

Whispering Rivers: Whatever Happened to the Indians of Pennsylvania?

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Overview and Narrative
Annotated Bibliography
PA Common Core Standards
Lesson Plans
End Notes
Appendix

“I will tell you something about stories....
They aren’t just for entertainment.
Don’t be fooled.”...*Native American Novelist, Leslie Marmon Silko*

Overview and Narrative

It is a most interesting thing to note that prior to the arrival of Europeans to these shores, Indians were dreaming visions of them- dreadful, haunting visions. In New England, the Wampanoag, in Virginia, the Powhatan, among the Ojibwa tribes, a shaman foretold of coming doom. And while Indians dreamed dreams of their demise, a fellow by the name of Shakespeare in England, was writing a play, “The Tempest”, featuring an Indian character.

Takaki wonders in his book, “A Different Mirror” if this play was a “prologue for America.”. The play’s setting is in the New World, but the timing is such that it was first performed after the English invasion of Ireland, but before the colonization of New England; after John Smith’s arrival in Virginia, but before the beginning of the tobacco economy, and after the first contacts with Indians, but before full scale warfare against them.”. And, all the while the English were busily constructing what it means to be the “Other”, Uncivilized, Savage- these social constructions were simultaneously going on in three sites-Ireland, Virginia, and New England. (1)

The “Other”, a socio-political construction that separates one from another; allows laws to be enacted that favor one group at the expense of another. Although there were at least 500 Nations of indigenous people living within American borders when Europeans first encountered them, the Indians of the United States, have been, and still are the “Other.”.

They were not (and are not) a monolithic group. They were (and are) as varied as the nations of Europe and beyond, possessing distinct languages and ways of being, all “foreign” to Whites. And, they were not Christian, nor were they British. *But they were sovereign.* That the United States recognized their sovereignty is evident in the language of the treaties drawn between settlers and America’s original inhabitants. These treaties “would have made no sense unless based on some kind of legal special status of the Indians” (2). In fact, “The U.S. Supreme Court has acknowledged that Native American

sovereignties are the oldest sovereigns on the continent-Native American sovereignty predates the sovereignty of the United States.” (3)

These Indian nations (tribes) had the power to make war and the Europeans came to realize that, which is why they often settled conflicts through negotiations and treaties. (The Proclamation Act of 1763 was an effort to avoid another war with Indians.).

Since 1787, the United States Constitution and Congress have recognized the power of the tribes to make treaties, as “Congress was given the power to make deals with various sovereign governments, foreign nations, the states and Indian Tribes.” (4)

However, “in 1831, the Supreme Court held that an Indian nation was not a foreign nation but rather a “domestic dependent nation” under the jurisdiction of the federal government.” (5) This grew out of the case, *Cherokee Nation v. Georgia*, which established the principle that state laws do not apply in Indian Country unless authorized by federal treaty or other federal law. Because Indian people were members of these domestic dependent nations, they were not considered citizens of the United States, and thereby had none of the protections of the U.S. Constitution.

In 1778, the first Indian treaty was signed between the United States and the Delawares who inhabited what came to be known as Pennsylvania and its’ surrounding land. Since the signing of that treaty, 368 more were signed between the United States and various other Indian groups, recognizing them on paper as sovereign peoples, or at the very least, peoples with a protected existence. Ashamedly, every last one of those treaties was broken.

The language changed in the treaties over time. Where once Indians were called Nations, they came to be identified as “Tribes.”. For anyone who knows anything about the power of language in executing legal documents, this change was significant.

Indians themselves eagerly sought treaties, for to them, it meant political recognition beyond “acquiring economic benefits that would come from presents and annuities paid” for land). (6) But, the treaties were written in English, and as we all know by now, being able to nuance a foreign language is crucial to a full understanding of how the terms of that document will be interpreted and applied.

When the first English arrived on these shores, the Wampanoags were there. At that time, it was the *English* population that was the minority. But with more and more British arriving, and the need for more and more land and resources, it became the *Indian* population that would finally become the minority, and viewed as those undeserving of the benefits of Liberty and self government - The Other. Although there were communications back and forth between Native peoples and settlers throughout the 1600’s (until the sad finality-removal), there was always this underlying political thought at work, silently dismantling whatever “progress” Indians *thought* they had made with people who became “Americans.”.

What began as thirteen colonies on the eastern seaboard of what was then British North America, steadily marched westward, gobbling up land and the people on it who were forever trying to find ways to live alongside their new neighbors. Time and time again, the lines were crossed.

Indian Country, “those lands of Indian groups, although residing within the territorial limits of the United States recognized by European nations, were considered to be apart from the lands of the Whites.”. (7)

The Proclamation Act of 1763, clearly spelled this out for the settlers. Yet, when Mother England upheld it, this Act infuriated Americans (who had ignored the line drawn in the sand, and it became one of the first steps on the road to the American Revolution). The settlers felt that *their* rights were violated. Indians saw it differently.

Treaties were struck but they required that Indians cede land to Whites. I think it’s important here to understand that to the British, land was central to the idea of Liberty. To be “Landed” was central to determining who could enjoy the benefits of liberty. (8) But treaties also recognized Indian autonomy within their remaining land and their sovereignty over those lands.

