

## Bartow-Pell Mansion Museum

895 Shore road, Pelham Bay Park, Bronx, NY 10464

Tel: 718-885-1461 Fax: 718-885-1461 E-mail: [education@bpmm.org](mailto:education@bpmm.org)

[www.bpmm.org](http://www.bpmm.org)

### School Group Information

**Arrival:**

When you arrive at the Bartow-Pell Mansion Museum you will be met by your docents/guides who will assist in disembarking your group and breaking your group into smaller groups if necessary. (Most groups are split up into 2 or 3 you may call the day before to ask how your group will be broken up and you can assign adults to specific groups. We count on you the teacher to know how your students will best work with each other.)

The museum's general hours are Wed, Sat, Sun. from 12-4pm. Should you arrive during our "off hours" and there is no one here to greet you, please a.) press the button to the left of the main entrance or b.) Call the main # (718) 885-1461. We only expect groups of 10-45 or more with reservations 3 weeks in advance.

**Bus Policy:**

Buses may remain on the grounds, we ask that they not drive on any part of the grass, and that they not idle their engines. You may ask your docent where the buses may park and turn around. Please check with your docent to confirm what time your program will end so that your bus driver can return at the appropriate time.

**Eating:**

The Bartow Pell-Mansion Museum does not have a cafeteria or other eating facility or a maintenance staff, however, you are welcome to have lunch on the grounds when the weather permits. Please bring garbage bags with you as we have a "carry-in/carry-out" policy. Please ask students who are packing their own lunches to be sure that they have food that does not have to be heated, or cooked in anyway, as we also do not have the facility to do so.

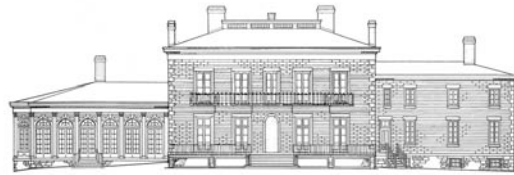
**Restrooms:**

Please understand that due to the age of our building and septic system we have only 1 restroom available to the public. There may be a wait time to use the facilities. We ask that use of the facilities be done after your tour. All students must be accompanied to the restroom with an adult. Please have any students who need to use the facilities do so before you start your lunch, once your official program is finished the mansion will be locked and closed for the day.

**Chaperone Policy:**

We request that there be at least one additional adult with the teacher per class.

**Lateness/Cancellation Policy:** We ask you to be courteous and respectful of our volunteers and staff's time. If your group is going to be late, please notify us at least (1) hour in advance of your expected arrival time to inform the staff of your expected arrival time. If you arrive more than 45 minutes late without calling, you will be charged an additional fee of half the amount of the cost of your tour. If you fail to call and cancel 24hrs prior to the day of your tour, you will be expected to pay the price of your tour.



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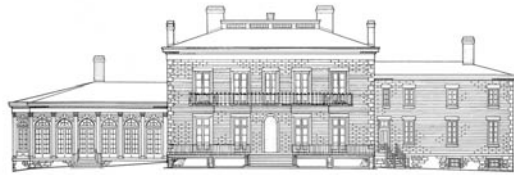
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### **Bartow-Pell Mansion Site History vs US & NY State History**

- 1609 The Hudson River is first explored by Henry Hudson
- 1654 Thomas Pell Signs Treaty with Siwanoy (Lenape) to purchase 9,000 acres in what is now the Bronx and Lower Westchester County.
- 1664 Dutch lose all their North American Colonies to England
- 1666 A land grant is issued to the Manor of Pelham by the first English Governor of New York, Richard Nicholls. Thomas Pell is named First Lord of the Manor.
- 1775 American Revolution begins
- 1776 Signing of the Declaration of Independence
- 1777 New York's first constitution was adopted, George Clinton was elected the first governor of New York State
- 1789 George Washington is elected President, He is sworn in, at Wall Street, New York City, the first US Capital, his term is up in 1797
- 1790 The property is sold to John Bartow, husband of Ann Pell. The original Pell Manor was likely destroyed during the American Revolution but the Bartows had a house on the property.
- 1792 The New York Stock Exchange, founded, and has become the center of World finance.
- 1812 The Americans declared war on Britain on June 18, for outrage at the impressment (seizure) of thousands of American sailors into the British navy, frustration at British restraints on neutral trade, and anger at British military support for Native Americans defending their tribal lands from encroaching American settlers.
- 1813 Property ownership leaves the Bartow-Pell family. Land tracts sold by John Bartow to Herman Leroy, a wealthy merchant.
- 1825 Erie Canal is completed
- 1836 Robert Bartow Purchases the Bartow-Pell property from Herman LeRoy
- 1845 Great Potato Famine in Ireland causes boom of Irish immigrants to the US which continued through the years after the Civil War.
- 1842 Bartow-Pell Mansion construction finishes
- 1861 Abraham Lincoln is elected President, Jefferson Davis, is elected President of the Confederate States of America, Civil War Begins.
- 1863 Emancipation Proclamation becomes effective January 1, 1863
- 1865 Civil War Ends, Jefferson Davis's term as President of the Confederate States of America ends, Abraham Lincoln is Assassinated
  
