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ABSTRACT

Presented in this curriculum guide are teaching techniques to help the seventh grade teacher introduce pupils to a unit study on the Iroquois Indians. The pamphlet describes classroom procedures by which students learn the techniques for studying any culture through an intensive study of one local culture. The culture unit uses all the social science disciplines, including archaeology, but is organized in terms of the categories of anthropology. Part I gives some introductory exercises which will help student development, understanding, and analysis of culture. The section is useful as an introduction to any unit on culture. Part II deals with the pre-Columbian culture of the Iroquois before the arrival of the Europeans. It also briefly discusses subsequent Iroquois history. Part III contains annotated lists of useful instructional and reference materials. (Author/JR)

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HE IROQUOIS

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grade social studies

TEACHING A PRE-COLUMBIAN CULTURE:

THE IROQUOIS

by

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Revised 1975

THE UNIVERSITY OF THE STATE OF NEW YORK
THE STATE EDUCATION DEPARTMENT
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FOREWORD

This pamphlet, *Teaching a Pre-Columbian Culture: The Iroquois,* is designed to help the seventh grade teacher introduce pupils to an early American culture through an intensive study of the pre-Columbian Iroquois, one of the most interesting Indian cultures that developed in the area which is now New York State. It attempts to bring together in a meaningful way the developmental level of the students and the requirements of the subject.

The whole-culture study described in this pamphlet makes use of all of the social science disciplines, including archeology, but it is organized in terms of the categories of anthropology. This pamphlet is a companion piece to *Teaching The Age of Homespun,* which applies the same general categories and approaches to the agricultural society of New York State in the first half of the nineteenth century and which also gives students concrete experience in using the historical method. A working knowledge of two cultures will enable the student to make meaningful comparisons between each of them and his own culture. A knowledge of how practitioners in the various social sciences discover, develop, and organize the material he studies will enable him to use this material more intelligently.

The pamphlet describes classroom procedures by which the seventh grade social studies pupil may, through the actual study of one local culture, learn the techniques for studying any culture. The text suggests ways to open for pupils the rich store of available materials that reveal the complex cultural patterns of the Iroquois nations living in New York State before the arrival of the Europeans.

Teaching a Pre-Columbian Culture: The Iroquois is primarily a record of the classroom procedures created and taught by Hazel W. Hertzberg in the Suffern Junior High School. These procedures became a part of the Anthropology Curriculum Study Project of the American Anthropological Association. Both the text and the bibliography in this guide were written by Mrs. Hertzberg, now Instructor in Social Studies, Teachers College, Columbia University. In the initial development of the project, invaluable aid was given by Mr. Daniel Newman, a former Guggenheim Fellow from New York City.

The manuscript was given a critical review by Dr. William N. Fenton, then Assistant Commissioner, State Museum and Science Service, and by Jennifer Chatfield, Associate Curator (Interpretation), New York State Museum and Science Service, the State Education Department. Sections of the manuscript were read by Dr. Malcolm Collier, Director, Anthropology Curriculum Study Project and Charles E. Gillette, Associate Curator, (Archeology), State Museum and Science Service.

The Iroquois site plan was prepared by R. E. Funk, Junior Scientist, (Archeology), Anthropological Survey, and W. A. Ritchie, State Archeologist, Anthropological Survey, both of State Museum and Science Service, State Education Department. The cover was designed by Ruth M. Burch, Senior Artist Designer, Division of Educational Communications, State Education Department.

Mildred F. McChesney, then Chief of the Bureau of Social Studies Education, State Education Department, served as adviser during the preparation of this publication. Laura M. Shufelt (deceased), formerly Associate Bureau of Secondary Curriculum Development, State Education Department, had general charge of the project and organized and edited the final manuscript. Janet M. Gilbert, Associate in Secondary Curriculum, prepared the final manuscript for publication.

GORDON E. VAN HOOFT
Director, Division of
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INTRODUCTION

The approach in this guide, *Teaching a Pre-Columbian Culture: The Iroquois,* is interdisciplinary, with anthropology as the central discipline. Anthropology deals with whole cultures. It is comparative and inductive. It looks for patterns and seeks to discover regularities. It seeks also to discover relationships among different aspects of a culture while viewing the culture itself as an interconnected whole.

There are significant advantages for students in studying the Iroquois culture. Since it is relatively unified, students can discover relationships which are obscured in a more differentiated society. The students learn to deal with wholes as well as parts.

Many of the basic institutions studied by the anthropologist, such as the family, are those with which the student already has deep and continuous contact. He is able to establish points of contact between his everyday world and the everyday world of a very different culture. In this process he develops new perspectives on his own situation as well as on the unfamiliar society he is studying.

Anthropology often looks at the same material from different viewpoints. For example: the family may be studied as it affects the roles of men and women, as it contributes to the economy, as it relates to the language, and as it uses dwellings suitable to its structure and function. By going through this process himself, the student learns to see many facets in what may seem at first simple materials. Questions arise in his mind that he had not thought of before.

Much of the long history of mankind lies in small societies like the Iroquois. This enormously rich heritage can tell the student much about the variety of human experience as well as its universal similarities. The roots of modern man stretch far back into more unified cultures. The fact that the student is often not conscious of this fact does not alter it; it simply cuts him off from perspective and understanding.

Studying the culture of the Iroquois in depth in grade seven should provide a solid foundation for subsequent work in social studies, especially in the ninth grade. Many of the emerging countries in the world today have societies similar in some fundamental respects to the Iroquois, that is: small populations with a maximum of face-to-face contact; occupations which are relatively non-specialized; a fairly limited range of technology; oral rather than written transmission of knowledge; education largely on an informal basis; and a rich ceremonial and religious life. As a citizen of a democratic society, the student needs to develop ways of approaching such people whose historical experience is so different from his own and whose impact on events is bound to affect profoundly the future of this country and of the world.

The pre-Columbian Iroquois are only one of a large number of Indian cultures which flourished in the Western Hemisphere before the coming of the Europeans. The student should not assume that all pre-Columbian Indian

cultures were alike. There was far greater cultural diversity among the Indians of North and South America than among the inhabitants of Europe. It would be difficult to find two groups more dissimilar, for instance, than the Basket Makers of California and the Mayans of Mexico.

However, all cultures have certain things in common. For example: all have a language communication system (many have auxiliary systems such as drums or electronics;) all have ways of patterning space and time; all have ways of explaining their relationships to the supernatural; all have a family system; all have standards of proper and improper behavior; in all, age and sex are common determinants of the division of labor. All have characteristic ways of dealing with birth, childhood, puberty, marriage, maturity, and death. The categories through which we seek to understand Iroquois culture may also be used to study other cultures. The general kinds of questions asked about Iroquois culture may be asked about all cultures, although many specific questions must be addressed to the specific experience of a given culture.

Part I of the pamphlet gives some introductory exercises which will help the student in his understanding and analysis of culture. Some of the methods of anthropology and archeology are also set forth. This section may be used as an introduction to any culture.

Part II of the pamphlet deals with the pre-Columbian culture of the Iroquois before the arrival of the Europeans. It also discusses briefly subsequent Iroquois history.

Part III contains annotated lists of useful instructional materials.

PART I—INTRODUCTORY EXERCISES FOR THE STUDY OF CULTURE

The following exercises are designed to connect the everyday experiences of students with the study of culture. Symbolization and patterning are two of the basic processes by which human beings organize their experience. Without symbols, such as language, and patterns, used in the sense of the ordering of experience, culture is inconceivable. A consciousness of their importance is necessary for the understanding of any culture, including our own.

Patterns of time and space are also basic to an understanding of culture. For a fuller discussion of these patterns, plus orientation questions, the teacher should consult *Teaching the Age of Homespun.*

By the use of these exercises, the class will develop a vocabulary of ideas and perceptions with which to approach any culture. Because such ideas are fundamental to human experience, we often assume that students are conscious of them and so we do not deal with them directly. By using them as tools, the student may see new meanings in his own experience and will find meanings he could otherwise have missed in the study of a different culture.

Symbols

Man is a symbol-creating, symbol-using creature, and in this he differs from other creatures. Through symbols man is able to express abstract ideas, for symbols stand for something but are not for the thing itself.

Language comprises the most important set of symbols that man uses. Spoken language is, of course, much older than written language. Language enables men to communicate with each other. Other creatures also are able to communicate with each other, to express pain, pleasure, anger, and fear. But man's language goes far beyond such expression. He is able to transcend the present and to refer to the past and the future. He can refer to places, persons, and events which are far away. Through the language of numbers he can measure and manipulate quantities. Symbols extend enormously man's control over his world. Without them, culture could not exist.

Students, of course, use symbols constantly although they are not conscious of doing so. Through speaking and writing, through number, they use symbols. No matter how "slow" a reader may be, he has already mastered an astonishing variety of symbols and learned to construe them in meaningful ways.

A culture without a written language stores its cultural experience in its spoken language and in pictorial symbols and metaphors which have great emotional power. Religion and myth are particularly rich in symbolism. If students are to understand a non-literate culture, they should be made aware of the important role of symbols.

The following exercises are designed to alert students to the process of symbolization and to suggest some of the sources in nature from which symbols are derived. Language will be dealt with in a separate section.

Ask students to draw familiar symbols on the board. If necessary, a teacher may start the process by drawing one himself. Automobile symbols are especially interesting to students of this age. The flag as a whole and its separate parts may also be discussed as symbols. Students may be asked to name other symbols which they see in the room, such as map symbols. By means of these exercises, students should come to understand that a symbol stands for something but is not the thing itself.

Next the students may be asked to go through the process of symbolization themselves. For this purpose it is advisable to provide pupils with large sheets of paper. Give the class the following list of words for which they are to draw symbols: awake, asleep, death, birth, growth, ripeness, all, here, there, above, below, power, enemy, stranger, friend, now, then, wind, night, day, father, mother.

The drawings may be posted on the bulletin board or the opaque projector may be used. In discussion, look for linkages between symbols, for varying degrees of abstraction, and for emotional power.

Many of the symbols produced by pupils will contain straight lines, triangles, curves, circles, and other abstract shapes. Students may be asked where in nature one finds these shapes, and whether they are as perfectly symmetrical in nature as they are when people draw them.

To be effective, symbols must have the same general meaning to all members of a culture. This is, of course, true of language. Students may be asked whether they remember the first time they saw a familiar symbol (automobile symbols or the flag may be used as examples here), what it meant to them then, and what it means now.

Numbers as Symbols

The following exercises should help students to understand the use and importance of number.

Place eight similar objects, such as pencils, in a heap on a desk. Have students look quickly at them, then cover them up. Ask students how many objects there were. Few students will be able to guess the right number. Now arrange the objects in two groups of four and ask the same question. You may also arrange them in four groups of two. Most students will now answer correctly. From this, students should learn that numbers enable men to comprehend quantities more easily.

Ask students to hold up their hands, using their fingers to show the number you call out. Then ask how and if such information could be communicated without a number system.

Ask students to name numbers which have particular meaning in our culture (such as three, seven, and ten). They may be asked to name various ways in which these numbers are used. Point out especially numbers as used in religion (e.g. the Ten Commandments). (Four is the sacred number among the Iroquois.) They may also be asked how numbers are used in games.

A valuable reference for the teacher in developing number exercises is Tobias Danzig, *Number, the Language of Science*.

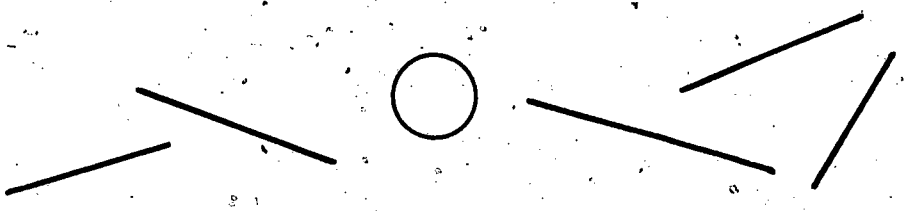
Patterns

All cultures have certain typical patterns which organize an enormous range of phenomena. Patterning is a way of bringing order out of non-order, of selecting certain elements from the environment and structuring them in culturally significant ways. Time and space are patterned. Patterns of time may include the year, month, week and day while spatial patterns give characteric forms to camps, villages, towns and cities. Patterning organizes human perceptions and activities on a smaller scale as well. Traditional patterns may be placed on everyday objects or clothing, which themselves are made according to customary patterns.

Pattern has two elements: repetition and variation. To illustrate a time pattern, the teacher may tap evenly and repeatedly on the desk for a moment or two, and then ask the class how the pattern may be varied. Budding drummers in the class may produce very intricate variations.

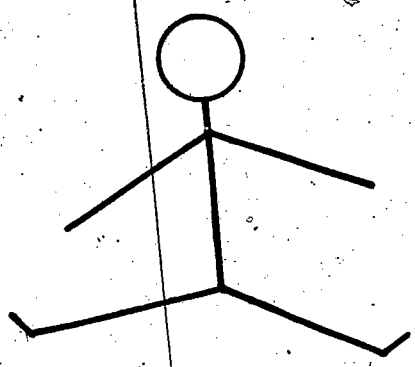
To illustrate space pattern, put a completely repetitive pattern on the board, such as a series of triangles. Ask students how this pattern may be varied. As a homework assignment, ask students to draw patterns using two or three simple shapes. They may also, still using the same shapes, attempt to vary the pattern in other ways. Some students will use color or texture. Post these on the bulletin board to show how varied patterns may be created which use the same shapes.

Put on the board a series of shapes as follows:



Ask students to look quickly for a moment. Then cover up the shapes and ask students to reproduce them on paper. Very few students will be able to do so.

Now combine these shapes on the board, let the students look quickly at them and then reproduce them on paper, as shown on the following page. Every student should be able to do this. Students may then be asked why the first was difficult to reproduce and why the second was easy. From this students should learn that arranging material in patterns helps to make it comprehensible.



To combine time and space patterns, students may be asked to express a sound pattern spatially by drawing a sound pattern.

Using the basic ideas of repetition and variation, students may be asked to discuss work patterns. Are there kinds of jobs which are so repetitive that they "drive you crazy?" In such cases, how does one vary the repetition? Are there patterns of working? Is the pattern of work of a job that is done by hand the same as the pattern of the same job done by machine? Discussion of these problems will help students to understand work in a nonindustrial culture.

Once the basic idea of pattern has been grasped, it may be used in a great variety of ways—for example, from an outline as a pattern to the pattern of the family system in a given culture.

Patterns of Space

Introductory exercises for this topic may be found in *Teaching the Age of Homespun*, pages 2 and 3. In addition, the following exercises will help the students especially in understanding the Iroquois Creation Myth. For a fuller explanation see "A Stroll through the Worlds of Animals and Men," in Claire H. Schiller, *Instinctive Behavior: The Development of a Modern Concept*. New York International Universities Press. 1957, $7.50.

Questions that follow, introduced by Q, are to start student discussion. Material introduced by —— is designed to guide this discussion.

Q: What are the fundamental human directions?

—— Above and below, left and right, back and front. To illustrate how we perceive these directions, ask the students to perform the following:

1) Left and right—Hold your hand upright in front of your face at right angles to your forehead. Move the hand right and left with your eyes closed. The line between right and left is easily found.

2) Above and below—Hold your hand horizontally in front of your face with your eyes closed and wave it up and down in front of your face. Most people will find that "below" begins at eye level, some at the level of the upper lip.

3) Back and front—Hold your hand palms forward and move it back and forth. Here you will find the most variation.

Every student through these exercises will discover that he carries within himself a geometry of space. Students may be asked to speculate on how this geometry might be different if human beings walked on all fours or crawled on the ground as many other creatures do. This question should be asked not in the hope of getting a coherent answer, but as a way of pointing to a difference between us and many other living creatures.

(Note: *Teaching the Age of Homespun* (pages 3 and 4) contains an introductory section on the "Umwelt"—how we perceive and given meaning and structure to our environment—which will be useful in teaching Iroquois culture.)

Patterns of Time

Teaching the Age of Homespun, pages 1 and 2, contains the introductory exercises for this topic.

The following additional exercises will aid students in understanding the Iroquois Creation Myth.

Falling, which is a theme of many myths, is believed to represent a fundamental human fear. The resolution of this fear is common in myth and in dream.

Q: Describe a time when you fell. Did anything happen to your sense of time? Did it seem to go more slowly or to speed up?

Suggested assignment: Write an account of "Falling," describing a specific experience.

Q: Have you ever fallen in a dream? How is falling in a dream like falling when you are awake and how is it different?

Q: How is diving like falling, and how is it different?

The following exercise may help in discussing the time patterns of Iroquois religious festivals.

Students should be asked to list the events in an important festival in our culture in the order in which they occur. Thanksgiving or a religious festival may be used for this purpose. They should be asked how the date is set, how one prepares for the festival, how the festival begins. what actually happens at the festival, how it ends. They should be asked about the excitement of preparation and the kinds of feelings one has when it is over, and how it breaks the time of the year.

How Archeologists and Anthropologists Work

The following section is designed to acquaint students with the basic methods of archeology and anthropology so that they may see how the material they use has been produced.

How the Archeologist Works

Archeologists study the physical remains of vanished cultures. There are a number of excellent books for children which describe how the archeologist works. The following list of references on page 10 is not exhaustive. Annotations and additional titles may be found in the bibliography at the end of this pamphlet.

Several exercises will help students understand some of the methods of archeology.

For a homework assignment, ask students to make as many statements as they can about a culture if the only evidence they have is a copper penny. Some of these may be read aloud in class the next day for class discussion and criticism. It is important to keep in mind in the discussion that the generalizations must be confined to the evidence itself--for instance, Lincoln's name does not appear on the penny. Students should then be asked what other kinds of evidence they would look for to verify (or negate) their conclusions or to make them fuller.

Near the end of a class period, have pupils examine the content of the wastepaper basket to discover from the evidence found there, what may be learned about what happened in class. An attempt should be made to establish the order of events. Students should be asked to evaluate the evidence in order to see where it may be accurate, where misleading, and what other kinds of evidence would be needed.

Another exercise is to lay out the classroom as an archeological site. This may be done using string to make grid squares about about 3 feet in diameter or a similar convenient size.[1] Within various squares the teacher may place various objects, such as arrowheads, fishhooks, net sinkers, kernels of corn. These may often be borrowed from local collectors or from local museums. The Museum of the American Indian, Broadway and 155th Street, New York, New York, has such items for sale at very modest cost. If it is not possible to obtain actual artifacts, cardboard models or photographs may be used and the students told that they are supposed to be made out of the appropriate material, stone or bone.

After the site is laid out, students should be asked to make as many statements as they can about the culture based only on the evidence.

An interesting question is whether the people occupying this imaginary site are from a neolithic or a paleolithic culture. (Neo = new, lith = stone, paleo = old). These are also called Old Stone Age and New Stone Age.

[1] In laying out sites, archeologists use different size squares depending on the site.

