

Spirit Rocks of Cape Ann by Mary Ellen Lepionka

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**An Appendix of Selected Primary and Early Historical Sources
 that Refer to Indigenous Stone Features or Landscapes**

See: Gage, James and Mary E. Gage

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Native Algonquian religious practices are not as poorly documented as it may at first appear. Early Colonists recount some generalities about ritual practices, but also some telling details. Rutenber's work, *The Native Inhabitants of Manhattan and its Indian Antiquities* is subsumed and quoted thus in *The Memorial History of the City of New York* (1892, James G. Wilson, editor Vol. 1, Chapter II, p. 50) in reference to *Wawanaquassik* as 'honoring stone.' This rough etymology is sourced from Weckquaesgeek,

a Minsi (as differentiated from Unami, Unlatchago) group dialect of Leni Lenapeuw (Delaware). The term describes an important ceremonial landscape feature mentioned in several 17th- and 18th-century accounts from the Massachusetts Bay area.... Washington Irving chronicled honoring ceremonies at stone groups and mounds, as did Thomas Jefferson, Benjamin Franklin and Daniel Webster, to name just a few. In *The Sketchbook of Geoffrey Crayon* (Irving 1819:48), Irving states that Native peoples, even though robbed their lands and removed for generations, still located their holy places with ease and made solemn pilgrimage to them.... Noah Webster wrote in a 1788 letter to Rev. Ezra Stiles, President of Yale College about secondary burial practices of regional Native nations, and detailed the erection of mounds covered with stones. This practice is witnessed again by John Heckwelder in his *Vocabulary of Nanticoke*, the Nanticoke being an Algonquian people of the Delmarva Peninsula, Southern New Jersey and parts of Eastern Pennsylvania. (Heckwelder 1821:15).

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