- 1880 Bartow heirs sell the estate and grounds to New York City for inclusion in the future Pelham Bay Park
- 1886 The Statue of Liberty is presented to the US from the citizens of France in honor of the friendship between the two nations.
- 1892 Ellis island open to accept immigrants to the US from around the World



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- 1898 Consolidation of New York City, the cities of Brooklyn, Bronx, Queens and Staten Island become part of New York City.
- 1903 Frank Farrell and Bill Devery purchase the defunct Baltimore franchise of the American League for \$18,000 and then move the team to Manhattan, this team first called the Highlanders become the NY Yankees.
- 1914 The Mansion is leased by the City of New York to The International Garden Club. Mrs. Charles Frederick Hoffman was the club founder and president.
- 1914 World War I begins
- 1915-1918 The Mansion is restored and formal gardens are designed by Delano & Aldrich.
- 1917 U.S. joins World War I
- 1918 The Erie Canal is replaced by the Barge Canal
- 1929 The New York Stock Market Crashes
- 1932 Lake Placid hosts the Winter Olympic Games
- 1936 Mayor LaGuardia uses the Mansion as his summer office & residence.
- 1939 World's Fair opens in New York City
- 1941 Japanese Attack Pearl Harbor, forcing the US to enter World War II
- 1945 World War II ends
- 1946 New York City is chosen the site of the United Nations
- 1946 The Bartow-Pell Mansion is opened three days a week to the public for tours.
- 1954 Ellis Island closes its doors
- 1959 St. Lawrence Seaway Opens
- 1964 World's Fair opens in New York City (again)



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### **BARTOW-PELL MANSION THROUGH THE YEARS**

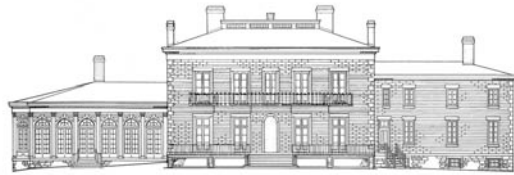
The Bartow-Pell estate's long and noble history began in 1654 when Thomas Pell, an English doctor from Connecticut, bought the land from the Siwanoy Indians as part of a nearly 50,000-acre tract. King Charles II chartered the Manor of Pelham in 1666. This area included Pelham and the Borough of Westchester. Thomas Pell was consigned the land grant and may have begun a house on the property near the marshy banks of Long Island Sound. His heir and nephew, Sir John Pell, completed a house after 1670. The home served four generations of Pells before it was burned during the American Revolution.

The estate, 220 acres by the end of the Revolutionary War, was sold to Herman and Hannah Leroy in 1813. It was restored to the family when it was purchased in 1836 by Robert Bartow, a businessman and Pell descendant. Southwest of the original home, Bartow built the present gray stone mansion with Greek Revival interiors, and moved into the house with his wife and children in 1842. The house remained in the Bartow family until 1888 when the estate was acquired by New York City.

The house and grounds, which include formal terraces, a fountain, and herb and perennial gardens, and an 1840s stone carriage house, are owned by the City of New York, operated by the International Garden Club, Inc.



The tree under which Thomas Pell signed a land agreement with Chief Wampage and the Siwanoy Indians in 1654. With this agreement, Pell purchased a vast area including much of present day Bronx and Westchester. Although the tree has long since passed, the iron fence that surrounded it is still visible in the park.



