

LEARNING RESOURCE GUIDE



Text, activities and resources

Archaic Period image above courtesy of Karen Carr

LEARNING RESOURCE TRUNKS GUIDE

ACTIVITIES

OBJECTIVES

Students will use hands-on activities and other materials to help them understand who lived in Indiana from the time of the last Ice Age through the first few decades of the 19th Century as well as the various cultural and scientific aspects of the lives of said peoples.

GUIDELINES FOR USE

The background information in each section provides most of the information needed to teach the activities in the classroom.

Activity sheets may be reproduced as desired.

TABLE OF CONTENTS

Indiana’s Native Americans.....	4-8
Indiana’s Native Americans Activity.....	9
Symbols.....	10-11
Art.....	12-14
Stereotypes.....	15
Modern Native Americans.....	16
Agriculture and Animals.....	17-18
Oral Traditions.....	19-21
Leisure and Entertainment.....	22-24

DOWNLOADABLE RESOURCES

Indiana's Native Americans:

[Indiana's Native Americans Map Worksheet](#)

[Indiana's Native Americans Map Worksheet- Answer Key](#)

Symbols:

[Picture Writing Dictionary](#)

[Your Native American Pictograph Worksheet](#)

[A Modern Pictograph Worksheet](#)

[Medicine Wheel Example](#)

[Birch Bark Scroll Example](#)

Art:

[Examples of Art- Ribbon and Bead Work](#)

Modern Native Americans:

[Comparing Modern Cultures Worksheet](#)

[Comparing Modern Cultures Answer Card](#)

Oral Traditions:

[Picture Cards](#)

[Potawatomi Word Cards](#)

[Lenape Word Cards](#)

[Miami Word Cards](#)

[Indiana River Name Origin Cards](#)

INDIANA'S NATIVE AMERICANS

Paleo Period (+10,000 – 8,000 B.C.)

The Paleo cultural period is the earliest in the Americas, including Indiana and it witnessed the introduction of people onto the landscape. These early people, who are often referred to as 'Paleoindians,' lived here during the final stages of the last ice age as the environment began to resemble what we would recognize today.

These early people lived in small groups of related individuals who constantly moved around, hunting game animals such as deer and elk. They may also have hunted some now extinct species, such as mastodons. Although meat was very important, it is likely that gathered wild plants also played an important role in the diet.

Paleo Period Native Americans crafted very well-made stone tools. Many of these tools were made of a type of stone called chert (sometimes referred to as 'flint'), a fine-grained rock that breaks easily when hit by a harder material, like another rock or piece of deer antler. The process of working chert into a tool is called 'flintknapping' and some of the tools made through flintknapping included spear points as well as tools for cutting, scraping, and engraving. Paleo spear points known as 'Clovis' points are particularly renowned for their incredible craftsmanship in which the thin, lanceolate-shaped points have very thin channels or 'flutes' painstakingly chipped out from the base. Although flintknapping continues throughout Native American history, these early Clovis points (Clovis is the earliest point type in North America) are arguably one of the finest stone points created throughout world history.

Evidence of Paleo cultures are often found in Indiana on land near water sources like major rivers and springs, and where chert is found. Little is known about the Paleo people for three important reasons. First, their mobile lifestyle meant that they did not stay in one spot long enough to leave behind much evidence, for example, they did not construct durable structures to last through the year. Second, much of what they used was probably made of organic material such as reed woven baskets. Organic material rarely lasts long in the archaeological record. Third, people during the Paleo Period lived so long ago that some of the landscape has changed and is now hiding or eroding away Paleo sites. Therefore, evidence of this early cultural period has been very difficult for archaeologists to find.

Archaic Period (8,000 - 500 B.C.)

In Native American history, the Archaic Period is by far the longest lasting, extending throughout some 7,000-8,000 years. There are overarching shifts that can be seen to develop throughout the entire period. These include the shift toward larger populations living within smaller areas and reoccupying sites seasonally, and the shift toward an increased dependence on plant foods. One of the motivating factors behind these shifts was that Native Americans were innovating ways to exploit the newly developed ecological niches left behind following the Ice Age.

One of the biggest lines of evidence for the changes taking place at this time is the explosion of tool types. In particular, groundstone tools, which refers to tools ground out and shaped from hard granitic or basaltic (typically) stone materials - begin to appear regularly. Fashioned as axes, celts, and adzes, some groundstone tools indicate the importance of woodworking, possibly for canoes or to construct more substantive structures. Other groundstone implements such as pestles and pitted 'nutting stones' indicate that plant foods, particularly nuts and native starchy seeds had become increasingly important.

By the end of the Archaic period, Native Americans had become much less mobile, occupying – and re-occupying specific sites seasonally to take advantage of different seasonal resources. Over time, they became very selective in what kinds of resources they were pursuing and where those resources were best procured. For example, during this period, mussel had become an important resource. Recent archaeological reports document deposits of discarded shell reaching over 10' deep. Revisiting productive niches also contributed to the eventual domestication of starchy seeds such as chenopodium by the end of the Archaic.

Types of flintknapped chert tools also changed. Some of these were fashioned to fit on the end of a spear which would have been thrown by an atlatl, or 'spearthrower.' The atlatl was a short shaft with a hook at the base in which the end of the spear was balanced during a throw. Atlatls often had groundstone weights affixed. These weights have been recovered in numerous shapes including finely polished ornamental animal or geometric shapes. Use of the atlatl – along with the weight - greatly increased the velocity of a throw, and, of equal importance – would have allowed the hunter to hunt from a farther distance (very important when hunting bear!).

