

Plan for Today (Session Four)

- Land Acknowledgment
- Review of the arrival in the Americas and the spread of Algonkian culture
- Segue into the Haudenosaunee
 - **Coda** (Chapter 11) in *1491*:
The Great Law of Peace
 - The work of Lewis Henry Morgan
- Next Week: The Stockbridge Indians
- New OLLI course in June on Fridays

People arrived in the Americas
earlier than had been thought

Laurentide Glaciation

- During the LGM, much of the Continental Shelf was exposed (sea levels were 100 meters lower than at present)
- LGM “maximum coverage was between 26,500 years and 19–20,000 years ago” after which sea levels rose abruptly
- Decline of the West Antarctica ice sheet occurred between 14,000 and 15,000 years ago
- Also at that time, there were significant (related) climate events in North America

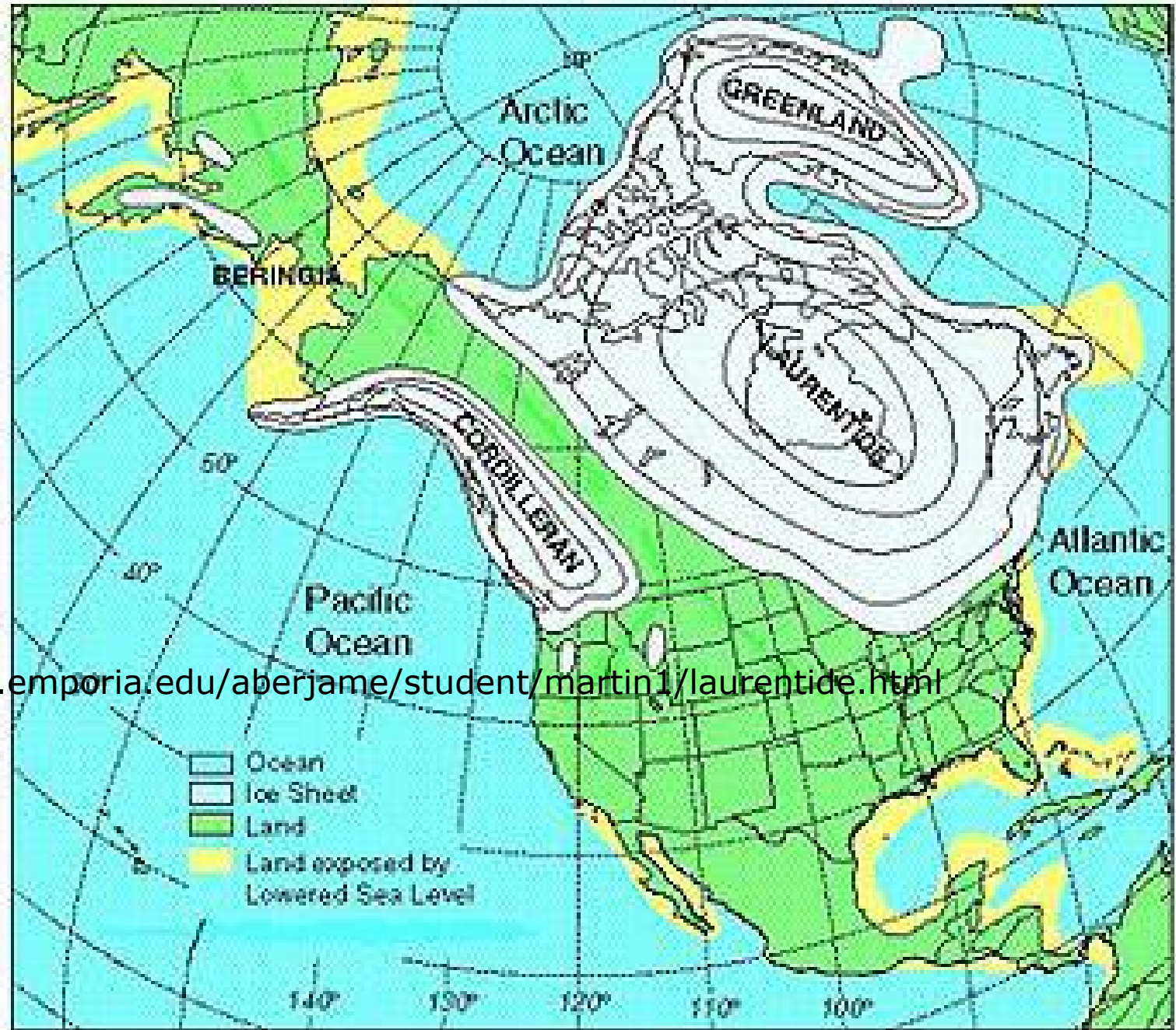


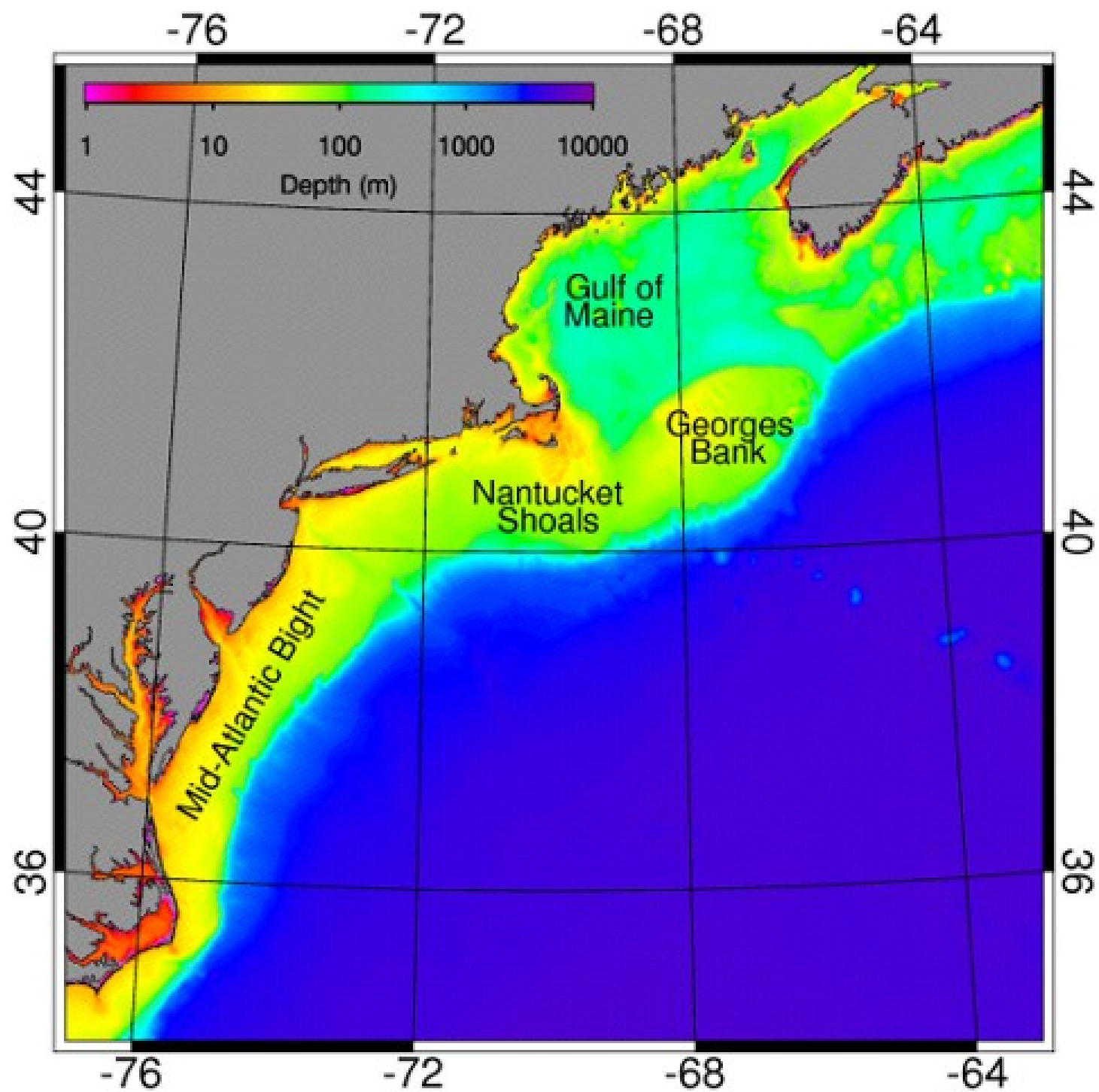
AMERICA DURING LAST ICE AGE

-14K

{LGM =
-25K to
-20K}

<http://academic.emporia.edu/aberjame/student/martin1/laurentide.html>





Something Fishy (Navasink)





Fig. 5.1 Last Glacial Maximum Susquehanna River drainage showing locations of the Cinmar site and Rhyolite Quarry

