THE INDIANS OF LENAPEHOKING
(The Lenape or Delaware Indians)

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by HERBERT C. KRAFT and JOHN T. KRAFT

ILLUSTRATIONS BY JOHN T. KRAFT

1985

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June 1, 1985
Herbert C. Kraft
# TABLE OF CONTENTS

Acknowledgements .................................................. ii
Time Line ............................................................. iv
Introduction ........................................................... 1

The Indians of Lenapehoking ........................................ 2
Creation Myths of the Lenape Indians ............................... 3
Paleo-Indians, the First Americans ................................. 4
Archaic Hunters, Fishers and Gatherers ............................ 8
From Soapstone Pots to Brass Kettles .............................. 12
The Early and Middle Woodland Periods ......................... 13
The Meadowood and Adena People ................................ 14

The Late Woodland Period .......................................... 16
Gardening ............................................................... 17
Housing ................................................................. 18
Lenape Lifeways ....................................................... 20
Tools and Weapons .................................................... 22
Travel and Transportation .......................................... 24
Entertainment and Recreation ....................................... 25
Clothing and Personal Adornment ................................... 26
Pottery Making ......................................................... 28
Religious Beliefs ...................................................... 29
Curing ...................................................................... 32
The Medicine Bundle .................................................. 34
Life Cycle ................................................................ 35
Death and Burial ......................................................... 37
The Historic Period ..................................................... 38
The Lenape Indians Today ............................................. 40

A Lenape Story in the Lenape Language .......................... 41

Glossary of Selected Terms ........................................... 42
Index ....................................................................... 43
Lenape Words and Translations ...................................... 44
Indian Place Names ..................................................... 45
Selected Bibliography .................................................. 46
## MAJOR EVENTS IN WORLD HISTORY

<table>
<thead>
<tr>
<th>Event</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beginnings of humankind to time of the Neanderthals. Hunting and gathering people.</td>
<td>4,500,000 to 35,000 B.C.</td>
</tr>
<tr>
<td>Emergence of Cro-Magnon and modern man. Cave paintings and sculptures in Western Europe.</td>
<td>35,000 to 10,000 B.C.</td>
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<tr>
<td>Bow and arrow, and pottery are invented. Begin plant and animal domestication in Asia Minor. Jerico is settled.</td>
<td>10,000 to 8,000 B.C.</td>
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<tr>
<td>Villages spread throughout the Middle East. Loom is invented, sheep and cattle are domesticated.</td>
<td>8,000 to 6,000 B.C.</td>
</tr>
<tr>
<td>Copper metallurgy, sailing ships, first cities in Mesopotamia.</td>
<td>6,000 to 4,000 B.C.</td>
</tr>
<tr>
<td>Wheel and writing invented in Mesopotamia. Egypt is united and pyramids are built. Silk is produced in China, Stonehenge is built in England.</td>
<td>4,000 to 2,000 B.C.</td>
</tr>
<tr>
<td>Chickens and elephants domesticated in Indus Valley, horse tamed in Central Asia. Civilization emerges in China. Hebrew exodus from Egypt (ca. 1240 B.C.)</td>
<td>2,000 to 1,000 B.C.</td>
</tr>
<tr>
<td>Phoenicians develop alphabet (ca. 900 B.C.), first Olympics (ca. 776 B.C.), Rome founded (ca. 753 B.C.), Age of Buddha, Confucius, Socrates (ca. 550 B.C.), Golden Age of Athens (ca. 460 B.C.), Jesus Christ is born.</td>
<td>1,000 to 0 B.C.</td>
</tr>
<tr>
<td>Fall of Rome (476), beginning of Islam (622), Golden Age of Ghana (ca. 920), Lief Ericson discovers Vineland (ca. 1001).</td>
<td>A.D. 1 to 1000</td>
</tr>
<tr>
<td>Norman Conquest (1066), Marco Polo visits China (ca. 1271), Columbus discovers America (1492), Cortez conquers Aztecs in 1521, Verrazano enters New York harbor (1524).</td>
<td>A.D. 1000 to 1600</td>
</tr>
<tr>
<td>Hudson sails up Hudson River (1609), New Netherland is founded (1624), New York and New Jersey become English colonies (1664), French and Indian Wars (1754-1763).</td>
<td>A.D. 1600 to 1758</td>
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## MAJOR EVENTS IN LENAPEHOKING AND AMERICA

<table>
<thead>
<tr>
<th>Event</th>
<th>Date</th>
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</thead>
<tbody>
<tr>
<td>No humans in Western Hemisphere</td>
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<tr>
<td>Ancestors of Indians cross into Alaska before 15,000 B.C., arrive in Lenapehoking ca. 10,000 B.C.</td>
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</tr>
<tr>
<td>Nomadic Paleo-Indians hunt with fluted spears. Animals in Lenapehoking include mastodon, caribou and walrus, dog may have been domesticated.</td>
<td></td>
</tr>
<tr>
<td>Early Archaic hunting and gathering bands. Constant wandering in search of food. Wild animals and plants similar to today.</td>
<td></td>
</tr>
<tr>
<td>Middle Archaic Indians. Spears, heavy woodworking tools. No metal, no domesticated plants.</td>
<td></td>
</tr>
<tr>
<td>Late Archaic Indians. Spear-hunting, fishing, gathering of wild plants, nuts and berries. Corn is domesticated in Mexico, potatoes in Peru.</td>
<td></td>
</tr>
<tr>
<td>Terminal Archaic period. First cooking pots made from soapstone. Some cremation burials with grave goods. Olmec civilization in Mexico, Chavin culture in Peru.</td>
<td></td>
</tr>
<tr>
<td>Middle Woodland period. Bow and arrow is introduced. Hopewell culture in Midwest and Temple Mound culture in Southeast. Teotihuacan in Central Mexico. Maya civilization in Yucatan.</td>
<td></td>
</tr>
<tr>
<td>Late Woodland period. In Lenapehoking, corn, beans and squash now grown in gardens. Dog is only domesticated animal. Hunting, fishing and gathering are still important. Cliff dwellings in Southwest. Beginning of Aztec empire (1325), beginning of Inca empire (1438).</td>
<td></td>
</tr>
<tr>
<td>Early historic period. European colonists and traders introduce European trade items: diseases and rum claim many Indian lives. Land is sold. Treaty of Easton (1758) causes Indians to leave Lenapehoking and move to Oklahoma and Canada.</td>
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INTRODUCTION

When European explorers and settlers came to this land about four hundred years ago, they found it already occupied by Indians who had been here for thousands of years. Today, names like Hackensack, Hoboken, Manhattan, Hopatcong and Raritan remind us of this Indian heritage. By the mid-eighteenth century most Indians had been forced to move west, but some remained and their descendants are still living here today. We probably would not recognize these Indians today because they wear clothes like ours, live in houses like ours, drive cars, and eat the same types of foods we do. Only at occasional pow-wows* and tribal gatherings do some Native Americans put on feather headdresses, beaded clothing, moccasins and face paint in remembrance of an earlier way of life.

North American Indians had no written history. In fact, they had no writing, except for the use of pictures, or pictographs, some of which were carved on stone. Much information was also lost because European colonists did not appreciate or understand the Indians' language and culture. Archaeologists, anthropologists, and historians, aided by descendants of the Lenape and Munsee Indians, have been able to rediscover the ancient ways. They have also been able to correct mistaken ideas so that we can better understand and appreciate the culture of the Native Americans.

*The italicized words and those in bold type are identified in the glossary (p. 42) or in the list of selected Indian words (p. 44).
THE INDIANS 
OF LENAPEHOKING

The term "Indian," even though inaccurate, has been used for so many centuries that the native people and the general public have come to accept it. The Indians who formerly lived in the lower half of Lenapehoking called themselves "Lenape," meaning "common" or "ordinary" people. The term "Lenni Lenape" is redundant, as if to say "the common, ordinary people." Lenape does not mean "original people," as is so often stated.

In the seventeenth century the name Delaware was used by the English to identify the native people who lived along the Delaware River (which they had renamed in honor of Sir Thomas West, Lord De la Warre, the first governor of Virginia). Soon the name Delaware was extended to many other Indians living in New Jersey, southeastern New York State, western Long Island, eastern Pennsylvania, and northern Delaware. We call this region Lenapehoking, "The Land of the Lenape." Today the name Delaware, although not an Indian word, is still used for their descendants and to identify the language of these people.

We now know that two related but distinct groups of Indians occupied Lenapehoking; not three as is sometimes stated. Those living in the northern half (above the Raritan River and the Delaware Water Gap) spoke a Munsee dialect of the Eastern Algonquian Delaware language, while the Lenape—those to the south—spoke a Unami dialect of the same language. The beliefs and cultures of these two groups also differed somewhat, as did pottery styles and burial practices. For convenience, we will use the word Lēnape to refer to all the Indian bands of Lenapehoking, beginning in the Late Woodland period. Originally, the people of Lenapehoking had no tribal structure and no powerful chiefs or spiritual leaders. These self-sufficient people lived in small bands in which men and boys hunted, fished and did the heavy work while women and children gathered wild plant foods and gardened.

The prehistoric ancestors of the Lenape (those living here before European contact) did not keep written records, so we do not know what they called themselves. For this reason, archaeologists have created names such as Paleo-Indian, Archaic, and Late Woodland to identify the different prehistoric periods and cultures. It was during these early times (ca. 10,000 B.C.-A.D. 1600) that the ancient forefathers of the Lenape lived and developed their special ways of life.
day a wolf chased a deer, and accidentally discovered the way to the surface of the earth. This wolf later guided the people from the dark and damp places to the sun-lit lands above.

Another story of Indian origins, the *Walam Olum* or “Red Score,” claims to document the Delaware Indian migration from Asia to the Atlantic coast. However, this story cannot be considered either ancient or reliable, for according to most Delaware Indians, the *Walam Olum* was never an important part of Delaware tribal lore.

Creation myths are fascinating, but archaeologists and geologists have learned that the ancestors of the Indians did not originate in America. Instead, they descended from an Asian race of people, some of whom came to the New World from places deep inside Siberia. Native Siberians, like American Indians, have straight black hair, high cheek bones, and shovel-shaped incisor teeth. Their skin, and that of the Indians, is pigmented, but it is not red. To call an Indian a “red skin” is not only wrong, it is insulting. The term “red skin” came about because Indians often use red ceremonial paint or *olamàn* to color their faces and bodies.

