

A Teacher's Guide to the Native Peoples of the Eastern Woodlands



JOURNEYS INTO AMERICAN INDIAN TERRITORY

Journeys Into American Indian Territory offers educational programs in schools for grades K-7, as well as teacher training programs.

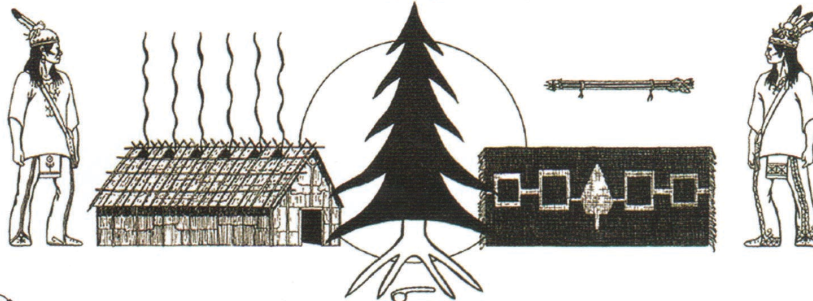
We also provide educational resources on Native Americans that teachers can use in their classrooms.



Native Americans were the original inhabitants of the Americas. Today they remain a diverse group of peoples with unique practices and lifeways. During your Journeys Into American Indian Territory program you and your students will learn about these people and their important place in the history of the United States of America.

THE PEOPLE

The Eastern Woodlands area consists of two language groups: **Algonquian** and **Iroquoian**. Algonquian speaking peoples include those of the Micmac, Pequot, Lenape (Delaware), Chippewa and Montauket tribes. Iroquoian speaking peoples include the Seneca, Cayuga, Oneida, and Mohawk Nations.



GENDER ROLES

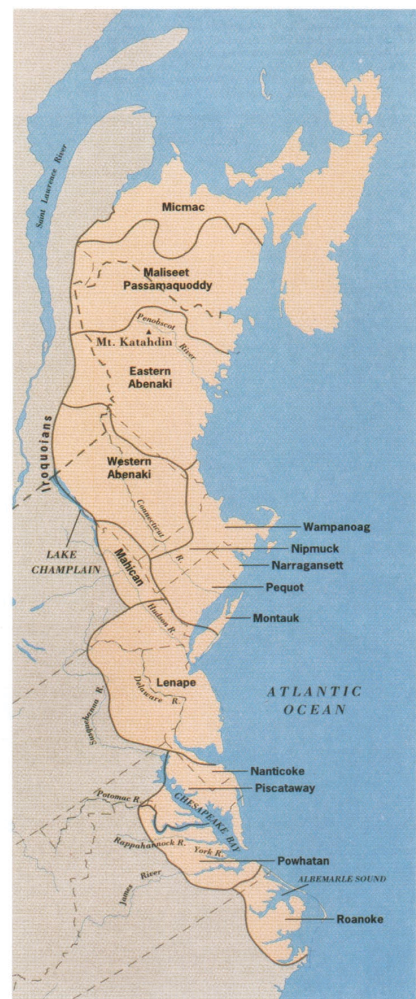
Eastern Woodland Indians had a general sense of equality between men and women. Men had their jobs and women had their jobs, yet neither was better or worse than the other. For example, Iroquois women cultivated their crops of corn, beans, and squash, while men were responsible for hunting. Both men and women knew to never take more from nature than they needed for their families to survive.

CHILDREN

Before the arrival of Europeans, Indian children did not go to school to learn as they do today. Instead they listened to stories told by their elders and played games to learn what they needed to know in order to grow up and be good people. Children spent a lot of time exploring their surroundings to gain as much knowledge of their environment as they could.

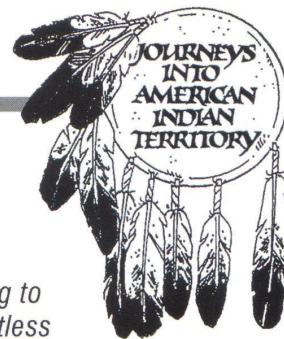
GAMES & SPORTS

Two main categories of games in Indian cultures are games of chance and games of skill. A game of skill that is most famous today, is **lacrosse**, or as the Iroquois call it *dehuntsigwa'es*, translated to mean "The Creator's Game." Games also reminded adults of the importance of cooperation. This was needed because everyday life activities such as hunting required working with and getting along with others.





