

An American Indian Home Economics Curriculum

Wisconsin Indians - Home and Family

Life styles and Traditions

Developed for grades 7 - 12

Developed by

Edi ✓ Cornelius-Grosskopf

Home Economics 796 Seminar Paper

Fall, 1984

Graduate Committee

Dr. Pamela Kemp, Advisor

Dr. Cheryl Fedje

Dr. David Wrone

Circulation desk  
TX  
165  
'C67

DEDICATION

In appreciation of two very special Oneida women, from whom I have learned dignity, spirituality and the importance of families and family living . . . .

Alice King Cornelius (my mother)

and

Melissa Edith Cornelius (my paternal aunt)

\* \* \* \* \*

I would like to thank  
Dr. Cheryl Fedje, Dr. David Wrone,  
and especially Dr. Pamela Kemp for  
their helpful suggestions and comments.

## TABLE OF CONTENTS

	Page Number
Message from the Writer	1
How to Use This Curriculum	3
Traditional Home Economics & Traditional American Indian Lifestyles	5
Early Wisconsin and Current Tribes	7
Wisconsin Indian Reservation and Land Areas	10
Indian Settlements in Wisconsin - Map	11
Child Development --Growth of Children--	12
Clothing and Textiles --What We Wore and What It Was Made of--	16
Consumer Economics --Traders and Users with Good Sense in Trading and Using--	20
Family Living --Everyday Living and Special Activities with the Family--	24
Foods and Nutrition --Plants, Animals, Water, Medicine-- --Diet, Exercise, Relaxation, Spirituality--	33
Housing and Interiors --Our Homes and How They Were Designed and Decorated--	40
Summary	45
Resources and References	46

## A MESSAGE FROM THE WRITER

This family living series is designed with an American Indian flavor to assist in exploring attitudes, concerns, and issues which surround families.

The activities are designed to encourage teachers, leaders, students and parents to interact and learn from each other.

It's important to remember that each person is unique and special in their own way and that each of us deserves the respect of each other.

It is also important to remember there are many different Indian tribes and each tribe has their own special way of doing things for their own special reasons.

The suggestions in this guide are only a general beginning to what could be studied about American Indians and family living.

Home Economists are taught to assist in finding solutions to the problems of families. I can't think of a better group of people to study than the American Indians . . . for they have done this quite outstandingly for years.

If we understand the value of cultural experiences, it will make life more meaningful to both American Indian children and children of other cultures.

If we want to help American Indian students gain pride in themselves and in their people, we must help them become aware of the riches of their past. They must feel a sense of continuity, of having some link with the past as well as the future. They must come to feel their history is important and that they can identify with people and events from the past. And, above all, they need to feel they have a place in today's society and the future.

It's extremely important that today's American Indian children are known as a specific tribe, nation, band, or group with their own specific customs and not as "Indians" in general.

Educational materials always need to be improved and additions should be made as they become necessary. Be creative in your use of this guide -- for that's all it is -- a guide. You, as an educator will make it successful with your individual touches.

Edna Mary (Edi) Cornelius-Grosskopf

Oneida / Katsi? L nKwas pronounced

Ga Gee Lung Gwas

Translation: "Electrical" sparks  
Flashing in the air

## HOW TO USE THIS CURRICULUM

This unit is designed to help school teachers and group leaders teach American Indian family living skills to students - grade 7 through 12.

This enhancement could be included in home economics classes, social studies classes, history classes, or as a special project for youth groups.

For best understanding and most effective use of this curriculum, read the entire unit, then make appropriate plans to coordinate family and community activities with classroom learning.

This curriculum will assist in developing an understanding of ourselves, our heritage and our neighbors. It can be helpful to both non-Indian and Indian teachers and students, but serves different purposes with each group.

The performance levels are broken into two groups, grades 7 - 9 and 10 - 12. There is a series of concept questions and learning activities for each group at the end of each of the 6 sections. The suggested time period for each section is one week (the total unit to take six weeks) but it can be revised to be longer or shorter.

The broad key questions will provide the topics for concepts.

The specific measurable questions will provide background information for conducting the lessons.

Suggested enhancement activities are the actual learning experiences that teach and help reinforce the key points.

Student assignments are activities designed to reinforce the individual's understanding and involvement.

Family Assignments are activities designed to involve the family in the teaching-learning effort. They will reinforce classroom learning and promote family awareness of the project.

Resources are elders in the community, teachers, parents, grandparents, books listed in the bibliography section.

## TRADITIONAL HOME ECONOMICS AND TRADITIONAL AMERICAN INDIAN LIFESTYLES

"Home Economics is the interdisciplinary study of the dynamic relationships and interaction between the family, society, and the natural environment, aimed at fostering optimum human growth and development."

- Frances Lamb, MS Student, Home Economics Education, University of Illinois -

The following ideas help to bring about the same philosophy with an American Indian flavor. Like the woven baskets, beadwork, quillwork, and lacework, our ancestors wove, the six areas of Home Economics are intertwined into a lifestyle of harmony and balance.

### Family Living & Community Living Main Ideas

1. Peace and goodwill help people maintain balance and harmony in all things. We must reconcile opposing forces and make them compatible.
2. Cooperation in all that we do, with all that we meet will help maintain harmony.
3. People interaction is important for decisions beneficial to all.
4. Each of us needs to carry out responsibilities in order to make our community orderly.
5. Always remember to appreciate and give thanks for all things.
6. Respect must be shown to all people and all things.
7. Proper humor is an essential part of interaction between people (laughter is good for people as long as it doesn't hurt anyone).
8. Self expression is a necessity for people. A person's expression can release anxieties and ideas.
9. Each person has a unique history that helped make that person who he/she is.
10. All people are equal. No one is greater or better or lesser than another. Respect for the dignity of all human life is essential to living in harmony with others.

11. Natural resources must be used properly.
12. An important part of life is sharing in each other's sorrows and misfortunes as well as each other's joys and fortunes.
13. Sharing is essential for a harmonious existence. Sharing is the basis for forming communities. Without sharing, there would be no harmony.

Adapted from: Main Ideas  
Social Studies Outline  
Curriculum model  
(Written by AnCita Benally, 1983)

## EARLY WISCONSIN AND CURRENT TRIBES

Wisconsin was once a great wilderness. It was inhabited by a great variety of animals and was rich in plant life.

Before the Europeans arrived, Wisconsin was the home of the Woodland Indians, who were well adapted to life in the forests. Our ancestors depended on hunting, fishing and gathering of natural products for their food, shelter, clothing, tools and weapons. Gardening was added later. Some of the garden crops were corn, beans, squash, and possibly tobacco.

The natural beauty of the forests with its flowers, trees, etc. were gifts from the Great Creator. Living as a part of the natural world and wanting to live in harmony with all surroundings, our ancestors put natural designs in almost all creations - clothes, utensils, equipment, homes. Examples of natural designs were flowers, trees, animals. We believed we were a part of nature and were to live as harmoniously as possible with our brothers and sisters that shared this earth.