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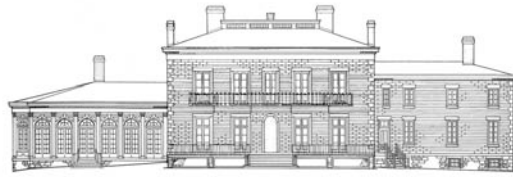
### **The Original Bronx Native: Who were they?** Pre-Visit Activity #1

#### *Write a Creation Story*

**Time:** The writing, will take approximately 20-25 minutes. It is a fun thing to do during a transition period (before lunch, recess or at the end of the day before the students go home.)

**Materials:** Lenape Creation Story Enclosed. If you choose to read the entire story it is always best to do it in three sittings or you can skip right to part two if you wish.

1. Read the Lenape creation story to your students, or if you have advanced readers make copies and have your students read the story, either quietly or out loud to other students.
2. Discuss with your students the forces of nature (wind, rain, seasons, flooding, etc) Explain how Native Americans used stories to explain the unexplainable. Your students may have their own idea of Earth was created.
3. Either as a class or individually have your students write a story explaining how they think;
  1. Earth was created
  2. People came to be on the Earth
  3. Where the Sun, Moon and Stars came from
  4. The Seasons Change.



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### **LENAPE CREATION STORY ACTIVIY GRADES 3 & UP)**

The Lënape creation story is a long story that is usually told in three parts at three separate sittings. It is told here in it's entirety. It is OK to skip to Part 3, The New World, also substituting the names for the translation of the names is ok as well, (i.e. The Creator for Kishelëmùkòng)

#### **PART 1 - THE CREATION**

Our wise ones, say, "...Long, long ago, in the beginning..." at first there was only endless space, and therein dwelt Kishelëmùkòng, the Creator. Nothing else existed at this time, all was silence and there was a great peace.

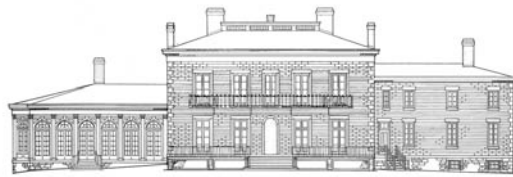
Then it was that Kishelëmùkòng had a great vision. In this vision he saw the endless space around him filled with stars, and he saw the sun, the moon, and the Earth. On the Earth he saw mountains, valleys, lakes, rivers, and forests. He saw the trees, flowers, crops and grasses, and the crawling, walking, swimming and flying beings. He saw the birth of things, their growth and death, and other things that apparently lived forever. Then he heard songs, stories, laughs and cries. The Creator touched the wind and the rain, felt love and hate, courage and fear, happiness and sorrow. Then the vision passed, and it was gone!

Kishelëmùkòng, the Creator, had seen that which was unknown, and he thought deeply upon all that he had seen in his vision. He came to understand that the vision would come into being. When there was nothing around him but empty space, his mind saw nothing and so nothing was created. Now, through thought, thinking in his mind of the vision, it started to happen.

There were first created the Keepers of Creation, four powerful Spirit Beings, to help him in his task of fulfilling and creating the vision: the Spirits of the Rock, Fire, Wind, and Water. Into each he breathed life and Spirit, giving each different characteristics and powers. These four beings were:

Muxumsa Lowànewànk, our Grandfather in the North. He was placed there to control the power of rock. He gave forth solidity and physical form to the Creator's thoughts, to his vision. North Grandfather gives us the wintertime, ice, snow, and cold; also, our bodies, the rocks, the trees, and all that we see around us.

Muxumsa Wapànewànk, our Grandfather in the East. He was placed there to control the power of the wind. He gave forth breath and mind to the Creator's vision. He gives us the springtime, the breath of life, birth and new beginnings, and brings forth the light, the winds, our minds, creativity, knowledge, music and songs.



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Huma Shawànewànk, our Grandmother in the South. She was place there to control the power of fire. She gave forth Spirit, life and growth to the vision of the Creator. She gives us the summer, warmth, growth and maturity, our inner fire and Spirit, and gives fire to the sun.

Muxumsa Wunchènewànk, our Grandfather in the West. He was placed there to control the power of water. He brought a watery and softening influence to the Creator's vision. He gives us the autumn, gives us death, and readies us for renewal, and gave us the waters, our life's blood, healing, intuition, emotions, dreams and visions, and rain.

