Revised and Expanded

Native People of Wisconsin

Teacher's Guide and Student Materials

Patty Loew ♦ Bobbie Malone ♦ Kori Oberle

Welcome to the ***Native People of Wisconsin Teacher's Guide and Student Materials*** DVD. This format will allow you to browse the guide by chapter. See the following sections for each chapter's activities.

Wisconsin Historical Society PRESS

Published by the Wisconsin Historical Society Press
Publishers since 1855

CD cover and splash page: The Whitebear family (Ho-Chunk) as photographed by Charles Van Schaick, ca. 1906, WHi 61207.

CD Splash page, from left to right: Chief Oshkosh, Wisconsin Historical Museum 1942.59; Waswagoning Village, photo by Kori Oberle; girl dancing, RJ and Linda Miller, courtesy of the Wisconsin Department of Tourism; Ojibwe beaded moccasins, Wisconsin Historical Museum 1954.241,A

CD inside cover: corn husk doll, Wisconsin Historical Museum 1996.118.91; clan chief petition, Illustration by Henry Rowe Schoolcraft, WHI IMAGE ID 1871

Designed by Jill Bremigan
20 19 18 17 16 1 2 3 4 5

Activities

American Indian Groups graphic organizer
Tic-Tac-Toe: Changes in Native Lives graphic organizer

Activity 2: Cultures in Conflict

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The French Fur Trade
The British Arrival
Trying to Get Rid of the British
Native Lives Forever Changed
Graphics and Captions worksheet
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- Graphics and Captions
- Journal Checklist

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Stockbridge-Munsee Community of Mohican Indians Life Today
Graphics and Captions
Journal Checklist

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Brothertown time line graphic organizer

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Activity 3: Creating a Journal
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Brothertown Tribal History
Brothertown Life Today
Graphics and Captions
Journal Checklist

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Wisconsin Indian Treaty Lands, 1825 map

Wisconsin Indian Lands Today map

Wisconsin Indian Lands Then and Now map

Selected Resources and References

Acknowledgments

First and foremost, I would like to acknowledge the work of Bobbie Malone and Kori Oberle who, with much input from teachers and Native culture keepers from around the state, crafted the first edition of the teacher's guide. A circle of wonderful people inspired and informed both the first and second editions of the guide. They include Dr. Rosemary Ackley Christensen, Professor Emerita of First Nations Studies at UW–Green Bay; Marilyn Penn, Royal Oaks Elementary School, Sun Prairie; the team from the Wisconsin Historical Society—Erica Schock, Amy Rosebrough, and John Broihahn on the first edition, Diane Drexler and Kurt Griesemer on both editions, and Sara Phillips and Elizabeth Wyckoff on the second edition; Amelia Janes, cartographer; Jill Bremigan, graphic designer; and Landon Risteen, project mentor. I owe a debt of gratitude to J P Leary, then American Indian Studies consultant for the Wisconsin Department of Public Instruction and now Assistant Professor of First Nations Studies at UW–Green Bay, Alan Caldwell, formerly with the College of the Menominee Nation, and all those who plan and staff the annual Wisconsin American Indian Studies Summer Institutes. I am particularly grateful to Finn Ryan, Lukas Korver, David Nevala and Dan Kaplan—the team at the Wisconsin Media Lab who produced *The Ways*, a collection of beautiful videos about Native life, some of which are included as resource activities in the guide. Thanks, too, to Dan and his colleagues Erin Campbell, Kristin Leglar, and Becky Marburger, whose wildly creative, web-based biographies of Walter Bresette and Chief Oshkosh are also used as resources. Thanks also to those who reviewed the second edition, including Wendy Coyne, a teacher at Sauk Trail Elementary School in Middleton. Finally, I want to thank David O'Connor, American Indian Studies Consultant for the Wisconsin Department of Public Instruction, for his close reading of the guide, his valuable feedback, and his friendship.

With appreciation, or waewaenen (Menominee), pinagigi (Ho-Chunk), miigwech (Ojibwe), migwetch (Potawatomi), yaw^ko (Oneida), aniishiik ("we are grateful," Mohican) to all involved.

Before You Read

The revised edition of *Native People of Wisconsin* introduces students to the historical background, cultural traditions, and treaties negotiated by the eleven federally-recognized Indian Nations in the state today, the Brothertown Indians, a group still waiting to regain federal recognition, and urban Indians. This is serious material, the only mandated subject in social studies instruction in Wisconsin. Author Patty Loew is a member of the Bad River Band of the Lake Superior Ojibwe Nation, who based *Native People of Wisconsin* on the research done for *Indian Nations of Wisconsin*, now in its second edition, which is written for a general audience. She strongly feels the responsibility to help students gain knowledge of Indian Country from a Native perspective and from the perspective of each major tribal group represented in Wisconsin's current population.

The authors of this accompanying teacher's guide want you to feel confident and comfortable teaching about Native people even if you don't have much firsthand knowledge. Of course, you and your students have been inundated with images of Indian people, and it's important that you help your students separate the reality from the stereotypical or mythical, positive and negative. We are happy to direct instructors to real stories from Native communities in videos produced by *The Ways: Stories on Culture and Language from Native Communities Around the Central Great Lakes.* This online educational resource is a production of Wisconsin Media Lab. The videos are integrated into many of the activities we've included and are linked to their corresponding activities in the Table of Contents. Educators may use this video content in conjunction with these Student Activities:

Learning from My Elders
Food That Grows on the Water
Oneida Language & Culture
Boarding Schools
Native Songs and Dances

There is a lot of Indian language in this book and adult vocabulary words, such as sovereignty and allotment, that students will be encountering, and we are including activities to reinforce vocabulary acquisition. We are also including Vocabulary Sheets for each chapter that list Indian words separately, with a pronunciation key. It will be helpful to go over the list of words before reading each chapter, just so that students aren't stumbling over pronunciations (which also appear in the text) and can concentrate on the content of the chapter.

For each chapter, we also suggest specific activities and readings from earlier titles in the New Badger History series and other publications of the Wisconsin Historical Society that will extend the reach of the material included here. The appendix contains additional materials for student reading that portray accurately different aspects of Indian Country.

We want your students to feel that they are entering into an adventure of investigation and discovery as they come to terms with the content in *Native People of Wisconsin*. Because the history and cultural traditions of the Native People in Wisconsin are complex in detail, sometimes repeating familiar themes, sometimes varying widely, we suggest pre-reading activities and vocabulary worksheets to help your students deal with the unique information each chapter has to offer. We also provide graphic organizers and journaling activities to help your students retain what they have learned.

Please feel free to adapt any of the suggested procedures to suit the needs and interests of your students. You may not want to use every activity, but as you make your selections, please

understand that some build on skills acquired in activities relating to earlier chapters. As we attempt to anticipate various teaching and learning styles, the activities in this guide appear in several different modes to accommodate as many styles as possible. You can quickly review the entire activity before making the adjustments necessary to fit your curricular design and the needs of your students.

Activity sheets for students to complete are included in the form of PDFs. The historical maps, illustrations, and photographs may be suitable for photocopying or using on a SMART Board. For the most part, activities require minimal preparation, and all materials are included or easily available.

Please enter Indian Country with an open heart, ready to build and assimilate new understandings of the First People here.

Before Your Students Read *Native People of Wisconsin*

Teacher Background

Because the circle is a primary form in the course of American Indian traditional knowledge transmittal, we contacted an expert to provide both the practical and theoretical basis for its use in teaching, especially in teaching *Native People of Wisconsin*. We hope that you will find many occasions to bring students together in a circle both to anticipate and to reflect on their reading and experience of learning about Native culture and history.

Rosemary Ackley Christensen is member of the Mole Lake Band, Lake Superior Ojibwe Nation, and was a professor of American Indian Studies at the University of Wisconsin-Green Bay. In her teaching at the college level, she sought to reflect both the traditional methods and the values that she received from tribal Elders as she grew up. The material in this section is taken from her paper, "Teaching within the Circle: Methods for an American Indian Teaching and Learning Style, A Tribal Paradigm," and is used here with her permission.

> Indian society vocalizes belief in and continues to practice oral tradition . . . Elder knowledge passed through oral tradition is important and even structural in the holistic world of the Indian. Elders advance traditional teachings from generation to generation. These are accomplished by word of mouth through stories, ceremonies (participation learning), and other teachings. The actual activation of teachings may vary from Tribe to Tribe, which constitutes cultural difference among Tribes; yet the Tribes commonly reflect heritage from a holistic world.
>
> Growing up in the village of my mother meant I saw and spoke to Elders on a daily basis, absorbing their form of instruction. . . . American Indian learners are treated as participants in learning by experience with the teacher, who, by virtue of possessing additional experience, is obligated to help those younger. Care is taken to provide information that will allow the learner to experience the learning in his own way at his own pace, and in as much comfort as is possible to provide. . . . The older one ensures the younger one gets credit for his ideas and is treated in the special manner one would use with young people . . .
>
> The importance of the individual is reinforced through the group in learning to respect each other, learn behaviors meant to not interfere one with another, and building communication skills burnishing such behaviors . . .
>
> Form and its relationship to function is mostly taken for granted in most schooling situations. Within an American Indian style of learning and teaching, it is important to seek the proper form to do things. This may not always be possible, so when in doubt, always approximate the form, and perform the function as close as possible to the ideal . . . . In a teaching classroom, using a circle means students will see each other's faces instead of each other's backs. They will be able to see gestures, facial movement, learn and use names, and with simple movement of the teacher joining the circle, participate in learner-teacher reciprocity. . . . Speaking and hearing is more even in a circle rather than trying to hear someone from the back of the room, for example. . .
>
> A teacher's primary function in this method is as a coach, a limited expert on a portion of what is learned . . . a poser of subtle, diffident learning comments at the right time and the right place to the right person for the right reason. Good teachers reinforce learners at the appropriate time and do not expect them to exhibit learning in all its forms. . .
>
> The learner and the teacher strive to reach levels of reciprocity that must exist among living thins to maintain a healthy balance. Respect means to be considerate of each living thing, every day using a process that ensures that life needs are met in an honorable way. Relationship means being connected one to another through unbroken, eternal ties that commence from birth to death and which present constant obligations of responsibility and honor. Reciprocity means action one to another upon the base of mutual respect and giving in return.

Pre-reading Activity: Charting What We Know/Sharing What We Want to Learn/Investigating a New Resource

Skills and Strategies

Sharing information orally; participating in group discussion; listening

Materials

Chart paper, posterboard, or other large paper that can be viewed by all students

Marker

Overview

This pre-reading activity is an attempt to get at the images students already have about Native people and to share what they want to know. The activity involves two non-judgmental strategies: brainstorming and a talking circle. The list of images that students brainstorm about American Indians should be saved and revisited at the end of the book, as a way of students confronting and evaluating this information with what they have learned.

The talking circle will introduce students to enacting a traditional American Indian method of transmitting information—through the oral tradition of sharing, listening, and retelling. The combination should help prepare students to begin to build a mental structure and an affective appreciation for understanding the value that tribal groups place on traditional storytelling. The talking circle can be used whenever you would like students to review what they have learned in a chapter. This form of oral recounting and sharing reinforces student learning and also reinforces traditional Native ways of teaching the young.

Procedures

1. Explain brainstorming procedures if students are unfamiliar with the technique. Remind them that they can contribute ideas, but that they will not be able to criticize others' contributions. Tell them that you want to list any idea or image that they have concerning American Indians. List every idea that students suggest. Some of the images may be stereotypes, but at this point, do not evaluate. Merely ask students to list the things that come to mind when someone mentions "American Indian." Tell them that there are no right or wrong answers. You are just trying to assemble a list of what students think they know.
2. Collect student contributions for later use.
3. Ask students to assemble in a talking circle, with chairs or on the floor, whichever is more comfortable for you and your classroom. Tell students that listening closely and remembering are skills that Native people share in this kind of physical format. You can pass a small object (a rock, for example) and give each person the opportunity to express something that he or she wants to find out about American Indians through reading Native People of Wisconsin. As with the brainstorming, this is a non-judgmental activity in which students learn to listen to one another.

Closure

After all students have had the opportunity to share their thoughts, you may ask if anyone remembers an idea that a fellow student shared and would like to repeat it.

INTRO

First People of Wisconsin

Teacher Background

One of the key concepts of *Native People of Wisconsin* is the idea of tribal sovereignty, which the author makes evident in the introduction to the book. We found the following discussion from Charles F. Wilkinson, "The Idea of Sovereignty: Native Peoples, Their Lands, and Their Dreams," *Native American Rights Fund (NARF) Legal Review*, vol. 13, no. 4 (Fall, 1988): 1-11, particularly informative and useful.

> Today, we intuitively understand that sovereignty simply refers to an entity that possesses governmental powers. The working dictionary definition of sovereign is "an independent government."
>
> A sovereign is a national, state, city, county, or Native government that can make laws and enforce them. . . .
>
> Sovereignty, therefore is easy to define in the real world. . . . The reason is that sovereignty means power and when a people bands together to exercise its sovereignty that people is empowered. . . .
>
> Far and away the greatest achievement, however, has been the attainment of political power. The overriding point of constitutional law and political science made by the U.S. Supreme Court in modern times is there are three—not two, as we all were taught from grade school on—there are three sovereigns in our federal constitution system: the federal government, the states, and Native governments.

It should be pointed out that "sovereignty" is a European word and Native nations may not define it exactly the same way.

> The idea of sovereignty, therefore, has imposed no shackles on Native people because they have rejuvenated the old doctrine. They have made it broader and better. They have infused and reconstructed sovereignty with their own traditions and creativity, but they have employed the word as a useful means of communicating the high status of Native governments to other governments. Indian tribes, therefore, have altered traditional notions of sovereignty to encompass their own traditions but, at the same time, have used the phrase sovereignty as a shorthand way to explain that they belong within the community of governments. And that recognition has brought with it the political power that majority societies have always accorded to Native people so begrudgingly.

Activity: Getting Started

Objectives

- To reinforce key vocabulary
- To introduce students to the structure of the book
- To help students understand how to recognize main ideas
- To help students organize information

Overview

This pre-reading activity will help students as they get acquainted with expository reading and begin to develop an idea of the nature of the central themes in *Native People of Wisconsin.* Student worksheets will help them anticipate, navigate, and internalize the reading.

Procedures

1. Explain to students that reading for information takes special skill and that part of the art of expository reading will be learning to

Skills and Standards

comprehension; building vocabulary; analysis; problem solving

Materials

Vocabulary words *(one per student)*

Indian Nations Venn Diagram *(one per student)*

The Circle of My Year *(one per student)*

Pencils *(one per student)*

Native People of Wisconsin (one per student)

predict what the chapter is about. Pass out copies of *Native People of Wisconsin,* and ask students to look at the Table of Contents. What clues can they find about what the chapter will cover? (The chapter has the main ideas outlined.) Then ask them to turn to the chapter itself and page through to see that these ideas are in boldface. What other features does the chapter have that will help them even before they start reading? (sidebars, maps, pictures) Remind them that new words are highlighted, and that definitions are at the bottom of each page. Where else in the book can they find definitions? (glossary) Where else in the book can they find topics? (index)

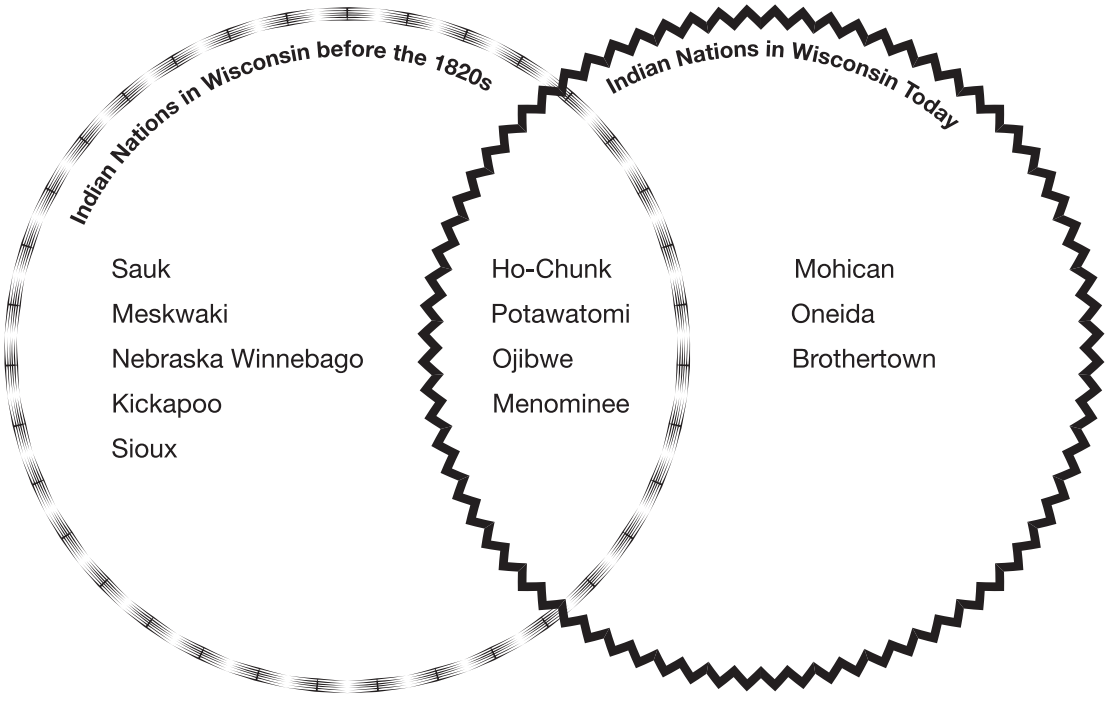
2. Give students a chance to look through the book. Have students take turns responding to features that they notice. (number of chapters, Indian words, icons, photographs, maps, glossary, for example) Ask them to turn to the **Table of Contents** and to notice any similarities or differences in the way chapters are presented. (The first two chapters look different because they do not have icons in the margin and are not about specific Indian Nations in Wisconsin today. Students may or may not be able to come up with this information.)
3. Ask students if they can figure out how they can see the main ideas even before they read the chapters. (topics in boldface) Ask students what features in chapters 3–10 will help them compare and contrast what they learn about each Nation. (similar structures with icons)
4. Pass out copies of the **Vocabulary Words** worksheet and go over pronunciations with students. You may choose to have them fill out the page ahead of time, or ask them to enter new words as they find them in the chapter. Explain that they will be learning many new terms in the languages that Native people speak. Why is it important to learn some of the language of the people they are studying? How will this help them understand more about the cultures of these different Indian Nations? (They may not offer good reasons at this point, but they will begin to understand that languages carry special meaning to those who speak them.)
5. Read the introduction together, taking turns, or read aloud to students as they follow.
6. After reading, pass out the **Indian Nations Venn Diagram** worksheets and ask students to select the Indian Nations that belong in each category. Remind them that the middle section will contain names of Indians that lived in Wisconsin before the 1820s and are still in Wisconsin today. Collect for assessment.
7. Pass out **The Circle of My Year** worksheets and ask students to think of their year seasonally, since they engage in certain activities at specific times during the year, regardless of the changes in years or grade levels. This part of the activity reinforces the author's point that there is more than one way to visualize time.

8. Have students create folders or notebooks in which to keep their written materials that pertain to *Native People of Wisconsin.* This is an excellent opportunity for students to build their own portfolios to demonstrate their understanding of the material in this unit of study.

Closure

Elicit comments from students about what they anticipate they will learn from their reading. If you would like, have each submit an idea on a piece of paper that you can save to use (along with the brainstorming list) at the end of the book.

Indian Nations Venn Diagram Answer Key



Name_____ Date_____

Introduction Vocabulary Words

Directions: On this page, you'll find a list of English vocabulary words that you will be reading in this chapter, as well as Native words that may be difficult to pronounce and may also have definitions. Writing down the definitions and pronunciations will help you learn their meanings. You will find definitions and pronunciations in the text of the Introduction and in the Glossary at the end of the book.

Native Words	Definitions
Ho-Chunk	
Kickapoo	
Menominee	
Meskwaki	
Mohican	
Ojibwe	
Potawatomi	
Sauk	
Sioux	
Winnebago	
English Words	**Definitions**
relocation	
removed	
reservations	
sacred	
sovereign	
sovereignty	
spiritual	
treaties	
urban	

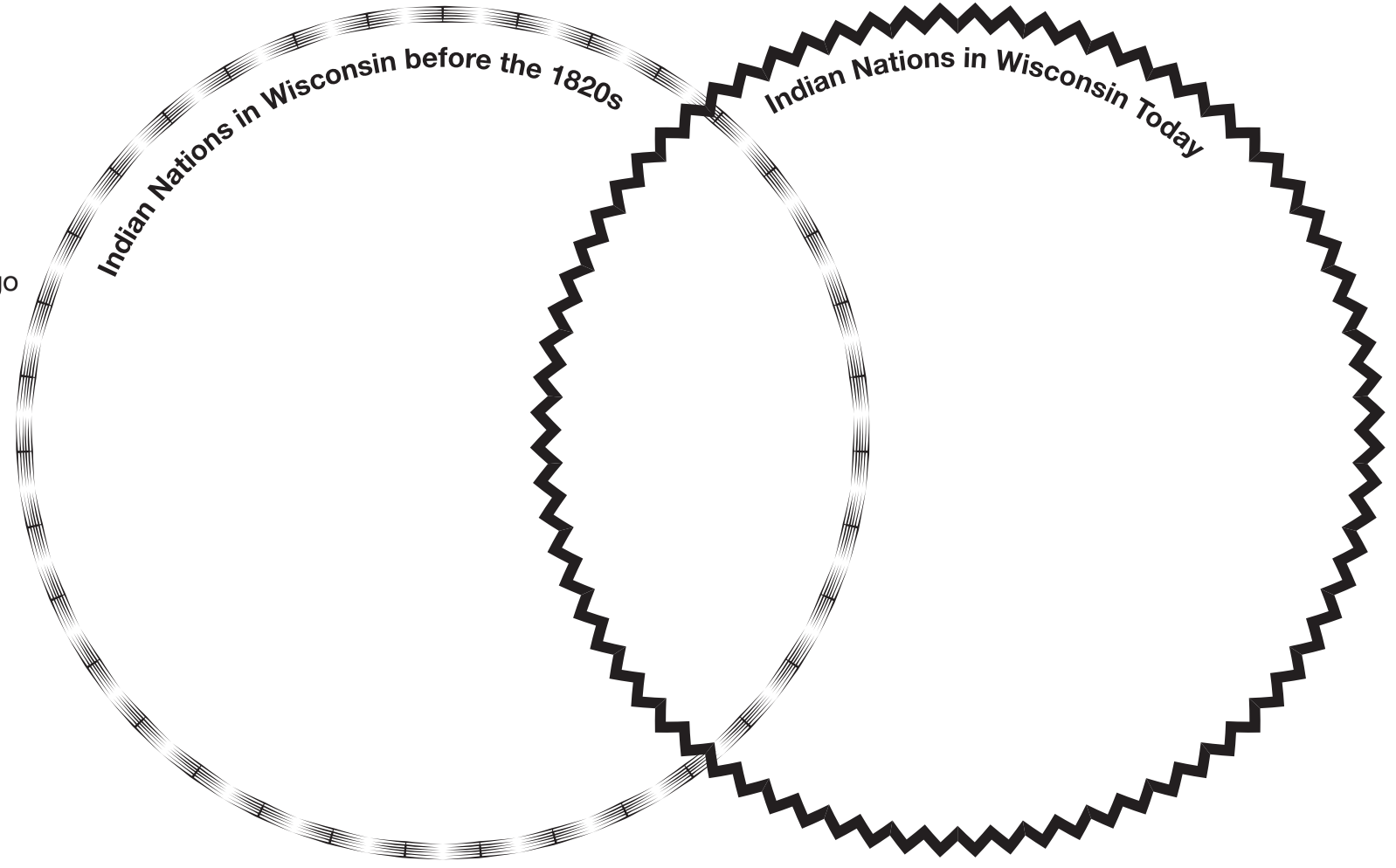
Name_____ Date_____

Indian Nations Venn Diagram

Place the Nation in the correct place. Remember that some Nations can be in both circles (that means, the space in between)

Nations:

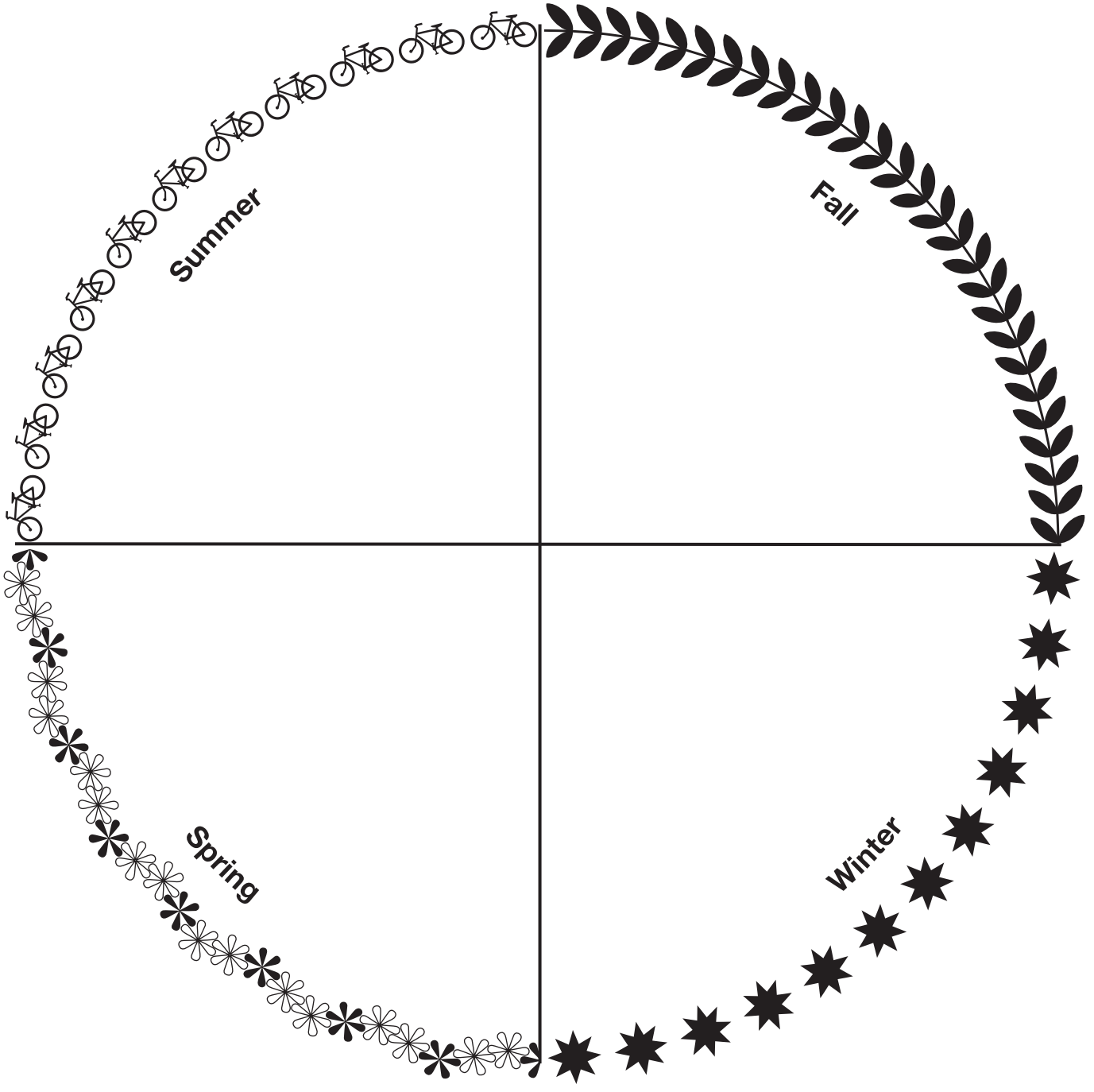
Brothertown
Ho-Chunk
Kickapoo
Menominee
Meskwaki
Mohican
Nebraska Winnebago
Ojibwe
Oneida
Potawatomi
Sauk
Sioux



Name_____ Date_____

The Circle of My Year

In each of the sections of the circle, list the special activities that you typically do during that season. These activities can be sports or scouts or classroom activities that you do alone or with people your age, or things that you do with your family. You can list as many activities as you can fit into the space. Some activities may occur in more than one section, but try to think how they might change, depending on the time of year.



1 Early History

Objectives

- To reinforce key vocabulary
- To introduce students to the structure of the chapter
- To help students understand the main ideas in the chapter
- To help students organize information

Skills and Strategies

comprehension; building vocabulary; analysis; problem solving

Materials

Chapter 1 Vocabulary Words worksheet *(one per student)*

Looking Ahead worksheet *(one per student)*

Early Indians graphic organizer *(one per student)*

Indian Languages/Indian Nations graphic organizer *(one per student)*

Pencils *(one per student)*

Activity 1: Getting Started

Overview

This pre-reading activity will help students as they get acquainted with expository reading and begin to assimilate information about early history of the Native people in the state. Student worksheets will help them anticipate and navigate the reading.

Pre-reading Procedures

1. Remind students that reading for information takes special skill and that part of the art of expository reading will be learning to predict what the chapter is about. Pass out the student books, and ask students to look at the table of contents. Remind them that they already know how to identify the main topics. Then ask them to turn to the chapter itself and page through to see that these ideas are in bold. Tell students to recall new words are highlighted, and that definitions are at the bottom of each page. Where else in the book can they find definitions? (glossary) Where else in the book can they find topics? (index)
2. Pass out the Chapter 1 **Vocabulary Words** worksheets and go over pronunciations with students. You may choose to have them fill out the page ahead of time, or ask them to enter new words as they find them in the chapter. You might ask which they feel will be most helpful.
3. Pass out the **Looking Ahead** worksheets and ask them to fill them in *before* they start reading.
4. Collect the **Looking Ahead** pages and tell students that you will return them after they have read the chapter so that they can see if their predictions were accurate. Discuss, if you want to share some of the predictions before students read the chapter. The worksheets will also give teachers an indication of student prior knowledge and form a baseline of understanding.

Reading Procedures

1. When students have completed the reading on Early Indians, pass out the **Early Indians** graphic organizer and ask them to find at least six facts they have learned and place them in the shapes. Those who want to add additional facts can add additional shapes to the organizer.
2. As students complete the reading on Indian languages, pass out copies of the **Indian Languages/Indian Nations** graphic organizer and ask students to fill in the information. Remind them that such organizers will help them retain information that they will need to remember.
3. At various points as students read, ask if they are surprised by the information they encounter or was it more expected after their initial foray through the chapter.

Closure

After students have read the chapter, revisit the **Think about It** questions. Have students form a talking circle and talk about the questions. Direct them to think about the ways in which reading changed their initial expectations. What questions remain?

Early Indians Graphic Organizer 1: Answer Key

Sample answers:

People planted crops (or name the specific crops).

People built effigy mounds.

People were divided into clans.

People made rock art.

People lived at Aztalan.

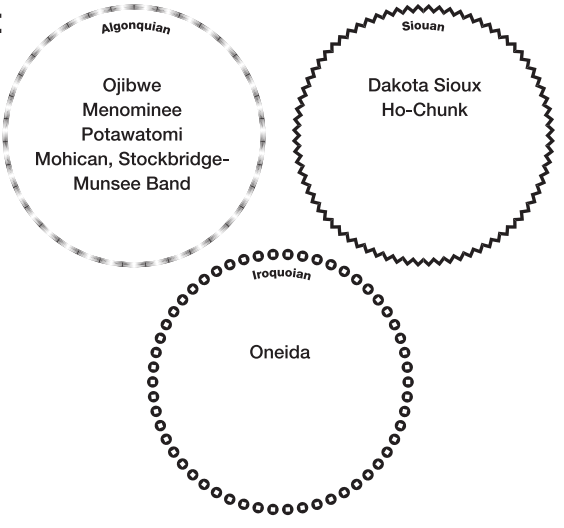
People hunted and fished.

People lived in wigwams.

Leaders governed by consent of the people.

People passed down their stories through oral tradition.

Indian Languages/Indian Nations: Answer Key



Name_____ Date_____

Chapter 1 Vocabulary Words

Directions: On this page, you'll find a list of English vocabulary words that you will be reading in this chapter, as well as Native words that may be difficult to pronounce and may also have definitions. Writing down the definitions and pronunciations will help you learn their meanings. You will find definitions and pronunciations in the text of Chapter 1 and in the Glossary at the end of the book. You can also use this list as a checklist for your journal writing activity.

Native Words	**Definitions**
Algonquian	
Aztalan	
Cahokia	
Iroquoian	
Odawa	
Siouan	
Sioux	
Wigwams	
English Words	**Definitions**
alliances	
ancient	
archaeologists	
bands	
ceremonies	
clans	
consent	
effigy	
elders	
oral tradition	

English Words	Definitions
revealed	
stockade	
sustained	
underworld	
venison	
waterfowl	

Name_____ Date_____

Looking Ahead

Below you'll see the main topics in this chapter.

Changes in Native Life
Woodland People
Clans
Different Paths to the Past
Remembering

Before you read the chapter, page through it. Then look at the topics above and the questions below, and write things you might know about the First People in Wisconsin:

1._____

2._____

3._____

Here are the **Think about It** questions:

Who were the people who lived here in Wisconsin long ago?

How did they live?

How did their lives and traditions change over time?

How do we know about the lives of these early people?

From looking at the main topics and the **Think about It** questions, what are three things that you think you might learn in this chapter?

1._____

2._____

3._____

Name_____ Date_____

Early Indians

In each oval, place one fact that you have learned about Early Indians in Wisconsin. One is already done for you. Add extra ovals if you need them.

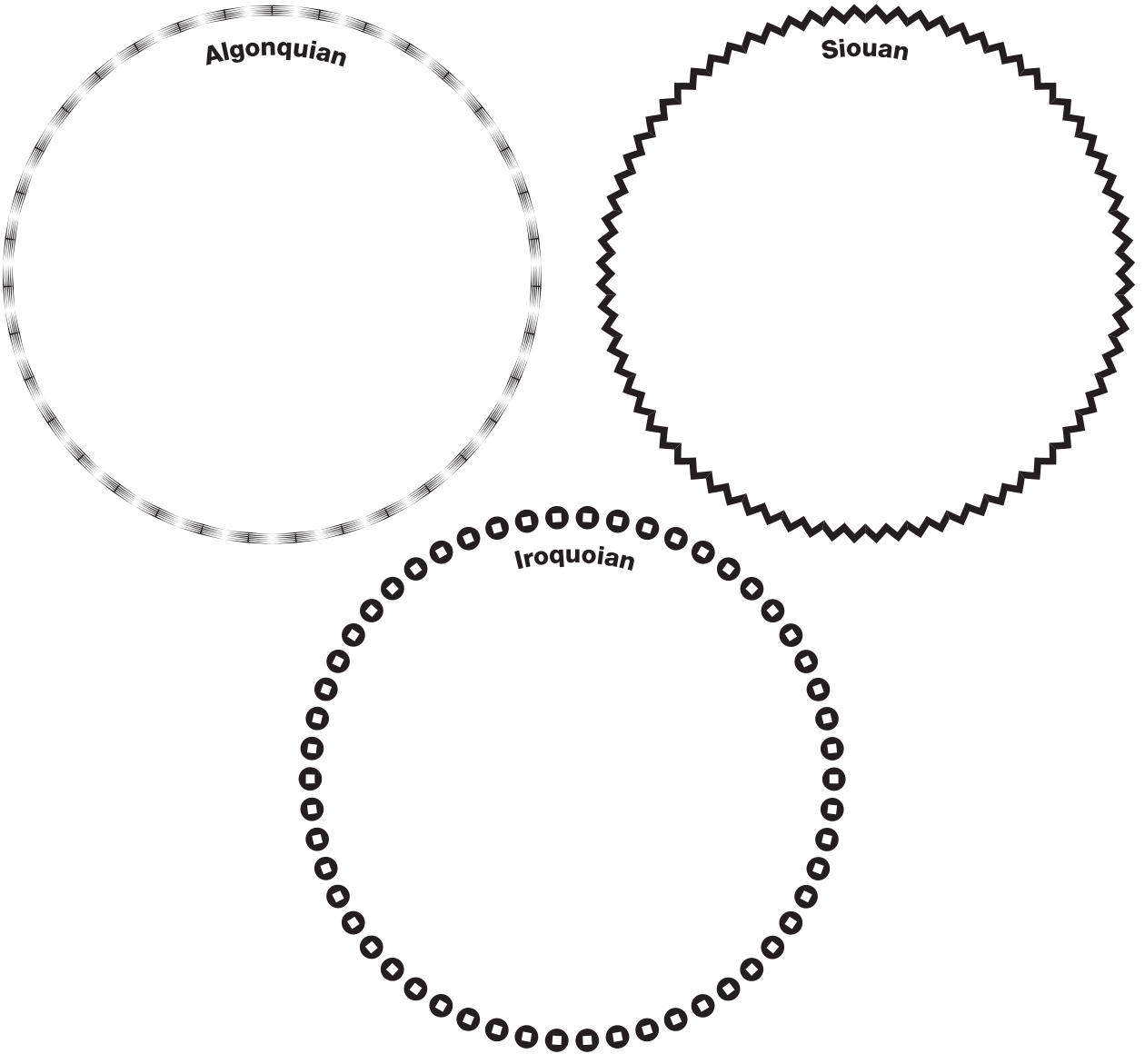
People lived in wigwams.

Name_____Date_____

Indian Languages/Indian Nations in Wisconsin

Select each Indian Nation and write it in the correct language circle. Use the information in the chapter to help you find the right answer.

Dakota	Potawatomi
Sioux	Mohican/Stockbridge-Munsee Band
Oneida	Brothertown
Menominee	Ho-Chunk
Ojibwe	



Activity 2: Charting Effigy Mounds

Materials

Effigy Mounds Fact Sheet *(one per student)*

Mound Group maps of Grant and Milwaukee counties *(one county set per group)*

County Mound Group tally sheets *(one county sheet for each group)*

County Mound Group graphs *(one county sheet for each student)*

Map of all Effigy Mound Sites in Wisconsin, with Grant and Milwaukee enlarged *(using SMART Board)*

Teacher Background: Effigy Mounds in Wisconsin

For many hundreds of years, the Native peoples of Wisconsin built mounds out of rock and dirt. The shapes of these mounds varied. Conical mounds were shaped like cones or domes, and linear mounds were like long embankments. About 2,500 years ago people began mound building. Just over one thousand years ago, people began to make effigy mounds shaped like animals and even people. They continued to make effigy mounds for over three centuries. Some of the effigy-builders made a rare type of earthwork called an "intaglio." Intaglio mounds are like effigy mounds, but they are dug into the earth, instead of built up above it.

In the past, archaeologists dug into the mounds to find out how old they were, who built them, and what was inside them. This is not done anymore, in order to respect the wishes of the American Indians who are descended from the effigy mound builders. We know from past excavations that most mounds contain human bones, and that some contain special deposits of charcoal, ashes, animal bone, shell or rock. Some people buried in the mounds were buried with arrows, pottery, pipes, stone tools, or shell jewelry.

Many maps have been made of places where effigy mounds were located. Most of these mounds are gone now, because they were destroyed to make room for roads, for cornfields, or for houses. Now, we must use the maps to learn about the people who built the mounds. Fortunately, there are now laws that prevent existing mounds from being destroyed so future generations will be able to visit them and learn from them.

Most effigy mound sites are found in Wisconsin, and most within the southern half of Wisconsin. A few sites are found in Iowa, Minnesota, and Illinois. They tend to cluster together near large rivers, lakes, and sometimes springs. There seem to be greater numbers of mound sites in western and south central Wisconsin than in southeastern Wisconsin. Because there are no lakes in the Driftless Area of western Wisconsin, most mound sites in the region cluster near large rivers. In southeastern Wisconsin, where the melting and retreating glaciers created many lakes, mound groups are spread out across the landscape

Most mounds were probably used to bury the dead, and current archaeological theories seem to agree that the shapes of the mounds represent totems, or animals symbolizing specific lineages or clans. The mounds were probably built in the warmer months, by groups of people who spent winters dispersed into small groups. Each summer they would gather together to visit and cooperatively collect the resources they needed to survive the next winter. Mound-building was probably one way that the stress of the gathering was reduced. People would work together not only to bury the dead, but to create a tangible symbol of their identity.

Most American Indian clans identified themselves with particular animals. Each animal, like each clan, had a specific role in the universe. By building mounds in the shape of clan animals, the effigy builders were not only working together to bury the dead, they may have been re-creating their society and the universe in general. Such rituals are conducted worldwide and are known as world renewal rituals.

The most common mound types are those that show birds, bears, and long-tailed creatures that some people identify as panthers. Most animal mounds are shown from the side. When they are shown from the top, with all four legs sticking out, people call them "turtles" (even though they don't look very much like turtles at all).

Native Americans have many stories about the animals that the mounds represent. There is good evidence to suggest that the birds and animals symbolized by effigy mounds refer to spirits as well as actual animals. Some Native people divided the universe into Upper and Lower Worlds. Birds inhabited the Upper World, while animals and long-tailed spirits inhabited the Lower World. Clans with bird names and animal names in Native societies were divided the same way and sometimes lived in separate parts of the same village.

Some groups of American Indian people in Wisconsin tell stories about creatures called "Thunderbirds"—huge birds that live up in the sky, make thunder with their wings, and shoot lightning out of their eyes. They also tell stories about strange creatures that live below the ground and in deep lakes, rivers, and springs. These creatures are called "Water Panthers" and they are described as having sharp claws, very long tails, and horns on their heads. Although Water Panthers and Thunderbirds do not like each other at all, and fight constantly, both must exist to keep the Earth in harmony and balance.

Bird mounds are usually found in higher areas than animal mounds or mounds with long tails. Most sites that contain more than one kind of effigy contain at least one mound from each of the bird and animal/long-tail classes. Even if the site contains many bird mounds or animal mounds, it will still usually contain one or two mounds of the opposite class. This tells us that the effigy builders were concerned with upper and lower worlds at their sites, and that they felt that both kinds were needed in order to balance the groups.

Later Native people living in Wisconsin continued to use effigy mound sites as cemeteries, as places to store food or special tools, and as places to grow food. Some effigy mound sites contain the remains of what might be houses or places where people held dances and ceremonies.

Overview

Based on research for her doctoral dissertation on effigy mounds, archaeologist Amy Rosebrough created the maps and guided the development of this activity. This activity will give students a chance to explore the relationship of effigy mounds to specific locations in southern Wisconsin, where the majority of the mounds in the state have been located. Students will investigate site maps, identify mound types in one of two counties, then graph their occurrence (the kind of animal shapes that occur in selected locations), and discover how the types vary from east to west across the state. Students will learn that certain types of mounds appear more frequently in one area than in another. Students will gain familiarity with these unique earth-sculptures and their aesthetic and cultural imprint on the Wisconsin landscape.

