THE UNIVERSITY OF THE STATE OF NEW YORK
THE NEW YORK STATE EDUCATION DEPARTMENT

Commencement-Level Learning Experience

Treaties and Land

NYSED LEARNING STANDARDS
Social Studies Standard 1: History of the United States and New York State KI 2, PI 2 & 3; KI 3, PI 1 & 2; KI 4, PI 1
Social Studies Standard 2: World History KI 1, PI 1–4
Social Studies Standard 4: Economics KI 2, PI 3
The Arts Standard 3: Responding Critically Visual Arts PI 4
Social Studies Standard 5: Civics, Citizenship and Government KI 1, PI 2
English Language Arts Standard 1: Language for Information and Understanding PI 1–5
English Language Arts Standard 3: Language for Critical Analysis and Evaluation PI 1–3
English Language Arts Standard 4: Language for Social Interaction PI 2
Mathematics, Science, and Technology Standard 6: Relationships and Common Themes PI 1–4

SOCIAL STUDIES CORE CURRICULUM
United States History and Government
Unit Two – Constitutional Foundation for the United States Democratic Republic

- I. The Constitution: The Foundation of American Society

SKILLS
Thinking Skills – Drawing inferences and making conclusions; handling diversity of interpretations
Research and Writing Skills – Getting and organizing information; looking for patterns
Interpersonal and Group Relation Skills – Identifying basic assumptions; participating in group planning and discussion

CONCEPTS

Belief systems	**Culture**	**Needs and Wants**
Change	**Diversity**	**Power**
Choice	**Interdependence**	**Scarcity**
Conflict	**Nation**	**State**

LESSON CONTEXT

During the Age of Exploration, different cultures discovered each other and subsequently found that they were neighbors. Formal agreements called treaties were established to set the rules for coexistence. Both the French and the Dutch sought treaties with the Haudenosaunee in order to maintain and expand the lucrative fur trade. Unfortunately, the Haudenosaunee concept of land and treaties differed greatly from the European perspectives of land ownership and treaties.

FOCUS QUESTIONS

- How did Haudenosaunee and European concepts on land ownership differ?
- In what ways did European and Haudensaunee concepts of treaties differ?
- How did these cultural differences eventually lead to conflict?

CLASSROOM ACTIVITIES

- Time needed: approximately 40 minutes
- Students will make perceptive and well-developed connections to prior knowledge.

Historical Context:

Across time, different groups of people have come into contact with each other and have made agreements. These agreements were influenced both by the cultures involved and the issues at hand.

Warm-Up: (3–5 min.) Write the word "treaty" on the board, and explain that the class will be exploring this term for the next three days. Ask students to list all they know about treaties in their notebooks. Then call on students and compile a class list of what the students think a treaty is. Write a formal definition of "treaty" on the board.

Making Treaties: (40–45 min.) Divide the class into three groups: French, Dutch, and Haudenosaunee. Hand out the activity sheet and explain the scenarios. Tell the students that each group has 40–45 minutes to answer the questions on the handout and prepare to defend their answers.

NOTE: This activity can be adjusted to meet the needs of individual classes. Students may use the Internet or library resources to do more extensive research.

Historical Context:

The Haudenosaunee, the French, and the Dutch all came into varying relationships during the colonial period of New York State. As a result of the different cultures, sets of rules for coexistence were needed so that problems did not occur. Differences in religion, lifestyle, economic system, and philosophy of land ownership all led to turbulent times. One device used to smooth the way was the treaty. Treaties were agreements made with the Haudenosaunee by both the Dutch and the French.

- Students will evaluate and compare their own and others' work with regard to different criteria. They will recognize the change in evaluations that occurs when different criteria are considered to be more important.

- Assign students to small groups. Each group will engage in the treaty-making process with a European or a Haudenosaunee group. Students will have two class periods to research the following topics and decide what they want from the other side. At the end of the process, students will make a treaty with ten disputed areas that both sides agree on. Topics to include are:

  - Land
  - Laws
  - Trade
  - Cultural Issues

Areas of Dispute

1.	6.
2.	7.
3.	8.
4.	9.
5.	10.

