

The Lenni-Lenape People: Yesterday and Today

Terry Anne Wildman
Overbrook Elementary School

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Overview

Teaching students in the Philadelphia School District about Native Americans has been a part of the curriculum for decades. Most classes in America learn at some point about the conflicts between Europeans and Native American Tribes when they first landed in America. The conflicts continued throughout the years with the growth of populations and industry. Native Americans that survived disease and wars were then displaced from their homes and forced to move west. The problem is that students are lead to believe that most Native Americans have been decimated along with their culture. While this was an especially difficult period, it is also true that Native American peoples and cultures survived and there has been a strong resurgence and revitalization of Native American cultures and identity since the 1960s. In this unit, students will explore where the Lenni-Lenape, also called the Delaware People, live today, how their culture has changed, and what they are doing to keep their culture alive today.

Rationale

American History, as we know it, has traditionally focused on the successes of immigrants and their struggles to survive and thrive in the “New World.” Students have learned of the conflicts between Europeans and Native Americans and how Native Americans took sides during the French and Indian War, the American Revolution, and the War of 1812. They have learned about treaties made between Native Americans and the United States Government and they have learned that Europeans would not have survived if not for the help of Native Americans.

In the Philadelphia area, the Lenni-Lenape Tribe, who were a part of the Algonquian language family, lived and thrived along the Delaware River. When William Penn arrived, Penn entered into a treaty with the Lenni-Lenape, in the hopes of keeping peaceful relations. Eventually they were forced to move west and today there are descendants of the Lenni-Lenape living in Philadelphia, New Jersey, Oklahoma, Kansas, and Ontario, Canada. They are working to keep their culture alive including their land, language, arts, and ceremonies. Today they continue to fight for sovereignty, civil rights and the health and well-being of their people. The story of the Lenni-Lenape did not end with the removal from their land. It is important that students today learn that not only the Lenni-Lenape tribe, but many Native American tribes are alive and well and continue to actively fight for their civil rights in the United States.

Objectives

This unit is intended for students in Grade 4 and it can be modified to fit in the social studies curriculum for fifth graders. Fourth graders focus on Pennsylvania history, which includes the study of Pennsylvania Native Americans. Fifth graders focus on American History, including the study of Native Americans in the United States.

The objectives of the unit will include the following:

- Explore the history of the Lenni-Lenape people in the Delaware valley.
- Examine events surrounding the removal of the Lenni-Lenape to the north and west.
- Look at the culture of the Lenni-Lenape people including language, art, creation stories, ceremonies, and government.
- Determine what the word “culture” includes and explore students’ own cultures. Compare the Lenni-Lenape culture with students’ cultures.
- Explore the Delaware Tribe Constitution and compare it with the United States Constitution by completing a close reading of both Preambles.
- Examine objects such as tools, dress, masks, and ceremonials and give students an opportunity to represent their own culture by creating an object.
- Participate in a class trip to the Penn Museum where the Native American Voices exhibit is on display until 2019.

Historic Background

Culture

Culture can be defined as “the customary beliefs, social forms, and material traits of a racial, religious, or social group; *also* : the characteristic features of everyday existence (as diversions or a way of life) shared by people in a place or time.”¹ When we look at

culture, we look at a group of people's language, art, traditions, celebrations, and way of life. How do we communicate our culture to others so that they understand who we are as a people? This is the dilemma that the Lenni-Lenape People encountered when the first ships arrived on the shores of the Delaware River.

Akira Iriye wrote "that there is no definition of culture completely satisfactory for students of international affairs."² In her article, "Culture" she writes about culture today and what it means when countries try to understand each other's culture. "Culture, in contrast, (*to power and economy*) is the sharing and transmission of memory, ideology, emotions, life-styles, scholarly and artistic works, and other symbols."³ It is no wonder that Native Americans were time and time again angered and frustrated by the encounters they had with invaders coming from different countries around the world. Imagine shiploads of non-English speaking people landing on the eastern shores of the United States today. What would our reaction be? How would we communicate with them? We would need to develop a mutual form of communication in order to understand why they were here and what their intentions were.

In America, culture is perceived differently by the integration of people from so many countries throughout the world. We are the "melting pot" and as such, we each have our own traditions and cultures from our ancestors. Or do we? As time goes on, people have intermarried, moved due to work or family situations, and have lost the strong ties they had with their own ancestors. As we read about the culture and traditions of the Native American, I realize that I do not know as much about my ancestors as they do. Then I realized that my children and grandchildren know even less than I do. In a way, Americans are all losing a sense of belonging to a specific group – whether it is Native American, African American, Irish, Kenyan, Australian, or Chinese. Teachers can help their students connect with their heritage by presenting opportunities to research their backgrounds, interview elderly family members, and experience traditions. By looking at our own culture, we can better understand the harm that was inflicted on the Native American Nations by the Europeans for so many centuries.

