

HANDS-ON HISTORY BIN

PRODUCED BY THE ONEIDA CULTURAL HERITAGE DEPARTMENT

A GUIDE FOR EDUCATORS WHO ARE RESPONSIBLE FOR TEACHING ABOUT THE
CULTURE AND HISTORY OF THE ONEIDA TRIBE OF INDIANS OF WISCONSIN

A Teacher's Guide

Hands-on History Bin

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Produced by

The Oneida Cultural Heritage Department

P.O. BOX 365, ONEIDA, WI. 54155



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Dear Educators:

The *Hands-on History Bin* is presented to your school as a gift. The materials were produced by the Oneida Cultural Heritage Department in an effort to supply educators with dependable, accurate information on the history and culture of the Oneida Tribe of Indians of Wisconsin. As you are aware, Wisconsin State Statutes require schools to teach about American Indians, specifically, tribes located within the boundaries of the State of Wisconsin. The statutes are part of the Wisconsin 1989-1991 Budget Bill called Act 31. Although the requirements related to teaching Native American history were only a small part of the bill, the term "Act 31" is often used when referring to the Native American education requirements outlined in the law. One of the statutes, s.121.02(1)(L)4 states:

Each school board shall:

Beginning September 1, 1991, as part of the social studies curriculum, include instruction in the history, culture, and tribal sovereignty of the federally recognized American Indian tribes and bands located in the state at least twice in the elementary grades and at least once in the high school grades."

An Introduction to American Indian Studies and "Act 31", by J.P. Leary, 2010.

Many educators have expressed to us their apprehension on teaching about Native Americans. Some feel that they may unintentionally misrepresent one or the other and accidentally offend Native people. Others have struggled to acquire sufficient and quality materials on limited budgets. This guide and bin offer *from the source* educational materials that have been created to help you meet the requirements of Act 31. It is hoped that these bins will be looked at as "organic," or "living" and not an end product. This is the first phase of the Hands-On History Bin Project. It is our plan to send additional materials on the Oneida Tribe of Indians of Wisconsin and other Native American Nations in Wisconsin in the future.

All of the materials contained within the *Hands-on History Bin* are produced by the Oneida Cultural Heritage Department. *Copyright remains with the Oneida Tribe of Indians of Wisconsin. However, we feel that the materials and knowledge contained within should be shared with all students and invite you to reproduce these materials for use in your classrooms. Please do so freely, but responsibly.*

The materials in the *Hands-on History Bin* are intended to promote the education of Native American culture, history and sovereignty. It is anticipated that the materials will be used to educate children in the 3rd and 4th grade levels.

What's included:

The *Hands-on History Bin* was created for several purposes. One of which is to introduce students to the complex cultures and diversity that exists. In addition, students will learn specifically about the Oneida Tribe of Indians of Wisconsin. An explanation of the items within the bins and an inventory list follows.

Hands-on Objects

Each bin contains five hands-on objects that are historically and culturally significant to the Oneida people. These are things that your students can see, touch, hold, read and learn about in an interactive way. It is anticipated that students will become familiar with the significance of these items, not just the physical object. Each object is secured to an informational flyer that tells about the item. On pages 5 to 11 of this document, additional information is provided about the items for the benefit of classroom instructors (*Please be sure to read the section on page 6 about Wampum before letting students handle the Wampum string*). It is intended that the educators will learn the material on these pages and share it with their students as needed.

Stereotype Flashcards

Stereotypes are present in many forms today. Native Americans, like many minorities, are often the subject of stereotypes. Sometimes they are generated out of maliciousness. However, most frequently, these misgivings are the result of misinformation, assumptions, or lack of understanding. The *Stereotype Flashcards* have been put together to educate students about some of the most common errors regarding Native Americans. Copies of the flashcards are found in this manual on pages 12 to 29.

Student Activity Work Book

The *Student Activity Work Book* introduces students to the complex network of cultures that filled North America prior to European Colonization. Although it is not to be considered a comprehensive work in anyway, the activity book illustrates the basic differences between just a few of American Indian Tribes and culture groups that anthropologists have organized them into. Activity sheets were designed to help students remember the information in the readings and concentrate on the diversity of Native People in North America. A teachers version is included in this document.

Additional Resources

Five additional books have been included for your reference and use in the classroom. Three were produced by grant money from the Administration for Native Americans (ANA) to help teach and preserve the Oneida Language and two were printed by the Oneida Cultural Heritage Department.

Greetings – Level 1: This book teaches basic greetings in the Oneida language and can be supplemented with audio and other resources available at www.oneidanation.org/language.

Coloring Book: This book contains coloring activities from Unit 1, level 1, or the Oneida language Curriculum available at www.oneidanation.org/language.

Fruits in Oneida: This is a second coloring and activity book to help students learn the Oneida language.

Sagole: 100 year old picture book reprinted and text added by Tribal Historian, Loretta Metoxen.

A General History of the Oneida Nation of Wisconsin: This book contains a general historical overview of the Oneida Nation. It begins with the Oneida Creation Story and moves forward to present day.

TABLE OF CONTENTS:

1. **Hands-on Objects:** The objects that have been secured to an informational flyer tell about the significance of the object. See additional information specific to each item on pages 5 to 11.
 - a. Black Ash Basket Making
 - b. Calico Cloth
 - c. U.S. Constitution
 - d. Wampum Belts (**NOTE: Read page 6 before allowing students to handle the Wampum.**)
 - e. Oneida White Corn

2. **Stereotype Flashcards:** Native American stereotypes have been perpetuated through generations, many because of misinformation or assumptions. The flashcards are produced in an effort to eliminate stereotypes and help students understand the diversity of Native American Nations throughout the United States. These flashcards complement the *Student Activity Book*. See additional information on pages 12 to 29.
 - a. Homes
 - b. Languages
 - c. Populations
 - d. Headdresses
 - e. Totem Poles
 - f. Baskets
 - g. Governments
 - h. Thanksgiving

3. **Student Activity Work Book:** This book has been produced to help supply teachers with quality information regarding Native American tribes and their cultures. The work book teaches about the differences between Native American cultures and helps students begin to understand the diversity that existed in North America prior to European Colonization. The book can be found at the back of this document and contains the following:
 - a. A brief explanation and overview of Oneida History, including details on clothing, houses, clans, "title holders," foods, crafts, and more.
 - b. *Whose home is it?* learning activity and reading.
 - c. Original Nations in Wisconsin
 - d. Native American land loss in Wisconsin
 - e. Native American themed word search
 - f. Information on Oneida Calendar and coloring activity.

HANDS-ON OBJECTS



Wampum Belts

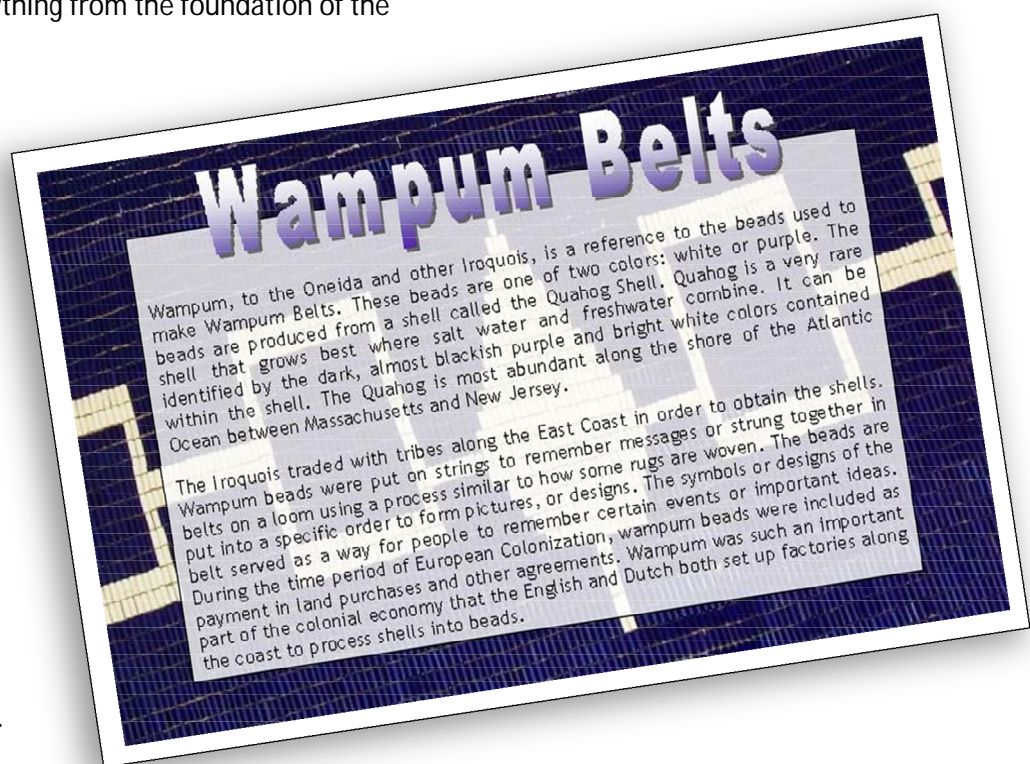
Wampum is an Algonquian word that was adopted into the English language. The word "wampum" is used to refer to both the shell of the quahog clam and beads made from the shells. It is distinguishable by the white and purple colors in the shell and beads. Wampum is a very special item for the Oneida and other Iroquois and it is considered a sacred or respected item and often reserved for very special purposes.

Iroquois oral history teaches that the earliest wampum belts were first introduced to the people by the Peacemaker as a gift from the Creator. The Iroquois were once five separate nations (Mohawk, Oneida, Onondaga, Cayuga and Seneca) separated by warfare and strife. The Peacemaker was sent as a messenger to unite the five separate nations into a confederacy of Peace, Power, and Righteousness. To record these important events, a wampum belt called the Confederacy Belt was commissioned. In the belt each of the five nations are depicted through white symbols and surrounded by a purple background. Part of a Confederacy Belt replica is pictured in the background of the *Wampum Belts* flyer shown below.