**THE CREATION MYTHS OF THE LENAPE INDIANS**

Indians cannot remember a time when they and their ancestors did not live here; but they are uncertain where the Lenape came from or how they got here. One Lenape creation story tells us that the earth is resting on the back of a giant turtle lying in the water. From the soil on this turtle’s back there once grew a tree that sent forth a sprout from which the first man came. Then, bending over, the top of the tree touched the ground and sent out another sprout from which the first woman emerged. These were the original parents from whom all Lenape Indians descended.

The Munsee Indians told a different tale. They believed that their ancestors and all animals once lived deep inside the earth. One
PALEO-INDIANS, THE FIRST AMERICANS
(ca. 10,000 - 8000 B.C.)

The earliest Indians came to North America more than thirteen thousand years ago. At that time the climate was much colder than it is today. Huge ice sheets, or glaciers, covered large parts of Europe, Asia, and North America. During this Ice Age, known as the Wisconsin glacier, so much of the earth’s water was frozen in glacial ice that ocean levels dropped and large areas of seacoast, or continental shelf, became dry land. In the far north, the water level of the Bering Sea fell so low that a 1500 mile-wide strip of land was exposed to connect Siberia with Alaska. This “land bridge,” known as Beringia, had a tundra vegetation consisting of lichen, mosses, and small shrubs. These provided food for such large grazing animals as woolly mammoth, musk-ox, horse, and caribou, as well as arctic hare, lemming, and many kinds of birds. Hunters from Siberia had been tracking and killing such game animals for many generations. In time, some of these hunters followed the migrating herds across Beringia into what is now Alaska and North America.

Later, when the glaciers melted, the icy waters returned to the oceans, and the land bridge once again became flooded. People on the Siberian side were cut off from their relatives on the Alaskan side who thus became the first Americans. The archaeologists have named these immigrants “Paleo-Indians,” a word that means “ancient Indians.” Gradually the descendants of these Paleo-Indians drifted south. Many generations later, about twelve thousand years ago, their descendants reached the Atlantic coast.
Fluted or channeled spearpoints (left) were fastened to long wooden spearshafts such as the hunter (below) is holding. Such spearpoints may have been mounted in foreshafts like those tucked in his belt.

Human remains of these first Americans have not survived on archaeological sites in the eastern United States, but their stone tools and weapons have been found. Paleo-Indian hunters killed animals with thrusting spears or lances armed with skillfully made fluted spearpoints. Their stone knives, scrapers, drills, and engraving tools were made with equal care using the finest stone available. Indeed, the workmanship seen on many Paleo-Indian artifacts has seldom been equaled by the Indian flintknappers or stone tool makers of later times.
The archaeologists have now discovered and excavated several important campsites once used by the ancient Paleo-Indians. Of these the Plenge site on the Musconetcong River in New Jersey, Dutchess Quarry Cave near Monroe, New York, Shawnee-Minisink site near the Delaware Water Gap in Pennsylvania, and the Port Mobil site on Staten Island are the most noteworthy. Investigations of such archaeological remains have revealed the tools and materials used by Paleo-Indians and suggest what kinds of foods they ate. To an archaeologist such sites may also provide valuable evidence about climate, vegetation and animal life. As a result of geological research, we now know that the Wisconsin ice sheet once stretched across Lenapehoking. Cold-adapted animals such as woolly mammoth, mastodon, musk-ox, caribou, moose-elk, and walrus lived here in Paleo-Indian times. There were no hardwood forests like the oak and maple forests of today, but only marshlands, tundra grasses, and scattered stands of evergreen trees. The cold climate and lack of adequate vegetation probably made life very difficult for both humans and animals.

We can assume that Paleo-Indian men and older boys hunted and fished, while women and children collected plants, berries, roots, shellfish, bird’s eggs, and other foods. Bone needles, stone knives, hide scrapers, and perforators are among the tools that women used to tan hides and sew warm fur garments using sinew as thread. Clothing similar to that of the Eskimos was required to keep the body warm in the often bitter-cold weather. In some areas people camped in natural caves and rockshelters. If these were not available, small tent-like huts made from skins and saplings were probably used. Fires were made from wood, dried animal dung, or the fatty bones of large animals. Since there were no pots, meat and fish could not be boiled or stewed and so were eaten raw or roasted.

We have learned a great deal about these earliest Indians. However, there is much that will never be known—the songs they sang, the dances they danced, the games they played, or the kinds of religious beliefs they had.
A Paleo-Indian Encampment. The woman is using a bone needle with sinew thread to sew caribou hides together. A man is making tools out of antler while two men skin a freshly killed caribou.

- knife
- bone needle threaded with sinew
- drill or perforator
- engraving tool
- end-scrapers
- concave scraper
As the climate gradually became warmer and the ice sheets melted away, the seas became deeper, and the coastlands flooded. The mammoth and mastodon became extinct, and caribou, walrus, and other cold-adapted animals migrated north as the tundra vegetation was replaced by pine and spruce forests. Many of the hunting people who depended upon caribou followed this game northward, but some descendants of the Paleo-Indians stayed and adjusted to the changing conditions. In the centuries that followed, new people with different tools and weapons came into Lenapehoking from the south and west. The interaction of these various groups of hunting.

The Indians are hollowing out a tree trunk to make a dugout canoe. Small fires are repeatedly set along the inside of the log and the charred wood is scraped out until the hull is formed. One man holds an adze, another strikes a stone chisel with a wooden mallet. The axe that is leaning against the tree would be used for heavy chopping.
fishing, and gathering people as they adapted to the changing environment created what we call the Archaic era.

Game animals and birds were not always plentiful in the dense forests, and many Archaic people had to spend much time and effort in obtaining other kinds of foods including fish, shellfish, and wild plants. Huge piles of shells, or middens, like those found near Tuckerton, New Jersey, and Tottenville, Staten Island, mark the places where Indians gathered and ate thousands of clams and oysters.

After about 4000 B.C., chestnut, oak, and hickory trees became more plentiful. Game also became more abundant as mast foods (including acorns and other nuts, tender branches, and bark) provided additional nourishment for deer, elk, bear, raccoon, turkey and other game.

The spear was the principal weapon of the Archaic hunter. It could be thrown by hand or with the aide of an atlatl or spear-thrower (a level-like device which extended the arm and enabled the user to hurl his spear with great force and accuracy).

Spear-throwers were often balanced by means of atlatl weights or "bannerstones."

Spearshafts could be armed with a variety of spearpoints: some long and thin, others broad, some straight-stemmed, others with notches; some made from flint, others from slate or shale. The changing styles of the spearpoints provide important archaeological evidence of changes in culture.
Thousands of Archaic spearpoints have been found on Indian sites in Lenapehoking, indicating the importance of spear-hunting. Traps, deadfalls, snares, and bolas were other means of obtaining game. The **bolas** was a throwing device consisting of two or three stones attached by cords. This weapon was most often used to entangle ducks, geese, cranes, and other large marsh birds. Fish were speared, caught in nets, or trapped in **fishweirs**. Indeed, almost anything that lived and moved, possibly including insects, was hunted and eaten. Nevertheless, a drought, or an especially cold or long winter could be fatal for the Indians due to their complete dependence upon what nature provided. Archaic Indians gathered many kinds of vegetable foods. They did not know how to garden, and except for the dog they had no domesticated animals.

**House patterns** from the Archaic period have not been found in Lenapehoking thus far, but from excavations in New York State and in New England we know that Indians there constructed round or rectangular lodges framed with saplings. These were probably covered with skin, bark, or woven fiber mats. Archaic Indians, like the earlier Paleo-Indians, also lived in caves and rockshelters in regions where these were available.

Meat, fish, and fowl was roasted over a fire, but most vegetables were probably eaten raw. However, foods could have been cooked by placing fire-heated stones into a skin pouch containing food and water—a practice known as **stone boiling** or **hot rock cooking**.
In Archaic times men made heavy stone axes to cut down oak, elm, beech, chestnut and other trees growing in the dense forests. These axes had sharp polished bits or cutting edges and encircling grooves for the attachment of sturdy wrap-around handles. Other heavy woodworking tools, including gouges and adzes, were used by the men to build houses, dugout canoes, and also to make wooden bowls, ladles, and handles for tools and weapons. Women used these same axes to break firewood and to stake out hides for tanning. They also used hammerstones and anvilstones to crack nuts, and to remove the nourishing marrow from bones. Millingstones and millers were used to crush and grind seeds and nut meats, and mortars and pestles to mash or pulp vegetable foods, dried meat, and fish.

Smaller tools, including knives, drills, perforators, and scrapers, so essential for many domestic tasks, were chipped out of fine-grained stones such as flint, jasper or quartzite. A special kind of knife—the semi-lunar knife or “ulu”—was skillfully ground and polished out of slate. Many other tools and implements were probably made from wood, bone, antler, and shell. These have not survived in moist and acid soils.

Toward the end of the Archaic era the eating habits of the Indians began to change as new methods of cooking were introduced. It was discovered that vessels carved out of soapstone and talc would not crack when they were placed directly over a fire. With such vessels it was easy to cook nourishing soups, broths and gruels. A soapstone kettle would normally last a long time, but if one did accidentally split, it might be repaired simply by drilling holes on each side of the crack. Sinew could be laced through the drilled holes, the pieces tied together, and the pot reused. Elm and other bark buckets, skin bags, baskets, wooden bowls and troughs were probably also used as containers, but like other objects made from organic substances, these have not survived in Lenapehoking.

Archaic Indians who normally lived in small family groups or bands were almost always on the move searching for food or materials for tools, weapons, clothing and shelter. Under such difficult circumstances very few people lived to be thirty-five or forty. Mothers and infants occasionally died in childbirth, and many children did not live to maturity.

Herbal medicines and natural remedies cured minor ailments. However, there was no way to cope with serious illnesses such as tuberculosis, pneumonia, gallbladder infection, appendicitis or an abscessed tooth. Starvation and malnutrition also took a heavy toll.

Burials sometimes provide information about the health and culture of prehistoric people. From the Archaic period, however, only a few cremated burials have survived in Lenapehoking, yet these clearly indicate that the Indians believed in life after death. This is known because the remains of the deceased were sometimes accompanied by spearpoints and knives, spear-thrower weights, axes and other kinds of useful tools, as well as food for the journey into the afterlife.
The soapstone pots that first made hot meals practical were very heavy and relatively hard to obtain. At the end of the Archaic period, these were replaced as women learned to make pottery vessels. Pottery jars and vessels were lighter and they could be easily made in quantity from local clays. At first, pottery vessels were made in imitation of earlier flat-bottomed soapstone or talc cooking pots. Soon, however, such pots were being made in larger sizes, and with pointed or rounded bottoms and outflaring rims decorated with cord-pressed designs.