There are a number of differences between these two. One of the most significant is the presence of cultivated plants, that is, evidence of settled agriculture in addition to hunting, fishing, and the gathering of wild plants among neolithic people. Paleolithic people were hunters, fishermen, and food gatherers only. Therefore, if the teacher will place a few kernels of corn on the site, it will be transformed from paleolithic to neolithic. The pre-Columbian Iroquois were a neolithic people.

The class should understand that this exercise is only a very rough approximation and is imaginary. Certain types of arrowheads will actually be found, for example, only with certain types of net sinkers. There are typical "assemblages" as these groups of artifacts are called. The distinction between neolithic and paleolithic is not always clear in real life because there were frequent transitional periods. The ideal situation, of course, would be to have an assemblage that actually went together. The assemblage suggested for the exercise is accurate as to types of artifacts but may not be in terms of the specific artifacts used.

A good follow-up is to give this question on an examination. A plan of a site may be drawn and the items on the plan labeled. Students may then be asked to describe the culture as fully as possible from the evidence.

How the Anthropologist Works

Students should have some notion of how anthropological data are gathered and organized. For a good, brief statement on this matter, the teacher may consult Douglas L. Oliver, *Invitation to Anthropology*. For students, the chapter entitled "The Anthropologist at Work" from *Peoples and Places* by Margaret Mead is excellent.

Although it is not possible to recreate the field situation in the classroom, the following project may be helpful. It will depend on the teacher's judgment of the class whether it is best used as an introductory or a culminating activity.

The problem is to discover part of the social structure of the school by making observations in the school cafeteria, provided that students are not assigned to seats. Before embarking on the project, students should be told that their job is recording data, that they are operating as scientists rather than sitting in judgment, and that they should not use names of persons in their descriptions.

In preparation for this project, several students may be asked to prepare a diagram of the lunchroom showing the position of the tables. The tables may then be numbered for ease of reference. Students sitting at the table may be given letters so that they may be referred to without using names.

One or more students should be assigned to observe and record on an individual chart each table in the cafeteria. They do not have to sit at the table but they should be able to see it clearly. They should avoid either unpleasantness or breaking in on the normal pattern by sitting in their regular seats.

Here are some of the matters which the students should note:

- Sex of the persons sitting at the same table. Record this and the rest of data on the charts by means of symbols. Students may suggest symbols.
- Grade of the persons sitting at the table and approximate age
- Types of clothing and haircuts and hairdos worn by the people at each table
- Whether the persons buy or bring their lunches
- Time when tables are occupied and vacated
- Whether the same persons always sit together or occupy the same table
- Contact between persons at various tables, either by talking with a neighbor or by getting up and going over to another table
- If possible, general topics of conversation—sports, schools, etc. Here we are interested in general classification rather than in recording conversation.

These observations should be extended over a sufficient period of time so that the data is generally valid. Students might observe for a week, then skip a week and observe one day the following week and another day the week thereafter.

On the basis of these observations, each student should be asked to submit a brief written report on his table, together with his evidence in the form of his chart. The charts may then be combined into a composite site plan of the lunchroom and the students asked to draw as many generalizations as possible from the complete data. Names of individual students should never be used in generalizations.

If it is not possible to make these observations in the lunchroom, sections of the halls before homeroom period in the morning may be assigned to students for charting observations. This is somewhat more difficult because there is much more movement than in the case of the cafeteria. A definite time period for each observation should be set.

Much of this information will, of course, already be known to the students although they probably have not put it together and interpreted consciously as a system. Students are usually extremely sensitive to informal social structure in the school.

Students may also discuss problems they encountered in making observations and suggest ways of handling these problems.

If it is possible to arrange, several students may be assigned to make similar observations of the cafeteria at another time. Comparisons may then be made between this data and the data already collected by the class.

If an anthropologist were studying the school as a whole, that is, as a subculture, he would, of course, make additional observations. He would observe students in many situations, informal and formal. He would also study the formal administrative structure of the school. He would describe the layout of the building and its location in the community. He would gather "life histories" of students selected to represent typical family

backgrounds and ethnic groups. He, or other anthropologists, would study other schools in order to have a basis for comparison. A number of such studies, conducted in schools which differ in such matters as geographical location, urban, suburban, or rural areas, economic, and/or ethnic backgrounds of the neighborhood, would then give us a basis for generalizing about the culture of the American school. Students should understand that the study they have made would normally be part of a larger study of this type and would fulfill the criteria for an anthropological study: that it deal with a cultural entity, that it be inductive, that it be comparative, and that it deal with sufficient date to make generalizations valid, and not just enough for illustrative purposes.

How do these types of exercises apply to the study of a culture like the prehistoric Iroquois? What kinds of evidence do we use to reconstruct a culture we have not been able to observe directly?

First, there is the archeological evidence consisting of physical remains such as village sites and tools, weapons, foods, and utensils which have survived in trash heaps. This is direct evidence.

Second, there is evidence derived by inference. Early accounts written by Europeans are useful although they must be used cautiously. The anthropologist must watch for bias in these documents. The authors were not scientists and in any case, social science had not developed to the point where people were able to view another culture with reasonable objectivity. A good deal of our evidence about the pre-Columbian Iroquois is based on such early works as the *Jesuit Relations*, and the writings of Johannes Megapolensis, Peter Kalm, and Joseph F. Lafitau. In all of these works, scholars now recognize varying degrees of bias. There is also considerable evidence in the form of colonial governmental records, reports of Indian-white conferences and the like. When Indians began to keep records in writing, this also constitutes important evidence.

Another method of investigation is known as "upstreaming." It consists of drawing inferences about the pre-Columbian past from anthropological observations made relatively recently. The study of languages indicates relationships between tribes and is an important source of information. Religious ceremonials are also rich sources of data in upstreaming because it is in their religious observance that a group of people tends to be most conservative. (For problems of gathering and interpreting written sources and using the historical method, see *Teaching the Age of Homespun*, pages 25 to 27.)

By piecing together these various kinds of evidence, the anthropologist reconstructs an ancient culture which no scientist has even observed directly. He applies the kind of methods the students have used to data which he had not observed himself. He knows, of course, that there is much evidence that has disappeared without a trace and that his method will, in many instances, result in the well-informed guess rather than the completely verifiable fact.

Fortunately for our purposes, the Iroquois have been studied for a long time and an extensive literature on the subject exists. It is therefore possible in many cases to cross-check evidence and, hopefully, to arrive at a picture which is reasonably accurate.

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PART II—THE CULTURE OF THE IROQUOIS

General Background on Man in the New World

Scientists are generally agreed that man did not originate in the Western Hemisphere but migrated here from the Old World. The time of the earliest migrations is in dispute. We are reasonably sure that man inhabited these continents 15,000 years ago. Evidence recently discovered may push the time back to 25,000 or even 30,000 years ago.

Several references may be used by students for information on migration and early man in the Americas. In addition to the books by Alice Marriott, Frank C. Hibben, and Gordon C. Baldwin, cited in the bibliography, students may consult *The American Heritage Book of Indians*, Alvin M. Josephy, Jr., *ed.* The illustrations in the latter are particularly beautiful.

A good way to introduce this section is to ask students to write down on a piece of paper an answer to the question, "Who Discovered America?" Discussion of the answers should bring out the fact that America has been "discovered" quite often and that we do not know who were the first men to set foot in the Western Hemisphere. We do know that they were among the ancestors of the present-day American Indians.

Migration paths may be placed on maps. A good map may be found on page 11 of the *American Heritage Book of Indians* cited above. Students may be helped to relate these paths to physical geography.

Students should have some idea of the great variety of Indian cultures which developed on this continent. The culture they are going to study is only one of a very large number which ranged from the Mayans of Middle America to the Basketmakers of the Southwest. Alice Marriott's *The First Comers* is an excellent source for this information.

The teacher may put on the board a list of foods and medicines developed in this hemisphere. According to our present knowledge, the principal cultivated plants are as follows: corn; white potato; sweet potato; manioc (tapioca); pineapple; avocado; Jerusalem artichoke; peanuts; a number of varieties of beans, including lima, frijole, kidney, and tonka beans; squashes, including the pumpkin; chocolate; rubber; quinine; cocaine; tobacco; tomato; pepper; cultivated strawberry; maple sugar; pecans and butternuts. (Students may be confused as to the use of the term "corn" because the British usage is different. Corn is a general term used to indicate a grass grain. In this country, we use the term only to mean maize.) Discuss with students the importance of these products throughout the world today.

A description of pre-Iroquoian cultures in New York State may be found in William A. Ritchie's *Indian History of New York State Part I, Pre-Iroquoian Cultures*. The material is quite technical. The teacher may wish to refer briefly to the information to give students some idea of the cultures which preceded the Iroquois and from which they are partially derived.

Have students use maps of New York State to indicate the location of the Iroquois nations. Most textbooks and many of the references cited contain good maps.

References for Students

(General Background of Man in New World)

Baldwin, Gordon C. America's Buried Past.

Hibben, Frank C. The Lost Americans.

Josephy, Jr., Alvin M. (ed.) The American Heritage Book of Indians.

Marriott, Alice. The First Comers.

Defining the Scope of Study

Our study is focused on the period after the Iroquois had emerged as a distinct culture and before the coming of the white man. The post-Columbian period and the modern Iroquois are mentioned only briefly. In the study of later periods in New York State history, the Iroquois should be included as part of the history of our State. References to these later periods will be found in the bibliography.

In this study, we explore the culture by means of categories. This may tend to make students think that the culture remained the same over long periods of time. No culture stands still, and the Iroquois were no exception. Some elements, such as religious beliefs and ceremonies, tend to change more slowly than others, such as technology.

Our study deals with the general cultural characteristics of the Iroquois nations. We have not attempted to define variations from tribe to tribe or village to village. Students should know, however, that such variations existed.

Several brief definitions may be helpful. Culture in the anthropological sense has been defined as "the total way of life of a people, the social legacy the individual acquires from his group."[1] Society "refers to a group of people who interact more with each other than they do with individuals—who cooperate with each other for the attainment of certain ends. You can see and indeed count the individuals who make up a society. A 'culture' refers to the distinctive ways of life of such a group of people."[2] The teacher may wish to give the class a simple definition of culture such

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[1] Clyde Kluckholn. *Mirror for Man.*, p. 17

[2] ibid., p. 24

as "the total way of life of a people" so that "culture" used anthropologically is not confused with our ordinary use of the term which has a more restricted meaning.

Classroom Procedures for Teaching the Culture of the Iroquois

The teaching procedures in this pamphlet are designed to be flexible so that they may be adapted to the needs and styles of individual classes, students, and teachers. It is assumed that teachers will use a combination of classwork and discussion together with committee projects and individual work.

The study starts with generalized topics or concepts, and then explores their content inductively through concrete details, but continually returns to them. In this way generalizations and concepts increasingly acquire a whole complex of meanings that they did not have at the beginning. This process may be developed by asking questions.

The questions may be used in a variety of ways. They may be used as a basis for class discussion, they may be given to committees, or they may be given to individuals. Hopefully, they will suggest other questions and will help the students themselves to ask significant questions. Some questions are pump-primers. They may be answered very briefly, usually with a "yes" or "no." They establish factual information from which more interpretative questions grow. Such questions are suitable to start a discussion going in class but they are not usually suitable for written work. Questions, as noted earlier, are indicated by Q. In some cases, a question is followed by a clue to guide the discussion. The latter, as previously noted, is indicated by — in the manuscript. Questions are organized topically. Some of the topics are more comprehensive than others and will help pupils to understand the culture as a whole and the more specialized topics within the culture. Such general topics include Patterns of Time and Patterns of Space, the Account of Creation, the Kinship System, Jobs of Men and Women, and the Iroquois Confederacy.

These topics do not, of course, exhaust the possible ways in which the culture of the Iroquois may be studied.

For many students, this may be their first experience in working with multiple sources. The teacher should go over the available materials and be sure the students know how to use a table of contents, index, etc. For each topic, a list of references for students is given. These lists may be posted on the bulletin board for pupil reference.

There are several useful devices in organizing committees for this study. One is to have the structure of the committees parallel the matrilineal structure of the Iroquois family. For example, the oldest girl in each committee automatically becomes the committee chairman. Committees may be given the name of Iroquois clans. Among the Iroquois the number of clans varied from nation to nation, and included Wolf, Bear, Beaver, Turtle and Deer, Heron, Hawk, and Snipe. Since each nation had Bear, Wolf, and Turtle, these should all be included.

Iroquois clans were grouped into larger units, called phratries or moieties which carried on reciprocal relationships in Council, in ceremonies, in games, and in funerals. The Iroquois name for phratries means "brothers." The eastern Iroquois nations had three phratries while the central and western nations had two. When a society has only two phratries, each is referred to as a moiety, or half for our purposes. The crucial point is that the Iroquois divided themselves into halves, consisting of either two phratries on one side and one on the other, or of two moieties. The class may be divided in this manner for games or other activities where a division into two parts is needed.

Another useful device is to assign one member of each committee to be a "prove-it person." The task of this student is to see to it that the other committee members can back up their facts and generalizations by citing and evaluating specific sources. This is a challenging job for an able student who may be asked to describe to the class some of the specific problems presented by the sources.

Oral committee reports are helpful ways for the class to get material quickly. They should be based on longer written reports and, if appropriate, should be accompanied by charts, models, and other such devices. Each student should be asked not only to give concrete factual information but also to draw generalizations from the data.

The Iroquois Account of Creation

All peoples have some explanation of where humans came from and their place in the universe. Such explanations are embodied in the language of legend, which is symbolical and metaphorical. These accounts are the way that people interpret those observed phenomena which cannot, on the basis of what they know at that time, be explained in any other way. The unknown is cast in patterns of human experience, dramatically transformed into a gigantic stage.

While such an account cannot be proven by scientific data, it reveals basic attitudes, values, and institutions in a culture and, often, more universal elements.

Students in seventh grade are particularly responsive to this type of account. They are at home with metaphorical language. They are, in a sense, posed between mythical and analytical modes of thought. These ways of thinking persist in most of us into adulthood in varying degrees. Seventh graders are at a period of development when they can begin to appreciate the abiding values in both.

The Iroquois, of course, like all other people, believed their Account of Creation to be true in the sense that it actually happened. The account was handed down by word of mouth.

The traditional opening for the Iroquois Account of Creation is, "This is what the grandfathers were wont to relate, that human beings were living on the other side of the sky." The ending is that used also for prayers, messages, speeches, religious ceremonials, and formal narrations of great importance, "So this is the number of my words. Daneho." (That's it.)

Because the Account of Creation was heard rather than read silently, the teacher may read it aloud to the class. This should be done during one period so that the mood is not broken. In subsequent discussion, students may refer to the written version.

There are a number of versions of the Account. All have certain common elements from which stories wander off in various directions. The version on which the questions in this section are based is that given in Hazel W. Hertzberg's *The Great Tree and the Longhouse: The Culture of the Iroquois*. For an interesting discussion of the Account with a different emphasis, the teacher may consult the article by William N. Fenton, cited below.[1]

There are advantages and disadvantages in starting the study of the culture with the Account of Creation. The chief advantages are that it presents a more complex picture of Iroquois thought than students are likely to imagine and that it begins where the Iroquois believed they began. On the other hand, the Account is full of reference to Iroquois institutions with which the student is not yet familiar. Where the teacher chooses to use it will depend on where he wants the shock of recognition to come.

Q: When you hear the phrase "Once upon a time," what kind of story do you know will follow?

Q: What are some other traditional beginnings of stories?

Q: What is the traditional beginning of the Iroquois Account of Creation?

Q: Do you like a traditional beginning for a story? Are there stories that you already know but that you like to hear over and over even though you know what is going to happen? What kinds of stories do you feel this way about?

Q: The beginning of the Account of Creation appeals to the authority "the grandfathers." What might you guess from this about the feeling about ancestors in Iroquois life?

Q: In that sense do you think "grandfathers" is used? Does this mean father's and mother's fathers or does it have a more general meaning?

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[1]William N. Fenton. "This Island, the World on the Turtle's Back" in *Journal of American Folklore*, 1962. 75:283-300, p. 297.

Q: What is already in existence when the myth begins?

Q: What are the people in the Sky-World like? Are they like men? Like gods?

Q: What is at the center of the Sky-World?

Q: Do any of you have a tree which you especially like—perhaps one you sit under when you want to get away by yourself and think?

Q: When you see the Sky-World in your mind, where are you standing? Above, below, to the side, or where?

Q: In the beginning, is the Sky-World light or dark? When in the myth do you see the alternation of light and dark?

Q: Do you think the Sky-woman slipped, or was she pushed? Do you think this is important? What do you think it means to have this question left open?

Q: Have you ever had a fall like the Sky-Woman's fall? Does it remind you of anything in your own experience?

Q: What is the reaction of the creatures who see the woman falling? Do they discuss whether or not to try to save her. Could you guess from this anything about how the Iroquois felt about the interdependence of the creatures in the world?

Q: Considering the basic human directions which we discussed earlier, which of these directions does the Account use? How?

Q: Have you ever dived? Have you ever stayed under water as long as you could? What is it like? Have you ever dived in a place where you could not see the bottom? Or tried to reach the bottom and could not? How does it feel?

Q: Did any of the diving animals go beyond the limit of their endurance? Did the muskrat, the "Earth-Diver," do so?

Q: Does the muskrat seem to you to be normally a very dramatic animal? What tales have you read in which a "little guy" like the muskrat succeeded where others had failed? How do you respond to stories like this?

Q: Why do you think the other animals held their breath while the muskrat dived?
——The teacher may suggest that holding one's breath may be an effort to stop time; to hold a moment just as it is.

Q: Why did the other creatures breathe into the muskrat's mouth to revive him? Do you think there is any connection between this and holding their breaths when they were waiting?

Q: Amusement parks have been called "danger organized within limits." In what ways is "danger organized within limits" in the Account of Creation?

Q: Why do you think the other animals pray and sing over the muskrat?

Q: What other myths can you think of in which the earth rests on a turtle's back?
——Such myths are found in India and Central Asia.

Q: When does earth-time and earth-space start in the Account of Creation?

Q: Where did the clod of dirt from which the earth grew come from?

Q: What caused the earth to grow?

Q: Where did the roots and plants come from that the Sky-woman planted?

Q: In what direction did the Sky-woman walk? What connection can you find between this and the dance rituals? What does this tell you about the responsibility of the people to keep the earth going?

Q: When did a man appear? Who was he?

Q: What was the main occupation of men in Iroquois life? How does the Account reflect this?

Q: What is the significance of the two kinds of arrows?

Q: In the family about to be created, who is the more central person, the mother or the father? Watch for this when we study the Iroquois family.

Q: Do you know any twins? What do you think it must be like to be a twin? What must it be like to see another person who looks just like you walk into a room?

Q: Are their pairs of people in our culture, (like Laurel and Hardy,) whom we cannot imagine except together—who together make a whole?
——You may also use examples like Abbott and Costello and Mutt and Jeff, and ask how they complement each other.

Q: In what ways do the pairs we have discussed resemble the twins in the Account of Creation?

Q: Have you ever been in a situation where conflict seemed fated? Where there was no way out? Where each party to the conflict felt within himself that the conflict must go on to its end?
——Students may be asked to write a composition on an inevitable conflict.