Debrief: (20–30 min.) Students will take turns discussing the group list of ten important issues that they have assembled, starting with the Haudenosaunee. After discussion, the teacher will put away the lists for the next day's class.

Document Analysis Activities

Editor's Note: For years, historians and other educators have understood the value of primary sources in K–12 education. Three key reasons for including primary sources in the curriculum follow:

1. Primary sources help students develop knowledge, skills, and analytical abilities. By dealing directly with primary sources, students ask questions, think critically, make intelligent inferences, and develop reasoned explanations and interpretations of events and issues in the past and present.
2. Primary sources expose students to multiple perspectives on great issues of the past and present. History, after all, deals with matters that were furiously debated by the participants. Interpretations of the past are similarly debated today by historians, policy makers, politicians, and ordinary citizens. By working with primary sources, students can become involved in these debates.
3. Primary source documents often appear in a familiar format. Familiarity encourages students to build on prior knowledge; however, the formats of other documents are less familiar. The very unfamiliarity encourages some students to dig deeper and conduct further research. Students become historians when they question the source of information and consider the original use of artifacts.

Document 1

Haudenosaunee tradition says that the two-row wampum is the basis for all subsequent treaties involving the Haudenosaunee and the Europeans. The white field represents peace and friendship. The two purple rows are symbolic of two nations that are separate but equal.

The Wampum Belt Confirms Our Words

Source: http://www.tuscaroras.com/jtlc/Wampum/The_Two_Row_Wampum.html

Cayuga Chief Jacob Thomas Holding a Replica of a Two-Row Wampum Belt

- What is wampum?

- What was the original purpose of wampum belts?

- What was the main purpose of the two-row wampum belt?

- How is the culture of the Haudenosaunee reflected in the two-row wampum?

- What has been the significance of the two-row wampum over time?

- How does this early treaty affect Iroquois/Non-Iroquois relations today?

Document 2

- Students will understand the nature of scarcity and how nations of the world make choices that involve economic and social costs and benefits.

Land was a product of nature, which the Indian appropriated to his own use. It was not considered a commodity to be bought and sold. It could pass from one generation to another through normal hereditary processes, but when a family or an individual ceased to use it the land was re-granted to someone else.

Source: Allen Trelease, *Indian Affairs in Colonial New York*, 1997, p. 12

- According to the document, what was the Haudenosaunee view of land?

- How did Dutch and Haudenosaunee concepts of land ownership differ?

Document 3

- Students will analyze the effectiveness of the varying ways that societies, nations, and regions of the world attempt to satisfy their basic needs and wants by utilizing scarce resources.

Newer and stranger items became increasingly important in the Indians' list of wants. Copper kettles, iron hatchets, and hoes were incomparably more useful than the stone and clay implements presently in use. Coral beads, already colored, immeasurably improved one's personal appearance at little cost in labor or time. Above all, the Indian took to substituting, or at least supplementing, his skin raiment with the coarse woolen cloths known as duffels.

Source: Van Laer, *New Netherland Documents*, 1629–1626, pp. 223–232

- What trade items did the Haudenosaunee want from the Europeans?

- How did the introduction of the specific items mentioned in the passage above change the lives of the Haudenosaunee?

Document 4

- Students will evaluate the quality of texts and presentations from a variety of critical perspectives within the field of study (American history).

People of distinct nations and cultures involved in the transactions sometimes weighted significant items used in council negotiations differently in relation to one another. For example, signed and sealed articles of agreement, which were most often considered by Euramericans (Americans of European ancestry) to be the primary concrete symbol of agreement, were not commonly valued as such by Iroquois people. Similarly, although the presentations and acceptance of wampum belts were principal symbols of agreement to Iroquois people, they were not of such great value to Euramericans.

Source: Francis Jennings, *The History and Culture of Iroquois Diplomacy*, 1995, p. 85

- What did the Americans of European ancestry use as legal documents?

- What did the Haudenosaunee use as legal documents?

Document 5

- Students will develop connections between the ways that ideas, themes, and concepts are experienced through the visual arts and other disciplines in everyday life.

