

The Bruce Museum of Arts and Science  
Education Department Presents:  
Educators Guide



Bag, Beaded with long shoulder strap  
Eastern Woodland Indians  
Gift of Ms. Irving Day

***Woodland Indian Life***  
From the Bruce Museum Collection  
On view permanently

The Bruce Museum of Arts and Science Education Department develops Educator Guides to provide detailed information on field trip planning, alignment with Connecticut and New York State Goals and Learning Standards, as well as suggested hands-on classroom activities to do before, during, and after your visit to the Museum.

This educator's guide is separated into seven parts:

- Background Information
- Curriculum Connections
- Vocabulary List
- Classroom Activities
- Teacher and Student Resources
- How to schedule your Museum visits
- Education Staff List

*Woodland Indian Life* brings students back in time six hundred years, to a time when the Native Americans lived before contact with Europeans. A full scale wigwam and diorama of woodland creatures set the stage as students are allowed to handle Native American artifacts and reproductions. Students are asked to use their deductions and imaginations to envision how survival was different six hundred years ago with respect to food, clothing, and shelter.

School programs are inquiry based and promote critical thinking, written, and oral expression. They feature hands-on-learning activities using objects from Museum collections and exhibitions. Many are interdisciplinary and address various learning styles.

Before your class participates in this program, spend some time viewing the information on the Museum's website at [www.brucemuseum.org](http://www.brucemuseum.org). We also recommend using our Background Information and pre-and post- activities to reinforce the concepts your students will learn on their visit.

For school program information contact Diane Clifford, Manager of School and Tour Services at 203-869-6786 Ext. 324 or by email [dclifford@brucemuseum.org](mailto:dclifford@brucemuseum.org).

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### **Woodland Indian Overview**

The term Woodland refers to both a natural habitat where people lived – an area east of the Mississippi River, stretching north to southern Canada - and an archaeological time frame. It represents a way of life that included hunting and gathering, fishing and agriculture for the numerous Native tribes living in that area. The Woodland Periods represent the last chronological stage of Native American culture before European contact and are characterized by the use of pottery, bow and arrow hunting, and agriculture.

Algonquian speaking peoples came to the Lower Hudson/Long Island sound region about 3,000 years ago. They arrived here from the Great Lakes region and are more closely related to these groups than to the Iroquois who arrived here much later from the South. The Siwanoy, as the tribe in Greenwich was known, was associated more with the Wappinger Confederation in lower New York than the Mohegans of CT, but all associations were loose and unstructured in this area.

A sachem is a chief who may also have had medicinal healing powers. In this region, a sachem was more like a committee chairperson than a powerful chief. Each of the many Algonquin tribes had its own leader or sachem. The members of each tribe were free to live or roam about as they pleased but were not supposed to hunt, fish, or settle on land or water already in use by other tribes. Thus each tribe had its own particular hunting and fishing grounds. Sachems settled disputes that arose from these practices. While it was rare for a woman to become a sachem, the elder women of the tribes were usually included in discussions about important tribal matters.

Coastal occupations are different from inland Woodland occupations because of the bounty of the ocean for food, travel, and raw material. The Siwanoy practiced a seasonal rotation of small village occupations that included hunting, gathering, fishing, and gardening, depending upon the season.

The Siwanoy concept of their place in nature is significant in understanding their approach to survival. They viewed themselves as a part of nature, equal to the animals and other living things, and expressed true respect for their living counterparts. They practiced a form of environment regulation by taking and using only what they needed and by wasting nothing. They worshipped Manitou, the Great Spirit, as well as the spirits of all living things. Even the land, water and air were believed to have their own spirits.

This concept of nature influenced their concept of property. The Siwanoy saw the land as a gift from the creators, to be used with reverence and respect in recognition of the spirits who dwelled there. This insured that the bounties of the land would continue to flourish. The Indians were careful to give thanks to the creator and the spirits for any gifts they used or took from nature. This simple, basic difference from European views of land ownership proved to be the beginning of the end for the Siwanoy.

Coupled with rapid exposure to various diseases (measles, smallpox, V.D.), loss of land rights resulted in the obliteration of the Siwanoy people. Within 200 years the original population of several thousand was reduced to a few hundred. Some remained here in CT, but most headed west where they joined other Algonquian speakers and settled in the northern mid-west.

### **History of Local Tribes**

To properly tell the story of the Native Americans who inhabited our town before the advent of the settlers, it is necessary to go back to prehistoric times for a proper frame of reference for the Connecticut Woodland Indians.

By the time the settlers had migrated to this region, there existed along the coastal regions a large concentration of Native Americans. They had been living there for about two thousand years, having migrated from the West and South to the rich hunting and fishing grounds found along the coast and the river valleys. Previous human habitation dates back over ten thousand years in this same region. There were about sixteen local tribes, estimated to be about 6000 in number, which all belonged to the great Algonquin Confederation. The confederation had little unity, which later proved to be an advantage to the white settlers. The Siwanoy tribe of the Greenwich area was part of the smaller Wappinger Federation which included tribes in the Westchester area, Manhattan, along the Hudson River and along the Long Island Sound. Therefore, the Native Americans of Greenwich were more closely related (linguistically, culturally, and politically) to the Lenape people of New York and New Jersey than to their Mohegan neighbors in northern and eastern Connecticut.