Procedures

1. Pull up the **Map of All Effigy Mound Sites in Wisconsin** on the SMART Board. Explain that each dot represents one place where mounds are found. Elicit from students responses to the following questions: Which counties have effigy mounds? Which county has more of them? Are the mounds evenly distributed over the landscape, or do they clump together in certain places? Which places seem to contain the most mounds?
2. Elicit from students that effigy mounds in Wisconsin are more prevalent in the southern part of the state, and explain to students that they will be conducting an archaeological survey to find some information about effigy mounds that have already been mapped in two Wisconsin counties, Grant in the southwest and Milwaukee in the southeast.
3. Pass out the **Effigy Mounds Fact Sheets** to students and review the material together. Tell students that they will be working in small groups (two to four students) to determine the frequency of animal types (and other forms) of mounds in their county. Half the students will be analyzing mound groups in Grant County, and half will be working with mound maps in Milwaukee County. Afterwards, the groups will be comparing and contrasting their results and analyzing the data that they have obtained.
4. Divide students into groups and pass out the **site maps** and **tally sheets** for each group. Look at the maps of the effigy mound sites. Ask the following: Can you identify which animals are represented? (Some might be easy to identify. Others might be harder, and might be seen in different ways by different people.) The students should be able to identify a number of different kinds of birds and animals by looking at the site maps and matching up types with those on the tally sheets. Most of the species identified will be native to the Upper Midwest, but some mounds might look like elephants, horses, or other non-native animals. Mound identification is subjective, but if it comes up, you might want to discuss why it is unlikely that the effigy mound builders made elephants, camels, or kangaroos, even if the mounds appear to look like them.
5. Point out to students that the columns on the tally sheet correspond to the mound types. Tell students that they will be tallying the data by site, then totaling the numbers before individually graphing the findings. Monitor students as they work.
6. Pass out the **graphs** to each student. Have each do his/her own work. When students have completed their graphs, select student pairs made up of one from a Milwaukee County group and one from a Grant County group. Then ask students to concentrate on the differences in the graphs. Ask students to write a sentence at the bottom of their graphs that describes the evidence they have found by contrasting their graphs with their partners'.
7. Discuss the findings. Elicit from them there are more bear mounds in Grant County, while mounds in Milwaukee County contain more long-tailed turtles or panthers. Both areas have lots of birds, though more birds are found in the west than in the east. As you go from west to east, the frequency of bear mounds drops and the frequency of long tailed turtles and panthers rises.
8. Ask them to write questions about effigy mounds that they still have. Explain that archaeologists are still trying to answer questions about the mounds, but some things remain mysteries.

Closure and Assessment

Collect the individual graphs.

Grant County Tally Sheet: Answer Key

Sites	Bird	Goose	Panther	Turtle	Animal	Bear	Mink	Conical	Linear	Other
GT-387	1	0	0	0	0	0	0	2	0	0
GT-148	0	0	0	0	0	2	0	0	2	0
South Point	0	0	0	1	0	1	0	2	0	0
Fenley	0	0	0	0	0	1	0	0	1	1
Riverside Park	1	0	0	0	0	0	0	0	1	0
GT-385	0	0	0	0	0	1	0	0	0	0
Jack Oak Slough	2	0	0	1	1	1	0	20	6	0
Ballfield	0	0	0	0	0	2	0	0	0	0
Spook Hill	0	0	0	0	0	2	0	0	1	2
Sanders Creek	2	0	0	0	0	0	0	0	5	0
Grant County Totals	**6**	**0**	**0**	**2**	**1**	**10**	**0**	**24**	**16**	**3**

Milwaukee County Tally Sheet: Answer Key

Sites	Bird	Goose	Panther	Turtle	Animal	Bear	Mink	Conical	Linear	Other
Beaubein	0	0	1	0	0	0	0	0	0	0
Indian Fields	0	0	2	0	0	0	0	7	3	0
Indian Prairie	0	2	4	0	0	1	0	21	2	1
Juneau	1	0	2	0	0	0	0	0	1	0
Mill Winnebago	1	0	0	0	0	0	0	0	0	0
Wisconsin Avenue	0	0	0	0	0	0	0	0	0	1
Teller	0	0	5	0	0	0	0	0	1	0
Trowbridge	0	0	2	0	0	0	0	5	1	0
School Section	0	0	3	0	0	0	0	1	4	0
Schlitz Park	1	1	5	0	0	0	0	0	4	0
Milwaukee Totals	**3**	**3**	**24**	**0**	**0**	**1**	**0**	**34**	**16**	**2**

Name_____ Date_____

Effigy Mounds Fact Sheet

For many hundreds of years, the Native peoples of Wisconsin built mounds out of rock and dirt. Some were shaped like cones or domes, and some were long and lean, like bratwurst or a fat pencil. Just over one thousand years ago, people began to make effigy mounds shaped like animals and even people.

In the past, archaeologists dug into the mounds to find what was inside them. This is not done anymore, in order to respect the wishes of the American Indians who are descended from the effigy mound builders. We know from past excavations that most mounds contain human bones, and that some contain special deposits of charcoal, ashes, animal bone, shell, or rock. Some people buried in the mounds were buried with arrows, pottery, pipes, stone tools, or shell jewelry.

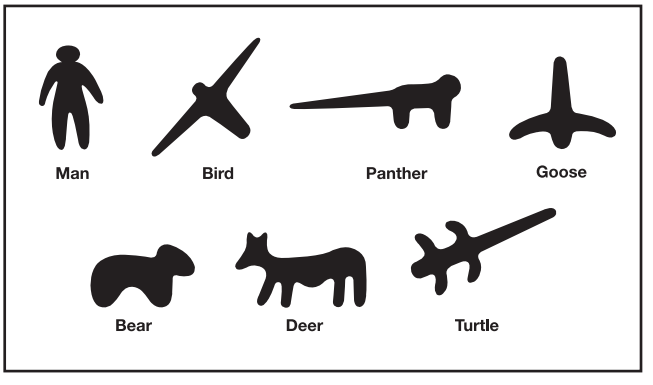
Most effigy mounds are gone now, because they were destroyed to make room for roads, for cornfields, or for houses. Luckily, people made maps of places where effigy mounds were once located. Using these maps, we can learn about the people who built the mounds.

American Indians have many stories about the animals that the effigy mounds represent. The most common mound types are those that show birds, bears, and long-tailed creatures that some people identify as panthers. Most animal mounds are shown from the side. When they are shown from the top, with all four legs sticking out, people call them "turtles" (even though they don't look very much like turtles at all).

Birds and animals symbolized by effigy mounds most likely refer to spirits as well as actual animals. Native Americans divided the universe into Upper and Lower Worlds. Birds inhabited the Upper World, while animals and Underwater Panthers inhabited the Lower World. Clans with bird names and animal names in Native societies were divided the same way, and sometimes lived in separate parts of the same village. Ho-Chunk people have identified some mounds as Thunderbirds and Water Panthers.

Some groups of American Indians tell stories about creatures called "Thunderbirds"—huge birds that live up in the sky, make thunder with their wings, and shoot lightning out of their eyes. They also tell stories about strange creatures that live below the ground and in deep lakes, rivers, and springs. Some called such creatures "Water Panthers," and describe them as having sharp claws, very long tails, and horns on their heads. Water Panthers and Thunderbirds do not like each other at all and fight constantly, but both must exist to keep the Earth in harmony and balance.

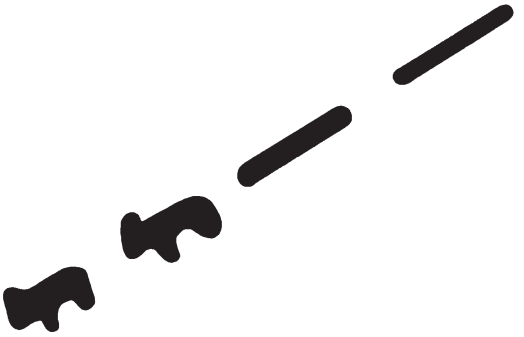
Bird mounds are usually found in higher areas than animal mounds. Sites that contain more than one effigy mound usually contain one bird mound and one animal mound. Even if the site contains many bird mounds or animal mounds, it will usually contain one or two mounds of the opposite class. This tells us that the effigy builders were concerned with upper and lower levels at their sites, and that they felt both kinds were needed in order to balance the groups.



Grant County Mound Group Maps

1. GT-387

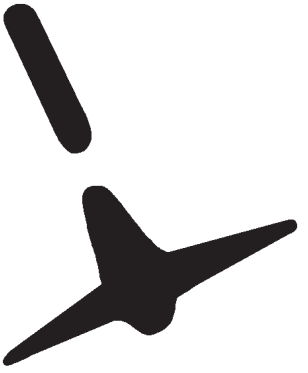
2. GT-148



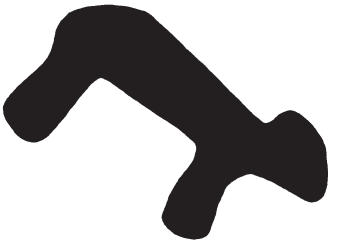
3. South Point

4. Fenley

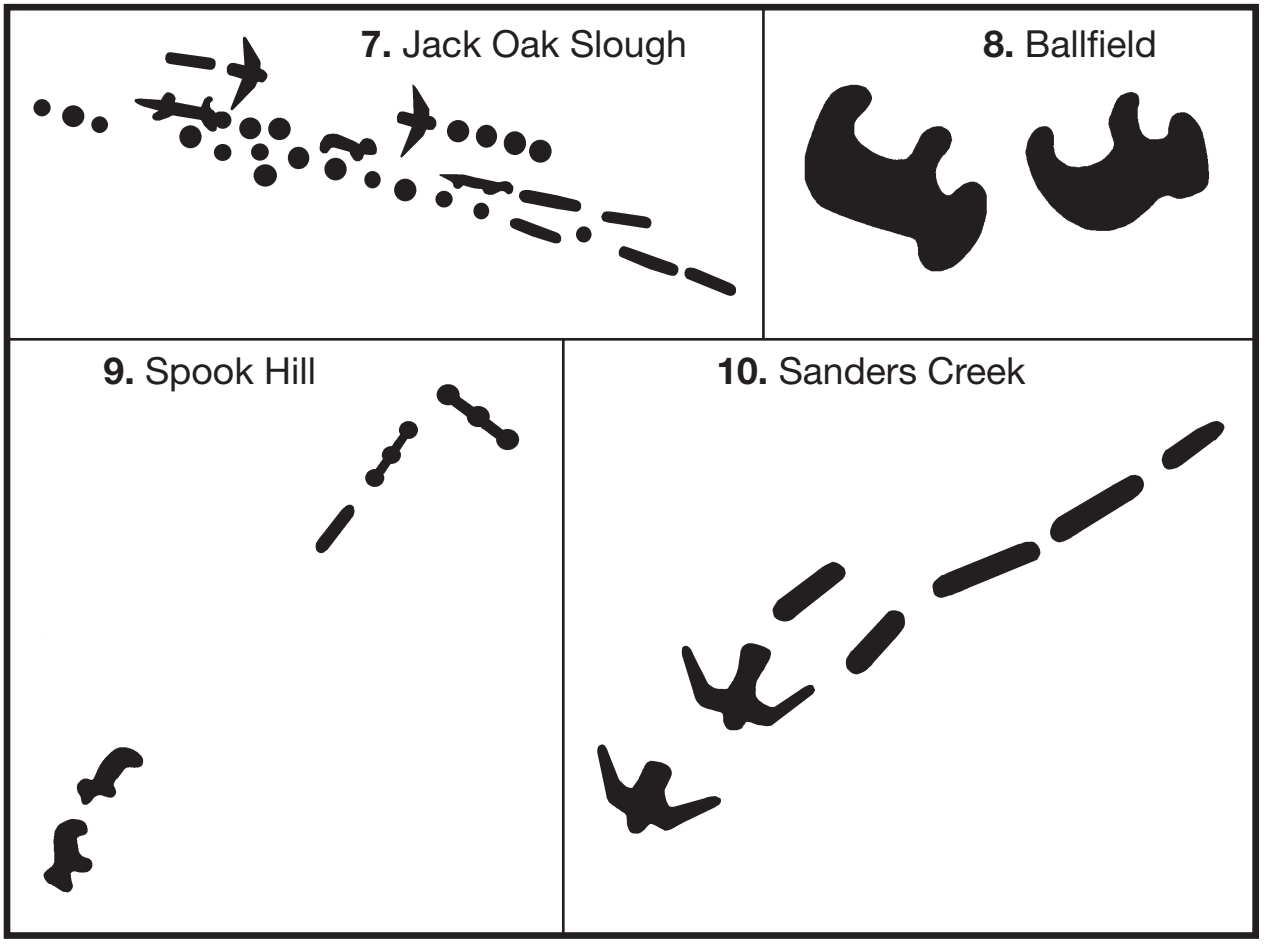
5. Riverside Park



6. GT-385

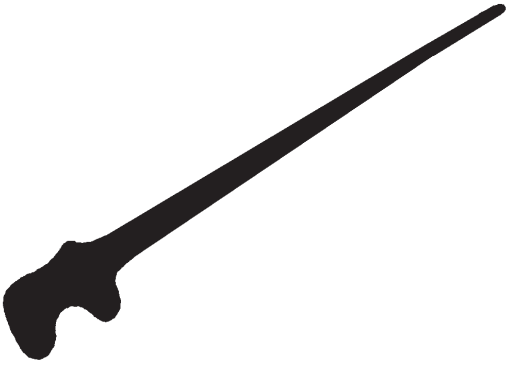


Grant County Mound Group Maps



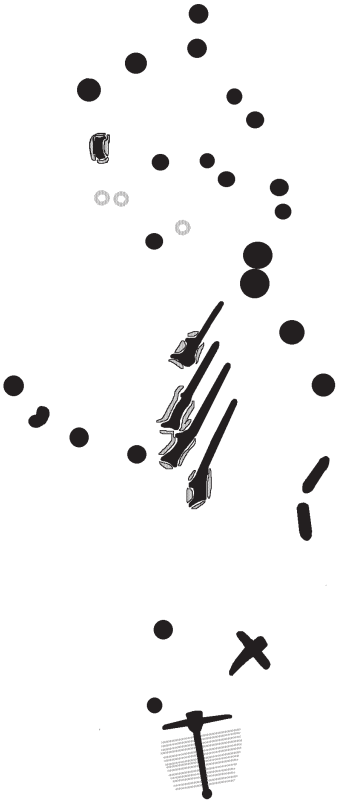
Milwaukee County Mound Group Maps

1. Beaubian

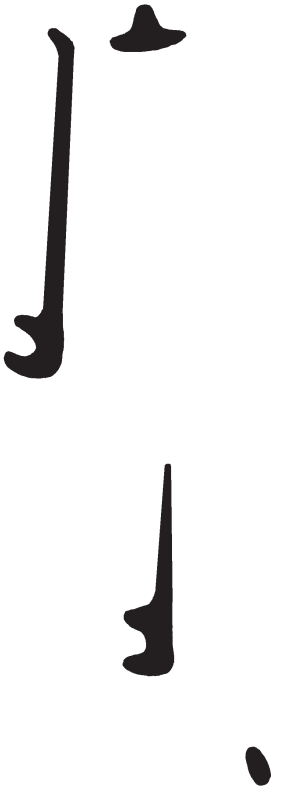


2. Indian Fields

3. Indian Prairie

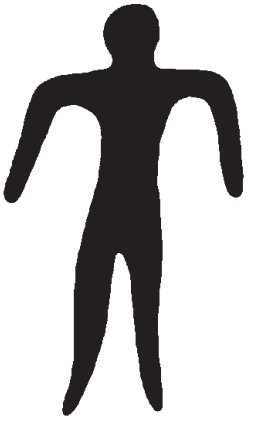


4. Juneau County

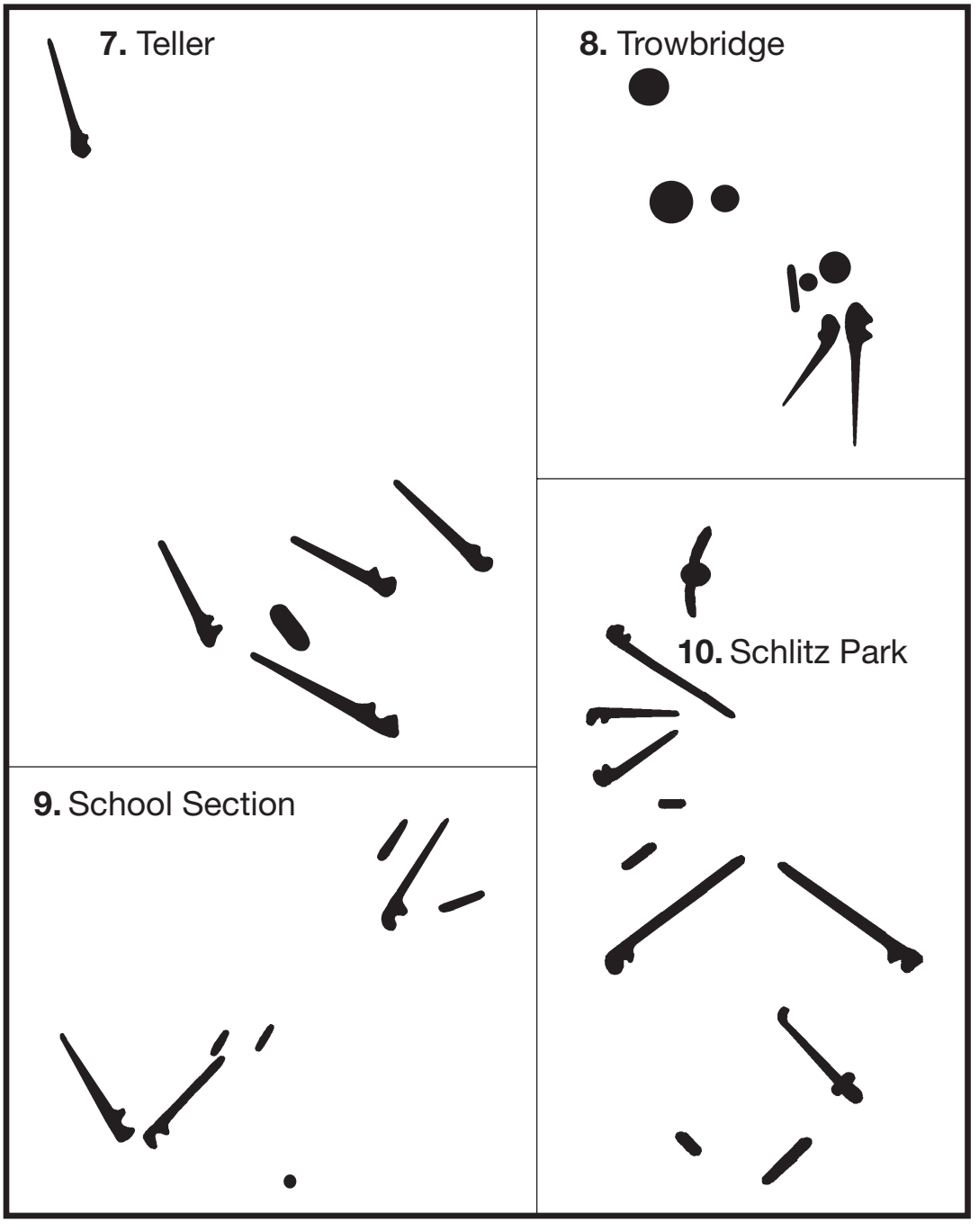


5. Mill Winnebago

6. Wisconsin Avenue



Milwaukee County Mound Group Maps



Name_____Date_____

Mound Group Tally Sheet: County_____

1. Write the name of the site on your tally sheet next to the number for that site. **2.** Place tally marks in the appropriate column for each effigy mound type at that site. Not all effigy mound types will be represented. **3.** Place totals for each column at the bottom of the page.

Site Name	 Bird	 Goose	 Panther	 Turtle	 Animal	 Bear	 Mink	 Conical	Linear	? Other
1.										
2.										
3.										
4.										
5.										
6.										
7.										
8.										
9.										
10.										
TOTALS										

Name_____Date_____

Mound Group Graph Sheet: County_____

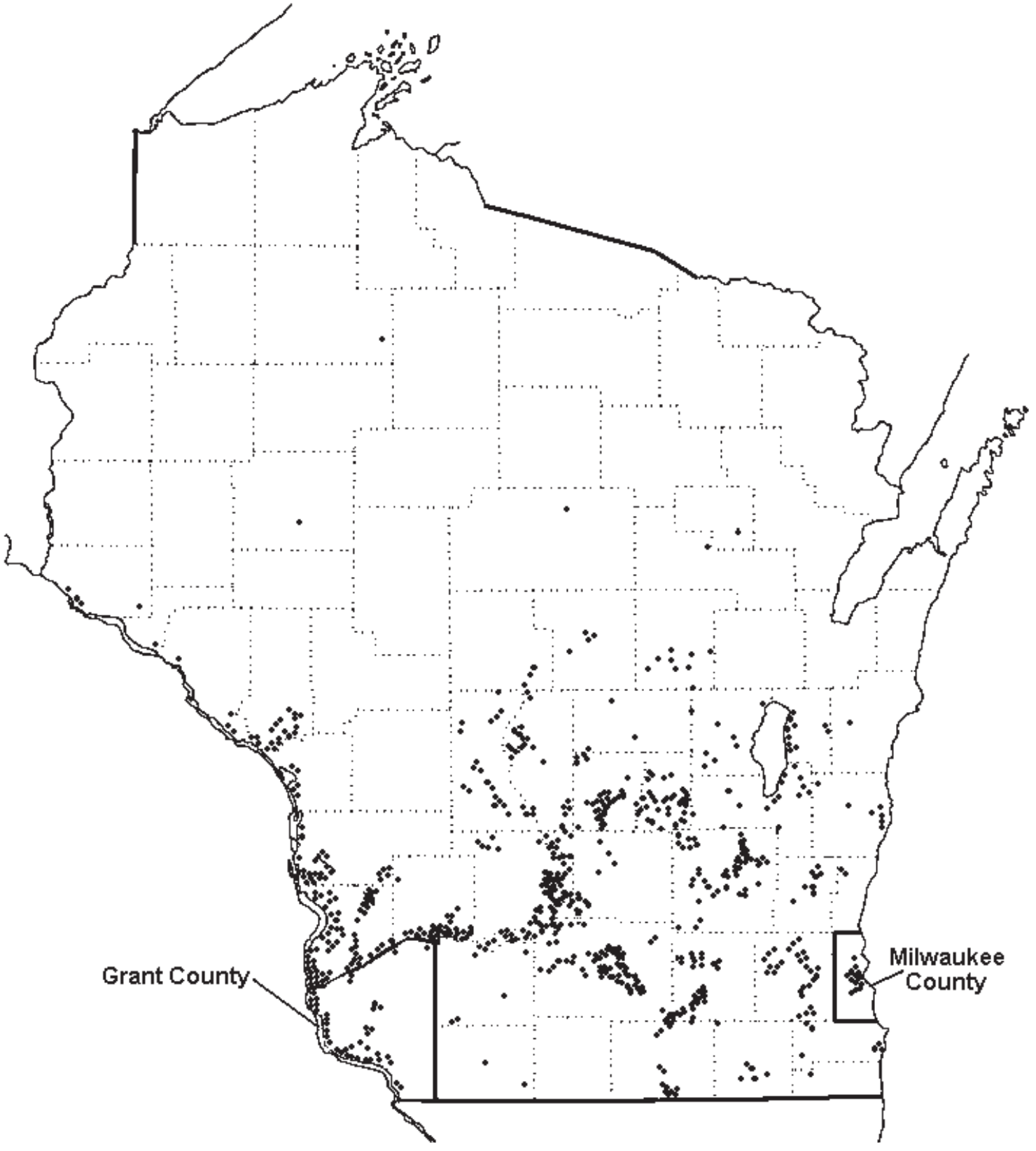
1. For each kind of mound, color the appropriate number of boxes that correspond to your tally sheets
2. Fill in your conclusion after you have completed the graph.

	 Bird	 Goose	 Panther	 Turtle	 Animal	 Bear	 Mink	 Conical	 Linear	Other
10										
9										
8										
7										
6										
5										
4										
3										
2										
1										

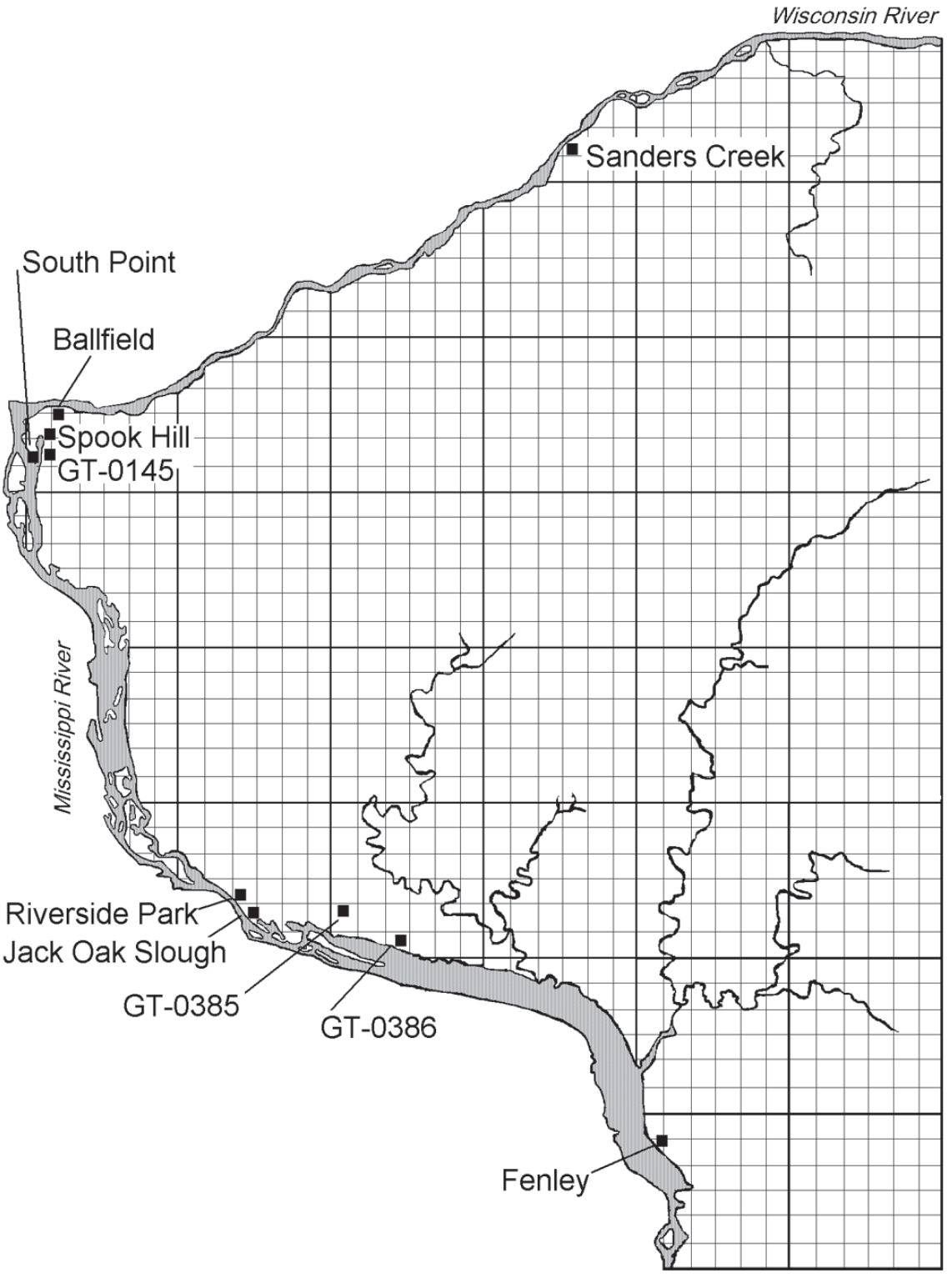
I found that _____

_____

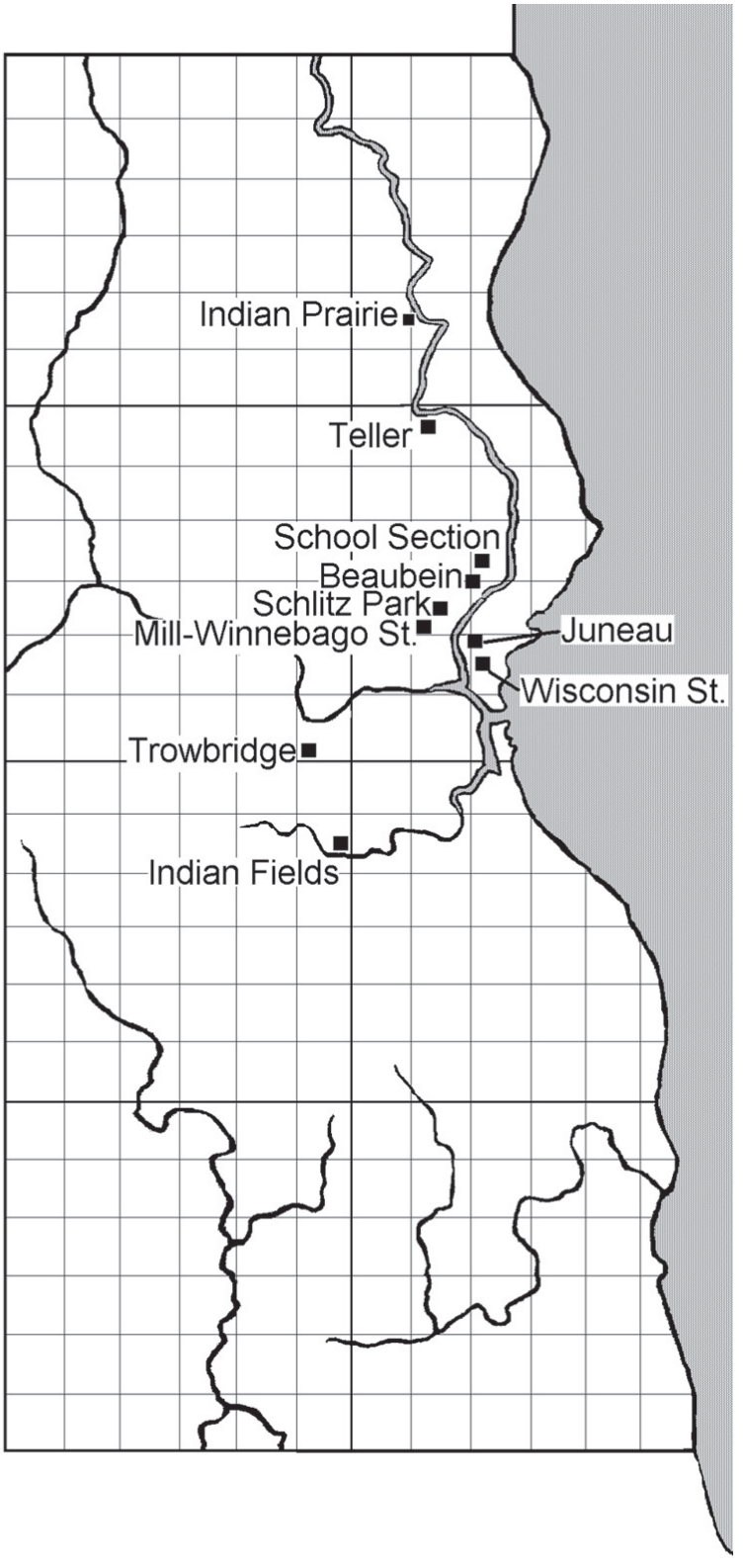
Effigy Mound Sites in Wisconsin



Grant County Effigy Mound Sites



Milwaukee County Effigy Mound Sites



1

Activity 3: Creating a Journal

Objectives

◆ To reinforce key vocabulary

◆ To give students experience in recognizing the main ideas in the chapter and contributing their own words

◆ To allow students the opportunity to complete both informational and descriptive sentences

◆ To help students understand the way graphic images function to enhance the narrative of an informational text

Skills and Strategies

Analysis; synthesis; evaluation; problem solving; creative, descriptive, and informational writing

Materials

Journal Title page *(one per student)*

Chapter Title page *(one per student)*

Changes in Native Life *(one per student)*

Woodland People *(one per student)*

Different Paths to the Past *(one per student)*

Graphics and Captions worksheet *(one of each per student)*

Journal Checklist *(one per student)*

Early History Sentences *(one per student)*

Pencils, glue sticks, scissors *(one per student)*

Copies of Native People of Wisconsin for each student

Overview

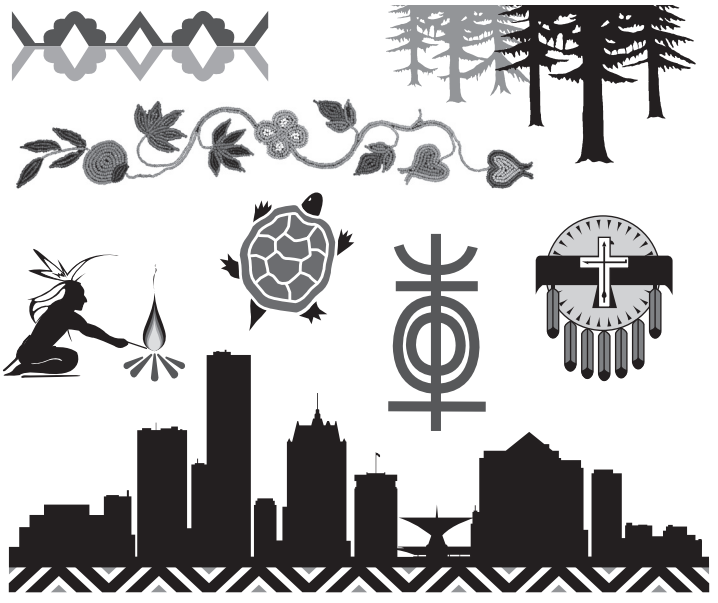
This activity is the first designed both to help students come to terms with the content of the chapter and to provide a means of assessing student understanding. This initial journal activity introduces students to the process of summarizing—in many of their own words and captions—key points from the chapter. In subsequent chapters, the number of content clues will decrease, and the length of student responses will correspondingly increase. The journaling activities will give students closure and allow them to utilize both creative and analytical skills as they indicate their comprehension of the content. Students should create a folder in which to save these pages. After completing Native People of Wisconsin, students will be able to assemble a complete booklet that can function as a portfolio to demonstrate individual learning. Both students and teachers will be able to chart and evaluate positive growth through the Student Journal Checklist and the Teacher Assessment Rubric on page ix.

Procedures

1. Pass out copies of *Native People of Wisconsin.* After reading and discussing Chapter 1 with students, tell them that they will be writing, creating, and assembling their own book or journal that will reflect their understanding of *Native People of Wisconsin.* Explain that this first activity about **Early History** will form the first "chapter" of their journals, and that you will be passing out all the materials that they will need.
2. Pass out all the materials for the assignment. Ask each student to look at the **Chapter 1 Vocabulary Words.** Although you will be asking them to complete sentences that summarize the major parts of the chapter in their own words, they will still need to incorporate important vocabulary that has been introduced in the chapter. They may also use new vocabulary learned in other chapters as it applies. Tell them that they can use the chapter and the glossary in the book to remind them of the meaning of any word on the vocabulary page.
3. To help students get started, write the following three words on the board: **ancient, effigy, archaeologists.** Give students time to fill out the Early History Sentences sheet. Explain that you will want them to incorporate new vocabulary words correctly in sentences that they are creating for their journals.
4. Hold up a copy of the **Changes in Native Life** student sheet and explain that, as authors, they will have to complete each sentence in their own words, fitting in new vocabulary words whenever appropriate. On the SMART Board, pull up the assessment rubric, so that students can see that using more vocabulary words accurately increases the overall score. Point

out that students will also be scored by the number of sentence completions and captions that they write. Ask students to use their books to help them complete the paragraphs in **Changes in Native Life.** This may be as much as you choose to do on the first day. Explain that the Journal Checklist will help them make sure they are including all necessary elements.

5. Repeat the process with the other summary sheets. For the graphic and caption sheets, authors must write appropriate captions for the graphic materials. Like all book designers, they can choose which graphic image will accompany the text on each page where there is room for a graphic image, including the title page.
6. Students are to work independently, and you may want to divide the task into two or more sessions, having students first create the text, caption the graphic materials, and then design their final pages. Remind them to make sure they are happy with the result before applying glue to the text and graphics!
7. Have students share their final projects, then collect booklets to assess and save. Students will be creating similar booklets as a summary activity for each Indian Nation in Wisconsin. When students have completed the journal activity for all ten chapters, they will engage in the culminating work of composing both an introduction and a conclusion. This final writing activity requires students to describe what they've created and to compare and contrast what they've learned from each chapter. At the end of the unit, you may choose to create a display of their completed work in the classroom or library and invite parents in to celebrate with a feast!



My Journal about Native People in Wisconsin by

_____

My Journal about the Early History of Native People in Wisconsin by

_____

Name_____ Date_____

Early History Sentences

In the blanks below, write three sentences in your own words. For each sentence, use one of the words written on the board. Use information in Chapter 1 to help you build a sentence that contains good information from *Native People of Wisconsin.*

1._____

_____

_____.

2._____

_____

_____.

3._____

_____

_____.

Name_____ Date_____

Changes in Native Life

Native people tell about their early history in their_____.

About one thousand years ago, Native people_____

_____.

Farming changed Native communities. People began to_____

_____.

About twenty-five hundred years ago, people began building_____.

in the shapes of_____

_____. Some mounds were built_____

_____.

Today we wonder_____.

The people who built Aztalan_____

_____. They built_____

_____.

Archaeologists have learned_____

_____. No one is sure why_____

_____.

Name_____ Date_____

Woodland People

Before Europeans arrived, many different groups of Native people lived in Wisconsin, including_____.

The_____ spoke_____,

and others spoke_____. Native people who moved here from the Northeast spoke_____. Woodland people lived in _____. They hunted _____, fished for_____,

and grew_____.

Tribes were organized by_____that represented_____.

Clan leaders_____.

Native people wanted their leaders_____.

Name_____ Date_____

Different Paths to the Past

At the Gottschall Site in_____, about a thousand years ago, an artist_____. His pictures tell_____.

Stories that people tell instead of writing them down are known as_____.

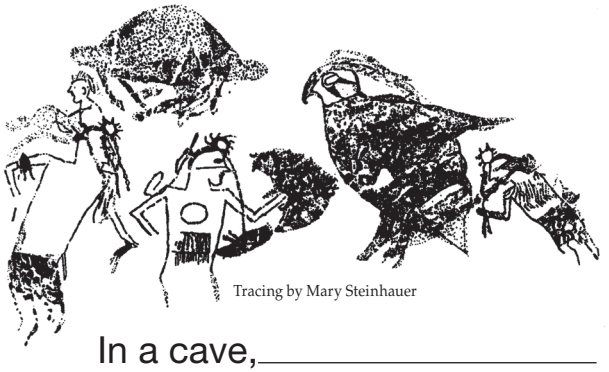
There are many ways to learn about Native cultures. These are some of them:_____

_____.

I especially liked learning about_____

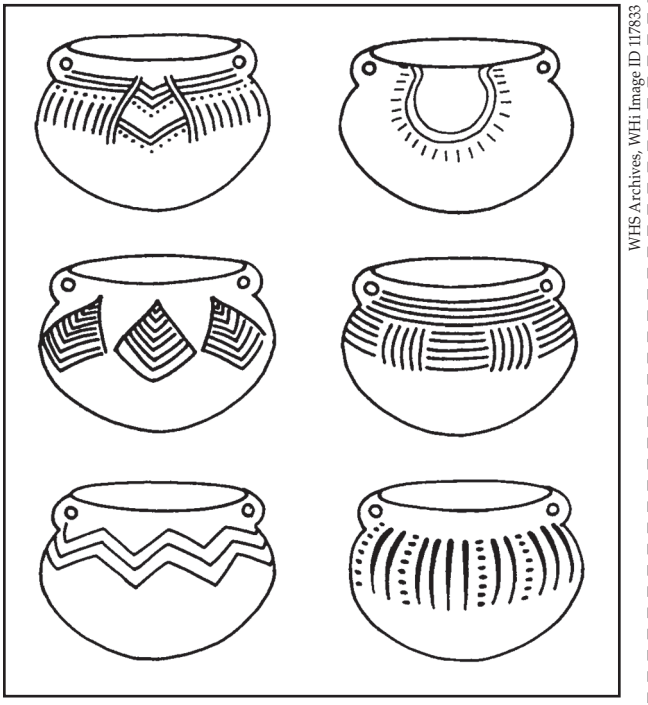
_____.

Graphics and Captions



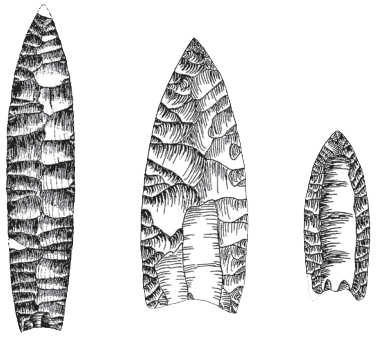
Tracing by Mary Steinhauer

In a cave,_____



WHS Archives, WHi Image ID 117833

Woodland people_____



Long ago, Native people____

Photo by Kori Oberle, Educational Communications Board

Woodland Indians lived_____

Name_____ Date_____

Chapter 1 Journal Checklist

Directions: In each row (Sentences, Captions, Journal, and Vocabulary), circle the box that describes the work you did. Then, add up your points at the bottom of the sheet and write down your thoughts about your work for this chapter.

	First steps *1 point each*	**Trying hard** *2 points each*	**Really working** *3 points each*	**Best efforts** *4 points each*
Sentences	I wrote up to 5 sentences in my own words. ☐ ____ point	I wrote up to 10 sentences in my own words. ☐ ____ point(s)	I wrote up to 15 sentences in my own words. ☐ ____ point(s)	I wrote up to 15 sentences in my own words. ☐ ____ point(s)
Captions	I wrote a caption for one photo in my own words. ☐ ____ point	I wrote a caption for 2 photos in my own words. ☐ ____ point(s)	I wrote a caption for 3 photos in my own words. ☐ ____ point(s)	I wrote a caption for 4 photos in my own words. ☐ ____ point(s)
Journal	I mounted one photo and caption in my journal. ☐ ____ point	I mounted 2 photos and captions in my journal. ☐ ____ point(s)	I mounted 3 photos and captions in my journal. ☐ ____ point(s)	I mounted 4 photos and captions in my journal. ☐ ____ point(s)
Vocabulary	I used and underlined up to 3 new vocabulary or Native words in my sentences and captions. ☐ ____ point	I used and underlined up to 6 new vocabulary or Native words in my sentences and captions. ☐ ____ point(s)	I used and underlined up to 9 new vocabulary or Native words in my sentences and captions. ☐ ____ point(s)	I used and underlined up to 12 new vocabulary or Native words in my sentences and captions. ☐ ____ point(s)
	Points ____	Points x 2 =____	Points x 3 =____	Points x 4 =____
				Total Points for Chapter = _____

My thoughts about my work on Chapter 1:_____

_____

_____

_____

2 European Arrivals

Activity 1: Getting Started

Objectives

- To reinforce key vocabulary
- To introduce students to the structure of the chapter
- To help students understand the main ideas in the chapter
- To help students organize information

Skills and Strategies

comprehension; building vocabulary; analysis; problem solving

Materials

Chapter 2 Vocabulary Words worksheet (one per student)

Looking Ahead worksheet (one per student)

American Indian Groups graphic organizer (one per student)

Wisconsin Indians/Migrating Indian Nations graphic organizer (one per student)

Tic-Tac-Toe Changes in Native Lives graphic organizer (one per student)

Pencils (one per student)

Native People of Wisconsin (one per student)

Overview

This pre-reading activity will help students as they get acquainted with expository reading and begin to assimilate information about the early history of the Native people in the state. Student worksheets will help them anticipate and navigate the reading.