With the white settlers' arrival to Wisconsin, much of the culture has been forced to change. Trading with European fur traders led to many changes. Glass beads, steel tools, brass kettles, wool, and brightly printed calico cotton were exchanged for furs. This was only the beginning of the changes for the Woodland Indians. From the beginning of the fur trading until now, the Indians are still being forced to change. Adaptation to surroundings has always been the way of life of the Indian in order to survive.

Often, American Indians are thought to be one group of people but there are hundreds of different tribes in the United States. Wisconsin currently has six different tribes which are - Chippewa (Ojibwa), Menominee, Oneida, Potawatomi, Stockbridge-Munsee and Winnebago. (The Brotherton tribe has a group of tribal members, but no land in Wisconsin.) Because of European influence and domination, the Ottawas, Miami, Illinois, Mascouten, Kickapoo, Sauk, Fox and Huron are no longer in this area. The Oneidas, Stockbridge-Munsee, and Brotherton, were moved here from New York in the early 1820's.

Prior to European contact, Wisconsin Indians maintained a satisfactory way of life as Indian people. We had ingenious solutions to the problems involved in meeting fundamental human needs.

In less than a century after Nicolet's arrival - just 14 years after the pilgrims, Indian lifestyles in the western Great Lakes area represented different responses or reworking of European ideas and inventions within an Indian frame of reference. Consequently, confusion and maladaptation to various problems resulted.

Until 1924, when Indians were granted citizenship, we were considered wards of the U. S. Government. We had to continuously adapt to the many whims and regulations of the government, thus creating many hardships.

Indians today are reminding whites that we are citizens with special rights and obligations guaranteed us by treaties and other solemn agreements.

We appreciate and treasure the best of our past and we do not want to dwell on the misfortunes of our history. We want to remind people that we've changed with the times and would like to be known for our major contributions to society.

Indian gifts from the past play an important part of our lives today.

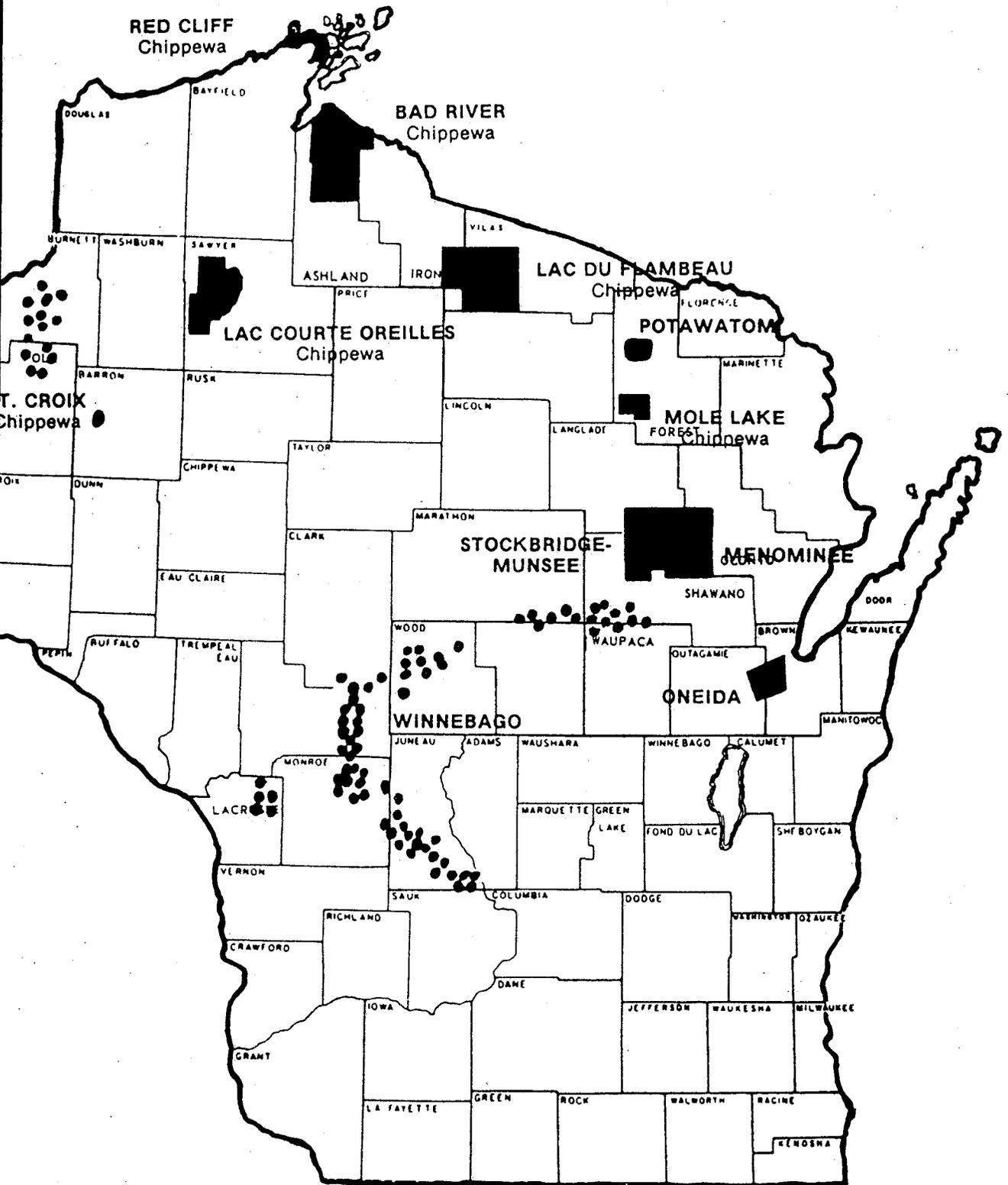
I would like to share some of the positive contributions through this educator's guide. If children learn at an early age to understand and accept differences and similarities they will become better understanding adults.

WISCONSIN INDIAN RESERVATION AND LAND AREAS

CURRENT WISCONSIN TRIBES: Chippewa  
 Menominee  
 Oneida  
 Potawatomi  
 Stockbridge-Munsee  
 Winnebago

<u>COUNTY</u>	<u>COMMUNITY</u>	<u>TRIBE</u>
Adams, Sauk	Wisconsin Dells	Winnebago
Ashland	Odanah (Bad River Indian Reservation)	Ojibwa
Barron	Rice Lake	Ojibwa
Bayfield	Bayfield	Ojibwa
Burnett	Webster, Spooner	Ojibwa
Forest	Mole Lake, Crandon	Ojibwa, Potawatomi
Iron, Vilas, Oneida	Lac du Flambeau	Ojibwa
Jackson	Black River Falls	Winnebago
Juneau	Tomah	Winnebago
Menominee	Neopit/Keshena/Zoar	Menominee
Outagamie/Brown	Oneida	Oneida
Polk	Cumberland	Winnebago
Sawyer	Lac Courte Oreilles	Ojibwa
Shawano	Bowler	Stockbridge-Munsee
Vilas	Sayner	Ojibwa
Wood	Wisconsin Rapids	Winnebago

# INDIAN SETTLEMENTS IN WISCONSIN



## SECTION 1

### CHILD DEVELOPMENT

#### --Growth of Children--

Cradle boards were originated by the American Indians and the design has been adapted by mothers all over the world. The cradle board itself is a life protector for the infant. The baby is snugly tied in and if the board should fall, his head would be protected by the head piece. When necessary, covering could be draped over the head piece and the baby could still breathe comfortably. Objects hung on cradle board head pieces were sometimes objects that projected the baby's future.

