

When
CULTURES

collide

The Story of the
Esopus Natives and
Their Encounter with
European Colonialism
in Ulster County

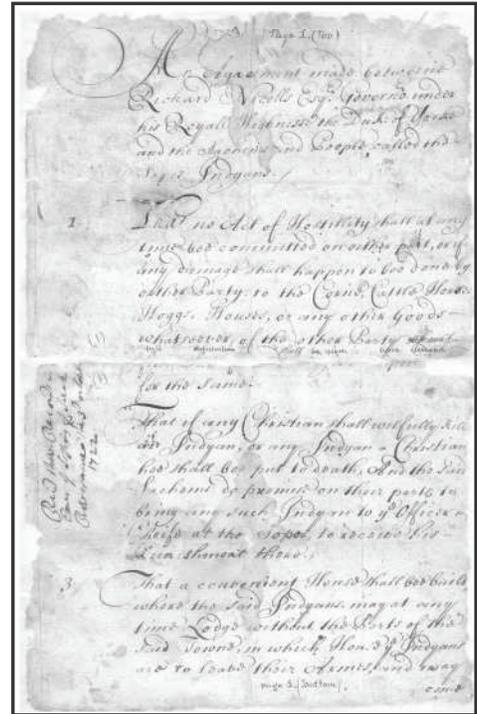


A Curriculum
by Susan Stessin-Cohn
and Luciano Valdivia

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Ulster County Clerk's Office

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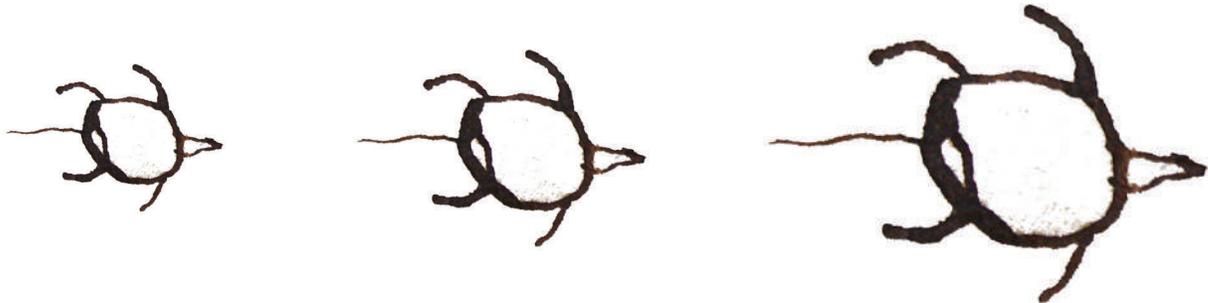
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For the Archaeology Slide Show and images of the Native American artifacts referenced in Lessons 2, 3 & 6, please scan the QR code or visit:
<https://clerk.ulstercountyny.gov/archives/resources/when-cultures-collide-archaeology-add-on>



- **Image of the Wampum Belt, courtesy of the Ulster County Clerk's Office**
- **Representation of the stockade built by The Friend's of Historic Kingston, photo courtesy of Luciano Valdivia**
- **Nicolls Treaty, courtesy of the Ulster County Clerk's Office**

While walking down John Street in Kingston, New York, it can be difficult to imagine a landscape without the brick and limestone buildings protruding from the ground. It remains, however, that there was a time when the paved streets of the Uptown District were grassy plateaus and dirt paths. Beneath the store-fronts and apartment buildings we know all too well, there is an historical record that waits to be unearthed. Such was the case with the Persen House located just past the old Mohican Market where John Street meets Green Street. In the basement of this colonial stone house, an archeological study brought to light a treasure trove of historical artifacts. The building itself provides us with better understanding of colonial life, and early European settlers, while the artifacts found in the soil below connect us with the original Esopus inhabitants. Scorched into the walls of the cellar, the destruction brought about by the second Esopus War acts as the physical marker of the period when these two cultures collided.

With starkly different habits, rituals, and cultures, these two societies were set on a collision course from the moment of the first contact between the Esopus natives and Hendrik Hudson in 1609. The Thomas Chambers land deed, of 1652, marks the beginning of a 200-year period of European land appropriation. Often shrouded in the surreptitious language of legalism, the terms of these agreements were often a source of further conflict between these disparate peoples. Gradually losing their customary methods of tool creation, the Esopus became increasingly dependant upon European goods. Along with their land, the Esopus lost their material culture, and to a certain extent, their traditional way of life. In return for these fertile tracts of land, the Esopus received diseases such as small pox, along with addictions to European firearms, steel, and liquor, which proved disastrous for native society. The story of the Esopus people, as is the case with countless native societies in the Americas, is a tale of enslavement, addiction, disease, and dislocation. After suffering seven ‘trails of tears,’ the descendents of the Esopus natives have been living in cultural enclaves in Canada and in the reservations of Oklahoma, far away from their original homelands in New York, New Jersey, Pennsylvania, and Delaware.

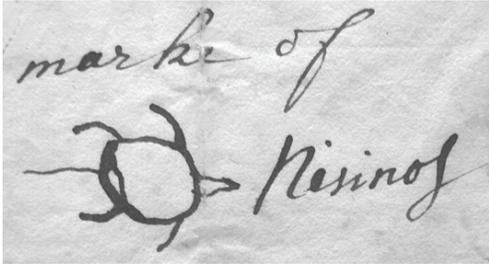
Arranged chronologically, this curriculum begins with discussion of the earliest ancestors of the Lenape Nation, who arrived here 13,000 years ago – called Paleo-Indians. The first six activities, marked by the image of a projectile point in the top right corner of the page, use these artifacts as the primary documents from which the activities have been created. Activity Three, Archaeology Field School, includes a CD-ROM documenting several archaeological excavations in Ulster County. In addition, the CD-ROM* contains several slides with images of local Native pottery, beads and projectile points. The following eight activities use written documents, as indicated by the image of a drawn turtle, as the basis for the lesson. Using primary documents, free of a historian’s interpretation, it becomes the work of the student to assess these documents from the past and provide their own view regarding their significance. In essence, the student becomes the historian, identifying the trends and meaning behind the collection of documents herein.*

-Susan Stessin-Cohn and Luciano Valdivia



*Excavation of the Persen House, Fall 2000
-photo taken by Dr. Joseph Diamond*

**Please note, the contents of the CD-ROM are now available online by scanning the QR Code found in the Table of Contents.*



Acknowledgements

This project was made possible through a grant to the Ulster County Clerk's Office from the New York State Archives Local Government Records Management Improvement Fund.

I would like to express my gratitude and appreciation to the many organizations and individuals who contributed their expertise and encouragement in the production of this teaching packet.

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Tamara Francis, Delaware Nation NAGPRA/Cultural Preservation Department, for providing historical information on the Delaware Nation

New York State Learning Standards for Social Studies

Standards	1	2	3	4	5	6	7	8	9	10	11	12	13	14
Standard 1: The History of the US and NY Key Idea 1 ➤ PI - Know the roots of American culture and the ways different people played a role in creating it.	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Key Idea 2 ➤ PI – Gather and organize information about the traditions transmitted by various groups living in their neighborhood and community. ➤ PI – Recognize how traditions and practices were passed from one generation to the next ➤ PI - Distinguish between near and distant past.	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Key Idea 3 ➤ PI - Gather and organize information about the important accomplishments of individuals and groups, including Native America Indians, living in their neighborhoods and communities.		✓		✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	
Key Idea 4 ➤ PI - Consider different interpretations of key events and/or issues in history and understand the differences in these accounts. ➤ PI – Explore different experiences, beliefs, motives, and traditions of people living in their neighborhoods, communities and State. ➤ PI – View historic events through the eyes of those who were there.				✓			✓	✓	✓	✓	✓	✓		✓
Standard 2: World History Key Idea 1 ➤ PI – Explore narrative accounts of important events from world history to learn about different accounts of the past to begin to understand how interpretations and perspectives develop. ➤ PI - Study about different world cultures and civilizations focusing on their accomplishments, contributions, values, beliefs, and traditions.							✓		✓	✓		✓		
Key Idea 3 ➤ PI - Interpret and analyze documents and artifacts related to significant developments and events in world history. ➤ PI - Understand how the terms social, political, economic, and cultural can be used to describe human activities or practices.	✓	✓	✓				✓	✓	✓	✓	✓	✓		

New York State Learning Standards for Social Studies

Standards	1	2	3	4	5	6	7	8	9	10	11	12	13	14
<p>Key Idea 4</p> <ul style="list-style-type: none"> PI– Consider different interpretations of key events and developments in world history and understand the differences in these accounts. PI - explore the lifestyles, beliefs, traditions, rules and laws, and social/cultural needs and wants of people during different periods in history and in different parts of the world. PI – View historic events through the eyes of those of those who were there, as shown in their art, writings, music, and artifacts. 		✓			✓	✓	✓	✓	✓	✓		✓		
<p>Standard 3: Geography</p> <p>Key Idea 1</p> <ul style="list-style-type: none"> PI – Study about how people live, work, and utilize natural resources. PI - Locate places within the community. 		✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
<p>Key Idea 2</p> <ul style="list-style-type: none"> PI - Ask geographic questions about where places are located; why they are located where they are; what is important about their locations; and how their locations are related to the location of other people and places (Adapted from National Geography Standards, 1994. 				✓					✓		✓		✓	
<p>Standard 4: Economics</p> <p>Key Idea 1</p> <ul style="list-style-type: none"> PI – Know some ways individuals and groups attempt to satisfy their basic needs and wants by utilizing scarce resources. 		✓			✓		✓			✓	✓	✓		
<p>Standard 5 – Civics, Citizenship, and Government</p> <p>Key Idea 1</p> <ul style="list-style-type: none"> PI – Know the meaning of key terms and concepts related to government, including democracy, power, citizenship, nation-state, and justice. 									✓					✓
<p>Key Idea 4</p> <ul style="list-style-type: none"> PI - Show a willingness to consider other points of view before drawing conclusions or making judgments. PI - Suggest alternative solutions or courses of action to hypothetical or historic problems. 	✓								✓				✓	✓

Where the written record fails us.

archeological evidence can fill in the gaps. Through material culture, we can gain an understanding of a particular society's daily lifestyle, including diet, belief systems, and general culture. When attempting to establish an understanding of the way a group or society functioned and lived, if there is no formal written history to base our interpretation upon, we can only gather an appropriate picture from artifacts left behind.

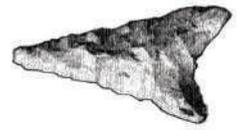
In essence, "artifacts" are products of human activity, such as projectile points, pottery, utensils, and ornaments. A tree branch, however, is not, unless of course it has been altered by the human presence; carved, sanded, sharpened etc. Likewise, a rock is not an artifact in itself, however becomes one after being chipped, carved, or smoothed.

Also useful in creating the framework for our understanding of cultures past, existing outside the written record, is "cultural debris." Essentially the "byproducts" of human interaction with the world around them, these discarded items, such as chipped stone flakes (debitage) and food residue, provide us with indicators of how "artifacts" were made, as well as the foods consumed by the society in question.

Features, or footprints so to speak, are indicators below the ground's surface which show the manmade structures where human activity took place, such as sub-floor pits where corn and other plant material would have been stored, post holes, burials, and cooking hearths.

In conjunction, "artifacts," "cultural debris," and "features," provide archeologists with the necessary groundwork to make intelligible conclusions concerning a particular group or society. The manner in which a people lived their daily lives, and more broadly, the themes by which their existence can be expanded upon, can also be brought to light through these three types of material remains.





Lesson 1–Artifact Stories

Objectives: Students will:

- identify various objects through written descriptions;
- associate objects with cultural norms of our time period.

Materials:

- Artifacts from home
- Paper bags
- Paper

Background information:

The day before you begin this activity, assign the following for homework:

- Bring to school an object or “artifact” that is special or interesting to you (it must be able to fit in an average size brown paper bag).
- On a separate sheet of paper, write three words to describe this object. If you have access to a computer, type the words.
- Write your name on the back of this sheet.
- Make sure not to show or discuss the contents of your bag with anyone. It must be kept secret.



Students will need to understand the definition of an artifact: an artifact is an object made, used or changed by people. Examples are: brushes, money, telephones, forks, etc. A rock would not be an artifact, except if it was altered as in the case of a nutting stone or pestle.

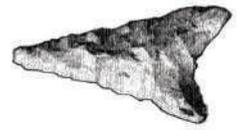
Teaching Sequence:

1. Full Class – Analyzing a Primary Source

- All items are given to the teacher at the beginning of the class. Students are not to show or discuss their objects with each other.
- Place the “artifacts” on a large table and the sheets of paper into a large bag.
- Students will pick one piece of paper from the bag. They will then proceed to match up their “artifact” description with one of the actual “artifacts” on the table. The student will then bring her/his “artifact” back to his/her seat.
- Students, one at a time, are called by the teacher to stand up, show their item, read the description, and ask the person whose name is on the sheet if the item is theirs.

2. Class Discussion

- Teacher poses the following questions:
 - How difficult or easy was it to find the “artifact” based on the description?
 - What can you learn about the person whose artifact this is, based on the artifact itself?



Lesson 2– Artifact Detective

Objectives: Students will:

- brainstorm adjectives to describe a Native American artifact;
- make individual observations of a chosen artifact, describe its attributes and draw an illustration;
- draw conclusions as to how an artifact was used and compare these conclusions with actual information.



Materials:

- Teacher artifact brought from home
- Artifact box or pictures of artifacts found using the QR code in the Table of Contents.

🔪 Background information:

In this activity we are using physical artifacts as our primary documents. The teacher will bring in an “artifact” from home to use in the initial part of the activity. Examples of interesting objects are: plastic hairbrushes, toothbrushes, cooking tools, etc.

The following terms and their definitions are important to the understanding of this lesson. Review the meaning of the following terms:

- Artifact: *object created or modified by people for use. They can be tools, utensils, containers, ornaments, etc.*
- Adjective: *modifies a noun or a pronoun by describing, identifying, or quantifying words. An adjective answers one of the following questions: An adjective can be a single word, a phrase, or a clause.*
- Attributes: *a characteristic or property of an object, such as weight, size, or color.*

The majority of artifacts found in the collection are made of chert. Chert is a common surface rock that is very hard and resistant to weathering. It is usually white to light gray, but can range through shades of red, yellow and brown to a very dark gray.

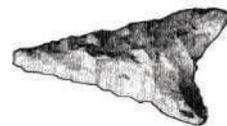
Teaching Sequence:

1. Class Discussion

- Place students in a circle sitting on the floor. Ask students, “What is an artifact?” Bring out the “artifact” you have brought from home. Remind students that they will be looking at this artifact carefully. Refer to the procedure they followed in Activity One. In Activity One, students used descriptive words, now use the term, “adjective”.
- Pass the artifact around the circle. Ask each student to give one adjective to describe the artifact they are touching.
- When all students have had a turn stating an adjective, explain that they will be observing a different artifact for this activity.

2. Interpreting a Primary Source

- Break up class into groups of four.
- Place one artifact in the middle of four students. Discuss that they will be handling an authentic artifact created thousands of years ago. Remind them that the artifact is fragile and they need to be careful when handling it. If it is not possible to



obtain the “artifact box” available at the Teacher Center, slides are available online by using the QR code in the Table of Contents.

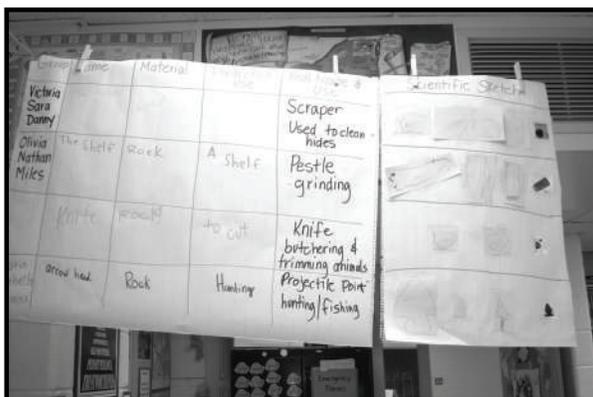
- c. Ask students to begin by drawing the artifact, making sure to include all the details. Under the illustration they will list its attributes. (Explain what an attribute is and that it is different from an adjective.)
- d. Have the group discuss the following:
 - How do they think this artifact was made?
 - What tools were needed to create it?
 - What kind of material is the artifact made of?
 - Where were the materials needed to create this artifact found?
 - What do you think this artifact was used for?
 - Come up with a name for your artifact.



3. Class Discussion

- a. Set up a large wall chart with the following information:

Group #	Name of Artifact	Material made of	Predicted use	Real Name and Uses <i>(Teacher fills in this column after the students have given their responses)</i>
ie. #1	--	--	--	--



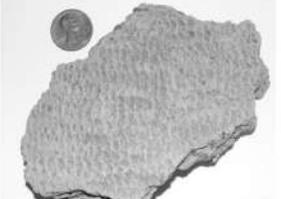
- b. Each group chooses a speaker and a recorder. The speaker will report to the rest of the class their findings. The recorder will fill in their group’s information on a large wall chart.
- c. Explain what the different artifacts are and their real names. Refer to the Artifact Chart. Ask students why they think so many of the artifacts are made of stone?

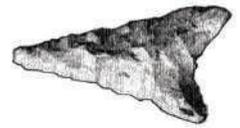
- d. Discuss the significance of each type of artifact in the wider themes of culture. Pose the following question, “What do these tools tell us about the culture and lifestyle of the first inhabitants of this county?”

Artifact Chart

All artifacts, except #7, #1689, #8, trade bead, and pottery are made of chert.

Picture of Artifact	Picture of Artifact	Name	Use	Date Range
1& 5 		Knives	Essential for food preparation and for skinning, butchering, trimming animals	undated
2 		Orient Fishtail	Hunting and fishing	1200-700 BC
3 		Lomoka point	Hunting and fishing	2500-2000 BC
4 		Levanna projectile point	Hunting and fishing	1000-1650 AD
6 		Spear points	Hunting and fishing	2500 BC
7 	1689 	Nutting stone	Cracking nuts, an important part of the Lenape diet	undated

<p>8</p> 		<p>Pestle – made of sandstone</p>	<p>Grinding</p>	<p>undated</p>
<p>9</p> 		<p>Scrapers</p>	<p>Cleaning hides and for cleaning the meat from the bones of animals</p>	<p>undated</p>
<p>10 & 11</p> 		<p>Non- specific projectile points</p>	<p>Hunting and fishing</p>	<p>undated</p>
<p>12</p> 		<p>Cores</p>	<p>A large piece of rock that can be made into a tool at any time</p>	<p>undated</p>
		<p>Pottery</p>	<p>Used for cooking</p>	<p>800-1200 AD</p>
		<p>Debitage</p>	<p>Chipped stone flakes created from the process of making tools</p>	<p>undated</p>
		<p>Trade beads</p>		



Lesson 3–Archaeology Field School

Objectives: Students will

- view a Power Point presentation about archaeology;
- demonstrate an understanding of archaeological terms by using them in a fictional story.