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Throughout history Native peoples have been misunderstood and misrepresented, leading to many stereotypes that prevail to this day. One is the idea of the "vanishing Indian." Countless children currently have this view and believe there are no Indians alive today. The latest census shows that there approximately 4.1 million American Indian and Alaska Natives in the United States. They make up approximately 1.5 percent of the population. One of the purposes of the Journeys program as well as this teachers guide is to confront stereotypes and offer alternative understandings of Native Americans in history and in contemporary American society.

A Letter from the Director

Dear Educator,

Thank you for choosing the Journeys into American Indian Territory interactive educational program. The Journeys experience is intended to give students a basic understanding of the lifeways of the original inhabitants of America. In addition, it provides students with an introduction to the physical environment of our region prior to European contact, and an understanding of how nature provided the raw materials Eastern Woodlands peoples needed in order to survive.

During our program traditional songs, stories and games are shared as well as firsthand experiences that reflect the depth of tribal traditions and histories. Through the varied learning experiences in our program students move beyond stereotypes to a more accurate understanding of Native Americans as human beings, and as important contributors to our past and the world we know today.

We hope this guide will assist you in developing pre and post Journeys program activities.
Thank you again and I hope your students enjoy the Journeys experience!

Warm Regards
Robert Vetter

Journeys Into American Indian Territory
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www.indianjourneys.com





RECOMMENDED BOOKS: EASTERN WOODLANDS

FOR CHILDREN:

Hiawatha and the Peacemaker by Robbie Robertson, Abraham Books for Young Readers, 2015.
Hidden Roots by Joseph Bruchac, Scholastic Press, 2004.
Muskrat Will Be Swimming by Cheryl Savageau, Tilbury House Publishers, 2006.
Thanks to the Animals by Allen Sockabasin, Tilbury House Publishers, 2014.
When the Shadbush Blooms by Carla Messinger, Tricycle Press, 2007.
The Hunter's Promise: An Abenaki Tale by Joseph Bruchac, Wisdom Tales, 2015
If You Lived with The Iroquois by Ellen Levine, Scholastic Paperbacks 1999.
The Legend of Skeleton Man by Joseph Bruchac, Harper and Collins, 2019.
Children of the Longhouse by Joseph Bruchac, Puffin Press, 1998.

ON GENERAL TOPIC OF NATIVE AMERICANS

The People Shall Continue by Simon J. Ortiz, Children's Book Press, 2017.
We Are Water Protectors by Carole Lindstrom and Michaela Goade, Roaring Brook Press, 2020.
When the Rain Sings: Poems by Young Native Americans by Lee Francis, Simon and Schuster Children's Publishing, 1999.
When We Were Alone by David Robertson, Highwater Press, 2016.
Young Water Protectors by Aslan Tudor, CreateSpace Independent Publishing Platform, 2018.
I Am Not a Number by Jenny Kay Dupuis, Kathy Kacer and Gillian Newland, Second Story Press, 2019.
Native American Animal Stories by Joseph Bruchac, Fulcrum Publishing, 1992.

FOR TEACHERS:

Through Indian Eyes: The Native Experience in Books for Children (Contemporary American Indian Issues No. 7) by Doris Seale and Beverly Slapin, University of California, American Indian Studies, 4 Edition, 1998.
Lessons from Turtle Island: Native Curriculum in Early Childhood Classrooms by Guy W. Jones and Sally Moomaw, Redleaf Press, 2002.
And Grandma Said... Iroquois Teachings as Passed Down Through the Oral Tradition by Tom Porter, Xlibris Corporation, 2008.
Kanatsiohareke: Traditional Mohawk Indians Return to Their Ancestral Homeland by Tom Porter, Bowman Books, 2006.
Native Americans Today: Resources for Educators Grades 4-8 by Arlene Hirschfelder and Yvonne Beamer, Libraries Unlimited, 2000.

