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Museum in the Classroom

A Research Project Integrating Social Studies, Literacy and Technology



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Program Outline

The focus of this program is to facilitate 4th grade student's strategy acquisition to become independent readers, writers, listeners and researchers. Using balanced literacy methodology and integrating technology, students will, over a period of ten weeks, explore the Eastern Woodland Indian cultures and display their results for parents, peers teachers and administrators as a 'museum in the classroom.'

This program will be carried out in the regular 4th grade classroom where selected readings and writings will be part of the literacy block. Children will work in heterogeneous groups at tables of four or five. Library books and internet articles will be stored in a basket on each table for independent research using modeled paraphrasing strategies. At the same time, one group will research on the computers in the room using modeled search techniques.

Rationale

The 4th grade curriculum in New York City (and the 5th grade social studies test) requires that students learn about the history and culture of Native Americans New York State. Textbooks alone are not sufficient resources for this task and do not offer a variety of resources and points of view that students should be aware of in their gathering of historical facts. In fact, being able to fit social studies into the curriculum is also a concern for many teachers when their schools require them to maintain a literacy block of ninety minutes each morning. In this regard, Museum in the Classroom allows for literacy activities in the content area and therefore fulfills many of the non fiction reading, writing and applied learning standards.

In addition a research study guide has been designed so as to allow children to practice going to URL's and finding information at home or at the public library. This allows for parents to assist students with the types of skills being learned in class.

Materials

Selection of materials is particularly important for the balanced literacy environment. Articles for guided reading are carefully selected so as to facilitate the specific reading needs of various groups. Read alouds will focus on the genre of historical fiction and selected shared readings will be printed onto transparencies to allow for whole class lessons and discussion.

Research Strategies

The children will research for information specific to the Eastern Woodland Indians. In doing this they will be eliminating information about other Native American cultures and therefore realize the overall diversity in Native American cultures. Children will only print out reading material that they can use independently. Students will research and problem solve to make a canoe from rolled up newspapers as an applied learning project. Sites such as Yahoo!igans, Google.com and Kidsclick.org will be used to locate information.

Trips

Students will visit the Museum of the Native American in Bowling Green, New York to see how and why artifacts are displayed. They will complete an activity sheet as they walk around the museum. They will research how the artifacts were originally made and they will reproduce their own artifact relating to some aspect of Eastern Woodland Culture. Their work will be displayed in their own museum in the classroom.

Assessing Prior Knowledge Using a KWL Chart

Lesson Focus: Assessing prior knowledge about Native Americans using a KWL Chart

Before the lesson explain what a KWL Chart is. In today's lesson students will be completing the K and W section.

Materials: Each student should use a looseleaf page if teacher intends to collect work or alternatively students can use their social studies notebooks.

Motivation: Tell students to close their eyes and imagine a Native American or Indian (use both words so that students can include old memories of cowboy movies and nursery rhymes).

Procedure:

Tell students to draw a line halfway on their page. The top will be a drawing of their image and the bottom will be any facts that they know.

Allow students to write any information at this time. The intent is to assess what they have learned at the end of the 8-10 week period.

Have students turn to a new page and write a list of questions they would like to know about Native Americans.

Tell them that this is the W section of the KWL Chart.

Tell students that in this lesson the L section will take the 8-10 weeks of the unit to complete.

(There will be times when they will be asked to complete a KWL Chart on one page based on a small article. In that case they will complete the K and W before reading and the L after reading.)

Evaluation:

Walk around the room and check to see if students have followed instructions, written some facts and drawn a picture. If there are some students who have not written anything, ask them for their reasons. Record observations regarding individual students apprehension or willingness to write this assignment in a specified time.

Discussing Stereotypes Using a Political Cartoon

Lesson Focus: Students will explore the concept of stereotyping and specifically in regard to American Indians. Students will begin to have a broad understanding of the diversity of native cultures.

Vocabulary: stereotype, Iroquois, Algonquian

Materials:

- a U.S. map illustrating the different tribes and their locations
- a political cartoon about Native Americans

Motivation: Show the children the picture of the political cartoon stereotyping Native Americans. The discussion will depend on children's experiences either as victims of racial stereotypes or as being ignorant about racial comments or accusations. Introduce the word stereotype during this conversation.

Shared Reading Activity:

All children will be focused on the US map showing all of the different tribes.

Elicit information from children about differences in environments and possible living conditions for each tribe. Ask students questions such as "why can't we say that all American Indians live in teepees?" Introduce the vocabulary words Iroquois and Algonquian and ask students to look at the map and think about why it might be important for us to learn about these particular groups.

Partner Activity:

Students should work in partners for about ten minutes to discuss what kinds of stereotypes may have been used about Native American Cultures. Share some of the comments with the whole class.

Evaluation

Independent Writing Activity: Provide a writing prompt for students to respond to this cartoon such as:- "I think this cartoon is stereotypical because...."

Introducing Yahoooligans.com

Lesson Focus – Facilitating fourth grade students research skills to locate search engines, categories and their own research topics on the internet.

Whole class lesson (especially for classrooms with only two computers – classrooms with access to a computer lab could facilitate this learning directly on computer screens)

New vocabulary

Categories, broad, broader, broadest, narrow, search engine, keyword, internet address.

Materials

Overhead projector, write-on transparencies, chart paper, magazines with internet address's, access to at least two internet-ready computers

Transparency of Yahoooligans homepage.

Motivation/Modeling

During this part of the lesson the children will learn about broad and narrow categories.

The topic of this discussion will be something that is popular with children such as 'Basketball'

Teacher will ask children about their favorite basketball player and ask some questions about the person.

When there are some questions that children cannot answer, the teacher will ask where you might go to find information about that person.

The teacher will draw a small circle with the character's name on the transparency.

The teacher will elicit the next 'broader' category that might lead children to information about their character.

The teacher will draw a bigger circle around the smaller circle and write the word basketball player (which is what the persons job is).

The teacher will then ask students what an even broader category might be and elicit the response 'sports' and continue to draw a third but larger circle labeled 'sports.' The teacher will then explain that this is the broadest category.

Procedure/Scaffolding

The teacher will introduce the terms search engine, keyword, and http. The teacher will prompt for responses to questions such as "What letters or words do you see in many internet addresses?" It will be established that http:// is always first and that some address's end in .com and some in .org (others may come up also).

Children will then have magazines on their tables where they will search for different internet address's and the teacher will list some examples on chart paper. The teacher will explain that sometimes a researcher knows an exact address to go to and she will draw on the transparency the location where you would put an exact http:// address.

The teacher will explain that other times the exact location is unknown and it is necessary to think about a search engine like Yahoooligans. The search box will be introduced and the idea of a categories. The teacher will then place the transparency from the homepage of Yahoooligans on the overhead projector and relate these as being the broadest categories. A discussion will take

place in order to guide students about what might be found within those categories and subsequently where they might find their topic of interest.

Students will be reminded about the 'name of the basketball player' as being the keyword to use within the narrowest category found.

Independent Practice

Children will work in groups of four to two computers to practice these skills using the following steps:-

1. Type in Yahoo!igans.com in the appropriate place and using the appropriate format.
2. Which broadest category would you go to in order to find information about J.K. Rowling (author of Harry Potter)?
3. Click on that category. Now what category will you go to in order to get closer to your topic?
4. Click on that category. How many sources did you find?

Paraphrasing Cards

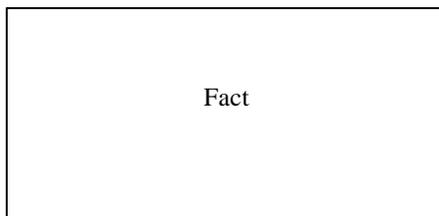
Focus: Students will learn how to write 'paraphrasing cards' in order to comprehend and restate information found in the library books and internet articles collected.

Materials:

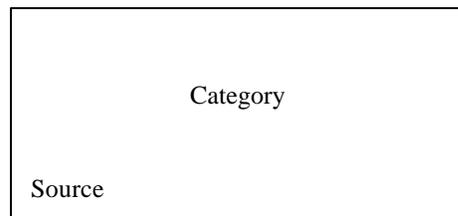
- Library books, magazines, internet articles etc. relating to the study
- 1 copy of the same article for each child (any short article that includes the source will work)
- 4x6 index cards
- chalkboard or chart paper to model strategy
- 1 short article (transparency) for the teacher to model the strategy

Procedure

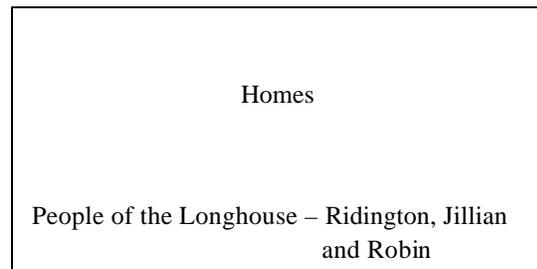
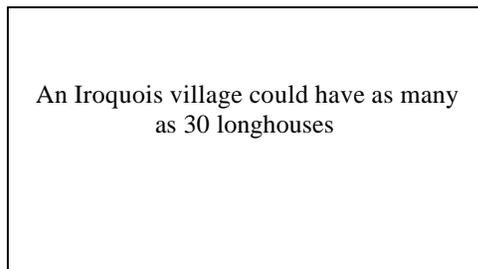
1. Place the transparency so that everyone can clearly read it.
2. Tell students that you are going to select just one fact from this article for one index card.
3. Tell students that they cannot write their fact in the author's words. Their fact must contain the correct information but has to be in their own words. Give the children an example of a fact versus an opinion and mention how it is important that facts do not become opinions when they are being restated. (You might want to talk about how colleges deal with plagiarism – children find that fact interesting).
4. Draw the front and back of an index card on the board or on chart paper and describe what information should go on each.



Front of index card (lined)



Back of index card (unlined)



5. Distribute the article and index cards to children. Instruct them to read the article and choose one fact to paraphrase.
6. Students should complete the paraphrasing card independently.
7. Collect cards and assess children's understanding of the process and their ability to paraphrase.

8. Ask each table to come up with a definition for the word paraphrase and write it on an index card.
9. Have each table read their definition. Assess children's understanding of the concept. Now have children look up the dictionary definition and you write it on the board.

Children should now be ready to conduct their own independent research each morning using this method of one fact per index card. During this time the teacher can work with groups for guided reading using the leveled books and articles that he/she has selected for this unit.

Each child should have a research folder and a rubber band as she/he will gather many index cards over a few weeks. I have found that after the first week or so when children begin to accumulate facts they get even more enthusiastic. To keep children motivated I ask one table each day to take questions from the class. For example, the table who are working on houses/homes would be asked questions such as "how many people lived in one longhouse?" The children are proud to be able to answer the questions and if there are questions that they cannot answer they write them down for further research. I notice as time goes on the questions get more sophisticated.

Standards

E1c Reading: The student reads and comprehends informational materials to develop understanding and expertise and produces written or oral work that:

- restates or summarizes information
- relates new information to prior knowledge and experience
- makes connections to related topics or information

E4a Conventions: Demonstrate a basic understanding of the rules of the English language

E2c Writing: Produce a report.

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Researching the Deciduous Forest

Focus: Students will begin to become familiar with the environment of the Eastern Woodland Indians by:-

- identifying the four most common tree leaves in a deciduous forest
- naming the animals and plants

This lesson would benefit from a trip to Prospect Park to identify trees, plants, animals

Vocabulary

Environment deciduous forest flora (plants) fauna (animals)

Materials

- magazine photos of animals from the chart (National Geographic, Smithsonian, Nature Magazines, Natural History etc)
- charts of animals and plants
- charts of the four most common tree leaves in a deciduous forest
- four different types of leaves (have children find them)
- access to internet ready computers

Procedure

1. Introduce students to the Northeast deciduous forest by showing them photographs taken from magazines of the environment during different seasons.
2. Introduce the four main types of trees with the leaf chart.
3. Discuss the types of plants and animals that live in the Northeast
4. Discuss background information with students and the vocabulary words.
5. Tell students that as Sir Walter Raleigh's ship came to Virginia, one colonist said "We smelt so sweet and so strong a smell, as if we had been in the midst of some delicate garden."