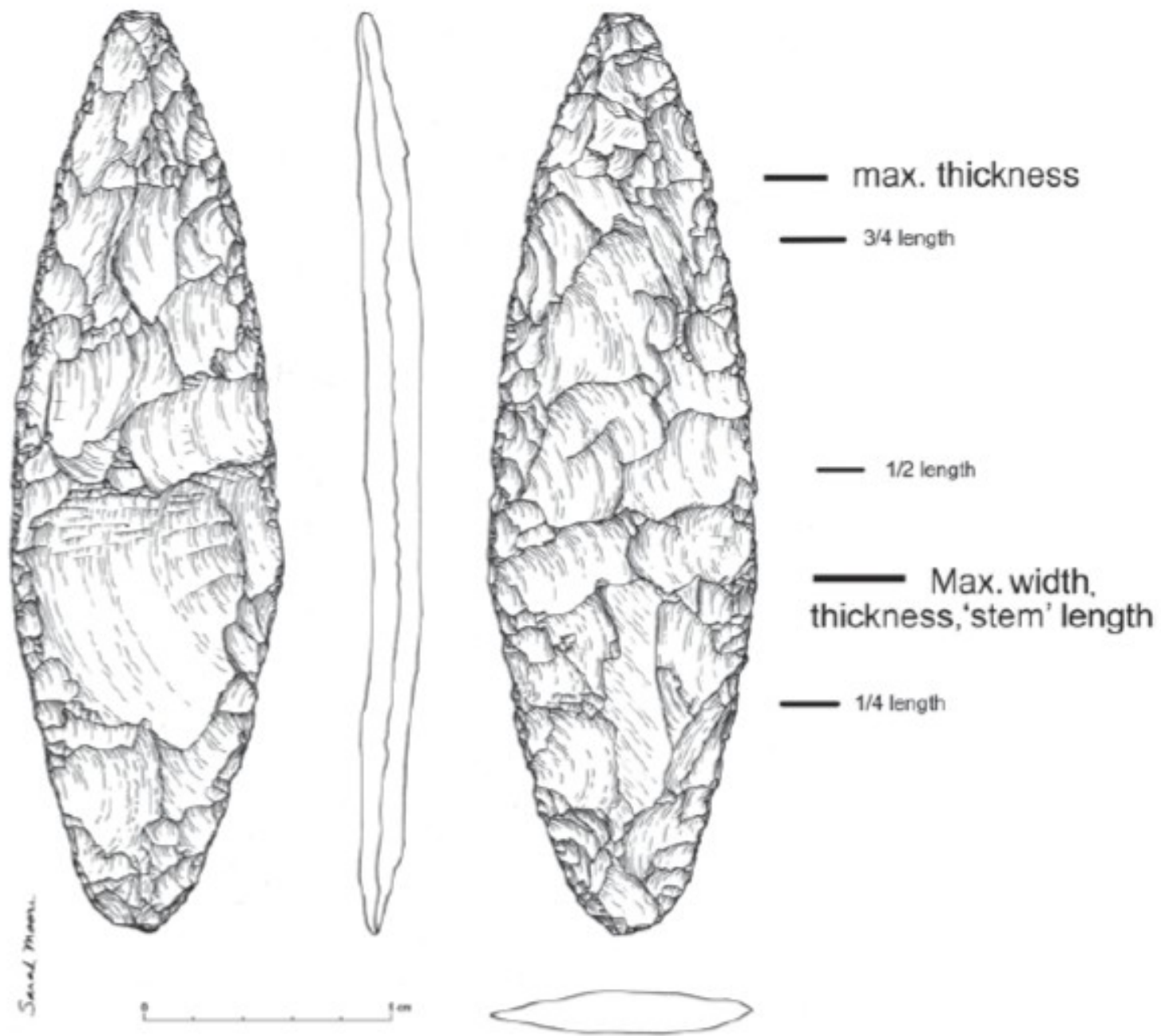
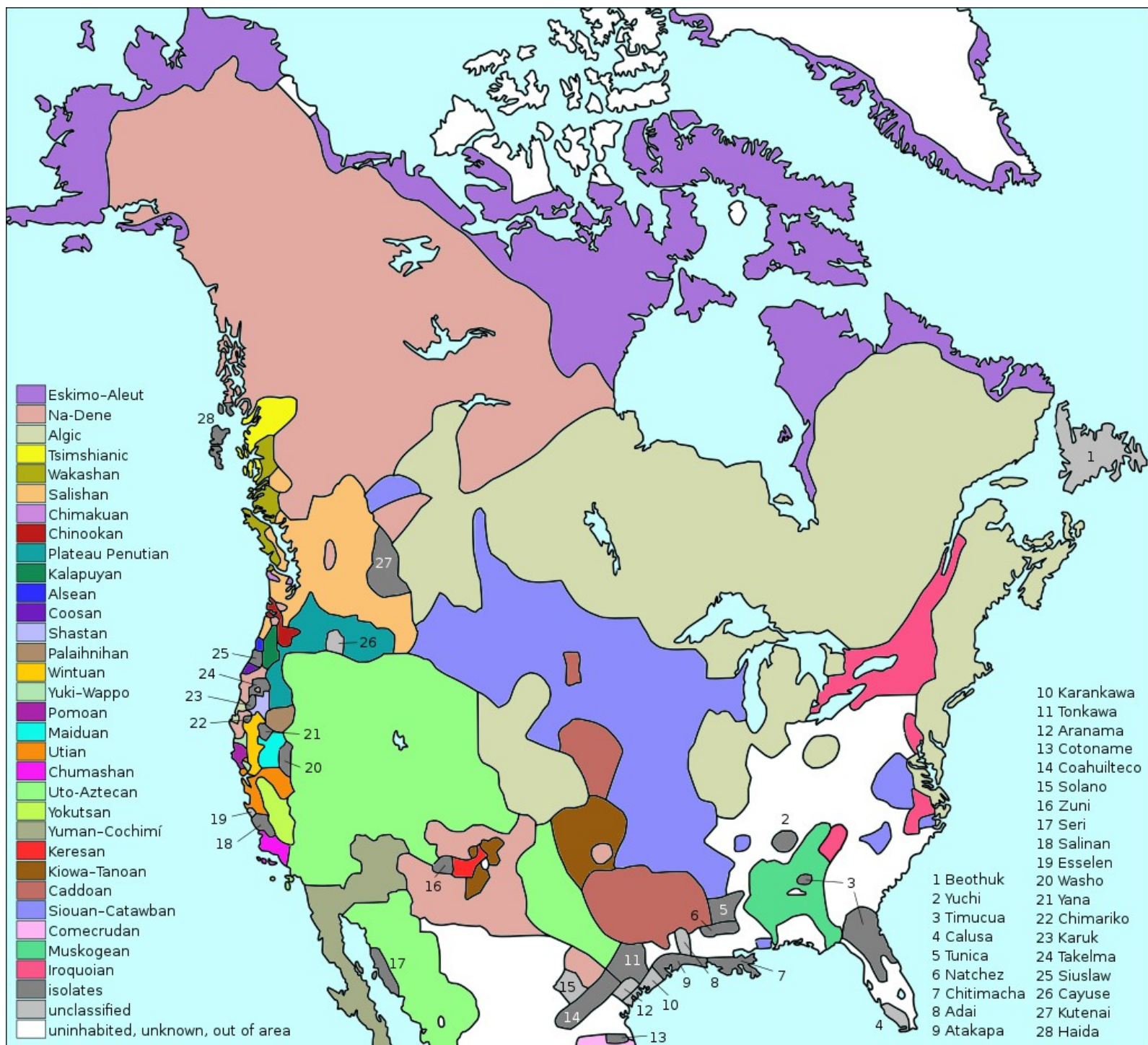