In the Late Woodland period (ca. A.D. 900 - 1650), pottery vessels were made with higher collars elaborately decorated with incised designs, even including effigy faces. The names given to the various pottery styles help archaeologists to identify and label the time periods and cultures in which they were made.

The American Indians did not have a potter's wheel or kiln, but with proper preparation, careful drying, and open air firing, their clay pots were turned into hard ceramic vessels that were fairly water-tight and durable. These pottery vessels ranged from about one pint capacity up to twenty gallons. Some tiny pots may have been made for children's toys or to hold medicines or other special substances. In the seventeenth century, European traders introduced metal pots which quickly replaced most pottery cooking vessels used by the Indians.
THE EARLY AND MIDDLE WOODLAND PERIODS
(ca. 1000 B.C. - A.D. 900)

In Lenapehoking, the way of life did not change dramatically from one period to the next. Hunting, fishing, and trapping continued to occupy the men for most of the year, and women and children contributed many kinds of edible wild plants and other gathered foods. By about A.D. 500, the bow and arrow came into use and quickly replaced the spear as the principal hunting weapon. For fishing, however, the spear, equipped with a harpoon-like point, continued to be used, especially for sturgeon, some of which measured six feet or more and weighed up to two hundred pounds.

As people moved from one camp site to another they made use of caves and rockshelters located in mountainous regions. On flat lands, where such features do not occur, the Indians had to use lean-tos or other protective shelters made from saplings covered with skins or grass mats.
During the Early Woodland period, while the Indians of the eastern regions were going about their unhurried ways, the beginnings of civilization were emerging in the Ohio and Mississippi valleys and in western New York State. Meadowood is the name archaeologists have given to one such culture that originated in western New York, while the early mound-builders of the Ohio region are known as the Adena people. Between 1000 and 300 B.C., some of the people from these regions, probably traders or missionaries, visited the Delaware River valley and other sites from Maryland to Vermont, and New Brunswick, Canada. The dugout canoe was their principal means of travel, and with it they transported themselves and beautifully made items used for trade and burial rituals.

When these visitors died on such a long journey, they were usually cremated, or less often buried in the flesh. Luxury items and exotic grave goods made from finely chipped stone, copper, mica, banded slate, conch shell beads, and even cloth, were sometimes placed in the graves of the dead for use in the afterlife.

An Adena Indian trader holds a slate gorget while another Indian indicates how much he is willing to bargain for it. Between them are a platform pipe, a copper bead necklace, three spearpoints and a folded mat.
Adena-type cemeteries containing such grave objects have been discovered at the Rosenkrans site in the upper Delaware River valley, at the Abbott Farm site below Trenton, in the Great Egg Harbor area, in Delaware and Maryland, and in other parts of Lenapehoking.

In their Ohio valley homeland, and in adjacent states, the Adena people erected huge earthen burial mounds for their honored dead. Surprisingly, however, no similar mounds have been located in Lenapehoking. Instead the Adena visitors seem to have buried their deceased in funerary pits dug into the ground. From artifacts found in such graves, and from further knowledge gained about the Adena and Meadowood people, it is now certain that these people traveled over a wide area. Their trade and exchange networks extended from the Gulf of Mexico to Labrador, Canada, and from the Atlantic Ocean west to the Dakotas.

We can only wonder what the local Indians thought when they saw such well-dressed and apparently rich traders, and how they got along with these strangers. In time, the Adena people stopped coming to Lenapehoking for reasons that are still unclear. It didn’t seem to matter; the local people simply continued about their own business.
THE LATE WOODLAND PERIOD
(ca. A.D. 900 - 1650)

The time from about A.D. 900 until the coming of European explorers and settlers is known as the Late Woodland period. Important changes occurred in the culture of the native people as horticulture or garden farming was added to the traditional hunting, fishing, and gathering economy. Because farmers had to stay close to their lands, they could not wander as freely. Soils had to be tilled, seeds had to be planted, and the growing plants had to be weeded, watered, and protected from birds and animals. Finally the crops had to be harvested, prepared and stored for use in the wintertime. As a consequence of these changes the farming Indians built more enduring houses. Children and old people ate better, received more care and lived longer, and families increased in size. Household implements such as pottery bowls, mortars and pestles, wooden dishes, and mats became more abundant, and life became easier. There was probably also an increase in certain religious and ceremonial practices as people developed a greater concern for rain, sunshine, fertile soils, and other conditions affecting their growing crops. By Late Woodland times, archaeologists can almost certainly identify the ancestral Lenape and Munsee Indians through artifacts and cultural remains.

There is no evidence that the Unami-speaking Lenape who lived below the Raritan River, and the many Munsee-speaking bands who lived in the northern parts, were organized into tribes or nations as is sometimes alleged. Instead they lived in small family units or bands. With few exceptions their lives were peaceful before the coming of the European settlers. Their houses and gardens were not fortified. The men were fierce warriors when circumstances made such actions necessary, but they preferred to live in peace. Hunters in a given area almost certainly cooperated in annual deer drives, in making and using large nets and weirs to catch eel and anadromous fish (shad, alewives, and sturgeon), and for special religious and social functions.

Originally, there were no chiefs or hereditary leaders, and all serious matters were discussed and decided by mutual agreement. The wisdom and experience of elderly people was often followed, but they could command no authority.

Land and resources could not be owned by any individual or group because these were put here by the Creator for the use of all the people. There was, however, a "use-right" which recognized and respected the rights and property of those who occupied a specific area until they no longer wished to use it. Houses and properties were usually abandoned about every ten years. By that time bark lodges had deteriorated beyond repair, and available firewood was increasingly difficult to find. Later, perhaps, a different group would occupy the site under the same conditions of use-right. Some bands did, however, claim hereditary rights to certain hunting and fishing spots.
GARDENING

The cultivation of maize (corn), beans, squash, pumpkin, sunflower, and tobacco was introduced from the southeastern or southwestern regions of the United States, and originally from Mexico where plant cultivation had been going on for thousands of years. The addition of garden crops contributed to a more varied diet and helped prevent starvation, but seasonally available wild plants, berries, roots and nuts still provided a large part of the Indians' diet.

Gardens required open spaces, fertile soil, and sunshine. Trees and underbrush had to be cut down and burned, and the soil had to be turned over. Men did the heavy chopping with celts (ungrooved axe heads wedged into stout wooden handles). Men and older boys also assisted with the initial turning and preparation of the soil, but the actual gardening was done by women. The women of a given household or settlement usually worked together during the planting season and in harvesting and preparing the crops for storage.

Garden tools consisted of crude stone hoes (or the shoulder blades of deer or elk attached to strong wooden handles), and digging sticks, or dibbles. The Indians had no plows or domesticated farm animals such as cows and horses before the Europeans arrived. All the work was done by human labor.

Maize (corn) could be eaten green or ripe, but most was dried for storage. Dried corn kernels were often soaked in water mixed with wood ash. This loosened the hulls and caused the kernels to swell for making hominy. Dried maize was also pulverized in wooden mortars. The finer corn flour was used to make bread, while coarser cornmeal was cooked into sapan to which beans, meat and other ingredients were sometimes added.

For convenience in storage, ears of corn cobs were braided together by their husks and hung from the rafters. Corn stored in this way was known as xapxòngwe. Most corn kernels were removed from the cobs and stored in bark or basket containers. Beans were likewise dried for storage, and pumpkins and squash, cut into rings or strips, were dehydrated as well. Nuts, fruits, berries, mushrooms, roots, tubers, and even meat, fish, and shellfish were dried for storage inside deep bark-lined storage pits dug into the earth.

The trees in this field have been cut and burned. A woman uses a hoe to till the ash-covered soil while another woman and a young girl plant seeds with the aid of a pointed wooden dibble.
HOUSING

The settled life style of the Late Woodland period resulted from the introduction of horticulture or gardening. The need to store surplus foods encouraged the Indians to build larger and more durable houses. A bark lodge was started from closely spaced rows of saplings driven into the earth about twenty feet apart. The tops of these saplings were bent over and lashed to form a dome-shaped trellis. This became the framework on which chestnut, elm, linden, or other bark shingles or woven grass mats were securely attached to provide a weatherproof covering. Archaeological evidence indicates that the Minisink Indians, who lived in the area of the Delaware Water Gap, preferred oval or round-ended longhouses with a single doorway located on the side away from the prevailing wind. Sleeping platforms were arranged along the walls, and partitions separated the living areas.

Bark lodges, no matter how well constructed, were sometimes cold, drafty, and cramped. In rainy weather, or when smoke holes had to be closed, the houses might also fill with irritating smoke from wood-burning fireplaces.

A lodge was usually occupied by several families, all related through the female line. The largest Minisink Indian house pattern excavated to date measured sixty feet in length and twenty feet in width. As many as five families, comprising up to twenty-five people, might live in a house of this size. This may seem crowded to us, but since Indians spent much of their time out-of-doors it was probably not inconvenient. Some Iroquois Indian longhouses in upper New York State occasionally measured up to four hundred feet in length and contained many more people.

The Indians of Lenapehoking never used tepees and did not build birch-bark wigwams. The birch trees that grow in the Middle Atlantic forests have a comparatively thin bark and are too small for use either in house construction or for birch-bark canoes.

In addition to foods, Indians stored weapons, tools, pottery, cooking vessels, baskets, and other implements inside their longhouses. The larger tree-trunk mortars and pestles were usually located outside. Bearskin blankets and covers, if not used on sleeping bunks, were stored on shelves, and woven cattail mats were used for sitting and as eating places. Space in the house was also set aside for firewood used in cooking and heating.
Interior of a longhouse. Benches and compartments line one wall. Braided corn cobs, tobacco and herbs hang from the roof and other foods are stored in mended pots, bark buckets or baskets placed under the bunks or on shelves.

Baskets were probably made in a great variety of shapes and sizes, some tightly woven and others more loosely. Basket sieves or pawénikân were used to sift cornmeal for bread. Other baskets were used to collect wild plants, nuts, berries, and shellfish; or to store foods for later use. Large sheets of bark could also be folded and sewn to make bucket-like containers.
Wild plant foods gathered by women and children were very important to the Indians' diets.

