

Iroquois



Wyandotte



Delaware/Lenape



# Early Settlers & American Indians of Delaware County, Ohio

## Teacher Packet

- Plan my field trip
- Resource links
- Maps
- Vocabulary

**Delaware County Historical Society**

2690 Stratford Rd Delaware, Ohio 43015

740-369-

3831

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# EARLY SETTLERS & AMERICAN INDIANS OF DELAWARE COUNTY, OHIO

A Program for Schools at  
The Barn at 2690 Stratford Road, Delaware, Ohio

## TEACHER PACKET

### Scheduling:

Email, on-line request, or call the Delaware County Historical Society for information about scheduling a school group.

For on-line request: [http://www.delawareohiohistory.org/?page\\_id=2141](http://www.delawareohiohistory.org/?page_id=2141)[http://](http://www.delawareohiohistory.org/?page_id=2141)

Email: [dwilliams@delawareohiohistory.org](mailto:dwilliams@delawareohiohistory.org)

Phone: 740-369-3831

### School Groups:

Teachers are welcome to schedule groups of school children up to the limit of 60 per session.

The Native Peoples and Early Settlers is a three-hour activity. We can schedule one group in the morning and/or one in the afternoon if needed. Each large group should be divided into four smaller groups labeled 1,2,3,4 for the breakout sessions. **This is a 3 hour program.**

> Please let us know ahead of time the special needs of any student on this field trip.

> Students should wear warm clothing and coats for winter tours. Part of this program will be walking outside.

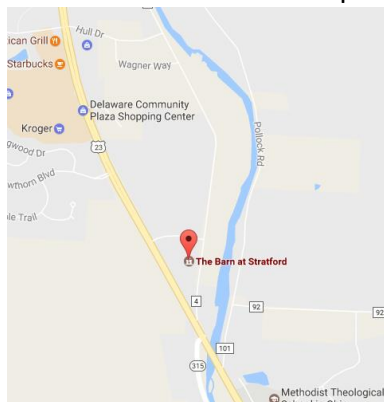
~ **Student Groups:** Students should be divided into 4 groups before you arrive. The groups are named after Delaware County's Native American tribes from this period: #1 Wyandots, #2 Lanape, #3 Shawnee, and #4 Seneca Cayuga. \*\*\*Make sure each student knows his/her group assignment.

### Cost:

The cost per student is \$5.00.

### Parking:

School buses can use our parking lot and can park in front of The Barn. Please do not park in the grass.



Directions: State Rt. 23S of Delaware. Turn onto Meeker Way.

Turn right onto Stratford Road.

Turn right into the parking lot.

### Food:

If teachers have students bring a packed lunch, students can eat outside on the lawn if weather permits or can sit at the tables inside The Barn for inclement weather days. Food service is not available on site.

Please bring their lunches in large tote boxes.

**Please, do not allow students to bring backpacks into the facility.**

**Restrooms** are available in The Barn and also downstairs in the Meeker home.

## **AGENDA for the Early Settlers & American Indians of Delaware County, Ohio:**

Students will begin this program with the whole group in the main floor of The Barn with a welcome and introduction. After the introduction, the four groups will begin a rotating schedule around the property with a guide from the Historical Society.

*Introduction:* 15 minutes in the main room of the barn

- \* Describe the Ancient People (How they got their names, the evidence we've found about them and where in Delaware County we found that evidence.) We include a few maps and photos.
- Introduce the Woodland Indians

*Breakout Session #1:* 30 minutes in the barn's carriage room

- \* Everyday life of the early American Indians including homes, weapons, tools, furs, crops, technology and artifacts

*Breakout Session #2:* 30 minutes in the Meeker dining room

- Memories of the Early Settlers and American Indians as told by Mrs. Moses Byxbe (reenactor) and Thomas Cellar's 3 (?) times great grandson.

*Breakout Session #3:* 30 minutes upstairs American Indian Gallery room and another upstairs room in Meeker

- \* Learning about artifacts
- \* The group will be divided into 2 groups. One group will grind corn using ancient pestles while the other group tours the American Indian gallery room in Meeker. After 15 minutes, the groups will change places.

*Breakout Session #4:* 30 minutes in the back of the big room in the barn

- Memories of the Pluggy's Town blacksmith
- Brent introduces the blacksmith reenactor

*Closing:* 15 minutes in the main room of the barn

- The story of Leatherlips
- The last Indian in the Delaware area
- The story of Bill Moose, "Last of the Central Ohio Wyandots"

# ODE SOCIAL STUDIES STATE STANDARDS

## Covered During Our Early Settlers & American Indians of Delaware County, Ohio

### 4<sup>th</sup> Grade

#### History:

1. The order of significant events in Ohio and the United States can be shown on a timeline.
2. Primary and secondary sources can be used to create historical narratives.
3. Various groups of people have lived in Ohio over time including prehistoric and historic American Indians, migrating settlers and immigrants. Interactions among these groups have resulted in both cooperation and conflict.
6. The inability to resolve standing issues with Great Britain and ongoing conflicts with American Indians led the United States into the War of 1812. Victory in the Battle of Lake Erie contributed to American success in the war.
13. The population of the United States changed over time, becoming more diverse (e.g. racial, ethnic, linguistic, religious). Ohio's population has become increasingly reflective of the cultural diversity of the United States.