Wampum belts are not the kind of belts that are worn on the body. They are strings of beads woven together into "belts" that are one bead thick and multiple rows of beads wide. The width and length of these belts depends on the individual belt and the patterns in them. There are many other wampum belts, each with its own unique names and meanings. Wampum belts are full of symbolism and are used as memory cues (mnemonic devices) to help re-tell important events or ideas. Wampum belts have been used to record everything from the foundation of the Iroquois Confederacy to special agreements or treaties made with the European and American governments.

NOTE: The wampum string in the bin is presented as a gift and is a special offering to you. Please handle it with care and respect. The beads could easily fall free of the string and be lost or broken.

To learn more about Oneida and Iroquois wampum belts, log onto our website at: www.oneidation.org/culture.



Black Ash Baskets

For an untold number of centuries the Black Ash Tree has been utilized for basket making. The Oneida and other Northeastern Woodland Indians developed the knowledge of making Black Ash Baskets many centuries before Europeans arrived in North America. It is difficult to know when this technology was developed by Oneida people because the black ash strips used to make the baskets are an organic, biodegradable material. Unlike pottery and arrow heads, baskets do not stay preserved in the ground.

To make baskets from a Black Ash Tree is a lengthy process. Trees are often selected from swampy areas and must be carefully selected. Special attention is given to the trunk of the tree. Preferably, the trunk should have at least a four to six foot section that contains no blemishes or knots. It is usually a younger tree ranging about six to eight inches in diameter. After the tree is selected and cut, it is taken to a more convenient location to be processed. The trunk of the tree is pounded causing the annual rings of the tree to separate into 1-2 inch wide strips. These strips are then split again and smoothed. After, the splints are ready to be used for basket making.

In ancient times, baskets were tools used for everything from storage, transportation of goods, and specialized needs such as trapping fish. Today, baskets are increasingly used for art and decoration.



Calico Cloth

When Europeans began to bring trade goods, such as cloth, to the Iroquois, they were quickly adopted and incorporated into everyday use. In some instances, cloth was preferred by Native Americans. Europeans began a practice of including calico cloth as a form of payment in fulfillment of agreements made during treaties. Calico later became known as *Treaty Cloth*.

Treaties are an important part of the political relationship between the Iroquois and European nations. Treaties were made for many different reasons but mostly as trade, peace and land agreements. Europeans quickly developed an insatiable appetite for furs, especially beaver furs. The Iroquois had easy access to lots of beaver fur and equally desired cloth and other goods from the Europeans. While trade flourished between these two cultures, the European foothold became stronger in North America. Desiring more land to expand their colonies, treaties eventually became increasingly necessary to re-establish peace after conflicts. Treaty cloth, or calico, then became a form of retribution, or payment.

Calico cloth can be identified because of its repetitive floral designs. It comes in many different colors and patterns. It was preferred over leather for several reasons. Leather clothing was useful in keeping warm and served well as a wind blocker; however, it can be very hot and uncomfortable in the summer. Cloth, on the other hand, allowed for air circulation and could be sewn into many shapes. Calico cloth continues to be used by Oneida people today to make traditional style clothing for ceremonies, public events, and weddings.

To learn why the United States continues to give the Oneida Nation Treaty Cloth today, visit our website at: www.oneidanation.org/culture



Calico Treaties

Calico cloth was an important part of the treaty making process during the early years of the United States of America. When government officials from the United States and leaders from a Native American Nation gathered together to make treaties, the U.S. often gave calico cloth as gifts or as part of payment based on the terms of the agreement. Cloth was highly prized by Native Americans. Traditional clothing made from furs and skins required a lot of time, skill and energy to create. As a result, the Oneida and other Native Americans gradually shifted away from making fur or buckskin clothing and switched to using cloth. Calico is distinguishable by its repetitive floral patterns. It comes in a variety of colors and designs and is often used today to create ceremonial clothing, such as ribbon shirts and skirts. To learn more about Iroquois clothing, visit: <http://www.iroquoismuseum.org/clothing.htm>.

U.S Constitution

The Constitution of the United States of America is among the top most influential documents created in the last 300 years. It is the foundation of the governing system of the United States and upon which all U.S. laws have been created. Once completed, it stood in direct contrast to the governing philosophies in Europe and other places of the world. Surprising to some, many of the ideas of the U.S. Constitution came from or were inspired by the Iroquois Great Law.

The Constitution recognizes the rights of the people as outlined in the Declaration of Independence. Both documents are meant to safeguard sovereignty, and point to the fact that sovereignty dwells with the individual. Additionally, both documents also point to the conclusion that Sovereign Nations, the entities of government, derive their authorities and powers as appointed collectively by the people, and are not granted to the organization just simply for existing. These ideas were revolutionary at the time because the Monarchs of Europe, or the "sovereigns" as they were sometimes called, believed that sovereignty was extended from the top down. The democratic model exhibited by the Constitution turned the top down model of European Monarchs upside-down. These democratic concepts made the people the "sovereigns" and taught that the sovereignty flowed from the bottom upward. Considered radical by many, these principles powerfully stirred the hearts of many people throughout the world. The Founding Fathers drew many of these stirring concepts directly from the Iroquois and other tribes.

In the summer of 1744, delegates from Pennsylvania, Virginia and Maryland gathered in Lancaster, Pennsylvania for negotiations with Iroquois Leaders. As part of his closing speech, an Iroquois Chief named Canassatego made the following suggestion to the colonial delegates:

"Our wise forefathers established union and amity between the Five Nations. This has made us formidable. This has given us great weight and authority with our neighboring Nations. We are a powerful Confederacy and by your observing the same methods our wise forefathers have taken you will acquire much strength and power; therefore, whatever befalls you, do not fall out with one another."

Seven years later, in a 1751 letter to James Parker, Benjamin Franklin wrote the following:

"It would be a very strange thing if Six Nations of Ignorant Savages should be capable of forming a Scheme for such an Union and be able to execute it in such a manner, as that it has subsisted Ages, and appears indissoluble, and yet a like Union should be impracticable for ten or a dozen English colonies."

As quoted in Chapter four of: *Forgotten Founders: Benjamin Franklin, the Iroquois and the Rationale for the American Revolution*, by Bruce E. Johansen (Gambit, Inc.: Ipswich, MA, 1982).

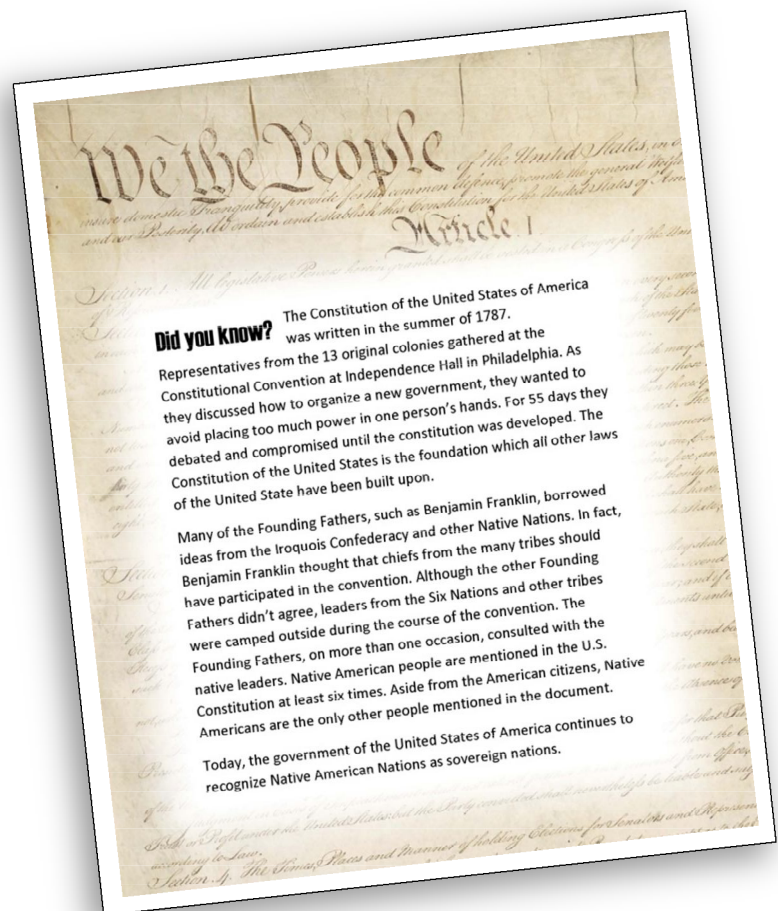
Benjamin Franklin and the other founders envisioned a system of checks and balances, upper and lower houses of Congress, and safeguards meant to protect the rights of the people and to prevent one portion of the government from getting too much power. These ideas are very similar to the Iroquois Government, and many of them appear to have been pulled directly into the Constitution.

In the Iroquois Confederacy, guidelines are given as to the kind of person that a chief should be. They are expected to have exemplary qualities, and to always put the desires of their clan family first. Certain procedures were established to ensure that the chiefs were honest and upright. When a chief didn't follow the will of his clan, he could be warned by his Clan Mother. If he neglected his duties too many times, or committed certain grievous errors, not unlike his American counterparts, he could be "de-horned" or "impeached," and a new chief raised-up in his place. In addition, like the Judicial Branch, the Clan Mothers can, in certain instances, overrule decisions made by the chiefs.