Example was thought to be the best teacher. Children were taught to be little apprentices when very young. They learned by observation. Children were considered to be gifts from the Great Creator. They weren't ours to have, but to teach and share their lives with us for a while. They were to carry on the future of the people.

Children were treated as individuals and as being very important. Respect worked both ways. Children were encouraged to play with objects they would use when they grew up; for instance, toy gardening utensils for little girls that were to be gardeners. The Oneida girls were encouraged to be gardeners - first as observers, then adding small responsibilities as they could handle them, and finally as mature women "keepers of the garden."

Responsibility was learned at a very early age. Little girls always took care of younger siblings. Little boys helped older men in the tribe with their work. It was expected; it was the way of life.

The education process was informal. Children were encouraged to observe and learn from appropriate adult models. Grandparents spent a lot of time teaching children. Discipline and social control were largely a matter of immediate public reward and censure. Ignoring was a form of punishment in some Oneida families. For example, deliberate and conscious means of punishment were seldom used because they were seldom necessary. The value and quality of the few rules that existed were so obvious that few questioned them.

Good behavior was worthwhile - because bad behavior would eventually catch up and you'd be punished sooner or later by something from the elaborately developed, non-human spirit world which filled so much of your existence. This threat was extremely effective because the ways of the supernatural could not be fully understood or predicted.

The need for food, clothing, shelter, and interpersonal relationships were satisfied by family, clan, and other tribal members. Child rearing practices varied somewhat from tribe to tribe. One thing was common among all Wisconsin tribes. During the long winter months when much time had to be spent inside, quillwork, sewing, beading, and other handicrafts were learned sitting around a fire -- along with legends and stories from the past.

## CHILD DEVELOPMENT

## CONCEPT QUESTIONS AND LEARNING ACTIVITIES

BROAD KEY QUESTIONS

1. Why are children important?
2. How are children raised and cared for?

SPECIFIC MEASUREABLE QUESTIONS

1. How might learning be the same today as it was years ago?
2. When might responsibility start being learned?
3. How might older children help younger children learn?
4. How do methods to teach discipline differ? (And why do they differ?)
5. How might encouraging a child to play with a certain toy affect his/her later desires or tendencies?
6. Why might showing respect for people and property be the same as showing respect for yourself and the Great Creator?

SUGGESTED ENHANCEMENT ACTIVITIES

1. Read the Child Development section together and discuss.
2. Draw some pictures of children learning something.
3. Write a story, play or poem about children and elders. Topics might include - what it might have been like 100 years ago or what it might be like 100 years from now.
4. Practice listening to each other.
5. Practice teaching each other something new and note what works well and what doesn't.
6. Practice showing respect to each other and other things.

STUDENT ASSIGNMENTS

1. Bring pictures or items from when you were a young child to show and tell about how it has affected your life.
2. List some of your responsibilities at home and at school.
3. List some of your parents' responsibilities at home and in the community.

FAMILY ASSIGNMENT

Have your family participate in a story night. Each family member share a story of a memorable childhood experience and explain how they felt about it.

RESOURCES (See list on page 4 and develop your own list for this section.)

## CHILD DEVELOPMENT

## CONCEPT QUESTIONS AND LEARNING ACTIVITIES

BROAD KEY QUESTIONS

1. Why is discipline so important?
2. How much impact do grandparents or elders have on children?

SPECIFIC MEASURABLE QUESTIONS

1. How do discipline and punishment differ?
2. How would you compare (show differences and similarities of) other cultures' methods of discipline?
3. How would you explain why some methods used to teach discipline work better than others?
4. How might cooperation vs competition have helped or hindered the tribes?

SUGGESTED ENHANCEMENT ACTIVITIES

1. Assist teaching the lower grades a lesson in respect.
2. Role play a family -- include parent, child, grandparent -- show some teaching in a non-verbal fashion.
3. Read some Wisconsin Indian legends and perform skits for the rest of the class, or a puppet show for a younger class.
4. Read about the Great Law of the Iroquois Nation and discuss respect for every person and every thing with the rest of the class.

STUDENT ASSIGNMENT

Observe some children with adults and note how they repeat or model actions, words and deeds.

FAMILY ASSIGNMENT

Make a chart of your family tree (ancestors) and find out hobbies, games, celebrations, vocations, etc. Discover how many are passed on from generation to generation.

RESOURCES (See list on page 4 and develop your own list for this section.)

## SECTION 2

### CLOTHING AND TEXTILES

#### --What we Wore and What it Was Made of--

In order to show respect to the Great Creator, our garments were usually made with ornate designs of gifts from the Creator. Pictures of animals, plants, or other natural scenes were displayed through quillwork, beadwork, or ribbon works.

The traditional clothing was made of natural furs and hides. Later trading with the white settlers brought calico cloth, velvet and trimmings of ribbon, beads, silver, and lace. At that time, the clothing styles changed somewhat to resemble the European dress; i.e., collars, cuffs, etc.

The clothing was comfortable, functional and very ornate.

It's important to learn the old crafts and traditions as well as the meaning behind them in order to keep them alive.

Weaving is found not only in basketry, but also lace making (Oneidas are know for this craft), beadwork, quillwork, fabrics, utensils, etc. We understand the Creator wants us to weave our lives together in all that we do, in order to live in harmony. For example, in basket making (sometimes called the Web of the Creator), there is a deeper meaning to the word weave than merely a craft.

The blue sky, the green forests, the clear lakes, the fresh air, the animals, plants and people, are woven together in a lifestyle to respect each other and live together in harmony.

## CLOTHING AND TEXTILES

## CONCEPT QUESTIONS AND LEARNING ACTIVITIES

BROAD KEY QUESTIONS

1. What were the basic designs of early Wisconsin Indian clothing?
2. How did the designs in clothing, etc., show respect to the Great Creator?

SPECIFIC MEASURABLE QUESTIONS

1. What are some examples of things that are woven? Things that are not woven? (Compare differences and similarities - use both physical and spiritual meanings.)
2. What were some early uses of porcupine quills?
3. What are some designs in our clothing today that might have come from original Indian designs?
4. What are some designs used to decorate clothing and moccasins?
5. How did trading with the settlers change Wisconsin Indians attire?

