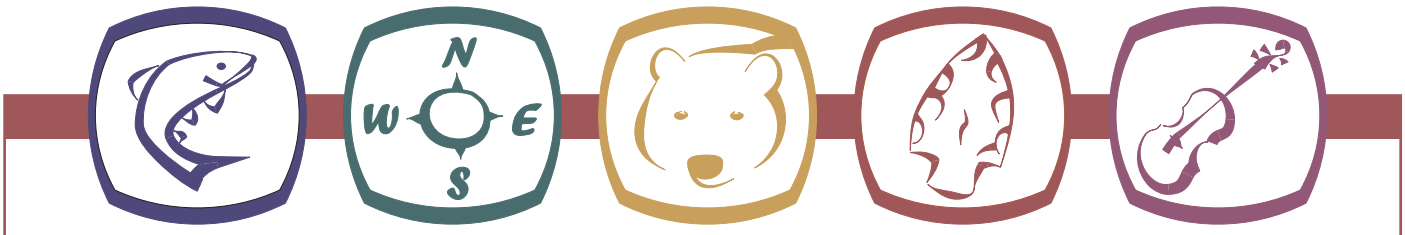
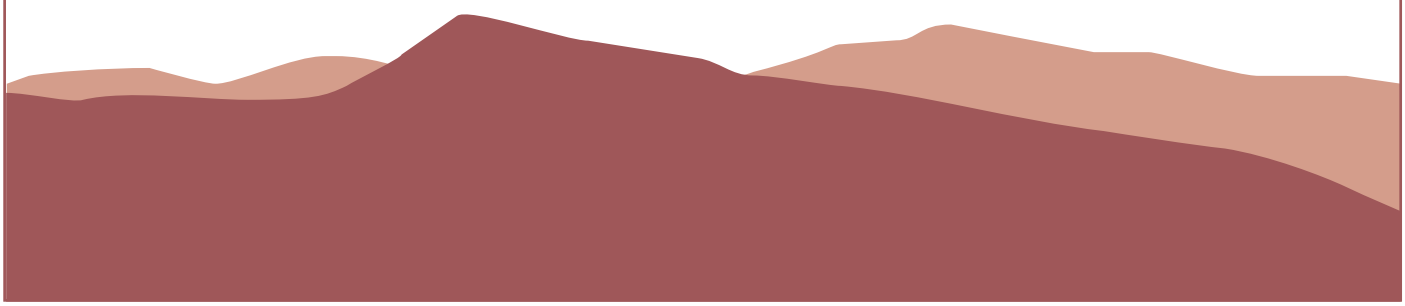


Water Resources | Geography & Geology | Ecosystems | Human History | Culture & Arts

The Catskills
A Sense of Place

Standards-based lessons that promote appreciation and stewardship of the unique natural and cultural resources of the Catskill Mountain region.

Module IV:
Human History of the Catskills



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A Sense of Place

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Module IV:
Human History of the Catskills

Compiled and portions written by
Nathan Chronister, Director of Education
Tobias Anderson, AmeriCorps Educator

The Catskill Center for Conservation and Development, Inc.
Arkville, New York

State of the Arts
NYSCA

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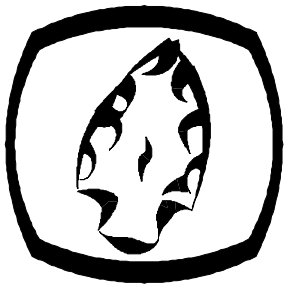

Human History

History is the story of past events. It is also the process through which that story becomes known to us. We can learn about the human history of our area through oral accounts, artifacts, journals, books, documents, and other sources. In an effort to help students appreciate our remarkable and rich history, *The Catskills: A Sense of Place* will retell some of the oral and written stories of the region.

Through carbon dating, evidence has been found of human habitation in Schoharie and Greene counties going back as far as 8,000-10,000 years ago. Those Paleo people were possibly the ancestors of the Mohican, Delaware, and Haudenosaunee (Iroquois). These people inhabited the region when the first Europeans arrived, and accounts of their history were passed through the generations orally.

One of the first written accounts of Catskills human history was recorded on September 15th, 1609, when Henry Hudson's first mate, named Juet, wrote of their encounter with the Mohican Indians near present-day Catskill. Europeans began to explore and eventually settle in the Catskills. People fought several wars for control of the land. Gigantic and famous hotels were built and then razed. Railroads, farms, and industries came and went. The Catskills are now home to a vast forest preserve, one of the world's largest water supply systems, and a diverse population of talented, hard-working people. The Catskill region has undergone tremendous and fascinating changes, and its history continues to be written by the people living here today.

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USING THIS BOOK

NYS Learning Standards met by each activity are listed following the activity. The activity may meet more standards than those listed. The number of the standard, its title, and the topic heading are written out. NYSED divides some topic headings into key ideas, and key idea numbers are listed where applicable.

ACKNOWLEDGEMENTS

We would like to thank the following people, all of whom donated their time by contributing information, suggesting activities, reviewing this publication, or helping to pilot test activities in the Human History module.

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Native People

In preparation for writing this section we consulted with descendents of Native American groups historically connected with the Catskills, as well as museums, historical texts, and periodicals. Much of the information found in one source conflicted with that found in another. Even among the Native people contacted, there were differing opinions about their history, including territory borders, relationships among the Native cultures, and how the Native groups name themselves (as opposed to names given by outsiders). The following account is a consensus of these different sources. The information presented here is not intended to cover the Native peoples' history in detail, but rather convey as accurate an *overview* as possible. As a historical account, it is written mostly in the past tense, but it is important to remember that many of the traditions discussed continue to be practiced in the present. The Resources section in the back of this guide will aid your further exploration of Native history.

Teaching about the Native people of this continent and the Catskills should be approached with respect and caution. Tremendous cultural loss occurred within the Native communities with the arrival of the European immigrants and their subsequent colonization of the land. Since that time, mostly non-native people have written about the Native peoples' cultural history using non-native terms. This has resulted in the perspectives of Native people being largely ignored or falsely represented, a trend that has thankfully begun to shift in the past few decades.

Archeological History

There are a number of archeological hypotheses as to the origin of people on the continents of North and South America. For decades, the dominant view was based on, and named for, the Clovis point found at an archeological site in New Mexico. Using the technique of carbon dating, scientists found that artifacts discovered at the Clovis site were more than 11,000 years old. Scientists know that glaciers during the last ice age contained enough of the Earth's water to lower the sea level and reveal a land bridge between Asia and North America. Based on the Clovis data, they concluded that 12,000 years ago this Beringia land bridge allowed Paleo-Indians to migrate to the New World. In recent years, this hypothesis has been contested by archeologists who found bones, stone tools, and charcoal at sites in Virginia, Pennsylvania, and Chile that have radiocarbon dates older than those of the Clovis site. Some now believe that migration to North America may have happened thousands to tens of thousands of years sooner and by a wider variety of routes, including by boat from Europe. There may also have been a wider diversity of ancestry in the migrating groups than was previously believed.

Evidence points to the presence of Paleo-Indians in the Catskill region approximately 10,000 years ago, after the glaciers had receded and the climate was beginning to warm. A flint quarry found on a hill near Athens, Greene County, is the earliest identified site in the region. Another site, between 9,200 and 8,200 years old found near Cobleskill, is believed to have been a manufacturing site for points and other stone tools. In addition to carbon dating, the age of sites may be determined by the type of stone points found: large points indicate an earlier time when spears and javelins were used to hunt mammoths and other very large animals.

Between 6,000 and 3,000 years ago, the warming trend continued, resulting in the proliferation of biota (living things) that marked the Early Woodland period. Leafy hardwoods and nut trees, such as chestnuts and oaks, thrived in the well-drained soils left by the withdrawing glaciers. Smaller game such as moose, elk, deer, bear, turkeys, ducks, and fish became abundant. These early people further developed their culture and tool-making abilities. The atlatl came into use during this period. The atlatl was a long, flat piece of wood used to increase the speed of a thrown dart. One end of the atlatl was held by the thrower, while the dart was positioned in the stop-handle at the other end. A sharp, forceful motion by the thrower launched the dart from the end of the atlatl, while the atlatl remained firmly in the thrower's grip.

From the Mid to Late Woodland period, between 3,000 and 500 years ago, Native Americans developed agriculture. As a result, communities grew larger. Corn, beans, and squash (varieties from Mexico and South America) were grown in suitable fields near water sources. Dried beans and corn helped support communities year round, though few of these permanent settlements were in the Catskill Mountains. Mostly, the people settled in the valleys and flatter land around the edge of our region.

Bows and arrows may have been developed at this time. These tools allowed the hunter to remain at a distance from the game and hidden, while preserving accuracy. Because projectile points in the Catskill region have been found primarily in valleys near creeks and rivers, it has been determined that the various tribes of the Catskills predominately lived in the valleys. In the winter months, in order to find game, they hunted in the lower elevations of the mountains. Increasingly effective tools were developed, and during this time feathers were added to the ends of arrows to increase accuracy and stability.

Origin Stories

Stories passed down through generations take on a life of their own and are altered in small or large ways in the retelling, or by outside cultural forces. For example, the intense Christianizing of the Mohican people in early colonial history has made the source of their origin story unclear. Many Mohican people today are Christian and believe in the origin story told in the Bible. However, it is generally believed that their original tribal story closely resembled the "Earthdiver" story of the Algonkian people, which in turn resembles a portion of the story of "Skywoman", as told in Haudenosaunee (Iroquois) culture. The story of Skywoman tells us that, prior to the Earth being created, a place they named Skyworld existed. In the center of this world was a great tree that was uprooted. Skywoman fell through this hole towards a great body of water on which there was no land. Seeing her predicament, the birds caught her and lowered her to the back of Turtle. Though Skywoman was grateful for their assistance, she explained she could not stay forever on the back of Turtle. The animals living in the water wanted to create dry land and dove one by one under the water to retrieve a bit of dirt, which they had heard lay far below the water. After a series of attempts by various animals, Muskrat dove to the bottom of the water and returned with dirt in his paw. When placed on the back of Turtle, the dirt and Turtle

were transformed into the Earth. Skywoman gave birth to a daughter who gave birth to twin boys. It is one of these twins who later created humans.

Algonkian-Speaking Groups

Around the time of contact with the European explorers, some 500 years ago, two major groups of Native people used the Catskill Mountain region. These were the Kanien'kehá:ka (Mohawk), and the Algonkian-speaking peoples. The Kanien'kehá:ka were one of five nations of the Haudenosaunee (Iroquois) Confederacy. The Algonkian-speaking bands consisted of the Munsee Delaware and the Mohicanuk (Mohican).

The Munsee Delaware (including the Esopus and Lenni-Lenape) lived south of the present day community of Catskill, while the Mohicans lived in the area from Catskill north and east. The word Delaware comes from the name of the English nobleman Lord Delaware, while Lenni-Lenape means "real people". The word Mohicanuk (Mohican) means "people of the water that is never still". These bands of people were linked through common linguistic roots, culture, and blood. Some contemporary Delaware people believe that their tribe is the oldest of the Algonkian-speaking peoples. The belief is founded in their tribe being referred to as Grandfathers by their Haudenosaunee neighbors. They have also been called Women or Peacemakers, terms of great respect in a society where Mother Earth is considered the source of all life-giving sustenance.

Center for Algonquin Culture
The primary goal of the Center for Algonquin Culture is to gather research on what happened and is happening to the Munsee Delaware people of this region. Evan T. Pritchard, the founder and director of the organization, is currently writing a book called *Native New Yorkers,* which strives to fill a gap in historical texts regarding the presence of Algonquin people in New York State. Among the center's goals are the ongoing education of Native and non-native people, the preservation of the culture of every Algonquin nation, and the promotion of respect for the dignity and culture of Algonquin people. The center also intends to create phrasebooks for the eighty-four Algonquin languages, strengthen ties between Algonquin people, and uphold the ancient Algonquin principles of non-violence, tolerance, inclusiveness, and personal freedom. The Center for Algonquin Culture provides information to the public through workshops, compilation of historically accurate maps, development of a resource library, and creation of radio segments highlighting the history, culture, and wisdom of the Algonquin people. Most importantly, the Center for Algonquin Culture continues to demonstrate the living presence of Algonquin people in the Catskill Mountains.

Haudenosaunee (Iroquois)

Iroquois was the name that the French used when referring to the Haudenosaunee. The Haudenosaunee (people of the longhouse) consist of the Onayotegaono (Oneidas), Cayugahagah (Cayugas), Onondawaga (Senecas), Kanien'kehá:ka (Mohawk) and Onanda'gega (Onondagas). Around 1720, the Haudenosaunee agreed to adopt the Dugaoweh (Tuscaroras) from the

Carolinas into their ranks and became the Six Nations.[1] Haudenosaunee member nations had a distinct political advantage over their Algonkian neighbors in disputes over land usage and in relations with European immigrants. Each nation has a defined role within the confederacy. The Kanien'kehá:ka (Mohawk) are the Keepers of the Eastern Door, and geographically they controlled the passage of outsiders into Haudenosaunee (Iroquois) territory. The word Kanien'kehá:ka means "People of the Flint", and these people appear to have occupied the Schoharie and Otsego valley regions as of the 1600s.

Haudenosaunee (Iroquois) history speaks about the period of warfare between the five nations, how the wars ended, and how the Confederacy began in the mid 1400s. Union and harmony amongst the nations were brought about through the efforts of a man they called the "Peacemaker", who was born in the Huron nation of Canada. This is the individual upon whom Longfellow's fictitious Hiawatha was later based. From an early age, the Peacemaker spoke to his family of a personal destiny to bring a message of peace to the nations across the lake from where he was born. He left his home and family and visited each of the individual nations, convincing them to treat their brothers and sisters with respect. He taught them to settle differences through discussion and compromise rather than through bloodshed. The democratic process of deliberation and decision-making they adopted is still used by the Grand Council of the Haudenosaunee (Iroquois) today. The Haudenosaunee Confederacy is considered by many to be the first democracy in North America. It influenced Benjamin Franklin and other founders of the United States Constitution as they worked to organize the fledgling democracy of the United States. It is also important to note that the Haudenosaunee were (and are) known for their hospitality.

Society

The customs and beliefs varied among different Native American groups in the Catskills. The Algonkian people relied more on hunting while the Haudenosaunee (Iroquois) relied more on fishing and agriculture. The Haudenosaunee tended to live in larger communal houses called longhouses. The Algonkian lived in smaller rectangular lodges and dome-shaped dwellings called wigwams. Both groups employed wood frames with arched roofs made of bark.

Village population size depended on available food sources and could number from ten to fifty families. The men worked together when hunting and fishing. It was more effective to hunt in a group for a number of reasons. Men could drive game toward other hunters, and share the work of carrying the weight of the kill back to the village. Cooperation also served the women of the group, who planted and cultivated crops, prepared food, and took care of the children in groups.

There was a balance of power between genders. Traditional Haudenosaunee chiefs were selected by the clan mothers. The chiefs had to exhibit traits of generosity and patience. They had to be

1 The meaning of the names the tribes use for themselves is as follows: Onayotegaono (Oneidas) – "people of the upright stone", Cayugahagah (Cayugas) – "people of the great swamp", Onondawaga (Senecas) – "people of the great mountains", Kanien'kehá:ka (Mohawk) – "people of the flint", Onanda'gega (Onondagas) – "people of the hills", and Dugaoweh (Tuscaroras) - "shirtwearing people".

good listeners. They had to have thick skins so that harsh words would not impede their ability to make clear decisions. The chiefs had to have a family so that they would understand the cycle of life and would think about the future generations.[2]

The Algonkian chieftaincies tended to be inherited through matrilineal family lines. Ideally, when one chief died, the chieftaincy was transferred to the chief's sister's son. The chiefs had no legal authority, but rather led by persuasion, personal example, and charisma. There were no laws that forced individual cooperation. Instead, groups were cohesively knit through family ties and traditions of mutually beneficial interdependence. A strong emphasis was placed on decisions made for the benefit of the world and their community for generations to come. Children belonged to the same clan as their mother. The gardens, houses, and everything in the houses belonged to women. Men were required to marry outside of their clan and moved in with their wives' families. The Three Sister crops (corn, beans, and squash) were believed to have grown from Skywoman's body after she died and was buried. They came to refer to the land as Mother Earth because even after her death, Skywoman continued to support and nurture her offspring. The importance of the female as life-giver and nurturer is acknowledged at all Haudenosaunee and Algonkian doings.

While some of the gender traditions within Native culture continue unaltered, certain significant shifts have occurred. The aforementioned Haudenosaunee traditional chiefs are still male. However, non-traditional chiefs can be male or female. Non-traditional chiefs are those who were elected into office by a system devised by the US or Canadian governments. In 1934, the Mohican people began to operate under such a system, which allowed them to be recognized by the federal government. Under this system, Mohicans elect a tribal chairperson and a tribal council to office. Algonkian woman can be elected as tribal chairpersons and councilors. Both genders work at a variety of occupations, both on and off of reservations[3].

Relationship with Environment

In addition to corn, beans, and squash, which are widely recognized as Native crops, there were hundreds of other crops, including pumpkins, tobacco, potatoes, and sunflowers. Fire was used to clear the land of trees for planting crops in the spring. Fire also helped the Native peoples clear trees at the higher elevations to optimize conditions for wild animals to graze and for many types of berries to grow - especially huckleberries. (This tradition was continued by European settlers in some parts of the Catskills into the 20th century.)

The Catskills provided deer, beaver, woodchucks, rabbits, and birds, as well as bear, wolves, and wild cats, to supplement the diet of the region's people. The creeks provided varieties of fish and

2 This description of the Haudenosaunee traditional chiefs was graciously written by a Kanien'kehá:ka woman living at Kanatsiohareke.

3 It is considered respectful by some Native people to use the term "community" as opposed to "reservation". The land on which they live was not, in most cases, *reserved* for the Native people. European settlers forced them to move there because the land was considered worthless. It is on these vestiges of their once boundless homeland that Native people continue to strive to build communities.

turtle. The most common means of hunting was with bow and arrow, which kept the hunters at a safe and covert distance from their prey. Spears and nets were also employed.

The Native people were very resourceful and there was little waste from the killed animals. Meat and fish could be stored by cutting them into small strips to be dried. Hides were tanned and put to many uses including clothing, moccasins, straps, and lashings. Bones and antlers were shaped into tools or decorative beads. Hoofs or bone were melted to make hide glues. These glues or spruce pitch were used with sinew to assemble bows, arrows, and other tools. Feathers decorated clothing and hair and were used as fletching on the ends of arrows.

Innovations made carrying and cooking easier. They made pottery from the clay found near streams, baskets from thin strips of wood trimmed from branches, bowls and canoes from hollowed wood, and pouches from rush and cornhusks. They also wove grass mats. The Native people decorated objects and themselves with natural dyes from a variety of plants and minerals. Plants were also used for remedies, which included the analgesic from willow bark that we call aspirin.

Wampum was used for a variety of purposes. “Wampum” is a variation of the Algonkian word Wampumpeag, which means "white strings". It refers to the beads made from the shells of a marine clam. Originally the white and purple beads were developed and used by the Algonkian people for ornamentation. Strings of beads could be arranged in patterns that conveyed messages or identified couriers. Purple and white beads were woven together to make designs. These woven designs were referred to as Wampum belts, although they were not necessarily worn as a belt. Certain people were trained to memorize and recite the treaties and events commemorated by the designs in those belts. Wampum beads were adopted by Dutch traders as a form of tender in the 1600s and were used with Natives and other European traders. Haudenosaunee (Iroquois) people traveled many miles to trade with Algonkian people for Wampum.

Religion

For Native Americans in the Catskills, there was little or no division between religion and the rest of life. This was unlike many European traditions, which used words and categories to separate everyday life from spiritual realms. Native spiritual life was intertwined with the natural environment. The concept of expressing gratitude and thanks for all the gifts of life bestowed upon them was fundamental to the lives of Native people. The wisdom of this world and beyond was passed down through traditions of accurate and moving oratory, song and dance, and dream interpretation. The Munsee Delaware people held regular "Big House" ceremonies. The Big House represents the universe, and the ceremony celebrates the ordered nature of creation and the path of people through life and after death. It is believed that faithful observance of the Big House rites ensure the continuing stability of not only the Delaware religion, but all religions. The medicine man of Algonkian tribes was called a "pow-wow". This term is used today to refer to a gathering where people dance. The masks of Haudenosaunee culture are extremely sacred objects that should not been shown or pictured. One should also avoid all discussion of activities related to this aspect of Haudenosaunee life. One might compare such an act to that of displaying

a living relative or a picture of a deceased relative for the purpose of casual discussion. That would be considered insensitive to the one being discussed.

Though many Native peoples have been Christianized for the last 250 years, others have maintained their traditional cultural and religious heritage. Today, some Mohican and Haudenosaunee people are looking to their past and making use of traditional rituals and ideas.

The European Immigrants

Much of the history of the Early Contact period comes through a few journals or memories written down much after the fact. One might wonder what the Native people thought when the Europeans arrived. In many cases, the Europeans were welcomed and treated as guests. There was a mutual desire among Native and European peoples to trade for what were, to each, attractive items.

Unfortunately, the culture, health, and land of the Native peoples were all negatively affected by the arrival of European settlers. Many died of smallpox and other infectious diseases, while genetic susceptibility to the alcohol brought by Europeans precipitated a large incidence of alcohol addiction among Natives. Native people began warring in an attempt to control the fur trade with Europeans. In addition, European missionaries attempting to convert them to Christianity squelched the religious ceremonies of the Native people.

The Native peoples' views on land ownership and rights were very different from the colonists' views. Generally, Natives considered themselves stewards of the land, caretakers of nature's resources. They did not own land, and each group's territory or sphere of influence shifted from time to time. This makes it difficult to place which groups lived where and when with total accuracy. Further complicating the issue of land rights was the fact that some treaty agreements were made with individuals (both Native and non-native) who did not have the authority to make those decisions on behalf of their people.

By the early 1900s, the pressure and influx of European settlers had dramatically changed the Native presence in the Catskill region. These people have settled all over the world in years since. As with other ethnic groups, Native people are a vital presence in the United States today. Some choose to live in cities and towns, working in a variety of businesses and raising their families. Many choose to live in communities that were native-designated within the US and Canada, remnants of the vast land tracts that were cared for by their ancestors. These Native communities serve many purposes. They are centers where the language and cultural heritage of these people may be passed on to future generations, and they provide a place for members who live within and outside the community to gather for social and organizational purposes. As with other ethnic groups, there is great diversity in the lifestyles people adopt within their tribal affinity. Regardless of where they live, many choose to adhere to the Native traditions and culture that are their heritage, while some choose to follow traditions brought to the US by waves of immigrants. The descendants of the Native tribes live in a mixture of their culture and those they have encountered.

The Mohicans, under pressure from the influx of settlers, made a tribal decision to Europeanize. They moved from their homelands to a site in Massachussetts along the Housatonic River, where they founded Stockbridge. As the land along the Housatonic was taken over by settlers, the Mohicans decided again to move, and they traveled back to central New York State to join the Oneida on their lands in 1783. After another series of moves, they settled in Wisconsin, to the northwest of Green Bay, where the group still resides.

The Munsee Delaware were also displaced a number of times. In the 1740s, Moravian missions were established in Dutchess county to convert the Munsee Delaware to Christianity. These missions were abandoned in the 1760s. Some of the Delaware moved to missions in Ohio, where they mixed with members of other Native American nations. Many of their descendants belong to the Moraviantown Delaware Nation, and some live at the Moraviantown Indian community, located in southwest Ontario. The Munsee Delaware Nation is comprised of the descendents of Munsee Delaware who did not become part of the missions, and some live in the Shekomeko community, also in southwest Ontario.

Some Kanien'kehá:ka (Mohawk) individuals chose to be allies of the British during the Revolutionary War. Therefore much of the lands that were historically held by the Kanien'kehá:ka people as a whole were given away as war spoils to Continental Army officers and soldiers. Today, the Kanien'kehá:ka live throughout the world. They have communities in Canada and New York State, and in some instances the land is located in an area that crosses borders between the two.

The First People of the Catskills

Grades:

4th

Objective:

Students will be able to name and describe each of the Native American groups native to the Catskill region and New York State.

Method:

Students will complete a map-based worksheet.

Materials:

Worksheet, map, crayons or colored pencils.

Time:

Preparation time: 10 minutes for copying.
Class time: 30 minutes.

Procedure:

1. Copy the worksheet and map for each student.

2. Explain that the Native American groups from New York State had two names. One name was given to them by Europeans. The other name was what they called themselves. Each tribe or group tended to live in a particular area of the state, but they moved around over time and didn't have any set boundaries the way nations do today.

3. Distribute the worksheet and map. Students should take out crayons or colored pencils. Markers are not recommended because they involve a more polluting manufacturing process than crayons or pencils. They will also cover up the labels on the map.

4. Beside each Native American group name, write what the group calls itself.

5. Lightly shade in the area where each Native group lived. Boundaries should be indistinct.

6. Create a legend for the map.

7. Complete the rest of the worksheet.

Assessment:

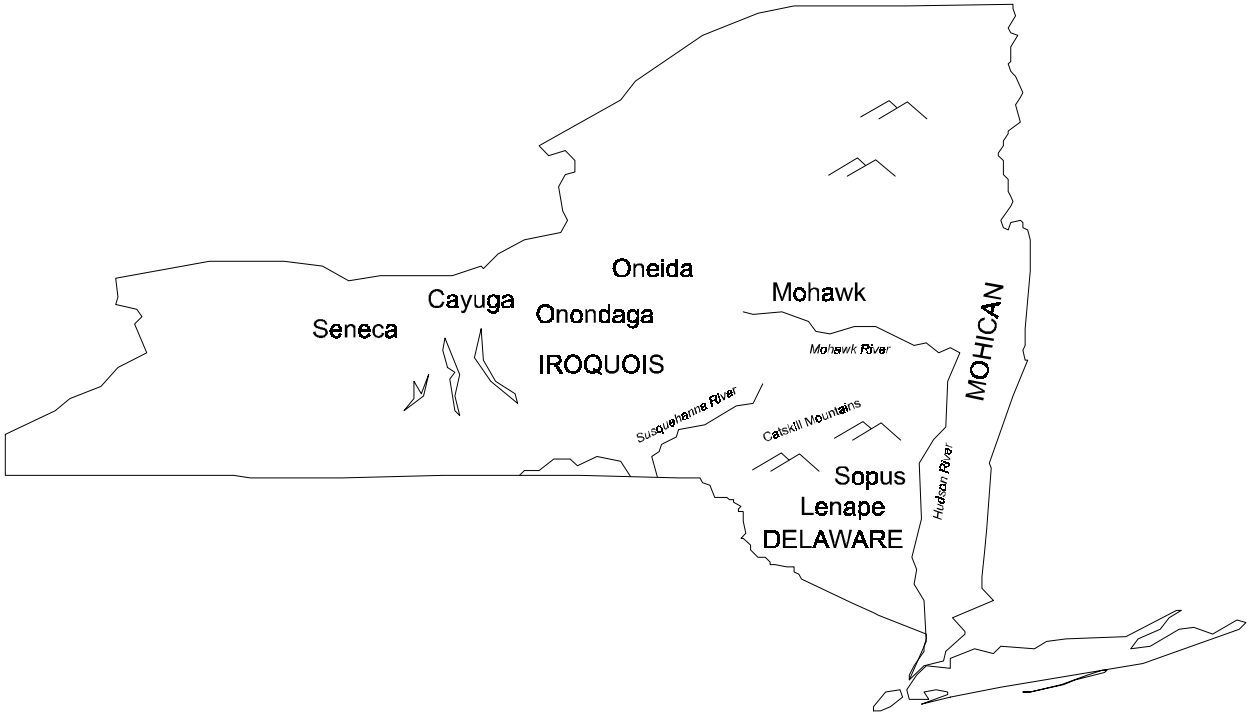
1. Drawings should show indistinct boundaries between Native territories.
2. Students should correctly identify the groups that lived in the Catskills.
3. Students should understand that the two sets of names refer to the same thing.

NYS Learning Standards:

Social Studies
Standard 1 - History of the US and New York 1, 2, 3
Standard 3 - Geography 1

Native Americans of New York

Circa 1600



Legend

- ☐ IROQUOIS
- ☐ DELAWARE
- ☐ MOHICAN

The First People of the Catskills

The first people of the Catskills were the Iroquois, Delaware, and Mohican Indians. They didn't live in the mountains. They traveled to the mountains to hunt and fish. They didn't have set boundaries like countries do today.

1. The Seneca, Cayuga, Onondaga, Oneida, and Mohawk people were part of the Iroquois Nation. On your map, use a crayon to shade-in the area where the Iroquois people lived. Do not draw boundaries. The edges should be blurry.

2. The Sopus and Lenape were Delaware people. Choose a different color and shade-in where the Delaware people lived.

3. Now, with a third color, shade-in where the Mohican people lived.

4. The names on the map were given by European explorers. Each group of Native Americans also has its own name. The Mohicans call themselves Mohicaniyuk. In their language, it means "people of the water that is never still". Add the name "Mohicaniyuk" to your map. Write it next to "Mohican".

