

CONFLICT OF CULTURES: INDIANS & WHITE SETTLERS

By JoAnn Fox

GRADE LEVEL: Elementary

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LESSON PLAN

from

JOANN FOX

CONFLICT OF CULTURES - INDIANS AND WHITE SETTLERS

TOPIC: Conflict of cultures which arose when settlers moved to the Indian occupied lands of Indiana.

AGE GROUP: Fourth grade and higher

REQUIREMENTS: Students should have studied Indiana history up to 1800. They should have some knowledge of Indian groups living in Indiana. They should have some knowledge of the attitude of the new United States government toward the land in the west. A familiarity with some of the major leaders of armies sent to fight the Indians would be helpful. These people would include Arthur St. Clair, Josiah Harmer, La Balme, and Anthony Wayne.

OBJECTIVE: Students will understand the Indian view of the settlement of Indiana. They will become familiar with the effects of the many treaties had on the traditional Indian way of life.

PRESENTATION: I dress as Macanaquah, Frances Slocum, and tell the students the story of my capture and life with the Delaware and Miami Indians. As a part of that presentation I help the students understand Indian culture through games, art, and music. I ask the students to help write a fair treaty with the white man so that we may all live in peace.

MATERIALS NEEDED:

1. Information about Frances Slocum-Outline included plus a bibliography of books which I have used in preparing for the presentation. Many of these can be purchased at historic sites.
2. Indian music and dances-One of the best sources is public libraries. I have found excellent records with directions for the Indian dances at the branch library near my home. Other sources I have listed in the bibliography.
3. Indian drums, etc. - I made what I use from kits and materials obtained mainly from Tandy Leather Company, 8023 Pendleton Pike, Indianapolis, IN 46226. They have catalogues listing their kits and materials.
4. Copies of treaties - The treaties included with this lesson come from books at local libraries. The State Library has several excellent sources.
5. Indian games and art activities - Books with this information are included in the bibliography.
6. Costume for Macanoquah - I used Sheryl Hartman's books to make mine. I try to be as authentic as possible without spending a lot of money. It does take a lot of time. The costume does, however, give the students a better picture of how Indians really dressed after they began to trade for cloth. It helps them to better understand the Indian's reliance on trading to get the cloth since they could not make it.

FOLLOW UP ACTIVITIES:

1. Make "old" paper with tea water. Using quill pens and homemade ink, write the treaty the students have agreed is fair to both sides. Have them sign the name of a person who would have actually been a part of writing the treaties.
2. Have students decide on ways the treaty can be enforced.
3. Divide students into groups and have them try to solve the problems Macanoquah and her people faced. Share the solutions.
4. Have students read some of the Indian stories and legends and then share them at an Indian ceremony.

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FRANCES SLOCUM 1773-1847

- I. Birth to five years.
 - A. Born in Rhode Island, March, 1773
 - B. With her seven brothers and two sisters, she and her parents moved to Wyoming Valley of Pennsylvania in 1777.
 - C. The Slocums were Quakers and as such were trusted by the Indians and were not attacked during the Indian raids of The Revolutionary War.
 - D. Giles Slocum, the oldest boy, went to help neighbors in their fight against the Indians.
 - E. In retaliation, three Delaware Indians attacked the Slocum frontier home on November 2, 1778 killing one boy and carrying Francis and another boy away with them.

- II. Childhood with the Indians
 - A. Tuck Horse and his braves traveled many days with Frances to a Delaware village.
 - B. She was adopted by an old couple whose children had died.
 - C. The family traveled with other Indians to Sandusky and Detroit.
 - D. When peace between the Americans and the British came, Frances and her family stayed north to avoid the Americans.
 - E. They later traveled to Fort Wayne where they stayed with the Miami.

