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**SOME ASPECTS OF THE SOCIAL AND CULTURAL
LIFE OF THE NORTH-EASTERN AMERICAN INDIANS
AS SEEN IN JAMES FENIMORE COOPER'S THE LAST
OF THE MOHICANS**

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*Pour notre inoubliable Faliarisoa,
Pour la famille RANALISOLOFO,
Pour mon mari,*

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FENIMORE COOPER'S
THE LAST OF THE MOHICANS*

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0 - General introduction:

This work is mainly focused on some aspects of the North-eastern American Indians or Woodland Indians' social and cultural life during the French and Indian War or more exactly in the year 1757. It was particularly chosen because Eastern Woodland Indians have rich culture and traditions. North America is subdivided into many parts called cultural areas in which several tribes with different customs and cultures lived in each culture area. Thus many different kinds of ways of life formed the North-eastern Woodlands. Before the arrival of the Europeans, North-eastern Indians lived in close contact with nature but with the intrusion of settlers they lost little by little their cultures and customs.

Woodland Indians lived in peace in their natural shelters the vast forests of the Woodlands. They had no problem of food at that time; they had the available resources of their environments: the forests and the animals which roamed there, the rivers and lakes and all the animals which lived inside them. They used woods from the forests to build their houses, and to make every day life tools such as canoes, diggers, bows and arrows, bowls and many utensils. Beasts of the forests gave them meat for food and their rests were used in their every day life. Rivers and lakes provided them with various kinds of fish that they could not exterminate. Indians of the Woodlands lived in communities lead by older chiefs who were usually venerated by their people. They conveyed their history and tales orally. They had different kinds of arts and crafts which differed them from other Indian tribes. North-eastern Indians had their own gods that they worshipped fervently. Those Indians lived in vast territories that they could not limit; they dwelled in the forests without people to disturb them.

At the beginning, the Europeans arrived in the Eastern-woodlands in order to trade with native people who lived already there. Then their motivation changed; they became aware of the chance that Indians had and wanted to get rid of them so that they could live peacefully in the Indians' lands. At first they used their tricks in order to make a fool of those Indians. They pretended to be their friends and then betrayed them. In that they gave them presents, taught them western ways in their missionary schools, and they converted them into Christians. They noticed that Indians were stubborn; they began to use forces such as wars and diseases in order to push them westward out of their frontiers and at the same time to wipe them out. Thus, Indian people, Indian cultures and traditions were threatened to disappear.

In James Fenimore Cooper's *The Last of the Mohicans*, the theme about the westward movement of the North-eastern Indians and the impact of the westernisation on Woodland Indians' culture and social life are introduced. James Fenimore Cooper was born in 1789 in Burlington, New Jersey. He was raised in the scenic lakeside community of Cooperstown, New York, which was named after his father, William Cooper. His novels *The Pioneers* and *The Deerslayer* are set in this lake region. Cooper served in the U.S Navy from 1808 to 1811. Then he settled in upstate New York intending to become a gentleman farmer. James Fenimore Cooper died in 1851. Cooper's major themes deal with frontier landscape. His novels include one of Americans' great folk heroes, the frontiersman Natty Bumppo. In *The Last of The Mohicans*, that hero is named Hawkeye or the scout. The main characters of his novels show what it means to be a frontiersman and a friend of brave, noble Indians who live a life of freedom to nature. They also show the way how the settlers bring civilisation and social order and selfishly or thoughtlessly misuse the wilderness.

Our work is divided into three parts:

The first part of our work is a general historical background of life in the United States of America before the discovery of America by Christopher Columbus until the French and Indian War. The second part deals with some aspects of the social and cultural life of some American Indians of the North-eastern United States or Woodland Indians during the French and Indian War or exactly in 1757 in the Hudson Valley according to James Fenimore Cooper' *The Last of the Mohicans*. In the third and last part of our work, pedagogical suggestions will be given in order to improve the teaching of English language in Malagasy Lycées.

PART ONE:

HISTORICAL BACKGROUND

Introduction to part one:

America or the New World is one of the five continents of the world. Before the coming of the Europeans, the Indian people already inhabited the Americas. Those people developed sophisticated civilisations especially those who lived in the southern and middle part of America, such as the Aztecs, the Incas, the Mayas and the Iroquois of North America.

The discovery of America was unexpected. Europeans were almost unaware of the existence of America before the fifteenth century. About A.D. 1000, Vikings from Iceland and Greenland became the first known Europeans to reach North America. The Vikings, led by Leif Ericson, landed somewhere on the northeast coast, a region Ericson called Vineland. The Vikings established a colony in Vineland, but they lived there only a short time. Some historians believe that Vineland was located in what is now Maine or Massachusetts. Others think it was in Newfoundland. Ruins of a Viking settlement have been found at L'Anse aux Meadows, on the northern tip of the island of Newfoundland.

“Vikings are believed to have explored the coast of North America about 1000.”¹

“A few early wanderers-Leif Ericson, an eleven century Norseman, and perhaps others- had glimpsed parts of the New World and had given evidence that Europeans were capable of crossing the ocean to find it.”²

But the first known European discovery of the American continents, and the first European settlements there originated from Portugal firstly and then Spain. After the arrival of the Europeans, American Indians lost little by little their culture due to the influence of the western culture.

¹ World Book Encyclopedia, I, n°10, p131

² CURRENT, Richard, American History (A Survey), 6th edition, 1983, p4

1-1-Voyages of Christopher Columbus:

Christopher Columbus became famous for his four voyages, which led to the discovery of the New World. Christopher Columbus was born and reared in Genoa, Italy. He obtained his knowledge and experience in seafaring in the service of the Portuguese. The idea of sailing west in order to reach the East was not his but he was the first to fulfil it. Due to his knowledge of geography, he was sure of the feasibility of that plan. Unfortunately, he failed to convince the Portuguese and turned to Spain. He appealed to Queen Isabella for support: men, money, and ships. He would convince the Queen that the voyage would extend the influence of Christianity to the new world.



At first, Queen Isabella refused to grant him his request, because she was not sure of the security of her own country. It was only in 1492 that she granted Columbus his demand. On 12th October 1492, sailing on the Santa Maria, Christopher Columbus commanded a fleet of two other ships, the Niña and the Pinta. He sailed west into the Atlantic on what he thought was a straight course for Japan. Ten weeks later, Columbus first sighted the Bahamas.

“Ten weeks later, he sighted land and he assumed he had reached his target. In fact he landed on Walting Island in the Bahamas. When he pushed on and landed in Cuba, he assumed he had reached China.”³

Triumphantly, Columbus returned to Spain, bringing with him several natives as evidence of his achievement. A year later that was in 1493 he tried again with much larger

³ CURRENT, Richard, American History (A Survey), 6th edition, 1983, p4

expedition. He headed into the Caribbean, discovering several other islands. On the third voyage in 1498, he went on up to the mouth of Orinoco River, and he concluded for the first time that what he had discovered was not an island off the coast of China but a separate continent. He returned to Spain believing that his voyage has been to Asia:

“He returned to Spain believing he had explored at least the fringes of the Far East. He continued to believe that until the day he died.”⁴

On 20th May 1506, in Valladolid, Spain, Christopher Columbus died in obscurity. That brought about the denial of the honour of giving his name to the land he had discovered. That honour went instead to a Florentine merchant, Amerigo Vespucci, a passenger on a later Portuguese expedition to the New World, who wrote a series of vivid descriptions of the lands he visited.

“The word America is believed to be in honor of the Italian explorer Amerigo Vespucci.”⁵

America is a great landmass of the western hemisphere. It is made up of North and South America. At first, the name America indicates South America but later it was applied to the whole western hemisphere, and today it is used to refer to the United States of America or North America.

1-2- Native American Indians:

The term Indians came from Christopher Columbus. The term “Indian” was the name given by Christopher Columbus to the natives that he found in the land he discovered. He called them Indians because he thought that he reached the Indies.

“When Columbus landed in what is now known as the West Indies, he did not realize he had come to a New World. He thought he had reached the Indies and so he called the people he met Indians.”⁶

“He called the natives “Indians” because they were, he believed from the East Indies in the Pacific.”⁷

Sometimes, Indians are called *redmen* or *redskins*, because as World Book said, their skin was not red and perhaps Indians had been called “red” because some of them coloured their bodies with red paint. Many people think that Indians were the first people to live in the Americas, so people called them the First Americans or the Native American Indians.

⁴ Op cit, p6

⁵ World Book Encyclopedia, A, n°1,1994, World Book Inc, a Scott Fetzer Company

⁶ World Book Encyclopedia, I, n°10,1994, p136

⁷ CURRENT, Richard, American History (A Survey), 6th edition, 1983, p5

1-2-1- Native American Indians' origin:

The early American Indians left no written records. So, archaeologists, people who by studying bones, tools, pottery, and other artefacts, that were left behind, buried underground, in caves, in river beds, and on the ocean floor, help us learn about ancient people, that is, how they lived. According to most of them, American Indians also migrated to the Americas. Unfortunately, they had different points of view about the place where American Indians lived before they came to the Americas. Most archaeologists believed that the First Native Americans journeyed Asia. As for *World Book*, many scientists believed that American Indians are descended from the peoples of eastern Asia. *The Almanac of American History* shared the same point of views of the former books when saying that these Indians were descendents of a far earlier group of immigrants and according to all present evidence, the species *Homo sapiens* did not evolve in the New World. Instead, early Asiatic peoples moved to the Americas. Now, as for *The Indian in America*, it is almost universally accepted that the Indians, including the Aleuts and the Eskimos, came originally from Asia.

As far as their physical features are concerned, the evidence of physical anthropology demonstrated that the earliest known immigrants to America were almost exclusively long-headed (dilochocephalic) types. The later set of migrants who were the Eskimos and the Athapascans, were mongoloid types. According to *The Indian in America*, there were no stocks of modern populations of the Mongolia, China, and Japan. In fact, they were from the ancestors of the marginal Mongoloid populations of southeast and west central Asia. In some ways they resemble the Chinese, Japanese and other eastern peoples, that is, they have straight black hair and high cheekbones, and little hair on their bodies. But, Indians also differ from their Asiatic relatives: their skin is brownish rather than yellowish and their eyes do not have the slanted appearance common among other Asian peoples.

1-2-2- First migration to America:

As we said before, American Indians migrated to America. But, due to the absence of records, we depend on the help of archaeologists in defining the period when the early Native American Indians first came to America and how could they reach America. Consequently, we cannot know exactly the precise date of their arrival in America and how they crossed the seas.

Most of the archaeologists believe that the first Native American Indians journeyed to America during the last Ice Age. According to *Build Our Nation*, the Ice Age was a time

when much of the world's water was frozen. So much water was locked in ice that land that had been under water became visible again during the Ice Age. In some places, lands that had been separated by water were joined again by a new land bridge. One such place was in the narrow strip of water between what is now Russia and Alaska. Today it is called the Bering Strait. When the Ice Age ended, this land was flooded again. World Book agreed with that point of view when it said:

*“At the time the Indians came, huge ice sheets covered much of the northern half of the Earth. As a result, much of the earth that is now under water was dry land. One such area was the Bering Strait, which now separates Asia and North America.”*⁸

Some scientists disagreed with those views, however, and they gave different dates. Most scientists think the First Indians came to the Americas about 15,000 years ago and on the other hand some scientists believe that the Indians arrived as early as 35,000 years ago.

Archaeologists had different opinions about the ways how the early Indians used to cross the Pacific Ocean. Some of them believe that they went on foot on the land bridge; and others think that they sailed to the New World using small boats. James B. Griffin suggested that animal, vegetation, and finally man moved across the bridge. After Alan L. Bryan, Indians went on foot when they moved to America when he said:

*“ Rugged fiord like, beach-free indentations of the coastline of the northwest coast of North America would have impended pedestrian travel along the coast, and evidence for navigation by boat along the northern rim of the Pacific is slim.”*⁹

Our United States strengthened that archaeologists had different opinions about the means of transportations used by the Indians when they first came to America. It said:

*“Some archaeologists believe that these early people have crossed the Bering Strait by boat. Many others believe that the First Americans migrated over land long ago.”*¹⁰

In all, no one can say for sure how these people got to North America. However, two possibilities can be envisaged: by boat or on foot.

⁸ World Book Encyclopedia, I, n°10, p136

⁹ BRYAN, L. Alan, Early Man in America and The Late Pleistocene Chronology of Western Canada and Alaska, 1969, pp339-348

¹⁰ ALLYN, Bacon, Our United States (Follett Social Studies), 1983, p57

1-2-3-Causes of their migration to America:

According to archaeologists, two reasons might push the early American Indians to move to the Americas. First, those people were hunters and they followed animals like woolly mammoths and giant bison across the land bridge during the Ice Age. Even, they might not know that they reached another continent. *Build Our Nation* asserted that when it said:

“Most were probably migrating hunters. They followed herds of large game-such as woolly mammoths and giant bison-across the frozen landscape of the last Ice Age. “¹¹

Second, one possible reason of the early American Indians’ migration to America was that they were fishermen as what was said in *Build Our Nation*:

“It is possible that some were sailors who came in small boats to settle and fish along the Pacific coast.”¹²

In sum, those migrants might come to America to follow animals or to fish along the Pacific coast.

1-2-4- Southward movement of the early Indians:

The First American Indians arrived in North America thousands of years ago. Some of them settled in various parts of North America, hunting, and gathering wild plants, whereas¹⁴ the others still moved on and on and finally reached the tip of South America. The exact date of their arrival in the southern tip of South America is unknown. Alan L. Bryan said:

“However, while serving to facilitate access from Asia by creation of a land bridge, the glaciations served also to block access into the continent at certain times. Movement south is generally assumed to have taken place east to the Rocky Mountains along a periodically ice-free corridor.”¹³

In fact, no one knows exactly how many years the Indians took to reach the tip South America. Experts suggested different ideas. Paul S. Martin suggested that the migration from Alaska to the tip of South America lasted 1000 years. In all, by the time Christopher Columbus arrived in the New World, Indians were living in the New World from the Far North all the way to the southern tip of South America.

¹¹ MIFFLIN, Houghton, *Build Our Nation*, 1997, p36

¹² Ibid, p36

¹³ BRYAN, L. Alan, , *Early Man in America and The Late Pleistocene Chronology of Western Canada and Alaska*, 1969, pp339

1-3- Social and cultural life of the Native American Indians:

According to *Dictionary and Thesaurus of the English Language*, the word culture means:

“Appreciation and understanding of the arts, the skills, etc of a given people in a given period; the customarily beliefs, social forms, and material traits of a religious, social, or racial group.”¹⁴

Here, it consists of the Indian culture before and after the contact with the Europeans. The Native American Indians had many different cultures, that is to say they had different ways of life, different religions, different social structures and languages.

As many as 80million Indians may have been living in the Americas when Christopher Columbus reached the New World. According to *World Book*, as many as 15 million lived in the North America north of Mexico and up to 65 million lived in Latin America. When the first Europeans came to the Americas, there were hundreds of different tribes of American Indians. Those Indians had no common language, operated on diverse and distinct cultural levels and their families, tribes, and governments were structured very differently from each other. Some were nomads; others lived in settled farming communities. Some were traditionally warlike and others peaceful. With notable exceptions they failed to unite or confederate even under threat of common danger. There was no single Indian culture.

1-3-1-Means of communication:

1-3-1-1-Language groups or families:

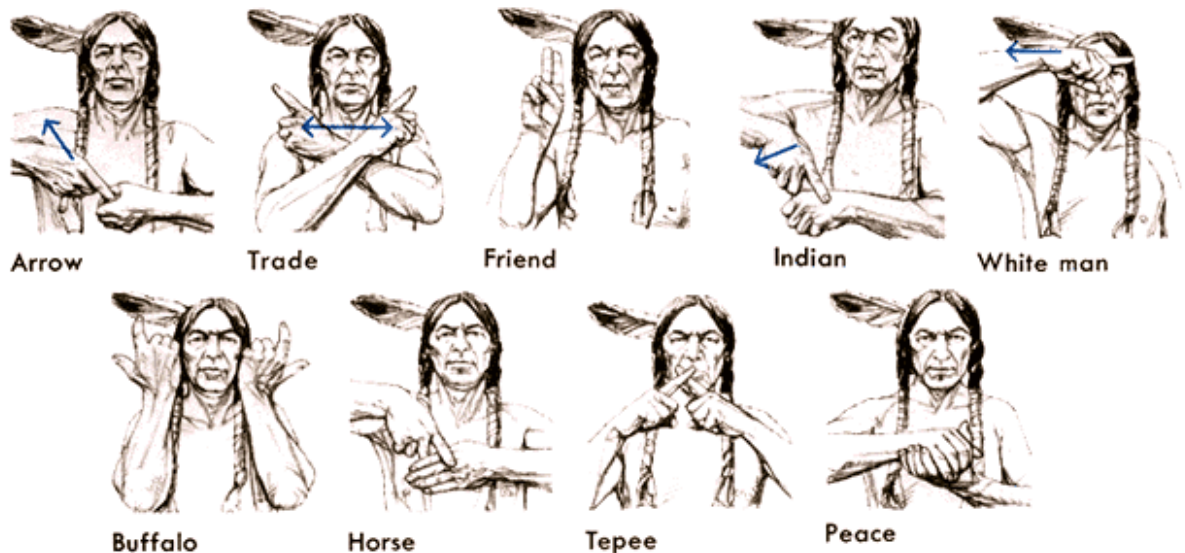
Indian languages, like other languages can be classified in large groups. One classification of Indian languages has ten groups. They are (1) Andean-Equatorial, (2) Aztec-Tanoan, (3) Gê-Pano-Carib, (4) Hokan, (5) Macro-Algonquian, (6) Macro-Chibchan, (7) Macro-Otomanguean, (8) Macro-Siouan, (9) Na-Dene, and (10) Penutian.

Sometimes one language became the trade language for many tribes. For example, a waterfall at Dalles on the Columbia River was an important trading site. The Chinook Indians of the area spoke for the various tribes who came to trade. As a result, the Chinook language became a trade language.

¹⁴ *Dictionary and Thesaurus of the English Language*, New Lanark, 2002

1-3-1-2- Sign language:

The Indian tribes of the Plains spoke many languages and needed some means of communicating with one another. From this need came a series of commonly understood gestures called sign language. The situation led to the further development of sign language. Sign language was not a complete language and it could not express any complicated idea. Nor was it understood by Indians outside the Plains region. Indian also used smoke signals and drum signals. However, these forms of communication could send only limited information, a warning for example.



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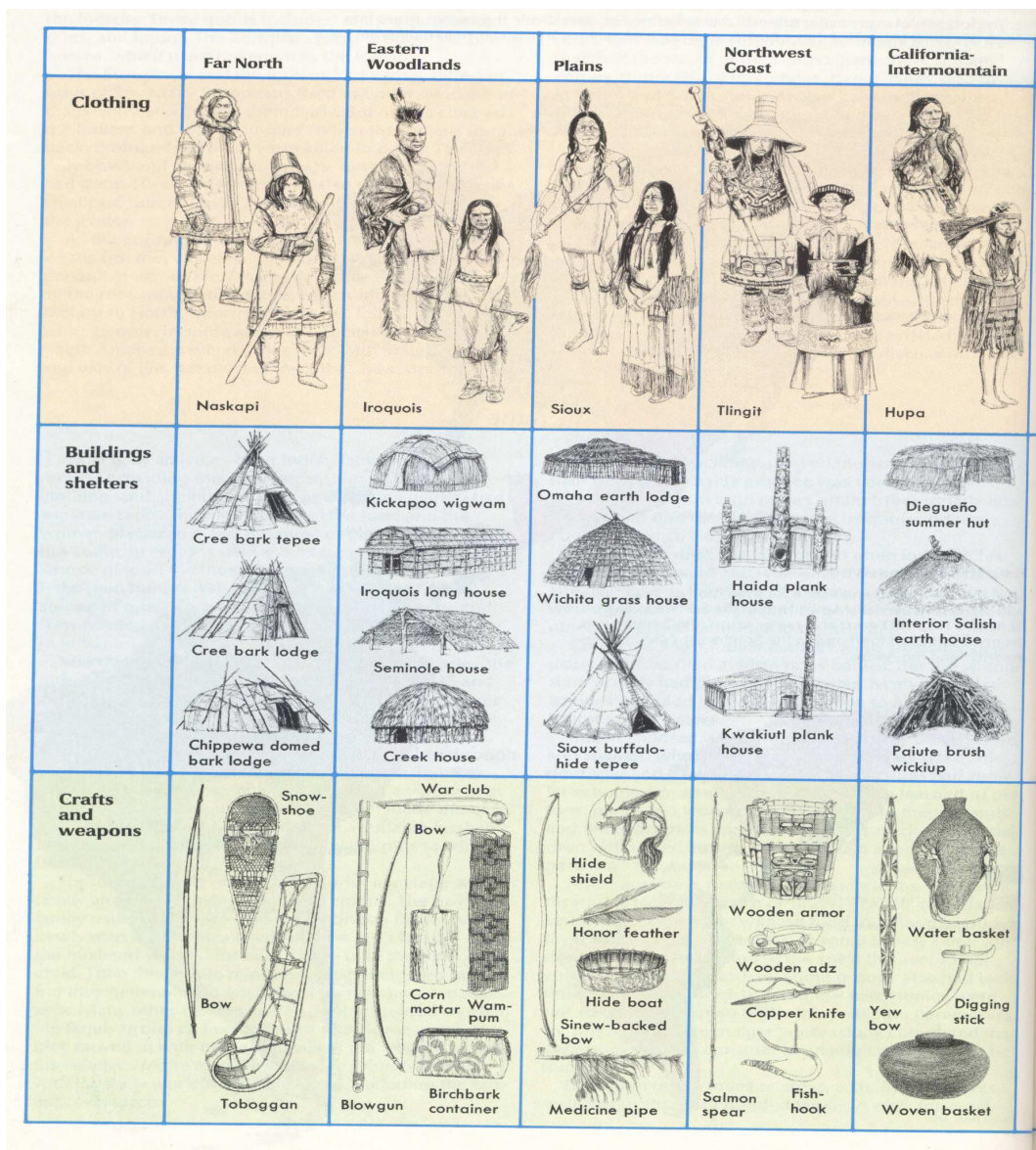
1-3-1-3- Relationship and adaptation to the nature:

Almost all Indian lived in close and intimate relationship with nature. Lacking the technical devices by which western European man had overcome or manipulated nature, the Indian's mind was turned constantly toward the natural environment which was the source of life and death and of reward and punishment.

When the first European explorers first arrived in North America, they encountered aboriginal peoples who had worked out stable, long-term adaptations to their local environments and available resources. Native North Americans lived within the balance of nature, and their cultural and religious beliefs expressed a deep reverence for the land and a sense of kinship with wildlife. To the Indians, mankind was just one of the many interdependent parts of the universe. Indians for the most parts lived on the land as they found it, with minimal ecological disruption.

1-3-1-4- Activities of subsistence:

Subsistence was vital to Indian life and culture. The acquisition of food demanded considerable time, energy, and ingenuity. It was the primary focus of Indian technology and a dominant theme in Indian religion, legend, and art. It also affected Indian culture in another



way: the more time devoted to hunting, fishing, gathering or growing food, the less time for other cultural pursuits. The Indian was and is more closely tied to the early pattern of direct engagement in agriculture, herding, fishing, hunting, and gathering. This direct involvement in subsistence activities has many consequences, not the least of which are the Indian's closeness to nature and his awareness of the uncertainty of nature's bounty. Subsistence activities in the different parts of North American continent have ranged from the simplest forms of gathering of nuts and roots to the most complex forms of irrigated agriculture.

1-3-1-5- Food:

Some Indian tribes, including those that lived on the Plains of the United States and in the woodland areas of Canada ate meat. The Pueblo and other farming groups lived chiefly on beans, corn, and squash. Potatoes were important crop among the Inca. Indians in the tropical areas of South America made bread from the roots of bitter cassava, a small shrub. Tribes that lived near water caught fish and gathered shellfish. Most Indian groups ate berries, nuts, roots, seeds, and wild plants. They also gathered salt and collected maple sap wherever they could see. The Indians made tea from plants such as sassafras and wintergreen. Many Middle and South American Indians drank a mild beer that was called chicha. They made this beer from corn, cassava, or potatoes.

Indians who ate mostly meat cooked it by roasting, broiling, or boiling. Farming Indians or others who ate chiefly vegetables developed various methods of baking. They often made pit ovens by lining holes in the ground with hot stones. Indians preserved food by smoking it or by drying it in the sun. North American Indians mixed dried meat with grease and berries to make a food called pemmican. Most Indians ate with their fingers, but some used spoons made from shells or wood.

1-3-1-6- Transportation:

Travel by water was the most common means of transportation. Many Indians used bark canoes, which were light and easy to carry. Some large dugout canoes carried as many as 60 people. Indians also made light boats of reeds. Plains Indians stretched buffalo skins over a round frame to make a bullboat. Indians of the snowy north developed snowshoes and toboggans. Some favoured groups such as Inca nobles travelled on wooden frames carried by servants.

Indians had few ways of carrying loads. The Plains tribes used dogs and, later, horse to pull a load-carrying frame called a travois (pronounced truh VOY). Andean Indians used alpacas and llamas as beasts of burden. But these animals could not carry heavy loads, so the people themselves carried most of their goods. People often supported a heavy load on their back with a pack strap called a tumpline. The strap was attached to both ends of the pack and stretched across the forehead.

1-3-1-7- Religion:

Indians had no one religion any more than they had one way of life or one language. But certain religious beliefs were widespread. Most important was the belief in a mysterious force in nature and the Great Spirit. The Indians considered this unseen spirit power superior to human beings and capable of influencing their lives. People depended on it for success in the search for food and in healing the sick, as well as for victory in war.

1-3-1-8-Clothing:

Climate and available materials dictated types of clothing that served first and foremost the practical purpose of protection, with modesty and concealment of the body rarely a concern. Dress and ornamentation indicated social position and prestige in some Indian culture. Indians often adorned their clothing with dyes, shell, quills, and in post contact times, beads and ribbons.

Among the more common articles of clothing in various styles and materials were breechclouts (or breech-cloths), shirts, leggings for men and skirts and blouses or dresses for women, plus robes and blankets for both in cold weather. Other common articles were jackets, vests, ponchos, tunics, kilts, aprons, belts, and sashes. In areas of the continent where agriculture was most developed, animal skins gave way to wild plants and cultivated cotton as primary materials for clothing. In warm climates, Indians often went naked or wore only loincloths (male) or aprons (female). Plains Indians dressed in leather, bead-work, war bonnet, and war paint.

A great number of Indians went barefoot; for others footwear included leather moccasins both single-piece, two-piece, hard-soled with a rawhide base. Some moccasins were known as boot moccasins, extended high on the calf. Certain early Southwest and Great Basin peoples wore woven or braided plant-fiber sandals.

Headgear included feather and plant-fiber headdresses, headbands and in the Far West basket hats and head nets.

1-3-1-9-Paints and tattoos:

Native North Americans also utilized a wide variety of body decoration in conjunction with their often colourful clothing. People painted faces and bodies with symbolic colours and designs for special rites surrounding warfare, mourning, and clan relationships. Paint served the secondary purpose of protection from sun and wind. They extracted their paints from variety of raw material-earth-with iron ore for reds, yellows, and browns; copper ore for green and blue; soot or graphite for black; and clay, limestone, and gypsum for white.

Indians in many parts of North America also decorated themselves with tattoos by perforating, rubbing in soot or dyes. Indians of the Southeast were known to tattoo their entire bodies.

Jewellery was another form of body ornamentation, with pieces made of shells, animal teeth, claws, stones and copper. Accessories included ear-rings- many Indians pierced their ears- necklaces, armbands, headbands, breastplates, and gorgets. In post contact, beadwork and silverwork became widely adopted by Indian jewellers.

1-3-1-10- Hair dresses:

The styling decoration of hair took on special significance in many Indian cultures. As for facial hair, most males plucked whiskers with shell, bone, or wood tweezers, only rarely letting moustaches grow. But there were many individualistic coiffures with little tribal uniformity. Roaches or hair locks protruding from shaved heads were popular in many parts of the continent as were braids. Indians used hairdressing such as bear fat mixed with pigments, as well as interwoven artificial roaches from animal hair. Feathers were often added. To care for hair they used combs of wood, bone, and horn, brushes of straw and porcupine tails. The concept of hair as a symbol of strength and individuality contributed to the spread of the scalping custom in post contact times (In 1755, British officials proclaimed each Indian scalp of enemy tribes worth 40 pounds.).

1-3-1-11- Arts and technologies:

Art for Native North Americans was not an entity unto itself, that is art was just not for art' s sake but an integral part of other activities, whether in the creation and decoration of objects with strictly practical purposes, such as hunting and fishing equipments, or in the making of objects for ceremonial ends. Likewise, the dramatic arts such as songs and dance were a function of religion and ritual. The Indians of the Americas worked in many arts and crafts. For the most part, the Indians tried to make everyday objects attractive as well as useful.

1-3-1-11-1- Material arts:

The Indians created a great variety of beautiful pottery. In North America, the early Indians of the Mississippi Valley made fine bowls and jars, many in the shape of animals. Almost all Indian groups made baskets that they used to store and carry food. The Indians also wove fibres into mats and wall coverings, articles of clothing such as hats and sandals, and fish traps.

