

# Plan for Today

- Remarks by OLLI Director Megan Whilden
- Introduction of MFW and Kate
- Discussion of Zoom features and how to use them (practice with **Polls #4 and #5**)
- A Land Acknowledgment
- Outline of Topics to be addressed in this course: **Poll #2**
- A couple of case studies (Abenaki, Inka)

# Michael Forbes Wilcox

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Born and Raised in Stockbridge

Active in Civil Rights Movement and in the Vietnam Anti-War Movement

MA in Economics, Trinity College

CFA (Chartered Financial Analyst) – Quantitative

Professional Career included:

- 11 years in the Hartford area: IT/Finance
- 12 years on Wall Street (Principal, Morgan Stanley)
- Founder of QWAFEFW
- 2 years money management State Street Boston
- several years independent research/consulting/expert witness

Political Organizer and Disability Rights Advocate (Massachusetts Special Commission Relative to Autism, Boards of AANE, Autism Connections)

Currently Alford Town Moderator, formerly on the Board of the Massachusetts Moderators Association

# A Land Acknowledgment

*We will begin (each time) with a land acknowledgment. I am speaking from Alford.*

Please adapt the sentiments here to your own locale.

I would be glad to provide details to anyone wishing to personalize this concept.

Key words: Muhheconneok, Muhheconnituck, Pitawbagok, Podunk, Seekonk, Seg8gw, Algonkian, moz, Indiantown, Shawenon, Greenland Grant, Anushiik (Munsee), Oneewe (Mohican), Wliwni (Abenaki)

<https://northstarcasinoresort.com/news/temporary-closure-notice>

# M103 Indigenous Cultures in the Berkshires and Beyond

*NB: The themes listed on this and the next slide are interwoven into our "case studies" and will mostly be explored via these examples*

## 1491: New Revelations of the Americas Before Columbus

- People arrived in the Americas **earlier** than had been thought

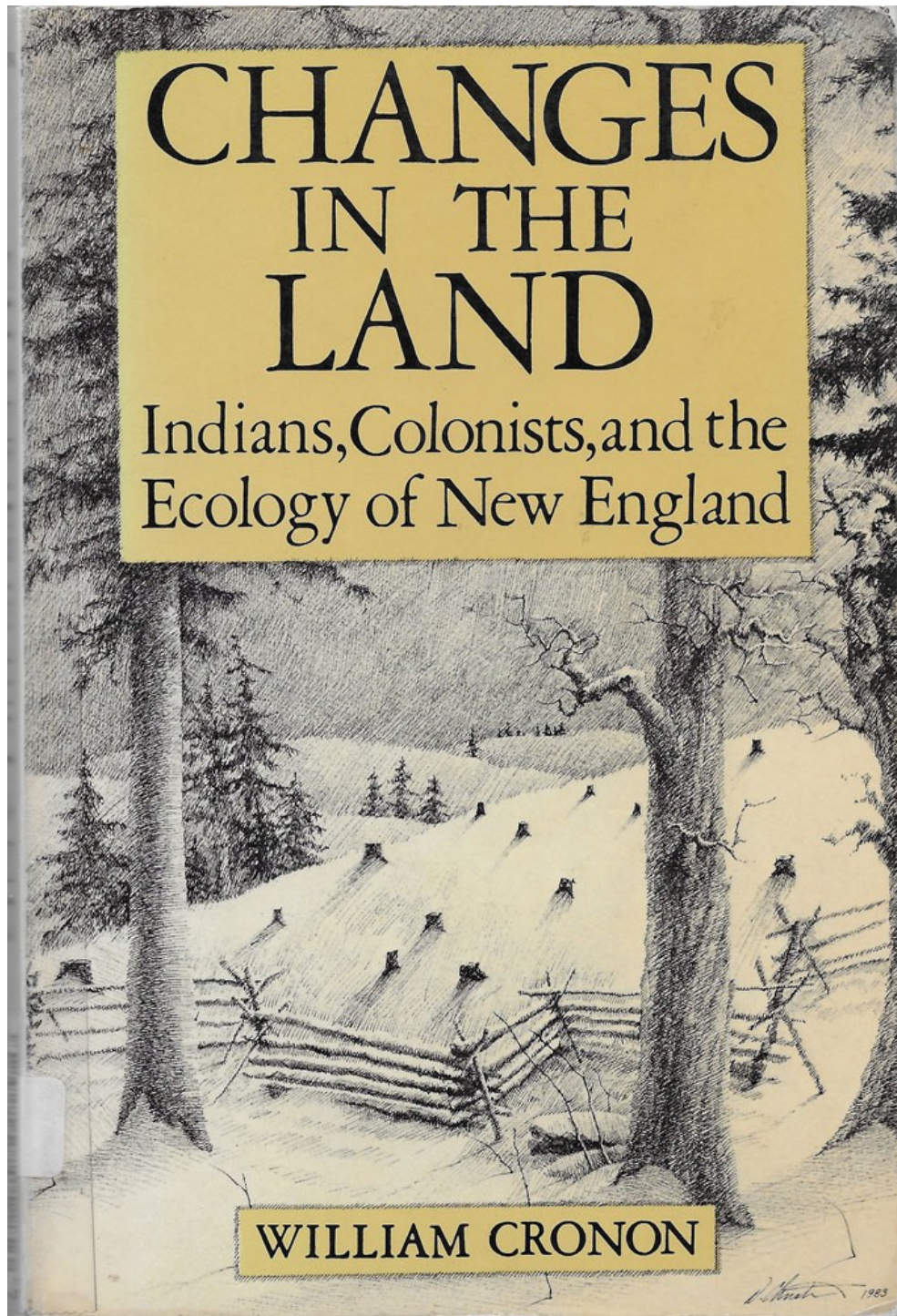
### Poll #6

- There were **many more people** in the Americas than in previous estimates
- American cultures were far **more sophisticated** than had been believed
- **Environmental management** was widespread and hugely impactful (belying the concept of "**wilderness**")

