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### Exhibition Team & Credits

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With grant funding from: American Historical Association,  
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and Cold Spring Lions Club.

Consultations Include: Eugene Boesch, Michael Keropian,  
Putnam County Historian's Office, Patterson Historical Society,  
Putnam Valley Historical Society, Town of Southeast Historian,  
and the Stockbridge-Munsee Band of Mohicans.



MUSEUM ASSOCIATION  
OF NEW YORK



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Museum Association of New York and the William G. Pomeroy Foundation.

Student guide credits: Josephine Bach, Cassie Ward,  
Kara Mattsen, & John Duncan.



# Indigenous Peoples in Putnam County

## Student Guide & Activities



### Imagine...

It is many, many years ago, and near the river sits a lively village. The village is dotted with wooden structures covered in bark called wigwams, and in the grass between them a group of women are grinding corn. Nearby, but perhaps hiding from their chores, a group of children play a game of pick-up-sticks. To the north, a group of men are setting small, controlled fires inside of a giant log. With hard work and skilled craftsmanship, this log will soon be transformed into a dugout canoe, perfect for rowing along Mahicanituck to visit distant friends and family.

### Areas to Explore in the Exhibition

Village & Daily Life	Creation Story	Dugout Canoe	Stone tools & points
	Introduction		Archaeological Periods
	Sachems	Colonial Period & Legacy	Front Desk

**Koolamalsi!**  
Hello! in Munsee

**Koonamunthe!**  
Hello! in Mohican

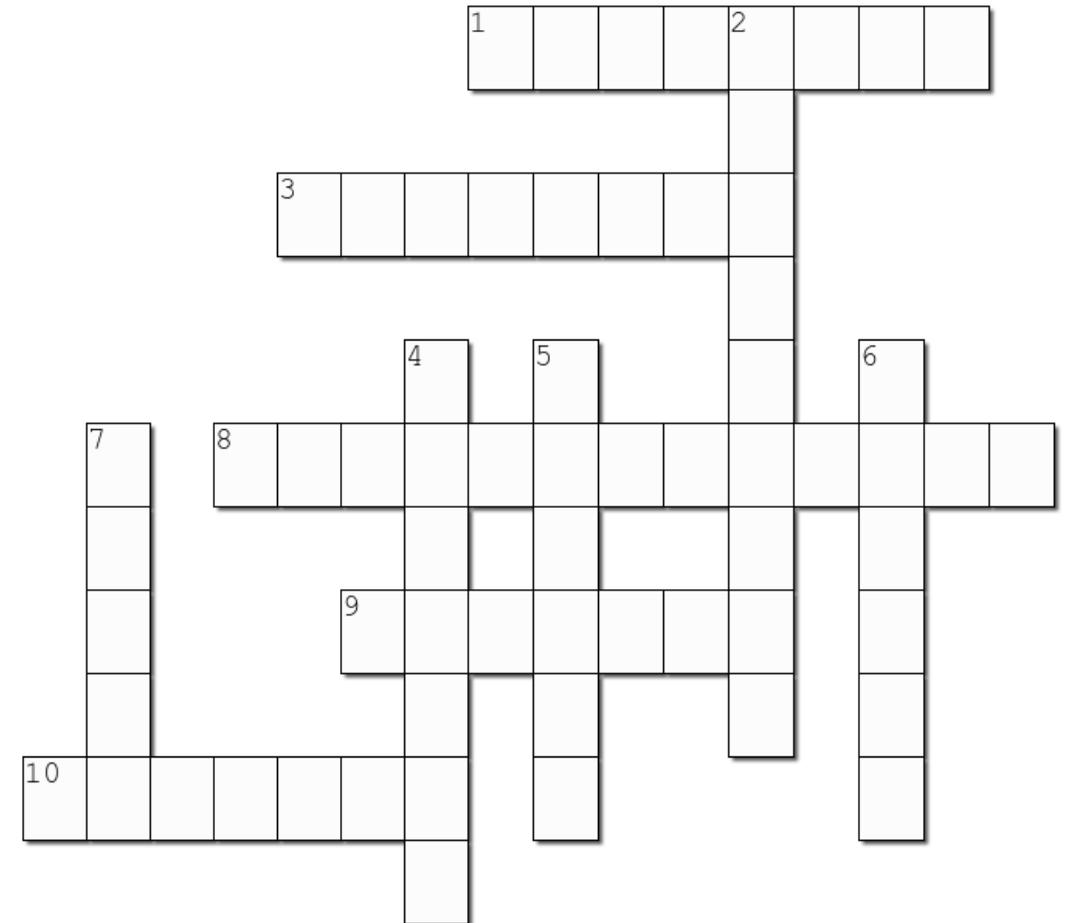
You are currently in Putnam County, New York, part of the ancestral homelands of the **Wappinger** people. The Wappinger are part of a larger **cultural** group of people known as the **Lenape**. In the northern Hudson Valley lived the Mohican people, who were allies of the Wappinger. They named the river “Mahicanituck,” meaning “the river that flows both ways.”