Q: Note that the conflict between twins, although fated, takes place within limits. Compare this with our earlier discussion of danger within limits.

Q: Which twin kills their mother? How does he go outside the normal order of nature to do so?

Q: How does the death of the mother contribute to life?

Q: Why, do you think, do the plants grow from the mother's body?

Q: Who were the farmers in Iroquois culture? What connection do you find between this fact and the myth?

Q: How was the moon created in the Account of Creation?

Q: How does the story of the creation of the animals show the deep Iroquois concern with a world of order and balance? Does this seem to you to have any connection with the idea of "danger within limits?" How?

Q: In what situations in our culture is danger organized within limits? ——Sports are an excellent example.

Q: Using the animals created by the left and right handed twins, what other connections can you find among the animals other than that one ate the other? ——Suggested assignment: Write a story in which the animals are created in some order to achieve another kind of balance.

Q: What does the story of the creation of man by the twins tell you about what the Iroquois thought human beings were like—their idea of human nature?

Q: What does the story of making men out of clay tell you about who the Iroquois thought were the central people in the world?

Q: How did the duels in the Account reflect important religious activities in Iroquois life?

Q: Where does the right-handed twin get the idea of using the deer to kill his brother?

Q: The deer antler was a symbol of authority among the Iroquois. How does the Account of Creation reflect this?

Q: Of the fundamental human directions which we studied earlier, which up to this point in the myth are important?

Q: Does the duel result in the death of the left-handed twin? Did you expect the left-handed twin to be killed? Why do you think the left-handed twin is not destroyed?

Q: According to the myth, who rules the realm of the day and who rules the realm of the night?

Q: Many observers have noted that the Iroquois greatly feared darkness and death. Can you find any connection between these fears and the Account of Creation?

Q: What is the left-handed twin's name? What qualities does this suggest?

Q: What did the Iroquois call Sapling after he had gone away to the Sky-World?

Q: What other names can you think of which might have been given to the twins to represent the qualities of each?

Q: Is one twin all "good" and the other twin all "evil?" On what evidence in the Account do you base your reply? Try to describe the twins without using the terms "good" and "evil." Now describe them again using these terms as accurately as you can.

Note: The teacher will find that the most difficult idea in the account for students to grasp is the complementary and ambiguous nature of good and evil as the Iroquois conceived it.

Q: What connection can you find between the idea of balance in the world of nature, that of man, and that of human nature?

Q: How does the Account use fear and how is fear dealt with?

Q: How does the Account reflect "twoness?"
——The students should be told that two and four were important numbers in the Iroquois culture. In his analysis of the main themes of Iroquois life Fenton states, "Things Go by Two's and Four's: forked path, divided mind, sex, seasons, moieties, life-death, balance of forces."[1]

References for Students

Hertzberg, Hazel W., The Great Tree and the Longhouse: The Culture of the Iroquois.

Iroquois Patterns of Space

One of the basic spatial distinctions in Iroquois culture was the forest and the clearing: wild space and domesticated space, the domain of the hunter and warrior and the domain of the clan matron and farmer. These divisions were complementary and necessary to each other.

Each of the Five Nations also had its own territory patterned in forests and clearings. Students should already be familiar with the geographical location of each nation through map work. Knowledge of the homelands of the five nations is important to later study of the Iroquois Confederacy.

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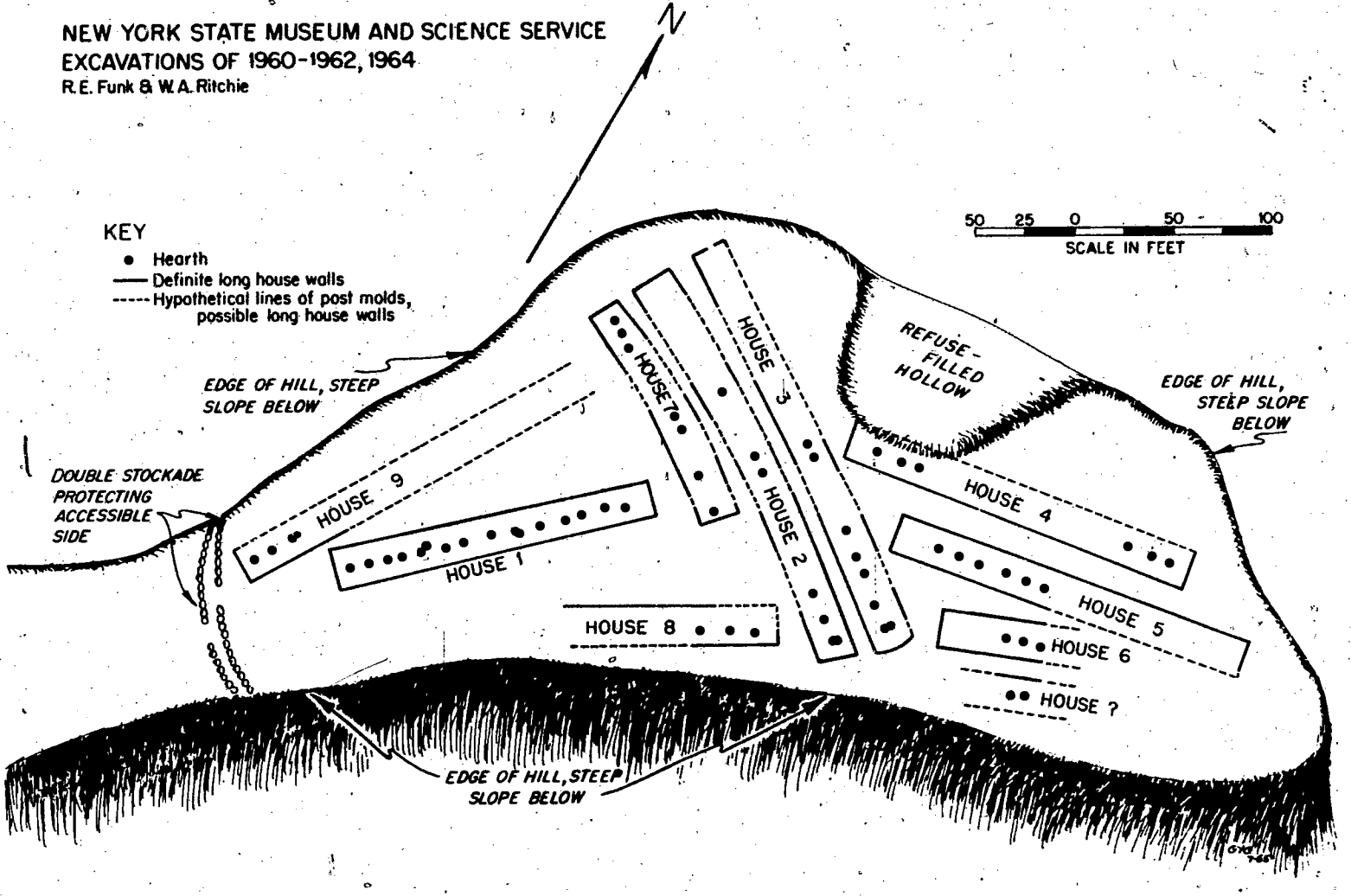
[1]William N. Fenton "This Land, The World on the Turtles Back."

GAROGA SITE - TENTATIVE RECONSTRUCTION OF VILLAGE PLAN

FULTON COUNTY, NEW YORK

NEW YORK STATE MUSEUM AND SCIENCE SERVICE
EXCAVATIONS OF 1960-1962, 1964
R.E. Funk & W.A. Ritchie



Study of patterns of space should include a site plan of a village. This may be in the form of a drawing (See illustration, page 20) or a student-made model of an Iroquois village. In the latter case, it is a good idea to have the buildings movable. Buildings can then be arranged in different kinds of groupings. Students may also make diagrams and models showing longhouse construction. Areas may be labeled by functions—places for eating, sleeping, meeting, storage. A companion drawing of a modern American home may be made showing where the same functions are carried on today.

While drawings and models should be accurate, students are sometimes so carried away by such activities that the production becomes an end in itself rather than a tool for understanding. The teacher should keep a wary eye out for excessive student time and energy spent on models.

Committees and individuals may work on subtopics within the general topic of Iroquois spatial patterns. These might include architecture, village space, forest space, travel, and transportation.

The following questions are grouped in topics:

The Clearing

Q: In creating the clearing from the forest, what methods did the Iroquois use to clear the land? Who did this work? What tools were used?

The Village

Q: What were some of the considerations in selecting a site for a village?

Q: What devices in laying out a village did the Iroquois use to protect themselves against enemy attack?

Q: How often did the Iroquois move a village? What were some reasons for moving? Did people move individually or did the whole village move? Compare this with "moving" in our culture.

Q: What was the village settlement pattern? Compare this with the settlement pattern of your community.

Q: How large were Iroquois villages? Were they all the same size?

Q: What was the largest building in an Iroquois village?

The Longhouse

Q: How was the longhouse constructed? Who did the construction? Was house building an individual or a cooperative activity? What materials were used? Were these materials obtained locally? Were any of them bought?

Q: How was the inside of the longhouse laid out? What activities were carried on in the longhouse? Were there areas used for specific purposes? What were these?

Q: What activities carried on in the longhouse are also carried on in our homes today? What activities which were carried on in the longhouse do we have special buildings for today?
——Suggested exercise: If the school has long halls and it is possible for the class to use them during a period, it is a good idea to pace out the dimensions of the longhouse in the hall so that students will get an idea of actual size. A good, typical size to use is 20 feet wide (6 feet for compartments on each side and 8 feet for the central corridor) and 100 feet long.

Q: Do you think the longhouse would be suitable for our modern American family? Why or why not?
——We shall return to the relationship between the longhouse and the kinship system in the section on family.

Q: Compare the Iroquois longhouse with our modern apartment building. How are they alike and how unlike?

Q: If you knew how many fires there were in a longhouse, how could you figure out roughly how many people lived in it?

Q: Who owned the longhouse? Was this idea of ownership the same as ours? How did it differ?

Other Spatial Patterns in the Clearing

Q: What other buildings besides longhouses, if any, would you find in an Iroquois village?

Q: What did the warpost in the village look like? What was its function?

Q: How did people in the village dispose of refuse?

Q: Where were the fields in relation to the village? Compare this with the pattern of farms in our culture.
——Note that in the early New England settlement pattern, houses were grouped in villages and people went out to the farmland every day. The most typical American pattern is the open country neighborhood with the farmhouse located on the farmland.

Q: Who owned the fields? Compare this with land ownership in our culture.

Q: Describe the steam bath. What did the building look like?
——Students should know that many American Indian cultures used the steam bath. The steam bath is also in use today as, for example, in Finland, where it is called the "sauna;" the "Turkish bath" is, of course, a steam bath.

Q: What everyday sounds might one hear in an Iroquois village?

Q: What spirits lived in the clearing?

Forest Space

Q: What activities were carried on in the forest? Who carried on these activities?

Q: How did the Iroquois leave messages in the forest?

Q: What kind of names did the Iroquois give to places on the land?

Q: What sounds might one have heard in the forest world? What spirits lived in the forest?

Travel and Transportation

Q: What did an Iroquois trail look like?

Q: How well did the trail fulfill Iroquois cultural requirements? Why were roads unnecessary?

Q: How did the Iroquois trail system help people in different villages communicate with each other? How rapidly could messages be sent?

Q: What were canoes used for? Describe the construction of an Iroquois canoe. What materials were used? Who built the canoes? Were all Iroquois canoes alike? How did they differ?

Q: How far outside their home territories did hunting parties of the various Five Nations range?

Iroquois Spatial Measurement and Orientation

Q: What measurements of distance and volume did the Iroquois use? Are these more or less exact than our measurements? Why did the Iroquois need less exact measurements?

Q: What were the principal Iroquois directions for horizontal space? What were they called? Can you make any generalizations about the kinds of names used for directions?
——Note that north and south refer to qualities and east and west to the rising and setting of the sun.

Q: How did the Iroquois use the stars to orient themselves in space?

Q: Describe Iroquois mythological or religious space. What was above, what below? How does mythological space show Iroquois ideas of order and balance?

Summary questions on the forest and the clearing.

Q: Compare the forest and clearing as to:
- domestic and wild space
- dominance of men or women

. presence of spirits in each
. the importance of things going by twos and fours in Iroquois culture

Q: How did forest and clearing together make a whole?

Q: Why is it valid to refer to Iroquois "patterns" of space?

References for Students

(Iroquois Patterns of Space)

Bleecker, Sonia. Indians of the Longhouse.

Hertzberg, Hazel W. The Great Tree and the Longhouse: The Culture of the Iroquois.

Ritchie, William A. Indian History of New York State: Part II, The Iroquoian Tribes.

Iroquois Patterns of Time

This topic might be introduced with charts. Have students make charts for bulletin board display showing (1) the Iroquois year, including festivals and work, and (2) our modern year in the United States. The Iroquois day and our day (meaning the 24-hour unit) might be similarly compared.

The emphasis in this section is on the general pattern of the year with particular emphasis on the ceremonial cycle. Some of the questions deal with the religious festivals in a rather detailed fashion. The teacher may wish to order the material somewhat differently. One way to do this is first to survey the whole year and then to discuss the ceremonials in more depth. The technology of agriculture and hunting will be taken up in later sections.

An excellent article on the modern Seneca Green Corn Ceremony by William N. Fenton is cited in the bibliography. This may be used to compare the ancient religious ceremonials with contemporary ones, showing the persistence of ancient religious beliefs into the contemporary world.

Q: What was the basic unit of Iroquois time? What were its main parts? How is this an example of "things going by twos?"

Q: Compare our way of referring to years with the Iroquois way.

Q: What was an Iroquois "moon?"

Q: Did the Iroquois have Sundays? Weeks?

Q: What was the schedule of an Iroquois day? When did people eat?

Q: When did the Iroquois year start?

Q: What were the most important economic activities of what we call "spring?" Where did they take place? Were they individual, cooperative, or both? Who did them: men, women, or both? Did children participate?

Q: What was the first religious ceremony of the Iroquois year?

Q: When did planting season begin? Who did the planting? What was planted?

Q: What festival was held when planting was over? What spring festivities do we have in our culture?

Q: Compare the Iroquois Strawberry Festival with similar festivals in our culture.

Q: What was the occasion for the Green Corn Festival? Who was honored? How long did the festival last? What was the pattern of events? How did the daylight rituals differ from the nighttime rituals?

Q: When did the harvest come? What were some of the jobs that had to be done?

Q: Compare the Harvest Festival with our Thanksgiving.

Q: When did parties go out on the hunt? Who went? How did the jobs of men and women differ?

Q: When was the Mid-Winter Festival held? Was it on the same date every year? Are there any festivals in our culture which are not held on the same date every year?

Q: To whom was the Mid-Winter Festival dedicated? What did the people seek to accomplish through the ceremonies? What evidence led people to believe that the power of the Master of Life was waning?

Q: How were the people of the village notified that the festival was beginning? How did the way the "our Uncles, the Bigheads" were dressed combine the symbols of forest and clearing?

Q: Why were people forbidden to mourn if someone died during the festival?

Q: How did the Dream Rites show the Iroquois belief in the power of dreams? How did they handle this power? What beliefs do we hold, if any, about the power and meaning of dreams?

Q: What role did the clans and moieties (or phratries) play in the festivals?

Q: What was the function of the white dog in the festival?

Q: What does the Thanksgiving Ritual tell us about the relation of the people to the Master of Life and to the world of nature?

——See the annotation of Chafe's book on *Seneca Thanksgiving Rituals* in the bibliography which contains suggestions for use. This ritual is very important and exploring it in some detail will give students a much clearer idea of Iroquois religious ideas and ceremonials. The same ritual was also used in the Green Corn Festival as well as on other religious occasions. Note that the relation of man to the Creator was primarily that of thankfulness rather than of asking for favors.

Q: What games were played during the ceremonies? What basis did these games have in the Creation Myth? Do we have any games connected with our religious observances?

Q: Is there anything in the ceremonies that reminds you of Halloween? What is it?

Q: When did the children receive their names?

Q: What was the function of tobacco in the ceremonies? Do we use anything like this in our religious ceremonies today?

Q: How did the festival end?

Q: Looking back over the ceremonial year, what were the two great festivals? How were they similar and how different? How do they show how "things go by twos"? What modes of worship did the Iroquois use? Which do we use in our religious festivals and which do we not use? Did the whole community participate or only certain members? Did children participate? What was the relationship of the festivals to the Account of Creation? To the twins? What was the relationship of the festivals to the work year?

Comparisons can be made between the Mid-Winter festivals and several festivals in our culture, such as Christmas, Hannukah or New Year's. Points of comparison might include the following:

- How the dates are set
- What preparations are made
- How the festival begins
- Who participates in the ceremonies
- What foods are eaten
- To what degree the festivals are religious and to what degree secular
- What the order of events is
- How long the festival lasts
- To what problems of human life the ceremonies are addressed
- Whom the festival honors
- What people's obligations are
- Whether sports are connected with the festival
- To what extent the celebration is by families and to what extent by community
- The roles of men and women
- What ordinary work, if any, is done during the festival
- How the festival ends

Students may be asked also how the Mid-Winter festival would look to them if they knew nothing about Iroquois culture and how their knowledge of the culture has changed the way they look at the festival. They may also be asked to write a description of one of the festivals in our culture pretending that they are a visitor from a completely different culture. Students may also be asked to invent and describe a festival to celebrate some activity in our modern culture. This is a good homework assignment.

At the end of this topic, students should be asked to review also the work year and to discuss its connection with the world of nature. Our work year and theirs also may be compared.

References for Students

Bleecker, Sonia. Indians of the Longhouse.

Chafe, Wallace L. Seneca Thanksgiving Rituals.

Drumm, Judith. Iroquois Culture.

Deardorff, Merle H. "The Religion of Handsome Lake: Its Origin and Development."

Fenton, William N. "Songs of the Iroquois Longhouse." (record and pamphlet)

_____ "The Seneca Green Corn Ceremony."

Hertzberg, Hazel W. The Great Tree and the Longhouse: The Culture of the Iroquois.

Morgan, Lewis H. League of the Iroquois.

Quain, Buell. "The Iroquois."

Wilson, Edmund. Apologies to the Iroquois.

Witthoft, John. The American Indian as Hunter.

The Iroquois Kinship and Family System

The Iroquois kinship system is particularly useful to study because it is so different from ours. By becoming familiar with such a system, students can see much more clearly the structure and function of our own system and also of other unfamiliar forms of family organization. The relation of the family to other aspects of the culture may also be clearly seen.

For a nontechnical discussion of the main types of family systems, the teacher should consult *Teaching the Age of Homespun*, (pages 11 to 12). The questions about our own family (page 13) may also be used. A description and analysis of the Iroquois family may be found in Hazel W. Hertzberg's *The Great Tree and the Longhouse: The Culture of the Iroquois*. In addition,

the following questions about our type of family may prepare students for an understanding of the Iroquois family.