Why is all of this important to students? After all, as one of my students asked, “Aren’t they all gone now or on some reservation out West?” The answer is No. Many are here walking along the streets and neighborhoods like everyone else. They are known as “Urban Indians.”. Over the last few weeks, I have met some from various tribes who all say the same thing, “You can walk past us and not know we’re Indian. We look like many of you. We are doctors and lawyers, and just regular folks who have regular jobs.”. And they sit in classrooms, while the “First Thanksgiving Story” is told, and “Ten Little Indians “ is recited. And then their parents must go to the teacher and tell her ,”My son will not be reciting that rhyme anymore than the teacher wants to recite “Ten Little Jew Boys,”, (9) or any other ethnicity that would cry “Racism” should the child come home chanting it to learn his numbers. If you find this offensive, how do you think Patti Talahongva felt when her Hopi son came home with that very assignment?

And so Dear Reader, I ask you, that cultural sensitivity, in the face of cultural aggression and a painful history, is a part of assigning roles and Indian Studies to your students, as you never know just who is who in your classroom.

The Back Story: Pennsylvania

“Archaeological evidence documents the existence of Indians within Pennsylvania’s borders as far back as 12,000 years ago, and over that vast expanse of time, Indian cultures developed and diversified in countless ways as they adapted to the landscape they inhabited. Rather than being frozen in time before the arrival of Europeans, Indians were a constantly changing distinctive collection of cultural groups with different languages and customs. They borrowed from each other, improving their techniques for farming, fishing, hunting and pottery making and developing the means of long distance traveling and communication with each other. They traded and warred with each other long before Europeans entered the scene. (10)

The Susquehanna Valley was used as a highway for trade, and connected the Pennsylvania Indians to those in the Great Lakes and the Chesapeake Bay as they traded and communicated with each other. Those who mined rock quarries in the Delaware and Lehigh Valleys did so with those of coastal New England and the Hudson Valley.

Indians had encountered strangers before. But Europeans offered them technologies that they found particularly useful such as, iron pots. (Years ago, I traveled to the Great Plains to study the Indians of that region. Interestingly, at Bent’s Fort, I

found that the “hot sellers” of the day were always the iron pots, and I, being a woman, fully understood that wife directing her husband who went off to trade at the fort, to bring her back a pot.). Pots weren’t the only European goods the Indians wanted. They began to substitute their own native made clothing and sharp instruments for that of Europeans. Copper kettles were in demand. Indians involved in the fur trade exchanged fur pelts.

In the beginning, the early treaties drove the relations between Europeans and native peoples here in Pennsylvania. Both groups benefitted from trade with one another. However, the scale of trade tipped in favor of the Europeans and eventually the Indians became dependent on them. Indians began to sell their land to settle debts, and practice inter-tribal warfare to gain more furs. Some just tried to move away from Whites.

The Columbian Exchange Strikes again, and Again, and Again

Alcohol and disease helped to decimate the Indian population. (11)“ The family, first was a reproductive force, and unless a society is increased by masses of immigrants or captives, it will survive only if, year after year its babies outnumber its newly dead..... when a society’s families fail to give it the children it needs, that society will pay a price.

So, European invasion brought a catastrophic decline in the Native American population. During the four hundred years after 1500, some say the Aboriginal population of North America dropped by more than ninety five percent, while others say sixty or seventy percent. Whichever is accurate, this was the greatest die-off in the human record. Facing aggressive land- gobbling invaders, Indians over those four centuries, could keep at most only two or three of their own people for every twenty they lost”. (12)

Their remedies were useless in the face of these microbes brought in by Europeans, for the Indians had basically lived in isolation for thousands of years and had no resistance to the contagion. The greatest killer was smallpox. It hammered them again and again, all over the Western Hemisphere. Disease swept through their villages like wildfire. All it took was one exposure, say with a trader-one sneeze, one infected blanket, to hitch a ride back to the village. That’s all it took. For other tribes, especially those on the trails going West, it could be “drinking from the same water source, eating and sleeping close to the rot of another’s garbage, offal and excrement”. (13) Graves were not dug deeply, and so foraging animals, wolves, fed from them, exposing the corpses to passersby. For those Indians on the trails, they were squarely in the path of the migrating diseases. (14)

As the people died, so did potential mothers and fathers, leaving the tribes unable to replenish their numbers. Some lost the will to reproduce.

In 1866, and 1867, back- to- back cholera epidemics burned through the Plains out West, hopping among army posts and fledgling towns. “I do hope the Indians get the cholera,” an officer wrote his wife from Fort Wallace. “One of our Delawares died of it so it appears that Indians are not exempt.”. (15) Returning from a patrol two weeks later, this same officer wrote of coming across a recently abandoned large encampment. He wrote, ”We found some Indian graves in the trees and on platforms of poles-the dead were mostly children, very little fellows, most of them.”. (16) Were these some of the Delawares who had migrated west from Pennsylvania and settled out there? Was this what awaited those who did?

Socially, the very fabric of Indian life was rent apart as some became Christianized and joined the church. Others adopted the European's mode of dress. The pressure was to get them to discard their own cultures in favor of Whites. That, however, would not alleviate the ever attending racism. So much of Indian life was erased that you would be hard pressed to find evidence of them having been in certain areas of Pennsylvania, which is why the nation's first Indian school was founded in Carlisle, Pennsylvania. (The official policy of all of the Indian schools was "kill the Indian, save the man.").

Ancient History and the DNA Trail

The earliest known Indians in Pennsylvania date back to between 30,000 and 10,000 years ago. Migrating in from Asia during the end of the last Ice Age when ocean levels dropped exposing the Bering Land Bridge between Siberia and Alaska.