LENAPE LIFEWAYS

According to historical accounts the houses and gardens belonged to the women. The Indians of Lenapehoking had a matrilineal social organization where descent and inheritance was traced through the mother. The father belonged to a lineage different from that of his own children. Lenape and Munsee Indians were egalitarian and women were respected. Men and women each had specific jobs to perform, and worked together to form an economic and social unit. Women raised children, ran the household, cooked, tended gardens, made pottery vessels, prepared skins, and tailored garments. Men hunted, trapped, fished and did most of the heavy work. They cleared land, built houses, made dugout canoes for river transportation, and made all of the tools and hunting weapons.

The bow and arrow was used in hunting deer, elk, black bear and wolf, as well as turkeys, geese, ducks and other animals. Traps and snares were set to catch raccoon, weasel, otter,
beaver, rabbit and smaller game. Passenger pigeons were netted, and squabs were poked out of their nests. Occasionally, when enough deer were available, many hunters joined in a fire-surround or a deer drive that forced the frightened animals to flee in a predetermined direction where hunters waited in ambush to kill them. Fishing and fowling continued to be very important sources of food and provided a welcome change in diet.

Meals were usually taken in the morning and late afternoon, but not at regular times. Cornmeal mush was eaten daily, often with dried meat or fish which had been crushed in a mortar. Fresh meat and fish were boiled or roasted on sticks set near the fire. A bread dough, made from cornmeal mixed with water was wrapped in husks, and the bread baked in hot ashes. Special treats were beaver tails, striped bass heads, and fat meat with chestnuts. Berries were used as sweeteners, because honey and probably maple sugar were not known in Lenapehoking until after the coming of the European settlers.

Indian hunters of the Late Woodland period set a snare to catch small animals or birds. One hunter carries a quiver holding a bow and arrows.
TOOLS AND WEAPONS

Tools played an important role in the lives of the Indians. Men used them to make houses and dugout canoes, fishweirs, bows and arrows, harpoons, tree trunk mortars, wooden bowls, and many other useful and ornamental objects. Women employed tools in gardens, and for domestic purposes. Knives, choppers, scrapers, millingstones and millers were used in preparing meals. Some of these same tools, along with awls and needles, were used to make clothing, moccasins, mats, baskets, and fishnets.

The raw materials needed to make stone tools, weapons and household objects were most often found locally, although special stone, as for example soapstone, had to be obtained from distant quarries. Deer and elk, killed for food, also provided bone and antler for needles, awls, skewers, and ornaments. Their sinew and gut were used for sewing and binding; their hides for clothing and covers. Rattles, and a kind of glue, were made from the hooves of these animals. Bowls and cups were made from the upper shells, or carapaces, of box turtles, wood terrapins, and snapping turtles, and also from gourds and large sea
shells. Pottery jars were formed out of clay removed from river banks or lake shores. Baskets and mats were woven from cattail reeds and from bast, the inner bark and roots of certain trees. Unfortunately, moist and acid soils tend to destroy artifacts made from organic materials—plant fibers, wood, bone, antler, sinew, feathers, skin and fur.

Stone artifacts were made either by chipping and flaking, or by pecking and grinding. The former include spearpoints, arrowheads, scrapers, knives, drills and gravers. Generally, the finer-grained stones including flint and quartz resulted in sharper and more crisply flaked implements. Axes, celts, gouges, adzes and other heavy woodworking and domestic tools were usually made from sandstone, granite and other sedimentary and metamorphic stones. These tools were shaped by repeated pecking with a hammerstone until the cobble or rock was eroded to the desired shape. The tool might then be ground and polished with a whetstone or with sand and water. The more it was polished, the smoother the finish. Pendants, gorgets, atlatl weights or bannerstones and other objects of special significance were frequently carved and polished with great care and then drilled for attachment of suspension.
TRAVEL AND TRANSPORTATION

Walking and canoeing were the only forms of travel available to the Indians. Most Indians went barefoot, but on rough paths or in cold weather they wore soft-soled moccasins or sandals made from braided cornhusks. Heavy burdens, and babies attached to cradleboards, were carried on the Indian’s back with the aid of a tumpline extending from the forehead, or burden straps across the chest.

A pottery jar held in a net or contained by straps was probably taken along as essential equipment on a long journey. Dried meat, corn, and other foods, and edible plants found along the trail could be placed into the pot so that a warm meal might be cooked from time to time. Water was generally available, as was firewood, but it was not possible to make a cooking pot on short notice.

Animal paths and well-traveled trails crisscrossed Lenapehoking in all directions through mountain passes and woodlands, around lakes and marshes, and along rivers. In historic times these trails, or portions of them, became roads and highways. Among the more famous are the Minisink, Cohansey, Burlington, and Manahawking trails.

There is no evidence that prehistoric Indians in Lenapehoking used dog travois, toboggans, or snowshoes. Horses were unknown until the Europeans introduced them, and there were no other draft animals, no carts or wheeled vehicles, and probably no sleds.

Whenever possible, the Indians used dugout canoes to travel on rivers, lakes, bays, and perhaps along the shore. Dugout canoes, some of them fifty feet long, were made from the trunks of tulip, oak or chestnut trees hollowed out with the aid of fire and stone tools (see p. 8). Large, well-made dugout canoes could hold up to twenty persons. Smaller bark canoes, made from large sheets of elm bark turned inside-out, had their ends sewn together with bast. The insides of these bark canoes were stretched out by ribbing made from bent wooden rods. Seams were smeared and made watertight with a sticky paste made from crushed elm-wood bast. Birchbark canoes were not used by the Lenape or Munsee Indians because the right kind of birch: Canoe Birch or Paper Birch (Betula papyrifera), with large sheets of thick strong bark, did not grow here.
ENTERTAINMENT AND RECREATION

Feats of strength and endurance such as wrestling, leaping, racing, lifting, and throwing heavy stones were popular. Story telling was another amusing and instructive pastime. Stories were told in turn by individuals seated in a circle, or by an elderly person who might relate myths and legends until late at night. In the latter instance, each member of the audience, old or young, promised to repay the teller by performing specific helpful tasks.

There were many types of games including gambling. A form of dice, using seven plum pits or bone squares painted on one side, was played by tossing the pieces into the air and catching them in a bowl or flat bark basket. Those falling with the unpainted side up were counted in the score.

In the moccasin game, one person would take four moccasins, and hide something under one of them; the other players would guess where it was. In historic times the moccasin game was played at funerals.

The hoop and pole game was one favorite outdoor activity in which two teams comprised of three or four men lined up facing each other, about forty feet apart. A hoop was rolled between the aligned men and each tried to thrust his spear through the hoop. Only those spears that penetrated the hoop and stuck in the ground were counted.

In the cup and pin game, one or more hollow bones were attached by means of a string to a sharpened bone or stick held in the hand. The hollow bone was swung into the air and the pin positioned underneath to catch it. Jackstraws, a game similar to "pick-up-sticks" was another favorite pastime.

Singing and dancing were enjoyable forms of entertainment at all social and ceremonial functions. Drums, flutes, whistles, and rattles provided musical accompaniment. The drum was made from a dried deer hide folded into a square or rectangle, with the hair side in, and tied with a cord. A dull thumping sound was obtained by striking this package with drumsticks. A water drum made from a hollow log with a skin stretched over one end may also have been used. Such drums were partially filled with water—the amount of water used would change the pitch of the drum.

Flutes or whistles were made from wood or hollow bird bones. Rattles, were made by putting pits or small stones inside turtle shells, dried gourds, or strips of bark folded and tied. Rattles, usually tied below the dancer's knees, were often made from dried deer hooves, and brass bells, bangles, or tinklers obtained from white traders were sometimes attached to clothing.
CLOTHING AND PERSONAL ADORNMENT

The early explorers and settlers who first saw the Lenape Indians described them as tall, straight, well-built people with broad shoulders and strong, smooth muscles. Indians were sure-footed, quick, and able to endure long, strenuous journeys. In the seventeenth century many Indians stood several inches taller than most Europeans, possibly because the Indians' diet was better balanced and higher in protein, at least until the European colonists became well-established farmers, with an improved daily diet.

Lenape clothing was simple and quite different from what the European colonists were used to. In fair weather, men wore only a breechcloth and belt. The breechcloth or sākutākān was a long piece of soft deerskin passed between the legs and folded over a belt to hang in front and back like a small apron. The belt was normally also made of deerskin, but snake-skins were sometimes used for this purpose. Many belts were highly ornamented with porcupine quill decorations or painted designs. Young boys usually went naked until about the age of five. In cold weather, a wrap-around fur cloak was added, along with soft-soled moccasins for the feet. Fur cloaks were always worn with the hair smoothed down so that rainwater would run off. Beautiful, warm feathered mantles and robes were also made from goose or turkey feathers carefully sewn to a kind of netting. Such robes would be worn over both shoulders except in hunting, or for other activities that required the right arm to be free. In addition, a bird-skin pouch or small animal-skin tobacco bag might be worn suspended from the neck. Eagle feather head-dresses, such as those worn by the Indians of the Great Plains, were not used by the Lenape. For special occasions or on raids a warrior might wear a roach or feather.

Women and girls usually wore a rectangular wrap-around deerskin skirt or tepethun reaching from the belt at the waist to below the knees. The fold was commonly at the right side. Clothing may have been painted, fringed, and decorated with shell beads or porcupine quills, but glass beads, brightly colored ribbon work, brass bangles, silver brooches and other shell or metal ornaments were unknown until after European contact. Prehistoric Indian ornaments were made from natural substances: stone, bone, antler, shell, teeth, hair, quills, feathers, claws and wood. Some prehistoric necklaces, bone combs, stone pendants, as well as European trade ornaments such as glass beads, brass bells and tinklers, runtees and wampum beads have been discovered on
Indian sites. Nothing remains, however, of the original clothing worn by the Indians, except for a few scraps of twilled fabric and cordage preserved by association with copper. Nonetheless, we know something about the manner of Indian dress from the letters and observations of early Dutch, Swedish and English explorers and settlers.