Towards the end of the Archaic Period, there is increasing evidence of Native American spiritual beliefs. Evidence is mostly in the form of mortuary sites that exhibit special treatment of the dead and possibly associated grave goods. Dog burials are also noted at a few sites in the Midwest. There is also increasing evidence that Native American cultures living in Indiana were incredibly diverse, with distinct patterns of life-ways shown in the archaeological record through the varied point styles, decorative motifs, and occupational patterns.

Woodland Period (500 B.C. - 1000 A.D.)

During the Woodland Period, a number of cultural characteristics appear. The development of ceramic vessels, the heightened use of domesticated crops, the creation of large architectural monuments made from earth, and the further development of extensive trade networks are all hallmarks of this period. The Woodland period is broken down into three divisions: Early, Middle and Late.

The development of pottery at the onset of the Woodland period was a tremendous achievement. From the earliest pottery which was extremely low-fired and shaped like flat-bottomed flower pots, to the elaborate jars in many shapes and sizes during the later part of the period, pottery is extremely important to archaeology. As pottery developed, different regions began expressing themselves through creating their own distinctive ways of making and decorating pots. These distinct types allow archaeologists to identify the individual - distinct- cultural groups who made them.

One of the most renown features of the Woodland Period is the creation of earthen architectural monuments. These monuments have been called "mounds" a term which falls short at describing the many different shapes, sizes, and configurations of these monuments. Some were a part of complexes that involved many forms including conical shaped monuments as well as earthen embankments outlining intricate geometric shapes. It is difficult to find out exactly how each was used. Some were for burials while many others were used as special places to carry out ceremonial events, or to demarcate areas for gatherings, celebrations, or workshops.

Another renown feature of this period is the flourishing trade networks. In fact, trade networks at this time cover the greatest distance of any other time in prehistory. Copper from the Great Lakes, Obsidian from the Rocky Mountains, Chalcedony from North Dakota, shell from the Florida coast and mica from the southeast are only a few materials coming into Indiana at this time through extensive trade networks.

Another important characteristic of the period is the further development and refinement of plant domestication. By the Middle Woodland Period, domesticated plants had become an extremely important part of the diet. Domesticated crops included chenopodium, sunflower, squash, and bottle gourd. This heightened reliance on grown foods is made possible as by this time, occupations typically occur as semi-permanent villages along major rivers and principle tributaries, with short - term specialized (seasonal) camps in outlying regions to secure resources.

ACTIVITIES

By the end of the period, another key innovation was beginning to take hold – the bow and arrow. By around 700 A.D., chert point diversity begins to decrease in favor of one particular form- a small, thin triangular shape. Distinctive from all of the preceding styles, these were developed specifically to fit on the end of a small, thin arrow. At about the same time, evidence of corn begins to pop up at a few archaeological sites. As corn becomes an important part of the diet, a new cultural period begins.

Late PreColumbian Period (700 A.D. – 1700 A.D.)

The Late PreColumbian period is often referred to as the Late Prehistoric Period or the Mississippian Period, and is used to describe the cultures living in Indiana just prior to contact with Europeans. During this period, populations continued to grow as well as the people’s dependence on corn as an important crop. Other important characteristics of this period include changes in ceramic and stone tool types, as well as in settlement types which, in some areas, now included fortification walls.

Populations increased throughout Indiana, but none more so than in southwestern Indiana, where a large town, now called Angel Mounds, was established. Here, to maintain this population, a political system developed where a ruling elite class of leaders was established. This political structure is further expressed by the flat-topped pyramidal shaped earthen structures that they were constructing to serve as bases for important buildings, many of which were used by this ruling elite. In fact, the largest earthwork at Angel (Mound A) is thought to be the platform for the chief’s house.

Throughout Indiana, Late PreColumbian period traditions developed a tremendous diversity of ceramic vessel forms. Forms included a variety of jars and bowls as well as more recently innovated dish, plate, and pan forms. Yet, one of the most renown forms from this period are the intricately designed effigy bottles often shaped in animal or human forms. This explosion of pottery types and styles coincides with the further refinement and intensification of agriculture. By this time, the three staple cultigens- corn, beans, and squash (all of which had originated in Mexico)- had become important parts of the diet. Other evidence including the appearance of extremely large storage jars, the construction and use of corn cribs at some sites, and the use of slab metates also points towards a cultural system with a heavy reliance on agriculture.

Chert tool technology at this time also changes. Varieties of point types decrease as most societies are invested in perfecting true arrow-heads, which are small, thin, triangular shaped points that fit onto arrows. Also, as the importance of agriculture grows, some groups began making large chert hoes often crafted from special imported Mill Creek chert from Southern Illinois.

At the tail end of this period, evidence of European influence is visible in the archaeological record. Prior to Europeans stepping into Indiana, well established trade routes had already brought European goods, particularly small glass beads, onto Indiana soil. Sadly, along with trade goods came a host of European carried diseases including smallpox and Native Americans were fighting these diseases before any European stepped foot on Indiana soil.

Euro-American Period (1600 A.D. - Present)

The earliest historic accounts of Native Americans in the Great Lakes region come from the 1630s from French explorers, fur traders, and missionaries. The first European to visit what would become Indiana was French explorer Rene-Robert Cavalier Sieur de La Salle in 1679. The French realized the potential wealth in furs within the area and in order to maintain control over the region from the British, established multiple forts and posts. These were: Fort Miami (near modern day Fort Wayne), Fort Ouiatenon (near present day Lafayette), and Post Vincennes. These forts and posts were a means to win or buy friendship from the Native Americans. The French and British realized that their ability to control the tribes was imperative in their wars against each other. In an attempt to win the tribes’ friendships, both sides would provide their allied tribes with “kettles, guns, powder, lead, knives, and clothing.” At the same time they also provided “the diseases and liquors which killed hundreds – far more than were ever killed in warfare.”