Materials:

- Archaeology Slide Show
- Writing paper and pens



▣ **Background information:**

The pictures used in the slide show are a compilation of field schools over the last few years from Historic Huguenot Street. The younger students were part of the Huguenot Archaeology Camp. The slide show is available to download using the QR code in the Table of Contents.

Teaching Sequence:

1. Full Class Discussion

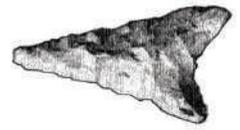
- The class will be viewing a PowerPoint presentation of scenes from actual archaeology field schools located on Huguenot Street in New Paltz.
- While viewing the presentation, stop to add comments and answer questions. Explain that **fire-cracked rocks** are a result of stones being heated over a fire and then dropped into a deerskin pouch or ceramic pot. The heat from the rocks would cause the water to boil and cook the meat. In the process, the rocks would crack. Fire-cracked rocks are also a by-product of stones being heated in a hearth when “earth-ovens” were created.
- Refer to the animal burial illustrated in the slide, “Can you guess what type of animal this is”. Explain that it is a pet dog from 1290 AD.

2. Creative Writing

- a. Assign a creative writing piece to students using the following terms to create a fictional story:

- archaeology
- trowel
- artifact
- feature
- excavation
- debitage
- cultural debris

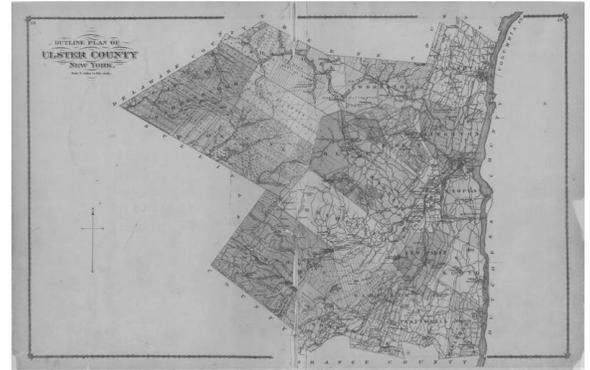
	Site: <u>Huguenot Street</u>																																				
	Object: <u>Projectile Point</u>																																				
	Square: <u>A11 (7th Pit)</u>																																				
	Depth: <u>2.0"</u>																																				
	Level: <u>3</u>																																				
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		C																																			
Remarks	<u>The object was found with 6 small chips of similar material.</u>																																				
Artifact #	<u>R.A1.32</u>																																				



Lesson 4—What’s in a Name?

Objectives: Students will:

- brainstorm a list of geographic locations in Ulster County with Native American names;
- create a name for a specific unnamed geographic location they are familiar with;
- sketch this location and compose a brief explanation of how they arrived at that name.



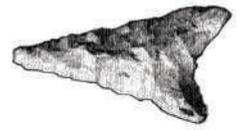
Materials:

- 1875 Beers Map of Ulster County, also found on line at: <http://www.co.ulster.ny.us/archives/Beers/BeersToC.html>
- Writing paper and pencils

Background information:

Many of the towns, waterways and mountain ranges in and around Ulster County were named by, or as a commemorative to the Native Americans who lived in this area. From the town of Kerhonkson to the Shawangunk mountain range, many of these names conjure up images of life before the white settlers landed on the Rondout. Most place-names of Native origin describe its physical characteristics or features of the surrounding landscape. The following information has been taken from Marc Fried’s, *Shawangunks Place Names* (2005) and Dr. Laurence M. Hauptman’s, “The Native American; a History of the First Residents of New Paltz and Environ’s”:

- Shawangunk (Shong-gum): Three interpretations accepted by recent scholars—“the south country”, “the edge of the hill” or “where the smoky air is.”
- Wawarsing: (Waewaersinck). This area appears to have been the most important settlement in the area. Wawarsing contained a well stocked village until 1663 when it was destroyed by the Dutch. Possibly - “At a place where the stream winds, bends, twists or eddies around a point.”
- Mohonk: (Moggonck), most probably - “the place of the bears”, “a place of a great tree.”
- Minnewaska: not an authentic Native American name. Alfred Smiley created the name in 1875 to help promote the resort and to use in brochures. May be from the Dakota (Sioux) language meaning “frozen water” or “good water.”
- Kerhonkson: (Kahankson), “small river” or “small run.”
- Awasting: (Aioskawasting) It is the largest lake in the Shawangunk Mountain range. Possible translation oddly is “someone must be warming himself, or themselves.”
- Esopus: “river,” “small river.”
- Ashokan: “to cross the creek”, blackbird”, or “outlet or mouth of a stream.”
- Poughkeepsie: “at the rock pool or basin, pond, or pool of water.”
- Wappinger: “east land, or people who live in the east or the eastern bank of the river”.



Teaching Sequence:

1. Class Discussion

- a. The teacher asks students to think of as many Native American names for geographic locations as they can.
- b. The responses are written on the board or chart paper.
- c. When students have exhausted their lists, the teacher reads the following list to the class, omitting the names students have offered:

Minnewaska	Naponoch	Wappinger
Mohonk	Wawarsing	Poughkeepsie
Awasting	Esopus	Ashokan
Kerhonkson	Shawangunk	Neversink

- d. The teacher shows the map on an overhead, highlighting some of the specific locations mentioned, choosing two or three explanations of how certain places got their names to the class.
- e. Ask students to think about a certain geographic location that is unique or special to them that has not been given a formal name. Examples could be: a place in your backyard, a certain hill, a pond, etc.

3. Independent Work

- a. Have students use unlined paper to do the following:
 - Draw an illustration of the location and create a name for it. In choosing a name, think of some of the location's physical characteristics.
 - Write a short paragraph explaining why you chose the name.
- b. Students share their work with the class.

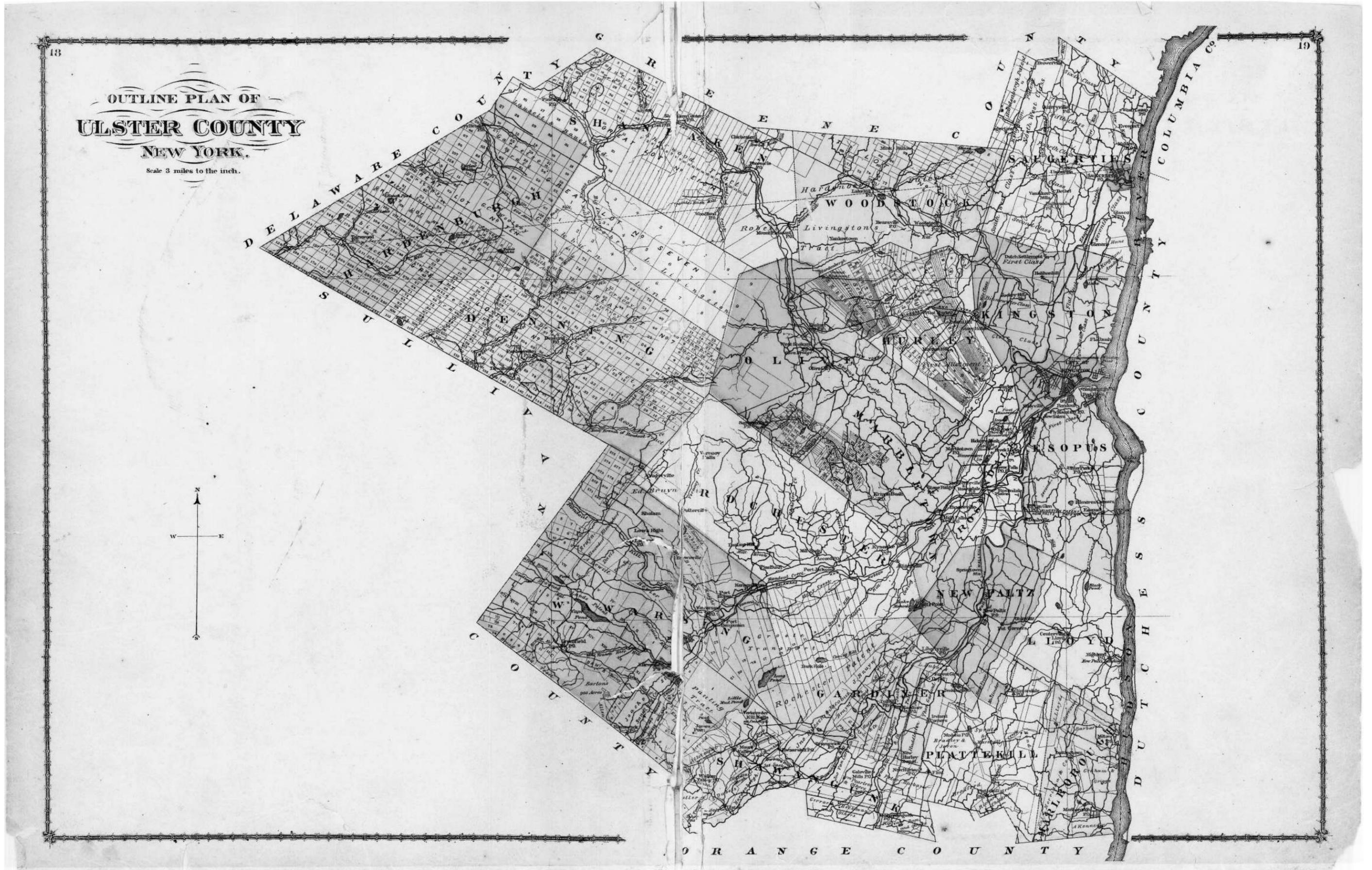


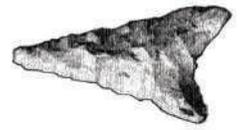
Follow up:

Explain to students that there is confusion about the names of the Native inhabitants of Ulster County, even among historians. According to Tamara Francis, the word “Lenape” means “common people”. The language belongs to the Eastern branch of Algonquian languages. Although the Lenape are sometimes referred to as the Delaware, pronounced Del-a-war, the name is not a Native American word. It comes from the name of Thomas West, 3rd Baron De La Warr, an Englishman who was one of the early governors of Virginia. According to Herbert C. Kraft, the region where the Lenape people lived (Lenapehoking) encompassed what is now “New Jersey, South-Eastern New York, Eastern Pennsylvania, almost all of Delaware, and a small part of South-Western Connecticut.” By 1754, the Lenape were divided into two groups, the Delaware and the Munsee.

Often, distinct bands have been lumped together into a somewhat cohesive language group by historians and anthropologists, while the members of these bands identify themselves, not by this language group, but by the band of which they are a part. There are two dialects of the Lenape language, Munsee and Unami. Munsee was spoken by the bands who lived in the lower Hudson Valley and the upper Delaware River. Munsee means “People from Minisink” (which in turns means “the stony country”) (Grumet, 1989). While European colonists referred to all native peoples living along the Esopus river as the “Esopus Savages,” individual bands such as the, Waoranecks and Warranawonkongs identified themselves within these more specific groups.

Map of Ulster County, 1875





Lesson 5—Every Pot Tells a Story

Objectives: Students will:

- draw conclusions about what pottery was used for during the pre-contact period;
- demonstrate an understanding of the construction of Native American Late Woodland pottery by creating a ceramic pot.

Materials:

- Piece of pottery or photo of pottery
- Picture of paddle
- Self-hardening clay
- Thick cardboard used for cutting paddle shapes
- Thick nylon or cotton cord used to make paddles
- Hot glue or craft glue

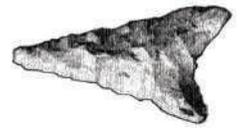


Background information:

Ceramics vessels have been used by indigenous people for cooking and storing food and seeds for thousands of years. Every woman and girl in Lenapehoking was well versed in pottery making, some being more skilled than others. Until the beginning of the Late Woodland Period, approx. 1000 yrs. ago, pottery making focused on function instead of form. Progressively, pottery making began to flourish as an art form, in which a myriad of forms, variations, and decorative motifs began to appear. Through these variations and trends within the larger practice of pottery making, archaeologists can develop a sense of the time period in which they were created, as certain patterns are specific to certain lapses of time. Migratory patterns can also be better understood through excavated pottery, as the locations of pots with certain designs can show how a group moved and deposited their remnants. In addition, cultural contact between different native bands can be illustrated through pottery motifs, as the cultural exchange between groups would most certainly be represented in the commonalities of the designs.

Sifted crushed stones, shells, and vegetable fibers, were added to riverbank or hillside clay to create the pots used in everyday cooking. The addition of stones or shells helped to keep drying pots from cracking. The people of Lenapehoking as well as most Native Americans throughout the country used a technique known as coil construction. The clay was rolled into ropes and coiled into a spiral, one ring placed on top of the other. The sides were then pinched to form a smooth surface and paddled with a cord embossing. These score marks created artistic patterns while also helping adhere the sides of the pot together. On occasion, the shape of a human face was engraved into the pot. Cords were made by rolling the fibers of hemp nettles or the inner bark of certain trees. Slab techniques were also practiced by Esopus women, using large gourds as molds for their pots.





*The teacher will make five to ten paddles, depending on class size. Paddles are created by adhering the cord around the paddle shapes with glue. Make sure paddles are dry before using. See Figure 1.

Teaching Sequence:

1. Full Class – Analyzing a Primary Source

- The teacher will show the class an example of Esopus pottery, pointing out the designs incised into the upper rim. Ask the students, “What do you think the Esopus used pottery for?”
- Explain the significance of Esopus pottery and how it was traditionally constructed.
- The students will then construct their own pots using the same method used by the Esopus People for thousands of years.



Pots created by students of Linda Sinforoso's class - Lenape Elementary School

2. Instructions for Making a Traditional Pot

- Take small pieces of clay and roll it between your hands or on a smooth surface, rocking up and back until smooth. The coils should be about as thick as a pencil.
- Starting in the center, begin layering the coils on top of each other, in increasingly wider rings, until you reach a height of approximately 5” (pots of the Late Woodland Period had collars at the top of the pot).
- Gently smooth the clay, pinching the coils together.
- Use paddles to create geometric designs and for securing the layers of the pot together.

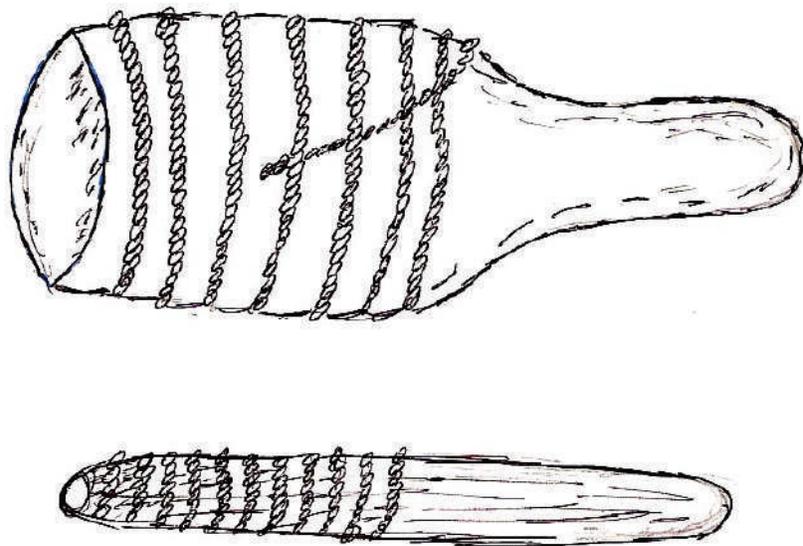
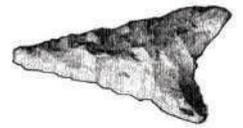


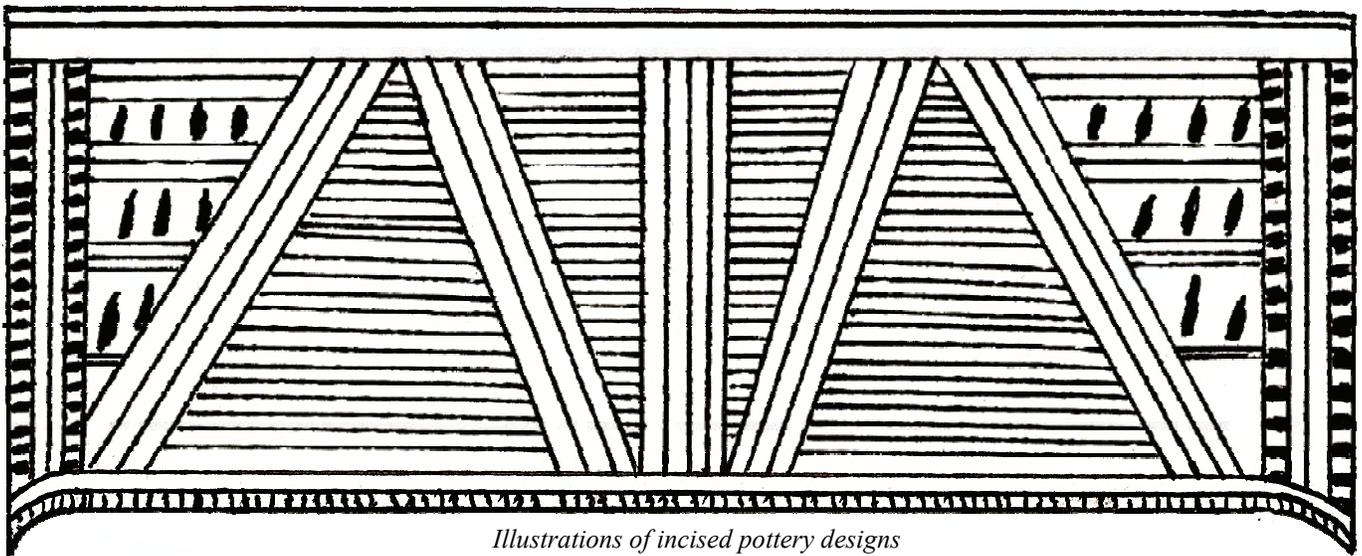
Figure 1
Paddles

Illustration by Susan Stessin-Cohn

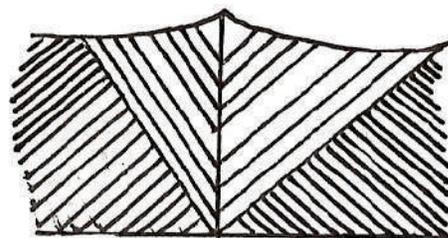
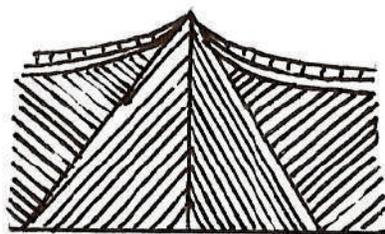


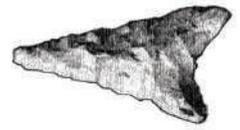
Homework Idea:

- Ask students to brainstorm a list of items ceramics are used for today. (Examples are plates, cookie jars, flower pots, etc.)
- Students can draw two dimensional geometric designs that could be used on pottery such as the ones illustrated below.