Indians were masters of woodwork, especially in the heavily forested parts of the continent, such as the Northwest and Northeast Coast. Among the many wood or bark objects of Native North Americans were houses, boats, sleds, toboggans, snowshoes, bows and arrows, spears, clubs, shields, armours, traps, weirs, digging sticks, hoes, rakes, bed frames, cradles, cradleboards, pipes, boxes, bowls, utensils, flutes, rattles, drums, toys, games, masks, effigy carvings, and totem poles. When Indians hunted animals, they sought not only food but also materials for clothing and other objects. Indians used rawhide, animal skins in an uncured form, usually with the fur scraped off to make sturdy objects, such as shields, bindings, pouches, boxes, drums, rattles. Leather and fur served to make clothing, pouches, sheaths, and blankets. Animal skins used in the making of dwellings and boats.

For pointed instruments, such as spears, harpoons, arrows, darts, club points, fishhooks, needles, pins, weaving tools, and knives, Indians used bone, horn, antler, and tusk work. To decorate their clothing, Indians used shell work, quill work, bead work and painting.

Before the advent of iron tools from Europe, stone served as the primary material for jobs involving cutting, piercing, scraping, and hammering. Metal work and bead work came after the arrival of the Europeans.

1-3-1-11-2- Dramatic arts:

Music, dance and the recitation of tales were indispensable to Indian ritual and can be considered a part of religion. Yet, they also provided an outlet for individual creativity and expression, and can be thought of as an art form.

Both music and dance were valued for their magical power and were used to induce visions, treat the sick, prepare for war, to aid hunting and growing, and to celebrate rites of passage. Instruments usually accompanied voices and included drums (plank, rod, slit, drums, and drums with skin heads), sticks, clappers, rasps, rattles, flutes, flageolets, whistles, and simple reed trumpets. Indians danced individually and in groups. Masks and costumes-many of them animal representations-and body paints played a part in dance ritual, which was

generally symbolic. Some dances were slow, others frenetic. Indians often played music and danced through the night, often in conjunction with talking hallucinogens.

Without literature, Indians depended on storytelling to communicate tales, myths, legends, and history. Vocal expression and gestures added drama to the spoken word. Most Indian groups handed down their folk tales and poetry by word of mouth for century. Some North American Indians, such as the Chippewa, recorded some of their tribal songs on bark.

I-3-2- Cultural area subdivisions and tribes:

The diversity of the American Indians' ways of life makes the study of their cultures difficult. So, to facilitate their studies, most scholars classified tribes with strong similarities into groups of tribes called culture areas, that is to say, they grouped tribes who had the same ways of life, belonged to the same language groups, and lived in regions which had the same geographical features, into one group and that group made one culture area. So, in total, the New World has been divided into eleven (11) culture areas. The culture areas of North America are (1) the Far North, (2) the Eastern Woodlands (the Northeast and the Southeast), (3) the Plains, (4) the Northwest Coast, (5) the California-Intermountain, and (6) the Southwest. Those of Latin America are: (1) Middle America, (2) the Caribbean, (3) the Andes, (4) the Tropical Forest, and (5) the South American Marginal Areas.

I-3-3- Indians of the Eastern Woodlands:

The Eastern Woodlands extended from what is now the Canadian border south to the Gulf Coast and from the East Coast west to the Mississippi River. That is, the Northeast culture area covered an expanse of territory east to west, from Atlantic seaboard across the Appalachians to the Mississippi Valley, north to south from Great Lakes to the Tidewater region of present day Virginia and North Carolina, and beyond the Cumberland River in Tennessee.

That region had a varying physiology/feature-coast, mountains, valleys, and lakes- that has one constant: the forest, both deciduous (shedding all leaves annually, at the end of the growing season) and coniferous (any evergreen trees and shrubs with true cones (as pines) and other (as yews). The northern part of this region had cold winters, and the entire region had warm summers. Forests covered much of the northern area. They spread as far as the coastal plains in the southeast and the prairies in the west. So, for the Indians of this area, the trees of the forest were the primary material for shelter, tools, fuel, and the animals of the forest were the primary food source.

Where the Indians lived

The Indians of North and South America formed hundreds of tribes with many different ways of life. The location of many major tribes is shown below. Scholars divide the various tribes into groups of similar tribes that they call *culture areas*. Each culture area is shown as a different color.



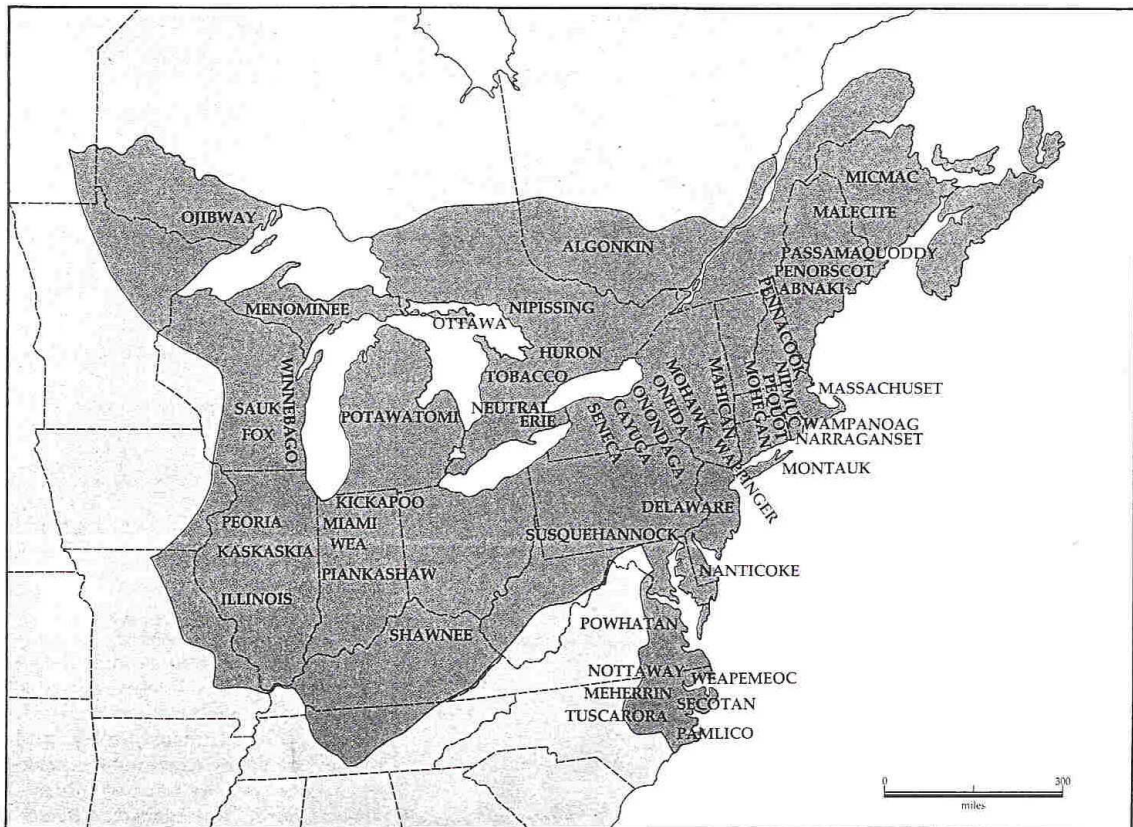
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The tribes of the Eastern Woodlands can be organized into five subgroups, based on variations in life ways, and correspondingly the region can be divided into five sub areas:

- 1- Nova Scotia, New England, Long Island, Hudson Valley, and Delaware Valley Algonquian-speaking tribes such as Micmac, Abnaki, Massachusetts, Mohegan, Narraganset, Wampanoag, Pennacook, Pequot, Mahican, Wappinger, Montauk, and Delaware.
- 2- The New York and Ontario Iroquoian-speaking tribes such as: Mohawk, Oneida, Onondaga, Cayuga, Seneca, Tobacco, Erie, Neutral, and Huron.
- 3- The Great Lakes Algonquians such as: Algonquin, Ottawa, Menominee, Potawatomi, and some bands of Ojibwa, the rest of whom are considered within the sub arctic culture area.



3.9 THE NORTHEAST CULTURE AREA, showing approximate tribal locations (with modern boundaries)

- 4- The Prairie Algonquians such as Sauk, Fox, Kickapoo, Illinois, Miami, and Shawnee; plus the Siouan-speaking Winnebago
- 5- The southern fringe tribes in the vicinity of the Chesapeake Bay and Cape Hatteras, both Algonquians and Iroquoians such as: Powhatan, Nottaway, Meherrin, Secotan, Nanticoke, Weapemeoc, Susquehannock, and Tuscarora

It is generally thought that the Iroquoian tribes were more recent arrivals in the region than the Algonquians and that they probably migrated from the south. Both Iroquois and Algonquians came to have confederacies of various tribes—that is the Iroquois League of Five Nations (later became the Iroquois League of Six Nations in 1722), the Abnaki Confederacy, and the Powhatan Confederacy. The Iroquois controlled the northeast area. The major tribes of the southeast included the Cherokee, Chickasaw, Choctaw, Creek, and Natchez. A number of tribes joined to form the Creek Confederacy.

Regarding the activities of subsistence and food, people in the Eastern Woodlands rarely went hungry. Hunting and fishing were good throughout the region, and farming was also an important source of food. The main crops included corn, beans, and squash. The Woodlands used the slash-and-burn method of farming, which means that they cleared the land by cutting down the smaller trees, girdled the large trees, and stripped off the branches,

which they burned at the base of the larger trees in order to kill them. Crops were then planted between the stumps.

*“Indians of the Northeast and the Tropical Forest used slash-and-burn farming methods. They cut down a number of trees and burned them. Then they planted their crops among the trunks. The ashes from the burned trees served as fertilizer.”*¹⁵

The farming tools of the tribes included pointed sticks for digging and hoes made of wood, stone, bone, or shell. Apart from farming, they gathered wild plants, nuts, and berries. In the northeast, the Indians made maple sugar from the sap of maple trees. Much wild rice grew around the Great Lakes.

Those Indians used wooden bowls, ladles, and other utensils. Most of these groups made some pottery, and groups in the north had bark containers. Excellent cane and wicker (woven branch) basketry was made in the southeast.

About their clothing, Indians of the Eastern Woodlands made deerskin shirts, leggings, and breechcloths. Women wore wrap-around skirts made of cloth woven from plant fibers in the south. They also sewed feathers onto netting to make lightweight robes. In warm areas, the Indians wore little clothing and often decorated their bodies with tattoos and body painting. Woodland Indians used cornhusks, quillwork, feathers, beads and paint to decorate deerskin clothing, baskets and other ornaments. Common designs were plants, flowers, and semicircles depicting walking trails in the forest using the colours blood-red, white, blueberry and coal black. Many men in the Eastern Woodlands rubbed their hair with a mixture of bear grease and red paint. Creek and Chickasaw men shaved their heads almost completely, leaving only a small amount of hair on top. Men of other tribes shaved the top of the head, leaving a fringe around the edges.

Regarding their shelters, housing had to provide protection from the cold winter. The Algonquian-speakers of New England lived in dome-shaped wigwams covered with sheets of bark. The Iroquois had large rectangular dwellings called *long houses*. These dwellings housed a number of families, each in a separate section. Tepees were rare throughout the Eastern Woodlands. Creek villages in the southeast had a centrally located plaza with a council house, a public square, and a ceremonial field. Many villages had tall-staked fences around them called *palisades*. These structures protected the Indians from their enemies.

¹⁵ World Book Encyclopedia, I, n°10, p144

As far as warfare is concerned, warfare sometimes broke out among North-eastern Indians. Warfare was the major activity of some south-eastern tribes. Some tribes were warlike and some were peaceful. The Iroquois were the dominant group in warfare.

Many reasons pushed them to fight. First, warriors fought for glory and often tattooed their bodies with signs of brave deeds. The tribes in the Carolinas sometimes fought to obtain slaves. Their weapons consisted of a variety of clubs and bows and arrows. Shields made of bark and wickers were used for protection.

Complicated ceremonies accompanied most warfare. Before attacking, the warriors gathered in a temple. They painted themselves, performed magical rites, and took special medicines.

*“ When a skilled Indian orator had convinced a number to join him in a warlike enterprise, the party, before setting out, purified itself by fasting, for several days in a sacred place with the consecrated contents of the Indian ark, a small wooden hest that John Adair equate with the Hebrew ark, but which the modern anthropologists equate with the medicine bundles better known in the North and West. “*¹⁶

The Indian, in his preparatory purification and throughout the campaign, would abstain from sexual intercourse, even with his own wife.

If they won the war, they would celebrate their victory. Victory celebrations including scalp dances, marked successful battles. The Indians dried their victims’ scalps on frames, painted them red, and displayed the trophies on public occasions.

Concerning peace, peace ceremonies were also important. They included the smoking of *calumet* or peace pipe, one of the central ceremonial objects of American Indian culture. Though smoked for relaxation, it was primarily an object of profound veneration and smoked on all ceremonial occasions. Because of both the narcotic effect of the tobacco and the general symbolism of the indrawn and ascending smoke, the pipe was revered and employed as a major means of communication between the spiritual world and man. The pipe itself was considered a microcosm. Its parts, colours, and motifs used in its decoration and in the attached pendants of feathers or horsehair were believed to correspond to the essential parts of the universe. The pipe was smoked in personal prayer, as well as at collective rituals. Its smoke served as a means of conveying the thoughts of the smoker. Its most common use was in invocations to the six directions. Among some tribes (e.g., the Pawnee, Omaha, Crow)

¹⁶ ADAIR, John, Personal Conversation with William C. Sturtevant, Washington, D.C, Smithsonian Institution, p159-169

complex pipe dances were developed that presented smoke offerings to the Great Spirit on behalf of the community.

Religion played an important part in the lives of the North-eastern tribes. These tribes believed in many supernatural beings, which they saw in visions. A common experience among Indian children in the Eastern Woodlands was a “ vision quest “ during which a boy, on attaining puberty, went off by himself into the woods or on to the mountain to commune with the spirits, wait for a vision, ponder his dreams, perhaps mortify himself until he established a relationship with the supernatural or found himself.

Complicated ceremonies were common in the Great Lakes region. The Chippewa, Winnebago, and neighbouring tribes had a secret society called the Midewiwin Society. Its members had special songs, rites, and equipment that they used to reach the gods. Members of the Iroquois False Face wore ugly masks during their disease-curing rituals. According to *The Indian in America*, the more elaborate ceremonies of the agriculturalist tribes included pleas for rain and rituals associated with planting, Green Corn, and the harvest. The Green Corn Dance was the most important ceremony of the south-eastern Creek Indians. Past wrongs were forgiven at the annual celebration, which lasted from four to eight days. A community fire was made, and each housewife took some fire for her health.

The tribes of the Eastern Woodlands were among the first Indians to meet Europeans explorers and settlers. At first, the two groups had friendly relations. Squanto, a New England Algonquian is said to have taught the white settlers how to plant corn and fertilize it with dead fish. Massasoit, chief of the Wampanoag, helped the Pilgrims of Plymouth Colony. In 1621, Indians and Pilgrims joined together in a Thanksgiving ceremony to celebrate a good harvest and peace. But the good relations did not last, and warfare between the two groups soon became common. Most of the fighting consisted of small battles between settlers and Indians. As the settlers moved westward, they took the land for their own. When the Indians objected, fighting broke out. Some of battles grew into wars. The northern tribes also became involved in the struggle between the French and Great Britain for possession of North America. They took sides in these wars and ended up fighting one another as well as white settlers. By the early 1800's, Europeans had reached the Mississippi River. As they went west, the settlers made numerous peace treaties with the Indians-but the whites quickly broke most of them. In 1830, Congress passed the Indian Removal Act, which allowed the government to move the remaining Indians west of Mississippi River. The government moved all but a few tribes of the Eastern Woodlands

I-3-4- The Iroquois tribes:

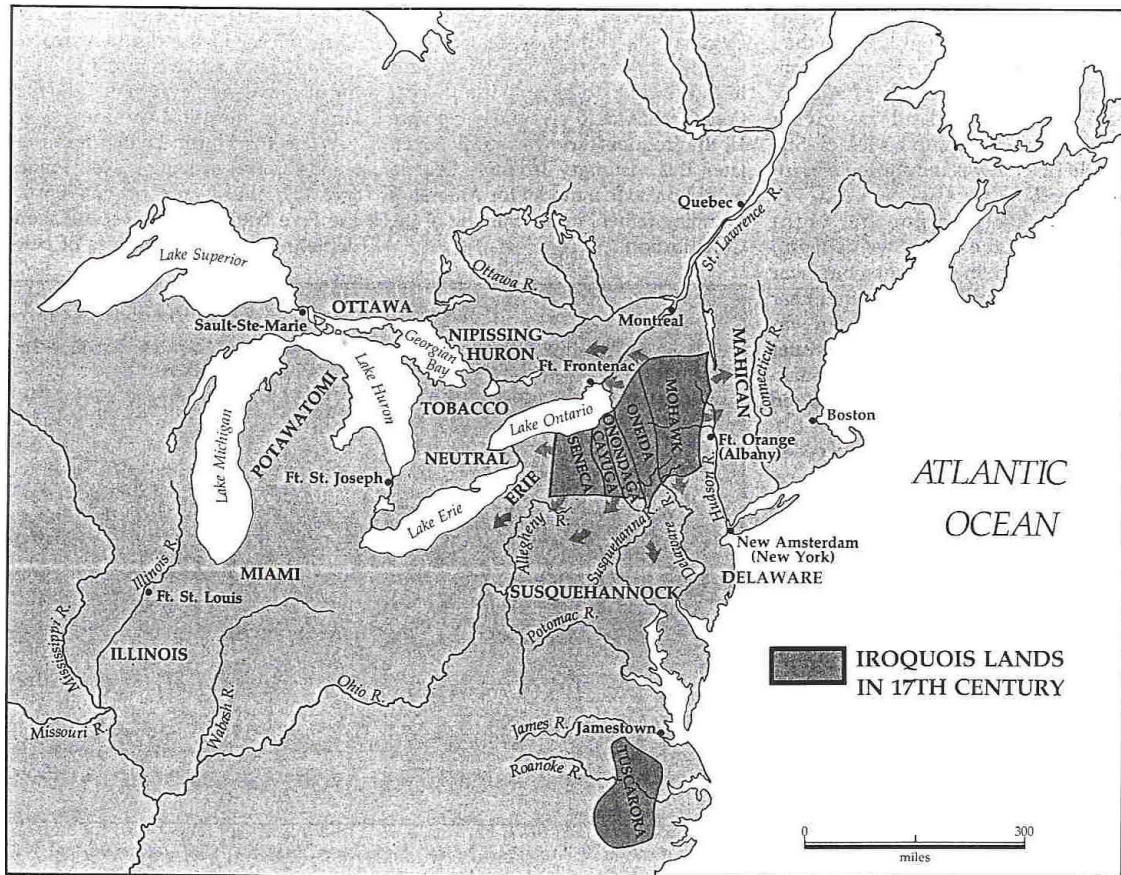
IHRuhKWOY was a federation of tribes that once occupied the woods and hills of upper New York State. From the east to west, the tribes included the Mohawk, Oneida, Onondaga, Cayuga, and Seneca. According to World Book, the Iroquois called themselves Ongwanonsioni. This name refers to their dwellings and means **we long house builders**.

I-3-4-1- The Iroquois Confederacy: or the Iroquois League or the Five Nations was born in the sixteenth century. A Mohawk Prophet called Dekanawida and his disciple chief Hiawatha persuaded village after village to join together to form a large groups called federation. They convinced them that the existence of this federation would end disputes and fierce fighting between neighbouring tribes. Many tribes signed the “Great Peace “(the name the Iroquois called this union), which meant that they became members of the Iroquois Long House. Those members were the Mohawk, the Oneida, the Onondaga, the Cayuga, and the Seneca. The Iroquois was the most efficient North American Indian organization as what is said in The Almanac of America:

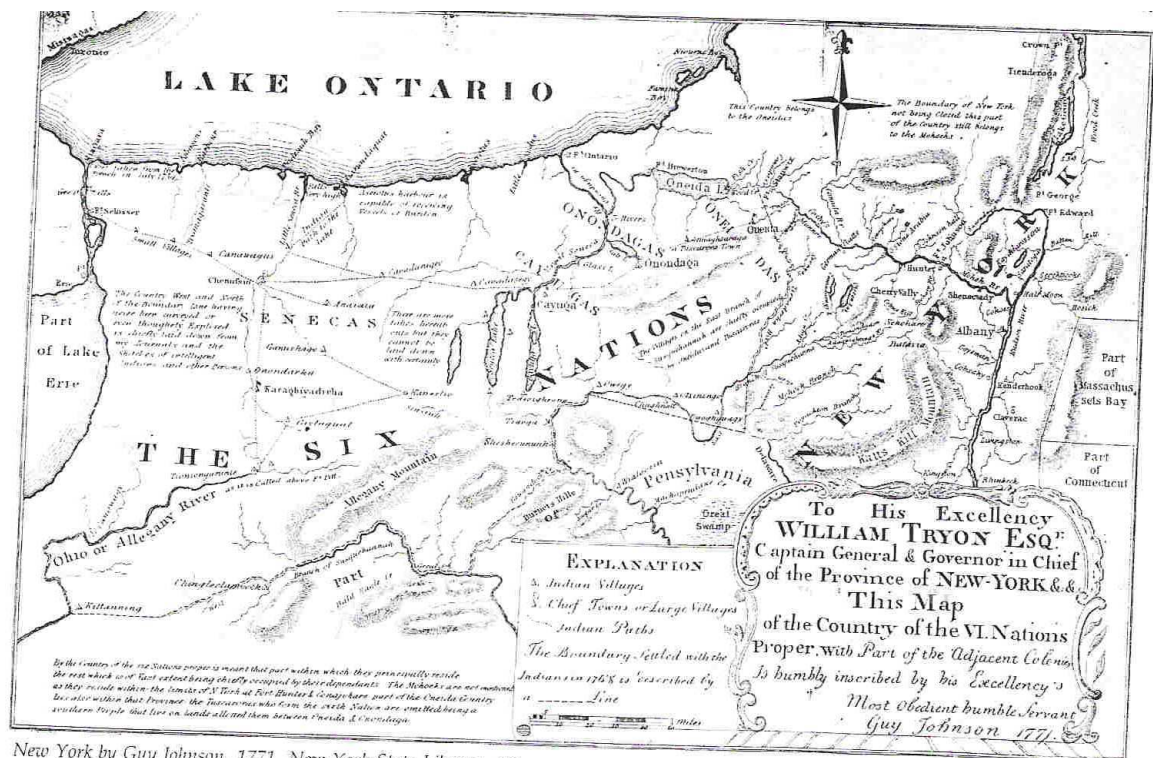
*“Around 1650, the Iroquois achieved the most advanced native American civilization north of the Rio Grande. When European colonists began to settle on the eastern seaboard, the most powerful Iroquois tribes-the Cayuga, Mohawk, Oneida, Onondaga, and Seneca-had already formed the political association known as the Iroquois Confederacy, or the Five Nations, in order to end intertribal warfare.”*¹⁷

About 1722, the Tuscarora Indians from the south joined the Iroquois League, which then became the Six Nations. By the seventeenth century, the territory controlled by the Iroquois extended from New England to the Mississippi River in the west and to the Tennessee River in the south.

¹⁷ SCHLESINGER, Arthur M., The Almanac of America, 1983, Bison Book Corp, Putman Publishing Group, p49



5.4 THE IROQUOIS INVASIONS, 1640-85



New York by Guy Johnson, 1771. New York State Library, Albany.

The Iroquois were brave and skilful warriors. They obtained firearms from the Dutch in the early 1600's, and soon subdued all the Indians from the St. Lawrence River to Tennessee and from Maine to Michigan. They controlled the fur trade in their territory and boat travel on the Great Lakes. Leaders of the Eastern Woodlands tribes were called sachems. The five tribes that formed the Iroquois League chose 50 sachems to lead their federation. The sachems were chosen from different clans. Only men could be sachems, but only women had the right to select who became a sachem. If a sachem did not do what the women wanted in council, they could remove him and select a new leader. When councils of the Iroquois League met, they made decisions by consensus. Sachems would give speeches setting forth their position on an issue. Discussions sometimes went on for hours or days until everyone could compromise and agree on the same plan.

I-3-4-2- The Iroquois and the French:

Iroquoian warriors were famous for their fierceness. During the French and Indian War (1754-1763), the Iroquois helped the English because the French and the Iroquois were enemies. In 1608, another French explorer, Samuel de Champlain, founded a settlement along the St. Lawrence River. He named the village Quebec. Champlain made friends with the Algonquin and Huron Indians living nearby and began to trade with them for furs. The two tribes also wanted French help in wars against their main enemy, the powerful Iroquois Indians. In 1609, Champlain and two other French fur traders helped their Indian friends defeat the Iroquois in battle. After this battle, the Iroquois were also enemies of the French.

“In the Indian trade, the English had the advantage of cheaper goods but the French had an offsetting advantage. While the English in the region generally bought from the Iroquois, who as middlemen secured furs from more remote tribes, the French bypassed the Iroquois and dealt directly with the Algonquins. Coureurs de bois, foot-loose and fearless fur traders and trappers, penetrated deep into the interior, made friends with the Indians, lived with them, and married Indian women. Thus the French gained the backing of the Hurons and other Algonquin tribes. At the same time the French antagonized the Algonquin's' traditional foes, the Iroquois. When Samuel Champlain, founder of Quebec, discovered Lake Champlain and came upon a band of Iroquois (1609), some of his men fired. Terrified by the first experience with guns, the Indians fled. Thus began a historic enmity between the Iroquois and the French. The anti-French feeling of the Iroquois persisted because the Iroquois as middlemen resented the competition of the French in the fur trade. For many years the Iroquois were to look upon the English customers as allies.”¹⁸

Since the Iroquois under their rulers including Joseph Brant took the side of the British, their union defeated the French. Some historians thought that without the help of the Iroquois the British would not overpower the French.

“Some historians say that if the French had been able to make allies of the Iroquois, they might have won the French and Indian Wars, and the United States might have become French.”¹⁹

¹⁸ CURRENT, Richard, American History, 1983, p19

¹⁹ World Book Encyclopedia, I, n° 10, p

I-3-4-3- The end of the confederacy:

Later, however, the league broke up over the question of whether to join the British or the Americans during the Revolutionary War in America (1775-1783). All of the Indian tribes except the Oneida and Tuscarora took the British side. In 1779, General John Sullivan, under George Washington's orders, took revenge on the Indians by destroying their villages.

Most of the Cayuga and Mohawk and some of the Tuscarora moved to reservations in Canada. A majority of the Oneida moved to Wisconsin, and a few Seneca went to live in Pennsylvania and Oklahoma. The Onondaga and most of the Seneca and Tuscarora remained on five reservations in New York State.

I-3-4-4-The Iroquois' ways of life:

The Iroquois build their villages among the forests, usually on hilltops, near rivers. A village was made up of fifty or more longhouses. Their houses were called the long houses. A longhouse had framed of poles covered with bark. They were built the same way as wigwams but much larger. Some were more than a hundred feet or thirty metres long. A longhouse included rooms for storing food and for visiting guests. It could welcome as many as twenty families. Inside each longhouse, a row of fire pits down the centre of the building. Two families shared each fire. From the roof poles hung corn and dried apples, pumpkins, and squash. Dried meat and fish were stored in large bowls made of tree bark.



As food was plentiful throughout the Eastern Woodlands, it was not hard for the Iroquois to find what to eat. Moose, deer, caribou, rabbits, and many other animals lived in the dense forests. Thus, the Iroquois hunted game with bows and arrows. Apart from those weapons, Iroquois hunters used v-shaped technique to catch animals. They built v-shaped enclosures out of wood. In hunting season, they drove the deer into the v, where they shot them with arrows. They also could gather nuts, berries in the woods. Apart from that, most of the Iroquois were farmers and most of their food came from farms around their villages. They grew corn, beans, and squash in large family gardens. They used the slash and burn technique. Eastern Woodlands Iroquois fished in the streams near their homes. In winter, fishers cut holes in the ice and speared fish through these holes.

The Iroquois Indians of the Eastern Woodlands travelled on foot or in bark canoes. North-eastern Indians made deerskin shirts, dresses, leggings, and breechcloths. Many of these Indians rubbed their hair with bear grease to make it smooth and shiny. In some groups, men shaved their heads almost completely, leaving only a small tuft of hair on top.

I-3-4-5- Roles of the Iroquois women:

In the Iroquois societies, men and women had their respective duties. Iroquois women played important roles in the life of their communities. They dealt with economical pursuits and simultaneously they took care of the entire education of their children.

“All authority is vested in the Iroquois women, there is no question but the Iroquois women played a significant role in Iroquois life, more so than the women of the other Indian nations.”²⁰

It was not difficult for those Iroquois women because the work was done communally.

“The Iroquois system was geared to cooperation in behalf of larger social units, not to individual competition. Hoarding brought recriminations.”²¹

They worked and controlled the agriculture lands adjoining Iroquois village sites. Sometimes Seneca women were said to be the owners of those lands. Those Iroquois women grew so much food and they could have a surplus, which was an advantage because they would not worry about food in the hard winter. Respected old women called matrons dealt with the storing of the food and its distribution.