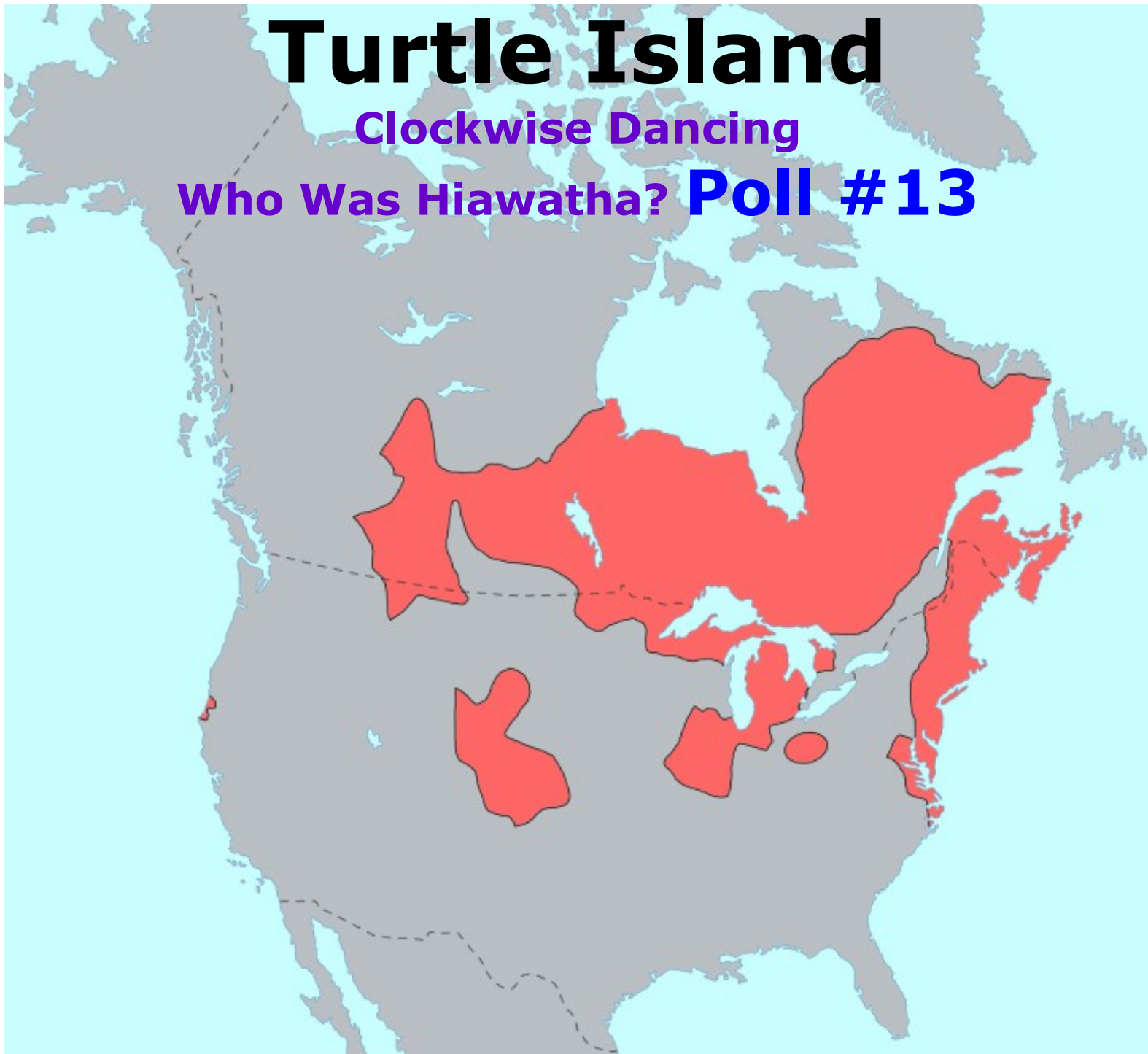
Fig. 5.2 The Cinmar Biface



Turtle Island

Clockwise Dancing

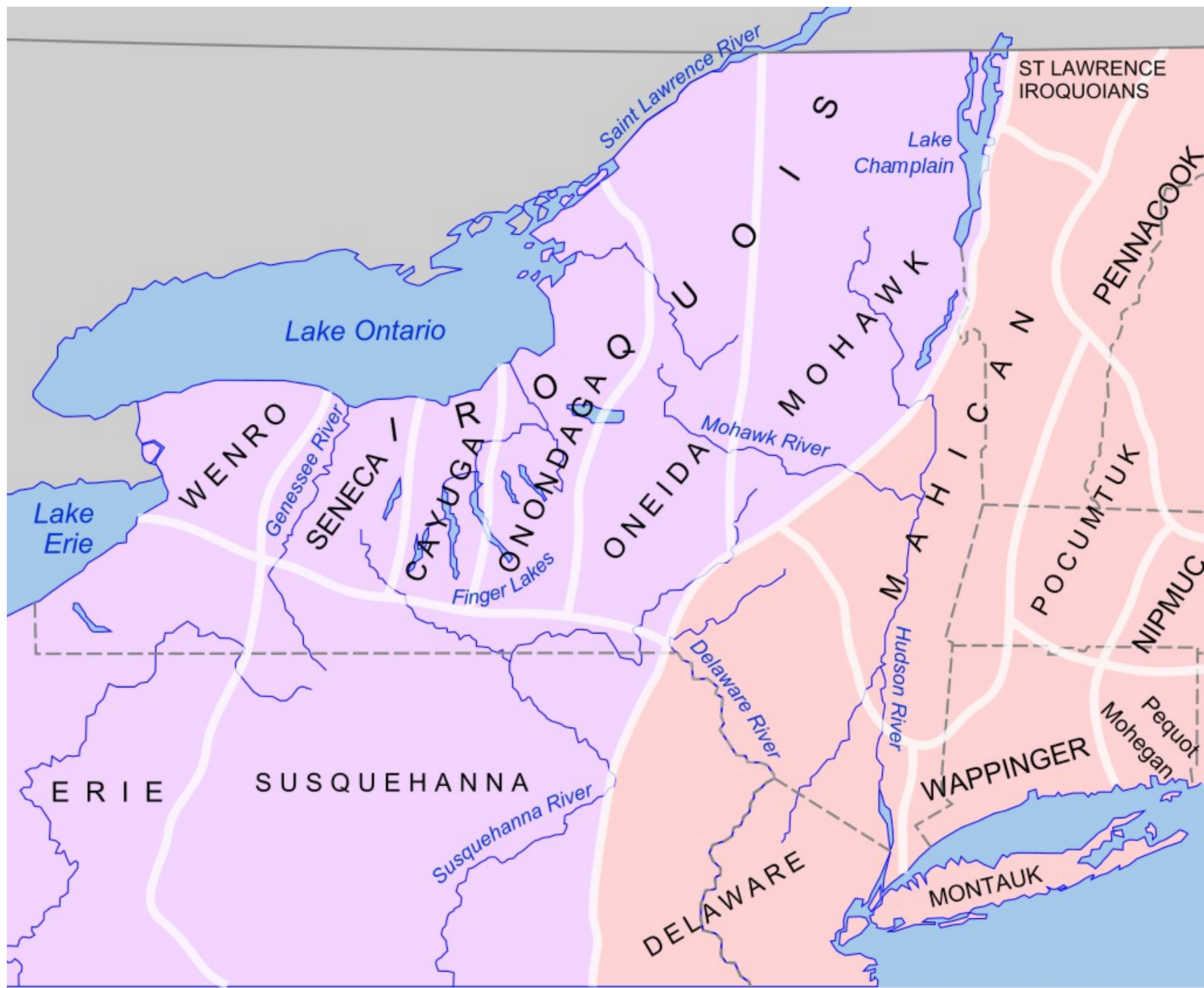
Who Was Hiawatha? **Poll #13**











Poll #12

Why is the auto route
(route 2 between Greenfield and North
Adams) called the “Mohawk” Trail?

*The Mohawk homelands
are to the west of Albany*

Today's Discussion

- ★ The Work of **Henry Lewis Morgan** (1818-1881)
- ★ **Haudenosaunee** “People who build a house”
 - ★ Hiawatha and The Peacemaker (ca.1090-1150)
 - ★ “People of the Longhouse”
 - ★ **Ongweh'onweh** = “Real Human Beings”
 - ★ Why is it the “**Mohawk**” Trail?
 - ★ “Communism in Living” and Utopian Communities
- ★ *Steady State Economics (discussion deferred till June)*
 - ★ *Is it what we need to combat Climate Change?*
 - ★ *What can we learn from Indigenous Culture?*



Promise of Progress

The Life and Work of
Lewis Henry Morgan

Daniel Noah Moses

1491 Coda page 380

Chapter 11 is pages 379-392 in my paperback edition

A loose military alliance among the Seneca, Cayuga, Onondaga, Oneida, Mohawk, and, after about 1720, the Tuscarora, the Haudenosaunee were one of the greatest indigenous polities north of the Río Grande in the two centuries before Columbus and definitely the greatest in the two centuries after. The evidence is unclear, but the ancestors of the Five Nations, neighboring bands of gatherers and hunters, may have lived in their homeland since the glaciers retreated from the Finger Lakes—the eleven deep, narrow lakes that lie like cat scratches across central New York State. Some time around 1000 A.D., the Indian agricultural trinity of maize, beans, and squash appeared in the area. Taking up agriculture, the Finger Lakes people, by now consolidated into five main groups, lined the region's hills with farms. Population rose, as has happened time and time again when human societies make the transition from foraging to farming. The burgeoning cultures took to fighting with each other. Because the abduction, injury, or death of a family member had to be revenged, every violent incident led to a spiral of brutal, tit-for-tat skirmishes. From this brutal environment a heroic figure emerged: Deganawidah, the Peacemaker.

Morgan on the left, a contemporary account on the right [Bitter Water Clan?]

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?

Haudenosaunee (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.

