



Jennifer Bourassa <bourassaj@sad1.org>

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## Fwd: MicMac Museum

1 message

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**Christopher Hallett** <hallettc@sad1.org>  
To: Jennifer Bourassa <bourassaj@sad1.org>

Tue, Mar 16, 2021 at 10:55 AM

FYI - Regarding 3rd Grade Museum trip.

Christopher J. Hallett  
Principal  
Zippel Elementary School  
Like us on facebook at [Zippel Elementary School](#)

Executive Director  
Northern Maine Education Collaborative (NMEC)  
[www.nmecpartnership.org](http://www.nmecpartnership.org)

*"The task of the modern educator is not to cut down jungles, but to irrigate deserts."*

~C.S. Lewis

----- Forwarded message -----

From: **Janice Wright** <[wrightj@sad1.org](mailto:wrightj@sad1.org)>  
Date: Mon, Nov 4, 2019 at 12:47 PM  
Subject: MicMac Museum  
To: Christopher Hallett <[hallettc@sad1.org](mailto:hallettc@sad1.org)>

Hi Chris,  
Is it ok for two of our third grade classes to visit the MicMac Museum on Friday, November 15? It will involve my class and Miss Tardif's.  
Thank you

## Optavia Health Coach

"Play is often talked about as if it were a relief from serious learning. But for children, play is serious learning. Play is really the work of childhood."—Fred Rogers

On Tue, Mar 16, 2021 at 12:15 PM Loretta Clark <[clarkl@sad1.org](mailto:clarkl@sad1.org)> wrote:

[Quoted text hidden]

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**Sharlet Bishop** <[bishops@sad1.org](mailto:bishops@sad1.org)>

Wed, Mar 17, 2021 at 3:49 PM

To: Loretta Clark <[clarkl@sad1.org](mailto:clarkl@sad1.org)>

I am just reading this, I do not recall the years we went, but second grade visited the MicMac Museum, in Presque Isle. We went two years in a row. Hope this helps add to the requirements. Sharlet

On Tue, Mar 16, 2021 at 12:15 PM Loretta Clark <[clarkl@sad1.org](mailto:clarkl@sad1.org)> wrote:

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Sharlet B. Bishop  
2nd Grade Teacher  
Pine Street Elementary





Loretta Clark &lt;clarkl@sad1.org&gt;

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**Fwd: Mi'kmaw Culture in SAD1**

2 messages

**Brian Carpenter** <carpenterb@sad1.org>

Wed, Jan 13, 2016 at 9:50 AM

To: Ben Greenlaw &lt;greenlawb@sad1.org&gt;, Christopher Hallett &lt;hallettc@sad1.org&gt;, Anne Blanchard &lt;anne@sad1.org&gt;, Loretta Clark &lt;clarkl@sad1.org&gt;, Dan Duprey &lt;dupreyd@sad1.org&gt;

FYI If any of your teachers are interested.

----- Forwarded message -----

From: **Simon Nevin** <snevin@micmac-nsn.gov>

Date: Wed, Jan 13, 2016 at 10:39 AM

Subject: Mi'kmaw Culture in SAD1

To: [carpenterb@sad1.org](mailto:carpenterb@sad1.org)

Good Morning Mr. Carpenter,

My Name is Simon Nevin and I am the Cultural Director for the Aroostook Band of Micmacs. I am

Reaching out to you to let you know that I am in the area and would like to work with

You and the school boards.

I can offer up cultural teachings about the Mi'kmaw and talk about Mi'kmaw philosophy's.

I am part of native drum group and would be willing to come and put on a cultural demonstration

To the students.

Looking forward to hear from you.

Wela'lin

**Simon Nevin****Cultural Director***Aroostook Band of Micmacs*

MSAD 1 - Presque Isle 000003

**7 Northern Rd**

**Presque Isle ME 04769**

**Office: (207)764-1972 Ext. 27**

**Fax: (207)764-7667**

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--

Brian M, Carpenter  
Superintendent of Schools  
MSAD #1  
(W) 207-764-4101  
(C) 207-762-0188

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**Loretta Clark** <clarkl@sad1.org>  
To: Brian Carpenter <carpenterb@sad1.org>

Wed, Jan 13, 2016 at 11:40 AM

We have this group coming in February to Pine Street. We had the group for drumming last year and it was wonderful!

Loretta

Loretta J. Clark  
MSAD #1  
Pine Street Elementary School Principal  
50 Pine Street  
Presque Isle, Maine 04769  
207-764-8104

**"Where our hearts are in our work and at the heart of our work are the children!"**

[Quoted text hidden]



Gmail

Loretta Clark &lt;clarkl@sad1.org&gt;

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**Drum performance**

10 messages

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**Emily Peers** <mrspeersie@gmail.com>

Wed, Apr 15, 2015 at 3:59 PM

To: Loretta Clark &lt;clarkl@sad1.org&gt;, Christopher Hallett &lt;hallettc@sad1.org&gt;

Hello there,

I've gotten in touch with Glo Curtis about a drumming performance at each school. She said they are willing to do both schools the same day. She said Fridays work best for them but they could work around the schools schedule if we need to. She said they would drum and also talk to the students about it as well. I told her typically we do a morning assembly at Pine and afternoon at Zippel. With a time/length max of about 45mins-an hour at Pine and an hour at Zippel. Get back to me about a date that works for you and I'll get in touch with her. Thanks!

Emily Peers

[mrspeersie@gmail.com](mailto:mrspeersie@gmail.com)

---

**Loretta Clark** <clarkl@sad1.org>

Wed, Apr 15, 2015 at 5:50 PM

To: Emily Peers &lt;mrspeersie@gmail.com&gt;

Cc: Christopher Hallett &lt;hallettc@sad1.org&gt;

Friday, May 15th is the only Friday I could do this for this year.

Loretta

Sent from my iPhone

[Quoted text hidden]

---

**Loretta Clark** <clarkl@sad1.org>

Wed, Apr 15, 2015 at 7:01 PM

To: Emily Peers &lt;mrspeersie@gmail.com&gt;

It could end up as one year if enrollment declines.

Sent from my iPhone

On Apr 15, 2015, at 3:59 PM, Emily Peers &lt;mrspeersie@gmail.com&gt; wrote:

[Quoted text hidden]

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**Emily Peers** <mrspeersie@gmail.com>

Sun, Apr 26, 2015 at 9:45 PM

To: Loretta Clark &lt;clarkl@sad1.org&gt;

Cc: Christopher Hallett &lt;hallettc@sad1.org&gt;

Chris could you let me know if that Friday May 15th works for you or not.

Loretta, we could look at other dates too. I think as long as she knows ahead of time we could work it out.

Let me know your thoughts. Thanks!

Emily

[Quoted text hidden]

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**Christopher Hallett** <hallettc@sad1.org>

Mon, Apr 27, 2015 at 7:26 AM

To: Emily Peers &lt;mrspeersie@gmail.com&gt;

Cc: Loretta Clark &lt;clarkl@sad1.org&gt;

That will work for Zippel. 1:00?

MSAD 1 - Presque Isle 000005



Christopher J. Hallett  
Principal  
Zippel Elementary School  
[Quoted text hidden]

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**Loretta Clark** <clarkl@sad1.org>  
To: Christopher Hallett <hallettc@sad1.org>  
Cc: Emily Peers <mrspeersie@gmail.com>

Mon, Apr 27, 2015 at 7:52 AM

We could do morning at Pine 9:30?

Loretta

Loretta J. Clark  
MSAD #1  
Pine Street Elementary School Principal  
50 Pine Street  
Presque Isle, Maine 04769  
207-764-8104

"Where our hearts are in our work and at the heart of our work are the children!"

[Quoted text hidden]

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**Emily Peers** <mrspeersie@gmail.com>  
To: Loretta Clark <clarkl@sad1.org>  
Cc: Christopher Hallett <hallettc@sad1.org>

Mon, Apr 27, 2015 at 8:28 AM

Those times sound good. I will email her back with that date and times and will let you know if that works for them. Thank you. Have a good day!

Emily  
[Quoted text hidden]

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**Emily Peers** <mrspeersie@gmail.com>  
To: Loretta Clark <clarkl@sad1.org>  
Cc: Christopher Hallett <hallettc@sad1.org>

Wed, Apr 29, 2015 at 11:49 AM

Hello,  
I heard back from Glo about the performance. She said those dates and times work! So it'll be Friday May 15th 9:30am at Pine and 1:00pm at Zippel. I have asked her how much time they will need to set up, so I will let you know about what time they will arrive at the school. The group is called Mawitan'ej E'ptijig. Which means gathering of women. She said they are excited about it. I am too! Glad that we could pull this off before the end of the school year.

Emily  
[Quoted text hidden]

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**Emily Peers** <mrspeersie@gmail.com>  
To: Loretta Clark <clarkl@sad1.org>  
Cc: Christopher Hallett <hallettc@sad1.org>

Mon, May 4, 2015 at 10:16 PM

I found out that the women only need about 15 minutes to set up.

Loretta, I will plan to be there in the morning for their performance and will have Sadie with me.

Chris, would you like me to come to the afternoon performance to represent the PTO or will you be all set? I'm happy to do either so just let me know.

Emily  
[Quoted text hidden]

MSAD 1 - Presque Isle 000006

**Loretta Clark** <clarkl@sad1.org>  
To: Emily Peers <mrspeersie@gmail.com>  
Cc: Hallett Christopher <hallettc@sad1.org>

Tue, May 5, 2015 at 6:29 AM

Sounds great

Sent from my iPhone  
[Quoted text hidden]

## History of Maine Course Syllabus

### Course Description:

This course will explore the history of Maine from pre-contact through the 20<sup>th</sup> Century. It will touch upon many of the major social, cultural, economic, and political trends of Maine history. When possible, it will focus on the lives of ordinary people and their impact on Maine history and tradition. Topics discussed will include:

Maine's Native Peoples  
European Exploration of Maine  
Maine's Role in American Revolution  
Maine's Role in the Civil War  
Maine's Natural Resource Economy  
"Myths" of Maine  
WWI/WWII and Maine  
Maine's Political History  
Modern Maine Issues



### Course Concept Learning Goals:

- Understand Maine's physical geography influenced the way it's peoples have lived, and developed over time.
- Learn how have events that happen on a national or global scale affected the citizens of Maine.
- Identify who are some of the most influential people from Maine.
- Gain an appreciation for the heritage of Maine's history and traditions.

### Instructional Strategies:

- Lecture & Discussion
- Note taking
- Group work
- Current events
- Film study
- Individual research essays & projects
- Opinion essays
- Posters & Presentations
- Review Games
- Document Based Questions
- Online Primary Source Review

### Common Texts:

"Finding Katahdin"

"Facing East from Indian Country"

"Washington County Maine in the Civil War 1861-66"



History of Maine  
Chapter 1 & Chapter 2 – Maine's Native People  
Pre- Contact – Post-Contact Era

Topics:

- Maine's Native American Culture and Tribes
- Impact of European contact on Maine's Native Americans

Learning Goals:

1. Maine Native American cultural systems and experiences of Maine tribal peoples across history.
2. Maine Native American territories.
3. Maine Native American economic systems.

Historical Knowledge Chapter 1:

**Section 1:**

Revolution  
Archaeology  
Oral Tradition  
Culture  
Wabanaki

**Section 2:**

Paleo-Indians  
Tundra  
*Gluskap*  
Tribal Elder  
Red Ochre

**Section 3:**

Shell Midden  
Strata  
Wigwam  
Migrate  
Spawn

**Section 4:**

Wampum  
Sakom  
Family Band  
Consensus  
Motewolon  
Petroglyph

Historical Knowledge Chapter 2:

**Section 1/2:**

Monarchy  
Corrupt  
Protestant Reformation  
Navigation  
Colony  
Acadia  
Alliance

**Section 3:**

Charter  
Patent  
Fortification  
Missionaries  
Abundant  
Subdue

**Section 4:**

Commodity

Shaman

Epidemic

History of Maine  
Chapter 3 – Native American Politics in Colonial War  
From King Philip's War to French-Indian War

Topics:

- Wabanaki Role in Colonial Warfare
- Effects of European treaties on Wabanaki lands

Learning Goals:

1. Maine tribal government and political systems and their relationship with local, state, and national governments.
2. Maine Native American territories.
3. Maine Native American economic systems.

Historical Knowledge Chapter 1:

**Section 1:**

Frontier  
Grant  
Domestic  
Legislature  
Annex

**Section 2:**

Encroach  
Indian Deeds  
Sacred  
Mission

**Section 3:**

Vulnerable  
Tactics  
Garrison  
Treaty  
Subjects  
Sovereignty

**Section 4:**

bounty  
Seed  
Militia  
Ratify  
Armistice

Readings/Projects:

Amy Hassinger

Finding Katahdin Chapters 3

Students will examine primary sources from colonial era to gain perspective on conflicts between Native Americans and European Colonists. Students will accomplish this by using the website Mainememory.net.

History of Maine  
Chapter 11 Section 3 – Civil Rights and Land Claim Settlements  
1960 - 1979

Topics:

- Passamaquoddy Sit-In of 1964
- Land Claim Settlement of 1980
- Wabanaki Views on their culture in Modern Society

Learning Goals:

1. Maine tribal government and political systems and their relationship with local, state, and national governments.
2. Maine Native American territories.
3. Maine Native American cultural systems and experiences of Maine tribal peoples across history.
- 4.

Historical Knowledge Chapter 11:

**Section 3:**

Lead

Civil Rights Movement

Discrimination

Settlement

Municipality

Readings/Projects:

Amy Hassinger

Finding Katahdin Chapters 11: Section 3

Jigsaw Activity using interviews with "Wabanaki People of Today".

Nation to Nation: Treaties and Legislation between the Wabanaki Nations and the State of Maine

# **THE WABANAKIS**

*of Maine & the Maritimes*

**A resource book by and about Penobscot,  
Passamaquoddy, Maliseet, Micmac and Abenaki Indians**

with extensive resources for all educational levels  
including sample lesson plans

Prepared for and published by the Wabanaki Program  
of the American Friends Service Committee

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**REFERENCES TO A PHONOGRAPH RECORD NOW DENOTE A CD.**

## CHAPTER 2

### SECTION 4

#### MR. OLORE- 8th GRADE- SOCIAL STUDIES- MAINE HISTORY

MATERIALS - text/ laptop/ notebook/ worksheet / *MR. EXPLORES HANDOUTS / QUIZ*

#### OBJECTIVES - Section 4, pp. 52-56

1. The students will learn why the Wabanaki tribes became dependent on the fur trade.
2. How the fur trade affected tribe relationships among themselves.
3. Why so many Wabanaki people died in the early 1600's.

#### KEY WORDS - commodities - objects of value

**muskets** - guns

**alcoholism** - addiction/ dependent on alcohol

**shaman** - village healer

**immune** - resistance

**epidemic** - widespread disease

**resistance** - able to fight off something

#### PROCEDURE - C.E./ review/ lesson content/ review/ assignment

#### LESSON CONTENT

*Reasons for trading - 1. moves made  
2. OPEN COMMUNICATION  
OPENS UP RELATIONS*

##### I. Trade Goods

A. European **commodities** quickly became popular among the Wabanakis.

1. Copper kettles and knives made it easier to cook and hunt.
2. Fabrics made better clothes.
3. Better ships for transportation.
4. Better weapons. *muskets*
5. Alcohol.

*6. Religion 7. Epidemics 8. Rats*

B. Wabanakis became dependent on these goods and began losing their original way of doing things. (customs)

##### II. Fur Trade 1620-1670

A. Beaver skins were very popular in Europe, so the Europeans would trade for beaver skins.

1. Problem - Wabanakis stopped practicing **conservation** and they also became **dependent** on the trade goods.
2. Wabanakis didn't understand fashion changes. Europeans wanted different furs. They pre-killed so many furs that the Europeans did not want.
3. Almost made some animals **extinct**.
4. Used guns to hunt, not bows/arrows/spears.
5. Spent more time hunting than providing for their own families.
6. Lost their original way of doing things. (**lost Customs**)



## CHAPTER 2

### SECTION 4

#### MR. OLORE- 8th GRADE- SOCIAL STUDIES- MAINE HISTORY

B. French set up eastern trading posts.

English set up trading posts at Pejepscot, Cushnoc (**Augusta**) and Richmond Island. These posts offered **muskets**, food and clothing in exchange for furs. Wabanaki fur traders became dependent on these trading posts.

C. Europeans also introduced **alcohol** to the Wabanakis.

1. Became dependent on alcohol (**alcoholism**) and it also caused them violence and depression.

2. **Wabanakis in turn introduced us to tobacco.** (John Rolfe.)

D. Trading started out as a way to communicate and brought wealth to both sides. As years went by the Wabanakis became more and more dependent on these trade goods.

#### III. Conflict among the Native Americans

A. Maine's Eastern and Western Wabanaki tribes had not always been friendly toward each other.

1. Tribes raided each other's villages and killed influential **Sakoms**.

2. 1607 - a **Souriquois warrior named Iouaniscou** led an attack on the Western Abenaki tribe, killing men and capturing women. In **retaliation**, the Abenaki killed a Souiquois chief named **Panounias**.

3. **Bessabez, the Etchemin chief** apologized, but to no avail, ten more Abenakis were killed along the **Saco River**.

4. Warfare continued for eight years until Bessabez was killed in 1615, then it let up.

5. Wabanaki tribes began fighting **Mowhawks (one of the Iraquois)** over trespassing on Wabanaki territory. During a peace conference between the two tribes, a half scalped Mowhawk warrior stumbled into the proceedings. He has been attacked along with 29 other Mowhawks by the Abenakis. Mowhawks retaliated killing dozens.

6. Many natives died fighting amongst themselves. (**civil wars**)

#### IV. Epidemics

A. Europeans brought over **diseases**. (not on purpose) that the Wabanakis were not **immune** to or had any medicine for.

B. **Shaman** (native doctor, Europeans called them Witch Doctor) couldn't care for them, so they began to lose faith in their religion. *HERB. JORDAN'S*

C. More died by diseases than any other event in their history. (smallpox, measles, mumps, hepatitis, flu, chicken pox) (**epidemic**) **Are there epidemics today?**

D. Europeans were **immune** to many diseases. They have built up a **resistance**.

CONCLUDING ACT - review

ASSIGNMENT - worksheet and study for Chapter 2 test.

**Finding Katahdin - CH 1, Sect. 1**  
**MR. OLORE - GRADE 8 SOCIAL STUDIES - MAINE HISTORY**

**MATERIALS** - text/laptop/notebook

**OBJECTIVES** - Chapter 1 Section 1, pp 3-8

1. The students will learn who archaeologists are and what their role is.
2. How oral historians study the past.
3. What culture is.
4. What tribes are part of the Wabanaki people today.

**KEY WORDS** - **archaeology** - the study of old artifacts.

**artifact** - remains

**oral tradition** - word of mouth/sagas/fables/myths

**culture** - way people live

**Wabanaki** - "people of the Dawn", tribes live Eastern shores of America

**PROCEDURE** - current events / review / start talking about **misunderstandings** / lesson / review / assignment

**LESSON CONTENT - MISUNDERSTANDINGS**- Natives vs. Europeans

**I. Archaeologists** study ancient cultures of Maine by studying **artifacts**. (They try to establish facts - stone tools, bones, teeth, ceramic pots, and shelters). These artifacts tell the history and culture of ancient people. You can learn the age of these ancient cultures. (**carbon dating**)

**II. Oral history** - oral historians study ancient peoples language and myths. This type of history was not believed to Europeans because they believed only in facts and written history. (Think today of all the information that is recorded today). Today by studying these ancient cultures we know that much of their oral history has truth behind its oral historians are more interested in exploring beliefs and values and in learning and preserving what it means to be part of a certain culture. (**oral history vs. European written history**. remember Europeans write what they want to believe is true. **BIAS**) Native oral historians also believe we have the right to maintain our own culture and to define ourselves.

**III. Culture** is everything we do as a part of our daily lives (eating, playing, education, language, religion, beliefs and values). Everyone belongs to some kind of culture. Some may have ties to a few different cultures.

Native cultures throughout North America and European colonization belonged to one or many cultures. Many tribes practiced agriculture, hunted, and gathered food. Many tribes moved from place to place and many spoke different languages. (**NOMADS** - this is what Europeans called the natives because they never understood why the Natives moved, when in fact they moved because they followed the four seasons. Think today how we use the four seasons or **Land Cycles**) Before the Europeans arrived there were hundreds of different cultures in North America.

**Finding Katahdin - CH 1, Sect. 1**

**MR. OLORE - GRADE 8 SOCIAL STUDIES - MAINE HISTORY**

**IV. Wabanaki** is the name used to describe a group of cultures that are native to Maine and the Canadian Maritime provinces. Today this group includes the **Penobscot, Passamaquoddy, Micmac, Maliseet and Abenaki tribes**. They are not part of the Plains Indians. They have different political systems, ate different foods and led completely different lives or cultures.

**CONCLUDING ACT** - review

**ASSIGNMENT** - read Section 2, pp 8-18.



## **Finding Katahdin - CH 1, Sect. 3**

### **MR. OLORE - GRADE 8 SOCIAL STUDIES - MAINE HISTORY**

**MATERIALS** - text/laptops/notebooks/study sheet/ PP

**OBJECTIVES** - Chapter 1; section 3, pp. 18-26

1. The students will learn about shell middens and how archaeologists used them to learn about the past.
2. Why ancient Wabamkie people moved from place to place throughout the year.
3. There different ways Native peoples might have used a moose.
4. What archaeological evidence do we have for ancient trade networks?

**KEY WORDS** - **Shell midden** - town dumps of ancient civilizations

**Strata** - layers of shells

**Wigwam** - tipi, portable native home

**migrate** - move from place to place

**spawn** - lay eggs

**moccasins** - slipper like shoes

**PROCEDURE** - C.E./review/lesson content/review/assignment

### **LESSON CONTENT - STUDYING CULTURE**

**I. Shell midden** - Usually found at the sites of ancient coastal villages. Natives would throw their garbage into these pits and then cover it with gravel and sand.

**A.** One of the primary foods of ancient peoples who lived along the coast was shellfish. They would cook and eat the shellfish then discard the shells in the garbage.

**B.** We know today that shells help counteract the acidic quality of Maines soil so thats why excellently preserved ones of deer, moose, bear, milk, beaver and swordfish could be found in these shell middens.

**C. Dating artifacts** - two ways - **Carbon 14** dating is done by measuring how far decayed the carbon is. Another dating procedure is by determining what layer the artifact was found in a shell midden. The deeper means the older.

**D.** Swordfish bones meant the Natives may of had boats because this is a deep water fish. **Birch bark or dugout canoes.**

**E.** Different cultures from about 5,000 years ago to about 400 years ago have been dated at these shell middens.

1. Each time a group of people stayed at a village they laid down a new layer of shells. **(strata).**

a. Some of those cultures ate more of one kind of animal than others, some use ceramic pottery, better tools and weapons of the time.



## Finding Katahdin - CH 1, Sect. 3

### **MR. OLORE - GRADE 8 SOCIAL STUDIES - MAINE HISTORY**

#### **II. Land cycles/four seasons**

**A. Four seasons** - moved to best use the seasons. We learned from them how to best use the environment and the weather for survival. **(migrate)( Nomads- Europeans thought we wandered for no apparent reason. Another misunderstanding)**

**Winter -** Families lived at the headwaters/hunted fur bearing animals/ice fished

**Spring** - moved toward the coast/harvest nuts, berries, fish, maple syrup, fiddleheads.

**Late spring-** planted corn, yams, squash, tobacco

**Summer** - moved to coast, hunted salt water fish and mammals, commuted inland to tend their crops.

**Fall** - moved back inland, harvest their crops, hunted meat bearing animals, fish **(spawn)**  
Practiced conservation and did not waste any raw materials.

**B. Homes - Wigwam - tipi, Quonset hut, igloo and leanto.** Some homes were submerged below the ground to act as insulation.

1. Homes built out of birch bark, wood poles, and animal skins.

**C. Transportation** - walk, horseback dog sled, snow shoes, canoes, kayaks.

**D. Containers** - ceramic pottery, birch-bark, wicker

**E. Tools** - bones, shells, slate

**F. Native Calendar (p.23)**

**G. Foot wear - moccasins, snow shoes, muck lucks, leggings**

**H. Clothing** - leather shirts, pants, coats, gloves, mittens, loin cloth, leather dresses.

**I.** Men would pass down hunting and fishing skills to the young men. Women would pass down cooking, sewing and jewelry making skills to the young girls.

#### **III. Native trade networks**

**A.** Trade network stretched as far as north as Labrador and as far west as Ohio. We know this to be true because some of the same tools and weapons can be found at different burial sites and shell middens.

**B.** Trade also was an important method of communication among different tribes. To prevent a war with enemy tribes, active peace keeping was very important. Tribes that traded with each other considered each other allies. The U.S. gov't tries to keep peaceful relations with countries it trades with.

**C.** Trade goods **-Barter** to trade (reason money means nothing to their culture. This another European misunderstanding) weapons, jewelry (wampum), pottery

**CONCLUDING ACT** - review

**ASSIGNMENT** - read sect 4; pp. 27-32

## **Finding Katahdin - CH 1, Sect. 4**

### **MR. OLORE - GRADE 8 SOCIAL STUDIES - MAINE HISTORY**

**MATERIALS** - text/ laptops/ notebooks/ study sheet/ PP

#### **OBJECTIVES - Chapter 1; sect 4, pp. 27-32**

1. The students will learn the name of two kinds of tribal leaders in Wabanaki cultures.
2. What the Algonquian language family is.
3. What Machias means and why it might have been named that way.
4. Why it is important to study history from different points of view.

#### **KEY WORDS - Wampum** - shell beads

**Sakom** - leader of a tribe

**family band** - smaller unit of a tribe/extended family

**consensus** - majority

**motewolon** - shamans, spiritual leader of the tribe

**petroglyph** - stone engravings

#### **PROCEDURE** - C.E./ review/ lesson content/ review/ assignment

#### **LESSON CONTENT**

Did you know? (tribal gov't). The **Penobscot, Passamaquoddy, Maliseet, and Micmac** tribes active in Maine today each have their own governments that are separate from the state government. Each tribe elects a leader and a council. The Passamaquoddy tribe elects two, one for each reservation, **Indian Township and Pleasant Point**. One member from the Passamaquoddy and Penobscot nations goes to the Maine legislature where they can speak, but not vote.

##### **I. Tribal leaders**

**A. Sakom** - can be a man or women (**another misunderstanding**), highly respected leader, wise, eloquent and had to listen and judge well.

1. Sometimes they get the job when after his or her father died.
2. Usually led his or her **family band**.
3. When tribes got together the Sakom with the greatest respect usually led the tribe. Remember the saying **"too many chiefs and not enough indians"**. Sometimes poor leadership resulted in this.
4. Sakoms would not lead groups of tribes. **They were separate nations just like U.S. and Canada are.**
5. Problem solving - a good Sakom listened well. The Sakom would gather a group of people together to discuss the problem. After discussion the Sakom based on what he or she thought was best for the tribe would give his or her thoughts. Then the final judgment was a **consensus** vote (**democracy**).
6. **Motewolons or shamans**, either man or women, was the spiritual leader and a doctor.

**II. Petroglyphs, stone engravings.** Many good examples can be found at Machiasport. (drawings, myths, sagas) are all other forms of **oral history**.



## **Finding Katahdin - CH 1, Sect. 4**

### **MR. OLORE - GRADE 8 SOCIAL STUDIES - MAINE HISTORY**

#### **III. Languages and Geography**

Could one tribe understand someone from another one? The answer is just like us today. English, Spanish, German, Italian etc. are all related, but not identical. **Abenaki, Penobscot, Passamaquoddy, Maliseet, and Micmac are all part of the Alogonquian language family**, but not identical, except Passamaquoddy and Maliseet. These two are almost identical. Some natives call this language Passamaquoddy-Maliseet.

A. This is some native language we hear all the time. (**Quebec, Androscoggin, Chesuncook, Kenduskegg, Kennebec, Saco, Machias and Millinocket**).

B. A lot of Maine was named by the English or French inhabitants who listened to the Wabanaki name for a place, then tried to imitate the name in their native language. Place names in Wabanaki languages reveal a lot about Wabanaki culture. Every name has to do with a person's relationship with the land. (English - we name places after famous people). Example - Machias means "**Bad little Falls**" If you ever go there then you'll know why. (p.30).

#### **IV. Different points of view**

Different points of view can be very confusing. Different people see things differently. Wabanakis have oral history, Europeans have their written history and archaeologists and anthropologists have their now scientific views. When you bring together scientific fact with the Wabanaki oral history then and only then can you truly understand our history.

**CONCLUDING ACT** - review

**ASSIGNMENT** - worksheet and study for Chapter 1 test.

## MR. OLORE GRADE 8 SOCIAL STUDIES - MAINE HISTORY

**MATERIALS** - text, laptops/notebooks

**OBJECTIVES** - Chapter 1, section 2, pp. 8-18

1. The students will learn and understand who the **Paleo Indians** were.
2. Who is **Gluskap**?
3. Why **oral history** is a major part of the Wabanaki culture
4. What **Red Paint** sites tell about ancient Native beliefs.

**KEY WORDS** - **Paleo Indians** - first Americans / *ancient*  
**tundra** - ~~borrow~~ landscape  
**Gluskap** - Native God / supernatural hero  
**tribal elder** - one of the oldest members of a tribe  
**red ochre** - red soil/powdered iron ore

**PROCEDURE** - Current events / review / lesson content / review / assignment

### LESSON CONTENT -

I. Archaeological evidence dates human activity in Maine dating back almost 12,000 years ago. These people were the **Paleo Indians**. (**Paleo means ancient in Greek**) Old artifacts of weapons they used to hunt their **prey** (Caribou, bear, beavers, maybe mammoths or mastodons) *no Lichen and caddis*

A. **Glaciers** once covered Maine for thousands of years. When the glaciers retreated they left the landscape as a **tundra**. Only dwarf trees and grasses grew. Present day Maine forests were no where to be seen. By 11,000 B.P. the tundra was being replaced by what the Maine forest looks like today. As the landscape change the Paleo Indians began to diminish. They may have disappeared from Maine entirely for reasons not yet known.

II. Others may have **migrated** into Maine from the south, we know now that many came from islands in the South Pacific and land bridge from Asia down through Alaska. (**Chinese, Eskimos or Inuits, and Native Americans are related**) Natives believe that their ancestors have lived here forever. (Misunderstanding)

**Native God (supernatural hero) Gluskap** created the natives by shooting an arrow into the trunk of an ash tree and/or by molding them out of red clay. **Christians believe in Adam and Eve.**

A. Gluskap created native land, Newfoundland was created by turning his canoe into a granite island, tamed the animals, taught people how to hunt and fish, how to prepare meat, make tools and how to **behave toward each other**. (Etiquette)

B. Gluskap is a sacred figure to native culture just like the way Christians and Jews hold the bible to be sacred and true.



### LESSON PLAN 3

#### MR. OLORE GRADE 8 SOCIAL STUDIES - MAINE HISTORY

C. Natives believe they are part of nature and related to the animal. This is their culture and it is hard for Europeans to understand this.

III. **Oral history** is one way natives told their history. Stories passed through the generations. Elders would pass their history on by this way. **Paintings and drawings** would be the other way native history was told.

IV. **Red Paint People - Natives buried in red powdered iron ore.** These natives also had their tools buried with them. This may have been done to prepare them for the next world.(afterlife). This group lasted between 4300 to 3800 years ago.

A. Paleo Indians to the Red Paint People had different cultures and customs even though they hunted and fished. Over time people change, adopt to new and better ways of living and communicating.

#### CONCLUDING ACT - REVIEW

**ASSIGNMENT** - read section 3 pp 18-26

# MAINE HISTORY

*Before it was written (BC)*

Maine History (or more accurately Pre-History) begins millions of years ago. The study of the geologic formation of the land known as Maine begins about 250 million years ago with the separation of North America from Europe. During the last 2 million years glaciers covered Maine four times. The last glacier, called the *Wisconsin Ice Sheet*, began to appear during an *Ice Age* 55 thousand years ago and had melted and left Maine by 12 thousand years ago. Through many upheavals, collisions, and eruptions had an effect on forming Maine's landscape the movement of last glacier had the greatest effect on the current landforms.

Human's arrived in Maine perhaps 10 thousand years ago. Modern <sup>man</sup> *homo sapiens* have existed for at least 40 thousand years in Europe, Asia, and Africa and probably have been in the Americas for about 20 thousand years, although information about dates and migration patterns is regularly being updated as new discoveries are made.

*Paleoindians* began to inhabit the area of Maine late in the last ice age. The environment in which they lived was very much like the Arctic of today. Sedges, willows, grasses, and a few dwarf trees were beginning to spread. This combination of plants is called tundra. The ecosystem changed rapidly as the climate warmed. Caribou <sup>Elk - Moose - Deer</sup> were the most abundant large animal during the time of the Paleoindian. Early researchers believed Paleoindians to be large game hunters as were the Inuits of the Arctic. However, more recent research has discounted this idea as people generally eat most kinds of available food and many kinds of food were available in the Maine region. Due to rapidly changing climatic conditions Paleoindian population in the Maine region greatly declined, or even disappeared entirely.

*Archaic* American populations began to appear about 10 thousand years ago and continued to exist until about 3 thousand years ago. They are divided into three sub-periods:

BC

AD

Archaeologists

Anthropologists

MSAD 1 - Presque Isle 000026

W. BROWN K21



early/10,000-7,500 BP, middle /7,500-6,000 BP, and late /6,000-3,000 BP. The populations of these subgroups are difficult to determine as the groups were migratory, the settlements were scattered, and the forces of nature the passing of time have obliterated many of the remains. Research, however, does indicate that each succeeding subgroup was larger than the previous one.

The sites of Early Archaic Americans are found near waterways and lakes of southern and western Maine. An indication is that the population was very small. It appears that the people relied on fish and game for their diet.

The middle sub-group sites are found from coastal islands far into the interior. Sites have also been found to the east in New Brunswick and Nova Scotia indicating a growing and moving population. Evidence also indicates that the environment was becoming more complex. White-tailed deer had probably become the predominant game species. The sites are located at river confluences, waterfalls, lake inlets or outlets, and rapids. Fishing was important as shad, salmon, alewives, and eels were caught probably with fishing lines or traps. Some artifacts have been found which might have been part of fishing gear.

The Gulf of Maine was changing during the middle Archaic period. It was becoming more tidal and turbulent and biologically was becoming more productive. These environmental changes certainly did not go unnoticed by the Americans and caused changes in their life style. Stone gouges are among the artifacts found and some artifacts found on Penobscot Bay islands suggest the building of sea-worthy dugout boats.

Between 6,000 and 3,000 BP ( the Late Archaic sub-period) northern hardwoods, such as beech, elm, ash, and maple were becoming common. The forests were becoming a better habitat for animals such as deer. It is apparent that the sites were distributed over more of the territory of Maine and that the populations were increasing.

The Late Archaic period is the first to provide us with food-bone refuse, a major clue in determining diets. Most animal remains are found in heaps called *shell middens*. They



are composed mostly of mollusk shells and are very valuable to archeologists. One of the most significant shell middens is at Damariscotta in mid-coastal Maine.

The Late Archaic period is divided into three quite distinct cultures: the *Laurentian Tradition*, with ties to the St. Lawrence River valley, found in the Penobscot and St. Croix river drainages. The *Small Stem Point Tradition* (SSPT) characterized by small quartz projectile points and tools in sites primarily in southwestern Maine. The *Moorehead Tradition* focuses on Red Paint sites. These sites are characterized by pits filled with objects covered with red ochre (powered hematite). These sites were found to be burial sites and a variety of artifacts have been found near and in them, including polished and ground stone artifacts. The burial sites have all been found between the Kennebec and St. John rivers. Some of the projectile points found in these sites come from as far away as Lake Champlain and the Labrador coast. In inland areas deer were the most important source of protein, while on island sites cod and swordfish were abundant. The *Red Paint People* of the Late Archaic period are not traced beyond 3,800 BP.

After the disappearance of the Moorehead people the *Susquehanna Tradition* appeared. The Susquehanna people used different tools, their projectiles had thin broad points. They also had a different diet ( deer, a bit of moose, seal, and shallow water fish ) indicating that they did not venture far from shore. The Susquehanna people often occupied the same sites as the Late Archaic people.

The Susquehanna Tradition's burial sites are distinctly different than others. The remains have been burned and appear bundled together. The remains are often richly furnished. The Susquehanna Tradition does not appear after 3,500 BP.

The *Ceramic Period* began sometime before 2,500 BP. Americans of the northeast began making ceramic pottery during this period. This practice continued throughout the prehistoric period, not dying out until Europeans brought copper kettles which they would trade for American products. The first prehistoric house forms found in Maine date back to



the Ceramic Period. The first, about five feet in diameter, and conically shaped like a wigwam, was found on Isle au Haut. Some larger houses have been found at other sites that might have been used for meetings or to provide living space for several families. They could hold as many as thirty people.

A great deal is known about the dietary habits of the Ceramic Period people. They not only made use of native nuts and berries and deer and moose but also gray and harbor seals and shallow water fish. The use of moose relative to deer increased probably due to a change in vegetation brought on by a cooling trend.

The Ceramic Tradition people also had an expanded use of tools. In addition to the ceramic pottery they used a variety of stone tools, including scrapers and projectile points, native copper tools made from copper mined at Cap d'Or (Nova Scotia), and a cutting tool made of ground chert.

<sup>likely</sup> A Norse coin (minted between AD 1065 and 1080) was found at a Ceramic Period site at Blue Hill in 1957. While it is possible that Vikings traveled to this location it is much more likely that Americans were traveling to Inuit locations in the North for trade. Many other artifacts found in Ceramic Tradition sites come from the Inuit regions.

*History* (recorded information of the past) began with the arrival of Europeans in the late sixteenth century. From this point history must be viewed as Eurocentric <sup>16th c.</sup> (Europeans were writing the history and interpreted events from their own point of view which they generally perceived to be not only correct but superior.

When arriving in the region of Maine, Europeans discovered that: (a) Native Americans living east of the Kennebec River made their living by hunting, fishing, and gathering, a practice often more efficient than agriculture. (b) Native Americans living west of the Kennebec River practiced agriculture in a limited manner. (c) Native Americans were declining in population due to warfare between the eastern and western tribes and fatal illnesses brought by the Europeans. (d) Bark canoes (the best were birch) were being made. Within a short time Micmacs of Nova Scotia were exporting their marvelous canoes to Europe.

Thousands of years separate the caribou hunting Paleoindian from the Abanaki People of the Dawn. A way of life with its own principles, religion, customs, technology, and expectations had evolved. The native people of the Woodland Era ( just prior to European exploration and settlement ) were living a seemingly idyllic life. Food was abundant, medical knowledge was high, and there was space for the many tribes.

European exploration and settlement transformed Native American life with sudden and often disastrous results.

Review: Construct a time line which indicates Native American cultures ( time line will be graded on neatness, accuracy, and enhancements )

Define the following terms: prehistory, Wisconsin Ice Sheet, homo sapiens, Paleoindians, Inuits, Archaic Americans, shell middens, Red Paint People, Eurocentric.

Determine the length of time Native Americans have occupied the territory of Maine compared to the time Europeans have been in the area of Maine.

Discuss the culture of the Native American period that you find most intriguing.

From class notes describe the four seasonal pattern followed by many Native Americans.



From class notes describe the Gluscap legends.

From class notes compare Native American and  
European methods of naming the tribes, etc.

Sources: Prehistoric Indians of Maine/Bruce J. Bourque  
Dirigo/Dean B. Bennett-Editor  
Maine- A Narrative History/Neil Rolde



*Sent to all Admin 10/3/19  
Jnt*

# MAINE SCHOOL ADMINISTRATIVE DISTRICT NO. 1

Castle Hill - Chapman - Mapleton - Presque Isle - Westfield

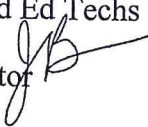
79 Blake Street, Suite #1 • P.O. Box 1118 • Presque Isle, Maine 04769-1118

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**TO:** PK - 12 Administrators, Teachers and Ed Techs  
**FROM:** Jennifer Bourassa, Curriculum Director   
**DATE:** October 1, 2018  
**RE:** *Inservice Agenda for Grades K-12 (October 15, 2019)*

Full day PK-12 - Curriculum Updates and Revisions (8:30 - 2:40) in individual buildings, except:

All teachers of Social Studies will meet with Joe Schmidt at UMPI (8:30 - 2:30). Please register through the NMEC site ([nmeccpartnership.org](http://nmeccpartnership.org))

**PIMS and PIHS Science teachers:** NextGen Science Revisions (**in buildings**)

**Physical Education Teachers:** Will meet in the PE Office at Presque Isle High School, 8:30-2:30, to discuss PE Curriculum, Activity Sharing, Grading/Assessment/Standards, and Accident/Injury Report

**Educational Technicians** will be working in their building for their classroom teachers and/or building principals if they work on that day.

**\*Please note:** Refreshments/drinks will not be provided. If you would like to have something available to you throughout the afternoon, please feel free to bring a snack and/or beverage with you.

InserviceAgenda101519

# MAINE SCHOOL ADMINISTRATIVE DISTRICT NO. 1

Castle Hill - Chapman - Mapleton - Presque Isle - Westfield

79 Blake Street, Suite #1 • P.O. Box 1118 • Presque Isle, Maine 04769-1118


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TO: MSAD #1 Teachers of Social Studies

FROM: Jennifer L. Bourassa, Curriculum Director 

RE: October 15<sup>th</sup> In-Service (Focus: Curriculum Updates)

DATE: 4 September 2019

The Maine Legislature passed substantial updates to the Maine Learning Results in the Science and Social Studies content areas. We need to start the process of revising our curriculum maps in the district in order to reflect the new standards. I would like to start with Social Studies.

To get the process started, Joe Schmidt, the MDOE Social Studies Content Area Specialist, will be coming to UMPI on October 15<sup>th</sup>. He will be presenting on the changes to the Social Studies standards and how to approach curriculum revisions.

October 15<sup>th</sup> is a full in-service day in MSAD #1. I would like all MSAD #1 teachers who teach Social Studies to attend Mr. Schmidt's workshop at UMPI. This gives us an opportunity to collaborate as an entire district content-area team to start the revisions and think about what changes we may need to make to instruction and assessment.

Please register to attend this workshop on the NMEC website: [www.nmecpartnership.org](http://www.nmecpartnership.org).

# MAINE SCHOOL ADMINISTRATIVE DISTRICT NO. 1

Castle Hill - Chapman - Mapleton - Presque Isle - Westfield

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## RSU 79/MSAD #1 Response to ACLU Request for Records on Wabanaki Studies Law

### Overview:

I have gathered examples of relevant curriculum materials and documents from the past few years. We have collaborated with the Miq Maq tribe here in Presque Isle to support our curriculum delivery regarding the history and culture of Maine Native American peoples.

**In-Service Opportunities:** In the past three years, there have been opportunities for teachers to request personalized PD through the University of Maine at Presque Isle (or other avenues) to support their own education about Native American studies. This information is also available through NMEC, a local educational group to support school districts in PD. I attached an agenda for October of 2019 in which the Social Studies teachers in the area were gathered at UMPI for an all day session with Joe Schmidt on the Maine Social Studies curriculum. As part of his presentation, Mr. Schmidt included the topic of Maine Native American studies. Additionally, there was a 10 minute presentation by Kim Smith about the Nov 3-5th Presque Isle celebration of Maine Native American Heritage. Representatives from both the elementary and middle schools attended the celebration on Saturday to hear speakers and to gather additional ideas for lesson plans and curriculum.

Two of our Middle School teachers attended an intensive seminar in the Old Town area on the Wabanaki Studies law in order to support curriculum development. I have included the coversheet and the table of contents for the resource that the 7th grade uses as the basis of its Maine Native American curriculum.

### Curriculum/Lesson Overviews:

**High School:** Traditionally the high school has not focused on Maine Native American heritage, however, the high school happens to have developed a new elective course in the History of Maine, and I have included the proposed syllabus, which include the coverage of the standards required for Wabanaki Studies.



**Middle School:** The middle school curriculum has a focus on United States history and the teachers try to weave Maine Native American history into all three grades when possible. The curricular focus for Maine Native American history is in the seventh grade, with one half of the academic year focused on the history of Maine and the Wabanaki history.

The texts used in this grade are: *Finding Katahdin*, 2001; *Maine Speaks* anthology; and selections from the resource binder, "The Wabanakis of Maine and the Maritimes."

I have included several sample lessons from the middle school curriculum.

**Upper Elementary School:** There are several units on the Wabanaki in the upper elementary grades from 3-5. Elementary students visit the Miq Maq Museum in Presque Isle, and also are visited by the local drumming group when they are able to come.

The Social Studies focus in Native American history is on the Wabanaki tribes. I have included examples of handouts and lesson planning materials from the Abbe Museum and from other teacher resources related to the Wabanaki. (I also included other materials which are related to other regional Native American tribes)

The upper elementary also has a shared Google Drive with resources related to these units. This Drive is managed by the building principal for continuity but all elementary teachers have access to this drive. I have included a screenshot of the materials in the drive.

**Early Elementary School:** The elementary grades tend to use short stories and picture books that are based on Native American legends to discuss some elements of Native American heritage. These stories are not exclusively Wabanaki. The second grades visit the Miq Maq museum in Presque Isle. Our prek and K students attended lunch with the students and teachers at the Little Feathers Head Start Program (Part of the Miq Maq education program) in 2019. This lunch included cultural elements such as drumming and singing. The Miq Maq Women's drumming group presents most years at the elementary schools and this is always a highlight of the Winter/Spring months (whenever the group can come to perform).

I have attached some examples of emails related to these events and a school calendar of events that includes this event.