In 1754, the French and British began to fight over control of the Great Lakes region, which caused unrest and rebellion within the tribes. This fight, called the French and Indian War, was a holdover from the Seven Years War between Britain and France that was happening concurrently in Europe. The tribes of Indiana and the rest of the region were divided in their loyalty with some siding with the British and others with the French. Tribes were in a situation where they had to decide who they would be allied with. Native Americans had grown so dependent upon the Europeans' trade goods that just a generation or so after first contact, they had lost the ability to create their own tools. For example, unable to make stone arrowheads anymore, they needed metal arrowheads from the Europeans. Because the overall relations between the French and the Native Americans in the Great Lakes region were better than those between the British and the Native Americans, most tribes chose to side with the French. The relationship between the Native American tribes and the French was much better than that with the British. The French only wanted to trade with the Native Americans, not take over land. The British wanted to trade as well, but also take control of land that historically belonged to the Native Americans.

In 1763, the Seven Years War between the French and the British ended, this included the French and Indian War on the North American front, along with the rule of the French in Indiana. For all intents and purposes, control of Indiana transferred after the fall of Quebec and Montreal in 1760, but it was not formally transferred until the Treaty of Paris in 1763. The North American part of this conflict was called The French and Indian War because the British, being the victor, named it after the people they fought against, the French and the Indians. Although the French ceded control to the British, the tribes' fight for their land and rights were not over.

From 1760 through the American Revolution, Native Americans relied upon the British Government to maintain the boundaries between European and Native American territories. This was easier said than done. Many settlers rushed to settle the area that later became Kentucky, which also happened to be the main hunting territory for several Native American tribes. Constant raids by both Native Americans and settlers caused tensions. During the Revolutionary War many Native Americans sided with the British. Tribes hoped that a British victory would secure a border between the tribes as well as the approaching American settlers. However this hope was dashed when the colonies won their independence and England signed over the western territories to the new United States.

Raids between settlers and Native Americans throughout the Midwest continued for many years. This continued conflict, economics, disease, and other factors pushed many tribes further and further west. After the Battle of Fallen Timbers and the Treaty of Greenville, boundaries and a treaty system was established to control land between the new United States and Native American tribes, yet raids by both sides continued to occur.

During the 1800's, the U.S. government conducted many treaties with the tribes. These treaties involved the tribes giving up land or moving out of Indiana in exchange for land in another state, money, and goods. Due to tribes signing away the rights to land of which they had no affiliation, many tribes found themselves without land to call home. Tribe members who signed the treaties did not always have the consensus of the rest of their respective tribe. This disconnect caused conflict within and between the tribes themselves.

In 1808, Tecumseh and Tenkwatawa (the Prophet), two Shawnee brothers established a new village known as "Prophet's Town" at the confluence of the Tippecanoe and Wabash Rivers. Tecumseh and the Prophet planned to unite many tribes into an organized defense (Confederation) against the growing number of western settlers. It was through this union that Tecumseh believed the tribes could defend the lands that they had lived on for thousands of years. Prophet's town was used as a training area and religious center for Native Americans who came to hear the brothers speak.

This stream of Native Americans from the different tribes, and the increased activities of the town, disturbed the white settlers. In 1811, General William Henry Harrison, organized an army of 1,000 men, hoping to destroy the town while Tecumseh was on a recruitment drive in the south. When General Harrison's army arrived at the town, it was decided that he would meet the Prophet the following day to discuss his agenda. The Prophet, although warned by Tecumseh not to attack the Americans until the tribes were completely unified, launched an attack on General Harrison's army in the Battle of Tippecanoe.

Just before dawn, the Prophet led the warriors to Harrison's camp and ordered them to attack. The Prophet's attack failed, as Harrison's men were able to defend their camp. The next day, Harrison and his army burned Prophet's Town. Many of the warriors would abandon Prophet's town to return to their own villages, thus ending the Prophet's power base. Tecumseh would later be killed during the Battle of the Thames in Canada during the War of 1812.

After the War of 1812, the power base of most Native American tribes in Indiana was crippled. Numbering much fewer than in time past, Native Americans watched as American settlements encroached upon their lands. Although the Native Americans willfully signed treaty after treaty only to have the U.S. government break those treaties, thus leaving the Native Americans landless and unable to recover it. The Miami, for example, worked for years to get their lands back, but were ultimately unsuccessful.

In 1838, the U.S. government removed the Potawatomi in what is referred to as the Trail of Death. The Potawatomi had agreed to cede their land to the settlers at the end of August, but had planted crops for summer and fall harvest. The settlers moved onto the land to claim their territory, which resulted in fights between the tribe and the settlers. Governor David Wallace called for a military force to preserve the peace. On September 4, 1838, the Potawatomi were forced off of their land by men who were "armed and equipped" and led to what is now Kansas. This journey, which lasted one month, was made on foot. The tribe suffered from severe thirst, inadequate food, intense heat, clouds of dust, rain, snow, mud, and bitter cold. By the time the tribe reached their new home, forty-three had died. Upon arrival, the Potawatomi discovered that the government's promises of housing and cultivated fields had gone unfulfilled.

Stories like the Potawatomi's are not uncommon. In 1846, the government removed the Miami from their homeland, relocating them to Kansas as well. They were forced to leave their homes so that the settlers could "civilize" the land. Other tribes found in Indiana include: Wea, Delaware, Shawnee, Kickapoo, were also relocated west of the Mississippi.

Information on these tribes today is located in the *Modern Native Americans* lesson.

