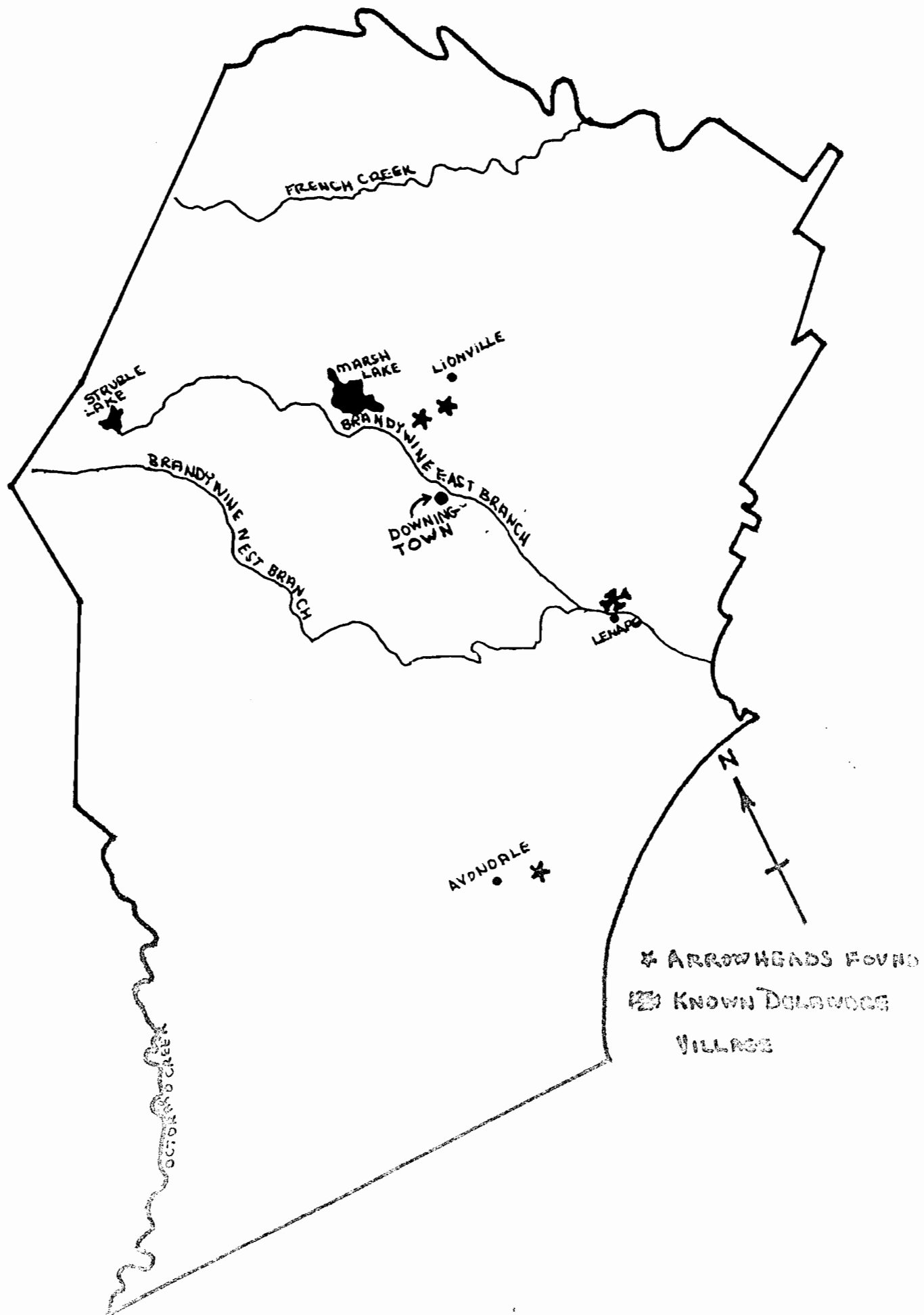
MAP OF SOUTHEASTERN PENNSYLVANIA. The Shoop site is located within the triple concentric circles near the left center of the map, and the Wilhelm site within the double concentric circles. Small crosses mark the approximate locations where isolated fluted points have been found in this portion of the State. Stream courses are marked by solid lines and only streams which were major Indian communication routes are drawn. Dotted lines represent the ridge-crests of mountains more than a thousand feet above sea-level. The stream courses and ridges developed on the local Appalachian series of folds are the major geographic features of the area.

*THE DELAWARE VALLEY*



LOCI OF FLUTED POINTS IN THE DELAWARE VALLEY. Triangle near the Susquehanna River represents the Shoop site.

# CHESTER COUNTY PENNSYLVANIA



# AMERICAN INDIAN COOKING

## SUNFLOWER SEED SOUP (SERVES SIX)

- 2 CUPS SHELLED SUNFLOWER SEEDS
- 3 SCALLIONS, WASHED AND SLICED (INCLUDING TOPS)
- 6 CUPS WATER (N.E. WOODLANDS)
- 2 5.4 GRAM PACKAGES INSTANT CHICKEN BROTH
- 1 TEASPOON SALT

PLACE ALL INGREDIENTS IN A LARGE POT, SIMMER, STIR OCCASIONALLY, COOK 40-45 MINS. SERVE HOT.

## BAKED STUFFED SEA BASS (SERVES SIX)

- 1 3-4 POUND SEA BASS, SPLIT AND CLEANED
- 1 CUP FINELY CHOPED MUSHROOMS
- 2 TABLESPOONS COOKING OIL (N.E. WOODLANDS)
- 1 CUP CHOPPED CHESTNUTS
- 1 SCALLION, WASHED AND CHOPPED (INCLUDING TOPS)
- 1 CLOVE GARLIC, PEELED AND CRUSHED
- 2 CUPS PREPARED POULTRY STUFFING
- 1 THAWED 10 OZ. CAN OF FROZEN SHRIMP OR OYSTER SOUP
- 1 TEASPOON SALT
- 1/8 TEASPOON FRESH GROUND PEPPER
- 3/4 CUP APPLE CIDER

- WASH THE FISH LIGHTLY INSIDE AND OUTSIDE WITH A DAMP CLOTH AND SPRINKLE WITH SALT.
- SAUTE THE MUSHROOMS THE OIL UNTIL GOLDEN BROWN, DRAIN.
- MIX TOGETHER THE MUSHROOMS, NUTS, SCALLION, GARLIC, POULTRY STUFFING, THAWED SOUP, SALT AND PEPPER, - STUFF THE FISH
- LAY THE FISH ON A LARGE SHEET OF HEAVY DUTY FOIL, WRAP LEAVING A SMALL VENT AT THE TOP FOR BASTING
- BAKE FOR 45 MINS. BASTE WITH APPLE CIDER.

