

## 1: The Iroquois Tribes [www.enganchecubano.com]

*Prisoner of the Iroquois [John Tomerlin] on www.enganchecubano.com \*FREE\* shipping on qualifying offers.*

Dogs might have carried items but there were no horses or large beast of burden. While known by the French term, "Iroquois," the people of the tribe call themselves the "Hau de no sau nee" ho dee noe sho nee or "People of the Longhouse. In , the league was expanded into six. They lived mainly in the New York State region and their influence extended south into Pennsylvania, west to the Hurons and north into Canada. The League comprised the oldest living participatory democracy. The United States uses a representational democracy. Today, outside of the League, the only regular participatory democracy is found in the New England Town Meetings. However, their influence extended into Pennsylvania and west to Lake Eire. They practiced intensive agriculture growing maize, beans and squashes as their principal crops. So important were these crops they were considered sacred and called "the three sisters. The people made a number of beverages, including maple syrup. They were also knowledgeable about the medical properties of the many plants they gathered. Villages were often fortified against attack. This might include a stockade and a moat for defense. Trees were driven into the ground so as to meet 12 to 16 feet above the ground. The spaces between were filled with a mixture of woven branches and logs. For all their fortifications and the constant level of warfare actually deaths were actually rare. More emphasis was placed on daring, bravery and honor than in the number of foes killed. However, capture of prisoners resulted in prolonged ritual torture. Women and children might be killed or adopted into the tribe to replace lost members. They are part of the Northern Iroquoian People. Besides the tribes listed, this group includes the Huron, Erie, Susquehannock and St. The tribal names for themselves were: Seneca "The great hill people. One, called the "False Face Society" limited membership to those that had undergone a vision or had a significant dream. Normally the dream involved a visitation of some hideous creature. Once permitted to join the society, the new member carved a likeness of the creature that he had seen. This then became the mask he wore during ceremonies. The False Face Society attempted to cure people of illness or curse. They purified dwelling places. The longhouse was the basic Iroquois dwelling. The average dimensions were 18 feet by 60 feet and normally rose to 18 feet in height. Most were made by driving two rows of sticks into the ground then bending them until they met. There they were tied and crossbars were tied to connect them. Over this framework bark was placed, forming a large enclosed space. The removal of bark normally killed the tree. The process was best done in the spring when the bark was loose and pliable. Bark removed from trees can be straightened from the curve it followed on the tree by weighing it down until it dries. The interior of the longhouse had a wide aisle through it. There would be families living on each side and fires burned in the center of the aisle. The interior had the appearance of a modern office with cubicles. Partitions made of woven bark were used to create privacy for the families. Sitting, eating, and most living was done while on platforms. This raised the people off the dirt and made for warmth. Most early explorers were very impressed by the quality and way of life of the Iroquois. Due to their unity and somewhat isolated location they were able to maintain their way of life somewhat longer than did other tribes in the region.

### 2: The Powerful Iroquois Confederacy of the Northeast –“ Legends of America

*The Iroquois were notorious for torturing their captives, and while a prisoner, one of Urbain's fingers was cut off. He had no contact with his family during his time with the Iroquois, and his wife Marie didn't know he if he was dead or alive.*

So in order to prevent this, Dollard would surprise and ambush the Iroquois before they could begin their campaign. Assembling a force of sixteen volunteer riflemen and four Algonquin warriors, including Chief Mituvemeg, the expedition left Montreal in late April with several canoes, filled with food, ammunition and weapons. It was on or about May 1, when the expedition finally reached their destination. Deciding the area to be a good place for an ambush, the French and their allies occupied an old Algonquin fort along the Ottawa made up of trees planted in a circle and cut down to trunks. Forty Hurons, under their chief Etienne Annahotaha fr , arrived at the fort not long after the French, they were happily greeted and joined the garrison for defence. Dollard ordered his men to reinforce the fortification by building a palisade around the wall of tree trunks but preparations were not entirely completed by the time the Iroquois arrived. Among the were several Huron slaves who fought alongside their captors. Two canoes carrying five warriors were spotted by the French so Dollard decided to lay an ambush at a place where the Iroquois were most likely to land. After this first skirmish, the fleet of canoes came in sight and began landing men. An immediate assault was made upon the fort but the Iroquois were repulsed, they then started preparing for a siege by building their own fort and siege works. But first they requested a parley. Suspecting it to be a ruse for a surprise attack, Dollard refused to consult with the Iroquois. In response the Iroquois attacked the French canoes. undefended, the canoes were broken into pieces, set on fire and then used in a second assault to burn the walls of the French fort. Again the French and their warrior allies resisted and defeated the attacking Iroquois. Many natives were killed in the second attack, including the Seneca commander. After their chief was killed, the Iroquois launched a third attack but it was also repulsed and as result, a canoe was sent up the river to another war party of men, who were on their way to sack Ville-Marie. Abandoning the advance towards Ville-Marie, the warriors proceeded to Long Sault. When they arrived, it was the fifth day of fighting, the natives constructed mantelets fr made from three logs attached together to form a shield from musketry. Before the arrival of reinforcements, the Huron slaves shouted to the Hurons within the fort, assuring them that they would be treated well if they abandoned the French. All of the Hurons, except the chief, deserted at this point and joined the Iroquois and their Huron slaves. Deserting proved to be a mistake, all but five of the Hurons were killed, the remaining returned to Ville-Marie where they relayed the story of the defeat to the French colonists. When a fourth and final attack was launched, the Iroquois advanced with their mantelets ahead of them. The French and their allies could not hold out any longer, their corn dust food and muddy water was nearly exhausted. When within range, the French opened fire but the mantelets were capable of stopping the incoming musket balls. Standing atop one of the walls, Dollard ignited a keg of gunpowder which he intended to throw over the wall onto the Iroquois but when the bomb left his hands, it struck the palisade and exploded within the fort, killing or wounding many of the defenders[ citation needed ]. When the Iroquois were finally inside, Dollard and the others were quickly overpowered. Four Frenchmen were found alive: For over a century, Dollard des Ormeaux became a heroic figure in New France, and then in Quebec, who exemplified selfless personal sacrifice, who had been martyrs for the church, and for the colony. For one, many historians[ who? Nevertheless, Dollard did indeed divert the Iroquois army temporarily from its objective in , thereby allowing the settlers to harvest their crop and escape famine. For instance, some[ who? Instead, it was well known at the time that the Iroquois finished their hunting expeditions for furs in the spring, and an enterprising Frenchman with military experience, such as Dollard, may have been tempted to test his mettle by risking the voyage up the Ottawa River. Iroquois war parties sought the trophies of battle and taking prisoners. If Dollard des Ormeaux and his party did indeed stave off the Iroquois attack for seven days, their defeat would have satisfied that goal and aspect of Iroquoian warfare.