5. The Iroquois called themselves Haudenosaunee, which means "people of the longhouse" in their language. Each Haudenosaunee group had its own name, too. Write each of these names on your map, below the European names.

IROQUOIS = HAUDENOSAUNEE
people of the longhouse

Seneca =	Cayuga =	Onondaga =	Oneida =	Mohawk =
Onondawaga	**Cayugahagah**	**Ononda'gega**	**Onayotegaono**	**Kanienkehaka**
people of the mountains	people of the great swamp	people of the hills	people of the upright stone	people of the flint

6. Which *three* of the Native American groups were found in the Catskills?

_____

_____

_____

Native Village

Grades:

2nd - 7th

Objectives:

Students will be able to describe differences between Native, colonial, and modern material culture.

Method:

Students, working together, draw a Native American village on a large sheet of paper.

Materials:

Longhouse illustration and Iroquois planting diagram, one for each group of four students. Large paper from roll. Crayons.

Time:

Preparation time: 5 minutes for copying.
Class time: 60 minutes.

Procedure:

1. Divide the class into groups of roughly four students each. They can work on the floor or around a table or desk. Distribute a large sheet of paper and art materials to each group.

2. Call your students' attention to the planting diagram. This shows how the Iroquois planted corn, beans, and squash (such as pumpkins) together in a small mound so that each plant could benefit from the others. This technique is called interplanting. Ask questions like: How many plants are in each mound? Are all the mounds the same?

3. Tell students to examine the longhouse illustration. It shows the inside of the longhouse and what the finished building looked like. Ask them what they see in the building and what other things they might expect to find in an *occupied* longhouse.

4. Tell students to close their eyes and imagine the inside of the longhouse. Tell them to imagine the benches for sleeping, the hides that are used for clothing, or any other items your students mentioned. Then they should imagine walking out of the longhouse. What do they see outside?

5. Now, students can begin to draw the Native village. They can draw it looking straight down like a map or from the side as it might appear from eye level.

6. When they have finished, or when you are about half an hour into the class time, have your students put away their crayons. Ask them how a Native village would differ from a farming village a hundred years ago or one today. Differences in technology, housing, tools, clothing, and the method of planting crops should all be mentioned.

7. Ask students to visualize an early European farming settlement in the Catskills, in the 1800s. What would be part of the village and why? What would they see that was not found in the Native village? How would it differ from present day villages in the Catskills? Hand out more large paper and have students draw the 1800s village.

8. Repeat for the present day village.

Options:

1. Use the wigwam illustration instead. The Algonkian peoples (including Delaware and Mohican) built wigwams and used interplanting.

2. Instead of making three separate drawings, they can overlay the three time periods. First, use a light color such as yellow to draw the Native village. All students must use the same color. Then, use a different color for the 1800s village. Finally, choose a third color and have students draw the present day village. Old structures still standing will be traced over with the new color.

3. You can have each student make three drawings instead of having them work in groups.

Assessment:

1. Drawings should contain items that are appropriate to the time period.

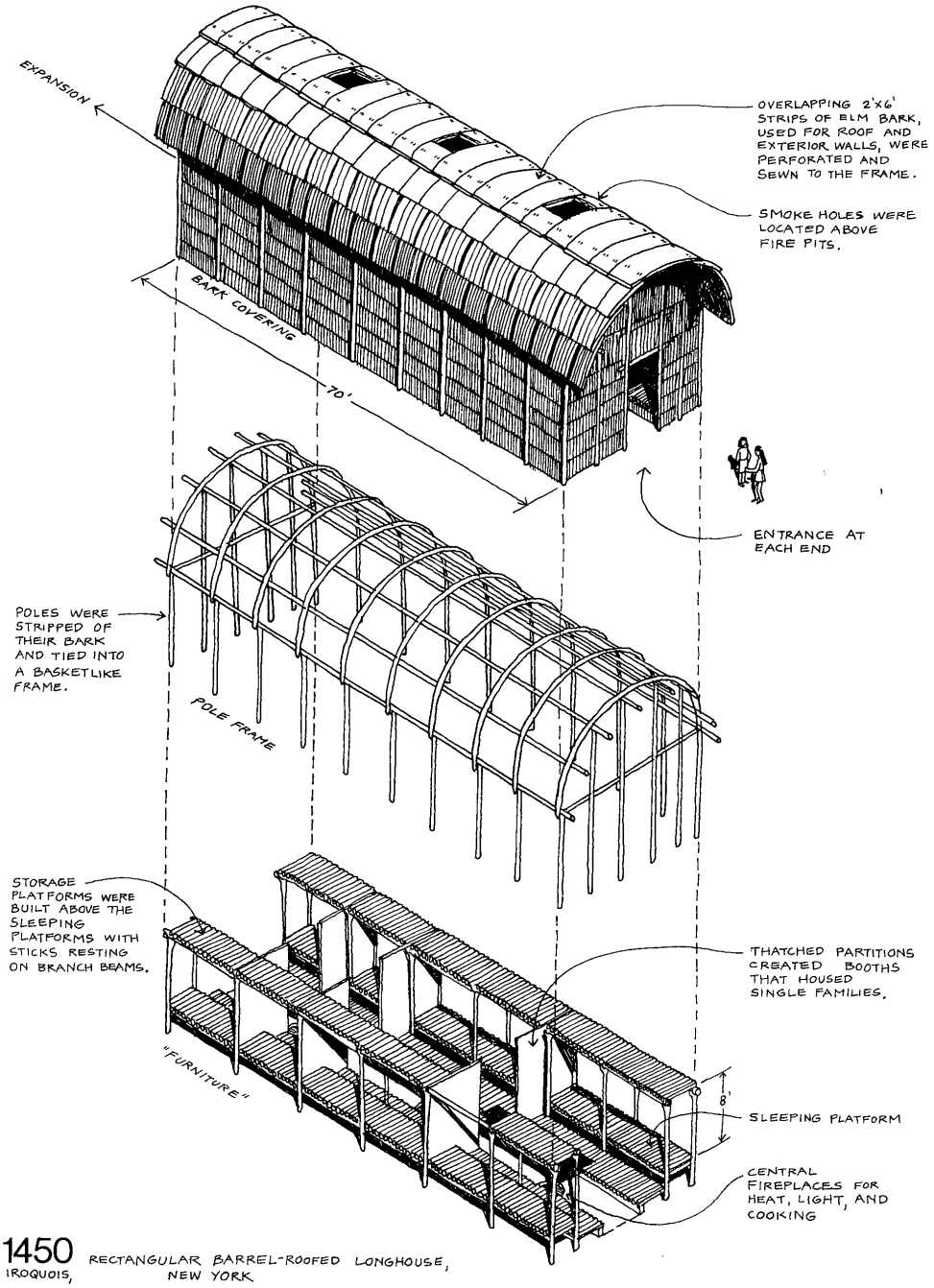
2. Students should be able to interpret and apply information in class discussion. Ask students “If you had to go back in time to live in a Native village and could bring one item with you, what would you bring?” Responses should be realistic and show an understanding of past living conditions. (For example, bringing a TV would be pointless because there would be no power and no broadcast signal. A mountain bike might be useful. So would a good bow for hunting or many other tools and utensils. Before contact, Native Americans didn’t have metal cookware.)

NYS Learning Standards:

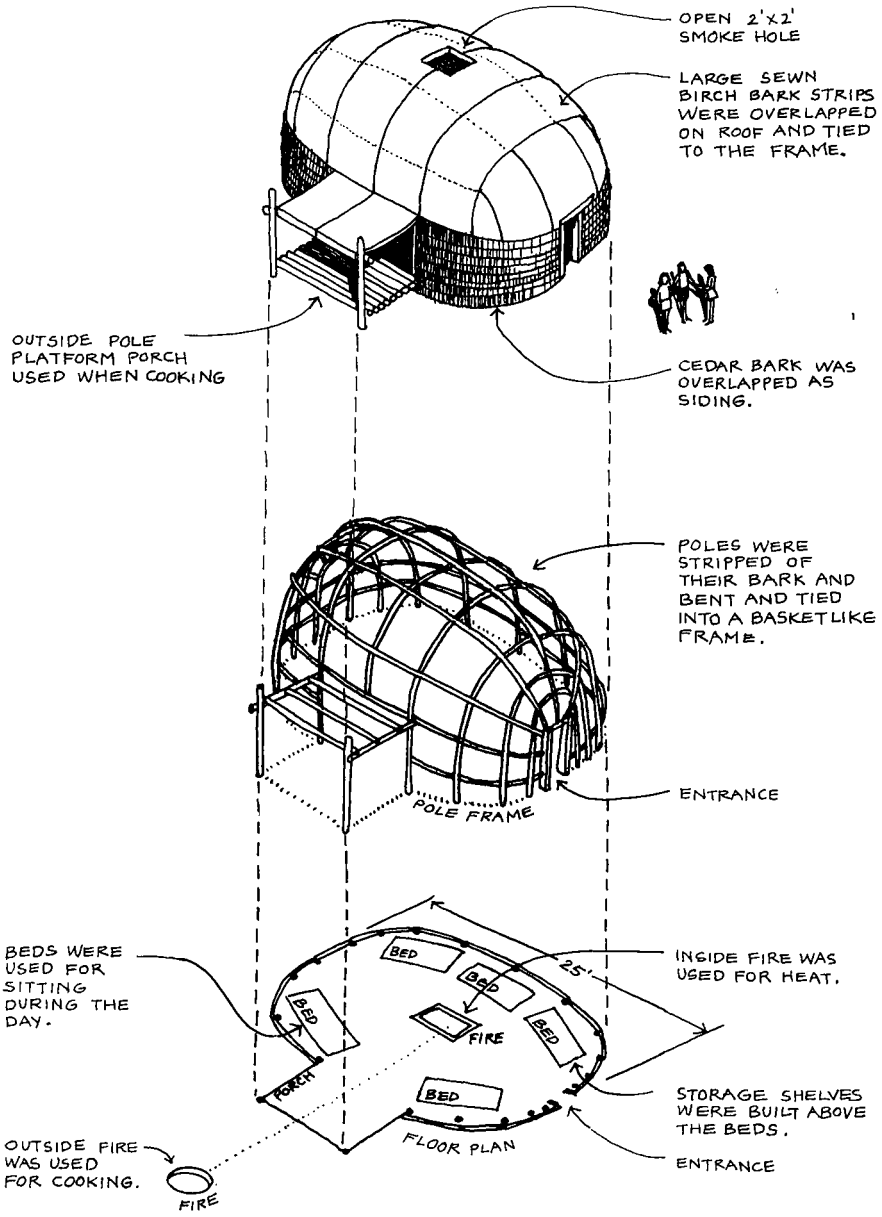
Social Studies
Standard 1 - History of the United States and New York 1, 2
Standard 3 - Geography 1, 2
Standard 4 - Economics 1

Arts
Standard 1 - Creating, Performing, and Participating in the Arts - Visual Arts
Standard 2 - Knowing and Using Arts Materials and Resources - Visual Arts

Iroquois Long House



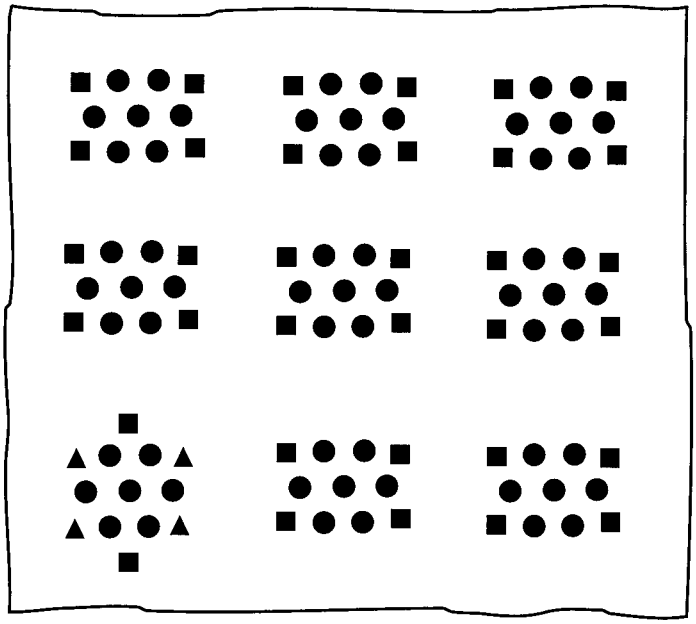
Algonkian Wigwam



1700 ELLIPTICAL WIGWAM, ALGONKIAN

Iroquois Planting Method

From *The Three Sisters: Exploring an Iroquois Garden* published by Cornell Cooperative Extension, by permission.
Available from Cornell University, Media and Technology Services, 7 Cornell Business and Technology Park, Ithaca NY 14850.



Traditional planting method: Corn and beans are planted together. Pumpkin is planted in every seventh hill. The pumpkin seeds can be planted alone, or with the corn and beans in the seventh hill.

● corn seed ■ bean seed ▲ pumpkin seed

Forced to Leave Home

Grades:

4th - 12th

Objective:

Students will be able to describe how historic events affect individuals. They will develop creative writing skills.

Method:

Students write stories about people who were forced to leave their homes: Native Americans or people who used to live where the New York City reservoirs are located.

Materials:

Enclosed worksheets, one for each student. They don't need both worksheets, and you shouldn't copy them back-to-back because the back will be used for writing. Audio Teaching Resource.

Time:

Preparation time: 5 minutes for copying.
Class time: 90 minutes.

Procedure:

1. Review the history of how the Native Americans were forced to move to reservations or settlements that made up a small portion of their former territories and were often far away. Often the natives "sold" their land to Europeans without understanding the concept of land ownership, or they were mislead to think that the Europeans would let them share the land. Even before this, diseases introduced from Europe had decimated native populations. Natives were being pressured to Christianize, to take on new ways of life such as fur trading in order to earn money, and in general were at risk for losing much of their original language and culture. Being forced to relocate to unfamiliar lands was another assault on their identity as a people.

2. Also explain that, when the New York City reservoirs were built, many people were forced to leave their villages and homes. Review Module 1 lessons on this topic, if applicable.

3. Play the Audio Teaching Resource tracks Ashokan Farewell, Beneath Pepacton Waters, Eleanor Arold Interview, and Barnum and Bailey. Ask the students how they feel about each of the tracks. What can they learn from listening to these tracks?

4. Discuss different points of view. How would someone from New York City feel about the reservoirs being built? What about someone who worked for the city and had to tell people to

leave? How would a European settler in the Catskills feel about the Natives being forced off of their land?

5. Students can share stories about their own ancestors who may have been relocated.

6. Hand out the worksheets. Students must choose whether they want to write about Native Americans of reservoir victims and choose the appropriate worksheet.

7. Students should have at least 30 minutes to write their stories. You may offer additional time or an additional session for revisions.

8. Invite students to share their stories with the class. Some will volunteer to read their stories, and this will give those who wrote about Native Americans a feel for the reservoir victims, and vice versa. Discuss as appropriate.

Assessment:

1. Students should incorporate what they have learned about Native Americans or about the reservoirs into their writing.

2. Students should demonstrate sensitivity to the concerns of the refugees.

NYS Learning Standards:

English Language Arts
Standard 1 - Information and Understanding 1, 2
Standard 2 - Literary Response and Expression 2
Standard 3 - Critical Analysis and Evaluation 1, 2

Social Studies
Standard 1 - History of the US and New York 1, 2, 4
Standard 5 - Civics, Citizenship, and Government 1

The Arts
Standard 3 - Responding to and Analyzing Works of Art - Music
Standard 4 - Understanding the Cultural Dimensions and Contributions of the Arts - Music

Forced to Leave Home: Native Americans

Imagine you are a Native American living in the Catskills in the late 1700s. Your people are being forced to move to a new settlement far to the west, in an area not familiar to your people.

1. Why do you think your people are being forced to leave?

2. How do you feel about being forced to leave?

3. How will you get to the new settlement?

4. What will you need to do when you arrive at the new settlement?

On the back of this paper, write a story about being forced to leave home. Use your imagination to describe what this might have been like.

Draw a picture to illustrate your story:

Forced to Leave Home: Reservoirs

Imagine you are a farmer living in the Catskills in the early 1900s. You have been forced to sell your farm for less than it was worth and find a new place to live, away from where they are building the reservoir.

1. How do you feel about being forced to leave?

2. Do you think people should have to move so New York City can have more water?

3. Why or why not?

4. How would you survive without your farm?

On the back of this paper, write a letter to the editor of a newspaper. Begin, “Dear Editor:” Then, describe how you were made to leave your farm. Finally, write about how you feel. Use your imagination to describe what this might have been like.

Draw a picture to illustrate your story:

Forced to Leave Home

Grades:

4th - 12th

Objective:

Students will be able to describe how historic events affect individuals. They will develop creative writing skills.

Method:

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Preparation time: 5 minutes for copying.
Class time: 90 minutes.

Procedure:

1. Review the history of how the Native Americans were forced to move to reservations or settlements that made up a small portion of their former territories and were often far away. Often the natives "sold" their land to Europeans without understanding the concept of land ownership, or they were mislead to think that the Europeans would let them share the land. Even before this, diseases introduced from Europe had decimated native populations. Natives were being pressured to Christianize, to take on new ways of life such as fur trading in order to earn money, and in general were at risk for losing much of their original language and culture. Being forced to relocate to unfamiliar lands was another assault on their identity as a people.

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3. Play the Audio Teaching Resource tracks Ashokan Farewell, Beneath Pepacton Waters, Eleanor Arold Interview, and Barnum and Bailey. Ask the students how they feel about each of the tracks. What can they learn from listening to these tracks?

4. Discuss different points of view. How would someone from New York City feel about the reservoirs being built? What about someone who worked for the city and had to tell people to

leave? How would a European settler in the Catskills feel about the Natives being forced off of their land?

5. Students can share stories about their own ancestors who may have been relocated.

6. Hand out the worksheets. Students must choose whether they want to write about Native Americans of reservoir victims and choose the appropriate worksheet.

7. Students should have at least 30 minutes to write their stories. You may offer additional time or an additional session for revisions.

8. Invite students to share their stories with the class. Some will volunteer to read their stories, and this will give those who wrote about Native Americans a feel for the reservoir victims, and vice versa. Discuss as appropriate.

Assessment:

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Standard 2 - Literary Response and Expression 2
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Standard 5 - Civics, Citizenship, and Government 1

The Arts
Standard 3 - Responding to and Analyzing Works of Art - Music
Standard 4 - Understanding the Cultural Dimensions and Contributions of the Arts - Music

Forced to Leave Home: Native Americans

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1. Why do you think your people are being forced to leave?

2. How do you feel about being forced to leave?

3. How will you get to the new settlement?

4. What will you need to do when you arrive at the new settlement?

On the back of this paper, write a story about being forced to leave home. Use your imagination to describe what this might have been like.

Draw a picture to illustrate your story:

Forced to Leave Home: Reservoirs

Imagine you are a farmer living in the Catskills in the early 1900s. You have been forced to sell your farm for less than it was worth and find a new place to live, away from where they are building the reservoir.

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2. Do you think people should have to move so New York City can have more water?

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On the back of this paper, write a letter to the editor of a newspaper. Begin, “Dear Editor:” Then, describe how you were made to leave your farm. Finally, write about how you feel. Use your imagination to describe what this might have been like.

Draw a picture to illustrate your story:

European Settlement

Pioneer Farming

Though the Catskill region has a sparse population even today, during colonial times this area was almost devoid of settlements. In the year 1673, the city of Kingston was a small village surrounded by a stockade. When pioneer farmers were moving into the Catskill region in the 1600s, a great deal of effort and preparation was required to turn the land they found into arable tracts. The pioneer farmer had to be a multi-talented individual, capable of completing tasks beyond agriculture. Generally a husband and wife made this commitment together and depended on each other's strengths to survive.

Upon reaching a site the pioneers intended to use for farming, they had to erect a temporary shelter. We cannot be absolutely sure of what these dwellings looked like, because none have survived to today. However, due to the known history of settlers' lands of origin (primarily Dutch, and then English) it is likely that the initial shelter would have been a large pit covered with logs and bark, or an A-frame construction built between two trees. This rudimentary shelter protected them as they became more established on the land. In the Catskill region, pioneers would have built "stave" log cabins, rather than the Kentucky-style log cabin built in Southern states. In stave construction, logs were set vertically in the ground. Settlers filled in the spaces with clay and hay and then covered the exterior with clapboard.

Cutting trees down to form a clearing for growing crops was no small task. First-growth trees they cleared away ranged anywhere from two to six feet in diameter. Cutting down the trees was not accomplished with a chain saw or even with another man using a long-bladed saw. The early pioneers cleared the land with an axe, a firebrand (torch), and a team of oxen. The average tree could take one man an entire day to cut down. The felled trees were dragged together into a pile using a team of oxen and burned, lit by a firebrand. Ideally a farm space was initially cleared in summer, allowing for the logs to dry out in the heat, with the burning taking place in the fall. If these early settlers were fortunate, they managed to plant a small crop of wheat and corn to be harvested for their first winter. Most often, however, the settlers had to depend on surplus from already established neighbors to see them through their first season.

They also depended on neighbors, and their teams of oxen, to help in the extraction of the tree stumps. This was an arduous process in which chains were wrapped around the stump, pulled over a log positioned sideways, and attached to the oxen, which worked to pull the massive tangle of roots free. Once some land had been established as fields, there might be the luxury of allowing stumps to rot for a few years before tilling the land, but initially land for farming was won through tremendous labor. The oxen not only helped to clear the land for farm use. They also worked to plow the land each year. Use of the oxen was very practical, for when the animal reached the end of its life, it could be butchered and eaten. They were also dependable, difficult to scare, and ate less hay than horses. This made the oxen the primary companion animal for the

pioneer farmer. In a few instances, settlers inherited land used previously by native tribes, and they became the most successful farmers in the shortest amount of time.

Farmers planted a range of crops on farms initially intended for subsistence only. Wheat, rye, buckwheat, and corn were all staple plants on the pioneer farm. Canada field peas were grown, dried, and used as feed for animals. As the farmers became more settled on the land, they added barley and oats, and began to use their surplus for bartering at nearby settlements, where a gristmill might end their laborious hand grinding of grain. Root crops of turnips, beets, and carrots complimented the settlers diet. Corn, beans, and squash in vast variety were essential additions to the settler's diet, provided by native peoples in the region, who called them the "three sister" crops. Flax was grown and made into thread for cloth and sewing, and hops were used to provide yeast. In general, seeds were not easy to come by and were usually brought by settlers when they immigrated to the area. Two seeds that were painstakingly gathered each year from the wild were red clover and timothy, which were grown as hay crops.

Community Supported Agriculture and Phillies Bridge Farm
Community Supported Agriculture (CSA) is a farm initiative that is beneficial to people and the environment. CSA farms directly link the farmer and consumer, and thereby reduce the consumer cost of locally grown organic produce. Vegetables on CSAs are raised without the use of pesticides and other chemicals with known and potential health and environmental hazards. Generally, CSAs grow a variety of crops on different parcels of a farm property, which helps to maintain a high level of soil nutrients without the aid of synthetic fertilizers. The movement was introduced in the US in 1986 after gaining popularity in Japan and Europe. Members buy into a CSA farm through shares each year and typically receive 5 to 10 pounds of fresh organic produce once a week for the season. Through this system, the farmer is provided with the money needed at the beginning of each season to buy seeds and farm equipment. Begun in 1995, Phillies Bridge Farm is a CSA program located in New Paltz in the southern Catskills. They raise over twenty different crops each season, ranging from lettuce, tomatoes, and carrots to broccoli raab, green beans, and spinach. Over two hundred families buy food shares at the farm each season. In addition, Phillies Bridge Farm raises money each year to donate twenty shares to low-income families. The farm runs educational programs for schools and donates produce not picked up by members to a variety of local organizations on a weekly basis. Other CSAs that have been started in the Catskills are located in Hunter, Catskill, Olive Bridge, and Saugerties. Many individuals and families are choosing to buy produce through CSAs as a way to support sustainable agriculture and keep farms local.

It was very difficult for settlers to manage to have enough to eat. It was generally two to three years before the first decent harvest was made. Shooting and snaring game were time-consuming and very often unproductive. Sometimes it was possible to catch a duck, partridge, woodcock, snipe, or passenger pigeon (formerly found in abundance). If the settlers lived in a valley, they might have supplemented their meager diet with wild groundnuts and potherbs such as dandelion, nettle, cowslip, and marsh marigold, to name a few. They combed the hillside for

raspberries, blackberries, elderberries, and huckleberries, as well as wild strawberries and grapes. These seasonal herbs and fruits were small in size when compared with their present-day counterparts. Overall, it was due to the presence of their already established neighbors that many pioneer farm families were able to survive at all.

These were determined, hard-working, able-bodied individuals committed to carving a sustainable life out of the wilderness they entered. In some cases they left lives of financial and religious oppression, and becoming pioneer farmers was an opportunity to create a more satisfying life. They left behind family and friends to embark on this adventure. It is remarkable that pioneer farmers made the efforts to carve farms out of wilderness in the Catskills when, in fact, the land they were cultivating almost never belonged to them. The pioneer farmers were almost always tenants on vast tracts of land owned by landlords. The rent and obligations due to their landlords added another burden to an already arduous life.

European Land Grants

European settlers, in contrast to the Native Americans before them, viewed land as a commodity to be parceled and sold by affluent, influential citizens. Their countries of origin (the Netherlands, Spain, England, and France) had spent the centuries prior to North American colonization warring for control of the lands in Europe, resulting in frequent border changes. Control of land brought prestige to the upper class of these countries. It also brought wealth through farm goods that were by law their right to collect from the people who worked their land. European settlers brought these attitudes toward land use and governance to this continent.

From early 1600s, the Dutch were busy settling land that became present day New York State. To encourage people to migrate from the Netherlands, patroonships were granted. In the Netherlands, a patroonship land grant was given to one who agreed to recruit, transport to the colony, and support a minimum of 60 settlers. Once there, the patroon was required by law to provide these people (his tenants) with the necessary skills to succeed on the land. He was also required to return an eventual profit to the colony. Though there were burdens placed upon the receiver of a patroonship, there were also large benefits. Patroons could collect rents up to 10% of their tenant's income and require tenants work a small amount of time for them on an annual basis. In addition, patroons were granted the right to hold civil and criminal court within their patroonships.

In 1664, the English took control of previously Dutch territories and established colonial governments, including the government of New York. New York had a governor, who was appointed by the English crown, and two houses of legislature. Colonial taxpayers elected the lower house of legislature, and the governor appointed the upper house. Together, the two houses of legislature controlled colonial spending. The colonial government also controlled much of the land distribution of the colony on behalf of the crown.

Land was viewed as an inexhaustible resource, and land grant patents were made to favorites of the crown, as well as those in favor with the colonial government appointed by the crown. Patents were documents conveying or granting public land be transferred to private ownership. Some of the patents in the Catskill region included the Freer patent, once located in Ulster County, and the Coeymans, Durham, and Batavia patents in Greene county. In most cases, the boundaries of the land grants were not well defined. Landlords interpreted boundaries to their own benefit and liberally expanded them when possible. Sometimes those boundaries overlapped with previously given tracts of land, and tenants found themselves evicted from the land when a border dispute was settled amongst landlords.

The Hardenburgh Patent

The Hardenburgh patent was the largest and most famous of the Catskill Mountain land patents. The securing of this patent was a scandal that illustrates shortcomings of land governance in the colony at the beginning of the 1700s. Of the eight men who orchestrated the granting of the patent, three were positioned high in the government ranks. One was a member of the governor's board. Another was the acting attorney general of colonial New York. The third was the chief surveyor for the governor. They were instrumental in securing one and a half million acres of land in present day Ulster, Greene, Sullivan, and Delaware counties for themselves and their cohorts, gaining a vast monopoly on the land of the Catskills.

Having received word that the town of Hurley was asking for a land grant of forest and pasture at the base of the Catskills, outside of present-day Kingston, Surveyor General Augustine Graham stalled in his duty to survey the land requested for the next three years while the Hardenburgh company was formed. This company enabled its eight members to circumvent the two thousand acre cap on land grants, and formed the front through which they gained permission from the governor to acquire land from native tribes (behind Hurley's back), submit their deed to the governor, and gain ownership of the land. This was achieved despite protests from the people of Hurley, who had discovered the scheme.

Once in possession of the land, they were faced with a conundrum, for in the process of dividing up the land (as was required within five years by law) their scandal might be discovered. They were saved from this plight by the turmoil of transition when new governor Robert Hunter was appointed. Arriving with the intent to firmly establish New York frontiers, governor Hunter enacted a law placing land grants made during his predecessor's term beyond legal questioning, provided they had not already been challenged. This removed the urgency of land division from the Hardenburgh company, who parceled the land up over the coming years to provide income and room to expand for their families.

The Hardenburgh patent continued to tie up land well into the 1900s, popping up when descendants of tenants tried to sell their land. In some instances, landlords had surrendered the land to the ancestors of tenants, but because there was no formal deed transfer, it was difficult to prove the land belonged to them. As long as it was in their family, there was no question of

ownership, but when sale brought the matter into the legal system, proving unofficial land rights became a long, tedious process.