#### Economics

23. Entrepreneurs in Ohio and the United States organize productive resources and take risks to make a profit and compete with other producers.

### 5<sup>th</sup> Grade

#### History:

1. Multiple-tier timelines can be used to show relationships among events and places.
2. Early Indian civilizations (Maya, Inca, Aztec, Mississippian) existed in the Western Hemisphere prior to the arrival of Europeans. These civilizations had developed unique governments, social structures, religions, technologies, and agricultural practices and products.

#### Geography:

6. Regions can be determined using various criteria (e.g. landforms, climate, populations, cultural, economics)
8. American Indians developed unique cultures with many different ways of life. American Indian tribes and nations can be classified into cultural groups based on geographic and cultural differences.
10. The Western Hemisphere is culturally diverse due to American Indian, European, Asian, and African influences and interactions, as evidenced by artistic expression, language, religion and food.

#### Economics:

15. The availability of productive resources (i.e., human resources, capital goods and natural resources) promotes specialization that leads to trade.

### 7<sup>th</sup> Grade

#### History:

1. Historians and archaeologists describe historical events and issues from the perspectives of people living at the time to avoid evaluating the past in terms of today's norms and values.
10. European economic and cultural influence dramatically increased through explorations, conquests and colonization.

#### Geography:

11. The Columbian Exchange (e.g., the exchange of fauna, flora and pathogens) between previously unconnected parts of the world reshaped societies in ways still evident today.
12. Maps and other geographic representations can be used to trace the development of human settlement over time.
13. Geographic factors promote or impede the movement of people, products and ideas.
15. Improvements in transportation, communication and technology have facilitated cultural diffusion among peoples around the world.

#### Governments;

16. The ability to understand individual and group perspectives is essential to analyzing historic and contemporary issues.
20. The variability in the distribution of productive resources in the various regions of the world contributed to specialization, trade and interdependence.
21. The growth of cities and empires fostered the growth of markets. Market exchanges encouraged specialization and the transition from barter to monetary economics.

### 8<sup>th</sup> Grade

#### History:

1. Primary and secondary sources are used to examine events from multiple perspectives and to present and defend a position.
2. North America, originally inhabited by American Indians, was explored and colonized by Europeans for economic and religious reasons.
10. Westward expansion contributed to economic and industrial development, debates over sectional issues, war with Mexico and the displacement of American Indians.

#### Geography:

13. Modern and historic maps and other geographic tools are used to analyze how historic events and shaped by geography.
15. The movement of people, products and ideas resulted in new patterns of settlement and land use that influenced the political and economic development of the United States.
16. Cultural biases, stereotypes and prejudices had social, political and economic consequences for minority groups and the population as a whole.

## Preparing for the Early Settlers & American Indians of Delaware County, Ohio Program:

~ **RE-ENACTORS:** Several of the sessions are presented by volunteer re-enactors. Discuss with your students what a re-enactor does, especially that they will be speaking in first person about “their” experiences with American Indians and settling Delaware County.

~ **VOCABULARY:** Go over vocabulary words that they may not be familiar with:

\*\*\* The correct term to use when referring to the Native Peoples is “American Indians”. The term Native Americans is no longer preferred. Whenever possible, use their tribal name such as Wyandot and Seneca instead of the generic term American Indian. Referring to them as Indians is never acceptable.

\*\*\* Seneca Cayuga is the correct name for what we used to call the Mingo Indians.

We have included a vocabulary list in this packet.

~ **INFORMATION RESOURCE LINKS:**

<https://www.warpaths2peacepipes.com/history-of-native-americans/history-of-ohio-indians.htm>

[http://www.ohiohistorycentral.org/w/Shawnee\\_Indians](http://www.ohiohistorycentral.org/w/Shawnee_Indians)

[http://www.ohiohistorycentral.org/w/Delaware\\_Indians](http://www.ohiohistorycentral.org/w/Delaware_Indians)

<http://www.ohiohistorycentral.org/index.php?title=Seneca-Cayuga&redirect=no>

~ **FOLLOW-UP ACTIVITIES:**

### Looking at Our Own Cultural Artifacts

[https://www.amnh.org/content/download/1885/25249/file/sc\\_u07\\_looking.pdf](https://www.amnh.org/content/download/1885/25249/file/sc_u07_looking.pdf)

Overview. There is no single **objective** way to describe why an **artifact** is significant to a **culture**. **Objects** are important to different people for different reasons. To make this idea personal, students will be invited to bring to class important **cultural artifacts** from their own lives. Each **object** will be “interpreted” by a student ...

