

Ramapough Timeline

1524 First written record of contact by Giovanni Verrazano, when he anchored briefly (in what would become the Hudson) River Narrows.

1609 Henry Hudson entered New York Bay through the narrows.

Between September 12, and October 4th, Hudson explored the Hudson River as far as present day Albany. His voyage initiated an era of exploration, trade with the Indians and, subsequently, European settlement in the lower Hudson Valley.

In the years following Hudson's voyage, Dutch vessels landed regularly on the Hudson River to buy furs from the Indians.

1614 Fort Nassau was built on the west side of the Hudson River, just below Albany.

1621 The Dutch West India Company was formed in Holland to handle commercial operations and settlement in this area of the New World.

1630's Susquehannok drive Lenape east of the Delaware River.

1600s Lands in the Tappan Patent inhabited by Tappan and Hackensack Indians. (Tribe Ex. 9, AR016142). The Tappan patent covered lands in what is now northeastern Bergen County, NJ and southeastern Rockland County, NY (Gov. Ex. 6, AR000317).

1640 Indians located at Tappan in northeastern Bergen County, New Jersey and southeastern Rockland County, New York reportedly growing additional amount of Maize, which they traded to the Dutch for cloth.

1640 "The Pig War": Patron-David De Vries (DeFreece), purchased land on Staten Island from Raritan Indians. When a pig disappeared, the Raritan is blamed. In September, Governor Kieft sent 100 men to Staten Island to punish the Raritan for the theft. Several Raritan were killed, one of their sachems taken hostage, and the corpse of another mutilated. The Raritan retaliated by burning De Vries' plantation and killing four of his field-hands. Kieft responded by ordering the extermination of the Raritan and offered a bounty of ten fathoms of wampum for each Raritan head brought to him. The Raritans retreated west into northern New Jersey.

Ramapough Timeline

1640s Dutch Settler Devries known to be closely associated with the Tappan and Hackensack Indians in the Rockland County, NY area. (Tribe Ex. 3, AR006066). Certified Genealogist Roger Joslyn later determines that three of the four "core" names in the RMI tribal roll are DeFreese, Mann, and Degroat. (Tribe Ex. 3, AR006588-AR006590).

1641 Andrian Van der Donck (VanDunk), a Dutch Historian, wrote of the Munsee Indians in the Ramapo Mountains: " They can run very fast, for a long time, and carry heavy packs. misshapen, or ill formed persons are rare among them. They are all properly proportioned, and no fools or raving persons are found. The women are well formed and fascinating. Several of our Netherlanders were connected with them before our women came over, and remain firm in their attachments."

1642 "The Whisky War": The Hackensack were angry about a questionable purchase and occupation of some of their land by Myndert Van der Horst, when the son of one of their sachems was lured to a Dutch establishment and gotten drunk. When he awoke, he discovered his Dutch hosts had relieved him of his beaver skin coat. He got even by putting an arrow into a worker who was thatching the roof of Van der Horst's home.

1643 - 1645 "Kieft's War": Chief Oratani, Sachem of the Tappan; Sewackenamo, Onackatin, Powsawag, of the Esopus; Tsees-sagh-gzw, of the Wappinger; Megetsewacks, of the Kitchaiuan; Sessegehout of the Haverstraw; Sawanacoque, of the Weckquaesgeeks; Matheno, of the Staten Island Tribe; Reckhciucck, Siegpekenano, brother of Tackapousha, of the Mascpeqau; along with 20 others of different Chieftancies acting in the capacity of ambassadors, sign a Peace Treaty and helps to end the war with the Dutch. The war included warriors from at least 20 indian tribes: Tappan, Haverstraw, Hackensack, Navasink and Raritan from the Unami (and possibly some of Munsee) from the west of the Hudson; from the opposite side, the Wecquaesgeek, Sintsink, Kitchawank, Nochpeem, Siwanoy, Tankiteke, and Wappinger; and finally Canarsee, Manhattan, Matinecock, Massapequa, Merrick, Rockaway, and Secatoag from the Metoac on Long Island.

1643 First recorded documentation of Indians used as slaves in New Jersey.

1650 David Pietersz De Vries (DeFreese) writes: "I will state something of the Nations about Fort Amsterdam; as the Hackinsack, Taepense

Ramapough Timeline

(Tappan), and Wickqueasackse Indians, and these are embraced within one, two, three, and four miles of the entrance to the river. Their clothing is a coat of beaver skins, over the body, with fur in the winter, and outside in the summer, they have also sometimes a bears hide or coat of skins of wild cats, or raccoons. They also wear coats of turkey feathers, which they know how to put together. They make themselves shoes and stockings of deerskins and they take the leaves of maize, (cornhusks), and braid them together to use for shoes.

1650's Esopus Munsee, Catskill, Mamekoting, Wawarsink, and Warranawonkong, Natives sold as slaves to sugar plantations in Dutch occupied Curacao, South America.

1650's many Indians moved from western Connecticut into northern New Jersey and Southeastern New York by the middle of the 1600's. In New Jersey, they were referred to as the Pompton, Opings, Waping or Wappinger Indians. Daniel Nimham (1745-1777) was the last documented leader of this group which numbered approximately 200 to 300 people consisting of Mahican and Munsee speaking Indians.

1650's A Shantok vessel, (Mohegan pot), and a Munsee vessel were found together in Sloatsburg, N.Y. The vessel dates back to 1580 A.D.

