

The Algonquin have left an important legacy. Most of the words we have incorporated into our language from Canada's aboriginal peoples come from the Algonquin. Why? Because living in the eastern part of the country, they first made contact with Europeans.

We now jump to page 15, the Iroquois. Notice the short text boxes, and the consistency of our framework: The environment impacts the technology, governance and culture!

THE IROQUOIS: **Environment:**

The Iroquoian-speaking peoples lived in the Eastern Woodlands of present-day Canada and the United States (southern Ontario, southern Great Lakes and along the St. Lawrence River).



Impact of the environment on Iroquois society:

The Iroquois and most Algonquin live in an area much warmer than the Athabaskan area, on land far better for farming. They cultivate corn, beans and squash. Agriculture creates a surplus of food so they don't have to spend their time following migrating animal herds.



Iroquois are not small nomadic bands any more. By the year AD 1000 the Iroquois social system known as "The Long House" is highly developed.. The children of a clan mother all live under one roof. Each extended family lives in this system and the senior mothers of each family choose the male leader of the clan. In the early to mid-1400s five Nations form a confederacy called the *Five Nations Iroquois Confederacy*. The Iroquois did not call themselves "Iroquois," but called themselves the "Haudenosuane" which means "*people of the longhouse.*"



Five Nations of the Longhouse:

The Longhouse was a physical building but it also a symbol of the Five Nations. The Seneca were keepers of the Western Door and the Mohawks keepers of the Eastern Door. The Onondaga were keepers of the central council fire while the Oneida and Cayuga were younger brothers.