# CHANGES IN THE LAND

Indians, Colonists, and the  
Ecology of New England

WILLIAM CRONON



*W. Cronon* 1983

# Some of the other things we will talk about

Please put in the Q&A any comments about your preferences and suggestions  
(including resources you would recommend)

**Changes in the Land**

**Case Studies**

**Language**

**Lewis Henry Morgan**

**Indigenous Values:** religious beliefs, myths, and story-telling

**The History of Balance**

**Exchange of Values**

**The Little Ice Age**

**Lost Opportunity**

# Issues Raised/Implied in the Land Acknowledgment

**Exonym** versus **Endonym** (Mohican/Muhheconneok)  
[Muhheconneew] another example: **Haudenosaunee**

1755 Massachusetts/New York **Border**

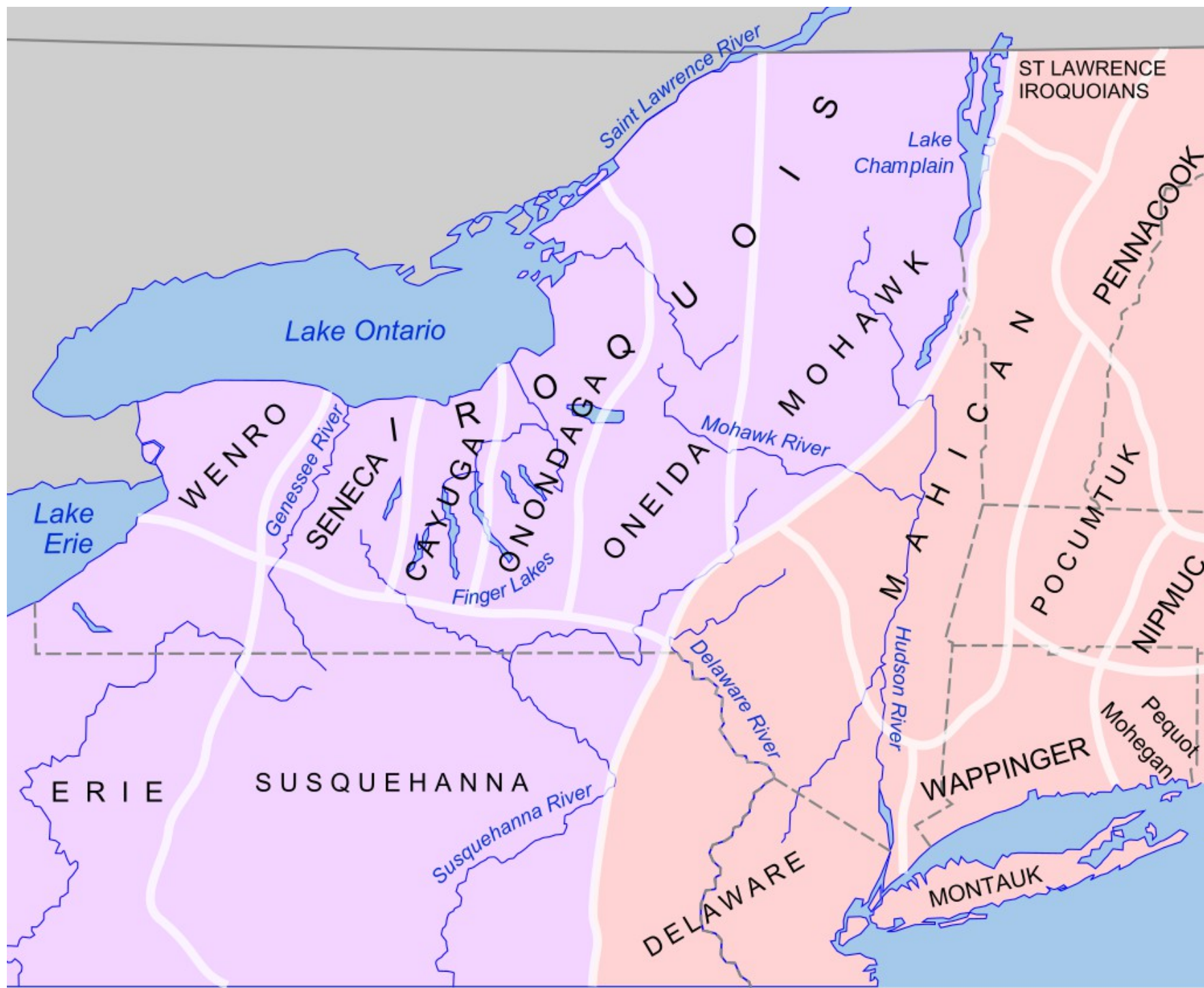
Population **Die-Off** from Disease

Private **Property**/Usufruct Rights

Woodlands Management

Language/Dialects and Tribal Boundaries

Orthography: Skunk = seg8gw | segôgw



In no particular order...

# Language

There was no word for time or clock in the Abenaki Language and so our ancestors came up with a word for clock. **Papulkweezultozik** which means “that thing which makes much noise but does nothing at all of any real use.” Judy Dow [pizwiwi = useless]

The concept of time was related to the accumulation of change.

