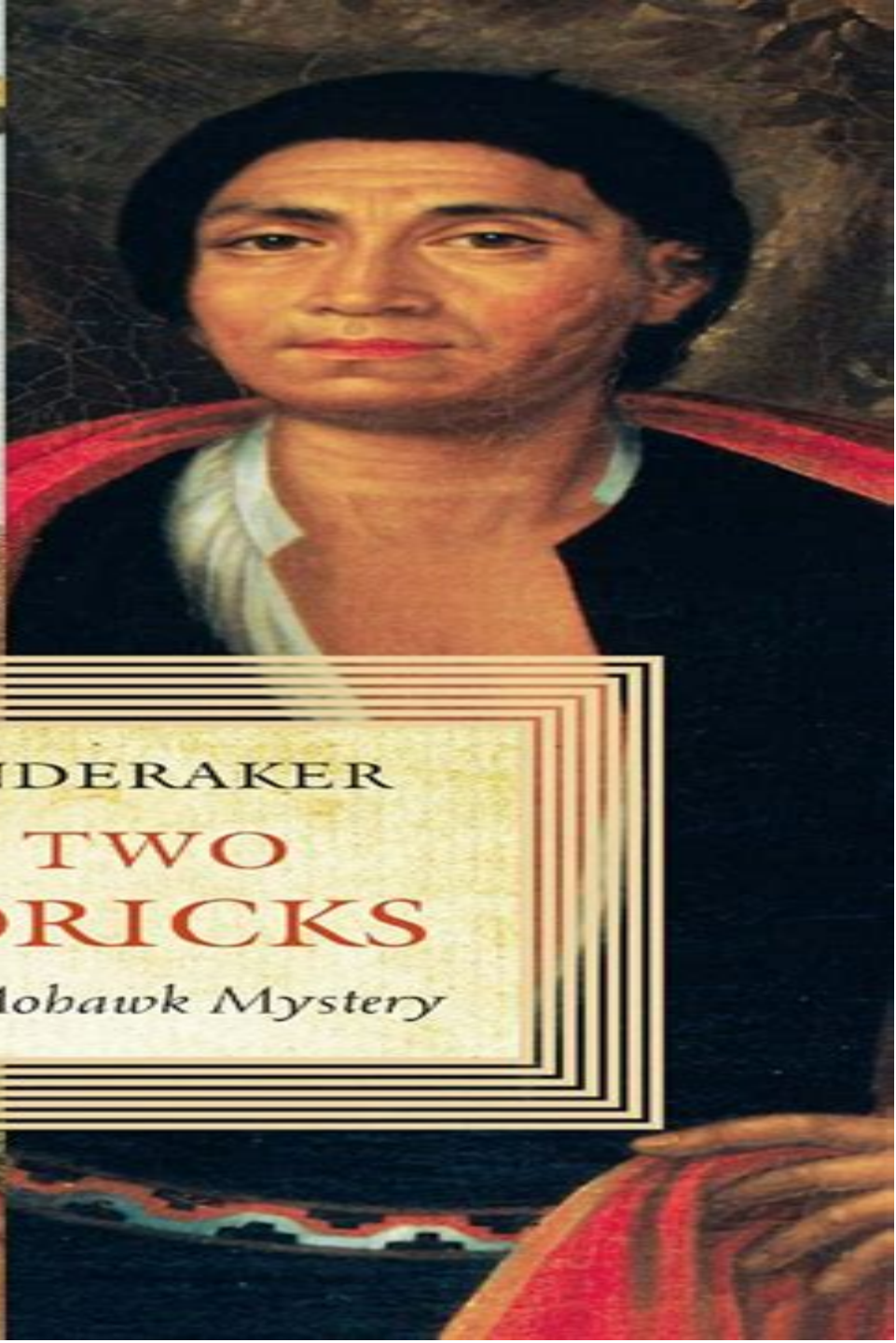
