Lesson 1: American Indians and the Forest

NUTSHELL

In this lesson, students learn what Wisconsin's forests were like before European settlement and discover how American Indians living in what is now Wisconsin relied on forests and altered them to meet their basic needs. To accomplish this, students read about an Indian Nation who was living in the forests of what is now Wisconsin before it became a state. Students will share what they learn with their peers and compare and contrast the history of Wisconsin's First Nations.

ENDURING UNDERSTANDINGS

- Wisconsin's forests provided basic resources (e.g., food, clothing, shelter) for American Indians and European settlers.
- Forest management is the use of techniques (e.g., planting, harvesting) to promote, conserve, or alter forests to meet desired outcomes.

ESSENTIAL QUESTIONS

- How did Wisconsin's forests (and eastern forests) provide the basic resources needed for the First Nations who now call Wisconsin their home?
- How did these First Nations manage forests to meet their needs?
- How is the history (before 1900) of Wisconsin's First Nations similar to and different from each other?
- How did European contact and westward expansion impact Wisconsin's First Nations?

OBJECTIVES

Upon completion of this lesson, students will be able to:

- List ways that forests provided for the basic needs of American Indians.
- Define the term "forest management."
- Indicate how American Indians managed forests to meet their needs.

SUBJECT AREAS

Act 31, Language Arts, Social Studies

LESSON/ACTIVITY TIME

Total Lesson Time: 105-120 minutes

- Introduction ..... 5-10 minutes
- Activity 1 ..... 45-55 minutes
- Activity 2 ..... 45 minutes
- Conclusion ..... 10 minutes

STANDARDS CONNECTIONS

Standards for this lesson can be viewed online at the LEAF website ***(leafprogram.org)***.

FIELD ENHANCEMENT CONNECTION

This lesson ties closely with ***Field Enhancement 1, Unlocking a Forest's Past***.

BACKGROUND INFORMATION

There is an old saying, "You can't see the forest for the trees." At first glance, trees seem to define the forest. Although they are the dominant organisms present, trees are just one of the many living things found within a forest ecosystem. The living things that are found in an ecosystem depend on the nonliving factors that exist. These include soil, climate, and topography.

For 11,000 years or longer, humans have influenced Wisconsin's forest ecosystems. These earliest inhabitants of Wisconsin, often referred to collectively as Woodland Indians, were from many different nations: Meskwaki*, Odawa*, Dakota Sioux, Ho-Chunk, Menominee, and Ojibwe.

** NOTE: The Meskwaki and Odawa no longer live in Wisconsin.*

They influenced the makeup of forest ecosystems in a variety of ways. Many of these nations used fire to encourage the growth of forest vegetation that would attract large game species such as deer, elk, and bison. Fire also helped plants that provided nations with important foods and medicines grow. The earliest nations living in what is now Wisconsin had developed an understanding of how to alter forests to meet the needs of their people while sustaining the forests for future use. Estimates indicate that these early residents influenced approximately half of the total land surface of Wisconsin.

The concentration of large game animals also affected the ability of some plants to grow in the forests. Food gathering pressures also directly eliminated some plant species. To supplement their diet and economy, people who were living in what is now Wisconsin also engaged in some agricultural practices. Areas of forest were removed to create fields and gardens for growing corn, beans, and squash (known as the **Three Sisters**), along with tobacco and sunflowers. Many plants were introduced, both intentionally and accidentally, from places outside what is now Wisconsin. Some of these trees and shrubs include hackberries, walnuts, hickories, oaks, and hazelnuts, which Indigenous people planted to supplement their diet and attract wild game species.

The first American Indians living in what is now Wisconsin practiced **forest management** to promote or alter forest composition. They used these practices to ensure that the forest would provide for their basic needs. The forest provided food and raw materials for shelter, tools, travel, clothing, and trade. Many of Wisconsin's first people lived in **wigwams** that consisted of a framework of peeled, bent saplings, tied together with green basswood fiber, and covered with large sheets of bark. They made utensils and tools out of wood and used them to collect wild game and plants from the forest for food and medicines. They traveled the waterways of Wisconsin in canoes made of birch bark or dug out from oak or other trees and traded forest items with other tribes. For the earliest inhabitants of what is now Wisconsin, forests provided everything needed to support life.

When Europeans arrived in Wisconsin, the northern mixed forests were dominated by old sugar maple and eastern hemlock. Mixed throughout the forest, however, were patches of aspen and birch. These patches were present because of disturbances such as windstorms, fire, and human activity, which created openings in the forest. Aspen and birch are considered early successional species. This means they need sunny, open areas to grow and are the first tree species to sprout or grow in an area after a disturbance.

Before European settlement, forests covered an estimated three-quarters of Wisconsin's landscape. When early explorers arrived in Wisconsin in the 1630s, the forests they saw were much different than the forests in Wisconsin today.

"We recognize our relationship to the past and to our future because they are the same thing."

Winona LaDuke, Anishinaabe

MATERIALS LIST

For Each Student

- Copy of Student Page ***1, Tribal Lands Map***
- Copies of Student Pages:
  2A1-2: First Nation History: Ho-Chunk
  2B1-2: First Nation History: Menominee
  2C1-3: First Nation History: Ojibwe
  2D1-2: First Nation History: Potawatomi
  2E1-2: First Nation History: Oneida
  2F1-2: First Nation History: Stockbridge-Munsee Community
  2G1-2: First Nation History: Brothertown
  (one nation per student; print "Activity 1" back-to-back on the page with "Activity 2")
- Copy of Student Pages ***3A-B, Wisconsin First Nations History Jigsaw***
- Copy of Student Page ***4, Lesson 1 Assessment***
- Copy of *Native People of Wisconsin* by Patty Loew (optional but highly recommended; there is a classroom set of this book in the LEAF 4th Grade Kit [one for every one to two students])
- Writing Utensil
- Highlighter (optional)

For the Teacher

- Google resources to support this lesson can be found at ***uwsp.edu/wcee/wcee/leaf/leaf-curriculum/k-12-forestry-lesson-guides***
- Copy of Teacher Page ***1, Tribal Lands Map*** (printed or on Google slide; best viewed in color)
- Prepare Venn Diagram for discussion in Activity 2 (see page 22)
- Copy of *Native People of Wisconsin* by Patty Loew (optional but highly recommended; there is a classroom set of this book in the LEAF 4th Grade Kit [one for every one to two students])
- Familiarize yourself with each tribal history
- RUBRIC for Wisconsin State Standards ELA.W.4.2ab and ELA.W.43abc (see page 29).

PROCEDURE

Introduction

Discuss with your students what humans need to survive. Start by asking if anyone can define the word **need**. *(Something you can't live without.)* Brainstorm with the class the things that they need in order to live where they do in Wisconsin. List all ideas where students can see them. Ask if all are truly needed. Often they will include things that are wants instead of needs. Introduce the term **"want"** and ask if someone can define the word "want." *(A want is something that makes life easier or more enjoyable. It is not necessary to survive.)* If there are wants listed, ask students to differentiate those things that are wants from those things that are needs. *(Basic needs include food, clothing, shelter, air, and water.)*

Tell the students that during this unit, they will be looking at forests and how they have provided and continue to provide for human needs and wants. Now have the students brainstorm a list of needs and wants that forests provide today. Again, have them differentiate needs from wants.

Activity 1 – Jigsaw Reading (Early History and Connections to the Land and Forests)

LEAF recommends using Chapters 3 through 9 from *Native People of Wisconsin* by Patty Loew along with this lesson to introduce students to a more complete history for each Wisconsin First Nation. A classroom set of *Native People of Wisconsin* is in the LEAF 4th Grade Kit which is available for checkout from the Wisconsin Center for Environmental Education at ***www.uwsp.edu/wcee/wcee/kits***.

VOCABULARY TERMS

Bands: Groups of people with a common ancestry.

Cede: Give up.

Clans: Groups of people with common ancestors.

Deplete: To exhaust, overharvest, or overuse something.

Empire: Vast areas controlled by one government or group.

European Contact: The exploration and colonization of North America by people from Europe.

First Nations: Indigenous people who were the earliest inhabitants of an area.

Forest Management: The use of techniques (e.g., planting, harvesting) to promote, conserve, or alter forests to meet desired outcomes.

Longhouse: Shelter that was long and narrow and often housed multiple families. The frame was made from poles with sheets of bark placed over them.

Need: Something necessary for life, like food and water.

Oral Tradition: Passing down the history and culture by sharing stories.

Reservation: An area of land reserved for a tribe or tribes under treaty or agreement with the United States.

Sapling: A young tree with a thin trunk.

Sovereign: A nation who has the right to govern themselves and their lands.

Spawning: What fish do when they mate and lay eggs.

Sugar Bush: Section of maple trees used to make maple sugar or maple syrup.

Three Sisters: Corn, beans and squash; many tribes planted these foods together.

Treaties: Agreements between nations.

Want: Something nice to have, but not a necessity.

Westward Expansion: Movement into territories across North America that displaced most American Indians who lived in those lands.

Wigwam: Shelter with a domed roof made from a frame of sapling poles with birch bark, reed mats, or hides placed over them.

1. Tell students that they are going to look at what needs Wisconsin **First Nations** got from forests and how American Indians managed forests to better meet their needs. Ask if anyone can explain what it means to manage something. *(To take care of something and make decisions about its future.)* Ask if anyone knows what it means to manage a forest. *(Deciding what we want to get from a forest and taking steps to make that happen. For example, planting trees, cutting trees, and creating wildlife habitat.)* Tell your students that during this activity they will be reading about one of Wisconsin's First Nations to learn about their history and how forests provided for their needs. After that, they will be responsible for sharing what they learned with their classmates.

2. Divide the class into seven groups. Assign each group ONE of the First Nations of Wisconsin to learn about. Pass out a copy of the student pages for each group's First Nation's History to each member of the group:
   - ***2A1-2: Ho-Chunk***
   - ***2B1-2: Menominee***
   - ***2C1-3: Ojibwe***
   - ***2D1-2: Potawatomi***
   - ***2E1-2: Oneida***
   - ***2F1-2: Stockbridge-Munsee Community***
   - ***2G1-2: Brothertown***

   Pass out a copy of Student Pages ***3A-B, Wisconsin First Nations History Jigsaw***. Tell students they will be participating in a jigsaw reading activity. Discuss the information they will be recording about their assigned First Nation (read the questions and make sure they understand what is meant).

