First Americans and European Contact:
The Quinnipiac and the English Settlement at New Haven, 1638-1774

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7th Grade Social Studies/Humanities
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**Introduction/Context:**

Our seventh grade curriculum focuses on the people and history of North America, from approximately 1000 CE through the American Civil War.

In the first six weeks of the school year, students begin to approach human history (between 1000 CE and approximately 1600 CE) from an archaeological perspective. Through a study of habitats, environmental conditions, and artifacts, they engage in a survey of the various regions of North America. The essential question that drives this exploration is “How do people in different areas meet their needs for food, shelter, and clothing?”

The second major unit of the year, for which the following lessons serve as a starting point, spans another 4 weeks and approximately 150 years, (approximately 1600 CE through 1750 CE) focusing on the impact of cultural contact between European settlers and indigenous Americans.

**Essential Questions:**

During the course of the year, students consider the implications of culture, power, and worldview through studies of indigenous people, Europeans, colonists, and the emergence of the United States. Each unit of study is anchored by the following essential questions.

1. Can people who view the world differently share the world?
2. How can conflict be resolved?
3. What is the role of power in society?
4. How do we know what happened long ago or far away?
Curriculum Standards and Learning Outcomes:

This unit provides opportunities for exploration and study in all ten of the Themes for Teaching and Learning, as defined by the National Council for the Social Studies (NCSS) as well as in the College, Career, and Civic Life (C3) dimensions that align with the Common Core State Standards. The lessons and activities described below are designed to engage students in higher-order thinking skills and analytical reasoning based on their interpretations and investigation of primary sources, historical records, images, and documents.

NCSS Themes

1) **Culture:** Through experience, observation, and reflection, students will identify elements of culture as well as similarities and differences among cultural groups across time and place.

2) **Time, Continuity, and Change:**
   a. Knowing how to read, reconstruct, and interpret the past allows us to answer questions about the relevance of sources, the roots of political and economic systems, changes in the world, and evolving perspectives.
   b. Through a more formal study of history, students in the middle grades continue to expand their understanding of the past and are increasingly able to apply the research methods associated with historical inquiry.

3) **People, Places, and Environments:** During their studies, learners develop an understanding of spatial perspectives, and examine changes in the relationship between peoples, places, and environments.

4) **Individual Development and Identity:** Personal identity is shaped by an individual’s culture, by groups, by institutional influences, and by lived experiences shared with people inside and outside the individual’s own culture throughout his or her development.

5) **Individuals, Groups, and Institutions:** Institutions are the formal and informal political, economic, and social organizations that help us carry out, organize, and manage our daily affairs.

6) **Power, Authority, and Governance:** In exploring this theme, students confront questions about the purposes, functions, legitimacy, scope, and limits of authority. They examine individual rights and responsibilities, and the conflicts among fundamental principles.

7) **Production, Distribution, and Consumption:** In exploring this theme, students confront questions about decision making, production, distribution, and consumption of goods.
8) **Science, Technology, and Society:** Science, and its practical application, technology, have had a major influence on social and cultural change, and on the ways people interact with the world.

9) **Global Connections:** In exploring this theme, students confront questions about the spread of ideas, changes to societies, benefits and problems of global interdependence, and the balance between local and global needs.

10) **Civic Ideals and Practices:** An understanding of civic ideals and practices is critical to full participation in society and is an essential component of education for citizenship, which is the central purpose of social studies.

**C3 Framework for Social Studies State Standards:**

**Dimension 1: Constructing Compelling Questions:** By the end of Grade 8, students (individually and with others) will

1. Explain how a question represents key ideas in the field.
2. Explain points of agreement experts have about interpretations and applications of disciplinary concepts and ideas associated with a compelling question.
3. Determine the kinds of sources that will be helpful in answering compelling and supporting questions, taking into consideration multiple points of views represented in the sources.

**Dimension 2: Applying Disciplinary Concepts and Tools:** By the end of Grade 8, students (individually and with others) will

1. Examine the origins, purposes, and impact of constitutions, laws, treaties, and international agreements.
2. Assess specific rules and laws as means of addressing public problems.
3. Compare historical and contemporary means of changing societies, and promoting the public good.
4. Explain how economic decisions affect the well-being of individuals, businesses, and society.
5. Use maps, satellite images, photographs, and other representations to explain relationships between the locations of places and regions, and changes in their environmental characteristics.
6. Explain how the physical and human characteristics of places and regions are connected to human identities and cultures.
7. Classify series of historical events and developments as examples of change and/or continuity.
8. Analyze how people’s perspectives influenced what information is available in the historical sources they created.
9. Organize applicable evidence into a coherent argument about the past.

**Dimension 3: Evaluating Sources and Using Evidence:** By the end of Grade 8, students (individually and with others) will

1. Identify evidence that draws information from multiple sources to support claims, noting evidentiary limitations.
**Dimension 4: Communicating Conclusions and Taking Informed Action:** By the end of Grade 8, students (individually and with others) will

1. Construct explanations using reasoning, correct sequence, examples, and details with relevant information and data, while acknowledging the strengths and weaknesses of the explanations.
2. Critique arguments for credibility.

**Instructional Focus:**

In the course of this unit, students will read and interpret primary source documentation of events, people, and locations in and around the area now known as New Haven, Connecticut during the 17th and 18th centuries. Individually and with others, they will:

- Investigate cross-cultural exchanges and contact between English settlers and the native people of what is now New England, with a focus on
  - The mounting tensions between the people of both cultures as they competed for land and natural resources
  - The different perspectives held by both cultures in cultivating land, raising animals, and managing communal resources
  - The impact of the colonial government on the Native American way of life
  - Long-term implications of conflict between the two cultures

- Describe and identify the characteristics of pre-contact Native American culture with regard to basic needs as well as social structure, including
  - Farming and cultivation of plants
  - Fishing and shellfish gathering techniques
  - Connections to the natural habitat and environment
  - Housing
  - Family structure and child rearing
  - Rituals and spiritual beliefs

- Engage in critical thinking and analysis to compare accounts from a variety of sources surrounding the first encounters between indigenous people and Europeans.
Teaching and Learning Sequence

Lesson 1: Envisioning History

Lesson Format: Two to three class periods, including analysis of images, comparison and contrast of elements from images, generation of questions for framing research and further investigation of the first contact between English and Quinnipiac people at New Haven.