Contrary to what most people believe, the Lenape Indians kept themselves very clean, cleaner in fact than most white people of that day. Young Lenape men and women were accustomed to swimming in streams, and they frequently took steam baths in a “sweat lodge” to purify and cure themselves. The also took great pride in their personal appearance, although the manner of their cosmetic decoration seemed strange to European eyes. Both men and women tattooed themselves on face and body, and they painted themselves as well. Men often pulled out their sparse beards, although a few did wear short beards or goatees. They sometimes also shaved their heads with sharp flint flakes or plucked out the hair on their head leaving only a "scalp lock" or crest. Both men and women greased their hair with clarified bear grease to make it shine. Women usually did not braid their hair. They let it grow long, tied it, rolled it up, and wrapped it with a deerskin ribbon or snakeskin. Virtuous women usually painted their face in a modest manner, often consisting of only a red circle on the cheeks, or red paint on forehead and eyes. Men and women also wore ear pendants, and in some cases cut the outer rims of the ears to form a loop.
POTTERY MAKING

The remains of pottery vessels are abundant on most late prehistoric sites. Ceramic vessels were formed from selected clays usually tempered with grit made from finely crushed stone fragments or shell. The potter's wheel and ceramic kiln were not known to the Indians. The women potters made all of their vessels by hand, carefully decorating them, drying them in the shade, and firing them above ground. Earlier pots were coil-constructed; later styles were built with slabs of clay shaped with a scored wooden paddle or one wrapped with cord. Decorations on earlier collarless vessels were made by impressing the edge of a cord-wrapped stick or paddle into the soft clay. Designs consisted of horizontal, vertical or oblique lines, chevrons, herringbones and triangles. Later pottery vessels, at least in the northern Munsee-speaking areas, were usually provided with a rim or collar, and similar linear decorations were incised or scratched with flint flakes or sharply pointed bones. Circles or curves, except for hollow reed punctates, were never used. The Lenape and Minisink Indians never painted their pottery as did the Pueblo Indians of the Southwest.

Tobacco pipes were also commonly made from pottery, although a few were made from soapstone. The earliest pipes consisted of straight tubes; later pipes were bent at an obtuse or right angle. Some of these elbow pipes were elaborately decorated with designs like those on pottery vessels. A very few tobacco pipes have a face impressed or modeled on the backs of the bowls, facing the smoker. Pottery vessels sometimes also have effigy faces (usually consisting of two eyes and a mouth) located at the peaks or castellations (see p. 12). The significance of such effigy faces is uncertain, but there is a remarkable similarity between them and the Mêsìngw, the "Masked Being," the "Living Solid Face," or "Keeper of the Game," who is so prominent in Delaware religion.
RELIGIOUS BELIEFS

Lenape Indians created no great religious systems as did the Hopewell, Maya, Aztec, or Inca. Instead, their religion was an intensely personal one. They believed in a single, powerful, creative, supernatural being called Kishelêmykong, “Our Creator,” who lived in the twelfth and highest heaven. He created all good things, including the manêtuwak, the spirit helpers who lived in and controlled the forces of nature, plants and animals. Mahtantu, an evil spirit, made the tormenting insects such as flies, and mosquitoes, some reptiles, and useless plants; he also put the thorns on berry bushes.

The manêtuwak who watch over the four quarters of the world were called Muxymsa Wehênyigpângw, “Our Grandfather where the daylight begins,” Uma Shawnaxawêsh, “Our Grandmother where it is warm,” Muxymsa Ehêliwsíkakw, “Our Grandfather where the sun goes down,” and Muxymsa Luanântu, “Our Grandfather where it is winter.” To the sun and moon, regarded as “Elder Brothers,” the Creator gave the duty of providing light, and
the other "Elder Brothers," the Thunderers, were responsible for watering the crops. These Pethakhuweyok or Thunder Beings were said to be huge birds with human heads. The young Thunder Beings made the sharp crackling thunder; the very old one made a low rumbling thunder.

The "Living Solid Face," or Mësingw, who rode about the forest on the back of a deer, was a very special manëtwak for he was given charge of all wild animals, and he provided meat for the hunters. "Corn Spirit" cared for the vegetation, and "Our Mother," the Earth, received the task of carrying and feeding the people. According to Lenape Indian belief, all things had spirits: animals, insects, trees, air, even rocks; therefore, everything had to be respected and cherished. As a result, every Indian endeavored to live in harmony with the environment, its plants and animals. No important journey was undertaken, no special project was begun, without consulting the supernatural spirits.

Persons who owned or were entrusted with the care of certain spiritual objects were under special obligation to these manëtwak. The Öhtas or Doll Being provides a good example. Doll Being, about twelve inches tall, was made of wood, had human hair, and was dressed in the style of clothing used by Lenape women. This Doll Being had to be danced once every year. If for some reason the Öhtas Kënkën or Doll Dance could not be held, then the family had to "feed" the Doll in a rite involving cornmeal mush. If this was not done something bad was sure to befall the owners of the Doll Being or their relatives.

Of the higher deities, only the "Living Solid Face" or Mësingw was represented in artistic form on masks, maskettes, and on effigy face pendants, cobblesones, pottery vessels, and tobacco pipes. Curiously, most effigy face pendants representing the Mësingw were perforated at the neck so that they were suspended upside-down, and faces on tobacco pipes were located at the back of the bowl. In this way the Mësingw always looked up at the wearer or back at the smoker.

In addition the Mësingw, wëmahtëkënis or dwarf-like beings about three feet high, were once considered the most powerful spirit forces in the forest. These dwarfs, dressed all in leather, helped lost hunters find their way home, and were especially kind to children lost in the woods. Seeing a forest dwarf imparted great power, strength, and stamina to the beholder.

Guardian spirits were important to every Lenape Indian. Guardian spirits normally came only to persons who had a special dream, or who had fasted, made sacrifices, and had isolated themselves in forests or on mountain tops. In a weakened condition and with the proper mental attitude, the Indian might be pitied by a spirit who would then visit him and safeguard him thereafter. Guardian spirits, most often sent by Kishëlmëyumëng, were normally animals and birds but might be plants, any of the spirits, inanimate objects, or even ghosts. The wolf, dog, owl, and trees were common guardian spirits. If no guardian spirit
came to an Indian he would feel most unfortunate and distressed, for he would then feel deprived of the guidance and protection of the supernatural. Dreams might likewise be important because they gave assurance of spiritual guidance and the confidence to face life and its adversities.

The Big House ceremony was one of the most important annual events in the lives of the Lenape Indians who had migrated to Oklahoma, and to the Munsee Indians of Canada. However, there is good evidence that this ceremony started in Lenapehoking many centuries ago. The purpose of the Big House ceremony was to thank Kishelemukong, the Creator in the twelfth and highest heaven, and his spiritual helpers here below. This religious event reminded the Lenape Indians that the spirit powers made all things possible. Unless the Big House ceremony was observed once a year, they believed the crops would fail and the people would lose the favor of the Great Spirit.

In historic time the Big House ceremony was held in a large log building—the Big House or Xingwikapn. It has been said that the floor suggested the flatness of the earth, the four walls represented the four quarters of the universe and the roof represented the sky in which the Creator lived. The center post, the most important feature in the Big House, symbolized the staff of the Great Spirit with its base upon the earth and its top reaching to the hand of Kishelemykgong. Two faces were carved on the east and west sides of this post, four faces were carved on the posts of the eastern and western door frames, and six additional faces were carved on the posts of the north and south walls of the Big House. These twelve faces, representing the Mesingw or Masked Being, were painted red on the right side and black on the left. It is believed that these markings represented the duality in the world—day and night, hot and cold, right and wrong, male and female. Twelve was the sacred Lenape number. There were twelve masks, twelve heavens, and the Big House ceremony lasted twelve days.

A man dressed from head to foot in a bear-skin costume also wore the red and black painted mask of the Mesingw. This Mesinghdlikan impersonated the Masked Being and brought his presence into the Big House ceremony. The Mesinghdlikan could not speak, but used a turtle shell rattle and a stick to communicate his thoughts.

During the solemn Big House ceremony, selected people recited their visions, people prayed, danced, and sang the sacred songs. Red cedar was burned to purify the people and all things, and its smoke carried the prayers of the people up to the twelfth heaven where the Creator lived.

Today few Delaware Indians receive a vision, the sacred objects have been placed in museums, and, sadly, few Delaware Indians are able to speak the language or recite the prayers.
CURING

Most Lenape believed that sickness, accident or death did not result from natural causes. They believed instead that supernatural forces or evil influences were responsible for human misery. Maladies such as paralysis or lameness were said to be cause by méteinu, wandering ghosts or spirits. Insanity was believed to result from a family's failure to perform certain inherited ceremonials, and congenital malformations that afflicted children were blamed on spirits who were offended because their parents did not keep up required rituals. Such problems could be prevented or mitigated by performing the neglected rituals or other spiritual practices.

Every family knew the medicinal value of some herbal teas, poultices, and decoctions to cure ordinary sicknesses, injuries, and hurts, but for serious physical problems, and to prevent death, the Lenape and Munsee Indians consulted two kinds of medical practitioners. The néntpikes, or herbalists, cured diseases and healed wounds and infections by applying natural remedies. However, the méteinu or medew not only knew the properties of herbal plants, barks and roots, but also claimed to know how to deal with witchcraft and other occult practices. It was believed that méteinu could cure illnesses of supernatural origin and could chase away evil spirits. Both types of medical practitioners usually started their professions as a result of dreams or visions. Experienced older professionals would then teach them the special rituals associated with the selection and use of medicinal plants, their powers for diagnosing healing illnesses, and the prayers and proper preparations associated with the use of each plant.

In selecting the required medicinal plants in field or forest, an herbalist would stop by the first specimen, leaving it untouched. A ceremony would then be performed to appease
the spirit of the plant. Following this the herbalist would dig a small hole on the east side of the plant's roots and place a pinch of native tobacco into the hole as an offering to the manelwak or spirits who cared for the plants. After addressing the plant and its spirit, the meleına would then pick other plants of the same sort.

Each plant was carefully gathered according to the needs of the patient's body. In the preparation of an emetic, for example, water had to be dipped from the stream against the current, and bark for the infusion had to be peeled upward from the tree. Cathartics were prepared by dipping the water with the flow of the current, while the bark was always peeled downwards. If the individual was experiencing pains in the abdomen, the herbalist tried not to shake the roots of the herbal plant for fear that this might worsen the patient's condition. There was always a sympathetic relationship between the handling of the herb and the handling of the patient.

Proper diagnosis of disease was important to the treatment and usually took the form of divination. If the roots of a selected plant appeared rough and knotty the patient would be difficult to cure, but if the roots were clean and well-formed, an easy cure was assured. In a love potion, rough and knotty roots presaged a stormy relationship, but smooth roots promised a loving companionship.