²⁰ LAFITAU, Joseph(Father), Moeurs Des Sauvages Amériquains, Comparers Aux Mœurs Des Premiers Temps, Paris, 1724, quoted in BROWN, Judith K., Economic Organisation And The Position of Women Among the Iroquois, 1970, p153

²¹ WALLACE, Anthony F.C., The Death And The Rebirth of The Seneca, New York, 1970, p24

*“Distribution of the food was at the discretion of matrons, who might make available or withhold food for meetings of council and even for war parties, thus affecting the decisions of those bodies.”*²²

Another role of matrons consisted also in nominating council elders, which was the highest governing body of the League. Besides, they had a voice in the conduct of war and the establishment of treaties. Matrons were the keepers of the longhouse, which symbolically represented the organisational structure of the League. In all, women dominated the domestic scene, seeing to it that tasks were appropriately allotted and that the common store were equitably distributed. Moreover, Iroquois women held high status because family ties were traced through the mother among the Iroquoian speakers and a few Algonquian speakers. Many Iroquois long houses sheltered an elderly couple with separate “apartments” for each married daughter. The couple’s married sons lived in the long houses of their wives’ families.

I-3-4-6- The Iroquoian childhood training:

Children among the Iroquois Indians did not so much live in child’s world as grew up freely in the interstices of an adult culture. That is, children imitated adult behaviour, as in hunting and farming activities. The result of such upbringing was an early self-reliance and enjoyment of responsibility; the cost was a lifelong difficulty in handling feelings of dependency. The role of parents was to observe indulgently and they quietly supported their children’s progress. No casual or severe punishments, violent rages, or effusive demonstrations of affection characterized Iroquois behaviour, as it often did white. The Indian childcare practices normally discouraged competitive, egocentric, and defensive among children. But, instead, they encouraged cooperative, self-confident and secure behaviour. Adults rarely used corporal punishment. In its place, they served ridicule to achieve the same goal. Ridicule and same were the single sanctions in the upbringing of Indian children, and more than any other one-factor shapes overt behaviour in later life.

*“Their hyper sensibility to shame continued throughout his life and dissuaded him from behaviour that would be laughed at by his fellows. No one wants to anger another, partly because of fear of being accused of improper behaviour.”*²³

Religion played an important part in the lives of the Indians of the Northeast. These tribes believed in a spirit power that inhabited many creatures and forces of nature and could

²² WASHBURN, E. Wilcomb, The Indian in America (The New American Nation Series), New York, 1975, Washburn E. Wilcomb, HARPER and ROW

²³ LEIGHTON, Dorothea D. and John ADAIR, People Of The Middle Place: A Study Of The Zuni Indians, New Haven, Connecticut, 1966, p72-74

appear in visions as guardian spirits. Most Indians believed that the spirit power could be gained by certain people or through certain ceremonies. The power might be centered in some animals, areas, or things, making them powerful or dangerous. Some tribes had a name for the spirit power. The Iroquois called it *orenda*, and the Sioux referred to it as *wakonda*.

I-3-4-7- The importance of dreams in the Iroquois Indians:

Behind the brave, independent, self-reliant Iroquois male was an unconscious craving to be cared for, to be passive. The Iroquois dream-guessing rite by which the dreams of any individual were hinted at/coded before a council, which in turn attempted to discover their meaning and to satisfy them, expressed this craving. Unallowable passive tendencies were concealed in dreams, which remained active in character, but were fulfilled by a passive receiving action. Often, the dreamer's desires were of a sexual nature and could only be hinted at until someone guessed what he wanted and the council gave it to him. (They knew the great force of unconscious desires, and also they were aware that the frustration of these desires could cause mental and physical psychosomatic/illness. According to the Iroquois, the best method for the relief of psychic and psychosomatic distresses was to give the repressed desire satisfaction, either directly or symbolically.) Morris E. Opler. Thus, the Iroquois socialised the process by which the individual faced his deepest needs and fears, and created a wonderfully effective remedy for individual and social disorganisation called the Society of Faces.

I-3-5- Huron Indians:

The Huron lived in an area the French called Huronia. In 1608, another French explorer, Samuel de Champlain, founded a settlement along the St. Lawrence River. He named the village Quebec. Champlain made friends with the Algonquin and Huron Indians living nearby and began to trade with them for furs. The two tribes also wanted French help in wars against their main enemy, the powerful Iroquois Indians. In 1609, Champlain and two other French fur traders helped their Indian friends defeat the Iroquois in battle. After this battle, the Iroquois were also enemies of the French.

The Huron were bitter enemies of tribes of the Iroquois League (Iroquois Confederacy), with whom they competed in the fur trade. Before the 17th century the Iroquois drove some Hurons from the St. Lawrence River westward into Ontario, where related groups seem to have already been resident; four of these bands (the Rock, Cord, Bear, and Deer peoples) formed a confederacy called the Wendat, but it was destroyed by Iroquois invasions

in 1648-50. The survivors were either captured or forced to settle among their conquerors or driven west. The latter remnants drifted back and forth between Michigan, Wisconsin, Ontario, Ohio, and Quebec, in alliance or conflict with many tribes. They gradually re-established some influence in Ohio and Michigan, but whites eventually forced them to sell their lands and migrate to Kansas and then to Oklahoma.

Champlain persuaded the Huron to allow Roman Catholic missionaries to work among them and introduce them to Christianity. The missionaries, especially an order known as the Jesuits, explored much of what is now southern Ontario.

The Iroquois conquered Huronia and killed most of the French missionaries during the late 1640's. The Algonquin and Huron fled, leaving the French to fight the Iroquois alone. During the next 10 years, the Iroquois increased their attacks on the French. Many settlers were killed, and the French fur trade was destroyed.

*"When the Iroquois attacked the Huron in 1648-50, many Huron took refuge with the Tionontati; in 1649 the Iroquois attacked one of the principal Tionontati villages, massacred the inhabitants, and destroyed the mission. The Tionontati and the Huron abandoned their country and fled to the region southwest of Lake Superior. The two tribes became amalgamated and were known as the Wyandot"*²⁴

I-3-5-1- The Huron indians' ways of life:

The Hurons were one of the Iroquoian-speaking North American Indians who lived along the St. Lawrence River when it was discovered by French explorer Jacques Cartier in 1534. The Huron lived in villages, sometimes palisaded, consisting of large, bark-covered dwellings that housed several families who were related through maternal descent. The Huron were divided into exogamous clans, each headed by a clan chief; all of the clan chiefs of a village formed a council, which, with the village chief, decided civil affairs. Villages were grouped into bands (each of which had a band chief and a band council, consisting of village chiefs, to deal with civil matters affecting the entire band), and all of the bands constituted the Huron nation. A tribal council of band chiefs and their councils dealt with matters concerning the whole tribe. Women were influential in Huron affairs, clan matrons having the responsibility of selecting the political leaders.

Huron Indians hunted games in the vast forests of the Eastern Woodlands. They hunted moose, deer and small animals like rabbits and birds. They also fished in rivers and lakes around their villages. Hunting and fishing were of lesser importance. Huron women

²⁴ Britannica Encyclopedia, 1994, 2001

gathered wild plants and berries for food. Apart from that, one of their principal sources of food was farming. They used slash and burn technique and used sometimes fish as fertilizers.

Men cleared the fields, which were then planted, tended, and harvested by women. Crops included corn, beans, squash, sunflowers, and tobacco. Huron Indians went on foot or they used bark canoes when they travelled on waters.

I-3-5-2- Roles of Huron men and women:

As far as property right among the Hurons was concerned, a man could clear as much land as he wished and the land remained in the possession of his family so long as they wished to cultivate it. However, once abandoned, it could be planted by anyone else.

Huron men and women had their own tasks. Among the Huron, the most difficult and tiring task was that of the clearing of the land. It was the men who dealt with this task. It consisted of cutting down the smaller trees, girdled the larger trees, and stripped off the branches, which they burnt at the base of the larger trees in order to kill them. Then they planted/ sow seeds between the stumps. The rest of the work was assured by the women, which means that the Huron women worked the soil with wooden spades, kept the fields clear of weeds, and they finally tended the crops of Indian corn, beans and squash. The women also played a principal role in collecting acorns, walnuts, grapes, and other edibles, as well as gathering firewood for the lodges. Huron men did not sit and watch the women work but they had important duties to finish. In the Huron's life, hunting was an important male activity.

“One that had important noneconomic values as an exercise in the supremely important skills needed for war, and economic values as a supplier of important protein for the tribal diet and skins for clothing.”²⁵

The fall hunts kept the hunters out of the village a month or more, usually in search of deer. Another activity of the male was fishing. The Huron economy in particular relied heavily on fish taken from the lakes and waters surrounding Huronia on three sides. Other male activities included trading, the construction of palisades around the villages, and the manufacturing of canoes.

I-3-5-3-The importance of dreams and desires among the Huron Indians:

Huron Indians believed that our souls had desires which were inborn and concealed. These desires came from the depths of the soul. The soul made those natural desires known by means of dreams, which were its language. Accordingly, when those desires were

²⁵ TRIGGER, Bruce, The Hurons: Farmers Of The North, New York, 1969, p26-27

accomplished, it was satisfied; but on the contrary, if it be not granted what it desired, it became angry, and not only did not give its body the good and the happiness that it wished to procure for it, but often it also revolted against the body, causing various diseases and even death. Certain medicine men could interpret the hidden desires incorporated in dreams of children and sick persons.

I-3-6- The Mahican or Mohican Indians:

Algonquian-speaking Indians of what is now the upper Hudson Valley above the Catskill Mountains in New York State. Their name means "wolf," but they were also known to the Dutch and the English as the River Indians. They lived along the banks of the Hudson River from which they took their name. It was an American writer called James Fenimore Cooper who invented the word Mohican; he used that name to refer to an Indian tribe in his novel entitled *The Last of the Mohicans*. Sometimes, Europeans mixed the Mahican tribe and the Mohegan tribe. Due to the similarity between the names, Europeans mispronounced them. The word Mahican came from the word Muheconneok, which meant the water that are never still (the Hudson River) and Mohegan came from the word Mahiingan that meant wolf. Tradition said that originally, a great mass of people moved from the north and west seeking for a place where the waters were never still. They established a homeland on both sides of the Mahicanituk River, which was called the Hudson's River.

The earliest contact between those Mahican people and the Europeans was with Dutch fur traders in the early seventeenth century. When first contacted by the Dutch, the Mahicans were at war with the Mohawk, and in 1664 they were forced to move from Schodack, near Albany, to what is now Stockbridge, Mass. In 1734, the Mahicans agreed to let Protestant missionaries come among them; teachers, farmers, and other colonials followed the missionaries. A church and a school were built, and a village named Stockbridge and Massachusetts grew up around them. The Christian Mahicans who lived there became known as Stockbridge Indians. Like most of the Indian tribes of New England, the Mahicans were devastated by warfare and European diseases during the early colonial period, and then Dutch and British expansion forced the rest of the tribe to leave their homelands. Some Mohicans sought refuge with neighbouring tribes including the Lenape and the Iroquois, but most resettled in Stockbridge, Massachusetts, where they came to be known as Stockbridge Indians. Soon after, they were deported once again to Wisconsin, where they joined the Munsee Indians on a jointly held reservation. The two tribes remain together to this day.

I-3-6-1- The Mahican ways of life:

. The Mahicans consisted of five major divisions governed by hereditary sachems (chiefs) assisted by elected counsellors. The Mohican people chose to build their homes near the rivers where they would be close to food, water and transportation, they were sometimes called River Indians. The Mohicans were woodland Indians and lived in wik-kums or wigwams and longhouses, and not in tepees like the plains Indians did. Wigwam means "bark-dwelling" in Mahican and was made of a frame of wood poles covered by bark and rush matting or made of bent saplings covered with hides or bark. They lived in strongholds of 20 to 30 houses, situated on hills and enclosed by stockades, as well as in enclosed villages situated between cornfields and woodland. They slept on spruce boughs covered with deerskins and blankets.

The Mohicans' lives were rooted in the woodlands in which they lived. These were covered with red spruce, elm, pine, oak, and birch and maple trees. Black bear, deer, moose, beaver, otter, bobcat, mink and other animals thrived in the woods, as well as wild turkeys and pheasants. The sparkling rivers teemed with herring, shad, trout and other fish. Oyster beds were found beneath the river's overhanging banks for some distance up the Mahicannituck. Berries, cherries and nuts were abundant. It was a rich life. There were food staples, augmented by hunting in the forest and maple sugaring each year in the spring. In early spring, the people set up camp in the Sugar Bush. Tapping the trees, gathering the sap and boiling it to make maple syrup and sugar was a ceremony welcoming spring. There were many ceremonies during the year whenever something needed special "paying attention to," such as the planting of the first seeds — the corn, beans and squash — and the time of harvest.

Women's roles included planting and harvesting crops, and men spent much of their time away, hunting, fishing and trapping. Mohican women generally were in charge of the home, children and gardens, while men travelled greater distances to hunt, to fish or serve as warriors. After the hunts and harvests, meat, vegetables and berries were dried. These along with smoked fish were stored in pits dug deep in the ground and lined with grass or bark. Children were never spanked or hit and were allowed considerable autonomy.

“The Indian child was thus allowed and encouraged to develop according to the natural rhythms of his individual needs-physiological, psychological and social.”²⁶

During the cold winter months, utensils and containers were carved, hunting, trapping and fishing gear were repaired, baskets and pottery were created, and clothing was fashioned and decorated with colourfully dyed porcupine quills, shells and other gifts from nature.

Winter was also the time of teaching. Storytellers told the children how life came to be, how the earth was created, why the leaves turn red, and so on. Historians also related the story of the people: how they learned to sing, the story of their drums and rattles, what the stars could teach them. Children learned the ways of the Mohicans, their extended family: how to relate to each person, as well as to all the gifts of the Creator, and how to live with respect and peace in their community. They also learned that they had responsibilities, so they began to learn skills.

Spirituality prior to missionary contact involved belief in a good Great Spirit or the Great Manitou and an evil spirit or trickster. A number of feasts and fasts were observed, including the harvest feast now known as Thanksgiving.

I-3-7-The Delaware or Lenape Indians:

The Indian name of the Delaware Indians was Lenape or Lenni-Lenape and it was the name they called themselves. The pronunciation of that word is “lun-NAH-pay and it means “the people” or “genuine people”. The name Delaware came from the title of an English man, Lord de la Warr, whose name was Sir Thomas West. He was appointed governor of the English colony at Jamestown, Virginia in 1610. One of his followers, Captain Samuel Argall, once sailed into a majestic bay, which he named “de la Warr Bay” in honour of the governor. He also gave the same name to the river that flowed into the bay. Later, they both were contracted into Delaware. The Delaware people lived in what are now Delaware, New Jersey, New York, and Pennsylvania. Those people lived along the Delaware River.

At one time, all the tribes who now speak the Algonquian languages were one tribe. But as the tribe grew, they all moved away in different directions. The more time they lived apart from each other, the more differences there came to be in their languages. Consequently, the Delaware were divided into three major groups: the Munsee, the Unalachtigo, and the Unami.

²⁶ WASHBURN, Wilcomb E., The Indian In America, 1975, New York, p15

Each group spoke a different dialect of a language that belonged to the Algonquian language family.



In 1682, the Delaware signed a treaty of friendship with the English colonial leader William Penn. Despite the treaty however, Europeans began to take the Indians's land and gradually pushed them westward.

“Our ancestors were asked to sign treaties giving up the land, but they had no idea that they were actually selling land. The belief was that all land was put here by the Creator for use by his children, and that you should not be stingy with it. The Lenape of those days thought they were granting the use of land for a while. Only in turn receive gifts for the use of the land, like rent. Only later did they come to understand the European concept of private land ownership. Sometimes also our people were tricked out of their land. A great deal of their land in eastern Pennsylvania was taken by trickery. The Lenape were told that their ancestors many years before had signed a treaty giving up as much land as could be walked in a day and a half. Since they could not read they had no way of knowing they were fooled, and they agreed to the walk. Instead of walking the whites ran and got a huge piece of land. This was called “walking purchase”.”²⁷

During the 1760's, a religious leader known as the Delaware Prophet preached that Indians should abandon the use of firearms, steel, and other European inventions. He told the Indians they could gain the power to expel the Europeans from their land by returning to traditional tribal ways of life. The Delaware Prophet influenced the Ottawa Indian leader named Pontiac, who tried to unite the Delaware and other Indians in an attempt to drive out the intruders. The British defeated the Pontiac in 1763. In 1818, the Delaware surrendered all their land east of the Mississippi River to the government.

Most of the Delaware moved to Missouri and then to Kansas. In 1860's, they moved to Missouri and then to Kansas. In 1860's, they moved to Oklahoma, where about three hundred of them live, as farmers. Others live in Wisconsin or in Ontario, Canada.

²⁷ [Wikipedia](#) (The Free Encyclopedia), 2002

I-3-7-1- The Delaware Indians' ways of life:

The Delaware Indians lived in communities or nations. A community was usually composed of several lineages, which means, groups of persons who traced their common descent through the female line from an actual female ancestor. Their houses were made of bark. First, a framework made from trees was built, usually in a rectangular or oval shape, and then they covered it with large sheets of bark.

Sometimes and especially in the summer, they covered their houses with mats made from reeds. In the southern part of the area where the Delawares lived the houses were mainly built for a single family. In the northern part, larger multiple family bark houses were made and these had rounded ends and a door on the side. Usually several related family lived in these.



Before colonial times, in warm weather, the men wore only a breechcloth and moccasins made of deer skin. Sometimes, they added leggings when they went into brushy areas, or during colder weather. Nearly all their clothing was deerskin except for some fur robes that they wore in winter time. The women also wore moccasins and a deerskin skirt that reached the waist to the knees or below. That was a large rectangle that was wrapped around the body. In warm weather that was all they wore. Another special item was turkey feather capes worn by both men and women. One item worn by the Delaware men was the Bandler Bag. That had a wide, full beaded shoulder strap attached to a beaded bag. During the colonial times, when cloth became available, some of the clothing items began to be made of cloth, all but the moccasins.

Before the coming of the Europeans, the Lenape made both baskets and pottery:

“In fact one pot was found in New Jersey that was so large you could cook two whole deer in it. The pot had rounded bottom as when used for cooking they were held upright by three stones and a fire was built around them. There were no metal grates in those days to set the pots on.”²⁸

The Delawares hunted and fished to keep their families alive; and the women took care of the gardens and gathered wild plants for food as well. When the Delawares still lived in their homelands in the east, the men had the duty to bring in the game animals, game birds, and fish for his family to eat. Hunting was not a funny activity in that time because the man had his family and sometimes aged parents depending on him. The men also took care of some heavier things that needed to be done around the village: putting up the framework for the house, making dugout canoes, mortars and pestles used to grind corn, bows and arrows for hunting, and similar things.

I-4- The colonial period in North America:

I-4-1- The French settlements and colonies:

By the early 1500's, some Europeans realized that Columbus had reached an unknown land, which they called the New World. In 1534, King Francis I of France sent Jacques Cartier, a French navigator, to the New World to look for gold and other valuable metals. Cartier sailed into the Gulf of St. Lawrence. He landed on the Gaspé Peninsula and claimed it for France. In 1535, on a second trip, Cartier became the first European to reach the interior of Canada. He sailed up the St. Lawrence River to the site of present-day Montreal. In 1541, on a third visit, Cartier joined a French expedition that hoped to establish a permanent settlement in Canada. But the colony lasted only until 1543.

Many French fishing crews sailed to Canada in the early 1500's. They helped develop a thriving fishing industry off the east coast. But they played an even more important role in Canada's growth by establishing the fur trade. The fur trade led to the development of a French colonial empire in North America. This empire, known as New France, lasted about 150 years and established the French culture and heritage in Canada.

I-4-1-1- Early settlements: In 1603, King Henry IV of France completed plans to organize the fur trade and to set up a colony in Canada. The next year, a French explorer named Pierre du Gua (or du Guast), Sieur de Monts, led a small group of settlers to a site near the mouth of the St. Croix River. The river is on the border between what are now New

²⁸ Wikipedia (The Free Encyclopedia) 2002

Brunswick and Maine. In 1605, the settlers left that settlement and founded Port Royal (later moved to the site of Annapolis Royal in Nova Scotia). The French called their colony Acadia.

In 1608, another French explorer, Samuel de Champlain, founded a settlement along the St. Lawrence River. He named the village Quebec. Champlain made friends with the Algonquin and Huron Indians living nearby and began to trade with them for furs. The two tribes also wanted French help in wars against their main enemy, the powerful Iroquois Indians. In 1609, Champlain and two other French fur traders helped their Indian friends defeat the Iroquois in battle. After this battle, the Iroquois were also enemies of the French.

Champlain persuaded the Huron to allow Roman Catholic missionaries to work among them and introduce them to Christianity. The missionaries, especially an order known as the Jesuits, explored much of what is now southern Ontario.

I-4-1-2- Threats to expansion. Champlain hoped Quebec would become a large settlement, but it remained only a small trading post for many years. By 1625, about 60 people lived there.

New France failed to attract settlers partly because of threats from English colonists as well as from the Iroquois. Like France, England claimed much of what is now eastern Canada. England based its claims on explorations dating from Cabot's landing in 1497. During the early 1600's, many English colonists settled along the east coast of North America south of New France. Numerous disputes over fur-trading rights broke out between the French and the English. In 1629, English forces captured the town of Quebec. The French regained the town in 1632.

During the late 1640's, the Iroquois conquered Huronia and killed most of the French missionaries. The Algonquin and Huron fled, leaving the French to fight the Iroquois alone. During the next 10 years, the Iroquois increased their attacks on the French. Many settlers were killed, and the French fur trade was destroyed.

I-4-1-3- The royal province

In 1663, King Louis XIV made New France a royal province (colony) of France. He sent troops to Canada to fight the Iroquois and appointed administrators to govern and develop the colony. The chief official was the governor. A bishop directed the church and missionary work, and a person called an intendant managed most other local affairs. The French troops mounted attacks on Iroquois country, forcing some tribes to make peace with the French in the late 1660's. Afterward, frontiersmen known as *coureurs de bois* again developed the fur trade into the chief economic activity of New France

Louis XIV also promoted the seigniorial system to encourage farming in New France. Under this system, the king gave land in the colony to several groups, including French military officers and merchants. The landholders, called seigniors, brought farmers from France and rented them large sections of the land. Most of the farmers, called habitants, became prosperous. The population of New France grew from about 3,000 in 1666 to about 6,700 in 1673.

The boundaries of New France expanded rapidly to the west and south after Louis de Buade, Comte de Frontenac, became governor in 1672. The loss of the Huron fur trade forced the French to go farther inland to get new sources. As a result, Frontenac sent explorers to scout the Great Lakes and the Ohio and Mississippi river valleys.

France handicapped its colonial venture by transporting to the New World a modified feudal system of land tenure that discouraged permanent settlement. Throughout the period of French occupation, emphasis was on trade rather than on land acquisition and development, and thus French administrators, in dealing with the various tribes, tried primarily only to establish trade relations with them. The French instituted the custom of inviting the headmen of all tribes with which they carried on trade to come once a year to Montreal, where the governor of Canada gave out presents and talked of friendship.

The great partner and sometime rival of the fur trade was the missionary endeavour of the Jesuits. They had two obligations: (1) to keep New France Catholic by ministering to its people and excluding Huguenots and (2) to convert the Indians. The missionaries made the conversion of the agrarian Huron their principal concern.

I-4-2- The English settlements and colonies:

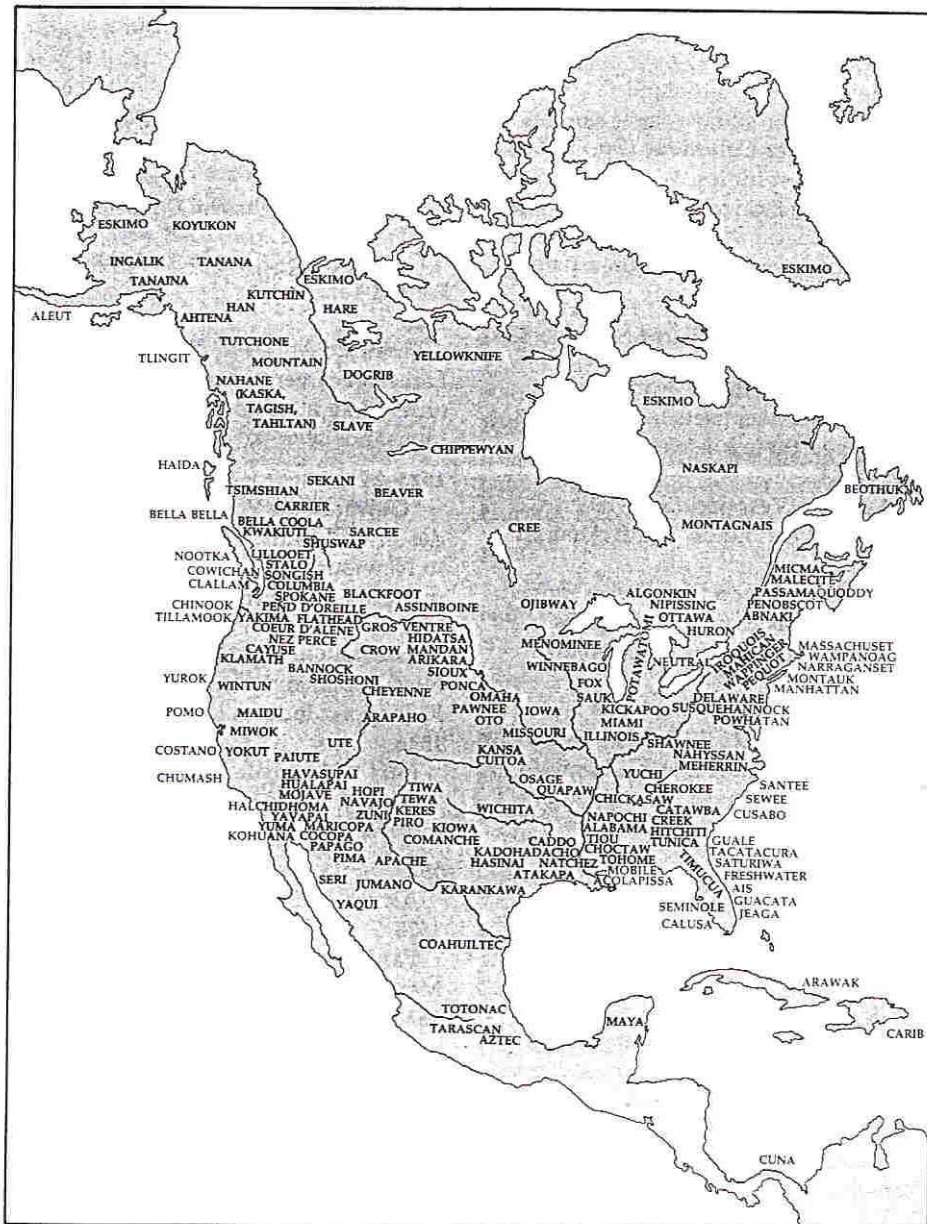
I-4-2-1- First contact with the New World:

England's first contact with the New World came only five years after Spain's (1492). In 1497, King Henry VII of England hired an Italian navigator, John Cabot, to cross the Atlantic Ocean in search of a shorter route to Asia than the one Columbus had taken. No one knows exactly where Cabot landed. Most historians say he may have landed somewhere between what are now Newfoundland and Nova Scotia. Cabot claimed the area for England. He found no such luxuries as jewels or spices. But he saw an enormous amount of cod and other fishes in the waters southeast of Newfoundland. He became the first European to leave a record of having viewed the continent and may therefore have soon claim to being its explorer. Reports of the rich fishing soon brought large European fishing fleets to Canada.

English explorers searched for a water passage to Asia through northern Canada. During the late 1500's, these explorers included Humphrey Gilbert, Martin Frobisher, and John Davis.

I-4-2-2- Causes of their decision to colonize the New World:

While England claimed dominion over lands its explorers surveyed, a century passed before Englishmen made any series of efforts to establish colonies there. Only after a series of important changes within England itself could the establishment of an American empire begin. A variety of factors combined to urge English interest in colonisation in the late of the sixteenth century. There was the mercantile system, which depended on overseas trade and found itself suddenly without sufficient markets. There was a bloated population with many surplus labourers, who served as a potential source of settlers for new colonies. The existence of a new protestant monarch and thus new rivalry with Spain created interest in challenging the Spanish monopoly in America. And there was also a growing number of religious dissenters, unhappy with the Church of England and growing interested in escaping from its grip. By the turn of the century, all these factors were turning England's gaze to the west. So, in 1610, an English sea captain named Henry Hudson sailed into Hudson Bay in his search for the passage. England later based its claim to the vast Hudson Bay region on this voyage



4.5 INDIAN TRIBES ESSENTIAL TO THE WHITE EXPLORATION OF NORTH AMERICA
(For other tribal locations, see the Indian Culture Areas in chapter 3.)

Like France, England claimed much of what is now eastern Canada. England based its claims on explorations dating from Cabot's landing in 1497. During the early 1600's, many English colonists settled along the east coast of North America south of New France. Numerous disputes over fur-trading rights broke out between the French and the English. In 1629, English forces captured the town of Quebec. The French regained the town in 1632.

I-4-2-3- English policies:

In contrast to the French, the English were primarily interested in land and permanent settlements; beginning quite early in their occupation, they felt an obligation to bargain with the Indians and to conclude formal agreements with compensation to presumed Indian landowners. The Plymouth settlers, coming without royal sanction, thought it incumbent upon

them to make terms with the Massachusetts Indians. Cecilius Calvert (the 2nd Baron Baltimore) and William Penn, while possessing royal grants in Maryland and Pennsylvania respectively, nevertheless took pains to purchase occupancy rights from the Indians. It became the practice of most of the colonies to prohibit indiscriminate and unauthorized appropriation of Indian land. The usual requirement was that purchases could be consummated only by agreement with the tribal headman, followed by approval of the governor or other official of the colony. At an early date also, specific areas were set aside for exclusive Indian use. Virginia in 1656 and commissioners for the United Colonies of New England in 1658 agreed to the creation of such reserved areas. Plymouth Colony in 1685 designated for individual Indians separate tracts that could not be alienated without their consent. In spite of these official efforts to protect Indian lands, unauthorized entry and use caused constant friction through the colonial period

The boundaries of English colonies south of New France also expanded during the late 1600's. Settlers poured into the English colonies and pushed the frontier westward, nearer New France. In 1670, an English firm called the Hudson's Bay Company opened fur-trading posts north of New France on the shores of Hudson Bay.