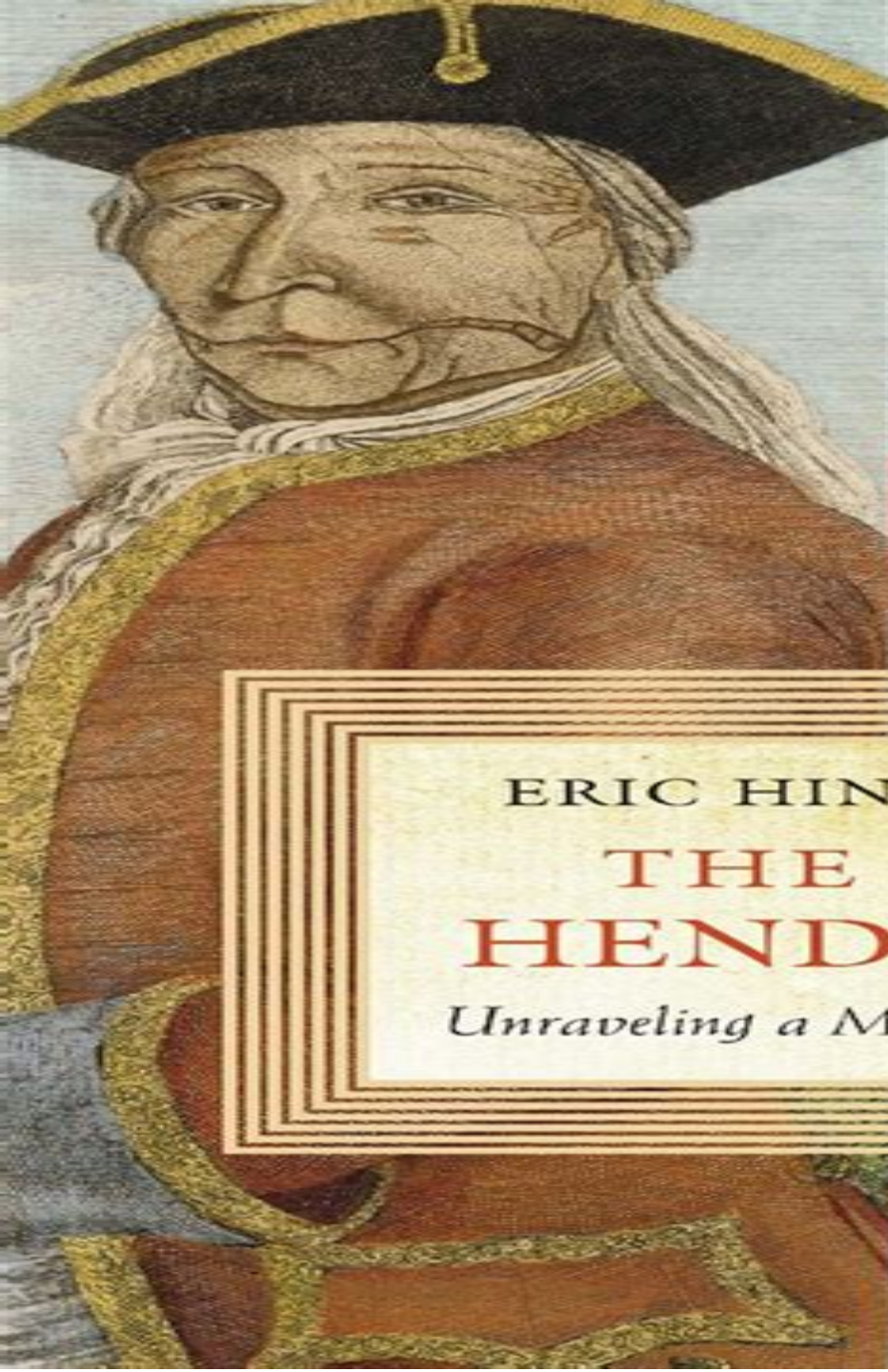