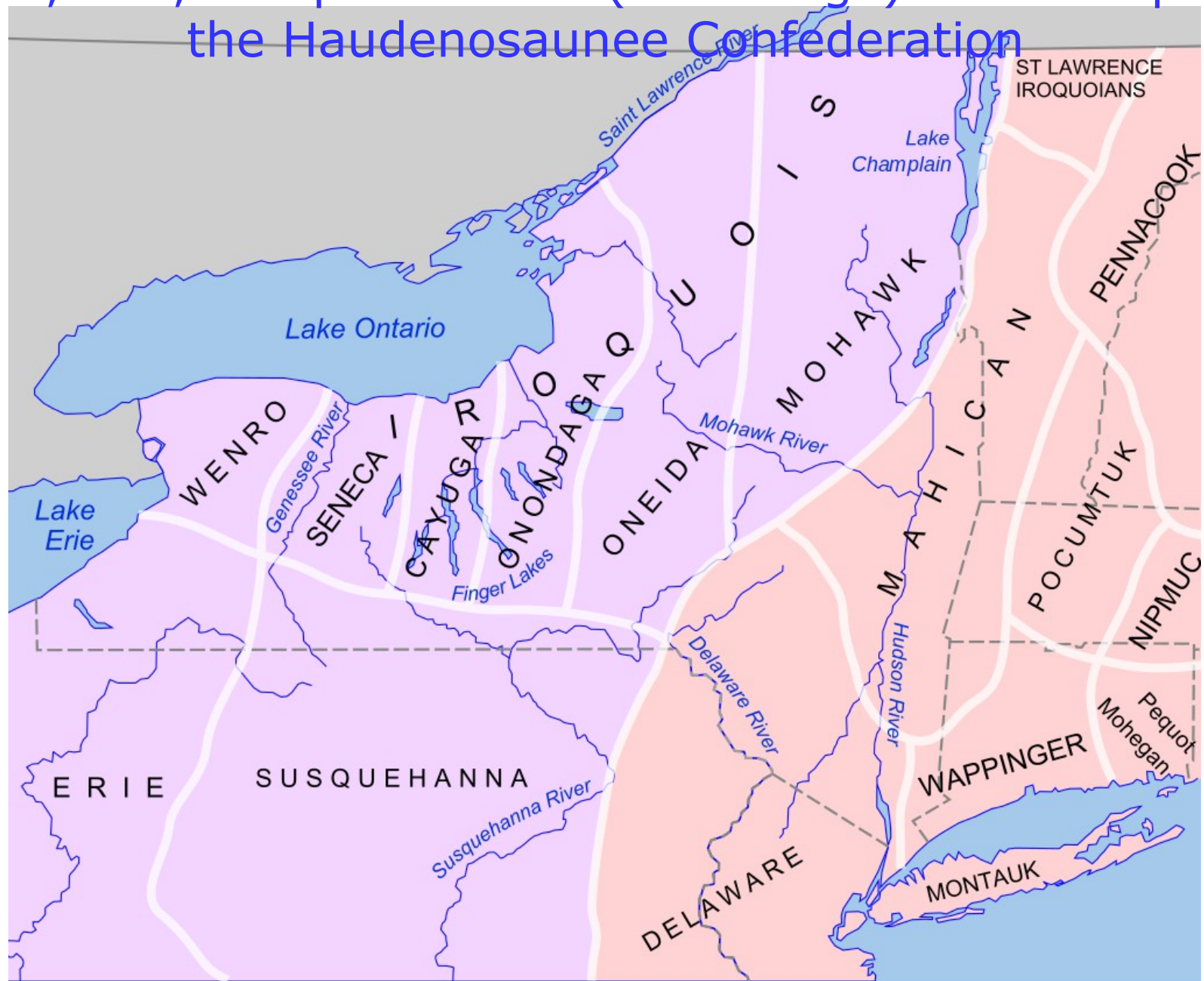
Haudenosaunee people refer to themselves as Ongweh'onweh (ongk-way-HON-way), which simply means "real human being." Although many cultural similarities and family connections unite the six nations, each one is also unique and has its own distinct language.



