

The Mohican People Their Lives and Their Lands



A Curriculum Unit for Grades Four-Five



**THE MOHICAN PEOPLE
THEIR LIVES AND THEIR LANDS**

A CURRICULUM FOR GRADES FOUR-FIVE

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A CURRICULUM UNIT FOR GRADES FOUR - FIVE**

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Many Trails design by the late Edwin Martin, Tribal Elder



Original print design by Kristina Heath Potrykus, copied from an early Mohican basket in the Arvid E. Miller Memorial Library Museum

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*THIS CURRICULUM IS DEDICATED
TO THE PEOPLE OF THE MOHICAN NATION
AND ESPECIALLY
TO THEIR CHILDREN.*

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INTRODUCTION

THE MOHICAN PEOPLE. THEIR LIVES AND THEIR LANDS

This curriculum is intended to help teachers of the fourth and fifth grade levels to integrate information about the Mohican people into their regular Social Studies curriculum. These Native people inhabited the valley of the mighty Mahicannituck long before Henry Hudson sailed up that river in 1609. Many New Yorkers, as well as people in surrounding states, know little if anything about them, their history or their culture — often because they think they were a people who disappeared.

In spite of James Fenimore Cooper's mistaking them for Mohegans and, in so many words, pronouncing them "a vanishing people," the Mohicans are indeed alive and well and living in Wisconsin. This curriculum is one small effort to bridge that gap of learning for young people who should know that this Native Nation was once a power to be reckoned with in what we now call the northeastern United States.

The story of the Mohicans carries several themes within it, and teachers are urged to emphasize these whenever evidence of them is presented. One is ADAPTATION, most obvious after the arrival of the Europeans and the changes in living styles that were forced on the Mohicans by these invading strangers in their midst. The second is SURVIVAL, which follows from the first. It drove the necessities of adaptation and change as a result of the COLONIZATION of the Mohican people — a process that is meant to result in such control over the lives of the colonized, their decisions and choices, that almost total dependence on the powerful is created. Evidences of RESISTANCE are to be found in the Mohican story also, and they need to be noted when found.

Finally, the REMOVALS of the Mohicans to places, first east to Stockbridge, then west and west again and again, changing forever their lives and lands. Part 6 in its entirety is devoted to these removals. Their importance needs to be emphasized because they are so welded into the meanings of adaptation, survival, colonization and resistance for the Mohican people, their history and their culture.

THE CURRICULUM

This curriculum is meant to accommodate both the fourth and fifth grades with information about the Mohicans. The entire history of the Mohican Nation is meant to be addressed at the fourth grade level, using Parts 1, 2 and 3, then skipping over to Parts 6 and 7. The middle, Parts 4 and 5, are devoted to a more detailed and perhaps more sophisticated approach to the Revolution in terms of its myths and truths, emphasizing the participation of Native, particularly Stockbridge, warriors.

NOTE: The curriculum is three-hole-punched with unbound pages to enable the teacher to remove and return Student Resource Sheets for copying. Also the covers, as well as and the People collages next to them, can be used in bulletin board displays and other purposes, as it is important for children to get used to seeing the Mohican People as their contemporaries.

UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS
INTRODUCTION, p. 2

This approach, preceded by a quick review of the fourth grade history of the Mohican Nation, is meant for fifth grade Social Studies in order to solidify not only students' knowledge of Mohican history and culture but their understanding and critical thinking about what they read in American history texts and other books. Of course, the particular needs of the individual school and its curriculum will assist in the decision about which grade level tackles which part of this curriculum.

The curriculum is based on several principles of progressive educational practice. In terms of its content, it values issues of social justice, multicultural perspectives, translation of dry facts into stories about the people who created the facts, anti-racist curriculum and so on. Regarding its process or classroom strategies, it is geared toward learning that is relevant to children's own lives, group work and experiential activities, peer teaching, analytical reading and thinking, respect for the varied intelligences and talents of children, a democratic classroom and so on.

All of these strategies are rooted in respect for the students, a firm belief that every child can learn, and that the center of the learning process is the child. But, from another perspective, they are also based on the conviction that the most significant factor in the mix of learning by children is the teacher. Without her or his judgment, guidance, and knowledge of each student's abilities and preferences in the classroom, students can neither enjoy learning nor grasp its relationship to their every day experiences. So the curriculum trusts teachers' judgments and choices about what the young people can grasp, be affected by, and thus remember, and, most importantly, the teachers' accommodations of what may be suggested in the curriculum's "procedures" to fit their needs.

The ideal learning situation, of course, embraces both — the knowledge that the real strength of successful learning is a partnership of the child and teacher where trust creates the bond of learning from each by each.

Teacher Resource Sheets are meant to supply as much background as is necessary, leaving it to the teacher to make judgments about what is needed to share with students. In some cases, a good deal of reading and preparation by the teacher is necessary to provide accurate and useful information for the children, keeping in mind that, of all groups in society, Native people have endured every form of stereotyping imaginable since the coming of the Europeans — and still do. Difficult as it may seem, stereotypes can be replaced with accurate images if they are consistently offered to children over a period of time. That is no small task, as we all find out soon enough from our own experiences in the classroom. And finally, we teachers need to remember that we all carry in our heads stereotypes about people different from ourselves.

Student Resource Sheets are for the use of the students, and the teachers are the ones who can translate their use into a variety of ways to transfer power to them. For example, in Part 2 students in groups may read a given selection in the text, decide for themselves what the main idea is in that selection, transcribe their own way to express that idea into their notes, then share with

the others their own expressions of ideas. Added to this, peer teaching might be explored when using Student Resource Sheet #3.1 in Part 3. The reading comprehension here may be a little more difficult for some students, so the use of the content outline might be helpful, with students in their pairs or groups reading their selection together, then each one fleshing out the group's sub-title with oral discussion of, say, one thing each thinks it is important to remember.

There is usually a tension of sorts when trying to democratize a curriculum's processes. Where learning about Native history is concerned, there is much to be de-learned. In that case, for example, the information about the destructive effects of alcohol in Native societies on Teacher Resource Sheet #3.1 is for the teacher, who might choose to impart information but not encourage discussion on the matter in class in order to protect the privacy of family members or customs.

FINDING MEANINGS IN THE STORIES

What history comes down to, of course, is a story — not "his" story or "her" story but both their stories, the People's story. Many history curricula are written well, are perfectly suited for the ability and comprehension levels of the students and so on. What is often lacking in the rendition of these stories in the schools, however, is any connection to the students' **feelings** about how these storied events affected the people at the time or what they mean to the people who now hold them in their memories.

For this reason, we called upon three experiential learning teacher/counselors and asked them to help us out. They did, with enthusiasm, lots of discussion and their characteristic wisdom about how children learn and remember. Laurie Frank, Barbara Miller and Kasey Keup shared their wisdom and experience in the field by developing activities that will help students discover the meanings deep within the stories. This will be done not simply by asking children what they think the Mohicans must have felt during and after a particular experience, but by having students go through an experience simulating, as much as possible, the real experience of the Mohican People.

For example, in Part 1 students are asked to go through the activity titled "Moving, Moving, Moving" to help them get an understanding, however slight, of what the Mohican People must have **felt** on the removals they were coerced into experiencing for one reason or another. So, the "success" of the activity might be determined by the responses to the teacher's questions about **how the students felt being removed many times and without control over the experience.**

It may be a first for fourth grade students to be asked to reveal such feelings during a history lesson, but it is an important part of the learning process if students are to learn about, share and especially remember the meanings of the experience for a whole Native Nation living in the 21st century. For these reasons, teachers are encouraged not to ignore or avoid these activities in each Part of the curriculum but to embrace the realities and risks of guiding students through them.

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APPENDIXES

There are three appendixes following the end of the curriculum. Appendix A includes the bibliography of Mohican resources recommended by the Stockbridge-Munsee Historical Committee, with the addition of materials quoted in the curriculum. Appendix B provides those Wisconsin Social Studies Standards that can be met in this curriculum, and Appendix C does the same with the New York Social Studies Standards. In these latter standards, World History is included because connections need to be made between the invasion of the so-called "New World" by European peoples and the Native Peoples' colonization and subjugation to European power — and how all of these societies were changed by this. Again, this is a very important aspect of Mohican history and needs to be emphasized with students whenever possible.

* * * * *

It is sincerely hoped that the results of using this curriculum with youngsters in elementary school may yield the most surprising and gratifying reward of all — not only their **learning about** but also their **remembering** the Mohican People, their lives, their struggles and their lands.

Ruth A Gudinas, Editor
February, 2008

ACKNOWLEDGMENTS

The first to produce a fourth grade curriculum of the history of the Stockbridge-Munsee Band of Mohican Indians was the School District of Rhinelander, Wisconsin, through a federal grant from Title IV-C of the Elementary and Secondary Education Act and the Wisconsin Department of Public Instruction (1979-1982), with assistance from the Great Lakes Intertribal Council and the Wisconsin Indian Tribes. It was written by Shelley Oxley for a team of educators in the Rhinelander Schools and was part of a series of curricula on Wisconsin Indian Nations for the Wisconsin Woodland Indian Project sponsored by that school district from 1981 to 1984. On June 2, 2005 the Rhinelander School District relinquished all participation in any decisions about the publication called *THE HISTORY OF THE STOCKBRIDGE-MUNSEE BAND OF MOHICAN INDIANS*, Second Edition, since the Stockbridge-Munsee Historical Committee's revisions had substantially changed much of the content. Nonetheless, this curriculum probably owes its existence to that group of dedicated curriculum developers who first responded to calls for "what to teach our children about Wisconsin Indians."

This work, as is true of so many others, is truly a work of many. Its primary author is Dorothy Davids, Mohican Elder, who over the years has authored the original and all revisions of the *BRIEF HISTORY OF THE MOHICAN NATION STOCKBRIDGE-MUNSEE BAND*, with the input of the Stockbridge-Munsee Historical Committee and the tribe's Department of Education. In this curriculum, many of its pages are simply duplicated on the Student and Teacher Resource Sheets in order to preserve what is often forgotten in scholarly readings and research — the **voice of the People themselves**. Thanks to you, Dorothy, for your constant and consistent work writing and documenting the history of your people for all of us.

Other co-authors are Ruth Gudinas, who also edited the entire curriculum and is co-publisher with Dorothy for Muh-he-con-neew Press, and the three experiential education specialists mentioned in the Introduction: Laurie Frank, Barbara Miller and Kasey Keup. These three women left homes and families to spend three days at the Press putting, first, their heads and hearts, and then their writing skills together to produce the experiential activities integrated into the informational parts of the curriculum. The use of these activities, we feel, will be critical in helping fourth and fifth graders find the **meanings** hidden within the experiences the Mohicans endured and struggled with over the centuries following that fateful trip of Henry Hudson up the mighty Mahicannituck. Thanks to all the co-authors for their work!

Much gratitude to the members of the Stockbridge-Munsee Historical Committee — Cindy Sparks Jungenberg, Leah Miller, Molly Miller, Sheila Miller Powless, and to all the members of the Historical Committee who took the time to read and critique the ninety-some pages of the curriculum, meet with the editor and help her understand the perspectives that the study of Mohican history has given to them over the years. To those who wrote the texts for Student Resource Sheets 1-J through 1-M, thanks for your research and good writing. And to Nathalee and Cindy many thanks for lending Muh-he-con-neew Press photos for Student Resource Sheets #1.J, K, L and N.

UNIT

THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS
ACKNOWLEDGMENTS, p. 2

Many thanks to the following who spent time, talent and energy on various parts of the curriculum:

- Jeff Vele, editor of MOHICAN NEWS, the Mohican Nation's bi-monthly newspaper, who designed the back cover and generously worked on the three photo collages in the curriculum's pages — adapting one, creating an original second, and updating and numbering a third. Thanks, Jeff!
- Paul Hamell, graphic artist at Mohican North Star Casino, who designed the front cover and its people collage, and tastefully applied Kristina's illustration to the curriculum's pages and to each of the Student Resource Sheets for Part 1. He also prepared the CDs of the final copy for the printer and editor. Thanks, Paul!
- Dave Shubinski, for researching and printing our first-time-used bar codes. Thanks, Dave!
- The late Edwin Martin who designed the Many Trails. First crafted as silver pendants and other jewelry, the Many Trails has become the national symbol of the Mohican Nation and can be found in many places, including several places in this curriculum. In the words of the artist, the design symbolizes the "endurance, strength and hope of a long suffering, proud and determined People."
- Kristina Heath Potrykus, whose design graces the corners of most of these pages. It can be found on buildings, signs, books and displays on the Reservation and is a powerful reminder of the ancestors who decorated their baskets with potato-printed designs. For their artistic work, we owe a debt of gratitude to the Mohicans who have gone before, as well as to those who share their contemporary works with us today.
- Greg Guenther and the fine staff at Roto-Graphics who, once again, gave us confidence that what we hoped for in our curriculum's design and uniqueness would be presented with care, skill and respect for our wishes. You did it, Roto-Graphics!

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- Richard Walling for numerous excerpts from his book *PATRIOTS' BLOOD* (ISBN 0-9768719-2-0, 2006)
- **RETHINKING SCHOOLS** for reprinting of Ray Raphael's article "Re-examining the Revolution" (ISSN # 0895-6855, Vol. 19, # 2, Winter 2004-2005)
- Barbara Miller and Ruth Gudinas for photos illustrating Student Resource Sheets #1.A-H.



THE MOHICAN PEOPLE
THEIR LIVES AND THEIR LANDS
A CURRICULUM UNIT FOR GRADES FOUR-FIVE

PART 1 FOUNDATIONS

TIME TWO-THREE CLASS PERIODS

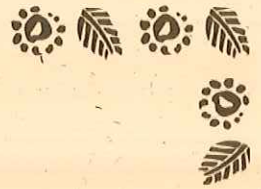
- OBJECTIVES**
1. Students will create a foundation that will help them make the study of **THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS** relevant by:
 - * Creating interest in the concepts/unit/topic
 - * Having history come alive so that it is relevant today
 - * Creating a relationship between individuals and the content so that the content is meaningful.
 2. Students will understand that all of life's history and experiences influence who we are today.
 3. Students will distinguish myth from fact.
 4. Students will appreciate that the information gained in this curriculum can give people a new perspective on Mohican history/people as well as on the history of North America.

MATERIALS

Teacher Resource Sheet #1.1: Moving, Moving, Moving Activity
Teacher Resource Sheet #1.2: Mohican People of the Present
Student Resource Sheets #1.A—1.H: Present-Day Mohicans
Teacher Resource Sheet #1.3: Myth/Fact Activity
Teacher Resource Sheet #1.4: Point-of-View and Perspective Activity
Teacher Resource Sheet #1.5: Mohican Leaders of the Past
Student Resource Sheets #1.J—1.N: Mohican Leaders of the Past
Teacher Resource Sheet 1.6: Framing the Curriculum Activity

- CONTENT**
- THE MOHICAN PEOPLE: THEIR LIVES AND THEIR LANDS
PART 1 — FOUNDATIONS
1. CONNECTING WITH THE MOHICAN PEOPLE
 - A. The many moves
 - B. Some Mohican People today
 2. CONCEPTS THAT HELP WHEN LEARNING HISTORY
 - A. Myth and fact
 - B. Point-of-view and Perspective
 3. FORESHADOWING THE CONTENT AND CURRICULUM
 - A. Some Mohican Leaders of the past
 - B. Questions for exploration





- PROCEDURE**
- 1. Do the Moving, Moving, Moving Activity: Teacher Resource Sheet #1.1**
During the course of this curriculum, your students will encounter the notion that the Mohican People were compelled to move over and over again. This phenomenon is a defining experience that continues to affect the Mohican People today. This activity offers a peek into that experience and may help your students develop empathy for that situation and thus allow them to gain a deeper understanding of the Mohicans and their history.
After the activity, note to the students that the Mohican People had to move against their will from their homelands, and then had to move over and over again. Foreshadow this so that they can wonder about why and how this happened. Answers will be forthcoming later in the curriculum.
Share with students that even though it was hard, inconvenient and so on, they got through the activity. Ask them to notice instances of resistance, adaptation and survival. Share that the Mohican People are still here today, even though they had to deal with many hardships: not knowing where they would end up, what it would be like, whether the medicine plants would grow there, what animals would be there to hunt, if a river would be there and so on. Sometimes they had to leave behind their loved ones who died along the way because they had to bury them in places they would likely never see again. Discuss what qualities people have that help them get through such difficult times.
The next lesson is about some of the Mohican People today.
 - 2. Do the Mohican People of the Present Activity: Teacher Resource Sheet #1.2 and Student Resource Sheets 1.A–1.H: Present-Day Mohicans.**
There are many stereotypes about American Indians. For example, many people believe that all Indians have a certain type of spirituality, or that they all wear buckskin and feathers all the time. This is generally based on a romanticized version of history, played up in television and the movies. This activity is designed to show that the Mohican People exist today, in the 21st century. Although the Mohicans have a unique culture, there is a general "human beingness" among us all. In Part 7 of the curriculum, we will learn more information about Mohicans today and where they live.
 - 3. Do the Myth/Fact Activity: Teacher Resource Sheet #1.3**
Throughout this curriculum, students will have an opportunity to examine myths as opposed to facts about the Mohican People.
During Part 4: The Stockbridge Mohicans and the American Revolution, there is an emphasis on two major myths for students to examine. Understanding the meaning of myth will help them access this material.
 - 4. Do the Perspectives Activity: Teacher Resource Sheet #1.4.**
The ideas of point-of-view and perspective are central to the study of history. Every author will have her or his perspective, and the Mohican





People have perspectives based on their experiences. This curriculum highlights some of the defining events for the Mohican People: the effects of colonization and the resulting removals from their homelands. Because children have rarely studied the Mohicans, there are many opportunities with this curriculum to offer new and expanded information that will inform students and help them alter their perspectives, not only about the Mohican People but also about American Indians in general. It is hoped that stereotypes can be diminished through the sharing of the information and perspectives in this curriculum.