# PINE STREET ELEMENTARY SCHOOL

## CALENDAR OF EVENTS

### FEBRUARY 2016



<b>1<sup>st</sup></b>	6:30 pm	<b>P.I. Elementary PTO meeting @ Zippel School.</b>
<b>3<sup>rd</sup></b>	6:00 p.m.	<p>PreK Parent Registration Meeting at Pine Street for the 2016-2017 school year. Students must be <b>4 years old on, or before, October 15, 2016.</b></p> <p>Please bring the child's <b><u>Birth Certificate, Immunization records, Proof of Residency, and any custody papers that may apply.</u></b></p> <p>Parent will also need to bring a picture ID.</p> <p>Please call the Health Office @ 764-8105 for more information.</p> <p><b>**Note:</b> This meeting is not for students to attend.</p>
<b>5<sup>th</sup></b>		<p>Wear <b>red</b> to celebrate "<b>National Wear Red Day</b>" to raise awareness about heart disease. </p>
<b>10<sup>th</sup></b>	5:30 pm	<p><b>MSAD #1 School Board Meeting at Pine Street School.</b></p> <p>The public is invited and encouraged to attend.</p>
<b>12<sup>th</sup></b>		<p><b>100<sup>th</sup> Day of School!</b> Teachers will have many fun activities planned!</p> <p><b>School Spirit Day – Wear Red or Pink</b> to show your spirit.</p>
<b>14<sup>th</sup></b>		<p><b>Happy Valentine's Day</b> </p>
<b>15<sup>th</sup></b>		<p><b>Presidents' Day - NO SCHOOL</b></p>
<b>16<sup>th</sup> – 19<sup>th</sup></b>		<p><b><u>NO SCHOOL</u></b> - Winter vacation ☺ Have a great week off.</p>
<b>26<sup>th</sup></b>		<p><b>Mawitan'ej E'ptijig Presentation (Micmac Women's Drumming Group)</b></p> <p>This is for students and staff at Pine Street School</p>

#### Upcoming events for March:

- \* March 3 & 4 = Teacher In-service Days– **NO SCHOOL**
- \* March 14 & 15 = **Parent/Teacher Conferences**  
(School will be released @ 11:30 a.m. on both days)
- \* March 25 = Early Release @ 11:30 a.m. due to Teacher Professional Development



For more information on the 2015-2016 school year, please visit

[www.sad1.org](http://www.sad1.org)



Loretta Clark &lt;clarkl@sad1.org&gt;

**[EXTERNAL SENDER] Invitation to Lunch on Tuesday October 29th -11:45-12:30**

1 message

Cathy Cyr <ccyr@micmac-nsn.gov>  
To: Loretta Clark <clarkl@sad1.org>

Wed, Oct 9, 2019 at 2:49 PM

Dear Mrs. Clark,

I am the Education Coordinator of the Little Feathers Head Start program. We share an interest in children's school readiness! Little Feathers Head Start currently enrolls 20 children and 9 of those children will be transitioning to kindergarten next year. Many of the children will be entering your school or another local school in Aroostook County. I would like to invite you to visit our program and have lunch with us at the time below or at another time that is convenient for you. Perhaps you'd like to read to the children, share a snack, or meet with parents. We can explore ways to work together. We are located at [56 MicMac Drive](#) in Presque Isle.

We would love to have you join us for lunch on Tuesday October 29<sup>th</sup> at 11:45-12:30 or another day at your convenience. We will have some cultural drumming and singing as we transition to lunch and would love for you to join us to meet the children and the staff here at Little Feathers Head Start.

You may have heard of the #LeadersinSchoolReadiness social media campaign, where local Head Start programs and schools celebrate collaboration. It's a great opportunity to share our work with the community! The campaign was launched by the Office of Head Start and the U.S. Department of Education, with the National Association of Elementary School Principals and the National Head Start Association. We look forward to introducing you to some of your future students!

Sincerely,

Cathy Cyr

Education Coordinator

Little Feathers Head Start

prek-2

## Reading Lesson Plan

### Weekly Story

The Night the Moon Fell - an old story

A Myth is (Native American) that explains something about nature.

**Monday:** Entire class will listen to **weekly story** on smartboard before 9am

Entire Class will read aloud the Monday advance paper before 9am

Title: Eve's First Night @ Camp

SI Group \_\_\_\_\_ will read Cowboy Boy w/ Ed Tech during her time

NOTES: \_\_\_\_\_

**Tuesday:** The entire class will read aloud the **weekly story**

Notes: Do voc. game on website, Show video on coral reefs on science Youtube and Mystery Science - Why Animals Shed their skin - Show Verd? (the book about a snake shedding skin)

**Wednesday:** The entire class will listen to the **weekly story** on smartboard

Notes: Adverbs video on person. IXL Adverbs and Duck Macker on Adverbs

**Thursday:** The entire class will take the **weekly story reading comprehension test** 8:35ish.

The entire class will read the **weekly leveled reader** together around 9

Level reader title: Simone's Travels

Notes: Spelling game

SI Group will read A Big Change w/ Ed Tech during her time.

**Friday:** give spelling test before 9:10

Notes: \_\_\_\_\_

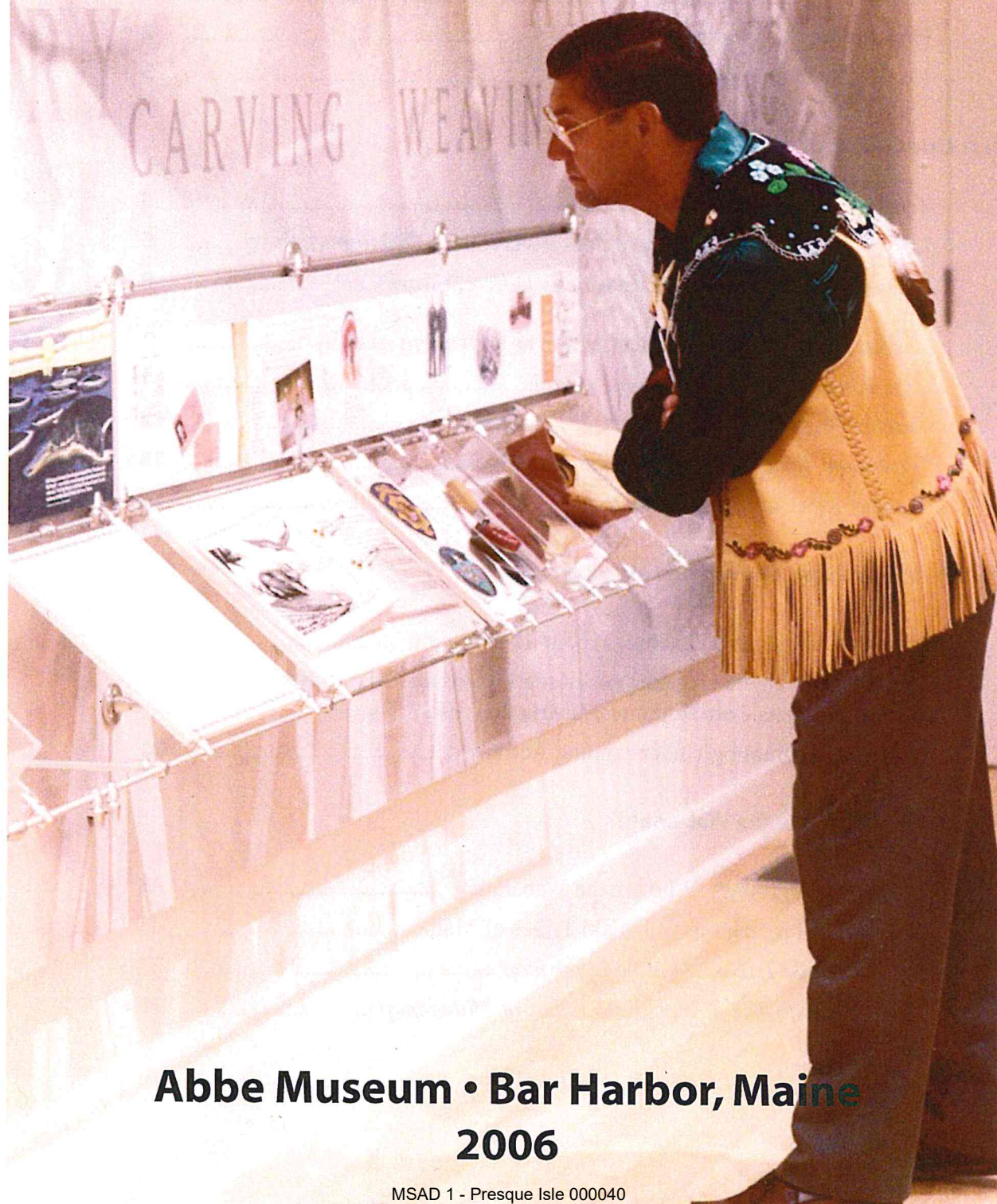


	Greetings 8:10-8:35	8:35-8:50 Opening Literacy	9:00-11:00/11:30 Reading/LITERACY/Specials/Snack Daily	11:35 - 12:05	12:00- 12:25
Monday	Teacher must do attendance/lunch count/Pledge/calendar/and choose special helper/seat work	Literacy Daily Intro	GYM 8:55-9:35 Follow reading lesson in Teacher's Manual and <b>READING LESSON PLAN</b> on desk. Go over pages <u>325, 326, 327</u> (A Native American myth) in student workbook which are in their desks. <b>Snack 9:40-10:00(?)</b> Continue work 10:15-11:30	Lunch	Recess
Tuesday	Teacher must do attendance/lunch count/Pledge/calendar/and choose special helper/seat work	Literacy Daily Intro	Bathroom 9-9:05/ <b>MUSIC 8:55-9:30</b> / <b>Snack 9:35-10?</b> <b>10-11:30</b> Follow reading lesson in Teacher's Manual and <b>READING LESSON PLAN</b> on desk. Go over pages <u>329, 330, 331</u> in student workbook which are in their desks.	Lunch	Recess
Wednesday	Teacher must do attendance/lunch count/Pledge/calendar/and choose special helper/seat work	Literacy Daily Intro Adverbs Dark Marker	Follow reading lesson in Teacher's Manual and <b>READING LESSON PLAN</b> on desk. Go over pages <u>332, 333, 334, 335, 336</u> in student workbook which are in their desks. <b>Snack 9:40-10:00(?)</b> Continue work 10-10:50/ Bathroom 10:55-11 <b>GYM- 10:50-11:20</b>	Lunch	Recess
Thursday	Teacher must do attendance/lunch count/Pledge/calendar/and choose special helper/seat work	Spelling Bump	1. Reading Test 8:30 2. Whole class reads together Level reader@9 3. <b>Snack 9:40-10</b> Computer Cart 9:50-11:00 - Suffix video Read Aloud 11:15-11:30 H5-Grade 2 Math Subtracting w/ regrouping	Lunch	Recess
Friday	Teacher must do attendance/lunch count/Pledge/calendar/and choose a helper/seat work	8:35- 9:05 test	8:35-9:05 spelling Test <b>Snack: 9:05-9:25 Snack (?)</b> <b>ART- 9:30-10:10</b> Activity- 10:20-11:30 Watch video on non-fiction Text features on my ELA Youtube f/e. Then we will do syllable Pattern Scout. or Mitten antonyms/synonyms Fact/opinion Friendly Forecast Sheet + Synonym/Antonym mitten page	Lunch	Recess



Abbe Museum On-Line Timeline of Wabanaki History Curriculum

# **Wabanaki People—A Story of Cultural Continuity**



**Abbe Museum • Bar Harbor, Maine  
2006**

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# “Wabanaki People—A Story of Cultural Continuity”

## Welcome!

The unit is designed for educators interested in Wabanaki Studies, Maine Studies and/or for educators planning a classroom visit to the Abbe Museum.

Students use events from an On-Line Timeline of Wabanaki History to demonstrate how Wabanaki peoples have maintained their cultural identity over time.

The on-line timeline is a digital recreation of the timeline exhibit at the Abbe Museum in Bar Harbor, Maine. It includes over 100 entries in addition to primary source documents and definitions of key words.

Students demonstrate this knowledge in a variety of written and visual products by taking on the persona of an independent filmmaker. As independent filmmakers, students will write a movie synopsis, create a storyboard for a movie and produce an iMovie.

The Abbe invites classrooms to submit their iMovies for review and possible inclusion on the museum's website!



Penobscot elder Ruben “Butch” Phillips studies the *Wabanaki Timeline* at the Abbe Museum.

## *Cultural Continuity*

The selected theme for this unit is “cultural continuity.” Cultural continuity is defined as the desire for a people to maintain core elements of their culture by adapting to changes over time. The idea that Wabanaki people have maintained their cultural identity while adapting to change is used as the vehicle to illustrate how all cultures adapt as events either benefit or threaten their ability to retain their cultural identities.

## How to Use this Unit in the Classroom

This unit is aligned with Maine's Learning Results, History B: Historical Knowledge, Concepts and Patterns. The rubrics can be applied to Middle Grades B.2 or Secondary Grades B.4.

This unit is also aligned with the LD 291 Essential Understanding – “Wabanakis have maintained cultural continuity while adapting to changing political, economic, social and physical environments.” The entire document is available online at <http://www.umaine.edu/Ld291/EssentialsForUnderstanding.html>.

Most Maine students complete Maine Studies during their middle school years. To that end, this unit has been designed with the presumption that students will use the Apple iBooks and software provided by Maine's Learning Technology Initiative (MLTI). Educators without 1-to-1 on-line computer access or the software suggested in the unit are encouraged to adapt this unit to meet their individual circumstances.



## How Is the Unit Organized?

### Part One:

#### Cultural Awareness

Students are introduced to the concept of culture. They will complete an “Everyone Has A Culture” activity. They will also construct classroom diagrams that illustrate “Culture as a Circle” and “Culture as an Iceberg.”

### Part Two:

#### Teaching About Stereotyping

Students are introduced to the concept of stereotyping and complete the “Promoting Understanding” activity. Background information on stereotyping, including an important article about developing antibias Native American curriculum, is provided for teachers to help them engage students in thoughtful discussions about this important topic.

### Part Three:

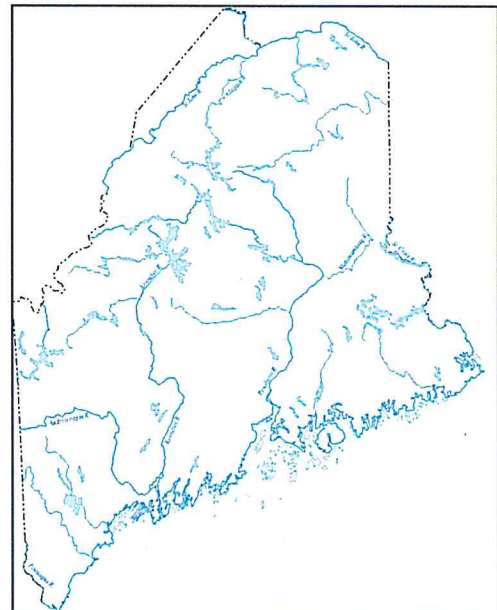
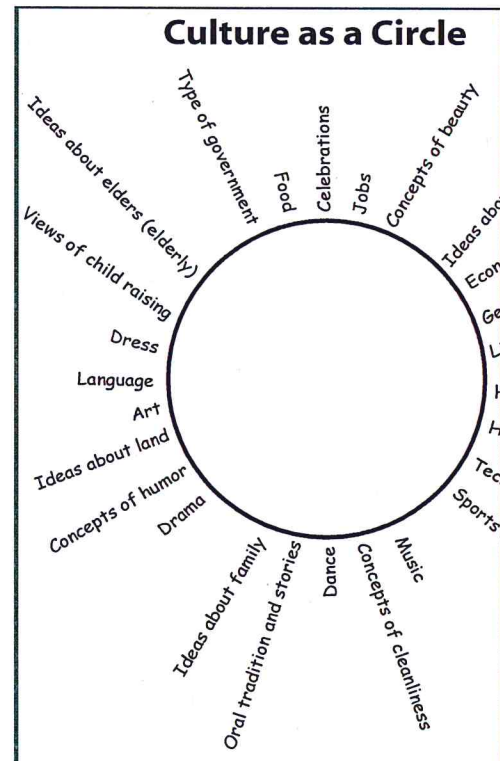
#### Who Are the Wabanaki?

Using the resources provided, teachers introduce the individual tribes that make up the Wabanaki people, the locations of tribal lands, and the concept of federal recognition. Students will complete a simple mapping exercise, “Mapping the Wabanaki Tribes of Maine.”

### Part Four:

#### Core Elements of Wabanaki Cultures

Using the teacher background information, teachers will introduce students to the concepts of **cultural continuity and core elements** of Wabanaki cultures: **Lifeways** (social beliefs and practices), **Sovereignty** (self-government), and **Homelands** (physical environment). Building on their classroom diagram “Culture as a Circle,” students will understand how the core elements fit into Wabanaki culture.



## **Part Five:**

### **Exploring the On-Line Timeline of Wabanaki History**

Students perform a multi-step activity to identify evidence of how Wabanaki people have maintained cultural continuity by adapting to changes over time.

First, they will explore the On-Line Timeline of Wabanaki History to search for events that illustrate how Wabanaki cultural continuity has been threatened or promoted.

Second, they choose five entries and using the *Timeline Entry Worksheets* provided, explain both the core elements represented by their entries and how their entries threatened or promoted Wabanaki cultural continuity.

Third, students take on the role of an independent filmmaker interested in producing a film that supports the Abbe's exhibit "The Wabanaki People – A Story of Cultural Continuity." Students will write a short synopsis of their proposed film for the Abbe. They will explain which entries they would use from the on-line timeline and how those entries support the theme of the exhibit. The synopsis provides a way for the teacher to assess student understanding.

Teachers and students continue the unit by creating a short movie. Instructions and rubrics for each activity are included.

#### **iMovie®**

iMovie is Apple software and was chosen for this unit because it is supported on the Apple laptop computers distributed to Maine classrooms.

Teachers may easily adapt this unit for use with other available presentation software.

The Abbe invites classrooms to submit their iMovies for review and for possible inclusion on the museum's website!

## **Lesson 1: Teacher Background**

### ***What Is Culture?***

**Culture** is a shared set of beliefs, practices, attitudes and behaviors that are passed down from one generation to the next. Culture is not only the things that are visible from the outside—food, dress, music, language, dance or crafts; it's also things that are invisible—concepts of beauty, ideas about family, even, what's funny. Culture is sometimes referred to as an “iceberg”—just as 9/10 of an iceberg is below the surface of the water, 9/10 of culture is not something we can easily see. \*(see lesson) Culture is also sometimes referred to as a circle because culture is made up of many different parts that are equally important. Together, all the parts make a whole. \*(see lesson)

#### **Cultural Change and Continuity**

Culture changes over time. It is constantly responding and adapting to society and the world around it. Yet, as culture changes, many core elements, or essential parts of culture, continue through time—that is called cultural continuity. For instance, just because Americans do not dress, eat or live in the same types of houses as they did 300 years ago does not mean they have lost their “culture.” Many cultural core values and traditions in America—ideas about individual rights, democracy, and equality—have been maintained and continue to adapt—that's cultural continuity.

Everybody has a culture, even though they sometimes do not realize it. \*(see lesson) Think about the following questions: What language(s) do you speak? What is your religion? What holidays and ceremonies are important? What things do you believe are right and wrong? The answers to some of these questions may reflect your individual personality, but most of them reflect shared beliefs, practices and behaviors—that's culture.

#### **Learning about Culture**

In order to learn about cultural change and continuity, it is important to think about all of the parts of culture that make up the circle or iceberg—both the visible and invisible parts. It's also important to recognize your own bias or ideas about another person or group of people, based on stereotypes you may have encountered throughout your life.



# Lesson 1:

## Everyone Has a Culture—Everyone Is Different Activity

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**Class time needed: 40 minutes**

### Materials

An “*Everyone Has a Culture—Everyone Is Different*” worksheet for each student

### Objectives

Students will be able to define culture.

Students will recognize that some differences among people stem from culture and that some stem from personal traits and preferences.

### Introduction

This activity invites students to identify aspects of culture that influence our own behavior and sometimes make it difficult to understand the behavior of other people. Culture is a complex idea and teachers should be prepared to offer students many examples of parts of culture.

### Procedure

Write the following statements on the board.

No one is exactly like me.

I have many things in common with the members of my family and community.

Every person in the world needs some of the same things I need.

1. Ask students to share ideas that support these statements.
2. Point out that people in various groups often look at people in other groups as “different.”
3. Ask students to describe some of these differences. Why may people in one group behave differently from people in another?
4. Explain that many differences are related to culture—ways of living and beliefs that are handed down from one generation to the next. Working from the list on the board, explain that all people share basic needs (food, shelter, etc.), that each of us learns a set of behaviors and beliefs from the people we grow up with (the kinds of houses we build and foods we eat), and that each individual has unique talents and preferences (I’m good at math; I don’t like chocolate). When we talk about the behaviors and beliefs that a group of people have in common, we are talking about culture.
5. Ask students to complete the worksheet in order to help them identify aspects of their own cultures. Explain that each student should answer each question with one sentence or phrase. Then students should rank each item as to how important they feel it is to their culture.

6. After students have completed the worksheets, ask them to share their answers in small groups. Ask the groups to compare and contrast various aspects of their individual cultures.
7. In some schools, students may share many cultural traits. Some students may not identify with a particular ethnic or foreign culture. Ask students if they think there is one American culture. Discuss characteristics of your region (immigration patterns, geographic location, etc.) that might explain the similarities and differences among student responses to the worksheet.

## Debriefing

Use the following questions to focus discussion on the role culture plays in forming our behaviors and beliefs.

1. How does it feel to know you are part of a cultural group that shares many ideas and beliefs?
2. What happened when you compared your worksheets? How many different cultures are represented in the class?
3. What did you learn from this activity?
4. Does culture explain why other people sometimes seem “different?”
5. What are some things that you do that you learned from your culture?
6. Are all of our behaviors related to culture? (Possible answer: Some behaviors are related to individual preferences and personality traits.)
7. What can you do to learn about and understand other cultures?
8. What if you were part of another culture? How might you be different from the way you are now?
9. How can we use what we learned in this lesson to improve our community?

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<<http://www.PeaceCorps.gov/wws>>

## Lesson 1: Worksheet

# Everyone Has a Culture–Everyone Is Different

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### Directions:

Write one sentence or phrase about each topic. Then rate each item from 1-10 (1 is most important) according to what value this topic has in your culture.

### Rank

What language(s) do you speak?

What is your religion?

What music do you listen to?

What dances do you know?

What foods do you eat at home?

What do you wear on special occasions?

What holidays and ceremonies are important?

What is most important to you?

What things do you believe are right and wrong?

How important is your extended family?

The name of my culture is

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<http://www.PeaceCorps.gov/wws>



## Lesson 2:

# Culture as a Circle–Culture as an Iceberg Activity

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**Class time needed: Two 30-minute periods**

### Materials

*Classroom Template Culture as a Circle*

*Classroom Template Culture as an Iceberg*

*Teacher Key Culture as a Circle*

*Teacher Key Culture as an Iceberg*

Classroom chalk/dry erase board or flip chart

### Objectives

Students will be able to recognize the many different integrated parts of culture.

### Introduction

Based on the information they learned in the “Everyone Has a Culture” activity, students will brainstorm the many different parts of culture.

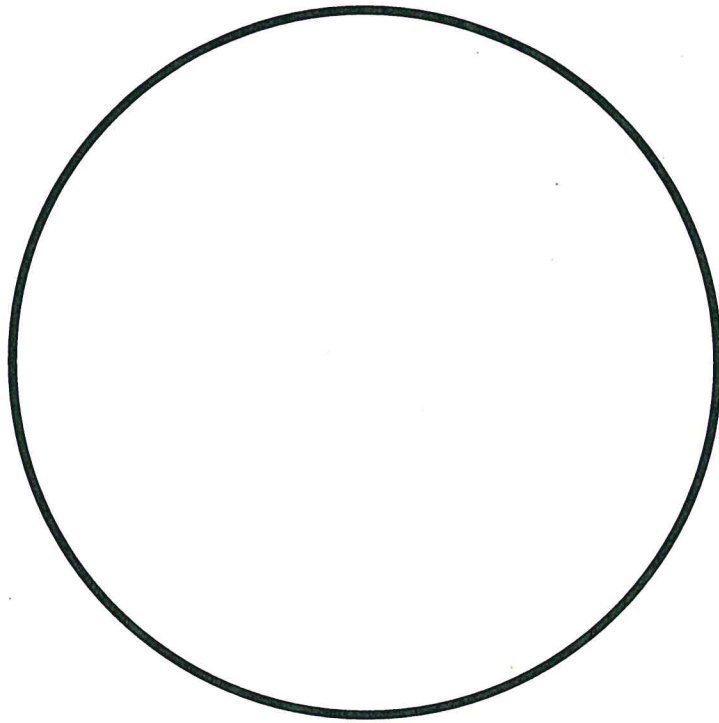
### Procedure

1. Copy the *Culture as a Circle Classroom Template* on the board.
2. Ask students to brainstorm the many different parts of culture. Write them on the board around the circle. There are really no “wrong” answers for parts of culture. Use the examples shown on the *Teacher Key* to guide the class if necessary.
3. Once the class has brainstormed a sufficient list, copy the *Culture as an Iceberg Classroom Template* on the board.
4. Explain to students that not only are there many parts of culture, some of those parts are visible and some are invisible. In other words, some parts of culture are easier to recognize than others. Just like icebergs, there are parts of culture that are visible, or above the water, but many parts of culture are invisible, or below the water. If we only focused on the parts of culture that are visible, then we would be missing a lot about culture and cultural differences.
5. Ask students to choose which parts from their culture circle are visible and which are invisible. List their responses in the *Culture as an Iceberg Classroom Template* on the board. Use the *Teacher Key* if necessary. Students should recognize that most parts of culture are invisible.
6. Keep the class Culture as a Circle diagram on the board or flipchart—you will add to it in the next few lessons. You will not add to the Culture as an Iceberg diagram in future lessons.

## **Debriefing**

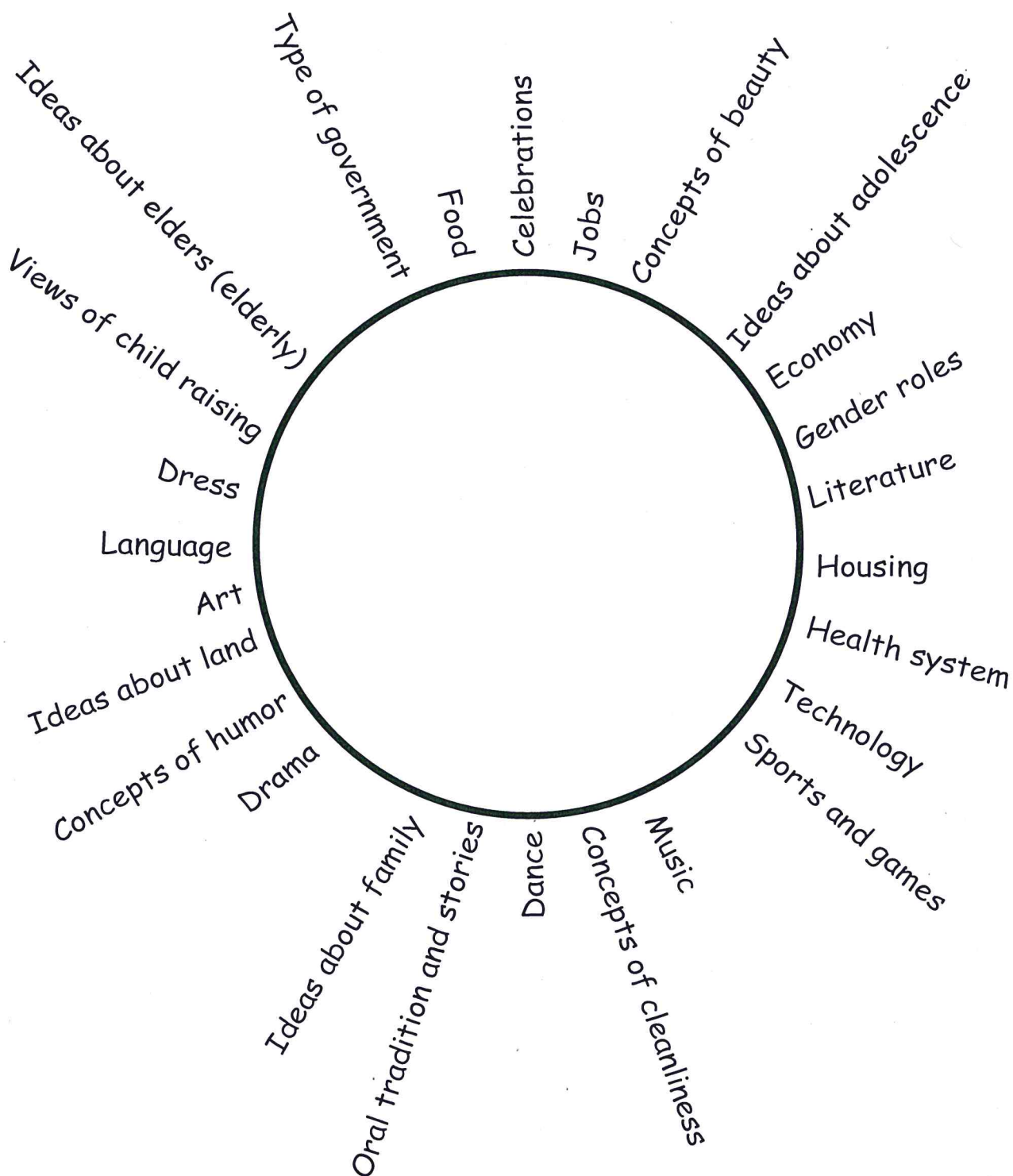
1. How does thinking about culture as an iceberg help you better understand other cultures?
2. How does thinking about culture as a circle help you to better understand other cultures?
3. How can we use what we've learned in this lesson to better learn about Wabanaki culture?

# **Classroom Template Culture as a Circle**

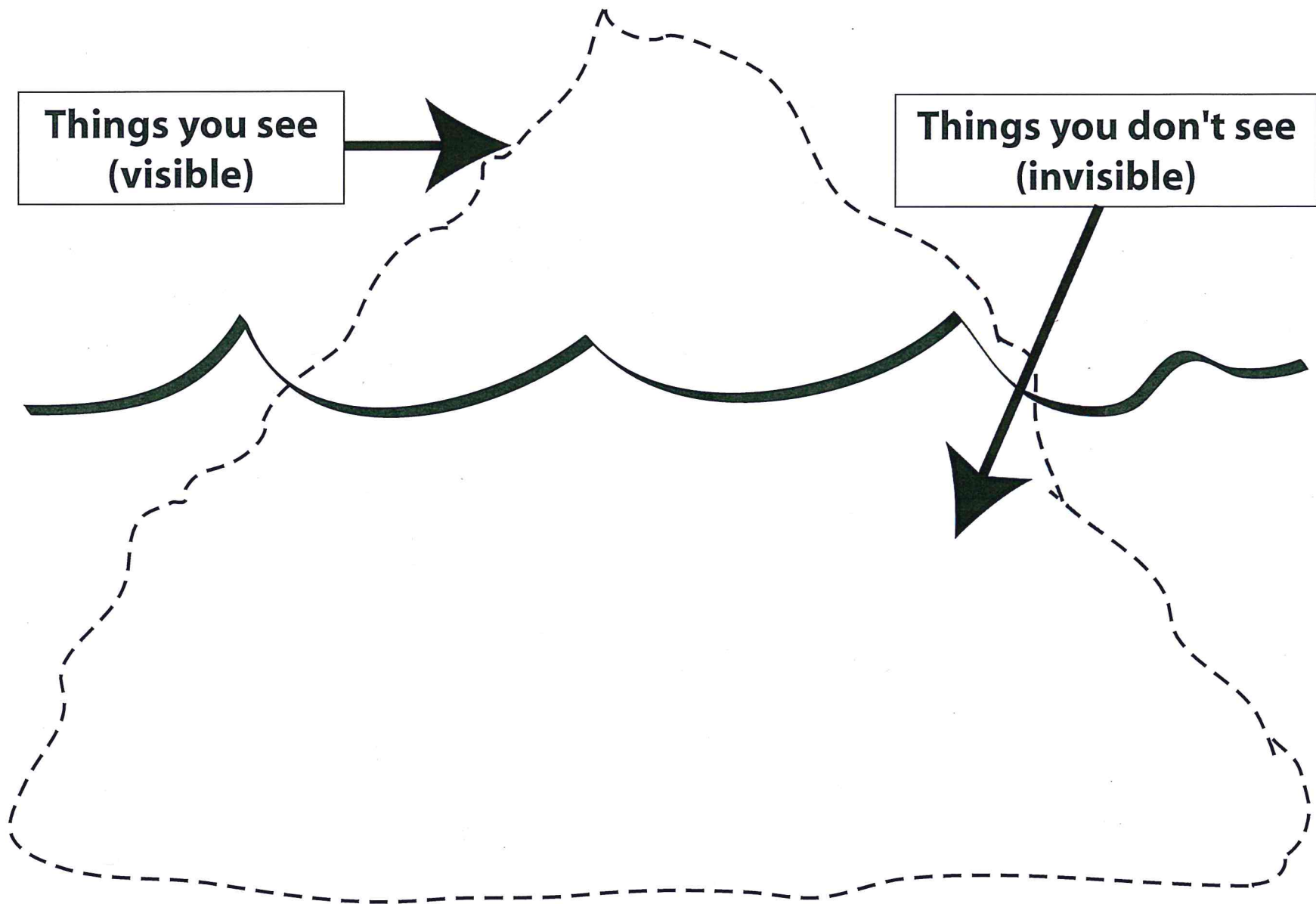




# Teacher Key to Culture as a Circle



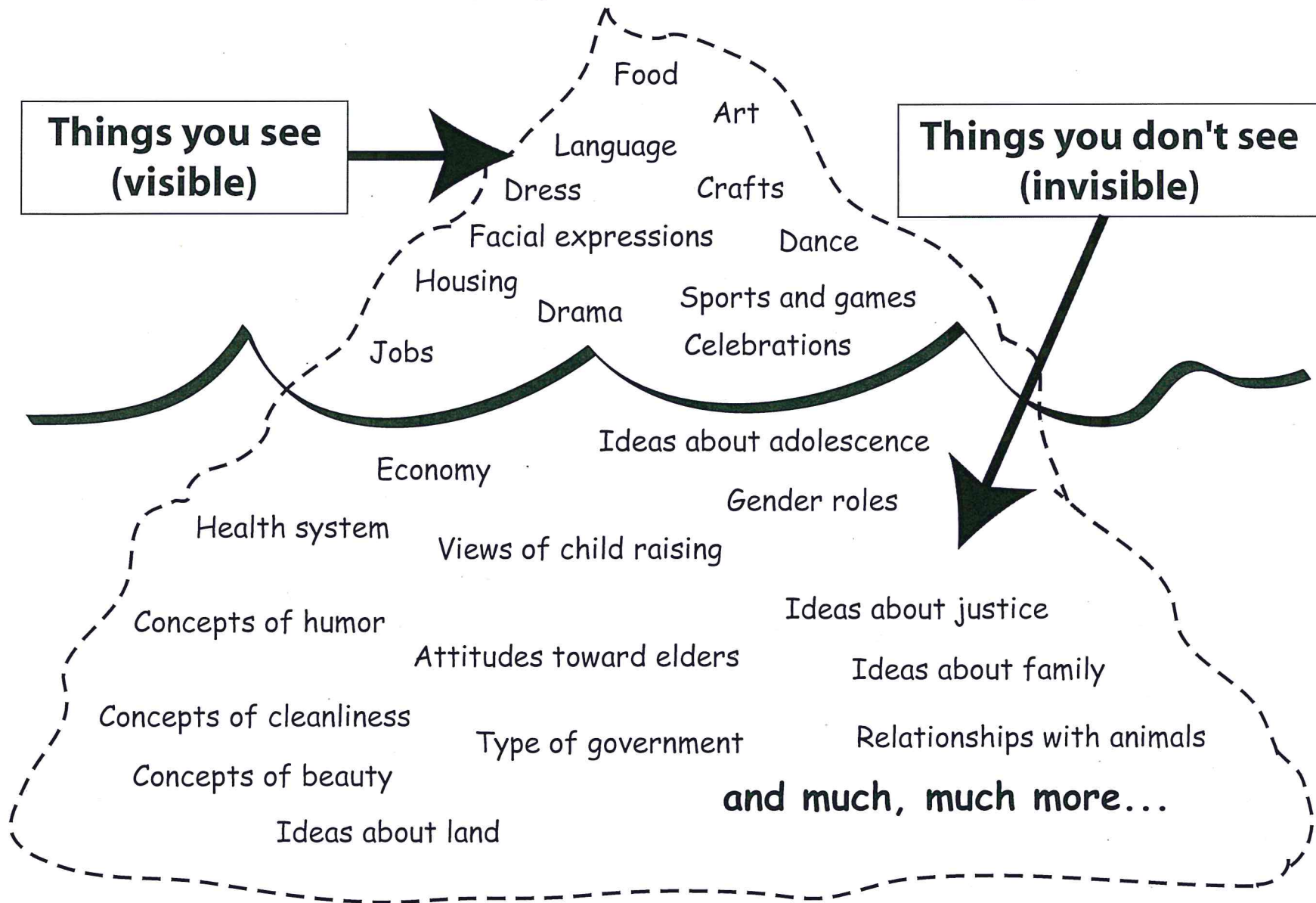
## Classroom Template Culture as an Iceberg



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TEXT AND GRAPHICS ADAPTED FROM ANITA JONES, MARCH 1993

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## Teacher Key to Culture as an Iceberg



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TEXT AND GRAPHICS ADAPTED FROM ANITA JONES, MARCH 1993

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## Lesson 3: Teacher Background

### *Teaching about Stereotyping*

When learning about the history and culture of Wabanaki people, it is critical to engage students in a discussion about stereotyping, critical thinking and point of view.

#### **What Is Stereotyping?**

Stereotyping is a learned form of classifying and labeling others based on inaccurate information or assumption rather than on factual knowledge. Stereotypes, both good and bad, are damaging because they ignore individual differences and assume that all people in a given category are alike. Stereotyping can lead to prejudice\*, followed by discrimination\*\* in the forms of racism, sexism or discrimination against foreigners, for example.

The article, “Countering Prejudice Against American Indians and Alaska Natives through Antibias Curriculum and Instruction,” outlines important ideas about Native American stereotypes and prejudice in classroom curriculum. Read this article as background information before leading the lesson “Promoting Understanding.” Many points outlined in this article may also be used to engage students in a classroom discussion.

\* an adverse judgment or opinion formed beforehand or without knowledge or examination of the facts.

\*\* unfair treatment of a person or group on the basis of prejudice.

# **Countering Prejudice Against American Indians and Alaska Natives through Antibias Curriculum and Instruction.**

## **ERIC Digest.**

Throughout the 1990s, forward-looking educators have continued to call for major changes in U.S. schools, including changes that celebrate—rather than denigrate--the diversity in American culture and language usage (Macedo, 1994). One result of this important reform movement has been the development of an antibias perspective in curriculum and instruction. Teaching from an antibias perspective means introducing students to a working concept of diversity that challenges social stereotypes and discrimination. Antibias teaching goes beyond traditional multicultural education and gives students tools for identifying and counteracting the hurtful impact of bias on themselves and their peers (LeeKeenan, 1993).

This Digest describes current inadequacies in teaching about Native Americans—even when teachers are making an effort to portray American Indians and Alaska Natives respectfully—and suggests ways to avoid common pitfalls. The Digest provides guidelines for detecting anti-Indian bias in the curriculum and offers a brief list of Native American-controlled publications and resources.

### **Current Teaching About Native Americans**

Three obstacles to providing better instruction about American Indians and Alaska Natives are (1) lack of training provided by teacher-training programs, (2) ongoing racist portrayals of Native Americans in the larger society, and (3) difficulties in locating sources of trustworthy materials.

Non-Native educators, influenced by biased portrayals of American Indians in their own schooling and in the media, often view Native Americans as exotic, quaint, and even mythological. Unfortunately, too many teacher-training programs still do not include extensive study and research on Native Americans. At best, educators may have heard a lecture on developing instructional activities about Native Americans as part of a multicultural education workshop, or they may have briefly researched Native Americans as part of an anthropology course. Rarely is there the opportunity in college for a prospective educator to take a course focused on Native Americans taught by a Native American faculty member. The result is limited and often inaccurate knowledge on the part of teachers concerning American Indians and Alaska Natives. This compromised experience then gets handed down to the next generation.

Typically, when teaching about Native Americans, teachers favor two approaches in developing their lessons. The first is the “dead-and-buried culture approach,” which portrays Native Americans as being extinct. Lessons tend to present information in the past tense, “Indians lived in tipis, they grew corn and hunted buffalo, they were very athletic, they lived in harmony with the land,” and so forth. Second is the “tourist approach,” where students “visit” a different culture. Just like a vacationing tourist, they experience only the unusual or exotic components of Native American cultures. Neither approach provides non-Native students the tools they need to comfortably interact with American Indians and Alaska Natives. Instead, they teach simplistic generalizations about other peoples and lead to stereotyping, rather than to understanding



(Derman-Sparks, 1993-94). Native American stereotypes are prevalent throughout mainstream society and are a key component of contemporary racism. Teachers and students are exposed to this racist stereotyping, often without being aware it is happening. Television and movies still tend to portray Native Americans only as historic figures, perpetuating false—often romanticized—images among non-Natives. Sporting events, with professional teams' Indian mascots, also contribute to the trivializing of Native American cultures. Most people are not inclined to critically analyze these images of American Indians and Alaska Natives. Many young people accept as truth what they see on movie and television screens. Protecting children from racism is every bit as important as protecting them from dangerous chemicals; poison is poison. Once instilled, oppressive cultural attitudes are at least as hard to remedy as are imbibed cleaning fluids (Dorris, 1992). An antibias curriculum can serve as an antidote, but unlearning Native American stereotypes is a lifelong struggle. Good teachers help students learn by sharing the mistakes of the past as well as by sharing contemporary understandings (Pewewardy, 1993).

Still other obstacles remain. Finding resources about Native Americans that are not superficial and stereotypical remains a challenge to teachers in developing antibias lessons. Even the most culturally sensitive teacher often lacks the skills needed to evaluate curriculum materials and does not know where to seek out better ones.

### **Developing Antibias Native American Curriculum**

An individual's approach to learning and to demonstrating (or teaching) what he or she has learned is influenced by the values, norms, and socialization practices of the culture in which that individual has been enculturated (Swisher & Deyhle, 1992). It is important, therefore, that before teachers begin developing an antibias curriculum they examine their own underlying beliefs and ideologies about Native Americans. This usually involves an initial period of critically questioning and analyzing most of what they have learned about American Indians and Alaska Natives. Reading books and articles written by Native scholars will help. Some excellent resources for beginning this process are listed at the end of this Digest.

Once a teacher understands the influences that have helped shape his or her personal views of Native Americans, that teacher will be better prepared to assess the knowledge and attitudes of his or her students. Thanks to television, picture books, and movies, children—especially younger ones—continue to be exposed to old, negative stereotypes of Native Americans. Once aware of the images their students bring with them to the classroom, teachers can use this knowledge to develop a curriculum that challenges students to develop critical thinking skills in examining these cultural images. There are dangers lurking in any process that leads to the breakdown of stereotypes. Teachers must guard against leading students from viewing Native Americans as primitives or savages to regarding them as only noble and good. Romanticizing Native Americans succeeds only in replacing one unrealistic portrayal with another.

Teachers can integrate antibias learning into the entire curriculum at any education level. One practical technique, called webbing, helps teachers and students identify an array of possible topics for interdisciplinary learning (Derman-Sparks, 1993-94). Webbing involves several steps:

- First, determine the center of the web, the theme to be studied. An example is the agricultural techniques of American Indians of New England.



- Step two involves brainstorming possible issues that stem from the theme at the center of the web. Examples could include indigenous dietary practices, the role of Native women in New England and food production, or the connection between the cultivation of land and Native American resistance to colonization.
- In the third step, determine the level of awareness held by each member of the class pertaining to Native Americans and the specific antibias issues of study. Depending on the grade level, develop an exercise or set of questions that requires students to draw from their individual knowledge (including stereotypes) of American Indians in the region. Stories or role-playing can be used to stimulate discussions.
- In the final step, students help brainstorm a list of possible activities that the students and teacher can pursue to fill in the gaps in student knowledge. Incorporating the theme into all subject areas strengthens the antibias aspects of the curriculum. In language arts, students could read a legend about how corn came to a local Indian nation. In science, students could research the varieties of corn grown in the past and today by Native peoples. Mathematics students could calculate the yield produced by indigenous agricultural techniques.

### **Detecting Anti-Indian Bias in Instructional Materials**

Once a teacher begins developing skills in detecting the cultural influences that guide perceptions and beliefs, anti-Indian bias becomes increasingly obvious, especially in instructional materials. There are several types of materials to avoid using with students:

- Materials that make sweeping generalizations about Native Americans. Such materials fail to portray the tremendous diversity among Native American cultures today and historically. More trustworthy materials identify American Indians and Alaska Natives by their specific nations, tribes, or villages.
- Materials that present only the colonizers' perspectives. These materials lack any Native American perspective or voice. Such a lack of perspective is often referred to as Eurocentrism. U.S. history textbooks that begin with the European discovery of the Americas reveal a Eurocentric bias that disregards the histories of the Indigenous nations of this hemisphere. Another example is world history courses that cover ancient cultures in Asia, Europe, and Africa, but exclude any mention of North and South America. This creates the impression that there was nothing in the Americas worth mentioning until Europeans came.
- Books and videos that exploit Native American cultural and spiritual traditions for profit. Some "New Age" spiritual guides commit this error, which many Native Americans find offensive.
- Lack of respect for Native American intellectual property rights and indigenous knowledge. Similar to the "New Age" publications, this category includes the publication of private or sacred information—such as knowledge about pharmaceuticals

or agricultural crop varieties—without the consent of the Native American nation or community that developed them.

It is not always easy to detect these flaws when reviewing materials for classroom use. One way of minimizing anti-Indian bias in curriculum materials is to use Native American-controlled publishers and media distributors whenever possible in exploring American Indian and Alaska Native themes with students. A list of some resources and distributors you may want to consider appears at the end of this Digest.

## **Conclusion**

It is important for teachers to raise their awareness of the influences affecting themselves, their students, and the school culture in general when it comes to beliefs and attitudes regarding American Indians and Alaska Natives. Hopefully, as they become more knowledgeable about bias in the curriculum, teachers will be willing to share their knowledge, instructional approaches, and materials with others, in this way becoming a resource for others to learn about antibias approaches to curriculum and instruction. The development of an antibias perspective in curriculum and instruction about American Indians and Alaska Natives is now and will continue to be an ongoing process, but one that holds great promise. By weaving the concept of shared human experience and cultural diversity into all aspects of the curriculum, the current generation of U.S. teachers and students could be the last one to struggle against the racism and prejudice that have plagued Native Americans and weakened the fabric of American culture.

ERIC Identifier: ED400146

Publication Date: 1996-10-00

Author: Almeida, Deirdre A.

Source: ERIC Clearinghouse on Rural Education and Small Schools, Charleston, WV.

## **Suggested Resources**

### **Journals**

- Akwesasne Notes. Kahniakehaka Nation Territory, P.O. Box 196, Roosevelttown, NY 13683-0196.
- Native Americas. Akwe:kon Press, 300 Caldwell Hall, Cornell University, Ithaca, NY 14853.
- Native Peoples Magazine. 5333 N. 7th Street, Suite C224, Phoenix, AZ 85014-9943.

### **Video**

- Native American Public Telecommunications, P.O. Box 83111, Lincoln, NE 68501-3111.