## American Indian Vocabulary

**afoot.** On foot, by walking.

**agriculture.** The raising of crops and animals. Farming.

**American Revolution.** 1775 –1783. A war fought between England and the American colonies.

**awl.** A pointed tool for making small holes.

**axe.** A tool that has a metal blade attached to a handle, used for cutting wood.

**barter.** A form of trade in which goods or services are exchanged instead of money.

**beaver.** A semi-aquatic mammal whose fur was highly valued.

**brave.** An American Indian male or husband.

**calumet.** Ceremonial smoking pipe used on special occasions.

**campaign.** A series of military actions carried out to bring about a result.

**campfire.** An outdoor fire that is used for cooking or warming.

**canoe.** A light, narrow boat, that is pointed on each end, and moved with a paddle.

**cattail.** A tall plant that has long furry, brown tips and grows in marshes.

**cede.** To give up, surrender, hand over.

**celt:** a prehistoric stone or metal tool or weapon that has a beveled cutting edge

**chief.** Highest rank of authority, the most important person.

**disease.** Sickness or illness.

**dugout.** A canoe or boat that is made by hollowing out a large log.

**dwelling.** A place where a person lives.

**elk.** A large hoofed animal that occupied Ohio in earlier times.

**European.** A person who is born in Europe.

**flint.** A type of rock made of quartz used to make various tools.

**flint-lock.** A muzzle-loading black powder gun.

**French and Indian War.** 1754 – 1763. A war fought in America fought between France and England.

**haft:** a handle

**hammerstone:** a stone tool used like a hammer, for chipping flint, processing food, or breaking up bones

**historic.** Events that occurred since the advent of writing.

**hunter.** A person who hunts for food.

**igneous:** rocks created naturally using intense heat

**impoverished.** To be very poor.

**Indian Removal Act. 1830.** A policy to remove the Indians to a place west of the Mississippi.

**Indian, American.** A member of one of the tribes of North or South America.

**Indian, Historic.** Indians who live during the era of written history.

**Indian, Prehistoric.** Indians who lived prior to the written history era.

**Indian Removal Act.** An 1830 federal law that provided for the removal of American Indians to west of the Mississippi River.

**latitude:** distance north or south from the equator of a point on the earth's surface

**log house.** A house made of logs.

**longhouse:** a communal dwelling, especially of the Iroquois and various other North American Indian peoples, consisting of a wooden, bark-covered framework often as much as 100 feet (30.5 meters) in length.

**longitude:** distance east or west on the earth's surface, measured between the meridian and prime meridian

**marsh.** Low, wet land.

**metamorphic rocks:** rocks that have gone through structural change

**migrate.** To move from one place to another.

**missionary.** A person who is sent by his religion to teach others.

**mortar:** a receptacle of hard material, having a bowl-shaped cavity in which substances are reduced to a powder with a pestle

**muskrat.** A small semi-aquatic animal that was hunted for its meat and fur.

**pawpaw.** A fruit that grows on a tree.

**peace.** Freedom from fighting.

**pestle:** a tool for pounding or grinding substances in a mortar

**portage:** the carrying of boats, goods, etc., overland from one navigable water to another.

**pictographic.** A picture uses as a sign or a symbol.

**prehistoric:** the time or a period prior to recorded history

**quill.** A large, stiff feather.

**raid.** A sudden, surprise attack.

**rebellion.** An armed fight against some authority.

**relinquish.** To give up or let go.

**reservation.** Specific land set aside for American Indians to reside on.

**ridgepole.** The horizontal timber along the top of a roof.

**sacred.** To have do with a religion.

**sapling.** A young tree.

**scrimshaw.** To decorate whale, ivory, bone, or shell with intricate carvings.

**settler.** A person who settles on new land or in a country.

**shelter.** Something that covers or protects.

**sinew:** a tendon. (see tendon definition below)

**supernatural.** Something beyond the natural world.

**surveyor.** A person whose work is measuring land.

**tendon:** a cord or band of dense, tough, inelastic, white, fibrous tissue, serving to connect a muscle with a bone or part; sinew

**tepee.** A cone-shaped tent that is made of animal skins stretched over poles.

**timeline.** Put events in a chronological order.

**tomahawk.** A small axe that was used as a weapon or a tool.

**totem.** A pole that is carved into symbols such as animals, plants, or objects.

**trade.** To give in exchange for something else.

**trail.** A beaten path, usually in the wilderness.

**treaty.** A formal agreement to end war and make peace.

**Treaty of Greene Ville. 1795** treaty signed between the American Indians and the federal government.

**uprising.** A revolt against an authority.

**wampum.** Ceremonial and trade items.

**War of 1812.** 1812 – 1814. War between England and the United States.

**warrior.** A person who is experienced in fighting battles.

**wigwam.** A hut made of poles covered with bark, leaves, or hides.

## **The Three Sisters: Science/ Social Science Grades 4-6**

The Three Sisters is the native legend of how the crops corn, beans, and squash came to be grown together in so many different native cultures. This lesson plan and accompanying presentation has the following course objectives:

1. Understand and discuss the cultural significance of the three sisters in Native Cultures
2. Discuss the similarities between different versions of the Three Sister's legend
3. Discuss oral story telling over the written word
4. Understand and discuss why the three plants grow well together; to understand how plants grow.
5. Discuss healthy eating.

Although both the presentation and lesson plans are incorporated into each, they can be used separately. Each one is Copyright of Project I'M READY, and can be used when proper credit is given.