I-4-3- The Dutch and Swedish colonies:

In the late 1500s, the Netherlands grew into a powerful commercial nation. The Dutch had won a long war for independence from Spain. They then sponsored trading expeditions to challenge Portugal in the East Indies. They also organized the Dutch West India Company to look into trade opportunities in the New World.

By the early 1600s, the Dutch were building settlements along the Hudson River as far north as present-day Albany, New York. Peter Minuit became the first governor of New Netherland, as the Dutch colony was called. In 1626, Minuit bought Manhattan Island from local Indians for cloth and beads. About 200 Dutch settlers built a village on the Island, which they named New Amsterdam; Minuit granted large estates to patrons or landowners. The patrons then bought over the Dutch farmers and other labourers to work as tenants on their estates. Patrons ruled their lands like feudal lords. They had their own law courts and settled all local disputes. When the Dutch West India Company criticized Minuit for giving the patrons too much power, Minuit left the New Netherlands. At the request of the Swedish government, he then helped Swedish settlers organize a colony on the Delaware River near what is today Willington, Delaware. The Dutch resented the nearby Swedish settlement. During the 1640s and 1650s, Dutch and Swedish colonists raided each other's villages. Finally in 1655, the Dutch seized the Swedish colony, and added it to New Netherlands.

Swedish and Dutch attempts at colonization were so brief that neither left a strong imprint on New World practices. The Dutch government, however, was probably the first (1645) of the European powers to enter into a formal treaty with an Indian tribe, the Mohawk.

I-5- The French and Indian War or the Seven Years' War:

The French and Indian War was the common American name for the decisive nine-year conflict (1754-1763) in North America. The British and the French called that war the Seven Years' War (1756-1763). They dated the war not from the start of actual fighting in North America but rather from the official declaration of war in Europe. French Canadians referred to both as La Guerre de Sept Ans and the Guerre de la Conquête (War of Conquest) because it was the war in which Canada was conquered by the British and became part of the British Empire. In that war, the Kingdom of Great Britain and its North American colonies fought against France, its North American colonies and their Algonquian and Huron allies. The French and Indian War was the last of the four major colonial wars between the British, the French, and their Indian allies; it followed the conflicts known in North America as King William' s War (1689-1697), Queen Ann' s War (1702-1714), and King George' s War (1744-1748). The preceding wars, fought more as secondary theatres to European conflicts, resulted in little territorial change.

I-5-1-Causes of the French and Indian War:

There were many reasons for the French and Indian War. First, the British colonies claimed all land that was west of them. In 1740's, a group of Virginians received from the Crown a massive land grant for lands in the Ohio Valley. The subsequent Ohio Company was established for engaging in the fur trade and mostly for the purpose of investing in western lands. However, that land between the Appalachians and the Mississippi River was also claimed by the French with their trading outposts. Following the third conflicts, the King George' s War (1740-1748), French authorities in North America began to construct forts in the Ohio country west of the Allegheny Mountains. Their intent was to keep fur-trapping and trading activities in the hands of French citizens and to the area to the land-hungry American colonists. Consequently, tensions between the contending powers mounted rapidly. Actually, Native Americans lived on the same land. Second, both the British and the French wanted to control the fur trade in North America. Most of the tribes tended to favour the French who enjoyed a reputation for conducting business more fairly than to inundate the region with settlers, unlike the British colonists. Moreover, the fact that Newfoundland was very fertile fishing grounds and both of the two powers coveted them could add to their hostilities.

I-5-2- Beginning of the French and Indian War:

In 1753, George Washington and a small group of men were dispatched into the disputed territory by Virginian lieutenant governor Dinwiddie, himself a member of the Ohio Company, as were Washington and his brother Lawrence. The aim was to deliver a letter of protest to French officials, who summarily refused the request to vacate. During this journey, Washington noted a strategically located site at the confluence of the Allegheny and Monongahela rivers, where the Ohio River is formed and is the location of the present-day Pittsburgh. British officials sent a small force to the area where they began to construct a fort. Their labour was interrupted by a much larger French contingent, which chased off the British and completed the fortification and named it Fort Duquesne.

In 1754, Governor Dinwiddie sought but failed to secure assistance from other colonies in the proposed effort to expel the French. He returned again to Washington, who led his men westward into the disputed area.

On May 28, Washington's forces surprised a group of French and Indians, inflicted heavy casualties and took a number of captives. The colonial forces then hastily constructed the aptly named Fort Necessity, in the Great Meadows not far from Fort Duquesne. So, they called the battle that opened the French and Indian War the Battle of Meadows.

On July 3, the French forces stuck back. After a day-long battle, the first of the French and Indian War-Washington signed terms of surrender and returned with his defeated men to

Virginia. The French commander treated his opponents leniently in the hope of avoiding broader conflict. Nevertheless, the opening shots of the French and Indian War had been fired.

While Washington was engaging the French in the western Pennsylvania, colonial gathered in Albany in an effort to prepare for the coming war.



Washington surrenders

I-5-3- The French and Indian War from the arrival of Montcalm to his death:

11 May 1756: Louis Joseph, Marquis de Montcalm arrives in Canada to command the French forces.

23 July 1756: John Campbell, Earl of Loudoun arrives in the American colonies to lead the British forces against the French, now commanded by Montcalm.

14 August 1756: Montcalm successfully leads the French forces against the English forts of Oswego and George, and destroys them.

31 August 1756: General Webb is forced to give up the Mohawk Valley to the numerically superior French forces. The settlers in this area relocate to Schenectody and Albany.

29 June 1757: William Pitt is chosen Britain's secretary of state, and in order to deal with the lack of English success in the French and Indian War, he establishes a policy of unlimited warfare, of reinforcements to the American colonists, and of financial subsidies to England's European allies. This policy leads to rapidly increasing taxes and of governmental borrowing to support the war effort.

27 July 1757: (colonial affair) Benjamin Franklin arrives for a five-year-stay in London. He is present in the British capital as an agent for the Pennsylvania assembly.

July 1757: (westward movement) English colonists erect Fort Loudoun on the Little Tennessee River. The post is intended to serve as an advance settlement to facilitate friendly relations with the Cherokee and Creek Indians.

9 August 1757: French forces under Montcalm capture and burn the English Fort William Henry on Lake George. The English commander of the forces stationed there, Lieutenant Colonel George Munro, surrenders to the French only to be attacked by the Indians. Munro is able to lead some one thousand, four hundred survivors to safety at Fort Edward.

25 July 1759: a force of two thousand English soldiers led by Brigadier-General John Prideaux and one hundred Iroquois Indians led by Sir William Johnson captures the French Fort Niagara. This successfully completes the first stage of the strategy planned by England's William Pitt. After the capture of Fort Niagara, new settlers pour into the region.

26 July 1759: General Amherst leads a numerically superior English force against the French Carillon at Ticonderoga, and the French are forced to blow up their own fort to prevent it from falling into English hands.

27 July 1759: French commander Montcalm attempts but fails to burn the British fleet anchored near Quebec.

31 July 1759: Outnumbered by the English forces led by Amherst, the French blow up their Fort St Frederick at Crown Point and retreat down the Richelieu River. On the same day, the English forces of General Wolfe unsuccessfully attempt to storm the French position at Quebec.

25 August 1759: At Quebec, British General James Wolfe sends a force led by Brigadier General James Murray to attack the French forces above Quebec; when they returned unsuccessful, he decides to deal the main attack himself.

12-13 September 1759: At Quebec, General Wolfe secretly ferries his troops in small boats during the night, so they can scale the cliffs of the Plains of Abraham. Instead of waiting for reinforcements, French leader Montcalm decides to deal his force of 4500 against the English force of 9000 commanded by Wolfe. The English win the battle and both Wolfe and Montcalm are killed. (Death of Montcalm)

I-5-4- Consequences of the French and Indian War:

The consequences of the French and Indian War ultimately proved to be the downfall of the British Empire. The newly acquired territory in North America had to be protected from land-hungry settlers. Thus the British Army in North America could not be sent home, but had to be retained in western posts at great expense. When this expense was added to the 137 million pounds of British war debt, the overall cost of war and peace became staggering to a hard-pressed British government. It was natural, therefore, for the British government to look to its colonies to help provide revenue to support that newly enlarged Empire. Following a royal proclamation in 1763 that prohibited white settlement in the trans-Appalachian west and reserved it for the Indians, the British Parliament enacted a momentous series of measures.

Conclusion to part one:

Europe in Middle Ages (1000-1500) was a divided nation and Europeans did not think to broaden their kingdoms. But that idea came after many causes. When they arrived in the New World, they encountered well adapted natives who lived freely in vast boundless territories. The coming of the European settlers disturbed the course of the natives' life; they changed their ways of living, behaving, thinking that is they wanted to convert them into Indian-Europeans. Indians tried to resist but the Europeans had an advantage due to their sophisticated technology. In 1757, that is, along the French and Indian War or the Seven Years war, Indians took side in the war. At that time, according to *The Last Of The Mohicans*, some tribes were already at their ends. For instance, the Mohican tribe or the Mahican was about to be extinct; at the end of the story only one Mohican survived.

PART TWO:

*A STUDY OF SOME ASPECTS OF THE SOCIAL AND
CULTURAL LIFE OF THE INDIANS OF NORTH-
EASTERN AMERICA IN THE LAST OF THE
MOHICANS*

Introduction to part two:

In this part two, we will try to give samples of the Eastern- woodland Indians' cultures and social life, that is their ways of living, their ways of governing, and their ways of thinking from James Fenimore Cooper's *The Last of the Mohicans*. In that, we will know what their principal subsistence patterns and their major food were and how they made them. In addition to that, we will know how their government systems were: who and how did they choose them and what their roles in their communities were. Woodland Indians believed in many gods and believed in the force of nature. So, we will see what kinds of gods did they worshipped and how. Woodland Indians were known to be fierce and brave warriors. They had their own war strategies and they had their own reasons to fight for. North-eastern American Indians celebrated many festivals according to the period of the year or to particular circumstances. So, we will be aware of the period when they performed such celebrations and how did they practise them. We will see through this second part the pure old Indians' culture and social life as well as the mixture of their native and western culture.

2-1-STORY OVERVIEW :

War between France and England had spilled over into the North American continent. There, amid the various Indian tribal conflicts, a small party set out from the British Fort Edward towards William Henry, defended by the Scottish veteran, Colonel Munro. Major Duncan Heyward, was ordered to escort Colonel Munro's two daughters, Cora and Alice, to Fort William Henry, was followed by a tall, awkward, psalm singing missionary, David Gamut. Fort Edward's troops were in a weakened state. Now Major Heyward, in an attempt to reach Munro's fort before the French forces led by Montcalm could surround it, hired a renegade Huron Indian guide known as Magua, who claim to know of a shorter route to their destination. But now, after travelling most of the day and finding themselves still only a few miles from Fort Edward, they decided at last that the guide must be lost.

Late that same afternoon, a seasoned white scout named Hawkeye, sat by a stream conversing with his Delaware Mohican friend Chingachgook. By their dress and weaponry it was obvious that they were not allied with the French or the Iroquois. The Indian lamented aloud the sad history of his people, who had dwindled after they foolishly parted with their land. He ended with a vision of his own death. As if conjured up by his father's words Uncas, a young warrior arrived and seated himself between the two men. Soon, the three men heard the horses of white men approaching, and Hawkeye was appointed to speak to them in his native English tongue. He went out to meet Heyward's group. When told that the Indian guide, who was by this time lurking in the shadows, had lost his way, Hawkeye doubtfully asked what tribe he belonged to. He was a Mohawk by birth, but an adopted Huron. Now Magua saw that his plan to betray Heyward and kidnap Munro's daughters had been failed, and he fled into the forest. Hawkeye and the Mohicans sensed the danger of the little party now faced, agreed to see them safely to Fort William Henry. But as Hawkeye had feared, Magua and his fellow Hurons gave chase. The woodman guided his travellers to an island cave and hid them behind a waterfall; but they had been too closely followed, and the cave was soon under attack. With little ammunition, the capture of the little group was certain. In order to secure their only chance for rescue, Cora gallantly persuaded Hawkeye and the Mohicans to try an escape-which they managed to do by swimming underwater downriver. Captured, Cora and Alice were taken by Magua on a path leading far away from the fort. As they walked, Magua spoke privately to Cora. Long ago, he divulged, after drinking the white

man's firewater, it has control of himself, colonel Munro had ordered that he be publicly beaten. Magua's plan of revenge for his humiliation was to take Munro's daughter as his wife and slave. Cora refused to go with him. In fury Magua was about to massacre the whole lot, when Hawkeye and his comrades rushed the camp, killing all the Hurons except their villainous leader, who once again escaped.

The group then journeyed on in the darkness towards Fort William Henry. It was dawn when Hawkeye and his charges drew near the fort-only to find it already under siege by Montcalm and his French and Iroquois troops. Cora suggested that she go to Montcalm and beg that he grant them entry into the fort so they could be with their father. A quiet bond was formed between Uncas and the brunette Cora; while Heyward was taken by fair Alice. Led by Hawkeye, the consummate frontiersman- a happy blend of the white man's civilization and the red man's savagery-the protagonists threaded their way through the thick morning mist to the gates of the fort. Munro was happy to be with his daughters. After a few days of ominous quiet, Montcalm arranged a parley to reveal the text of a message he had intercepted, indicating that no troops could be dispatched from Fort Edward. Although Montcalm now held the upper hand, he offered the British honourable terms of surrender: he would ensure safe conduct for the entire garrison, if they would give up the fort peaceably. Dismayed by the cowardice of his allies, and with no other options open, Munro accepted the terms. The next morning, as the evacuation of the women and children proceeded under the gaze of the victors-Magua included -one of the Indians tried to seize a brightly coloured shawl worn by one of the women. In terror she wrapped her child in it and folded both close to her. Enraged, the Indian darted forward and grabbed the child from her arms and dashed its head against a rock. Excited by the sight of blood, he then turned on the mother and drove his tomahawk into her brain. Now Magua raised a blood curdling whoop of battle, and the Indians responded instantly, scalping and murdering with brutal abandon. Montcalm and his soldiers perhaps surprised by the suddenness of the attack, perhaps out of fear of their own safety did nothing to hold back their savage allies. David Gamut stood in the midst of the killing to shield the two Munro girls, and burst forth singing hymns in an effort to calm the frenzied killers. Bemused by this eccentric display, the warriors left the sisters unmolested. But Gamut's singing finally attracted the attention of Magua, who quickly seized upon an opportunity to persuade Cora to accompany him. Reaching down and scooping up her sister Alice, Magua headed for the woods. Cora ran, shrieking, after him, and faithful Gamut followed, his voice still in song, his arm beating time.

The astonished natives gazed on him as one who had been given the protecting spirit of madness. Hawkeye and his companions searched in vain for the bodies of the girls, and were now certain that Magua had taken them captive. Heading north and then west, the scouts finally came across their trail. Heyward was particularly concerned for Alice's safety; and Uncas, admiring Cora's courage and depth of soul, hoped ardently for her rescue. Paddling across lakes and hiking over mountain passes, the woodsmen traced Gamut and the girls to an Indian village. Wandering on its outskirts they found the psalmist, dressed as an Indian, who told them that Cora had been entrusted to the care of a tribe of peaceful Delawares, but that Alice was being held at the Huron camp. It was decided that Heyward would accompany Gamut into the village, disguised as a white medicine man sent by Montcalm to heal the sick. But just as he was being led to the cave of a dying woman, Uncas was brought into camp, a captive. Inside the sick woman's cave, Heyward also found a large shaggy bear - whose head slipped back to reveal the face of Hawkeye; knowing that Huron conjurers often attired themselves in animal skins, he had used the bearskin to also gain entrance to the village. The two sought out Alice, wrapped her in a blanket, and carried her out of the camp under the pretence that she was Heyward's dying patient. Hawkeye, in his bear disguise, remained long enough to find and rescue Uncas.

As soon as Magua discovered Alice's disappearance, he hurried to the Delaware village to reclaim his wife-to-be. Uncas was already there before him, but had failed to negotiate Cora's release. Magua was allowed to pass unmolested into the forest with his prized prisoner, "protected by the inviolable laws of Indian hospitality." A terrible battle ensued between the two tribes and their white allies. In the end, the Hurons were defeated, but Magua had kept Cora close, and, followed by a few braves, he now scrambled up a sharp Mountainside, with Uncas, Heyward and Hawkeye in hot pursuit. Cora refused to cooperate, and begged Magua to kill her; but just then a piercing cry diverted the villain's attention. It was Uncas, leaping down from a cliff above. At that moment one of the Huron braves sheathed his own knife in Cora's bosom. Infuriated, Magua turned to kill his companions but Uncas leaped between them and became Magua's victim instead. The Huron bounded off up the mountain. Shouting, he leaped a wide fissure and neared the summit. One more leap and escape would be ensured - but this time he fell short and clung to a shrub on the side of the cliff. Hawkeye, watching from below, sighted his long rifle. A loud crack pierced the air; then Magua gave a defiant shake of his fist and a menacing sneer, and fell headlong to his

death. Amid deep mourning, Uncas and Cora were laid side by side in their forest graves. Hawkeye returned to comfort his sorrowing friend Chingachgook. The Delaware patriarch Tamenund then lifted his voice to lament the tragic death of "the last warrior of the wise race of the Mohicans."

2-2- INDIANS' ADAPTIBILITY TO THE NATURE AND ENVIRONMENTS:

Eastern Woodlands were covered with forests. From the Atlantic to the Appalachians and beyond stretched a great forest, unbroken except for occasional small clearings made by the element or by the Indians, and the thick with tall pines, maples, oaks and countless other varieties of trees as well as shrubs.

It was a feature peculiar to the colonial wars of North America that the toils and dangers of the wilderness were to be encountered before the adverse hosts could meet. A wide and apparently an impervious boundary of forests severed the possessions of the hostile provinces of France and England.

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On the one hand, it was like the Garden of Eden, full of birds and beast for game; flowers, berries, and fruits; and infinite resources of wood. And yet, the friendly forest so green and beautiful, so rich in materials for food and shelter and manufactures of many kinds also on the other hand had its uninviting and even hostile aspects. The forest stood in the way of those who wanted to cultivate the soil and they had to convert woods into fields by the slow and laborious effort of girdling or else chopping down the trees, burning the dead or downed timber, and eventually uprooting the stumps. Apart from the great forest, the geographical fact that most distinguished the new country from the old and most influenced the economic development of the colonies was sheer space, the vast extent of the land. Not that all the land was readily accessible. The need for clearing the forest, the dependence upon water transport, and ultimately the difficulty of crossing the mountain barrier-all these considerations hindered the actual occupation of the land.

The hardy colonist, the trained European who fought at his side, frequently expended months in struggling against the rapids of the streams or in effecting the

²⁹ The Last of the Mohicans, p1

*rugged passes of the mountains, in quest of an opportunity to exhibit their courage in a more martial conflict.*³⁰

Despite those difficulties, Woodland Indians could adapt themselves to their local environments and climate. They learnt to use the natural resources of the forests in order to survive. Now in 1757, Indians of the Eastern Woodlands were at ease with the nature, they had discovered techniques of surviving.

*But emulating the patience and self-denial of the practised native warriors, they learned to overcome every difficulty; and it would seem that, in time there was no recess of the wood so dark, nor any secret place of lonely, that it might claim exemption from the inroads of those who had pledged their blood to satiate their vengeance, or to uphold the cold and selfish policy of the distant monarchs of Europe.*³¹

Furthermore, North-eastern Indians could master their world:

*The rude path which originally formed their line of communication had been widened for the passage of wagons; so that the distance which had been travelled by the son of the forest in two hours, might easily be effected by a detachment of troops, with their necessary baggage, between the rising and setting of a summer sun.*³²

2-2-1-ACTIVITIES OF SUBSISTENCE

The Eastern Woodlands, several patterns of subsistence existed. All depended variously on agriculture, hunting and fishing, gathering and later trading. Whether from fixed or shifting locations, Woodland Indians effectively exploited the resources available to them. For the Indians of the Northeast, the trees of the forest were the primary material for shelter, tools, fuel, and the animals of the forest were the primary food source. Yet, at the time of contact with white men, the North-eastern Woodland Indians were not only hunters and gatherers, but also fishermen, farmers, and traders.

³⁰ Op. , cit. , p1

³¹ Ibid, p1

³² Ibid, p4

2-2-1-1-FARMING:

In the Eastern Woodlands, it was estimated at the arrival of the white men that less than half the food supply was produced by agriculture. In the areas where farming was less important than hunting and fishing, women tended to perform the agricultural tasks. Farming was based mainly on corn, squash, and beans. Other crops included avocados, cocoa, coca, cotton, guavas, peanuts, peppers, potatoes, tobacco, and tomatoes. Woodland Indians used pointed sticks, hoes made of wood stone, bone or shell for digging. At the arrival of the white men, they started to use metal work. They used slash-and-burn methods. Woodland Indians had vast fruitful land. They could not cultivate the whole land and let it be unused.

David, observing that his companion lingered, pursued the direction of his gaze and in some measure recalled the recollection of Heyward by speaking.

*There is much fruitful soil uncultivated here', he said; 'I may add, without the sinful leaven of self-commendation that since my short sojourn in these heathenish abodes, much good seed has been scattered by the wayside.'*³³

2-2-1-2- HUNTING:

A significant portion of the subsistence needs of the Woodland Indians were met by hunting. They hunted deer, moose, antlers, rabbits, bears, and many kinds of birds. With the skins they made clothes; from the skins they made rope and also obtain wool. With the sinews they made thread with which they sew clothes and also their tents. From the bones they shaped awls. The dung they used for firewood, since there was no other fuel in that land. To catch their games, they used their war tools such as bows and arrows, knives and later rifles. Uncas was the example taken by the writer to demonstrate how Woodland Indians hunted:

The instant the father seconded this intimation by an expressive gesture of the hand; Uncas threw himself on the ground, and approached the animal with wary movements. When within a few yards of the cover, he fitted an arrow to his bow with the utmost care; while the antlers moved, as if their owner snuffed an enemy in the tainted air. In another moment the twang of the cord was heard, a white

³³ Op., cit, p216

streak was seen glancing into the bushes, and the wounded buck plunged from the cover to the very feet of his hidden enemy. Avoiding the horns of the infuriated animal, Uncas darted to his side, and passed his knife across the throat, when, bounding to the edge of the river, it fell, dyeing the waters with its blood.³⁴

Welcome!’ One at length uttered; ‘has my friend found the moose?

2-2-1-3-GATHERING:

In the higher mountain elevation of the Woodlands, the acorns of many species of oaks and piñon, or pine nut, were major food resources to the local Indians. They also gathered plants for nutrition and at least twenty eight more utilized for narcotics, stimulants or medicines.

2-2-1-4- FISHING:

Eastern Woodlands was rich of lakes, streams, and rivers. Fishing provided a large measure of subsistence to the Indians who lived there. In the summer season they caught salmon, cod, halibut, and eulachon for their year-round subsistence. The salmon were cut and dried in smoke-houses for winter use.

He ran down the shores of the lakes and followed their outlet to the city of cannon. There he hunted and fished, till the people chased him again through the woods into the arms of his enemies.³⁵

2-2-1-5- TRADING:

Trading was an important Indian activity. The Indians learned much from one another as they exchanged goods and traded along routes that existed thousands of years before the Europeans arrived. They traded obsidians, flints, copper, shells, tobacco, salt, precious metal and gems. Trade between Indians and whites was important in the Eastern Woodlands. The settlers needed many of the things Indians had, and the Indians wanted guns, horses, liquor, and metal tools. Both groups used beaver pelts and buffalo hides as items of trade.

³⁴ Op. , cit, p24

³⁵ Ibid, p91

2-2-2- FOOD AND DRINKS:

Some Indian tribes including the Woodland Indians ate mainly meat. They ate it slightly roasted and heated over the dung, dried, and broiled. Apart from that, they lived on corn, beans, and squash. They developed many ways to cook them.

*Of corn we had many and plentiful feasts; for the grain, being in the milk, is both sweet to the mouth and comfortable to the stomach.*³⁶

The Delawares made a dish which consisted of the mixture of cracked corn and beans called succotash:

*The wise Huron is welcome', said the Delaware, in the language of the Maquas; 'he is come to eat "succotash" with his brothers of the lakes.'*³⁷

Those who lived near waters caught fish and gathered shellfish. Most Indian groups ate berries, nuts, roots, seeds, and wild plants. As far as drinks are concerned, Woodland Indians had no difficulty in finding water to drink. They drank spring water with the aid of gourds.

*The scout and the Indians appeared to be familiar with the sequestered place where they now were; for leaning their rifles against the trees, they commenced throwing aside the dried leaves and opening the blue clay, out of which a clear and sparkling spring of bright, glancing water quickly bubbled.*³⁸

Woodland Indians made a kind of tea from such plants as sassafras and wintergreen. After the coming of the Europeans who introduced them to alcohol, they started to fabric their own alcohol. They made spruce-beer from an extract from the leaves and branches of the spruce fir.

³⁶ Op. , cit, p210

³⁷ Ibid, p270

³⁸ Ibid, p107

*Come, friend', said Hawk-eye, drawing out a keg from beneath a cover of leaves, towards the close of the repast, and addressing the stranger who sat at his elbow, doing great justice to his culinary skill, 'try a little spruce'; 'twill wash away all thoughts of the colt, and quicken the life in your bosom. I drink to our better friendship, hoping that a little horseflesh may leave no heartburnings atween us.'*³⁹

2-2-3- CLOTHING:

Climate and available materials dictated types of clothing that served first and foremost the practical purpose of protection, with modesty and concealment of the body rarely a concern. Deer and other animals provided food and clothing. Woodland Indians made deerskin shirts, leggings, and breechcloths. Women wore wrap around skirts made of cloth woven from plant fibers. In warm season, they wore little clothing and often decorated their bodies with tattoos and body painting. Many men of the Eastern Woodlands shaved their heads almost completely, leaving only a small amount of hair on top. Chingachgook and Hawkeye represented the typical way of clothing of Mohicans. Chingachgook represented the typical features of a Mohican:

*His body, which was nearly naked, presented a terrific emblem of death, drawn in intermingled colours of white and black. His closely shaved head, on which no other hair than the well known and chivalrous scalping-tuft was preserved, was without ornament of any kind, with the exception of a solitary eagle's plume, that crossed his crown and depended over the left shoulder. A tomahawk and scalping-knife, of English manufacture, were in his girdle. While a short military rifle, of that sort with which the policy of the white armed their savage allies, lay carelessly across his bare and sinewy knee. The expanded chest, full formed limbs, and grave countenance of the warrior would denote that he had reached the vigour of his days, though no symptoms of decay appeared to have yet weakened his manhood.*⁴⁰

Hawkeye showed how they clothed themselves:

³⁹ Op. , cit, p47

⁴⁰ Ibid, pp18-19

The frame of the white man, judging by such parts as were not concealed by his clothes, was like that of one who had known hardships and exertion from his earliest youth. His person, though muscular, was rather attenuated and full; but every nerve and muscle appeared strung and indurated by unremitted exposure and toil he wore a hunting-shirt of forest-green, fringed with faded yellow, and, and a summer cap of skins which had been shorn of their fur. He also bore a knife in a girdle of wampum, like that which confined the scanty garments of the Indian, but no tomahawk. His moccasins were ornamented after the gay fashion of the natives while the only part of his under dress which appeared below the hunting-frock was a pair of buckskin leggings that laced at the sides, which were gathered above the knees with the sinews of a rifle of great length, which the theory of the more ingenious whites and taught them was the most dangerous of all firearms, leaned against a neighbouring sapling.⁴¹

2-2-4- SHELTERS:

In the North-eastern part of America, housing had to provide protection from the cold winter and the heat of summer. The Algonquian speakers of the Woodlands lived in dome-shaped wigwams covered with sheets of bark, whereas the Iroquoian speakers had large rectangular dwellings called long houses. The dwellings housed a number of related families, each in a separate section. Tepees were rare throughout the Eastern Woodlands. In The Last of the Mohicans, the Hurons and the Delawares lived in temporary villages which were built near waters.

The trees of many acres had been felled, and the glow of a mild summer's evening had fallen on the clearing, in beautiful contrast to the grey light of the forest. A short distance from the place where Duncan stood, the stream had seemingly expanded into a little lake, covering most of the low land from mountain to mountain. The water fell out of this wide basin in a cataract so regular and gentle that it appeared rather to be the work of human hands than fashioned nature. A hundred earthen dwellings stood on the margin of the lake, even in its water, as though the latter had overflowed its usual banks. Their rounded roofs, admirably moulded for defence against the weather, denoted more of industry and foresight

⁴¹ Op. , cit, pp19-20

*than the natives were wont to bestow on their regular habitations, much less on those they occupied for the temporary purposes of hunting and war. In short, the whole village or town, whichever it might be termed, possessed more of method and neatness of execution than the white men had been accustomed to believe belonged, ordinarily, to the Indian habits.*⁴²

2-2-5- ARTS:

The Indians of the Americas worked in many arts and crafts. For the most part, Indians tried to make their every day objects attractive as well as useful. Indians also produced various forms of oral and written literature. Woodland Indians used wooden bowls, ladles, and other utensils. Most of these groups made some pottery, and groups in the north had bark containers. Excellent cane and wicker basketry was made in the Southeast.