The Pequots were originally part of the Mohegan tribe, to which the Rippowam Native Americans of the Stamford area also belonged. The Pequots, who took their name in honor of their Sachem, were among the most fierce and warlike of tribes. They were originally from the Maine and Massachusetts area, and migrated to Connecticut via the Hudson River Valley near present-day Albany, NY. Forced out of their original location by the English, they pushed their way south as they fought, conquered, and collected tribute from other tribes in their path. The hostile Pequots hindered peaceful relations and trade by their failure to keep treaty agreements, both with other tribes as well as with the English settlers. Hostilities grew due to language and cultural differences, and many Native American wars followed in various parts of Connecticut until the Pequot were overtaken by the English. The few that lived fled north and joined the Mohawk tribe.

To the Northwest the strong and fierce Mohawk tribe inhabited an area from eastern New York into Northwest Connecticut. Their frequent raids upon the tribes of Southern Connecticut oppressed those groups and forced them out. Out of fear of the Mohawks and to avoid fighting two enemies, the Southern Connecticut tribes were generally cooperative and friendly with the white settlers. The hostile and warlike activities of the Mohawks were a recent development in the Native American community before contact with the settlers. Palisade villages and fortifications were unknown in this area until a few hundred years before the settlers arrived. Changes in the land use patterns, probably to accommodate horticultural practices, may have

lead to the conflicts. These conflicts increased in scope and number as the population of European settlers increased.

A Native American village called Petuquaoen was led by the sachem Mayn Mayaynos, or Myonas. It was located in present-day Cos Cob, on the main path between Greenwich and Stamford in an area known as Strickland Plains. To the northeast was the Native American fort known as Betuckquapock, a safe retreat hidden in the forest. The women and children were sent to this fort before the bloody battle of Strickland Plains. These villages made up one of the most heavily inhabited regions in Connecticut. Wascussue served as the Sachem for the Stamford area.

Another village was Miossehassaky, which extended west from the Twin Brothers Brook to the east bank of the Byram River. On the west bank was a small village called Haseco, near the present village of Port Chester, NY. Also to the west of the Byram River was Ponigoe. Streets on Port Chester still bear these two names. Ponus, a brother of Wascussue, was the Sachem who ruled over these villages as well as others in the present day Pound Ridge, NY area.

### **Geography**

Since access to abundant food supplies was of vital importance to the Native Americans, the location of their villages reflects their knowledge of the verdant forests, fertile river valleys, and rich fishing grounds of the fresh and salt water resources of this region. For most of the Woodland period, before contact with the Europeans, villages were relatively small and scattered about the region. Summer villages along Long Island Sound, the Mianus and Hudson Rivers were larger than the winter settlements. Groups of two to three families usually wintered over in inland forests where they hunted and sought protection from the wind and snow. Smaller groups were easier to move and maintain fed during the tough winter months.

In the late pre-contact period, war-like tribes chose a village site with an eye for defense. Hilltops with a broad view were common choices. Before that, village sites were chosen for their proximity to fresh water, good hunting and gathering grounds, ample firewood sources, access to trade and transportation routes, and near-level ground for simple gardens. The houses were arranged close together, usually in rows with an open yard set aside for games, ceremonies and official gatherings.

### **Culture**

In their religion, the Greenwich area Native Americans worshipped a Great Spirit, the creator of life, known to many as Manitow. They believed that all living things had a spirit, given by Manitow. They practiced a respect for all aspects of nature, including the sun and the moon. They prayed for health, abundance of food, aid in battle and in thanksgiving for success and plenty. They saw themselves as physically and spiritually connected to the world around them. They frequently celebrated these beliefs with feasts, games, dances, and ceremonies.

The Woodland Indians danced for amusement, for preparation for a hunt or for battle, and for prayer rituals of invocation or thanksgiving. These ceremonies were usually a time when food, trade goods, ideas and even genes were shared with other villages.

The Native Americans of this area played several kinds of games. Running races, ball games, cards, and other games of chance were popular. Children enjoyed outdoor games like tag, hide and seek, and relays. Storytelling was educational as well as entertaining, especially during the cold winter months. The tribal elders were responsible for the basic education of the children. The very young were allowed to play freely and were rarely disciplined. Young children helped with chores such as collecting firewood, shellfish nuts, and berries. Older girls worked with their mothers while older boys joined their fathers.

### **Survival**

Villages were generally self-sufficient. Work was divided so that each person, including children, worked for the good of all. Each family member shared in the responsibilities of preparing food, clothing, and shelter.

