



The Aftoneer²⁰¹¹



The Original People

Supplement—Announcing
Lenape Videos Now on DVD

(A Sidebar from
New Jersey: A Mirror on America)

Fearless, strong, handsome, proud: those were terms used by explorers to describe New Jersey's first settlers, the Lenape, often called "The Original People."

The first Europeans to see the Lenape close up were those aboard the ship that Giovanni da Verrazano sailed into New Jersey waters in 1524. The crew wrote of the Lenape:

"They came without fear aboard our ship. This is the goodliest people and of the fairest conditions that we have found in this our voyage."

These Lenape impressed da Verrazano's men with their size: "They exceed us in bigness." Native Americans were not yet all lumped together as "red men," for the account continued: "They are the color of brass, some of them inclined to whiteness, others are of yellow color."

Men and women alike were "very handsome and well favored," according to the da Verrazano account. They wore their hair "carefully trimmed." The women were portrayed "as well mannered as any women, and of good education."

In short the Lenape were not savages.

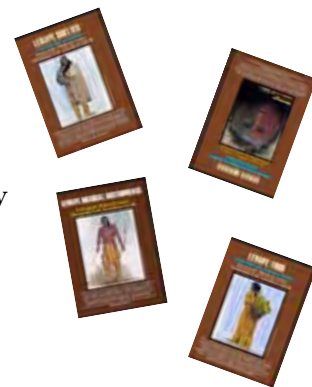
Lenape tribes had been here for 10,000 years or more by the time the first Europeans set foot on the New World. The Lenape had traveled far. They left their native land—in what is now Siberia—and walked, through many centuries

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We are delighted to announce that the four very popular Lenape on VHS are now available on DVD!

Beautifully photographed by Dr. Leonard Lee Rue III, these carefully researched videos will appeal to anyone teaching or interested in the culture of the Lenape of the Late Woodland Period. Noted Lenape authority, Dr. William D. Guthrie narrates. Interactive Study Guides accompany the videos. Along with review questions and answers, the guides include suggested classroom activities, group and partner projects, and story-writing suggestions.

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Editor:
Patricia J. Cunningham
Educational Consultant:

Lisa Schneider

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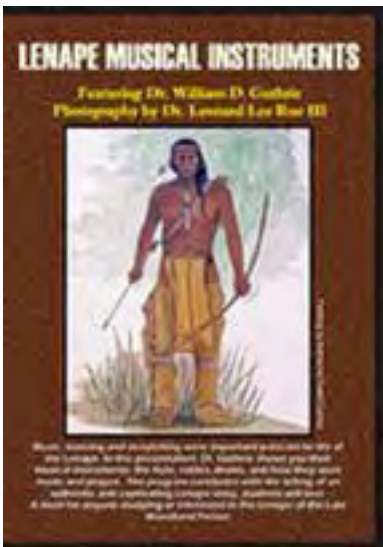
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LENAPE MUSICAL INSTRUMENTS



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expressed the feelings of Lenape lives—who they were and what they believed. Along with storytelling, the Lenape passed down their history, their beliefs, and their legends through music.

In this video, you will hear that music as the Lenape did many years ago. See their instruments—rattles, drums, and flutes. Watch Dr. Guthrie fashion a flute with au-

thentic tools made from materials and creatures available in the natural environment. Learn the techniques of burning/scraping, splitting, drilling, and gluing.

Upon flute's completion, hear Dr. Guthrie weave its playing into a captivating Lenape tale.

LENAPE SHELTER



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Beginning with a view of an actual rock shelter, the viewer experiences ways the Lenape provided protection against the elements. See actual artifacts. Learn how they were fashioned from natural materials. Enjoy views of beautiful landscapes in the homeland of the Lenape. See how they constructed their homes and lived in them and how they made their clothing and wore it.

After weaving together the various aspects of providing shelter, the video concludes with a Lenape story,

Rock Shut Up. The story explores the harmony between the Lenape and their environment. Killing the very animals they so loved and respected was only done when necessary, and then every little bit was put to good use.

LENAPE FOOD



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Imagine living in the eastern woodlands and gathering all your own foods!

Using authentic stone, clay, shell, gourd, and wood-fashioned utensils and containers, Dr. Guthrie demonstrates the process of preparing foods as the Lenape did—gruel, boiled bread, planked fish, nut milk, venison jerky, and dried vegetables. See how

the Lenape fed themselves from the available land and water resources.

The presentation concludes with a Lenape story of parched corn, bear grease, and hominy.