Choose One Activity

1. Give students magazines and have them select photographs of the regions trees, animals, rivers and lakes. Have children make a collage. Choose a few students to describe their photos for the class.

2. Students make leaf prints and label them.

3. Students make a leaf collage.

4. Students make a diorama of the deciduous forest.

5. Students write a Haiku about the deciduous forest.

6. Students search the internet for pictures of the four main types of trees from the tree chart.

<http://ths.sps.lane.edu/biomes/deciduous3/deciduous3.html>

Making Inferences from Poetry

Focus: Students will make inferences about some of the habits and philosophies of the Eastern Woodland Indians using the poem *The Woodland Indians*

Vocabulary:

turquoise
pony beads
herds of buffalo
prairie
seed beads
indigo blue

Materials:

- transparency of poem *The Woodland Indians*
- transparency of comprehension questions relating to the poem
- drawing paper and crayons or markers for each student

Shared Reading

1. Place transparency so that everyone can observe the poem and illustration.
2. Read the poem as a choral reading. Discuss the rhyme and rhythm of the poem
3. Ask the children to imagine who the author might be. Have volunteers describe the author. (girl, boy, museum worker, Native American, a person who is interested in the history of Native Americans, a person interested in photography) This discussion will also act to broaden student's understanding of an author's point of view and an author's purpose.
4. Turn the transparency off for a while and have the children draw the doll to the best of their ability.
(this will encourage group discussion about the colors and the names of the beads)
5. Have tables share their pictures and descriptions. Turn back on the transparency and have students figure out which areas they omitted.

Follow-up

Place the comprehension questions on the projector. Have children write in partners or individually to answer the questions.

Standards

E5a Literature: Respond to poetry

Writing a Table of Contents for a Class Big Book

Focus: -Writing a Table of Contents for informational/expository text

-Providing opportunities to discover connections between reading and writing

Objective: Children will look at a Table of Contents for expository text during a Shared Reading Activity and in a Shared Writing Activity both teacher and children will create a Table of Contents for a Class Big Book based on the Iroquois categories that they have already set up.

Materials: Big Book _____ by _____
Chart Paper and Markers.

Motivation: In an effort to provide children with an ‘audience’ for reading their writing, show the children last years Class Big Book and talk about how other fourth grade students love to look through it and teachers like to show their classes how a research project turned out.

Shared Reading

1. Review the question “what are the characteristics of an informational or expository text?” (the vocabulary will depend on what children are already familiar with)
2. Introduce the big book and show the cover. Elicit predictions from children about why they think the book might be an informational text.
3. Open the book to the Table of Contents and discuss with children about their prior experiences. “Why do we need this page?” “Is there a Table of Contents in every book?” “Why/Why not?” “If I wrote a book about dinosaurs, what kinds of headings might I write for the Table of Contents?”
4. Go through the listings and elicit from children what they expect to find in each section and in each case confirm or adjust predictions by looking at the appropriate page.

Shared Writing

5. Tell children “we are going to make our own class big book about the Eastern Woodland Indians and today we will begin with the Table of Contents. Does anyone have an idea about how we will start?”
6. Take comments from children one at a time and use the agree/disagree method to decide about how you should begin writing. Children will be familiar with reading Iroquois books and with working in categories so they should easily come with the sections for the big book. During the discussions teacher will informally assess individual children’s knowledge about classification and expository text.
7. Write out each section as you are eliciting information from children. As with the Shared Reading Activity ask children what information they would include in such sections as Transportation, Myths, Food, Clothing, Ceremonies, etc.

Follow-Up

Because children are already using paraphrasing cards to collect information on one category they will write individual reports on that category. For their report they will need a Table of Contents page and so they will need to divide their index cards into appropriate sub-categories. For example, the children who are working on ceremonies might divide their cards into

Snowshoe Ceremony, The Maple Dance, The Iroquois New Year Celebration, and The Planting Festival. These will be used to make their own Table of Contents page.

Standards

This lesson represents one process in a two month unit focusing on the Eastern Woodland Indians. The ideas gathered through reading and research are recast in the form of a balanced literacy activity that incorporates the ideas in a new context.

E1c – Read and comprehend informational materials

E2a – Writing: Produce a report.

E4a – Conventions: Demonstrate a basic understanding of the rules of the English Language

A.O'Dowd

Writing a Bibliography Page

Lesson Focus: Students will write a bibliography of all the sources of information they used during this project.

Procedure:

Explain to students that when you do research, you are using many sources of information – books, magazines, videos, web pages etc.. The information you use has been gathered by a writer or several writers and in order to give them credit for their hard work you have to list their names and their articles, books or web pages. It lets the reader of your research paper know where you have gotten your factual information.

Shared Writing Activity

Gather students around the chart paper in the meeting area.

Distribute some of the books, articles, and web pages that you used during the unit.

Elicit from students the following information about a few sample sources.

- ✓ The author's full name
- ✓ The title of the book, article or web page
- ✓ The place of publication
- ✓ The name of the publisher
- ✓ The copyright date

Explain that the bibliography page needs to be listed in alphabetical order by author and the fact that you must put the author's last name first.

Example:

Doherty, Craig A. *The Iroquois*. Franklin Watts. N.Y. 1989

Fixico, Donald L. *Urban Indians*. Chelsea House Publications, N.Y. 1991

Electronic Sources

Explain to students that sometimes researchers write a separate webliography page but for our project we will include web addresses in our bibliography page. These URL's will appear after the books and magazine list.

Example

www.iroquois.org

Groupwork

Have students work in groups to practice writing a bibliography page with five or six books, articles and web sites.

Dear Parents,

Your fourth grade students are currently working on a unit of study relating to the Eastern Woodland Indians (particularly the Iroquois and Algonquains). The research activities involved in this project will focus on the curricular areas of social studies, literacy, art and technology. The children will also visit the Smithsonian National Museum of the American Indian. The children will set up a 'museum' in the classroom for parents and peers in order to display their artifacts and reports. You are encouraged to arrive with some questions and compliments for the curators.

As an out of school assignment your child has been provided with a study guide that incorporates literacy and the Internet. Http addresses have been provided where children can find the information and answer the questions relating to the particular site. You as parents are advised to allow children to work independently on this task and offer assistance when necessary. You should not simply print out the information for your child to answer. He/she is gaining experience in using the Internet as a research tool. The Brooklyn Public library has computers available for homework assignments seven days a week. The entire report is due on _____. You should discuss a time management plan with your child so that she/he is not overwhelmed with work on the week before the research is due.

Your child will also be responsible for making one artifact at home relating to his/her table's category. For example, table 1 might be studying the homes/family life. In this case your child can make a cradleboard. Your child should decide on one artifact and submit a signed index card stating his/her intention by _____. The artifact itself is then due on _____.

Your assistance in these matters would greatly enhance your child's learning and we as fourth grade teachers appreciate your cooperation.

Sincerely,

Fourth Grade Teachers

Iroquois

A Research Study Guide Integrating Technology

Origin of the Iroquois Nations

<http://www.indians.org/welker/iroqnati.htm>

Read the introductory paragraph and The Five Nations on page 1.

Answer the following questions:

- 1.Name the tribes that became part of the Iroquois Nation in 1390.
- 2.What did the Spirit of the Sky World give to each tribe?
- 3.In your opinion, what does this myth explain?

Read the Six Nations on page 1-3 and answer the following questions:

- 1.What problem did the ducks solve at their council?
- 2.What did the monsters of the deep solve at their council?
- 3.According to this myth, what are the things that represent good and evil?
- 4.How did each tribe get its name?
- 5.From the context of the reading what do you think “superior” means?
- 6.Write your own myth to explain how computers came to be.

Wampum: Answer the following questions using this website.

<http://www.germantown.k12.il.us/html/woodland2.html>

- 1.State three purposes for wampum belts.



- 2.Go to another source and find five more facts about wampum belts.

The Longhouse:

<http://www.rom.on.ca/digs/longhouse/longglossary.html#longhouse>

- 1.In your own words, describe a longhouse.
- 2.Use the information from the article to draw a longhouse.



Clothing: <http://www.lambertinc.com/indian/woodland.html>

- 1.What is a war shirt?
- 2.What can we learn about the Woodland Indians from their summer vests?
- 3.How were beads used?



Hunting:

http://www.carnegiemuseums.org/cmnh/exhibits/north-south-east-west/iroquois/in_the_forest.html

- 1.What animals were hunted?
- 2.How did the Iroquois hunt pigeons?
- 3.Go to another source to find five more facts about hunting.



Legends

<http://www.indians.org/welker/iroqoral.htm>

Read one legend/complete a story map.

Song of the Hermit Thrush

An Iroquois Legend



Long ago the birds had no song. Only man could sing. Each day man greeted the rising sun with a song. The birds, as they flew by, listened to the beautiful song and they wished they too could sing. One day the Creator visited the earth.

The Creator walked around on the earth looking at all the things he had created. He noticed, though, that there was a great silence. Something was missing.

As the Creator thought about this, the sun sank behind the western hills. Then he heard the distant sound of a drum followed by the chanting of the sunset song. The sounds pleased the Creator.

When the Creator looked around, he noticed that the birds were also listening to the singing. "That's what's missing!" said the Creator. "Birds should also have songs."

The next day the Creator called all the birds to the great council. The birds came from far away. The sky filled with flying birds and the trees and bushes bent under the weight of so many birds.

The Creator sat on the council rock. The birds perched and became quiet. The Creator spoke.

"Would the birds like to have songs and be able to sing as the people sing?" With one voice, the birds replied, "Yes! Yes!"

The Creator spoke to them. "At tomorrow's dawn, fly as high in the sky as you can. When you can fly no higher, it is there where you will find your song. The bird who flies the highest will find the most beautiful song."

The next morning, all the Creator's birds gathered upon the land. Excitement spread throughout the birds. One small brown thrush was not excited. He was perched next to a great eagle. He looked at the strength of the eagle and thought to himself, "What chance do I have of reaching the most beautiful song? This eagle is so great. I will never be able to compete with a bird such as he."

The eagle, eager for daybreak, took no notice of the small brown thrush near him. The thrush had an idea. The thrush flew to the eagle's head and quickly hid beneath his feathers. The eagle stretched his wings. "With my great wings, I will surely fly to the most beautiful song."

At that moment, the first break of dawn appeared. With a great roar of wings, the birds took off. The morning sky remained dark as so many birds flew up higher and higher.

The first bird found his song. He had flown so hard you could hear a hum coming from his wings. The hummingbird song plainly calls, "Wait, wait for me." Next the cowbird tires, and as he flies down to the earth, he sees other birds weaken and find their songs.

The sky began to darken once again. As the sun went down behind the horizon, only the Eagle, the Hawk, the Owl, the Buzzard, and the Loon flew higher.

As daybreak came the next day, only Eagle, the chief of all birds, was left. He flew steady and strong until the sun was halfway in the sky. He looked and saw he was the only bird left in the sky. He began triumphantly soaring to the earth. The thrush awoke from his sound sleep at the back of eagle's head. He hopped off the eagle's head and began flying upward. The eagle saw the thrush begin his journey, but was exhausted. The eagle could do nothing more than stare at him in anger.

The little thrush flew higher and higher. He soon came to a hole in the sky. Entering the hole, he heard a beautiful song coming from the Spirit World. He stayed and learned the song. When he had learned it perfectly, he took leave of that place and returned anxiously to earth. He could not wait to share this most beautiful song with the others.

As he came closer to earth, he could see council rock, and he could see the great eagle, Stagwia, waiting for him. All the other birds waited in silence for thrush's arrival upon the earth.