The Wappinger homeland was within **Lenapehoking**, which is the homeland of all Lenape people and extends across southeastern New York, eastern Pennsylvania, through New Jersey, all the way to the Delaware Bay and Chesapeake Bay.

The **Nochpeem** were the tribe of Wappinger who lived closest to the museum. The Wappinger spoke **Munsee**, a version or dialect of Lenape. Both Munsee and Mohican were languages spoken in this region over 400 years ago. The Lenape, Wappinger, Munsee, and Nochpeem are also known as **Indigenous peoples**.

**What is culture?** Culture is a way to describe the beliefs, customs, traditions and ways of life shared by a group of people. It includes things like language, foods, holidays, and the stories told amongst friends and family. These are all unique to a particular group, in a particular time and place.

## Crossword Puzzle



### Across

- 1) Period during which the Lenape begin using pottery.
- 3) A massive animal which lived here thousands of years ago.
- 8) The war in which Daniel Nimham lost his life while fighting for the Patriots.
- 9) The “Three \_\_\_\_\_,” refers to three plants which are grown together.
- 10) A copy made when something is too fragile or precious to be displayed.

### Down

- 2) People lived in this structure, larger than a wigwam.
- 4) People who lived north of the Lenape.
- 5) An animal who is believed to carry the world on its back.
- 6) A leader of Lenape people.
- 7) Most commonly used material for projectile points.

## Test your knowledge!

- Putnam County is part of \_\_\_\_\_.  
*Also known as the Lenape ancestral homeland.*
- The local Lenape groups or tribes include: \_\_\_\_\_.
- What language did the Wappinger speak? \_\_\_\_\_.
- How do you say hello in Munsee? \_\_\_\_\_.
- What was the main tool used for hunting in the Woodland Period?  
\_\_\_\_\_.
- What tree was used to make a dugout canoe? \_\_\_\_\_.
- What was the Hudson River originally called? \_\_\_\_\_.
- What big fish did the Lenape hunt? \_\_\_\_\_.
- Finish this sentence: "Nanapush made the bees to pollinate the plants, but Makimani made them \_\_\_\_\_."
- What round, bark covered structure did the Wappinger live in?  
\_\_\_\_\_.
- Daniel Nimham was a \_\_\_\_\_.
- Where do the Lenape live now? \_\_\_\_\_.

1. Lenapehoking, 2. Wappinger / Nochpeem, 3. Munsee, 4. Koolamalsi, 5. bow and arrow / traps, 6. tulip tree, 7. Mahicanituck, 8. sturgeon, 9. sting, 10. wigwams / longhouses, 11. Sachem / Leader of the Wappinger / Revolutionary War Hero, 12. United States of America / Canada / New York / Wisconsin / Delaware / Oklahoma.

Map of Lenape Lands and Languages: Lenapehoking



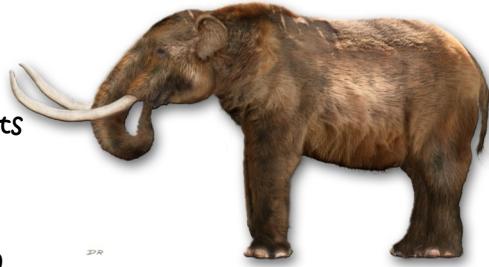
Find the Wappinger and Nochpeem on the map above or on display. Can you find where you live on this map?