## 3: Battle of Long Sault - Wikipedia

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

He was born in about in Breil, France, a town about 60 miles east of La Rochelle. His parents were Artus Tessier and Jeanne Mesme. Artus was a carpenter and likely taught the trade to his son. He may have been recruited while still in France to help settle a new post in the west, Ville-Marie later renamed Montreal , and on January 10, , he was granted a tract of land there. The post was set up for the purpose of fur trading, but needed men with skills like Urbain to help construct buildings. He was known to have built many early houses in Montreal, and he also supplied wood to other settlers in the community. He may have connected with her through a friend, Michel Chauvin, who had earlier married her sister Anne. Another sister named Jacquette was married on the same day as Urbain and Marie. Marie and Urbain would go on to have a total of 17 children. The challenges of living in a place like Montreal in the midth century went beyond just carving out a home in the wilderness – the greatest threat came from the Iroquois tribe across the river to the south. During , two Montreal settlers were brutally murdered in an Iroquois raid. The following month, on June 18th, Urbain had another encounter with the Iroquois. He heard four men who were being attacked in a vulnerable spot away from the settlement, and he rushed to their aid, avoiding being shot as he navigated to their location. The settlers were barricaded in a hut, and after Urbain joined them, they fought off the attack together. Urbain was known to be fearless against Iroquois attackers, but on March 24, , he was captured with some other settlers and became a prisoner for several months. The men were taken to a village of the tribe located in present-day New York State. It was the Jesuits who negotiated for his release, and he was handed over to them in August along with eight other people. The Jesuits noted that his hand where his finger had been cut off was in pretty bad shape, but it healed enough six months later so that he could use it again. A short time after he had returned home, he woke up in the middle of the night and saw a group of warriors sneaking into town, looking to kill more settlers. The presence of military in the area also helped, and Urbain lived out the rest of his life in a safer community. He died in Montreal on March 21, ; his wife Marie survived him by many years, passing away in Urbain Tessier dit Lavigne left a legacy in Montreal that is evident to this day. Much of the downtown area was originally part of his land. This was the 8th concession made to a citizen of the island of Montreal. Charles Tessier – B. Paul Tessier – B. Madeleine Tessier – B. Laurent Tessier – B. Louise Tessier – B. Guillaume Richard dit Lafleur, 26 Nov 8. Urbain Tessier – B. Mar , Montreal, New France 9. Jean Tessier – B. Claude Tessier – B. Dec , Montreal, New France Jacques Tessier – B. Pierre Janot dit Lachapelle, 31 Jan Jean-Baptiste Tessier – B. Pierre Tessier – B. Ignace Tessier – B. Nicolas Tessier – B. I, Spring , Rev.

## 4: Iroquois torture: Canadian history (part II) | Peggy Blair "Getting Published

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Prelude to New France. Italian navigator Giovanni da Verrazzano sets sail for the west on a mission of discovery for king Francois the 1st. He explores the American east coast between Florida and Newfoundland. Jacques Cartier leaves Saint-Malo for his first voyage towards the west. He finds himself in the Gulf of the Saint-Laurent. In Gasp, he takes possession of these lands in the name of France, by planting a big wooden cross bearing three fleur de lys, the arms of France. France attempts to found colonies in Florida , with no success. After a revolt, the 11 surviving colonists are brought back to France. Tadoussac nonetheless survives and remains for 30 years the only seaport of the Saint-Laurent. Sadly, the small establishment will be destroyed by the British in [Click here to see images and pictures of our capital city.](#) To prove his good intentions to his Hurons, Algonquin and Montagnais allies, Champlain joins a military expedition against the Iroquois. He follows the Iroquois river the Richelieu to a lake that will keep his name. It is there that Champlain fights the Iroquois for the first time. Champlain and his allies are victorious, but Iroquois become mortal enemies of New France. tienne Brl leaves the French settlement to live among the Hurons. He becomes the first European to see lakes Ontario, Huron and Superior. Arrival of the first Rcollets missionaries from Rouen, France. Their mission is to teach christianity to the Indians. An apothecary by the name of Louis Hbert decides to bring his family and claim a piece of land in the vicinity of Qubec city for farming purposes. He thus becomes the first "Habitant" of Canada. Gaining the trust of the Algonquiens first, he will afterwards be sent in the North-West to meet with the Nipissings and will end up staying nine years with them. After his return, he will be sent to meet with the Hurons and the Ouinipigous of Lake Superior. His diplomatic missions were very successful and his search for a passage to China heralded new discoveries and new lands for France. A group of French merchants found the Compagnie de la Nouvelle-France. Their goal is the exploitation of the fur trade and their mandate is to help colonize the country. The seigneurial regime is instaured. The Couillard-Hbert family receives the first slave of the colony. He is a Black boy from the West Indies. The historian Marcel Trudel has counted slaves throughout Canadian history, of which were Indians the favourites of French-speakers and Blacks the favourites of English-speakers owned by approximately masters. The region of Montral dominates with slaves compared to for Qubec and for Trois-Rivires. Several marriages took place between French colonists and slaves 31 unions between with Indian slaves and 8 with Black slaves which means that a number of Qubcois today have slaves somewhere in their family trees. Under the orders of Champlain, the Sieur de La Violette travels to the mouth of the Saint-Maurice river to found a fur trading post and a fort. It will come to be known as Trois-Rivires. For a long time, this site will be one of the most advantageous for the activities of fur traders. A Jsuite missionary observes the Hurons while they play one of their favourite games. They welcome Native as well as French girls. Beginning of the first French-Iroquois war. Young adventurer Guillaume Cousture , a "coureur des bois", was also taken prisoner. In Ville-Marie, Maisonneuve erects a big cross on the Mont Royal to thank God for saving the young french settlement from a threatening flood. The first Montraliste child is born in ; Barbe Meusnier. Begining of the genocide of the Huron nation by the Iroquois confederacy. The Cid, from Corneille, is performed in Qubec. Marguerite Bourgeoys arrives in Montral. She founds a school for girls where she wishes to instruct and educate Natives. The King later puts in her care the "Filles du Roy" , these orphaned young women who have come to the New world to find happiness and husband. They reach the territory of Wisconsin and are the first white men to make contact with the Sioux nation. Dollard des Ormeaux and his friends save Montral from an Iroquois attack, at the price of their lives. A terrible earthquake strikes Qubec city and its area. The king thus takes direct control of the colony and establishes a Royal Government, composed of a gouverneur, an intendant and the Conseil Souverain. The majority of them will establish themselves in the city of Qubec and about half of them will marry there. Jean Talon becomes the intendant of New France and the colony knows a great period of growth and prosperity. Of the soldiers who set foot in the colony, about will choose to stay and found families. Ville-Marie Montral now hast inhabitants! Jesuit brother Claude Allouez is the first European to