#### **Clothing**

Clothing was made from the hides and fur of animals, particularly deer. The women were responsible for skinning, curing, and tanning the skins to make the soft, pliable and yet durable leather that they wore. Their tools were stone and bone scrapers and knives hafted to wooden handles. The brains of the animal were used in the tanning process. Deerskin clothing could stand water and be wrung out and dried without shrinkage or harm. Awls were fashioned from bone to pierce the hides and delicate needles threaded sinew or Indian Hemp fibers as women and girls constructed simple clothes and shoes during the winter months.

Men wore little clothing, even in the winter. A narrow deerskin loincloth drawn between the legs was fastened with a belt to hang down in the front and back in an apron effect. As protection against the cold and briars, they used deerskin leggings reaching to the hips and

supported by a belt. Combined with the loincloth, these looked like trousers but afforded greater freedom of movement. The only other articles of clothing were a loose skin shirt and a mantle or cape made from the pelt of a bear, deer, moose, or the skins of raccoons, foxes or squirrels. This was usually worn over the left shoulder. Descriptions of long capes constructed entirely of turkey feathers have also been recorded. Though the cold weather proved fatal for many of the European settlers, the Native Americans' ability to withstand it is evidenced by their limited wardrobe.

The garments of the women consisted of a straight dress that hung from the shoulder to the knees, with an over-skirt that was fastened with a belt. They wore moccasins like the men's and leggings which were only knee-high. They also wore a fur cape in the winter and, like the men, very little in the summer. Both sexes had ceremonial costumes which were decorated with porcupine quills, bones, shells, and painted designs. Berries, plants, and minerals collected in the forest and at the shore supplied the colors.

### **Shelter**

In his book, "A History of the Town of Greenwich," Daniel Mead describes the Native American homes: "three rows of closely connected Indian huts made of bark. The three rows were somewhat more than eight yards in length, stretching along under a bluff covered with tall oaks." This, no doubt, referred to the round or oval wigwam which could house one or two families. They were made of bark shingles, usually elm, over a framework of saplings stuck into the ground to form a circle, bent over and tied at the top. This was reinforced by horizontal rows of saplings fastened to the frame. The floor was of hard-packed earth. In the center, beneath a smoke hole in the roof, was a stone hearth that provided heat and light. When heat was not needed, they could use torches of pine pitch set on sticks and stuck in the floor for light. Cooking and most other domestic chores were done outside the wigwam.

While it was probably the duty of the men to gather the saplings, it was the women's tasks to carry and build these transportable wigwams. The bark shingles were rolled and carried from place to place as the villagers moved in search of food and water. The houses were about 14 feet across and nine feet high. The interiors were decorated with woven rush mats which were often painted, stained or embroidered. These interior walls provided insulation during the winter months. The only furniture was a simple platform covered with mats, skins or evergreen branches. These were made by driving forked sticks into the ground for corners, placing sticks which formed slat at the head and foot, over which poles were laid lengthwise. Family possessions were stored in baskets, bags or large bowls under this platform. All of the household effects were the possession of the women. Because of their semi-nomadic lifestyle, the Natives of this region had few possessions and all of them were easily transportable by family members on foot or by canoe.

### **Food**

Men and boys were primarily involved with hunting and fishing. Their quarry included deer, bear, raccoon, rabbit, squirrel, turkey, quail, duck, crane and geese. They also trapped wolves, wildcats, foxes, otters and beavers for fur skins. Their weapons were long spears, traps, bolas, and the bow and arrow. Bows were made from sassafras or hickory and were 3.5 to 6 feet long. The bowstring was made smooth and straight by a specially designed woodworking tool called a shaft smoother. The tips were made of sharpened stone, fashioned into a variety of shapes and sizes, depending on the game.

Fishing was important to the Native Americans of this region due to the bounty offered by the local fresh and salt water resources. Shellfish were very important because of their abundance, ease of collection and ability to be smoked and dried for winter consumption. Whole villages moved to the shore during fishing season and they enjoyed all of the same fish we do today. Fish were hooked from canoes and from shore on hooks made of wood, bone and shell. They were also trapped in weirs, traps or hemp nets. Young boys were taught to shoot fish in shallow water and to spear them with sharpened sticks. Children were a great help in gathering shellfish as they could easily wade into the shallow water. In order to fish (and travel), the men were responsible for building durable dugout canoes. To make the dugout, they felled a tree by burning and chopping the lower trunk and then repeating the process to make the log the required length. Next, they set a kindling fire on top of the log, scraped the charred wood to get the required depth, and smoothed out the inner surface. The scraping was done by children with sharpened clamshells, which were easily collected and replaced as needed. Common canoes were about 20 feet long and 2 feet wide. Some, however, were 40-50 feet long and could carry up to 20 people.

Women were responsible for gathering and preparing food and medicinal plants. The women collected fruits, vegetables, berries and nuts for food; grasses, bark and other plant materials for containers, and clay for making pots. They dried and smoked both meats and vegetables for use in the winter months. They dug and maintained storage pits for nuts, seeds and grains. They collected medicinal plants and herbs and prepared remedies for the sick. By the time the European settlers had arrived, the women were cultivating corn, beans, squash, and tobacco. The women and children tended their gardens with a complete set of gardening tools- digging sticks, stone and bone hoes, antler rakes, and stone hatchets.