Dr. Spencer Wells, the geneticist who traced the entire human populations on earth today, from one single tribe, the oldest branch of the human family, the trunk, so to speak, to the San Bushmen of Southern Africa down to modern day Native Americans. Dr. Wells visited Indians' closest ancestors, still living in Central Asia. Their direct line of descendants went on, through migrations, to become the Native Americans of the United States. , Their genetic makers are found on their Y Chromosomes, a 40,000 years line genetically unreorganized. (17) Two migrations left Africa-one traveled west along the plains of Asia to become Europeans, but the other reached the Americas. Their descendants went on to become the Native Americans of today, "from the Inuits to the Incas." (18)

They had to cross over some of the harshest climate on earth. Dr. Wells followed their path and ended up in the northeastern end of Russia, where he located the Chuckchi people, who live inside the Arctic Circle. Temperatures there can drop to minus 100 degrees below zero. (These people survive on reindeer alone and are nomadic. Some of their homes are tipis. They only way to find them is with a guide. Short of stature, their bodies are efficient at retaining body heat, Bergmann's and Allen's Rule -short limbs, round body trunk. (19)

Now, his research does not sit well with any indigenous group who tell migration stories where they believe themselves to *originate* in one particular place. Every Indian group I have ever read about all have their own creation story. However, the DNA reveals a journey that is so fantastic that humans have to be one of the most successful species on the planet.

Lenni Lenape

The name Lenni Lenape means Original People. As stated before, Indians had inhabited Pennsylvania thousands of years prior to the arrival of Europeans and Billy Penn. There is an abundant amount of archaeological evidence of Indian life prior to European incursions into Pennsylvania from the Paleo Indians and their wide distribution of the Clovis Point to the Woodland and late Woodland Periods. There are sites where Indians are known to have lived and practiced culture and religion: the Meadowcraft Rockshelter, located in the Pittsburg Region, the Indian Jasper Quarries up in the Lehigh

Area, and Indian Paint Hill in Warren County, to name a few. These should be more than a passing nod when driving along I-80 and Route 30 because it is *evidence* that people *thrived and flourished* here before any Europeans had set one foot on this land.

According to Explore PAHistory.com, by the 1600's, a more accurate name for Penn's Woods would more likely be called, "The Indians Well Planned and Already Quite Occupied Land."

The Lenape who lived there were an alliance of three political groups that lived in different parts of the Delaware Valley, the Munsee, the Unami and the Unalactico, or Nanticoke. The Unami lived in the Philadelphia area, and are known as the "Grandfathers," the peoples from whom all other Algonquian-speaking groups descend. (20) This group of Indian people interacted with those of the Susquehannock, Shawnee, and Iroquois during the sixteenth through eighteenth centuries in the Delaware Valley.

The Penn Treaties

One of the first things that William did when he arrived here was to seek out and sign treaties with the local Lenape. He needed land for his new colony. Penn was scrupulous (not so, his sons). However, these documents became lost over the next few decades for reasons we can only speculate. Penn's treaties however were disposing the Indians of their land.

Penn had two sons, Thomas and John. The benevolent treatment of the Native people began to fade, along with the Quaker pacifist influence. Penn's sons renounced their father's faith. As more colonists arrived, they were demanding more land. The young men (with their poor financial skills) sought to increase their income through land sales, a collection of quit-rents. There were potential buyers and the sons saw a chance to make a profit. (21)

Here is what they did: they found an old, incomplete draft treaty from 1686, which was never implemented. This treaty would have granted Pennsylvania additional Lenape lands north along the Delaware River as far as a man could walk in a day and a half. They pretended that this was valid treaty. In 1735, they authorized a trial walk and prepared a path veering far to the northwest. Then in 1737, the young men convinced Manawhyhickon, Lapowinsa, Tishcohan and Nutimas, four Delaware chiefs living north of the colonial settlement, of *their* obligations under the treaty. The walk began at 6:00a.m. on September 19. There were three walkers in addition to the sheriff of Bucks County, provincial surveyors, and three representatives of the Delawares: John Cumbush, Joe Tuneam, and Tom Tuneam's brother-in-law. But only the provincial officials, mounted on horseback, could keep up with the "walkers" as they sprinted along the path. One of the walkers dropped out, another suffered a stroke and died soon after. The Delawares also fell behind, complaining bitterly about the fraud. The third walker, Edward Marshall and one provincial official persisted. Marshall covered about 65 miles in a day and a half, starting from what we know as Wrightstown in Bucks County and ending near the town we call Jim Thorpe in Carbon County. As a result, 750,000 acres were added to the Penn estates. (22)

Of course this did not set well with the individual young men of the Delawares in the region, but their leaders felt honor-bound to respect the results. There followed

revenge raids. Marshall's wife and son fell victim to one of those. Marshall himself came to hate all non-whites and bragged about "killing more than twenty Indians on sight." (Some Native people believe that it was the Lenape Unami Chief Tamanend who signed William Penn's famous "Walking Treaty" in 1682, which became the future home for the City of Brotherly Love-Philadelphia). (23)

But William Penn himself was able to maintain peaceful relations with the Indians. He was a careful negotiator. The area was in turmoil because of the Beaver Wars. Refugees from these wars were traveling around the region trying to find peace. In 1765, the Susquehannocks traveled south to Maryland seeking protection from the Iroquois. But peace was not there either. The survivors disbanded and became refugees, moving around with survivors from other decimated towns and tribes such as the Conestoga. The displaced sought out the central, northern and western regions of Pennsylvania-Nanticokes, Shawnee, Tuscaroras, and Conoys.

The Iroquois came out on top but with a costly victory. Loss of population caused them to adopt others into their tribe who spoke different languages and had different customs. (This, that they might appear stronger than they really were to the Europeans. Penn's diplomacy was able to keep the lid on a simmering pot-for a time.

