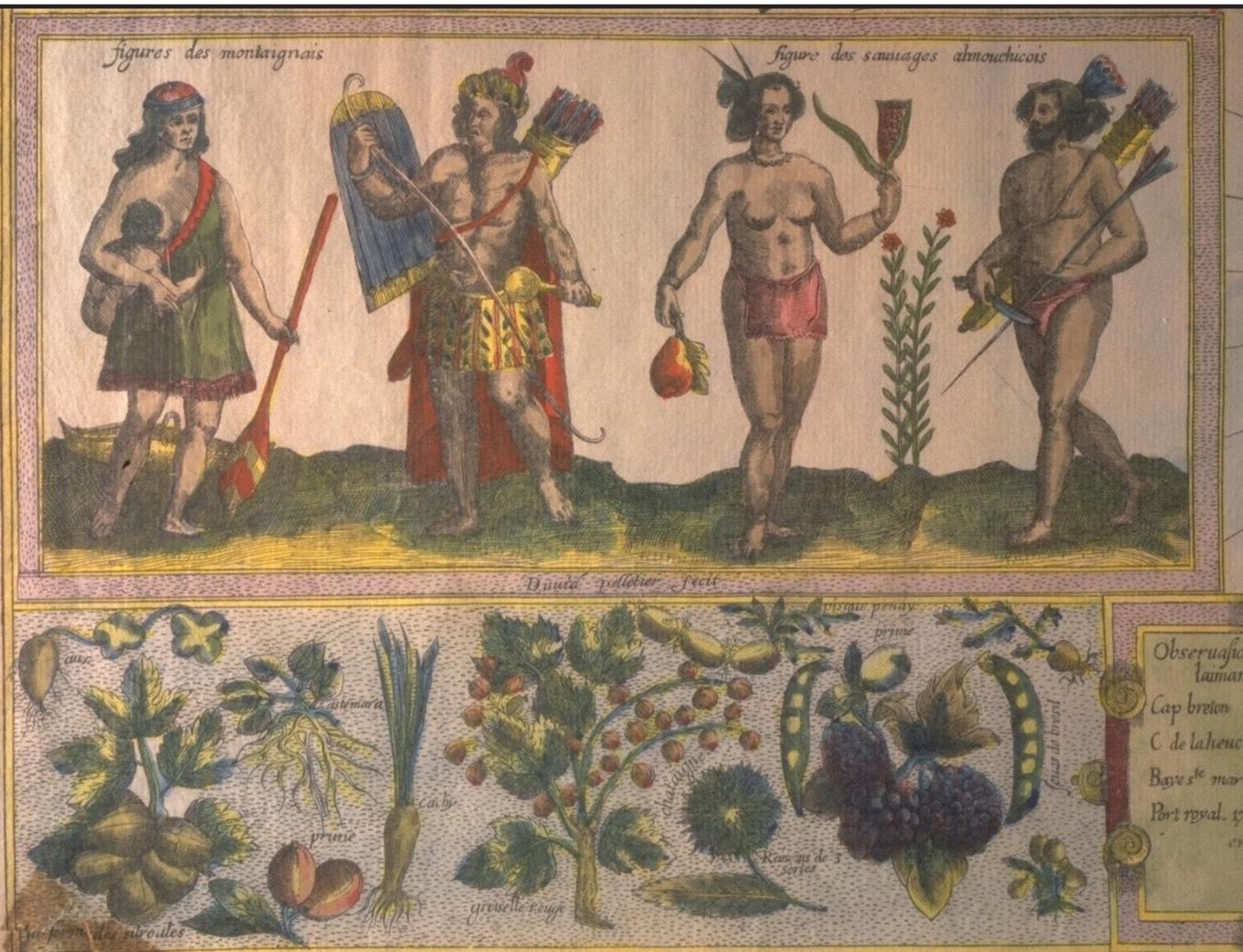


FIRST NATIONS

Map of New France (detail). Samuel de Champlain, 1612.



WHAT'S IN A NAME?

Dr. Fred Wiseman

The issue of Native American identity is extremely complex, and these questions necessarily have long answers. Unlike all other American minorities, Native American identity is held in Euroamerican hands, and so non-native scholars, journalists, politicians etc. worry and fret about it.

An excellent consequence of this fact is that there is no single, widely-used “taboo” racial epithet that is applied to Native American people. A second consequence is that that stereotypic images of indigenous people, equivalent to that of pre-WWII imagery of oppressed American ethnic groups (“pie-plate eyes” big noses and teeth etc.), are used as modern sports logos. A third consequence is that in order to claim minority status, Native Americans must be enrolled citizens of Federally or state-recognized tribes, and to get recognition the Natives have to appeal to hostile state and federal bureaucracies composed of Euroamericans. I see native Native Identity as like an onion, composed of layers. Well-articulated natives have a pervasive and comfortable identity at all of these levels.

Level One: Continental Identifier

Christopher Columbus, believing that he had discovered the East Indies, misnamed the people of the Western Hemisphere “Los Indios”, which evolved into “Indian” when translated into English. (John Cabot when he contacted the Beothuk natives of Newfoundland thought their skin was red and gave Natives the term red men). In the middle of the twentieth century Euroamerican ethnographers added “American” to differentiate Native Americans from East Indians and people of the Indian subcontinent. Later, the contraction “Amerind” became a kind of cult name, then it expanded to Amerindian, which still has a small following especially in Western archaeology and physical anthropology. “Native American” is a child of the civil rights era and the hyphenated American concept and has an elegant equivalence to “African American,” a highly politically correct term. This term has become somewhat passé, because of backlash from American-born people who protest the specific application of the term “Native” to American Indians. An innovative 1970’s solution that never got much traction was to use a synonym for native-“autochthonous” (this is used in Quebec), aboriginal and indigenous-these still have some currency, especially in the “Indian art” world, although aboriginal is somewhat confusing in that the term is a more popular identifier for the indigenous people of Australia. A late 1970’s Canadian concept “First Nations” has grown in popularity since the early 1990’s, especially among avant-guard mass-market multiculturalists. However, Vermont is years away from accepting the “First Nations” term, because it implies nationhood-political parity with settler governments, and possessing “first” or aboriginal rights. This level one identifier is correctly applied to continent-wide entities/phenomena or remains or artifacts that cannot be assigned to any of the lower levels.

Level Two: Regional or Alliance Identifier

In this area, the most frequently used regional or Confederation identifies are the terms “Iroquois,” “Haudenosaunee,” or “Six-nations” referring to the people of the Iroquois Confederacy, or Wabanaki, referring to the members of the Wabanaki Confederacy. Vermont Abenakis are often thought of being Wabanakis, in the political sense, although the concept tends to be used more in Maine.

Level Three: Tribal (anthropological sense) Signifier

In Vermont, ethnographers have stated that there are two tribe/nation homelands, that of the Mahicans in Southwestern Vermont, and that of the Abenakis elsewhere in the state. Both traditionally, and

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“politically correctly,” it is most appropriate to use the Tribal/Nation signifier, if it is known. The term “Abenaki” is a Euroamerican corruption of a late sixteenth century word of from one of the Northeastern Algonquin Linguistic Group languages. It was probably something like “waponawkawiik” which may translate as “people of the dawn” (or alternatively, “people of the white land”, or, in the oldest wampum records, “people of the Northern Lights”).