Without written literature, Woodland Indians depended on storytelling to communicate tales, myths, legends, and history. Most Indian groups handed down their folk tales and poetry by word of mouth for centuries. Indian tribes did not go to school to learn their history, they owned it by tales. Vocal expression and gestures added spices to the spoken word.

*‘You have the story told by your fathers’, returned the other coldly, waving his hand. ‘What say your old men? Do they tell the young warriors that the palefaces met the red men painted for war and armed with the stone hatchet and wooden gun?’*⁴³

Woodland Indians told what happened in their villages, before all the villagers because there they could have witnesses and also in order to avoid lies:

It is one of their customs to write in books what they have done and seen, instead of telling them in their villages, where the lie can be given to the face of a

⁴² Op. , cit, p204

⁴³ Ibid, p20

*cowardly boaster, and the brave soldier can call on his comrades to witness for the truth of his words.*⁴⁴

Music, dance, and the recitation of tales were indispensable to Indian ritual and can be considered a part of religion. Both music and dance were valued for their magical power and were used to induce visions, to treat the sick, to prepare for war, to aid hunting and growing, and to celebrate rites of passage. Instruments usually accompanied voices and included drums (plank, rod, slit, drums, and drums with skin heads), sticks, clappers, rasps, rattles, flutes, flageolets, whistles, and simple reed trumpets.

2-2-6- TRANSPORTATION:

Woodland Indians depended mostly on water transportation. They used canoes as means of transportation. They built their canoes with birchen bark and gum and they decorated them in order to make beautiful.

*In the meantime the scout drew a canoe of bark from its place of concealment beneath some low bushes, whose branches were waving with the eddies of the current, into which he silently motioned for the females to enter.*⁴⁵

*Tis a hard rift to stem when the river is a little swelled; and five is an unnatural number to keep dry, in the hurry-scurry, with a little birchen bark and gum.*⁴⁶

Apart from canoes, they went through the forest on foot or they rode horses:

*As there were horses, to leave the prints of their footsteps, in both bands of the Indians, this interruption cut off any probable hopes of assistance being conveyed through the means of their trail.*⁴⁷

*Magua approached the horses, and affected to be well pleased with the diligence and ingenuity of his comrades.*⁴⁸

⁴⁴ Op. , cit, p21

⁴⁵ Ibid, pp37-38

⁴⁶ Ibid, p39

⁴⁷ Ibid, p87

⁴⁸ Ibid, p86

2-3- LANGUAGES AND MEANS OF COMMUNICATION:

Indian languages can be classified in large groups. Indians of the Eastern Woodlands or the Northeast belonged to the Macro-Algonquian and the Macro-Siouan language groups. The Mohicans and the Delawares belonged to the Macro-Algonquian language group, whereas the Iroquois (Mohawks, Oneidas, Onondagas, Senecas, and Cayugas), and the Hurons belonged to the Macro-Siouan language group. When the Mohicans spoke to one another, they used the Delaware language.

The hunter, who had already abandoned his intention of maiming the runner, mused a moment, and then made a gesture which instantly brought his two red companions to his side. They spoke together earnestly in the Delaware language, though in an undertone; and by the gestures of the white man, which were frequently directed towards the top of the sapling, it was evident he pointed out the situation of their hidden enemy.⁴⁹

When Uncas and Hawkeye were young, they were taught the English language in the missionary school. Consequently, Uncas could speak English language even if it was not perfect. He used English language when he talked to their white companions as a sign of politeness and courtesy.

Once or twice he was compelled to speak, to command the attention of those he served. In such cases he made use of English, broken and imperfect, but sufficiently intelligible, and which he rendered so mild and musical, by his deep, guttural voice, that it never failed to cause both ladies to look up in admiration and astonishment⁵⁰.

Huron Indians spoke Huron language when speaking to one another. But sometimes they used Patois of their Canada fathers.

⁴⁹ Op. , cit, p30

⁵⁰ Ibid, p46

‘The palefaces make themselves dogs to their women’, muttered the Indian, in his native language; ‘and when they want to eat, their warriors must lay aside the tomahawk to feed their laziness.’⁵¹

In addition to languages, woodland Indians used gestures instead of words so as to avoid the ears of enemies and also to add effects to words and make them easy to understand. North-eastern Indians developed several sign languages such as gestures which meant salutation, peace, anger, and palefaces.

When in full view of the Delawares he stopped, and made a gesture of amity by throwing his arm upward towards heaven and then letting it fall impressively on his breast. The inhabitants of the village answered his salute by a low murmur of welcome, and encouraged him to advance by similar indications of friendship.⁵²

Woodland Indians cried, shouted, yelled, and shrieked in order to convey their ideas. These forms of communication could send only limited information, a kind of signal or warning.

It seemed, for near a minute, as if the demons of hell had possessed themselves of the air about them, and were venting their savage humours in barbarous sounds. The cries came from no particular direction, though it was evident they filled the woods, and, as the appaled listeners easily imagined, the caverns of the falls, the rocks, the bed of the river, and the upper air.⁵³

They also whistled as a signal:

He placed his finger in his mouth, and drew a long, shrill whistle which was answered from the rocks that were guarded by the Mohicans.⁵⁴

North-eastern Indians imitated animal sounds /voices in order not to be known by their enemies.

⁵¹ Op. , cit, p32

⁵² Ibid, p270

⁵³ Ibid, p56

⁵⁴ Ibid, p59

'Tis a pleasing bird,' returned David, 'and has a soft and melancholy note, though the time is rather quick and ill-measured.'

*'He speaks of the wish-ton-wish,' said the scout. – 'Well, since you like his whistle, it shall be your signal. Remember, then, when you hear the whip-poor-wills call three times repeated, you are to come into the bushes, where the bird might be supposed.'*⁵⁵

2-4- SOCIAL AND POLITICAL ORGANIZATION:

Woodland Indians lived in small groups and shared in making important decisions. Families joined together to form local groups called tribes. All members of a tribe lived in the same general area (for example the Eastern Woodlands). They spoke the same language and had the same religious beliefs. Names of tribes in The Last of the Mohicans are the Mohicans, the Delawares, the Hurons, the Mohawks, the Oneidas, the Onondagas, the Senecas, and the Cayugas. The last five tribes joined together and formed the Iroquois Federation or the Five Nations in order to fight common enemies or to solve common problems.

2-4-1- CLANS AND TOTEM:

Every Indian family belonged to a clan. A clan was a group of people who had a common ancestor. For the Delawares and the Mohicans, women were members of the same clan for life, that is, their husbands became part of their clans as well as their children. Each clan had a name such as Bear, Wolf, Turtle, Moose, Turkey, Beaver, Hawk, Snipe, and Heron. Three clans were known throughout the Delaware country: Turtle, Turkey, and Wolf. The Mohicans, represented by Uncas and Chingachgook belonged to the clan of Turtle or Tortoise. The Hurons represented by Magua belonged to the clan of Moose.

*'The Hurons are boasters,' said Uncas scornfully; 'their "totem" is a moose, and they run like snails. The Delawares are children of the tortoise, and they outstrip the deer.'*⁵⁶

A totem was a natural object, often an animal, taken as the emblem of a tribe, clan, or family. Clans usually considered the totem holy and prayed to it. Sometimes, the group

⁵⁵ Op. , cit, p212

⁵⁶ Ibid, p255

considered the totem as an ancestor of the clan. Totems were often carved and painted on poles.

*'It may be so,' said David; 'but I have seen strange and fantastic images drawn in their paint, of which their admiration and care savoured of spiritual pride- especially one, and that too a foul and loathsome object.'*⁵⁷

The Mohicans tattooed their totem on their bodies:

*The eyeballs of the Delaware seemed to start from their sockets, his mouth opened, and his whole form became frozen in an attitude of amazement. Raising his hand with a slow and regulated motion, he pointed with a finger to the bosom of the captive. His companions crowded about him in wonder, and every eye was, like his own, fastened intently on the figure of a small tortoise, beautifully tattooed on the breast of the prisoner, in a bright blue tint.*⁵⁸

2-4-2- CHIEFS:

Each tribe had a permanent leader called a chief. Some tribes had more than one chief. There were two kinds of chiefs: the war chief who lead his party during war times and a chief who was in charge of the tribe during peace times. War chiefs were chosen for their brave deeds in wars. They were responsible of the success or the failure of their parties. To be war chiefs required good will and sacrifice of their lives.

*When all were prepared, Magua made the signal to proceed, advancing in front to lead the party in person.*⁵⁹

In war times, war chiefs planned the suitable strategies and gave orders; the parties executed without discussion. They were respected and trusted by their troops.

*The first syllables he uttered had the effect to cause his listeners to raise themselves in attitudes of respectful attention.*⁶⁰

⁵⁷ Op. , cit, p211

⁵⁸ Ibid, p291

⁵⁹ Ibid, p86

Peace chiefs were in charge of the peace in their villages. They settled all disputes in their every day life. Peace chiefs were chosen for their wisdom and for their long experience. They were often old people. Women could not be elected as chiefs.

2-4-3- INDIAN COUNCILS:

A council is a group of people called together to give advice and to discuss or settle questions. In other words, a council is a deliberation or a consultation. Even if peace chiefs were given the power to settle every day life problems, decisions affecting the tribe were made only after the meeting of tribal councils. The council consisted of older members of the tribe who were so respected for their wisdom and experiences, and valiant warriors. Women and children were not members of the council. The aim of a council was to discuss or to deliberate over their future proceedings.

....., that the scout and his companions now disposed themselves to deliberate on the measures that were to govern their future movements, amid so many jarring and savage races of men.⁶¹

Indians of the Woodlands gathered in special houses or lodges called council houses or council lodges. They were often situated in the centre of their villages. When Indians sit on councils, they lighted a fire that they called a council fire; they sit around it and kept silent for a short time, their eyes riveted on the ground.

Duncan knew enough of Indian customs to understand the reason that the fire was replenished, and why the warriors, not excepting Hawkeye, took their seats with the curl of its smoke with so much gravity and decorum.⁶²

As for to the Huron Indians' tradition, they placed themselves according to their ranks in the council:

⁶⁰ Op. , cit, p94

⁶¹ Ibid, p183

⁶² Ibid, p184

A few minutes were consumed in disposing of those present in manner suitable to their rank and influence in the tribe. An order very similar to the preceding interview was observed-the aged and superior chiefs occupying the area of the spacious apartment, with the powerful light of a glaring torch; with their juniors and inferiors were arranged in the background, presenting a dark outline of swarthy and marked visages. In the very centre of the lodge, immediately under an opening that admitted the twinkling light of one or two stars, stood uncas-calm, elevated, and collected⁶³.

Before they started their discussions, they smoke tobacco with pipes. It was the oldest of the party who first smoked. During the smoking, they remained silent.

After a short and impressive pause, Chingachgook lighted a pipe, whose stem was a tube of wood, and whose bowl was curiously carved in one of the soft stone of the country, and commenced smoking. When he had inhaled enough of the fragrance of the soothing weed, he passed the instrument into the hands of the scout. In the manner the pipe had made its round three several times amid the most profound silence, before either of the party opened his lips.⁶⁴

It was the oldest and the highest in rank who spoke first. He proposed the subject for deliberation. Then the council was opened.

It rested solely with the oldest and most experienced of the men to lay the subject of the conference before the people.⁶⁵

Young warriors did not take part in the discussion; they just listened until they were asked to give their opinions. When they spoke, the rest of the party listened attentively and respected them. During one spoke, the others listened and when he finished the whole party remained silent for a few moment in order to deliberate on what had been said.

⁶³ Op. , cit, p225

⁶⁴ Ibid, p184

⁶⁵ Ibid, p275

*But the youthful Uncas continued a silent and respectful listener, until Hawkeye, in complaisance, demanded his opinion. The words of Uncas were received with the same deep attention as those which fell from the maturer wisdom of his father; and so far from manifesting any impatience, neither spoke in reply until a few moments of silent meditation were, seemingly, bestowed in deliberating on what had already been said.*⁶⁶

DELAWARES' GENERAL MEETING:

Among the Delawares, general meetings were held rarely. They only called on general meetings of the people when important decisions were to be taken. Everybody took part in the meetings: men, women, and children. They gathered in the place of judgement which was in front of the encampment. Members of the tribe were arranged in an open circle and in front of them was the place where the venerable chief Tamenund or the sage or the prophet and his assistants were supposed to sit. Tamenund was the oldest, just, experienced Delaware chief. It was Tamenund who was supposed to give the judgement and no one could contradict his decisions, that is, the prophet's justice was infallible.

*'What is ordered must sooner or later arrive,' continued Hawkeye, turning with a sad and humble look at Uncas.*⁶⁷

*On the delivery of this solemn judgement the patriarch seated himself and closed his eyes again, as if better pleased with the images of his own ripened experience than with the visible objects of the world. Against such a decree there was no Delaware sufficiently hardy to murmur, much less oppose himself.*⁶⁸

*'The words of the Delaware are said,' returned the sage, closing his eyes, and dropping back into his seat, alike wearied with his mental and his bodily exertion. 'Men speak not twice.'*⁶⁹

Before all meetings, older chiefs met in the council lodge for the preparation of the subjects of deliberation.

⁶⁶ Op. , cit, p185

⁶⁷ Ibid, p297

⁶⁸ Ibid, p286

⁶⁹ Ibid, p296

The delay had already continued long beyond the usual deliberative pause that always precedes a conference; but no sign of impatience or surprise escaped even the youngest boy.⁷⁰

2-4-4- PLACE OF OLD PEOPLE AMONG INDIANS:

In the Woodlands, old people were so respected and venerated because they were supposed to be just, and long experienced men. That was why they were members of the council. For that they were given the highest ranks or titles and were also given special seats in council. In their everyday life, old people started in making everything such as speaking, eating, smoking. Among the Delawares, Tamenund was the oldest chief of their village. He was venerated and respected by his people. Even he has the right to give some kind of benediction.

Nothing could surpass the reverence and affection with which this unexpected visit from one who belonged rather to another world than to this was received by his people. After a suitable and decent pause the principal chiefs arose and approaching the patriarch, they placed his hands reverently on their heads, seeming to entreat a blessing. The younger men were content with touching his robe, and even drawing nigh his person, in order to breath in the atmosphere of one so aged, so just, and so Valliant.⁷¹

2-4-5- ROLES OF MEN AND WOMEN:

Woodland Indians had their respective tasks in their everyday life. Both men and women took part in the seeking of food. Men hunted game, fished and helped women in the clearing of fields for their agriculture. They also helped in the making of their houses and tools that they used in their everyday life such as canoes, gourds, flints, arrows and bows. Apart from that, they were warriors. They protected their villages against enemies.

⁷⁰Op. , cit, p275

⁷¹ Ibid, p277

Woodland women were supposed to do the house chores such as to cook food, to carry water, and to hoe corn.

*'The daughter of Munro would draw his water, hoe his corn, and cook his venison.'*⁷²

They also had the responsibility of being wives and at the same time mothers who took care of their children.

*'Ha!' He added, 'what says the daughter of Munro? Her head is too good to find a pillow in the wigwam of le Renard; will she like it better when it rolls about the hills, a plaything for the wolves? Her bosom cannot nurse the children of a Huron: she will see it spit upon by Indians.'*⁷³

In addition to that, women Indians planted corn, beans, and squash. Apart from that, they made some pottery, wove baskets and made beautiful objects that they needed in their life.

2-4-6- INDIAN WAYS OF BRINGING UP CHILDREN AND GAMES:

Among the Indians of the Woodlands, parents and their relatives took care of the education of their children. They rarely scolded or punished their children; they just watched them and let them do what they wanted. In *The Last of the Mohicans*, it was Hawkeye, a white man who dared to criticize Uncas for his boyish behaviour but not his father.

'It cannot be!' said the young Indian, springing to his feet with youthful eagerness; 'all but the tips of his horns are hid!'

*'He's a boy,' said the white man, shaking his head while he spoke, and addressing the father. 'Does he think, when a hunter sees a part of the creatur', he can't tell where the rest of him should be!'*⁷⁴

Young Indian children played antics in their villages from the morning till the sun set:

⁷² Op. , cit, p93

⁷³ Ibid, p97

⁷⁴ Ibid, p24

*'Of those children of devil who waste the precious moments in yonder idle antics.'*⁷⁵

Boys and girls did not enjoy much their childhood because they did not really play, that means they imitated what their parents did in their every day life such as cooking, weaving, hunting, gathering, and fishing. Those young children played even at night. When they were tired they went home to sleep.

*The boys had resumed their sports in the clearing, and were enacting a mimic chase to the post among themselves. In order to render their games as like the reality as possible, one of the boldest of their number had conveyed a few brands into some piles of tree-tops that had hitherto escaped the burning.*⁷⁶

2-4-7- HOSPITALITY AND FRIENDSHIP:

Friendship was very sacred for Indians of the Eastern Woodlands. For them, if someone was not their friend, he or she was their enemy. To gain their sympathy was the best solution so as not to be killed according to Indian culture.

The first thing was to learn their customs in order to avoid misunderstandings which could be fatal. Those who wanted to be welcomed in their villages must prove that they were really friends by their clothes, behaviour, and words. In The Last of the Mohicans, Heyward's features were changed by adding paints which denoted a fool because Indians did not harm fools. In addition to that, guests or strangers must not bring their arms in their hosts' encampments. Magua, a Huron chief abandoned his arms outside the village of the Delawares; he arranged his paint in order to avoid a feature which evoked enmity.

*He was without arms, and his paint tended rather to soften than increase the natural sternness of his austere countenance.*⁷⁷

Guests should know Indian salutation and they should be respectful. A word or a gesture which insulted Indians equalled death. Indians were easily upset/offended/ hurt. When they were angry, the one thing in their minds was to kill.

⁷⁵ Op. , cit, p216

⁷⁶ Ibid, p236

⁷⁷ Ibid, p270

Indians liked to be complimented and flattered by their guests. Apart from that, gifts could soften their hearts. Magua offered some old chiefs presents; they rendered them happy.

‘I have brought gifts to my brother. His nation would not go on the war-path, because they did not think it well; but their friends have remembered where they lived.’⁷⁸

Indians were hospitable people. They welcomed strangers, even white men in their villages. The Delawares were friendly people, they welcomed those seekers for refuge in their village even those they thought to be their enemies as long as they did not hurt members of the tribe.

‘It would not do. The stranger is always welcome to the children of the Lenape.’⁷⁹

When Indians accepted strangers to become their friends, they took them to their lodges and shared their meals with them; they smoked their pipes with them. The sharing of food with strangers meant that they accepted and considered them as brothers or friends.

‘Delaware,’ he said, ‘though one of a nation of women, you have proved yourself a man. I would give you food; but he who eats with a Huron should become his friend.’⁸⁰

According to Indian traditions, if some guests betrayed their hosts’ trust or if they insulted them, Indians could not punish them right away but they had to let them fly and must wait for some time before they could take revenge on them. Magua took profit of the situation; he knew that the Delawares could not run after him, he insulted them and left the encampment.

‘Ay, go,’ cried Duncan, placing Alice in the arms of an Indian girl; ‘go, Magua, go. These Delawares have their laws, which forbid them to detain you; but I-I have no such obligation. Go, malignant monster. Why do you delay?’

⁷⁸ Op., cit, p272

⁷⁹ Ibid, p273

⁸⁰ Ibid, p226

*'Huron, the justice of the Delawares comes from the Manitto. Look at the sun. He is now in the upper branches of the hemlock. Your path is short and open. When he is seen above the trees, there will be men on your trail.'*⁸¹

2-4-8- INDIAN LOVE AND MARRIAGE:

For the Indians, a man or a woman must marry with someone outside their own clan. Among the Delawares, the Iroquois, and the Mohicans the newly married men became members of their wives' clan. They impressed women with their wealth. Marriage without love was common among the Huron Indians and it did not bother them; they learnt to know one another for some time after marriage.

*And what pleasure would Magua find in sharing his cabin with a wife he did not love-one who would be of a nation and colour different from his own? It would be better to take the gold of Munro, and buy the heart of some Huron maid with gifts.*⁸²

2-5-WOODLAND INDIANS' RELIGION:

2-5-1- Indian belief of the force nature:

Woodland Indians believed in the mysterious force of nature. They considered this unseen spirit power superior to human beings and capable of influencing their lives. People depended on it for success in the search of food and healing the sick, as well as for victory in war.

2-5-2- Great Spirits, Manitou, spirits:

Woodland Indians believed in many spirits; but the most important and common spirit was the Great Spirit. The Great Spirit was the chief god worshipped by many tribes such as the Delawares, the Mohicans, the Hurons, and the Iroquois.

⁸¹ Op. , cit, p299

⁸² Ibid,p93

*'Therein you belie the nature of an Indian. Even the Mingo adores but the true and living god. Tis a wicked fabrication of the whites, and I say it to the shame of my colour, that would make the warrior bow down before images of his own creation. Is it true they endeavour to make truces with the wicked one-as who would not with an enemy he cannot?-but they look up for favour and assistance to the Great Spirit.'*⁸³

Apart from that, Algonquian Indians believed in the Great Manitou. Manitou was a spirit, both good and bad that controlled nature, worshipped by the Algonquians such as the Delawares and the Mohicans, as a force of nature with supernatural powers. It was a supernatural or magic power which was believed to be contained in every object and being.

*'Why tell the Delawares of good that is past? Better thank the Manitto for that which remains'.*⁸⁴

2-5-3- Shamans, medicine men, incantation:

The spirit world could also be reached with the aid of a religious helper called a shaman. Shamans were sometimes called medicine men or medicine women because their tasks included treating the sick. Among the Hurons, medicine men were called tormentors or conjurors. They treat sick person that they supposed to be possessed by evil spirits or to be the victim of supernatural power. They used a kind witchcraft to heal the sick persons. An incantation was the method used by the tormentor; it was a set of words spoken or chanted as a magic charm or to cast a magic spell.

*He prepared to perform that species of incantation, and those uncouth rites, under which the Indian conjurors are accustomed to conceal their ignorance and impotency.*⁸⁵

Conjurors often wore bear's fur in the Hurons' village.

⁸³ Op. , cit, pp210-211

⁸⁴ Ibid, p285

⁸⁵ Ibid, p239

At the sight of Gamut, accompanied by one in the well-known masquerade of their most distinguished conjuror, they readily made way for them both.⁸⁶

The shaman was believed to have close contact with the spirit world. Among the Delawares, Tamenund, the oldest of their chiefs, was believed to commune with the Great Spirit.

Magua had often heard the fame of this wise and just Delaware –a reputation that even proceeded so far as to bestow on him the rare gift of holding secret communion with the Great Spirit, and which has since transmitted his name, with some slight alteration, to the white usurpers of ancient territory, as the imaginary tutelary saint of a vast empire.⁸⁷

2-5-4- LIFE AFTER DEATH:

When an Indian died, they believed according to their traditions that their Great Spirit or the Great Manitou was angry with the Indians. The Delawares and the Hurons believed in that and when a member of their tribe died they said to his people that the Great Spirit punished them.

‘Men of the Lenape,’ he said, in hollow tones, that sounded like a voice charged with some prophetic mission, ‘the face of the Manitto is behind a cloud; his eye is turned from you; his ears are shut; his tongue gives no answer. You see him not; yet his judgements are before you. Let your hearts be open, and your spirits tell no lie. Men of the Lenape, the face of the Manitto is behind a cloud.’⁸⁸

Most of the Indians believed that there would be another life after their deaths. Indians of the Woodlands expected that their spirits would go to their hunting grounds when they quitted the earth. When they died, they thought that their spirits were gone to the setting sun and were already crossing the great waters to the happy hunting grounds.

‘I therefore judge that a red skin is not far from the truth when he believes he is to find their glorious hunting grounds of which his traditions tell; nor, for that

⁸⁶ Op. , cit, p353

⁸⁷ Ibid, p276

⁸⁸ Ibid, p322

*matter, do I think it would be any disparagement to a man without a cross to pass his time.'*⁸⁹

Indians believed that all Indians would go and meet in those hunting grounds.

*'They are coloured by the same sun, and their just men will hunt in the same grounds after death.'*⁹⁰

North-eastern Indians believed that once someone died, they would give him or her clothes, food, weapons otherwise he or she would be naked, hungry, and without arms when he or she arrived in the hunting grounds; he or she would be unhappy and poor.

*'But they departed without food, without guns or knives, without moccasins, naked and poor as they were born. Shall this be? Are their souls to enter the land of the just like hungry Iroquois or unmanly Delaware? Or shall they meet their friends with arms in their hands and robes on their backs?'*⁹¹

2-6- WOODLAND INDIANS' CEREMONIES:

2-6-1- Corn dance, green corn:

Native Americans held many different ceremonies. Some of these rituals were designed to ensure that the Indians had enough food. Music accompanied most Indian ceremonies. Many tribes sang to the rhythm of rattles, clappers, and drums. Agricultural people of the Woodlands had many ceremonies during the farming season. Farming tribes held planting ceremonies, rain dances, and harvest festivals. In each step of farming such as when they started their plantation, when they saw seeds, when corn or beans begun to give fruits, when the fruits were mature, when they reaped the crops, they always had ceremonies. The green corn dance of the Indians of the East celebrated the summer's first corn crop. The Huron Indians were among the farmers of the Woodlands. They planted corn and had many feasts during the farming period.

⁸⁹Op. , cit, p178

⁹⁰ Ibid, p273

⁹¹ Ibid, p234

'Had they held their corn-feast, or can you say anything of the totems of their tribe?'

*'Of corn we had many and plentiful feasts; for the grain in the milk, is both sweet to the mouth and comfortable to the stomach.'*⁹²

2-6-2-Victory ceremonies:

Victory ceremony was one of the famous Indian ceremonies. It consisted of the ceremony for welcoming warriors when they returned from successful war-parties wars. It began with a succession of cries and shrill yells made by the warriors when they were not far from home. That cry announced the arrival of the warriors and represented the wailings of the dead and at the same time the triumph of the victors.

*While his lips were yet in the act of parting, a low but fearful sound arose from the forest, and was immediately succeeded by a high, shrill yell, that was drawn out until it equalled the longest and most plaintive howl of the wolf.*⁹³

Everybody participated to victory ceremonies. In other words women, children, old men and women and the infirm took part in the ceremonies. When those people heard the signal they went out of the lodges and waited with excitement the warriors.

*Unable to command himself any longer, the youth broke from the place, and presently stood in the centre of a disorderly throng that included nearly everything having life within the limits of the encampment. Men, women, and children, the aged, the infirm, the active, and the strong were alike abroad-some exclaiming aloud, others clapping their hands with a joy that seemed frantic, and all expressing their pleasure in some unexpected event.*⁹⁴

The warriors issued from the wood, and approached the village. The one who led the line bore the sign of Indian victory, several human scalps which were hung on a pole. Then there was another kind of cry which signified that they captured an enemy. When the warriors were in a distance of a few hundred feet from the lodges, they halted and ceased their cries.

⁹² Op., cit, p210

⁹³ Ibid, p220

⁹⁴ Ibid, p220

One of the members of the war-party opened the ceremony by calling words aloud. As soon as the words were said, the whole village began to cry, to yell, and to perform their cruel rites. Even the children and the women took part in the violent performance.

*The whole encampment, in a moment, became a scene of the most violent bustle and commotion. The warriors drew their knives, and flourishing them, they arranged themselves in two lines, forming a lane that extended from the war-party to the lodges. The squaws seized clubs, axes, or whatever weapon of offence first offered itself to their hands, and rushed eagerly to act their part in the cruel game that was at hand. Even the children would not be excluded; but boys, little able to wield the instruments, tore the tomahawks from the belt of their fathers, and stole into the ranks, apt imitators of the savage traits exhibited by their parents.*⁹⁵

To end that hot performance, the man who opened the ceremony cried. After that activity, they then proceeded with the torture of their captives.

2-6-3- Funeral ceremonies:

The Delaware Indians and the Mohican Indians had the same funeral ceremonies. Uncas, a Mohican chief and Cora, a white daughter of Munro, died after a cruel fighting with Magua, a Huron chief. The funeral ceremony happened in the Delaware village. Since Uncas was a newly welcomed warrior and the one who led their war expedition, the whole nation of the Delawares mourned. Even if the Delawares were victors, they did not utter any sign of success but instead, they joined together in the lamentations of their countrymen. During funeral ceremonies, Indians did not wear paints, rich clothes, and plumes.

*Still the sun rose on the Lenape, a nation of mourners. No shouts of success, no songs of triumph, were heard in rejoicings for their victory. Pride and exultation were supplanted by humility, and the fiercest of human passions was already succeeded by the most profound and equivocal demonstrations of grief.*⁹⁶

⁹⁵Op., cit, p221

⁹⁶ Ibid, p320

Everybody took part in the funeral ceremony. The bodies of Uncas and Cora were in the centre of the ring; they were placed one in front of the other. Cora was clothed in Indian fashion and perfumed by six Indian maidens; they used perfumed plants and flowers that they gathered in the forest. Uncas, on the opposite side, sat as if he was alive. His composure was arranged and he was clothed with the richest wealth of the Delaware nation.

