

NEH - Landmarks Workshop

Deerfield, Massachusetts

Lesson Plan, Summer 2016

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**NEGOTIATING THE COMMON POT: Conflict and Common Ground in
Colonial New England**

Essential Question: How did the different viewpoints of Europeans and Indians in the seventeenth-eighteenth centuries affect interactions between these groups in colonial North America?

Objective: To introduce students to the history of the early social and economic relationships between the different nations and colonies of North America, including the Abenaki, Huron, Mohawk, Pocumtuck, French, and English. Students will be asked to participate in a role playing exercise, where they will be given a set of parameters regarding the cultural backgrounds and interests of either Indians, French, or English and will be asked to negotiate “treaties” to support their interests. Afterwards, students will engage with primary and secondary sources from the seventeenth and eighteenth centuries that answer questions about the differences between European and indigenous peoples regarding their uses for natural resources, and their changing relationships during this period in Colonial American History.

Session 1

Procedure:

- 1) Divide class into three or six groups (depending on class size).
- 2) Give each group a handout containing the background essay, goals for treaty negotiation, and points of interest related to one group (French, English, or Native Americans).
- 3) Groups should read their background essay and points of interest and discuss as a group how they would negotiate the treaty with the other groups involved. Students should be reminded that their points of interest will influence which group they want to ally with in the simulation/summit (3-5 minutes).
- 4) Have students in each group number themselves 1-5 (1-9 if larger class) within their group.
- 5) After Steps #3 and #4 are finished, teacher will announce that groups 1, 2, 3, 4 and 5 (see Step #4- up to 9 groups based on class size... adjust as needed) will congregate in their new mixed groups so each group has a representative from the French, Indian, and English polities.

- 6) Students will then “negotiate” their treaties with their desired allies based on the results of discussions from Step #3 (10-15 minutes). This is where you should look out for *ad hominem*s and yelling.
- 7) Have students transition (deep breath, jumping jacks, w/e) from the simulation/summit and begin to have serious/critical discussions in their groups about what their interests were and offer assessments of the exercise. Have a representative (or two) from each group debrief to the whole class (10-15 minutes).
- 8) During the debriefing exercise, hand students the collection of documents for the Document-Based Question to analyze with their group for the remainder of class. Optional- complete for homework or continue in the next class period.

Session 2

Procedure:

1. Show video introduction on 1704 website. (<http://1704.deerfield.history.museum/intro.html>)
2. Link summit activity to DBQ documents and question - solicit thoughts from students before explaining more fully.
3. Go through the documents and give brief introductions/ talks about each. Depending on your students’ levels, you may give a brief introduction or fully analyze some or all of the documents as a class.
4. Teach/ review the format of an academic essay (relative to your grade level) and graphic organizer (e.g. chickenfoot).
5. Introduce the question: How did the different viewpoints of Europeans and Indians in the seventeenth-eighteenth centuries affect interactions between these groups in colonial North America? Unpack this question with the students. Develop ideas in small groups for possible thesis statements.
6. Have students select one of the thesis statements and as a group brainstorm reasons to back up their chosen thesis. (Student-selected groups)
7. Students will look for evidence to back up their reasons in the documents and mark/ highlight/ cite them within the documents packet.
8. Students will write their essays. Teachers can use their discretion and best practices for essay feedback, revision, editing, and publishing.

Common-Core Standards (Adjust as needed):

CCSS.ELA-LITERACY.RH.9-10.6: Compare the point of view of two or more authors for how they treat the same or similar topics, including which details they include and emphasize in their respective accounts.

CCSS.ELA-LITERACY.SL.9-10.1: Initiate and participate effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on... topics, texts, and issues, building on others' ideas and expressing their own clearly and persuasively.

CCSS.ELA-LITERACY.RH.9-10.8: Assess the extent to which the reasoning and evidence in a text support the author's claim.

CCSS.ELA-LITERACY.RH.9-10.4: Determine the meaning of words and phrases as they are used in a text, including vocabulary describing political, social, or economic aspects of history/social studies.

Native American Background Summary

For thousands of years there have been many tribes of Native Americans living in their ancestral homeland known as “Ndakinna.” Though there are many tribes throughout the region these groups are broadly categorized as Algonquin, a term referring to similarities in both language and culture. One of the major tribes within the Algonquin nation is known as the Abenaki or Wobanaki which includes many different, yet related subtribes such as, Missisquoi, Cowass, Pennacook, Sokoki, and culturally-related allies such as the Pocumtuck, Nonotuck, and many others.