Resources Needed:
- Image of Indians on the shore as British ships sail into New Haven harbor
- Image of the British ship landing and unloading onshore
- Digital images depicting the area now known as New Haven, Connecticut
  - G.M. Durrie’s painting of West Rock
  - Adrian Block’s 1614 map of the region
- Image of the Quinnipiac monument at Fort Wooster
- “First Sunday at New Haven” illustration from William Cullen Bryant’s 1881 book

Implementation:

Begin with a review of the regional groups that have been studied over the past weeks. Explain that for the next few weeks, we will be “digging deeper” into the impact of English settlement on our local area. The essential questions that will drive our first lessons are

1) How do we know what happened long ago or far away?
2) Can people who view the world differently share the world?

Ask the students what they already know, or what they might have heard, about the time, place, and details of the first arrival of English people to New Haven. Responses might include specific names of people (Davenport and Eaton), locations of landmarks (East Rock or the landing site), or comments about the Puritan religion practiced by the English. Make note of these responses and encourage the students to consider as many details (plausible or factual) as possible as they engage in the image survey.

Show the first image, “Landing at Quinnipiac,” which illustrates the landing of the British ship (which had left Boston two weeks earlier, carrying about 250 people with the purpose of building a settlement). This is a woodcut without color.
If you wish, rather than (or in addition to) displaying the image, you can distribute copies to the students so they can look at it more closely. Ask, “What do you see here?” Remember, we are thinking about this image from the point of view of our first essential question. Can we rely on this image as an accurate depiction of this event?

LANDING AT QUINNIPAC IN 1638.
Next, show a slightly different image: “Indians Watching Ship,” which is intended to capture the same scene from the vantage point of the Quinnipiac people on shore who would certainly have seen the English ship.

![Image of Indians Watching Ship]

What do students notice that is the same, and what is different, about these two perspectives? Ask them to consider the literal details of both images, then return to the essential questions for the lesson. Here are two groups of people in the same place at the same time, experiencing the encounter with extremely different views of the world. What questions or clarifications would be helpful in “reading” this image? Answers to some of our questions will be gathered during our research.

It might be helpful to create a Venn diagram or a chart to collect and categorize responses in this initial comparison.

During the next two class periods, share the rest of the images to prompt further thoughts about the time, place, and people of this event. Continue gathering and organizing observations, questions, and ideas for research, clarification, or discussion.
The G.M. Durrie painting of West Rock shows an idyllic scene of the rich farmland that appealed to the English settlers, and which provided fertile ground for the Quinnipiac.

The color woodcut entitled “First Sunday at New Haven” emphasizes the religious nature of the Puritan settlers.
The 1614 map, drawn by Dutch sea captain Adrian Block, highlights the extent and density of the population of indigenous people in Connecticut before the British began to establish settlements in the area.
The Quinnipiac signed a treaty with the English in October, 1638—six months after the settlers first arrived. Within a year, a plan for the city had been drawn and was implemented by surveyor John Brockett. One element of this map that is of particular interest is in the lower right corner, where an area labeled “Indian Reservation” offers a hint about how the land had been divided.
In what may be the most poignant image for students to consider in this initial exercise, show them the photograph of the monument at Fort Wooster Park. The inscription can only be interpreted as a powerful understatement to describe the impact of English settlement.

![Monument at Fort Wooster Park](image)

This initial lesson in visual literacy and critical thinking is intended to engage the students’ curiosity, attention to detail, analytical skills, and investment in further research. Subsequent lessons will focus on issues of conflict and power between these two peoples, and will serve as a lens into the larger experience of Europeans and native peoples throughout the early colonial period.
Lesson 2: Prelude to the First Treaty

Lesson Format: Two to three class periods, including analysis of maps, generation of questions for framing research, and further investigation of the first contact between English and Quinnipiac people at New Haven.

Resources Needed:
- Timeline of Settlement chart, Part 1
- Digital images depicting the area now known as New Haven, Connecticut
  - Color map: “Tribal Territories of Southern New England.”
  - Adrian Block’s 1614 map of the region
- Chart paper or other display materials for each of the four essential questions

Implementation:

Lesson 1 will have provided a starting point for this next, more detailed exploration of the beginning of New Haven Colony.

Begin by reinforcing a point of interest that may have been raised in the discussions about the images of Quinnipiac and English people: Who made those images? In each case, the picture or drawing was created by a European. The woodcut of Indians watching the English make port, the landscape of the agricultural fields at West Rock, the map...all of these were painted or drawn by people who felt entitled to the land and empowered to build houses, carve fields, and establish a settlement. This factor can lead to an immediate discussion about the definition of power—whomever tells the story may be the one in power.

Review the first portion of the timeline with the students, beginning with the prehistoric dates and ending with the entry for August 30, 1637. This timeline is deliberately lacking in detail, with the purpose of encouraging the students to ask questions and generate ideas about this period of local history. The essential questions serve as prompts for inquiry into context, significance, and implications of the events.

**Timeline of Settlement: Quinnipiac and Europeans in the New Haven Area**

**Part 1**

<table>
<thead>
<tr>
<th>6000 BCE - 4000 BCE</th>
<th>Evidence of prehistoric (“Middle Archaic”) settlements near the mouth of the Quinnipiac River.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1000 BCE - 1500 CE</td>
<td>Evidence of human occupation from the Early, Middle, and Late Woodland Periods.</td>
</tr>
</tbody>
</table>
1600 CE  Quinnipiac settlements extend throughout much of modern-day southern and eastern Connecticut.

Spring, 1614  Dutch captain Adrian Block explores the Connecticut coastline and charted a map of the region. He sails a short way up the Quinnipiac River and meets the local people, who he calls “Quiripeys.”