The thrush, nearing the earth, no longer felt proud of his song. He began to feel ashamed that he cheated to find this song. He feared Stagwia, for he was the one thrush cheated out of the song. He flew in silence to the deep woods. He hid in shame under the branches of the largest tree. He could not proudly share his song. He was so ashamed that he wanted no one to see him.

There you will find him even today. The Hermit Thrush never comes out into the open because he is still ashamed that he cheated. Sometimes, he can't help himself, though, and he must sing his beautiful song. When he does this, the other birds stop singing because they know the song of the Hermit Thrush is from the Spirit World. That is why the Hermit Thrush is so shy and that is why his song is the most beautiful song of all the birds.



<http://www.tuscaroraschool.org/legend.htm>

Why We Have Mosquitoes

Many winters ago two giant mosquitoes appeared on either side of a river. These giant creatures were as tall as a good sized pine tree. As the Indian people paddled down the river in their canoes, these giant creatures would bend their heads and attack them with their beaks. The mosquitoes killed many people.

Knowing that these giant mosquitoes were waiting to attack any canoe that floated down the river, the people began to shun this particular stream. It was then that these giant creatures moved to other streams to seek their prey.

For a while, it was a reign of terror for the Iroquois who were great canoe travelers. They never knew just when these giant mosquitoes would pounce out and devour them.

Finally, one day a war party was organized to seek out these creatures and to destroy them. Twenty warriors in two great canoes floated down a river where they expected the mosquitoes to be. In their hands, ever ready, they held their bows and arrows. Fastened to their belts were their war clubs and hunting knives.

Suddenly, two shadows loomed over them and a giant beak pierced one of the canoes. Giving their war cry, the warriors filled the air with many arrows. The battle was terrific! The giant mosquitoes seemed to be everywhere at the same time. In a little while, half the warriors had been killed.

The remaining braves determined to die courageously. They hid behind trees and bushes. They surrounded the mosquitoes who were unable to get them because of the thick branches. The Iroquois buried many of their arrows in the bodies of the two mosquitoes. Finally, after most of the arrows had been shot and the supply had become low, the two mosquitoes fell to the earth. They were covered with many wounds. Immediately, the warriors fell upon them with their war clubs and, with powerful blows, they tore the bodies of the mosquitoes apart.

From the blood of the two giant mosquitoes there sprang many little mosquitoes and the air was soon filled with them. These little mosquitoes, like their grandfathers, are fond of the taste of human blood. They hate man for killing their grandfathers and are continually trying to get revenge upon man for this reason.

This is how mosquitoes came to be. The battle took place on the Seneca River in New York State.

<http://www.tuscaroraschool.org/mosquito.htm>

Corn Mother (Penobscot)

When Gloskabe lived on Earth, there were no people yet. One day a youth appeared and called him "Uncle, brother of my mother." This young man was born from the foam of the waves, foam quickened by the wind and warmed by the sun. The young man lived with Gloskabe and became his main helper. After these two powerful beings had created all things, there came to them a beautiful girl. She was born of the dew and of warmth. "I am love," said the maiden. "I am a strength giver, I am the nourisher, I am the provider of men and animals. They all love me." The youth married her, they had children, and she became the First Mother. Gloskabe taught the couple's children how to live. He went away to live in the North and he returned when needed.

The people increased and became numerous. They lived by hunting, but the more people there were, the fewer animals they found. Starvation came upon the people and First Mother felt sorry for them. The children came to her and said, "We are hungry. Feed us." But she had nothing to give them, and she cried. She told them, "Be patient. I will make some food." But she kept weeping. Her husband asked, "How can I make you smile? How can I make you happy?" She answered, "There is only one thing that will stop my tears, you must kill me." "I could never do that," said her husband. She told him, "You must or I will grieve forever."

The husband traveled to find Gloskabe, to ask him what to do. Gloskabe told the husband to do what his wife asked. So her husband returned home. First Mother said, "Tomorrow you

must kill me, then let our sons spread my body over the earth. Afterwards, take my bones and bury them in the middle of the clearing. Wait seven days and then come back to the clearing."

So they did as she said, and after the seven days passed the husband and his children came back to the place. They found the earth covered with tall, green plants. The plants were corn, First Mother's body, given so that the people might live and grow. They ate the corn, but not all of it; many kernels they put back into the earth. Where her bones were buried, they found another plant growing. They heard First Mother's voice telling them to, "Burn this up and smoke it. It is sacred. It will clear your minds, help your prayers, and gladden your hearts." First Mother's husband called the first plant, corn, and the second plant, tobacco. The husband told the people to take good care of First Mother's body and breath, and to remember her whenever they eat and whenever they smoke the sacred plant. She has given her life for all of us to live, but she is not dead. Through love she renews herself again and again by providing plants to cover the earth.



Woman Who Fell from the Sky

from the [Iroquois Creation Story](#)

In the beginning, in the Sky World, a pregnant wife asked her husband to fetch the delicacies she craved. But she wanted the bark of a root of the Great Tree in the middle of the Sky World, which none were permitted to touch. Finally, however, he gave in, and scraped away soil to bare the root of the Tree. Underneath was a hole, and as the woman peered down into it, she fell through. The birds helped transport her as she fell, and the great Sea Turtle received her on his back.

Here, on the Sea Turtle's back, she planted bits of the roots and plants she had brought from the Sky World. And she walked across the turtle's back, planting, praying and creating the Earth that we know as Turtle Island.

The woman who had fallen from the sky then had a daughter, who became impregnated by the West Wind. While in the womb, the daughter's unborn twins began to quarrel about how they should emerge, the left-handed twin refusing to be born in the usual way. Instead, he forced himself out of his mother's left armpit, killing her as a result. The newborn twins then buried their mother, who became Corn Mother, source of corn, beans and squash, the Three Sisters of the Iroquois. From her heart grew sacred tobacco, used to send messages and thanks to the Sky World.

The two brothers continued to compete with each other as they created the animals and plants, and in the process, represented different ways of living. Right-Handed Twin created the beautiful hills, lakes, blossoms, gentle creatures; Left-Handed Twin, the jagged cliffs and whirlpools, thorns and predators. Right-Handed Twin was always truthful, reasonable, goodhearted, and "straight-arrow"; Left-Handed Twin lied, fought, rebelled and made "crooked" choices.

Because Right-Handed Twin created human beings, he is known as "Our Creator," and "The Master of Life." But Left-Handed Twin helped, and invented rituals of sorcery and healing. The world they built included both cooperation and competition, lovingkindness and aggression.

After they finished their creations, they continued to compete in other ways - by gambling, by playing lacross, then fighting with clubs. One day, grasping a deer antler, Right-handed Twin finally prevailed, and killed his brother, throwing the body of Left-Handed Twin over the edge of the earth. As a result, Right-Handed Twin rules day and the Sky-World and Left-Handed Twin prevails over night and the lower world.

Grandmother Skywoman was furious that Right-Handed Twin murdered his brother, and accused him of wrongdoing. Angry, and believing that grandmother had always favored the errant Left-Handed Twin, he cut off her head and threw it up toward the sky, where it became the Moon. Then he threw her body into the ocean, where it became all the fish of the sea.

The Iroquois believe that both Left-Handed Twin and Right-Handed Twin are necessary for the world to be in balance. During festivals, day activities honor Right-Handed Twin, and night activities such as feasting, singing and dancing honor Left-Handed Twin. This tension and

struggle for balance between the two brothers and principles of life is incorporated into Iroquois festivals and cycles of life.

<http://www.geocities.com/~webwinds/yupanqui/iroquoisdreams3.htm#Sky>

Mohawk Games



13. Boys played the "hoop and javelin" game, in which boys took turns trying to throw their javelin or spear through a small hoop rolled along the ground by another.

Most children's toys and games involved role-playing: that is, girls doing things that their "mothers" and older "sisters" would do; boys doing what their "fathers," "uncles" and older "brothers" would do. Boys role-played as hunters and warriors using small bows and arrows, testing their skills by shooting at targets or small animals and birds. Lacrosse, known to the Iroquois as "The Little Brother of War," also drew upon and tested skills that would become important to boys in adulthood.

Girls played with cornhusk dolls, which prepared them for their important roles of life-givers and "nurturers." Field hockey or shinney may have evolved from games played by girls in the cornfields using their wooden hoes as "hockey" sticks, and any available rounded object, such as a stone or nut, as the ball.

*Detail from **The Village Model, A Mohawk Iroquois Village, c.1600.** New York State Museum, Albany, NY.*

The Iroquois Longhouse



The Haudenosaunee people are known as "People of the Longhouse" because of the style of houses they built. The *longhouse* could be 50 to 300 feet long and from 18 to 25 feet wide. The roof was arched and held up by bent poles. The walls were a framework of poles and were covered with bark. There were no windows but there was an opening for smoke from cooking fires to escape. These openings could be covered during rainy or snowy weather.

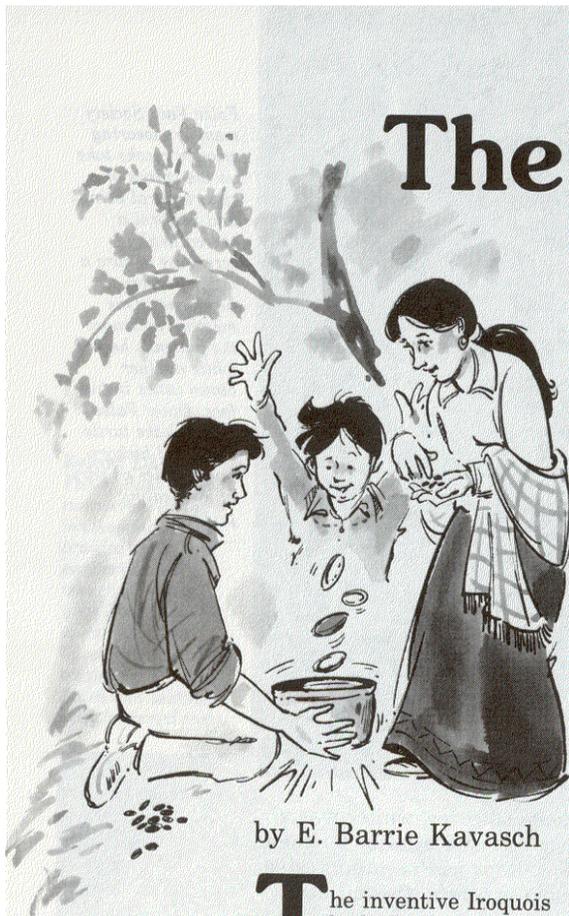
Each longhouse was occupied by families of one clan. Often the door had a symbol of that clan over it. Each family had a small amount of space. The family area was usually on two levels much like bunk beds of today. The family slept on the lower level with coverings of various animal skins. Their possessions such as pots, cradleboards, and weapons were stored on the upper level.

The middle of the longhouse was like a hallway. Several fires burned in the open spaces. Families often shared these fires. Storage areas within the longhouse were important since the people lived in a climate with long, cold winters. Dried corn and other vegetables were placed in a deep pit and covered with bark.

Outside the longhouse the women planted and tended to crops such as corn, beans, and squash (the Three Sisters) as well as sunflowers and tobacco. The men hunted deer and the women tanned and dried the hides for use in making clothing, moccasins, and other useful items.

Each Iroquois village had many longhouses depending on the number of people in the village. When an Iroquois couple married, they lived in the longhouse of the wife's family clan. All property belonged to the Iroquois woman and the children belonged to the clan of their mother.

