

Nya:wen Sge:no;

GANDEACTEUA (Gandeacteüia, Gandeaktena, Gandeaktewa, Gandiaktua, Ganneaktena), Catherine, an Erie belonging to the Cat nation, responsible for the founding of the Saint-François-Xavier mission at Prairie-de-la-Magdelaine (moved in 1717 to Caughnawaga); d. 1673 at the mission.

In the autumn of 1654 the Mohawks completely razed Gentaienton, a Cat village, and before the end of the year they had annihilated this people of Iroquois stock, which had been established on the south shore of Lake Erie. Gandeacteuia and her mother were carried off as slaves to the Oneida village of Ganouaroharé. The story is told that she soon won everyone's heart. Towards 1656 she was married to a Christian Huron, François-Xavier Tonsahoten, who had been adopted by the Iroquois.

In 1667 she met Father Jacques Bruyas*, a Jesuit who had come to carry on his work in her village. She taught him Iroquois and in return he taught her the truths of the faith. Gandeacteuia helped him to convert a dying woman. Shortly afterwards her husband took her on a trip to Montreal. She suggested to him that they should continue as far as Quebec. There, at the end of the summer of 1668, Bishop Laval* baptized her, as well as a small group of Oneidas and Mohawks. When the neophytes were back in Montreal, Father Pierre Raffeix*, a Jesuit, received them and invited them to spend the winter with him at Prairie-de-la-Magdelaine. Thus the "newly-baptized people returned in autumn and landed at la prairie, where in the course of time they and many others have built a fine village. . . . At the beginning of the winter, they set out to go hunting."

In the spring of 1669 Catherine and the other Indian women sowed some corn. The crop was excellent. Three other Iroquois lodges were built that year. Catherine Gandeacteuia's charity and zeal attracted more and more pagans. In 1671, to her great satisfaction, more than 20 Iroquois families belonged to the Saint-François-Xavier mission. The neophytes decided to stay there permanently. In this same year the Jesuit Philippe Pierson, a Belgian, introduced the new converts to the Confrérie de la Sainte-Famille. Catherine had a preponderant influence in it, and even today the Confrérie still exists among the Indians of the mission.

Before the end of 1673 the Great Mohawk [*see* Togouiroui] brought some 40 of his people to Prairie-de-la-Magdelaine. By this time there were more than 200 Indians there, representing at least 22 nations. Catherine Gandeacteuia had practically finished her work. This woman, whose charity, humility, tenacity, and tact were extraordinary, died after a short illness on 6 Nov. 1673. Everyone, French as well as Indians, had such esteem for her that when the cemetery was being moved in 1689, 16 years after her death, they quarrelled as to where her remains would be kept. It was finally decided that they would be kept at the mission. In the opinion of her contemporaries Gandeacteuia, the foundress of Caughnawaga, was a true saint.

[Henri Béchar](#)

Charlevoix, *Histoire*. JR (Thwaites), LXIII, 154–82; LXI, 194–208. JJ (Laverdière et Casgrain). *The Positio on Katharine Tekakwitha. Positio super virtutibus servae Dei, Catharinae Tekakwitha* (Rome, 1940). E. J. Devine, *Historic Caughnawaga . . .* (Montréal, 1922). Hunt, *Wars of the Iroquois*, 101–2. Félix Martin, *Relation des années 1673–1674 pour faire suite aux anciennes relations avec deux cartes géographiques* (Paris, 1861). Rochemonteix, *Les Jésuites et la Nouvelle-France au XVII^e siècle*.

Awěñ'ro' (*ouenro* in the Jesuit Relations), the base of the term, signifies, as a geographic name, 'where scum floats on the water'; hence *Awenrohronon* means 'the people or tribe of the place of floating scum.' The suggested meaning of the name would seem to indicate that the Wenrohronon may have lived in the vicinity of the famous oil spring of the town of Cuba, Allegany county, N. Y., described as a filthy, stagnant pool, about 20 ft in diameter, without an outlet. A yellowish-brown oil collects on its surface, and this was the source of the famous "Seneca oil," formerly a popular local remedy for various ailments. The spring was so highly regarded by the Seneca that they always reserved it in their land-sale treaties). One of the tribes which, according to the Jesuit Relation for 1639, had been associated with the Neutral Nation and which had lived on the eastern borders of the Neutral Nation toward the Iroquois, the common enemy of all these tribes. As the territory of the Neutral Nation on the east side of Niagara river extended at this date south ward to the "end" of Lake Erie and eastward to the watershed of Genesee river, at least, the former habitat of the Wenrohronon must have been south of this territory.