1625  Adrian Block’s map is published; he names East Rock “Roodenbergh,” which means “Red Hill.” The Indian settlement at Quinnipiac, as well as the harbor and surrounding area, are also named “Roodenbergh.”

1615-1628  The Dutch West India Company engages in *significant fur trade* with the Quinnipiac and other people of Connecticut.

1626  The Quinnipiac fall under Pequot control.

1631  Hostilities between the Pequot and the Quinnipiac intensify. Many people die in the conflict.

1633  Major epidemics of plague and smallpox break out in New England, killing vast numbers of indigenous people.

1630s  This decade marks the height of the “Great Migration” of English Puritans to New England. Thousands of English settlers emigrate to the colonies.

1634  The Pequot and the Dutch engage in a series of violent conflicts.

1636-1637  The **Pequot War** is waged between the English and the Pequot.

1637  The Pequot are defeated by the English.

August 9, 1637  Israel Stoughton (an English officer) writes to Governor Winthrop in Boston that the land at the Quinnipiac River is an ideal spot for an English settlement.

### Part 2

August 30, 1637  **Theophilus Eaton** leaves Boston to inspect the Quinnipiac area, and receives permission from the Quinnipiac sachem, **Momaugin**, to establish a colony. Seven men remain behind to prepare for the arrival of a large group of settlers.

April 5, 1638  Thomas Stanton (who had served during the Pequot War) is named as the official interpreter between the English and the
<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
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</thead>
<tbody>
<tr>
<td>April 24, 1638</td>
<td>Eaton, along with the <strong>Reverend John Davenport</strong> and 500 settlers, arrive at Quinnipiac to establish a colony.</td>
</tr>
<tr>
<td>November 24, 1638</td>
<td>The first treaty between the English and the Quinnipiac is signed at what is now Fort Wooster Park. <em>Under the terms of the treaty, Momaugin reserves a 1200-acre tract of land on the east side of the harbor where his people can live and farm.</em></td>
</tr>
<tr>
<td>December 11, 1638</td>
<td>Davenport and Eaton meet with <strong>Montowese</strong>, sachem of the Northern Quinnipiac, to purchase land.</td>
</tr>
<tr>
<td>August 22, 1639</td>
<td>First Church is founded.</td>
</tr>
<tr>
<td>August 23-29, 1639</td>
<td><strong>Shaumpishuh</strong> (female sachem) signs a treaty with a group of English settlers to sell the land that is now Guilford.</td>
</tr>
<tr>
<td>1639</td>
<td>War breaks out between the Dutch and the Hudson River Algonquian people.</td>
</tr>
<tr>
<td>September 1, 1640</td>
<td>The town of Quinnipiac is officially renamed New Haven.</td>
</tr>
<tr>
<td>October 23, 1640</td>
<td>Thomas Gregson, a wealthy merchant, is appointed as the official “truckmaster” to trade with the Indians for venison.</td>
</tr>
<tr>
<td>November 29, 1641</td>
<td>The New Haven General Court passes <em>legislation to prevent the Quinnipiac from acquiring guns and ammunition</em>. The court decrees that anyone who furnishes the Indians with ammunition will be subject to a fine.</td>
</tr>
<tr>
<td>October 23, 1643</td>
<td>Guilford, Milford, Stamford, and Southold, along with New Haven, form the The New Haven Colony and Jurisdiction.</td>
</tr>
<tr>
<td>March 16, 1646</td>
<td>The General Court hears a case concerning <em>Indian dogs that have killed English hogs</em>.</td>
</tr>
<tr>
<td>Date</td>
<td>Event</td>
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</tr>
<tr>
<td>September 10, 1648</td>
<td>The Commissioners of the United Colonies issued statements regarding (1) “outrages committed upon the persons and cattle of the English” and (2) the case of William Westerhouse.</td>
</tr>
<tr>
<td>March 21, 1653</td>
<td>Momaugin complains to the Governor that <em>English pigs are damaging Indian cornfields.</em></td>
</tr>
<tr>
<td>April 11, 1653</td>
<td>The Court appoints a team of English workmen to <em>help the Indians build fences</em> around their fields.</td>
</tr>
<tr>
<td>June, 1654</td>
<td>Complaints are filed to the General Court, alleging that the <em>Quinnipiac are planting illegally on lands outside their reservation.</em></td>
</tr>
<tr>
<td>1658</td>
<td>Theophilus Eaton dies.</td>
</tr>
<tr>
<td>April 1659</td>
<td>The General Court grants the Quinnipiac the right to cultivate land in another part of the colony.</td>
</tr>
<tr>
<td>May 30, 1660</td>
<td>New Haven Colony rules that <em>anyone who sells or gives a dog to an Indian is subject to a fine.</em></td>
</tr>
<tr>
<td>1660</td>
<td><em>Charles II</em> returns to the throne as King of England.</td>
</tr>
<tr>
<td>1664</td>
<td>The Dutch surrender all of New Netherland to the English. Charles II grants all of the lands between the Delaware River and the Connecticut River to his brother James (a Catholic).</td>
</tr>
<tr>
<td>January 7, 1665</td>
<td>New Haven votes to join the Connecticut Colony.</td>
</tr>
<tr>
<td>March 14, 1670</td>
<td>George Pardee, the ferrymaster, is granted permission to purchase <em>20 acres of land from the Quinnipiac reservation</em> on the east shore.</td>
</tr>
<tr>
<td></td>
<td>William Jones, Deputy Governor and son-in-law of Governor Eaton, is granted <em>150 acres for a farm on the Quinnipiac River. This had been the sachem Montowese’s reservation.</em> Montowese died around 1668.</td>
</tr>
</tbody>
</table>