# Archeological Periods & Stone Tools

In order to tell the stories of peoples over thousands of years, experts refer to archaeological periods. These are grouped years marked by specific **cultural developments** or **technology**. Technology means the skills, methods, and processes we use to achieve goals. You will also learn the Lenape's own telling of their history in their Creation story.

## Paleo-Indian Period

Long, long ago, people were hunters and gatherers. They hunted animals for meat and gathered fruits and plants from nature to survive. They even hunted big animals like moose and mastodons. The forests had evergreen trees like spruce and fir, and animals such as beavers, giant sloths, caribou and elk. **Can you spot the image of a mastodon skeleton in the exhibition?**



## Archaic Period



During this time, this entire area (Putnam County—the Hudson Valley—and the entire Northeast) became warmer, and more people began to live here year round. The plants and animals changed as well. Technological advances included the mortar and pestle, used to grind materials and foods down. Oysters became a major part of Indigenous diets

during this time. All of these changes helped the population grow.

There are examples of mortar and pestles in the exhibition. **What material are they made of? Which other technologies can you identify in the exhibition? What were they used for & do we still use any today?**

## INDIGENOUS PEOPLES

# Word Search

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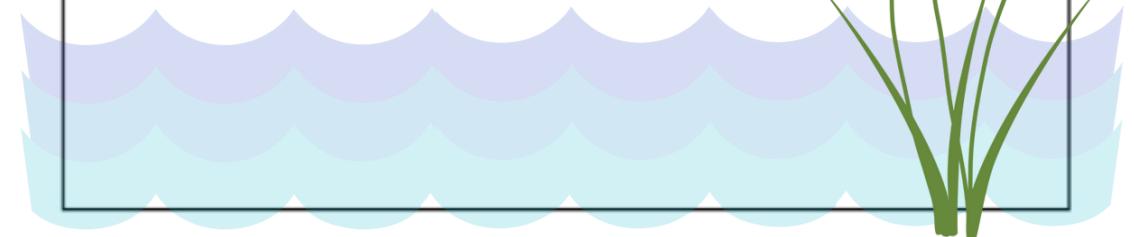
B P N O I U L O N G H O U S E G K P
A O O F L C U L T U R E A S V Q V C
L T C Y C E Y W I G W A M P C Q L A
A T H Y A M A H I C A N I T U C K D
N E P B N S A C H E M G U L V M Q U
C R E Y O M A K I M A N I E M U O A
E Y E U E R E P L I C A E N H N D L
A J M A S T O D O N E M D A Z S D I
I T E C H N O L O G Y W M P V E G T
A R R O W N A N A P U S H E P E T Y
D G B P L T H R E E S I S T E R S Z
K T L P B W A P P I N G E R Y C I L
    
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Find the following words in the puzzle.  
Words are hidden → ↓ and ↘ .