- III. Adult life with the Miami.
 - A. Married a Delaware warrior who left her and went west of the Mississippi.
 - B. Married a Miami chief, Che-por-on-wah, "Deaf Man."
 - C. She had two boys who died young and two girls.
 - D. Miami were driven from Ft. Wayne by "Mad Anthony" and scattered many directions.
 - E. Frances and her family went back to Ft. Wayne when peace came.
 - F. The next move was to the Mississinewa.
 - G. She heard about the many battles during this time and met many of the Miami chiefs, but was not near the fighting because of Deaf Man.

- IV. Frances is found by the Slocum family.
 - A. Colonel George Ewing, an Indian trader, who knew the Miami language stayed at "Deaf Man's village" on the Mississinewa.
 - B. Frances believed that her life was coming to an end and so confided her story to Ewing.
 - C. Ewing wrote to the postmaster at Lancaster, PA where the letter lay for two years.
 - D. It was published in 1837 in a local paper where someone who knew the Slocum family read it.

- E. A copy was then sent to Joseph Slocum, her brother.
 - F. Joseph and his sister Mary verified the story and made arrangements to travel to Peru, Indiana near Deaf Man's village.
 - G. Frances and her white family were finally reunited.
- V. Final Events of her life.
- A. Treaty of 1838 ceded most Miami lands to the United States.
 - B. This treaty granted to the daughters of Frances the land on which they lived.
 - C. Frances, as recognized head of the family, continued to manage their business and live on the Mississinewa.
 - D. Treaty of 1840 stipulated that all remaining Miami must leave their homes within five years and move west.
 - E. Frances, with advice from her white family, petitioned Congress to remain on the Mississinewa land with her family.
 - G. She died there on March 9, 1847.

THE RAIN DANCE

The Indian could not survive without rain. Without rain there would be no corn, wild plants or berries; there would be no streams to provide fish; there would be no game to hunt; and there would be no drinking water. Survival depended on nature's gifts. All the Indian tribes had a rain dance which they performed after long periods of drought. At a certain phase of the moon, on a summer night with their crops withering, their water holes drying up, the animals dying, and the danger of forest fire present, the message would be sent to the tribes to gather for the ritual dance. The council fire was lit and the beating of the drums would signal the start of the dance. Everyone participated.... braves, children, old people, squaws.... they needed all the power they could summon! When you dance this dance think rain!

The Indians did the "toe-heel" step in this dance. The toe points with heel high on beat one. On beat two, the heel drops without any forward movement. This is repeated on the opposite foot. The circle moves to the left, repeating the step over and over. Many an Indian danced in his own individual circle as he moved around in the larger circle. They were very creative in their body movements: bending to the side, bending backward, crouching low and then reaching high.

The dance is usually done with four braves chosen to represent the four winds, North, South, East and West. The medicine man goes to the center of the circle with his drum. The "four winds" enter the circle to pray with the medicine man for rain. They are usually the very skillful dancers who can perform many variations of the basic step. Each "wind" moves his arms and fingers to demonstrate rain coming down from the clouds. The arms start high above the head, with the fingers moving up and down, then move down to waist level and continue down to the ground, to be repeated over and over. Each brave goes to

the center to the medicine man three or four times, changing the "wind" position on the circle each time. When the "four winds" have returned to their original positions, the dance is finished.

There are many variations that can be done to this dance after your group has mastered the basic steps. Allow them to be creative. Allow them to respond to the rhythmic beat in a personal way. Body movements can be an individual experience. Have them imagine they are carrying a tomahawk or wearing a heavy headdress. They may want to make their own individual circles as they move around in the larger circle as many an Indian brave did long ago. You may find that some of them are doing a variation of the toe-heel step as they feel the beat of the drums -- a feat reserved for the most agile Indian dancers!

BASIC STEP: TOE HEEL

Toe-heel step

Place toe on floor, lifting heel high.
Drop heel.
Repeat with opposite foot.
Toe-heel, toe-heel



Formation

Make a large circle.
Dancer representing medicine man is in center of circle.
Four braves represent the "four winds."
They take the North, South, East, and West points of the circle.
Place both arms overhead and move the arms and fingers to show rain coming out of the clouds and falling on the ground.