SUGGESTED ENHANCEMENT ACTIVITIES

1. Read the Clothing and Textiles section together and discuss.
2. Compare the original costumes of the six tribes in Wisconsin. List similarities and differences.
3. See activities on page 19.

STUDENT ASSIGNMENT

Research costumes of Wisconsin Indians and report your findings to the class.

FAMILY ASSIGNMENT

Make part of a costume for a member of your family.

RESOURCES (See list on page 4 and develop your own list for this section.)

## CLOTHING AND TEXTILES

## CONCEPT QUESTIONS AND LEARNING ACTIVITIES

BROAD KEY QUESTIONS

1. What was the importance of the Woodland design in clothing?
2. How might our choice of clothing today reflect how we feel about life?

SPECIFIC MEASURABLE QUESTIONS

1. What are some of the parts of a traditional woman's costume?
2. What are some of the parts of a traditional man's costume?
3. What are some designs specific to some tribes in Wisconsin?
4. What were some designs that could have been more ornate than functional?

SUGGESTED ENHANCEMENT ACTIVITIES

1. Read Clothing and Textiles section and discuss.
2. Draw some designs that represent your tribe or clan.
3. See activity on Page 19.

STUDENT ASSIGNMENT

Choose a tribe in your area and see how many different parts of a traditional costume you can find.

FAMILY ASSIGNMENT

If family members have traditional costumes, have them pose for pictures in them and share with the class.

RESOURCES (See list on page 4 and develop your own list for this section.)

## CLOTHING AND TEXTILES ACTIVITY

### Making Parts of a Costume

To prepare for this unit, check out some of the books from the bibliography section and look at the different designs. Have the students draw designs on paper. It's best to choose their own family or clan design for applying onto shawl or apron. They may choose to use beads, yarn, permanent pens, etc., for their design.

#### Girl's Shawl

Cut fabric the length of the arm span (measure from finger tip to finger tip with both arms stretched out to either side of the body).

Hem all edges.

Apply design.

#### Boy's Apron

Cut fabric or leather approximately square. Measure width of waist and length to thigh.

Hem edges. Apply design.

Fold and sew top down 1/4" then 1" to allow room for drawstring around waist. Make the drawstring twice the size of the waist to have room to tie.

## SECTION 3

### CONSUMER ECONOMICS

--Traders or Users with Good Sense in Trading and Using--

The American Indian always showed a great respect for nature and Mother Earth by using only what was necessary and returning something that would help future generations. The true economists--the original ecologists--lived the life of the circle--taking only what was necessary to live and leaving something to replenish the land.

HARMONY - Black Elk Speaks

"To be in harmony with the natural world, one must live within the cycles of life. Our spirit and those of the bird, bear, insects, plants, mountain, clouds, stars, sun must be in communication with each other. We seek harmony and beauty in our lives."

Our lives evolved around celebrations and thanksgiving to show respect for the gifts received from the Great Creator through Mother Earth.

True traditionalists do not waste anything. An example of this would be the entire animal is used--meat for food, hide for clothing, bones for utensils. etc.

Offerings of thanks were given to the Great Creator for the gifts of water, food, clothing and shelter. Tobacco was very often used during prayers and thanksgiving.

The Indians lived with nature, accepting it and when possible, serving it. Most white men on the other hand, lived by trying to overcome nature.

They made an endless effort to make nature serve them. As there were more whites than Indians, it was difficult to maintain an Indian lifestyle. In defeat, Indians had three choices: to change their way of life, move to another area, or die out. Unfortunately, all three choices were disastrous to the Indians.

## CONSUMER ECONOMICS

## CONCEPT QUESTIONS AND LEARNING ACTIVITIES

BROAD KEY QUESTIONS

1. What does living within the Circle of Life mean?
2. How did early Wisconsin lifestyles evolve around celebrations and thanksgivings?

SPECIFIC MEASURABLE QUESTIONS

1. How might living in harmony with the natural world be important for the earth to continue to provide for us?
2. Why must we remember to take only what we need and to give some- things in return for the gifts we receive and to always give thanks?
3. Why should we choose wisely our use of natural products?
4. How should the sky, water, sun, plants and all the animals live in harmony with Mother Earth?

SUGGESTED ENHANCEMENT ACTIVITIES

1. Read the Consumer Economics section together and discuss.
2. Debate the pros and cons of life before and after the settlers arrived.
3. Make a chart showing the results; i.e., the positive and negative outcomes.
4. Prepare a bulletin board showing the Circle of Life.
5. Practice some trading. It needn't be material trading; it could be teaching each other a new skill.

STUDENT ASSIGNMENT

Interview a variety of different spiritual believers and observe the similarities and differences of the Circle of Life philosophy.

FAMILY ASSIGNMENT

Survey members of your family to see how each person can live more harmoniously with Mother Earth.

RESOURCES (See list on page 4 and develop your own list for this section.)

## CONSUMER ECONOMICS

## CONCEPT QUESTIONS AND LEARNING ACTIVITIES

BROAD KEY QUESTIONS

1. How did the Indians accept and serve nature?
2. How did the settlers overcome and make nature serve them?
3. How was respect shown to the Great Creator?

SPECIFIC MEASURABLE QUESTIONS

1. How might you explain appreciation, responsibilities, cooperation, and sharing as they are involved with good consumer economics?
2. How did trading with the settlers bring conveniences as well as opposition to the natural way?
3. How might a thanksgiving be a personal or communal experience?
4. How would you personally describe or explain "living within the Circle of Life?"
5. How might we consider living in harmony today?

SUGGESTED ENHANCEMENT ACTIVITIES

1. Read the Consumer Economics section together and discuss.
2. Demonstrate lifestyle differences before and after the settlers arrival through a skit or puppet show for a younger class.
3. Report on current organizations or individuals that are contaminating Mother Earth.
4. Report on agencies or individuals that are combating pollution.
5. Discuss and analyze how we can have the best of both worlds (traditional and high tech).

STUDENT ASSIGNMENT

Keep a journal for one week and keep track of the ways you show respect to Mother Earth, other people, other things, and yourself.

FAMILY ASSIGNMENT

Interview an older family member and ask for an unbiased opinion of your efforts on showing respect.

RESOURCES (See list on page 4 and develop your own list for this section.)

## SECTION 4

### FAMILY LIVING

--Every day living and special activities with the family--

Family life was extremely important to the American Indian tribes. Extended family was equally as important as immediate family. In most cases, all tribal members were treated as brothers and sisters.

Everyone, especially when we are young, needs a family group. They help us grow and help us learn. They are there for strength when we are weak and cheer us when we are sad.

American Indian children have the same family groups as non-Indian children. However, Indian children also have a special additional family group from which they can get help. This extra group is called the clan.

In most cultures, the family unit is the place where we learn to grow as a human being. We learn to walk, talk, and we learn to become the special person we call "me." As we learn to get along in our family group, we learn how to get along with other people of all ages.