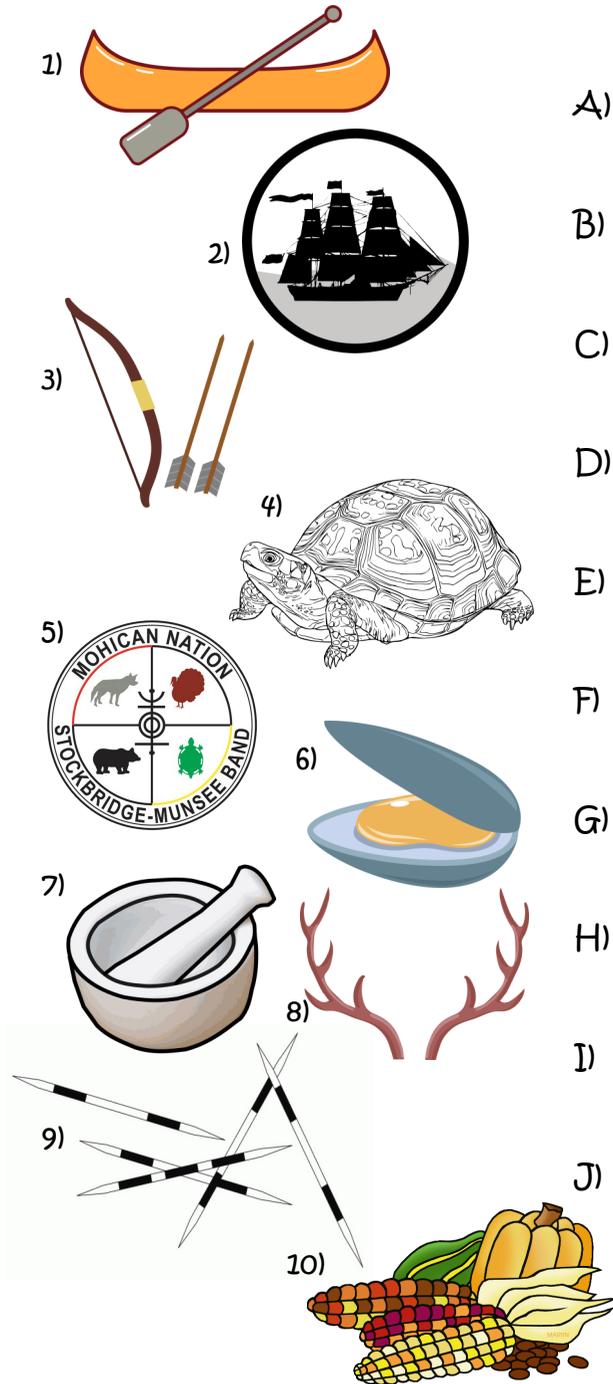
ARROW  
BALANCE  
CANOE  
CULTURE  
DUALITY  
LENAPE  
LONGHOUSE

MAHICANITUCK  
MAKIMANI  
MASTODON  
MUNSEE  
NANAPUSH  
NOCHPEEM  
POTTERY

REPLICA  
SACHEM  
TECHNOLOGY  
THREE SISTERS  
WAPPINGER  
WIGWAM



# Image Matching

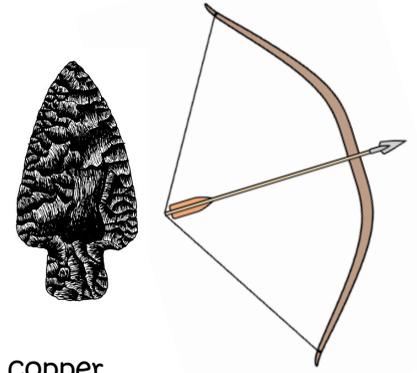


- A) \_\_\_ Bow and Arrow
- B) \_\_\_ Oyster
- C) \_\_\_ Dugout Canoe
- D) \_\_\_ Three Sisters
- E) \_\_\_ Stone Pestle
- F) \_\_\_ Half Moon
- G) \_\_\_ Tribal Seal
- H) \_\_\_ Deer antler
- I) \_\_\_ Eastern box turtle
- J) \_\_\_ Pick up sticks

Answers: A 3, B 6, C 1, D 10, E 7, F 2, G 5, H 8, I 4, J 9

# Woodland Period

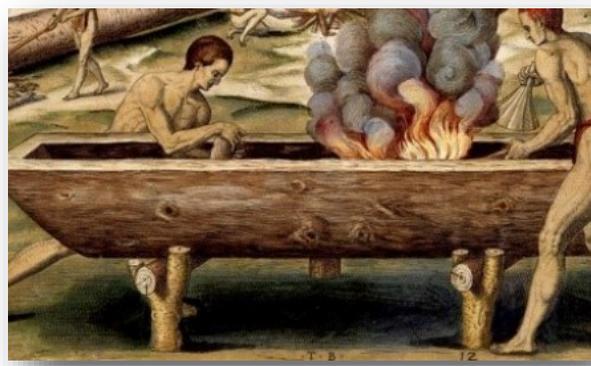
One of the biggest changes of this time was the use of **pottery** and the introduction of the **bow and arrow**. Most of the projectile points and arrowheads in the exhibition come from this period. Projectile points served as tips for spears, darts, and arrows.



These points were made from antler, bone, and copper, but stone was the most commonly used material.

Examine the chart on the wall and the stone points in the museum case: Can you find a "triangular" type point based on the chart?

