



The precious remains of Venerable Kateri Tekakwitha are carefully kept in the above chest, upholstered in cream colored watered silk, at the Jesuit Residence of Caughnawaga. Your prayers will help obtain the honors of the altar for them...

# The Maiden Called Tekakwitha

(Continued)

by

EDMUND J. RHODEBECK, B.S., M.D., FELLOW N.Y. ACAD. MED.

THE Mohawk Castle of Gandawague, where Kateri lived most of her life, lies just on the limits of the present town of Funda, N.Y. The site of the old village is being excavated by Father Thomas Grassman, a Franciscan Conventual, and a very scholarly priest, who has charge of Kateri's chapel and museum just below the site of the village. Father Grassman is doing a careful and an excellent piece of work which enables us to picture very well the setting in which Kateri lived. After removal of the top soil, careful scraping of the under soil reveals the posts, the double stockade, the outlines of the longhouses, and those of the Council House. Round grayish patches in the earth show the positions of long vanished hearth-fires, over one of which Kateri did her cooking.

## ● Gandawague of long ago

The houses themselves were long dome-shaped structures covered with bark and had a smoke-vent in the roof and a door at the end. They were occupied by four or five families, each with its own hearth-fire and a compartment in which they lived, cooked, ate, worked, and slept. The lodges were dark, dingy, and very dirty.

Now in an enclosure of small size (the enclosure at Gandawague is in

the form of an irregular rectangle, the palisaded walls averaging 255 ft. in length), community life must have been extremely close and intimate; hence any desire to stray from the common pattern of living or to do anything unusual must have been balked at the start. Ridicule and adverse criticism are great deterrents to individualistic tendencies that counter to accepted formulae.

Outside of the enclosure, which was pierced by three or four small openings permitting ingress and egress, the ground was cleared for some distance, and the fields of maize and squash, which formed the staple foods of the community, were planted on the slope toward the Mohawk, and along the river bottom land. These fields were in charge of the women, and since it was believed that woman possesses and controls the faculty of reproduction, it was she who had the sole care of the planting and cultivating, the harvesting and milling of the crop.

Besides this the women, of course, had the household work to do, the preparing of food either for immediate consumption or the drying of it for future use. They had to tan skins, make garments and moccasins, baskets and pottery, and help with the building of houses. (To be continued)