

**MASHANTUCKET PEQUOT MUSEUM AND
RESEARCH CENTER**
Archives & Special Collections

**Bibliography of
Iroquois Materials**

Introduction

Forged prior to European colonization, the Confederation of the Haudenosaune initially comprised five tribes: the Cayuga, the Mohawk, the Oneida, the Onondaga, and the Seneca. In circa 1715, the Tuscarora became the sixth constituent tribe. (French explorers and settlers gave the name "Iroquois" to the Confederation.) The member tribes devised a collective written constitution, and coordinated their diplomatic, commercial, and military policies. Though tribal members generally resided in New York, the Confederation presided over a vast empire that, in its fullest extent in the late seventeenth century, encompassed the region from Chesapeake Bay to the Great Lakes. The influx of white European colonists, however, gradually eclipsed the Confederation's power. The Revolutionary War inflicted the fatal blow. Conflicting loyalties divided the Confederation, as five of the six tribes allied with the British, and one -- the Oneida -- sided with the Americans. The pro-British tribes suffered severe consequences at the hands of American armies, culminating in General John Sullivan's destructive expedition in 1779. Subsequent years witnessed the dissolution of the Confederation, and the forced removal of many of its members westward into the Great Lakes region or northward into Canada.

This bibliography describes items in Archives & Special Collections that pertain to the Iroquois confederation as a whole, or to one of its constituent tribes. (JA)

Iroquois Confederation

HISTORY: PRE-CONTACT

Morgan, Lewis Henry (1818-1881). *Letters on the Iroquois, by Skenandoah.* Reprinted as an article in *The American Review: A Whig Journal of Politics, Literature, Art, and Science, No. XXXI, February, 1847.* New York: George H. Colton, 1847. RARE E99 .I7 S57 1847.

Morgan was a New York-born anthropologist. An admirer of the Seneca, he served as an advocate for the tribe to Congress against the Ogden Land Company. He became an honorary tribal member, with the name "Tayadaowuhkuh" ("Bridging the Gap," i.e., a bridge between Natives and whites). Morgan was also a leading member of a literary society in upstate New York that paid homage to the region's original occupants by eventually naming itself the "New Confederacy of the Iroquois." Representing this group, Morgan adopted the name of Skenandoah (the pro-American leader of the Oneida Tribe during the Revolutionary War) as the *nom de plume* under which he submitted articles on the history of the Iroquois Tribes.

This piece by "Skenandoah," written in the form of three letters, chronicles the original Iroquois Confederation's founding and early history. (JA)

HISTORY: COLONIAL PERIOD

American Antiquarian Society. *Archaeologica Americana: Transactions and Collections of the American Antiquarian Society, Volume II.* Cambridge, MA: Printed for the Society at the Harvard University Press, 1836. Accession Number 2003-0060.

Among the treatises in this volume is *A Synopsis of the Indian Tribes Within the United States East of the Rocky Mountains, and in the British and Russian Possessions in North America*, written by former diplomat and United States Treasury Secretary Albert Gallatin (1761-1849). In it, he provides brief histories of groups of North American tribes, including the Iroquois. (Six years later, in 1842, Gallatin founded the American Ethnological Society.) (JA)

Barber, John Warner (1798-1885). *The History and Antiquities of New England, New York, and New Jersey.* Worcester, MA: Dorr, Howland, and Company, 1841. RARE F4 .B23 1841.

One chapter in this volume provides a history of the "Indians in New York," and another describes the various wars between the English colonists and Native tribes. (JA)

Beauchamp, William Martin (1830-1925). *A History of the New York Iroquois, Now Commonly Called the Six Nations.* New York State Museum Bulletin Number 78. Albany: University of the State of New York, 1905. RARE Q11 .N82 1905.

Noted archaeologist and historian William Martin Beauchamp was widely regarded as his era's leading authority on Iroquois history and culture. In particular, he was an expert on Iroquois implements and other artifacts.

In this volume, Beauchamp provides an overview of the Confederation's history, from its founding through the late nineteenth century. Most of this study focuses on the colonial era. Tipped in at the end is a folding map, created by Beauchamp, which depicts the tribal territories within the future colony and state of New York in circa 1600. (JA)

Dennis, John (1657-1734). *Liberty Asserted: A Tragedy.* London: Printed for George Strahan at the Golden Ball, 1704. MSS 121.

Written at the height of the War of the Spanish Succession, this play by English dramatist and critic John Dennis reflects the anti-French sentiment then prevalent in England. Specifically, Dennis uses this play as a satirical means to attack absolute monarchy, as it then existed in France. The drama takes place in Canada, and several of the characters are Iroquois Natives. (JA)

Documentary History of the State of New-York. Albany: Weed, Parsons, and Company, 1850-1851. LHRARE F122 .D64 1850.

This four-volume set, compiled by historian Edmund Bailey O'Callaghan (1797-1880), contains reprints of governmental documents relating to New York's political, social, economic, and military history from Dutch settlement in the early seventeenth century to the early nineteenth century. Several sections focus on the history of relations between European colonists and their Iroquois neighbors, including an extensive selection of Sir William Johnson's papers and correspondence, writings of missionaries, and reports of military expeditions. (JA)

Documents Relative to the Colonial History of the State of New-York, Procured in Holland, England, and France. Albany: Weed, Parsons, and Company, 1856-1883. RARE F122 .D66 1856.

Much more inclusive than the previous entry, this set spans fourteen volumes. (JA)

Du Creux, François (1596?-1666). Illustration, 1664. MSS 258.

Du Creux was a Jesuit missionary and historian who, in 1664, published one of the first books about "Canadian" history, *Historiae Canadensis...ad Annum MDCLVI* [*Histories of Canada...to the Year 1656*]. This illustration, taken from *Historiae Canadensis*, depicts in a single scene the martyrdoms of seven Jesuit missionaries, two French children, and an Algonquin youth who had converted to Christianity. All were killed by the Iroquois in New France between 1646 and 1650. (JA)

The Gentleman's Magazine. London: Printed by D. Henry and R. Cave. Issues for August 1755, October 1755, October 1757, August 1758, September 1758, and October 1758. MSS 107.

Selected articles in these issues discuss the progress of the French and Indian War, with commentary about the Natives' conduct. (JA)

Jesuit Relations and Allied Documents: Travels and Explorations of the Jesuit Missionaries in New France, 1610-1791. Cleveland: Burrows Brothers Company, 1896-1901. RARE F1030.7 .C96 1896.

Edited by the noted historian Reuben Gold Thwaites (1853-1913), this 73-volume set reprints the writings and correspondence of Jesuit missionaries who served in eastern Canada, the Mississippi Valley, the Louisiana Territory, and the Great Lakes region in the seventeenth and eighteenth centuries. The documents appear in the original Latin, French, and Italian on the verso, and their English translations appear on the recto. (JA)

Johnson, William, Sir (1715-1774). Minutes, 16 March 1763. MSS 183.

Born in Ireland, Johnson emigrated to the colony of New York in 1738. Over the next several years, he acquired many parcels of real estate in New York, eventually becoming one of the largest landholders in English America. Simultaneously, he cultivated friendly relations with neighboring Iroquois tribes, particularly the Mohawk. He learned their languages, frequently wore their clothing, and, after his first wife died, he fathered three children by his housekeeper Caroline, the niece of a Mohawk sachem, and then eight children by Molly Brant, the sister of Mohawk leader Joseph Brant (see below). This amity soon served British interests. In 1745, Johnson managed to keep the Confederation from ally ing with France during King George's War. Consequently, in 1746, Governor George Clinton appointed him as an overseer of the Six Nations. Although he resigned that post a few years later, he remained an unofficial advisor to both the New York Colonial Assembly and to the constituent Tribes. When the French and Indian War erupted in 1755, Johnson was commissioned a major general. In that capacity, he successfully led a combined Native and colonial force against the French at the battle of Lake George (8 September 1755). Subsequently, George II named Johnson the sole agent and superintendent of the affairs of the Iroquois tribes. Britain's acquisition of Canada after the French and Indian War heightened the complexity of Johnson's office. He advocated a centralized and independent department for addressing Native issues, and he also attempted to restrain white settlement in Native hunting grounds. In addition, he supported the work of educators and missionaries among Natives.

This document contains Johnson's record of an investigation of a murder which had occurred in Seneca territory in the autumn of 1762. As it was an intertribal incident, leading members of the Onondaga, the "Mohocks" (sic), the Seneca, and the Oneida attended. Johnson served as an advisor to them. (JA)

New York Historical Society. *Proceedings of the New York Historical Society for the Year 1846*. New York: Press of the Historical Society, 1847. LHRARE F116 .N642 1846.

One of the essays in this issue recounts the French attack on English and Iroquois inhabitants in Schenectady, New York, on 8-9 February 1690, during King William's War. (JA)

New York (State). Council. *Minutes of the Executive Council of the Province of New York: Administration of Francis Lovelace, 1668-1673.* Albany: State of New York, 1910. RARE F122 .N53 1910.