The Grand Council of the Iroquois Confederacy is composed of the 50 chiefs of the five original nations that came together for peace and protection. The Mohawk and Seneca Chiefs sit together on one side of the room. They are known as the Elder Brothers. Opposite them sits the Oneida and Cayuga Chiefs who are referred to as the Younger Brothers. The Onondaga, known as the Firekeepers, sit at the head with the Elder and Younger Brothers flanking their left and right sides. Together, they form a symbiotic relationship and constitute the Grand Council. This is similar to the relationship between the Executive and Legislative Branches of the U.S. Government. Congress is divided into

two houses, known today as the Upper and Lower houses. Like the Elder Brothers, the Senate is often first to author certain bills before passing it to their counter parts. The House of Representatives, or the Lower House, similar to the Younger Brothers, will then ratify or change the bill. Once the House and Senate agree on the proposed legislation, it goes to the Executive Branch for final approval. Likewise, in the Confederacy, the Elder and Younger Brothers agree on the matter and then the Elder Brothers send it to the Firekeepers for final approval. If the Firekeepers disagree with something in the proposal, they will send it back. The U.S. President may also veto a bill.

The influence of the Iroquois Great Law on the Founding Fathers gives color and richness to the history of the United States. The Iroquois Confederacy is one of the oldest continuing democracies in the world. To learn more, log on to our website at: www.oneidanation.org/culture.



Oneida White Corn

Oneida White Corn is a specific heirloom variety of corn that was developed anciently. Although it is unclear how long that specific variety of corn has been in existence, the Oneida continue to use White Corn today. Corn is one of the main staples of the traditional diet of the Oneida and Iroquois people. Cultivated together with beans and squash, the nutritional value of these three foods (called the "Three Sisters" by the Iroquois) constituted a complete protein. From a horticultural standpoint, they complement each other when cultivated together.

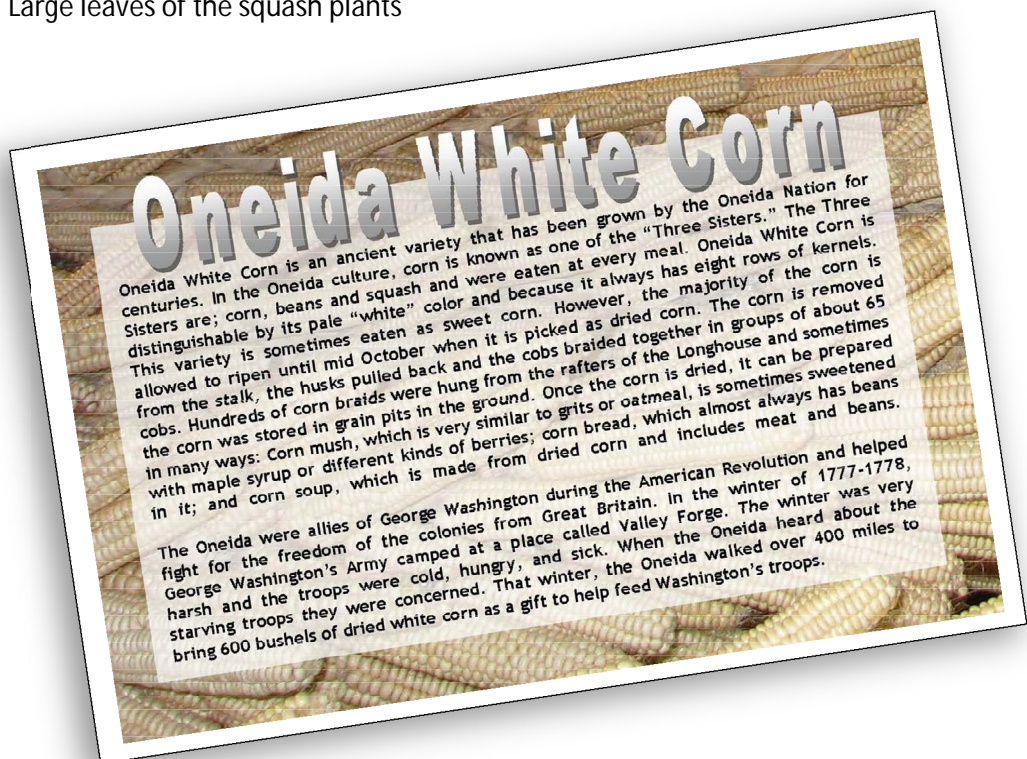
Although the Oneida cultivated many kinds of corn, White Corn is unique. The corn is very white when it is matured and always has eight rows of corn around the cob. It is sometimes eaten as sweet corn. However, the majority of the corn is allowed to dry on the stalk until mid-October. To prevent mold growth, corn was prepared for storage in one of two ways. One way was to peel all but two or three husks from each cob and then braid together 50-60 cobs to form long strands. The long strands of corn, called corn braids, were usually hung from the rafters of the longhouse. The other way to store corn was to shell it and parch it over a fire. Shelled corn was stored in pots or baskets, but for long term storage it was stored in grain pits in the ground. Oneida people continue to cultivate White Corn today. As in the old days, it is braided into long strands and hung to dry. Today, shelled corn is mechanically dehydrated and stored in containers.

Traditionally, corn, beans, and squash were grown together in mounds of dirt a few feet wide. Several corn plants grew in the center of each mound. Beans were planted when the corn was about a foot tall and vined up the stalks. Natural occurring nitrogen production in the roots of the beans helped feed the corn. Large leaves of the squash plants

around the outside edges of the mound helped shade the soil from the hot summer sun. This kept the ground moist and helped prevent weeds from growing.

Collectively, they are called the Three Sisters.

As much as 90% of the diet of Iroquois people came from the Three Sisters. Prepared in many ways, corn bread and corn soup are still favorites today. Both are served at weddings, funerals, birthdays, and many other special occasions.



Stereotype Flash Cards

"Stereotypic cultural beliefs about all Indians living in tipis, being warlike, migratory hunters, carrying tomahawks, carving totem poles, and speaking "Indian" are modified when students are presented with more accurate information about Indian history and ethnography. Likewise, students will accept an instructor's or test's authority.

...*the* highest ranked source of information about American Indians was TV/movies."

Linda P. Rouse and Jeffery R. Hanson, "American Indian Stereotyping, Resource Competition, and Status-Based Prejudice." *American Indian Culture and Research Journal*, 15, 3, (1991): p. 5, 15.



Figure 1: Images like these are often used to depict Native American people. Like many stereotypes, these images afford a hint of truth that is usually exaggerated or misconceived. Stereotypes are harmful to all but especially to those they are meant to depict.

Flashcard Summary:

The *Stereotype Flashcards* are included in the *Hands-On History Bin*. However, if you should need to replace or reproduce any of the *Stereotype Flashcards*, copies of them can be found on the pages that follow. (Copyright remains with the Oneida Nation of Wisconsin, however, feel free to reproduce them for educational purposes. Please do so responsibly.) The original copies included in your bin are printed front and back. If you wish to reproduce the flashcards, you may find it helpful to copy them front to back.

Every two pages is the set needed to produce one flashcard. The Front of the flashcard appears on the first page, the reverse of the flashcard on the second page.

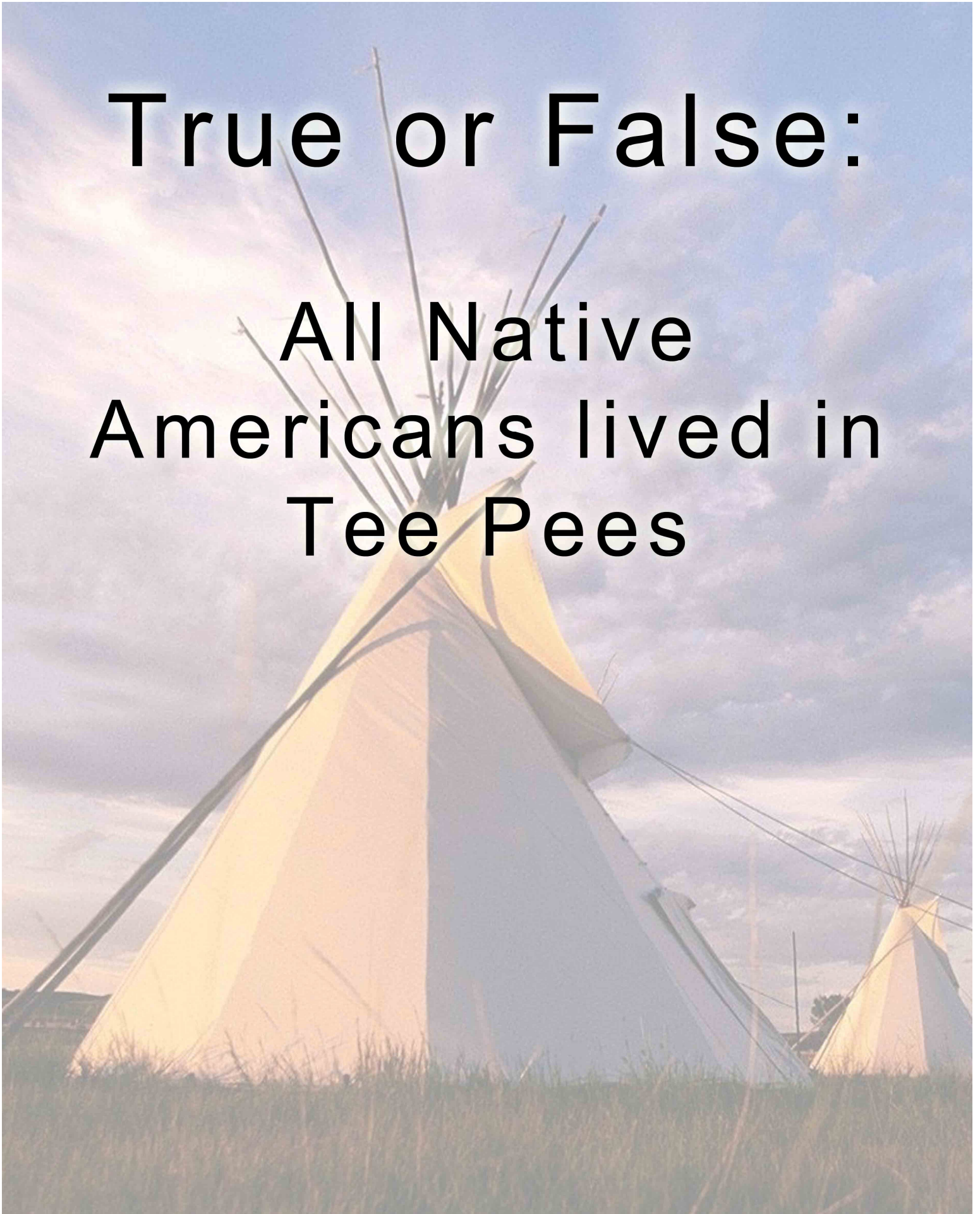
- Pages 14 & 15 Native American Homes
- Pages 16 & 17 Native American Languages
- Pages 18 & 19 Native American Populations
- Pages 20 & 21 Chiefs' Headdresses
- Pages 22 & 23 Totems
- Pages 24 & 25 Baskets
- Pages 26 & 27 Government
- Pages 28 & 29 Thanksgiving

Additional reading for educators:

Iroquois Corn In a Culture-Based Curriculum: A Framework for Respectfully Teaching about Cultures, by Carol Cornelius, (State University of New York Press, 1999).