## MEAT AND WILD RICE STEW (SERVES 6-8)

3½ POUNDS OF STEW MEAT, CUT INTO BITE SIZE CUBES

2 QUARTS OF WATER

2 ONIONS, PEELED AND QUARTERED

(PLAINS INDIANS)

2 TEASPOONS SALT

1½ TEASPOON FRESH GROUND PEPPER

1½ CUPS WILD RICE WASHED IN COLD WATER

- PLACE MEAT, WATER, AND ONIONS IN A LARGE POT - SIMMER UNCOVERED FOR 3 HOURS OR UNTIL MEAT IS TENDER.
  - MIX IN THE SALT, PEPPER, AND WILD RICE - COVER AND SIMMER 20 MINS.
  - UNCOVER, STIR AND COOK UNCOVERED FOR 20 MINS. OR UNTIL THE RICE IS SOFT AND MOST OF THE LIQUID ABSORBED.
- (NOTE: ORIGINAL MEAT USED WAS VENISON)

## BACON, EGGS, AND WILD ONIONS (SERVES 4)

5 SLICES BACON CUT INTO STRIPS

8 EGGS, LIGHTLY BEATEN

½ CUP MINCED SCALLIONS OR CHIVES

(PLAINS INDIANS)

1½ TABLESPOONS MINCED PARSLEY

1¼ TEASPOON SALT

¼ TEASPOON FRESH GROUND PEPPER

- BROWN BACON IN LARGE SKILLET
- ADD EGGS, SCALLIONS, PARSLEY, SALT, AND PEPPER - SCRAMBLE
- SERVE AT ONCE

## WILD RICE JOHNNY CAKES (SERVES 2)

1 CUP WILD RICE, WASHED IN COLD WATER

3 CUPS WATER

1 TEASPOON SALT

(PLAINS INDIANS)

3 TABLESPOONS WHITE CORNMEAL  
BACON DRIPPINGS

- PLACE WILD RICE, WATER AND SALT IN SHUCCPAN, BRING TO BOIL, BOIL GENTLY UNCOVERED FOR ABOUT 35 MINS. OR UNTIL RICE TENDER.
  - STIR IN CORN MEAL A TABLESPOON AT A TIME, LET Mixture COOL UNTIL IT CAN BE SHAPED WITH HANDS
  - SHAPE INTO FLAT CAKES 2½ - 3 INCHES IN DIA.
  - BROWN WELL ON BOTH SIDES IN BACON DRIPPINGS.
- SERVE HOT OR COLD

# BRUNSWICK STEW (SERVES 12-14)

- 1 5 POUND CHICKEN  
WATER FOR STEWING
- 2 BAY LEAVES, CRUMBLED
- 5 PEPPERCORNS (S.E. WOODLANDS)
- 3 SPRIGS PARSLEY
- 1 STALK CELERY
- 2 POTATOES, PEELED AND CUT INTO 1/2 INCH CUBES
- 2 LARGE ONIONS, PEELED AND QUARTERED
- 2 10 OZ. PACKS FROZEN KERNEL CORN
- 2 10 OZ. PACKS FROZEN BABY LIMA BEANS
- 2 TABLESPOONS SALT
- 1/4 TEASPOON COARSELY GROUND PEPPER
- 1/2 TEASPOON OREGANO  
PINCE MACE
- 6 TOMATOES, WASHED, CORED AND QUARTERED

- PLACE THE CHICKEN, BAY LEAVES, PEPPERCORNS, PARSLEY SPRIGS, AND CELERY STALK IN A LARGE POT. COVER WITH WATER.
- COOK COVERED UNTIL CHICKEN SEPARATES FROM BONES.
- REMOVE CHICKEN AND SPICES FROM POT.
- RETURN CHICKEN (MEAT ONLY) TO POT.
- ADD REMAINING INGREDIENTS, EXCEPT TOMATOES, SIMMER UNTIL TENDER.
- ADD TOMATOES, SIMMER.
- SERVE AT ONCE.

## POPCORN

- MAKE POPCORN USING CORN OIL FOR POPPING
- SERVE WITH MAPLE SYRUP

(NOTE - THE ORIGINAL CRACKER JACKS)

# NORTHEAST WOODLANDS DUG-OUT CANOE



THE NORTHEAST WOODLAND INDIANS MADE DUG-OUT CANOES WHERE TREE BARK WAS NOT AVAILABLE. THE ONLY ARTIFACT OF THIS TYPE FOUND INTACT IS SHOWN ABOVE. THIS CANOE, FOUND IN NEW JERSEY IN THE 1930'S, WAS 18 FEET LONG.

THE FIRST STEP IN MAKING THE DUG-OUT CANOE WAS TO FIND A TREE LONG AND STRAIGHT ENOUGH FOR THE PROJECT. AN OFFERING OF TOBACCO WAS GIVEN TO THE SPIRIT OF THE TREE EXPLAINING HOW THE TREE'S DEATH WOULD MEAN LIFE AND HAPPINESS TO THE PEOPLE.

A FIRE WAS BUILT AROUND THE BASE OF THE TREE AND KEPT BURNING UNTIL THE TREE CAME DOWN. A SECOND FIRE WAS BUILT UNDER THE FELLED TRUNK AT THE DISTANCE DESIRED FOR THE CANOE'S OVERALL LENGTH.

WITH THE TRUNK LENGTH DETERMINED THE CANOE WAS PUT ON WOODEN HORSES. A SERIES OF FIRES WERE BUILT ALONG THE SIDE OF THE TRUNK. THESE FIRES BURNED DOWN INTO THE TRUNK. WITH STONE, WOODEN, AND BONE TOOLS THE BURNED WOOD WAS REMOVED MAKING THE INSIDE HOLLOW.

THE OUTER SHAPE OF THE CANOE WAS FORMED IN MUCH THE SAME WAY USING FIRE AND THE TOOLS MENTIONED ABOVE.

WITH THE CANOE'S COMPLETION IT BECAME A VALUED ADDITION TO THE INDIAN'S BELONGINGS.

BECAUSE OF THE LENGTH OF TIME NECESSARY TO COMPLETE A DUG-OUT CANOE AND THE FACT THAT THE NORTHEAST WOODLAND INDIANS SPENT MOST OF THE SUMMER MONTHS FISHING CANOE MAKING WAS PROBABLY A WINTER ACTIVITY.

IN THE LANGUAGE OF THE DELAWARE INDIANS THE WORD FOR CANOE IS MOO'HOO.

INDIAN POTROL  
TROOP 23  
DOWNINGTOWN, PA.

# MYSTERY INDIAN LORE EVENT #1

The following questions are taken from the Indian Lore Meritbadge book, 1980 printing, unless indicated by \*...

1. How many tribes were there in the Eastern Algonquians? eleven

2. Which tribe does not belong to the MUSKOGEANS?

A. Creek, B. Seminole, **C. Cherokee**, D. Chickasaw, E. Choctaw

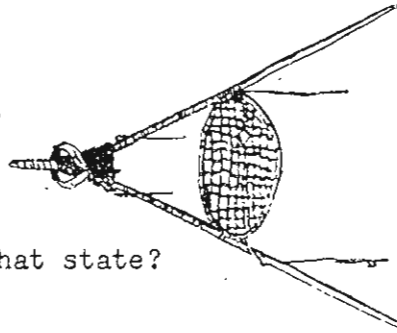
3. True **False** - The Blackfoot Indians were not a nomadic tribe.

4. Match the tribe to the Culture:

Tribe	Culture
A1. Hopi	A. Pueblo People
<b>B2. Navajo</b>	B. The Nomads
C3. Pima	C. Peaceful corngrowers
A4. Zuni	
<b>B5. Apache</b>	

5. Name that item:

A Blackfoot dog travois



6. The following tribes are originally from what state?

Tribe	State
Massachuset	<u>MASS.</u>
Pawnee	<u>NEB.</u>
Plankashaw	<u>MICH.</u>
Timuquanan	<u>FLA.</u>
Acoma	<u>N.MEX.</u>

7. What does the word mean?

Sagamore	<u>CHIEF</u>
Sachem	<u>CLAN LEADER</u>
Sun	<u>KING</u>
Kivas	<u>CLUBHOUSE</u>
Dieguend	<u>DANCE SKIRT</u>

8. What does this Indian picture writing symbol mean?



hunting

9. What region is this?



Plains

10. Who was this indian?



Sitting Bull

# MYSTERY INDIAN LORE EVENT #2

The following questions are taken from the Indian Lore Meritbadge book, 1950 printing.  
Unless indicated by \*...