### **Books**

- Champagne, D. (Ed.) (1994). Native America: Portrait of the Peoples. Detroit, MI: Visible Ink Press.
- Churchill, W. (1994). Indians are us? Culture and genocide in native North America. Monroe, ME: Common Courage Press.
- Jaimes, M. A. (1992). The state of Native America: Genocide, colonization, and resistance. Boston, MA: South End Press.



- North American Native Authors Catalog. The Greenfield Review Press, P.O. Box 308, Middle Grove Road, Greenfield Center, NY 12833.

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Derman-Sparks, L. (1993-94, Winter). Empowering children to create a caring culture in a world of differences. *Childhood Education*, 70 (2), pp. 66-71.

Dorris, M. (1992). Why I'm not thankful for Thanksgiving. In B. Slapin & D. Seale (Eds.), *Through Indian eyes: The Native experience in books for children*. Philadelphia, PA: New Society Publishers, pp.19-22

LeeKeenan, D. (1993). Strategies for implementing an anti-bias perspective across the curriculum. Training manual, University of Massachusetts, School of Education, Early Childhood Education Program, Amherst, MA.

Macedo, D. (1994). *Literacies of power: What Americans are not allowed to know*. Boulder, CO: Westview Press.

Pewewardy, C. (1993). *The red road: Culture and education of Native Americans*. Milwaukee, WI: Honor Inc.

Swisher, K., & Deyhle, D. (1992). Adapting instruction to culture. In J. Reyhner (Ed.), *Teaching American Indian students*. Norman, OK: University of Oklahoma Press, pp. 81-95



## Lesson 3:

# Promoting Understanding Activity

---

**Class time needed: 40 minutes**

### Materials

Newsprint or butcher paper

Markers

Sticky notes

### Objectives

Students will understand the difference between categories and stereotypes.

Students will understand why both good and bad stereotypes are harmful.

Students will become better aware of stereotypes about Native Americans.

### Introduction

In Teaching About Cultural Awareness, Gary Smith and George Otero point out an important difference between categorizing and stereotyping.

Because of the amount of information we have to assimilate, categorizing is necessary. It is a way to reduce and simplify an otherwise impossibly complex world. Stereotypes . . . go beyond the functionality of thinking in categories. They are beliefs about people in categories that lessen the chances of interaction and diminish the potential for recognizing and accepting differences.

This activity is designed to help students understand the negative consequences of stereotyping.

### Procedure

1. Post several sections of newsprint or butcher paper around the classroom. List one category at the top of each sheet of paper. Some possible categories are listed below, but feel free to adapt this list to make it relevant to your students.

Girls

Boys

Athletes

Honor Roll Students

Asians

Gays/Lesbians

Native Americans

Disabled

Black/African American

2. Present or review the terms “category” and “stereotype.” Point out that categories help us organize the information we have about people, places, and things. For example, it makes sense to describe someone whose ancestors lived in North America well before 1492 as a Native American. But if we assume that person has certain characteristics because he or she belongs to that category, then we are stereotyping. Stereotypes ignore individual differences and assume that all of the people in a given category are alike.
3. Have students look at the posted categories and, using sticky notes, write down stereotypes they have heard about these groups of people. Then have students place the notes under the appropriate categories.
4. After everyone has finished, give students the opportunity to look at the stereotypes posted under each category. Then move to the debriefing session.

## Debriefing

Use the following questions to guide student discussion about stereotypes.

1. Were any stereotypes posted about groups or categories that you belong to? How did it feel to see them “in print?”
  2. Where do these stereotypes come from? How are they perpetuated?
  3. Were positive as well as negative stereotypes posted? Why should positive stereotypes be avoided?
  4. What did you learn from this activity?
- \* Look in particular at the stereotypes about Native Americans. Give students another 5-10 minutes to add to that list of stereotypes. Then, ask them:
1. How might these stereotypes get in the way of your study of Wabanaki history and culture?
  2. What can your class do to make sure this doesn’t happen?

Used with permission from Peace Corps World Wise Schools  
<<http://www.PeaceCorps.gov/wws>>

\*This final activity is not part of the original World Wise Schools lesson. It was added by the Abbe Museum.

## Lesson 4: Teacher Background

### *Who Are the Wabanaki?*

The term Wabanaki, which has been translated as “People of the Dawn” or “Dawnlanders,” arose during the 1700s to refer to the Wabanaki Confederacy of tribes that had banded together for military and political strength. Wabanaki is now used as an umbrella term for all the Native peoples on the Maritime peninsula (Maine, New Brunswick, Nova Scotia, and Prince Edward Island) and the Abenaki peoples of Quebec, Vermont and New Hampshire.

Abenaki should not be applied as an umbrella term for all the tribes – use Wabanaki. Abenaki refers to the Native peoples of Vermont and New Hampshire who do not have federal status in the U.S. [but do have state status in Vermont] and to the Abenaki Tribe with reserves in Quebec.

In Maine, there are 4 federally recognized Indian Tribes. These are:

- a. The Houlton Band of Maliseet Indians
- b. The Aroostook Band of Micmacs
- c. The Penobscot Indian Nation
- d. The Passamaquoddy Tribe

### **What does it Mean for a Tribe to be Federally Recognized?**

Federal recognition grants a tribe status as a sovereign Indian Nation with a government-to-government relationship to the U.S. federal government. A tribe that has been federally recognized has gone through the long, complicated and expensive process of petitioning, or asking, the federal government to recognize, or accept, their American Indian group as a “tribe.” Native groups petitioning the U.S. government to be federally recognized must meet certain criteria, or conditions, through documentation and evidence—such as tribal census information and state or federal records. For some tribes, the process of petitioning lasts years and many tribes’ petitions are not accepted.

Through the Bureau of Indian Affairs, federally recognized tribes have access to a range of federal services in education, social services, law enforcement, health services and resource



protection. Federally recognized tribes do not receive a monthly check from the U.S. government because of their status as Indians. There is no basis for this belief other than misinformation and misconception of the status of American Indians. Some tribes give out payments to their members when there is income from the sale of tribal assets such as timber or oil and gas. This is a decision made by each tribe's government, not the federal government. (<http://www.doi.gov/benefits.html>)

### **When did Wabanaki Tribes Receive Federal Recognition?**

The Penobscots and Passamaquoddies received federal recognition in 1974.

The Houlton Band of Maliseets received federal recognition in 1980.

The Aroostook Band of Micmacs received federal recognition in 1991.

### **Where are Wabanaki Tribal Lands?**

The Penobscot Indian Nation has a reservation on Indian Island, Old Town, Maine.

[<http://www.penobscotnation.org>](http://www.penobscotnation.org)

The Passamaquoddy Tribe has reservations in Washington County at Indian Township, near Princeton, Maine [<http://www.passamaquoddy.com>](http://www.passamaquoddy.com), and at Pleasant Point, near Perry, Maine.

[<http://www.wabanaki.com>](http://www.wabanaki.com)

The Aroostook Band of Micmacs maintains tribal cultural/community centers in Presque Isle, Maine, and has tribal land, but it is not a reservation.

[<http://www.micmac-nsn.gov/>](http://www.micmac-nsn.gov/)

The Houlton Band of Maliseet Indians maintains tribal land in Houlton, Maine, but the land is not a reservation.

[<http://www.maliseets.com>](http://www.maliseets.com)

## Lesson 4:

# Mapping the Wabanaki Tribes of Maine

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**Class time needed: 30 minutes**

### Materials

A map of Maine showing cities and towns

*The Wabanaki Tribes of Maine blank map* for each student

*Teacher Key to the Wabanaki Tribes of Maine map*

Sticky notes

### Objectives

Students will be able to identify the reservations/tribal lands of the four Wabanaki tribes.

### Introduction

Using a map of Maine today and the clues provided, students will locate the Penobscot, Passamaquoddy, Micmac and Maliseet tribal headquarters today.

### Procedure

1. Hand out *The Wabanaki Tribes of Maine blank map* to each student.
2. Have a classroom map of Maine with cities and towns available for students to reference.
3. Using the map of Maine today and the clues provided on the worksheet, invite students to locate the Penobscot, Passamaquoddy, Micmac and Maliseet tribal headquarters today.  
Make sure students write the name of the town or reservation and the name of the tribe.
4. Students may work in pairs or small groups.
5. Once students are done, check accuracy by asking students to identify on the classroom map the reservations and tribal lands. Make sure students identify the name of the town or reservation and the name of the tribe.
6. Use sticky notes to capture this information on the classroom map. Keep it there for the duration of the unit for student reference.

## Debriefing

1. What area of the state are the reservations and tribal lands located?
  2. Native people inhabited the entire state before Europeans arrived. Why do you think there are no tribal lands in the central and southern part of the state today?
  3. Did you come across any Wabanaki place names while referencing the classroom map of Maine? What are they?
  4. What might those names tell you about where Wabanaki people lived in the past?
  5. How can we use what we've learned in this lesson to help us better understand Wabanaki history and culture?
- 

## CLUES

This tribe has one reservation near Perry, Maine, and one reservation near Princeton, Maine.

The Passamaquoddy have a reservation called "Indian Township."

The Penobscot Indian Nation's reservation is called "Indian Island."

This tribe's reservation is located on an island situated in a prominent Maine river. The river shares its name with the tribe.

This tribe's offices are located in Littleton, Maine.

The Passamaquoddy have a reservation called "Pleasant Point."

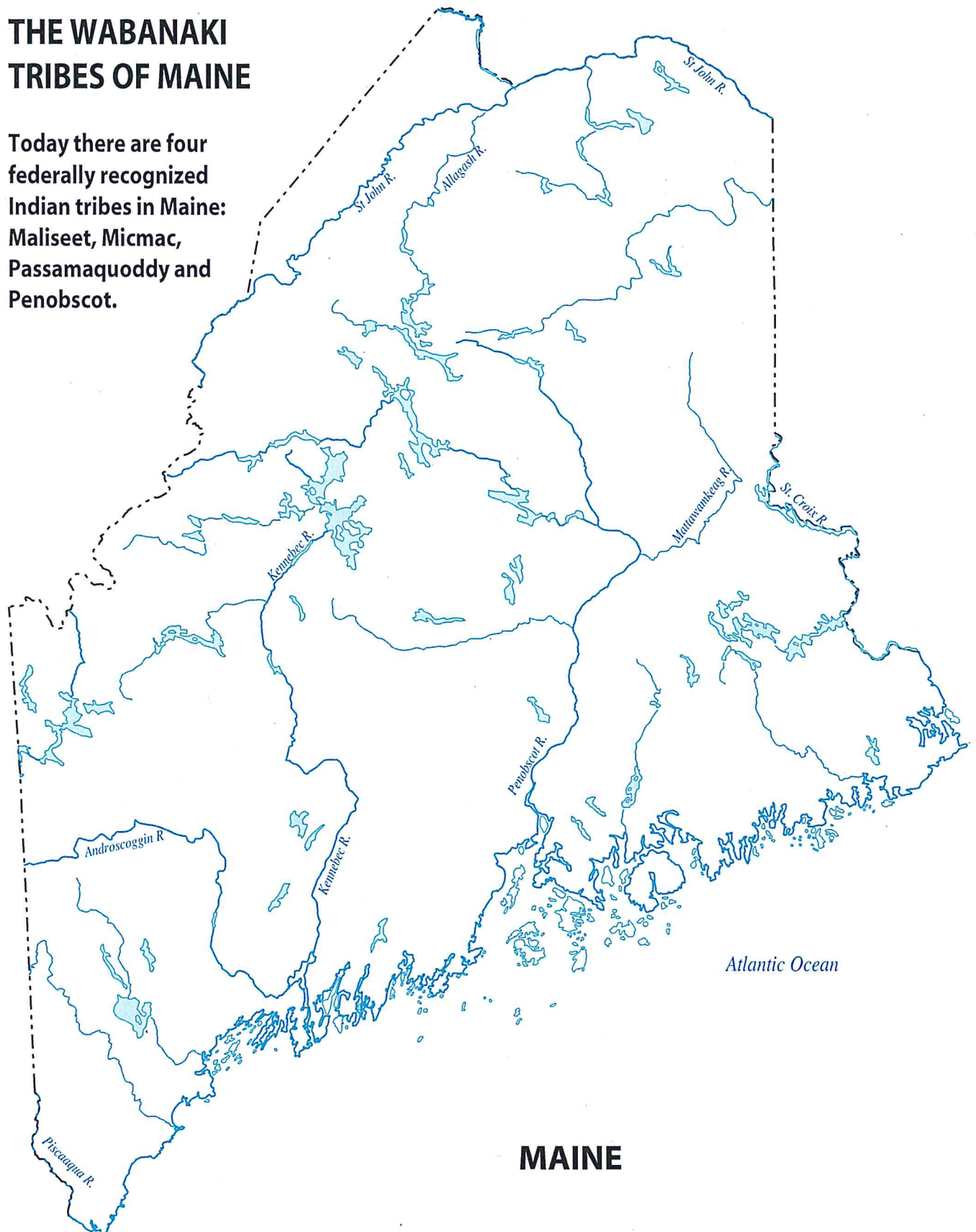
This tribe's headquarters are located near the town of Presque Isle, ME.

Both the Houlton Band of Maliseets Indians and the Aroostook Band of Micmacs have tribal land in Aroostook county.



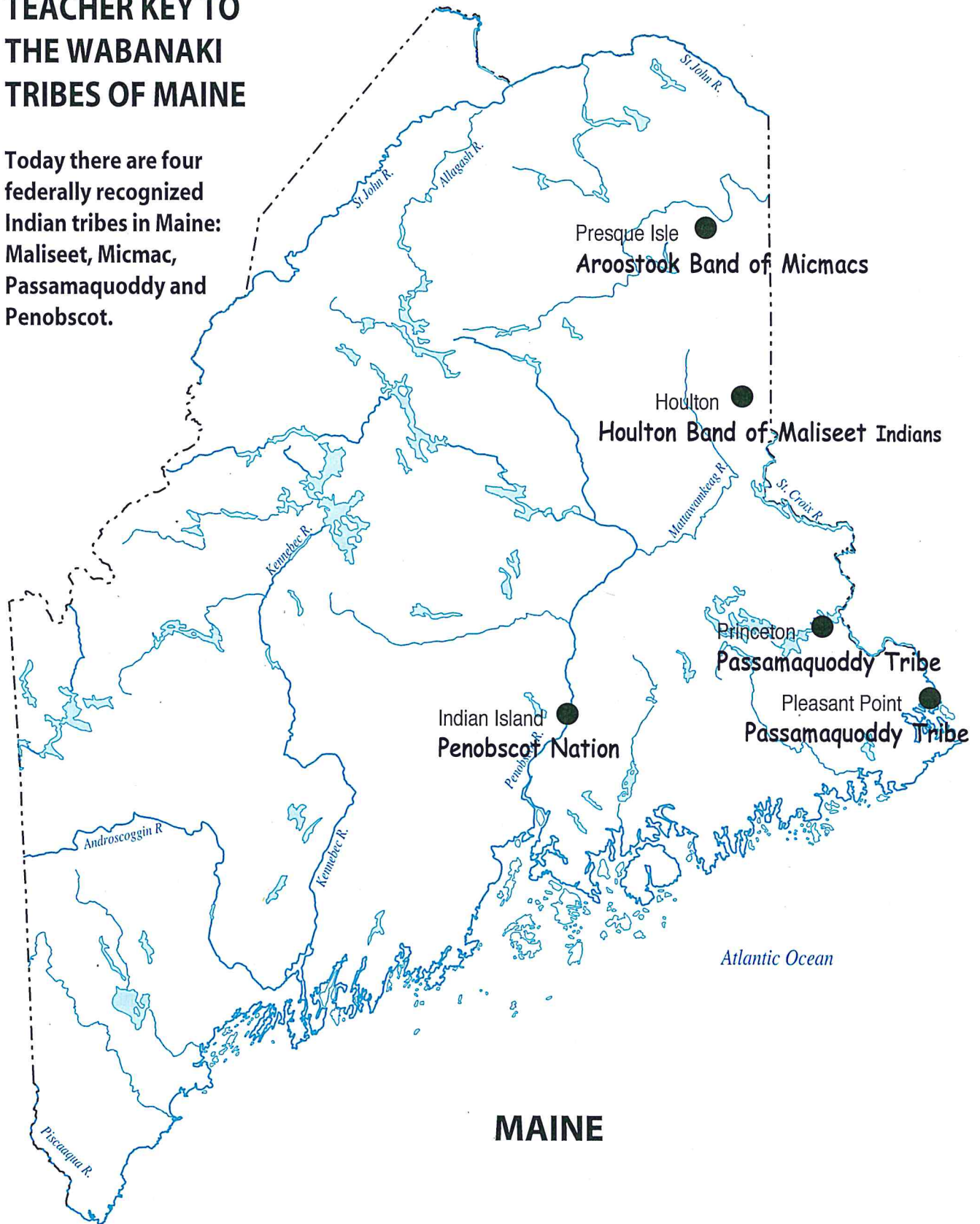
## THE WABANAKI TRIBES OF MAINE

Today there are four  
federally recognized  
Indian tribes in Maine:  
Maliseet, Micmac,  
Passamaquoddy and  
Penobscot.



# TEACHER KEY TO THE WABANAKI TRIBES OF MAINE

Today there are four  
federally recognized  
Indian tribes in Maine:  
Maliseet, Micmac,  
Passamaquoddy and  
Penobscot.



## Lesson 5: Teacher Background

### *Core Elements of Wabanaki Culture*

Throughout this unit, students are asked to think about how physical, economic, political and social changes in society have impacted and been impacted by Wabanaki cultures through time. The three areas students will focus on are: Lifeways, Homelands, and Independence. These three areas represent some of the core elements of Wabanaki cultures.

**Definition of Core Elements:** Core elements are not the same as parts of culture. Core elements are important “big ideas” or values that crisscross many different parts of a culture.

#### **Lifeways**

For this activity, “Lifeways” means Wabanaki cultural and social traditions, behaviors and products through time. “Lifeways” includes everything from art, language, technology, jobs, crafts, celebrations and oral tradition, among other things. Looking at your classroom culture circle, what parts of culture would be considered “Lifeways?”

#### **Homelands**

For this activity, “Homelands” means regions and territories that are closely identified with and by Wabanaki peoples. “Homelands” includes not just the land, but also the rivers, air, lakes, ponds, mountains, trees and coasts. In other words, “Homelands” is the land and resources the Wabanaki and their ancestors have identified and interacted with for the past 500 generations.

#### **Sovereignty**

For this activity, “Sovereignty” means the right of Wabanaki peoples to govern, or control their own destiny, or future. This means the ability to control decisions that affect the tribes, their lands and the well-being of their families and future generations.



## Lesson 5:

# Core Elements of Wabanaki Culture and Cultural Continuity

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**Class time needed: 40 minutes**

### Materials

Your “Classroom Culture as a Circle” diagram

*Teacher Background Core Elements of Wabanaki Cultures*

*Teacher Key to Core Elements*

*Teacher Key to Cultural Continuity*

### Objectives

Students will be able to define three core elements of Wabanaki culture: Lifeways, Homelands and Independence.

Students will be able to identify examples from their culture circle that might represent the concepts of Lifeways, Homelands and Sovereignty.

Students will understand that although cultures change over time, core elements of culture continue.

### Introduction

This activity asks students to learn about core elements of Wabanaki cultures and how those core elements continue, even though culture changes.

### Procedure

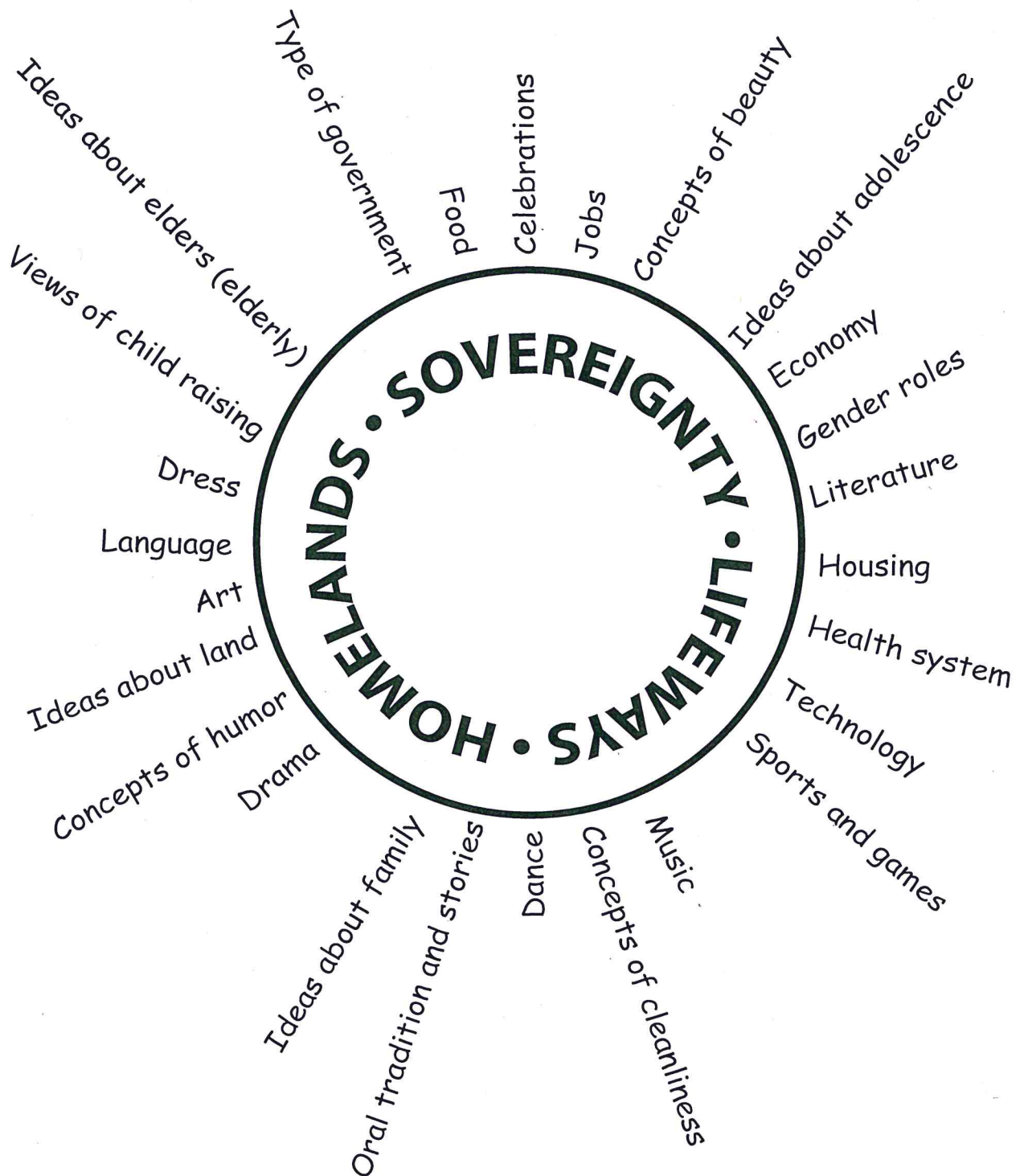
1. Introduce, define and add each core element of Wabanaki cultures to the culture circle, using the teacher background information and the *Teacher Key to Core Elements*.
2. After introducing, defining and listing each element, ask students to choose parts from their classroom culture circle that might be considered part of a core element. For example, what parts of the classroom culture circle might be considered part of “Lifeways?” What parts might be considered part of “Homelands?” What parts might be considered part of “Sovereignty?” Capture their answers on the board. Be sure to remind students that core elements are not the same as parts of culture. Core elements are important “big ideas” or values that crisscross many different parts of a culture.
3. Ask students to think about core elements from their culture. What are some of the most important “big ideas” or shared values in their culture? Brainstorm together as a class. (Teacher note: remember, every person belongs to many different cultural groups at the same time, i.e. “Mainers,” “Americans,” “Women” or “Catholics,” for example. Don’t necessarily steer students toward “American” culture only. Let them answer freely, and ask them to explain their answers.)

4. Using the *Teacher Key to Cultural Continuity*, add the “changes” boxes and arrows to your classroom culture diagram: social, economic, physical environment and political. Explain to students that outside events affect parts of culture and core elements. In turn, parts of culture and core elements affect outside events.
5. Ask students to brainstorm some examples of an outside event or change that might affect a part of culture. For instance, what parts of culture might be affected by the discovery of life on other planets? How? How did a change in the physical environment like the tsunami or Hurricane Katrina affect parts of culture?
6. Ask students to brainstorm some examples of parts of culture that might affect outside forces? For example, how could a culture’s ideas about land change the physical environment? How would a culture’s preference for a certain type of food cause economic changes?

## Debriefing

1. Culture is complex and changes or adapts over time, but core elements, or big ideas, stay the same. That’s called cultural continuity. Why is learning about a culture’s core elements important?
2. How will learning about core elements of Wabanaki culture help you to better understand the choices Wabanaki people have made through time?
3. You learned about the affects of outside events on parts of culture. How will this help you better understand Wabanaki history?
4. You learned about the affects that a culture can have on outside forces. How will this help you to better understand Wabanaki history?

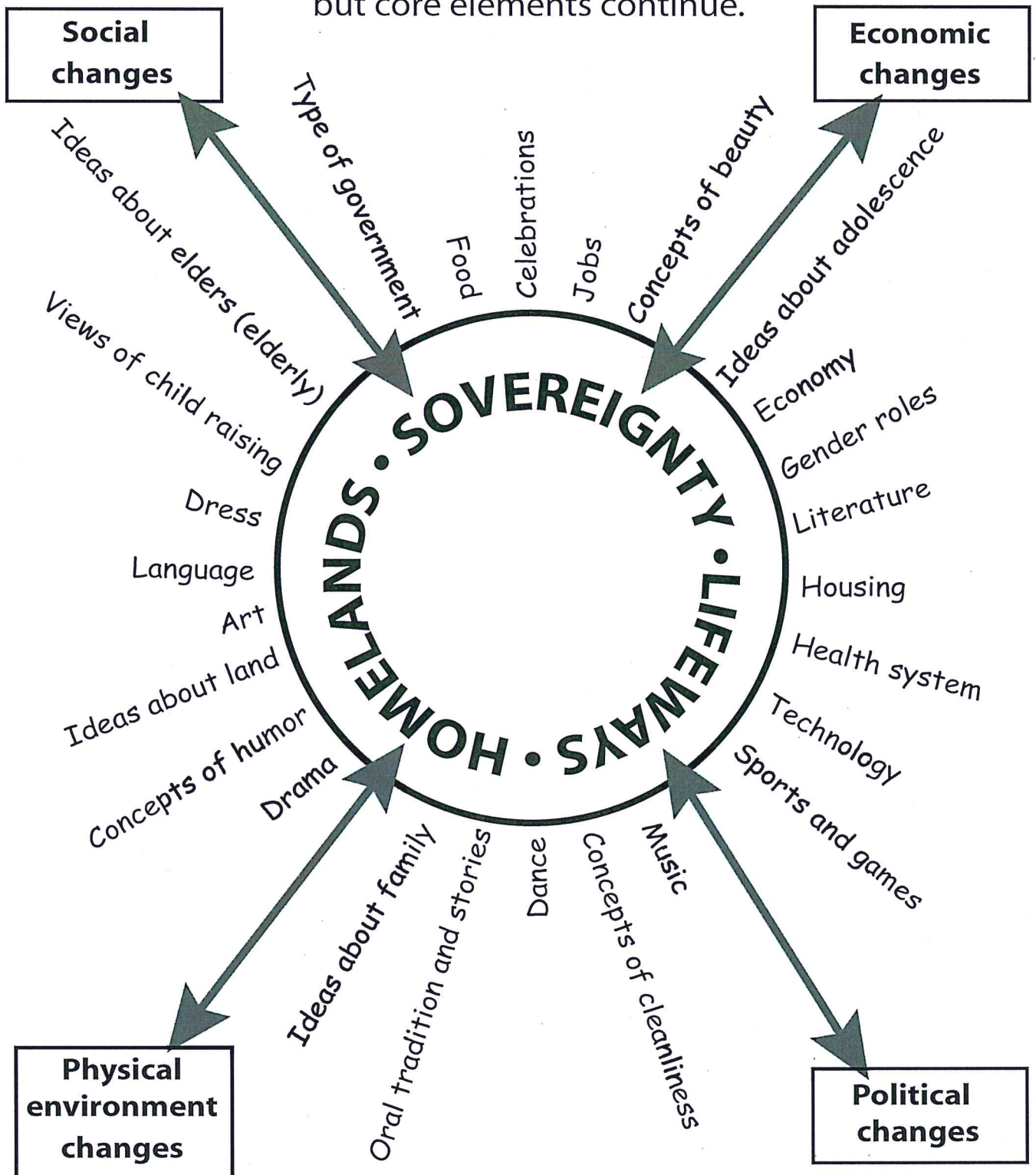
# Teacher Key to Core Elements





# Teacher Key to Cultural Continuity

What is cultural continuity?  
Cultures adapt to change over time,  
but core elements continue.



## Lesson 6:

# Exploring the On-Line Timeline of Wabanaki History

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**Class time needed: Four 40-minute class periods**

### Materials

One to one on-line computer access

*Timeline Entry Worksheets* Parts A & B (five for each student)

*Timeline Entry Example* (one for each student)

*List of Possible Topics for Your iMovie* (one for each student)

*Multimedia Rubric* (one for each student)

Flip chart and markers for debriefing

### Introduction

Using the *Timeline Entry Worksheets* provided, students will choose five timeline entries. They will explain the core elements represented by their entries and how their entries promoted or threatened Wabanaki cultural continuity.

### Procedure

1. Explain to students that they will be exploring the Abbe Museum's On-Line Timeline of Wabanaki history in order to find examples of cultural continuity, or how Wabanaki people have maintained their cultural identity while adapting to change over time. Write the following statement on the board: "Wabanaki people have maintained their cultural identity while adapting to changes over time."
2. Hand out five blank *Timeline Entry Worksheets* and one *Timeline Entry Example* to each student. Use the *Timeline Entry Example* to explain exactly what is expected of each student.
3. Hand out and go over the *List of Possible Topics for your iMovie* with the class. These topics will give students some direction when researching the on-line timeline. This will make the next step—writing a movie synopsis—much easier for your students
4. Give students time to spend exploring the On-line Timeline of Wabanaki History. Encourage them to explore each section, including all the bright red "read more" links. To help with understanding, any blue word may be moused-over to reveal a definition.
5. Students should complete five *Timeline Entry Worksheets*. Teachers should periodically review these entries to check for student's understanding of the process and concepts.

6. At least one event must be from the timeline section “A New Dawn.”
7. Students must have examples that both promote and threaten Wabanaki culture and/or the core elements.

### **Debriefing:**

Once students have completed their *Timeline Entry Worksheets*, discuss their results as a class. You may want to capture their answers on a flip chart.

1. What entries did you choose that promoted Wabanaki cultural continuity?
2. Which core elements did they promote?
3. Did they also threaten? If so how?
4. What part did Wabanaki people play in these events? How were Wabanaki people both adapting to and causing change?
5. What entries did you choose that threatened Wabanaki cultural continuity?
6. What core elements did they threaten?
7. Did they also promote? If so how?
8. What part did Wabanaki people play in these events? How were Wabanaki people both adapting to and causing change?



## Timeline Entry Worksheet (Part A)

Name: \_\_\_\_\_ Part A: No. \_\_\_\_\_

Timeline entry (include era, date, and title):

What core element(s) of culture does it represent? Circle all that apply:

**Homelands**

**Sovereignty**

**Lifeways**

How does this event promote and/or threaten the Wabanaki cultural continuity?

You may have one or more examples of each—list as many as apply.

Promote Wabanaki Culture	Threaten Wabanaki Culture

## Timeline Entry Worksheet (Part B)

Name: \_\_\_\_\_ Part B: No. \_\_\_\_\_

### Using this timeline entry in your iMovie:

1. If you are using an image from the timeline, drag it into your Wabanaki folder or Wabanaki album in iPhoto.
2. Describe the text and picture you might use for this timeline entry.
3. Write what you may want to record for audio or use for music with this timeline entry.

Image	Text	Audio

Frame number? (Fill in later, in Lesson 8) \_\_\_\_\_

How long for this frame? ? (Fill in later, in Lesson 8) \_\_\_\_\_

**Identify any other resources** you have used. If it is an internet site, make sure you include the URL (web site address), name of the site, the author of the website (not the designer), and the date you visited the site:

URL	Name of Site	Author of Site	Date Visited

## Timeline Entry Example (Part A)

Name: \_\_\_\_\_ Part A: No. 1

### Timeline entry (include era, date, and title):

"A New Dawn" 2003: THPOs are appointed.

The Penobscot Nation and Passamaquoddy Tribe appoint Tribal Historic Preservation Officers to take care of the tribe's historic resources—like important historic properties on their lands—and to oversee their cultural programs, like preserving their Native languages or expanding their tribal museums.

### What core element(s) of culture does it represent? Circle all that apply:

Homelands

Sovereignty

Lifeways

### How does this event promote and/or threaten the Wabanaki cultural continuity?

You may have one or more examples of each—list as many as apply.

Promote Wabanaki Culture	Threaten Wabanaki Culture
This event promotes Wabanaki "lifeways" because the Penobscot and Passamaquoddy are showing their rights to maintain their own cultural traditions, like their Native languages, and to preserve their important cultural objects by expanding their tribal museums.	
This event promotes Wabanaki "sovereignty" because it shows their rights to govern, or control, what happens to their own historical buildings or archaeological sites.	
It also promotes Wabanaki "sovereignty" because it allows them to review all projects done by the US government on tribal lands, to make sure that the US government is not doing any environmental damage to their properties.	



## List of Possible Topics for Your iMovie

1. **Wabanaki uses and rights to waterways**—how has Wabanaki access to and control of bays, lakes, rivers, etc in their homelands been restricted over time (for fishing, travel, tribal uses, etc) and what have Wabanaki people done to regain control, access to and/or use of their waterways?
2. **Wabanaki lands rights**—how have Wabanaki people negotiated with other governments over their land rights, specifically the colonial government, State of Maine and US federal government? What have been the challenges and how have Wabanaki people maintained their rights to tribal lands over time?
3. **Wabanaki languages, arts and/or oral traditions**—how have Wabanaki people adapted and maintained these important cultural lifeways over time, despite challenges? What were/are the challenges?
4. **Wabanaki resistance and sovereignty**—how have Wabanaki people resisted being controlled by other governments over time, specifically colonial, State of Maine, and U.S. Federal? How have these governments challenged Wabanaki sovereignty and what accomplishments have Wabanaki people made toward maintaining their sovereignty?
5. **Wabanakis in the military**—how and when have Wabanaki people fought in the military over time? Who are they? Why did Wabanaki people fight in colonial wars and why have Wabanaki people continued to fight in the US military over time?
6. **Wabanaki economic self-sufficiency**—how have Wabanaki people strived to be economically self-sufficient over time? What kinds of “jobs” have been open to or taken on by Wabanaki people over time? What challenges have they faced and how have they adapted to provide for themselves and their families? How do you think Wabanaki people make a living and provide for their families today?
7. **Depictions of Wabanaki people by non-Native people**—how have Wabanaki people been stereotyped by non-Native people over time? What stereotyped and/or racist words, images and characteristics have been used to portray and describe Wabanaki people? How did non-Native people and/or governments benefit from portraying Wabanaki people in these ways and how have Wabanaki people challenged these portrayals in order to promote understanding and self-worth?

## Multimedia Rubric

Objective	1 Point	2 Points	3 Points	4 Points	Total
<b>Planning:</b> Effective use of time and resources.	Ineffective planning. Storyboard was not submitted.	Some planning is evident. Storyboard was submitted.	Evidence of effective planning. Completed storyboard submitted.	Extensive and effective planning. Detailed storyboard completed and submitted.	
<b>Content:</b> How well are the knowledge and understanding of the subject matter presented and content requirements met?	Content is minimal or more than two factual errors are present. Understanding of the material is not evident.	Includes essential content information but there are 1 – 2 factual errors.	Includes essential knowledge about the subject matter and content requirements are met.	Covers topic area with evidence of in-depth knowledge. Examples are given and content requirements are met.	
<b>Language Arts Mechanics:</b> Proper use of language and grammar; text and oral.	Grammatical errors evident on more than half of the slides.	Grammatical and language errors on less than half of the slides.	Two or less grammatical errors.	No grammatical errors.	
<b>Movie Flow/ Organization:</b> How well does the organization of the elements support the communication of the message/ project?	Organization of slides and information is not evident and does not support the communication of the project.	Evidence of some organization to support the communication of the project but areas of inconsistency exists.	Movie is organized in a clear, sequential manner that supports the information.	Movie is organized in a manner that supports <b>and enhances</b> the communication of the project.	
<b>Audio and Visual Impact:</b> To what extent do the audio and visual elements enhance or detract from the message of the project?	Audio and visual elements are either not present or detract from the communication of the project.	Some audio and visual elements are present and the majority are used to support communication of the project. Distractions are minimal.	Audio and visual elements are used to support the communication of the project. No distractions are present.	Audio and visual elements are used to support <b>and enhance</b> the communication of the project. No distractions are present.	
<b>Movie Length:</b> Does the movie meet the required length?	Significantly shorter or longer than required.	20% shorter or longer than required.	10% - 20% shorter or longer than required.	Less than 10% shorter or longer than required.	
<b>Comments:</b>					



## Lesson 7:

# Writing a Movie Synopsis

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**Class time needed: Two 40-minute periods**

### Materials

Each student will need his or her 5 completed *Timeline Entry Worksheets* parts A & B.

*Synopsis Student Handout* (one per student)

*List of Possible Topics for your iMovie*

### Overview

The purpose of writing the movie synopsis is for the students to reflect on what they have learned as a result of studying about Wabanaki culture and history through time. The synopsis is a way for the teacher to assess student understanding. It also acts as a first step in creating a short movie for those who would like to continue the unit and submit a movie(s) to the Abbe Museum for review and consideration as a resource to online visitors through the website or at the museum. Not all submissions will be used; please see “Submitting your movie to the Abbe Museum” page of this lesson.

### Procedure

1. Hand out and read out loud to the class the *Synopsis Student Handout*.
2. Instruct the students to use their 5 completed *Timeline Entry Worksheets* to write their movie synopses. Some students may need to refer back to the on-line timeline of Wabanaki history for more information
3. Students should have already chosen a topic while doing their on-line research. If not, have students refer back to the list of possible topics and choose one before continuing.



## **Lesson 7:**

# **Synopsis Student Handout**

## **Write a movie synopsis, create a storyboard and make a movie!**

The Abbe Museum would like to provide our visitors with student created work that creatively supports the theme of our new exhibit—"Wabanaki People: A Story of Cultural Continuity."

We'd like you to write a movie synopsis, create a storyboard and make a movie! Then, send it to the Abbe Museum and, if selected, your work may be featured in our museum or on our website.

### **Writing a movie synopsis:**

1. Select a Topic Statement or Question. You may develop your own topic statement or question, or choose from possible topics listed on the link below.
2. Using the On -Line Timeline of Wabanaki History and your 5 Timeline Worksheets, write a statement or question that reflects the idea that Wabanaki people have maintained cultural continuity while adapting to change over time.
3. Choose timeline entries that support this theme—Wabanaki people have maintained their cultural identity over time—AND your statement or question. You may need to do more research on the On-Line Timeline of Wabanaki History, as the five entries you have already chosen may not fit your topic.
4. Include at least one entry from the "A New Dawn" section of the timeline.
5. Write your topic statement or question at the top of a page. Follow with one paragraph about how each timeline entry supports your topic or answers your question. Each paragraph should also include an explanation of the Wabanaki core elements of culture (lifeways, sovereignty and/or homelands) that were promoted or threatened.

## Lesson 8:

# Making an iMovie– Student Independent Filmmakers Needed!

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### Class time needed: At least two 40-minute periods

Time varies with scope of project (individual, group or class) and familiarity with iMovie.

### Materials

Each student will need his or her 5 completed *Timeline Entry Worksheets* parts A & B.

*Movie Synopsis*

*Multimedia Rubric*

Access to the Abbe Museum *On-Line Timeline of Wabanaki History*

iMovie software

Sound Studio, or other audio recording software

Help File links:

*Submitting Your Movie to the Abbe Museum*

*Creating an iMovie: Tips and links*

*Technology Standards*

*iMovie Quick Checklist for Students*

### Introduction

Students have demonstrated their knowledge by their work on the *Timeline Worksheets* and the *Movie Synopsis handout* and now they have the opportunity to creatively convey what they have learned from their research of the *Wabanaki Timeline* in the form of a movie.

The Abbe Museum is very interested in providing their visitors with student created work that creatively supports the theme of our exhibit—Wabanaki People: A Story of Cultural Continuity. Students may make a short movie, send it to the Abbe Museum and, if selected, their work may be featured in our museum or on our website. Students may work independently, in small groups, or as a class.

### Procedure

Using your *Movie Synopsis* and *Timeline Entry Worksheets*, you'll create a short movie to submit to the Abbe Museum.

1. Access your 5 *Timeline Entry Worksheets*, Wabanaki folder and/or Wabanaki album in iPhoto.

2. Double check your *Timeline Entry Worksheets* to make sure you have all the elements you'll need for your iMovie. If you do not have all the following elements in your *Timeline Entry Worksheet*, or you would like to use a different timeline entry, you will need to go back to the *On-Line Timeline of Wabanaki History* to complete your *Timeline Entry Worksheet* and/or do more research.

#### **Elements of a good storyboard:**

- A number that indicates the frame order (Students should go back and fill in the frame number on their *Timeline Entry Worksheets*.)
- An image (timeline picture, original drawing, and/or words) of what the viewer will see on each frame
- Audio information: What will be heard? Voice over, music and sound effects used on each frame
- Timing information – how long each frame (and the entire movie) will last– matching up audio and visual cues. All movies should be 2 minutes or under. (Students should go back and fill in the timing information on their *Timeline Entry Worksheets*.)

#### **Creating the Movie**

If you are unfamiliar with using iMovie, look in the “*Help File Links*” for sites that explain using iMovie and some tips for this specific project. Students refer to the *Multimedia Rubric* before they begin writing the storyboard so they understand the required elements. Once finished with the iMovie, look for “*Submitting your iMovie to the Abbe Museum*” in this lesson for submission guidelines and instructions.



# Submitting Your Movie to the Abbe Museum

When you send us a CD, it becomes our property and it will not be returned, so make a copy for yourself. If we decide to use your iMovie, we will contact you, using the information you provide below.

## Checklist

- ☐ Do not include any copyrighted material (pictures or music) without permission. Please send any proof of permission along with your iMovie CD.
- ☐ If you include any personal information or pictures in the iMovie you will need to sign a release form.
- ☐ Required format: Once you have completed you iMovie, export it (File – Export) to Quicktime and use CD-ROM format. Burn your Wabanaki iMovie to a CD.
- ☐ Contact Information:

<b>Date</b>	
<b>Your Name</b>	
<b>School Name and Mailing Address</b>	
<b>Grade</b>	
<b>Teacher</b>	
<b>Contact Person/ Phone/Email Address</b>	

- ☐ Once you have completed these requirements, put your CD in a protective case and padded mailing envelope and send it to:

**Educator  
Abbe Museum  
PO Box 286  
Bar Harbor, Maine 04609**

# Creating an iMovie: Tips and Links

## Please note

Some of these tips are good for any version of iMovie and other ideas may be dependent upon which version of iMovie you are using. See the iMovie links in our help file for more information.

## Preparing to make the imovie

Briefly introduce students to the iMovie project at the beginning of this curriculum unit. If students know in the beginning that they will make an iMovie that represents Wabanaki cultural continuity, then they can start assembling the components they will need for the movie as they study the lessons in this unit.

### Some suggestions:

Select pictures from the timeline entries and put them in iPhoto for later use in making the movie.

Students should create a Wabanaki folder in their back up files to store documents, notes, and worksheets they create throughout the unit.

If students are accessing other sites for information have them cite the source as they find it or save the webpage to their Wabanaki folder. See the citation maker link in the help file.

## Organizing images

You may store images in a folder and then import them into imovie; File – Import – and the pictures will either be in your clips pane or timeline depending upon how you set your preferences.

## Store and organize your pictures in iPhoto

Make a new album in iPhoto and call it “Wabanaki.” Students may add photos to this album so, when they are ready to make the movie, their images will be available in the photo library of iMovie. Students should make sure the images are given filenames that indicate the subject of the picture (that will generally be there by default) and add the date from the timeline.

## Using still images in iMovie

There are issues with the appearance of still images in iMovie. They can appear pixelated and blurry. One way to avoid this is to use the Ken Burns effect on every picture. Set it to zoom the smallest amount possible. No zoom will be visible but you will keep a high resolution picture.

## Duration of the clip

Setting the duration of the clip is important in timing of the iMovie. Audio tracks will want to match up with visual displays. Adding transitions can alter the length a clip (picture) is visible

during the movie. If students select their pictures and then record their audio they will know how long to set the duration of each picture to match their sound.

## **Recording Sound**

Do not record directly in iMovie. Use Sound Studio or some other recording application so the file can be easily moved or changed. For organizational purposes, make sure students give the audio recording a filename that is indicative of its place in the movie.

## **Links for Making an iMovie**

### **Tips for making your iMovie**

<http://www.apple.com/education/ilife/movietips/>

### **iMovie support**

<http://www.apple.com/support/imovie/>

### **Unofficial iMovie FAQ**

<http://www.danslagle.com/mac/iMovie/index.shtml>

### **iPhoto support**

<http://www.apple.com/support/iphoto/import/>

### **Sound Studio Manual: Use sound studio for voice recordings**

[http://www.felttip.com/products/soundstudio/Users\\_Manual.pdf](http://www.felttip.com/products/soundstudio/Users_Manual.pdf)

**The best way to get great audio without copyright issues – create your own!**

### **Garage Band Support**

<http://www.apple.com/support/garageband/>

**Free music downloads from Amazon.com:** Free, but does require an email address/password and name. Also, these are mp3 files and may be blocked for download by students depending upon the setup of your server.

[http://www.amazon.com/exec/obidos/tg/browse/-/468646/ref=br\\_lr\\_/102-8881560-7147351](http://www.amazon.com/exec/obidos/tg/browse/-/468646/ref=br_lr_/102-8881560-7147351)

**Royalty free music:** Here's the link to the free download page of this site. These are mp3 files and may be blocked from download by students, depending upon the setup of your server.