LENAPE HUNTERS: MAKING A BOW, ARROW AND QUIVER & MAKING BUCKSKIN



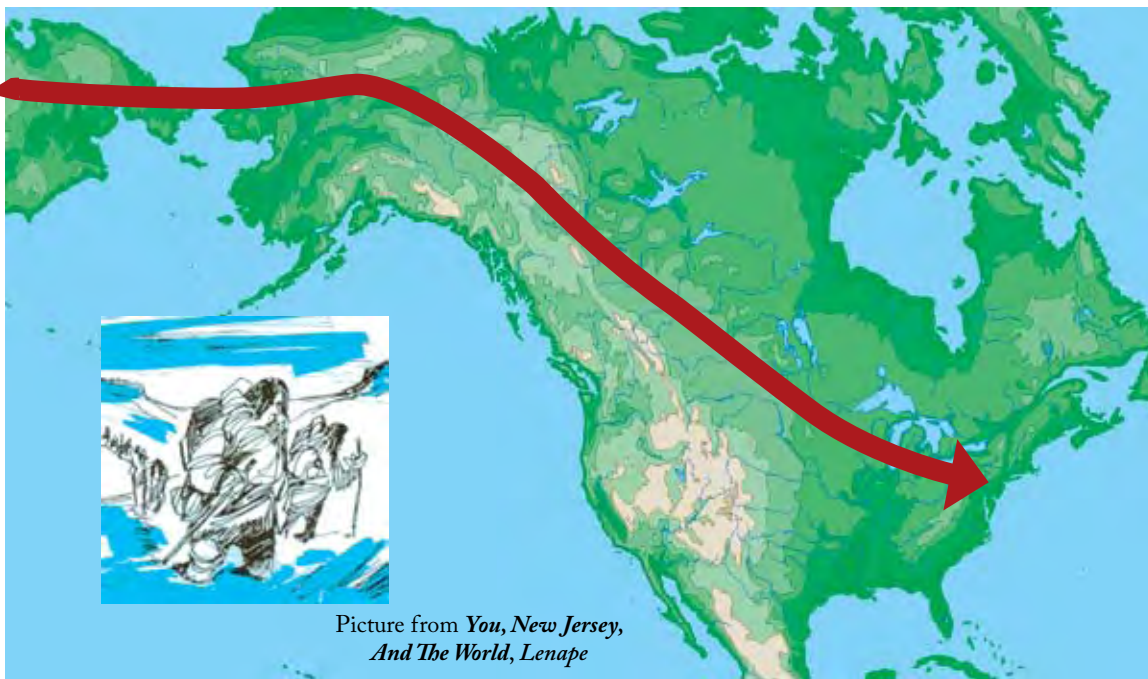
Gain understanding of and appreciation for the many facets of daily Lenape life.

The primary source for many things essential to Lenape survival was the deer. To fell a deer, the Lenape needed weapons. See how they fashioned very effective weapons and implements needed to hunt and process the meat and hides all using only materials found in the region's fields, forests, and waters. Learn

the step-by-step process of tanning a hide the natural way from a fresh deer skin through leather suitable for clothing and moccasins.

The video concludes with the ancient Lenape tale, *The Hunter and the Owl*.

\$39.95 each—includes interactive Study Guide
Special until 12.31.11—Buy all four for \$135.75 (List \$159.80)



Picture from *You, New Jersey, And The World, Lenape*

and countless generations, halfway around the world to settle what is now New Jersey.

They won the land fairly. They first survived as wandering hunters, battling without fear even the giant mastodons and other prehistoric beasts that were here when the Lenape arrived.

Long before the Europeans arrived, the Lenape ceased their nomadic wanderings. They settled in scattered villag-



Picture from *You, New Jersey, And The World, Lenape*

es facing swiftly-running streams, built homes and community centers, fashioned tools for farming, and made utensils for cooking.

Village life centered on the long house, where tribal ceremonies were held. Private homes were simple. The framework consisted of green saplings bent over, fastened at the top, and then covered with bark, skins, or grass mats. A hole in the roof let smoke from interior fires escape. Platforms around the edges served as beds or seats.

The Lenape, as children of nature, approached life simply. They wore animal skins in winter and as little as possible in summer. They were, according to the da Verrazano account, “all naked save a cover of deerskin.” Men and women adorned themselves as necessary, with male vanity even more evident than female. Both wore beads, earrings, and arm bands. Men painted their faces for various ceremonies, from thanksgiving to preparation for war.