1. In what year did the Tuscaroro join the Iroquois League of Nations? 1713
2. Which material was not listed as being used by the Southeasterners to build houses?  
A. reeds, B. grass, C. cane, D. bark, **E** leather
3. True **False** - A travois was first pulled by horses.
4. Match the tribe to the Culture:

Tribe	Culture
<b>A</b> 1. Washo	A. Great Basin
<b>A</b> 2. Mono	B. Plateau
<b>A</b> 3. Shoshone	
<b>B</b> 4. Flathead	
<b>B</b> 5. Walla Walla	



5. Name that item:  
A Navajo forked stick hogan.

6. The following tribes are originally from what state?

Tribe	State
Illinois	<u>ILL.</u>
Delaware	<u>N.J.</u>
Kiowa	<u>TEXAS</u>
Ute	<u>UTAH</u>
Wichita	<u>OKLA.</u>

What does the word mean?

Powwow	<u>MEETING</u>
Travois	<u>Y FRAME</u>
Kachina	<u>ANCESTOR SPIRIT</u>
Dentalium	<u>SHELL MONEY</u>
Potlatch	<u>HUGE PARTY</u>

8. What does this Indian picture writing symbol mean?



look or see

9. What region is this?



Southwest

10. Who was this Indian? \*



Chief Joseph

# MYSTERY INDIAN LORE EVENT #3

The following questions are taken from the Indian Lore Meritbadge book, 1980 printing, unless indicated by \*.....

1. What clothing did Iroquois women wear in the summer? buckskin & Moccasins.
2. Give the names of the people responsible for training all the boys in the Southeastern cultures.  
 (A) Clan Elders, B. Family members, C. Manitou, D. Medicine Men, E. Big chief
3. True False - The feathered war bonnets were worn for festive occasions in the Plains cultures.
4. Match the tribe to the culture:

Tribe	Culture
C Miwok	A. Yuman
C Pomo	B. Southern California
A Mohave	C. Central California
A Yuma	
B Serrano	



5. Name that item!

A Zuni silver necklace.

6. The following tribes are originally from what state?

Tribe	State
Miami	<u>ILL.</u>
Seminole	<u>FLA.</u>
Susquehanna	<u>PA.</u>
Mattaponi	<u>VA.</u>
Lenape	<u>N.S.</u>

7. What does the word mean?

Wampum	<u>MONEY</u>
Shaman	<u>MEDICINEMAN</u>
Wickiup	<u>HOME</u>
Patol Stick	<u>DICE GAME</u>
Papoose	<u>BABY</u>

8. What does this Indian picture writing symbol mean?



big chief

9. What region is this?



S.E. Woodlands

10. Who was this indian?



Cochise

THE FOLLOWING QUESTIONS ARE TAKEN FROM THE INDIAN LORE MERITBADGE BOOK, 1980 PRINTING, UNLESS INDICATED BY \* .....

1. NAME THE GREAT SPIRIT OF THE EASTERN & WESTERN ALGONQUIANS Manitou
2. NAME THE BIGGEST CEREMONY OF ALL FOR THE SOUTHEAST INDIANS:  
A. WEDDING, B. SHAMAN, C. GREEN CORN, D. WAILING, E. MANHOOD
3. TRUE FALSE - PLAINS INDIAN WOMEN SEWED WITH SINEW.

4. MATCH THE TRIBE TO THE CULTURE:

TRIBE	CULTURE
ATLINGIT	A. MARITIME
ATSIMSHIAN	B. RIVER & BAY
ABELLA COOLA	
AHAIDA	
AKWAKIUTL	



5. NAME THAT ITEM:

yucca

FIBER SANDALS.

6. THE FOLLOWING TRIBES WERE ORIGINALLY FROM WHAT STATE?

TRIBE	STATE
NARRAGANSET	<u>R.I.</u>
WACO	<u>TEX.</u>
MONO	<u>CALIF.</u>
SHAWNEE	<u>KY.</u>
PENOBSCOT	<u>MAINE</u>

7. WHAT DOES THE WORD MEAN?

MOCUICKS	<u>CONTAINER</u>
COUP	<u>BRAVE ACT</u>
HOBAN	<u>HOME</u>
KNOWER	<u>SHAMAN</u>
TEEPEE	<u>HOUSE</u>

8. WHAT DOES THIS INDIAN PICTURE WRITING SYMBOL MEAN?

long night

9. WHAT REGION IS THIS?



Gt. Basin & Plateau

10. WHO WAS THIS INDIAN?

\*



Geronimo

THE FOLLOWING QUESTIONS ARE TAKEN FROM THE INDIAN LORE MERITBADGE BOOK, 1980 PRINTING, UNLESS INDICATED BY \* .....

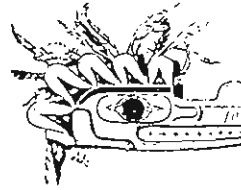
1. THE WESTERN ALGONQUIANS PREPARED FOR WAR AT GATHERINGS OFTEN CALLED feasts OF EXCITEMENT.

2. THE INDIANS IN THE CAROLINAS DID NOT GO TO WAR FOR WHICH REASON?  
A. PRESTIGE, B. PERSONAL GLORY, C. SLAVES, D. REVENGE, E. FISHING RIGHTS

3. TRUE FALSE - THE TOBACCO SOCIETY BELONGS TO THE SOUX NATION.

4. MATCH THE TRIBE WITH THE CULTURE

TRIBE	CULTURE
B MOHAWK	A. ALGONQUIAN
A PENOBSCOT	B. IROQUOIS
B SENECA	
A OTTAWA	
B ONONDAGA	



5. NAME THAT ITEM:  
A WOODEN Nootka HEADDRESS MASK.

6. THE FOLLOWING TRIBES WERE ORIGINALLY FROM WHAT STATE

TRIBE	STATE
IROQUOIS	<u>NY.</u>
ERIE	<u>PA.</u>
COMANCHE	<u>Tex.</u>
KANSAS	<u>Kansas</u>
CARRIZO	<u>Tex.</u>

7. WHAT DOES THE WORD MEAN?

TRAVOIS	<u>V Frame</u>
ORENDA	<u>invincible force</u>
PUEBLO	<u>village</u>
KIAHA	<u>basket</u>
SUN	<u>King</u>

8. WHAT DOES THIS INDIAN PICTURE WRITING SYMBOL MEAN? XX camp

9. WHAT REGION IS THIS?



N.E. Woodlands

10. WHO WAS THIS INDIAN?

\*



Two Moons

1904

The  
Ancient Religion

OF THE

DELAWARE  
INDIANS

AND

RICHARD C.  
ADAMS

OBSERVATIONS AND  
REFLECTIONS



## Author's Statement.

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The reluctance of the Indian to give the world a full view of his religion and faith is, perhaps, the chief reason why he is greatly misunderstood. He holds these things so sacred that he will say but little about them outside of his place of worship, and less to one not of his own blood.

Were it not for the fact that the blood of my race is fast disappearing, and that if these things are not recorded now, they may be lost forever, and for the further reason that I believe they are worthy of careful consideration, I would not attempt to write this book.