So long as the Wenrohronon kept on good terms with the Neutral Nation they were able to withstand their enemies and to maintain themselves against the latter's raids and incursions. But owing to some dissatisfaction, possibly fear of Iroquois displeasure, the Neutral Nation severed its relations with the devoted Wenrohronon

It is stated (Jes. Rel. 1647-48, xxxiii, 63, 1898) that the shores of Lake Erie were formerly inhabited "by certain tribes whom we call the Nation of the Cat (or Panther); they have been compelled to retire far inland to escape their enemies, who are farther to the west," and that this Nation of the Panther has a number of fixed towns, as it cultivates the soil. This shows that the appellation "Nation du Chat" was a generic name for "certain tribes" dwelling around Lake Erie, whose enemies farther westward had forced at least some of them to migrate eastward. From the list of names of tribes cited by Brebeuf in the Jesuit Relation for 1635 (33, 1858) the names of four tribes of the Iroquois tongue dwellings of Lake Erie and of the domain of the Five Iroquois tribes occur in the order: Andastoerrhonons (Conestoga), Scahentoarrhonons (People of Wyoming valley), Rhierrhonons (the Erie), and the Ahouenrochrhonons (Wenrohronon).

The foregoing quotation definitely declares that this tribe of the Wenrohronon dwelt before their migration "beyond the Erie" or the Panther Nation. It is therefore probable that this tribe lived on the upper waters of the Allegheny, possibly on the west branch of the Susquehanna, and that it was one of the tribes generically called the Black Minquaas. Nothing is known of the numbers of the refugee Wenrohronon who fled to the Neutral Nation. These Wenrohronon were probably closely allied in interests with the Black Minquaas, and so came along the same route to trade on the Delaware. Diverging

eastward from the Wyoming valley were three trails, one through Wind gap to Easton, Pa., the second by way of the Lackawanna at Capouse meadows through Cobb's gap and the Lackawaxen to the Delaware and Hudson, and the third, sometimes called the "Warrior's path," by way of Ft Allen and along the Lehigh to the Delaware Watergap at Easton. [Wenrohronon](#), an allied tribe of the Neutrals.

See also Conestoga, Erie, Meherrin, Minqua, Neutrals, and their respective synonyms.

The names of the [Susquehanna](#) delegates to the former were:

Dahadaghessa of the great Torripine family,

Sarangararo of the Wolf family,

Waskanecqua of the Ohongeoquena nation,

Kagoregago of the Unquehiatt nation,

Saraqundett of the Kaiquariegahaga nation,

Uwhanhierelera of the Usququhaga nation, and

Waddon hago of the Sconondihago nation;

Wastahanda Hariguera of the Terrapin or Turtle clan, and Gosweinquecrakqua of the Fox clan, war chiefs of the [Susquehanna](#)

Wastahandow of the Turtle clan

names of any other towns of the [Susquehanna](#), but on his map he places five other towns with king's houses: Attaock, Quadroque, Tesinigh, Utchowig, and Cepowig Patapasco, which flows into Chesapeake bay at Baltimore. This would seem to indicate that Cepowig, located by Smith on Willowbye's river, which is apparently only a continuation of what is to-day Bush river

One of the interpretations of the indicative marks places Cepowig in the vicinity either of Westminster, Md., or of Gettysburg, Pa.; Quadroque about Middletown; Tesinigh about Lebanon; Attaock about York; and Utchowig in the region of Carlisle. The other broader and, perhaps, intended view would locate Attaock in the region of Juniata river, Quadroque at the forks at Northumberland, Tesinigh on the North branch in the region of Wyoming, and Utchowig on the West branch in the vicinity of Lockhaven.