*Seated, as in life, with his form and limbs arranged in grave and decent composure, Uncas appeared arrayed in the most gorgeous ornaments that the wealth of the tribe could furnish. Rich plumes nodded above his head; wampum, gorgets, bracelets, and medals adorned his person in profusion; though his dull eye and vacant lineaments too strongly contradicted the idle tale of pride they would convey.*⁹⁷

About a quarter of the day was spent in silence for the respect of the dead; no one spoke aloud except some sobbing made by some women. During that time, the people could make their offerings for the dead. It was the oldest chief, Tamenund who broke the silence; he said that the Great Manitou was angry with the Delawares that was why he took one of his favourite warriors. After that short speech, the ceremony was opened. Successions of speeches or chants were performed by the women. In that, they addressed Cora and Uncas their compliments. In the intervals the whole nation showed their lamentations aloud. Then came the turn of the venerated warriors and men; they complimented the warrior and wondered aloud why Uncas as if they regretted him. Then, some addressed the father, Chingachgook and comforted him. When it finished, the signal was given to the women to take Cora and buried her. Only the women who could go to the women's burial places. They put her on a little hillock, then they put the body in a shell made of bark of birch and put it in her last abode. Indians covered the marks of fresh earth with leaves and customary objects; and at last they put food and raiment on the grave.

Before the Delawares brought Uncas to his grave, they put on him his last vestments of skins and then enveloped him and never to be opened again. Then the whole nation undertook a silent procession to the grave of the warrior, the body was placed in an attitude of repose, facing the rising sun, with his war clubs and chase implements at hands, ready for his last journey. They left an opening which was covered in the shell so that the dead's spirits

⁹⁷ Op., cit, p321

could commune with his living relatives or friends. When all the ceremonies finished it was the turn of the father of the dead to deliver a speech which comforted his people.

2-7- INDIAN WARS AND CONFLICTS:

Wars occurred frequently and had an important role among Woodland Indians. The Iroquois Indians were known to be the fiercest warriors of Eastern Woodlands. And the Delaware nation was known to be a nation of women because they opposed fighting.

‘Delaware,’ he said, ‘though one of a nation of women, you have proved yourself a man.’⁹⁸

The Delawares gained that name because they refused to fight since they thought that wars brought nothing good to them.

‘I have brought gifts to my brother. His nation would not go on the war-path, because they did not think it well; but their friends have remembered where they lived.’⁹⁹

2-7-1- Causes of conflicts and wars:

Many reasons brought Indians of the Woodlands to fight one another. One of them was the fact they hunted on the same hunting grounds because the game became so scarce after the arrival of the Europeans due to the increase need of fur.

‘Do my young men leave the Delawares room on the mountains for their hunts? He at length continued.’

‘The Lenape are rulers of their own hills,’ returned the other, a little haughtily.

‘It is well. Justice is the master of a redskin! Why should they brighten their tomahawks, sharpen their knives against each other? Are not the palefaces thicker than the swallows in the season of flowers?’¹⁰⁰

Love of the same girl could bring about conflict in Indian everyday life. On the one hand, Magua wanted Cora to be his wife and at the same time his slave in order to satisfy his revenge against Cora’s father Colonel Munro. On the other hand, Uncas, Cora’s Indian guide, loved her in silence. Uncas knew Magua’s intention; he protected Cora until he died.

⁹⁸ Op. , cit, p226

⁹⁹ Ibid, p272

¹⁰⁰ Ibid, p271

*'She is mine,' cried Magua, shaking his hand in triumph at Uncas.-'Mohican, you know that she is mine.'*¹⁰¹

Warfare increased greatly in the Woodlands after the Europeans came. It became the main way of settling disputes between the Indians and the white settlers. During the French and Indian, some Indian tribes of the Woodlands had to take side. The Iroquois, the Mohicans helped the English settlers, whereas the Hurons were allies of the French. The Delaware did not participate in the war. Consequently, Indian tribes became automatically enemies.

*Tis a long and melancholy tradition, and me I little like to think of; for it is not to be denied that the evil has been mainly done by men white skins. But it has ended in turning the tomahawk of brother against brother and brought the Mingo and the Delaware to travel in the same path.*¹⁰²

2-7-2- Preparation for wars:

Before Indians went to fight for a war, they prepared themselves. First, they prepared their weapons including knives, axes, tomahawks, flints, bows and arrows, pistols and rifles. Then they painted themselves with war-paints which were black and red. After that, they began to ask their Great Spirit or their Great Manitou for a help in order to succeed. They sang and danced until their blood was hot; they started to hit some trunks as if they were their real foes. Here was an example of war songs used by Woodland Indians: Delawares and Mohicans

*'Manitto! Manitto! Manitto!
Thou are great, thou art good, thou art wise;
Manitto! Manitto!
Thou art just.*

¹⁰¹ Op., cit, p295

¹⁰² Ibid, p211

*'In the heavens, in the clouds, oh, I see
 Many spots-many dark, many red;
 In the heavens, oh, I see
 Many clouds!*

*'In the woods, in the air, oh, I hear
 The whoop, the long yell, and the cry;
 In the woods, oh I hear
 The loud whoop!*

*'Manitto! Manitto! Manitto!
 I am weak, thou art strong; I am slow-
 Manitto! Manitto!
 Give me aid.'¹⁰³*

Before warriors of Eastern Woodlands went to fight a war, they always had a ceremony of meditation and preparation. In it, they asked the aid of the Great Spirit in order to be strong and to succeed in the war. During that preparation for a war, warriors painted themselves with war paints and then they communed with the Great Spirit by undertaking songs and dances. Afterwards, they bit trunks with their war clubs as if they really stroke their enemies with the same emotion as in a real war. Uncas, a Mohican chief, and his Delaware friends prepared themselves for a war against the Huron nation. Uncas painted himself with black paint which denoted something which had to do with wars.

*Finally the Mohican himself reappeared, divested of all his attire except his girdle and leggings, and with one half of his fine features hid under a cloud of threatening black.'*¹⁰⁴

Then Uncas began to perform his own dances and songs which were at first slow and irregular and they became faster and faster.

Uncas moved with a slow and dignified tread towards the post, which he immediately commenced encircling with a measured step, not unlike an ancient

¹⁰³ Op. , cit, pp300-301

¹⁰⁴ Ibid, p300

*dance, raising his voice, at the same time, in the wild and irregular chant of his war-song. The notes were in extreme of human sounds-being something melancholy and exquisitely plaintive, even rivalling the melody of birds, and then, by sudden and startling transitions causing the auditors to tremble by their depth and energy. The words were few and often repeated, proceeding gradually from a sort of invocation, or hymn to the Deity, to an intimation of the warrior's object, and terminating, as they commenced, with an acknowledgment of his own dependence on the Great Spirit.*¹⁰⁵

It was Uncas who began the singing and dancing. When he was about to repeat the song he was joined by a venerated Delaware chief and after that warrior after warrior came to add their number. They followed Uncas' rhythms but the lyrics were not the same. The spectacle became more and more terrific. When Uncas saw that their emotion was at its height, he began to stroke the truck with a fierce battle-cry which meant that he assumed the chief authority of their next expedition. When Uncas finished his stroke all the warriors passed there one after another. And then the war was declared to be a war of the nation.

*During this moment of tumult, the most ruthless deeds of war were performed on the fragments of the tree, with as much apparent ferocity as if they were the living victims of their cruelty. Some were scalped, some received the keen and trembling axe, and others suffered by thrusts from the fatal knife. In short, the manifestations of zeal and fierce delight were so great and unequivocal that the expedition was declared to be a war of the nation.*¹⁰⁶

A cry marked the end of the manifestations. They finished with their mimic warfare, the village was still; warriors were ready with their war-paints and their war clubs.

Women and children also took part in the preparation for a war. When the warriors were ready to perform the real war, the women and children went out of their lodges and sang songs of joy and lamentation. They brought with them things that were precious to them and deserted their village and went to the forests.

¹⁰⁵Op. , cit, p300

¹⁰⁶ Ibid, p301

2-7-3- **War strategies:**

Indians had their own styles of warfare. They liked to lead their enemies into ambush/ liked to lay an ambush for their enemies, that is they were fond of making surprise attacks; they hid under bushes or other covers and then attacked by surprise.

‘Hold, cried Hawkeye seizing Duncan by the arm, and detaining him by violence; you know not the craft of the imp. He would lead you to an ambushment, and your death.’¹⁰⁷

In addition to their surprise attacks, Indians also did not like to linger on the war paths, they attacked and then they withdrew quickly from the places either they were the victors or the losers. When they lost the battle, they would come again with other war party on their enemies’ trails. So, Indians were not easily beaten and they would never surrender without combating.

‘Do I expect a hungry wolf will satisfy his craving with a mouthful? They have lost a man, and ‘tis their fashion, when they meet a loss and fail in the surprise, to fall back; but we shall have them on again, with new expedients to circumvent us and master our scalps.’¹⁰⁸

Indians used mostly their sense organs especially their ears and their noses; eyes were not as important as noses and ears because eyes could make a mistake. Noses and ears could help them to detect /identify things. Chingachgook knew the distance trotting of horses thanked to his ears.

‘There is but one deer, and he is dead,’ said the Indian, bending his ear nearly touched the earth. ‘I hear the sounds of feet!’

‘No; the horses of white men are coming,’ returned the other; raising himself with dignity, and resuming his seat on the log with his former composure. ‘Hawkeye, they are your brothers; speak to them.’¹⁰⁹

¹⁰⁷ Op. , p299

¹⁰⁸ Ibid, p57

¹⁰⁹ Ibid, p25

Indians were cautious; they knew that a little imprudence could lead them to death. Consequently, they always concealed their trails. They spent much time to hide them; it might last a day or more. So, it was difficult to pursue Indians.

Nor had the Huron entirely neglected the arts uniformly practised by the natives, when retiring in front of an enemy. False trails and sudden turnings were frequent, whether a brook or the formation of the ground rendered them feasible; but his pursuers were rarely deceived, and never failed to detect their error before they had lost either time or distance on the deceptive track.¹¹⁰

At the spring the horses were turned loose, as has been seen; and notwithstanding the remoteness and length of their trail, the artifices already named were restored to, in order to cut off every clue to their place of retreat.¹¹¹

2-7-4- Victory and bravery symbols: scalps, scars:

Warfare gave Indians a chance to achieve high rank in their tribes. Scalps of enemies were war trophies in the Eastern Woodlands. It was the Europeans who encouraged scalp hunting in the Woodlands; they bought them from Indians.

‘In what manner will He speak’, demanded the wary chief, ‘when the runner count to Him the scalps which five nights ago grew on the heads of the Yengeese?’¹¹²

Warriors carried their trophies home and boasted about their bravery at a victory ceremony. Some of them scalped heads of the dead so that they would be praised by their women.

‘How is it Sagamore? Are the Mingoes upon us in the earnest, or is it only one of those reptiles who hang up the skirts of the war party, to scalp the head, and go in

¹¹⁰ Op., cit, p201

¹¹¹ Ibid, p210

¹¹² Ibid, p219

*and make their boast among the squaws of the valiant deeds done on the palefaces.*¹¹³

Huron Indians punished those boastful warriors who just pretended to be good at wars though they were cowards in reality. During a victory ceremony in the Huron village, a warrior was punished for being useless in wars; the tribe expelled him from their village and his name was forgotten since that day. The warrior was ashamed and killed himself. Even the families of the guilty had to forget the existence of their relatives.

*'Though the Great Spirit has made you pleasant to the eyes, it would have been better that you had not been born. Your tongue is loud in the village but in the battle it is still.'*¹¹⁴

'Your name will never be mentioned again in your tribe-it is already forgotten.'
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*'He arose to his feet, and baring his bosom, looked steadily on the keen glittering knife that was already upheld by his inexorable judge. As the weapon passed slowly into his heart, he even smiled, as if in joy at having found death less dreadful than he had anticipated, and fell heavily on his face, at the feet of the rigid and unyielding form of Uncas.'*¹¹⁶

Scars gained in wars were the direct evidence of warriors' bravery. Scars were considered as signs of honour in the Woodlands and scars were more valuable than scalps.

*'You have commenced the business of a warrior early, my brave boy, and are likely to bear a plenty of honourable scars to your grave. I know many young men that have taken scalps who cannot show such a mark as this. Go,' having bound up the arm; 'you will be a chief.'*¹¹⁷

¹¹³Op. , cit, p181

¹¹⁴ Ibid, p227

¹¹⁵ Ibid, p228

¹¹⁶ Ibid, p228

¹¹⁷ Ibid, p303

Warriors who did well in battles were given other names according to their talents. Hawkeye or the scout was given the name of Long Rifle because he knew the art of shooting.

‘What name has he gained by his deeds?’¹¹⁸

2-7-5- Victims and prisoners’ treatments:

Each tribe of the Woodlands had his own ways of treating prisoners. The Hurons for instance did not punish inoffensive people that were considered as fools. They released David Gamut because they thought he was harmless.

‘The Indians never harm a non-composer.’¹¹⁹

The fate of war prisoners depended on the decision taken in council. The Delawares tortured their victims by fire. They had special tormentors who undertook the cruel task.

In the mids of these prolonged and savage yells, a chief proclaimed, in a high voice, that the captive was condemned to endure the dreadful torture by fire.’¹²⁰

Hurons tortured in advance their prisoners before the decision of the council. They called that step the trial of speed. It consisted in letting the prisoners escape in the woods and then they ran after them and drove them back again to the village until that the torturers thought the prisoners were tired. During the trial of speed prisoners were beaten by the pursuers; they blew him at random. The trial was cruel for human being to be endured.

It will easily be understood that amid such a concourse of vindictive enemies no time was allowed the fugitive. There was a single moment when it seemed as if he would have reached the forest; but the whole body of his captors threw themselves before him, and drove him back into the centre of his relentless persecutors. Turning like a headed deer, he shot, with the swiftness of an arrow, through a pillar of forked flame, and passing the whole multitude harmless, he appeared on the opposite side the clearing. Here again he was met and turned by a few of the

¹¹⁸Op. , cit, p293

¹¹⁹Ibid, p208

¹²⁰ Ibid, p291

*older and more subtle of the Hurons. Once more he tried the throng as if seeking safety in the blindness, and then several moments succeeded during which Duncan believed the active and courageous young stranger was lost.*¹²¹

When they finished with the trial speed they led prisoners to the council lodge to be judged. Before the beginning of the council, a woman who was a proficient in the art of abuse used many terms in order to make her victims angry, offended, and even disgusted. The Hurons really enjoyed that step. When the spectacle ended, only members of the council stayed in the council lodge to deliberate the prisoners' fate. When the prisoners' fate was decided, the Hurons waited until the morning in order to render their revenge more exciting with the light of the day.

*'No!' said Magua, after satisfying himself of the safety of the captive; 'the sun must shine on his shame, the squaws must see his flesh tremble, or our revenge will be like the play of boys. Go-take him where there is silence; let us see if a Delaware can sleep at night and in the morning die.'*¹²²

¹²¹Op. , cit, p223

¹²²Ibid, p235

Conclusion to part two:

James Fenimore Cooper's *The Last of the Mohicans* provides us with the pure old ways, the old nature and the old social systems of the Indians as well as the intermingled ways of life of the natives of the Woodlands after the arrival of the European settlers, trappers and traders. Those changes could be seen in their ways of clothing for example: they wore shirts made of woven woollen. That transformation also could be seen through their ways of thinking; some tribes or members of tribes adopted western ways of thinking; they became selfish. In one way, the Europeans helped the Indians. They brought with them new technologies, know-how and experiences. But in the other side, Europeans destroyed them in several ways. They introduced Indians to alcohol which became one of their vices. Apart from that, they brought diseases from Europe in order to kill Indians. We could see also in this second part that despite all those threats, some of the Indians of the Eastern-woodlands tried hard to preserve their dear and sacred customs and traditions.

PART THREE:

***PEDAGOGICAL SUGGESTIONS AND EXPLOITATION OF
EXTRACTS FROM THE LAST OF THE MOHICANS***

3-1- General interests of the texts and the extracts:

The primary objective of this part is to exploit extracts from the novel of James Fenimore Cooper, *The Last of the Mohicans*.

Firstly, the aim of this third part is to provide students with access to the culture of the people whose language they are studying. Written texts and reading passages from literary works have been the traditional point of departure for foreign language teaching. They have provided information for the learner about the foreign country, its people, history, social life, traditions, economy and technology, its educational system, and above all, its language. At the same time, it does seem to provide a way of contextualizing how members of a particular society might behave or react in a particular situation. Secondly, here in Madagascar and in many other countries, students have limited access to spoken English, and written English often takes on primary importance for motivating language acquisition. Therefore, the use of extracts from literary texts is a successful way of promoting activities where students need to share their feelings and opinion. Last but not least, we have selected the extracts to develop student's interpretative and information-gathering abilities, which are of immense importance in language learning, since they provide an excellent opportunity for students to discuss their own interpretations based on the evidence on the text. Thus, by encouraging our students to struggle with the multiple ambiguities of the text, we are helping to develop their general ability to deduce meaning.

3-2- Criteria for selecting the texts and the extracts:

It is probably obvious what is meant by criteria such as the age of students, language and cultural background, length and type of foreign language learning experience, amount and type of contact with speakers of the target language, attitude towards study of the target language, their general level of educational attainment and their interests. In addition, we have selected these texts by considering the length if we have enough time available to work on the text in class; the exploitability, that is, the kinds of tasks and activities that we can devise to exploit the texts.

3-3- Methods of exploitation of the materials:

We have selected these texts and extracts for the sake of receptive and productive language. In other words the aim is to improve the four skills in any language learning: the listening, reading, speaking and writing skills, through a variety of original and motivating

activities. Such activities include matching exercises, multiple choice questions, predictive activities, puzzles and crosswords, brainstorm around a word activities, odd-one-out activities, connecting activities, completing activities, interpreting facts, chart or diagram, and picture based discussions.

In addition, we have selected other materials, like colored pictures and diagrams, which are important to the teaching of language skills. We have carried out these methods and techniques for pedagogical reasons; to improve the teaching of English in lycées. We have planned the lessons mostly for a higher level in lycée since they are part of the Terminal syllabus.

3-4- Explanations of some activities:

3-4-1- True-False exercises :

This exercise is designed to sharpen the learner's awareness while reading or listening to long texts. Immediately after reading or listening to the text, the learner responds to the sentences by checking off either 'True' or 'False' on the chart. The exercise can be gone through orally or in writing.

3-4-2- Connecting exercises:

This exercise's aim is again to check comprehension. It provides the learner with simple, rapid and satisfying way of checking his understanding of written, spoken and visual texts. The task here is to link the numbered quotations to the appropriate character. Learners enter the choice of number under the letters in the box provided.

3-4-3- Multiple choice exercises:

This type of exercise is a little more demanding. It still checks comprehension, but it is harder in that instead of merely linking parts of sentences, the learner has to evaluate his answers very carefully in relation to the text and avoid choosing inappropriate distracters which also derive from the text.

3-4-4-Note taking exercises:

In note taking learners are asked to note down important items in a text so that they can later write or talk about them. They have to pick out significant points and collate them together in an organized way. As an aid to doing this, a number of headings can be given under which they can enter the appropriate points from the text or instead of using headings, forms of questionnaires which the learners complete after reading the text. The completed questionnaire can serve as an aid when learners want to talk about the story or comment on what it says.

3-4-5- Odd-one-out exercises:

Odd-one-out is a kind of puzzle. It can be exploited in three different ways in the language classroom:

- 1- For vocabulary when the traditional puzzle items are suitable.
- 2- Using words which are grammatically similar
- 3- To stimulate discussion (in English). It is a language learning activity (not a game), so ambiguity and discussion are positive features.

3-4-6- Brainstorm round a word exercises:

It consists in taking a word and in suggesting all words which can be associated with it. Then learners write down each suggestion in their exercise books with a line joining it to the original word, in a circle, so that they get a sunray effect. It can be done individually or in pairs or together with the teacher. It can be used as an introduction to literature. The teacher can take a central theme or concept of a story or poem that he is planning to read with the class, and brainstorm associations in order to open and direct students' thinking towards the ideas that they will encounter in the text. Another way is to limit by avoiding free association; in that, the teacher invites only adjectives or verbs that can apply to the central noun or a central adjective associated with nouns or a central verb with adverbs.

3-5- Exploitation of the extracts from *The Last of the Mohican*:

INTRODUCTION TO THE TEXT N° 1:

The French and Indian War took place in North America from 1757 to 1763. In 1757, in North-eastern America, the French and his Indian allies dominated the British force helped by his Indian allies. The British under Colonel Munro asked for a help from his friend General Webb. The British soldiers felt a threat from their French enemies.

TEXT N° 1:

A preparation for a war

When, therefore, intelligence was received, at the fort which covered the southern termination of the portage between the Hudson and the lakes, that Montcalm had been seen moving up the Champlain, with an army 'numerous as the leaves on the trees', its truth was admitted with more of the craven reluctance of fear than with the stern joy that a warrior should feel in finding an enemy within reach of his blow. The news had been brought, towards the decline of a day in midsummer, by an Indian runner, who also bore an urgent request from Munro, the commander on the shore of the 'holy lake', for a speedy and powerful reinforcement. It has already been mentioned that the distance between these two posts was less than five leagues. The rude path which originally formed their line of communication had been widened for the passage of wagons; so that the distance which had been travelled by the son of the forest in two hours, might easily be affected by a detachment of troops, with their necessary baggage, between the rising and setting sun. The loyal servants of the British Crown had given to one of these forest fastnesses the name of William Henry and to the other that of Fort Edward, calling each after a favourite prince of the reigning family. The veteran Scotsman just named held the first, with a regiment of regulars and a few provincials-a force really by far too small to make head against the formidable power that Montcalm was leading to the foot of his earthen mounds. At the later, however, lay General Webb, who commanded the armies of the king in the northern provinces, with a body of more than five thousand men. By uniting the several detachments of his command, this officer might have arrayed nearly double that number of combatants against the enterprising Frenchman, who had ventured so far from his reinforcements with an army but little superior in numbers.

(Extract taken from *The Last of the Mohicans*, p4)

PRE-READING: predictive activity (pair works)**1- According to these following words, what the text might be about?**

	Soldiers	
battles		enemies
Encampments		
Colonel	horses	allies
Guns		
Dead	wounded	forts

Expected answers: war, combat, warfare, conflict, fighting, struggle

2-Vocabulary: (connecting and matching exercise)

Match the terms on the column A on the left to their definitions or meanings on the column B on the right by drawing a line joining the two appropriate parts and then enter the choice of number under the letters in the box provided below:

A**B**

a- Fort

b- Craven

c- Reluctant

d- Fear

e- Stern

f- Request

g- Reinforcement

h- Post

i- League

j- Detachment

k- Fastness

l- Regiment

1- cowardly

2- unwilling or disinclined to manage

3- an unpleasant emotion excited by danger, pain.

4- fortified place for military defence

5- a fixed position, especially a group of soldiers
is situated

6- to strengthen with fresh troops

7- an asking for something, a demand

8- severe; austere, harsh

9- fortress, stronghold

10- properly qualified, trained, and fulltime or
professional soldiers

11- causing fear or dread

12- to be ready to take a risk

- m- Regular 13- (cavalry and artillery) unit divided into squadrons or batteries and commanded by a colonel
- n- Formidable 14- measure of distance (about three miles or 4.8 kilometres)
- o- Mound 15- to be orderly grouped
- p- array (verb) 16-an artificial bank of earth or stones; mass of piled up earth; small hill
- q- venture (verb) 17- group of soldiers who were sent away from the main body for a special duty

Expected answers:

a	b	c	d	e	f	g	h	I	j	k	l	m	n	o	p	q
4	1	2	3	8	7	6	5	14	17	9	13	10	11	16	15	12

While-reading:

3- Comprehension questions: questionnaires

Procedure: 1- The teacher writes down questions in the board. He or she asks the students to take them down in their exercise books at the same time.

2- The teacher asks the students to choose five questions which they like among the questions that the teacher has just given them.

3- The teacher gives the students five minutes to choose their questions.

4- When the students have finished choosing, the teacher asks them to work in pairs. Student A will have B's chosen questions and B will have A's. The teacher tells them to answer his or her partner's questions.

5- When they have finished, the teacher asks the students to exchange their exercise books with other students.

6- The corrections of the exercise will be done orally. The teacher asks one question to a volunteer who is supposed to answer the question orally. Then the student asks a question from his partner's chosen questions and a volunteer will answer.

PROPOSED QUESTIONS

- 1) Who had been seen moving up the Champlain?
- 2) Where was the fort situated?
- 3) Who accompanied Montcalm when he had been seen?
- 4) How many soldiers did Montcalm have with him?
- 5) What was the reaction of the witnesses when they saw Montcalm and his troops?
- 6) Who brought the news of the arrival of Montcalm and his troops?
- 7) Who was Munro?
- 8) What was Munro's nationality?
- 9) When did the story take place?
- 10) What request did Munro ask?
- 11) How far was the distance between the two posts?
- 12) How long did it take the son of the forest to cross that distance?
- 13) How long did it take the detachment of troops to cross the same distance?
- 14) How did the loyal servants of the British Crown call one of the forest fastnesses?
- 15) What name had the loyal servants of the British Crown given to the other forest fastness?
- 16) From what did they name the two forest fastnesses?
- 17) What did compose Munro's party?
- 18) Who was General Webb?
- 19) How many men did General Webb have?
- 20) What was Montcalm's nationality?
- 21) Where did Munro's encampment locate?

4- Completion activity:

Procedure: 1- The teacher writes on the board lists of names:

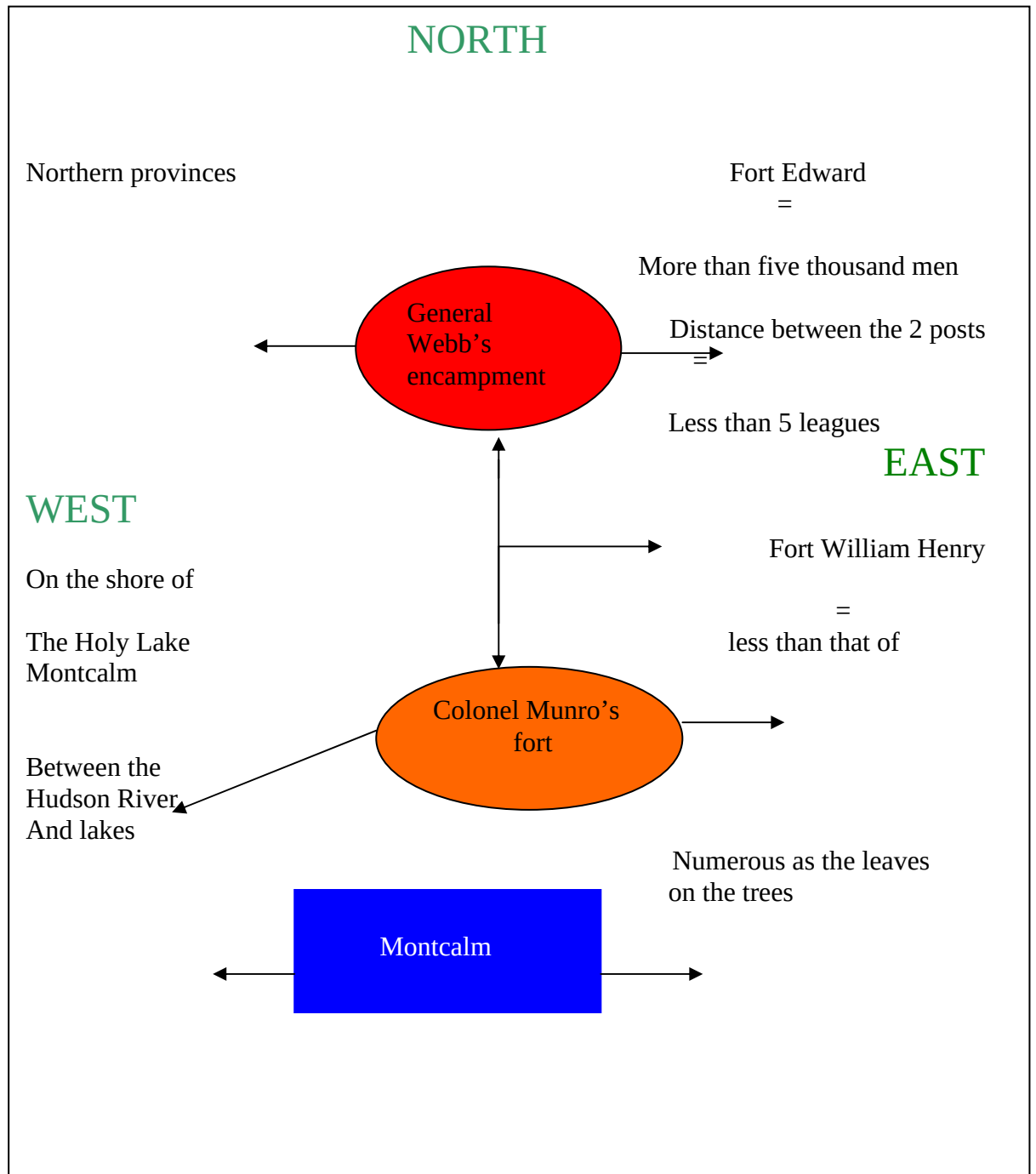
Holy Lake, Webb, William Henry, Munro, Champlain, Montcalm, Hudson, Edward.

2- He asks the students to take them down in their exercise books and then to reclassify those names into three categories as the following:

NAMES OF PEOPLE	NAMES OF LAKES AND RIVERS	NAMES OF FORTS

Follow-up:**5- Chart based writing:**

Imagine that you were a spy who was working for the French commander Montcalm and you saw the plan/map of the English forts. Write to your boss in your own words some information about them, in that you had to interpret the chart and describe it by using the past simple.