1655 "The Peach War": A Dutch farmer shot and killed a Wappinger woman he caught stealing a peach from one of the trees in his garden. 200 Wappinger warriors suddenly arrived on Manhattan to kill the farmer and got into a fight with Dutch militia. After taking revenge, they crossed to the west side of the Hudson and burned the Dutch settlements there.

1659-1660 Gov. Peter Stuyvesant requests help of the Susquehannocks, for a peace parley with the Esopus and the Minisi. The first night of the conference, Dutch soldiers murdered the Indians while they slept. The Indians retaliated. Stuyvesant then tried to broker peace by kidnapping Indian children for hostages. When the Esopus refused to be coerced, he sells the children to slavery in West India.

1664 Haverstraws merge with the Tappans after the English conquest.

1669 Sachem Oratani of the Hackensacks grants land to Sarah Kierstead.

1671 All of the land of the Hackensack is sold by Sackewaghgyn, Roansameck, Kewegham, and Kackeros. The deed was called "The Christian Patented Lands of the Haverstraw".

Ramapough Timeline

1676 Demerest Patent, sold by:(Tantaqua, Carquetiein, Wechlauipaepeau, Hamougham, Hanagious, Anesaschere, and Poughquickquaise), Sachems representing the Hackensack tribes.

1679 Two Ministers whose ship came through the Narrows were met by Munsee. They described them as bold of person, and red of skin. "Their hair hangs down from their heads in strings, with fat and with quantities of little beads twisted in it, out of pride. They have thick lips and noses, but not fallen in. They have heavy eyebrows and eyelids, Black or brown eyes, thick tongues, and all of them black hair.

1680s Land patents along the New Jersey/New York line granted to Dutch settlers including "de Vries, Mannde and DeGroat." (Tribe Ex. 3, AR006075, AR006078, AR006002).

1680 - 1722, Sachem Katonah [Catonah], of the Tankiteke Sachemdom, sells the land, including the village of Ramapoo, that now make up the town of Bedford Conn.

1686 Indian deed Weighrerens (on behalf of Nachpunck), Wittamackpao, Hanayahame, and Tantaqua, Indian proprietors, to Capt. John Berry for their share of a run of water, called Warepeake or Rereakanes or Saddle River, of which said Berry had bought a share before.

1689 – 1696 King Williams War. The British recruited Wappingers warriors to help defend New York from the attacking French and their Mohawk allies. Two-thirds of them perished. Those Wappingers who were left in the Hudson Valley moved away from the region. Most moved north to the Mahican villages along the Housatonic River in western Massachusetts, or moved with other Algonquins to Schaghticoke in the Upper Hudson region. Some also moved to New Jersey and were absorbed by the Unami and Munsee Delaware. By the 1730s, there were only a few hundred Wappingers left in the lower Hudson Valley.

1695 The first purchase of 5,500 acres of land at Pequannock, in what was then the County of Essex, and on the East side of the Pequannock or Pompton River. This was signed by Tapgan, Ovanap, Maumin, Wickwam, Rookham, Pauken, Siekaak, Wawcigin, Onageponck, Neskeglawitt of Poquanick and Pomptan and Irapagh, Sachem of Minising, for themselves, and as being empowered by Pagween, the wife of "Great Claes" and Keshogamak.

1700 Schuyler Patent - Blandina Kiersted Bayar's Purchase of Land from the Hackensack Indians, sold by: (Serikham, Ameharing, Orahhenap, Orapeghin, Ahkenham, Suckarine, Taramedes, Nemerisenck,

Ramapough Timeline

Onannekeman, Awesewanghke, Newawightan, Onghqueckquenas, Apiscoa, Ackemaightan, Nanweron, Nansaweson, Cominamangh, Noundam, and Weamquamdewew.)

1700 Blandina established a trading post near the current location of Ramapo College by the Ramapo River. 1st Settler in the area. Gov.Ex.6, AR000317

1702 Lucas Kierstead comes to live with his aunt and work in trading post. Gov.Ex.6, AR000317.

1702 Cheesecock Patent - sold by: (The Tappans, Rapingonick, Wawastawaw, Moghopuck, Comelawaw, Nanawitt, Ariwimack, Rumbout, Clauss, Chouckhass, Chingapaw, Oshasquemonus and Quliapaw.)

1703 Wawayanda Patent - sold by: (Rapingonick, Wawastawaw, Moghopuck, Comelawaw, Nanawitt, Ariwimack, Rumbout, Clauss, Chouckhass, Chingapaw, Oshasquemonus and Quliapaw.)

1703 Kierstead marries into the Laroe family, who along with Kierstead become pioneers in the Ramapo area. Bischoff, pg. 24.

1708 Ramapo Tract sold by Hackensack and Tappan Indians. Gov.Ex.6, AR000317

1710 William Bond draws map of the Ramapo Tract, including longhouses in Mahwah near the Ramapo Pass. (Present day locale of the Ford Motor co.), and another, along the eastern edge of the Ramapo Mountains at Oakland, New Jersey. Sold by the Tappans and Awyanamough, a Ramapough/Tappan woman. (Tribe Ex. 5, AR006408).

1710 After all their land was sold; the Tappan united with the Hackensack under one Chieftaincy in the Ramapo Mountains. (Tribe Ex.3, AR006102). They are living in the Ramapough Mountains. (Tribe Ex. 3, AR006099). "Tappan" and "Ramapough" Indians are interchangeable. AR006099.