### **European Contact**

The Native Americans have contributed much to the history and lore of Connecticut and Greenwich. Undoubtedly, they taught the early settlers many things that enabled them to survive the bitter winter in a new land. But to understand the historical events that caused the near obliteration of the Indians and the domination of the European settlers, we must consider some of the basic differences in the ethical behavior of the two groups.

The Native Americans' conception of land use was that all land was free to use, to move about as one pleased as long as it didn't upset the balance of nature. They had no concept of property transfer in terms of final ownership and sole right of use. They accepted presents from the settlers as a friendly gesture and were grateful, failing to realize that when they put their mark on a deed the land was no longer theirs to use. They did not see that with the coming of more settlers they would be crowded out. Consequently they did not realize the seriousness and finality of signing away their lands.

Once the settlers' numbers increased, the Indians were overcome with disease, warfare, alcoholism and an inability to adjust to a changing world. The Indians of Connecticut died in huge numbers. Most of those remaining moved west. By the early 1700's there was virtually no trace of the people who had lived and prospered along the shores of the Connecticut waterways for thousands of years.

Use of the materials in this Educator Guide in combination with participation in the *Woodland Indian Life* program will help you link learning experiences to the following Connecticut and New York Learning Standards. Teachers will need to identify specific goals to map to individual lesson plans or larger units of study. This exhibition is suitable for all students regardless of grade level or learning style.

### **CT Curriculum Tracemap Connections**

Numbers in parentheses correlate with Connecticut Framework-Curriculum Trace Maps

#### **Social Studies**

##### **Grades K-2**

- 1.3-4.5: Identify ways different cultures record their histories, compare past and present situations and events, and present findings in appropriate oral, written and visual ways.
- 3.K-2.1 Recognize that people develop traditions that transmit their beliefs and ideals.
- 3.K-2.2 Examine family life and cultures of different peoples at different times in history
- 4.K-2.2 Be active learners at cultural institutions, such as museums and historical exhibitions
- 4.K-2.3 Display empathy for people who have lived in the past
- 8.K-2.1 Explain how communities and nations interact with one another.
- 12.K-2.2 Identify situations in which humans use and interact with environments

##### **Grades 3-4**

- 2.3-4.2: Demonstrate knowledge of major trends in state and local history, including history of original peoples
- 4.3-4.1 Exhibit curiosity and pose questions about the past when presented with artifacts records or other evidence of the past.
- 4.3-4.3 Be active learners at cultural institutions, such as museums and historical exhibitions.
- 4.3-4.4 Display empathy for people who have lived in the past
- 8.K-2.1 Describe ways in which communities and nations influence each other.
- 9.3-4.1 Explain how human and natural processes shape places.
- 9.3-4.2 Provide reasons why and describe how places and regions change and are connected.
- 12.3-4.4 Explain ways in which humans use and interact with environments.

##### **Grades 5-6**

- 2.5-6.3 Demonstrate an in-depth understanding of major events and trends in local history
- 3.5-6.1 Explain the origins of American religious diversity, showing knowledge of some of the beliefs of Native Americans and migrants to the new world and give examples of ways those beliefs have changed over time.
- 3.5-6.2 Explain how roles and status of people have differed and changed throughout history
- 3.5-6.3 Describe examples of how societies throughout history have used various forms of visual arts, dance, theater, myths, literature and music to express their beliefs, sense of identity and philosophical ideas.
- 4.5-6.2 Be active learners at cultural institutions, such as museums and historical exhibitions
- 9.5-6.1 Describe human and natural characteristics of places and how they shape or place identity. *(cont. next page)*

- 9.5-6.2 Examine ways in which regions are interconnected.
- 9.5-6.3 Identify and evaluate various perspectives associated with places and regions.
- 12.5-6.5 Demonstrate and explain ways that humans depend on, adapt to and alter the physical environment.

### **New York State Learning Standards, All grade levels**

Numbers correlate with New York Curriculum Standards

#### **SS1: History of United States and New York**

- SS1.1- The study of New York State and United States history requires an analysis of the development of American culture, its diversity and multicultural context, and the ways people are unified by many values, practices, and traditions.
  - Elementary: See SS1.E.1A
  - Intermediate: See SS1.I.1A
- SS1.2- Important ideas, social and cultural values, beliefs and traditions from NYS and US history illustrate the connection and interactions of people and events across time and from a variety of perspectives.
  - Elementary: See SS1.E.2A,B,C
  - Intermediate: See SS1.I.2B
- SS1.3- Study about how the major social, political, economic, cultural, and religious developments in New York State and United States history involves learning about the important roles and contributions of individuals and groups.
  - Elementary- See SS1.E.3A
  - Intermediate- See: SS1.I.3A
- SS1.4- The skills of historical analysis include the ability to: explain the significance of historical evidence; weigh the importance, reliability, and validity of evidence; understand the concept of multiple causation; understand the importance of changing and competing interpretations of different historical developments.
  - Elementary: See SS1.E.4A,B,C
  - Intermediate: See SS1.I.4A, B, C, D