5. **Do the Mohican Leaders of the Past Activity: Teacher Resource Sheet #1.5, and Student Resource Sheets 1.J–1.N: "Mohican Leaders of the Past."** This activity is designed to create awareness of past Mohican leaders who are commonly excluded from history books and who had an influence on Mohican history. This activity also provides a bridge between the Mohicans of today and the Mohican People of yesterday. As students learn more about them, they will have questions about what happened to these people and why it happened. These questions will be solicited from the students and written down in the next activity, helping students to be ready to learn the information in this curriculum.
3. **Do the Framing the Curriculum Activity: Teacher Resource Sheet #1.6.** Questions that students have may or may not be covered in this curriculum. If there are questions that are not covered, encourage students to do some independent research (for example, see www.mohican.com).





TEACHER RESOURCE SHEET # 1.1 MOVING, MOVING, MOVING ACTIVITY

UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS

PART 1 FOUNDATIONS

Focus Gaining a perspective on how being compelled to move can influence us (affect us), and how it influences the Mohican People

Materials Paper and crayons

Level Grades 4 and 5

Framing

Tell the students that they are getting ready to study the Mohican People and their history. One of the things they had to deal with was having to move from their homes many times. This activity is to give them an idea about what it means to move a lot. Ask students to pay attention to what they are thinking and feeling as they go through the activity.

Suggested Procedure

1. Have students sit in their regular seat at a desk or table.
2. Students will be moving every 30 seconds, so establish a pattern of where they are to move. For example, if you have rows of desks, each person moves to the desk in front of them, and the front person moves to the back. If you are in groups or tables, have them move clockwise.
3. The task for students is to draw a picture of where they live. They are to include as much detail as possible — what it looks like, furniture, who lives with them and so on.
4. Have 1/3 the number of crayons as the number of students. Randomly pass these out. All other writing/drawing utensils are to be put away.
5. Tell students that they are going to move every 30 seconds. When they move they are to take their paper with them but leave the crayon at the seat. If they arrive at a seat with a crayon, they may use it. If not, they are to wait the 30 seconds without drawing.
6. The total amount of time they will have to draw the picture is 5 minutes. You will tell them when to move.
7. Start the time. Every 30 seconds, have all the students move. Observe the reactions of the students and make written or mental notes about instances of frustration, excitement, irritation and so on.

Facilitation Notes

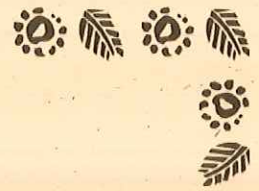
Be aware/prepared that you may encounter a variety of behaviors during this activity. It is not your role to be tough or mean but to help students connect with the ideas/feelings of what the Mohican People experienced. Some students will simply adapt and take the activity in stride. Others may show frustration and even resistance. If someone refuses to move, let them stay where they are and coach the student moving into that spot to simply skip that seat and go to the next one.

Sample Processing Questions

- What happened when you were told to move? How did it feel?

10

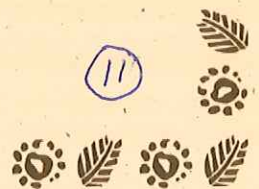


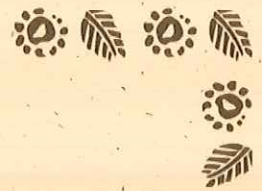


UNIT
PART 1

THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS
TEACHER RESOURCE SHEET #1.1: MOVING . . . p. 2.

- Was it difficult? Did you feel frustration, irritation, joy, happiness, anger? What caused you to feel this way?
- When you felt this way, did it affect what you were drawing and how you drew it? If so, how?
- Can you think of a time when you had to move or give up something that was important to you?
- What did you notice about your classmates and how they did this? Did they react the same way as you or in different ways?
- Did you notice anyone refusing to move? Why do you suppose they did this? Could this be a kind of resistance to doing what they were told to do? What emotions would lead to this kind of behavior? Might this have happened to some Mohican People during their history?
- At the end of this discussion, let students know that we will return later on in this study of the Mohicans to the feelings they remember experiencing in this activity.





TEACHER RESOURCE SHEET # 1.2 MOHICAN PEOPLE OF THE PRESENT

UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS

PART 1 FOUNDATIONS

Focus Mohicans living today
Materials Student Resource Sheets 1.A—1.H: Present-Day Mohicans
Level Grades 4 and 5

Framing Help students make a connection that some of the Mohicans from long ago, who had to move many times with many challenges, survived, and their descendants are living today.

Suggested Procedure

1. Ask students, "What do you know about Mohicans?" If they give only a few answers or "nothing," ask what they know about Native American people in general.
2. Write responses on large flip chart paper to be posted in the room.
3. Tell students that we will have an opportunity to investigate these beliefs to be true (or not) as we learn more about the Mohicans.
4. Remind students that we will explore stories of Mohicans from the past, but that it is important to remember that Mohicans still exist today.
5. Pass out one sheet to each student from Student Resource Sheets 1.A—1.H: Present-Day Mohicans. Inform students these are a few, short biographies of Mohicans today. Be sure to tell them that these Mohicans were interviewed at the 31st Annual Mohican Veterans Pow-wow, so some photos show the girls wearing their dance regalia. We will talk more about pow-wows and what happens there as we learn more about present-day Mohican life in Parts 5 and 7.
6. After students have read them silently, ask one student to read her/his biography out loud to the class — one for each of the eight Mohican persons. Then facilitate questions like those below.

Facilitation Notes

When first asking students what they know of Mohicans and perhaps finding that students have limited responses or know nothing, acknowledge that most people don't know about Mohicans. Ask: Why do you think that is? How do we relate differently between friend and stranger? If we don't know anything about a whole culture or group of people, how might that affect how we relate to them or how they are treated? If they use stereotypes (for example, Mohicans live in tipis), this is not the time to correct assumptions. Rather, expect to return to these whenever it seems appropriate and check in on them. Even though we want to acknowledge that Mohicans have a unique history and culture, it is important for students to relate to similar interests/needs/lifestyles. Stress the human being-ness — *we are alike in many ways.*

Sample Processing Questions

- How did the Mohicans you read about introduce themselves? Why do you think they did that? (To identify who they are in the community to those who might not know them)
- What did you learn about some Mohicans of today?
- Do you have any similarities to the Mohicans you read or heard about? Any differences?
- Do you think differently about Mohicans after reading/hearing the biographies?
- Do you think it's important to learn and know about Mohicans? Why? Why not?

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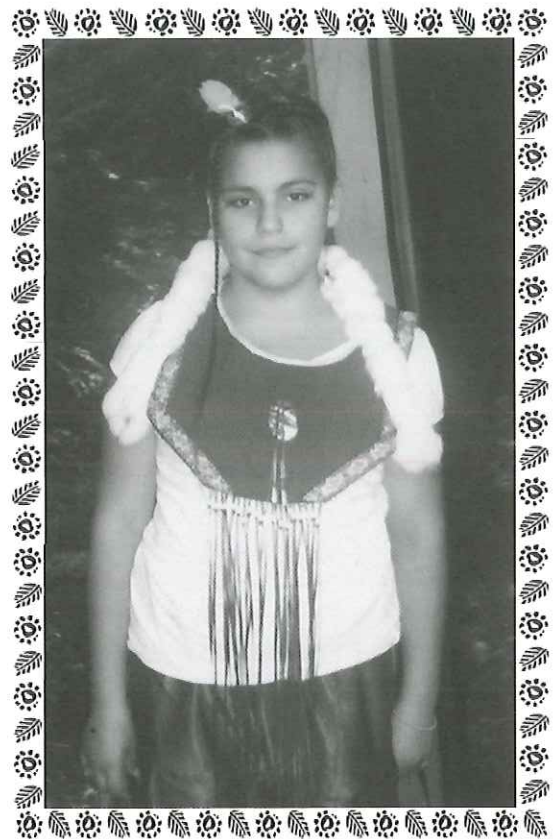


STUDENT RESOURCE SHEET #1.A PRESENT-DAY MOHICANS: KELLI ANN BOSWELL

UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS
PART 1 FOUNDATIONS

Kelli Ann Boswell is the daughter of Hope Lemieux and Michael Boswell and is a Stockbridge-Munsee/Mohican descendant. Her grandparents are Joyce and Edward Lemieux and Cheryl and Peter Houle. Kelli Ann has three big brothers and likes to go out to eat with her family. She has lived in Blaine, Minnesota and now lives on the Reservation and is a fifth grade student at Bowler School. She enjoys Science and friends at school and likes to stay up late to finish her homework. She does not like bullies at school and when teachers teach slow. She describes a favorite teacher as a nice person who doesn't yell and helps students. She likes hands-on art projects using sculpture and painting.

Kelli Ann enjoys gardening with many different kinds of flowers and vegetables at the local family/recreation center and community garden. She also enjoys dancing at pow-wows and would like to continue this in the future. She describes what it means to be Stockbridge-Munsee/Mohican as not judging other people.

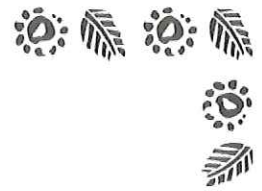


Kelli Ann Boswell

NOTE -- In the photo, Kelli Ann is wearing her dance regalia because the photo was taken at the 31st Annual Mohican Veterans Pow-wow.

Barbara Miller, Mohican Interviewer and Author



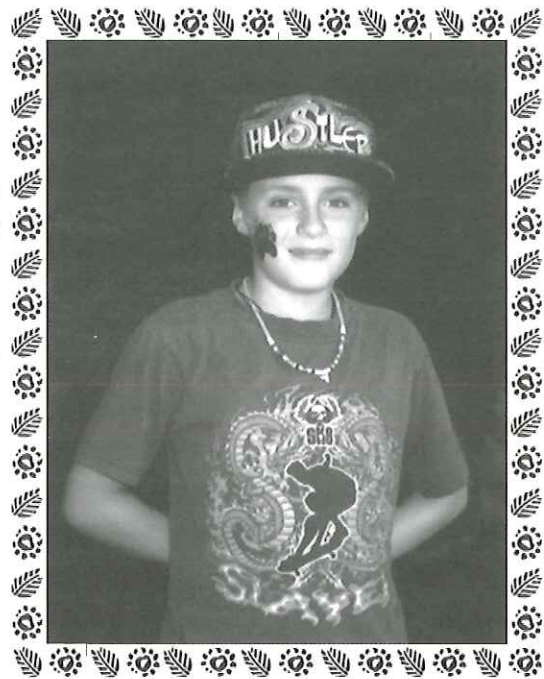


STUDENT RESOURCE SHEET #1.B PRESENT-DAY MOHICANS: KALEN FISCHER

UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS
PART 1 FOUNDATIONS

Kalen Fischer is the son of Kelly Davids and Jeremiah Fischer. His grandparents are Carmen Cornelius and Sheldon Davids and Brian Fischer and Donna Grignon. Kalen is an enrolled member of the Stockbridge-Munsee Band of Mohicans. He has one sister and one brother and enjoys fishing with his dad and grandpa and helping his grandma with things like cutting the grass. He also enjoys going on special trips like to Six Flags, the Mall of America or Wisconsin Dells for vacation. He enjoys spending time outside, making forts in the woods and driving a four wheeler. Kalen lives in Gresham, a small town southeast of the reservation, and is a fifth grade student at Gresham School. He likes spending time with friends, especially during recess at school. He thinks Math is fun when playing various Math games, like Math baseball. His least favorite thing at school is tests. He is also active with soccer, football, homework club and computer games at school. He describes his favorite teacher as one who is nice, not strict, and bringing treats to class. Kalen enjoys the outdoors and likes to swim and fish as much as possible. He describes what it means to be a Stockbridge-Munsee/Mohican as being cool to be Indian, having a neat history and going to lots of pow-wows and gatherings where lots of Indians are. Kalen hopes to get his drivers license and maybe become a mechanic, like his dad, and/or an artist using computers.

He has one sister and one brother and enjoys fishing with his dad and grandpa and helping his grandma with things like cutting the grass. He also enjoys going on special trips like to Six Flags, the Mall of America or Wisconsin Dells for vacation. He enjoys spending time outside, making forts in the woods and driving a four wheeler. Kalen lives in Gresham, a small town southeast of the reservation, and is a fifth grade student at Gresham School. He likes spending time with friends, especially during recess at school. He thinks Math is fun when playing various Math games, like Math baseball. His least favorite thing at school is tests. He is also active with soccer, football, homework club and computer games at school. He describes his favorite teacher as one who is nice, not strict, and bringing treats to class. Kalen enjoys the outdoors and likes to swim and fish as much as possible. He describes what it means to be a Stockbridge-Munsee/Mohican as being cool to be Indian, having a neat history and going to lots of pow-wows and gatherings where lots of Indians are. Kalen hopes to get his drivers license and maybe become a mechanic, like his dad, and/or an artist using computers.



Kalen Fischer

NOTE: Kalen had a face painting during the pow-wow. He chose the symbol of the bear paw, one of his favorites.

Barbara Miller, Mohican Interviewer and Author





STUDENT RESOURCE SHEET #1.C PRESENT-DAY MOHICANS: JAMES KAZIK

UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS
PART 1 FOUNDATIONS

James Kazik is the son of Kim Miller and Warren Hoffman and his grandparents are Malvin and Ellie (Malone) Kazik and Jim and Kathy Hoffman. James is a Mohican descendant.

He has two sisters and one brother and likes to make dream catchers to give to family and friends. He lived for a while in Shawano but now lives in Gresham, a town southeast of the reservation, and is a fifth grade student at Gresham School.

At school, James enjoys friends, recess, gym and art. He likes to be active, with things like dodgeball and drawing. He does not like Reading, Math, Social Studies and Music at school. After thinking about what his favorite teacher would be like, he described someone who is always fair, serious about what he or she teaches and is always a nice person.

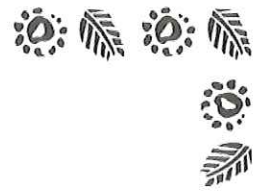
James enjoys being outside and likes doing yard work for others as a way to earn money. When asked what being Stockbridge-Munsee/Mohican means to him, James thought a moment and then said, "peace and respect." James plans to go to college and/or into the Marines, and then be a farmer in the future.



James Kazik

Barbara Miller, Mohican Interviewer and Author





STUDENT RESOURCE SHEET #1.D
PRESENT-DAY MOHICANS: BARBARA MILLER

UNIT
PART 1

THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS
FOUNDATIONS



Barbara Miller

Barbara Miller is a young professional Mohican woman. Her father is Robert Miller and her mother is Brenda (Pecore) Miller. Her grandparents were Rob and Priscilla (Tousey) Miller and Ben and Kathryn (Otto) Pecore.

Barbara was born and raised on the Reservation of the Stockbridge-Munsee Band of Mohican Indians and is a tribal member. She went to Bowler School from kindergarten through twelfth grade, and later got both a bachelors and masters degree at the University of Wisconsin-Stout in Menominee, WI.

Barbara loves young people, especially students. She works at the University of Wisconsin in Oshkosh in the Admissions Office, giving most of her time to Native American students and others who would not

ordinarily get to college. She loves her job, because she is often able to visit high schools or have high school seniors and juniors come to the university to see what being on a college campus is like. She says that such visits often encourage students to think seriously about coming to college. She then assists them in finding financial and other resources to enable them to afford the tuition and other costs.

Once they have been admitted and are on campus, Barbara can help new university students feel more at home, get to know other students and deal with problems that might arise because they are away from home. Her one regret is that sometimes she isn't able to find enough resources for them that would help them in their first years at the university.

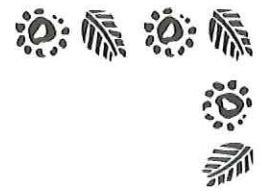
Barbara remembers some of her teachers who were her favorites. She says that they were the ones who really cared about their students, taking extra time to get to know them — their strengths and talents — and finding ways to help them along. Because she never had a Native teacher in school, she was always excited to hear about Native people in class. Probably because of this, she always greets Native people who come to the campus, and she coordinates special events such as pow-wows, Native theater, movies and so on for Native students and their families.

When asked what being a Mohican means to her, she thought a while and then said: "It gives me a great sense of pride in my family, in our land, and in having strong connections to such strong people." She said that there really weren't words to express what it means to be a Mohican; it's a very strong feeling that no one can take away from you.