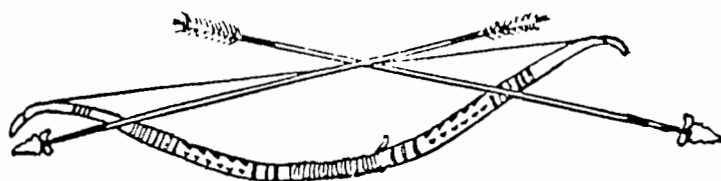
The Delaware Indians have kept no written records, but have from time immemorial trained certain young men as teachers, who are to succeed the older men as they die, and at the annual meetings these young men assist in conducting the ceremonies, and finally take their places as leaders themselves.

I have been collecting the data for this book for a number of years. I have talked with many of the old people, who are now dead, and have had some of them review my manuscript. I have attended their meetings, and have taken notes while they were going on, and, try as hard as I may, I feel that I can not do them justice in my effort to translate their orations and songs, for it is almost impossible for me to find words in the English language to convey to you the beautiful thoughts our orators express in their native tongue.

One of our teachers of this faith, after being persuaded to assist me in this work, said: "Yes, I will help, because I am afraid there are so few of us that our meetings will soon be a thing of the past. Our people are becoming too much like the white men now; interested in making money, so much so, that even brothers and sisters today do not take as much interest in each other as members of different clans did years ago. This is the result of the teaching of the white man, which appeals more to the selfish interest of the individual, and suits many of our young people better. In following the white man's faith you can do as you please until you are ready to die, then, by repenting, can escape all responsibility for your acts, and go to Heaven without any efforts of your own. According to our faith you must follow the dictates of your guardian spirit, or conscience, which is the connecting link with the Great Spirit, and thus improve yourself in each sphere you pass through until you have finally reached the Happy Hunting Ground, and have in some manner merited a reward yourself."

There are now living in the Cherokee Nation about 1,150 Delaware Indians. Perhaps two-thirds of them can read and write. About 200 are full bloods, one-half of whom adhere to the old faith, while about one-third of the tribe profess the Christian faith; which to me is a most remarkable thing, considering the massacre of the Christian Indians in Gnadenhuttent, Pa., and Gnadenhuttent, Ohio, and the further persecution of them after that, at the hands of the race who taught them that faith.

At some future time I may attempt to publish the twelve opening orations, and as many of the others as I can obtain.



## THANKSGIVING DANCE.

Traditions of our people as far back as the memories of our tribe are that we always had a Thanksgiving Dance. That many, many generations ago we came from a far-off country in the northwest; came across a land of ice and snow, until we reached the Great Fish River, or Mississippi River, where we found many people living in that valley who fiercely opposed our progress, but, after a long war, we completely overcame them, and proceeded on our journey until we finally settled in that country watered by the Susquehanna and the Delaware Rivers, our territory extending from the mountains to the tide water. Here all the Algonquin Tribes lived near them, and they became powerful and rich, so much so that they forgot to give thanks to the Great Spirit.

About that time there was a great famine or drouth. Following this great earthquakes came, rivers went dry, streams and springs started up in places where water had scarcely been seen before. Mountains came and disappeared and great fear prevailed among the people.

About this time there came to the head chief, or sachem, of the Delawares a little boy, who told the chief that his people had treated him very badly; that they would make him do more work than he was able to do and would give him but little to eat; that he had felt very badly about the way he was treated, but had put up with it. Finally, one day his people told him to go out and gather some wild sweet potatoes, which were considered a great delicacy. He went, and, to show that he was industrious, and thinking to get a little praise, or if not that, at

least, to escape blame by bringing home a bountiful supply, he worked hard and got all he could carry.

He reached home as early as possible, and his people put the potatoes on to cook in a large kettle at noon. They cooked them until the evening star went down, but before this time they made the little boy go to bed without any supper. After he had been in bed some time they began to eat the potatoes and other food. They called the boy, and he answered, and jumped quickly from the bed, thinking he was invited to take part in the feast. He was only abused, however, called a glutton and told to go away. So, heart-broken and in despair, he left the house and wandered aimlessly until he was utterly exhausted. He then went to sleep. Before this he was moaning to himself over his unfortunate lot. He cried out to the Great Spirit to give him relief. He began his supplication with O-oo and heard twelve voices with the same sound.

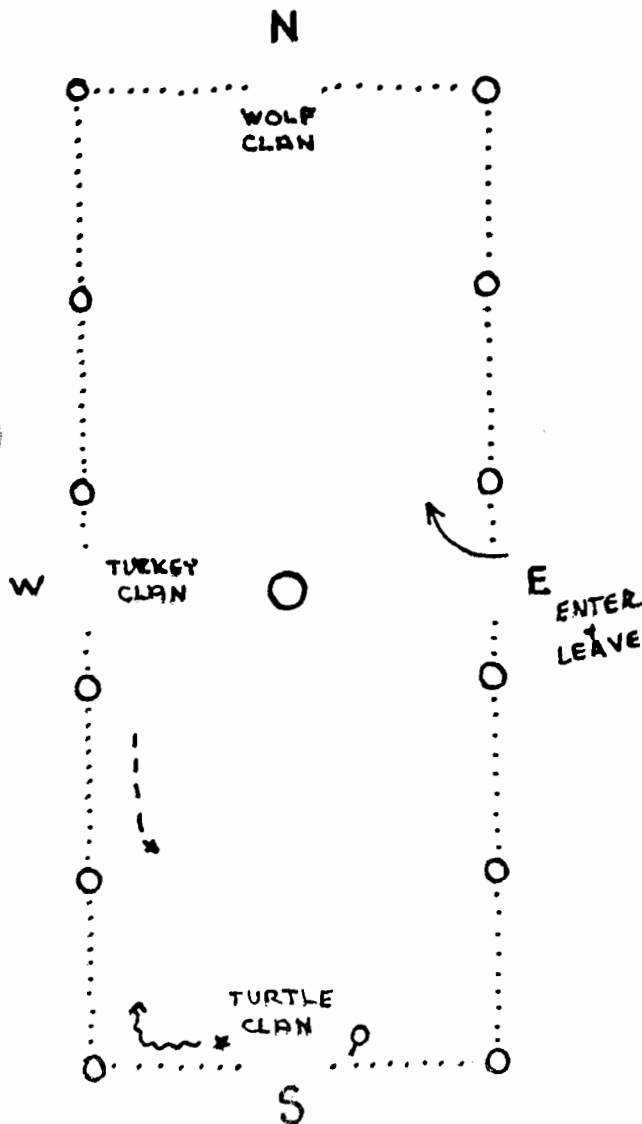
When he went to sleep there came to him a man with his face painted red, and as he emerged from the darkness only half of his face showed. This man talked to him and told of the great things there were in the world beyond; that his people were wicked, not only his own family but all his tribe; that they had forgotten the Great Spirit, which was the reason why the earthquakes and other trouble had been visited upon them, and that more would follow, if they did not repent. The boy asked why he heard twelve voices answer his prayer, and the spirit to whom he was talking replied that he would have to pass through twelve worlds or spheres before he could get to the home of the Great Spirit; that in each sphere there was a Manitou ruling, and that no prayer could reach the Great Spirit that did not come through the twelve spheres; that his cry had reached the first, who transmitted it to the second, and he in turn to the third, and so on until the twelfth delivered it to the Great Spirit himself.

He was told to go to the head chief or sachem and tell him that the people should return thanks each autumn to the Great Spirit, and when the people all met he should say that the Great Spirit sent him to talk to them; that he was a medicine man, made so this night; that he had received the gift of the Great Medicine from the Great Spirit himself. He was to tell the people they should never be discouraged when trials and tribulations came to them, for it was under those circumstances, and when in that condition, that the Great Spirit took compassion upon mortals, and made them superior and possessed of great influence over their fellow men; that none of the tribe had gone through as great trials as he had.