True or False:

**All Native
Americans lived in
Tee Pees**



Answer: False

Native Americans are not all the same. They have many different cultures and languages.

Each nation is unique and although many nations had similarities, their cultures were very different from one another. Tee Pees are very commonly used to portray Native American homes. However, only certain Native American Nations used Tee Pees. The type of home used by a Nation depended on their cultural practices, preferences, and types of materials available to them. In the Southwest, Adobe homes made of mud were often used. In the far Northeast, the Iroquois and other nations used Longhouses. In the Northern Midwest, many tribes, such as the Menominee, used Wigwams. In the south, Nations like the Wichita used thatched Grass homes made from long prairie grasses.



**True or False:
All Native
Nations have the
same languages
and can
understand one
another.**



Answer: False

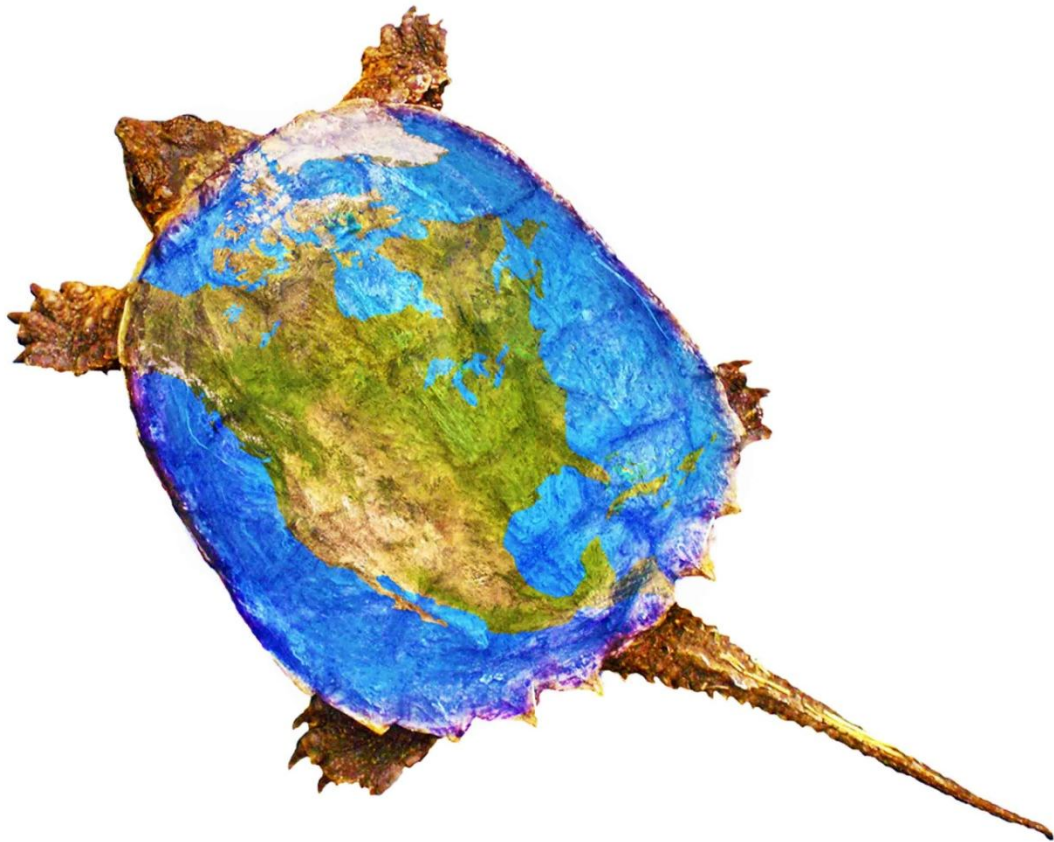
Although many Nations shared similar languages, most nations had completely different languages. For example: The Oneida Language is very similar to the Mohawk Language and speakers of the two languages can often understand each other without an interpreter. However, the Oneida Language is nothing like the Menominee Language, which uses a completely different set of sounds and grammar.

Native American languages are considered to be some of the most complex languages in the world.

Very few people know and understand how those languages work, so the United States military used Native Americans to transmit coded messages during World War II. The “Code Talkers” were extremely important in helping the United States win the war. Japanese and other nations couldn’t figure out the complexity of the Native American Languages and therefore were not able to interpret these coded messages. Many Navajo Indians were used during the war, but code talkers came from many different Native American Nations, including the Oneida.



True or False?
When Europeans
arrived in North
America, there were
only a small number
of Native people on
the whole continent.



Answer: False

Before Europeans began to come to North America, the entire continent was covered with millions of Native American People. The exact number of people is unknown and many historians disagree on the population estimates. Some people have estimated the population to have been as low as 10 million people and others as high as 100-150 million.

What is clearer is that around 80-90 % of the Native American population is believed to have died because of Small Pox and other diseases imported from Europe. It is unknown how many Native American people died due to warfare during the Colonial times. Many of the Native Tribes were completely killed off due to disease and warfare. Others have been absorbed into other tribes or merged to create a new nation. In 1890, the United States census revealed a total of 258,000 Native Americans living in the U.S., a mere fraction of what it once was.

A Look at Populations Today*:

Population of New York City	8,100,000
Population of Los Angeles	3,800,000
Population of Chicago	2,700,000
Total U.S. Native American Population	5,200,000
Wisconsin Population	5,600,000
Wisconsin Native American Population	54,000
Bad River Ojibwa	7,800
Oneida Nation	16,700
Menominee Nation	8,700

There are over 565 Native Nations in the United States with approximately 25 more recognized by State Governments. According the 2010 United States Census, there are 5,200,000 American Indian people in the United States and 54,000 in Wisconsin. As of 2011, the Oneida Nation of Wisconsin has nearly 17,000 tribal citizens.

Did all Native
Chiefs wear a
headdress just
like this?

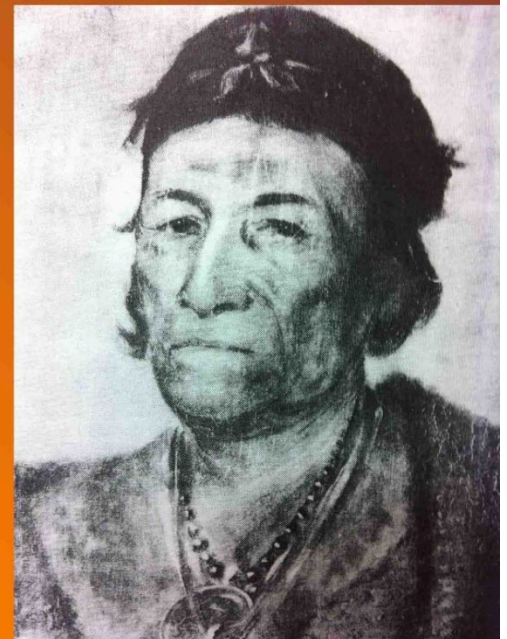


Answer: No.

Most men would have some form of a headdress. However, most headdresses were different from nation to nation. In most instances, they were worn during ceremonies, political gatherings, or for special events.

The Iroquois used a type of headdress called a Kahstówe (gah-STO-weh). The Kahstówe is made from a black ash strips curved into a dome shape. It is then covered in leather or fabric and turkey feathers. Depending on which of the Six Iroquois Nations the wearer is from, the Kahstówe has large eagle feathers arranged on top. The Kahstówe of a chief also had young buck antlers on it.

The Menominee Nation would wear otter skin turbans as head pieces. Sometimes the turban would have feathers from different forest birds.



Did all Native Tribes have Totem Poles?



Answer: No.

Totem Poles exist primarily in the Pacific Northwest, Alaska and British Columbia areas and were constructed by Northwest Coast Tribal groups.

Each Totem pole was normally made out of the Red Cedar Tree. It contains carved emblems of the family and tells a story to remind members of their family history, legends or notable events. Often the meanings of the symbols and story they told were known only by the members of the particular clan or the artist. The totem pole was never an object of worship. The higher a figure on the totem, the more important the figure was.

For the Oneidas, a totem wasn't something that was carved but was considered spiritual. It was a guide for life. When boys were coming of age, they would normally have a dream or vision from meditation. A totem would come to them in the form of an animal and they would not reveal their totem to anyone. If they did, the totem could lose its powers.