The Anti-Rent War

The Anti-Rent War, or Down-Rent War as it is called by some, occurred as the result of building tension around the landlord-tenant system of land governance. Tenants were given leases on land from patent holders, who granted one of three classes of lease. "Durable" leases belonged forever to the families to whom they were granted, "redemption" leases had an option to buy, and "3, 2, or 1 life" leases lasted as long as those named in the lease were alive. All types of leases required the tenants pay rent and work an allotted amount of time for their landlord annually. The unfair nature of this system became increasingly clear as generations lived and died on land they could never own. There was no incentive to improve the property or buildings because they might be taken away at any time. This not only adversely affected the tenants of the property, but the landlords, as the value of the land depreciated yearly. It was, however, in the best interest of the landlord to continue to hold a vice-like grip on land and tenants because land ownership was a status symbol that brought prestige and power.

As the 1800s began, tension mounted between renters and landlords. Three important keys helped galvanize tenants and bring them closer to action. The Revolutionary War had freed colonists from oppressive English rule (about twenty years earlier). Now many citizens found themselves confronted with the oppression of the landlord-tenant system. They had not allowed British tyranny to continue. Why should they suffer under local landlords' greed? The desire for local freedom fueled the national suffrage movement in the first decades of the 1800s. This climaxed in an amendment allowing all white men the right to vote in 1826, adding to the sentiment that all men had equal rights. This third key was the death of Captain Gerardus Hardenburgh (one of the Hardenburgh heirs) who was shot after he evicted tenants in a border dispute. This event was an important signal to anti-rent sympathizers, fueling the idea that they did not have to idly accept the landlord-tenant system as it was.

By the 1840s, the anti-rent movement was becoming more organized. Supporters aligned themselves with the Whig party in New York, helping to elect favored candidates at a local and county level. Anti-renters published their own newspapers, including the *Anti-Renter* and *Guardian of the Soil*, while pro-landlord novels, such as James Fenimore Cooper's *Redskins*, were published. 1845 was the decisive year in the anti-rent movement, with events rippling throughout most of the Catskill region. Tenants formed anti-rent coalitions and took action by bringing suit against the landlords in court, where they lost. Thwarted by the legal system, anti-renters took matters into their own hands, forming well-organized groups, holding meetings in secret, and planning how to overthrow the landlord system.

Two major tactics were used to undermine the landlord system. Anti-rent tenants began to refuse paying their fees. In addition, their underground organizations made life difficult for the agents who came to collect the overdue rent. These organizations signaled the approach of agents using

dinner bells. At the sound of the bells, anti-renters would gather, dressed in parody of Native Americans, and frighten off agents by physically surrounding, threatening, and taunting them. Five hundred anti-renters gathered on one such occasion in Delaware county. On most occasions, these non-violent tactics were successful, with land agents or law enforcement officials scared off. In some instances, anti-renters were apprehended and nominally fined.

Tensions climaxed on August 7th, 1845, when Sheriff Steele, of Delaware County, tried to sell a tenant's cattle to pay for back rent. He was killed by anti-renters. Two men, Van Steenbergh and O'Connor, were charged and convicted of the crime, and they were sentenced to hang. Governor Wright of New York gave them a reprieve. By this time, the Anti-Rent War had outgrown the Catskills, and it became a gubernatorial issue during the next election, resulting in a governor winning office who agreed to pardon the men convicted for Sheriff Steele's murder. In addition, pressure was put on the state legislature to pass an amendment to the constitution. A constitutional convention was called in 1846, resulting in an amendment that prohibited future lease of land for more than twelve years.

Though few today know much about the Anti-Rent War, it was instrumental in increasing the rights of many citizens of New York State to own land. In the years after the war, many of the largest patents were divided and sold, and former tenants approached their homesteads with a renewed vigor that brought prosperity throughout the region amidst a sense of greater freedom.

Home Rule
While some other states have regional or state-wide commissions that make and implement land usage policies, New York State delegates this authority to each local municipality through the General Municipal Law. This gives local governments at the town or village level the option to regulate how land in the community can or cannot be used. Regulations like zoning laws (which control both the type and density of development) and subdivision laws (which control how a property can be subdivided into smaller parcels) are designed to protect the health, safety, and general welfare of residents. Because the state delegates this land use authority, some towns have strict zoning laws, while others have practically no zoning laws at all. Whatever the case may be, many residents and local governments in the Catskills continue to be protective of their right to regulate (or not regulate) land uses at the local level, termed "Home Rule".

The Revolutionary War

Anti-renters were largely inspired to their actions by the role their fathers and grandfathers had played in the Revolutionary War, in which they fought to end the oppression colonists felt British rule inflicted upon them. The Revolutionary War came on the heels of the French and Indian War, which had lasted seven years and had cost the colonists time and money, as well as many of their lives. The Revolutionary War had a far larger drain on the colonies' resources, and was won largely through the support of the Netherlands, France, and Spain, who, both covertly

and openly, supported the rebellion with supplies, arms, and troops. The Catskills also supplied men, food, and supplies for the troops of the Continental army as they fought for independence.

Twenty-five thousand colonists had served in the French and Indian War, and many of them came from the Catskills. The war ended with the driving of the French from the continent by England. Free of what they perceived to be the cause of border disputes, the colonists wished to return to tending their homesteads and businesses, governed by the loosely organized system of local government they had previously been used to. In fact, colonists initially maintained a loyalty to the British crown after the French and Indian War, until tax reform and legislative measures made this alliance untenable.

Great Britain had very different ideas from the colonists about what should take place in the colonies after the war with France ended. They had invested huge amounts of money and troops in the war, and they passed laws through Parliament increasing colonial taxes to make up for this. In addition, Great Britain decided to place 10,000 peacekeeping troops in the northern colonies for their protection. The salaries for, and housing of, the peacekeeping troops were a tax burden the colonists were expected to pay. To raise revenues and combat smuggling in the colonies, Britain passed a number of tariff acts, called the Coercive Acts. These included the Sugar Act in 1764 and the Stamp Act in 1765.

Virginia was the first of the colonial governments to declare the Stamp Act illegal, and Virginia supported colonists who resisted British enforcement of the act. Such colonial reactions to the Coercive Acts grew, until by 1773, Committees of Correspondence had formed between nine of the colonies, including New York. The first Continental Congress was held in Philadelphia in 1774. The congress produced the Declaration of Colonial Rights, which rejected Parliament’s ability to legislate for the colonies without proper colonial representation. In April of 1775, the British attacked Bunker Hill and Breed's Hill outside of Boston, in an attempt to subdue colonial forces that had taken part in the Boston Tea Party. During the second Continental Congress, held in May, troops from Connecticut and Vermont took Fort Ticonderoga in New York as a response to the British attacks in Massachusetts. All of these events galvanized the anti-English sentiments in the colony. It became clear when Britain declared the Proclamation of Rebellion against the colonies in August 1775 that war was inevitable. The Declaration of Independence followed less than a year later.

Both sides saw New York as a vital geographic location during the Revolutionary War. If the British could gain control of the Hudson River, they could control the New York colony. Control of New York would cut the New England colonies off from the Southern colonies. If the colonies were divided, they could be conquered. Though the British won control of New York City early in the war, they were prevented from gaining control of land and settlements further up the Hudson by several decisive factors. General Washington was able in the first year of the war to draw the British troops after the Continental Army (and away from New York) as they moved toward Philadelphia. In 1777, due to a miscommunication among British officers, the reinforcements who were expected to meet British troops at Saratoga, New York, did not arrive,

and the entire force of 6,000 was forced to surrender. Also important, the colonists were able to stop British warships from traveling up the Hudson by stretching chains across the river, just north of New York City. After the battle of Saratoga, no further major attempts were made to capture territory north of White Plains on the Hudson.

Though New York was a key land position in the Revolutionary War, the Catskill region played a courtside role to most of the main action. Geographically, it was off of major transportation routes and out of the main fray of battle. Being sparsely populated, it was not a military priority. Populated mostly by independence sympathizers, the Catskills became an important source of food for the Continental Army. In fact, the farms in the town of Hurley were among the largest producers of grain for the war, and the Schoharie valley has been referred to as the breadbasket of the Revolution.

The Catskills were not entirely exempt from war pillaging. Settlers experienced frequent attacks staged by British sympathizers and Haudenosaunee (Iroquois) throughout the Revolutionary War. The Haudenosaunee had mostly allied themselves with England. They pillaged and burned the homesteads of settlers desiring independence. The white British sympathizers of the Catskill region used this to their advantage, and often dressed as natives, leading their own raids.

Kingston, located in the eastern Catskills along the Hudson River, bore the brunt of a spiteful act of revenge on the night of October 16, 1777. British troops numbering 1600 in total moved against the city, destroying the pittance force of militia men, led by Colonel Levi Pawling of Marbletown and mayor Johannes Snyder of Kingston, who had been left to defend the city. The bulk of troops had been sent to reinforce the impending conflict at Saratoga, leaving only 150 men to defend the city. After overrunning the Kingston forces, British commander John Vaughan met an informant who told him that the British had already been defeated at Saratoga. Frustrated at his ill-timing, the commander ordered the city of Kingston, though it was populated at that time by women and children, burned to the ground.

Anaatje Wyncoop, wife of Christopher Tappen, became a heroine through the attack on Kingston. The committee that had been charged with the safekeeping of Kingston public records was not in the city at the time of attack. Anaatje, amidst the panic and bedlam surrounding evacuation, organized the necessary transportation to bring the records to safety. After overseeing the loading of these vital documents, she brought them to safety in nearby Marbletown.

The Revolutionary War ended with the signing of the peace treaty with England by John Adams, Ben Franklin, and John Jay (a New York resident) on September 3rd, 1783. After the treaty was signed, there were many other issues to clear up. There were still English troops on the land, debts to be repaid from all sides, and matters of trade and commerce to be settled. The states were only loosely held together, and they acted individually, often squabbling over how to proceed in the post-war period. The United States Constitution and a stronger federal government eventually resolved these issues.

Draw a Homestead, Manor, or Village

Grades:

4th

Objective:

Students will be able to compare and contrast modern life in the Catskills with life in the 1800s.

Method:

Students create a drawing, map, or diorama to represent an 1800s farm, manor, or village, after taking a field trip to a relevant site.

Materials:

Large paper from roll. Crayons. Audio Teaching Resource.

Time:

Preparation time: field trip permission slips.
Class time: field trip plus two half-hour sessions.

Procedure:

1. Play the Audio Teaching Resource tracks Huckleberry Hornpipe, Speed the Plow, Pauline Hopkins interview, and Howard Martin interview. These will help your students gain insight into early life in the Catskills.

2. Visit a local historic site where students can learn about ways of life in the 1800s. Lansing Manor, Hanford Mills Museum, the Farmers' Museum, and Ashokan Field Campus are good options. Your county historic association may also have a museum or site you can visit.

3. Decide whether students will draw a homestead, manor, or village. You may decide for the class, or let each group of students decide what they are going to draw.

4. Divide the class into groups of roughly four students each. They can work on the floor or around a table or desk. Distribute a large sheet of paper and art materials to each group.

5. Ask students to visualize being on an early Catskills homestead, manor, or village. Ask students to name some items that would be found at the homestead, manor, or village. You can list their suggestions on the board. Ask them how the farming community a hundred or two hundred years ago would differ from our communities today. Differences in technology, housing, tools, clothing, and the method of farming should all be discussed. Would there be more trees than today, or fewer?

6. Now, students can begin to draw the homestead, manor, or village. They can create a map or a drawing, or they may combine features of both.

7. Once they have finished, compare the drawings. Did each group show the same things? Why or why not?

Assessment:

1. Drawings should contain items that are appropriate to the time period.

2. Students should be able to interpret and apply information in class discussion. When comparing the drawings, they should be able to assess the drawings based on historic accuracy.

NYS Learning Standards:

Social Studies
Standard 1 - History of the United States and New York 1, 2
Standard 3 - Geography 1, 2
Standard 4 - Economics 1

Arts
Standard 1 - Creating, Performing, and Participating in the Arts - Visual Arts
Standard 2 - Knowing and Using Arts Materials and Resources - Visual Arts
Standard 4 - Understanding the Cultural Dimensions and Contributions of the Arts - Music

Anti-Rent War Primary Sources

Grades:

4th - 7th

Objective:

Students will be able to discuss the Anti-Rent War based on primary source documents.

Method:

Students complete worksheets based on primary source documents, then discuss.

Materials:

Enclosed worksheets.

Time:

Preparation time: 10 minutes.
Class time: 1 hour.

Procedure:

1. Tell students what you know about the patent system and the Anti-Rent War (L2 Summary).

2. Hand out the worksheets and documents. Some documents are hard to read. Explain that that is part of the challenge they face as historians. Have students answer the questions.

3. Discuss the Anti-Rent War with students. What were the reasons for the conflict? How does the patent system still affect us today?

Assessment:

1. Students should understand the reasons for what happened.

NYS Learning Standards:

Social Studies
Standard 1 - History of the United States and New York 1, 2
Standard 3 - Geography 1, 2
Standard 4 - Economics 1

English Language Arts
Standard 1 - Information and Understanding 1, 2
Standard 3 - Critical Analysis and Evaluation 1, 2

Anti-Rent War

In the Catskill Mountains, during colonial times, large pieces of land called patents were given to wealthy landowners. The landowners (called patroons) rented the land to farmers, who would come and settle in the area and set up homesteads. The farmers could never own their land. They had to keep paying rent forever. Their children and grandchildren still paid rent on the same land. Finally, the tenants fought back, and the state made a law against permanent leases on land.

Look at the contract between Rachel Meier and Peleg Balled. One job of historians is to figure out hard to read old documents like this. You don't have to read the whole thing. Look for just the information you need.

1. What year was the contract signed?

2. Was Rachel Meier the landlord or the tenant?

3. Where did Ms. Meier live?

4. What did Mr. Balled have to pay for rent?

Look at the map.

1. Find where your town should be on the map. Label it.

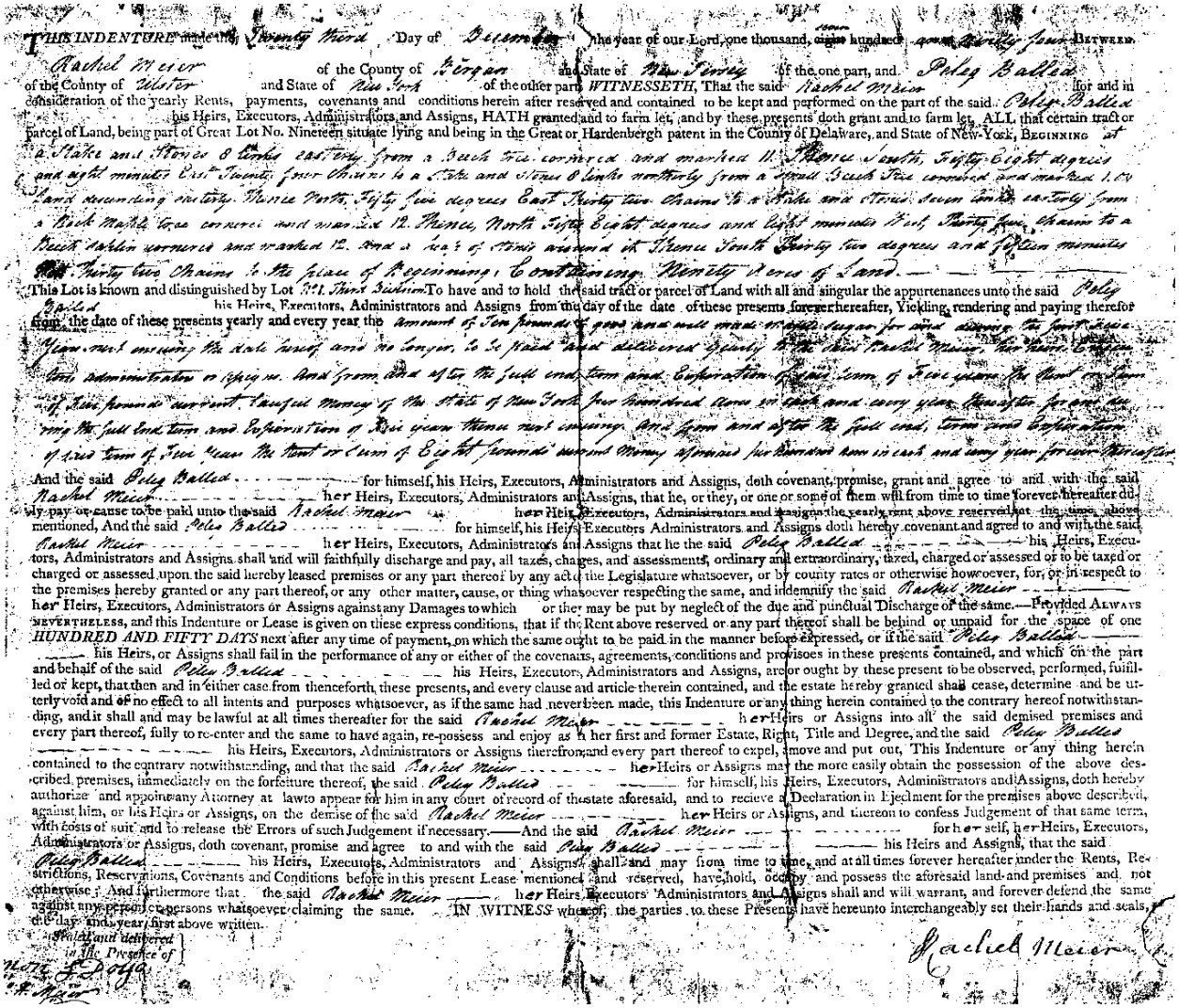
2. Which patent is your town in?

3. Why do you think some patents were larger than others?

Look at the Anti-Renters poster.

1. How do the Friends of Equal Rights propose to end the patent system?

2. What tricks does the poster use to get people riled up?



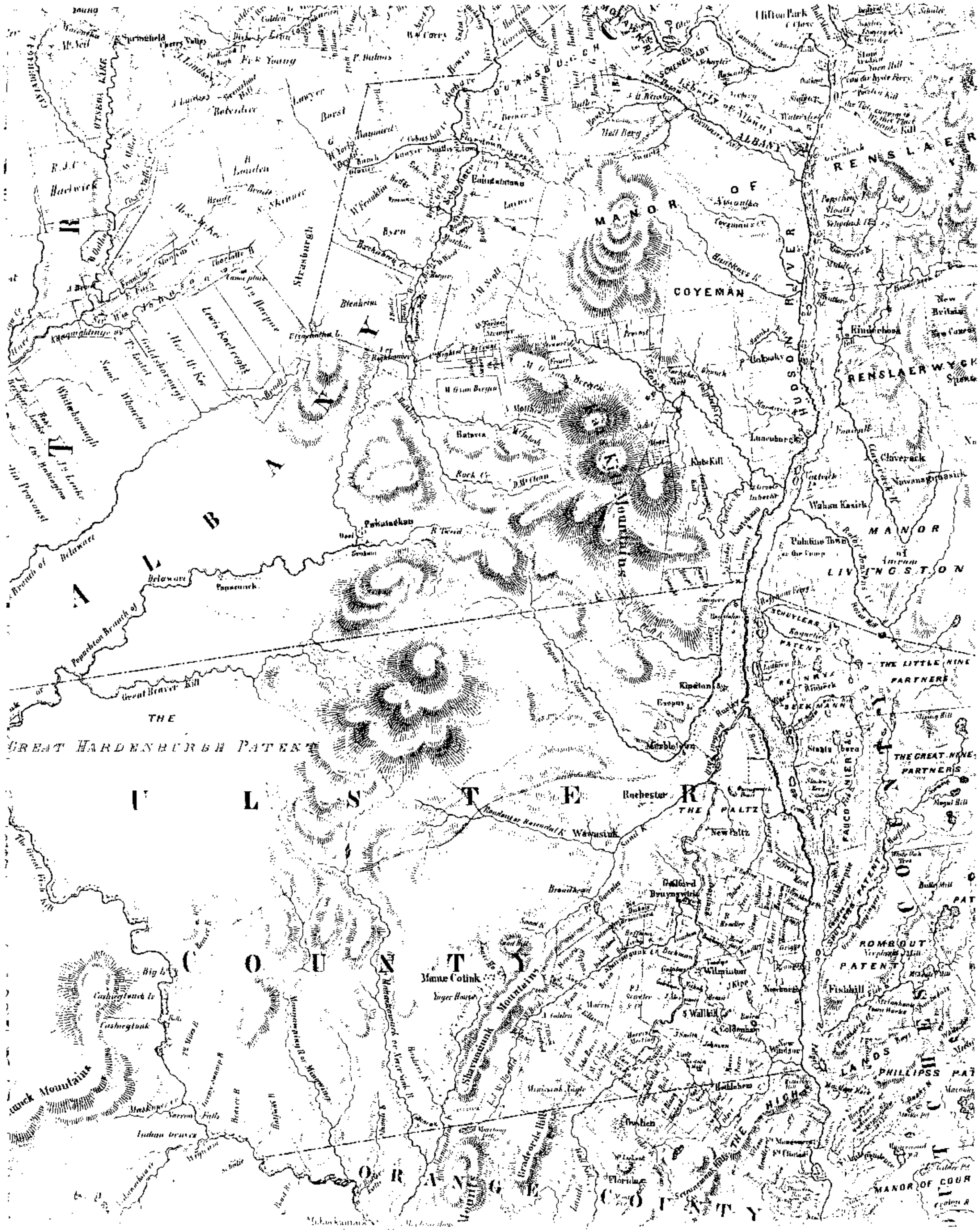
THIS INDENTURE made the Twenty Third Day of December in the year of our Lord, one thousand, eight hundred and Forty four BETWEEN Rachel Meier of the County of Bergen and State of New Jersey of the one part, and Peter Ballard of the County of Ulster and State of New York of the other part WITNESSETH, That the said Rachel Meier for and in consideration of the yearly Rents, payments, covenants and conditions herein after reserved and contained to be kept and performed on the part of the said Peter Ballard his Heirs, Executors, Administrators and Assigns, HATH granted and to farm let, and by these presents doth grant and to farm let, ALL that certain tract or parcel of Land, being part of Great Lot No. Nineteen situate lying and being in the Great or Hardenbergh patent in the County of Delaware, and State of New-York, BEGINNING at a Stake and Stones 8 Links eastery from a Beech Tree corner and marked 11. Thence South, Fifty Eight degrees and eight minutes East Twenty four Chains to a Stake and Stones 8 Links northerly from a small Beech Tree corner and marked 1. on Land bounding easterly. Thence North, Fifty five degrees East Thirty two Chains to a Stake and Stones down 8 links easterly from a Beech Marked Tree corner and marked 12. Thence, North Fifty Eight degrees and eight minutes West, Thirty four Chains to a Beech Sapling corners and marked 12. and a heap of Stones around it Thence South Thirty two degrees and fifteen minutes West Thirty two Chains to the place of Beginning; Containing Ninety Acres of Land. This Lot is known and distinguished by Lot No. Third Section To have and to hold the said tract or parcel of Land with all and singular the appurtenances unto the said Peter Ballard his Heirs, Executors, Administrators and Assigns from the day of the date of these presents forever hereafter, Yielding, rendering and paying therefor from the date of these presents yearly and every year the Amount of Ten pounds of good and merchantable sugar for and during the first Eight Years next ensuing the date hereof and no longer, to be paid and delivered yearly at the said Rachel Meier, her Heirs, Executors, Administrators or Assigns. And from and after the full end, term and Expiration of the said Term of Five years the Rent or Sum of Eight pounds current Lawful Money of the State of New York for Hundred Acres in each and every year thereafter during the full end, term and Expiration of Five years Next ensuing. And from and after the full end, term and Expiration of said term of Five years the Rent or Sum of Eight pounds current Money aforesaid for Hundred Acres in each and every year forever thereafter

And the said Peter Ballard for himself, his Heirs, Executors, Administrators and Assigns, doth covenant, promise, grant and agree to and with the said Rachel Meier her Heirs, Executors, Administrators and Assigns, that he, or they, or one or some of them will from time to time forever hereafter duly pay or cause to be paid unto the said Rachel Meier her Heirs, Executors, Administrators and Assigns the yearly rent above reserved at the times above mentioned, And the said Peter Ballard for himself, his Heirs, Executors Administrators and Assigns doth hereby covenant and agree to and with the said Rachel Meier her Heirs, Executors, Administrators and Assigns that he the said Peter Ballard his Heirs, Executors, Administrators and Assigns shall and will faithfully discharge and pay, all taxes, charges, and assessments, ordinary and extraordinary, taxed, charged or assessed or to be taxed or charged or assessed upon the said hereby leased premises or any part thereof by any act of the Legislature whatsoever, or by county rates or otherwise howsoever, for, or in respect to the premises hereby granted or any part thereof, or any other matter, cause, or thing whatsoever respecting the same, and indemnify the said Rachel Meier her Heirs, Executors, Administrators or Assigns against any Damages to which or they may be put by neglect of the due and punctual Discharge of the same.—Provided ALWAYS NEVERTHELESS, and this Indenture or Lease is given on these express conditions, that if the Rent above reserved or any part thereof shall be behind or unpaid for the space of one HUNDRED AND FIFTY DAYS next after any time of payment, on which the same ought to be paid in the manner before expressed, or if the said Peter Ballard his Heirs, or Assigns shall fail in the performance of any or either of the covenants, agreements, conditions and provisoes in these presents contained, and which on the part and behalf of the said Peter Ballard his Heirs, Executors, Administrators and Assigns, are or ought by these present to be observed, performed, fulfilled or kept, that then and in either case from thenceforth these presents, and every clause and article therein contained, and the estate hereby granted shall cease, determine and be utterly void and of no effect to all intents and purposes whatsoever, as if the same had never been made, this Indenture or any thing herein contained to the contrary hereof notwithstanding, and it shall and may be lawful at all times thereafter for the said Rachel Meier her Heirs or Assigns into all the said demised premises and every part thereof, fully to re-enter and the same to have again, re-possess and enjoy as of her first and former Estate, Right, Title and Degree, and the said Peter Ballard his Heirs, Executors, Administrators or Assigns therefrom and every part thereof to expel, remove and put out, This Indenture or any thing herein contained to the contrary notwithstanding, and that the said Rachel Meier her Heirs or Assigns may the more easily obtain the possession of the above described premises, immediately on the forfeiture thereof, the said Peter Ballard for himself, his Heirs, Executors, Administrators and Assigns, doth hereby authorize and appoint any Attorney at law to appear for him in any court of record of the state aforesaid, and to recieve a Declaration in Ejectment for the premises above described, against him, or his Heirs or Assigns, on the demise of the said Rachel Meier her Heirs or Assigns, and thereon to confess Judgement of that same term, with costs of suit and to release the Errors of such Judgement if necessary.—And the said Rachel Meier for her self, her Heirs, Executors, Administrators or Assigns, doth covenant, promise and agree to and with the said Peter Ballard his Heirs and Assigns, that the said Peter Ballard his Heirs, Executors, Administrators and Assigns shall and may from time to time, and at all times forever hereafter under the Rents, Restrictions, Reservations, Covenants and Conditions before in this present Lease mentioned and reserved, have, hold, occupy and possess the aforesaid land and premises and not otherwise; And furthermore that the said Rachel Meier her Heirs, Executors Administrators and Assigns shall and will warrant, and forever defend the same against any person or persons whatsoever claiming the same. IN WITNESS whereof, the parties to these Presents have hereunto interchangeably set their hands and seals, the day and year first above written.

Sealed and delivered in the Presence of

Rachel Meier

Contract appears courtesy of Jim Ballard.


COYEMAN
MANOR OF
THE
GREAT HARDENBURGH PATENT
ULSTER
COUNTY
ORANGE COUNTY
THE PALTZ
New Paltz
Rochester
Marbletown
Kingston
Esopus
Wawarsink
Wallkill
Newburgh
New Windsor
Fishkill
Kinderhook
Claverack
RENSLAER WYCK
MANOR OF LIVINGSTON
THE LITTLE NINE PARTNERS
THE GREAT NINE PARTNERS
ROMBOUT PATENT
PHILLIPSS PAT
MANOR OF COUR

ATTENTION!

ANTI-RENTERS!

AWAKE! AROUSE!

A Meeting of the friends of Equal Rights will be held on

on the Town of **at** **O'clock.**

Let the opponents of Patroonry rally in their strength. A great crisis is approaching. Now is the time to strike. The measures of Patroonry are at work. No time is to be lost. Awake! Arouse! and

Strike 'till the last armed foe expires.
Strike for your altars and your fires—
Strike for the green graves of your sires.
God and your happy homes!

☛ The Meeting will be addressed by PETER FINKLE and other Speakers.

Broadside in New York State Library.

This house, still owned by the Ballard family, is on the site of the original Ballard homestead of 1794. The present house was built in 1880 after the family gained ownership of the property from their landlord.

Town History Booklet

Grades:

4th - 7th

Objective:

Students will be able to describe major events in local history.

Method:

Students will create a booklet on the history of their town.

Materials:

Paper and art materials. Report cover or binder.