The chief or sachem called the people together, and renewed the Thanksgiving Dance of the Delawares. The little boy told what he had seen. He told them that they were to prepare a long, large house, and inside this house were to be twelve posts, each with a face carved on it, half the face to be painted red and the other half black. There should also be a center post with four faces carved on it. These posts were to represent the twelve Manitous who guarded the twelve spheres through which the people should pass to reach the Happy Hunting Ground. The center post represented the Great Spirit, who saw and knew all things.

Every year after that they were to return thanks to the Great Spirit in the time of the autumn full moon, when nature had painted the forest in brilliant hues and the harvest was over. The dance was to last twelve days, which was the time it would take the twelve Manitous to convey their thanks and prayers to the Great Spirit.

\* All the people are to enter at the east and retire the same way. When they come in they are to pass to the right of the fire and each clan takes its place, sitting on the ground (skins or robes are thrown down for them to sit on) next to the wall.

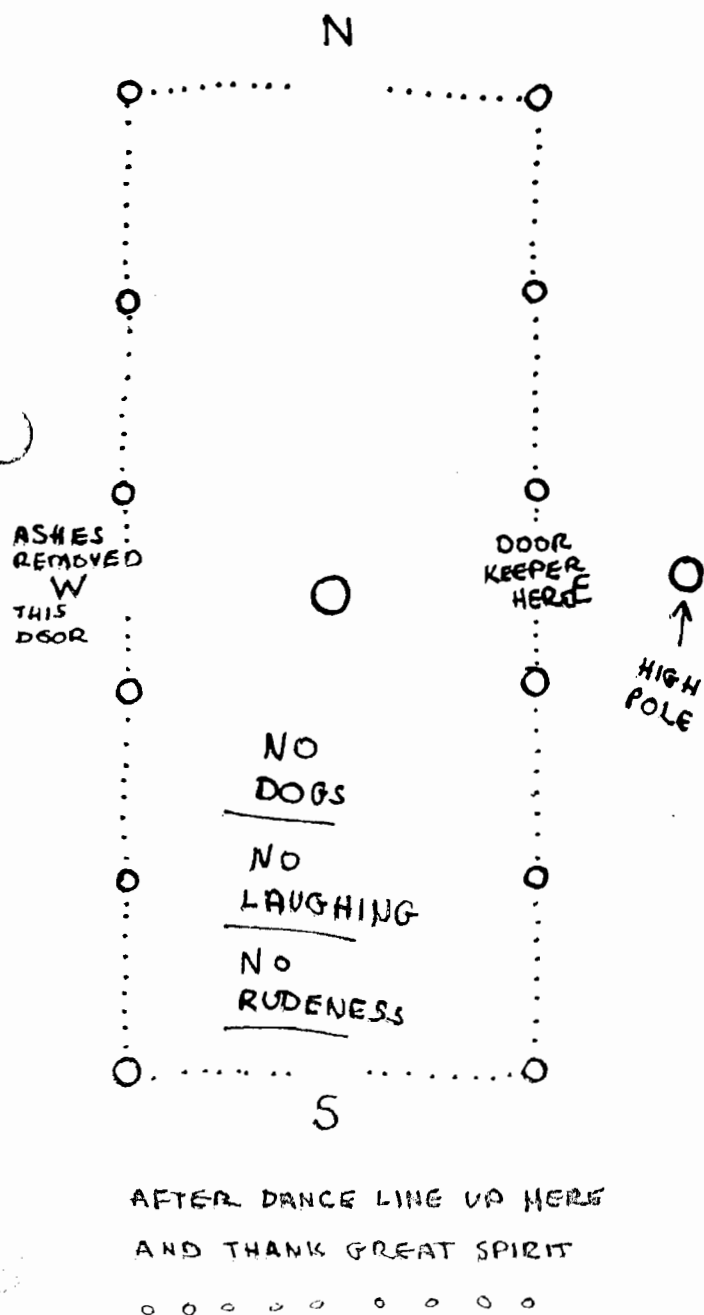


♀ - TURTLE SHELL RATTLE

\* - ORATOR - FIRST TO SPEAK

~~~~~ - RATTLE PASTED THIS WAY

--> - DANCE ROUTE



The Turtle clan on the south, the Turkey on the west, and the Wolf on the north, and, in no case, shall any one pass between the center post and the east door, but must go around the center post to go to the north side of the dance house. The medicine man shall lead the dance. A tortoise shell, dried and polished, and containing several pebbles, is to be placed in the southeast corner, near the door, in front of the first person, known as the orator. If he has anything to say, he will take the shell and rattle it, and an answer shall come from the south of the dance house from the singers who hit on a dry deer hide. Then the parties who had the tortoise shell shall make a talk to the people, and thank the Great Spirit for their blessings, and then proceed to dance, going to the right and around the fire, followed by all who wished to dance, and, finally, coming to the center post, stop there. All the people shall shake hands with him, and return to their seats. Then the shell should be passed to the next person, who shall either pass it on or rattle it, as he chooses. They shall have a doorkeeper and a leader, and twelve oshkosh to sweep the ground with turkey wings, make fires, and serve as messengers. The ashes should always be taken out of the west door. In front of the east door, outside, should be a high pole, on which venison should hang. The oshkosh shall distribute food among the people. The officers and oshkosh are to be paid in wampum for their services. In no case shall they allow a dog to enter the dance house, and no one should laugh inside or in any way be rude. The orators repeat the traditions, but each party is allowed to speak and tell his dream or give advice. Every one has a guardian spirit. Sometimes representations of it come in the form of some bird, animal, or anything; at times we see it in dreams, and at other times by impression; and it tells us what to do or what will happen, etc. The guardian spirit is sent from the Great Spirit. It is the inward voice.

The last thing, when the dance is over, all the people are to go out and stand in a line east and west, with their faces south, and bow down and thank the Great Spirit, and then go home.

Some of the Delaware Indians still keep up this dance, but the dance house is not so large as it used to be, and the attendance now is not more than one hundred. Any Indian of any tribe can participate in the dance.

At the dance all who take part repeat what the leader says, both the song and the exhortation. The leader often repeats the story of the little boy, comparing our trials to that of the little boy who had met with disappointments, but telling that after a while the Great Spirit sent him gifts, by which he was enabled to overcome these disappointments, or be strong enough to bear them.

Sometimes in their dreams or visions they see men, sometimes birds or animals, and in telling of them they do not say they had a dream, but say: "There came to me this," etc.

These dreams and impressions are sometimes used as illustrations by the orator before repeating the orations that have been handed down from memory. There are quite a number of these orations. On the following pages are some expressed as nearly as can well be translated.

The historical or opening oration gives one a fair idea of what their faith is. Each night the orations are different, and each night several dances take place; and preceding the dance will be an oration of instructions, an oration of thanks, an oration of praise and encouragement, or an address in which the speaker gives his impressions, and speaks generally for the good of the assembly.

Before the dance closes each night hominy is passed around, and all partake of it and say: "For this we are thankful."

# SONG OF THANKSGIVING DANCE.



A hu mah too mah Kan nee na



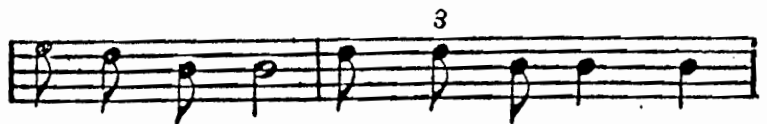
op A hu mah too mah Kanneena op Yuh pa mee



ton uk nun nee Yuh pa mee



ton uk nun nee A lung goo mung



wa nee la na pa A lung goo mungwa



nee la na pa

There are many songs they sing at this dance, and the following is the English translation of the words with music above:\*

"There's a highway over there,  
There's a highway over there,  
Flowing fast towards us,  
Flowing fast towards us,  
Calling to the Delawares,  
Calling to the Delawares."

\*This song refers to the Milky Way, which is supposed to be the road to the Happy Hunting Ground.



## HISTORICAL OR OPENING ORATION OF THE THANKSGIVING DANCE OF THE DELAWARES.

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Long before our greatgrandfathers  
Heard the story I now tell you,  
We were once a nation great,  
Who from out the west of north came  
Through a land of ice and snow.  
Came unto the great fish river,  
Where fierce warriors there did meet us  
And quite vainly did oppose us,  
In the course we did pursue.  
When at last we settled firmly,  
In a country rich with game,  
And began to grow and prosper,  
We forgot then to be grateful  
For the blessings that came to us.

Then there was a little boy,  
Who with sorrow deep was burdened;  
For his father and his mother  
From this life had both departed.  
He with strangers was then living,  
Who abused him without mercy;  
He was forced to many hardships,  
And with hunger did he suffer.  
But the Manitou who rules us  
With compassion looked upon him,  
And at night he came unto him,  
For he heard his cry of sorrow.

Thus the Manitou spoke to him,  
To the chieftain of the nation,  
Do proceed when comes the morning;  
Say to him that I have called you  
For my people, the Lenape;  
And unless they harken to me,  
Mighty earthquakes will I send them—  
Then will follow other troubles  
Fast to make them feel their weakness.

Say to them to build a long house,  
Lengthwise from the east to westward,  
And when the moon is bright in autumn,  
All the clans should there assemble.  
From the east door they shall enter,  
To the right must they pass forward,  
'Round the fire that's in the center  
'Till the clans all take their places.  
There shall be twelve oshkosh ready,  
Six of men and six of women,  
Who shall keep the fires burning  