Since Indian languages were oral, and (for the most part) had no written records, and some dialects died out, we rely on colonial documents that attempted to record what they heard. The European orthography, naturally enough, reflects the way they write their own language sounds. In New England, as the English pushed north and confiscated Abenaki lands, the Native people fled north and west, many of them ending up in what is now Canada. The French were more welcoming of the Indians, often living among them and even inter-marrying, and attempted to understand their culture, even as they tried to save their souls by converting them to Christianity. So early Abenaki dictionaries and grammars were written in the French style.

In contrast, many of the documents that record other Algonkian dialects, those along the Eastern seaboard, use English-style orthography. In trying to find cognates between Abenaki and Mohican, for example, I find that I have to say the words out loud in order to comprehend whether they might be the same word, even if altered slightly, because the spellings are so different that at first glance they seem to have no similarity. I'll give some examples later.

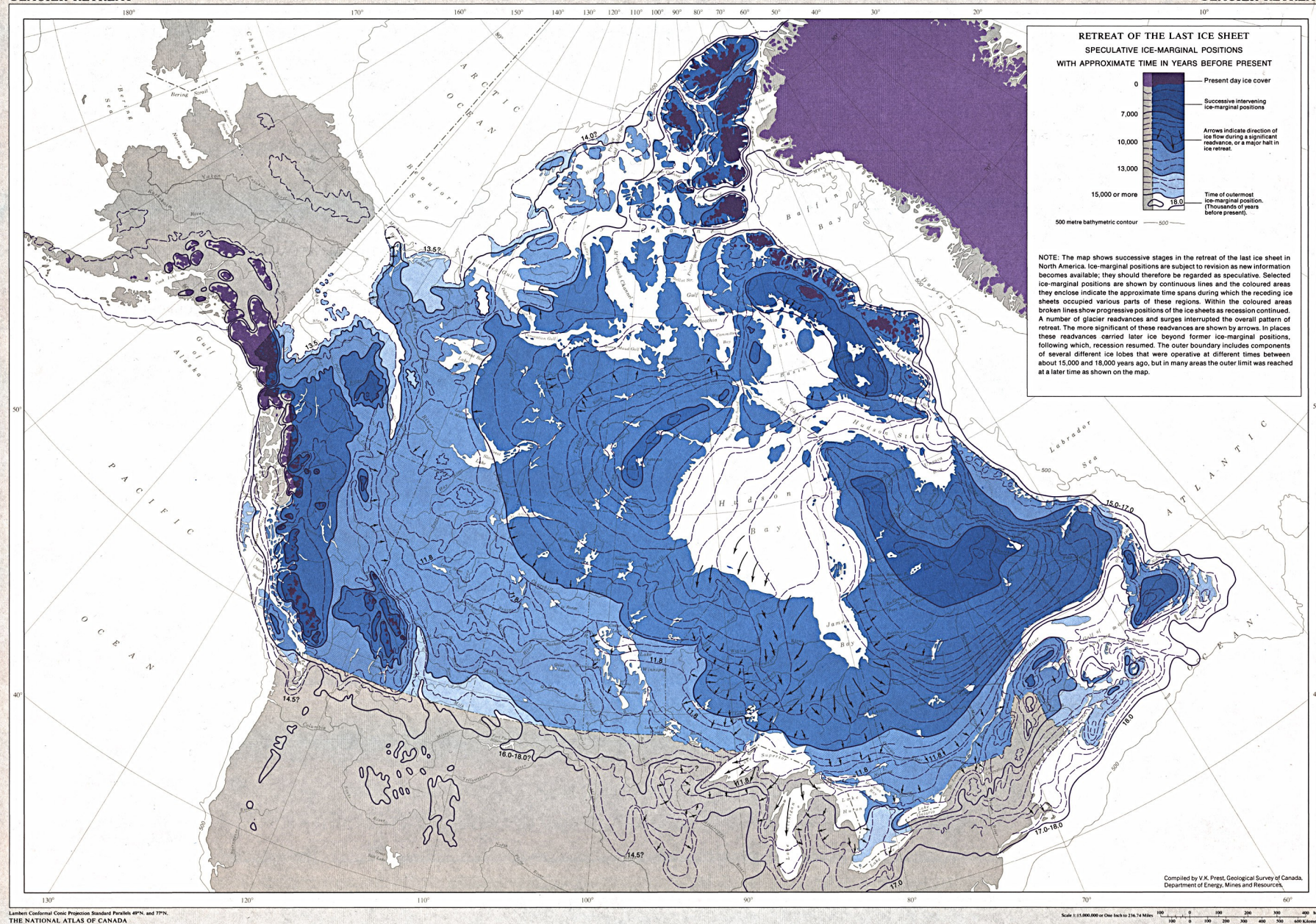
People arrived in the Americas  
**earlier** than had been thought

## **Laurentine Glaciation**

- Our part of the “New World” was inhabited before parts of northern Europe
- More of the Continental Shelf was exposed

## **“History is written by the victors”**

- What was Holmberg's Mistake? **Poll #3**
- Who controlled the narrative that we (of European descent) have come to know?  
[rhetorical question!]





# Where are the **Wabenaki** homelands? What does the name mean?

Much of my information here comes from a talk by Ron Paul (Penobscot)  
at UMass on February 26, 2020

In Abenaki (and, by extension, Algonkian) culture,  
the creation of all life was done by the sun and the earth,  
with the sun as the father and the earth as the mother.