INTRODUCTION TO TEXT N°2:

Every tribe, country or province has its own culture and ways of living. The Mahican tribe, a tribe who dwelled in the North-eastern part of America has its special physical features and its own ways of speaking, clothing and living.

TEXT N° 2:**A Mahican stereotype**

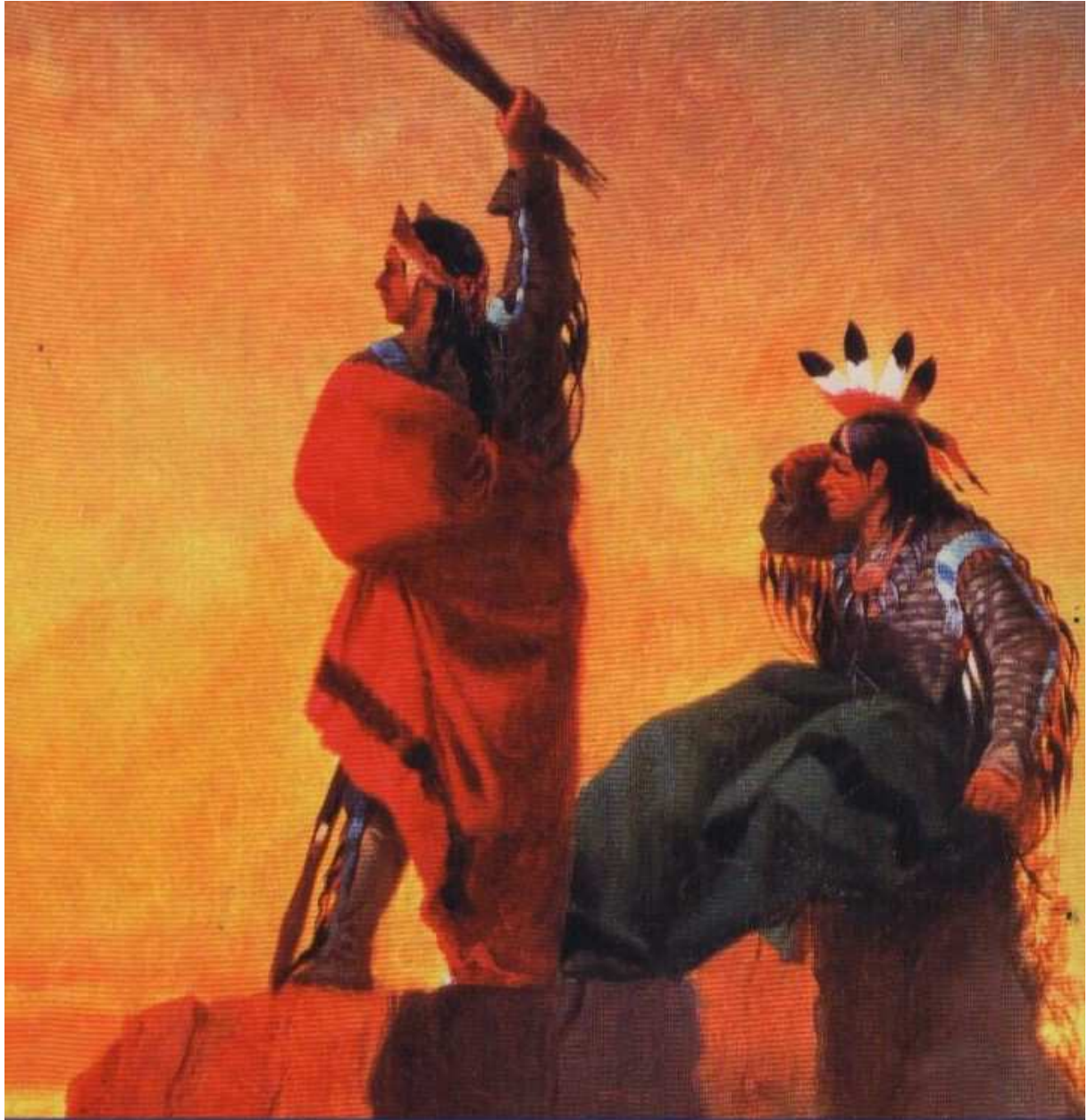
These **feeble** and **broken sounds** were, however, too familiar to the foresters to draw their attention from the more **interesting matter** of their dialogue. While one of these loiterers showed the **red skin** and **wild accoutrements** of a native of the woods, the other exhibited, through the mask of his **rude** and nearly **savage equipments**, the brighter though sunburnt and **long-faded complexion** of one who might claim descent from a European parentage. The former was seated on the end of **a mossy log**, in a posture that permitted him to heighten the effect of his **earnest language** by the **calm** but **expressive gestures** of an Indian engaged in debate. His body which was nearly naked presented **a terrific emblem** of death, drawn in intermingled colours of white and black. His closely-**shaved head**, on which no other hair than the **well-known** and chivalrous **scalping-tuft** was preserved, was without ornament of any kind, with the exception of a solitary eagle's plume, that crossed his crown and depended over the left shoulder. A tomahawk and **scalping-knife**, of English manufacture, were in his girdle; while a short **military rifle**, of that sort with which the policy of the whites armed their savage allies, lay carelessly across his **bare** and **sinewy knee**. The **expanded chest**, **full-formed limbs**, and **grave countenance** of this warrior would denote that he had reached the vigour of his days, though no symptoms of decay appeared to have yet weakened his manhood.

The frame of the **white man**, judging by such parts as were not concealed by his clothes, was like that of one who had known hardships and exertion from his earliest youth. His person, though muscular, was rather attenuated and full; but every nerve and muscle appeared **strung** and **indurated** by **unremitted exposure** and toil. He wore **a hunting-shirt** of **forest-green**, fringed with faded yellow, and **a summer cap** of skins which had been shorn of their fur. He also bore a knife in a girdle of wampum, like that which confined the **scanty garments** of the Indian, but no tomahawk. His moccasins were ornamented after the **gay fashion** of the natives while the only part of his **under-dress** which appeared below the **hunting-frock** was **a pair of buckskin leggings** that laced at the sides, and which were gathered above the knees with the sinews of a deer. A pouch and horn completed his **personal**

accoutrements, though a rifle of great length, which the theory of the more ingenious whites had taught them was the most **dangerous** of all **firearms**, leaned against a **neighbouring sapling**.

(Extract from *The Last of the Mohicans*, pp18-19)

Pre-reading: predictive activity: picture based activity



PICTURE: (from the cover of The Last of the Mohicans)

1- Picture based discussion: Look at the picture and answer these following questions and guess what might be our next lesson about: (pair works)

- 1- What can you see?
- 2- Where were they?
- 3- What were they doing?
- 4- What was the standing man holding in his right hand?
- 5- What were they wearing?
- 6- How do you find them?
- 7- What do you see on their heads?
- 8- Where did they come from according to their clothes? How do we call those people?

While-reading:

2-Vocabulary checking: (multiple choice questions)

Underline the right synonym of the following given words:

1- Feeble:

- a- Dead
- b- Lucky
- c- Weak
- d- Strong

2- Loiterers are:

- a- People who go slowly and stop frequently on the way somewhere
- b- People who dance frequently in the streets
- c- People who kill animals frequently in the woods
- d- People who drink beer frequently at home

3- Garments are:

- a- Things you can eat with
- B-Things you sleep with
- c- Things you shoot with
- d- Things you dress with

4- Naked:

- a- Clothed
- b- Nude
- c- Kind
- d- Hungry

3-Matching activity: adjectives and nouns

Pick up ten adjective-noun phrases from the text, for example, ‘**a neighbouring sapling**’ and ‘**a hunting-shirt**’. As the phrases are suggested, the teacher writes the adjectives in a column down the left-hand side of the board, and the nouns on the right-hand side, so we will get something like this:

<u>ADJECTIVES</u>	<u>NOUNS</u>
A neighbouring	sapling
A hunting	shirt
The interesting	matter
These feeble	sounds
The red	skin
A terrific	emblem
The hunting	frock
A summer	cap
The grave	countenance
A military	rifle
The expanded	chest

Then work in pairs, volunteer ideas for different combination, for example ‘a neighbouring shirt’ and draw a line to join the two words. If someone suggests an unusual or strange combination, they have to justify it-can you justify ‘military chest’, for example.

4-Categories: matching activity**Dictation:**

The teacher dictates nouns from the text:

NOUNS: scalping-tuft, eagle’s plume, tomahawk, military rifle, hunting-shirt, summer cap, hunting-frock, buckskin leggings, moccasins, knife, girdle of wampum, pouch, horn, and firearms.

Write out each word in its appropriate column:

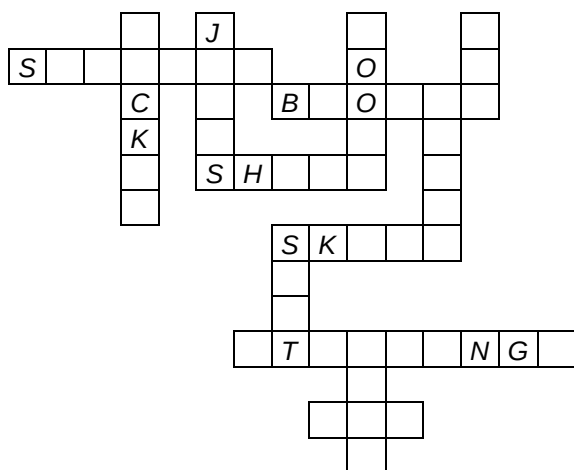
CLOTHES

TOOLS

Post-reading:

5-Puzzle:

What clothes are in this puzzle?



6-Picture based speaking:

What can you say about your neighbour's cat? Use different adjectives to qualify it. Write down the adjectives next to the appropriate alphabet letters. (Students can use dictionaries)

Example: My neighbour's cat is awful

awful

b.....

c.....

d.....

e.....

f

g.....

h.....

i.....

j.....

k.....

l.....

m.....

n.....

o.....

p.....

q.....

r.....

s.....

t.....

u.....

v.....

w.....

x.....

y.....

z.....



My neighbour's cat

7- five-minute writing storms: Writing

You have five minutes to write to your pen friend about qualities of your neighbour's cat with at least ten different adjectives.

INTRODUCTION TO TEXT N° 3:

During a battle between the Huron and the Delaware and his Mahican friend, a Mahican chief called Uncas and a British girl named Cora died. The whole Delaware tribe was in deep grief.

TEXT N°3: Death of a Mohican chief

The sun found the Lenape, on the succeeding day, a nation of mourners. The sounds of the battle were over, and they had avenged their recent quarrel with the Mengwe by the destruction of a whole community. Still the sun rose on the Lenape, a nation of mourners. No shouts of success, no songs of triumph, were heard in rejoicings for their victory. The latest straggler had returned from his bloody calling, and to join in the lamentations of his fell employment, only to strip himself of the terrific emblems of his countrymen, as a stricken people. Pride and exultation were supplanted by humility, and the fiercest of human passions was already succeeded by the most profound and unequivocal demonstrations of grief.

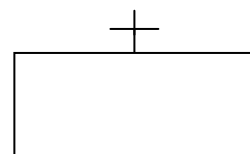
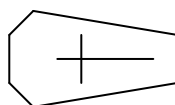
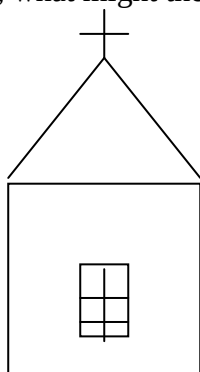
The lodges were deserted; but a broad belt of earnest faces encircled a spot in their vicinity, whither everything possessing life had repaired, and where all were now collected, in deep and awful silence. Though beings of every rank and age, of both sexes, and of all pursuits, had united to form this breathing wall of bodies, they were influenced by a single emotion. Each eye was riveted on the centre of that ring, which contained the object of so much and of so common an interest.

Sad and melancholy as this group may easily be imagined, it was less touching than another that occupied the opposite space of the same area. Seated, as in life, with his form and limbs arranged in grave and decent composure, Uncas appeared arrayed in the most gorgeous ornaments that the wealth of the tribe could furnish. Rich plumes nodded above his head; wampum, gorgets, bracelets, and medals adorned his person in profusion; though his dull eye and vacant lineaments too strongly contradicted the idle tale of pride they would convey.

(Extract from *The Last of the Mohicans*, pp320-321)

Pre-reading:**1-predictive activity: picture based discussion (pair works)**

According to the pictures, what might the next lesson be about? Discuss with your friend.



Expected answers: death, dead, burial, funeral, mourning.

While-reading:**2-True-false exercise:**

After reading the text, respond to the sentences on the left by checking off either ‘True’ or ‘False’ on the chart. P70 (the communicative teaching of English)

What happened in the Lenape’s community?

statements	right	wrong
1- It happened at night.		
2- The Mengwe destructed their village.		
3- The Lenape celebrated their victory.		
4- They showed their grieves.		
5- Only the children took part in the ceremony.		
6- They stayed in their houses.		

7- Only old people could utter a word.		
8- The Lenape were noisy.		
9- Their chief Uncas was alive.		
10-Uncas wore poor clothes.		

3-NOTE TAKING:

Imagine that you are a journalist and you witnessed the accident, take notes about what happened in the Lenape's community by answering the following questions:

AID QUESTIONS	NOTES
1- WHO were the two antagonistic tribes?	
2- WHAT did the Lenape do to avenge the Mengwe?	
3- WHY did the Lenape mourn?	
4- WHAT caused the death of the Lenape chief?	
5-Instead of celebrating their victory, WHAT did the Lenape do?	
6- WHERE did the ceremony take place?	
7- WHO were the participators of the ceremony?	
8- HOW were the people arranged?	
9- For the respect of the dead, WHAT did they do?	
10- HOW was the dead chief clothed?	
11- HOW could you describe the dead Indian chief?	

Post-reading:

4- Chart based writing:

Now, after having finished your notes, write an article about the death of the Lenape chief and his funeral ceremony. Give another title to your article.

INTRODUCTION TO TEXT N° 4:

During the war, Colonel Munro felt that they were going to lose the battle. He asked Major Duncan to take care of his two daughters and expected him to his eldest daughter Cora. Therefore, Duncan was in secret love with Munro's youngest child Alice. It was a real surprise for the father to know Duncan's inclination to his youngest daughter.

TEXT N° 4:**Unexpected love**

D: My request, as you know, sir, went so far as to presume to the honour of being your son.

M: Ay, boy, you found words to make yourself very plainly comprehended. But let me ask ye, sir, have you been as intelligible to the girl?

D: On my honour, no,' exclaimed Duncan warmly; 'there would have been an abuse of a confident trust had I taken advantage of my situation for such a purpose.

M: Your notions are those of a gentleman, Major Heyward, and well enough in their place. But Cora Munro is a maiden too elevated and improved, to need the guardianship even of a father.

D: Cora!

M: Ay, Cora! We are talking of your pretensions to Miss Munro, are we not, sir?

D: I-I-I was not conscious of having mentioned her name,' said Duncan stammering.

M: And to marry whom, then, did you wish my consent, Major Heyward?' demanded the old soldier, erecting himself in the dignity of offended feeling.

D: You have another and not less lovely child.

M: Alice!' exclaimed the father, in an astonishment equal to that with which Duncan had just repeated the name of her sister.

D: Such was the direction of my wishes, sir.

M: Duncan Heyward, I have loved you for the sake of him whose blood is in your veins; I have loved you for your own good qualities; and I have loved you because I thought you would contribute to the happiness of my child. But all this love would turn to hatred were I assured that I so much apprehend is true.

D: God forbid that any act or thought of mine should lead to such a change!' exclaimed the young man, whose eye never quailed under the penetrating look it encountered.

M: You would be my son, Duncan, and you're ignorant of the history of the man you wish to call your father. Sit ye down, young man, and I will open to you the wounds of a sacred heart in as few words as may be suitable. pp145-146

(Extract from *The Last of the Mohicans*, pp145-146)

Word restoration:

D: Major Duncan Heyward

Ye: you

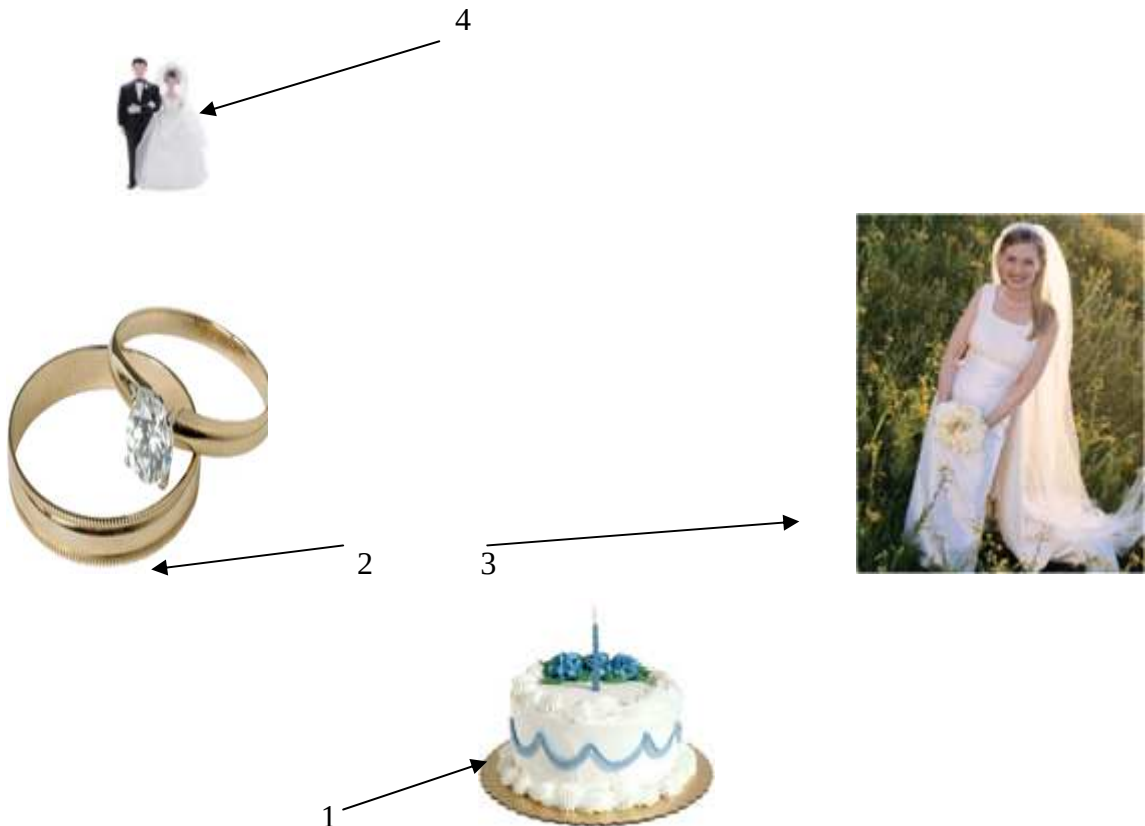
M: Colonel Munro

Pre-reading:

1-Matching and predicting activity:

Match the word to its appropriate picture and number. Then guess what theme might we be tackle today:

WORDS: a cake, a bride, a couple, and ring.



Expected answers: marriage, wedding, celebration, ceremony, family, love, feeling

While-reading:

2- True or false activity:

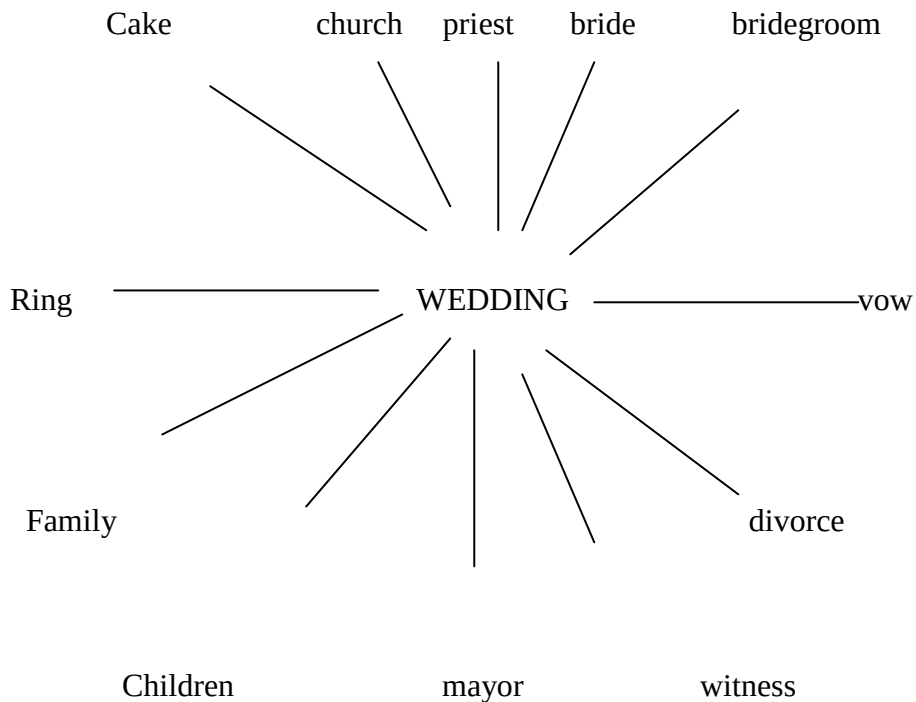
Say if the statements are true or false. Then justify your answers:

STATEMENTS	TRUE	FALSE	JUSTIFICATIONS
1- The dialogue was between a father and his son.			
2- Duncan wanted to become Munro's son.			
3- Duncan has already talked to the girl about his sentiment.			
4- The name of the girl that Duncan loved was Cora.			
5- Duncan was a soldier.			
6- The father loved already Duncan because he was wealthy.			
7- Cora was Munro's wife.			
8- Alice was Cora's little sister.			
9- The father was angry with Duncan when he knew about his inclination.			
10- According to Munro, Cora was old enough to take her own decision.			
11- Duncan was polite and respectful.			
12- Munro was afraid that Duncan would mistreat his daughter.			
13- Duncan was afraid of Munro.			
14- Duncan knew all about his future father in law.			

Post-reading:

3-Brainstorm round a word:

Write all the words you can associate with the word 'wedding'. Write each suggestion on your exercise books with a line joining it to the original word, in a circle, so that you get a 'sunray' effect.

Example:**4-Crosswords:**

Write one of the words that you have found (example witness) in the middle of your exercise books, the letter should be written clearly and separately. Think of a word among your findings which shares one letter with the word you have chosen. Give a clue to your word:

b r
r i
w i t n e s s
d g
e

Example:

Clues: - A..... is a woman about to be married or the new married woman.
- Ais a circular band of gold, worn by married people on the finger.

5- Questionnaires:

You are browsing a matrimonial agency announcement in a local newspapers and find this test. First fill in the forms individually. Then work in pairs and pretend that you are the arranged couple and you write the story of your first meeting:

Wanted: 1,000 unmarried readers

Free test to find your perfect partner:

If you're sixteen or over you can take advantage of this unique test, offered to you by Madagascar's largest agency dating organization.

Just tell us what you're like and what you want and our agency will find the perfect partner for you absolutely free!

Within a few days of sending in this free test you will receive the agency's description of your perfect partner.

Your age..... Your sex..... Height..... Colouring.....
 Race/Nationality..... Religion
 Occupation
 First name Surname
 Address

Using modern psychology, sociology and computer sciences the agency will compare your personality profile with those of over 60,000 people, detail by detail. Only then will the agency print out a comprehensive and objective description of its choice of the perfect partner for you.

Do you consider yourself (tick ✓ the appropriate boxes):

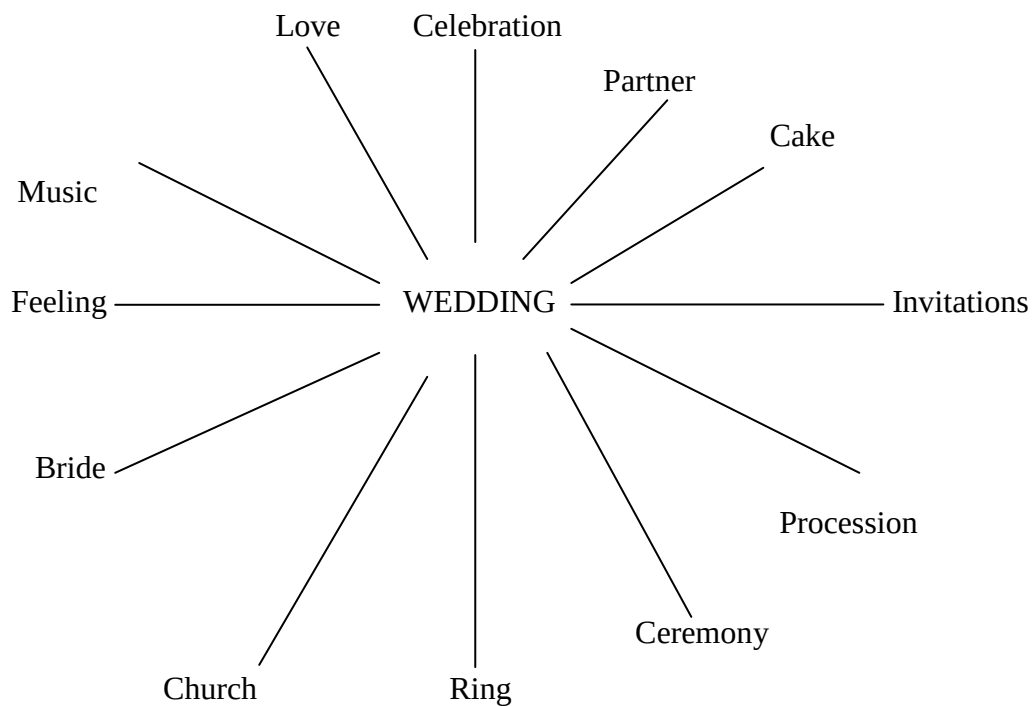
Shy	☐	Generous	☐
Extrovert	☐	Outdoor type	☐
Adventurous	☐	Creative	☐
Family type	☐	Practical	☐
Clothes-conscious	☐	Intellectual	☐

Do you like (tick ✓ the appropriate boxes):

Cinema / theatre	☐	Pop music	☐
Good food	☐	Sport	☐
Travel	☐	Do-it-yourself	☐
Political activities	☐	Camping/hiking/climbing	☐
Classical music/literature	☐	Voluntary work	☐

B- SAMPLE WORKS OF STUDENTS:

Activity n°4: Brainstorm round a word



Activity n°5: crosswords

w
 e c
 d a m
 d k u
 B r i d e s
 i n v i t a t i o n s
 n g c
 g

Activity n° 6: Questionnaires-writing

I was meeting her for the first time when I was on my way back from Tom's place. I walked on my own when a strange girl appeared. Then I told her that she's looking like the girl I described in a newspaper and wanted as a partner. She accepted simply, so we had got appointment in restaurant.

CONCLUSION

All through the activities we suggested, learners do not need to fully understand the text during class hours to finish the tasks and exercises successfully. That situation, however, does not prevent them from analysing the text at home.

The two lycées where we did our experimentations are in the region of Menabe, precisely in Morondava. We chose Lycées Pole of Morondava, a public Lycée which is one of the most reputed in that region. Then we chose Lycée Nassor Samdjee, a school for Muslims and foreigners in order to be able to compare Lycée Pole to. We did our experimentations with three classes of Terminals: Terminale Littéraire, Terminale Scientifique, and Terminale D-C. We planned to do other experimentations with the Terminale A of Lycée Pole but they could not take place because the President Mister Marc RAVALOMANANA arrived there.

Both students from Lycée Pole and Lycée Nassor Samdjee, especially those of Terminales A, complained at first that they did not want to waste their time in doing oral activities; they wanted to be given lessons and to practice them in order to be perfect in the exams. So, the teacher gave them some grammar lessons and then trained them by giving them exercises. When it consisted of speaking activities, students refused to participate. Their teacher told them in advance that people from Antananarivo would come and teach them, they were unhappy. When we arrived, they were in the same attitude. But when we began the courses by sharing the pictures of the first activity they began to be relaxed and participate. The problem was that they were not used to the types of activities. The teacher said that they would begin to train them with such oral and communicative activities since the primary schools.

The Text n° 4 and the activities which accompanied it could be finished in two hours and a half. If we have two hours only, students will not finish all the activities; they will not finish the post reading activity properly.

Age	15	16	17	18	19	20	21	22	23	24	25
Number/57	2	6	9	11	10	6	4	4	2	2	1
TL	1	3	4	3	5	1	2	1	1	1	1
TS	1	1	1	3	1	2					
TD		2	4	5	4	3	2	3	1	1	

Class	Boys	Girls
TL	11	12
TS	7	2
TD-TC	17	8
Total	35	22
Percentage	61.40	38.59

Marks	TL	TS	TD-TC
]0,5]			
]5,10]	5		
]10,15]	14	7	14
]15,20]	4	2	10

INTRODUCTION TO TEXT N° 5:

During the war, very early in the morning, Magua, a Huron chief visited the Delaware village in order to find his British prisoners. While entering the village, he found the inhabitants doing their everyday tasks.