At any special occasion or gathering of people such as a "naming ceremony" or "honoring ceremony," there is always an elder present to give the audience or listeners a few words of wisdom. By their presence they honor the people holding the gathering. Young Indian children spend much time with elders. The training starts early so they too will make wise elders for their children some day.

Clans were an important structure of the American Indian family. (In some cases, they still are.) A clan is a group of people who are related

through a common relative. The relationship goes beyond the mother, father, brother, sister we see in family groups. The clan relationship started when the Creator made the universe. He created each person, each animal, and each object in the world. Everything in the universe is related to the Creator and to each other. Thereby, human beings are related to the trees and to the air, just as they are related to animals; the Indian people incorporate animals in their religion and culture. It is believed that animals were placed on this earth to help humans. This is why much of our traditional clothing, utensils, homes, and other items were made from the parts of an animal.

In our thanks to the animals and to the Creator for being allowed to use the animals, the Indian people have chosen names such as Bear, Turtle, Wolf, Loon, Marten, Lynx, and Eagle to represent their clan.

When Indians belong to a special family besides immediate families, we are related through a common relative. Clans can give a person some information about a person's background.

Traditionally, clans were used to keep order among the Indian people. Each clan had a particular function or job in the total order within the community. One may be the clan of intellectuals while another clan would hold the task of being the diplomats. There were clans responsible for the protection of community, clans for leaders or chieftainship, and clans for spiritual leaders.

Each clan was equally important, for all the clans did their part to help the community survive. It was a simple form of government that worked successfully.

Different tribes have different methods of following clans. For example, the Oneida and stockbridge-Munsee tribes follow the mother's clan while Ojibway, Winnebago, Menominee and Potawatomi follow the father's. The clan system affects the individual, the family and the community.

Knowing our family or our clan helps us understand who we are and how we live. It helps us look at family strengths, values and beliefs. We learn to appreciate differences and similarities by understanding them.

Many Indians are closely tied to reservations by roots that can never really be severed. Most people return to retire, to die, to be buried, or to celebrate with family and friends for a variety of reasons. We are closely connected with the earth. Our religion; our political views, our ceremonies all show love and respect for our Mother Earth and the gifts from the Great Creator. Some ceremonies for family rituals are: births, healings, deaths, blessings, elders, protection, respect, marriage, celebrations and memorials.

#### SHARING

It has always been our philosophy to share what we had with others in need. Water, land and air, are not yours or mine but are ours to use while we are here on this earth. To be reciprocal about sharing with others is important. It's not only expected of your -- it's a way of life. Someday we may be at the receiving end.

#### RESPECT FOR ELDERS

"When you give love and respect, you get more."

Much of the teaching done by elders is accomplished by using stories or legends that teach lessons. The words of the elders talk about life and how to get along with the world around you.

When the children grow up to be elders, they will in turn be able to understand and teach their youngsters.

Even elders are still learning -- only the Great Creator knows everything. Everyone learns throughout a lifetime. We keep on learning no matter how old we are.

"Respect for Elders" means we should listen to them for they have been in our position at one time or another and they can advise us on how to avoid problems or give ideas on how to better ourselves.

We have special feelings and special respect for elders. Across the United States as you visit different tribes, you'll find that the elders are the teachers of all Indian people. The lessons vary from learning how to deal with people, understanding yourself or anything else about life.

#### SONG AND DANCE

Song and dance played an important part in the life of American Indians. It is a means of preserving the history and culture of Indian people.

Dance is an important aspect of Indian culture. It demonstrates feelings. It tells a story, teaches a lesson, tells about an event, imitates animals, or is just to enjoy as a social activity.

Traditional dancing tells a story in slow movements. Sometimes the dancer is an animal or bird in the woods. Sometimes he's just repeating a legend by acting it out to the beat of the drum.

Dancing to a song helps communicate the message that is being carried by the song.

## MUSIC

Music was used as a means of expression and reflection of communication. Music could reflect sorrow, joy, frustration, or could be used for mere entertainment. Music reflects the feelings of a person.

Music has helped history, religion, and culture be remembered and recorded. Examples of music from nature -- water sings to us through waves and the winged animals taught us our first songs. The first rattles were used for rhythm to accompany songs. Later the drum became the heartbeat of the people. It represents the rhythm, harmony and heartbeat of all living things.

Indian music usually has a message about a certain topic. Some of the ceremonial songs are for marriage, naming, thanking for a bountiful harvest, good gathering and good hunting.

Stories about the past are told through songs and are continued and added on to. Love songs and lullabies are sung to loved ones to show how much they are loved.

Each tribe has its own special songs and dances, but many singers believe that the drum translates their messages into a universal language that is understood by all. As your hear is drawn into the drum beat you are of one mind with all of those who are there, and of one heart with Our Mother.

## FAMILY LIVING

## CONCEPT QUESTIONS AND LEARNING ACTIVITIES

BROAD KEY QUESTIONS

1. Why do we need families?
2. How important are family ties to traditional Wisconsin Indian families?
3. What are some important family celebrations?

SPECIFIC MEASURABLE QUESTIONS

1. What were some important family events and how do they compare with our celebrations today?
2. What was the value of these practices?
3. Why or why are they not discontinued?
4. How might we show respect to persons, places, and things?
5. What are the experiences usually associated with a celebration?
6. What is the difference between immediate family, extended family, and clan?

SUGGESTED ENHANCEMENT ACTIVITIES

1. Read the Family Living section together and discuss.
2. See activities on pages 31 and 32.

STUDENT ASSIGNMENT

Interview a person with a different cultural background than yours and find out what he feels about families and carrying on traditions.

FAMILY ASSIGNMENTS

1. Visit some elderly relatives and write old stories or legends as told by them.
2. Interview a family member and find out what is important to them about families and carrying on traditions.

RESOURCES (See list on page 4 and develop your own list for this section.)

## FAMILY LIVING

## CONCEPT QUESTIONS AND LEARNING ACTIVITIES

BROAD KEY QUESTIONS

1. How do legends affect your life?
2. How is history passed on from one generation to the next?
3. Are traditions important?

SPECIFIC MEASURABLE QUESTIONS

1. What is a story that might be told by an elder to young children that teaches a lesson?
2. How might a song or dance tell a story?
3. What are some similar events that are celebrated differently by different cultures?
4. What are some different methods of passing on traditions?
5. When are traditions important? When aren't they?

SUGGESTED ENHANCEMENT ACTIVITIES

1. Tape some traditional music and share with the class.
2. See activities on pages 31 and 32.

STUDENT ASSIGNMENTS

Develop your own story or puppet show that teaches a lesson.

FAMILY ASSIGNMENTS

Interview an elderly person about what life was like when they were young and share what you learned with the class.

RESOURCES (see list on page 4 and develop your own list for this section.)

## FAMILY LIVING ACTIVITY

### Respect

Respect for each other, whether it be for a person, place or thing, was expected of you.

