

DELAWARE INDIANS

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HISTORY

From Scharf: History of Delaware

The first whites who formed a settlement in the lone, but lovely wilderness region now included in the bounds of Delaware -- a little colony planted by David Pietersen De Vries, on the Hoornekill, near Lewes, in the year 1631 -- soon afterwards fell victims to the savages, though they wrought their own doom by initiatory acts of violence.

When De Vries founded his colony, and at the time of his expedition in 1633 up the Delaware, the Minquad, of the lower part of the Delaware-Maryland-Virginia peninsula, appear to have been at war with the Lenape, who were then chiefly confined to the eastern or New Jersey side of the Delaware Bay and River, and to the region along that part of the west shore now in Northern Delaware and Southwestern Pennsylvania. In 1638 the Swedes came to the Delaware and founding the first permanent settlement within the region which is our especial province at Christiana (Wilmington), and subsequently establishing themselves at other points, began an active and extensive trade with the Lenape, Minquas and Nanticokes, for furs. They bought the land which they occupied, and appear to have lived with the Indians on very friendly terms. They were supplied with professional interpreters, and systematically sought the good-will of the

Indians for the purpose of carrying on an advantageous trade with them. The Swedish governors seem to have understood how best to conciliate the Indians and retain their confidence, and they soon supplanted the Dutch in the esteem of the savages. They even exercised a protecting power over the Delawares and the Minquas, and when the Iroquois came down to wage war against the latter, in 1662, they were baffled by a regular fort, constructed by Swedish engineers, with bastions and mounted cannon.

With the Swedish Governor Printz, there came to the Delaware, in 1643, John Campanius, rendered prominent from being the first to translate Luther's catechism into the Indian language, from the fact that he was for six years a pastor of the Swedes, and last, but not least, because of his keeping a journal from which his grandson, Thomas Campanius, wrote his famous "Description of the New Province of New Sweden," illustrated with cuts and maps made by the Swedish engineer Lindstrom. From Campanius we glean some interesting information concerning the Indians taking care to exclude much that is clearly erroneous. He states that the Swedes in his time had no intercourse except with "the black and white Mengwes" -- an expression it is difficult to understand. The Minquas, or Susquehannas, had their chief population upon the river bearing their name, and in the region now Cecil County, Maryland (where they were regularly visited by the Swedish traders), but they are known also to have been quite numerous at times upon the Christiana and Brandywine, and thus in the immediate neighborhood of Fort Christina. What is meant by "black and white Minquas,"

however, is not even a matter for intelligent conjecture -- though this is not surprising -- in the writings of the Swedish chaplain. Notwithstanding the fact that he disclaims intercourse except with the Minquas, he calmly enters upon a description of the life, manners, and customs of the Lenape, whom he accuses of being cannibals, as, in truth, were nearly all tribes of American Indians, but only upon rare occasions.

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From Scharf: History of Delaware

Something of the tribal division and later history of the vanished Lenape nation remains to be told. It is not probable that at any time after they became known to the whites the Delawares had in their whole region more than twenty-five to thirty thousand people or from five to seven thousand warriors. In 1759, but little more than a century from the time that the first knowledge of them was obtained, they had but six hundred fighting men between the Delaware and the Ohio. It is probable that their numbers had been greatly reduced, decimated time and time again by the Iroquois prior to the coming of the Dutch and Swedes and English among them. The Delawares were divided into tribes of which the most notable were the branches of the Turtle or Unamis, the Turkey or Unalachtgo, and the Wolf or Minsi (corrupted into Monsey). While the domain of the Lenape extended from the sea-coast between the Chesapeake and Long Island Sound back beyond the Susquehanna to the Alleghenies and northward to the hunting grounds of the Iroquois, it seems not to have been regarded as the common country of the tribes, but to have been set apart for them in more or less distinctly-defined districts. The Unamis and Unalachtgo nations, sub-

divided into the tribes of Assunpinks, Matas, Chichequaas, Shackamaxons, Tuteloos, Nanticokes, and many others, occupied the lower country toward the coast, upon the Delaware and its affluents. The Unamis were the greatest and most intelligent of the Lenape. They were a fishing people and to a larger extent planters than the other tribes, and equally skilled in the hunt. They had numerous small villages under minor chiefs, who were subordinate to the great council of the nation. They were less nomadic and more peaceable than the other tribes of Delawares.

The more warlike tribe of the Minsi or Wolf, as Heckewelder informs us, "had chosen to live back of the other tribes, and formed a kind of bulwark for their protection, watching the motions of the Iroquois, or Six Nations and being at hand to offer aid in case of a rupture with them." "The Minsi," continues the authority from whom we have quoted, "extended their settlements from the Minisink, a place (on the Delaware, in Monroe County, Pennsylvania) named after them, where they had their council-seat and fire, quite up to the Hudson on the east, and to the west and south far beyond the Susquehanna; their northern boundaries were supposed originally to be the heads of the great rivers Susquehanna and Delaware, and their southern that ridge of hills known in New Jersey by the name of Muskanecum, and in Pennsylvania by those of Lehigh, Coghnewago." (Heckewelder--Manners and Customs of the Indian Nations.)

The Lenape and Iroquois confederacy, as has been before remarked, were almost constantly at war, but after the advent of the French in Canada the Iroquois, finding that they could not withstand an enemy upon each side of them, shrewdly

sought to placate the Lenape tribes, and by the use of much skillful diplomacy, induced them to abandon arms and act as mediators between all the nations, to take up the peaceful pursuit of agriculture, and, by avoiding war, promote their own growth as a people, and at the same time exercise an influence towards the preservation of the entire Indian race. Into this trap, devised by the cunning Iroquois, they fell, and for a long period occupied, as they themselves expressed it, the position of women instead of men. The Five Nations, when opportunity presented itself, rewarded with treachery the confidence that the Lenape had reposed in them, and the latter, then resolving to unite their forces and by one great effort destroy their perfidious northern neighbors, again became men. This was before the era of the English in America had really begun, and the Lenape were diverted from their purpose by new and strange occurrences. The English came in great numbers to their coast. They received the new-comers kindly, as they had the Dutch, but in time the English, even the followers of Penn, turned from them and made friends with their enemy, the Iroquois, as the Dutch had done. They never ceased to revere the founder of Pennsylvania, Miquon, as they called him, but laid all of the subsequent wrong to mischievous people who got into power after their good brother had gone away, and who, not content with the land they had given them, contrived, they alleged, by every fraudulent means in their power, to rob them of all their possessions, and brought the hated Iroquois to humiliate them. They always maintained that they were insulted and treated in a degrading manner at treaties to which the English were parties, and particularly at that which took place at

Philadelphia, in July, 1742, and at Easton, in November, 1756, when the Six Nations were publicly called upon to compel the Lenape to give up the land taken from them by the famous and infamous "Walking Purchase" of 1737. But for this and other outrages they declared they would not have taken up the tomahawk against the English in the so-called "French and Indian War" of 1755-63. It is possible that they would have remained neutral, notwithstanding their grievances, had they not been incited to enmity by the Iroquois. After the close of the war, in 1763, the Lenape withdrew altogether from the proximity of the white settlements into the wilds around the upper waters of the Susquehanna, and to Wyalusing, a hundred miles from the pioneer settlers of Pennsylvania. They did not long remain there, however, for the Iroquois sold the whole country to the English. Some of the Minsis or Munseys had gone before this to the head-waters of the Allegheny, and those of this tribe who were at Wyalusing joined them there. Subsequently the Lenape tribes were in Ohio, and a considerable number, chiefly of the Minsis, in Upper Canada, while others were upon the waters of the Wabash, in Indiana. Between the years 1780 and 1790 they began to emigrate from those regions to the territory west of the Mississippi. The remnant of the race thus -- if their legend was true -- retraced the steps of their ancestors, made centuries before.

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The Nanticokes, to whom allusion has several times been made in this chapter, were allies and kindred of the

Delawares, whom they called "grandfathers," and occupied the lower part of this State and the Eastern Shore of Maryland, and were distinctively a fishing and trapping people, rather than hunters and warriors. These facts were asserted by one of their chiefs, White, to Loskiel and Heckewelder, the Moravian missionaries and historians at Bethlehem, Pennsylvania. The Nanticokes moved northward before the pressure of the slow, but inexorable advance of the white settlers, and after waging for a long period an intermittent war with the early colonists of Maryland they retreated to the head of the Chesapeake Bay, and thence, some of them, under the advice and protection of the Iroquois, moved to the Wyoming Valley, and others went farther up the Susquehanna to Chemmenk or Zeningis (Shenango), to which region they all immigrated at the beginning of the French and Indian War against the English. The tribe suffered even more from contact with the Europeans than did the Delawares and Susquehannas. "Nothing," said White, "had equaled the decline of his tribe since the white people had come into the country. They were destroyed in part by disorders which they brought with them, by the small-pox, the venereal disease, and by the free use of spirituous liquors, to which great numbers fell victims." The tribe had so dwindled away that soon after the Revolution (in which they had joined the British standard) they did not number more than fifty men.

The last remnant of this people in Delaware took their departure about 1748, from the neighborhood of Laurel, in Sussex County. In this locality -- about a mile from Laurel, on the bank of a small stream -- there was quite an extensive burying-ground, which was opened early in

the present century by workmen engaged in digging earth for the purpose of repairing a mill-dam. They dug up several wagon-loads of bones and left a large quantity still remaining in the earth. The skeletons were in a fair degree of preservation, lay side by side and each bone was in its proper place. Several of them were of such size as to denote that the men whose remains they were, possessed remarkably high stature and great strength, one of them in particular being seven feet in length.

At the time the grave-yard was opened by the spades of the laborers there were living in the neighborhood several very old men who remembered "the last of the Nanticokes," and said that a short time before they left that part of the country they assembled at this spot, and bringing with them the bones of their dead who had been buried elsewhere in the region round about, interred them here with many peculiar ceremonies prior to their mournful final departure from the land of their fathers. (Huffington's Delaware Register, Vol. I, pp. 16, 17) Heckewelder remarked that "the Nanticokes had the singular custom of removing the bones of their deceased friends from the burial-place to a place of deposit in the country they dwell in," -- a statement which is qualified by the authentic account we have made use of in reference to the discovery near Laurel. In this instance the Indians did indeed remove the bones of their friends to a central locality and common burial-place, but they did not take them to the locality to which they were about to emigrate. That in some instances they did remove the bones of the dead from their old home in Delaware and Maryland to Northern Pennsylvania is incontestable, but in such cases

the remains were doubtless those of sachems or chiefs, distinguished men or very close kindred. Heckewelder is authority for the statement that in the years between 1750 and 1760 many of these Indians went down to the Delaware-Maryland Peninsula to carry the bones of their dead up to Wyoming and Nescopeck, and he says, "I well remember seeing them loaded with such bones, which, being fresh, caused a disagreeable stench as they passed through the streets of Bethlehem."

The Susquehannas, who had their home upon the Potomac and the Susquehanna, and perhaps their greatest strength in what is now Cecil County, extending their population even into the territory of Northern Delaware, were a powerful tribe with whom the early adventurers, traders and settlers of the Delaware had much intercourse, and they have received frequent mention in this chapter, but their importance, historically, makes them worthy of a more specific consideration in these pages than has yet been accorded them. They were -- conclude Francis Parkman and other students who have given special and intelligent attention to the subject -- a branch or outlying colony of that wonderful savage confederacy, the Five (afterwards the Six) Nations, or the Iroquois, and they seem to have acted as a guard or check upon the Delawares of the lower river and other southern tribes, often waging war against them and also committing occasional depredations on the frontier settlements of Maryland. They were the Minquas or Minquosy of the Dutch, the Mengwes of Campanius and the Swedes generally (the English corrupting the name into Mingoes), the Susquehannas or Susquehannocks of the Marylanders, and

were also called the Andastes or Gandastogues (corrupted in Pennsylvania into Conestogas). The Susquehannas or Mingoes were a stalwart race of warriors and those who saw them in their prime attest their physical superiority over other tribes. Captain John Smith describes them as

"such great and well proportioned men as are seldom seen, for they seemed like giants to the English; yea, and to the neighbors, yet seemed of an honest and simple disposition, with much adoe restrained from adoring us as Gods....for their language it may well beseeame their proportions, sounding from them as a voyce in a vault....Five of their chief werowances came aboard us and crossed the Bay in their Barge. The picture of the greatest of them is signified in the Mappe, the calfe of whose leg was three-quarters of a yard about, and all the rest of his limbes so answerable to that proportion that he seemed the goodliest man we ever beheld."

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The Susquehannas were on good terms with the Dutch and Swedes, being notably assisted and championed by the latter, who, as heretofore stated, built for them a fort which, in 1662, saved them from defeat at the hands of their kindred, the Six Nations. The English settlers upon the Delaware were equally skillful with the Swedes in gaining and securing the friendship of this tribe, and carried on a large trade with them. The maintenance of relations at once agreeable and advantageous constantly exercised the diplomacy of officials, and communications of an advisory nature were incessantly passing between the Governors at New York and the minor

officers upon the Delaware during the early period of the English regime, as they did later between Penn and his functionaries in Pennsylvania and the "three lower counties." Governor Andros, writing to the court officials at New Castle, on November 23, 1676, says: "If the Susquehannas should apply to you for any thing, you are to use them kindly, still as transient friends, butt for more than that to Refer them to come hither to the Governor, where they may expect all further just favors wth dispatch in what they may desire" -- which affords a fair illustration of the prevailing disposition of the English towards the people they were destined to supplant.