1710 Long house in Hillburn turned into a bar/inn where the garbage transfer station now sits.

1718 The Iroquois had assumed complete control of the affairs of the Lenape - an arrangement encouraged by Pennsylvania governors to insure the Lenape would not come under the influence of the French. The "covenant chain" provided little benefit for the Delaware, usually only demands for warriors to serve as Iroquois auxiliaries, two-thirds of whom were killed in King William's War (1689-96). The admission of the Tuscarora as the sixth member of the Iroquois League in 1722 only emphasized the Iroquois' low opinion of the Lenape.

1720 Total European population of Bergen County = 60 persons

Ramapough Timeline

1724 Indian Manes (Maanis) and three other Indians sell land in Ramapo Clove. Tribe Ex. 3, AR006108

1730 J. Van Valen states most of the Pomptons and the Minisi left New Jersey but some stayed behind to keep the hunting and fishing rights valid.

1735-1737 Jan Devries, son of an original Tappan patent holder, acquires land in the Kakiat Patent and plants apple and peach trees with help of local Indians. Gov. Ex.6, AR000312.

1737 Maanis (Manes), of the Ramapough, with four other Indians, sells tract of land called "Pothat" (Sloatsburg), N.Y. to Wynant Van Gelder. Maanis lived where Stag Brook empties into the Ramapo River. Peter, son of Maanis, Decides to change name to Peter Mann to better assimilate into new dominant culture. Pierson, 38; Budke 115, Tribe Ex. 1 & 3, AR006110

1748 Arey and Peter Manes ("Manes' two sons Arey and Peter") and other Indians execute deed for Ramapough land. Tribe Ex.I; Budke, 118

1757 Summer raids by Munsee on Orange and Dutchess Counties, and northern New Jersey Mountain area frontier. This resulted in the "Second Treaty of Easton". "The Second Treaty of Easton" provided for payments for the Munsee and Pompton lands taken by New Jersey without compensation.

1758 Daniel Nimham, eldest Chief of the Wappingers, signs the Treaty of Easton giving all land rights of the Pompton and Ramapough to the English. "The Minisink, Pompton, Esopus, Tappan, and other Munsee tribes moved west. Here and there, however, a single Indian family or a family of mixed blood remained."

1758 "Treaty of Easton" Peace conference held in Easton, PA to resolve disputes with Indians during French and Indian War. Tribe Ex.13 & 14

1758 Indian Remaining in Orange County NY adopted DeFries as a surname. (Gov. Ex. 6,AR000322).

1758 Brotherton Reservation is created in Burlington County, N.J.

1761 John Defrise, born in Orange County, N.Y., identified as Indian, Shoemaker, on N.Y. Militia Roll for New York Provincial Troops. His age is 25. Tribe Ex.3, AR006111

1765 Peter Hansclever, a German merchant, purchased and operated the ironworks at Ringwood, New Jersey, and Greenwood Lake, on behalf of a group of London investors, and describes local Ramapough natives. Gov. Ex.6, AR000315. Tribe Ex. 5, AR006133-35. Plaintiff's Opposition Brief, 46-47 BIA's contract historian determined: "Hasenclever described the

Ramapough Timeline

'native Americans' of the area (and thus verified an Indian presence in the Ramapough valley" Tribe Ex. 9, AR016048

1769 Agreement reached defining N.Y./N.J. border.

1771 Samuel Mann proven RMI progenitor is born before 1771. AR06541; AR000335. Certified Genealogist Roger Joslyn determined that he is likely son of Arey or Peter Manes identified on 1748 Indian deed for Ramapough land. Tribe Ex. 1.

1774 New York/New Jersey border finally defined and marked. Tribe Ex. 3, AR006166

1775-1783 Revolutionary War Ramapough Pass was critical objective for both sides and hence area saw much fighting during war. Many documents were destroyed during war. Letter from Robert Griffin, First Vice Pres., Bergen County Historical Society. Tribe Ex.4, AR006178. Letter

1780 John D. Christie, b. 1748, Squire Christie's grandfather, marries Elizabeth Laroe, sister of Marie Laroe (1750-1849), who married William Hopper. Tribe Ex. 4, AR006197; Tribe Ex. 1. (Marie Laroe is at location which Jacquemont wrote in 1827. Bishoff, pg. 99)

1781 David I. Christie, Squire Christie's father, is born. He becomes Bergen County Justice of Peace and conducts marriages of many of the Ramapough Indian ancestors. He also is a founding member of the Ramapough Reformed Church, "the one community institution that did make some effort to relate to the mountain people." Tribe Ex.4, AR006197-98, AR006201

1786 Margaret DeFreese, proven RMI progenitor and likely sister of John DeFreese (b. bef. 1790), is born. Margaret, the likely grandchild of John DeFries, identified as Indian on the NYS muster rolls in 1760 and 1761, married Peter Mann (b. aft. 1775) Peter Mann was the brother of Elias Mann, whose son John Mann was identified as the "son of an Indian." (Tribe Ex. 6, AR006539). Peter, Elias and their families were living in the Green Mountain settlement identified by Jacquemont in 1827. A great-grandson of Peter and Margaret, Samuel Mann (b. 1885) affirmed his Indian ancestry under oath in his WWI draft registration id.

1790's Proprietors begin selling land in Ramapough area Tribe Ex.3, AR006169. Ramapough ancestors begin to appear in tax records at this time.