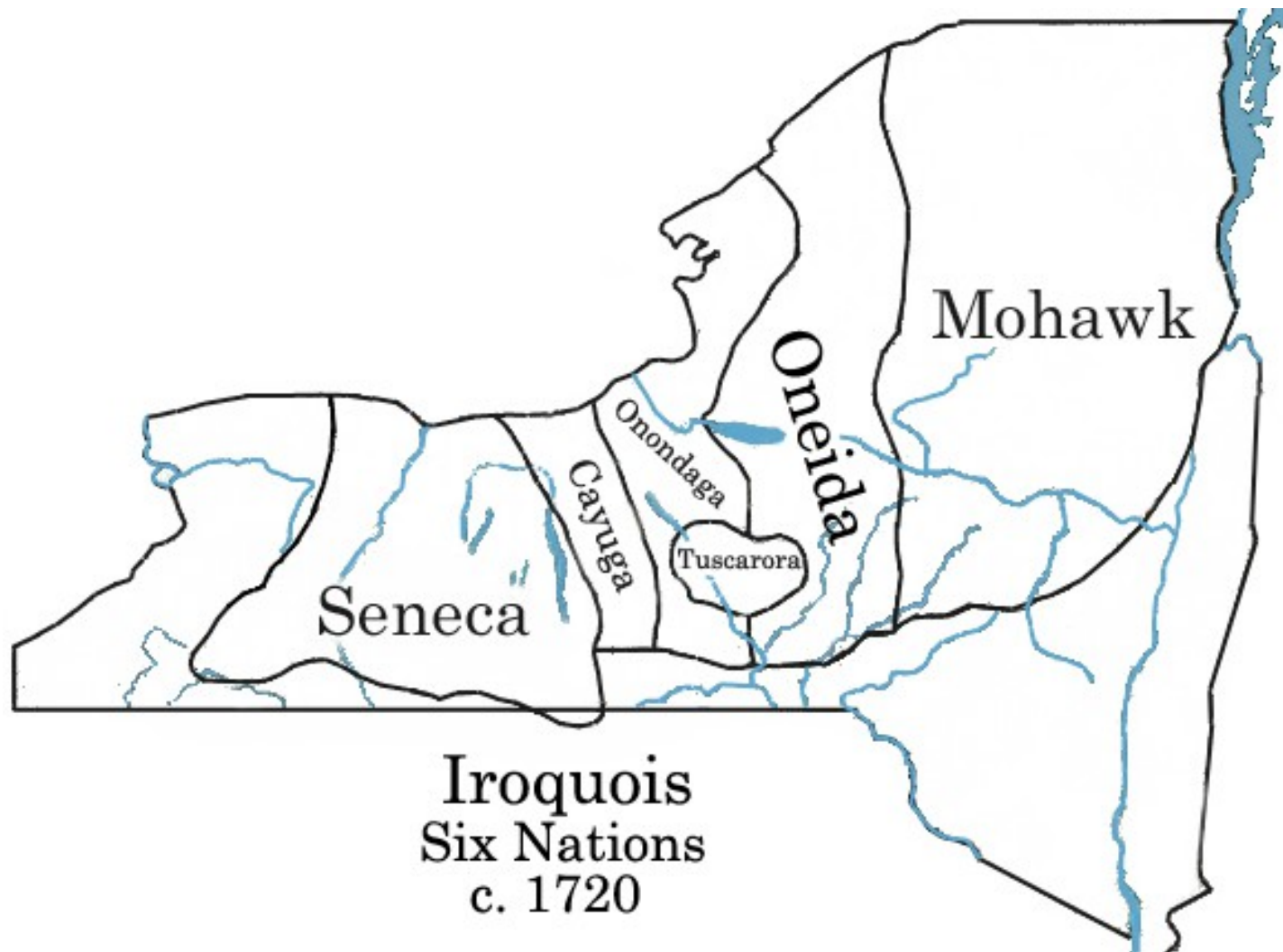
IROQUOIAN LANGUAGES

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.

“Wenro” = Wendat (autonym) [aka Wyandot or Huron]
Huron, Erie, Susquehannock (Conestoga) were not part of
the Haudenosaunee Confederation



How the **Tuscarora** squeezed in



Hiawatha and Tododaho

The story had a great impact on Benjamin Franklin and others

Deganawidah had a message of peace. He couldn't easily promulgate it, though, because he had a tragic flaw: a severe speech impediment, perhaps a stutter. Somehow he connected with Ayenwatha, an Onondaga who was a famous orator. (As "Hiawatha," this man

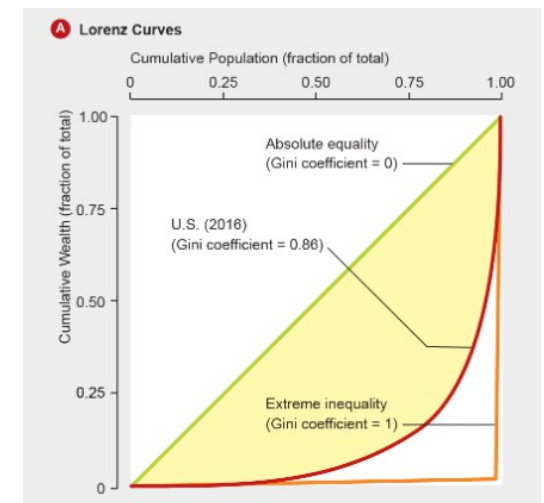
Copyri

The Great Law of Peace

381

became the protagonist of the historically confused epic poem of that name by Henry Wadsworth Longfellow.) With Ayenwatha as Deganawidah's spokesman, the two men confronted Tododaho, the

E Pluribus Unum



- Mann mentions the *Native American* leaning that no one is better than anyone else, which flew in the face of the European class system. p. 380
- This concept of “**Egalité**” appealed to Lewis Henry Morgan.
- Most American cultures were matrilineal.
- “*No woman could be a war chief, no man could lead a clan.*”
p. 382 Children were raised by the mother's family; the most important man in a child's life was his mother's brother, not his father. This arrangement struck Morgan as “primitive” and proof that the Haudenosaunee (and other Americans) had not evolved to the sophisticated level of the European-American culture. Their “**Liberté**” on the other hand:
- “*... tradition of limited government and personal autonomy shared by many cultures north of the Río Grande.*” p.384
- “*... Thomas More, writing Utopia in 1615, situated his exemplary nation in the Americas.*” p.385 (actually 1516, on an island)

Further ideas about “Liberté”

- read page 385, re “The great European thinkers of the 17th & 18th centuries” and how they were influenced by the “natural men” of the Americas.
- Montaigne, Kames, Locke, Voltaire, Jefferson, Franklin, Paine
- p. 391 “... *the Pilgrims actually invented the raucous, ultra-democratic New England town meeting...*” modeled after the Algonkin government by consensus
- **WRONG!**
- p. 392 [historian I.B. Cohen mistakenly claimed]
“*Enlightenment philosophers derived their ideas from Newtonian physics, when a plain reading of their writings shows that they took many of their illustrations of liberty from indigenous examples. So did the Boston colonists who held their anti-British Tea Party dressed as 'Mohawks.'*”

In the Civilized United States

(the richest country the world has ever known)