Pre-reading Procedures

1. Remind students that successful expository reading results from previewing material before reading the chapter. Pass out the student books, and find out if any students can recall the first strategy (looking at main topics in the table of contents). Then ask them to turn to the chapter itself and page through to see that these ideas are in bold. What other features does the chapter have that will help them *even before they start reading?* (sidebars, maps, pictures)
2. Pass out the Chapter 2 **Vocabulary Words** worksheets and go over pronunciations with students. You may choose to have them fill out the page ahead of time, or ask them to enter new words as they find them in the chapter.
3. Pass out the **Looking Ahead** worksheets and ask them to fill them in before they start reading.
4. Collect the **Looking Ahead** pages and remind students that you will return them after they have read the chapter so that they can see if their predictions were accurate.

Reading Procedures

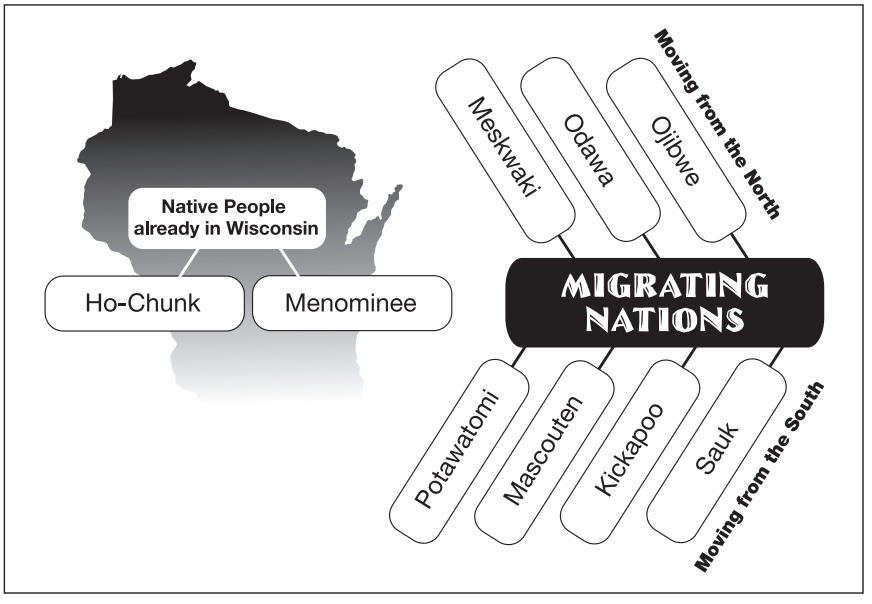
1. When students have completed the reading on **Native People Moving West,** pass out the **American Indian Groups** and the **Wisconsin Indians/Migrating Indian Nations** graphic organizers and tell students that it will be much easier to use information once they have sorted it out for themselves. Collect for assessment, if desired.
2. After students have completed reading **Native Lives Forever Changed,** pass out the **Tic-Tac-Toe Changes in Native Life** worksheets and ask students to fill in one fact in each of the nine spaces about the way Native Lives changed in each of the nine spaces. Collect for assessment, then return all worksheets to help students in their journal activity.

3. At various points as students read, ask if they are surprised by the information they encounter or was it more expected after their initial foray through the chapter.

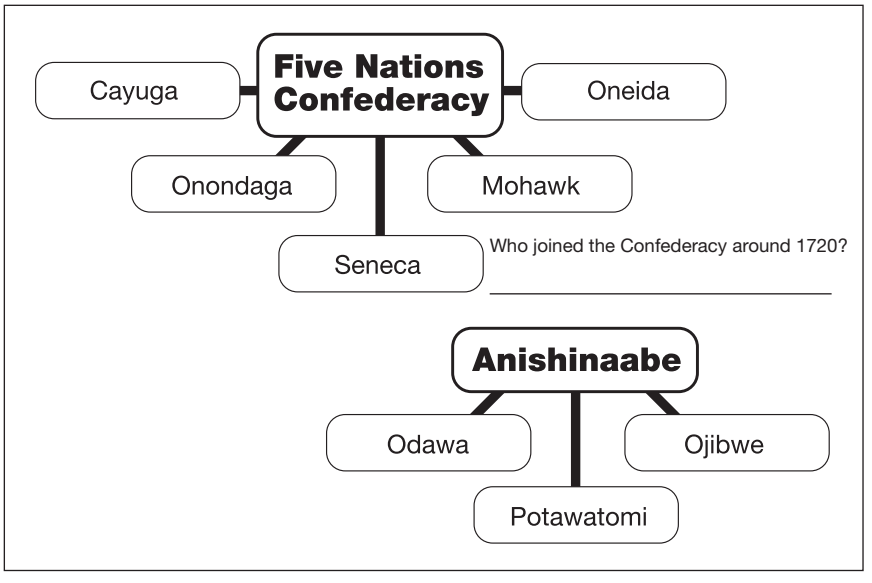
Closure

After students have read the chapter, revisit the **Think about It** questions. Have students form a circle and talk about the questions, sharing and reflecting on the changes in understanding from what they *anticipated* in the reading to what they have learned. What questions remain?

Wisconsin Indians/Migrating Indian Nations: Answer Key



Indian Groups: Answer Key



Name_____ Date_____

Looking Ahead

Below you'll see the **main topics** in this chapter.

Native People Moving West
The French Fur Trade
The British Arrival
Trying to Get Rid of the British
Native Lives Forever Changed
Remembering

Before you read the chapter, page through it. Then look at the topics above and the questions below, and write things you might know about European arrivals in Wisconsin:

1._____

2._____

3._____

Here are the **Think about It** questions:

What do you think Native peoples thought and felt the first time they saw a European?

Other than guns, what did Europeans bring that changed life for Wisconsin Indian Nations?

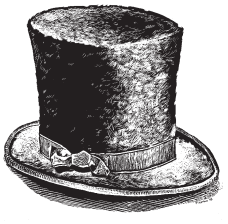
How did everyday life for all American Indian people change after the arrival of Europeans?

From looking at thhe **main topics** and the **Think about It** questions, what are three things that you think you might learn in this chapter?

1._____

2._____

3._____



Name_____ Date_____

Chapter 2 Vocabulary Words

Directions: On this page, you'll find a list of English and French vocabulary words that you will be reading in this chapter, as well as Native words that may be difficult to pronounce and may also have definitions. Writing down the definitions and pronunciations will help you learn their meanings. You will find definitions and pronunciations in the text of Chapter 2 and in the Glossary at the end of the book. You can also use this list as a checklist for your journal writing activity.

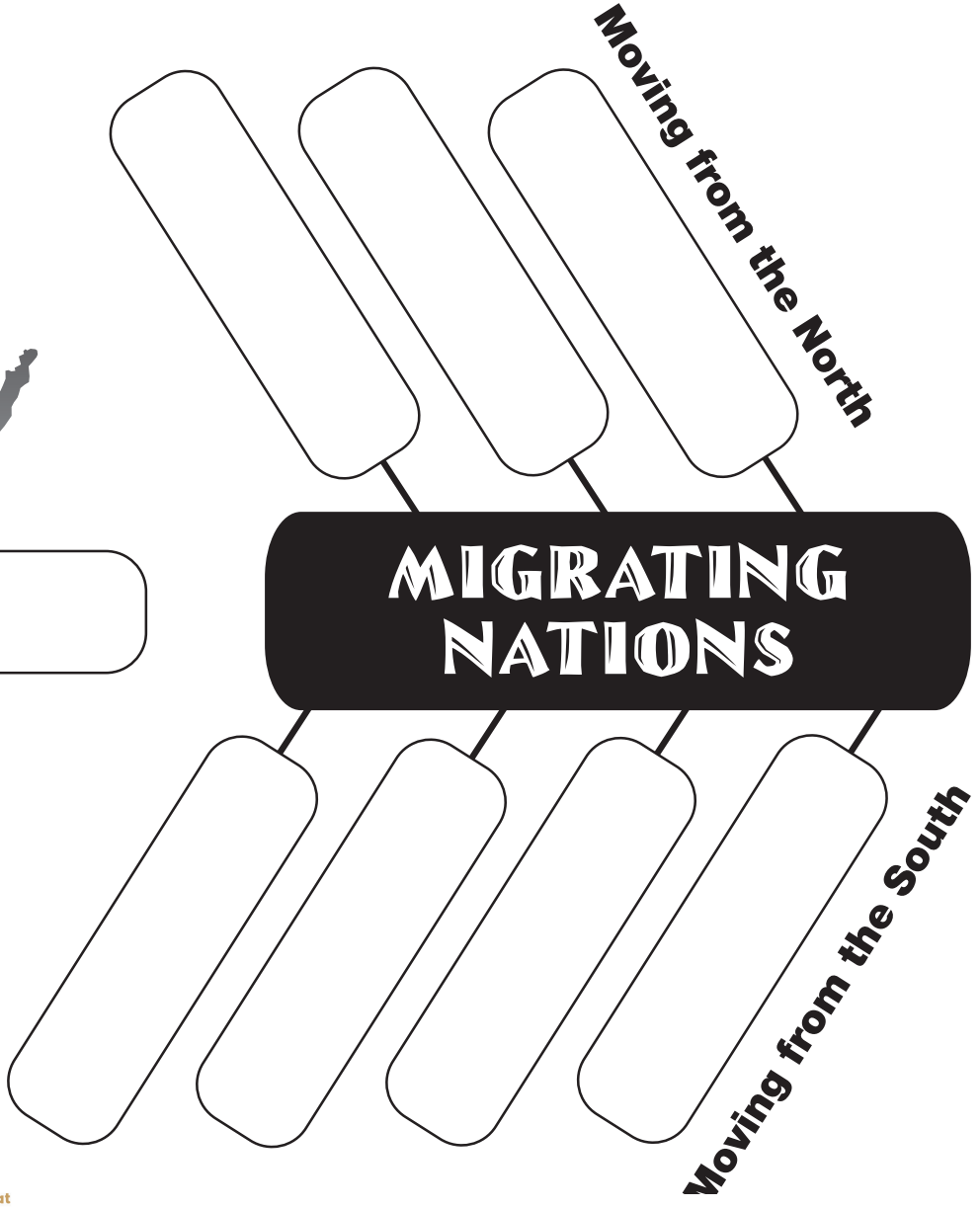
Native Words	Definitions
Anishinaabe	
Huron	
Cayuga	
Mascouten	
Midewiwin	
Ojibwe	
Muk-a-day-i-ko-na-yag	
Onondaga	
Seneca	
English Words	**Definitions**
allies	
ammunition	
bribery	
cargo	
confederacy	
conflicts	
converted	
custom	

depleted	
fur-bearing animals	
Jesuit	
license	
loyal	
missionaries	
pelts	
prophecies	
rebellion	
refugee	
royalties	
tension	
French Words	**Definitions**
coureurs de bois	
Jean Nicolet	
voyageurs	

Name_____ Date_____

Wisconsin Indians/Migrating Indian Nations

Place the names of the correct Indian Nations in the right places. Read carefully before you begin, and use the information in Chapter 2 to help you.



Nations:

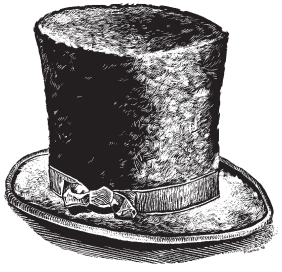
Ojibwe	Sauk
Kickapoo	Mascouten
Menominee	Odawa
Potawatomi	Meskwaki
Ho-Chunk	

Name_____ Date_____

American Indian Groups

Place the correct group in the right place. Go back to Chapter 2 in *Native People of Wisconsin* to find the answers.

Five Nations Confederacy



Who joined the Confederacy around 1720?

_____

Anishinaabe

Name_____ Date_____

Tic-Tac-Toe: Changes in Native Life

Write notes in each of the eight sections that add details to the topic, just like the one that has been done as an example.

Topic: The Fur Trade Forever Changes Native Life

	French and Native people marry.	

Tic-Tac-Toe: Answer Key (possible answers)

European hoes, axes and tools help clear land.	French and Native People Marry.	Ho-Chunk and Menominee become better farmers.
Fur-bearing animals become scarce.	Members of Ho-Chunk and others live in larger villages.	Native male hunters are gone for longer periods of time.
Women become more independent and responsible.	Europeans traders deal only with male leaders.	Some Native people become Christians.

2 Activity 2: Cultures in Conflict

Objectives

◆ To understand that American Indians and Europeans and Euro-American settlers had different beliefs about the ownership of land

◆ To understand that interactions between cultures during this period changed from being cooperative to conflicting

Skills and Strategies

listening, analyzing, comparing and contrasting, writing, oral communication

Materials

"Chief Oshkosh: Leader in Troubled Times" video from the Wisconsin Media Lab's Wisconsin Biographies series (http://wimedialab.org/biographies/oshkosh.html)

Can Land Be Owned? worksheet *(one per student)*

Overview

This activity relates to Chapter 2 because it focuses on some of the changes that occurred in the lives of the Indian peoples when Europeans began arriving in the area known today as Wisconsin. Because it also relates to the **Giving up Land** section of Chapter 3, you may wish to tell students that they will read more about Chief Oshkosh and the Menominee people in the next chapter of *Native People of Wisconsin.*

By watching "Chief Oshkosh: Leader in Troubled Times," a four-minute video from the Wisconsin Media Lab's Wisconsin Biographies series, students will begin to understand the impact of explorers and settlers from Europe and from other parts of the United States. To help students understand what all these changes might have felt like during this turbulent time, both the video and the **Can Land Be Owned? worksheet** focus on the Indian perspective of land use and ownership, as compared to the European and American perspectives.

Procedures

1. Preview the four-minute video before showing it to your students. Prepare several focusing questions for students to keep in mind as they watch this program, or use these questions: *How did the Menominee use the land where they lived? What did the European and American people want to do with the land where the Menominee lived? What lasting impact have the Menominee had on the land that they still possess?* You may wish to have students record their answers during viewing. Review the **Video Vocabulary** with your students as a previewing activity.
2. After students have watched the video once or twice, lead a class discussion. Begin by asking students to share their answers to the focusing questions, using this opportunity to clarify any misinformation. Elicit from students responses to the following questions: *Why did Chief Oshkosh refuse to move his tribe to Minnesota? How was he able to stop the US government from taking all of his tribe's land? What is sustainable forestry and why do the Menominee practice sustainable foresting?*
3. Explain to students that they will be completing a worksheet called "Can Land Be Owned?" This activity focuses on different beliefs and values about ownership of land. Specifically, students will reflect on and write about what it might have felt like for Indian people to share the land and resources to which they had had access for centuries, and then to be removed from those places by new "owners." Explain to your students that the video about Chief Oshkosh and the Menominee is just one example of a tribe being pushed off of their land, and that the Sauk and Fox Indians (mentioned at the top of the worksheet) experienced a similar series of events.

5. After students complete their writing, gather them into a talking circle and provide them the opportunity to share with their classmates what they learned from this study.

Enhancement

Some excellent corollary readings and activities can be found in the following:

- In the student text for *Digging and Discovery: Wisconsin Archaeology*, the chapter, "Furs and Forts," pages 48-58, discusses cultural exchange. In the accompanying teacher's guide, the activities on pages 41-48 reinforce the ideas presented in the chapter and introduce students to the concept of stratigraphy, or the layering of cultural artifacts as encountered by archaeologists.
- *Mapping Wisconsin History*, pages 41-42, 47 emphasizes the importance of Wisconsin waterways as travel routes during the fur-trade era, and the activity includes a reproducible student map.
- In *Working with Water: Wisconsin Waterways*, the chapter, "Paddling to and through Wisconsin," pages 11-20 focuses on the significance of canoe travel for Native interchange and the fur trade era. The accompanying teacher's guide pages 20-30, contains two activities that reinforce the ingenuity of Native technology in the design of the canoe and the importance of river travel intrastate.
- In the poster set, *Destination Wisconsin*, there are three posters of fur trade-era personalities: Charles Langlade, Hercules Dousman, and Solomon Juneau.

Video Vocabulary	
cede	to give up or surrender something like land or power
negotiate	to talk and trade with another person or group in order to reach an agreement
reservation	land set aside for a group of people to live on
sustainable forestry	a system for taking care of the forest so that people now and in the future can have healthy land and water
treaty	an agreement between two or more nations; usually about peace or land

Name_____ Date_____

Can Land Be Owned?

My reason teaches me that land cannot be sold. The Great Spirit gave it to his children to live upon and farm as necessary, and so long as they occupy it, they have a right to the land.

—Black Hawk, leader of Sauk and Fox Indians

Use your own words to summarize what Black Hawk said about owning land.

How do you think the Indian people living in Wisconsin felt when Europeans and Americans wanted to clear the land for farms and cut down trees for lumber?

How do you think Indian people in Wisconsin felt when they signed treaties thinking they would be sharing their land, and then found out they actually "sold" it?

How do you think Indian people in Wisconsin felt when the US government forced them to move to small parcels of land called reservations?

2 *Activity 3: Creating a Journal*

Objectives

- To reinforce key vocabulary
- To give students experience in recognizing the main ideas in the chapter and contributing their own words
- To allow students opportunity to complete both informational and descriptive sentences
- To help students understand the way graphic images function to enhance the narrative of an informational text

Materials

Title page *(one per student)*

Native People Moving West *(one per student)*

The French Fur Trade *(one per student)*

The British Arrival and Trying to Get Rid of the British *(one per student)*

Native Lives Forever Changed *(one per student)*

Graphics and Captions worksheet *(one of each per student)*

Journal Checklist *(one per student)*

Pencils, glue sticks, scissors *(one per student)*

Copies of *Native People of Wisconsin* for each student

Overview

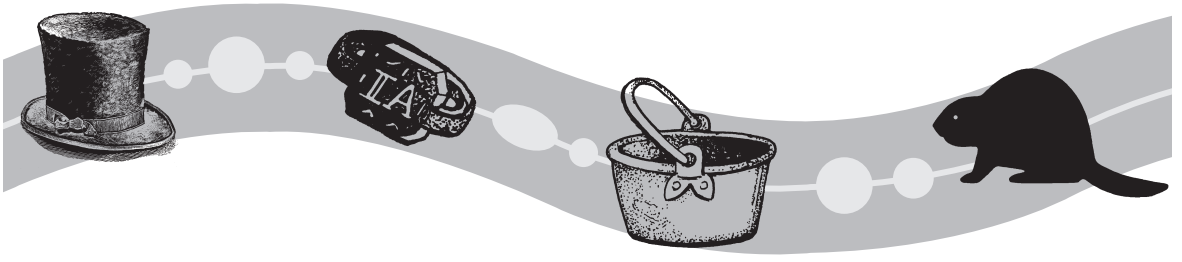
Like the initial journal activity for Chapter 1, this activity reinforces the content of the chapter and assesses student understanding. This activity adds to the skills students have worked with in the first journaling activity. The chapter structure remains in place, but on the journal sheets, students will generate more of their own complete sentences and captions. Exercising more independent learning, students will demonstrate an increased level of understanding about the graphic layout and physical construction of their journal pages.

Skills and Strategies

Analysis; synthesis; evaluation; problem solving; and creative, descriptive, and informational writing

Procedures

1. After reading and discussing Chapter 2 with students, tell students that they will be adding to their *Native People of Wisconsin* journals. Pass out copies of *Native People of Wisconsin* and all the materials for the assignment. Ask each student to look at the **Chapter 2 Vocabulary Words.** Ask if anyone recalls the vocabulary assignment from Chapter 1. (complete sentences that summarize the major parts of the chapter in their own words, using still important vocabulary that has been introduced in the chapter) Tell them that they will be using the new vocabulary words in the same way in this and in all journaling activities for the book.
2. Hold up a copy of the **Native People Moving West** student sheet and ask if anyone remembers the directions. (complete each sentence in their own words, fitting in new vocabulary words whenever appropriate) On the SMART Board, pull up the **Journal Checklist,** and remind students that using more vocabulary words accurately increases the overall score. Ask students to use their books to help them complete the paragraphs.
3. Repeat the process with the other summary sheets.
4. Pass out the **graphics and captions worksheet** and review instructions. Remind students to make sure they are happy with the results before applying glue to the text and graphics!
5. Have students share their final projects, then collect booklets to assess and save.



My Chapter about European Arrivals in Wisconsin by

_____

Name_____ Date_____

Native People Moving West

Native people in the eastern part of North America moved west to escape violence between the Dutch and their allies, the _____. Those escaping west were known as _____, and among them were the _____

When the Migrating Nations got to Wisconsin,_____

_____

_____

_____.

By the time Perrot and Allouez arrived, the Ho-Chunk_____

_____.

The Menominee_____

_____.

Name_____ Date_____

The French Fur Trade

The French fur trade ran into trouble because_____

_____.

The only Great Lakes tribes willing to risk dangers were the_____

_____. They organized_____

_____.

The French did not like the courers de bois because_____

_____. The French wanted_____

_____.

Name_____ Date_____

The British Arrival

When the British began moving west, the French_____

_____.

The Indian Nations did not like the British right away because_____

_____.

_____organized an effort to get rid of the British. He was joined by_____.

Trying to Get Rid of the British

The_____warriors joined Pontiac, but_____

_____.

The British began changing their trading practices. They_____

_____.

When the American colonists fought the British, most Native people_____

_____.

Name_____ Date_____

Native Lives Forever Changed

Voyageurs were different from the *coureurs de bois.* Voyageurs_____

_____.

Many French-Canadians married Native women, and some of their family names are still well-known in Wisconsin today. Some of these names are_____

_____.

At first, trade goods made life easier for Native people. These are three ways that trade goods helped. (1)_____.

(2)_____.

(3)_____.

As time went by, however, Native people found that trade goods harmed traditional ways of living. Three negative consequences were (1)_____

_____.

(2)_____.

(3)_____.

Europeans sometimes picked their own Native "chiefs" to deal with because_____

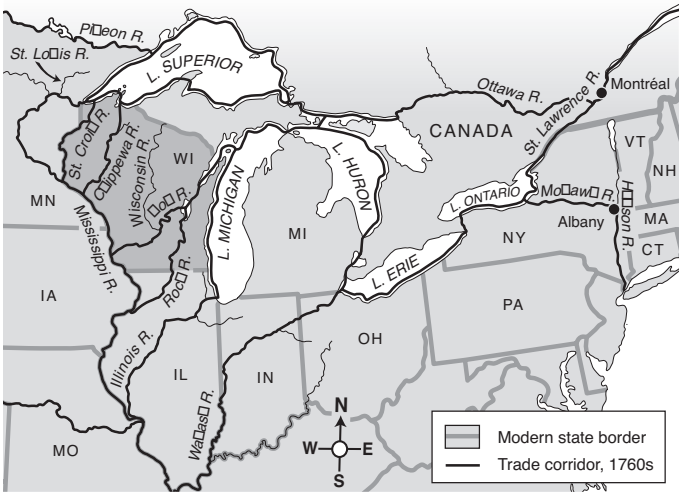
_____.

After European missionaries arrived, many Native people_____

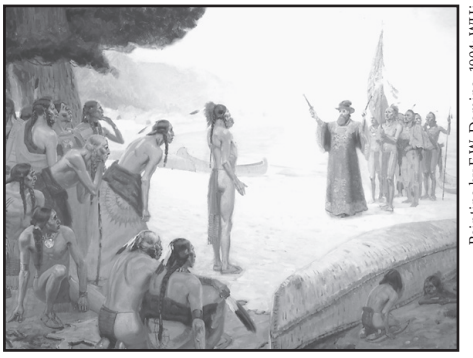
Those who followed the Midewiwin_____.

Graphics and Captions

These routes_____



Map by Amelia Janes, Midwest Educational Graphics



Painting by E.W. Deming, 1904; WHi Image ID 1870

When Nicolet arrived

_____

_____

_____

_____

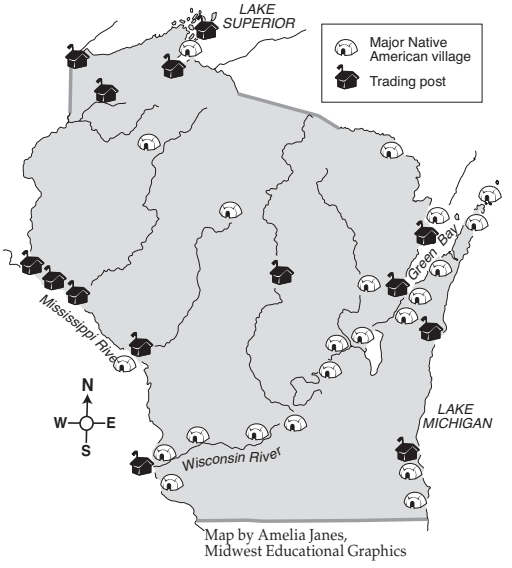
WHS Museum 1982.4481

When Joliet and Marquette traveled

_____

_____

_____



Map by Amelia Janes, Midwest Educational Graphics

Trading posts were located

_____

_____

Name_____ Date_____

Chapter 2 Journal Checklist

Directions: In each row (Sentences, Captions, Journal, and Vocabulary), circle the box that describes the work you did. Then, add up your points at the bottom of the sheet and write down your thoughts about your work for this chapter.

	First steps *1 point each*	**Trying hard** *2 points each*	**Really working** *3 points each*	**Best efforts** *4 points each*
Sentences	I wrote up to 5 sentences in my own words. ☐ _____ point	I wrote up to 10 sentences in my own words. ☐ _____ point(s)	I wrote up to 15 sentences in my own words. ☐ _____ point(s)	I wrote up to 15 sentences in my own words. ☐ _____ point(s)
Captions	I wrote a caption for one photo in my own words. ☐ _____ point	I wrote a caption for 2 photos in my own words. ☐ _____ point(s)	I wrote a caption for 3 photos in my own words. ☐ _____ point(s)	I wrote a caption for 4 photos in my own words. ☐ _____ point(s)
Journal	I mounted one photo and caption in my journal. ☐ _____ point	I mounted 2 photos and captions in my journal. ☐ _____ point(s)	I mounted 3 photos and captions in my journal. ☐ _____ point(s)	I mounted 4 photos and captions in my journal. ☐ _____ point(s)
Vocabulary	I used and underlined up to 3 new vocabulary or Native words in my sentences and captions. ☐ _____ point	I used and underlined up to 6 new vocabulary or Native words in my sentences and captions. ☐ _____ point(s)	I used and underlined up to 9 new vocabulary or Native words in my sentences and captions. ☐ _____ point(s)	I used and underlined up to 12 new vocabulary or Native words in my sentences and captions. ☐ _____ point(s)
	Points ____	Points x 2 =____	Points x 3 =____	Points x 4 =____
				Total Points for Chapter = _____

My thoughts about my work on Chapter 2:_____

_____

_____

_____

3 The Menominee Nation

Activity 1: Getting Started

Objectives

- To reinforce key vocabulary
- To introduce students to the structure of the chapter
- To help students understand the main ideas in the chapter
- To help students organize information

Skills and Strategies

comprehension; building vocabulary; analysis; problem solving

Materials

Chapter 3 Vocabulary Words worksheet *(one per student)*

Looking Ahead worksheet *(one per student)*

Menominee Year graphic organizer *(one per student)*

Topics in Menominee History graphic organizer *(one per student)*

Pencils *(one per student)*

Overview

Because this is the first chapter dealing with one of the specific Wisconsin Indian Nations and because of the particular turns in the history of the Menominee Nation, this chapter has the longest vocabulary list, and the pre-reading activity will be vital. Many concepts introduced here will be revisited in all of the other chapters, but this one will demand more preparatory work to help students become familiar with the general outline and progression of the chapter.

Pre-reading Procedures

1. Pass out copies of **Native People of Wisconsin** and ask students to look at the Table of Contents. What makes this chapter different from the ones before it? (specific Nation, icons, main topics, sub-topics) Then ask them to turn to the chapter itself and page through it.
2. Pass out the **Vocabulary Words** worksheets and go over pronunciations with students, then ask them to use as you as you instruct in the reading process.
3. Pass out the **Looking Ahead** worksheets and ask them to fill them in before they start reading.
4. Collect the **Looking Ahead** pages and return after they finish reading.

Reading Procedures

1. When students have completed the reading on **Tribal Traditions,** pass out the **Menominee Year** graphic organizer and ask them to use the material they have just read to help them fill in the seasonal sections. Ask them to compare these with the seasonal year sheets they did for themselves in the introductory chapter. After discussion, students can hand in their **Menominee Year** graphic organizers for assessment.
2. As students complete the reading on **Tribal History,** pass out the **Topics in Menominee History** graphic organizer, and ask students to follow directions and use the material they have just read to complete the organizer.
3. At various points as students read, ask if they are surprised by the information they encounter or was it more expected after their initial foray through the chapter.

Closure

After students have read the chapter, revisit the **Think about It** questions. Have students form a circle and talk about the questions, sharing and reflecting on the changes in understanding. At this point students should be able to anticipate all the steps in the discussion and feel comfortable with the informal, value-free sharing of information.

A Traditional Menominee Year: Answer Key (possible answers)

Spring
People collect sap and process maple sugar
People await the return of the sturgeon

Summer
People fish
People hunt
People collect roots, berries, and nuts
People harvest wild rice
People plant gardens

Fall
People live off the meat and supplies of summer

Winter
People live off the meat and supplies of summer
People ice fish
People trap

Topics in Menominee History: Answer Key (possible answers)

1600s: The French arrive
Menominee people rely more on European trade goods.

Men spend more and more time hunting.

1854: The Menominee reserve land as their permanent home.
The Menominee choose land between the Oconto and Wolf Rivers.

The Menominee buy a sawmill and begin their timber industry.

1959: Menominee County created
Governor Gaylord Nelson signs the bill.

The Menominee Nation build county roads and schools.

1988: National Indian Gaming Act
The Menominee Nation build a casino and other buildings in Keshena.

The Menominee Nation establishes its own college.

Name_____ Date_____

Chapter 3 Vocabulary Words

Directions: On this page, you'll find a list of English vocabulary words that you will be reading in this chapter, as well as Native words that may be difficult to pronounce and may also have definitions. Writing down the definitions and pronunciations will help you learn their meanings. You will find definitions and pronunciations in the text of Chapter 3 and in the Glossary at the end of the book. You can also use this list as a checklist for your journal writing activity.

Native Words	**Definitions**
Kiash Matchitiwuk	
Oconto	
Shawano	
English Words	**Definitions**
allotted	
American Revolution	
assimilate	
board feet	
board of directors	
casino	
cede	
cession	
clear-cut	
constitutions	
DRUMS	
fossil fuels	
gaming dollars	
identity	
Indian Reorganization Act	
lawsuit	

English Words	Definitions
mature	
negotiators	
persistence	
restore	
speakers	
sturgeon	
sustainable	
termination	

Name_____ Date_____

Looking Ahead

Below are the main topics in this chapter. Look at the Table of Contents and add the subtopics to the **Tribal History** section.

Tribal Traditions

Tribal History

_____

_____

_____

Menominee Life Today

Remembering

From looking through the chapter, looking at the topics above and the questions below, write three things you think you might know about the Menominee Nation.

1._____

2._____

3._____

Here are the **Think about It** questions:

Why did the Menominee Nation have to fight outsiders to protect their land?

In what ways did they struggle?

What happened that nearly cost the Nation its identity?

What are the Menominee people doing to protect their interests today?

From looking at the main topics and subopics and the Think about It questions, what are three things that you think you might learn in this chapter.

1._____

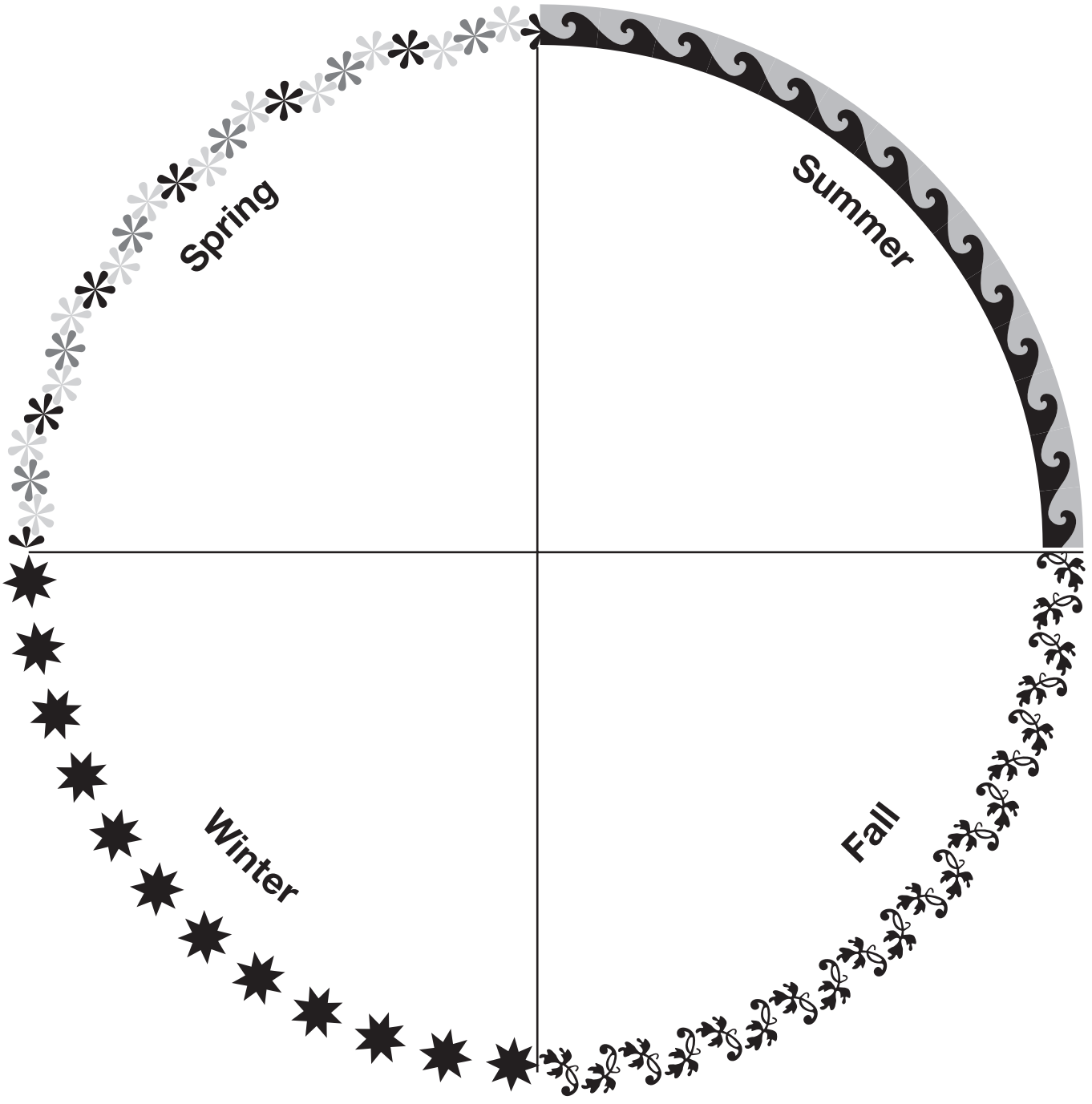
2._____

3._____

Name_____ Date_____

A Traditional Menominee Year

Fill in the activities for each season.



Name_____ Date_____

Topics in Menominee History

Four key topics in Menominee History have been selected for you. Write details about each on the lines beneath each event.

1600s
The French Arrive

1854
The Menominee reserve land as permanent home

Menominee History

1959
Menominee County created

1988
National Indian Gaming Act

3

Activity 2: Learning from My Elders

Objectives

◆ To understand the importance of knowledge and traditions being passed from one generation to another

◆ To help students understand that family is an important place where traditions are learned, taught, and preserved in American Indian cultures

◆ To understand how learning happens at home within families

◆ To understand how families are alike and how they are different

Skill and Strategies

listening, writing, questioning, oral communication, analyzing, comparing and contrasting

Materials

"Living Language: Menominee Language Revitalization" video from *The Ways* (http://theways.org/)

Getting Ready to Interview worksheet *(one per student)*

Interviewing My Elder worksheet *(one per student)*

Compare and Contrast Learning worksheet *(one per student)*

Overview

This activity relates to the **Menominee Life Today** section and the **Remembering** section of Chapter 3 because it focuses on a contemporary Menominee father who is teaching the Menominee language to his young daughter. By watching the "Living Language" video from *The Ways*, students will learn how and why Ron Corn Jr. and his family are keeping alive this traditional language. The importance of extended family relationships and the passing down of knowledge, traditions, and values through the generations are vital components of this Menominee family's culture.

After learning about Ron Corn Jr.'s family, students will interview an elder within their own families to document a tradition or piece of knowledge that is valuable to them. It is important to celebrate all kinds of families and to allow students to identify who they consider to be members of their families. Because some students may not be comfortable sharing family information or engaging their own families in certain activities, be prepared to provide creative options for them, such as interviewing an older friend or the grandparent of a peer. Finally, students will analyze the similarities and differences between what they've learned about Ron Corn Jr.'s family and what they've learned through their interview activities.

Procedures

1. Preview the five-minute video before showing it to your students. Prepare several focusing questions for students to keep in mind as they watch this video, or use these questions: *How did Ron Corn Jr. learn the Menominee language? Why is it important for him to teach his daughter, Mimikwaeh, the language? What methods is he using to teach her?* You may wish to have students record their answers during viewing. Review the **Video Vocabulary** with your students as a previewing activity.
2. After students have watched the video once or twice, lead a class discussion. Begin by asking students to share their answers to the focusing questions, using this opportunity to clarify any misinformation. Elicit from students responses to the following questions: *What are some of the challenges that Ron Corn Jr. faces in trying to teach his daughter the Menominee language? Why is it hard for Mimikwaeh to want to speak the language? What are some differences between the Menominee language and English? Why does Ron think it is important to pass his knowledge along to his daughter?*
3. Explain to students that they will be conducting an interview of an elder who has taught them a traditional activity or who has passed on some piece of knowledge. Be prepared to help students identify both an elder and an activity or piece of knowledge, as needed. Ask students to think of the people in

their extended families who are most like Ron Corn Jr. and have taught them something traditional. Examples of traditional knowledge or activities include speaking a language, singing, dancing, playing a musical instrument, playing a game or sport, cooking, crafting, and hunting. The activity being shared might relate to ethnic or national heritage, family celebrations (birthdays, reunions, weddings, anniversaries), the calendar (daily, weekly, seasonal, or annual events), holidays or religious beliefs.

4. When students have identified their elders and their activities, assist them with preparing focused interview questions. Refer students to the focusing questions (see #1 above) as model interview questions. Show students how to use the **Getting Ready to Interview** worksheet, and remind them to compose questions that don't have "yes" or "no" answers. For example, instead of asking the elder, *"Do you encourage your children to carry on the tradition of ice fishing?,"* ask *"Why do you encourage your children to carry on the tradition of ice fishing?"* After students finish their question writing, consider providing them time to work in pairs to share peer reviews of their question ideas. Conclude this part of the process by providing students with time to revise their questions using the input gathered from their peer reviewers.
5. After students have reviewed and revised their interview questions, distribute copies of the **Interviewing My Elder** worksheet and direct them to write their interview questions on it in the appropriate places. Then walk students through the steps of setting up, conducting and concluding their interviews. Assign the interviews as homework.
6. After the interviews are complete, consider employing the talking circle activity to provide students the opportunity to share with their classmates what they learned from their interview experience.
7. For a more formal assessment of students, have them complete the **Compare and Contrast Learning** worksheet. Direct students to use this chart to analyze what they discovered about how Ron Corn Jr. shares information and what they learned from interviewing their elders. By synthesizing what they've learned from the video and from interviewing their elders, students will understand how families are both alike and different in the ways they share information, ideas, values and beliefs. By recognizing that they may have things in common with the Menominee family portrayed within the video, students may be better prepared to understand, accept and respect the differences that they also identify.

Video Vocabulary	
immersion	the process of being plunged into something that surrounds or covers
first language	the language a person has learned from birth, or that a person speaks the best (also native language)
fluent	able to speak easily and well

Name_____ Date_____

Getting Ready to Interview

Completing this worksheet will help you prepare your interview.

A. What do I want to learn about a tradition or a type of learning that is valuable to me and my family?_____

_____

_____

B. What questions do I want to ask during the interview?

1._____

_____

2._____

_____

3._____

_____

4._____

_____

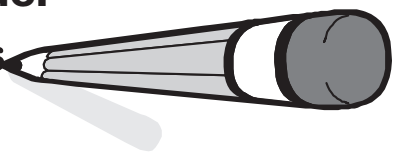
C. Circle the tools you will use during the interview.

pencil and paper cell phone camera video camera

Name_____ Date_____

Interviewing My Elder

Interview Questions



Interview Question # 1:_____

_____

Answer # 1:_____

_____

Interview Question # 2:_____

_____

Answer # 2:_____

_____

Interview Question # 3:_____

_____

Answer # 3:_____

_____

Interview Question # 4:_____

_____

Answer # 4:_____

_____

Name_____ Date_____

Compare and Contrast Learning

	Menominee Family	Me and My Elder
How is learning the same?	1.	1.
	2.	2.
How is learning different?	1.	1.
	2.	2.

3 *Activity 3: Creating a Journal*

Objectives

- To reinforce key vocabulary
- To give students experience in recognizing the main ideas in the chapter and contributing their own words
- To allow students opportunity to complete both informational and descriptive sentences
- To help students understand the way graphic images function to enhance the narrative of an informational text

Skills and Strategies

Analysis; synthesis; evaluation; problem solving; and creative, descriptive, and informational writing

Materials

Title page *(one per student)*

Tribal Traditions *(one per student)*

Tribal History *(one per student)*

Menominee Life Today *(one per student)*

Graphics and Captions worksheet *(one of each per student)*

Chapter 3 Journal Checklist *(one per student)*

Pencils, glue sticks, scissors *(one per student)*

Copies of *Native People of Wisconsin* for each student

Overview

By this chapter, students will be familiar with the routine of journaling, will understand how to summarize by following the chapter outline, and will be given only minimal clues to follow. Students will now create their own complete sentences and captions. There are "sentence starters" for topics. Students should be encouraged to complete the sentence and elaborate with more sentences of their own. The "sentence starters" are just to provide focus for the independent writing. In this and subsequent chapters that deal with the tribal groups in Wisconsin today, students will find that the chapters are all organized under the same three major headings: Tribal Traditions, Tribal History, and Tribal (name of appropriate tribe) Life Today. This activity for Chapter 3 will now become the model, that students will follow. Teachers will be able to chart improvements in how student work and understanding evolves from this point on.