Before Penn

The Lenape erected their villages along river valleys, and were dominated by three clans-Tukwsi-t, the Wolf: Pukuwanku, the Turtle; and Pele, the Turkey. There were numerous towns along the river known as Lenapewihittuck, (which means Fast Flowing River of the Lenape). Early on "news was arriving about strangers to the south who had harassed, displaced, and killed many people. Unusual trade goods were circulating. The shapes and uses were familiar but the materials were new."(24)

The people could acquire these goods in return for beaver pelts. The demand for beaver was increasing. But also sickness was coming; whole towns had succumbed and the symptoms had never been seen before. Their traditional medicines had little impact. Most of the sick died. So when the strangers finally arrived at their river, the Lenape were not surprised.

The Lenape planted corn, beans and squash in fields surrounding their villages. Their hunting lands were sovereign. They formed their houses into domed wigwams, similar to the longhouses of the Iroquois (Haudenosaunee). (25)

The Europeans who arrived ignored Native American histories, their advances and technologies. "They considered America a "New World and if the Lenape, the Iroquois, and other groups would not serve Europe's religious, military and economic purposes, they would be removed." (26)

Yet both groups "shared similar characteristics: both viewed their universes in predominately religious terms. Both employed honor and shame to govern personal behavior, both raised and educated the next generation, policed individual behavior, and provided housing, food, clothing and medical care. Both economies also supported specialized political, diplomatic and religious offices." (27) Neither group was monolithic. Neither group appreciated those similarities.

Native cultures were based on stone-age technology with an economy dependent on agriculture and hunting, European cultures were based on iron-age technology and

increasingly centered on international commerce in agricultural products and crafts. And, property was private. Herein lies the rub and the basis for many misunderstandings.

Questions involving diplomacy arose: Should captives of war be adopted by the victors or returned to the enemy? Was land for private ownership, or for communal use? How do women figure into discussions? Do their opinions matter? Do leaders speak for the group or do they command? Neither group understood the impact of their own cultural differences. Details like the kinds of shoes one wore-hard soled or moccasins, skin color, division of labor, i.e. field work is whose domain, men or women?

In 1623, the Dutch established a small trading post and fort south and east of what would later become Pennsylvania while negotiating with the Lenape for the rights to the Schuylkill Valley, but the trading post and fort were understaffed and soon abandoned.

(28)

As could be expected, tensions increased as the settlers took more and more lands. Fences went up bringing to bear the idea of individual land ownership, a foreign concept to Native peoples.

What Stranger Is This?

I have read conflicting accounts as to which Europeans the Lenape encountered first. One source says it was the Dutch, who came from the direction of the Hudson River in the 1600's. Their interest was trade in furs. Another says it was traders from Sweden. They lived in Lenape Country toward the South beginning in 1638. Peter Minuit did negotiate a treaty with five Lenape chiefs: Mattahorn, Chiton, Eru packen, Mohomen and Mitatsemint. That treaty of April 8, 1638 is "variously remembered." (29) The Swedes say they had the rights to 67 miles of frontage on the Delaware River centered on Minquas kill just below Fort Christina, now Wilmington Delaware and extending "as far west as the setting sun." But a few decades later three Swedish witnesses remembered a much smaller grant that was measured by the distance of a cannon ball shot from the fort. An early 19th century metaphorical account of these earliest contracts aptly describes the expansive demands of the Europeans, and the misrepresentations they employed at treaty negotiations. (30) Additionally, *The Lenape could not authorize the sale of land, only its use.*

The Swedes also wanted the Lenape to only ally with them, but the Lenape had other plans., They continued to negotiate with *all* parties- Minquas, Susquehannocks, Dutch and English among others, for their own protection. Their diplomacy, was viewed as treachery by the Swedes. (31) However, the Swedes had a relatively peaceful relationship with the Lenape as opposed to their other European counterparts. This may have been due to the colony, under Governor Johan Printz, (who really did not trust Lenape, nor they him) who did not have a strong military presence. Had the little Swedish colony been stronger, it might have been a different story as Printz " thought that with 200 additional soldiers, he could break the necks of every one in the river.). (32)

Others also arrived to the region- Finns, more Swedes, Dutch, Germans, Polish. Convicts came to serve out their sentences, conscripted soldiers, artisans, missionaries, gentlefolk, officers and volunteers, and an occasional aristocrat. What must Indians living in that region have thought as they watched all of this? It must have seemed to them that

there was a never ending stream of intruders. And Printz, himself was having some difficulties governing New Sweden, which escalated until finally his own soldiers threatened to kill him, and so he fled the colony.

The colonists spread out and established themselves on farmsteads all along the banks of the Delaware River and its' tributaries. They concentrated their populations more densely in areas we now call Upland, a borough in Chester, Delaware County. Many preferred to take the land already cleared of Lenape and build their "substantial houses and barns and carefully fence fields, orchards and pastures." (33)

Additionally, environmental changes were wrought upon this land which had been isolated for thousands of years, with the importation of horses, sheep, cattle and pigs-and, their free loaders: mice, rats, flies, both horse and house, lice and other vermin. Weeds, such as Dandelion, Daisy and others were mixed in with imported rye, wheat and barley seeds. They spread rapidly. Their impact on American grasses was disastrous. They choked them out right down to the roots. The environment was forever altered. (The same thing happened out on the Plains. Native grasses could not recover from the constant assault on the land due to wagon wheels rutting the earth and new species, grazing animals moving with farmers looking to fulfill Manifest Destiny and climate changes which result from the altering of the ecosystem.)