*Illustrations of incised pottery designs
by Luciano Valdivia*

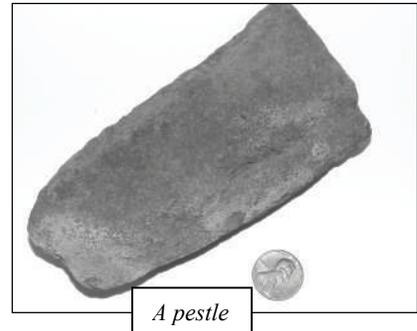




Lesson 6–Using the Environment

Objectives: Students will:

- brainstorm a list of items that the Esopus (Warronawakong) might have used for food and clothing prior to the European invasion;
- compare their list of items with the actual list of items used by the Esopus;
- predict how the Esopus diet and clothing would change after the contact period.



Materials:

- Nutting stone or photo (use QR Code in Table of Contents to download slide show)
- Activity Sheet
- Mortar and pestle if available
- Colored pencils, or crayons

🔪 Background information:

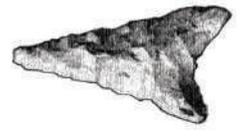
Food: During the Late Archaic Period (4000-2000 years ago), hunting, gathering and fishing played an important role in the everyday life of the Esopus people. Small game, nuts, wild cereal grains, wild plants such as sunflower seeds, maygrass and knotweed were included in the diet.



The late Woodland Period (1000 to 400 years ago), marked a change in the methods used by the Esopus, in which spears and lances were exchanged for bows and arrows. Although hunting took place all year long, fall was the primary time of year for hunting deer, bear, beaver, wolf, raccoon, groundhog, opossum, rabbit, squirrel, fisher, muskrat, weasel, otter and other small animals. White tailed-deer was the most useful of all animals, providing the Esopus with food, clothing, antlers and bone, (used for tools), and sinew and guts (used for bindings and glue). In addition, turkeys, ducks, geese, passenger pigeons and other birds were also sought after. Fish taken from the Hudson River included

shad, sturgeon and bass. Land was cleared using a slash and burn technique. Small gardens yielded crops such as corn, beans, squash and pumpkins. Corn was grown on hills, with its stalks being used as anchors for beans and squash. A type of cornmeal mush was eaten at every meal, often with dried and pulverized fish or meat. Native tobacco was also grown. Foods such as beaver tail fried in bear grease, striped bass heads, fat meat with chestnuts, and parched fine-ground corn were considered special treats.

Clothing: Esopus women were in charge of making the clothing for their families. Natural materials such as feathers, plant fibers, and animal skins were sewn together using sinew, hair or grass. In the warmer months, Esopus men wore only a breechcloth made of deerskin, and added bearskin robes when the weather changed. Esopus women wore only a deerskin skirt during the summer months and added shawls made of turkey-feathers and animal pelts during the winter. Both women and men wore buckskin leggings and moccasins. Jewelry such as necklaces, armbands, earrings and anklets were



made of materials such as shells, stones, teeth and claws and worn by both women and men. (*The Native Americans: A History of the First Residents of New Paltz and Environs* by Dr. Laurence M. Hauptman.)

Teaching Sequence:

1. Full Class – Discussion

2. Ask students to close their eyes and try to visualize what Ulster County looked like 600 years ago. Have them think about what types of animals and plants would have been available for Native People to eat and use for clothing and footwear.
 - a. Break up class in pairs. Distribute one activity sheet to each pair. Ask students to come up with a list of animal and plant sources available to the Esopus People that could have been used for food, clothing and footwear. They need to include a quick sketch of the source and describe how it might have been processed.

3. Class Discussion

- a. After the students share their responses, discuss actual Esopus food choices and clothing, reminding students of the tools used in collecting and preparing the food. If possible use an actual mortar and pestle to demonstrate how food items were ground.
- b. Ask students to predict what might happen after the arrival of the Europeans. How would life change? What foods might be added? What foods would be eliminated? How might clothing change? Explain that the answers to these questions will come in the next few activities.

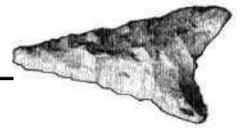
Extension Activity

- Have students write a short paragraph about what tools an Esopus man would need to process an animal after it had been killed.
- Brainstorm a list of foods that were originated by Native Americans. *Examples are: corn, potatoes (chips, mashed, baked French fries & sweet), tomatoes, squash, beans (kidney, string, lima, navy, etc.), cassava, berries (47 kinds), avocados.* Information taken from (Joseph Bruchac and Michael Caduto’s, **Native American Gardening**). Note: Many of these foods originated in areas from all over the Americas, including the South Western United States, Mexico, and as far south as Chile.
- Corn was introduced to the Europeans by the Native inhabitants. List all the foods we eat today that are made from corn. *Examples are: grits, cornmeal, tortillas, cornflakes, Johnny-cakes, succotash, nachos, corn syrup, corn starch, cornbread, muffins, corn-on-the-cob, ethanol).*
- Many of the natural resources which the Esopus relied on for food have disappeared. Research the types of resources which have disappeared. How could this have happened? Is there anything that could have been done to prevent this from happening?
- Fill in the following chart:



Clothing Esopus People wore	Clothing ideas used today based on Native American designs

Student Name _____ Date _____



Activity Sheet 6 – Using the Environment

Sketch plant or animal sources used by the Esopus People for food in each box. Explain how these food or animal sources would be processed	Sketch plant and animal sources used by the Esopus People for clothing and footwear. Explain how these food or animal sources would be processed.



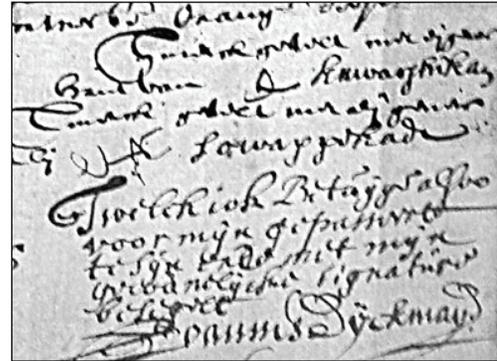
Lesson 7–The 1652 Thomas Chambers Land Deed

Objectives: Students will:

- recall prior knowledge of European explorers;
- analyze a 17th century land deed;
- recognize how cultural misunderstandings can affect relationships.

Materials:

- Thomas Chambers Land Deed Document
- Thomas Chambers Land Deed Transcription
- Thomas Chambers Land Deed Activity Sheet



Chambers Deed - Courtesy of the
Senate House Museum

Background Information

According to *Olde Ulster Magazine* the earliest settler at “The Esopus” was Captain Thomas Chambers. While Chambers came from meager beginnings, living in the frontier society in freshly claimed New Amsterdam, he was an opportunist in the truest sense of the word and sought to advance himself and become a Patroon in the mold of Kiliaen van Rensselaer. He first appears in the records on May 6th, 1642 in which he is described as an English carpenter who was contracted to build a house in New Amsterdam for Jan Janse Schepmoes. Chambers, who had previously been nicknamed Thomas Clabboard, resulting from his spending many years as a carpenter, along with two others, helped shape the settlement at Esopus (later known as Kingston).

Chambers is described as being an imposing figure: tall, lean and red headed. He was known to be a “prudent and thrifty businessman,” which is illustrated in his securing of this Esopus region Deed on June 5th, 1652, the first large tract of land purchased in the Ulster County area from the Esopus People (the property amounted to approximately 76 acres). Two Esopus sachems, Kawachhikan and Sowappekat also put their marks on this document, which would herald the era of European land seizure, eventually concluding in the exodus of the Esopus.

We’ll never know whether the two Esopus sachems, Kawachhikan and Sowappekat, truly understood what they were signing away. In general, the Esopus had a different sense of property than the Europeans, to them fences were unheard of. The Esopus were communal in nature and had no sense of personal property in the way that the Europeans did, who kept ledgers of their material possessions and property. “To the Delaware, land was like air, sunlight, or the waters of a river – a medium necessary to sustain life.” (Weslager, 37) Plants, trees, flowers and other natural things were thought of in the same light.

Land ownership to the Delawares meant the right to use the land, to plant on it, to build wigwams on it, to hunt the animals that lived on it, but not to possess it permanently in the sense that it belonged to one person perpetuity. . . . The concept of using the land was subtly related to the basic Indian belief in hospitality



whereby a strangers physical needs were fully satisfied by his host,
who didn't hesitate to proffer his wigwam, his food, his fields. . . to
his guest.

C.A. Weslager, *The Delaware Indians, A History*

Statue of Henry Hudson
Kingston, N.Y.
J. Massey Rhind, Sculptor



The Dutch East India Company was founded in 1602 in order to establish a trading post in the resource rich Spice Islands, as well as further expand the Dutch influence in the world's trading economy. It was the first multinational corporation in the world and the first company to issue stock. Henry, or Hendrick, Hudson was hired by the East India Company in 1609 to find a northeast sea route to the Indies through the ice-jammed waters of the Arctic Ocean. After finding his path not navigable due to the ice-blocked waters of the Arctic, Hudson and his crew of the *Half Moon* turned their ship around and headed across the Atlantic Ocean, eventually exploring a river valley in North America, later known as the Hudson Valley. Hudson and his crew, upon reaching the Atlantic Coast of North America, encountered an extensive and diverse

native population. By all accounts, the native people demonstrated an interest in the foreign items carried by the European explorers. The crew traded metal knives, hatchets, textiles, cooking kettles and glass beads for native tobacco, corn, pumpkins and especially furs from animals, such as beavers, trapped and prepared by the local inhabitants. In 1621, the Dutch West India Company (*WIC – de Geoctroyeerde West-Indische Compagnie*) was chartered and given a monopoly of trade in New Netherland. One of its goals was to set up trading posts and forts in the newly-claimed regions along the shore of the Atlantic Ocean. It sold tracts of land to settlers, which it had acquired through trade with the native nations. For example, Kiliaen van Rensselaer obtained a large tract bordering the upper Hudson River and began his patroonship of Rensselaerswijck, which carries the name Rensselaer County to this day.

For the full 1621 charter of the Dutch West India Company, see the Avalon Project at Yale Law School at: <http://www.yale.edu/lawweb/avalon/westind.htm>

Teaching Sequence:

1. Full Class and Small Groups– Analyzing a Primary Source

- The teacher will share background information on Thomas Chambers.
- Distribute the Chambers Deed, translation and the Activity Sheet. Students can work individually, in pairs or small groups to answer the questions on the Activity Sheet.
- Students will share their responses.
- The teacher will lead a discussion on the cultural and language differences between the Esopus and the Europeans. Continue with a discussion focused on the differences in perceptions of property rights between the Esopus and the European newcomers, and how that may have affected common understanding regarding land exchange deals.



Thomas Chambers Land Deed Transcription

On this 5th day of June, 1652, appeared before me Joannie Dyckmen in the service of the honorable privileged West India Company, Commissary and Vice Director of the Fortress of Orange: Kawachhikan, and Sowappekat, both aborigines of this country, living in the Esopus, situated about and on the North river in New Netherland, and for themselves as well as for Nachomaet, Kranachkoos, Pronapa, Siaranich, Sikamach, Awandarís, Quanachha, and Warikappano, having as they declare been empowered by the aforesaid persons, do grant and convey as they are doing by the present, to Thomas Chambers, residing about the fortress of Fort Orange, situated as above (mentioned), certain parcel of land situated in the Esopus abovenamed extending Southwest and Northeast, named Machetapacick, Nechainekoeck, Sepeeckcoe, Narenmapth, Wiwisowachkick, with a path from the said land to the river; and the grantors declared to have been satisfied and paid from the same from the first penny to the last without they, the grantors, having now or at any other time any more claim or right against and on the same land, but that said Thomas Chambers, from now on, shall be entitled to possess the same as a real and individual property the same as they, the grantors, had ownership in it heretofore; without either at present or in the future being at liberty to interfere with or claim anything further from the said Chambers, as they acknowledged to have been fully satisfied for the same. In witness whereof they, in the name of all of them, have subscribed to this document, in the presence of the undersigned persons, *burghers and residents of the fortress Orange and of *Beverwyck, fully conversant with the language of the savages.

Done at Fortress Orange on the date written above written.

As witnesses:

Jan Labatie,

as

Andries Herberts

Jan Theunes

Jan Daret

Jacob Jansen Schermerhooren

(Seal)

The mark made with his own hand (mark) by Kawachhikan

The mark made with his own hand (mark) by Sowappekaet

Which I certify to have thus taken place before me, and have sealed the same with my usual signature.
Joannis Dyckman

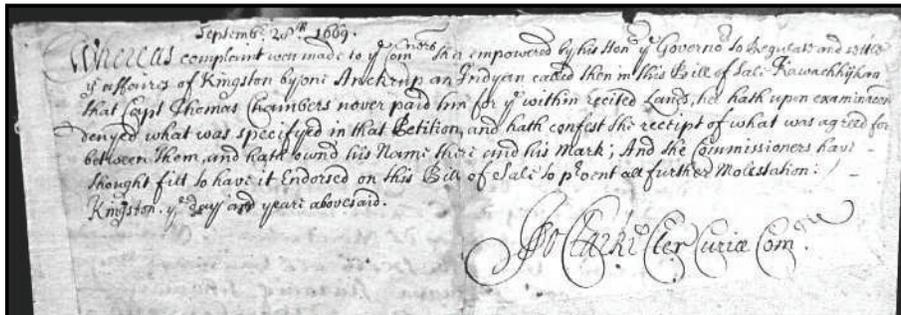
Vocabulary

Burgher: a citizen

Beverwyck: a fur-trading community north of Fort Orange on the Hudson River later known as Albany.



Information printed on the back of the deed



Septemb^r 20th 1669

Whereas complaint was made to y^e Com^{mers} then empowered by his Hon^r y^e Governo^r to Regulate and settle y^e affairs of Kingston, by one Anckrup an Indyan called then in this Bill of Sale Kawachhijkan that Capt Thomas Chambers never paid him for y^e within recited Lands, hee hath upon examination denyed what was specified in that Petition, and hath confest the receipt of what was agreed upon between them, and hath bound his Name there and his Mark; And the commissioners have thought fitt to have it Endorsed on this bill of Sale to prevent all further Molestation.
Kingston, y^e day and year abovesaid

Jo Clarke ClerCuria Com.

Summary of the above information

Complaint was made to the Governor by Anckrup, an Indian who went by the name Kawachhijkan, that Captain Thomas Chambers never paid him for the Lands mentioned in the 1652 deed. Anckrup confessed that he had received what had been agreed upon between them, and that he signed and put his mark. The court has decided to record this event to prevent further dispute.





Activity Sheet 7– Thomas Chambers Land Deed

Directions: Base your answers to the questions below on the Thomas Chambers 1652 Deed. Use the back of this page if necessary.

1. Using your prior knowledge of the first European settlers in New York, what language was this document written in?

2. Can you find where Kawwachhikan and Sowappekat put their marks (signatures) on the document?

Do you think they could read the document they signed or understand the language they were hearing? Explain your answer.

3. What was the Dutch West India Company?

Why did their name appear on this document?

4. Where was this document signed?

What is the present name for that location?

Refer to the back of the document to answer questions 5 & 6.

5. What date was new information added to the deed?

How many years later was this?

6. Who was Anckrup and why did he go to the court?

Did this man sign the original deed?

7. Can you think of any reasons he would have waited so long to question the terms of the deed?



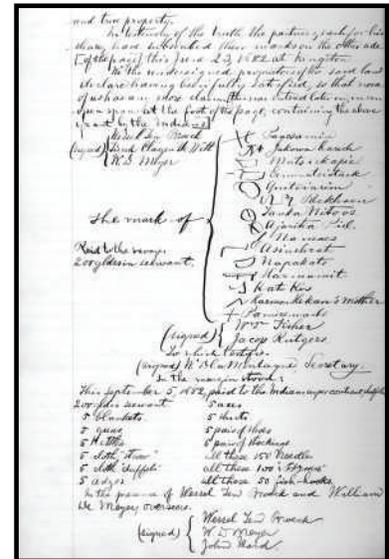
Lesson 8–Fisher/Rutgers Land Deed

Objectives: Students will:

- transcribe a 17th century land deed;
- draw conclusions as to why the Esopus People traded for specific items;
- determine what objects the Esopus used for specific trade items prior to contact with the European traders;
- determine the advantages and disadvantages for the Esopus in using specific trade items;
- speculate as to why certain trade items that were to be paid to the Esopus were not paid in full.

Materials:

- Fisher/Rutgers Land Deed Document -8a
- Versteeg's Fisher/Rutgers Land Deed Translation -8b
- Fisher/Rutgers Land Deed Transcription -8c
- Glossary of Terms -8d
- Goods Traded Activity Sheet -8e
- Trade Items Activity Sheet -8f
- Sachem's Marks Activity Sheet -8g
- Magnifying glasses



Background information:

The 1652 Thomas Chambers Deed was the first of approximately fifty Native American land deeds recorded in the Ulster County Clerk's Office in Kingston, NY. It is the first of many deeds in which the Esopus people traded their most fertile land to the European newcomers. While the Thomas Chambers deed makes no mention of the items traded by Europeans for the land, later deeds show an increasing amount of European goods traded, including alcohol.

Prior to contact with the European traders, the Esopus furnished themselves with their own clothing, tools, and material culture. From as far back as Henry Hudson's interaction with the Natives in 1609, animal skins, squash, and tobacco were traded for European beads, knives, and hatchets. Gradually, the Esopus became dependant on the European made metal goods that were superior to their own stone tools. They were never taught how to produce those metal goods for themselves however,

making them increasingly dependant on the Europeans to maintain their way of life as they gradually lost touch with their former methods of tool production. Cotton and wool textiles, especially used for clothing, fascinated the Esopus. Cotton hosiery, tailored shirts, brightly colored ribbons and cloth mantels were also in demand. Cloth retained its softness whereas animal skins while durable, became clammy when wet and hard and chaffy when dry. Duffel, a coarsely woven, highly napped cloth, was so sought after that the Esopus were willing to trade up to

10,000 animal pelts for 200 pieces of blue or grey duffel. Glass beads made in Europe were also absorbed into the Esopus culture, which were often used as





ornaments and decoration. They could be easily sewn onto clothing, moccasins and pouches using metal needles, yet another item obtained from the settlers. Glass bottles, which had probably been used to house alcohol, were another trade item, which when broken, the fragments could be used as scrapers. Firearms were especially important since they made hunting more efficient. Guns enabled the Esopus to obtain more furs, thereby increasing their ability to trade with the settlers.