Time:

Preparation time: none.
Class time: three sessions, about 30 minutes each.

Procedure:

1. Explain that the class will work together to make a booklet about the history of their town. Students should list things they know about the history of their town or other distinctive features of the town. Write their suggestions on the board. Discuss whether all of the events they have heard about are actually true. How do they know? Which events are the most important to the town, and which are the most unique?

2. Tell students to find out more about the history of the town by talking to their parents or other adults, or by going to the library.

3. At the next meeting, students should work on the actual writing of the booklet. Revise your class list of local events and distinctive features. Assign each event to a different student, or assign a group of students to work on each event. Each student should make one page for the booklet, so if they are working in groups, each event will have more than one page and the students must work together so their pages don't say the same thing. On each page, the students should write only a few sentences at the top of the page because they need to reserve most of the page for an illustration. On some pages, their writing should reveal how they feel about the past events or present-day features they are writing about.

4. On the final day of the project, each student will illustrate his or her page. Then all of the pages will be assembled together into a booklet. You can use a report cover or binder.

5. The finished booklet can go to the school or local library for display. You might want to make a color copy of the booklet to send to the library so you can keep the original in the classroom.

Assessment:

1. Students should know how the events in their booklet are important to the town.

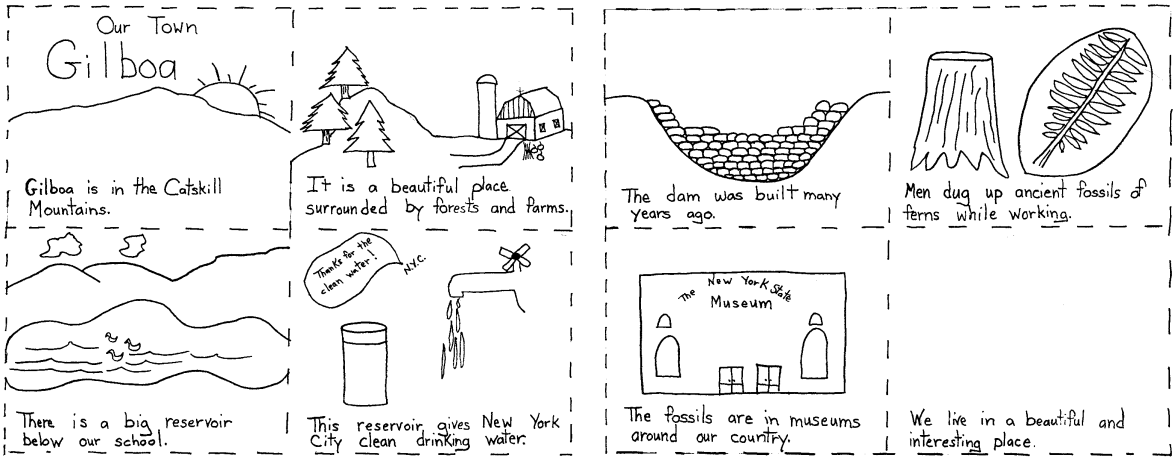
NYS Learning Standards:

English Language Arts
Standard 1 - Information and Understanding 1, 2
Standard 2 - Literary Response and Expression 2
Standard 3 - Critical Analysis and Evaluation 1, 2

Social Studies
Standard 1 - History of the US and New York 1, 2, 4

The Arts
Standard 1 - Creating, Performing, and Participating in the Arts - Visual Arts
Standard 2 - Knowing and Using Arts Materials and Resources - Visual Arts

Source: Gilboa-Conesville Central School teacher Sara Henry created this town history booklet for her first grade students to put together, shown here reduced. Her booklet gave us the idea for this activity.



While Rip Slept

Grades:

4th

Objective:

Students will be able to describe changes over time.

Method:

Read Rip Van Winkle and discuss what it might be like to miss 20 years of history. Then students write and present their own stories about sleeping 20 years.

Materials:

Paper or notebook. At least one copy of *Rip Van Winkle* by Washington Irving.

Time:

Preparation time: none, apart from getting the book.
Class time: 90 minutes.

Procedure:

1. Read the story to your class or have them take turns reading.

2. Here are some discussion questions:

    What caused Rip to sleep so long?
    When do you think the story takes place?
    What was the major event in US history that Rip had missed?
    What other changes did Rip witness?
    If you fell asleep for twenty years:
        How would it be different from what happened to Rip?
        Would more or fewer things change?
        What would change and what would stay the same?

3. Give students time to write their own stories about what it would be like to miss twenty years of history. They should begin by making up some reason that would cause them to sleep twenty years. Students who finish early can work on illustrating their stories.

4. Invite some students to share their stories with the class. Discuss the stories. What kind of things changed a lot during the early settlement of the Catskills? (a lot of buildings went up, new

villages were established, land was cleared) What kind of things have changed a lot recently? (new technology, farms have gone out of business)

Assessment:

1. Student work should show a careful consideration of the processes of change.

NYS Learning Standards:

English Language Arts
Standard 1 - Information and Understanding 1, 2
Standard 2 - Literary Response and Expression 1, 2
Standard 3 - Critical Analysis and Evaluation 1, 2

Social Studies
Standard 1 - History of the US and New York 1, 2, 3

Source: Teachers Jennifer Bruck and Kevin LaMonda at Phoenicia Elementary School.

Interview Someone Really Old

Grades:

4th - 12th

Objective:

Students will be able to plan and conduct interviews. They will be able to report historic information obtained from interviews.

Method:

Students use recorded interviews from the Audio Teaching Resource or conduct their own interviews. They will discuss what can be learned from such interviews and then make a report.

Materials:

Notepad. Audio Teaching Resource (optional). Audio recording equipment (optional).

Time:

Preparation time: none.
Class time: variable, includes homework.

Procedure:

1. Discuss the concept of learning about the past by interviewing community elders. Ask your students to list some things you might be able to learn in this way, and write these items on the board. What are some things that we couldn't learn about in this way, or that would be better found out some other way?

2. Ask your students to consider what kinds of interview questions they might ask to find out about local history. (The questions may also deal with *family* history, but the next activity treats that subject specifically.)

3. Students can share stories of things they have learned about from their elders. Optionally, listen to the interview tracks from the Audio Teaching Resource.

4. Give your students a week or two to conduct interviews with older members of the community. They might interview relatives, or you can arrange to have them visit residents at a local nursing home, who most likely will be glad for their visits. Since we are interested in local history, students should interview people who have lived in the area for a long time. Students may record their interviews electronically or using a notepad. You may use the Audio Teaching Resource tracks in lieu of real interviews if necessary.

5. Choose a writing assignment that will allow students to convey the information from their interviews.

- Write a letter to a friend, or to the interviewee, about the things discussed in the interview.
- Write journal entries or poems describing how you feel about your interview.
- Write a poem from the point of view of the interviewee.
- Draw events discussed in the interview.
- In the case of pre-recorded interviews, draw the interviewee from your imagination.
- Compare how we live now to how people used to live.
- Describe the interviewee's values and assumptions.

Assessment:

1. Students should carry out interviews successfully, ask questions that glean important information, and report that information effectively.

NYS Learning Standards:

English Language Arts
Standard 1 - Information and Understanding 1, 2
Standard 3 - Critical Analysis and Evaluation 1, 2

Social Studies
Standard 1 - History of the US and New York 1, 2, 3, 4

Family History Album

Grades:

4th - 12th

Objective:

Students will be able to conduct interviews. They will be able to report family history information obtained from interviews.

Method:

Students interview older family members. Each student creates a family history page with text and pictures. These are compiled to make a family history album for the class.

Materials:

Enclosed instructions, copied for each student.
One three-ring notebook for the class.
Three-hole hole punch.

Time:

Preparation time: 5 minutes for copying.
Class time: two 15-minute sessions, plus homework.

Procedure:

1. (If you didn't already do this in the previous activity:) Discuss the concept of learning about the past by interviewing community elders. Ask your students to list some things you might be able to learn in this way, and write these items on the board. What are some things that we couldn't learn about in this way, or that would be better found out some other way?

2. Suggest that the story of one's own family can best be uncovered through interviews. By interviewing their older family members, students can restore the chain of oral history that once linked Catskills young people to their ancestors.

3. Hand out the instruction sheet and explain the instructions.

4. Allow students a week or two to complete their interviews and create family history pages.

5. On the due date, compile the family history album. Students should hole punch their family history pages and add them to the album.

6. You might have some or all of the students read their family histories to the class. When discussing the family histories, celebrate the unique culture each family has brought to our region. Don't emphasize assimilation. Some families will have come to the Catskills recently, while others will have been here for several generations. Avoid making the recent arrivals feel like outsiders. Even the families that have been here the longest were new at one time.

7. You might want to share the family history album at an open house or other occasion where it can be viewed by parents.

Options:

1. Especially with older students, you may wish to have students work in small groups to generate their own list of interview questions. Simply tell them that the questions should lead to information about the history of the family including how they came to live in the Catskills.

2. To develop map skills, either have students locate their ancestral homes on a state or world map, or have them include maps of family travels in the history album.

3. Each student can make a family tree to include in the album.

Assessment:

1. Students should carry out interviews successfully and report the information effectively.

NYS Learning Standards:

English Language Arts
Standard 1 - Information and Understanding 1, 2
Standard 3 - Critical Analysis and Evaluation 1, 2

Social Studies
Standard 1 - History of the US and New York 1, 2, 3, 4

Family History Album

Each student in your class will create a one-page family history. It will be a story and one or two pictures about your ancestors. We will put it in a special notebook called the Family History Album. Then you can read each student's family history in the album.

Your family history should include two things:

1. A paragraph about your ancestors. Write this after you interview at least one older family member, such as grandparents, or other community elders. You may wish to take notes during the interview. Here are some questions you can ask them:

How did our family first come to the Catskills?
How were the Catskills different than where they lived before that?
How did their lives change?
What customs did they bring with them?
What things did they bring with them?
What jobs did our ancestors have?
Was the family affected by any historic events in the Catskills, such as the Anti-Rent War, reservoirs being built, the Woodstock Festival, or floods?
How has your way of life changed since you were a child?
How has your town changed since you were a child?
What do you like or dislike about those changes?

2. Draw a picture or attach a photograph to illustrate your family history. If your parents don't want you to take their old photos to school, you can make a photocopy or drawing of the photo. Next to each picture, write a caption that says who is in the picture.

Your paragraph and drawing should not be on this sheet of paper.

Responding to Literature

Grades:

4th - 12th

Objective:

Students will learn English language and critical analysis skills. They will learn about Catskills history.

Method:

Students read a work of historical fiction set in (or related to) the Catskills and respond to the literature through any of several project options.

Materials:

Various, depending on individual project selection.

Time:

Reading time, plus one hour of class time for project work.
Depending on the length of the book, you may extend the activity over several weeks.

Procedure:

1. Choose and assign an appropriate book or short work of fiction set in the Catskills. Here are some ideas:

My Side of the Mountain by Jean Craighead George, Penguin USA 1975.
Elementary to middle school reading level.
A boy from the city travels to the Catskills and tries to survive in the wild.
The Deer-Jackers by Alf Evers, Overlook Press 1997.
Elementary. Kids set out to catch a group of deer poachers.
Rip Van Winkle by Washington Irving. Published in various collections of Irving's work.
Middle to high. A lazy colonist falls asleep and misses the revolution.
Canal Boat to Freedom by Thomas Fall, Neversink Valley Area Museum 1994.
Elementary to middle. Deals with life on the D&H canal.
Murder in the Catskills by Norman Van Valkenburgh, Purple Mountain Press 1992.
High. A murder mystery set in the Catskills. Historic background relates to patroonships.
Letting Swift River Go by Jane Yolen, Little, Brown, and Company 1995.
Elementary. Tells the story of a town in Massachusetts that was destroyed to build Boston's Quabbin Reservoir.
When I was Young in the Mountains by Cynthia Rylant, Dutton Children's Books 1985.
Elementary. About childhood in the Appalachian Mountains of West Virginia.

2. After students have finished the reading, or at the end of each week, have the students complete a project based on the reading assignment. You might allow students to choose their own projects from the list of options. Instead, if you have a particular focus, you may wish to assign one project to the entire class. In the case of multi-week readings, we suggest that you let students choose a different project from the list for each week. Many of these can be done as group projects, in which case you or the students should assign specific duties to each group member. (Some projects require that students have a journal for their Catskills lessons. See the appendix for more information.)

3. If desired, allow students to present their projects to the class. Keep in mind that some of the project ideas will take longer to present than others.

4. Discuss with students how much of the story is history and how much is fiction. Making a list on the board, have students name events or facts from the story they think are true history. Then make another list of information they think might have been invented by the author. Ask students what would happen if an author of historical fiction used inaccurate information about the history of the area.

Extension:

1. You may wish to follow this activity by having students write historical fiction of their own, using information from their own study of local history.

Assessment:

1. Student work should show an understanding of which portions of the story are fictional and which are historical.
2. Student writing should convey information and express emotions effectively.
3. Student writing should demonstrate some knowledge of Catskills history.

NYS Learning Standards:

English Language Arts
Standard 1 - Information and Understanding 1, 2
Standard 2 - Literary Response and Expression 1, 2
Standard 3 - Critical Analysis and Evaluation 1, 2

Social Studies
Standard 1 - History of the US and New York 1, 2, 3, 4

The Arts
Standard 1 - Creating, Performing, and Participating in the Arts - Theatre, Visual Arts
Standard 2 - Knowing and Using Arts Materials and Resources - Visual Arts

Project Ideas

Responding to Catskills Literature

Writing Projects:

Write your reactions to the story in your Catskills Journal.
Write a letter to one of your friends about the story.
Write a letter to a character in the story, about something in the story.
Describe the characters in the story in your Catskills Journal.
Describe the setting of the story.
Write a book review.
Write a news article about a major event in the story.
Make up a ten-question quiz and answer key about the story.
Write a new ending for the story.
Compare how we live now to how people in the story lived.
Make a Venn diagram showing things we have now and things they had in the story.

(For all writing projects, when you give your opinion,
you should also say why you feel the way you do.)

Arts Projects:

Draw the characters as you imagine they would look (mug shots or in action).
Draw an event from the story, using your imagination to add extra details.
Build a story cube. Each side answers one of the six questions
who, what, where, when, why, and how.
Build a diorama that shows a scene from the story.
Make a sculpture or model relating to the story.
For example, build a canal boat and see how much weight it can carry.
Draw a timeline with events from the story. Describe how the events relate to each other.

Performance Projects:

Write a song about the story. You can use a familiar tune and make up your own words.
Put on a puppet show or skit for your class or for a younger grade.
Perform a skit with no talking and have other kids guess what's going on.
Write a poem on how you feel about the story. You may read it to the class.
Write a poem from the point of view of one of the characters.

Industry

Numerous types of industry have come and gone from the Catskill region, all drawn by the wealth of natural resources. Our abundant water and trees, and even the mountains themselves, set the foundation for the interesting and changing role of industry in the mountains.

Many of the early area industries took place part time on the homesteads of settlers. They included woodworking (making such items as furniture, butter paddles, and barrels) and weaving, as well as maple sugaring and the cultivation of bees for honey. These "homespun" industries thrived in the early stages of settlement, when people had to make many of their own things. Homespun work then faded out of each community as industry moved from the home to more centralized locations. Settlers began increasingly to make goods for income or even as a full-time occupation rather than to meet their own needs, each tradesperson specializing in a particular type of product.

Generally, the first non-homestead industry to be built was a gristmill. The gristmill might be followed by a tannery, sawmill, woolen mill, and then perhaps an entrepreneur with a stock of goods to set up a trading post, though of course the sequence varied. Bartering for goods or services was the primary method of exchange because money was in short supply. For example, a miller might retain a portion of the grain he ground for local farmers as payment. Shortly, a range of handicraft workers was clustered around a developing settlement. A few of the specialized industries one might have found in such settlements were the cooper (maker of buckets, butter-churns, barrels, feed pails, etc.), brick maker, mason, tailor, shingle-shaver, wagon and sleigh builder, charcoal burner, and distiller.

As the population in each settlement grew, the number and variety of tradespersons grew, giving way to more centralized industrial efforts in previously homespun occupations. A few key figures, such as colonel William Edwards and Frank Chichester, who moved from urban areas to the Catskills, helped signal the end of the age of homespun. They moved from areas already affected by the Industrial Revolution, which had spread from England to the United States. Replacing manpower with waterpower, these men revolutionized the tanning of hides, the making of furniture, and other previously homespun industries. By the end of the Civil War, most of the local mills closed in favor of a few larger mills located at powerful waterfalls. The urban demand for Catskills products fueled the expansion of industries that had once fulfilled personal and family needs, creating wealthy business leaders and a poorly paid working class.

Mills

Essential to the earliest settlements of the Catskills were the mills, which could achieve tasks such as grinding grain, sawing wood, and carding wool. Such tasks were otherwise time-consuming and laborious to people.

Most important of the mills was the gristmill, for it ground the wheat and corn essential to the bread-based diet of pioneer farmers and their families. Though initially costly and difficult to install, they inevitably appeared by a nearby brook or creek soon after settlers moved into a region, because builders were guaranteed a localized customer pool to support their business venture. Functioning year round, the gristmill utilized an overshot water wheel, which was almost always located within the mill building to avoid freezing in extreme weather. The overshot wheel was precisely made so that it would turn even when the water flow was low. Millstones, 3 to 8 feet in diameter, were extracted from nearby quarries and kept in good repair by the miller, who piked the cutting grooves regularly with a sharp metal tool called a millbill.

Two other mills figured largely in the life of early settlements. These were the sawmill and the woolen mill. The woolen mill carded wool onto spools and was generally the last of the three mills to appear in a settlement. The sawmill of pioneer times was a very rudimentary construction using an undershot water wheel. Seasonal in nature, the sawmill did not require the extra expense of an indoor water wheel, but instead had a makeshift waterwheel on the exterior of the building. This wheel consisted of an axle fitted with wooden arms or spokes, which in turn connected to paddles that dipped into a chute where the water flowed. There were no gears or belts in these mills. Rather, a wooden crank on the opposite end of the axle moved a wooden pitman (series of connecting rods), which raised and lowered the saw blade. This blade only cut on the down stroke. It was commonly eight feet long, and it was almost the only piece of iron in the building. As time went by, sawmills became more complex and began to incorporate overshot wheels, belts to run more than one piece of equipment, and rotating saw blades.

Necessary to the proper function of the mill's waterwheel was the construction of a dam. These were made of earth, carted to the location by an ox, and made watertight through firm packing by the hooves of this same animal. A spillway was constructed to alleviate excess water in times of flood. Made of planks, these spillways were generally eight to twelve feet wide, with three plank gates that could be raised or lowered. Willows were often planted on the exterior of the bank to provide extra security to these constructions. The early mill man had to be constantly watchful of the dam and make frequent repairs.

Tanning

Tanning has been present in the Catskills as long as people. Tanning is a process by which the hides of animals are cured and transformed into leather. The Native American tribes of the region used animal brains or the smoke from fires in their tanning practices. This functioned very well in the manufacture of the soft deerskin they used for clothing, and it figured well into the low impact attitude they had toward the environment. With the arrival of settlers and their domesticated livestock from Europe, tanning in the region took on a different nature.

The tough cattle hides European settlers utilized in making leather required an extremely caustic solution to be properly cured. The bark of trees was boiled to extract tannin, in which the hides were soaked. Afterwards the hides were dried and polished to make them attractive to the buyer.

Trees were cut down during the spring when the sap that runs below the surface of the bark enabled it to be peeled more easily. It was necessary to cut down the trees to obtain their bark, and as a result, tanning was a very wasteful process. Unless there was an immediate use for the wood nearby, the trunks of the trees were left on the ground to decay. In addition, a great deal of clean water (if it was not clean the hides would rot) was necessary to transform the hides into leather. The used water was returned to the stream along with a limestone residue used in removing hairs from the animal hides and the tannin mixtures used in curing the hides. While providing a needed service and jobs to people of the Catskills, tanning also had a detrimental effect on the environment.

In England, the oak tree had been favored for tanning, and in early colonial days this choice was emulated in the area that would become New York City. Further north, however, the oaks were not in great abundance. Accordingly, experiments were made with other tree barks including white pine and hemlock. Both were found to be adequate, though the ease with which the bark of the hemlock could be removed caused it to become the preferred choice. Before 1816, many of the hemlocks in the Catskills stood four to six feet in diameter. These trees were a plentiful resource for the tanning industry.

Soon after pioneer farmers moved farther north and west into the Catskills, the small settlements that followed them usually included a handicraft tanner. These industrial folk eked out their livings by tanning the hides brought to them by members of their small communities, then returning them so they could be made into such essentials as clothing and harnesses. As urban centers such as Albany and New York City began to exhaust the bark resources in their proximity, they turned to the forests of the Catskills to supplement their demands. Consequently, the late 1700s saw a great number of barges floating bark down the Hudson to the tanning factories of New York City.

In 1816, the tanning of the Catskills took a decisive turn with the arrival of a man named Colonel William Edwards. Edwards had been the manager of the first incorporated tannery of New England, which had begun using water to power the processes of tanning. With the financial backing of men from the tanning export industry in New York City, he built a large tannery on Schoharie Creek, near the present day village of Hunter. In 1824, Colonel Pratt (present day Prattsville is named after him) arrived in the Catskills and within a year became the other major mogul of the tanning industry. These men paved the way, and other large tanneries began to appear in locations throughout the region, including in Kaaterskill Clove and along the Esopus, Bataviakill, and Sawkill waterways.

After thriving for almost a decade, most of these tanneries closed or were burned (in order to collect insurance) when leather prices dropped in 1833 as a result of the poor US economy. The tanneries of both Edwards and Pratt weathered that storm and came to thrive again during the Civil War, when demand for leather rose sharply once more. This final burst of the tanning industry encouraged the building and improving of road and railway systems throughout the

Catskill region to facilitate the access to hemlock resources not already tapped. By the end of the Civil War, the hemlock trees of the Catskills had been thoroughly lumbered, and both Pratt and Edwards retired in comfort, while other tanners moved westward, following the untouched trees.

Bluestone Quarries

The early settlers of the Catskills discovered a stone in the course of developing their farms and homesteads that later became vital to Catskills industry. Hard and blue-gray in color, these "slates" were piled up to divide fields and pastures, or they were used as steps and cellar paving blocks. They were utilized in the building of chimneys and as tombstones to mark the burial plots of deceased family members and friends. As the pioneers' skill in working this stone increased, individuals created hitching posts, stone troughs, and sluices to use in soap making. (Water was run through ash into the stone grooves, and the lye that resulted was used to convert animal fats into soap). Geologically, bluestone is not slate at all, but a form of sandstone.

Urban developments led to the organization of a bluestone industry in the 1830s. Bluestone provided sturdy, durable replacements for the wooden planks that had previously been used in footpaths in Albany and Kingston. As word of this marvelous stone spread, demand increased, and by 1850, the bluestone of the Catskills was leaving on boats for New York City, Philadelphia, Boston, Baltimore, and other Atlantic coast destinations. Quarries sprang up in towns like Saugerties and Quarryville and on the banks of the lower Sawkill. The building of the Ulster and Delaware railroad provided transportation for quarries that subsequently opened in Margaretville, Roxbury, and Phoenicia, while in Sullivan county the Delaware and Hudson Canal provided transportation for the booming quarry industry there.

Wilbur Scofield

Living in the Delaware County Catskills, Wilbur Scofield represents the fifth generation of stonecutters in his family. Earlier in his life, Wilbur worked in the quarries of the Cannonsville area. In those days, a man could go to a local quarry with a handful of tools and make a decent living for himself. Due to advances in technology, removing stone from quarries is presently done using fewer people who employ high tech equipment in quarries such as those in the Hancock and Walton area. However, before these changes took place in the industry, Wilbur Scofield shifted the focus of his stonework. He took a job outside of the quarries and in the meantime began carving bluestone into animal figures. Eventually, as his proficiency in the craft increased, he gained local notoriety and was commissioned to make community murals and large signs for businesses. He has also demonstrated his craft at schools and community centers. Wilbur continues to learn more about stone carving with every piece he crafts, and sometimes he makes alterations in his carving instruments to achieve slightly different results in his work. His life represents the connection between the past and present of stone cutting in the Catskill Mountains.

As the industry grew, the quarries in the Catskills became concentrated in fewer and fewer hands. Labor unions organized during the Civil War and continued for years to lobby for rights and fair wages for the workers who cut and blasted bluestone from the mountains.

Quarrying was an extremely hazardous occupation, generally done by immigrants, primarily Irish. Earth was cleared from a ledge of stone using blasting powder. Then these ledges were wedged apart using a sledgehammer and pry bar. Often hands and eyes were badly damaged in these processes, if the men were not outright killed. Rattlesnakes were an occupational hazard as well. Sometimes the stone, painfully uncovered, was found to be flawed or fell apart under pressure. If nothing went wrong, a slab of bluestone as large as twenty by sixty feet would be extracted. These precious blocks were shipped as far as San Francisco, Milwaukee, St. Louis, and Havana, Cuba by the end of the 19th century.

The quarry industry ground to almost a standstill at the turn of the century when Portland cement became cheaply available. This cement could be reinforced with metal bars to build effective roadways and sidewalks in urban regions, usurping the place of the more expensive bluestone. Despite the plummet in sales, quarries struggled on into the early part of the 1900s, providing bluestone on a reduced scale for special projects. Though almost all of these finally closed, a number of stoneworkers continue to chisel and shape the “blue gold” of the Catskills. For bluestone, as a natural material, has a fine aesthetic quality many find lacking in concrete.

Other Industry

In addition to the booming tannery and quarry industries, a host of other industries took place in the Catskills in the mid to late 1800s. Logs from Catskills forests were rafted down the waters of the Beaverkill and Delaware to places like Trenton, Easton, or Philadelphia, where they were reused for a myriad of purposes including waterfront pilings. The industry of rafting peaked in the 1880s and then entered a slow decline as the lumber sources were depleted and as trains took over more of the transportation of logs. Logging took place throughout the region and continues today on private land.

The Delaware valley became an industrial hub with the arrival of acid factories. Using techniques developed in the mid 1800s in Scotland, factories distilled the acid from hardwoods to provide a chemical necessary to the woolen industry (which had been booming since the Industrial Revolution). The list of chemicals produced by the acid factories included methanol, methyl acetate, wood alcohol, formaldehyde, and acetate of lime. In the 1920s, synthetic methanol was developed in Germany, forcing all but one of the Catskill region factories out of business by 1932.

A glass factory was built in Ellenville and an axe factory in Napanoch. Brick molding was mechanized in 1882, and towns like Saugerties, Galeville, and Kingston supplied the local markets, as well as those of New York City, for over a hundred years. In Rifton, cotton mills produced blankets for the Civil War and then carpets for homes and businesses. Frank Chichester

arrived just outside of present day Phoenicia in 1863 and bought the valley with his brother Lemuel, building a sawmill and establishing a furniture factory to turn the rough hewn lumber into polished products, which were shipped all over New York State until the company went bankrupt in 1884.

In Rosendale, a clay-bearing limestone was found in the building of the Delaware and Hudson Canal. This natural cement became a gold mine for nineteen companies that sprang up in the last half of the 1900s, employing over five thousand people. The cement was used locally in the building of the Delaware and Hudson Canal and other projects. It was also used in the construction of the Brooklyn Bridge, the pedestal of the Statue of Liberty, and the foundation of the wings of the United States Capitol building. The Rosendale cement companies failed and closed in the 1880s because of competition from Portland cement, a less expensive product. The majority of the mines have lain empty since, though a portion of them were bought by the Iron Mountain records management company for storage and are still used today.

In the 1990s, local businesses and tourism experienced renewed prosperity within a strong national economy encouraging investment, travel, and second home ownership. Currently, Catskills communities strive to reach a balance between responsible use of the region's resources and creation of adequate work opportunities to comfortably support residents. Companies such as Catskill Craftsmen in Walton, Markertek in Saugerties, Ameribag in Kingston, and Woodstock Percussion in Shokan have shown that industry can strike this balance, making themselves assets to local communities and creating names recognized around the world for quality and excellence.

Transportation

Transportation played a major role in the tapping of Catskills resources and the export of our region's products. It brought people on vacations away from New York City and Albany, and it conveyed farm and industrial goods. Technological advances in transportation directly affected people accessing the Catskill region for homesteading, industrial, and resort purposes. The three major forms of transportation were roads, railroads, and the Delaware and Hudson Canal.

Roads

During colonial times, roads were the initial means of transport to and from the Catskills. They were little more than rights of way with tree stumps cut below the level of the wagon axles that traversed them, pulled by horses or mules. Roads were built to facilitate access to land. One of the first roads constructed was the "old mine road", stretching from the Esopus Creek to the Delaware Water Gap. The Dutch settlers built this road as they migrated into the area in the 1650s. As settlers moved farther into the region, these rough roads connected them to established settlements they had left behind. The roads were essential connections for getting supplies they could not produce on their homesteads. Entrepreneurs would travel with a stock of basic supplies from an urban center to a place where people had settled. There, they would set up a trading post.

Since most villages had a tanner, miller, and trading post, trips further than a few miles were made only once every year or two. The hazards of travel encouraged this localized trade system between farmers and small industry manufacturers.