These four Spirit beings, Keepers of the Creation, did help the Creator to make the stars, the sun, the moon and the Earth.

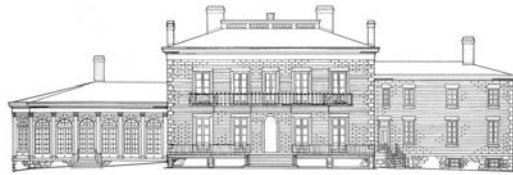
Now the Creator instructed all of these Beings to come together on the Earth, to give of their powers together to create life. Nux Kishux, our Father Sun, gave heat and light, and Nipahuma, our Grandmother Moon, came down to Earth and gave of her powers of fertility and reproduction. Kukna, the Mother Earth, upon which all life was to be born, gave growth and healing. North Grandfather gave form to all life, East Grandfather gave the breath of life and Spirit, South Grandmother gave inner fire and Spirit, and West Grandfather gave of its water to life, life's blood.

First were made the plant beings of four kinds, grasses, flowering plants, trees, and crops. To each was given, through Spirit, life, growth, healing, and beauty. Each was placed where it would be most useful, and give the greatest harmony and balance to all land and life.

Then were made the animal beings. Each was given special powers and characteristics. There were those that crawled and walked upon the Earth, those that swam in the lakes, rivers, and streams upon the good Earth, and those that flew in the skies above.

Now, Nipahuma, our Grandmother Moon, having been set in the night sky, her Spirit became lonely and so she asked the Creator for a companion. The Creator sent her a Spirit, Grandfather Thunder, Muxumsa Pethakowe, to keep her company. With him she conceived, and when she came to lend her powers of fertility to the Earth to help in the creation of life, she gave birth upon the Earth to twins - one a man, and the other a woman. Thus it was that humankind was the last of beings created. Though they were different, man and woman found a wholeness in union with each other. Only together were they complete and fulfilled, only together could they fulfill their purpose. The Creator gave man and woman a special gift, the power to dream. Nipahuma, our Mother who goes by night, the first mother, the mother of all mothers, nurtured her children, and then when her purpose was complete she returned to the spirit world; but before she left she told first man and woman that she would never forget them. She continues to watch over us at night as the Moon. The children promised to remember Grandmother Moon whenever she appeared in the sky, giving her light to guide our paths.

In vision the Creator had seen things of opposite natures, and so was created light and darkness, male and female, hot and cold, above and below, good and evil. Where the Creator created,



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giving forth goodness and light, Matantu, a Spirit of destruction, evil and darkness came into being. Where the Creator made edible plants, Matantu made poisonous plants. Where the Creator made the delicious blackberries, Matantu put thorns on them. Matantu also made tormenting insects such as flies, mosquitoes and poisonous snakes.

Many such laws were woven into the creation by Kishelëmükòng, the Creator, for the well-being, harmony and balance of all things and all creatures. These laws gave place and motion to the sun, moon, Earth and stars, and governed the powers of wind, water, fire and rock, and the circle of life, birth, growth and death. All things existed and worked through these laws.

The Creator's vision was now brought into being.

### **PART 2 - THE GREAT FLOOD**

Now, upon the newly formed Earth, the Creator put a Spirit Being, Kichichax'kàl, the Great Toad, who was given the duty of ruling over the waters of the Earth. He was given the authority, and the power, to cause rain to fall at his will, and was also known as Bikanaki'hàt, the Water Keeper.

One day, Maxa'xàk, an evil Manito (Spirit) appeared, who came to bother and quarrel with the Great Toad. This evil Spirit had the form of a vicious and ugly horned serpent. Maxa'xàk, the horned serpent, fought with Kichichax'kàl, the Great Toad, because he wanted to be the one to rule over the waters of the Earth. One day they fought such a terrible battle that it caused a great disturbance over the whole new Earth. The Great Toad tried to swallow the evil snake, but the monster snake gored the Great Toad so severely that he died. And the four winds, newakishe'na, the mighty seas, and all the waters of the Earth, lashed out in everlasting fury at the evil serpent, but at no avail.