<http://www.royaltyfreemusic.com/free-music-resources.html>



## Technology Standards and Performance Indicators

<b>ISTE NETS Performance Indicators Grades 6 - 8</b>	<b>Wabanaki Timeline iMovie Project</b>
1. Apply strategies for identifying and solving routine hardware and software problems that occur during everyday use.	Students will need to troubleshoot software problems using resources available.
2. Demonstrate knowledge of current changes in information technologies and the effect those changes have on the workplace and society.	
3. Exhibit legal and ethical behaviors when using information and technology, and discuss consequences of misuse.	Students are required to gain permission for any copyrighted material they may use. Students will demonstrate ethical considerations when preparing a presentation on the culture of a people.
4. Use content-specific tools, software, and simulations (e.g., environmental probes, graphing calculators, exploratory environments, Web tools) to support learning and research.	
5. Apply productivity/multimedia tools and peripherals to support personal productivity, group collaboration, and learning throughout the curriculum.	Students or groups of students working collaboratively may use digital cameras or scanners for original art work and/or music to enhance the demonstration of the knowledge of the subject matter.
6. Design, develop, publish, and present products (e.g., web pages, videotapes) using technology resources that demonstrate and communicate curriculum concepts to audiences inside and outside the classroom.	Students are to produce an iMovie and save it to a CD for use in the classroom and/or outside the classroom at the Abbe Museum or on the Abbe Museum website.
7. Collaborate with peers, experts, and others using telecommunications and collaborative tools to investigate curriculum-related problems, issues, and information, and to develop solutions or products for audiences inside and outside the classroom.	Students may access other sources (e.g., they may email the tribes or state/federal government) to expand their knowledge of the cultural continuity of the Wabanaki people.
8. Select and use appropriate tools and technology resources to accomplish a variety of tasks and solve problems.	Students accessing historical and contemporary information may need to use a variety of technology sources.
9. Demonstrate an understanding of concepts underlying hardware, software, and connectivity, and of practical applications to learning and problem solving.	Students are to access or create images to use in a digital format, produce sound files, and add text to create, save, and produce an iMovie.
10. Research and evaluate the accuracy, relevance, appropriateness, comprehensiveness, and bias of electronic information sources concerning real-world problems.	

# iMovie Quick Checklist for Students

	YES	NO	In Progress – Make note of what you need.
<b>Preparation:</b> Do you have a complete storyboard, planned dialogue, and necessary props for filming?			
<b>Language Arts Mechanics:</b> Have you checked for spelling errors and grammatical mistakes? Check to see that your use of capitalization is consistent in your titles.			
<b>Content:</b> Will the audience understand your message?			
<b>iMovie Mechanics:</b> Are your titles, transitions and effects appropriate - do they make sense? Are the timings correct? Titles should not be too fast or too slow and make sure the transitions don't cut your clip.			
Is your use of sound and music clear and appropriate to the content? Does it send the right message and can you hear it?			
Are your clips in logical order; do they make sense? Are your images clear and do they give the audience the message you want them to receive?			
Is your iMovie the appropriate length?			



# Vocabulary List

- Aboriginal:** (adj.) having existed in a region from the beginning
- Acquisition:** (n.) something gained or acquired
- Aggrieved:** (adj.) treated wrongly, offended, treated unjustly
- Alliance:** (n.) an agreement or union between nations or individuals for a shared benefit
- Boundary:** (n.) something that indicates a border or a limit
- Annuity:** (n.) the annual payment of goods or income
- Annuity cloth:** the black, red or blue cloth annually given to Native people as part of the State of Maine's treaty responsibilities
- Appoint:** (v.) to select or designate to fill an office or a position
- Archaeologist:** (n.) an anthropologist who studies past people and their culture
- Archaeology:** (n.) the study of past human life and culture by examining objects such as tools, pottery or buildings
- Artifact:** (n.) anything made or produced by humans
- Assert:** (v.) to state or express positively, to act boldly or forcefully, especially defending one's rights or stating an opinion
- Assimilate:** (v.) to become similar, or absorb a culture
- Bounty:** (n.) a reward or payment offered by a government
- Cede:** (v.) to surrender possession of, especially by treaty
- Census:** (n.) a complete count of a population
- Confederacy:** (n.) a group of people who have united for political purposes
- Decry:** (v.) to condemn openly, belittle, minimize, degrade or devalue
- Deed:** (v.) to transfer property with a document or contract
- Depiction:** (n.) a graphic or verbal description
- Derogatory:** (adj.) expression of low opinion, belittling, or diminishing
- Encroach:** (v.) to take another's possessions or rights
- Entrepreneur:** (n.) a person who organizes, operates, and takes the risk for a business project
- Epidemic:** (n.) a rapid spread, growth, or development, i.e. disease or infection
- Excavation:** (n.) the act of digging; the site of an archaeological exploration
- Exemption:** (n.) free from responsibility, obligation or duty
- Expropriation:** (n.) taking out of an owner's hands, to deprive of possession
- Heritage:** (n.) something that is passed down from previous generations; a tradition
- Homeland:** (n.) one's native land; a state region or territory that is closely identified with a particular people or ethnic group
- Human remains:** (n) the physical remains of the body of a person of Native American ancestry



**Instill:** (v.) to introduce by gradual, persistent efforts

**Legislative:** (adj.) having the power to create laws

**Ojibwe:** (n.) one of the most populous and widely distributed Indian groups in North America, with 150 bands throughout the north-central United States and southern Canada. “Chippewa” is more commonly used in the United States and “Ojibway” or “Ojibwe” in Canada, but the Ojibwe people themselves use their Native word Anishinabe meaning “original people.”

**Oral tradition:** (n.) the communication and maintenance, from one generation to the next, of a people’s cultural history and ancestry, by a storyteller in narrative form

**Proclamation:** (n.) a formal public statement

**Provision:** (n.) a stash of needed supplies

**Refuge:** (n.) a safe place, protection or shelter from danger

**Regalia:** (n.) fine or decorative clothing, including objects and symbols of office or society

**Relinquish:** (v.) to give up, release, let go.

**Reservation:** (n.) a section of land set apart by the federal government for the use of Native American people

**Revitalize:** (v.) to give new life and vigor to

**Sagamore:** (n.) chief or counselor

**Self-determination:** (n.) freedom of the people of a given area to determine their own political status; free will

**Self-sufficiency:** (n.) personal independence; able to provide for oneself without the help of others

**Settlement:** (n.) a community of people who settle far from home but maintain ties with their homeland

**Sovereignty:** (n.) the right of a people to self-government; complete independence and self-government

**Technology:** (n.) the scientific method of achieving a practical purpose; the body of knowledge available to a society used to produce items, practice manual arts and skills, and extract and collect materials

**Toolkit:** (n.) a set of weapons and tools created and used by a person or group of people

**Trading post:** (n.) a station or store in a thinly settled area established by traders to barter supplies for local products

**Treaty:** (n.) a contract or agreement made by negotiation, especially between two or more nations or governments

**Tuberculosis:** (n.) infection of the lungs transmitted by breathing, eating or drinking of tubercle bacilli; noticeable as fever and small lesions

**Wares:** (n.) products or merchandise

**Wigwams:** (n.) the Algonquian word for “home”; a housing structure commonly having an arched or conical framework overlaid with bark, hides, or mats

# Acknowledgments

**Project designer/director:**

Betts Swanton, Abbe Museum

**Project assistant:**

Julia Clark, Abbe Museum

**Project educator/Curriculum content:**

Marie Yarborough, Abbe Museum

**Additional curriculum content:**

Linda Cartwright, Technology Educator

ERIC Digest

Peace Corps World Wise Schools

**Timeline content:**

Rebecca Cole-Will, Abbe Museum

Donald Soctomah, Passamaquoddy Tribe

**Website design:**

Rob Pollien, Technology Consultant

Betts Swanton, Abbe Museum

**Consultants to the project:**

Marilyn Weiss Cruickshank, Evaluator

Jessica Kelly, DiscoverMe, Educator

Mike Nollette, Seed, Technology Facilitator

Melissia Rockwood, Proof Reader

**Special thanks:**

To all of the many Wabanaki people who contributed their stories, expertise and photographs to make the timeline possible. To the Maine middle school teachers and students who piloted the unit and to Diane Kopec, Abbe Director, for her support and encouragement of this project.

**This project was made possible with funding from the Institute of Museum and Library Services.**

With additional support from  
Special Friends of the museum.



**Abbe Museum On-Line Timeline of Wabanaki History Curriculum**

**Abbe Museum**

**PO Box 286, Bar Harbor, ME 04609**

**[www.abbemuseum.org](http://www.abbemuseum.org)**





Jennifer Bourassa <bourassaj@sad1.org>

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## Fwd: Maine Native American History

1 message

---

Christopher Hallett <hallettc@sad1.org>  
To: Jennifer Bourassa <bourassaj@sad1.org>

Wed, Mar 17, 2021 at 8:14 AM

Good morning. Here is what we do with our 3rd graders.

Christopher J. Hallett  
Principal  
Zippel Elementary School  
Like us on facebook at [Zippel Elementary School](#)

Executive Director  
Northern Maine Education Collaborative (NMEC)  
[www.nmecpartnership.org](http://www.nmecpartnership.org)

*"The task of the modern educator is not to cut down jungles, but to irrigate deserts."*

~C.S. Lewis

----- Forwarded message -----

From: **Kristine White** <[whitek@sad1.org](mailto:whitek@sad1.org)>  
Date: Tue, Mar 16, 2021 at 8:44 PM  
Subject: Fwd: Maine Native American History  
To: Christopher Hallett <[hallettc@sad1.org](mailto:hallettc@sad1.org)>  
Cc: Hallie Bartlett <[bartlett@sad1.org](mailto:bartlett@sad1.org)>

Chris,

Here is what Hallie and I have done so far this year (I've included all of the Native American lessons, not just Maine because we compare and contrast throughout the whole unit). Unfortunately, we had only one day with this unit before we went remote in December. Therefore, I've attached the material that we actually used with our students (remotely) this year, as well as the files that we would have utilized other material from had we been in person and not remote. In addition to the activities we've done during social studies with guidance from the textbook, we have also incorporated (or in some cases will incorporate) reading passages during reading for these topics. We do intend to do more with Maine Native American history, but have not found a lot of grade appropriate materials for third grade. As this is the first year Hallie or I have taught social studies (we've both been teaching double science), we didn't have a plethora of resources for this topic. Since we were having trouble finding materials, we added 2 weeks towards the end of the school year to give ourselves more time to find material we thought the kids would enjoy and be engaged in. In previous years, third grade went on a field trip to the Mimac Museum in town. We also had a school-wide assembly where the Mimac Women's Drum Group performed for the whole school. Both of these activities were wonderful and we're looking forward to the time when we can go on field trips and have guest speakers again! I hope this information helps. Please let us know if we can provide any additional information.

Sincerely,

11/30 Native Americans of the Eastern Woodlands

- Discovery Ed video <https://clever.discoveryeducation.com/learn/videos/6665f9e2-954c-44b5-ac0c-1f38a8c45b6b/>
- Handout (Eastern Woodlands Native Americans Information)
- Class Discussion on Materials

12/7 Native Americans of the Southwest Region

- Handout (Southwest Region Native Americans Information) \*attached

12/9 Anasazi

- Handout (Anasazi Native Americans)

12/14 Native Americans of the Great Plains

- Handout - read only (Plains Region Native American)

12/16 Native Americans of the Great Plains

- Handout - reread and answer questions (Plains Region Native Americans)

On Tue, Mar 16, 2021 at 9:29 AM Christopher Hallett <[hallettc@sad1.org](mailto:hallettc@sad1.org)> wrote:

She needs to share information with the ACLU. I think that anything related to the subject would be greatly appreciated. Thanks.

Christopher J. Hallett  
Principal  
Zippel Elementary School  
Like us on facebook at [Zippel Elementary School](#)

Executive Director  
Northern Maine Education Collaborative (NMEC)  
[www.nmecpartnership.org](http://www.nmecpartnership.org)

*"The task of the modern educator is not to cut down jungles, but to irrigate deserts."*

~C.S. Lewis

On Tue, Mar 16, 2021 at 9:25 AM Kristine White <[whitek@sad1.org](mailto:whitek@sad1.org)> wrote:

Would she like the actual materials we used or just the topics we taught and dates that we taught them?

Sent from my iPad

On Mar 16, 2021, at 9:19 AM, Christopher Hallett <[hallettc@sad1.org](mailto:hallettc@sad1.org)> wrote:

Staff,

Good morning. Dr. Bourrassa has requested curriculum information related to Maine Native American History. We touch on Early American/Native American History - Native American Regions, Northern Woodlands in 3rd-grade and touch on this topic during our Maine Studies unit in 4th-grade. If you have unit/lesson information that you are teaching specifically related to Maine Native American History can you send me the information? Thanks.

Christopher J. Hallett  
Principal  
Zippel Elementary School  
Like us on facebook at [Zippel Elementary School](#)

Executive Director  
Northern Maine Education Collaborative (NMEC)  
[www.nmecpartnership.org](http://www.nmecpartnership.org)

*"The task of the modern educator is not to cut down jungles, but to irrigate deserts."*

*~C.S. Lewis*

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#### 7 attachments

 **Eastern Woodlands Native Americans Information.pdf**  
336K

 **Southwest Region Native Americans Information.pdf**  
817K

 **Anasazi Native Americans.pdf**  
296K

 **Plains Region Native Americans Information.pdf**  
391K

 **NativeAmericansoftheSouthwest-1.pdf**  
2244K

 **NativeAmericansoftheEasternWoodlandsRegion-1.pdf**  
2169K

 **NativeAmericansoftheGreatPlainsRegion-1.pdf**  
2296K



# Maine Native American Studies Google Slide Presentation

## Directions

1. Choose one the four federally recognized Wabanaki Tribes of Maine
2. Create a google slide presentation with 12 Slides, include images

Slide #1 Title Slide with the tribe name, your name and a Maine map with the tribe location(s)

Slide #2 Tribe name and what does it mean?

Slide #3 How is the tribe organized?

Slide #4 Language of the past

Slide #5 Roles of the children, women, or men

Slide #6 Homes

Slide #7 Clothing

Slide #8 Transportation

Slide #9 Food

Slide #10 Tools, weapons, crafts

Slide #11 Interesting Facts

Slide #12 Vocabulary and Definitions



Jennifer Bourassa <bourassaj@sad1.org>

---

## Fwd: Mic Mac Drummers

1 message

---

Christopher Hallett <hallettc@sad1.org>  
To: Jennifer Bourassa <bourassaj@sad1.org>

Tue, Mar 16, 2021 at 10:54 AM

FYI -

Christopher J. Hallett  
Principal  
Zippel Elementary School  
Like us on facebook at [Zippel Elementary School](#)

Executive Director  
Northern Maine Education Collaborative (NMEC)  
[www.nmecpartnership.org](http://www.nmecpartnership.org)

*"The task of the modern educator is not to cut down jungles, but to irrigate deserts."*

*~C.S. Lewis*

----- Forwarded message -----

From: **Melissa Buck** <buckm@sad1.org>  
Date: Fri, Oct 18, 2019 at 2:03 PM  
Subject: Mic Mac Drummers  
To: Christopher Hallett <hallettc@sad1.org>

Hi Christopher,  
I heard back from the Mic Mac Drummers. They are available November 22nd. Their program is about an hour. So can I confirm November 22nd from 1:00-2:00?  
Thank you

Melissa Buck  
Grade 5  
Zippel Elementary School





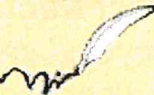
Find [Native American ancestors](#) in your family tree

## Micmac Indian Fact Sheet

**Native American Facts For Kids** was written for young people learning about the Micmacs for school or home-schooling reports. We encourage students and teachers to look through our main [Mi'kmaq language](#) and [culture](#) pages for in-depth information about the tribe, but here are our answers to the questions we are most often asked by children, with Micmac pictures and links we consider suitable for all ages.

### Sponsored Links

## Native American Facts For Kids



### ●●● Micmac Tribe ●●●

#### ● ***How do you pronounce "Mi'kmaq?" What does it mean?***

*Mi'kmaq* is pronounced MICK-mack in English. In their own language, Mi'kmaq people pronounce it MEE-gmakh, with a raspy final consonant. The apostrophe is a vowel marker showing that the *i* is a long vowel. "Mi'kmaq" originally came from a word meaning "My friends."



### ● **What is the right way to spell "Mi'kmaq"?**

Not all Mi'kmaq people use the same spelling system. Most Mi'kmaq First Nations use one of the three spellings **Mi'kmaq**, **Micmac**, or **Mikmaq**. Any of those three spellings is acceptable. Sometimes, especially in history books, you will see the word spelled another way: Miikmaq, Mikmaq, Mi'gmaq, Migmaq, Miigmaq, or Migmac. These are less accepted spellings but they all refer to the same tribe.

### ● **What is the difference between the words Mi'kmaq and Mi'kmaw?**

*Mi'kmaq* is the plural form and *Mi'kmaw* is the singular form. "Q" is a plural ending in Mi'kmaq, like "S" is in English. So when Micmac people are speaking their own language, they use *Mi'kmaw* to describe one person or object, and *Mi'kmaq* to describe more than one. This makes sense to French speakers, but in English, we don't have endings for our adjectives. So when most Micmac people are speaking English, they use the plural form for everything (one Mi'kmaq canoe, two Mi'kmaq canoes, etc.) But some Micmac people continue to use the singular form in English (one Mi'kmaw canoe, two Mi'kmaq canoes.)

An interesting note: the plural noun "Mi'kmaqs" or "Micmacs" contains two plural endings, one in Mi'kmaq and one in English! Many bilingual Mi'kmaq Indians prefer to always say "Mi'kmaq people" instead of "Mi'kmaqs" because the double plural sounds so strange to them.

### ● **Where do the Micmacs live?**

The Mi'kmaq Nation is a member of the [Wabanaki Confederacy](#) that controlled northern New England and the Canadian Maritimes. The Micmacs are original natives of the Nova Scotia/New Brunswick region. They also settled in locations in Quebec, Newfoundland, and Maine. Today, most Mi'kmaq people live on the Canadian side of the border, but the Aroostook Micmacs live in northeastern [Maine](#).

### ● **How is the Micmac Indian nation organized?**

Each Micmac Indian community lives on its own **reserve** or **reservation**. Reserves are land that belongs to the tribe and is legally under their control. The Micmac Indians in the United States call their community a **tribe**. In Canada, they call themselves **bands** or **First Nations**. Each Micmac tribe or First Nation has its own government, laws, police, and services, just like a small country. Some Mi'kmaq nations have also formed coalitions to address common problems.

The leader of a Micmac tribe is called the **chief**--*saqamaw* or *sakmaw* in the Mikmaq language. In the past, Micmac chiefs were chosen by tribal councilmembers. Often they picked one of the last chief's sons or nephews. Today chiefs are elected in most Micmac nations, just like governors or mayors.

### ● **What language do Micmac Indian people speak?**



Most Micmacs speak English, but many of them also speak the Mi'kmaq language, [Mi'kmaw'simk](#). Mi'kmaq is a song-like language with complicated verbs. You can listen to a Mi'kmaq woman talk in her language [here](#) and read a Mi'kmaw picture glossary [here](#). If you'd like to learn a few easy Micmac words, 'kwe' (rhymes with "day") is a friendly greeting and wela'lin (pronounce wuh-LAH-leen) means "thank you."

### ● ***What was Mi'kmaq culture like in the past? What is it like now?***

Here's a link to the New Brunswick Bureau of [Aboriginal Affairs](#). Their website has lots of information about [Maliseet](#) and Micmac culture, both in the past and today.

## **Sponsored Links**

### ● ***How do Micmac Indian children live, and what did they do in the past?***

They do the same things all children do--play with each other, go to school and help around the house. Many Mi'kmaq children like to go hunting and fishing with their fathers. In the past, Indian kids had more chores and less time to play, just like early colonial children. But they did have [dolls](#) and toys to play with. Here are some [pictures of Micmac games for children](#). Teenagers and adults played a [stick-and-ball game](#) similar to hockey. Like many Native Americans, Mi'kmaq mothers traditionally carried their babies in **cradleboards** on their backs. Here is a website with pictures of cradleboards and other [Native baby carriers](#).

### ● ***What were men and women's roles in the Micmac tribe?***

Micmac men were hunters and fishermen, and they sometimes went to war to protect their families. Micmac women took care of the children, built their family's house, and gathered plants to eat and herbs to use for medicine. Both genders took part in storytelling, artwork and music, and religious festivals. In the past, the chief was always a man, but today a Micmac woman can be chief too.



### ● ***What were Micmac homes like?***

The Micmacs didn't live in tepees. They lived in small villages of **wigwams**, which are houses made of wood and birchbark. One Micmac family lived in each wigwam. Here are some [pictures of wigwams](#) like the ones Mi'kmaq Indians used. Today, Native Americans only build a wigwam for fun or to connect with their heritage, not for shelter. Most Micmacs live in modern houses and apartment buildings, just like you.

### ● ***What was Micmac clothing like? Did they wear feather headdresses and face paint?***

Mi'kmaq women wore hide tunics and long skirts. Mi'kmaq men wore [breechcloths with leggings](#). Men didn't have to wear shirts in the Micmac culture, but when it was cold out, they wore warm robes. Mi'kmaq people also wore [moccasins](#) on their feet. Later, the Micmacs adapted European costume such as blouses and jackets, decorating them with fancy beadwork. Here are some [pictures of Mi'kmaq clothing](#) and some photographs and links about [Native American regalia](#) in general.

Traditionally, the Micmacs didn't wear long feather headdresses. Micmac women often wore a distinctive [peaked \(pointed\) hat](#), and both men and women wore beaded headbands with feathers sticking up from them. The Micmacs didn't usually paint their faces, but sometimes men painted them red if they were going into battle. Most Mi'kmaq people wore their hair long and loose. In fact, French missionaries even complained they couldn't tell Mi'kmaq women and men apart because of their [long Indian hair](#)! In the 1800's, some Micmac chiefs began wearing an impressive [Native headdress](#) like the [Sioux](#), and it became popular for Micmac women to braid their hair.

Today, some people still wear traditional Micmac clothing like moccasins or a beaded cap, but they wear modern clothes like jeans instead of breechcloths... and they only wear feathers in their hair on special occasions like a dance.

### ● ***What was Micmac transportation like in the days before cars? Did they paddle canoes?***

Yes--the Micmac Indian tribe was well-known for their birchbark canoes. Here's a [picture of a Mi'kmaq canoe](#). The upward curve in the middle of the canoe is a distinctive Micmac style. Canoeing is still popular within the Mi'kmaq nation, though few people handcraft their own canoe from birch bark anymore. Here is a website with more information about [Native canoes](#). Over land, the Micmac tribe used dogs as pack animals. (There were no horses in North America until colonists brought them over from Europe.) Micmac people used [snowshoes](#) and [sleds](#) to help them travel in the winter. The English word "toboggan" is actually borrowed from the Micmac word for "sled."

Today, of course, Micmac people also use cars... and non-native people also use



canoes.

### ● **What was Micmac food like in the days before supermarkets?**

The Micmac tribe was **semi-nomadic**. That means they didn't do much farming and moved around a lot as they collected food for their families. The Mikmaqs were good at fishing and hunting large game like caribou and moose. Micmac men also went to sea to harpoon seals, walrus, and even whales. Other foods in the Micmac diet included berries, squash, and maple syrup made from tree sap. Here is a website with more information about [Native American food](#).

### ● **What were Micmac tools and weapons like in the past?**

Mi'kmaq hunters and warriors used bows and arrows, bone spears, and heavy wooden clubs. Here is a website with pictures and information about [Indian war weapons](#). Mi'kmaq fishermen used pronged fishing spears, hooks, and nets.

### ● **What are Micmac arts and crafts like?**

Micmac artists are famous for their [porcupine quillwork](#). Some colonists even called them the Porcupine Indians because they were so skilled at this art. The Micmacs also did [beadwork](#) and [basketweaving](#). Like other eastern American Indians, Micmacs also crafted **wampum** out of white and purple shell beads. Wampum beads were traded as a kind of currency, but they were more culturally important as an art material. The [designs and pictures](#) on wampum belts often told a story or represented a person's family.

### ● **What other Native Americans did the Micmac tribe interact with?**

The Micmac were great traders, carrying goods between northern tribes like the [Innu](#) and [Cree](#) and New England tribes like the [Abenaki](#) and [Pennacook](#). They were also fierce warriors, fighting with the powerful [Iroquois](#) and the [Beothuk](#) of Newfoundland.

But their most important neighbors were the [Maliseets](#), [Passamaquoddies](#), [Abenakis](#), and [Penobscots](#). These five tribes formed an alliance called the **Wabanaki Confederacy**. Before this alliance, the Micmacs were not always friends with these other tribes. Sometimes they even fought wars. But once they joined the Confederacy, the Wabanaki tribes never fought each other again, and are still allies today.

### ● **What kinds of stories do Mi'kmaq Indian people tell?**

There are lots of traditional Mi'kmaq legends and fairy tales. Storytelling is very important to the Mi'kmaq culture. Here is one legend about [Glooscap \(Gluskabe\)](#), the culture hero of the Wabanaki tribes, and another about [Rabbit and the Moon](#). Here's a website where you can read more about [Micmac mythology](#).

### ● **Who are some famous Mi'kmaq Indians?**

Anna Mae Pictou Aquash, the famous American Indian activist, was Mi'kmaq from



Nova Scotia. She worked for Native American rights and an important figure in the American Indian Movement (AIM). In 1975 she was assassinated and the crime is still unsolved. Anna Mae is still an important figure for many Native Americans in the United States and Canada today. You can read more about her life and death [here](#).

### ● ***What problems does the Micmac Indian tribe face today?***

In Canada, natives and non-natives have many conflicts about Indian land rights. The Micmac and [Maliseet](#) tribes of New Brunswick have been at the center of this controversy. When the Micmac and other Indian tribes signed treaties with the Canadian government, they gave up ownership of most of their original land. However, in exchange, the government agreed that the Micmacs would have special fishing, hunting, and logging rights. These special rights make white fishermen, hunters, and loggers very angry. They think it is unfair that they don't have the same rights that the Micmacs do, even though the Micmacs legally paid the government for those rights. Some white people in New Brunswick got so angry that they destroyed Mi'kmaq and Maliseet fishing equipment and burned a sacred site. Eventually the situation calmed down, but there is still a lot of tension between the Micmac Indians and their white neighbors in New Brunswick. Here's an [article](#) about this situation that is written for younger readers.

### ● ***What about Micmac religion?***

Religions are too complicated and culturally sensitive to describe appropriately in only a few simple sentences, and we strongly want to avoid misleading anybody. You can visit this site to learn more about [Micmac spirituality](#) or this site about [Native American spirituality](#) in general.

### ● ***Can you recommend a good book for me to read?***

Younger children may enjoy [The Rough-Faced Girl](#), a Mi'kmaq version of the Cinderella fairytale. For older kids who like mythology, we recommend [On the Trail of Elder Brother](#), a collection of Mi'kmaq legends told by a Native writer and illustrator. You might also be interested in [Clearcut Danger](#), a Canadian novel about a Micmac girl and a white boy who team up to oppose an unethical logging company. Robert Leavitt's [Maliseet and Micmac: First Nations of the Maritimes](#) is a very good reference book about Maliseet culture for young readers, though it can be hard to find in the United States. [Micmac: How Their Ancestors Lived Five Hundred Years Ago](#) is an easier-to-find reference book with a lot of good information in it. You can also browse through our reading list of [American Indian kids books](#).

### ● ***How do I cite your website in my bibliography?***

You will need to ask your teacher for the format he or she wants you to use. The authors' names are Laura Redish and Orrin Lewis and the title of our site is Native Languages of the Americas. We are a nonprofit educational organization working to preserve and protect Native American languages and culture. You can learn more about our organization [here](#). Our website was first created in 1998 and last updated



in 2015.

Thanks for your interest in the Micmac Indian people and their language!

### Sponsored Links

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## Learn More About The Micmacs

### [Micmac Indian Tribe](#)

An overview of the Micmac people, their language and history.

### [Mi'kmaq Language Resources](#)

Mi'kmaq language samples, articles, and indexed links.


### [Micmac Culture and History Directory](#)

Related links about the Micmac people past and present.

### [Micmac Words](#)

Micmac Indian vocabulary lists.

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## Foreword

Helping children understand cultures other than their own and people living in times and places different from their own is one of the most difficult and challenging tasks confronting teachers. The common prejudice that unfamiliar people and their customs are automatically inferior must be overcome, but care must also be taken to avoid creating the impression that all people are the same. Students often acquire this view from films and television programs in which people from other times and places are portrayed as if they were, at their core, really only twentieth-century, urban North Americans playing dress-up.

One of the most important ideas behind the MI'KMAQ series is that the life, customs and culture of pre-contact Micmacs were not only different from our own, but worked and worked well. At first, it may be difficult for students to understand just how different life was for the pre-contact Micmacs, or how well adapted their ways were to their world. Simply arranging for students to watch this series and leaving them solely with their initial interpretations would probably not achieve the revolution in perspective which might be possible.

To obtain maximum benefit from MI'KMAQ, it is necessary to interpret, to discuss, to build activities around the series. Students could gather some of the materials that the Micmacs used in their close interaction with their environment, and try, for example, to understand the patient genius behind the creation of stone tools and the difference which an absence of steel would make in our own lives; or discover how many things can be made with spruce root, birch bark, porcupine quills, and one's own hands. This guide provides background material and many activity suggestions, but the possibilities are endless. Plunge in!

## Introduction

The MI'KMAQ ETV series has special value as a teaching resource in that it portrays information which is either inaccessible to students or unavailable from any other source. Although the programs are dramatizations, they depict the life-style of a fifteenth-century Micmac family as accurately as careful research would allow.

That research was carried out by Dr. Harold McGee of St. Mary's University; Ms. Ruth Whitehead and Ms. Joan Waldron of the Nova Scotia Museum; and Messrs. Bernie Francis and Peter Christmas of the Micmac Association of Cultural Studies. Their findings formed the basis of Dr. Ray Whitley's script development. Great care was taken by the production staff in preparing each item used in the programs and in presenting each technique or skill. Since the programs were produced, they have been viewed by a number of anthropologists and archaeologists who have attested to the authenticity of the series in the light of present knowledge.

If MI'KMAQ is used properly, students will learn from it in a kind of spiral fashion. That is, each program will add to their understanding in a number of areas, and although any one program can stand on its own, the students' understanding of most of what they see will remain rather shallow unless they view other programs in the series. For example, there is no attempt in any single program to deal in a linear, didactic fashion with Micmac clothing, but in the course of the entire series, the students will see items of clothing being made, being put on and taken off, being used in conjunction with a variety of other elements of dress, and being worn in conjunction with a range of activities. Similarly, while the cooking kettle is merely put in place during Program One, during Programs Two, Three, and Five it is seen used in the preparation of several different foods. The role of the teacher should be to encourage students in reflecting upon what they have seen, assembling related information, and so building a more sophisticated understanding of the ways of the Micmacs. This process will be further assisted in subsequent school years when a film strip series concentrating on specific elements of Micmac life will be available.

MI'KMAQ is designed as a foundation to support a Native studies unit at the Grade 6 level. To be treated adequately, this unit will require a minimum period of five weeks. Although the study of Micmac Indians would appear to fit within the social studies subject area, even a brief examination will suggest that these stimulating video resources cross all subject boundaries. Where one teacher is responsible for all subjects, opportunities for integration are obvious; however, it is also desirable that all teachers dealing with specific elements of the Grade 6 program will make a point of capitalizing on the series in their subject area. In this way, they will help students to a more complete understanding of the early Micmacs by broadening the context in which the basic video resources are considered. For example, where there is a physical education specialist, attention could be given to Micmac games; an art teacher could introduce Micmac decorative designs or face-painting techniques; the English teacher could turn to Indian legends and the traditions of story-telling; and there are numerous opportunities to explore the principles of science which the Micmacs so successfully applied.

The MI'KMAQ television series is the first of a set of several resources which will eventually be made available to teachers throughout the province. The other components, including filmstrips and videotapes of specific processes and elements of Micmac culture, will be developed during the next several years from raw materials produced simultaneously with the videotapes. Together, these resources will provide an important package of information about the early inhabitants of the province.

For the first time, a students' booklet has been produced to accompany an ETV series. Limited numbers mean that these students' guides must be shared among small groups, but they should offer a useful introduction and follow-up, as they include a pictorial representation of the relationships between the characters in the series, as well as scenes from each of the programs. The illustrations will be useful in post-program discussions or individual student projects.



### Why View Each Program Twice?

The series was videotaped in the Micmac language both because the Micmac Association of Cultural Studies asked the Department to do so and because the Department felt that the programs would have lost authenticity if the Micmac performers had spoken English. Educationally, too, there is an advantage in having students first view the programs in Micmac, inasmuch as they must rely almost solely on visual cues as a source of information. Preliminary testing indicates that this leads to more careful observation and more active discussion following the first viewing. The Micmac language broadcast also gives students some sense of the implications of the communication barrier which faced both Micmac and European in their first contact.

The second viewing with the English language narration assists in explaining those parts of the programs which cannot be readily understood from visual cues alone and of course corroborates the decoding which students have already attempted. The opportunity for students to confirm their interpretations of the Micmac version is a strong incentive for the second viewing.

### Preparing for the Series

Although a brief synopsis of each program is included in your guide, we do not recommend that you reveal any aspect of the program to your class before they view it. In fact, we suggest that you encourage your students to pretend that they are, perhaps, fifteenth-century European fishermen who have come upon their first Micmac encampment. What would they make of these people, whose language they cannot speak and whose customs are unfamiliar?

Before the series begins, there are several important stage-setting discussions or activities you should consider:

1. Spend some time with your students discussing what they know about the present-day Micmacs and other Indian groups in Canada. Where do Micmac people live in Nova Scotia? What are the students' main sources of information about the Indians? How accurate are conventional depictions (television, movies, etc.) of Native people? What are some of the concerns of the Indian groups in Canada? A useful map of Indian Reservations in the Atlantic Provinces can be found in the publication, *Atlantic Provinces Education Masters* which is available in each school. The map number is AP-105.
2. In stark contrast to the plight of many Native people today are the views expressed in the short excerpt, included as "A Micmac Looks At The Ways Of Europeans" in this guide, from the writings of LeClerq. LeClerq

quotes a chief who compares the ways of the Micmac with those of the Acadian. If possible, make copies of this story for the students to read on their own.

3. It is useful to to prepare a bulletin board and artifact display of materials which you can provide along with those brought in by students. Newspaper articles, illustrations, book jackets, present-day craft items, arrow points, and so on can all help to provide an interesting context for discussion. The section, "Special Projects on Micmac Uses for Natural Materials," concluding this guide will provide teachers with a list of locally available natural materials, which of course will have to be gathered in advance.
4. The audiotape which has been provided will be useful in acquainting students with the pronunciation of the names of characters in the television programs. There are also some key Micmac phrases on the tape which the students may try using. Students should have their booklets turned to the family tree while the tape is being played. In this way they will begin to associate names with faces as they try pronouncing the names along with the Micmac narrator. Use the illustrations and other information in the student booklet both before and after viewings to develop discussion in class and to draw detail out of the video.
5. In keeping with the notion that the students are European visitors, it is appropriate for each of them to maintain a log book much as the early writers on the Micmacs must have done. The students' entries could be written following the first viewing of each program, while an updated version could be written at the end of each week, when the students have seen the English version. Students should also be encouraged to sketch such things as the wigwam, the canoes, the cooking kettle, tools and weapons; it is important to make the point that it is such records as these which provide us with much of our information about early Nova Scotian history.
6. Spend some time focusing student attention on the limited raw materials available to the Micmacs. By and large, they had access only to those materials which could be found locally. Ask your students to compile a list of those materials they believe to have been used. They should consult this list as the programs proceed, so that additions and deletions can be made. They should also be encouraged to consider materials to which we now have easy access, but which would not have been available to the Micmacs in

the period under discussion, as well as the technologies known and employed by Native people. Students are likely to be surprised when they discover how sophisticated a stone age technology can be. It is important for them to realize that significant skills were required for survival in the pre-contact Micmac environment. Although in the programs life may appear easy, this impression is the result of the Micmacs' mastery of necessary techniques; few Europeans could have survived under such conditions without the help of Native people.

### Viewing

Television transmission offers a wonderful distribution possibility, in that all schools can have access to programs; however, there are two serious disadvantages. First, the television screen is small and poses viewing problems for a large class. Second, few schools have colour sets, which means that those watching a black-and-white version of this series are deprived of the splendid colours of scenery, costume, and artifact. Many teachers may be able to overcome the first difficulty by a re-arrangement of seats, or in some cases by having students sit on the floor in front of the set. To overcome the second problem, we suggest that teachers make every effort to obtain a colour set for the period of time in which the series is broadcast. This may mean bringing one from home, borrowing one or renting, but the results will definitely be worth it.

It is useful to turn the set on to warm up about five minutes before program time; to avoid disruption, the sound can be turned down and the screen turned away from the class. During the viewing, turn off the lights, and if there are blinds, close them; this helps not only to intensify the image on the screen, but also to create an appropriate mood.

Just before each program—and especially before the first—point out to your students that this is not the kind of television program to which they have become accustomed. The people they will see are not actors in the conventional sense, but present-day Nova Scotian Micmacs who are using dramatization to portray then life-style of their ancestors as it was over five hundred years ago. The costumes, tools, structures, and techniques they will see are based on the careful research of archaeologists and historians; in short, the programs are a form of history text which attempts to present as complete a portrayal as possible.



### A Micmac Looks at the Ways of Europeans

About three hundred and fifty years ago, when Acadian French traders, fishermen and settlers began to inhabit what are now the Maritime provinces, some of them decided it would be a good idea to persuade the Micmac people to build houses like those of the Europeans. So a group of them went to speak with the regional chief of the Micmacs. First, they explained what they saw as the advantages of the European way of life; then they carefully outlined all the advantages of building houses in the European manner. They spoke for a long time, and when they had finished, they congratulated themselves for offering the best of their society to a man whom they considered an ignorant savage. But the wise chief of the Micmacs did not care for their advice. He turned to his guests, and here is what he said:

"Gentlemen, what you have told me about your houses is all very interesting, but why, now, do you Frenchmen, who are only five or six feet high, need houses that are as high as sixty or eighty feet? You know very well, my brothers, that we Micmacs find in our own wigwams all the conveniences that you find in your houses, such as resting, drinking, eating, sleeping, and amusing ourselves with friends whenever we wish.

"And that's not all—you French do not have the ingenuity and cleverness of the Micmac people, who can carry their houses with them. We can stay wherever we like, regardless of rent and landlords. you are not as bold or as stout as we, because when you travel, you can't carry your buildings upon your shoulders, as we can. As a result, you must either build as many houses as you make changes of residence, or you must rent a house wherever you go, whereupon your house is not your own. As for us, why, we Micmacs are truly at home everywhere, because we can set up our wigwams wherever and as often as we please, without anyone's permission.

"As for your criticizing our country and our way of life for being poor in comparison to France and French life, I really think you don't know what you're talking about. You say your France yields you every kind of provision in abundance, while you count the Micmacs as the most miserable and unhappy of all peoples. You say that we live without religion, without manners, without honour, without social order, indeed, without any of your rules, like the beasts in our forests, lacking bread, wine, and a thousand other comforts which you can get plentifully in France.

"Well, my brothers, if you don't yet realize how we look on you, I'd better explain at once. As miserable as we may seem in your eyes, I can assure you that all Micmacs consider themselves far happier than you are, for we are very content with the little we have. You're deceiving yourselves if you think you can persuade us to live as Frenchmen.

"If France is, as you tell us, heaven on earth, why did you leave it in the first place? Why abandon wives, children, relatives, and friends to risk your lives and property in a dangerous sea voyage, only to come here, the place you keep telling us is the most barbarous, poor and unfortunate in the world? The very fact that you bother at all convinces us of the opposite. Certainly, we have no wish to visit your France when in our own experience those who are native there must leave it every year in order to enrich themselves on our shores. We could only do poorly in such an impoverished country. Indeed, you must be incomparably poorer than the Micmacs, since you will give anything to get scraps of fur and miserable, worn-out beaver clothing which are no longer of much use to us, and since you consider the mere cod fishery as a sufficient source of income. Frankly, we Micmacs pity you.

"We find all our riches and conveniences among ourselves, without trouble and without exposing ourselves to the dangers of the open ocean and its

storms. We are amazed at the way you worry yourselves, night and day, to fill your fishing boats; what's your hurry? We see also that you people live, as a rule, only on the cod which you catch hereabouts. It's cod in the morning, cod at noon, cod at night and cod forever more, until you can't stand it any more. Then you come begging to us and asking us to go hunting, so that you can have a little variety in your meals.

"Now, tell me this one little thing, if you've any sense at all; who is the wiser and happier—one who works hard all the time, but only obtains, with great difficulty, a bare living, or one who rests in comfort and finds all he needs in the pleasures of hunting and fishing?

"It's true, I know, that the Micmac people didn't have bread or wine before you Frenchmen arrived, but before you came here, the Micmacs lived longer than they do now. If we no longer have wise elders in our midst who are a hundred years old or more, it's because we are gradually adopting too much of your European way of life. Those Micmacs live longest who will not eat your bread or drink your wine, but who instead drink water and eat beaver, moose, waterfowl and fish in accordance with the old customs of our Micmac ancestors. There is no Micmac who does not consider himself infinitely happier and more powerful than the French. We are a thousand times freer and more content in our woods and in our wigwams than we would be in the palaces and at the tables of the greatest kings on earth."

So saying, the chief finished his speech. The Europeans who had heard him were so taken by the justice of his remarks that they were momentarily embarrassed by their presumption and resolved to give up the idea of making the Micmacs build houses instead of wigwams.



## Program One: The Arrival

From their winter quarters inland, the Micmac family—consisting of a grandfather, father, mother, two daughters, two sons and a suitor to the elder daughter who is in bride service—arrives by canoe at the coastal encampment which serves annually as their base from early spring to late autumn. While the women and children unload the canoes, the men inspect the camp, give thanks for a safe journey and make repairs to the wigwam frame, which has been damaged during the winter. This done, they take fish spears and leave on a salmon fishing expedition. Meanwhile, the women and children gather wood, start a fire, soak the birchbark for their wigwam, line it with fir boughs and generally make their semi-permanent home habitable. The program ends as the elder daughter fetches coiled spruce root with which to lash the birchbark on the wigwam, while her little sister and brother go collecting clams and eggs on the beach.

### Suggested Discussion Questions

We suggest that you divide your class into groups of three or four. Each group should have a student booklet, which should be open to the illustrations for Program One. They should consult these pictures in working out their responses.

- Why do you think the family made the annual trip from the inland area to the coast, then went back inland for the winter?
- As you can tell from the program, the site of the summer encampment has been used for some years; why do you think this site was selected?
- What can you tell about the organization of the Micmac family unit? How would you describe the roles of the grandfather, the father, and the mother?
- How was the work load divided among the family members? How does this compare with the division of labour today?
- How functional do you consider the clothing of Micmac women and men? Can you identify the materials from which it is made? Can you tell how it is fabricated?
- Apart from their functional clothing, the women and men wear a number of decorative items; what are they made of?
- What steps are followed in completing the wigwam? How is this different from the design we normally associate with the Micmacs? (Refer to illustrations 3&4)

- You have probably associated fire lighting with the striking of flint or the rapid rotation of wood on wood. Neither was used by Musquun. Can you describe her method of lighting a fire?
- Just before the men left with their fish spears, or leisters, Netukulit went off by himself. He seemed to be talking quietly to himself as he stood erect and alone. What do you suppose was the significance of his action?
- What did you think of the reactions of Amskwesewa'j and Ketkwil'tew to each other?
- How would you describe the relationship between Ketkwil'tew and Pipukwes, the older brother of Amskwesewa'j?

### Suggested Projects and Activities

- Students should write their observations of Program One in their log-books.
- With scraps of leather, "leather-look" cloth or even paper, try making a miniature set of Micmac clothing for a man or woman.
- Illustration #3 shows Amskwesewa'j lining the floor of the wigwam. What is she using? Bring in some samples of this material and explain what features make it suitable for floor lining, particularly for a sleeping area.
- Try modelling one of the following: a wigwam frame, a cooking kettle, a stone knife with a wooden handle, an ocean-going canoe, a paddle.
- Prepare a collection of small samples of natural materials used during the program by members of the family. Try to find as many as possible.

## Program Two: The Summer Encampment

The little boy and his younger sister collect clams and eggs. Meanwhile, the men stand in the estuary of a small river, spearing salmon for the family. When they have enough, they head for home. While they are on the way, the women and children are seen in camp, finishing their chores. The mother paints an image of her husband's spirit helper, the bear, on their wigwam, as well as painting her young boy for fun. They then right their wooden kettle and heat water in it with hot rocks before boiling the clams and eggs. When the men return, the mother sets some of the fish to roast at the fire. Later, the family gathers around the fire in the wigwam to eat, work various crafts, and listen to the grandfather tell a story. At the conclusion of the show, the father leaves the wigwam to commune with his spirit helper and to check the camp before going to sleep.

### Suggested Discussion Questions

Again, students should study the booklet illustrations to assist them in their discussions.

- How were the men working co-operatively in spearing the fish?
- In what way is the design of the mens' clothing well suited to such activities as fish spearing?
- How is a fish spear, a leister, constructed? How does its form reflect its function?
- What tools do both men and women carry with them almost constantly? How do they carry them?
- How did Musquun prepare her paint?
- What was she painting on the side of the wigwam, and why?
- How many kinds of food were prepared for the meal? Again consider the division of labour in the gathering and preparation of these foods.
- What role does the grandfather, A'tukwete'w, play during the meal?
- At the end of the meal and the story, Netukulit again goes out on his own. Why?
- Why do you think there are squabbles between Skusji'j and Wasuekji'j, the two youngest children?

### Suggested Projects and Activities

- Students should write in their log books their observations of Program Two.
- Make a model leister.
- Using a hot plate or other device to heat rocks, see if you can boil water in a wooden or metal bowl in a manner similar to that which the Micmac women use to heat water in their wooden kettle.
- Using the book, *Red Earth*, as a source of Micmac designs (see "Some Additional Resources," below), try painting some of these on your own, preferably using twigs or small bone slivers as brushes.
- Prepare a list of local sea-birds whose eggs might have provided part of the family meal.



- i) What techniques are used in the preparation of stone tools?
- j) Why do you think that Amskwesewa's is more cheerful at the end of the program?

#### Suggested Projects and Activities

- a) See if you can arrange to bring in a pack with a tumpline similar to that which is used by Amskwesewa's. Have students try carrying the bulky load with and without the tumpline.
- b) Try constructing a model eel weir.
- c) Research the life cycle of the eel; find out when Native people customarily fish for them.
- d) Find out about other medical treatments and medicines used by the Micmacs. (Denys' *Concerning the Ways of the Micmacs* has a useful section on this topic.)

## Program Five: The Winter Encampment

The groom scouts ahead of the rest of the family as they approach their winter hunting camp over the ice and snow. They soon join him in the winter camp, all except the elder son, who has gone into bride service of his own, and the groom's parents, who will join the bride's household—at least as a temporary measure—for the winter. While the women set up camp, the men plan a moose-hunting party, on which they set out the following morning. They hunt on snow-shoes, with bow, arrows and lance, and they eventually kill a moose and bring the heart and liver back to camp. The women then go out to butcher the meat and bring it back to camp on their sled. After that, they process the meat, hide, bones, and so on, while the men celebrate the kill in a sweat lodge. Some days later, the mother and her young son are performing a ritual with some remaining moose bones when the groom's parents arrive. They report that the regional chief has agreed to combine the two families' hunting grounds so that their households may combine permanently, and so both the bride and groom can be content. The two newcomers are welcomed in the winter wigwam that night as everyone busies himself with some domestic activity. The program concludes when the groom goes out to check the camp and to commune with his spirit helper, the moose.