One of the more important structures in any Lenape settlement was the sweat lodge or pimewäkan, used for ritual, cleaning, and curing all manner of sickness. In use, one would enter the small hut where red-hot stones had been gathered. Water poured on these stones produced steam that would surround the person and cause sweating. After a time, when it was believed that the sickness or evil had been sweated out of the body, the individual would plunge into a nearby stream or be doused with cold water to close the pores. Wrapped in blankets, the person would then lie by a fire to dry and rest.

A child perspires inside a sweat lodge while an herbalist applies a poultice to an injury, and a man with a badly healed leg waits for attention.
THE MEDICINE BUNDLE

One of the most important possessions of a Delaware or Munsee Indian was a medicine bundle. It consisted of a small bird- or animal-skin bag or pouch containing plants, roots, and other materials including stones, animal skulls, teeth, feathers, and magic or special substances revealed in dreams or visions. Medicine bundles protected their owners and kept them well. Herbs were also important in marriage bundles and witches' bundles. A marriage bundle often consisted of a male and female figurine made from dried roots, together with love medicine including matapipalingo, the cardinal flower (Lobelia cardinalis). It was believed that as long as the bundle remained knotted and intact, the marriage would endure.

Little is known about witches' bundles, since they were usually buried with the nuchhéwe or witches so that their evil influence would not harm anyone who might chance to come across them. It is said that they contained wampum beads, hair, feathers, claws, teeth, or other parts of birds or animals capable of doing evil. Witches annoyed people, especially the sick; they killed people, and through the use of powerful medicines tried to get revenge on their rivals and enemies. A witch's spell was particularly difficult to break because it was believed that no one was as powerful as a witch.
LIFE CYCLE

While still very young, children accompanied their mothers to the gardens. They helped to collect wild plants, berries, nuts, eggs, shellfish, and other edible and useful substances and also collected firewood. In time, the boys were taught to fish and hunt, learning the skills used to track, trap, and snare animals and to kill game animals with bow and arrows. Girls continued to help their mothers and other women of the household. They cared for children, learned how to cook, tan, prepare skins for clothing, make pottery, and do the many other tasks expected of women.

Boys were usually considered mature when they killed their first deer, and after they had received a vision or Guardian Spirit. Girls were considered mature once they had their first menstruation. Marriage might be considered when the girl was thirteen or fourteen and the boy about eighteen. Marriage was usually a simple affair. The boy, having met a girl of suitable qualities, would ask a female relative to arrange for the consent of both families. The boy would then send venison to the parents of the girl as testimony of his ability as a hunter, and the girl would return maize or other food that she had prepared.

A mother removes her child from the cradleboard as another woman (right) inserts the child's umbilical cord under the bark of a young sapling. An elderly woman pounds corn in a tree-trunk mortar using a knobbed pestle attached to a sapling that serves as a spring to help lift the heavy stone pestle.
After marriage, the young couple usually moved into the girl's mother's house. They might live there for most of their married life, together with the families of her sisters. As the family grew, however, the man might build a separate house for his wife and family. This house then became her property.

Some men had more than one wife. This might happen when there were too few men for the number of women. In such a case a man might be asked to also marry and care for his wife's sister, or perhaps the widow and children of one of his deceased brothers. Divorce was easy and either party could break the marriage ties.

During menstruation, a woman went to live in a special women's hut built some distance from the dwelling houses. A pregnant woman about to give birth also went to live in this hut where she received the help and encouragement of women who had already gone through childbirth. Throughout her pregnancy, she had to refrain from eating certain foods, especially bird and animal livers. She could not eat other kinds of meat except with sticks. Otherwise she might pollute the food that nourished both mother and child. Soon after birth, the newborn infant was washed, diapered with moss or cattail fluff, and tied to a cradleboard which the mother carried on her back with the aide of a turpilne around her forehead. The cradleboard and baby might also be hung from a tree branch or leaned against a house while the mother was doing other work. The baby boy's placenta and umbilical cord were usually buried in the woods to instill a love for the forest and its animals. For a girl the umbilical cord might be buried near the house to engender a love of the home. Some Delaware Indians selected a fine young sapling, and making a slit under the bark, inserted the umbilical cord. It was believed that as the tree grew tall and strong so too would the child. Children were nursed for two to three years, but as they grew stronger they shared the foods eaten by the other members of the family.

Old people were usually respected and treated with affection. Gray haired persons were revered as having been especially favored by the supernatural beings. It was believed that they must be very wise and prudent from having lived so long. Even when they could no longer hunt or perform the household chores, old people would be given meat and provisions by younger members of the band. Old men busied themselves by carving wooden bowls or mortars. They made bows and arrows, knives and other useful objects which they traded for skins, meat and other necessities. These old men preserved and related the cherished myths, legends, and songs which were of great interest to the younger folk. Old women made pottery, wove bags, plaited mats, tanned hides, sewed clothing and helped as much as their strength would allow. Many older women were held in high esteem as herbalists and curers.
DEATH AND BURIAL

Death, whether brought about by witchcraft or natural causes, was a great calamity. Friends and relatives gathered, and the body was prepared for burial, which usually took place before noon on the following day. A shallow grave was dug and the body, dressed in new clothing, was interred. In prehistoric times the dead were usually flexed or folded, the knees being drawn up against the stomach and the arms folded across the chest. In historic times, however, most of the dead were extended in the manner of the white people's burials. In earlier times the deceased were enclosed in sheets of bark, but wooden coffins were later used. The Lenape always cut a small notch into the coffin near the head, and painted this with olaman (red paint) so that the soul of the departed could find its way to or from the body. The souls of the good made a twelve year journey to the twelfth heaven where Kishelëmyköng dwells. There they lived much as they did on earth but without pain, sickness, suffering, or sorrow.

Lenape Indians apparently did not fear the dead and frequently buried them close to their houses. In wintertime when it was impossible to dig a proper grave in the frozen earth, the deceased were sometimes deposited in an empty storage pit. Occasionally, when a person died away from home, the individual would be buried there, but later the skeletal remains would be removed for reburial at a site near the home or in an ossuary or communal grave.

Food, gifts, and useful objects including a pot, axe, or tobacco pipe were sometimes placed in the grave of the deceased for use in the afterlife. At appropriate intervals, the family and friends of the deceased also prepared a "feast of the dead." At such times prayers were offered and someone consumed the food intended for the deceased. In historic times, graves were marked with a diamond-headed wooden post for a male, and with a diamond-pointed cross for a woman. These too were painted with olaman to help the departed find their way.

An aged man has died and his body is folded or flexed inside a shallow, skin-lined grave. The mourners offer grave goods.
THE HISTORIC PERIOD

The coming of Dutch, Swedish, and English explorers, settlers, and traders changed the lives of the Indians. European glass beads and bottles; iron axes, adzes and hoes; brass kettles and ornaments of metal, cloth and clothing; guns and knives—all were irresistible to the Indians who wanted such objects for their social prestige, utility, or decorative appeal, and in the case of rum, for its systemic effect.

The Indians could obtain the desirable trade items by selling the pelts of beaver, bear, otter, and deer. White traders valued such furs for profit while the Indians used them mainly for robes, blankets, and pouches. To satisfy the white traders’ demands, the Indians began to hunt and trap so persistently that fur-bearing animals soon became scarce, and the Indians had to look beyond their own territorial hunting grounds for pelts that would purchase the white man’s goods. This inevitably brought them into conflict with other, often more powerful, Indian tribes to the north and west, with frequently deadly consequences.

As more and more Europeans settled in Lenapehoking, the condition of the Indians rapidly deteriorated. At first the Lenape Indians willingly shared their lands with the more powerful foreigners. However, the European settlers followed a way of life that was so different that they could find little reason for friendship or common understanding with the Indians. The Europeans and Indians also had very different attitudes toward natural resources and their use. Indians believed that Kishelémųkíd̓ng had created the land with its
plants and animals for the use and enjoyment of all people. Land and resources could not be owned by any individual or group. It was believed that farmers or hunters prospered because they lived according to the wishes of Kishelēnykɒng and the benevolent spirits. Indians saw themselves as a part of nature, not as lords over it. In contrast, the European settlers believed that land could be owned outright and that nature had to be tamed and improved by human effort.

European colonists had come from an over-populated part of the world where property was wealth, and where land had been divided and subdivided for so many generations that the idea of unused fields or forests was simply unknown. What the white man could not get by purchase or treaty was soon obtained by trickery, murder, contagious diseases, and the wars that resulted from the fur trade. Many innocent Indians were killed because of simple misunderstandings, lack of communication and racist attitudes. The massacre of eighty peaceful Hackensack men, women and children by Dutch soldiers at Pavonia (now Jersey City) is one case among many.

In addition many Indian bands were decimated by smallpox, measles, influenza, cholera and other diseases brought by the Europeans. The Lenape had no immunity against such sicknesses, and in some parts more than half of the native people were quickly annihilated by such contagious diseases.

In little more than a century following the European colonizations, the Indians were pushed out of Lenapehoking. At the Treaty of Easton, in 1758, the Lenape and Minisink Indians relinquished title to all of the lands which had been theirs for thousands of years. Lenapehoking was now part of a growing English colony. Only one small area, consisting of 3,044 acres in Evesham Township, Burlington County, New Jersey, was set aside for the use of the Lenape Indians who lived south of the Raritan River; however, only those who had converted to Christianity went to live there. Governor Bernard named this the Brotherton Reservation. It was also known as Indian Mills. Brotherton was the first and only Indian reservation in the State of New Jersey, but not the first one in the country as so many writers have said. But even at Brotherton the Christian Indians were constantly harassed by nearby white settlers who wanted the Indians’ lands. Finally in 1801, distressed by deteriorating conditions, and saddened by the thoughts of being separated from kinsmen who had migrated westward, the Indians of Brotherton sold their remaining lands and moved west as well. Some of these Indians who married whites, or who had farms in remote areas, stayed on their privately owned lands.

The white settlers fenced in their property and forced the Indians from their land.
The late Nora Thompson Dean "Touching Leaves," one of the last full-blooded Lenape Indians.