Unfortunately, there is even confusion in pronouncing the word “Abenaki.” For example, the modern Quebec French pronunciation places the accent on the second syllable; and this is the common pronunciation in Canada, also used by Canadian expatriates in the United States, or those Americans who look to Quebec for inspiration. American English has the accent is on the first syllable, and this is the typical pronunciation in Vermont, New Hampshire and Maine. Ethnohistorians, other than in the Northeast, will use “Abnaki,” with the accent on the first syllable. For those who are interested in the most correct historical etymology, early spellings on maps along the St. Lawrence, and Maine, as well as a ca. 1700 wampum belt are “Abnachii” or a similar three-syllable word. However, most Abenakis, if they are able to meet requirements for citizenship, prefer the more specific “Nation” or “Band” signifier. Of course there are many Abenakis who are not “tied” to a specific band or place, and prefer to use the more generalized “Abenaki” or “Abenaki descendent” term in identifying him or herself.

Samuel de Champlain’s documents indicate that the Quebec habitation and Tadoussac politically and economically interacted with the ancestors of the Wabanakis, Wendats (Hurons), Innus (Montagnais) and Anishnabe (Algonquins), who were then acting in concert in an alliance against external aggression. There is documentary evidence of at least the last three accompanying Champlain to the Lake. The Haudenosaunee (Iroquois) were confronted by this group of Native Allies with their French associates.

Level Four: Nation/Band (or “Tribe” in the political/bureaucratic sense) Signifier

This is the political and cultural level that is most important to many Aboriginal Peoples throughout the Americas, and it is also is the level at which the United States courts and bureaucracies deal with Native Americans. The term “tribe” tends to be used in the United States due to Federal practice; “band” is used in Canada due to nomenclature of the Indian Act; and “nation” is used by scholars and activists, but occasionally by tribes and bands in referring to themselves.

This is the level that asserts its political, cultural and historical rights, and because of this cultural, historical and political fact, is the level that the State of Vermont is highly reluctant to confront. In Federal law, bands and tribes have specific genealogical and or geographical preconditions to citizenship, and may have additional participatory requirements. They are also the entities that have and claim specific homelands and intellectual properties. These political realities that have to be acted out within Euroamerican political and legal systems, often pit nations against other nations. Many Indian activists infer that this process, often called “lateral oppression,” is a post-colonial process designed to destroy native sovereignty and cohesiveness.

What are the sub-groups?

The Haudenosaunee are scattered over New York, Quebec and Ontario, and even a small reserve in Pennsylvania near the NY border. Their reserves range from multi-nation types such as Six Nations reserve in Ontario, to nation specific ones such as the Mohawk reserves of Akwesasne, Kahnawake, Kahnnesetake, and Ganienkeh, all of which are within easy driving distance of Vermont. The Lorette Hurons near Quebec City (four hours from Swanton-but very friendly to the Abenakis) and the

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Wyandotes of Oklahoma are the descendents of the Wendat. The Anishnabe people comprise a series of reserves in Westernmost Quebec and Ontario; none are close to the Lake. Likewise, the Innus are located in Quebec and Labrador, their closest reserves near Chicoutemi and Sept Iles, Quebec. The Echemins comprise the Passamaquoddies, Maliseets and Abenakis (including the Penobscots).

In Vermont, Abenaki sub-groups would include the tribally structured Missisquoi Abenakis of Swanton, the Koasek (Cowasuck) Abenakis of the Connecticut Valley, and the Nulhegan Band that is located near Newport. Another group, The Clan of the Hawk, tends to be less political, and more focused on culture. The El-nu Abenaki tribe is also non-political, specifically focusing on understanding Abenaki historical culture and expressing this knowledge through lifestyle. They have recently joined with the Koaseks in a political alliance sealed, in the old way, with wampum belts. There are two groups external to Vermont who claim various levels of hegemony over Vermont. Of these, the Odanak (Quebec) Abenakis have, since October 2003, claimed hegemony over Northwestern Vermont (at least), and the Cowasuck Penacock Abenakis of Massachusetts have always claimed the upper Connecticut Valley. These two groups have gone on the record with Vermont legislature, courts and bureaucracies as stating that the competing VT based groups are fraudulent. These competing claims have caused much strife between brethren and are real minefields for Euroamericans in trying to decide which groups to work with.

Level Five: Clan, Family and Individual

Within some tribes there are further subdivisions, often called “clans” by ethnographers-- these may be highly structured as in the Haudenosaunee or Wendat, or more weakly expressed, as in the Abenakis. Lastly, there are politically unaffiliated individual Abenakis, often quite charismatic and influential, who are outside the regular political structures.

My ideas are derived from the Euroamerican literature of Indian Identity and Native use in the Far Northeast. Remember that this is my measured opinion and that others scholars or advocates may classify and organize these identities differently. -- FW.

ABENAKI, MAHICAN & MOHAWK

ABENAKI (Western Abenaki)



Territory/Area: Eastern side of Lake Champlain, Central and Northern Vermont, Eastern Townships of Quebec, New Hampshire, Western Maine, and N. Massachusetts.

Language Family: Algonquin

Social Organization: Ambilocal, Patrilineal, Egalitarian

Subsistence: Hunter/Gatherer, Horticulture, Fishing

Villages: Permanent multifamily dwelling villages and smaller seasonal camps.

The Abenaki call their homeland Ndakinna meaning “our land.” This area stretches across most of northern New England and parts of southern Quebec, where today many different Abenaki sub-nations call their home. The “Eastern Abenakis” lived in Maine, well to the east of the White Mountains in New Hampshire, while the western Abenaki lived along Lake Champlain and within the northern Green Mountains. The Western Abenaki of the Champlain Valley inhabited what has come to be known as the state of Vermont since at least the Woodland period, and probably earlier. It is believed that most prehistoric sites of the Archaic and Woodland periods in Vermont represent places that the Western Abenakis’ ancestors lived. The Abenakis were hunter and gatherers, as well as maritime people that made use of Lake Champlain and its tributaries. They also grew corn, beans and squash beginning in the Woodland period. Today they live a basically mainstream “American Lifestyle,” while maintaining unique traditions and connections to their indigenous past.

The Abenaki call themselves Alnôbak, or Alnanbal meaning “men” or “people”. The name “Abenaki” is spelled variously as: Abenaqui, Abnaki, Alnanbal, Benaki, Oubenaki, Wabanaki, Wippanap. “Abenaki” originated from an old Montagnais (Innu) or Algonquin word meaning “people of the dawn” or “easterners.” Most Native American groups are referred to by names that other Native American groups had chosen. Europeans would be informed of the name of a group of Native Americans from a neighboring group, and then that name would stick. It is seldom that that a Native American people are referred to by a name they actually called themselves.

The Western Abenaki have lived in smaller tribes made up of bands of families grouped in villages or homelands. The Abenakis participated in larger political and military confederacies such as the Wabanki Confederacy and Seven Nations (of Canada). Modern Abenakis still send delegates to these organizations. People were and still are, for the most part, egalitarian. All important decisions, whether on a band level or a tribal level, required a meeting of all adults.

This lack of a rigid system of centralized authority allowed the Abenaki to disperse easily. At times of war, they would often abandon their villages and spread out into small bands, which made it difficult for both the Iroquois and English to conquer them. However, this has left the impression that the Abenaki were nomads.