And the dust sweep from the dance ground.  
They shall be paid well in wampum  
For their service to the people.

As the oshkosh makes the fire,  
With the fire sticks in his hand,  
By the constant, tireless rubbing,  
'Till the burning embers come,  
So must we have so much friction  
And must suffer so much pain,  
That our spirits glow more brightly,  
By the test of each ordeal.

When the clans are well assembled  
On the south shall sit the singers;  
On the north shall sit the speaker,  
And a tortoise shell with pebbles  
Shall be placed before the speaker.  
He who feels it is his duty  
To address his fellow creatures  
And give thanks to the Great Spirit  
May attract them with the rattle,  
As from left to right it passes.

And when all are well assembled  
They should send their thanks with pleasure  
To the greatest of the spirits,  
By the Manitou who greets him;  
For twelve Manitous are ruling,  
One in each sphere you must pass through  
Ere you reach the great hereafter,  
Where abides the Great, Great Spirit.

On the wall of the long dance house  
Shall twelve faces there be carved,  
And the post that's in the center  
Carve four faces there upon it;  
This reminds you as you see them  
That e'en Manitous look to him,  
But the Spirit who is greater  
Watches each and all together,  
So to Him you must be thankful  
For each blessing you're receiving;  
And to Him, when you're in trouble,  
Send a cry of tribulation,  
For, the best of all the greetings,  
Said he this, "they are my people."  
And if we will but remember  
The Great Spirit hears our cry,  
As with the right hand thus extended,  
Twelve times call we forth Oh-o-o;  
And no other message send Him,  
Save a cry of sore distress.  
Who would dare presume to mention  
To his Maker what is needed?  
What to you would be most pleasing,  
May your brother greatly grieve.

Thus in singing, dance, and feasting,  
For twelve nights and days assembled,  
Show him you are glad and happy,  
That you thus have been remembered,  
And are promised greater blessings  
In the lives that come hereafter;  
'Till at last you've reached the station  
Where the Great Spirit abideth  
And you'll hear the best of greetings,  
"Welcome here, you are my people."

You must always help each other  
And respect the older people;  
You must always teach your children  
To be grateful to their Maker,  
And to try always to please Him  
Daily by their thoughts and actions;  
That at last when they have passed through  
All the lives that are before them,  
They will fear not then to meet Him,  
And will know that he will greet them  
With the best of all the greetings,  
"Welcome here, you are my people."

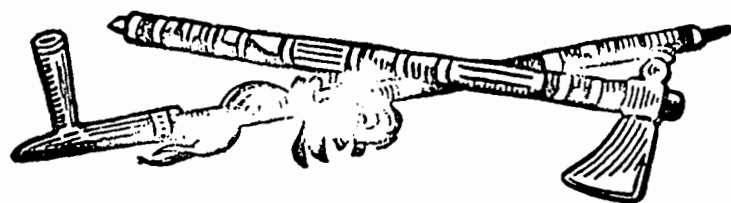
Why should we have been created  
If our existence here is ended?  
Why have we ambition here, then,  
If no progress is beyond this?  
Who is here contented fully,  
Be his station high or low?  
This to you should be convincing.  
There is much we have to gather  
In the life we now are living,  
And much more to be accomplished  
In the lives that come hereafter,  
E'er we pass the last divide,  
And shall hear the best of greetings,  
"Welcome here, you are my people."

There's no person who's so humble,  
There's no person who's so low,  
But who yet may freely enter  
In that chamber where now dwells  
Those who speak to the Great Spirit;  
But he long may go astray,  
And in darkness may he wander,  
'Til at last he finds the way there.  
Thus we are now here assembled  
In obedience to the call,  
While I now repeat the teachings  
You have often heard before,  
How to hear the best of greetings,  
"Welcome here, you are my people."

On the twelfth day of the meeting,  
Just before you do disband,  
All shall march in single file  
To the eastward from the door,  
And when all are well outside  
To the south must you look forth,  
And while standing thus in line  
Twelve times then with reverence bow  
To acknowledge your dependence,  
On the Spirit who is greatest,  
Who, we're promised, yet will greet us  
With the best of all the greetings,  
"Welcome here, you are my people."

You should never shirk a danger,  
 You should never shun a duty;  
 But should always move with caution  
 And defend yourselves with vigor.  
 Your Creator hates a coward;  
 Your Creator hates a liar,  
 And he does not love a boaster  
 Or a person seeking quarrels.  
 If you follow well these teachings  
 All the nations will respect you,  
 And when you've passed the twelve divisions  
 That the future has before you,  
 And have reached the final station,  
 Where the past and where the future  
 Have been blended all together,  
 And where mystery can not baffle  
 Those who hear the best of greetings  
 From the greatest of the spirits,  
 "Welcome here, you are my people."

There you'll move with perfect freedom,  
 Space and time no more a barrier,  
 And the distant starry highway  
 You will know and travel often,  
 Helping weaker kindred spirits  
 To the limit of the journey  
 'Till they reach the height of knowledge,  
 'Till they hear the best of greetings  
 By the greatest of the spirits,  
 "Welcome here, you are my people."



## THANKSGIVING ORATION.

There's a Spirit of whose greatness  
 Far excels all other spirits,  
 Who neglects not e'en the smallest  
 Or the greatest of events;  
 Who ordained the starry highway, (MILKY WAY)  
 The sun, the moon, the earth, the sea,  
 And for His glory we're created,  
 And for this we're very thankful.

There are Manitous who serve Him,  
 Each have duties of their own,  
 In the spheres they are controlling,  
 As the Great Spirit wills they should.  
 But not the least of all their duties  
 Is to hear our humble cry,  
 And convey it without waiting  
 To the Spirit who is greatest,  
 And for this we're very thankful.

We've had chiefs and teachers with us  
 Who were faithful, brave, and true,  
 And the lessons they have taught us  
 Our recorders oft' repeat.  
 We have those who are inspired  
 And who tell us what they see,  
 And their teachings often cheer us,  
 And for this we're very thankful.

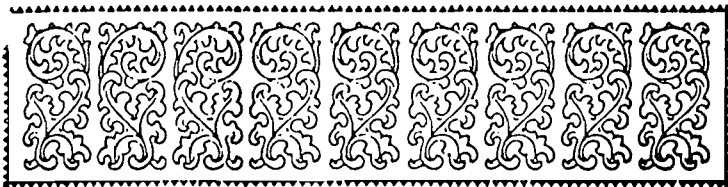
We have warriors brave and skillful,  
 We have mothers good and true,  
 And their children are attentive  
 And with reverence seek to learn,  
 By each example set before them,  
 That they, too, may be respected,  
 And for this we're very thankful.

We have wives who are devoted  
 And their husbands do adore them;  
 We have children born unto us,  
 Who with pride we look upon,  
 And who yet will make the nation  
 What it once has been before,  
 And for this we're very thankful.

We have guardian spirits with us  
Who, without our knowing guide us  
Past much danger in our way,  
And who often have enticed us  
To the pleasures that we find;  
Of the voice that speaks within us  
We may learn which is our friend,  
And for this we're very thankful.

We have friends that have departed  
To the life to us unknown;  
While we grieve much and we miss them,  
Yet we know they are progressing,  
Nearer to the final station,  
Where their knowledge will be perfect  
And their happiness completed,  
And for this we're very thankful.

We belong unto a nation  
Which now shattered, wrecked, and severed,  
Still belongs to the Great Spirit,  
Who announces us His own,  
And has pointed out a highway  
We may travel to his realm,  
And for this we're very thankful.



### EXALTING ORATION.

Forget not this where'er you travel,  
