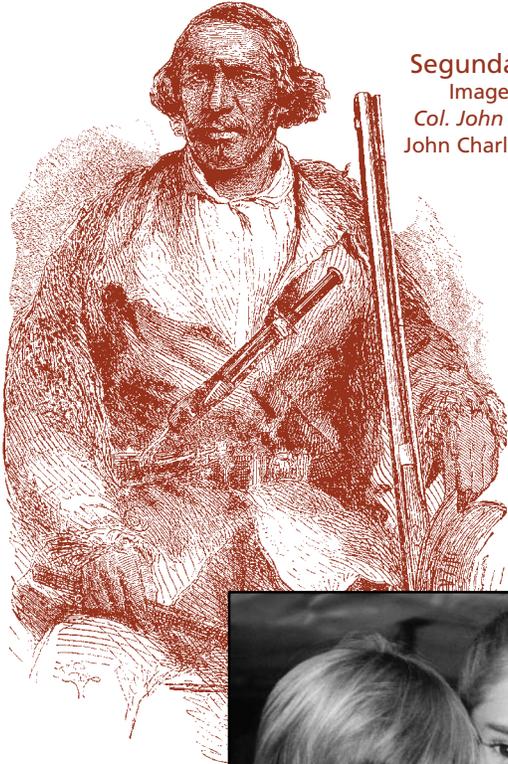

Additional Lessons



Segundai (Delaware).
Image from *The Life of
Col. John Charles Fremont*,
John Charles Fremont, 1856



Whitney and Hannah Ketchum
(Delaware) at the 1993 Delaware
Pow Wow.
Image courtesy of Annette Ketchum
(Delaware)

Additional Lesson Plans

- A. Reading Objects (Grade 4)
-M. Sam Cronk
- B. Primary Documents: The Treaty of
Greenville (Grade 8)
-M. Sam Cronk
- C. Tough Decisions: Propaganda,
Advertising and Stereotypes (Grade 8)
-M. Sam Cronk
- D. Beadwork – Woodlands Indians (Grade 3)
-Sue Davidson
- E. Ribbonwork – Woodlands Indians
(Grade 4)
-Sue Davidson
- F. Metalwork – Woodlands Indians (Grade 5)
-Sue Davidson
- G. Basketry – Woodlands Indians (Grade 8)
-Sue Davidson

Reading Objects

Grade 4

—M. Sam Cronk

Teacher Background

Learning to “read” or interpret objects is as important to studying history and culture as being able to read a book. However, we often take for granted “material culture”—that is, all the things made by people in our environment. Objects—which museum staff call “artifacts”—can tell us complex and wonderful stories about their cultures of origin, but decoding these stories takes practice, along with careful observation, imagination and creativity!

Gallery Connections

In the *Mihtohseenionki* gallery, the real objects that students studied in class will be available for firsthand studying. (*Note: These objects are on loan from other institutions and will not be permanently installed in the exhibit.*) After students have explored the actual objects and read the curator’s notes on those objects and others, have them complete Reading Objects worksheets on objects from other areas of the Native American galleries. You might assign students to study some of the contemporary Native American fine art and complete Reading Objects worksheets on these as well—it will provide for useful class discussion.

Reading Objects

Indiana Academic Standards: **Grade 4**

Social Studies: **Standard 1 – History (4.1.2, 4.1.15); Standard 5 – Individual, Society and Culture (4.5.4)**

Language Arts: **Standard 2 – Reading Comprehension (4.2.1, 4.2.5); Standard 4 – Writing Process (4.4.7)**

Objectives

Students will:

1. gain competence in and appreciation for the importance of studying cultural artifacts;
2. have an opportunity to think about, discuss and compare the creative traditions of American Indian nations in this region;
3. learn that objects reflect and perpetuate values, ideals and cultural identities of the communities that created them; and
4. articulate and expand their definitions of “culture.”