For most of the year, before joining in European society, the Abenakis often lived in scattered bands of extended families, each of which occupied separate hunting territories that were inherited through the men’s lineage. At other times they would return to larger villages. Unlike the Iroquois, the Abenaki (and most New England Algonquin) were partly patrilineal, and descent was traced via the male’s lineage. Also, households were ambilocal, which means that both the male and females of the house were equal, and a newlywed couple could choose to live with either the husband or wife’s family. It depended on which family unit had the space and the resources to support another family unit. The pre-modern Abenakis lived in longhouses, but also favored the dome or conical shaped bark-covered wigwams.



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During winter, the Abenakis moved from their larger summer settlements into their hunting territories, and these smaller groups would live in the temporary wigwams.

The larger Abenaki villages were located near the mouths of the Otter Creek, the Winooski, Lamoille and Missisquoi Rivers in Vermont. The Winooski and Missisquoi Rivers and Otter Creek are named from Abenaki words. Winoskik means “At Wild Onion Land” likely because wild leeks (*Allium canadense*) grew along the river flood plain. Mazipskoik, which became Missisquoi, means “At the Flint.” Flint is another word for the rock type chert, which was preferred for making stone tools. There are a number of prehistoric chert quarries located near St. Albans, VT, and this is likely where the name was derived from. These large rivers and their floodplains were ideal for growing crops and for access to many travel routes.

A family of hunters belonged to the land rather than owning it. February was the main hunting season and everyone but the old, and sick left the village to hunt in upland areas. Groups hunted in territories that were clearly defined based on watercourses. In the center of each hunting territory was a major river that the larger village was located near. Territories would then split off and follow the smaller tributaries and drainages off of the main river. Hunting territories were controlled by families, and no one could hunt or even trespass there without permission. Despite these areas of control, groups did not “own” territories; they could not be bought or sold, but were passed down.

More meat was usually taken than could be eaten fresh, so it was frozen and stored. Moose and deer were easily hunted in the winter snow, as they were weighted down, and a hunter or two on snowshoes could be quicker. Some animals, like beaver, were sedentary, while others moved around, such as deer. In addition to foraging and hunting, the Abenaki practiced horticulture based on corn, beans and squash. Some floodplain fields were quite large. Keeping the balance between crops, hunting, and gathering insured that they were not overly dependent upon any one food source.

In spring, activities again focused back toward the core villages, but still took place, “beyond the wood’s edge”. Maple trees were tapped by women and children using a hollow elderberry twig and birchbark pails. Nuts were collected as trees sprung into life. Men began to focus more on fishing and fowl. They would spear shad and salmon during the spring runs, and net or shoot birds in flight or roosting. Fishing was so good in the spring, that many Abenaki villages were located near rapids and hundreds of pounds of fish were dried and smoked. Spring ended with the planting of corn, beans, and squash, traditionally by women.

Clothing

Until the late 18th century Abenaki men traditionally wore breechcloths with leather leggings. Abenaki women wore wraparound skirts, first of deerskin, then of European trade cloth. Shirts were not necessary in Abenaki culture, but in cool weather both genders wore poncho-like blouses, or even detachable sleeves. The Abenakis also used moccasins, cloaks, and pointed hoods. Later the Abenakis adapted European costume such as cloth blouses and jackets, decorating them with fancy beadwork. Here are more pictures of Abenaki clothing styles, and some photographs and links about American Indian clothing in general.

The Abenakis didn’t wear long warbonnets like the Sioux. Usually they wore a headband with a feather or two in it. Sometimes an Abenaki chief would wear a tall feathered headdress. They painted their faces for certain ceremonies, as a way of expressing their spirit, or to affirm their social or political standing.

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Abenaki women wore their hair loose or braided on top of their heads, and Abenaki men sometimes put their long hair in topknots.

Some Abenakis today have a traditional cloak or moccasins for ceremonial use, but they wear modern clothes like jeans instead of breechcloths, and they only wear feathers in their hair on special occasions, such as a dance.

Abenakis Today



Many Abenaki people retreated into Canada when Europeans arrived, which made their identity and homeland a bit obscure. Today the Abenaki are not a Federally recognized tribe in the United States, but two bands are recognized in Canada. After years of working toward acknowledgement by settler governments as Indian, they do have state recognition in Vermont, but not in Massachusetts, Maine, and New Hampshire. This gives them the rights of a minority, but not the rights to have a “federal reservation”. Abenakis today participate in all ways of life. Some are doctors, college professors, work in the government, private industry, and run their own small businesses. However, many have never forgotten who they are, and where they have come from, and would be happy to share their heritage and perspective—a welcome addition to the diversity of the “whitest nation in the union”.

MAHICAN

Territory/Area: Extreme southern extent of Lake Champlain, Hudson River Valley.

Language Family: Algonquin

Social Organization: Matrilocal

Subsistence: Hunting/Gathering, Horticulture, Fishing

Villages: Year-round Longhouses and wigwams, Very fortified.

Prior to the 1700’s, Mahican territory spanned from Manhattan Island to Lake Champlain. They are often confused with the Mohegans who resided in eastern Connecticut, but these are a different group of peoples. The similarity between the names of these two tribes is both due to coincidence and European mispronunciation—“Mahican” comes from the word Muheconneok, meaning “from the waters that are never still” in reference to the tidal waters of the Mahicannituck (now called the Hudson River), where they lived. “Mohegan” comes from the word Mahiingan, meaning “wolf.”

When James Fenimore Cooper wrote *Last of the Mohicans* in 1826, he made the Mahicans famous and he also made these peoples appear to have gone extinct. The Mahicans did survive the perils of European contact and moved around quite a bit since their native homeland was taken over by European settlers. Today the Mahican tribe is called the Stockbridge-Munsee Band of Mahican Indians and are located in Wisconsin on a reservation. There are a few Mahicans who remain in their old territories.

When Henry Hudson, a Dutch sailor and explorer, sailed what is today called the Hudson River in 1609 he encountered the Mahicans who were eager to trade with him. The Mahicans had an abundance of beaver and otter pelts to trade and the Dutch merchants were immediately attracted to these furs. This connection between the Mahicans and European traders completely impacted the Mahican way of life, and caused the demise of their territorial claims to their native lands, as well as an upheaval to their cultural identity. The Dutch supplied them with firearms, which quickly replaced the traditional bows and arrows, beads, clothing and other “luxury” items. Within a short time, the Mahican people became dependent on the Dutch for trade, and guns and ammunition became crucial to them warding off other



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tribes in the region, specifically the Mohawk.

The Mahicans became entangled in a war with the neighboring Mohawk, who lived to the northwest, largely due to competition for the Dutch fur trade and access to the Hudson River trade. Both groups wanted to reap the new benefits of trade with the Europeans. Because of their proximity, the Mahican and Mohawk vied for control of the region. The Europeans eventually displaced the Mahicans, and in their struggle to find a place to settle, they encroached on the lands of other Native groups.

Native people exchanged furs and agricultural surplus with the Europeans for metal tools, beads, and other trade goods. A large part of this trade system focused on the distribution of wampum, which were small beads made of white or purple shell which served as a form of currency. Since the shells that made Wampum came from the seacoast, coastal tribes made the beads and traded with both inland tribes and Europeans. The original territory of the Mahican made them the middlemen of the Northeast wampum market, since they were located between the coarser Native groups of New York, where wampum was primarily made, and the northern New England groups, such as the Mohawk.

Politically, the Mahican were a confederacy of five tribes with as many 40 villages across their territory. Mahican villages were governed by hereditary leaders, or chiefs, that were designated based upon matrilineal descent, meaning it was passed on through the women in the family, though the leaders were men. The leader of each village consulted with leaders from three established clans named after the bear, wolf, and turtle. During times of war, the entire tribe would meet regularly at their capital of Shodac (east of present-day Albany but in more recent times the capitol was moved to Stockbridge, MA, hence the fact that the Mahicans became known as the Stockbridge Indian). The Mahican council would then elect a war chief during times of war, and that individual would have complete dictatorial power.