**Part 4**

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>1670</td>
<td>The town of Wallingford is officially incorporated.</td>
</tr>
<tr>
<td>1670</td>
<td>The two largest Quinnipiac reservations, in New Haven and Branford, are still intact.</td>
</tr>
<tr>
<td>September 11, 1671</td>
<td>The Quinnipiac request permission to allow their friends and relatives to settle with them on the New Haven reservation.</td>
</tr>
<tr>
<td>Date</td>
<td>Event</td>
</tr>
<tr>
<td>--------------------</td>
<td>------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>June 24, 1675</td>
<td><strong>King Philip’s War</strong> breaks out in Massachusetts.</td>
</tr>
<tr>
<td>July 2, 1675</td>
<td>Deputy Governor Jones calls an emergency town meeting. The town votes to require every man to keep his firearms ready at all times.</td>
</tr>
<tr>
<td>September 24, 1675</td>
<td>Plans are made to fortify the New Haven meeting house and other strategic locations. All citizens are ordered to carry arms and ammunition on the Sabbath and other public days.</td>
</tr>
<tr>
<td>December 19, 1675</td>
<td>The New England army, including a contingent from the New Haven militia, attack the Narragansett in the Great Swamp Fight. The Narragansett village is destroyed.</td>
</tr>
<tr>
<td>February 7, 1676</td>
<td>Governor Jones calls for completion of the fortifications. Magistrates rule that no Indian may come into town to view the fortifications or to take note of the town’s precautions for defense. No one is allowed to permit Indians to plant crops within the boundaries of the town.</td>
</tr>
<tr>
<td>August 12, 1676</td>
<td>Metacom (King Philip) is killed by a mixed force of English and Indian soldiers.</td>
</tr>
</tbody>
</table>

**Part 5**

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>December, 1682</td>
<td>A committee is established to determine the definite boundaries between English settlers and the Indians.</td>
</tr>
<tr>
<td>March 31, 1683</td>
<td>Thomas Trowbridge, a wealthy New Haven resident, negotiates the first purchase of land from the New Haven Indians since 1670.</td>
</tr>
<tr>
<td>September 7, 1685</td>
<td>Wompom (the Totoket sachem), sells a 30-acre tract to English colonists in what is now Branford.</td>
</tr>
<tr>
<td>October, 1766</td>
<td>Adam, a member of the Quinnipiac tribe, brings a complaint to the Connecticut General Assembly, charging that some of the English settlers have been using land that was titled to him.</td>
</tr>
<tr>
<td>January, 1769</td>
<td>The Connecticut General Assembly issues a resolution allowing Adam to sell his land.</td>
</tr>
<tr>
<td>May, 1774</td>
<td>Elijah Wampey, Solomon Mosucks, and Samuel Adam request permission to sell the rest of the Quinnipiac lands in New Haven, and move north to live with the Oneida people.</td>
</tr>
</tbody>
</table>
Additional information that will be helpful to the students is the “Tribal Territories of Southern New England” map, which shows the territory inhabited by the Quinnipiac, and that of the neighboring Pequot.

Display the four essential questions (one each on a large piece of chart paper) for the students. Address each one, referring to the timeline. Italicized text below indicates the focus of discussion for each essential question. This lesson is not intended to resolve the questions, but to broaden the students’ sense of curiosity and critical thinking.

1) Can people who view the world differently share the world?
   a. How many world views might be reflected in this timeline?
      i. Dutch
      ii. Quinnipiac
      iii. Pequot
      iv. English

   b. Of those four views, which might be most different and which might be similar? (Indigenous Americans and Europeans, although there might be conflict among groups from the same continent; they would approach conflict with some shared ideas).
Extension Activity

A few quotes from William Cronon’s book *Changes in the Land* (1983, 2003) might help students consider one critical issue of “world view;” land ownership or possession:

First, from Cronon, the author:

To take advantage of their land’s diversity, Indian villages had to be mobile. This was not difficult as long as a family owned nothing that could not either be stored or transported on a man’s or—more probably—a woman’s back. Clothing, baskets, fishing equipment, a few tools, mats for wigwams, some corn, beans, and smoked meat: these constituted most of the possessions that individual Indian families maintained during their seasonal migrations.

Next, statements by English colonial leaders:

Francis Higginson, a colonial Puritan:

The Indians are not able to make use of the one fourth part of the Land, neither have they settled places, as Towns to dwell in, nor any ground as they challenge for their own possession, but change their habitation from place to place.

John Winthrop, a colonial theorist, developed two definitions for land ownership. The first, “natural right,” was based on the idea of pre-civilized people each feeding or supporting himself in the most basic way. Natural right was not as civilized, and therefore inferior, to “civil right,” in Winthrop’s view.

As for the Natives of New England, they enclose no Land, neither have they any settled habitation, nor any tame Cattle to improve the Land by, and so have no other but a Natural Right to those countries.

For a further extension of this discussion, or for students who are eager to engage in further reading, Cronon’s entire Chapter 4: “Bounding the Land” will be excellent reading.

2) How can conflict be resolved?

a. There was ongoing conflict between the Quinnipiac and the Pequot; and then between the Pequot and the Dutch, and then between the Pequot and the English. What ideas do students have about these items listed on the timeline (are the Pequot a more violent or warlike people)?

b. The Pequot were defeated by the English in 1637—how might the Quinnipiac respond to this (possibly gratitude or trust toward the English)?
3) What is the role of power in society?
   a. How do place names on a map reflect power? (Language that is used to label items; peoples who are named in certain locations)
   b. How is trade related to power?
   c. How is military influence related to power?
   d. What happens in an absence of power?
      i. How might disease and war have affected the population of indigenous people in this area?
      ii. How might disease and war affect the balance of power in the area?

4) How do we know what happened long ago or far away?
   a. What documentation is, or would be, most useful in interpreting the events of this time and place?

Questions and interpretations emerging from this discussion will lay the foundation for examination of the treaties and conflicts that arose in the decades after an English settlement was founded on the Quinnipiac River.
Lesson 3: Treaty and the First 10 Years

Lesson Format: Three to four class periods, including analysis of primary source texts.

Resources Needed:
- Timeline of Settlement chart, Part 2
- Text of 1638 treaty between the Quinnipiac and the English
- Transcript of Commission of the United Colonies session from September 10, 1648

Implementation:

Review the notes and ideas related to the essential questions that were generated during the previous discussion.

Distribute the next section of the timeline, which begins with the arrival of the English (led by Theophilus Eaton and John Davenport) and their interactions with the leaders of the Quinnipiac people, including a female sachem.

