

# Les indiens d'Amérique

## Les Algonquins



À l'Est de l'Amérique, près d'une rivière, un groupe s'est établi. En ce temps, il n'y avait pas de pelouse. Aujourd'hui, on y trouve un musée et un village reconstruit qui nous montre comment ces personnes vivaient autrefois.

De nos jours, cet état s'appelle le Maryland. Le pays s'appelle les États-Unis d'Amérique.

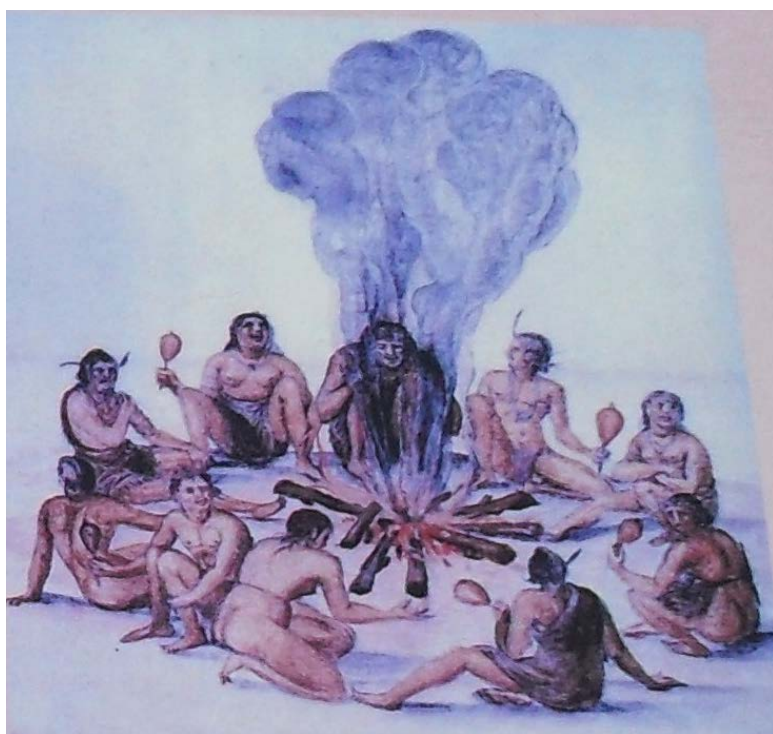
À partir de google, cliquer sur le – pour situer cet endroit à l'échelle du monde. <https://www.google.com/maps/@38.39809,-76.507205,10639m/data=!3m1!1e3>

Au 16<sup>e</sup> siècle, John Smith, un anglais a dessiné les indiens Algonquins et leurs villages. En voici deux reproductions.



À table !

S'agit-il d'une cérémonie  
ou d'un moment de  
détente ?



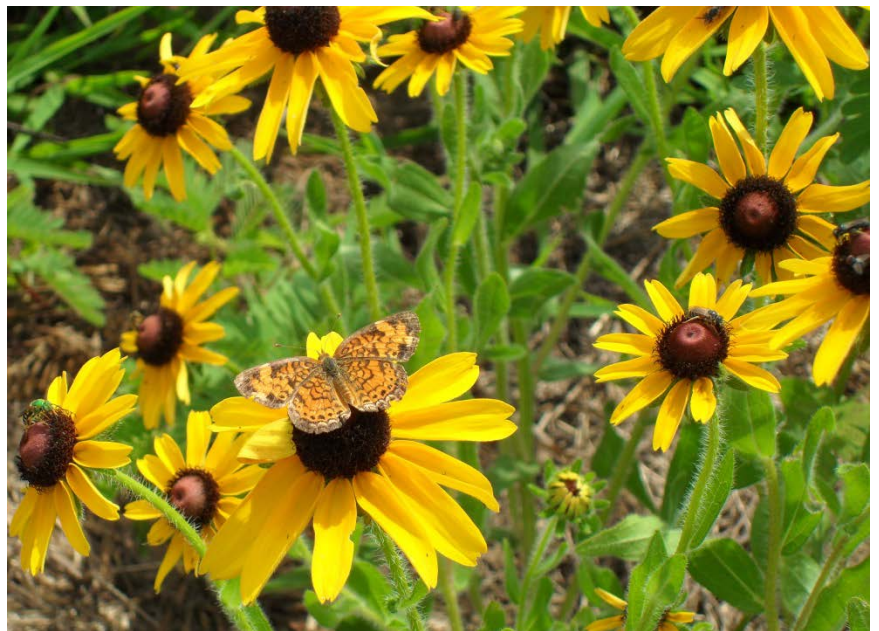


Un village indien a été reproduit au parc Jefferson-Patterson. La barrière entourant les demeures était retenue par des vignes entrelacées autour des piquets de bois.





En  
dehors  
de la  
clôture,  
on  
cultivait  
le maïs  
et les  
courges.



La marguerite aux yeux bruns (Black-Eyed Susan) est le symbole de l'état du Maryland. Elle y pousse un peu partout. Les papillons qui butinent cette plante ont un camouflage adapté à ses couleurs.



La pierre taillée est l'outil qu'utilisaient les hommes au tout début pour chasser et dépecer les animaux ainsi que pour tailler les sillons: en tant que couteau, lance, bêche.



Les bois des chevreuils aussi servent d'outils.  
Les lacets de cuir sont formés de leurs peaux.