Alternately at war with the whites and other tribes of their own race, -- with the Maryland colonists, the Delawares, the Chesapeake and Potomac Indians, and the Iroquois of the north, -- the Susquehannas at last gave way before the march of civilization and its attendant evils, rum and smallpox, combined with the onslaught of their savage enemies, until a mere fragment of their nation, called the Conestogas, was all that remained of a once powerful people, which, as late as 1647, had thirteen hundred warriors trained to the use of firearms by Swedish soldiers. These Conestogas were treacherously and brutally murdered by the "Paxton boys," in the Lancaster jail, where the Pennsylvania authorities had sent them for protection, and not many years later Logan, incomparably the greatest of the Mingoes, whose passionate but dignified and sententious eloquence as displayed in his words of mourning for his slain kindred, is world-famous, fell a victim to the tomahawk of an Indian assassin while sitting by his lonely camp-fire in the wilds of Ohio. Thus passed the last of the

Mingoes, the noblest of all that brave, if barbarous people -- his fate typical of that which befell his nation and his race.

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From Scharf: History of Delaware

When the first white man came within the present limits of Delaware ***** the sole population were the Delaware, Susquehanna and Manticoke Indians -- hunters and fishers, with corn-fields and patches for beans, squashes and melons. In the deep but not impenetrable forests, of oak, hickories and pines, a few, but not many Indians had their lodges or huts. The hunting and fishing were good; the deer came to the borders of all the streams, and the surface of the waters was populous with dense flocks of wild-fowl, while their depths teemed with fishes of every size, from the sturgeon to the smallest pan-fish. *****In the spring and early summer months, just after the Indians of the interior had planted their corn and beans, the Delaware and Schuylkill were filled with incalculably large shoals of the migratory fish, pressing towards fresh water in order to deposit their spawn, and pursued by schools of the predatory sea fish. At these seasons the shores of the rivers were thronged with Indians and their lodges, while their canoes darted gayly over the surface, men, women and children spearing or netting fish, and cleaning and drying them. The sturgeon, the porpoise, now and then the salmon, were all caught with innumerable shad, herring, alewives and bream, pike and perch. In the autumn again the Indians were drawn to the river-shore by the attractions of the oyster bars and

banks. This was in the interval after the corn harvesting and the beginning of the winter hunting.

The territory in the neighborhood of New Castle had grown to be familiar for councils and general conferences of the Indian tribes. At the time the whites came to the Delaware, the Nanticokes, the Susquehannas, the Delawares, the Shawnees and the Iroquois were accustomed to kindle their council fires, smoke the pipe of deliberation, exchange the wampum belts of explanation and treaty, and drive hard bargains with one another for peltries, provisions and supplies of various kinds, on the banks of the river and bay which bears the name of Delaware. The trails made by the savages in going to and from their points of union were deep and broad at the coming of the whites, and they have been generally followed in laying out the early roads.

GOVERNMENT

From Bolles: History of Pennsylvania

Of their government it may be said that the Indians had no laws for their chiefs, nor had they much difficulty in governing those around them. They were supported by councilors, who studied the welfare of the nation and were equally interested in its prosperity. The result of their deliberations was made known by the chief through an orator and for this purpose they assembled at the council-house. If a contribution of wampum was needed for carrying the decision of the chiefs into effect, it was cheerfully given by the whole assembly.

The chief were careful to preserve for their own information and that of future generations all important deliberations and treaties. Between the years 1770 and 1780 they could relate minutely, says Heckewelder, what had passed between William Penn and their forefathers both at the first meeting and afterward; and also the transactions that took place with the succeeding governors. To refresh their own memories and instruct one or more young men in these matters, they assembled once or twice annually, and on these occasions the documents were shown and read over. They sat around the council fire, some leaned one way and some another, so that a stranger on seeing them might think they were inattentive to the proceedings; yet they were not, all had ears, and nothing could draw their attention from the subject of their deliberations, unless the house in which they were sitting caught fire or was attacked by an enemy.

INTELLECT -- IMAGINATION -- CHARACTER -- NATURE

R. C. Adams: Brief History of Delaware Indians

Were nearly always kind to their prisoners. When their vengeance and wrath was sated they usually treated those who survived their wrath with moderation and humanity, often adopting them to supply the place of lost brothers, husbands or children.

The Delawares always treated their women with respect and reverence, and even in council their voices were heard and rarely were they forced to do anything against their wills.

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Missionaries and Travelers :

Missionaries and travellers ^{who} have mingled with the Delawares agree that his intellect took high rank and much praise can be bestowed for the beauty of his imagination, quickness at repartee, and eloquence, which had a "strength, nature, and pathos which no art can give and which Greeks admired in the barbarians.

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Gen. William H. Harrison :

A long and intimate knowledge of them (Delawares) in peace and war, as enemies and friends, has left upon my mind the most favourable impression of their character for bravery, generosity, and fidelity to their engagements.

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Heckewelder :

I do not believe that there are any people on earth more attached to their relatives and offsprings than these Indians.

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D. S. Brinton :

-----Have self-control and moral character. So far from provoking quarrels with the whites, they extended them friendly aid and comfort.

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George Catlin, North American Indians :

They are discreet, and modest, unassuming and inoffensive --- friendly and hospitable.

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From Benjamin Smith, A Concise Natural History of East and West Florida, New York 1776 :

Psychically the N. A. in his own state is peculiarly haughty, serious, habitually taciturn and grave, yet on occasion eloquent and naively imaginative, full of simple, childlike wonderment and trustfulness, till suspicion has been aroused; with plenty of slumbering passion which excited becomes over-mastering; in warfare stealthy, soft-paced, cunning, treacherous, with unslakable fury of revenge when the enemy is in his clutches, yet remarkable cool and stoical in outward manner, suffering with proud nonchalance the utmost extremity of fate. Altogether he is somewhat of a sad, soft, serious, passionate, pathetic personage.

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From London, Indian Narratives :

They have all the essentials of good discipline. They are under good command and punctual in obeying orders; they can act in concert, and when their officers lay a plan and give orders, they will cheerfully unite in putting all their directions into immediate execution, and by each man ob-

serving the motion or movement of his right-hand companion, they can communicate the motions from right to left, and march abreast in concert and in scattered order, though the line may be more than a mile long, and continue if occasion requires, for a considerable distance without disorder or confusion. They can perform various necessary maneuvers either slowly or as fast as they can run, they can form a circle or a semi-circle. The circle they make use of in order to surround their enemy, and the semi-circle if the enemy has a river on one side of him. They can also form a large hollow square, face out and take trees; this they do if their enemies are about surrounding them to prevent being shot from either side of the tree. When they go into battle -- no clothes -- commonly fight naked, save only a breech clout, leggings and moccasins.

No corporal punishment; degrading is the only chastisement -- effectually answers the purpose.

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From Lindeström:

They are a kind of people of brownish color, quick, skillful in working with their hands, willing, clever and ready to learn and grasp a thing. In stature and form they are tall, some of them, medium and some, short; a well proportioned people, slender and straight as a candle.

It is a brave people, daring, revengeful; are eager for war, fearless, heroic, strong in their arms, but very weak across their back, very agile and limber, running like horses and have the scent of animals like dogs; have a good

memory are intimate in conversation (trusting and open-hearted), industrious and diligent, clever, charitable, wide awake, bold, inquisitive (wondering) patient and hardened to stand much hardship. On the other hand, they are also very mischievous, haughty, are eager for praise, wanton, bestial, mistrustful, untruthful and thievish, dishonorable, coarse in their affection, shameless and unchaste.

In short these Indians are people of various qualities and more inclined towards bad than towards good.

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Lindestrom:

They are also so simple, that they cannot simulate, nor do they know of any deceit, but do not imagine that anything could pass from a man's tongue, without coming from the heart.

The one who knows how to associate rightly with the savages will find that they are trustworthy and good-hearted enough to risk death for their good friend, to whom they have professed their friendship and faithfulness, as they did in the year 1655.

*****If they are angered then their loyalty is at an end, and revenge follows upon it.

* * * * *

From Bolles: History of Pennsylvania

It has often been said that the Indian was revengeful. Heckewelder and the other best authorities do not qualify this remark. As they were excellent friends, so when their friendship was broken did they become bitter and relentless enemies. The vengeance of the Indian was unique, and yet it may be that

ill-treatment by his more powerful white brother laid the foundation for his relentless spirit. While Penn and his friends treated the Indians with great gentleness, and won their esteem and friendship, which was never broken, others lived in Pennsylvania whose greed for wealth was so great that they did not hesitate to corrupt and degrade the simplest children of the wilderness. Too weak to resist the temptations and wiles of the pale-faces, they clearly saw their own hopeless downfall, that they were losing their lands, and suffering in every bargain. Seeing their constant defeats, was not the rise and deepening of revengeful feeling among them inevitable?

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Penn says in a very interesting letter concerning the habits and ways of the Indians, that they were great concealers of their own resentments.***** How far the Indian nature was affected by scanty and imperfect food is a question of the deepest interest. Thoughtlessness was one of the most general traits of Indian character. In the day of plenty he gorged himself in the most disgusting way; rarely did he seek to provide against a poor season or lack of game. He often suffered from a lack of proper food, and starvation was not uncommon. Such a life must have affected his health and spirits. His stoicism, his lack of feeling and of sexual passion, were doubtless the consequences to some extent of an imperfectly nourished body. With a vast continent for a possession through his want of energy to acquire and of thrift to save, he was never far from the margin of starvation. He remained, therefore, as stationary as the fixed

stars, without the hope and enthusiasm born of progress.

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The Indians were more honest than the white man. They had no locks on their doors, and had no fear concerning the safety of their property. When an Indian left his wigwam or house, he merely set a billet of wood against the door as a sign of absence, and there was no danger that an Indian would enter a house thus secured.

The Indians often wondered that the white people were striving so hard to get riches, which they could not carry with them. They declared that there was enough in this world for all without laying up anything, and as for the next, it contained plenty of everything and all wants would be satisfied. Therefore large stores were never gathered, merely enough for their death-journey to the world of spirits.

***** Incapable of imitating the better and higher qualities of the white man, the Indian was easily led to the descending slope of his vices. Through these dark avenues, as well as through his ignorance, advantage of him was taken constantly. If he was not sharp enough to escape from the traps set by his wealth-worshiping and unscrupulous foes, he knew enough to measure their conduct at something like its proper worth. Penn treated the Indians honestly, and the memory of the great and good One was remembered till the last Indian passed away. Yet if they had had a correct conception of thrift, of the advantages and the proper uses of wealth, they would not have been so prodigal in the day of plenty, and would have fared a thousand-fold better in their dealings with others. The whites, not content with cheating

them in trade and taking their lands without giving anything, diligently cultivated their appetite for ardent spirits and debauched their women. Once loyal to their husbands, in a generation or two their natures were radically changed and corrupted. Shocking stories have been recorded of the degeneracy of the women of some tribes. Does any one wonder that the Indian men, contrasting their physical and moral decay with their earlier condition, the ruin of their wives, the loss of their lands, their utter incapacity to cope in industry, trade or war with the white men, should at last have been moved with the desperation born of despair?

"Alas for them, their day is o'er,
Their fires are out from shore to shore.
No more for them the wild deer bounds,
The plow is on their hunting grounds;
The pale man's axe rings through their woods,
The pale man's sail skims o'er their floods."

* * * * *

From Scharf:

Nearly all authorities seem to agree with the Swedish chronicler (Campanius) that murder was very uncommon among the Indians until "The white man came, when, under the influence of intoxication from the liquor they sold them, several were committed by the Indians. When they committed murder under those circumstances they excused themselves by saying it was the liquor that did it."

PHYSICAL WAY OF LIFE

From R. C. Adams: Brief History of Delaware Indians

The Delawares grew large fields of corn or maize, squash, beans, sweet potatoes and tobacco. They manufactured pottery, dressed deerskins, made beads of wampum, feather mantels, and other ornaments, and used considerable native copper which they hammered into ornaments or used for arrowheads and pipes. They also made stone pipes, bows and arrowheads. The corn or maize was broken up in stone or wooden mortars with stone or wooden pestles.

Their implements of war were war clubs, tomahawks, bows and arrows, scalping knives and spears. They often used a shield of thick, dried hide for defense. They used the bow and arrow and spear for killing fish and game. They caught fish with fishhooks made of bone and dried claws of birds and also used brush nets.

They made use of paints and dyes which they derived from both mineral and vegetable realms, to decorate themselves when going to war, or for picture writing, which was their means of keeping records of historical events or of communicating with each other.

* * * * *

From Lindestrom:

During the summer they have no certain dwellings, but move about here and there around the country. However in the fall each and every sachem has a house built for himself, which he and his subjects can live in during the winter and during the summer they sing with the rabbit and make a house in every

bush. The house which they then build, in the winter, is thus made, namely: first posts are dug into the ground and set down securely, on which poles are fastened, the walls and half of the sides of the roof they clothe and cover with bark; the roof up at the ridge, where the smoke is to escape, they make open, an ell on either side of the ridge, all along the house, as long as it may be. And the length of the house they then plan according to the multitude of people in the clan, that they can all be accommodated under one roof, about 100, 200, or 300 ells in length. But the width is on each side of the fireplace the length of a man, that they can lay lengthwise between the fire and the walls; for they have always the fire made lengthwise along the house, right in the center under the ridge, which burns night and day while the winter lasts. And they have one door only on each gable. In this house they now dwell while the winter lasts, and if the Christians then had in mind to exterminate them it could then be readily done; but that would be of no value or advantage to the Christians for they are the slaves of the Christians which they themselves cannot know or observe.

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Hunting and Shooting:

Now as soon as the winter bids good night they begin with their hunts which is done with a fine innovation. Now at that time of the year the grass which grows there, as has been said, is as dry as hay. When now the sachem wants to arrange his hunt, then he commands the people to take a position close together in a circle of 1/2, 1 or 2 miles, ac-

according to the number of people at his command. In the first place each one roots up the grass in the position assigned to him in the circumference, to the width of about 3 or 4 ells, so that the fire will not be able to run back, each one then beginning to set fire to the grass, which is mightily ignited, so that the fire travels away, in towards the center of the circle, which the Indians follow with great noise, and all the animals which are found within the circle, flee from the fire and the cries of the Indians, traveling away, whereby the circle through its decreasing is more and more contracted towards the center. When now the Indians have surrounded the center with a small circle, so that they mutually cannot do each other any harm, then they break loose with guns and bows on the animals which they then have been blessed with, that not one can escape and thus they get a great multitude of all kinds of animals which are found there.