The dawn of a new day is an important event,  
because every day is a “do-over” – you get to correct the mistakes of the past  
and to launch new and exciting ventures.

ckuwi = come this way

ckuwap = look this way

ckuwapon = the sun is looking our way (dawn)

ckuwi = come this way  
ckuwap = look this way  
ckuwapon(ah) = the sun is looking our way (dawn)

ki = earth, soil, land

kik = on the ground, on the land

kiyig = the people who live on the land

the suffixes **ik ak uk ok** are all locatives or indicative of people

the suffix **abe** (ah-bay) = people

**ak** is also a suffix indicating plural

the "g" and "k" sounds are somewhat interchangeable, and speaker-dependent

ckuwaponahkik = the land where the sun first looks our way

ckuwaponahkiyig = the people who live on the land where the sun first looks our way (people of the dawnland)

~~ckuwaponahkiyig~~ = wabenaki (singular) waben**aki**ak (plural)

# Exonym versus Endonym

## It wasn't just the English

The Europeans had great difficulty comprehending Indian naming schemes. They did not understand, for example, that individuals did not necessarily keep their birth name throughout their lives, but were often given new names to reflect their accomplishments or roles. Also, the Europeans did not fathom that groups of Indians that lived great distances apart and seemed (to them) to be unconnected could actually be part of the same nation.

When, for example, Samuel de Champlain explored the gaspeguyuk (gaspé in French) peninsula, he encountered several large groups of Indians living along the river. He always asked what they called themselves, and his scribe recorded the answers. There was probably a lot of sign language and gesturing involved, because the two cultures had not had much contact, so spoken words were probably not well understood.

**gaspeguyuk** = end of water (where fresh and salt waters mix)

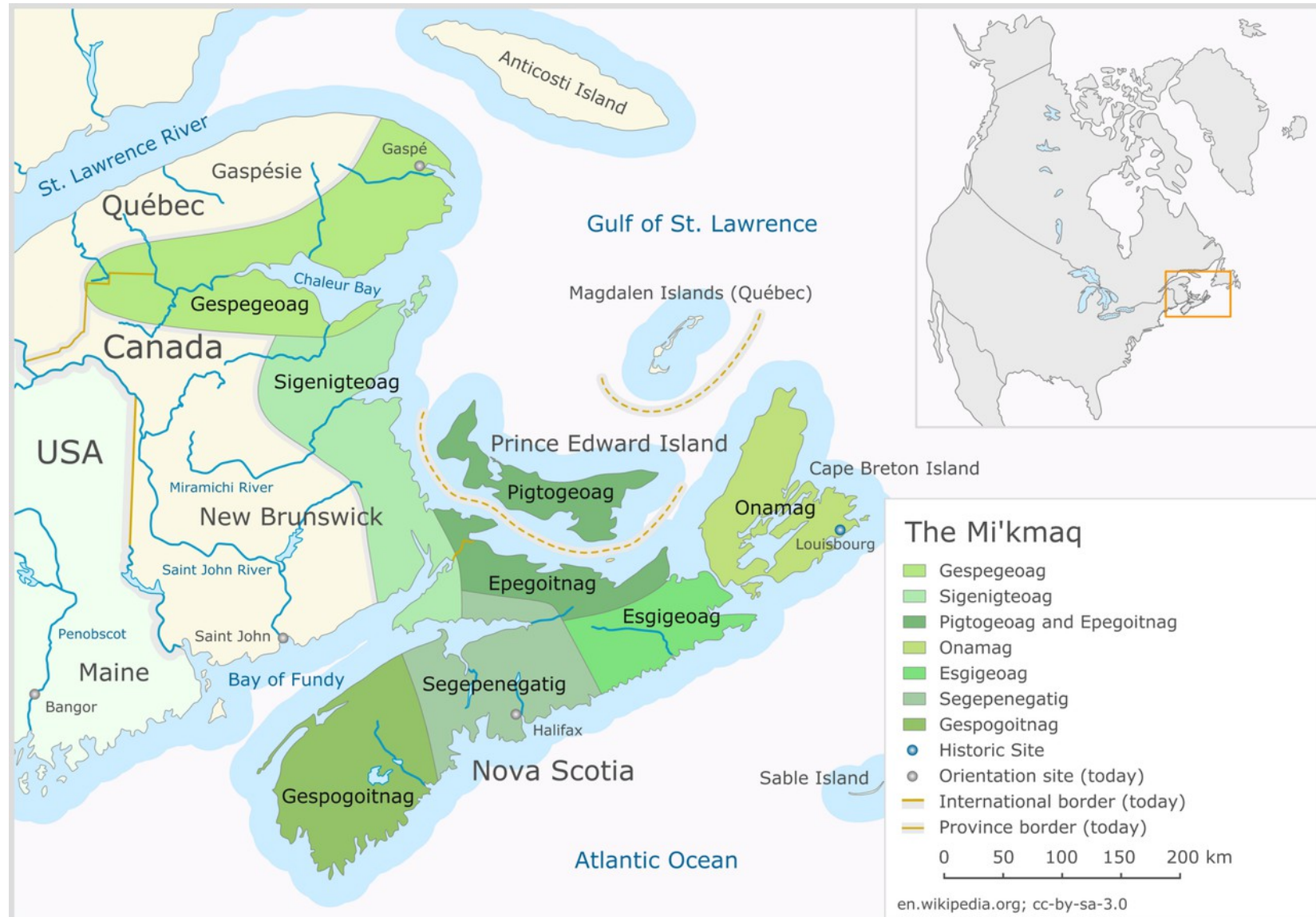
One of the first groups he encountered told him they were Wabenaki (pronounced ah-ben-AH-key in English, but ah-BEN-ah-key in Algonkian). A hundred miles away, he encountered another group who told him the same thing. "Impossible!" he said, "I just met some people down the river who told me that!"

"8h8h (Yes)," they said, "nimicamog (those are my people)" And so Champlain called them the Micmac.