As plant species disappeared, so did some animals. Beavers, hunted for their pelts to make European hats, although unintentional, were depleted. Wolves, due to the settler's beliefs that they are evil were exterminated. Native people could not convince the Europeans otherwise. And then, those microbes: "smallpox, measles, influenza, amoebic dysentery, whooping cough, malaria and more arrived from Europe. Africa supplied Yellow Fever, dengue fever, yaws, and a few other diseases by way of the Caribbean Trade." (34)

Native peoples suffered most. Because they lacked the immunity required to combat the microbes, those of the Delaware River Valley, the region around the Susquehanna and Ohio River Systems, were most affected thereby loosening their hold on their homelands. Their traditional medicines were of little consequence against this onslaught, and so suffered miserable deaths.

Pack Your Bags Folks. We're Outta Here

Many Lenape moved inland and settled along the Susquehanna River. "But in 1664, England took control of the entire region. English settlers, hungry for more and more land, pushed farther and farther westward. By the mid-1700's Lenape were beginning to settle along the Ohio River in Ohio, then in Indiana, believing the Europeans and their descendants would never settle as far west as Ohio." www.fofweb.com/History

Of course we know that the one thing settlers were after was the land itself. The Americans arrived and pushed into the Old Northwest areas around the Great Lakes. The Lenape moved again. They went to Missouri and then Texas. By 1835, some of these went into Kansas, in the northern part of the original Indian Territory (Oklahoma). Some Lenape moved to Canada.

Lenape ended up moving to at least ten different states. They signed forty five different treaties with Whites. (www.fofweb.com/History)

Some moved west to Wisconsin and Oklahoma (and came to be called Delawares) to avoid Europeans and the ensuing serious conflict, and others through the signing of the Treaty of Easton, 1758 were forced into Western Pennsylvania and Ohio. They know who they are and have stated, "We are still Nanticoke Lenape people..." (35)

It did not happen all at once but in successive waves over a one hundred year period. Some went to the Midwest. Some, to Canada. Others, who refused to leave, retained their Lenape communities in hiding (hid their true native identities from outsiders in order to survive), or intermarried with European settlers. Their descendants still live in New Jersey and Pennsylvania today. (36)

Case in point, in March of 1782, four years after the Treaty of Easton, a colonial militia from Pennsylvania, killed ninety-six Lenape, who due to insufficient rations, had returned to their old Moravian villages to gather their harvest and collect the food that they had previously stored but had been forced to leave behind. They were, to put it mildly, starving and came not to steal but to get what belonged to them. "The incident took place at a Moravian missionary village of Gnadenhutten near present day Gnadenhutten, Ohio." (37) Under the direction of Colonel David Williamson, the Lenape were surprised by 160 militia, rounded up, and accused of taking part in raids in Pennsylvania. The American Revolution, the war Americans fought for freedom, and the right to have representation in judicial matters, the right to be tried in a court of their one's own jurisdiction, somehow did not extend to the them, the "Other." The militia became judge, jury, and executioner, voting to execute the hungry Indians and their children. On March 8, 1782, the militia, "tied the Lenape, stunned them with mallet blows to the head and killed them with fatal scalping cuts-28 men, 29 women, and 39 children. They piled the bodies in the mission buildings and burned the village down." (38)

So many injustices were levied at native peoples that it can be difficult to present it to students while trying to remain objective. This is when they need to be given the accounts from different perspectives, and can be asked to take a position and support it. Teachers must be careful here to insure that they do not bias the students one way or the other, for those students who take the time to think things through will certainly arrive at a decision, but only after careful deliberation. For instance, the famous photographer, Edward S. Curtis began his work in Seattle, Washington, in the 1890's photographing the local socialites. He then began to photograph Native Americans. His first portrait of a Native American was the last surviving daughter of Chief Seattle. Her name was Kikisoblu. She was also known as Princess Angeline. This woman was "given special permission because of her lineage to live in Seattle when the rest of the Suquamish were forced onto a nearby reservation." (39) They were by law not allowed to live in the city. She was the only one allowed to live in the city of Seattle, *which had once been her tribe's traditional homeland.* (40)

Her story is particularly sad. Curtis saw in her the change brought on by Manifest Destiny. This woman, daughter of a chief, was photographed without any of her traditional regalia, no ceremonial items present, but simply an aging woman, dressed in layers of western-style clothing. He paid her a dollar and took her picture. She was poor and supported herself as a laundress for the gentry. Curtis died in 1952, but he made over

40,000 images of native peoples. (41) He saw the people he photographed as a “dying breed,” and so traveled here and there, under adverse conditions, to capture these images.

Many Native people cherish these images of Curtis’. Some recognize their own kin. “Our blood runs through those negatives. That’s the difference. For us, it’s like a portal... to see our ancestors”....Tsinhnahjinnie (42)

“A man who was known as a friend to the Indians spoke to Red Jacket one day about the good treatment the Senecas enjoyed from their White neighbors.

Red Jacket walked with him beside the river, then suggested they should sit together on a log next to the stream.

They both sat down. Then, Red jacket slid closer to the man and said, “Move over.” The man moved over, but when he did, Red Jacket again slid closer.

“Move over,” he said.

Three times this happened until the man had reached the end of the log near the water.

Then once more he was told, ”Move over.”

“But if I move farther, I shall fall into the water”, the man pleaded, teetering on the edge.

“Red Jacket replied, ”And even so you Whites tell us to move on when no place is left to go.” From *Rethinking Columbus, The Next 500 Years*

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PA Common Core Standards

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.