Sequence

Start with left foot.
Tribe dances in circle, moving clockwise.
"Four winds" go to center of circle and back to outer rim.
Medicine man dances in center of circle.
Everyone uses the whole body --- arms, hands, fingers, as they dance clockwise around the circle.

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Indian Dances and Folklore. Kimbo Educational Records, Deal, NJ.

Ojibway Music from Minnesota; A Century of Song for Voice and Drum.

Available from: Minnesota Historical Society Press. Orders Dept. 109.
1500 Mississippi St. St. Paul MN 55101. Midwest toll free number: 1-800-MHS-PUBS.

Indian Activities Kits:

Warrior and Wigwams. Authentic Games and Activities for Children by Sheryl Hartman.

Activities Kit to accompany The Miamis by Nancy Niblock Baxter. Available from Guild Press of Indiana, 6000 Sunset Lane, Indianapolis, IN 46208.

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SUPPLEMENTARY TREATY WITH THE MIAMI, ETC., 1809.

A separate article entered into at fort Wayne, on the thirtieth day of September, in the year of our Lord one thousand eight hundred and nine, between William Henry Harrison, commissioner plenipotentiary of the United States for treating with the Indian tribes, and the Sachems and chief warriors of the Miami and Eel river tribes of Indians, which is to be considered as forming part of the treaty this day concluded between the United States and the said tribes, and their allies the Delawares and Putawatimies.

Sept. 30, 1809.
7 Stat., 115.
Proclamation Jan. 16, 1810.

As the greater part of the lands ceded to the United States, by the treaty this day concluded, was the exclusive property of the Miami nation and guaranteed to them by the treaty of Grouseland, it is considered by the said commissioner just and reasonable that their request to be allowed some further and additional compensation should be complied with. It is therefore agreed that the United States shall deliver for their use, in the course of the next spring at fort Wayne, domestic animals to the amount of five hundred dollars, and the like number for the two following years, and that an armorer shall be also maintained at fort Wayne for the use of the Indians as heretofore. It is also agreed that if the Kickapoos confirm the ninth article of the treaty to which this is a supplement, the United States will allow to the Meemies a further permanent annuity of two hundred dollars, and to the Wea and Eel river tribes a further annuity of one hundred dollars each.

Additional compensation to the Miamis.

Further allowance to the Miamis, Weas, and Eel Rivers.

In testimony whereof, the said William Henry Harrison, and the sachems and war chiefs of the said tribes, have hereunto set their hands and affixed their seals, the day and place abovementioned.

William Henry Harrison,	[L. S.]	Miamis:	
Charley, an Eel River, his x mark,	[L. S.]	The Owl, his x mark,	[L. S.]
Pacan, his x mark,	[L. S.]	Wafremanqua, or the Loon, his	
Sheshanquoquah, or Swallow, an		x mark,	[L. S.]
Eel River, his x mark,	[L. S.]	Mushekenoghqua, or the Little	
The young Wyandot, a Miami, or		Turtle, his x mark,	[L. S.]
Elk Hart, his x mark,	[L. S.]	Silver Heels, his x mark,	[L. S.]
Shywahbeanomo, his x mark,	[L. S.]		

In presence of—
Peter Jones, secretary to the Commissioner.
Joseph Barron,
A. Edwards,
William Wells,
John Shaw.

TREATY WITH THE WEA, 1809.

A convention entered into at Vincennes, in the Indiana territory, between William Henry Harrison, commissioner plenipotentiary of the United States, for treating with the Indian tribes north-west of the Ohio and the Wea tribe.

Oct. 26, 1809.
7 Stat., 116.
Ratified Jan. 2, 1810.
Proclaimed Jan. 25, 1810.

The said tribe, by their Sachems and head warriors, hereby declare their full and free consent to the treaty concluded at fort Wayne, on the thirtieth ultimo, by the above mentioned commissioner, with the Delaware, Miami, Putawatimie, and Eel river tribes; and also to the separate article entered into on the same day with the Miami and Eel river tribes. And the said commissioner, on the part of the United States, agrees to allow the said Indian tribe an additional annuity of three hundred dollars, and a present sum of fifteen hundred dollars, in consideration of the relinquishment made in the first article of said treaty:

Weas consent to the treaty of Sept. 30, 1809.