Lenni-Lenape Yesterday

Great Spirit and creator of all, "He-Who-Creates-Us-By-Thought," brought the world into being, there came a time very long ago when the animals were living in deep water with no dry land. They grew weary of being wet and wanted to find a way to bring up the mud from under the water. From the greatest to the least, each one dove under the water. One by one they tried to dive deep enough to bring up some of the mud. And, one by one, they failed, being unable to dive so deep and so long. It seemed as though none could bring up the mud from the bottom. All came back to the surface, gasping for air. It seemed an impossible task, for none was willing to risk their life to bring up the mud. Finally, after all the others had tried and failed, humble Muskrat took his turn. Muskrat

dove deep and was under the water for a very long, long time. The other animals feared that Muskrat had drowned, for he stayed below the water much longer than any of them had. When Muskrat finally came back up to the surface, he was exhausted and close to death. The animals saw that there was a clump of mud scraped from the bottom in Muskrat's paw. Humble Muskrat had risked his life to dive deeper than any of them had in order to bring the mud up from the bottom. "He-Who-Creates-Us-By-Thought" summoned Turtle to the surface of the water and placed the mud from Muskrat's paw upon the back of Turtle. "He-Who-Creates-Us-By-Thought" caused the mud to grow, covering Turtle's back. As Turtle continued to raise his back, more water drained off and the mud that grew and grew became dry, becoming the land. And the animals had dry land to live upon. One day, in the middle of the land upon Turtle's back, there grew a tree. From that tree grew a shoot. And, from that shoot sprouted a man. The Man would have been all alone, but then the tree grew another shoot. And, from that shoot sprouted a woman. This was the first man and the first woman. They are the ancestors of us all.⁴

Anton Treuer wrote that history books "assert that Indians became the first Native Americans when they arrived in this hemisphere nine to ten thousand years ago by crossing this bridge and moving down the 'ice free corridor' in the modern day United States."⁵ The land bridge he speaks of is a shelf of land that was exposed between Siberia and Alaska between 45,000 to 11,000 years ago. Native Americans assisted early explorers and settlers as they traveled to and around the Americas and are credited with introducing different types of foods and medicines to the world.

In 1633, a Dutch crew of seven men traveled up the Delaware River on a whaling vessel called the *Squirrel*. Amy Shutt wrote that from the journals and documents that remain, it was obvious that the native people, the Lenni-Lenape, had developed relationships with neighboring tribes and had coordinated efforts to solve a misunderstanding with the Dutch crew. These were not barbaric people who constantly fought against each other; they were a civilized people who worked together, hunted together, and developed relationships so that they could survive and thrive in the Delaware Valley.

The Algonquian tribes included the Delaware or Lenni-Lenape people. Peoples who came from the Delaware and Hudson Valley were grouped together and the name Delaware and Lenni-Lenape were often used interchangeably. This is because they shared linguistic and other cultural patterns. They often intermarried and shared land use. Lenni-Lenape means "original people." They believed they were the first people living in the Delaware Valley Region. They were made up of three groups: the Munsee ("the people of the stoney country") in the Northern territory, the Unami ("the people down river") in the central/Philadelphia area, and the Unalactgio ("the people near the ocean") in the South, who were also known as the Nanticokes. These people oriented their lives around water, living near and around the Hudson and Delaware rivers. Europeans sometimes referred to them as "River Indians." Trade was a powerful factor among the Algonquians and other Indians and Europeans. The Lenni-Lenape were able to build

relationships with other nations, including the Iroquois Confederacy, which included the Mohawks, Cayugas, Oneidas, Onondagas, the Senecas and later the Tuscaroras.

Wampum, a form of shell beads, was a major trading item and became a form of currency in colonial America when currency and coins were scarce. To the Native American, wampum was not just used as currency or trade. They believed a sacred power lived in the wampum and kept it close at hand. “Wampum represented the spoken word, a sacred force for Indian peoples steeped in oral traditions. It added power to messages and speeches that constructed relationships. To give words legitimacy in negotiations, statements required the backing of wampum strings and belt.”⁶

The Lenni-Lenape depended on a combination of hunting, gathering, and farming. They cultivated three principal crops – usually called the “three sisters” – corn, beans, and squash. Other crops that were harvested were pumpkins, gourds, tobacco and sunflowers. The women were responsible for raising crops throughout the growing season. The men were responsible for hunting and would sometimes work together with other communities to set up large hunting parties. They used various techniques including setting up fire rings to flush out contain certain game. They hunted deer, bear, wild turkeys, partridges, pigeons and geese.

A type of longhouse or wigwam was used for housing. This was a structure, made of tree bark, that was largely circular with a vent hole above to let out the smoke and closed with four doors. Their clothes were made out of furs, feathers, and skins. The men would wear breechcloths and leggings and the women wore skirts made from animal skins.

Maintaining community was important to the Lenni-Lenape people. There were many rituals that reinforced community ties. When someone died, a death ritual was performed which included burying relatives close to houses and tending the grave sites. Fall harvest festivals celebrated the bounty of the season with round dances, singing, drumming, and feasting. Sacred places were created during these rituals and festivals. The sweat lodge was a ritual for purification that probably took place on a sacred site because of the spiritual purification that was combined with a physical purification. Rituals brought the people together by creating a relationship with the spirits of the land. They strengthened bonds between people to spirit guides, people to places, and people to people.

When it came to battle in 1633, a great number of Lenni-Lenape were said to have moved to the woods, retreating instead of fighting. This form of scattering brought various groups together, furthering the possibility of exchange of resources and information and creating networks and alliances. For years, they formed relationships with other nations. This experience helped to define them as alliance leaders and a people able to marshal the power of many nations together.

The Lenni-Lenape were taken over by the Susquehannocks and became under the subjection of these mighty warriors. This meant that they lost their ability to govern themselves and had to follow the direction of the Susquehannocks, including who to fight. Once the Susquehannocks lost a war to the Iroquois, what was left of the Lenape nation became subject to the Iroquois. The Iroquois were also known as warriors who knew the way to defeat the Europeans was to band nations together and fight as one. For the Lenni-Lenape, this meant they had to follow the direction of the Iroquois in terms of who to fight and where to live.