3. Have students complete an independent read of the information in Activity 1 (First Nation's Early History and Connections to the Land and Forests).

4. Have students read Activity 1 (First Nation's Early History and Connections to the Land and Forests) with their group. They can have one person read aloud or take turns volunteering to read the information aloud. As they read, they should highlight/underline all ideas that show how their First Nation is connected to the forest.

5. As a group, students should work to complete the questions for Activity 1 on Student Pages ***3A-B, Wisconsin First Nations History Jigsaw.*** Tell them that they will be responsible for teaching their classmates about the First Nation they have learned about. Move around to each group to help with any questions they may have.

6. Come back together as a full group. Each group of students should share what they learned about the First Nation assigned to them. When they are listening, they should record similarities to and differences from the First Nation they researched on the First Nations Notes side of Student Pages ***3A-B, Wisconsin First Nations History Jigsaw***.

Activity 2 – Jigsaw Reading (European Contact and Westward Expansion)

1. Tell students that they are going to look at what happened to Wisconsin First Nations after they had contact with Europeans (1600s and 1700s) and during the time of **westward expansion** (1800s). Ask students to think about how the lives of the First Nations you studied in the previous activity may have been impacted by both the coming of **European contact** and westward expansion of settlers. Tell your students that during this activity they will be reading about the First Nation they learned about in Activity 1 to learn how life changed for them after European contact and westward expansion. After that, they will be responsible for sharing what they learned with their classmates.

2. Have students rejoin their group from Activity 1. They should bring the following materials to meet with their group: Student Page ***1, Tribal Lands Map***, their First Nation's History (***2A1-2*** through ***2G1-2***), and Student Pages ***3A-B, Wisconsin First Nations History Jigsaw***. Tell students they will be participating in a jigsaw reading activity. Show them where they will record information on the bottom of Student Page ***3A, Wisconsin First Nations History Jigsaw***.

3. Have students complete an independent read of the information in Activity 2 (European Contact and Westward Expansion).

4. Have students read Activity 2 (European Contact and Westward Expansion) with their group. They can have one person read aloud or take turns volunteering to read the information aloud. As they read, they should highlight/underline all ideas that show changes that took place for the First Nation they are learning about.

5. Have the students look for the tribal lands for their First Nation on Student Page ✎***1, Tribal Lands Map***. Have them compare this to their **treaty lands** (lands that were ceded to the United States by tribes through treaties).

   OPTIONAL: Have groups use the Native Land Digital Map to look up the lands of their First Nation.
   - Share the following website with students: ***native-land.ca***. If the website link does not work, do the following search "What tribal lands am I on?" and click on the Native-Land link.
   - Click on "***Go to Map***."
   - Leave only the territories toggled on.
   - Instruct students to start typing and then click on the following for each nation listed below. Once they click return, they can zoom in and out to see the original lands of each First Nation. They should hover around the area to see all the places their First Nation lands overlap with others.
     - **Ho-Chunk:** Hoocąk Ho-Chunk (territories)
     - **Menominee:** Omaeqnomenew-ahkew Menominee (territories)
     - **Ojibwe:** Anishinabewaki ᐊᓂᔑᓇᐯᒧᐎ Ojibwe (territories)
     - **Potawatomi:** Bodwéwadmi Potawatomi (territories)
     - **Oneida:** Onʌyote'a•ka Oneida (territories)
     - **Stockbridge-Munsee:** Mohican (territories) and Munsee Lenape (territories)
     - **Brothertown:** Mohegan (territories), Pequot (territories), Montaukett (territories), Eastern Nehântick (territories), Tunxis (territories), Nahaganset (territories)
     - If time permits, allow students to type in their address (or the school address) to see the lands they live/go to school on.
     - **NOTE:** LEAF is located on the UW-Stevens Point Campus at 1108 Fremont St., Stevens Point, WI. When this address is entered, the result appears to be Ochethi Sakowin (People of the Seven Council Fires [Sioux]) when hovered over, the Anishinabewaki (Ojibwe) is also listed.

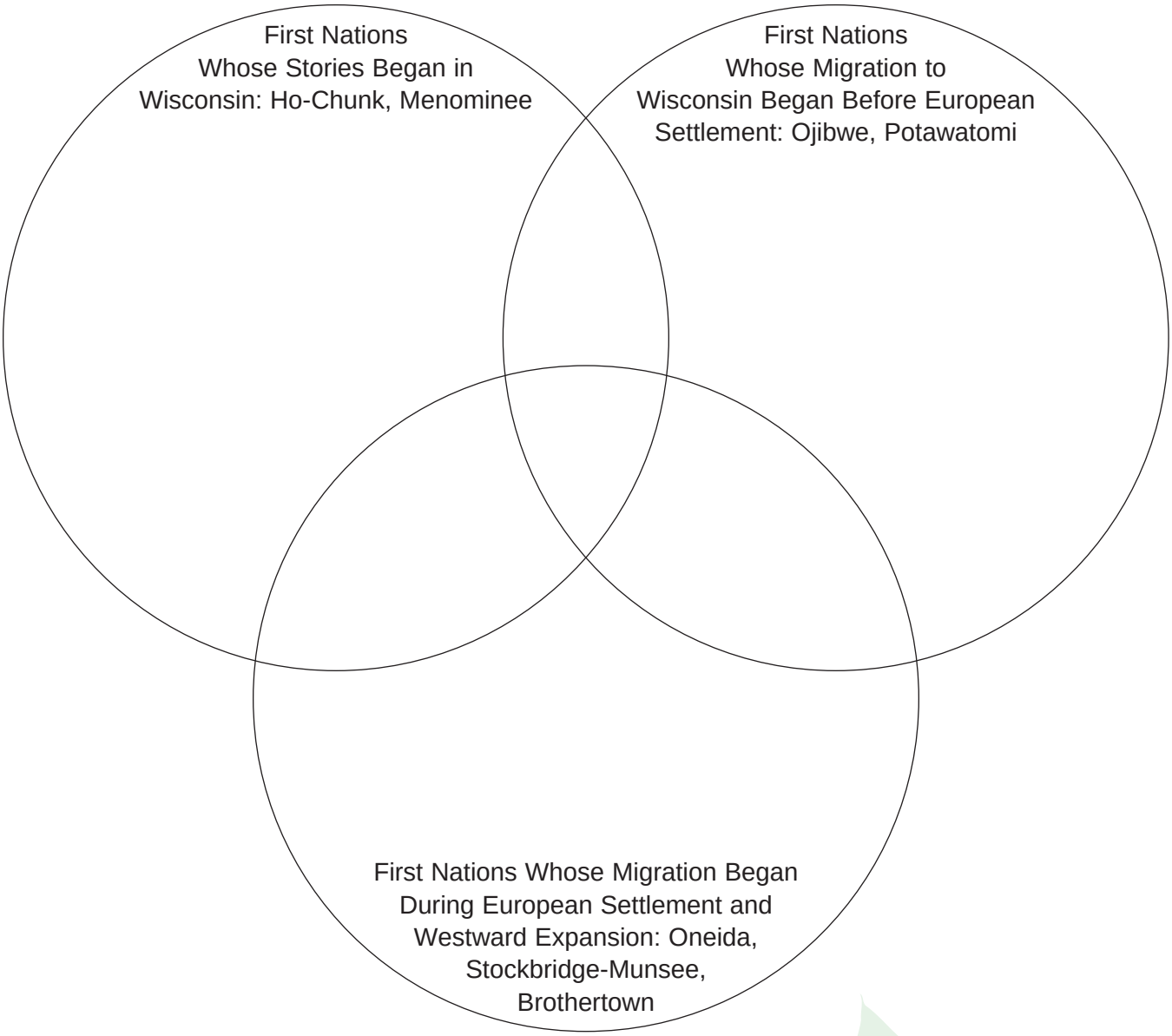
6. As a group, students should work to complete the questions for Activity 1 on Student Page ✎***3A, Wisconsin First Nations History Jigsaw***. Tell them that they will be responsible for teaching their classmates about the First Nation they have learned about. Move around to each group to help with any questions they may have.

7. Come back together as a full group. Each group of students should share what they learned about the First Nation assigned to them. When they are listening, they should record similarities to and differences from the First Nation they researched on the First Nations notes side of Student Page ✎***3B, Wisconsin First Nations History Jigsaw***.

Conclusion

Discuss the following essential questions as a class:

- How did Wisconsin's forests (and eastern forests) provide the basic resources needed for the First Nations who now call Wisconsin their home?
- How did these First Nations manage forests to meet their needs?
- How is the history (before 1900) of Wisconsin's First Nations similar to and different from each other? **NOTE:** Consider making a Venn diagram (see page 22) to help students look at similarities and differences related to when First Nations' stories begin in Wisconsin.
- How did European contact and westward expansion impact Wisconsin's First Nations?


First Nations
Whose Stories Began in
Wisconsin: Ho-Chunk, Menominee
First Nations
Whose Migration to
Wisconsin Began Before European
Settlement: Ojibwe, Potawatomi
First Nations Whose Migration Began
During European Settlement and
Westward Expansion: Oneida,
Stockbridge-Munsee,
Brothertown

NOTES

CAREERS

Two career profiles can be found in this lesson. One is for Ricky Kubicek (Departmental Archaeologist and Historic Preservation Officer, Wisconsin Department of Natural Resources Bureau of Environmental Analysis and Sustainability, see page 26). The second career profile is for Bill Quackenbush (Tribal Historic Preservation Officer, Ho-Chunk Nation of Wisconsin, see page 27). A careers lesson that uses this information begins on page 222.

SUMMATIVE ASSESSMENT

Instruct students to pick two First Nations to write about while completing this assessment. One should be the First Nation they read about. The other should be a First Nation from a different group listed below*:

- **Ho-Chunk / Menominee**
  First Nations whose stories began in Wisconsin
- **Ojibwe / Potawatomi**
  First Nations whose migration to Wisconsin began before European settlement
- **Oneida / Stockbridge-Munsee / Brothertown**
  First Nations shows migration to Wisconsin began during European settlement and westward expansion

1. Tell students that they need to write one paragraph to answer each of the following questions. They should use evidence that they recorded on Student Pages ***3A-B, Wisconsin First Nations History Jigsaw*** to help them answer the questions. Remind them to use vocabulary words they learned in their answer.
   - How is the history (before 1900) of Wisconsin's First Nations similar to each other?
   - How is the history (before 1900) of Wisconsin's First Nations different from each other?