The Wobanaki, or “Dawnland People” move periodically throughout the year to utilize the many natural resources used for countless generations. As the 1704 website describes,

“Over many millennia, Wôbanaki peoples developed intimate relationships with the landscape and various ecosystems, adapting to climate changes while constantly traveling, building homes, hunting, fishing, foraging, and planting. Wôbanaki peoples did not pen or domesticate any of the animals they used for food, since it was understood that proper hunting behaviors would result in these animals agreeing to be hunted, and these beliefs were reinforced through traditional stories. Wôbanaki peoples did have animal companions, though – the dogs who lived with the people made good hunting partners and scouts.” <http://1704.deerfield.history.museum/groups/lifeways.do?title=Wobanakiak>

The past decades of contact with the Europeans have brought hardships such as devastating diseases and loss of ancestral homelands due to English expansion and broken treaties. The Indians of the Northeast have become trading partners with the Europeans, both French and English, especially with regard to the international trade in beaver pelts. Despite the enormous losses suffered during King Philip’s War (1675-1676,) the Wobanaki Confederacy wishes to continue to live on their ancestral homelands and practice their traditional ways of life. The tribes and allies of the Wobanaki Confederacy have to negotiate with the English with their rapidly expanding territory and emphasis on private land ownership, the French, with their high priority on maintaining control over the beaver trade, as well as Iroquoian tribes to the west who traditionally have engaged the Indians of New England in conflict and/or competition for resources and have been aligned politically with the English.

New France Background Summary:

In the seventeenth century, New France was an over-extended empire with the largest concentration of its population along the St. Lawrence River. At first glance, New France's society is organized to look like the old country in certain respects. Landholdings in New France are apportioned by the seigneurial system, which grants the French Canadian nobility ownership of *seigneuries* (land) who in turn collect rent from tenants, or *habitants* who tend the land. During the 1600s, with wars between the Iroquois League and the English, the French had fought for survival and control of the western fur trade. After peace is established between the Iroquois Nations and the French colonial leadership in 1701, new trade routes between the English in New York and the Iroquois undercut French control of the beaver trade. The French are concerned about their weakened position as an economic power in North America, and believe that encouraging hostilities between Abenaki and English settlers along the New England frontier will keep the expanding English colonies at bay, and ensure the survival of New France. Many among the youthful French nobility hope to prove themselves as able military commanders in raids along the New England frontier, while former fur traders might see an opportunity to plunder the wealth of the English colonists. Moreover, Jesuit missionaries in Canada see Protestant New England as a threat to the spread of Catholicism in North America, and see an opportunity to proselytize captives taken from these Puritan frontier villages. (Inspired by Haefeli & Sweeney, *Captors and Captives*).

Goals for Peace Treaty Negotiation:

Encourage Indian tribes along the New England frontier to continue raids against the English there to act as a first line of defense for New France against the expanding English colonies.

Points of common interest:

- 1) Many of the tribes are and have been trading partners and the French often negotiate with Indians before using their land.
- 2) Many of the Indian tribes are Catholic, like the French. Their common faith is not shared by the English colonists along the New England coast.
- 3) The spread of English settlement threatens the lands of New France and the Indian tribes alike. The English have already made it as far as Quebec and the Indians would make an excellent first line of defense against the hostile Protestant English settlers.

New England Background Summary

New England was an area that had been founded by a fairly homogeneous population, most of whom shared common religious beliefs. Most of these colonists were Protestant. They believed that it was their divine mission to spread their “superior” way of life. They harbored strong anti-Catholic sentiments. Towns were fairly small, surrounded by farms owned by the residents of the town. Large families resulted in population pressure as grown children sought their own land to farm. Upon maturity, younger sons often moved to the “frontier” to acquire their own property. This population pressure resulted in increased friction with the Native American tribes already living on these lands. Additionally, these colonists purchased most manufactured products from England (as insured by the Acts of Trade & Navigation (1660)).

The primary goal of the English colonists was to continue to acquire the exclusive use of new lands to provide a home for their growing population. They believed that Providence would guide the growth and development of their colonies.

Primary Sources for DBO

Document A:

Jesuit Missionary Primary Source

“To make a Christian out of a Barbarian is not the work of a day. . . . A great step is gained when one has learned to know those with whom he has to deal; has penetrated their thoughts; has adapted himself to their language, their customs, and their manner of living; and when necessary, has been a Barbarian with them, in order to win them over to Jesus Christ.” Jesuit missionary 1642

- Above taken from Smithsonian teaching source: <http://www.smithsoniansource.org/display/primarysource/viewdetails.aspx?PrimarySourceId=1181>

- 1) What is the Jesuit missionary’s perception of the unconverted Indians?
- 2) What does this source reveal about French and Indian relations in the seventeenth century?