The Sacred Bowl Game



by E. Barrie Kavasch

The inventive Iroquois had many games. At ceremonial times during the year, they played games of skill and chance. Some of their games, such as lacrosse, have become classic American sports. Others, such as snow snake, ring toss, moccasin game, and various stick and dice games, continue to be enjoyed by Iroquois people and many others. Different versions of one of their most enjoyable games of chance are played by many In-

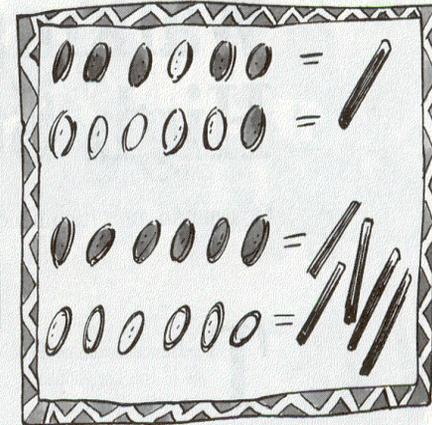
dian tribes. This game was called hubbub (because of the noise created when playing it) or peach-stone, plum-stone, dice, basket, or bowl game. The Iroquois called it Gus-Ká-Eh, or "Sacred Bowl Game."

The Iroquois Midwinter ceremony celebrates the end of one cycle in nature and Iroquois life and the beginning of another. During this ceremony, many rituals take place. Playing Gus-Ká-Eh is an important part of this celebration. The game symbolizes the struggle between the Twin Boys, who represent good and evil in the Iroquois creation legend, to win control over the earth. The contest between creative and destructive forces reminds the Iroquois to maintain a balance within the life-giving forces of nature and to honor the Creator with pleasure.

The game was first played with plum-stone dice made from the woody pits of wild plums. After European settlers introduced peaches, peach stones became the favored dice. Players tossed the dice into a shallow wooden bowl or tray or a shallow wood-splint basket. Two teams usually competed against each other to win all the game counters.

You need:

- medium-grit sandpaper
- 6 clean plum or peach stones
- wooden bowl or tray
- black felt-tip marker or quick-drying paint
- 20 dried beans or tally sticks, used as counters



Scoring combinations

All other combinations do not count as a score.

1. Hold the sandpaper securely in one hand and carefully sand off any sharp points, edges, and rough spots on the clean, dry peach stones. Also sand the top and bottom so that the stones rest evenly on a flat surface. (Do not sand too much, as you want some irregularities to remain.)

2. Gently toss each die as you finish it to see how it lands. Then toss them all together in your cupped hands or in a bowl or tray.

3. Color one side of each die with the marker or paint. Leave the other side natural.

4. Divide the counters evenly between the two players or teams, who should sit facing each other. Place the six dice in the game bowl and decide who will begin.

5. Players take turns tapping the bowl on the floor to make the dice jump and flip over. If five of the six dice land with the same color up, the player scores one point and takes one counter from the opponent. If all six dice show the same color, the player scores five points and takes five counters from the opponent. Other combinations do not count as a score. The player keeps tossing until he or she fails to score. The toss then goes to the opponent.

6. The game ends when one player has won all the counters.



Algonquin Homes

The Algonquin homes were called wigwams, Algonquin for house. In the summertime, the sapling base of the wigwam was covered with birch bark, and in the Winter, it was covered with heavy elm or walnut bark. A fire could be burned in the middle of the wigwam, and there would be a hole on the top of the wigwam to let all the smoke go out. The most a wigwam could fit was 10 people. The families slept on the floors or in fur covered platforms in front of the fire. A wigwam could be long, short, oval, or round. The citizens of the Algonquin tribe were hunting experts. They used share to catch deer, foxes, wolves and wildcats. Most of their hunting weapons were arrows, spears, arrow heads, bows, and would use canoes to reach their hunting destinations. The bows consisted of hickory bark, oak, beech, or sometimes rock maple areas. The only food that they ate besides meat were corn for the summer and spring, and they gathered nuts and berries from the woods.



Algonquian wigwam

Homes, Food, and Clothing

Long ago, the Iroquois lived in buildings called longhouses. A longhouse was long with a rounded roof. Men built a longhouse by bending trees. The trees made a frame. Then the men covered the frame with tree bark.

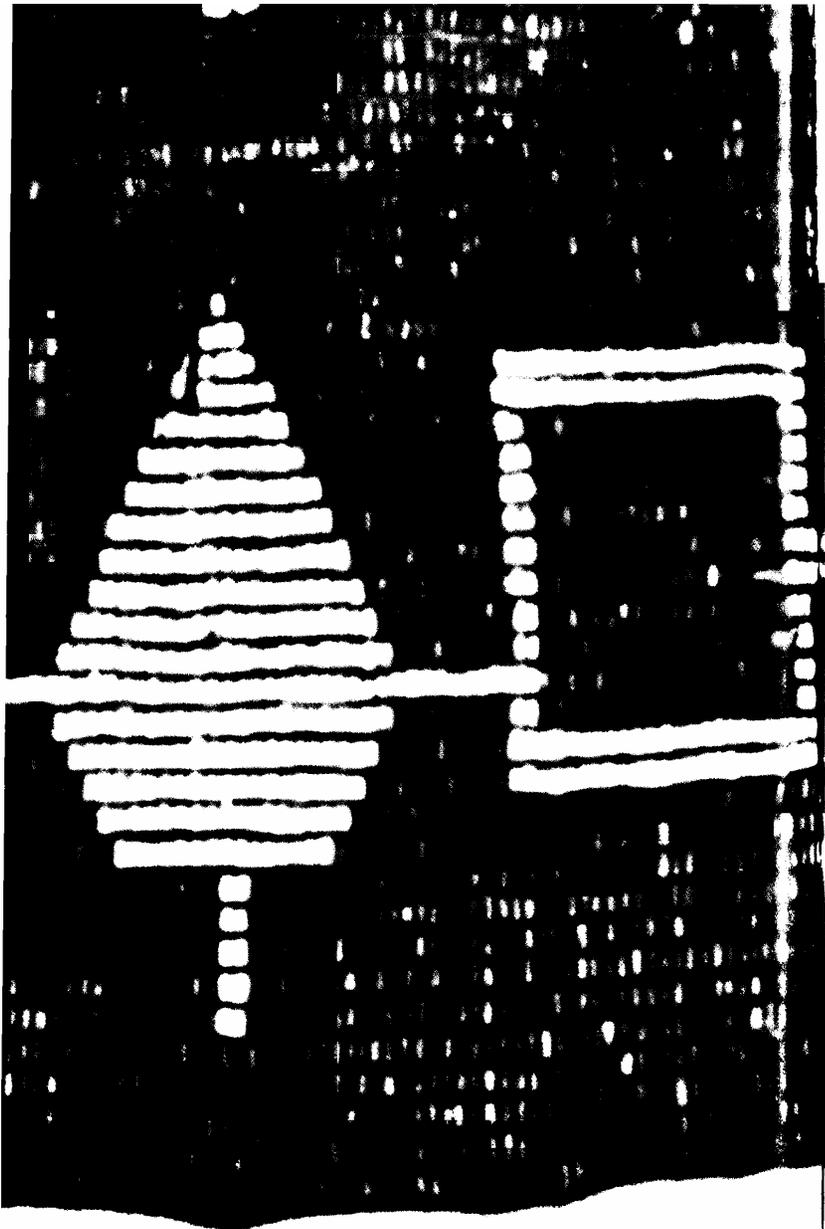
Women made clothing, household tools, and food. They also farmed, cooked the food, and stored food for winter.

The women raised crops such as corn, beans, and squash. These crops are called the Three Sisters. The Three Sisters were often cooked into a dish called succotash. People in North America still eat it today.

The men also helped gather food for the village. They hunted and fished.

Iroquois clothing varied with the season. Their clothes were made from animal skins. Both men and women wore leggings, moccasins, and shirts. The women sometimes wore skirts.

Iroquois women raised corn, beans, and squash.



Wampum

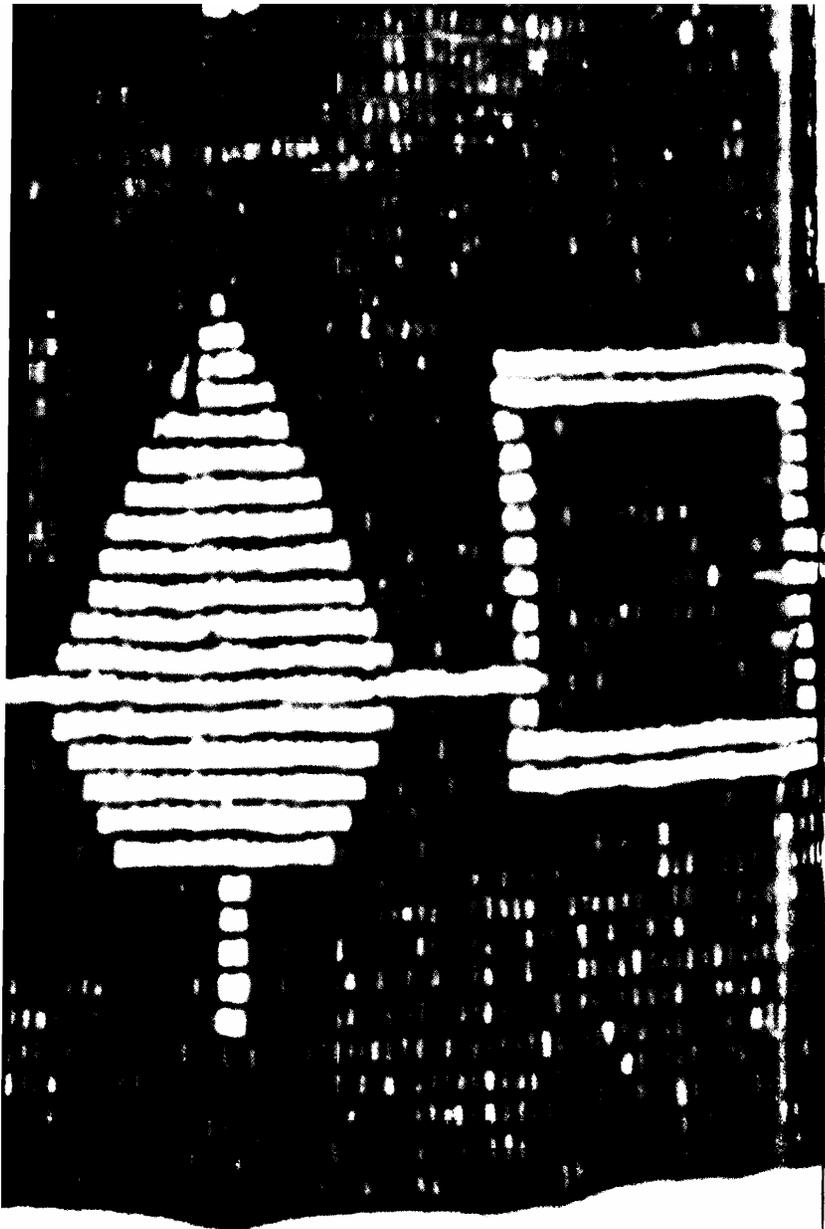
In the past, many Iroquois used wampum. Wampum is made from shells. The shells are cut into beads. Then a small hole is drilled into each bead. These beads are then placed on strings. Many strings are sewn together to make a complete wampum belt.

The Iroquois used wampum for different reasons. They gave wampum belts when they made a promise to someone.

Wampum belts were also used to show a person's position or title. The great Circle wampum showed a Chief's position. Treaties and other important events were recorded on wampum.

Today some Iroquois still use wampum. It is used in ceremonies and for belts. The Iroquois also still give it when they make a promise.

Wampum was used to record important events.



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How the Earth Was Made

Iroquois told many stories called legends. Legends were told to explain something. One Iroquois legend tells how people were made.

Long ago, the world was covered by water. Far above the world lived the Happy Spirits. In the land of Happy Spirits was a giant tree.

One day, the Happy Spirits' Chief pulled up the tree. This left a hole where the tree once stood. He saw the world of water below. The Chief sent his daughter into that world. He carefully dropped her into the hole.

The water animals saw her floating down. They called her Sky Woman. They created the earth on a turtle's back. Birds helped her land.