TREATY WITH THE KICKAPOO, 1809.

and a further permanent annuity of one hundred dollars, as soon as the Kickapoos can be brought to give their consent to the ninth article of said treaty.

In testimony whereof, the said William Henry Harrison, and the sachems and head warriors of the said tribe, have hereunto set their hands and affixed their seals, this twenty-sixth day of October, eighteen hundred and nine.

William H. Harrison,	[L. S.]
Jaeco, his x mark,	[L. S.]
Shawanee, his x mark,	[L. S.]
Tosania, his x mark,	[L. S.]
Cohoma, his x mark,	[L. S.]
Lapousier, his x mark,	[L. S.]
Pequia, his x mark,	[L. S.]
Quewa, or Negro Legs, his x mark,	[L. S.]
Alengua, his x mark,	[L. S.]
Chequia, or Little Eyes, his x mark,	[L. S.]

In the presence of—

Peter Jones, secretary to the Commissioner,
 B. Parke, one of the Judges of the Indiana Territory,
 Thomas Randolph, A. G. of Indiana,
 Will. Jones, of Vincennes,
 Saml. W. Davis, lieutenant-colonel, Ohio State,
 Shadrach Bond, jr., of the Illinois Territory,
 Joseph Barron, sworn interpreter.

TREATY WITH THE KICKAPOO, 1809.

Dec. 9, 1809.
 7 Stat., 117.
 Ratified Mar. 5, 1810.
 Proclaimed Mar. 8,
 1810.

A treaty between the United States of America and the Kickapoo tribe of Indians.

WILLIAM HENRY HARRISON, governor of the Indiana territory and commissioner plenipotentiary of the United States for treating with the Indian tribes north west of the Ohio, and the Sachems and war chiefs of the Kickapoo tribe, on the part of said tribe, have agreed on the following articles, which, when ratified by the President, by and with the advice of the Senate, shall be binding on said parties.

Kickapoos agree to second article of treaty of Sept. 30, 1809.

ART. 1. The ninth article of the treaty concluded at Fort Wayne on the thirtieth of September last, and the cession it contains is hereby agreed to by the Kickapoos, and a permanent additional annuity of four hundred dollars, and goods to the amount of eight hundred dollars, now delivered, is to be considered as a full compensation for the said cession.

Cession to the United States.

ART. 2. The said tribe further agrees to cede to the United States all that tract of land which lies between the tract above ceded, the Wabash, the Vermillion river, and a line to be drawn from the North corner of the said ceded tract, so as to strike the Vermillion river at the distance of twenty miles in a direct line from its mouth. For this cession a further annuity of one hundred dollars, and the sum of seven hundred dollars in goods now delivered, is considered as a full compensation. But if the Miamies should not be willing to sanction the latter cession, and the United States should not think proper to take possession of the land without their consent, they shall be released from the obligation to pay the additional annuity of one hundred dollars.

Manner of paying annuity.

ART. 3. The stipulations contained in the treaty of Greenville, relatively to the manner of paying the annuity and of the right of the Indians to hunt upon the land, shall apply to the annuity granted and the land ceded by the present treaty.

Some suggested problems for students to solve:

1. British are offering money for any scalps brought to them by the Indians. Why would the British do this? Should they be stopped? How?
2. We Indians agreed in a treaty to stay west of the treaty line and the white man east of it. White men have crossed the line and are now cutting down the forest driving the animals away. They are living on Indian land. How can we get the white man off of our land?
3. Because the forest has been cut down, we can get few furs to trade for food and cloth we need. The people will starve in the winter if we can't get food. Many of the warriors have talked of raiding the settlements. What else can they do?
4. Soldiers have attacked villages killing women and children. They have burned the fields of corns and everything in the village. They say the land is theirs because the government says so. Our ancestors have been buried here. It is our land. Will the white man ever have enough land? How can we save our forests and its animals from these settlers?
5. The traders at the forts allow the Indians to "charge" anything he wants all year including lots of liquor. When the annuities are handed out each year these traders are there with more liquor. When the Indians are all drunk the traders collect all the money saying it is owed them. How can we stop this practice? Women and children are starving because ^{of} this method of "trade."