1790 Many sites identified as native villages.

1790 Campbell's Indian trade underway.

1790 John DeFreese, born before 1790: proven RMI progenitor. Certified

Ramapough Timeline

Genealogist Roger Joslyn determined that John DeFreese is the likely grandson of John DeFries, who was listed on the NY State Muster Rolls as an Indian, with the birthplace "Tappan." (Tribe Ex. 6, AR006535). John DeFreese married Margaret Mann (b. abt. 1789), who Roger Joslyn has determined is a likely sister of Elias Mann, her contemporary who lived in the same community. Elias' son John is identified as the "son of an Indian" in a Eugenic Record Office field worker report. (Tribe Ex. 6, AR006535). Importantly, John and Margaret's offspring Samuel DeFreese (b. 1815) is consistently identified as an Indian, and shown to be living in an Indian community id. Samuel DeFreese was one of the co-founders of the Brook Chapel, where Reverend Ford ministered to the RMI Community. (Tribe Ex. 6, AR006536).

1792 Samuel Mann first appears on local tax list. He owns no property and is living in vicinity of Christie family. AR000335.

1792 James DeGroat, proven RMI progenitor, born. James DeGroat and his family were living in the Green Mountain Valley Settlement in 1827 (1825 Mountain deed). James married Susan DeGroat: their daughter was Fanny Maria DeGroat, who married William Mann, whose brother John was documented as an Indian. AR006541.

1793 A Reed Basket purchased from a Ramapo woman by Phoebe Allison.

1796 John DeGroat born about 1796. Father of Richard DeGroat (b. 1843). Richard identified himself as 7/8 Indian and his father as 3/4 Indian on NYS census in 1875. AR006537. John is also reported as Indian in a Eugenics fieldworker report. Richard was also indicated to be "pure" Indian by his wife and as "part Indian" in a local history. A granddaughter of Richard was a member of the Brook Chapel community. AR006542.

1801 Brotherton Reservation is sold, and the few in residence leave state

1802 DeGroot with the Brotherton Indians.

1814 Rebecca Cole, daughter of John Van Dunk and Clarissa DeFreese, born. Certified Genealogist Roger Joslyn determined that Rebecca Cole's mother Clarissa is "quite likely" the sister of John DeFreese (b. before 1790), and the grandchild of John DeFries, identified as an Indian on the NYS muster rolls in 1760 and 1761. (Tribe Ex.46 AR006538). Rebecca Cole is also probably the same Rebecca Cole from which anthropologist Frank Speck purchased characteristic Indian handmade objects such as spoons, chopping bowls and basketry.

1822 Mrs. Derick DeClark purchases local native ware as wedding present for her daughter.

Ramapough Timeline

1823 The agreement between the Muhheconnuck Tribe, and the Brotherton Indians who took refuge among them, makes specific reference to the benefits of that agreement being bestowed upon them and any of their scattered brethren in the State of N.J., to them and to their offspring, stock and kindred forever....." providing evidence of an awareness of the remaining Lenape communities in New Jersey.
Tribe Ex.4, AR006257-58

Ramapough Timeline

1826 Victor Jacquemont describes local natives and Ramapo Indian slaves.

1826 Stockbridge-Brotherton agreement made.

1827 proven RMI progenitor, born. 81% of current RMI members can trace their ancestry to William Mann, and Fanny Maria (DeGroat) Mann (b. 1833), his wife. William's brother John Mann was identified in a Eugenics field worker report as the "son of an Indian," and therefore this would also apply to William. (Tribe Ex. 6, AR006539). Four of William and Fanny's grandchildren, from three different children, were identified as Indians in sworn statements in their WWI draft registrations. William Mann was the son of Elias Mann, who lived together with his family in the Green Mountain Valley settlement that overlooked the Hooper home from which Victor J Jacquemont wrote about mixed blood Indian community in the nearby mountains. (Tribe Ex. 6, AR006540).

Certified Genealogist Roger Joslyn found that Elias Mann is likely son of Samuel Mann who is likely son of either Peter or Arey Manes. AR006541; RMI Exhibit 1.

1827 Jacquemont letter indicates the presence of a community of mixed-blood Indians living in the mountains around Mahwah, NJ. (Gov. Ex. 7, AR000418).

1830 Green Mountain Valley - By 1830 there seven RMI families living in the Green Mountain Valley; heads of family are Richard DeGroat, Joseph Degroot, William Degroot, Ellen Degroot, James Degroot, Elias Mann, Peter Mann, Juliana Mann and Peter De Friese. Tribe Ex. 4, AR006227-28. Peter Defriese is father of William DeFreese, described as "mixed-blood minsi Indian" by Dynely Prince in 1910. Total "European" population of Bergen County, and surrounding area was 600.

1850 Benson J. Lossing identified the Ramapo in his book, Pictorial Field Book of the Revolution Volume I, chapter XXXII, "Along the sinuous Ramapo Creek, before the war of the Revolution broke out. and while the ancient tribe of the Ramapough yet chased the deer on the rugged hills which skirt the valley, iron-forges were established, and the hammer-peal of spreading civilization echoed from the neighboring crags." Tribe Ex. 3, AR006144

1856 Town of Nanuet named after Nanuwitt, a Ramapo Indian, by James DeClark.

1860 First newspaper in Bergen County established

Ramapough Timeline

1867 Novel "Bald Eagle", written 1867, refers to a tribe of Indians called the Ramapaughs living in the Ramapo valley during the Revolutionary War (1776-1783). (Tribe Ex. 3, AR006007).