Document B:
Wendat (Huron) woman and man



Questions for analysis:

- 1) Who is being shown in this picture? How do you know?
- 2) What is the woman wearing? What materials are they made of?
- 3) What is the man wearing? What materials?
- 4) Where do you think they are going? What evidence in the picture helps you determine this?

http://1704.deerfield.history.museum/popups/artifacts.do?shortName=huron_couple

**Document C:
Beaver Exports**

TABLE 4.121 FUR EXPORTS (BY NUMBER OF SKINS) FROM NEW NETHERLAND, 1624–1657

Year	Beaver	Otters, etc.	Total Furs	Value (florins) ^a
1657	40,940	...
1656	34,840	300	35,140	...
1636	7,000 ^b	1,000 ^b	8,000	...
1635	7,446 ^c	707 ^c	8,153 ^c	...
1634	7,446 ^c	707 ^c	8,153 ^c	...
1633	8,800	1,383	10,183	fl.91,375
1632	6,500 ^c	835 ^c	7,335 ^c	...
1631	6,500 ^c	835 ^c	7,335 ^c	...
1630	6,041	1,085	7,126	fl.68,012
1629	6,500	835	7,335	...
1628	6,951	734	7,685	fl.61,075
1627	7,520	370	7,890	fl.56,420
1626	7,258	857	8,115	fl.45,050
1625	5,295	436	5,731	fl.35,825
1624	4,000	700	4,700	fl.27,125

^a 2.5 florins equaled 1 Spanish dollar.

^b **Beaver** and others estimated from year's total exports.

^c Numbers derived from totals for several years.

Source: Van Cleaf Bachman, *Peltries or Plantations: The Economic Policies of the Dutch West India Co. in New Netherland, 1623–1639* (1969), 94, 129, 131, 142. E. B. O'Callaghan, ed., *History of New Netherland, or New York Under the Dutch* (1855), II, 310n. E. B. O'Callaghan & B. Fernow, eds., *Documents Relative to the Colonial History of the State of New York* (1856–1887), XIII, 27n.

New

England's Gold: The Beaver Trade

King Charles I of England's favorite hats were made of the expensive felt of beaver fur. By the late 1500s, the beaver were already extinct in Western Europe and close to extinction in Russia and Scandinavia. The abundance of beaver in North America kept the trade prosperous for a couple more centuries.

In 1630, the price of one beaver felt hat cost £25. That was £5 more than a ticket to New England on one of Governor Winthrop's ships. One hat required the skins of from one to five adult male beaver, depending on the quality of the hat, the richness of the felt, and the size of the beaver.

Source: Before Winthrop: Little Known Trivia, Myths, and Legends

Leading to the Colonization of New England in 1630 by Mary Ames Mitchell



A hat made from beaver fur that, it is believed, belonged to Constance Hopkins Snow who sailed to America on the Mayflower in 1620. Made between 1615 and 1640. On display in the Pilgrim Hall Museum, Plymouth, Massachusetts. (1)

Impact of European Markets upon Beaver

Population

Chief among the animals which suffered from the fur trade was of course the beaver, whose low reproductive rates and sedentary habits made it easily threatened by concentrated hunting. Never abundant in southern New England, it was disappearing from the Massachusetts coastal region by 1640.... By the end of the century, the fur trade had lost its economic importance to the area.” – William Cronon, Changes in the Land (1983)

Questions:

1. How much does the annual export of beaver furs from New Netherland increase from 1624 to 1656?
2. What was the total number of beaver skins exported from New Netherland between 1624 and 1656?
3. According to the second document, why was there such a large market for beaver furs in Europe?
4. According to William Cronon’s work, *Changes in the Land*, what are two reasons why beaver were vulnerable to “concentrated hunting”?
5. What do *you* think would be one significant impact of the decreasing amount of beaver available upon local Indian tribes?

Document D:

Concepts of Land Ownership

European Concept

Europeans were committed to the notion of private property and expected Native Americans immediately and permanently to vacate their land upon its sale. French explorer Robert de La Salle exemplifies the European concept of land ownership:

“I ...do now take, in the name of His Majesty [the king of France] possession of the country of Louisiana, the seas, harbours, ports, bays, adjacent straits, and all the nations, peoples, provinces, cities, towns, villages, mines, minerals, fisheries, streams and rivers, within the extent of the said Louisiana.” (April 9, 1682)

In addition, many Puritan settlers felt that they were entitled to Native American land because, in their view, the Indians were squandering the land's potential by failing to “make improvements” upon it. They believed the Indians' claims were invalid because God intended to bestow New England upon the English. The minister Increase Mather wrote about the Puritans' property rights over