ERIC HINDERAKER
**THE TWO
HENDRICKS**
Unraveling a Mohawk Mystery

The Two Hendricks Unraveling A Mohawk Mystery

Jan Stievermann, Oliver Scheiding



The Two Hendricks Unraveling A Mohawk Mystery:

The Two Hendricks Eric Hinderaker,2011-09-30 In September 1755 the most famous Indian in the world a Mohawk leader known in English as King Hendrick died in the Battle of Lake George Half a century earlier another Hendrick worked with leaders in the frontier town of Albany Until recently the two Hendricks were thought to be the same person Here Eric Hinderaker sets the record straight *The Two Hendricks* Eric Hinderaker,2011-09-30 In September 1755 the most famous Indian in the world a Mohawk leader known in English as King Hendrick died in the Battle of Lake George He was fighting the French in defense of British claims to North America and his death marked the end of an era in Anglo Iroquois relations He was not the first Mohawk of that name to attract international attention Half a century earlier another Hendrick worked with powerful leaders in the frontier town of Albany He cemented his transatlantic fame when he traveled to London as one of the four Indian kings Until recently the two Hendricks were thought to be the same person Eric Hinderaker sets the record straight reconstructing the lives of these two men in a compelling narrative that reveals the complexities of the Anglo Iroquois alliance a cornerstone of Britain s imperial vision The two Hendricks became famous because as Mohawks they were members of the Iroquois confederacy and colonial leaders believed the Iroquois held the balance of power in the Northeast As warriors the two Hendricks aided Britain against the French as Christians they adopted the trappings of civility as sachems they stressed cooperation rather than bloody confrontation with New York and Great Britain Yet the alliance was never more than a mixed blessing for the two Hendricks and the Iroquois Hinderaker offers a poignant personal story that restores the lost individuality of the two Hendricks while illuminating the tumultuous imperial struggle for North America

Iroquoia Kelly Y. Hopkins,2025-05-15 *Iroquoia* highlights the innovation of the Haudenosaunee peoples in retaining sovereignty over their homelands through seven generations of social and environmental change following European contact and the settler invasion Kelly Y Hopkins argues that Haudenosaunee men and women incorporated articles of European manufacture into their daily lives to fulfill conventional social and cultural needs They used new trade items and alliances to enhance their lives and to pursue goals specific to their communities In *Iroquoia* Hopkins explores how engagement in the global market economy irreversibly transformed the local environment severed Indigenous relationships and responsibilities to human and other than human kin and challenged longstanding social and economic relationships within Haudenosaunee communities While settler expansion violence and imperial terraforming threatened Indigenous communities food sovereignty and water management The People of the Longhouse produced distinctive new material cultures and new land use practices that incorporated features of the colonial settlement template into longstanding subsistence and settlement patterns Haudenosaunee peoples employed these survivance strategies to control the scale and scope of European intrusion into their homelands **A Peculiar Mixture** Jan Stievermann,Oliver Scheiding,2013-06-14 Through innovative interdisciplinary methodologies and fresh avenues of inquiry the nine essays collected in *A Peculiar Mixture* endeavor to

transform how we understand the bewildering multiplicity and complexity that characterized the experience of German speaking people in the middle colonies They explore how the various cultural expressions of German speakers helped them bridge regional religious and denominational divides and eventually find a way to partake in America s emerging national identity Instead of thinking about early American culture and literature as evolving continuously as a singular entity the contributions to this volume conceive of it as an ever shifting and tangled web of contact zones They present a society with a plurality of different native and colonial cultures interacting not only with one another but also with cultures and traditions from outside the colonies in a peculiar mixture of Old World practices and New World influences Aside from the editors the contributors are Rosalind J Beiler Patrick M Erben Cynthia G Falk Marie Basile McDaniel Philip Otterness Liam Riordan Matthias Sch nhofer and Marianne S Wokeck

The Wisconsin Oneidas and the Episcopal Church L. Gordon McLester III, Laurence M. Hauptman, Kenneth Hoyan House, 2019-05-02 This unique collaboration by academic historians Oneida elders and Episcopal clergy tells the fascinating story of how the oldest Protestant mission and house of worship in the upper Midwest took root in the Oneida community Personal bonds that developed between the Episcopal clergy and the Wisconsin Oneidas proved more important than theology in allowing the community to accept the Christian message brought by outsiders Episcopal bishops and missionaries in Wisconsin were at times defenders of the Oneidas against outside whites attempting to get at their lands and resources At other times these clergy initiated projects that the Oneidas saw as beneficial a school a hospital or a lace making program for Oneida women that provided a source of income and national recognition for their artistry The clergy incorporated the Episcopal faith into an Iroquoian cultural and religious framework the Condolence Council ritual that had a longstanding history among the Six Nations In turn the Oneidas modified the very form of the Episcopal faith by using their own language in the Gloria in Excelsis and the Te Deum as well as by employing Oneida in their singing of Christian hymns Christianity continues to have real meaning for many American Indians The Wisconsin Oneidas and the Episcopal Church testifies to the power and legacy of that relationship