### **“The Three Sisters” Background and Legends**

The *Three Sisters* (corn, beans, and squash) have been planted by traditional Native American gardeners in many different regions of North America. Although many different Native American people have adopted this traditional gardening technique, it originated with the Haudenosaunee (hah-dee-no-show-nee), or "People of the Longhouse".

The traditional *Three Sisters* garden forms an ecosystem by creating a community of plants and animals. This system creates a beneficial relationship between the three plants- each plant helps the others grow. This is a form of *companion planting*.

Modern day agriculturists know it as the genius of the Indians, who inter-planted pole beans and squash with corn, using the strength of the sturdy corn stalks to support the twining beans and the shade of the spreading squash vines to trap moisture for the growing crop. Research has further revealed the additional benefits of this "companion planting." The bacterial colonies on the bean roots capture nitrogen from the air, some of which is released into the soil to nourish the high nitrogen needs of the corn. To Native Americans, however, the meaning of the Three Sisters runs deep into the physical and spiritual well-being of their people. Known as the "sustainers of life," the Iroquois consider corn, beans and squash to be special gifts from the Creator. The well-being of each crop is believed to be protected by one of the Three Sister Spirits. Many an Indian legend has been woven around the "Three Sisters" - sisters who would never be apart from one another- sisters who should be planted together, eaten together and celebrated together.



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There is an abundance of folklore, stories, and history surrounding Three Sisters gardening:

### **Legend 1:**

#### **The Three Sisters**

There once was a family of a mother, father and three sisters. The parents worked hard at providing for the family, but constantly had to beg the daughters for help. They also had to continually stop them from arguing and fighting. The three sisters were different from each other and unique in their own way. The eldest was tall and slender with long, silky, shiny hair, the youngest was small but muscular and attractive, and the middle sister was average in height and looks but was beautiful in her giving nature. For whatever reason, although they loved one another as sisters, they would disagree on any little thing and be distracted from doing any work because of these quarrels. The parents tried and tried to get the sisters to help in the garden and help with the chores. When working together they would always fight; when apart they would complain about the others. The work wasn't getting done and the parents were worried that if this kept up they wouldn't make it through another winter. It was planting time and the work had to be done, but as usual the sisters were too busy fighting. The parents needed help, and it was given to them, but not as they imagined. As the sisters argued in the field they were transformed into three plants. The first a long, tall plant with silk tassel-like hair, the second a broad-leafed plant low to the ground, and the third a medium-height plant with gentle vines. The plants, of course, were corn, squash, and beans, the three sisters.

### **Legend 2:**

#### **The Iroquois Legend of the Three Sisters**

The term "Three Sisters" emerged from the Iroquois creation myth. It was the earth began when "Sky Woman" who lived in the upper world peered a hole in the sky and fell through to an endless sea. The animals saw her so they took the soil from the bottom of the sea and spread it onto the back of turtle to provide a safe place for her to land. This "Turtle Island" is now what North America.



said that through coming, a giant we call

Sky woman had become pregnant before she fell. When she landed, she gave birth to a daughter. When the daughter grew into a young woman, she also became pregnant (by the West wind). She died while giving birth to twin boys. Sky Woman buried her daughter in the "new earth." From her grave grew three sacred plants—corn, beans, and squash. These plants provided food for her sons, and later, for all of humanity. These special gifts ensured the survival of the Iroquois people.

### **Legend 3:**

#### **The Three Sisters**

A long time ago there were three sisters who lived together in a field. These sisters were quite different from one another in their size and way of dressing. The little sister was so young that she could only crawl at first, and she was dressed in green. The second sister wore a bright yellow dress, and she had a way of running off by herself when the sun shone and the soft wind blew in her face. The third was the eldest sister, standing always very straight and tall above the other sisters and trying to protect them. She wore a pale green shawl, and she had long, yellow hair that tossed about her head in the breeze. There was one way the sisters were alike, though. They loved each other dearly, and they always stayed together. This made them very strong.

One day a stranger came to the field of the Three Sisters - a Mohawk boy. He talked to the birds and other animals - this caught the attention of the three sisters. Late that summer, the youngest and smallest sister disappeared. Her sisters were sad. Again, the Mohawk boy came to the field to gather reeds at the water's edge. The two sisters who were left watched his moccasin trail, and that night the second sister - the one in the yellow dress - disappeared as well.

Now the Elder Sister was the only one left.

She continued to stand tall in her field. When the Mohawk boy saw that she missed her sisters, he brought them all back together and they became stronger together, again.

<https://academics.nsuok.edu/Portals/39/Three%20Sisters%20Legend.pdf>

## ***Types of Rocks Used By American Indians To Make Tools***

**quantize, granite, flint, chert, obsidian**

### ***The Prehistoric American Indian Periods:***

**Paleo-Indian** 13,000 – 7,000 B.C.

**Archaic** 8,000 - 1500 B.C.

**Adena** 1,000 – 100 B.C.

**Hopewell** 100 B.C. – 500 A.D.

**Ft. Ancient** 1,000 A.D. – 1,650 A.D.

**Historic American Indians** 1700 A.D. - 1842 A.D.

### **Sources:**

dictionary.com

“Ohio’s Historic Indians” <http://www.rrcs.org/Downloads/Ohios%20historic%20Indians%2038%20pages.pdf>

## Early Settlers & American Indians of Delaware County, Ohio

13,000 – 7,000 B.C.