Now, Kishelëmükòng, the Creator of all things, saw the struggle, the turmoil, the steadily growing unrest, and he sent the Thunder Spirit to battle the horned serpent, Maxa'xàk. Grandfather Thunder came swiftly, announcing his arrival by the sound of his bone rattles, and shooting his lightning arrows, forcing the evil serpent to flee. The rain fell, the waters rose and gushed forth everywhere, washing away the corruption and evil that had covered the blood-stained Earth. The rising waters caused wide-spread destruction upon the Earth, which became one great sea. Many plants and animals died, and all of humankind perished due to the destruction wrought by the evil serpent.

Now, Maxa'xàk and his children stay put in the watery depths, fearing the Thunderers who pursue them when they dare to venture forth, shooting their lightning arrows at the evil snakes.

At this time, there was another Spirit Being also on the Earth, the Wise and Gifted Being called Nanapush, the Strong Pure One, the Grandfather of Beings and Men. When he saw the rapidly rising water, he sought refuge on the highest mountain, hoping that there he would be safe. But the rain fell and fell and the waters continued to rise, until at last there was left only a small patch of ground on top of this mountain. And upon the top of this mountain, there was growing a small



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cedar tree. The rain continued, coming down in torrents for many days. It was now apparent that all of the seven islands, and the mountains, would soon be entirely covered with water. So the great and wise Nanapush picked up the animals and birds that had gathered on the mountain-top, and he tucked them carefully and safely inside his shirt. Then he went to the cedar tree, and spoke to it before he started to climb it. As he climbed he broke off branches and put them under his belt. Soon he reached the top of the tree, but the waters continued to rise and rise, now almost to his feet. So the great Nanapush began to sing and beat upon his bow-string which served as a drum. As he sang, the cedar tree, the sacred tree, began to grow and grow, and it kept on growing as the waters continued to rise. After a long time, Nanapush, the Strong Pure One, the Grandfather of Beings and Men, grew tired of singing his song of peace to the raging elements, so he threw upon the waters the branches which he had plucked as he climbed. At once they took the form of a strong raft. On this raft he carefully placed all of the creatures he had saved, and they floated upon the waters on the cedar raft. Soon he saw all the mountain peaks disappear under the steadily rising water; only Nanapush and the creatures he had saved remained alive.

After some time, Nanapush decided a new Earth should be made, a task he could well perform through the powers granted to him by the Creator. So he held a Council with the little creatures and they went to work to help him form a new island. Their first duty would be to get some soil from the submerged Earth. The first one to offer his help was Mitewile'un, the Loon. He dived and stayed down a very long time. When he came floating back up to the surface he was dead. So the great Nanapush breathed upon the unfortunate Loon, and its life was restored. Now Kùna'moxk, the Otter, dived down, but he failed in the attempt and also came up dead; he too was restored to life by Nanapush. Then Tamakwa, the Beaver, tried, but he in turn failed and had to be revived. Then Nanapush turned to Tamask'was, the Muskrat, and told him that he must try very hard to reach the old Earth. The little Muskrat stayed down twice as long as any of the rest, and he came to the surface completely exhausted, but still alive. An in his mouth and paws he carried some of the precious mud from the old world below the waters. The great Nanapush was pleased, and he carefully revived the little Muskrat and blessed him, promising that his kind would never die out.

Now Nanapush made a great ceremony, a thanksgiving ceremony, the first thanksgiving ceremony ever to take place. Then, Nanapush called for a helper who would receive and carry the new Earth. Taxwàx, the Turtle, responded and was at once chosen to perform this important duty. Nanapush placed the mud brought back by Tamask'was, the Muskrat, upon the back of the Turtle, and blew his life-giving breath into it. Immediately it began to grow; it grew and grew until it became the great island where all of us are living today. Because Turtle carried the new Earth on his back, this is why this land upon which we live is called Taxwàx Mènà'te, Turtle Island, and Amankitaxkwàwikan'ànk, the Place of the Great Turtle's Back.

For his help, Taxwàx, the Turtle, became the messenger of thoughts and feelings between different beings. A symbol of thought given and received, representing communication between all things.



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After some time had passed, Nanapush sent Tème, the Wolf, to see how large the new Earth had grown. The first time Wolf went on his journey, he was gone for one day. The second time he went he was gone for five days; the next, ten days; then, one moon; next, one year; then, five years, then again, for twelve years. The next time he went, he never returned, but became lost on the great wide Earth and died of old age. That is why today, at every full moon, the wolves sit in the forest howling, in remembrance of the great misfortune suffered by their ancestor long ago.