This two-volume set contains reprints of governmental correspondence written during the tenure of Francis Lovelace, the second Royal Governor of the colony of New York. Several of the documents pertain to his efforts to pacify the Mohawks and other Iroquois tribes in the northern part of the colony. (JA)

New York (State). State Historian. *Ecclesiastical Records, State of New York.* Albany, NY: J. B. Lyon, State Printer, 1901-1916. RARE BR555.7 .N7 E33 1901.

This seven-volume set reprints documents relating to the Dutch Reformed Church in New York from the era of Dutch settlement in the area until the end of the eighteenth century. Many of these documents address the activities of Catholic and Protestant missionaries among the region's indigenous populations. (JA)

Reid, W. Max (William Max) (1839-1911). *Lake George and Lake Champlain: The War Trail of the Mohawk and the Battle-Ground of France and England in Their Contest for the Control of North America.* New York: G. P. Putnam's Sons, Inc., 1910. RARE F127 .C6 R3 1910.

This history of the Hudson River Valley focuses on diplomacy and conflict between the region's tribes and European colonists in the seventeenth and eighteenth centuries. (JA)

Simon, John, Four Kings engravings, 1710. MSS 263 - MSS 266.

Through the early eighteenth century, England sought to cultivate alliances with Native American tribes in order to counter the French presence in North America. In the spring of 1710, Peter Schuyler, the British agent appointed for this purpose, picked three members of the Mohawk Tribe and one member of the Mahican Tribe to travel to England so that Queen Anne herself and others from the British government could persuade them to continue siding with the English colonists. (Notably, the leaders of the Iroquois Confederacy at the time wished to remain neutral in Anglo-French disputes. Therefore, Schuyler chose four younger members of the two tribes who were pro-British.) Though the English considered these four emissaries to be kings, only one of them (identified as "Tee Yee Neen Ho Ga Row, Emperour of the Six Nations") wielded significant power at home, and led by persuasion, rather than edict. Although other Native Americans had traveled to England and elsewhere in Europe over the previous century, these four "kings" were the first to have been specifically invited by the British monarchy for expressly diplomatic purposes. In return for a pledge to continue the alliance with Britain, the Mohawk representatives obtained from the British government additional weapons and textiles, and also obtained from British missionaries eager promises to counter the influence of French Jesuits among the Iroquois peoples.

Queen Anne commissioned John Verelst to paint these four portraits, which were subsequently hung in Kensington Palace. Verelst, in turn, chose the engraver John Simon to create these mezzotint engravings of his portraits, to be made available to English nobility. (JA)

Stone, William Leete (1835-1908). *The Life and Times of Sir William Johnson, Bart.* Albany: J. Munsell, 1865. RARE E195 .J71 1865.

William Leete Stone (1792-1844), the biographer of Joseph Brant and Red Jacket (see below), began writing this biography of Sir William Johnson (see above), but died before its completion. Stone's son finished this two-volume study. (JA)

HISTORY: REVOLUTION AND U.S. NATIONAL PERIOD

Albany Committee of Correspondence (NY). *Minutes of the Albany Committee of Correspondence, 1775-1778.* Albany: University of the State of New York, 1923-1925. RARE E216 .A33 1923.

Beginning in the colony of Massachusetts in 1772, Committees of Correspondence were established throughout English America to coordinate intercolonial resistance to British policies. Many were created by colonial legislatures; others owed their origin to such extra-governmental patriot organizations as the Sons of Liberty. After war broke out in April 1775, these committees oversaw local recruitment for military service, instituted price controls for local businesses, and, in the case of the Albany Committee, managed relations with neighboring Native communities.

Many of the documents reprinted in this two-volume set pertain to the Albany Committee's diplomacy with the Mohawk and Oneida Tribes during the early years of the war. (JA)

A Brief Exposition of the Claims of the New-York Indians to Certain Lands at Green Bay, in the Michigan Territory, [1829]. MSS 199.

Continuing white settlement in the state of New York in the early nineteenth century compelled the tribes comprising the Six Iroquois Nations to seek territory elsewhere. Among the most egregious sources of pressure on these tribes was the Ogden Land Company, which began coveting the best tribal lands in the region in the 1790s. On 18 August 1821, these tribes signed a treaty with the Menominee and Winnebago tribes of the Green Bay region of the Territory of Michigan by which the Michigan tribes ceded a tract along the Fox River to the Six Nations tribes for the price of \$1,500. President James Monroe approved this treaty on 9 February of the following year. Soon, however, this allotment proved insufficient for tribal members migrating westward. Accordingly, on 23 September 1822, the leaders of the Six Nations purchased additional territory from the Menominee and Winnebago Tribes, for a price of \$1,000. President Monroe approved this treaty on 13 March of the following year. Unfortunately for the Six Nations, the federal government signed another territorial agreement with the Chippewa, Menominee, and Winnebago Tribes four years later. By the Treaty of Butte des Morts, signed on 11 August 1827, the signatory tribes agreed to cede lands to the federal government; part of this cession included a significant portion of the parcels that the Six Nations had earlier purchased.

This booklet offers documentary proof of the Six Nations' ownership of the lands they had purchased in the Green Bay area of the Territory of Michigan. (However, this booklet was printed after the United States Senate ratified the controversial Treaty of Butte des Morts in 1829. (See MSS 214 below.)) Included here are the texts of the treaties which the leaders of the Six Nations had signed with the Menominee and Winnebago Tribes in 1822 and 1823. Last to appear is the Treaty of Butte des Morts, accompanied by letters of approval from President John Quincy Adams and Secretary of State Henry Clay. This investigation into the Six Nations' claims led to subsequent adjustments of the Treaty of Butte des Morts in their favor, such as the Treaty of Washington, signed between the federal government and the Menominee Tribe on 17 February 1831. (JA)

Campbell, William W. (1806-1881). *Annals of Tryon County, or, The Border Warfare of New York, During the Revolution.* New York: Printed and published by J. & J. Harper, 1831. RARE E263 .N6 C25 1831.

This book describes the Revolutionary War campaigns in western New York, with particular attention to Iroquois involvement on both sides. Appended at the end are brief biographical sketches of Sir William Johnson, Joseph Brant, and Skenandoah, and a listing of the approximate numbers of warriors from various tribes that were allied with the British during the conflict. (JA)

Craft, David (1832-1908). *The Sullivan Expedition: An Address Delivered at the Seneca County Centennial Celebration at Waterloo, September 3, 1879.* Waterloo, NY: Observer and Job Printing House, 1880. RARE E235 .C88 1880.

After practicing law and serving in both Continental Congresses, New Hampshire-born John Sullivan (1740-1795), who also was a major in the colonial militia, led a pre-war raid in 1774 that captured the forts and ordnance at Portsmouth Harbor in New Hampshire. For the first three years of the Revolutionary War, Sullivan served in the Continental Army under General George Washington, attaining the rank of major general by August 1776. In August 1778, he led the American forces in cooperation with the French Navy in a failed attempt to drive the British out of Newport, Rhode Island. Meanwhile, pro-British Iroquois tribes led by Joseph Brant (see below), along with their Loyalist and British allies, were attacking American settlements and militia units in western New York, Pennsylvania, and the Ohio River Valley. These assaults culminated in the Wyoming Valley Massacre in northeastern Pennsylvania on 3 July 1778 and the Cherry Valley Massacre in New York on 11 November 1778. In response, Washington assigned Sullivan to lead a punitive expedition into Iroquois territory. In a brutal campaign (August - September 1779) in which both sides committed atrocities, Sullivan's expeditionary force destroyed Iroquois villages and crops, and fought a guerrilla war against tribal members. This campaign proved to be the final blow to the Iroquois Confederation.

During the centennial anniversary of this campaign, historian and minister David Craft delivered this address, which recounts Sullivan's actions in laudatory terms. (JA)

Fenton, William Nelson (b. 1908). Research collection. Accession number 2002-0158.

This collection consists of photocopies from manuscript lists of Iroquois veterans of the War of 1812, a typed transcription of part of the lists, and an article about a portrait of Red Jacket (see below). In many cases, the soldier's Native name, as well as his Anglicized name, appears, as well as notes about his fate. Several Oneidas and Onondagas were wounded, killed, or captured at the battles of Fort George (27 May 1813), Sacket's Harbor (28-29 May 1813), and Chippewa (5 July 1814). Many are memorialized as the "Bravest of the Brave." One John Street is identified as the first American soldier to cross the Chippewa River in pursuit of British soldiers at the end of the battle of Chippewa. In addition, several tribal members lost their lives to smallpox, which they contracted during their service late in the war. (JA)

Halsey, Francis W. (Francis Whiting) (1851-1919). *The Old New York Frontier: Its Wars with Indians and Tories, Its Missionary Schools, Pioneers, and Land Titles, 1614-1800.* New York: C. Scribner's Sons, 1901. RARE F119 .H19 1901.