Procedures

1. After reading and discussing Chapter 3 with students, explain that they will be writing and captioning additional journal pages.
2. Pass out copies of *Native People of Wisconsin* and all the materials for the assignment. Ask each student to look at the **Chapter 3 Vocabulary Words.** You will be asking them to write sentences that summarize the major parts of the chapter in their own words, but also using vocabulary words introduced in the chapter. Remind them that they can use the vocabulary pages that they have already completed to help them recall the meaning of any word on the vocabulary page.
3. Hold up a copy of the **Tribal Traditions** student sheet and explain that, since they have already learned how to complete sentences for their journal pages, in this chapter they will have fewer content clues and more freedom to write their own sentences. The activity will still move chronologically through the chapter. They will also be writing their own captions. Tell them that you expect them to incorporate new vocabulary, just as they did in their journal pages for the first chapter.
4. For the **Tribal History** page, ask students to complete the ideas for each topic. They can use the available space to write as much as possible, that is, more than a sentence completion. Remind students that they will need to fill out their **Journal Checklist** to turn in with their completed journal pages.

5. Repeat the process with the other summary sheets. Like the text summary pages, the graphics pages will also have fewer content clues, so that students can have more freedom in writing appropriate captions. Remind them to make sure they are happy with the result before applying glue to the text and graphics!
6. Have students share their final projects, then collect booklets to assess and save.

WHi Image ID 17831

Indian boarding school at Keshena.

My Chapter about the Menominee Nation by

_____

Name_____ Date_____

Menominee Tribal Traditions

Three things I think are important about the Memoninee traditions:

◆

◆

◆

Name_____ Date_____

Menominee Tribal History

Early Days

During the fur trade,_____

Giving Up Land

When groups of Indians from New York began arriving_____

Dealing with Non-Indians

For the Menominee Nation, termination meant_____

Ada Deer and DRUMS

Ada Deer got involved with DRUMS because_____

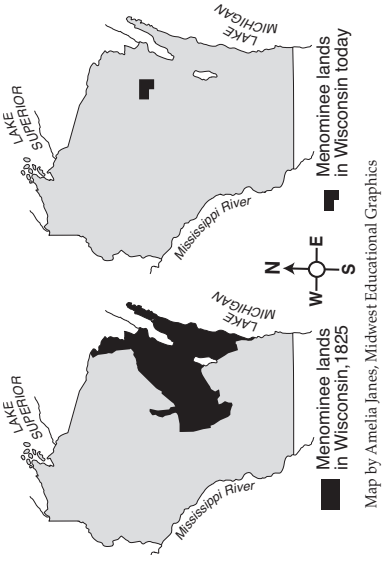
Name_____ Date_____

Menominee Life Today

Today on the Menominee Reservation_____

Graphics and Captions

Photo courtesy of Alan Caldwell



Map by Amelia Janes, Midwest Educational Graphics

Map of _____

Photo courtesy of the Menominee Nation

Lumberjacks _____

Illustration by Brian Strassburg

The Sturgeon _____

Name_____ Date_____

Chapter 3 Journal Checklist

Directions: In each row (Sentences, Captions, Journal, and Vocabulary), circle the box that describes the work you did. Then, add up your points at the bottom of the sheet and write down your thoughts about your work for this chapter.

	First steps *1 point each*	**Trying hard** *2 points each*	**Really working** *3 points each*	**Best efforts** *4 points each*
Sentences	I wrote up to 5 sentences in my own words. ☐ ____ point	I wrote up to 10 sentences in my own words. ☐ ____ point(s)	I wrote up to 15 sentences in my own words. ☐ ____ point(s)	I wrote up to 15 sentences in my own words. ☐ ____ point(s)
Captions	I wrote a caption for one photo in my own words. ☐ ____ point	I wrote a caption for 2 photos in my own words. ☐ ____ point(s)	I wrote a caption for 3 photos in my own words. ☐ ____ point(s)	I wrote a caption for 4 photos in my own words. ☐ ____ point(s)
Journal	I mounted one photo and caption in my journal. ☐ ____ point	I mounted 2 photos and captions in my journal. ☐ ____ point(s)	I mounted 3 photos and captions in my journal. ☐ ____ point(s)	I mounted 4 photos and captions in my journal. ☐ ____ point(s)
Vocabulary	I used and underlined up to 3 new vocabulary or Native words in my sentences and captions. ☐ ____ point	I used and underlined up to 6 new vocabulary or Native words in my sentences and captions. ☐ ____ point(s)	I used and underlined up to 9 new vocabulary or Native words in my sentences and captions. ☐ ____ point(s)	I used and underlined up to 12 new vocabulary or Native words in my sentences and captions. ☐ ____ point(s)
	Points ____	Points x 2 =____	Points x 3 =____	Points x 4 =____
				Total Points for Chapter = _____

My thoughts about my work on Chapter 3: _____

_____

_____

_____

4 The Ho-Chunk Nation

Activity 1: Getting Started

Objectives

- To reinforce key vocabulary
- To introduce students to the structure of the chapter
- To help students understand the main ideas in the chapter
- To help students organize information

Skills and Strategies

comprehension; building vocabulary; analysis; problem solving

Materials

Chapter 4 Vocabulary Words *(one per student)*

Looking Ahead worksheet *(one per student)*

Events that Led to Ho-Chunk Land Loss graphic organizer *(one per student)*

Ho-Chunk Removals Map and graphic organizer *(one per student)*

Pencils

Overview

Because this chapter follows the format of Chapter 3, students will already be familiar with the basic structure of the story and should be able to anticipate information (at least some parts of the story) more accurately. As always, the pre-reading activity will be valuable in helping them come to terms with the unfamiliar vocabulary. The Ho-Chunk Nation is the one federally recognized Nation in Wisconsin without its own land base, so that information will be unique and can be elaborated on in discussion.

Pre-reading Procedures

1. Pass out the student books, and tell students that they will be learning about the Ho-Chunk Nation during this lesson. Ask them to tell you what they should do first. (look at the Table of Contents) What similarities do they see between this chapter and the previous one? (specific Nation, icons, main topics, subtopics) Then ask them to turn to the chapter itself and page through it.
2. Pass out the **Chapter 4 Vocabulary Words** and go over pronunciations with students before they fill them out as instructed.
3. Pass out the **Looking Ahead** worksheet worksheets and ask them to fill them in before they start reading.
4. Collect the **Looking Ahead** pages and return after they finish reading.

Reading Procedures

1. When students have completed the reading on **Tribal History,** distribute copies of the **Events that Led to Ho-Chunk Land Loss** graphic organizer and ask students to follow the directions to put the events in order and add some supporting details to each. Collect for assessment.
2. To reinforce the difficulties of removal on the Ho-Chunk Nation, distribute copies of the **Ho-Chunk Removals Map** and graphic organizer, which students will complete by adding detail to each event on the map. Collect for assessment and return, so that students can place the two organizers in their *Native People of Wisconsin* notebooks or folders where they will be able to use them in preparing their journal pages.

Closure

After students have read the chapter, revisit the **Think about It** questions. Have students form a circle and discuss the questions.

Events that Led to Ho-Chunk Land Loss: Answer Key (possible answers)

Ho-Chunk people mine galena in the southwest part of Wisconsin.
Non-Indian settlers begin to move in and settle on Indian lands without permission.

Red Bird takes revenge.
He kills several non-Indians and attacks a barge. He finally surrenders to the U.S. government.

The U.S. puts pressure on the Ho-Chunk people to move.
The Ho-Chunk learn that the U.S. government wants all their land.

Sauk leader Black Hawk and his followers try to reclaim their land.
The U.S. army goes after them and kills most of the people in the Bad Axe Massacre. Ho-Chunk have to give up land.

The government promises the Ho-Chunk people land in Iowa.
Many Ho-Chunk do not want to go, or they go and then return to Wisconsin.

Name_____ Date_____

Chapter 4 Vocabulary Words

Directions: On this page, you'll find a list of English vocabulary words that you will be reading in this chapter, as well as Native words that may be difficult to pronounce and may also have definitions. Writing down the definitions and pronunciations will help you learn their meanings. You will find definitions and pronunciations in the text of Chapter 4 and in the Glossary at the end of the book. You can also use this list as a checklist for your journal writing activity.

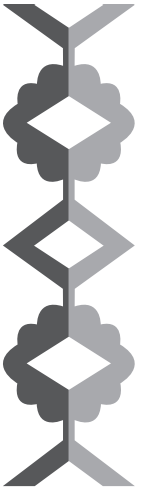
Native Words	**Definitions**
Hochungra	
Moga Shooch	
English Words	**Definitions**
algae	
coincidence	
diabetes	
establish	
federally recognized	
fluently	
fracking	
galena	
massacre	
missions	
motive	
neutral	
nutritionists	
reclaim	
refuge	
souvenirs	
tribal trust land	

Name_____ Date_____

Looking Ahead

Below are the main topics in this chapter. Look at the Table of Contents and put in the main topics not listed and subtopics in the **Tribal History** section.

Tribal Traditions



_____

_____

_____

_____

_____

_____

After looking through the chapter, look at the topics above and the questions below. Write three things you think you might know about the Ho-Chunk Nation.

1._____

2._____

3._____

Here are the **Think about It** questions:

Why did the U.S. government want the Ho-Chunk people to leave Wisconsin?

Why did the Ho-Chunk people keep coming back? Where do members of the Ho-Chunk Nation live now?

How do they celebrate or keep their traditions alive today?

From looking at the main topics and subtopics and the **Think about It** questions, what are three things that you think you might learn in this chapter?

1._____

2._____

3._____

Name_____ Date_____

Events that Led to Ho-Chunk Land Loss

Put events in sequence and write details about each event in the boxes below.

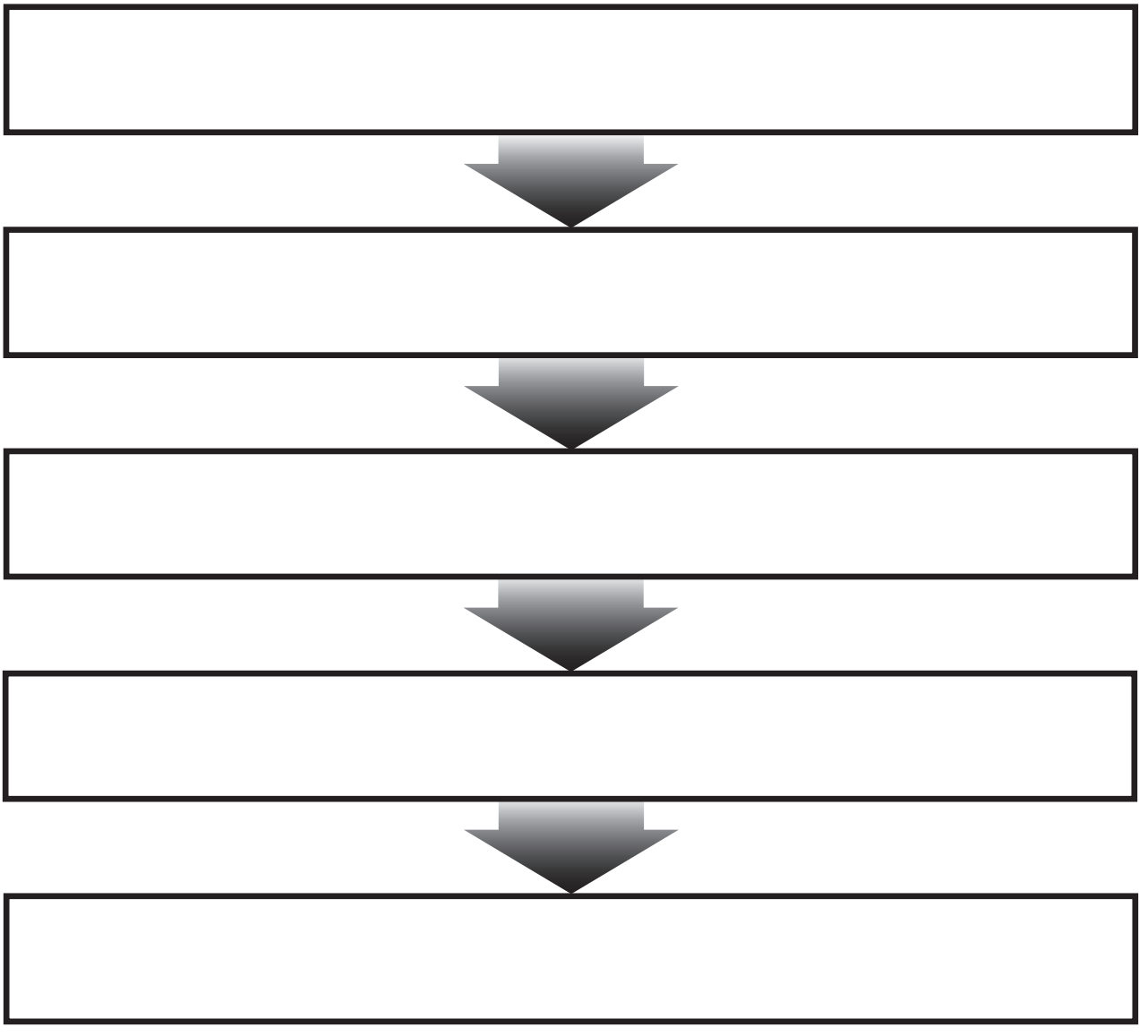
Red Bird takes revenge.

The U.S. puts pressure on the Ho-Chunk people to move.

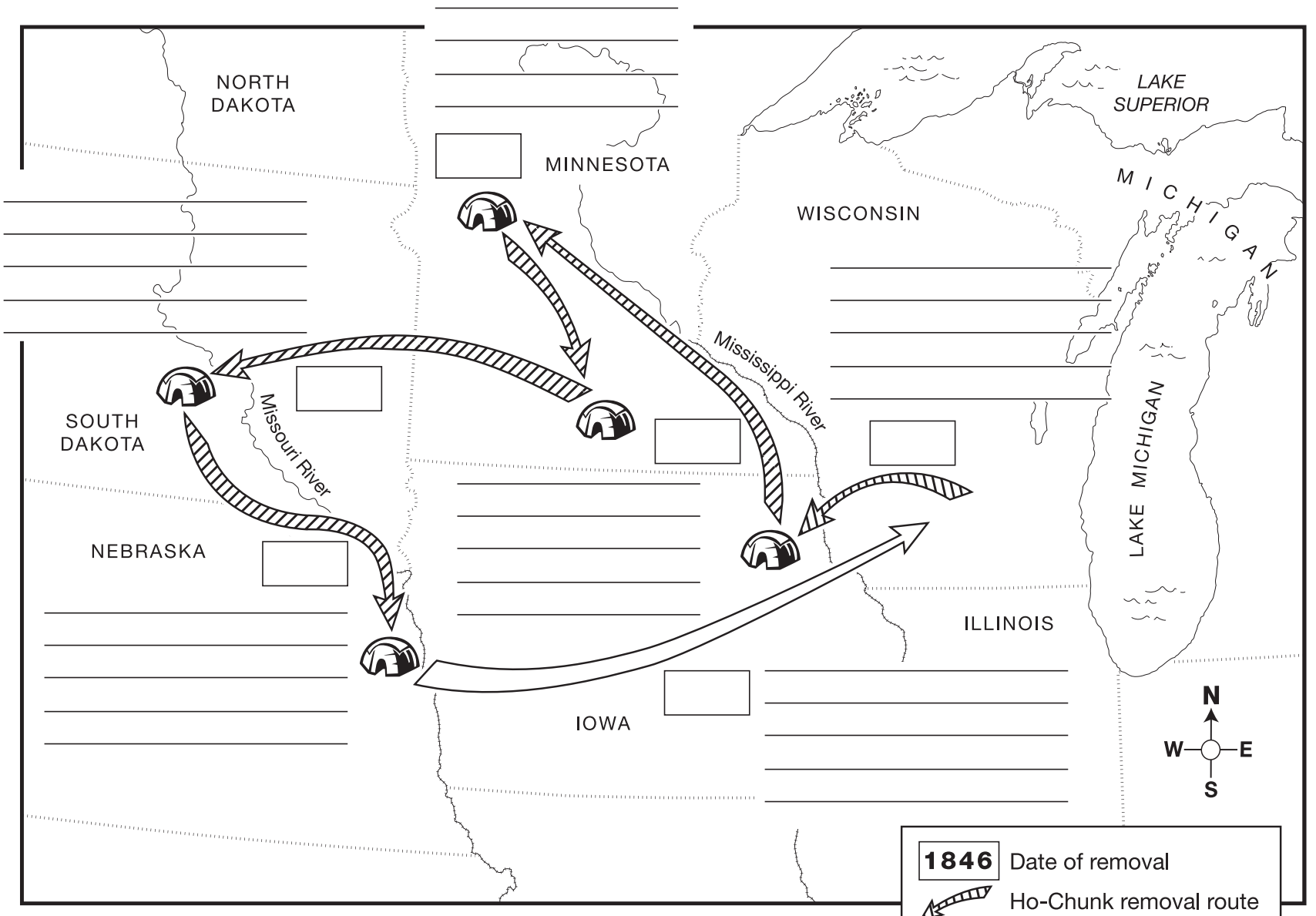
Ho-Chunk people mine galena in the southwest part of Wisconsin.

The government promises the Ho-Chunk people land in Iowa.

Sauk leader Black Hawk and his followers try to reclaim their land.



Name_____ Date_____



Ho-Chunk Removals Map

Using the map on page 51 and the information in the chapter, fill in the dates for each removal in the appropriate boxes, and write additional information about that removal on the lines near each box.

4 *Activity 2: Learning from Ho-Chunk Traditional Life*

Objectives

- To introduce students to outstanding first-person autobiographical accounts
- To reinforce student awareness of Ho-Chunk traditional culture
- To encourage students to create summaries in their own words
- To stimulate artistic expression linked to social studies content

Skills and Strategies

Reading for meaning; creative writing; summarizing content; illustrating written work

Materials

Mountain Wolf Woman excerpt *(one per student)*

Crashing Thunder excerpt *(one per student)*

Main Ideas and Summary student page *(one per student)*

Illustration student page *(one per student)*

Pencils

Thin-tipped color markers or crayons

Teacher Background

Two excellent sources about traditional Ho-Chunk life can be found in most libraries. Anthropologist Paul Radin collected the story of Crashing Thunder in the early part of the twentieth century and published it as *Crashing Thunder: The Autobiography of an American Indian.* Many years later anthropologist Nancy Lurie collected the story of Crashing Thunder's sister, Mountain Wolf Woman, which she published as M*ountain Wolf Woman, Sister of Crashing Thunder: An Autobiography of a Winnebago Indian.* These are primary documentary sources that give us insight into a way of life that sustained the Ho-Chunk people for generations.

Overview

Students will read selections from both autobiographies, and then choose one from which to summarize the main ideas in their own words, illustrate, and caption. This activity provides students with well-known and outstanding first-person accounts. Both books have been reprinted in paperback and are readily available if students are interested in reading (or listening to you read) more about either of these powerful figures from early twentieth-century Ho-Chunk life.

Procedures

1. Explain to students that the excerpts from the two autobiographies are really oral history, interviews taken down in notes and transcribed by anthropologists who interviewed these two Ho-Chunk individuals. Pass out copies of both autobiographies and read together and discuss as a class.
2. Tell students that they will each choose one or the other to summarize and illustrate. Distribute copies of the **Main Ideas and Summary** student page, and ask students to think about the main things that they would like to remember about either of these historic figures. Have students list these ideas first on the **Main Ideas** student page.
3. Then students will turn those main ideas into the basis of their summaries.
4. Pass out the **Illustration** student sheet, and have students illustrate any one main idea that they choose from their worksheet.
5. Have students share their work, then turn in for assessment.

Closure

Have students sit in a talking circle to share what they most admire about Mountain Wolf Woman and Crashing Thunder. Then have them reflect on the differences between women's roles and men's roles in traditional Ho-Chunk culture.

Mountain Wolf Woman Excerpt

When various foods were ripe the people dried them. They also steamed things underground. They harvested a lot of corn and carried it home on their backs. When I was a little girl our family was large. I was the youngest and I had three older brothers and two older sisters. Another older sister and I were the younger ones. When they harvested the gardens, they harvested a great amount. They steamed the corn. In the evening they dug a pit and heated stones there in a big fire. They put the stones in the pit and when the stones became red hot they took out all the wood and embers and put in the corn husks. Then they put in the fully ripe corn and covered it with more husks. Finally they covered it with the earth that had been dug out. They covered the pit but they left four holes in which they poured water. We used to hear the red hot stones make a rumbling sound.

Then, very early in the morning they opened the pit with great care. They removed the earth very carefully and finally when they reached the husks they took them out. Eventually they reached the corn and it was thoroughly cooked. It was really hot! They took the corn out and put it on the husks. Sometimes other people heard about it and worked with my family. The helpers came and spread out a big piece of canvas on which they put the corn. Then they used metal teaspoons or clam shells to scrape the corn off the cobs. They used to dry it and after it was dried you could see sackfuls of corn standing here and there. They dried the corn in the sun and put it in white flour sacks. Some corn was allowed to remain on the stalks after it was ripe. This they saved for seed. In addition to saving seed they made hominy of this dried corn. They mixed it with ashes and popped it to make hominy.

Squash was also dried. The women pared the squash, cut it in two and sliced it to form rings. They cut down forked trees, peeled them, and strung the squash on poles they laid across the forks. A lot of squash hung on this framework. The Indians generally dried squash in this way and saved it for winter.

They used to dry blueberries too, berries they did not sell. They dried the blueberries and cooked them in the winter time. The blueberries were boiled with dried corn and I used to think this was delicious. That is what we used to eat.

They used to dig a hole to save whatever they were not going to use during the winter. They kept out whatever they thought they would need for that winter and they saved in the hole what they would eat in the spring. Seed was also buried in the ground. They made a hole and buried things in it and took them out as they were required. "Dig up that which is buried," they used to say.

They also dried Indian potatoes. My grandmother and my mother's younger sister and I used to gather them. Indian potatoes grow wild, where it is wooded with dense hazel bushes, near creeks. The vines of the Indian potatoes are like strings stretched out, a lot of strings extending in all directions. That is the way the vines grow, tangled up around the bushes. The women would try poking here and there with hoes and then they would hit upon them. The potatoes would be linked to each other as if they were strung together. Then they would dig a lot of them. When they cooked these things they added sugar and boiled them until the water was gone, and then we peeled off the skins. Oh, they were really delicious things!

Excerpt from *Mountain Wolf Woman, Sister of Crashing Thunder: An Autobiography of a Winnebago Indian.* Ed. by Nancy Oestreich Lurie. Ann Arbor: University of Michigan Press, 1961: 11–13.

Crashing Thunder Excerpt

Wandering and Hunting

After a while I used to get into the habit of going to town. When I got there I would look into the barrels to see if there was any food in them and if there was I would fill my pockets with whatsoever I found. I used to steal a great deal.

About springtime we always moved away from the **vicinity** (vih **sih** nuh tee) of the town. We always moved to the place where my father intended to trap, generally to the neighborhood of some farming community where there were few Indians. There my mother used to make baskets and sell them to the farmers. We also used to circulate a written petition asking for any help people cared to give us. Whenever they went on this kind of a trip I always went along with them, for sometimes people would take pity on us and give us some old clothes. Sometimes we would even get a good meal at some farmer's house. For these reasons I was always **envious** (**en** vee us) of those who went along on such journeys.

Occasionally when we got many **provisions** (pro **vih** shunz)I had to carry some of them, but I never minded that. When the birds returned north father used to make us bows and arrows and we would them shoot at them and often kill many. We also used to kill squirrels which my grandmother roasted for us. My older brother was a good shot and I was greatly his inferior. He often killed pheasants.

Whenever the older people went to town circulating petitions for help we youngsters always went along. We always took our bows and arrows with us for the Whites wanted to see how well we could shoot. Often they placed five-cent pieces on some object at a considerable distance and had us shoot at them. We generally hit a number. I would also let my brother shoot at twenty-five cent pieces that I held between my fingers and he never hit my fingers. We would often make as much as five dollars in this way and this money we always gave to our parents.

In summer the Winnebago would return to Black River Falls (Wisconsin). We used to go out with our bows and arrows and stay out all day. At evening when we returned we of course always expected to get a scolding and we therefore had a good excuse ready. It really would have been much better had we returned earlier in the day, but we were enjoying ourselves so much hunting that night overtook us when we were still a long distance from home. Often we would not eat anything at all all day, but to that we were accustomed. Sometimes we would go fishing on a stream nearby, forget all about the time, and then return home very late. We got a scolding then even although we had a good excuse.

Excerpt from *Crashing Thunder: The Autobiography of an American Indian.* Ed. by Paul Radin. Lincoln & London: University of Nebraska Press, 1983: 87–88.

Excerpt Vocabulary	
vicinity	the area near a particular place
envious	full of envy, wishing to have what someone else has
provisions	a supply of groceries or food

Name_____ Date_____

Main Ideas from _____

In the space provided below, list 5 or 6 main ideas that you learned in reading your excerpt. Use these when writing your summary.

My Summary of _____

Name_____ Date_____

Illustrate the autobiography you chose and write a caption for it.

4 *Activity 3: Creating a Journal*

Objectives

◆ To reinforce key vocabulary

◆ To give students experience in finding the main ideas and restating them in their own words

◆ To allow students opportunity to compose both informational and descriptive sentences

◆ To help students pair graphic and text materials

Skills and Strategies

synthesis; evaluation; developing awareness of spatial relations; problem solving; and creative, descriptive, and informational writing

Materials

Title Page *(one per student)*

Tribal Traditions *(one per student)*

Tribal History *(one or more copies of each per student)*

Ho-Chunk Life Today *(one per student)*

Graphics and Captions worksheet *(one of each per student)*

Chapter 4 Journal Checklist *(one per student)*

Copies of *Native People of Wisconsin (one for each student)*

Pencils, glue sticks, scissors

Overview

By this chapter, students will be familiar with the routine of journaling, and will follow the same format as they did in Chapter 3. You may want them to use more vocabulary words in their summaries, or to be more careful in matching the captioned graphic pieces to the text. It would be helpful to remind students of your expectations, especially if you are expecting them to assume more responsibility or independence.

Procedures

1. Pass out copies of *Native People of Wisconsin* and all the materials for the assignment. Ask each student to look at the **Chapter 4 Vocabulary Words.** You will be asking them to compose sentences that summarize the major parts of the chapter in their own words, in addition to using vocabulary words introduced in the chapter. Remind them that they can use the vocabulary pages that they have already completed to remind them of the meaning of any word on the vocabulary page.
2. Tell students that, within the confines of the journal pages (entering details that are required), the assignment calls for creativity. Now that they understand how journaling works, they can add their own drawings or appropriate decorative detail that reflects the tribal traditions in the chapter. Remind students to guide their work by using their **Journal Checklist.**
3. After completing the individual pages, have students share their final projects with the class.
4. Form a talking circle, and ask students to comment on how they perceive the journal work changing. If students express a greater sense of mastery, help them articulate how such synthesizing strengthens their academic performance and self-worth.

My Chapter about the Ho-Chunk People by

_____

Name_____ Date_____

Ho-Chunk Tribal Traditions

Four things I think are important about the Ho-Chunk traditions:

◆

◆

◆

◆

Name_____ Date_____

Ho-Chunk Tribal History

Early Days

The Ho-Chunk people left their original home at Red Banks, and _____

_____

_____

Giving Up Land

The Black Hawk War_____

_____

_____

Dealing with Non-Indians

One of the things that happened when the Ho-Chunk dealt with non-Indians_____

_____

_____

Name_____ Date_____

Ho-Chunk Life Today

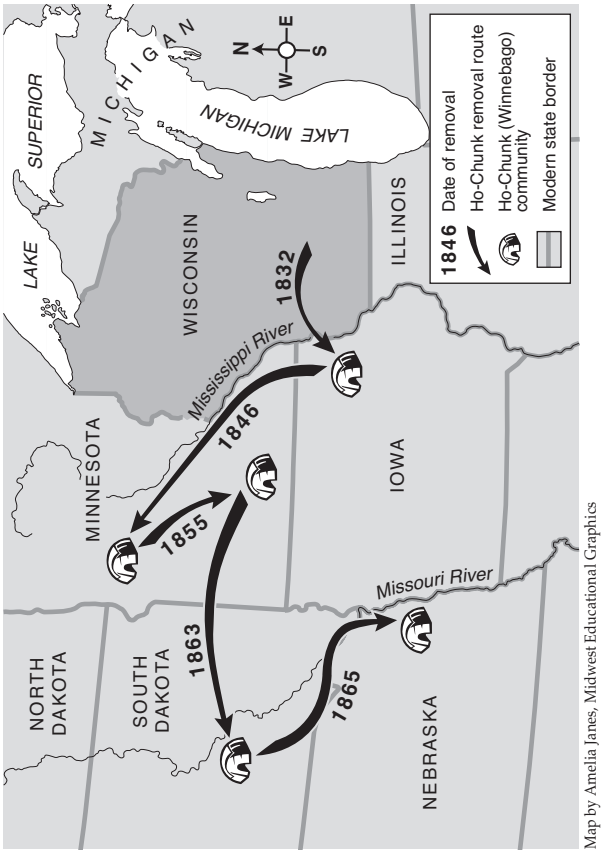
Today on the Ho-Chunk Reservation_____

Graphics and Captions

Illustration by
Phoebe Hefko

WHi Image ID 27886

Photo courtesy of *Hocak Worak*



Map by Amelia Janes, Midwest Educational Graphics

Name_____ Date_____

Chapter 4 Journal Checklist

Directions: In each row (Sentences, Captions, Journal, and Vocabulary), circle the box that describes the work you did. Then, add up your points at the bottom of the sheet and write down your thoughts about your work for this chapter.

	First steps *1 point each*	**Trying hard** *2 points each*	**Really working** *3 points each*	**Best efforts** *4 points each*
Sentences	I wrote up to 5 sentences in my own words. ☐ ____ point	I wrote up to 10 sentences in my own words. ☐ ____ point(s)	I wrote up to 15 sentences in my own words. ☐ ____ point(s)	I wrote up to 15 sentences in my own words. ☐ ____ point(s)
Captions	I wrote a caption for one photo in my own words. ☐ ____ point	I wrote a caption for 2 photos in my own words. ☐ ____ point(s)	I wrote a caption for 3 photos in my own words. ☐ ____ point(s)	I wrote a caption for 4 photos in my own words. ☐ ____ point(s)
Journal	I mounted one photo and caption in my journal. ☐ ____ point	I mounted 2 photos and captions in my journal. ☐ ____ point(s)	I mounted 3 photos and captions in my journal. ☐ ____ point(s)	I mounted 4 photos and captions in my journal. ☐ ____ point(s)
Vocabulary	I used and underlined up to 3 new vocabulary or Native words in my sentences and captions. ☐ ____ point	I used and underlined up to 6 new vocabulary or Native words in my sentences and captions. ☐ ____ point(s)	I used and underlined up to 9 new vocabulary or Native words in my sentences and captions. ☐ ____ point(s)	I used and underlined up to 12 new vocabulary or Native words in my sentences and captions. ☐ ____ point(s)
	Points ____	Points x 2 =____	Points x 3 =____	Points x 4 =____
				Total Points for Chapter = _____

My thoughts about my work on Chapter 4:_____

_____

_____

_____

5 The Objibwe Nation

Activity 1: Getting Started

Objectives

- To reinforce key vocabulary
- To introduce students to the structure of the chapter
- To help students understand the main ideas in the chapter
- To help students organize information

Skills and Strategies

comprehension; building vocabulary; analysis; problem solving

Materials

Chapter 5 Vocabulary Words *(one per student)*

Looking Ahead worksheet *(one per student)*

Ojibwe Clans and Functions graphic organizer *(one per student)*

Ojibwe Bands graphic organizer *(one per student)*

Pencils

Overview

This chapter varies from the other tribally specific chapters, because the Ojibwe Nation in Wisconsin has six distinct bands, all of which have slightly different traditions and history. As always, the pre-reading activity will be valuable in helping students come to terms with the larger scope of this chapter, where the overall history is laid out first, then each band is discussed separately. Graphic organizers for the chapter will help students organize the discrete histories of each band.

Pre-reading Procedures

1. Remind students that predicting what the chapter is about will make the actual reading more meaningful. Pass out the student books, and ask students to look at the Table of Contents. What makes this chapter different from the ones before it? (Ojibwe Bands) Then ask them to turn to the chapter itself and page through it.
2. Pass out the **Chapter 5 Vocabulary Words** and go over pronunciations with students before they fill in the definitions.
3. Pass out the **Looking Ahead** worksheets and ask them to fill them in before they start reading. Remind students that they should pay particular attention to the number of blank lines. Ask if anyone has an idea about what a band is. Explain that all of these Wisconsin bands are part of the Ojibwe Nation, and that's why this is the longest chapter in the book.
4. Collect the **Looking Ahead** pages and return after they finish reading.

Reading Procedures

1. When students have completed the reading on **Tribal Traditions,** pass out the **Ojibwe Clans and Functions** graphic organizer. Ask students to follow the instructions on the organizer and use the material that they have just completed to help them match the clan to its function. Have students turn in the organizer for assessment.
2. When students have completed the reading on **Tribal History**, distribute the **Ojibwe Bands** graphic organizer. Tell students to follow directions carefully, first matching the right map with the right band, then writing two facts about each band. This graphic organizer should help a great deal in creating summary information for their journal. After students complete the work, collect for assessment.

Closure

After students have read the chapter, revisit the **Think about It** questions. Have students form circle and talk about the questions, as they have learned to do.

Ojibwe Clans and Functions: Answer Key

Clans	Functions
Crane	Chiefs and Leaders
Loon	Chiefs and Leaders
Fish	Thinkers and problem-solvers
Marten	Warriors
Deer	Poets
Bear	Protectors of the community
Bird	Spiritual leaders

Name_____ Date_____

Chapter 5 Vocabulary Words

Directions: On this page, you'll find a list of English vocabulary words that you will be reading in this chapter, as well as Native words that may be difficult to pronounce and may also have definitions. Writing down the definitions and pronunciations will help you learn their meanings. You will find definitions and pronunciations in the text of Chapter 5 and in the Glossary at the end of the book. You can also use this list as a checklist for your journal writing activity.

Native Words	Definitions
Aw-ke-wain-ze	
Ayaabens	
Bizhiki	
Chippewa	
Gichi-manidoo	
Ki-chi-waw-be-sha-shi	
Lac Courte Oreilles	
Lac du Flambeau	
manoomin	
Migiizi	
Mo-ning-wun-a-kawn-ing	
Pahquahwong	
Sokaogon	
St. Croix	
Waswaagan	
English Words	**Definitions**
annuities	
boreal forest	
chaff	

English Words	Definitions
code of conduct	
commerical	
commission	
conservation	
decoys	
destitute	
exercising	
federal government	
fish hatchery	
green building	
immersion	
Indian agent	
infantry	
muskie	
negotiate	
parching	
petition	
renewable energy	
resort	
speculators	
winnowing	

Name_____ Date_____

Looking Ahead

Below are the main topics in this chapter. Look at the **Table of Contents** and put in the the topics and the **Tribal History** subtopics on the correct lines.

_____

_____

_____

_____

_____

The Six Ojibwe Bands

_____

_____

_____

_____

_____

_____

_____

_____

_____

After looking through the chapter, look at the topics above and the questions below. Write three things you think you might know about the Ojibwe Nation.

1._____

2._____

3._____

Here are the **Think about It** questions:

What made the place where "food grows on water" so important to the Ojibwe people?

What happened to the people on Madeline Island? Why did they leave? Where did they go? Why did they not remain together? Where are the Ojibwe people today?

From looking at the main topics and subtopics and the **Think about It** questions, what are three things that you think you might learn in this chapter?

1._____

2._____

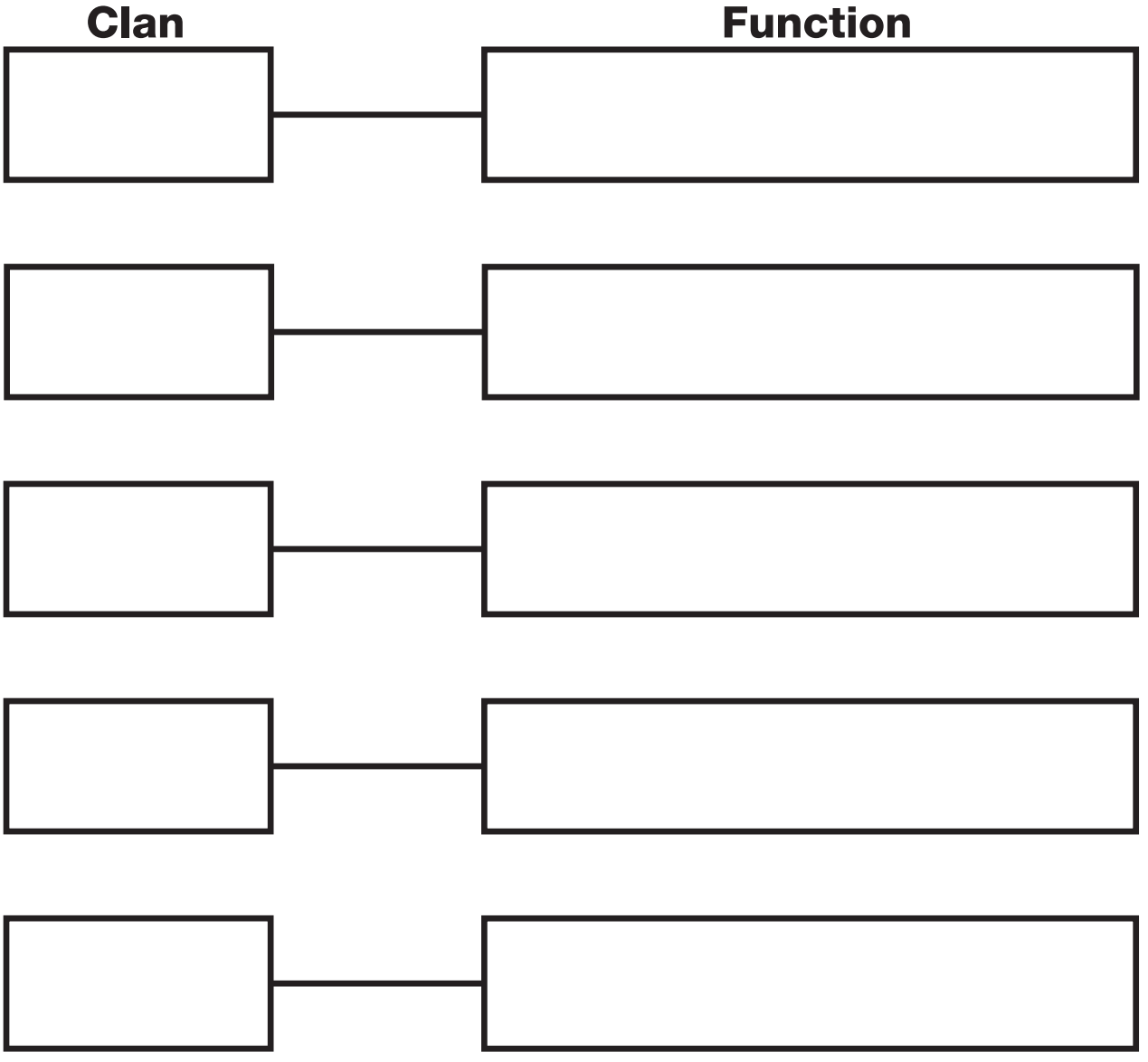
3._____

Name_____ Date_____

Ojibwe Clans and Functions

Place the clan in the box on left and function in the matching box on the right. Use the discussion in the book to help you place the information below in the correct places.

Clans:		**Function:**	
Loon	Bird	Thinkers & problem-solvers	Protectors of community
Marten	Fish	Poets	Spiritual leaders
Crane	Bear	Warriors	
		Chiefs and Leaders	



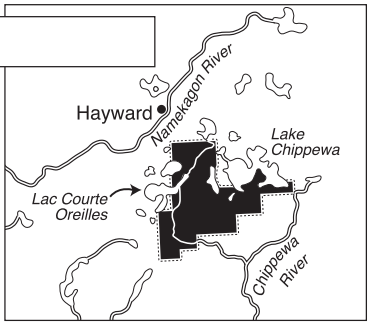
Name_____ Date_____

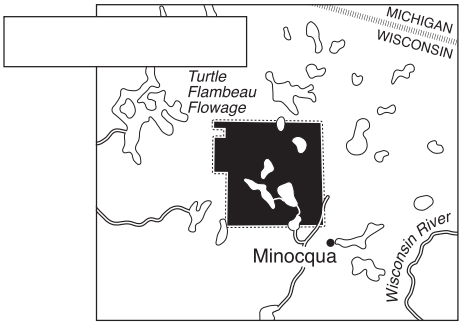
Ojibwe Bands

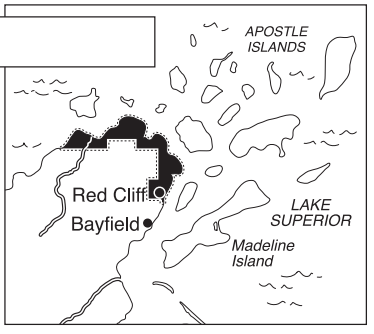
Identify each band below the map of its reservation. Then write two facts you learned about each band on the lines next to the map of that particular band.

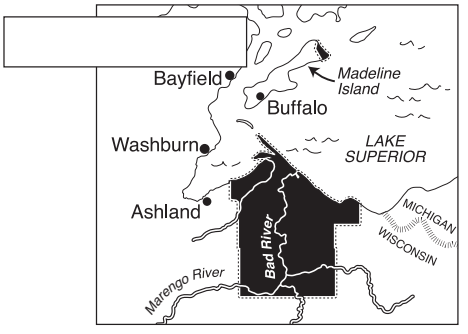
Bands

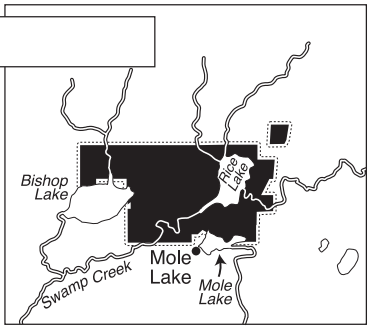
Red Cliff
Bad River
St.Croix
Lac du Flambeau
Lac Courte Oreilles
Mole Lake

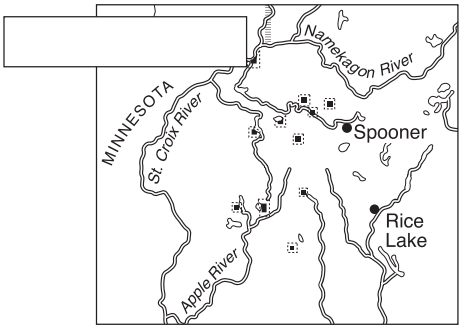












Ojibwe Bands: Answer Key (possible answers)

Mole Lake

Ki-chi-waw-be-sha-shi was a powerful chief of the band.