Forget not this whate'er your danger,  
Your heart may well be strong within you,  
For you are of the Lenape;  
For better still of all the greetings  
Brought us by the good Manitou,  
Said the spirit who is greatest,  
"These are my people, the Lenape."

Tho' you meet with daily trials  
And your burdens seem most heavy,  
Great temptations may ensnare you,  
You may fail to do your duty.  
But do children walk from child-birth?  
Do not strong men even stumble?  
Let no failure leave you doubting,  
For you are of the Lenape.

If you see a tribesman falter,  
Even tho' he's much discouraged  
And he seems to be unworthy  
Of the help of even humans,  
Turn not from him, don't forsake him,  
For the Spirit who is greatest  
Looks upon us with compassion,  
And has said this in his greeting,  
"These are my people, the Lenape."

Go and cheer your fallen comrade,  
Tell him none can here be perfect;  
If each life reflected to us,  
All their errors and omissions,  
His may yet be far the brighter,  
For he has hidden from us nothing,  
And he yet may reach the station  
Where we are to be made perfect,  
In advance of those who shun him,  
If he only will remember  
That he's of the Lenni Lenape.

When we think much of the future,  
Of the mysteries that surround us,  
Of the earth on which we're living,  
Of ourselves as we are born,  
Of ourselves as we are dying,  
Then we must be truly happy  
That the spirit who ordained this,  
Has remembered us with greetings,  
"These are my people, the Lenape."

Let your spirit then be cheerful  
And your efforts do not slacken,  
To perform your daily duty;  
Hearken to your guardian spirit,  
As impressions it will give you,  
You will know when it is speaking,  
For vibrations come unto you,  
From the greatest of the spirits,  
Who has sent to us this greeting,  
"These are my people, the Lenape."



THANKSGIVING  
ORATION OF COLONEL JACKSON,  
AT THE DANCE HOUSE,  
NOVEMBER, 1903.

Thankful now I am we meet here tonight, again to assemble as our forefathers worshiped, as our grandfathers taught us what their grandfathers taught, and, as I am impressed, is the true way to worship. And each one must feel in his own heart sincere, that our meeting may be pleasing to Him who has made us. This place is made sacred, and we must keep it pure, that the blessings we've received may continue to follow.

Many friends are missing who last season were present, but with the Great Spirit their spirits are roaming, and for this we're thankful.

Many now are with us who enjoy many blessings; children have been sent us to strengthen the nation, and for this we're thankful.

Our crops have been gathered, our fields have been fruitful; as winter approaches our wants are supplied, and for this we're thankful.

When trials and tribulations on every side confront us; when our hearts are most sad and our spirits most heavy; when our homes were threatened to be taken from us, we were told in the east that great men befriend us, and for this we're thankful.

While some yet were doubting, and others were fearful, there came to our meeting true friends of our people. Great men from the east who were known to be mighty, and who pledged us their friendship, and for this we're thankful.

In the hearts of every one present, and in the hearts of our children, Senator Quay and Senator Clark will long be remembered, and for this we're thankful.

And there comes to me now an impression most certain that the Great Spirit smiles on these true friends now with us, and in their own hearts they will feel the reflection, the greatest reward that can yet be granted, and for this we're thankful.



## THE VIEWS OF LIFE HEREAFTER.

The Indian's faith hath taught him  
That beyond this life on earth,  
A paradise is waiting  
For those who prove their worth;  
There a happy hunting ground  
Abounds with fish and game,  
And only those can enter  
That do his faith proclaim.

The Moslem has a Heaven  
Where maidens wait with glee,  
With flowers and caresses  
To deck him eternally.  
And in this blissful Heaven  
Are harems set apart  
For each one of the faithful  
With maidens true in heart.

The white man has a Heaven  
For those who heed the laws,  
And threatens with dire vengeance  
All who deny his cause;  
But to make Heav'n enticing,  
His fellow men are told,  
The very streets of Heaven  
Are paved with bricks of gold.

So each and every nation,  
From every clime and zone,  
Does picture out their Heaven  
With visions of their own;  
But all expect those pleasures  
Their hearts do most desire,  
And the less they are deserving  
Their rewards will be the higher.

But I myself feel doubtful  
As to what there may be,  
Where space is without limit  
And time eternity;  
Where spheres without number,  
Driven by a force unknown,  
Explored by immortal spirits  
Who knows, perhaps, our own.

Are we, then, here receiving,  
While in this mortal life,  
A kindergarten lesson  
To prepare us for the strife;  
Where chances will be boundless,  
And pleasures all depend,  
Upon how much we profit  
By the lessons at this end?

And when we cross the river  
Where God's judgment may decree,  
That we shall fill such places  
As our values there shall be?  
And in the scale of justice  
That is held by Him above,  
Will there be virtue equal  
To true brotherhood and love?



## THE SECRET OF THE EYES.

Of all the secrets I would know,  
There's none I'd prize so high,  
As that which could be told to me  
By friend's or stranger's eye;  
But could they tell me, if they would,  
The reason how and why,  
There is an understanding shown  
In glances of the eye?

Have we in other spheres or times  
Lived, loved, and then grown cold,  
And through the eyes do recognize  
Acquaintance of the soul?  
While though as strangers now we meet,  
We knew each other well,  
And recognize that instantly  
But when we can not tell.

Some strangers whom I meet at times  
Have eyes that seem to say,  
"I've known you always, even though  
We've only met today."  
While others whom I've always known,  
And bound by friendship's ties,  
Do seem to ask me who I am,  
When I look in their eyes.

And then we find some other eyes  
Repulsive to our view,  
While they are strangers to us, though,  
We feel we know them, too;  
And oft we hate them at first sight,  
What can the reason be?  
Have they wronged us in times gone by  
And do this wrong we see?

And some we've known through all our lives,  
Their eyes so questioning are.  
Are they then seeking for a soul,  
Now is some distant star?  
And questioning all that come along,  
That soul, where can it be?  
Or waiting, sighing for the time  
When it shall yet be free.

And when from bondage of this life,  
At last it soars away,  
Will this attraction draw it on  
To where those spirits play,  
That loved each other in this life  
Or at some other time,  
And will the meeting of them be  
Their happiness sublime?

Can you tell me the reason why  
Some eyes responsive are  
To some, while others in them see  
A blank and vacant stare?  
Do our souls hold a secret, then,  
They can not, will not, tell,  
But can not hide from certain souls  
That share it just as well?



## TO THE DELAWARE INDIANS.

I have traveled o'er the country that once was our  
domain,  
Saw the rivers and the mountains, the broad and  
fertile plain,  
Where the Indian chased the buffalo, the antelope,  
and deer,  
When the smoke from Indian wigwams arose from  
far and near;  