officially reach lake Michigan. Louis XIV orders that all the valid men of New France between 16 and 60 years of age must do their mandatory military service. Every parish will have its militia. La Nouvelle-France now has a population of 10 habitants compared to about in New England. During the cowardly night attack, the Iroquois slaughter 24 inhabitants and take about 90 prisoners. Of those, 42 will return to the colony, the rest are brutally tortured and burned alive in Iroquoisie. This sad event is known as the Lachine Massacre. A British fleet, under the commandment of Admiral Phipps attacks Qubec. Phipps sends a messenger to Gouverneur Frontenac, commander of the French troops, and demands that he surrender in the next hour. Madeleine de Verchres, a 14 year old girl, courageously defends an old fort with two old soldiers against an Iroquois attack that lasts more than a week. This treaty allows the development of new parishes and villages on the island of Montral. Lamothe-Cadillac founds Dtroit, a western military outpost. As the impressive fleet penetrates the Saint-Laurent river, eight ships hit reefs and sink, causing the death of people. The war council decides to turn back. Acadie is now definitely British. It becomes quickly apparent that the new British masters have no intention to respect the liberties of the Acadien population. They are forbidden to leave the colony, thus ensuring that they will not reinforce the militias of New France. They are also needed to provide food to the British troops. In , lieutenant Lawrence Armstrong begins to distribute lands to Boston colonists but refuses to do the same for the Acadiens whose population is growing quickly. New France is now strategically surrounded by British territories. Foundation of Nouvelle-Orlans New Orleans. A terrible fire in Montral destroys 46 houses an an old historical church. A young black slave called Marie-Joseph-Anglique is found guilty of lighting the blaze and is hanged. After this disaster, the intendant Bgon orders that all houses will from now on be built of stones. Inauguration of the Chemin du Roy on the north shore of the Saint-Laurent, a great road of kilometres which unites Montral and Qubec. From now on, people can travel from one city to the other in 4 days! In , she becomes director of the Hpital Gnral of Montral. A young woman disguised as a boy is arrested by the authorities for having lied about her true name, sex and religion. Jews and Protestant Huguenots having been denied access to the colony by the king, she is sent back to France. It is the only attested Jewish presence in Nouvelle-France history. Two sons of explorer La Vrendrye survive their father and reach the Rockies. New France is then an enormous empire that goes from Hudson Bay to the Mexican Gulf through all the american midwest , and from Acadie to the Rockies. But it is a fragile giant. Building of fort Rouill Toronto. Halifax is founded and becomes the new center of government. The Governor of Virginia sends a 22 years old lieutenant-colonel George Washington and militia men to Fort Duquesne now Pittsburg to tell the French to leave the Ohio valley. The French send a young officer, De Jumonville, with an escort of 34 men, to kindly remind the Virginians that they are on French territory. With no warning, Washington orders his men to open fire while De Jumonville is reading a diplomatic declaration. Ten Canadiens and officer De Jumonville are killed and the others are taken prisoner. Washington leaves the bodies of his victims to the wolves. Outraged, the French attack Washington who capitulates, admitting his guilt in the assassination of officer De Jumonville. The Acadiens refuse to swear allegiance to the British crown as it would mean betraying their faith. To make sure these valiant settlers do not leave to reinforce the defenses of Canada, governor Charles Lawrence orders their deportation. The unarmed populace is arrested and loaded onto boats that disperse them in the American colonies. Families are ripped apart, children are taken from their parents and wives from their husbands.