Q: In your family, which members do you call by a title indicating relationship rather than just by their given name? What are these titles?
——Father (Dad, Pop, etc.), and Mother (Mom, Ma, etc.), sometimes sister or brother (Sis or Bud), grandfathers and grandmothers, aunts and uncles. Sometimes cousins.

Q: Are there people in your family whom you would not think of calling only by their given names?
——Fathers, mothers, grandparents are usually in this category.

Q: Do we have an everyday relationship term meaning "brothers and sisters?"
——There is no ordinary term. The scientific term for children of the same parents is "siblings." This is a handy term for students to know.

Q: What is a nuclear family?

Q: Who is in your own nuclear family?
——In the families of some students, the father or mother may be dead or the parents may be separated or divorced. The teacher may point out that not all families in the same society will be exactly like the "model" for that society. When an actual family differs, however, people recognize that it differs in reference to the "model." This was also true, of course, in the Iroquois family.

Q: When your own nuclear family meets in a large family gathering with grandparents, uncles and aunts, cousins, etc., are your relationships the same as they are at home when the family is along or do they change in any way? How? Who is in this larger family?

The Structure of the Iroquois Family

Q: Why, do you think, did the Iroquois call their nuclear family a "fireside family?"

Q: If you were an Iroquois child, who would be in your longhouse family? Could all the people living in your longhouse be members of your longhouse family?
——In answering this question, students may start with the grandparents' generation, then discuss the parents', and then their own generation. In each case, they should identify those persons living in the longhouse who would not be members of the longhouse family. The crucial points to be emphasized in this description are: 1) matrilineal descent (descent through female line) and 2) importance of blood (consanguine) relationship over marriage (conjugal) relationship.

Q: The longhouse family of the Iroquois is a family type known as the "extended family." What relationship does the extended family emphasize and what relationship does the nuclear family emphasize?

Q: How did the fireside family fit into the longhouse family?

Q: Who was head of the longhouse family? Compare this with our modern American family.

Q: If you were an Iroquois child, whom would you call "mother?" Would you know who your real mother was?
——Students may discuss what it might be like to have several "mothers."

Q: Who would you call "father?"

Q: Who would be more important to you, your mother or your father? Why?

Q: What male relatives might you be close to?

Q: Whom would you call "brother" and sister?"
——Students may discuss what it would be like to have so many brothers and sisters.

Q: Would all your "brothers" and "sisters" live in your longhouse? If not, where would they live? How do you think this might affect your feelings about visiting in their longhouses?

Q: Whom would you call "cousin?" Are these the same people we call "cousins" in our modern American family?

Q: What connections can you see, if any, between the pattern of space in the longhouse and the pattern of the longhouse family? How are modern dwellings related to our family pattern?

Q: Whose longhouse family would you belong to if you were an Iroquois child?

Functions of the Longhouse Family

Q: What were the main functions of the longhouse family? Economic? Social? Ceremonial?

Q: How were names, property, and rank transmitted in the longhouse family? What is a system called in which these descend through the mother's side? How does this differ from our system?

Q: What persons in our culture are we forbidden to marry?

Q: In Iroquois culture, whom were you forbidden to marry?

Q: If the mother or father of an Iroquois child died, what would happen to the child? Compare this with the situation in our society.

The Clan

Q: What was a clan in Iroquois society?

Q: Who was head of a clan?

Q: What were some of the most important functions of a clan?

Q: How did the clan structure assure an important role for women in Iroquois life?

Q: If you were an Iroquois child, whose clan would you belong to?

Q: How would membership in a clan give you "relatives" in Iroquois villages and nations outside your own?

Q: How did an Iroquois child get his name? Did he have a last name? Did he keep the same name all his life?

Q: How did the Iroquois idea of a name differ from ours? How might the possession of a name influence how a person behaved? How might the possession of a particular name prepare a person for future responsibilities?

Q: What situations in our culture can you think of where the possession of a name or title causes a person to behave differently or causes other people to treat him differently?

Phratries and Moieties

Q: What was a phratry in Iroquois society? What was a moiety?

Q: What were the chief functions of the phratries, or moieties?

Q: How do the phratries or moieties show the importance of "Things going by twos" in Iroquois life?

Summary Questions on the Family

The student should understand clearly that the Iroquois system of fireside family, longhouse family, clan, moiety and phratry was not unique to the Iroquois but is a type widely distributed in space and time.

Q: What are some of the main differences and similarities between the modern American family and the pre-Columbian Iroquois family?

Q: What advantages and disadvantages can you see for the individual and for the family in the Iroquois system as compared with ours?

Q: What advantages and disadvantages do you think an Iroquois child might find in our system compared with his?

Q: What problems do you think might arise when a kinship system like the Iroquois comes in contact with one like ours?

Note: The teacher may wish to show the film *Four Families* in connection with the study of this topic.

References for Students

(Family)

Freilich, Morris. "Cultural Persistence Among the Modern Iroquois."

Hertzberg, Hazel W. The Great Tree and the Longhouse: The Culture of the Iroquois.

Randle, Martha C. "Iroquois Women, Then and Now."

Jobs of Men and Women

Among the Iroquois, as in most societies, the jobs of men and women were clearly defined. Men did not do women's work nor did women do men's work. Only a few jobs, such as fishing, were done by both. Men's and women's work were complementary, each being necessary to the other.

In this section, we first concentrate on the nature of work and play. This discussion is general and applies to both men and women. We then turn to men's jobs, stressing hunting and war. The role of men and women in government will be discussed in the section on the Iroquois Confederacy. Next we consider women's work in agriculture and in the home. We then review the Iroquois economy, linking men's and women's work. This is followed by a consideration of sports and games.

For teaching purposes, these sections may be separated. The whole class may study the nature of work and play, the range of jobs performed by men and women, and the economy, while separate committees on individuals may work on hunting, war, agriculture, household tasks, and sports. Findings should be reported to the class.

The Nature of Work and Play

Q: In our culture, what do we mean by work?

Q: Is work different from "a job?" How?

Q: What is the difference between "work" and "play?"

Q: Is there "play" that seems like "work" and "work" that seems like "play?"

Q: Does getting paid for a job change your attitude towards it? How?

Q: What kinds of things do you learn from the different kinds of work or jobs you do? Does it make a difference what age you are when you do them? How?

Q: What kinds of things do you learn from the different ways you play? Does it make a difference what age you are? How?

Q: What jobs do you do that you carry out from beginning to end?

Q: Are there any jobs you do in which you also make the tools for the job?

Q: Is your attitude towards the finished product different when you have made it all yourself than when you have made only part of it or bought it? How?
——A good homework assignment here is to assign a composition, "How It Feels to Make Something By Hand."

Q: Is there any work you do which is necessary for your family to survive or function smoothly? What is it?

Q: What work that your father or mother do is necessary to the smooth functioning of your family? Why?

Q: What are some of the jobs in our culture in which people carry out the whole work process themselves? Can you classify these jobs in any way? What are some of the jobs in which an individual performs only a small part of the work process?

Q: Which is more characteristic of our culture, jobs in which you carry out the whole process yourself or jobs in which you perform only a small part of the process?

Q: In our culture, what are the ways you are trained for a job? What are some of the jobs you figure out yourself? What are some of the jobs you learn just by watching someone else? What are some of the jobs you learn by someone showing you how to do them? What are some of the jobs you learn through written instructions? What are some of the jobs for which you need formal schooling?

Q: Are there jobs in our culture which have more prestige than others? What are some of them? Are there jobs which are looked down on? What are some of them?

Q: When people ask you, "What do you want to be when you grow up?," what do you think they mean by the question?

Q: In our culture, does religion say anything about work? Do any of our religious ceremonies or festivals have anything to do with work?

Q: What are some of the jobs in our culture which are done only by men? What are some of the jobs done only by women? What are some of the jobs which may be done by both?

Jobs of Men

Q: What were the jobs in Iroquois life which were done only by men?

Q: In what space—forest or clearing—were the most important men's jobs performed?

Q: How did an Iroquois boy get training for a job?

Q: How much knowledge did a man have of women's work? How did he get this knowledge?

Q: For the Iroquois boy, was there any choice of "what he would be when he grew up?"

Q: To what extent was an Iroquois man "a jack of all trades?" What jobs done by an Iroquois male are done by specialists in our culture?

Q: What opportunities did an Iroquois man have to exercise special skills?

Q: How did an Iroquois man acquire honor in the community?

Hunting and Trapping

This is an excellent time to show the film, *The Hunters*. Although the film is about a different and simpler culture than the Iroquois, it will sensitize students to the skill and patience required of a good hunter and the importance of the hunter in the economy. Note that the culture shown in the film has no agriculture so that people were more dependent on the hunt than were the Iroquois.

Q: What were the qualities which the Iroquois believed made a good hunter? Compare this with our view of what a good hunter is.

Q: What connection was there between religious beliefs and hunting?

Q: How did the Creation Myth deal with hunting?

Q: In which culture is hunting more important—the pre-Columbian Iroquois or our modern culture? Why?

Q: What kinds of equipment did a hunter need? Who made the equipment? What tools and materials were used? Where were they obtained?
——This is a good spot to show the film, Making Primitive Stone Tools.

Q: What animals and game were hunted? What techniques were used for hunting and trapping various animals and game? What kinds of special equipment were needed?

Q: To what extent was hunting an individual activity and to what extent a cooperative activity?

Q: How did the Iroquois use the animals they hunted?

Q: What role did women play in the hunt? What jobs did they do which were connected with hunting? Did they make any of the hunting equipment?

Q: It has been said that hunting was a passion with the Iroquois. What do you think it was about hunting that made men love to hunt?

Q: After the Revolution, Iroquois men had great difficulty in adjusting to the typical American farming pattern in which the male was the farmer. Why? If things had gone the other way and the whites had remained a small minority among the Indians, do you think that whites would have had difficulty adjusting to Iroquois farm patterns? Why or why not?

References for Students

(Includes hunting and trapping, other jobs)

Bleecker, Sonia. Indians of the Longhouse.

Drumm, Judith. Iroquois Culture.

Freilich, Morris. Cultural Persistence Among the Modern Iroquois.

Hertzberg, Hazel W. The Great Tree and the Longhouse: The Culture of the Iroquois.

Lyford, Carrie. Iroquois Crafts.

Morgan, Lewis H. League of the Iroquois.

Quinn, Buell. "The Iroquois."

Ritchie, William A. Indian History of New York State: Part II The Iroquois Tribes.

Tunis, Edwin. Indians.

Witthoft, John. The American Indian as Hunter.

War

Q: What was the Iroquois ideal of a good warrior? Compare this with our ideal today of a good soldier.

Q: Was there any connection between the Iroquois religious beliefs and war?

Q: How were war parties organized?

Q: How did the Iroquois fight? How much emphasis was there on individual prowess, how much on cooperative activity?

Q: How did the Iroquois idea of a battle differ from ours?

Q: Compare the training and the qualities need for hunting and those needed for war in Iroquois life.

Q: How were prisoners of war treated? What was the role of women in this regard? What connections can you find between this and the Iroquois family system?

Q: In historic times, whites often complained that their Indian allies did not like to fight long battles. What in the respective cultures accounts for both white and Indian attitudes on this matter?

Q: Compare war in our culture with war in Iroquois culture as to weapons used, types of fighting, treatment of prisoners, and the idea of "total war."

Q: The Iroquois in their daily life stressed cooperation, not making demands on others, calmness. People were not supposed to show anger or hostility to others. How do the ideals for everyday behavior differ from the ideals for behavior in war? Compare this with the situation in our culture.

Q: What connection was there between the Iroquois family system and war?

References for Students

Drumm, Judith. Iroquois Culture.

Hertzberg, Hazel W. The Great Tree and Longhouse: The Culture of the Iroquois.

Lyford, Carrie. Iroquois Crafts.

Morgan, Lewis H. League of the Iroquois.

Quinn, Buell. "The Iroquois."

Tunis, Edwin. Indians.

Jobs of Women

Q: What jobs in Iroquois life were performed only by women?

Q: In what space—forest or clearing—were the most important women's jobs performed?

Q: How did an Iroquois girl get training for her jobs?

Q: How much knowledge did an Iroquois woman have of men's work? How did she get this knowledge?

Q: For an Iroquois girl, was there any choice of "what she would be when she grew up?"

Q: What range of skills did an Iroquois girl have to acquire? What jobs done by women in the pre-Columbian culture are done by specialists today?

Q: How did an Iroquois woman acquire honor in the community?

Agriculture

Q: How did agriculture enable the Iroquois to develop a stable village life? What practices in Iroquois agriculture made it necessary for villages to move? What parallels can you think of in our society?

Q: What were the principal cultivated crops of the Iroquois?

Q: What wild plants were used by the Iroquois?
——A good reference is U. P. Hedrick, *A History of Agriculture in the State of New York.*

Q: How was land cleared for farming? Who did the clearing? Was this an individual or a cooperative activity?

Q: What tools and other equipment were needed for planting, cultivating and harvesting? Who made the tools? What materials were used? Where were they obtained?

Q: How were Iroquois agricultural products used? Compare the varied uses of corn to the varied uses of the deer. What does this tell you about the attitude towards waste in Iroquois life?

Q: How were agricultural products stored?

Q: The Iroquois had no domestic animals except the dog. How did this affect farming, diet, clothing, transportation? What connection, if any, can you find between this and Iroquois religious ceremonials?

Q: To what extent was agriculture an individual and to what extent a co-operative activity? Compare this with hunting and war.

Q: How did the fact that women were farmers help to insure women an important role in Iroquois life?

Q: What connection was there between religious beliefs, the Account of Creation, and Iroquois agriculture?

Q: What connection was there between the Iroquois family system and agriculture?

Q: How many meals a day did the Iroquois eat? How were they prepared? Who did the preparation?
——If the cooperation of the home economics teacher can be enlisted, the girls in the class may prepare the staple Iroquois corn soup. A tested recipe may be found in Hazel W. Hertzberg's *The Great Tree and Longhouse: The Culture of the Iroquois.* This is a useful exercise because it will demonstrate how much work was involved in the preparation of food.

Q: What kinds of clothing were worn by the Iroquois? What materials and tools were used? Who made the tools and how were the materials obtained? What symbols were used in clothing?

Q: What other household tasks were performed by women?

Q: Compare the jobs done by women in our culture with the jobs done by women in Iroquois culture.

Q: What was the Iroquois tradition in regard to hospitality? What corresponding traditions do we have in our culture?

References for Students

(Includes Jobs of Women, Agriculture, Household Tasks)

Bleecker, Sonia. Indians of the Longhouse.

Drumm, Judith. Iroquois Culture.

Freilich, Morris. "Cultural Persistence among the Modern Iroquois."

Hedrick, U. P. A History of Agriculture in New York State.

Hertzberg, Hazel W. The Great Tree and the Longhouse: The Culture of the Iroquois.

Lyford, Carrie. Iroquois Crafts.

Morgan, Lewis H. League of the Iroquois.

Parker, Arthur C. Iroquois Uses of Maize and other Food Plants.

Quinn, Buell. "The Iroquois."

Randle, Martha C. "Iroquois Women, Then and Now."

Ritchie, William A. Indian History of New York State, Part II The Iroquoian Tribes.

Waugh, F. W. Iroquois Foods and Food Preparation.

Witthoft, John. The American Indian as Hunter

The Iroquois Economy

Q: Would you classify Iroquois culture as neolithic or paleolithic? Why?

Q: To what extent was the Iroquois economy self-sufficient?

Q: To what extent did the Iroquois trade?

Q: How did the jobs of men and women complement each other and contribute to the total functioning of the economy?

Q: Do you think an Iroquois could see a connection between the jobs he did and how the economy functioned? How?

Q: How familiar was each Iroquois with how the whole economy operated? Why? What events might turn plenty into starvation?

Q: What was the role of religion in the functioning of the economy?

Q: Did the Iroquois have any conception of money? How did the Iroquois manage to live without money? Under what circumstances does money become necessary to the functioning of an economy?

Q: As a general rule, people borrow technology from other peoples before—or without—borrowing the attitudes and values which originally go with the technology. Show how this general rule worked in the case of whites borrowing corn, beans, and squash from the Indians and Indians borrowing metal kettles and guns from the whites.

Q: Did the Iroquois make the same distinctions between work and play that we do? How do they differ?

References for Students

(The Iroquois Economy)

Hertzberg, Hazel W. The Great Tree and the Longhouse: The Culture of the Iroquois.

Quinn, Buell. The Iroquois.

Sports and Games

Sports played an important role in Iroquois life. Some sports—like lacrosse and snow snake—are still played today. Iroquois sports were notoriously rough and no doubt helped to "work off steam."

If it is possible, the class may enjoy playing some Iroquois games. A number of games are clearly described in Carrie Lyford's *Iroquois Crafts*. The class may be divided into moieties for this purpose.

Q: What games did the Iroquois play? What equipment was used? How was the equipment produced? Where were the materials obtained? Do we play games for which we produce the equipment ourselves? What are they?

Q: What connection, if any, was there between clans and the playing of games?

Q: Did Iroquois boys and girls play the same games? Play on the same teams? How do these customs compare with those of our culture?

Q: Comparing the pre-Columbian Iroquois culture with our own, to what extent in each case are sports used to "work off steam?"

Q: To what extent were Iroquois sports individual and to what extent co-operative? How competitive were sports?

Q: Comparing the ancient Iroquois culture with our own, to what extent are games of children a preparation for adult life? To what extent are the same skills used in games also used in work?

Q: Did gambling in Iroquois culture occupy the same place as it does in ours? What are some of the differences?

Q: To what extent were sports and games connected with ceremonial activities? With the Account of Creation?

Q: How do Iroquois games and sports reflect the idea of conflict organized within limits? Compare this with our culture.

References for Students

(Sports and Games)

Bleecker, Sonia. Indians of the Longhouse.

Lyford, Carrie. Iroquois Crafts.

Morgan, Lewis H. League of the Iroquois.

Containers

This topic is included in order to provide material for slower students. Much of the information may be presented through drawings with brief written statements. This may be done by individuals or committees.

Q: If people did not have containers, would it be possible to carry and store food? How might this be done without containers? How do containers help people to have a steadier food supply? How do containers help people in cooking a wider variety of foods?

What are some of the containers we have in our houses today? What are they used for? Where do we get them?

For each kind of container used by the Iroquois, answer the following questions:

1) What was the container used for?
2) Who made it?
3) What tools were used to make it?
4) Where did the material come from?
5) How was it made?
6) What decorations were used?

References for Students

(Containers)

Hertzberg, Hazel W. The Great Tree and the Longhouse: The Culture of the Iroquois.

Lyford, Carrie. Iroquois Crafts.

Morgan, Lewis H. League of the Iroquois.

Speck, Frank G. The Iroquois.

Tunis, Edwin. Indians.

Iroquois Medical Practices

All cultures develop some way of dealing with disease, both physical and mental. Attitudes toward the causes of illness vary widely. Because much of the material on the Iroquois treatment of disease is not readily accessible, a brief statement is given in the following paragraphs for the teacher's information and guidance. The origin myths of the masks should be read aloud to the class.