In conjunction with being pushed off their most fertile land, the Native's loss of traditional culture proved disastrous for their way of life. In addition, the European desire for animal skins had caused the Esopus to overhunt and trap their once abundant source of food and clothing into ever dwindling numbers, forcing them to trade more and more of their land to the European newcomers. Also, with the men spending so much of their time on trapping animals that would be used for trade, they neglected their own families need for meat, furs and other products. Alcohol also became increasingly important in land trade deals, as it appears on almost every land trade deal since the Chamber's Deed. Prior to European contact, the Esopus natives knew nothing of alcohol; however, they became increasingly dependant on it as they did with the European produced metal goods and textiles.

**The translation of this document was created by Dingman Versteeg. In June of 1895, Judge Alphonso T. Clearwater had the early Dutch records of Kingston examined by Dingman Versteeg, later to become the official translator of the Holland Society. In November of the same year, at a meeting of the Board of Supervisors of the county, Judge Clearwater suggested the need to translate these records at county expense. Versteeg was a native of the Netherlands. In 1896 he began the task and completed the translations on January 14, 1899.*

Teaching Sequence:

1. Full Class – Analyzing a Primary Source

- a. The teacher will begin by explaining that in many of the documents the students will see, the term “Esopus savages” was used when referring to the Esopus Natives.
- b. Ask students if they know the definition of the terms savage and barbarous.
- c. Read the following quote to the class:

I do not believe. . . that there is anything barbarous or savage about [natives], except that we call barbarous anything that is contrary to our own habits.

-Michael de Montaigne, *Essays* (c. 1588)

- d. Discuss the quote. Ask students what they think this quote means. Why would the settlers use the term, “savage” or “barbarous” to describe the Esopus? Savage is defined as: an offensive term for a member of a people considered inferior to or not as advanced as your own group. The Dutch and later the British refer to the Esopus in this derogatory manner throughout the early history of Ulster County.
- e. The teacher will refer back to Lesson 7 (The Chambers Deed). Discuss the background information above and tell the students they will be transcribing a translation completed in 1900 of an actual 1682 land transaction (deed). There are



22 items listed in the deed. The students are to do their best at discovering the missing words in the deed.

2. Small Groups (two to four students in a group)– Analyzing a Primary Source

- a. The teacher breaks up the class into small groups.
- b. Distribute the **Land Deed -8a, Current Transcription -8c, The Glossary of Terms -8d** and **Goods Traded Activity Sheet– 8e** to each group.
- c. Students work together to complete the Activity Sheet.

3. Class Discussion

- a. Each group shares their responses.
- b. The teacher then distributes the **Trade Items Activity Sheet 8f** reminding the students to refer to previous information they learned about artifacts.
- c. Students can resume work with their previous groups, or change groups.
- d. Review each group’s responses and the final discussion question – What were the advantages and disadvantages for the Esopus in using European goods?

*Note to Teacher: Explain to the students that the Esopus People gradually became dependant upon the European trade goods, and in effect lost touch with many of their traditional methods. Use an example with the students such as, the telephone. Ask them what was used to communicate with people before the telephone, cell phones, and email. How would they deal with losing these modern forms of communication?



Extension Activity

- The teacher can distribute **Sachem’s Marks Activity Sheet Activity -8g, Land Deed -8a and Versteeg Land Deed Translation -8b** and a blank chart where students will list the names of the sachems and their marks on both the Dutch and the English translation of the deed. Explain that the translation was done by Dingman Versteeg . Explain who Versteeg was and when he translated this deed, as well as all of the Dutch court records. Students are to analyze the sachem’s marks on the Dutch document and the English translation. Are they identical? The teacher can take this opportunity to discuss primary and secondary sources. Even though the Versteeg document is old, it is not a primary source, it is a secondary source.

Names of Sachems Signing Deed	Sachem Mark on Dutch Document	Sachem Mark on English Document

See Activity Sheet-8g

- Referring to the Dutch and English translations of the deed, the teacher can ask students to notice which items were paid for at the time of the transaction and which ones were paid for at a later time. Why do the students think those items would be traded first? When the final payment occurred several months later, were the original values kept? What do you think might have happened?

Comprocarde Voor Ouis Gerecht tot Kingston
 De Oudger. Eropise Wildeu Dr werke bekennin
 Verkoght te hebben: die William fijer en Jacob
 Rutgers. Suicker parcke Landt gevoogw
 Oier Dr Rondijnt Kill alle het Landt ande
 oost Syde kill Naude paks: als midd' Rodt Landt
 ande west Syde Van dito Kill to waer godde v
 quaadt. Bergeu en Barton: en alles tot Dr
 govechtigheit Van Koxsinck als midd' het Plantie
 inde Rondijnt Kill See voorts tot de lemeten vande

1 dag a Seprem
 1602
 200 guld
 10 dukens
 10 Rovers
 10 Keets
 10 Keden Stro
 10 Keden Duffels
 10 Distels
 10 Bylen
 10 Ronden
 10 paar Koudy
 10 paar Sgooy
 alle d. n. 150 Naredy
 alle d. n. 100 vlygers
 alle d. n. 50 Viskeny

Winnu paks. Van voer William fijer en Jacob
 Rutgers Sullow Botarsu in twee jaeren Ders
 West voegoudt gording. in voer Satisfacti
 Vant gonsere Landt

400 guld en 20 want 10 kannu Roum
 10 dukens
 10 Rovers
 10 Keets
 10 Keden Stro
 10 Keden Duffels
 10 Distels
 10 Bylen
 10 Ronden
 10 paar Koudy
 10 paar Sgooy
 alle d. n. 150 Naredy
 alle d. n. 100 vlygers
 alle d. n. 50 Viskeny

100 pijsen
 2 var kruidt
 75 stamw loodt
 5 No. dy

Dr Lousantir Vant Landt Jalt door Oua
 participand. getigedy Naht coonude Anbit als dr
 Majis is Van Vredt met alle kan wigt en tyte
 Bevoonde dr koopres te boude voor enige preson
 die Enige ande d. lindy dan op moege preson
 dat in voer presonny wary Ege doen
 Faircondr Dr waerijdt grob doij dr participand
 vlea vant hew opdr outande hde met
 Raan metken ande gicand ad dy 23 Juny 1602
 Kingston
 13 Wily. vledas to
 alle d. n.

50.

Furca Van

Wijffel tot Broock

X pagoramin-

Sierck Claß on d' Wijk

Sakona Kraij.

Furca Van

[Large decorative signature]
W. J. Meijer

met sui Rapie
Furca Van

Erinat Sloten
Furca Van

Quittiarim
Furca Van

quod Aestis
Widra. Mourigne Secretis

Fanka v. vintros

Braedde aende lueden
200 quod ay Zwaandt

Aja. vintros
Furca Van

Namaes (Furca
vintros -

Lasniograt
Furca vintros
na: Spakats.
Furca vintros

Rarmamit
Furca vintros

Kat. kis Furca
vintros

Rarmom Bekaus
vintros vintros -

Furca vintros
Furca vintros
Furca vintros

real and personal, present and future, none excepted; thus said Franckfort delivers said Negroes free and without expense; when he Blansjan has paid for the same, then the negroes [his] free and unencumbered [property]. Promise to guarantee him against all ulterior claims [See page b31 top for marginal notes]

(Signed) Roelof Swartwout
 (Signed) Harman Hendriksen (Signed) Matty's Blansjan.
 (Signed) Oberham Franckfort.
 [See for Marginal notes page b31 top] To which testifies
 (Signed) M^r La Montagne, Secretary.

Appeared before us the court at Kingston, the undersigned Esopus Savages who declare having sold to William Fisher and Jacob Rutgers certain parcel of land, situated across (over) the Ronduyt Kill: all the land on the Eastern bank [of the] Kill (East Side Kill) towards the Pals, and also the land on the West bank of said Kill, viz. good and bad mountains and valleys and everything till the right of Kossinck, as also the little island in the Ronduyt Kill, and so further till the boundaries of the Nieuwe Pals. For which William Fisher and Jacob Rutgers shall pay, in two years these following goods: - in full payment for the said land:

- | | |
|------------------------|--|
| 400 gldrs in beewant. | 150 needles. |
| 10 blankets | 100 [illegible] [See for Marginal notes page b31 top for appraisement] |
| 10 guns | 50 fishing hooks |
| 10 Kettles. | 10 cans of rum. all paid |
| 10 cloth "strowwaters" | 2 anchors of rum. all paid |
| 10 cloth "duffels" | 4 half Kegs of good beer. paid |
| 10 adzes | 2 rolls of tobacco. paid |
| 10 axes. | 100 pipes. paid 50. |
| 10 shirts. | 1 barrel of powder paid. |
| 10 pairs of stockings. | 75 staves of lead. paid 35. |
| 10 pairs of shoes. | 5 hats. paid 3. |

The delivery of the land shall take place for every partner next fall when the maize is off the land with all their right and title [They] promise to guarantee the purchasers against any claims which any other savages might enter against the same. [granting said land] as a full possession

and true property.

In testimony of the truth the partners, each for his share, have subscribed their marks on the other side [of the page] this June 23, 1682 at Kingston.

We the undersigned proprietors of the said land declare having been fully satisfied, so that none of us has any more claim. [This was entered later on, in an open space at the foot of the page, containing the above grant by the Indians.]

(signed) { Wessel Ten Broeck
Hierck Claeszen de Witt
W. D. Meyer

The mark of

Raid to the savages.
200 gldrs in reward.

- X Pagosamin
- NA Jakowa Karich
- Matsickapie
- Aminatsistack
- Quitriarim
- NY Päckhaen
- Tanka Nitos
- Ajaritia Piel
- ∩ Namaes
- ∩ Asinchrat
- ∩ Napakats
- ∩ Harmanit
- ∩ Kat Kis
- ∩ Harmonkekan's mother
- + Pamirewacht

(signed) { Wm Fisher
Jacop Rutgers.

To which certifie.
(signed) W. De Montaigne, Secretary.

In the margin stood:

- This September 5, 1682, paid to the Indians, as per contract, what follows
- | | |
|-------------------|--------------------------|
| 200 gldrs reward. | 5 axes |
| 5 blankets. | 5 shirts |
| 5 guns. | 5 pair of shoes |
| 5 Hettles. | 5 pair of stockings. |
| 5 cloth "strow" | all these 150 Needles |
| 5 cloth "duffels" | all these 100 "Hjyons" |
| 5 adzes. | all these 50 fish-hooks. |

In the presence of Wessel Ten Broeck and William de Meyer, overseers.

(signed) { Wessel Ten Broeck
W. D. Meyer
John Ward.



Lesson 8c – Fisher/Rutgers Land Deed Transcription

Appeared before us the court at Kingston, the undersigned Esoopus Savages who declare having sold to William Fisher and Jacob Rutgers certain parcel of land, situated the Eastern bank [of the] Kill [Dost Jyde Kill] towards the Pals, and also the land on the West bank of said Kill, viz. good and bad mountains and valleys and everything, till the right of Koxsinck, as also the little island in the Ronduyt Kill, and so further till the boundaries of the Nieuwe Pals. For which William Fisjer and Jacob Rutgers shall pay, in two years these following goods:-in full payment

for the said land:	150 needles.
400 gldrs in seawant.	100 [illegible]ssysors (as it appears in original)
10 blankets	50 fishing hooks
10 guns	10 cans of rum all paid
10 kettles	2 anckers of rum all paid
10 cloth "strowwaters"	2 half kegs of good bier paid
10 cloth "duffels"	2 rolls of tobacco paid
10 adzes	100 pipes paid 50
10 axes	1 barrel of powder paid
10 shirts	75 staves of lead paid 38
10 pairs of stockings.	5 hats. paid 3.
10 pairs of shoes.	

The delivery of the land shall take place for every partner next fall when the maize is off the land, with all their right and title. [They] promise to guarantee the purchasers against any claims which any other savages might enter against the same. [Granting said land]as a full possession

Next page

and true property.

In testimony of the truth the partners, each for his share have subscribed their marks on the other side [of the page], this June 23, 1682 at Kingston. We the undersigned proprietors of the said land declare having been fully satisfied, so that none of us has any more claim. [this was entered later on, in an



open space at the foot of the page, con
 grant by the Indians].
 (signed)
 Wessel Ten Broeck
 Tierck Claszen De Witt
 W.D.Meyer

- X Pagosamin
 - X Jakowa Karich
 - X Matsiekapie
 - X Erminatsiotack
 - X Packhaen
 - X Tanka Nitoos
 - X Ajaritia Piel
 - X Namaes
 - X Asinchrat
 - X Napakato
 - X Harmamit
 - X Kat Kis
 - X Harmon Hekan's mother
 - X Parmirewacht
- (signed) { Wm Fisher
 Jacob Rutgers

The mark of

To which testifies
 (signed) W. DLaMontagne, Secretary.

In the margin stood:

This September 5, 1682, paid to the Indians, as per contract, what follows

200 gldrs. seewant.	5 axes
5 blankets	5 shirts
5 guns	5 pair of
5 kettles	shoes
5 cloth "straw"	5 pair of
5 cloth "duffels"	stockings
5 adzes	all these 150

In the presence of Wessel Ten Broeck and William
 De Meyer, overseers.)

(signed) { Wessel Ten Broeck
 W. D. Meyer
 John Ward



Lesson 8d– Glossary of Terms

Vocabulary

adze: is a tool used to cut wood. Instead of chopping horizontally through a piece of wood, you use an adze to vertically shape it.

ancker: a unit of measurement approximately 10 gallons.

duffel: a trade cloth, named after the town of Duffel in Belgium. This material was usually 9 ½' long and 2 ½' wide. It was a thick napped (fibers that stick up from fabric) cheap cloth, used by the Esopus for skirts, breechcloths (a cloth that covers the lower portion of the body) and mantles (a loose sleeveless cloak). This cloth was more prized than any other trade item. During certain time periods, 10,000 animal skins were traded for 200 pieces of blue or grey duffel.

kettle: a metal pot used for cooking, usually one with a lid.

powder: an explosive mixture formerly used as the charge in firearms.

seewant: the Dutch word for wampum, small polished beads made from shells, threaded on string, and used by some Native North Americans as decoration, for ceremonial purposes, or in former times for money.

staves: any of the narrow strips of wood or narrow iron plates placed edge to edge to form the sides, covering, or lining of a vessel (as a barrel) or structure.

strowwaters: a measure of woolen cloth.



Activity Sheet 8e – Goods Traded

Appeared before us the court at Kingston, the undersigned Esoopus Savages who declare having sold to William Fisher and Jacob Rutgers certain parcel of land, situated the Eastern bank [of the] Kill towards the Pals, and also the land on the West bank of said Kill, viz. good and bad mountains and valleys and everything, till the right of Koxsinck, as also the little island in the Ronduyt Kill, and so further till the boundaries of the Nieuwe Pals. For which William Fisjer and Jacob Rutgers shall pay, in two years these following goods:-in full payment for the said land:

400 gldrs in sewant	150 _____
10 _____	100 _____
10 _____	50 _____
10 _____	10 _____
10 _____ "strowwaters"	2 _____
10 _____ "duffels"	4 _____
10 _____	2 _____
10 _____	100 _____
10 _____	1 _____
10 _____	75 staves _____
10 _____	5 _____



Activity Sheet 8f – Trade Items

What the Esopus used before contact with traders	Items traded in deed
	400 gldrs in seawant.
	10 blankets
	10 guns
	10 kettles
	10 cloth "strowwaters"
	10 cloth "duffels"
	10 adzes
	10 axes
	10 shirts
	10 pairs of stockings
	10 pairs of shoes
	150 needles
	100 [illegible]ssysors (as it appears in original)
	50 fishing hooks
	10 cans of rum all paid
	2 anckers of rum all paid
	2 half kegs of good bier paid

Student Name _____ Date _____



	2 rolls of tobacco paid
	100 pipes paid 50
	1 barrel of powder paid
	75 staves of lead paid 38
	5 hats. paid 3

Choose three of the above items and explain why these items were so important to the Esopus. What were the advantages and disadvantages to the Esopus to using the European goods?

1. _____

2. _____

3. _____

Student Name _____

Date _____



Activity Sheet 8g – Sachem’s Marks

Names of Sachems Signing Deed	Sachem’s Marks on Dutch Deed	Sachem’s Marks on English Deed



Lesson 9–Governor Peter Stuyvesant Builds a Stockade

Objectives: Students will:

- examine the 17th century agreement to build a stockade;
- investigate an archival map and determine the early boundaries of the original Kingston stockade;
- analyze a secondary source and predict an outcome to a situation;
- write an essay considering the benefits or consequences of building a stockade;
- create a “Poem for Two Voices”.



*A representation of the original
Kingston stockade
2007*

Materials:

- Versteeg’s Order to Build the Stockade Document Translation
- Order to Build the Stockade Document Transcription
- Order to Build the Stockade Document Excerpt Transcription -9a
- Stockade Document Excerpt Activity Sheet - 9b
- Recreated 1695 Map of the Stockade (Barricklo, 2000) -9c
- Map of the Stockade Activity Sheet -9d
- Excerpt from “A Letter from Sergeant Louwrens at Esopus to Director Stuyvesant in the City of Amsterdam” Activity Sheet -9e
- Esopus Sachem’s Quote and Activity Sheet -9f
- 1659: A History of Kingston Activity Sheet -9g
- Stockade Document Based Question -9h

Background Information

“Under strong pressure from Peter Stuyvesant, and in consideration of the precariousness of their position, (living scattered and unprotected as they did on their separate farms), the settlers decided to remove their houses to a central location that was to be enclosed with palisades. This agreement was made formal by a contract or bond dated May 31, 1658. . . . Work was begun on the stockade on June 3, with Stuyvesant’s soldiers assisting the settlers. Carpenters from Fort Orange soon arrived to give further aide. The enclosure of the palisades, fourteen feet high, was completed on June 20.” –

- Marc Fried’s, **Early History of Kingston and Ulster County, NY.**

For information concerning Peter Stuyvesant go to:

<http://www.let.rug.nl/usa/B/stuyvesant/stuyvesant.htm>

The building of the Stockade in the area later known as Kingston, was perhaps the last “breakdown” in diplomatic relations between the Esopus Natives and the European settlers. It physically marked the desire for the settlers to separate themselves from the Esopus, and in effect displayed to the Esopus that the settlers did not trust them. It could be argued that the building of the Stockade, although it was intended for protection, actually helped to bolster conflict between the two colliding cultures resulting in the Esopus Wars of 1659, and 1663.





With the growing population of European settlers at what is now Kingston, it became necessary to expand the Stockade area. Three additions were made to the original bounds of the fortification. There were 16 house lots in the original stockade village. The first addition would have approximately doubled the area with 31 house lots. The second expansion of the village took place between 1669 and 1670, while the third and the final addition occurred between 1676-1677 when 11 new lots were added.