#### Suggested Discussion Questions

- Refer to illustrations in student booklet.
- a) What features do you consider make this site a particularly good one for the winter encampment?
  - b) Compare the winter and summer clothing. What are the similarities and differences?
  - c) How would you feel, personally, about the regular movements from summer to winter camps?

- d) What materials did you notice that the family brought with them?
- e) How does the winter wigwam differ from the summer one?
- f) What steps are followed in the moose hunt?
- g) What parts of the moose did the men bring back to camp?
- h) How do you interpret Netukuli's use of charcoal and birchbark when he returns to camp?
- i) How many uses do you see during the program for the various parts of the moose carcass? How does such a use of a single resource compare with our own?
- j) Can you think of other cultures which have customs similar to the Micmac use of the sweat lodge?
- k) Why do you think Musqu places the remaining moose bones in the tree?
- l) What activities did you notice taking place inside the wigwam?
- m) Why do you think Ketkwitaw leaves the rest of the family and goes out on his own?

#### Suggested Projects and Activities

- a) Prepare a model of one of the following: sled, snow-shoes, spears, winter wigwam, meat spit, stretching rack for hides, sweat lodge.
- b) Bring in a selection of natural foods which we still use today. Try to find out which preservation techniques used by the Micmacs are still used today.
- c) Try writing a message using no letters or numerals. Can it be understood by others?
- d) Prepare a report on items which we now use in winter recreation which were first used by the Micmacs.



## Program Three: The Wedding

### Part I

Later in the summer, the grandfather and the elder son are erecting a smoke-house for fish which the father and the suitor have been catching. Since all the family approve of the suitor—except the elder son, who is jealous—everyone has been awaiting the arrival of his parents to arrange the marriage of the elder daughter of the family. When the suitor's parents arrive, they are welcomed with traditional courtesy. Meanwhile, the two youngest children are picking berries to be dried and preserved. As they do so, they are surprised by their older sister, who has been cutting reeds for weaving, and all three set off for camp. While they are returning, the circumlocutory marriage negotiations continue and are settled. The suitor then arises to prepare to hunt the food he must provide for the wedding, but the elder son's jealousy proves too great for control, and there is a brief confrontation between the two young men which ends when the suitor offers to help the son kill his first moose and so become an adult hunter. The suitor then tells the news of the wedding to his prospective bride, and his parents leave. During his hunting for the wedding, the suitor catches a bear in a trap and performs a ritual of respect for its spirit. Nearer the wedding day, the bride confides to her mother that she is worried by the prospect of having to leave her own family to go with her husband, but her distress is not so strong as to prevent the marriage. The segment closes with the two young men hunting moose for the wedding.

### Part II

This segment opens in the middle of the less formal celebrations of the wedding. The children play, the women cook, the older men play waltes and the younger men play a Native ball game, during which the elder son flirts with his own prospective bride. When at last everything is ready, the father calls his male guests, the two mothers and the bride to the feast and ceremony itself, inside the wigwam, while the others remain outside. Inside, there is a great feast. The groom's father begins by complimenting the elder son on his first kill, and his father bids him sit as a man for the first time; then the grandfather begins a long wedding oration which compliments the groom's family from the most distant generations to the present. When he has finished, the groom thanks him, promises his good intentions and dances a wedding dance which ends with a ritual hair-cutting, which symbolizes his marriage. After this, the mother leads her daughter before the company, cuts her hair also, then seats her in her place

beside her husband, whereupon everyone congratulates the young couple. The groom explains that he will visit his uncles' eel weir with his bride before deciding whether to reside with her people or his own, and the show concludes with general rejoicing at the wedding feast.

#### Suggested Discussion Questions

### Part I

- What are the benefits of smoking the fish rather than simply cooking them?
- Who are the visitors and why do you think they have come? How do they greet one another?
- Why is Ketkwi'tew so happy as he leaves the wigwam?
- How do you interpret the conversation between Ketkwi'tew and Piukwes?
- What is your interpretation of the incident which occurs when Amskwesewa' comes upon her younger brother and sister picking berries?
- Can you explain how the bear trap worked? How do you interpret Ketkwi'tew's use of the pipe smoke?
- What noise were Ketkwi'tew and Piukwes making during the moose hunt? Why?

### Part II

- What activities were taking place prior to the wedding feast itself? Who was involved in each?
- How did the clothing and decorations differ on this occasion from everyday wear?
- At what point in the ceremony did you think the actual marriage took place?
- How were the marriage celebrations similar to or different from present-day customs?
- Consider the different roles of women and men during the ceremony.
- Did you detect any significance in the seating arrangement during the wedding? Why do you think Piukwes moved his position, and why did the grandfather speak about him?
- What is the grandfather's special role during the ceremony?

#### Suggested Projects and Activities

- Make a model smoke rack for fish.
- Make a model deadfall trap for bears.
- Try your hand at face painting.
- Try reproducing one of the tools or weapons you have seen to date. It should be particularly interesting to try to fashion something from bone or stone. What difficulties do you encounter?
- With the co-operation of a music teacher, try an Indian dance of your own devising.

## Program Four: The Eel Weir

In the fall, the newlyweds arrive at the temporary eel fishing camp of the groom's uncles, who leave their eel weir to welcome them. The bride is tired from their journey and miserable because she is separated from her own family for the first time, so she does not respond well to this greeting. Her husband makes excuses, the men go back to building the weir, and she goes on to their wigwam to unpack. Later, when the men return from the weir, and the bride is preparing the smoke rack, she rudely ignores her husband. They argue, and the elder uncle registers his disapproval of her attitude. Early the following morning, the men conclude their night's fishing; the groom and the younger uncle leave the elder uncle at the weir and return to help the bride with processing the eels. While they are doing so, the elder uncle's cry alerts them that he has fallen into the river and has been swept away downstream. The groom and the younger uncle take a canoe through rapids to rescue him. The elder uncle has injured his ankle, and when they return to camp, the bride makes an eel-skin bandage for the sprain. Though they are uneasy about each other, the bride and elder uncle are left together in camp while the other two go to portage the canoe back upstream and to visit the beach where the younger uncle generally makes his stone tools. While the younger uncle prepares a spear point there, he discusses with his nephew the whole problem of the bride's discontent and of choosing whether to live with his own people or his in-laws. The two men resolve to seek a solution which will satisfy all parties with the help of their regional chief. When they return to camp, they find that the bride and the elder uncle have charmed one another into friendship with storytelling. The bride is delighted to learn that, for the present, the groom has decided to return with a supply of smoked eels to her family.

#### Suggested Discussion Questions

Refer to the illustrations in the student booklet.

- Compare the clothing of Paqtism and Kiunik with that of Ketkwi'tew. Why the differences?
- Why did Amskwesewa' carry so much of the load?
- How was the greeting of the two groups similar to others you have seen in previous programs?
- How do you account for the sullen mood of Amskwesewa'?
- How do you think the eel weir was constructed? How does it function?
- What happened to Kiunik? How did he come to fall in?
- Compare the river canoe with the canoes used in the first program. Why the differences?
- How do you interpret the use of eel skin on Kiunik's leg?

Activities Noted	Animals Hunted	Food Gathered	Food Preservation Technique	Natural Materials used in Construction	Tools and Weapons Used	Other Interesting Points or Features
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**Program 1**

**Program 2**

**Program 3**

**Program 4**

**Program 5**

Mi'Kmaq




## Background Notes

### The Micmac People, Their Life Cycle, and Material Culture

#### The People

The people in Mi'KMAQ are native North Americans. They speak one of the family of Algonkian languages, which we call Micmac after our name for them. Culturally, they are most closely related to the peoples of the Wabenaki group, which includes the Malecite/Passamaquoddy, the Penobscot, and the Abenaki, as well as the Micmacs.

At the time of the first European contact, the Micmacs inhabited what are now the Maritime Provinces and the Gaspé Peninsula of Quebec. Later, they were also to settle in Newfoundland and parts of New England. Today, people of Micmac descent can be found in cities throughout Canada and the United States.

We do not know exactly when the ancestors of the Micmacs first began to move into the Maritimes. Archaeological evidence indicates that they were here at least three thousand years ago. They led a semi-nomadic existence, living in extended family groups and exploiting seasonal food supplies.

At the time at which Mi'KMAQ opens, the people had long ago learned how to make the geographic and climactic conditions of this region work for them. It cannot be stressed enough that while the Micmac life-style—their culture—differed in many respects from that of contemporary Europe, it was a life-style which worked beautifully. It was an economically and socially viable culture, with a complex and ingenious technology, a culture superbly adapted to life in a northern maritime environment.

#### The Area and Its Resources

Prior to European contact, the environment of the Maritimes was extraordinarily rich. It has been estimated that nearly 90% of the aboriginal diet derived from the coastal resources. The abundance of the migratory and resident fish is difficult for modern people to comprehend. In addition to the fishes, there were invertebrates such as lobsters, clams, mussels, squids, and oysters; mammals such as the various seals and porpoises; and the resident and migratory birds, which provided both eggs and meat. The coastline also supported a substantial growth of edible flora, which supplied a good source of vitamins and carbohydrates.

By contrast, the interior was relatively unproductive. There were few indigenous fresh-water fishes, land mammals in the interior were more scattered, and most inland plants also grew abundantly near the coast. The five most important animal species of the interior were moose, bear, caribou, beaver, and porcupine, but these animals were hunted as much for their non-food products—such as sinews and

hides—as they were for food.

Consequently, the Micmac spent most of the year on the coast with each household settled approximately two to three kilometres from its neighbour. This was done to make the best use of the available resources. Although short hunting trips might be made into the interior at any time of year, entire households only spent a brief period during the winter inland. The Micmac social organization, technology, and view of the world were well adapted to this environment, allowing the expression of human joy and sorrow to occur in an economically secure milieu. In Mi'KMAQ, we see how a particular family lives through the course of a single year.

#### The Seasonal Round

The spring begins the period of abundance for the aboriginal Micmac. It is the time when anadromous fish, particularly salmon, begin their ascent up the rivers and stream. The larger fish were caught most commonly by two methods. One was to build a weir across a stream and to place a basket net in the mouth of a small opening. When the basket filled, it would be emptied and returned to the water. This technique required the co-ordinated effort of a number of men and women, but produced a large quantity of food. The other major fishing technique during the spring was restricted to larger fishes. Men would use a leister and spear the fish either as they moved upstream—as we see in Program Two—or they would spear the fish at night as they circled near a birch-bark torch. The use of the leister required a great deal of skill.

In addition to fish, there were great quantities of returning migratory birds to be taken with bows and arrows, snares and clubs. Also, this is the season when resident birds, and some of the migratory ones, lay eggs. The gathering of eggs was often a task assigned to children. In the second program, we see Skusji'j collecting willet eggs. Similarly, as soon as the ice had cleared from the coasts, it was possible to gather shellfish, such as clams, oysters, mussels, lobsters, whelks, and squid.

As spring turns to summer, there would be little change in the economic pursuits of the aboriginal Micmac. Men would still fish, but now they would fish for large sturgeon (sometimes two metres long), and they would hunt sea mammals such as the porpoise, as well as taking the smaller fishes of river and bay. The women would continue to snare birds, hares, and other small game, but they and the children would also gather berries, edible roots, and other plants. In late summer, women would gather reeds, grasses, and other fibres for the manufacture of cordage, baskets, mats and the like. Occasionally, men would hunt a moose, a bear or other large mammal during the summer for a feast (such as a wedding), for the hide, bones

and sinew, or simply because the opportunity arose.

The wigwam size and style would reflect the size of the household and the preferences of its members. However, the spring/summer wigwam tended to be larger than that used during winter and might be covered with finely woven mats instead of birchbark. Both mat and bark wigwams were elaborately and extensively painted. This task, performed by the women, demonstrates their skill and imagination as artists. The wigwam, then, was not only a place of refuge from the vagaries of Maritime weather but also a place of aesthetic comfort.

With the arrival of autumn, people made plans for a short move into the interior for the purpose of the eel fishery. Generally, this was a move to a more compact settlement—one with larger numbers of people—than those found on the coasts, although there were some people who preferred to net eels in smaller groups. The move allowed people to visit friends and relatives from the more distant camps in the coastal setting. In Mi'KMAQ, we see that the bride and groom temporarily leave the camp of her parents to live in one of the more isolated eel camps—that of the groom's uncles. The eel fishery was an extremely important activity. If winter hunting was poor, then one had to rely upon preserved foods such as smoke-dried eels. Eels were generally trapped in box weirs such as that seen in Program Four. Other autumn activities included more intensive hunting of upland river mammals such as beaver, muskrat, otters and the like. Moose, caribou, and bear would also be hunted. This, too, was the time when medicines would be gathered, generally by the women.

The subsistence activities of the winter are the most frustrating for the ethnologist to reconstruct. The major difficulty is knowing whether the people were on the coast or in the interior. Seals and walrus were abundant on the coast at this time of year prior to European contact, and some of our earliest historical records mention fishing through the ice at coastal settlements. Yet the bulk of our written evidence suggests that the hunting of beaver, moose, and bear in the interior was more important. In our reconstruction for Mi'KMAQ, we have stressed the latter interpretation, but it should be emphasized that both patterns were possible; people likely stayed on the coast until the sea mammals vacated an area, then moved inland for a period of no more than six weeks.

Obviously, the canoe could no longer be employed to move the household after freeze-up. The two items that were used were the toboggan (a Micmac word, by the way) and the sled. The latter was most frequently used on ice and frozen, bare earth. The toboggan was used when the snow was deep. Similarly, people travelled on snow-shoes when there was



snow on the ground. They had different styles of snow-shoes depending on the type of snow over which they had to travel—for loose, powdery snow they used a shoe with a tight weave; for heavy, wet snow, a shoe with a more open weave.

The winter wigwam was most frequently covered with bark, sometimes supplemented by hides and reed mats, and was smaller—to conserve heat—than the summer wigwam. It was just as comfortable and pleasing as the coastal dwelling.

#### Technology/Material Culture

The Micmac people knew where, when and how best to acquire, prepare and utilize the raw materials available to them. A complex technology created all the necessities of life from animal bone, ivory, teeth and claws, shells, quills, hair and feathers, fur and leather, not to mention clay, native copper, stone, wood, roots, bark, and a variety of other plant products.

Many of their manufacturing techniques were highly sophisticated and diversified. Variations in weaving techniques were developed which permitted the use of an enormous range of materials: cedar bark, basswood bark, rushes, cattails, nettles, Indian hemp, sweetgrass, spruce roots, wood fibres, rawhide and tendon thread, and even porcupine quills. That's quite a textile industry for any civilization! Much of the work was exquisitely fine, too. In addition, the availability of a single raw material often gave rise to a multiplicity of techniques. There were six major methods of working porcupine quills alone, and each method had variations.

The ingenious uses to which the Micmacs put the materials at hand are as impressive as the high quality of their craftsmanship. Nothing was wasted. From the moose, for example, they took meat, blood, and marrow for food, and fur and hide for clothing. Rawhide strips became woven snow-shoe filling. Moose brains were used in the tanning of skins; antlers and bone were worked into tools; dewclaws became rattles; the shin-bones were carved into dice; the hair was used in embroidery; and the tendons became sewing thread.

Another material with multiple uses was birchbark. In the first scene of Program One, you will see a prime example of Micmac technology at work: the birchbark canoe. The canoes were light, fast and seaworthy craft; they held great quantities of people and baggage; their shallow draft was perfect for going up the small, rocky streams of the interior; and they could be easily carried, a vital requirement in this country, where frequent portages were necessary. The ocean-going canoes seen in Programs One through Three ranged in length up to about seven metres. They had distinctive, high ends and mid-sections to keep out rough seas. River canoes

(Program Four) may have had lower gunwales. The canoe is constructed basically of sheets of bark, sewn with spruce root, which cover a wooden frame and sheathing. It was caulked with resin.

Later in Program One, the women cover a birchbark wigwam, again sewing the lengths of bark with spruce root, and lashing them like overlapping shingles to a framework of wooden poles. Also in evidence are birchbark bowls and dishes. Water could actually be boiled in a birchbark container, just as in a clay pot, but the bark item had the added advantage of being lighter and much easier to make. (This may be one reason why clay items are so little in evidence during this period in the Maritimes. No clay pots are used by the Micmac family in the programs.) Torches, canoe ballers and moose calls were also fashioned of birchbark. It has been called, justly, Micmac plastic.

Micmac men were excellent woodworkers and carvers, and they had an extensive tool-kit for that purpose, using cutting edges of not only stone but also shell, bone, shovel-shaped moose teeth, and the very sharp, tough incisors of beaver and porcupine. In Program Two the Bridegroom smooths a new bow with a clam shell; in Program Five, he carves out the bowl of a wooden spoon with a hafted beaver tooth. Men commonly made bows, arrows, spears, clubs, hafts for tools, weapons, harpoons; they also made toboggans, snowshoe frames, baby carriers, tobacco pipes and small ornaments and toys of wood.

Other hard materials were carved and worked as well. You will notice bone lance and arrow points, bone harpoons and leister prongs, tool hafts of antler and bone, antler pipes, and a walrus-ivory dice. In Program Five, the bride's father sharpens the bone point on his spear prior to hunting moose. The women sew with bone awls. A bone painting tool is used by the Bride's mother in Program Two.

It is unfortunate that the use of stone tools is often equated with the lack of any technology whatever. In fact, the working of stone is a complex, precise process that yields a high-quality product. Pressure and percussion flaking (shown in Program Four) of stone to produce a knife or arrowhead requires special rock types that will fracture conchoidally when hit, peeling off in controllable flakes. Certain kinds of stone, such as chert, might have to be heated to a precise temperature range to render its crystalline structure more fractureable. The resulting edged artifact was razor-sharp, and it kept its edge comparably with a steel edge similarly used. Watch the men gut fish with a stone knife in Program Two and the hair-cutting ceremonies in Program Three. In Program Five, a moose is butchered using only stone tools. Other types of stone, such as slate and granite, were ground to make axes, adzes, gouges, bayonets, and weights for fish-nets.

From the Cape d'Or region of Nova Scotia, the Micmacs acquired quantities of what is called native copper. This occurs in thin sheets, and by beating it and annealing it—heating followed by immersion in cold water—the people made the copper beads, bracelets, and tinkler cones you see in this series. They also fashioned fish hooks and needles, as well as some weaponry, from copper. The Bride's mother is beating copper in Program Five, during the scene in the wigwam.

It is very likely that all the many weaving techniques mentioned previously were invented by women. The opening scene of Program Three shows the Bride gathering rushes, which she will dry, dye and weave into mats, bags and baskets. All the baskets shown in the series were made by the women from rushes or withes—twigs and plant shoots—and the Bride's finished mat can be seen in Program Five, where it helps insulate the wigwam from the winter cold by being lashed to the inner wall. Rush mats were sometimes used as summer wigwam coverings as well. By twisting vegetable fibres, women also made cordage equivalent to our hemp rope and twine.

Perhaps the most eye-catching techniques in the series are those related to the production of clothing and ornamentation. Again, this was the province of women and girls. The basic materials used in Micmac costume during this period were the skins of mammals, birds, and even certain fishes. After skinning (see Program Five), furs and hides were tanned by rubbing them with animal brains, bird liver, and oil. Smoking the hides afterward both coloured and waterproofed them to a certain extent. A lengthy final process of stretching and working the skin resulted in beautiful fur or leather, which was easily sewn. Sewing awls were made of bone or copper, and thread prepared by beating and drying the tendon found on either side of the spine of the moose, until it separated into fine strands. You can see these threads in Program Five, when the Bride is sewing moccasins.

Costumes of the family members in the programs probably varied little from those described by seventeenth-century Europeans. The men wore leggings of moose, caribou or seal skin, tied at the hip to a leather girdle, to which was also attached a loincloth of very soft skin. Their garments might include a loose robe of fur or skin, worn blanket-wise over the shoulders, open in front and falling to the knees. Moccasins of moose or seal skin, a tobacco pouch, and various accessories completed the costume.

Women as well as men often wore a pair of sleeves of fur or leather, resembling two separate halves of a bolero jacket cut down the middle. These tied together at the back and front. Women wore a dress of skin, worn tucked under the arms like a bath towel; or two



entire skins, tied together at the shoulders and sides. Robes were not sewn, so that they might be removed to act as bedding during the night. Women also had leggings, moccasins, a belt, and various accessories. Their babies were swaddled in the softest furs and skins. After they could walk, children wore smaller versions of adult costume.

The first thing one notices about the costumes in Mi'KMAQ are their beautiful, painted designs. Painting was done with bone tools, using four basic pigments: red ochre, yellow ochre, charcoal, and ground white shell. These were mixed with fish-egg roe, egg yolk or certain oils, painted on the leather, and then made waterproof by means of a gilding process in which a heated bone was passed over the colours. Designs included borders of parallel lines, the motif known as the double curve, geometric and realistic figures of animals, birds, fish and humans.

This might be the place to mention that women painted similar designs on their wigwams (and quite possibly other things as well). In Program One, the Bride's mother paints a bear on the newly erected wigwam, using red ochre mixed with bird-egg yolk and applied with a bone tool. For special events, the face, body and hair might be painted with these same pigments, mixed with fat.

Unfortunately, it was not possible to create for this series the vast amounts of gorgeous porcupine quill-work with which clothing would ordinarily have been covered. This intricate, time-consuming work involves weaving, embroidering, plaiting, and wrapping quills in a variety of ways. We had to be content with plaited quill headbands, wrapped quill hair ties, and a tiny bit of embroidery on the Bride's wedding dress. Woven quill belts, collars and bracelets would have resembled beadwork to a great extent.

Tobacco pouches were made from the whole skins of minks, or consisted of drawstring leather bags. Micmacs also wore necklaces, bracelets, arm-bands and hair ornaments of feathers, leather, paint, quills and copper. The wedding garments in Program Three are especially festive, some being made of unsmoked, white moose skins. The bride also wears a rabbit-fur robe.

Remember as you watch Mi'KMAQ that you are only seeing a very small fraction of the fifteenth-century technology of the Micmac people, some of which was impossible to show up close. Micmac material culture is far more intricate and extensive—and the techniques more complex—than they appear, whether one considers clothing, home furnishings, or weaponry. In re-creating what we could for the series, we were constantly reminded of the expertise and technical knowledge necessary to make even the simplest item.

### The Life Cycle

At birth, a baby was washed, welcomed with a sip of bear grease, and wrapped in soft fur on a diaper of moss. Most of his infancy would be spent in a wooden carrier, viewing the world from the back of his mother or another female relation. Sometimes, the carrier would be hung from a convenient branch or a crosspole in the wigwam, so from earliest infancy babies were included in all aspects of daily life. They were also greatly loved.

Parents might give a birth feast, as well as celebrating the first tooth and the first step taken. Once able to walk and free of the cradle, children had the run of the household. Their education was not a formal undertaking, separate from family life, but an ongoing process begun at birth. Children learned by observing, by adult example, and by helping with family chores appropriate to their age; they were informally apprenticed to the world around them. They asked questions: "Why are you painting a bear on the wigwam?" "Why do you place those bones in that tree?" They listened to stories and told them, in turn, to their younger siblings.

The younger sister, for example, helps her older counterpart to lay fir boughs in the wigwam. She gathers firewood and clams, goes for water, strings meat for smoking, and nurses the fire. She asks to be shown how to string shells for a necklace. She looks after her little brother. She watches her mother make a quill-work hair ornament.

Similarly, the little boy imitates his male relatives: he practises with a toy spear, pretending to be a hunter. He and his friends play waltzes like their fathers; they dance as they have seen their elders do. He watches the men make tools; sometimes, they probably make smaller versions for him.

As the girl grows older, she will take on more responsibilities, perfect her skills in sewing, weaving, and basketry. She will learn the seasons and places of useful plants and medicinal herbs, and she will learn to assist at a birth. The boy, for his part, will accompany the men fishing and hunting; he will learn tracking, snaring and strategy. He will observe the habits of animals and the weather patterns of his locale. He will be shown how to build weirs and to knap stone. His parents will celebrate his first kill.

The conferral of adult status for the girl comes with her first menstrual period. The boy is deemed a man, with a man's privileges, when he has killed his first moose. Both may then marry.

A young man desirous of marriage would ask to reside with the family of the girl he favours. If this were acceptable, he would remain with her family for a period of one to three years, during which he would demonstrate his ability to provide the necessities of life for a family of his own, as well as testing his compatibility with the bride and her family. His fiancée would also demonstrate her

accomplishments by making the young man's clothing, cording his snow-shoes, and so on. Each has a chance to assess the other as a potential mate. At some point after the first year, if both parties were agreeable, both families would meet to arrange the marriage feast. This is the state of affairs in Programs One and Two; the arrangements are concluded in Program Three, and the wedding takes place.

The wedding ceremony depicted in Program Three is based on records of seventeenth and eighteenth-century marriage practices. The bridegroom was responsible for the enormous quantities of food necessary for a good feast, and providing it was a final demonstration of his prowess. Relatives on both sides would be invited. The feasting went on for days, and included dancing, singing, dicing, story-telling, recitations of the genealogies of both young people, and marvellous oratory by prominent elders. The bridegroom proclaimed his worth in song and dances where he mimed stalking and killing animals and enemies. Marriage ceremonies probably included the cutting of the bride and groom's hair, as only married couples wore their hair at a shorter length. Adult status meant fulfilling all the obligations and responsibilities of a Micmac man or woman, and much of what that entailed is depicted in Mi'KMAQ. As education and learning were seen as a continuous acquisition of knowledge and experience, the elders in any Micmac group were highly respected for their lifetime of accumulated wisdom. In a society in which there were no written records as we understand them, and in which technology and custom changed relatively slowly, such accumulated knowledge was invaluable. Old men were permitted certain foods denied to young hunters, and special delicacies were set aside for them alone. They were the repositories of the tribe's oral histories, and from them were passed down—by recitation—the genealogies and stories of their ancestors, stretching back for centuries. They were the continuity of the culture, preserving its particular view of the world and its methods of interacting with that world.

### Kinship and Family

Perhaps the most important relationship among the Micmac was that between siblings, especially siblings of the same sex. Sisters would often try to convince their husbands to form joint camps so that if the men were away on an extended hunting trip, there would be a group of related women in the encampment to keep one another company. This made things easier for the women. Similarly, brothers would often set up a single camp, so that the co-ordination of their activities was made easier. However, it should be noted that the people we call "cousins" would have had the terms "brother" and "sister"



extended to them, too. Also, there were separate terms for older and younger brother and sister, a practice which reflects the respect that the Micmacs felt was due to someone older and more experienced than oneself.

Although most households were made up of a man, his wife and their children, there were a number of circumstances in which variations of this basic structure were possible. For instance, as we see in MI'KMAQ, a suitor would live with his fiancée's family for a period of from one to three years prior to a marriage. Sometimes the headman might arrange to have an orphaned child or other dependent person reside with a particular family, or a particularly talented child might go to live with a particularly knowledgeable adult to learn special skills. Occasionally, a man might have a second or third wife; in such cases, the household might become considerably larger than the one portrayed in MI'KMAQ.

#### Seating Etiquette in the Wigwam

The seating arrangements in the wigwam generally reflect the age and sex division of labour; one side was occupied by women and the other by men, with the seating on each side being organized roughly by age. Also, there is a private-public dimension to the space within the wigwam, with the area near the walls being personal, and the area around the hearth being public. This is a very practical arrangement when one considers that during inclement weather, the family may be confined together for long periods of time. In such a circumstance, having a way of indicating one's willingness to interact socially is important for maintaining amiable relationships. The use of the inner and outer space within the wigwam becomes a way of saying, "Please, I want to be by myself for a while," or "OK, I'm ready to have a conversation."

During visits, the relative prestige of the guests would be indicated by where they were invited to sit. A man's eligibility for marriage was partially determined by whether or not he had killed one of the major food animals, such as a moose. Since this success is a consequence of skill and luck, rather than age, there was a prescribed sitting posture for those who had not made such a major kill. Thus, just as the use of a menstrual hut was a signal of a woman's adult status, the seating posture of men was the signal of their adult status. This is the significance of the short ceremony immediately preceding the marriage in Program Three.

#### Polity

The main political unit among aboriginal Micmacs would consist of those people resident along a river drainage system and along contiguous coastline. Political decisions would generally be determined by a process of thorough discussion by concerned

individuals until consensus was obtained. Leaders were those persons who could convince others of the correctness of their opinions by skilled oratory and by their reputation for being right in previous decisions. The most prestigious of these leaders would be given the privilege of representing the community to other groups. Occasionally, families would have such a person adopt one of their children, so that the child might learn the skills of leadership. Important community decisions were concerned with where families would reside to make best use of resources, the residence of newly married couples (especially if one spouse was from another community), and alliances with other communities.

#### Ideology

The world view of a people includes their notions of the causal relationships between persons or between people and the environment, and their understanding of phenomena in the environment. Thus, it includes what we would call a people's science, religion, and artistic expression. Much of this knowledge among the Micmacs was communicated through legends and myths. For instance, stories about how a particular plant remedy came to be used by the people includes detailed information about its appearance, when to collect it, and how to process it, but the instructions are expressed in terms of a plant-person who visits the people and reveals his identity.

Most (but not all) things in the natural world had a quality that made them like persons—they were not gods—and as persons, there was an etiquette associated with them. Plants, animals, and some minerals that were used by humans either had to be killed or transformed in some fashion. Usually, the "person" within the thing to be used was asked if its inner essence would leave the item so humans might use its material. Since the Micmacs believed in re-incarnation, the essence would take on a new body—but it would do so in the vicinity of a person who had made use of it only if its old form were treated with respect. One way of showing respect was to hang the unused bones of land animals in a tree and to return the bones of water animals to a river or the sea.

Just as human persons have special friends among their human acquaintances, so too did the Micmac have special friends among these other-than-human beings. These are an individual's spirit helpers. One can speak to one's spirit helper in a casual manner—as we see Netukulit do in Programs One and Two, when he addresses the bear—or one could prepare a special structure known as the shaking tent for a more formal and public conversation. Sometimes a sweat lodge was used as the place of meeting, although it was frequently used exclusively for leisure-time activities with friends, as we see in Program Five. Just

as we learn about the intricacies of human interaction through literature, the aboriginal Micmac accomplished the same end through the telling of anecdotal or humorous stories like the one that the Grandfather, A'tukwete'w, tells in Program Two.

- Dr. Harold McGee, St. Mary's University  
- Ms. Ruth Holmes Whitehead,  
N.S. Museum



## Appendix on Resources

The following table of plants and animals available to the Wabanaki peoples, one of which was the Micmac, comes from David Christianson's "Use of Subsistence Strategy Descriptions in Determining Wabanaki Residence Location," *Journal of Anthropology at McMaster*, Vol. 5 (1979):

### Forest Cover:

The forest covers of the Maritime Provinces and northern Maine are similar. Fir and spruce tree species predominate in the forested regions of the area. The southern part of Maine is a Mixed Hardwood zone. R.C. Hosie, writing on the Maritime Provinces, recognizes enough variation from the more general Boreal Forest to label the region the Acadian Zone. The principal tree species of the present are: red spruce (*Picea rubens*), balsam fir (*Abies balsamea*), maple (*Acer*), yellow birch (*Betula lutea*), red pine (*Pinus resinosa*), eastern white pine (*Pinus strobus*), and eastern hemlock (*Tsuga canadensis*). Beech was formerly an important resident species. Trees presently occurring less frequently include: white spruce (*Picea glauca*), black spruce (*Picea mariana*), red oak (*Quercus rubra*), white elm (*Ulmus americana*), black ash (*Fraxinus nigra*), red maple (*Acer rubrum*), white birch (*Betula papyrifera*), grey birch (*Betula populifolia*), poplars (*populus*) and jack pine (*Pinus banksian*). White cedar (*Thuja occidentalis*), while common in portions of New Brunswick, is not frequently found in the remainder of the Maritime Provinces.

### Fauna:

Faunal species of economic importance to the Wabanaki are listed in table 1 [below]. This table is divided into three main sections. First, under the heading of Available Species, is a composite list from two sources. Most of the inclusions are from Hoffman (1955). However, additional data were taken from Speck and Dexter (1951: 257-258). Both of these sources examine Micmac groups. It is inferred, from the similarity of Wabanakia ecology, that the list compiled is applicable for all the ethnic groups under consideration. The second heading is Strategy Descriptions. The word, "present," indicates that a particular species is mentioned in the strategy descriptions as having been exploited by the seventeenth-century Wabanaki. The final heading, Archaeological Evidence, indicates the presence of listed species in the faunal remains from the selected archaeological sites.

**Table 1**

Faunal Species of Economic Importance to the Wabanaki

Available Species	Strategy Description	Archaeological Evidence
<b>Marine Mammals</b>	strategies are described for unspecified whale species	
Atlantic walrus <i>Odobenus rosmarus</i>		present
Common blackfish		
Grey seal	present	present
<i>Halichoerus grypus</i>		
Harbour seal		present
<i>Phoca vitulina</i>		
Harp seal		present
<i>Pagophilus groenlandicus</i>		
Hooded seal		present
<i>Cystophora cristata</i>		
White whale		
<b>Shellfish</b>	strategies are described for collecting shellfish in general	
American lobster <i>Homarus americanus</i>		
Blue mussel*		present
<i>Mytilus edulis</i>		
Boat shell*		present
<i>Crepidula fornicata</i>		
Common squid	present	
<i>Cephalopoda</i>		
Deep-sea scallop*		
<i>Pecten grandis</i>		
English whelk*		present
<i>Buccinum undatum</i>		

Available Species	Strategy Description	Archaeological Evidence
Hard clam		present
<i>Spisula solidissima</i>		
Horse mussel*		present
<i>Modiolus modiolus</i>		
Northern crab		
Oyster	present	present
<i>Crassostrea virginica</i>		
Quahog		present
<i>Mercenaria mercenaris</i>		
Razor clam*		
<i>Ensis directus</i>		
Sand-collar snail*		
<i>Polinices heros</i>		
Scallop		present
<i>Pecten virginica</i>		
Shrimp*		
<i>Cragonidae</i>		
Soft-shelled clam		
<i>Mya arenaria</i>		present
<b>Fish</b>		
American plaice		
<i>Hippoglossoides platessoides</i>		
Brook trout	present	
<i>Salvelinus fontinalis</i>		
Capelin*		
<i>Mallotus villosus</i>		
Cod		present
<i>Gadus morhua</i>		
Cunner*		
<i>Tautoglabrus adspersus</i>		
Eel	present	
<i>Anguilla bostoniensis</i>		
Gaspereau	present	present
<i>Alosa pseudoharengus</i>		
Mackerel		
<i>Scomber scombrus</i>		
Redfish*		
<i>Sebastes marinus</i>		
Salmon	present	
<i>Salmo salar</i>		
Saltwater sunfish*		
Sculpin		present
<i>Cottidae</i>		
Sea lamprey*		
<i>Petromyzon marinus</i>		
Shad		
<i>Alosa sapidissima</i>		
Silver hake		
<i>Merluccius bilinearis</i>		
Skates		
<i>Raja</i>		
Smelt	present	
<i>Osmerus mordax</i>		
Spiny dogfish*		
<i>Squalus scanthias</i>		
Striped bass	present	
<i>Roccus saxatilis</i>		
Sturgeon	present	present
<i>Acipenser oxyrhynchus</i>		
Suckers*		
<i>Catastomidae</i>		
Tomcod	present	
<i>Microgadus tomcod</i>		
Whitefish*		
<i>Coregonus clupeaformis</i>		
White perch		
<i>Morone americana</i>		
Winter flounder	present	
<i>Pseudopleuronectes americanus</i>		

Mi'Kmaq



Available Species	Strategy Description	Archaeological Evidence
<b>Land Mammals</b>		
Beaver	present	present
<i>Castor canadensis</i>		
Black bear	present	present
<i>Ursus americanus</i>		
Caribou	present	present
<i>Rangifer caribou</i>		
Fisher*		present
<i>Martes pennati</i>		
Gray squirrel*		
<i>Sciurus carolinensis</i>		
Lynx*	present	
<i>Lynx canadensis</i>		
Marten*		present
<i>Martes americana</i>		
Mink*		present
<i>Mustela vison</i>		
Moose	present	present
<i>Alces americanus</i>		
Muskrat		present
<i>Ondatra libethica</i>		
Otter*	present	present
<i>Lutra canadensis</i>		
Porcupine*	present	present
<i>Erethizon dorsatum</i>		
Raccoon*		present
<i>Procyon lotor</i>		
Red fox*		present
<i>Vulpes fulva</i>		
Skunk*		
<i>Mephitis mephitis</i>		
Snowshoe rabbit	present	present
<i>Lepus americanus</i>		
Weasel*		
<i>Mustela cicognani</i>		
White-tailed deer*		present
<i>Odocoileus virginianus</i>		
Wolf*		present
<i>Canis lycaon</i>		
Wolverine*		
<i>Gulo luscus</i>		
Woodchuck*		present
<i>Marmota monax</i>		
<b>Birds</b>		
<i>resident species</i>		
Atlantic puffin		
<i>Fratercula arctica</i>		
Barred owl		
<i>Strix varia</i>		
Crow*		
<i>Corvus brachyrhynchos</i>		
Black-backed gull		present
<i>Larus marinus</i>		
Black duck		present
<i>Rubus rubripes</i>		
Common murre		present
<i>Uria lomvia</i>		
Gannet		
<i>Morus bassana</i>		
Great horned owl		
<i>Bubo virginianus</i>		
Herring Gull		
<i>Larus argentatus</i>		
Red-breasted merganser		
<i>Mergus serrator</i>		
Ruffed grouse	present	
<i>Bonasa umbellus</i>		

Available Species	Strategy Description	Archaeological Evidence
<b>Birds</b>	strategies are present for the exploitation of unspecified migrating waterfowl	
<i>migrating species</i>		
American bitterns		
<i>Botaurus canadensis</i>		
American golden plover		
<i>Pluvialis squatarola</i>		
American scooter		
<i>Oidemia americana</i>		
American woodcock		
<i>Philohela minor</i>		
Baldpate		
<i>Mareca americana</i>		
Black-bellied plover		
<i>Squatarola squatarola</i>		
Black-crowned night heron		
<i>Nycticorax nycticorax</i>		
Bufflehead		
<i>Charitonette alboola</i>		
Canadian geese	present	present
<i>Branta canadensis</i>		
Common brant		
<i>Branta bernicla</i>		
Common loon		present
<i>Gavia immer</i>		
Dowitcher		
<i>Limnodromus</i>		
Eskimo curlew		
<i>Phaeopus borealis</i>		
Golden eye		
<i>Glaucinette noveboracensis</i>		
Great blue heron		
<i>Ardea herodias</i>		
Green-winged teal		
<i>Motillon carolinense</i>		
Quillemot		
<i>Uria lomvia</i>		
Hudsonian curlew		
<i>Phaeopus hudsonicus</i>		
Knot		
<i>Caridrus canutus</i>		
Lesser scaup		
<i>Nyroca affinis</i>		
Lesser yellow-legs		
<i>Totanus flavipes</i>		
Mallard		
<i>Anas platyrhynchos</i>		
Mourning dove		
<i>Zenaidura macroura</i>		
Osprey		
<i>Pandion haliaetus</i>		
Passenger pigeon		
<i>Botopistes migratorius</i>		
Pied-billed grebe		
<i>Podilymbus semipalmatus</i>		
Razor-billed auk		
<i>Alca torda</i>		
Semi-palmated plover		
<i>Charadrius semipalmatus</i>		
White-winged scooter		
<i>Melanitta doglandi</i>		
Willet		
<i>Catoptrophorus semipalmatus</i>		
Wilson's snipe		
<i>Capolla delicta</i>		
Yellow rail		
<i>Coturnicops noveboracensis</i>		

#### Note

\*Indicates inclusions from the Speck and Dexter (1951) list



# Special Projects on Micmac Uses of Natural Materials

## Working With Birchbark

### OBJECT

A small birchbark container or canoe.

### MATERIALS AND EQUIPMENT

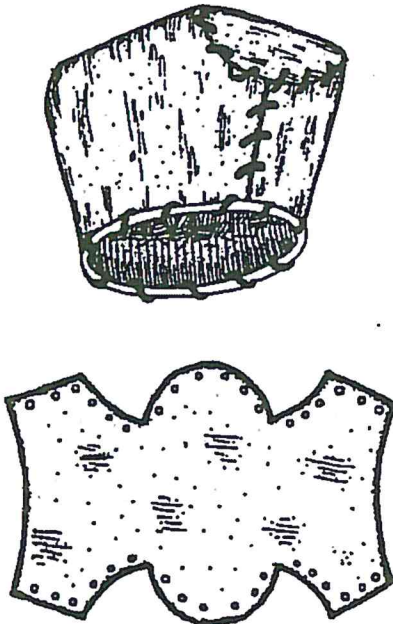
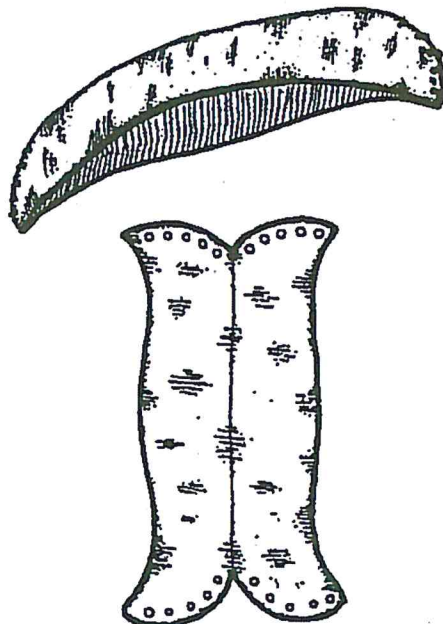
An awl or large darning needle Black  
spruce root, or waxed linen or nylon  
thread

### PREPARATION

Birchbark and roots should be made  
supple by soaking in warm water.

Cut birchbark with scissors into a  
container or canoe shape. The canoe  
pattern is simpler for young children.  
Discuss the tool which would have been  
used to cut the bark before the  
introduction of metal.  
Make holes with an awl around the  
periphery about 0.5 cm from the edge.  
Oversew with roots or thread. The top  
edge of the container or canoe may be  
reinforced by a thicker piece of spruce  
root oversewn into position.  
Students will find that some care must  
be taken in positioning the holes since

birchbark can easily split. Black spruce  
root used in original artifacts is very fine,  
thin and smooth. To obtain these  
qualities, one can split whole roots  
lengthwise by carefully slitting them and  
peeling back the segments by exerting  
equal pressure with both hands.  
The container or canoe may be  
decorated by etching a design on the  
outer surface of the bark and scraping off  
parts of the dark, inner layer. For design  
ideas, see Ruth Holmes Whitehead,  
*Elliekey* (Nova Scotia Museum, 1980),  
p.33.



## Weaving With Natural Fibres

### OBJECT

Simple mats woven with natural fibres.

### MATERIALS

cedar bark (*Thuja occidentalis*)  
reeds (*Scirpus lacustris*)

### METHOD

The dried reeds may be dyed by  
immersing them, after dampening, in  
simmering water in which either a natural  
or chemical dye has been dissolved.  
When a satisfactory colour has taken, the  
reeds should be rinsed well.  
To weave a simple reed mat, set up a  
simple loom by placing a chair upside  
down on floor or table and tying a string  
from leg to leg. Dampened reeds are then  
folded over the string to become the warp  
or lengthwise element of the weaving.  
The weft or crosswise element is made by  
weaving additional reeds in a simple  
twisting or twining motion. A slide tape kit  
about this and other Micmac skills is  
available from the Nova Scotia Museum  
School Loans Department should you  
require further information.  
Cedar bark to be used in weaving

should be soaked overnight in water. The  
inner bark is removed in strips and  
becomes soft and felt-like after soaking.  
The strips can then be used to weave  
mats in a chequerboard pattern (one  
under, one over). Re-dampen the material  
during weaving as necessary. Other  
materials were also used in pre-contact  
times for the construction of fish weirs  
and containers, among them Wilherod  
(*Viburnum cassinoides*), Red Osier  
(*Alnus crispa*, *Alnus rugosa*), and Elder  
(*Sambucus pubens*). These materials may  
be used to construct simple baskets.  
Comparison should be made with objects  
made with these unprocessed natural  
materials and the split baskets available  
today.



## Porcupine Quillwork Embroidery

### MATERIALS AND EQUIPMENT

Porcupine Quills  
Soft Leather  
Needles  
Waxed linen thread, or waxed nylon thread to simulate sinew  
Felt, bias tape, narrow ribbons, coloured yarns  
(These may be used for practising the technique)

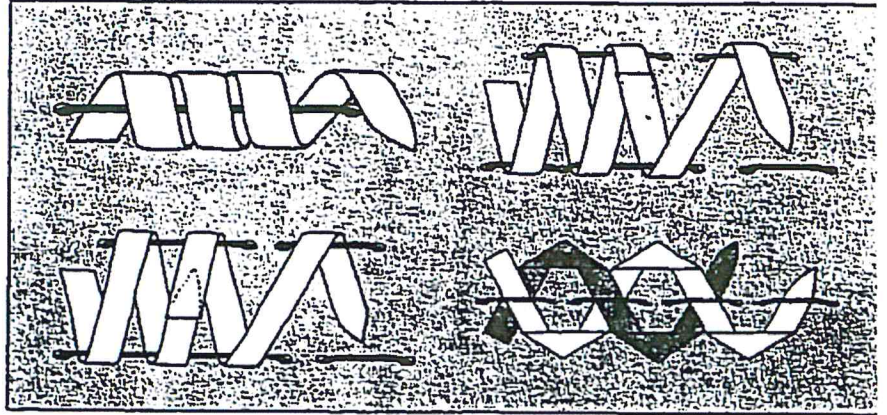
### PREPARATION

Soak quills in warm water for a few minutes until they are supple.

### METHOD

In quillwork embroidery, the quills are applique'd in folds on the surface of the leather. Stitches are made through the thickness of the material only. In pre-contact times, a hole would be made through the thickness of the leather with an awl, and sinew, which was allowed to dry and stiffen to a point at one end,

would be threaded through the hole. Today, use a needle to attach thread to the leather. Fold the quills- which will first have to be flattened- over and under the thread in any of the following ways (If you wish, you may simulate these techniques by applying designs to felt with yarns or bias tape.).