In the Iroquois view, people might become ill from some ordinary breakdown in health. In such cases, herbal remedies were frequently used. Hunters often met with accidents in the forest and the Iroquois consequently developed methods to deal with fractures, head injuries, and the like. An excellent source for information on these points is William N. Fenton, "Contacts between Iroquois Herbalism and Colonial Medicine," which also discusses the interchange of medical practices between the Iroquois and the Europeans in the early contact period.

Among the Iroquois, many illnesses were also thought to arise from offending the supernaturals or from some break the patient had made in the harmony of the world. Such diseases were treated through the medicine societies. Many of the basic themes of Iroquois life, like the importance

of dreams and the necessity of ridding oneself of dreams which were culturally defined as troubling, the need for maintaining balance among the various forces which comprised the world, and the reciprocal use of power for beneficient ends, are reflected in the curing rituals.

The treatment of illness through medicine societies was an outstanding characteristic of Iroquois culture. All of the Iroquois nations had medicine societies which treated individuals and also participated in the religious festivals. The most famous were the societies which wore masks, usually of wood but in some cases of corn husks. Although we know that the Iroquois had medicine societies in the pre-Columbian period, we are not sure when the practice of wearing masks arose. This may be a development of only the last three hundred years or so.

The most important of the curing masks were the wooden ones. These were of two types: the great world-rim faces, also called "great doctor masks" and those representing the "common faces", masked spirits who lived in the woods and "whose faces are against the trees."

The origin of the great world-rim faces is told in the following legend, "The Struggle for Control of the Earth."

> "Now when our maker was finishing this earth, he went walking around inspecting it and banishing all evil spirits from his premises. He divested the Stonecoats and banished them as harmful to men. He removed the Little Folk's stone shirts and permitted them to remain to help hunters and cure illness. As the creator went on his way westward, on the rim of the world, he met a huge fellow—the headman of all the Faces. The creator asked the stranger, as he had asked the others, whence he came. The stranger replied that he came from the Rocky Mountains to the west and that he had been living on this earth since he made it. They argued as to whose earth they traversed and agreed to settle the title by contest. The creator agreed to call the stranger 'headman', should he demonstrate sufficient magic strength to summon distant mountain toward them. They sat down facing the east with their backs to the west and held their breath. Now the great False-face shook his turtle rattle, but it moved only part way. Now it was the creator's turn, and he summoned the distant mountain which came directly up to them. However, his rival becoming impatient, suddenly looked around, and the mountain struck his face. The impact broke his nose bridge, and pain distorted his mouth. Now the creator realized that this fellow had great power. He assigned him the task of driving disease from the earth and assisting the people who were about to travel to and fro hunting. The loser agreed that if humans make portrait masks of him, call him grandfather, make tobacco offerings, and set down a kettle of mush, that they too shall have the power to cure disease by blowing hot ashes. The creator gave him a place to dwell in the rocky hills to the west near the rim of the earth, and he agreed to come in whichever direction the people summon him."[1]

[1] Fenton, William N. "Masked Medicine Societies of the Iroquois" pp. 418-419, Annual Report, Smithsonian Institution (1941) The myth was collected in historic times, hence the reference to the Rocky Mountains.

Of the masks representing the great doctor, the best known is the mask usually called "Old Broken-Nose." In the curing rituals, those wearing the great-rim faces are the Doorkeepers. They have special dances and songs. During their rites, they guard the doors so that no one may leave or enter. It may be that by taking a place in the ceremonies at the outer edge of the room similar to the place they are thought to occupy in relation to the earth, symbolically they help to transform the space where the rite is held into the space of the whole world.

The great doctor masks were thought to be very powerful. Once in a while the huge erect figure of the great doctor might be glimpsed as he strode through the forest, crossing the earth from east to west, following the path of the sun. But it was much more usual for an Iroquois to believe that he had met one of the common faces. Unlike the world-rim faces, the common faces were thought to be bent and deformed in some way, either hunch-backed or crippled below the waist.

The origin of the common faces is set forth in the following myth, called "The Good Hunter's Adventure."

> "Later, as humans went about the earth, in the fall men went into the woods hunting. They carried native tobacco and parched corn meal for mush. They were tormented by shy, querulous beings who flitted timidly behind trees with their long hair snapping in the wind. Sometimes a hunter returned to his camp to find the ashes of his fire strewn about the hearth and the masks of some great, dirty hands where someone had grasped a house post for support as he leaned over and pawed the fire. The hunter agreed to stay home while his partner went afield. During the morning, a false-face approached cautiously, sledging on one hip, now and then standing erect to gaze about before proceeding. Going to the hearth, he reached into the ashes and scattered the coals as if seeking something. That night the hunter had a dream in which the false-face requested tobacco and mush. The next day, the hunter set a kettle down for them. The faces came and taught him their songs and their method of treating patients with hot ashes. In a subsequent dream, they requested to him to remember them every year with a feast, saying that they are everywhere in the forests, bringing luck to those who remember them."[2]

Like the great world-rim faces, the common faces had special dances and songs for the curing rituals. The songs of both types were sung in a strange nasal language which no one but the faces could understand.

The way the Iroquois became a member of a masked medicine society was this. The patient would have a dream. He would then go to the forest, or have someone go to the forest for him, and select a tree, preferably of basswood but sometimes of another soft wood. He would kindle a fire and burn sacred tobacco as he prayed. He would carve a "face" on the living tree and then cleave it away in a solid block. It was said that the tree

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[2]Fenton. op cit., p. 419.

would not die. He then took the mask home and finished it. If he had found his tree before noon, he painted the mask red, but if he found it after noon, it was painted black. Some people inherited masks.

The curing rites were held in the patient's house. In preparation, mush or false-face pudding was prepared. The rites themselves were intensely dramatic. The members of the society sang and danced to the accompaniment of the click of their rattles. The patient's scalp was rubbed, and hot ashes blown into the place where the pain was located. The flickering of the fire on the strange, contorted faces, the sounds of the songs and the rattles, the figures dancing around the patient, must have been especially effective in those illnesses which had their roots in the minds of the patients. Once a patient had participated in a curing rite, he was a member of the society for life and could be released from it only through a dream. Both men and women were members and a person could belong to a number of societies. A few were just for women.

The Iroquois regarded their masks as portraits of supernaturals. They were symbols of beings, but not the beings themselves. The masks were recognizable human faces of great vitality. Their dramatic impact depended not only on the masks themselves but on the dramatic quality of the performance of those who wore them. And with the typical Iroquois quality of seeing a whole as a combination of two different but complementary parts, the Iroquois found their masks both terrifying and amusing.

The variety of masks was considerable and so was the ceremonial use to which they might be put. Common faces might in time become great world-rim faces. Although a person carving a mask worked within a recognized tradition, he might invent a new mask. The Iroquois classified a mask by the mouth, the feature which showed the most variation.

The Iroquois treated their masks with respect and care, as befitted objects believed to have great latent power. There were prescribed ways of storing masks when not in use. If a mask fell, it was necessary to burn sacred tobacco and to tie a small bundle of sacred tobacco to the ear or forehead. Sometimes, if the mask was thought to be hungry, the lips were rubbed with mush and the face with sunflower oil.

The medicine society whose members wore masks made from corn husks, the Husk Face Society, was not as important as the False Face Societies, although the members also engaged in curing disease. The Husk Faces were believed to be farmers living on the other side of the earth where they raised huge ears of corn, enormous squashes, and beans on poles as high as the sky. They were thought to be messengers from "our supporters, the corn, beans, and squash, the three sisters." As such, they were believed to have powers of prophecy. Like the wooden faces, they carved tobacco but unlike the False Faces they were thought to be mutes. Often they announced the coming of the False-faces by running from house to house, their long hair streaming in the wind.

In addition to the large wooden or husk face masks, miniature masks of wood or corn husks were also made. These might be hung on a large mask or on a dwelling to protect it from witchcraft. Sometimes the "maskette" was carried to bring the owner good luck.

Thus Iroquois masks linked men with the supernaturals who, as they thought, both caused and cured illnesses. Through the curing rites of individuals and through the participation of the masked societies in the religious festivals, the Iroquois drew on the power which they believed to be in the possession of the masked supernaturals. At the same time, they performed services for the supernaturals, by providing them with the tobacco and mush which as forest creatures they were not able to produce for themselves. Thus a balance of power was struck in which both men and the supernaturals benefited.

For a fuller discussion, the teacher may consult William N. Fenton, "Masked Medicine Societies of the Iroquois."

Q: What did the Iroquois believe caused illness?

Q: Do you think that there may be a connection between a patient's belief in a cure and his ability to recover? What illnesses can you think of where such belief would have little effect? Can you think of any kinds of illnesses which might be helped by a patient's belief in the cure?

Q: In our culture, are masks ever used in medicine? If so, what is the function of the mask in our culture? Is your reaction to a masked doctor any different from your reaction to a doctor not wearing a mask. How?

Q: In what other situations do we wear masks?

Q: Considering the situations in which we use masks, which are used for concealment and which to make the wearer look like someone or something else?

Q: Have you ever worn a mask? How does wearing a mask change how you act and how people act toward you?
——Students may be asked to make masks from paper bags and then, wearing the mask to impersonate the character whom the mask represents. Masks should have eyeholes. Students may exchange masks and several different students may act out the character which they think goes with the mask.

Q: Does it feel any different being inside a mask looking out and being outside the mask watching the masked figure? How by means of lighting, sound, or the arrangement of the room might you heighten the dramatic effect of the mask?

Q: Have you ever seen "faces" in the clouds, or in trees? What were these faces like? Do they remind you in any way of anything in your ordinary, everyday life?

Q: When you have had a frightening dream, what have you done about it? Did you tell anyone else about it? Does it become less frightening when you talk about it?

Q: What were the various types of "faces" which the wooden masks of the Iroquois represent?

Q: Are these forest or clearing creatures? Where does a person get his mask—from the forest or the clearing?

Q: How do the origin myths relating to the masks show "danger within limits?"

Q: In the two myths, how do the circumstances of the agreement of the "faces" to help man show the relative power of the great world-rim faces and the common faces? Of man and the creator?

Q: What do the "faces" get from helping man?

Q: What cartoon characters (either of real or imaginary people) can you think of whose faces you recognize immediately?

Q: In the characters you have thought of, are one or more features exaggerated? How?

Q: Do the Iroquois "faces" remind you of cartoons in any way? How?

Q: Are the Iroquois masks just caricatures or cartoons of human beings? Or are they more than cartoons? If so, in what ways?

Q: How did a person join a masked medicine society?

Q: Were there any other ways in Iroquois life in which dreams were used?

Q: Why, do you think, were masks carved from a living tree?

Q: How did the medicine societies "treat" illness?

Q: What obligations did membership in a medicine society involve?

Q: What was the connection between medicine societies and religious beliefs and ceremonials?

Q: How did the treatment of illness show man's responsibility towards the world?

Q: How were the masks treated when not in use?

Q: In what ways were the masks symbols?

Q: Are there any diseases in our culture which some people still treat magically? Or believe to be caused magically?

Q: Do you know of any customs in our culture in which there is a connection between religious practices and the treatment of disease? What are they?

Q: In what important ways are the Iroquois treatment of disease and our treatment of disease somewhat alike? How do they differ?

References for Students

(Medicine)

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Hertzberg, Hazel W. The Great Tree and the Longhouse: The Culture of the Iroquois.

Lyford, Carrie. Iroquois Crafts.

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also: False-face Loan Kit from New York State Museum

Life Cycle

All cultures have typical life patterns, a model (or models) which the people follow, although there may, of course, be individual differences. Infancy, childhood, puberty, young adulthood, marriage, maturity, and old age are recognized as life stages and certain types of behavior are deemed appropriate in each stage. While these broad stages are widely recognized, and correspond roughly to biological development, there is considerable cultural difference in the age at which one passes from one stage to another. The length of adolescence varies considerably, for example, as does the time when people are considered "old."

When a person passes from one stage of life to another, this event is often recognized by a ritual. These various rituals are called "rites of passage." The great "life crises"—birth, puberty, marriage, and death—are marked by rites of passage in most cultures although the emphasis given to them differs widely from culture to culture.

A study of the life cycle is of deep interest to seventh graders because they feel themselves to be in transition and are often bewildered by their ambiguous position. While in our culture, birth, marriage, and death are usually attended by religious or other kinds of ceremonials, the beginning and end of our lengthening period of adolescence are not clearly marked. When students become aware of this and of some of the problems which an amorphous and extended period of adolescence brings, it may help them to deal more realistically with their own experience.

In studying the life cycle, students may make charts comparing the life pattern of Iroquois individuals with life patterns in our own culture. Separate charts may be made for girls and boys.

Q: What terms, if any, do we use to describe people aged under 1, 1-5, 5-12, 12-18 or 21, 21-40, 40-65, over 65? Do these age groups just named seem to be generally recognized age categories? How could you describe them, or classify them, differently?

Q: What ceremonies do we have which mark birth, adolescence, marriage, and death? Which of these rites of passage are most formal or clear, which most informal or unclear? Which are religious and which secular? Which are both?

Q: What rites of passage (if any) have you gone through after which you felt that you were now an older person and were treated differently by others? What rites of passage, if any, have your older brothers and sisters gone through?

Q: In our culture, what is a "teenager?" When do you think people become "teenagers?" Does "teenager" have the same meaning to you as it seems to have to adults? What kinds of behavior, what right and obligations, are expected of you as a teenager and what do you expect of yourself? Which of these seem to be general and which do you think apply only to your own family and friends?

Q: What are some examples of behavior considered proper for one age group which would be improper for another?

Q: Where was an Iroquois baby born? Why?

Q: Who had charge of an Iroquois baby?

Q: How was the baby carried?

Q: How did an Iroquois baby first get a name?

Q: What were some of the activities of little boys and girls?

Q: How were the children disciplined?

Q: When did the activities of boys and girls begin to differ sharply? In what space were they carried out? How did these activities prepare boys and girls for adult life?

Q: How was the beginning of adolescence handled? Did becoming an adolescent make any difference in the way other people treated the boy or girl?

Q: When did the Iroquois marry? How was a marriage arranged? Was there a religious ceremony? How does this differ from the normal practice in our culture? What was the Iroquois attitude towards divorce?

Q: What kinds of honors might men or women receive during a lifetime? Were these acquired through the family or by individual exploits?
——The Iroquois did not believe in seeking an office. If the impression got around that a man was trying to become a civilian chief, his chances for becoming one would vanish. However, men did seek out honor in war and a war chief might gain his office through bravery and other conduct becoming a warrior. Interesting comparisons may be drawn between these attitudes towards honors and those in our culture.

Q: What was the Iroquois attitude towards old age?

Q: How did the Iroquois mourn for their dead? What were Iroquois beliefs about the soul and the ghost and how were these reflected in the ceremonies? How did the Iroquois bury their dead? How did these practices reflect the fear of death?

Summary Questions

Q: What rites of passage were participated in by clan and moiety and what were individual? What connections can you find between these and the structure and function of the kinship system?

Q: In our culture, which rites of passage are celebrated by the family, which by religious ceremonials, which by individuals? What connection can you find between these and the structure and function of the family?

References for Students

(Life Cycle)

Bleecker, Sonia. Indians of the Longhouse.

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Language

The most important way man uses symbols is in language. Material on Indian languages for secondary school use is exceedingly hard to come by. Fortunately there is an excellent tape by Wallace L. Chafe, *Seneca Language*, which is available for classroom use. The tape is a fine general introduction to language and culture. The teacher will also find useful Chafe's *Handbook of the Seneca Language*.

The linguistics tape may be used in a number of different ways. It is suitable for use in social studies classes, in English classes, or in block-time programs where there is an inter-disciplinary approach.

The suggestions for class exercises and discussion that follow the transcript are not intended to be comprehensive, nor are they set up as a unit. Their purpose is rather to suggest some of the various directions in which the tape may lead, so that the teacher may select those most relevant to his method of teaching.

SENECA LANGUAGE

TRANSCRIPT OF TAPE-RECORDING PREPARED FOR THE ANTHROPOLOGY CURRICULUM STUDY PROJECT*

by Wallace L. Chafe

I suppose all of you know that there are other languages in the world besides English. Maybe some of you have already learned some French, or Spanish, and maybe some of you even grew up in a different country where some other language is spoken, or at least maybe your parents did. I wonder, though, if any of you knows how many languages there are in the world together.

You might not think so, but that's a pretty hard question to answer. It would seem as if all we had to do would be to go out and count them, but the trouble is we don't know just what to count. There aren't two people anywhere who speak exactly alike, any more than there are people with two fingerprints exactly alike. And the less contact people have with each other, the more different their way of talking becomes. If we put a man from Georgia and an Englishman together, it's pretty easy to notice the differences. (Example 1) But still, they don't have much trouble understanding what the other is saying, and we consider that they speak the same language, English. But if we add a Frenchman, (Example 2) we have something else again, because he can't understand the others, nor they him, unless they've taken lessons in French. In this case we say that French and English are different languages. But there are lots of cases that aren't so clearcut, where there is some understanding between people but maybe not quite enough to say that they speak the same language—or maybe just enough—or where do we draw the line anyway? We started out with the question, "How many languages are there?" Well, if we toss a coin in these difficult cases and split the difference, we find that the number of languages comes out somewhere about 4,000.

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*This tape is available from: National Tape Repository, Bureau of Audio-Visual Instruction, Stadium Building, Room 348, University of Colorado, Boulder, Colorado. The charge is $1.00 if you supply the tape or $2.75 for re-recording and tape. The tape runs about 20 minutes.

About 150 of these 4,000 are languages of North American Indians. When Columbus discovered America there were probably twice that many languages in the area, and many more in Central and South America, but a large number of them have died out in the meantime. None of these languages is spoken by very many people, compared with English or Spanish or French, and unless you're an Indian yourself or you live near a reservation, you've probably never heard one. Here's what one sounds like. (Example 3)

That was a language called Seneca, which is spoken by the Seneca Indians who live in western New York State and in Ontario, Canada. The man was saying that he's going to repeat a short story about deer, which he heard older people telling a long time ago when he was young. Then he began by mentioning how a deer is able to notice a man approaching from a long distance off. The word for deer is ne:okẽ. See if you can hear it at the end of this phrase. (Example 4)

Seneca is part of what we call the Iroquoian language family because most of the languages in this family belong to the various Iroquois tribes. But what does it mean to say that languages belong to the same family? Well, if I count from one to five in Seneca, it sounds like this: ska:t, tekhni:h, sẽh, ke:ih, wis. Now here's a member of the Wyandot tribe doing the same thing in his language: (Example 5) Did you notice that they sound a lot alike: Listen to them again, 'one, two, three, four, five, first in Seneca: ska:t, tekhnɨh, sẽh, ke:ih, wis, then in Wyandot: (Example 6) We explain these similarities by saying that Seneca and Wyandot grew out of one single language that was spoken many years ago by people who were the common ancestors of both tribes. At some point this old community split up into several groups of people who went off in different directions, and no longer talked to each other, so that their languages became more and more different. This is just what happened with English in the United States and English in England. If Americans stayed completely separated from Englishmen, the languages would eventually become so different that we couldn't understand each other. It isn't liable to happen though, because there is now too much contact between Englishmen and us. But it did happen with the Seneca and the Wyandot, and also with other people who descended from the same ancestor, the Cayuga, the Onondaga, the Oneida, the Mohawk, the Tuscarora, and even the Cherokee who lived farther south in a different part of the country. The languages of all these people are descended from one language that was spoken three or four thousand years ago. Scientists call this old language Proto-Iroquoian, and its descendants make up the Iroquoian language family. There a number of language families like this among the American Indians, some of them as different from each other as they are from English, or as English is from Chinese. But let's just see how different from English one of these languages can be—and we'll take the Seneca language again as our example.