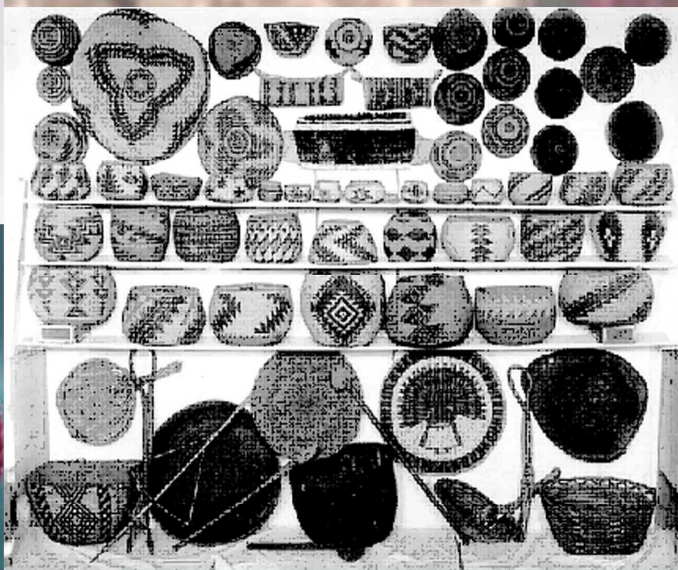
Do you think
a basket
could hold
water?

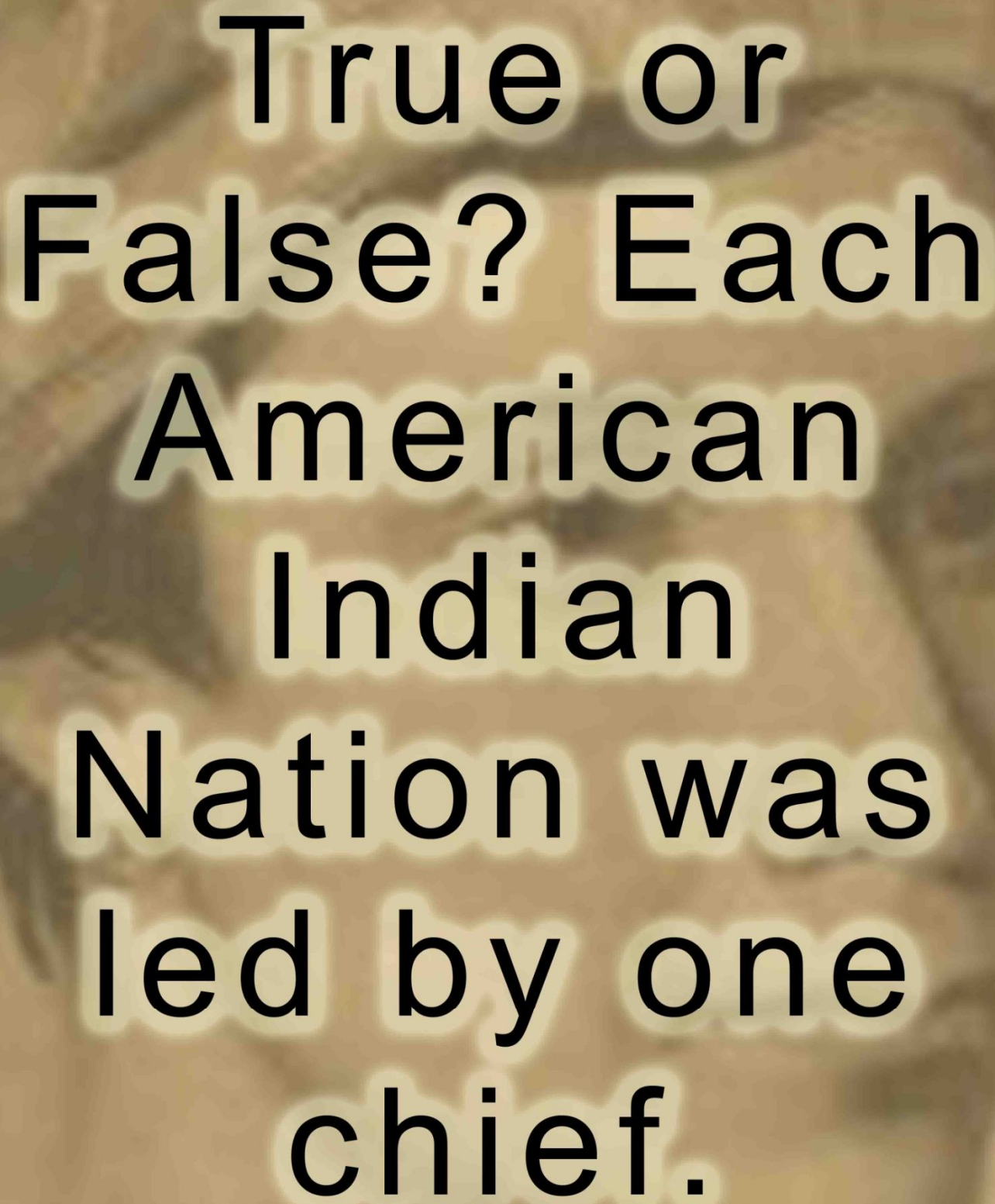


Answer: Yes.

A basket could hold water with certain materials and the right weaving technique; baskets can be woven tight enough. Where you lived in North America would determine what type of wood or grasses you would use to make baskets.

Baskets were used to carry and store foods such as, berries, fruit, nuts, and corn. In addition, they were used to store household items. After Europeans came to North America, basket making became more of an art than a necessary tool. Today, baskets are made to be beautiful as well as practical.



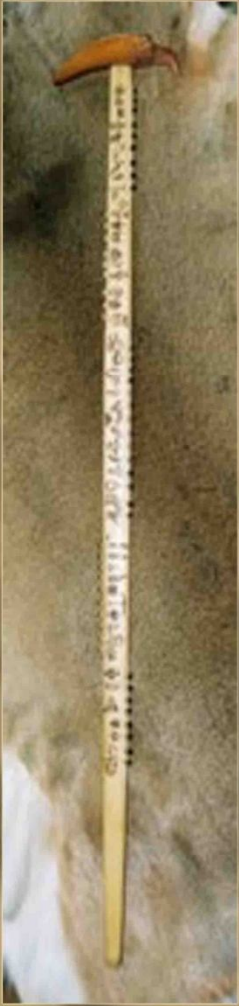


True or
False? Each
American
Indian
Nation was
led by one
chief.

The Iroquois Condolence Cane


Answer: False.

The Oneida Nation's traditional government consisted of nine chiefs. In addition, there were nine clan mothers, nine sub chiefs, and 18 faithkeepers who all had specific responsibilities. These people are called "title holders" because their responsibilities are transferred to someone else when they pass away. Traditionally, the Oneida society was organized into clans. At the time our government was formed, there were nine specific clan families within the Oneida Nation and each of them had a set of title holders (one Clan Mother, one Chief, One Sub-Chief, and two Faithkeepers). Pictured is the Iroquois Condolence Cane.



The Condolence Cane is a pictographic record of the 50 chiefs of the Iroquois Confederacy. It is used as a memory aid during the Condolence Ceremony when a new chief is chosen. Each of the 50 chiefs is represented by a pictograph. Each pictograph represents the title of that chief. Next to each pictograph is a hole for a wooden peg. When the peg is inserted into the hole, it means that there is currently a living chief who has been given that title. All chiefs are required to have great knowledge of the culture, ceremonies and language.

The first set of nine pegs closest to the handle represents the nine chiefs of the Mohawk Nation. The Mohawk are also called the Keepers of the Eastern Door. The second set of nine pegs represents the nine chiefs of the Oneida Nation. The first three are the three chiefs of the Wolf Clans, the second three represent the three chiefs of the Turtle Clan, and the last three represent the three chiefs of the Bear Clan. They are followed by the 14 chiefs of the Onondaga, the 10 chiefs of the Cayuga and the eight chiefs of the Seneca.

A wicker basket filled with autumn produce, including pumpkins and gourds, is the background for the text. The basket is woven and contains several items, including a large orange pumpkin, a smaller yellow gourd, and some purple flowers. The background is slightly blurred, emphasizing the basket and its contents.

**True or False:
Native Americans
gave thanks after
harvesting all of
their crops in the
fall.**

Answer: True

Native American people gave thanks in the fall for the bounty of the things they have been able to harvest. For the Oneida, a special Harvest Ceremony is done to give thanks to the Creator and to all of the many parts of creation which help sustain life. However, the practice of giving thanks was done every day, not just during the harvest season. Native Americans often give thanks many times a day. Many Native American's had specific songs or prayers used to greet the sun as it rose in the morning. They give thanks for the Creator for each new day and life. They give thanks for food, water, clothing, shelter, medicines, trees, the birds and animals and everything in creation. Special thanks are often given for family, loved ones and community.

Student Activity Work Book

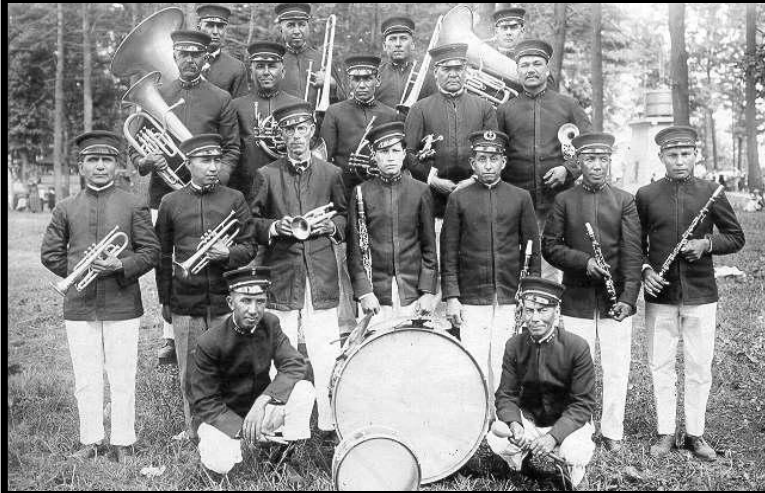


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INTRODUCTION TO THE ONEIDA NATION

Today, there are approximately 17,000 Oneida people from Wisconsin who live all over the world. The Oneida people are Native Americans that settled just a few miles west of Green Bay, Wisconsin about 190 years ago. Before 1823, the Oneida lived in what is now New York State. The Oneida have a long history and are one of the six nations that form the Iroquois Confederacy.