#### **SS2: World History**

- SS2.1- The study of world history requires an understanding of world cultures and civilizations, including an analysis of important ideas, social and cultural values, beliefs, and traditions. This study also examines the human condition and the connections and interactions of people across time and space and the ways different people view the same event or issue from a variety of perspectives.
  - Elementary- See SS2.E.1A, B, C
  - Intermediate: See SS2.I.1A, C
- SS2.2- Establishing timeframes, exploring different periodizations, examining themes across time and within cultures, and focusing on important turning points in world history help organize the study of world cultures and civilizations.
  - Elementary: See SS2.E.2A
- SS2.3- Study of the major social, political, cultural, and religious developments in world history involves learning about the important roles and contributions of individuals and groups.
  - Intermediate: See SS2.I.3A, B (*cont. next page*)

- SS2.4- The skills of historical analysis include the ability to investigate differing and competing interpretations of the theories of history, hypothesize about why interpretations change over time, explain the importance of historical evidence, and understand the concepts of change and continuity over time.
  - Elementary: See SS2.E.4C
  - Intermediate: See SS2.I.4C

### **SS3: Geography**

- Students will use a variety of intellectual skills to demonstrate their understanding of the geography of the interdependent world in which we live—local, national, and global—including the distribution of people, places, and environments over the Earth’s surface.
  - Elementary: See SS3.E.1A,E, SS3.E.2A
  - Intermediate: See SS3.I.1C,D

**archaeology** – The study of the material remains (fossils, artifacts, monuments) of past human life and activities

**archaeologist** –Scientist who studies the material remains found from past human life

**anthropology** – Study of the origin and cultural development of humankind

**artifact** – Something created by humans usually for a practical purpose, in particular an object remaining from a particular time period

**culture** –The beliefs, social structure, and material needs shared by a group of people in a place or time as it relates to everyday life

**diorama** – A representation of an environment that shows lifelike detail with realistic painting, animal mounts and models

**sinew** – A tendon of a deer used by Native Americans for various purposes

**wigwam** – Native American type of home found in the Eastern Woodlands. Created out of bark shingles and saplings

**awl** – Native American tool used to piece animal hide – made of deer bone

**ula** – Native American woman’s knife - made of stone, wood and sinew

**mortar** – A vessel in which materials are pounded, ground or mashed with a pestle – made of stone or wood

**pestle** – A cylinder shaped object used with a mortar for grinding or mashing – made of stone or wood

**tan** – To convert animal hide into leather for use as clothing

### Folk tales

After reviewing the content from the Background Information with your class, share these Native American Folk tales:

Seeing Eagle soaring high, Manabozho called, "Eagle, I want to see the world from such a height, give me a ride." Manabozho enjoyed the great view while Eagle flew. Then Eagle deliberately cut a sharp curve and Manabozho fell and hit the ground so hard that he was knocked unconscious. Upon awakening, Manabozho wanted revenge, so he became a deer carcass. It wasn't long before the Eagle came and began to pick a hole in the carcass. Soon his entire head was buried, suddenly the deer jumped up, pinching its flesh together. Eagle's head was stuck. "Thus I punish you, now pull out your head," said Manabozho. Eagle withdrew his head only to find that all of his feathers were gone; his head and neck had nothing but ugly red skin. Even today, the Eagle is bald.

Little High Jumper was a young rabbit who, one day, asked for the moon. When his mother told him she hadn't the power to give him the moon, little high jumper grew angry and stormed off to get it himself. He ran to a field where he jumped and jumped but the moon still hung high in the sky. He climbed up a hill thinking that if he jumped from the top of the hill he would surely catch the moon. Now the wind had been quite strong and had broken off the tops of many plants, leaving them with sharp pointed ends. Little High Jumper gathered all his strength and leapt... only to fall onto one of the pointed plants. There are remains today on the plant known as the pussy willow.

Coyote called a council to decide how many night and day hours should exist. Bear wanted five years day and five years night so he could get a long night's sleep. Chipmunk argued that little animals couldn't survive such a long night. Coyote called a contest. Bear must say "five years day, five years night" while chipmunk would repeat, "one day, one night" over and over. Whoever made the first mistake would lose his wish. Chipmunk chattered "one day one night" so fast that bear was confused and soon began to repeat "one day one night." Coyote announced that chipmunk had won so there would be one day, one night from then on. Hearing this, bear became furious and swiped at chipmunk with his paw giving the stripes that he wears to this day.

Why did the Native Americans come up with these stories?

Who told these stories, and who listened to them?

Did the Native Americans have school, or text books? How did they share their culture and history?

What other purposes might these stories have served?

What do these stories tell you about the Native Americans?

What relationship did the Native Americans have with the land and animals?

What are some emotions that the animals in this story feel? Do you feel these emotions, too?