Consider sharing an example with your students using the following template. Or, if needed, give them some of these statements as sentence starters.

MAKE A CLAIM

The history of the (insert Nation 1) and the (insert Nation 2) are similar to each other because … insert two ideas here. (You could use an example like they both lived in wigwams.)

SUPPORT YOUR CLAIM WITH EVIDENCE

In the jigsaw activity we learned that (insert Nation 1) ... provide a fact or detail related to idea one for (insert Nation 1).

SUPPORT YOUR CLAIM WITH EVIDENCE

In the jigsaw activity we also learned that (insert Nation 2) ... provide a fact or detail related to idea one for (insert Nation 2).

SUPPORT YOUR CLAIM WITH EVIDENCE

In the jigsaw activity we learned that (insert Nation 1) ... provide a fact or detail related to idea two for (insert Nation 1).

SUPPORT YOUR CLAIM WITH EVIDENCE

In the jigsaw activity we also learned that (insert Nation 2) ... provide a fact or detail related to idea two for (insert Nation 2).

WRITE YOUR OWN CONCLUDING SENTENCE TO REINFORCE YOUR CLAIM

This evidence shows that even though the (insert Nation 1) and the (insert Nation 2) had stories that began in Wisconsin at different times, they also have things in common with each other.

"Trees indeed have hearts"

Henry David Thoreau

* *For example, if they read about the Ho-Chunk Nation, they could choose any nation except Menominee Nation.*

SOURCES

Books/Articles

Coatsworth, E. S. *The Indians of Quetico*. Toronto: University of Toronto Press, 1957.

Curtis, J. T. *The Vegetation of Wisconsin – An Ordination of Plant Communities*. Madison, WI: The University of Wisconsin Press, 1971.

Danzinger E. J. *The Chippewas of Lake Superior*. Norman: University of Oklahoma Press, 1979.

Finan, A. S. (Ed). *Wisconsin's Forests at the Millennium: an Assessment*. Madison, WI: Wisconsin Department of Natural Resources, 2001. PUB-FR-161 2000.

Gartner, W. G., Ostergren, R. and Vale, T. (ed.) *Four Worlds Without an Eden*. Wisconsin Land and Life. Madison, WI: University of Wisconsin Press, 1997.

Loew, Patty. *Indian Nations of Wisconsin: Histories of Endurance and Renewal*. Madison, WI: Wisconsin Historical Society Press, 2013.

Loew, Patty. *Native People of Wisconsin*. Madison, WI: Wisconsin Historical Society Press, 2015.

Meeker, J. E., Ellis, J. E., & Heim, J. A. *Plants Used By The Great Lakes Ojibwa*. Odanah, WI: Great Lakes Indian Fish and Wildlife Commission, 1993.

Ourada, P. K. *The Menominee*. New York: Chelsea House Publishers, 1990.

Vale, T. R. *Fire, Native Peoples, and the Natural Landscape*. Washington D.C.: Island Press, 2002.

Maps Used with Permission

Ryan, F. (2019). *The Ways*. Madison, WI: PBS Wisconsin Education, Wisconsin Educational Communications Board, University of Wisconsin-Madison.

Wisconsin First Nations: American Indian Studies in Wisconsin, n.d. Native Land Map [map]. ***wisconsinfirstnations.org/native-land-map***

Wisconsin First Nations: American Indian Studies in Wisconsin, n.d. Wisconsin First Nations Tribal Lands Map [map]. ***wisconsinfirstnations.org/map***

RECOMMENDED RESOURCES

Google Resources

Additional resources to support this lesson have been created in Google format. They may be accessed on the LEAF website at: ***uwsp.edu/wcee/wcee/leaf/leaf-curriculum/k-12-forestry-lesson-guides***.

Other Resources

LEAF recommends supplementing this lesson with books from the **Wisconsin First Nations Booklist 3-5** found on the Wisconsin First Nations American Indian Studies in Wisconsin website ***(wisconsinfirstnations.org)***.
Many of these books are included in the LEAF 4th Grade Kit ***(uwsp.edu/wcee/wcee/kits)***.

Milwaukee Public Museum, n.d. *Wisconsin Indian Resource Project*. ***www.mpm.edu/content/wirp***.

Videos

PBS Wisconsin. "Tribal Histories." 2000-2017. Retrieved November 30, 2023. "Tribal Histories" features tribal storytellers sharing the culture and traditions of Wisconsin's Tribal Nations. The series features all 11 federally recognized American Indian tribes and bands in Wisconsin plus Brothertown. (Recommended for educator viewing, some portions could be shown to students but they are 30 minutes long and generally above a 4th grade learning level.) ***pbswisconsin.org/watch/tribal-histories***.

PBS Wisconsin, n.d. "Wisconsin Biographies." *Chief Oshkosh (Leader in Troubled Times 1795-1858).* ***pbswisconsineducation.org/bio/chief-oshkosh***.

PBS Wisconsin, n.d. "Wisconsin Biographies." *Electa Quinney (Mohican Teacher and Mentor).* ***pbswisconsineducation.org/biographies/about***.

PBS Wisconsin, n.d. "Wisconsin Biographies." *Walter Bresette (Treaty Rights and Sovereignty 1947-1999).* ***pbswisconsineducation.org/bio/walter-bresette***.

Wisconsin Department of Public Instruction-American Indian Studies, PBS Wisconsin and the University of Wisconsin-School of Education. "Wisconsin First Nations American Indian Studies in Wisconsin." 30 November 2023. ***wisconsinfirstnations.org***.

Wisconsin First Nations: American Indian Studies in Wisconsin and PBS Wisconsin Education, n.d. "The Ways." This series includes stories from Native communities around the central Great Lakes. This online educational resource explores connections between traditional ways and those of today. ***wisconsinfirstnations.org/the-ways***.

Wisconsin Forest Tales

Pferdehirt, Julia. *Chapter One, SÆNŌMEHSAEH Finds a Way* from *Wisconsin Forest Tales* (P. Harden, Illus.) with input from Frechette, J., Hoffman, M. and the Menominee History Committee (University of Wisconsin-Stevens Point, Stevens Point, WI: Natural Resource Foundation of Wisconsin, LEAF - Wisconsin's K-12 Forestry Education Program, and Wisconsin DNR. Black Earth: Trails Custom Publishing, 2004.

Readers join Saenomehsaeh and Mesaenehsaeh, two Menominee boys, as they experience their first prescribed burn in the forest. The story shares how Menominee learned important life skills in the forests. The story is followed by an informational section about fire as a tool and sustainable forestry. Print copies of the book are available to check out through LEAF ***(leafprogram.org)*** and a classroom set is included in the LEAF 4th Grade Kit ***(uwsp.edu/wcee/wcee/kits)***. All Wisconsin educators can request a complimentary copy from the LEAF program as well by emailing ***leaf@uwsp.edu***. Online PDFs of Chapter One can be found on the DNR website ***dnr.wisconsin.gov/education/WisconsinForestTales***.

"Someone is sitting in the shade today because someone planted a tree a long time ago."

Warren Buffet

Career Profile

Ricky Kubicek, Archaeologist & Historic Preservation Officer

Meet Ricky Kubicek. He is an archaeologist and historic preservation officer for the Wisconsin DNR. His job is to conduct surveys to find, research, and protect historical and cultural artifacts on state lands. These artifacts can be pieces of pottery, tools, weapons and shelters that were used by people in the past. Ricky's main goal is to protect these artifacts and make sure that all divisions of the Wisconsin DNR follow historic preservation rules to avoid disturbing artifacts. Ricky also works closely with tribal historic preservation officers from Wisconsin's sovereign nations.

Ricky evaluates Wisconsin DNR projects to identify concerns related to preserving historical sites, and provides suggestions on how to prevent disturbances to archaeological sites during these projects. Ricky estimates the impact of erosion on locations when stormwater permits are requested. He also surveys land that will be dug up for wind breaks before prescribed burns take place. Ricky uses a shovel and screen transect to search for artifacts at the burn site. If no artifacts are found, the digging for wind breaks can proceed. Ricky advises the Wisconsin DNR to harvest timber from Wisconsin state forests when the ground is frozen because this minimizes disturbances.

Ricky's love for archaeology began when he started collecting stone tools from his grandpa's farm near Slinger, Wisconsin.

This is Ricky in the field.

Ricky went to the University of Wisconsin-Stevens Point (UW-SP) and studied history with a minor in anthropology. During his time at UW-SP, he attended field school to learn about archaeology and participate in investigations. After finishing his degree, Ricky worked as a consultant, doing field work and submitting reports for permits. Later, Ricky went to the University of Wisconsin-Milwaukee and earned a graduate degree in anthropology.

Ricky enjoys fieldwork and being outside. He thinks it is important to keep learning about new discoveries, techniques, and methods in archeology because things are always changing. He says writing and being able to communicate with others is an important part of his job. He says if you want to be an archaeologist, you should enjoy reading and like working outside in any kind of weather. It is also helpful to learn different languages if you want to work with people from other countries.

Career Profile

Bill Quackenbush, Tribal Historic Preservation Officer

Meet Bill Quackenbush – a tribal historic preservation officer for the Ho-Chunk Nation of Wisconsin. His job is to protect and preserve the natural and cultural resources of the Ho-Chunk Nation for present-day and future generations. Bill does most of his work in Wisconsin but travels to other states including Iowa, Minnesota, Nebraska and South Dakota – all areas where the Ho-Chunk were moved by force against their will. Bill works with his team, leaders from the Ho-Chunk Nation, leaders from other Indian Nations, and people at local, state, and national levels.

One way Bill protects natural and cultural resources is by acquiring* land for the Ho-Chunk Nation. Ho-Chunk history began on the land between Green Bay and the Mississippi River. The Ho-Chunk people called this region their home for thousands of years. The land gave them food and medicines. When Bill helps the Ho-Chunk Nation acquire this land and return it to their people, the people can care for the land and gather cultural foods and medicines again.

Bill Quackenbush

Bill enjoys sharing information about Ho-Chunk history and culture, especially with tribal youth and students from local schools. He also interacts with people from state and federal agencies. He enjoys all the different people and the many ways he works with them. Sometimes he shares stories. Other times he has serious conversations about important topics.