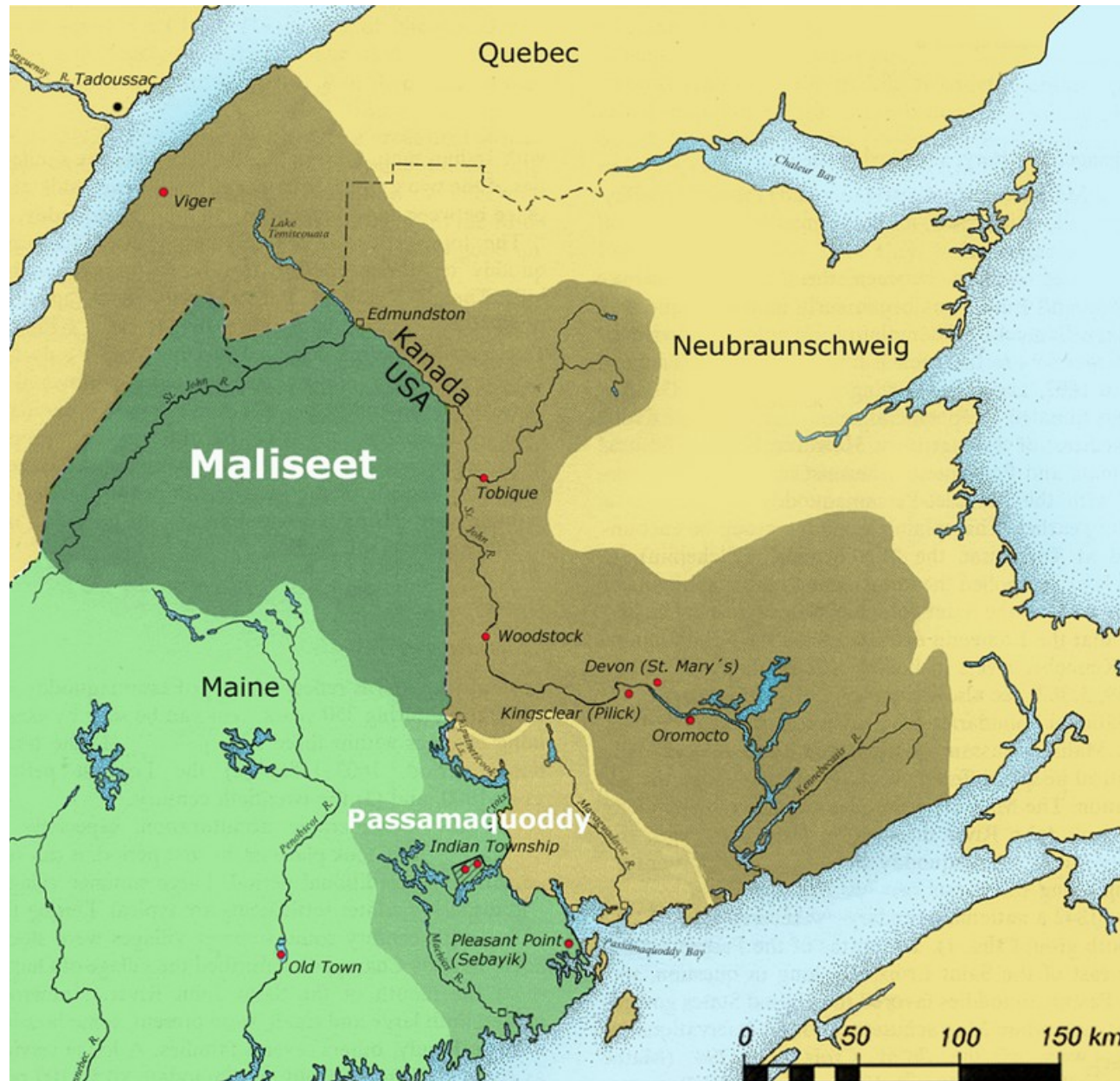
There are many other examples.