The Mahicans chose to place their villages on hilltops, near rivers, in areas that provided protection and plentiful resources. The Mahican were sometimes referred to as River Indians, likely because of their connections to the Hudson River. Each village consisted of about 200 people or so that lived in both small round houses called wigwams and also lived in larger longhouses. Mohican villages were sometimes palisaded for protection and often included a meeting house and a sweat lodge.

As much as they were considered river people, the Mohicans' livelihood was rooted in the dense woodlands that surrounded the Hudson River valley. Red spruce, elm, pine, oak, birch and maple forests were prime terrain for hunting black bear, deer, moose, beaver, otter, bobcat, mink, turkeys and pheasants. The brackish waters of the Hudson River were teeming with herring, shad, trout and other fish, as well as oyster beds.

Like most Native American groups that had hunter-gatherer roots, the Mahican women took care of the village houses, the children and the gardens of maize, sunflower, beans and squash. The men would travel for food (hunting and fishing) or during periods of conflict (war and raids). Smoked fish, meats, berries and nuts were dried and stored in pits dug deep in the ground. However, the Mahican did not disperse into winter hunting camps like other Algonquin and usually spent the colder months inside their fortified villages. This may have been a strategy for defense and protection.

As noted before, the Mahican were severely impacted by European influence. Their land was quickly taken from them, and they began to rely strictly on the wampum trade for their livelihood. Some Mahican were taken in by other tribes, and warfare persisted, but eventually the Mahican moved west to a reservation they today share with the Munsee Tribe originally of New Jersey and Pennsylvania. The reservation is called the Stockbridge-Munsee Band of Mahican Indians.



BACKGROUND

Clothing

Mohican women wore skirts with leggings. Mohican men wore breechcloths and leggings. Shirts were not necessary in the Mohican culture, but the Mohicans did wear sleeved shirts in cool weather. Mohican people also wore moccasins on their feet. Here are some photographs and links about Native American Indian clothing in general.

The Mohicans didn't wear long headdresses like the Sioux. Usually they wore a beaded headband with a feather or two in it. Mohican men and women both kept their hair in two long braids most of the time, but warriors sometimes wore the distinctive Mohican hairstyle (also known as a "Mohawk".) Mohican men with this haircut would shave their heads except for one long strip down the middle. Mohican women never used this hair style, even when they were joining in a battle. Many Mohicans tattooed designs onto their faces as well.

Today, some Mohican people still have a traditional headband or moccasins, but they wear modern clothes like jeans instead of breechcloths, and they only wear feathers in their hair on special occasions, such as a dance.

MOHAWK



Territory/Area: Western side of Lake Champlain in New York State and Quebec

Language Family: Iroquoian

Social Organization: Matrilineal, Established government/Confederacy

Subsistence: Hunter/Gatherer, Horticulture, Fishing

Villages: Large pallisaded villages

The Mohawk Indians are part of the Iroquois Confederacy or League, which was originally made up of five Iroquois Nations: the Seneca, Onondaga, Oneida, Mohawk and Cayuga. In the early 1700's they were joined by the Tuscaroras, and today are known as "Six Nations". The Iroquois League, or Iroquois, was one of the the most powerful Indian military alliances in the eastern part of North America. There were three principal clans - deer, turtle and wolf - existing within the five nations, as well as many minor clans. The league was formed in the late sixteenth century prior to European influence and had an estimated combined population of 7000. The Mohawks have lived for millennia in New York State and Canada, on the western shores of Lake Champlain and within the Mohawk Valley up into Quebec.

When Samuel de Champlain shot and killed Mohawk chiefs on the shores of Lake Champlain at Ticonderoga in 1609, Mohawks began to side with the British and fought against the French and Algonquians. Even prior to this event the Mohawks were fierce warriors and fought wars with neighboring tribes, particularly the Wendats (Huron), and Algonquins. Periods of conflict between the Abenakis and the Mohicans and their allies on one side and the Iroquois Confederacy on the others, were relatively continuous until a general peace was established in 1701; and broke out again during the so-called "French and Indian Wars" of the mid-18th century..

The Mohawk Indians call themselves Kanienkehaka or People of Flint. The name "Mohawk" comes from their Algonquin enemies and means "man-eater." Whether or not the Algonquin intended to imply that the Mohawk Indians were cannibals is uncertain, but the Mohawk were fierce warriors and this could be a reference to their war behavior. In fact, the Mohawk hairstyle was worn by Mohawk warriors to make them look more fierce.



BACKGROUND

The Mohawk, like all Iroquois groups, were a matrilineal society. Each clan was ruled by women, who made all decisions related to land and resources. The women also elected the male Mohawk chiefs, who were in charge of making all military decisions and trade agreements. So while only men could represent the Mohawks at the Iroquois Great Council, the women determine who the Mohawk representatives would be.

The Mohawk lived in heavily palisaded villages of longhouses where everyone was related through the mother's side of the family. The clan mother was the eldest women of the household. When a man and woman married, the husband would move from his mothers' longhouses into the wife's mother's house. Women also owned and tended the crops while the men would leave the village in the fall to hunt or on a warring raid. However, the men tended to small plots of tobacco, which was an important component to Confederacy meetings and the smoking of the peace pipe. Tobacco was as a ceremonial offering to the Creator and thrown into the fire during council meetings. Men smoked tobacco in religious ceremonies, and also whenever an important decision was to be made. It was believed to bring "good thoughts."

Clothing

Mohawk men wore breechcloths with leggings. Mohawk women wore wraparound skirts with shorter leggings. Men did not originally wear shirts in Mohawk culture, but women often wore a poncho-like tunic called an overdress. Mohawk Indians usually wore moccasins on their feet. In colonial times, the Mohawks adapted European costume like cloth shirts and blouses, decorating them with beadwork and ribbon applique. Here is a webpage about traditional Iroquois dress, and some photographs and links about American Indian clothes in general.

The Mohawks didn't wear long headdresses like the Sioux. Mohawk men wore traditional Iroquois headdresses, which are feathered caps with a different insignia for each tribe. (The Mohawk headdress has three eagle feathers on top.) Mohawk women sometimes wore special beaded tiaras. In times of war, Mohawk men shaved their heads except for a scalplock or a crest down the center of their head--the hairstyle known as a roach or a "Mohawk." Sometimes they augmented this haircut with splayed feathers or artificial roaches made of brightly dyed porcupine and deer hair. Mohawk women only cut their hair when they were in mourning. Otherwise they wore their hair long and loose or plaited into a long braid. Men sometimes decorated their faces and bodies with tattoo art, but Mohawk women generally didn't paint or tattoo themselves.

Today, some Mohawk people still wear moccasins or a beaded shirt, but they wear modern clothes like jeans instead of breechcloths, and they only wear feathers in their hair on special occasions, such as a dance.