Wampum belts served as the Iroquois's records of treaty negotiations. These belts were symbolic of words spoken and were exchanged during the transactions. Physically these belts were "cylindrical beads [made principally of quahog, *venus mercenaria*, shells] drilled through from opposite ends," and strung in rows with sinew, vegetable fiber, and/or thread, forming a rectangular belt that was usually longer than wide. The beads are deep purple (black) or white in color. Glass was sometimes substituted for shell. Belts were made of beads of one color or a combination of black and white beads often strung to form graphic patterns (emblems) of white on black or black on white. White was considered by the Iroquois to symbolize peace and/or life, among other things, while black was said to symbolize war and/or death. Red paint or other pigment was sometimes added to signify war.

Source: Francis Jennings, *The History and Culture of Iroquois Diplomacy*, 1995, p. 88

- What material was used to make wampum belts?

- What did the color white signify in wampum belts?

ADDITIONAL ACTIVITIES

- Students will analyze subjective decision making problems to explain trade-offs that can be made to arrive at the best solution.

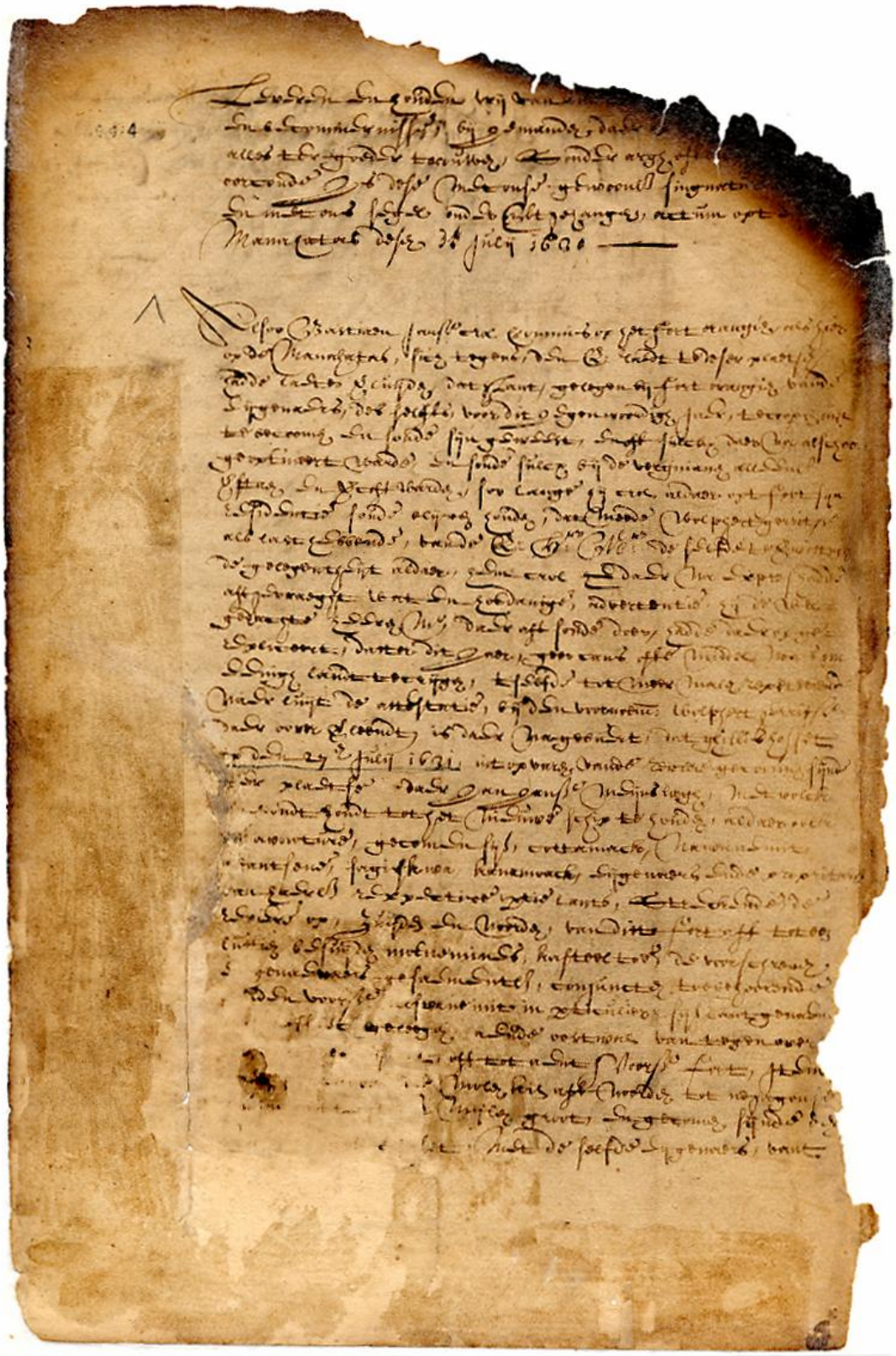
Days needed: two to three class periods

Documents can illustrate abstract concepts such as land ownership and treaty making in different cultures. Documents are useful in interdisciplinary activities, for they are puzzle pieces that require students to make connections and linkages.

Historical Context:

The Mohican proprietors of lands along the upper Hudson River met with the director and his council at the fort on Manhattan Island on July 27, 1631. In the presence of those officials, the Mohicans conveyed those lands to Kilian Van Rensselaer, in return for a quantity of goods paid to them prior to the meeting.

Document A



GG 2 INDIAN DEED TO SAMUEL GODYN FOR LAND IN DELAWARE

We, director and council of New Netherland, etc... attest and declare herewith that today, date underwritten, appeared before us personally Quesquakoos, Eesanques and Siconesius, and inhabitants of their village located on the south point of the bay of the South River, who declare of their own accord and deliberately, by special authority of their superiors and with the consent of the community there, that on the first day of the month of June of the last year 1629 and in consideration of a certain quantity of goods, which they acknowledge to have received and taken possession of to their fullest satisfaction before the approval hereof, they