To become a tribal historic preservation officer, Bill learned a lot about Ho-Chunk history, culture, and lands through experiences with people in the Ho-Chunk Nation. These things cannot be learned in a school program. He earned an associate degree in Supervisory Management which helped him with other parts of his job like understanding laws, working on grants and documents, and collaborating with non-tribal individuals.

If you are interested in this career, Bill suggests reaching out to people working in offices and departments within your own tribe. He says you should be comfortable speaking in public and from your mind and heart and not just from notes. He emphasizes the importance of working with others and being self-sufficient, responsible and accurate.

* *The Ho-Chunk acquire lands in many ways which include trading, purchasing and making requests for federal access lands.*

NOTES

NOTES

RUBRIC for Wisconsin State Standards ELA.W.4.2ab & ELA.W.4.3abc

STANDARD: Write opinion/informational pieces on topics or texts, supporting a point of view with reasons and information.

Student Name: _____

Project Name: _____

4-Exemplary	3-Proficient	2-Making Progress	1-Needs Improvement
Student writes claim independently.	**Complete sentence used to clearly share opinion (claim). (W.4.3.a)**	Claim is not a complete sentence or doesn't make perfect sense.	Claim is incomplete or difficult to understand.
Claim is supported with evidence from the jigsaw text.	**Opinion (claim) is supported with at least one fact or detail from the text. (W.4.2.ab)**	Evidence is not from the text or does not fully support claim.	Evidence does not support claim or is missing.
Claim and reasons are linked using advanced words and phrases.	**Ideas are linked using words and phrases (e.g., in addition, for example). (W.4.3b)**	Simple words/phrases link ideas.	No linking words/phrases are used.
Domain specific vocabulary is used along with additional words to add emphasis.	**Domain specific vocabulary is used correctly. (W.4.3c)**	Domain specific vocabulary is used but not correctly.	No domain specific vocabulary is used.
Concluding sentence supports claim and is well-written.	**Concluding sentence supports opinion (claim). (W.4.3a)**	Concluding statement is poorly written or does not support claim.	Concluding statement does not support claim or is missing.

Comments: _____

_____

_____

_____

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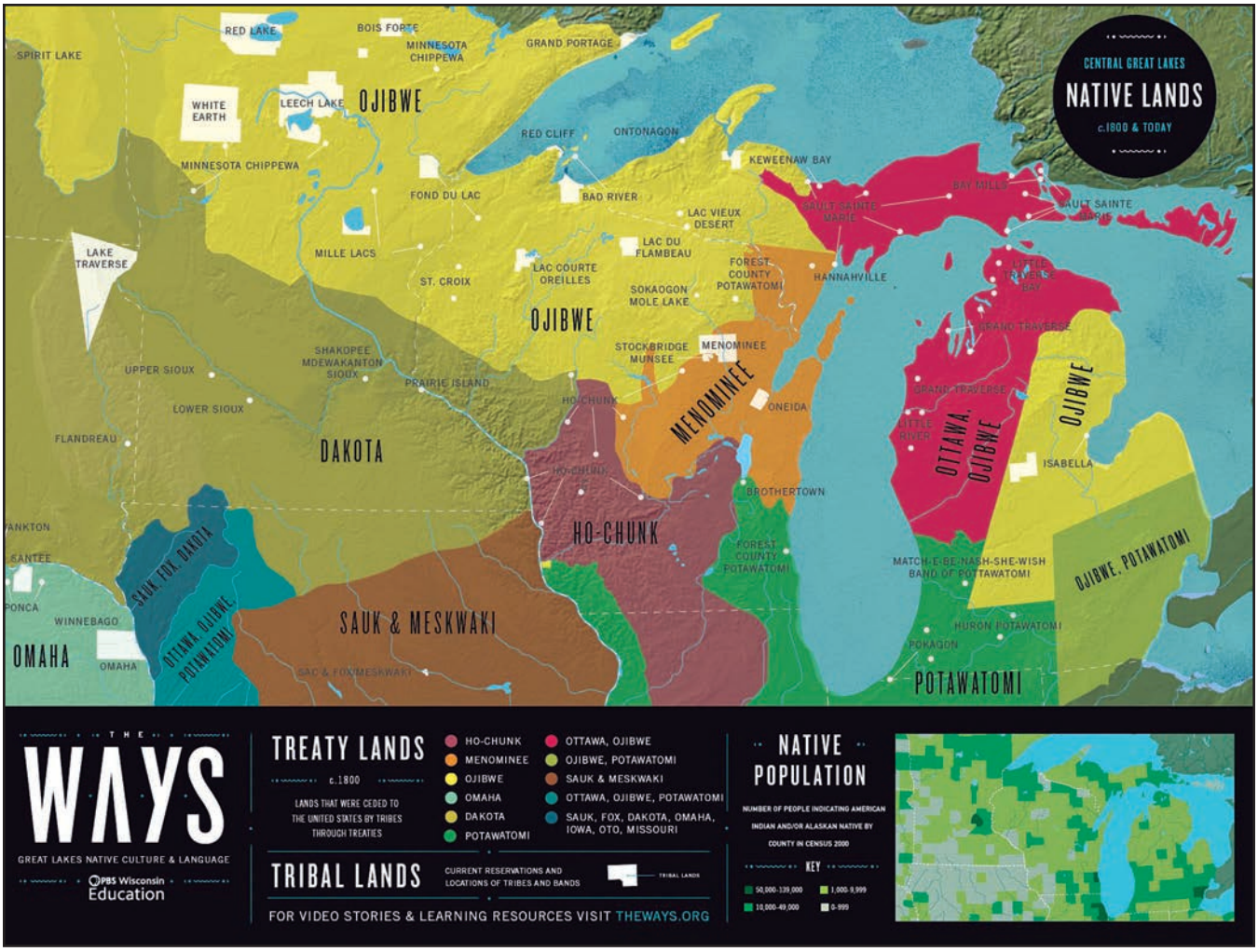
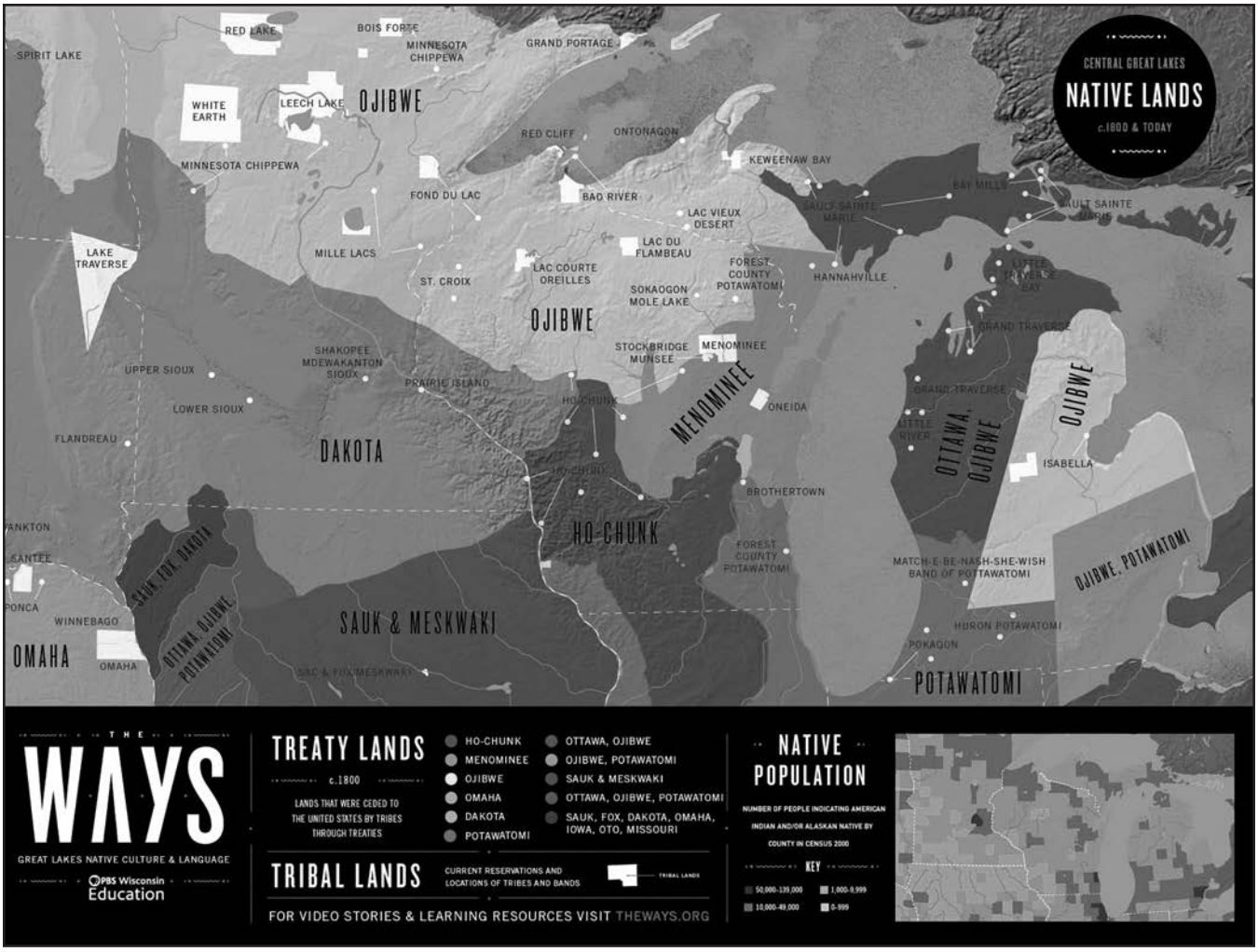
TRIBAL LANDS MAP



PBS Wisconsin Education, a service of the Wisconsin Educational Communications Board and the University of Wisconsin-Madison

The WAYS Native Nations Map shows tribal lands that were ceded to the United States government (multi-colored) and the current tribal reservations and locations of tribes and bands (white).

TRIBAL LANDS MAP



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The WAYS Native Nations Map shows tribal lands that were ceded to the United States government (grayscale) and the current tribal reservations and locations of tribes and bands (white).