MIAMI WOMAN (METABLAH)

WILGA
(Hair)

NAPEKANGI LAMONI
(Vermillion)

NAPEKAKANI
(Shirt)

NLAPKAKANI
(Necklace)

WAPIKISOLIA
(Silver Ring)

KOLAMA
(Shawl)

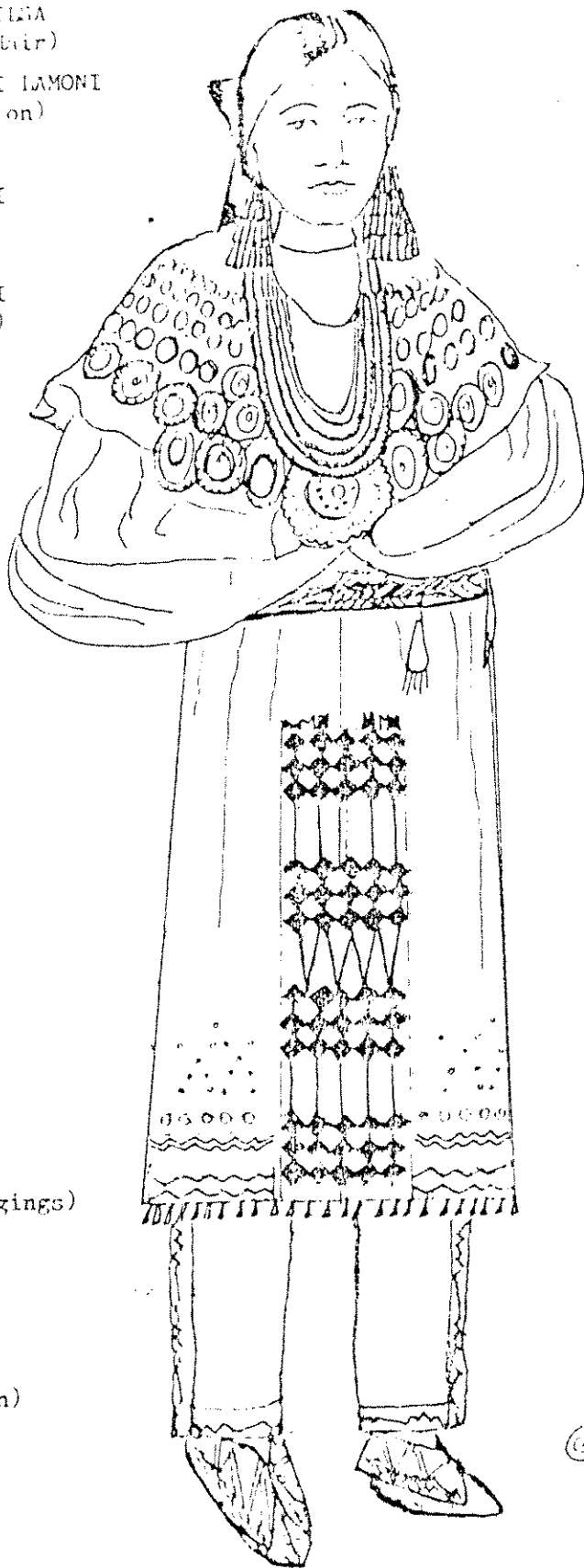
ACISCIKIPISSON
(BELT)

MALSA
(Knife)

METACOSHEE
(Petticoat)
or
(Wrap Skirt)

ATASIMA
(Pair of Leggings)

MAKISSIN
(Moccasin)



Taken from
Manchewche Sketch Book
Great Lakes Indian Clothing
1775-1845
Museum of Indian
Sheryl Hartman