Time Needed

1 class plus visit to exhibition

Materials Needed

- Photographs of Native American material culture
- Overhead transparencies of Curator’s Notebook pages (suggested to do them as provided with notes as an overlay)
- Visit to Eiteljorg or other exhibits of Native American art and artifacts
- Research materials
- Writing and drawing materials

Procedure

Gaining Experience

1. Bring in a can of food from your kitchen shelf (SPAM is my favorite choice). Provide students with the Reading Objects Worksheet. Using the Worksheet as a basis for discussion, ask the class to describe this “artifact” as thoroughly as possible. For example: What is this can made from? What does it contain? Why does it have the shape it has? How do you “acquire” it? Is it mass-produced or hand-made? What does the “technology of production” tell you

about the society in which it is used? What information is available on the label? Why is that information included? What does it tell you about the society in which it is used?

2. Encourage students to think about the relationship between “objects”—what they are made from, how and why they are made, how and why they are used—and the cultures from which they come. What, for example, can you learn about contemporary American society by studying a can of SPAM?

Focus on Native American Material Cultures

1. Divide the class into 3 or more groups. Provide each group with an image of one of the objects provided (without the curator’s notes overlay):
 - a) Delaware wooden ceremonial bowl;
 - b) Miami bandolier bag; or
 - c) Potawatomi wearing blanket.

Or, select images from any relevant text (for example, *Native Arts of North America* by Christian Feest or *American Indian Art* magazine or *Art of the American Indian Frontier* by David W. Penney.)

2. Each group should complete the Reading Objects Worksheet, describing their assigned artifact as thoroughly as possible and drawing a sketch of it. Groups working at the Eiteljorg exhibit should then read the curatorial notes about these objects written by curator Ray Gonyea (Onondaga Iroquois) or read more detailed descriptions in their source books. If there is time, encourage students to identify, draw and compare similar objects made during the past century by the same communities or by different American Indian nations.
3. Encourage a class discussion by asking any of the following questions:
 - a) What can we infer about the values, priorities and interests of Native American cultures in the 18th and 19th century from these objects?
 - b) What can we infer about change, adaptation and continuity in Native American cultures during the past 200 years from these objects?

- c) What can we learn from a physical object that we can't learn from a book or a photograph?
- d) What IS "culture," anyway? Who can define culture in 1 or 2 sentences? Compare and contrast Native American and non-Native definitions of culture, based on your study of these objects.
4. If possible, plan a trip to the Eiteljorg Museum and schedule time in the Native American galleries, especially the *Mihtohseenionki* gallery. Have students explore objects first hand.

Teaching to Other Grade Levels

Gaining competence in and appreciation for the importance of studying cultural artifacts is important for students in all grades.

Grade 3: Students will enjoy learning about artifacts by looking at objects around the classroom or bringing in objects from home. Then, while visiting the exhibit, students can list or classify artifacts they see.

Grades 5 and 8: Students can benefit from examining objects and discussing the definition of culture. Students at this level can be expected to be able to articulate what the specific objects tell about change, adaptation and continuity in American Indian cultures. After returning from the museum visit, older students could select a modern day object that is similar to one of the objects examined in the exhibit. Students could present the modern object to the class by describing it and explaining its connection to the historical object.

Assessment

Students should be assessed on their participation in group work and discussions, as well as their work on Reading Objects worksheet. Each student will:

- complete the Reading Objects worksheet; and
- explain the meaning of "culture."

Resources

- Ball. *Folklore and Folklife*.
- Dow. "Teaching with Objects."
- Field, Labbo, Wilhelm, and Garrett. "To Touch, To Feel, To See."
- Beamer and Hirschfelder. *Native Americans Today*.
- Louisiana Division of Art <http://www.louisianavoices.org/edu_unit7_lesson1.html>
- Mason. "Bead! Exploring World Cultures at the Museum"
- Morris. "Artifacts as a Springboard to Literacy"
- Reading Photographs: Wannamaker Collection from the Mathers Museum <<http://www.indiana.edu/~mathers/new/collections/photos/reading.html>>
- Skinner. *Material Culture of the Menomini*.
- Schlereth. *Material Culture Studies in America*.
- Schlereth. "Teaching History with Material Culture Evidence."
- Teaching From Objects and Stories. <<http://educate.si.edu/resources/lessons/siyc/eskimo/start.html>>

“Reading Objects”

adapted from the NARA worksheet series

WHAT IS THIS THING?