FIRST NATION HISTORY: HO-CHUNK NATION • Activity 1

HO-CHUNK EARLY HISTORY

The Ho-Chunk call themselves Ho-Chungra, the People of the Sacred Voice. They are one of two **First Nations** whose story begins in what is now Wisconsin. The Ho-Chunk have lived in what is now Wisconsin since before the Ice Age.

The Ho-Chunk creation story is passed on through oral tradition. **Oral tradition** is the sharing of history and culture from one generation to the next by telling stories. The Ho-Chunk creation story takes place at Moga šuc, or Red Banks on Green Bay. In the story, Earthmaker creates Earth and everything on it including the Ho-Chunk. Earthmaker also gives the Ho-Chunk the gifts of tobacco and fire.

There are 12 Ho-Chunk **clans** (group of people with common ancestors) that come from two **moieties** (divisions), the sky division – those who are above and the earth division – those who are on earth. Each clan has a special role.

- The Sky Division Includes: Thunder (Peace Chiefs), Eagle, Hawk/Warrior, and Pigeon
- The Earth Division Includes: Bear (War Chiefs), Wolf, Water Spirit, Buffalo, Deer, Elk, Fish, and Snake

The Ho-Chunk are known by their father's clan **(patrilineal)**.

HO-CHUNK CONNECTIONS TO THE LAND AND FORESTS

The Ho-Chunk once lived on over 10 million acres of land in what is now Wisconsin, Illinois, Iowa, Minnesota, and Missouri. In Wisconsin, Ho-Chunk land stretched from the Door Peninsula in the north to the Rock River in the south. It also spread from Green Bay in the east to the Mississippi River in the west. Land near Lake Winnebago and the Fox River was covered by glaciers during the last Ice Age. It was rich with prairies, oak savannahs, swamps, tamarack trees, and lakes and wetlands (like Horicon Marsh). Land closer to the Wisconsin River and in the Driftless Area was not covered by glaciers during the last Ice Age. It was full of rivers, pines, and hardwood forests with black and white oak, ash, and maple trees. Forests throughout Ho-Chunk lands provided the Ho-Chunk with food, shelter, medicine, transportation and many other things.

The Ho-Chunk often lived in large villages. They built lodges that were covered with mats made from birch bark or woven reeds. They traveled away from the village to hunt or gather when needed. In the Tejop area, the Ho-Chunk built homes called **ciiporokes**. Ciiporoke frames were made from tree saplings. Tamarack saplings were used a lot because they were easy to bend. Poles made from saplings were stuck into the ground and tied together at the top by rope made from basswood bark. Ciiporokes were covered with large sheets of birch bark or mats made from cattails. The Ho-Chunk still build ciiporokes today.

Ho-Chunk men hunted large and small game like elk, deer, beaver and rabbits near their villages and fished on nearby lakes and rivers. They also journeyed across the Mississippi River to hunt buffalo on the prairies. The Ho-Chunk used trees to make dug-out canoes for traveling on rivers and lakes. Ho-Chunk women gathered food and medicine in the woods and meadows. Wild rice grew in the Fox River, in lakes and in the wetland areas near Tejop (present-day Madison). Because land, water, and all creatures are sacred to the Ho-Chunk, the Ho-Chunk have always only taken what they need. When the Ho-Chunk need something, they offer thanks for it through tobacco and prayers.

At least 1,000 years ago or more, the Ho-Chunk started growing and harvesting corn, beans, squash and other food and medicine. They worked together as a community to grow enough food for all their people. It was said that some corn fields were "as large as the distance covered when you shoot an arrow three times." Food from the harvest was stored in bags made of fibers and kept in pits dug into the ground so it could be used during winter months.

FIRST NATION HISTORY: HO-CHUNK NATION • Activity 2

HO-CHUNK EUROPEAN CONTACT AND WESTWARD EXPANSION

The Ho-Chunk met many groups of people before Europeans arrived in what is now Wisconsin. Stories passed on through oral tradition or carved in rock tell the story of when the Ho-Chunk first met the Menominee, who were their friends. There are stories about a time when a group of Ho-Chunk used canoes to travel south down the Mississippi where they met Spaniards. After the Ojibwe arrived in what is now Wisconsin, many Ho-Chunk moved southwest of Green Bay. The Ho-Chunk also encountered other Nations who were moving west after Europeans arrived in the east.

When the Europeans arrived in what is now Wisconsin, the Ho-Chunk traded with them. They traded furs for metal pots, knives, blankets, cloth, and guns. They had friendly relationships with the fur traders. Ho-Chunk lands contained valuable deposits of lead which the Ho-Chunk also traded to settlers. As more and more traders, miners, and settlers arrived, more and more people wanted the lead and other resources. Many resources were overused and became **depleted**.

In the 1800s, the U.S. government started making **treaties** (agreements between nations) with the Ho-Chunk. In the treaties, the Ho-Chunk **ceded** (gave up) their lands to the U.S. government in exchange for money and other land. With every new treaty the Ho-Chunk lost more land. The treaties also said that the Ho-Chunk must leave what is now Wisconsin. The Ho-Chunk were forced across the Mississippi River to places in Iowa, Minnesota and South Dakota. Many of these places were not good for growing food and were not a good fit for the Ho-Chunk.

Every time the Ho-Chunk were forced to move across the Mississippi River, they found their way back. It wasn't easy. The Ho-Chunk used trees to make dug-out canoes to travel back up or across the Mississippi River. Hundreds of Ho-Chunk people died during the moves from weather, bad conditions, and being fed spoiled food. Some Ho-Chunk people fled to live with the Omaha in Nebraska and eventually became the Winnebago Tribe of Nebraska.

Many Ho-Chunk kept sneaking back to their homeland. The perseverance of those who kept returning to what is now Wisconsin is why the Ho-Chunk Nation continues to be a **sovereign** nation living throughout Wisconsin today. Today the Ho-Chunk have over 11,000 acres of land spread across multiple counties. The Ho-Chunk government is located in Black River Falls. The Ho-Chunk provide services to tribal members in Black River Falls and other locations like La Crosse, Tomah, Baraboo, Wittenberg, and Nekoosa. The Ho-Chunk Nation includes over 10,000 members.

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FIRST NATION HISTORY: MENOMINEE NATION • Activity 1

MENOMINEE EARLY HISTORY

The Menominee call themselves **Kiash Mamaceqtaw**, the Original People, because their story began in what is now Wisconsin about 10,000 years ago. They are one of two **First Nations** whose story begins in what is now Wisconsin.

The Menominee creation story is not meant to be read from a book. It is shared through **oral tradition** where an elder tells the story to younger members of the tribe. The Menominee Creation begins at the mouth of the Menominee River in Menekaunee (near present day Marinette about 60 miles from the Menominee Reservation). It explains how the Great Bear, Brother Eagle, Moose, Wolf, and Crane became the five main **clans** (group of people with common ancestors) of the Menominee people.

Menominee are known by their father's clan **(patrilineal)** and each clan is known to have a special expertise.

- Bear: Speakers and keepers of the law
- Eagle: Fire carriers and peacekeepers
- Wolf: Hunters and fishers
- Crane: Builders and artists
- Moose: Protectors of community and individuals; overseers of wild rice harvest

Neighbor tribes gave the Menominee the name Menominee which means "People of the Wild Rice." The Menominee were called this because **manōmāēh** (wild rice-Menominee) or **manoomin** (wild rice-Ojibwe) was found everywhere the Menominee people were found.

MENOMINEE CONNECTIONS TO THE LAND AND FORESTS

The Menominee once lived on almost 10 million acres of land in what is now Wisconsin and Michigan. Menominee lands stretched north to the Escanaba River and south to the Milwaukee River. Their lands spread east to the Door Peninsula and west to the Mississippi River. A lot of the land was covered in northern hardwood forests. Hemlock, pine, birch, and maple trees grew in these forests. The forests always provided the Menominee with food, shelter, and medicines. In return, the Menominee always cared for the forests and never took more from the forests than what they needed.

The forests provided food and medicine for the Menominee. For many generations, the Menominee set fires in or near the forests to burn grass and small trees. This gave the oak and other trees more room and nutrients to grow. The trees produced more acorns and nuts that were eaten by deer, turkey, fox, and squirrels. Fresh burned ground helped berries grow too. Berries were eaten by many animals. Berries, other plants, nuts, and animals were all eaten or used as medicines by the Menominee people too.

The Menominee had different homes in the winter months than in the summer months. They lived in dome-shaped **wigwams** from late fall until spring. The frames were made from small trees tied together with strips of bark or grass. The frames were covered with mats made from sewing pieces of birch bark together or weaving grasses and reeds together.

During the summer months, the Menominee lived in rectangular dwellings made of wood poles with peaked roofs. These homes were also covered in bark or mats. The Menominee often grew the **Three Sisters** which are corn, beans, and squash in gardens near their summer homes.

Before settlers arrived in what is now Wisconsin, the Menominee lived in different parts of the forests during different seasons. The seasons were made up of different moons (months).

FIRST NATION HISTORY: MENOMINEE NATION • Activity 1

Each moon was named based on what was happening in nature during that moon. The Menominee spent time at sugar camp during the Sugar Making Moon (April) when sap could be collected from maple trees. During the Strawberry Moon (June), the Menominee lived in their summer homes where they could pick berries and grow gardens. The Menominee moved to where they could harvest wild rice during the Rice Threshing Moon (September) and where they could hunt during the Falling Leaves Moon (October). During the Freezing Moon (November), the Menominee would move to live in the protection of the forest for the winter where they would share stories during the Hand Shaking Moon (January). They would head out on the lakes during the Sucker Moon (February) to ice fish.

FIRST NATION HISTORY: MENOMINEE NATION • Activity 2

MENOMINEE EUROPEAN CONTACT AND WESTWARD EXPANSION

The Menominee first met settlers when the French explorer, Jean Nicolet, arrived at Green Bay in 1634. After Nicolet's arrival, the Menominee started trading furs with the French. As settlers continued to arrive in what is now Wisconsin, it changed life for the Menominee people.