After briefly discussing the pre-Contact history of the Iroquois and the tribes' relations with European colonists, this book focuses on this region's experience during the Revolutionary War. (JA)

Hauptman, Laurence M. Laurence M. Hauptman collection. Accession Number 1996-0037.

Among the photocopied articles and book excerpts which Hauptman amassed during his research on the Native role in the Civil War is an "Extra Census Bulletin," published by the GPO in 1892, which lists Iroquois tribal members who served in infantry, cavalry, and artillery regiments in the Union Army. Listed by tribal affiliation, they came from the Onondaga, Tuscarora, and various branches of the Seneca. Appended at the end is a short list of Onondaga and Seneca tribal members who served in the United States Army in the War of 1812, and were still living at the time of the 1890 federal census. (JA)

Miller, Samuel (1769-1850). *A Sermon, Delivered Before the New-York Missionary Society, at Their Annual Meeting, April 6th, 1802.* New York: Printed by T. & J. Swords, 1802. RARE BV2075 .M55 1802.

In this oration, Presbyterian minister Samuel Miller approvingly noted that Protestant missionary

activity among American Indian communities was then on the rise. For example, he reports that Reverend Joseph Bullen (1750-1825), serving among the Chickasaw Tribe, has converted fourteen people, and "his preaching is heard with growing attention and seriousness." Appended to the transcript of Miller's speech are an annual report of the Society's directors (featuring descriptions of the work of other Society missionaries among the Seneca and Tuscarora, and an announcement of a new Moravian mission among the Cherokee), a letter from leading members of the Tuscarora tribe, and a speech from Sagoyewatha on behalf of the Seneca Tribe. (JA)

New York (State). Legislature. Assembly. Special Committee to Investigate the Indian Problem.

Report of the Special Committee. Albany: Troy Press Company, Printers, 1889.

RARE E78 .N7 N77 1889.

This book contains the findings of a special committee that the New York State Legislature had appointed in a resolution dated 21 March 1888. The committee's mandate charged it with the duty of investigating (among other things) "the amount of land cultivated and uncultivated" on reservations within New York State, "the manner in which the (Natives residing in New York) assume to allot their lands among the several members of their tribes," and the "title to the lands on their several reservations." In addition, the commission probed into the claims on these lands asserted by the Ogden Land Company, which had been purchasing large tracts of Native lands in western New York State and selling them at enormous profits since the 1790s. (JA)

New York State Historical Association. Meeting. *Proceedings of the New York State Historical Association: The Seventh Annual Meeting, with Constitution, By-laws, and List of Members.* New York: New York State Historical Association, 1906. RARE E78 .N7 R88 1906.

Several of the essays in this volume discuss the 1779 Sullivan expedition and its effects on the Iroquois Tribes. Also appearing in this volume is an essay by William Max Reid which retells the Mohawk legend about that tribe's origin, and a study of the origins of geographic names within New York State, written by Edward Manning Rutenber (1825-1907). (JA)

Six Nations. *Petition and Appeal of the Six Nations, Oneida, Stockbridge, &c. to the Government of the United States.* Sangerfield [NY]: Printed by Joseph Tenny, 1829. MSS 214.

This document is the Six Nations' formal protestation of the 1827 Treaty of Butte des Morts to the federal government (see MSS 199 above). It includes reprints of the treaties of 1821 and 1822 and additional documentation to prove the legitimacy of the plaintiffs' claim to the land in question. It hints that the process by which Lewis Cass (then Governor of the Michigan Territory) and Colonel Thomas McKenney obtained Menominee cooperation in 1827 may have been questionable. When these representatives of the federal government first arrived, the Menominee Tribe had no sachem. Lewis and McKenney thereupon appointed a young man (named Ois Coss) to act as the tribe's head and negotiator. The leaders of the Six Nations warn in their opening statement, "If this Treaty ... should be confirmed, it will serve wholly to discourage the emigration of our people from the East." Although the United States Senate ratified the treaty on 23 February 1829, it added a proviso that it "shall not impair or affect any right or claim which the New York Indians... have to any of the lands mentioned in the said treaty." (JA)

Stereoscopic Photographs (1903, 1908, 1910z). MSS 61.

Two of the stereoscopic photographs in this set depict groups of Iroquois Natives in Quebec who had participated in the Tercentenary Pageant of 1908. On the backs are brief histories of the Confederation. (JA)

Stickney, Charles E. (1841-1930). *A History of the Minisink Region, Which Includes the Present Towns of Minisink, Deerpark, Mount Hope, Greenville, and Wawayanda in Orange County, New York.* Middletown, NY: Coe Finch and I. F. Guiwits, 1867. RARE F127 .M5 S8 1867.

Historian Charles Stickney here provides a history of this New York county, devoting particular attention to its Native-white relations from the colonial to the early national period. (JA)

Sullivan, John (1740-1795). *Letters and Papers of Major-General John Sullivan, Continental Army.* Concord, NH: New Hampshire Historical Society, 1930-1939. RARE E207 .S9 A4 1930.

This three-volume set contains Sullivan's correspondence from 1771 to 1795, emphasizing his Revolutionary War career. (JA)

Tuttle, Sarah. *Letters and Conversations on the Indian Missions at Seneca, Tuscarora, Cattaraugus, in the State of New York, and Maumee, in the State of Ohio.* Boston: Printed by T.R. Marvin for the Massachusetts Sabbath School, 1831. RARE E99 .I7 T96 1831.

Tuttle, who had previously written a similar book about the missionaries in the Hawaiian Islands and India, authored this book about conversion efforts among these Iroquois Tribes in New York and the Miami Tribe in Ohio. Expressed in the form of four separate conversations, the text provides a brief history of these missionary endeavors. (JA)

United States. Congress. Senate. Committee on Indian Affairs. (41st Congress, 2nd Session). Report, 3 May 1870. Washington, DC: GPO, 1870. MSS 89.

On 4 December 1868, several tribes residing in New York signed a treaty with the federal government by which they agreed to relinquish their claims to lands west of Missouri in return for monetary compensation. Several months later, in February of 1870, lawyers representing the signatory tribes proposed several amendments to the treaty, in order to ensure adequate payment to individual tribal members.

In this report to the Committee, Senator William A. Buckingham (1804-1875), a Connecticut Republican, recommended against ratification of the treaty. To support his argument, he noted that, in accordance with a treaty signed on 15 January 1838, these New York tribes had ceded much of the land in question to the federal government. The portion which the tribes kept was earmarked for members who had no permanent place of residence, on the understanding that they would move to and occupy that region within five years. Three decades later, many of these tribal members had not yet relocated. Therefore, Buckingham contended, they had "forfeited all interest in the lands." (JA)

CEREMONIAL AND MATERIAL CULTURE

Akweks, Aren. *Wampum Belts.* Hogansburg, NY: Akwesasne Counselor Organization, [1948?]. RARE E99 .I7 A492 1948.

Aren Akweks (b. 1910) (who has also used the names Ray Fadden and Tehanetorens (see below)) is a member of the Wolf Clan of the Mohawk Tribe. A lifelong advocate of reviving Mohawk traditions, he published numerous books and pamphlets that discussed Mohawk folklore and craftwork, and that also sought to dispel negative stereotypical images of American Indians. Shortly after he and his wife Christine (who is an Akwesasne Mohawk) moved onto the Akwesasne reservation in New York in 1938, he established the Akwesasne Mohawk Youth Counselors, which provided the tribe's younger members with opportunities to learn more about their heritage. Over subsequent years, Akweks wrote several pamphlets detailing Iroquois history and culture for the Youth Counselors, many of which are listed in this bibliography. In 1954, Akweks and his wife established the Six Nations Indian Museum in Onchiota, New York.

In this pamphlet, Akweks explains the history and meanings of various ceremonial and commemorative wampum belts used by the Iroquois Tribes. Illustrating this pamphlet are drawings by Akweks and photographs of belts that he created. (JA)

Beauchamp, William Martin (1830-1925). Letter, 9 October 1916. MSS 41.

In this letter to Reverend Edward J. Cummings, Beauchamp takes issue with a statement made by fellow Iroquois scholar John Wentworth Sanborn (1848-1922) during the latter's lecture to the British Association for the Advancement of Science in 1887. According to Sanborn, Seneca tribal members traditionally wore wooden rings in their lips (which, in turn, accounted for the absence of labials in their language). Beauchamp counters that he "has never yet met, as far as (he) can now recall, either picture or description of an Iroquois wearing a lip ring." In addition, Beauchamp comments on Mohawk towns ("the earliest have a special value in determining the age of the Iroquois League"). A newspaper clipping in which Sanborn describes his 1887 statement accompanies the letter. (JA)

-----. *Aboriginal Chipped Stone Implements of New York*. New York State Museum Bulletin Number 16. Albany: University of the State of New York, 1897. RARE Q11 .N82 1897.