Barbara has two older sisters and an older brother that she's really close to, but she spends a lot of her "family time" with her four nieces, playing with them, taking them places and doing things that they like doing. Others, who know Barbara and her work, think that she is an "older sister" to many, many young adults, who need someone to guide and help them along their way at the university.

Ruth A. Gudinas, Interviewer and Author





STUDENT RESOURCE SHEET #1.E PRESENT-DAY MOHICANS: RIVER OTRADOVEC

UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS PART 1 FOUNDATIONS

River Otradovec is the daughter of Sohapp and Todd Otradovec. Her grandparents are Jermain Davids, Roland "Buddy" Davids, Sharon Bond and Matt Otradovec, Jr. She has one sister and one brother and they all like to play board games, watch movies and spend time outside and with each other.

River is an enrolled member of the Stockbridge-Munsee Band of Mohicans. She has lived in Gresham, a small town southeast of the reservation,

her entire life and is a fourth grade student at Gresham School. She enjoys school because of the nice teachers and fun recess time, and she especially likes Reading. Math is her least favorite subject. River describes several favorite teachers with common characteristics: being fun, funny and nice. She also enjoys the many activities at homework club after school where teachers and tutors are available to provide additional help with school work and opportunities to do many different fun projects and be outside with friends. She enjoys dancing at pow wows (in the photo River is in her dance regalia) and participating in sports, and she is active with a soccer team in a neighboring town. She also enjoys two Native games from her Mohican heritage. One is Lenape (Len AH pe) football where a round, stuffed ball is used and boys and girls have different rules while playing the same game. The other is the game of chaw haw, where there are two teams and individuals use sticks with hooks to pick up a small leather ball to put on a pole.

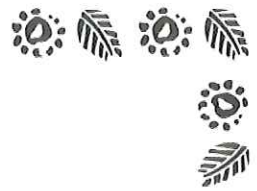


River Otradovec

River describes the meaning of being a Stockbridge-Munsee/Mohican as being part of a community and knowing other Stockbridge people and enjoying gatherings like pow-wows where there is dancing and Native foods to eat, like wild rice, Indian tacos and fry bread. In the future River would like to work with animals at a Humane Society and participate in soccer at the Olympics.

Barbara Miller, Mohican Interviewer and Author





STUDENT RESOURCE SHEET #1.F
PRESENT-DAY MOHICANS: MIKE RAASCH

UNIT THE MOHICAN PEOPLE; THEIR LIVES AND THEIR LANDS
PART 1 FOUNDATIONS

Michael Raasch is an enrolled member of the Stockbridge-Munsee Band of Mohican Indians and has lived in the Town of Red Springs since he was born. His mother is Missy Raasch and his father is Richard Gulbranson. His grandparents are Keith and Mary (Bauman) Raasch and Delbert and Eileen (Miller) Gulbranson.

Mike will be a Junior at Gresham High School this school year of 2007-2008. He really likes school because he's with his friends there and he loves math. The only thing about school that he doesn't like is homework. When asked about favorite teachers, he said that he had had a few. What he likes best about them was that they got along with the class, treated their students like friends and were able to exchange personal stories with them.

Mike is really active at school. He is Vice President for Community Development in the Future Farmers of America (FFA) and this year will be leading the officers in welcoming each teacher personally to the school. This will be special, since this is the first year the Gresham School is not a part of the Shawano(-Gresham) School District and has many new staff members.

Mike is also on the Student Council. This group of student leaders plans and puts on homecoming, blood drives, fruit sales, as well as the summer trip to Wisconsin Dells downstate. It also organizes events in the Gresham community, such as participation in Gresham Heritage Days (with a food stand and petting zoo), the Halloween Haunted Forest and the Fourth of July parade in Gresham (with Council members this year throwing bites of cheese into the crowd along the way). He was also a much respected member of YEP (Youth Empowerment Process) which featured activities and other events for youth in the Towns of Red Springs and Bartelme.

When asked what being a Stockbridge-Munsee/Mohican person means to him, he said: "It is just part of who I am. I am proud to show off my Mohican culture." Mike lives with his mom and grandparents. The family goes on trips together, such as a trip to Minnesota last year, where he especially enjoyed the Mall of America. They also enjoy sharing movie nights, going swimming and spending "typical family time" together.

In the future he hopes to go to college, be an accountant and then a massage therapist. For those who know Mike Raasch, they know he'll do just fine at all three!

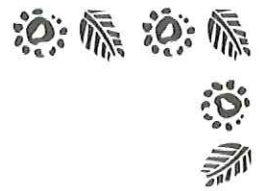


Michael Raasch

Ruth A. Gudinas, Interviewer and Author

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STUDENT RESOURCE SHEET #1.6
PRESENT-DAY MOHICANS: BARBARA SHUBINSKI

UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS
PART 1 FOUNDATIONS



Barb Shubinski

Barbara Shubinski was born and raised in Berwyn, Illinois. Her parents are Robert and Marion "DeeDee" (Davids) Shubinski and her grandparents were Elmer and Eureka (Jourdan) Davids and Milton and Eva (Benedict) Shubinski. She is an enrolled member of the the Stockbridge-Munsee Band of Mohicans.

Barb went to school at Irving Elementary and Morton West High School in Berwyn and then went on to college to get her degree at Harvard in Boston, Massachusetts. She loves learning things, her conversations with her schoolmates and singing in the choir. But she didn't like having deadlines to get her work done, or the feeling she sometimes had that she wasn't being useful in the world while at the University.

When she talked about her favorite teachers, she mentioned that it was because they talked to her like an equal, as if they were both learning things together. Also she liked that they had a sense of humor and loved what they did.

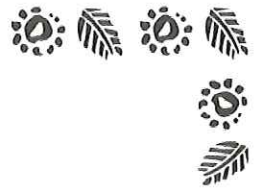
A few years ago Barbara left New York City where she was living and now works at the Mohican North Star Casino. Usually she is a dealer at a table with card games, but sometimes she teaches guests how to play Roulette or she has to serve as a supervisor when needed. She really likes to make people laugh and have fun and she enjoys teaching new dealers how to be good at their work. What she doesn't like is customers who aren't very nice or who are rude to herself or others. She also gets bored when there aren't many people at the casino.

As for her family, besides her parents in Berwyn, she has an older sister in Chattanooga, Tennessee and a younger one in Berwyn; she also has three brothers, one in Reno, Nevada, one in New York City and one who lives on the Reservation. She said that she loves it when they all get together, sing, tell jokes and stories, and play games. She also loves Sister Days when she talks on a regular basis with her sisters on the phone.

When asked what being a Mohican means to her, Barbara responded: "Belonging to a community — good, bad or indifferent — we all belong together. We are all Mohicans."

Ruth Gudinas, Interviewer and Author





STUDENT RESOURCE SHEET #1.H PRESENT-DAY MOHICANS: STEPHANIE WILLIAMS

UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS
PART 1 FOUNDATIONS

Stephanie Williams is the daughter of Barbara and Joe Williams. Her grandparents are Albert and Beulah Williams and Elaine and Frank LaRoche. She has two sisters and one brother and enjoys visiting with family. Stephanie is a descendant of the Stockbridge-Munsee Band of Mohicans and lives on the Reservation.

She was born in Texas and also lived in Rhinelander, a northern Wisconsin town. She is a ninth grade student at Bowler High School and enjoys Math and having time to be with friends in school. She also enjoys playing softball, basketball and volleyball. However, she does not like the frequent teasing among students in school.

Stephanie does have a favorite teacher. What she liked about her was that she was very nice and did not judge the students based on gender, race or academic ability. She thinks being fair is important to be a good teacher. She described a recent incident where a teacher declared in school that Natives just get things free and non-Natives have to work for them. She said this made her mad because it is not true, but she is confident in knowing the truth — that Natives are like everybody else, only with a unique history.

Stephanie enjoys attending pow-wows to be with family. She likes to learn about her extended family and her tribal heritage. Stephanie describes that being a Stockbridge-Munsee/Mohican person means being unique, although she recognizes that some people do not like Natives.

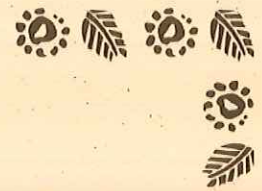
Stephanie plans to finish high school and attend college in the future.



Stephanie Williams

Barbara Miller, Mohican Interviewer and Author





TEACHER RESOURCE SHEET # 1.3
MYTH/FACT ACTIVITY

UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS

PART 1 FOUNDATIONS

Focus A) Distinguish myth from fact.
B) Learn how information may influence a belief/perspective.

Materials Paper and pencil

Level Grades 4 and 5

Framing

Tell students that **what we believe to be true may not be true**. As we learn about things, our perspectives and beliefs may change.

Suggested Procedure

1. Have students get out a pencil and their History/Social Studies notebooks or piece of paper.
2. As you read each question, ask students to write down his/her response — A, B, C or D.
3. Read each of the following 5 questions out loud, allowing time for students to write down their answers.
4. Read answers to students. (Answers are underlined.)

We need water:

- A. to survive
- B. to go skiing
- C. to bake a cake
- D. only when we're thirsty

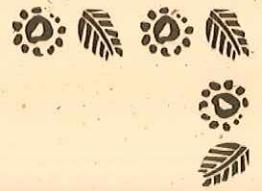
People need:

- A. Video games
- B. ipods
- C. food
- D. watches/clocks

At the end of the rainbow you will find:

- A. a pot of gold
- B. the end of a rainbow
- C. a box of lucky charms
- D. a leprechaun





UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS

PART 1 TEACHER RESOURCE SHEET #1.3: MYTH/FACT . . . p. 2.

Iceland is mostly covered with:

- A. flowers
- B. grass
- C. sand
- D. chocolate

Who were the original people in what we now call the United States?

- A. English
- B. American Indians
- C. Spanish
- D. African Americans

Facilitation Notes

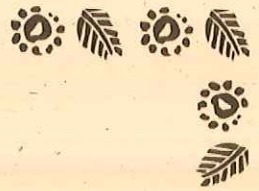
Students may not understand the word "myth." For the purposes of this curriculum, myth is defined as: Somebody or something whose existence is or was widely believed in but did not really live (or live that way) or that really did not happen (or did not happen that way). Although the word myth may be seen as negative in this case, myths can also be seen as positive examples of fiction, traditional stories or legends. Many Native people prefer to call their traditional stories their histories, although we often hear such histories called their "legends" or "myths" by those who do not understand that Native histories were given to them by their ancestors long ago. These histories are not "myths" but rather oral or spoken stories passed down through the ages. Be aware/prepared that there may be some strong beliefs during this activity. Help students understand that many people have different beliefs and we need to be respectful of them even though there may be a disagreement.

Sample Processing Questions

- Did any of your beliefs change after this activity? How?
- Was this difficult? Did you feel frustration, confusion, confidence, happiness, embarrassment with your response or others responses? What caused you to feel this way?
- Describe a time when your beliefs were challenged.
- What did you notice about other people and their beliefs? Did you always agree?
- Is it OK to disagree? Why or why not?

When we learn more about something, how can that change what we believe?





TEACHER RESOURCE SHEET # 1.4
POINT-OF-VIEW/PERSPECTIVE ACTIVITY

UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS

PART 1 FOUNDATIONS

- Focus
- A) Understand that a person's experiences influence his or her perspectives on their history,
 - B) See that people view history in a variety of ways (perspectives), based on education and other experiences.
 - C) Understand that, if we disagree, it may be that we are simply seeing the same thing in a different way, not that one of us is wrong and the other is right.

Materials 8-1/2 x 11 piece of scrap paper for each student

Level Grades 4 and 5

Framing

Tell the students that this activity will help us pay attention to the idea that each of us sees the world in her or his own way.

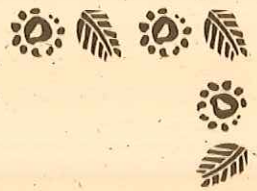
Suggested Procedure

1. Give each student an 8-1/2 by 11 piece of scrap paper.
2. Tell students to close their eyes, and explain that you will be giving them a series of directions.
3. They are not able to ask questions, but do the best they can to follow the directions as closely as possible with their eyes closed.

Here are the directions:

- * "Fold the paper in half." (Some will fold it lengthwise; others will fold it widthwise.)
 - * "Fold the paper in half again." (You will see different ways of doing this as well.)
 - * "Tear the bottom right corner off the paper."
 - * "Tear the top left corner off the paper."
 - * "Open your eyes and unfold your paper."
4. Ask students to look around and see what everyone else did compared to what they did.
 5. Ask students to group according to their papers. (Have the similar ones group together).
After discussing the first two processing questions (below), introduce the concepts of point-of-view (How we see something depends on where we are standing and how we are looking at it) and perspective (The way a person sees and understands a situation from their point-of-view). Indicate that how we see things (our perspective) is influenced by our background, age, experiences, history and so on.
 6. Now ask the students a series of questions; if it is true for them, they are to stand up. Each time notice how many people stand up, then ask someone to share why they stood up and ask someone why they did not stand up.
 - * Do you like chocolate ice cream?
 - * Do you like Brussels sprouts?
 - * Have you ever been on a farm?
 - * Have you ever lived in an apartment?





UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS
PART 1 TEACHER RESOURCE SHEET #1.4: POINT-OF-VIEW . . . p. 2

- * Do you have at least one older sister or brother?
- * Do you have at least one younger sister or brother?
- * Are you Mohican?
- * Do you have any Mohican relatives?
- * Do you know anyone who is Mohican?
- * Do you collect anything?
- * Do you have light skin/hair/eyes?
- * Do you have dark skin/hair/eyes?
- * Have you ever traveled to a different country?
- * Have you ever been swimming in the ocean?
- * Ask if there are any questions the students would like to ask.

7. Continue with processing the questions.

Facilitation Notes

The two activities presented here are intended to help sensitize young people to the idea that each of us has particular points-of-view and perspectives. These perspectives are not wrong but are different, and are based upon our backgrounds, history and experiences.

Throughout these two activities, make note of places where people are the same and different.

Sample Processing Questions

- What do you notice about how the papers look?
- I gave the same directions to everyone. What do you think caused the papers to come out similar to some people and different from others?
- Why did different people stand up for different things?
- What stories can you tell about your experiences. (This can be an optional writing assignment.)
- How might having older brothers and sisters affect the way you see things compared with not having older brothers and sisters or being an only child?
- How might the color of our skin/hair/eyes affect the way each of us is in the world?
- Why are we not all the same?
- How do we handle it when we have different perspectives and have disagreement? Are the perspectives wrong?
- Is it possible to change our perspectives? How?





TEACHER RESOURCE SHEET # 1.5 MOHICAN LEADERS OF THE PAST

UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS

PART 1 FOUNDATIONS

Focus Mohican Leaders of the Past

Materials Student Resource Sheets #1.J–1.N: Mohican Leaders of the Past

Level Grades 4 and 5

Framing Tell students that it is important to include Mohican leaders of the past because they are typically excluded from text books. This will also provide an opportunity to recognize different types of leaders.

Suggested Procedure

1. Divide students into small groups.
2. Pass out Student Resource Sheets #1.J–1.N: Mohican Leaders of the Past — a different one to each group. For example, students in one group should all have copies of 1.J, another all copies of 1.K and so on.
3. Ask students to take turns reading the biography in their group.
4. After students are done reading, have each group summarize their biography to the class.
5. Facilitate questions about Mohicans of the past (see sample processing questions).

Facilitation Notes

It is important for students to know that there were strong leaders who supported Mohicans through difficult times. It is also valuable to acknowledge that **present-day Mohicans** identified the selected individuals as "Leaders of the Past." These Mohican leaders committed their lives to helping their people, and the Mohican People still remember and honor them.

Sample Processing Questions

- What did you learn about Mohicans of the past?
- What were some of their leadership roles?
- Are there any similarities and/or differences among these leaders?
- Why do you think they are considered leaders by Mohicans today?
- What are some challenges the leaders may have experienced?





STUDENT RESOURCE SHEET #1.J
MOHICAN LEADERS OF THE PAST: HENDRICK AUPAUMUT

UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS
PART 1 FOUNDATIONS

Captain Hendrick Aupaumut came from a long line of Stockbridge Mohican leaders. He was born about 1757 and was educated in the school established by Rev. John Sergeant at Stockbridge, Massachusetts. He was a historian of his tribe and also translated the catechism and a portion of the Bible into the Mohican language so the Mohican people could read them.

At the beginning of the Revolutionary War he enlisted in the Massachusetts volunteers and joined the regiment in June of 1775. He served during the entire period of the war, earned the rank of captain and was presented with a sword by General Washington himself.

Following the Revolutionary War, he was employed by the government as a peacemaker. Since he could speak a little in several languages that were much like those of the Native people to the west of the Appalachian Mountains, it was thought that he could prevent a war with the great Shawnee leaders Tecumseh and his brother, called the "Prophet." They opposed the movement of non-Indians into Shawnee and other Native lands. But in the early 1800s American troops defeated those warriors and the great westward movement of non-Indians that was so disastrous for Native people began.