Many Algonquian language speakers, including the Lenni-Lenape, were severely affected by epidemics and wars following European contact. In 1664, smallpox broke out among the Delaware including the Lenni-Lenape, who suspected the Swedes had unleashed a Manitou (evil spirit) on their people. Villages were wiped out and the native populations in this area were drastically reduced. Epidemics such as smallpox may have triggered reorganizations of people – villages and communities relocating and forming new alliances. The Algonquians demonstrated their ability to create alliances through flexible attitudes toward land and their ability to form overlapping associations.

William Penn's Legacy

To pay a debt to his deceased father's estate, King George of England granted William Penn land in 1681. It was agreed that William be given land instead of money. William wanted to leave England for religious freedom and to set up a place for others to live in peace and harmony. Penn is credited for his work to create peace between the Lenni-Lenape and early colonists settling in what is now Pennsylvania. Some historians place the date of the treaty on June 23, 1683, when another agreement for the sale of two tracts of land between Penn and Tamenend took place. Although there is no official document that spells out the terms of the agreement, we have this letter from Penn on the "Great Treaty":

"I have had occasion to be in council with them (the Indians) upon treaties for land, and to adjust the terms of trade. Their order is thus: The King sits in the middle of an half moon, and hath his council, the old and wise, on each hand; behind them or at a little distance, sit the younger fry in the same figure... When the purchase was agreed, great promises passed between us of kindness and good neighborhood, and that the Indians and English must live in love as long as the sun and moon give light; which done, another made a speech to the Indians in the name of all the Sachamakers or Kings, first to tell them what was done; next to charge and command them to love the Christians, and particularly live in peace with me, and the people under my Government; that many Governors had been on the River, but that no Governor had come himself to live and stay here before; and having now such an one that treated them well, they should

never do him or his any wrong. At every sentence of which they shouted and said Amen in their way.”⁷

Years later, Penn’s heirs needed money to purchase more land. Unable to get any, they devise a scheme. In 1735, the Lenni-Lenape chiefs were presented with a supposed copy of a 1686 deed that granted Pennsylvania with most of the Lehigh Valley. Included in the deed was as much land west of present day Wrightstown, Pennsylvania that a man could traverse on foot in a day and a half. James Logan, the colony’s chief justice and head of Indian affairs, persuaded them to have the boundaries paced off in accordance with the deed. Pennsylvania officials arranged for men to cut trees and clear a path through the woods. They hired three men, to be followed by mounted men carrying food and provisions, to carry out the “walk.” The men ran rather than walked and were able to “walk” approximately sixty miles. Although the Lenni-Lenape tried to complain that the walk was not conducted according to the treaty, the Pennsylvania Quakers went to the Iroquois nation to see if they would assist them in removing the Delaware people. The Lenni-Lenape also went to the Iroquois for help but unfortunately they were too late. The Pennsylvanians had already given them “gifts” for their help. Thus begins a series of deception, thievery and misunderstandings between the northeastern Native Americans and the Europeans.

War among Native American tribes became more frequent as nation was pitted against nation for land and building relationships with Europeans who were taking over their homeland. Gift giving in exchange for treaties included furs, food, tools, and various goods. Those Indians whose homelands were outside the Delaware Valley sought partnerships with the Europeans. These competitors included the Susquehannocks, who the Algonquians feared because they were known as fierce and brutal warriors. James Wilson in *The Earth Shall Weep*, asked how a barter system, which was created and encouraged by European settlers, ended up ensnaring and in some cases destroying the native population of North America? He explains that the desire for metal tools and weapons became contagious, effecting enemies and neighbors who would find themselves at a disadvantage and were forced to seek their own sources of European goods. The fur trade in particular he describes as “a kind of drug peddling, with merchants gaining control over Indians by creating and feeding an addiction which they knew would ultimately prove fatal.”⁸

The 1700s would prove to be difficult for all Native Americans in the early colonies. The Seven Year’s War or the French and Indian War was one of many battles for land in North America. The French expanded into the Ohio River valley, which brought repeated conflicts with the British colonies. The first years of the war went badly for the British and they needed an alliance with the Delawares to convince Ohio Indians to abandon the French. Relations with the British improved midway through the war and eventually the tide turned against the French. The Seven Year’s War ended with the signing of treaties at Hubertusburg and Paris in February 1763. Some historians felt that

it was due to bitterness over the loss of their colonial empire that drove the French to side with the Patriots during the American Revolution.

The Seven Year's War had barely ended before fighting began with a conflict known as Pontiac's War. A key figure in this war was Teedyuscung, who claimed to be "King of the Delawares." Teedyuscung knew that the strength of their nations came from building and tending alliances. He knew that the Delawares needed English goods for alliance gifts and wampum for official messages, otherwise they would never have the strength needed to make peace among the nations. Unfortunately, as these alliances were built, it created an "us versus them" mentality between Native Americans in general and the colonists that continues to this day. Teedyuscung wanted to create an alliance with the English and told the Pennsylvania Governor, William Denny, that he wanted fixed boundaries (speaking about Wyoming, on the Susquehanna's North Branch) between the colonists and his people. He never did get a guarantee for this land and in April 1763, he was burned to death when arsonists set fire to dwellings of the Delawares people at Wyoming. This contributed to the outrage of Native Americans during Pontiac's War. In the spring of 1764, the British were able to defeat the Delawares and Shawnees, who were forced to sue for peace. Lacking any support from these nations, Pontiac finally signed a treaty with the British in 1766.

