

## Clay and Stone Pipes



### Why Would Joseph Brant Smoke This Pipe?

This is a carved stone pipe that was used by Joseph Brant. It is a depiction of a British man who wears a wig and buckle shoes. It was likely made for Brant as a way to acknowledge his long-standing friendship with the British.

**Effigy pipe associated with Thayendanegea (Joseph Brant, Mohawk, ca. 1742–1807)** ca. 1785. Wood, slate, porcupine quill, dye, silver; 79 x 7 x 6 cm  
Presented by Joseph Keppler, NMAI 18/6071

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In this larger view we can see that the pipe stem, decorated with porcupine quills is very long, over two feet long. It has a small silver chain that connects the pipe bowl with the wooden pipe stem.



Porcupine Quills are wrapped around the wooden stem to form geometric patterns

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This wooden spoon was also owned by Brant and we see an image of a man smoking a pipe like the one seen below. However the seated figure on the Brant pipe is very similar that that on known Wyandot pipes.



## Use of Pipes

The historic evidence for diplomatic pipe use must be what led Finlayson (1998, 1:409-411) to interpret an increase in pipes during the Middleport phase (ca. 1420-1500) of southwestern Ontario as signaling inter-village alliance. The same facts help to explain the appearance of Mohawk pipes in conjunction with a tremendous increase in pipe use in the Seneca archaeological record around 1600.

Lafitau around 1720, an Iroquois council comprised a group of men, "all of them, pipes in their mouths" (Fenton and Moore 1974:296)

In 1645, the Iroquois assured a potentially hostile audience of Algonquins and Hurons that "Iroquois chiefs only smoke (hold council) in their country, that their calumets (pipes) are always in their mouths" (Fenton 1985:130)

Iroquois men entering the council setting in 1669 would "seat themselves in the most convenient place that they find vacant, without any consideration of rank, and at once get some fire to light their pipes, which do not leave their mouths during the whole time of the council, and they say that 'Good thoughts come while smoking'" (quoted in Fenton 1998:22)

1774, East Coast Indians requesting Oneida help presented the Oneidas with a pipe, "so at your assemblings ye might look on it; and smoke out of it, and remember us" (McCallum 1932:165)

In 1784 negotiations with New York, the Oneidas stated, "[As] testimony of our approbation of your rekindling this council fire, we present you with this pipe of peace, there to remain as a token of peace from us, agreeable to the custom of our ancestors" (Hough 1861:53)

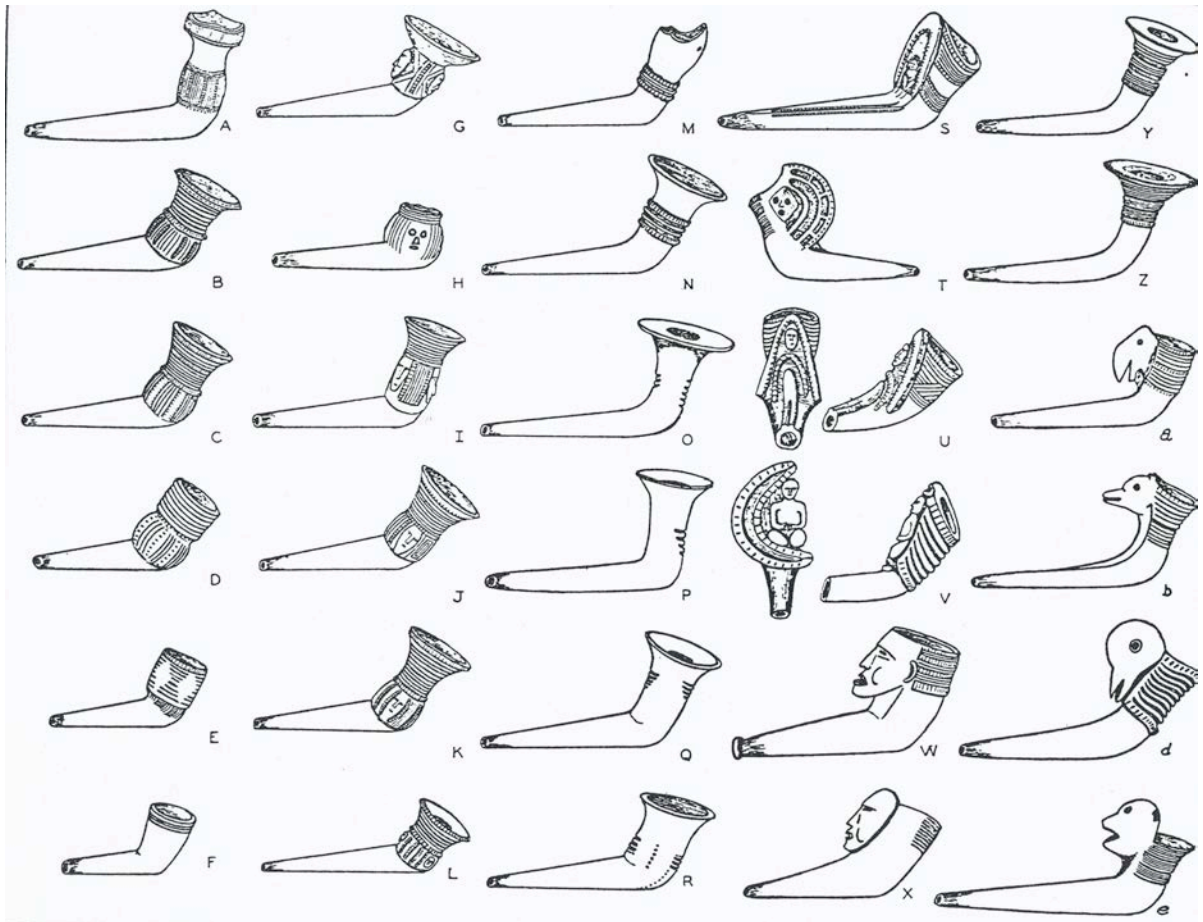
The Oneidas remarked at a 1785 treaty: "We have now brought our pipes together" to enter into conversation (Hough 1861:106, 102).