1870 Federal census list both Richard De Grote, of Calumet county, Wisconsin (born in N.J.), and Florence Maguiness of Orange County, N.Y., as Indians. (Ramapough). AR006552

1872 William Nelson submits a paper before the Passaic County Historical Society on June 11th. "The Sanhicans, about Raritan Bay, were generally well spoken of; next north the Reckawangk and Machkentiwomi or Mechkentowoon; then the Tappaens, and two or three tribes at Esopus. We also have frequent notices of the Indians of Ackinkeshacky, Hackingsack or Ackingsack, who seem to have had dominion west of the Bergen hill to the Watchung (Garret) Mountain, north to Tappan, and southerly to beyond Newark, one Oratany being their chief or sakim in 1640. (De Vries.) West of Garret or Watchung Mountain the Pom-pe-tan or Pompton Indians probably held sway, and beyond them the Ram-a-paughs."

1875 Richard De Groat, and his brother Dewitt Clinton De Groat listed as Indian in the N.Y. state census. (Ramapough). [died 1894 at age 92?]

1876-1880 Rev. Ford's Indian congregation, genealogically same as Jacquemont's description in 1826. Ford preaches to RMI on Stag Hill for four years and he "knew them well as a 'colored community' with a significant proportion of Indian blood." Gov.Ex.5, AR000288-89 (Because of high level of intermarriage by RMI families, if any members of the community are Indian then all are Indian.) Brook Chapel list establishes that RMI ancestors were among Ford's congregation.). Rebecca Cole's daughter, Jane, and her family were part of the Brook Chapel Community described by Reverend Ford. (Tribe Ex. 3, AR006023) Rebecca Cole's daughter Hannah married William DeFreese, whom Professor Dyneley Prince identified as being a "mixed-blood Minsi Indian." William DeFreese's sisters are in the Ford Congregation and his father Pete is living in the Green Mountain Valley Settlement at the time of Victor Jacquemont. AR006536.

1876 Historian Walker identifies tribe.

1876 Rev. George A. Ford of the Ramapo Church witnessed a corn ceremony practiced by the Ramapough Indians at the cabin of William De Groat, on top of Hoevenkopf Mountain in west Mahwah. Samuel DeFrees, Sr., and John De Groat conducted corn ceremony. Hudson Presbytery documents that Reverend Ford had gone to preach to the Ramapough Indians as "preparation for labor in the foreign field, to which he proposed to devote his life." Tribe Ex.4, AR006269

Ramapough Timeline

1876 History of Bergen County contemporaneous to Ford's ministry, describes "half-breeds" living in the Ramapough Mountains that are descendants of the Hackensackey Indians. Tribe Ex.4, AR006311

1877 Ramapough Mountain Indians bring gifts of ears of corn to a foreign aide mission gathering at the Ramapough Church. This gathering, an annual event, was called the "Corn Festival", and later replaced with the introduction of a "money Barrel" among the church congregation.

1880 July 30th, The Bergen Democrat "coined" the phrase "Jackson White" in an article describing the marriage between a Ramapough (De Groat), and an Italian woman.

1884 Cole's History of Rockland County mentions the tradition of a tribe of Ramapough living in the Ramapo Pass. He notes that a 1709 deed identifies a chief by the name of Memerescum who conveyed the Ramapock Tract. (Tribe Ex. 3, AR006154). Cole also notes that from Deeds, "the names of the native Indian Proprietors in the Ramapo Pass" were "Manes." Jackson White: First documented use of the term "Jackson Whites"

1886 Novel "The Vale of the Ramapo", written shortly after Reverend George A. Ford departed Brook Chapel for his foreign mission in Syria, mentions "Jim Man," referred to as a strange mixture of African and Indian blood, representing a fraternity of half-wild men scattered throughout the mountains. (Tribe Ex. 3, AR006019).

1889 Knurl bowl, made by a Ramapough Indian, and property of one of the first settlers at Ramapo, sells bowl to Alfred Ronck.

1890's Prominent local authorities, Squires Christie and Bogert identify the tribe in an interview and states that the mountains are occupied by a "race of people ... a mixture of African, Indian and White," that have been there since the time of his great-grandfather, i.e., frst half of 1700s. He specifically mentions RMI names such as Man and DeGroat. "*People With Pink Eyes.*" Tribe Ex.4, AR006195. Tribe Brief, pg.65-66. Christie and Manes homes can be located on the Ramapo Campus. No acknowledgement or marker has been erected but should be.

1890 Article in "The Homemaker" notes a "very peculiar race" of people in the mountains to the west and south of Hillburn, seeming to be a mixture of Indian, white and negro." (Tribe Ex. 5, AR006415). A picture of preacher Samuel DeFreese, termed an "Indian man of God," accompanies the article.

1891 Justice Bobert: *What is a Jackson White*, "The true Jackson Whites are descendants of whites, blacks and Indians who lived in the Suffern [Ramapough] Mountains during the Revolution. . . . The Indians were natives of the hills." Tribe Ex. 4, AR006188. (Bogerts lived in the

Ramapough Timeline

Ramapough area back to the early Colonial times; Bischoff, pg. 34)

1900 Historian VanValen writes "The Ramapo Indians sometimes visited the settlements in the township. They were known formerly as the Hackensacky Indians but are more properly the race described as 'Jackson Whites.'" AR006316.

1900's Anthropologist Frank Speck, collects items of woodcraft from several Indians in the Ramapough Mountains, for the Museum of Natural History in N.Y.C.