Mohawk Today

Today the Mohawk live on reservations within the state of New York. Two are relatively close to Vermont, Akwesasne in upstate New York near Malone, and Kahnawake, just to the south of Montreal in Quebec. These reservations have full Bureau of Indian Affairs (USA) and Indian Act (Canada) status, complete with government, social services, and vibrant schools and cultural activities. Unlike Mohican and Abenaki, the Mohawk language is still widely spoken, and the culture, in general is flourishing. Modern Mohawks participate fully in American culture, and are particularly proud of their service

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in the military, and the application of their particular skills, such as “high iron” construction, to the development of the United states. Almost every week there is something going on in these reservations, and anyone who subscribes to the various tribal newspapers such as *The Eastern Door*, can learn about what’s happening. Mohawks also live off reservation, especially in New York City where they contribute to a vibrant urban scene. The Iroquois Confederacy is still functioning and keeps the Mohawk peoples united with their brethren elsewhere in North America.

FIRST NATIONS TERRITORIES

LCMM

Grade Level 4-12

Content Areas Social Studies

VT Grade Expectations VT H&SS 11: Students interpret geography and solve geographic problems by...

- Identifying characteristics of states, countries, and continents using resources such as landmarks, models, maps, and mental mapping.
- Locating selected cities and countries in the world of historical and current importance using absolute and relative location.

NY Standards NY Social Studies Standard 3: Key Idea1: Performance Standard:

- Map information about people, places, and environments
- Describe the relationships between people and environments and the connections between people and places.

Duration 50 minutes

Learning Goals **Students will become familiar with the names and traditional geographic territories of the First Nations of northeastern America.**

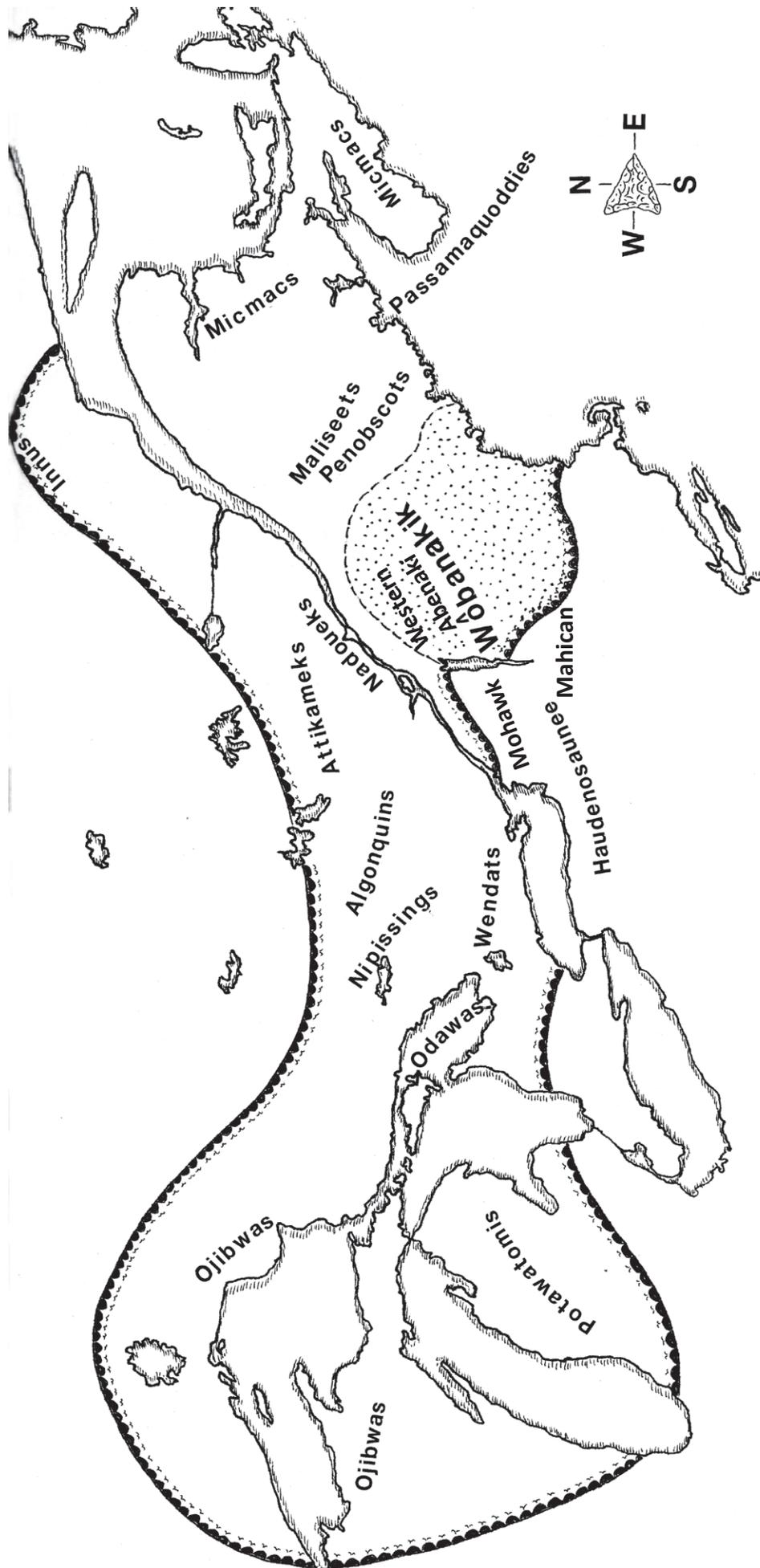
Description

- Discuss the First Nations view of territorial ownership and how it differed from the European sense of ownership.
- Distribute maps of northeast North America. The teacher should have a transparency of the same map projected on an overhead projector or a large blank map on the board.
- Identify major land forms, bodies of water and your location to orient students to the map.
- Ask students to name a First Nation that they are familiar with.
- Ask if anyone knows where that Nation's territory was located. If no one knows, the teacher should identify the location on the map and label it. Students should label their individual maps following the teacher's model.
- If students give First Nation names (e.g. Sioux) that are outside the area of the map, simple explain that fact. Continue until students have no new national names.
- The teacher will then begin to originate the national names between the identified territories and then work out to the extremes of the map. Students should continue to copy the teacher's model on the overhead.
- Discuss how the First Nations often cooperated with trade and defense treaties and also competed and fought over territory and resources. Just like in other parts of the world, the territorial boundaries shifted over time.

Assessments After the exercise, on a separate sheet of paper, have students list from memory as many First Nation names as they can.

Materials/Resources Northeastern America Map, transparency, overhead projector

Special Considerations Many of the national names are long and have unusual English spellings. Remind students to wait until you have completed your model on the overhead before they attempt to copy it. It may also be helpful to list the spellings of tribal names horizontally so the spelling is easier for students to copy.



THE GREAT COUNCIL FIRE ALLIANCE

Dr. Fred Wiseman

Grade Level	5-12
Content Areas	Social Studies
VT Grade Expectations	<p>VT H&SS 10: Students show understanding of past, present, and future time by...</p> <ul style="list-style-type: none"> Identifying the beginning, middle, and end of an historical narrative or story. Explaining transitions between eras that occurred over as well as those that occurred as a result of a pivotal event. <p>VT R - 12 Demonstrate initial understanding of informational texts by...</p> <ul style="list-style-type: none"> Using information from the text to answer questions related to main/central ideas or key details Organizing information to show understanding <p>VT R - 16 Analyze and interpret informational text, citing evidence as appropriate by...</p> <ul style="list-style-type: none"> Connecting information within a text or across texts Synthesizing information within or across text(s) Drawing inferences about text
NY Standards	<p>NY Social Studies Standard 1, Key idea 2; Performance Target:</p> <ul style="list-style-type: none"> Investigate key turning points in New York State and United States history and explain why these events or developments are significant Analyze the role played by the United States in international politics, past and present.
Duration	50 Minutes
Learning Goals	Students will learn about the characteristics and history of the Great Council Fire Alliance.
Description	<ol style="list-style-type: none"> Discuss how nations often join together into alliances to achieve a common goal. The Iroquois League was one alliance, the Great Council Fire was another. Distribute Great Council Fire Alliance articles and worksheets. Individually or in groups, have students read the article. Have students check their understanding by answering the questions on the worksheet. Discuss student responses, clarifying and adding as necessary.
Assessments	The final question can be scored as a constructed response to literature.
Materials/Resources	Great Council Fire articles, worksheets
Special Considerations	The reading for this assignment could be done as home work and shared the next day.