After a time, Sky Woman gave birth to twins. She died soon after. Good Twin hung his mother's head in the sky. It became the sun. He also made good things. Evil Twin made bad things. They fought to control the world.

Good Twin and Evil Twin fought to control the world.

Sedna, the Girl of the Whales

An Algonquoin Folktale

Once upon a time, there lived an orphan of the Far North named Sedna. She lived by the ocean in a little birch bark wigwam. When she was four, her mother and father had been swallowed up by the sea. She had her own, gentle ways of taking care of herself.

One cold December day, Sedna heard a gawking sound from the sky. A huge eagle swooped down and suddenly grabbed her. The eagle flew and flew until, about five hours later, his sharp claws let go of her. Sedna shrieked and gasped as she fell, and saw the glittering blue water. She thrashed in the water until she finally gave in to the water. She sank down and, to her surprise, she could breathe!

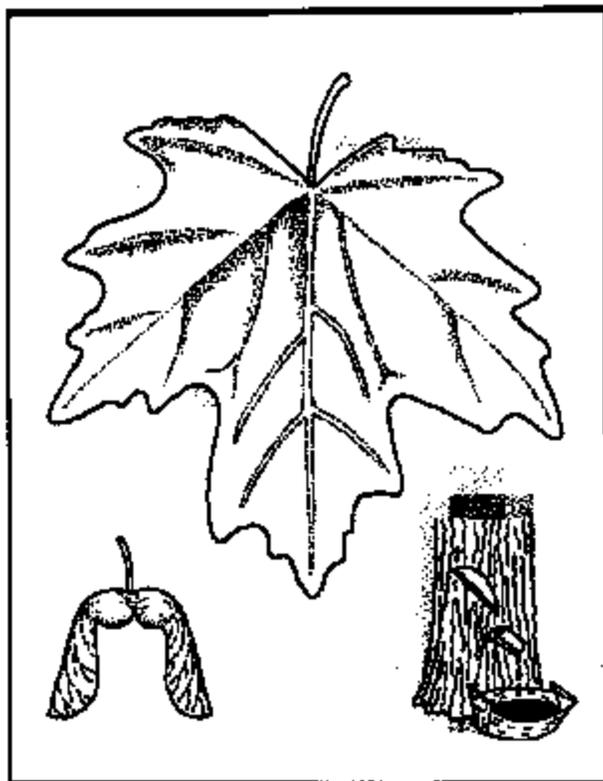
She saw below her the ocean floor and a clearing from seaweed and rocks. Sedna swam down to the deep clearing where she found a slot in a huge rock wall, where she found a thin piece of obsidian and struck it through the slot. It was a struggle, because the water pressure was very strong. But just as the obsidian rock hit the wet rock bottom, a whale appeared in front of her. It signalled for her to jump upon his back, so she did. It took her to far to a new and unfamiliar area. She hopped off and was led to a beautiful colored velvet throne. Sedna sat down on it, but she did not understand what was happening.

Soon, the same bird who had grabbed her sat at the surface of the sea. She swam up to the mammoth eagle and he suddenly started talking. "Sedna," he said, " you are the person of the whales. You understand them. You are meant to be their leader." Sedna admitted she could understand them. That is how she knew to sit on the whale. "But why me?" asked Sedna to the large eagle, "You are the chosen one, who has had experience with the ocean, and are brave. You are kind to animals, and you deserve this great position." Sedna vowed to be faithful and loyal to the whales, for as long as she was their leader, and she kept that promise, too. Sedna lived as the leader of the whales as long as the dinosaurs have been extinct. Some say she still rules them, and that is why the whales can be so kind.

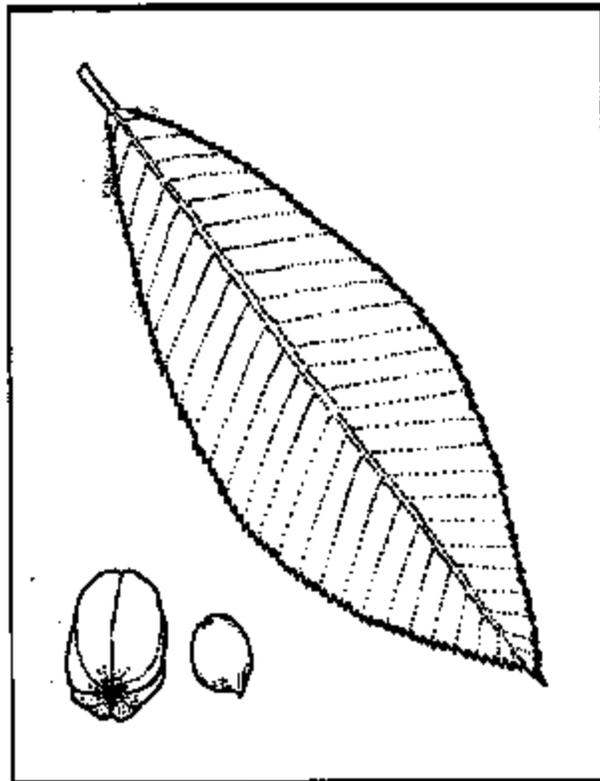
The End

<http://www.newton.mec.edu/MasonRice/archives/WP-NatAm/Web%20Page-Beta/folktale.%20html>

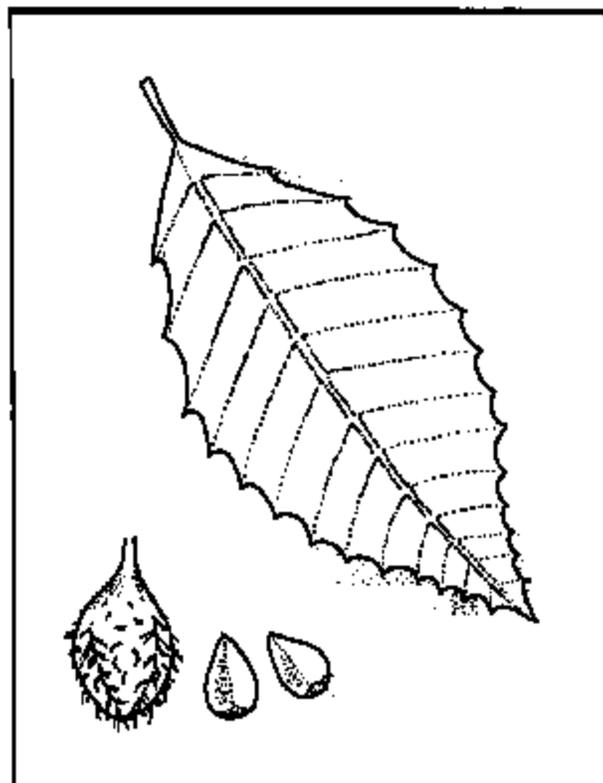
LEAF CHART



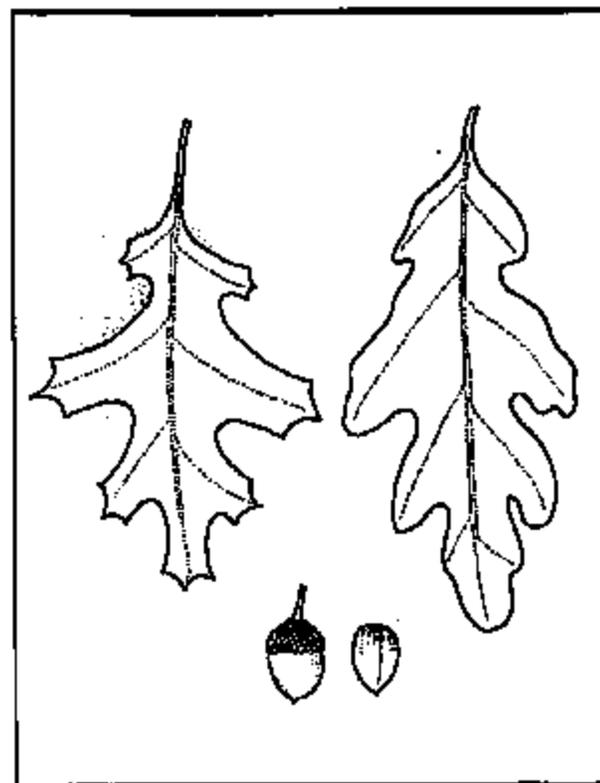
MAPLE



HICKORY



BEECH



OAK

Fig. 8.

The Woodland Indians

I photographed
this Woodland Indian doll
very fast
through a glass
in a place
I don't recall.
You can see the beads
I wore
reflected at the upper left;
and that white line's
my camera chain
mirrored
on her friendly face.
For many years
this portrait
has hung alone
above my desk,
and I often wonder:
what is that distortion
in the bottom right-hand
corner?
I remember her "seed beads"
as turquoise-color,
her blouse as indigo blue.
I know her hair
came from a horse.
Her shining eyes
are "pony beads."
Only her tanned skin
could have been made
before the Europeans came.
And look
at her crooked smile.
She's heard lies.



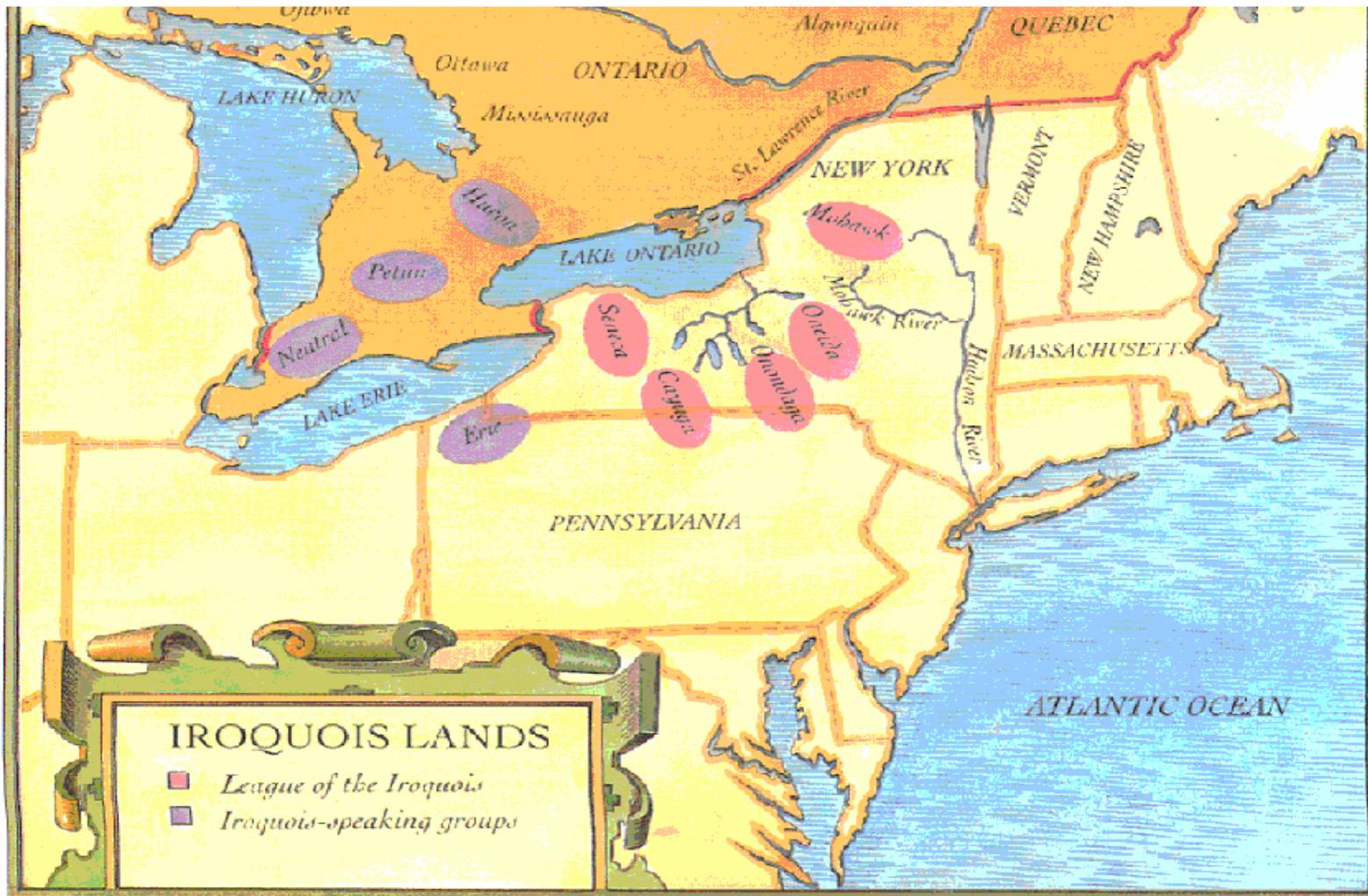
*Woodland Indian Woman, Doll, circa 1890
Buckskin and cloth, approximately 12 inches tall (30.5 cm)
Photograph by M. B. Goffstein*

She's seen starvation.
She misses the herds
of buffalo
on the prairie.
She holds the soul
of the woman
who made her and said:
"Be happy!
Carry few possessions,
go lightly,
and look around
in wonder,
while on the earth
as its guest."

by M. B. Goffstein



Creation Legend, painted by Tom Two-Arrows (Onondaga) in 1946. At the heart of Iroquois culture, the creation story recounts how North America was formed on the back of a turtle.