Part 1: The 1638 Treaty

Share the text of the treaty with the students and begin to interpret the meaning of the agreements, again with a focus on the four essential questions.

Divide the class into small groups, assigning each team one section of the treaty. The questions below will help guide the students in their efforts to make sense of the language and intentions of the document.

Can people who view the world differently share the world?
- What indications in the text of the treaty provide a glimpse into the different world views of the English and the Quinnipiac?

How can conflict be resolved?
- What potential conflicts are suggested in the language of the treaty? (underlined sections)

What is the role of power in society?
- In what ways does this treaty show who is in power, within each of the cultures, and between the two cultures?

How do we know what happened long ago or far away?
- This is the exact language of the treaty that was written 350 years ago. The words are clear, but we also need to interpret the context, personalities, and goals of both groups in order to make more sense of the treaty.
November 24, 1638

Articles of agreement between Theophilus Eaton and John Davenport and others, English planters at Quinnipiac on the one party, and Momaugin the Indian Sachem of Quinnipiac and Sugcogisin, Quesaquash, Carooughood, Wesaucuck and others of his council on the other party, made and concluded the 24th of November 1638; Thomas Stanton being the interpreter.

That he the said sachem, his council, and company do jointly profess, affirm and covenant that he the said Momaugin is the sole sachem of Quinnipiac, and hath an absolute and independent power to give, alien, dispose, or sell, all or any part of the lands in Quinnipiac and that though he have a son now absent, yet neither his said son, nor any other person whatsoever, hath any right, title, or interest in any part of the said lands, so that whatsoever he, the forenamed sachem, his council and the rest of the Indians present do and conclude, shall stand firm and inviolable against all claims and persons whatsoever.

Secondly, the said sachem, his council, and company, amongst which there was a squaw sachem called Shaumpishuh, sister to the sachem, who either had or pretended some interest in some part of the land, remembering and acknowledging the heavy taxes and eminent dangers which they lately felt and feared from the Pequots, Mohawks, and other Indians, in regard of which they durst not stay in their country, but were forced to fly and to seek shelter under the English at Connecticut, and observing the safety and ease that other Indians enjoy near the English, of which benefit they have had a comfortable taste already, since the English began to build and plant at Quinnipiac, which with all thankfulness they now acknowledged, they jointly and freely gave and yielded up all their rights, title and interest to all the land, rivers, ponds, and trees with all the liberties and appurtenances belonging unto the same in Quinnipiac to the utmost of their bounds east, west, north, south, unto Theophilus Eaton, John Davenport and others, the present English planters there and to their heirs and assigns forever, desiring from them the said English planters such a portion of ground on the East side of the harbor, towards the fort at the mouth of the river of Connecticut as might be sufficient for them, being but few in number, to plant in; and yet within these limits to be hereafter assigned to them, they did covenant and freely yield full liberty to choose and cut down what timber they please, for any use whatsoever, without any question, license, or consent to be asked from them the said Indians, and if, after their portion and place limited and set out by the English as above, they the said Indians shall desire to remove to any other place within Quinnipiac bounds, but without the limits assigned them, that they do it not without leave, neither setting up any wigwam, nor breaking up any ground to plant corn, till first it be set out and appointed by the forenamed English planters for them.

Thirdly, the said sachem, his council, and company, desiring liberty to hunt and fish within the bounds of Quinnipiac now given and granted to the English as before, do hereby jointly covenant and bind themselves to set no traps near any place where the ... (damage to the original document here) whether horses, oxen, kine, calves, sheep, goats, hogs, or any sort....(damage again) to take any fish out of any weir belonging to any English, nor to do any thing near any such weir as to disturb or affright away any fish to the prejudice of such weir or weirs, and that upon discovery of any inconvenience growing to the English by the Indians disorderly hunting, their hunting shall be regulated and limited for the preventing of any inconvenience and yet with as little damage to the Indians in their hunting as may be.
Fourthly, the said sachem, his council, and company do hereby covenant and bind themselves that none of them shall henceforth hanker about any of the English houses at any time when the English use to meet about the public worship of God; nor on the Lord’s day henceforward be seen within the compass of the English town, bearing any burdens, or offering to truck with the English for any commodity whatsoever, and that none of them henceforward without leave, open any latch belonging to any Englishman’s door, nor stay in any English house after warning that he should leave the same, nor do any violence, wrong, or injury to the person of the English, whether man, woman or child, upon any pretense whatsoever, and if the English of this plantation, by themselves or cattle, do any wrong or damage to the Indians, upon complaint, just recompense shall be made by the English; and that none of them henceforward use or take any Englishman’s boat or canoe of what kind whatsoever, from the place where it was fastened or laid, without leave from the owner first had obtained, nor that they come into the English town with bows and arrows or any other weapons whatsoever in number above six Indians so armed at a time.

Fifthly, the said sachem, his council, and company do truly covenant and bind themselves that if any of them shall hereafter kill or hurt any English cattle of what sort soever, though casually or negligently, they shall give full satisfaction for the loss or damage as the English shall judge equal; but if any of them for any respect, willfully do kill or hurt any of the English cattle; upon proof, they shall pay the double value: and if, at any time, any of them find any of the English cattle straying or lost in the woods, they shall bring them back to the English plantation and a moderate price or recompense shall be allowed for their pains; provided if it can be proved that any of them drove away any of the English cattle wheresoever they find them, further from the English plantation to make an increase or advantage or recompense for his pains finding or bringing them back, they shall in such case pay damages for such dealings.

Sixthly, the number of the Quinnipiac Indians, men or youth grown to stature fit for service, being forty-seven at present, they do covenant and bind themselves not to receive or admit any other Indians amongst them without leave first had and obtained from the English, and that they will not, at any time hereafter, entertain or harbor any that are enemies to the English, but will presently apprehend such and deliver them to the English, and if they know or hear of any plot by the Indians or others against the English, they will forthwith discover and make the same known to them, and in case they do not, to be accounted as parties in the plot and to be proceeded against as such.