INDIANA'S NATIVE AMERICANS

Materials: “Indiana’s Native Americans” map worksheet and answer key, pencils, crayons/markers, Indiana physical map. *Early Peoples of Indiana* book (Background information for this lesson can be found on pages 4-8 of this manual.)

Objective: Students will learn about pre- and post-contact Native Americans living in the Indiana Area.

Activity: Discuss the various native peoples who lived in Indiana. Then, students will each complete the “Indiana’s Native Americans” map worksheet. The *Early Peoples of Indiana* book (http://www.state.in.us/dnr/historic/files/HP_earlypeoples.pdf) offers supplemental and comparative information for this lesson.

SYMBOLS

Objective: Students will be introduced to the importance and use of symbols in Native American writing and compare the importance and use of symbols in their own everyday lives.

Materials: Picture Writing Dictionary, “Your Native American Pictograph” and “A Modern Pictograph,” pencils, coloring utensils (only if students want to use them on their worksheets), examples of a medicine wheel and birch bark scroll with pictographs

Background Information:

Every Native American tribe had a spoken language and some tribes even shared the same spoken language. As far as historians and anthropologists know, no Native American tribe anywhere in the Americas had a written language before Sequoyah created one for the Cherokee in 1821. They did, however, have pictures with which to tell their stories. Using pictures to tell stories is a commonality that people around the globe have historically shared.

An important thing to know is the difference between a pictograph and a petroglyph. A petroglyph is a picture or series of pictures that are used in place of words to tell a story and have been *carved* into stone. A pictograph is a picture or series of pictures that are used in place of words to tell a story and *painted* on rocks, cave walls, war paint, weapons, the bark of trees, and animal hides.

The thing that both petroglyphs and pictographs have in common is that they were used by Native American tribes to record stories, events, important persons, etc. Many of the symbols used by the tribes of Indiana were similar to those used by tribes elsewhere. There was no single set of symbols used by any one tribe.

The oldest petroglyph still in existence in Indiana is the Roll Petroglyph Site in Crawford County. It is literally eroding away into the Ohio River and since it is on federal land, the State of Indiana can not remove the remnants for preserving. Additionally, because of its location, getting the necessary equipment for extraction there would be difficult. In fact, the Roll Petroglyph Site is one of the only verified glyph sites in Indiana and there are very few in the Midwest in general – which is why other regions get all the glory and why historians, archaeologists, and anthropologists know so much about their symbols. The Indiana State Museum’s archaeologist, Michele Greenan, visited the Roll Petroglyph Site with a Miami tribe member who created an artist’s rendering of the site. Greenan then used plaster to make a mold of the carvings as a means of preserving them since they could not be cut from the location (See *Roll Petroglyph Site* in Appendix).

The symbols used in petroglyph and pictographs were commonly recognized by fellow members of the creator’s tribe, just like in today’s society there are familiar symbols used in daily life (for example: traffic signs, directional arrows, stick figures, etc.)

Activity 1: Give each student a copy of the Picture Writing Dictionary. Go through the dictionary as a class and be sure to examine all the symbols. Explain to the students that Native Americans used symbols that others in their tribes would be familiar with. Be sure to let students know that the Picture Writing Dictionary provided for this lesson is not a complete compilation of Native American symbols. Explain why many Native American tribes used symbols rather than an alphabet to tell stories.

Activity 2: Give each student a copy of the worksheet titled “Your Native American Pictograph.” Explain that each student should use their copy of the Picture Writing Dictionary and create a pictograph on the animal form shown on the worksheet. The symbols should be drawn in a spiral shape. The words to their stories should be written on the blank lines. When students are finished with their stories, have a few read their stories aloud and explain the symbols they used.

Activity 3: Create and/or draw a list on the chalkboard of symbols with which the students are familiar. Student input is necessary for this list. Examples: stop sign, traffic light, men’s/women’s restroom figures, the NO symbol (red circle with line through it), Mr. Yuk, company logos (like Nike’s swoosh, Pepsi’s red-white-blue ball, Chevrolet’s bowtie, Apple Inc.’s apple, and McDonalds’ golden arches), etc.

Activity 5: Give each student a copy of the worksheet titled “A Modern Pictograph.” On this worksheet students will write a story that they will then illustrate using modern familiar symbols, like those listed in Activity 3. These stories do not need to be depicted in a spiral shaped pictograph like their Native American pictographs. When students are finished, have a few share their stories and the symbols they used as illustrations.

ART

Objective: Students will be instructed on the purposes, styles, composition of Native American beadwork, ribbon work, and pottery. They will see examples of Native American beadwork, ribbon work, and pottery. Students will then create their own versions of Native American beadwork and pottery.

Materials: pony beads, cording, air-drying clay, carving sticks/toothpicks, shells, fabric, beadwork/ribbon work examples

Background Information:

Beadwork: Native Americans have decorated themselves with necklaces, bracelets, earrings and belts of wampum, long before European contact. In 1619, the early French explorer Champlain noted that Huron Indian girls wore more than twelve pounds of wampum.

What is wampum? Wampum is a shell bead, either white or purple in color that is made from a quahog clamshell. Many people still believe today that wampum is “Indian money.” This is not true. When the Europeans arrived, they adapted wampum as currency because they did not want to lose coins in the colonies. The Europeans also introduced glass beads from Europe to the tribes, which became very popular with the Indians and by 1880, glass beadwork appeared to have replaced quillwork as the means of ornamentation.