1. Circle the materials from which this object is made:

metal wood stone bone
leather glass paper
cardboard cloth plastic

2. How does it look and feel—smooth or rough? Is it heavy? How big is it—can you carry it easily?

3. What about color? How is it decorated? Is it painted? Carved? What else do you notice?

4. How was this made? By hand? By machine? Is there a label or something printed or stamped on it? Is it one of a kind or “mass-produced”? Are there any moving parts?

5. What does it tell you about the environment in which it was made?

6. Draw a picture of this object, or important details. Use a separate sheet of paper if necessary.

“Reading Objects”

adapted from the NARA worksheet series

USES—WHAT, WHY, WHEN, WHERE AND HOW?

1. What might it have been used for? Can you describe a similar object that you've seen recently?

2. How old do you think this object is? Are there any clues that suggest how old it is?

3. What culture used or uses this object? How can you tell?

4. How does a person within the culture “acquire” it?

WHAT THIS OBJECT CAN TELL US

1. What can you tell about the technology of the time in which this object was made and used?

2. What can you tell about the life and times of the people who made it and used it?

3. What do you think is most important about this object? Why?

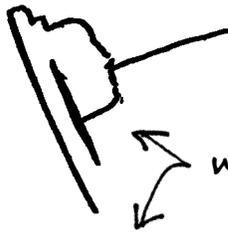
4. If you had made an object like this, what would you do the same? What would you change? Why?



Bowl (Delaware)

Each time the Delaware were forced to move from river valley to river valley, they carried with them the ceremonial equipment of their most important ceremony, the Big House.

It was performed annually up to 1924. The carved faces on this bowl resemble the faces on the center post of the Big House (see a model of the Big House in the gallery).



mask projects

silhouette back may suggest a hunchback with two staffs for support



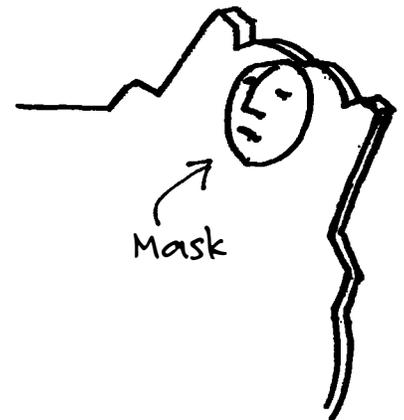
Bowl, middle 19th century
Brooklyn Museum of Art, 50.67.161



silhouette may also suggest a dancer sitting on floor



German silver(?) plate repair



Mask



Bandolier bag (Miami)

When this bag was made (about 1800), European trade materials were just beginning to arrive in the Midwest. Notice the trade materials (tin cones, beads, fabrics).

deerskin dyed black, perhaps using walnut shells or butternut squash

← wide shoulder strap

beads →

← Motifs on shoulder strap may be celestial bodies.

silk ribbon appliqué →

← Access to the bag is through the top.

tin cones with dyed deer hair →

Body design may represent the three levels of reality: the Above World, the World We Live In, the Underworld.

Bandolier bags were worn by men because leggings had no pockets for personal effects.

Bandolier bag, early 19th century
National Museum of the American Indian, Smithsonian Institution, 11-7664



Woman's robe (Potawatomi)

Woman's robe, ca. 1890, The Field Museum, Chicago, 155768

This Potawatomi wearing blanket is decorated with silk ribbon sewn in a cut-out-and-overlay ribbonwork technique common to Woodlands tribes, including the Potawatomi, and is typically worn around the shoulders like a shawl.

The flower is probably a bloodroot plant, based on the color and shape of the petals and because it appears to "travel" by its root system.



The design may represent the three levels of reality:

- ← Above World, where the sun, moon and stars live;
- ← The World We Live In;
- ← The Underworld, anything below the surface of the earth.

Wearing blankets were worn by men and women, especially during ceremonies or special gatherings. They are still worn today.

Primary Documents: The Treaty of Greenville

Grade 8

–M. Sam Cronk

Teacher Background

History is not just recorded in books. By learning how to find and study “primary documents”—the original stuff of history—students can gain new insights about the intentions and actions that shaped this country and profoundly affected American Indian nations in this state. Our focus in this exercise is the 1795 Treaty of Greenville, but any significant historic event in Indiana’s Native American heritage could be used.