CC. 8.5.6-8 G Integrate visual information (charts, graphs, photographs, or maps) with other information in print or digital text.

CC. 8.5.6-8 H Distinguish among fact, opinion and reasoned judgment in a text

CC.8.5.6-8 A Cite specific textual evidence to support analysis of primary and secondary sources

CC.8.5. 6-8 F Identify aspects of a text that reveal an author's point of view or purpose (eg., loaded language, inclusion or avoidance of particular facts)

Lesson Plans

Lesson One : It All Starts with the Geography: Mapping

Objective: SWBAT: compare and analyze maps of North America prior to the arrival of Europeans through the present

Materials: three maps plus one map showing the state enlarged

Sharpie pens for each student

Computers

Teacher passes out three different maps: one showing Native American tribes across the United States prior to European arrival; one showing Native Americans during Manifest Destiny and the United States; one showing the United States and Native American land holdings/reservations today.

Teacher will enlarge the state where this lesson is being taught so that students can annotate information on the map area.

Using Analyzing Maps Worksheet downloaded and printed out from www.nara.gov, teacher directs students to work with a partner to analyze each map by completing the worksheet.

When all three maps are completed, teacher directs students to go online and locate Indian place names in the city where students are currently located. For example, in Philadelphia, students will find a street named Susquehanna Avenue. This avenue is in North Philadelphia. Using a brightly colored Sharpie pen, students will annotate directly on the enlarged map where that avenue is.

Students will then locate other places that have been named for the Indian people and document their names on the enlarged map.

On a separate sheet of paper, students will then document how many different groups shared space and which tribes were located nearby (paying particular attention to the tribes that once lived in the state the students now live).

Students will compare the first two maps and document where tribes are no longer shown or listed to be in the area, or show up in different areas.

Finally, teacher directs students to examine the last map to note where those Indians are now and who is now occupying the land once held by the tribes.

Teacher will then direct students to brainstorm other places, and also teams, vehicles, etc that bear Indian names and document them on the sheet of paper. For example. Jeep Cherokee.

Teacher holds a whole class discussion using the following questions:

What did you discover about your maps?

How do they compare with one another?

Why do you think the names have remained?

How do you feel about applying a tribal name to a team, vehicle or mascot?

How would you feel if it were your family name?

Lesson Two: Analyzing Treaties

Objective: SWBAT: read and analyze seven early treaties between Native American groups and Americans

Materials: Photocopies of treaties

Chart paper

Large markers

Dictionaries (to assist with unfamiliar words or terms)

Teacher divides class into groups of three or four. Photo copy enough copies of each treaty for each student in the group. Distribute one set of each treaty to each group. Direct the students to read the documents and summarize what settlers receive and what Indians receive. Do the same for what settlers give up and what Indians give up. When all groups have completed their analysis, have them go to the board with the chart paper and document on the chart paper gains and losses for each side as per their treaty. When all groups have completed their documentation, ask the students to compare and contrast the treaties by examining the gains/losses and directs students to note where the Indians are now and who is now occupying the land once held by the tribes.

When students have completed the above tasks, they will take on the role of lawyers, choose a position and defend for either the tribe or the descendants of the settlers (those living today). The essential question to be defended is: Should this land the _____ Family Estate is on now be returned to the tribes? Should restitution be made to the descendants? Should there be punitive damages paid to the tribes? Why or why not. After hearing both sides, a “Judge” should hand down a decision, based on the law.

Lesson Three: Come Brother. Let’s Trade

Objective: SWBAT: Experientially understand how microbes travelled throughout Indian lands and wiped out whole populations.

Materials: Images from the Internet, envelopes, markers

Teacher goes online and locates images of trade goods that were used during the 17th Century between Europeans and Native peoples. These should include metal cooking pots, Buffalo Robes, beaver pelts, glass beads, blankets, etc. Teacher prints them out and makes copies for six envelopes for Indian goods and six envelopes for European goods. Teacher also locates and prints out images of smallpox, tuberculosis, whooping cough, pneumonia, and makes five copies of these.

Teacher then places “trade goods” in an envelope for Indians to trade and the same for Europeans to trade. In five of the European envelopes, teacher places one microbe in a small packet. The sixth one only has trade goods. The envelopes are sealed (but list the contents of the “goods” on the front of the envelope). The microbe is not listed. Teacher marks off two desks and designates them as the “Trading Post.” Teacher divides the class into four groups of five, and two groups of four. These are the Native American groups. Two remaining students will be the European traders. The traders will go to the Trading Post with their European goods. In all but one envelope there is a microbe that traveled from Europe unbeknown to the “Trader” since he is immune to this. Teacher then selects one student from each Indian group to leave the group and “travel” to the Post taking that group’s trade envelope to the “trade.”

The Indians exchange envelope with the traders and take their purchases back to their respective villages. All envelopes are opened and goods are shown. When the small packet is revealed, the students will have become “infected.”

Debrief the Lesson :

Teacher follows this exercise with the following questions:

- How did you feel when you sent your representative to the Trading Post to trade for goods?**
- How did you feel when your group opened your envelope and saw the things he/she brought back?**
- Do you think your group benefitted from trade? How did you feel when your group was exposed to the microbes?**
- Do you think you were infected on purpose? Did you notice anything “sickly” about the Trader?**
- Can you always “tell” when someone poses a health risk?**
- How do you think Native people responded to potential health risks?**

**-Why do you think their traditional medicines did not work against the microbes?
What precautions are in place today as we become a “Global Village”?**

Lesson Four: Native People in Film and the Media

Objective: SWBAT: analyze the roles and ways Native Americans are portrayed in movies and television; and the effects of those portrayals on Indian people and those who view these films.