The first hunt of the year which they thus obtain they consecrate to Manitto. When they first have eaten their fill of it and enjoyed their feast they make a burnt offering of the remaining which they sacrifice to Manitto. Then they sing and dance and when they become jolly and happy then they cry and sing thus namely: Hagginj, ha, ha, ha; Hagginj ha; Hagginj ha; Hagginj ha, ha, ha, ha etc.

In this their convention they also practice shooting. He who is sachen has a turkey placed very high in the air, whose entrails are removed and the body filled again with their money. And the one who then can shoot it down, he receives the money, et talia etc.

In the meantime later in the year, when the grass has thus been burnt off the land, they do not care to arrange any more such hunts, but shoot the animals wherever they find them in the woods, which they have no difficulty in doing, because they have scent of the animals like the dogs; for often the savages say to the Christians, when they follow them in the woods: "Indeed I now feel the scent of deer, if I wanted to bother to go after them." This the Christians did not believe in the beginning, before they followed them, and got to see that they were right. Otherwise they are so perfect in shooting that they do not miss.

And the savage is so armstrong that he is able to shoot with a bow so far, that no gun can carry that far, when he extends his limbs so that daylight shines through his elbow joints. When a Christian wrestles with a savage, if he does not get at his back, he cannot prevail against him, he can do nothing against his arms.

The savages also use a splendid system for killing pigeons in quantities with great ease. When the pigeons come flying, which at times may be a few hundred pairs in a flock, or following, then they usually settle down to rest in the largest and highest tree, which they find. Then they also have the custom that in the tree in which they once used to rest, they will, with preference go there again. When now the savage observes where they have been accustomed to rest, the savage goes and cuts around the tree, so that it stands only on the center. When now the pigeons come

there again to sit down, they cannot possible set themselves so evenly on the tree that they weigh alike on either side, whereby the tree falls over and kills a large number of them, for many cannot save themselves in such a fury of branches and leaves, nor fly away. There is also an abundance of swans and wild geese to shoot.

The savages do not know the use of seines, nets, hooks, trolling rods, or trolling-line; but far up in the kills or in the creeks emptying into the river, they arrange their fishing, either where the kills stop, up in the country or at the falls. (Note: It appears strange that Lindeström did not see nets among the Delawares. Williams says: "A shop, their nets. Which they will set thwart some little River or Cove, wherein they kill Basse with their arrows or sharp sticks.") There they close in the kills right across, leaving only a little opening or entrance for the fish right above like a kassenoor (fishtrap--Johnson). Now when the river rises and the water is highest they close up the opening, but when the water is run out and the ebb is lowest then the fish remains behind in the low water, where they either catch them with their hands or shoot it. Otherwise, they also shoot it in deep water, where they can find it, and thus they obtain fish of all kinds, that are found there in abundance, spending nothing on either seines, nets or any fishing implements. Consequently the nourishment of the savages thus consists of agriculture, hunting, shooting, fishing, trade, and the manufacture of their neat wares, concerning which we shall be informed hereafter.

* * * * *

From Lindestrom:

-----they used no other vessels in the river than canoes. These are such as our punts in Sweden, large and small. But when they want to go a distance over the sea, as for instance to Virginia or New Holland then they fasten two punts together broadwise, with timbers over them, right strongly put together the decks made completely tight and side boards of planks; sails of rugs and frieze joined together; ropes and tackle made of bast and slender spruce roots; and they also mason for themselves a little fireplace on deck, where they can thus make a fire, when necessary. These miserable vessels look like large sloops in the sea, and thus they scrape themselves along with these ships the best they can. Compasses or other instruments of navigation they have no knowledge of how to use, to direct their course. But they find their way through experience, which is very risky and perilous. Although their journey over the sea cannot be very long, it may nevertheless be subjected to many misfortunes and accidents, with such miserable vessels.

From Lindstrom: Household Economy

In this connection there is found no scarcity of provisions among the savages, for the support of their household, but they are miserable cooks, they never cook good dishes. They use no cattle. They do not need to thrash their grain, the maize; but when it gets ripe and dry then they rub the ears between their hands and brush off the kernels. Their larders they dig down in the ground, close to their dwellings, wherein they have their maize, their beans, tobacco and other provisions, such as deer-meat, elk-meat, bear-meat, birds, fish and other such things, which may serve for sustenance of man, but the bear

pork as well as wild-bear pork and its fat they melt and use instead of butter.

They use no querns, but the meal for baking they pound asunder with a pestle and mortar, which they make in this manner, that for the purpose they cut a thick and large tree, 1½ ells from the root, in the stump of which they dig out a round hole and thus make a mortar which is suited for the purpose and in which they pound all their grain to meal. And then they bake their meal into small loaves as large as a small cheese, in which they use a kind of berry-like currants. Nor do they use any other bake-oven than the embers. The ashes they use according to the manner of the birds, to clean their stomach with, as the birds do with sand instead of salt, therefore they are not so particular, if their bread gets to be a little ashy. They have just recently begun to buy a little salt of the Christians, but they do not know how to use it otherwise than to chew a little of it at a time, like other costly spices.

To brew ale or distill brandy, that they cannot turn their hand to. In reference to the frying by the savages, it is to be noted that they know no other manner of doing it than to cut for themselves slender spits of wood, pass them through the meat or the fish, stick the spits down into the ground, and turn the meat or the fish near the fire. When half fried on one side, then he turns the other side to the fire, and when half fried on both sides, so that the blood still remains in it, then he considers it most wholesome and best to eat. In reference to the cooking of the savages, they have a full supply of copper and brass kettles for the purpose, large and small, which the savages buy from the Christians, hanging on a pole along their

hut or house from the one door to the other below which the fire is made up, as has been stated before. And the savage woman whom the sachem owns for a wife, she is the housekeeper for the whole crowd. She selects for the cooking and determines which one of the savage women shall look after the cooking in her turn. When they think that the food is cooked, which indeed they use half cooked, then the kettles are carried forth to the housekeeper who pours out the food and divides it around for the people, 6 and 6 to a kettle. The vessels used for this purpose are small copper and brass kettles and cut-off calibashes like cups. (Note: It seems strange that Lindstrom does not mention clay pots.)

As far as their drink is concerned it may be said that they drink with the goose (water).

Vapor Baths

The bathhouse of the savages is made of stone and clay and arched like a bake oven with a hole above, large enough to crawl through. For bathing they make a large pile of stones red hot, which they place in the centre of the bathhouse, and the bathhouse is made so large that they can lie lengthwise around the hot stone pile. When they now want to bathe, as many as can get room at a time will crawl in and then they stop up the hole well with frieze cloth. Then the savages within the bathhouse begin to pour water upon the stones, accompanying this with an unspeakable crying and noise, that one may really be fearful of it, each one imitating the animal from which his Pahra or idol has been taken, upon which they believe, the one crying like a lion, the one like a bear, another like a bull, a third like a wild bear, wolf, dog, goose, rooster, etc. And when they now

have finished bathing, and are not able to endure any more heat, then they crawl out of the bathhouse one after another, and run towards the stream into the cold water, being as agile to swim in the water as a goose. Then another crowd crawls into the bathhouse and makes the same noise, until each one has had his turn.

From Scharf

The weapons of the Indians were stone hatchets, the bow and arrow and the war-club, and these primitive articles served them in the chase and in their battles with each other until they obtained guns and powder and lead, knives and iron tomahawks, the Delawares, Susquehannas, Nanticokes and some other tribes from the Dutch and Swedes and English, and the Iroquois of New York from the French. Their bows were made usually of the limbs of trees about six feet in length, and then strings were made of the sinews and skins and intestines of animals. Their arrows were reeds from a yard to a yard and a half long. They were winged with feathers, and in the end was fixed a hard piece of wood, in which was set a flint, a piece of bone or horn or sometimes the sharp tooth of an animal or large fish, which was securely fastened in with tough ligaments and fish glue. When they went to war each brave provided himself with a bow, a quiver full of arrows and a club, and they painted themselves and placed upon their heads red feathers as the insignia of blood. They fortified some of their houses or groups of huts against the sudden attacks of their enemies. Campanius says "they surrounded their houses with round or square palisades made of logs or planks, which they fasten in the ground."

Parلمان more fully describes the mode of erecting these defenses. First a ditch was dug around the village, the earth being thrown up on the inside. The trees of which the posts of the palisades were made were burned down and the trunks and larger branches partly cut through by fire, the work being finished by hacking them with such rude tools as the Indians possesses. The logs were then placed upright in the embankment, in one or several concentric rows, those of each row, if the latter plan was pursued, being bent towards each other until they intersected. Where the palisades crossed, a gallery of timber was thrown up for the defenders to stand upon. In some cases the palisades were placed perpendicularly in rude post-holes, and the earth from the ditch thrown up against them. None of these forts were regularly built or gave the appearance of any considerable strength, except where the Indians had the assistance of European soldiers.

Their lodges, according to Campanius, they constructed in this way: "They fix a pole in the ground and spread their mats around it, which are made of the leaves of the Indian corn matted together; then they cover it above with a kind of roof made of bark, leaving a hole at the top for smoke to pass through; they fix hooks in the pole on which they hang their kettles; underneath they put a large stone to guard themselves from the fire, and around it they spread their mats and skins on which they sleep. For beds, tables and chairs they use nothing else; the earth serves them for all these purposes. They have several doors to their houses, generally one on the north and one on the south side. When it blows hard, they stop up one of them with bark and hang a mat or skin before the other." The Delawares, intimates our Swedish observer, had few

towns or fixed places of habitation (though, as a matter of fact, they did have some permanent abiding-places), and he continues: "They mostly wander about from one place to another and generally go to those places where they think they are most likely to find the means of support.... When they travel they carry their meats with them wherever they go and fix them on poles, under which they dwell. When they want fire, they strike it out of a piece of dry wood, of which they find plenty; and in that manner they are never at a loss for fire to warm themselves or to cook their meat."

The huts of the Lenape and other Indians of the region which we are considering could not have been very comfortable in winter. The smoke from their fires had no outlet save irregularly through a hole in the roof, and the interiors were stained and dingy, and the half-stifling air so filled with pungent and acrid odors as to cause much inflammation of the eyes and blindness in old age. The fleas and other vermin were numerous and pestiferous, and noise and confusion reigned supreme in the closely-huddled family circle. Parkman draws a vivid picture of a lodge on a winter night, alternately in glow and gloom from the flickering flame of resinous woods that sent fitful flashes through the dingy canopy of smoke, a bronzed group encircling the fire, cooking, eating, gambling, quarreling or amusing themselves with idle chaff; grizzled old warriors, scarred with the marks of repeated battles; shriveled squaws, hideous with toil and hardship endured for half a century; young warriors with a record to make, vain, boastful, obstreperous, giddy girls, gay with paint, ochre, wampum and braid; "restless children pell-mell with restless dogs."

Of foods the Indians had, besides their game and fish,

fresh and dried, melons, squashes and pumpkins, beans, peas and berries, of which they dried many for winter use, and several roots and plants of which they ate largely, and they all raised corn, the Indians along the Lower Delaware, and in Maryland, Pennsylvania, and Virginia especially, paying considerable attention to its cultivation. They ground it in the hollow places of rocks either naturally or artificially formed, mixed the coarse cracked kernels with flour, and baked the paste in cakes upon the ashes. While engaged in the chase or traveling long distances they carried pouches full of parched corn for their sustenance. They had, too, the tuckahoe (the petukunnug of the Delawares and the Taugoauk of the Minquas), called by the whites the "Indian loaf," a curious root supposed by some to be a sort of truffle. It was the form of a flattened sphere, and varied in size from an acorn to the bigness of a man's head. It was roasted in the ashes, as was also the Indian turnip, which, thus deprived of its pungency, made a wholesome food.

The Indians of Campanius' time had well-nigh given up the manufacture of pottery, for the cooking utensils they secured from the Europeans served their purpose better. They were perfect strangers to the use of iron, and their own tools were rude and poor, strictly speaking, being those of the stone age. Charles Thomson, who had an intimate knowledge of the Indians, but who, unfortunately, wrote but little about them, says in an essay: "They were perfect strangers to the use of iron. The instruments with which they dug up the ground were of wood, or a stone fastened to a handle of wood. Their hatchets for cutting were of stone, sharpened to an edge by rubbing, and fastened to a wooden handle. Their arrows were pointed with flint or gones. What clothing they wore was of the skins of

animals taken in hunting, and their ornaments were principally of feathers."

Campanius (in Scharf)

They can tan and prepare the skins of animals, which they paint afterwards in their own way. They make much use of painted feathers, with which they adorn their skins and bed-covers, binding them with a kind of net-work which is very handsome and fastens the feathers well. With these they make light and warm covering and clothing for themselves; with the leaves of Indian corn and reeds they make purses, mats and baskets. They make very handsome and strong mats of fine roots, which they paint with all kinds of figures; they hang their walls with these mats and make excellent bed-clothes of them. The women spin thread and yarn out of wattles, hemp and some plants unknown to us. Governor Printz had a complete suit of clothes with coat, breeches and belt, made by these barbarians with their wampum, which was curiously wrought with figures of all kinds of animals.... They make tobacco pipes out of reeds, about a man's length; the bowl is made of horn, and to contain a great quantity of tobacco. They generally present these pipes to their good friends to smoke. They make them otherwise of red, yellow and blue clay of which there is a great quantity in the country; also of white, gray, green, brown, black and blue stones, which are so soft that they can be cut with a knife.... Their boats are made of the bark of cedar and birch trees, bound together and lashed very strongly. They carry them along wherever they go, and when they come to some creek that they want to get over they launch them and go whither they please. They also used to make boats out of cedar trees which

they burnt inside and scraped off the coals with sharp stones, bones, or musclop shells.