have transported, ceded, surrendered and conveyed as lawful, true and free possession, as they herewith transport, cede, surrender and convey to and for the behoof of the honorable Samuel Godyn (who is absent and for whom we ex officio, subject to the proper stipulations, accept it) to wit; the land, belonging to them, located on the south side of the aforesaid bay, called by us the bay of the South River, running along the same from Cape Hinlopen to the mouth of the South River for about eight miles and inland half a mile in width, extending to a certain marshland, by which these limits can be distinguished with sufficient clearness, with all the appurtenances, rights, privileges etc...

Done on the island of Manhattan, 15 July 1630.

GG 4 INDIAN DEED TO KILIAN VAN RENSELAER FOR LAND ON THE NORTH RIVER

Whereas Bastiaen Jansz Crol, commissary at Fort Orange, when here at the Manhatas, mentioned to the council of this place that the land located near Fort Orange could not be purchased from the owners thereof this present year and although it was done afterwards, it was sold by the natives only for as long a time as he, Crol, should continue to live at the Fort; and whereas, Wolphert Gerritsz who had also been directed by the noble Superiors to inform them of the situation there, asked him, Crol, expressly, what information he should give to the noble Lords and he answered, that there was no chance or means to obtain any land this year, repeating the same several times, according to the deposition made by the said Wolphert Gerritsen; and whereas, it happened afterwards, that Ghillis Hosset sailing up the river came on the 27th of July 1631 to the place, where Jan Jansse Meyns camped with men to cut timber for the ship, there came also by accident Cottamack, Nawanemit, Abantsene, Sagiskwa, Kanamoack, owners and proprietors of their respective parcels of land, stretching along the river, north and south, from the fort to a little south of Moenemines Castle, belonging to the said owners jointly and conjunctly and the land belonging to the said Naswanemit in particular called Gesmesseeck located on the east side from opposite Castle Island to the said fort, also from Secktanock, the mill creek, northward to Nejagonse about 3 miles distance and when the said Gillis Hosset came and proposed to the same owners of the said land that they should sell, convey and transfer their respective parcels of land, the same declared in the presence of Jan Jansz Meyns, Wolfert Gerritsen and Jan Tysz Trompetter, that they were willing to sell, transfer, cede and convey their respective