### **Paleolithic Period**

It was very cold. Only 1/3 of Ohio had no ice. The people hunted Mastadons and Woolly Mammoths. They lived in rock shelters and caves. They were nomads and followed the animal herds. These people made tools out of flint like long spears.

8,000 – 500 B.C.

### **Archaic Period**

It became warmer and forests replaced glaciers. Deer and other animals were there instead of Mastadons and Wolly Mammoths. The people made shorter spears called atlatls, axes for wood working and stone knives for working on hides. They still travelled and followed animal herds.

1,000 – 100 B.C.

### **Adena Period**

The people living in this time period made cone shaped burial mounds. Their animal shaped mounds were probably used for ceremonies. The Adena people lived in small villages in small houses made of wood poles and twigs covered in bark. They hunted but also grew gardens with squash, tobacco, gourds and sunflowers. They made pipes, axes and pottery and traded with people who lived in other places for shells, copper and mica.

100 B.C. – 500 A.D.

### **Hopewell Period**

These mound builders built their mounds in geometric shapes and made earthen walls that surrounded their areas. The Hopewell traded with people from the Rocky Mountains, Upper Great Lakes, the Gulf of Mexico and the southern Appalachian Mountains. They lived on farms by rivers, lakes and streams in bark covered wigwams. They grew goosefoot, gourds, squash and sunflowers.

1,000 A.D. – 1,650 A.D.

### **Ft. Ancient Period**

They were the first people in Ohio to grow corn. Their villages built by rivers, lakes and streams were organized. The Ft. Ancient people hunted with bows and arrows. Their homes were rectangular with domed roofs. These were the last prehistoric people.

1,600 A.D. – 1700 A.D.

### **No Known People Lived In Ohio**

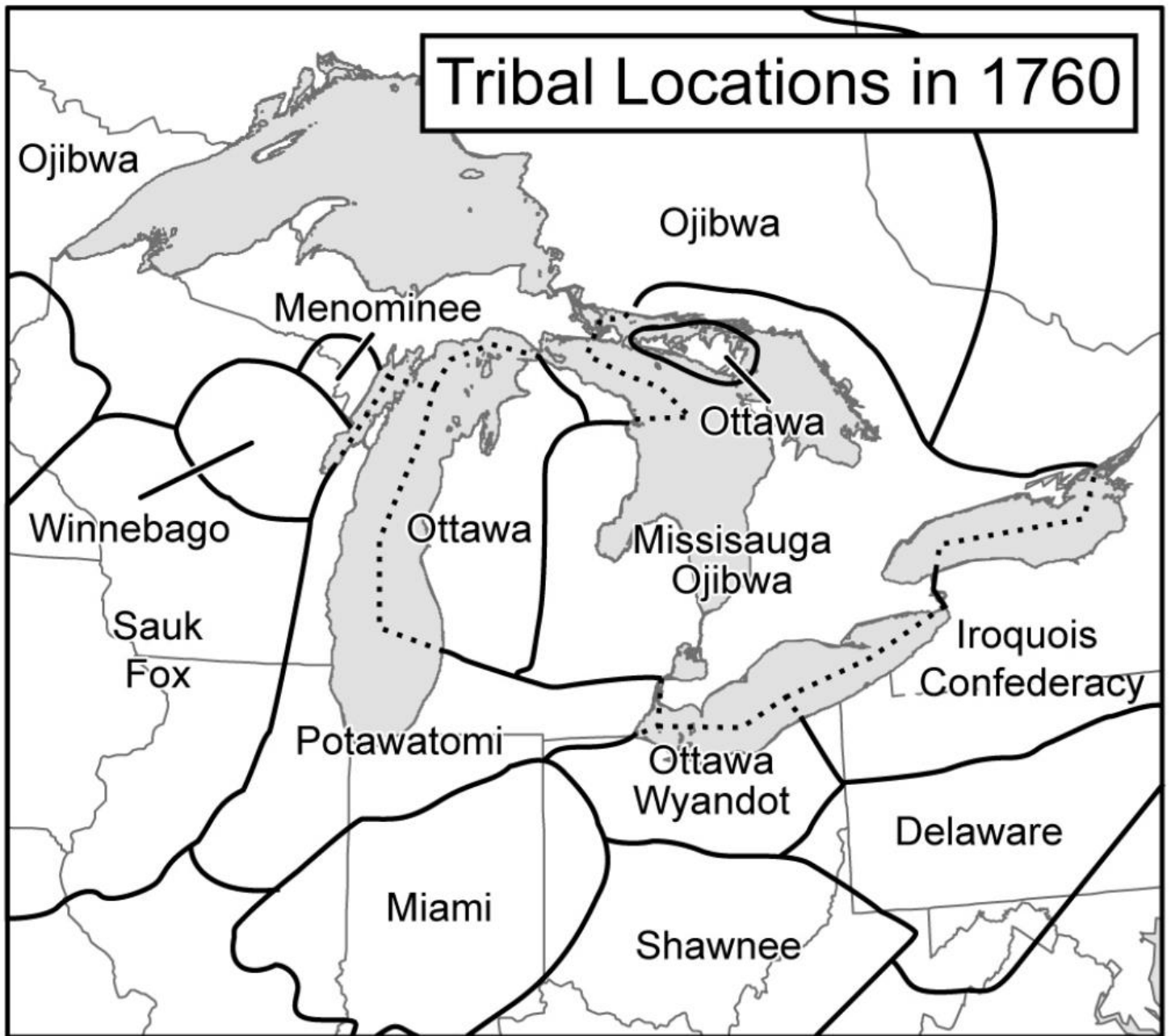
The prehistoric people left Ohio for reasons we do not know. In the 1600s, when French trappers came to the area which is now known as Ohio, there were no native people living there.