Meanwhile, the Stockbridge, then living in New York, were forced to move farther west and eventually arrived in Kaukauna, Wisconsin around 1822. Captain Hendrick (as he then called himself) remained in New York to complete the sale of Stockbridge lands there, and came to Kaukauna in September, 1829. During the summer of 1830 he died, and he is buried there in Kaukauna.

A historical marker was donated by the Daughters of the American Revolution in 1928 and a ceremony was held in memory of Hendrick Aupaumut. Kaukauna should feel proud to have a Revolutionary War soldier buried in her midst, because there are only twelve of them known to be buried in the whole state of Wisconsin.

Cindy Jungenberg is a tribal member and the Historical Librarian at the Arvid E. Miller Memorial Library Museum on the Stockbridge-Munsee Mohican Reservation.



Captain Hendrick Aupaumut





STUDENT RESOURCE SHEET #1.K MOHICAN LEADERS OF THE PAST: JOHN KONKAPOT

UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS PART 1 FOUNDATIONS

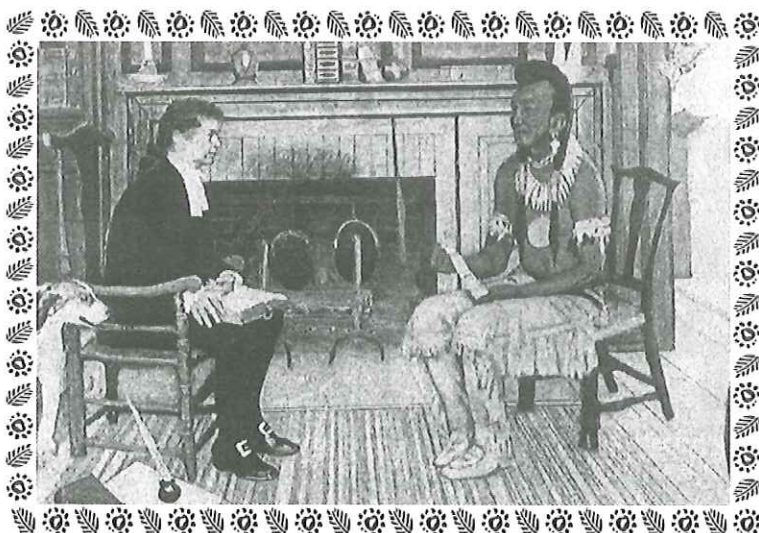
Konkapot (Kon'-ka-pot) was a sachem (leader) of the Mohicans during the 1700s. He lived on the land called the Great Meadow in the community known today as Stockbridge, Massachusetts. He was a hard-working honest man who wanted the best for his people. He knew the old ways of his people were changing. Europeans had settled near the land where he lived and had brought new ways. They used guns to hunt instead of bows and arrows. They used wool and cloth to make clothing instead of using animal skins.

As more Europeans arrived, they wanted the lands on which the Mohican people lived. Konkapot could see the changes and how they affected his people. In 1734, the Governor of Massachusetts called Konkapot and another sachem, Umpachene (Um-pa-chee'-nee), to the capital to honor them. Konkapot was given the military title of Captain; Umpachene was made a Lieutenant. During their visit, Christian missionaries asked if they could come to live with Konkapot's people to teach them new ways.

Captain Konkapot knew the Mohican people needed to make this decision. Over a four-day meeting, the Mohicans talked about how their people, who once numbered in the thousands, now numbered in the hundreds, while the missionaries' numbers keep increasing. The Mohican

people decided that they now wanted a new path, so they accepted the mission. In 1735 Konkapot and his family were among the first Mohicans to become Christians and were baptized. Konkapot took the name John as a part of the baptism.

Captain John Konkapot died in 1766. While many east coast Indian communities disappeared during this time in history, Konkapot's leadership as a peacekeeper insured that his people would survive, even after he had lost his beloved land, the Great Meadows.



Portrait by Norman Rockwell of Rev. John Sergeant teaching Konkapot. This painting was on Rockwell's easel when he died in November, 1978.

Photo courtesy of Arvid E. Miller Memorial Library Museum

JoAnn Gardner Schedler is an enrolled member of the Stockbridge-Munsee Band of Mohicans. She is a retired nurse and also a retired Major of the US Army Reserves. Her grandmother was Lida Konkapot and so JoAnn is a descendant of John Konkapot.





STUDENT RESOURCE SHEET #1.L
MOHICAN LEADERS OF THE PAST: JOHN W. QUINNEY

UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS
PART 1 FOUNDATIONS

By the time John W. Quinney, who was born in 1797, became a leader of the Stockbridge Mohican people, Europeans had been in America for almost two hundred years. John had been educated in the "white man's school" while the Stockbridge were in New York, then moved with them to Indiana and again to Wisconsin, finally living in Calumet County there.

At this time, more and more Europeans were coming to this country wanting more and more land. The US Government had several plans: one to remove all Native people west of the Mississippi River, another to make them US citizens so they could freely sell their lands. These decisions were usually made without much input from Native leaders.

This was the situation in the 1830s when John W. Quinney was chosen for leadership. Some of the Stockbridge families, preferring to move west of the Mississippi, sold their lands east of Lake Winnebago and left to go west. Others preferred to remain Stockbridge Indians and own their land in common. This is the situation Quinney faced when he became the leader. His choice, and that of several other families, was to remain in Stockbridge. They were known as the "Indian Party." The others were called the "Citizens Party."

When the United States Congress passed a law in 1843 making all the Stockbridge people citizens, Quinney went to Washington and campaigned against this act. He was able to have it repealed in 1845. Meantime, he and other Stockbridge leaders had written a constitution for the Stockbridge that allowed men in the Tribe to elect their own leaders rather than having only hereditary leaders, that is, those whose fathers had been leaders.



John W. Quinney

By now, much of the land in Calumet County had been sold and the Indian Party had refused to accept unsuitable land west of the Mississippi. The Indian Party leaders finally agreed to move to land given up by the Menominee Indians. This was done by the Treaty of 1856. But Quinney never lived on that reservation. He died in 1855 without ever seeing the new home of his beloved Stockbridge people.

We need to thank John W. Quinney, and our other strong leaders of the past, who made it possible for us to live together today as the Stockbridge-Munsee Band of the Mohican Nation.

Dorothy Davids is a Mohican Elder who is also a writer, poet and strong advocate for peace and justice in the world, and especially in all Native Nations of this hemisphere.





STUDENT RESOURCE SHEET # 1.M
MOHICAN LEADERS OF THE PAST: MOSHUEBEE

UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS
PART 1 FOUNDATIONS



Moshuebee

If you've learned the story of Molly Pitcher who followed the troops into battle and made sure they had water, then you need to know that the Mohican Nation had a woman known for the same thing.

Moshuebee was an Elder of the Mohican Nation who followed her three sons as they were fighting in the Revolutionary War. One of her sons died in the war.

Known as a camp follower of the Patriot Army, Moshuebee probably provided food and water for the troops. She may also have mended their clothing and moccasins so they could keep on fighting. It is apparent that her sons were very important to her, so much so that she did not let them go off to war without her nearby.

Little more is known about her except that she died about 1876 and was believed to be one hundred and twenty-five years of age.

Above is a picture of an oil painting of Moshuebee painted by Samuel D. Coates in 1876. He was born in New York and moved to Merrimac, Wisconsin. This portrait is now on display in the Arvid E. Miller Memorial Library Museum on the Stockbridge-Munsee Indian Reservation near Bowler, Wisconsin.

Molly Miller is a member of the Stockbridge-Munsee Band of Mohicans, the Stockbridge-Munsee Historical Committee and the Language and Culture Committee. She has spent much of her adult life studying the Munsee dialect of the Lenape language with Elder speakers and teachers of the language in Canada





STUDENT RESOURCE SHEET #1.N MOHICAN LEADERS OF THE PAST: ELECTA QUINNEY

UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS
PART 1 FOUNDATIONS

Electa Quinney was born in 1802. She was born into a well-known family of the Stockbridge community when they were living in New York. While there she was educated at a private school in Clinton, New York, and then at a school for girls in Connecticut. It was very unusual for girls to be highly educated in those days, and especially if they were Native girls.

Electa taught for six years while in New York, until, in the late 1820s, the Stockbridge people again had to move west, first to Indiana, then into Wisconsin. By the time they lived in Kaukauna (or Statesburg), Wisconsin, Electa was ready to teach again. It so happened that the first "free" school in Wisconsin was a log schoolhouse built right there in Kaukauna. At that time all schools charged tuition or fees to educate children, but this school was open to all children, poor or rich, white or Native, so it was called a free, or public, school. She was also the first woman ever to teach in a public school in Wisconsin. How fitting that a Native woman should be remembered for that, though Electa probably had no idea that she would become a famous woman in Wisconsin state history!

Electa Quinney married a Mohawk man named Daniel Adams and moved to Missouri with her husband; after his death she again married, this time a Cherokee newspaper editor. Electa Quinney died in 1885 back in Wisconsin on the family farm on the shores of Lake Winnebago.

Electa was a member of the Stockbridge Methodist Church in Stockbridge, Wisconsin, and she was buried in the Indian cemetery just north of the village. Neglected by the township for many years, the cemetery was cared for by one Stockbridge Indian family who, after many years, supported the Mohican Nation to acquire the cemetery as Mohican land. Thus, a historical marker, a monument to those buried there, as well as Electa Quinney's grave, can now be visited in the Stockbridge Cemetery that has been restored and is now cared for by the Mohican Nation.

Meanwhile, in Kaukauna, many children say the name of this memorable Stockbridge teacher often. Why? They attend Electa Quinney Elementary School!

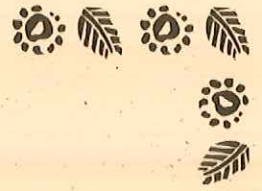


Electa Quinney

Ruth Gudinas is co-publisher, with Dorothy Davids, and editor of authentic Mohican materials for Muh-he-con-neew Press.

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TEACHER RESOURCE SHEET # 1.6
FRAMING THE CURRICULUM ACTIVITY

UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS

PART 1 FOUNDATIONS

Focus Creating interest in concepts/unit/topic
Materials Butcher paper/flip chart paper and marker
Level Grades 4 and 5

Framing

Tell students we are journeying and exploring history in a different way. The class will brainstorm questions/ideas/things that they want to know about Mohican people and the story of their lives and lands.

Suggested Procedure

1. Ask students to think of some things they would like to learn OR questions they may have.
2. Share with students the titles of the curriculum's Parts to spark thought:
 - * Background: The Muh-he-con-ne-ok
 - * The Muh-he-con-ne-ok and the Coming of Europeans
 - * The Stockbridge Mohicans and the American Revolution
 - * Chief Ninham: Forgotten Hero
 - * Moving, and Moving — and Moving Again
 - * Life Today for the Mohicans
3. On a piece of butcher/flip chart paper, write down students' responses and questions.
4. After all ideas are generated, place butcher/flip chart paper on the wall in a different place.

Facilitation Notes

There are no wrong answers/ideas/questions. Tell students they can ask any question and we'll look into it. We are encouraging students to journey and explore history. Note to teacher: Throughout the curriculum, refer back to this concept of exploring the story of a People. Discuss how questions/thoughts are important to have. The more questions we have, the better we can understand our own beliefs/perspectives and learn greater respect for others' perspectives.

Sample Processing Questions

- What is it that we want to learn?
- What do we want to know about Mohican people?
- What are some myths/beliefs about Mohican people you would like to look into?
- Where have Mohican people lived?

Feel free to include your own questions, either because you are genuinely curious, and/or to fill gaps that students may have left in their questioning.





THE MOHICAN PEOPLE
THEIR LIVES AND THEIR LANDS
A CURRICULUM UNIT FOR GRADES FOUR-FIVE

PART 2 BACKGROUND: THE MUH-HE-CON-NE-OK

TIME ONE CLASS PERIOD

- OBJECTIVES**
1. Students will be able to identify the homelands of the Mohican people or Muh-he-con-ne-ok in what is now the eastern United States.
 2. Students will learn about the early ways of the Muh-he-con-ne-ok, how they lived and survived through the various seasons and what values they held and passed on to their children.
 3. Students will develop their skills in map-reading, listening, reading comprehension, recall, writing and oral expression.
 4. Students will grow in respect for differing learning styles of their classmates by discovering there isn't always only one correct answer.

MATERIALS Teacher Reference: *A BRIEF HISTORY OF THE MOHICAN NATION, STOCKBRIDGE-MUNSEE BAND* by Dorothy W. Davids, Mohican Elder (Stockbridge-Munsee Historical Committee, 2004)
Teacher Resource Sheet # 2.1: Traditional Mohican Values
Student Resource Sheet #2.1: Early History and Culture of the Muh-he-con-ne-ok
Student Resource Sheet # 2:2 The Many Trails of the Muh-he-con-ne-ok
Activity #2.Z
Activity #2.Y
Student Social Studies/History notebooks for taking notes

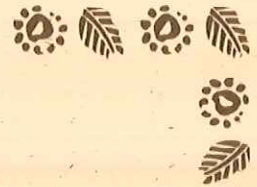
CONTENT THE MOHICAN PEOPLE, THEIR LIVES AND LANDS
PART 2 – BACKGROUND: THE MUH-HE-CON-NE-OK

1. EARLY HISTORY AND CULTURE
 - A. Traveled from North and West
 - B. Settled in river valley "where the waters were never still"
 - C. Built homes called wigwams
 - D. Lives rooted in the woodlands and seasons
 - (1) Summer
 - (2) Fall
 - (3) Winter
 - (4) Spring
 - E. Where the Munsee lived
2. TRADITIONAL MOHICAN VALUES
 - A. Belief in Great, Good Spirit
 - B. Help the poor and those in distress
 - C. Assist Elders
 - D. Be kind to strangers



UNIT
PART 2

THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS
BACKGROUND: THE MUH-HE-CON-NE-OK, p. 2



- E. Be honest in every way
- F. Never steal
- G. Never kill anyone
- H. Work, don't be lazy
- I. Obey parents and other leaders

- PROCEDURE**
1. On a classroom map of the United States, have students identify New York State (including Long Island), Vermont, Massachusetts and Connecticut.
 2. Read with students the text of Student Resource Sheet #2.1: EARLY HISTORY AND CULTURE OF THE MUH-HE-CON-NE-OK. Be sure they can pronounce and distinguish between the name of the people and that of the river. Then have them find the states mentioned above on the map on Student Resource Sheet #2.2: THE MANY TRAILS OF THE MUH-HE-CON-NE-OK, noting only where the homelands of the early Mohicans are located. Note that besides New York, the homelands extended a ways into each of the other three states mentioned above, though that's difficult to see on this map. They should also note that the Munsee lived south and west of the Muh-he-con-ne-ok but some joined the Mohicans later in their history. (SRS #2.2 will also be used in later activities.)
 3. Have students, using their History or Social Studies notebooks, summarize in some way what they have learned from SRS #2.1. If you are familiar with outlining, use the one above in the Content section and have students recall information under the headings. Summarizing in paragraph form is helpful also, so long as the points in the outline above are included. Working in pairs or small groups may help students remember important points, and sharing at the end in a general discussion will help students understand that different people remember different things when they read. This is one way to increase students' respect for individual differences in perspectives as students study and learn with each other.
 4. Now guide students through Activity #2.Z and then Activity #2.Y. These are two activities on Mohican traditional values using a very special book for small children. They are very important to emphasize since they help to dispel the stereotype — that they are primitive, uncivilized savages — that Native People have had to put up with throughout history.
 5. Finally, using Teacher Resource Sheet #2.1 as a reference, get back to TRADITIONAL MOHICAN VALUES in the outline above. After completing their list of values, have them give specific examples from their own lives how each can be lived today. Remind students again that present-day Mohican people try to live these same values in whatever spiritual path or religion they follow.





STUDENT RESOURCE SHEET #2.1
EARLY HISTORY AND CULTURE OF THE MUH-HE-CON-NE-OK

UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS
PART 2 BACKGROUND: THE MUH-HE-CON-NE-OK

In the early 1700's, Hendrick Aupaumut, Mohican historian, wrote that a great people traveled from the north and west. They crossed waters where the land almost touched.* For many, many years they moved across the land, leaving settlements in rich river valleys as others moved on.

Reaching the eastern edge of the country, some of these people, called the Lenni Lenape, chose to settle on the river later renamed the Delaware. Others moved north and settled in the valley of a river where the waters, like those in their original homeland, were never still. They named this river the Mahicannituck and called themselves the Muh-he-con-neok, the People of the Waters That Are Never Still. The name evolved through several spellings, including Mahikan. Today, however, they are known as the Mohicans.

Because the Mohican people chose to build their homes near the rivers where they would be close to food, water and transportation, they were sometimes called River Indians. Their homes, called wik-wams (wigwams), were circular and made of bent saplings covered with hides or bark. They also lived in long-houses which were often very large,



sometimes as long as a hundred feet. The roofs were curved and covered with bark, except for smoke holes which allowed the smoke from fire pits to escape. Several families from the same clan might live in a

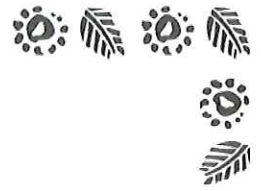
longhouse, each family having its own section.