In 1768, many surviving Lenape move to Ohio or western New York State. Through a series of treaties and misunderstandings, the Lenape move to Kansas. In 1867, they agree to become part of the Cherokee Nation in Oklahoma. Other Lenape or Delaware people move to Ontario, Canada. These misunderstandings are around the issue of land and land use. The Algonquians understood land as an element like air, sunlight and water. They believed land was for all people to use – not as a passive object to be possessed. What they and speakers of the Algonquian language may have been offering when signing treaties like the one with William Penn was a "shared land use" rather than an outright sale of land. We saw this time and time again when Natives eventually understood they needed to be clearer in their agreements by reserving the right to hunt, fish, and use the lands under such agreements.

Lenni-Lenape Today

In 2004, there were approximately 275 Indian land areas in the United States. The United States, specifically the Secretary of the Interior, serves as trustee of these reservation lands. The size of reservations range from less than 100 acres to over 2 million acres totaling approximately 56.2 million acres of land held in trust by the United States.

The 2000 Census counted 1,959,234 people who said they were Indian, which includes those Native peoples living in Alaska and Hawaii. The Federal Government does not determine who is an Indian and who is not. This is up to each tribe, some of which have

strict rules about enrolling members. Bloodlines for most tribes are matrilineal in which almost anyone born into the tribe is considered a member. For some tribes, those who marry into the tribe are also considered members, but they have to uphold tribal laws and traditions.

According to the Bureau of Indian Affairs (BIA), there are 566 Federally-recognized Tribes living in the United States today. Acquiring recognition is important to an Indian Nation. Once recognized, a tribe, is defined by the U.S. government as a body or group of people that has a legitimate, ancestral claim to land based on established language and cultural practices. In order to become recognized, a tribe needs to produce detailed historical documentation. Many tribes today cannot or will not produce these documents and so are not recognized as legitimate tribes. Why is this important? It is important because of sovereignty.

The United States is made up of three forms of government: the federal government, the state governments, and tribal governments. They are considered three sovereign entities. Sovereignty means the power to self-govern, which gives the tribal government the ability to collect funds, to speak the language, to protect the environment, and the right to pursue justice on the reservation. Political autonomy or the rights to decide their own future without outside interference is what Indian nations have been seeking since Europeans first arrived.

The Delaware Nation, Oklahoma and The Delaware Tribe of Indians are both listed on the Federal Register Volume 79, Number 19, Wednesday, January 29, 2014. The Delaware Tribe of Indians' Constitution and Bylaws includes a short Preamble:

We, the members of the Delaware Tribe, also known as the Lenni Lenape, in order to establish a more perfect form of government, preserve our heritage and powers of self-government, provide for the good and welfare of our people and secure our rights and privileges as members, do hereby establish this Constitution and Bylaws for the Delaware Tribe.⁹

The Delaware Tribe of Indians established a Constitution and Bylaws, which was approved by the BIA on May 28, 1997, and is now an officially nation recognized by the Federal Government. This document allowed the tribe to have political autonomy without outside interference. The Delaware Tribe website includes information on the services and programs that they provide and shows they are taking advantage of the Native American Graves Protection and Repatriation Act of 1990. According to the site, the Delaware Tribe has worked together to repatriate 104 human remains and over 5600 funerary objects.

Native American Graves Protection and Repatriation Act – 11/16/90

The Native American Graves Protection and Repatriation Act (NAGPRA) is a federal law that was passed in 1990 and provides a process for museums and federal agencies to

return certain Native American cultural items such as human remains, funerary objects, sacred objects and objects of cultural patrimony. These items will be repatriated to lineal descendants and culturally affiliated Indian Tribes and Native Hawaiian organizations. NAGPRA also authorizes federal grants to Indian Tribes, Native Hawaiian organizations, and museums to assist with the documentation and repatriation of these cultural items.

Under this Act, museums and federal agencies must identify cultural items in their collections and prepare inventories and summaries of each item. They then consult with lineal descendants, Indian Tribes, and Native Hawaiian organizations regarding these items and send notices to lineal descendants Indian Tribes and Native Hawaiian organizations describing the items that may be repatriated.

This is where sovereignty and recognition by the BIA as a tribe listed on the Federal Register becomes important. If a tribe is not listed, they do not have the support of the federal legislation behind them, should they wish to make a repatriation claim for their cultural or funerary items. In this instance, it is possible for an unrecognized tribe to work together with a recognized tribe on their behalf.

Native American Voices: The People – Here and Now Penn Museum Exhibit

One of the misnomers today is the belief that there are not many Native Americans living in America today. Of the ones living, mainstream Americans think they live on reservation lands, they are living in poverty, they are uneducated, and they are probably either alcoholics or drug addicts. The Native American Voices exhibit at the Penn Museum opened in March of 2014 and is scheduled to stay at the Museum for five years. Under the leadership of Dr. Lucy Fowler Williams, this exhibit shows that Native Americans are indeed alive. They live in cities, towns and, yes, reservations. They have their own governments, constitutions, and have been activists for their civil rights since the first treaties were signed.