When Tème, the Wolf, failed to return, Nanapush, the Strong Pure One, the Grandfather of Beings and Men, decided that the new Earth was now large enough, so he commanded it to stop growing.

### **Part 3 - THE NEW WORLD**

As the waters subsided, the animal beings brought grasses, flowers, trees and food-bearing plants to Nanapush. Into each he breathed life and restored them on their island home.

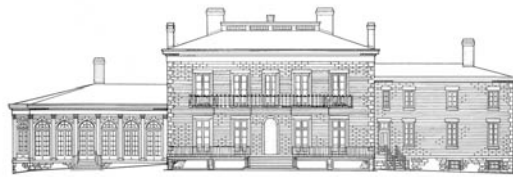
Then the Earth was dry, and good to look upon. Indeed, it was very beautiful, and there grew a pale and lovely tree from the Mother Earth, and the root of this new tree sent forth a sprout beside it. After a time there grew upon it a man, the first on the new Earth. This man was there alone, and may have remained there alone forever, but the shimmering tree bent over its top to kiss the Mother Earth. Where the tree had touched the Earth, there appeared another sprout, and there grew the first woman of the new Earth.

The wise ones tell us that from those two beings, that man and woman, came our Lënape'wàk, Lënape people, owing our origin and faithfulness to the shimmering tree and the good Mother Earth.

Now on the new Earth, first man and first woman were nourished by food and drink brought by the animals, our elder brothers. The birds brought song and dance, the butterflies and bees amusement. All the animal beings served in some way except Màka'na, the Dog. Being less gifted than other animals, he had nothing to offer, but felt he must give something. So, the dog pledged his love, and lay down beside where first man and first woman were sleeping. From that day the dog has remained by the side of humankind.

The first winter was a difficult one for those first Lënape. The weather was very bad and the animals found food hard to find for them. So, Maxkwe, the Bear, fearing their death, offered of himself that they might live. With Bear's flesh they survived, and thereafter the other animals gave of themselves, their lives, to feed human beings. In gratitude and honor of the sacrifice of Bear, our ancestors held special ceremonies of thanksgiving for the gift of life from Bear and the other animals. We survive and have life because of the deaths of our elder brothers.

Nanapush taught our Lënape'wàk how to make everything we would need to live, the making of clothing, homes, canoes; he taught us the principles of leadership, that we should not strive for power and control over others; he taught us how to make weapons and how to defend ourselves;



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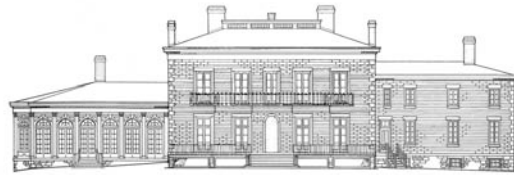
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taught us our way of life and wisdom, how we should live our lives, in a way that is good, and taught us the greatest of all virtues, generosity and kindness; he taught us how to hunt and fish, how to grow crops and harvest them, how to cook and keep food through the winter. Nanapush gave our Lënape'wàk sacred medicine bundles which were to give us spiritual power to help us in times of need, he gave us the ceremonies we were to observe, taught us healing and our spiritual ways, and the importance of dream and vision.

Then, when Nanapush was sure of their survival, he called our Lënape'wàk to him and told them he was leaving. He told them always to remember the things and ways of life he had taught them, for then they would always live in peace and harmony with all land and life. The Old Ones say that his Spirit is with us still, and that if there comes a time when this world should end, he will come again to help guide us into a new Earth.

Nanapush was directed by a dream to retire into the wide expanses of the barren lands to the North, where he was to make for himself a home. So, he changed himself into a rabbit, and left, never being seen again by our people. Since that time, our Lënape'wàk have never used rabbit for food, as it is a symbol of the regeneration and continuing of life.

When Nanapush arrived in the far northern lands he found the peaceful silence and quiet contentment which he so much desired. There he built for himself a very large wikwàm, a house, made of ice and snow. Now, every winter, he sleeps, like Maxkwe, the Bear, but before going to his bed of bearskins, he always smokes his pipe. So, the next time you see the pretty colored leaves on the trees in autumn and thick fog in the morning, you will know that Nanapush the Great Being, Grandfather of Beings and Men, is smoking his pipe and preparing to take his long winter nap.