The foreign embassy coming to negotiate peace was met by an elderly "word-bearer" who, "after lighting his pipe ... tells them very eloquently that they are very welcome" (Fenton and Moore 1977:174)

1674, "a fire is lighted, as a sign of peace, at the spot where the elders of the village are going to wait for [the visitors]; and, after smoking for some time and receiving the savage compliments that they pay one another, they are led to the cabin set apart for them" (Thwaites 1896-1901, 58:187-189)

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A-F: Pipe Bowl shaped like pottery jars.

G-L: Pottery Jar design with flared rim.

M-R: Trumpet shaped pipe bowl.

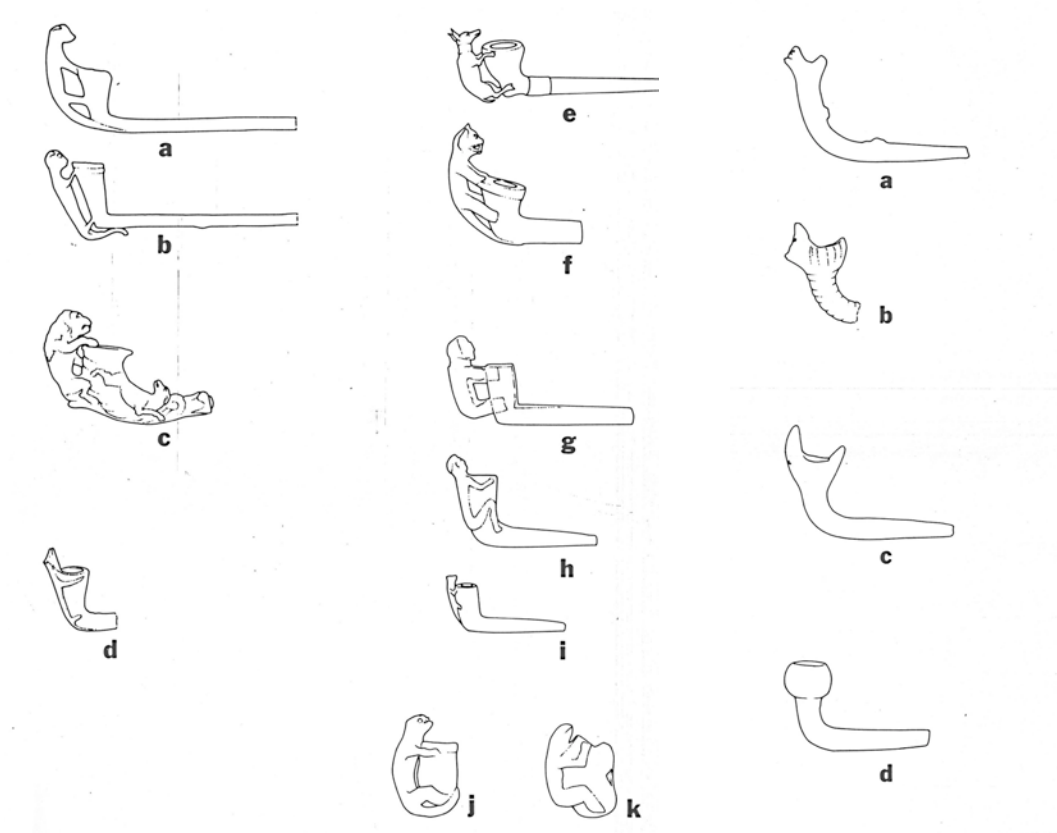
S-X: Human face and effigies (V-Grandmother Moon)