From the first European settlements to the present day, there has been ongoing conflict between non-Native Americans and Native Americans, particularly concerning issues of sovereignty and land ownership. Historically, many non-Natives viewed Native Americans as primitive, or as “children” who did not develop the lands they inhabited and who needed their help and intervention to become “civilized.” Native American communities believed that their lifestyle was a balance between their societal needs as human beings and that of the natural world in which they lived, and what it needed to survive, which, in turn, continued their lifestyle. They regarded themselves, as a group and as individuals, as sovereign people whose lives were rooted in spiritual and physical connections to the land, and equally sophisticated cultural traditions.

For background information on the Treaty of Greenville, which students will study in this lesson, read the background material provided for student use.

Gallery Connections

While objects related to Treaty of Greenville are available (they are on temporary loan from other institutions), they can be viewed in the *Mihtohtseenionki* gallery. Schedule a self-guided visit and have students explore them as well as other images and quotes on the historical timeline for additional research.

1. Have groups of 4 to 5 students explore the “Indian Indiana” map, especially the 1795 to the present portion which explores land loss through treaties.
2. Teachers may wish to divide students into groups to study various parts of the gallery:
 - a. objects and curator’s notebooks in the Miami section, the Potawatomi section and the Delaware and others section;
 - b. historical timeline—especially primary documents (quotes, images, objects) and panels related to sovereignty; and
 - c. “Indian Indiana” interactive map.

How the Treaty of Greenville came about.

In 1787, the new American Congress of the Confederation enacted the Northwest Ordinance, a plan for governing the territory newly acquired from England during the revolution, north and west of the Ohio River. This legislation established a means and precedence by which the United States could expand westward. Freedom of religion, right to trial by jury and public education were asserted as rights of the people and slavery was banned. Eventually, the Northwest Territories became the states of Ohio, Indiana, Illinois, Michigan, Wisconsin and Minnesota. A wave of settlers soon arrived, mainly from the eastern seaboard states, and established themselves through Kentucky, Tennessee and Virginia, and later through Pennsylvania and Ohio. By 1800, Indiana territory had been established and in 1816, Indiana became a state.

Native American nations in Indiana at that time that held aboriginal title to the land included the Miamis, the Delaware nations, the Shawnee, the Kickapoo, Ottawa, Chippewa, Piankashaw, Kaskaskia and the Potawatomi. These people had no idea that in the minds of the Europeans and Americans, the land they lived on and thought of as home was not theirs. They did not know that their land had been claimed by kings and queens in Europe long before, who

had never seen their land, and whose "title" was now held by the Americans.

The treaty of peace ending the American Revolution, signed by Britain and America on September 3, 1783, ceded all previously held British territories to the new American government, except existing British forts throughout the northwestern territories. By this agreement, the United States acquired all lands of the northwest, including lands held by Native American populations, who now became wards of the federal government. This development necessitated the establishment of a governmental department to oversee Indian policy. Tribal governments were recognized as legitimate representative bodies of the Indian nations. Indian land ownership was acknowledged throughout the Northwest Territory, and that arrangement could only be extinguished by the United States government. All settlers, except those with diplomatic credentials or official business with the tribes, were banned from trespassing on Indian lands. However, illegal settlement brought about increased conflict between the two groups.

In 1790, President Washington sent the military onto Indian lands to protect trespassing settlers from Indian attempts to remove them. Little Turtle, Chief of the Miami Nation, led a united inter-tribal alliance that included the Shawnee,

How the Treaty of Greenville came about (continued)

Delaware and Wyandots, who easily defeated the U.S. Army. The next year, more troops were sent and once again, Little Turtle was successful. In response, President Washington sent an even larger army, led by Gen. Anthony Wayne. Instead of immediately engaging the Indian nations in battle, Wayne spent two years training his army. Little Turtle knew that defeating the large and well-trained army would be difficult and costly. He wanted to establish a peaceful agreement with the Americans. Other nations did not agree, and Little Turtle gave up his position as leader of the united Indian force. In 1784, the inter-tribal alliance was defeated by Wayne's troops in the Battle of Fallen Timbers. This defeat was a serious blow, and led to a significant shift in power in both Native and non-Native nations.