The Mohicans' lives were rooted in the woodlands in which they lived. These were covered with red spruce, elm, pine, oak, birch and maple trees. Black bear, deer, moose, beaver, otter, bobcat, mink and other animals thrived in the woods, as well as wild turkeys and pheasants. The sparkling rivers teemed with herring, shad, trout and other fish. Oyster beds were found beneath the river's overhanging banks for some distance up the Mahicannituck. Berries,



*According to John W. Quinney, Hendrick Aupaumut committed the oral history of the Mohicans to writing in the mid-1700's, a non-Indian took the manuscript to be published and it was reportedly lost. When found, the manuscript's first page was missing. Two versions of the manuscript exist: one in the Massachusetts Historical Collection and one in Electa Jones' book STOCKBRIDGE PAST AND PRESENT. What is meant by the "north and west" and "waters where the land nearly touched" is not known. The Bering Strait theory is questionable, based on current research.





UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS
PART 2 STUDENT RESOURCE SHEET #2.1: EARLY HISTORY . . . p. 2.

cherries and nuts were abundant. It was a rich life.

Mohican women generally were in charge of the home, children and gardens, while men traveled greater distances to hunt, fish or serve as warriors. After the hunts and harvests, meat, vegetables and berries were dried. These along with smoked fish were stored in pits dug deep in the ground and lined with grass or bark.

During the cold winter months, utensils and containers were carved, hunting, trapping and fishing gear were repaired, baskets and pottery were created, and clothing was fashioned and decorated with colorfully dyed porcupine quills, shells and other gifts from nature.

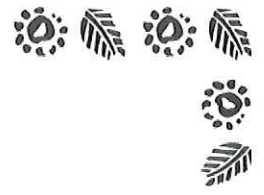
Winter was also the time of teaching. Storytellers told the children how life came to be, how the earth was created, why the leaves turn red, and so on. Historians also related the story of the people: how they learned to sing, the story of their

drums and rattles, what the stars could teach them. Children learned the ways of the Mohicans, their extended family: how to relate to each person, as well as to all the gifts of the Creator, and how to live with respect and peace in their community. They also learned that they had responsibilities, so they began to learn skills.

In early spring, the people set up camp in the Sugar Bush. Tapping the trees, gathering the sap and boiling it to make maple syrup and sugar was a ceremony welcoming spring. There were many ceremonies during the year whenever something needed special “paying attention to,” such as the planting of the first seeds — the corn, beans and squash — and the time of harvest.

The Munsee, part of the Lenni Lenape or Delaware people, settled near the headwaters of the Delaware River just west of the Mohicans. Their lifestyles and languages were similar to those of the Mohicans.





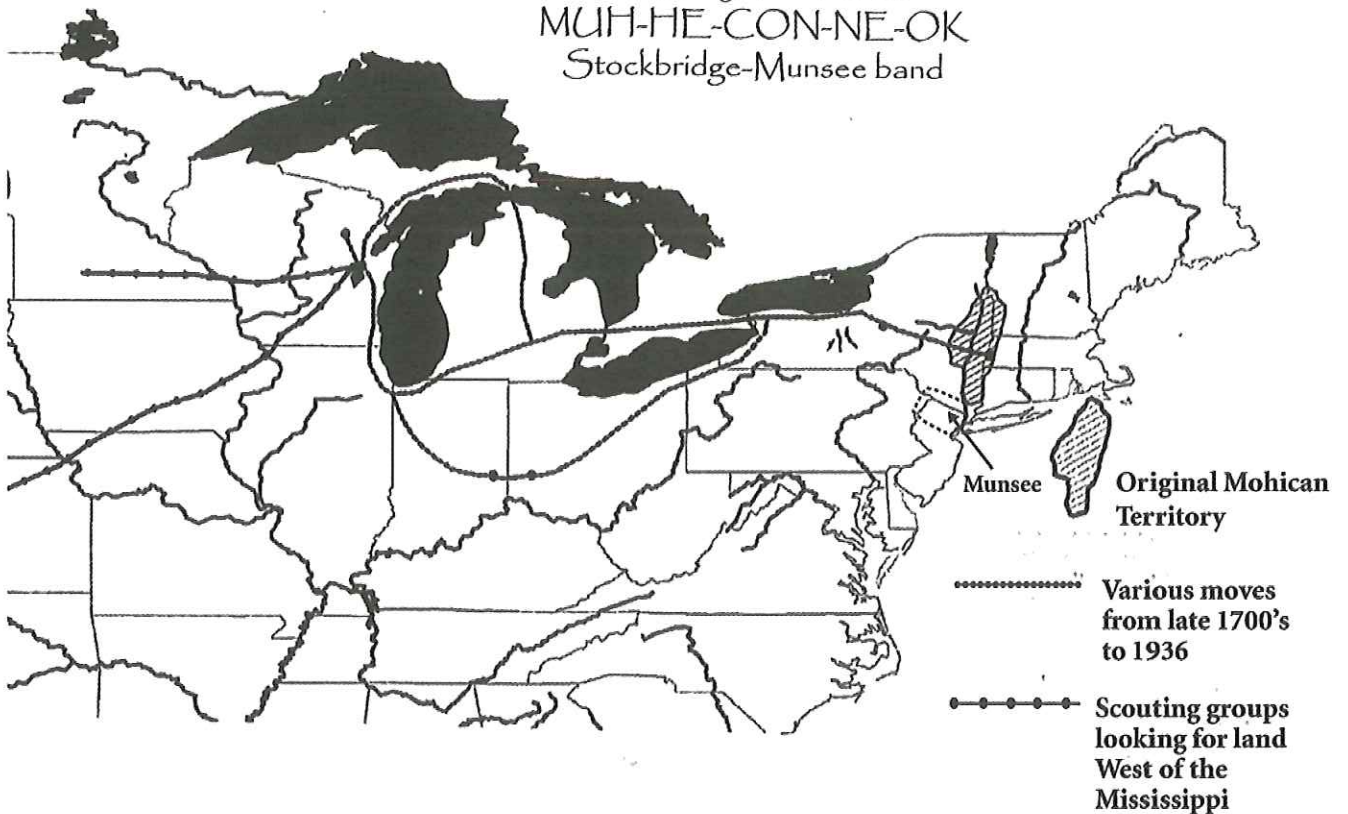
STUDENT RESOURCE SHEET #2.2
THE MANY TRAILS OF THE MUH-HE-CON-NE-OK

UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS

PART 2 BACKGROUND: THE MUH-HE-CON-NE-OK

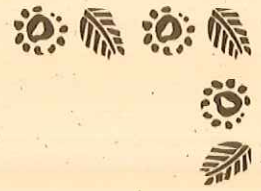
The Mohican lands extended from what is now Lake Champlain south nearly to Manhattan Island and on both sides of the Mahicannituck (Hudson River), west to Schoharie Creek and east into Massachusetts, Vermont and Connecticut.

The Many Trails of the
MUH-HE-CON-NE-OK
Stockbridge-Munsee band



From *A BRIEF HISTORY OF THE MOHICAN NATION, STOCKBRIDGE-MUNSEE BAND*
by Dorothy W. Davids, Mohican Elder (Stockbridge-Munsee Historical Committee, 2004)
pp. 2 & 5





ACTIVITY #2.Z TRADITIONAL MOHICAN VALUES

UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS

PART 2 BACKGROUND: THE MUH-HE-CON-NE-OK

Focus Exploring traditional Mohican values
Materials Book, *MAMA'S LITTLE ONE*, student History/Social Studies notebooks
Level Grades 4 and 5

Framing

The book we will read describes some traditional Mohican values. A value is something that someone believes is important. In this sense, it is a behavior, or a way of acting toward yourself, others and the world. See if you can pick them out.

Suggested Procedure

1. Read the book, *MAMA'S LITTLE ONE*, either as a whole class, or in small groups.
2. After reading it all the way through, see if students can remember some of the values.
3. Write them on the board and have students copy them into their notebooks.
4. Read the book again, stopping after each page to identify values.
5. Discuss what each value is, and how it is acted out in the story.

Facilitation Notes

MAMA'S LITTLE ONE, by Kristina Heath, is a beautiful children's book about traditional Mohican values. Its text was adapted from a narrative by Hendrick Aupaumut. Some possible extensions from this work would be to choose a personal value and illustrate an example of living out that value.

Sample Processing Questions

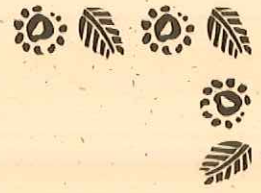
- How did Little One learn about the values of his people?
- What were some of the lessons he learned?
- Why do you think it was important for the people in his community to learn these values?

Recommended Follow-up

After the completion of this activity, students could read the book to younger students, such as those in Kindergarten or first grade, and discuss Mohican values with them afterwards. To make sure that the students can lead a discussion with younger children, have them practice on each other and have those role playing the younger ones ask the kinds of questions small children might ask, like "Are there any Indians alive today?" "Do they live in tipis?" "What do Indians eat?" "What do they wear?" and so on. Your students could take Student Resource Sheets 1.A–1.H to show the class how Native People look and think today. Be sure to rehearse this presentation until all feel comfortable doing it.

Finally, those participating could have a discussion with the rest of the class as a follow-up to their work with younger children.





ACTIVITY #2.Y SOCIAL COMMITMENT

UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS

PART 2 BACKGROUND: THE MUH-HE-CON-NE-OK

Focus Practice the concept of living values
Materials Flip chart paper and markers
Level Grades 4 and 5

Framing

The Mohican People have always had values that were important to them and that they still try to live by today. They agree to try and act in a certain way with each other. This is sometimes called a social commitment because we agree (commit) to be together (social) in an agreed-upon way. We can create a social commitment for our class, so that we can agree to live and work together in a way that will help everyone learn.

Suggested Procedure

Task To create a boundary of hands, and fill in the middle with depictions (using words or pictures) of what is important to create a safe and respectful place.

1. Break the class into groups of 4-6.
2. Review the list of traditional Mohican values to help students think about what is important to them.
3. Brainstorm a list of words or phrases that describe how you want to be treated and how you want to treat each other, in order to make your class a safe and respectful place to be.
4. From this list, choose 10 that are most important to you as a class.
5. Make sure that everyone understands what each of the words means. For example, if someone says "cooperation," define it, so that everyone agrees what cooperation means for your group.
6. Take your large piece of paper and have everyone trace their hands around the edge (feel free to decorate your traced hands).
7. Give each group 2-3 words to write in the middle of the sheet.
8. Read the 10 words out loud and decide if you can agree to live by these ideas while in this class.

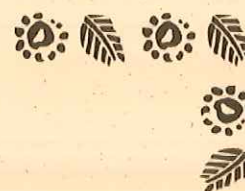
Facilitation Notes

The traditional Mohican values and *MAMA'S LITTLE ONE* remind us that living in community takes work, as well as agreement on norms and values. One thing to remember is that these are not rules but agreements. Rules are generally created to stop a certain behaviors (for example, no hitting, keeping your hands to yourself). A social commitment is created to encourage certain behaviors (for example, be respectful, help others). Creating a social commitment together can be used to remind those in the class about how they want to be together. So, at the end of class, have each group hang their poster of commitment on the wall.

Sample Processing Questions

- Why are these values important to you? Why are they important to us as a class/community?



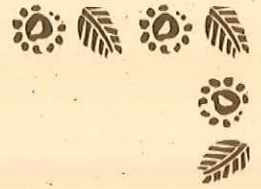


UNIT
PART 2

THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS
ACTIVITY #2.Y: SOCIAL COMMITMENT, p. 2

- What can each of us do to try and live by these values? What is our responsibility?
- In *MAMA'S LITTLE ONE*, the young person was taught and reminded of the values in a respectful way. When someone forgets one of the values in our social commitment, how can we remind him or her in a respectful way?





TEACHER RESOURCE SHEET #2.1
TRADITIONAL MOHICAN VALUES

UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS

PART 2 BACKGROUND: THE MUH-HE-CON-NE-OK

In Section II entitled "Indian History" of her book *STOCKBRIDGE PAST AND PRESENT*, Electa Jones includes the narrative of Mohican History said to have been written "doubtless by Captain Hendrick Aupaumut" but based on the collective recollections of traditional historians of the Muh-he-con-ne-ok down through the ages. In this History, education of the children began early in their lives and early each day, as Aupaumut details it. Here are some excerpts from the History:

"The Head of each family — man or woman — would begin with all tenderness as soon as daylight, to waken up their children and teach them, as follows: --

"My Children — you must remember that it is by the goodness of the Great, Good Spirit we are preserved through the night. My Children, you must listen to my words. If you wish to see many good days and evenings you must love all men, and be kind to all people.

"If you see any that are in distress, you must try to help them. . . . If you see anyone hungry you must give him something to eat; . . . If you see anyone naked, you must cover him with your own raiment. . . .

"My little Children, if you see aged man or woman on your way doing something, you must pity on them, and help them instantly. . . . And you must always listen to the instruction of old folks: thereby you will be wise. . . . And if you find any that will speak evil against you, you must not speak evil words back. . . . But live in peace with all people: thereby you will please the Great, Good Spirit, and you will be happy.

"My little Children — you must be very kind to strangers. If you see stranger or strangers come by the side of your fire-place, you must salute them, and take them by the hand, and be friendly to them; because you will be a stranger some time or other. . . .

"My Children — again listen. You must be honest in all your ways. You must always speak nothing but the truth wherever you are. . . .

"My Children — you must never steal anything from your fellow men, . . . if you allow yourself to steal, you will hurt your name, and disgrace your parents and all relations; and you will be despised by all good people.

"My Children — you must always avoid bad company. And above all, you must never commit murder, because you wish to see long life. . . .

"My Children — you must be very industrious. You must always get up early morning to put on your clothes, muk-sens, and tie your belt about you, that you may be ready to do something; by so doing you will always have something to eat and to put on. But if you will be lazy, you will be always poor. . . .

"My Children — you must always obey your Sachem and Chiefs, in all good counsels they give; never to speak evil against them, for they have taken much pains in promoting your happiness. . . ."

"Thus they inculcate instruction to their children day after day until they are



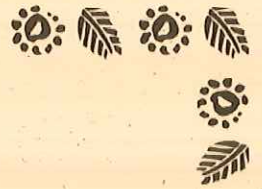


UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS
PART 2 TEACHER RESOURCE SHEET #2.1: TRADITIONAL MOHICAN VALUES, p. 2



grown up; and after they are grown, yet they would teach them occasionally. And when young people have children they also teach theirs in like manner.— This custom is handed down from generation to another; at the same time it may be observed that there were some that did not take no pains to instruct their children, but would set bad examples before them, as well as there are such among civilized nations." . . . (Excerpted as written from Jones, pp. 18-20).





THE MOHICAN PEOPLE
THEIR LIVES AND THEIR LANDS
A CURRICULUM UNIT FOR GRADES FOUR-FIVE

PART 3 THE MUH-HE-CON-NE-OK AND THE COMING OF EUROPEANS

TIME ONE CLASS PERIOD

- OBJECTIVES**
1. Students will become aware of the effects that the coming of the Europeans had on the Mohican people.
 2. Students will continue the development of their concentration and listening skills.
 3. Students will work on the development of their personal reading comprehension and writing skills.
 4. Students will have the opportunity to share with their peers information they have learned about how the presence of the Europeans in their homelands changed the lives of the Mohican people forever.

MATERIALS Teacher Reference: *A BRIEF HISTORY OF THE MOHICAN NATION, STOCKBRIDGE-MUNSEE BAND* by Dorothy W. Davids, Mohican Elder (Stockbridge-Munsee Historical Committee, 2004)
Teacher Resource Sheet # 3.1: The Effects of Alcohol on Mohican Lives and Lands
Activity #3.X: Student, Do You Know?
Student Resource Sheet # 3.X: Student, Do You Know?
Student Resource Sheet # 3.1: Effects of the Coming of the Europeans
Student Social Studies/History notebook in which to copy outline

CONTENT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS
PART 3 — THE MUH-HE-CON-NE-OK AND THE COMING OF THE EUROPEANS

1. HUDSON AND THE FUR TRADE
 - A. Introduction of Mohicans to alcohol
 - B. Beginnings of trade with the Europeans
2. EFFECTS OF EUROPEANS' COMING ON THE MUH-HE-CON-NE-OK
 - A. Early conflicts and wars (see SRS #3.1, p.1 and all pages listed B-G)
 - B. Loss of Mohican lands (p. 1)
 - C. Changes in economic patterns (p. 1)
 - D. Diseases, including alcoholism (p. 2)
 - E. Christian missionaries (p. 2)
 - F. Later wars and revolutions (p. 2)
 - G. Cultural changes in Mohican society (p. 2)

PROCEDURE 1. Using information from Teacher Resource Sheet #3.1, talk with students about the effects of the Europeans' introduction of alcohol on Native people in general and on the Mohicans in particular. Be sure that they include some

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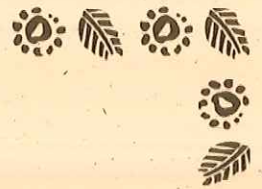


UNIT
PART 3

THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS
THE MUH-HE-CON-NE-OK AND THE COMING OF THE EUROPEANS, p.2.