Document B

pieces of land, as on the 6th of August following before us director and council in New Netherland, residing on the island of the Manahatas at Fort Amsterdam under the jurisdiction of their High Mightinesses, the Lords States General of the United Netherlands and the Chartered West India Company, Chamber of Amsterdam, they voluntarily and advisedly for a certain quantity of goods, which they acknowledge to have been paid to and received by them before the passing of this act, by virtue and under the name of a bargain, transfer, cede and convey hereby to and for the behoof of Mr. Killiaen van Renseler, in whose absence we accept the same ex officio under the usual stipulations, to wit: the respective parcels of land, here above specified with the trees, appendencies and dependencies thereto belonging, also all the actions, rights, and privileges etc...

Done on the aforesaid Island the Manahatas in Fort Amsterdam, on the day and year above written.

GG 6 INDIAN DEED TO MICHIEL PAAUW FOR LAND ON STATEN ISLAND

We, director and council in New-Netherland, etc...testify and declare herewith, that today, date as below, personally appeared Krahorat, Tamekap, Tetemakwemama, Wieromies, Siearewach, Sackwewew, Wissipoock, Saheinsios or the young one, inhabitants, owners and inheritors of the island called by us Staten-Island, on the west side of Hamels Hooftden, who declare that for a certain lot of merchandise, delivered to and received by them before the passing of this act, they have sold, transferred, ceded and delivered as true and lawful freehold, as they herewith according to a bill of sale and contract, transfer, cede, convey and deliver to and for the benefit of Mr. Michiel Paauw, in whose absence we receive it ex cfficio under the usual conditions; the aforesaid land with its forest, appendencies and dependencies, rights and jurisdiction, belonging to them individually or collectively, or which they might derive hereafter, constituting and substituting the aforesaid Mr. Paauw, in their stead and place, giving him actual and real possession thereof, as well as complete and irrevocable authority and special power etc... Done on the island of Manahatas in Fort Amsterdam the 10th of August in the year 1630.

GG 7 INDIAN DEED TO MICHIEL PAAUW FOR LAND IN NEW JERSEY

We, director and council of New-Netherland, etc...testify and declare herewith, that on this day personally appeared before us Kikitoauw and Aiarouw, native inhabitants and co-owners of the land called Ahasimus and the little island Aressick, who for themselves and rato caverende for the other proprietors, Winym, Mathkath, and Cauwius declare in their said capacity as owners, that for a certain lot of merchandise, which they acknowledge to have received and accepted to their satisfaction before the passing of this act, they have sold, transferred, ceded and conveyed by a certain deed and contract of sale, as they herewith transfer,

Confirmation of Indian deed to Kilian Van Rensselaer for lands on the North [Hudson] River, August 6, 1631.

Source of the New York State Archives, Series A, 1880 Dutch Patents and Deeds, vol. GG, p. 4.

NOTE: Translated in *New York Historical Manuscripts: Dutch*, Vols. GG, HH & II: Land Papers, trans. and ed. by Charles T. Gehring. Baltimore, 1979, pp. 2–3.

- Who was Kilian Van Rensselaer?

- What is the significance of the date of these deeds?

- In what language were these land deeds originally written? Why?

- Where was the land that was being deeded located?

- Why were the deeds signed at the fort on Manhattan Island?

- What did the Mohicans receive in return for the land?

- How did the Mohican concept of land ownership differ from the European concept?

- In what ways did differences in treaty making lead to violence and conflict?

- With which groups did the Iroquois experience conflict?