THE LENAPE INDIANS TODAY

Today most descendants of the Lenape or Delaware Indians live in Oklahoma, Kansas, and Wisconsin. The Munsee-speaking people, for the most part, moved north into Ontario, Canada. According to the 1980 federal census, there were 8,394 Indians living in New Jersey, but only a small percentage of these are of Lenape or Munsee descent. The others, including Cherokee, Iroquois, Navajo, Powhatan and Sioux moved here to work on farms and in industry. In recent years the New Jersey legislature has officially recognized three Indian groups: The Powhatan-Renape Nation with headquarters in Mount Holly, Burlington County; the Nanticoke Lenni Lenape Tribe headquartered in Bridgeton, Cumberland County; and the Ramapough Mountain Indians whose offices are in Mahwah, Bergen County. The Lenape or Delaware Indian descendants in the State of New Jersey are represented by the New Jersey Indian Office in Orange, Essex County.
The Man and His Dog

A long time ago there was a man who lived in a big forest. The man lived alone, except for his dog. On many evenings they would talk together this man and his dog. Then one day the dog said, "All right my friend, let's go hunting! It seems like I can smell many squirrels toward the north." So they left to go squirrel hunting this man and his friend.

While they were walking along a little path the dog suddenly heard something making a rattling noise by the path. The dog said, "Stop! Stop! I hear something! It might be a rattlesnake rattling!" Then the dog grabbed the snake, and began to shake him, and shook him until he had killed the snake.

Then when they had finished hunting, they went home. The man began to cook, and he fed the dog on the ground. But finally the dog wouldn't eat; he just had a scowl on his face. The man told the dog, "What's wrong with you? Aren't you hungry?" The dog replied, "Oh yes, I am hungry, but I want to know what the reason is that you feed me on the ground! Why can I not eat at the table also?" The man said, "Oh well, you can eat with me, you can come and sit right here!" The dog smiled. He began to eat. He was eating with his friend.
GLOSSARY OF TERMS

Adze - a heavy woodworking tool with blade attached at right angles to the handle (p. 11).
Anadromous - ocean fish that swim upriver to spawn, including shad, salmon and sturgeon.
Artifact - any tool, weapon, or other object made by human hands.
Atlatl - Aztec word meaning spear-thrower; a hooked, lever-like device used to hurl spears (p. 9).
Axe - an early chopping tool mounted in a wrap-around handle. The axe heads were usually full-grooved or three quarter grooved (p. 8, 11).
Band - a simple society of hunters and gatherers usually related by birth or marriage.
Bast - inner bark of the linden and certain other trees, split into strips and used for tying.
Beringia - the Ice Age “land bridge” that connected Siberia with Alaska (p. 4).
Bola or bolas - a throwing weapon, used to entangle birds and animals, usually consisting of three stones or weights attached to the ends of cords (p. 10).
Caribou - a large deer-like animal found in Canada and Alaska, related to the reindeer.
Celt - an ungrooved axe with blade set into a wooden handle (p. 15).
Divination - prediction of the future, or other unknown condition, by religious or magical means.
Effigy - a carved image or likeness, usually of a person or deity (p. 28, 29, 30).
Egalitarian society - one in which most people have equal status and importance.
Fishweir - a basket or fence-like trap built across an inlet or stream to catch fish.
Flintknapper - one who shapes artifacts out of stone.
Gorget - a stone ornament with two holes, probably worn around the neck (“gorge” in French) (p. 14).
Gouge - a hollow adze used in making dugout canoes and for other woodworking (p. 22).
Guardian Spirit - supernatural being; protects individuals to whom it reveals itself in dreams or visions.
Hominy - dried corn processed with water and wood ash (lye) to remove the hull. Boiled and used as food.
Horticulture - garden farming with hand tools such as hoes and dibbles (p. 17).
House pattern - stains left in soil by rotted posts which describe the size and shape of earlier houses.
Lénapehôkîn - Lenape word meaning “the Land of the Lenape,” now New Jersey, southeastern New York State, eastern Pennsylvania, and northern Delaware.
Mast - acorns, chestnuts, and fruits of other forest trees used as food by deer, bear, and other animals.
Matrilineal society - where inheritance and descent are traced through the mother.
Mësingw - the Living Solid Face, or Keeper of the Game, who protects animals and provides meat food for the Indians (p.29).
Mëtëînu - a medicine man or healer who used both herbal medicines and magical practices.
Munsee - the historic name for the Indians of Lenapehoking who once lived north of the Raritan River; also their language.
Mush - cornmeal boiled in water and used as food.
Nëntpîkês - a healer who used only natural remedies; an herbalist.
Ossuary - a storage place for the bones of the dead, a mass grave for reburials.
Pendant - an ornament usually suspended from the neck or ears (p. 14, 15).
Poultice - a medicinal paste spread on a bandage and applied to the skin to cure a wound (p. 33).
Pow wow - a council or get-together among American Indians.
Projectile point - a general term for spearpoints, arrowheads or similar weapons.
Sapan - a mush or porridge made from cracked corn to which beans, meat, or fish were sometimes added.
Runtee - a perforated shell disk (p. 26).
Shell Midden - a garbage heap resulting from shells discarded when clams, and other shellfish are eaten.
Sinew - animal tissue connecting muscle to bone. Used by Indians as thread or cord.
Sympathetic relationship - one in which the handling of one object produces similar effects on another.
Tumpline - a strap around the forehead or chest used to carry loads on the back (p. 24).
Tundra - a treeless semifrozen subarctic plain.
Unami - the historic name for the Indians of Lenapehoking who once lived south of the Raritan River. The Lenape Indians; also their language.
Walum Olum - an alleged history of the Lenape migration from Siberia to the Atlantic coast.

Note - The words listed above have been defined in terms of their use in this book, some words may have different meanings in other contexts. Page references are to illustrations.
INDEX

Adze 11
Archaic - 8, 10
Atlatl - 9
Awl - 23
Axe - 8, 11
Bannerstone - 9
Bark vessel - 12, 19
Basket - 11, 19, 22
Beringia - 4
Big House Ceremony - 31
Birth - 11, 35, 36
Bow and arrow - 13, 20, 21, 26, 36
Brotherton Reservation - 39
Canoe - 8, 10, 24
Ceremonies - 1, 16, 25, 31, 32
Celt - 15, 17
Children - 26, 32, 35, 36
Clothing - 6, 24, 26
Copper - 14
Corn - 17, 19, 35
Cornmeal - 21, 30
Curing - 32-33
Dance - 25
Death and burial - 2, 11, 14-15, 25, 32, 37
Delaware Indian - 2
Dog - 10, 24, 30, 41
Dreams - 31, 32
Drill - 11
Drum - 25, 31
Elderly - 25, 36
Entertainment - 6, 25
European traders - 38
Farming (horticulture) - 10, 16-17, 39
Fishing - 10, 16, 21, 36
Foods - 6, 9-11, 17, 19, 20-21, 36
Food drying and preservation - 11, 24
Food preparation - 6, 7, 11, 21, 17, 24
Food storage - 11, 17, 19
Games - 25
Gardens - see farming
Gorget - 14
Harpoon - 13, 22
Hoe - 17, 22
Household items - 11, 16, 19, 22, 38; see also pottery, baskets, millingstones
Housing - 6, 7, 10, 13, 16, 18, 19, 20
Hunting - 5, 10, 13, 20-21, 22, 38
Language - 2
Lenni Lénape - 2
Lenni Lénape - 2
Knife - 7, 11, 23, 36
Marriage and divorce - 34, 35, 36
Mastodon - 5, 6
Medicine - 32-34; see also sweat lodge
Medicinal herbs - 11, 32-34
Medicine bundle - 34
Men's occupations - 5, 6, 9, 11, 13, 16, 17, 20, 21, 36, 38
Milllingstone - 11, 23
Moccasins - 21, 25, 26
Munsee - 2, 16, 40
Musical instruments - 25
Myths - 3, 25
Ornaments - 26, 27, 30
Paleo-Indians - 4-7
Pendant - 14, 26, 30
Pottery - 6, 11, 12, 16, 18, 19, 22, 24, 28, 37
Pow-wow - 1
Religion - 6, 29-31
Big House Ceremony - 31
Creator (Kishelemukong) - 29, 31, 37, 39
Divination - 33
Mé singw - (Living Solid Face) 28, 29-31
Spirits - 29-31
Vision quest - 30, 35
Sewing - 6, 7, 22, 26
Social structure - 1, 2, 11, 16, 18, 20
Spearpoint - 9, 15, 23
Stone boiling - 10
Sweat Lodge - 27, 33
Tattooing - 27
Tobacco - 17, 19, 33
Tobacco pipe - 19, 28, 30
Tools - 5-7, 9, 11, 17-18, 22-23, 38
Trade - 5, 14, 15, 22, 38
Traps - 21
Travel and transportation - 8, 14, 24
Tribe - see social structure
Turtle - 3
Unami - 2, 16, 40
Vision - 30, 32, 35
Weapons - 5, 9, 10, 13, 20, 22, 23, 38 39
Weaving - 10, 18
Witchcraft - 32, 34, 37
Witches' bundles - 34
Women - 18, 35
Women's work - 7, 11, 17, 20, 21, 22-23, 27, 28, 35, 36
<table>
<thead>
<tr>
<th>English</th>
<th>Lenape</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>awl</td>
<td>kēpwēshikān</td>
<td>23</td>
</tr>
<tr>
<td>axe</td>
<td>tēmahikān</td>
<td>11</td>
</tr>
<tr>
<td>basket</td>
<td>tānghakān</td>
<td>19</td>
</tr>
<tr>
<td>Big House Church</td>
<td>Xingwikaon</td>
<td>31</td>
</tr>
<tr>
<td>breechcloth</td>
<td>sākutākān</td>
<td>26</td>
</tr>
<tr>
<td>burden strap (for shoulders)</td>
<td>hapis</td>
<td>24</td>
</tr>
<tr>
<td>canoe</td>
<td>mūxul</td>
<td>8; 24</td>
</tr>
<tr>
<td>cardinal flower</td>
<td>matapipalingo</td>
<td>34</td>
</tr>
<tr>
<td>Chestnut tree</td>
<td>Opimēnshi</td>
<td>18</td>
</tr>
<tr>
<td>clay pot</td>
<td>siskuwahus</td>
<td>12</td>
</tr>
<tr>
<td>cradleboard</td>
<td>ampisun</td>
<td>35</td>
</tr>
<tr>
<td>cup and pin game</td>
<td>kokolēsh</td>
<td>25</td>
</tr>
<tr>
<td>deerhoof rattles</td>
<td>shuhwikahsha</td>
<td>25</td>
</tr>
<tr>
<td>ears of corn braided</td>
<td>xapxōngwe</td>
<td>17</td>
</tr>
<tr>
<td>Elm tree</td>
<td>Lokanēhunshi</td>
<td>18</td>
</tr>
<tr>
<td>flute</td>
<td>ahpikōn</td>
<td>25</td>
</tr>
<tr>
<td>gouge</td>
<td>pkwītehikān</td>
<td>22</td>
</tr>
<tr>
<td>herbalist</td>
<td>nēntpiēkēs</td>
<td>32</td>
</tr>
<tr>
<td>hoe</td>
<td>kwipēlēnay</td>
<td>22</td>
</tr>
<tr>
<td>house</td>
<td>wikēwam</td>
<td>18</td>
</tr>
<tr>
<td>Indian dice game</td>
<td>mamanduhwin</td>
<td>25</td>
</tr>
<tr>
<td>iron pot</td>
<td>wekathus</td>
<td>38</td>
</tr>
<tr>
<td>jackstraws game</td>
<td>selahtikān</td>
<td>25</td>
</tr>
<tr>
<td>knife</td>
<td>kēshikān</td>
<td>23</td>
</tr>
<tr>
<td>leggings</td>
<td>kakuna</td>
<td>26</td>
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<tr>
<td>mat</td>
<td>anākān</td>
<td>18</td>
</tr>
<tr>
<td>medicine man</td>
<td>mēteīnu</td>
<td>29</td>
</tr>
<tr>
<td>moccasin game</td>
<td>chipahkwinalītin</td>
<td>25</td>
</tr>
<tr>
<td>moccasins</td>
<td>lēnhāksēna</td>
<td>26</td>
</tr>
<tr>
<td>mortar (to pound corn in)</td>
<td>kōhōkān</td>
<td>22</td>
</tr>
<tr>
<td>pestle (to pound corn with)</td>
<td>kwēnusēnēkw</td>
<td>22</td>
</tr>
<tr>
<td>pipe</td>
<td>hupokān</td>
<td>30</td>
</tr>
<tr>
<td>pot</td>
<td>hus</td>
<td>12</td>
</tr>
<tr>
<td>rattle</td>
<td>shuhēnikān</td>
<td>25</td>
</tr>
<tr>
<td>rockshelter</td>
<td>ēkaongwite</td>
<td>13</td>
</tr>
<tr>
<td>sifter basket</td>
<td>pawēnikān</td>
<td>19</td>
</tr>
<tr>
<td>skirt</td>
<td>tēpēthun</td>
<td>26</td>
</tr>
<tr>
<td>spirit</td>
<td>manētu</td>
<td>29</td>
</tr>
<tr>
<td>Spirit of the East</td>
<td>Muxumsa Wehēnjiopāngw</td>
<td>29</td>
</tr>
<tr>
<td>Spirit of the North</td>
<td>Muxumsa Luwânāntu</td>
<td>29</td>
</tr>
<tr>
<td>Spirit of the South</td>
<td>Uma Shawnaxawēsh</td>
<td>29</td>
</tr>
<tr>
<td>Spirit of the West</td>
<td>Muxumsa Ehēliwsikakw</td>
<td>29</td>
</tr>
<tr>
<td>spirits</td>
<td>manētuwāk</td>
<td>29</td>
</tr>
<tr>
<td>stone pot</td>
<td>ahsēnhus</td>
<td>12</td>
</tr>
<tr>
<td>sweat-lodge</td>
<td>pimēwakān</td>
<td>33</td>
</tr>
<tr>
<td>Thunder Beings</td>
<td>Pāthakhuweyok</td>
<td>29</td>
</tr>
<tr>
<td>Tulip tree</td>
<td>Mūxulhemēnshi</td>
<td>24</td>
</tr>
<tr>
<td>tumpline (worn on head)</td>
<td>Kēlambisun</td>
<td>24</td>
</tr>
<tr>
<td>whistle</td>
<td>putachikān</td>
<td>25</td>
</tr>
<tr>
<td>witch</td>
<td>nuchihēwe</td>
<td>34</td>
</tr>
<tr>
<td>wooden bowl</td>
<td>lokēns</td>
<td>12</td>
</tr>
<tr>
<td>Woods-dwarf</td>
<td>Wēmahtēkēnis</td>
<td>30</td>
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## SELECTED PLACE- NAMES OF LENAPEHOKING