Their village near Rhinelander had lots of wild rice.

St. Croix

No St.Croix chiefs signed the treaty of 1854.

The band had no land of their own until the 1930s.

Red Cliff

This band settled near the Red Cliffs of Buffalo Bay (Lake Superior) under the leadership of Chief Buffalo.

Many men in the band were commercial fishermen as early as the 1830s.

Lac du Flambeau

This band settled on Flambeau Lake where they found many natural resources.

Fishermen speared fish at night under torchlight.

Lac Courte Oreilles

The band's village was called Pahquahwong.

When a dam was built by non-Indians, the village, the rice beds, and even the cemetery became covered with water.

Bad River

The band's village of Odanah is on Lake Superior's south shore.

Dishonest non-Indians made life difficult for members of the Bad River Band.

5

Activity 2: Food That Grows on the Water

Objectives

◆ to understand that the harvest and preparation of food are events where traditions are learned and taught in American Indian cultures

◆ to understand the spiritual connections American Indian people feel to Mother Earth

◆ to understand the moral responsibilities American Indian people feel for protecting Mother Earth

Skills and Strategies

listening; observing, identifying, describing, clarifying, hypothesizing, predicting, writing, oral communication

Materials

"Manoomin: Food That Grows on the Water" video from *The Ways* (http://theways.org/)

Identifying Values worksheet *(one per student)*

Reflecting about Ojibwe Values worksheet *(one per student)*

Overview

This activity centers around the first question posed in the **Think about It** section of Chapter 5: *What made the place where "food grows on water" so important to the Ojibwe people?*, and it relates to the **Remembering** section and the section describing the importance of wild rice to Ojibwe people of Chapter 5. By watching the "Manoomin: Food That Grows on the Water" video from *The Ways*, students will see first-hand "the place where food grows on water" while learning from a contemporary Chippewa (Ojibwe) man how and why he is keeping alive the tradition of harvesting and processing manoomin, or wild rice.

Students should listen closely to what Fred Ackley Jr. says about ricing in order to identify and describe the various values and beliefs that he is expressing and perpetuating through this generations-old activity. Students will come to understand and appreciate that there are several cultural activities going on in addition to the collection of rice for food during this process. Finally, students will proceed through a reflective, directed writing activity that may be concluded with a talking circle event.

Procedures

1. Preview the four-and-one-half-minute video before showing it to your students. Prepare several focusing questions for students to keep in mind as they watch this video, or use these questions: *How does Mr. Ackley harvest the wild rice? Why does he say "miigwech" or "thank you" while he harvests? Why is the tradition of collecting the rice important to the Chippewa people?* You may wish to have students record their answers during viewing. Review the **Video Vocabulary** with your students as a previewing activity.
2. After students have watched the video once or twice, lead a class discussion. Begin by asking students to share their answers to the focusing questions, using this opportunity to clarify any misinformation. Elicit from students responses to the following questions: *What do you think would happen if someone used a paddle rather than a push pole to move the canoe while harvesting wild rice?* (Help students arrive at these desired responses: *The rice would be damaged by the paddles. If the rice becomes damaged, that will mean less rice for this year's harvest and for future years. Also, if the rice becomes damaged by the paddles, it may mean that the people are not respecting the rice as best they should.) What does he mean when he says he respects and honors the rice? How is the process of collecting this rice different from buying rice from a grocery store? (Mr. Ackley goes into nature to harvest the rice, so he is having a spiritual connection to the environment as he harvests. He takes only what he needs, and he thanks the earth for providing it. In a grocery store, it is easier to forget where that rice comes from because someone else has already harvested and packaged the rice.)*

3. Before showing this video again, explain to students that they will continue to use their listening skills to identify the various values that Mr. Ackley is communicating as he talks about what ricing means to him. Remind students that values are principles, goals and standards to which people attach a high worth, and that they are an important part of culture. Values influence how people feel toward human life and the environment, and the attitudes that they have about other people. Because values are not tangible elements, like food, crafts, clothing and housing styles, it may be helpful to provide some examples of values and ask students to identify additional examples, including respect for elders, education, compassion, and honesty. Students will use the **Identifying Values** worksheet to focus on specific statements. You may wish to play each statement several times and provide time for students to think and write before playing the next statement.
4. Direct students to use the work they've done with their **Identifying Values** worksheets to help them proceed through the reflective writing activities in the **Reflecting about Ojibwe Values** worksheet.
5. After the writing is complete, consider employing the talking circle activity to provide students the opportunity to share with their classmates how they feel about the specific Ojibwe values they have learned about through this experience.

Video Vocabulary	
ricing	the act of harvesting ripe wild rice using a canoe, a push pole and two wooden sticks
where food grows on water	the lakes and other bodies of water where wild rice has grown abundantly in the clear cold water for centuries
Words encountered in student text *manoomin* parching	

Name_____ Date_____

Identifying Values

Listen closely to each of the following statements in the video. Then analyze each statement to identify the value that is being expressed. Use the following example to help you get started.

EXAMPLE:

1. "In my growing up and in my traditions, the older people told me that the Creator gave us this manoomin to help us survive for the time that we spend here with him. It's the Creator's food and, Mother Earth, she gives it to us to use. That's why they call it the food that grows on water."

   The wild rice was given to the Chippewa people by the Creator and Mother Earth. The people value the rice because it is a gift that helps them survive through the winter, and they value Mother Earth for providing the rice to them.

2. "There's an old Indian saying that goes, to live here and understand the world, you've got to love it. Some people love money. Some people love material things. I love rice. I do! I love that rice and that lake out there. I've loved it all my life."

3. "In my mind, every time I hit a new plant, I'm saying: *'Miigwech. Thank you.'* And then the rice comes in for me, because I'm honoring and praying to that rice....That's gratitude."

4. "We believe if we stop that tradition, that the world's going to stop. That's why it's important for the Indian people to keep on with our traditions and our spiritual thinking, because if we stop, what if the world does stop?"

Name_____ Date_____

Reflecting about Ojibwe Values

Write a paragraph to answer each of the following questions.

1. Why do you think the Creator and Mother Earth are important to Mr. Ackley?

2. Why do Mr. Ackley and the Ojibwe people treasure the wild rice?

3. What makes the place where "food grows on water" so important to the Ojibwe people today?

4. How do you think it would feel to lose the place where food grows on water?

5. Why is it important for all people to respect all people, all plants, and all animals?

6. What will happen if people don't respect all creatures?

5 *Activity 3: Different Forms of Communication*

Objectives

◆ To introduce students to the concept of a pictographic vocabulary

◆ To reinforce that American Indian art forms carry meaning

◆ To engender creativity and synthesis as students develop their own pictographs

◆ To encourage students to share their insights with their peers

Skills and Strategies

Visual comprehension; listening, note-taking; analysis; synthesis; problem-solving; building written and oral expression

Materials

Pictographic Petition to the President *(one image for SMART Board display)*

Drawing paper for each student

Pencils, markers, and crayons

Teacher Background

The graphic image that students will be studying is a symbolic petition to the president of the United States by Ojibwe (Chippewa) chiefs in 1849. It is an often-copied and highly symbolic work that conveys, more poetically than words, how these tribal leaders felt about the land that they are in the process of giving up (treaties written between 1837-1854). This treaty can be found on the Internet at http://www.library.wisc.edu/etext/WIReader/WER1611-2.html. The description below is paraphrased from information on the web site.

The leader of the group petitioning the president is Osh-ca-ba-wis, who is of the Crane Clan. The eyes of all the other animals are directed (by lines) toward Osh-ca-ba-wis. These lines symbolize that the animals are all sympathetic in outlook; that is, they share a unified perspective on the issue. From the hearts of each of the animals are lines that link to the heart of the Crane chief. These heartlines denote a unity of feeling or purpose. Together the animals and the lines indicate that all the people they represent both see and feel the same way.

The second, third, and fourth animals in the group are totems of the Marten Clan, while the fifth is from the Bear Clan. The sixth is of the Ne-ban-a-baig Clan, or Man-Fish, a figure that is told of in Ojibwe oral tradition, who shares traits of both a man and a fish, not unlike the idea of a mermaid in western European tradition.

Osh-ca-ba-wis has a line drawn from his eye forward, to denote the course of his journey to the president, and another line drawn backward to the series of four small rice lakes. He is making the journey to protect the rights to these lakes. The long parallel lines represent Lake Superior, and the small parallel lines (#9), a path leading from some central point on the southern shore of the lake to the villages and interior lakes (#8). The petition was a plea to be allowed to remain near the wild rice beds. All Ojibwe Bands would have recognized and understood this method of communication.

Overview

Students will understand more about Native art (in this case pictographic writing) as a method of communication, and will see links between this more recent historical document and the rock art and effigy mounds explored earlier in the book. Students will sharpen their listening and note-taking skills in this activity as well.

Procedures

1. Tell students that many people try to contact the White House today by phoning, sending email messages, or writing cards or letters. Ojibwe leaders some one hundred fifty years ago also thought that the president of the United States needed to hear what they had to say. They drew a pictographic petition to take to Washington, D.C.
2. Pull up the petition on the SMART Board and pass out copies to each student. Using the Teacher Background information, explain to students the way everything depicted in this petition had deep significance to the members of the Ojibwe Nation who understood the symbolic message.
3. Pass out student copies of the symbolic petition, and ask students to take notes on their copies as you point out different parts of the petition. Allow plenty of time.
4. Encourage students to work slowly and carefully.
5. Ask students to create their own pictographs, having a definite message in mind (something they want to ask for, do, or communicate to another).
6. Share with other students in the circle.
7. Collect notes and pictographs for assessment.

Closure

There are several other Ojibwe pictographs on the website above that students may enjoy seeing.

Pictographic Petition to the President

Illustration by Henry Rowe Schoolcraft; WHi Image ID 1871

Name_____ Date_____

Pictographic Petition to the President

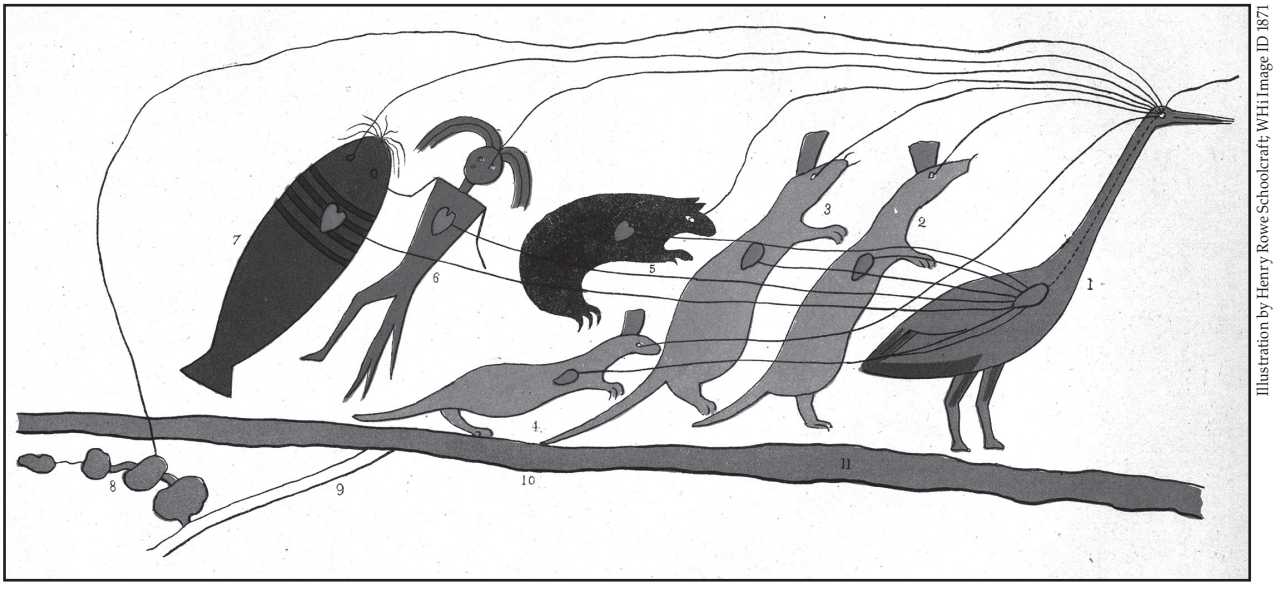


Illustration by Henry Rowe Schoolcraft; WHi Image ID 1871

Notes

5 *Activity 4: Creating a Journal*

Objectives

- To reinforce key vocabulary
- To give students experience in finding the main ideas and restating them in their own words
- To allow students opportunity to compose both informational and descriptive sentences
- To help students pair graphic and text materials

Skills and Strategies

Analysis; synthesis; evaluation; developing awareness of spatial relations; problem solving; and creative, descriptive, and informational writing

Materials

Title page *(one per student)*

Tribal Traditions *(one per student)*

Tribal History *(one per student)*

Ojibwe Life Today *(one per student)*

Graphics and Captions worksheet *(one of each per student)*

Chapter 5 Journal Checklist *(one per student)*

Pencils, glue sticks, scissors

Overview

By this chapter, students will be familiar with the routine of journaling and will follow the same format as they did in Chapter 3. Since there is so much information in this chapter, the **Tribal History** section asks students to list all bands, but to write about the band that seemed the most interesting to that particular student. Otherwise, information should parallel that done in other chapters, only, once again, the student will be initiating more of the context as well as content.

Procedures

1. Ask students to remind you how to begin, and someone will tell you to pass out copies of *Native People of Wisconsin* and all the materials for the assignment. Tell them that this journal will be slightly different, because they will only be telling about one band in the **Tribal History** component, in order to let them expand on one topic.
2. After completing the individual pages, have students share their final projects with the class. Did many students choose the same band to discuss? If so, which one and why?
3. Form a talking circle, and ask students to comment on how they perceive the journal work changing. If students express a greater sense of mastery, help them articulate how such synthesizing strengthens their academic performance and self-worth.

My Chapter about the Ojibwe Nation by

_____

Name_____ Date_____

Ojibwe Tribal Traditions

This is the way that the Ojibwe people returned to Wisconsin.

Name_____ Date_____

Ojibwe Tribal History

Early Days

With the coming of the fur trade_____

_____

_____

_____

Giving Up Land

Native ideas about land were different from that of the U.S. government. Native people believed_____

_____

_____

Dealing with Non-Indians

The General Allotment Act_____

_____

_____

_____

The Six Ojibwe bands are_____

_____

I found the_____band was especially interesting because_____

_____

Indian Reorganization and the Ojibwe bands_____

_____

_____

The Battle over Spear Fishing_____

_____

_____

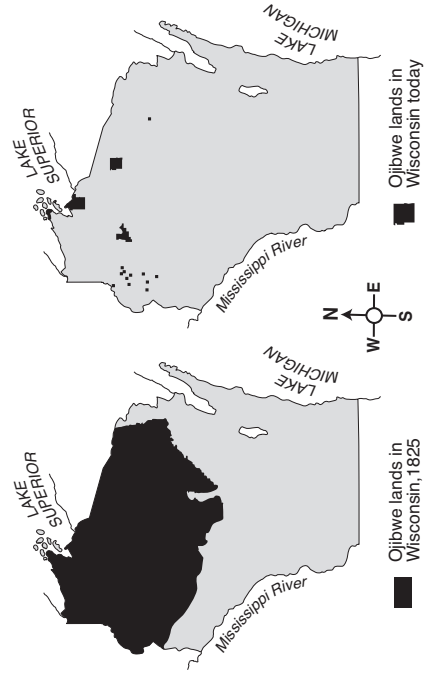
Name_____ Date_____

Lake Superior Ojibwe Bands Today

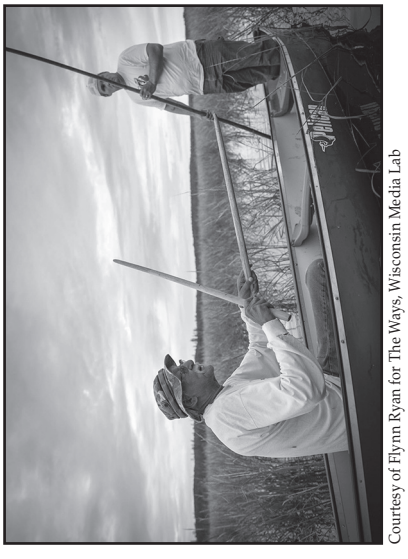
I found the_____band most interesting because

Graphics and Captions

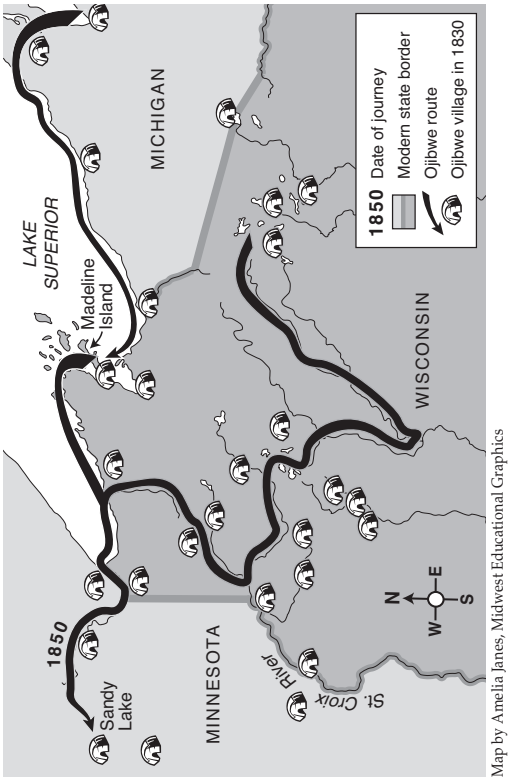
WHi Image ID 55958



Map by Amelia Janes, Midwest Educational Graphics



Courtesy of Flynn Ryan for The Ways, Wisconsin Media Lab



Map by Amelia Janes, Midwest Educational Graphics

Name_____ Date_____

Chapter 5 Journal Checklist

Directions: In each row (Sentences, Captions, Journal, and Vocabulary), circle the box that describes the work you did. Then, add up your points at the bottom of the sheet and write down your thoughts about your work for this chapter.

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Journal	I mounted one photo and caption in my journal. ☐ ____ point	I mounted 2 photos and captions in my journal. ☐ ____ point(s)	I mounted 3 photos and captions in my journal. ☐ ____ point(s)	I mounted 4 photos and captions in my journal. ☐ ____ point(s)
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	Points ____	Points x 2 =____	Points x 3 =____	Points x 4 =____
				Total Points for Chapter = _____

My thoughts about my work on Chapter 5:_____

_____

_____

_____

6 The Potawatomi Nation

Activity 1: Getting Started

Objectives

- To reinforce key vocabulary
- To introduce students to the structure of the chapter
- To help students understand the main ideas in the chapter
- To help students organize information

Skills and Strategies

comprehension; building vocabulary; analysis; problem solving

Materials

Chapter 4 Vocabulary Words *(one per student)*

Looking Ahead worksheet *(one per student)*

Events in Early Potawatomi History graphic organizer *(one per student)*

Comparing a Seasonal Year graphic organizer *(one per student)*

Events in Early Potawatomi History graphic organizer *(one per student)*

Pencils

Overview

This chapter returns to the more familiar structure of Chapters 3 and 4. The students know the drill by now, and they will find the graphic organizers helpful. One brings back thematic material and activities (the seasonal year) students encountered in both the Introduction and in Chapter 3. From this chapter on, graphic organizers will at times be used to compare and contrast material from earlier chapters with that dealt with here. These should help students recognize and appreciate the similarities and differences in the experiences and practices of different Native groups.

Pre-reading Procedures

1. Pass out the student books, and ask students to look at the **Table of Contents.** What do they notice about this chapter and those immediately before and after? (Shorter than Chapter 5, more similar to Chapter 7 in structure). Then ask them to turn to the chapter itself and page through it.
2. Pass out the **Chapter 6 Vocabulary Words** worksheets and go over pronunciations with students. You may choose to have them fill out the page ahead of time, or ask them to enter new words as they find them in the chapter, whichever works for your class.
3. Distribute the **Looking Ahead** worksheets and ask them to fill them in before they start reading. Again, remind them to be careful where they place the words, since there are only blank lines.
4. Collect the **Looking Ahead** pages and return after they finish reading.

Reading Procedures

1. When students have completed the reading on **Tribal Traditions,** pass out the **Comparing a Seasonal Year** graphic organizer. Ask students to follow the instructions on the organizer and enter the Potawatomi information first. Then have students look at their Menominee seasonal chart and transfer the information to the appropriate concentric ring on this worksheet. Next, have students fill in the Ojibwe information. Where will they find it? (Tribal History section of Chapter 5) Have students discuss similarities and differences, then turn in organizer for assessment.

2. When students have completed the reading on **Tribal History,** pass out the **Events in Early Potawatomi History** graphic organizer. Tell students to write an important fact about each of the events in the space provided. This graphic organizer will help students select a key detail—a difficult skill to master. After students complete the work, discuss answers, and collect for assessment.

Closure

After students have read the chapter, revisit the **Think about It** questions. Have students form a circle and talk about the questions, as they have done with previous activities. By this point, they should be able to articulate their thoughts and feelings about the material they have encountered.

Events in Early Potawatomi History: Answer Key (possible answers)

1640s: Fur Trade
Potawatomi tied canoes together as a floating fleet to get from Lake Michigan to Montreal.

1754-1763: French and Indian War
Potawatomi supported the French, but the British won.

1775-1783: American Revolution
Potawatomi supported the British, but the Americans won.

1794: Battle of Fallen Timbers
Potawatomi had to cede land in several states.

early 1800s: Tecumseh and the Prophet
Many Potawatomi members supported Tecumseh.

1821: Treaty
Potawatomi pressured to give up nearly all their land around the south shore of Lake Michigan, including what became Chicago.

1820s: Red Bird Scare
Potawatomi did not join Red Bird, but still had to give up lands in the lead district

Comparing a Seasonal Year: Answer Key (possible answers)

Shaded box=predictions

	Potawatomi	Menominee	Ojibwe
Spring	People collected sap and made maple sugar. People speared fish and hunted buffalo in large groups.	People collected sap and processed maple sugar.	People speared fish and made maple sugar.
Summer	People lived in large villages near streams and lakes. People waited for the sturgeon to "run." Children and women planted gardens and gathered wild berries and plants	Men hunted and fished. Women and children planted gardens.	Men fished and hunted. Women gathered plant foods and tended gardens.
Fall	Men hunted and set traps for deer, bear, and other small fur-bearing animals. Women gathered wild berries and nuts.	People lived off the meat and supplies of summer. They probably hunted deer, as well.	They probably hunted and stored food for winter.
Winter	People built wigwams and moved into smaller camps. People told stories while snow was on the ground. Men repaired traps.	People probably did things like fish and hunt, when they could. Women probably sewed clothes. People lived off the meat and supplies of summer.	Men hunted and ice-fished. Women made clothes.

Name_____ Date_____

Chapter 6 Vocabulary Words

Directions: On this page, you'll find a list of English vocabulary words that you will be reading in this chapter, as well as Native words that may be difficult to pronounce and may also have definitions. Writing down the definitions and pronunciations will help you learn their meanings. You will find definitions and pronunciations in the text of Chapter 6 and in the Glossary at the end of the book. You can also use this list as a checklist for your journal writing activity.

Native Words	**Definitions**
Bodewadmi	
Kish-ki-kaam	
Tecumseh	
English Words	**Definitions**
adapted	
carbon footprint	
chair	
credit	
debts	
irons	
isolated	
migrant	
migration	
nonrenewable energy	
poverty	
strolling	
vibrant	

Name_____ Date_____

Looking Ahead

Look at the Table of Contents and enter main topics and the Tribal History subtopics on the correct lines.

_____

_____

_____

_____

_____

_____

After looking through the chapter, look at the topics above and the questions below. Write three things you think you might know about the Potawatomi Nation.

1._____

2._____

3._____

Here are the **Think about It** questions:

What was life like for the Potawatomi people when they reached the Great Lakes?

How did the arrival of Europeans change the Potawatomi way of life?

What happened to the tribe's homelands?

Where do the Potawatomi people make their homes in Wisconsin today?

From looking at the main topics and subtopics and the **Think about It** questions, what are three things that you think you might learn in this chapter?

1._____

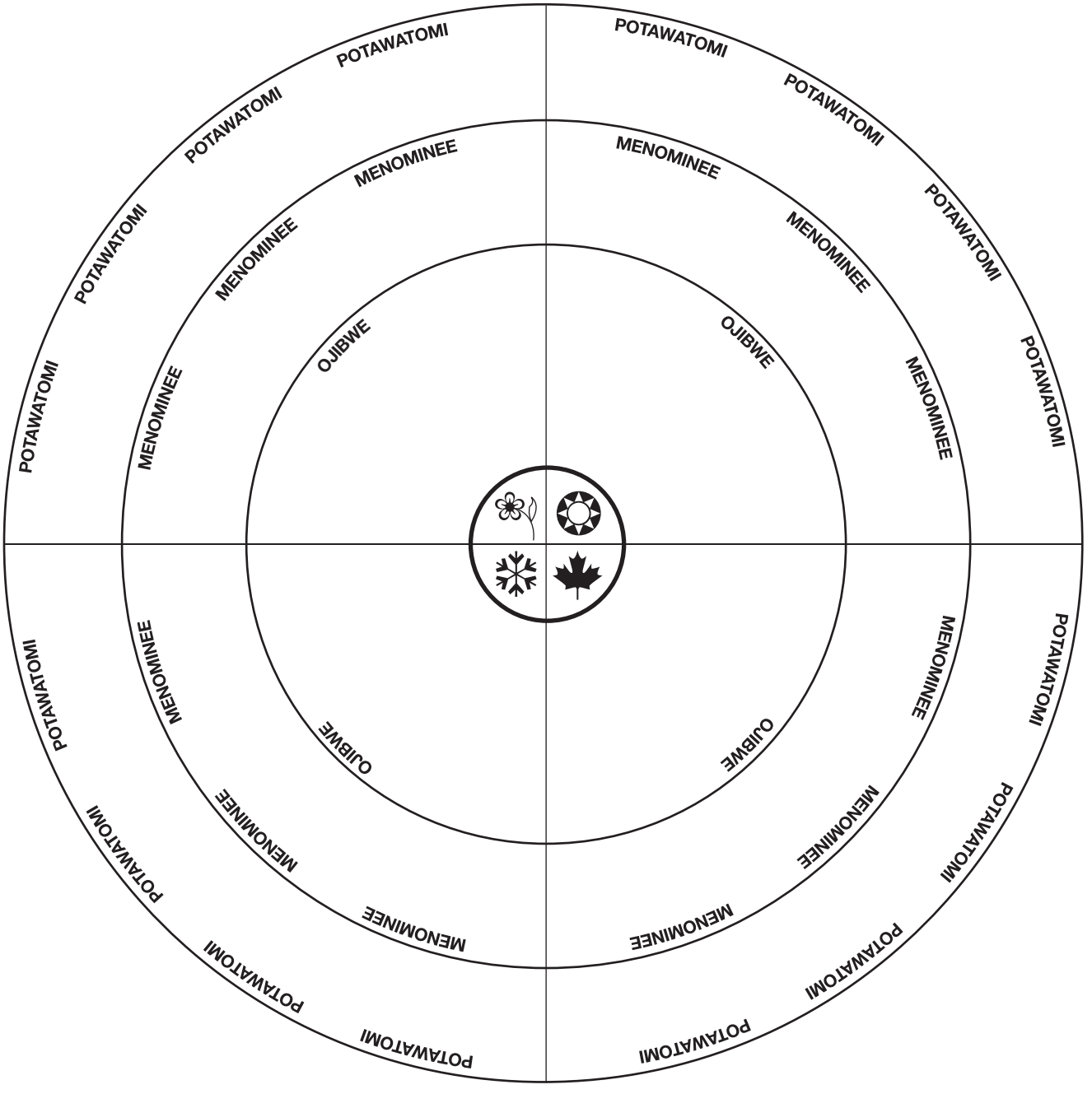
2._____

3._____

Name_____ Date_____

Comparing a Seasonal Year

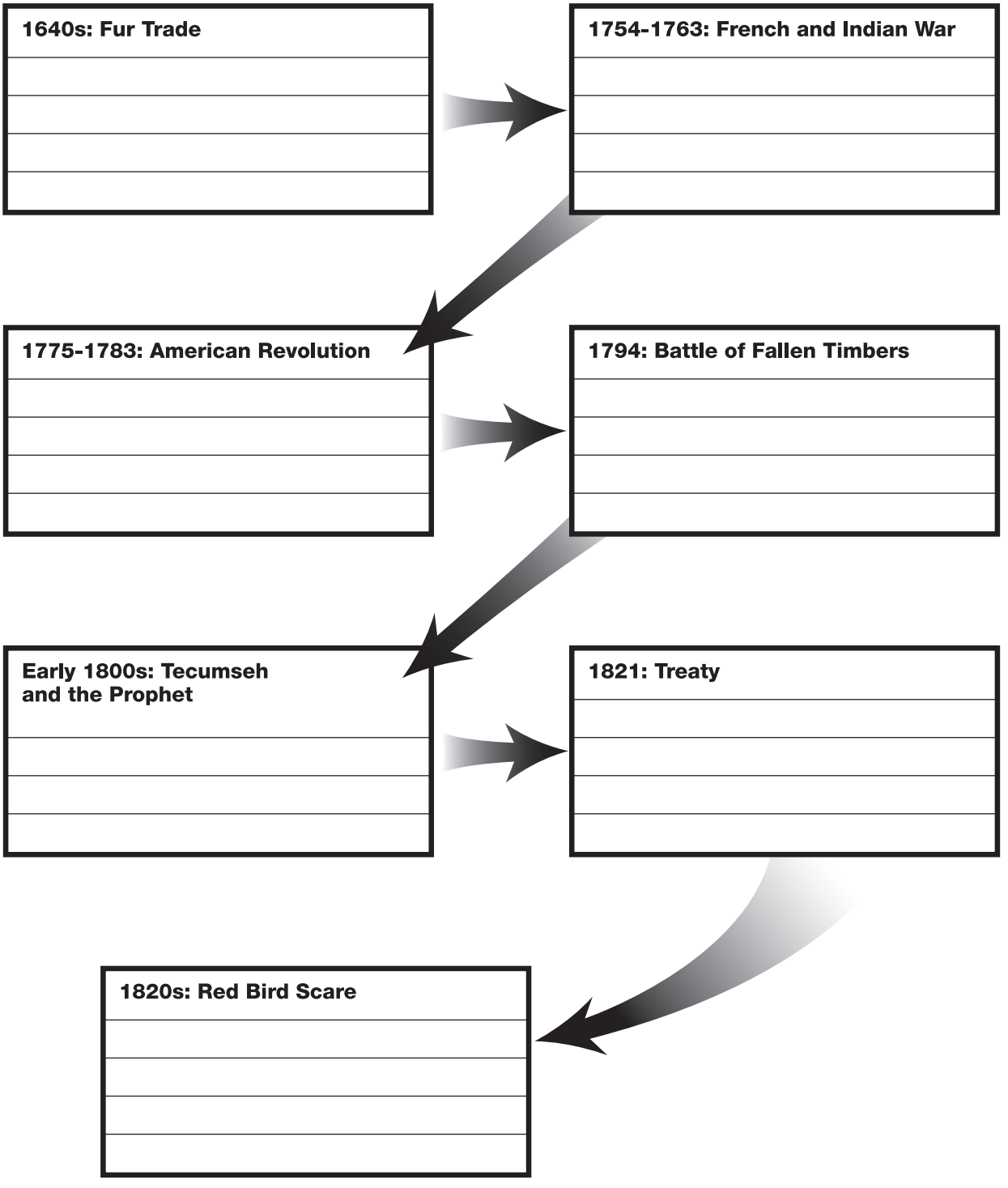
Each concentric circle represents a different Native group in Wisconsin. Fill in the traditional seasonal activity for each Nation, paying close attention to which season you are writing about. Getting the right information matched with the right tribe and season is what's most important. If the book leaves out information for one season, put what you *think* might be the activity, or what you think should be added. Highlight your prediction with a highlighter pen. In which season are people the busiest?



Name_____ Date_____

Events in Early Potawatomi History

Place a supporting detail in each box for these events in early Potawatomi history.



6 *Activity 2: Indian Place Names in Wisconsin*

Objectives

- To make students aware of the prevalence of American Indian place names in Wisconsin
- To help students identify these places geographically
- To reinforce map skills
- To make students aware that place names often carry meaning

Skills and Strategies

Map-reading; vocabulary-building; comprehension; classification; analysis

Materials

Indian Place Names chart *(one image for the SMART Board and one copy per student)*

Indian Place Names map *(one image for the SMART Board and one copy per student)*

Place Names Categories chart *(one copy per student)*

Overview

Hundreds of American Indian place names can be found on the Wisconsin map: rivers, cities, lakes, counties, and towns. In this activity students will collate a selection of thirty-six of these place names, find them on the map and color-code them by Indian Nation, and then categorize them by meaning. If students really enjoy this activity, you can find many more examples in Virgil J. Vogel's *Indian Names on Wisconsin's Map* (University of Wisconsin Press, 1991), which is available in many libraries. Background information for this activity comes from this excellent resource.

Procedures

1. Pass out **Indian Place Names map** and chart. Display map on the SMART Board as you go over directions with students, explaining that students will select names from the chart, color-code them in the map key, and then color them on the map. Display chart on the SMART Board. Review all the pronunciation of names with students, making sure that they also have a chance to practice pronouncing each one.
2. Allow students time to complete the activity, then collect the map for assessment.
3. Pass out the **Categories** chart and explain to students that they will be looking now at the meaning of each place name on their **Indian Place Names** chart, and then entering that name in the appropriate column on the **Categories** chart. The first one is done for them. Have students complete chart and hand in for assessment.

Closure

Discuss the nature of place names and why so many relate to the natural environment (Native traditional life depended on the gifts and bounty of the natural world and the Native peoples' ingenuity that allowed people to get what they needed to survive from it).

Indian Place Names in Wisconsin

Native Name	Place Name & Location	Meaning
Chequamegon	Chequamegon Bay in Bayfield and Ashland Counties	Derived from an Ojibwe name meaning "a long, narrow strip of land running into a body of water, such as a lake or bay."
Chippewa/ Ojibwe	◆ Ojibwe (city) in Sawyer County ◆ Chippewa Falls (city) in Chippewa County	Literal meaning: "To script"
Fox	Fox River near Green Bay	Name for a clan of the Mesquakie tribe. French traders mistakenly thought "Fox" referred to the entire tribe.
Kaukauna	Kaukauna (city) in Outagamie County	Derived from Ojibwe and/or Menominee words for "pike fishing ground."
Kenosha	Kenosha (city) in Kenosha County	From the Potawatomi name for "pike."
Keshena	◆ Keshena (city) in Menominee County ◆ Keshena Lake and Waterfall in Menominee County	Literal meaning: "Swift flying." Name of Menominee chief's son.
Kewaskum	Kewaskum (city) in Washington County	Honors memory of Potawatomi band chief who lived around 1850.
Kewaunee	Kewaunee (city) in Kewaunee County	Literal meaning: "Prairie chicken" in Ojibwe, Odawa, and Potawatomi
Kinnickinnic	◆ Kinnickinnic River in Milwaukee County ◆ Kinnickinnic River in Pierce County ◆ Kinnickinnic (city) in St. Croix County	Refers to the smoking mixture used by Great Lakes Indians called *Kinnickinick*. The word means: "it is mixed" and is derived from the Ojibwe words.
Menasha	Menasha (city) in Winnebago County	Derived from the Menominee word *Mina' si*, the Ojibwe word for "island"

Menominee	◆ Menominee River (joins Green Bay at Marinette) ◆ Menominee River (joins Lake Michigan at Milwaukee) ◆ Menominee (city) in Dunn County	From the Algonquian name for wild rice: *menomin*
Milwaukee	Milwaukee (city) in Milwaukee County	Derived from the Ojibwe, Potawatomi, and Menominee word for "good land."
Minocqua	◆ Lake Minocqua in Oneida County ◆ Minocqua (city) in Oneida County	From the Ojibwe term *minakwa*, meaning "a number of trees standing together."
Mosinee	Mosinee (city) in Marathon County	Literal meaning: "Moose Trail." Named for Lac Courte Oreilles chief in early 19th century.
Muscoda	Muscoda (city) in Grant County	Drawn from the word for "prairie" in several Algonquian languages.
Namekagon	◆ Namekagon River in Bayfield, Sawyer, Washburn, and Burnett Counties ◆ Namekagon (village/town) in Bayfield County	Derived from the Ojibwe words for "sturgeon dam."
Necedah	Necedah (city) in Juneau County	Formed from the Ho-Chunk words *Ne* "water", plus *ce* or *zee* "yellow", and *day-ra* "lake"
Oconomowoc	Oconomowoc (city) in Waukesha County	Derived from the Ojibwe or Potawatomi word *okonimawag* "beaver dam"
Oconto	Oconto (city) in Oconto County	From the Ojibwe word for "pike."
Oshkosh	◆ Oshkosh (city) in Winnebago County ◆ Oshkosh Reefs in Lake Winnebago ◆ Oshkosh Creek in Menominee County	A significant Menominee chief
Packwaukee	Packwukee (village/town) in Marquette County	Combination of Ojibwe bagwa "shallow" and *aki* "land"
Pecatonica	Pecatonica River in Lafayette and Green Counties	Variation of the Sauk word for "muddy"

Peshtigo	◆ Peshtigo (city) in Marinette County ◆ Peshtigo River in Marinette County	Name for one of the old Menominee bands.
Quinney	Quinney (city) in Calument County	Named for Chief Austin E. Quinney of the Stockbridge-Munsee Band.
Sauk	◆ Sauk City (city) in Sauk County ◆ Prairie du Sac (city) in Sauk County	Literal meaning: "Yellow-Earth People," referring to the Sauk origin story that says the Sauk were created from yellow earth by the Great Spirit.
Shawano	◆ Shawano (city) in Shawano County ◆ Shawano Lake in Shawano County	Drawn from name of Menominee chief.
Tomah	Tomah (city) in Monroe County	Named for Menominee leader
Waunakee	Waunakee (city) in Dane County	From the Ojibwe word wanaki, which means "peace."
Waupaca	Waupaca (city) in Waupaca County	Literal meaning: "White Earth." Named for a Potawatomi Indian who lived in the county.
Waupun	Waupun (city) in Dodge County	Means "dawn" and "east" in several Algonquian languages.
Waushara (Big Fox)	Fox Lake (city) in Dodge County	Named for local Ho-Chunk chief called "Fox" or "Big Fox."
Weyauwega	Weyauwega (city) in Waupaca County	Unclear origins. Derived from Menominee word *yawekeh* "old woman."
Wingra	Lake Wingra in Dane County	From the Ho-Chunk word for "duck."
Wonewoc	Wonewoc (city) in Juneau County	From the Ojibwe word *wonowag* "they howl," meaning wolves
Yahara	Yahara River in Dane and Rock County	Receives its name from the Ho-Chunk word for "catfish."

Name_____ Date_____

Indian Place Names in Wisconsin

NATIVE AMERICAN PLACE NAMES

Chequamegon
Chippewa/Ojibwe
Foxes
Kaukana
Kenosha
Keshena
Kewaskum
Kewaunee
Kinnickinnic
Menasha
Menominee
Milwaukee
Minocqua
Mosinee
Muscoda
Namekagon
Necedah
Oconomowoc
Oconto
Oshkosh
Packwaukee
Pecatonica
Peshtigo
Quinney
Sauk
Shawano
Tomah
Waunakee
Waupaca
Waupun
Waushara (Big Fox)
Weyauwega
Wingra
Wonewoc
Yahara

- ☐ Algonquian
- ☐ Ho-Chunk
- ☐ Menominee
- ☐ Mesquakie
- ☐ Odawa
- ☐ Ojibwe
- ☐ Potawatomi
- ☐ Sauk
- ☐ Stockbridge-Munsee

KEY

Shawano	City or town name
.....	County border
GRANT	County name
Minocqua Lake	River or lake

Name_____ Date_____

Categories for Indian Place Names in Wisconsin

Enter the place name in the right category. One has been done as an example.

Name	Person	Nature	Nation	Other
Chequamegon		**Ojibwe**		
Chippewa				
Fox				
Kaukauna				
Kenosha				
Keshena				
Kewaskum				
Kewaunee				
Kinnickinnic				
Menasha				
Menominee				
Milwaukee				
Minocqua				
Mosinee				
Muscoda				
Namekagon				
Necedah				

Name	Person	Nature	Nation	Other
Oconomowoc				
Oconto				
Oshkosh				
Packwaukee				
Pecatonica				
Peshtigo				
Quinney				
Sauk				
Shawano				
Tomah				
Waunakee				
Waupaca				
Waupun				
Waushara				
Weyauwega				
Wingra				
Wonewoc				
Yahara				

Indian Place Names in Wisconsin: Answer Key

Name	Person	Nature	Nation	Other
Chequamegon		Ojibwe		
Chippewa		Chippewa		
Fox Kaukauna		 Ojibwe and Menominee	Mesquakie	
Kenosha		Potawatomi		
Keshena	Menominee			
Kewaskum	Potawatomi			
Kewaunee		Ojibwe, Odawa, and Potawatomi		
Kinnickinnic		Ojibwe		
Menasha		Menominee		
Menominee		Algonquian		
Milwaukee		Ojibwe, Potawatomi, and Menominee		
Minocqua		Ojibwe		
Mosinee	Lac Courte Oreilles Ojibwe			
Muscoda		Algonquian		
Namekagon		Ojibwe		
Necedah		Ho-Chunk		
Oconomowoc		Ojibwe		
Oconto		Ojibwe		
Oshkosh	Menominee			
Packwaukee		Ojibwe		
Pecatonica		Sauk		
Peshtigo			Menominee	
Quinney	Stockbridge-Munsee Band			
Sauk			Sauk	
Shawano	Menominee			
Tomah	Menominee			
Waunakee				Ojibwe
Waupaca	Potawatomi			
Waupun		Algonquian		
Waushara (Big Fox)	Ho-Chunk			
Weyauwega	Menominee			
Wingra		Ho-Chunk		
Wonewoc		Ojibwe		
Yahara		Ho-Chunk		

6

Activity 3: Creating a Journal

Objectives

- To reinforce key vocabulary
- To give students experience in finding the main ideas and restating them in their own words
- To allow students opportunity to compose both informational and descriptive sentences
- To help students pair graphic and text materials

Skills and Strategies

Analysis; synthesis; evaluation; developing awareness of spatial relations; problem solving; and creative, descriptive, and informational writing

Materials

Title page *(one per student)*

Tribal Traditions *(one per student)*

Tribal History *(one per student)*

Potawatomi Life Today *(one per student)*

Graphics and Captions worksheet *(one of each per student)*

Chapter 6 Journal Checklist *(one per student)*

Pencils, glue sticks, scissors

Overview

Students will return to the more familiar structure and format of the journal activities in Chapters 3 and 4. They will have the freedom to highlight certain historical events to write about in the **Tribal History** portion, rather than trying to summarize it all.