Aside from beauty, wearing or presenting jewelry had many social, economic, political and religious implications for the tribes. Wampum belts were utilized as a form of record keeping because the tribes had no written languages. The beads kept track of events for the Native Americans, just as pens and paper keep track of events for us today. Signaling peaceful, warlike, or other intentions between tribes (or tribes and colonists), the belts were manufactured using beads of one color, with symbolic designs in another color. White represented peace, promise, and good intention, whereas purple conveyed hostility, sadness, or death. Red painted wampum was sent to other villages to indicate war. Sometimes the strands woven together would form a belt as long as 10 or 12 feet. Usually the belts were only four or five inches wide and about three to four feet long.

Wampum was not the only kind of beadwork created by Native Americans. Beads were used as decoration on clothing, jewelry, headwear, moccasins, and bags. The Potawatomi are well-known for their bandolier bags because they display both extensive beadwork as well as ribbonwork.

Ribbonwork: It is not known exactly when or the use of ribbonwork began but it came to become an art of the Native Americans when trading posts were established in the east and Midwest. Ribbons were used as gifts to Native Americans. Native Americans would also purchase or barter for fabric, needles and other sewing items from the traders. Among the goods sold were also silk taffeta ribbons in brilliant colors and various widths. The women were soon sewing the ribbons on shirts, skirts, moccasins and the dance regalia they and their families wore. The designs were often geometric, floral, or animal related. The colors of the ribbons were not always chosen based on aesthetics, but could also have religious significance.

Early on Native American women would cut or tear birch bark to make patterns. Later they used paper, flour sacks, etc. Patterns would be kept in a bag made from the bladder of large game animals like deer and buffalo. A woman's bladder bag of ribbonwork patterns was a prized possession.

Pottery: During the Archaic period, groups of people scheduled their movements into a cycle in accordance with the seasonal abundance of particular resources. A group might congregate in a large village by the river or lakeside during the summer harvesting migrating fish and then break into smaller groups into the interior to take advantage of winter hunting. With the beginning of the Woodland Period, groups started staying in the same village for more than one season. By the time of European contact, Native Americans were staying in one village for at least a decade a time.

Native American pottery is both fragile and strong. The low firing temperatures, unrefined paste, and natural state of clay used to make pots, produced brittle vessels which could easily break. Thus the reason that most Native American pottery found at archaeological sites is broken into pieces. Before settling down in to semi-permanent and permanent villages, it was impractical to transport ceramic pottery during frequent seasonal moves. Before the use of pottery, sturdy stone bowls were used, but because of their great weight, the bowls were often left behind at a village site that would be returned to in subsequent seasons.

Pottery is assumed to have been made by women, though in New England Algonquian tribes there are some early historic references to men making pottery. All the women would learn to make pottery. There is no evidence that there was pottery specialization by any woman or family.

Because Native Americans organized themselves to move from one settlement to another, their art focused on the decoration of utilitarian objects, which were carried along, left for later use, or buried with the deceased. Through the perfection and embellishment of these items, Native Americans found not only a means of individual expression, but they also discovered a way to communicate important cultural symbols.

Native Americans dug natural clay from pond sides, river banks and lakeshores. The clay had to be flexible enough to be bent or stretched into a coil without breaking or cracking. Often clay had to be tempered with sand, crushed shells, or even plant material to help it withstand the shock of rapid temperature changes and open flames.

Native Americans began making a pot by pinching a small ball of clay into a bowl or dish shape and placing it in a hollow in the ground. Coils of clay were added to the interior of the vessel wall. These coils were pinched or pressed and smoothed into the previous coil, which welded the coils of clay together. The coiling process spiraled upwards until the desired form was achieved. Then the vessel was paddled with a cord-wrapped stick to further compress and cement the clay, and give the pot its finished form. Depending on what area the Native Americans lived in, the pots could have various round, egg-shaped, and even slightly pointed bottoms. These curved bottoms were perfectly suited to the uneven surfaces of the woodlands and remained upright easily when placed in a hollow or upon rocks.

Pottery was fired outside in a shallow pit, without the use of an enclosed kiln. Temperatures in wood firings probably reached 1500° F. After firing, pottery pieces were hard as rock and sturdy. This strength is what has kept the pieces from completely disintegrating when buried in the ground for hundreds and thousands of years.

At first pots were used just for cooking, but later they were used to store foods. Pottery mainly consisted of cooking and storage vessels, but miniature pots, pipes, beads and figurines were made as well.

Before being fired, decorations were added to the pots. These decorations were applied (like paints), stamped (texture), or carved (symbols and shapes). Various tools were used to decorate the pots, including carved antler modeling tools, combs, pointed sticks, shells, nets and textiles to impress, wood, shell or stone carving tools, and burnishing stones. Clay pots were decorated with designs and motifs used for other forms of art, like metal-working, weaving, beading, quillwork, and even face painting. These shared designs often had areas of geometric shapes like triangles, zigzags, and dots.

All of the artwork described here, pottery, beading, and ribbonwork were used in trade with the Europeans and Americans.

Activity 1: Provide students with a background on Native American art using the information provided above. Show examples of Native American art during this instruction. Then, proceed with the two art activities.

Activity 2: Students will create a beaded bracelet. Materials needed: elastic cording or string and beads (pony beads recommended to fit string easily). Follow these steps to create a bracelet:

1. Cut 12 inch lengths of cording enough for each student to have one.
2. Give each student a piece of cording and up to 40 pony beads.
3. String the beads onto the cording.
4. Hold the ends of the cording together and tie into a knot.

Activity 3: Students will create a pinch pot similar to Native American pottery. Materials needed: air-drying clay, carving sticks, shells, textured fabric, and markers or paint optional.