The University of Pennsylvania Museum was founded in 1887 amid a time when the science of anthropology emerged in several universities including Harvard University, Columbia University, the University of Chicago, and the University of California. The Penn Museum was founded to further the study of ancient civilizations of the Near East. Daniel Garrison Brinton, professor of archaeology and linguistics at University of Pennsylvania incorporated Native American material culture into its academic mission.

In 1904, George Byron Gordon became general curator of American archaeology. Gordon became instrumental in increasing the size of the Museum's collection including the expansion of Arctic holdings from Alaska and Canada. In 1905, Gordon met Louis Shotridge at the Lewis and Clark Exposition in Portland, Oregon. Shotridge, a Tlingit Indian and high-ranking member of the Kaagwaantaan clan, accepted an offer of employment with the University Museum. He brought to the Museum a collection of

artifacts and objects of his people. The Tlingit people, some of who felt that he sold them out for profit, criticized him for this. But Shotridge wanted to preserve Tlingit history and wanted his nation to be seen as equal to other cultures such as the Near East, the Mediterranean, and China. Because of his efforts, these artifacts were preserved at a time when his people were experiencing hardships. These pieces may not have survived today if not for his efforts.

The Museum has amassed over 40,000 artifacts of Native Americans from North America due to many curators and donors who saw the significance of not only collecting objects from Native peoples, but also reconstructing the cultural histories of these people. Since the passing of NAGPRA, museums such as the Penn Museum have worked closely with Native peoples to address the issue of interpretation and representation. It is through collaboration with Native peoples today that these objects come alive and tell us of their history. Because of this collection, we are able to look back into the past with appreciation and wonder at those who have survived such a long journey to the present day.

In 2005, Lucy Fowler Williams, William Wierzborski, and Robert W. Preucel put together an amazing array of Native American objects from the Penn Museum collection entitled, *Native American Voices on Identity, Art and Culture: Objects of Everlasting Esteem*. They state, “the book seeks to situate ethnographic objects within contemporary Native American discourse as a way of emphasizing their enduring significance.”¹⁰ They invited 75 distinguished Native American anthropologists, archaeologists, educators, authors, poets, artists, and lawyers to look at a selected number of objects and comment on these objects. Their commentary could take the form of poetry, historic narratives, critical commentaries, stories, or personal anecdotes. This book ventures to show not only how Native people lived once Europeans first set shore in North America, but to listen to the people who are living today. Listen and see what their thoughts are, where their struggles lay, what their successes are, and see them not as victims of the past, but survivors who today continue to work for sovereignty and civil rights.

The idea of the Native American Voices exhibit at the Penn Museum grew from the book that Dr. Williams, curator for the exhibit, and her colleagues created. She wanted to show how the objects relate to today and connect with living people. According to the Director, Julian Siggers, Ph.D., the goals of the exhibit are:

- to break stereotypes and myths of the American Indian,
- to create a new understanding of the diversity of individuals, regions, experiences, and current issues in Indian Country today,
- to present living Native American individuals, experiences, voices, real issues, and contemporary concerns,
- and to emphasize activism, the future, and survival.¹¹

In an interview with Dr. Williams, she feels these goals are being realized. The exhibit is changing stereotypes especially with students who are taking advantage of social media

to stay informed about issues concerning Native Americans today. Although this exhibit will not travel, there is the National Museum of the American Indian in Washington, D.C., which offers events including Native Americans, who come and speak about their experiences and their lives today.

Strategies

Strategies that I plan on using include exploring the history of the Lenni-Lenape people through objects that are in the Native American Voices exhibit. Students will use these objects to understand the Lenni-Lenape culture, art, and traditions and build a foundation for understanding how Native Americans lived in America before settlers and immigrants moved here.

Student will explore their own culture by interviewing family members to gain as much information as they can about traditions, celebrations, history, language, and art. They will present information about their culture and bring an object that represents something important about traditions or celebrations in their culture.

Students will read stories written from American textbooks and stories written by the Lenni-Lenape people to compare and contrast information to understand perspective. Students will gather information about their own culture and traditions and write an informational narrative about their own backgrounds.

Students will be able to hear what a member of the Lenni-Lenape nation is doing today – what type of work they have chosen, where they went to school, what issues they continue to have living in urban America, the ceremonies and rituals they continue to practice today, and how they keep their histories alive and their community together. They will be able to ask questions from this guest speaker and hopefully understand the importance of traditions and community.

Students will develop “detective” skills that historians use to find out information about objects that are found in historic places throughout the country. They will use these skills to understand and interact with the Native American Voices exhibit, which they will visit at the end of the unit.

Classroom Activities

Lesson One:

Objectives: Students will be able to (SWBAT) explore ways to communicate with people of other cultures in order to (IOT) listen critically and respond intelligently as individuals.
Materials:

Chart paper/Smart board
paper
Markers

Vocabulary: culture, traditions

Introduce “culture” by defining the word and describing what makes a culture.
Brainstorm and chart examples of American culture. Ask students how they would communicate and get to know another’s culture if they do not understand their language.
Discuss responses.

Allow students to work in small groups to create a list of ideas they would use to communicate. Have groups “try” these ideas on another group (pretending they do not understand the first group’s language). When all groups have had a chance to try their ideas, discuss with the class what problems they encountered and what misunderstandings came from their first “encounter.” List students’ responses and discuss challenges and successes that each partnership encountered.