Every language has its own collection of sounds, which is never just like that of any other language. Two of the vowels in Seneca are spoken through the nose: ẽ and õ. They sound more like a couple of

vowels in French than like anything in English. There is a very common Seneca sound, made by closing the throat at the Adam's apple, which we have in English in the middle of a few odd words like oh oh, uh uh, or maybe in bottle. Listen to it in hota'ǫ̃h which means 'he's asleep,' or in kahsi'ta'keh meaning 'my foot.' The way some of these sounds go together is pretty strange if we're used to just English combinations. The word for 'stick' or 'club' has an h before an n: ka'hnya'. Or listen to this string of consonants: 'o'tkta't. That means 'I stood.' Another strange difference is that Seneca has no sounds where the two lips are closed. What sounds like this do we have in English—where you close your lips? Well, there's p and b, and one more—m. Lip readers don't have a chance in Seneca, because when you watch a person speaking, his lips stay about a quarter inch apart and never move. Everything goes on inside.

But it's probably in the way meanings are put together in various languages that the most interesting differences show up. Seneca often puts together a great many meanings into a single word, which it might take an English sentence of five or ten words to translate. One way it does this is to use elements at the beginning of a verb that show the subject or the object or both. ha:kɛ̃h means 'he sees it,' 'ake:kɛ̃h means 'it sees me,' and hake:kɛ̃h 'he sees me.' But none of these things are separate words like he, me, and it in English; instead, they go together with the thing that means sees to form only one word. If there's an object like 'dog' it goes into the same word too: 'he sees the dog' is hajiyoekɛ̃h—still one word. A number of other elements can be tacked onto the beginnings or ends of words, which sometimes can become quite long. For example, watehoaniyǫ̃tahkwa' means 'hinge,' one syllable in English but eight in Seneca. It has six meaningful parts. The w-at the beginning means something like 'it.' -ate- means 'by itself.' -hoa- is 'door.' -niyǫ̃ta- is 'hang.' -hkw- means 'used for,' and a' means something like 'is.' If we put these parts all back together we have watehoaniyǫ̃tahkwa' 'it is used for hanging the door by itself,' in other words 'hinge.' 'I turned the key' is 'o'kehotǫ̃kwa'shæ:kaha:tho', literally 'I caused that which unlocks the door to turn.' The way the parts of these words fit together is very complicated. But all languages are complicated in one way or another, and the reason English comes easily to us is because we learned it a little bit at a time before we knew enough to worry about things being complicated.

Different languages divide up the things in the world in different ways. For example corn has been very important to the Seneca as a food prepared in many forms, and their language has more words than ours to refer to various corn preparations and to kinds, conditions, and parts of the corn plant. 'onɛ̃ǫ̃' means 'corn' in general, or when you're thinking particularly of the kernels, 'o'nista'means 'corn on the cob,' which takes us four words to say, but if the husk is still on it, it's 'o:wɛ̃ta'. 'Corn silk' is 'dæ:ɛ̃h if it's inside the husk, but 'okyo:t if it's sticking out. On the other hand, Seneca has only one word, kæ:hkwa:', for both 'the sun' and 'the moon.' To distinguish between them you have to say 'ɛ̃te:kha:', 'daytime sun,' or sǫ̃ekha:'

kæ:hkwa:' 'nighttime sun.' From all this, you can see that it's quite possible to say anything you want in any language, but that certain things are easier to say in one language than in another.

Languages are like people: when they've been living close to each other for a long time, they usually pick up some of each other's habits. After the French invasion of England in the eleventh century, English began borrowing words from French in large numbers, and a great part of the English vocabulary today goes back to French beginnings: words like pork, beef, army, and navy. Indians have been living next to the English language for several hundred years, and have had to learn to speak it themselves. You might think then that these Iroquois languages would be full of words borrowed from English. The funny thing is that they're not. About the only time Seneca borrowed words must have been way back when the words were really English, and not yet American, because they're names of English money: pence and shilling. The Seneca had a hard time borrowing pence into their language, since they don't have any p, and also don't have any combination like ns. For p that had to substitute kw, which isn't really very close to it, and they struck a vowel, i, in the middle of ns. So pence came out kwẽnis. Shilling you wouldn't recognize either: so skahsyõ:'shæ:t meant one shilling but now means twelve and a half cents; so tekhni: tekahsyõ:'shæke:h means two of them, twenty-five cents, or really two bits. But nearly always, now, instead of borrowing the word for something new, the Seneca make up a kind of descriptive name in their own language. 'Airplane' is easy teka:tẽh. There is even a word for 'sputnik': kajistõtye', which means literally 'flying spark.' Very often, too, someone will switch from Seneca to English in the middle of a sentence, and maybe back again. Listen to the way the word baseball comes into this sentence, which is otherwise all in Seneca: (Example 7)

You've probably heard that when two Indians meet they say how. The Sioux Indians who still live in the Dakotas and in Montana actually do say how as a greeting, but the Seneca very often say hae . It sounds just about like English hi, but it's always cut off short in the throat: hae'. It's a real Seneca word so far as they're concerned, and some of them think maybe we borrowed our hi from them. There's another way of saying 'hello' too: nya:wẽ skẽ:nõ', which means 'fine, good, OK.' It seems odd that the way of saying 'hello' should be literally 'thank you, OK,' but if we look into Seneca a little further we find that thanking people and greeting people are always mixed up, or so it looks to us who are used to these being quite separate things in English. In Seneca there's actually no difference between the two, and when a Seneca says to you 'thank you' or 'hello' he's not exactly saying either one, but rather something like 'I'm grateful that you're around, and well.'

As for 'goodbye,' there just isn't any word. When an Indian wants to leave, he just gets up and goes. Why does he need to say something? * might seem impolite to us, but that's just because we've learned to expect something different.*

*Other authorities on the Seneca challenge this, indicating that the Seneca custom is to say, "I go now," on taking leave.

But there are things we do that seem impolite to him. When we carry on a conversation, we keep switching back and forth from one speaker to another, and very often fail to wait until someone has finished saying what he wants to. This is a fairly typical conversation in English. (Example 8) Indians wouldn't do that. One person may go on talking for several minutes, and everyone will listen to him respectfully until he's finished. It's more like people making short speeches to each other, while our conversation sounds like cars all honking at each other in a traffic jam. It may not be rude to us, because we're used to it, but to an Indian it very likely would be.

Indian languages are not written down very much, if they are at all, and none of them were written before Europeans brought the idea over with them from Europe. It may seem funny to have a language with no way of writing it, but if you think about it a little bit, you'll realize that it's a fairly normal state of affairs. People have had languages for maybe a million years or so. It's only within the last few thousand years that any of them have been written, and it's only within the last few hundred years that very great numbers of people outside of a few scholars have learned to write and read. It's still safe to say that most of the languages of the world are not written very often, and only about half of the adults in the world even now know how to read and write. So most of man's existence has been without writing and a large part of it still is. Writing doesn't have a great deal to do with language as language; language is spoken, passes from one generation to the next, changes over the course of time, quite normally without writing. The tremendous advantage that writing provides for a people is the ability to spread what may be said in a language far beyond the limits of those who simply hear what is spoken. Through writing letters to each other, printing newspapers and books, people are able to communicate with others who could never directly hear them speak. They're able to reach others not only in other parts of the world, but also those who will be alive long after they die. So writing gives us a way of conquering both space and time in spreading whatever ideas we think are important enough to set down. But language goes on in much the same way with or without writing, and written languages are, in themselves, no better, and no worse, than written languages.

People have wanted to learn something from these Indian languages because they are so different in lots of ways from English or French or Spanish, and they show us how widely different sounds and widely different grammars can be used just as effectively as our own in communicating. But still, they also show us that many things about languages everywhere are the same. They all use sounds made by organs of the body; the tongue, lips, and soft palate. And they all relate these sounds to meanings in a similar way, the differences being only in the specific sounds and the specific meanings and the specific ways in which they are arranged. So knowing about how languages work tells us something about how people work; in what respect they are the same everywhere; and in what respects they differ according to the communities in which they've been brought up.

It's too bad from this point of view that so many of the languages in the world are disappearing. These Indian languages I've been talking about may all be gone in another hundred or two hundred years. The Wyandot language in which you heard a man counting up to five a little while ago is no longer used by anyone. Only a couple of people, like that man, remember it at all. He hasn't spoken with anybody in his language since about 1930. I hope I've given you a samll idea of why it's important, in extending our knowledge of language in general, and especially of people in general, to find out as much as we can about every language there is while it's still around.

(Example 9) This is no primitive savage, struggling to make himself understood with clumsy grunts, as people often used to describe unwritten languages. This is a sensitive and intelligent man, expressing himself in a way that is graceful and dignified and complicated, with as many years of development behind is as our own language; and it's well worth all the attention and study we can give it.

INTRODUCTORY EXERCISES (to be used before playing the tape)

Ask individual students to bring to class numbers from one to five in the following languages: French, Spanish, Russian, Latin, Sanskrit, Italian, Polish, German, and Greek. Put the lists on the board so that the students can see and discuss the similarities among them and can see why they are all considered members of the same Indo-European language family.

Give students a dittoed copy of the "Jabberwocky" by Lewis Carroll, and ask them to identify the nouns, verbs, adjectives, and adverbs. (You will find that most of them do surprisingly well on this.) Then ask students why they have been able to identify these parts of speech. Is it because of their position in the sentence? Are clues to be found in endings (-ed, -ing, -ly, -s)? Do the words "the" and "a" give one clues? Are there words such as "by", "and", "that", "to", which have meaning only in context and which serve as clues?

Give the students a very simple nonsense sentence, such as "The glomp glomped the glompy very glompily." Then ask them to analyze how they were able to identify these parts of speech. These exercises should help to sensitize students to language families and language patterns.

Ask the students to name important symbols in our culture and what they stand for. (Examples: the flag, car symbols, symbols used on road signs) Point out that language may be considered symbolic. Does the word for "chair" indicate the chair itself or is it a symbol for the object? May a symbol be spoken as well as written? Ask the students whether they can think of symbols for the quantity "one." (Spoken: one. Written: one, 1, I.)

Ask students to collect words for "dog" in French, Spanish, German, and other languages. Is there anything about a dog that leads people to use these sounds as symbols for it rather than any other sounds? Why do we use the particular sounds we do?

——Because we learned them from other members of the group we were born into, who learned them from others, etc. We don't know the ultimate origin, although we can trace the usage back a couple of thousand years in many cases.

Q: Can you think of some words that do have a connection in sound with the things they refer to?
——Meow, moo, sizzle, etc. These are not exact imitations. How are they said in other languages?

Both sounds and the things they refer to gradually change. Note English "hound" and German "hund," They were once the same word but no longer sound the same and don't refer to exactly the same thing.

The written symbol "1" is understood by people speaking many different languages. Is this true of our spoken "one" or written "one?"
——Ask the students whether language is the only form of communication between human beings. Can you tell whether or not your father is angry by the way he walks upstairs? Can you tell whether or not your mother approves what you are doing by her glance? Can you tell whether or not people are happy, sad, discouraged, in a hurry, by the way they walk? Sit? Use their hands?

FOLLOW-UP EXERCISES

After they have heard the tape, the following exercises may be useful in drawing material out of the tape.

Ask the students whether they could hear the similarities in the sounds of Wyandot and Seneca numbers as they have already seen and heard them in Indo-European language families.

Replay the section of the tape in which the Seneca words for "he sees it," and "it sees me" and "he sees me" are spoken. Ask them if they can identify a Seneca pattern. (Subject-object-verb—S-O-V) Taking the three sentences in English, ask them if they can find a common pattern (S-V-O) such as "The man eats the cake." Now ask the students to use the Seneca pattern to order the English words ("The man the cake eats.") Give them another pattern from an imaginary language (O-V-S, or "The cake eats the man.")

Ask the students whether there are words in English which are put together out of separate words, somewhat in the style of the Seneca language. (Examples: automobile, autograph, telephone, telegraph, phonograph, geology, geography, breathless, mistaken, extraordinary.)

Ask students to look up the etymology of various ordinary English words (awake, asleep, moon, sun, star, geography, pork, pig, beef, cow, navy, boat, sofa, couch, rug, carpet.) Can one draw any historical conclusions about the way these words entered our language?

The following questions are for class discussion:

Q: Are there differences in English between conversations in different circumstances: Take a simple conversation, e.g.

"How are you?"
"I'm fine. How are you?"
"Okay. Going to the game Saturday?"
"Maybe, it depends on the weather."

——Have the students act out this conversation as it would sound under various circumstances. (Examples: between two boys in the locker room; between a student and the principal; between two girls meeting in the hall.)

Q: Do you use the same style of conversation in all circumstances or do you vary the conversation in different circumstances? Do two adults talking with each other sound like two children, or like an adult and a child? Does boy's conversation sound like girls' conversation? Are there different styles of politeness for different conversations?

Q: What are some of the differences, in general, between our style of conversation and Iroquois conversation?

Q: What are some of the disadvantages of our conversation?

Q: What are some of the advantages of our conversation?

Q: What are some of the advantages of Iroquois conversation?

Q: What are some of the disadvantages of Iroquois conversation?

Q: Does our style of conversation tell us anything about the characteristics of our culture?

Q: In Seneca, there are many different ways of referring to corn. In our culture, do we have important vocabularies centering around important activities? (Examples: the vocabulary of science, the vocabulary of cars, the vocabulary of money.)

Q: What are some of the advantages of having a written language? What kinds of knowledge do we have which we might not have without a written language? How does writing help us overcome time and space? Does writing encourage experimentation with language?

Q: What are some of the problems which arise when a culture depends heavily on a written language? Does this require that every child be taught to read and write? Are you at a disadvantage in our culture if you cannot read and write? In driving a car? In getting a job? In reading signs? How often in a typical day do you depend on being able to read and write? Does the enormous amount of written material on every conceivable subject present problems? Could an industrial society function without widespread literacy?

Q: What kinds of qualities are developed in people when they have no written language? Do they develop a better memory?

Q: The Iroquois "talked words into" wampum. How did wampum resemble a spoken language and how did it resemble a written one? How was it different in each case?
——Students may be told that in the Confederacy Legend they will find a mythological explanation of the origin of wampum.

Q: Why do you think the Iroquois have borrowed so few words from us? Have we borrowed any words from Indian languages? Do these tend to be certain classes of words?
——Place names represent our most extensive borrowings.

Q: Does your culture tell you what kinds of language are polite? How would you interpret it if someone left you without saying goodbye? Would an Iroquois do this in the same way? Are there patterns of greetings in our culture which are considered polite in one situation and impolite or ridiculous in another? When do you say "How do you do?" When "Hello?" When "Hi?" Are there different ways of saying goodbye which you use in different situations? Do you say "Goodbye," "So long," See ya," in different situations? May the same word for goodbye be polite in one situation and impolite in another?

The Iroquois Confederacy

The Iroquois Confederacy presents a splendid opportunity to study the connections between society and government. This study is purposely left until late in our study so that students will already be familiar with the culture from which it arose and will be able to identify some of the cultural elements which composed it. If students can see such connections in a relatively unified culture, they should better be able to understand government in a more differentiated culture.

The study of the Confederacy may begin with problems of establishing accurate dates. The teacher should discuss with the class different suggested dates for the founding of the Confederacy, stressing that our knowledge is as yet rather uncertain. Students may be asked what kinds of archaeological and anthropological evidence might be helpful in arriving at a more exact date (~~if such~~ could be found).

The Iroquois version of the founding of the Confederacy by the two culture heroes, Deganawidah and Hiawatha, is set forth in one of the great myths of Iroquois culture. The teacher should read the Confederacy Legend to the class. An excellent version may be found in Paul A. Wallace, *The White Roots of Peace*. A somewhat shorter version based on Wallace appears in Hazel W. Hertzberg, *The Great Tree and the Longhouse: The Culture of the Iroquois*.

Q: What was the traditional beginning of the Confederacy Legend.

Q: How might the fact that Deganawidah was a Huron adopted by the Mohawks reflect actual historical processes?

Q: Can you think of any stories from another culture, or historical examples, in which a stranger comes to save a people?

Q: What connection can you see between the birth of Deganawidah foretold in a dream and the importance of dreams in Iroquois life?

Q: What in the Confederacy Legend reminds you of the Account of Creation?

Q: How is the fact that the first person to take hold of the Good Message is a woman related to the position of women in Iroquois life? In the Confederacy?

Q: What does the Good Message of Deganawidah tell you about Iroquois belief in the power of the mind? About the necessity of balance? About "things going by two's?" Would the Good Message be an appropriate guide in our culture? Why or why not?

Q: Why doesn't Deganawidah kill the cannibal? How does Deganawidah help the cannibal to reform himself? From where does the deer antler come as the symbol of authority? How is the symbol linked with order?

Q: How does the reformation of the cannibal reflect Iroquois hope for peaceful change?

Q: In what ways do Deganawidah and Hiawatha complement each other? What links do you find between this and the relationship of Sapling and Flint?

Q: How does the account of the invention of wampum help to explain its function in Iroquois life?

Q: What does Atotarho's appearance symbolize?

Q: At what point in the myth is the Great Law created? Why does this seem appropriate?

Q: How do Deganawidah and Hiawatha show a firm grasp of power politics in the way they approach Atotarho?

Q: Why, do you think, is it Hiawatha who is able to persuade Atotarho to enter the Great Longhouse?

Q: What is the attitude towards death in the myth?

Q: How does the Confederacy Legend use the fundamental human directions? Compare with the Account of Creation?

Q: How does the promise of Deganawidah to return hold out future hope for the Iroquois?

Q: To what actual problems in Iroquois life was the Confederacy an attempted solution?

Q: Did the uneven number of Confederacy chiefs from each nation mean actual differences in voting power? Why or why not?

Q: How was the unequal power of the Confederacy nations recognized?

Q: How did the organization of the Confederacy reflect the kinship system? How were chiefs selected?

Q: How did the organization of the Confederacy reflect the importance of village government?

Q: How did the class of Pine Tree Chiefs broaden the basis of representation in the Confederacy? What restrictions were placed on the Pine Tree Chiefs?

Q: Why, do you think, did the Confederacy forbid its chiefs to engage in warfare while holding the office of chief? Do we separate military and civilian functions in our government?
——Students should know that the separation of civil and military functions was wide-spread among American Indian tribes.