Le filet de pêche a des pierres comme poids.



Le mortier sert à écraser les grains de maïs séchés.



La cuisine se faisait dehors.



Les bols et ustensiles sont soit des gourdes séchées, soit des paniers en osier, soit taillés en bois.



Les déchets jetés à l'extérieur nous permettent de connaître ce que mangeaient les Algonquins. Peux-tu y retrouver les restes de coquillages ? Les os des animaux ? Les restes du maïs ?



La maison  
est  
construite  
de  
branches  
attachées  
avec des  
fils  
d'écorce  
d'arbre.



Cette charpente est solide et résiste au vent et au poids de la neige. Elle est recouverte d'écorce, de paille tressée ou de peaux d'animaux.







Le foyer intérieur  
est entouré de  
pierres.

La fumée peut s'échapper par le trou au milieu du toit.





Voici une effigie sculptée dans le bois. À l'origine, elles étaient peintes. On dansait autour d'elle lors de certaines cérémonies.







<http://toujoursmieux.eklablog.com/>



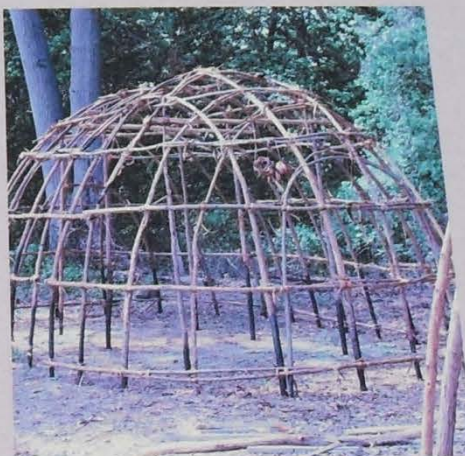
Voici les panneaux informatifs du musée.

# How Do You Build a Village?

Welcome to a re-created Eastern Woodland Indian village. All of the structures have been made with the same materials Native people used to build their homes. The placement and sizes of the structures were based on archaeology and early colonial accounts.

The buildings' support posts are cedar saplings, cut green and partially stripped of bark. Before they were put into the ground, the post ends were charred by fire to better resist insects and wood rot. They were pushed into the ground about one foot deep, and then the tops were bent together and tied with bark strips to form a dome roof. These structures can withstand very strong winds and the weight of snow.

Buildings were typically covered with bark, woven mats, or animal hides. For this village, large panels of bark were cut during the spring from tulip poplar trees. Portions of these houses are covered by mats woven from cattails and common reeds.



House interior frame



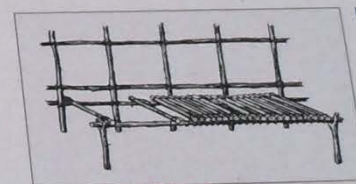
Bark ready to be used for covering one of the new houses.



Charring sapling ends



Strands of bark were used to tie the saplings together.



Benches were along the wall covered with and woven mats sleeping.





# Family, Customs & Beliefs

*In the Chesapeake Bay region, typically one extended family lived in each house: mother, father, children, plus some grandparents, aunts, uncles, and even cousins. Inheritance of both status and possessions followed one's matrilineal line — from the mother's brother rather than the father. Social responsibilities were learned from one's uncle(s). Elders were respected for their knowledge and wisdom.*

*Larger villages contained a chief's house; often the largest structure in the village. Governing was accomplished through consultation; the chiefs consulted their councils of priests, war captains, and elders when making decisions.*

Eastern Woodland Algonquians believed that all plants and animals had spirits. Before and after a hunt they gave thanks to these spirits to ensure cooperation in the future. They worshiped two main gods: one was a benevolent god, while the other caused bad things to happen. In an effort to avoid trouble, they held rituals to appease the malevolent god. Ceremonies occurred at special times of the year, such as at harvest, when children entered adulthood, or when guests were present.



John White's 16th century paintings of Coastal Algonquian people and villages.



Pour plus d'informations : Le site du musée est le suivant - <http://www.jefpat.org/>



# Village Life



*"Their fire they kindle presently by chafing a dry pointed sticke in a hole of a little square piece of wood, that firing it selfe, will so fire mosse, leaves, or any such like dry thing, that will quickly burne."*

— Captain John Smith 1624



*"Their fishing is much in Boats. These they make of one tree by burning and scratching away the coales with stones and shells, till they have made it in forme of a Trough . . . In Stead*

*of Oares, they use Paddles and stickes, with which they will row faster then our Barges."*

— Captain John Smith 1624



*"They eat not the Brains with the Head, but dry, and reserve them to dress their Leather with."*

— Robert Beverly 1705



*"The Indians have Posts fix'd round their Quioccasan (House of Religious Worship), which have Mens Faces carved upon them, and are painted. They are likewise set up round some of their other celebrated places, and make a Circle for them to dance about, on certain solemn occasions."*

— Robert Beverly 1705

The quotations above are taken from Captain John Smith's complete memoirs and from *The History and Present State of Virginia* written by Robert Beverly. These are some of the very few writings that exist describing the land and indigenous people of the Chesapeake Bay region in the 17th century.

La journée au musée et les leçons d'archéologie pour les profs ont été patronisées par le musée national de l'anthropologie en juin 2010: National Museum of Natural History [https://www.mnh.si.edu/education/professional\\_development.html](https://www.mnh.si.edu/education/professional_development.html)