Give each student a chunk of clay (about 3 inches wide). Then follow these steps to create a pinch pot:

1. Roll clay into a ball
2. While holding the ball in one hand, press the thumb of the other hand into the middle of the ball
3. Pinch the clay between the thumb and fingers to form a pot shape
4. Use carving sticks, shells, and fabric to carve/imprint shapes and designs into the pot
5. Allow pot to air dry for 24 hours
6. After completely dry, pot will be hard and can be colored with markers or painted if desired

STEREOTYPES

** This lesson is aimed toward 8th grade and above. Teachers of lower grades who wish to use this lesson may need to modify it to make it easier for younger children to understand.*

Objective: Define stereotype and explain how they can be hurtful, discriminatory, derogatory, yet sometimes can be positive. Share examples of negative and positive stereotypes of Native Americans. Discuss how the examples are either positive or negative and what can be done to overcome them.

Activity 1: Ask students what comes to mind when they think of Native Americans. Write their responses in a list on the board. Then ask if these responses are fair and accurate characterizations of Native Americans. Take a poll of the class and write the results on the board.

Activity 2: Write the definition of the word “stereotype” on the board so that all students can see it. Explain the definition and how anyone can be stereotyped. It might be helpful to take a few minutes to list some common stereotypes (for example: dumb blondes, Americans are fat, women are bad drivers, men are stupid, etc.) Explain that there are both positive and negative stereotypes (for example: Dumb blondes = negative. All grandmas bake cookies = positive.) Ask students if they have ever been stereotyped and how it made them feel. Ask students if there is ever a truly positive stereotype or if there is a grain of negativity in all stereotypes.

Activity 3: Have students provide ways in which the discussed stereotypes can be overcome. Write a list of these solutions on the board so that students can keep track.

MODERN NATIVE AMERICANS

Objective: Students will learn about current Native Americans in Indiana.

Materials: Comparing Modern Cultures Worksheet and Answer Card

Background Information:

Native American tribal newsletters and newspapers are ways that tribes can communicate with their members about current events. Important issues relating to the tribes and even tribal government are discussed. These papers are important because not everyone lives in the same area; however, they can stay informed and updated on important tribal matters.

In activity 2, students are asked to compare answers to questions about themselves with the answers to the same questions given by a mystery person. The mystery person is a Prairie-Band Potawatomi woman, age 38, who has lived in Indiana her entire life. Her mother lived on a reservation as a child, but our mystery person did not. Some of her family still lives on a reservation in Kansas.

Native Americans living in Indiana today do not live on a reservation; however they often have special tribal areas where Pow Wow and other important tribal gatherings are held. They go to work and school as we do. They live in cities and suburbs in dwellings just like ours and enjoy the same types of activities as we do.

Some Native People whose roots are in Indiana do live on reservations, but these are located in other states such as Oklahoma and Kansas. Tribes often have different bands or kinship groups within the larger tribal group. These bands often reside together on one reservation, such as the Prairie Band Potawatomi reservation in Kansas and the Citizen Band Potawatomi reservation in Oklahoma.

Contemporary Native Americans have a unique relationship with the United States because they may be members of nations, tribes, or bands with sovereignty and treaty rights. Cultural activism since the late 1960s has increased political participation and led to an expansion of efforts to teach and preserve indigenous languages for younger generations and to establish a greater cultural infrastructure: Native Americans have founded independent newspapers and online media, recently including FNX, the first Native American television channel, established Native American studies programs, tribal schools and universities, and museums and language programs.

Activity:

1. Have students ask each other the questions on the corresponding sheet. They can record their answers on a separate piece of paper.
2. Have students read the sheet with the answers given by a mystery person. Students should compare and discuss the answers.
3. Reveal the answer of who wrote the answers (See background information) and use the questions below to prompt discussion

Discussion Questions

1. Were students surprised by who wrote the answers to the questions? Why or why not?
2. What did they learn about each other? Were they surprised?
3. Were any of their answers similar to or different from those of the mystery person? Why or why not?
4. Does this activity make them think differently about something they thought before? If so what was it? Why do they think this is so?

AGRICULTURE AND ANIMALS

Objective: Students will learn about the various ways Native Americans utilized the vast plant and animal resources indigenous to Indiana.

Background Information:

Plants were used in the everyday life of Indiana's Native Americans for a variety of things. Food, medicine, clothing dye, basket weaving, building, and spiritual uses are among the many uses of native plants. Native Americans used many parts of the plant including the root, bark, berries, flowers, and seeds.

Herbs were used as medicine by preparing tinctures, salves, and teas for example. Herbs and plants were also used in sacred ceremonies and used to purify the energy of an area. This practice is called smudging.

Some plants such as corn, squash, pumpkins, and beans were grown and harvested yearly.

When European settlers came to Indiana, the Native Americans taught them to use the plants native to the area.

Animals played an important role in the everyday lives of Native Americans in Indiana. Not only were they eaten as food, their hides were used for clothing and bedding. Their sinew was used as twine or string, bones used or carved into jewelry or other items. Animals were considered sacred, and took part in many stories and spiritual practices.

Native Americans live as we do but keep alive many traditions such as utilizing all of an animal whenever possible, and having respect for animals.

Today, many people use animals in everyday life. We use wool to make yarn for our sweaters and blankets, eat dairy made from cow milk, use horse hair to make the strings on violin bows, we eat honey made by bees. Additionally we use shells and feathers for decoration and jewelry. Leather and furs are still worn by many people, although synthetic versions have become the choice of many others.