Q: What was the function of the War Chiefs?

Q: What were the principal functions of the Confederacy?

Q: To what extent were ordinary people able to influence Confederacy decisions? How?

Q: What were the great symbols of the Confederacy? Where did they come from? Are any of them also found in the Account of Creation? Why were they so meaningful and powerful to the Iroquois? Do they show in any way "things going by two's?"

Q: Compare the role of men and women in the Confederacy. How were these roles based on every day life?

Q: How often did the Confederacy meet?
——A good way for students to understand how the Confederacy worked is to have the class transform itself into a meeting of the League. The problem to be discussed should be one on which the teacher is willing to have the class make an actual decision, such as having a class party, or some other matter which the students will really care about.

The League procedures are described in detail in Hazel W. Hertzberg *The Great Tree and the Longhouse: The Culture of the Iroquois*. These should be followed as closely as possible: division of the class into nations, seating arrangements, opening with Thanks to the Creator and especially the complicated procedures for arriving at agreement. Note that the meeting will have to be held in more than one period because an agenda item could not be discussed on the same day it was proposed. After the class has met as a League, students will better be able to evaluate the advantages and disadvantages of unanimity.

Q: What are the advantages of unanimity in arriving at decisions? What are the disadvantages?

Q: What are the advantages of majority rule? What are the disadvantages?

Q: How much power did a Confederacy Chief actually have? Do we grant powers to representatives differently? How does our idea of authority differ from that of the Iroquois?

Q: What qualities in people do you think participation in the Confederacy developed?

Q: How did meetings of the Confederacy help to bring people in the different Iroquois nations together?

Q: What were the procedures by which a foreign nation could enter the League? Compare this with the adoption of prisoners of war. What advantages would there be to a foreign nation to join the League? What disadvantages?

Q: Did the Confederacy have any strengths which also turned out to be weaknesses? What are they?

Q: Can you find any resemblances between our federal form of government and the League?

Q: Is the Confederacy still in existence?

References for Students

Hertzberg, Hazel W. The Great Tree and the Longhouse: The Culture of the Iroquois.

Morgan, Lewis H. League of the Iroquois.

Quinn, Buell. "The Iroquois."

Wallace, Paul A. The White Roots of Peace

The Iroquois in History

The focus in this pamphlet is largely on Iroquois culture in the period before the arrival of the white man. In teaching the history of New York State, the teacher should bring in material about the Iroquois at the appropriate time as part of the history of the people of this state.

For discussion of the use of primary and secondary sources, and suggested exercises for students, see *Teaching the Age of Homespun*, pages 25 to 27.

Among the important things to watch for in the post-Columbian period are:

1) The strategic position of the Iroquois in the colonial period and in the colonial wars

2) The role of the Iroquois in the fur trade and its impact on Iroquois life

3) Differences in attitudes between Iroquois and white settlers in such matters as land ownership, treaty obligations, family systems, jobs of men and women

4) The impact of white settlement on Iroquois economy and culture

5) The role of the Confederacy in the Revolutionary War

6) The time of troubles for the Iroquois following the Revolution

7) The rise of the prophet Handsome Lake in the early part of the nineteenth century and the revitalization of Iroquois life

8) The publication of Lewis Henry Morgan's *League of the Iroquois* in 1851 as a landmark in scientific cultural studies

9) The accommodation of Iroquois culture to growing industrialization

10) The Iroquois in the modern life of our state

11) The struggle over the Kinzua Dam, and its aftermath

The following summary of the governmental structure of the Seneca Nation today shows one form of political organization among modern Iroquois.

A Brief Summary of The Governmental Structure of The Seneca Nation of Indians

The powers and rights of the Council of the Seneca Nation of Indians (Allegany and Cattaraugus Reservations) and derived from the Constitution of the Seneca Nation of 1848 and amendments thereto. The Constitution provides for executive, legislative, and judicial branches of government.(1)

The executive branch is made up of a President who presides over the deliberations of the Council; informs the Council on the state of the Nation and recommends, for Council consideration, measures deemed necessary and expedient; approves or disapproves every resolution or other measure passed by the Council which contains an appropriation of money; and sees that the laws of the nation are faithfully executed.

The legislative branch is comprised of 16 council members, 8 from each reservation elected every 2 years. The Council formulates tribal policy, especially related to tribal land and renders decisions on the expenditure of tribal funds.

The judiciary branch is composed of a Peacemaker's Court and Surrogate's Court which have jurisdiction over civil causes arising between individual Indians on the Allegany and Cattaraugus Reservations. Civil causes generally refer to land disputes, family matters, estates, and property of minors. The Indians are subject to New York State civil and criminal laws.

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(1) The Tonawanda Band of Senecas has a separate political structure. From Overall Economic Development Program Allegany and Cattaraugus Indian Reservations, New York., published by the Council of the Seneca Nation of Indians, George D. Heron, President 1964.

References for Students

(Starred items deal with contemporary Iroquois)

*Bass, Althea. The Thankful People.

*Chafe, Wallace L. Seneca Thanksgiving Rituals.

Deardorff, Merle H. "The Religion of Handsome Lake: Its Origin and Development."

Fenton, William N. "Contacts Between Iroquois Herbalism and Colonial Medicine."

_____ "Locality as a Basic Factor in the Development of Iroquois Social Structure."

_____ Songs from the Iroquois Longhouse.

*_____ "The Seneca Green Corn Ceremony."

*Freilich, Morris. "Cultural Persistence Among Modern Iroquois."

*Hertzberg, Hazel W. The Great Tree and the Longhouse: The Culture of the Iroquois.

Josephy, Alan M. Jr. (ed.) The American Heritage Book of Indians.

Lenski, Lois. Indian Captive: The Story of Mary Jemison.

*New York State Department of Social Welfare. The Indian Today in New York State.

Parker, Arthur C. The Code of Handsome Lake, The Seneca Prophet.

_____ Iroquois Uses of Maize and Other Food Plants.

*Randle, Martha C. "Iroquois Women, Then and Now"

Snyderman, George S. "Concepts of Land Ownership Among the Iroquois and Their Neighbors."

Waugh, F.W. Iroquois Foods and Food Preparation.

Wallace, Paul A.W. The White Roots of Peace

*Wilson, Edmund. Apologies to the Iroquois

In addition the teacher may wish to consult *Seneca Indians Who Will Be Affected By The Kinzua Dam Reservoir.* Further information on the Kinzua Dam and its effect on the Iroquois may be obtained by writing Walter Taylor,

Box 231, Salamanca, New York, 14779. Mr. Taylor is the representative on the Kinzua Project of the Indian Committee of The Philadelphia Yearly Meeting of Friends (Quakers).

A Basic Bibliography

The following bibliography is designed to give the teacher a selected list of those outstanding works on our subject which contain the information essential for both student and teacher. Those recommended for multiple purchase are marked M. With this as a beginning a library on the Indians can be collected which will include other titles in our bibliography.

Bleecker, Sonia. Indians of the Longhouse.

Chafe, Wallace L. Seneca Thanksgiving Rituals.

Fenton, William N. The Seneca Green Corn Ceremony.

M Hertzberg, Hazel W. The Great Tree and the Longhouse: The Culture of the Iroquois.

M Lyford, Carrie A. Iroquois Crafts.

Marriott, Alice. The First Comers.

M Morgan, Lewis H. League of the Iroquois.

New York State Department of Social Welfare. The Indian Today in New York State.

Ritchie, William A. Indian History of New York State, Part II: The Iroquois Tribes.

Wallace, Paul A.W. The White Roots of Peace.

Wilson, Edmund. Apologies to the Iroquois.

M Witthoft, John. The American Indian as Hunter.

PART III—REFERENCES ON THE IROQUOIS

BIBLIOGRAPHY

The following bibliography on the Iroquois is designed to be helpful to teachers. It consists of books, pamphlets, music and films, mostly on the Iroquois but occasionally on another culture which serves to illuminate or introduce a problem of Iroquois culture.

The chief problem with most Iroquois material is the lack of a conceptual framework. The material written for children especially suffers from this lack and often does not contain enough detail to give the student a realistic picture. The scholarly monographs are full of detail but usually assume both a conceptual framework on the part of the teacher and prior knowledge of the subject.

The time period covered is from pre-historic to modern times. On the basis of the material, it is possible to compare Iroquois pre-historic and early historic culture with present day Iroquois culture. It will be seen that generally the most radical shifts have taken place in technology whereas the strongest persistence of old ways are found in such matters as religion, attitudes toward the land, and Indian personality.

The following bibliography does not attempt to cover all the available material but only that which may be of particular value to teacher and/or student. Each selection is evaluated and attention is called to the topics best covered in it. The material suggested for each topic is often not clearly labeled as such in the reference. It has to be searched for. Each selection is marked T (teacher) and/or S (student) indicating its best use.

The references for students at the end of each section in the main body of this pamphlet do not cover all the selections. Some of the general surveys of Iroquois culture are not included. The films and fiction are also not included. Some of the short surveys cover a number of topics quickly and it did not seem worthwhile to catalog them all. In searching for material in the suggested texts, the student should pick up a good deal of other information by the way.

Much of the material is quite reasonable in cost. There are a number of paperbacks. This means that a school library can have a good collection of Iroquois material at fairly moderate cost. Prices given are the latest available but are subject to change. Some of the publications listed are out of print but very useful. Usually they may be obtained through the State Library lending service.

Baldwin, Gordon C. America's Buried Past. Putnam's, 1962, $3.50. T and S

The author discusses early man in North America and explains how archaeologists work. There is heavy emphasis on the Southwest.

Bass, Althea. The Thankful People. The Caxton Printers, Ltd., 1950. $2.10. S

A charming story about a modern Seneca family living in Oklahoma: grandfather, mother and father, and Emmy and Tad. It is written with warmth and sympathy for Seneca life. Although the picture it presents

is somewhat idealized, it is interesting and contains many authentic details. Several Seneca myths form part of the story. The atmosphere surrounding the telling of the myths puts them into a natural setting and adds to the book's value. The language is quite easy so that the story could be read by slower readers.

Blau, Harold. "Dream Guessing: A Comparative Analysis" in Ethnohistory, Vol. 10, No. 3, Summer, 1963.

_____ "The Iroquois White Dog Sacrifice: Its Evolution and Symbolism" in Ethnohistory, Vol. 11, No. 2, Spring, 1964. T

These excellent articles describe, analyze, and interpret two important Iroquois religious rites as practiced by the Onondaga. The historical perspective gained by the author's discussion of the evolution of the rites is most valuable, as is the abundance of concrete detail which helps the reader to visualize and understand the ceremonies. Recommended for teachers.

Bleecker, Sonia. Indians of the Longhouse. Morrow, 1950. $3.09. T and S

Written for children. It contains good detail on daily life, technology, agriculture. It is weak on religion and the kinship system. Much relevant information is scattered throughout the book so that it is important to use the index intelligently. The vocabulary is simple and therefore suitable for slower readers, although the lack of clear organization may present a problem for these students who might better use it for reference. Several copies would be useful.

Chafe, Wallace L. Seneca Thanksgiving Rituals. Smithsonian Institution, Bureau of American Ethnology Bull. 183. U.S. Government Printing Office, $2.25. T and S

This lovely book contains a translation of the Seneca Thanksgiving rituals. The introduction, of value largely to the teacher, describes the rituals. Material from this could be abstracted by the teacher for use in class. The text of the ritual appears in both Seneca and English. The entire text could be read aloud in class and discussed. The language is clear and beautiful. It should be of great value in helping children to understand the religious outlook of the Iroquois.

The references in the rituals to the people and animals moving about on the earth shows that the ritual is seen through the eyes of the Creator as he looks down on the earth from the Sky-World.

The book also contains Seneca songs written in our notation system. The music is accompanied by words in Seneca. The songs could be played in class. This is an invaluable book.

_____ Handbook of the Seneca Language. Albany, New York, New York State Museum and Science Service Bulletin 383. 1963. $1.25. T

This booklet is written for the non-linguist. Its three parts cover orthography, grammar and glossary. It will chiefly be of use to the teacher. Many Seneca words are given with an equivalent English word plus a literal translation. The latter will help the student get a feel of the language.

Conklin, Harold C. and Sturtevant, William C. "Seneca Indian Singing Tools: Musical Instruments of the Modern Iroquois." American Philosophical Society Proceedings, 1953. Vol. 97, pp. 262-290. (Obtain through library) T and S

This article deals with the formation and construction of Seneca "singing tools"—"those things for propping up songs." It describes how the instruments are made in enough detail so that the students could make them.

Cornplanter, Jesse J. Legends of the Longhouse. Lippincott, 1938. T and S

A collection of legends told by a Seneca in the form of letters to a friend. The language is fairly easy. The stories would be good for reading aloud in class. The first two stories tell the Account of Creation. Be warned. There are many versions of this legend and this is only one of them.

Danzig, Tobias. Number, The Language of Science. Anchor Books, Doubleday & Co., $1.25. T

While some of this book is too technical for the nonmathematician, there is excellent material in the beginning sections on how creatures other than man "count" and on different number systems.

Deardorff, Merle H. "The Religion of Handsome Lake: Its Origin and Development" in Symposium on Local Diversity in Iroquois Culture. Smithsonian Institution, Bureau of American Ethnology Bulletin 149. U.S. Government Printing Office, 1951. $.75. T and S

An historical account of the religion of Handsome Lake, the Seneca prophet who, partly under the influence of the Quakers, modified and revitalized the old Iroquois religion. His teachings are now the basis for the religion of the modern non-Christian Iroquois. The article can be used by able students and would make an excellent assignment for a report.

Drumm, Judith. Iroquois Culture. Albany, New York State Museum and Science Service, Educational Leaflet No. 8, 1962. (A copy of this leaflet may be obtained free.) T and S

A good short summary of Iroquois culture. It is particularly useful on life cycle, festivals, and warfare. While the vocabulary is not easy, parts of it could be used by able students.

Fenton, William N. "Contacts between Iroquois Herbalism and Colonial Medicine" in Annual Report of the Smithsonian Institution. U.S. Government Printing Office, 1942. $2.00. T and S

This article covers the use of medicine in converting the Iroquois to Christianity; what diseases the aboriginal Iroquois had and which diseases were imported; what natural remedies the Iroquois used; Iroquois skill in healing wounds, setting fractures; Iroquois contributions to European medicine and Iroquois adoption of European herbs. The teacher may get material from this article and some sections may be read by able students. The discussion would be particularly valuable for classes in which the study of Iroquois culture was to be followed by a study of colonial culture.

———————— "Iroquoian Culture History: A General Evaluation" in Symposium on Cherokee and Iroquois Culture. Smithsonian Institution, Bureau of American Ethnology Bulletin 180. U.S. Government Printing Office, 1961. $1.25. T

This article is useful for general background information for the teacher. The sections on chronology and the special genius of the Five Nations are especially valuable.

———————— "Masked Medicine Societies of the Iroquois" in Annual Report, Smithsonian Institution (1941), Washington, U.S. Government Printing Office, 1941. pp. 397-429. T

Although too difficult for students, the teacher will find here detailed information on masked medicine societies and their rituals. Several descriptions of ceremonies may be read aloud in class.

———————— "Locality as a Basic Factor in the Development of Iroquois Social Structure" in Symposium on Local Diversity in Iroquois Culture. Smithsonian Institution, Bureau of American Ethnology Bulletin 149. U.S. Government Printing Office, 1961. pa. $.75. T and S

While much of this article is too technical for classroom use, good material contrasting early and modern Iroquois settlement patterns may be found on pp. 40-43. The teacher will find the account of Iroquois social structure informative.

———————— "The Seneca Green Corn Ceremony" in The New York State Conservationist, October-November, 1963. Reprints available free from New York State Museum and Science Service, State Education Department, Albany 1, New York.

This excellent article describes in some detail the modern Seneca Green Corn Ceremony as practiced by the followers of the reform prophet Handsome Lake.

———————— Songs from the Iroquois Longhouse (a record). Library of Congress Music Division Recording Library AAFS 16 (33 1/3 rpm LP). 1942. $4.50 plus postage ($.45 east of Mississippi River, $.60 west)

This collection of Iroquois music, religious and secular, is accompanied by a pamphlet which translates and explains each song and outlines the occasion for its use. Iroquois music at first sounds very strange to our ears. Children need to be prepared for it. One way to do this is to first play and discuss music more familiar to them in which there is a strong beat and in which the voice is used differently than in classical western music. Playing good jazz may be best way to do this. Furnishing the students with mimeographed translations of some of the songs would also be helpful. The pamphlet accompanying the record gives the Iroquois word or phrase with the English translation underneath. The Iroquois words are quite easily recognizable in the songs when one follows them on paper.

———————— "This Island, The World on the Turtle's Back" in the Journal of American Folklore. 1962. 75: 283-300. T

This article has valuable material for the teacher. Among the topics discussed are the essential elements in the Account of Creation,

sources of the Account, and Iroquois magic numbers. The Account is summarized from many variants. The version of the Account of Creation on which questions in this manual are based differs from Fenton's in many respects, since there are a number of versions of the story.

The article will be a chapter in a forthcoming book *The People of the Longhouse* to be published by Farrar, Straus and Giroux.

Freilich, Morris. "Culture Persistence Among the Modern Iroquois," Anthropos, Vol. 53, pp. 473-483. Fribourg, Switzerland, 1958. (Obtain through library.) T and S

This article sets forth the thesis that modern Iroquois participation in high steel enables the Iroquois to duplicate closely their pre-reservation social structure. Then men in the war party have been transformed into men working in a loosely organized group in high steel while the women also maintain their old patterns at home. The article is clearly organized and so interesting that it is worth some trouble to try to get it at some of our large libraries. Some sections may be used by students while the whole article may be summarized by the teacher in class.

Funk, Robert E. How Archaeologists Dig and Why. Albany, New York, The State Education Department, State Museum and Science Service. 1962. (May be obtained free from the State Museum) T and S

This is a short pamphlet describing how archaeologists work. It is simply written but does not contain as much information as the other works cited.

Hertzberg, Hazel W. The Great Tree and the Longhouse: The Culture of the Iroquois. MacMillan, (to be published 1966) pa. $1.50. T and S

This beautifully written book is the only comprehensive study of the Iroquois for secondary school use. It covers patterns of space and time, the Account of Creation, the family system, roles of men and women, the Iroquois Confederacy, and the Iroquois in history. Much of the material is very difficult to get outside of scholarly monographs.

This is one of those books which may be read with pleasure by both adults and children. The material is so organized that the reader understands clearly the linkages among various aspects of Iroquois culture. It uses the reader's own experiences to explore Iroquois culture so that he gains a greater awareness of his own culture while studying the Iroquois.

The book was sponsored by the Anthropology Curriculum Study Project of the American Anthropology Association. The author is a former New York State secondary school teacher.

The Indian Today in New York State. Office of Coordinator of Indian Affairs, New York State Department of Social Welfare, 112 State Street, Albany, New York, 12201. T and S

This pamphlet gives excellent factual information on modern Indians of New York State, with some historical background. The emphasis is

largely on the Iroquois. There is a brief discussion of each reservation, and of various State services to the Indians. A bibliography is included.