This essay examines various types of tools which the Iroquois fashioned from pieces of chipped stone, including arrowheads, spearheads, scrapers, hoes, and fishing sinkers. Over two hundred annotated illustrations depict these tools. (JA)

-----. *Aboriginal Use of Wood in New York*. New York State Museum Bulletin Number 89. Albany: University of the State of New York, 1905. RARE Q11 .N82 1902.

The first role of wood in Iroquois life which Beauchamp mentions here was its use for feeding fires. In addition, as this article points out, the Iroquois used wood to build homes, forts, and canoes. Other everyday items made from wood included eating utensils, bowls, shafts for arrows and spears, and musical instruments. (JA)

-----. *Civil, Religious, and Mourning Councils and Ceremonies of Adoption of the New York Indians*. New York State Museum Bulletin Number 113. Albany: University of the State of New York, 1906. RARE Q11 .N82 1916.

In this article, Beauchamp examines the history and ceremony of the councils traditionally convened by Iroquois leaders to discuss tribal policy, mourn deceased tribal members, and elect new sachems. Transcripts of the lyrics of several of the hymns, rendered in English, Mohawk, and Onondaga, also appear. (JA)

-----. *Earthenware of the New York Aborigines*. New York State Museum Bulletin Number 22. Albany: University of the State of New York, 1898. RARE Q11 .N82 1897.

This analysis of Iroquois pottery features illustrations (with accompanying explanatory texts) of such artifacts that Beauchamp collected in his travels throughout New York State as intact bowls, bowl shards, and pipes. (JA)

-----. *Horn and Bone Implements of the New York Indians*. New York State Museum Bulletin Number 50. Albany: University of the State of New York, 1902. RARE Q11 .N82 1902.

Beauchamp remarks that "the early and late Iroquois, with their kindred, were the workers in bone *par excellence*." This bulletin examines several types of Iroquois tools manufactured from this medium, including combs, needles, spoons, harpoons, and fishhooks. (JA)

-----. *Metallic Implements of the New York Indians*. New York State Museum Bulletin Number 55. Albany: University of the State of New York, 1902. RARE Q11 .N82 1902.

Although Natives had begun to use copper in the manufacture of practical and decorative items prior to the European arrival, the colonial period witnessed widespread aboriginal adoption of metallic elements and alloys for these purposes. Among the metal tools which Beauchamp discusses here are copper arrowheads, iron chisels, and brass kettles. (JA)

-----. *Metallic Ornaments of the New York Indians*. New York State Museum Bulletin Number 73. Albany: University of the State of New York, 1903. RARE Q11 .N82 1902.

In this essay, Beauchamp examines the Iroquois use of copper, lead, silver, brass, and bronze for such ornamental items as bracelets, gorgets, armllets, and small sculptures and charms. (JA)

-----. *Perch Lake Mounds, with Notes on Other New York Mounds, and Some Accounts of Indian Trails*. New York State Museum Bulletin Number 87. Albany: University of the State of New York, 1905. RARE Q11 .N82 1905b.

Beauchamp here focuses on the construction, uses, and the then-recent excavations of Iroquois burial mounds near Perch Lake and elsewhere in New York State. (JA)

-----. *Polished Stone Articles Used by the New York Aborigines Before and During European Occupation*. New York State Museum Bulletin Number 18. Albany: University of the State of New York, 1897. RARE Q11 .N82 1897.

According to Beauchamp in the introduction to this study, chipped stone implements (see above) are more abundant than items crafted from polished stone. However, the latter types of artifacts "show almost incredible patience and skill in their higher forms, as well as taste in selecting materials." This bulletin provides an illustrated overview of tools and ornaments thus made, including mortars and pestles, adzes, amulets, and gorgets. (JA)

-----. *Wampum and Shell Articles Used by the New York Indians*. New York State Museum Bulletin Number 41. Albany: University of the State of New York, 1901. Copy 1: RARE Q11 .N82 1897. Copy 2: RARE Q11 .N82 1901 v.8 no.41.

Here, Beauchamp discusses the materials which Iroquois tribal members traditionally used for currency and personal adornment, including seashells and stones. Annotated illustrations of wampum belts, beads, gorgets, and pendants appear at the end. (Note: The first several pages of Copy 2 of the bulletin are missing.) (JA)

Converse, Harriet Maxwell (1836-1903). *Myths and Legends of the New York State Iroquois*. New York State Museum Bulletin Number 125. Albany: University of the State of New York, 1908. RARE Q11 .N82 1905b.

Author and poet Harriet Maxwell Converse began a long association with the Iroquois, particularly the Seneca, in the late 1870s, after meeting the famed Civil War hero Ely Parker, who had served on General Ulysses S. Grant's staff. Over the next several years, she visited the Iroquois reservations in New York, and lobbied on the Natives' behalf in Albany and Washington. In gratitude, the Seneca Tribe made her an honorary member in 1884, giving her the name Ga-is-wa-noh ("She Who Watches Over Us"). Seven years later, she became the first white female to be named chief of a Native tribe.

In this posthumous publication, Converse retells the traditional Iroquois (mainly Seneca) accounts of the origins of the earth and its life forms. (JA)

Hale, Horatio (1817-1896) (ed.). *The Iroquois Book of Rites*. Philadelphia: D. G. Brinton, 1883. RARE E99 .I7 H157 1883.

Anthropologist Horatio Hale wrote several linguistic and ethnographic studies of Native Americans, and significantly influenced the work of Franz Boas (1858-1942). This book offers a history of the Iroquois Confederation and a description of the functioning of its government. The centerpiece of this volume is a transcription of the "Book of Rites," the traditional speeches, hymns, and litanies that tribal leaders recited during ceremonial meetings. The Book of Rites here appears rendered in the "Canienga" language (which, according to Hale, is the alleged source of each of the Iroquois dialects), the Onondaga dialect, and English. (JA)

Johnson, Anna C. (Anna Cummings) (1818-1892). *The Iroquois, or the Bright Side of Indian Character*. New York: D. Appleton and Company, 1855. RARE E99 .I7 M65 1855.

Seeking to dispel negative stereotypical images of Native Americans, Anna Johnson (who used the pseudonym "Minnie Myrtle") wrote this volume which examines Iroquois culture and also provides brief biographical sketches of Mary Jemison and Red Jacket (see below). Between sections that discuss such topics as Iroquois marriage customs, religious practices, and burial ceremonies are essays that extol the virtues of "Indian Courtesy," "Indian Honesty," and "Indian Nobleness." To those who perceive Natives as savages, Johnson counters,

At the very time that Indians were using the tomahawk and scalping-knife to avenge their wrongs, peaceful citizens in every country in Europe, where the Pope was the man of authority, were incarcerated for no crime whatever, and such refinements of torture invented and practised as it never entered in the heart of the fiercest Indian warrior to inflict upon man or beast. (JA)

Lyford, Carrie A. (Carrie Alberta). *Iroquois Crafts*. Pamphlet 6 of *Indian Handcraft Pamphlets*. Lawrence, KS: Haskell Institute, 1945. MSS 157.

One of a series published under the aegis of the United States Indian Service, this booklet provides an overview of the traditional artwork and craftwork of the six constituent tribes. Lyford begins with a discussion of tribal architecture (particularly the longhouses), including drawings of traditional buildings and photographs of contemporary ones located on the reservations in New York State. Subsequent chapters describe practical items such as garments, weapons, and food preparation implements. Lyford also discusses traditional tribal pastimes, such as lacrosse and shinny (a game similar to field hockey that was popular among Iroquois women). (JA)

Moorehead, Warren King (1866-1939). *Stone Ornaments Used by Indians in the United States and Canada, Being a Description of Certain Charm Stones, Gorgets, Tubes, Bird Stones, and Problematical Forms*. Andover, MA: The Andover Press, 1917. RARE E98 .A6 M83 1917.

Although the scope of this book encompasses the entire United States and Canada, a significant portion of it concentrates on Iroquois stone implements and ornaments obtained in New York. (JA)

Morgan, Lewis Henry (1818-1881). *Report to the Regents of the University, Upon the Articles Furnished to the Indian Collection*. Published as Appendix F of the *Third Annual Report of the Regents of the University on the Condition of the State Cabinet of Natural History*. Albany: Weed, Parsons, and Company, 1850. RARE QH105 .N7 1850. Also published as Appendix E in the revised edition of this annual report: RARE QH70 .U62 A48 1850.

In this writing, Morgan describes the artifacts acquired for the University of the State of New York over the previous year. Color lithographs depict these artifacts, which include articles of clothing, jewelry, and cradles, largely obtained from the Seneca Tribe. (JA)

----- and **Richard H. Pease (1813-1869)**. *Report on the Fabrics, Inventions, Implements, and Utensils of the Iroquois, Made to the Regents of the University, January 22, 1851*. Published as an appendix to the *Fifth Annual Report of the Regents of the University on the Condition of the State Cabinet of Natural History*. Albany: C. Van Benthuysen, Printer to the Legislature, 1852. RARE E99 .I7 M831 1851.