Lastly, the said sachem, his council, and company do hereby promise truly and carefully to observe and keep all and every one of these articles of agreement; and if any of them offend in any of the promises, they jointly hereby subject and submit such offender or offenders to the consideration, censure, and punishment of the English magistrate or officers appointed among them for government, without expecting that the English should advise them about it; yet in such case of punishment, if the said sachem shall desire to know the reason and equity of said proceedings, he shall truly be informed of the same.

The former articles being read and interpreted to them, they by way of exposition desired that in the sixth article it might be added, that if any of the English cattle be killed or hurt casually, or negligently, and proof made it was done by some of the Quinnipiac Indians, they will make satisfaction, or if done by any other Indians in their sight, if they do not discover it, and if able, bring the offender to the English, they will be accounted and dealt with as guilty.
In consideration of all which, they desire from the English that, if at any time hereafter they be affrighted in their dwellings assigned by the English unto them as before, the may repair to the English plantation for shelter and that the English will then in a just cause endeavor to defend them from wrong. But in any quarrel or wars which they undertake or have with other Indians, upon any occasion whatsoever, they will manage their affairs by themselves without expecting any aid from the English.

And the English planters before mentioned accepting and granting according to the tenor of the premises do further of their own accord, by way of free and thankful retribution, give unto the said sachem, council, and company of the Quinnipiac Indians, twelve coats of English trucking cloth, twelve alchemy spoons, twelve hatchets, twelve hoes, two dozen of knives, twelve porringer, and four cases of French knives and scissors. All which being thankfully accepted by the aforesaid and the agreements in all points perfected, for ratification and full confirmation of the same, the sachem, his council, and sister, to these presents have set to their hands or marks the day and year above written.

Momaugin
Sugcogisin
Quesaquaush
Carroughood
Weesaucuck
Shaumpissuh

I, Thomas Stanton, being interpreter in this treaty, do hereby profess in the presence of God that I have fully acquainted the Indians with the substance of every article and truly returned their answer and consent of the same, according to the tenor of the foregoing writing, the truth of which, if lawfully called, I shall readily confirm by my oath at any time.

*December 11, 1638*

On the 11th of December, Montowese, sachem of another tribe, “in presence and with allowance and consent of Sauseunck, an Indian who came in company with him,” sold to the English a tract of land lying north of that sold by Momaugin, and described as “extending ten miles in length from north to south, eight miles easterly from the river of Quinnipiac toward the river of Connecticut and five miles westerly toward Hudson’s river.” Montowese, reserving a piece of land near the village which now bears his name, “for his men which are ten, and many squaws, to plant in,” received “eleven coats of trucking cloth, and one coat of English cloth made up after the English manner,” in payment for the territory thus alienated. (Atwater, Hewitt, et. al, 1902).

After all the groups have identified significant elements in their assigned sections, bring the class back together to discuss the “big picture” of this treaty. Based on the discussions from the previous class regarding land ownership and world view, what
agreement did the Quinnipiac probably think they were making? What did they think they were getting in return?

**Part 2: The First 10 Years**

Review the events listed on the timeline.

Between 1638 and 1648, the English town grew. Two years after signing the treaty, the English changed the name of the settlement from Quinnipiac to New Haven. This is a clear indication of one culture exerting dominance over the other.

Cases brought to the General Court offer clues about the growing friction between the two cultures as well.

Distribute the digital image and transcript of the 1648 “Declaration of the Commissioners of the United Colonies” (from the Yale Indian Papers collection), which addresses several critical issues:

a) It appears that the Indians have been disturbing the English farms in some way, and the English want their behavior to stop.

b) A power struggle among the Pequot has apparently left some confusion about who is the leader of the Pequot. The English make it clear that they believe the sachem Uncas is the rightful leader of those people.

c) The lengthiest portion of the transcript addresses the case of William Westerhouse, whose ship may have been unlawfully seized by the Dutch from its berth in New Haven harbor.

**Plymouth, September 10, 1648**

To all Indian Sachems, & men whom it may concern, inhabiting within the Narragansett Bay and places adjacent—

The Commissioners for the United Colonies of New England, having received information of several outrages committed upon the persons and cattle of the English in several places, cannot but look upon such practices as tending to the disturbance of the public peace, and therefore advise that due care may be taken by the several Sachems, and all others whom it concerns, to prevent and abstain from all such miscarriages for the future, and if any of them receive any injury from the English, upon complaint in due place and order, satisfaction shall be endeavored them according to justice as the like will be expected from them.

Whereas by the order of the Commission the last year it was provided that the Pequots, residing near to the English plantation settled at Nameack should return to their former subjection to Uncas as may more fully appear by the acts of that meeting which was made known and signified to them both by the Commission themselves at Boston, and by Mr. Hopkins afterwards at Pequot but no conformity hath hitherto been yielded thereunto by them, it was now thought fit and concluded that Mr. John Winthrop be informed of the continued resolutions of the Commission’s for their return, and desired to further the same, but in case a ready
attendance be not forwith yield hereunto, Uncas shall have order and liberty by constraint to enforce them and it is desired that the Government of Connecticut will provide that he be not therein opposed by any English. Nor the Pequots or any of theirs harbored or sheltered in any of their houses while no just offense is given them by him or any of his in their people's concern.

Upon the information and complaint of Mr. William Westerhouse, a Dutch merchant living at and a planter in New Haven, concerning the Dutch Government taking his ship from him, while she was riding at anchor in New Haven harbor, entreating advice of and help from the Commission therein, ensuing answer was returned—

Mr. William Westerhouse

The Commission for the United Colonies have considered with your (petition) by way of advice and help concerning your ship and goods seized by the Dutch Governor in New Haven harbor: but they do not yet hear what the Dutch Governor can charge nor upon what grounds he made that seizure. If he hath nothing to pretend or allege, but that New Haven is part of or with the New Netherland, the English Colonies must and do possess against it, and according to their duty by all just means assert the English right both to New Haven land and harbor, and to all the English plantations from Cape Cod both on the main and islands which are possessed by the English and at present under their government, as anciently granted by the Kings of England, to their subjects since purchased by the English from the Indians the true proprietors of the land.