THE GREAT COUNCIL FIRE ALLIANCE

The “Great Council Fire” is a term for a military, political and diplomatic alliance of eastern First Nations, stretching from Cape Breton Island, Nova Scotia, to west of the Great Lakes.

Bitawbagok, Lake Champlain, was known among First Nations as the “waters in between.” It was a natural boundary between First Nations. The Mohawk, who were members of the Iroquois League, lived west side of the lake and the Eastern Abanaki on the eastern shores. Although both groups often hunted, fished, traveled and traded along the shores of the lake, they were also often in conflict and open warfare. To balance the power of the Iroquois League, the Abanaki and other nations to the north and east also formed an alliance.

Many nations in The Great Council Fire alliance were members of the Algonquian Language group. However, they did not all speak the same language, as the Iroquois did, and lived in many different environments with different customs. Like other Woodland period people, their society was based around extended families. Because everyone in a group was related, there was no need for a complicated formal government. Important decisions were agreed to by the heads of the families. Councils were held and leaders talked about an issue until they reach consensus on what to do.

Although there were many large villages, often located near an important body of water, agriculture was more difficult in the rugged mountain forests and northern territories. Because of the short growing season, agriculture remained balanced with hunting and gathering of food. Some groups lived in large villages for the spring fishing and summer plantings, but moved to smaller camps in the fall and winter for better hunting. Each family was responsible for a designated hunting ground to take care of and use for their needs. Because the population never became too large, there was little pressure to move into another nation’s territory.

The nations of the Great Council Fire were expert canoe builders. White birch bark made the lightest, fastest canoes and was plentiful throughout their territory. The thousands of lakes and streams became highways for trading. Trading parties traveled from the Atlantic coast to Lake Superior. Each group had unique resources that were valuable to distant nations; copper from the Great Lakes, shells from the coast, and different kinds of flint from deposits throughout the territory. Trade was also an important way to share news and maintain friendly relations among neighboring nations. Later this transportation network became the basis of the important fur trade that developed with Europeans.

According to the Wabanaki Wampum Records, the earliest pressing issue for the Great Council Fire Alliance was the military threat posed by the Iroquois. It was the custom of the Iroquois to subordinate their neighbors. Because of this the Great Council Fire nations were generally unfriendly to the Iroquois League. Banding together enabled them to resist the powerful Iroquois when they attempted to conquer neighboring territories. The threat posed by the Iroquois also led them to enlist the help of the French traders. The battle involving Samuel de Champlain as part of an Algonquin war party was the first example of the addition of the French to the alliance.

The sporadic fighting between the Great Council Fire nations and the Iroquois went on for about 200 years. Exhausted from fighting and recognizing the increasing common threat from European colonists, the two alliances met for the “Great Peace” of 1701, when the two groups agreed to be brothers.

Although the First Nations agreed to be at peace, fighting continued between the Great Council Fire nations and the English colonists who were taking more and more land away by force. From 1670 to

1760 there were several wars between these groups. Between 1760 and 1777, the nations of the Great Council Fire were subordinated by the British/Canadians and the Americans who had divided their vast national territories between themselves. In the nineteenth century, the Great Council Fire nations subdivided into regional groups including the Three Fires in the Great Lakes region, the Seven Nations in the St. Lawrence Valley, the Wabanaki Confederacy in Eastern New England and the Micmac Grand Council of the Canadian Maritimes. All of these divisions still function today, although they have not rejoined into a single alliance.

The most impressive thing about the Great Council Fire Alliance is that it brought such different communities together. Unlike the Iroquois Confederacy, whose union encompassed people with mutually intelligible languages, similar social structures and settlement patterns, the Alliance included communities that spoke completely different languages, lived in totally dissimilar environments with diverse settlement types, from large farming towns to small transient camps, and had vastly differing cultures. The genius of the union was that it could politically embrace diverse languages and cultures as equals.

THE GREAT COUNCIL FIRE ALLIANCE

Name _____ Date _____

Read the article about the Great Council Fire Alliance and answer the following questions.

What national groups did Lake Champlain divide?

What Language Group were most of the Great Council Fire nations part of?

Why did some people leave larger villages in the fall and winter?

What two things made transportation easier for Alliance members?

Why was trade important?

Who were the enemies of the Great Council Fire Alliance?

Write a short essay explaining what you think is meant in the article by, "The genius of the union was that it could politically embrace diverse languages and cultures as equals."

DRAMATIZING THE GREAT COUNCIL FIRE ALLIANCE

Joan Robinson, Flynn Center for the Performing Arts

Grade Level 4-12

Content Areas Social Studies; Theater

VT Grade Expectations VT H & SS – 10 Students show understanding of past, present and future by making predictions or decisions.
VT A7-8:7 Students show skill development when creating theater by demonstrating development of character with vocal expression.

NY Standards NY Social Studies Standard 1, Key idea 2; Performance Target:

- Investigate key turning points in New York State and United States history and explain why these events or developments are significant

Duration 30 minutes

Learning Goals **Students interpret their understanding of the Great Council Fire Alliance through improvised dialogue.**

Description

1. Brainstorm with the students reasons why they felt that the most pressing issue of the Great Council Fire Alliance was the military threat posed by the Iroquois. Ask them to offer ideas that the nations may have attempted to quell the threat.
2. Ask them to imagine that you and they are members of the Alliance, most likely heads of their families, and that they have traveled long distances to discuss this threat. Though they speak different languages, they should imagine that they can understand each other – and for the purposes of this activity, they will use a theatrical convention and all speak English. Give them time to imagine stories of meetings with French traders and Iroquois that they may have as well as feelings that they may bring to this meeting. Ask for a volunteer to pose the question what to about the Iroquois threat to the group when you begin the improvisation.
3. Set the scene by describing the environment as you imagine it. A recording of woodland nature sounds played in the background could help set the mood.
4. Begin the dialogue with the question, and allow the discussion to flow fluidly. Play as active a role as you need to keep the conversation lively. Stop the discussion only if anachronisms appear, correct them, and resume. At a certain point, offer the idea of enlisting the help of the French traders, and see what happens. End the conversation as you see fit. If the idea of enlisting the French traders does not receive consensus, explain that Wampum Records show that this idea did gain support and thus, replay the discussion to allow that to happen.
5. Reflect with the group on what part(s) of the dialogue seemed most true to them and why.

Assessments *Formative:* Observe anachronistic information and attitudes.

Summative: Ask students to record their own experience of the meeting – either in writing or orally. Compare and contrast results.

LESSON

DRAMATIZING THE GREAT COUNCIL FIRE ALLIANCE (CONT'D)

Materials/Resources Recording of woodland nature sounds and player (optional) .

Special Considerations This activity will vary considerably depending upon the comfort of the students. Re-playing, after reflecting on what improvements could be made, can make all the difference.