## Porcupine Quillwork Interweaving

### MATERIALS

Black spruce root  
Quills  
Birchbark

### METHOD

This technique is applied when spruce root is used for wrapping edges of birchbark containers or canoes, or in the manufacture of early post-contact quillwork boxes. Cut a strip of birchbark 3cm X 15cm. Form it into a ring by overlapping the ends and stitching it together with roots. Make fine splints of spruce root by splitting carefully; it is possible to make wafer-thin splints. Soften the quills as above. Make a small hole in the bark; insert one end of a root

length into this hole to anchor the length, then begin wrapping the root around the bark ring, going over and under. When one length of root runs out, insert its other end into a similar hole and begin again. At the same time, insert flattened quills in the desired pattern. See *Elitekey*, p.39 for a sample artifact. The spruce root splints can also be dyed by immersing them in a simmering dye bath of natural or chemical dye.

## Porcupine Quill Work Plaiting

### MATERIALS

Porcupine Quills  
Waxed linen thread or waxed nylon thread to simulate sinew

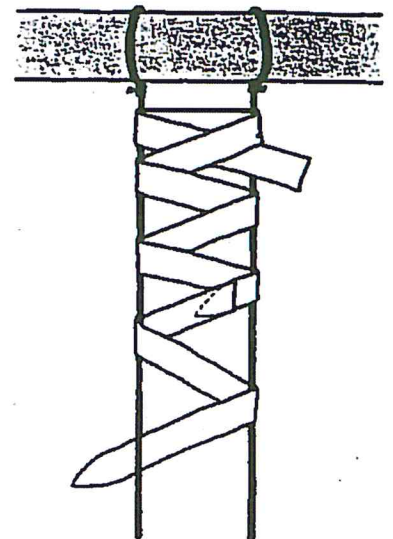
### PREPARATION

Soak quills in warm water for a few minutes until they are supple.

### METHOD

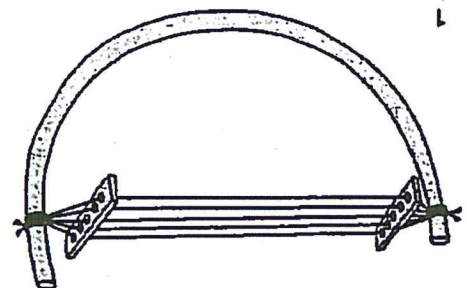
Attach two lengths of thread to a stationary object such as a chair leg, door knob or nail. The flattened quill is bent in a zigzag fashion under and over the two lengths of thread (see diagram), like making a braid. However, the quill is kept at right angles to the two thread lengths.

New quills are attached either by tubing the end of one quill inside the cut end of another or by overlapping a new quill with the old. This technique was used for wrapping objects such as pipe stems. Designs are made by changing quill colours as the length of plaiting is wrapped around the object. This is a simple technique suitable for young children.

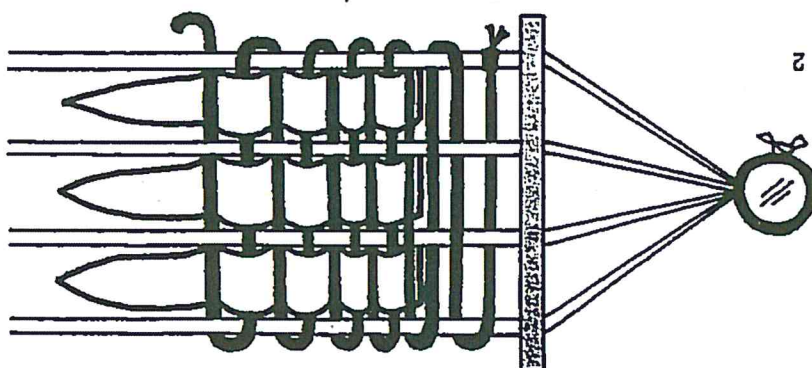




**MATERIALS AND EQUIPMENT**  
A length of green, springy wood  
thread to simulate sinew.  
Waxed linen thread or waxed nylon  
Two pieces (5 cm square) of birchbark or  
thick leather  
Porcupine quills



2



**METHOD**

A series of warp (lengthwise) threads are attached to each end of the bowed stick. These are separated by threading them through holes in birchbark or leather dividers. The holes must be one quill width apart (see diagram 1, below). Attach a weft sinew or thread to the outside warp closest to one of the dividers. Weave a few lines of under/over weaving to stabilize the work with this weft thread. The quills, which have been softened in warm water as before, are flattened and inserted into the previously woven lines in the spaces between each warp string. The weft thread is pulled across the front of the line of flattened quills, which are then bent down over the weft thread in each space to the reverse of the work. The weft is then pulled across the front of the quills on the reverse side of the work and the quills bent upwards to the front. The process is then repeated (see diagram 2, below). The birchbark or leather divider farthest away from the work is used as a beater (it slides up the strings) to compress the quills tightly together. Care should be taken to choose for weaving quills of similar diameter.

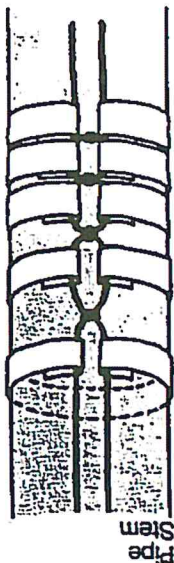
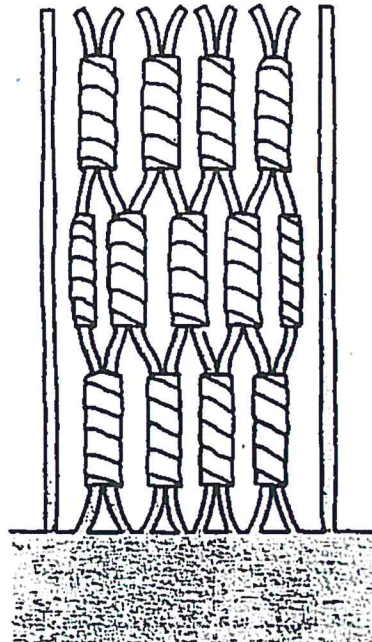
**Porcupine Quillwork  
Wrapping**

**MATERIALS**

Porcupine quills  
Leather with a cut fringe  
Narrow strips of birchbark

**METHOD**

This technique requires patience. A quill is moistened and flattened, then it is wrapped around either one thong of the leather fringe or around alternate pairs. The ends of each quill are tucked under



Pipe  
Stem

the preceding wrapping. The same method is used when wrapping flat strips of birchbark. The ends of a flattened quill may also be secured by folding them at each end over a doubled length of sinew.

## Painting

### MATERIALS

#### Birchbark—

Leather or Kasha lining may be substituted. The latter material, which looks like beige-coloured flannelette, is available at most fabric stores. Its fuzzy side approximates the texture of leather. Painting sticks—

These may be made from wood or bone. They can have wedge-shaped or pointed ends, or they may be tyned like a fork. Various diameters of dowelling can be ground on an electric sander to make wedge-ended sticks, or simple popsicle sticks may be shaped to produce a

similar effect. Old forks may be substituted for tyned, bonepainting tools. Pigments—

Natural red ochre is available from some paint stores, or avid geologists may wish to collect natural pigments which occur as oxides of iron. Powdered Tempura poster paints or water-based acrylic paints in black, yellow ochre, red and white may be substituted for the natural pigments charcoal, yellow ochre, red ochre, and crushed shells.

Use raw egg as a binder for the paints.

### METHOD

Each student should have a piece of birchbark, leather or fabric. Pigments are mixed with egg yolk. Simple line designs or pictorial representations should be attempted. Design ideas can be taken from Marion Robertson's book, *Rock Drawings of the Micmac Indians* (Nova Scotia Museum).

## Activities Using Other Materials

### Carving and Working Bone

This material was used extensively by the Micmac in pre-contact times. Beef or other bones may be made into awls or painting tools. Small mammal or bird vertebrae, often found in the woods or on beaches, may be collected and their possible use as decorative material explored.

### Copper

This material occurs naturally in Nova Scotia, in sheets like thick foil, but it is rarely found nowadays. It was cold hammered and used for decorative purposes. Copper foil may be obtained from craft stores and used to make small, cone-shaped decorations.

### Shells

Small dog whelk and blue mussel shells can be pierced with a drill and strung as necklaces or sewn to leather as decoration.

### Stone

Suitable rocks, such as chert, chalcedony, quartz and agate, can be collected and attempts can be made at fashioning simple stone tools, though flint knapping is a complex, difficult skill. For more information, see the Nova Scotia Museum's School Loan Kit, *Early Man in Nova Scotia*. A thirty-minute videotape by Dr. Rob Bonnicksen of the University of Maine depicting the preparation of a stone tool is also available through the dubbing unit of Education Media Services.

Additional information on these and other Micmac crafts and industries may be obtained by writing Ms. Joan Waldron, who prepared the instructions above, at the Nova Scotia Museum.

## Some Additional Resources

Denys, Nicolas. *Concerning the Ways of the Micmacs*. Halifax: Nova Scotia Museum. Based on Denys account, first published in 1672.

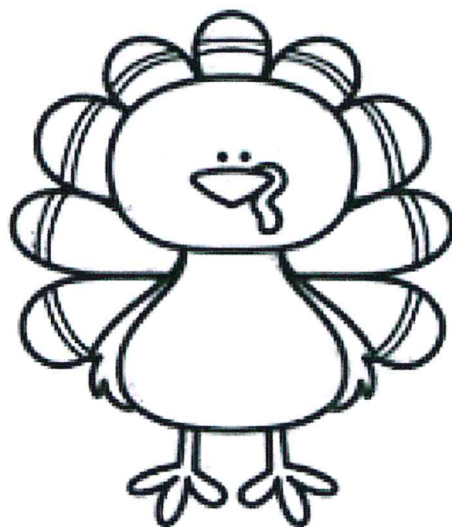
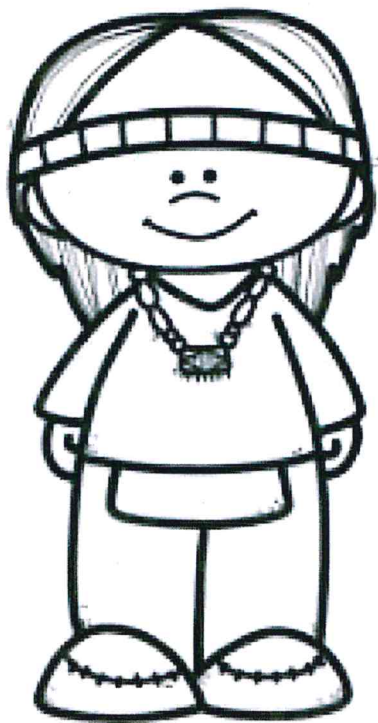
Hayward, Patricia. *Early Man in Nova Scotia*. Halifax: Nova Scotia Museum, 1976.

Robertson, Marion. *Red Earth: Tales of the Micmacs, with an Introduction to the Customs and Beliefs of the Micmac Indians*. Halifax: Nova Scotia Museum, 1969.

N.B.: All the above titles should already be in your school library. The *Early Man in Nova Scotia* Museum Kit is also available through the Nova Scotia Museum distribution network.



# Native Americans of the Eastern Woodlands Region



Name

Name: \_\_\_\_\_

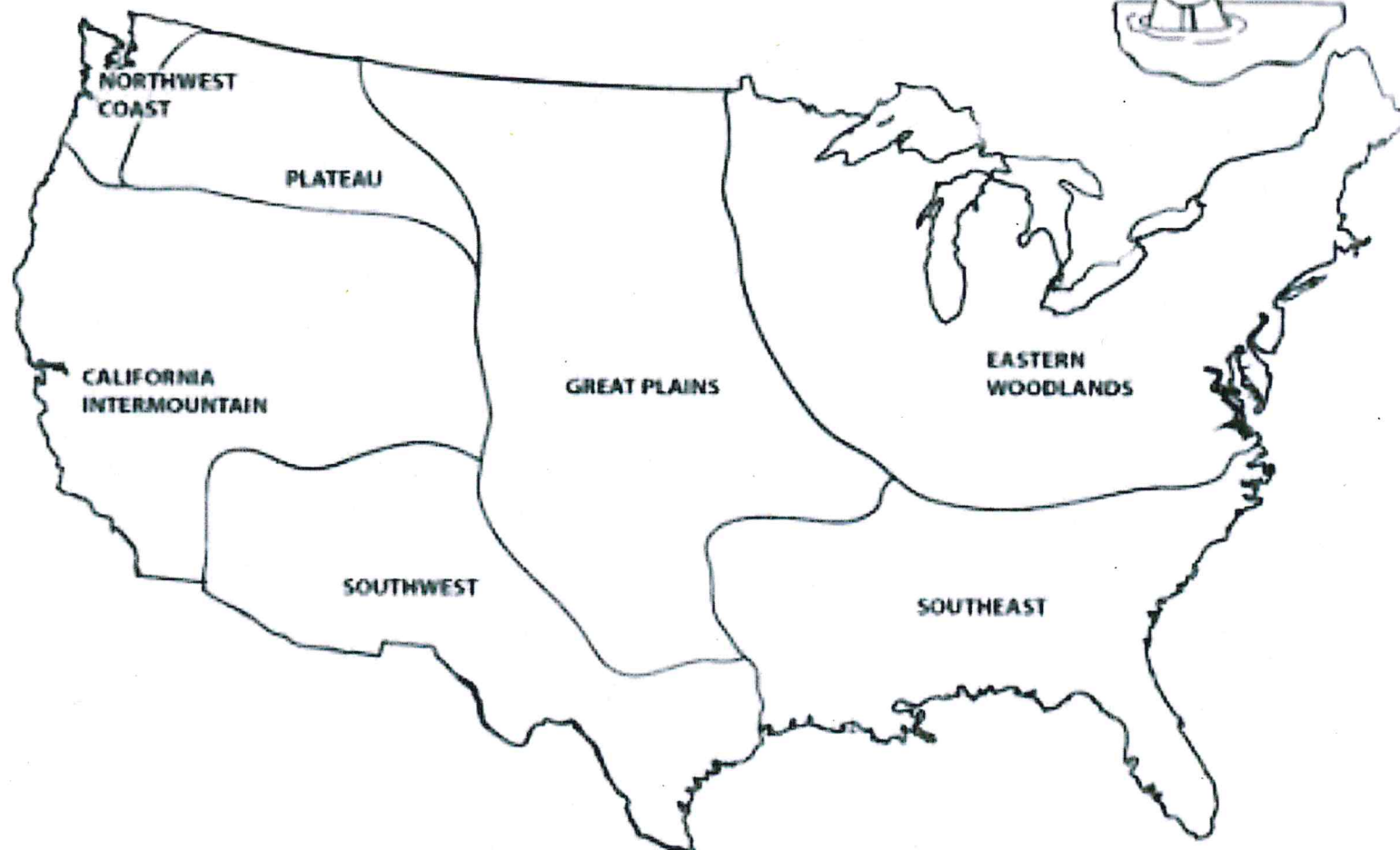


# The Eastern Woodlands Region

## The Iroquois Indians

The Iroquois Native Americans lived in the Eastern Woodlands Region. The Eastern Woodlands region is in the northeast United States. The Iroquois lived in what is now New York. Women were important in the tribe. They chose the leaders. They were called clan mothers.

The Iroquois had their own language and they made longhouses for the long, cold winters. The Iroquois Nation also believed in a Great Spirit, the creator of all things.





Name: \_\_\_\_\_



# The Eastern Woodlands Region

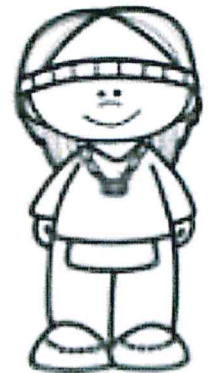
## Food

Each fall, the men left to hunt. They used bow and arrows and traps to hunt squirrels, beavers, raccoons, turkey, deer, bear, moose, and caribou that roamed this area. They also built canoes to fish and collect shellfish. They used all parts of the animal and nothing went to waste.

The women owned the land, tended the fields, and harvested (picked) the crops. The women planted corn, pumpkin, squash, and beans. Fruit grew wild in this area so finding strawberries, blueberries, and cranberries was easy.

## Clothing

The winter was cold in the Eastern Woodlands. The people of this region used animals for clothing. In the winter, they wore bear, rabbit, and raccoon fur. During the summer, they wore lighter weight deerskin. They also wore turkey feathers since they are waterproof.



## Children

The children learned how to work hard at a young age. The boys learned from their fathers and uncles and the girls learned from their mothers and grandmothers. They had to be respectful and good listeners. If a child misbehaved, an elder (older person) would tell a story that would teach a lesson. For fun, girls made dolls out of corn husks and the boys would go fishing or play lacrosse.



Name: \_\_\_\_\_



# The Eastern Woodlands Region

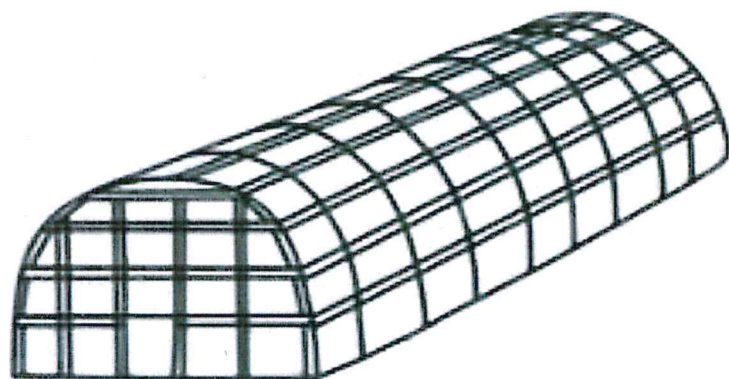
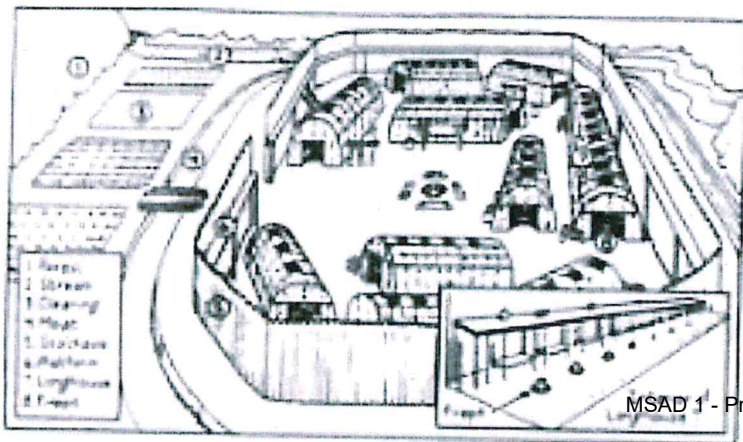
## European Settlers

At first, Iroquois liked trading with the settlers. The settlers brought knives, axes, weapons, cooking utensils, fishing hooks, and other items. In return, the Iroquois taught them how to plant, harvest, hunt, and survive the long, cold winters. As time went on, they began to battle over land and power. The settlers did not respect the Native Americans. They pushed them off their land. The Iroquois fought back and attacked the settlers. The settlers also brought diseases like smallpox, measles, and the flu. These diseases and the fighting killed many Native Americans in this region.

## Homes

Most tribes in the Eastern Woodlands lived in wigwams or longhouses. The Iroquois lived in longhouses. They were long rectangular homes that fit about 6 to 10 families. The longhouses were made of poles, bark, and animal hide. Each family had a little section of the longhouse. Each family had its own space but they shared the fire with the family across from them. The longhouses had holes in the top to let out the smoke.

## Sample Iroquois village



longhouse



# Native Americans of the Eastern Woodlands Iroquois

Name: \_\_\_\_\_

## Tribal Data Disk

Directions: Research the following information about your tribe. Be prepared to share your research with the class.

Photo of the tribe

Where did they live?

What did they eat?

What did they wear?

What did they do for fun?

How did they travel?

Name of the tribe

Language spoken

Name: \_\_\_\_\_

## The Eastern Woodlands Region

The Iroquois Indians  
The Iroquois Native Americans lived in the Eastern Woodlands Region. The Eastern Woodlands region is in the Northeast United States. The Iroquois lived in what is now New York. Women were important in the tribe. They chose the leaders. They were called clan mothers.  
The Iroquois had their own language and they made longhouses for the living, food, winter. The Iroquois Nation also believed in a Great Spirit, the creator of all things.

On the map, color the Eastern Woodlands Region.

Name: \_\_\_\_\_

## The Eastern Woodlands Region

1. What is the Eastern Woodlands Region?

2. What is the Iroquois Nation?

3. What is the language of the Iroquois Nation?

4. What is the Great Spirit?

5. What is the Iroquois Nation's religion?

6. What is the Iroquois Nation's government?

7. What is the Iroquois Nation's culture?

8. What is the Iroquois Nation's history?

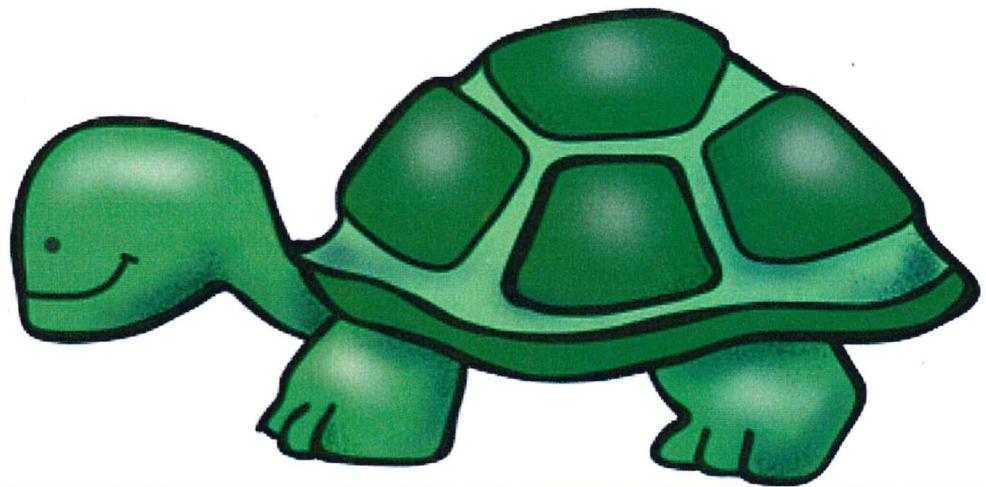


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# Cultural Region Packets

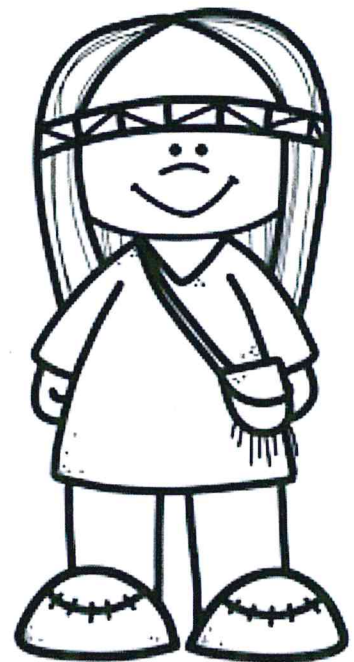
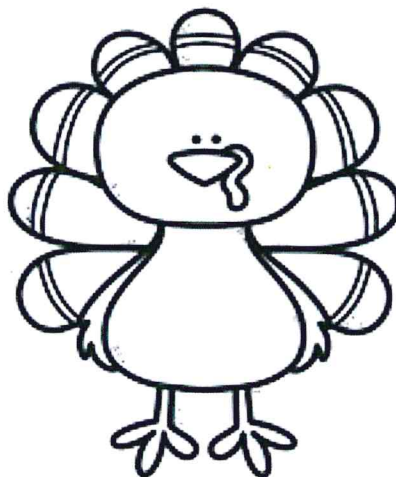
Includes:

- Cover
- Introduction to the region
- Iroquois
- Map
- Food
- Clothing
- Home
- Children
- Relationship with Settlers
- Comprehension chart
- Comprehension questions





# Native Americans of the Eastern Woodlands Region



Name \_\_\_\_\_

Name: \_\_\_\_\_

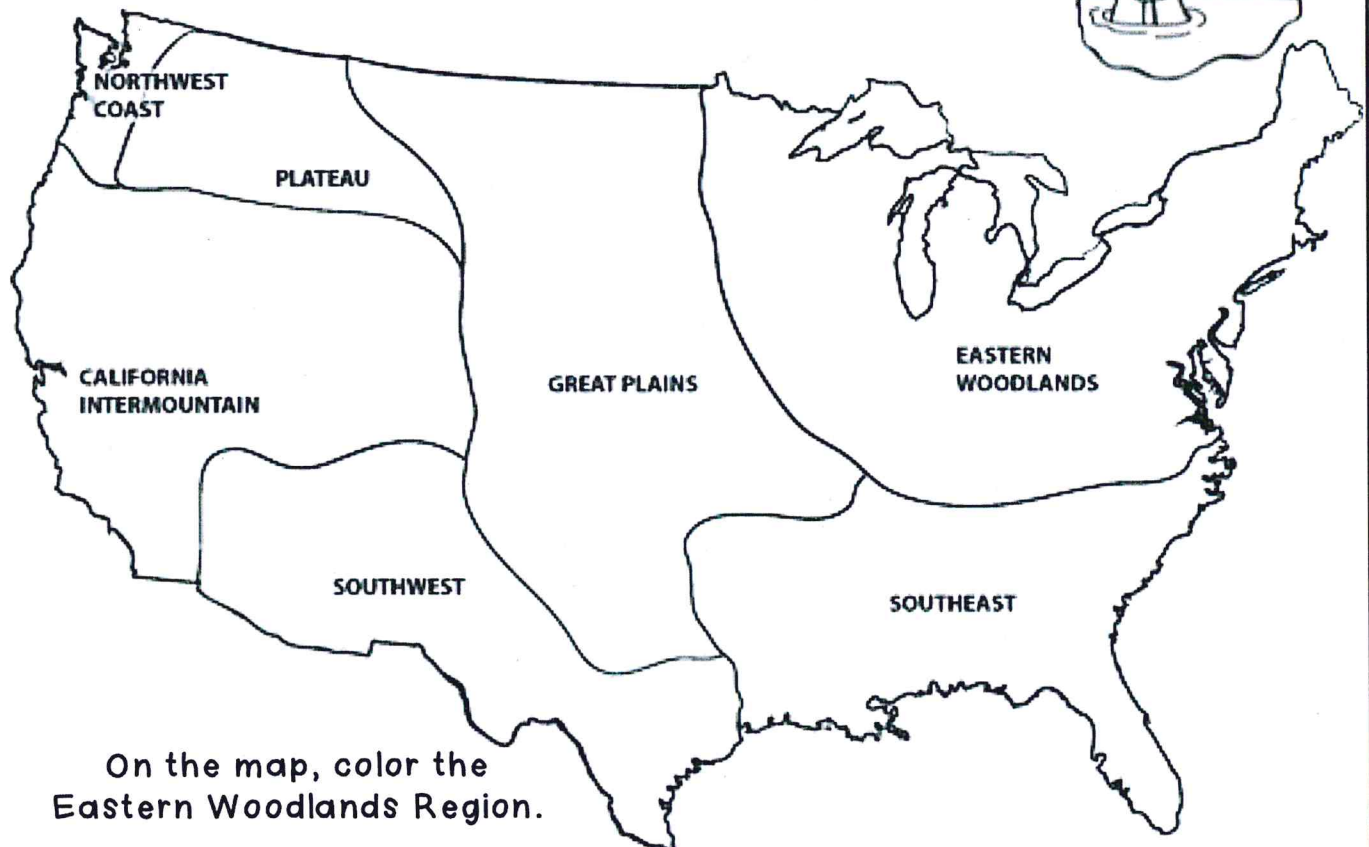


# The Eastern Woodlands Region

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On the map, color the Eastern Woodlands Region.



Name: \_\_\_\_\_



# The Eastern Woodlands Region

## Food

Each fall, the men left to hunt. They used bow and arrows and traps to hunt squirrels, beavers, raccoons, turkey, deer, bear, moose, and caribou that roamed this area. They also built canoes to fish and collect shellfish. They used all parts of the animal and nothing went to waste.

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The children learned how to work hard at a young age. The boys learned from their fathers and uncles and the girls learned from their mothers and grandmothers. They had to be respectful and good listeners. If a child misbehaved, an elder (older person) would tell a story that would teach a lesson. For fun, girls made dolls out of corn husks and the boys would go fishing or play lacrosse.



Name: \_\_\_\_\_



# The Eastern Woodlands Region

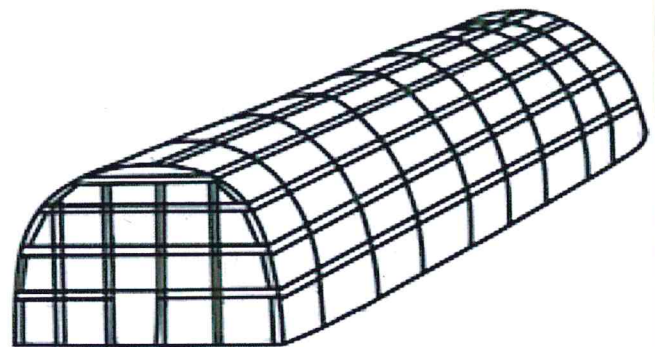
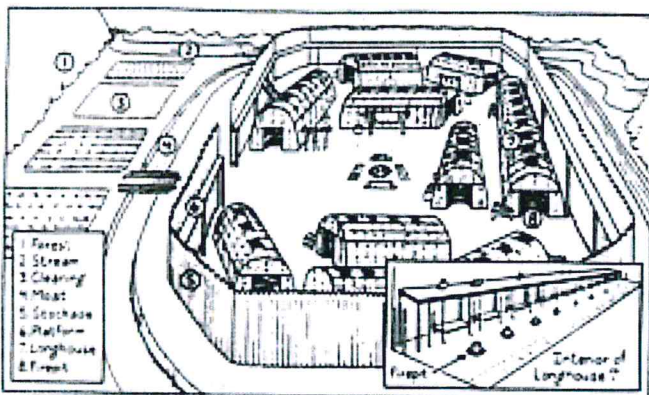
## European Settlers

At first, Iroquois liked trading with the settlers. The settlers brought knives, axes, weapons, cooking utensils, fishing hooks, and other items. In return, the Iroquois taught them how to plant, harvest, hunt, and survive the long, cold winters. As time went on, they began to battle over land and power. The settlers did not respect the Native Americans. They pushed them off their land. The Iroquois fought back and attacked the settlers. The settlers also brought diseases like smallpox, measles, and the flu. These diseases and the fighting killed many Native Americans in this region.

## Homes

Most tribes in the Eastern Woodlands lived in wigwams or longhouses. The Iroquois lived in longhouses. They were long rectangular homes that fit about 6 to 10 families. The longhouses were made of poles, bark, and animal hide. Each family had a little section of the longhouse. Each family had its own space but they shared the fire with the family across from them. The longhouses had holes in the top to let out the smoke.

## Sample Iroquois village



longhouse

© 2018 White's Workshop



Name: \_\_\_\_\_



# The Eastern Woodlands Region

1. Where are the Eastern Woodlands?

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2. What did the Iroquois eat?

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3. How did the people of this region stay warm during the winter?

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4. What could the children do for fun?

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5. How is a longhouse different than your home?

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Name: \_\_\_\_\_



# The Eastern Woodlands Region

Directions: As you read, write down details about each topic.

Native American Tribe	
Home	
Climate	
Plants	
Animals	
Clothing	
Interesting facts	

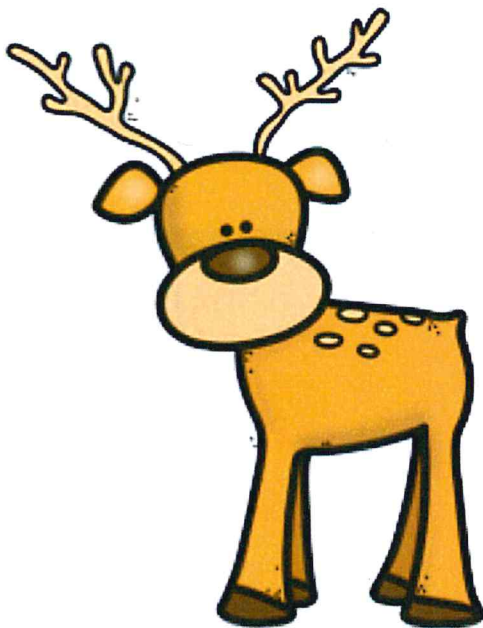


# Post Reading Activities

Includes:

- Eastern Woodlands Region Poster
- Tribal Data Disk
- 3-2-1 Chart
- Stationary

\*I did not include answer sheets for these activities. It is the same information in the data chart shared in a new way.



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# NATIVE AMERICANS

of the

# Eastern Woodlands

Location of the region



Interesting Facts

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Food

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Weather Report

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Housing

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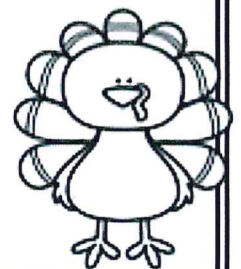
Name \_\_\_\_\_

# Tribal Data Disk

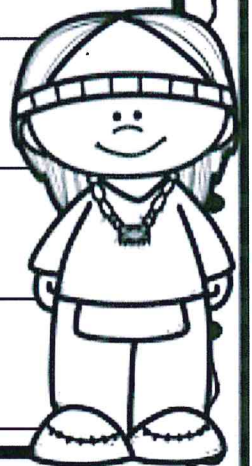
Directions: Research the following information about your tribe.  
Be prepared to share you research with the class.

A circular diagram divided into six segments by lines radiating from a central circle. The segments are labeled as follows:

- Top: Where did they live?
- Top-right: What did they eat?
- Bottom-right: Describe their home
- Bottom: Interesting Information
- Bottom-left: Life of the Children
- Left: What did they wear?

The central circle is labeled "Name of the tribe".

# EASTERN WOODLANDS

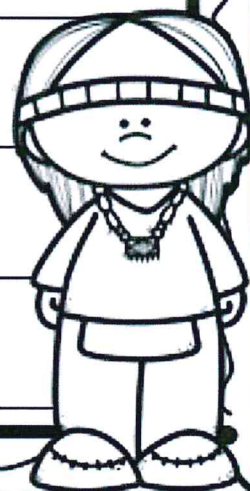




# EASTERN WOODLANDS



# IROQUOIS





# Answer Keys

Includes:

- Chart Answer Key
- Comprehension Question Answers



Name: \_\_\_\_\_



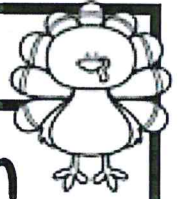
# The Eastern Woodlands Region

Directions: As you read, write down details about each topic.

Native American Tribe	<ul style="list-style-type: none"><li>• The Iroquois Indians</li></ul>
Home	<ul style="list-style-type: none"><li>• Longhouses</li></ul>
Climate	<ul style="list-style-type: none"><li>• Long cold winters</li><li>• Warm summers</li></ul>
Plants	<ul style="list-style-type: none"><li>• corn, pumpkin, squash, and beans.</li><li>• strawberries, blueberries, and cranberries</li></ul>
Animals	<ul style="list-style-type: none"><li>• Squirrels</li><li>• Beavers</li><li>• Raccoons</li><li>• turkey</li><li>• Deer</li><li>• Bear</li><li>• Moose</li><li>• caribou</li></ul>
Clothing	<ul style="list-style-type: none"><li>• In the winter, they wore bear, rabbit, and raccoon fur.</li><li>• During the summer, they wore lighter weight deerskin.</li></ul>
Interesting facts	



Name: \_\_\_\_\_



# The Eastern Woodlands Region

1. Where are the Eastern Woodlands?

The Eastern Woodlands were located in the northeast region of the United States.

2. What did the Iroquois eat?

They used bow and arrows and traps to hunt squirrels, beavers, raccoons, turkey, deer, bear, moose, and caribou that roamed this area. They also built canoes to fish and collect shellfish.

3. How did the people of this region stay warm during the winter?

They wore bear, rabbit, and raccoon fur.

4. What could the children do for fun?

For fun, girls made dolls out of corn husks and the boys would go fishing or play lacrosse.

5. How is a longhouse different than your home?

Longhouses were long rectangular homes that fit about 6 to 10 families. The longhouses were made of poles, bark, and animal hide. Each family had a little section of the longhouse.

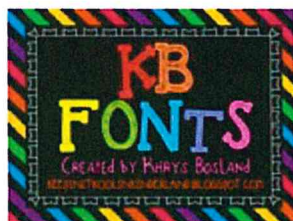
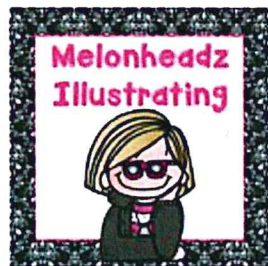
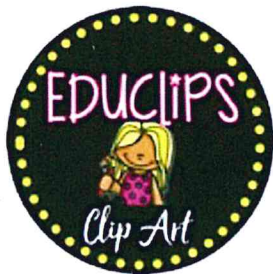
# About the Author



Hi! My name is Kim White and I teach fourth grade in Port Orange, Florida. I have been teaching for over 15 years and still going strong. After teaching in almost every elementary grade (except K because that is SCARY), I have found a real love for the intermediate grades. I became a teacher-author a couple years ago because I needed some engaging social studies products to integrate into my ELA block. From there, I kept making math, ELA, and science resources that I needed in my classroom. I absolutely love seeing my students engaged and excited about learning and I hope yours will too!

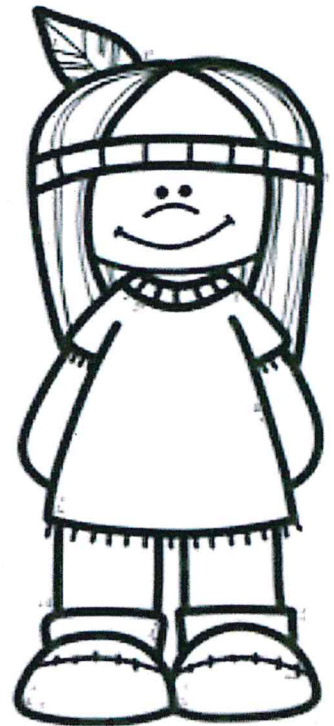
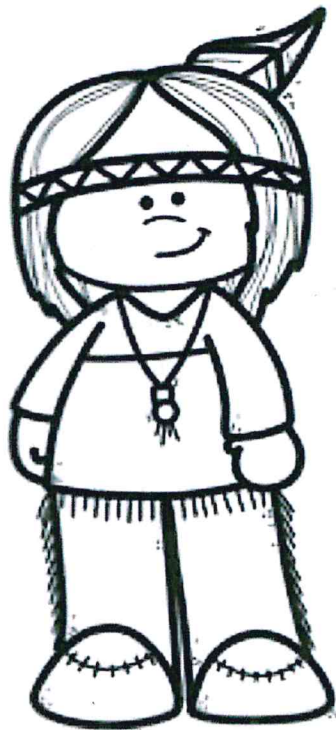
## Credits

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# Native Americans of the Great Plains Region



Name \_\_\_\_\_

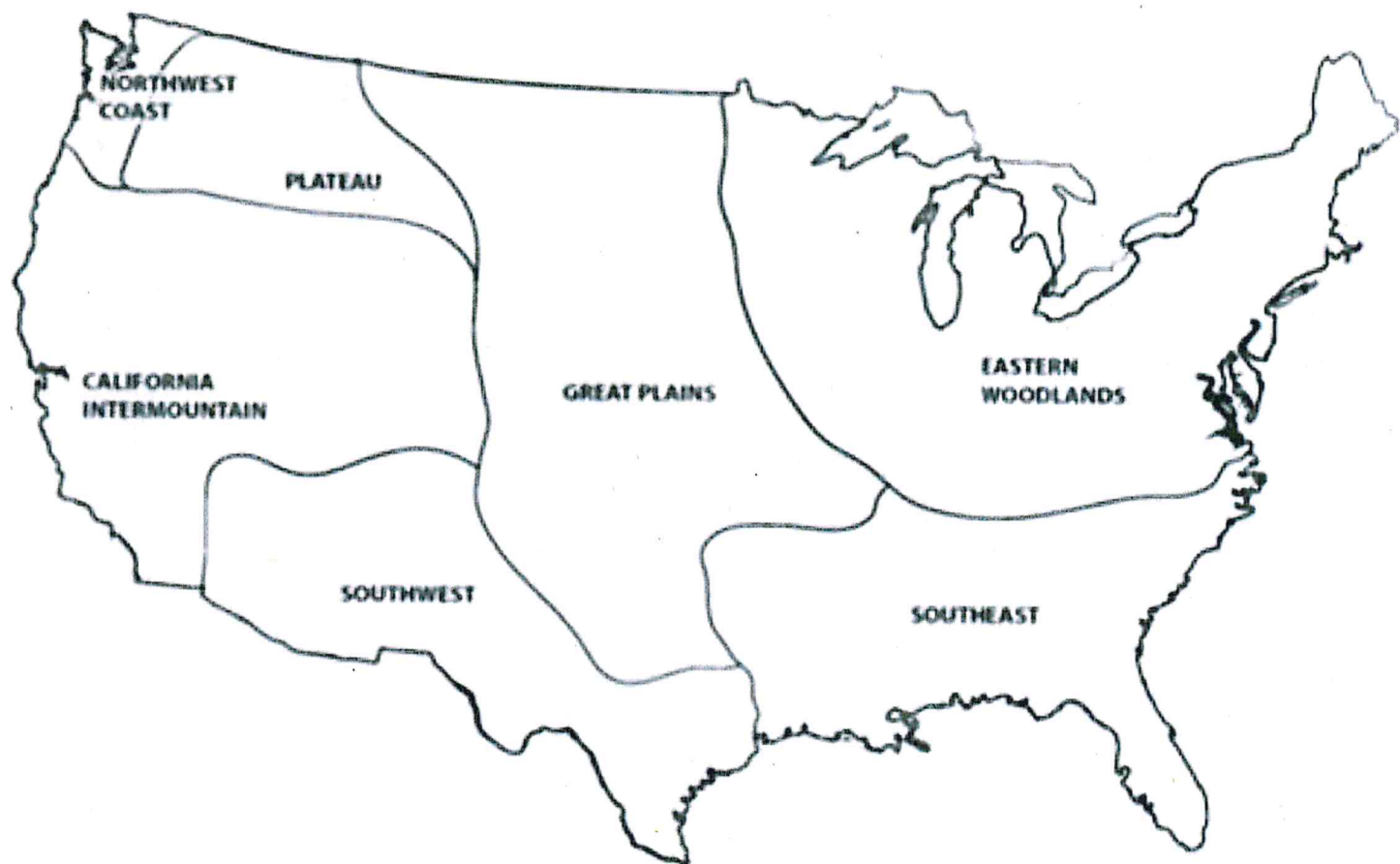
Name: \_\_\_\_\_



# The Great Plains Region

## The Cheyenne Indians

The Cheyenne tribe was one of the tribes who lived in the Great Plains Region. It is in the middle of the country from Canada to Texas. This region has hot summers and cold winters. It is mostly a treeless grassland. Many animals roamed the region. The Cheyenne were strong and powerful. There were 44 chiefs from different groups. The chiefs believed in peace and harmony so all the chiefs had to agree on rules and decisions.





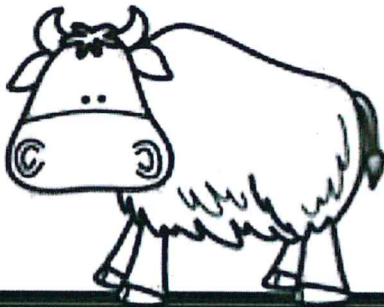
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# The Great Plains Region

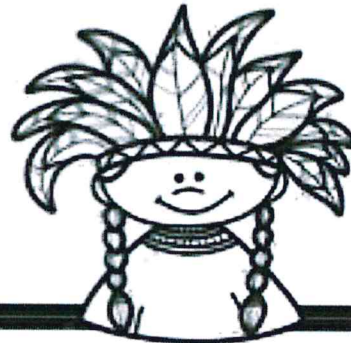
## Children

When the kids were little, they learned stories about their religion and culture. They were expected to behave and be strong. Boys liked to play a game like hockey. They used sticks to hit a ball into a goal. Girls made dolls and tepees. They liked to copy their parents. When boys turned 14, they could start hunting.



## Clothing

The Native Americans in the Great Plains made their clothing from animal skin. Many women wore deer skin dresses. Men wore a shirt with leggings. In the winter, they wore robes that had fur on them. They wore moccasins on their feet. Some of the chiefs in this region wore feathers during special ceremonies.



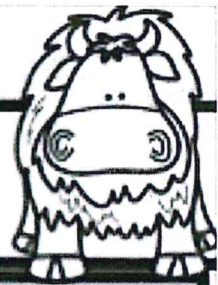
## Food

At first, the women planted corn, squash, beans and other vegetables while the men hunted deer and buffalo. Then, when they got horses, they gave up farming and just hunted buffalo, deer, bear, and antelope. They followed the buffalo herds. The women helped the men catch the buffalo.

When they killed a buffalo, they ate the meat and used the hide for shelter and clothing. Also, they used the bones for weapons and the horns as cups. They also used the tail as a whip. They did not like to waste the buffalo.



Name: \_\_\_\_\_



# The Great Plains Region

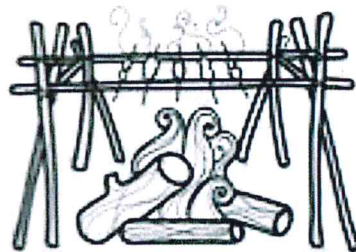
## European Settlers

In the 1840s, the United States wanted the land that the Native Americans lived on. They wanted to find gold. The settlers built railroads and built homes on their land. The United States soldiers made the Native Americans move. The Native Americans fought back and there were many battles. The Native Americans lost and they had to move to a place called a reservation. The land was not good for farming and the Native Americans did not want to live there. They were not farmers.