INTERNET RESOURCES

BOOKLISTS

- Books by Joe Bruchac
http://www.josephbruchac.com/published_books.html
- Native Languages of the Americas
(includes books for children)
www.native-languages.org/books.htm
- Goodminds.com – Web search that enables you to search for native books and music using the following categories: author, title, Indian nation or region, subject or grade level
Homepage - <http://www.goodminds.com/homepage.htm>
Online Search Database - <http://www.goodminds.com/sframe.htm>

FOR TEACHERS

- Teaching about Native Americans
<http://www.oyate.org>
- American Museum of Natural History – Educators' Guide
www.amnh.org/education/resources/exhibitions/totems/all_index.php
Look for:
Discover Eastern Woodland Indians at the American Museum of Natural History (PDF file)
Hall of Eastern Woodland Indians Educators' Guide (PDF file and website)
Booklist: Native American Myths (website suggested books for children)
Analyzing Images of Culture (PDF file of curriculum materials)
Multiple Cultures, Multiple Identities (PDF file of curriculum materials)
When Cultures Travel (PDF file of curriculum materials)
- Iroquois History (for teachers)
<http://www.tolatsga.org/iro.html>
- Native American Nations
<http://www.nativeculturelinks.com/nations.html>
- Teacher's Guide to Native Americans
<http://www.theteachersguide.com/nativeamericans.html>
- Index of Native American Teaching Resources on the Internet
<http://www.hanksville.org/NAresources/indices/NAteach.html>

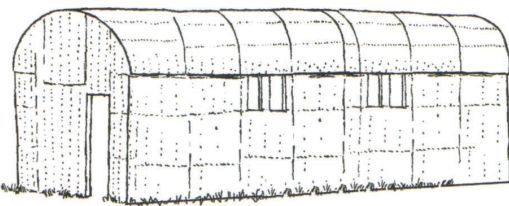
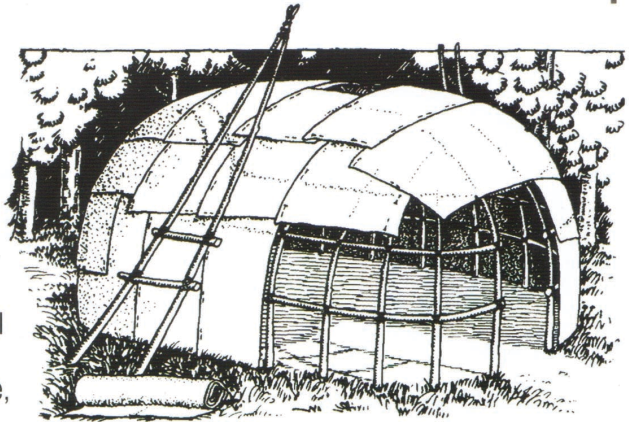
FOR CHILDREN

- www.Nativetech.org
- www.nativelanguages.org/kids.htm
- www.kids.nationalgeographic.com/explore/native-americans



HOUSING

The traditional house for the Algonquian speaking peoples of Long Island, New England, and the Mid-Atlantic states was the **wigwam** (see image on right). Wigwams were round or dome-shaped, and generally housed one or two families.

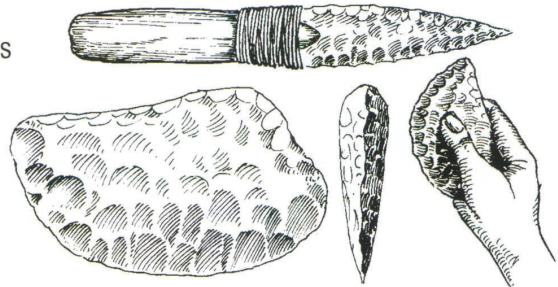


The traditional Iroquois, or Haudenosaunee,

dwelling was a large, bark covered structure called a **longhouse** (see image above). each longhouse provided shelter for several families, and residents belonged to the same clan.

TOOLS & TECHNOLOGY

Before Native people obtained metal tools and weapons from Europeans they used natural raw materials, such as bone, stone, wood, and fiber. Stone projectile points (often called arrowheads) were produced through a process **flintknapping**. Bone could also be carved or ground to a sharp point and attached to a spear or arrow. Rope was made from fibers of plants such as dogbane, milkweed, or bittersweet.