Procedures

1. Pass out copies of *Native People of Wisconsin* and all the materials for the assignment. Tell them to look over the **Tribal History** component, because they will only be selecting and writing about specific issues or events.
2. After completing the individual pages, have students share their final projects with the class. Did many students choose the same historical event? If so, which one and why? Discuss.
3. Form a talking circle, and ask students to reflect and comment on the things that have made the biggest impression on them from the Potawatomi chapter, and/or in comparison with earlier chapters.

My Chapter about the Potawatomi Nation by

_____

Name_____ Date_____

Potawatomi Tribal Traditions

Six things I think are important about Potawatomi traditions:

◆ _____

◆ _____

◆ _____

◆ _____

◆ _____

◆ _____

Name_____ Date_____

Potawatomi Tribal History

Early Days

When the French were defeated, the Potawatomi_____

Giving Up Land

The Potawatomi way of life changed after the War of 1812 because_____

Dealing with Non-Indians

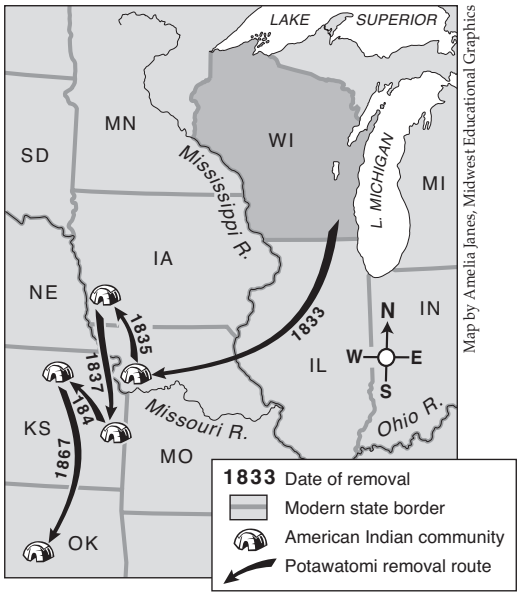
Two important things I would like to remember are_____

At the beginning of the 1900s_____

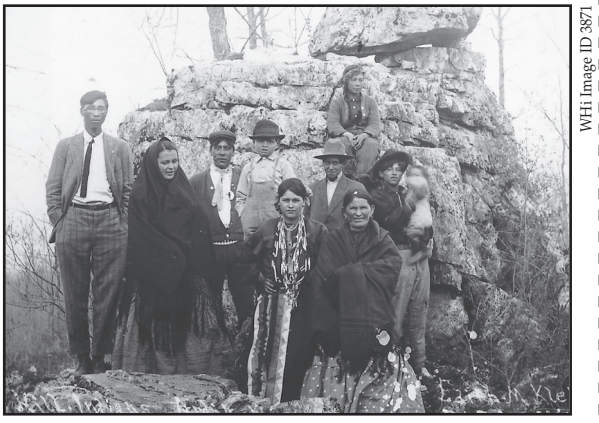
Name_____ Date_____

Potawatomi Life Today

Graphics and Captions



Map by Amelia Janes, Midwest Educational Graphics



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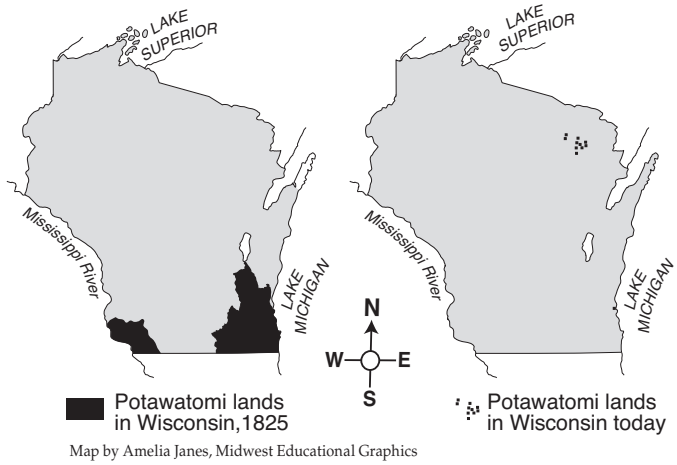
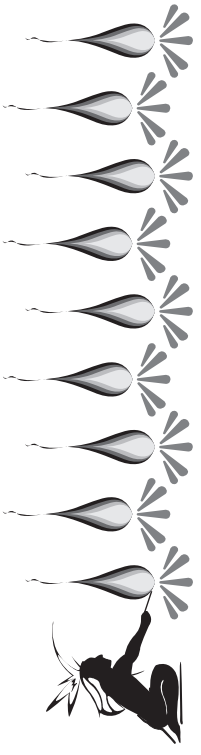


Map by Amelia Janes, Midwest Educational Graphics



Name_____ Date_____

Chapter 6 Journal Checklist

Directions: In each row (Sentences, Captions, Journal, and Vocabulary), circle the box that describes the work you did. Then, add up your points at the bottom of the sheet and write down your thoughts about your work for this chapter.

	First steps *1 point each*	**Trying hard** *2 points each*	**Really working** *3 points each*	**Best efforts** *4 points each*
Sentences	I wrote up to 5 sentences in my own words. ☐ _____ point	I wrote up to 10 sentences in my own words. ☐ _____ point(s)	I wrote up to 15 sentences in my own words. ☐ _____ point(s)	I wrote up to 15 sentences in my own words. ☐ _____ point(s)
Captions	I wrote a caption for one photo in my own words. ☐ _____ point	I wrote a caption for 2 photos in my own words. ☐ _____ point(s)	I wrote a caption for 3 photos in my own words. ☐ _____ point(s)	I wrote a caption for 4 photos in my own words. ☐ _____ point(s)
Journal	I mounted one photo and caption in my journal. ☐ _____ point	I mounted 2 photos and captions in my journal. ☐ _____ point(s)	I mounted 3 photos and captions in my journal. ☐ _____ point(s)	I mounted 4 photos and captions in my journal. ☐ _____ point(s)
Vocabulary	I used and underlined up to 3 new vocabulary or Native words in my sentences and captions. ☐ _____ point	I used and underlined up to 6 new vocabulary or Native words in my sentences and captions. ☐ _____ point(s)	I used and underlined up to 9 new vocabulary or Native words in my sentences and captions. ☐ _____ point(s)	I used and underlined up to 12 new vocabulary or Native words in my sentences and captions. ☐ _____ point(s)
	Points ____	Points x 2 =____	Points x 3 =____	Points x 4 =____
				Total Points for Chapter = _____

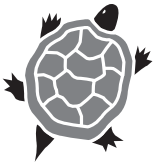
My thoughts about my work on Chapter 6: _____

_____

_____

_____

7 The Oneida Nation



Activity 1: Getting Started

Objectives

- To reinforce key vocabulary
- To introduce students to the structure of the chapter
- To help students understand the main ideas in the chapter
- To help students organize information

Skills and Strategies

comprehension; building vocabulary; analysis; problem solving

Materials

Chapter 7 Vocabulary Words *(one per student)*

Looking Ahead worksheet *(one per student)*

Long House graphic organizer *(one per student)*

American Revolution graphic organizer *(one per student)*

Pencils

Overview

This chapter offers no unusual structure, but the content is different, because so much of Oneida history took place outside of Wisconsin (which will also be true for Chapters 8 and 9). Both graphic organizers focus on pre-Wisconsin history, because this history tells us so much about the Oneida Nation's larger experience in the United States. These organizers should help students recognize and appreciate the similarities and differences in the experiences and practices of different Native groups.

Pre-reading Procedures

1. Pass out the student books, and ask students to look at the table of contents. Is there anything unusual? (students might respond that the tribal history mentions places other than Wisconsin and also the American Revolution). Then ask students to turn to the chapter itself and page through it.
2. Pass out the **Chapter 7 Vocabulary Words** and go over pronunciations with students before they begin filling in the definitions.
3. Distribute the **Looking Ahead** worksheets and ask students to fill them in before they start reading. Again, remind them to be careful where they place the words, since there are only blank lines.
4. Collect the **Looking Ahead** pages and return after students finish reading.

Reading Procedures

1. When students have completed the reading on **Tribal Traditions,** pass out the **Long House** graphic organizer. Ask students to follow the instructions on the organizer, turning the page sideways to fit information into the tree trunks. Have students turn them in for assessment when they have completed the activity.
2. When students have completed the reading on **Tribal History,** pass out the **American Revolution** graphic organizer. Tell students to write an important way the Oneida Nation (or an exemplary individual, in the case of Polly Cooper) helped the American colonists fight and build a new country. The extent of the Oneida contribution is, after all, unique among the Indian Nations in Wisconsin. After students complete the work, discuss answers, and collect for assessment.

Closure

After students have read the chapter, revisit the **Think about It** questions. Have students form a circle and talk about the questions, and give students the opportunity to compare and contrast the Oneida experience with the experiences of Native Nations that were in Wisconsin before the nineteenth century.

Oneida Long House: Answer Key (possible answers)

Turtle is important in the Oneida oral tradition.

Oneida were mostly farmers.

Oneida farmers used the "slash and burn" method of farming.

Women made decisions about land.

Men supplied game and fish.

Oneida "deer-farmed."

Oneida lived in Long Houses.

Long Houses were built of young trees.

The Oneida lived in families related by the mother.

Clan symbols were painted above Long House doors.

The American Revolution: Answer Key (possible answers)

Some Oneida members served as scouts, runners, and spies for the Americans.

Tuscarora, Mohawk, and Oneida members helped Americans fight.

Polly Cooper cooked for George Washington.

The Oneida Nation supplied George Washington's troops with corn and other food.

Despite their loyalty, many Oneida people had trouble with their non-Indian neighbors after the war.

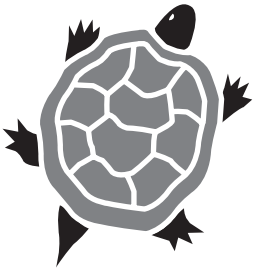
The organization of the Iroquois Confederacy inspired the organization of the U.S. government.

Name_____Date_____

Chapter 7 Vocabulary Words

Directions: On this page, you'll find a list of English vocabulary words that you will be reading in this chapter, as well as Native words that may be difficult to pronounce and may also have definitions. Writing down the definitions and pronunciations will help you learn their meanings. You will find definitions and pronunciations in the text of Chapter 7 and in the Glossary at the end of the book. You can also use this list as a checklist for your journal writing activity.

Native Words	**Definitions**
Hiawatha	
Kahnawake	
Onyoteaka	
Tuscarora	
English Words	**Definitions**
certified	
droughts	
palisade	
reversed	
underbrush	



Name_____ Date_____

Looking Ahead

Below are the main toopics in this chapter. Look at the **Table of Contents** and put in the main topics and the **Tribal History** subtopics on the correct lines.

_____

_____

_____

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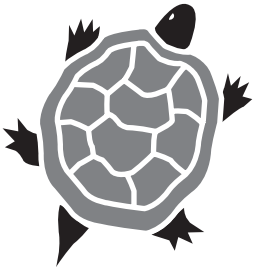


After looking through the chapter, look at the topics above and the questions below. Write three things you think you might know about the Oneida Nation.

1._____

2._____

3._____

Here are the **Think about It** questions:

What was life like for the Oneida when the tribe was part of the Five Nation Confederacy?

Why did the tribe leave New York?

How did the Oneida get to Wisconsin?

What is the history of the Oneida since they arrived in our state?

From looking at the main topics and subtopics and the **Think about It** questions, what are three things that you think you might learn in this chapter?

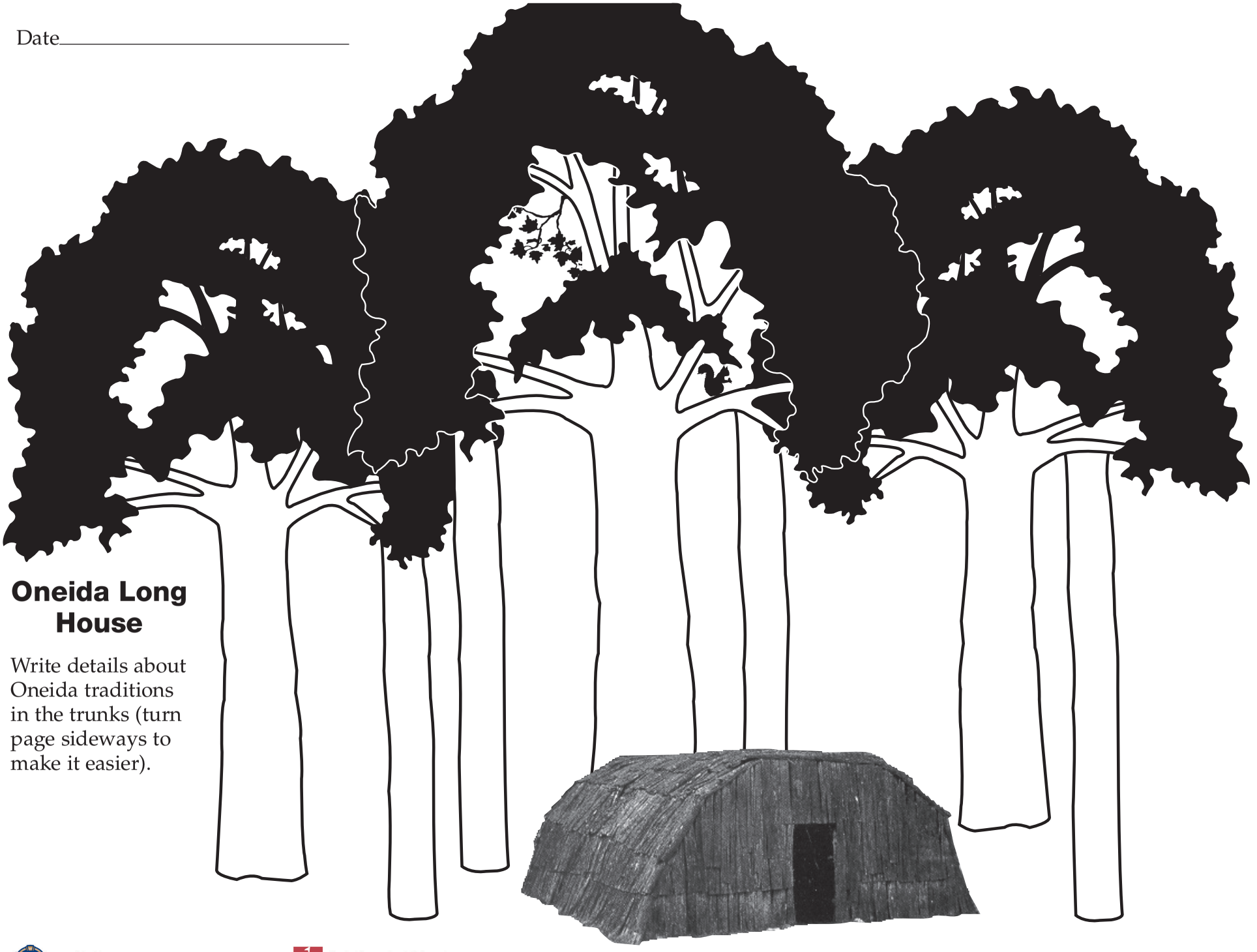
1._____

2._____

3._____

Name_____

Date_____



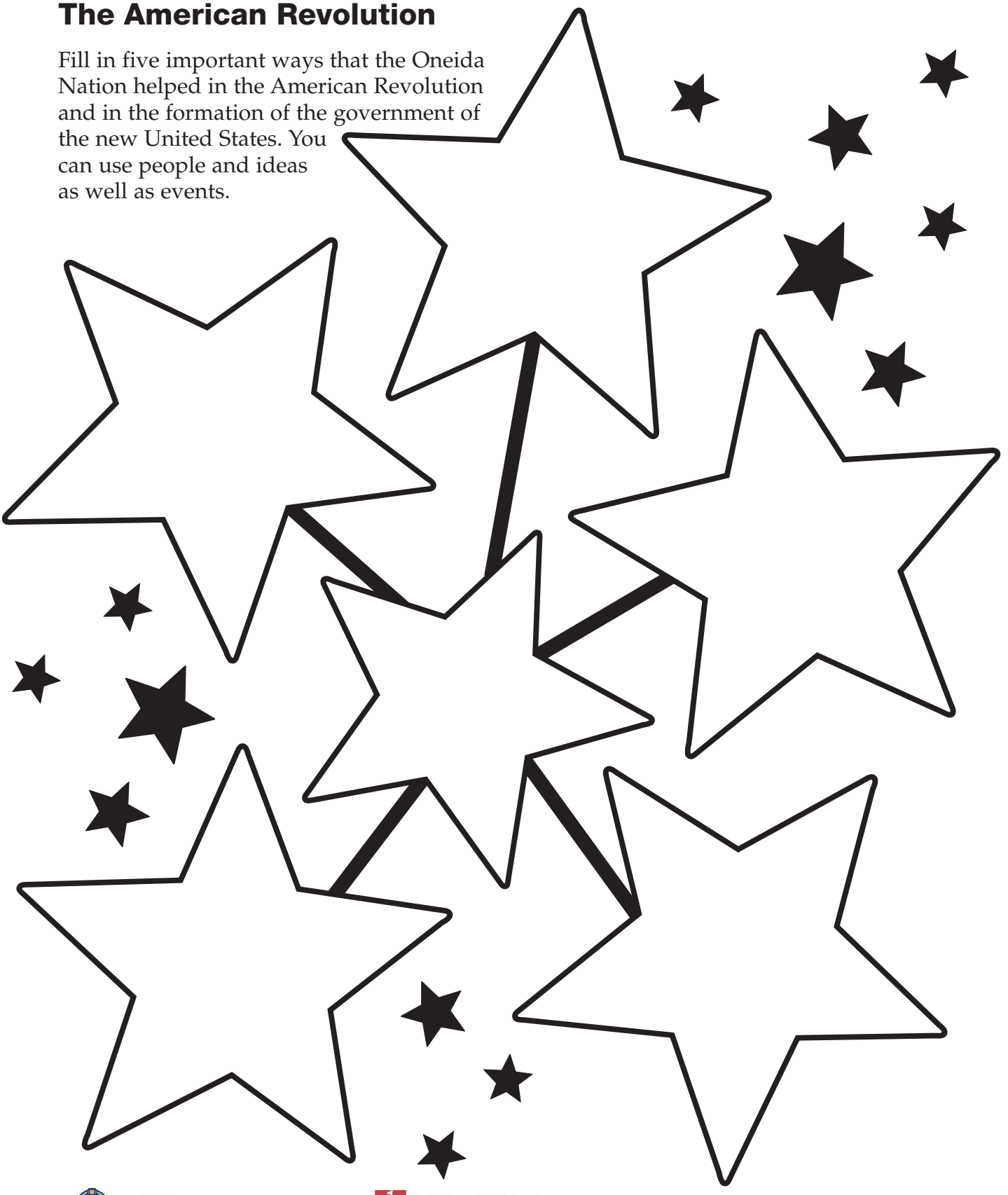
Oneida Long House

Write details about Oneida traditions in the trunks (turn page sideways to make it easier).

Name_____ Date_____

The American Revolution

Fill in five important ways that the Oneida Nation helped in the American Revolution and in the formation of the government of the new United States. You can use people and ideas as well as events.



7

Activity 2: Oneida Language and Culture

Objectives

◆ To understand that language is an important part of keeping culture alive

◆ To understand that teaching the language to young people is key to language preservation

◆ To understand how learning happens in many places and in many contexts

◆ To understand that Native young people can enjoy the same activities as mainstream youth, yet still maintain their cultural identities

Skills and Strategies

listening, brainstorming, writing, valuing, oral communication

Materials

"Lady Thunderhawks: Leading the Way" video from *The Ways* (http://theways.org/)

Language Reflects Culture worksheet *(one per student)*

Overview

This activity relates to the **Oneida Life Today** section and the **Remembering** section of Chapter 7, as well as to the end of the **Early Years in Wisconsin** section that deals with the loss of the Oneida language as a result of boarding school policy established by the federal government. By watching the "Lady Thunderhawks" video from *The Ways*, students will learn how the Oneida Nation is bringing back the Oneida language.

After viewing this story about a girls' basketball player at Oneida Nation High School, students will discuss why the Oneida Nation has focused its language revitalization efforts on children. Then, as students explore the connections between language and culture, they will understand and appreciate why learning the language is just as important as learning basketball skills for members of the team. This exploration may be concluded with a talking circle.

Procedures

1. Preview the three-minute video before showing it to your students. Prepare several focusing questions for students to keep in mind as they watch this video, or use these questions: *What does being a role model mean to Jessica House? Why does she want to learn the Oneida language? How is her love of basketball related to her love of the Oneida culture?* You may wish to have students record their answers during viewing. Review the **Video Vocabulary** with your students as a previewing activity.
2. After students have watched the video once or twice, lead a class discussion. Begin by asking students to share their answers to the focusing questions, using this opportunity to clarify any misinformation. Elicit from students responses to the following questions: *Why do Jessica and her teammates need to learn about the Oneida culture in order to play basketball? (Do you think the community recognizes that as role models, athletes may influence their peers to a greater degree than other students?) Why is learning the language an important part of learning the culture? Why don't many Oneida people speak the Oneida language anymore?* Help students understand what Jessica means when she explains that when her language teacher was younger, there were more of the elders around who spoke the language, but now she doesn't really hear it. Explain that Indian American boarding schools operated in a manner designed to destroy tribal cultures and forcibly acculturate Indian children. Children were forbidden to speak their own languages while attending these schools, which ultimately contributed to the near-loss of tribal languages in many American Indian communities.

3. You may wish to conduct this step as a discussion so that students use only oral communication to express their ideas. Help students discuss what Jessica means when she says, "I think [learning the Oneida language] helps [my teammates] know who they really are." Suggestions for facilitating this understanding include helping students come up with connections between language and self-esteem, and connections between language and identity. For example, by learning her native language, Jessica is learning about who she is as an individual and that she is connected to a long line of Oneida speakers who came before her. Learning to speak her native language helps Jessica believe in herself and in her abilities to learn new things.
4. Take this exploration to the next level by having your students complete the **Language Reflects Culture** worksheet which focuses on Jessica's statement, "Basketball's my life and so is the culture. In order to play basketball, you have to be in the culture. … I think [learning the Oneida language] helps [my teammates] know who they really are." Explain to students that they will be studying what Jessica means by "culture" as it relates to language and identity. This study will help students understand how people use language to express their culture. Help students conclude this activity by answering the question, "If a group of people loses its language, how does this affect its culture?"
5. After the writing is complete, consider employing the talking circle activity to provide students the opportunity to share with their classmates how they feel about what they have learned about language and culture through this experience.

Video Vocabulary	
discipline	habits and ways of acting that are gotten through practice
identity	understanding oneself; who you are
self-esteem	a feeling of personal pride and of respect for yourself

Name_____ Date_____

Language Reflects Culture

"Basketball's my life and so is the culture. In order to play basketball, you have to be in the culture....I think [learning the Oneida language] helps [my teammates] know who they really are."

— Jessica House

People use spoken and written language to communicate the ideas and values of their culture.

Culture:

1. Jessica may mean: Oneida people work well together and have a stronger sense of self-esteem when they learn about their shared history, language, and traditions.
2. What does *culture* mean to you?_____

_____

_____

_____

Write several sentences describing how *you* would feel if you were told not to speak or read in your own language, and that you would be taught a new language with which to communicate.

_____

_____

_____

_____

If people lose their language, how does this affect their culture?_____

_____

_____

_____

_____

7 *Activity 3: Creating a Journal*

Objectives

- To reinforce key vocabulary
- To give students experience in finding the main ideas and restating them in their own words
- To allow students opportunity to compose both informational and descriptive sentences
- To help students pair graphic and text materials

Skills and Strategies

Analysis; synthesis; evaluation; developing awareness of spatial relations; problem solving; and creative, descriptive, and informational writing

Materials

Title page *(one per student)*

Tribal Traditions *(one per student)*

Tribal History (*one per student)*

Oneida Life Today *(one per student)*

Graphics and Captions worksheet *(one of each per student)*

Chapter 7 Journal Checklist *(one per student)*

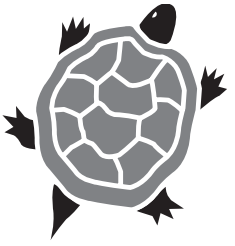
Pencils, glue sticks, scissors

Overview

Students will be working in the same format as the previous chapter. The difference in this chapter and the one following is that much of the information will be about experiences that predate the Oneida Nations arrival in Wisconsin. The **Getting Started** sheets will help them with their summaries.

Procedures

1. Pass out copies of *Native People of Wisconsin* and all the materials for the assignment.
2. After completing the individual pages, have students share their final projects with the class. Did many students choose the same historical event? If so, which one and why? Discuss.
3. Form a talking circle, and ask students to reflect and comment on the major things that have made the the Oneida chapter different from previous chapters.
4. Collect journals for assessment.



My Chapter about the Oneida Nation by

_____

Name_____ Date_____

Oneida Tribal Traditions

My description of an Oneida village:

Name_____ Date_____

Oneida Tribal History

Meeting Europeans in New York

When the Oneida first met Eurpeans _____

_____

_____

The Oneida and the American Revolution

I think the most important thing that the Oneida people did was_____

_____

_____

Dealing with Non-Indians

When the Oneida people moved to Wisconsin,_____

_____

_____

Early Years in Wisconsin

The General Allotment Act was_____

_____

_____

Name_____ Date_____

Oneida Life Today

Graphics and Captions

Sketch by George Catlin
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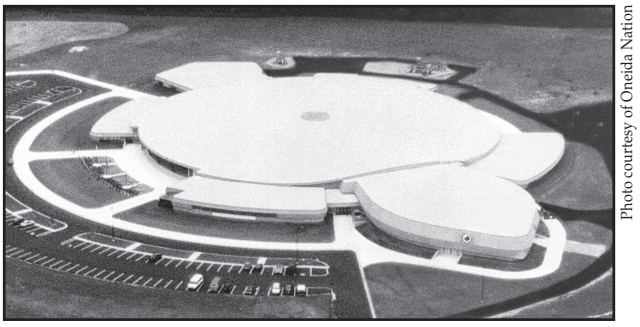
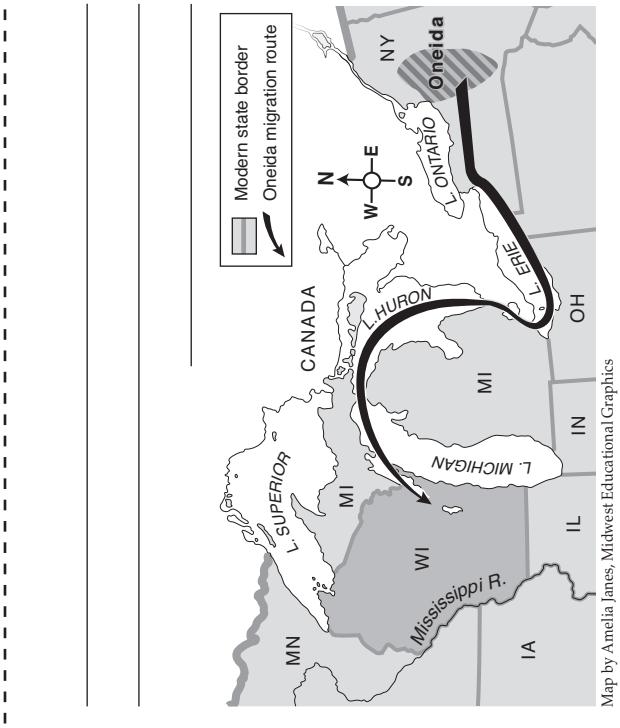


Photo courtesy of Oneida Nation

Photos by Lewis Koch for the Wisconsin Folk Museum Woodland Indian Project, Courtesy of UW-Madison Folklore Program



Map by Amelia Janes, Midwest Educational Graphics

Name_____ Date_____

Chapter 7 Journal Checklist

Directions: In each row (Sentences, Captions, Journal, and Vocabulary), circle the box that describes the work you did. Then, add up your points at the bottom of the sheet and write down your thoughts about your work for this chapter.

	First steps *1 point each*	**Trying hard** *2 points each*	**Really working** *3 points each*	**Best efforts** *4 points each*
Sentences	I wrote up to 5 sentences in my own words. ☐ ____ point	I wrote up to 10 sentences in my own words. ☐ ____ point(s)	I wrote up to 15 sentences in my own words. ☐ ____ point(s)	I wrote up to 15 sentences in my own words. ☐ ____ point(s)
Captions	I wrote a caption for one photo in my own words. ☐ ____ point	I wrote a caption for 2 photos in my own words. ☐ ____ point(s)	I wrote a caption for 3 photos in my own words. ☐ ____ point(s)	I wrote a caption for 4 photos in my own words. ☐ ____ point(s)
Journal	I mounted one photo and caption in my journal. ☐ ____ point	I mounted 2 photos and captions in my journal. ☐ ____ point(s)	I mounted 3 photos and captions in my journal. ☐ ____ point(s)	I mounted 4 photos and captions in my journal. ☐ ____ point(s)
Vocabulary	I used and underlined up to 3 new vocabulary or Native words in my sentences and captions. ☐ ____ point	I used and underlined up to 5 new vocabulary or Native words in my sentences and captions. ☐ ____ point(s)	I used and underlined up to 7 new vocabulary or Native words in my sentences and captions. ☐ ____ point(s)	I used and underlined up to 9 new vocabulary or Native words in my sentences and captions. ☐ ____ point(s)
	Points ____	Points x 2 =____	Points x 3 =____	Points x 4 =____
				Total Points for Chapter = _____

My thoughts about my work on Chapter 7:_____

_____

_____

_____

8 Stockbridge-Munsee Community of Mohican Indians

Activity 1: Getting Started

Objectives

- To reinforce key vocabulary
- To introduce students to the structure of the chapter
- To help students understand the main ideas in the chapter
- To help students organize information

Skills, Strategies, and Standards

Comprehension; building vocabulary; analysis; problem solving

Materials

Chapter 8 Vocabulary Words *(one per student)*

Looking Ahead worksheet *(one per student)*

Comparing the Oneida and the Stockbridge-Munsee Nations graphic organizer *(one per student)*

Stockbridge-Munsee Map graphic organizer *(one per student)*

Pencils *(one per student)*

Pre-reading Procedures

1. Pass out the student books, and ask students to look at the Table of Contents. Is there anything unusual? (the combination of the Mohican from Stockbridge and the Delaware Munsee). Then ask students to turn to the chapter itself and page through it.
2. Pass out the Vocabulary Words worksheets and go over pronunciations with students, then ask them to use these as you instruct in the reading process.
3. Pass out the Looking Ahead worksheets and ask them to fill them in before they start reading. Again, remind them to be careful where they place the words, since there are only blank lines.
4. Collect the Looking Ahead pages and return after they finish reading.

Reading Procedures

1. When students have completed the reading on Tribal Traditions and Tribal History (through The Mohicans of Stockbridge, Massachusetts), pass out the Comparing the Oneida and the Stockbridge-Munsee Nations graphic organizer. Ask students to follow the instructions on the organizer. Since there are more than five correct answers, have students share their responses before turning them in for assessment when they have completed the activity.
2. When students have completed the reading on Tribal History, pass out the Stockbridge-Munsee Map graphic organizer. Ask students to fill in the information by each date in the timeline, establishing a map key by selecting a color for each date, then adding that color to the map to correspond. For example, color: green for the date 1734, move to Stockbridge. Student would find Stockbridge on the map and add the color green to the location dot. After students complete the work, discuss answers, and collect for assessment.

Closure

After students have read the chapter, revisit the **Think about It** questions. Have students form circle and talk about the questions the chapter raises about issues, such as recognition by the US government.

Comparing the Oneida and the Stockbridge-Munsee Nations graphic organizer

Answer Key (possible answers)

1. Both Nations journeyed west to Wisconsin from New York state.
2. Both have been in the state since the 1820s.
3. Both lived in villages protected by palisades.
4. Tribal members lived in longhouses.
5. Both had many members who became Christians.
6. Both helped the American colonists during the American Revolution.

Stockbridge-Munsee Community of Mohican Indians Time Line Answer Key

1734: Move to Stockbridge, Massachusetts

Mid-1780s: Move to Brothertown, New York

1818-1819: Move to Ohio and Indiana with Brothertown Indians

1821-1824: Move with Brothertown to what is now Wisconsin

1822-1829: Some Mohicans settle at Grand Cackalin (Kaukana)

1834: Move with Brothertown to eastern shore of Lake Winnebago

1856: Band signs treaty for reservation land in Shawano County

Name_____ Date_____

Chapter 8 Vocabulary Words

Directions: On this page, you'll find a list of English vocabulary words that you will be reading in this chapter, as well as Native words that may be difficult to pronounce and may also have definitions. Writing down the definitions and pronunciations will help you learn their meanings. You will find definitions and pronunciations in the text of Chapter 8 and in the Glossary at the end of the book. You can also use this list as a checklist for your journal writing activity.

Native Words	**Definitions**
Housatonic	
Muh-he-con-neok	
sachem	
wampum	
English Words	**Definitions**
criticize	
hostility	
intruders	
prosperity	
scouts	
whelk	

Name_____ Date_____

Looking Ahead

Below are the main topics in this chapter. Look at the **Table of Contents** and put in the main topics and the **Tribal History** subtopics on the correct lines.

_____

_____

_____

_____

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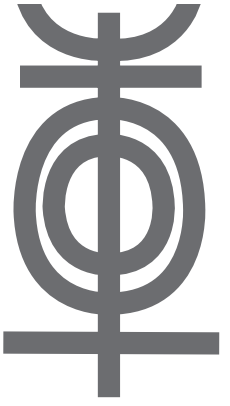


After looking through the chapter, look at the topics above and the questions below. Write three things you think you might know about the Stockbridge-Munsee Band of Mohican Indians.

1._____

2._____

3._____

Here are the **Think about It** questions:
The stories of these two tribes and how they survived are very important.

Why did the Mohicans move from New York to Wisconsin?

Where are Mohican people in Wisconsin today?

Where does the name Stockbridge-Munsee Band come from?

From looking at the main topics and subtopics and the **Think about It** questions, what are three things that you think you might learn in this chapter?

1._____

2._____

3._____

Name_____ Date_____

Comparing the Oneida and the Stockbridge-Munsee Community of Mohican Indians

Find five things that these two Nations have in common. You can look in **Tribal Traditions** and **Tribal History** in both chapters to find answers.

Oneida ★ Stockbridge-Munsee Community of Mohican Indians ★ Oneida

1. _____

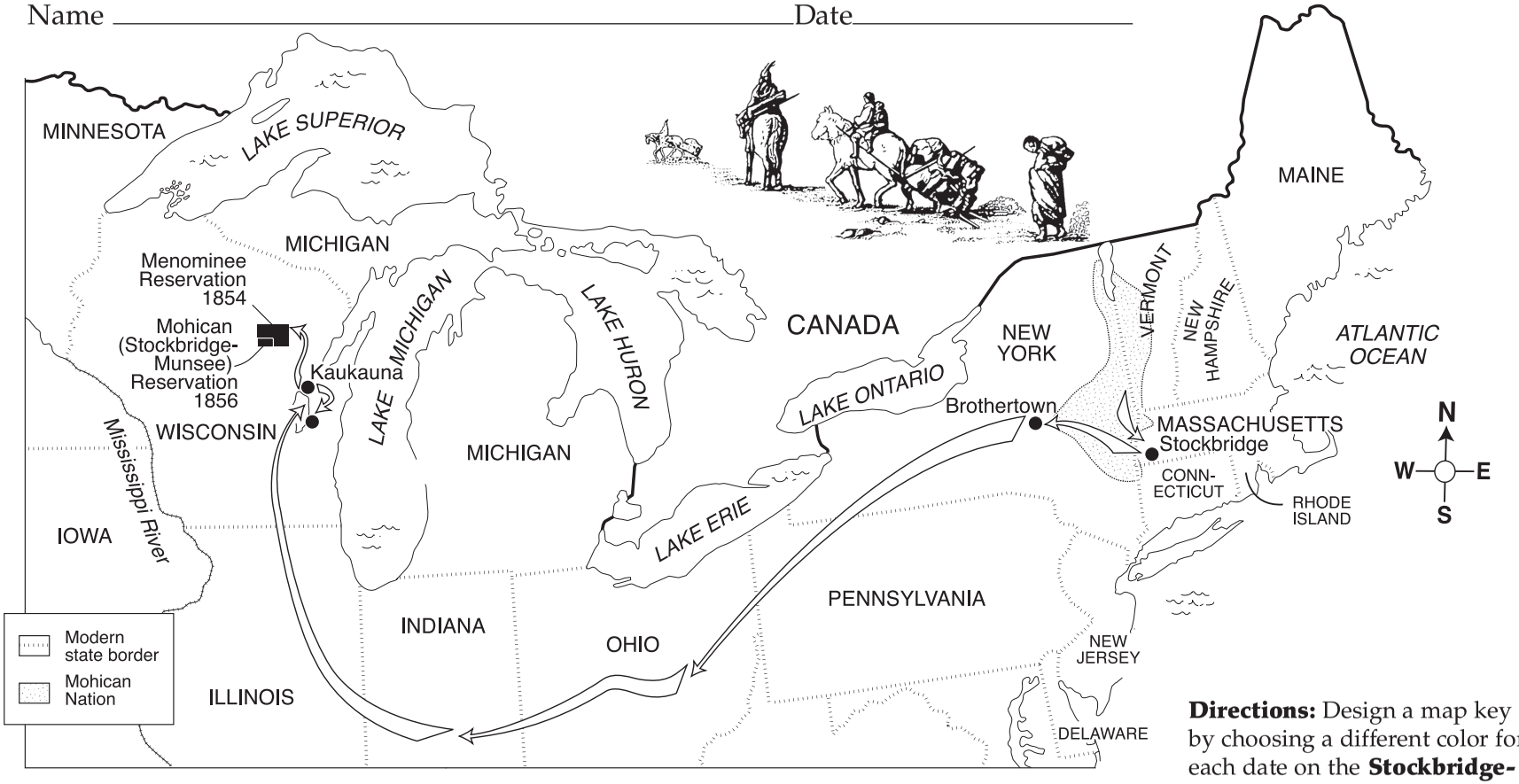
2. _____

3. _____

4. _____

5. _____

Name _____ Date _____



Stockbridge-Munsee Community of Mohican Indians Time Line

Directions: Design a map key by choosing a different color for each date on the **Stockbridge-Munsee Time Line**, and then fill in the identifying information for each time line date. Then add the corresponding appropriate color to the map.

Color	Date
☐	**1734** _____
☐	**mid 1780s** _____
☐	**1818-1819** _____
☐	**1821-1824** _____
☐	**1834-1836** _____
☐	**1856** _____

8

Activity 2: Boarding Schools and Wisconsin Indian Children

Objectives

◆ To reinforce expository reading

◆ To remind students that the boarding school experiences were similar for all Native children and their families

◆ To encourage students to empathize with the experiences those boarding school students shared

Skills and Strategies

Comprehension; comparing and contrasting; analysis; synthesis; creative expression

Materials

"Clan Mother: Healing the Community" video from *The Ways* (http://theways.org)

Boarding School Experiences and Boarding School Questions *(one per student)*

When I Went to Boarding School Worksheet *(unlined)*

When I Went to Boarding School Worksheet *(lined)*

Pencils, pens, crayons

Overview

As students have read in Chapters 3–8, boarding schools traumatized American Indian children, severely damaging or nearly destroying many of their cherished tribal languages and cultural traditions. This activity will allow students to revisit these readings and then to empathize with the experiences of Native children by creating a poem, illustration, or similar creative expression from a boarding school student's perspective.

Procedures

1. Preview the five-minute video before showing it to your students. Prepare several focusing questions for students to keep in mind as they watch this video, or use these questions: *What is historical trauma? How has the historical trauma of Indian boarding schools affected Native communities today? What does Molly Miller mean when she says her community is "starting over"?* You may wish to have students record their answers during viewing. Review the **Video Vocabulary** with your students as a previewing activity.
2. After students have watched the video once or twice, lead a class discussion. Begin by asking students to share their answers to the focusing questions, using this opportunity to clarify any misinformation. Elicit from students responses to the following questions: *What does Molly Miller mean when she says: "Because of [my son's] death, a culture came back"? How did the historical trauma of the Indian boarding school experience affect the culture of the Stockbridge-Munsee Community of Mohican Indians? How is Molly Miller helping people in her community who feel down, the way her son did before his death? What does being a clan mother mean to her?* Ask the students to tell you what they remember about Indian boarding schools from Chapters 3-8, and allow some time for discussion.
3. Tell students that this activity involves their trying to feel or empathize with the experience of the boarding school students. That is, students will be creating a poem or an illustration, as if the student were writing about his/her own experience in a boarding school.
4. As you pass out **Boarding School Experiences**, the excerpts from the chapters that deal with these experiences and the questions that were asked in Chapters 3 and 4, tell students that they are to read the excerpts and think carefully about the questions. They should feel free to take some notes or underline key passages that will help them with their poems or illustrations.

5. Have both kinds of bordered paper ready, so that students can decide whether they want one or the other, and pass these materials out.
6. Have students complete their creative responses, then share with the group in a talking circle format.
7. Have students post their poems and illustrations on a class bulletin board.

Video Vocabulary	
matrilineal	tracing descent through the maternal (or mothers') line
suicide	the act of someone who kills himself or herself purposely
trauma	the result of stress or an injury

Boarding School Experiences

WHS Archives, WHi(X3)23295

Boarding School in Sawyer County, 1885.

Menominee

Some Menominee children were sent to government boarding schools in Wisconsin, mainly to Lac du Flambeau, Tomah, and Hayward. Some were sent as far away as South Dakota and Pennsylvania. Other children remained on the reservation and attended St. Joseph's Catholic School or the government boarding school in Keshena. In some schools, Menominee children were not allowed to speak their native language or to take part in Menominee customs.

Ho-Chunk

Norwegian Lutherans started a mission and boarding school near Wittenberg in Shawano County . . . The United States government also opened boarding schools to teach non-Indian ways of life to Ho-Chunk children. One of these was the Tomah Indian Industrial School. Here, teachers discouraged Ho-Chunk children from speaking their Native language and from expressing their Native culture, such as wearing traditional clothing. Often, children as young as six years old were taken from their homes, placed in the Tomah school, and not allowed to return home until after they had graduated from high school!

Ojibwe

As the U.S. did with the Menominee and Ho-Chunk people, they took Ojibwe children from their homes and placed them in government boarding schools. School officials discouraged the children from speaking their language or practicing their religions and customs. Throughout much of the late 1800s and early 1900s, Ojibwe parents had no say in decisions about the schools their children attended. Most Ojibwe children went to one of three government-run schools in Hayward, Tomah, or Lac du Flambeau. Some went to Christian mission schools, such as St. Mary's School on the Bad River Reservation. Other children were sent as far away as Pennsylvania.