The Menominee were forced to **cede** (give away) land through a series of **treaties** (agreements between nations). The Treaty of 1848 said the Menominee had to move to a 600,000 acre reservation in Minnesota called Crow Wing. Menominee clan leaders, including Chief Oshkosh, visited the land after the treaty was signed and saw that the land was not good for the Menominee. Chief Oshkosh also knew that all the knowledge the Menominee had about their land would not help them in Crow Wing. After the visit, Chief Oshkosh and others traveled all the way to Washington to meet with President Fillmore. Chief Oshkosh told Fillmore that, "The poorest land in Wisconsin is better than that of Crow Wing." He convinced Fillmore to take back the order and let the Menominee stay in what had become Wisconsin.

The Treaty of 1854 set aside 276,000 acres of forested land along the Wolf and Oconto Rivers for the Menominee to have as a permanent home called a **reservation**. All bands of the Menominee who were living in what is now Wisconsin had to move to the reservation. In 1856, the Menominee signed one more treaty to give land on the southwest part of their reservation to the Stockbridge-Munsee Tribe who came to Wisconsin from the east coast. The Menominee lost millions of acres of land in the treaties but persevered in remaining a **sovereign** nation on some of their original homelands in what is now Wisconsin. Today, the Menominee Reservation is just over 235,000 acres and has the same boundaries as Menominee County. The government is located in Keshena. The Menominee nation includes over 8,700 tribal members.

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FIRST NATION HISTORY: OJIBWE NATION • Activity 1

OJIBWE EARLY HISTORY

The name **Ojibwe** has a few different meanings. Many elders believe Ojibwe comes from a word meaning "to script" because the Ojibwe shared stories and information by writing pictures on birch bark scrolls. Others believe Ojibwe comes from the word meaning "puckered" because the Ojibwe wear a puckered style of moccasin. The Ojibwe are one of three Anishinaabe tribes who began their journey from the east coast of North America about 1,000 years ago. The story of how the Ojibwe came to what is now Wisconsin is shared through **oral tradition**. Oral tradition is when an elder uses stories to share history and culture with younger members of the tribe.

Ojibwe oral tradition says the Anishinaabe began their journey to what is now Wisconsin about 1,000 years ago when a prophet told them they needed to follow the Sacred Megis Shell to the chosen grounds where food grows on water. They were told their journey would start and end at an island shaped like a turtle. The journey would include seven stops and take many generations to complete. As the Anishinaabe traveled, they started to split into three groups. Together, they were the Three Fires Alliance.

- Bodéwadami: Keepers of the Fire
- Odawa: Keepers of the Trade
- Ojibwe: Keepers of the Faith

Around 1500, the Anishinaabe reached what is now known as the Strait of Mackinac. The three tribes started to travel in different directions from this point on. The Bodéwadami traveled to the south and west. The Odawa traveled back towards the east. The Ojibwe continued moving west. Some Ojibwe traveled north of the lake that is now known as Lake Superior. Other Ojibwe traveled south of the lake. Eventually, both groups made it to a turtle-shaped island where they found food growing on water, **manoomin** (wild rice). The island became a spiritual center for the Ojibwe. It was eventually named Madeline Island after the daughter of Chief White Crane.

The Ojibwe are known by their father's **clan (patrilineal)**. There are seven original clans. Each clan has a special role and place in the **Midewiwin**, Grand Medicine Lodge.

- Crane: Chiefs and leaders
- Loon: Chiefs and leaders
- Fish: Thinkers and star gazers
- Bear: Protectors and knew of the plants and medicines
- Marten: Warriors
- Deer: Gentle people; eventually became part of other clans
- Bird: Spiritual leaders

Bands or groups of Ojibwe settled in many places along their journey west through the Great Lakes region. New Ojibwe lands stretched north into what is now Ontario, Canada, south into what is now Wisconsin and as far west as what is now North Dakota.

OJIBWE CONNECTIONS TO THE LAND AND FORESTS

The Ojibwe have a strong connection to the forests. When the Ojibwe arrived in what is now Wisconsin, they settled in forests that had white and red pine, hemlock, spruce, tamarack, balsam fir, cedar, basswood, elm, ash, maple, birch, oak and poplar trees. The forests provided the Ojibwe with everything they needed. The forests gave the Ojibwe shelter, food, medicine, tools, transportation, and many other things. The Ojibwe were careful to take only what they needed and always gave thanks for anything they took by burning **asema** (tobacco).

The Ojibwe used bark, saplings, and tree limbs to make **wigwams** and winter lodges. These shelters could be round or rectangular. Poles from **saplings** (young trees that are flexible) were stuck into the ground, bent, and tied together at the top. Other saplings were placed around these to make a frame. Sheets of birch bark were sewn together to wrap around the frame and pitch from pine trees was used to seal holes. Wood was burned to heat the shelters and for cooking.

FIRST NATION HISTORY: OJIBWE NATION • Activity 1

Birch bark was also used to make baskets, trays, and even canoes. Other forest materials were used to make cradle boards for carrying babies or snowshoes and toboggans for traveling during the winter months. The Ojibwe still use birch bark and other forest materials to make many things today.

The forests also provided the Ojibwe with food and medicine. The Ojibwe hunted deer, grouse, rabbit, moose, and elk and gathered berries, nuts, and other medicines. They trapped beavers, otters, and other small animals too. Hides and furs were used for clothing, moccasins, blankets, and shelters.

The Ojibwe kept the forest healthy by setting fires. The fires burned grass, brush, and small trees. This helped other trees and berries grow and produce more food for the Ojibwe and animals. Fires were not set every year. They were only set when the forests needed the fire to help them grow.

Ojibwe life has always followed the cycles of the moon and the seasons. Before settlers arrived, the Ojibwe moved through the forests and lands depending on the moon and season. In the spring, the Ojibwe speared fish and made maple sugar. The Snow Crust Moon (March) signaled when it was time to begin tapping the maple trees (when the snow warmed during the day and then froze again at night making a crust on the snow). During the Strawberry Moon (June) and Berry Moon (July), the Ojibwe fished, hunted, and gathered berries. Late summer was the time to harvest wild rice under the Ricing Moon (August). The Freezing Over Moon (November) was the start of winter and a time for hunting, trapping, and ice fishing. There are 13 moons in the Ojibwe calendar. The moons still help the Ojibwe know when to tap trees, harvest wild rice, and many other things.

FIRST NATION HISTORY: OJIBWE NATION • Activity 2

OJIBWE EUROPEAN CONTACT AND WESTWARD EXPANSION

The Ojibwe were forced to **cede** (give away) land through multiple treaties (agreements between nations). The Ojibwe ceded over 22 million acres of land to the U.S. government in exchange for yearly payments and goods. Since the Ojibwe knew they were losing a lot of land needed for hunting, fishing, and harvesting, they made sure their treaties gave them the right to continue to hunt, fish, and harvest on the lands they ceded. In 1850, President Taylor signed a removal order that said the Ojibwe people must move west of the Mississippi River. The Ojibwe people did not want to move. To try to force the Ojibwe to move, the U.S. government told the Ojibwe they had to go to Sandy Lake, Minnesota, to pick up their yearly payments and goods instead of to La Pointe on Madeline Island. When the Ojibwe arrived at Sandy Lake in late October, their payments were not there. The payments did not arrive until December. There was not enough food for the Ojibwe at Sandy Lake so over 150 people died from starvation or illness. Hundreds more died on their way home because they were week from sickness and hunger.

In 1852, Chief Buffalo traveled all the way to the U.S. capital to meet with President Fillmore to ask him to let the Ojibwe stay in Wisconsin. President Fillmore agreed to stop the removal order. The Treaty of 1854 created four Ojibwe **reservations** (lands to live on) in Wisconsin: Bad River, Lac Courte Oreilles, Lac du Flambeau, and Red Cliff. Ojibwe reservations included about 275,000 acres of land. The St. Croix and Sokaogon were not given a reservation in 1854. The Ojibwe lost millions of acres of land in the treaties, but the Bad River, Lac Courte Oreilles, Lac du Flambeau, Red Cliff, St. Croix, and Sokaogon all persevered in remaining **sovereign nations** with homes in what is now Wisconsin.

FIRST NATION HISTORY: OJIBWE NATION • Activity 2

They also have kept their rights to hunt, fish, and harvest on the lands they ceded, not just their reservation lands. Information about each Ojibwe nation is included in the table below.

Nation	What They Call Themselves	Location	Reservation	Tribal Members
Bad River	**Mashkiiziibii** (Medicine River Ojibwe)	Ashland and Iron Counties; Odanah is seat of government	~124,000 acres	Almost 7,000
La Courte Oreilles	**Odaawaa-zaaga'iganiing** (Lake of Short Ears; after Ottawa who lived there)	Sawyer County; Hayward is the seat of government	~76,000 acres	Over 7,200
Lac du Flambeau	**Waaswaaganing (**People of the Torch)	Mostly in Vilas County; some in Iron County; Lac du Flambeau is the seat of government	86,600 acres	Almost 3,500
Red Cliff	**Gaa-miskwaabikaang** (People of a Place That's Red)	Shores of Lake Superior, farthest point north in Wisconsin (Bayfield Peninsula); Red Cliff is seat of government	~14,500 acres	Over 5,300
St. Croix	**St. Croix Ojibwe**	Burnett, Polk and Washburn counties; Webster is seat of government	~4,600 acres	About 1,000
Mole Lake/ Sokaogon	**Sokaogoning** (Post Lake People)	Southwest of Crandon between Mole Lake and Rice Lake; Town of Nashville is seat of government	~5,300 acres	About 1,000

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FIRST NATION HISTORY: POTAWATOMI NATION • Activity 1

POTAWATOMI EARLY HISTORY

The Potawatomi call themselves Bodéwadami (Keeper of the Fire). The Potawatomi are one of three Anishinaabe tribes who began their journey from the east coast of North America about 1,000 years ago. The story of how the Potawatomi came to what is now Wisconsin is shared through **oral tradition**. Oral tradition is when an elder uses stories to share history and culture with younger members of the tribe.

Potawatomi oral tradition says the Neshnabeck started migrating toward the Great Lakes about 1,000 years ago. They were searching for the place where the food grows on water (wild rice). As they moved west, the Neshnabek split into three groups. Together, they were known as the Three Fires Alliance.