After the Revolutionary War, the need for tanbark, the growth of other industries, and the continued settlement of the region by farmers caused more roads to be built westward into the Catskills. By the 1800s, turnpikes were built, sometimes using wooden planks to bear the weight of wagons carrying timber, bark, quarried stone, butter and other goods. Private stagecoaches and mailmen on horses also used these routes. With the advent of turnpikes built through government funds, a tax was levied upon the users of these roads. The government oversaw the building and maintenance of roads, and economic shifts from year to year determined the quality of the thoroughfares people encountered, often poor by today's standards.

The coming of the automobile started to change this. In 1903, the Americans Endurance Race was held in Pine Hill, deep in the Catskill Mountains, signaling a change in how people and goods would move to and from the region. In the period from 1900 to 1913, automobile use rose from 8,000 to 1,194,262. Even the renowned naturalist John Burroughs had a car, presented to him by Henry Ford. As the number of motorists visiting and living in the Catskills increased, the demand for better roads did as well. As the roads improved, there was more incentive to drive.

By the 1920s, cars and trucks carried many of the passengers and products that had formerly kept railroads operating in the central Catskills. And while automobiles greatly increased the mobility of tourists and residents, they also changed the shape of our settlements, with homes and businesses being built all along the roads instead of concentrated in established villages. This development pattern makes us dependent on cars. It increases traffic and environmental impacts, causes villages to fall into neglect, and threatens the appealing rural character of our region.

Railroads

The early railroad network in New York State developed as an outgrowth of existing water transport. The first railroads ran parallel to slower sections of the Erie Canal where there were many locks. By 1842, the railroads had linked Albany to Buffalo. The New York and Erie railroad was the first to serve the Catskills. It was completed in 1851 as a short cut across New York State. It would also bring service to areas not reached by the Erie Canal. Communities not served by the canal created support for the railroad in the state legislature. It followed the Delaware River along the southwestern edge of our region and then made its way across the state to Buffalo.

For many years, there was no rush to build rail lines along the Hudson River. River steamers provided service between New York and Albany, so a rail line didn't seem necessary. In 1852, two lines were completed on the east side of the river, but our side of the river still relied on riverboats. With effective river service already in place, railroads were built from Kingston into the Catskills well before people could take a train from New York City to Kingston. In this era of

mixed water and rail transportation, the Ulster and Delaware Railroad began passenger service to West Hurley in 1870 and a few years later had reached Stamford. Also around 1870, the New York, Ontario, and Western Railroad was built, roughly parallel to the present route of Interstate 86 through Sullivan County. From Hancock, the line went to Sidney and on north as far as Oswego. In 1883, the New York, West Shore, and Buffalo finally opened rail service from New York City to Kingston. With the advent of the West Shore line, travel time from New York City to the Catskills was reduced from 11 hours to 3.

While the initial intrusion of the U & D and O & W railroads helped fuel a growing boarding house tourism industry in the Catskills, branch lines eventually connected the major hotels as well. In 1882, Charles L. Beach opened the Catskill Mountain Railroad, which brought people from Catskill to Palenville. A stagecoach completed the journey to the Catskill Mountain House. Soon, a branch of the U & D Railroad provided service through Stony Clove to Hunter, Tannersville, and eventually South Lake. This provided rail service to Hotel Kaaterskill and the Catskill Mountain House. The Otis Elevating Railroad, built in 1892, was Beach's answer to this competing service. This cog railroad rose 1630 feet from Palenville, covering a distance of 7000 feet. It carried other travelers as well as hotel guests, but the passengers had to change trains because of the specialized equipment used on the Otis. At the top, the Otis Summit Station connected the Otis Elevator to a one-mile spur of the U & D railroad that crossed between North and South lakes to the Kaaterskill Railroad Station. In 1899, the Stony Clove railroad changed from narrow to standard gauge, allowing direct trains from New York City and Philadelphia. To compete more effectively, Beach built his own narrow gauge to Tannersville, called the Catskill and Tannersville Railroad.

Improved roads and increased automobile ownership made the railroads less profitable. The Catskill Mountain Railroad shut down in 1918, along with the associated Otis and C & T. The Ulster and Delaware ended passenger service in 1954 and survived as a freight railroad until 1976. Three sections of the former rail lines are now used for sightseeing tours that return to the point of origin. These are the Cooperstown & Charlotte Valley Railroad in Cooperstown, Delaware & Ulster Rail Ride in Arkville, and Catskill Mountain Railroad in Phoenicia.

The Delaware and Hudson Canal

Another important component of our region's transportation system was the Delaware and Hudson Canal. The canal was funded by private investors, unlike the Erie Canal, and was one of the largest private engineering projects the New World had seen. The discovery of Anthracite coal in northeastern Pennsylvania led to the construction of the canal. Due to the depletion of lumber resources for fuel, this new source of fuel was sorely needed. Though canals were more expensive to build than roads, once constructed they allowed a team of horses to carry a much larger quantity of goods at a rate twice as fast as had been possible by road.

The canal stretched from Honesdale, Pennsylvania, to the Hudson River at Kingston, New York. It was built from 1825 to 1828 and ran along the Lackawaxen and Delaware rivers and the

Rondout Creek. Some of its engineers had worked on the Erie Canal, completed in 1825. There were 108 locks along the Delaware and Hudson. Most of them raised or lowered the canal by eight to ten feet. The canal company transported 43,000 tons of coal in 1830 and one million tons in 1855. A series of canal expansions and the use of larger boats aided this increase. The Delaware and Hudson Canal was used not only for the transport of coal, but also for the natural cement found in the process of digging the canal in Rosendale, for cordwood used in brick making, and for other Catskills products.

The canal eventually became unprofitable because of competition with the railroads. The railroads were cheaper, faster, and could operate year-round. The canal closed in 1898 except for the lower section, which served the cement industry for several more years.

Tanning and Tree Rings

Grades:

4th

Objective:

Students will learn about the history of local forest industries and how the region has changed over time.

Method:

Students will listen to a song and story about forest industries and then look up events in local history for each of the annual growth rings of a tree.

Materials:

Tree ring schedule (included). One cross-section from a large tree. (Becky Perry of Catskill Forest Association recommends using a softwood such as pine so the rings will show up better. You may be able to get your tree section from an arborist or logger in your area.)

Time:

Preparation time: 10 minutes, plus getting a tree section.
Class time: 30 minutes for first session. 30 minutes for concluding discussion. One student each day will work on the project, one school day for each tree ring.

Procedure:

1. Prepare by filling in the schedule. First, count the rings in your tree section. For each ring, write the year it formed and the name of a student who will look up events in local history for that year. For example, if your tree was cut down in 1998, the schedule might look like this:

Completed	Tree Ring Year	Student
	1998	Mike
	1997	Rebecca
	1996	Britney
	1995	Doug
	1994	Sara

If there are more tree rings than students, you may need to repeat some of the names.

2. Ask how many students know what tanning is. Describe the process and why it was important in the Catskills. Describe the other forest industries that existed here.

3. Play *Cutting Down the Pines* and *The Black Rider* from the Audio Teaching Resource. Ask students how they felt about the song and story.

4. Explain that there are more trees in the Catskills now than there were 100 years ago. This is because farming, logging, and tanning are not as widespread.

5. Present the tree cross-section and call a volunteer to count the number of rings and determine the age of the tree. Ask students to list some things that have happened in history in the life of the tree. (They can name world history events now, but later must look up local events.)

6. Find a safe place within the classroom where the tree section will reside throughout the project. Place the tree section and schedule in that spot. Tell students that each day, one student is assigned a tree ring, starting at the outside and moving toward the center.

7. The student will look up events in Catskills history that happened in the year in which his or her tree ring was formed. The local or school library may have old issues of local newspapers, which will be very helpful. Year-end issues often recap major events. Also use other sources. For example, the cornerstone on your school building says which year the school was built.

8. The student should complete the enclosed worksheet and affix the included label onto the tree section. The student should hand in the bottom half of the worksheet.

9. Assemble the tree ring worksheets into a booklet.

10. Gather students around the tree section for a concluding discussion. Read or have students take turns reading the history booklet while examining the tree section. What was happening around the tree while the other events in history took place? Can you see any irregularities in the rings that might suggest disease, fire, or drought? Do you think this tree survived the period of Catskills industrialization, or did the tree grow after that?

Options:

1. Play *The Black Rider* again and have students write their own sequel. The sequel should take place around the same time period as the original story.

Assessment:

1. Students should understand the time spans discussed. Can they place their birth year on the tree section?

2. Students should understand that most of our trees today grow on land that had previously been cleared by forest industries.

NYS Learning Standards:

Social Studies
Standard 1 - History of the United States and New York 1, 2
Standard 3 - Geography 1, 2
Standard 4 - Economics 1

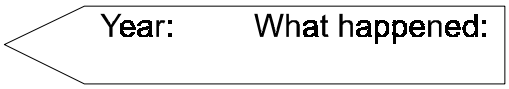
English Language Arts
Standard 1 - Information and Understanding 1, 2

Tree Ring Schedule

Completed	Tree Ring Year	Student

Tree Ring Worksheet

This is your tag for the tree section.
Cut it out and fill it in after you complete the bottom of the worksheet.



Name _____

What year is your tree ring from? _____

How old were you then? _____

Write about something that happened that year in the Catskills:

Hanford Mills Museum
East Meredith, NY

These activities appear courtesy of the Hanford Mills Museum and are best used in combination with a field trip to the museum. Call (607) 278-5744 to arrange a visit or for additional supporting lessons. Spring, winter, and fall school programs are available.

Grades:

3rd - 7th

Objective:

Students will be able to answer document-based questions. They will be able to describe the role of mills in early America. They will learn about simple machines and energy.

Method:

Students complete worksheets based on primary source documents. They also build a working model of a water wheel.

Materials:

Worksheets, enclosed, copied for each student.

Water wheel materials: Dollhouse shingles (at least 8 per pair of students), 2-inch styrofoam balls (or corrugated cardboard cut into 3-inch disks), 1/4 inch wooden dowel cut into 6-inch lengths (one for each pair of students, *partially* sharpen one end in pencil sharpener). Plastic knives are needed if using styrofoam, scissors if cardboard. Optional: tape, glue, and string.

Icehouse materials: Cardboard boxes (one for each group of three or four students), scissors, plastic garbage bags, tape, insulation materials such as straw, cloth, sawdust, styrofoam, plenty of ice. (The amount of ice and insulation you need will depend on the size of the boxes. You can use bagged ice from the grocery store.)

Time:

Preparation time: 15 minutes copying, plus getting together the materials.
Class time: About three hours total. You needn't do all of the activities at once.

Procedure:

1. Hand out and have students complete the Electricity Comes to Hanford Mills packet. The worksheet asks students to respond to document-based questions. The second page has project ideas. For younger students, you might wish to read the article and lead a class discussion rather

than having them complete the worksheet on their own. (The news article is an example of how primary sources, while important in historical research, can be biased.)

2. Hand out and have students complete the Waiting for the Light packet.

3. Give students the mill diagram. Have them take out crayons or colored pencils, but not markers. Tell them not to color anything yet. Then have students color in just the water flowing over the wheel. Then tell them to imagine that the water is causing the water wheel to turn. As the wheel turns, they should color in this part to indicate that it is moving. Ask students where the power from the water wheel goes next. When they understand that the water wheel turns the attached shaft, they can color in the shaft. Continue with the lantern wheel, vertical shaft, and millstone, so that the entire moving mass is colored in. (You will need to describe where the millstone is to help them find it. Only the upper millstone rotates.) Check the work of each student. Then they can color in the rest of the drawing.

4. After coloring the mill drawing, students can build their own water wheels. Provide the materials listed previously, and tell each student to work with his or her neighbor. You can challenge the students to figure out on their own how to build the water wheel. They might not guess, however, that the plastic knife is for cutting slots for the dollhouse shingles.

5. Students can try out their water wheels by holding them under the faucet. If there is no sink in your classroom, one student pours water from a cup while the other student holds the wheel over a bucket.

6. In winter, hand out The Ice Business, a primary source document activity on ice harvesting. Provide class time for students to complete this.

7. For the mini icehouse activity, students will work in groups of three or four to build a mini icehouse. It's best to have a variety of insulation materials so your students can experiment and compare which materials work best. Also, if there is a range of sizes, they will discover that larger icehouses keep ice longer than small ones. Don't assign each group of students the same amount of ice. Instead, let each group use as much as they have room for in the box. You might ask students to weigh the boxes over time to record the decrease in ice mass (assuming adequate drainage). This would make a good graphing exercise. You can also have students write or present a report that describes how the different icehouses performed and which materials, construction, and size of box made the best icehouse.

8. Ice Tool Match is intended as a post-field-trip activity, but students could probably deduce the function of each tool by its shape.

Options:

1. Students can glue the water wheel to its shaft and tape a piece of string to the shaft. When they pour water over the wheel, the string will wind onto the shaft and can pull a small object.

2. The original Hanford Mills activity calls for using a plastic spool (the kind sewing thread is often sold on) to construct the water wheel. This method is more difficult but produces a more realistic water wheel. Using a hacksaw, cut around the circumference of the spool, near each end. Then, with a utility knife, cut away the wall of the spool to expose the inside spokes.

Assessment:

1. Worksheets should be scored as a measure of student performance.

NYS Learning Standards:

English Language Arts
Standard 1: Information and Understanding 1,2
Standard 2: Literary Response and Expression 1,2
Standard 3: Critical Analysis and Evaluation 1,2

Social Studies
Standard 1: History of the US and New York 1,2,3,4

Math, Science, and Technology
Standard 1: Inquiry and Design
Standard 4: Physical Setting 4,5
Standard 5: Technology: 1 Engineering Design, 2 Tools, Resources, and Technological Processes, 4 Technological Systems, 5 History and Evolution of Technology
Standard 6: Interconnectedness: Common Themes: 1 Systems Thinking, 2 Models, 3 Magnitude and Scale, 6 Optimization
Standard 7: Interdisciplinary Problem Solving: 1 Connections, 2 Strategies

The Arts
Standard 1: Creating, Performing, and Participating in the Arts: Theatre

Electricity Comes to Hanford Mills

Primary Source Document

THE DAIRYMAN.

EAST MEREDITH.

Mr. and Mrs. T. N. Dibble of Grand Gorge, were visitors at George Dibble's the early part of the week.

Mrs. Robbins from Illinois, we think, is visiting friends here. Mrs. Robbins is a daughter of Nathaniel Turner, who went west from here 38 years ago.

From late reports in regard to D. J Hanford, we infer that he is not as well as he has been. Mr. Hanford is a great sufferer and has the keenest sympathies of all who have ever known him.

We see by the Davenport page of the Schenevus Free Press that our townsman, Mr. James Kelso, has been to that lively burg and that while there he felt it his duty to impress upon the minds of the Davenporters that East Meredith was the coming business centre of this portion of Delaware county. That our merchants were the most enterprising and sold everything from a thrashing machine down to a mouse trap for less money for a good article than you could purchase elsewhere. That our artisans were more skillful, that our preachers were more eloquent and better paid, that our educators were better learned, that our young ladies were handsomer, our middle-aged ladies better cooks, and our old ladies more attractive. That our farms were more productive, farmers more prosperous, hired men and girls more industrious than those of neighboring towns, that our churches were beauties, our hotel a gem, and etc. All this and much more did our esteemed townsman drop into the astonished ear of the assistant editor of the Free Press (Frank Golden), while he (Mr. Kelso) was having his hair and whiskers harvested in the tonsorial parlors of Mr. Golden. He furthermore insinuated into the unbelieving ear of the Free Press man that the spirit of progress had struck our town, that we were expecting electric lights, electric street cars, telephone exchange, etc. Mr. Kelso was not romancing either for the Hanford Bros. have ordered a dynamo from the Chicago Dynamo and Motor Co. which they will hitch on there mill machinery and if it works all right they will wire the village and our light will shine out at so much per year.

Electricity Comes to Hanford Mills

We may not think much about electricity today, unless it goes off for some reason. Try to imagine how exciting it must have been when the Hanfords bought a dynamo to produce electricity in 1898!

1. Read the newspaper article carefully. It is from the November 18, 1898 Delaware County Dairyman, a newspaper published in the area that talked about important local news.

2. There may be some word you don't know. Here's your chance to exercise your skill with the dictionary. Some of the words were used differently in 1898 than we would use them today. Choose the definition that matches how the word was used in the article.

artisan:

dynamo:

eloquent:

enterprising:

esteemed:

industrious:

telephone exchange:

tonsorial parlor: This last one might not be in your dictionary. It's a barber shop!

3. Do you believe everything in the article. What sounds untrue?

4. Do you think everything in East Meredith was better than in Davenport? Or is the writer just bragging?

Yes, the news of the Hanfords buying the dynamo was very exciting.

Electricity Comes to Hanford Mills
Fun Things To Do

1. Design a poster advertisement using information from the article.

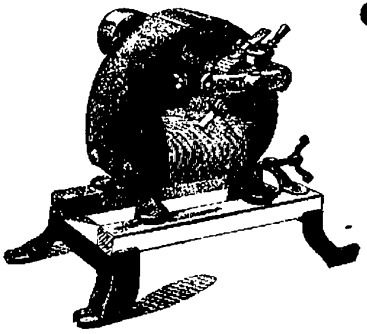
2. Write an article that someone from Davenport might have written to argue with the East Meredith writer. What does Davenport offer that East Meredith might lack?

3. Create a play between members of east Meredith and Davenport to decide which community is better. You can use names of people in the article or create your own. Try to use the new words you've learned. How would someone in the audience of your play know that you are acting out a scene more than one hundred years old?

4. What are the nice things about your town? What makes living there extra special? Why would someone from far away want to move to your community? Do you know anyone who did move there from far away? Create a poster advertisement, write an article, or produce a play about your own town.

Waiting for the Light

Primary Source Document



CHICAGO
Dynamo and Motor Co.

MANUFACTURERS OF
DYNAMOS FOR
LIGHTING AND PLATING
MOTORS,
STORAGE BATTERIES,
COMMUTATORS,
REWINDING ARMATURES,
REPAIRING,
ELECTRIC LIGHTING
SUPPLIES,
MACHINE SHOP,
BRASS FOUNDRY.

39 W. WASHINGTON ST.

Chicago, U.S.A. Nov. 30th. 98. 189

D.J.Hanford & Sons;-

East Meredith,N.Y.,

Gentlemen;-

Yours at hand. We have your dynamo nearly ready and will ship to morrow Dec.1st. The delay was caused by a fire in our brass foundry which destroyed several of our patterns.

Yours Truly,

CHICAGO DYNAMO & MOTOR CO.,

Per R. H.

Waiting for the Light

Name _____

1. Read the letter from Chicago Dynamo and Motor Co.

2. What year was the letter written?

3. Why was the dynamo late getting to the mill?

4. What else did the company make? Do we use any of those things today?

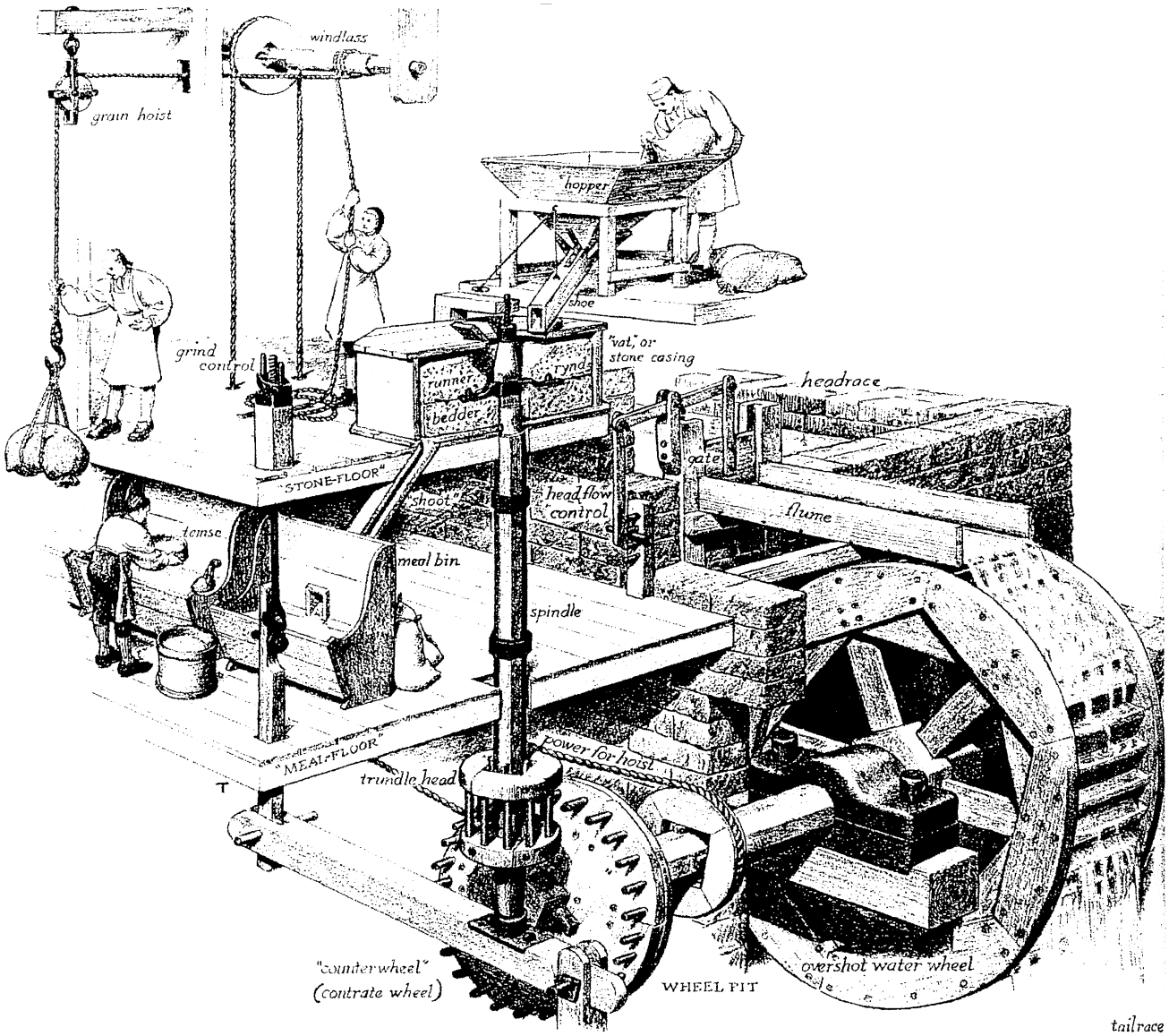
5. What kind of machine do you think they used to type the letter?

6. What are some ways you can communicate?

7. How did people communicate in the 1800s?

Country Grist Mill

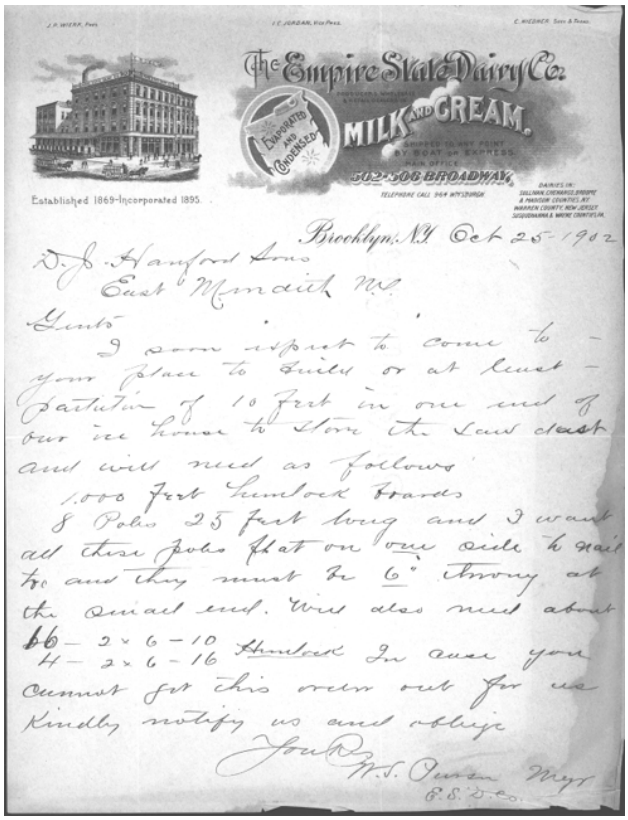
from *Colonial Craftsmen and the Beginnings of American Industry* by Edwin Tunis



The mechanism of a country gristmill, driven by an overshot water wheel. The hopper platform would normally stand on the "stone-floor" inside the mill instead of floating in the air over the millrace, as it does here. It is put where it is for compactness and clarity.

Winter Ice Harvest

We can learn a lot about history from primary sources such as diaries and letters. They give us firsthand accounts of things that happened long ago. Old letters can tell us about the ice harvest in East Meredith. Read the letter below and answer the questions at the bottom of the page.



Brooklyn, N.Y. Oct 15 - 1902

D.J. Hanford and Sons
East Meredith, N.Y.
Gents

I soon expect to come to your place to build or at least partition of 10 feet in one end of our ice house to store the saw dust and will need as follows:

1,000 feet hemlock boards

8 Poles 25 feet long and I want all these poles flat on one side to nail too and they must be 6" through at the small end. Will also need about
16-2x6-10
4-2x6-10 Hemlock In case you cannot get this order out for us kindly notify us and oblige.

Yours,
W.S. Pierson Mgr.
E.S.D.C.

---

1. Who wrote this letter?

2. When did they write it?

3. What company did the writer of the letter work for?

4. What products did the company handle?

5. Why does a dairy have an icehouse?

6. Why does the writer want a place to store sawdust?

Create Your Own Icehouse

The icehouse is where the ice blocks harvested from a pond would be stored until they were needed during the warmer months. Traditionally, icehouses were located near the farmhouse or farm buildings. Icehouses in the Catskills allowed dairy products to be shipped by rail to New York City. To efficiently preserve ice, an icehouse should have these things:

good air circulation
insulation on all sides including top and bottom
the insulation might be sawdust or straw
proper drainage for melted ice

Here's what you need to build your own mini icehouse:

cardboard boxes
scissors
plastic bags
ice
insulation materials such as straw, cloth, sawdust, or styrofoam

How to build your icehouse:

1. Make sure you provide drainage and a place for the water to go when the ice melts.
2. You might want to line the box with plastic so the cardboard stays dry.
3. Put some insulation in before you put the ice in.
4. Put insulation all around the ice and over the top of it.
5. Keep checking the ice each day to see how long it lasts.

What did you use for insulation? _____

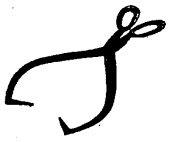
How big is your icehouse? _____

How long did the ice last in your icehouse? _____

Ice Tool Match

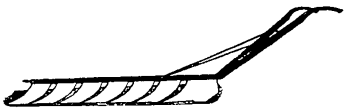
Draw a line to connect the name of each tool with the picture of the tool. Then, draw a line to connect the picture of the tool to its description.

Breaking Bar



To got ice to shore, you need this tool to help push it.

Ice Plow



Picking up ice is easy if you use this tool.

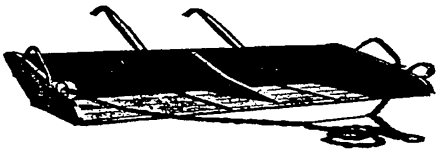
Ice Saw

You can hitch horses to this tool to cut ice.

Snow Scraper

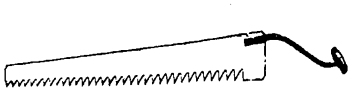
You can use this tool to separate ice blocks without cutting them.

Ice Tongs



This tool is used to cut ice blocks by hand.

Pike Pole/Ice Hook



If it snows, you can hitch horses to this tool to clean the snow off the surface of the ice.

D&H Canal Puppet Show

Grades:

4th

Objective:

Students will be able to describe historic Catskills industries and life on the D&H Canal.

Method:

Students will stage a puppet show or play about the D&H Canal.

Materials:

The enclosed script, one per student, and materials for puppets and stage (or costumes and set).

Time:

Preparation time: 10 minutes for copying, plus getting materials together.
Class time: at least a few hours, may vary.

Procedure:

1. You might want to work with an art teacher on this project. Students would create their puppets or costumes in art class and rehearse the play during their regular class time.

2. Hand out the script and have students take turns reading it to familiarize them with the play. Later, they will be assigned roles, which they will have to memorize. (Instead of using the script provided, you can have students write their own script.)

3. Assign a character or task to each student. Students that don't have a part can be in charge of specific props or scenery or promotional flyers. It might be good for your actors to make their own puppets. The horses and a few other characters don't have any lines. Characters:

At least one student to introduce the play and say what it is about.
Drivers (3)
Lock Operator
Mule
Canal Boat Captains (5)
Quarrymen (at least 3)
Woolen Mill Operator
Tanners (at least 2)
Loggers (at least one)
Horses (6)

4. Allow time for students to learn their parts, make puppets, and built the set. Meanwhile, schedule a performance of the play. It can be presented to other students at your school. You can also schedule a performance for parents and community members.