The traditional homelands of each of the five original members of the League of the Iroquois extended over much of what is now New York.

PUMPKIN SOUP

- 3-12 oz. cans of mashed pumpkin
- 3 cups of turkey broth or 2-12 oz. cans of chicken broth
- 2 turkey or several chicken breasts (cut up)
- 2 cups of water
- ½ tsp. cinnamon
- 1 tbs. lemon juice

Pour all the ingredients into a large cooking pot. Stir the ingredients on top of a hot plate. Cook for one hour or until the meat is firm. Stir while cooking. Add salt and pepper to taste. Serve in styrofoam cups.

SUNFLOWER CAKES

- 3 cups shelled sunflower seeds, fresh or dried
- 3 cups water
- 6 tbs. fine cornmeal
- 2 tsp. maple syrup
- ½ cup oil

Simmer seeds and water in a covered saucepan for one hour. Drain and grind in a blender. Mix the cornmeal and the syrup into the ground seeds, 1 table-spoon at a time, to make a stiff dough. Shape into firm flat cakes 1½ inches in diameter. Brown the cakes in hot oil. Drain and serve hot on paper plates.

SUCCOTASH

- 2-12 oz. cans of sweet corn
- 2-12 oz. cans of lima beans
- 2 green peppers (diced)
- 1 onion (diced)
- 2 tbs. cooking oil
- 1½ cups of turkey broth or 1-12 oz. can of chicken broth

Using a sauce pan, sauté peppers and onions in oil until tender. Pour drained peppers and onions into large cooking pot, then add the rest of the ingredients. Cook until well-heated. Serve in styrofoam cups.

WILD RICE AND CRANBERRY STUFFING

- ¾ cup scallions, chopped
- 3 tbs. sunflower seed oil
- 1 cup wild rice, uncooked
- 2 cups white or brown rice
- 1-12 oz. can of whole cranberry sauce
- 1 tsp. salt

Sauté scallions in 2 tbs. of oil for three minutes and set aside. Bring water to a boil in a large pot and add remaining 1 tbs. of sunflower seed oil. Add the rice to boiling water and reduce the heat. Stir well and cover. Cook 30 minutes. Uncover and stir in the cranberry sauce and the remaining ingredients. Simmer, uncovered, 10 minutes or until all the liquid is absorbed. Serve hot on paper plates.

TEXTILES have been woven in North America for two thousand years. Very early cloth was not woven on a loom. The threads were made by spinning fibers from plants and animal hair. Then they were woven together by knitting, crocheting, plaiting, and twining in many different ways.

THE DYES AND PAINTS used by North American Indians were made from minerals and plants. Minerals are found in different colored soils. Iron in soil gives a range of reds, yellows, and browns. Soil with copper makes greens and blues. Graphite makes black; and clay, limestone, and gypsum make white. Color can also be taken from plants, berries, roots, moss, and bark. Boiling or soaking the materials with the plant changes their color.

DESIGNS AND COLORS had different meanings for different tribes, and even for individual artists. Sometimes the artist had a dream that showed him or her what designs and colors to use. Although it is difficult to say exactly what particular colors meant, there were some general uses:

- Blue** Female, moon, sky, water, thunder, sadness
- Black** Male, cold, night, disease, death, underworld
- Green** Earth, summer, rain, plants
- Red** War, day, blood, wounds, sunset
- White** Winter, death, snow
- Yellow** Day, dawn, sunshine

DYEING FABRIC

		<i>turmeric makes bright yellow</i>
		<i>onion skin makes yellowish brown</i>
		<i>blueberries make mauve</i>
		<i>avocado skin makes pink</i>



You will need: white cotton fabric, piece of muslin, string, ingredients for color (see left), cutting board, knife, old pan, wooden spoon, pitcher or bowl, strainer

1 Choose the colors you want to dye your fabric and prepare the ingredients. Place them on the muslin and tie into a bundle with the string.



2 Put the fabric and muslin bundle into the pan. Cover with water and ask an adult to help you boil it.



3 When the fabric has changed color, let the dye cool and strain it into the pitcher so you can reuse it.



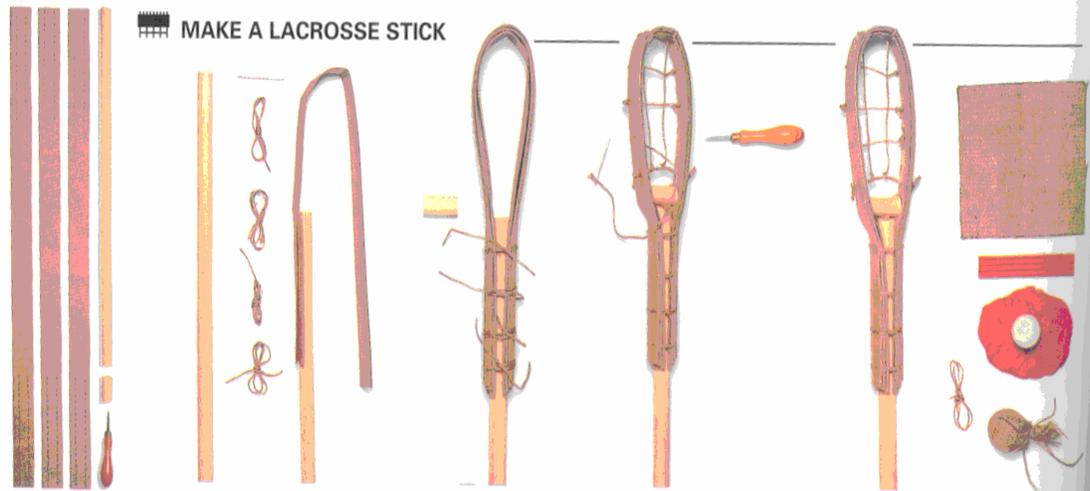
4 Let the fabric dry naturally. Remember that the color will fade and run if you wash it.

Sports and Leisure

Most North American Indian games were a preparation for life, and many were ceremonial. Men played vigorous team games to help prepare themselves for war and hunting games to sharpen their skills. Women played games of skill and chance, using their everyday work tools. Both men and women also liked to sing as they placed bets in games of chance. They made music to summon up good spirits and good luck.



△ Lacrosse players were allowed two sticks each.



MAKE A LACROSSE STICK

You will need: broomstick or thick dowel, strong cardboard, Ping-Pong ball, string, glue, awl, saw, square of burlap or other fabric, plasticine

1 Ask an adult to help you cut three strips of cardboard and to cut the handle and spacer bar from the dowel. Bend one strip of cardboard around and carefully glue both ends to the handle, as shown.

2 Repeat this with the other two strips, until you have a loop made of three thicknesses of cardboard. (The American Indians would have used strips of hide.) Use string to tie the loop securely in place.

3 Push in the spacer bar at the top of the handle and glue it into place. Use the awl very carefully to make holes around the loop.

4 Thread string through the holes to make the net, as shown. Knot the ends on the outside of the loop to hold the net in place.

5 To make the ball, flatten the plasticine and wrap it tightly around the Ping-Pong ball. Cover it with the square of fabric and tie tightly with string. (American Indians used a ball of animal hair covered with hide.)

GAMBLING GAMES were very popular with women, who sometimes played for very high stakes, such as offering to become a slave to the other player. Games were more often played for furs, skins, household goods, moccasins, or horses.

POST BALL was played just for fun by both men and women. They set up a post in the village square and the object was to hit the post with a ball. The women could use their hands, but the men could use only sticks.

WOODLAND FEATHERED HATS

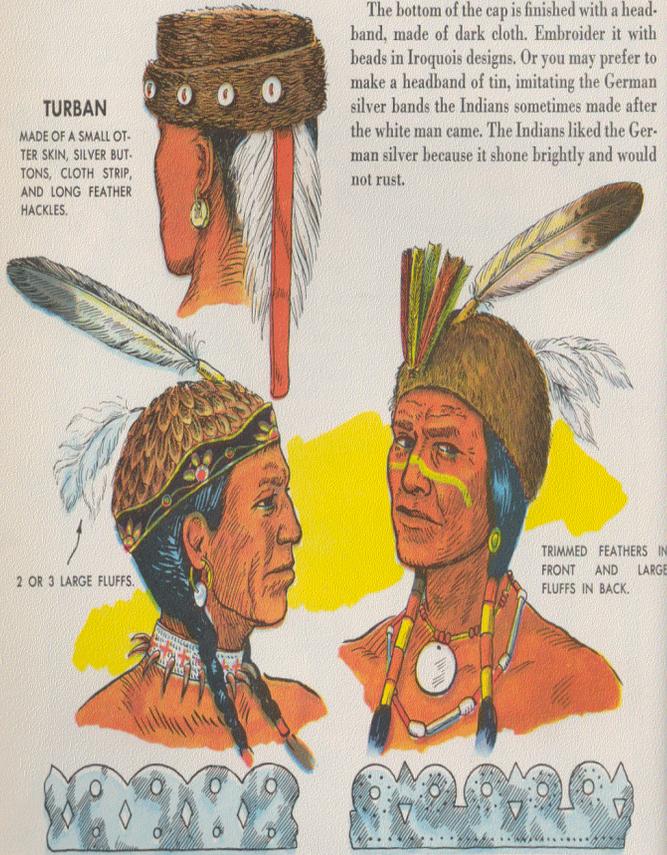
THE Iroquois and other Woodland tribes wore another type of headdress called a feathered hat. This was a cap covered with fur or feathers, built over a leather frame. The frame should be made to fit your head with two strips of leather, as shown. The tube holding the major feather should be fastened in its place on the band. The most important feature of this type of headwear is that the major feather is free to rotate in its tube so that the slightest breeze will cause it to quiver and twirl.

Over the leather framework, a piece of velvet, velveteen, or a loose-fitting hat crown is fastened. The outside is then covered with bits of fur or feathers which are attached with household cement. Start at the bottom of the hat, overlapping each feather like shingles on a house. Feathers used in making these types of hats were turkey, swan, hawk, owl, bluejay and crow. You may use any kind of small bird feathers you can get hold of. Pheasant or duck feathers should work very well.

The bottom of the cap is finished with a headband, made of dark cloth. Embroider it with beads in Iroquois designs. Or you may prefer to make a headband of tin, imitating the German silver bands the Indians sometimes made after the white man came. The Indians liked the German silver because it shone brightly and would not rust.

TURBAN

MADE OF A SMALL OTTER SKIN, SILVER BUTTONS, CLOTH STRIP, AND LONG FEATHER HACKLES.