1900 William Nelson writes in the Somerset County, NJ Historical Quarterly that, on the basis of old Indian deeds and local traditions, there are accounts of Indians in Northern New Jersey, including the Pompton Indians west of Watchung Mountain, and beyond them, the Ram-a-paugh. (Tribe Ex. 3, AR006007).

1902 First school established in Ramapo Mountains by Mr. and Mrs. Francis Wheaton of Park Ridge N.J. as part of a missionary endeavor. (on Stag Hill).

1904 Historian James H. Ransom- "Ramapough" producing 200 dz. Indian baskets and 100-140 dozen scoops weekly which are sold at village stores and marketed elsewhere.

1905 Tax Collector's journey shows that Ramapough ancestors were not interspersed with Whites, even though names are next to each other on the tax lists. He refers to the "Indian ancestry" of many of the Jackson Whites going back to the Revolution. Tribe Ex.4, AR006218-25

1907 New Jersey Historical Society characterizes the "Jackson Whites" as a people of mixed Indian and Negro blood, squatters on the bits of ground where their cabins are located, land so valueless that no one cared to evict them. (Tribe Ex. 3, AR006020). William DeFreese, "part Minsi Indian" is part of this community (AR006536) which is traced back to time of 1700's iron mines. AR006331-32.

1908 Ramapoughs begin losing land for lack of paying taxes, despite never getting any services for all previous taxes paid.

1908 Mahwah builds the Ledge School on Stag Hill and then closes its doors to the Ramapoughs in 1945.

1908 Dr. Frank Speck writes a letter to Alanson Skinner of the American Museum of Natural History that "Jackson Whites" are "the descendants of native Indians, Tuscarora, negroes and whites." (Tribe Ex. 5, AR006340)

Ramapough Timeline

1908 Smithsonian Institute exhibits Ramapough Native American artifacts purchased from Speck by Alanson B. Skinner.

1909 New York Sun article states that the RMP's ancestors were Hackensack Indians. AR000423

1910 William De Freece, 75, and a laborer on the Hewitt Estate in Ringwood, identified as Minisi Indian to Professor John Dyneley Prince. AR006328

1910-1911 David Ackerman, a local historian, writes an article for the Bergen County, NJ Historical Society in which he states that the area's original inhabitants were "a tribe of Hackensack Indians to whom all the land in Bergen County originally belonged." (Tribe Ex. 5, AR 006380). He notes that the "only descendants" of the Hackensackey are "a few half breeds that inhabit the Ramapo Mountains in the western part of the country. (Tribe Ex. 5, AR006380).

1911 Vineland study published. State funded study finds that "Jackson Whites are race of people of mixed Negro, Indian and White blood, inhabiting Ramapough Mountains in northern part of New Jersey and extending over the border into the adjoining section of NYS." AR006354. (Tribal ancestors referenced in Study can trace to Ford and Jacquemont communities.)

1911 Ethnologist Speck & Linqvist Price writes article on the "Jackson Whites," referencing Delaware ancestry and stating that, "since the period before the Revolutionary War," the Ramapo mountains have been home to a "mixed Indian, Negro and white population" practically unknown to outsiders. (Tribe Ex. 5, AR006344). Speck notes that "Indian economic traits survive" among these people in the arts of basketry and woodwork. (Tribe Ex. 5, AR006346) Speck points out that the basketry is similar to Iroquois and Algonquin Indian articles. (Tribe Ex. 5, AR006347). Speck obtains baskets from Nick Conklin, Rebecca Cole, old Mag (?)Mann, and an old man exhibiting Indian features named John Cisco. (Gov. Ex. 7, AR000425). Certified Genealogist Roger Joslyn identifies this Rebecca Cole as a likely RMI ancestor, and a likely descendant of John DeFries, identified as an Indian. (Tribe Ex. 6, AR006538, AR006535). Mann and Cisco are acknowledged RMI surnames. Speck writes that Dutch surnames DeVries, DeGroat, Mann and Cisco are common among the "Jackson Whites." (Gov. Ex. 7, AR000425).

1913 Archaeologists Skinner & Schrabisch writes a newspaper article about the "Jackson Whites," stating "that this tribe is the product of Indian, Dutch and negro ancestry is undoubtedly correct." (Tribe Ex. 5, AR006385). Skinner notes that the "Jackson Whites" are descended from "one or two" of the "Delaware Indian tribes."

Ramapough Timeline

1915 Edward Franklin Pierce writes local history noting the presence of "colored" squatters in the mountains of the Ramapo Pass that exhibit racial characteristics of Indians, and notes that the prevailing names are De Frees, Mann, DeGroat and Van Dunk (Exhibit 4, AR006183-4)

1915 Skinner identifies Ramapo Tribe in his book, "The Indians of Greater New York"

1915 Edward F. Pierson identifies Ramapo Tribe in his book, "The Ramapo Pass"

1917 World War 1 Registration Cards identify Ramapo individuals as Indian: Charles E. Mann, Herman Mann, James Mann, Samuel Mann, Samuel George Mann, William Henry Mann, John Mann, and Eugene Edward Mann.

1918 George Theodore DeFreese is identified as "Negro" on his WWI draft record, with the additional notation "Father--Indian, Mother --White." (Tribe Ex. 5, AR006481).

1920 N.Y. Federal census identifies Tena Gertrude Van Dunk Morgan, as Indian. (Gov. Ex. 5, AR000302).

1923 Three dugout canoes, possibly 1,000 years old, found in Witteck Lake, N.J. Identified as Ramapo whom were part of the Hackensack Tribe, by Prof. Foster H. Saville, of the Museum of the American Indian Heye Foundation.