5. Before the performance, discuss with your students the canal era and what the audience will learn about its history by watching this play. Discuss the canal and industry songs. What can we learn from these songs about life in the Catskills in the 1800s?

6. Rehearse and perform the puppet show or play.

Options:

1. Instead of using the script, you can have students write their own, or have them add more scenes of their own.

Assessment:

1. Students should become interested in the canal era and should be able to tell you about the real-life history of the D&H Canal.

NYS Learning Standards:

English Language Arts
Standard 1 - Information and Understanding 1, 2
Standard 2 - Literary Response and Expression 1, 2

Social Studies
Standard 1 - History of the US and New York 1, 2, 3
Standard 4 - Economics 1

The Arts
Standard 1 - Creating, Performing, and Participating in the Arts - Theatre
Standard 2 - Knowing and Using Arts Materials and Resources - Theatre, Visual Arts
Standard 3 - Responding to and Analyzing Works of Art - Music
Standard 4 - Understanding Cultural Dimensions and Contributions of the Arts - Music, Theatre

On the D&H Canal

by Nathan Chronister and Krestia DeGeorge

Scene 1

Open with "Lackawaxen, Too" playing in the background.

Lock Operator is on stage. As song fades, the driver and mule enter.

LOCK OPERATOR: Ho there, hurry it up!

DRIVER: Hold your horses, we're coming as fast as we can, William.

(Barge, with Captain on board, enters.)

OPERATOR: Oh, it's you John. Sorry to rush you. Say, how much farther are you headed?

DRIVER: We've got to make Port Jackson by tonight. That way, we'll be sure to make it to Rondout by tomorrow night.

OPERATOR: I see. Well, into the lock she goes. *(Yells down to Captain)* Is everything secured?

Driver and mule pass by the lock on the tow path, pulling barge into lock.

CAPTAIN: All's well. Take 'er down.

You might choose to make an elaborate representation of a lock. Otherwise, you can simply lower the boat and puppets slightly below the level of the stage, so only their heads show.

DRIVER: (*gesturing toward lock*) Modern technology! It's really something, isn't it?

OPERATOR: Yea, who would have thought that men could carve a river right through the mountains? I wonder what people will think of next. Perhaps they'll put wings on ol' Bessie there and she'll tow that barge through the sky.

DRIVER: No, friend, I promise you that will never happen.

Bessie snorts in agreement. Boat finishes lowering and exits lock.

DRIVER: Well, got to keep moving.

OPERATOR: Have a safe trip.

DRIVER: So long. Come on Bessie, just a few more miles and you can call it quits for the day.

Driver, Mule, Captain, and boat exit. End Scene 1.

Scene 2
Open with "Lackawaxen, Too". This scene takes place in Port Jackson. Some canal boats are docked here. Quarrymen enter with horse-drawn wagon of bluestone.

QUARRYMAN #1: Here she is, gentlemen, one load of the finest bluestone ever to issue forth from the Catskill Mountains of the great State of New York.

CAPTAIN #2: Well, blue gold like that ought to bring a good fee for an old canawler. It'll cost you five dollars extra to take care of such precious cargo.

QUARRYMAN #2: Don't mind Jim here. He's just thrilled to be out of that pit for a while. This is the first load from a new quarry we opened up, besides.

CAPTAIN #2: If you can get all that on by tonight, we'll be off to Rondout first thing in the morning.

QUARRYMAN #1: Aye, we will sir. We'll have her loaded all up for ya before they get halfway through playing a quarry song for us.

QUARRYMAN #2: If we don't get sick listening to it, that is.

QUARRYMAN #3: Well, we best get started then.

They begin to work, using a non-motorized crane to move the stone slabs. "Bluestone Quarries" song plays. Scene ends with them still working.

Scene 3
Starting to get dark in Port Jackson.

BESSIE (offstage): Are we there yet?

DRIVER (offstage): There's Port Jackson up ahead.

CAPTAIN (offstage): Good! I was worried that old mule wouldn't get there by nightfall.

Bessie and driver enter, followed by barge and captain. They dock.

CAPTAIN: We'll moor the boat here for the night. I'll tie off the stern.

They tie the boat to posts along the shore.

CAPTAIN: In the morning, we'll pick up some food before we start up again.

They tell each other goodnight and go to sleep on the boat. Quarrymen enter.

QUARRYMAN #1 (loud): Ha! Ha! Ha! Have you ever seen a boat loaded that fast?

QUARRYMAN #3: No, and such hard work requires celebration!

QUARRYMAN #1: Ha! Ha! Ha!

Quarrymen go into the tavern (offstage). You can still hear them.

BARTENDER: You're just in time for last call, gentlemen.

QUARRYMAN #1: Well then. I'll have a Diet Coke, please!

"Bluestone Quarries" plays again. End Scene 3.

Scene 4
This scene takes place in Port Jackson. Some canal boats are docked here. It's morning now.

WOOLEN MILL OPERATOR: Please be sure those wool blankets make it to Kingston all right!

CAPTAIN #3: I certainly will, sir. You have a good day.

DRIVER #2: *(a child, entering with two horses)* These horses are fed and ready to do some pulling, Mister Schoonmaker.

CAPTAIN #3: Excellent! Let's go.

They exit the stage, with boat.

TANNER: How long will it take this load of leather to reach New York?

CAPTAIN #4: We'll keep running at three miles per hour until we reach tidewater. That will be tonight. From Rondout, it will only take two days for the towboat to haul the barge downriver.

TANNER: That's fast!

DRIVER #1: I just got some butter and eggs at the grocery.

CAPTAIN #1: Excellent! The butter from the farms around here is the best along the canal! I'll fire up the stove and cook breakfast as soon as we get underway.

One by one, the boats exit the stage, being towed. End Scene 4.

Scene 5
Port Jackson. Men are unloading cowhides from a boat onto wagons.

TANNER #2: I'm glad to see that these hides arrived last night. We were in town to drop off some finished leather. Where are you headed to, next?

CAPTAIN #5: Once we unload your cargo, we'll be taking on a load of cordwood for the brickyards in Kingston.

TANNER #2: Well, we've almost finished.

Loggers enter with loaded wagon.

LOGGER: We're here! Sorry it took so long. The road coming down from the mountain is getting a lot of ruts in it, and we almost got stuck.

CAPTAIN #5: That's alright. We're just finishing up with this load of cowhide. How is everything going, up at the logging camp?

LOGGER: It's going well. We'll have the whole mountain cleared by the end of summer.

The Tanner's men are finished unloading.

CAPTAIN #5: Alright, let's get this boat loaded down!

Scene ends. Play "Cutting Down the Pines".

Scene 7
The boat is approaching the docks in Rondout. The set might depict a long dock with many canal boats and cranes. The dock would be piled high with coal from boats, though many of the boats were towed to New York without unloading.

DRIVER: This is my twenty-fourth trip back and forth on the canal, and every time I see all of this business going on here in Rondout, it still amazes me. Just look at all of these boats and all of that coal!

CAPTAIN: You should see the docks in New York, where all this coal and all kinds of other goods from ports all over the world come in to dock right along with our canal boats!

DRIVER: I couldn't even imagine that!

They pause and look around.

DRIVER: Are we hauling coal again next trip?

CAPTAIN: We'll see. I've been thinking about maybe starting to haul cement. There sure are a lot of canal boats carrying cement nowadays, and it's a lot shorter trip than Honesdale to here. I'd really miss a lot of the places along the way, though.

DRIVER: I think I would too.

Scene Ends. Play "Lackawaxen, Too".

Railroads and Roads

Grades:

4th

Objective:

Students will be able to make inferences using primary source documents and maps.

Method:

Students complete worksheets using historic photos and a map.

Materials:

Worksheets (included), crayons (not markers).

Time:

Preparation time: 10 minutes for copying.
Class time: 1 hour.

Procedure:

1. Review the history of transportation in the Catskills with your students. The first roads were called turnpikes. These long-distance dirt or plank roads allowed settlers access by wagon into the interior of the state. The Delaware River was used for downstream travel in the spring. Later, the Delaware and Hudson Canal helped export Catskills products. Railroads came in the late 1800s and brought many tourists to the area, as well as carrying products out.

2. Hand out the railroad map and worksheet. Give students some time to complete.

3. Talk about the advantages and disadvantages of cars, compared with rail travel. Trains were an efficient and environmentally friendly method of travel, but as cars became more popular and roads were improved, people stopped using the railroad. Most railroads went out of business. The increasing use of cars causes communities to sprawl across the countryside, taking business away from downtown areas.

4. Hand out the road-building worksheet and photos.

5. After the second worksheet has been completed, take the students on a field trip to the Delaware & Ulster Rail Ride, Cooperstown & Charlotte Valley Railroad, or Empire State Railway Museum. See Resources.

Assessment:

1. Students should know the history of transportation in the Catskills.

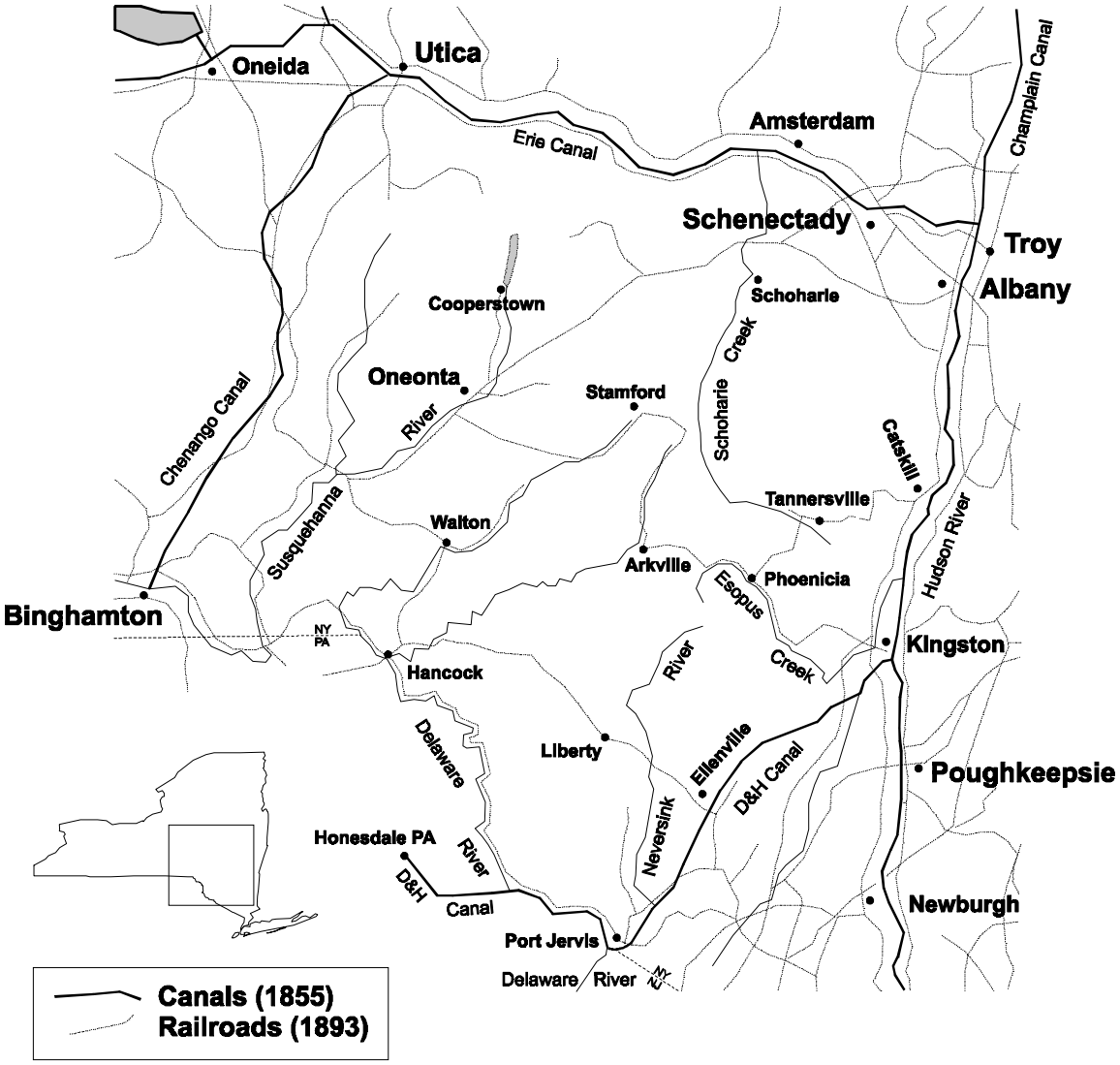
2. Students should understand how changing modes of transportation affected other aspects of life in the Catskills.

NYS Learning Standards:

Social Studies
Standard 1 - History of the United States and New York 1, 2
Standard 3 - Geography 1, 2
Standard 4 - Economics 1

English Language Arts
Standard 1 - Information and Understanding 1, 2
Standard 3 - Critical Analysis and Evaluation 1, 2

Canals and Railroads of the Catskill Region



Railroads in the Catskills

Name _____

1. Look at the map of railroads and canals in and around the Catskill region. Color each of the four canals and the Hudson River with a blue crayon. These were the main water routes in the middle of the 1800s.

2. Why do you think none of the canals went right through the middle of the Catskills?

3. The Delaware and Hudson Canal was built to carry coal from Honesdale, Pennsylvania, to New York City. The canal only went to Kingston though. What body of water would ships take to get from Kingston south to New York?

4. What other products might have been shipped on the D&H canal?

5. Could people take a railroad right into the Catskills?

6. Why didn't the railroad from Arkville to Oneonta go in a straight line?

7. Which do you think was easier to build, a canal or a railroad?

8. Why?

Early Roads

Percival Gazlay was the first rural mail carrier in Accord.

Road crew for the Town of Rochester, c. 1915.
Photos courtesy of Alice Schoonmaker.

Early Roads

Name _____

Examine the photos of the road crew and mail carrier.

1. Why is the mail carrier stuck in the mud?

2. Would this happen today?

3. How is the road construction crew different from one you would see today?

4. What tools do you see in the road workers photo?

5. What equipment do road workers use today?

Places in the Catskills

Grades:

4th

Objective:

Students will learn about other places within the Catskill region and the history of those places. They will develop reading, writing, and manual dexterity skills.

Method:

Students complete a series of worksheets that form a booklet, *Places in the Catskills*. Students build a dough map of the places described in the booklet.

Materials:

Enclosed worksheets. Blank paper. Crayons. Oaktag (for map patterns). Corrugated cardboard (8.5 by 11 inches, one for each student). Markers. Poster paints. Salt dough: 12 cups flour, 6 cups salt, 4 cups water, 1 1/2 cup vegetable oil. Knead until no longer sticky. Add more flour or a tiny bit more water if needed. Makes enough for 24 students.

Time:

Preparation time: 30 minutes.
Class time: Several class sessions. The worksheets may be given as homework.

Procedure:

1. Copy and staple the *Places in the Catskills* booklet, one copy for each student.

2. Assign the first worksheet as homework or provide class time for students to complete the worksheet. Collect and grade the booklets, or simply check that students have done the work. Then give the books back to the students so they can do the next worksheet. Worksheets can be due once a week or on whatever schedule you prefer.

3. Feel free to include some words from the worksheets in your vocabulary lessons.

4. Ask students to bring corrugated cardboard from home. Their parents should help them cut it to size. Cut out several oaktag patterns in the shape of the map.

5. Give students about 20 minutes in class to choose something they liked from the booklet and draw it on the cover of the booklet using crayons. Show students where their own town should be on the map, and have them label it on the map.

6. Prepare salt dough using the recipe given above. The dough should not be sticky or crumbly. If it is, you must knead it longer. You should be able to write on the dough with a marker.

7. Allow one hour in class to make the dough maps. Students should trace the outline from the oaktag pattern onto their cardboard. Students then spread salt dough on the outline. They should build mountains where indicated and use a pencil to carve out the county boundaries. Then they should paint the map green or paint each county a different color.

8. You might allow a few days for the surface of the dough to dry before painting it. However, this isn't really necessary if the dough is made correctly. Allow 30 minutes for students to label and then paint the maps. Students should label the maps with marker (black permanent markers work best) and then paint the dough. The marker will show through the paint. Students can take their dough maps and booklets home once the maps have hardened somewhat.

Options:

1. Instead of making dough maps, have your students color the paper map.

2. Students can research and write a worksheet for their own town and add it to the booklet. They should also make up their own questions. If you send us your town worksheet, we might include it in future editions of this module or put it on our web site so other schools can use it.

Assessment:

1. Students should become more aware of other places in our region.

NYS Learning Standards:

Social Studies
Standard 1 - History of the United States and New York 1, 2
Standard 3 - Geography 1, 2

English Language Arts
Standard 1 - Information and Understanding 1, 2

Places in the Catskills

Name _____ Teacher _____

The Catskill Center for Conservation and Development, Inc. Arkville NY 12406.

Kingston

The city of Kingston is one of the oldest settlements in New York State. It was first settled by the Dutch in 1652. A wall called the stockade surrounded the original settlement. Kingston served as the first capital of New York State for two decades before the capital was moved to Albany. Meetings were held in the Senate House, which is a museum now. In 1777, the British burned Kingston, but the city was rebuilt and became a major port on the Hudson River. Coal, bluestone, leather, and cement were shipped out from the Rondout Landing, where the D&H Canal joined with the Hudson River. In 1872, when the village of Rondout became part of Kingston, seventeen thousand people lived in the thriving city. That's almost as many people as it has now. Kingston had many industries in the past. At different times, Kingston had a cigar factory, lace factory, shipyards, breweries, and an IBM plant.

What was the first capital of New York State?

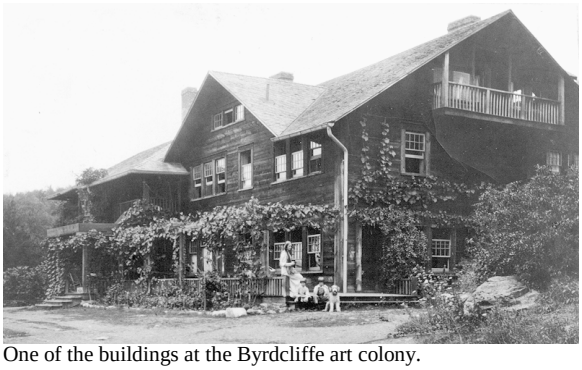
What were two bodies of water you could take to get to Kingston?

Why do you think there was a wall around the city?

North Front Street in Kingston has many nice shops.

Woodstock

Woodstock started out as a farming community, but the village is best known for its role in the arts. Woodstock has been a home to the arts for over one hundred years. The beauty of the natural landscape around Woodstock inspired artists. Woodstock was home to the Byrdcliffe and Maverick art colonies. The Art Students League founded a school where those artists could cultivate their abilities. When the Maverick Concert Hall, Woodstock Playhouse, and Byrdcliffe Theater were built, musicians and actors flocked to the area. Many artists, writers, musicians, and craftspeople make their homes in the town. Woodstock attracts unconventional people from around the world. A growing number of tourists enjoy the unique and diverse atmosphere of this idyllic settlement in the Catskills.

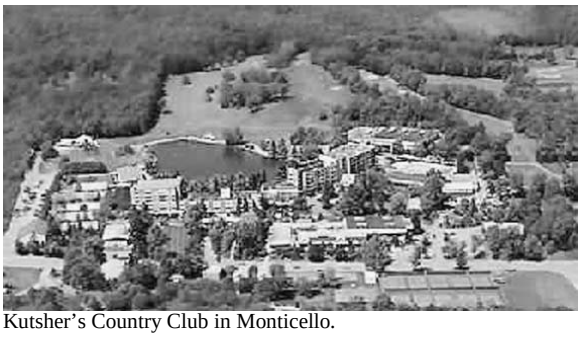

One of the buildings at the Byrdcliffe art colony.

What first attracted artists to Woodstock?

How long has Woodstock been an arts community?

Why might someone who’s not an artist go to Woodstock?

Monticello


Kutsher's Country Club in Monticello.

Monticello was first settled in 1803, when John Patterson Jones built a sawmill there. His brother, Samuel, was involved in building a turnpike road through Monticello, and the two of them encouraged others to settle in their new village. They named it Monticello in honor of Thomas Jefferson, whose Virginia mansion bears the same name. In 1809, Samuel traveled to Albany to ensure that Monticello, instead of Thompsonville or Liberty, would become the county seat. In time, the early industries of farming, tanning, and others gave way to tourism. Kutsher's Country Club opened in 1907. In 1958, a horse racing track opened. Monticello also has a ski area, hotels, and numerous lakes that are used for recreation.

What was Monticello named after?

What city was the state capital in 1809?

Why do you think the turnpike was important?

If you were vacationing in Monticello, what would you like to do?

Delhi

Delhi is the county seat of Delaware County. In the 1800s, many farmers in Delhi raised sheep. There were mills that produced wool goods. There was also a silk mill. Gradually, more farmers turned to dairy. The railroad reached Delhi in 1872, so it was easier to send milk products to market. Delhi produced condensed milk and other dairy products. In 1913, a college opened in Delhi. The school taught people about agriculture (farming). Now the college teaches many other trades too such as nursing, business, construction, and veterinary science. Students can also study hospitality management and learn to run a restaurant or hotel. Delhi College is part of the State University of New York. Children enjoy visiting the history museum in Delhi, which is run by the Delaware County Historical Association.

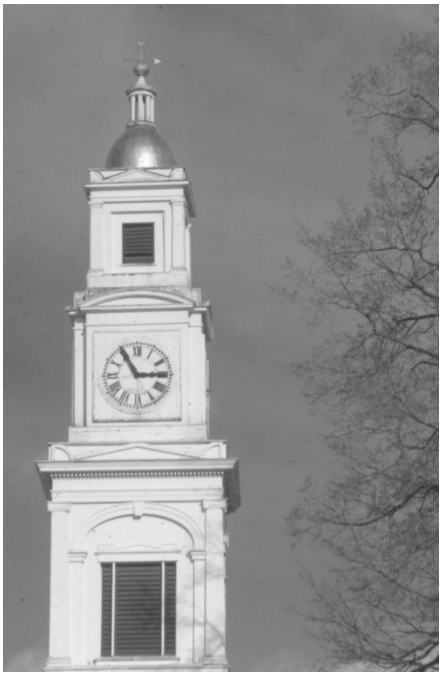
When was the first railroad built to Delhi?

Why did farmers stop raising sheep?

Which of these buildings would not be in Delhi?

A. County courthouse.
B. College gymnasium.
C. The first state capitol.
D. Grocery store.

Could you study to be a veterinarian in Delhi?



Cooperstown

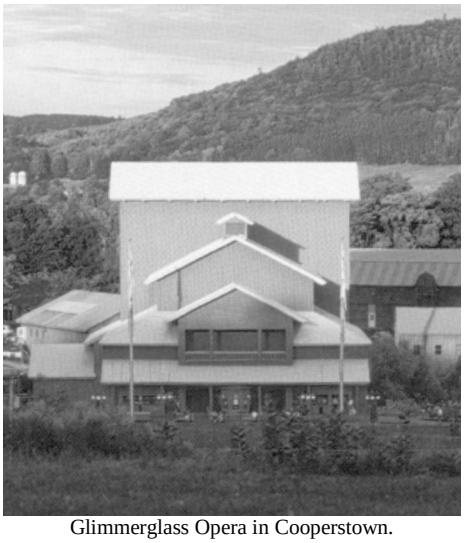
This historic town in the northwestern Catskills was founded by William Cooper, who came from New Jersey in 1786. The site he chose is at the southern end of Otsego Lake, a natural body of water that is the source of the great Susquehanna River and a popular place for boating and fishing. The Baseball Hall Of Fame is found in Cooperstown, and according to legend, the game was invented here by Abner Doubleday in 1839. The Soccer Hall of Fame is in nearby Oneonta. Other area attractions include the famous Glimmerglass Opera, the Farmer's Museum, Fenimore Art Museum, and numerous fine shops. William's son, James Fennimore Cooper (1789-1851), was one of America's great early writers. Many people visited the area after reading his books including *Last of the Mohicans*. Agriculture and tourism have long been important to the Cooperstown economy.

Who wrote *Last of the Mohicans*?

According to legend, where was baseball invented?

Why would William Cooper travel all the way from New Jersey to start a new village?

What would you like to do in Cooperstown?



Glimmerglass Opera in Cooperstown.

Hunter

The Town of Hunter contains two neighboring villages, Hunter and Tannersville. This part of the Catskills is called the Mountaintop because the villages are high above the nearby Hudson Valley. Hunter was first settled in the 1780s. Red Falls in Hunter was the site of an early sawmill. In 1817, Colonel William Edwards built a large tannery there. His company built houses of hemlock for the tannery workers. The village was called Edwardsville, but the townspeople later changed the name to Hunter. In the 1800s, many tourists visited the area to get out of the polluted city and see the wild scenery of the mountains. Grand hotels like the Catskill Mountain House (1824) were built high on the mountains, but they aren't there anymore. Hunter Mountain opened in 1960. Many people in Hunter and Tannersville work at the ski resort or at restaurants, hotels, and shops frequented by skiers.

The Laurel House hotel once stood at the top of Kaaterskill Falls.

According to the article, what is there to do in Hunter?

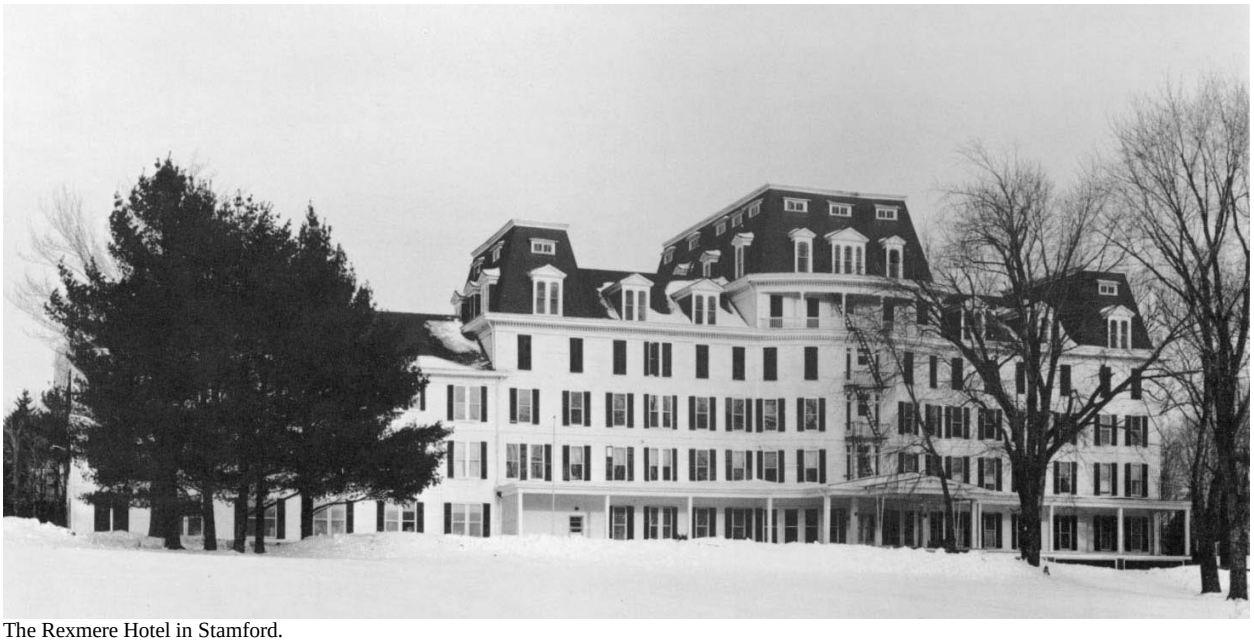
What could you do there that isn't talked about in the article?

Why do you think the sawmill and tannery were both built in the same spot?

When was Catskill Mountain House built?

Stamford

Stamford lies at the foot of Mount Utsayantha, a 3,214-foot peak with a fire tower and views of the village. Before the railroads were built, Stamford was a stop on the Susquehanna turnpike, a road that ran from Catskill to Unadilla. Stamford captured the interest of tourists in the late 1800s. When the railroad came in, several large hotels were built, including Churchill Hall and the Rexmere, whose mostly vacant wooden structure still towers at the edge of town. At the turn of the century, Stamford had over fifty boarding houses and hotels. There was even an opera house to entertain sophisticated guests from the city. Logging, too, was an important industry in Stamford. The hospital and school are major employers today.



The Rexmere Hotel in Stamford.

What do you think it would have been like to visit Stamford by railroad 100 years ago?