The Jonathan Edwards Encyclopedia Harry S. Stout, 2017-11-30 Jonathan Edwards 1703 1758 is widely acknowledged as one of the most brilliant religious thinkers and multifaceted figures in American history A fountainhead of modern evangelicalism Edwards wore many hats during his lifetime theologian philosopher pastor and town leader preacher missionary college president family man among others With nearly four hundred entries this encyclopedia provides a wide ranging perspective on Edwards offering succinct synopses of topics large and small from his life thought and work Summaries of Edwards s ideas as well as descriptions of the people and events of his times are all easy to find and suggestions for further reading point to ways to explore topics in greater depth Comprehensive and reliable with contributions by 169 premier Edwards scholars from throughout the world The Jonathan Edwards Encyclopedia will long stand as the standard reference work on this significant extraordinary person

The Right to Dress Giorgio Riello, Ulinka Rublack, 2019-01-17 Presents a global history

of dress regulation and debates around how human life and societies should be visualised and materialised **Britain's Oceanic Empire** H. V. Bowen, Elizabeth Mancke, John G. Reid, 2012-05-31 This pioneering comparative study of British imperialism in the Atlantic and Indian Ocean worlds draws on the perspectives of British newcomers overseas and their native hosts metropolitan officials and corporate enterprises migrants and settlers Leading scholars examine the divergences and commonalities in the legal and economic regimes that allowed Britain to project imperium across the globe They explore the nature of sovereignty and law governance and regulation diplomacy military relations and commerce shedding new light on the processes of expansion that influenced the making of empire While acknowledging the distinctions and divergences in imperial endeavours in Asia and the Americas not least in terms of the size of indigenous populations technical and cultural differences and approaches to indigenous polities this book argues that these differences must be seen in the context of what Britons overseas shared including constitutional principles claims of sovereignty disciplinary regimes and military attitudes

American Diplomacy's Public Dimension Bruce Gregory, 2024-01-12 This is the first book to frame U S public diplomacy in the broad sweep of American diplomatic practice from the early colonial period to the present It tells the story of how change agents in practitioner communities foreign service officers cultural diplomats broadcasters citizens soldiers covert operatives democratizers and presidential aides revolutionized traditional government to government diplomacy and moved diplomacy with the public into the mainstream This deeply researched study bridges practice and multi disciplinary scholarship It challenges the common narrative that U S public diplomacy is a Cold War creation that was folded into the State Department in 1999 and briefly found new life after 9 11 It documents historical turning points analyzes evolving patterns of practice and examines societal drivers of an American way of diplomacy a preference for hard power over soft power episodic commitment to public diplomacy correlated with war and ambition an information dominant communication style and American exceptionalism It is an account of American diplomacy's public dimension the people who shaped it and the socialization and digitalization that today extends diplomacy well beyond the confines of embassies and foreign ministries

Pen and Ink Witchcraft Colin G. Calloway, 2013-04-01 Indian peoples made some four hundred treaties with the United States between the American Revolution and 1871 when Congress prohibited them They signed nine treaties with the Confederacy as well as countless others over the centuries with Spain France Britain Mexico the Republic of Texas Canada and even Russia not to mention individual colonies and states In retrospect the treaties seem like well ordered steps on the path of dispossession and empire The reality was far more complicated In *Pen and Ink Witchcraft* eminent Native American historian Colin G Calloway narrates the history of diplomacy between North American Indians and their imperial adversaries particularly the United States Treaties were cultural encounters and human dramas each with its cast of characters and conflicting agendas Many treaties he notes involved not land but trade friendship and the resolution of disputes Far from all being one sided they were negotiated on the Indians cultural and geographical terrain When the Mohawks welcomed Dutch

traders in the early 1600s they sealed a treaty of friendship with a wampum belt with parallel rows of purple beads representing the parties traveling side by side as equals on the same river But the American republic increasingly turned treaty making into a tool of encroachment on Indian territory Calloway traces this process by focusing on the treaties of Fort Stanwix 1768 New Echota 1835 and Medicine Lodge 1867 in addition to such events as the Peace of Montreal in 1701 and the treaties of Fort Laramie 1851 and 1868 His analysis demonstrates that native leaders were hardly dupes The records of negotiations he writes show that Indians frequently matched their colonizing counterparts in diplomatic savvy and tried literally to hold their ground Each treaty has its own story Calloway writes but together they tell a rich and complicated tale of moments in American history when civilizations collided

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