The Oneida people have adapted to some parts of the American and European lifestyles. For example, today, Oneida people live in modern houses and wear clothing that is the same as most other people in the United States. However, that isn't how things always were. A couple hundred years ago, Oneida people wore clothing and lived in houses that were very different from those used today.

ONEIDA CLOTHING

Originally, Oneida clothing was made from animal furs and skins. These skins could have the fur removed and turned into leather or for cold weather clothing might have kept the fur on it. Producing fur or leather clothing took a lot of time and energy. Leather and fur could be sewn into many different things, including shirts, moccasins, skirts or leggings, and warmer clothing for winter time. When European people began to trade with the Oneida people, the Europeans introduced cloth to the Oneida. The type of cloth the Oneida used most was calico cloth (see Figure 1), which has flower patterns in it. Cloth was useful to the Oneida because it was easier to sew than leather and it came in many patterns and colors. Today, when Oneida people make traditional clothing, it is usually made with calico cloth, not furs or leather.



Figure 2: An Oneida woman in traditional clothing. Notice the calico (flower) patterns on her shirt and the hand-stitched pattern on her skirt.

ONEIDA HOUSES

Traditional Oneida homes are called Longhouses (see Figure 2). They were only about 20-30 feet wide but were usually 60 to 120 feet long; some were over 300 feet long, or as long as a football field. The length of the house depended on how many people lived there. They were shared by many families who were all related to each other. For example, the mothers of each family may have all been sisters or cousins to each other and were all related because they had the same aunt, grandmother or great-grandmother.

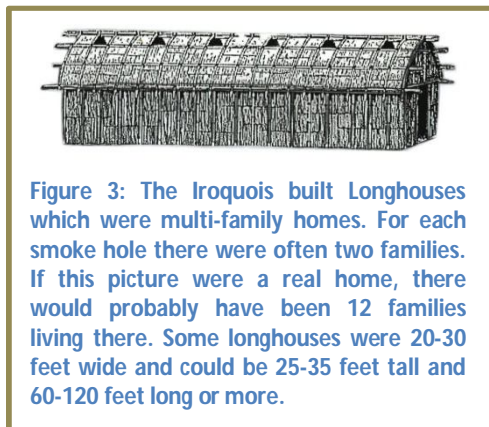


Figure 3: The Iroquois built Longhouses which were multi-family homes. For each smoke hole there were often two families. If this picture were a real home, there would probably have been 12 families living there. Some longhouses were 20-30 feet wide and could be 25-35 feet tall and 60-120 feet long or more.

In the United States, most people get their last name from their father. That is called a patrilineal society. In the Oneida culture, families were traced through their mother's family, not through the father's. That is called a matrilineal society. Traditionally, when an Oneida man and woman got married, the man left his family and moved into the Longhouse where his wife's family lived. If they had children the children were

part of the mother's clan family.

ONEIDA CLANS

A Clan is a group of people who are all family or related. Over time, clans grow to be really big, and some people in one clan might not know someone from the same clan because they might live in a different village or even in a different nation. Even though they don't know each other, or might not know how they are related, to the Oneida and many other Native Americans, if two people share the same clan, they are considered relatives and might greet each other by saying "hello, cousin." It is for that reason that traditionally, men and women of the same clan were not allowed to get married.

In the Oneida community we often say that there are three clans. However, there are actually nine clans total; three wolf clans, three turtle clans, and three bear clans. There are names for each specific clan. For example, the Wolf Clans are the Gray Wolf Clan, the Red Wolf Clan, and the Timber Wolf Clan. The Turtle Clans are the Snapping Turtle Clan, the Mud Turtle Clan, and the Painted Turtle Clan. The Bear Clans are the Brown Bear Clan, the Black Bear Clan, and the Yearling Bear Clan. A yearling bear is a cub that is at least one year old but still depends on its mother for help.

ONEIDA TITLE HOLDERS

The government of the Oneida people is run through the clan system. Each clan is led by certain people who are chosen from the nine different clan families. These people are given specific responsibilities, and are called title holders. There are five title holders in each clan; a Clan Mother, Chief, Sub-Chief and a male faithkeeper and female faithkeeper. The Clan Mother has a lot of responsibility and watches over her entire clan, even if people from her clan live in other villages. She is responsible for selecting people to be the chief of her clan. The Chief is responsible for the wellbeing of his clan and for representing them in tribal council meetings. The Sub-chief is an assistant to the chief and may be asked to represent him in important matters. The Faithkeepers are responsible for many things including helping lead the community during ceremonies.

TRADITIONAL ONEIDA FOODS

The Oneida, like many other Native American people across North America, grew three main foods: corn, beans, and squash. The corn, beans and squash are referred to as the "Three Sisters" by the Oneida. These foods made up most of the diet and were supplemented with other foods that were gathered, hunted or fished.

The Oneida gathered many types of foods that were provided by nature. These included many different types of nuts, berries, roots (such as wild onion) and other things. In the spring of every year, the Oneida people collected sap from Maple Trees and boiled it down to

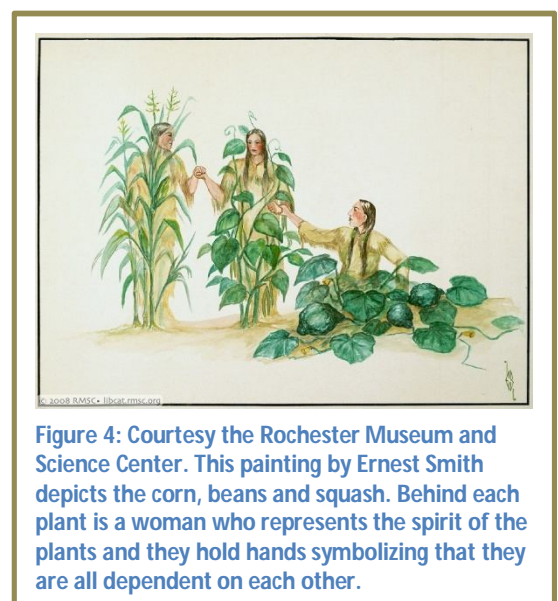


Figure 4: Courtesy the Rochester Museum and Science Center. This painting by Ernest Smith depicts the corn, beans and squash. Behind each plant is a woman who represents the spirit of the plants and they hold hands symbolizing that they are all dependent on each other.

produce syrup or sugar. Many different types of medicines were gathered also. The medicines came from all different types of plants including bushes, plants, grasses and trees. Medicines and foods came from all parts of the plants, including the flowers, fruits, seeds, stems, leaves, roots and bark. Many of them, like berries, had to be picked at a certain time of the year or the birds and animals would eat them first.

Hunting was very important to the Oneida. In general, the Oneida people didn't raise animals for food, so the only way they were able to get meat was by hunting and fishing. Hunting was a big task, and was usually done in the late fall and early winter. Deer was one of the most important foods eaten by the Oneida. In addition to deer, the Oneida hunted or trapped bear, beaver, squirrels, rabbits, and many more types of animals. The Oneida also liked to eat fish and were able to fish salmon when they came out of the oceans and into the rivers to spawn, or lay their eggs. They also fished or trapped other things including eel, turtle, beaver, and more. Meats that were not immediately eaten were dried and stored away for later times when it was hard to get food, such as the middle of winter.

ONEIDA CRAFTS

The Oneida people used many different types of tools and objects to help them accomplish all of the work they had to do. Different tools and artifacts were made from stone, wood, bone, shells, leather, feathers, fur, plant fibers and other materials. To get the materials and make the tools took a lot of time and effort. The majority of the materials were found in the area where the Oneida lived. The materials that couldn't be found in their own land were acquired by trade with other tribes.

Of all of the tools used by the Oneida, baskets and pots were probably two of the most practical and essential. Baskets were made from Black Ash Trees which were chopped down and pounded and peeled in layers forming basket splints. Finished splints were woven together to create baskets for many different purposes like storing household items and food, carrying heavy loads, sifting corn, and even trapping fish.

Pottery took even more time and work to make. Clay had to be dug up out of the ground and carried to a location where it was "washed" in a process to try and remove as much dirt, stones and other debris as possible. Once the clay was processed, it had to be molded into the correct shapes. For the Oneida, pottery usually had a shape that resembled the strawberry, and it was often decorated around the rim and sides. Once the pots were made, they had to be baked in a hot fire for several hours in a process known as firing. Firing is difficult to do because if the pots do not heat and cool in the correct manner, they will crack and become useless. Pots were used for many different purposes, including cooking, storing and transporting water and more.

ONEIDA CULTURE

Culture is a hard word to define. It is everything about a group of people. It is visible in the things that they do and make, but it is also understood in the things that they believe. The Oneida have their own belief system about how the world was formed, how mankind came to be, and how the world operates. The Oneida Creation Story explains many of these beliefs and they are carried out and reinforced in the

traditional ceremonies and way of life. For example, in the Oneida Creation Story, it talks about all of the things being created for the benefit and use of mankind. The only thing that the Creator asked in return was for the people to give thanks. The Oneida and many other people around the world give thanks every day for the things that have been provided for humans. The Oneida do this by reciting something called the Thanksgiving Address. This and other parts of the traditional teachings of the Oneida continue to be expressed and lived by Oneida people today.

To learn more about the Thanksgiving Address and other parts of the Oneida Culture, visit our website at www.oneidanation.org/culture.