What are some stories or folk tales that we have today, about our own culture?

### Language

While most of us are well aware of the contributions to our vocabulary made by Greek, Latin, French and other European tongues, how often do we consider how many words were borrowed from Native American languages? Here are a few:

*Pecan, persimmon, raccoon, toboggan, opossum, woodchuck, plantain, squash, and moccasin, barbecue, buccaneer, cannibal, hammock, hurricane, iguana, mahogany, maize, manatee, tobacco and yucca.*

Over half (28) of our States bear Native American names.

Divide the class into four groups, and give each group seven of the states below. Ask them to discuss the questions below with each other, and share their findings with the class.

Why does each name have to do with the State it belongs to?

What is the theme of these names?

What does this theme tell us about the Native Americans?

Do you recognize any of names of these tribes from the Connecticut region? Which ones?

Alabama -Indian for tribal town, later a tribe (Alabamas or Alibamons) of the Creek confederacy.

Alaska -Russian version of Aleutian (Eskimo) word, alakshak, for "peninsula," "great lands," or "land that is not an island."

Arizona -Spanish version of Pima Indian word for "little spring place," or Aztec arizuma, meaning "silver-bearing."

Arkansas -French variant of Quapaw, a Siouan people meaning "downstream people."

Connecticut -From Mohican and other Algonquin words meaning "long river place."

Delaware -Named for Lord De La Warr, early governor of Virginia; first applied to river, then to Indian tribe (Lenni-Lenape), and the state.

Hawaii -Possibly derived from native word for homeland, Hawaiki or Owhyhee.

Idaho -A coined name with an invented Indian meaning: "gem of the mountains;" originally suggested for the Pike's Peak mining territory (Colorado), then applied to the new mining territory of the Pacific Northwest. Another theory suggests Idaho may be a Kiowa Apache term for the Comanche.

Illinois -French for Illini or land of Illini, Algonquin word meaning men or warriors.

Indiana -Means "land of the Indians."

Iowa -Indian word variously translated as "one who puts to sleep" or "beautiful land."

Kansas -Sioux word for "south wind people."

Kentucky -Indian word variously translated as "dark and bloody ground," "meadow land" and "land of tomorrow."

Massachusetts -From Indian tribe named after "large hill place" identified by Capt. John Smith as being near Milton, Mass.

Michigan -From Chippewa words mici gama meaning "great water," after the lake of the same name.

Minnesota -From Dakota Sioux word meaning "cloudy water" or "sky-tinted water" of the Minnesota River.

Mississippi -Probably Chippewa; mici zibi, "great river" or "gathering-in of all the waters." Also: Algonquin word, "Messipi."

Missouri -An Algonquin Indian term meaning "river of the big canoes."

Nebraska -From Omaha or Otos Indian word meaning "broad water" or "flat river," describing the Platte River.

North & South Dakota -Dakota is Sioux for friend or ally.

Ohio -Iroquois word for "fine or good river."

Oklahoma -Choctaw coined word meaning red man, proposed by Rev. Allen Wright, Choctaw-speaking Indian, said: Okla humma is red people.

Tennessee -Tanasi was the name of Cherokee villages on the Little Tennessee River. From 1784 to 1788 this was the State of Franklin, or Frankland.

Texas -Variant of word used by Caddo and other Indians meaning friends or allies, and applied to them by the Spanish in eastern Texas. Also written texias, tejas, teysas.

Utah -From a Navajo word meaning upper, or higher up, as applied to a Shoshone tribe called Ute.

Wisconsin -An Indian name, spelled Ouisconsin and Mesconsin by early chroniclers. Believed to mean "grassy place" in Chippewa. Congress made it Wisconsin.

Wyoming -The word was taken from Wyoming Valley, Pa., which was the site of an Indian massacre and became widely known by Campbell's poem, "Gertrude of Wyoming." In Algonquin it means "large prairie place."

*Definitions from [www.americanindiansource.com/indianed/statesnames.html](http://www.americanindiansource.com/indianed/statesnames.html)*

What are some places where you live that have Native American names? What do you think they might mean?

### **Contemporary Art**

On the next page there is a series of lithographs (prints) by Jaune Quick-To-See Smith, a contemporary Native American artist. The artist calls these prints her "Survival Series," and individually their titles are *Humor, Wisdom/ Knowledge, Tribe/ Community, and Nature/ Medicine*.

How is life for a Native American today different from life six hundred years ago?

What has happened to them over the past centuries?