Occupations

Lindeström (continued)

Write or read the savages cannot, nor do any other work like the Christians, such as spin, weave, sew, etc. But their work consists in neatly working various things by drawing, painting and glazing, as for instance their bags, which they make so large that 1 quart, $\frac{1}{2}$ gallon, yes 1, $1\frac{1}{2}$, 2, $2\frac{1}{2}$, 3 up to 6 gallons can go into them, to keep grain and all kinds of other such things in. These they elaborate with all kinds of figures of painted pine roots and also split, painted sticks, unspeakably strong.

They also make very neat tobacco pipes with all kinds of birds and animals on the pipe head, very beautifully painted and glazed. There are also found beautiful colors of all kinds, which we can see by their neat and artistically painted work of bird feathers, tobacco pipes and more such things. They also make very fine and beautiful quilts of painted bird feathers. In the first place they tie them with meshes like nets, yet very fine, then they fasten the feathers in the meshes, so neat and strong that not one feather can come loose from it; it would sooner go clear off. They also make very fine, strong and artistic mats of finely painted spruce roots and strong straw, with all kinds of figures, to decorate and cover the walls with, and to place below their bed clothes.

They also make helmets of hard sticks and strong wood, so that no arrow or swingle can go through it. *****In fine if they were trained and kept at it, they would become very expert, for they are by nature capable to grasp and comprehend imme-

diately what they see.

Money (Lindeström cont'd.)

The moneys of the savages are of three kinds of oblong stones with holes drilled through them, and threaded on strings, that they can be measured by fathoms according to their value and use. ***These moneys are as well made as any glass cutter could cut them of glass, cut and drilled through at their edges. When the money through old use has been worn at the edges, that they do not, like glass, fall close together on the cord, then the savages will not accept them for good; wherefore he tests them thus, that he takes the whole cord on which the money is threaded and strokes them over his nose. If nothing obstructs the nose, but glides over like smooth glass, then he accepts the money as good. But if something offers obstruction, he rejects them.

Bolles: History of Pennsylvania

They lived almost entirely on fresh meats and green vegetables, which caused a longing for some seasoning, particularly when they had been long deprived of salt. On these occasions they were eager for any acids; vinegar they would drink in considerable quantities, and they often went thirty or forty miles in search of cranberries. They ate crab-apples and wild grapes and even bitter fruits as substitutes for salt, and in the spring peeled trees having sour-acid sap, which they licked with great avidity. When they had long been without salt they would swallow a tablespoonful.-----The prevalence of rum-drinking must be ascribed to unprincipled white traders or "rum-carriers" who persuaded the Indians to drink to excess that they might cheat them the more easily and buy their peltries for a trifle. The

most dreadful effects were produced among them by excessive drinking, and they were frequently disfigured and often murdered; many died from colds caught by lying on the ground when in a drunken condition; others became the victims of consumption until death relieved them from their sufferings. Hecke-welder says that an Indian once wonderingly remarked to him how a people who professed to believe in a religion revealed to them by the Great Spirit, and who said that they had in their houses the Word of God and His law and commandments, could think of making a liquor that would witch people and make them destroy one another. Another Indian told him that, when under its influence, he had killed the best Indian friend he ever had, imagining that he was his worst enemy. ----He never drank again.

Thompson (in Scharf)

Instead of money they used a kind of beads made of conch shell manufactured in a curious manner. These beads were made, some of the white, some of the black or colored parts of the shell. They were formed into cylinders about one-quarter of an inch long and a quarter of an inch in diameter. They were round and highly polished and perforated lengthwise with a small hole, by which they strung them together and wove them into belts, some of which, by a proper arrangement of the beads of different colors, were figured like carpeting with different figures, according to the various uses for which they were designed. They were made use of in their treaties and intercourse with each other, and served to assist their memory and preserve the remembrance of transaction. When different tribes or nations made peace or alliance with each other they exchanged

belts of one sort; when they excited each other to war they used another sort. Hence they were distinguished by the name of peace belts or war belts. Every message sent from one tribe to another was accompanied with a string of these beads or a belt, and the string or belt was smaller or greater according to the weight and importance of the subject. These beads were their riches. They were worn as bracelets on the arms and like chains round the neck by way of ornaments.

Customs

Lindeström

These Indians are a bestial people and have their intercourse together with father, mother, brother and sister like irrational brutes, no one knowing rightly who is the father of the child; (note by Amundus Johnson---Lindeström's religious zeal led him astray; besides he did not understand the family life of the Indians. Some early writers state the Indians of this district had but one wife, except the chiefs, who had many. Their ideas of morality were of course different from those of the white settlers. De Vries tells us that an Indian would lend his wife to a friend, and that jealousy did not exist among them.) But their sachem or chief must take a wife to himself, not because he intends to conceive children with her alone, but because his government and household exist as under a family.

When she thus has been wooed by him, the bride must bedeck herself for a year and a day, although they do not know what a year means, during which timeshe must go the whole time in her bridal attire, completely covered with their money, strung into the form of all kinds of figures with which the ears, arms, and the body, down to the knees, are ornamented; with oiled hair, and face painted with all kinds of colors like a fearful scarecrow face. Then she is decorated in the very best manner according to their views. Now when this said period is over then there is an end to their bridal ceremony.

When the savage females bear their children, they tie around their waists a snake skin of the most poisonous kind of snakes, which are found in New Sweden and are called rattlesnakes,

which has such an effect they do not know of the least pain in their childbirth, and are as healthy in an hour, as if they had never been through it.

Lindeström (cont'd.)

The savages are honorable enough in their conversation with the Christian after their manner. When they know that they have among them a nittappi, or a good friend who wishes them well, entertains him with food and drink, when he comes to visit them, and also presents him with some little thing, like an awl point, a mirror, glass beads and such things, which he recognises as a great act of kindness. When later the savage again comes to the Christian then he shows his generosity again in 20, 30, to 40 fold value in pelts and other things. Then the savage comes with it so proud and puffed, throwing it on the floor before the Christian and puffs and blows, with it, as though he wanted to say: "Take this which I bring thee in good faith for the good thou hast done unto me." In such cases one must always have the table uncovered at the lower end, for when the savage comes to his good friend, where he knows he has his free condition, he climbs up and seats himself with feet and everything on the table and crosses his legs and requests then of the food on the table which he fancies. But when one gives strong drinks to the savage, either wine or brandy, which he desires greatly, one must take care not to give him too much, for then he becomes as though he were quite raving, throws and rolls himself into the burning fire, with a loud cry, and may then easily strike his good friend to death or otherwise set fire to the house, not knowing what he does; for he

is not accustomed to such strong drinks. His daily drink is with the goose, which holds his five senses together.

But when now the Christians come to the savages in their dwellings then the savages spread frieze and beautiful rugs on the ground, requesting them to sit down to rest. Then they bring forth such food as they have on hand, namely a bag full of their bread, deer meat, elk meat and bear meat, fresh fish, bear pork and bear fat, instead of butter; but this is mostly raw, for they do not fry it any other way than on the coals. This present one must not disdain, but accept with all thankfulness and praise, otherwise the savages will become very raving and impatient, so that their friendship is thereby turned into the greatest revenge and enmity. If one has any horse along, then the savages place the same kind of food before it also, which one must steal away from the horse, and thank the savage for the feeding and feasting of the horse, just as if it had consumed and eaten the same; otherwise they would kill the horse, thinking that it would scorn them, for they have no horses or cattle; wherefore the savages do not know their nature but they think that they eat the same food as the people eat.

Holles: History of Pennsylvania

One of the most interesting events of an Indian's life was his courtship. Marriages were proposed and concluded in different ways. One of the most common was by parental negotiation, like a royal marriage. This generally began at the house of the bridegroom. His mother, having learned of her son's liking for a young squaw, takes a good leg of venison or bear-meat

to the house where the bride dwells, and leaves it, not forgetting to mention that it was killed by her son. In turn, the mother of the bride, if she approves of the match, will prepare a good dish, and then taking it to the house where the bridegroom lives, will say, "This is the produce of my daughter's field, who prepared it." Then the mothers of the parties next announce the fact to the young people, and from this time not only are presents of a similar nature continued on both sides, but articles of clothing are presented to the parents by each party. The friendship between them strengthens, side by side they work in doers or in the field; and when they agree to live together the parents supply them with necessaries, and the feat of courtship and of marriage is consummated. Thus "the Indian lover who wooed his dusky mate clad in robes of feathers and skins of wild animals" is a picture of the poetical way, rather than the prosaic way of history.

When a man had no parents to negotiate for him, there were two ways of attaining his end. One was by declaring his wish to the woman he desired to marry, and if an affirmative answer was given, she either went with him immediately, or met him at an appointed time and place.

The other mode of celebrating an Indian marriage has been well described by Heckewelder. An aged Indian who had spent much of his time among the white people, remarked to this most trustworthy writer that the Indians had a much easier way of getting a wife than the whites, and that they were also more certain of getting a good one. "For," said the Indian, "white man court, court, maybe one whole year, maybe two year, before he marry; well -- maybe then get very good wife, but may be not,

may be very cross. Well, now, suppose cross, scold so soon as get awake in the morning! scold all day! scold until sleep! -- all one; he must keep him. Well, how does Indian do? Indian when he see industrious squaw, which he like, he go to him, place his forefingers close aside each other, make two look like one, look squaw in the face, see him smile, which is all one, he say yes, so he take him home; no danger he be cross, no, no, squaw know too well what Indian do if he cross, throw him away and take another. Squaw love to eat meat; no husband, no meat." So a squaw's loyalty to her husband sprung from her innate and persistent hankering for meat; this was the magnetic force, far stronger than any sentimental, unsubstantial consideration.

The marriage-tie among Indians was not for life; only as long as they pleased each other. The husband could put away his wife whenever he pleased, while she in like manner could leave her husband. The marriage relation, therefore, was not attended with any vows or promises or ceremonies. It was a kind of trial or experiment, the husband determining in his own mind not to forsake her if she behaved well; on the other hand, knowing his feeling she usually did everything in her power to please him, especially if he was a good hunter and trapper, capable of supporting her by his skill and industry, and of protecting her by his strength and courage.

The duties of each were well known. The husband built the house, got the necessary implements for housekeeping and husbandry, and provided a canoe; the wife generally had a kettle or two and some other articles of Indian furniture. He regarded himself as bound to support her by hunting and trapping; while, she,

besides the duties of the house, was expected to labor in the field. Indian women did not regard field labor as a hardship, for this occupied them only a few weeks in the year; while the men were active during the entire period.

When a couple were newly married, the husband often made a considerable sacrifice to please his wife, and by repeated proofs of his ability in hunting inspired within her the belief that he could supply her with food. At break of day he was off with his gun, and perhaps at breakfast time returned with a deer or turkey. She, in turn, was proud of having such a good hunter for her husband, and did her best to serve and make herself agreeable.

The work of an Indian woman was neither hard nor difficult, and was always cheerfully performed. Mothers taught their daughters all household duties. These were not great, for there was no scrubbing and not much washing, while cooking was a very simple art. The modern chef had no prototype in Indian civilization. Their principal occupation was to cut and bring the firewood; till the ground; sow and reap the grain; pound the corn in mortars; make bread, which was baked in ashes; and, on a journey, carry a pack on their backs, consisting of a blanket, a dressed deerskin, a few articles of kitchen furniture, and some provisions. Heckewelder says, "I have never known an Indian woman complain of the hardship of carrying this burden."

Nothing in an Indian's house was without a particular owner. Every individual knew what belonged to him, from the horse or cow to the duck, cat, kitten and chicken. For a litter of kittens or a brood of chickens there were sometimes as many owners as there were animals. In purchasing a hen

with her brood, one often dealt with several children and where the principle of community of property thus prevailed, the rights of every owner were readily acknowledged and faithfully preserved. One effect of this system was the taking care of every living creature.

An Indian delighted to see his wife well clothed, a proof of his affection. While his wife was bartering the skins and peltries he had taken in his hunt, he would seat himself not far away and observe her conduct. When finding an article that she thought would please him, she never failed to purchase it.

If a sick woman longed for any article of food, however difficult it might be to procure, her husband immediately attempted the quest. Heckewelder says he has known a man to go forty or fifty miles for cranberries to satisfy his wife's longing. Once, when there was a famine in the land and a sick woman desired some Indian corn, her husband, having learned that a trader a hundred miles away had a supply, set out on horseback for the place, and returned with as much corn as would fill the crown of his hat. For this he had given his horse, returning on foot and carrying his saddle.

Rarely did a man condescend to quarrel with his wife and abuse her, though she might have given him a cause for doing. When he did resent her conduct, without replying or saying a single word, he took his gun and went into the woods and remained there a week or perhaps longer, living on the meat he killed, well knowing that he could inflict no greater punishment on his wife than to absent himself. Not only was she in suspense concerning his future conduct, or whether he would ever return or not; she also knew that her conduct would soon

be reported. At once would she be put to shame by her neighbors, who, suspecting something, would ask questions leading to a disclosure of the truth. When he did return, she endeavoured to manifest her repentance by her attentions. His children, if he had any, on his return would come around and soothe him with caresses; on their account he was ready to forgive, or at least to say nothing unpleasant to their mother. This was a very solemn warning to her, for she knew that, if he went away again, he would probably never return. Sometimes, if there were no children, he would leave and remain away after the first offense.

Another trait of Indian life well worth describing was their regard for the aged. No race in the world ever paid greater respect to old age than the American Indians. From their infancy they were taught to be kind and attentive to their elders. On every occasion old persons took the lead. Even little boys, when going on parties of pleasure to catch butterflies, respected the rule and obeyed the direction of the oldest in their company. In every party, club or meeting, the eldest was the leader, whose opinion was regarded. At home, they were well treated as though they were favored children; in sickness, they were carefully nursed; all their wishes were anticipated; their company sought by the young, to whom their conversation was considered an honor. When going to hunt, they were put on a horse or in a canoe, and taken into the woods to their hunting grounds to revive their spirits. Nor was this all. The hoary veterans won the honors of the chase, for when the animal was scented and in the reach of their guns, and escape was cut off, though young and old fired together, the honor of firing the fatal ball

was always bestowed on the oldest man in the party. Thus the feeling of gratitude toward their elders, kindled in children from earliest infancy, was nourished by the well-founded hope of receiving similar attentions when they in turn should be reduced by the heavy hand of time to the helpless condition of aged men or women.