And for diverse years peaceably possessed and planted by them without any question, or demand by the Dutch for any of them, and shall accordingly expect to be righted both for the injury and affront in taking a ship out of one of their harbors upon such a challenge, and in the title to the place, unjustly claimed, without purchase, possession, or any other considerable ground.

Upon which occasion, Mr. Eaton acquainted the Commission what had passed between the Dutch Governor and New Haven colony, and sundry letters from the Dutch governor were read, and answer returned to August 28, 1648 all which being duly considered, the Commission did first inquire of Mr. William Westerhouse, who in the Dutch Governor's last letter, was accused of an irregular trade with the Indians, with guns and powder he had brought and how he had disposed of the same, he answered with much confidence, that he had not brought at most above ten guns in all, and not above a thousand weight of powder, of which the Dutch Governor had seized, in the forementioned ship about 500 he had sold 300 to New Haven colony or plantation, and most of the rest by pounds to New Haven planters and others within that jurisdiction; but absolutely denied, he eer sold gun or guns or any powder to any Indian or Dutchman, and if the Dutch Governor or any other could prove the contrary, he professed himself willing to submit to the severest censure, as being fully informed by the Governor of New Haven, that all such trading without express license from some of the magistrates was unlawful, and they further thought fit by way of participation either to a meeting with the Dutch governor or provision for their own safety, and convenience, to write to the Dutch Governor as follows:

Honored Sir:

It is now more than a full year since the Commissioners (desiring to continue and confirm a just and profitable peace between the English Colonies and the Dutch plantations in these parts wrote unto you and presented what they had hard, first
concerning a dangerous liberty taken by yours, to sell guns, powder, and shot, and
other instruments of war to the Indians, both at Auriana fort, and other places
within the English jurisdictions, a trade damnable (as yourself calls it,) certainly
unsafe and like to prove of mischievous consequence, both to the English and Dutch,
secondly concerning a high custom or recognition, with other burdens and
inconvenient impositions laid, not only upon your own people but upon the English
merchants trading at, or sometimes in their return but passing by the Manhatoes;
but to this day we hear not of any inquiry, prohibition, or cessation of the
forementioned trade at Aurania fort, nay we hear that the Mohawks and other
Indians living near that place are so furnished with guns, powder, and shot that they
grow bold, and daring, and may prove dangerous to us all, nor do we find any
abolition or moderation in the said customs and grievances, imposed at the
Manhatoes, nay we have not received any answer, not so much as a particular
information (as we requested) of what is required and expected that we might
inform our merchants to prevent future fines and seizures, Mr. William
Westerhouse one of the countrymen but at present a planter at New Haven
informed us, and complained of his own and principals’ great loss and damage by
your seizing his ship and goods.

This primary source document provides another opportunity for students to consider
the essential questions. How is power demonstrated here? What conflicts and
resolutions are presented? How do these issues reflect differing views of the world?
What predictions do students have about the events that are likely to unfold in New
Haven in the near future for these people?
Lesson 4: Expansion of the New Haven Colony

Lesson Format: One class period

Resources Needed:
- Timeline of Settlement chart, Part 3: March 21, 1653-March 14, 1670

Implementation:

For the next 20 years, after the events documented in the Commission transcript from 1648, the New Haven Colony continued to grow, and to establish a firm hold on the land within its boundaries.

Distribute the 3rd section of the Timeline of Settlement. Ten events are listed in this portion of the history. Allow students some time to read through the entries, and to begin considering the possible significance of each.

How might these events be representative of bigger trends in the colonies, or in the relations between indigenous people and English settlers?

Can people who view the world differently share the world?
- What information in the timeline (and in previous readings) provides an idea of how well that the English and the Quinnipiac are sharing their territory?

How can conflict be resolved?
- What conflicts are arising between the two groups?
- In what ways, if any, are the conflicts being addressed?

What is the role of power in society?
- Where is power most clearly seen in this history?

How do we know what happened long ago or far away?
- What can we know is factual here? What is opinion or biased information?
- How does our knowledge of history help us read and interpret the material presented in this timeline?
Lesson 5: New Haven During King Philip’s War

Lesson Format: Two to three class periods, including analysis of primary source texts.

Resources Needed:
- Timeline of Settlement chart, Part 4: September 11, 1671-August 12, 1676

Implementation:

The 1670s marked a significant turn in relations between the English and the Indian people throughout New England. In southern Massachusetts and northern Rhode Island, a violent conflict erupted between the Wampanoag and the English. Metacom, also known as King Philip, was the sachem of the Wampanoag. He was seen as a particularly dangerous threat to the colonists.

Distribute section 4 of the Timeline of Settlement chart, which spans only 6 years from 1670-1676.

Focus the students’ attention on the first three entries. How do relations between the Quinnipiac and the English appear to be at the beginning of the 1670s?

What happens immediately after King Philip’s War begins?

How might the English and the Quinnipiac have reacted during this time? What clues are present in the timeline to support your ideas?

Point out to the students that Metacom was killed almost exactly 100 years before the beginning of the Revolutionary War. The colony of New Haven had already been in existence for nearly 40 years at the end of King Philip’s War.

1. Can people who view the world differently share the world?
2. How can conflict be resolved?
3. What is the role of power in society?
4. How do we know what happened long ago or far away?
Lesson 6: 100 Years From King Philip to the Revolution

Lesson Format: Two to three class periods, including analysis of primary source texts.

Resources Needed:
- Timeline of Settlement chart, Part 5: December, 1682-May, 1774
- Petition of Adam, October 1766
- Resolve on the Petition of Adam, October 1766
- Connecticut General Assembly Resolve on Adam’s Memorial, January 1769
- Memorial of Elijah Wimpey, Solomon Mosucks, and Samuel Adam, May, 1774

Implementation:

The final lesson in this unit spans approximately 100 years, encapsulating a period of continued friction between the English and the Quinnipiac.

Distribute the fifth section of the Timeline of Settlement. Three events are mentioned in the late 1600s, followed by a gap of 80 years before the last three events. Allow the students some time to read through the entries.

