

Chapter 1 : Longhouse - Wikipedia

Later day Iroquois longhouse (c) people Interior of a longhouse with Chief Powhatan (detail of John Smith map,) Longhouses were a style of residential dwelling built by Native American tribes and First Nation band governments in various parts of North America.

Strips of bark were woven horizontally through the lines of poles to form more or less weatherproof walls. Poles were set in the ground and braced by horizontal poles along the walls. The roof is made by bending a series of poles, resulting in an arc-shaped roof. This was covered with leaves and grasses. The frame is covered by bark that is sewn in place and layered as shingles, and reinforced by light swag. Iroquois longhouse replica in New York State Museum , Albany, NY Doors were constructed at both ends and were covered with an animal hide to preserve interior warmth. Especially long longhouses had doors in the sidewalls as well. Longhouses featured fireplaces in the center for warmth. Holes were made above the hearth to let out smoke, but such smoke holes also let in rain and snow. Ventilation openings, later singly dubbed as a smoke pipe , were positioned at intervals, possibly totalling five to six along the roofing of the longhouse. Missionaries who visited these longhouses often wrote about their dark interiors. The people had a matrilineal kinship system, with property and inheritance passed through the maternal line. Tribes or ethnic groups in northeast North America, south and east of Lake Ontario and Lake Erie , which had traditions of building longhouses include the Five Nations of the Iroquois Confederacy Haudenosaunee: Seneca , Cayuga , Onondaga , Oneida and Mohawk. Although the Shawnee were not known to build longhouses, colonist Christopher Gist describes how, during his visit to Lower Shawneetown in January , he and Andrew Montour addressed a meeting of village leaders in a "Kind of State-House of about 90 Feet long, with a light Cover of Bark in which they hold their Councils. Watercolour by Edward M. The indigenous peoples of the Pacific Northwest of North America also built a form of longhouse. Theirs were built with logs or split-log frame, and covered with split log planks, and sometimes an additional bark cover. Cedar is the preferred lumber. Each longhouse contains a number of booths along both sides of the central hallway, separated by wooden containers akin to modern drawers. Each booth has its own individual hearth and fire. Usually an extended family occupied one longhouse, and cooperated in obtaining food, building canoes, and other daily tasks. The roof is a slanted shed roof and pitched to various degrees depending upon the rainfall. A totem pole often was erected outside the longhouse. The style varies greatly, and sometimes it became part of the entrance way. Tribes or ethnic groups along the North American Pacific coast with some sort of longhouse building traditions include the Haida , Tsimshian , Tlingit , Makah , Clatsop , Coast Salish and Multnomah tribe. Excavations at Ozette, Washington[edit] Main article: Ozette Indian Village Archeological Site From beneath mud flows dating back to about , archaeologists have recovered timbers and planks. They are studying household arrangements from the distant past. In the part of one house where a woodworker lived, tools were found and also tools in all stages of manufacture. There were even wood chips. Where a whaler lived, there lay harpoons and also a wall screen carved with a whale. Benches and looms were inlaid with shell, and there were other indications of wealth. More bows and arrows were found at one living area than any of the others, an indication that hunters lived there. Another had more fishing gear than other subsistence equipment, and at another, more harpoon equipment. Some had everyday work gear, and few elaborately ornamented things. The houses were built so that planks on the walls and roofs could be taken off and used at other places, as the people moved seasonally. Paired uprights supported rafters, which, in turn, held roof planks that overlapped like tiles. Wall planks were lashed between sets of poles. The position of these poles depended on the lengths of the boards they held, and they were evidently set and reset through the years the houses were occupied. Walls met at the corners by simply butting together. They stayed structurally independent, allowing for easy dismantling. There were no windows. Light and ventilation came by shifting the position of roof planks, which were simply weighted with rocks, not fastened in position. Benches raised above the floor on stakes provided the main furniture of the houses. They were set near the walls. Storage was concentrated behind the benches, along the walls and in corners between benches. These locations within the houses have yielded the

most artifacts. The rafters must have also provided storage, but the mudflow carried away this part of the houses. Bibliography[edit] Cappel, Constance. In Sturtevant, William C. Handbook of North American Indians.

Chapter 2 : The American story : true tales from American history in SearchWorks catalog

The Iroquois are considered a branch of North American Indians, also known as Haudenosaunee or the "People of the Longhouse". The Iroquois have greatly contributed to society through initiating the Iroquois confederacy also called the Iroquois League formed in The North American.