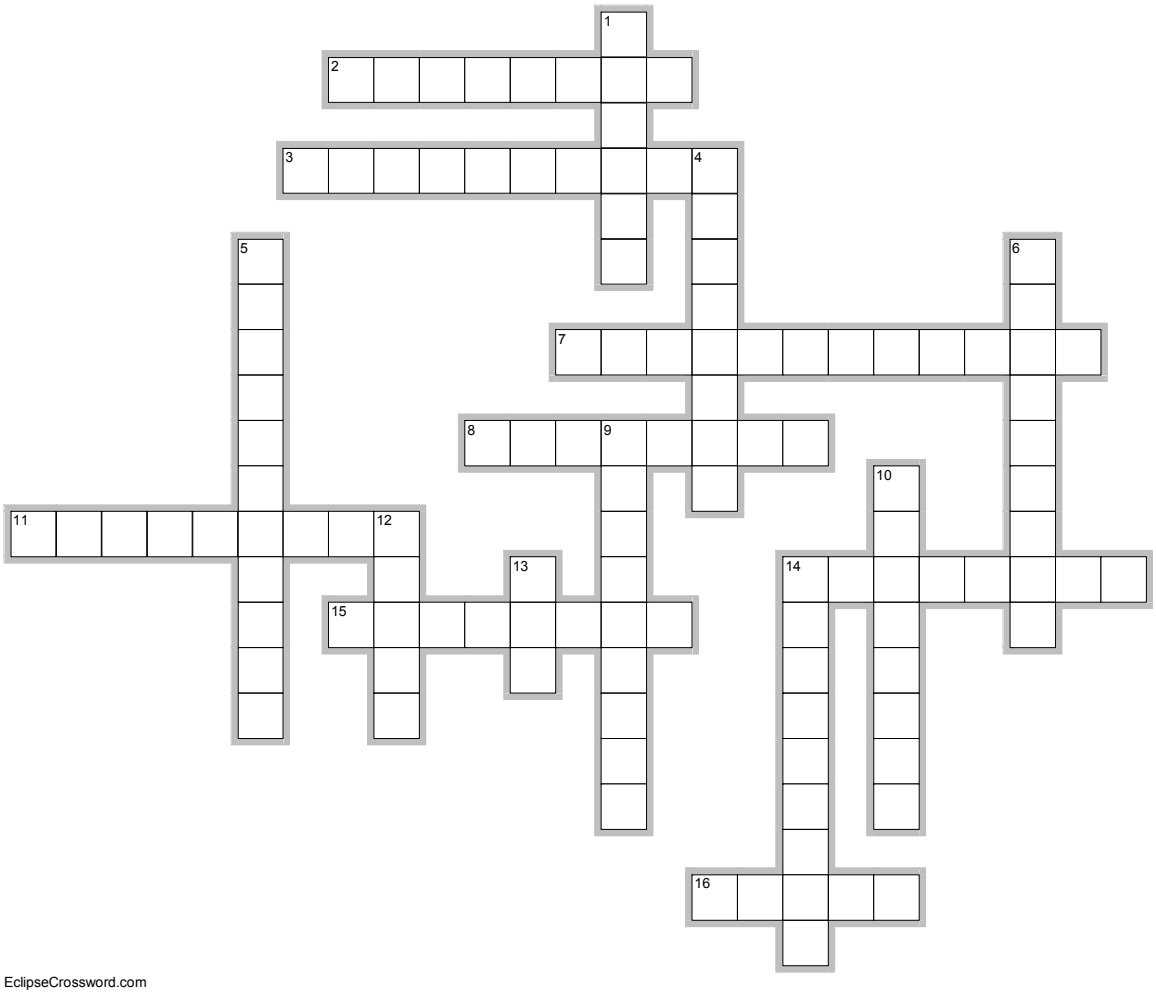
- The original document seen in Document A was scanned and reproduced. Why do you think it looks the way that it does?

VOCABULARY

coexistence	fur trade	lucrative	relationships
colonial era	Haudenosaunee	nation	treaty
culture	hereditary	natural resources	turbulent times
economic system	law	negotiations	wampum

ADDITIONAL ACTIVITIES:

Crossword Puzzle:



EclipseCrossword.com

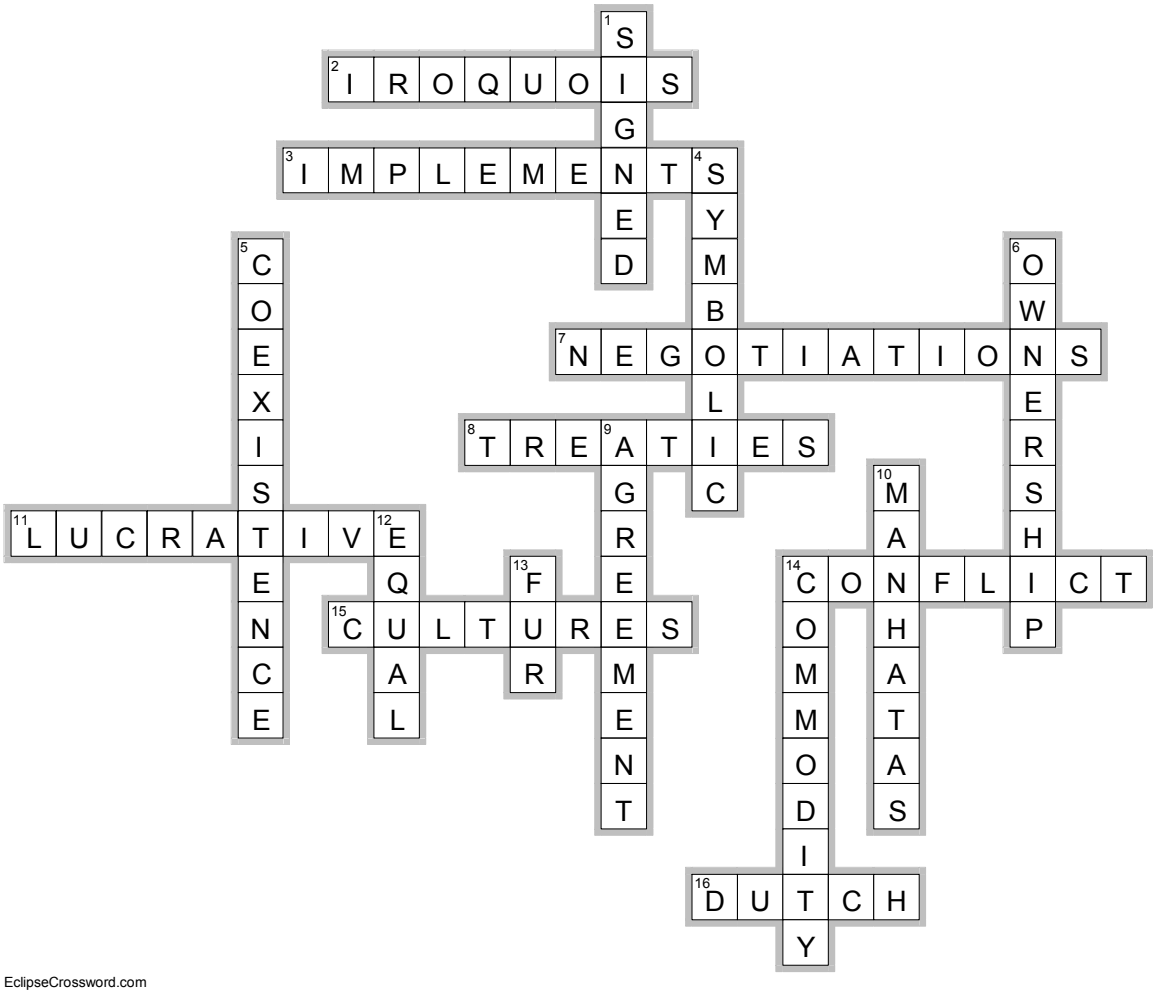
Across

2. The French used the word _____ when referring to the Haudenosaunee.
3. Copper kettles and iron tools obtained from the Europeans in trade were incomparably more useful to the Haudenosaunee than their _____ of stone and clay.
7. When the Haudenosaunee and the Europeans engaged in _____ (discussion or bargaining) each held different items as significantly valuable.
8. In the 1600s, the Dutch and the Haudenosaunee made _____ (agreements).
11. Through treaties with the Haudenosaunee, the Dutch hoped to maintain order and expand their _____ North American fur trade.
14. The cultural differences between the Dutch and native peoples of North America during this turbulent time led to _____ between the two groups.
15. On the continent of North America, during the Age of Exploration, natives and Europeans discovered each other and found their _____, or ways of living, different from one another's.
16. The _____ are people from the European country of The Netherlands.