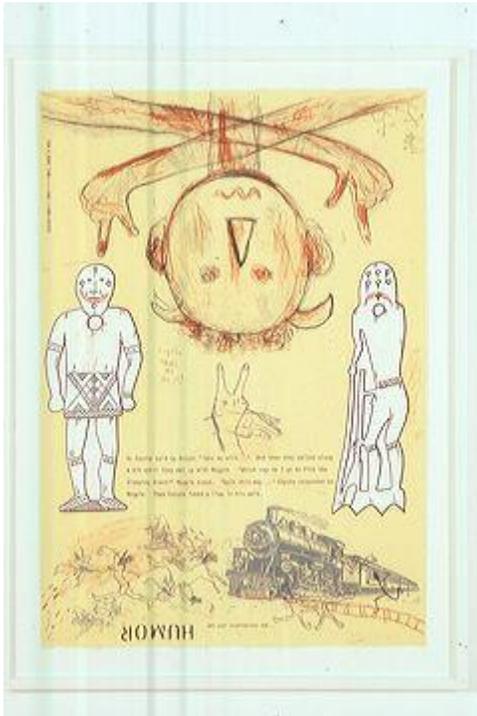
What might the artist mean by "survival," based on the prints?

How are the Native Americans' needs for survival today different from and similar to their needs for survival six hundred years ago?

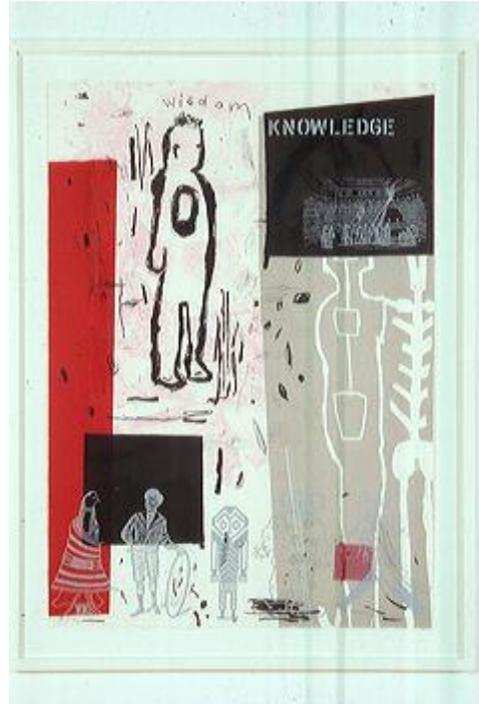
What does your family or community need to survive?

Are these needs similar to those of the Native Americans?

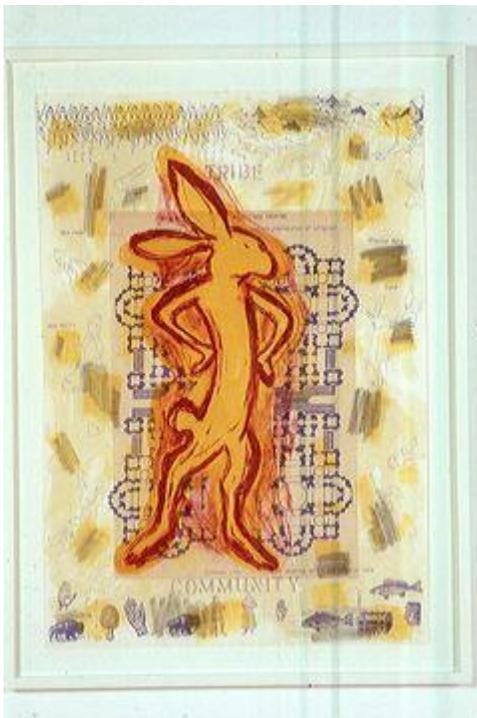
“The Survival Series: Humor”, 1996, A.P. 4/6  
Lithograph on Paper, 36” x 24.75”



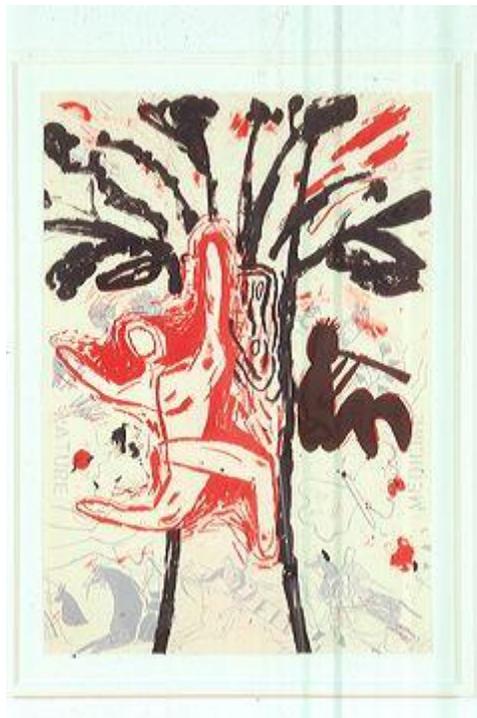
“The Survival Series: Wisdom/ Knowledge”, 1996, A.P. 4/6  
Lithograph on Paper, 36”x 24.75”



“The Survival Series: Tribe/ Community”, 1996, A.P. 4/6  
Lithograph on Paper, 36” x 24.75”



“The Survival Series: Nature/ Medicine”, 1996, A.P. 4/6  
Lithograph on Paper, 36” x 24.75”



Images from [http://www.flomenhaftgallery.com/site\\_image\\_galleries/JQTSS/jqtss\\_gallery.htm](http://www.flomenhaftgallery.com/site_image_galleries/JQTSS/jqtss_gallery.htm)

### Books for the Classroom:

Bruchac, Joseph. *Children of the Longhouse* : Puffin, 1998

Told from the alternating points of view of a Native American boy and his twin sister, this historic novel conveys how democracy, respect and justice are integral components of the Native Americans' religion and government. Readers will learn about this Mohawk tribe's daily rituals, legends, and annual celebrations, along with the origins of modern-day lacrosse. Ages 9-12, 160 pages.