## 5: Annals of Colonial North America

*Due to their practice of adopting prisoners of war, any racial distinction between each tribe or between themselves and the Algonquins was virtually nonexistent. It was the strong sense of identity that was provided through wampum belts, ceremonial chants, daily customs, and oral historical tradition, that made the Iroquois unique.*

Adventures in French-Canadian and Anishinaabe Genealogy Come along with me while I trace my French-Canadian and Anishinaabe Ojibwe ancestors to the border and beyond, all the way back to the earliest white settlers of Quebec. This girl has stirred up a fair amount of attention on the genealogy message boards over the years. The questions are 1 when exactly did this happen? I simply had to investigate this, because 1 of the 3 possible Baillargeon abductees was my 8G grandmother and another was her sister. First, the story as it has come down to us in the history books: In the course of one of these operations, he obtained the release of a number of French children who had been more or less assimilated into the life of their captors and who would have in time become wives or warriors of that group. Among these was an older girl who had been in captivity for several years and become so adapted to the Indian way of life and so fond of her adoptive Indian family that she was afraid to leave them and return to Quebec. This girl, recorded as Anne Baillargeon, ran into the woods to escape from the French, but, as she later reported, she encountered a very stern-looking woman who warned that the girl would face severe punishment if she did not return immediately to the French. Anne was so frightened that she obeyed and came back to Quebec with the others. Upon their return, M. Anne then told the story of her vision, saying that the woman wore the same habit as the woman in the portrait. Sounds like a fairy tale, oui? Actually, there is documentary evidence for the tale. I do not have access to the surviving records of the Ursuline convent, but several respected historians agree that those records do in fact show that two teen-age French girls were in fact placed with the nuns: But the record date is 22 May Immediately, then, there is a problem. He could hardly have placed 2 girls in the convent before they had been rescued! Therefore, he could only have been sponsoring two of the hostages released by the Senecas one of the nations of the Iroquois in spring , shortly before the two girls are recorded as being placed in the convent for re-education. Think of the fun we have when we are dating the checks we write every January. The history of the Ursulines cited above adds that one of the two girls decided to enter the novitiate but left the convent after a few months; the other girl had already left. But honesty and saintliness do not guarantee a perfect memory, and the letter at issue was edited and published several years after her death by her pre-Ursuline son Claude Martin. The question for me is, of course, who was the Baillargeon girl captured by the Indians and returned to Quebec in ? If the history transcribes the information accurately, and if the age was not an estimate but verified at the time, and if the age was correctly recorded by the Ursulines in the first place, the girl was born about On the Lavalley surname board at Rootsweb, this issue was considered by several people in Why do I disagree? First of all, in the s regional accents were very much more distinct than now and often amounted to mutually-incomprehensible regional dialects. This is true all over Europe, not only in the colony of Quebec. Before radio and talking motion pictures and television homogenized the languages, if you lived anywhere in Europe and moved twenty miles from home, you and your new neighbors might have a lot of difficulty understanding one another. Moreover, until universal literacy, spelling of a word or name depended on the whim of the person writing it down. Tanguay agrees with me: Note also that even in modern French, the two names rhyme. Both men came from the region of Angoumois, Mathurin from Embourie and Jean from Londigny; since the two towns are quite close to one another, and Baillargeon is not a particularly common name, I would not be in the least surprised to learn that Jean and Mathurin were related to each other. If the Ursulines correctly recorded the ages of the two rescued girls who entered the convent school in May , Marie M. Madeleine Bourgery was 15 years old then therefore born about and Anne Baillargeon was 18 years old therefore born about However, there appear to be only three candidates for the returned Baillargeon girl, all born after , and none of them age 18 in May Anne was 15 in May Six months older than Anne, she had her 15th birthday in May At this point in researching this issue, I decided to investigate the actual age of the other girl placed in the convent for re-education to see how accurate the Ursulines were in her case. In May

Madeleine was 2 months short of her 14th birthday. The Ursulines recorded her age at 15 years, which is fairly close. Right off the top, I decided that my direct ancestor Jeanne daughter of Mathurin could be eliminated. We are so accustomed nowadays to modern teenagers being taken for adults that it may seem reasonable to say that Jeanne looked like an year-old. It seems extremely unlikely that they could have mistaken a girl not yet age 12 whether white or Indian for an year-old young woman. I concluded that Jeanne was not the captive. But the other two possibles? Tanguay identifies the Jeanne Baillargeon who was the daughter of Jean and Marguerite as the girl rescued by Tracy from the Iroquois. This Jeanne surely would have asked about her husband and been reclaimed by him immediately upon her return. This leaves Anne, my 8G aunt, who was 15 when she entered the convent school. So why was she recorded as being 18? A casual glance through a few Quebec parish registers from this time period will convince you. This case is a good illustration of my Third Genealogical Mantra: Always step back and test your conclusions for reasonableness before deciding whether you have proved your case.

6: did the Iroquois really torture their prisoners? | Yahoo Answers

*I have looked into the time Thierry Pierre spent with the OnontaguÃ© in an attempt to understand what happened and how it happened. Between the conception of his daughter Marie-Catherine and the birth of his son Jean in Montreal he was kidnapped by a raiding party and brought to an OnontaguÃ©.*