“The Heathen People amongst whom we live, and whose Land the Lord God of our Fathers has given to us for a rightful possession.” (1676)

Chauk Deed

These presents Testifie That Chauk alias Chaque the sachem of Pacomtuck for good & valluable considirations him there unto moveing, hath Given Granted Bargained & sold, & by these presents doth (for himself & his Brother Wapahoale) fully clearely & absolutely give grant Bargaine & sell unto Capt John Pynchon of Springfeild ... only the sd Chauk ... doth reserve Liberty of fishing for ye Indians in ye Rivers or waters & free Liberty to hunt Deere or other Wild creatures & to gather Walnuts chestnuts and other nuts things &c on ye commons ... In witness whereoff the sd Chaque hath hereunto set his hand this 24th ffebr 1666-7

The marke of Chaque

In presence of

Jon Pynchon Jur

Questions:

1. According to Robert La Salle, what are some of the places and objects included along with the ownership of land?
2. According to Increase Mather, why do the Puritans have the right to take ownership of lands previously owned by Native Americans?
3. According to the Chauk Deed, what are three activities that Native

Americans would continue to be allowed to do upon the land even after its sale to John Pynchon?

4. What is a source of potential conflict between Europeans and Native Americans based upon their differing concepts of land ownership?

Document E:

Alliance between Indians and French

From Captors and Captives, The 1704 French and Indian Raid on Deerfield, by Kevin Sweeney and Evan Haefeli, p.101

“French officials wanted to involve as many Native communities as possible in the war against New England. The expedition gave Native communities an opportunity to affirm their alliances with the French and each other. The army at Chambly literally embodied the pursuit of diplomatic goals by military means.”

1. How is the passage an example of collaboration between the French and the Indians?
2. How do the goals of the French and Indians differ despite their collaboration?

Document F

**Wôbanakiak: Amiskwôlowôkoiak –
The People of the Beaver-tail Hill**

http://1704.deerfield.history.museum/voices/transcripts/wob_creation.html

Questions:

- 1. As a group, locate and explain passages from the story that depict the sense of connection the Pocumtucks felt towards their homeland.**
- 2. As a group, locate and explain passages that might refer to what you know about the geologic past of the Connecticut River Valley.**
- 3. How does the story of the People of the Beaver Tail Hill reflect the Pokumtucks' relationship to their homeland? Contrast their relationship with the land to that of the newly arrived English. How might this difference in viewpoints regarding land lead to misunderstandings between the two groups?**
- 4. Do you think, given the two groups' contrasting views on land, there is any chance of the two groups living amicably? What would each group have to change or give up in order to make this happen?**

Document G:
English settlement in New England, 1640-1750





1. Describe the locations of the New England Colonies in 1640.
2. In what ways had the New England colonies changed by 1700?
3. What further changes in the New England Colonies are apparent by 1750?
4. What do you think the impact of the changing New England Colonies would be upon American Indian tribes living in the area?

References/Resources/Further Reading:

Brooks, Lisa Tanya. *The Common Pot: The Recovery of Native Space in the Northeast*. Indigenous Americas. Minneapolis: University of Minnesota Press, ©2008.

Haefeli, Evan, and Kevin Sweeney. *Captors and Captives: The 1704 French and Indian Raid On Deerfield*. Native Americans of the Northeast. Amherst: University of Massachusetts Press, ©2003.

<http://1704.deerfield.history.museum/home.do>

<http://www.americancenturies.mass.edu/>

Lahontan, Louis Armand de Lom d'Arce, baron de. *New Voyages to North-America...*(excerpt).(London, 1703); Online facsimile at: <http://www.wisconsinhistory.org/turningpoints/search.asp?id=15>; Visited on: 7/12/2016

<http://content.wisconsinhistory.org/cdm/ref/collection/tp/id/39587>

Baron Lahontan came to New France in 1683 to fight the Iroquois, and between campaigns observed daily life in the colonies, hunted with the Indians, and traveled throughout the St. Lawrence Valley. In the first letter here (June 28, 1685), he describes the arrival of a fur trade flotilla from the Great Lakes and how the Indians and French negotiate prices for furs. In the second (Oct. 2, 1685; p. 51), he relates the economics of the trade, how it is carried out, and how merchants profit from it. In the third (July 8, 1686; p. 55) he tells of spending the winter hunting moose with the Indians. In the last (May 28, 1687; p. 60), he describes in detail Indian methods of capturing various fur-bearing animals and birds. He also reveals much about social life in New France, including everything from priests to prostitutes, as well as documenting its natural history