Hotels and Recreation

The Catskill Mountains are an inspiration to many people who travel and live in the region. It is a region of spectacular scenery, important cultural and natural resources, and fascinating history. Beginning in the 1700s and continuing to the present day, writers and artists helped to bring this inspiration throughout New York and even share it with the rest of the world. As early as the 1720s, wealthy citizens commissioned portraits that included the Catskills in the background. Painters of the Romantic Movement, such as Thomas Cole, Thomas Doughty, and Asher B. Durand made the Catskill Mountains the central focus of their works in the 1820s and 30s. Writers described the beauty as well as the healing properties of the Catskill region. People who saw and read their works were captivated, and many of them journeyed to the Catskills to escape the city life and breathe the clean air void of malaria, yellow fever, tuberculosis, and cholera. These factors helped make the Catskills one of the first resort areas in America. The mountains provided a place to rest and recreate. Outdoor activities included hiking, boating, swimming, horseback riding, fishing, and tennis. Indoor entertainment consisted of bowling, billiards, dancing, and music. The vacationers brought wealth and development to the region. Prior to the growth of tourism, those who lived in the region year round had profited primarily from the natural resources the land offered. The arrival of non-residents to the Catskills opened up new job possibilities that catered to the needs and desires of these visitors.

The Catskill Mountain House

The construction of the Catskill Mountain House in 1823 marked the onset of tourism in Greene County. Opening on July 4, 1824, the mountain house, then owned by the Catskill Mountain Association, was the first great mountain house in the region. It stood three stories high, twenty feet wide, and sixty feet long with a large, columned piazza overlooking the valley below. The following year, fifty more rooms were added to the original ten. Charles L. Beach leased the Mountain House in 1839 and purchased it in 1845. By the time Beach owned the hotel, it had a one hundred and forty foot long piazza and thirteen Corinthian columns, representing the thirteen colonies. By 1879, the hotel was large enough to hold up to 500 guests. The hotel was constantly being improved. It eventually had electric lamps, telegraphs, telephones in every room, call bells, a post office, a book and stationary shop, new game rooms, a bowling alley, and an outdoor playground for children. A solarium, beauty parlor, grille, casino, and bar were also added. The trails and points of interest became more and more numerous.

To get to the Catskill Mountain House, wealthy guests traveled by steamboat along the Hudson River to Catskill. From there, they rode a stagecoach along the "old toll road", also called the Rip Van Winkle trail. It took five and a half hours to travel this twelve-mile route. They often rested at the Rip Van Winkle House, which was the halfway point between the base of the mountain and the summit. The last mile was a steady climb, and passengers often got out and walked to take the burden off of the horses. This way of travel lasted until the end of the Civil War, when trains were introduced.

Charles L. Beach was a finicky person and had many routines his guests were forced to obey. Everyone who visited the Mountain House was expected to get up to watch the sun rise on every clear morning. He sent people through the halls to wake anyone who tried to sleep in. He was also particular about mealtime. If you were late to a meal, you did not get served.

The 1870s marked the onset of competition for the Catskill Mountain House. Other hotels were being constructed in the Catskill region. Such hotels were the Grand Hotel at Pine Hill (1881) and the Overlook Mt. House in Woodstock (1870). Its biggest and closest rival was the Hotel Kaaterskill (1881). It was 245 feet higher and a half-mile away from the Catskill Mountain House. It had the capacity to hold 900 guests. The reduction of rates in 1894, the growing popularity of the automobile, and the death of Charles L. Beach in 1902 foreshadowed the decline of the Catskill Mountain House.

Charles L. Beach's sons, Charles and George H. Beach, took over the Catskill Mountain House. After the deaths of young Charles Beach in 1913 and George Beach in 1918, John K. Van Wagonen ran the Mountain House. Van Wagonen was married to George Beach's granddaughter Mary. In 1929, the stock market crashed. The following year, Van Wagonen sold one fifth of the land to the State of New York. The area surrounding the Catskill Mountain House was reduced to the original boundaries when the house first opened in 1824. In the mid 1930s, banker Claude Moseman, and his partner Clyde Gardiner acquired the Mountain House Site. He leased it to the Andron brothers who renamed it Andron's Mountain House. When America entered World War II, the Androns did not renew their lease because they anticipated the end. Claude Moseman refused to give up on the Catskill Mountain House so he managed it during 1942. New York State Department of Environmental Conservation (NYSDEC) almost bought the hotel and the remaining land for $32,500 in 1942, but Moseman backed out of the contract. Moseman bought out his partner, Gardiner. In 1952, Moseman had two of the wings demolished in hopes to restore the original structure. Moseman died in 1958, and his heirs sold the hotel during the winter of 1960-61 to a real estate firm that had already purchased South Lake. The real estate company finally sold all of its land, including the hotel, to the state in 1962 for $61,000. On Friday, January 25, 1963 the NYSDEC burned down what was left of the Catskill Mountain House.

The Laurel House

Peter Schutt built a log cabin inn at the top of Kaaterskill Falls in 1824. He also built a dam, which gave him control of the water flowing over the falls. He charged visitors a fee to turn on the water. In 1850, he built the Laurel House, a boarding house that held about fifty guests. The guests that stayed at the Laurel House were middle class. For this reason, it was not a threat to the Catskill Mountain House or Hotel Kaaterskill. The Laurel House was open all year long and provided a relaxed atmosphere for artists who wanted to capture the falls during each season. Between 1879 and 1894, the Laurel House underwent construction, and a Victorian wing measuring 40 x 125 feet was built at a right angle to the old building. Along with more rooms came gas, hot baths, electric, and call bells. It was sold to three different owners before the NYSDEC bought it in 1965, auctioned the contents, and burned it two years later.

The Overlook Mountain House

The Overlook Mountain House opened its doors for the first time in 1870. Being higher in elevation than any other hotel in the state, it had a spectacular view of the Hudson Valley as well as the Catskill mountains. By 1873, it could hold up to 300 guests. In 1875, children told workers that they saw smoke, but the workers thought it was an April Fools Day joke and ignored it. When they realized there was a real fire, it was too late. The Kiersted Brothers rebuilt the hotel in 1878 holding only 150 guests. G. Newgold purchased the Overlook Mountain House in 1915, but it again burned down in 1926. The Newgold brothers started to rebuild it by pouring fireproof concrete walls, but construction came to a halt when the stock market crashed in 1929. The partially poured walls still stand.

Hotel Kaaterskill

The founder of the Hotel Kaaterskill, George Harding, was once a customer of the Catskill Mountain House. In 1880, he was visiting the Catskill Mountain House with his wife and daughter who were both ill and required special diets. They could not eat red meat, so George Harding asked for fried chicken. Charles L. Beach refused to serve anything that was not on the menu and made the remark to George Harding that if he didn't like the way the hotel was run to build his own. In June of 1881, George Harding opened the Hotel Kaaterskill on South Mountain. At that time, it was largest wood frame hotel in the world. It had 450 rooms and could hold up to 900 guests, but it never reached full capacity. It had all of the modern amenities including telephones in every room, call bells, electric lamps, elevators, baths, and closets. In 1890, only half of the rooms were filled and the hotel was losing money. George Harding owned the hotel until he died in 1902. It was passed through generations of Hardings until 1920, when Harry Tannenbaum purchased it. He ran it for a short time before a fire, started by the grease used to make soap, destroyed it on September 8, 1924.

The Grand Hotel in Pine Hill

In 1881, the Grand Hotel in Pine Hill opened and was another big competitor of the Catskill Mountain House and the Hotel Kaaterskill. It had its own railroad station on the Ulster and Delaware Railroad. It had the capacity to hold 450 guests and resembled Coney Island’s Oriental Hotel. It was surrounded by a view of almost nothing but mountains, including some of the highest in the Catskills. The hotel was famous for its Diamond Spring, which flowed from a marble fountain. The water was used for drinking, washing, and plumbing. The hotel also had a famous barroom. The hotel stretched over the Ulster and Delaware county line, so when one county was declared, "dry" the barroom moved to the other side of the hotel into another county. The hotel closed in 1966, and the site is now a private club.

An Outsider's Perspective
In addition to providing income to Catskill area residents, visitors can help us appreciate our everyday surroundings in a new light. When Thomas Cole arrived from New York City to paint the Catskills, the scenery around us became more than just a backdrop for our everyday existence. People here and across the country came to see wilderness differently. Have you ever heard someone arrive here from an urban area and remark on how clean the air is, or how peaceful it is? They don't take these things for granted and neither should we.

Some Catskills residents tend to imagine a division between locals and the city people who have moved here recently or live here part of the time. But all of us, or our ancestors, were new here at one time. If we move beyond the limiting notions of *us* and *them*, we can learn from each other and work together to enhance the qualities we love about the Catskills.

The 20th Century Resort Industry

Beginning in the late nineteenth and continuing into the twentieth century, a shift occurred in the tourist population seeking to vacation in the Catskills. Once a haven for the wealthy elite of New York City, the Catskills began to be accessible to those with modest incomes. Mass reproductions of Catskills paintings done by Thomas Cole and others romanticized the region to a growing middle class in urban centers and interested them in visiting the Catskills. Cheaper, faster transportation made available through the railroads also helped to open the region. Sullivan County's O&W railroad began to advertise in tenements to the recent immigrant populations of German, Jewish, and Irish folk. In response to the greater influx of visitors traveling the region, many farmers began taking boarders. This served to supplement the unpredictable income of living off the land. Many of the boarding houses began to offer kosher foods and observe Jewish customs. To please the latest influx of tourists and ensure profits the following year, villages sponsored "coaching days" when locals brought out horses and wagons decorated with colored paper and flowers to add a festive air to surroundings that were quite humble in contrast to the large mountain houses. To compete with the proliferation of boarding houses, the great hotels offered promotional packages with the railroads and "mixed" their clientele. This meant opening the hotels to a wider range of ethnic groups. The Catskill Mountain House was the last to do so, in 1902.

As the boarding house demand grew and living conditions in New York City went into decline, many people of Jewish ancestry migrated into what became known as the Borscht Belt, an area of resort towns in the southern Catskills. Some of the boarding houses that catered to Jewish customers grew to become large hotels. Grossinger's, for example, grew from a corn and chicken farm outside Liberty that took boarders for additional income to become a 600-room resort with an average of 100,000 visitors a year in its heyday. Grossinger's lured Barry Ross, who became

welterweight champ, to set up a training camp at the hotel. Activity leaders entertained guests with a variety of games like Simon Says. Big names in music, baseball, basketball, skating, and golf made appearances throughout the middle of the twentieth century, adding their glamour to the lure of the Catskill resort region.

A number of resorts are still largely ethnic and carry on the tradition started by the Borscht Belt. Some of these include Italian and Armenian resorts in the Hunter area, Greek establishments near Windham and Jewitt, and Spanish resorts in the Plattekill area. Many of these resorts have seen changing clientele over the years. For example, one resort in Hunter began as a Protestant retreat, then became Jewish, then Italian, and is now a Korean establishment. While not catering exclusively to these ethnic populations, the aforementioned resorts give particular attention to making people of these ethnic backgrounds feel comfortable in their home away from home.

In February of 1935, the first ski slope of the Catskills opened in Phoenicia. Located on land owned partially by the state and partially by Mickey Simpson, the area had been engineered into a functioning facility by the Civilian Conservation Corps in the previous summer. In its second season, the facility was equipped with a towrope system utilizing the rear wheels of a Buick and a system of pulleys. The New York Central railroad began running ski trains to Phoenicia in 1936, and by 1940 each train arriving carried an average of 1500 skiers. Skiing in the Catskills ground almost to a halt with the advent of World War II, then flourished again after the war with the opening of the state-owned Belleayre Mountain and other, privately owned, facilities.

The boom and bust nature of pastimes, dependent on the US economy and passing fancies, eventually doomed the cumbersome mountain houses. Even Grossinger’s was sold by the family in the 1980s and entered bankruptcy in the mid 1990s. Despite the eventual decline of the large hotels, a few, such as the Mohonk Mountain House, are still in business despite changing times. And of course, many people still come to the Catskills to enjoy the fresh air, quiet, and scenery. Bed and breakfast establishments, motels, inns, resorts, and campgrounds scattered across the region welcome visitors every year and provide income for area residents.

Creation of the Catskill Park

Early settlers of the Catskills viewed the natural resources they found there as inexhaustible. They cleared land for farms, extracted stone from the mountainsides, and clear-cut the forests for export of timber and to support the tanning industry. Settlers were concerned with creating homesteads and building businesses to turn a profit. Soon, huge swaths of forest were gone. Streams, filled with the refuse of tanneries, could no longer support the fish.

In the 1850s, figures such as Thoreau and Emerson proposed public ownership of mountaintops and other points of common interest in order to preserve these natural resources before they were entirely gone. In 1864, George Perkins Marsh published *Man and Nature*, which called attention to the adverse effects man was having on the Earth. In that same year, an editorial appeared in *The New York Times* suggesting the Adirondacks might be made a "Central Park for the world".

This idea struck a chord with hunters, fisherman, and those loving wilderness scenery. Even the lumber barons began worrying about the resource that was the source of their wealth. These parties placed enough pressure on the Legislature that in 1879, the Forest Preserve was created. Intended to protect natural resources in the Adirondacks, it was largely circumvented by corrupt politicians and industries. In 1894, public pressure forced the state to hold a Constitutional Convention. The Constitution was amended requiring the Forest Preserve "to be forever kept as wild forest lands". This prevented any further corrupt legislation from damaging the preserve.

In 1904, a "blue line" boundary was drawn, and the Catskill Park was officially born. It encompassed Forest Preserve land and much private land in portions of Greene, Sullivan, Ulster, and Delaware counties. In the Catskills, residents largely resented the outside intervention that told them where they could and couldn't clear land. Burning forests on mountaintops to encourage huckleberry growth had been common practice, and with the formation of the Forest Preserve, such activities were banned altogether from state lands. As people from New York continued to visit the Catskills to appreciate their unspoiled natural beauty, many of the protestors quieted. Indeed, some even changed their opinion in the matter as tourism and other developments, such as a deer park that repopulated the regions herds in the early 1900s, were of benefit to them.

In 1971, a temporary state commission established a "green line" boundary that encompassed the Catskill Park counties plus Otsego and Schoharie counties and the towns of Berne, Coeymans, Knox, New Scotland, Rensselearville, and Westerlo in Albany County. This somewhat larger area surrounding the Catskill Park defines the Catskill region.

Read About Catskills Hotels

Grades:

4th - 7th

Objective:

Students will develop language skills and learn about history and economics of Catskills hotels.

Method:

Students read a passage on the history of Catskills hotels and answer written questions.

Materials:

Worksheet (enclosed, copied for each student).
Info sheet (enclosed, copied back-to-back for each student).

Time:

Preparation time: 10 minutes for copying.
Class time: 45 minutes.

Procedure:

1. Hand out the worksheet and info sheet to each student.

2. Have students read the information on Catskill region hotels.
With younger students, read it to them.

3. Have students complete the worksheet.

Assessment:

1. Score the worksheet.

NYS Learning Standards:

English Language Arts
Standard 1: Information and Understanding 1,2
Standard 3: Critical Analysis and Evaluation 1,2

Social Studies
Standard 1: History of the US and New York 1,2,3
Standard 4: Economics 1, 2

Vocabulary List for Great Hotels of the Catskills

Inspire - to give feelings of awe, or to encourage creativity.

Hudson River School - a style of art that expressed the grandeur of American wilderness.

Columned - having columns.

Piazza - porch, also means plaza or town square.

Corinthian - a decorative style of column that has a leaf design at the top.

Solarium - a sunroom.

Foreshadow - to hint at what might happen next.

Decline - go downhill or get worse.

Wing - a section that sticks out from a building.

Amenity - something nice.

Victorian - a decorative style of architecture popular in the 1800s.

Stock market crash - when shares of ownership in companies suddenly become less valuable.

Great Hotels of the Catskills

The Catskill Mountains inspire many people who travel and live in the region. It is a region of spectacular scenery and fascinating history. Painters of the Hudson River School, such as Thomas Cole and Asher B. Durand, made the Catskill Mountains the central focus of their works in the 1820s and 1830s. Writers also described the beauty of the Catskill region. Many people journeyed to the Catskills to escape the city life and breathe the clean air void of city diseases malaria, yellow fever, tuberculosis, and cholera. The Catskill region was one of the first and finest resort areas in America.

The Catskill Mountain House

The Catskill Mountain House was the first great hotel in the region. It opened on July 4, 1824. In the beginning, it had only ten rooms. It stood three stories high, twenty feet wide, and sixty feet long with a large, columned piazza overlooking the valley below. The following year, fifty more rooms were added. Charles L. Beach bought the hotel in 1845. By then, the hotel had grown even more. It had a one hundred and forty foot long piazza with thirteen Corinthian columns, representing the thirteen colonies. Eventually it could hold 500 guests. Many improvements were added, such as electric lamps, telegraphs, telephones in each room, and call bells. The hotel even had a playground, post office, bookshop, bowling alley, solarium, beauty parlor, casino, and bar.

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Charles L. Beach was a finicky person and had many routines his guests were forced to obey. Everyone who visited the Mountain House was expected to get up to watch the sun rise on every clear morning. He sent people through the halls to wake anyone who tried to sleep in. He was also particular about mealtime. If you were late to a meal, you did not get served.

The 1870s marked the onset of competition for the Catskill Mountain House. Other hotels were constructed in the Catskill region. The reduction of rates in 1894, the growing popularity of the automobile, and the death of Charles L. Beach in 1902 foreshadowed the decline of the Catskill Mountain House. Beach’s two sons, George and Charles Jr., ran the Mountain House for a while. The last son died in 1918, and the Mountain House had several owners after that. Since most of the rooms stayed empty, one of the owners tore down two of the wings. Finally, the state bought the Mountain House in 1962 and burned it to the ground the following year.

Hotel Kaaterskill

George Harding used to visit the Catskill Mountain House. In 1880, he was there with his wife and daughter. They were both ill and required special diets. They could not eat red meat so

George asked for fried chicken. Charles L. Beach refused to serve anything that was not on the menu. He remarked that if Harding didn't like the way the hotel was run he should build his own. In June of 1881, George Harding opened the Hotel Kaaterskill on South Mountain. It was the largest wood-frame hotel in the world. It had all of the modern amenities including telephones in every room, call bells, electric lamps, closets, baths, and elevators. It had 450 rooms and could accommodate 900 guests. It never filled up, though. In 1890, only half of the rooms were filled, and the hotel was losing money. George Harding owned the hotel until his death in 1902. The hotel stayed open until 1924, when it was destroyed by fire.

The Laurel House

Peter Schutt built a log cabin inn at the top of Kaaterskill Falls in 1824. He also built a dam, which gave him control of the water flowing over the falls. He charged visitors a fee to turn on the water. In 1850, he built the Laurel House, a boarding house that held about fifty guests. The guests that stayed at the Laurel House were middle class. For this reason, it was not a threat to the Catskill Mountain House or Hotel Kaaterskill. The Laurel House was open all year long and provided a relaxed atmosphere for artists who wanted to capture the falls during each season. Between 1879 and 1894, the Laurel House underwent construction. A fancy Victorian wing measuring 40 by 125 feet was built at a right angle to the old building. Later, the hotel went into decline. The state bought the hotel in 1965 and burned it two years later.

The Overlook Mountain House

The Overlook Mountain House opened in 1870. It sat at a higher elevation than any other hotel in the state. It had a spectacular view of the Hudson Valley and the Catskill Mountains. By 1873, it could hold up to 300 guests. In 1875, children told workers that they saw smoke, but the workers thought it was an April Fools joke. By the time they realized there was a real fire, it was too late. The hotel was rebuilt in 1878. The new hotel was smaller and held only 150 guests. It burned down again in 1926. The Newgolds, who then owned the hotel, started to rebuild it by pouring fireproof concrete walls. The construction came to a halt when the stock market crashed in 1929. The unfinished walls still stand, but trees have grown up inside the hotel!

The Grand Hotel in Pine Hill

The Grand Hotel in Pine Hill opened in 1881. It was another big competitor of the Catskill Mountain House and the Hotel Kaaterskill. It had its own railroad station on the Ulster and Delaware railroad. It could hold 450 guests and resembled Coney Island’s Oriental Hotel. It was surrounded by a view of mountains, including some of the highest in the Catskills. The hotel was famous for its Diamond Spring. The spring flowed from a marble fountain. The water was used for drinking, washing, and plumbing. The hotel sat on the county line between Ulster and Delaware counties. When one county was declared "dry" (no drinking of alcohol was allowed) they moved the bar to the other side of the hotel. The hotel closed in 1966.

Several other large resort hotels were built in the Catskills in the 1800s and 1900s. A few, such as the Mohonk Mountain House, are still in business despite changing times. And of course, many people still come to the Catskills to enjoy the fresh air, quiet, and scenery.

Great Hotels of the Catskills

1. Why did people come to the Catskills in the 1800s?

2. How did wealthy people travel to the Catskill Mountain House when it was first built?

A. Cog railroad.
B. Steamboat and then stagecoach.
C. They had to walk the whole way.
D. Steamboat and then they rode horses.

3. Which of these modern amenities was not found at the Catskill Mountain House?

A. Telephones.
B. Electricity.
C. Internet access.
D. Bowling alley.

4. In 1890, the Hotel Kaaterskill only filled half of its rooms. Would that be a good time to build another fancy hotel in the Catskills?

5. Why or why not?

6. Why did Peter Schutt want to shut off the flow of Kaaterskill Falls?

7. Why do you think the hotels became less popular?

8. Which of the hotels would you prefer to stay at, and why?

Great Hotels of the Catskills - Answer Key

1. Why did people come to the Catskills in the 1800s?

They came to escape the city life and breathe the clean air void of city diseases malaria, yellow fever, tuberculosis, and cholera. They also came for the scenery.

2. How did wealthy people travel to the Catskill Mountain House when it was first built?

A. Cog railroad. (didn't come until later)
B. Steamboat and then stagecoach.
C. They had to walk the whole way.
D. Steamboat and then they rode horses. (riding horses was not mentioned)

3. Which of these modern amenities was not found at the Catskill Mountain House?

A. Telephones.
B. Electricity.
C. Internet access.
D. Bowling alley.

4. In 1890, the Hotel Kaaterskill only filled half of its rooms. Would that be a good time to build another fancy hotel in the Catskills?

No.

5. Why or why not?

There wouldn't be enough customers to keep it in business.

6. Why did Peter Schutt want to shut off the flow of Kaaterskill Falls?

He shut it off so he could charge people to turn it back on.

7. Why do you think the hotels became less popular?

Any thoughtful answer is acceptable here.

8. Which of the hotels would you prefer to stay at, and why?

Any answer is acceptable if a reason is given for the choice.

Pretend Hotel

Grades:

4th - 12th

Objective:

Students will develop language skills and learn about history and economics of Catskills hotels.

Method:

Students work in groups to make up a map, floor plan, activities schedule, advertisement, menu, and list of supplies needed for a pretend hotel.

Materials:

Instructions, copied for each student. Art supplies.
You will need to display a large map of the Catskills in your classroom for this activity.
The railroad map in Lesson 3 and the Catskill region map from Module 2 will be helpful.
Use pushpins or small sticky notes to mark pretend hotel locations on the map.

Time:

Preparation time: 5 minutes for copying.
Class time: a few hours, not all at once.

Procedure:

1. Hand out and explain the instructions to students.

2. Assign the students to groups with about four students in each group.

3. Have each group chose a leader. Assign or have them assign tasks to each group member. For example, one person can work on each hand-in piece, or one person can work on writing, another on pictures, a third on mapmaking, etc.

4. Allow class time for students to complete the assignment.

5. Each group can mark the location of its hotel on the classroom map of the Catskills.

6. If desired, you may have students present their work to the class orally. If you chose not to do this, we encourage you to at least display their work in the school.

7. Conclude with a discussion of which hotels are most likely to stay in business. Ask the students for their predictions and reasons for those predictions.

Options:

1. For older students, give each group a certain amount of money to build and set up the hotel. The groups might have different amounts of money to show the effect of finances on the project. First they must buy land. You could mark on the map how much land costs in different places. Then they have to build and furnish the hotel. You could say that a luxury hotel costs so much per square foot to build, and a less expensive hotel costs a certain amount per square foot. You can make a price list of items needed to furnish and supply the hotel. Students should determine room rates, and concluding discussion should include whether the hotel will be able to pay off the initial investment as well as run profitably. Notice that the amount spent does not necessarily relate to how profitable the hotel will be, once completed.

Assessment:

1. Students should work together effectively.

2. Work products should demonstrate an understanding that the hotel must provide and advertise benefits to its guests in order to attract customers.

3. Work products should show an understanding of what technology was available at the time.

4. Supplies list should agree with the other pieces and be environmentally appropriate.

NYS Learning Standards:

English Language Arts
Standard 1: Information and Understanding 1,2
Standard 3: Critical Analysis and Evaluation 1,2

Social Studies
Standard 1: History of the US and New York 1,2,3
Standard 4: Economics 1, 2

Math, Science, and Technology
Standard 5: Technology 2,5
Standard 7: Interdisciplinary Problem Solving 2

Pretend Hotel

You will design and plan your own Catskills Hotel set in the 1800s. Your group should work together to come up with a plan for the hotel. What kind of guests will it serve? What will the guests do there? Where will the hotel be? First, decide who's doing what:

Here's what you need to hand in:

1. Map. Use a map of the Catskills to decide where your hotel should be built. Draw a map showing how to get to the hotel, including means of transportation. Also show any interesting attractions in the area.

2. Floor plan. Draw a floor plan for your hotel. Include guest rooms and anything else a hotel would have had in the 1800s.

3. Activities schedule. What activities, such as concerts, hikes, sports, etc. do you think the guests would enjoy during their stay? Schedule events for one week.

4. Advertisement. Create an advertisement for the New York Times that will make people want to come to your hotel. (Should you lie about the hotel and surroundings to make it sound better than it really is? Why or why not?) Include pictures and text, all in black and white, of course!

5. Menu. What foods would be served for breakfast, lunch, and dinner?

6. You choose:

What supplies would have to be brought up the mountain to keep the hotel going? ***Or...***

List of supplies needed to set up the hotel. This includes furniture, linens, things to decorate with, and practical items the hotel must have before any guests arrive.

Before you start, decide who's going to do what:

Student	Jobs
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

And choose a name for your hotel:

_____

History Newspaper

Grades:

4th - 12th

Objective:

Students will be able to describe what it was like to live in the past. Students will be able to use imagination to produce fictional stories within the constraints of historic fact.

Method:

Students work in groups to create a newspaper about historic or historic fiction events for the guests of their pretend hotel.

Materials:

Catskills journal or sketch pad.

Time:

Preparation time: none.
Class time: 1 hour in class.

Procedure:

1. Give students these instructions. For example, write the instructions on the board.

- Students work in groups to create a newspaper about historic or historic fiction events for the guests of their pretend hotel. (Historic fiction means events that were made up but could have really happened in that time period.)
- There can be pictures but it should all be in black and white.
- It should be arranged in columns like a newspaper.
- At least one article must show multiple causation: something happened because of two or more other things happening.
- News articles should answer the question “who, what, where, when, why, and how?”.

2. Students hand in their newspapers or display them for others to read.

Options:

1. Assign one article to each student. Students work on their articles as homework. Spend class time assembling the articles together. You might have the students write their articles in a particular column width. Then in class, students will lay out the articles like a real newspaper.

Assessment:

1. Newspapers should show an understanding of the events, people, and challenges of local history.

2. News stories and technology should be appropriate to the time period.

3. Per the instructions, one article must show an example of multiple causation.

NYS Learning Standards:

English Language Arts
Standard 1: Information and Understanding 1,2
Standard 3: Critical Analysis and Evaluation 1,2

Social Studies
Standard 1: History of the US and New York 1,2,3,4

Math, Science, and Technology
Standard 5: Technology 2

Algonkian (Algonquin) people - one of the major Native American groups that inhabited portions of the Catskill region.

Atlatl - a tool used by Native Americans to throw small spears at high speeds.

Archaeologist - a scientist who learns about the past by studying artifacts.

Artifact - manmade objects. We can learn about ancient peoples by studying their artifacts, such as arrowheads, tools, and remains of their former dwelling places.

Blue line - an imaginary line that was devised by the NYS Department of Environmental Conservation in 1904 to delineate the Catskill Park boundary. There is also a blue line for the Adirondack Park.

Bluestone - a bluish-gray sandstone used in sidewalks and buildings.

Catskill Park - an area of land in the Catskills designated by the state to include a mixture of private land and state forest preserve land.

Catskill Forest Preserve - state owned, forever-wild land in the Catskill Park.

Cog railroad - a railroad in which a cog (gear) engages with the track to provide traction on steep grades where the wheels would otherwise slip.

Gristmill - a mill that grinds grain to make flour.

Haudenosaunee - the Iroquois called themselves Haudenosaunee. They were one of the major Native American groups that inhabited portions of the Catskill region. The Iroquois Confederacy originally consisted of five nations: the Mohawk (in our area), Seneca, Onondaga, Oneida, and Cayuga (all from central and western New York). The Tuscaroras joined later and moved from North Carolina to the Binghamton area.

Home rule - New York State’s policy of letting town and village governments determine their own zoning and land use regulations.

Hudson River School - a style of art that expressed the grandeur of American wilderness. Much of this art depicted the Catskill Mountains.

Kanien'kehá:ka (Mohawk) - one of five nations of the Haudenosaunee (Iroquois) Confederacy.

Lock - a structure used to raise and lower canal boats so the canal can go up and down hills.

Paleo-Indians - the early ancestors of American Indians, who lived right after the last ice age.