Chemung river of to-day; lower down, on what represented the West branch of the [Susquehanna](#), on the south side, the "Gachos" are placed, with four designs denoting lodges (towns); on what probably represents the present Juniata river, on the north side, some distance from the confluence with the [Susquehanna](#), the Capitannasses are placed. This disposition of the tribes on the [Susquehanna](#) shows that the name "Mincquaas" was originally applied specifically to the [people](#) who dwelt in the same general position as those whom Smith called "Sasquesahanoughs."

[Susquehanna](#), in the presence of a Swedish commissioner, through their chiefs, Sawahegeh, Auroghteregh, Scarhuhadigh, Rutchogah, and Nathheldaneh, ceded to Maryland all their territory from the Patuxent river to Palmer's island, and from Choptank river to the north east branch, north of Elk river.

Upper Chemung Lake is located 15 minutes outside of [Peterborough](#) and is a popular carp fishing spo

Chemung (Lower Chemung) Lake

Access (south)

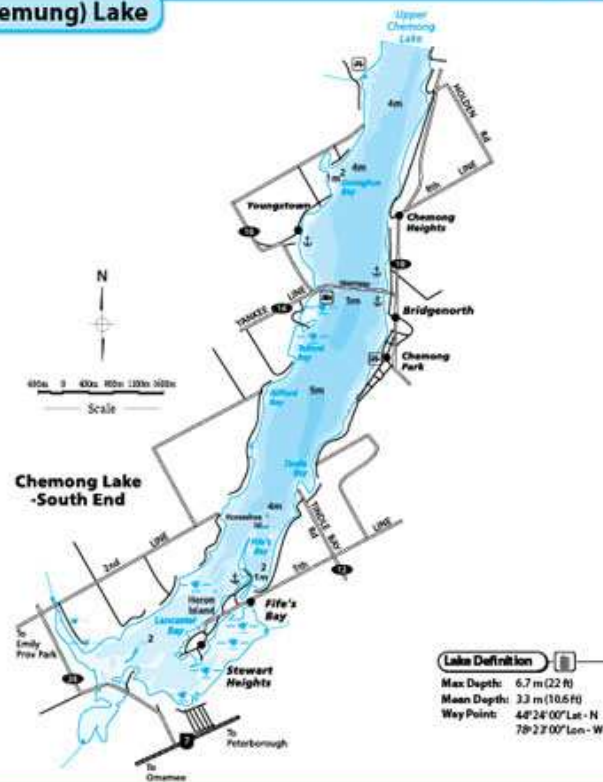
The South End of Chemung Lake lies just to the west of the city of Peterborough. The village of Bridgenorth is a popular access point and can be found via County Road 18. You can find County Road 18 by following County Road 1 west from Highway 7 at Fowlers Corner.

Other Options

The closest angling alternative to Chemung Lake is the neighbouring Buckhorn Lake. Buckhorn Lake is connected to the western shore of Chemung Lake and is part of the main Trent Severn Waterway. Regardless of the increased boat activity, Buckhorn Lake offers good angling opportunities for its resident largemouth bass, smallmouth bass, walleye and muskellunge.

Lake Definition

Bridgenorth has plenty to offer Chemung lake visitors, including easy access to supplies and other amenities, such as lodging. Marinas can be found in Bridgenorth, near Fife's Bay as well as near the settlement of Youngstown. There is also a boat launch available across the causeway from Bridgenorth on the west side of Chemung Lake.



Serpent Mounds Provincial Park (this is an Alleghan

site not Algonquian)

occupies 135 hectares on the north shore of Rice Lake, and provides 113 campsites for over 8,000 campers per year, as well as day use facilities which accommodate 45,000 visitors per year. Its chief attraction is the two-thousand-year-old Indian burial mounds, which have been excavated there and which are interpreted for the public.

Association with the Chemung River in New York: Cite of Fort Hill, formerly Alleghan Village Site of Osco, birth place of Shikellamy's Children.

Of the Six Nations, the Senecas laid especial claim to the country of the **Chemung** Valley. From their council house near Havana, the renowned CANADESAGA issued his

edicts, which were as rigidly obeyed as those of the most imposing monarch of his throne. Later, after the union of the tribes, and at the time of SULLIVAN's expedition, the country between the Chemung River and Seneca Lake was occupied by remnants or portions of the Senecas, Cayugas and Tuscaroras; and CANADESAGA, by the natural disintegration of power which was extending over these tribes, was shorn of much of his former prestige and sway.