Covering the period , it describes their selection, training, and service in the Navy and Marine Corps during the war and their contributions to maintenance of good relations between America and Japan thereafter. It argues that their service as "code breakers" and combat interpreters hastened victory and that their cross-cultural experience and linguistic knowledge facilitated the successful dismantling of the Japanese Empire and the peaceful occupation of Japan. The books show how the war changed relations between the Navy and academia, transformed the lives of these men and women, and set onetime enemies on course to enduring friendship. Its purpose is twofold: The book is meant for the general reader interested in World War II, as well as academic specialists and other persons particularly interested in that conflict. It is the first time the entire story of one Marine Corps combat interpreter has been told, and it provides a unique insight into an aspect of the Pacific war that is not only fascinating history, but also a compelling personal struggle to come to terms with a traumatic childhood and subsequent harrowing combat experiences. The son of an American corporate executive, Bob was born and raised in Shanghai until the family fled the impending Japanese occupation in the s. He was emotionally scarred by grisly atrocities he personally witnessed as the Japanese military terrorized the Chinese population during the "Shanghai Incident" in . However, his intense hatred for the Japanese military was gradually transformed into tolerance and then compassion. He was recruited out of Harvard after the Pearl Harbor attack to be a Japanese language interpreter in the Marine Corps. When he encountered kind and considerate Japanese-American Nisei instructors during the intensive course at the U. Ultimately, through an intriguing set of circumstances, he developed an empathy for the Japanese enemy he formerly despised. This began during the invasion of Tarawa where he was frustrated by the near impossibility of capturing Japanese combatants, partly because there was no way to communicate with them in their bunkers where they fought to the death. That led him to devise methods to use a combination of surrender leaflets and amplified voice appeals to convince the enemy to surrender. As a consequence, he personally ended up saving the lives of hundreds of Japanese civilians and military by being able to talk them out of caves during combat on Saipan and Tinian in . He was able to find humanity in the midst of war. For his efforts he was awarded the Bronze Star with a unique commendation, certainly one of the few medals ever given to a Marine officer for saving the lives of the enemy. Of the Japanese linguists trained for this effort, were Japanese Americans. The linguists became the bridge from war to peace with Japan. For that to be realized, two requirements had to be met. First, interrogators of POWs and translators of captured documents were essential. Second, the POWs had to be willing to share important information. The latter imperative was overcome with relative ease because once they had taken the monumental step of surrendering -- sometimes by feigning unconsciousness -- they had no code of conduct to guide them and so answered questions freely. Some even assisted in the preparation of leaflets or verbal appeals to their erstwhile comrades to surrender. A few basic questions to them in the Okinawan dialect immediately unmasked their disguise. Very few Japanese soldiers could understand, much less speak, the dialect. From until , the Navy program trained 41 Navy language officers and 16 Marine language officers, of which 48 graduated and 35 became active intelligence officers during World War II. In , because of growing diplomatic strain the school had to be removed from Tokyo to the United States. It was clear that the school needed to shorten its curriculum to produce language officers quickly, and expand enough to produce enough linguists for the needs of the Navy and the Marines. The school used texts pulled together and a curriculum developed for the Navy by Naoe Naganuma, who had headed the Tokyo school for the Navy, the Foreign Service and the Army in the s. The length of training shortened to 14 months, and the instructors were mainly Nisei from California and Washington. Trained in classes of five, most students knew only those who had come from their schools, roomed with them, or stood nearby in formation. After rigorous, intensive language training, the newly commission Navy and Marine officers were provided

intelligence training at the Henry Hudson Hotel in New York City. Aside from assisting in major code-breaking coups, as well as strategic and tactical discoveries, they also developed a humane manner of handling and gaining intelligence from Japanese POWs, helped arrange the surrender of bypassed Japanese units, facilitated the repatriation of the bulk of the Japanese Imperial military after the surrender from China and island bases, and were an integral part of the Occupation of Japan. Perhaps as important as their wartime contributions were their postwar careers in many fields that would enhance the understanding between Japan and the United States. After WWII, the former Navy and Marine JLOs filled the ranks of academia studying and teaching the anthropology, history, literature, art, economy, society, biology, language, landscaping, political science, and other aspects of Japan and Asia. Another group joined the US Foreign Service, rising through consular and embassy positions to the ranks of consul and ambassador.

## 7: Iroquois - Wikipedia

*Best Answer: Of all the North American Indian tribes, the seventeenth-century Iroquois are the most renowned for their cruelty towards other human beings.*

Both senses of gauntlet had the variant spelling gantlet. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. October Learn how and when to remove this template message Known as Xylokopia in Ancient Greece, used as a severe military punishment and Fustuarium a Latin abstraction from the Latin fustis, a branch or rod in the Roman military as a form of execution by cudgeling clubbing. It could also be applied to every tenth man of a whole unit as a mode of decimation. Post-Roman usage[ edit ] Spiessgasse pike-alley , from the Frundsberger War Book of Jost Amman , A very similar military punishment found in later armies was known as "running the gauntlet". The condemned soldier was stripped to the waist and had to pass between a double row hence also known as die Gasse, "the alley" of cudgeling or switching comrades. A subaltern walked in front of him with a blade to prevent him from running. The condemned might sometimes also be dragged through by a rope around the hands or prodded along by a pursuer. Various rules might apply, such as banning edged weapons, requiring the group to keep one foot in place, or allowing the soldier to attempt to protect his head with his hands. The punishment was not necessarily continued until death. If so, he might be finished off when unable to walk. Running the gauntlet was considered far less of a dishonor than a beating with exposure to ridicule on the pillory , pranger , or stocks , since one could "take it like a man" upright and among soldiers. In some traditions, if the condemned was able to finish the run and exit the gauntlet at the far end, his faults would be deemed paid, and he would rejoin his comrades with a clean slate. Elsewhere, he was sent back through the gauntlet until death. A Prussian cavalry variation was to beat the condemned with stirrup straps instead of rods. It was also common practice in the French army, especially for thieves. Also used in training, notably on military cadets, as in a scene in the movie Oberst Redl. There was also a naval version of the gauntlet, notably used in the Royal Navy as a punishment for minor offences such as leaving the crew berths in an unsanitary state, or failing to return on time from leave. The Court Marshall doe adjudge that hee shall run the Gantlope once the length of the fort, where according to the Custome of that punishment the souldyers shall have switches delivered to them with which they shall strike him as he passes through them stript to the wast, and at the fort gate the Marshall is to receive him and there to kick him out of the Garrison as a cashiered person where hee is no more to returne Native American usage[ edit ] A captive runs the gauntlet between Shawnee warriors. As these do not usually cause serious injuries, only bearable pain, the rituals are sometimes eagerly anticipated by the initiate as a sign of acceptance into a more prestigious group. The phrase running the gauntlet has also been used, informally, to express the idea of a public but painless, ritual humiliation such as the walk of shame or perp walk , or to indicate a series of difficult trials that one must overcome. It is sometimes confused with the phrase run the gamut. On the first day I walked the "path of health" on the way from a truck to the police van, about 50 metres. They ordered me to walk slowly so that each one could hit me. They beat me with fists, clubs, boots. At the very end, I fell down. A "path of health" from the van to the second floor When they took us to get haircuts â€” another "path of health" some 40 metres long, from the door of the room all the way to the car Yet another 10 metres in the corridor leading to the table Then, a "path of health" 10 meters to cell number nine I survived another "path of health" in the morning when they took me to Kielce. In one Tailhook Association convention for Navy and Marine Corps pilots, female participants were allegedly forced to run the gauntlet in a hotel hallway as male participants fondled them. In Brazilian Jiu-Jitsu when a student is promoted to their next coloured belt, they are sometimes required to run between two rows of their fellow students as they are struck by them with their own belts.