Here, Morgan briefly describes miscellaneous Iroquois artifacts, including articles of clothing, wampum belts, and food preparation utensils. At the end of the volume appear several color illustrations of these items, drawn by the Albany lithographer Richard H. Pease. (JA)

Parker, Arthur Caswell (1881-1955). *The Archeological History of New York, Parts I and II*. New York State Museum Bulletins 235 through 238. Albany: University of the State of New York, 1920. RARE Q11 .N82 1920.

Born and raised on the Cattaraugus Reservation in New York, Arthur C. Parker was the son of Frederick Ely Parker (who was part Seneca) and Geneva H. Griswold, a white teacher who worked there. Because the Iroquois determined one's tribal affiliation through matrilineal descent, Frederick and Arthur Parker were not legally recognized as Seneca tribal members, although one of the tribe's clans adopted them. Although he began studying for the ministry in 1899, Arthur Parker soon gravitated toward anthropology. While attending classes and working as an archaeological assistant at the American Museum of Natural History in New York City, he became acquainted with such luminaries as Frank Speck and Franz Boas. Soon thereafter, he became a field archaeologist, working in the Cattaraugus Reservation; simultaneously, he began to collect the Seneca tribal folklore and oral history. In 1905, he joined the staff of the State Museum of New York as an archaeologist, and remained there for the next nine years. Subsequently, in 1914, he became the director of the Rochester Museum, with which he was professionally affiliated for the rest of his life. Under his guidance, the Rochester Museum became a major repository for Iroquois arts and crafts. During the Great Depression, Parker obtained federal money to pay Iroquois artists and craftspeople to create traditional tribal items for the museum. Simultaneously, Parker was a leader of the Pan-Indian movement of the early twentieth century, which advocated Native assimilation into Euro-American society.

In this series of bulletins, Parker discusses archaeological excavations then in progress throughout New York State (most of which were in territory once claimed by the Iroquois Tribes), and the artifacts which they yielded. (JA)

----- *Iroquois Uses of Maize and Other Food Plants*. New York State Museum Bulletin Number 144. Albany: University of the State of New York, 1910. RARE Q11 .N82 1910.

In this study, Parker examines Iroquois methods of cultivating maize and preparing it for consumption, and also discusses tribal mythologies pertaining to this staple. (JA)

Squier, E. G. (Ephraim George) (1821-1888). *Aboriginal Monuments of the State of New-York, Comprising the Results of Original Surveys and Explorations*. [Washington, DC: Smithsonian Institution, 1850.] RARE Q11 .S68 A26 1850.

Archaeologist and journalist E. G. Squier extensively researched indigenous burial mounds in Ohio, New York, and Central America. In this book, he examines burial mounds and the remains of Native-built palisaded villages throughout the state of New York. For the reader's convenience, the information is arranged alphabetically by county. (JA)

Tehanetorens. *Wampum Belts*. Onchiota, NY: Six Nations Indian Museum, [1972?]. Copy signed by author. RARE E98 .C8 T43 1972.

Tehanetorens published this expanded edition of his 1948 pamphlet by the same title (see above). It features more detailed descriptions of the types of wampum belts used by the Iroquois tribes, and includes photographs of children holding examples of them. (JA)

Waugh, F. W. (Frederick Wilkerson). *Iroquis (sic) Foods and Food Preparation*. Ottawa: Government Printing Bureau, 1916. RARE E99 .I7 W34 1916.

Canadian ethnologist Frederick Wilkerson Waugh (1872-1924) began intensive study of Iroquois technology and material culture in December 1911, under contract to the Division of Anthropology of the Geological Commission of Canada. He devoted the rest of his life to this pursuit, before mysteriously disappearing during a research expedition to the Canadian Mohawk reservation at Caughnawaga in September 1924.

Published as the twelfth volume in the Geological Survey of Canada's Anthropological Series, this book discusses traditional Iroquois methods of cultivating, storing, and preparing various meats and vegetables. (JA)

FOLKLORE

Akweks, Aren. *The Formation of the Ho-de-no-sau-ne, or League of the Five Nations*. New York: Akwesasne Counselor Organization, 1948. MSS 106.

Written for the benefit of the Akwesasne Youth Counselors (see above), this quasi-historical booklet retells the legend of the founding of the Iroquois Confederacy by Deganiwida and Hiawatha. (JA)

Parker, Arthur Caswell (1881-1955). *The Constitution of the Five Nations, or, the Iroquois Book of the Great Law*. New York State Museum Bulletin Number 184. Albany: University of the State of New York, 1916. RARE Q11 .N82 1916.

As a preface to his transcription and discussion of the Iroquois Constitution, Parker recounts the "Dekanawida Legend" and, afterward, the "Traditional Narrative of the Origin of the Confederation of the Five Nations." (JA)

MAPS

A Map of the Country of the Five Nations Belonging to the Province of New York and of the Lakes, Near Which the Nations of Far Indians Live, with Part of Canada (reproduction), 1747. MSS 65.

This is a reproduction of a map which appeared in the 1747 edition of Cadwallader Colden's *History of the Five Indian Nations of Canada, Which are Dependent on the Province of New-York in America, and are the Barrier Between the English and the French in that Part of the World*. The first book on New York history that was printed in the colony, it remains a valuable source of information on the Iroquois peoples. This map focuses on the territories occupied and conquered by the Five Nations (western New York and part of what would become Ontario). (JA)

American Antiquarian Society. *Archaeologica Americana: Transactions and Collections of the American Antiquarian Society, Volume II*. Cambridge, MA: Printed for the Society at the Harvard University Press, 1836. Accession Number 2003-0060.

Inserted into the front of this book is a map depicting the "Indian Tribes of North America, About 1600 AD," published from an original drawing by Albert Gallatin (see above). The approximate territory then claimed by the Five Nations is highlighted in orange. (JA)

Anville, Jean-Baptiste Bourguignon d,' 1697-1782, and Solomon Bolton, d. ca. 1768. *North America*, ca. 1766. MSS 237.

Serving as royal geographer for Louis XV and XVI, Anville was arguably the finest cartographer of

his time.

North America, translated by Solomon Bolton, is an English state of Anville's *Amerique Septentrionale*, first published in 1746. Issued shortly after the conclusion of the Seven Years' War, its text explains the territorial cessions that the 1763 Treaty of Paris entailed. Several tribal domains are represented, including those of the "Adirondaks, or Algonkins" (north of Lake Huron) and the "Cherakees" (west of North Carolina). (EC/JA)

Bellin, Jacques Nicolas (1703-1772) and Homann Erben. *Partie Occidentale de la Nouvelle France ou du Canada*, 1755. MSS 229.

Printed for Bellin by the Nuremberg firm Homann Heirs (see below), this map depicts the Great Lakes region, surrounded by many tribal territories. Around Lake Michigan are the lands of the "Renards," the "Mascoutens," the "Illinois," the Miamis, and the "Sakis." Southeast of Lake Huron is the "Ancien Pays des Hurons." The Eries occupy the area directly below Lake Erie, and Iroquois tribes surround Lake Ontario. (EC/JA)

Châtelain, Henri Abraham (1684-1743). *Carte de la Nouvelle France*, 1719. MSS 228.

Châtelain created this 1719 map of the eastern half of North America as part of his *magnum opus*, *Atlas Historique*. This map depicts (among other territories) New England and eastern Canada, and the tribes therein. "Les Micmaques" populate what is now the state of Maine, and the future Canadian province of New Brunswick features the "Terre des Petits Esquimeaux." (EC/JA)

Fer, Nicolas de (1646-1720). *L'Amerique, Divisee Selon Letendue de ses Principales Parties*, 1717. MSS 274.

L'Amerique, one of de Fer's wall maps, originally appeared in 1698. (This copy is a 1717 reprint.) It portrays the entire Western Hemisphere. It denotes several tribal territories, among them "Les Cinq Nations Iroquoises," the Hurons Nation, the Miami Nation (all in the Great Lakes region and western New York), the Algonquin Nation, and, in the north, the "Esquimeaux." This map remains justifiably famous for the rich array of illustrative cartouches around its border. Engraver Nicolas Guérard likely created these often fanciful images of the indigenous peoples and fauna of the Western Hemisphere. Notably, this is the first European map to feature a detailed illustration of the Canadian beaver. (EC/JA)

Homann, Johann Baptist (1663-1724). *Amplissimae Regionis Mississippi (sic) seu Provinciae Ludoviciana a R. P. Ludovico Hennepin Francisc Miss in America Septentrionali*, ca. 1720. MSS 230.

In 1702, Nuremberg cartographer Johann Baptist Homann established a map publishing business that made his family the most famous German mapmakers of the eighteenth century. After he died in 1724, his son Johann Christoph Homann (1703?-1730) continued the business, and then bequeathed it to heirs on the condition that it be named Homann Heirs (see MSS 220 below). The firm continued operating into the early nineteenth century.