These were farming settlements built in groups of about six to twelve and were home to large extended families and kinship. The longhouse is a traditional way of shelter. Some of the medieval longhouse types of Europe which some have survived are, among others: The Old Frisian longhouse or Langhuis that developed into the Frisian farmhouse which probably influenced the development of the Gulf house German: Gulfhaus , which spread along the North Sea coast to the east and north. With these house types the wooden posts originally rammed into the ground were replaced by posts supported on a base. The large and well-supported attic enabled large quantities of hay or grain to be stored in dry conditions. This development may have been driven because the weather became wetter over time. Good examples of these houses have been preserved, some dating back to the 16th century. The longhouse was 50 to 60 feet long. Longhouses of the indigenous peoples of North America In North America two groups of longhouses emerged: Interior of a Salish longhouse, British Columbia, Watercolor by Edward M. The longhouse had a 3 metres 9. The end compartments were usually used for storage. Two families shared each hearth. Each longhouse would house several generations of an extended family; a house was built proportionately to the number of families it was expected to contain and might be lengthened over time to accommodate growth. Exterior and cut-away view of an Iroquois longhouse Iroquois Longhouse. The Xingu peoples of central Brazil build a series of longhouses in circular formations forming round villages. The ancient Tupi people of the Brazilian Coast used to do this as well. The Yanomami people of Brazil and Venezuela build a round hut with a thatched roof that has a hole in the middle, called shabono , which could be considered a sort of longhouse. Asia[edit] Ancient Mumun pottery period culture[edit] In Daepyeong , an archaeological site of the Mumun pottery period in Korea , longhouses have been found that date to circa B. Their layout seems to be similar to those of the Iroquois. In these, several fireplaces were arranged along the longitudinal axis of the building. Later, the ancient Koreans started raising their buildings on stilts, so that the inner partitions and arrangements are somewhat obscure. The size of the buildings and their placement within the settlements may point to buildings for the nobles of their society or some sort of community or religious buildings. In Igeum-dong , an excavation site in South Korea , the large longhouses, 29 and 26 meters long, are situated between the megalithic cemetery and the rest of the settlement. Thailand[edit] The longhouse may be an old building tradition among the people of Austronesian origin or intensive contact. Groups like the Siraya of ancient Taiwan built longhouses and practiced head hunting, as did, for example the later Dayaks of Borneo. A modern Iban longhouse in Kapit Division , Sarawak. A modern timber longhouse at Sungai Asap, Belaga, Sarawak. Common to most of these is that they are built raised off the ground on stilts and are divided into a more or less public area along one side and a row of private living quarters lined along the other side. This seems to have been the way of building best accustomed to life in the jungle in the past, as otherwise hardly related people have come to build their dwellings in similar ways. One may observe similarities to South American jungle villages also living in large single structures. The design is elegant: The entry could double as a canoe dock. Cooling air could circulate underneath the raised floor of the dwelling, and the elevated living areas were more likely to catch above ground breezes. Livestock could shelter underneath the longhouses for greater protection from predators and the elements. In modern times many of the older longhouses have been replaced with buildings using more modern materials but of similar design. In areas where flooding is not a problem, the space beneath the longhouse between the stilts, which was traditionally used for a work place for tasks such as threshing, has been converted into living accommodation or has been closed in to provide more security. Old longhouses in Asia were made of grass and tree bark. The layout of a traditional longhouse could be described thus: A wall runs along the length of the building approximately down the longitudinal axis of the building. The space along one side of the wall serves as a corridor running the length of the building while

the other side is blocked from public view by the wall and serves as private areas. Behind this wall lay the private units, bilik, each with a single door for each family. These are separated from each other by walls of their own and contain the living and sleeping spaces for each family. The kitchens, dapur, may be situated within this private space but are quite often situated in rooms of their own, added to the back of a bilik or even in a building standing a little away from the longhouse and accessed by a small bridge. This separation prevents cooking fires from spreading to the living spaces, should they spread out of control, as well as reducing smoke and insects attracted to cooking from gathering in living quarters. Between the family apartment and kitchen, there can be an adjoining room where heirlooms like jars and brasswares are displayed. Behind the kitchen may be the bathroom and toilets. Further to this can be built another open veranda called pelaboh. A luvre is made on the roof to allow sunlight to permeate into the living and kitchen areas. A window opening is made between kitchens to allow exchange or sharing of food. The corridor itself is divided into three parts. The space in front of the door, the tempuan, belongs to each bilik unit and is used privately. This is where rice can be pounded or other domestic work can be done. A public corridor, a ruai, runs the length of the building in this open space. Along the outer wall is the space where guests can sleep, the pantar. Above the upper ruai, a panggau hung suite is built for young bachelors if the respective families to live and sleep. For maidens, a meligai is built over the upper main room, hung from the roof structure which is used for secluding maidens if the parents decide to do so, especially by the few aristocratic families. On this side a large veranda, a tanju, is built in front of the building where the rice padi is dried and other outdoor activities can take place. The sadau, a sort of attic, runs along under the peak of the roof and serves as storage. Sometimes the sadau has a sort of gallery from which the life in the ruai can be observed. The pigs and chicken live underneath the house between the stilts. Similar houses are built by the Bidayuh, Land Dayak, however with wider verandas and extra buildings for the unmarried adults and visitors. The buildings of the Kayan, Kenyah, Murut, and Kelabit used to have fewer walls between individual bilik units. The Punan seem to be the last ethnic group that adopted this type of house building. The Rungus of Sabah in north Borneo build a type of longhouse with rather short stilts, the house raised three to five feet of the ground, and walls sloped outwards. Many place names in Sarawak have "Long" in their name and most of these are or once were longhouses. Some villages like Long Semado in Sarawak have airfields. Another longhouse is the Punan sama. Some five to ten families may live in each, but they are organized differently inside from those on Borneo. From front to back, such a house, called an "uma", regularly consists of an open platform serving as the main entrance place, followed by a covered gallery. The inside is divided into two rooms, one behind the other. On the back there is another platform. The whole building is raised on short stilts about half a meter off the ground. The front platform is used for general activities while the covered gallery is the favorite place for the men to host guests, and where the men usually sleep. The following first room is entered by a door and contains a central communal hearth and a place for dancing. There are also places for religious and ritual objects and activities. In the adjoining room the women and their small children as well as unmarried daughters sleep, usually in compartments divided into families. The platform on the back is used by the women for their everyday activities. Visiting women usually enter the house here. Most of them prefer living in Badaghar called longhouses with big families of many generations, sometimes people. All household members pool their labor force, contribute their income, share the expenditure and use one kitchen.