Y-Z: Snake patterns

a-e: Animal effigies

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**a-e:** Trade Pipes

**a-d:** Native made pipes

**f-k:** Native made Pipes

(Drawings from George Hamell)



Serpent Pipe, Silverheels Site, Erie Nation, Ripley, NY.



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Pipes from Seneca Country, Friends of Ganondagan Collection, Victor, NY

**Mother of Nations Pipe**

There are a number of unusual pipe with a distinctive figure, with elongated features, hands to the face, knees flexed and strips that encircle the figure. These pipes have been found at various sites in New York and Ontario, the homeland of the Neutral Nation. Some scholars associated this image with the main female character in the origin of the Great Law named Jikonsase, who was or Neutral or Erie Identity



Smoking pipe  
Ontario Iroquoian  
Centimetres: 9.9 (h), 6.5 (w), 4.3 (d)  
1652 AD ROM



Iroquoian Pipe  
Rochester Museum and Science Center

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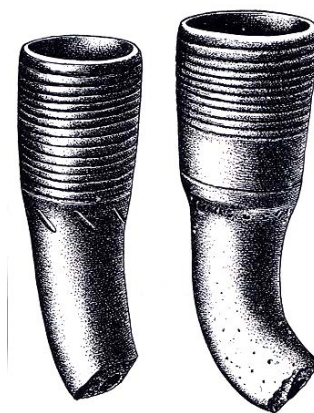
## **Types of Haudenosaunee Ceramic Pipes**

- 1) **Barrel-Shaped Bowl** - geometric motifs, fine chord wrapped, paddle marks.



- 2) **Corn Effigy** - Bowl and stem resembles ear of corn.

- 3) **Conical Bowl** - U Shaped with incised designs.



- 4) **Collared Bowl** - U Shaped, incised designs, with wider rim.

- 5) **Vasiform Bowl** - barrel-shaped bowl, with large tubular collar, incised designs.

- 6) **Puff-Shelved Bowl** - barrel-shaped bowl with expanding collar, incised designs.

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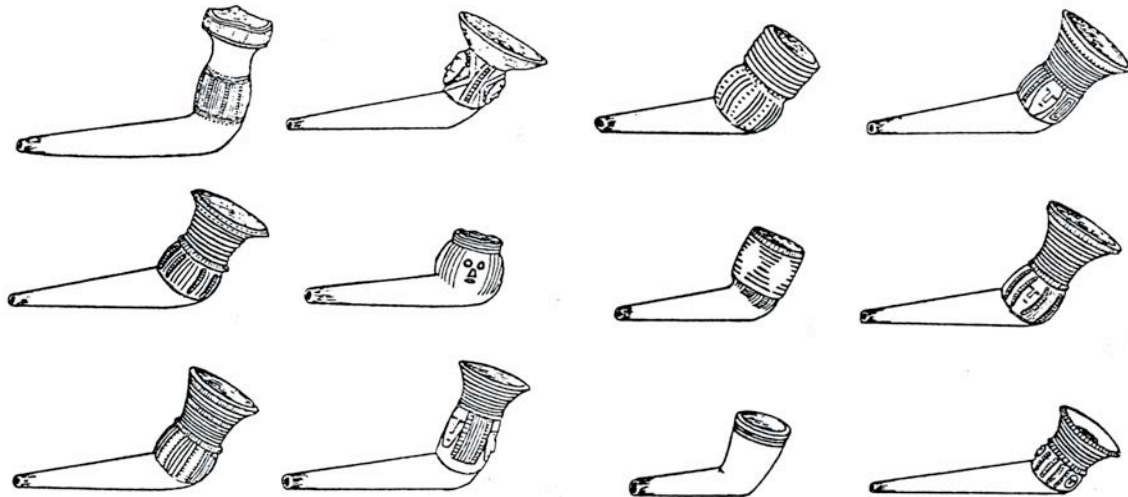
Jefferson Co, NY

- 7) **Vasiform Effigy** - Barrel-shaped with frog or salamander on collar.
- 8) **Vertical Barrelled Bowl** - Cone shaped bowl with straight collar, with moulded designs on bowl.
- 9) **Square Bowl** - rectangular, square, or rounded bottom four sided bowls, with incised designs.
- 10) **Proto-Trumpet Bowl** - Plain surface with up-lifting trumpet shaped bowl.