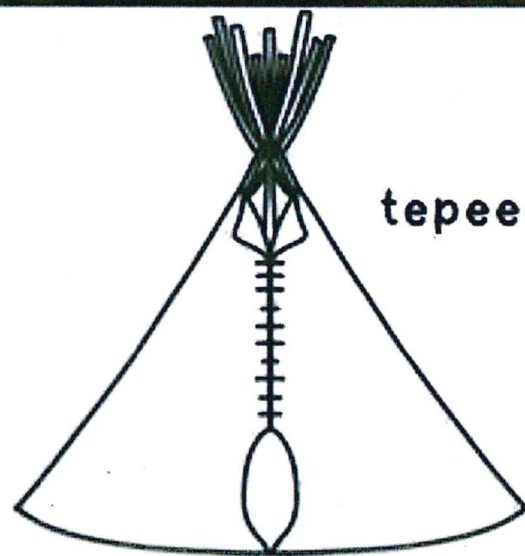
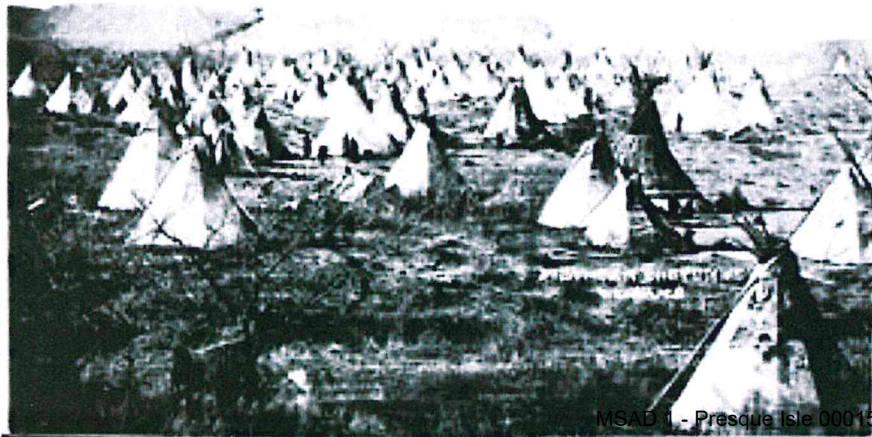
## Homes

The Native Americans of the Great Plains had to follow the buffalo herds. This is why they lived in tepees. The tepees were easy to put up and take down. To make a tepee, they leaned poles together and covered them with buffalo hide. The women took care of the tepees.

There was a fire in the middle of the tepee. Smoke came out the top.



## Sample Cheyenne Village





# Native Americans of the Great Plains Regions Cheyenne

Name: \_\_\_\_\_

## Asking Questions

Directions: Good readers ask questions while they read. Think of a question that can go in each box.

What? \_\_\_\_\_

When? \_\_\_\_\_

Why? \_\_\_\_\_


How? \_\_\_\_\_

What? \_\_\_\_\_

When? \_\_\_\_\_

Why? \_\_\_\_\_


How? \_\_\_\_\_



Name: \_\_\_\_\_

## The Great Plains Region

The Cheyenne Indians  
The Cheyenne tribe was one of the in the Great Plains Region. It is in the middle Canada to Texas. This region has hot sunny winters. It is mostly a treeless grassland. In the region, the Cheyenne were doing on were 44 chiefs from different groups. The respect and harmony so all the chiefs had and decisions.



On the map, color the Great Plains Region.

Name: \_\_\_\_\_

## The Great Plains Region

Directions: As you read, write down details about topic.

Native American tribe	
Home	
Climate	
Food	
Animals	
Clothing	
Interesting facts	

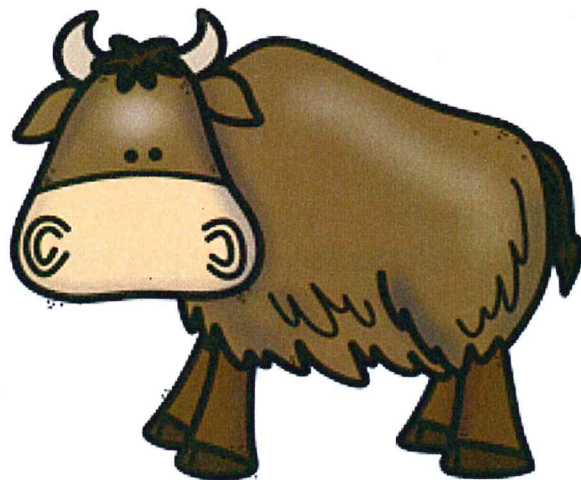


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# Cultural Region Packets

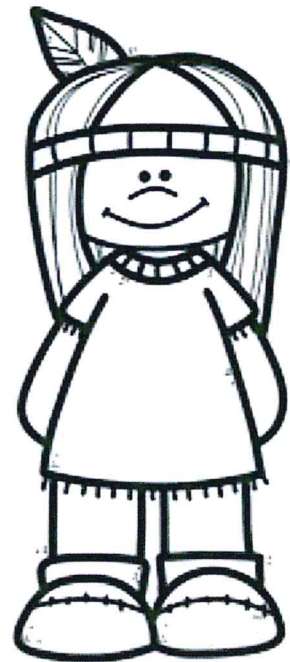
Includes:

- Cover
- Introduction to the region
- Cheyenne
- Map
- Food
- Clothing
- Home
- Children
- Relationship with Settlers
- Comprehension chart
- Comprehension questions





# Native Americans of the Great Plains Region



Name \_\_\_\_\_

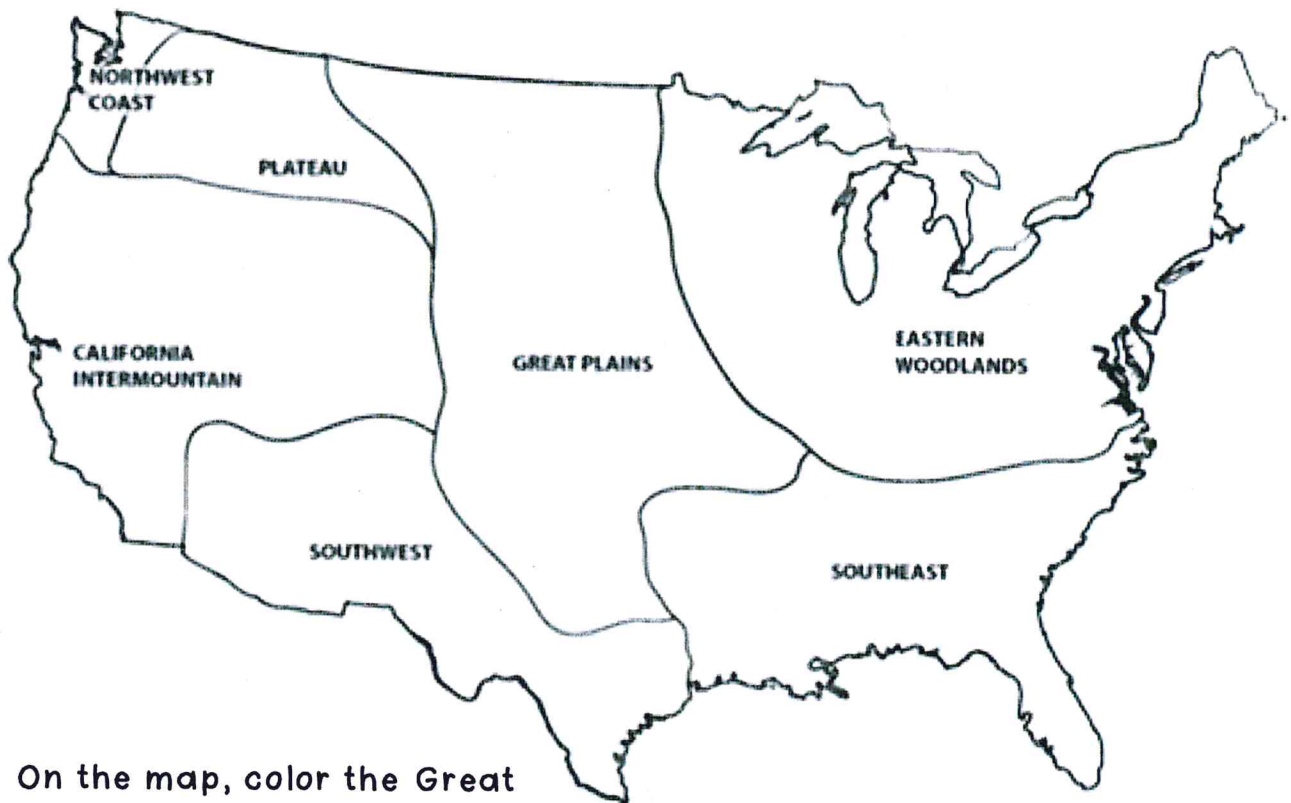
Name: \_\_\_\_\_



# The Great Plains Region

## The Cheyenne Indians

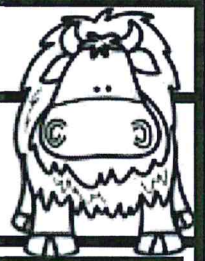
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On the map, color the Great Plains Region.



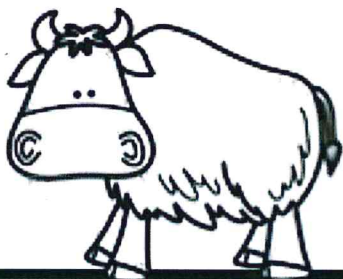
Name: \_\_\_\_\_



# The Great Plains Region

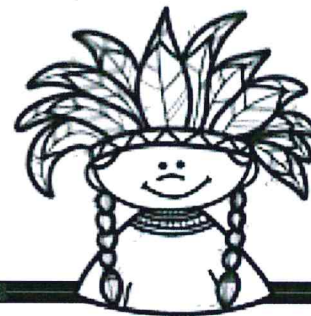
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Name: \_\_\_\_\_



# The Great Plains Region

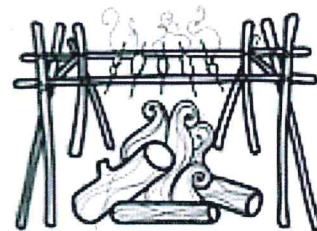
## European Settlers

In the 1840s, the United States wanted the land that the Native Americans lived on. They wanted to find gold. The settlers built railroads and built homes on their land. The United States soldiers made the Native Americans move. The Native Americans fought back and there were many battles. The Native Americans lost and they had to move to a place called a reservation. The land was not good for farming and the Native Americans did not want to live there. They were not farmers.

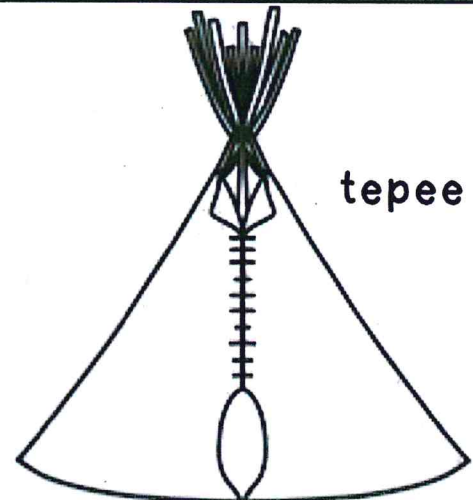
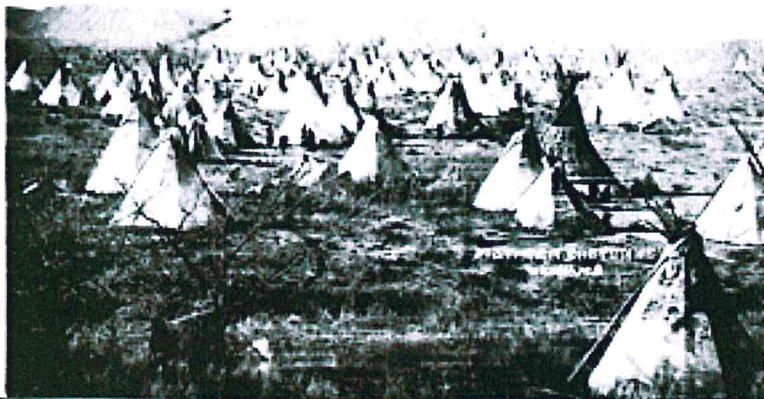
## Homes

The Native Americans of the Great Plains had to follow the buffalo herds. This is why they lived in tepees. The tepees were easy to put up and take down. To make a tepee, they leaned poles together and covered them with buffalo hide. The women took care of the tepees.

There was a fire in the middle of the tepee. Smoke came out the top.



## Sample Cheyenne Village



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Name: \_\_\_\_\_



# The Great Plains Region

Directions: As you read, write down details about each topic.

Native American Tribe	
Home	
Climate	
Plants	
Animals	
Clothing	
Interesting facts	

Name: \_\_\_\_\_



# The Great Plains Region

1. Where is the Great Plains region?

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2. What food did the Cheyenne eat?

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3. How did the people of this region stay warm during the winter?

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4. What could the children do for fun?

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5. How is a tepee different than your home?

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# Post Reading Activities

Includes:

- Great Plains Region Poster
- Great Plains Question Sheet
- Great Plains ABCs
- Stationary



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# NATIVE AMERICANS

of the

# Great Plains Region

Location of the region



Food

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Weather Report

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Interesting Facts

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Housing

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Name: \_\_\_\_\_

# Asking Questions

Directions: Good readers ask questions while they read. While you read think of a question that can go in each box.

Who?

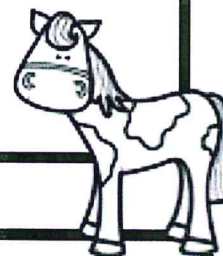
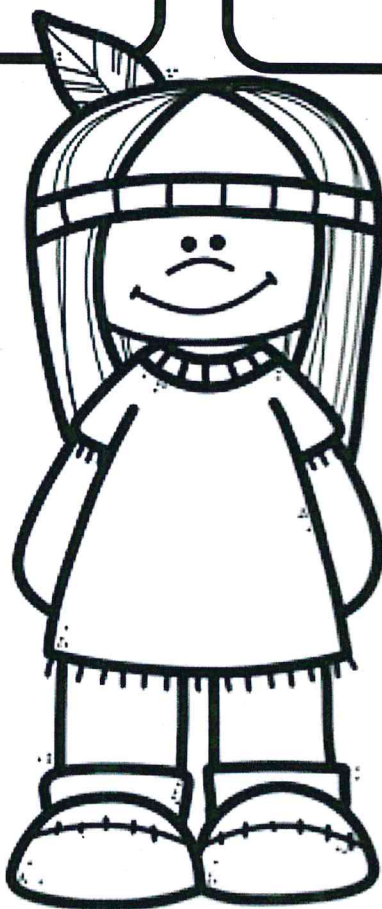
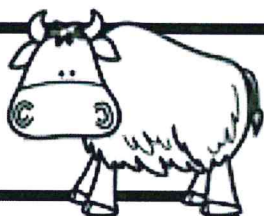
What?

When?

Where?

Why?

How?



Name: \_\_\_\_\_

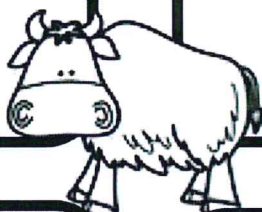
# The Great Plains ABCs

Directions: After reading, go back in the text and find at least 1-3 words that start with the letters in the boxes.

**ABC**

Antelope

**DEF**



**GHI**

**JKL**



**mno**

**QRST**

**UVW**

**XYZ**

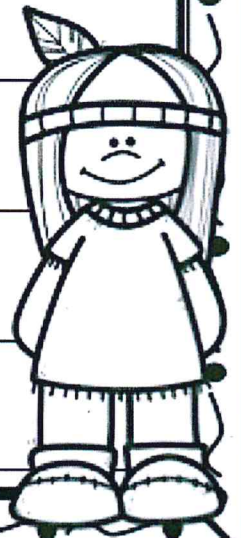




# THE GREAT PLAINS

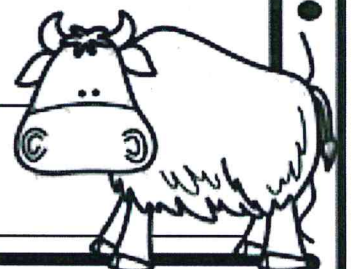


# THE GREAT PLAINS





# THE CHEYENNE



# Answer Keys

Includes:

- Chart Answer Key
- Comprehension Question Answers
- ABC Answer Key





Name: \_\_\_\_\_



# The Great Plains Region

Directions: As you read, write down details about each topic.

Native American Tribe	<ul style="list-style-type: none"><li>• The Cheyenne Indians</li></ul>
Home	<ul style="list-style-type: none"><li>• tepee</li></ul>
Climate	<ul style="list-style-type: none"><li>• Hot summers</li><li>• Cold winters</li></ul>
Plants	<ul style="list-style-type: none"><li>• corn</li><li>• Squash</li><li>• Beans</li><li>• grass</li></ul>
Animals	<ul style="list-style-type: none"><li>• buffalo</li><li>• Deer</li><li>• Bear</li><li>• antelope</li></ul>
Clothing	<ul style="list-style-type: none"><li>• Women wore dresses</li><li>• Men wore pants</li><li>• They wore feather headdresses at ceremonies</li></ul>
Interesting facts	

Name: \_\_\_\_\_



# The Great Plains Region

1. Where is the Great Plains region?

It is in the middle of the country from Canada to Texas.

2. What food did the Cheyenne eat?

They ate corn, squash, beans and other vegetables. They also ate deer and buffalo.

3. How did the people of this region stay warm during the winter?

In the winter, they wore robes that had fur on them.

4. What could the children do for fun?

Boys liked to play a game like hockey. They used sticks to hit a ball into a goal. Girls made dolls and tepees.

5. How is a tepee different than your home?

The tepees were easy to put up and take down. To make a tepee, they leaned poles together and covered them with buffalo hide. There was a fire in the middle of the tepee. Smoke came out the top.



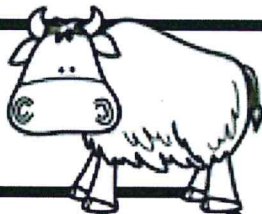
Name: \_\_\_\_\_

## SAMPLE QUESTIONS

Directions: Good readers ask questions while they read. While you read think of a question that can go in each box.

Who?

Who else did they trade with?



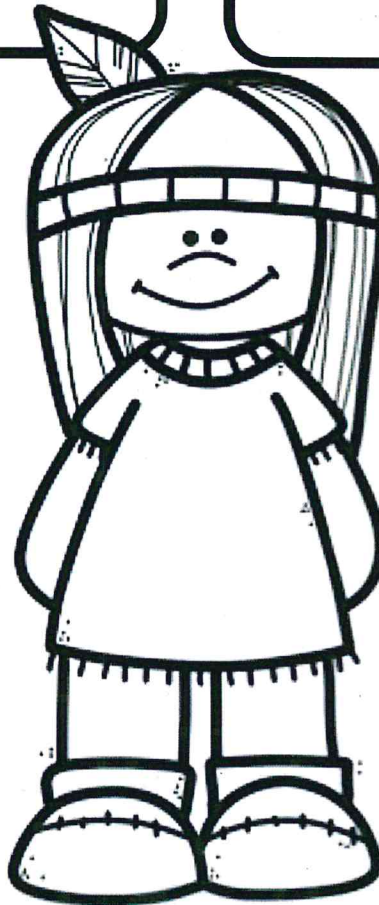
What?

What do the Native Americans wear now?



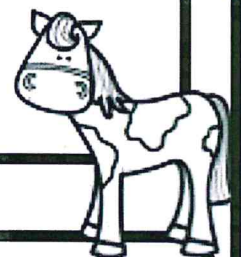
When?

When did the children get to play?



Where?

Where did they sleep in the tepees.



Why?

Why couldn't the Native Americans and the settlers make a peaceful agreement?

How?

How did they bathe?

Name: \_\_\_\_\_

# The Great Plains Region

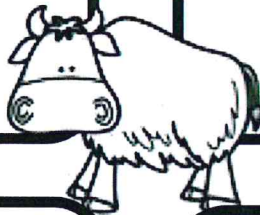
Directions: Good readers ask questions while they read. While you read think of a question that can go in each box.

## ABC

Antelope    corn    culture  
Buffalo    beans  
Cheyenne    chief

## DEF

Deer    fur  
Dolls    feathers  
farming



## GHI

Grassland  
Great Plains  
Hot summers  
horses

## JKL

kids  
Leggings



## mnpq

Leggings    moccasins  
Powerful  
Native Americans

## QRS

squash  
Settlers  
robes

## TUV

Tepee  
Tribe  
vegetables

## WXYZ

Weapons  
Winters are cold





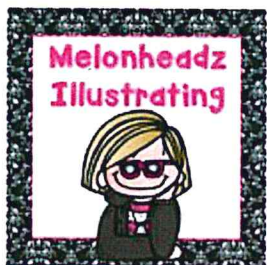
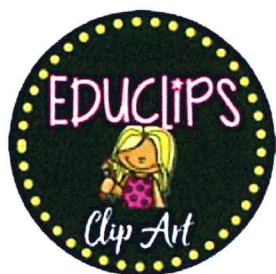
# About the Author



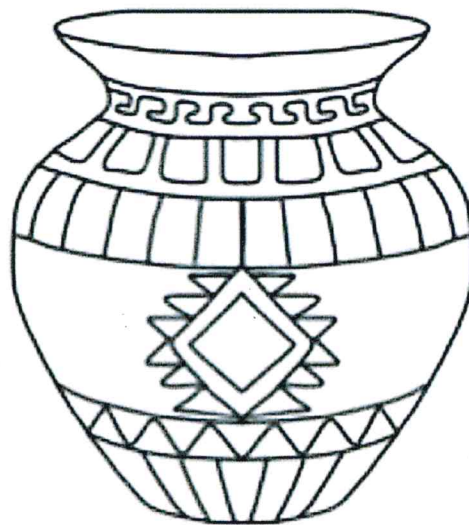
Hi! My name is Kim White and I teach fourth grade in Port Orange, Florida. I have been teaching for over 15 years and still going strong. After teaching in almost every elementary grade (except K because that is SCARY), I have found a real love for the intermediate grades. I became a teacher-author a couple years ago because I needed some engaging social studies products to integrate into my ELA block. From there, I kept making math, ELA, and science resources that I needed in my classroom. I absolutely love seeing my students engaged and excited about learning and I hope yours will too!

## Credits

Clip art and fonts designed by the following designers:



# Native Americans of the Southwest Region



Name \_\_\_\_\_



Name: \_\_\_\_\_



# The Southwest Region

## The Apache Indians

The Southwest Region is the area of Arizona, New Mexico, Oklahoma, and Texas. The area is very hot and dry. The land is rocky and hard to farm. Most of the land is a desert. Many of the Native American tribes like the Apache were nomads. That means they had to move their homes in search of food.

The Apache women were known for making baskets, clay pots, and jewelry. The Apache tribe was also known for singing and playing beautiful music. It was an important part of their culture. Another important part of their culture was storytelling. There are many Apache stories that teach lessons about people and nature.



On the map, color the  
Southwest Region.

# Native Americans of the Southwest Region Apache

Name: \_\_\_\_\_

## The Southwest Region

Directions: Pretend you are an Apache boy who goes woods to play one afternoon. Describe what it is like.

I saw...  I heard... 


I ate...  I wondered... 

I got scared when...  I wondered... 

Name: \_\_\_\_\_

## The Southwest Region

The Apache Indians  
The Southwest Region is the area of Oklahoma, and Texas. The area is very rocky and hard to farm. Most of the Apache Native American tribes live in the Apache that means they had to move their to the Apache women were known clay pots, and jewelry. The Apache is singing and playing beautiful music. If of their culture. Another important part storytelling. There are many Apache it about people and nature.



On the map, color the Southwest Region.

Name: \_\_\_\_\_

## The Southwest Region

- Where is the Southwest Region?
- What is the climate and land like in the Southwest?
- What types of food did the native Americans eat?
- What could the children do for fun?
- Who were Geronimo?



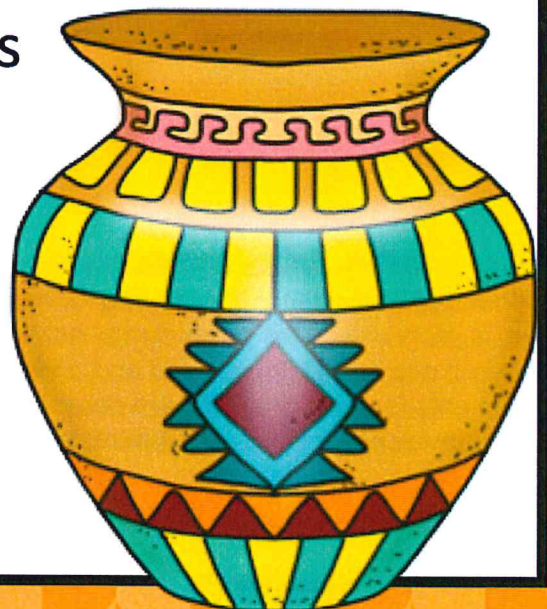
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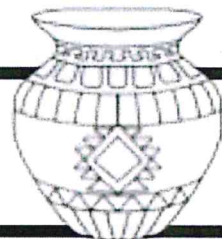
# Cultural Region Packets

Includes:

- Cover
- Introduction to the region
- Apache
- Map
- Food
- Clothing
- Home
- Children
- Relationship with Settlers
- Comprehension chart
- Comprehension questions



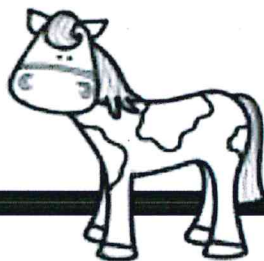
Name: \_\_\_\_\_



# The Southwest Region

## Children

Like in most Native American tribes, the children who lived in the Southwest Region had to help their families with chores. The girls helped their mothers and the boys helped their fathers. Like all children, they liked to play. Girls played with dolls and other homemade toys. Boys liked to run races and play archery games. Once they got horses, kids as young as five years old learned to ride the horses.



## Clothing

The women wore buckskin dresses and the men wore breechcloths and a warrior shirt. The shirts and the dresses were decorated with beads and fringes. Also, they liked to wear beaded necklaces around their necks. Sometimes the necklaces were tight like a collar. For special ceremonies, the women and the men liked to paint their faces to celebrate.

## Food

Since most of the Southwest Region is desert with rocky soil and little rain, the Apache tribe did not farm. They were hunters and gatherers. The women gathered nuts and seeds. The men hunted deer, antelope, buffalo, and small animals like rabbits and birds. The tribe had to move their homes during the year to follow the animal herds. Sometimes the Apache ate corn. They got the corn by trading it with other tribes or they stole it during an attack.





Name: \_\_\_\_\_



# The Southwest Region

## European Settlers

The Apache were known as a strong, fearless warriors. When the United States tried to take their land, they fought back. There were many battles known as the Apache Wars. Geronimo was a brave leader of the Apache. He fought the United States army for ten years. This enemies feared his attacks. Eventually, Geronimo and other Apache war chiefs were captured. After that, the Apache lost to the United States and their land was taken. They were forced to move to an area of Oklahoma. Apache who refused to go to Oklahoma moved to Arizona and New Mexico.

## Homes

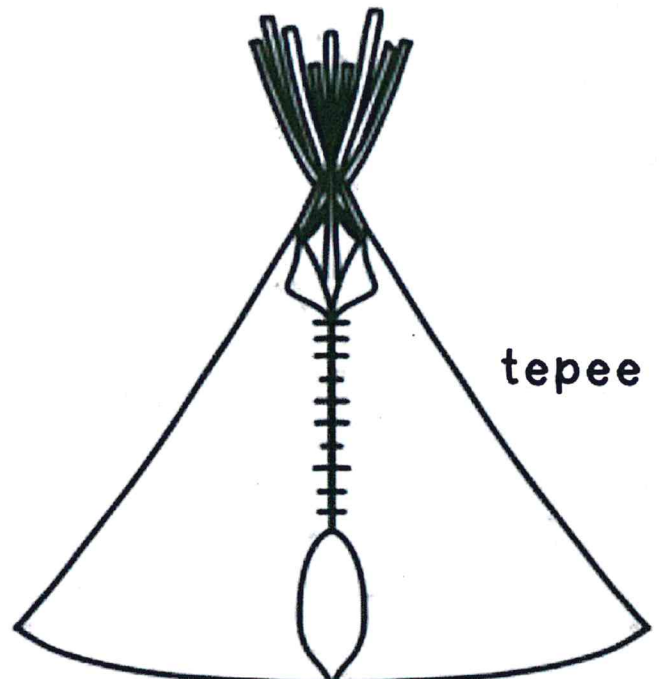
The Apache lived in wigwams and tepees. The wigwam is also called a brush house because it is made of tree brush. It is a small, round home that is made by leaning sticks together and covering them with leaves and branches. The tepee was made by leaning branches together and covering them with buffalo hide. They were small and easy to put together. The women had to put the houses together.

wigwam



MSAD 1 - Presque Isle 000181

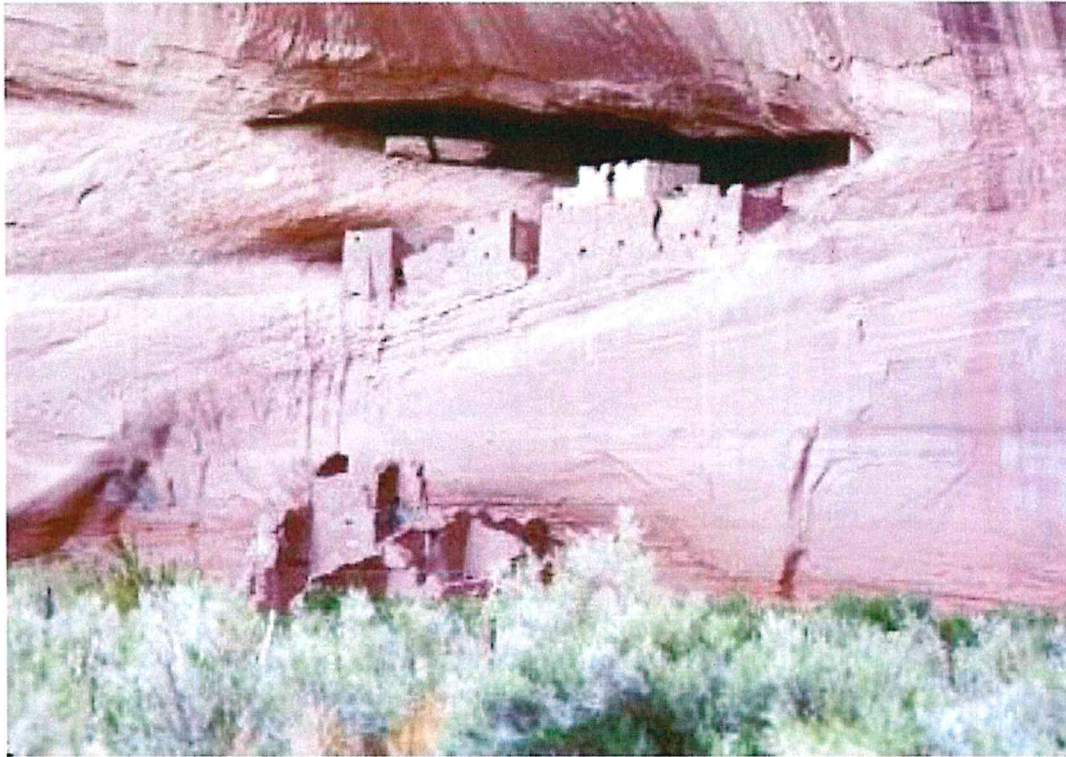
tepee





# How the Ancestral Puebloans Adapted to a Changing Climate

by Carolyn Edgar



United States Geological Survey

*the White House Ruins, an Ancestral Puebloan cliff dwelling*

We hear a lot about climate change these days. It is not, however, a new problem. Over 700 years ago, a changing climate slowly turned villages in the American Southwest into ghost towns.

This story begins in the area of the U.S. now known as "Four Corners." That's where New Mexico, Arizona, Utah, and Colorado meet. People living there 1,500 years ago were called "Anasazi." Today, they are known as Ancestral Puebloans. ("Pueblo" means village.)

These native people were great builders and artists. Originally, they lived in "pit houses," simple homes dug into the earth. Later, they built villages of stone buildings.

Pueblo dwellers were constantly adapting to the dry, hot environment they lived in. They did not hunt and fish like some other native nations. They were farmers. They grew crops like squash, beans, and maize. These crops were well-suited to the local climate.

The Puebloans also adapted by moving into the mountains. Around the year 1000, they began carving houses and villages into cliffs. Those homes offered a bit of protection from the



heat. They also offered protection from other tribes. Some of these cliff villages are national parks today. Two famous ones are Chaco Canyon and Mesa Verde.



image by Lorax on Wikimedia

*Ancestral Puebloan cliff dwellings in Mesa Verde*

The Ancestral Puebloans noticed that when it rained, water poured off the nearby cliffs. The people dug ditches to capture that water. The water then flowed through the ditches to boxes around the villages. In this way, pueblo dwellers saved water to continue growing their crops.

The Puebloans also discovered that ice was hidden deep inside local caves. Scientists think these ancient people started small fires to melt the ice. That was another way to collect water in dry times.

Those solutions helped. But rising heat and lack of water continued to make life difficult. Then a 50-year-long drought made it impossible to continue farming. The village dwellers departed for communities in southern New Mexico and Arizona. There, they mixed with other tribes.

As their climate changed, the Ancestral Puebloans adapted and, eventually, moved. Now scientists are studying how climate change harmed this ancient society. They hope what they learn will help people today.



1. What group of people lived in the Four Corners area of the U.S. 1500 years ago?

- A. the Chickahominy people
- B. the Modoc people
- C. the Ancestral Puebloans
- D. the Sioux people

Use the shape tool to choose your answer!

2. What was one cause of the Ancestral Puebloans' decision to carve their houses into cliffs?

- A. views from the cliffs
- B. a hot, dry climate
- C. heavy rainfall and flooding
- D. access to better food

3. The Ancestral Puebloans learned to use the features of the land around them to their advantage.

What evidence from the text supports this conclusion?

- A. "The Ancestral Puebloans noticed that when it rained, water poured off the nearby cliffs. The people dug ditches to capture that water."
- B. "This story begins in the area of the U.S. now known as 'Four Corners.' That's where New Mexico, Arizona, Utah, and Colorado meet."
- C. "They did not hunt and fish like some other native nations. They were farmers."
- D. "Then a 50-year-long drought made it impossible to continue farming. The village dwellers departed for communities in southern New Mexico and Arizona."

4. How did the Ancestral Puebloans' reaction to the climate shift over time?

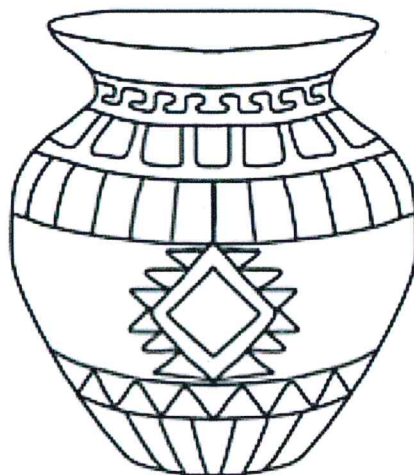
- A. They adapted to it, and then later they moved to a different area.
- B. They wanted to move at first, but ended up staying there.
- C. They tried to move closer to the ocean at first, but then adapted to it.
- D. They spoke to people already living in the area to ask for advice.



What is the main idea of this passage?

- A. The Four Corners is a geographical area in the United States where New Mexico, Arizona, Utah, and Colorado all meet.
- B. A drought drove the Ancestral Puebloans out of the Four Corners area, but today people live there again.
- C. The Ancestral Puebloans adapted to their local climate by building their houses, growing their food, and collecting their water in creative ways.
- D. The Ancestral Puebloans discovered ice deep in caves in the Four Corners area, which they melted for water sometimes.

# Native Americans of the Southwest Region



Name \_\_\_\_\_



Name: \_\_\_\_\_

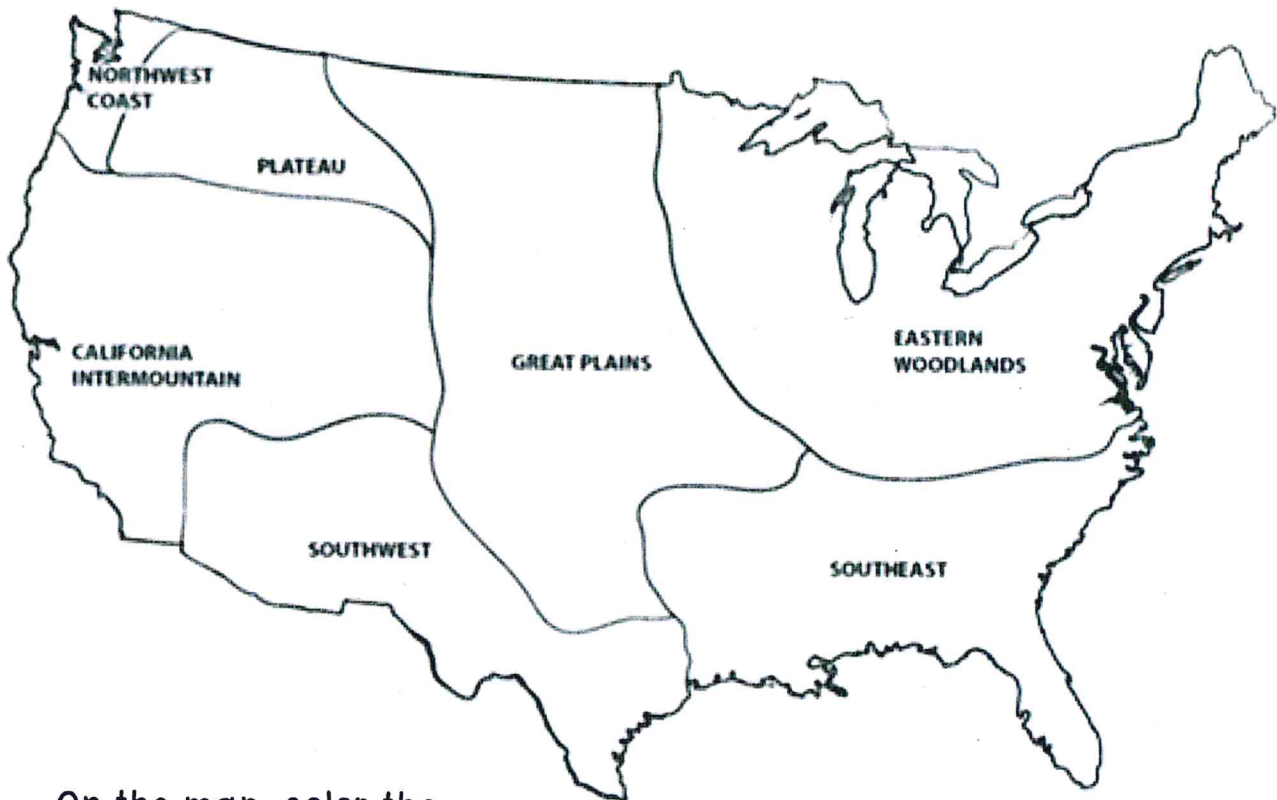


# The Southwest Region

## The Apache Indians

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The Apache women were known for making baskets, clay pots, and jewelry. The Apache tribe was also known for singing and playing beautiful music. It was an important part of their culture. Another important part of their culture was storytelling. There are many Apache stories that teach lessons about people and nature.



On the map, color the Southwest Region.

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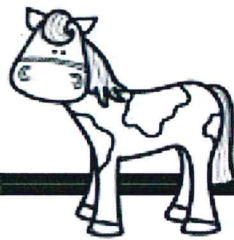
Name: \_\_\_\_\_



## The Southwest Region

### Children

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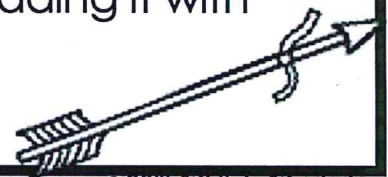


### Clothing

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### Food

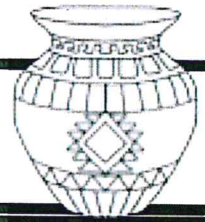
Since most of the Southwest Region is desert with rocky soil and little rain, the Apache tribe did not farm. They were hunters and gatherers. The women gathered nuts and seeds. The men hunted deer, antelope, buffalo, and small animals like rabbits and birds. The tribe had to move their homes during the year to follow the animal herds. Sometimes the Apache ate corn. They got the corn by trading it with other tribes or they stole it during an attack.



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Name: \_\_\_\_\_



## The Southwest Region

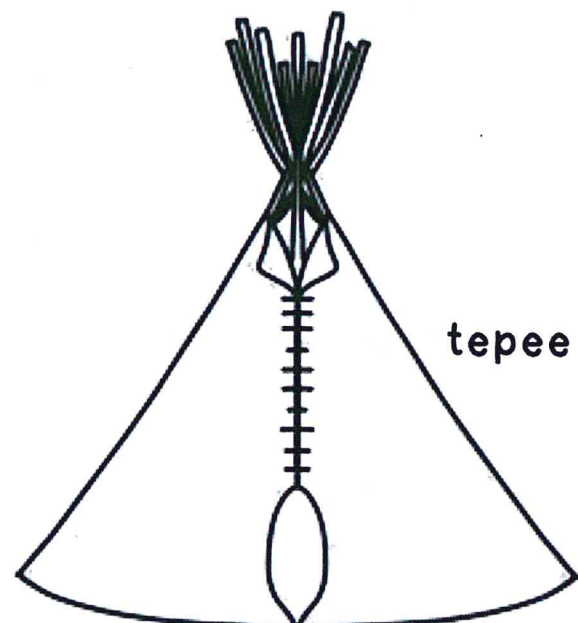
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### Homes

The Apache lived in wigwams and tepees. The wigwam is also called a brush house because it is made of tree brush. It is a small, round home that is made by leaning sticks together and covering them with leaves and branches. The tepee was made by leaning branches together and covering them with buffalo hide. They were small and easy to put together. The women had to put the houses together.

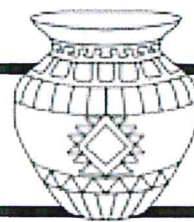
wigwam



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Name: \_\_\_\_\_

# The Southwest Region



1. Where is the Southwest Region?

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2. What is the climate and land like in the Southwest?

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3. What types of food did the Native Americans eat?

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4. What could the children do for fun?

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5. Who was Geronimo?

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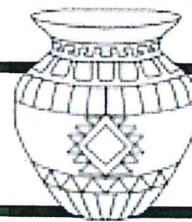
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Name: \_\_\_\_\_

# The Southwest Region



Directions: As you read, write down details about each topic.

Native American Tribe	
Home	
Climate	
Plants	
Animals	
Clothing	
Interesting facts	

# Post Reading Activities

Includes:

- Southeast Region Poster
- Southeast Region Observation sheet
- 3-2-1 Chart
- Stationary

\*I did not include answer sheets for these activities because they are open ended.



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# NATIVE AMERICANS

of the

## Southwest Region

Location of the region



Interesting Facts

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Food

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Weather Report

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Housing

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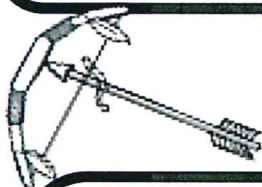
Name: \_\_\_\_\_

## The Southwest Region

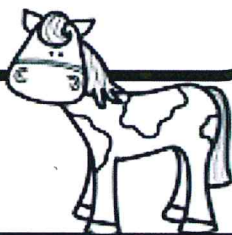
Directions: Pretend you are an Apache boy who goes out into the woods to play one afternoon. Describe what it is like.

I saw...

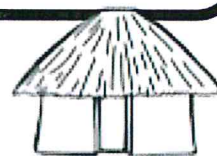
I heard...



I ate...



I got scared when...



I felt...



I wondered...



# Native American 3-2-1

Name: \_\_\_\_\_

Directions: Write 3 things you learned, 2 questions you have, and 1 opinion you would like to share.