REVIEW QUESTIONS:

➔ Who are the Oneida Title Holders? _____

➔ What type of cloth did the Oneida primarily use for making traditional clothing? _____

➔ Do Oneida People wear traditional clothing today? If yes, when? _____

➔ How long was an average longhouse built by Oneidas? _____

➔ What traditional foods do you think the Oneida still eat today? _____

➔ Why do you think Oneida People stopped making their traditional pottery and baskets after European People arrived in North America? _____

➔ Does the Oneida Culture still exist today? Explain your answer. _____

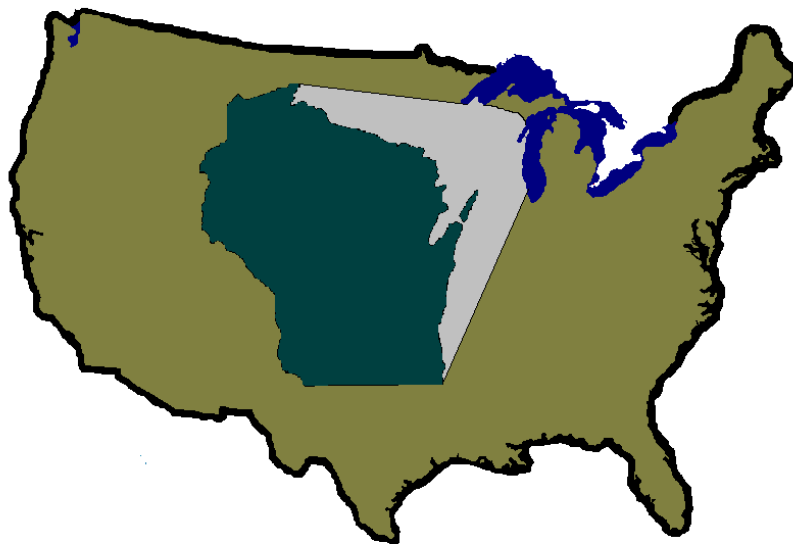
EXPLORING NORTH AMERICA'S FIRST NATIONS:

The Oneida are just one of many different Native American Nations across North America. Today there are over 500 Native American Nations within the borders of the United States. Each nation has its own culture, identity, language, and history. Sometimes, people think that all Native American people speak the same languages and have the same cultures.

To help you understand how different each nation is, on the next few pages you will learn about the different types of houses Native Americans used before the United States was created. Although some Native Americans still live in these types of dwellings, and many more use them only for special purposes, most now live in homes just like the kind you live in. In the next few pages you will learn about 11 specific Native Nations and the types of homes that they traditionally built.

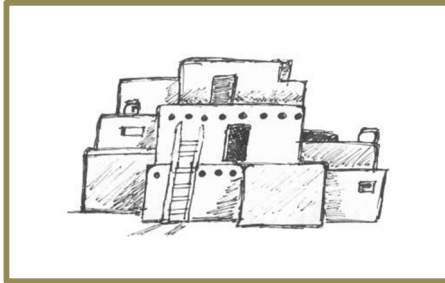
Keep in mind that each of Nations has a distinct language and culture. Some of them moved from place to place with the seasons of the year. Others lived in the same place all year. Some hunted and gathered most of their food while others grew most of their food in large fields of corn, beans and squash. The languages and cultures of each of the tribes are as different as the houses are on the next few pages.

Did you know that there are twelve different tribes in the State of Wisconsin? After looking at various tribes across the United States, you will learn specifically about several of the Tribes that live in the State of Wisconsin. Specifically, you will learn about where their original homelands were and where they are located today.



Whose Home Is It?

You have already learned about what Oneida Longhouses looked like. They were large, long buildings where multiple families lived. Native American people built their homes from materials that were available to them where they lived and with styles that reflected their unique cultures. Below are images of many different styles of homes that were common around different regions of North America.



TAOS PUEBLO

The rooms in these homes are square and have thick flat roofs. Ladders were used to get from one level to the next. The term Pueblo was given by the Spanish because each structure could hold as many families as a small village.



CHUMASH THATCH HOME

These homes were small, round, and thatched. Thatched means small bundles of branches or other materials are layered like shingles to cover the frame. Hundreds of these small homes were clustered in villages.



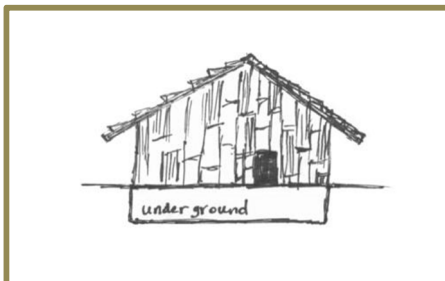
NAVAJO HOGAN

These homes were rounded with six sides. The outside was covered with brush, packed earth, hides, sticks and whatever was available. The doorway faced east to catch the first morning sunlight. Doors kept out bad weather.



CHEROKEE ASI HOME

There were two sizes of these homes and the smaller homes were for colder weather. There were 200 villages of 30 to 60 homes. The frames were covered in bark, wood, or woven siding which was also covered in earth and clay.



CHINOOK PLANK HOME

These homes were made of planks of wood overlapped to make square walls. They were 20 feet high and 30 feet long and about six feet deep into the ground. Each home had three or four families and half of the house was for storage.



LAKOTA TIPI

These homes could be taken down and transported very easily. They were made from buffalo hides and wooden poles and only one family lived inside. Fires in the center kept the home warm and flaps kept rain from entering.



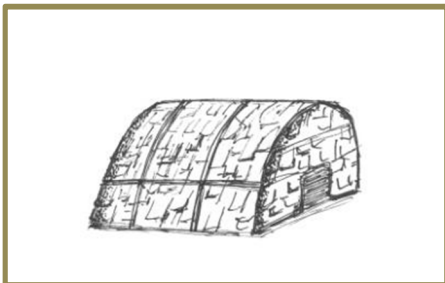
WICHITA THATCH HOME

These were thatched roof homes. The base was 15-30 feet wide and about 10-12 people shared each home. There was a kitchen area for preparing food and cooking. During the winter, small groups hunted buffalo and lived in Tipis.



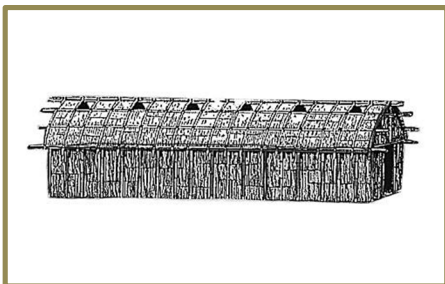
MENOMINEE WIGWAM

These homes were 15-20 feet wide with curved walls and covered with layers of bark to keep water out. These were temporary and re-made as winter homes, summers homes, or hunting lodges. Only one family lived in them.



NANTICOKE WIGWAM

The frames of these homes were made of cedar and were covered with bark or bulrush mats. 6-20 people lived in each home and a fire at the center kept the house warm. Villages were surrounded by walls called a palisade.



ONEIDA LONGHOUSE

These homes were shared by several families from the same clan. They were made from wood poles and covered with elm bark shingles. They were 20-30 feet tall and between 60 and 120 feet long, some as long as 300 feet.

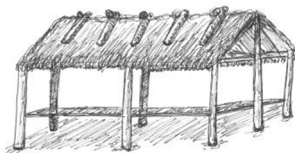
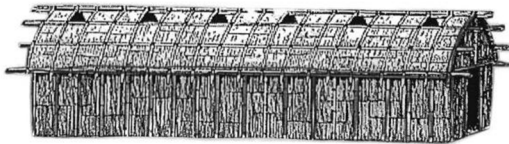
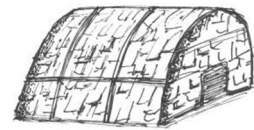
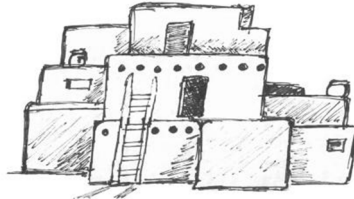


SEMINOLE CHICKEE HOME

These homes are built from logs and the roof was covered with palmetto leaves or grasses. The weather is always warm so tarps were hung as walls only when it rained. The floor was a couple of feet off the moist ground.

Whose Home Is It Cut & Paste Activity

The number of different types of homes made by the different Native American Tribes is almost too many to count. There are over 500 Native American Nations in the United States today. Below are images of some of the different types of homes made by different Native American Tribes. To help you understand where each of the tribes that built these different types of homes lived, cut out these images and past them on the map on the next page.