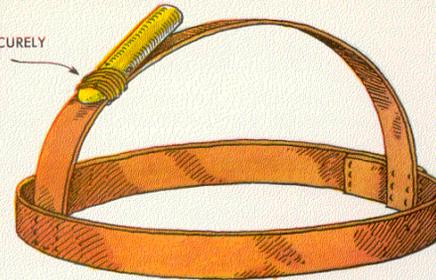


2 OR 3 LARGE FLUFFS.

TRIMMED FEATHERS IN FRONT AND LARGE FLUFFS IN BACK.

THESE BANDS CAN BE MADE OF TIN. MAKE PUNCHES OUT OF NAILS. LAY THE TIN ON A PIECE OF END GRAIN MAPLE TO PUNCH OUT OPENINGS.

FASTEN SECURELY TO FRAME.



THE MAIN FEATHER SHOULD BE MADE TO PIVOT LIKE THIS.



WOODEN PLUG

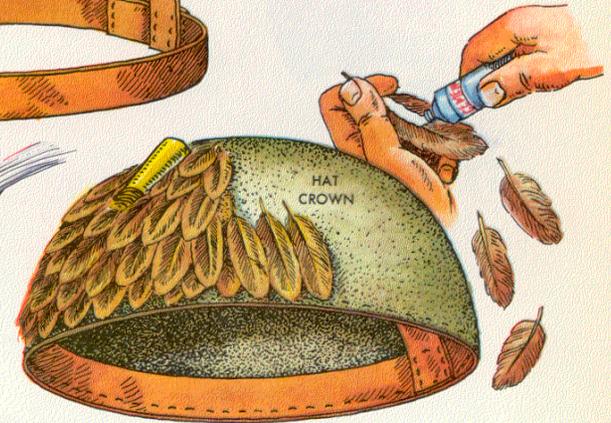
LATH NAIL

LEATHER THONG

BONE OR BRASS SHELL

COVER FRAME WITH AN OLD HAT CROWN OR CLOTH. CUT AN OPENING FOR THE FEATHER SOCKET TO SLIP THROUGH. SEW CROWN TO FRAME.

MUSKRAT OR RABBIT FUR IS CUT TO FIT AND SEWED ONTO CROWN.

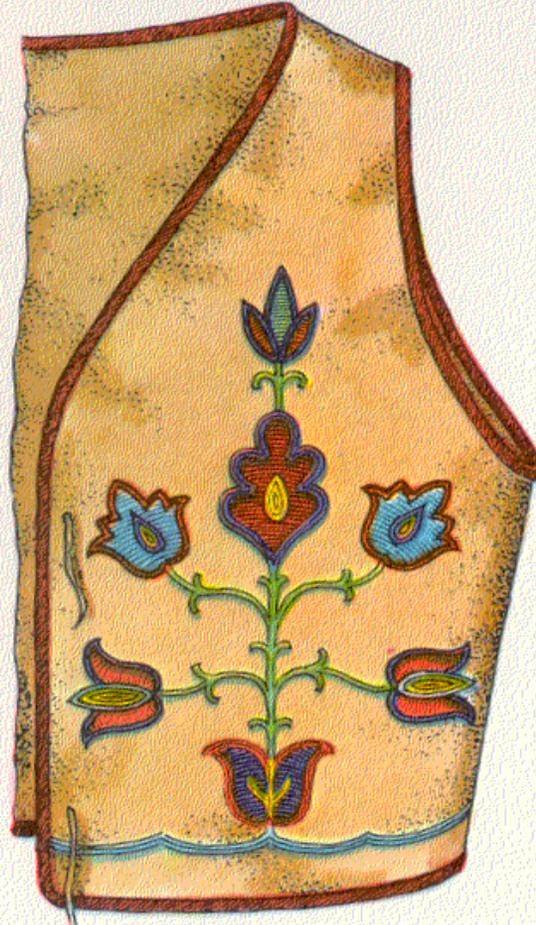


START CEMENTING LOWER ROW OF FEATHERS FIRST AND WORK TOWARD THE TOP. USE HOUSEHOLD CEMENT OR SEW THEM ON.

HEADBANDS OF WHITE BEADS ON DARK CLOTH ARE ATTRACTIVE.



LAY OUT DESIGN WITH WHITE WATER COLOR AND A FINE BRUSH. DON'T USE WESTERN DESIGNS ON EASTERN INDIAN COSTUMES.



WOODLAND TYPE



BACK DESIGNS TO MATCH



HALVES OF TWO VESTS WITH FLORAL DESIGNS. IF LEATHER IS THIN, VEST CAN BE LINED WITH BRIGHT COLORED CLOTH. EDGES ARE USUALLY BOUND WITH RIBBON, TO PREVENT LEATHER FROM PULLING OUT OF SHAPE.



Bear Claw Necklace



MATERIALS

Plastic Claws

- White plastic bottle
- Hole punch
- Brown marker

Salt Dough Claws

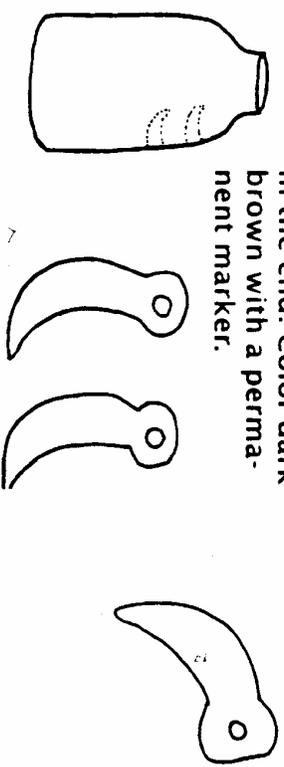
- 4 cups flour
- 1 1/2 cups water
- 1 cup salt
- Skewer, chopstick, or nail
- Brown paint
- Acrylic finish, acrylic floor wax, or clear nail polish (optional)
- Yarn or cord
- Macaroni
- Drinking straws
- Fake fur, fabric, or cotton balls
- Scissors
- Glue

 Cut claw shapes from the plastic bottle, using the curving sides to get a curved shape like real claws. Punch holes in the tops. Color them brown.

To make the salt dough claws, mix the flour, water, and salt together and knead it about 5 minutes until the dough is soft and pliable. Shape it into claws. Poke the skewer, chopstick, or nail through the ends to make holes for stringing. Bake at 250°F until they are hard.

Let them cool, and then paint them brown. To make them shiny, coat with acrylic finish, acrylic floor wax, or clear nail polish.

Cut claws from a plastic bottle. Punch a hole in the end. Color dark brown with a permanent marker.



Shape claws from dough. Make a hole in the end before baking.

A man was very lucky if he survived a fight with a grizzly bear and lived to wear its claws as a necklace! You can make your own bear claws out of plastic bottles or homemade clay to wear on a necklace.

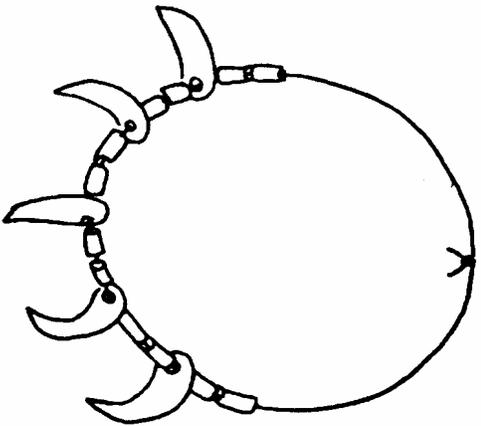


String your claws onto a piece of yarn or cord, spacing them apart with 3 pieces of macaroni between each. You can use short pieces cut from drinking straws, too.

Small rectangles of fake fur can be strung between the claws. Cut shapes from fake fur fabric, fold the pieces in half, and glue together over the necklace cord.

When you are finished, knot the ends together.

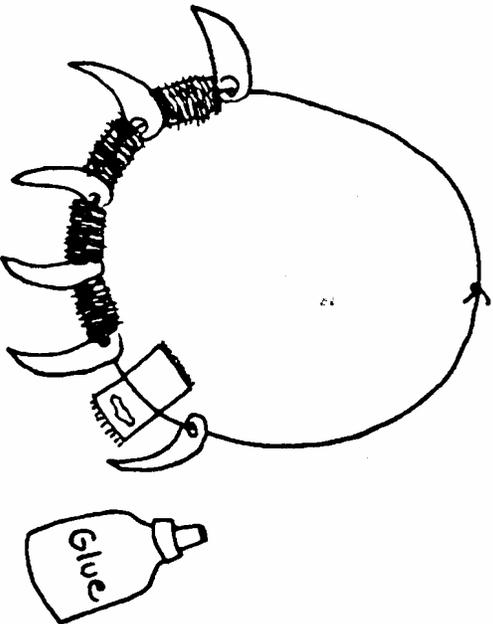
Fast Fact Tribes had different hairstyles. Pawnee men shaved their whole heads. Crow and Sioux men rubbed bear grease in theirs and grew it as long as they could. Hopi girls wore their hair in twists over their ears until they married. They wore one long braid after the marriage.



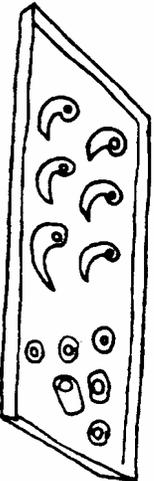
String macaroni between the claws.



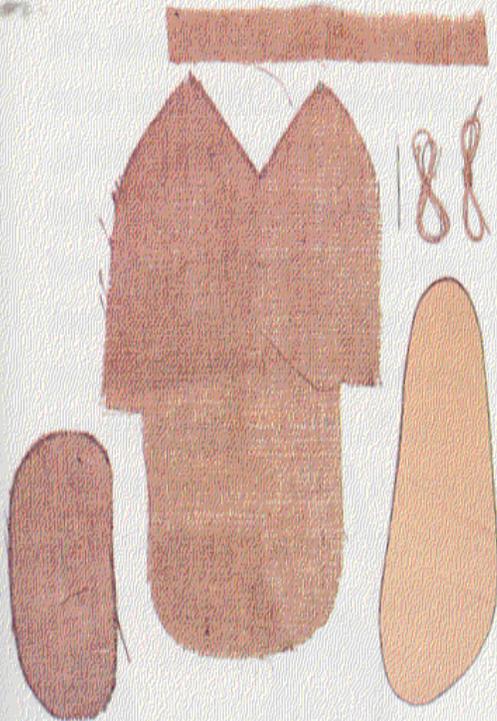
Glue fake fur or fabric or gently stretch and glue cotton balls around the string between the claws.



Use some of the dough to make beads for other projects.



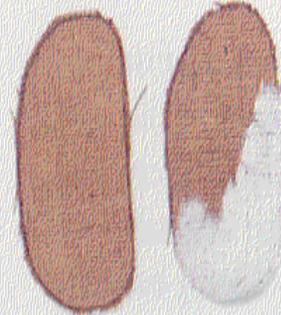
▲ MAKE A PAIR OF MOCCASINS



You will need: burlap or similar fabric, cardboard, felt-tip pens, paints, thin string, a darning needle, scissors



1 Cut out the shape of each of your feet from cardboard. Use the cardboard soles as a guide to cut larger, irregular-shaped pieces as shown, then cut a toepiece and a thin strip.



2 Fold, and use string to sew the fabric around the cardboard soles, folding in the wings. Use the strip to join the two pieces at the heel.



3 Decorate the toepiece with paint or felt-tip pens.



4 Sew the toepiece into position with string, as shown. Finish off your moccasins by stitching around the top edge, starting and finishing at the heel end. Then you can adjust the fit by tightening the string.

Making a Model of a Birchbark Canoe.