SOME ANCIENT LANDMARKS.

At this stage it may be well to pause a moment, and remark, that from the earliest traditions, going back to the farthest historic period known in relation to the American Continent, that four great empires have borne sway over this region. The latest were the Iroquois, who held rule over all the broad forest lands that hereabout divided the waters of a continent, one flowing toward the Father of Waters, and the other toward the lordly Susquehanna and the imperial Chesapeake. This unrivalled Indian Confederation, for conquest and superior intelligence, with the growth of 300 years, reached the culmination at the period of the Revolution. And yet this was preceded by an empire of still older date, which, in some unknown period of the past, held this position of the continent and regions adjacent, with imperial authority. Their traces are perpetuated only in existing monuments, which are shown in the mounds and military earthworks scattered along the great thoroughfares of ancient intercourse, including the tract of country roamed over and held by the Iroquois. On the eminence about two miles west of this city, known as Fort Hill, is probably one of these landmarks of the far-distant past, or at least of the earliest wars between the French and Iroquois. But the Indian traditions, according to Col. HENDY, the first white settler in the valley, could not account for its purpose or inform at what period the work was built. This would lead one to suppose that its existence dates back, anterior to the incursions of the French from Canada into the Iroquois country. This eminence is on the north side of the Chemung River, while the opposite side is bordered by a deep ravine, forming quite a precipitous hill. In modern times, a mill dam across the river just below, expanded it into a broad, deep bay in front, which swept gracefully around the bold, outjutting headland, and the silvery sheen of the waters formed a marked contrast with the deep, umbrageous green of the thick forest and underwood which covered the hill. Just near at hand was the long occupied residence of DAVE ROORIC, who brought up a large family of sons and daughters upon the spot, and with considerable industry subdued and cultivated the soil round about. The old earthwork is an embankment, about 14 or 15 feet wide at its base, and three feet in elevation, extends from the brow of the ravine in a northern direction, to the summit of the bank, resting on the river, and is some 200 feet in length. This artificial wall of earth has an outer ditch, together with two slight trenches running parallel with the ancient bastion, across the entire width of this bold eminence. There can be no doubt that the construction was made for warlike purposes, but indicates a more recent period than similar "Ancient Works of Western New York." It occupies an admirable position for defense, and can only be approached in one direction, and evinces quite a knowledge of strategic art in the erection of a defensive earthwork. This is only one of a series of ancient earthworks located on the tributary streams of the Susquehanna and Delaware. Co-incident with these, are, probably, the Indian mounds found in other portions of the State.

It is to be regretted that some competent and zealous archaeologist does not devote investigations to these fast-perishing memorials of a once-powerful, ancient empire, and rescue from oblivion the only traces which can conduct to the occupancy of a former race, which held possession of the soil. The investigation should embrace all the available archaeological, ethnological and historical relations of the subject. No more interesting chapter could be made up of the annals of the past, and throw a clearer light upon the age of the "Mound builders."- The investigation might be the means of making up the lost links of a misty record of the past nations, who inhabited before the Columbian period, in the history of this continent.

The earliest coming of the white man in this Valley is not authenticated. Possibly the early French missionaries, in their peregrinations and labors, of stern vows and holy duty, were first to set foot amid the virgin wilderness which clothed the banks of the Chemung. Some of the early French invaders, who overrun the country of the Iroquois, undoubtedly penetrated along the water courses of this and connecting streams, which seem to have been made the avenues of frequent intercourse among the aborigines as well as invading natives.

The fierce BRANDT and bloody-hearted Queen ESTHER, undoubtedly, oft gilded swiftly up and down these rivers, with their swarthy warriors, bent on deeds of blood. The meeting of contending braves, and the fierce contests for tribal supremacy more than once disturbed the calm, unruffled waters, which now so placidly flow past our doors. It was a lovely valley, even then, with its forest growth; it was in extent broader and more capacious than other valleys, and foreshadowed a future fertility and prosperity, now everywhere marked by the pleasant hum of agricultural and mechanical industry.

Niawen skenon! Oneh!

In peace,

Rastia'ta'non:ha, Onqodowá' ga:' Otahyó:ni:
Director Tãïäïäkö'n Historical Preservation Society

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