# Where are the **Wabenaki** homelands?

## What does the name mean?



# Maliseet means “slow speaker”



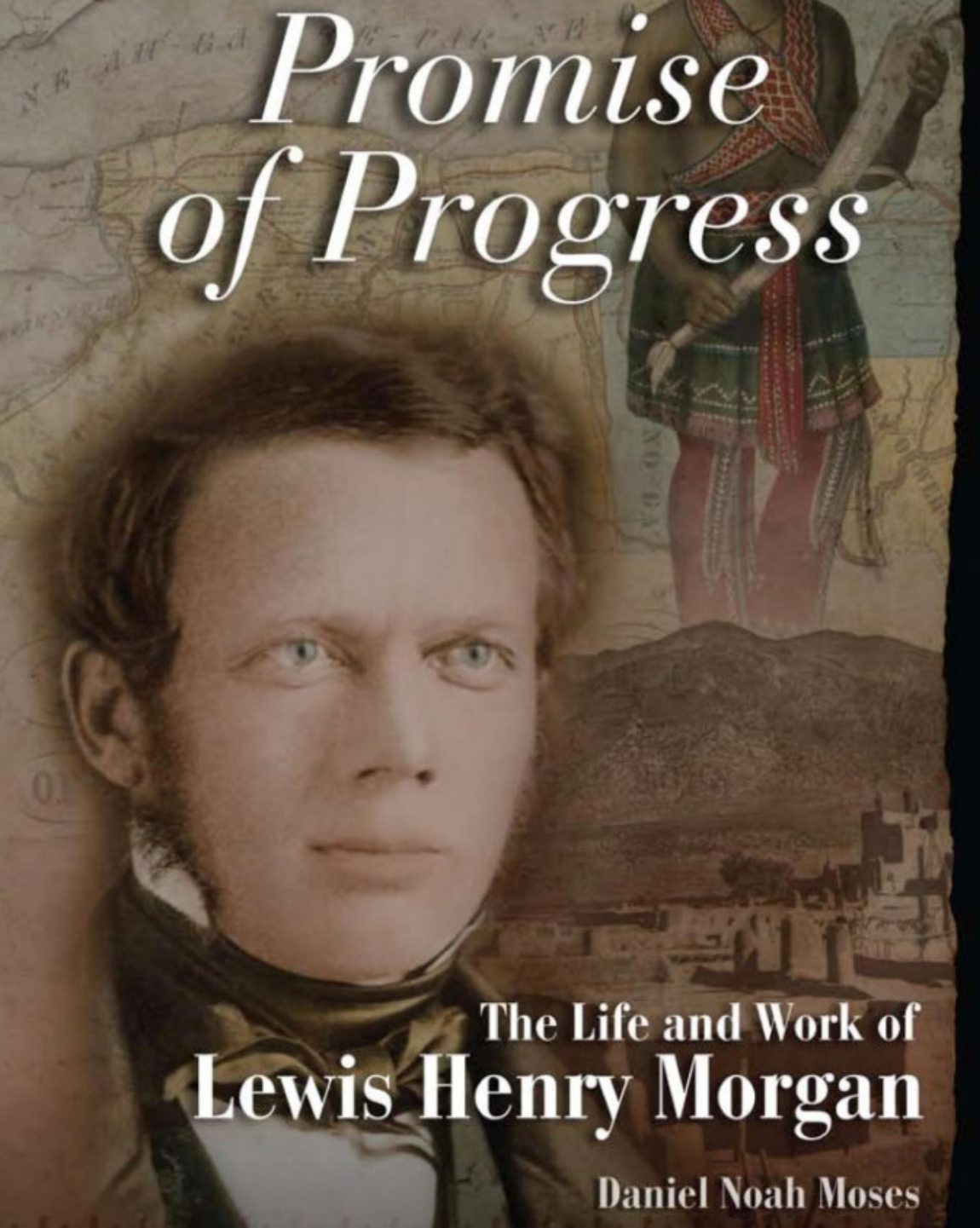


# Western Abenaki

Southern Border  
west of the Kwenitegok  
(kweni = long, tekw = river,  
ok = to)  
seems to be the  
Pokw8mtekw  
(Pocumtuck; pokw8m =  
very narrow), now the  
Deerfield River

Time for **Quiz #7**





# *Promise of Progress*

The Life and Work of  
**Lewis Henry Morgan**

Daniel Noah Moses

# Morgan on the left, a contemporary account on the right

## HO-DE'-NO-SAU-NEE OR PEOPLE OF THE LONG HOUSE

- I. Gă-ne-ă'-ga-o-no', or People Possessors of the Flint  
MOHAWK NATION
- II. O-nun'-dă-ga-o-no', or People on the Hills  
ONONDAGA NATION
- III. Nun-da'-wă-o-no', or Great Hill People  
SENECA NATION
- IV. O-na'-yote-kă-o-no', or Granite People  
ONEIDA NATION
- V. Gwe-u'-gweh-o-no', or People at the Mucky Land  
CAYUGA NATION
- VI. Dus-ga'-o-weh-o-no', or Shirt Wearing People  
TUSCARORA NATION

## WHO ARE THE HAUDENOSAUNEE?

**H**audenosaunee (hoe-dee-no-SHOW-nee) means "people who build a house." The name refers to a **CONFEDERATION** or **ALLIANCE** among six Native American nations who are more commonly known as the Iroquois Confederacy. Each nation has its own identity. These nations are known as:

- **MOHAWK** (MO-hawk) or **Kanien'kehaka**, which means "People of the Flint." The Mohawk are also called "Keepers of the Eastern Door" since they are the easternmost nation in Haudenosaunee territory. They were responsible for protecting and defending the eastern boundaries of Haudenosaunee territory.
- **ONEIDA** (o-NY-da) or **Onayotekaono**, which means "People of the Standing Stone."
- **ONONDAGA** (on-nen-DA-ga) or **Onundagaono**, which means "People of the Hills." The Onondaga are also called "Keepers of the Central Fire" since the Onondaga Nation is considered the capital of the Confederacy. As the Peacemaker promised, the Haudenosaunee council fire burns at the Onondaga Nation.
- **CAYUGA** (ka-YOO-ga) or **Guyohkohnyoh**, which means "People of the Great Swamp."
- **SENECA** (SEN-i-ka), or **Onondowahgah**, which means "People of the Great Hill." The Seneca are also known as "Keepers of the Western Door" because they are the westernmost nation in Haudenosaunee territory. They were responsible for protecting and defending the western boundaries of Haudenosaunee territory.
- **TUSCARORA** (tus-ka-ROR-a) or **Skaruhreh**, which means "The Shirt Wearing People." In 1722, members of the Tuscarora Nation, who were living in what is now North Carolina, traveled north to seek refuge among the Haudenosaunee. They were invited to join the Haudenosaunee Confederacy, becoming its sixth nation. Since that time, the Confederacy has also been known as the Six Nations.