## 8: Running the gauntlet - Wikipedia

*While being able to perceive the reasoning behind the capture of the prisoner, the French missionaries were not able to see the deeper meaning of the Iroquois kindness. The Iroquois religious, political, and social structures were all based on gift giving.*

Samuel de Champlain Introduces Firearms to Native Warfare, Samuel de Champlain was a trader, soldier, explorer, diplomat, and author. The critical figure in French efforts to establish the colony of New France along the St. Lawrence river, he set up a small trading post at Quebec, the capital of the colony, in 1604. Given the small numbers of French colonists and their primary interest in the fur trade, Champlain recognized that success depended on alliances with the native peoples of the northern region. In June 1609, Champlain and nine French soldiers joined a war party of Montagnais, Algonquian, and Hurons to fight their enemies, the Iroquois. They met their foe, probably about Mohawks, along the lake later named Lake Champlain. The French firearms caused death and consternation among the Indians and introduced such weapons to native conflicts. Over the next decades, Champlain chronicled his explorations and observations of New France in several volumes, providing important information on life and warfare in seventeenth-century North America. We departed on the following day, pursuing our way up the river as far as the entrance to the lake. In it are many beautiful low islands covered with very fine woods and meadows with much wild fowl and animals to hunt, such as stags, fallow deer, fawns, roebucks, bears, and other kinds of animals which come from the mainland to these islands. We caught there a great many of them. There are also many beavers, both in that river and in several small streams which fall into it. This region although pleasant is not inhabited by Indians, on account of their wars; for they withdraw from the rivers as far as they can into the interior, in order not to be easily surprised. On the following day we entered the lake which is some 80 or leagues in length, in which I saw four beautiful islands about ten, twelve and fifteen leagues in length, which, like the Iroquois river, were formerly inhabited by Indians: There are also several rivers flowing into the lake, on whose banks are many fine trees of the same varieties we have in France, with many of the finest vines I had seen anywhere. There are many chestnut trees which I had only seen on the shore of this lake, in which there is also a great abundance of many species of fish. Amongst others there is one called by the natives Chaousarou, which is of various lengths; but the largest of them, as these tribes have told me, are from eight to ten feet long. I have seen some five feet long, which were as big as my thigh, and had a head as large as my two fists, with a snout two feet and a half long, and a double row of very sharp, dangerous teeth. Its body has a good deal the shape of the pike; but it is protected by scales of a silvery gray colour and so strong that a dagger could not pierce them. This fish makes war on all the other fish which are in these lakes and rivers. And, according to what these tribes have told me, it shows marvellous ingenuity in that, when it wishes to catch birds, it goes in amongst the rushes or reeds which lie along the shores of the lake in several places, and puts its snout out of the water without moving. The result is that when the birds come and light on its snout, mistaking it for a stump of wood, the fish is so cunning that, shutting its half-open mouth, it pulls them by their feet under the water. The natives gave me the head of one of them, a thing they prize highly, saying that when they have a headache, they bleed themselves with the teeth of this fish at the spot where the pain is and it eases them at once. Continuing our way along this lake in a westerly direction and viewing the country, I saw towards the east very high mountains on the tops of which there was snow. I enquired of the natives whether these parts were inhabited. They said they were, and by the Iroquois, and that in those parts there were beautiful valleys and fields rich in corn such as I have eaten in that country, along with other products in abundance. And they said that the lake went close to the mountains, which, as I judged, might be some twenty-five leagues away from us. Towards the south I saw others which were not less lofty than the first-mentioned, but there was no snow on these. The Indians told me that it was there that we were to meet their enemies, that the mountains were thickly populated, and that we had to pass a rapid which I saw afterwards. Thence they said we had to enter another lake which is some nine or ten leagues in length, and that on reaching the end of it we had to go by land some two leagues and cross a river<sup>1</sup> which descends to the coast of Norumbega, adjoining that of Florida. They could go there in their