Potawatomi

Like other Native peoples in Wisconsin, Potawatomi children were often sent to boarding schools, where officials forbid them from speaking their language. Often the children could not practice their customs and religions. The Potawatomi responded to these pressures in different ways. Many accepted Christianity. Others mixed Christian beliefs with their own beliefs. Some Potawatomi escaped to northern forests, creating settlements where they could secretly practice their own religion, customs, and traditions.

Oneida

The educational experience for Oneida children was a mixed one. Most Oneida children went to either the Christian boarding school or the government boarding school on the reservation. Other children went away to schools in Pennsylvania or Virginia. Both the church schools and the government schools only allowed students to speak English. Schools also discouraged any expression of Oneida language and culture.

Many parents wished to protect their children from the harsh treatment they had been through. So, they encouraged their children to adopt non-Indian ways. As one tribal member sadly explained, "They [my parents] were shamed into not teaching history." Another said, "My mother and father both spoke Oneida, but [not so much] in front of us kids." As a result, fewer people spoke Oneida and they could only practice Oneida traditions secretly. Giving up their traditional ways also led to a scattering of the Oneida people.

Stockbridge-Munsee Community of Mohican Indians

The U.S. government forced Mohicans, like other Indian nations, to send their children to boarding schools. There the educators refused to let students use their traditional language or practice their traditional cultural expression. "They tried to erase us," explained Dorothy Davids, who attended the Lutheran Mission School in Red Springs. "They tried to make us into something else." Davids described herself as one of the luckier children. Every Friday afternoon, her grandfather came to the mission to pick her up and take her home for the weekend. Other children stayed at the mission for the entire school year, returning home only in the summers, if at all. Some Mohican children attended Indian boarding schools in Wisconsin communities like Gresham and Tomah, but a few were sent as far away as South Dakota and Pennsylvania.

The experiences of Mohican children at the mission school were mixed. Bernice Miller Pigeon recalled her years as happy ones. Like Davids, Pigeon was able to return to her family each weekend. Davids described the school as "not bad" but a place where punishment could be harsh. Still, she said, "they did teach us to read and write."

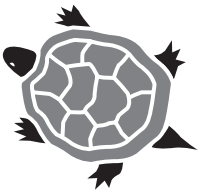
Boarding School Questions

These questions are from chapters in Native People of Wisconsin. You can use them to help you think about the poem or illustration that you are going to create.

1. How would you feel if people who had a different culture and different customs forced you to live they way they lived?
2. What if you were punished every time you spoke your native language?
3. Can you imagine saying goodbye to your family when you were only six years old and not returning home for so many years?
4. How do you think you would feel? How would you feel when you finally returned home?

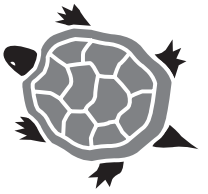
Name_____ Date_____

When I Went to Boarding School



Name_____ Date_____

When I Went to Boarding School



Draw your illustration above

8

Activity 3: Creating a Journal

Objectives

◆ To reinforce key vocabulary

◆ To give students experience in finding the main ideas and restating them in their own words

◆ To allow students opportunity to compose both informational and descriptive sentences

◆ To help students pair graphic and text materials

Skills and Strategies

Analysis; synthesis; evaluation; developing awareness of spatial relations; problem solving; and creative, descriptive, and informational writing

Materials

Title page *(one per student)*

Tribal Traditions *(one per student)*

Tribal History *(one per student)*

The Mohican Nation, Stockbridge-Munsee Band Today *(one per student)*

The Stockbridge-Munsee Community of Mohican Indians Today *(one per student)*

Graphics and Captions worksheet *(one of each per student)*

Chapter 8 Journal Checklist *(one per student)*

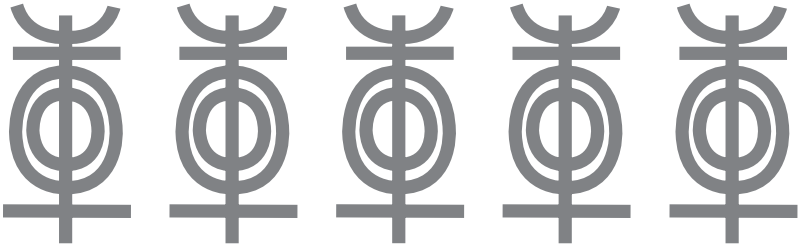
Pencils, glue sticks, scissors

Overview

Like the previous chapter, much of the information about the Stockbridge-Munsee Community of Mohican Indians will be about experiences that predate their arrival in Wisconsin.

Procedures

1. Ask students to remind you how to begin, and someone will tell you to pass out copies of *Native People of Wisconsin* and all the materials for the assignment.
2. After completing the individual pages, have students share their final projects with the class. Did many students choose the same historical event? If so, which one and why? Discuss.
3. Form a talking circle, and ask students to reflect and comment on the things that have made the biggest impression on them from this chapter, and/or in comparison with earlier chapters.
5. Collect the journals for assessment.



My Chapter about the Stockbridge-Munsee Community of Mohican Indians by

_____

Name_____ Date_____

Stockbridge-Munsee Community of Mohican Indians Tribal Traditions

When they lived in New York, the Mohicans

Name_____ Date_____

Stockbridge-Munsee Community of Mohican Indians Tribal History

Early Days

When the Mohicans fought the Haudenosaunee,_____

_____

_____

The Mohicans of Stockbridge, Massachuetts

In Stockbridge, Mohican culture_____

_____

_____

The Mohicans find a home in Oneida

When the Mohican people moved to Oneida,_____

_____

_____

Many Trails to Wisconsin

When John W. Quinney was sachem,_____

_____

_____

The Mohicans and the US Government

Dorthy Davids said that boarding school_____

_____

_____

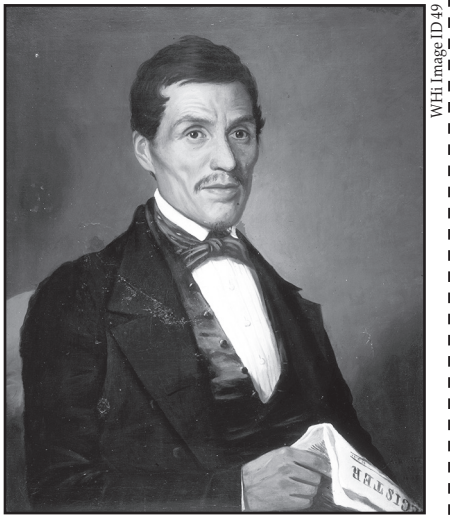
Name_____ Date_____

Stockbridge-Munsee Community of Mohican Indians Today

With gaming, the Stockbridge-Munsee_____

Graphics and Captions

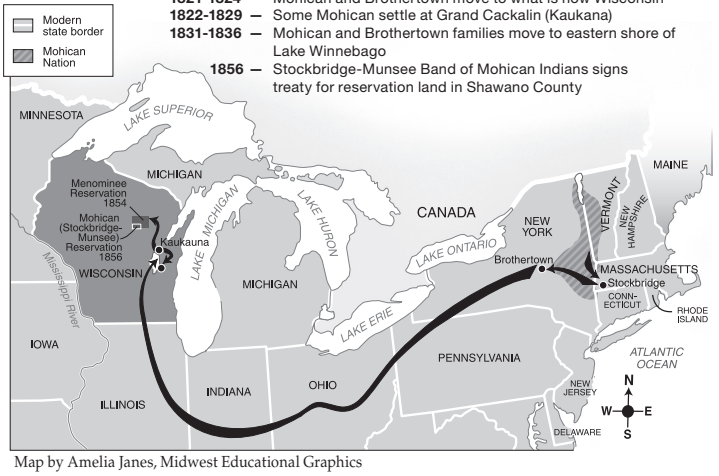
Photo by Patty Loew



WHi Image ID 49

Stockbridge-Munsee Leaving New York

1734 — Mohicans move to Stockbridge, Massachusetts
mid-1780s — Mohican move to Brothertown, New York
1818-1819 — Mohican move to Ohio and Indiana with Brothertown Indians
1821-1824 — Mohican and Brothertown move to what is now Wisconsin
1822-1829 — Some Mohican settle at Grand Cackalin (Kaukana)
1831-1836 — Mohican and Brothertown families move to eastern shore of Lake Winnebago
1856 — Stockbridge-Munsee Band of Mohican Indians signs treaty for reservation land in Shawano County



Map by Amelia Janes, Midwest Educational Graphics

Name_____ Date_____

Chapter 8 Journal Checklist

Directions: In each row (Sentences, Captions, Journal, and Vocabulary), circle the box that describes the work you did. Then, add up your points at the bottom of the sheet and write down your thoughts about your work for this chapter.

	First steps *1 point each*	**Trying hard** *2 points each*	**Really working** *3 points each*	**Best efforts** *4 points each*
Sentences	I wrote up to 5 sentences in my own words. ☐ _____ point	I wrote up to 10 sentences in my own words. ☐ _____ point(s)	I wrote up to 15 sentences in my own words. ☐ _____ point(s)	I wrote up to 15 sentences in my own words. ☐ _____ point(s)
Captions	I wrote a caption for one photo in my own words. ☐ _____ point	I wrote a caption for 2 photos in my own words. ☐ _____ point(s)	I wrote a caption for 3 photos in my own words. ☐ _____ point(s)	I wrote a caption for 4 photos in my own words. ☐ _____ point(s)
Journal	I mounted one photo and caption in my journal. ☐ _____ point	I mounted 2 photos and captions in my journal. ☐ _____ point(s)	I mounted 3 photos and captions in my journal. ☐ _____ point(s)	I mounted 4 photos and captions in my journal. ☐ _____ point(s)
Vocabulary	I used and underlined up to 3 new vocabulary or Native words in my sentences and captions. ☐ _____ point	I used and underlined up to 5 new vocabulary or Native words in my sentences and captions. ☐ _____ point(s)	I used and underlined up to 7 new vocabulary or Native words in my sentences and captions. ☐ _____ point(s)	I used and underlined up to 9 new vocabulary or Native words in my sentences and captions. ☐ _____ point(s)
	Points ____	Points x 2 =____	Points x 3 =____	Points x 4 =____
				Total Points for Chapter = _____

My thoughts about my work on Chapter 8: _____

_____

_____

_____

9 The Brothertown Indian Nation

Activity 1: Getting Started

Objectives

- To reinforce key vocabulary
- To introduce students to the structure of the chapter
- To help students understand the main ideas in the chapter
- To help students organize information

Skills, Strategies, and Standards

comprehension; building vocabulary; analysis; problem solving

Materials

Chapter 9 Vocabulary Words worksheet *(one per student)*

Looking Ahead worksheet *(one per student)*

Comparing the Mohican and Brothertown Nations graphic organizer *(one per student)*

Brothertown Journey Map graphic organizer *(one per student)*

Pencils *(one per student)*

Overview

The Brothertown Indian Nation is unique among Wisconsin Indian tribes. Unlike the other tribes in *Native People of Wisconsin,* it is not recognized by the federal government. Because of this, the tribe's more recent history is different than the Stockbridge-Munsee Community of Mohican Indians, with whom they traveled to Wisconsin from New York. It will be important to revisit the Think About It questions after you've read the chapter to reflect on the differences and difficulties faced by this tribe.

Pre-reading Procedures

1. Pass out the student books, and ask students to look at the **Table of Contents.** What does this chapter have in common with the previous two chapters on the Oneida Nation and the Stockbridge-Munsee Community of Mohican Indians? (involvement in the American Revolution, moving to Wisconsin, involvement with the US Government). Then ask students to turn to the chapter itself and page through it.
2. Pass out the **Vocabulary Words worksheets** and go over pronunciations with students, then ask students to use these as you instruct in the reading process.
3. Pass out the **Looking Ahead worksheets** and ask students to fill them in before they start reading. Again, remind them to be careful where they place the words, since there are only blank lines.
4. Collect the **Looking Ahead** pages and return after they finish reading.

Reading Procedures

1. When students have completed the reading on **Tribal Traditions** and **Tribal History** (through The Brothertown Move to Wisconsin), pass out the **Comparing the Mohican and Brothertown Nations graphic organizer.** Ask students to follow the instructions on the organizer. Since there are more than five correct answers, have students share their responses before turning them in for assessment when they have completed the activity.
2. When students have completed the reading on Tribal History, pass out the **Brothertown Journey Map graphic organizer.** Ask students to fill in the information by each date in the

timeline, establishing a map key by selecting a color for each date, then adding that color to the map to correspond. For example, color: green for the date 1774: Brothertown sign treaty with Oneida for lands in New York. Students will then find Brothertown on the map and add the color green to the location dot. After students complete the work, discuss answers, and collect for assessment.

Closure

After students have read the chapter, revisit the **Think about It** questions. Have students form circle and talk about the questions the chapter raises about issues, such as recognition by the US government. You might have students read Rachel Baldwin's profile in the **Up Close** section to talk about how being part of a tribe that isn't recognized has affected her.

Comparing the Mohican and Brothertown Nations graphic organizer Answer Key (possible answers)

1. They are both made up of smaller groups from different areas that banded together.
2. They both lived in upstate New York before they moved to Wisconsin.
3. For a time, they were both named for the places where they lived (Stockbridge, MA and Stonington or Farmington, CT).
4. Both had many members who became Christians.
5. They were both forced to look for new homes after the Revolutionary War.

Brothertown Time Line Answer Key

1774: Brothertown sign treaty with Oneida for lands in New York

mid-1780s: Brothertown move to Oneida lands in New York

1818-1819: Brothertown move to Ohio and Indian with the Mohican

1821-1836: Mohican and Brothertown families move to eastern shore of Lake Winnebago

1834-1838: Brothertown hold reservation lands next to Lake Winnebago

1839: Brothertown become US citizens and the tribe is officially terminated. Today they hold no land in Wisconsin.

Name_____ Date_____

Chapter 9 Vocabulary Words

Directions: On this page, you'll find a list of English vocabulary words that you will be reading in this chapter, as well as Native words that may be difficult to pronounce and may also have definitions. Writing down the definitions and pronunciations will help you learn their meanings. You will find definitions and pronunciations in the text of Chapter 9 and in the Glossary at the end of the book. You can also use this list as a checklist for your journal writing activity.

Native Words	**Definitions**
calumet	
Eeyamquittoowauconnuck	
Montaukett	
Niantic	
Pequot	
English Words	**Definitions**
federal acknowledgment	
fled	
genealogy	
reconstruct	

Name_____ Date_____

Looking Ahead

Below are the main topics in this chapter. Look at the **Table of Contents** and put in the main topics and the **Tribal History** subtopics on the correct lines.

_____

_____

_____

_____

_____

_____

_____

_____

_____

After looking through the chapter, look at the topics above and the questions below. Write three things you think you might know about the Brothertown Indians.

1._____

2._____

3._____

Here are the **Think about It** questions:
The stories of these two tribes and how they survived are very important.

Why did the Brothertown move from New York to Wisconsin?

Where in Wisconsin are the Brothertown people today?

Where does the name Brothertown come from?

What does it mean to be unrecognized?

Why do the Brothertown want the US government to consider them an Indian nation?

From looking at the main topics and subtopics and the **Think about It** questions, what are three things that you think you might learn in this chapter?

1._____

2._____

3._____

Name_____ Date_____

Comparing the Mohican and Brothertown Nations

Find five things that these two Nations have in common. You can look in **Tribal Traditions** and **Tribal History** in both chapters to find answers.

Mohican ★ Brothertown Nations ★ Mohican ★ Brothertown Nations

1. _____

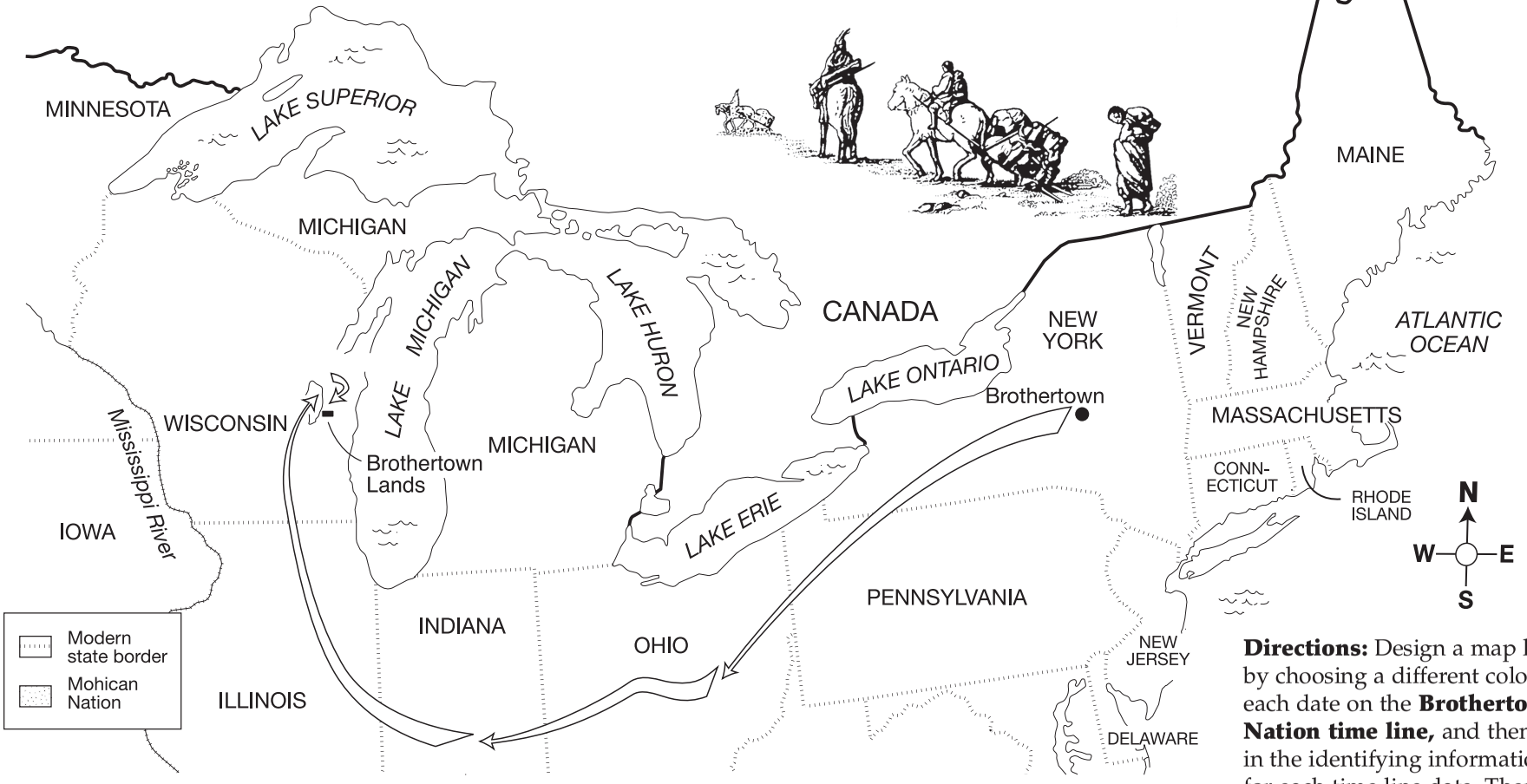
2. _____

3. _____

4. _____

5. _____

Name_____ Date_____



Directions: Design a map key by choosing a different color for each date on the **Brothertown Nation time line,** and then fill in the identifying information for each time line date. Then add the corresponding appropriate color to the map.

Brothertown Nation Time Line

Color	Date	
☐	**1774**	_____
☐	**mid 1780s**	_____
☐	**1818-1819**	_____
☐	**1821-1836**	_____
☐	**1822-1880**	_____
☐	**1839**	_____

9

Activity 2: Exploring Identity

Objectives

◆ To understand federal recognition and what it means to the Brothertown Indian Nation

◆ To understand the importance of identity

◆ To recognize and understand differing perspectives

Skill and Strategies

listening, writing, questioning, oral communication, analyzing, comparing and contrasting

Materials

"As Requirements Change, Just Who Is An Indian?" audio clip from NPR (www. npr. org/templates/story/story/php?storyId=103938042)

Who Is An Indian? transcript

Federal Recognition List

My Identity worksheet *(one per student)*

Overview

This activity relates to the **Brothertown Indian Nation Life Today** section and the **Remembering** section of Chapter 9 because it provides more information about the current status of the Brothertown Indian Nation in the eyes of the federal government. By listening to the audio clip, "As Requirements Change, Just Who Is An Indian?," students will learn more about federal recognition and how the lack of recognition affects members of the Brothertown. The issue of identity is important to the Brothertown Indian Nation, because they identify as Indians, even though the federal government denies them that official identification.

After listening to the audio clip, students will review a list of the criteria for federal recognition, and discuss the difficulty of *proving* tribal identity. The activity will ask students to make a list of adjectives that describe their own identity, and to then consider how they would feel if someone denied these aspects of their identity. In this way, students will gain a deeper understanding of the way that federal recognition affects important aspects of the Brothertown Indian Nation's collective identity, and the identity of its individual members.

Procedures

1. Preview the three-minute audio clip before playing it for your students. (The Brothertown Indian Nation segment of this clip starts at the 5:25 minute mark. Start it there and let it play through to the end.) Prepare several focusing questions for students to keep in mind as they listen to this clip, or use these questions: *How is the Brothertown Indian Nation like other Indian tribes? How are they different from other tribes? Why is federal recognition important to the Brothertown Indian Nation?* You may wish to have students record their answers during the listening activity. Review the **Audio Clip Vocabulary** with your students as a pre-listening activity.
2. After students have listened to the audio clip once or twice, and looked at the **Who Is An Indian? transcript** on the SMART Board, lead a class discussion. Begin by asking students to share their answers to the focusing questions, using this opportunity to clarify any misinformation. Elicit from students responses to the following questions: *Why do Brothertown tribal members like Darren Groenke want to be recognized by the federal government? What would change for the Brothertown Indian Nation if the federal government recognized them as a tribe? How do you think they can prove that they are a tribal nation in the eyes of the federal government?*
3. Put the **Federal Recognition List** on the SMART Board and go over the items in this list one by one. [We've provided a kid-

friendly list, but the original list can be found at: http://fcnl.org/issues/nativeam/Federal_Tribal_Recognition-Administrative.pdf. You may want to look over this list if you're going deeper into this discussion or activity.] Explain that the US government created it. Tribes must answer each question a certain way in order for the government to consider them a tribal nation and provide them with assistance, money, and land. The government does not think the Brothertown have provided enough evidence to prove that they are a tribal nation based on this list. Ask students: *If the Brothertown made this list, what do you think it might look like? What might someone use as evidence to prove that they are a Native person? If you asked a member of the Brothertown "Why do you consider yourself an Indian?," how might he or she answer? (He or she might mention their beliefs, family history, language, traditions, knowledge, customs, and/or community. These things all together make up someone's identity.)*

4. Lead students in a discussion and activity about identity. Define identity as "the set of qualities and beliefs that make one person or group different from others." Prompt students with these questions: *What shapes identity?* [This question might be too abstract for younger students to answer. Instead, you may choose to offer a list of things that could or don't shape identity and have the students discuss if they think that those things do or don't shape identity. For instance: Where you live (yes). What you look like (yes). What you ate for breakfast this morning (no). Your religious beliefs (yes). The language you speak (yes). What the weather is like outside (no).] *Is identity constant? Does it change? What words or "labels" would you use to describe yourself? What words might others use to describe you? What words might others use to describe you that you would not choose for yourself?* After passing out the **My Identity worksheet**, instruct students to make a list of words that describe who they are and write them down on the worksheet. For the first column, encourage students to use adjectives that they would use to describe themselves. In the second column, encourage them to think of adjectives that other people, like parents, teachers, coaches, friends, or siblings, might use to describe them (examples might include: brave, smart, funny, thoughtful, and/or athletic).
5. When students have finished creating their lists, bring them together into a talking circle. Ask students to share all of the words that describe who they are out loud. Then, ask them to imagine someone denying these descriptions—if someone told them that they weren't athletic or funny. How would it make them feel? How would they respond? Could they try to prove their identity? What if that didn't work? Would they still believe those things about themselves? Many members of the Brothertown Indian Nation feel as if the federal government is denying important parts of their identity, which prohibits their growth and sense of self. By recognizing the difficulty of proving one's identity, the students may have a deeper understanding of the challenges the members of the Brothertown Indian Nation currently face.

Who Is An Indian? Transcript

Brain Bull: In central Wisconsin recently, the Brothertown Indians held a powwow of sorts. The only problem: According to the federal government, they're not technically Indians. Dressed in their finest beaded and feathered regalia, attendees look and sound like other natives. But the Brothertown aren't federally recognized, which limits them in many ways, like their land.

Darren Kroenke: The parcel of land that we're standing on here is about a three-quarter acre piece of land that was purchased by the tribe a number of years back, in the process of the federal acknowledgment effort.

Brian Bull: The Brothertown are among 300-some Indian tribes seeking federal recognition. Tribal member Darren Kroenke walks me through the snow and freezing rain across the tribal property. It takes us less than a minute to walk across it. A storage garage is the only building. Kroenke says tribal members are anxious for a place at the table with Wisconsin's 11 federally recognized tribes.

Darren Kroenke: The issue that I raise is that federal acknowledgment is used as a qualifier, but it shouldn't have anything to do with that. It shouldn't prejudice or substantiate history or culture.

Brian Bull: Kroenke says it's just a fact that the Brothertown Tribe has a long history in Wisconsin. But after decades, they're still waiting for the government to make them official.

Audio Clip Vocabulary	
regalia	stylish clothes or jewelry
federal recognition/ acknowledgment	acceptance from the US government
qualifier	a word that limits the meaning of another word
prejudice	a feeling of unfair dislike directed against an individual or a group
substantiate	to prove by using evidence

Federal Recognition List

1. Have members of your tribal nation always identified as American Indians since 1900?

2. Has your tribal nation been distinct from other tribal nations from historical times until now (ex: different name, different location, different leadership)?

3. Does your tribal nation have a political structure or government?

4. Does your tribal nation have a constitution or something similar?

5. Do your tribal members descend from a historic tribe or tribes?

6. Do a majority of your members only belong to this tribal nation?

7. Has the United States Congress terminated its government-to-government relationship with your tribal nation?

Name_____ Date_____

My Identity

How I Describe Myself	How Others Might Describe Me

9

Activity 3: Creating a Journal

Objectives

◆ To reinforce key vocabulary

◆ To give students experience in finding the main ideas and restating them in their own words

◆ To allow students opportunity to compose both informational and descriptive sentences

◆ To help students pair graphic and text materials

Skills, Strategies, and Standards

Analysis; synthesis; evaluation; developing awareness of spatial relations; problem solving; and creative, descriptive, and informational writing

Materials

Title page *(one per student)*

Tribal Traditions *(one per student)*

Tribal History *(one per student)*

The Brothertown Indians Today *(one per student)*

Graphics and Captions worksheet *(one per student)*

Chapter 9 Journal Checklist

Pencils, glue sticks, scissors

Overview

Like the previous chapter, much of the information about the Brothertown Indians will be about experiences that predate their arrival in Wisconsin.

Procedures

1. Ask students to remind you how to begin, and someone will tell you to pass out copies of *Native People of Wisconsin* and all the materials for the assignment.
2. After completing the individual pages, have students share their final projects with the class. Did many students choose the same historical event? If so, which one and why? Discuss.
3. Form a talking circle, and ask students to reflect and comment on the things that have made the biggest impression on them from this chapter, and/or in comparison with earlier chapters.
5. Collect the journals for assessment.

My Chapter about the Brothertown Indian Nation by

_____

Name_____ Date_____

Brothertown Tribal Traditions

The Brothertown Indians went by several different names, including

Name_____ Date_____

Brothertown Tribal History

Early Days

When they grew tired of war, many ancestors of the Brothertown _____

_____

_____

_____

The Brothertown and the Revolutionary War

When the Brothertown joined the Oneida_____

_____

_____

_____

The Brothertown and the US Government

After termination, the Brothertown_____

_____

_____

_____

Reconstructing Brothertown

To gain federal recognition,_____

_____

_____

_____

Name_____ Date_____

Brothertown Life Today

Graphics and Captions

WHi Image ID 95434

Photo courtesy of *The Reporter* (Fond du Lac)

WHi Image ID 59460

Name_____ Date_____

Chapter 9 Journal Checklist

Directions: In each row (Sentences, Captions, Journal, and Vocabulary), circle the box that describes the work you did. Then, add up your points at the bottom of the sheet and write down your thoughts about your work for this chapter.

	First steps *1 point each*	**Trying hard** *2 points each*	**Really working** *3 points each*	**Best efforts** *4 points each*
Sentences	I wrote up to 5 sentences in my own words. ☐ ____ point	I wrote up to 10 sentences in my own words. ☐ ____ point(s)	I wrote up to 15 sentences in my own words. ☐ ____ point(s)	I wrote up to 15 sentences in my own words. ☐ ____ point(s)
Captions	I wrote a caption for one photo in my own words. ☐ ____ point	I wrote a caption for 2 photos in my own words. ☐ ____ point(s)	I wrote a caption for 3 photos in my own words. ☐ ____ point(s)	I wrote a caption for 4 photos in my own words. ☐ ____ point(s)
Journal	I mounted one photo and caption in my journal. ☐ ____ point	I mounted 2 photos and captions in my journal. ☐ ____ point(s)	I mounted 3 photos and captions in my journal. ☐ ____ point(s)	I mounted 4 photos and captions in my journal. ☐ ____ point(s)
Vocabulary	I used and underlined up to 3 new vocabulary or Native words in my sentences and captions. ☐ ____ point	I used and underlined up to 5 new vocabulary or Native words in my sentences and captions. ☐ ____ point(s)	I used and underlined up to 7 new vocabulary or Native words in my sentences and captions. ☐ ____ point(s)	I used and underlined up to 9 new vocabulary or Native words in my sentences and captions. ☐ ____ point(s)
	Points ____	Points x 2 =____	Points x 3 =____	Points x 4 =____
				Total Points for Chapter = _____

My thoughts about my work on Chapter 9:_____

_____

_____

_____

10 Urban Indians

Activity 1: Getting Started

Objectives

- To reinforce key vocabulary
- To introduce students to the structure of the chapter
- To help students understand the main ideas in the chapter
- To help students organize information

Materials

Chapter 10 Vocabulary Words worksheet *(one per student)*

Looking Ahead worksheet *(one per student)*

Reasons for Moving to Cities graphic organizer *(one per student)*

American Indian Center graphic organizer *(one per student)*

Pencils *(one per student)*

Colored pencils or markers

Overview

Urban Indians are a unique cross-section of Native life in Wisconsin. Most urban Indians live in Milwaukee, though there are many in Green Bay and other urban centers as well. This chapter will help students understand the impact of the US government on Indian welfare and the need for community among Native people in cities.

Pre-reading Procedures

1. Pass out the student books, and ask students to look at the **Table of Contents.** Is there anything unusual? (schools are mentioned twice—community school and UW-Green Bay—and the chapter doesn't discuss one particular tribe). Then ask students to turn to the chapter itself and page through it.
2. Pass out the **Vocabulary Words** worksheets and go over pronuniciations with students, then ask them to use as you instruct in the reading process.
3. Pass out the **Looking Ahead** worksheets and ask them to fill them in before they start reading. Again, remind them to be careful where they place the words, since there are only blank lines.
4. Collect the **Looking Ahead** pages and return after they finish reading.

Reading Procedures

1. When students have completed the reading on **Tribal Traditions** and **Tribal History** (through Urban Indian Migration), pass out the **Reasons for Moving to Cities** graphic organizer. Ask students to follow the instructions on the organizer. Since there are more than five correct answers, have students share their responses before turning them in for assessment when they have completed the activity.
2. When students have completed the reading on Tribal History, pass out the **American Indian Center** graphic organizer. Ask students to complete the drawings of Native people sharing parts of their culture (music, art, food, activities) in a typical American Indian Center. After students complete the work, discuss drawings, and collect for assessment.

Closure

After students have read the chapter, revisit the Think about It questions. Have students form a circle and talk about the questions the chapter raises about issues for urban Indians, such as the differences between living on a reservation versus living in a city, or forming community with people from different tribes.

Reasons for Moving to Cities graphic organizer
Answer Key (possible answers)

1. To find jobs.

2. As part of the government's "relocation" program.

3. To receive education and/or job training.

4. To find safe and affordable housing.

5. To save the government money.

American Indian Center graphic organizer
Answer Key (possible answers)

Students might draw musical instruments, plates of food, jewelry or other pieces of art, drums, dance regalia

Name_____ Date_____

Chapter 10 Vocabulary Words

Directions: On this page, you'll find a list of English vocabulary words that you will be reading in this chapter. Writing down the definitions and pronunciations will help you learn their meanings. You will find definitions and pronunciations in the text of Chapter 10 and in the Glossary at the end of the book. You can also use this list as a checklist for your journal writing activity.

English Words	Definitions
amateur	
Civil Rights Movement	
consolidated	
internship	
job discrimination	
minority	
mixed-race	
reciprocity	
smudging	

Name_____ Date_____

Looking Ahead

Below are the main topics in this chapter. Look at the **Table of Contents** and put in the main topics and the **Tribal History** subtopics on the correct lines.

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

After looking through the chapter, look at the topics above and the questions below. Write three things you think you might know about the urban Indians.

1._____

2._____

3._____

Here are the **Think about It** questions:
The stories of these two tribes and how they survived are very important.

Why did Native Americans leave cities in Wisconsin?

Why did they return to urban areas instead of their reservations?

What was life like for them in the cities?

How is life different for urban Indians than it is for Indians who live on reservations?

From looking at the main topics and subtopics and the **Think about It** questions, what are three things that you think you might learn in this chapter?

1._____

2._____

3._____

Name_____ Date_____

Reasons for Moving to Cities

Fill in five reasons why Indians moved to cities. This list can include things that Indians were hoping to find in cities, and things that the government promised to do for the Native people if they moved to cities. You can look in Tribal Traditions and Tribal History to find answers.

1._____

2._____

3._____

4._____

5._____

Name_____ Date_____

American Indian Center

Imagine you are visiting an American Indian Center and are asked to participate in a cultural activity. In the boxes below, draw four activities you might take part in, or items you might make. You can look in Tribal Traditions and Tribal History to find a list of activities that take place in these centers. Be sure to add a title to each drawing.

10

Activity 2: Native Songs and Dances

Objectives

◆ To understand how American Indian people express and celebrate their culture through dancing and singing

◆ To understand that powwows are social celebrations common to many tribal nations

◆ To understand how traditions are passed from older generations to younger ones

Skills and Strategies

listening, writing, oral communication

Materials

"Powwow Trail: Keeping the Beat," five-minute video from *The Ways* (http://theways.org/)

"Prayers In A Song: Learning Language Through Hip-Hop," four-minute video from *The Ways* (http://theways.org/)

Getting Ready to Write My Song worksheet *(one per student)*

My Song worksheet *(one per student)*

Overview

This activity focuses on some songs and dances of Indian people today. The first half of the activity features two videos, and the first one is about the contemporary social gathering called a powwow. Each of the eleven federally recognized American Indian Nations in Wisconsin hosts powwows, which commemorate and celebrate American Indian history and culture. By watching the "Powwow Trail: Keeping the Beat" video from *The Ways*, students will learn about one singer and dancer, Dylan Jennings, who is a member of the Bad River Band of Lake Superior Chippewa and was a student at the University of Wisconsin-Madison. Dylan devotes much of his life to practice and competition, and he also works with young American Indian students from local schools to teach singing and drumming.

The second video is also from *The Ways:* "Prayers in a Song: Learning Language Through Hip-Hop." In this video, hip-hop artist Tall Paul (Paul Wenell Jr.) raps about his Native identity and community in both English and Anishinaabemowin. After students view these videos, they will compare and contrast the two different forms of modern song and dance portrayed by Dylan Jennings and Tall Paul. In the second half of the activity, students will write their own songs about identity and community and share them with the class.

Procedures

1. Preview the five-minute "Powwow Trail" video and the four-minute "Prayers in a Song" video before showing them to your students. Prepare several focusing questions for students to keep in mind as they watch both videos, or use these questions: *How is the traditional drumming music played by Dylan Jennings at the powwow different from the hip hop performed by Tall Paul? How is the music similar? How are these two artists similar and different?* You may wish to have students record their answers during viewing.
2. After students have watched each of the videos once, lead a class discussion. Begin by asking students to share their answers to the focusing questions, using this opportunity to clarify any misinformation. Elicit from students responses to the following questions: *Why does Dylan Jennings like to dance, drum, and sing at powwows? Why does he teach singing and drumming to American Indian students at local schools? Why do you think Tall Paul raps in both English and his native language, Anishinaabemowin?*
3. Explain to students that they will be writing their own songs about identity and community. Ask students to think about a community that they belong to, which they'd like to write about. Examples of communities could include families, towns, classes, teams, and religious or ethnic communities, or another

community of the student's choosing. Ask students to think about aspects of their community that they'd like to share with the rest of the class. For example, Tall Paul raps about elements of his American Indian community by mentioning the Creator, powwows, sweat lodges, and his native language, among other things. Once students have identified their communities, ask: *What kind of people is your community made up of? What do you do together? How do you dress? What do you eat? What beliefs or interests do you share? What do you love about your community?*

4. When students have identified the communities they'd like to write about, assist them with filling out the **Getting Ready to Write My Song worksheet**. After students finish listing the details of their community that they'd like to share with the rest of the class, consider providing them time to work in pairs to share ideas.
5. After students have shared ideas about the details of their communities, distribute copies of the **My Song worksheet** and give them time to write songs about their community. Encourage the students to be creative—there is no right or wrong way to write a song. Some songs may rhyme, but some may not. Songs aren't always written in complete sentences. If the students want to incorporate drumming, dancing, or clapping into their songs, you can encourage them to write those elements into the song lyrics in brackets.
6. When students have completed their songs, ask for volunteers to perform! Students can either read their songs as they might read poems, or they can sing or rap their songs, including drumming, clapping, or dancing, as they intended. Make sure every student who volunteers to share their song gets a big round of applause. You can ask the rest of the class what they learned about each student's community after listening to each song.

Name_____ Date_____

Getting Ready to Write My Song

Completing this worksheet will help you prepare to write your song.

1. What community do I belong to that I want to write a song about?_____

_____

2. What details about this community do I want to share with the rest of the class?

- _____
- _____
- _____
- _____
- _____
- _____
- _____
- _____

3. What elements will I incorporate into my song?

rhyming rapping singing drumming dancing clapping

Name_____ Date_____

My Song

10

Activity 3: Creating A Journal

Objectives

◆ To reinforce key vocabulary

◆ To give students experience in finding the main ideas and restating them in their own words

◆ To allow students opportunity to compose both informational and descriptive sentences

◆ To help students pair graphic and text materials

Skills, Strategies, and Standards

Analysis; synthesis; evaluation; developing awareness of spatial relations; problem solving; and creative, descriptive, and informational writing

Materials

Title page *(one per student)*

Urban History *(one per student)*

Urban Indian Life Today *(one per student)*

Graphics and Captions worksheet *(one per student)*

Chapter 9 Journal Checklist

Pencils, glue sticks, scissors

Overview

Unlike the previous chapters, this chapter focuses on Indians who are not living on reservations but in urban areas, away from their Native communities and often finding common ground with Indians from many tribes. This chapter—and the journal pages—are different in that there is no "tribal traditions" section, and the "life today" section is much longer than usual.

Procedures

1. Ask students to remind you how to begin, and someone will tell you to pass out copies of *Native People of Wisconsin* and all the materials for the assignment.
2. After completing the individual pages, have students share their final projects with the class. Did many students choose the same historical event? If so, which one and why? Discuss.
3. Form a talking circle, and ask students to reflect and comment on the things that have made the biggest impression on them from this chapter, and/or in comparison with earlier chapters.
4. Collect the journals for assessment.
5. Explain that this final writing activity requires students to describe the journal that they've created as a whole, and to compare and contrast what they've learned from each chapter. On the SMART Board, place the assessment rubric for the completed journal activity, so that students can see what will be expected of them. Distribute copies to students. Students will compose introductory and concluding paragraphs in their own words. The introductory paragraphs will describe the journal and prepare readers for what they will learn. The concluding paragraphs will compare and contrast what the students have learned about Wisconsin's Indian Nations.

My Chapter about Urban Indians by

_____

Name_____ Date_____

Urban Indian History

Early Days

In the early 1900s, Native people _____

Urban Indian Migration

When Native people moved to cities after World War II_____

Red Power

In the Red Power movement, urban Indians_____

Name_____ Date_____

Urban Indian Life Today

Urban Indian Populations

Compared to Indians who live on reservations, urban Indians _____

_____

_____

Urban Indian Support Systems

Urban Indians receive help and support from_____

_____

_____

Indian Community School

In the Indian Community School, students_____

_____

_____

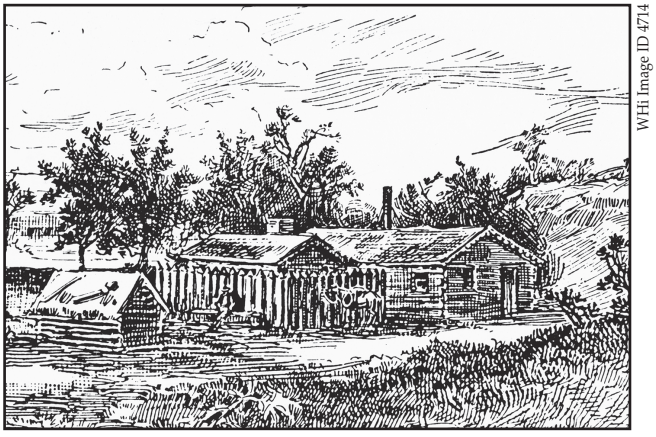
First Nation Studies, UW-Green Bay

In the First Nation Studies program, college students learn_____

_____

_____

Graphics and Captions



WHi Image ID 4714

Courtesy of Timothy Hursley

Photo courtesy of Kimberly Viles, UW–Green Bay Office of Marketing and University Communication

Photo by Donald S. Abrams, courtesy of the Wisconsin Department of Tourism

Name_____ Date_____

Chapter 10 Journal Checklist

Directions: In each row (Sentences, Captions, Journal, and Vocabulary), circle the box that describes the work you did. Then, add up your points at the bottom of the sheet and write down your thoughts about your work for this chapter.