The Treaty of Greenville, signed August 3, 1795, established a boundary between American Indian and non-Native settlements. Although it was designed in part to protect "Indian territory" against incursions by settlers, the treaty opened up nearly two-thirds of the Ohio region and a sliver of southeastern Indiana to settlement, mandating that the tribes living there move. The Miami, traditional holders of Indiana and the western half of Ohio, made room for the evicted Ohio tribes in southern and western Indiana. Through

conflict and successive treaties, ownership of almost all Native American lands in Indiana was transferred to the federal government by the mid-19th century. In 1846, most of the Miami peoples had been forced to leave Indiana for Kansas Territory, and eventually for Oklahoma.

Of course, Native American history in Indiana does not end in the 19th century with the relocation period. The original peoples have a rich and continuing heritage in this state through the descendants of those who were able to avoid relocation, who established the foundations of the modern day Indiana Miami and Pokagon Potawatomi tribes. By studying the treaties and agreements established between the nations, both Native and American, and reading historical responses to those agreements, we can obtain a more accurate picture of the history of Indiana and its people.

Primary Documents: Treaty of Greenville

Indiana Academic Standards: **Grade 8**

Social Studies: **Standard 1 – History (8.1.27, 8.1.30, 8.1.31)**

Language Arts: **Standard 1 – Word Recognition and Vocabulary (8.1.1); Standard 2 – Reading Comprehension (8.2.2, 8.2.3)**

Objectives

Students will:

1. understand the struggles of American Indian communities in Indiana to maintain their sovereignty and landbases, and to discuss federal and state attempts to control these landbases, specifically focusing on the 1795 Treaty of Greenville;
2. analyze and synthesize information through use of primary documents as a means of understanding WHO, HOW and WHAT shaped our histories, and WHY these events occurred;
3. become familiar with the following vocabulary:
 - reservation
 - Shawnee
 - Miami
 - Independence
 - treaty/law
 - document
 - secondary source
 - Delaware
 - Potawatomi
 - Nation
 - Sovereignty
 - culture
 - primary source
4. learn about the beliefs of other individuals, groups, and cultures and recognize how societal values in different eras affected individual beliefs and values.

Time Needed

3 to 4 classes for research and reports

Materials Needed

- Internet access
- Access to *Atlas of the Great Lakes* by Helen Tanner for maps of Indian communities in the late 18th and early 19th century
- Treaty of Greenville, text available on Eiteljorg website, www.eiteljorg.org

- Overhead transparencies or copies of Treaty of Greenville painting and curator’s notebook pages
- Research materials (especially texts about Indiana Native History)
- Copies of Primary Sources worksheet
- Writing materials

Procedure

1. As a lead in, teachers may wish to place the curator’s notebook page provided with the Miami history lesson on p. 61. It is a textile by artist Marty Gradolf (Winnebago of Nebraska) that relates to treaties. Ask students to talk about what the artist is trying to communicate.
2. Have all students read “How the Treaty of Greenville Came About.” Then assign groups of students to read one of the following (all available on website):
 - a) the Treaty of Greenville,
 - b) a letter from the Miami Nation written to President Washington, or
 - c) a response from the federal government to the Indians of Indiana.

Learning how to read these documents makes history come alive! It requires imagination, creativity and resourcefulness. Challenge students to become history detectives—finding out who the authors were, what they intended to accomplish with these documents and why, and what actually happened! Groups can briefly report their findings to the class.
3. Have each group complete the Primary Sources worksheet which can be adapted for any historical or contemporary research. Make sure that students can distinguish between primary and secondary sources.
4. Again working in groups, have students answer the following questions based on all three documents:
 - a) How did the Indians view non-Native Americans?
 - b) How did non-Native Americans view the Indians?
 - c) What do you think was the basic issue that caused conflict?