- of that information in their outlines, as it is a very important cause of poverty, death and eventually the loss of homes and lands.
2. See Activity #3.X: Student, Do You Know? This activity could be used as a pre-post activity to help with the reading.
 3. Continue by having students read Student Resource Sheet #3.1 individually, in pairs or in groups — whatever students prefer. You might want to give each reader or group of readers one of the topics under EFFECTS . . . and let them locate their topic's paragraph, read and then discuss it themselves. Be sure they enter a few key words or phrases in their notebooks in whatever format they are using.
 4. End with a general class sharing of what each reader or group found, asking for comments from others about what they might believe are the most important points made.
 5. You might want to save this part of the activity for the beginning of the next day's class and use it as review. **This information is very important for students' understanding of colonialism and its effects on indigenous people everywhere.**





TEACHER RESOURCE SHEET #3.1
THE EFFECTS OF ALCOHOL ON MOHICAN LIVES AND LANDS

UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS

PART 3 THE MUH-HE-CON-NE-OK AND THE COMING OF THE EUROPEANS

The stereotype of the "drunken Indian" is pervasive in American society. Students need to be made aware of how alcohol has been used over the centuries by unscrupulous non-Natives to manipulate Native people, remove them from their lands and get control over their lives. Here is information that may be shared with students on this major influence on Native People, including the Mohicans.

Alcoholic drinking was not a part of Native life in most of this continent before the sixteenth century, according to Peter C. Mancall. There was some fermentation of local plants in the Southwest and in Central America, but, he writes: "Indians in eastern North America possessed no alcohol at the beginning of the colonial period. By 1800, . . . [no] other European-produced commodity created the difficulties among Indians that alcohol, particularly rum and brandy, caused throughout the East. What is more, when the descendants of the colonists moved westward, they brought liquor, and its often tragic consequences, along with them" (p. 14). Alcohol, according to William Swagerty, ". . . was a constant presence. Many Indian groups came to expect liquor as a present prior to commencing trade. Brandy and furs became inseparable early in the trade on the East Coast and remained the pattern as the trade expanded westward" (p. 209).

Wrone and Nelson state: "The Indian people accepted the white man's material goods, but their complaints about the abuses of the traders was unending. White traders cheated, beat, and enslaved the Indians, often after getting them drunk on rum" (p. 34). Numerous references to alcohol's effects on Native People are made in any reputable history of Native relations with, first, the Europeans, then the colonists and finally the Americans. Military budgets, of course, included funds for "rum" for the troops, which was then also used as part of the preliminaries in treaty council deliberations.

Writing about the effects of the Europeans' coming to the lands of the Muh-he-con-ne-ok, such as wars, diseases and such, Patrick Frazier says: "But the real killer was alcohol, introduced to them by Henry Hudson himself. Indians who brought furs from the hinterlands to Albany might not get home with their earnings before pouring them out of a bottle." He quotes a Mohican leader named Aupaumut (not the Hendrick Aupaumut of later times) who told the New York governor in 1722 that . . . "[w]hen our people come from hunting to the town or plantations and acquaint the traders and people that we want powder and shot and clothing, they first give us a large cup of rum. And after we get the taste of it crave for more so that . . . all the beaver and peltry we have hunted goes for drink, and we are left destitute either of clothing or ammunition . . ." Although Mohican leaders often pleaded for government help in prohibiting the sale of alcohol to their people, ". . . colonial governments did not completely outlaw the sale of alcohol to the Indians, just unlicensed distribution of it. Alcohol was an integral part of colonial American life, so the Indians had plenty of company" (pp. 6-7).





ACTIVITY #3.X
STUDENT, DO YOU KNOW?

UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS

PART 3 THE MUH-HE-CON-NE-OK AND THE COMING OF EUROPEANS

Focus Gain information which can influence a belief/perspective.
Materials Student Resource Sheet #3.X: Student, Do You Know? and pencil
Level Grades 4 and 5

Framing

Remind students we are journeying and exploring history in a different way. Tell students that **what we believe to be true may not be true**. As we learn about things, our perspectives and beliefs may change.

Suggested Procedure

1. Explain to students this is an activity and will not be graded.
2. Divide students into small groups of 4 or 5.
3. Give each group a copy of Student Resource Sheet #3.X: Student, Do You Know?
4. Ask students to read the questions and decide as a group A, B, C, or D. Remind students to use pencil because they may be changing their answers later.
5. After students have recorded answers, pass out a Student Resource Sheet #3 to each student. Tell them to find answers in this resource sheet.
6. Discuss and process answers with students. (Answers are underlined.)

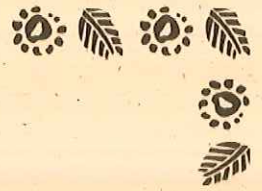
What did Henry Hudson find that the Dutch liked after sailing the Mahicannituck (Hudson River) in the early 1600's?

- A. lions and tigers
- B. cats and dogs
- C. beavers and otters
- D. horses and cows

What was established after Henry Hudson arrived in the Mohican community and found furs?

- A. Dutch trading post
- B. Mohican trading post
- C. French trading post
- D. Post office





UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS
PART 3 ACTIVITY #3.X: STUDENT, DO . . . p. 2.

As the fur trade expanded and furs became more difficult to find, tensions developed between the

- A. Stockbridge and Munsee
- B. Mohicans and Mohawks
- C. Mohicans and Menominee
- D. No tensions really developed

What did cultural conflicts cause the Mohicans to do in the early 1700's?

- A. move to what is now Wisconsin
- B. file a law suit
- C. move to what is now Massachusetts
- D. never move from their homelands

What people eventually replaced the Dutch with efforts to "civilize" all the Native people in what they called "New England"?

- A. African
- B. Mohawk
- C. English
- D. French

The lands where the Mohicans lived were eventually declared to belong to whom with the explanation that it was their "right of discovery"?

- A. Mohicans
- B. Mohawks
- C. Europeans
- D. Oneidas

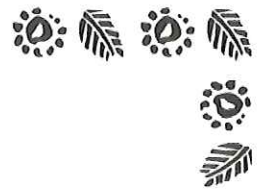
Facilitation Notes

Encourage students to discuss answers when answering Student Resource Sheet #3.X. Remind students this is an activity and that it will NOT be graded. **Important Note: Students may need some assistance when trying to agree as a group.**

Sample Processing Questions

- When you disagreed about an answer the first time through, how did you handle that?
- What did you learn about the Mohican People from this activity?
- Was this activity challenging? Why or why not?
- Did any of your beliefs change after this activity?





STUDENT RESOURCE SHEET #3.X
STUDENT, DO YOU KNOW?

UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS
PART 3 THE MUH-HE-CON-NE-OK AND THE COMING OF THE EUROPEANS

(DIRECTIONS) As a group, answer the following questions in pencil. Please remember to discuss with your group why you agree or disagree with an answer.

What did Henry Hudson find that the Dutch liked after sailing the Mahicannituck (Hudson River) in the early 1600's?

- A. lions and tigers
- B. cats and dogs
- C. beavers and otters
- D. horses and cows

What was established after Henry Hudson arrived in the Mohican community and found furs?

- A. Dutch trading post
- B. Mohican trading post
- C. French trading post
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As the fur trade expanded and furs became more difficult to find, tensions developed between the

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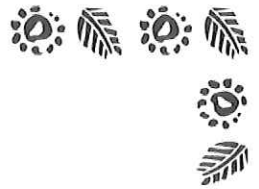
What did cultural conflicts cause the Mohicans to do in the early 1700's?

- A. move to what is now Wisconsin
- B. file a law suit
- C. move to what is now Massachusetts
- D. never move from their homelands

What people eventually replaced the Dutch to "civilize" all the Native people in what they called "New England"?

- A. African
- B. Mohawk
- C. English
- D. French





UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS
PART 3 STUDENT RESOURCE SHEET #3.X: STUDENT, DO . . . p. 2.

The lands where the Mohicans lived were eventually declared to belong to whom with the explanation that it was their "right of discovery"?

- A. Mohicans
- B. Mohawks
- C. Europeans
- D. Oneidas





STUDENT RESOURCE SHEET #3.1
EFFECTS OF THE COMING OF THE EUROPEANS

UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS

PART 3 THE MUH-HE-CON-NE-OK AND THE COMING OF THE EUROPEANS

In September 1609, Henry Hudson, a trader for the Dutch, sailed up the Mahicannituck into the lands of the Mohicans. He found himself in an area rich in beaver and otter, the kinds of furs the Dutch most coveted. By 1614 a Dutch trading post was established on an island later named Castle Island.

As the fur trade expanded and furs became more difficult to find, tensions developed between the Mohicans and the Mohawks, Haudenosaunee people to the west. Each group wanted to maintain its share of the fur trade business, as well as retain friendly relations with their European allies. Not only did conflicts occur between the Mohicans and the Mohawks, but the Native people also were caught in wars among the Dutch, English and French. The Mohicans were eventually driven from their territory west of the Mahicannituck. In the early 1700's, indebtedness, questionable land purchases and cultural conflicts caused them to move farther east near the Housatonic River in what were to become Massachusetts and Connecticut.

The Mohican economic pattern was greatly changed by contact with the Europeans. They stopped making many traditional items because new tools, iron kettles, cloth, guns and colorful glass beads were available at the trading posts. The English, who eventually replaced the Dutch in this area, chose to "civilize" all the Native people in what they called "New England." The vast lands, which the Mohicans had used for gardens, hunting and fishing, began to have boundary lines and fences when shared with non-Indians. Since their lands were declared to belong to European monarchs by "right of discovery," they found that they could not defend their ownership in the courts of the colonists. As more and more Europeans arrived, the Mohicans, like other Native people who had traditionally depended upon themselves and the resources of Mother Earth, found themselves dependent on white people and what they could provide.

From *A BRIEF HISTORY OF THE MOHICAN NATION, STOCKBRIDGE-MUNSEE BAND*
by Dorothy W. Davids, Mohican Elder Stockbridge-Munsee Historical Committee, 2004), pp. 2 - 3

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UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS
PART 3 STUDENT RESOURCE SHEET #3.1: EFFECTS OF . . . EUROPEANS, p. 2

The coming of the Europeans into the lands of the Mohicans affected them in another catastrophic way. Europeans brought diseases with them: smallpox, measles, diphtheria, scarlet fever. Native people, unfamiliar with these diseases, had not built up an immunity to them, and hundreds of thousands — sometimes whole villages at a time — perished. These diseases greatly decreased the numbers of Mohicans.

European Christians with missionary zeal also entered Native villages for the purpose of converting the people from their traditional spiritual practices to Christianity. Some Native people, noting that the Europeans seemed to be prospering in this new land, felt that perhaps the Europeans' God was more powerful, and agreed to be missionized. In 1734, a missionary named John Sergeant came to live with the Mohicans in their village of Wnahktukuk. He earnestly preached the Christian religion, baptized those who accepted his teaching, and gave them Christian names such as John, Rebekah, Timothy, Mary and Abraham.



In 1738, the Mohicans gave John Sergeant permission to start a mission in the village.

In 1738, the Mohicans gave John Sergeant permission to start a mission in the village. Eventually, the Euro-

pean inhabitants gave this place the name "Stockbridge," after a village in England. It was located on the Housatonic River near a great meadow bounded by the beautiful Berkshire Mountains in western Massachusetts. In this mission village, a church and school were built. The Mohicans, as well as other Native people who relocated there, became known as the "Stockbridge Indians."

Between 1700 and 1800, European countries battled for control of the land called America. The French and Indian Wars were really conflicts between England and France over territories they had taken from the Native people who were recruited to help them fight. The Revolutionary War and the War of 1812 were fought between the American colonists and England. The "Americanized" colonies no longer wanted to be governed by the Mother country. The Stockbridge Mohicans, as well as the Oneida, Tuscarora and other Native warriors, supported the colonists in their revolution. In one battle, the Battle of Van Cortlandt's Woods, a number of Stockbridge Mohicans lost their lives. When the surviving warriors returned home, they discovered that plans had already been made to remove them from Stockbridge.

The lives of the Mohican people were drastically changed by the fur trade, European missionaries, disease and war. All of these worked

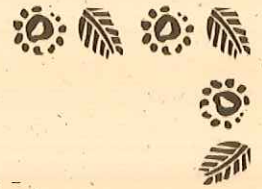
together to cause a breakdown in their traditional Mohican life and beliefs. Their spiritual ceremonies



The Mohicans, and other Native people became known as Stockbridge Indians while in this Massachusetts missionary village.

were replaced by European customs. Fewer and fewer of the people spoke the Mohican language; thus their thought patterns about the natural world were altered. The ancient arts of basket- and pottery-making continued, but other seasonal occupations were abandoned. In order to survive, the Stockbridge Mohican adopted the trades and behaviors of their non-Indian neighbors: farming, lumbering, worshipping in church, sending their children to schools. But as the eighteenth century neared its last twenty years, their lives were to change even more drastically.





THE MOHICAN PEOPLE
THEIR LIVES AND THEIR LANDS
A CURRICULUM UNIT FOR GRADES FOUR-FIVE

PART 4 THE STOCKBRIDGE MOHICANS AND THE AMERICAN REVOLUTION

TIME ONE CLASS PERIOD

- OBJECTIVES**
1. Students' awareness will be raised regarding the general background of both the American Revolution and the involvement of Native Nations, especially the Mohicans, in it.
 2. Students will hear some truths from the research of competent scholars that dispel several popular myths relating to Native People in the era of the Revolutionary War.
 3. Students will continue the development of the skills they have been using: notebook writing, listening/reading concentration, and sharing information orally.

- MATERIALS**
1. Student Resource Sheet # 3.1: Effects of the Coming of the Europeans (for review)
 2. Teacher Resource Sheet # 4.1: Myths of the American Revolution
 3. Teacher Resource Sheet # 4.2: The Indian Company of 1778
 4. Teacher Resource Sheet # 4.3: Re-examining the Revolution
 5. Activity #4.W: Student, Do You Know?
 6. Student Resource Sheet #4.W: Student, Do You Know?
 7. Student Social Studies/History notebooks

**CONTENT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS
PART 4 — THE STOCKBRIDGE MOHICANS AND THE AMERICAN REVOLUTION**

1. MYTHS OF THE REVOLUTION
 - A. Little or no participation by Native people
 - B. Only (or major) reason was freedom from Mother Country
2. ANSWERING MYTH 1
 - A. History textbooks often leave out Native participation
 - B. Mohican history of military service — for example, Rogers Rangers in French and Indian War
 - C. Indian Company of 1778, massacre in Van Cortlandt Woods
3. ANSWERING MYTH 2
 - A. **Equally important reason** was to get Indian land beyond the mountains
 - B. Native resistance to western takeover is often left out of books

- PROCEDURE**
1. Whether continuing with this part with fourth grade students or using this part and Part 5 for fifth graders, review again the information from Part 3 on the eight effects on the Mohicans of the coming of the Europeans (see SRS #3.1).





Also note with students that the name Muh-he-con-ne-ok will no longer be used, since we have moved into the period of English colonization. The name the Muh-he-con-ne-ok had given to their village in the Berkshires — Wnahktukuk — was changed by the non-Native inhabitants to Stockbridge in 1749 and the Native inhabitants began to be called Stockbridge Indians or Stockbridge Mohicans. Actually, they also included a number of other Native peoples such as Pequots, Mohegans, Abenaki and others who had fled disease, massacres and other disasters in New England to join the Mohicans living along Housatonic River in western Massachusetts.

2. The Stockbridge warriors fought for the British in several wars of 1700s, including the so-called "French and Indian War." In the latter they joined the militia of Robert Rogers and "played a vital role as scouts and rangers on the frontier between Canada and up-state New York," according to Richard Walling in his book *PATRIOTS' BLOOD*. He goes on to say:

Stockbridge warriors served in most of the campaigns between Lake George and Canada [and] fought alongside their Iroquois neighbors under Sir William Johnson against the French . . . For the young men of the Mohican and allied tribes; serving as soldiers was an expression of their traditional role as warriors for their people. While military service was appealing, its consequences had the accumulative effect of weakening the tribe. Death by bullet was compounded by death by disease, particularly in the cramped, sickly military camps of the 18th century. Smallpox, dysentery, measles, etc., all diminished the strength of the people. With each passing year, the number of Stockbridges gradually declined (p. 16).

3. Have students do Activity #4.W: Student, Do You Know? This activity can also be used as a pre-post activity to help with the next reading.
4. When the activity is finished, have students again refer back to the paragraph on page 2 of Student Resource Sheet #3.1 beginning with "Between 1700 and 1800 . . ." Emphasize several points mentioned in this selection:
 - The Mohicans and other Native people supported the colonists in the Revolutionary War, while many other Native people fought on the British side. In one battle, a number of Stockbridge Mohican warriors fought and died in the Battle of Van Cortlandt's Woods.
 - As hinted at in the closing sentence of the same paragraph, the colonists were determined to acquire more Native lands in the East and much more land in the Midwest beyond the Appalachian Mountains.

Now go on to the issue of the two myths of the Revolution to be discussed and responded to.

5. Using Teacher Resource Sheet #4.1, introduce students to the fact that we will look at two myths of the American Revolution — that is, generally held beliefs that are not true. Have them copy the two myths as you write them on the board. (see #1 of CONTENT).