# Dugout Canoe Display



Before you is a **replica** of a Native American-style dugout canoe. These were used by Indigenous peoples for traveling on rivers and lakes. They made these canoes by hollowing out a big log from a very straight and strong tree

like the tulip tree. Men would strategically burn the inside of the log and then dig out the ashes to hollow out the canoe. They used these canoes to go fishing and hunting and to trade with other people. They caught fish like sturgeon, which can grow as long as a pickup truck, and used special harpoons made from deer antlers or bones.

**What is a replica?** A replica is a copy of something, like a toy that looks like a real car, or a model of a dinosaur. Some items are too fragile to be displayed, so museums use replicas to show how an item looked. Can you find the other replicas in the exhibition?

# The Lenape Creation Story



Long ago, in the beginning, there was only endless space and a peaceful silence. **Kishelamàkânk**, the Creator, lived there. He created four spirit beings, called the **Keepers of Creation**. They helped Kishelamàkânk create the stars, moon, sun, and earth, as well as everything else which came after: plants, animals, and finally humans.

The land was formed from soil carried on the back of a **great turtle** who swam in an endless sea. It is upon this land that a great tree grew, which sent forth a sprout that grew a man and a woman, who are said to be the origins of the Lenape people. Everything was placed where it would be most useful and bring balance to all land and life.

**Balance** is important to the Lenape, so awareness of the duality within all things and all aspects of life is important as well. **Duality** means having two opposite parts, like day and night or happy and sad feelings.

Two spirits in Lenape stories illustrate this duality: in *The Grandfathers Speak* by Hitakonanu'laxk (Tree Beard) we are told that "**Nanapush made the bees to pollinate the plants, but Makimani made them sting.**"

Everything in the world has both good and bad traits, and being aware of this is important.

Think about an animal, plant, or insect you may find near your home. Examine its duality by listing its good and bad traits.

Is there balance?

Good

Bad



I SPY...  
at the museum



wigwam



giant sturgeon



mastodon   
skeleton



Sachem  
Daniel  
Nimham



Map of   
Lenapehoking



stone axe  
head



dugout  
canoe



pottery

tall grass  
 reeds



# Colonial Contact & Legacy

Beginning in the 1600s, Europeans came to what is now called the Hudson Valley, and they met the Indigenous peoples you have been learning about in the exhibition.

At first, interactions between the Europeans and Indigenous peoples were friendly; but conflict began over how the Europeans wanted to own and use the land. The Lenape believed everyone should share and take care of the land together for the community's good, while the Europeans felt only the person with an official government-issued deed should benefit from the land. The Europeans took over a lot of the land that belonged to the Wappinger, and, even after fighting to retain their lands, many of the Lenape (including the Wappinger) were forced to leave their homes and move.

Today, many people who live in the Hudson Valley, or have roots in the region, continue to maintain strong ties to their history and homelands. There are many active communities across the United States and Canada whose ancestors are the Lenape, Munsee, Wappinger, and Mohican, including: The Stockbridge-Munsee Community Reservation in Bowler, Wisconsin; The Delaware Nation at Moraviantown; The Munsee-Delaware Nation; Delaware Tribe of Indians in Bartlesville, Oklahoma; and Delaware Nation in Anadarko, Oklahoma.

The Hudson River, which was originally called Mahicanituck by the Mohicans, is now named for Henry Hudson who came here on a ship, the *Half Moon*, in 1609.



# Daily Life



The "Three Sisters" planting technique.

500 years ago there were no grocery stores that you could visit. If you needed something you had to make it or find it. Everyone worked together. Men did the hunting and women did the farming. Gathering other supplies and making tools were also jobs split among community members.

Most daily activities changed with the seasons, similar to how we pick apples in the fall and plant flowers in the spring. Indigenous peoples relied on the weather and animals' movements to plan their daily activities. For example, they followed deer into the mountains in winter and settled closer to the rivers for fishing in summer.

The "Three Sisters" is a technique the Lenape used to grow corn, beans, and squash together in what is known as a symbiotic relationship. Find the drawing of the "Three Sisters" in the exhibition. Look at the picture and read the panel. Why were these plants grown together?