1700s

### **Historic American Indians**

American Indian groups called the Cherokee, the Wyandot, the Delaware, and the Shawnee came to Ohio to escape from other tribes who were more warlike. We get many of our words from this group of people. Many of our town, cities and rivers were named using their words. Ohio is an Iroquois word that means beautiful river.

<b>1770 A.D. – 1845 A.D.</b>	<p><b>Historic American Indians</b>          Much has been learned about the native people of this time period, what games children played, what tools they used, what they wore, and what they ate by studying the artifacts they left behind. Reverend James Finley kept a diary in which he wrote about the everyday life of that time.</p>
<b>1772 A.D. – 1779 A.D.</b>	<p><b>Pluggy’s Town</b>          A blacksmith lived among the American Indians who lived in a settlement called Pluggy’s Town along the Olentangy River at the spot near what is now Mingo Park in Delaware, Ohio.</p>
<b>1802 A.D. – 1842 A.D.</b>	<p><b>Historic American Indians</b>          Europeans and Americans from the east settled this area and founded cities and towns. They did not always treat the American Indians already living here kindly. Sometimes, they were treated very cruelly. A law was passed making it legal to force tribes to move out of Ohio and other states.</p>
<b>1802</b>	<p><b>Thomas Cellar Moved to Delaware County</b>          He and his family were one of the first permanent European settlers in this area.</p>
<b>1803</b>	<p><b>Ohio Became a State</b></p>
<b>1804</b>	<p><b>Moses Byxbe Arrived In Central Ohio</b>          Moses Byxbe and his family moved from Berkshire County, Massachusetts. He bought many land grants from soldiers which were given to them as payment for fighting in the Revolutionary War.</p>
<b>1808</b>	<p><b>Delaware Was Founded</b>          Moses Byxbe and Henry Baldwin founded the town. They sold lots in town for 30 dollars each.</p>
<b>1830</b>	<p><b>Indian Removal Act</b>          The <i>Indian Removal Act</i> was signed into law by President Andrew Jackson on May 28, 1830, authorizing the president to grant unsettled lands west of the Mississippi in exchange for <i>Indian</i> lands within existing state borders. A few tribes went peacefully, but many resisted the relocation policy.</p>
<b>1842</b>	<p><b>Last To Leave</b>          The Wyandots, Ohio’s last American Indian tribe, left Ohio. There were no more American Indians living in Ohio after 1842. They had all been forced to live further west.</p>