Lindeström: Clothes

The males shave off the hair upon their heads with sharp flints, allowing tufts to remain here and there, and the bare places they color with red paint. Their hair is by nature coal black and long grown, so that their locks at the ears, which they allow to hang uncut, reach down to the knees which they, together with the other hair, anoint with bear fat, that it shines so that one can see one's reflection in it. The locks they bind up with braids and ribbons and their threaded money. On the ends of their hair they string money and tie a knot to it. Around the head over the forehead they bind a belt of money, the width of the hand, strung in the form of figures.

By nature they indeed get whiskers but they think it is shameful wherefore, when the first hairs appear they sit and always pull and pluck out the hair with the roots, so that it never gets to grow, but they look smooth on the chin as the women. They paint themselves in all kinds of ways in the face with all kinds of colors, so that they look inexpressibly horrible, when they think themselves to be adorned in the best manner. In their ears they have brass and tin rings and small bunches of money hanging. On their heads they have sitting long and large painted bird feathers. Around their necks they have strung much money, hanging down like a lot of chains on

their breasts. And among these they have their Paahra or idol hanging, concerning which more will be said hereafter. On their backs they have their notasser or bags hanging very skillfully and neatly made, in which they have their things, such as food, money, tobacco, tobacco pipes, very artistically and well made; also bows and quarrels (scutcher, swingle) and helmets made of hard wooden pins and strong wood, that no arrow can go through them. Around their arms at the hands they have brass and tin rings and threaded money, hanging like chains. In their hands they have tobacco pipes an ell in length, which are screwed together with leather, to lean on, and in these pipe-heads will go a handful of tobacco. Around their waists they have tied a broad belt of money, strung in the form of figures, from which their pieces of cloth hang, which some of them use to cover themselves with, which are of red or blue frieze or deer skin, everywhere sewed on with their money, and around the edges which hang down, lightly fastened with hanging narrow strips, like thick long fringes on the ends of which they also have money strung. Over their shoulders they have belts of money, threaded into figures. Otherwise, while the savages grow up they go quite naked, the very way they are born to this world, with the exception of the money they carry on themselves, knowing of no shame, and would not to this day hide their privacy, if they were not corrupted by the Christians, of whom they are ashamed, and are hence compelled, if they wish to have dealings with the Christians to cover themselves with something.

On their feet they use sippackor or laces shoes of deer skin, bordered and decorated with their money, almost in the

same manner as the northern lace-shoe.

The habit of women is the same as that of the men, the only difference being in the adornment of the hair, in that the females braid their hair in 4 locks, which they allow to hang down the back or they tie it up in a square pouch on the back. Some of them tie it in a square pouch made for that purpose, but indeed they do not shave the hair off their heads nor do they use belts. Some of them have their bags hanging on the side as the men do.

Thomson (in Scharf)

They all painted or daubed their face with red. The man suffered only a tuft of hair to grow on the crown of their head; the rest, whether on their heads or faces, they prevented from growing by constantly plucking it out by the roots, so that they always appeared as if they were bald and beardless. Many were in the practice of marking their faces, arms and breast by pricking the skin with thorns and rubbing the parts with a fine powder made of coal (charcoal), which, penetrating the punctures, left an indelible stain or mark, which remained as long as they lived. The punctures were made in figures according to their several fancies. The only part of the body which they covered was from the waist half-way down the thighs, and their feet they guarded with a kind of shoe made of hides of buffaloes or deerskin, laced tight over the instep and up to the ankles with thongs. It was and still continues to be a common practice among the men to slit their ears, putting something into the hole to prevent its closing, and then by hanging weights to the lower part to stretch it out, so that it hangs down the cheek like a large ring.

LANGUAGE

Lindeström

There is not much in particular to write about this except that it is a poor language (Note by Amandus Johnson: This erroneous opinion has often been expressed even by modern writers), that a word may have many meanings, yet is spoken with a high pronunciation. As for instance when the savage says: Ita Kire, that is to say, God's peace, welcome, how are you? kire, thou; nir, I; tanckomen kire, whence comest thou?; kecko hatte marama, what has thou to sell? punk, powder; aruns, lead; pickon, gun; makirick, pickon, a cannon or large gun; orit kire, thou art beautiful and handsome; makij, yes indeed; kicksjita, that's so; nittappe kire, thou art my good friend; sewan, money; paahra, God; manitto, the evil one.

Besides this we may also observe by the savage words and names, both here in the relation concerning New Sweden as well as from the map of New Sweden, whose lands, islands and creeks are all given and designated in the Indian language. Besides this these Indians are so clever, that when they see and observe that they have any dispute with any of the surrounding nations, then he who is sachem or chief calls together all his people and instructs them saying: "Now we have enemies of that or that nation, therefore we must make up a new language. This is now hereafter to be called thus and that thus, so that our enemies who understand our language, used up to this time, may not be able to find out in the present times of war, what we have in mind to carry on against them; which none of our Renappi dare on pain of death disclose to

our enemies; and from this we can observe what a strong memory they have, that those who are neither able to read or write, are able to memorize such a lot in a hurry.

(Note by Johnson: it appears from this that the Indian had a kind of code language.)

The language of the Lenni Lenape,-- "the pure Castilian of the New World," -- in the opinion of several competent judges, is the most perfect of all the Indian tongues, although all of these belonged to what philologists regard as one of the lowest orders of speech -- the incorporative or polysynthetic type. It is distinguished by beauty, strength and flexibility. It has the power of compressing a whole sentence into a single word. This is done by taking the most important syllable of each word, and sometimes simply a single letter, combining them in slightly varying forms or with different terminations, the laws of euphony being observed, and thus forming a new word, expressing a variety of ideas. Nearly all of the Indian names, particularly those of the Lenape, are rich in rhythmical euphony, and some which are exceptions have doubtless received their harshness through imperfect rendering into English (or, in many cases, Dutch and Swedish).

Heckewelder: Chap. 9

In all the North America territories bounded to the north and east by the Atlantic ocean and to the south and west by the river Mississippi, and the possessions of the English Hudson's Bay Company, there appears to be but four principal languages, branching out, it is true, into various dialects but all derived from one or the other of the four

mother tongues, some of which extend even beyond the Mississippi, and perhaps, as far as the Rocky Mountains. These four languages are:-

1. The Karalit, spoken by the inhabitants of Greenland and on the Continent by the Eskimaux Indians of the coast of Labrador.

2. The Iroquois, spoken by the Mengwe, or Six Nations, the Wyandots or Hurons, the Mandowessies, the Assinipoetuk, called by the French, Assiniboils, Assinipoils, or Sioux, and by other tribes, particularly beyond the St. Lawrence.

3. The Lenape. This is the most widely extended language of any of those that are spoken on this side of the Mississippi. It prevails in the extensive regions of Canada, from the coast of Labrador to the mouth of the Albany river which falls into the southernmost part of Hudson's Bay, and from thence to the Lake of the Woods which forms the northwestern boundary of the United States. It appears to be the language of all the Indians of that extensive country, except those of the Iroquois stock.

In the interior of the country we find everywhere the Lenape and their kindred tribes. The Miamis, or Twightwees, the Potowatomies, the Messissaugees, the Kickapoos, all those Indian nations who once inhabited the interior of our country on this side of the Mississippi and the Great Lakes, are unquestionably from their dialects, of Lenape origin.

As far as we are able to judge from the little knowledge that has been transmitted to us of the language of the Indians who once inhabited Maryland, Virginia, and North Carolina, they all appear to have belonged to the same stock,

the Manticokes have been shown to have been intimately connected with the Lenape and among those who called them grandfather.

There can be no doubt that this universal language, so much admired and so generally spoken by the Indian nation is that of the Lenni Lenape and is improperly named the Chippeway by Carver, and the Algonquin by La Hontan.

This beautiful language and those which are derived from it, though more has been written upon them than any of the other languages of these parts of the North American continent, are as yet but little known.

4. The Floridian, spoken by those Indian nations who inhabit the southern frontier of the United States and the Spanish Province of Florida.

It has been asserted by many persons that the languages of the Indians are deficient in words, and that, in order to make themselves understood they are obliged to resort to motions and signs with their hands. This is entirely a mistake. It is true the Indians have a language of signs, by which they communicate with each other on occasion when speaking is not prudent or proper, as when they wish to make themselves understood to a nation of Indians whose language they do not know. But they never make use of signs to supply any deficiency of language as they have words and phrases sufficient to express everything.

Chap. 10 - Signs and Hieroglyphics

The Indians do not possess our art of writing, they have no alphabets, nor any mode of representing to the eye

the sounds of words spoken, yet they have certain hieroglyphics, by which they describe facts in so plain a manner, that those who are conversant with these marks can understand them with the greatest ease.

Chap. 11

The eloquence of the Indians is natural and simple; they speak what their feelings dictate without art and without rule; their speeches are forcible and impressive, their arguments few and pointed, and when they mean to persuade as well as convince they take the shortest way to reach the heart. A speech, translated into English, lacks a force and expression which it is impossible to transmit from the Indian language.

Boldness, frankness, dignity and humanity are happily blended together and most eloquently displayed.

Government

Lindeström

Those who are rulers retain the mastery and command, children after children, those who are male persons, whose subjects are to be submissive and obedient, which they also are, attempting nothing else than to live up to that which they are commanded to do, and in case they do otherwise, then he who is sachem holds them to strict justice that he is without pardon, when someone is caught in the act consigns the same to death. And if any savage of one nation kills one of another, immediately he sends one of his subjects to the same nation and stealthily has one of them killed, whereby at once war is caused between them. Further, they follow no other law or justice, but in whatever manner anyone unjustly suffers from the other, they immediately revenge on one another, like for like.

In military matters and warfare these Indians are brave, using no other arms but rifles, bows, spears, arrows and quarrels, which are set with sharp flint stones, and they use helmets which are made of sticks and wood, so strong that no quarry is able to go through it. They show no reverence or honor to their ruler, which their sachem does not require of them, but their sachem may come to sit just as soon last as first, thus and in other such things they show no preference for their sachems.

They know nothing of taxation and they are entirely ignorant of architecture and fortifications.

Scharf

A sachem ruled over each tribe, the office being hereditary upon the mother's side. "When a king or sachem died it was not," says Campanius, "his children who succeeded him, but his brothers by the same mother, or his sisters or their daughters' male children, for no female could succeed to the government." It was customary, when any act of importance was to be entered upon, as the sale of land or making of war or peace, for the sachem to summon a council consisting of the wise men and also of the common people. In making a treaty of peace or friendship, they were accustomed to give to those with whom they were making it a pipe to smoke, which act being performed, the treaty was regarded as concluded and sacredly sealed. Their punishments usually consisted of fines. "A murderer," says Campanius, "may be forgiven on giving a feast or something else of the same kind; but if a woman be killed, the penalty is doubled, because a woman can bring forth children and a man cannot."

Mode of Education

Heckewelder: Historical Account of the Indian Nation

Indians were well and effectually governed without any external authority. They subsisted together in peace and harmony by the mere force of the ascendancy which men of superior minds have over those of more ordinary stamp; by a tacit yet universal submission to the aristocracy of experience, talents and virtue. The state of affairs came about through the pains which the Indian took to instill at an early age honest and virtuous principles upon the minds of their children and to the method which they pursued in educating them.

The first step that parents take toward the education of their children is to prepare them for future happiness by impressing upon their tender minds that they are indebted for their existence to a great, good and benevolent Spirit, who not only has given them life, but has ordained them for certain great purposes. For the many benefits which the Great Spirit has bestowed He expects in turn to receive gratitude and a due return; and it is therefore their duty to show their thankfulness by worshipping him and that which is pleasing in his sight.

They are then told that their ancestors, who received all this from the hands of the Great Spirit and lived in the enjoyment of it must have been informed of what would be most pleasing to this good being and of the manner in which his favor could be most surely obtained and they are directed to look up for instruction to those who know all

this, to learn from them and revere them for their wisdom and the knowledge which they possess.

This creates in the children a strong sentiment of respect for their elders and a desire to follow their advice and their example. Their young ambition is then excited by telling them that they were made the superior of all other creatures, and are to have power over them, great pains are taken to make this feeling take an early root, and it becomes in fact their ruling passion through life; for no pains are spared to instill into them that by following the advice of the most admired and extolled hunter, trapper or warrior they will at a future day acquire a degree of fame and reputation equal to that which he possesses; that by submitting to the counsels of the aged, the chiefs, the men superior in wisdom, they may rise to glory and be called wise men, an honorable title to which no Indian is indifferent. They are finally told that if they respect the aged and infirm and are kind and obliging to them they will be treated in the same manner when their turn comes to feel the infirmities of old age.

When this first and most important lesson is thought to be sufficiently impressed upon children's minds, the parents next proceed to make them sensible of the distinction between good and evil; they tell them that there are good actions and bad actions, both equally open to them to do or commit; that good acts are pleasing to the Good Spirit which gave them their existence, and that on the contrary all that is bad proceeds from the bad spirit, who has given them nothing and who cannot give them any-

thing that is good, because he has it not, and therefore he envies them that which they have received from the Good Spirit, who is far superior to the bad one.

This lesson makes them wish to know what is good and what is bad. The parent teaches them -- a rather long course more of practical than of theoretical instruction, a lesson which is not repeated at stated seasons or times, but which is shown, pointed out, and demonstrated to the child by the whole community, who are all interested in the direction to be given to the rising generation.