Down

1. During the process of making a treaty, wampum was the symbol of agreement to the Haudenosaunee, where as a _____ paper was most important to the Europeans.
4. To the Iroquois, wampum was a record of treaty negotiations. Wampum was _____ of words spoken.
5. When European settlers and native peoples of North America attempted to live as neighbors, sets of rules helped both to have a better _____ with each other.
6. The Haudenosaunee view of the land differed greatly form the European concept of _____.
9. A treaty is a formal _____between two nations.
10. We now call the island of _____, Manhattan.
12. As seen in the illustration of wampum held by Cayuga Chief Thomas, the Haudenosaunee considered their nation and that of the Dutch to be separate, but _____.
13. In the 17th c., much of the traded _____ came from the beaver.
14. In the Haudenosaunee world view, land was not considered a _____, which could bought or sold.

Key:


1 S
2 IROQUOIS
G
3 IMPLEMENTED
4 SYMBOLIC
5 COEXISTENCE
6 OWERSHIP
7 NEGOTIATIONS
8 TREATIES
9 AGREEMENT
10 MAHATMAS
11 LUCRATIVE
12 EQUAL
13 FUR
14 CONFLICT
15 CULTURES
16 DUTCHY
COMMODITY
EclipseCrossword.com

Modifications for Special Education and ELL Students:

- Students may consult with the regular education teacher regarding additional resources and support.
- During resource room period, students may work with their special education or ELL teacher to further explore sources.
- Remedial reading and ELA teachers should be aware of the assignments. They may also provide further assistance to students.
- Media center and library staff will pull additional resources and compile them for students.
- Additional time may be allotted when submitting assignments.
- Assignments will be broken down into different stages to accommodate students.
- Visual assistance (flowcharts, pictures, illustrations) may also help students with the assignments.

SUGGESTED RESOURCES AND MATERIALS

Ballantine, Betty and Ian. 2001. *The Native Americans: An Illustrated History.* North Dighton, MA: World Publications Group, Inc.

Columbia County: History & Heritage. Winter 2003. Volume 1, Number 3. Kinderhook, NY: Columbia County Historical Society.

Dennis, Matthew. 1993. *Cultivating a Landscape of Peace.* Ithaca, NY: Cornell University Press.

Dunn, Shirley W. 1994. *The Mohican World (1609–1730).* Fleischmanns, NY: Purple Mountain Press.

Harvey, Karen. 1994. *Indian Country.* Golden, CO: Fulcrum Publishing.

Jameson, F. J., ed. 1967. "Narrative of a Journey into the Mohawk and Oneida Country 1634–1635." In *Narratives of New Netherland, 1609–1664*. Pp. 135–162. New York: Barnes and Noble.

Jennings, Francis. 1995. *The History and Culture of Iroquois Diplomacy.* Syracuse, NY: Syracuse University Press.

Kelly, James C. and Barbara Clark Smith. 2007. *Jamestown, Québec, Santa Fe: Three North American Beginnings.* Washington, DC: Smithsonian Books.

Trelease, Allen. 1997. *Indian Affairs in Colonial New York.* Lincoln, NE: University of Nebraska Press.

Williams, Robert A., Jr. 1997. *Linking Arms Together: American Indian Treaty Visions of Law and Peace, 1600–1800.* New York: Oxford University Press.

WEBSITES

Two-Row Wampum
http://www.tuscaroras.com/jtlc/Wampum/The_Two_Row_Wampum.html

Understanding Haudenosaunnee Culture
http://www.peacecouncil.net/NOON/culture1.htm

Money Substitutes in New Netherland and Early New York: Wampum
http://www.coins.nd.edu/ColCoin/ColCoinIntros/NNWampum.html

The Lenapes: A Study of Hudson Valley Indians
http://www.ulster.net/~hrmm/halfmoon/lenape/indexm.htm

Treaties and Treaty Rights
http://www.sicc.sk.ca/saskindian/a84apr14.htm

The Encyclopedia of New York State; Convenant Chain
http://syracuseuniversitypress.syr.edu/encyclopedia/entries/convenant-chain.html