Erdrich, Louise. *The Birchbark House* : Hyperion, 2002.

The sole survivor of a smallpox epidemic on Spirit Island, Omakayas, then only a baby girl, was rescued by a fearless woman named Tallow and welcomed into an Ojibwa family. Omakayas and her adopted family are followed through a cycle of four seasons in 1847. Readers will learn about the daily life of this Native American family, in which tanning moose hides, picking berries, and scaring crows from the cornfield are as commonplace as encounters with bear cubs and fireside ghost stories. Ages 9-12, 256 pages.

Salomon, Stephanie. *Come Look With Me: American Indian Art*: Charlesbridge Publishing, 2002.

Well suited for both individual and classroom use, *America Indian Art* pairs quality art reproductions with thought-provoking questions, encouraging children to learn through visual exploration and interaction. Thoughtful text introduces the world and work of the artist, making the most of a child's natural curiosity. All ages, 32 pages.

An extensive and categorized list of children's books for a wide range of ages:

[http://www.si.edu/Encyclopedia\\_SI/nmai/nachild.htm](http://www.si.edu/Encyclopedia_SI/nmai/nachild.htm)

### Websites for more information:

*Native Americans: American Indians*

A very comprehensive website with information on Native Americans today, including current tribes and information on each, famous Native Americans, Native American constitutions, quotes, and US Presidential proclamations, a more detailed history of Native Americans, languages, photos, and website links. <http://www.nativeamericans.com>

*Encyclopedia Smithsonian: American Indian History and Culture*

Also very comprehensive, this site includes Native American history and culture, art and design, extensive Smithsonian research materials and links to their online databases, and a categorized list of further reading. [http://www.si.edu/Encyclopedia\\_SI/History\\_and\\_Culture/AmericanIndian\\_History.htm](http://www.si.edu/Encyclopedia_SI/History_and_Culture/AmericanIndian_History.htm)

*Mashantucket Pequot Museum & Research Center*

Information on resources available at their library, online databases, and categorized bibliographies, as well as discussion-provoking and fun classroom activities for different ages  
<http://www.pequotmuseum.org/Home/LibrariesArchives/>  
<http://www.pequotmuseum.org/Home/EducationalResources/ClassroomActivities.htm>

*Native American Facts for Kids*

Frequently asked questions and interesting facts for students and teachers, focusing on many specific American Indian tribes. <http://www.native-languages.org/kids.htm>

- Adult and school groups of 8 or more require advance reservations and are subject to a special group fee.
- Museum-Based School programs are available Tuesday through Friday at 10:00 am, 11:15 am, and 1:00 pm
- After-School Museum-Based programs are available Tuesday through Friday, last one hour, and start no later than 4:00 pm.
- The Bruce Museum is accessible to individuals with disabilities.
- Call Bruce Museum Reservations Manager, Anne Burns, at 203-869-6786 ext.338. You may leave a voicemail message at this number at any time. Please leave a choice of times to return your call.
- **Fees**  
A confirmation/invoice will be mailed four weeks prior to the program. Pre-payment is preferred, however, Museum programs may be paid on day of visit. Payment is by check only, payable to Bruce Museum, Inc.  
Museum-Based Programs: \$45 per program.
- **Scholarships**  
Thanks to the generosity of our corporate members and sponsors, scholarships are available under special circumstances. Please contact the Museum for more information.
- **Cancellations**  
There is a \$15 charge if cancellation is less than two weeks in advance of the scheduled program.
- **No Eating Facilities are available at the Museum**  
In case of bad weather, classes will be permitted to eat in the Education Workshop if they reserve the room in advance.
- **Class Size**  
In order to maintain quality education, classes are limited to 25 students. Pre-school class size is limited to 20 students.
- **Supervision: REQUIRED for all programs**  
**Museum visit:** 1 adult for every 5 children, to accompany the children at all times.  
**Self-guided tours:** If you would like your class to tour the rest of the Museum before or after the scheduled program, you must tell us when you make your reservation to avoid conflict with other groups.  
**Nametags:** Help to personalize program and enhance student behavior.
- **Conduct**  
In order to enhance everyone's enjoyment of the Museum, please go over these rules with your students in advance:
  - Please do not run in the Museum.
  - Please talk in quiet voices.
  - Please do not touch paintings or objects

### Special requests or curriculum needs

All of the programs are flexible and can be adapted to audiences with special needs or to your curriculum objectives. Please discuss with the Museum Education staff in advance.

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