1923 John Y Dater works with Alanson Skinner and Max Schrabisch and uncovers about 200 Indian artifacts in archeological hunts in the Ramapo Mountains. (Tribe Ex. 6, AR006619). Dater later states his opinion in a 1980 New York Times article that the Indians occupying the Ramapo Mountains were the forbears of the RMI. (Tribe Ex. 6, AR006619).

1926 Rev. Ford writes letter to the Brook Chapel Congregation, describing the mountain community as a "colored community" which included "considerable American Indian blood coming down from the early days." (Tribe Ex. 5, AR006480).

1927 George Rockwell notes in his "History of Ridgefield Connecticut" that land deeds establish the existence of an historic tribe in 1708 known as the "Ramapoo" Indians who sold land in Connecticut, headed by a chief named Catoonah -- and these Ramapoo Indians has Associates in New York. (Tribe Ex. 3, AR006003). Robert Grumet later points out that the aforementioned Ramapoo Indians were closely associated with Jan Claes and the Tappan/Hackensack Indians of New York/New Jersey. (Tribe Ex. 3, AR006003-4). ["Ramapoo" would be pronounced "Ramapo" in Dutch language.]

Ramapough Timeline

1931 Historian C.T. Jones identifies the tribe in a Eugenical News article. Jones was the superintendent of the New Jersey State Colony at New Lisbon, NJ, has made a long study of the "Jackson Whites," commencing in 1913, noting that they are "a settlement of mixed-blood Indians, negroes and whites in the Ramapo Mountains in the northern part of New Jersey and in the adjoining section of New York." The article notes that the "Jackson Whites" have "foreign names such as DeGroat, DeFreese, etc." references them as the Minsi or wolf clan. (Tribe Ex. 5, AR006364).

1941 Bergen County Panorama, a report produced under the United States Writer's Program, includes information about the Jackson Whites, acknowledging their distinct community on the Houvenkopf and their Indian heritage. (Gov. Ex. 7, AR000430).

1948 Anthropologist William H. Gilbert of the Smithsonian Institute in D.C. identifies the tribe as Indian. "Surviving Indian Group of the Eastern United States." (Tribe Ex. 5, AR006388). The report additionally notes that some of the principal family names among the Jackson Whites are DeGroat, DeVries, Mann, Van Dunk, Cassalony and Cisco. Report mentions Munsee ancestry (Tribe Ex. 5, AR006391).

1950 Federal Census attempts to establish separate racial classification for persons of mixed white, Negro and Indian ancestry living in specified communities. These were included as "Other Races." (Tribe Ex. 5, AR006419). 1,280 persons in New York and New Jersey were identified by the census as "Jackson Whites"

1954 129 year old Ramapo Indian Cemetery removed from Dietch Farm to make way for the Garden State Parkway. The resting place of "about a score of Ramapo Indians and the families of two Bergen County settlers."

1960 Federal Census identifies 349 persons as Indians living in the Ramapough area. (Tribe Ex. 5, AR006421).

1960 Five or Six Ramapough families relocated from Darlington Seminary property in Mahwah, N.J. The families lived there for more than 120 years.

1960's Ford Motor Company contracted with garbage haulers to remove industrial debris from the Mahwah plant, and dumped wastes full of carcinogens all over upper Ringwood.

1968 Linda Stamato writes her master's thesis on the "Jackson Whites," stating that "it is Indian culture and mores which form the major basis of Jackson-White culture." (Tribe Ex. 5, AR006428). She further states that "their social organization, their means of livelihood, indeed their very identification derives from their Indian heritage." She documents behavior

Ramapough Timeline

characteristic of Delaware Indians such as hunting by fire. AR006526-28

1970 FEDERAL CENSUS identifies 1,019 persons as Indians living in the Ramapough area. (Tribe Ex. 5, AR006421).

1975 David Cohen First person ever to question Ramapough Indian heritage. Cohen identifies community going back to Colonial times. Cohen also finds herbal medicine the same among the RMI as among the Oklahoma Delaware Indians. AR006530.

1975 Bergen County History notes that U.S. Census until 1950 classified all non-white persons as "Negro," resulting in the mountain people with Indian blood being classified as Negroes until 1950.

1978 Chief Macclendon Van Dunk of the RMI honored on the 300th anniversary of the Oranges as the "Chief of the Ramapo Mountain Indians and a direct descendant of the Tribe that settled the area." AR006488

1978 Ramapough Mountain Indians were recognized by N.J., as an American Indian Tribe by concurrent resolution and started non-profit for delivery of services to the three geographic divisions/clans.

1978 Ramapough Mountain Indian Tribe petitions for Federal recognition.

1979 New Jersey State Assembly officially recognizes the RMI as an Indian tribe pursuant to a unanimous vote. The author of the resolution, Cary Edwards, is later called upon by the BIA to explain the basis for the state recognition, and he responds in detail, listing the exhaustive evidence he reviewed. Mr. Edwards . asserts that the RMI "have an absolute right to claim their Indian ancestry and heritage ... any attempt to abridge this right is obviously based on something other than the evidence of history and the requirements of law. (Tribe Ex. 5, AR006507).

1980 Federal Census identifies 891 persons as Indians living in the Ramapough area. (Tribe Ex. 5, AR006421). The census further records the presence of Delaware Indians in Bergen County, New Jersey, and Rockland County, NY. (Tribe Ex. 5, AR006516).