This instruction is given in the form of precepts, in the gentlest and most persuasive manner; no harsh or compulsive means; no whip, punishment, threats are used to enforce commands or compel obedience. The appeal is made to the child's pride. By praising good deeds of other children and goodness in general, the desire to be good is engendered in the growing child. Good acts and bad acts are praised or deplored in the presence of others. The whole of the Indian plan of education tends to elevate rather than depress the mind, and by that means to make determined hunters and fearless warriors.

Lindestrom

As soon as the children are born the savage female takes the child and binds it to a piece of board, which is just as long as the child with three long and broad braids, and does not place the smallest particle of clothing under or above the child. The first braid she wraps over the forehead and around the board, the second braid

right over the arms and the board and the third right over the knees and the board, tying it right strongly to the board. Then she puts it away on the ground, bends a bow over it, the two ends of which on either side she puts down into the ground; above this the savage female places a deer skin.

When she now takes the child to suckle it, she takes the child together with the board, so that it always remains lying fastened to the board; but every time she takes the child to herself, she presses the child over the forehead with her hands the hardest she is able against the board, as well as the breast and the knees. Through this the savages become as straight as a candle and flat in the neck as a board. The savage female never loosens it from the board, while it is young, except when she must do so for sanitary reasons. Nor do we ever hear their children cry or whine like the Christian children, but are very patient. But when some illness attacks them, then they lament so miserable and quietly with a soft sound. However they show themselves very tender toward their children, nor do they do away with their children as unfortunately the prostitutes among the Christians too often do.

When the children finally get out of their swaddle, they carry their children on their backs, like the gypsies do.

But as soon as the male children become so large that they can run around, they exercise them with cross bows and slings, and when they become somewhat larger with the shooting of guns; and then names are given to them, how they are to be called. But when the children become somewhat older, so that they ar-

rive at some understanding, then they select and adopt their Paahra or idol, faith and religion, about which we shall see below in the chapter concerned.

Religion -- Ceremonials

R. C. Adams

They had their native priests or medicine men, and of those there were two classes, one who devoted himself to divination and the other to healing of the sick. The medicine men would interpret dreams of others and of themselves and claimed the power to dream truthfully of the future or of the absent. In their visions their guardian spirits visited them; they became, as they called it, "all light," and they "could see through men and know the thoughts of their hearts." At such time they were also instructed at what spots the hunters could successfully seek game.

The Delaware Indians always held a thanksgiving dance during the full moon of each autumn. This dance lasted twelve days and nights, during which time they feasted and thanked the Great Spirit for maintenance and support. At other times of the year they had other kinds of dances -- the buffalo dance, the bread dance, the woman dance, the war dance and other kinds.

The Delaware Indians had a religion of their own, perhaps as old or older than the Christian religion. In the full moon every autumn about one fourth of the tribes assembled to give thanks to the Great Spirit. Their dance usually lasted about twelve days. There the story of their ancient religion is told, and each person who feels like doing so may enumerate the blessings the tribe has received and after each one they said "and for this we are thankful." This is done before they begin to dance. As they dance the leader

sings and all take part who wish; he often stops and exhorts the people on the various parts of the religion and frequently says, "forgetful we are not when sorrow and tribulation come that the Great Spirit will hear an earnest appeal O-o-o-o-o (here each one holds up his right hand), and we need not ask Him what we want, for better than we He know our needs, and recognized at once our cry of distress." Those who believe in this faith are quite sincere and seem to be as good citizens as the Christian Indians. Notwithstanding their devotion to their own religious beliefs, many have sought the white man's religion.

Lindestrom

With reference to religion of the Indians -- they adopt their Paahra or idol when they are about 15 years old. Thus the one makes for himself a child of skin with head, body, arms, hands, legs, and feet to believe in. The other selects a lion claw, that one, a bear claw, this one, an eagle claw, that one, a lion tooth, this one, a bear tooth, this one a bird bill, etc. In fine, whatever limb of any animal, bird, fish or other living thing they desire to choose for their god or Paahra, as they call it, which is hung on a chain of their money on their breast, they consider this their god, so sacred that no one is allowed to touch it, the one who attempts it, he becomes his chief enemy. In this their god they have such a strong faith, that the night he dreams about him, he will at once the following day be able to shoot as much game and catch as much fish as ever he wants to, the evil one, undoubtedly helps him to it. (Note by Johnson: Lindestrom believed in the powers of the Indian medicine man; but he at-

tributed this power to influence of the Devil.)

The first hunt which the savages arrange in the spring they dedicate to the evil one; if they then can shoot ever so many animals in their hunt they do not sell a single one of them, but make a burnt offering of it to Manitto or the devil; then they will that year have good luck in hunting and shooting.

Lindestrom

Now when a savage is dead, then an Indian is sent out around the country crying calling and lamenting who runs around everywhere and makes this known to the good friends of the dead savage. Then those to whom he makes it known must have compassion with him and present him with something for his trouble. A few days afterwards he is buried, and then a round deep pit is dug in the ground and a stool is placed in the hole upon which the dead man shall sit. Then the dead man's money is placed upon him and he is set down in the pit upon the stool with a tobacco pipe, a fathom long, in his mouth, screwed together with leather, the head of green or black stone, which is lighted through by the fire in the pipe, so that we can see how the tobacco is consumed, (Note: the pipe was not lighted) and this pipe-head is so large that a handful of tobacco will go into it, which is to be his food on the journey. This pipe they dig down into the ground from the mouth of the man. Afterwards they throw earth upon him and fill up the hole. When this is done they dig down in the corners of a square four very long poles upon which ^{they} make three shelves, ^{of} and decorate the poles with long strips blue, red or green frieze, hanging like fringes. Then those who have been the

dead man's relatives and best friends set themselves down for about the period of a month to lament the departure of the dead one, singing, crying, howling and lamenting, so that it is heard for a long distance. Now when this time is past they dig up the dead one and take all his money off him which they put into a box and place on the lowest rack or shelf, then each one takes a knife and thus cuts the flesh off the bones of the dead one, wrapping the flesh in chestnut bark, which they place on the second shelf or rack, wrapping in like manner the bones into chestnut bark and lacing them on the upper shelf or rack; but the entrails they dig down in the hole. Afterwards they still set themselves down for about the period of 14 days and further lament the departure of the dead, and when now that time is over, then their sorrow and lamentation are gone. Those who then are the relatives and best friends of the dead take the money-chest, dividing it between themselves, and therewith go their way; but the scaffolding together with the other things remains standing as a monument until it falls and rots away. When now the savage is thus buried the savages do not wish to hear him mentioned by name again or to speak further about him. If the Christian should happen to do this, who does not know of their manner, then they hang their heads and sigh and puff severely, on account of it, not desiring to hear it mentioned.

During these their burials there is often robbery committed by some of the Christians so that the sorrow and lamentation for the savages becomes through this, deeper and greater.

Medicine and Medicine Men

Lindeström

These savages are by nature a healthy people and are rarely diseased before death surprises them, or if it may happen that some contagious disease should come into the country, through which whole nations could die out, as has happened formerly among them here.

The French disease sometimes indeed rages among the savages, because they live in such unchastity and adultery, like irrational brutes; but against this they have a white kind of ointment and cure themselves, after which it goes its way, as though it were wiped away by some hand.

Whoever is wounded by the poisonous rattlesnake and is not cured and treated by the medical doctor of the savages, who is called the devilchaser, then there is no hope for the life of that patient any more, but he must die; for the savages have such splendid medicine against it, that they immediately drive away the poison with it and cure it. For this purpose they use a kind of grass roots. These they chew to pieces and place them with sober spittle on the sore and the bite.

Concerning this, as well as many other innumerable things one may well marvel at the splendid and miraculous medicines of the savages; so that if it is not a fatal disease, they know a remedy for it immediately, which they keep very secret from the Christians.

When a savage undertakes to march a long journey, the first day he has marched, in the evening, when he strikes

camp, he makes up a fire, takes a piece of flint as long as a finger which he has prepared and fitted for this purpose, sharp as a razor, with this he cuts himself all over his body into the deepest flesh on his arms, thighs and legs, the depth of a finger, according to the depth of the flesh, deeper or less standing then before the fire to shake off the blood, which runs off him, as if one had butchered an ox. When he now has allowed as much blood to run off as he thinks proper then he takes a kind of ointment, which he smears over his body, wherever he has cut himself. Before morning, it is healed and run together, and blue streaks remain after it just as when one burns oneself with powder, wherefore the savages appear entirely striped and streaky and especially the Minquas. This is now something about blood letting and cutting of the savages, from which one can observe that they are patient and not tenderskinned. When now the savage has thus removed some blood, he may march and run as fast and as far as he wants, he will not tire. This is a brief description of the wonderful medicines, blood letting, cruelty and patience of the Indians, because we must avoid details.

When a savage sickens and death attacks him he does not believe in any death and resurrection, but that Manitto, that is the Devil, is plaguing him; (Note by Johnson: The construction is loose. The idea is: The Indian does not believe that God calls him to his death for a later resurrection, but that a fetish or some unseen power, probably in the service of an enemy, is plaguing him and will eventually cause his death.) for he knows indeed that the evil one

exists, who sends him all evil things; but he will not believe that any Good God exists, who gives him both temporal and eternal good. Therefore the savages sacrifice and prepare feasts for the Devil in order to propitiate him that he should do them no harm; this the savages do in their hunting expeditions about which we have related before, and all other things which take place according to their plans.

Now when the savage is tormented on his deathbed, he calls for the doctor of medicine, who is otherwise called the devil-chaser. Then he (the devil-chaser) first makes use of all kinds of medicines and when he finds that they do not help, he pretends to be worse than the Devil himself, intending thus to chase the evil one out of body of the savage, wherefore he is called the devil-chaser. Runs back and forth, cries so that it is heard a long way off, rolls himself naked into the burning fire, takes fire brands with which he builds a wall all around the sick one, the sick one enduring such with patience, both thinking that the worse the devil-chaser acts, the sooner the Devil will depart. But it is to be feared that his art and labor are in vain, although his medicines are very wonderful, neither they nor the devil-chaser's devil-chasing are undoubtedly able to further help or be of avail in that case. And now when the savage has died then they set themselves down to bawl and howl, weep and lament over their good comrade's deathly departure. But the devil-chaser sits there so terrible and mourns over the fact that the Devil came to be his superior.

Position of Women

Brinton: American Race

In one sense a chattel, she had few rights against her husband; but some she had and as they were those of her gens, these he had to respect. Where maternal descent prevailed, it was she who owned the property of the pair and could control it as she listed. It passed at her death to her blood relations, and not to his. Her children looked upon her as their parent, but esteemed their father as no relation whatever.

The women thus made good for themselves the power of property and thus could not but compel respect. Their lives were rated at equal or greater value than a man's; instances are frequent where their voice was important in the councils of the tribe, nor was it very rare to see them attaining the dignity of head chief. That their life was toilsome is true, but the dangers were less and its fatigue scarce greater than that of their husbands. Nor was it more onerous than that of peasant women of Europe.

Sources -- Legends -- Folklore

R. C. Adams

From the traditions of the Delaware Indians we are led to believe that they came from some place in the far Northwest.

Heckwelder

According to tradition the Lenni Lenapes resided many hundred years ago in a very distant country in the Western part of the American continent. For some unaccounted reason they determined on migrating eastward and set out in a body. After a long journey they arrived on the Nemoesi Sipi where they fell in with the Mengwe who had likewise emigrated from a distant country. Both were seeking a country that pleased them.

When they arrived on the banks of the Mississippi they sent a message to the Alligewi, a powerful nation, to request permission to settle in that neighborhood. Refused, they received permission to pass through on their way eastward. The Alligewi, seeing their great numbers, attacked them, but the Lenni-Lenape and Mengwe combined their forces and after many great battles the Allegewi fled down the river. The conquerors divided the country between them, the Mengwe choosing the land to the North and the Lenape the land to the South. For a long period of time, some say hundreds of years, the two nations resided peaceably and increased rapidly. Then some of the enterprising hunters and warriors succeeded in crossing the great swamps and discovering the Delaware, the

Hudson, the Susquehanna and Potomac rivers where many at last settled.

And so the nation finally became divided into three separate bodies. The larger body was settled on the Atlantic and the other half was again divided into two parts, one of which remained beyond the Mississippi and the remainder on this side of the river.

Those of the Delawares who fixed their abodes on the shores of the Atlantic divided themselves into three tribes: the Turtle (Unami) the Turkey (Unalachtigo) and the Minsi (Wolf). From the above three tribes sprang in the course of time, many others, the Mohicans and the Nanticokes (who proceeded far to the south in Maryland and Virginia).

R. C. Adams

The Delaware Indians, called Lenni Lenape, which means "original people." Most tribes call them "Grandfather," recognizing them as an older race from which other tribes have sprung.

The tribe was divided into three principal clans, the "Turtle," which is the oldest, the "Turkey" and the "Wolf." Each clan was entitled to a chief and a war chief. Over all the clans was a sachem who came from the Turtle clan. His office was hereditary.

Benjamin Smith Barton: New Views of the Origin of the Tribes and Nations of America

Of all the Indian nations which formerly inhabited and do still inhabit the countries of America from the State of Massachusetts down to the Mississippi and between the river

Ohio and the lakes of Canada, none but the Delawares and the Five Nations had the right to call a general council. The Wyandots and Hurons might call them occasionally. The Delawares appear to have been formerly the superiors of the other nations of North America that are comprehended within the mentioned limits.

But by the cunning of the Five Nations, who are perhaps the greatest politicians of all the North America Indians, they were allured into a war with the enemies of the Five Nations and finally were conquered. They were then told that they must become "women" and leave warring to the conquerors.

However in 1776 or '77 the Delawares again asserted themselves and assumed considerable authority among the American tribes.