Most Lenape lived in wigwams or longhouses. 10 people could live in a wigwam, while a longhouse could house 50 to 100 people. Shelves would provide storage for food and tools, and fires would be at the center. Fire was very important to Indigenous people because they used it to heat their homes, cook their food, make tools, and to control their environment.



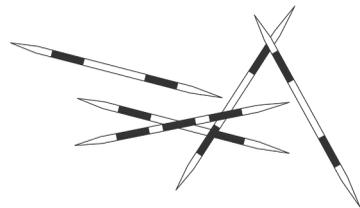
Using the exhibition panels for more information. How did the Lenape use fire for hunting? What else did they use fire for?

## Lenape Games

Lenape life was more than just hunting, gathering, and farming. They also spent time having fun with friends and family. Two popular Lenape games included **pahsahēman** and **selahtinalit̓in**.

The Lenape game of football, **pahsahēman**, is a bit different from the football played in stadiums across the United States today. The game is divided into two teams, one all men and the other all women. Each team has a goal marked by two wooden poles, 6 feet apart, on each side of the field. Their aim is to get the ball through the opponent's goal-posts. Women could carry and throw the ball, but the men could only kick it. The game was played for 12 rounds, and whichever team had the most points at the end, won.

*Drawing by Delaware artist  
Clayton Chambers*



The Lenape game of **selahtinalit̓in** is a game similar to modern jackstraws or pick-up-sticks, played with 50 to 65 pieces cut from grass reeds. 15 of these are marked

with paint, while the rest are left plain. The game is played by two players who use a porcupine quill to collect the sticks from a blanket without disturbing the other sticks. The score is kept with seeds, corn kernels, pebbles, or whatever is available. The goal is to pick up as many sticks as possible, without moving any others, and to score the highest points.

**Ask the person at the front desk to borrow the pick-up-sticks game to try right at the museum. Or, try to play one of the games described above once you are home.**

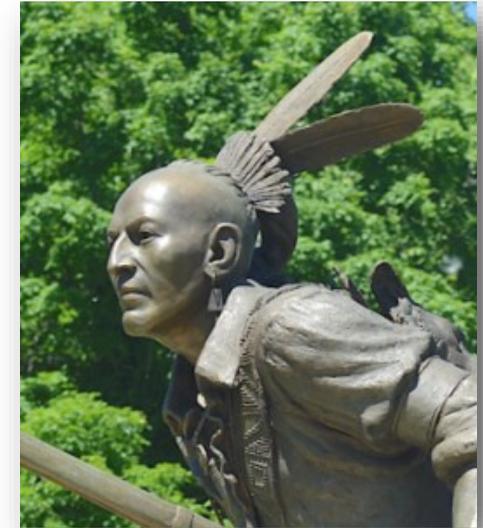
## Political Structure and Clans

The Lenape people lived in close-knit communities that were like big families. They had special groups called Clans, and each person belonged to the same clan as their mother. Each clan is represented by animals like Wolf, Turtle, and Turkey.

Leaders of the Lenape were called **sachems**. While women were highly respected, only a few became sachems. In general, their influence was centered on the community itself, while men's influence was focused outward. As men traveled great distances to hunt, they made contact with other groups and led the interactions with the greater world. The sachems had to be well-liked by their people, or someone else could become the new leader.

One great sachem was **Daniel Nimham**. Sachem Nimham is the most well-known sachem among the Indigenous leaders of Putnam County, due to his legal battles over Wappinger ancestral lands and his leadership of the Stockbridge Indian Company who fought against the British during the American Revolution. While Nimham and his soldiers were away helping the colonists in battle, colonial officials forced many Wappinger to relocate to Stockbridge, Massachusetts. Most of these people never returned to their homelands, as their land was given to European settlers.

**Find the Sachem Daniel Nimham statue. Look closely at the statue, what do you see? Nimham was part of the Wolf Clan, valued for their loyalty and guardianship. Think about your family or friends: what would your clan be like and which behaviors and attitudes would you value?**



A statue of Daniel Nimham is located in the Town of Fishkill, New York, commissioned in 2021. It was created by sculptor Michael Keropian and is located at 1576 NY-52, Fishkill, NY.