Assessment: Student reflections on the challenges of communicating with other cultures.

Lesson Two:

Objective: SWBAT explore their own culture and traditions IOT present an object that represents an important aspect of their culture.

Materials:

Paper

Vocabulary: heritage

Chart paper/Smart board

Review the term culture and ask students to think about what makes their own culture different from others. (Include dress, homes, school, celebrations, traditions, etc.) Ask if they know where these things came from.

Students will be asked to explore their own culture either by 1) interviewing family members, or 2) researching information about their country of origin, including language, art, food, celebrations, traditions, connections, landscape and place. Students will be asked to bring in an object that represents their culture including foods, celebration object, traditional clothing, etc.

Students will present information on their heritage along with an activity, piece of art, tradition, or food that is representative of their country of origin.

Assessment: Create rubric to assess presentation and students’ understanding of their culture and traditions.

Lesson Three:

Objective: SWBAT explore the history of the Lenni-Lenape people IOT compare and contrast their stories with “textbook” stories

Materials:

Figure 1

Drawing/Response worksheet #1 – see Appendix
The Indians of New Jersey: Dickon Among the Lenapes
Student's Social Studies Textbooks

Venn diagram worksheet

Vocabulary: stereotypes

Begin with a Lenni-Lenape object to draw - use Drawing/Response Worksheet #1 (See Figure 1 below - Delaware Mesingwe Maskette na3881.)

Read an excerpt of *The Indians of New Jersey: Dickon Among the Lenapes* on descriptions of clothing, hunting, vision quests, ceremonies, or rituals. Discuss what students know about Native Americans. Introduce the word stereotypes and create a working definition. Read the creation story above and discuss if students' cultures have a creation story.

Read from your Social Studies textbook information on either Lenni-Lenape or another Native American Nation. Chart the differences between the two readings.

Assessment: Venn diagram – compare and contrast the Lenni-Lenape story with stories found in students' textbooks.

Lesson Four:

Objective: SWBAT explore treaties and the effect they had on Native people IOT trace the migration of the Lenni-Lenape people.

Materials:

Figure 2

Vocabulary: treaty, harmony, migration

Drawing/Response worksheet #1 – see Appendix

Penn Treaty Museum Website

Migration Map - delawaretribe.org/services-and-programs/historic-preservation/removal-history-of-the-delaware-tribe/

Begin with a Lenni-Lenape object to draw - use Drawing/Response Worksheet #1 (See Figure 2 below - Delaware Mesingwe Maskette na3882.)

Read excerpts from the Penn Museum Website on William Penn and The Great Treaty. Students will understand that there was no specific agreement for the sale of land, rather an agreement for Penn's "people" to live in harmony with the Lenni-Lenape people. Sale of specific tracts of land came later. Remind students how words/concepts mean different things to different cultures. Native Americans did not believe they could "own" land so they could not sell it but rather could agree to share land with others. Discuss how this created a misunderstanding between Europeans and Native Americans in general.

Introduce the word migration and create a working definition. Trace Lenni-Lenape's forced migration – from Pennsylvania, Ohio, Oklahoma and from Pennsylvania to Canada using the migration map from the Delaware Tribe website listed above.

Assessment: Students will write a reflection on how Lenni-Lenape people felt when they were forced to move from their lands.

Lesson Five:

Objective: SWBAT explore primary documents IOT compare and contrast a Native American Constitution with the United States Preamble.

Materials:

Figure 3

Drawing/Response worksheet #1 – see Appendix

Delaware tribe website (www.delawaretribe.org/tribal-documents/)

Copies of Delaware Preamble for Students

U.S. Constitution (search Preamble – use “images” for primary document reading)

Copies of U.S. Preamble for Students

Chart paper/Smart board

Venn Diagram

Vocabulary: preamble

Students will use Figure 3 to draw and describe -use Drawing/Response Worksheet #1. (See Figure 3 - Delaware Fan shown below.)

Students will listen to the Delaware Preamble (under the Delaware Constitution) while they read along. Ask students what this Preamble reminds them of-they should say it reminds them of the U.S. Preamble! Discuss why the wording may be similar and model a class *close reading* of the Delaware Constitution. Students can do the same on their copy of the Delaware Preamble.

Then read the United States Preamble and repeat the same process.

Assessment: Students will write a reflection on how the Preambles reflect a nation’s beliefs and dreams, giving examples from the Preambles.

Lesson Six:

Objective: SWBAT explore the issues of present day Lenni-Lenape people IOT develop questions to understand the challenges of Native People today.

Materials:

Figure 4

Drawing/Response worksheet #1 – see Appendix

Lenape Nation Website (www.lenapenation.org)

Smart board

Students will use a Lenni-Lenape object to draw and respond - use Drawing/Response Worksheet #1 (See Figure 4 -Lenape Blouse show below)

Introduce students to the Lenape Nation Website. Show the Lenape Culture Today page including picture of a wigwam and review with students. Ask students to record questions they would have for a Lenni-Lenape member today.

Show students the Rising Nation page from the website. This page discusses the efforts the Lenape are making towards creating friendships between the Lenape Nation Indigenous Tribe of Pennsylvania and the people that live along the Delaware River.

Discuss the event and how it will/will not help Native people today. Read aloud the Treaty of Renewed Friendship (www.lenapenation.org/treatysigning.html) and ask what the treaty means and if they would sign it. *If possible, invite a Lenni-Lenape, Delaware or Nanticoke member to come to your class.