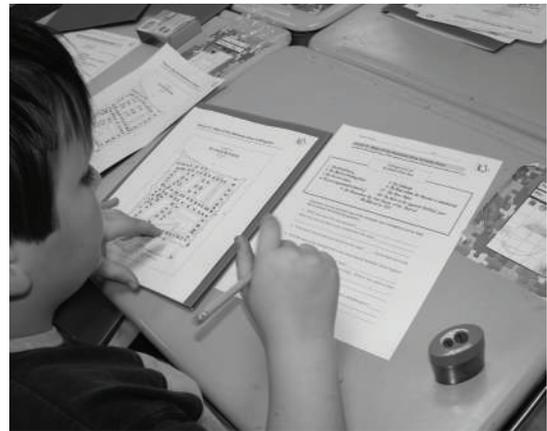
Teaching Sequence:

1. Full Class - Discussion

- a. The teacher will list key points in Peter Stuyvesant's life and role in colonial New Amsterdam on chart paper.

Peter Stuyvesant

- Born – Netherland in 1592
- Lost his leg in 1644 while at war with a Spanish Colony.
- Appointed director-general of New Netherland in 1646
- Tried to reorganize the colony:
 - He ordered the strict observance of Sunday rest and prohibited the sale of alcoholic beverages and weapons to the Indians.
 - He urged the colonists to build better houses and taverns, and established a market and an annual cattle-fair.
 - He set up the foundation for public schools.
- Not very popular with the colonists.
- Was not tolerant of other religions. He was Dutch Reformed.
- Died – 1672



- b. Ask students if they think that Stuyvesant was making laws that were fair to all people. Have them think about that for a minute, then turn to their neighbor and discuss their response for two to three minutes. Ask the pairs to share their responses with the class.

2. Small Group Document Analysis

- a. Break the class up into pairs or groups of four. Hand each student their own packet, containing all of the above materials, except the DBQ Sheet. Review the types of documents provided in each packet.
- b. Instruct the students to read through the first two sheets, (9a & 9b). Each group will complete the questions together. Before beginning Document 9c, review the student's responses to Document 9b.
- c. Call attention to the Map on Document 9c. Ask students if they know what the small bubbles surrounding the map represent? (The bubbles represent the actual logs of the stockade). Have the students continue working with the documents in



- the packet, stopping to answer questions when needed. This may take two class periods.
3. Full Class – Discussion
 - a. Each group takes turns sharing their responses with the class. The teacher will add additional material.
 - b. The DBQ could be completed in class or as homework. The DBQ question is:

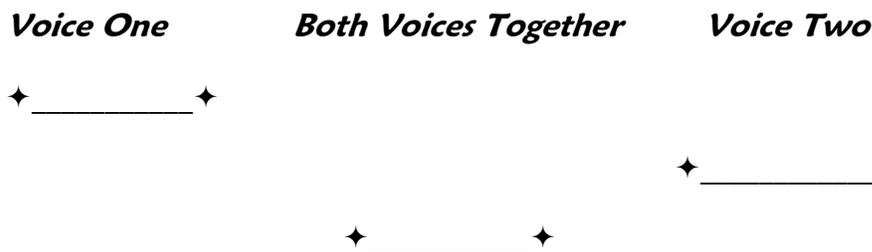
Did building a palisade (wall) between the Esopus and the settlers help or hinder their relationship?



Extension Idea

1. Create a “Poem for Two Voices”
 - a. Using the poetry of Paul Fleischman as an example (**Joyful Noise** or **I am Phoenix**), students will pair up with a partner and create a poem taking the voice of the Warronawaking (The Esopus) and the settlers inside the palisade. This form of poetry is a dialogue for two opposing points of view.
 - b. The structure of a “Poem with Two Voices” is as follows:

“Each voice speaks individually and then the two voices speak together, commenting on something about which they agree or about what they agree to disagree. The lines need to be written in three columns and is read from top to bottom.”



-idea adapted from Tary Lindquist’s, *Seeing the Whole Through Social Studies*.

Homework idea:

Ask students to research historic “Walls” around the world. Have them choose one to write a short report about. They will need to include the answer to the question: Did the construction of this wall help to alleviate the situation it was built for? Examples are: The Berlin Wall, The Great Wall of China, and the Korean Wall.

In class - Discuss the new proposed Immigration Wall and the proposed Israeli West Bank Barrier.

Versteeg's Order to Build the Stockade Document Translation

We the undersigned inhabitants of the Esopus,
from time to time having felt and experienced,
through very sad examples and experiences, and to the
injury of all of us, the treacherous and unbearable im-
pudence of the savage and barbarous natives, and
how vain it is to trust their promises, and [seeing] the danger
and risk there is in living separated and at such dis-
tances from each other among such a treacherous and
malignant nation (upon the proposition and promise
of the Director General Mr. Pieter Stuyvesant to
provide us with a garrison, and if need be to assist
us with more troops) have resolved and deemed it
necessary for the greater security of our wives and
children, directly after subscribing to the present,
to immediately demolish in the best possible manner
our separate dwellings, and to congregate in
the spot designated by the Lord General, to
surround the said spot with each other, and
with the assistance sent by the Lt. Gen.
with palisades of a sufficient height, in order,
with the blessings of the only good God, to be the
better able to protect ourselves and our property
against the hostile assaults of the savages. Binding
ourselves with God's help, and under the invocation
of His divine blessing, to use all honorable means,
and to right away without the least delay, take
up the work, and to finish it as soon as possible,
under penalty of a fine of thousand guilders to be
paid into the treasury of the community by those
who, either by word or action, should oppose the work.
For greater security of which have personally subscribed to
this in the presence of the Right Honorable the Lord D^r.
General and Mr. Covert Loochermans ex-Schepen of the
City of Amsterdam in New Netherland, this 31st day of May, 1658
Jacob Jansen Helstol, Thomas Chambers, Cornelis Barense Slecht
The mark of Willem Jansen by himself, The mark of Pieter Hercksen by himself
Jan Jansen, Jan Broersen his mark, Derick Hendricksen his mark
Jan Loozman.
Below signed Lord Petrus Stuyvesant & Covert Loochermans.
The above copy ^{made} by the order of the Commissaries, has been found
to agree with the original.
(signed) Roelof Swartwoudt,
Schout.



Lesson 9—Order to Build a Stockade Document Transcription

We the undersigned inhabitants of the Esopus, have time to time having felt and experienced, through very sad examples and experiences and taken injury of all of us, the **treacherous** and unbearable **impudence** of the savage and **barbarous** natives, and how vain it is to trust their promises, and [seeing] the danger and risk there is in living separated and at such distances from each other among such a **treacherous** and **malignant** nation (upon the position and promise of the Director General M^r Peter Stuyvesant to provide us with a **garrison** and if need be to assist us with more troops) have resolved and deemed it necessary for the greater security of our wives and children, directly after subscribing to the present to immediately demolish in the best possible manner our separate dwellings and to congregate in the spot designated by the Lord General, to surround the said spot with each other, and with assistance sent by the L^t Dir. Gen with **palisades** of a sufficient height, in order with the blessings of the only good God, to be the better able to protect ourselves and our property against the hostile assaults of the savages. Binding ourselves with God's help, and under the invocation of His divine blessing, to use all honorable means and to right away, without the least delay take up the work, and finish it as soon as possible under penalty of a fine of thousand guilders to be paid into the treasury of the community by those who, either by word or action should oppose the work For greater security of which have personally subscribed to this in the presence of the Right honorable the Lord Dir. General and M^r Govert Loockermansen, **-schepen** of the City of Amsterdam in New Netherland, the 31st day of May 1658
Jacob Jansen Stol, Thomas Chambers, Cornells Barentse Slecht, the mark of William Jansen himself, the mark of Pieter Dercksen by himself
Jan Jansen, Jan Broerson his mark, Dirck Hendrickson his mark
Jan Lootman.
Below signed Lord Petrus Stuyversant & Goovert Loockermans.
The above copy ^ made by the order of the Commissaries, has been found to agree with the original.

(signed; Roelof Swartout)

Vocabulary

treacherous: betraying or ready to betray somebody's trust, untrustworthy.

impudence: being rude, showing a lack of respect.

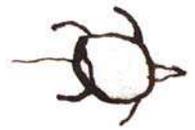
barbarous: uncivilized, showing extreme cruelty

malignant: likely to cause harm.

garrison: a body of troops stationed at a military post.

palisade: A fence of pales forming a defense barrier or fortification.

schepen: A member of the municipal legislative body in a town or city.



Lesson 9a—Order to Build the Stockade Document Excerpt

In May 1658, after receiving several messages concerning violent outbreaks and unrest among the settlers and the Esopus, Peter Stuyvesant, Director-General of New Amsterdam, ordered the settlers into building a stockade in a central location of Kingston. The following is an excerpt from the agreement made between the settlers and Stuyvesant.

“We the undersigned inhabitants of the Esopus. have resolved and deemed it necessary for the greater security of our wives and children, directly after subscribing to the present to immediately demolish in the best possible manner our separate dwellings and to congregate in the spot designated by the Lord General, to surround the said spot with each other, and with assistance sent by the L^t Dir. Gen with palisades of a sufficient height, in order with the blessings of the only good God, to be the better able to protect ourselves and our property against the hostile assaults of the savages. and to right away, without the least delay take up the work, and finish it as soon as possible under penalty of a fine of thousand guilders to be paid into the treasury of the community by those who, either by word or action should oppose the work. For greater security of which have personally subscribed _____

. this in the presence of the Right honorable the Lord Dir. General and Mr Govert Loockermansen –schepen of the City of Amsterdam in New Netherland, the 31st day of May 1658

Jacob Jansen Stol, Thomas Chambers, Cornelis Barentse Slecht, the mark of William Jansen himself, the mark of Pieter Dercksen by himself, Jan Jansen, Jan Broerson his mark, Dirck Hendrickson his mark Jan Lootman.

Lord Petrus Stuyvesant & Goovert Loockermansen.





Activity Sheet 9b – Stockade Document Excerpt

Vocabulary

inhabitant: a person or animal that lives in a particular place or area.

demolish: to destroy a building or other structure complete.

palisade: A fence of pales forming a defense barrier or fortification.

guilders: the former main unit of the currency of the Netherlands.

Directions: Base your answers to the following questions on The Order to Build the Stockade Document excerpt.

1. Name two men who put their signatures on this document? _____

2. Why did the signers of this agreement feel it was necessary to build a palisade (or wall)?

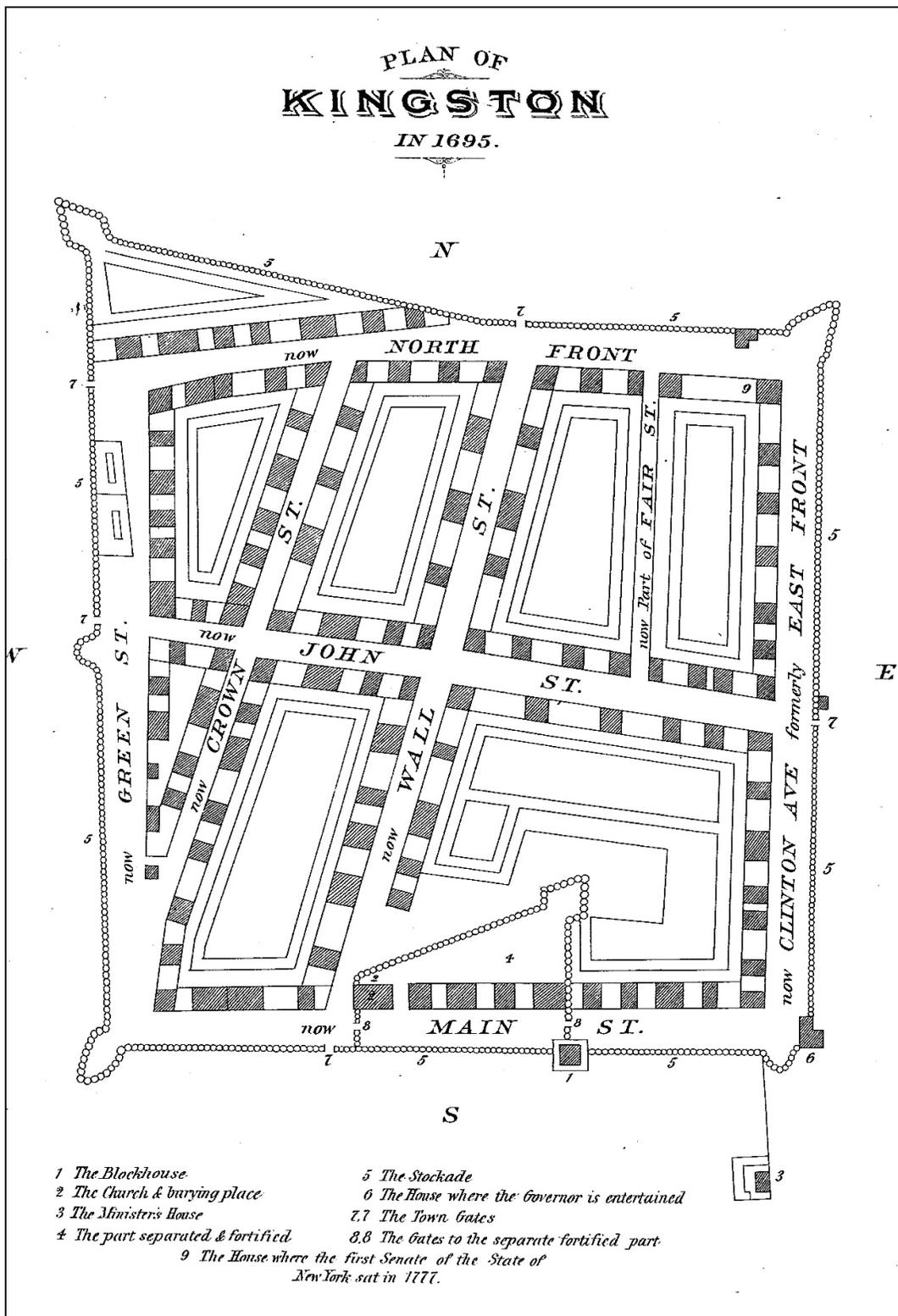
3. What would happen if a settler did not move inside the palisade?

4. How do you think the Esopus felt about the building of the palisade? _____

5. How might life change for the settlers and the Esopus People after the palisade was built? _____



Lesson 9c – Map of the Stockade





Activity Sheet 9d – Map of the Stockade

Enlargement of Stockade Map Key

- | | |
|---|--|
| <i>1 The Blockhouse</i> | <i>5 The Stockade</i> |
| <i>2 The Church & burying place</i> | <i>6 The House where the Governor is entertained</i> |
| <i>3 The Minister's House</i> | <i>7 The Town Gates</i> |
| <i>4 The part separated & fortified</i> | <i>8 The Gates to the separate fortified part</i> |
| <i>9 The House where the first Senate of the State of New York sat in 1777.</i> | |

Directions: Use the attached map of the Stockade area in Kingston and the Map Key to answer the following questions.

1. What do the small circles surrounding the village represent? _____

2. What date does this map represent? _____

What clues tell you that it was created after that date? _____

3. How many Town Gates are shown on this map? _____ Circle them all in red.

4. Find the area of the stockade that is the most heavily fortified. Color it green.

5. When did the first Senate of New York meet? _____

Locate the area where that happened and color it blue. What is the name of that site today? _____

5. Use a dictionary or the internet to determine what a blockhouse is? _____

Student Name _____ Date _____

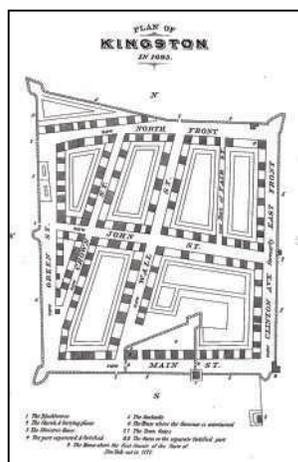


6. Why do you think a blockhouse was needed in the stockade?

7. When the stockade was originally built in June, 1658 it was bounded in the north by North Front Street, in the south by John Street, in the east by East Front Street and the west wall was midway between what is now Wall Street and Crown Street. Approximately how much smaller would the stockade area have been in 1658? _____

Color the area of the map, which would have represented the 1658 stockade.

8. Locate the minister's house. Why do you think it was located where it was and not in another location? _____





Activity Sheet 9e – Excerpt from a Letter from Sergeant Louwrens at Esopus to Director Stuyvesant in the City of Amsterdam

and to-day about 500 savages are assembled; their number is constantly increasing, God only knows, what their intentions are. . . I pray, that your Excy, will please send orders as quickly as possible . . . that the Hon^{ble} General will please provide us as quickly as possible with as much needed supply of ammunition” . .

Taken from The Colonial Manuscripts of New York

Vocabulary

intentions:

something that somebody plans to do.

ammunition: bullets, shells, missiles, and other projectiles used as weapons.

*-Your Excy's obedient and faithful servant
Andries Louwrens
Great Aeosopus
the 8th of August Ano 1658.*

Directions: Base your answers to the following questions on the above document.

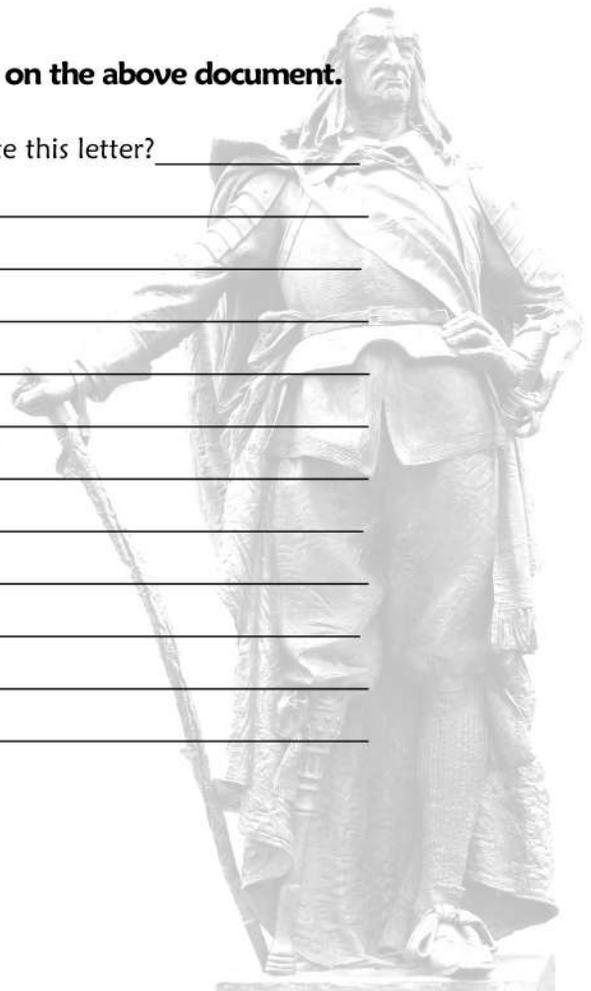
1. Where was the Sergeant Andries Louwrens when he wrote this letter? _____

2. Why is the Sergeant asking for assistance? _____

3. What is kind of assistance is he asking for? _____

4. Who is this letter written to? _____

5. What do you think will happen? _____



**Activity Sheet 9f –Sachem’s Quote**

“We do not harbor any evil intentions against you. . . . We patiently submit to the Blows each of you inflicts on us. We suffered your people you take away from us four fields of corn. So many times (holding up seventeen sticks) has your nation struck and injured us at different places. We wish to live in peace. We pass many things by in silence for we are not inclined to trouble. We expect your sachem (Stuyvesant) to fulfill his promises; for so long as he does not we understand he is not inclined to peace.