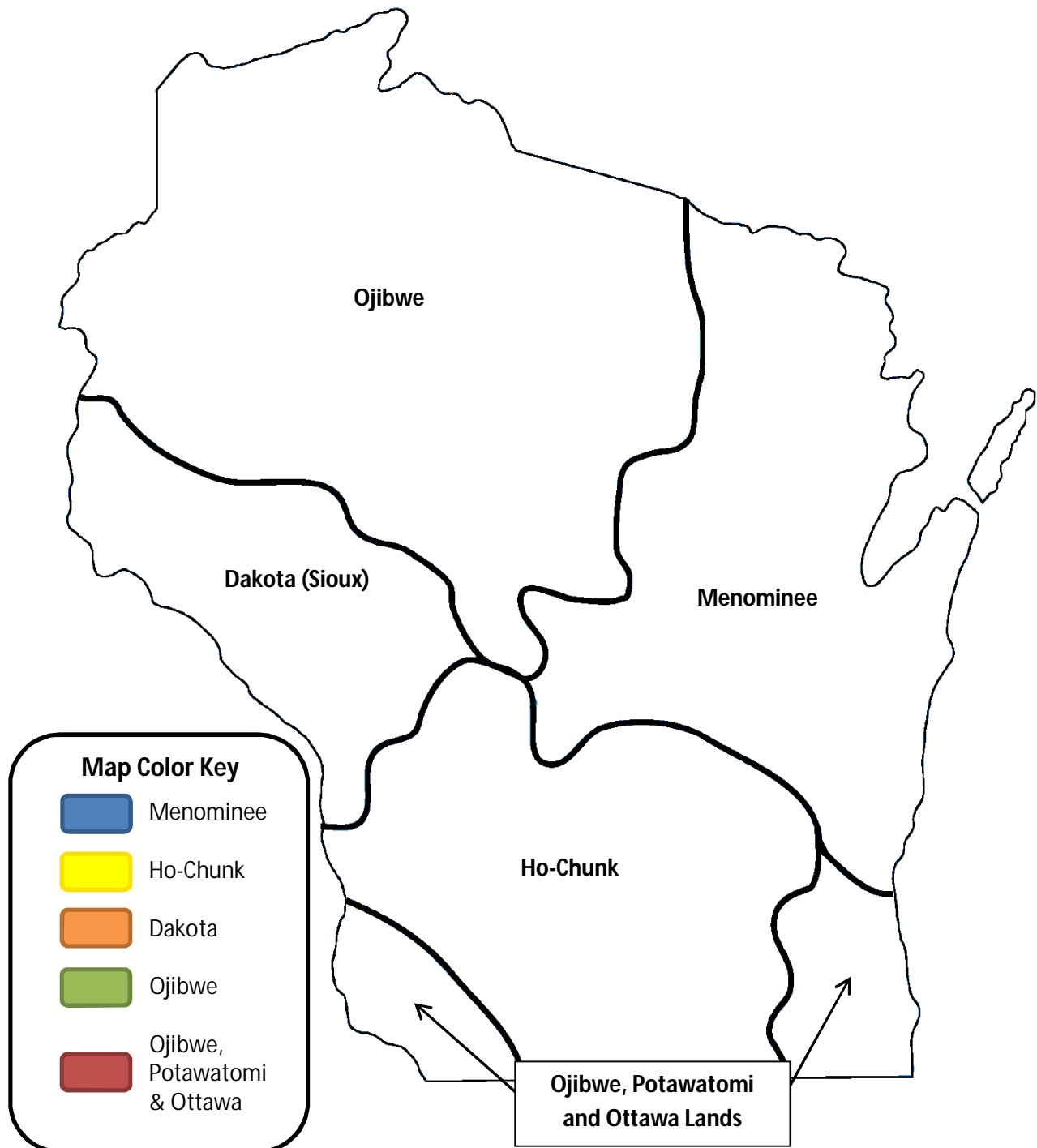


Cut and paste Native Homes to their correct spot on the map. (Note: Grey boxes are not the exact territory of the tribes listed for this exercise.)



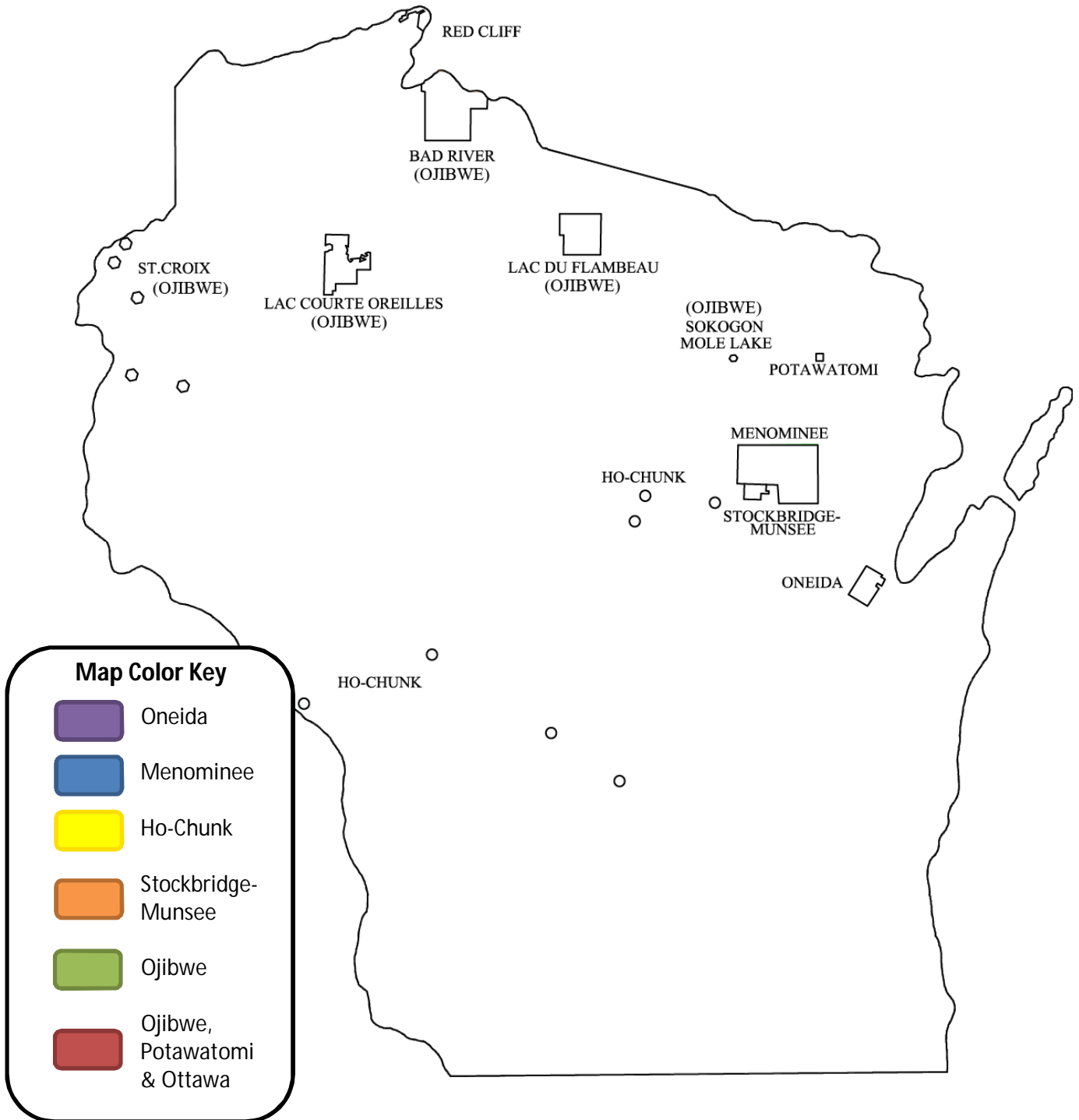
Original Nations in Wisconsin

The State of Wisconsin was created in 1848. However, long before Americans lived in the state, Native American Nations stretched across the area. Below is a Wisconsin map that shows you where each of the Native Nations lived and what their boundaries looked like. Color each Nation's lands using the key below.



Land Loss in Wisconsin

Native American Nations once owned all of the land that is now in Wisconsin. Due to treaties with the United States Government, the Native American Nations lost nearly all of their lands. Today, they have small reservations which are located around the State. Use the same colors as you used on the previous page to color the reservations that each nation currently possess. How is this map different than the previous map?



NATIVE AMERICAN WORD SEARCH

How many words can you find in this puzzle using the word list below? Words only appear left to right and top to bottom. The words represent the clans, homes, foods, and more of Menominee and Oneida Tribes. Can you figure out which ones are for the Oneida and which are for the Menominee?

T	G	R	E	A	T	L	A	W	B	E	A	R	Z
U	N	L	A	N	D	O	G	A	O	O	S	I	F
R	E	A	G	L	E	N	A	T	U	R	E	C	T
T	W	O	L	F	E	G	D	E	V	M	A	E	R
L	Y	M	E	I	R	C	O	R	W	E	S	T	E
E	O	W	I	S	C	O	N	S	I	N	O	O	A
B	R	I	B	H	R	R	E	M	O	O	N	O	T
S	K	G	E	N	A	N	R	O	A	M	S	K	Y
Q	E	W	A	U	N	E	O	N	E	I	D	A	M
U	L	A	N	T	E	K	M	C	O	N	N	M	A
A	G	M	S	S	J	P	O	T	T	E	R	Y	P
S	E	L	O	N	G	H	O	U	S	E	Z	P	L
H	B	A	S	K	E	T	S	J	D	L	I	N	E
A	S	B	E	R	R	I	E	S	C	L	A	N	S


Can you find these words?

BASKETS	BEANS	BEAR	BERRIES	CLANS
CORN	CRANE	DEER	EAGLE	FISH
GREAT LAW	LAND	LONGHOUSE	MAPLE	MENOMINEE
MOON	MOOSE	NATURE	NEW YORK	NUTS
ONEIDA	POTTERY	RICE	SEASONS	SKY
SQUASH	TREATY	TURTLE	WAMPUM	WATER
WIGWAM	WISCONSIN	WOLF		

DID YOU KNOW?

Native American people developed many different ways of keeping track of the cycles of nature. For example, turtle shells have shapes on them formed in certain patterns. Those shapes can be used to keep track of the cycles of the moon. There are approximately 28 days and nights in each lunar cycle and the lunar cycle happens about 13 times per year. Around the exterior of a turtle's shell are 28 squares in a large circle. Inside the circle there are 13 larger squares. The Oneida give names to each cycle of the moon, which starts on the new moon and ends as the next new moon starts.

Below, each shape has information about one of the lunar cycles as they are counted by Oneida people. Cut out each shape and paste them on the turtle shell on page 13. Each shape fits in a certain spot on the turtle's shell. Once you have them all put in the correct order, you will have a calendar you can use to keep track of the lunar cycles of the moon.



Snow Moon
Sometimes called long night moon, it is the time when the nights are longest.

Midwinter Moon
The people renew themselves for a new year

Food Storing Moon

Resting Moon

Planting Moon
The people give thanks for the seeds and that they will grow. The people would plant their crops during this time of year.

Green Bean Moon

Breaking Ear Moon
During this time it gets very cold, so cold that they say if you go outside without the proper clothing you could freeze your ears off.

Maple Moon
Sometimes called the breaking the days. The weather can sometimes turn warm and help the maple sap flow down the trees.

Hunting Moon

Harvest Moon

Thunder Moon

Green Corn Moon

Strawberry Moon

Turtle Calendar Activity