During my student teaching experience at Brooklyn Friends School I watched a 3rd grade class include in their Eastern Woodland Museum a really large model of a birchbark canoe made from rolled up newspapers. When I worked with my own fourth grade class I realized that I didn't quite remember how it was done but I wanted to build one anyway. These were the steps we took in the process:-

- ✓ The students researched to find out about birch bark and how the canoes were made.
<http://www.squeedunk.com/building.htm>
<http://www.nativetech.org/brchbark/bigcanoe.htm>
http://www.cyberus.ca/%7Ejriver/eng_photo_tour1.htm
- ✓ The students collected piles of newspapers and they placed ten double sheets together and rolled on the diagonal making tight 'tubes' and taping them with masking tape. (I remember this step from student teaching). They would make tubes each week and we kept piling them together.
- ✓ When we were ready to put them together, we decided on an overall length and taped some tubes together to reinforce and lengthen them.
- ✓ Then we laid them out in a shape that resembled the birchbark canoe in the pictures.
- ✓ We placed some tubes horizontally and bent over the end of the tube to make a 'loop' and used lots of masking tape to reinforce that.
- ✓ There were lots of opportunities for problem solving at this stage and each time I worked on the canoe with a different group they brought some new ideas about how we were going to form the right shaped frame.
- ✓ Finally we glued brown paper onto the outside of the frame.

During the course of this project students may not have built a canoe to precise size or form but they did research with a purpose and they worked together with a plan in mind and an end product to produce. I found this applied learning project to be very successful.

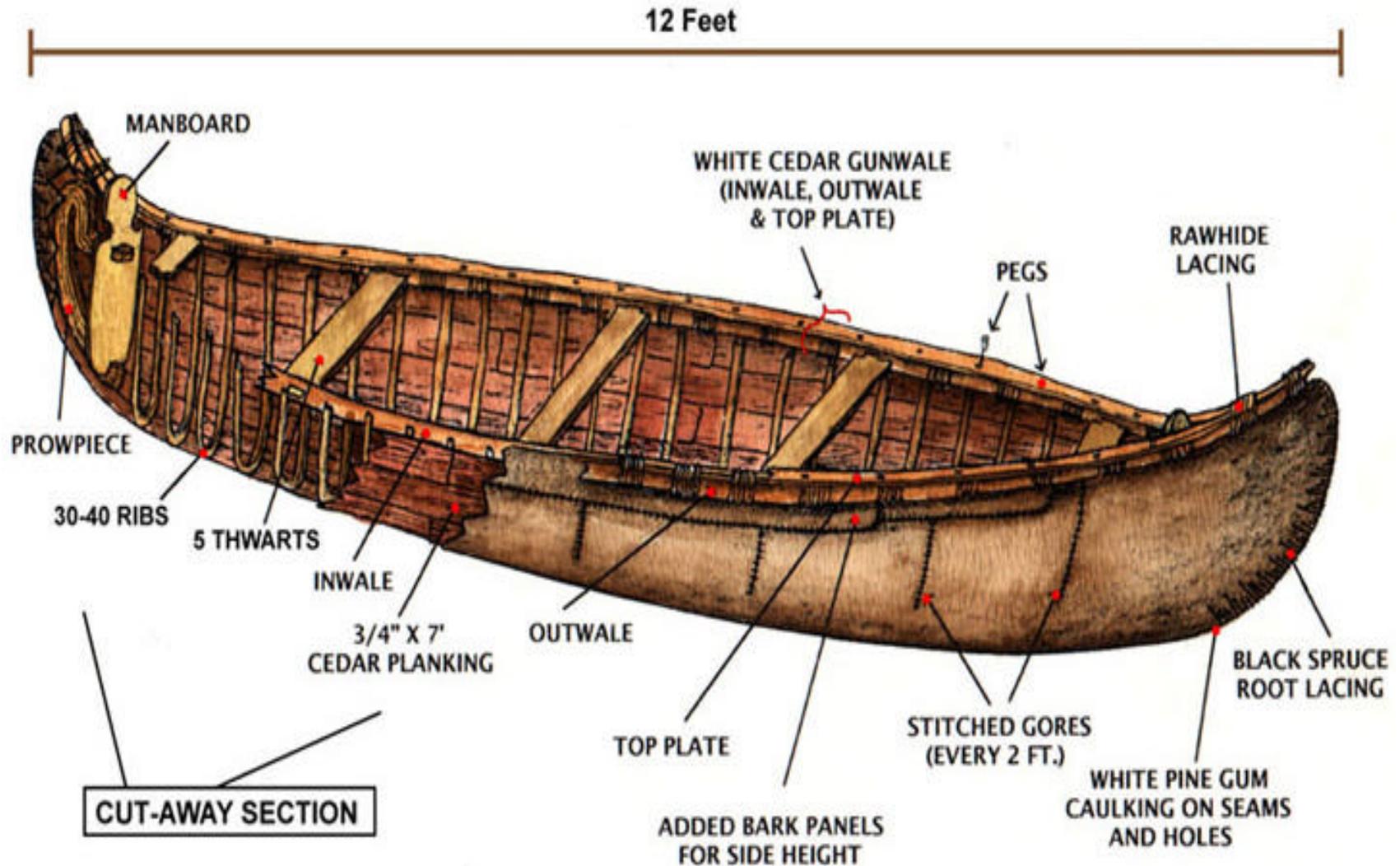
Applied Learning Standards

Ma The student gathers information to assist in completing project work; that is, the student:

- identifies potential sources of information to assist in completing the project;
- uses appropriate techniques to collect the information, e.g., considers sampling issues in conducting a survey;
- distinguishes relevant from irrelevant information;
- shows evidence of research in the completed project.

Northeastern Native American Birchbark Canoe [from 6-7 Ft. circumference *Betula Papyrifera* tree]

© Tara Prindle 2000

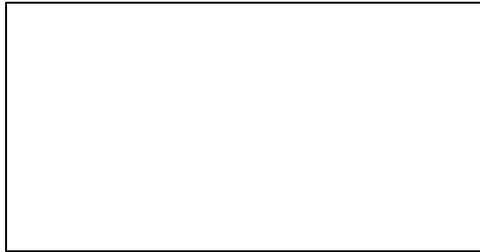


Name _____

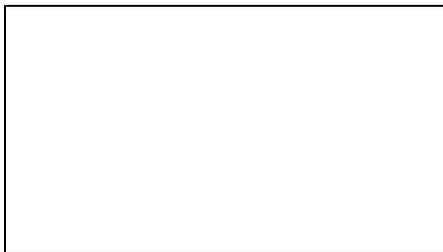
Smithsonian Museum of the American Indian

Go to the exhibits of the artist Tom Hill

1. Find and draw the Wooden Ladle? What tribe is it from? What do you think it was used for?



2. Find and draw the Needlecase. What tribe is it from? What was it made from?



3. Find and draw the wampum belt. Why do you think it says that the meaning is lost?

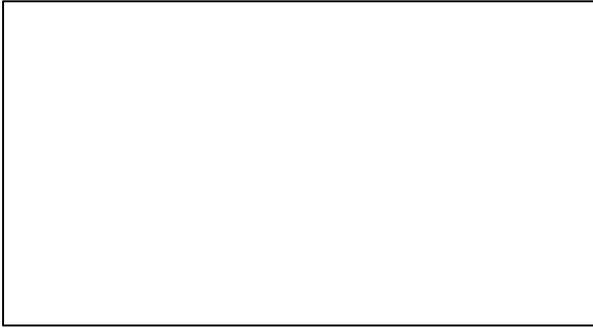


4. Find the cornhusk dolls. Why do the dolls have no faces?

5. Pull out the drawer under the dolls and look at the miniature birchbark canoe. Describe it.

Go to the exhibits of Richard W. Hill

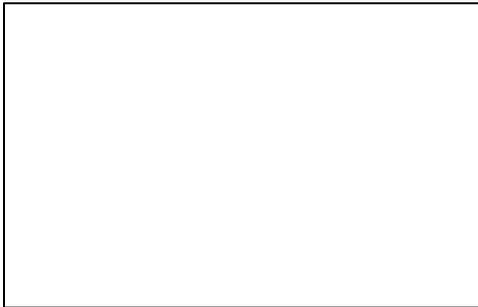
6. Find and draw what a chief from the Tuscorora tribe wore for ceremonies.



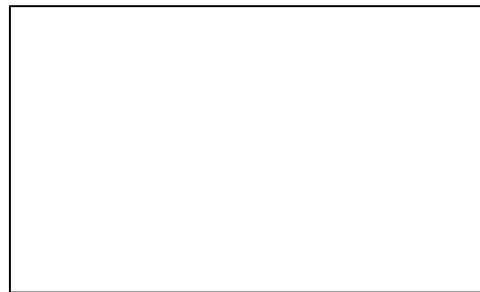
7. Find Chief Sacorissa's Walking Cane. What are three signs of a chief's authority?_____

8. Look for the Beadwork.

Draw a woman's purse 1850



Draw a woman's purse 1950



Read the caption. What are some of the changes from 1850 to 1950?

8. Lacrosse

What did the Iroquois call Lacrosse?_____

What did they believe about the wooden stick?

Summary Writing - Using a Semantic Web
Article: The Iroquois Longhouse

Name _____ Date _____

Before Reading

1. Work with your group and come up with a list of words or phrases that you think this article might be about. Use the title and the picture to help you predict.

2. Read the article "The Iroquois Longhouse".

Work with your group and decide what you consider to be important facts in the article.

When you decide a fact is important underline or highlight the fact. List the facts you have underlined.

3. Work with your group. Use the facts you have listed to form categories and draw a web below showing your categories and sub categories.

Iroquois Legends
http://www.indians.org/welker/iroqoral.htm
Tuscorora Legends
http://www.tuscaroraschool.org/legends.htm

Iroquois Beliefs, Traditions, Government
http://www.sixnations.org/
Iroquois Clans
http://www.tuscaroraschool.org/clans.htm
Haudenosaunee Timeline
http://www.kahonwes.com/time/
Algonquins
http://library.thinkquest.org/J0110072/reports1/algonquian2.htm#food

Homes
About the Longhouse
http://www.rom.on.ca/digs/longhouse/longintro.html
The Longhouse
http://www.peace4turtleisland.org/pages/longhouse.htm
The Longhouse
http://www.iroquoismuseum.org/longhous.htm
Inside the Longhouse
http://home.cc.umanitoba.ca/~sprague/irohous.htm
Wigwams and Longhouses
http://www.germantown.k12.il.us/html/woodland2.html
Building a Wigwam
http://www.nativetech.org/scenes/buildingwigwam.html

Clothing
Headdress
http://www.tuscaroraschool.org/gustoweh.htm
Use of Porcupine Quills
http://www.nativetech.org/quill/index.php
Food
Grinding Corn and Nuts
http://www.nativetech.org/scenes/grindingcorn.html
Cooking Food
http://www.nativetech.org/scenes/cookingfood.html
Three Sister Soup
http://www.homefamily.net/foodnutrition/recipes/three_sister_soup.htm
Wampum
http://www.kstrom.net/isk/art/beads/wampum.html
Games
Lacrosse
http://www.lacrosse.org/the_game.html#History
Lacrosse
http://oneida-nation.net/lacrosse.html
Lacrosse
http://www.iroquoisnationals.com/program.html
Lacrosse Legends
http://www.peace4turtleisland.org/pages/lacrosse.htm
How are Lacrosse Sticks Made?
http://www.peace4turtleisland.org/pages/lacrosseplayed.htm
Iroquois Games
http://www.nativetech.org/games/othergames.html
Cornhusk Doll

<http://www.mpm.edu/wirp/24268.html>

Ball & pin game, Ojibwe

<http://www.mpm.edu/wirp/5728.html>

Bowl and Dice Game

<http://www.nativetech.org/games/bowl&dice.html>

Iroquois Today

<http://www.iroquoismuseum.org/iroquois.htm>

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Saraydarian, Torkom. Hiawatha and the Great Peace

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Tehanetorens, and Ray Fadden. Wampum Belts of the Iroquois

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