The characteristics of a particular animal is often a part of Native American oral traditions, and are often used to mirror human actions to tell a story with a lesson or moral. For example, there is the cunning fox, the trickster jackal, the wise owl. These beliefs are based on the practice of animism which is a spiritual idea that all natural objects in the universe have souls or spirits. Animals, plants, rocks, minerals, bodies of water all possess an inherent spirit according to this belief system. Many tribes believe that by utilizing parts of a specific animal, the human then takes on the characteristics of the animal (a bear claw for courage, etc.). If an animal appears in a dream, those same characteristics are also interpreted within the context of the dream (if someone dreams of a badger, they may need to work on communication, or maybe someone is trying to tell them something).

Animal Activity

Materials: Images of animals native to Indiana (beaver, white-tailed deer, badger to name a few)

Activity: Students will learn about the various animals that Indiana's Native Americans encountered every day. Students will learn about ways Native Americans utilized animals as a resource.

1. Using background information, briefly discuss with students ways that Native Americans used animals in everyday life.

Discussion Questions

1. Do you have any items that are made from an animal?
2. What other examples can you think of where animals are used in everyday life?
3. Why do you think using the entire animal was important?
4. Do you think Native Americans today practice this same tradition? Why or why not?

ORAL TRADITIONS

Objective: Students will learn about ways in which Native Americans passed on their traditions via oral communication, including the symbolism therein.

Background Information:

Language

Many words that we use today have Native American origins. Words such as squash and skunk are examples of Native American words. Using Native American words was necessary for European settlers as they began to explore their new surroundings. The native people of Indiana taught the settlers their names for things that they did not have in Europe. These are called loanwords. Before this, when Indiana was still being explored, many French explorers taught the Native Americans their language and vice versa.

The oldest place-names in Indiana are at least 300 years old. Most of these place names come from the Algonquian language called Miami-Illinois. The most common Native American place names in Indiana are hydronyms. Hydronyms are the names for bodies of water. These names have survived because of the continued use over time of these bodies of water for transportation.

Today, the place names we encounter with Native American roots have often been spelled in a way more recognizable by those who speak English. These changes happened over time, and if one looks closely they will find many Native American roots in the place names on the maps we use every day.

Story Telling

Another oral tradition is story telling. Many of the stories personify animals and other naturally occurring things to tell a story of how something came to be.

Many of the lessons in this trunk include stories that offer explanations for various things, and activities utilizing these stories. Storytelling was a way of sharing important cultural information. These stories were told from generation to generation. They offered explanations to the nature of animals and the natural world around them.

Preserving Oral Histories

Preserving oral traditions is vital for Native American and all cultures. Many anthropologists have worked closely and collected the personal stories and traditions of Native Americans in order to preserve them for future generations.

There are many projects today also preserving the language of Native people. You can learn more about these projects by visiting tribal websites and the Contested Territory gallery on level 2.

ACTIVITIES

Activity 1: Students will learn words in Native American languages indigenous to Indiana.

Materials: Picture Cards (cup, turtle, pencil and apple), word cards in Potawatomi, Lenape (Delaware), and Miami

Potawatomi:

- gwabegas (cup); mshike (turtle); nebyegen (pencil); mshimen (apple)

Lenape (Delaware):

- paènt (cup); tahkox (turtle); èhèlekhikètunk (pencil); apèlish (apple)

Miami:

- Mineekwaakani (cup); wiincia (turtle); awikataakani (pencil); mihšiimina (apple)

Procedure:

1. Have students sit on the floor in a circle
2. Lay out the four picture cards on the floor in the middle of the circle.
3. Have students try to help match each word with each picture.
4. Lay the matching words beneath each picture on the ground. Invite students to take turns examining the words and their meaning. Invite students to try to read the words out loud.

Discussion Questions

1. What words sound or look similar to English words? Why do you think this is?
2. What words look similar to each other? Why do you think this is?
3. Which words are most different from English?

Activity 2: Students will learn how Native American language affected the geography of Indiana.

Materials: Markers, map of Indiana rivers (not provided– locate before the start of the activity) and Indiana River Name Origin cards

River names:

teeyaahkiki– Miami name for the Kankakee River

kineepikwamekwa siipiiwi– Miami name for the Eel River

ahsenaamiši siipiiwi– Miami name for the Sugar Creek River

waapikaminki– Miami name for the White River’s west fork that runs through Indianapolis

oonsaalamooni siipiiwi– Miami name for the Salamonie River

oonsaasiipi– Miami name for the Yellow River

kiteepihkwana–Miami name for the Tippecanoe River

wahbahshikki– Miami name for the Wabash River

ACTIVITIES

1. Individually or in small groups, the students will receive copies of a map of Indiana rivers.
2. Have students read the name of the river written on each card.
3. Next, have students locate the river on the map. With a marker, have the students write the Native American name of the river on the map.
4. Have the students read the origins of each name on the back of each card.
5. Have students compare and contrast the names of the rivers.
6. Ask students to name other places in Indiana or America that have Native American names.
7. Ask students “What other languages can you think of that have influenced the names of places, waterways, and landmarks’? Have students give examples.

Activity 3: Students will create a list of questions to take home and interview a parent, grandparent, or older relative. This is an exercise in preserving oral history and traditions.

Materials: Pencil and paper (voice recorder optional)

1. Have students help create a list of questions that they want to ask the elder family member. You may use the sample questions listed below as examples if students need inspiration.
2. Tell students to collect as detailed a description for each answer as possible.
3. Students will take home their questions to interview their family member.
4. Next, they will fill in the answers given to them by the family member. Students should record answers as closely to what the family member says as possible.
5. Students will bring the completed oral history to class to share.
6. Encourage students to continue collecting (as a family project) as many oral histories as possible to save as a record of their own families. If they have tape or digital voice recorders at home, they can work with adults in their families to record family histories that way.