- Odawa: Keepers of the Trade
- Ojibwe: Keepers of the Faith
- Bodwéwadmi (Potawatomi): Keepers of the Fire

Around 1500, the Neshnabek arrived near Sault Ste. Marie. From there, the Three Fires Alliance traveled in different directions. The Ojibwe moved west, the Odawa stayed in the area of the Strait of Mackinac and the Potawatomi moved towards southwestern Michigan. The Potawatomi eventually settled in what is now Michigan, Ohio, Indiana, Illinois, and Wisconsin. They created several villages in Wisconsin along the western shore of what is now Lake Michigan. The Potawatomi lived as far north as the Door Peninsula and what is now Washington Island.

The Potawatomi people are known by their father's **clan (patrilineal)**. There are seven original Potawatomi clans. Each clan has a special role to serve the community.

- Bear: Protectors of the natural surroundings; knew plants and medicines
- Bird: Spiritual leaders
- Crane: Chiefs and leaders
- Deer: Provided peace and balance
- Fish: Thinkers and star gazers
- Loon: Chiefs and leaders
- Marten: Warriors

POTAWATOMI CONNECTIONS TO THE LAND/FORESTS

The Potawatomi live in balance with the world around them and the forests have always been important to their culture. The Potawatomi never take more than what they need and always give thanks by burning tobacco. Before settlers arrived, Potawatomi life followed the seasons. The Potawatomi lived, ate, and used different tools during different seasons. The Potawatomi measured time in moons, not months. Their moons were named for what was important to them at different times of the year.

The Trout Moon also sometimes called the Sucker Fish Moon was the start of spring. During this moon, the rivers and lakes thawed, and fish began to swim to their **spawning grounds** (where they lay their eggs). The Potawatomi used spears, traps and nets to catch fish during this moon. The Potawatomi fished at other times of the year too. Some fish, like salmon and trout, were caught in warmer months. Large fish, like pike and sturgeon, were caught in cooler months.

The Maple Sugar Moon came next. During the Maple Sugar Moon, the Potawatomi moved to the **Sugar Bush** (place in the forest with a lot of maple trees) to collect sap and boil it into maple syrup and sugar. The Leaves Moon came next. It was the time when leaves would start to grow on plants. During this time, bark would come off birch trees easily without hurting the tree. The Potawatomi used birch bark to make buckets, canoes, and wigwams. Birch bark canoes were lighter and faster than dugout canoes that other tribes used. The Potawatomi used many other trees from the forest too. Ash trees were used to make baskets and packs. Spruce and basswood were used to make cords and nets. Strong trees like oak and cedar were good for making tools and weapons. The forests provided many things for the Potawatomi.

FIRST NATION HISTORY: POTAWATOMI NATION • Activity 1

The Strawberry Moon was at the start of summer and the Blueberry Moon was near the end of summer. During the summer moons, many different fruits, nuts, and other plants were harvested from the forests. The Potawatomi also grew the **Three Sisters** (corn, squash, and beans) in their gardens. Potawatomi women did most of the gardening and harvesting during the summer moons while men sometimes canoed far away to trade with other tribes.

The fall had many moons; the Yellow Leaf Moon, Autumn Moon, Bare Forest Moon and Hunting Moon. During the Hunting Moon the Potawatomi would use bows, spears, and snares to hunt large and small game like deer, elk, moose, turkey, fox, and muskrats. Winter was hard for the Potawatomi and other tribes in the Great Lakes area. Families moved into the forests because the forests helped protect them from the snow and cold. The Potawatomi shared stories during the Mid-winter Moon in what is now December. They ice fished, hunted, and trapped small game for food during the winter moons.

FIRST NATION HISTORY: POTAWATOMI NATION • Activity 2

POTAWATOMI EUROPEAN CONTACT AND WESTWARD EXPANSION

The Potawatomi were forced to cede all their land in Wisconsin by the mid-1800s. A treaty signed in 1833, forced the Potawatomi to move west to Kansas. Dozens of Potawatomi died on the long journey. Some Potawatomi fled and moved back to what is now Wisconsin. They lived in secret near Blackwell and Wabeno in Forest County. A missionary helped them purchase land in 1913. In 1937, they adopted a new form of government as the Forest County Potawatomi Community. The perseverance of the Potawatomi people who returned to live in what is now Wisconsin kept the Potawatomi culture and language alive. The Potawatomi are a **sovereign** nation of people who continue to live and pass on their culture and language to new generations today. The Potawatomi have about 12,000 acres of land in Forest County. The government is located in Crandon. The Potawatomi have over 1,400 tribal members.

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FIRST NATION HISTORY: ONEIDA NATION • Activity 1

ONEIDA EARLY HISTORY

The Oneida call themselves Onʌyoteʔa·ká which means People of the Standing Stone. Their homeland is in New York between the Susquehanna and St. Lawrence Rivers. The Oneida are **Haudenosaunee** people. Haudenosaunee means People of the Longhouse. The Cayuga, Mohawk, Onondaga, and Seneca are also Haudenosaunee people. The Haudenosaunee were also called the Five Nations of the Iroquois Confederacy. In the 1700s, the Tuscarora joined them and they became the Six Nations. Today, the Oneida Nation of Wisconsin has a reservation of about 65,400 acres near Green Bay in Brown and Outagamie Counties.

The Oneida Creation Story says that all things were created for the benefit and use of people and that people must always give thanks for all these things. Burning tobacco is one way that the Oneida give thanks. The Oneida Creation Story is passed down through **oral tradition** where elders share history and culture by telling stories to younger generations.

The Oneida people are known by their mother's clan **(matrilineal)**. There are three main clans – Turtle, Bear, and Wolf that are divided into three more clans. Each clan has different roles.

- Turtle Clan: Snapping Turtle Clan, Mud Turtle Clan, Painted Turtle Clan – Keepers of the land and environment
- Bear Clan: Brown Bear Clan, Black Bear Clan, Yearling Bear Clans – Medicine people and healers
- Wolf Clan: Gray Wolf Clan, Red Wolf Clan, Timber Wolf Clan – Path finders

ONEIDA CONNECTIONS TO THE LAND AND FORESTS

The Oneida depended on the forests and rivers of New York. They lived in **longhouses** made from trees that were up to 20 feet wide and 60 feet long. Poles made from branches with forks at the top were stuck into the ground about four to five feet apart. Other poles were laid across these poles to make an arched roof. Large sheets of bark were tied to the frames and an outer set of poles held the bark in place. Smoke holes were left in the roof. Doors were made from animal hides or more bark. Benches, bunks, and shelves were built inside the longhouse. Longhouses were shared by families that were related to each other. Sisters or cousins who had the same aunt, grandmother or great grandmother lived together. Husbands would live with their wives' families.

The forests also provided food. The Oneida hunted and fished with tools made from stone and wood like spears, bows, and arrows. They hunted or snared deer, bear, elk, moose, turkey, beaver, squirrels, and rabbits. The Oneida fished for trout and salmon using nets and spears. Every part of the fish was used. Parts that could not be eaten were used to compost gardens. They stored meat for the winter in pits they dug into the ground.

The Oneida also gathered nuts, berries, and roots from the forests to use as food and medicine. They grew the **Three Sisters** (corn, beans, and squash) in their gardens. Husks from corn were used to make dolls and the kernels of corn were used to make corn bread and soup.

The Oneida knew when to hunt, fish, plant, gather, and harvest based on the moons. The 13 moons are named for what takes place during them. The Snow Moon is in the winter when the nights are longest. During the Maple Moon, the days started to turn warmer and sap would flow from the maple trees. The Planting Moon happened each spring when it was time to plant gardens. It was followed by the Strawberry Moon in the summer and Harvest Moon in the fall.

The Oneida used baskets made from black ash trees and pottery from clay. They made Wampum beads from quahog shells found at the bottom of lakes and rivers. These beads were purple and strung together to make belts that were used to show agreements between people.

FIRST NATION HISTORY: ONEIDA NATION • Activity 2

ONEIDA EUROPEAN CONTACT AND WESTWARD EXPANSION

The Oneida first met the Dutch in the early 1613. The Haudenosaunee reached an agreement with the Dutch that was recorded on a two-row wampum belt. One path was the Oneida and their Haudenosaunee relatives and the other was the Dutch and the Europeans. The Oneida traded with the Dutch. The English came after the Dutch. As more settlers moved to the lands of the Haudenosaunee, it became more difficult for the Oneida to provide for all their people by hunting, fishing, gathering, and gardening. This forced them to begin selling lands to the English.

During the Revolutionary War, the Oneida and the Tuscarora were the only members of the Haudenosaunee to fight with the colonists. After the war, the new U.S. government signed a **treaty** with the Oneida and Tuscarora giving them the lands they lived on at that time. The State of New York did not follow this agreement. They made treaties that took away almost all of the Oneida's five million acres of land. By 1823, the Oneida people were left with only 32 acres of land in New York.

In the 1820s, many Oneida moved to the State of Wisconsin where they purchased land near Green Bay from the Ho-Chunk and Menominee Nations. While it was not easy to leave their homelands, their perseverance in finding a new home helped them remain a **sovereign** nation. In a 1838 treaty with the U.S. government, they became the Oneida Tribe of Indians of Wisconsin. They are now known as the Oneida Nation. The Oneida Reservation includes about 65,000 acres along Duck Creek in Brown and Outagamie Counties. The Oneida have over 16,000 tribal members.

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FIRST NATION HISTORY: STOCKBRIDGE-MUNSEE COMMUNITY OF MOHICAN INDIANS • Activity 1

STOCKBRIDGE-MUNSEE MOHICAN EARLY HISTORY

The Mohicans call themselves **Muh-he-con-ne-ok** which means People of the Waters that are never still. Their homeland is near the Hudson River Valley in what is now New York, Vermont, Massachusetts, Connecticut, Pennsylvania, and New Jersey. The Mohicans were neighbors to the Munsee who lived near the start of the Delaware River.

STOCKBRIDGE-MUNSEE MOHICAN CONNECTIONS TO THE LAND AND FORESTS

The Mohicans depended on the forests and rivers while living in the Hudson River Valley. Spruce, elm, pine, oak, birch, and maple trees grew in the Mohican forests. Many berries grew in the forests too. Forest trees were used to build homes and tools. The Mohicans built small **wigwams** from bent tree saplings that they covered with animal hides or tree bark. They also built large longhouses which were much bigger than wigwams. Longhouses had curved roofs covered in bark. Berries were eaten and used in medicines.