Amplissimae Regionis Mississippi, which depicts much of North America, derives to a significant extent from a map of the Louisiana Territory which Guillaume de L'Isle (see below) had created in 1718. Homann extended the scope to include New England. Tribal territories throughout the shown area of the continent appear, including the "Abnaki" in northeastern New England, the Iroquois and Algonquins in the Great Lakes region, and the Apaches and Padoucas near the Rocky Mountains. (JA)

Homann Erben (Firm). *Dominia Anglorum in America Septentrionali*, ca. 1740. MSS 220.

Dominia Anglorum is a product of the firm that operated under the Homann family name after Johann Baptist and his son died. Divided into four sections, it portrays English America. Section B, depicting

New England, New York, New Jersey, and Pennsylvania, designates a large part of western New York and the Northwest Territory as the land of the "Gens Iroquois." Section D, showing the Carolinas, features villages of "Charakeys." (JA)

Hutchins, Thomas (1730-1789). *Marche du Colonel Bouquet à travers le pays des Indiens en 1764*, n.d. Accession Number 1996-0059.

----- *Plan de la Bataille de Bushy Run, gagnée par le Colonel Bouquet sur les Delawares, les Shawanesees, les Mingoux, les Wyandots, les Mohikons, les Miamis, & les Ottawas; le 5 & 6 Août 1763.* MSS 39.

These maps depict the actions of British troops under the command of Colonel Henry Bouquet (1719-1765) during Pontiac's Rebellion (1763-1765). (JA)

Jefferys, Thomas (1699-1771). *North America from the French of Mr. d'Anville Improved with the Back Settlements of Virginia and Course of Ohio*, 1755. MSS 223.

Wars usually arouse keen public interest in the place of conflict, but there was little information available about the French and Indian War for the interested English public. Thomas Jefferys, an enterprising London map-maker and engraver, was among those attuned to public interests. Jefferys' principal source of information for the maps he produced of North America was a detailed history and description of New France written by Pierre-François-Xavier de Charlevoix (1682-1761) and published in Paris in 1744. This map dates from the French and Indian War period and derives from Charlevoix's work. (EC)

Kitchin, Thomas (d. 1784). *A Map of the French Settlements in North America*, 1747. MSS 69.

This is one of the 170 maps that the prolific Thomas Kitchin developed for the *London Magazine* between 1747 and 1783, appearing in the December 1747 issue. As its title indicates, it shows the areas of North America claimed by France in the decade prior to the Seven Years' War. It also denotes the territories of several tribes: the Abenakis in northern New England, "Country of the Hurons" above Lake Erie, the Eries below Lake Erie, the Iroquois below Lake Ontario, and the "Cheraquis" west of the southern portion of the Appalachian Mountains. (JA)

Robert de Vaugondy, Didier (1723-1786). *Partie de l'Amerique Septentrionale qui Comprend la Nouvelle France ou le Canada*, 1755. MSS 231.

Gilles Robert de Vaugondy (1688-1766) and his son Didier were French mapmakers, both of whom served as Royal Geographers to the French court. In the 1750s, father and son collaborated on their *magnum opus*, a world atlas published as *Atlas Universel* in 1757.

This map depicting the northeastern corner of North America likely appeared in the *Atlas Universel*. It provides abundant information about the locations of the region's tribes at the time. Surrounding Lake Ontario are the Hurons, the "Iroquois du Nord," and the "Oneydoes." Straddling the future state of Maine and the future province of New Brunswick are the "Micmas." The northern part of the future province of Québec is labeled "Pays des Esquimeaux." Native place names appear throughout, along with English and French place names. (JA)

Constituent Tribes: Mohawk Tribe

Akweks, Aren. *The Creation*. Hogsburg, NY: Akwesasne Counselor Organization, 1948. RARE E99 .I7 A49 1948.

This pamphlet, written and illustrated by Akweks, retells the Mohawk legend of the creation of life on earth. (JA)

-----. *The Story of the Monster Bear, the Great Dipper*. Hogansburg, NY: Akwesasne Counselor Organization, 1948. RARE E99 .I7 A494 1948.

This pamphlet tells, in pictures and words, the Mohawk story of the origin of the constellation Ursa Major. (JA)

Bruyas, Jacques (1635-1712). *Radical Words of the Mohawk Language, with Their Derivatives*. Late seventeenth-century manuscript, reprinted as Appendix E of Volume V of the *Documents of the Senate of the State of New-York, Eighty-Sixth Session, 1863*. Albany: Comstock and Cassidy, Printers, 1863. RARE PM1883 .B79 1863.

Described in the Preface to Appendix E as "undoubtedly the oldest grammatical or lexicographical treatise on the language of the Mohawks," this is the work of French Jesuit missionary Jacques Bruyas (erroneously named "James" on the title page). Beginning in 1667, he spent forty-five years among various Iroquoian tribes in Québec and northern New York, including the Mohawks, the Oneidas, and the Senecas. In 1693, he became Superior of all Canadian missions, and he facilitated peace negotiations between the French and the Iroquois Tribes between 1699 and 1701. Written in Latin, French, and Mohawk, this study examines verb conjugations in the Mohawk language, and provides what the Preface calls a "very full Mohawk Dictionary." (JA)

Campisi, Jack and William A. Starna. "When Two Are One: The Mohawk Indian Community at St. Regis (Akwesasne)." Article in Volume 14, Number 2 of the *European Review of Native American Studies*, 2000. Accession Number 2001-0043.

This article provides a brief history of the Mohawk reservation at St. Regis from the mid-eighteenth century to the late twentieth century. The title refers to the curious situation of the St. Regis Reservation: The 1783 Treaty of Paris between Britain and the newly independent United States created a boundary between the United States and Canada that bisected the reservation. However, though their territory has straddled the border between New York and Ontario for over two centuries, the St. Regis Mohawks regard themselves as one people. (JA)

Chernak, Carolyn. Photographs, 8 October 2000. Accession Number 2001-0021.

On 7-9 October 2000, the Mohawk Singers and Dancers performed with Tom Porter at the Mashantucket Pequot Museum and Research Center. Ms. Chernak, who watched the dancers' performance on Sunday, 8 October, took these seventeen photographs of it. (JA)

Church of England. *Ne Kaghyadouhsera ne Yoedereanayeadagwha*. [Hamilton, Ontario?: New England Company], 1842. (Translation of the *Book of Common Prayer* into the Mohawk language.) RARE PM1884 .C6 1842.

This edition of the Mohawk-language version of the Anglican Church's *Book of Common Prayer* resulted from the successful proselytization efforts of the Society for the Propagation of the Gospel in Foreign Parts among the Mohawks in Canada. (Acquiring more converts necessitated printing additional prayer-books.) (JA)

Church of England. *Ne Yakawea Yondereanayendaghkwa Oghseragwegouh*. London: Printed by C. Buckton, 1787. (Translation of the *Book of Common Prayer* into the Mohawk language.) VAULT BX5943 .A6 M8 1787.

Beginning in 1714, the Society for the Propagation of the Gospel in Foreign Parts had periodically issued editions of the Anglican Church's *Book of Common Prayer* translated into the Mohawk language. By the mid-1780s, most of the copies of these earlier editions had become casualties of the Revolutionary War and the postwar removal of the Mohawks into Canada. This is one of the books printed to replenish the supply in 1787. However, unlike its predecessors, it features the English rendition on the verso, and the Mohawk rendition on the recto. (As the Preface explains, "Hereby the

Indians will insensibly be made acquainted with the English language; and such White People in their vicinity as chuse to learn Mohawk, will hence derive much assistance.") An even more notable feature of this edition is the inclusion of the Book of Mark, translated into Mohawk by the Tribal military, political, and spiritual leader Joseph Brant (1742-1807). (JA)

Hess, William (d. 1843) (supposed translator). *Ne Kaghyadonghsera ne Royadadokenghdy ne Isaiah.* New York: American Bible Society, 1839. (Translation of the Book of Isaiah into the Mohawk language.) RARE PM1884 .B525 1839.

William Hess, a Mohawk schoolmaster, is the putative creator of this book, a translation of the Old Testament's Book of Isaiah into the Mohawk language. (JA)

Hill, H. A. (Henry Aaron) (d. 1834) (translator). *Ne Orighwadogenhty ne Jinityawea-onh ne Royatadogenhty ne John.* [New York: Young Men's Bible Society, 1836.] (Translation of the Book of John into the Mohawk language.) RARE PM1884 .B5256 1836.

Henry A. Hill translated much of the New Testament into the Mohawk language in the early nineteenth century. Published posthumously, this is his rendition of the Book of John. (JA)

Humphrey, Heman (1779-1861). *Indian rights and our duties: an address delivered at Amherst, Hartford, etc., December, 1829.* Amherst: Published by J. S. & C. Adams and Co., 1830. MSS 190.

Humphrey, the President of Amherst College, here discussed the history of white interaction with Natives in New England and New York up to that point. Decrying the near extinction of the Pequots, the Mohegans, and the Mohawks, Humphrey urged his audience to proceed with care in future dealings with Native peoples (specifically, he mentioned the Cherokees and Choctaws). (JA)

Megalopensis, Johannes (1603-1669). *Vande Mahakuase Indianen, in Nieuw-Nederlandt,* 1651. MSS 99.