Assessment: Students will write a reflection on the Treaty of Renewed Friendship/or write about what they have learned from your guest speaker.

Lessons Seven:

Objective: SWBAT explore the culture of Native Americans today IOT locate objects that reflect given aspects of culture.

Materials:

Website for Native American Voices: The People Here and Now

Sample Detective Worksheet

Smart board

Introduce students to the exhibit's webpage on the Penn Museum website. Go to the "Videos" page and choose two or three videos showing Native people discussing their people and life today. Discuss student's reactions – are they surprised, curious, saddened, etc.

Using the Objects worksheet below, explore the "Objects in the Collection" page. After describing the four categories of the exhibit, ask students to decide which category the objects should be placed. Categories are: Local Nations, Sacred Places, Celebrations, or New Initiatives. See the Exhibition themes on the Exhibition webpage. This activity is a model of the activity they will complete when they visit the exhibit at the Museum.

Finally, students will visit the exhibit and complete the same "detective activity" below.

Assessment: Students will answer reflection questions at the end of their detective activity worksheet.

Lesson Eight: (Extension Activity)

Objective: SWBAT carve a shape out of soapstone IOT create an object that represents their culture.

Materials:

Soapstone

Carving stones

Native American Voices Website

Smart board

Carving objects whether for tools, utensils or sacred objects are found in most cultures. If soapstone is easy for you to get, have students think of an object that is important in their own culture. It could be an object that they brought to class from Lesson 2 or think of another. Caution: do not suggest that students recreate an object from a Native American culture as this may be disrespectful to their people. Exhibit their objects at school in the

way they are displayed at museums by creating a tag that lists the culture, name of object, when it was used, and how it was used.

Assessment: Students are assessed on choosing an object that represents their culture.

Annotated Bibliography/Resources

Harrington, M. R. (1963). *The Indians of New Jersey: Dickon among the Lenapes*. New Brunswick, N.J.: Rutgers University Press.

- Story of the Lenape Indians presented by Dr. Harrington, who describes their culture, crafts, and language as no other book has done.

Pritchard, E. T. (2005). *Native American stories of the sacred: retold and annotated*. Woodstock, Vt.: SkyLight Paths Pub..

- This volume includes teaching tales from Native Americans that highlight the sacredness of all life and reflect the belief that we each are a part of the whole.

Schutt, A. C. (2007). *Peoples of the river valleys: the odyssey of the Delaware Indians*. Philadelphia: University of Pennsylvania Press.

- A history of the Delaware peoples focusing on the period 1609 to 1783 examining important themes in Native American history.

Treuer, A. (2012). *Everything you wanted to know about Indians but were afraid to ask*. Saint Paul, MN: Borealis Books.

- Questions and answers from an Ojibwe author about Native American history and what Native people are doing today.

Wilson, J. (1998). *The Earth Shall Weep: A History of Native America*. New York, NY: First Grove Press Edition.

-A history of the Native American's struggle for survival against the tide of invading peoples of various cultures.

Winton, B.R. & B. (2004). *Keeping Promises*. Printed in Korea. Published by the Western National Parks Association.

- This book seeks to define what sovereignty is to the Native American and the important relationship between Indian nations and the U.S. Government.

Williams, L. F., Wierzbowski, W. S., & Preucel, R. W. (2005). *Native American Voices on identity, art, and culture: objects of everlasting esteem*. Philadelphia: University of Pennsylvania Museum of Archaeology and Anthropology.

- The volume contains pictures of objects found in Penn Museum's collection along with reflections, stories, and poetry about the objects from present day Native Americans.

Delaware Tribe of Indians

<http://delawaretribe.org/>

-This website is the official website of the Delaware Tribe currently living in Oklahoma and Kansas. The website includes information on their government and current events.

Lenape Nation Website

<http://www.lenapenation.org/main.html>

-This website chronicle the Lenape Nation history, the Lenape Museum, and the activities they are planning for 2014, including the Treaty of Renewed Friendship.

Penn Treaty Museum Website

www.penntratymuseum.org/americans.php

- This website includes the history of William Penn, Pennsylvania, and the Lenni Lenape people.

Resources:

Expedition, Magazine of the University of Pennsylvania Museum of Archaeology and Anthropology, Philadelphia, PA, Winter 2013, Volume 55, Number 3.

Native American Voices: The People Here and Now: Educator's Guide, University of Pennsylvania Museum of Archaeology and Anthropology, Philadelphia, PA 2014.

Appendix/Content Standards:

1.2. Reading Informational Text: Students read, understand, and respond to informational text-with emphasis on comprehension, making connections among ideas and between texts with focus on textual evidence.

1.2.4.B. Refer to details and examples in text to support what the text says explicitly and make inferences.

1.2.4.C: Explain events, procedures, ideas, or concepts in a text, including what happened and why, based on specific information in the text.

1.4 Writing: Students will write for different purposes and audiences.

1.4.4.S: Draw evidence from literary or informational texts to support analysis, reflection, and research, applying grade level reading standards for literature and informational texts.

1.5 Speaking and Listening: Students will present appropriately in formal speaking situations, listen critically, and respond intelligently as individuals or in group discussions.

1.5.4.D: Report on a topic or text, tell a story, or recount an experience in an organized manner, using appropriate facts and relevant and descriptive details to support the main ideas or themes; speaking clearly with adequate volume, appropriate pacing, and clear pronunciation.