Saw the lovely Susquehanna, where our council fire  
would burn,  
And all the tribes and warriors would gather there to  
learn  
The wise teachings of our chieftains and their tra-  
ditions old,  
And to tell it to their children as to them it had been  
told.

## A PROPHECY.

Once, many thousand moons ago, to the dancing house  
there came

All the tribes and warriors from the forest, hill, and  
plain;

And while they were assembled there a young man  
rose to say,

The Manitou had shown him in a vision on that day  
From afar a huge canoe, with pinions spreading wide,  
Coming o'er the waters from across the sunrise side;  
And in that huge canoe were people strange of dress,  
All were armed as warriors, though they peacefulness  
professed.

They told them of their God, "who came and died  
for men,"

And they were messengers from Him to save them  
from their sin.

But first, they said, they must have land, and thus a  
home prepare,

Then they would teach them truth, and Heaven with  
them share.

The young man to the warriors old his vision further  
told,

And prophesied that from that day these strangers  
would grow bold;

That each would have a different creed to teach a  
different tribe,

And when one told another each would think the  
other lied.

The young man for his people lamented loud and  
long;

He saw the friendship broken that always had been  
strong;

Dissension, war, and trouble, their happiness succeed,  
Tribes rise against each other, their warriors die and  
bleed.

At last, their faith all shattered, home, game, and  
country gone,

Dejected, broken-hearted, he saw them westward  
roam.

The Manitou was sorrowful that they should faith-  
less be,

"And now where is the Heaven the stranger promised  
thee?"

### THE COURSE OF EVENTS.

And some of the young warriors did live to see the day,  
When across the sea from sunrise, with pinions flying  
    gay,  
Came great canoes with strangers who soon did boldly  
    land,  
And with a friendly gesture, extended the glad right  
    hand.  
Forgetful of the warning, they received them all as  
    friends,  
And made the sacred pledges to share with them their  
    lands.  
The Indians, true and faithful, their promise did fulfill,  
And eager sought the teachings of the white man's  
    God and will.  
The white man gave his promise, they would lead us  
    on to light,  
And "in Heaven we'll be rewarded" they say, for  
    doing right;  
For there the Bible teaches "our treasures we should  
    store;"  
"If our rights are there established, we need for  
    nothing more.  
"And Christians will gladly show us the path the  
    pilgrims trod,  
"That leads unto eternal joy in paradise with God."  
So we gave close attention to their actions, one by one,  
And this, as we have found it, is part that they have  
    done.

## THE INDIANS' VERSION.

They took with pious gratitude the land that was  
our own,  
They killed the buffalo and deer and drove us from  
our home!  
Some of our people plead with them, our country to  
retain,  
While others did contest our rights with arms, but all  
in vain.  
With sorrow, grief, and suffering, we were forced at  
last to go  
From the graves of our forefathers to a land we did  
not know.  
But this was now guaranteed to us, "as long as water  
shall run,"  
Yet on they pushed us, on and on toward the setting  
sun!  
"And this will be the last move," they tell us, if  
we go;  
"You will hold the country this time as long as grass  
shall grow,  
"For the good Great Father's promise is a very sacred  
pledge,  
"And to all his children does he give the greatest  
privilege;"  
That is, to all children he adopts from every race of  
man,  
Except the rightful owners of this broad and bounteous  
land!  
They must in meek submission bow unto the hand of  
might,  
To them the courts of law are barred, they can make  
no legal fight!  
And when the Indian to the white man makes com-  
plaint about his land,  
He is told with solemn gestures, "Seek the Govern-  
ment—not the man.  
"He will be your good, great father and adopt you as  
his child,  
"He knows better what you need, and will protect  
you all the while."  
But the father was forgetful of his foster children's  
care,  
So the Indian, thus discouraged, finds relief not any-  
where.  
Will a nation for its actions have to pass the judgment  
bar,  
Or will God excuse the people, if the deeds the nation's  
are?

If the Indian seeks the Government, there his grievance to relate,  
 He must first obtain permission from those who rule the State!  
 If his rights are there denied him and an attorney he would seek,  
 He is sternly then reminded that he has no right to speak!  
 "For under section so and so, which guides your legal move,  
 "You see no attorney can appear for you, except if we approve;  
 "And if, in our opinion, your claim does not adhere  
 "To the interests of the public, then your cause we can not hear."  
 "This is a Christian nation," they oft' with pride maintain,  
 And even on their money their faith they do proclaim.  
 And none can hold an office here in this Christian land,  
 Unless he believes in Heaven and the future state of man.  
 In every town are churches, God's word is everywhere,  
 E'en legislation, good or bad, begins each day with prayer.  
 "This is the home of freedom, where justice rules the land!  
 "And all (save Indian people) their rights may here demand!"  
 The foreigner from Europe's shore, or the ignorant African,  
 Has the right to sit in Congress' halls and legislation plan!  
 Turning the treaty records o'er, in the first that comes to view,  
 I see this gracious Government guaranteed these rights to you,  
 And why you're treated as children, or ruled with an iron hand,  
 Nor allowed to be politically free, is more than I understand,  
 Unless it be "in Heaven you are to find your treasures dear,"  
 And your pious Christian teachers are to take "their treasures" here.  
 When on the day of judgment, their records there to see,  
 As God turns o'er the pages, who will the braver be?  
 For one is just a savage, his simple faith applies;  
 The other one, a white man, very highly civilized.  
 And should they be together long enough to treat,  
 Do you suppose the white man the Indian there would cheat?  
 Or if the chance is given when the judgment's handed down,  
 Would the white man take his Heaven or the Indians' Hunting Ground?

### HIS PLEA.

Why should we be a separate people, the target of  
every man?

We, who owned this country once, should be right in  
the van.

No one would objections raise, and surely Congress can  
Declare all Indians vested with the rights of every man;  
And grant us prompt permission to prove our every  
claim,

And pay us the obligations the Government has made  
in vain.

Then to our oppressors will we prove, who deny our  
right to live,

That Indians will make good citizens, if to them a  
chance you give.

Let the Indian have some duties, treat him as a  
worthy man;

Give him a voice in the elections, give him title to  
his land;

Give him place of trust and honor, let him feel this  
yet his home;

Let him use his mind and muscle, let his actions be  
his own;

Pay him what is justly due him, let your Government  
be his, too,

He will battle with each problem just as faithfully as  
you.

One who proves himself a warrior, and of danger  
knows no fear,

Surely can find ways to master each new problem that  
draws near.