1981 Nora "Touching Leaves" Thompson Dean visits the Ramapough. She speaks in symposium given by Seton Hall University entitled "The Lenape Indians - Retrospect and Prospect"

19(?) Ramapough Nation purchased building on Stag Hill road, Mahwah, and opens as a Tribal Center in order to develop programs to serve the tribal communities.

1982 New York State Legislature declares that it "publicly and formally

Ramapough Timeline

supports the Ramapough Mountain Indians in their struggle for recognition, and calls upon the President and the Congress to "do all within the power of their offices to formally recognize the Ramapough Mountain Indians." (Tribe Ex. 5, AR006490).

1982 Ramapo College in Mahwah, N.J. hosts Ramapough Indian sponsored pictorial exhibit called "The Ramapough Indians, Yesterday, Today, and Tomorrow."

1985(?) Ramapough Nation holds first traditional public powwow.

1986 Julian Salomon, a New York historian, writes Ralph Sessions of the Rockland County Historical Society, attaching a court of claims case dated 1905 that established that (i) the local Indians took the Dutch names of de Vries and De Groote in the early times, and those names are still held by the Ramapough Indians; and (ii) DeGroats were among the signers of the Brothertown treaty of Buffalo Creek of 1838.

1988 Chester Sherrow, Chief-Hawk Clan, of the United Band of Shawnee, verified tribal oral history of removal periods, whereas Betia Van Dunk, Ramapough, was a holy woman who walked from Penn. To Ohio, teaching the Long House ceremonies, among the Wyandt, Delaware, Miami, and Shawnee Indians. He communicated this to Lone Bear Reevy, Sand Hill Lenape.

1992 Ramapough Lenape Nation receives statutory authorization from the State to substantiate American Indian Ancestry for purpose of correcting birth records.

1992 Then Congressman- Robert Torricelli, announced at a press conference two weeks before the issuance of BIA finding that the Ramapough would be denied Federal Recognition.

1993 Despite the fact that the Ramapough filed for recognition years before the passage of the Indian gaming act, The possibility that they could operate a casino galvanized opposition from Donald Trump, Robert Torricelli, and others in New Jersey. The Bureau of Indian Affairs (BIA) rejected the petition on December 8th, 1993.

1994 EPA allows Ringwood superfund site to be removed from the National priorities list.

1995 created by P.L. 1995, the New Jersey State Commission on American Indian Affairs, with two seats continually occupied by Ramapough Lenape Nation.

1995 Ramapough Recognition Supported by other Delaware Tribes.

Ramapough Timeline

AR006522-23.

1995 Legislature of Rockland County, NY adopts a resolution recognizing the RMI as "direct descendants of the local Munsee Indian tribes of this region," notes that the record in the Ramapough proceeding has been "tainted by undue external influences," and asks for reversal of the BIA's proposed decision denying the RMI federal recognition. (Tribe Ex. 5, AR006493).

1995 Herbert Kraft leading scholar on the Lenape/Delaware Indians in the state of New Jersey supports recognition of the RMI saying "any attempt to deny those people their heritage based on a lack of tribal identity would be a distortion of history and a miscarriage of justice."

1995 Prof. Henry Bischoff writes a letter to the Assistant Secretary of Indian Affairs, rejecting the BIA's use of his book's reference to people of "mixed blood" as evidence against the Ramapough recognition petition, clarifying that he and his co-author had no expertise in Native American culture, and made no attempt to study the culture of the so-called "Jackson Whites." Tribe Ex. 4, AR006245)

1997 N.J. State Museum presents exhibit: "Baskets and Brooms-Delaware adaptations to European Contact." Broom acquired in Ramapough Mountains, and marked in Jersey-Dutch dialect- DeGroat, broommaker.

2000 Certified Genealogist Roger Joslyn renders his professional opinion that RMI progenitor Samuel Mann, who came to live among non-RMI families named Christie, was very likely the son of Peter or Arey, sons of Manes, the Indian first named in the 1724 deed Van Blarcum .

2000 United States Census Bureau lists Ramapough homeland as an American Indian statistical area. (and continues to do so).

2002 Ramapough Lenape Nation Traditional Dance Troupe invited to perform at Kauffman Theater, at the American Museum of Natural History in N.Y.C.

2002 Ramapough Lenape invited to give opening remarks at the United Nations, for the worlds Indigenous Peoples Summit.

2006 Ramapough Tribal member, Emil Mann, (descendant of Manis), was fatally shot by State Park Ranger.

2006 Federal Court ruled lawsuit brought by Ramapough Mountain Indians, and local residents, against Ford Motor Company will be heard. It is the largest environmental case ever filed in New Jersey.

Ramapough Timeline

2006 Governor Corzine visits Ramapough Nation Tribal Center, to sign an executive order creating a six member commission on Native American Community Affairs, to study civil rights, education, housing, and the healthcare needs of the Ramapough, and other American Indians in the state. A Ramapough is appointed to committee, and a Nanticoke-Lenni-Lenape, as ex-officio.

2006 James Redford, filmmaker, environmentalist and son of actor Robert Redford, is paring up with author and humanitarian Don Axinn to make a documentary on the Upper Ringwood Community, and the Ramapough Mountain Indian Nations plight.

2007 Many American Indian Nations join Ramapough Nation in "Steps of Sorrow", Memorial held on the anniversary of the death of Ramapough tribal member, Emil Mann.

2011 "Ramapough Mountain Indians: People, Places and Cultural Traditions." Written by Edward Lenik is published by the North Jersey Highlands Historical Society.