(TRANSLATED BY TOUCHING LEAVES)

<table>
<thead>
<tr>
<th>Place-Name</th>
<th>Lenape Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alexauken (Creek).</td>
<td>Alàxhâking</td>
<td>&quot;barren land&quot;</td>
</tr>
<tr>
<td>Allamuchy</td>
<td>Alemuching</td>
<td>&quot;place of cocoons&quot;</td>
</tr>
<tr>
<td>Alloway</td>
<td>Aléwi</td>
<td>&quot;more&quot;</td>
</tr>
<tr>
<td>Assiscunk</td>
<td>Asiskung</td>
<td>&quot;muddy place&quot;</td>
</tr>
<tr>
<td>Assunpink</td>
<td>Ahsênping</td>
<td>&quot;rocky place that is watery&quot;</td>
</tr>
<tr>
<td>Cheesequake</td>
<td>Chiskhake</td>
<td>&quot;land which has been cleared&quot;</td>
</tr>
<tr>
<td>Cinnaminson</td>
<td>Ahsênamênsing</td>
<td>&quot;rocky place of fish&quot;</td>
</tr>
<tr>
<td>Conaskonk</td>
<td>Kwênaâskung</td>
<td>&quot;place of tall grass&quot;</td>
</tr>
<tr>
<td>Conshohocken</td>
<td>Kanshihâking</td>
<td>&quot;elegant land&quot;</td>
</tr>
<tr>
<td>Hackensack</td>
<td>Ahkinkêsahki</td>
<td>&quot;place of sharp ground&quot;</td>
</tr>
<tr>
<td>Hoboken</td>
<td>Hupokên</td>
<td>&quot;tobacco pipe&quot;</td>
</tr>
<tr>
<td>Kakeskikck</td>
<td>Kahkâskwêk</td>
<td>&quot;where the grass rustles&quot;</td>
</tr>
<tr>
<td>Keskachane</td>
<td>Kêsshahane</td>
<td>&quot;swift stream&quot;</td>
</tr>
<tr>
<td>Kittatinny</td>
<td>Kitatêne</td>
<td>&quot;big mountain&quot;</td>
</tr>
<tr>
<td>Lackawanna</td>
<td>Lêkaohane</td>
<td>&quot;sandy creek; sandy river&quot;</td>
</tr>
<tr>
<td>Macanippuck</td>
<td>Mêkênipêk</td>
<td>&quot;last creek&quot;</td>
</tr>
<tr>
<td>Machkachsin</td>
<td>Mâxkâhsên</td>
<td>&quot;red rock(s)&quot;</td>
</tr>
<tr>
<td>Manahawkin</td>
<td>Mênahôking</td>
<td>&quot;where the land slopes&quot;</td>
</tr>
<tr>
<td>Manasquan</td>
<td>Mênäskung</td>
<td>&quot;place to gather grass&quot;</td>
</tr>
<tr>
<td>Manayunk</td>
<td>Mëneyung</td>
<td>&quot;place to drink&quot;</td>
</tr>
<tr>
<td>Manhattan</td>
<td>Mênating</td>
<td>&quot;place that is an island&quot;</td>
</tr>
<tr>
<td>Manunka Chunk</td>
<td>Mênângahchung</td>
<td>&quot;where the hills are clustered&quot;</td>
</tr>
<tr>
<td>Massepeage</td>
<td>Mësipêk</td>
<td>&quot;water from here and there&quot;</td>
</tr>
<tr>
<td>Matinnekonck</td>
<td>Mahtênekung</td>
<td>&quot;place of rough ground&quot;</td>
</tr>
<tr>
<td>Matockshoning</td>
<td>Mahtaks'haning</td>
<td>&quot;prickley pear creek&quot;</td>
</tr>
<tr>
<td>Mauch Chunk</td>
<td>Mâxkwchung</td>
<td>&quot;at the hill of the bears&quot;</td>
</tr>
<tr>
<td>Monongahela</td>
<td>Mënaongihêla</td>
<td>&quot;where the land erodes&quot;</td>
</tr>
<tr>
<td>Neshanic</td>
<td>Nishhanêk</td>
<td>&quot;two creeks&quot;</td>
</tr>
<tr>
<td>Nescopeck</td>
<td>Niskêpêk</td>
<td>&quot;dirty water&quot;</td>
</tr>
<tr>
<td>Pakim Pond</td>
<td>Pakim</td>
<td>&quot;cranberry&quot;</td>
</tr>
<tr>
<td>Passaic</td>
<td>Pahsaêk</td>
<td>&quot;valley&quot;</td>
</tr>
<tr>
<td>Passyunk</td>
<td>Pahsayung</td>
<td>&quot;in the valley&quot;</td>
</tr>
<tr>
<td>Penungauchuang</td>
<td>Pënaongôhchung</td>
<td>&quot;the downhill place&quot;</td>
</tr>
<tr>
<td>Sanhickan</td>
<td>Sânghikân</td>
<td>&quot;fire-drill&quot;</td>
</tr>
<tr>
<td>Suwanhakingh</td>
<td>Shëwànhaking</td>
<td>&quot;at the salty place&quot;</td>
</tr>
<tr>
<td>Tacony</td>
<td>Tëkhane</td>
<td>&quot;cold river&quot;</td>
</tr>
<tr>
<td>Tamaques Park</td>
<td>Tëmakwe</td>
<td>&quot;beaver&quot;</td>
</tr>
<tr>
<td>Tobyhanna</td>
<td>Tëphihane</td>
<td>&quot;cold water creek&quot;</td>
</tr>
<tr>
<td>Tulpehauken Brook</td>
<td>Tulpehaking</td>
<td>&quot;turtle land&quot;</td>
</tr>
<tr>
<td>Tunkhannock</td>
<td>Tânkhanêk</td>
<td>&quot;small creek; little river&quot;</td>
</tr>
<tr>
<td>Watchung</td>
<td>Ohchung</td>
<td>&quot;hilly place&quot;</td>
</tr>
<tr>
<td>Wickatunk</td>
<td>Wikwëtung</td>
<td>&quot;the finishing place&quot;</td>
</tr>
</tbody>
</table>
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