As part of the Great Law of the Iroquois nation (of which Oneida is a part), each person was granted dignity and respect.

When you give love and respect, you get more.

1. List ways you can show respect to people, places and things.
2. How do you feel when people do not show respect to you?
3. How can we help these people to change?

### Elders

Every American Indian tribe has the same basic philosophy regarding elders. Elders are a special group of people to show respect to for the years of experience they have acquired over a life-long period.

Elders are like books to younger people. They can teach many things -- some things that aren't even found in books. Elders are teachers. They deserve our respect. When they tell stories about the past, we should listen and remember -- to keep our heritage alive.

1. List some elders you know.
2. Why are elders important to Indian people?
3. Compare differences and similarities of the treatment of the elders of Indians and other cultures.

## FAMILY LIVING

### Funerals

When a person leaves this world to go to the "Great Beyond," wakes are held for family and friends to share in the sorrow. Traditional singing is a part of the wake ceremony.

Oneidas have 10-day feasts. The spirit is thought to roam the earth for 10 days until its final destination in the "Great Beyond" on the tenth day.

A grand meal is prepared on the tenth day after death and the foods prepared are ones that were favorites of the deceased. A plate is prepared for the deceased and set out in the presence of the rest of the family and friends.

1. Compare differences and similarities of the non-Indian funeral you have attended.
2. Compare differences and similarities with funerals of other tribes.

## SECTION 5

### FOOD AND NUTRITION

--plants, animals, water, medicine--

--diet, exercise, relaxation, spirituality--

The Great Creator has provided us with available proper nutrients to keep us healthy. Each geographical location had its source to a balanced diet.

Nutritionists now give us the Four Food Groups guide for a balanced diet.

- \* Breads and cereals -- which we got through corn, wild rice, and other grains.
- \* Meat/Poultry/Fish/Beans -- which we got through animals, fowl, fish, nuts and seeds.
- \* Fruits and vegetables -- which we got through berries, apples, cranberries, greens, and numerous other plants.
- \* Milk and other dairy products -- we didn't have, but the main nutrients from these foods (calcium and phosphorus) were obtained through eating leafy green vegetables and some bone.

Mysteriously, our diets were balanced by eating what was available to us. Skills in trapping, fishing, hunting, and finding and preparing food were taught and passed on from one generation to the next. Preservation skills, to keep out-of-season food available throughout the year were also taught; for example, we made jerky and pemmican.

Planting and harvesting became more and more popular as tribes stayed in one area for longer periods of time. Maple sap gathering was a specialty of Wisconsin tribes.

Some plants are medicines and special medicine people knew the value of them. Only experienced plant people should pick and prepare the plant for medicines.

Foods were always shared with guests. It was impolite to turn down offerings.

The early settlers would not have survived the winters if the Indians had not shared their food and skills with them. In the early days, the settlers and the Indians taught each other many things. We showed the early settlers how to plant and prepare corn and beans. This is a common combination among tribal foods. We now know that this combination (corn and beans) gives us quality protein. Protein is also found in meats, fish, eggs, and milk. Protein is one of life's building blocks. Our skin, hair and muscles are made of protein. Wild rice was also a good source of protein.

Water was considered a special gift from the Creator. Water, air, and land were equally important and deserved the respect and reverence of the people. Nutritionists now tell us of the importance of water as one of the six essential nutrients. American Indians know that without showing respect to water, land and air, they will become polluted and not serve people as the Creator had initially intended.

Physical exercise was stressed to keep bodies in shape. Total relaxation was stressed to keep minds restful and healthy. Spirituality was stressed to keep our hearts and spirits uplifted.

A good balance of diet, exercise, relaxation and spirituality was and is the key to a healthy life.

## FOODS AND NUTRITION

## CONCEPT QUESTIONS AND LEARNING ACTIVITIES

BROAD KEY QUESTIONS

1. What was the basic diet of early Wisconsin Indians?
2. How healthy were the diets of early Wisconsin Indians?

SPECIFIC MEASURABLE QUESTIONS

1. Why might hunting, gathering and gardening have been such important events for early Indians?
2. What were the four food groups of early Wisconsin Indians?
3. How was calcium obtained if dairy products were unavailable?
4. Why did planting and harvest season require prayers and ceremony?
5. Why were thanksgivings so commonplace when food was involved?

SUGGESTED ENHANCEMENT ACTIVITIES

1. Read the Foods and Nutrition section together and discuss.
2. Make a chart of the diets of Wisconsin Indians and compare to a diet today.
3. Demonstrate a traditional Indian recipe for your class.
4. Role play a thanksgiving that may have taken place.
5. See activities on pages 37, 38, and 39.

STUDENT ASSIGNMENT

Prepare an Indian food or an entire meal and share it - along with information about this unit - with someone who knows little about Wisconsin Indians.

FAMILY ASSIGNMENTS

Encourage your family to participate in a harvest or planting ceremony with your own prayers and thanksgiving.

RESOURCES (See list on page 4 and develop your own list for this section.)

## FOODS AND NUTRITION

## CONCEPT QUESTIONS AND LEARNING ACTIVITIES

BROAD KEY QUESTIONS

1. What were the components of a healthy lifestyle for early Wisconsin Indians?
2. How were the diets balanced.?

SPECIFIC MEASURABLE QUESTIONS

1. How did the early Wisconsin Indian wisely use the natural products available to them.
2. What were the four parts of the key to balance?
3. How were plants used other than for food?
4. What was the concept of thanksgiving and sharing?

SUGGESTED ENHANCEMENT ACTIVITIES

1. Read about the three sisters (corn, beans, squash) and share information with the rest of the class (use Oneida reference).
2. Demonstrate how corn was ground into flour using a mortar and pestle.
3. Prepare some traditional foods.
4. See activities on Pages 37, 38 and 39.

STUDENT ASSIGNMENT

Try some true relaxation techniques. Report to the class how effective it was. (empty your mind of all thoughts and rest every part of your body)

FAMILY ASSIGNMENT

Have family members help you prepare an entire Indian meal and don't forget to share and give thanks.

RESOURCES (See list on page 4 and develop your own list for this section.)

## FOODS AND NUTRITION ACTIVITY

### Some Early Wisconsin Foods

#### VEGETABLE AND FRUITS

Corn (many varieties)	Blackberries
Cowslips	Blueberries
Dandelion greens	Chokecherries
Fern (wild)	Cranberries
Hominy	Currents
Leeks	Gooseberries
Milkweed	Grapes (wild)
Pigweed	Maple syrup
Potatoes	Pincherries
Rice (wild)	Plums
Squash	Raspberries
Squash flowers	Stawbverries
Tomatoes	Wintergreen berries
Wild Onions	

#### BEVERAGES

Bearberry TEa  
Mint Tea  
Rose Hip Tea  
Sassafras Tea  
Wintergreen Tea

#### BREADS

Cornbread  
Frybread

#### NUIS

Butternuts  
Hazel nuts  
Hicory Nuts  
Pecans

#### MEAT, FISH AND FOWL

Beaver	Venison (White tailed Deer)	Pheasant
Muskrat	Carp (Red Horse)	Partridge
Porcupine	Muskellunge	Goose
Rabbit	Panfish	Duck
Raccoon	Trout	Turkey
Squirrel	Walleye Pike	Turtle

1. How do you suppose these foods were obtained?
2. What are some methods used to prepare some of these foods? (See Resources for recipes.)