This technique is one of many included in the Flynn Center's *Words Come Alive!* publications, created with teachers through its professional development program of the same name. The *Words Come Alive!* toolkit features drama and movement techniques designed to help students strengthen reading comprehension. Supplements to this *Words Come Alive!* toolkit, three booklets were published of lesson plans that present ways that the techniques have been applied: *Picture Books Come Alive!*, *Novels Come Alive!*, and *Creating Performances in Dance, Storytelling and Theater*. For more information and/or to order copies, go to the Flynn's website: http://www.flynncenter.org/education_pages/words.shtml or call 802-652-4548.

Flynn teaching artists are also available to lead *Words Come Alive!* workshops in classrooms on topics related to Lake Champlain. Contact education@flynncenter.org or 802-652-4548 for more information.

CHORAL POEM: DEVELOPMENT OF THE IROQUOIS LEAGUE

Joan Robinson, Flynn Center for the Performing Arts

Grade Level 3-8

Content Areas Social Studies; Poetry; Theater

VT Grade Expectations VT H & SS: 8 Students connect with the past and present by investigating how people have shaped the United States.
 VT W: 6 In response to literary or informational texts, students make and support analytical judgment about text by making inferences about the content.
 VT A: 8 Students perform/communicate through theater by adjusting voice tone/level and timing.

NY Standards NY Arts Learning Standard 1: Students will create and perform theatre pieces as well as improvisational drama. They will understand and use the basic elements of theatre in their characterizations, improvisations, and play writing.

Duration 60 minutes

Learning Goals **Students collaborate to create a choral poem to reflect their understanding of the development of the peaceful Iroquois League and its constitution.**

- Description**
1. After hearing about the development of the Iroquois League and the book of Great Peace, ask students to describe the kinds of words of Denkanawida and Hiawatha used to convince warring nations to come together in peace.
 2. Give students 10 minutes to freely write down all of the phrases and sentences they can imagine Denkanawida and Hiawatha saying to get the result they did.
 3. When done, pick up the papers and distribute them randomly to different people, making certain that no students get their own. Then instruct each student to choose one phrase or line that she or he likes best from the paper she or he received.
 4. Ask the students to stand in a line and, one at a time, and read their chosen lines aloud so that all can hear. Then ask students what order the lines could be said in to be most effective. Take every suggestion offered, moving the students to different places in the line as recommended. Try reading again until a consensus is reached as to the order.
 5. Now, working with suggestions from the students, experiment with different ways that the words could be said considering tone, volume and speed. Consider words or phrases that might be said by more than one voice or repeated for emphasis.
 6. Once set, record the choral poem for posterity and/or present it to another class.
 7. Ask performers or audience (if there is one) questions like:
 - What feelings did the choral words elicit?
 - Why did some Iroquois nations hear words like these and join the Iroquois League while others heard them and remained enemies?
 - Who living now is working towards bringing peace to our world?
 - What words are they using?

Assessments *Formative:* Listen for phrases or sentences that reflect misunderstandings of the time period and issues.

Summative: See #7 above.

LESSON

CHORAL POEM: DEVELOPMENT OF THE IROQUOIS LEAGUE (CONT'D)

Materials/Resources Optional: Recording device

Special Considerations Students who have difficulty expressing themselves in writing can be assigned a scribe or be encouraged to present orally.

This technique is one of many included in the Flynn Center's *Words Come Alive!* publications, created with teachers through its professional development program of the same name. The *Words Come Alive!* toolkit features drama and movement techniques designed to help students strengthen reading comprehension. Supplements to this *Words Come Alive!* toolkit, three booklets were published of lesson plans that present ways that the techniques have been applied: *Picture Books Come Alive!*, *Novels Come Alive!*, and *Creating Performances in Dance, Storytelling and Theater*. For more information and/or to order copies, go to the Flynn's website: http://www.flynncenter.org/education_pages/words.shtml or call 802-652-4548.

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Grade Level 4-12

Content Areas Social Studies

VT Grade Expectations VT H&SS 18: Students show an understanding of the interaction/interdependence between humans, the environment, and the economy by...

- Explaining patterns and networks of economic interdependence

NY Standards NY Standard 4: Key Idea 1: Performance Standard:

- Define basic economic concepts such as scarcity, supply and demand, markets, opportunity costs, resources, productivity, economic growth, and systems

Duration 50 minutes

Learning Goals **Students will learn about why people trade and how early Americans had a sophisticated trading system that covered large areas of North America.**

Description

1. Have students sit at tables or with their desks together in groups of 4-6.
2. Have students empty their pockets, bags and desks so that all their possessions are lying in front of them. Note that some students may have more than others.
3. Have students separate things that everyone has (e.g. math book, pencils, ruler) from the things that only some people have. Have them list the things that are “Common” to all.
4. Separate that pile again into the things that a few people in the group have and things that are unique to an individual. Each student should now have three piles; “Common”, “Rare” and “Unique.” Have students list the things in each pile.
5. Have students take turns looking at other group members’ piles and have them identify anything someone else has that they would like to have themselves.
6. Identify the things many group members would want if they could have them by circling those items. Have students list those things that many people would want as “High Value”.
7. Discuss the things each group identified as high value. Guiding questions might include:
 - Were any of the high value things “Common?” Why or why not?
 - Were any of the high value things “Rare?” Who wanted the rare things?
 - Were any of the high value things “Unique?” Why did people want the unique things?
8. Ask students what things in their pile they would be willing to trade for a “High Value” item they would like? Would they be willing to trade their “High Value” items for other “High Value” items or only things they had more of?
9. Introduce the concept that people generally trade the things they have a surplus of to others that don’t have it. They usually trade for something they don’t have.
10. Have students summarize in writing their understanding of why people trade.

Assessments Informally check to ensure that students have accurately identified their possessions.

TRADE GOODS (CONT'D)

Assessments Ask students to individually summarize their understanding of trade in the last question of the worksheet.

Materials/Resources Student possessions, Student worksheets

Special Considerations If students typically don't have a lot of things in their possession in class, the teacher may need to use the contents of his/her desk as an example for the class to categorize together.

Name _____

Date _____

List all of your possessions in one of the boxes according to your teacher's directions.

COMMON

RARE

UNIQUE

HIGH VALUE ITEMS

Why do people trade?

Grade Level 4-12

Content Areas Social Studies

VT Grade Expectations

VT H&SS 8: Students connect the past with the present by...

- Explaining differences between historic and present day objects in Vermont, and identifying how the use of the object and the object itself changed over time.
- Describing ways that life in the community and Vermont has both changed and stayed the same over time.

VT R 16: Analyze and interpret informational text, citing evidence as appropriate by...

- Connecting information within a text or across texts
- Synthesizing information within or across text(s)
- Drawing inferences about text

NY Standards

NY Social Studies Standard 1, Key Idea 1: Performance Standard:

- Explore the meaning of American culture by identifying the key ideas, beliefs, and patterns of behavior, and traditions that help define it and unite all Americans

NY Reading Standard 1, Key Idea 1: Performance Standard:

- Select and use strategies they have been taught for notetaking, organizing, and categorizing information
- Support inferences about information and ideas with reference to text features, such as vocabulary and organizational patterns.

Duration 50 minutes

Learning Goals **Students will learn about the dress of First Nations and European men at the time of first contact in the Champlain Valley. They will compare and contrast styles of dress between the two groups of the time and with fashion today.**

Description

1. Ask students the purpose of dress and why they wear what they do. Introduce the four purposes of dress that begin the article.
2. Distribute Contact Dress articles and work sheets.
3. Review the questions on the worksheet.
4. Have students read the article and take notes as they read.
5. Discuss student responses, correcting and adding as needed.
6. Have students respond to the final question following the class discussion.