Born Catholic in the Netherlands, Johannes Megalopensis converted to the Protestant version of Christianity and became a clergyman as a young adult. Consequently estranged from his family, he emigrated to New Netherland in August 1642, where he spent the remainder of his life preaching to fellow Dutch colonists and Mohawk Tribal members. In working with the Mohawk, Megalopensis compiled one of the earliest known studies of their language.

Excerpted from Megalopensis' book *Beschrijvinghe van Virginia, Nieuw Nederlandt, Nieuw Engelandt, en d'Eylanden Bermudes, Berbadoes, en S. Christoffel* (published in Amsterdam in 1651), this is a brief description of Mohawk Tribal customs, leadership, and attire, written in Dutch. On the first page is a sketch of a Mohawk, on both sides of whom appear palisaded villages. (JA)

Norton, John (translator). *Nene Karighwiyoston Tsinihorighhoten ne Saint John.* London: British and Foreign Bible society, 1804. (Translation of the Book of John into the Mohawk language.) VAULT BS345 .M77 J65 1804.

Tribal member John Norton rendered this translation of the Book of John into his Native language. The Mohawk-language version appears on the verso, and the English-language version appears on the recto. (JA)

Oskentonon. Chief Oskentonon collection, ca. 1923. Accession Number 1997-0065.

Oskentonon (1886-1955) was a member of the Bear Clan of the Mohawk Tribe in Canada. As an adult, he inherited the title of sachem. He also inherited musical talent from his parents and knowledge of tribal traditions from his medicine woman grandmother. Orphaned at an early age, he spent his formative years living with relatives and in missionary schools, with intervals of residing in nearby forests. In 1915, a group of white campers overheard him singing, and he was subsequently invited to perform at the Christmas tree lighting in Madison Square Garden that December. Thus

began a singing career that brought Oskenonton international acclaim. In the course of his subsequent travels, he studied the musical traditions of other North American tribes, while spreading those of his own tribe. In later years, he also became a noted spiritual leader, founding a Spiritual Center in Lily Dale, New York.

This collection includes many photographs of Natives from various locations in the United States, obtained by Oskenonton during his travels. In addition, there are framed photographs of Oskenonton with musical collaborators, and five 78 RPM phonograph records. (JA)

Stone, William L. (William Leete) (1792-1844). *Life of Joseph Brant -- Thayendanegea.* New-York: George Dearborn and Co., 1838. RARE E90 .B8 S86 1838.

Mohawk leader Joseph Brant (1742-1807) was closely affiliated with Sir William Johnson early in life, serving under him during the French and Indian War, and then, after attending Eleazar Wheelock's Indian Charity School in Lebanon, Connecticut, serving as Johnson's assistant in overseeing Native affairs. In this capacity, Brant helped the British secure Iroquois cooperation during Pontiac's Rebellion (1763-1765). When the Revolutionary War erupted in 1775, Brant continued supporting the British, believing that, if the Americans prevailed, they would then threaten tribal land holdings. He successfully persuaded his fellow Mohawks and most of the other Iroquois tribes (save for the Oneida) to abandon their initial neutrality and assist the British. In 1776, Brant traveled to London, where he was commissioned a captain in the British Army. Also, in an audience with George III and Secretary of State for the Colonies Viscount George Germain Sackville, Brant pressed for a greater role for Iroquois soldiers in the British war effort. (Sir Guy Carleton, commander of British forces in Canada at the time, had thus far only used small Iroquois contingents as scouts.) During the rest of the war, Brant led Native forces in alliance with the British and Loyalists in many of the battles and raids in New York and the Ohio River Valley. After the war, he received a grant of 675,000 acres on the Grand River in Ontario, where Loyalist Iroquois established a reservation. (There, the town of Brantford was named for him.) In a second visit to London in 1785, Brant obtained monetary compensation for Mohawk losses in the Revolutionary War and inquired as to whether Britain would support the Natives in the event of general war between them and the Americans. (British leaders were non-committal.) In his later years, he strove to unite the tribes of the Ohio River Valley against further white encroachment, and also worked as a Christian missionary, translating the Book of Common Prayer and the Gospels into the Mohawk language (see above).

(Note: Archives & Special Collections holds only the first of this two-volume biography of Joseph Brant. The Research Library holds both volumes of the 1970 edition.) (JA)

Constituent Tribes: Oneida Tribe

Bloomfield, J. K. (Julia Keen) (b. 1830). *The Oneidas.* New York: Alden Brothers, 1907. RARE E99 .O45 B6 1907.

This book provides an historical overview of the Oneida Tribe, from the beginning of European colonization to what was then the present day. Missionary efforts among the tribe receive especial attention. (JA)

Hough, Franklin Benjamin (1822-1885). *Notices of Peter Penet, and of his Operations Among the Oneida Indians.* Lowville, NY: [s.n.], 1866. VAULT E99 .O45 H8 1866.

Peter Penet was a late eighteenth-century French adventurer and imposter. In December 1775, he arrived in the colony of Rhode Island. Claiming to be an agent of the French government, he soon approached General George Washington (then besieging Boston) with promises to secretly supply the Continental Army with weapons and gunpowder. Later in the Revolutionary War, Penet promised to inform the Continental Navy of the latest shipbuilding innovations then being developed in Europe. (He never delivered on these pledges.) After the war, he settled near Schenectady, New York, where

he worked as a merchant. In the late 1780s, when the state of New York was negotiating land boundaries with the Oneida Tribe, Penet once again claimed to be a representative of the French government, and "advised" the tribe in return for ten acres of tribal land. Although the Oneida sachems trusted him, most of the rest of the tribe did not. A letter to the tribal warriors from Governor George Clinton regarding Penet confirmed their suspicions, but the tribe as a whole remained divided on the issue. Penet's final years are a mystery; the author supposes that, deeply in debt, he returned to France after the Reign of Terror of the early 1790s and died there. (JA)

Oneida Indian Nation. Calendar and greeting cards, 1995-1996. Accession Number 1997-0112.

Titled "Faces of a Nation," the calendar, which was made for the year 1995, features miscellaneous contemporary photographs of Oneida Tribal members. The photographs include a scene from the Tribe's "Elders Meal Program," a boys' lacrosse team, and a group of Revolutionary War re-enactors commemorating the battle of Oriskany (6 August 1777). (Of the six tribes then comprising the Iroquois Confederacy, only the Oneida sided with the Americans during the war.)

The cards, from December 1996, are Christmas greetings from Oneida leaders. (JA)

Constituent Tribes: Onondaga Tribe

Zeisberger, David (1721-1808). *Zeisberger's Indian Dictionary: English, German, Iroquois - the Onondaga, and Algonquian - the Delaware.* Printed from the original manuscript in Harvard College Library. Cambridge: John Wilson and Son, 1887. RARE P361 .Z45 1887.

Zeisberger was a Moravian missionary who had emigrated to the English colony of Georgia in 1739. When the Moravian enclave residing there moved to Pennsylvania the following year, he joined them, and began a missionary career among the Iroquois that would bring him to the Ohio Territory and Canada, as well.

Each page of this book is divided into four columns. Across each column are English words and phrases, and their equivalents in German, Onandaga, and Delaware. Most of the entries are basic words, (such as "To ask," "Canoe," and "Child") but many of them also relate to Zeisberger's missionary work (such as "Our Redeemer" and "Eternal Salvation").

Constituent Tribes: Seneca Tribe

Akweks, Aren. *Sa-ko-ri-on-nie-ni, Our Great Teacher.* Hogansburg, NY: Akwesasne Counselor Organization, 1947. RARE E99 .I7 A493 1947.

Another pamphlet in the aforementioned series, this item chronicles the life of the Seneca sachem Handsome Lake (1735-1815). He was a noted proponent of temperance, and staunchly upheld Tribal traditions in the face of white encroachments. Akweks' illustrations also enhance this piece. (JA)

Caswell, Harriet S. (b. 1834). *Our Life Among the Iroquois Indians.* Boston: Congressional Sunday-School and Publishing Society, 1892. RARE E99 .S3 C3 1892.

This book chronicles the work of Reverend Asher Wright (1803-1875) and his wife Laura Maria Wright (1809-1886), who served as Congregationalist missionaries among the Seneca Tribe in New York. (JA)

Hubbard, John Niles (1815-1897). *An Account of Sa-go-ye-wat-ha, or Red Jacket, and his People, 1750-1830.* Albany: J. Munsell's Sons, 1886. RARE E99 .S3 R3 1886.

Sagoyewatha (ca. 1756-1830) was a Seneca who had served the British as a messenger during the Revolutionary War (hence his Anglicized name). In the late 1780s, he became a chief of the Seneca tribe. In that capacity, he advocated peaceful relations with the newly independent nation, but opposed further white intrusion into Native lands and culture. During the War of 1812, he joined the American forces against the British, and fought with distinction at the battles of Fort George (27 May 1813) and Chippewa (5 July 1814). After the war, he became the most powerful spokesman for the Seneca Tribe. Unfortunately, failing health in his later years, coupled with the continuing spread of Christianity among the Seneca Tribe, undermined Sagoyewatha's leadership. He was deposed in 1827, and, although he was subsequently restored to power, he no longer possessed the ability to lead effectively.