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six nations of Native American tribes formed around , "people of the longhouse", create unity against invasion and each tribe one vote in decisions, divided during American Rev.

The Iroquois hoped that helping the British would also bring favors after the war. The British government made the Royal Proclamation of 1763 after the war, which said that white people could not live past the Appalachian Mountains , but this proclamation was largely ignored by the settlers, and the Iroquois agreed to move this line again at the Treaty of Fort Stanwix in 1764, where they sold the British all their remaining claim to the lands between the Ohio and Tennessee Rivers. This was the first major split among the Six Nations. Joseph Louis Cook offered his services to the United States and received a Congressional commission as a Lieutenant Colonel- the highest rank held by any Native American during the war. Daniel Brodhead and General John Sullivan fought against the Iroquois nations to "not merely overrun, but destroy," the British-Indian alliance. After the American Revolution[change change source] After the war, the ancient central fireplace of the League was made again at Buffalo Creek. As a reward for their loyalty to the British Crown, they were given a large land grant, now called Brantford, Ontario on the Grand River. Food[change change source] Traditionally, the Iroquois were a mix of farmers, fishers, gatherers and hunters, although most of their food came from farming. The main crops they farmed were corn, beans and squash, which were called the three sisters and were considered special gifts from the Creator. These crops are grown strategically. The food was stored during the winter, and it lasted for two to three years. When the soil eventually became less fertile , the Iroquois moved. Gathering was the job of the women and children. Wild roots, greens, berries and nuts were gathered in the summer. During spring, maple syrup was tapped from the trees, and herbs were gathered for medicine. The Iroquois hunted mostly deer but also other game such as wild turkey and migratory birds. Muskrat and beaver were hunted during the winter. Fishing was also a big source of food because the Iroquois lived near a large river St. Lawrence. They fished salmon, trout, bass, perch and whitefish. In the spring the Iroquois netted, and in the winter fishing holes were made in the ice. Women could own property including homes, horses and farmed land, and when they married, they could keep their property without it being given to their husbands. A woman could keep the money she earned for herself. A woman choosing to divorce a husband who was not being a good husband was able to ask him to leave the dwelling, taking any of his possessions with him. If a couple broke up, the woman kept the children. The Great Peacemaker Deganawida was their prophet. After the Europeans arrived, many Iroquois became Christians , among them Kateri Tekakwitha , a young woman of Mohawk-Algonkin parents. Traditional Iroquois religious beliefs became somewhat more popular again in the second half of the 18th century by the teachings of the Iroquois prophet Handsome Lake.

Chapter 4 : The Lost Colony by isabella F on Prezi

A Documentary Short on the Iroquois Indian's lifestyle inside a longhouse created by Westbrook Shortell, Daniel Jackson, Dan Scharfenberger and Nicholas Varga.

Chapter 5 : List of council camps (Boy Scouts of America) - WikiVisually

People of the Longhouse takes place around with the Iroquois people before their League of Nations. It's a fast paced story of young Odion, his little sister Tetula, and a group of children who have been captured as slaves in battle.

Chapter 6 : AAR for the Week of September , | jhcckm

People of the Longhouse One The call still echoed from the depths of the www.nxgvision.com made Sky Messenger push onward, down the leaf-strewn trail and into the dark filigree of shadows where glinting eyes watched him from the branches.

Chapter 7 : Iroquois - Simple English Wikipedia, the free encyclopedia

(Snyderman,) The Iroquois families built longhouses made of logs, which were divided into several compartments; this is how they acquired their name " People of the Longhouse". Each family was in a separate compartment and each longhouse was surrounded in fort like form keeping their enemies afar.

Chapter 8 : Table of contents for The American story

A longhouse or long house is a type of long, proportionately narrow, single-room building built by peoples in various parts of the world including Asia, Europe, and North America. Many were built from timber and often represent the earliest form of permanent structure in many cultures.

Chapter 9 : People of the Longhouse Series by W. Michael Gear

The Iroquois call themselves the "Haudenosaunee", which means "People of the Longhouse," or more accurately, "They Are Building a Long House." They believe that the Great Peacemaker came up with the name when the League was formed.