6. Print Answering Myth 1 as a subtitle and continue the discussion, sharing whatever information you like from the texts of Teacher Resource Sheets #4.1 and #4.2, depending on how much detail you would like students to have. Emphasis should be on the assistance given by the Stockbridge Mohicans and in particular on the Indian Company of Abraham Ninham, son of Daniel Ninham, about whom the book *CHIEF NINHAM: FORGOTTEN HERO* is written and which students will read soon.
7. Continue this process with the second part of this section Answering Myth 2, this time using Teacher Resource Sheets #4.1 and #4.3. The focus here is on a seldom discussed, yet major, reason for the colonies' rebellion against the Mother Country of England, that is, their intense hunger for Native lands to the west.





ACTIVITY #4.W
STUDENT, DO YOU KNOW?

UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS

PART 4 THE STOCKBRIDGE MOHICANS AND THE AMERICAN REVOLUTION

Focus Distinguish myth from fact and learn how information may influence a belief/perspective.

Materials Student Resource Sheet #4.W: Student, Do You Know? Student Resource Sheet #3.1 and pencil

Level Grades 4 and 5

Framing

Remind students we are journeying and exploring history in a different way. Tell students that **what we believe to be true may not be true**. As we learn about things, our perspectives and beliefs may change.

Suggested Procedure

1. Explain to students this is an activity and will NOT be graded.
2. Divide students into small groups of 4 or 5.
3. Give each group a copy of Student Resource Sheet #4.W: Student, Do You Know?
4. Ask students to read the questions and decide as a group A, B, C, or D. Remind students to use pencil because they may be changing their answers later.
5. After students have recorded answers, tell students to find answers in their copies of SRS #3.1.
6. Discuss and process answers with students.

Questions for group consensus

What did Europeans bring to the Mohicans that made them very sick?

- A. water
- B. gold
- C. disease
- D. clothes

What were the consequences for the Mohicans, and many other Native People after Europeans brought diseases?

- A. the number of the Mohicans, and Native People in general, increased
- B. mild — not even a hundred died
- C. no deaths
- D. catastrophic — thousands died





UNIT
PART 4

THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS
ACTIVITY #4.W: STUDENT, DO YOU KNOW? p. 2.

What role did John Sergeant have when he came to live with the Mohicans in their village of Wnahktukut in the 1700s?

- A. Medical doctor
- B. Fur Trader
- C. Christian Missionary
- D. Farmer

What was the new name the Europeans gave to the Mohican village in 1749?

- A. Stockbridge
- B. Delaware
- C. Munsee
- D. English

The mission village of Stockbridge originated in what state?

- A. Wisconsin
- B. Massachusetts
- C. Indiana
- D. New York

The French and Indian Wars consisted of conflicts between what two groups of people?

- A. England and France
- B. England and Mohicans
- C. Dutch and England
- D. France and Indians

The French and Indian Wars included conflicts over territories that had been initially inhabited by what people?

- A. French
- B. Native
- C. Dutch
- D. English

What did the Mohicans learn when they returned home after fighting in the Revolutionary War?

- A. Plans had been made to remove them from Stockbridge.
- B. Plans had been made to ensure they could live in Stockbridge.
- C. They would go to court immediately to fight for their homelands.
- D. Nothing changed and there were no new plans.





UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS
PART 4 ACTIVITY #4.W: STUDENT, DO YOU KNOW? p. 3

What replaced the traditional Mohican life and beliefs?

- A. European Customs
- B. African Customs
- C. Mexican Customs
- D. No traditional beliefs were replaced

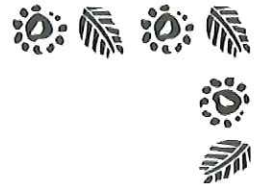
Facilitation Note

Encourage students to discuss answers when answering Student Resource Sheet #4.W: Student, Do You Know? Remind students this is an activity, so it will NOT be graded. **Important: Students may need some assistance when trying to agree as a group.**

Sample Processing Questions

- Did you do this differently than the last time (in Part 3)?
- Is the new information hard to believe? Why or why not?
- What did you learn from doing this activity?
- Did it change the way you think about the Mohican People? If so, how?





STUDENT RESOURCE SHEET #4.W
STUDENT, DO YOU KNOW?

UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS

PART 4 THE STOCKBRIDGE MOHICANS AND THE AMERICAN REVOLUTION

DIRECTIONS As a group, answer the following questions in pencil. Please remember to discuss with your group why you agree/disagree with an answer.

What did Europeans bring to the Mohicans that made them very sick?

- A. water
- B. gold
- C. disease
- D. clothes

What were the consequences for the Mohicans after Europeans brought diseases?

- A. the number of the Mohicans increased
- B. mild — not even a hundred died
- C. no deaths
- D. catastrophic — thousands died

What role did John Sergeant have when he came to live with the Mohicans in their village of Wnahktukut in the 1700s?

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- C. Christian Missionary
- D. Farmer

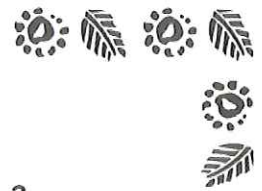
What was the new name the Europeans gave to the Mohican village in 1749?

- A. Stockbridge
- B. Delaware
- C. Munsee
- D. English

The mission village of Stockbridge originated in what state?

- A. Wisconsin
- B. Massachusetts
- C. Indiana
- D. New York





UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS
PART 4 STUDENT RESOURCE SHEET #4.W: STUDENT, DO YOU KNOW p. 2

The French and Indian Wars consisted of conflicts between what two groups of people?

- A. England and France
- B. England and Mohicans
- C. Dutch and England
- D. France and Indians

The French and Indian Wars included conflicts over territories that had been initially inhabited by what people?

- A. French
- B. Native
- C. Dutch
- D. English

What did the Mohicans learn when they returned home after fighting in the Revolutionary War?

- A. Plans had been made to remove them from Stockbridge.
- B. Plans had been made to ensure they could live in Stockbridge.
- C. They would go to court immediately to fight for their homelands.
- D. Nothing changed and there were no new plans.

What replaced the traditional Mohican life and beliefs?

- A. European Customs
- B. African Customs
- C. Mexican Customs
- D. No traditional beliefs were replaced





TEACHER RESOURCE SHEET #4.1
MYTHS OF THE AMERICAN REVOLUTION

UNIT THE MOHICAN PEOPLE: THEIR LIVES AND THEIR LANDS

PART 4 THE AMERICAN REVOLUTION AND THE STOCKBRIDGE MOHICANS

Two myths, usually believed as facts of the American Revolution, are relevant to our study of the Stockbridge Mohicans in the 1770s. This resource sheet is meant to assist you, the teacher, in your discussion of these myths with your students, especially as you attempt to help them think critically about what they read in textbooks and see on the movie or TV screen.

Two pieces of material serve as the basis of this discussion and may be referred to for additional information. The first is an article written by Ray Raphael, a former teacher and a researcher of the period of the American Revolution. Entitled "Re-examining the Revolution" and published in the Winter 2004-2005 issue of *RETHINKING SCHOOLS*, it can be found in its entirety on Teacher Resource Sheet #4.3 if you wish to explore these ideas further. The second is the work of Richard S. Walling, a retired teacher and a scholar who has researched and published several histories of Natives in his home state of New Jersey. His most recently published book, entitled *PATRIOTS' BLOOD: THE INDIAN COMPANY OF 1778 & ITS DESTRUCTION IN THE BRONX*, includes a study of a group of Native warriors from the Northeast who fought for the colonists and many of whom died at hands of the British a couple of months later in the Battle of Van Cortlandt's Woods in the Kingsbridge area of the Bronx. Excerpts from *PATRIOTS' BLOOD* detailing information on the Indian Company can be found on Teacher Resource Sheet #4.2.

Now on to two myths of the Revolution relevant to the Mohican Story:

- MYTH 1 There was little or no military participation of Native Americans in the Revolutionary War era, and what was offered was insignificant.
- MYTH 2 The colonists' major reason for revolution against England was freedom and independence from the Mother Country.

Talk with students about these two myths. Keep in mind that the interface of Native histories with the "American story" makes for complexities that are not easy to untangle. For that reason we are simplifying the stories in this curriculum about the relationship among the Americans and the various Native Nations involved with them so that your students can grasp the significance of the points made.

Answering Myth 1 Because textbooks and other books generally give the impression that the colonists received little or no support from Native people during the war, the support that was given is usually brushed aside as if it never existed. (At this point, if students use or have access to an elementary textbook in American History, they could check to see if/how the text deals with this issue before you go on to the next point.)





In fact, many Native Nations fought in the wars brought to the so-called "New World" by the Europeans, including the Mohicans who had fought on the side of the British in such wars since the 1740s. While most of the nations fought for the British in the Revolutionary War, the Stockbridge Mohicans were joined by warriors from the Wampanoag, Pequot, Mohegan and Naragansett Nations of New England and formed a special "Indian Company" at the request of George Washington himself to fight on the side of the colonists. Early in 1778 Washington wrote to the Army Committee of the American Congress ". . . such a body of indians [sic], joined by some of our Woodsmen, would probably strike no small terror into the British and foreign troops" (Walling, p. 5; more on these words later).

The Indian Company was formed in early August of 1778 under the command of Captain Abraham Ninham (or Nimham). Upon his request, Native men were sent from their various New England regiments to this special company, including his father, Chief Daniel Ninham, and a group of Stockbridge Mohicans who had joined the Americans at White Plains in July. On August 31, these troops, and a force of light infantry of the Americans, were ambushed by the British on horseback in a field in the northern Bronx. After being cut off from the main fighting a distance away, the colonial infantrymen retreated. The surrounded Native warriors bore the brunt of what has been called by some a massacre. By early evening, both Ninhams, a number of the Stockbridge Mohicans and most of the other Native warriors were dead. It was virtually the end of the Indian Company (Walling, pp. 7-14).

Walling concludes this account with the following words:

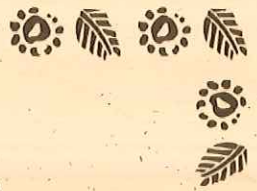
The story of the Stockbridge Mohicans continued well past the war and extends into the present. The shared kinship and culture were evident in the years just after the Revolution when New England and New York Indians shared in the effort to adapt to the realpolitik world of a culture bent on land acquisition and exploitation of nature. The establishment of New Stockbridge and Brothertown, both on land gifted by the Oneida after the war, is a clear demonstration of the communal bond that, while predating the American Revolution, was fastened forever by the blood shed by Indian men who had fought and died on a hot summer's day in 1778 (p. 14).

You might ask the question: "Why would Native men whose people had already suffered loss of life and lands at the hands of the colonizers want to fight for either side in one of their wars?" This is a good question not easily answered. Some Native men say that it was simply their tradition of being warriors that drew them to battle. Others argue that they probably wanted to be considered friends to those who won the war and possibly get some of their lost lands back.

Patrick Frazier has a list of reasons why Stockbridge were drawn to the colonial side in the Revolution. He cites the following:

- theme of liberty, freedom from an oppressive government, especially its taxation
- the example of earlier colonial resistance in 1774 Stockbridge and the resulting pressure of public opinion against the British that surrounded the Mohicans
- their disillusionment with the British who had not helped the Wappingers with their land claim and the possibility that colonial victors in the war would respect Native land claim rights.





UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS
PART 4 TEACHER RESOURCE SHEET #4.1: MYTHS . . . REVOLUTION, p. 3

Whatever the reasons, the Stockbridge Mohicans chose to accept the April 1, 1775 invitation of the Massachusetts Provincial Congress to join the colonial forces in their revolt against the Mother Country (pp. 194-195).

You might also raise the question: "Why do textbooks leave out the help that Native Nations gave to either the colonists or the British?" All too often, people of color are left out of American History texts until they have become a problem or are "in the way of American progress." Such is often the case with Native Americans. The answer, of course, has to do with the bias of many textbook publishers and the continuation of many stereotypes, shared by many Americans, of seeing "American history" as the history only of the European colonists who dominated the institutions of the colonies, especially their governments.

Perhaps some publishers believe that including the Native contributions to the Revolution would highlight the hypocrisy of an American government that accepted their service and even their deaths only to take their lands away for the non-Indian settlers already moving into them. Keep in mind that George Washington, who wanted to use the Native warriors to "strike no small terror" into the British and foreign troops was himself pursuing "extensive land speculation" west of the mountains at this time (see Teacher Resource Sheet #4.3, p. 1, col. 2 of Ray Raphael's article). We are reminded of the saying: "The victors write the history books."

Meantime, teachers trying to multiculturalize their teaching would likely see it differently. If we wish, we can help students see that the history of a nation needs to include all its peoples' histories, since the histories of people of color are also part of the whole American experience. By learning about many perspectives and with the help of the teacher, students will find a new truth emerge.

Answering Myth 2 One of the most important (some historians would argue the most important) reasons for the revolution was the colonists' hunger for more land. Impress on students that the need to be "free" was to a great extent based on the fact that the new government wanted to have the freedom to enlarge its own territory without having to compete with the Mother Country (or the French or the Spanish). Unfortunately, Native people, such as the Stockbridge Mohicans who trusted the colonists back in Stockbridge, MA, did not catch on to what they were really up against regarding American expansion until it was too late. Recall that sentence from the *BRIEF HISTORY* pointed out on Student Resource Sheet # 3.1: "When the surviving warriors returned home [from the Revolutionary War], they discovered that plans had already been made to remove them from Stockbridge."

It would also be helpful to note that in most textbooks the resistance of Native people to American western expansion is often either left out or trivialized. Students should know that one of the largest collections of Native allies in United States history was formed to resist this western expansion after the revolution. It was a broad coalition of Native peoples in the Midwest whose purpose was to fight for their lands against the intrusions of non-Indian settlers and those American frontiersmen who had been terrorizing the Native people for decades and whom they called the "Long Knives." A "great [unnamed] Delaware chief said in 1781: 'I know the *long knives*; they are not to be trusted.'" (David Wrone and Russell S. Nelson, Jr., p. 68).

Ray Raphael, in his article entitled "Re-examining the Revolution" (see Teacher Resource Sheet #4.3), writes:

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THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS
TEACHER RESOURCE SHEET #4.1: MYTHS . . . REVOLUTION, p. 4

The pan-Indian resistance movements of the 1780s — the largest coalitions of Native Americans in our history — are entirely neglected [in textbooks]. With nary a word about the impact on indigenous people, the texts uniformly celebrate the ordinances of 1785 and 1787 — blueprints for westward expansion and death knells for Indian sovereignty" (p. 29).

Raphael goes on to discuss how the emphasis on heroes of the American Revolution — and, we might add, in American history in general — distorts the realities of the times. He cites the "concerted revolutionary activities of people who had learned the power of collaborative effort" (p. 30), especially in Massachusetts where, almost two years before the Declaration of Independence of 1776, a declaration in the town of Worcester proclaimed its independence from the British. He gives example after example of the myths created in later times about individuals we have all heard of and honored, whose actions, if they ever happened at all, were the culmination of months of protests, demonstrations, petitions and other actions of hundreds and often thousands of angry colonists. Ignoring this historical fact, writes Raphael, "turns history on its head. In reality, so called leaders emerge from the people — they gain influence by expressing views that others espouse. In the telling of history, however, the genesis of leadership is easily forgotten." He closes the article with this warning: "If we teach our students that a few special people forged American freedom, we misrepresent, and even contradict, the spirit of the American Revolution . . . Both real history and the meaning of American democracy are lost in the translation" (p. 32).

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TEACHER RESOURCE SHEET #4.2
THE INDIAN COMPANY OF 1778

UNIT THE MOHICAN PEOPLE: THEIR LIVES AND THEIR LANDS

PART 4 STOCKBRIDGE MOHICANS AND THE AMERICAN REVOLUTION

**Part One:
The Indian Company of 1778**

Introduction

On a hot day in August, 1778 a fierce contest was fought between Patriot and British forces in the woods, fields and rock ledges of the Bronx, along the Westchester County border. Among the men who fought that day was a group of Native Americans who were formed into a special military unit; a unit that represented both the unique role of Native American warriors who fought in the Continental Army, and of the special bond of shared kinship and culture. This is their story.

Kinship and Culture in the Northeast

Prior to the outbreak of the American Revolution, a well established pattern of kinship and shared culture existed amongst the American Indian tribes in the northeast. For example, as early as the 17th century, New England Algonquian peoples moved into the Hudson River Valley as a result of warfare, notably King Phillip's War of 1675-76, and Euro-American colonial expansion from the eastern seaboard. These refugees mingled with the Mohican and other area tribes.

In the early 18th century, this process accelerated, and was also influenced by the introduction of Christian missionaries such as the Moravians and Presbyterians. Families moved across vast distances with a freedom hard to imagine to people of our day, accustomed to super-highways and airline travel. In practically every village from Rhode Island to western Massachusetts, to Iroquoia to the Ohio, American Indians had family members and friendships along the way.

The common kinship and shared cultural experiences amongst the northeastern American Indians were key factors in the creation of the Indian Company of 1778.