This biography, written forty-five years after William L. Stone's study (see MSS 46 below), borrows heavily from the earlier volume, but also claims to be more objective about its controversial subject. (JA)

Livingston County Historical Society (NY). *A History of the Treaty of Big Tree.* [Dansville, NY]: Livingston County Historical Society, [1897?] RARE F127 .H7 L79 1897.

American victory in the Revolutionary War abrogated the British Proclamation of 1763, which had established a western boundary for colonization in North America. Besides granting independence to the United States, the 1783 Treaty of Paris also gave the new nation claims to erstwhile British domains east of the Mississippi River. The upper Genesee River Valley, then occupied by the Seneca Tribe, thus eventually fell within the boundaries of New York State. Though the tribe successfully held onto this land after the punitive 1784 Treaty of Fort Stanwix between the American government and the Six Nations, subsequent sales to land speculators over the next four decades ultimately ended the Seneca presence in the Genesee River Valley. (After 1826, they were relocated to another reservation at Buffalo Creek.) One such sale was codified by the Treaty of Big Tree on 15 September 1797. By this treaty, the Seneca Tribe sold most of its holdings in the valley for \$100,000, and individual cash payments to specific Seneca leaders.

This book was printed as part of the Livingston County Historical Society's centennial observance of the treaty. (JA)

Parker, Arthur Caswell (1881-1955). Photograph, ca. 1910. MSS 134.

Seneca Tribal member Arthur C. Parker (see above) signed this early photograph of himself. (JA)

----- *The Code of Handsome Lake, the Seneca Prophet.* New York State Museum Bulletin Number 163. Albany: University of the State of New York, 1912. RARE Q11 .N82 1916.

Through most of his life, Handsome Lake (1735-1815) witnessed years of territorial encroachment by white settlers, and also the weakening and final dissolution of the Iroquois Confederacy. In the mid-1790s, bouts with alcoholism and other diseases nearly took his life. His convalescence, however, afforded him many opportunities for meditation. In 1799, he experienced a series of religious visions, which lay the foundation for his subsequent teachings to the Iroquois peoples. He urged his fellow tribal members not to embrace European Christianity, and assured them that their Creator wished them to retain their identities as Natives, rather than completely assimilate into Euro-American society. Handsome Lake devised a Code which entailed religious precepts, demanded temperance, and recommended ways in which the Iroquois could balance living in a Euro-American society and retaining tribal traditions. His efforts helped to re-instill a sense of cultural identity among the Iroquois. Moreover, Handsome Lake's Code received the approving attention of President Thomas Jefferson in 1802, and the Seneca leader visited the President later in that year. To this day, Handsome Lake's Code provides an alternative to Christianity for members of Iroquois tribes.

After providing a brief biographical sketch of Handsome Lake, Arthur Parker here offers an annotated version of his Code. (JA)

Seaver, James E. (James Everett) (1787-1827). *Life of Mary Jemison: Deh-he-wä-mis*. Fifth edition. Buffalo, NY: Printing House of Matthews and Warren, 1877. RARE E99 .S3 S43 1877.

Sometimes referred to as the "White Woman of the Genesee," Mary Jemison (1743-1833) was born while her parents were en route across the Atlantic Ocean, destined for the colony of Pennsylvania. In 1755, early in the French and Indian War, a party of Shawnees captured her and her family. They killed her parents and sold her to the Seneca tribe, which adopted her, and gave her the name "Deh-he-wä-mis" ("The Pretty One"). She remained with the tribe for the rest of her long life, marrying a Seneca leader named Hiakatoo and raising a family of six offspring. She lived with the tribe in the Genesee Valley of New York until 1779, when the Revolutionary War forced their removal to Gardeau Flats in Castile, New York. The 1797 Treaty of Big Tree granted Mary Jemison an 18,000-acre tract of land in the area. Today, a statue and trail in Letchworth State Park (which contains Gardeau Flats) commemorate her.

James Everett Seaver interviewed Mary Jemison, who was illiterate, when she was eighty years of age. He wrote her story in the first person. (JA)

Society of Friends. Joint Committee on Indian Affairs (Hicksite). *The Case of the Seneca Indians in the State of New York*. Philadelphia: Merrihew and Thompson, Printers, 1840. RARE E99 .S3 C29 1840.

On 15 January 1838, members of various New York tribes who had not relocated to the Green Bay area (see MSS 214 and MSS 199 above) concluded a treaty with the Ogden Land Company and the federal government by which they agreed to cede their claims on Green Bay lands to the federal government. In addition, they would then move to the region then designated as "Indian Territory" in what later became the state of Kansas. This booklet, published by the Society of Friends, is a passionate condemnation of the treaty. Its authors point out that, during the United States Senate's consideration of the treaty, several Seneca leaders charged that tribal signatures to it were obtained through bribery, threats, and other fraudulent means. A revised version of the treaty drafted by the Senate's Committee on Indian Affairs in 1839 was hardly any better. Once again, too, agents of the Ogden Land Company obtained tribal members' signatures through foul methods. (JA)

----- *A Further Illustration of the Case of the Seneca Indians in the State of New York, in a Review of a Pamphlet Entitled "An Appeal to the Christian Community, &c., by Nathaniel T. Strong, a Chief of the Seneca Tribe."* Philadelphia: Merrihew and Thompson, Printers, 1841. LHRARE E99 .S3 F812 1841.

Nathaniel T. Strong, a leader of the Seneca Tribe, was one of the 1838 treaty's signatories (see previous entry). Subsequently, in 1841, he wrote a pamphlet in which he justified it (see below). In this booklet, the Society of Friends again decries the treaty, and stridently critiques Strong's defense of it. Ultimately, however, the United States Senate ratified the treaty (albeit with further revisions) on 20 May 1842. (JA)

Stone, William L. (William Leete) (1792-1844). *Life and Times of Sa-go-ye-wat-ha, or Red Jacket*. New York: Wiley & Putnam, 1841. MSS 46.

This is one of the first significant biographical studies of the Seneca leader. John Niles Hubbard, in his 1886 biography (see above) acknowledges a debt to this earlier work. (JA)

Strong, Nathaniel T. *Appeal to the Christian Community on the Conditions and Prospects of the New-York Indians, in Answer to a Book, Entitled The Case of the New-York Indians, and Other Publications by the Society of Friends*. Buffalo, NY: Press of Thomas & Co., 1841. RARE E99 .S3 S77 1841.

This is the pamphlet which Seneca leader Nathaniel T. Strong wrote in defense of his decision to sign the controversial 1838 treaty with the Ogden Land company and the federal government (see above).

He accuses the treaty's opponents of having selfish motives; among them were merchants whose businesses depended upon the Seneca presence on the contested New York lands. Further, Strong asserts that the Society of Friends unjustly impugned the motives of the Ogden Land Company. According to him, leading tribal members, along with the federal government, carefully scrutinized the company's agenda and were satisfied as to its legality. (JA)

Constituent Tribes: Tuscarora Tribe

An Indian Speech, in Answer to a Sermon, Preached by a Swedish Missionary, at Conestoga, in Pennsylvania. Stanford (N.Y.): Printed and sold by Daniel Lawrence, 1804. MSS 192.

Around 1710, a Swedish missionary (whose name was Joen Auren, according to an accompanying paper) went to Conestoga, Pennsylvania intending to convert the Natives of that region to Christianity. After he gave a sermon discussing "original sin" and "the necessity of a mediator," one of the Native leaders responded with this bold argument defending indigenous beliefs.

A later edition of this item (the first edition written in English appeared in 1753), this publication appends, as a counterpoint, "Observations of a Tuscarora-Chief." Also responding to a missionary, this chief said, "I see our hunting is almost gone; we must try to follow the path of white people, whom God manifestly blesses...I hope if white people love us, they will help us, and teach us how to live." (JA)

Mithun, Marianne. *A Grammar of Tuscarora.* (Draft copy of Doctoral Dissertation.) New Haven: Yale University, 1974. Accession Number 2003-0015.

In the course of her research for this dissertation, Marianne Mithun (b. 1946) culled information from the Tuscarora Tribe in New York over a period of two years. This study examines Tuscarora syntax, verb conjugations, and word pronunciations. Two years later, in 1976, Garland Publications of New York published this piece in book form as part of its series *Garland Studies in American Indian Linguistics*. (JA)

Introduction and annotations by Elliott Caldwell (EC) and Jonathan Ault (JA), Assistant Archivist, Reference.

This bibliography was first compiled in December 2002, and will be updated quarterly. Any omissions or errors are deeply regretted by the bibliographers who have made every effort to ensure the accuracy of this document.

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