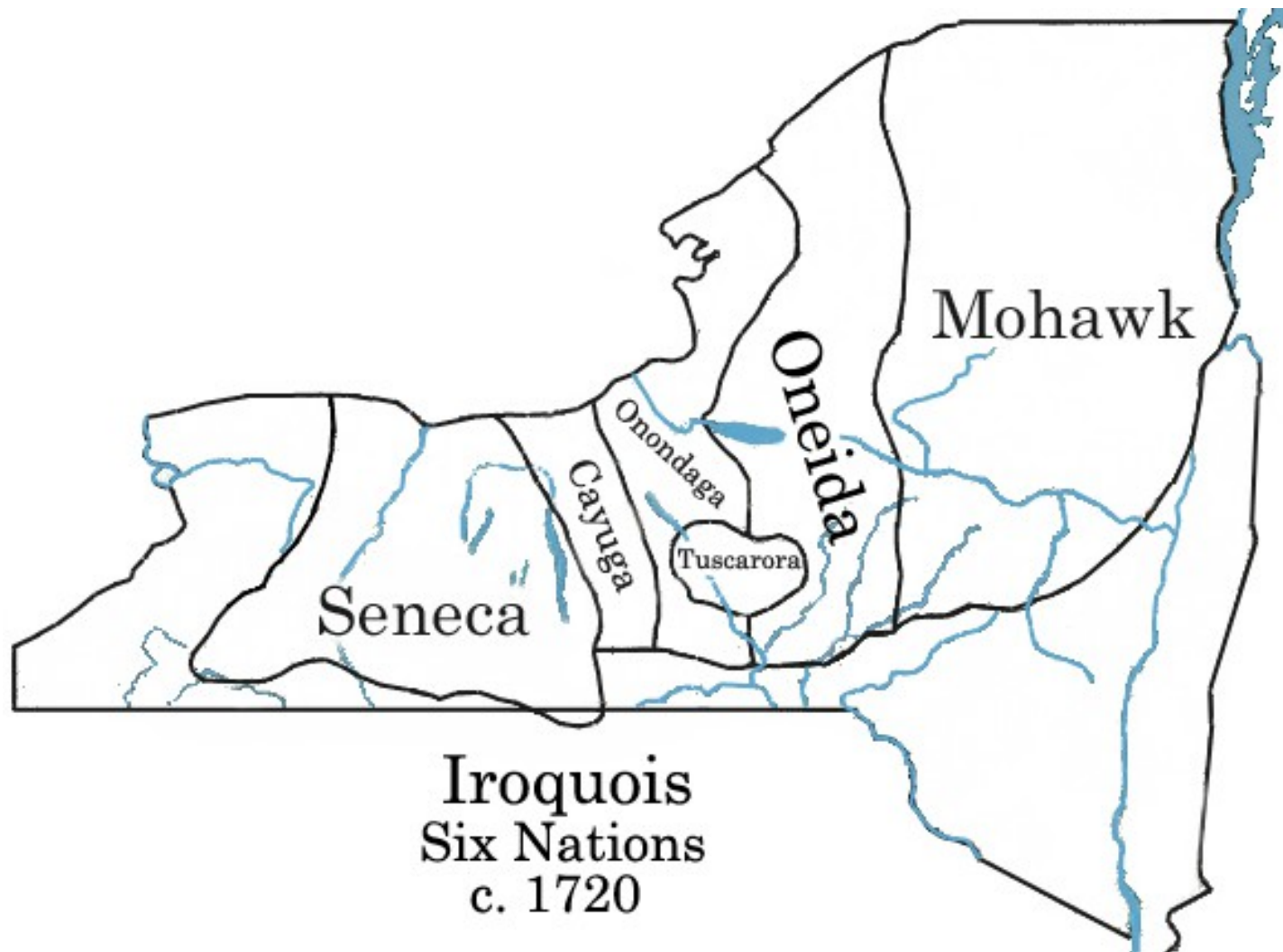
Haudenosaunee people refer to themselves as Ongwe'honweh (ongk-way-HON-way), which simply means "real human being." Although many cultural similarities and family connections unite the six nations, each one is also unique and has its own distinct language.



### IROQUOIAN LANGUAGES

The six nations that comprise the Haudenosaunee speak Iroquoian languages. The Iroquoian language group comprises over ten languages including Cayuga, Mohawk, Oneida, Onondaga, Tuscarora and Seneca. Cherokee is also an Iroquoian language, though the Cherokee are not part of the Haudenosaunee Confederacy. There are over 20 indigenous language families and over two hundred indigenous languages spoken in the United States. Iroquoian languages are spoken by Native nations whose original homelands were located in the eastern United States, primarily New York State and the Great Lakes region, as well as Southern Appalachia, which includes North and South Carolina and Georgia.

How the **Tuscarora** squeezed in



# Time for **Poll #1** (and a break?)

## Some random gleanings

“L” and “R” languages/dialects

Western Abenaki dog = alemos

The earliest explorers and missionaries recognized that Algonkian languages were related, even if no longer mutually comprehensible, and that the Iroquoian languages were similarly members of a closely related family. Roger Williams (1603–1683), in his description of the Algonkian language that he had learned in New England (1643) mentions, in fact, a regular sound shift: that the word for ‘dog’ was pronounced regionally in four different ways: anùm, ayim, arùm, alùm. As Mary Haas comments (1967: 817): “Eliot (1666) makes a similar observation, except for *y*, when he states: ‘We *Massachusetts* pronounce the *n*. The *Nipmuck* Indians pronounce *l*. And the *Northern* Indians pronounce *R*’ ”.