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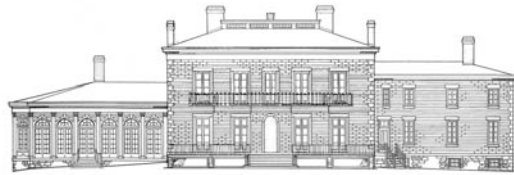
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### **LENAPE CREATION STORY ACTIVITY, GRADES K-2**

*Many Algonquins believed the Earth rested on the back of a giant turtle.*

“Once a mighty ocean covered the entire world. Eventually a giant turtle swam to the surface and all the waters slowly ran off of its back. The turtle supported the Earth and soon the Earth became dry. A seed grew up from the middle of the Earth into a tall tree. Eventually, the roots of the tree sent forth a sprout, and the sprout grew into the first man. The man then the top of the tree bent over until it touched the Earth. Another sprout grew up from the spot that was touched. It became the first woman. From these two sprouts were formed the first man and woman, and from them all the people in the world are descended.



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### **The Original Bronx Native: Who were they?**

#### Pre-Visit Activity #2

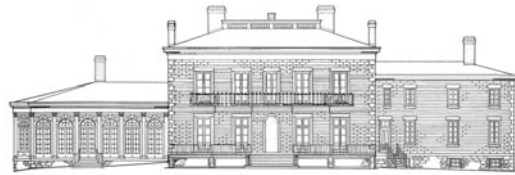
#### *A Windowsill Garden*

**Time:** About two weeks to cultivate

**Materials:** Paper cups, soil, kidney beans (not canned), aluminum tray and a bowl.

1. Soak Kidney beans overnight in a bowl full of water. One bean per child per cup.
2. fill paper cups half way with soil.
3. Make a hole in the soil with your finger and place the kidney bean in the hole, The bean should be about ½ inch down and covered with dirt.
4. Place the cups in the aluminum tray.
5. place the tray in a sunny area near a window.
6. keep the soil moist but not soaking wet.
7. sprouts should appear within 7-10 days.
8. have the class keep a journal of the growth process of the plants.

**Note:** It obvious that Native Americans did not use paper cups and aluminum trays to cultivate plants, they would have planted the beans directly into the earth. If you have a pscae at your school outside you could plant a small bean garden and watch it grow.



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### ***Native American Food Growing and Gathering Customs***

Some Native Americans, like the Lenape, grew three major crops; corn, beans and squash. These crops were known as the *three sisters*. These crops were grown to help supplement the food supply. As well as cultivation, they also gathered wild berries and plants, and went hunting and fishing.

Taking care of the crops and gathering wild plants was often left for the women, young boys and girls. Hunting and fishing was often done by the men.

Native Americans had strict rules as to who did what. Many of the roles are stereo-typically male or female. We encourage you to help your class understand this but also encourage them to explore activities of the opposite sex (for instance let the girls research hunting techniques and tools, or let the boys experience what it was like to carry a cradle board). It is important for your students to understand that each job was important and the life of the entire village was dependent on everyone doing his or her job



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### **The Original Bronx Native: Who were they?** Pre-Visit Activity #3

#### *Algonquin Maple Popcorn Balls*

**Time:** 1 hour

**Materials:** ½ cup popping corn, ½ tsp salt, 1 cup maple syrup and 1 ½ tsp butter, candy thermometer

1. Pop the corn following the package instructions.
2. Season with Salt if desired.
3. Heat syrup and butter in a heavy sauce pan over medium high heat, stirring constantly until the temperature reaches 250 degrees, or until a few drops form soft balls when dropped into cold water.
4. Remove pan from heat and pour mixture over popcorn.
5. When the mixture is cool, toss popcorn with syrup and mold into balls and cool on a buttered baking sheet.
6. Store cooled popcorn balls in an airtight container

**Makes about 8 popcorn balls.**

**Note:** We use corn products, for cooking, eating, wearing and even fuel. To Native Americans corn was sacred, and they used all parts of the corn plant, the husk, the kernel, and the cob.