Materials: Films (DVD, Netflix, etc), DVD Player, etc

Teacher selects any American produced film from the 1950's and 1960's where Indian people are shown, and a film dating from 2000 to currently. Students view each film using the Motion Picture Analysis Worksheet downloaded and printed out from www.nara.gov. At the completion of the viewings, students compare and contrast the ways in which Indians are portrayed, considering, for example: whether or not the actors themselves are Indian, the background music played whenever Indians are shown in a scene, etcetera. At the end students will write a one page paper, taking a position for or against having other people telling the stories of others, citing examples taken from the films.

Lesson Five : “We’re Still Here” : Students Use Social Media for Five Days

Objectives: SWBAT : Students will be able to use social media to connect with, comment on, view images, and gain First Voice knowledge of Lenni Lenape people today.

Materials: Computers, Internet access

Teacher directs students to log onto **Face Book**. (This may have to be done at home)

In the search engine students will key in **Lenape Nation of Pennsylvania**.

Students should be allowed to peruse the site and “Like” the page. On this page students will be able to find videos of Lenape speakers teaching Lenape language, invitations to current events, and read some of the current issues Lenni Lenape people are posting and rallying for or against, such as Fracking.

Each student should choose one item of interest per day and share with the class for a whole class discussion. Each student is given 3 minutes to report (note cards may be used).

In instances such as Fracking where the people are protesting, students should research the issue for themselves in order to give a full report and be able to determine whether or not they support the Lenape's position.

End Notes

1. Takaki, Ronald, A Different Mirror, p. 26
2. Prucha, American Indian Treaties, the History of a Political Anomaly, p.2
3. Expedition Magazine, Winter 2013, vol. 55, Number 3, p. 18
4. ibid
5. ibid
6. Prucha, Francis Paul, American Indian Treaties, the History of a Political Anomaly p.3

7. Prucha, Francis Paul American Indian Treaties, the History of a Political Anomaly, p.4
8. Foner, Eric, The Story of American Freedom
9. Class Notes, Patti
10. www.Explore Pa. History.com
11. ibid
12. West, Elliott, The Way To the West, p.86
13. West Elliott, The Way To the West, p.87
14. ibid
15. West, Elliott, The Way To the West, p. 88
16. ibid
17. Wells, Spencer, "The Journey of Man"
18. ibid.
19. ibid
20. Penn Museum, Native American Voices
21. Penna. History of the Commonwealth, p.75
22. Penna. History of the Commonwealth, p.77
23. ibid
24. Penna. History of the Commonwealth, p.47
25. www.fofweb.com/History
26. Penna. History of the Commonwealth, p.48
27. Penna. History of the Commonwealth, p.49
28. Penna. History of the Commonwealth, p.50
29. ibid
30. ibid
31. ibid
32. Penna. History of the Commonwealth, p. 54
33. Penna. History of the Commonwealth, p.58
34. www.fofweb.com/History
35. ibid
36. Ridgeway, Urie, New Jersey Nanticoke Lenni Lenape Tribal Council, Native American Voices, p. 2
37. Native American Voices, pp. 1-2
38. Indigenous Peoples Issues and Resources
39. ibid
40. Native Peoples Magazine, p.29
41. ibid
42. Native Peoples Magazine, p.31

Appendix

The Treaties: N.B. I have inserted the first Treaty in its entirety. Due to limited space, the remaining treaties are listed and can be accessed from <http://digital.library.okstate.edu/kappler/index.htm>

INDIAN AFFAIRS: LAWS AND TREATIES

Vol. II, Treaties

Compiled and edited by Charles J. Kappler. Washington : Government Printing Office, 1904

TREATY WITH THE DELAWARES, 1778. Sept. 17, 1778. | 7 Stat., 13.

Margin Notes	
All offenses mutually forgiven.	
Peace and friendship perpetual.	
In case of war, each party to assist the other.	
United States to have free passage to forts or towns of their enemies.	
Such warriors as can be spared, to join the troops of the United States.	
Neither party to inflict punishment without an impartial trial.	
Nor protect criminal fugitives, etc.	
Agent to be appointed by the United States to trade with the Delaware Nation.	
United States guarantee to them all territorial rights as bounded by former treaties.	
To have a representation in Congress on certain conditions.	

Page

Articles of agreement and confederation, made and entered into by Andrew and Thomas Lewis, Esquires, Commissioners for, and in Behalf of the United States of North-America of the one Part, and Capt. White Eyes, Capt. John Kill Buck, Junior, and Capt. Pipe, Deputies and Chief Men of the Delaware Nation of the other Part.

ARTICLE 1.

That all offences or acts of hostilities by one, or either of the contracting parties against the other, be mutually forgiven, and buried in the depth of oblivion, never more to be had in remembrance.

ARTICLE 2.

That a perpetual peace and friendship shall from henceforth take place, and subsist between the contracting parties aforesaid, through all succeeding generations: and if either of the parties are engaged in a just and necessary war with any other nation or nations, that then each shall assist the other in due proportion to their abilities, till their enemies are brought to reasonable terms of accommodation: and that if either of them shall discover any hostile designs forming against the other, they shall give the earliest notice thereof, that timeous measures may be taken to prevent their ill effect.

ARTICLE 3.