Prior to the Pandemic

- 328,200,000 people
- 500,000 homeless [**Poll #8** (causes)]
- 27,000,000 no health insurance (8.2%)
- 38,000,000 living in poverty (11.6%)
- 40,000,000 receiving SNAP benefits (12.2%) [16.7% of all children]

Source: various web searches, and
<https://www.newyorker.com/magazine/2020/04/13/dorothy-days-radical-faith>

The Promise of Progress

The Life and Work of Lewis Henry Morgan

by **Daniel Noah Moses**

- Attorney by profession, classically educated
- He admired Seneca, the Roman Stoic, who counseled against greed & ambition
- Wanted to record the culture of the Haudenosaunee because *Ivanhoe* [1819]
- Sir Walter Scott set his other stories in Scotland, which [not long ago] "*was under a state of government nearly as simple and as patriarchal as those of our good allies the Mohawks and Iroquois.*" p. 22

Lewis Henry Morgan

Major Publications (of more than 20)

- The League of the Ho-dé-no-sau-nee or Iroquois (1851)
- The American Beaver and his Works (1868)
- Systems of Consanguinity and Affinity of the Human Family (1871)
- "Montezuma's Dinner" (1876)
- Ancient Society (1877)
- "On the Ruins of a Stone Pueblo on the Animas River in New Mexico, with a ground plan" (1880)
- Houses and House-life of the American Aborigines (1881)
- In addition, "The Indian Journals" and "European Journal"



Primitive versus Civilized

- Morgan shifted anthropology from anecdote to science; Franz Boas (1858-1942) later shifted it from race to culture
- Locke and others used the (Native) Americans as examples of people living in a “state of nature” without a government
- They believed that the “state” (i.e. government) was (or should be) established “with the consent of the governed” to protect private property.
- John Locke: “in the beginning all the world was America” *The Second Treatise of Government* 1690

Morgan's collection was of increasingly historical interest to the Iroquois themselves.¹⁹ He concluded his third regents report by emphasizing the importance of collecting artifacts before the Indian passed away "before the silent but irresistible spread of civilization." If they adopted "agricultural pursuits" and "the diffusion of [white] knowledge among them," a "portion" of Indians, he believed, would be "raised to a citizenship among ourselves." When the Indians gained such knowledge, they would discard their old ways. As Morgan wrote, "they will cease to be Indians." Civilization would triumph: "at no distant day the war shout of the Red man will fall away into eternal silence, upon the shores of the distant Pacific. Industry will then have taken up her abode in the seclusions of the forest, the church will rise upon the ruins of the council-house, the railway pursue the distant trail, the ploughshare turn the sod of the hunting ground; and the pursuits of peace having diffused themselves over the whole republic, one universal and continuous hum of industry will rise from ocean to ocean."²⁰



"Seneca Indian Girl," identified as Caroline Parker, from *The League of the Iroquois*, courtesy Rush Rhees Library, University of Rochester, New York.



"Seneca in the Costume of the Iroquois," supposedly one of Ely Parker's brothers, from *The League of the Iroquois*, courtesy Rush Rhees Library, University of Rochester, New York.

Indians were stuck in the hunter state

The “singular trait in the character of the red man” was, according to Morgan, that he “never felt the ‘power of gain.’” This power “is one of the earliest manifestations of the progressive mind.” It “clears the forest, rears the city, builds the merchantman—in a word, it has civilized our race.” Stuck in the “hunter state,” the Indian never felt this power. “The *auri sacra fames* of Virgil, the *studium lucri* of Horace, never penetrated his nature. This great passion of civilized man, in its use and abuse his blessing and his curse, never roused the Indian mind.”⁵⁷

Religion

Morgan carried his overall attitude toward Iroquois society into the religious realm. Even after comparing Iroquois religious ideas favorably to Platonic, Stoic, and Epicurean philosophy, he relegated Iroquois religious life to a low stage of social evolution soon to be transcended.

The achievement of Iroquois religion confirmed in Morgan an understanding of “the power of truth over the human mind, and the harmony of all truth.”⁸⁷ Yet, he believed, the Iroquois had an incomplete grasp of the truth. To put it simply, Iroquois religion lacked the direct revelation from God as revealed in the Bible. The mind’s ability to grasp the truth “naturally,” no matter how admirable, could not reach the sublime completeness of truth as God revealed it in Christianity.

“Communism in Living” as a barrier to social progress

traditional Iroquois antimarket attitude toward land. According to the wisdom of the prophet Handsome Lake, which Morgan heard: “The Great Spirit, when he made the earth, never intended that it should be made merchandise; but he willed that all his creatures should enjoy it equally. . . . Chiefs and aged men—you, as men, have no lands to sell.

the ownership of land. Both Morgan and Bentham believed one should be able to possess land and sell it as completely as one owns or sells a chair. The European class system, like the Iroquois kinship (tribal) system, tied individuals to a larger collectivity and discouraged individual initiative; neither system fairly rewarded individual initiative or productivity. Both hindered social progress and had to be dismantled for the success of the liberal experiment, which was itself spiritual in nature.

Other Morgan Influences

- Utopian Communities of the 1840s
 - Oneida, New Harmony, Oberlin
 - Brooke Farm and Fruitlands
 - Shakers and Mormons
 - Vineland
- Friedrich Engels (1820-1895)
- Charles Darwin (1809-1882)
- The Paris Commune (1871) pp 213-4

Republicanism versus Liberalism

- Morgan seemed never to have seen the conflict between Egalité (Jefferson) and Liberté (Hamilton).
- He became distressed when large corporations began to exert power
- But he never gave up his optimism

Next Week