**-Esopus sachem at a conference
with the Dutch settlers. 1659.**

Directions: Base your answers to the following questions on the above document.

1. What were the concerns of this Esopus sachem? _____

2. How many times were the Esopus People injured by the European settlers? _____

3. What do you think Peter Stuyvesant promised the Esopus People? Do you think he kept those promises? Explain your answer. _____



Activity Sheet 9g– 1659: A History of Kingston

“During the winter some *maize* and beaver were stolen from the Indians. A Dutchman badly beat an Indian and threatened him with a knife. The spring and summer of 1659 found tension high, with *mutual* fear and distrust between the Indians and the whites. The Indians took the *initiative* in making *overtures* to solve their difference with the Dutch, but no satisfactory answer could be given by the settlers, as Stuyvesant had not empowered them to enter into an agreement or make treaties with the Indians.”

-Marc Fried

Vocabulary

maize: corn.

mutual: having the same feelings toward each other.

initiative: the first step in a process.

overtures: an introduction.

Directions: Base your answers to the following questions on the above excerpt from Marc Fried’s, *A History of Kingston and Ulster County*.

1. What acts of violence were committed by the settlers against the Esopus?

2. Did this unrest happen before or after the stockade was built? Explain your answer.

3. Why would there have been distrust between the settlers and the Esopus?

4. Predict the outcome of these events. _____

Use the back of this sheet to complete your answer



Lesson 10 - The Richard Nicolls Esopus Indian Treaty of 1665

Objectives: Students will:

- work with a partner to interpret a clause from the Nicolls Peace Treaty;
- design an illustration to go along with a written piece explaining the clause;
- create a class book explaining the Nicolls Peace Treaty;
- design a symbol to represent themselves.

Materials:

- Nicolls Indian Treaty Document
- Nicolls Indian Treaty Document Treaty Transcription
- Paper
- Crayons, colored pencils and other writing equipment



📖 Background information:

The following excerpt is taken from the ***Richard Nicolls Esopus Indian Treaty 1665***, published by the Ulster County Clerk's Record Management Program in 2002.

"In 1659 and 1663 the Esopus Wars brought Native-Dutch hostilities to the Kingston area. The killing of one of a party of Indians engaged in a noisy carousal brought an attack upon the Esopus River settlement; a subsequent uneasy truce ended when the Esopus Indians burned a second settlement in the area to the ground. Hostilities were curtailed only when the exhausted Dutch were forced to turn their colony over to the English in 1664. Native-English relations were much more peaceable....nevertheless, a perhaps inevitable process of withdrawal on the part of the Munsee people had already well begun."

— Steve Comer (Stockbridge Munsee)

Against a backdrop of intimidation, massacre, and open warfare with the Native Americans and an impending crisis with the English, Peter Stuyvesant, Director-General of New Netherland, imposed a treaty upon the Esopus Indians at Fort Amsterdam on May 16, 1664. After the Dutch Republic surrendered to the English that same year, and the Colony of New York was established, the newly appointed Governor Richard Nicolls inherited a troubled peace. The new English governor initiated a more enlightened policy toward the natives. The Duke's Laws, under mandate by King Charles II, provided that Indian lands could only be taken by purchase, that prior consent of the Governor and the Indian Sachem or rightful owner was necessary, and that satisfactory payment was compulsory. In this atmosphere of mutual understanding, Nicolls negotiated a new treaty that provided terms for peaceful trade, just settlement of future grievances, payment in full for lands in dispute, and precise boundary descriptions for any lands sold. So on October 7, 1665 at Kingston, the beginning of a lasting peace was recognized in a document titled "An Agreement made between Richard Nicolls Esq. Governor under his Royall Highness the Duke of York and the Sachems and People called the Sopes Indyan."



The document contains twelve pages approximately thirteen by eight inches each. The first five pages show the nine numbered clauses of the original 1665 treaty. The remaining pages, dated 1670-1681, record nine renewals of the agreement, confirming its lasting significance. The essence of the peace is established in the first four clauses. "No act of hostility shall be committed on either part" whether to physical property or person, and if any is committed, "full satisfaction shall be given upon demand." If any willful killing is committed, justice will be administered by the officers in charge. The third clause allows for the construction of a lodging for Indians "without the Ports of said Towne" from which the Indians could leave their weapons and trade with the settlers. The fourth clause further clarifies issues of revenge, arrest or punishment for any willful killing. The fifth clause describes "the certain parcel of land" that the Indians relinquished. Considered the most important part of the agreement, it describes a tract of land bound on the east by the Hudson River, on the west by hills bordering the Esopus River, on the north by the Ulster-Saugerties line and on the south to the Rondout Creek. Governor Nicolls had just visited Kingston in September 1665 to settle some differences between some of the residents and the military, but also to make arrangements to secure the release of more land from the Indians. Wanting to encourage increased settlement by farmers in the territory, he issued circulars describing the land as "ready for cultivation" and "being clear ground." It was the rule of the English that before land could be granted, Indian title had to be quenched. The sixth clause of the treaty encouraged "the said Sachems doth engage to come once every year, and bring some of their young People, to Acknowledge every part of this agreement in the Sopes, to the end that it may be kept in perpetual memory." Clause seven forgives and forgets all injuries of the past. Clause eight makes special allowances for "the young Sachem called Wingeeseinoe" to plant on land that borders a "Small Creeke Choughkawokanor." Loosely interpreted, he can plant there for three years unless he's ordered to leave by Richard Nicolls or his agents. If he is ordered off before the three year period elapses, he receives a blanket as a courtesy. As payment for the aforementioned property, clause nine lists the goods given to "said Sachems and their Subjects." These include forty blankets, twenty pounds of powder, twenty knives, six kettles and twelve bars of lead. Also mentioned here is a reference to two existing copies with "one to remain in the hands of the Sopes Sachems, the other upon Record at New Yorke".

Representing the Esopus Indians were sachems Onackatin, Naposhequiqua, Sewackenamo and Shewotin. Onackatin was from the Warranawonkongs, the most numerous of the Esopus chieftancies. Their territory embraced the waters of the Shawangunk, the Wallkill and the Esopus Rivers, extending from Dans-kammer (near Newburgh) to Saugerties. Onackatin's lands were near the village of Walden, now in Orange County and were part of a patent granted to Henry Wileman of June 30, 1712. Sewackenamo had represented the Esopus Indians at earlier peace agreements with the Dutch. Native witnesses or "Esopes young men" were Pepuickhais, Robin Cinnaman, a Pekoct (Connecticut River area) Sachem, Ermawamen and Bywackus.

As stipulated in the treaty itself (clause six), the natives were encouraged, if not ordered, to "come every year" to renew the treaty. That they understood the gravity of the stipulation is evident in the nine meetings that are documented following the treaty proper from 1670 to 1681.



A full copy of the treaty and explanation can be found at:
<http://www.co.ulster.ny.us/archives/downloads/EsopusIndianTreaty.pdf>



Teaching Sequence:

1. Class Discussion

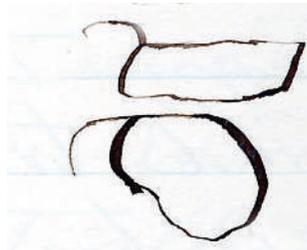
- a. The teacher will share some background information concerning the events leading up to the signing of the Nicolls Treaty. Explain who Richard Nicolls was.
- b. After the students have read the document, pose the following questions:
 - When was this document written?
 - Why do you think the people who wrote this document included Clause 6?
 - Are any of the names found on this document familiar?
 - What sections of this document deal with issues other than laying the foundation for peace?
 - Why do you think this document was written? Was it needed at this time?
 - Do you think renewals of this treaty occurred?

2. Analyzing a Primary Document

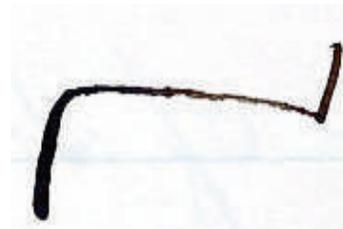
- a. The teacher will break up the class into nine groups.
- b. Groups will be given a document with the numbers one through nine. Each group will be assigned a different number.
- c. Each group is responsible for discussing their clause and its significance. They will pick a recorder who will write their explanations down on paper. This explanation will be edited and typed.
- d. The teacher will distribute one sheet of 8 1/2" x 11" drawing paper to each group. Students will draw an illustration representing their clause on the drawing paper. The explanation of the clause can be glued onto the back of this sheet.

3. Class Discussion

- a. Students share their explanations and illustrations with the class.
- b. The pages are assembled into a class book.
- c. Students create a symbol for themselves and use that symbol to sign a blank page inserted into the book.



*Symbols taken from
Fisher-Rutgers Deed*



An Agreement made betwixt
Richard Nicolls Esq. Governour under
his Royall Highness the Duke of York
and the Sachems and People called the
Sopos Indjans.

1. That no Act of Hostility shall at any
time be committed on either part, or if
any damage shall happen to be done by
either Party, to the Corn, Cattle, Horses,
Hoggs, Houses, or any other goods
whatsoever, of the other Party ^{shall} ^{satisfaction} ^{shall be given} ^{upon demand}

(1)

for the same.

(1)

That if any Christian shall wilfully kill
an Indjan, or any Indjan a Christian,
he shall be put to death, And the said
Sachems do promise on their parts, to
bring any such Indjan to y^e Officers
Chiefe at the Sopo, to receive his
punishment thereof.

Recd New Record
Case of Sir John's Book
Brought in 1637 or later
1722

3. That a convenient House shall be built
where the said Indjans, may at any
time Lodge without the Ports of the
said Towne, in which House y^e Indjans
are to leave their Armes, and may

conid

Page. 2. (Top)

come without molestation, to sell or
Buy what they please from the
Christians.

4 That in Case any Christian should
Kill an Indian, or any Indian a
Christian, the Board shall not be
broken, or any Revenge taken, before
Satisfaction is demanded by the one
Party, and refused by the other, allowing
a competent time for the apprehending
of the Offender, in which Case if Indians
are to give Hostage, till y^e Offender is
brought to Punishment, the said Hostage
is to be ^{civilly} treated and shall suffer
no other Punishment, but Imprisonment

5 That the said Sachems and their Subjects
now present, do for and in the name of
themselves and their heirs for ever,
give, Grant, Alienate, and confirm all
their Right and Interest, Claimed or
demanded, a certain Parcel of Land
lying and being to the west and South
West, of a certain Creek or River
called by the name of Kahankson &
so up to the head thereof, where the old
Hout was, And so with a direct Line from

Page. 2. (bottom.)

(There)

(top) page 3 (top)

thence through the woods, and north the
 Madocots, to the Great Hill, lying
 and being to the West, or Southwest,
 which great Hill, is to be the true
 west, or Southwest Bound of the
 Said Lands, And the said Creek
 called Kahanksen, the Mouth, or
 North East Bound of the Said Lands
 herein mentioned, to be given granted
 and confirmed, unto the said Richard
 Nicolls, Governour under his Royall
 Highness the Duk. of York, or his
 Assigns, by the said Sackems, and
 their subjects, for ever and to their
 heirs and assigns forever.

3e
 3e

Enjoy the same as his good Land &
 Possession, against any Claim here
 -after to be made by the said Sackem
 or their Subjects, or any their heirs
 and Successors, In token of the afore
 -said Agreement, the aforesaid Sackems,
 do deliver two Small Sticks, and in con
 firmation thereof, do deliver two more small
 Sticks, to the said Richard Nicolls, And
 in the name of the Indians their Subjects
 one of the Subjects do deliver two other
 round Small Sticks, in token of their assent
 to the said Agreement, And the said

page 3. (bottom)

Richard

Richard Nicolls, doe's deliver (as a present)
to their Sachems, three Redd Pattes.

6. The said Sachems doth Engagd to come
every year, and bring some of their young
People, to Acknowledge every part of this
Agreement in the Sops, to the end that it
may be kept in perpetuall memory.

7. That all past Injuries, are buryed & forgotten
on both sides.

8. That the young Sachem called Wingecrinoc,
hath Liberty for three yeares, to Plant upon
a small piece of Land, over against

B

B

Small ^{called} woods, though Karwakanoe, unless the
said young Sachem be warned off by Order
to remove, and give place to such Christians,
as shall have Order from the said Richard
Nicolls, or his Assignes, to Plant there, at
which time, the said young Sachem, is
to receive a Blankett, by way of Curtosid,
and to remove to the other side of the
woods without delay, or laying any
future Interest there upon,

V

9. In consideration of the promises, the said
Richard Nicolls doth farther give, and
pay to the said Sachems, and their Subjects,
forty Blanketts, Twenty Pound of Powder

page 4. Bottom

Twenty

(5)

page 6, (top)

Twenty Knives, Six Kettles, Twelve Bars of Lead, which Bayn wood acknowledgd to have recd. in full Satisfaccon for the prizes, And bind Our selves, Our heirs & Successors for ever to performe every part of this Agreement without any fraud or reservation of mind, And further That we will maintaine & Justifie the said Richard Nicolls, or his Assignes, in the full & peaceable Possession of the said Tract of Land, Royalties and Priviledges for ever, against any Nation of Indians whatsoever, pretending right to the same; In testimony whereof, we have sett Our marks, to two severall Writings, the one to remaine in the hands of the Sopes ~~Indians~~ Sachems, the other upon Record at New York this 7th day of October 1665.

Richard Nicolls.

Witnesses,

Mias van Rensluer
 up Pieter sen Schuyler,
 Robert Neckam.
 J. Salisbury.
 Edw. Sackville,

The mark of Onackatin }
 Sachems }
 The mark of Wapothequiqua }
 The Mark of Sewakonama }
 The mark of Shewotin } 7

Indyan Witnesses, of the Sopes young men.

The Markes of {
 Sepucikkais }
 Robin Cinnaman } Da Bekoet Sachem }
 Ermanamen }
 Bynackus }

Sept 25th 1669 when appeared the second and third Sachems above named and owned their marks.
 witness Nicolls & his marks. page 5, (bottom)



Lesson 10 - The Richard Nicolls Indian Treaty Transcription

An agreement made between Richard Nicolls, Esqre, Governor under his Royal Highnesse, the Duke of Yorke, and the Sachems and People called the Sopes Indyan.

1. That no Act of Hostillity shall at any time bee committed on either part, or if any damage shall happen to bee done by either Party, to the Corne, Cattle, Horses, Hoggs, Houses, or any other Goods whatsoever, of the other Party, full satisfaction shall be given upon demand for the same.
2. That if any Christian shall wifully kill an Indyan, or any Indyan a Christian, hee shall bee put to death. And the said Sachems do promise on their parts to bring any such Indyan to ye Officer in charges at the Sopes, to receive his punishment there.
3. That a convenient House shall bee built where said Indyans may at any time Lodge without the Ports of the said Towne, in which House ye Indyans are to leave their Arms, and may come without molestason, to Sell or Buy what they please from the Christians.
4. That in Case any Christian should kill an Indyan, or any Indyan a Christian, the Peace shall not bee broaken, or any Revenge taken before Satisfaction is demanded by the one Party, and refused by the other, allowing a competent time for the apprehending of the Offender, in which Case ye Indyans are to give Hostage till ye Offender is brought to Punishm't, the aid Hostage (will be well Treated and suffer) no other Punishment but Imprisonment.
5. That the said Sachems and their Subjects now present do, for and in the names of themselves and heirs forever, give, Grant, Alienate, and Confirme all their Right and Interest, Claime or demand, to a certaine Parcell of Land, lying and being to the west and South West, of a certaine Creeke or River, called by the name of Kahanksen, and so up to the head thereof, where the old Fort was. And so with a direct Line from thence, through the woods, and Cross the Meadows, to the Great Hill, lying and being to the West, or South West, which Great Hill is to bee the true west, or Southwest Bounds of the said Lands, And the said Creeke, called Kahanksen, the North or North East Bounds of the said Lands herein mentioned, to bee given, granted, and confirmed, unto the said Richard Nicolls, Governor under his Royall Highnesse the Duke of Yorke, or his Assignes, by the said sachems, and their Subjects forever, to hold and Enjoy the same as his free Land and Possession, against any clayme hereafter to be made by the said Sachems, or their Subjects, or any their heirs and Successors. In token of the aforesaid Agreem't, the aforesaid Sachems, do deliver two Small Sticks; and in confirmation thereof, do deliver two more small sticks, to the said Richard Nicolls, And in the name of the Indyans their Subjects, and of the Subjects, do deliver two other round Small Sticks in token of their assent to the said agreement, And the said Richard Nicolls does deliver (as a present) to their Sachems, three laced Redd Coates.



6. The said Sachems doth Engage to come once every yeare and bring some of their young People to Acknowledge every part of this Agreement in the Sopes, to the end that it may bee kept in perpetual memory.
7. That all past Injuries are buryed and forgotten on both sides.
8. That the young Sachem called Wingeesinoe hath Liberty for three yeares to Plant upon a Small neck of Land over against a Small Creeke Choughkawokanor, unless the saide young Sachem bee warned off by order to remove, and give place to such Christians as shall have Order from the said Richard Nicolls or his Assignes, to Plant there at which time the said young Sachem is to receive a blanket by way of Courtesie, and to remove to the other side of the Creeke without delay or Clayming any future Interest thereupon.
9. In consideration of the premises, the said Richard Nicolls doth farther give and pay to the said Sachems and their Subjects forty Blanketts, Twenty Pounds of Powder, Twenty Knives, Six Kettles, Twelve Barrs of Lead, which paym't wee acknowledge to have rec'd in full Satisfaction for the premisses, And do binde our selves, our heires and Successors for ever to pforme every part of this Agreement, without any fraud or reservation of minde. And further, That we will maintaine and Justifie the said Richard Nicolls, or his Assigns, in the full, peaceable Possession of the said Tract of Land, Roylatyes, and Priveledges for ever, against any nation of Indyans whatsoever, pretending right to the same; In testimony whereof wee have Sett our markes to two severall writings, the one to remain in the hands of the Sopes Sachems, the other upon Record at New Yorke, this 7th day of October, 1665.

