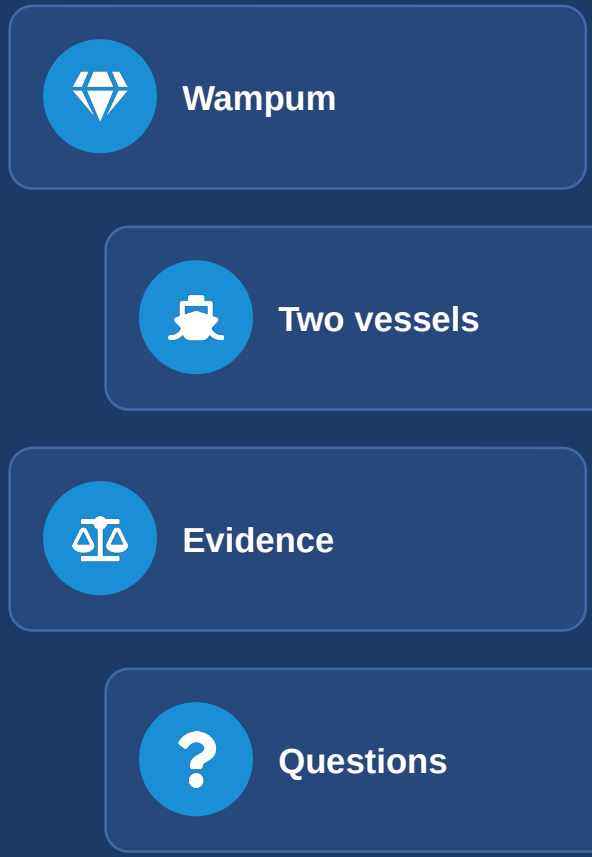
NBE3U Where We Stand, Lesson 6

Two Rows

The Two Row Wampum and the question of evidence



Today's goals

We are learning…

- How a cultural text form records a relationship.
- To ask effective questions and compare perspectives on evidence.

I can…

- Describe the Two Row Wampum and its meaning.
- Explain the debate about the 1613 evidence.
- Compare perspectives on what counts as proof.
- Write factual, comparative and causal questions.

Today's plan

Time	What we're doing	You will…
0–8 min	**Warm-up**	Discuss
8–20 min	**The belt**	Note
20–40 min	**The evidence**	Sort
40–60 min	**Questions**	Write
60–75 min	**Renewal**	Reflect

Warm-up



Two groups share a river. What rules would let them travel side by side for 400 years?

Sentence starters

“They would need…”

“Neither should…”

“If one breaks the rule…”

How it works

- Groups: 3 minutes.

Big idea

The Two Row Wampum is a belt of white beads with two purple rows: two peoples travelling side by side, neither steering the other's vessel. Haudenosaunee tradition dates it to 1613. Historians argue about the paper evidence; the belt and the relationship it records are still renewed today.

Reading the belt

White beads

The river the two peoples share, and the peace and friendship between them.

Two purple rows

Two vessels, often described as a canoe and a ship.

Side by side

Travelling together, never touching.

No steering

Neither tries to steer the other's vessel.

1613

Haudenosaunee tradition dates the Two Row to 1613, an agreement with Dutch traders near what is now Albany, New York.

The principles: respect, equality and non-interference. Haudenosaunee leaders have called it the foundation of their later treaties.

What counts as proof?

Evidence	The debate
The belt and oral tradition	Haudenosaunee speakers recite its meaning; it has been renewed for generations
A 1613 paper (found 1968)	Many scholars argued in 1987 that it was a forgery; a 2013 study agreed
Early colonial records	Some historians find the relationship described consistently in them

Sort the evidence

On page 1, in pairs:

1. For each piece of evidence: what it shows.
2. What it can't show.
3. Who trusts it most, and why.
4. Does the exact date matter?

Two views of proof

Paper first

- A record is a signed document.
- No paper, no proof.
- The usual standard in Canadian courts until recently.

Relationship first

- A record is the belt, the words and the people who remember.
- Renewed by speaking it again.
- Oral history now counts as evidence in court (Delgamuukw, 1997).

We will return to oral evidence in Unit 4.

Three kinds of questions

Type	Example
Factual	Who made the Two Row Wampum agreement, and where?
Comparative	How is the Two Row like or unlike the Dish With One Spoon?
Causal	What have been the effects of ignoring the principle of non-interference?

Build your questions

On page 2:

1. Write one factual, one comparative and one causal question.
2. Choose your best.
3. Make it more specific and more open.
4. Explain why it's better.

Still travelling

In 2013, the Onondaga Nation and allies paddled more than 300 miles, from Onondaga to New York City, to mark 400 years of the Two Row and call for it to be honoured.

A treaty that is renewed by people travelling side by side is a living text.

Exit ticket

1. What the two rows mean.

2. Does a forged paper make the treaty false? Why?

3. Your best question about the Two Row.

Next class: Asking Better Questions.

Teacher reveal

Two Rows: key points

The belt: White wampum with two parallel purple rows: two peoples, two vessels, side by side; neither steers the other.

Principles: Respect, equality and non-interference: a relationship of peace and friendship.

The debate: The written 1613 document is widely considered a forgery, but the belt and oral tradition record the relationship; historians disagree about the date.

Evidence: Western courts and historians have favoured paper; Haudenosaunee tradition holds the belt and recited words as the record.

Renewal: In 2013, paddlers travelled from Onondaga to New York City to mark 400 years and call for the treaty to be honoured.