Patent - a document conveying land ownership from the colonial government to a recipient individual. Also, the land conferred in this manner.

Patroon - a recipient of a land grant from the colonial government, who was entitled to collect rent from tenants he brought to his land.

Planner - someone who figures out how to make the community a better place to live. The planner works with people in the community to figure out what their needs are and how those needs can be met as the community continues to evolve. Zoning or financial incentives might be used to help carry out a community plan.

Romantic Movement (Romanticism) - a style of art that expressed emotion and individualism, in contrast to earlier, formally structured styles of art. The Hudson River School was an American branch of romanticism.

Stave - one of the vertical logs used to make a style of log cabin.

Stockade - the wall around a settlement, used for protection.

Tannin - a chemical from the bark of hemlock trees that was used to make leather.

Tanning - the process by which hides are made into leather.

Tenant farming - a system of land ownership in which farmers leased land from wealthy landowners.

Turnpike - an early road, often funded by the government, that helped open the Catskills for settlement.

Wampum - clamshell beads used by northeastern Native Americans variously for ornamentation, recording of information, and, after contact with the Europeans, as money.

Zoning - local laws that say what can be built where. For example, a community might contain residential zones and commercial zones. Zoning laws might also decide the appearance of buildings and signs, how close you can build to the road, etc.

Books and Articles:

Ashokan Catskills: A Natural History. John Bierhorst. 1995. Fleischmanns, NY: Purple Mountain Press and The Catskill Center. Paperback, $18.00 (914) 586-2611. A survey of the flora and fauna of the Ashokan region (Ulster County) including a special section on Native American history and prehistory of the region. The bands that lived in area were the Lenape and the Esopus (also called the Delaware) and this section gives some of the known history in the contact period. The chapter also documents archeological findings (usually pottery and projectile points) with site identifications.

The Archeology of New York State, Ritchie, William. 1980. Fleischmanns, NY: Purple Mountain Press. One of the most complete accounts of the early peoples of New York State ever published in one volume, from Paleolithic hunters of 8,000 BC to the contemporary Iroquois.

The Artist's House and Studio in 19th Century Catskills. Rhoads, William B. 1983. New Paltz, NY: State University College. Provides information on the surroundings of artists in the regions, in particular those of Onteora Park.

"Barbizon", *Encyclopedia Britannica, Volumes 3, 6*. Benton, William. 1958. U.S.A.

Bare Trees, Millern, Patricia E. 1995. Hensonville, NY: Black Dome Press. The story of Zadock Pratt, master tanner, and the tannery he built in what became Prattsville, NY in the early 1800s. Very thorough.

The Catskills: from Wilderness to Woodstock. Evers, Alf. 1972. Garden City, NY: Doubleday and Company. This book gives a comprehensive history of the region from the geological history to the Hardenburgh Patent and Rip Van Winkle, as well as more recent developments in the region. Mr. Evers includes folklore and many amusing real stories.

Catskill Crafts: Artisans of the Catskill Mountains. Smiley, Jane. 1988. NY, NY: Crown Publishers. Smiley interviewed a number of craftspeople in the Catskills, and researched crafts including woodworking, stain glass manufacturing, ceramics, and glasswork in preparation for this book. It provides a helpful and humanized peek at a cross-section of artisans in the region.

Colonial Craftsmen and the Beginnings of American Industry. Tunis, Edwin. 1965. Cleveland and New York: The World Publishing Company. Marvelous illustrated resource book. Details many aspects of early American industry such as mills and tanneries.

Colonial New York: A Short History. M. Kammen. 1975. Millwood, NY.: KTO Press.
An overview of the history of New York beginning with first contact with the Native People. Early accounts of first contact are given, as well as the relationships that developed between the Native Indians and the early colonists. Native American culture is also described.

The Delaware Indians, Weslager, C.A. 1989. Fleischmanns, NY: Purple Mountain Press. Comprehensive account of the Lenni Lenape along the Delaware River and its tributaries during the last three centuries.

Early Indians of Delaware County. Mary A. Mayes. 1976. New Kingston, NY: Mary Ann Mayes. The local tribe of the Delaware region=s customs, beliefs, location and history are given in this pamphlet.

"Is Equality Indigenous", *On the Issues*. Wagner, Sally Roesch. Winter 1996. Discusses the roots of feminist theory and draws connections between modern movements for equality and the dialogue between European and Iroquois women during colonial times.

The Farmhouse. Irvine, Chippy, Krukowski, Dennis. 1987. Italy: Bantam Books. Full of pictures, *The Farmhouse* provides an interesting cross section of historical homes in the Ulster County region of the Catskills.

A Free Soil-A Free People; The Anti-Rent War in Delaware County, New York. Kubick, Dorothy. 1998. Fleischmanns, NY: Purple Mountain Press. Ms. Kubick thoroughly investigates this uniquely Catskills war.

"The First American", *Newsweek*. Begley, Sharon, Murr, Andrew. April 26, 1999. This article speculates on theories for native migration to this continent other than the Beringia land bridge.

"The First People of the Shawangunks", *Mohonk Preserve*. Fall 1990. New Paltz, NY. Explicates the traditions and practices of Woodlands people in the Shawangunks and Catskills.

Folk Songs of the Catskills. Cazden, Norman, Haufrecht, Herbert, Studer, Norman. 1982. Albany, N.Y: State University of New York. The authoritative work on folk music as uniquely found in the Catskills. Compiled by the teachers and students of Camp Woodland, the songs contained in this book are annotated with information on where the melodies and words are derived from.

The Forest Preserve of N.Y. State in the Adirondacks and Catskill Mountains. Van Valkenburgh, Norman J. 1996, Fleischmanns, NY: Purple Mountain Press.

The Golden Age of Homespun, Van Wagenen, Jared. 1963. NY, NY: Hillard Wang. An excellent discussion of the Homespun Age by a man who grew up in New York State during the later portion of it.

The Greene County Catskills: A History. Horne, Field. 1994. Hensonville, NY: Black Dome Press. Covers the history of railroads, resorts, industry, and entertainment in Greene county.

Guide to: Catskill Trails. Burdick, Neil. Adirondack Mountain Club, Inc. 1994. Lives up to its title by providing comprehensive trail listings for the region, as well as an informative historical introduction about the formation of the Catskill Park.

Haudenosauneee: Portraits of the Firekeepers the Onandago Nation. Tucker, Toba Pato. 1999. Syracuse, NY: Syracuse University Press. This book is a very personal exploration of the Haudenosaunee (Iroquois) people compiled in photographs, with an excellent introduction by their present chief.

The History of the Five Nations. Cadwallader Colden. (1727 & 1747, reprinted in 1985). Ithaca NY: Cornell University Press. An empathic historian explains the relationships of the five tribes: the Mohawks, Oneidas, Onondagas, Cayugas and Senecas, and how they united. He also discusses the matriarchal system some of the tribes practiced, and forms of government, treaties and trade.

The History of the Town of Roxbury. Griffin, Irma Mae. 1975. Roxbury, NY. Focusing mainly on Roxbury, this book covers much of the basics of the Anti-rent War in the Catskills.

History of Ulster County: 1883-1983. Historians of Ulster County. 1984. Compilation of essays prepared by individual town historians through the county for the County's centennial celebration.

How Indians Use Wild Plants for Food, Medicine and Crafts. F. Densmore. 1974. (Reprinted from 1926) New York: Dover Press. 396 pp. $6.95 This book is a reprint of the Forty-forth Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution, 1926-7. The uses of plants--for food, for medicine, for arts, crafts, and dyeing--among the Chippewa Indians show the great extent to which they understood and utilized natural resources. It also captures traditions, providing a wealth of new material for those interested in natural food, natural cures and native crafts.

Hudson River Highlands. Dunwell, Francis. 1991. New York: Colombia University Press. Written by an art historian, this book discusses the relationship of art, architecture, and literature to public aesthetics and sensibilities.

The Hudson River School: American Landscape Artists. Yaeger, Burt D. 1996. NY, NY: Smithmark Publishers. A complete history of the first uniquely American style of painting and the people who created it. Complete with illustrations of a number of their paintings and etchings.

Hudson Valley Dutch and their Homes. Meeske, Frederick. 1998. Fleischmanns, NY: Purple Mountain Press. Through the discussion of architecture Meeske covers much of the early history of Dutch settlement in the Hudson Valley and eastern Catskill Mountains.

"Indians of the Catskills", *Catskill Center News*, Evers, Alf. Catskill Center for Conservation and Development, Inc. Fall 1985. Arkville, NY. A broad overview of the history of Native Americans in the Catskills.

Indians of North America. Geoffrey Turner. 1979. Dorset, UK: Blandford Press Ltd. This book explains the theories of the waves of migrations by the Aboriginal people across the Bering Straits to North and South America. Evidence from tools, bones and various materials found over the centuries has helped describe the cultures of the native people. The book also describes the cultures of the peoples of the Southeastern woodlands, Northeastern woodlands, the Southwest, the Northwest Coast and the Eskimo.

Indian Sign Language. W. Tomkins.1969. (Reprinted from 1931) New York: Dover Press. 108pp. Illus. $3.95 A book intended to teach Indian sign language of the Plains Indians. Although different tribes spoke different languages, they were able to communicate facts and feelings though the use of signing. This book describes and contains over 780 illustrations of their very developed system.

James Fenimore Cooper: His Country and his Art. Test, George A., editor. 1980. Oneonta, NY: S.U.N.Y. Oneonta. Discusses the controversy of James Fenimore Cooper's status as a figure of literary importance.

Indian Tribes of Hudson's River. E. M. Ruttenber. 1872. A sympathetic early history of the regions native peoples.

John Burroughs, the Sage of Slabsides. Wadsworth, Ginger.1997. NY, NY: Clarion Books. A succinct biography of the writer's life including old photos and quotes from John Burroughs.

I Walked the Road Again. Benincasa, Janice, editor. 1994. Fleischmanns, NY: Purple Mountain Press. A fantastic smattering of Catskill Mountain stories originally published by the Folklore society in their monthly journal *The Folklore Quarterly*.

Legends of the Delaware Indians and their Picture Writing, Adams, Richard. 1905. Adams introduces the traditions and stories of the Delaware in an orderly, scholarly fashion.

The Long Fuse. Cook, Don. 1995. NY, NY: The Atlantic Monthly Press. Covers the American Revolution in detail. Demonstrates the key role New York State played in the war for control of territory between the British and colonists.

Masked Medicine Societies of the Iroquois. 1940 (Reprinted 1991). Ontario Canada: I.P.A.C.S. Ltd. The Bureau of American Ethnology of the Smithsonian Institution held original studies of the Iroquois society and practices, which they classified, updated, and explained in this book. Includes text and photos of mask types, and the ways they were constructed.

The Mohicans and Their Land, Dunn, Shirley. 1994. Fleischmanns, NY: Purple Mountain Press. Explores the interaction between native peoples of the upper Housatonic valleys and the European immigrants who sought their lands.

The Mountains Look Down. Bennet, Reginald.1999. Fleishmanns, NY: Purple Mountain Press. Mr. Bennett has brought the history of Chichester (nestled near Phoenicia, NY) and the and the brothers who established the furniture factory that brought life to the hamlet.

New York State: Our Cultural Heritage. Pauline, Lawrence J. 1971. NY, NY: Cambridge Book Company. Succinct history of New York. Out of print.

New York State Projectile Points: A Typology and Nomenclature. William A. Ritchie. 1971. An identification guide to arrowheads.

Northeast Handbook of North American Indians (Vol. 15). Bruce Trigger. 1978. Washington, DC: Smithsonian Institute

On the Mountain, In the Valley. Sherwood, Bruce T., ed. 1977. Arkville, NY: The Catskill Center for Conservation and Development, Inc. Covers Catskills architecture from 1750 to 1920.

Picturesque Ulster. 1984. Cornwallville, NY: Hope Farm Press. History of Ulster County by township. Includes old pictures.

"Progressive Movement". *Encyclopaedia Brittanica.* 2001. Academic analysis of the social movement begun in the early 1890s and continuing through the first quarter of the 1900s.

The Red Record: The Wallam Olum, The Oldest Native North American History. David McCitchen, translator and annotator. 1993. The Wallam Olum (Red Record) is the epic story, written in red symbols on wooden tablets, describing the Lenni Lenapes' journey across the pristine North American continent, a journey spanning 100 generations.

"Romanticism", *Collier's Encyclopedia, Volume 20.* Halsey, William D., editor. 1990. NY, NY: Maxwell Macmillan International Publishing Group.

Rural Environment Planning for Sustainable Communities. Sargent, Frederick, Lusk, Paul, Rivera, José, Varela, María. 1991. Covelo, California: Island Press. A history of community planning in North and South America. Covers some Native American history, colonization, and the role of the government in planning waterways, dams, parkways, agricultural projects, national forests and parks as a means to provide jobs to the unemployed.

A Study of the Delaware Indian Big House Ceremony. Speck, Frank G. 1931. Harrisburg, Pennsylvania: University of Pennsylvania. Information compiled by archeologist through

interviewing a Delaware Indian medicine man in the 1920s. Discussion of animal and element symbolism in Delaware traditions.

Teacup Tales: Folklore of the Hudson Valley. Hommel, Pauline. Saugerties, NY: Hopefarm Press and Bookshop. A charming collection of local Catskill tall tales and maybe true stories.

"Thomas Cole", *Thomas Cole House*. 1980. National Park Service, North Atlantic regional Office. An out of print publication about the life of Thomas Cole, and his residence at Cedar Grove in Catskill, NY.

"Transcendentalism", *Collier's Encyclopedia, Volume 22*. 1990. NY, NY: Maxwell MacMillan International Publishing Group.

Unbroken Thread. Hoare, Steve. 1996. Hensonville, NY: Black Dome Press. Details the history of quilting in the Catskills. Includes pictures of quilts inducted into The Catskill Mountain Quilters Hall of Fame.

William Cullen Bryant and his America Centennial Conference Proceedings 1878-1978. 1983. NY, NY: AMS Press, Inc. This collection of essays by contributors to the conference held at S.U.N.Y. Oneonta paints a portrait of William Cullen Bryant's life and influence in the United States literary and social circles.

"Where Catskills Skiing Began". Teasdale, Parry. Woodstock Times, Winter 1989. Kingston, NY. Gives the reader an understanding of the growth of skiing in the Catskills before Belleayre Ski Center was established.

The Wood and Chemical Industry in the Delaware Valley. Myers III, Frank Daniel. 1986. Middletown, NY: Prior King Press. Discusses this now defunct industry.

Teaching Materials:

Interlaken Historical Society, box 270, Interlaken, NY 14847. Offers four slide-narration videos on the history of New York. Video #1: *Native Americans – From the Ice Age to the Iroquois Confederacy*, #2: *The Sullivan-Clinton Expedition Against the Iroquois Confederacy*, #3: *The Settlement of Central and Western New York*, #4: *Around the Corner – The Architecture of New York.*

Neversink Valley Area Museum, *Activity Book for Canalboat to Freedom*, 1998, Neversink Valley Area Museum.

Viewfinders: A Visual Environment Curriculum. 1996. 25 Bellows Street, Warwick, Rhode Island: Dunn Foundation. Viewfinders is a universally applicable upper elementary curriculum emphasizing the connection between the environment, community, and aesthetics.

Cradleboard Teaching Project, 1191 Kuhio Highway, Kapa, HI 96746. (808) 822-3111. info@cradleboard.org. The Cradleboard Teaching Project offers a curriculum, an interactive CD-ROM, and coordinates a pen-pal program between indigenous and non-indigenous students at schools throughout the US. They have curriculum units on geography, music, history, social studies, and science.

Web Sites:

www.angelfire.com/ok/iroquoisstories/cover.html
An illustrated, online account of the Three Sisters legend. Taken from an oral account by Lois Thomas.

www.catskillarchive.com
This website has an excellent collection of historic postcard photos.

www.hartford-hwp.com/archives/index.html
Word History Archives -- a repository for documents for teaching and understanding contemporary world history, including indigenous peoples.

www.si.edu/nmai
Web site of the Smithsonian National Museum of the American Indian .

indy4.fdl.cc.mn.us/~isk/mapsmenu.html
This web site gives GIS maps of Native American lands.

Resource People:

Rich Bala, PO Box 19, Billing NY 12510. (845) 227-7293. Mr. Bala is a folk singer who presents the history of the Catskill Mountains and New York State to schools and other audiences through music.

Laurie Baratta, 69 Birch Creek Road, Pine Hill NY 12465. (845) 254-5472. "Story Laurie" is a gifted performer who brings the history and culture of the Catskill Mountain region to life through her dynamic school programs. These programs are guaranteed to be fun and educational.

Catskill Outdoor Education Corps, Student Activites Office, Farrell Hall, Room 226, SUNY Delhi, Delhi NY 13753. (607) 746-4051. This Americorps program offers outdoor education programs to the public and can be reserved for school groups. Topics include Native American

living skills, maple sugaring (February through mid March only), nature crafts, nature stories, and map and compass skills.

Stephen Comer, 548 Taborton Road, Sand Lake NY 12153. (518) 283-2753. A Mohican Native American, Mr. Comer is the first tribal member living back in original Mohican territory. He serves as a laison for the Stockbridge-Munsee Band of Mohican People and has acted as a consultant to the New York State Museum. Mr. Comer often gives presentations on his people's history and culture.

Cornell Cooperative Extension. Call the extension office for your county, as listed in the phone book. Cornell Extension offers a wide variety of education programs and publications.

DCMO BOCES, 11 Ford Avenue, Oneonta NY 13820. (607) 432-4556. Will send their "Arts in Education" catalog upon request. The catalogue lists over 280 programs involving music, dance, theater, folk arts, local history, writing, traveling exhibits, and teacher workshops that are available to area schools. State aid is available to assist with the cost of bringing these programs to your schools.

Richard Frisbie, Hope Farm Press and Bookstore, 252 Main Street, Saugerties NY 12477. (845) 246-3522. www.hopefarm.com. Mr. Frisbie has the most extensive collection of new and used books on new York state and Catskill Mountain history in the area. In addition, he has a personal wealth of knowledge about the area that is formidable.

Institute for American Indian Studies, PO Box 260, Curtis Road, Washington CT 0693. (203) 868-0518. Resource institution.

Kanatsiohareke (Mohawk Indian Community), 4934 State Highway 5, Fonda NY 12068. (518) 673-5092 (or 5356). A Kanienkahakah (Mohawk) community dedicated to the nourishment and preservation of Native language, traditions, culture and beliefs. Helpful people to answer questions and guide you to further resources.

Evan Pritchard, Center for Algonquin Studies, PO Box 1028, Woodstock NY 12498. (212) 714-7151. An Algonquin Native American, Mr. Pritchard is a professor of Native American Studies at Marist College as well as an author and musician. Evan works with teachers and school groups to present Algonquin culture in an informative and exciting manner to students.

Paul Trotta, NYSDEC, Route 10, Stamford NY 12167. 607-652-7952. Demonstrates flint knapping (stone tool shaping) from the Paleo Indians and the pre-contact period. Paul also makes and explains innovations in tools and implements over time, including bows arrows, drums, and rattles. He has a large collection of replicas of native tools and can explain how they used plants, animals, and minerals in their everyday lives.

Dennis Yerry, Woodstock, NY 12498. (845) 679-4960. A Haudenosaunee (Iroquois) Native American, Mr. Yerry brings the American Indian perspective on this country's history and relationship with the Earth to schools in his speaking engagements as well as with his music. He educates youth through hands-on woodland experiences.

Places to Visit:

Ashokan Field Campus, 477 Beaverkill Road, Olivebridge NY 12461. (845) 657-8333. A historical and environmental education center owned by SUNY New Paltz but located near the Ashokan Reservoir.

Apple Pond Farming Center (914) 482-4764, Hahn Road, Callicoon Center NY 12724. Open year-round. Admission fee. An educational and working farm with organic farming practices and horse-drawn equipment. Visitors can enjoy one of several different tours, which include wagon rides, a sheep-herding demonstration, beekeeping, haying, and logging. Visitors ride around the site on a wagon, and sleigh rides may be arranged in the winter. The farm offers a well-respected apprentice program for students from around the world. All activities require advance registration. Call ahead for detailed directions.

Catskill Mountain House Site is located at the North-South Lake State Campground in Haines Falls. A clearing with a hint of the foundation is all that remains of the once great hotel. Other sites nearby include Kaaterskill Falls and several famous viewpoints.

Caverns Creek Grist Mill Museum, Caverns Road, Howes Cave NY 12092. (518) 296-8448. Restored mill built in 1816. Open May 15th- Oct. 15th.

Chambers of Commerce and Historians by County:

- *Delaware County Chamber of Commerce*, 114 Main Street, Delhi NY 13753. (607) 746-2281. www.delawarecounty.org. *County Historian* – Clara Stewart (607) 746-2544.

- *Greene County Promotion Department*, Catskill NY 12414. (518) 943-3223 or (800) 355-2287. *Historian* – Raymond Beecher (Coxsackie) (518) 731-6822/1033. *Minorities Historian* – Charles B. Swain (Athens) (518) 943-5241.

- Otsego County: *Huntington Library and Museum*, 62 Chestnut St., Oneonta NY 13820. (607) 432-1980. *Oneonta Historian* – Mark Simonson, simmark@fthy.rr.com.

- *Schoharie County Chamber of Commerce*, 243 Main Street, PO Box 400, Schoharie NY 12157. (518) 295-7033 or (800) 41VISIT. info@schohariechamber.com. *County Historian* – Wallace Van Houten (518) 827-5747.

- *Sullivan County Chamber of Commerce*, 59 North Main Street, Liberty NY 12754. (845) 292-8500. *County Historian* – John Conway (845) 557-6467.

- *Ulster County Chamber of Commerce*, Kingston NY 12401. (845) 338-5100. *Ulster County Tourism Department*, (845) 340-3568. *Historians* –Karlyn Knaust-Elia (Saugerties) (845) 246-9893. Rose LeFever (Bloomington) (845) 340-3568.

Cooperstown & Charlotte Valley Railroad offers scenic rides on restored railroad cars, with special events planned each month. Leatherstocking Railway Historical Society, PO Box 681, Oneonta NY 13820. (607) 432-2429.

Delaware and Ulster Rail Ride, Route 28, Arkville NY 12406. (800) 225-4132. Take a trip on restored railroad cars from Arkville to Halcottsville, Roxbury, or Highmount. Hosts special events such as train robberies, live music, and theme rides. Open Memorial Day through October. Call for the schedule or to arrange for your class to visit on a weekday.

Delaware County Historical Association, (607) 746-3849, Route 10, 2 miles north of Delhi. Open May through October, hours may vary. Admission fee. A fascinating site, composed of historic buildings, where visitors can get a taste of life in rural New York during the nineteenth century. The main building contains a library and exhibit hall with changing displays of farm tools, household foods, folk art, and crafts. Outside, several buildings contain additional exhibits on aspects of farm life. Special events include a house tour, Victorian fashion show, tavern day, and farm festival.

D&H Canal Museum, PO Box 23, High Falls NY 12440. (845) 687-9311. Open May-October. Call for hours. The museum houses exhibits of the D&H Canal and abuts a portion of the canal along which visitors may walk.

Empire Railway Museum, PO Box 455 High Street, Phoenicia NY 12464. The museum has an annual photographic exhibition, model of the old Phoenicia rail yard, and restored railway cars. Open ten to four weekends and holidays.

Farmers' Museum, PO Box 30, Cooperstown NY 13326. (888) 547-1450. www.farmersmuseum.org. Visit a 19th century village and working farm with demonstrations of farming practices and other trades. The museum has many seasonal events. Call for hours or to schedule a group program.

Fenimore Art Museum, PO Box 800, Cooperstown NY 13326. (888) 547-1450. www.fenimoreartmuseum.org. This 1930s Georgian mansion houses early American photography, paintings, and the nationally acclaimed *Eugene and Clare Thaw Collection* of American Indian Art. An Iroquois bark house is also available for interpretive programs. Call for hours or to schedule a group program.

Fort Delaware Museum of Colonial History, (845) 252-6660, Route 97, Narrowsburg. Open Memorial Day weekend, weekends in June and daily from late June until Labor Day 10-5. At the Fort Delaware Museum, the daily life of the wilderness settlers is explored through exhibits, crafts demonstrations, and tours. Costumed guides and staff members demonstrate skills and crafts from the period, including candle making, blacksmithing, and even weaponry. Special events are scheduled throughout the season, so your visit may include a show by the solders of the Revolution, weavers, or cooks.

Hanford Mills Museum, East Meredith NY 13757. (607) 278-5744. A working mill and museum where students can see woodworking demonstrations using equipment powered by a real waterwheel. Offers special events year-round and group tours by reservation.

Hudson River Maritime Museum, One Rondout Landing, Kingston NY 12401. (845) 338-0071. Open May through October. The exhibit hall preserves the rich history of the Hudson River, once the major highway from southern New York to the Catskills. Outdoors, there is a restored tugboat. The museum hosts a variety of seasonal activities as well.

Iroquois Indian Museum, PO Box 7, Caverns Road, Howes Cave NY 12092. (518) 296-8949. www.iroquoismuseum.org. Houses the one of the world's largest collections of Iroquois art. The museum offers hands-on opportunities for students to explore Iroquois traditions with their teachers and parents with the help of facility educators.

Lansing Manor, Route 30, North Blenheim. (800) 724-0309. This elegant, early-1800s estate was built by the owner of the Blenheim Patent, John Lansing Jr., as a wedding gift to his daughter. Tour the three story house, complete with period furnishings, below-ground kitchen, and dining room restored to original state. Free. Open May through October.

Minisink Battleground Park, Route 168, West of Barryville in southern Sullivan County. Open May through October, dawn to dusk. Free. The 56-acre park has three walking trails with descriptive signs and a trail guide you can pick up at the interpretive center. The Battleground Trail describes the skirmish that took place there in 1779 between the Mohawk people and American rebels. The Woodlands Trail meanders through wetlands, understory, second-growth, and fern areas. The Old Quarry/Rockshelter Trail teaches about logging, quarrying, and Native Americans. The Roebling Aqueduct nearby is an interesting historic site from the D&H Canal.

Neversink Valley Area Museum has exhibits and a lock from the D&H Canal. PO Box 263, Cuddebackville NY 12729. Programs on Lenape and D&H Canal are available for up to 100 students by appointment. Open to the public Fri-Sun 12-4. (845) 754-8870.

Overlook Mountain, Meads Mountain Road, Woodstock NY. See the ruins of the Overlook Mountain House and a viewpoint Thomas Cole visited. The hike is five and half miles and somewhat steep. Take Rock City Road from Woodstock. At a four-way intersection, it becomes

Meads Mountain Road, which leads to the trailhead, on the right, after a few miles. Parking lot is often full on good hiking days. Summit elevation is 3140 feet.

Phillies Bridge Farm, PO Box 1147, New Paltz NY 12561. (845) 256-9108. A non-profit Community Supported Agriculture (CSA) project, Phillies Bridge Farm grows food for over 250 local families and offers education programs upon request. Call for info or to schedule a visit.

Sanctuary at Slabsides in West Park. Contact The John Burroughs Association naturalist Jason Dempsey, PO Box 439, West Park NY 12493, (845) 384-6320 to arrange a visit.

Woodchuck Lodge, Roxbury, NY. Former home of the famed naturalist John Burroughs, Woodchuck Lodge is situated on a beautiful site in the Delaware Catskills. Contact John Lutz, Woodchuck Lodge Inc., 52 Hickory Park Road, Cortland NY 13045, (607) 756-0905.

Woodstock Glass Blowing, Woodstock NY. Continuing the tradition of hand-blown art in Woodstock, Woodstock Glass Blowing has regular demonstrations open to the public.

Catskills Journal

The Catskills journal should be a 3-ring notebook to which blank writing paper, handouts, worksheets, drawings, charts, and other items can be easily added. The journal will help students improve their observation skills and enhance their creativity while developing a sense of place.

Students should use the journal for Catskills-related lessons as well as any reflections or drawings they want to add on their own. Students should write the title of the activity and the date. If the activity is science-based, they should write down specific information such as location, time, and weather conditions where relevant. Any descriptions of objects, locations, etc. should be accompanied by a drawing. Before doing an activity or going on a field trip, students should pose questions that they would like to answer, such as “I want to know…” or “what would happen if…?”. They should follow up afterward with “this is what happened” or “this is what I learned”.

You can also make a classroom journal in which students can add items they would like to share with the entire class.

Field Trip Permission Slip

Dear Parent or Guardian,

Your child's class plans to visit _____ on _____ to learn more about the rich history and culture of the Catskill Mountain region. For this trip, your child should bring clothing appropriate to the weather and _____. If you have any questions, please contact your child's teacher. Please sign and return this form by _____.

I, _____, grant permission for _____ to participate in the school field trip described above.

Parent or guardian full name _____
Parent or guardian signature _____ Date _____
Daytime phone _____

Insect allergies or other pertinent medical information.
In an emergency, if unable to reach parent or guardian,
contact _____ (name) at _____ (daytime phone).

Volunteers Wanted

If you would like to volunteer as a field trip chaperone, please provide daytime and evening telephone numbers here.

Daytime telephone _____
Evening telephone _____