Black bears, deer, moose, beavers, otters, bobcats, mink, turkeys, and pheasants also lived in the Mohican forests. Mohican men hunted these animals for food and other purposes. They also fished for and gathered oysters in the rivers. Mohican men would travel to other areas to hunt and fish if needed. Mohican women usually remained closer to home where they planted gardens and grew the **Three Sisters** (corn, beans, and squash).

Mohican life followed the seasons. In the winter months, the Mohicans spent a lot of time telling stories and making baskets, pottery, and tools. They would dye porcupine quills and other natural items to make beautiful decorations on their clothes. In the spring, the Mohicans camped at the **Sugar Bush** (location in the forest with many sugar maple trees) where the tapped trees, collected sap and boiled it into maple sugar. Summer was a time for working in the gardens.

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FIRST NATION HISTORY: STOCKBRIDGE-MUNSEE COMMUNITY OF MOHICAN INDIANS • Activity 2

STOCKBRIDGE-MUNSEE MOHICAN EUROPEAN CONTACT AND WESTWARD EXPANSION

The Mohicans met Henry Hudson and Dutch fur traders when they arrived in the early 1600s. This changed life for the Mohicans forever. Many Mohicans traded furs for new tools, kettles, cloth, and colorful glass at trading posts. Sadly, Mohicans also got diseases from the traders and settlers. Many Mohicans died from smallpox, scarlet fever, and other illnesses that were new to them.

The English arrived after the Dutch. English colonists told the Mohicans that all Mohican lands belonged to the King of England. The colonists made boundaries and built fences on the land. This made it hard for the Mohicans to hunt, fish, harvest, and grow food. The Mohicans decided to learn some of the ways of the English. They thought it would help them be able to stay in their homeland. A missionary helped the Mohicans build a school and church in their village. The English named the Mohican village Stockbridge. The Mohicans started to learn about lumbering and farming, and tried to stay connected to their own culture while learning about the ways of the English.

During the Revolutionary War, the Stockbridge Mohicans fought with the colonists against the British. The colonists promised the Stockbridge that Stockbridge would not have to leave their homes. The colonists did not keep their promise. After the war, the colonists forced the Stockbridge Mohicans out of their village and homes. The Stockbridge Mohicans moved to New York to live on Oneida lands. They began to rebuild a new village and named it New Stockbridge. The forests remained important to the Mohicans and provided them with materials to build New Stockbridge.

In the 1820s, a **treaty** (agreement between nations) gave the Mohicans land in what is now Wisconsin. The land had belonged to the Menominee and Ho-Chunk Nations. The Stockbridge Mohicans made a long, difficult journey to what is now Wisconsin and settled at Grand Cackalin (present day Kaukauna) on the Fox River. They forest continued to provide the Stockbridge Mohicans with food and the materials they needed to build another village, church, and school. This school was open to all children, not just Mohican children. It was the first public school in what is now Wisconsin. Electa Quinney, a Mohican woman, was the teacher. She was Wisconsin's first public school teacher.

In 1834, the Stockbridge Mohicans were forced to move to the east shore of Lake Winnebago. The Brothertown Indians had to move there too. The Stockbridge Mohicans built another village and named it Stockbridge. A group of Munsee Indians joined the Mohicans at Stockbridge. The community became known as the Stockbridge-Munsee. The Treaty of 1856 forced the Stockbridge Mohicans and the Munsee to move one more time. They moved to a reservation in the townships of Red Springs and Bartelme in what is now Shawano County. Many members of the Stockbridge-Munsee Community Band of Mohican Indians continue to live there today.

The Stockbridge-Munsee Community Band of Mohican Indians traveled on many trails to reach their home in what is now Wisconsin. They are a **sovereign** nation whose strength, hope, and pride have helped them keep their culture during all their travels. Today, the Stockbridge-Munsee Community Band of Mohican Indians has a reservation of almost 25,000 acres that include the townships of Red Springs and Bartelme, Wisconsin. There are almost 1,500 members of the Stockbridge-Munsee Community Band of Mohican Indians.

FIRST NATION HISTORY: BROTHERTOWN INDIAN NATION • Activity 1

BROTHERTOWN EARLY HISTORY

The Brothertown call themselves **Eeyamquittoowauconnuck**. Brothertown began when people from seven different Indian nations living on the east coast came together to form one nation. The original nations were:

- Mohegan
- Eastern Pequot
- Mashantucket Pequot
- Niantic
- Narragansett
- Montauk
- Tunxis

Each nation had been living on the east coast for thousands of years before the first Europeans arrived. Prior to coming together, each Nation had its own distinct characteristics. They also had many things in common. They all moved throughout their lands depending on the season and they all relied on the forests and waters for survival.

BROTHERTOWN CONNECTION TO THE LAND AND FORESTS

The forests provided the tribes who would become known as the Brothertown Indians with materials for shelter, transportation, and other things that were needed for daily life. Families from these nations lived in **wigwams**. Wigwams are small, round shelters made from wooden poles covered by birch bark. Each village also had some larger buildings that were used by the community for ceremonies and gatherings. The frames for all buildings were made from trees. Ancestors of the Brothertown used large trees to make dugout canoes for transportation on the rivers and smaller trees to make sleds and snowshoes so they could travel in winter months. The forests also provided tribes with materials to make items like baskets and cradle boards.

Women and men from the Brothertown worked hard to provide food for their families and other members of the tribe. Women farmed the **Three Sisters** (corn, beans, and squash) and gathered fruits and nuts from the forests. Medicines were also gathered from the forests. Men used bow, arrows, spears, and tomahawks to hunt deer, turkeys, and small game. Men also used spears with prongs on the ends, nets, and bone hooks to catch fish in nearby rivers and on the coast. A lot of food came from the forests and many of the tools used for farming, hunting, and fishing were made from trees and other plants that grew in the forests.

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FIRST NATION HISTORY: BROTHERTOWN INDIAN NATION • Activity 2

BROTHERTOWN EUROPEAN CONTACT AND WESTWARD EXPANSION

When Europeans arrived on the east coast, it changed the lives of all tribes who were ancestors of the Brothertown. Some tribes became friends with the Europeans and traded beaver pelts to them for metals and cloth. Other tribes were under attack from the Europeans. Many ancestors of the Brothertown died in wars. Some ancestors died from diseases spread by the Europeans.

The Europeans settled on the lands that the tribes needed to use for farming, gathering, and hunting. This made it hard for the tribes to provide enough food for everyone. In the mid 1700s, many tribes decided that becoming Christians might help them.

Missionaries helped build communities that were called praying towns. Some children from families in these towns were sent to a special Indian school in Connecticut. Two students, Samson Occum and Joseph Johnson, thought the praying towns should join together and move further away from the European settlers. They talked to the Oneida who were living in New York. The Oneida agreed to share land with them. People from the praying towns worked hard to clear trees from some of the land, build homes, and start growing crops. In 1785, they officially named their new town Brothertown.

The Brothertown were not able to stay in New York for long. Soon after they arrived European settlers wanted the land in New York too. The State of New York kept taking land from the Brothertown and Oneida. In the 1830s, the U.S. government signed a treaty with the Menominee Indians that gave some of the Menominee lands in what is now Wisconsin to the New York Indians. The Oneida moved to lands near Green Bay. The Brothertown and Mohicans moved to land east of what is now Lake Winnebago. The Brothertown worked hard to clear land for homes, farms, a grist (grain) mill, and sawmill.

Soon after settling in what is now Wisconsin, the U.S. government wanted all New York Indians to move to land in Kansas. To avoid being moved, the Brothertown asked the U.S. government to divide Brothertown land into individual plots and give the plots to members of the tribe and make them U.S. citizens. The Brothertown thought if families owned their own land as U.S. citizens they could not be forced to leave. The U.S. government agreed and created a **termination act**. The act gave members of the Brothertown plots of land and U.S. citizenship, but the Brothertown Tribe lost their recognition as a **sovereign** nation.

For a little while, this arrangement worked for the Brothertown. However, by the 1880s, most of the Brothertown had lost their land because they could not pay their taxes. Many Brothertown were forced to move again and find work in non-Indian communities. The Brothertown kept operating as a tribe even though the U.S. government did not recognize them as a sovereign nation. The Brothertown persevered through many hardships and moves. They continue to persevere today by operating as a nation even without recognition from the U.S. government. The Brothertown have a tribal council office and community center in Fond du Lac, Wisconsin. There are about 4,000 members of the Brothertown Indian Nation.

WISCONSIN FIRST NATIONS HISTORY JIGSAW • Part 1

Nation: _____

ACTIVITY 1 - EARLY HISTORY & CONNECTION TO THE LAND/FORESTS	
What do they call themselves?	What does their name mean?
Where are the Nation's original Homelands?	How did they use the forest for shelter?
How did they use the forest for food?	How else did they use the forest?
How did they manage (change) the forest where they lived?	What is something else you learned about this Nation?

ACTIVITY 2 - EUROPEAN CONTACT & WESTWARD EXPANSION
When did they first have contact with Europeans or Americans?
How did it change life for them?
Where are they living in Wisconsin today?

WISCONSIN FIRST NATIONS HISTORY JIGSAW • Part 2

FIRST NATIONS - Ho-Chunk, Menominee, Ojibwe, Potawatomi, Oneida, Stockbridge-Munsee, Brothertown (spell correctly)

NATION	SIMILARITIES to the First Nation I Researched	DIFFERENCES from the First Nation I Researched

LESSON 1 ASSESSMENT

DIRECTIONS: Pick two First Nations to write about while completing this assessment. One should be the First Nation you read about. The other should be a First Nation from a different group listed below*:

First Nations Whose Stories Began in Wisconsin	First Nations Whose Migration to Wisconsin Began Before European Settlement	First Nations Whose Migration to Wisconsin Began During European Settlement and Westward Expansion
Ho-Chunk	Ojibwe	Oneida
Menominee	Potawatomi	Stockbridge-Munsee
		Brothertown

** For example, if you read about the Ho-Chunk Nation, you can choose any nation except the Menominee Nation.*

First Nation I Read About: _____

Second Nation I Learned About: _____

Use complete sentences to write a paragraph to answer the questions below. Be sure to support your answer by using evidence you recorded on Student Pages ***3A-B, Wisconsin First Nations History Jigsaw***. Try to use your new vocabulary words.

1. How were the experiences of two of Wisconsin's First Nations similar to each other?

2. How were the experiences of two of Wisconsin's First Nations different from each other?