Bolles: History of Pennsylvania

The Lenapi were divided into many branches or tribes. To the best known branch, which lived along the Delaware, the whites applied that name. They were divided into three sub-tribes: the Minsi, or Wolves, who were the most powerful, living in the mountainous region at the head-waters of the Delaware; the Unami, or "People down the River," whose lands extended from the Lehigh Valley southward on the right bank of the Delaware; and, still farther south, the Unalachtigo, whose principal seat was near the city of Washington. The Nanticookes, another branch of the Lenapi, lived between the Chesapeake Bay and the ocean. They were perhaps a sub-division of the Unalachtigo. Increasing in number, some of them emigrated to the valleys of the Susquehanna and Wyoming. The

Moravian missionaries saw many a Nanticoke paddling his canoe up the Susquehanna, on his way to the Wyoming Valley. Others traveled overland, passing through Bethlehem and the Water Gap. As they, like the Chinese, profoundly revered their dead, their bones were carried to the new settlements. Living west of the Delaware, in the Valley of the Susquehanna, were the Sasquehannocks and Andastes. These tribes are supposed to have been of Mengwe or Iroquois origin. Whether they were or not, when first known by the newcomers the Iroquois were their masters. As their submission was not complete, war was consequent, and through these losses and others from the small-pox, they soon disappeared. The location of the Shawanese is less easily defined. A southern tribe, restless and fond of fighting, at last a league was formed for their destruction. Thus menaced, they fled to the Ohio, and some of them settled not far from the junction of the Allegheny and Monongahela Rivers. One band, the Pequea, wandered eastward and settled in the Pequea Valley; others went still farther and settled in the Valley of the Delaware above the junction of the Lehigh and Delaware. At a later period they migrated to the Valley of Wyoming, and built a town not far from the southerly entrance, where for many years they lived in peace, the women cultivating corn, the men fishing in the river and streams, or pursuing game.

In the centre of the Province, at a remote age, dwelt the Juniatas. Before the advent of the white man they were gone, vanquished probably by the invincible Iroquois. Throughout the entire region not a solitary wigwam was seen or war-whoop heard; it was "a conquered, empty, interior, used as an

Iroquois hunting ground." After many of the peaceable Tuscaroras in Carolina had been killed or sold into slavery, and despoiled of their possessions by the whites, the remainder fled northward, and were permitted by the Iroquois to settle in the Juniata country.

In the western part of the Province, besides the Shawanese, were the Delawares, who settled there after their departure from the east in 1742. South of Lake Erie dwelt two potent members of the Iroquois family. The Andastes built their villages along the valleys of the Allegheny and the upper Ohio; while the Erigas, or Eries, occupied the borders of the lake that retains their name.

Such is the rude outline of the principal Indian tribes which were in the Province on the entry of the white man into his new field of labor and conquest. The Indians were more numerous in the Valley of the Delaware than in any other section, but no trustworthy estimate of their number in any place or section can be given. Through the Province they were under the control of the Iroquois, the Romans of Indian civilization.

The Iroquois proudly styled themselves, "The men surpassing all others." Their superiority to the surrounding tribes and nations was the result of union. Five nations, the Mohawks, Senecas, Oneidas, Onondagas, Cayugas, formed a confederacy, to which a sixth nation, the Tuscaroras, was added in 1712, or '13. No other confederation, so large, so long-lived, and so complete, is known in Indian history. The principal council fire was at Onondaga, by the lake bearing that name. There assembled the chiefs, whose decisions concerning war and peace were supreme. Their government in many

respects resembled the feudal system. Lands for cultivation, or for hunting grounds, were apportioned by the central power, which also imposed and collected taxes, and demanded military service. The subject nations were tightly held in their grasp. Persons from their number were summoned and sent on ungracious errands when the exigency required such service. Sentinels were sent into their country to watch and report what they saw and heard. Shikellamy was stationed at Conestoga and afterward at Shamokin to transact the business of the Six Nations with Pennsylvania.

Scharf

Myths as to their origin as members of the human family -- their creation -- existed among the Delawares in great variety, attesting the proneness of even this barbarian people, in common with all civilized races, to speculate upon the mystery of life and their longing to solve the unknowable. They claim that they emerged from a cave in the earth, like the woodchuck and ground squirrel; to have sprung from a snail that was transformed into a human being and instructed in the mysteries of woodcraft and the hunt by a beneficent spirit, and that subsequently he was received into the lodge of the beaver and married his favorite daughter. According to another legend, a woman fallen or expelled from heaven is hovering in mid-air over a chaos of angry waters, there being no earth to afford her resting-place. At this critical juncture in the career of the Lenape progenitors, a giant turtle rose from the vasty depths and placed his broad and dome-like back at her service, and she descended upon it and made it her abode. The turtle slept upon the surface of the

globe-covering sea, barnacles attached themselves to the margin of the shell, the scum of the waters gathered floating fragments of sea-weed, and all of the flotsam of the primal ocean accumulated until the dry land grew apace, and after ages had passed, all of that broad expanse which constitutes North America had emerged from the deluge. The woman, worn with watching and with the loneliness of her situation, fell into a deep sleep of vast duration, broken only by a dream in which she was visited by a spirit from her last home above the skies, and of that dream the fruits were sons and daughters, from whom have sprung all the nations of the earth.

In another legend the Great Spirit is represented as descending upon the face of the waters in the form of a colossal bird and brooding there until the earth arose, when, exercising its creative power, the Spirit brought into life the plants, the animals, and lastly, man, to whom was given an arrow imbued with mystic potency -- a blessing and a safeguard. But the man, by his carelessness, lost the arrow, and the Spirit, grieved and offended, scared away and was no longer seen, and man had thereafter to follow the hunt by means of his own rude devices and combat nature to gain his living. Still another and very prevalent fiction of the Lenape ascribes to the demi-god Manabozho the creation of all the tribes of red men from the carcasses of various animals, reptiles and birds, as the bear, the beaver, the wolf, the serpent, the turtle, the crane, the eagle, etc. Manabozho (also called Messou, Michaboo and Nanabush) was the central figure in the Indian mythology; was the restorer of the world after the deluge, brought on by the wickedness of the

serpent Manitous or evil spirits; was regarded as working all of the mysterious changes in nature, and was supposed to be the king of the whole creation of beasts. He was the son of the west wind and a descendant of the moon. He sometimes appeared in the form of a wolf or a bird, and often in that of a man of majestic mien and stature, but his usual manifestation was in the shape of the Gigantic Hare. He had power over the magi; was, in fact, a sorcerer, and united in himself the qualities belonging to Prospero, Ariel and Puck, being sometimes actuated by a spirit of beneficence towards man, and again as an impish elf displaying in ingenious ways insatiable malice and malevolence.

William Penn (in a letter to Henry Sewell, dated Philadelphia, 30th of fifth month, 1683).

Pa. Archives, Vol. I, pp. 68, 69.

The natives are proper and shapely, very swift, their language lofty. They speak little, but fervently and with elegancy. I have never seen more naturall sagacity, considering them without y^e help -- I was going to say spoyle-of tradition. The worst is that they are ye worse for ye Christians who have propagated their views and yielded them tradition for ye worse & not for ye better things, they believe a Diety and Immortality without ye help of metaphysicks & some of them admirably sober, though ye Dutch & Sweed and English have by Brandy and Rum almost Debaucht ym all, and when Drunk ye most wretched of spectacles, often burning & sometimes murdering one another, at which times ye Christians are not without danger as well as fear. Tho' for gain they will run the hazard both of ye and ye Law, they make their worship to consist of two parts, sacrifices wch is performed by round Dances, sometimes words, then songs, then shouts, two being in ye middle yt begin and direct ye chorus; this they performe with equal fervency but great appearances of joy. In this I admire that nobody shall want w^y another has, yett they have propriety (property) but freely communicable, they want or care for little, no Bills of Exchange nor Bills of Lading, no Chancery suits nor Exchequer Acct have they to perplex themselves with, they are soon satisfied, and their pleasure feeds them, -- I mean hunting and fishing.

Penn Letter to the Free Society of Traders, written in Aug. 1683.

The natives are generally tall and straight, well built, and of singular proportion (i.e. of symmetry); they tread strong and clever, and mostly walk with a lofty chin. Of complexion black, but by design, as the gipsies in England. They grease themselves with bear's fat clarified, and using no defense against sun and weather, their skins must needs be swarthy. Their eye is livid and black, not unlike a straight-looking Jew. The thick lips and flat nose, so frequent with the East Indians and blacks, are not common to them; for I have seen as comely European-like faces among them, of both sexes, as on your side the sea; and truly an Italian complexion hath not more of the white; and the noses of several of them have as much of the Roman. Their language is lofty, yet narrow; but, like the Hebrew, in signification full. Like short-hand in writing, one word serveth in the place of three, and the rest are supplied by the understanding of the hearer; imperfect in their tenses, wanting in their moods, participles, adverbs, conjunctions and interjections. I have made it my business to understand it, that I might not want an interpreter on any occasion; and I must say that I know not a language spoken in Europe that hath words of more sweetness or greatness, in accent and emphasis, than theirs; for instance,

Octockekon, Rancocas, Oricton, Shak, Marian, Poquesian, all which are names of places, and have grandeur in them. Of words of sweetness, anna is mother; issimus, a brother; netear, friend; usqueeret, very good; pone, bread; metea, eat; mattu, no; hatta, to have; payo, to come; Sepassen, Passijon, the names of places; Tamane, Secane, Mananse, Secatareus, are the names of persons....

Of their customs and manners there is much to be said. I will begin with children. So soon as they are born they wash them in water, and while very young and in cold weather to expose, they plunge them in the rivers to harden and embolden them. Having wrapt them in a clout, they lay them on a strait thin board a little more than the length and breadth of the child, and swaddle it fast upon the board to make it straight; wherefore all Indians have flat heads; and thus they carry them at their backs. The children will go (walk) very young, at nine months commonly. They wear only a small about around their waist til they are big. If boys, they go a-fishing till ripe for the woods, which is about fifteen. There they hunt; and having given some proofs of their manhood by a good return of skins, they marry; else, it is a shame to think of a wife. The girls stay with their mothers, and help to hoe the ground, plant corn and carry burthens; and they do well to use them to that, while young, which they must do when they are old; for the wives are the true servants of their husbands; otherwise the men are very affectionate to them. When the young women are fit for marriage they wear something upon their heads for an advertisement, but so as their faces are hardly to be seen but when they please. The age they marry at, if women, is about thirteen and fourteen; if men, seventeen and eighteen. They are rarely older. Their houses are mats or barks of trees, set on poles in the fashion of an English barn, but out of the power of the winds for they are hardly higher than a man. They lie on reeds or grass. In travel they lodge in the woods about a great fire, with the mantle of duffils they wear by day wrapt

about them and a few boughs stuck round them. Their diet is maize or Indian corn divers ways prepared, sometimes roasted in the ashes, sometimes beaten and boiled with water, which they call homine. They also make cakes not unpleasant to eat. They have likewise several sorts of beans and peas that are good nourishment, and the woods and rivers are their larder. If an European comes to see them, or calls for lodging at their house or wigwam, they give him the best place and first cut. If they come to visit us they salute us with an Itah! which is as much as to say, "Good be to you!" and set them down, which is mostly on the ground, close to their heels, their legs upright; it may be they speak not a word, but observe all passages (all that passes). If you give them anything to eat or drink, well, for they will not ask; and, be it little or much, if it be with kindness, they are well pleased; else they go away sullen, but say nothing. They are great concealers of their own resentments, brought to it, I believe, by the revenge that hath been practiced among them. In either of these they are not exceeded by the Italians....Some of the young women are said to take undue liberty before marriage for a portion; but when married, chaste....

But in liberality they excel; nothing is too good for their friend; give them a fine gun, coat, or other thing, it may pass through twenty hands before it sticks; light of heart, strong affections, but soon spent. The most merry creatures that live, feast and dance perpetually; they never have much nor want much; wealth circulateth like the blood; all poets partake; and though none shall want what another hath, yet exact observers

of property. Some kings have sold, others presented me with several parcels of land; the pay or presents made were not hoarded by the particular owners; but the neighboring kings and their clans present when the goods were brought out, the parties chiefly concerned consulted what and to whom they should give them. To every king then, by the hands of a person for that work appointed, is a proportion sent, so sorted and folded, and with that gravity that is admirable. Then that king subdivideth it in like manner among his dependants.... They care for little, because they want but little; and the reason is, a little contents them. In this they are sufficiently revenged on us; if they are ignorant of our pleasures they are also free of our pains;.... Since the Europeans came into these parts they are grown great lovers of strong liquors, rum especially, and for it they exchange the richest of their skins and furs. If they are heated with liquors they are restless till they have enough to sleep,--that is their cry,--Some more and I will go to sleep; but when drunk one of the most wretched spectacles in the world!

In sickness impatient to be cured; and for it give anything, especially for their children, to whom they are extremely natural. They drink at these times a tisan, or decoction of some roots in spring-water; and if they eat any flesh it must be of the female of any creature. If they die they bury them with their apparel, be they man or woman, and the nearest of kin fling in something precious with them as token of their love. Their mourning is blacking of their faces, which they continue for a year. They are choice of the graves of their dead, for, lest they should be lost by time and fall to common use, they pick off the grass

that grows upon them, and heap up the fallen earth with great care and exactness. These poor people are under a dark night in things relating to religion; to be sure the tradition of it; yet they believe a God and immortality without the help of metaphysics, for they say, "There is a Great King that made them, who dwells in a glorious country to the southward of them, and that the soul of the good shall go thither where they shall live again." Their worship consists of two parts, sacrifice and cantico. Their sacrifice is their first fruits; the first and fattest buck they kill goeth to the fire, where he is all burnt, with a mournful ditty of him that performeth the ceremony, but with such marvellous fervency and labor of body that he will even sweat to a foam. The other part is their cantico, performed by round dances, sometimes words, sometimes songs, then shouts, two being in the middle that begin, and by singing and drumming on a board direct the chorus. Their postures in the dance are very antick and differing, but all keep measure. This is done with equal earnestness and labor, but great appearance of joy. In the fall, when the corn cometh in, they begin to feast one another. There have been two great festivals already, to which all come that will. I was at one myself; their entertainment was a great seat by a spring under some shady trees, and twenty bucks with hot cakes of new corn, both wheat and beans, which they make up in a square form in the leaves of the stem and bake them in the ashes, and after that they fall to dance. But they that go must carry a small present in their money; it may be sixpence, which is made of the bone of a fish; the black is with them as gold, the white silver, they call it all wampum.