- d) Do you think there was any other way that the conflict between American Indian communities and non-Native Americans in these years might have been resolved? Why or why not? Groups should report their findings to the class for further discussion.
5. For more work on primary and secondary sources, have students explore the Treaty of Greenville painting (believed to be a primary source) and the Curator’s Notebook pages (combinations of primary and secondary sources).
6. Have students read aloud this statement from the Northwest Ordinance of 1787:

.....
The utmost good faith shall always be observed towards the Indians, their lands and property shall never be taken from them without their consent, and in their property, rights and liberty, they shall never be invaded or disturbed, unless in just and lawful wars authorized by Congress.

Discuss how this vision of “utmost good faith” has been affected by the Treaty of Greenville and other federal government legislation. Were these changes justified or unjustified? Why? Could this expression of “utmost good faith” be re-established in this day and age? If so, how?

Teaching to Other Grade Levels

Grades 3, 4 and 5: Students can benefit from learning the basic concept of primary and secondary sources. The text in the primary documents included in the lesson may be at a higher reading level, so the teacher may need to read the documents with the class and provide additional explanation. Also, the primary documents in this lesson deal with the basic idea of conflict and conflict resolution. Students at this level can identify the conflict and the way it was resolved.

High School: Secondary students will benefit greatly from the study of primary and secondary documents. These students can continue their research beyond this lesson by finding additional sources to study.

Assessment

Students should be assessed on their basic understanding of primary documents, their work in group activities and discussion, and on the accuracy of their Primary Sources worksheet. Each student will:

- complete the primary sources worksheet;
- explain the relationship between the U.S. government and Native Americans during the 18th century; and
- explain the definitions of the vocabulary words.

Resources

- Library of Congress. *American Memory Historical Collections for the National Digital* <<http://rs6.loc.gov/ammem/amhome>.>
- Craver. *Using Internet Primary Sources to Teach Critical Thinking Skills in History*.
- Danzer and Newman. “Primary Sources in the Teaching of History.”
- Eye Witness: History Through The Eyes Of Those Who Lived It <<http://www.ibiscom.com/index.html>>
- Harper. *Including Historic Places in the Social Studies Curriculum*.
- History Resource Center: US (Gale Press Database) <<http://www.galegroup.com/HistoryRC/index.htm>>
- *Knowledge Quest: Teaching With Primary Sources*. <http://www.ala.org/aasl/kqweb/29_1_homepage.html>
- Kobrin. *Beyond the Textbook*.
- The Learning Page: History Firsthand! Primary Source Research in Elementary School. <<http://learning.loc.gov/learn/lessons/97/firsthand/main.html>>
- The Learning Page: Library of Congress introduction to Primary Documents <<http://lcweb2.loc.gov/ammem/ndlpedu/lessons/psources/pshome.html>>
- Lynn. *Teaching with Documents*.
- National Archives and Records Administration. *Teaching With Documents Using Primary Sources from the National Archives*.
- Percoco. *A Passion for the Past: Creative Teaching of U.S. History*.
- Using Primary Sources in the Primary Grades (ERIC Digest) <http://www.ed.gov/databases/ERIC_Digests/ed419773.html>

Primary Sources: Original Documents

adapted from the NARA Written Word Worksheet

1. Type of Document (Check one):

- Newspaper
- Letter
- Patent
- Memorandum
- Map
- Telegram
- Press release
- Report
- Advertisement
- Congressional record
- Census report
- Other

2. Unique Physical Qualities of the Document (Check one or more):

- Interesting letterhead
- Handwritten
- Typed
- Seals

What else do you notice?

3. Date(s) of Document:

4. Author (or Creator) of the Document:

Who Were They? (Title):

5. For What Audience was the Document Written?

6. Document Information (*There are many possible ways to answer A-D.*)

A. List three things the author said that you think are important:

1. _____

2. _____

3. _____

B. Why do you think this document was written?

C. List two things the document tells you about life in the United States at the time it was written:

D. What more do you want to know? Write a question to the author that is left unanswered by the document:



The Treaty of Greenville, unknown artist, ca 1795. Image courtesy of Chicago Historical Society.
Little Turtle speaks privately to Gen. Anthony Wayne during treaty negotiations. The unknown artist of this oil painting is believed to have been a member of Wayne's staff.