Assessments The essay can be scored as a response to literature.

Materials/Resources Contact Dress article, worksheets

CLOTHING

When Champlain arrived at the shores of Lake Champlain, he and earlier explorers had already explored much of the east coast of the America. They had encountered many different groups of people all of whom had adapted dress that suited their environment. They each probably thought the others looked quite strange on first contact.

What people wear can be very complicated. You wouldn't wear a long dress to PE class or shorts in the winter. You would be embarrassed if someone saw you in your underwear, but think nothing of being in a crowd in a swimsuit. There are at least four important factors that determine people's dress; climate, available materials, body image, and fashion.

Perhaps the most important function of clothing is to protect the wearer from becoming too hot or too cold. People in warm climates tend to wear little or nothing, people in cold climates wear heavy protective clothing to keep them from freezing. In places with very different seasons, people must have different clothing for different times of year.

Early people had no choice but to wear the skins of other animals to keep them warm. They depended upon the animals they hunted for both food and clothing. As people learned more about the uses of plants, they were able to develop woven fabric from both natural and cultivated plants. They also adopted materials from other cultures whenever they found something that worked better than what they had.

Europeans were appalled when they arrived in America and found "naked savages." It was part of the European culture of the time to be ashamed of their bodies and cover up from head to foot. It never occurred to them that it made no sense to wear hot, woolen clothing in the tropical or woodland environments of the New World. The simpler dress of the natives was much better suited to their environment. What the strangers saw as indecent and primitive was considered normal by the natives. Each culture has its own sense of body image, so dress often seems strange to outsiders.

There is evidence of body decoration and adornment back to prehistoric times. People also seem to have wanted to look good. Body decoration, jewelry, clothing styles and decoration are all part of fashion. Fashion changes over time and contact between cultures often leads to the adoption of new materials and ideas.

So what would the people Champlain met be wearing? Fortunately, he kept very good records of his travels, so we have a pretty good idea of what he saw.

NATIVE AMERICAN CLOTHES 1609

Dresses

Women wore short, topless skirts or a simple tubular strap dress. Dresses fell below the knees and were held up at the waist or with straps over the shoulders. An early drawing shows a dress that passes over one shoulder and under the opposite arm. Dresses were also decorated with paint or quillwork.

Moccasins

Still popular today, moccasins were light, soft shoes that protected the feet. They were work by both men and women. There several different styles of moccasins made from one to three pieces of heavy leather. Like other clothing, moccasins were often decorated with paint or quillwork.

Breechcloths

The leather breechcloth was universal among Native men during the early Contact period. This was a long strip of soft leather that passed between the legs and was held in place by a belt. The loose ends hung over the front and back of the belt and were often decorated with paint or quillwork.



Cloaks and Mantles

Both men and women wore a cloak or mantle. Depending on the weather, this could be a thin sheet of leather or a heavy, furry skin. It might be made of a single large bear skin or several smaller beaver pelts. It would be worn over the shoulders and wrapped around the front.

Leggings & Sleeves

In colder weather, or when moving through rough areas, men would wear leggings and removable sleeves to protect their legs. Leggings were simple tubes made of soft leather. They were put on like a long sock and held up by attaching them to the belt. They also could be decorated with paint or fringe along the edges. Leggings and sleeves were easy to put on or take off as needed.



Replica "moon" breast ornaments,
Wôbanakik Heritage Center.

Ornaments

Necklaces were made of almost all natural materials, ranging from shell beads of various types, glass trade beads, copper, plant and animal parts. Armbands, leg bands, bracelets and rings were sometimes worn and made of similar materials. Men and women also wore an ornamental chest plate 6-12 inches square.

Accessories

Men usually wore a pouch attached to their belt. In it they would keep tinder for starting fires and other small tools. By 1609 iron trade hatchets were already common in the region and were usually carried stuck through the belt as well. A knife was carried in a sheath hung around the neck.



Twined bag reproduction, Wôbanakik
Heritage Center

Hairstyles & Body Painting

Like today, there were many hairstyles. However, most men and women wore their hair long over their shoulders or tied behind. Headdresses could be simple, like a few feathers stuck in their hair, or very elaborate caps made of fur and feathers. Body painting was used for ceremonial occasions. There are early reports of black, red and blue paint on the body and face.



ARMS AND ARMOR



Native American Armor. Samuel de Champlain, 1612.

By the late woodland period the bow and arrow was the preferred weapon for both hunting and war. Boys received their first bows when they were quite young and practiced regularly. For hand to hand fighting trade axes, knives and wooden war clubs were used. To protect warriors from enemy arrows and blows, shields and armor made of woven wooden strips or heavy moose hide stretched on a frame were used.

Once trade with Europeans began, First Nations people quickly incorporated new materials into their traditional dress. Henry Hudson reported seeing natives in red Cossacks (a kind of long shirt) as he traveled along the coast of Maine. Cloth was much easier to work with and superior to skins for some purposes. Wool blankets soon replaced furry hides and men and women are reported wearing breeches. However, native dress was well suited to life in the woodlands and the traditional dress did not disappear for many years. In fact, European traders and explorers often adopted native dress when they were in that environment.

The men of the war party that brought Champlain to the Lake were probably dressed for summer in the woods in loincloths, leggings, moccasins and mantels for cool nights. They brought with them their armor and weapons. First Nation wars were conducted with great ceremony, so they probably also brought body ornaments and body paint. In almost all ways they would have looked very similar to their Mohawk opponents. It was Champlain and his men who looked out of place.

Name _____ Date _____
First Nations Contact Dress

As you read the article on the dress of First Nations people and European men in 1609, take notes on the following questions.

What parts of First Nation and European dress in 1609 are still common today.

First Nation European

How was native and European dress well or poorly suited to the environment of the Champlain Valley in 1609?-----

CONTACT PERIOD DRESS II

LCMM

Grade Level	K-8
Content Areas	Social Studies
VT Grade Expectations	<p>VT H&SS 8: Students connect the past with the present by...</p> <ul style="list-style-type: none"> Explaining differences between historic and present day objects in Vermont, and identifying how the use of the object and the object itself changed over time
NY Standards	<p>NY Social Studies Standard 1, Key Idea 1: Performance Standard</p> <ul style="list-style-type: none"> Explore the meaning of American culture by identifying the key ideas, beliefs, and patterns of behavior, and traditions that help define it and unite all Americans
Duration	One or Two 50 minute periods
Learning Goals	Students will learn about common dress of the contact period by creating models of people dressed in that period.
Description	<ol style="list-style-type: none"> Discuss how dress is affected by the climate, materials available, daily activities, body image, and fashion. Have students decide what kind of model they which to dress. Have students cut out the body mannequin (very young children may need help with this). Have students add details and color to the clothes and hand props before cutting them out. Beginning with underclothing, have students layer first clothes and then ornaments and hand props onto their models. Have students share their models discussing the articles of clothing and props. Optional – Have students discuss or write an essay on why the dress of their model was appropriate for their culture and the activities they engaged in. How was the clothing of the time similar or different from today?
Assessments	Written essays can be assessed
Materials/Resources	Body models and dress pattern sheets
Special Considerations	These are essentially paper dolls. Teachers may need to be creative in helping older students appreciate the activity as a vehicle for learning.