Source: Inside the Secret World of Allison Bruning Ohio Native

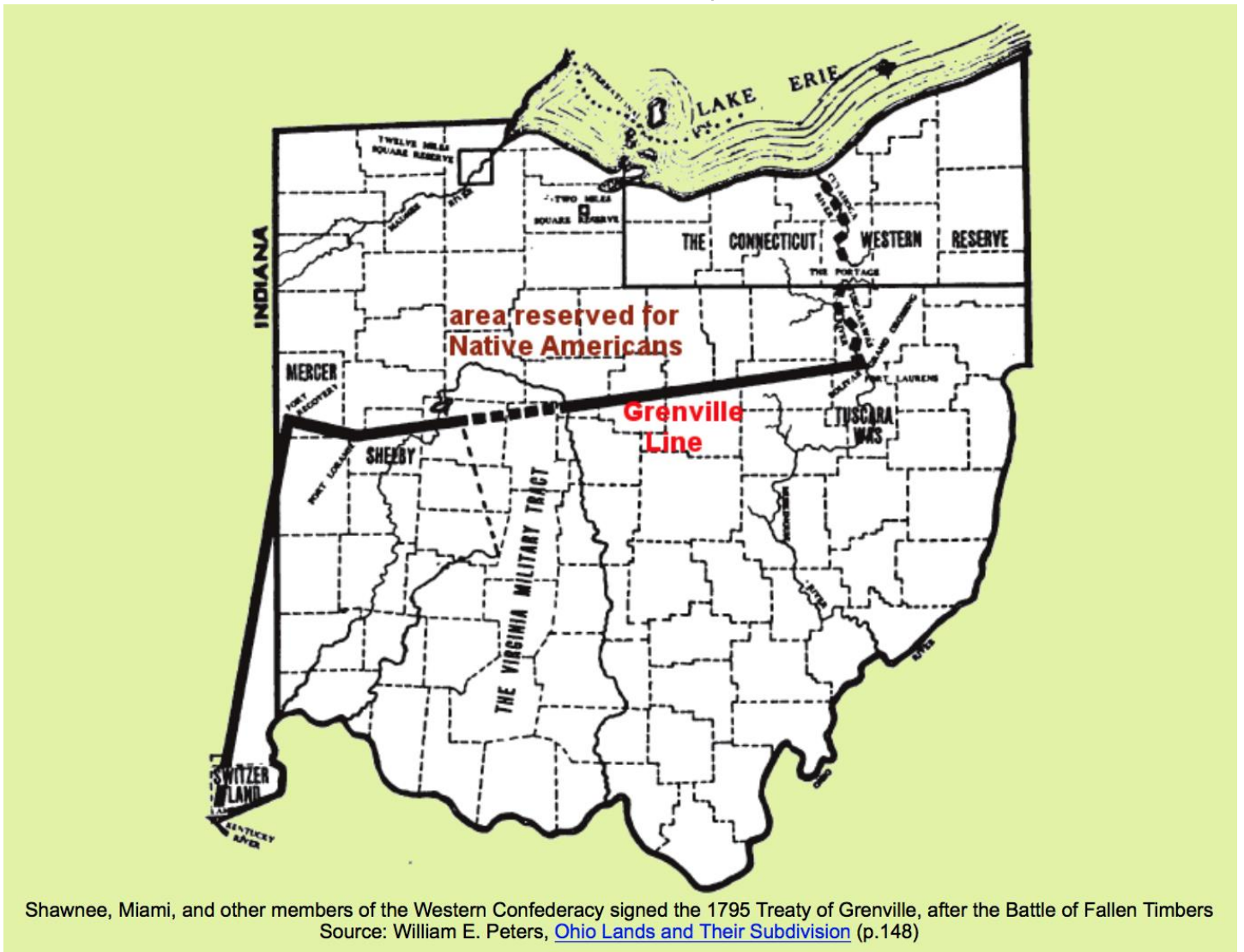
# Tribes In Ohio



\* The preferred term is Seneca Cayuga.