And whereas the United States are engaged in a just and necessary war, in defence and support of life, liberty and independence, against the King of England and his adherents, and as said King is yet possessed of several posts and forts on the lakes and other places, the reduction of which is of great importance to the peace and security of the contracting parties, and as the most practicable way for the troops of the United States to some of the posts and forts is by passing through the country of the Delaware nation, the aforesaid deputies, on behalf of themselves and their nation, do hereby stipulate and agree to give a free passage through their country to the troops aforesaid, and the same to conduct by the nearest and best ways to the posts, forts or towns of the enemies of the United States, affording to said troops such supplies of corn, meat, horses, or whatever may be in their power for the accommodation of such troops, on the commanding officer's, &c. paying, or engaging to pay, the full value of whatever they can supply them with. And the said deputies, on the behalf of their nation, engage to join the troops of the United States aforesaid, with such a number of their best and most expert warriors as they can spare, consistent with their own safety, and act in concert with them; and for

the better security of the old men, women and children of the aforesaid nation, whilst their warriors are engaged against the common enemy, it is agreed on the part of the United States, that a fort of

Page 4

sufficient strength and capacity be built at the expense of the said States, with such assistance as it may be in the power of the said Delaware Nation to give, in the most convenient place, and advantageous situation, as shall be agreed on by the commanding officer of the troops aforesaid, with the advice and concurrence of the deputies of the aforesaid Delaware Nation, which fort shall be garrisoned by such a number of the troops of the United States, as the commanding officer can spare for the present, and hereafter by such numbers, as the wise men of the United States in council, shall think most conducive to the common good.

ARTICLE 4.

For the better security of the peace and friendship now entered into by the contracting parties, against all infractions of the same by the citizens of either party, to the prejudice of the other, neither party shall proceed to the infliction of punishments on the citizens of the other, otherwise than by securing the offender or offenders by imprisonment, or any other competent means, till a fair and impartial trial can be had by judges or juries of both parties, as near as can be to the laws, customs and usages of the contracting parties and natural justice: The mode of such trials to be hereafter fixed by the wise men of the United States in Congress assembled, with the assistance of such deputies of the Delaware nation, as may be appointed to act in concert with them in adjusting this matter to their mutual liking. And it is further agreed between the parties aforesaid, that neither shall entertain or give countenance to the enemies of the other, or protect in their respective states, criminal fugitives, servants or slaves, but the same to apprehend, and secure and deliver to the State or States, to which such enemies, criminals, servants or slaves respectively belong.

ARTICLE 5.

Whereas the confederation entered into by the Delaware nation and the United States, renders the first dependent on the latter for all the articles of clothing, utensils and implements of war, and it is judged not only reasonable, but indispensably necessary, that the aforesaid Nation be supplied with such articles from time to time, as far as the United States may have it in their power, by a well-regulated trade, under the conduct of an intelligent, candid agent, with an adequate salary, one more influenced by the love of his country, and a constant attention to the duties of his department by promoting the common interest, than the sinister purposes of converting and binding all the duties of his office to his private

emolument: Convinced of the necessity of such measures, the Commissioners of the United States, at the earnest solicitation of the deputies aforesaid, have engaged in behalf of the United States, that such a trade shall be afforded said nation, conducted on such principles of mutual interest as the wisdom of the United States in Congress assembled shall think most conducive to adopt for their mutual convenience.

ARTICLE 6.

Whereas the enemies of the United States have endeavored, by every artifice in their power, to possess the Indians in general with an opinion, that it is the design of the States aforesaid, to extirpate the Indians and take possession of their country: to obviate such false suggestion, the United States do engage to guarantee to the aforesaid nation of Delawares, and their heirs, all their territorial rights in the fullest and most ample manner, as it hath been bounded by former treaties, as long as they the said Delaware nation shall abide by, and hold fast the chain

[Page 5](#)

of friendship now entered into. And it is further agreed on between the contracting parties should it for the future be found conducive for the mutual interest of both parties to invite any other tribes who have been friends to the interest of the United States, to join the present confederation, and to form a state whereof the Delaware nation shall be the head, and have a representation in Congress: Provided, nothing contained in this article to be considered as conclusive until it meets with the approbation of Congress. And it is also the intent and meaning of this article, that no protection or countenance shall be afforded to any who are at present our enemies, by which they might escape the punishment they deserve.

In witness whereof, the parties have hereunto interchangeably set their hands and seals, at Fort Pitt, September seventeenth, anno Domini one thousand seven hundred and seventy-eight.

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Vol. II, Treaties

Compiled and edited by Charles J. Kappler. Washington : Government Printing Office, 1904

AGREEMENT WITH THE FIVE NATIONS OF INDIANS, 1792.

April 23, 1792. | American State Papers. Indian Affairs, Vol. 1, p. 232.

INDIAN AFFAIRS: LAWS AND TREATIES

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Compiled and edited by Charles J. Kappler. Washington : Government Printing Office, 1904.

TREATY WITH THE SIX NATIONS, 1784.

Oct. 22, 1784. | 7 Stat., 15.

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TREATY WITH THE CHEROKEE, 1785.

Nov. 28, 1785. | 7 Stat., 18.

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TREATY WITH THE CHICKASAW, 1786.

Jan. 10, 1786. | 7 Stat. 24.

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TREATY WITH THE CREEKS, 1790.

Aug. 7, 1790 | 7 Stat., 35. | Proclamation, Aug. 13, 1790.

INDIAN AFFAIRS: LAWS AND TREATIES

Vol. II, Treaties

Compiled and edited by Charles J. Kappler. Washington : Government Printing Office, 1904

TREATY WITH THE ONEIDA, ETC., 1794.

Dec. 2, 1794. | 7 Stat., 47. | Proclamation, Jan. 21, 1795.