TEXT N° 5:**A busy morning**

On that morning when Magua led his silent party from the settlement of the beavers into the forest, in the manner described, the sun rose upon the Delaware encampment as if it had suddenly burst upon a busy people, actively employed in all the customary avocations of high noon. The women ran from lodge to lodge, some engaged in preparing their morning's meal, a few earnestly bent on seeking the comforts necessary to their habits, but more pausing to exchange hasty and whispered sentences with their friends. The warriors were lounging in groups, musing more than they conversed, and, when a few words were uttered, speaking like men who deeply weighed their opinions. The instruments of the chase were to be seen in abundance among the lodges; but none departed. Here and there a warrior was examining his arms, with an attention that is rarely bestowed on the implements when no other enemy than the beasts of the forest are expected to be encountered. And occasionally the eyes of the whole group were turned simultaneously towards a large and silent lodge in the centre of the village, as if it contained the subject of their common thoughts

(Extract from The Last of the Mohicans, pp269-270)

Pre-reading:**1- Discussion:****Tell your partner what you do when you wake up every morning.**

Example: When I wake up, I prepare my breakfast.

While-reading:**2- Completion activity:****This was the Delawares' morning time-table; read the text and complete the chart in order to get their every day activities:**

MEN	WOMEN

3-Odd-one-out activity:**Find the odd word out in each of the following. You need to think about the meaning of each word.**

- 1- Meat, fish, corn, poison, bean.
- 2- Man, woman, girl, gun, boy, child.
- 3- Knife, rifle, sun, bow, arrow.
- 4- Town, morning, evening, night, dawn.
- 5- Arm, warrior, brave, dead, enemy, piano.

Post-reading:**4-Debate** (individual and group works)**Mark each of these statements: 1 if you agree; 2 if you disagree; 3 if you are not sure.****Then work in group of four; each group has to choose one statement and have a discussion about it:****Men and women***Men are usually stronger than women.*☐*Women are usually sympathetic than men.*☐*Women are usually better with children than men.*☐*Women are usually better at running a home.*☐*Men are better at making decisions than women.*☐*Women are more careful than men.*☐*Men lose their temper more easily than women do.*☐*Women lost more time than men do.*☐*Women work harder than men.*☐

INTRODUCTION TO TEXT N° 6:

Before undertaking a war or a battle, Mahican and Delaware Indians prepared themselves by colouring their skins, by chanting and dancing, by asking for a help from the Great Spirit in order to succeed and win the war or the battle.

TEXT N°6:**AN INDIAN PRAYER**

Manitto! Manitto! Manitto!

Thou are great, thou art good, thou art wise;

Manitto! Manitto!

Thou art just.

In the heavens, in the clouds, oh, I see

Many spots-many dark, many red;

In the heavens, oh, I see

Many clouds!

In the woods, in the air, oh, I hear

The whoop, the long yell, and the cry;

In the woods, oh, I hear

The loud whoop!

Manitto! Manitto! Manitto!

I am weak, thou art strong; I am slow-

Manitto! Manitto!

Give me aid.

(Extract from *The Last of the Mohicans*, pp300-301)

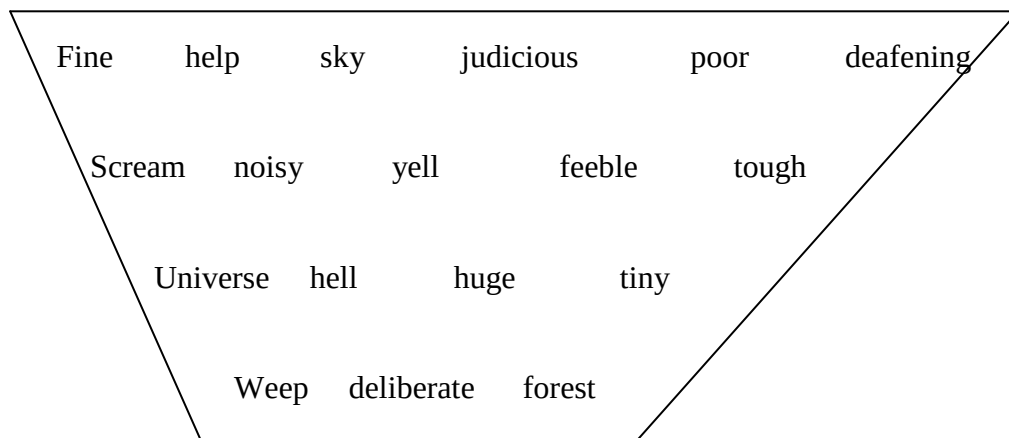
Pre-reading:**1- Discussion:**

Work in pairs and try to answer the following questions and discuss your answers with you partner.

- 1- What do you do every Sunday?
- 2- What can you do in church?
- 3- Apart from during a mass, when do you pray? Why? For what occasion?
- 4- How many types of religions do you know? What are they?

While-reading:**2-Matching activity:**

Some words mean the same, or almost the same thing. Find the pairs of words that do:



- 1- Good ...*fine*.....
- 2- Great
- 3- Wise
- 4- Heaven

- 5- Air
- 6- Whoop
- 7- Yell
- 8- Cry
- 9- Loud
- 10- Weak
- 11- Strong
- 12- Slow

3-Questionnaires:

Read the text and make five questions. Then work in pairs. Student A asks his/her questions to student B and student B will answer the questions and he/she asks his/her questions to student A.

Example:

A: To whom did the writer address his prayer?

B: He/she addressed his/her prayer to the Manitto.

Post-reading:

4- debate:

List out all the religions you know.

Situation:

According to Christian belief, the only way to heaven is Jesus Christ. Do you agree?
What about the other religions?

INTRODUCTION TO TEXT N° 7:

During a struggle between the Hurons and the Delawares with their Mahican allies, the eldest daughter of Colonel Munro called Cora was killed by a Huron chief named Magua. She was buried in a Delaware fashion in the Delaware country.

TEXT N° 7:**A Delaware funeral**

A signal was given by one of the elder chiefs to the women, who crowed that part of the circle near the body of Cora lay. Obedient to the sign, the girls raised the bier to the elevation of their heads, and advanced with slow and regulated steps, chanting, as they proceeded, another wailing song in praise of the deceased. Gamut, who had been a close observer of rites he deemed so heathenish, now bent his head over the shoulder of the unconscious father, whispering: 'They move with the remains of thy child; shall we not follow, and see them interred with Christian burial?'

But when the last and humblest female of the tribe had joined in the wild and yet ordered array, the men of the Lenape contracted their circle, and formed again around the person of Uncas; as silent, as grave, and as motionless as before. The place which had been chosen for the grave of Cora was a little knoll, where a cluster of young and healthful pines had taken root, forming of themselves a melancholy and appropriate shade over the spot. On reaching it the girls deposited their burden, and continued for many minutes waiting, with characteristic patience and native timidity, for some evidence that they whose feelings were most concerned were content with the arrangement. At length the scout, who alone understood their habits, said, in their own language: 'My daughters have done well; the white men thank them.'

Satisfied with this testimony in their favour, the girls proceeded to deposit the body in a shell, ingeniously and not inelegantly fabricated of the bark of the birch; after which they lowered it into its dark and final abode. The ceremony of covering the remains, and concealing the marks of the fresh earth, by leaves and other natural and customary objects, was conducted with the same simple and silent forms. But when the labours of the kind beings who had performed these sad and friendly offices were so far completed, they hesitated, in a way to show that they knew not how much farther they might proceed. It was in this stage of the rites that the scout again addressed them.

'My young women have done enough,' he said; 'the spirit of a paleface has no need of food or raiment, their gifts being according to the heaven of their colour. I see,' he added, glancing

an eye at David, who was preparing his book in a manner that indicated an intention to lead the way in sacred song, 'that one who better knows the Christian fashions is about to speak.'

(Extract from *The Last of the Mohicans*, p pp326-327)

Pre-reading:

1- Predictive exercise: pair works

The clues on the right will help you figure out the words on the left. Then read just the first letters down, and you will know what will be our lesson about. Discuss with you partner about the answers:

— — — — —

1/ Amie is a..... word.

— — — — —

2/ is the totality of space, stars, planets and other forms of matter and energy; the world.

— — — —

3/ is the part of the face above the mouth, used for breathing and smelling.

— — — — —

4/ The Christian festival observed on a Sunday in March or April in commemoration of the resurrection of Christ is

— — — —

5/ is the water that falls from the clouds in the form of drops.

— — — — —

6/ An is the writer of a
book, article etc.

— — — — —

7/ is a type of material made
by curing animal skins, used for making
shoes, gloves, bags, etc...

Expected answers:

1- French; 2- universe; 3- nose; 4- Easter; 5- rain; 6- author; 7- leather

Expected answer for the prediction: FUNERAL

While-reading:

2- Multiple choice:

Choose among these following suggestions the best summary of the text:

- 1/ A white man died and was brought in Europe where he was buried in a Delaware fashion.
- 2/ A Delaware woman died and was buried in an European fashion.
- 3/ A white woman died and was buried in a Delaware fashion.
- 4/ A white woman died and was buried in an European fashion in the Delaware encampment.

3- Find in the text the answers of the following questions:

- 1/ What was the name of the dead white woman?
- 2/ Who gave the signal to the women who crowded near the body of Cora?
- 3/ Why did they chant?
- 4/ What was the relationship between Munro and the dead woman?
- 5/ Who accompanied the relatives of the dead to the grave?

6/ Where did the girls deposit Cora's body?

7/ How did they conceal the fresh earth on Cora's grave?

8/ Why did the Delaware Indians put some food and raiment on the grave of the dead?

4- Use the words in the box to complete the blanks on the right. The clues on the left will help you figure out the words on the right. Here are the words:

Bier, deceased, sorrow, procession, grave, knoll, shade, testimony, abode,
office, raiment, remain

- | | |
|---|----------|
| 1/ A religious ceremony; a task or function. | ..... |
| 2/ A corpse | ..... |
| 3/ A group of people marching in order, as in a parade. | . .... |
| 4/ Clothing | . . .... |
| 5/ A portable framework on which a coffin is put. | ..... |
| 6/ An expression of grief, sadness. | ..... |
| 7/ A dead person. | ..... |
| 8/ A hole dug in the ground for burying the dead;
any place of burial. | |
| 9/ A small hill. | ..... |
| 10/ A place sheltered from the sun. | ..... |
| 11/ Declaration of truth or fact; evidence | ..... |
| 12/ House, residence | ..... |

Post-reading:

5-Speaking:

Tell your partner about a funeral ceremony that you have just attended. Answer these following questions to help you:

- Who died?
- Where?
- What was the race of the dead person?
- Where did they bury him/her?
- Did his/her relatives bring him/her to church?
- Describe the ceremony?

6-Writing:

Now write about the funeral ceremony that your partner has just told you in less than eighty words

Conclusion to part three:

The use of extracts of literary texts is interesting for they provide the teachers with ready to use materials. They also provide the students opportunities to be in contact with real situations in class. In that part three, we suggested some ways we could exploit those extracts from James Fenimore Cooper's *The Last of the Mohicans*. We could use many types of exercises such as matching exercises, connecting exercises, predictive exercises, odd one out exercises, crosswords exercises, five minute writing storm exercises, multiple choice exercises, and brainstorm around a word exercises. Those types of exercises were chosen in order to improve students' writing, reading, listening and especially speaking which is almost underestimated in most Malagasy Lycée. We tried to suggest original and appropriate exercises for the level of Lycée students.

GENERAL CONCLUSION:

James Fenimore Cooper is one of the most important and famous novelists and social critics. He is best known for his Leather-Stocking Tales, five novels about Natty Bumppo, a frontiersman. In his Leather-Stocking Tales, Cooper became the first author to seriously portray American frontier scenes and characters. Cooper's Leather-Stocking Tales are *The Pioneers* (1823), *The Last of the Mohicans* (1826), *The Prairie* (1828), *The Pathfinder* (1840), and *The Deerslayer* (1841). His novel tells about American Indians' societies and the impact of colonisation according to his points of view. As for Cooper, in *The Last of the Mohicans*, it mainly describes the struggle for ascendancy between the British and the French armies and the North-eastern Woodland Indians' culture and social life after the interference of western civilisations. These changes bring about the disorganisation of their social life. This situation means the defeat of the Woodland Indians who have lost their customs even if some of them defended their common wealth and traditions. It was ineffective because settlers had well organised strategies to turn Indians against themselves, so that they can exploit the natural resources in maximum.

In 1820, the wilderness seemed less and less hostile to Americans. Increasingly, society glorified the frontier and nature. The public eagerly read the novel of James Fenimore Cooper, which described Indians and pioneers as pure of heart and noble in deeds. They began to regret the almost extermination of the Indians and the beauty and majesty of nature. The rapid disappearance of the Native American culture created an atmosphere for nostalgia for a time before the Industrial Revolution. Cooper entertained his audience invoking nostalgia, a desire to reconnect to the distant past of the old world and the Native Americans in their natural environment. The desire and loss, or nostalgia for the past, is prevalent in *The Last of the Mohicans*. The dying wilderness and the disappearances of the Native American created a nostalgia supporting the figurative resurrection of the American Indian in literature. The rapidly diminishing natural land and those who inhabited it had faded. So, the Romantic impulse cried out for anything but the here and now, escape from

society. The dying wilderness, nature untouched is lost, and desire for the past, for what once was is inconceivable, except in Romanticism.

Today, very few North American Indians survive and still live in close contact with their rich world. The settlers moved them into poor and unfertile reservations. Some of them still preserve their culture but most of them move to towns and abandon their Indian traditions and adopt western ways of living. That magical world where they lived before seems a lost dream.

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ERRATA

PAGE	LINE	INSTEAD OF	PLEASE, READ
108	14	<u>Announce</u>	Announcement <u>ment</u>
106	26	Do you think that we believe in one God?	How many types of religions do you know? What are they?
106	02-03	Then guess what theme might we <u>be tackle</u> today	Then guess what theme might we <u>tackle</u> today
120	04	And you <u>will</u> <u>what</u> will be our lesson about	And you <u>will</u> <u>know what</u> will be our lesson about
120	04	Discuss with <u>you</u> partner	Discuss with <u>your</u> partner
120	14	<u>A</u> Christian festival	<u>The</u> Christian festival
120	23	7- <u>Is</u>	7-..... <u>is</u>
120	23	7-.....is the human speech; any means of communication	7- .....is a type of material made by curing animal skins, used for making shoes, gloves, bags, etc...
121	02	7- <u>language</u>	7- <u>leather</u>
121	12	<u>Who</u> was the name	<u>What</u> was the name

122	02	Here are <u>some</u> words	Here are <u>the</u> words
125	02	And famous <u>novelist</u>	And famous <u>novelists</u>
125	03	And social <u>critic</u>	And social <u>critics</u>

ANNEXES:

**FRENCH VERSION OF THE TEXTS FROM
THE LAST OF THE MOHICANS**

ANNEX 1

TEXT 1: Préparatifs pour une guerre

Quand donc on apprit au fort qui couvrait la fin du portage situé entre l'Hudson et les lacs, qu'on avait vu Montcalm remonter le Champlain avec une armée aussi nombreuse que les feuilles des arbres des forêts, on ne douta nullement que ce rapport ne fût vrai, et on l'écouta plutôt avec cette lâche consternation de gens cultivant les arts de la paix, qu'avec la joie tranquille qu'éprouve un guerrier en apprenant que l'ennemi se trouve à portée de ses coups.

Cette nouvelle avait été apportée vers la fin d'un jour d'été par un courrier indien chargé aussi d'un message de Munro, commandant le fort situé sur les bords du Saint-Lac, qui demandait qu'on lui envoyât un renfort considérable, sans perdre un instant. On a déjà dit que l'intervalle qui séparait les deux postes n'était pas tout à fait de cinq lieues. Le chemin ou plutôt le sentier qui communiquait de l'un à l'autre, avait été élargi pour que les chariots pussent y passer, de sorte que la distance que l'enfant de la forêt venait de parcourir en deux heures de temps, pouvait aisément être franchie par un détachement de troupes avec munitions et bagages, entre le lever et le coucher du soleil d'été.

Les fidèles serviteurs de la couronne d'Angleterre avaient nommé l'une de ces citadelles des forêts William-Henry, et l'autre Édouard, noms des deux princes de la famille régnante. Le vétéran écossais que nous venons de nommer avait la garde du premier avec un régiment de troupes provinciales, réellement beaucoup trop faibles pour faire face à l'armée formidable que Montcalm conduisait vers ses fortifications de terre; mais le second fort était commandé par le général Webb, qui avait sous ses ordres les armées du roi dans les provinces du Nord, et sa garnison était de cinq mille hommes. En réunissant les divers détachements qui étaient à sa disposition, cet officier pouvait ranger en bataille une force d'environ le double de ce nombre contre l'entreprenant Français, qui s'était hasardé si imprudemment loin de ses renforts.

ANNEX 2

TEXT 2:

Stéréotype d'un Mohican

Ces faibles sons étaient trop familiers à l'oreille des deux interlocuteurs pour détourner leur attention d'un entretien qui les intéressait davantage. L'un d'eux avait la peau rouge et les accoutrements bizarres d'un natif des bois; l'autre, quoique équipé d'une manière grossière et presque sauvage, annonçait par son teint, quelque brûlé qu'il fût par le soleil, qu'il avait droit de réclamer une origine européenne.

Le premier était assis sur une vieille souche couverte de mousse, dans une attitude qui lui permettait d'ajouter à l'effet de son langage expressif par les gestes calmes mais éloquents d'un Indien qui discute. Son corps presque nu présentait un effrayant emblème de mort, tracé en blanc et en noir. Sa tête rasée de très près n'offrait d'autres cheveux que cette touffe que l'esprit chevaleresque des Indiens conserve sur le sommet de la tête, comme pour narguer l'ennemi qui voudrait le scalper, et n'avait pour tout ornement qu'une grande plume d'aigle, dont l'extrémité lui tombait sur l'épaule gauche; un tomahawk et un couteau à scalper de fabrication anglaise étaient passés dans sa ceinture, et un fusil de munition, de l'espèce de ceux dont la politique des blancs armait les sauvages leurs alliés, était posé en travers sur ses genoux. Sa large poitrine, ses membres bien formés et son air grave faisaient reconnaître un guerrier parvenu à l'âge mûr; mais nul symptôme de vieillesse ne paraissait encore avoir diminué sa vigueur.

Le corps du blanc, à en juger par les parties que ses vêtements laissaient à découvert, paraissait être celui d'un homme qui depuis sa plus tendre jeunesse avait mené une vie dure et pénible. Il approchait plus de la maigreur que de l'embonpoint; mais tous ses muscles semblaient endurcis par l'habitude des fatigues et de l'intempérie des saisons. Il portait un vêtement de chasse vert, bordé de jaune, et un bonnet de peau dont la fourrure était usée. Il avait aussi un couteau passé dans une ceinture semblable à celle qui serrait les vêtements plus rares de l'Indien; mais point de tomahawk. Ses mocassins étaient ornés à la manière des naturels du pays, et ses jambes étaient couvertes de guêtres de peau lacées sur les côtés, et attachées au-dessus du genou avec un nerf de daim. Une gibecière et une poudrière complétaient son accoutrement; et un fusil à long canon, arme que les industriels Européens avaient appris aux sauvages à regarder comme la plus meurtrière, était appuyé contre un tronc d'arbre voisin.

ANNEX 3

TEXT 3 :

La mort d'un chef Mohican

Cependant le soleil levant trouva les Lenapes dans les larmes. Aucun cri de victoire, aucun chant de triomphe ne se faisait entendre. Le dernier guerrier avait quitté le champ de bataille après avoir enlevé toutes les chevelures de ses ennemis, et à peine s'était-il donné le temps de faire disparaître les traces de sa mission sanglante, pour se joindre plus tôt aux lamentations de ses concitoyens. L'orgueil et l'enthousiasme avaient fait place à l'humanité, et les plus vives démonstrations de douleur avaient succédé aux acclamations de la vengeance.

Les cabanes étaient désertes; mais tous ceux que la mort avait épargnés s'étaient rassemblés dans un champ voisin, où ils formaient un cercle immense dans un silence morne et solennel. Quoique d'âge, de rang et de sexe différents, ils éprouvaient tous la même émotion. Tous les yeux étaient fixés sur le centre du cercle, où se trouvaient les objets d'une douleur si vive et si universelle.

Mais quelque triste et quelque mélancolique que fût le groupe que nous venons de représenter, il l'était encore moins que celui qui occupait le côté opposé du cercle. Uncas, assis comme si la vie l'eût encore animé, était paré des ornements les plus magnifiques que la richesse de sa tribu eût pu rassembler. De superbes plumes flottaient sur sa tête, des armes menaçantes étaient encore dans sa main glacée, ses bras et son col étaient ornés d'une profusion de bracelets et de médailles de toute espèce, quoique son oeil éteint et ses traits immobiles fissent un affreux contraste avec la pompe dont l'orgueil l'avait entouré.

ANNEX 4

TEXT 4 : Un amour inattendu

Heyward vit que son commandant se faisait un malin plaisir de montrer son mépris pour les Français et pour le message de leur général; sachant que l'humeur de Munro ne serait pas de longue durée, et qu'il reviendrait de lui-même sur ce sujet, il n'insista plus pour rendre compte de sa mission, et parla d'un objet qui l'intéressait davantage.

-- Je crois, Monsieur, lui dit-il, vous avoir fait connaître que j'aspirais à être honoré du nom de votre fils.

-- Oui, j'ai eu assez d'intelligence pour le comprendre; mais avez-vous parlé aussi intelligiblement à ma fille?

-- Non, sur mon honneur, Monsieur! J'aurais cru abuser de la confiance que vous m'aviez accordée si j'avais profité d'une pareille occasion pour lui faire connaître mes désirs.

-- Vous avez agi en homme d'honneur, Heyward, et je ne puis qu'approuver de tels sentiments; mais Cora est une fille sage, discrète, et dont l'âme est trop élevée pour qu'elle ait besoin qu'un père exerce quelque influence sur son choix.

-- Cora!

-- Oui, Monsieur, Cora! -- De quoi parlons-nous, Monsieur? N'est-ce pas de vos prétentions à la main de miss Munro?

-- Je... je... ne crois pas avoir prononcé son nom, balbutia le major avec embarras.

-- Et pour épouser qui me demandez-vous donc mon consentement? dit le vétéran en se redressant, avec un air de mécontentement et de dignité blessée.

-- Vous avez une autre fille, Monsieur, répondit Heyward; une fille non moins aimable, non moins intéressante.

-- Alice! s'écria Munro avec une surprise égale à celle que Duncan venait de montrer en répétant le nom de Cora.

-- C'est à elle que s'adressent tous mes vœux, Monsieur. Le jeune homme attendit en silence le

résultat de l'effet extraordinaire que produisait sur le vieux guerrier une déclaration à laquelle il était évident que celui-ci s'attendait si peu. Pendant quelques minutes Munro parcourut sa chambre à grands pas, comme agité de convulsions et absorbé par des réflexions pénibles. Enfin il s'arrêta en face d'Heyward, fixa les yeux sur les siens, et lui dit avec une émotion qui rendait ses lèvres tremblantes:

-- Duncan Heyward, je vous ai aimé pour l'amour de celui dont le sang coule dans vos veines.
-- Je vous ai aimé pour vous-même, à cause des bonnes qualités que j'ai reconnues en vous. Je vous ai aimé parce que j'ai pensé que vous pourriez faire le bonheur de ma fille; mais toute cette affection se changerait en haine si j'étais sûr que ce que j'appréhende soit vrai!

-- À Dieu ne plaise que je puisse faire, dire, ou penser la moindre chose capable d'amener un si cruel changement! s'écria Heyward, qui soutint d'un oeil ferme les regards fixes et pénétrants de son commandant.

Sans réfléchir à l'impossibilité où se trouvait le jeune homme qui l'écoutait de comprendre des sentiments qui étaient cachés au fond de son cœur, Munro se laissa pourtant fléchir par l'air de candeur et de sincérité qu'il remarqua en lui, et reprit la parole d'un ton plus doux. -- Vous désirez être mon fils, Duncan, lui dit-il, et vous ignorez encore l'histoire de celui que vous voulez appeler votre père. Asseyez-vous, et je vais vous ouvrir, aussi brièvement qu'il me sera possible de le faire, un cœur dont les blessures ne sont pas encore cicatrisées.

ANNEX 5

TEXT 5 : Un matin très chargé

Dans la matinée où Magua conduisit sa troupe silencieuse dans la forêt, en passant près de l'étang des castors, comme nous l'avons déjà rapporté, le soleil, en se levant sur le camp des Delawares, trouva un peuple aussi activement occupé que s'il eût été plein midi. Les femmes étaient toutes en mouvement, les unes pour préparer le repas du matin, les autres pour porter l'eau et le bois dont elle avaient besoin; mais la plupart interrompaient ce travail pour s'arrêter de cabane en cabane, et échanger quelques mots à la hâte et à voix basse avec leurs voisines et leurs amies. Les guerriers étaient rassemblés en différents groupes, semblant réfléchir plutôt que converser, et quand ils prononçaient quelques mots, c'était avec le ton de gens qui avaient médité avant de parler. Les instruments nécessaires à la chasse étaient préparés dans les cabanes; mais personne ne paraissait pressé de s'en servir. Çà et là on voyait un guerrier examiner ses armes avec une attention qu'on y donne rarement quand on s'attend à ne rencontrer d'autres ennemis que les animaux des forêts. De temps en temps les yeux de tout un groupe se tournaient en même temps vers une grande cabane placée au centre du camp, comme si elle eût contenu le sujet de toutes les pensées et de tous les discours.

ANNEX 6

TEXT 6: Une prière Indienne

-- Manitou! Manitou! Manitou! Tu es bon, tu es grand, tu es sage! Manitou! Manitou! Tu es juste!

«Dans les cieux, dans les nuages, oh! Combien je vois de taches, les unes noires, les autres rouges! Oh! Combien de taches dans les cieux!

«Dans les bois et dans l'air, j'entends le cri, le long cri de guerre; oh! Dans les bois le cri, le long cri de guerre a retenti!

«Manitou! Manitou! Manitou! Je suis faible, tu es fort; Manitou! Manitou! Viens à mon secours!

ANNEX 7

TEXT 7 : Funérailles Delaware

Un des chefs les plus anciens de la tribu donna le signal aux femmes qui étaient groupées le plus près de l'endroit où reposait le corps de Cora. À l'instant les jeunes filles élevèrent la litière, et marchèrent d'un pas lent et régulier en chantant d'un ton doux et bas les louanges de leur compagne. La Gamme, qui avait suivi d'un oeil attentif des cérémonies qu'il trouvait si païennes, se pencha alors sur l'épaule de son ami, et lui dit à voix basse:

-- Ils emportent les restes de votre enfant, ne les suivrons-nous pas? Ne prononcerons-nous pas au moins sur sa tombe quelques paroles chrétiennes?

Munro tressaillit comme si le son de la trompette dernière eût retenti à son oreille, et jetant autour de lui un regard inquiet et désolé, il se leva, et suivit le simple cortège avec le maintien d'un soldat, mais le cœur d'un père accablé sous le poids du malheur. Ses amis l'entourèrent, pénétrés aussi de douleur, et le jeune officier français lui-même paraissait profondément touché de la mort violente et prématurée d'une femme si aimable. Mais lorsque les dernières femmes de la tribu eurent pris les places qui leur étaient assignées dans le cortège funèbre, les hommes des Lenapes rétrécirent leur cercle, et se groupèrent de nouveau autour d'Uncas, aussi immobiles, aussi silencieux qu'auparavant.

L'endroit fixé pour la sépulture de Cora était une petite colline, où un bouquet de pins jeunes et vigoureux avait pris racine et formait une ombre lugubre et convenable pour un tombeau. En y arrivant, les jeunes filles déposèrent leur fardeau, et avec la patience caractéristique des Indiennes, et la timidité de leur âge, elles attendirent qu'un des amis de Cora leur donnât l'encouragement d'usage. Enfin le chasseur, qui seul était au fait de leurs cérémonies, leur dit en langue Delaware:

-- Ce que mes filles ont fait est bien, et les hommes blancs les en remercient.

Satisfaites de ce témoignage d'approbation, les jeunes filles déposèrent le corps de Cora dans une espèce de bière faite d'écorce de bouleau avec beaucoup d'adresse, et même avec une certaine élégance, et elles la descendirent ensuite dans son obscure et dernière demeure. La cérémonie ordinaire de couvrir la terre fraîchement remuée avec des feuilles et des branchages fut accomplie avec les mêmes formes simples et silencieuses. Lorsqu'elles eurent rempli ce dernier et triste devoir, les jeunes filles s'arrêtèrent, ne sachant si elles devaient continuer à

procéder suivant les rites de leur tribu; alors le chasseur prit de nouveau la parole:

-- Mes jeunes femmes en ont fait assez, dit-il; l'esprit d'un blanc n'a besoin ni de vêtements ni de nourriture. Mais, ajouta-t- il en jetant les yeux sur David qui venait d'ouvrir son livre et se disposait à entonner un chant sacré, je vais laisser parler celui qui connaît mieux que moi les usages des chrétiens.

UNIVERSITE D'ANTANANARIVO
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C.E.R. LANGUE ET LETTRES ANGLAISES

TITLE :
SOME ASPECTS OF THE SOCIAL AND CULTURAL LIFE OF THE
NORTH-EASTERN AMERICAN INDIANS AS SEEN IN JAMES
FENIMORE COOPER' THE LAST OF THE MOHICANS

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To provide different ways of using literary extracts in the teaching of English in Malagasy lycées especially Terminal classes stands as the principle objective of this work.

The first part of this work is a general background of life in the United States of America before the discovery of America by Christopher Columbus until the French and Indian War.

The second part deals with some aspects of the social and cultural life of some American Indians of the north-eastern United States or Woodland Indians during the French and Indian War or exactly in 1757 in the Hudson Valley according to James Fenimore Cooper's The Last of the Mohicans.

The third and last part is a kind of pedagogical suggestion done in order to improve the teaching of English in Malagasy lycées.

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