Remind them that the first item, in which a committee is established to set boundaries, occurred only six years after King Philip was killed. The existence of this committee highlights the essential question, “Can people who view the world differently share the world?”

- Does it seem as though the English and the Quinnipiac are sharing their territory?
- Ask for ideas as to what has probably been happening in New Haven during those 6 years.
- Review the timeline from the last lesson—what regulations had been established in the town? Do students think that any of those restrictions has been lifted?
- What is the general trend of the entries in this portion of the timeline?

Distribute the digital image and transcript of Adam’s petition to the court. (document from the Yale Indian Papers Project).

October 1766

Upon the petition of Adam, an Indian, one of the natives and descendants of the New Haven, or Quinepiaug Indians, in behalf of himself and the rest of said tribe, representing to this assembly, that by the ancient transactions of the proprietors of said New Haven there was reserved for the use of said tribe three pieces of land at or near South End so called in said New Haven, the whole containing about 30 acres, which land John Morris, late of said New Haven deeded by a certain instrument under his hand and seals dated the 26th day of April 1741 for himself his heirs and
covenanted with the said proprietors in behalf of said tribe, to keep in proper condition and fenced for the use of said tribe for planting. That said Morris afterwards conveyed away said lands absolutely, and the same by same mean conveyances, have come to Timothy Tuttle, Jr. and Joseph Tuttle of said New Haven, who, having entered upon said land so reserved for said tribe, refused to suffer any of them to make any improvement thereof, praying for relief as per petition on file—also praying to have some suitable person appointed agent to conduct the said Indians’ affairs for them.

Resolved by this assembly that Nathaniel Ruggles and Nathaniel Hill, Esqs, of Guilford, and Samuel Barker, Esq. of Branford be, and are hereby appointed to a committee to hear and take into consideration all matters contained in and referred to in said petition, and make report thereof with their opinion thereon to this or the next General Assembly, at their session at Hartford in May next. And also that Mr. Samuel Bishop, Jr. of said New Haven be and he is hereby appointed agent for said Indians to manage and conduct for them in their behalf.

Passed in the lower house
Testimony William Williams, Clerk

Concurred in the Upper House
Testimony George Wyllys Secretary

What is Adam’s complaint?
How does the Commission respond to him? Are students surprised by the Court’s decision?

Three years later, Adam returns to court with a different petition.

January 1769

Upon the memorial of Adam, an Indian native belonging to Farmington, for himself and the rest of the tribe of Indians lately dwelling at East Haven, present to this Assembly in October last, that the members have a small interest in lands, valued about thirty pounds, lately adjudged to them by this assembly, which on account of their present situation being removed away from said East Haven they are desirous of selling, praying to be enabled to make sale of their said remaining right and interest under the direction of some suitable person, and the purchase monies in like manner to be laid out and disposed of.

Resolved by this assembly that the said Adam Indian, for himself and the rest of the said tribe, be, and he is hereby authorized and fully empowered and enabled, to make sale by deed in common and usual form of all such remaining right in the said Indian lands at East Haven, offered under the direction and by and with the consent and concurrence of Samuel Bishop, Esq. of New Haven and John Strong, Esq. of Farmington, who are hereby authorized and desired to assist him, the said Adam, accordingly in the said manner, and that the monies shall be raised by such sale. The said Adam by the consent and allowance of the said Bishop and Strong, is hereby enabled to lay out and dispose of in the purchase of lands in the best manner for the benefit and advantage of said tribe.

Passed in Lower House
Testimony William Williams, Clerk
Concurred in Upper House
Testimony George Wyllys, Secretary

Five years after that, a group of Quinnipiac appear before the magistrates with another request.

May, 1774

To the Honorable General Assembly of the Colony of Connecticut now sitting at Hartford in said Colony,

The memorial of Elijah Wimpey, Solomon Mossuck, Samual Adam, and the rest of the tribe of Tunxes Indians living in Farmington in Hartford County humbly showeth, that they have received a kind invitation from their brethren the Six Nations at Oneida to come and dwell with them with a promise of a cordial reception and ample provision in lands whereon to subsist—and being straitened where we now dwell, think it will be best for ourselves and our children and also tend to extend and advance the kingdom of Christ in among the heathen nations to sell our interest in this colony and accept the kind invitation of our brethren and to remove with our families to the Oneida—and to prevent charge and expense in and about the sale of our estates, and also our being imposed upon therein—we humbly pray your honors as our fathers and guardians to appoint Col. John Strong, Fisher Gay, Esq. and Mr. Elthan Gridly, all of said Farmington, a committee to assist, direct, and oversee us in the sale of our lands and to enact that all sales of lands belonging to us that shall be made by us with the advice and direction of said Committee or any two of them endorsed on the deeds of sale signed by them shall be good and effectual in the law to pass said lands and for the purchasers to hold said lands by to all intents and purposes—the same being acknowledged by us—and duly recorded as in other cases is provided—or in some other way provise for your memorialists as your honors shall see fit and your memorialists as in duth bound shall ever pray

Dated the 19th day of May AD 1774

Elijah Wimpey
Solomon Mossucks for themselves and the rest of said tribe
Samual Adam

In the lower house

The prayer of the above memorial is granted, saving the rights of the New Haven Indians in the lands mentioned, and liberty for a bill in form and cetera.

Testimony Samuel H. Parsons, Clerk
Concurred in the Upper House
Testimony George Wyllys, Secretary

Distribute both of these documents (digital image and transcript) to the students. In many ways, these items represent the end of the Quinnipiac presence in New Haven.
Culminating Assessment Task

As a final learning component for this unit, assign a persuasive writing task to the students in response to the following prompt:

*Was the Quinnipiac exodus inevitable? Why or why not? Use evidence from the materials we have read and discussed to support your arguments. Include themes and ideas related to our essential questions in your response.*

1. Can people who view the world differently share the world?
2. How can conflict be resolved?
3. What is the role of power in society?
4. How do we know what happened long ago or far away?
Resources Consulted:


Yale Indian Papers Project: [www.library.yale.edu/yipp/](http://www.library.yale.edu/yipp/)