## FOODS AND NUTRITION ACTIVITY

### Plants as Medicines

Plant life is considered our brothers and sisters.

Home medicines from highly nutritional plants, herbs and roots were available to the early American Indians. This was a highly skilled technique as many plants are poisonous and could cause immediate death. The knowledge of plants as medicines has been passed on for generations, (It is important to know exactly what you are doing when it comes to using plants as medicines.)

A spring tonic (made of a variety of plants) was used by many tribes to "clean out" the system. This was thought to keep you healthy throughout the year.

When using plants, it is important to give thanks for your own special creation -- and the lives of the plants - the special creation of the plants - then all else will be in balance -- balance and blessings, blessings and balance. For out of balance, comes all blessings.

According to the Ojibwe, the proper way to collect plants is to say a herb gatherer's prayer or sing a herb gatherer's song (songs of Creation).

Plants are dried out of direct sunlight. It is important to remember to make an offering by scattering seeds or dividing roots according to the reproduction pattern of the particular plant. Pick only where there are several plants growing (don't pick the last of a species). Prepare the plant material immediately after picking it or it could result in a waste of the life material and unhappy plant spirits.

Can you think of ways we use plants and herbs as medicines today?

**CAUTION:** It is extremely important that anyone who picks plants and herbs is experienced and knows exactly what s/he is going.

## FOOD AND NUTRITION ACTIVITY

1. Discuss abuse of alcohol and drugs in comparison to the American Indian traditional way of: a) having respect for your body, b) only using what you need from the earth, and, c) other considerations.

2. Homework assignment:

Write a 1-2 page paper on diet, exercise, true relaxation and spirituality from a traditional Native American viewpoint. Share with the rest of the class.

Remember to consider the value of the Circle of Life, harmony with our individual lives as well as with human life in general and the need to live more consciously in all we do. Body, mind, spirit needs to work together. We need to balance work, rest and leisure in order to care for ourselves properly.

3. Sponsor a traditional ceremony for students and their families. Choose a special topic for celebration--a thanksgiving, honoring, naming, etc.

- a) Prepare some traditional food -- remember the major nutrient.
- b) Play some traditional music (taped, or better yet, live with dancing).
- c) Remember to show respect to the elders who are present.
- d) Sponsor a spiritual run of 1 to 6 miles.

## SECTION 6

### HOUSING AND INTERIORS

#### --Our Homes and How They Were Designed and Decorated--

Dwellings were made of all natural products. The natural items were thought to be beautiful and respected.

Some tribes had temporary summer homes and permanent winter homes. For instance, the Ojibwa built temporary summer homes just for sleeping and for shelter during bad weater. They traveled from place to place hunting, fishing, and gathering wild rice from rivers and streams in birch bark canoes. During the winter, however, they had the ingenious knowhow to make more permanent insulated, warm dwellings.

The Oneidas lived in huge long houses shared by clans or families. Long houses were made of long poles with elm tree bark. Many families lived in each long house, with each family sharing the cooking fire with those who lived across the aisle. Some Winnebagos lived in caves in the Wisconsin Dells area.

All tribes lived as close to Mother Earth as possible. Summers were spent almost exclusively outside, because they felt it proper. Only in bad weather did they spend time inside, and that time was usually spent doing something constructive.

#### UTENSILS AND ORNAMENTS

Just as the costumes had ornate designs of natural scenery, so did the utensils. A wooden serving spoon might have the body of a turtle or

a flower carved into the handle -- depending on the clan or family using it. The ornate artwork was applied to spoons, bowls, rattles, drum sticks, cradle boards, etc. The display of the natural items was done to show respect and thanks. Black Ash baskets, birchbark containers, and wooden bowls were very often decorated with Nature's treasures.

## HOUSING AND INTERIORS

## CONCEPT QUESTIONS AND LEARNING ACTIVITIES

BROAD KEY QUESTIONS

1. Why did early Wisconsin Indians live in a variety of different houses or dwellings?
2. How were early dwellings furnished?

SPECIFIC MEASURABLE QUESTIONS

1. Why did early Wisconsin Indians spend such a small amount of time inside dwellings?
2. Why were natural materials used to make furniture utensils, and ornaments?
3. What are some examples of how the furniture, utensils and ornaments may have been decorated.
4. How can designs in homes show respect to Mother Earth?

SUGGESTED ENHANCEMENT ACTIVITIES

1. Read the Housing and Interiors section together and discuss.
2. Make a chart of the types of dwellings the six tribes lived in.
3. Make a display of an interior of an early Wisconsin dwelling.
4. See activity on page 44.

STUDENT ASSIGNMENT

Volunteer to help an elderly neighbor or friend clean and/or organize their room/home. Discuss their important possessions.

RESOURCES (See list on page 4 and develop your own list for this section.)

HOUSING AND INTERIORS

CONCEPT QUESTIONS AND LEARNING ACTIVITIES

BROAD KEY QUESTIONS

1. How were early Wisconsin Indian dwellings used?
2. Were early Wisconsin Indian dwelling temporary or permanent homes?

SPECIFIC MEASURABLE QUESTIONS

1. Why did the six tribes in Wisconsin each have a different type of dwelling?
2. How did ornaments and utensils show respect to Mother Earth?
3. Why were dwellings and furnishings made of the materials they were?
4. What were some of the furnishings of early Wisconsin Indian dwellings?

SUGGESTED ENHANCEMENT ACTIVITIES

1. Choose a specific tribe and make a display of an Indian settlement.
2. Make some decorations for your home/room to show your personality.
3. See activity on page 44.

STUDENT ASSIGNMENT

Visit some homes with backgrounds from different cultures. Compare the content and list reasons for the differences and similarities.

FAMILY ASSIGNMENT

Have your family participate with another family and compare reasons for decorating and furnishing the interior of your home in the manner you have chosen.

RESOURCES (See list on page 4 and develop your own list for this section.)

## HOUSING AND INTERIORS ACTIVITY

### Dwellings

1. Pretend you are housed in an Oneida longhouse.

Have each child contribute to the discussion as they sit around a "pretend" fire and eat a "pretend" meal from a communal bowl.

(Let imagination go with possible conversation topics.)

Help start the conversation by:

It's a cold winter and you are all working on quillwork, beadwork, etc. Around the fire, grandparents might be telling stories and youngsters listening and learning basketry, etc.

From what we know about the lifestyle, let's start a conversation about hunting, fishing, food gathering, legends, etc.