Richard Nicolls

Witnesses:

Jeremias Van Renslaer,
Phgilip Pietersen Schuyler
Robert Nedham,
S. Salisbury,
Edw. Sackville,

Sachems

{ The mark of Onackatin X
The mark of Waposhequiqua X
The mark of Sewakonama X
The mark of Shewatin X

Indyan Witnesses of the
Esopes young men.

The Marks of

{ Pepunckhais X
Robin Cinnamen X a Pekoct Sachem
Ermawawamen X
Bywackus X



Lesson 11–The Wampum Belt

Objectives: Students will:

- observe an image of an original wampum belt;
- make assumptions concerning the make up and design patterns on the Ulster County Peace Belt;
- demonstrate an ability to empathize with the Esopus by creating symbols on a belt of their own.

Materials:

- The Wampum Belt Activity Sheet -11a
- Excerpt from the 1677/78 Nicolls Treaty Renewal -11b
- Design a Belt Activity Sheet -11c

Background Information

Prior to contact with European traders, Native beads were made from fruit pits, bones, pottery and shells. Wampum (referred to as seewant, zeewant or sewan by the Dutch) was a specific type of bead made from the Whelk (white beads) and Quahog shell (purple beads). The beads were most probably polished and drilled by the men of the band. Typically, native peoples living on coastal regions, specifically the Pequots and Narragansetts, harvested the shells and created the Wampum, (although after European contact, a great deal of Wampum was manufactured by the Dutch. Eventually, the market was flooded with Wampum, and its value plummeted.

The word "Wampum" comes from the Narragansett word for 'white shell beads'. Wampum beads were made in two colors: white and purple. White beads were traditionally used in rituals and ceremonies. They symbolized peace, health, welfare and prosperity. Purple or black wampum beads were used for serious or civic affairs and represented disease, distress, hostility sorrow, death, condolence and mourning, particularly when used as a background color in belt patterns.

Some Typical Uses for Wampum were:

1. Storytelling: Wampum belts could be used to show a pictorial representation of a story enabling a storyteller to provide visual indicators of events within a story.
2. Nation History: Used as a documentation of the history of a particular Native Nation. These belts could be added to as time passed and would be carried from generation to generation, serving as documentation to propel oral tradition.
3. Marriage and other Rituals: Similar to an engagement ring in modern American culture, a Wampum belt was presented to a woman and her family, and would be accepted if she wished to agree to the proposal. Conversely, Wampum was also used at the time of death, often buried with the deceased.
4. Gifts: Often given as gifts, Wampum belts were a way of indicating peace, war, or friendship between Native Nations. They were also used to make reparations to a family





for a murdered person. Weaker tribes often paid tribute to stronger tribes using Wampum.

5. Agreements or Treaties: After Europeans came to the Americas, wampum was sometimes used to establish peace, as in the “Richard Nicolls and Esopus Indian Treaty of 1665.”

6. Declaration of War: Sometimes painted red, the Wampum belt was used to declare war on another band, Nation, or people.

7. Communication: Belts were used to carry messages from person to person or group to group.

8. Currency: Only after European-Native contact, Wampum was used as a form of currency. A fathom (six feet of strung beads) of white wampum, numbering between 240 and 360 beads, was roughly worth ten shillings. Purple beads were worth double that amount.

History of the Ulster County Wampum Belt

The wampum belt became the custody of the Ulster County Clerk in 1732 by an order of the Court of Sessions. It was presumably stored with other records until 1952 when it was loaned to the Senate House Museum for display during Kingston’s tercentennial celebration. Resolution #33 of 1953 made the loan to the Senate House Museum permanent. In 1959 the belt was loaned to the New York State Museum for preservation and study. In 1975 Resolution #48 rescinded #33 and ended the permanent loan to the Senate House. On October 3rd 1975, the belt was returned to the custody of the Ulster County Clerk.

Description of the Belt

The belt measures 2” X 30” X ¼”. The belt is strung on a vegetable fiber, either thistle or hemp and is gathered on both ends in two knots. The beads are arranged in six rows, cylindrical in shape and arranged at right angles. There are three sections without beads, possibly areas of darker beads. The purple beads form a triangular shape on the white background. There are a total of 598 beads.

Teaching Sequence:

1. Individual or Small Groups– Analyzing the Wampum Belt

- a. The teacher will begin the lesson by distributing a photo of the Ulster County Wampum Belt with its accompanying questions (Activity Sheet 11a). Students can work individually or with a partner to answer the questions.

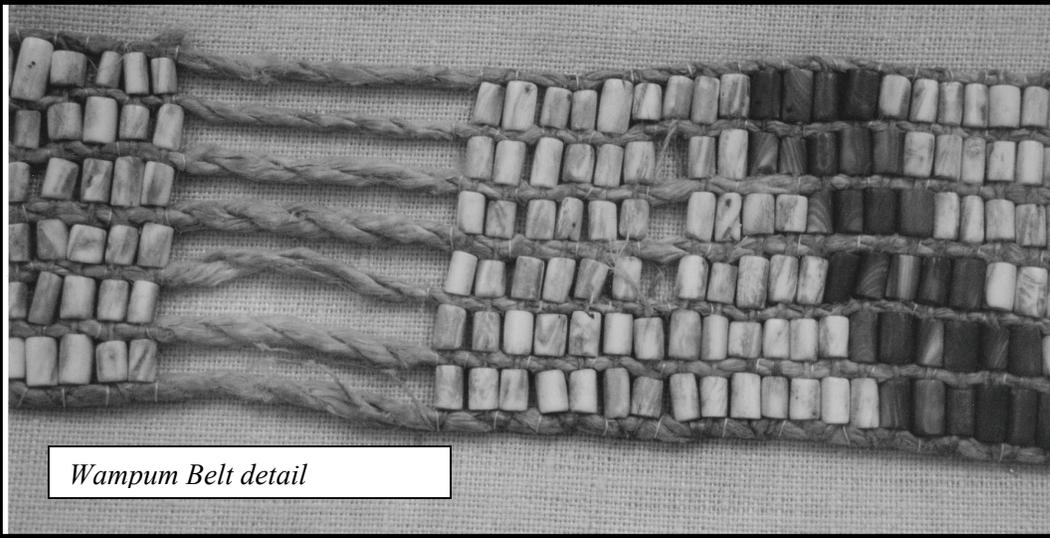
2. Full Class Discussion – Further Analysis of Primary Sources

- a. The teacher will ask the students to share their responses. Explain the significance of wampum, how it was produced and its significance in Esopus culture.



Activity Sheet 11a–The Wampum Belt

Directions: Use the picture below of the Ulster County Wampum Belt to answer the following questions.



Wampum Belt detail

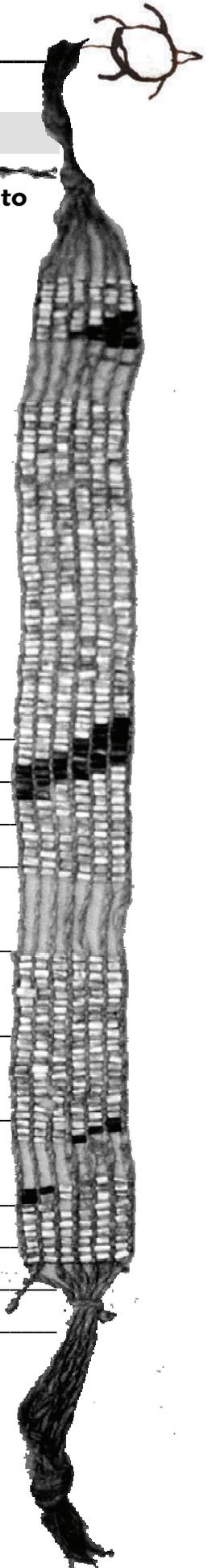
1. How would you describe the wampum beads? _____

2. What material do they appear to be made of? _____

3. How many rows of beads are there? _____

4. What do you think the cord is made of? _____

5. Do you see any kind of pattern in the belt? Explain your answer. _____



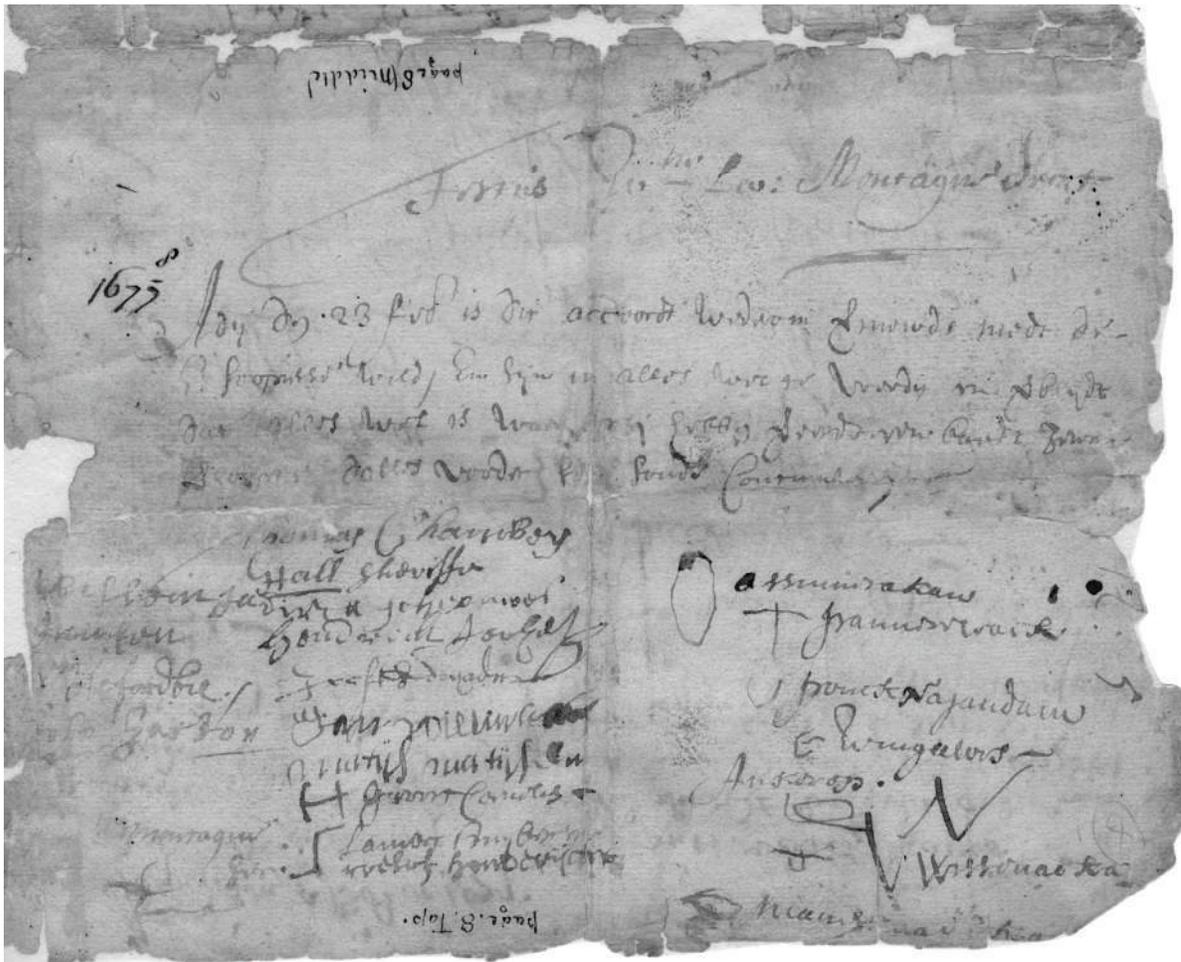


Lesson 11b– Excerpt from the 1677/78 Renewal

Transcription of excerpt:

1677-78, 23d. Feb. This treaty is again renewed with the Esopus Indians, and being now satisfied and glad that all is well, they have offered a belt of sewant, in token that from this time they will remain content.

- | | |
|------------------------|-------------------|
| Wm. Jansen, | X Assumeraken, |
| Wm. Ashfordby, | X Pannerewack, |
| John Gaston, | X Pouck Vajandam, |
| Wm. Lamontayne, Sect., | X Winguwes, |
| Thom. Chambers, | X Ankerop, |
| G. Hall, Sheriff, | X Wissenacka, |
| Dirick Shepmoes, | X Niamsymaekak, |
| Hendrick Jochems, | |
| Jan Williamse, | |
| Mattys Mattysen, | |
| Gerret Cornelis, | |
| Lambert Huyberts, | |
| Roeloff Hendricksen. | |





Lesson 12- Renewal of the Esopus Indian Treaty of 1665

Objectives: Students will:

- determine the outcome of a request made by the Esopus on behalf of the Shawnee;
- interpret an excerpt from the 1665 Nicolls Treaty renewal.

Materials:

- 1712 Renewal of the Treaty Document
- 1712 Renewal of the Treaty Transcription
- 1712 Renewal of the Treaty Activity Sheet

🦋 Background information:

More than 45 years after the original 1665 Nicolls Treaty was signed, five Esopus Sachems, including Ancrop, the chief sachem, came before the Ulster County Justices to once again renew the peace. The Treaty had been renewed at least ten times prior to this date, although not every year as the original agreement had directed. The attached renewal took place on June 2nd, 1712, in which the Esopus sachems came before the Justices with a string of wampum along with various pelts, in order to provide gifts to mark the peace. In return, they hoped to get the various goods that had not been paid to them, and in addition, permission to allow 600 Shawannos (Shawnee) refugees to live in peace among them in the mountains of Ulster County. The Shawnee Nation lived in many places, moving as conflicts arose with the colonists as well as marauding Native Americans from other nations. The Shawnees, who spoke an Algonquian dialect similar to that of the Lenape Nation, had migrated from their original homeland in Ohio.

In this document, the sachems were quoted as saying: “We are all brethren, and what befalls one shall befall the other.” Most likely, they were referring to the complicated relationship between Native populations and European settlers, and how their interactions would determine their collective future.

Teaching Sequence:

1. Class Discussion

- a. The teacher will discuss the Treaty renewals that occurred between 1669 and 1745. Review the original treaty, specifically Clause six, “*The said Sachems doth Engage to come once every year and bring some of their young People to Acknowledge every part of this Agreement in the Sopes, to the end that it may be kept in perpetual memory.*” The sachems did keep their word and brought children to observe these renewals.

2. Analyzing a Primary Document in Pairs

- a. Assign a partner to each student. Ask the pairs to take turns reading the document to each other. They can try to read the original document or read its transcription. They are to take special notice of the bolded areas. When they have completed

Witors: Jt.

At a Meeting of Justices of the peace for
Said County assisted by of the Chief Sachins
of the Esopus Indians in Said County this 2^d
Day of June 1712 In order to Renew the
peace made with Said Indians by Coll^o —
Nicolls first English Governour of the
province of New York according to —
Articles of the same

}	Cap ^t Dirck Schepmass	}	Jt. Justice of peace
	Cap ^t Edw ^d Whittaker		
	Mr Evert Wynkoop		
	Mr Cornelis Cook		

Plents

And

}	Ancrop Chief Sachins	}	Sachins
	Keatagage		
	Aramochtan		
	Crawamogh		
	Paijsh-hauck		

The said Sachins produced to the Justices the
said Articles of peace in writing delivered
to them in Coll^o Nicolls time and presented
a string of Wampum in Acknowledgment
of Renewing said peace & say they hope
it may continue

The Justices perused the said Articles
of

of peace & told the Sachims they were glad
to see them full fill the same in Renewing
said peace & hoped that the Indians might
give no occasion of breaking the same

The Sachims further say we are all brethren
and what befalls one shall befall the
other & promised to give notice of & assist
agst any Rising or Invasion of any
Indians or other Enemy and in token
of their Fidelity presented six Beaver
skins one Elk ditto two Beare ditto one
fox ditto & one Martin ditto

The Justice Received the same with
satisfaction & told them if any of the
Common Enemy should assault them
that they should be welcome to shelter
themselves under the Christians and that
then we would protect them and make
them a present to their great satisfaction
Laijohaneh the Indian complained that
Capt Johannis Verpooy owes him a Coat
of Buffells & says to pay him and that
Jurian Quik owed him a pound of powder
& a shirt & also says to pay him

The Justice told the Sachims to take care
to Enquire into the premises & if his
Orders be just to do him Justice

The

The Said Sachim, Informs the Justice that there is about five hundred Indians Called Shawonno who cannot live at peace in their own native Country & begged the Said Sachim that they might settle among them to the west or North west of the Blue hills in Ulster County where Said Eropus Indians now reside and that they will become subjects under an crop the Said Sachim, of the Eropus Indians and the said Sachim ask leave, of the Justice to settle said Indians among them

The Justice Answered that such things was above their power to grant & that it did belong to his Excellency the Governor who they ought to Request for the same

The Sachim, thereupon desired the Justice to Represent the desire of the said Indians & them to his Excellency and to desire his Answer thereon

The Justice promised to do the same



Lesson 12- 1712 Renewal of the Treaty Transcription

Ulster: At a Meeting of Justices of the peace for said county Assigned & of the Chiefe Sachims of the Esopus Indians in Said county **this 2^d Day of June 1712.** In order to Renew the peace made with the said Indians by Coll^o Nicolls first English Governore of the province of New York, according to articles of the same

Presents

{	Cap ^t Dirck Schopmoos	}	Esq ^{ers} Justices of peace
	Cap ^t Edw ^d Whittaker		
	Mr Evert Wynkoop		
	Mr Cornelis Cook		
Ancrop Chiefe Sachime			}
Keatagheage			
Aramochtan			
Crawamogh			
Paijomhanck			Sachims

The said Sachims produced to the Justices the said Articles of peace In writing delivered to them in Collo. Nicols time And presented a String of Wampum in Acknowledgemt of Renewing said peace & say they hope it May Continue

The Justices perused the said Article of peace & told the Sachims they were glad to see them fullfill the Same in Renewing said peace & hoped that the Indians might give no Occasion of breaking the same

The Sachims further say we are all brethren and what befalls one Shall befall the other & promised to give notice of & Assist agst. any Riseing or Invasion of any Indians or Other Enemy and in token of there Fidillity presented six beaver Skins one Elk ditto two beare ditto one fox ditto & one Martin ditto

The Justices Received the Same with Sattisfaction & told them if any of the Common Enemy Should assault them



that they should be welcome to Shelter themselves under the Christians and that then we would protect them and made them a present to their great Satisfaction Pajemhanck the Indian Complains that Capt. Johannis Vernoooy owes him a Cloth of duffells & denys to pay him and that Jurian Quick owes him a pound of powdr. & a Shirt also denys to pay him

The Justices told the Sachims to take Care to Inquire into the Premisses & if his demand be Just to do him Justice

The Said Sachims Informs the Justices that there is about Six hundred Indians Called Shawonnos who Cannot live at peace in their own Native Country & begged the Said Sachims that they might Settle among them to the west or north west of the blew hills in Ulster County where Said Esopus Indians now Reside and that they will become Subjects under Ancrop the Chiefe Sachime of the Esopus Indians and the Said Sachims

Ask leave of the Justices To Settle Said Indians Among them

The Justices Answered that Such things was above their power to grant & that it did belong to his Excellcy. the Governor Who they ought to Request for the same

The Sachims thereupon desired the Justices to Represent the desire of the said Indians & them to his Excellcy and to desire his Answer thereon

The Justices promised to do the Same.