Their government is by Kings, which they call Sachama, and these by succession, but always on the mother's side.... Every King hath his Council, and that consists of all the old and wise men of his nation which, perhaps is two hundred people. Nothing of moment is undertaken, be it way, peace, selling of land, or traffick, without advising with them, and, which is more, with the young men too. It is admirable to consider how powerful the Kings are, and yet how they move by the breath of their people. I have had occasion to be in council with them upon treaties of land, and to adjust the terms of trade. Their order is thus; The King sits in the middle of a half moon, and hath his council, the old and wise, on each hand; behind them, or at a little distance, sit the younger fry in the same figure. Having consulted and resolved their business, the King ordered one of them to speak to me; he stood up, came to me and, in the name of his King, saluted me; then took me by the hand and told me, "He was ordered by his King to speak to me, and that now it was not he, but the King that spoke; because what he should say was the King's mind." He first prayed me "to excuse them, that they had not complied with me the last time, he feared there might be some fault in the Interpreter, being neither Indian nor English; besides, it was the Indian custom to deliberate and take up much time in council before they resolve, and that if the young people and owners of the land had been as ready as he, I had not met with so much delay." Having thus introduced his matter, he fell to the bounds of the land they had agreed to dispose of and the price, which now is little and dear, that which would have bought twenty miles not buying now two. During the time that this man spoke not a man of them was observed to

whisper or smile, the old grave, the young reverent in their deportment. They speak little but fervently, and with elegance. I have never seen more natural sagacity, considering them without the help (I was going to say the spoil) of tradition and he will deserve the name of wise that outwits them in any treaty about a thing they understand. When the purchase was agreed great promises passed between us--of love and peace--.

Rev. Heckewelder, John of Bethlehem, Pa.

History, Manners, and Customs of the Indian Nations
who once inhabited Pennsylvania and the Neighboring States

1819 1876 974.8 P39 Stack Vol. 12

Chap. 2

First arrival of the Dutch.

Amazement of the Indians, who were offered drink.

Chief becomes intoxicated.

Presents of axes, hose to Indians who did not know their use.

Dutch returned following year and asked for and received some ground for their use. (Asked for as much as the hide of a bullock would cover and proceeded to cut hide into strips and encircled large plot of ground.)

Chap. 3

Indians' relation of the Conduct of the Europeans towards them.

The Indians relate that the white men despoiled their land and possessions, etc. and were untrustworthy in their relations. Whites conspired with Mengwes (after Penn) to make women of them.

Chap. 5 The Iroquois

Lenapes have asserted that in the whole country bounded on the north by the river St. Lawrence and the Great Lakes (including what is now Nova Scotia and New Brunswick) on the west by the Mississippi, on the east by the Great Salt Water Lake (A. Ocean) and on the south by the country of the Creeks, Cherokees, and other Florida Indians, there were but two nations, the Mengwes

and themselves.

All the tribes sprung from the Lenape called the mother nation grandfather.

Mengwe or Iroquois were always considered by them as only one nation consisting of several confederated tribes. The name of Five and afterwards Six Nations was given to them by the English.

Mohawk

Oneidas

Onondagoes

Tribes forming one nation not 5 nations
(according to Pyrlaeus and Zeisberger--
missionaries)

Cayugas

Senecas

Tuscaroras

Called by other nations Mengwe, Maquas, Mingoes,
Iroquois

Chap. 6 General Character of the Indians

The worship of Mannitto as given.

Their socialism -- Mannitto makes things in common for everybody - hence, pasturing their horses on white man's meadow is legal and lawful, etc.

Their greetings are appropriate to relationship (blood) or friendship etc. existing between them.

Have wit (satirical).

Respect for old age.

Chap. 7 Government

Although the Indians have no code of laws for their government, their chiefs find little or no difficulty in governing them.

They are supported by able experienced counsellors, men who study the welfare of the nation and are equally interested with themselves in its prosperity. On them the people rely entirely, believing that what they do, or determine upon must be right and for the public good.

The result of their deliberation is made known to them through the orator for which purpose they are called together and assemble at the council house.

The chiefs are very careful in preserving for their own information and that of future generations, all important deliberations and treaties made at any time. For the purpose of refreshing their own memories and of instructing one or more of their most capable and promising young men in these matters, they assemble once or twice a year. On a large piece of bark or on a blanket are laid out the belts or strings of wampum each of which distinguishes a particular speech. The speaker discourses on the contents of each belt, as we would a document of writing.

Messages are sent from one nation to another by messenger, through word of mouth or wampum belts.

No chief pays any attention to reports, though they may carry with them the marks of truth. Until he is officially and in due form apprised of the matter, he will, if questioned on the subject reply that he had not heard it. It will, until then, be considered by him as the song of a bird which had flown by; but as soon as he is officially informed through a string of wampum from some distant chief or leading man of the nation, whose situation entitles him to receive credit, he then will say;

"I have heard it," and act accordingly.

Their belts of wampum are of different dimensions, both as to the length and breadth. White and black wampum are the kinds they use; the former denoting that which is good as peace, friendship, goodwill etc., the latter the reverse. The pipe of peace, being either made of black or red stone, must be whitened before it is produced and smoked out of on such occasions.

A black belt with the mark of a hatchet made on it with red paint, is a war belt which, when sent to a nation together with a twist or roll of tobacco, is an invitation to join in a war. If the nation so invited smoke of this tobacco and say it smokes well, they have given their consent, and are from that moment allies. If they decline smoking, all further persuasion would be of no effect.

At the councils they seat themselves promiscuously around a council fire, some leaning one way, some another, so that a stranger on viewing them might be led to conclude they were inattentive. Not so! Nothing can draw their attention from the subject they are deliberating on, unless the house they are sitting in should take fire or be attacked by an enemy.

Scott. U. S. Gazetteer. 1795.

Delawares or Lenopi

Delawares, or Lenopi, otherwise Lennelinopies, a formidable nation of Indians who resided on the W. side of the river Delaware between the Blue Ridge and Duck creek, in the state of Delaware, 24 miles below New Castle. They consisted of five confederate tribes who all spoke the same language. The Mahiccons, or Mannhattans, possessed that part of New York and Connecticut which lies between the North and Connecticut rivers, from the highlands to the sea coast. Also Long-Island, Staten-Island and York-Island; the latter from being their chief place of residence was called Manhattan. The Wabinga or Mohickanders, who were by some called River Indians, dwelt between the Blue mountain and Raritan river, occupying the country from the Hudson, or North river, to the Delaware. The Wanami, who inhabited the maritime parts of New Jersey, and were bounded on the N. by the Wabinga; the Munsey, who resided on the W. side of the river Delaware, between the Blue mountain and the river Lehigh; and the Chihohocki, who dwelled between these last, and Duck creek, and bordered on the Nanticokes, a different nation, who resided between the Delaware and Chesapeak bays. These confederate tribes carried on a furious war about the year 1608 with the Six Nations, who were called by the S. Indians, Massawomacs and by the English the Five Nations. However, after fighting several obstinate and bloody battles, the Massawomacs prevailed, and penetrated down the Susquehanna, as far as the mouth of the river, and engaged the Nanticokes to enter into an alliance with

them; they also formed an alliance with the Monakins, who resided on the James river in Virginia, and urged them to a war with the Delawares; while the Mohawks carried a desperate war against the Mahiccons. The Delawares being surrounded with enemies, were at length compelled to sue for peace, which they obtained, on condition that they would put themselves under the protection of the Massawomacs, or Mingo confederacy, as they were called by some, confine themselves wholly to raising corn, and hunting and no longer to have the power of making war. This is what the Indians call making them women, and in this condition William Penn found them when he arrived in 1682 to establish the settlement of Pennsylvania. Since that period they have gradually moved back to the S. side of Lake Erie; between which, and the headwaters of Muskingum, where they now reside. Previous to the late Indian war, they were reckoned at about 600, but it is supposed from the different battles they have been lately engaged in, that their number is now reduced to about 400. There is another tribe called the Delawares, who reside in the state of New-York, on a branch of the Susquehanna. Their number is about 150; some say, 400. These last are friendly Indians.

Delaware

Handbook of American Indians. Hodge. 1912.

A confederacy, formerly the most important of the Algonquian stock, occupying the entire basin of Delaware r. in E. Pennsylvania and S. E. New Jersey and Delaware. They called themselves Lenape or Leni-lenape, equivalent to 'real men,' or 'native, genuine men,'; the English knew them as Delawares, from the name of their principal river; the French called them Loups, 'wolves,' a term probably applied originally to the Mahican on Hudson r. afterward extended to the Munsee division and to the whole group. To the more remote Algonquian tribes they, together with all their cognate tribes, along the coast far up into New England, were known as Wapanachki, 'easterners' or 'eastern land people,' a term which also appears as a specific tribal designation in the form of Abnaki. By virtue of admitted priority of political rank and occupying the central home territory, from which most of the cognate tribes had diverged, they were accorded by all the Algonquian tribes the respectful title of "grandfather," a recognition accorded by courtesy also by the Huron. The Nanticoke, Conoy, Shawnee, and Mahican claimed close connection with the Delawares and preserved the tradition of a common origin.

The Lenape, or Delawares proper, were composed of 3 principal tribes, treated by Morgan as phratries, viz: Munsee, Unami, and Unalachtigo (q.v.), besides which some of the New Jersey bands may have constituted a fourth. Each of these had its own territory and dialect, with more or less separate identity, the

Munsee particularly being so far differentiated as frequently to be considered an independent people.

The early traditional history of the Lenape is contained in their national legend, the Walum Olum (q.v.). When they made their first treaty with Penn in 1632, the Delawares had their council fire at Shackamaxon, about the present Germantown, a suburb of Philadelphia, and under various local names occupied the whole country along the river. To this early period belongs their great chief Tamenend, from whom the Tammany Society takes its name. The different bands frequently acted separately but regarded themselves as part of one great body. About the year 1720 the Iroquois assumed dominion over them, forbidding them to make war or sales of lands, a condition which lasted until about the opening of the French and Indian war. As the whites, under the sanction of the Iroquois, crowded them out of their ancient homes, the Delawares removed to the Susquehanna, settling at Wyoming and other points about 1742. They soon crossed the mountains to the headwaters of the Allegheny, the first of them having settled upon that stream in 1724. In 1751, by invitation of the Huron, they began to form settlements in E. Ohio, and in a few years the greater part of the Delawares were upon the Munkingum and other streams in E. Ohio, together with the Munsee and Mahican, who had accompanied them from the E., being driven out by the same pressure, and afterwards consolidating with them. The Delawares, being now with reach of the French and backed by the western tribes, asserted their independence of the Iroquois, and in the subsequent wars up to the treaty of Greencille in 1795, showed themselves the most determined opponents of the

the advancing whites. The work of the devoted Moravian missionaries in the 17th and 18th centuries forms an important part of the history of these tribes. About the year 1770 the Delawares received permission from the Miami and Piankishaw to occupy the country between the Ohio and White rs., in Indiana, where at one time they had 6 villages. In 1789, by permission of the Spanish government, a part of them removed to Missouri, and afterward to Arkansas, together with a band of Shawnee. By 1820 the two bands had found their way to Texas, where the Delawares numbered at that time probably at least 700. By the year 1835 most of the tribe had been gathered on a reservation in Kansas, from which they removed, in 1867, to Indian Ter. and incorporated with the Cherokee Nation.

It is impossible to get a definite idea of the number of the Delawares at any given period, owing to the fact that they have always been closely connected with other tribes, and have hardly formed one compact body since leaving the Atlantic coast. All the estimates of the last century give them, and their connected tribes from about 2,400 to 3,000, while the estimates within the present century are much lower. Their present population, including the Munsee, is about 1,900, distributed as follows: Incorporated with Cherokee Nation, Ind. T., 370; Wichita res., Oklahoma, 95; Munsee, with Stackbridges, in Wisconsin, perhaps 260; Munsee, with Chippewa, in Kansas, perhaps 45; "Moravians of the Thames," Ontario, 122; with Six Nations on Grand r., Ontario, 150.

Heckewelder. Chap. 12.

The Indians are fond of metaphors. The following example will be sufficient to give an idea of the metaphorical language of the Indian:

1. "The sky is overcast with dark blustering clouds"; we shall have troublesome times; we shall have war.
2. "To bury the hatchet." To make or conclude peace.
3. "Singing birds." Tale bearer; story teller; liars.
4. "I have not room to spread my blanket." I am too much crowded on.
5. "I hear sighing and sobbing in yonder direction." I think that a chief of a neighboring nation has died.
6. "I am much too heavy to use at this present time." I have too much property (corn, vegetables, etc.).

Intercourse with each other

Chap. 14

It is a striking fact, that the Indian in their uncivilized state, should so behave towards each other as though they were a civilized people! They show a reverence for each other, which is visible on all occasions; they often meet for the purpose of conversation, and their sociability appears to be a recreation to them, a renewal of good fellowship. Their general principle, that good and bad cannot mingle or dwell together in one heart, and therefore must not come into contact, seems to be their guide on all occasions. So likewise, when travelling, whether they are few or many, they are cheerful, and resigned to the accidents

which may befall them, never impatient, quarrelsome, or charging anyone, or one another, with being in fault, or the occasion of what had happened; even though one should lose all by the neglect or carelessness of the other, yet they will not fly into a passion, but patiently bear with the loss, thinking within themselves that such a one feels sorry enough already, and therefore it would be unreasonable to add to his pain. They judge with calmness on all occasions, and decide with precision, or endeavor to do so, between an accident and a wilful act; the first (they say) they are all liable to commit, and therefore it ought not to be noticed, or punished -- the second being a wilful or premeditated act, committed without bad design, ought on the contrary to receive dire punishment.

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