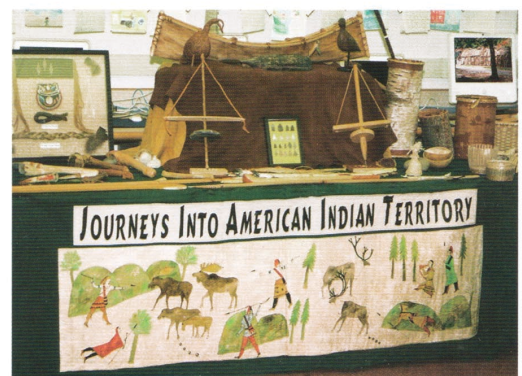
AMERICAN INDIAN CHILDREN TODAY

Today's Native American children are much like mainstream children. They go to similar schools whether their school is on or off the reservation. They live in contemporary houses and most watch the same television shows and play the same games as non-Native children.

Some have little or no knowledge of the history and culture of their tribe or nation and cannot speak their Native language. Others live in traditional families where Native customs, religion, games, language, songs, and dances are encouraged. American Indian life today for this reason is sometimes described as "living with one foot in two worlds."

WHAT TO EXPECT DURING THE JOURNEYS WORKSHOP...

- Learn a Native song or dance
- Play a traditional Woodlands game
- Make an age appropriate craft
- See and touch objects in our moving museum
- Hear a traditional story
- An interactive walk-through of a longhouse





Eastern Woodlands Key Terms:

Projectile Point- A point used on the end of a weapon such as an arrow or spear. It was most often made of stone, but could also be made of horn or bone.

Clan- A number of related families who claim to share a common ancestor. Iroquois clans were (and still are) Turtle, Wolf, Bear, Snipe, Heron, Beaver, Deer, Eel, and Hawk.

Haudenosaunee- "People who build long-houses." Originally 5, but today 6 nations joined into a confederacy. They are the Tuscarora, Seneca, Cayuga, Onondaga, Oneida and Mohawk.

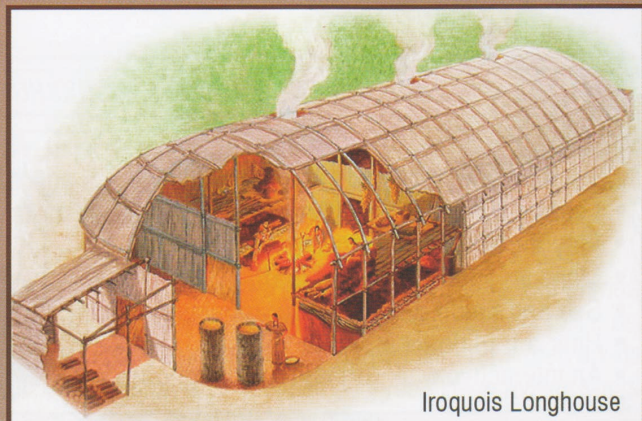
Wampum- tubular beads made of shell (usually clam shell). Wampum was used for: jewelry, decoration on clothing, sending messages, to give a person the authority to speak, and prayer. After the arrival of Europeans, wampum beads were used as a form of money. Wampum beads were also woven into belts to keep track of history and as mnemonic devices to tell the stories important to the people.

Rawhide- animal skin which was scraped to remove flesh and fur, then dried in the sun. The resulting material was used to make moccasin soles, containers, snowshoes, to set broken bones, and other uses.

Buckskin- animal skin which was first scraped as in making rawhide, then tanned to make it soft. The brains of the animal were rubbed onto the skin in order to tan it. Buckskin was used to make dresses, shirts, breechclouts, leggings, coats, moccasins, pouches and other items.

Hunter-gatherer- a group of people who moved around in order to use a variety of resources in different places within a general area in order to survive. Generally the men were the hunters and fishermen, and women gathered foods like nuts, roots, seeds, berries, and greens.

Sedentary- people who stayed in one place permanently or for an extended period of time. For Woodland tribes, this lifestyle became possible because of agriculture, or the growing of food crops. Once they started raising crops, they built large villages, and moved to a new village only after the soil in the old village had become depleted.



Iroquois Longhouse