The husks could be used to water proof moccasins, or to make dolls. The kernel was eaten or dried and ground into flour to make bread, the cob was used to make toys or as a scrubber to wash yourself with (like a loofa)



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### **The Original Bronx Native: Who were they?** Pre-Visit Activity #4

#### *Lenape Language*

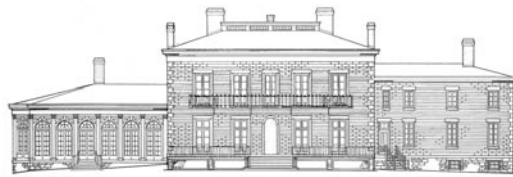
**Time:** As much time as you, the teacher, wish to take.

**Materials:** Language Sheet

You will learn Lenape language when you arrive at Bartow-Pell. However, a language sheet has been provided to give you a head start.

1. Can you say hello and ask how your friend is doing?
2. When you arrive at Bartow-Pell, will you be able to tell you guide what state you live in?
3. Will you be able to tell your guide what your name is?

Have fun!



## Bartow-Pell Mansion Museum

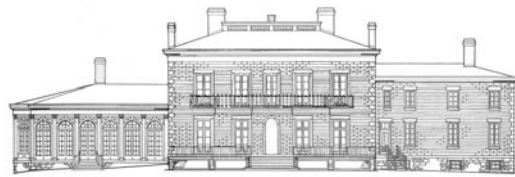
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Lenape Pronunciation	Hey	Wooly- KEESH- Koo	KoolaMULsē hutch?	My- Eye	Koo my-eye.
English Word	Hello	Good Day	How are you?	Fine.	Not Fine
Lenape Pronunciation	hitookw	Weekwam	LUPich KNEY- wul	SO- mee	Wa-NISH-ee
English Word	tree	bark house	I'll see you again. (good bye)	yes	Thank you
Lenape Pronunciation	New Yorking noom	Nee ta Shuh-WA- nuk	Keku hutch ktuh-luh-WEH- see	Koo	Duh-luh- WEH-see (name).
English Word	I come from N.Y.	I am a non- Indian	What is your name?	No	My name is _____.

**NOW YOU CAN SPEAK LENAPE!**



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### **Possible Vocabulary you will encounter on your trip to Bartow-Pell**

Algonquin or Algonkian

Wigwam

Lenape

Longhouse

Drying Rack

Smoke hole

Native American

Animal Hide

Treaty Oak

Thomas Pell

Creation Story

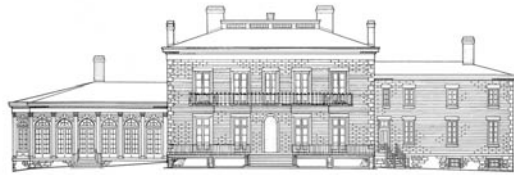
Sapling

Bark

Shell fishing

Oyster

Hunting/Gathering



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### *Additional Resources*

Picture books for students – 2-4<sup>th</sup> grade

Bruchak, Joseph (1994) *A Boy Called Slow* New York, Philomel Book

This is a story about how the great warrior chief Sitting Bull got his childhood name.

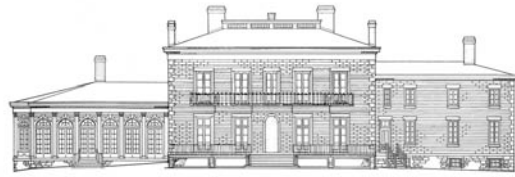
Bruchak, Joseph (1992) *13 Moons on Turtles Back* New York, Philomel Book.

This book is a collection of stories which describe the different moon cycles throughout the year.

McGill-Callahan, Sehila (1991) *And still the Turtle Watched* New York, Dial Books for Young Readers.

This book is a story about a stone turtle's vision throughout its lifetime. The actual stone is located the New York Botanical Gardens, Bronx, NY. This story is pure fiction based on the bolder that looks like a turtle.

- Joseph Bruchak has written and published many stories about Native Americans. Many of his stories are stories that were told to him by other Native Americans. Any one of his books would make a great supplement to your Native American curriculum.



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Other area museum with Lenape or Algonquin programming and resources

**Wave Hill**

675 West 252<sup>nd</sup> Street, Bronx, NY 10471

**The American Museum of Natural History**

79<sup>th</sup> Street and Central Park West, New York, NY

**National Museum of the American Indian**

1 Bowling Green, New York, NY

**Inwood Hill Park**

New York, NY

**Phillipse Manor Hall**

Warburton Avenue, Yonkers, NY 10701

**The Hudson River Museum of Westchester**

Warburton Avenue, Yonkers, NY 10701