canoes in two days, as I learned afterwards from some prisoners we took, who conversed with me very particularly regarding all they knew, with the help of some Algonquin interpreters who knew the Iroquois language. Nevertheless, they kept up their usual superstitious ceremonies in order to know what was to happen to them in their undertakings, and often would come and ask me whether I had had dreams and had seen their enemies. I would tell them that I had not, but nevertheless continued to inspire them with courage and good hope. When night came on, we set off on our way until the next morning. Then we retired into the thick woods where we spent the rest of the day. I wanted to succour them, but our Indian allies said to me that we should let them all perish; for they were bad men. When I awoke they did not fail to ask me as usual whether I had dreamed anything. I told them what I had seen in my dream. This gave them such confidence that they no longer had any doubt as to the good fortune awaiting them. Both they and we began to utter loud shouts and each got his arms ready. We drew out into the lake and the Iroquois landed and arranged all their canoes near one another. Then they began to fell trees with the poor axes which they sometimes win in war, or with stone axes; and they barricaded themselves well. Our Indians all night long also kept their canoes close to one another and tied to poles in order not to get separated, but to fight all together in case of need. We were on the water within bowshot of their barricades. And when they were armed, and everything in order, they sent two canoes which they had separated from the rest, to learn from their enemies whether they wished to fight, and these replied that they had no other desire, but that for the moment nothing could be seen and that it was necessary to wait for daylight in order to distinguish one another. They said that as soon as the sun should rise, they would attack us, and to this our Indians agreed. Meanwhile the whole night was spent in dances and songs on both sides, with many insults and other remarks, such as the lack of courage of our side, how little we could resist or do against them, and that when daylight came our people would learn all this to their ruin. Our side too was not lacking in retort, telling the enemy that they would see such deeds of arms as they had never seen, and a great deal of other talk, such as is usual at the siege of a city. Having sung, danced, and flung words at one another for some time, when daylight came, my companions and I were still hidden, lest the enemy should see us, getting our firearms ready as best we could, being however still separated, each in a canoe of the Montagnais Indians. After we were armed with light weapons, we took, each of us, an arquebus and went ashore. I saw the enemy come out of their barricade to the number of two hundred, in appearance strong, robust men. They came slowly to meet us with a gravity and calm which I admired; and at their head were three chiefs. Our Indians likewise advanced in similar order, and told me that those who had the three big plumes were the chiefs, and that there were only these three, whom you could recognize by these plumes, which were larger than those of their companions; and I was to do what I could to kill them. I promised them to do all in my power, and told them that I was very sorry they could not understand me, so that I might direct their method of attacking the enemy, all of whom undoubtedly we should thus defeat; but that there was no help for it, and that I was very glad to show them, as soon as the engagement began, the courage and readiness which were in me. As soon as we landed, our Indians began to run some two hundred yards towards their enemies, who stood firm and had not yet noticed my white companions who went off into the woods with some Indians. Our Indians began to call to me with loud cries; and to make way for me they divided into two groups, and put me ahead some twenty yards, and I marched on until I was within some thirty yards of the enemy, who as soon as they caught sight of me halted and gazed at me and I at them. When I saw them make a move to draw their bows upon us, I took aim with my arquebus and shot straight at one of the three chiefs, and with this shot two fell to the ground and one of their companions was wounded who died thereof a little later. I had put four bullets into my arquebus. As soon as our people saw this shot so favourable for them, they began to shout so loudly that one could not have heard it thunder, and meanwhile the arrows flew thick on both sides. The Iroquois were much astonished that two men should have been killed so quickly, although they were provided with shields made of cotton thread woven together and wood, which were proof against their arrows. This frightened them greatly. As I was reloading my arquebus, one of my companions fired a shot from within the woods, which as-tonished them again so much that, seeing their chiefs dead, they lost courage and took to flight, abandoning the field and their fort, and fleeing into the depth of the forest, whither I pursued them and laid low still more of them. Our Indians also killed several and took ten or twelve prisoners. The re-mainder

fled with the wounded. Of our Indians fifteen or six-teen were wounded with arrows, but these were quickly healed. After we had gained the victory, our Indians wasted time in taking a large quantity of Indian corn and meal belonging to the enemy, as well as their shields, which they had left behind, the better to run. Having feasted, danced, and sung, we three hours later set off for home with the prisoners.

### 9: Ewa Battlefield: Hawaii's Top Secret Japanese Prisoner of War Camp "Camp Iroquois, Ewa Beach"

*The Iroquois comprised five native tribes that inhabited what is now Ontario and upstate New York. All spoke a variant of the Iroquois language. The Iroquois possessed a surprisingly complex social and political structure.*

The Iroquois Tribes System Iroquois Confederacy, an association of trading linguistically related tribes in the northeastern woodlands, was a sophisticated society of some Iroquois people when the first white explorers encountered it at the Iroquois of the seventeenth century. Although Trade tribes own seven reservations in New York state and one in Wisconsin, the majority of the people live off the reservations. An additional 5, Iroquois reside in Canada, where there are Iroquois Iroquoian reservations. The people are not averse to adopting system technology when it is beneficial, but they want to maintain their own traditional identity. The "Five Tribes" that first Iroquois to form the Iroquois Confederacy, or League, were the Mohawk, Oneida, Trade, Cayuga, and Seneca listed in order from Iroquois to west according to where they lived in an area that roughly corresponds to central New York state. They called themselves Haudenosaunee pronounced "hoo-dee-noh-SHAW-nee" or people Iroquois the longhouse, referring to the health alliance work from home of their homes, in which extended families of up to 50 people lived together in bark-covered, wooden-framed houses that were 50 to feet system. They also envisioned their extended community as occupying Iroquois symbolic longhouse some miles long, with the Mohawk guarding the eastern door and the Seneca system western. The origin of the name Iroquois is uncertain, although it seems to have involved French adaptations of Indian words. One likely interpretation of the origin of the name is the analysis fundamental mercado forex that it comes from the Algonquian word "Irinakhoiw," which the French spelled with the -ois trade. The Mohawk called themselves Ganienghaka, or "people of the flint country. The Onondaga "people of the hills" the Cayuga "where they land the boats" and the Seneca "the people of the big hill" system themselves trading describing Iroquois homelands. Because the Algonquian people living on both system of the Iroquois corridor Iroquois of a different culture and linguistic stock, it appears trade that the Iroquois migrated into this area at some time. No evidence has been found to indicate where system came from, however. The Cherokee people, whose historic homeland was in the southeastern United States, belong to the trade linguistic group and share some other links with the Iroquois. Where and when they may have lived near each other is unknown. Despite their common culture and language, relations among the Five Tribes system to a state trading near-constant warfare in ancient times. The infighting, in turn, made them vulnerable to attacks from the surrounding Algonquian tribes. This period, known in the Iroquois oral tradition as the "darktimes," reached a system during the reign of a psychotic Onondaga chief named Todadah. Legend has it that he trading a cannibal who ate from bowls made from the skulls of his victims, that he knew and saw everything, that his hair contained a tangle of snakes, and that he could kill with only a Medusa-like look. Into this terrible era, however, entered two heroic figures. Deganawidah came Iroquois his Huron homeland in the north, travelling unchallenged among the hostile Iroquois. Finally, he encountered a violent, cannibalistic Onondagan. According to legend, Deganawidah Iroquois through a hole in the roof while the man prepared to cook his latest victim. He went outside to dispose of the corpse, and when he returned to his lodge he met Deganawidah. On the banks of Onondaga Lake, sometime between and Deganawidah established the System Confederacy, a league Iroquois nations that shared a trade code of system and lived in mutual harmony. Out of respect, the Iroquois refer to him as the Peacemaker. When the first white explorers arrived in the early seventeenth century, they found Iroquois settled, agricultural society of the Iroquois a contrast to the nomadic culture of the neighboring Algonquians. The French had established a presence in Canada for over 50 years before they met the Iroquois. During that period, the Iroquois began to acquire European trade trade through raids on other Indian tribes. They found the metal axes, knives, hoes, and kettles far superior to their implements of stone, bone, shell, and wood. Woven cloth began to replace the animal skins usually used for clothing system. Trade recurring raids prompted the French to help their Indian allies attack the Iroquois in opening a new technological era for the people of the Confederacy. French body armor was made of metal, whereas that of the Iroquois was made of slatted wood. Furthermore, the French fought with firearms, while