Activity Sheet 12- 1712 Renewal of the Treaty

Direction: Base your answers to the following questions on the attached document.

1. What is the date of this document? _____

How many years after the signing of the Nicolls Treaty was this document written? _____

2. Why did the sachems come before the court? _____

3. The Esopus sachems asked the Court that 600 Shawonnos (Shawnees) be permitted to live among the Esopus People. Why would the Shawonnos have wanted to live here in Ulster County instead of their homeland? _____

4. What was the Court's response to this request? _____

What do you think happened? _____

5. To the Court, the Esopus sachems said: "We are all brethren, and what befalls one shall befall the other." In your own words, What do you think the Esopus sachems were trying to say? _____



Lesson 13- Scattered to the Four Winds

Objectives: Students will:

- locate the whereabouts of the five major bands of the Delaware on a map of North America;
- research one of the five Delaware bands in the United States or Canada and create a report.



Materials:

- Map of North America
- Scattered to the Four Winds Report Checklist
- Instructions for graduated page booklet

🔗 Background information:

To date, the Lenape people, now located in Oklahoma and Canada, have suffered betrayals, massacres, and at least seven "Trails of Tears," all marked by multiple treaties and multiple relocations. Originally located in the river valleys and woodland mountains of Delaware, NY, New Jersey, and some areas of Pennsylvania, the Delaware peoples have achieved an extraordinary record of negotiations with both the United States and Canadian governments. They also have achieved an extraordinary record of physical and cultural survival.

Image from the flag of the Delaware Nation

Used with the permission of the Delaware Nation
NAGPRA/Cultural Preservation Department

-Marks in Time: Delaware Treaty History
The Delaware Tribe of Eastern Oklahoma

After being devastated by European diseases, defrauded of lands, and used as pawns in several global wars (King Philip's War, The French-Indian War, the Revolutionary War, The War of 1812 and The Civil War), the Lenape People are now scattered across the United States and Canada. They have been displaced more times than any other Native Nation, having been driven from New York, New Jersey, Delaware and Eastern Pennsylvania to Philadelphia, Missouri, Kansas, Oklahoma and Ontario. During periods of dislocation, some small bands chose to stay behind, joining with other Native Nations, including the Mahicans and Oneida.

The largest group of Delaware, The Delaware Nation of Eastern Oklahoma, have a current membership of 10,000. The Delaware Nation of Western Oklahoma live nearby with a membership of 25,000. Delaware people living in either of these locations do not have a reservation, and live among non-Indians. Seeking political refuge following the Revolutionary War, the Munsee and Northern Unami People (which included the Esopus) escaped to southern Ontario where they founded the Moravian Delaware Nation (Moraviantown) with a current membership of 1,000 and the Munsee Delaware Tribe of Ontario (Munceytown) with 450 members, and the Six Nation Reserve (among the Iroquois). In 1756, several hundred Wappingers (Munsee speakers) merged with the Mahicans of Stockbridge, Massachusetts, forming what is presently known as the



Stockbridge/Munsee Nation of Wisconsin. Individuals with Lenape heritage live in almost every state in the US.

George Catlin, a renowned mid-19th century painter and historian of Native Americans said this about the plight of the Delaware people in 1842:

No other tribe on the Continent has been so much moved and jostled about by civilized invasions; and none has retreated so far, or fought their way so desperately, as they have honorably and bravely contended for every foot of ground they have passed over.

The Four Directions Institute has a detailed timeline on their website.

<http://www.fourdir.com/delaware.htm>



Teaching Sequence:

1. Class Discussion

- a. The teacher can begin the lesson by reading the Delaware Tribe of Eastern Oklahoma quote found in the Background Information.
- b. Discuss the hardships the Esopus faced in their removal from their eastern homeland which included mass outbreaks of European born diseases (especially smallpox) and a loss of traditional hunting grounds, resulting in hunger and starvation. Many Munsee, as well as members of other Nations, were removed from their families and sent to Indian boarding schools. These schools, often run by the Church, stripped the Esopus of their language, culture, and religion. Delaware children were often beaten for speaking the Delaware language in school.
- c. Explain that the Delaware Nation has been “scattered to the four winds”.
- d. Show a map of the United States and Canada to the class, calling attention to the relocations of the Delaware Nation.
- e. Explain that students will work with a partner or group to learn more about the descendants of the Esopus (Delaware, Munsee, Lenape).

2. Group Project Work

- a. Organize students into pairs or small groups. Each group will create a short report using the given checklist, on one of the following Delaware/Munsee Nations:
 - The Delaware Tribe of Eastern Oklahoma
<http://www.delawaretribeofindians.nsn.us/>
 - The Delaware Nation of Western Oklahoma
<http://www.delawarenation.com/>
 - The Moravian Delaware Nation
 - The Munsee Delaware Nation of Ontario
<http://www.tolatsga.org/dela.html>
 - The Six Nation Reserve
 - Students will use the Checklist Activity Sheet for information on what to include in their report.
- b. Students can choose a format for their project. Instructions are provided for a graduated page booklet.



Lesson 13- Scattered to the Four Winds Report Checklist

You will create a booklet either using a graduated page format or a format of your choice using six items from the checklist below. Items with a star before them must be included in your report. You can choose any of the three additional items from the list or come up with topics of your own choice.

- ★ _____ The name of the Nation
- ★ _____ A map of the state or province these Delaware/Munsee People currently live in, and the name of the reservation affiliated
- ★ _____ Two important facts concerning their history
 - _____ Festivals still celebrated
 - _____ Draw the symbol of their Nation
 - _____ Traditional Games or Dances still practiced
 - _____ Population on and outside of the reservation
 - _____ Tribal Government





Lesson 13- Instructions for Graduated Page Booklet

Materials

- 3 or 4 sheets of 8 ½" x 11" paper per booklet
- 2 sheets construction paper for cover
- Stapler
- Writing materials

Directions

- Line the three sheets of paper up vertically, leaving a 1" space at the bottom of each page. (Figure 1)
- Fold the pages in the middle. (Figure 2)
- If a separate cover is being used, fold construction paper to fit on front and back of booklet.
- Staple the booklet together close to the top edge. (Figure 3)

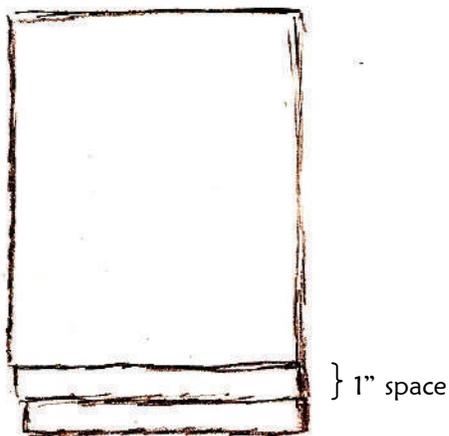


Figure 1

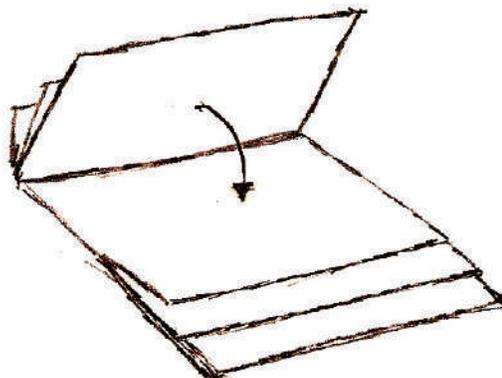


Figure 2

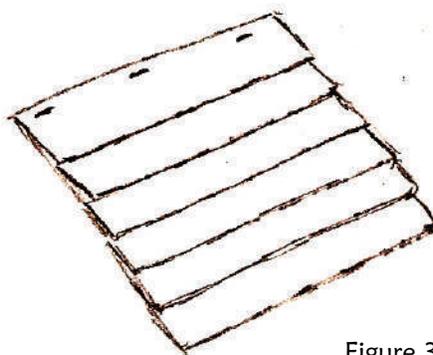


Figure 3
Booklet
without cover





Lesson 14 – The Artifact Conundrum

Objectives: Students will:

- use a *Discussion Web* format to weigh both sides of an issue, and arrive at a consensus;
- orally present the views of their group to the class;
- write in their journals about their experiences working with the group and arriving at a consensus.

Materials:

- Discussion Web Activity Sheet



Background information:

Over the years, there have been various archaeological digs throughout Ulster County. Current day Ulster County represents a portion of the traditional territory of the Lenape (Esopus) People, referred to as Lenapehoking. Projectile points, debitage, pottery shards, and most importantly human remains have been found during these digs. Due to the laws of property rights, whatever is unearthed from an archaeological site is the property of the landowner, unless they are human remains. In the event that human remains are found, as they were during the 2006 Huguenot Street/ Village Sewer Project in which a Stop and Desist Order was passed, representatives of Native nations were called in to discuss how the discovery would be dealt with.

Aside from oral histories passed down through the years, artifacts may represent the only remaining connection many native nations have with their traditional homeland. When these cultural remains are found, they are legally the property of the land owner. Is this the ethical response, or should we consider the descendants of the original inhabitants of Lenapehoking, regardless of where they are located now?

In this activity, students will consider both sides of this conundrum. Using a Discussion Web format, students will arrive at their own conclusions concerning this debate.

Teaching Sequence:

1. Class Discussion

- a. Discuss the conundrum surrounding the ownership of artifacts as discussed in the Background Information section above. Review different key points already discussed in this curriculum.

2. Create a Discussion Web

- a. Pose the following question: **Should artifacts found on private property be returned to the Native inhabitants who originally lived in the area?**
- b. Students take a few minutes individually to think about the question. Encourage them to jot down some notes while they are thinking.
- c. Assign a partner to each student.



- d. Students discuss their ideas with their partner. Working with the Discussion Web format, students take turns filling in the yes and no columns of the chart. They are to try and have equal numbers of yes and no reasons on either side of the chart. By looking at both sides of an issue, students will be engaged in critical thinking skills. Point out that understanding both sides of an argument does not preclude taking a stand.
- e. Ask each pair to join with another pair and compare their responses. At this point they work as a group of four to eliminate contradictions and inconsistencies in their thinking as they come to a consensus. They must now decide as a group if they agree or disagree with the statement. They are to choose the main reason for their choice and fill in the appropriate boxes on the Discussion Web.
- f. Remind students that they will have an opportunity to voice their individual opinions during the class discussion and a written homework piece.
- g. Each group is asked to choose a speaker to share the group's responses with the class. After the speaker has finished presenting, others in the groups are given the opportunity to voice their opinions.

2. Full Class Discussion

- a. Ask students to think of other possible solutions to this dilemma.

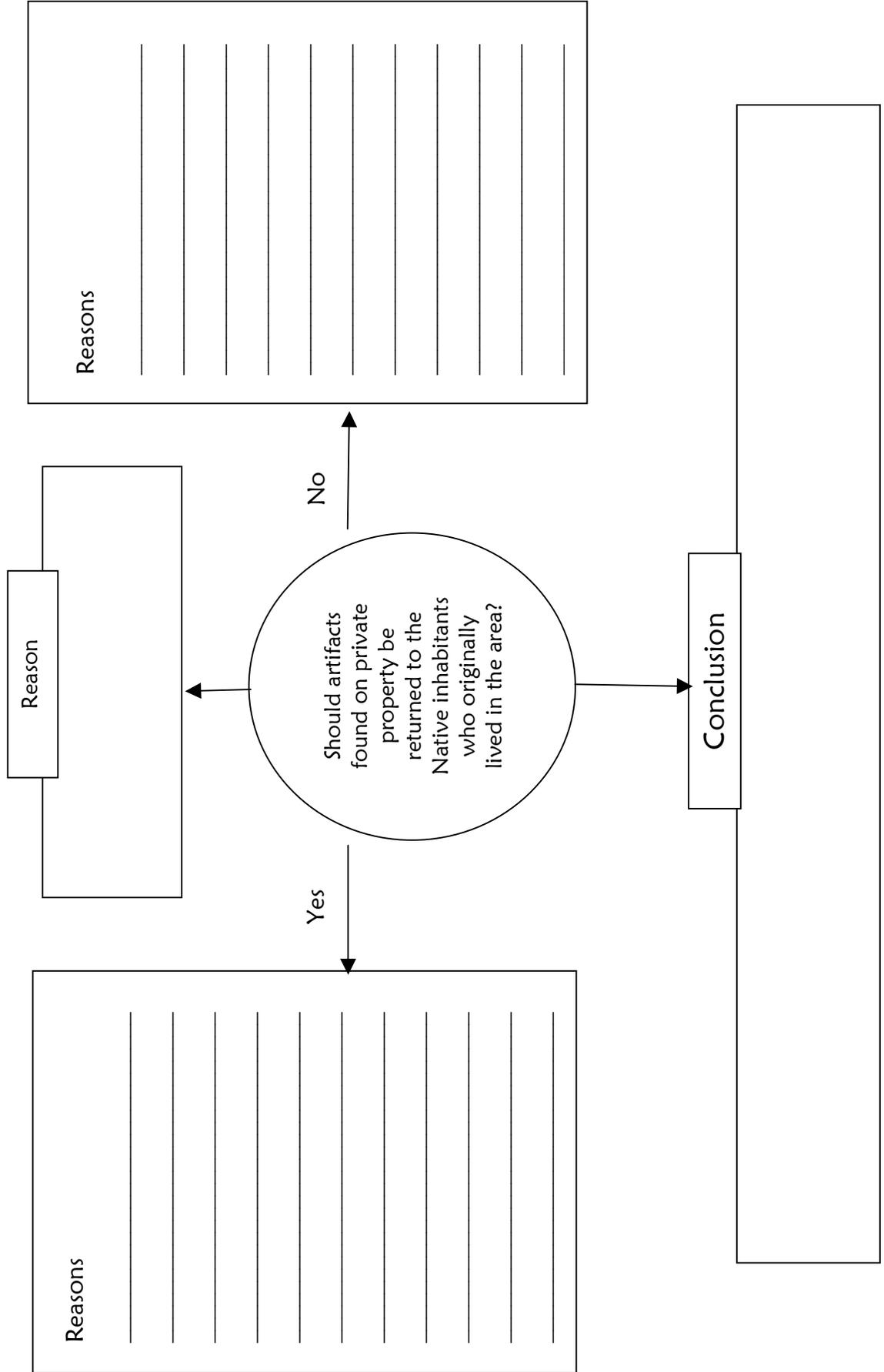
Homework Idea:

- Ask students to write a short paragraph including the following:
 - What were their reactions to working with their groups?
 - Was it difficult to come up with a group consensus?
 - Did they agree or disagree with the group's conclusion?





Activity Sheet 14 –Discussion Web



Resources

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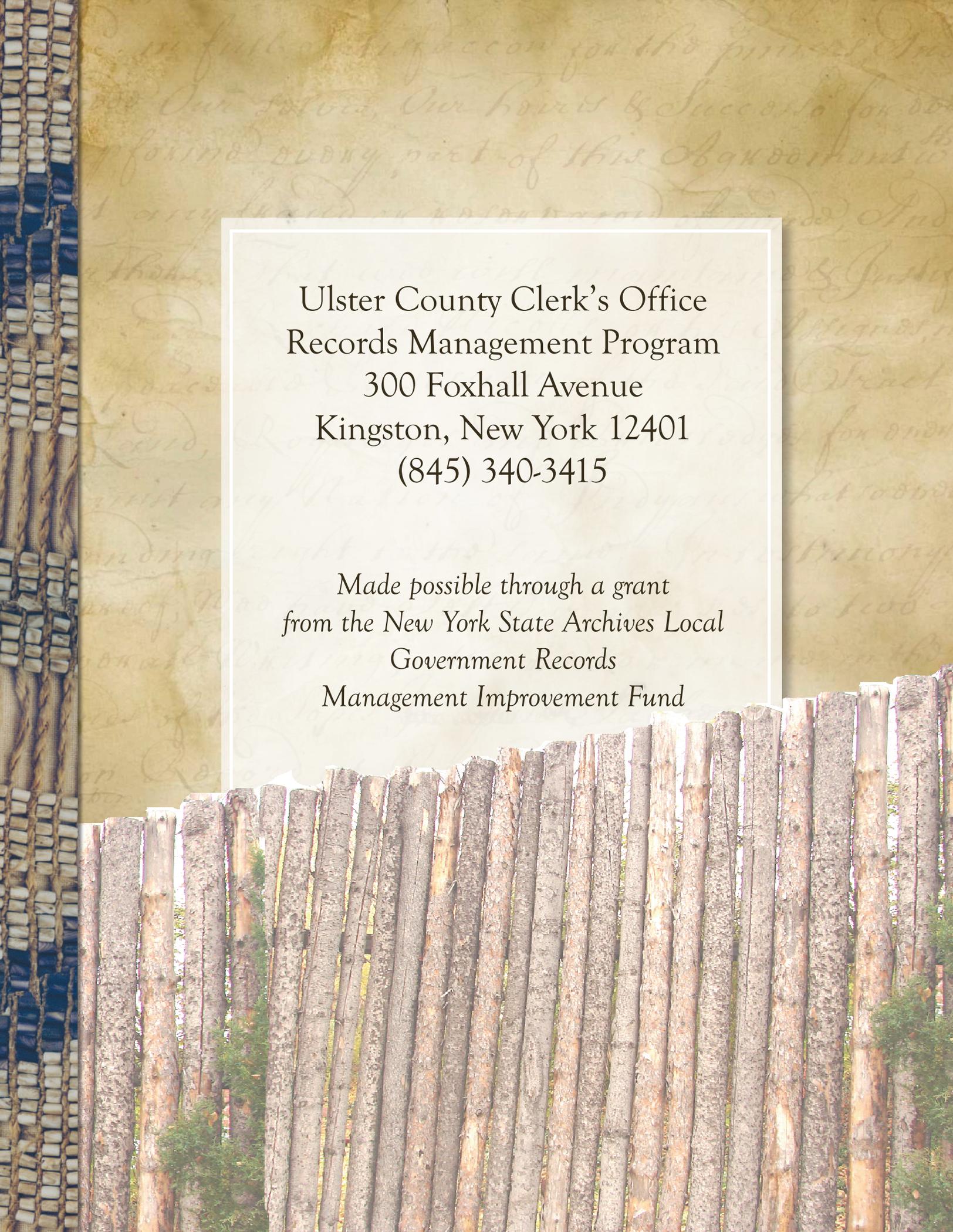
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