2. Build a small scale dwelling in your classroom. (You may wish to make several versions - Oneida, Ojibwa, etc.)
3. Make some dwelling accessories for your home; i.e., wooden or basket utensils.
4. Visit the museum in your area and check for American Indian artifacts, etc.
5. Build a traditional dwelling outdoors with the assistance of an adult (this will have to be done in spring, summer, or fall).

## SUMMARY

In order to thoroughly use this unit of instruction, close attention must be paid to the resource and reference section. Keep the suggestion box open for other teachers, students, parents, and elders to help plan special activities.

Indian students are eager to share what they know of their culture but extreme caution should be taken by the teachers in this area. We can not assume that an Indian child in the classroom is an "expert" on Indian culture. The same is true however in the relationship of the non Indian teachers teaching Indian culture to Indian students.

After an understanding of the six intertwined areas of home economics is developed, some of these major activities could be done out of the classroom.

1. Compare similarities and differences of the six tribes currently in Wisconsin. (Consider child care, dress, foods, dwellings, dances, songs, and ceremonies.)
2. Start an index file of possible guest speakers and field trips for the six tribes in Wisconsin.
3. Go for a walk in the woods and stop at a beautiful spot for a time of personal poetry, prayers, or songs that reflect harmony that can exist between man and nature.
4. Make some Indian puppets and put on a puppet show telling an Indian legend. (Be sure to match the puppets dress and legends to the tribe you choose.)
5. Plant and harvest a garden. (Be sure to carry out the traditions that go with.)
6. Plan, prepare, and host a celebration. (Review the six sections to help remind you of the process.)

## RESOURCES AND REFERENCES

The following references and resources have had significant impact on the development of this manual.

### WRITTEN RESOURCES:

1. ART OF AMERICAN INDIAN COOKING, THE, Yeffe Kimball and Jean Ander, Avon Book, 1965, New York. (available through most libraries)
2. CHIPPEWA CUSTOMS, Frances Densmore. (available through most libraries)
3. CRAFTS OF THE NORTH AMERICAN INDIANS: A CRAFTSMAN'S MANUAL, Richard C. Schneider, 1972 (available through Schneider Publishing, 312 Linwood Avenue, Stevens Point, WI 54481)
4. DELECTABLE WEEKS OF WISCONSIN, The, L. G. Monthey, 1974. (available through UW-Extension offices)
5. DREAMERS WITHOUT POWER, George Spindler, Louise Spindler. Holtz, Renhart, and Winston, New York, 1971.
6. EDIBLE WILD PLANTS OF THE GREAT LAKES REGION, Bruce, James, Garnett and Weatherbee, Ellen Elliott, 1979. (available through most libraries)
7. EDUCATORS GUIDE FOR NATIVE AMERICAN CULTURE AND CUISINE (includes film-strip and cassette tape) Available through: Butterick Publishing, A Division of American Can Co., 708 Third Avenue, New York, New York 10017
8. EXPLORING OUR STATE - WISCONSIN. (Follett) pp. 37-40, 69. (available through most libraries)
9. GREAT LAW OF PEACE OF THE LONGHOUSE PEOPLE, THE, John Fadden, Akwasasne Notes, 1975. (available through most libraries)
10. GREAT TREE AND THE LONGHOUSE, THE: CULTURE OF THE IROQUOIS, Hazel W. Hertzberg, MacMillian Company, New York, 1966.
11. HANDBOOK OF NORTH AMERICAN INDIANS, Volume No. 15, Northeast, 1978. William C. Sturtevant, Gen. Editor; Bruce G. Tigger, Volume Editor, Smithsonian Institution, Washington, 1978. (available thru major libraries)
12. HOW INDIANS USE WILD PLANTS AS FOOD, MEDICINE, AND CRAFTS, Frances Desmore, 1974. (available through most libraries)
13. INDIANS OF THE WESTERN GREAT LAKES, THE, W. Vernon Kinietz. The University of Michigan Press, 1972.

14. IROQUOIS FOLK LORE, Rev. William M. Beauchamp, 1922. (available through most libraries)
15. LEAGUE OF THE IROQUOIS, Lewis Henry Morgan, 1851 (available through most libraries)
16. LEGENDS OF THE IROQUOIS, THE, William W. Canfield, 1902. (available through most libraries)
17. MENOMINEE INDIAN COOKERY, The Menominee Indian Arts and Crafts Group, 1983 (available through Box 99, Keshena, WI 54135)
18. NUTRITION IN THE SOCIAL STUDIES, Nutrition Education Training Act, Tany Wapenski, pp. 69, 114. (available through the University Extension Bookstore, 432 N. Lake Street, Madison, WI 53706)
19. ONEIDAS, THE, J. K. Bloomfield, 1907. (available through most libraries)
20. PARKER ON THE IROQUOIS, William Fenton. Syracuse University Press. 1968
21. SOCIAL STUDIES OUTLINE CURRICULUM MODEL, written by AnCita Benally, August 1983. Available through: Oneida Bilingual Program, Amelia Cornelius, P.O. Box 365, Oneida, WI 54155-0365
22. TRADITIONAL INDIAN FOODS COOKBOOK, Lac Courte Oreilles Tribal Governing Board, 1981. (available through Lac Courte Oreilles High School, Rt. 2, Hayward, WI 54843)
23. WHITE ROOTS OF PEACE, THE, Paul. A. W. Wallace, 1946. Ira J. Friedman, Inc. Published in New York.
  
24. WISCONSIN WOODLAND INDIAN PROJECT, Title IV. Developed by Ernie St. Germaine. School District of Rhinelander ESEA Elementary, Secondary, Education Act.

Units: Music of the Woodland Indians  
 The Elders  
 Clans  
 The Web of the Creator  
 Harvesting Manomin "Wild Rice"  
 Indian Dwellings  
 Corn, the Gift of the American Indian People

Available through: Dr. Michael Hartoonian, Supervisor of Social Studies Education, Bureau for Program Development, Division for Instructional Services, 125 S. Webster, P. O. Box 7841, Madison, WI 53702

- 25. WOODLAND INDIANS OF THE WESTERN GREAT LAKES, THE, Robert Ritzenthaler and Pat Ritzenthaler, 1970. Natural History Press, New York.
- 26. WISCONSIN INDIANS by Nancy Lurie
- 27. WISCONSIN WOODLAND INDIAN TAPES, 65 Short modules available through W.H.A.

ORAL RESOURCES:

Alice Cornelius (Oneida)  
 Johnson Road, Route 4  
 DePere, WI 54115

Ella Besaw (Stockbridge)  
 Medicine Woman  
 Route 1  
 Bowler, WI 54416

Thelma McLester (Oneida)  
 Anthropologist  
 1560 Freedom Road  
 DePere, WI 54115

Janice Schreiber, Herbalist  
 Cold Foot Creek  
 Route 1  
 Pembine, WI 54156