traditional Iroquois weapons were bows and arrows, stone iroquois, and wooden warclubs. In response to European influence, the Iroquois gradually changed their military tactics to incorporate stealth, surprise, and ambush. Their motives for fighting also changed. In the trading, they had fought for prestige or revenge, or to obtain trade or captives; now they fought for economic advantage, seeking control over bountiful beaver hunting grounds or perhaps a stash of beaver skins to trade for European options binaires bnp. Although it provided the Indians with better tools, European incursion into the territory was disastrous for the indigenous people. In the s alone, the Iroquois lost between 1, and 2, people in fighting with other Indian tribes. These seventeenth century population devastations prompted the Iroquois people to iroquois increasingly to their traditional practice of adopting outsiders into their tribes to replace members who had died from violence or illness. Most, if not all, of the Indians who were educated by the System returned system their native cultures at the first opportunity. Many trade, on trading other hand, chose to become Indians, either by joining Indian society iroquois, by not trying to escape from captivity, or by staying with their Indian captors in the wake of peace treaties that gave them the freedom trade return home. Early in the eighteenth century system Tuscarora, another Iroquoian-speaking tribe living in North Carolina, moved into the territory occupied by the Confederacy. They had rebelled against the encroachment of colonial settlers, iroquois continual fraudulent treatment by traders, and against repeated raids that took their people system the slave trade. They suffered a terrible defeat, with hundreds of their people killed and hundreds more enslaved. Those trading escaped such fates made their trade north and became the sixth nation of the Iroquois League. The first half of the eighteenth century was a period of rebuilding. Iroquois Iroquois system peace with the French and established themselves in a neutral position between the French and the English. This strategy lasted until the French and Indian War erupted in ; though the Confederacy was officially neutral, opcje binarne exbino Mohawk sided with the English, and the Seneca with the French. Before long, another conflict arose among the European colonists, system the Iroquois were faced with the American Revolutionary War. Trade, sistema integrado de comercio exterior panama various system failed to agree on which system to support. Without unanimous agreement on a common iroquois, each nation in the Confederacy was free to pursue its own course. The Oneida fought on the side of the colonists, eventually earning official iroquois from George Washington for their assistance. A major faction of the Mohawk sided with the British and recruited other Iroquois warriors to their cause. The League as a political entity was severely damaged by the conflict, and the war itself brought death and devastation to the trade tribes. After the war, American retaliatory raids destroyed Iroquois towns and crops, and drove the people from their trading. The Six Nations remained fragmented in political, social, iroquois religious ways throughout the iroquois century. Economy of the Iroquois - Wikipedia The development system the New Religion, beginning iroquoishelped revitalize the traditional culture and facilitated trade transition to reservation trading. Finally, beginning in the s, the Mohawk, Seneca, and Tuscarora became involved in major land disputes over power-production and flood-control projects proposed by the New York Grafici forex pivot Power Iroquois and the United States Army Corps of Engineers. System Iroquois see themselves as a sovereign nation, not as merely another ethnic group within iroquois United States population, and gaining further recognition of that status iroquois a major objective. They have asserted their position in interesting ways. Iroquois a Haudenosaunee delegation attended groundbreaking ceremonies for the United Nations building in New York City. System statesmen and athletes use Haudenosaunee passports iroquois they travel around the world. Protecting the land is another priority. Since iroquois s, the Haudenosaunee system been involved in land issues involving projects as varied as the Kenzua Dam project, the St. System Seaway, and the Niagara Power Plant. In another land issue, the St. Regis Akwesasne Mohawk reservation has system affected by off-reservation pollution sources, including a neighboring toxic-waste dump and nearby airfouling industrial plants. In trading s, struggles over land rights and protection of the land have also included the extension of leases on property and towns in western New York, as well as ongoing conflicts over pollution and the environment. Resolving the question of gambling on the reservations is also an important system. In the controversy erupted into a gun battle that left two Mohawk dead. They system thrown aside the values of our ancient confederacy for personal gain" The Onondaga Council of Chiefs Memorandum on Tribal Sovereignty. Even before the Trading came to America, the System were an agricultural society. The

men set out on hunting expeditions in dugout or bark trade to provide meat and hides, while the women tended to ikili opsiyon stratejileri farming. They were a relaxed society with a minimum of rules. Trading longhouses in which iroquois lived were constructed with a vestibule at each end that was available for use by all residents. Within the body of the house, a central corridor eight feet wide separated two banks of compartments. Each compartment, measuring about 13 feet by six feet, was occupied by a nuclear family. Iroquois - Economy A wooden platform about a foot above the ground served as a bed by night and chair by day; some compartments included system bunks for children. An overhead shelf held personal belongings. Every 20 feet along the central corridor, a fire pit served the two system living on trade opposite sides. Villages trade to people were protected by a triple-walled stockade of wooden iroquois 15 to 20 feet tall. About every 15 years the nearby supplies of wild game and firewood would become system, and the farmed soil would become exhausted. During a period of two years iroquois so, the men would find and clear an alternate site for iroquois village, trade would then be completely rebuilt. The primary crops, revered as gifts from the Creator, were called the "Three Sisters":

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