# More Tidbits

- “Cahokia ... was once the greatest population center north of the Río Grande.” p. 29
- “... *manitou*, the world-suffusing spiritual power at the heart of coastal Indians' religious beliefs.” p. 41
- New England (1616) previously called “Norumbega” 42
- “glottochronology” p. 43 -- common Algonkian ancestor a few hundred years BC
- Hopewell culture ~2K years ago, ending ~400 AD, may have been the source of Algonkian languages pp. 43-44
- pp. 45-49 discussion of heating methods for dwellings, diet, absence of war (beginning? of palisades)

# Results of Poll #1?

## TAWANTINSUYU

In 1491 the Inka ruled the greatest empire on earth. Bigger than Ming Dynasty China, bigger than Ivan the Great's expanding Russia, bigger than Songhay in the Sahel or powerful Great Zimbabwe in the West Africa tablelands, bigger than the cresting Ottoman Empire, bigger than the Triple Alliance (as the Aztec empire is more precisely known), bigger by far than any European state, the Inka dominion extended over a staggering thirty-two degrees of latitude—as if a single power held sway from St. Petersburg to Cairo. The empire encompassed every imaginable type of terrain, from the rainforest of upper Amazonia to the deserts of the Peruvian coast and the twenty-thousand-foot peaks of the Andes between. “If imperial potential is judged in terms of environmental adaptability,” wrote the Oxford historian Felipe Fernández-Armesto, “the Inka were the most impressive empire builders of their day.”









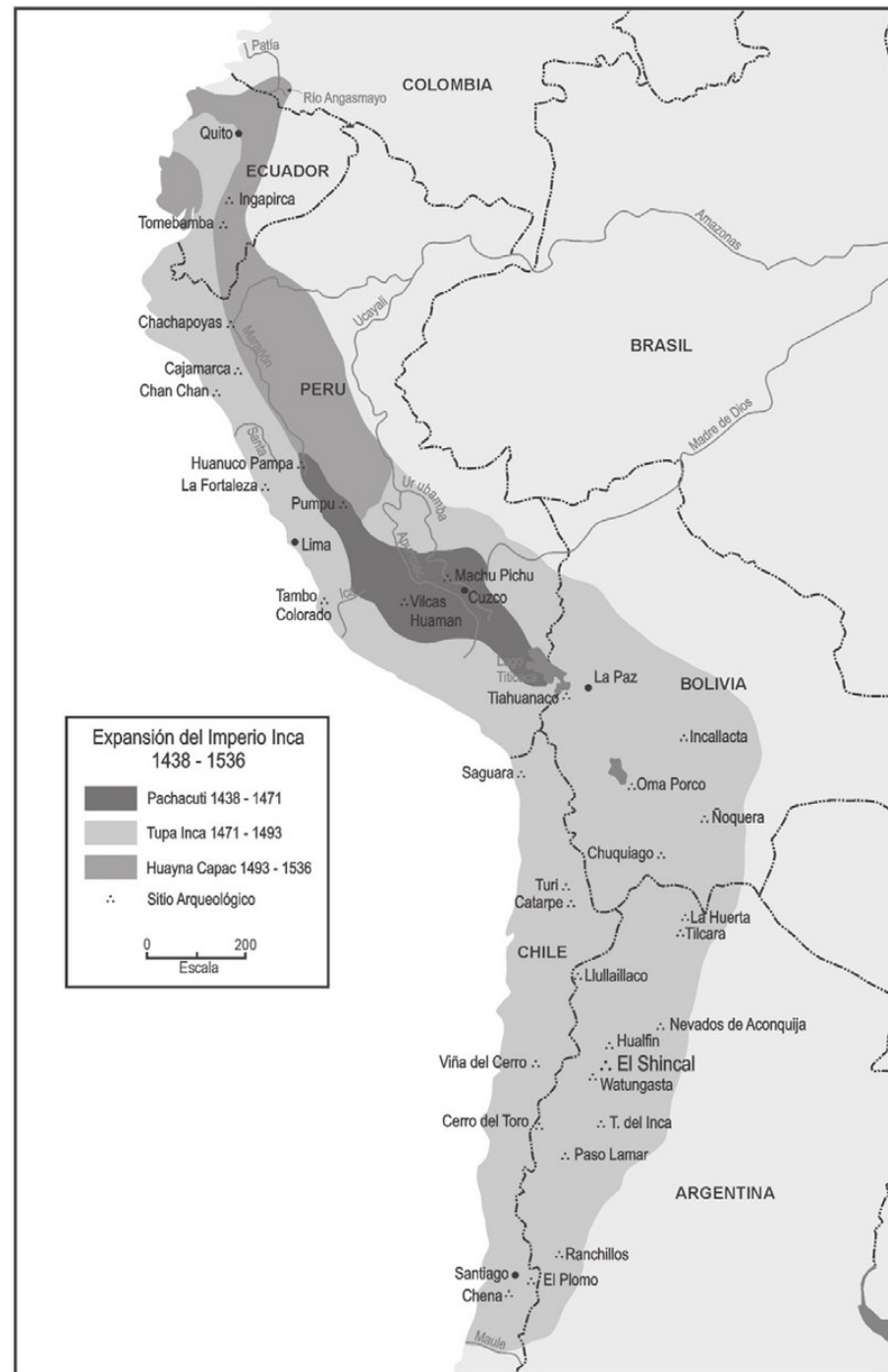


# Aztec Empire

c. 1519









# For Next Week (Session Two)

- ★ The Work of **Henry Lewis Morgan**
- ★ **Haudenosaunee** “People who build a house”
  - ★ Hiawatha and The Peacemaker
  - ★ “People of the Longhouse”
  - ★ **Ongweh'onweh** = “Real Human Beings”
  - ★ Why is it the “**Mohawk**” Trail?
  - ★ “Communism in Living” and Utopian Communities
- ★ Steady State Economics
  - ★ Is it what we need to combat Climate Change?
  - ★ What can we learn from Indigenous Culture?

# E Pluribus Unum