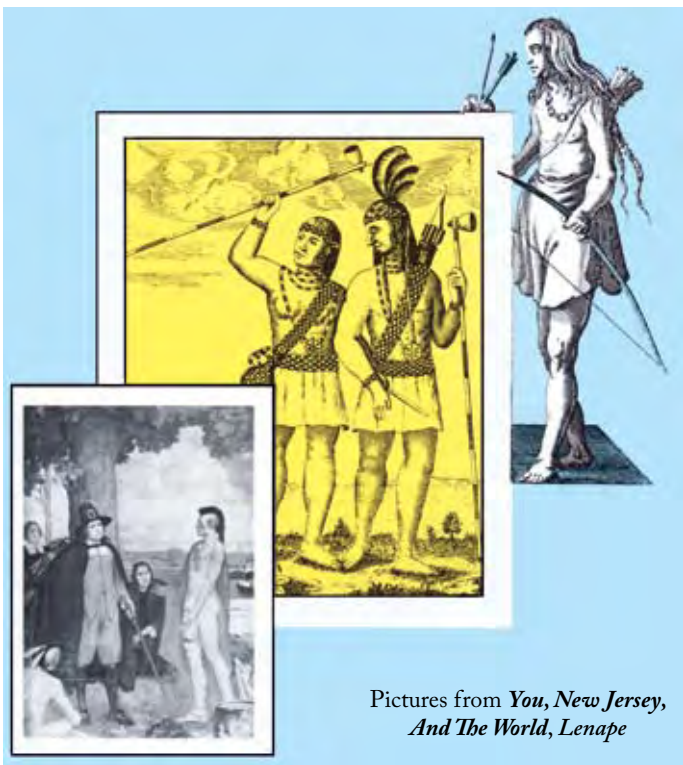
Food consisted of whatever was close at hand — animals felled by spears or arrows or caught in traps, fish speared in streams, vegetables from well-tended gardens, berries from the woods, and shellfish from the ocean.

Most students of Lenape life agree Lenape marriages usually lasted. Family tasks were divided. Men hunted, fished, built the houses, and fought possible enemies; women tended the gardens, cooked the food, made the clothes, and tended the young children.

Children never interrupted their parents—but, in turn, adults also waited courteously for others to finish speaking. Hospitality was constant; a pot of food always simmered on the fire, signifying the family would share what it had with strangers.

Tribes carefully respected hunting and fishing rights, and the Lenape believed in peace. Warring tribes called them “The Old Women,” not necessarily in scorn, for the Lenape interceded often in wars between other major tribes.

These peace-loving, hospitable Native Americans welcomed European settlers and permitted them to share the bounties of the land. The Lenape probably had no awareness they were “selling” land when the newcomers offered cash or trinkets in exchange for huge pieces of property, assuming they were merely sharing hunting and fishing grounds.



Pictures from *You, New Jersey, And The World, Lenape*

The number of Native Americans in New Jersey when the first Dutch and Swedish settlers arrived, between 1620 and 1640, is estimated at about 2,000. Within less than a century, fewer than 500 survived. Some moved north or west; most died from evils brought by the Europeans.

Smallpox and measles, both imported from Europe, hit the Lenape fiercely. One epidemic in the 1680s swept away the Lenape so fast there was not time even to bury the dead. Alcohol and guns killed or ruined many others.

The Lenape grew ever weaker, ever more despised by their conquerors, ever more insecure, and ever more dependent on those who displaced them. When the Lenape were offered a reservation in the Pine Barrens at Brotherton in 1758, only about 200 were left to take advantage of the offer.

Later, beset with starvation, cold, and misery, the Lenape were invited to join others of the tribe who had migrated to Lake Oneida in New York. Come, said the New Yorkers, and spread your mats before “our fireplace, where you will eat with your grandchildren out of one dish and use one spoon.”

The surviving Lenape accepted the offer in 1802. Brotherton fell into ruin. There is now scarcely a trace of the Lenape at the site, now renamed Indian Mills.

In time, the Lenape traveled westward to live on reservations in or near Oklahoma. A few won fame as scouts for exploring parties headed for the Pacific Coast.

Little tangible remains of New Jersey’s Native Americans. None of their clothing exists. No houses stand, since the flimsy saplings and hides or bark vanished with time. Archeologists have uncovered evidence of their villages and burial places, as well as arrowheads, weapons, ornaments, and bits of pottery.

The Lenape left their mark in melodic place names: Raritan, Passaic, Hackensack, and Rockaway; Manahawkin, Manasquan, Absecon, and Navesink; Kittatinny, Hopatcong, Watchung, and Ramapo; Pompton, Whippany, Alloway, and Tuckahoe.

Lenape names are spelled and pronounced the way early settlers believed the Lenape spoke, but the poetic place names are worthy of keeping even in the corrupted versions. Through them, the Original People are still part of the land.

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