Sample Questions: What is your favorite holiday memory? What was the best vacation you ever went on? What is the best family meal you can remember? What made it memorable? Was it the food, people you were with, or both? What is something you are very proud of? Where were you born? Where were your parents born? What was your grandmother’s maiden name? Where did you go to school? Did you like school? What was the best part of being a teenager? What did you do for fun when you were my age? Tell me a story about a lesson you had to learn.

LEISURE AND ENTERTAINMENT

Objective: Students will examine and participate in leisure and entertainment activities as Indiana’s Native American children and adults have done over time. Students will make important connections between games played and skills needed for survival.

Background Information:

Games played by Indiana’s Native American’s were played by adults and children, both male and female. Some were played by one group or another (Women only, for example). Other games included everyone. These traditional games had many purposes. They brought people together, and were considered social activities. Many games enjoyed by children taught important skills they need as adults, including patience and endurance.

Buzz Saws: Buzzers or buzz saws are not only fun, but they take skill to manipulate. They are traditionally constructed from bone, pottery, gourd, or wood. The string is made of sinew. Flat buzzers made from wood are often painted with vibrant colors and designs that react when the buzzer spins. Hold each end of the buzz saw in each hand. Wind the buzz saw’s strings by spinning it away from you until it is wound up tight. Quickly pull outward on both ends at once and the buzz will spin and make a buzzing noise. Keep the buzz saw going by alternately pulling and relaxing (each time the cord has unwound and begins to rewind). It is said that the sound the buzz saw makes is similar to the sound of a sighing wind.

As you relax your hold, bring your hands together a little to allow the string to contract as it is wound up tight again.

Corn Dolls: Corn dolls were made by fashioning corn husks into human shapes. Both boys and girls made and played with corn husk people. Corn husks are soaked in water to make them easy to bend. The corn husks are folded to create bodies, and tied with string near the top to create a head. Legs can be cut and tied with string for boys, or left as is for girls. An additional husk is rolled up and tied at either end with string to create arms by inserting through the middle of the doll and tied underneath with a string. Clothing or beaded creations were sometimes made for these dolls.

Web Weaving: Web weaving is played by weaving strings between the hands in various patterns. This game is associated with the spider in many Native American traditions.

Ring and Pin: This game was often played by women and older children. The set was usually made from bone and leather. This was a popular game and was played all over the United States by many tribes. Hold onto the short end of the stick with the ring hanging from the cord. Swing the ring up and forward and try to thrust the far end of the stick through the hole in the ring. One point is awarded for each successful catch of the ring on the stick.

Snake and Indian Stick Game: This game is traditional for the Potawatomi tribes of Indiana. In this game of chance, points are awarded depending on how the sticks fall. The four sticks are painted on both sides representing man and snake; however, some sides are also plain.

Tops: Tops were traditionally made from wood, bone, stone, or clay. Sometimes they are plain, and some are decorated. Spin the top's spindle between thumb and index finger and let it go. Have students see whose tops spin longest.

In addition, running races, and make-believe games were popular among Native American children, just as they are today. These games and toys were hand made from items that were easily gathered.

Chunkey

Chunkey was the "national pastime" of the Late Pre-Contact cultures of Indiana. The game is also known as chungke. Each town had a large field of well-packed and maintained dirt or sand that chunkey was played on. The chunkey stones needed to play the game were usually owned by the town or a clan rather than individuals. The stones were the size of a modern day hockey puck. Many of them were well crafted and highly polished. It is thought that the game was a way to improve hunting and battle skills as well as entertainment. Chunkey was only played by men. It could be played one-on-one or in teams. One team would roll the chunkey stone along the ground. The players would then throw their spears and try to have their spear land as close as possible to where the stone would stop.

Double Ball

Double ball, also known as the women's ball game, was played by many Native women of the Western Great Lakes and Plains regions.

It was also played in California where, in contrast, it was played by men. A very social game like lacrosse, the players are given to pageantry.

Double ball was also played nearly the same as the sport of lacrosse. The game ball was tossed and caught with the racket - a wooden stick usually featuring a slight curve at the throwing end. Each player had one stick that measured two to six feet in length that they used in throwing, catching, and picking up the double ball. Sometimes goals were used and could be up to a mile apart!

Lacrosse

Lacrosse was a game played mainly by men to settle disputes. The name comes from the French, who thought the rackets used looked like a bishop's crosier (lacrosse). The object of the game is to pass or carry a ball to a goal, which was one or two posts on either end of a playing field. Players used their racket to catch the ball, which traditionally was made from deer hide that was wrapped around a ball of deer fur.

Good teamwork, agility, and speed were all important skills learned in this game. Today, Lacrosse is played in both America and Europe, with many schools having Lacrosse teams.

Dice Games

While dice games are games of chance, in some cases, the game held spiritual significance. Women would sponsor a game of dice to honor her guardian spirit. The Miami played big games of dice at special occasions that honored a guest or even someone who was deceased. There are various forms of dice games that were enjoyed by Indiana's Potawatomi, Miami, and Kickapoo tribes.

Leisure time overall is defined here as times when both adults and children come together for rest or pleasure either in the home or in a group setting.

Activity 1: What types of traditional games were enjoyed by Indiana’s Native American children?

Discussion Questions:

1. How do these toys and activities differ from what you play with today?
2. Do you think these toys are different from what pioneer children living in Indiana played with? Why or why not?
3. These toys are all hand made from natural materials. Do you have anything at home that you play with that is made from natural materials? Do you have any toys at home that are handmade?
4. Do you prefer handmade or manufactured toys and games? Why or why not?

Activity 2: Have students create their own group-play game! Games can be based off of those activities listed in the background information.