Gen. Anthony Wayne Flag (Miami)

Stripes are made of flag bunting

The field is made of white cotton

"A Wayne commander
in chief" printed in
ink on field

General Anthony Wayne flag, 1795, Indiana Historical Bureau, State of Indiana
Photo: Melville McLean

Anchor straps
are made of
Indian-tanned
deerskin

Fifteen stripes
for 15 states
in 1795



Keep this flag in sight
and as often as you see it,
remember we are friends.

Gen. Anthony Wayne to the chiefs at
Greenville Treaty negotiations, 1795

This is the flag.
They lied to me when
they said it burned.

Kilsoohkwa (Miami),
granddaughter of Miami
Chiefs Little Turtle and
Shimaakaneehsia, upon
seeing the flag, ca 1916

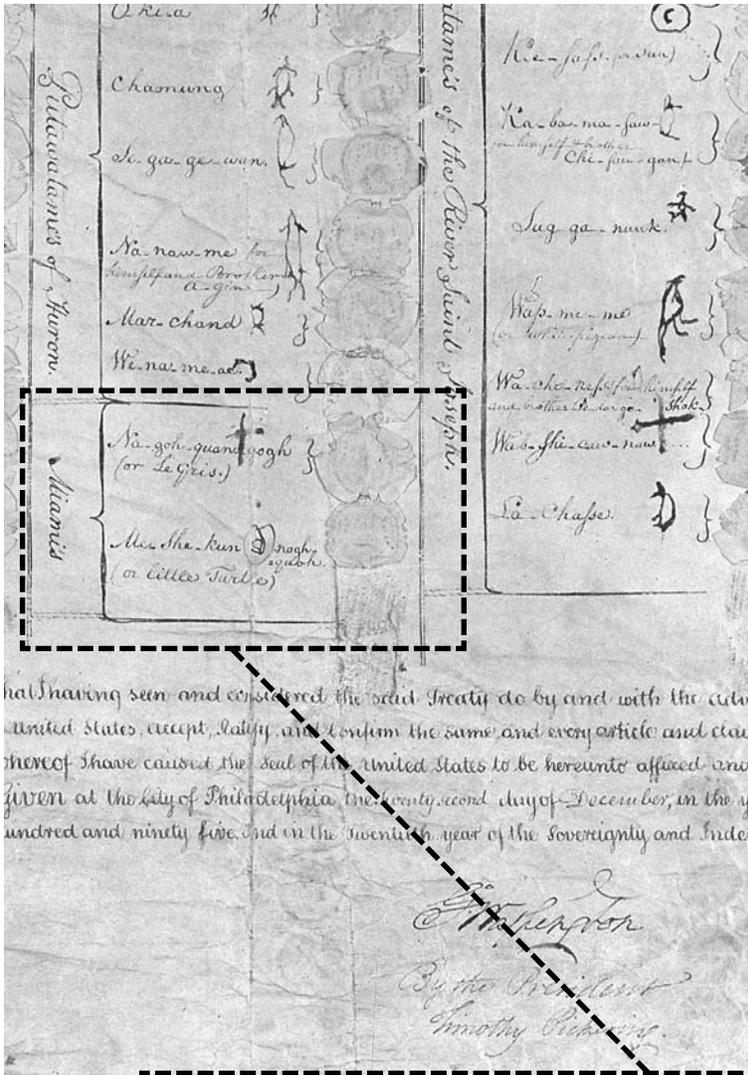
How was this flag obtained by the Miami?

We're not sure, but there are
several oral and historical
references to flags and
Gen. Anthony Wayne.

...and then Anikopia defeated General Wayne.
Then he captured the flag near where there
was a small stream, where they had made peace
near the Wabash River.

Sweet Linn (Miami), granddaughter of Anikopia,
a Miami warrior

Treaty of Greenville



hat having seen and considered the said Treaty do by and with the advice and consent of the United States, accept, ratify, and confirm the same and every article and clause thereof have caused the seal of the United States to be hereunto affixed and given at the city of Philadelphia the twenty-second day of December, in the year one thousand and ninety five, and in the twentieth year of the sovereignty and independence of the said United States.

Treaty of Greenville

Details, p. 3: Treaty with Wyandot and others at Greenville, August 3, 1795; Treaty #23; Indian Treaties, 1722-1869; General Records of the U.S. Government, Record Group 11; National Archives, Washington, DC.