	First steps *1 point each*	**Trying hard** *2 points each*	**Really working** *3 points each*	**Best efforts** *4 points each*
Sentences	I wrote up to 5 sentences in my own words. ☐ ____ point	I wrote up to 10 sentences in my own words. ☐ ____ point(s)	I wrote up to 15 sentences in my own words. ☐ ____ point(s)	I wrote up to 15 sentences in my own words. ☐ ____ point(s)
Captions	I wrote a caption for one photo in my own words. ☐ ____ point	I wrote a caption for 2 photos in my own words. ☐ ____ point(s)	I wrote a caption for 3 photos in my own words. ☐ ____ point(s)	I wrote a caption for 4 photos in my own words. ☐ ____ point(s)
Journal	I mounted one photo and caption in my journal. ☐ ____ point	I mounted 2 photos and captions in my journal. ☐ ____ point(s)	I mounted 3 photos and captions in my journal. ☐ ____ point(s)	I mounted 4 photos and captions in my journal. ☐ ____ point(s)
Vocabulary	I used and underlined up to 3 new vocabulary or Native words in my sentences and captions. ☐ ____ point	I used and underlined up to 5 new vocabulary or Native words in my sentences and captions. ☐ ____ point(s)	I used and underlined up to 7 new vocabulary or Native words in my sentences and captions. ☐ ____ point(s)	I used and underlined up to 9 new vocabulary or Native words in my sentences and captions. ☐ ____ point(s)
	Points ____	Points x 2 =____	Points x 3 =____	Points x 4 =____
				Total Points for Chapter =_____

My thoughts about my work on Chapter 10:_____

_____

_____

_____

Conclusion

Activity: Wisconsin Indian Nation Then and Now

Objectives

◆ To recap the history of tribal land issues

◆ To reinforce student familiarity with Wisconsin geography and Wisconsin Indian Nations' distribution

Skills and Strategies

Map-reading; comprehension; spatial awareness; oral expression

Materials

Wisconsin Indian Treaty Lands, 1825 *(image for the SMART Board)*

Wisconsin Indian Lands Today *(image for the SMART Board)*

Wisconsin Indian Lands Then and Now *(one per student)*

Brainstorming ideas from pre-reading activity

Map pencils

Overview

This activity visually encapsulates much of the history of the Indian Nations of Wisconsin. As students have encountered throughout Native People of Wisconsin, the geography of that history tells the story. Students will work with both historic and contemporary maps, literally, superimposing the present over the past. This activity closes with students revisiting their initial ideas about Wisconsin Indians followed by a talking circle, in which students share what they have learned through their study.

Procedures

1. Display **Wisconsin Indian Treaty Lands, 1825** on SMART Board. Encourage discussion about the large amounts of land, none of which was "empty," when Euro-Americans arrived.
2. Display **Wisconsin Indian Lands Today** on SMART Board, and elicit discussion about the differences between the two maps.
3. Now replace the **Wisconsin Indian Lands Today** map with the **Wisconsin Indian Treaty Lands, 1825** map.
4. Pass out student copies of **Wisconsin Indian Lands Then and Now** and explain to students that they will be creating a map that combines features of both maps, one step at a time. First, ask them to fill in (blue) the appropriate spaces in the map key Lakes Superior, Michigan (and Green Bay), and Winnebago. Next they should use the same color on their maps, so that it will be easy to distinguish the land from the water. Questions to ask students while they work: How many bodies of water can you find on your map? (answer four: Green Bay, Lake Superior, Lake Michigan, and Lake Winnebago) Then ask students to label the bodies of water directly on the map after coloring the water bodies.
5. Then ask them to choose a color to trace the border of Wisconsin and indicate that on the map key as well.
6. Next ask students to locate and draw a single line around the state of Wisconsin using a light color or highlighter. Have students notice Wisconsin's islands in Lakes Superior and Michigan.
7. On the chalkboard, begin a list of American Indian Nations from the 1825 map, one nation at a time, so students can follow, each time selecting a different color for the map key, and to label that color in the map key. Students will find that there are three extra

boxes in the legend, because the Oneida Nation, the Brothertown Indian Nation, and the Mohican Nation, Stockbridge-Munsee Bands were just arriving in Wisconsin at that time. Students should draw an X in the three empty boxes. You may either ask students to select any color they choose, or you may wish to assign colors, as the examples below:

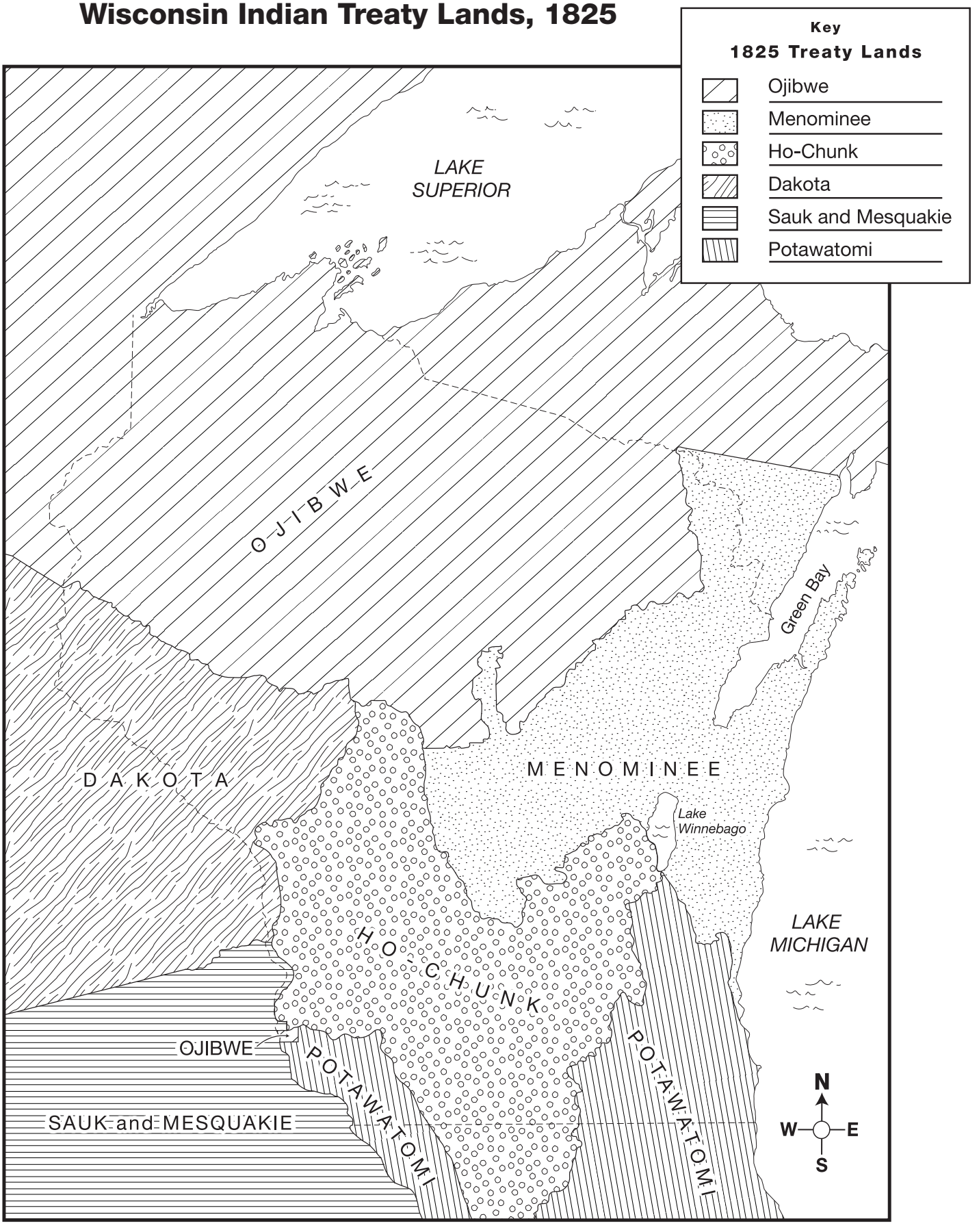
Ojibwe (Chippewa): light green
Menominee: light yellow
Ho-Chunk (Winnebago): light pink
Dakota (Sioux): light purple
Sauk and Mesquakie: light orange
Potawatomi: light gray
Brothertown: light blue
Oneida: light brown
Mohican, Stockbridge-Munsee: light red

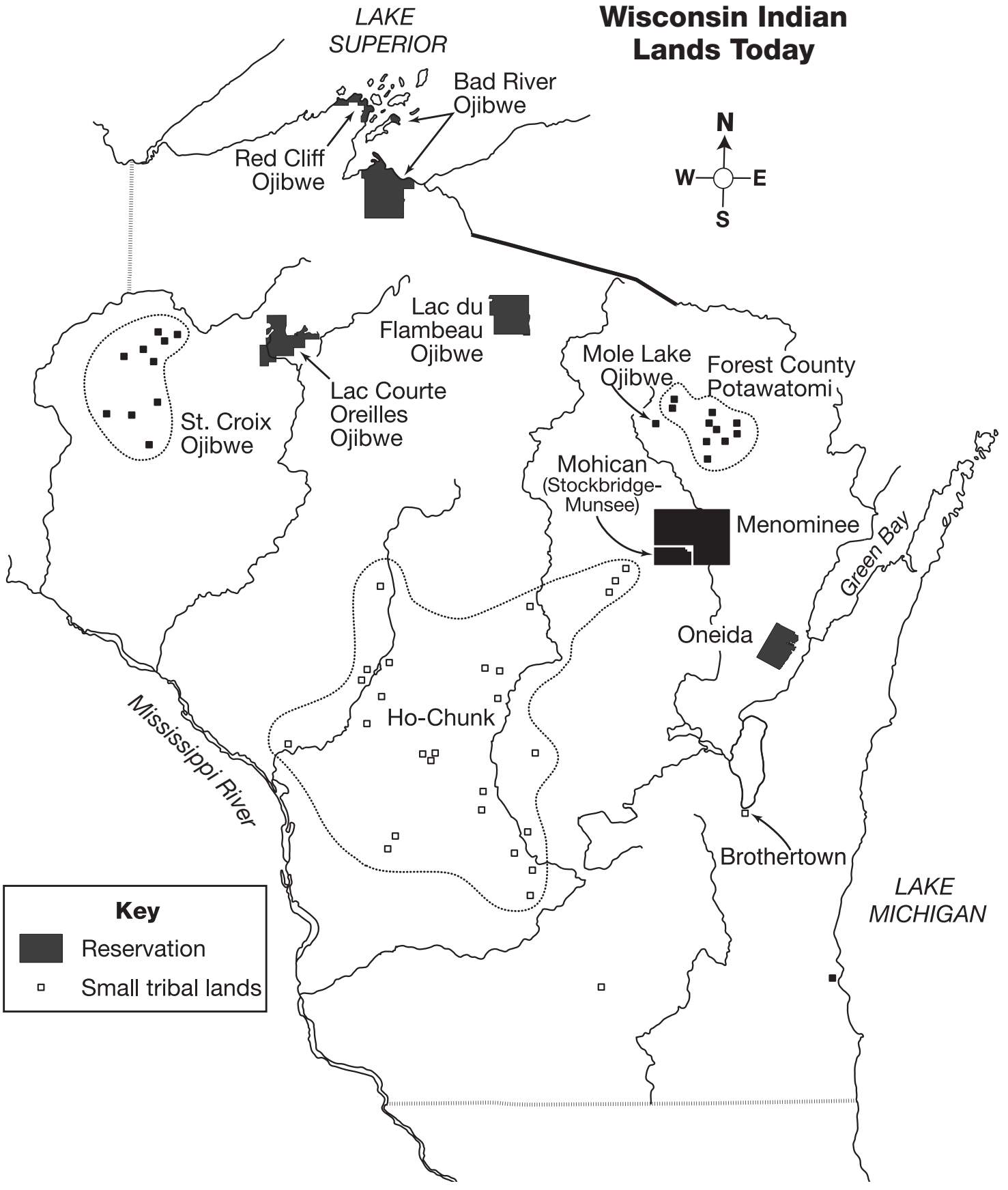
8. Ask students to apply the chosen colors to fill in the appropriate large area on the map itself. Ask students to color the 1825 lands lightly. Repeat with each Nation. Once students have completed applying the color, tell them to label each area with the name of the American Indian Nation that corresponds to the area of color chosen. Monitor students as they work. Completing these steps may be enough for students at one session.
9. Once students have completed filling in the information and labeling the 1825 treaty lands, replace the **Wisconsin Indian Treaty Lands, 1825** map with the **Wisconsin Indian Lands Today** map. Instruct the students to choose different dark colors for each of the Indian Nations in Wisconsin today, and indicate these in the answer key where they belong.
10. Remind them that all the nations on the 1825 map are not currently in Wisconsin. Can the students locate the tribes that lived in large numbers in Wisconsin in 1825, but no longer have a reservation or tribal lands today? The students can draw an "X" through the box in the legend to indicate that these groups do not have lands in Wisconsin today. Then ask them to color the modern reservations and small tribal lands (much smaller areas) *heavily* with the corresponding colors they have selected—enhancing the association of the past lands occupied by Wisconsin's tribal groups with their lands today), for example:

    Ojibwe: dark green
    Menominee: dark yellow
    Ho-Chunk: dark pink
    Potawatomi: dark gray or black
    Brothertown: dark blue
    Oneida: dark brown
    Mohican, Stockbridge-Munsee: dark red

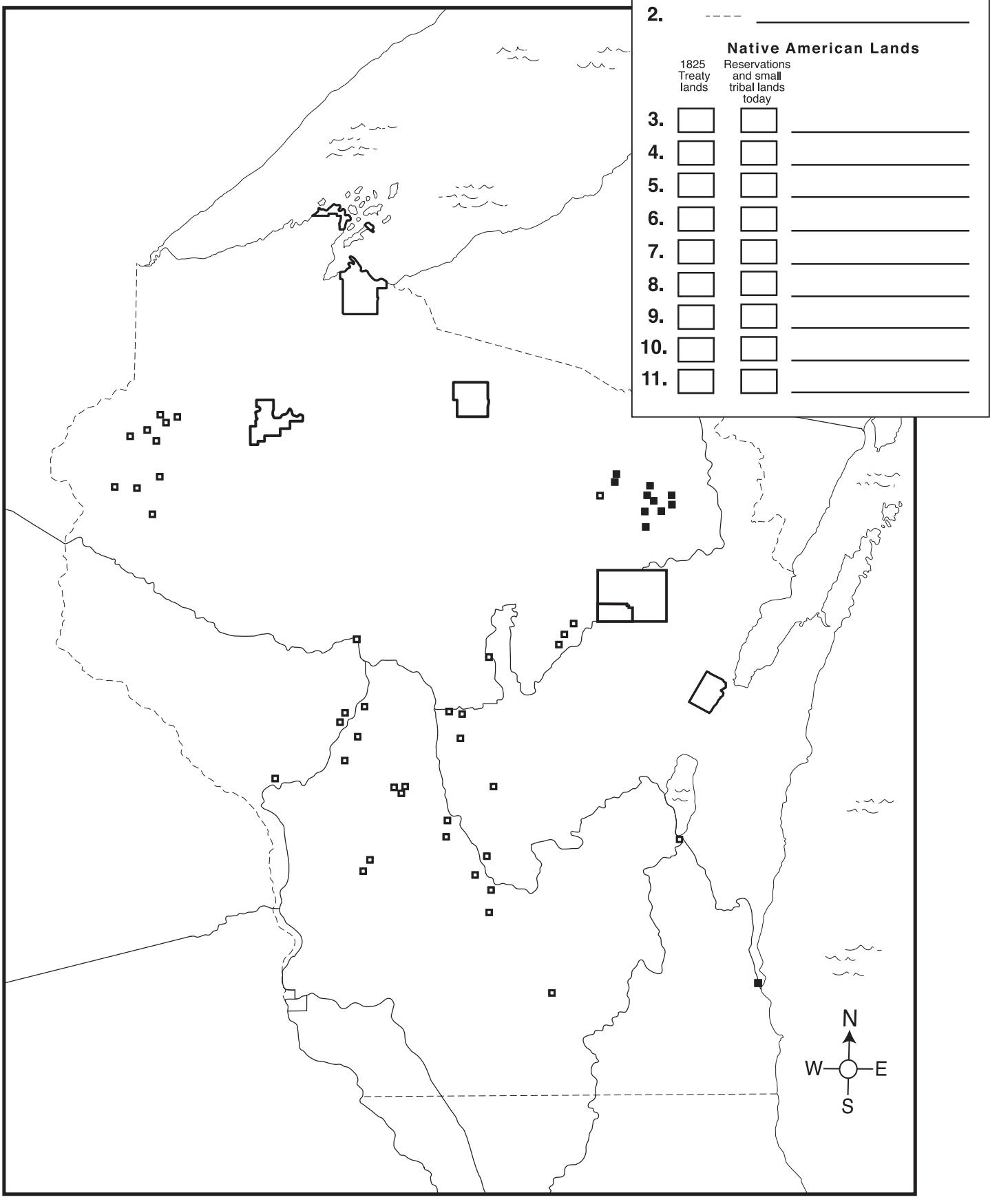
    Questions to ask students while they work: Can the students locate and draw lines around the small tribal lands that belong to the Ho-Chunk? the Potawatomi? the Ojibwe? (note: if there are more small tribal lands that belong to these Native American tribes, can the students locate the separate lands?)
11. Students can go further with this worksheet by labeling the past and present groups directly on their maps after they color the areas.
12. Display brainstorming ideas from the pre-reading activity and have students discuss what they think of those ideas now. Were some stereotypes? Discuss.
13. Form a talking circle so that students can each tell the most valuable ideas that they learned from reading *Native People of Wisconsin.*

Wisconsin Indian Treaty Lands, 1825




Wisconsin Indian Lands Today
LAKE SUPERIOR
Bad River Ojibwe
Red Cliff Ojibwe
N
W
E
S
Lac du Flambeau Ojibwe
Lac Courte Oreilles Ojibwe
St. Croix Ojibwe
Mole Lake Ojibwe
Forest County Potawatomi
Mohican (Stockbridge-Munsee)
Menominee
Green Bay
Oneida
Ho-Chunk
Mississippi River
Brothertown
LAKE MICHIGAN
Key
Reservation
Small tribal lands

Wisconsin Indian Lands Then and Now



Selected Resources and References

For Teachers

Barnouw, Victor. *Wisconsin Chippewa Myths and Tales: And Their Relation to Chippewa Life*. (Madison: University of Wisconsin Press, 1979) ISBN 0299073149, [PB] A collection of Chippewa myths and tales recorded in the 1940s as told by members of the Lac du Flambeau and Lac Courte Oreilles Nations.

Bieder, Robert E. *Native American Communities in Wisconsin,* 1600-1960: A Study of Tradition and Change. (Madison: University of Wisconsin Press, 1995) ISBN 0299-145247 [PB] A comprehensive history of American Indian tribes in Wisconsin with historic photographs, maps and bibliography.

Birmingham, Robert A. and Leslie E. Eisenberg. *Indian Mounds of Wisconsin.* (Madison: University of Wisconsin Press, 2000) ISBN 0299168743, [PB] A broad look at mounds built by American Indians in Wisconsin, including a guide to those mounds which are accessible to the public.

Blessing, Matt. *Wisconsin History on Stage: Scripts for Grades 4–8.* (Madison: Wisconsin Historical Society, 1999) ISBN 0870203126, [PB] contains eleven engaging scripts that span more than 300 years of state history. One deals with Jean Nicolet and one deals with Black Hawk.

Brown, Harriet and the Office of School Services. *They Came to Wisconsin Teacher's Guide and Student Activities.* (Madison: Wisconsin Historical Society, 2003) ISBN 0870203363 [PB]

Cornelius, Carol. *Iroquois Corn in a Culture-based Curriculum: A Framework for Respectfully Teaching about Cultures.* (State University of New York Press, 1999) ISBN 0791449281 [PB] Dr. Carol Cornelius directs the Cultural Preservation Program for the Oneida Nation of Indians in Wisconsin. Chapter 4 of her book provides a conceptual model that educators may adapt to teach respectfully about any and all cultures.

Fajardo, Anika. *Learning from the Land: Wisconsin Land Use Teacher's Guide and Student Activities.* (Madison: Wisconsin Historical Society, 1999) ISBN 0870202944, [PB]

Hauptman, Laurence M. and L. Gordon McLester III. *The Oneida Indian Journey: From New York to Wisconsin*, 1784–1860. (Madison: University of Wisconsin Press, 1999) ISBN 0299161447, [PB] A collection of essays on the journey from New York to Wisconsin by the Oneida people and the journey's impact on Oneida culture, including perspectives from contemporary Oneida tribal members.

Hirschfelder, Arlene B. *Rising Voices: Writings of Young Native Americans,* by Simon and Schuster Ivy Books, 1993, ISBN 0804111677 (paperback). This collection of poems and essays by young American Indians relates what it means to be Indian today and how it feels to confront racism and ignorance.

Keesing, Felix. *The Menomini Indians of Wisconsin: A Study of Three Centuries of Cultural Contact and Change*. (Madison: University of Wisconsin Press, 1987) With a new foreword by Robert Bieder. ISBN 0299109747, [PB] An introduction to Menominee history and culture to 1939.

Lindquist, Mark A. and Martin N. Zanger. *Buried Roots and Indestructible Seeds: The Survival of American Indian Life in Story, History, and Spirit*. (Madison: University of Wisconsin Press, 1995) ISBN 0299144445 [PB] A collection of American Indian stories and historical events with a focus on the tribes of the Great Lakes region, including the Ojibwe Nations of Wisconsin.

Loew, Patty. *Indian Nations of Wisconsin: Histories of Endurance and Renewal,* 2nd Ed. (Madison: Wisconsin Historical Society Press, 2013) ISBN 978-0-87020-503-3, [PB] The history of Wisconsin's Indian Nations from the Native perspective.

Loew, Patty. *Seventh Generation Earth Ethics: Native Voices of Wisconsin*. (Madison: Wisconsin Historical Society Press, 2014) ISBN 978-0-87020-674-0, [HB]. A collection of native biographies, one from each of the twelve Indian nations of Wisconsin.

Lurie, Nancy Oestreich. *Wisconsin Indians.* (Madison: Wisconsin Historical Society, 2002) Revised and expanded edition with a new foreword by Francis Paul Prucha, S.J. ISBN 0-870203304, [PB]. A concise history of Wisconsin's Indian Nations that now includes events through the end of the twentieth century.

Malone, Bobbie. *Digging and Discovery: Wisconsin Archaeology Teacher's Guide and Student Materials* (Madison: Wisconsin Historical Society, 2002).ISBN 0-87020-323-1, [PB]. The expanded second takes concepts introduced in the student text several steps further with chapter-by chapter activities that invite students to think like archaeologists as they encounter the cultures and objects that make up our past.

Malone, Bobbie and Anika Fajardo. *Learning from the Land: Wisconsin Land Use Teacher's Guide and Student Materials,* 2nd Ed. (Madison: Wisconsin Historical Society, 2011). ISBN 978-0-87020-464-7, [PB]. Designed to engage students in a more in-depth exploration of the content introduced in the student text. Activities for Chapters 2–4 deal with early Indian culture in Wisconsin, fur trade, and treaty-making.

Malone, Bobbie, Jefferson J. Gray, and Anika Fajardo. *Working with Water: Wisconsin Waterways Teacher's Guide and Student Activities.* Madison: Wisconsin Historical Society, 2001, ISBN 0870203312, [PB]. With two or three activities provided for each chapter, Working with Water Teacher's Guide and Student Materials is designed to engage students in a more in-depth exploration of the content introduced in the student text. One activity highlights Native birchbark canoes.

Menominee Historic Preservation Department. *Menominee Tribal History Guide.* (Keshena: Menominee Nation, 1998. [PB] Historical and cultural facts and photographs based on historical documents, manuscripts, journals and interviews with Menominee elders and tribal members.

Satz, Ronald H. *Chippewa Treaty Rights: The Reserved Rights of Wisconsin's Chippewa Indians in Historical Perspective.* (Madison: University of Wisconsin Press, 1997) ISBN 0-299-93022-X, [PB]. A history of the Ojibwe people's struggle for justice, including copies of historical documents.

Slapin, Beverly and Doris Seale. *Through Indian Eyes: The Native Experience in Books for Children.* (American Indian Studies Center, University of California, 1998) Fourth edition. ISBN 0935626468 [PB] This classic work, recommended by the Wisconsin Department of Public Instruction, contains essays, poetry, bibliographies, and critical reviews of children's books by and about Indian peoples.

Smith, Alexandra. *Maawaanji'iding (Gathering Together): Ojibwe Histories and Narratives from Wisconsin.* (Brain-Box Digital Archives, 1998) [CD-ROM] Narratives, photographs, and maps exploring past and present lifeways of six Ojibwe Nations in Wisconsin.

Stockbridge-Munsee Historical Committee. *The History of the Stockbridge-Munsee Band of Mohican Indians: A Curriculum Unit for Elementary and Middle Schools.* (Gresham: MUH-HE-CON-NEEW Press, 1993) Second edition, ISBN 0935790020. [PB] Background information, student activities, maps and answer keys to teach young people about the Mohican Nation, both past and the present.

Vogel, Virgil J. *Indian Names on Wisconsin's Map.* (Madison: University of Wisconsin Press, 1992) ISBN 0299129845, [PB]. Interesting cultural and historical information about the American Indian names of places and features in Wisconsin.

Wisconsin Cartographers' Guild. *Wisconsin's Past and Present: A Historical Atlas.* (Madison: University of Wisconsin Press, 1998) ISBN 029915940X. Colorful, accurate and inclusive maps show peoples, cultures, land, economy, society and politics from prehistory to the present in Wisconsin.

Wisconsin Cartographers' Guild and Bobbie Malone. *Mapping Wisconsin History Teacher's Guide and Student Activities.* (Madison: Wisconsin Historical Society, 2000) 978-0-87020-508-8 [CD-ROM]. Includes one chapter on many aspects of Native people in Wisconsin, including color transparencies and reproducible student pages.

Wisconsin Department of Public Instruction. *American Indian Resource Manual.* (Madison: Wisconsin Department of Public Instruction, 1992) [Item #2429, See Web site www.dpi.state.wi.us/pubsales, send e-mail to pubsales @dpi.state.wi.us, or call toll-free 800/243-8782.] Contains bibliographies of 40 books for children and adults, how to evaluate American Indian materials, and a list of presenters on American Indian topics.

Wisconsin Department of Public Instruction. *Classroom Activities on Wisconsin Indian Treaties and Tribal Sovereignty.* (Madison: Wisconsin Department of Public Instruction, 1996) ISBN 157337024X. [PB] Among the many activities and supporting resources, including photographs and primary documents, this guide contains a lesson designed to support students in understanding some of the ways government-supported schools affected Indian culture, such as language loss.

Organizations

Great Lakes Indian Fish & Wildlife Commission (GLIFWC), P.O. Box 9, Odanah, Wisconsin, 54861. Phone the Public Information Office at (715/682-6619. Email pio@glifwc.org. Web site www.glifwc.org. Publications include *A Guide to Understanding Chippewa Treaty Rights, Seasons of the Chippewa, Tribal Hatcheries of the Great Lakes region, Fishery Status Update, Masinaigan.*

Great Lakes Intertribal Council, Inc., P.O. Box 9, Lac du Flambeau, WI 54538. Phone: 715-588-3324; Fax: 715-588-7900. Email: glitc@glitc.org. Web site: www.glitc.bfm.org. Information about community events, cultural communication activities, accommodations, and attractions in Indian Country.

HONOR (Honor Our Neighbors Origins and Rights) is an organization devoted to protecting the rights of Native Americans by monitoring legislation and educating the general public about Native American issues. HONOR Regional Office; P.O. Box 694, Bayfield, WI 54814; telephone: 715/779-9595; fax: 715/779-9598; e-mail: honorinc@ncis.net; Web site: www.honoradvocacy.org/.

For Students

KEY:

- ◆ Picture book (PB)
- ◆ Non-fiction (Nf)
- ◆ Literature (L)
- ◆ Autobiography/Biography (Bio)

Nations in Wisconsin

Chapter 3: Menominee

Fowler, Verna. *The Menominee*. Indian Nations series. (Austin, TX: Steck-Vaughn Company, 2001) [Nf, upper elementary, middle school]

Chapter 4: Ho-Chunk

Hunter, Sally M. *Four Seasons of Corn: A Winnebago Tradition*, photographs by Joe Allen. (Minneapolis: Lerner Publishing, 1997). [Nf, grades 4–6]

Lurie, Nancy Oestreich, ed. *Mountain Wolf Woman: Sister of Crashing Thunder: Autobiography of a Winnebago Indian*. (Ann Arbor: University of Michigan Press, 1974). [Bio, upper elementary]

Thomasma, Kenneth. *Kunu: Escape on the Missouri*. (Grandview Publishing, 1989) [L, grades 5–8]

Chapter 5: Ojibwe

Bainbridge, Dee. *The Robin*. (Bayfield, WI: First American Prevention Center, 1998) [PB] Red Cliff Band writer.

Banai, Eddie Benton. *Generation to Generation: A Short Story*. (Hayward, WI: Indian Country Communications, n.d.) [Bio, upper elementary]

_____. *A Mishomis Book: A History Coloring Book of the Ojibway Indians*, set of 5 books. (Hayward, WI: Indian Country Communications, 1975)

_____. *The Mishomis Book: The Voice of the Ojibway*. (St. Paul, MN: Red School House, 1988) [L, grades 4–8]

Broker, Ignatia. *Night Flying Woman: An Ojibway Narrative*. (St. Paul, MN: Minnesota Historical Society Press, 1983) [L, grades 5–12]

Bruchac, Joseph. *Pushing Up the Sky: Seven Native American Plays for Children*. (New York: Dial Books for Young Readers, 2000) [PB, grades 3 and up]

Chatfield, Bill. *Mikinok and Waboozoons*. (Minneapolis: Minnesota Public Schools, Indian Elementary Curriculum Project, n.d.) [PB]

Dunn, Anne M. *When Beaver was Very Young: Stories to Live By*. (Mt. Horeb, WI: Midwest Traditions, 1995). [L, upper elementary]

Elston, Georgia, ed. *Giving: Ojibwa Stories and Legends from the Children of Curve Lake*. (Lakefield, Ontario: Waapoone Publishing and Promotion, 1985). [grades 3 and up]

Erdrich, Louise. *The Birchbark House*. (New York, NY: Disney-Hyperion, 2002). [L, grades 3 and up]

Gaikesheyongai, Sally. *The Seven Fires: An Ojibway Prophecy*. (Ontario, Canada: Sister Vision Press, 1994). [L, upper elementary, middle school]

Johnston, Basil H. *By Canoe & Moccasin: Some Native Place Names of the Great Lakes*. (Lakefield, Ontario: Waapoone Publishing and Promotion, 1988). [upper elementary, middle school]

Keeshig-Tobias, Lenore. *Emma and the Trees*. (Ontario, Canada: Sister Vision Press, 1996). [L, upper elementary, middle school]

_____. *Bineshiinh Dibaajmowin: Bird Talk*, illustrated by Polly Keeshig-Tobias. (Ontario, Canada: Sister Vision Press, 1991). [L, grades 2–6] Story in Ojibwe and English; deals with racism and pride.

King, Sandra. *Shannon: An Ojibway Dancer*. (Lerner, 1993). ISBN 0822526522. [Nf, PB] A photo essay depicts the experiences of 13-year-old Shannon, an Ojibwe girl living in Minneapolis as she prepares her regalia and practices and performs the powwow dances.

Kostich, Dragos D. *George Morrison: The Story of an American Indian*. (Minneapolis: Dillon Press, 1976). [PB]

LeGarde, Amelia. *Aseban: The Ojibwe Word for Raccoon*. (Duluth, MN: Anishinabe Reading Materials, 1978) [PB]

McKee, Howard Joseph, Jr. *How the Gullies and Ditches Came to Be*. (Minneapolis: Minnesota Public Schools, Indian Elementary Curriculum Project, 1978) [PB]

_____. *The Trickster and the Tree*. (Minneapolis: Minnesota Public Schools, Indian Elementary Curriculum Project, 1992) [PB]

McLellan, Joseph. *The Birth of Nanabosho*. (Manitoba, Canada: Pemmican, 1989). [PB] This story collection tells about the Ojibwe trickster.

_____. *Angwamas Minosewag Anishinabeg: Time of the Indian*. (St. Paul, MN: COMPAS, 1979) [poetry]

_____. *Nanabosho Dances*. (Manitoba, Canada: Pemmican, 1991). [PB]

_____. *Nanabosho Steals Fire*. (Manitoba, Canada: Pemmican, 1990). [PB]

Martinson, David, ed. *A Long Time Ago is Just Like Today*. (Duluth, MN: Duluth Indian Education Advisory Committee, 1977) [PB]

_____. *Cheer Up Old Man*. (Duluth, MN: Duluth Indian Education Committee, n.d.) [early grades] An old man remembers his traditional past.

North American Indian Travelling College. *Legends of Our Nations*. [L, grades 5–12] Includes material on other nations as well. (Cornwall Island, Ontario, Canada: North American Indian Travelling College, 1984) [L, grades 5–12]

Ojibwe Cultural Resource Center. *Be Inabin: Come, . . . Look*. (Grand Marais, MN: Ojibwe Cultural Resource Center, 1976). [L, grades 1–3] In Ojibwe and in English. Nanabozho stories told only when snow is on the ground.

Ortiz, Simon. *The People Shall Continue*. (Chicago: Children's Book Press, 1977) [PB, all levels]

Osinshi, Alice. *The Chippewa*. (Chicago: Children's Press, 1992) [Nf, grades 2–6] Brief history, customs, traditions, and how these are maintained.

Plain, Ferguson. *Eagle Feather—An Honour*. (Manitoba, Canada: Pemmican, 1989) [L, elementary] Child is rewarded with highest honor for good deeds done for his people.

Gordon Regguiniti. *The Sacred Harvest: Ojibway Wild Rice Gathering*. (Lerner, 1992) ISBN 0822596202 [Nf, PB] In this nonfiction photo essay, Glen Jackson, Jr., an 11-year-old Ojibwe Indian on the Leech Lake Reservation in Minnesota, goes with his father to harvest wild rice for the first time.

Rendon, Marcie R. *Powwow Summer: A Family Celebrates the Circle of Life*. (Minneapolis: Carolrhoda Books, 1996). [Nf, g rades 4–6]

Waboose, Jan Bourdeau. *Morning on the Lake*, illustrated by Karen Reczuch. (Buffalo, NY: Kids Can Press, Ltd., 1997) [PB, elementary, middle school]. Color illustrated. Child and grandfather story emphasizing that we are all related.

_____. *Sky Sisters*. (Niagara Falls, NY: Kids Can Press, 2000) [PB, grades 3 and up]

Weyaus, Susan. *The Legend of the Owl*. (Minneapolis: Minnesota Public Schools, Indian Elementary Curriculum Project, 1977) [PB]

_____. *Waynaboozhoo and the Geese*. (Minneapolis: Minnesota Public Schools, Indian Elementary Curriculum Project, 1978) [PB]

Wittstock, Laura Waterman. *Ininatig's Gift of Sugar: Traditional Native Sugarmaking*, photographs by Dale Kakkak. (Minneapolis: Learner Publishing Co., 1993) [Nf, grades 4–6]

Chapter 6: Potawatomi

Kreipe de Montano, Marty. *Coyote in Love with a Star*. (New York: Abbeville Press, 1998) [PB]

Chapter 7: Oneida/Iroquois

Barreiro, José and Carol Cornelius. *Knowledge of the Elders: The Iroquois Condolence Cane Tradition*. (Ithaca, NY: Northeast Indian Quartlerly, 1988). [Nf, grades 4–6]. Traditional ceremonies described and explained.

Duvall, Jill. *The Oneida*. (Chicago: Children's Press, 1991). [Nf, grades 2–6]

Orie, Sandra DeCoteau. *Did You Hear Wind Sing Your Name? An Oneida Song of Spring*. (New York: Walker and Co., 1995) [PB]

Shenandoah, Joanne and Douglas M. George. *Sky Woman: Legends of the Iroquois*. (Santa Fe: Clear Light Publishers, 1998). [L, grades 4–8]

Tehanetorens. *Legends of the Iroquois*. (Summertown, TN: Book Publishing Co., 1998). [L, upper elementary]

Chapter 8: Stockbridge-Munsee Community of Mohican Indians

Bowman, Eva Jean. *Chief Ninham: Forgotten Hero*. (Gresham ,WI: Muh-he-con-neeew Press, 1999). [Bio, grades 2–5] The story of Daniel Ninham, an important Stockbridge leader and warrior, by a Stockbridge-Munsee Tribal member, with illustrations by students of Bowler Elementary School

Davids, Dorothy. *Brief History of the Mohican Nation of the Stockbridge-Munsee Band*. (Bowler, WI: Stockbridge-Munsee Historical Committee, 2001). [Nf, grades 6–12]

Heath, Kristina. *Mama's Little One* (2nd ed.). (Gresham ,WI: Muh-he-con-neeew Press, 1996). [PB]

Youth of the Mohican Nation. *Stories of Our Elders*. (Gresham ,WI: Muh-he-con-neeew Press, 1999). [grades 4 and up] A collection of oral interviews of Mohican elders about family and tribal history gathered by young Mohicans as part of the Tribe's Summer Work Program.

Chapter 9: Brothertown Indian Nation

Siegel, Beatrice. *Indians of the Northeast Woodlands*. (NY: Walker & Co., 1972). [Nf, grades 2–4]

Chapter 10: Urban Indians

Fixico, Donald L. and Frank W. Porter. *Urban Indians* (Indians of North America). (New York, NY: Chelsea House Publishers, 1991). [Nf, grades 7–12]

Nations Once Living in Wisconsin

Dakota

Childs, Lucille, *Tidbo: A Dakota Legend*. (Minneapolis: Minnesota Public Schools, Indian Elementary Curriculum Project, 1978) [PB]

Sauk

Jackson, Donald, ed. *Black Hawk: An Autobiography*. (Champaign-Urbana, IL: University of Illinois Press, 1964) [Bio, grades 8–12]

Le Sueur, Meridel. *Sparrow Hawk*. (Stevens Point, WI: Holy Cow! Press, 1987) [PB]

Wisconsin Native Writers

Doan, Mary Anne and Jim Stevens. *Dreaming History: A Collection of Wisconsin Native-American Writing*. (Madison: Prairie Oak Press) [L, grades 4–12]

Woodland Indians

Hoyt-Goldsmith. *Lacrosse: The National Game of the Iroquois*, photographs by Lawrence Migdale. (New York: Holiday House, 1998) [Nf, grades 4–6]. History, significance, skills, overview of stick-making, past and present.

Woodland Indian Cultural Educational Centre Publications. (Brantford, Ontario). *The Longhouse of One Family: A Kinship Model of the Iroquoian Clan System*. (1987). [L, grades 4–6]

_____. *Native Clothing*. (1980) [Nf, grades 4–6] Many tribes and their historical and contemporary clothing.

_____. *Native Headresses*. (n.d.) [Nf, grades 4–6]

_____. *Woodland Indian Games*. (1981). [Nf, grades 4–6] Describes various sports and competitions of Woodland tribes.

_____. *Native Jewelry*. (n.d.) [Nf, grades 4–6]

_____. *Native Moccasins*. (n.d.) [Nf, grades 4–6] Contains material pertinent to the Ojibwe and Ho-Chunk as well.

Woodland Indian Cultural Educational Centre Publications. (Brantford, Ontario).

All Nations

United Indians of All Tribes Foundation. *Sharing Our Worlds: Native American Children Today*. (Seattle: United Indians of All Tribes Foundation, 1980) [Nf, grades 1–6]

General

Holliday, Diane Young and Bobbie Malone. *Digging and Discovery: Wisconsin Archaeology*. (Madison: Wisconsin Historical Society, 1997) ISBN 087020291X, [Nf, PB, grades 4 and up] Holliday. Introduces elementary and middle school readers to Wisconsin peoples—ancient and recent—and explains how examining the bits and pieces they left behind gives us clues as to the way they lived. Most chapters deal with Native people.

Malone, Bobbie. *Learning from the Land: Wisconsin Land Us*. 2nd Edition. (Madison: Wisconsin Historical Society, 2011) ISBN 9780870204647, [Nf, PB, grades 4 and up] Among topics students explore in relation to Native people: the fur trade era, the transition from European to Euro-American political control, and the Black Hawk War, which changed the future of Wisconsin's tribal population by issuing in both the treaty era and permanent settlement by Yankees and Europeans.

Malone, Bobbie and Jefferson Gray. *Working with Water: Wisconsin Waterways*. (Madison: Wisconsin Historical Society, 2001) ISBN 0870203290, [Nf, PB, grades 4 and up] Students examine Native use of waterways as key life-sustaining resources and transportation routes.

Oberle, Kori. *Cultural Horizons of Wisconsin*. (Madison: Wisconsin Educational Communications Board, 2001) [Nf, CD-ROM, grades 4 and up] Interactive visits with and content about contemporary American Indian children and families in Wisconsin.

Pferdehirt, Julia. *They Came to Wisconsin* (Madison: Wisconsin Historical Society, 2003) ISBN 0870203280 [Nf, PB, grades 4 and up] Includes material on the Stockbirdge-Munsee Band, Mohican Nation migration to Wisconsin.

Selected Web sites

http://humanitieslearning.org/resource/
Absent Narratives Resource Collection

www.mpm.edu/wirp/icw-23.html
Act 31 and Related Statutes

www.sagchip.org/ziibiwing/planyourvisit/pdf/aibscurrguide.pdf
American Indian Boarding Schools: An Exploration of Global Ethnic & Cultural Cleansing

http://amind.dpi.wi.gov/ami_ai-factsheet
American Indian Studies Program Fact Sheet (Wisconsin Department of Public Instruction)

www.wiigwaas.com
Anishinaabemowin Language Learning (available for streaming or download through "Titles" and "Daga Anishinaabemodaa"

http://nglvc.org/educators
G-WOW Changing Climate Changing Culture Institute through the Northern Great Lakes Visitor Center (integrates Native perspectives and traditional ecological knowledge to address the issue of climate change)

http://glifwc.org
Great Lakes Indian Fish & Wildlife Commission

http://glitc.org/
Great Lakes Inter-Tribal Council, Inc.'s Home Page

www.mpm.edu/wirp/
Indian Country Wisconsin (project of the Milwaukee Public Museum)

http://invasionofamerica.ehistory.org
The Invasion of America: How the United States Took Over an Eighth of the World (shows land loss by all tribes in America, searchable by trip, geographic area, or time period)

www.indiancountrynews.com/icountrytv-mainmenu-138/indian-country-tv/6746-mike-tribble-anishinaabe-remembers-beginning-of-battle-for-treaty-rights
Mike Tribble: Anishinaabe remembers beginning of battle for treaty rights (video/news story)

http://madison.campusguides.com/act31
Native Peoples of Wisconsin Campus Guide (O'Keeffe Middle School's Library Guide)

www.mpm.edu/wirp/icw-112.html
Spearfishing Controversy

http://lakeshorepreserve.wisc.edu/imap/LakeshoreNaturePreserve.html
University of Wisconsin Lakeshore Nature Preserve (interactive map of campus effigy mounds)

http://theways.org
The Ways: Stories on Culture & Language From Native Communities Around the Central Great Lakes

http://treatiesmatter.org
Why Treaties Matter (videos and information on treaties and their importance today)

www.wimedialab.org/biographies
Wisconsin Biographies (digital storytelling aimed at grades 3–5)