Iroquois ceramic [baked clay], trumpet-bowl smoking pipes, c.1450-1500.  
Lengths: 4, and 5 <sup>3</sup>/<sub>4</sub> inches. Jefferson County, NY.

11) **Trumpet Bowl** - Four types:



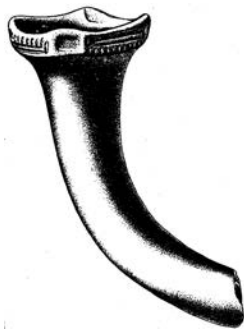
a) Plain

b) Decorated, usually three bands of designs



c) Rimless, U Shaped

d) Square, bottom with circular rim



12) **Human Face Effigy Bowl** - face in either front or back of bowl.



Ceramic effigy pipe, Iroquoian, Halton County,  
Ontario, 1350-1650 A.D. © CMC/MCC, VIII-F8496, CD98-1-049

A) Figure-in-Crescent

b) Figure-in-Arch

The complete Dougherty composition comprises four registers:

- \* At the top is a row of three-to-four humanlike faces with ray- or fanlike elements flaring up and outward (Figure 8a-b, d-g, i-j).
- \* The heads rest on a platform whose ends rise to frame the heads on each side. It looks like a bracket or a squarish letter "c" on its back.
- \* Below that are two circular depressions, usually relatively large and separated by vertical lines or strips.
- \* Finally, there is a zone of geometric incision of simple lines or cross-hatching, which, in the case of the comb, includes another row of heads lacking the ray like elements noted above

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13) Animal Effigy Bowl - Birds, mammals, or reptiles (snakes)



St. Lawrence Iroquoian pipe, AD 1500-1600, Jefferson County, New York.

This pipe is unusual because it has the heads of two birds that face the smoker.

[http://www.google.ca/imgres?q=iroquois+clay+pipes&um=1&hl=en&sa=N&biw=1680&bih=883&tbm=isch&tbnid=EWI7dvOubSS1nM:&imgrefurl=http://www.nlm.nih.gov/nativevoices/timeline/176.html&docid=yk3E1QFBu-S1PM&imgurl=http://www.nlm.nih.gov/nativevoices/assets/timeline/000/000/286/286\\_w](http://www.google.ca/imgres?q=iroquois+clay+pipes&um=1&hl=en&sa=N&biw=1680&bih=883&tbm=isch&tbnid=EWI7dvOubSS1nM:&imgrefurl=http://www.nlm.nih.gov/nativevoices/timeline/176.html&docid=yk3E1QFBu-S1PM&imgurl=http://www.nlm.nih.gov/nativevoices/assets/timeline/000/000/286/286_w)



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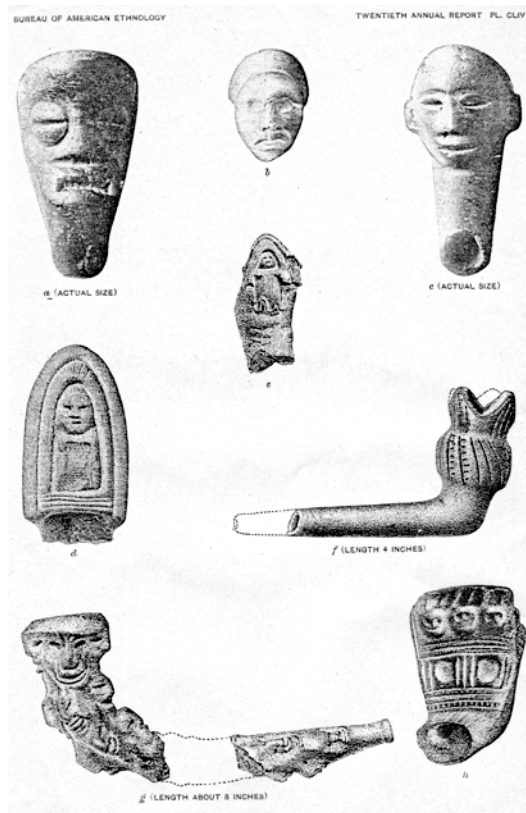
Snake wrapped around stem and bowl

14) Miniature Pottery Bowl



Five inch long pipe from Jefferson County, NY

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Seneca pipe with reclining figure, Ganondagan, before 1687



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**Indigenous Knowledge Centre - Hodinohso:ni Art Lessons**

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