3

Details you learned

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2

Questions you have

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1

Opinion to share

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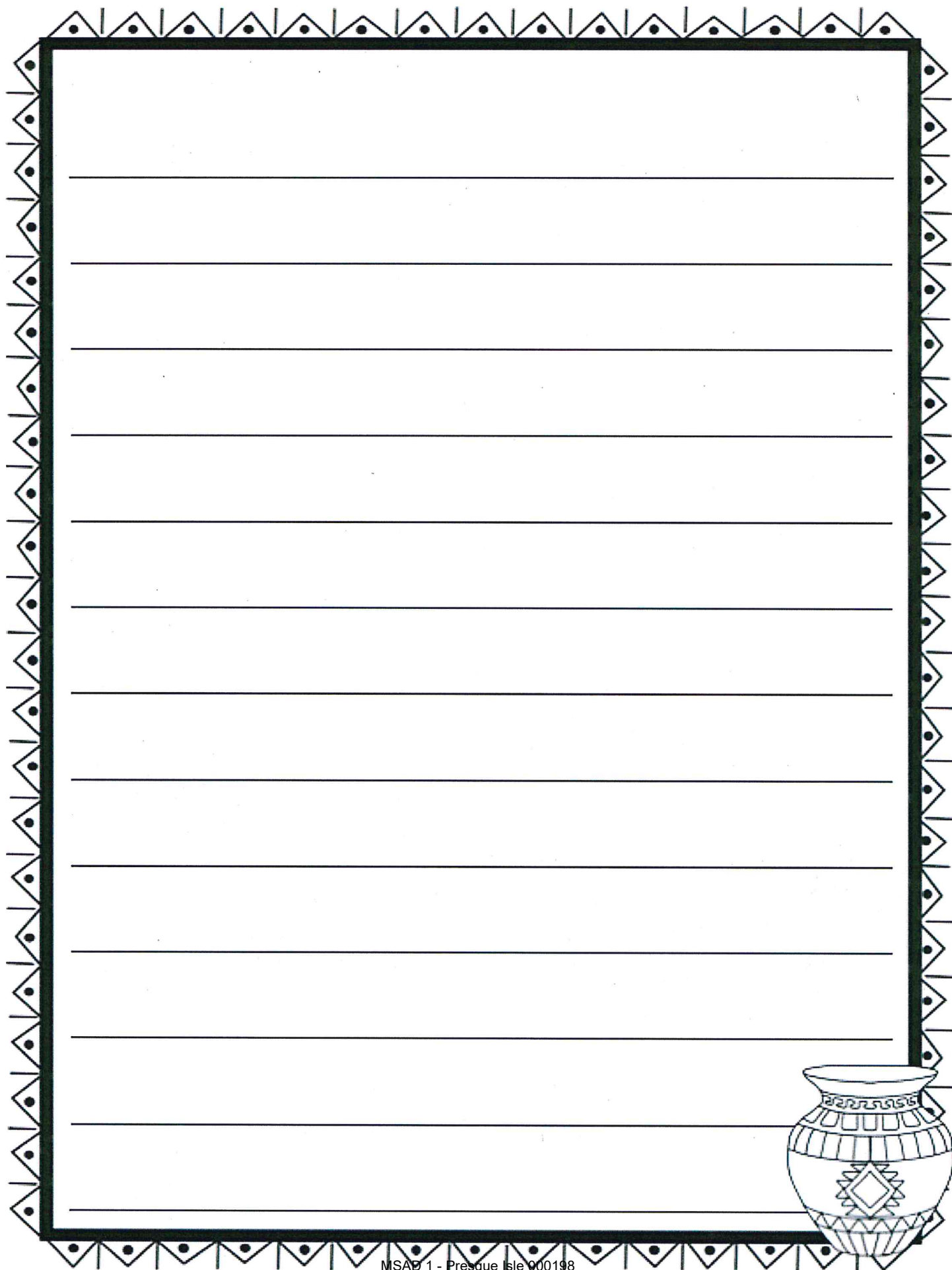
# SOUTHWEST REGION





# SOUTHWEST REGION



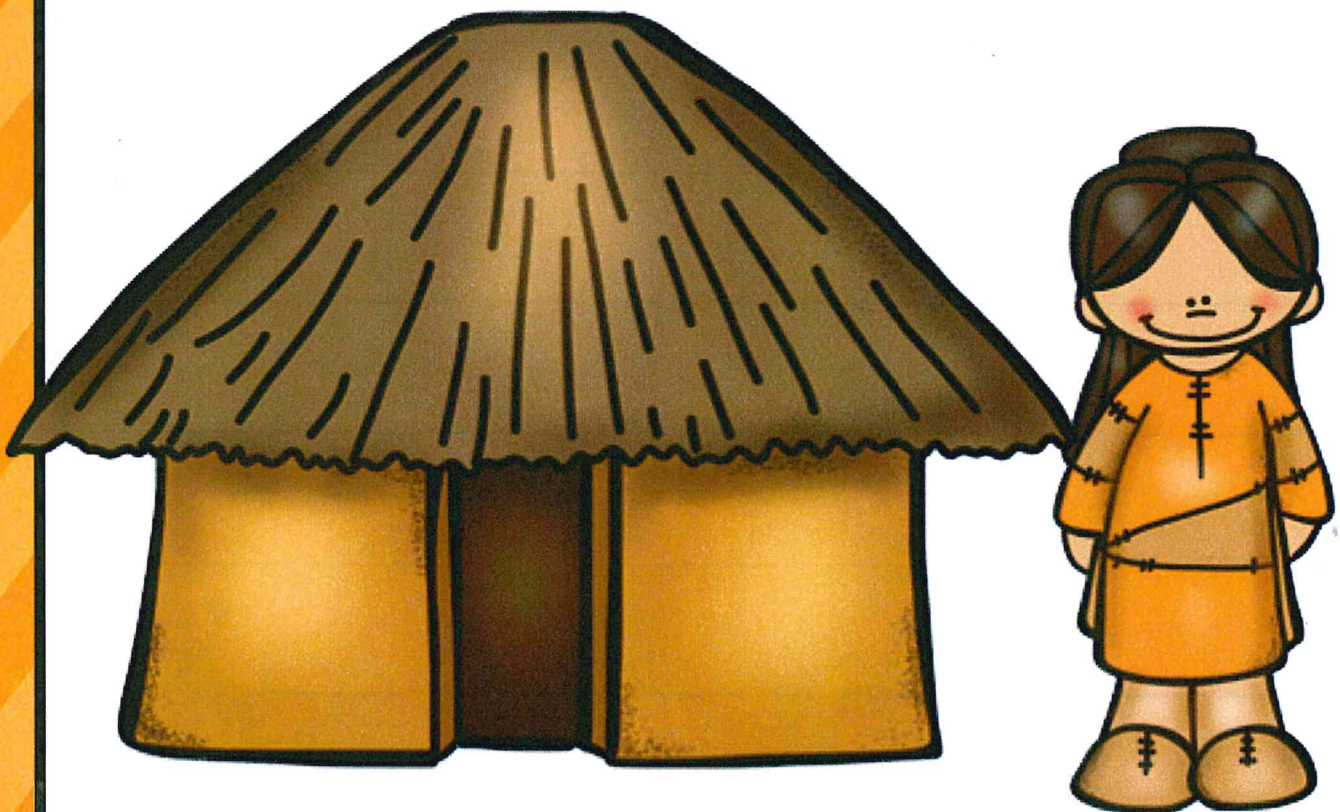




# Answer Keys

Includes:

- Chart Answer Key
- Comprehension Question Answers



Name:

# The Southwest Region

1. Where is the Southwest Region?

The Southwest Region is the area of Arizona, New Mexico, Oklahoma, and Texas

2. What is the climate and land like in the Southwest?

The area is very hot and dry. The land is rocky and hard to farm. Most of the land is a desert.

3. What types of food did the Native Americans eat?

They were hunters and gatherers. The women gathered nuts and seeds. The men hunted deer, antelope, buffalo, and small animals like rabbits and birds.

4. What could the children do for fun?

Like all children, they liked to play. Girls played with dolls and other homemade toys. Boys liked to run races and play archery games.

5. Who was Geronimo?

Geronimo was a brave leader of the Apache for ten years. His enemies feared his attacks.



Name:

# The Southwest Region

Directions: As you read, write down details about each topic.

Native American Tribe	Apache
Home	<ul style="list-style-type: none"><li>• Wigwams</li><li>• tepees</li></ul>
Climate	<ul style="list-style-type: none"><li>• Hot and dry</li></ul>
Plants	<ul style="list-style-type: none"><li>• Sticks and brush</li></ul>
Animals	<ul style="list-style-type: none"><li>• deer, antelope, buffalo, and small animals like rabbits and birds</li></ul>
Clothing	<ul style="list-style-type: none"><li>• The women wore buckskin dresses</li><li>• men wore breechcloths and a warrior shirt.</li><li>• The shirts and the dresses were decorated with beads and fringes.</li></ul>
Interesting facts	

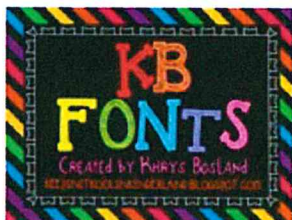
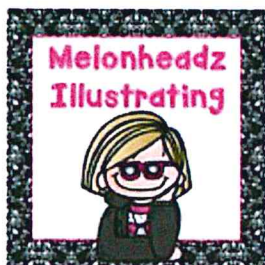
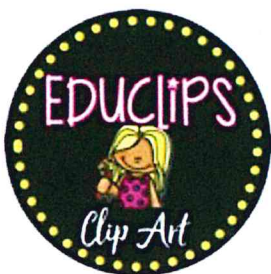
# About the Author



Hi! My name is Kim White and I teach fourth grade in Port Orange, Florida. I have been teaching for over 15 years and still going strong. After teaching in almost every elementary grade (except K because that is SCARY), I have found a real love for the intermediate grades. I became a teacher-author a couple years ago because I needed some engaging social studies products to integrate into my ELA block. From there, I kept making math, ELA, and science resources that I needed in my classroom. I absolutely love seeing my students engaged and excited about learning and I hope yours will too!

## Credits

Clip art and fonts designed by the following designers:







## Pre-Contact Life, Micmac

Unit Map 2013-2014

Wednesday, October 16, 2013, 4:09PM



### Unit: Pre-Contact Life, Micmac (Week 1, 1 Week)

#### Stage 1: Desired Results

#### Maine Learning Results & Common Core

CCSS: ELA & Literacy in History/Social Studies, Science, & Technical Subjects K-5, CCSS: Grade 3, Reading: Informational Text

#### Key Ideas and Details

1. Read closely to determine what the text says explicitly and to make logical inferences from it; cite specific textual evidence when writing or speaking to support conclusions drawn from the text.

- RI.3.1. Ask and answer questions to demonstrate understanding of a text, referring explicitly to the text as the basis for the answers.

3. Analyze how and why individuals, events, and ideas develop and interact over the course of a text.

- RI.3.3. Describe the relationship between a series of historical events, scientific ideas or concepts, or steps in technical procedures in a text, using language that pertains to time, sequence, and cause/effect.

#### Craft and Structure

4. Interpret words and phrases as they are used in a text, including determining technical, connotative, and figurative meanings, and analyze how specific word choices shape meaning or tone.

- RI.3.4. Determine the meaning of general academic and domain-specific words and phrases in a text relevant to a grade 3 topic or subject area.

5. Analyze the structure of texts, including how specific sentences, paragraphs, and larger portions of the text (e.g., a section, chapter, scene, or stanza) relate to each other and the whole.

- RI.3.5. Use text features and search tools (e.g., key words, sidebars, hyperlinks) to locate information relevant to a given topic efficiently.

#### Integration of Knowledge and Ideas

7. Integrate and evaluate content presented in diverse media and formats, including visually and quantitatively, as well as in words.

- RI.3.7. Use information gained from illustrations (e.g., maps, photographs) and the words in a text to demonstrate understanding of the text (e.g., where, when, why, and how key events occur).

9. Analyze how two or more texts address similar themes or topics in order to build knowledge or to compare the approaches the authors take.

- RI.3.9. Compare and contrast the most important points and key details presented in two texts on the same topic.

CCSS: ELA & Literacy in History/Social Studies, Science, & Technical Subjects K-5, CCSS: Grade 3, Speaking and Listening

#### Comprehension and Collaboration

1. Prepare for and participate effectively in a range of conversations and collaborations with diverse partners, building on others' ideas and expressing their own clearly and persuasively.

- SL.3.1c. Ask questions to check understanding of information presented, stay on topic, and link their comments to the remarks of others.
- SL.3.1d. Explain their own ideas and understanding in light of the discussion.

2. Integrate and evaluate information presented in diverse media and formats, including visually, quantitatively, and orally.

- SL.3.2. Determine the main ideas and supporting details of a text read aloud or information presented in diverse media and formats, including visually, quantitatively, and orally.

#### Presentation of Knowledge and Ideas

4. Present information, findings, and supporting evidence such that listeners can follow the line of reasoning and the organization, development, and style are appropriate to task, purpose, and audience.

- SL.3.4. Report on a topic or text, tell a story, or recount an experience with appropriate facts and relevant, descriptive details, speaking clearly at an understandable pace.

#### CCSS: ELA & Literacy in History/Social Studies, Science, & Technical Subjects K-5, CCSS: Grade 4, Reading: Informational Text

##### Key Ideas and Details

1. Read closely to determine what the text says explicitly and to make logical inferences from it; cite specific textual evidence when writing or speaking to support conclusions drawn from the text.

- RI.4.1. Refer to details and examples in a text when explaining what the text says explicitly and when drawing inferences from the text.

3. Analyze how and why individuals, events, and ideas develop and interact over the course of a text.

- RI.4.3. Explain events, procedures, ideas, or concepts in a historical, scientific, or technical text, including what happened and why, based on specific information in the text.

##### Craft and Structure

4. Interpret words and phrases as they are used in a text, including determining technical, connotative, and figurative meanings, and analyze how specific word choices shape meaning or tone.

- RI.4.4. Determine the meaning of general academic and domain-specific words or phrases in a text relevant to a grade 4 topic or subject area.

5. Analyze the structure of texts, including how specific sentences, paragraphs, and larger portions of the text (e.g., a section, chapter, scene, or stanza) relate to each other and the whole.

- RI.4.5. Describe the overall structure (e.g., chronology, comparison, cause/effect, problem/solution) of events, ideas, concepts, or information in a text or part of a text.

##### Integration of Knowledge and Ideas

7. Integrate and evaluate content presented in diverse media and formats, including visually and quantitatively, as well as in words.

- RI.4.7. Interpret information presented visually, orally, or quantitatively (e.g., in charts, graphs, diagrams, time lines, animations, or interactive elements on Web pages) and explain how the information contributes to an understanding of the text in which it appears.

9. Analyze how two or more texts address similar themes or topics in order to build knowledge or to compare the approaches the authors take.

- RI.4.9. Integrate information from two texts on the same topic in order to write or speak about the subject knowledgeably.

#### CCSS: ELA & Literacy in History/Social Studies, Science, & Technical Subjects K-5, CCSS: Grade 4, Speaking and Listening

##### Comprehension and Collaboration

1. Prepare for and participate effectively in a range of conversations and collaborations with diverse partners, building on others' ideas and expressing their own clearly and persuasively.



- SL.4.1c. Pose and respond to specific questions to clarify or follow up on information, and make comments that contribute to the discussion and link to the remarks of others.
- SL.4.1d. Review the key ideas expressed and explain their own ideas and understanding in light of the discussion.

2. Integrate and evaluate information presented in diverse media and formats, including visually, quantitatively, and orally.

- SL.4.2. Paraphrase portions of a text read aloud or information presented in diverse media and formats, including visually, quantitatively, and orally.

#### Presentation of Knowledge and Ideas

4. Present information, findings, and supporting evidence such that listeners can follow the line of reasoning and the organization, development, and style are appropriate to task, purpose, and audience.

- SL.4.4. Report on a topic or text, tell a story, or recount an experience in an organized manner, using appropriate facts and relevant, descriptive details to support main ideas or themes; speak clearly at an understandable pace.

#### CCSS: ELA & Literacy in History/Social Studies, Science, & Technical Subjects K-5, CCSS: Grade 5, Reading: Informational Text

##### Key Ideas and Details

1. Read closely to determine what the text says explicitly and to make logical inferences from it; cite specific textual evidence when writing or speaking to support conclusions drawn from the text.

- RI.5.1. Quote accurately from a text when explaining what the text says explicitly and when drawing inferences from the text.

3. Analyze how and why individuals, events, and ideas develop and interact over the course of a text.

- RI.5.3. Explain the relationships or interactions between two or more individuals, events, ideas, or concepts in a historical, scientific, or technical text based on specific information in the text.

##### Craft and Structure

4. Interpret words and phrases as they are used in a text, including determining technical, connotative, and figurative meanings, and analyze how specific word choices shape meaning or tone.

- RI.5.4. Determine the meaning of general academic and domain-specific words and phrases in a text relevant to a grade 5 topic or subject area.

5. Analyze the structure of texts, including how specific sentences, paragraphs, and larger portions of the text (e.g., a section, chapter, scene, or stanza) relate to each other and the whole.

- RI.5.5. Compare and contrast the overall structure (e.g., chronology, comparison, cause/effect, problem/solution) of events, ideas, concepts, or information in two or more texts.

##### Integration of Knowledge and Ideas

7. Integrate and evaluate content presented in diverse media and formats, including visually and quantitatively, as well as in words.

- RI.5.7. Draw on information from multiple print or digital sources, demonstrating the ability to locate an answer to a question quickly or to solve a problem efficiently.

9. Analyze how two or more texts address similar themes or topics in order to build knowledge or to compare the approaches the authors take.

- RI.5.9. Integrate information from several texts on the same topic in order to write or speak about the subject knowledgeably.



CCSS: ELA & Literacy in History/Social Studies, Science, & Technical Subjects K-5, CCSS: Grade 5, Speaking and Listening

Comprehension and Collaboration

1. Prepare for and participate effectively in a range of conversations and collaborations with diverse partners, building on others' ideas and expressing their own clearly and persuasively.

- SL.5.1c. Pose and respond to specific questions by making comments that contribute to the discussion and elaborate on the remarks of others.
- SL.5.1d. Review the key ideas expressed and draw conclusions in light of information and knowledge gained from the discussions.

2. Integrate and evaluate information presented in diverse media and formats, including visually, quantitatively, and orally.

- SL.5.2. Summarize a written text read aloud or information presented in diverse media and formats, including visually, quantitatively, and orally.

Presentation of Knowledge and Ideas

4. Present information, findings, and supporting evidence such that listeners can follow the line of reasoning and the organization, development, and style are appropriate to task, purpose, and audience.

- SL.5.4. Report on a topic or text or present an opinion, sequencing ideas logically and using appropriate facts and relevant, descriptive details to support main ideas or themes; speak clearly at an understandable pace.

ME: English Language Arts, ME: Grades 3-5, B. Writing

B3 Argument/Analysis

Students write to identify and explain a position to an identified audience.

- a. Summarize information from reading, listening, or viewing.
- b. Write about a central question or idea by using relevant supporting facts and details.

ME: Social Studies, ME: Grades 3-5, Applications of Social Studies Processes

A. Applications of Social Studies Processes, Knowledge, and Skills: Students apply critical thinking, a research process, and discipline-based processes and knowledge from civics/government, economics, geography, and history in authentic contexts.

A1 Researching and Developing Positions on Current Social Studies Issues

Students identify and answer research questions related to social studies, by locating and selecting information and presenting findings.

- a. Identify research questions related to social studies - seeking multiple perspectives from varied sources.
- b. Identify key words and concepts related to research questions, making adjustments when necessary.
- c. Locate and access information by using text features.
- d. Collect, evaluate, and organize for a specific purpose.
- e. Communicate findings from a variety of print and non-print sources.

A2 Making Decisions Using Social Studies Knowledge and Skills

Students make individual and collaborative decisions on matters related to social studies using relevant information and research and discussion skills.

- a. Contribute equitably to collaborative discussions, examine alternative ideas, and work cooperatively to share ideas, and individually and collaboratively develop a decision or plan.

ME: Social Studies, ME: Grades 3-5, Civics and Government

B3 Individual, Cultural, International, and Global Connections in Civics and Government

Students understand civic aspects of classroom traditions and decisions, and the traditions of various cultures, including Maine Native Americans.

- b. Compare traditions that are similar across the nation and traditions that differ in various cultural groups



including Maine Native Americans.

ME: Social Studies, ME: Grades 3-5, Economics

C2 Individual, Cultural, International, and Global Connections in Economics

Students understand economic aspects of unity and diversity in the community, Maine, and regions of the United States and the world, including Maine Native American communities.

- a. Describe economic similarities and differences within the community, Maine, and the United States.

ME: Social Studies, ME: Grades 3-5, History

E. History: Students draw on concepts and processes from history to develop historical perspective and understand issues of continuity and change in the community, Maine, the United States, and world.

E1 Historical Knowledge, Concepts, Themes, and Patterns

Students understand various major eras in the history of the community, Maine, and the United States.

- a. Explain that history includes the study of past human experience based on available evidence from a variety of sources.
- b. Identify various major historical eras, major enduring themes, turning points, events, consequences, persons, and timeframes, in the history of the community, Maine, and the United States.

ME: Social Studies, ME: Grades 3-5, Wabanaki Studies

Worldview

- Understand that the inter-dependency of life is central to the Wabanaki worldview. This will be similar and different from other cultural worldviews.

Cultural Continuity & Change

- Describe traditions and contributions from different cultures that have been passed from generation to generation. Be able to give examples of Wabanaki specific contributions that have been passed from generation to generation.

Economic Systems

- Describe the contributions/ specialization of different groups in pre-contact Wabanaki society (work of women vs. men; hunters vs. elders; different trades such as canoe making, basket making or healing).

Territory

- Identify, in general terms, Wabanaki ancestral homelands in Maine and the Maritimes and compare this with the five Wabanaki communities (reservations) that exist today. Make predictions about how geographic features and environment shaped Wabanaki culture.

Essential Questions

Essential Questions


- What are some of the reasons that knowledge of the past is important to people – including Native people – living within the Atlantic and New England region today?

Archaeology is one way of studying history.

- What kinds of questions would you expect archaeology to answer definitively?
- What kinds of questions might receive tentative answers from archaeological

Academic Vocabulary

- Ancient Environment
- Wabanaki
- Artifacts
- Archaeologists

investigation? ▪ What kinds of questions would archaeology not be able to answer at all?		
<b>Students Will Know</b>  Knowledge of the ancient environment is important to the understanding of Atlantic and New England region's history.  How to create a timeline and will have the opportunity to see events in the chronological order in which the events occurred.	<b>Students Will Do</b> <a href="#">Bloom's Wheel</a> <a href="#">Bloom's Taxonomy</a> Students will be able to ...  Create a Timeline identifying Early Period, Middle Period, Late Period and some historic dates related to Native Americans within the Wabanaki territory.	<b>Technology Integration Notes</b>  See attached link.   <a href="http://www.abbemuseum.org/exhibits/online/index.html">http://www.abbemuseum.org/exhibits/online/index.html</a>

#### Stage 2: Assessment Evidence

##### Assessment

Oral Presentation

Summative: Oral: Presentation

Timeline

Summative: Performance: Authentic Task

Timeline depicting 13,000 years of Wabanaki history in Maine.

See attached rubric.

 [Rubric for Pre-Contact Life, Micmac.pdf](#)

#### Stage 3: Learning Activities

##### Unit Overview

This lesson includes an initial, teacher-led discussion, review of map and resources and use of a graphic organizer to understand what one can and can't know about the past. Students will use Abbe Museum online exhibits to synthesize information and create a timeline of 13,000 years of Wabanaki history.

**Time Frame:** This activity can be completed in one class if you provide the dates to the students in chart form. The dates provided need not to be in chronological order. It can be used as an introductory lesson to the four broad time periods of the region's history.

##### Learning Activities & Lesson Plans

###### Day 1

During teacher-led, introductory lesson, discuss the following points and facilitate the following oral activities:

Imagine what might be left of your classroom 100 years from now. What things in it would have disappeared entirely? Which things would still be recognizable? Do you think future archaeologists would know what these artifacts were? How would they know that this was once a classroom... or wouldn't they? What else could they know (and not know) about the classroom and what happened there? Think about everything that has happened in your classroom since your school was built. List, in two columns, the things it would be possible to find out about and things that it would be impossible to find out. Your classmates or your teacher may disagree with the columns you choose – be prepared to defend your decisions. What does this exercise tell you about our knowledge of the distant past?

What periods of the past interest you? Which aspects of the past do you understand? Think about your family's history, community history, county/state/national history. Also consider your history – your "cultural roots" – from the point of view



of religion, music and art, literature and oral tradition, technological developments, and other aspects of culture.

What kinds of evidence might be used to show how the environment in the region (Atlantic and New England) has changed over the past 13,000 years? How is your environment changing today? Think about climate, land-forms, vegetation and the effects of human activity. What effects do those changes have on what we do? What evidence might future archaeologists find of today's environmental conditions?

Use a map to show the routes people might use to travel by water to places outside the regions – north, west and south. You may wish to research Native water routes in the regions as described by people in recent times. Why did people live along the estuaries in ancient times? Why are the estuaries still important today? What are some reasons that people today do not live the same way as their ancestors? List as many ideas as you can. (Include changes in the environment and changes in the human population.) What were some factors that led to there being many different ways of making a living in the regions?

After identifying the dates of the Early, Middle, Late and Historic periods, have students create a timeline to scale showing the four periods. You may choose to have the students transfer the information from chart form to a time line. You may also provide additional dates related to archaeological finds. Have students divide their time line into segments that depict the appropriate length of time for each section. They may wish to add in one or two dates from recent history to dramatize the true length of the history you are studying. A sample assignment might read as follows:


Make a timeline, using the same measurement for each 1000-year period. Your timeline should be 13,000 years long, ending with the year 2000 AD. Use a scale of at least 5 inches/1000 years. Mark on the time-line:

- important events of Atlantic & new England region history
- The time when your ancestors first lived in the region
- The time-spans of major prehistoric traditions
- The introductions of new technologies to the region
- Changes in the regions environment
- Changes in the shape of the land and the level of the ocean

#### Differentiation by Content

- Multiple intelligences
- Anchor activities
- Varied supplementary materials

#### Resources

Pre-contact archaeology timeline, layers of time, timeline of Wabanaki history, online exhibits can be found @   
<http://www.abbemuseum.org/exhibits/online/index.html>.

Maine Map with Wabanaki Tribes - see attached.

 [Maine Map with Wabanaki Tribes.pdf](#)

#### Teacher Notes & Reflection

Last Updated: Wednesday, October 16, 2013, 4:09PM

Atlas Version 8.0.1

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***Pre-contact Life (Wabanaki)***

Name: \_\_\_\_\_

Teacher: \_\_\_\_\_

Date Submitted: \_\_\_\_\_

Title of Work: \_\_\_\_\_

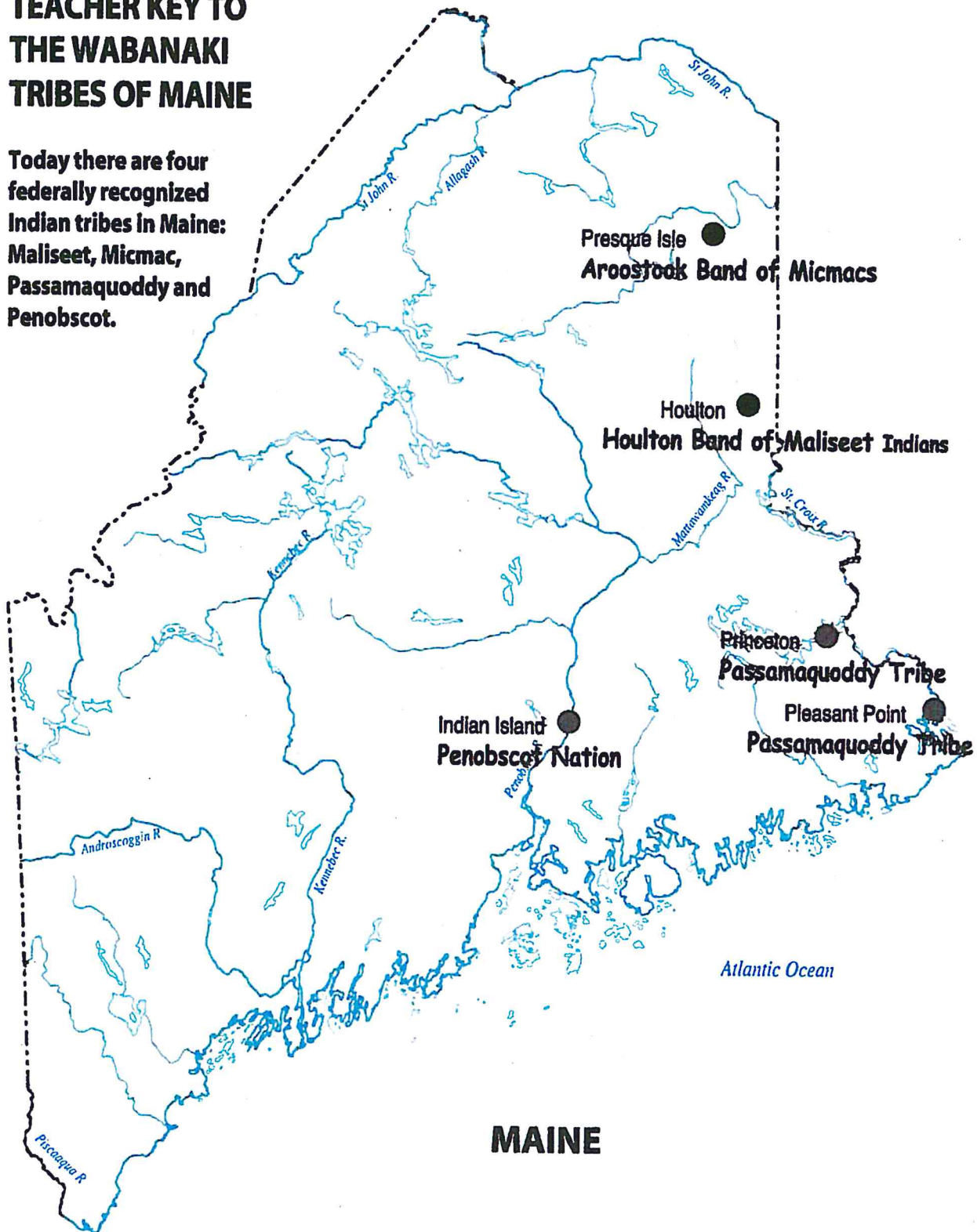
	Criteria				Points
	4	3	2	1	
<b>Documentation of Events</b>	At least six (6) significant events are present. This includes date and description.	At least five (5) significant events are present. This includes date and description.	At least three (3) significant events are present. This includes date and description.	Less than three (3) significant events are present. This includes date and description.	—
<b>Accuracy</b>	All dates indicated on timeline are correct and are sequenced in the proper order.	At least 1 of the dates or sequences is not in the proper order.	At least 2 of the dates or sequences are not in the proper order.	At least 3 of the dates or sequences are not in the proper order.	—
<b>Requirements</b>	Goes beyond the requirements of the timeline.	Meets the requirements of the timeline.	Does not meet the requirements of the timeline.		—
<b>Legibility</b>	Legible handwriting, typing, or printing.	Marginally legible handwriting, typing, or printing.	Writing is not legible in places.	Writing is not legible.	—
				<b>Total----&gt;</b>	—

**Teacher Comments:**



# TEACHER KEY TO THE WABANAKI TRIBES OF MAINE

Today there are four  
federally recognized  
Indian tribes in Maine:  
Maliseet, Micmac,  
Passamaquoddy and  
Penobscot.





Search in Drive

Shared folders  
for Mapleton  
Elementary  
School  
grades  
4 + 5

Shared with me > Maine Native American Studies



Name ↑	Owner	Last modified
Our Lives In Our Hands! Native Americans Making Baskets For Living..._Folkstre...	Dan Duprey	Mar 18, 2021 Dan Dupre
Video - Mi'kmaq Series. Program 2_ Summer Encampment - Learn360_files	Dan Duprey	Mar 18, 2021 Dan Dupre
.DS_Store	Dan Duprey	Mar 18, 2021 Dan Dupre
2019 Book Recommendations For Schools and Libraries.pdf	Dan Duprey	Nov 4, 2019 Dan Duprey
ATLAS+Pre-Contact+Life+Micmac.pdf	Dan Duprey	Oct 7, 2019 Dan Duprey
Beyond the Mandate_ Resources for Incorporating Native American History ...	Dan Duprey	Oct 15, 2019 Dan Dupre
DawnlandTeachersGuide_190923-FINAL-compressed.pdf	Dan Duprey	Oct 8, 2019 Dan Duprey
Facts for Kids: Micmac Indians (Micmacs, Mi'kmaq).pdf	Dan Duprey	Oct 8, 2019 Dan Duprey
Facts for Kids: Passamaquoddy Indians (Passamaquoddys).pdf	Dan Duprey	Oct 8, 2019 Dan Duprey
Facts for Kids: Penobscot Indians (Penobscots).pdf	Dan Duprey	Oct 8, 2019 Dan Duprey
Facts for Kids: The Maliseet Indians (Maliseets, Malecites).pdf	Dan Duprey	Oct 8, 2019 Dan Duprey
HOME_ The Story of Maine _Rolling Back the Frontier_ - YouTube.htm	Dan Duprey	Oct 6, 2019 Dan Duprey
Maine _ Northeast Historic Film, Online Store.htm	Dan Duprey	Oct 6, 2019 Dan Duprey
Maine Native American Studies Google Slide Presentation.docx	Dan Duprey	Oct 9, 2019 Dan Duprey





Gmail

Jennifer Bourassa <bourassaj@sad1.org>

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## Fwd: Indigenous People Resources

1 message

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**Dan Duprey** <dupreyd@sad1.org>  
To: Jennifer Bourassa <bourassaj@sad1.org>

Thu, Mar 18, 2021 at 2:48 PM

fourth grade lesson on smartboard for Wabanaki unit.

----- Forwarded message -----

From: **Tracy Fox** <foxt@sad1.org>  
Date: Thu, Mar 18, 2021 at 12:41 PM  
Subject: Indigenous People Resources  
To: Dan Duprey <dupreyd@sad1.org>

Here's a link when teaching whole group on Smart Board. You can click on the different tabs at top to learn a little about specific tribes.

<https://www.arcgis.com/apps/MapSeries/index.html?appid=3abc544f907048038e0fefaa93da22b3>

Also, here's a mini lesson:



**ReadingPassageTheWabanakiConfederacy-1.pdf**  
398K





# The Wabanaki Confederacy

## Reading Passage

### Grades 3-4



Reading Passage,  
Comprehension Questions



# The Wabanaki Confederacy

The Wabanaki Confederacy was a **union** between five separate native groups. The groups were the Abenaki, the Penobscot, the Maliseet, the Passamaquoddy, and the Micmac. While these five tribes were different groups, they had a special relationship and shared some **cultural** similarities.

The Wabanaki people lived in what is now the southeast coast of Canada and northern New England. The name Wabanaki means “Dawn land” or “people of the east”. Each tribe lived in a separate area of this **region**. The Wabanaki groups had some special agreements. These agreements had to do with trade, use of land, and being **allies**. They treated each other fairly in trade, were allowed on one another’s land for **various** uses, and they **banded** together to fight enemies. Their common enemy was the Mohawk tribe.

The Wabanaki had similar traditions. They lived in **wigwams**, which were round huts with domes. They wore clothes made from animals skins. They decorated **moccasins** and clothes with beads. Story-telling and myths were an important part of the groups’ cultures, and special events were remembered with a belt called a **wampum**. Also, the groups travelled down the rivers in boats made of birch bark. They hunted animals with bows and arrows, and caught fish with spears.

However, while these traditions were similar, there were differences even within these similarities. Birch bark boats had different styles. The clothes were different enough that they could tell each tribe apart by what they were wearing. Also, they had different stories, and **commemorated** different events.

The biggest difference, however, was that they didn’t all speak the same language. They spoke three different languages. Abenaki and Penobscot spoke one language, Maliseet and Passamaquoddy spoke another language, and Micmac spoke a third language. However, the languages



were similar enough that the tribes could communicate with one another. Today, more than 40,000 Wabanaki live in Canada and the United States.





## Vocabulary

### A. Match the word and the definition

- |                  |                                                             |
|------------------|-------------------------------------------------------------|
| 1. union         | a. an area                                                  |
| 2. cultural      | b. partners; people who support each other.                 |
| 3. region        | c. related to the social activities of a group of people    |
| 4.allies         | d. many                                                     |
| 5. various       | e. remember                                                 |
| 6. banded        | f. a belt used for ceremonies                               |
| 7. wigwam        | g. a kind of leather shoe                                   |
| 8. moccasins     | h. rounded dome houses                                      |
| 9. wampum        | i. a group of people that work together for a similar cause |
| 10. commemorated | j. joined together                                          |

### B. Fill in the blanks with the vocabulary

1. The native tribes \_\_\_\_\_ historical events on \_\_\_\_\_.
2. \_\_\_\_\_ were a dome shaped home
3. The Wabanaki groups were \_\_\_\_\_. They helped each other.
4. The Wabanaki lived in a cold \_\_\_\_\_.
5. The Wabanaki \_\_\_\_\_ together to protect themselves from their enemies.



## Vocabulary

### A. Match the word and the definition

- |                     |                                                             |
|---------------------|-------------------------------------------------------------|
| 1. union__i         | a. an area                                                  |
| 2. cultural__c      | b. partners; people who support each other.                 |
| 3. region__a        | c. related to the social activities of a group of people    |
| 4.allies__b         | d. many different kinds                                     |
| 5. various__d       | e. remember                                                 |
| 6. banded__j        | f. a belt used for ceremonies                               |
| 7. wigwam__h        | g. a kind of leather shoe                                   |
| 8. moccasins__g     | h. rounded dome houses                                      |
| 9. wampum__f        | i. a group of people that work together for a similar cause |
| 10. commemorated__e | j. joined together                                          |

### B. Fill in the blanks with the vocabulary

1. The native tribes **commemorated** historical events on **wampum**.
2. **Wigwam** were a dome shaped home
3. The Wabanaki groups were **allies**. They helped each other.
4. The Wabanaki lived in a cold **region**.
5. The Wabanaki **banded** together to protect themselves from their enemies.





1. Which groups belonged to the Wabanaki Confederacy ?

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2 Where did Wabanaki live?

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3. What does Wabanaki mean?

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4. What agreements did the Wabanaki people have?

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5. What are wigwam? What do they look like?

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6. What things did the Wabanaki tribes have in common?

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7. What things were different between the Wabanaki group?

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8. How did tribes of the Wabanaki Confederacy recognize each other?

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9. What is the biggest difference between the

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10. How many Wabanaki live in Canada and the United States today?

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**1. Which groups belonged to the Wabanaki Confederacy?**

The Abenaki, the Penobscot, the Maliseet and the Passamaquoddy and the Micmac.

**2 Where did Wabanaki live?**

The Wabanaki lived on the southeast coast of Canada and northern New England.

**3. What does Wabanaki mean?**

Wabanaki means, "Dawn land" or "people of the east"

**4. What agreements did the Wabanaki people have?**

The Wabanaki had agreements about trade, use of land and being allies in war.

**5. What are wigwam? What do they look like?**

Wigwam are homes that Wabanaki lived in. They are round domes

**6. What things did the Wabanaki tribes have in common?**

The Wabanaki lived in wigwam, had similar clothes. They decorated moccasins with beads. They also enjoyed story-telling. Special events were remembered on a belt called a wampum. They travelled by boats down river by canoe and used the same tools to hunt.

**7. What things were different between the Wabanaki group?**

The differences were that their canoes had different styles, their clothes were different enough that they could recognize each other based on what they wore. Also they remembered different events on their wampum.

**8. How did tribes of the Wabanaki Confederacy recognize each other?**

The recognized each other by the style of their clothes.

**9. What is the biggest difference between the tribes?**

They spoke different languages.

**10. How many Wabanaki live in Canada and the United States today?**

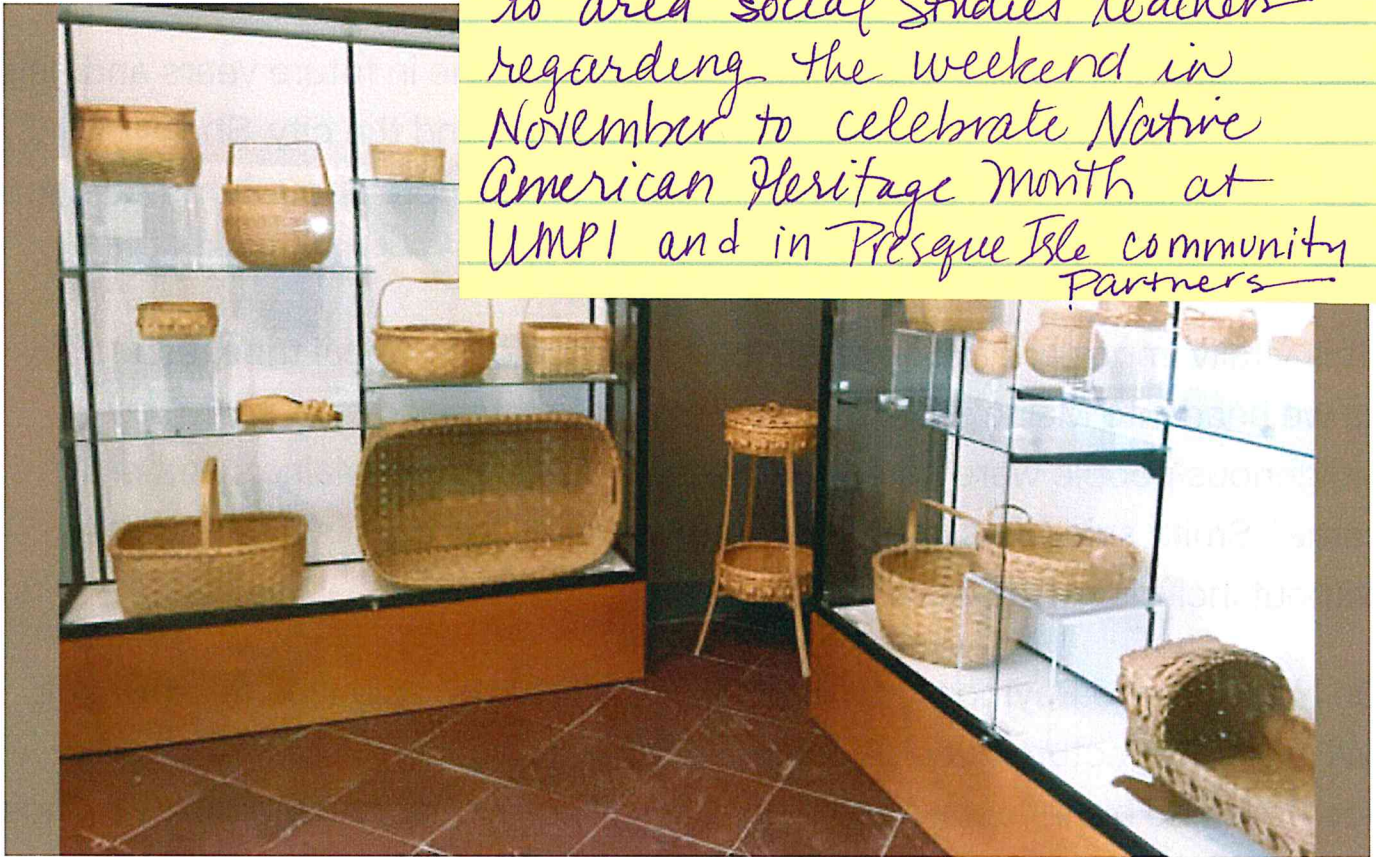
There are 40,000 Wabanaki in the U;S; and Canada.





# Micmacs partner with city local groups for Native American Heritage Month event

Kim Smith spoke prior to lunch at NMCC @ UMPI to area Social Studies teachers regarding the weekend in November to celebrate Native American Heritage Month at UMPI and in Presque Isle community Partners



Handmade baskets, seen here at the Aroostook Band of Micmacs museum on 7 Northern Road in Presque Isle, will be featured in exhibitions held during the Native American Heritage Month events on Nov. 1 and 2. (Staff photo/Melissa Lizotte)

**PRESQUE ISLE, Maine** — In celebration of Native American Heritage Month, the Aroostook Band of Micmacs will collaborate with the city of Presque Isle, Wintergreen Arts Center, the Mark and Emily Turner Memorial Library, University of Maine at Presque Isle and Northern Maine Community College to host a weekend dedicated to Native stories, art, music, history and cultural pride.

From Friday, Nov. 1, to Sunday, Nov. 3, the Micmacs will welcome community members to a variety of events including art exhibitions, workshops and demonstrations, history presentations, a social honoring Native veterans,



music and dance performances and a film discussion.

Kim Smith, resource development and public information officer for the city of Presque Isle, thought of the idea for such events in 2018, after realizing that November is Native American Heritage Month and that the city had never held official celebrations with the Aroostook Band of Micmacs.

Smith hopes the Heritage Month events will continue in future years and help establish stronger partnerships with the Micmacs and the city. She encourages folks to attend the activities and learn more about how Micmac heritage has played a role in northern Maine.

"It is vitally important to celebrate the existence of our local tribe, especially as we head into Maine's 200th anniversary of statehood next year. The indigenous people were here thousands of years before Maine's settlers came," Smith said. "It is impossible to accurately tell the history of Maine without including Wabanaki history."

On Nov. 1, David Raymond, chair of NMCC's arts and sciences department, will present a lecture titled "A Transcendental Encounter in Maine Woods: Joe Polis and his Influence on Henry David Thoreau" at noon in the Edmunds Library. That evening UMPI's Reed Art Gallery, Edmunds Library and the Micmac museum at 7 Northern Road will participate in the First Friday Downtown Art Walk with exhibitions of Native artwork.

The displays will be open to the public the next day from 9 a.m to 6 p.m. at UMPI, 11 a.m. to 2 p.m. at NMCC and 10 a.m. to 4 p.m. at the Micmac museum. The exhibitions will feature artwork such as paintings, baskets, beadwork and porcupine quill [embroidery](#).

Also on Nov. 1, UMPI and the Wabanaki Women's Coalition will present a screening of the feature film "Wind River" at 6 p.m., followed by a group discussion on the film's themes. Directed by Taylor Sheridan, "Wind River" follows an FBI agent and seasoned game hunter's investigation into a murder



on a Native American reservation in Wyoming. The film is rated R and not intended for children under 18.

The majority of Heritage Month events will occur on Saturday, Nov. 2. Ann Cushman, local genealogy expert, will host a workshop 9 a.m.-noon on Native American genealogy at the Mark and Emily Turner Memorial Library. Micmac artist Sipsis Paul will lead Native-themed arts and crafts workshops for children and adults from 11 a.m. to noon at Wintergreen.

At UMPI, science faculty member David Putnam will give a lecture on local archaeological discoveries related to Maine's Wabanaki tribes from 9 to 10 a.m. John Dennis, Micmac cultural director, will lead a talk on Native storytelling from 10:15 to 11:15 a.m. James Francis, director of the Penobscot Nation's cultural and historical preservation office, will discuss places in Maine whose names come from Wabanaki cultures.

All presentations will take place at UMPI's Campus Center in the multi-purpose room.

Other activities scheduled for Nov. 2 include reading circles for children and adults at NMCC's Edmunds Library from noon to 2 p.m., basket and beadworking demonstrations, from 12:30 to 1:30 p.m. and performances from the Micmac Women's Drum Group and Micmac dancers from 1:30 to 3 p.m. at UMPI's Campus Center. Starr Kelly, curator of education for the Abbe Museum in Bar Harbor, will lead a presentation at 9 a.m. for educators on how to incorporate Wabanaki studies into their curriculum.

All events are free and open to the public except for a Sip and Solder Feather Workshop at Glass With Class in Presque Isle on Nov. 2 from 10 a.m. to 1 p.m. Students will learn how to create a stained-glass feather-shaped suncatcher. Seats are limited to 20 people and the cost is \$40 per person. To register contact Glass With Class at (207) 760-0611 or [christajunkinsgwc@yahoo.com](mailto:christajunkinsgwc@yahoo.com).

On Sunday, Nov. 3, Micmac youth will host a social for Native American veterans from 11 a.m. to 2 p.m. at UMPI's Campus Center.

Dennis said that he hopes people take advantage of the Heritage Month celebrations as opportunities to learn more about Micmac culture from the [perspective](#) of folks from that community.

"There's so much more to our culture than just basketmaking and beadwork. It's also about [how we live](#)," Dennis said. "I encourage people to come and take a look at the diversity that's in our culture."

For information on the Native American Heritage Month events, contact Smith at (207) 760-2722 or [ksmith@presqueisleme.us](mailto:ksmith@presqueisleme.us).





Jennifer Bourassa <bourassaj@sad1.org>

## Upcoming Workshop - MLR for Social Studies - Overview

1 message

Christopher Hallett <hallettc@sad1.org>

Tue, Sep 3, 2019 at 1:27 PM

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**Maine Learning Results for Social Studies - Overview, with Joe Schmidt**

**MDOE & NMEC Sponsored**

**October 15 @ 8:30 am - 2:30 pm**

**Location: UMPI Campus Center**

**Register: [nmecpartnership.org](http://nmecpartnership.org)**

*This full-day workshop will be led by Joe Schmidt (DOE Social Studies Specialist) who will provide an overview of the revision process for the Maine Learning Results for Social Studies as well as share resources that support their implementation. Focus topics will include:*

- *Changes to the overall framework for both elementary and secondary schools.*
- *The embedding of the skills and processes of social studies throughout the document.*
- *A greater emphasis on teaching about Maine Native Americans.*
- *A greater emphasis on teaching about personal finance.*

*Districts are encouraged to send representative teams of social studies teachers as time will be provided for participants to explore the standards and resources in order to plan for classroom and district implementation.*

*Lunch will be on your own. Lunch can be purchased at the UMPI Campus Center Dining Hall for approximately \$8.*

*Please let me know if you have any questions.*

Christopher J. Hallett  
Principal  
Zippel Elementary School  
Like us on facebook at [Zippel Elementary School](https://www.facebook.com/ZippelElementarySchool)

Executive Director  
Northern Maine Education Collaborative (NMEC)  
[www.nmecpartnership.org](http://www.nmecpartnership.org)

*"The task of the modern educator is not to cut down jungles, but to irrigate deserts."*

*~C.S. Lewis*