Teachers may obtain a limited number of copies free of charge by writing to the above address.

Hibben, Frank C. The Lost Americans. Crowell, 1946. T and S
The emphasis in this readable book is on the most ancient men who inhabited the Americas.

Jessup, Ronald. The Wonderful World of Archaeology. Doubleday. T and S
The best section of this beautifully illustrated book is the latter half, beginning on page 46. It contains excellent information on how the archaeologist works. Slow readers will enjoy browsing through the many lovely and informative pictures.

Josephy, Alvin M., Jr. The American Heritage Book of Indians. American Heritage. Simon and Schuster, 1961. $15.
The first part of the first chapter contains an account, with scientific evidence cited, of the migration of peoples across the Bering Strait from Asia to this continent. The section on the Iroquois is mostly historical and contains very little cultural material. But the book is very much worth having if only for its magnificent illustrations.

Kroeber, Theodora. Ishi in Two Worlds: A Biography of the Last Wild Indian in North America. The University of California Press, $1.95. T and S
This fascinating book is the true story of a California Indian, who by a freak of circumstances, survived alone out of his tribe in complete isolation, a man from the Stone Age suddenly propelled into modern western culture. His life and his reaction to our society are sensitively described. It is recommended for good readers.

Kubie, Norma B. The First Book of Archaeology. Franklin Watts, 1957. $1.95. T and S
This book discusses the history of archaeology, methods used by archaeologists, and specific sites. It is clearly and simply written with enough detail to make it readily understandable. The illustrations are very good. If you can buy only one book on archaeology for junior high, this is it.

Lenski, Lois. Indian Captive: The Story of Mary Jemison. Lippincott, 1941. $4.95. S
This story of the daughter of a white settler who was captured and adopted by the Iroquois is based on a true event, the captivity of Mary Jemison, who chose to stay with Indians when she has the chance to return to the white world. It tells of Mary's first year with the Seneca, of her initial fear and hatred of the Indians which gradually becomes transformed first into acceptance and then into love. The book is well researched. It is especially good for the details it gives for Seneca daily life and customs and the pattern of the Iroquois year. It

gives insight into the qualities of life valued by the Iroquois. The vocabulary is not difficult and the book may easily be read by the average reader. Because it is built around a twelve-year-old girl, it would probably appeal most to girls, although boys will also enjoy it.

Lyford, Carrie A. Iroquois Crafts. U.S. Department of the Interior, Bureau of Indian Affairs. pa. 50 cents. T and S

This pamphlet is best used as a reference book for two reasons: first, it contains many excellent details on Iroquois crafts; and second, its organization is somewhat confusing so that it does not emerge as a well-connected narrative when read through. So much information in quite clear language is available in it that it would be worthwhile for a class to have half a dozen copies. It is especially useful on the following topics: the longhouse, foods, falseface company, implements and weapons, pottery and other containers, canoes, burden straps, litter baskets, baby carriers, baskets, snowshoes, the use of corn husks and corn cobs, tanning hides, symbolism in design, dyes and their preparation. The section on Indian sports is excellent and detailed enough that the class could play some of the games. Unfortunately, the pamphlet does not have an index.

Marriott, Alice. The First Comers. Longmans, 1960. T and S

This book gives an account of prehistoric men in the Western Hemisphere and of how the archaeologist works.

Mead, Margaret. People and Places. World Publishing, 1959. $4.95 Bantam Books. 1963. pa. 60 cents.

A clear account of how an anthropologist works may be found on pages 61 to 93 of this book. Such descriptions written for youngsters are exceedingly hard to come by, so this one is doubly valuable.

Morgan, Lewis Henry. League of the Iroquois. (1851) Corinth Books and Citadel Press, 1962. pa. $2.95.

Morgan's great work on the Iroquois is still "the best general book on this classic people," according to William N. Fenton, dean of Iroquois scholars, who contributes an excellent introduction on Morgan to this reissue of his original work.

In a work of such scope, it is difficult to pick out particular topics. The following list should not be considered complete, but indicates some of the material in the book most useful for classroom purposes. National names (pp. 52-53); Wampum (pp. 120-121); Burial Customs (pp. 172-176); Legend of Washington in the Sky-World (pp. 178-179); Festivals (Chapter II, Book II contains a detailed account of the great mid-winter New Year's Festival, which could be usefully studied and compared with festivals in our own culture); War Dances and Speeches (pp. 269-278); Games (pp. 291-311); Hospitality (pp. 327-329); Punishment of Crime (pp. 330-334); War Parties and Adoption of Prisoners (pp. 339-345); Tools and Weapons (pp. 358-359); Bark Vessels (pp. 366-367); Bark Canoes (pp. 367-369); Bark Tub for Maple Syrup (pp. 369-370); Corn, Its Uses and Preparation (pp. 370-373); Tobacco Cultivation (pp. 375-376); Snowshoes (pp. 376-377); Iroquois Method of Making Fire (pp. 381-382); The Iroquois Central Trail (pp. 414-431);

Moccasins and the Tanning of Leather (pp. 360-362); Bark Rope (pp. 364-366); Several copies of this book would be extremely useful for classroom reference.

Murdock, George P. Ethnographic Bibliography of North America. New Haven: Human Relations Area Files, 1960. T (available in libraries)

This is the standard bibliography on North American Indians. It is included for those teachers who may wish to use comparative material from other tribes. The bibliographies are arranged by area and tribe and consist of scholarly articles and books. This is a good place for the teacher to begin even though books for youngsters are not included. It may be found in most large libraries.

New York History. Cooperstown, New York, New York State Historical Association, $5.00 a year. T and S

Every seventh grade teacher should be acquainted with this quarterly journal whose province is the entire history of the State. It is also useful as a reference for able students.

Oliver, Douglas L. Invitation to Anthropology. Doubleday, (Natural History Press) 1964. pa. 95 cents. T.

This introductory book will be valuable for teachers. It is written clearly in non-technical language, and contains a good short bibliography, arranged by topics.

Parker, Arthur C. The Code of Handsome Lake, The Seneca Prophet. Albany: New York State Museum Bulletin 163. 1913. (Obtain from library). T

This bulletin contains much interesting material adaptable to classroom use. Among these are a legend of how the white man came to America bringing evil to the "real people" which would be useful in helping children to see how white settlement often looked through Indian eyes. It also contains various prayers and speeches which could be read aloud in class.

_____ Iroquois Uses of Maize and Other Food Plants. New York State Museum Bulletin 144. 1910. 119 pp. (Obtain through library.) T and S

This account of Iroquois agriculture contains a wealth of detail on the agricultural cycle and the use of corn and other food plants. It is very much worth getting from the New York State Library since the information is of a sort which students can use. It tells in detail how the land was cleared and the crops planted and harvested.

Pelto, Pertti J. The Study of Anthropology. Columbus, Ohio, Charles E. Merrill Books, Inc., 1965. 118 pp. pa. $1.75. T

This well-balanced and informative book should be in the library of every teacher who is dealing with anthropological concepts and methods. It defines the field of anthropology, gives an excellent historical survey of its development, discusses anthropological methods and significant research and outlines major concepts in a clear and non-technical fashion. The concrete teaching suggestions in the final chapter are especially valuable for teachers in the elementary and secondary schools.

Quain, Buell. "The Iroquois" in Cooperation and Competition Among Primitive Peoples, edited by Margaret Mead. Beacon Press, 1961. pa. $2.95. T and S

A good, brief exposition of Iroquois culture in the form of an essay organized around cooperative and competitive activities. It contains a good discussion of the agricultural cycle and of hunting. The best section (pp. 271-280) deals with education, naming, marriage, and the different roles of boys and girls, and relates the structure of the League to the roles of men and women. Some parts could be used by able students.

Randle, Martha Champion. "Iroquois Women, Then and Now" in Symposium on Local Diversity in Iroquois Culture. Smithsonian Institution, Bureau of American Ethnology Bulletin 149. Washington, U.S. Government Printing Office, 1951. pa. 75 cents. T and S

This article compares the role of Iroquois women in early times and today. The author concludes that in the old days a woman was secure in her feminine role and that the impact of white contact has been less destructive to women than to men.

The article would be used, in part, by students. It contains an excellent summary of women's place in the old Iroquois culture. The differing effects of white contact on men and women could form a good basis for class discussion.

Seneca Indians Who Will Be Affected by the Kinzua Dam Reservior (Report Number 175). United States Department of Interior, Bureau of Indian Affairs, Missouri River Basin Investigations Project, Billings, Montana, March 1963. T

This 1962 summary of the Seneca Indians residing on the Allegany and Cattaraugus Reservations was made in connection with the Kinzua Dam Project. It contains a good deal of factual information on such matters as income, education, and housing. Material may be abstracted for use in class. Only a limited number of copies are available. The teacher may write for a copy at the above address.

Ritchie, William A. Indian History of New York State, Part II. The Iroquois Tribes. New York State Museum, Educational Leaflet Series No. 7, 1953. 20 pp. (This leaflet may be obtained free.) T and S

This leaflet is well illustrated and is especially useful for the sections on villages, longhouses, food, tools, utensils, and social organization. Although the language is not easy, all these sections, with the exception of the last named, could be used by students.

Synderman, George S. "Concepts of Land Ownership Among the Iroquois and Their Neighbors" in Symposium on Local Diversity in Iroquois Culture. U.S. Government Printing Office, 1951. pa. 75 cents. T and S

If students are to understand Indian-white relations, it is essential for them to understand the Indian attitude towards land. This article on the Indian attitude towards land contains numerous quotations from Indian sources. It explores 1) basic Indian philosophy towards the land, 2) relationship of various segments of the society

to land ownership, 3) changes in philosophy wrought by white contact, 4) Indian reactions to white conquest. The first part of the article (on Indian philosophy toward land) is especially good and could be used by able students.

Speck, Frank G. The Iroquois Cranbrook Institute of Science Bulletin 23. Brookfield Mills, Michigan, 1955. pa. $1. T and S

The teacher will find good background material in this pamphlet, especially on masks. For the student, the sections on musical instruments, bowls, spoons and ladles, wampum, and sacred plants may be used.

Trelease, Allen W. Indian Affairs in Colonial New York: The Seventeenth Century. Ithaca, New York, Cornell University Press, 1960. $6.75. T

This informational and scholarly work provides excellent background for the teacher in the history of the Iroquois in the seventeenth century in New York State, including their relations with the Dutch, the English, the French, and with other Indian nations.

Tunis, Edwin. Indians. World Publishing, 1959. $4.95. T and S

The first chapter on Indian immigration to the New World is excellent. The second chapter gives some general characteristics of Indian culture. Useful material on the Woodland Hunters in the third chapter helps to explain Indian technology. The chapter on the Iroquois contains a good summary of Iroquois culture. The illustrations are unusually good. The main emphasis in the book is on technology and there is very little material on myth or religion.

Waugh, F.W. Iroquois Foods and Food Preparation. Memoir 86, No. 12. Anthropological Series, Canada Department of Mines Geological Survey. Ottawa, Government Printing Bureau, 1916. (Obtain through library.) T and S

Contains very good detail on how the Iroquois prepared food and what foods they used.

Wallace, Anthony F.C. "Cultural Composition of the Handsome Lake Religion" in Symposium on Cherokee and Iroquois Culture. Smithsonian Institution, Bureau of American Ethnology Bulletin 180. U.S. Government Printing Office, 1961. pa. $1.25. T

This article will help the teacher to set the Handsome Lake Religion in its historical cultural context as the author traces its growth from a zealous reform movement, the "New Religion" of Handsome Lake, to its present conservative, more routinized status as the "Old Way" of Handsome Lake. The appended comments by Wallace L. Chafe should also be read.

Wallace, Paul A.W. The White Roots of Peace. University of Pennsylvania Press, 1946. T and S

An excellent book on the Six Nations Confederacy. It contains the Iroquois myth on the founding of the Confederacy, an exciting story which may be read aloud in class. It also describes how the Confederacy worked—its rules and regulations. The latter section is organized somewhat confusingly. The teacher may wish to consult the section which deals with the Iroquois in historic times.

Wilson, Edmund. Apologies to the Iroquois. Farrar, Straus and Cudahy, 1960. $4.95. T and S

This valuable book on modern Iroquois life by one of our best literary critics gives useful background for the teacher. Several sections may be assigned to students or read aloud in class. These are the descriptions of the Dark Dance (pp. 202-212), and the Little Water Ceremony (pp. 290-310). Both include the myths on which the ceremonies are based. Wilson's descriptions of ancient ceremonies still performed by the Iroquois in which the modern daylight workaday world disappears into the ancient night world of myth will help the student to understand the durability of Iroquois culture.

The section on the fight of the Tuscarora against the attempt (later successful) of the New York State Power Authority to take part of the tribal lands for a dam shows an important problem of Indian life (pp. 137-158). It is too technical for students to read, but it could be summarized by the teacher with sections read aloud in class.

The book also contains an article by Joseph Mitchell on the Mohawks in high steel. This, too, could be summarized by the teacher with sections read aloud in class.

Witthoft, John. The American Indian as Hunter. Reprints in Anthropology No. 6. Harrisburg, Pennsylvania Historical and Museum Commission. T and S

This is the best discussion of Indian hunting for classroom use. The first section deals with differences in white and Indian attitudes toward hunting. It also contains an excellent discussion of the woman as farmer and the implications of this for Indian life. The second section, "The World View of the Indian Hunter," sets hunting within its religious context and relates hunting to the Creator and his devious brother. It is valuable as a discussion of Indian religion. The third section deals with the game hunted and techniques used by the Iroquois. One of the best aspects of this leaflet is that it interwines religion and technology so that hunting is seen in its larger context. Multiple copies could easily be used.

Note: All United States government publications may be ordered from the Superintendent of Documents, U.S. Government Printing Office, Washington 25, D.C.

FILMS FOR RENTAL

Circle of the Sun. Canadian Film Board, 30 minutes, color. Available from Contemporary Films, Inc., 267 W. 25th Street, New York 1, New York. Rental for one day $12.50, or for five-day school week $25.

While this film does not deal with the Iroquois, it is addressed to a problem of contemporary Iroquois life: the problem of young people suspended between two cultures. The Great Circle Dance of the Blood Indians of the Blackfoot Confederacy is seen through the eyes of a young Indian who has worked off the reservation but who comes back for the central ritual of his people. Much of the commentary is in his

voice. The photography is good. This would be an excellent film to use to open up a discussion of what it is like to not quite belong in any culture (a position similar to that in which many adolescents feel themselves).

Four Families. Canadian Film Board, 60 minutes, black and white. Available from New York University Film Library, 26 Washington Place, New York 3, New York. Rental for one day $12.50.

Family life in India, France, Japan, and Canada are compared in this film which could introduce a study of family systems. All of the families are farm families of about the same relative income. In each case the film centers on a year-old-baby. Margaret Mead and the director discuss a few of the implications for national character of the way the children are brought up in the cultures covered. The film is well photographed and very interesting. A good deal of material for class discussion may be drawn from it. If you use the film, be prepared for the fact that there is a good deal of breast feeding and and diapering in it. The Japanese sequence shows the grandmother and baby together in a bath. It would be well to prepare the students for this beforehand in a matter-of-fact way.

The Hunters. Film Study Center, Peabody Museum, Harvard University, 73 minutes, color. Available from New York University Film Library, 26 Washington Place, New York 3, New York. Rental for one day $20.00, or for two days $30.

This extraordinary film should be seen by every school child. It is sensitively done, has unity, and involves the viewer emotionally. It uses detail in such a way as to illuminate the culture and problems of the hunt so that one participates in it with a growing sense of excitement. The people in the film emerge as individuals. The commentary and the music are excellent.

The film shows a thirteen-day hunt by a Stone Age people, the bushmen of Southwest Africa. You see how a very simple technology has to be managed with great skill. Just because the people look so primitive when you first see them, one's realization of them as individuals comes with a growing sense of delight.

This would be a wonderful film to introduce hunting. A good deal of valuable discussion may be drawn from it.

The Loon's Necklace. Canadian Film Board, 11 minutes, color. Available from New York University Film Library, 26 Washington Place, New York 3, New York. Rental for one day $3.50, or for two days $5.25.

This lovely film is the story of how the loon got his necklace of feathers. It is a legend of the Indians of the British Columbia Coast. The film is done entirely with masks. Men, animals, the snow and wind, are all masked. It thus creates the magical world of myth in which man and nature are involved together as part of a mythical world-view. The feeling and atmosphere of this film are such as to make it an excellent introduction to myth.

The Longhouse People. Canadian Film Board, 20 minutes, color. Available from Contemporary Films, Inc., 267 W. 25th Street, New York, New York. Rental for one day $10, or for five-day school week $20.

The film deals with the contemporary longhouse Iroquois in Canada and is the only film on the Iroquois. It shows various ceremonies which are rarely photographed, such as a False Face Society treating a dying chief, a ceremony asking for rain, and a condolence ceremony for a dead chief.

The merits of the film are that it deals respectfully with its subject, that it shows modern Iroquois who use some of the white men's technology as well as their own, and who still carry on the old religion. One sees Iroquois faces, hears music and sees dances.

The disadvantages are that there is not enough explanation really to illuminate Iroquois life, that the people often look as if they were conscious of the camera, and that there are too few people in the film so that one does not have a sense of a whole community life.

This film could best be used after students are well acquainted with Iroquois culture. Many of the details in the film are not referred to in the commentary would then have meaning. Unless students had some background first in the dances for instance, they might laugh at them. However, if they have already studied Iroquois culture, the film can have real value.

Making Primitive Stone Tools. Canadian Film Board, black and white. 11 minutes. Available from New York University Film Library, 26 Washington Place, New York 3, New York.

This is a simple, straightforward film showing a man (not an Indian) making various stone tools. It is clear and good with a how-to slant. Because it is short, it could be shown several times so that students could take notes and try to make tools themselves. It would make a fine introduction to the study of tools.

OTHER TEACHING AIDS

Two loan kits are available to teachers free of charge from the lending service, Museum Education Office, New York State Museum, Albany, New York 12224. Kits may be borrowed for three weeks. They should be ordered a month in advance. Each kit includes literature which the teacher may keep.

The Indian Artifact Loan Kit contains such artifacts as an arrowhead, projectile point, drill and a bone awl. This kit might be used in connection with the study of archeology, or with the study of jobs of men and women.

The False Face Loan Kit contains accurate casts of three wooden masks and a rattle, as well as maskettes. The objects are painted and decorated just like the originals, which are too valuable for circulation. Although

the texture and weight of the masks is different from the originals, the reproductions are excellent and will add an exciting dimension to the teaching of Iroquois culture. They may best be used in the study of Iroquois medical practices.

A set of color filmstrips, People of the Longhouse, may be purchased from York State Filmstrips, Box 111, Cooperstown, New York. Edited by William N. Fenton, they were developed from closeups of the Indian life groups in the New York State Museum, from paintings, early maps and other sources.