8.2 Pennsylvania History

8.2.4.B: Locate historical documents, artifacts, and places critical to Pennsylvania history.

8.2.4.D: Distinguish between conflict and cooperation among groups and organization that impacted the history and development of Pennsylvania.

Appendices:

1. Pictures of Lenni-Lenape artifacts follow:



Figure 1 - Delaware Mesingwe maskette for Lesson 3. Courtesy of Penn Museum.



Figure 2 - Delaware Mesingwe Maskette na3882 - For Lesson Four

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Courtesy of the Penn Museum



Figure 3 - Delaware Fan – for Lesson Five
Courtesy of the Penn Museum

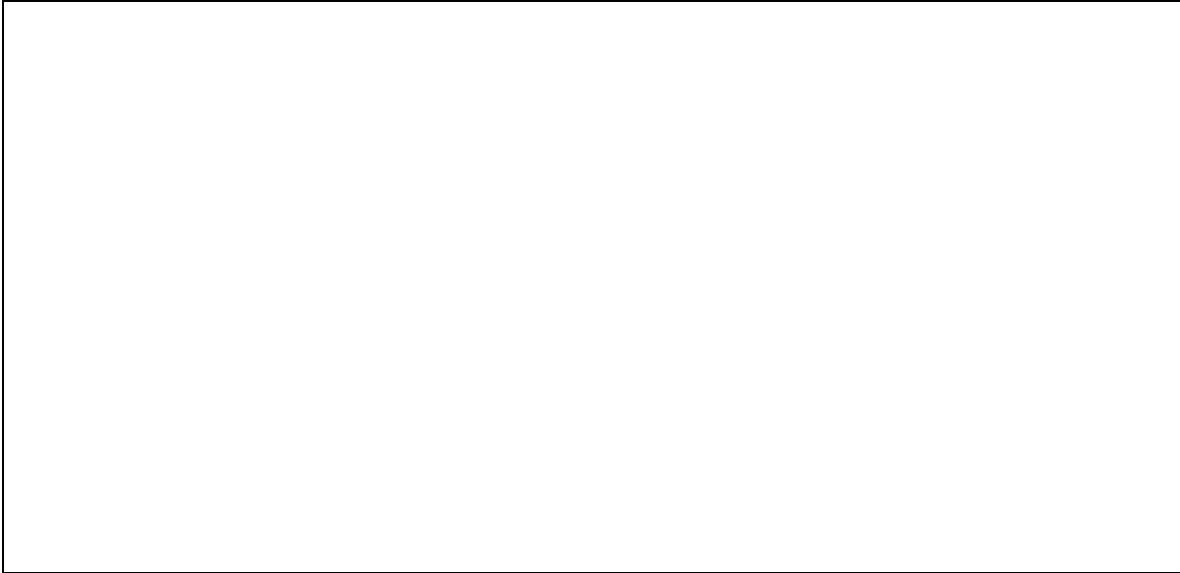


Figure 4 - Lenape Blouse For Lesson Six
Courtesy of the Penn Museum

2. Drawing/Response Worksheet #1.

Name _____ Date _____

1. Draw the image/object you see on the board:

A large, empty rectangular box with a thin black border, intended for a student to draw an image or object they see on a board.

2. What is this object?

3. What materials do you think it is made of?

4. What was it made for?

5. Does it remind you of any object you see or use today?

Worksheet #2 - Detective Worksheet.

Name _____ Date _____

1. Identify which category the objects that you are viewing should be in by recording them in the columns below:

Local Nations	Sacred Places	Celebrations	New Initiatives
#1	#1	#1	#1
#2	#2	#2	#2
#3	#3	#3	#3
#4	#4	#4	#4

Reflection questions:

1. What object stands out as the most interesting object? Why?
2. What similarities did you find the Sacred Places objects had?
3. What did you notice about the objects used for celebrations?
4. What did the objects you chose as New Initiatives tell you about Native Americans living today?

Endnotes:

¹ Merriam-Webster On Line Dictionary, <http://www.merriam-webster.com/dictionary/culture>

² Iriye, Akita. "Culture", *The Journal of American History*, Vol. 77, No. 1, June 1990, page 99.

³ Ibid, page 100.

⁴ Nanticoke and Lenape Confederation

<http://nanticokelenapemuseum.org/news/1380/creation-stories/>

⁵ Treuer, A. (2012). *Everything you wanted to know about Indians but were afraid to ask*. Saint Paul, MN: Borealis Books, page 17.

⁶ Schutt, Amy C., (2007) *Peoples of the River Valleys: The Odyssey of the Delaware Indians*, University of Pennsylvania Press, page 11.

⁷ Penn Treaty Museum - www.penntratymuseum.org/penn.php

⁸ Wilson, James. (1998) *The Earth Shall Weep: A History of Native America*. Picador Publishers, London, England, page 59.

⁹ Delaware Tribe Website <http://delawaretribe.org/wp-content/uploads/2011/11/constitution.pdf>

¹⁰ Williams, Lucy Fowler, Wierzbowski, William, Preucel, Robert, editors. (2005) *Native American Voices on Identity, Art and Culture*, Philadelphia, University of Pennsylvania, Museum of Archaeology and Anthropology, page 10.

¹¹ Siggers, Julian, Ph.D. (Winter 2013) *Expedition*. The Magazine of the University of Pennsylvania Museum of Archaeology and Anthropology, page 3.