Source: The Purple Quill Native Americans Leave Their Mark In Ohio

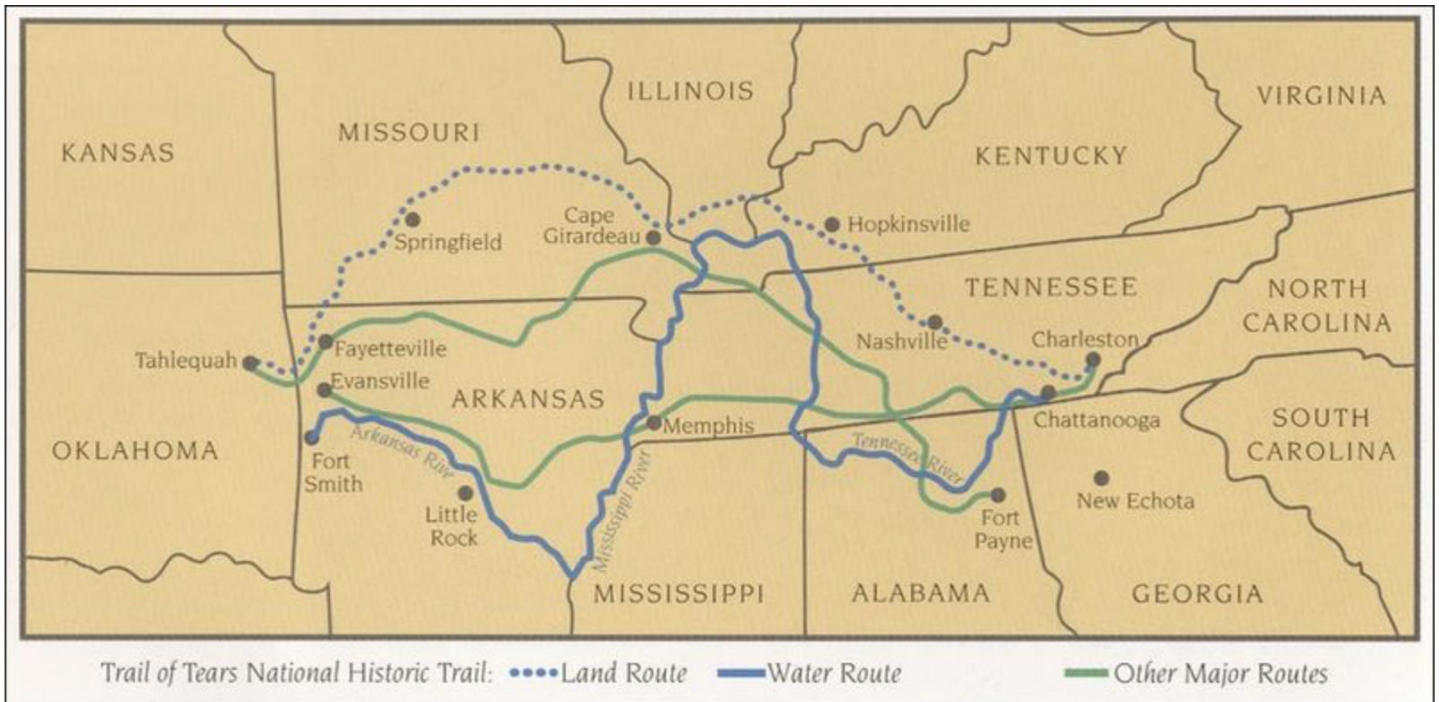
# Grenville Treaty Line



Other sources spell it Greenville Treaty Line.

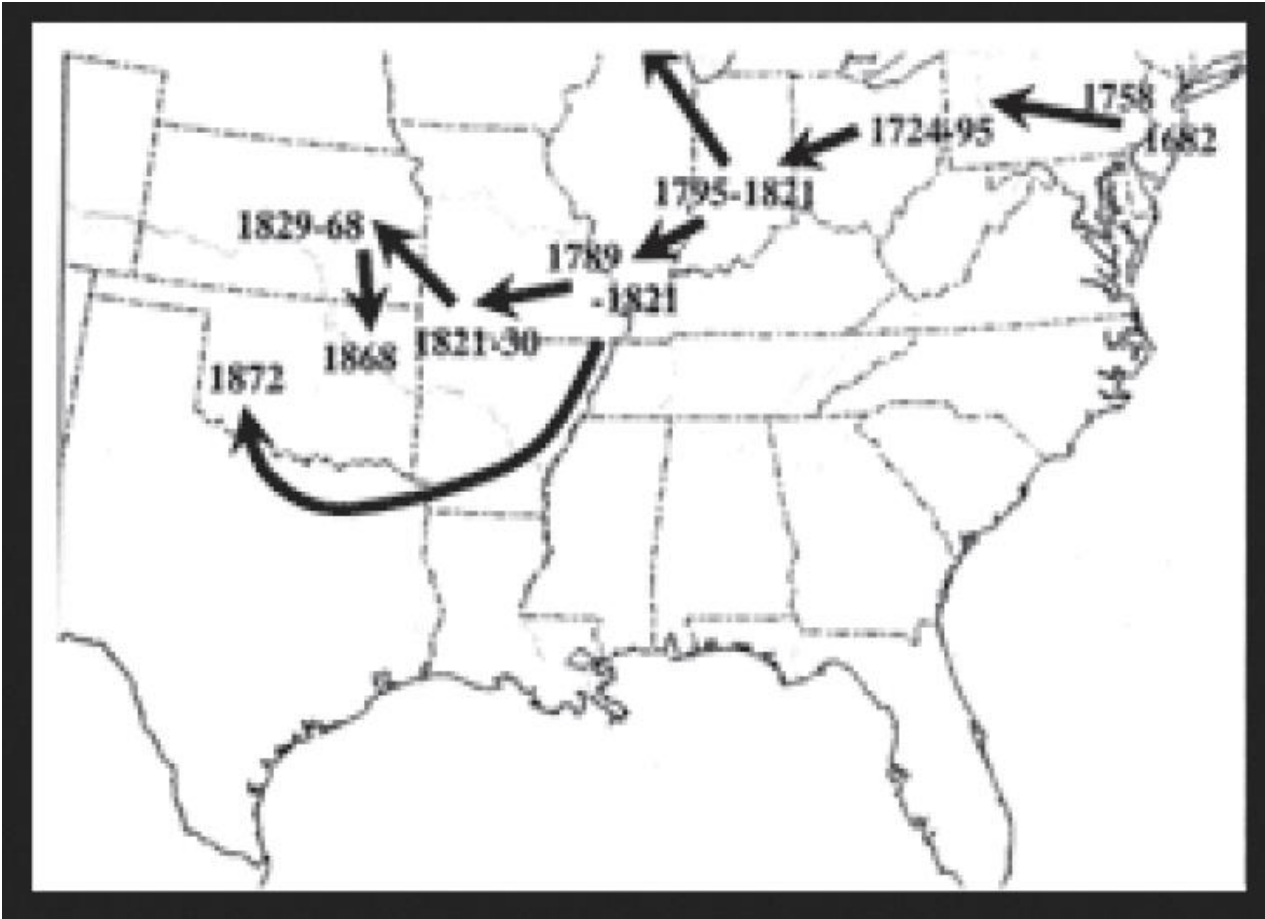


# Trail of Tears



Source: [https://www.ducksters.com/history/native\\_americans/trail\\_of\\_tears.php](https://www.ducksters.com/history/native_americans/trail_of_tears.php)

## Indian Removal Map



Source: <http://users.humboldt.edu/ogayle/hist110/unit3/indians.html>

# OHIO - 1804

## First Official State Map

From Volume V of the Ohio Archaeological And Historical Publications



This map is found on the fireplace mantle of the American Indian Exhibit room at the Meeker Homestead.