Valley Forge to White Plains - 1778

While a number of Native American men living in New England and New York communities served in local, state, and Continental forces, a new initiative was proposed by George Washington in early 1778 focusing on a special corps of Indian troops. It was at this same time, during the depressing months of the Valley Forge encampment, that John Laurens and General Varnum had proposed to Washington the formation of a special corps of black soldiers. It is not coincidental that the Commander in Chief began to voice his ideas of utilizing native warriors at this same time for special duties as part of the American Army.

Washington to the Committee of Congress with the Army Headquarters, January 29, 1778

...I shall now in the last place beg leave to subjoin a few Matters unconnected with the general subject of these remarks....The enemy have set every engine at work, against us, and have actually called savages and even our own slaves to their assistance; would it not be well, to employ two or three hundred Indians against General Howe's army the ensuing campaign? ...Such a body of indians, joined by some of our Woodsmen, would probably strike no small terror into the British and foreign troops....





Congress
March 4, 1778
Charles Thomson, Sec.y

Resolved, That General Washington be empowered, if he thinks it prudent, to employ in the Service of the United States a body of Indians not exceeding four Hundred, & that it be left to him to pursue such measures as he judges best for procuring them, and to employ them, when procured, in such ways as will annoy the Enemy, without suffering them to injure those who are friends to the cause of America.

Native Soldlars in the Army - 1778

Serving in the various regiments in Continental service during the first half of 1778 were probably over two hundred American Indian men. In addition to individuals serving in the different regiments, on the frontier borders of the new country, native men fought in special units composed mostly of warriors from a particular tribe. Instances of these include the Oneida and Tuscarora of upstate New York who had fought at Oriskany and in the Saratoga Campaign of 1777, the various Maine tribes, Delaware's under Captain White Eyes in the Fort Pitt area, and the Catawbias of South Carolina. Additionally, there were also border ranger units with a large percentage of Indian men as in Bedel's Rangers of northern New Hampshire (& Vermont - not yet a state).

Amongst the many New England regiments were dozens of individuals serving from their home communities. Wampanoags from Mashpee, Pequots from Stoningham, Mohegans from Norwich, Narragansetts of Rhode Island and the largest of all contingents, the Stockbridge Mohicans of western New England and New York.

Patrick Frazier's 1992 book, *The Mohicans of Stockbridge*, provides an in-depth analysis of the role of the Stockbridge men throughout

the war. This paper will not review the entire military history of the Stockbridge men during the war, but will focus on their unique role during 1778.

Indian Company of 1778

The Stockbridge men had fought as a contingent on several occasions during the first years of the war, from the siege of Boston to Burgoyne's Invasion of 1777. In October of that year, Abraham Nimham, with his company of Indians, made application to Congress, "to be employed in the service of the United States; who, in their proceedings, October 25, 1777, requested that they report themselves to Major General Gates for duty...(DeVoe, p. 189)."

While on duty with the Northern Army under Gates in 1777, the Stockbridge Indian contingent received supplies from the quartermaster. From April 1777 to September 1777, the Stockbridge Indians received forty-five muskets, forty-three powder horns, seven cartridge boxes, 192 flints, thirty-one bullet pouches, twelve tomahawk belts, 1614 musket cartridges, gunpowder, musket balls and buckshot. On September 30, 1777, Captain Jehouakim Mtohksin returned eleven damaged muskets to the quartermaster (National Archives, Military Stores Records collection, Roll 39).

After the winter season of 1777-78, Abraham wrote to General Gates requesting that all of the Stockbridge men from the different regiments be allowed to serve together:

1778

Brothers-I come ask you a question hope you will help us. Now I mention that with which I have been concerned. I had some brothers enlisted into the Continental service in several Regiments. Now Brothers I should be very glad if you will discharge them from their Regiments. We always want to be in one

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body..when we are in service..do not think that I want get these Indians away from their soldierings..but we want be together always & we will be always ready to go any where you want us to go long as this war stands &tc.

Abraham Nimham
Captn

To the Most Honorable
Major Genl Gates

While no documentation has been found ordering the establishment of the Indian Corps to act in conjunction with the light infantry, such a special group was formed. Existing regimental muster roles are exact in this matter: In virtually all cases, native men in all of the New England regiments were pulled out of their companies and served "on command with the Indian Company."

**Casualties of the Stockbridge
Indian Massacre**

The terrible and bloody fight on August 31, 1778 is the subject of Part Two of this work. In short, on that day Col. Simcoe of the Queens Rangers led a combined force of more than five hundred Loyalists and Hessians in an ambush targeted at the Indian Company. When the skirmish was over, most of the warriors were dead and the British had dealt the Americans a hard blow. One month later, Baylor's dragoons would suffer a similar fate across the Hudson River.

All the reports associated with this bloody skirmish share the same key elements: Simcoe's ambush, the desperate fight put up by the Indians, and the large number of Indians killed. Simcoe puts the number of Indian dead at "near forty," and a contemporary account in Rivington's Gazette states thirty-seven and another in the same paper stated nineteen Indian dead. Scott reported that as of the evening of the battle, fourteen of the forty Indians had returned, leaving some thirty-seven unaccounted for.

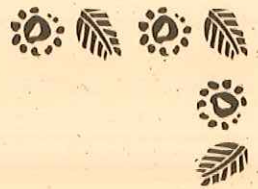
One source which may bear more weight is that of Thomas F. DeVoe, the 19th century historian who wrote the first critical account of the affair in the *Magazine of American History* in 1880. A descendant of the DeVoe Family upon whose farm the battle raged, DeVoe walked the battlefield with his grandmother in the early 19th century. She had been eighteen at the time of the battle and was an eyewitness to the fight and its aftermath. In his 1880 article, DeVoe wrote,

The greatest struggle, was on the second field north of Daniel DeVoe's house, where the bodies of some seventeen Indians lay, cut and hacked to death; besides many others, who were killed and wounded in their attempt to escape in several directions. It was a terrible conflict, or rather a slaughter of about thirty Indians...Many years afterwards, this fight was a frequent subject of conversation by those of the families who had visited the fields immediately after the conflict...

How many men were killed? No one can be certain. Given the fact that Nimham's Indian Company had approximately fifty to sixty men, and most were killed in the struggle, a number approaching forty is not unrealistic.

As DeVoe wrote in 1880, the bodies of men found in the woods after the battle, including Daniel Nimham, were taken to a portion of the field, interred and stones placed on top, "not as a monument, but to protect the bodies from further desecration."

And so came an end to what Washington had planned as the creation of a "Flying Army composed of light Infantry & rifle Men mix[ed with] about 400 Indians with them; being thus incorporated with our own Troops, who are designed to skirmish, act in Detachments & light Parties, as well as lead the Attack..." The anticipation made by Washington in the desperate days of Valley Forge was altered by the events of that year. The Oneida warriors were at home,

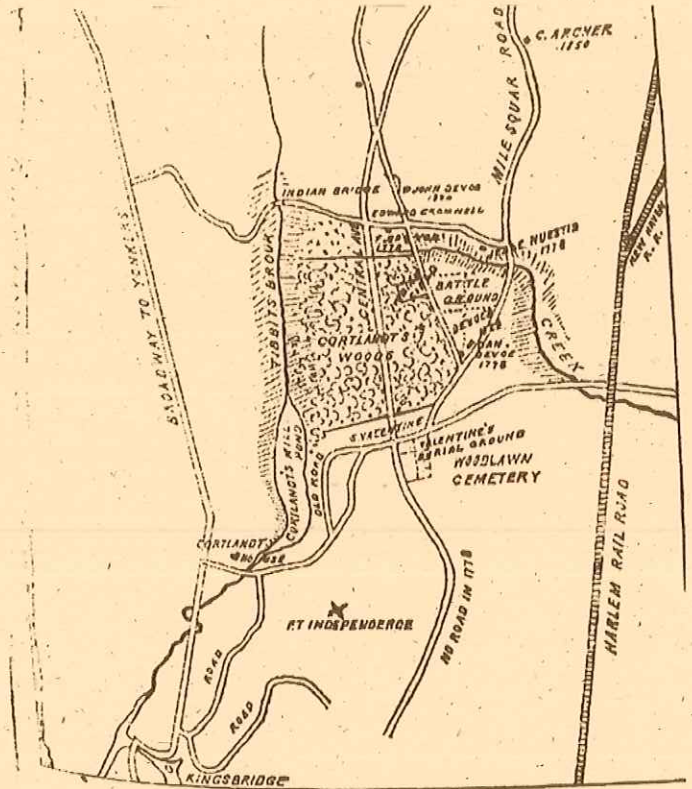


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defending their families and property from their pro-British brethren, and the arrival of the French army and navy in July, 1778 lessened the necessity of employing such special forces as the Indian regiment. Finally, with winter approaching and the decimation of the Indian Corps at Kingsbridge on August 31, there was no practical method of rebuilding and sustaining this unique strike force.

To be sure, the Stockbridge Indians and their fellow Algonquin and Iroquois neighbors and relations continued to play crucial roles in the remaining years of the war. The Oneida and Tuscarora bore the burden of internecine warfare on the border when their villages were burned out in retribution for Sullivan's Expedition in 1779. Later in the war, many of these refugees found comfort with the Stockbridge in Massachusetts. The Delaware Indians tried to remain neutral on the frontier, until Captain White Eyes was murdered, the Americans could not sustain them as allies, and the brutal extermination of nearly one hundred Moravian Delaware & Mohican converts at Gnadenhütten in 1782 by patriot militia.

The story of the Stockbridge Mohicans continued well past the war and extends into the present. The shared kinship and culture were evident in the years just after the Revolution when New England and New York Indians shared in the effort to adapt to the realpolitik world of a culture bent on land acquisition and the exploitation of nature. The establishment of New Stockbridge and Brothertown, all on land gifted by the Oneida after the war, is a clear demonstration of the communal bond that, while predating the American Revolution, was fastened forever by the blood shed by the Indian men who had fought and died together on a hot summer's day in 1778.



Map of the battlefield by Thomas DeVoe, 1880

Text excerpts from pages 3 through 13, map p. 19, of *PATRIOTS' BLOOD: THE INDIAN COMPANY OF 1778 & ITS DESTRUCTION IN THE BRONX* (Richard Walling, 2006, ISBN# 0-9768719-2-0). Reprinted with permission of author.

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Re-examining the Revolution

What's the harm in celebrating the myths of our nation's founders?

■ BY RAY RAPHAEL

History, like politics, is based on framing and spin. For two centuries, authors of history texts have used whitewashed tales of our nation's founding to provide young people with a shared view of America, a national self-portrait deemed to be patriotic. The biases in old textbooks are transparent—but have we left mythologizing behind?

Although textbooks in recent years have certainly become more inclusive, giving the nod to multiculturalism is not synonymous with getting the story right. We've come a long way, baby—but we have a long way to go.

In conjunction with my latest book, *Founding Myths: Stories that Hide our Patriotic Past*, I have reviewed 22 current elementary, middle school, and high school texts. Fourteen were displayed at a recent National Council for the Social Studies convention, while eight are approved for use in California, which has among the strictest criteria in the nation. I compared the 13 mythologies of the American Revolution discussed in my book with those perpetuated in these texts, and the results are startling. Although some texts fare better than others, all contain some serious lapses.

Myths That Persist

Most texts do mention African-American participation in the war, but they focus primarily on those who sided with the Americans. In fact, those who sided with the British were far more numerous, but you'd never guess it from reading the texts. When they offer numbers, they typically compare the estimated number of black patriot soldiers during the course of the entire war (5,000) with the number of slaves who sought freedom with the British in a single week (generally cited as 300). The myth of the patriotic slave is not far removed from that of the happy slave.

Current texts do include some mention of the Native-American presence in the Revolutionary War, but their narratives display a serious bias. In fact, white colonists were looking west as well as east before, during, and after the war, but the texts do not discuss their drive to acquire trans-Appalachian lands—a major cause of the Revolution. They do not mention the extensive land speculation of George Washington, Thomas Jefferson, Patrick Henry, and other "Founding Fathers." The American Revolution was the largest conflict between Native Americans and European Americans in our nation's history, but students will not learn this by dutifully reading their assignments.

All elementary and middle school texts report the exploits of George

Rogers Clark and his small band of frontiersmen, who supposedly "opened" the West. The authors of Harcourt's *Horizons* write, "George Rogers Clark helped protect the frontier lands claimed by many American settlers." Then, to ensure that students did not miss the message, they ask: "Review: Who defended settlers in the western lands?" In this one question, a war of conquest is turned on its head.

By contrast, not one of the elementary or middle school texts even mentions the genocidal Sullivan campaign, one of the largest military offensives of the war, which burned Iroquois villages and destroyed every orchard and farm in its path to deny food to Indians. Serious treatments of white conquest appear earlier (17th century) and later (19th century) in these texts, but not at the critical point of our nation's founding. Right at the moment of the greatest white incursion onto Native lands in United States history, the Indian presence mysteriously disappears. The pan-Indian resistance movements of the 1780s—the largest coalitions of Native Americans in our history—are entirely neglected. With nary a word about the impact on indigenous people, the texts uniformly celebrate the ordinances of 1785 and 1787—blueprints for westward expansion and death knells for Indian sovereignty.

In their eagerness to find female



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heroines of the Revolutionary War, 18 of the 22 texts feature the story of Molly Pitcher. They reify this folkloric legend into a real person, pronouncing unabashedly that she was Mary Hayes. (The legend did not settle on a flesh-and-blood woman until the 1876 Centennial, based only on the word of a local promoter from Carlisle, Pa.) Most texts display one of the 19th century romantic paintings of Molly firing her cannon. The pictures appear old and suitably historic—no matter that these fantasies were painted in the following century.

Our texts are based on warmed-over tales of the 19th century such as Patrick Henry's "Liberty or Death" speech (written by William Wirt in 1817, 42 years after the fact) and "Paul Revere's Ride" (popularized in 1861 by Henry Wadsworth Longfellow, who distorted every detail of the event to enhance his story). Although many historians know better, these stories work so well that they must still be included, regardless of authenticity or merit.

More of the myths are perpetuated in elementary and middle school texts than in AP high school texts, but this raises a troubling question: Why are textbook authors telling stories that they know to be false? Worse yet: Why do they give these tales their stamp of approval and call them "history"?

Of all the texts, the one that perpetuates the most untruths about the American Revolution—I found a whopping 17—is Joy Hakim's immensely popular *A History of US*. This is no accident. Hakim, who has done so much to make history more inclusive, is a masterful storyteller, and she has based her account on how stories play to young readers, not on whether they are true. She is the only current textbook author to perpetuate the story of Paul Revere waiting to view the signal lanterns ("One if by land, two if by sea"), a Longfellow fabrication. She not only attributes the words of William Wirt to Patrick Henry, she also tells her young readers what gestures Henry made as he uttered each phrase. She takes Ralph Waldo Emerson's "Concord Hymn" and mysteriously places it at Lexington, because it seems to fit the story there.

How do textbook writers deal with advances in modern scholarship that disprove, or at least deconstruct, the myths?

In 1996, David Hackett Fischer published his remarkable deconstruction and reconstruction of Paul Revere's ride. Fischer showed that Revere was not such a solitary hero. Instead, he was part of an intricate web of patriots who rode horses, rang bells, and shot guns to sound the warning. Fischer's book was so popular that textbook writers had to deal with this new information. Revere was not alone, they now admit. William Dawes (and sometimes Samuel Prescott) rode as well. They water down the legend, but they do not embrace the real impact of Fischer's findings: The mobilization of April 18-19, 1775, was a truly collaborative effort involving an entire population.

In 1997, Pauline Maier published *American Scripture*, where she uncovered 90 state and local "declarations of independence" that preceded the U.S. Declaration of Independence. The consequence of this historical tidbit is profound: Jefferson was not a lonely genius conjuring his notions from the ether; he was part of a nationwide political upheaval. Again, textbook writers have watered down the legend while missing the main point. Many now state that Jefferson was part of a five-man congressional committee, but they include no word of those 90 documents produced in less-famous chambers.

Coverup

Some say these myths are harmless—what damage can stories do? Plenty. They change our view of historical and political processes. Myths that celebrate individual achievement mask fundamental truths of great importance. The United States was founded not by isolated acts of heroism but by the concerted revolutionary activities of people who had learned the power of collaborative effort. "Government has now devolved upon the people," wrote one disgruntled Tory in 1774, "and they seem to be for using it." That's the story the myths conceal.

For example, in 1774 common farmers and artisans from throughout Massa-

chusetts rose up by the thousands and overthrew all British authority. In the small town of Worcester (only 300 voters), 4,622 militiamen from 37 surrounding communities lined both sides of Main Street and forced the British-appointed officials to walk the gauntlet, hats in hand, reciting their recantations 30 times each so everyone could hear. There were no famous "leaders" for this event. The people elected representatives who served for one day only, the ultimate in term limits. "The body of the people" made decisions and the people decided that the old regime must fall.

Similar transfers of power were repeated in every county seat outside Boston. By early fall—half a year before Lexington and Concord—British rule had come to an end, both politically and militarily, for 95 percent of the inhabitants of Massachusetts. On October 4, 1774—21 months before Congress would approve the Declaration of Independence—the people of Worcester proclaimed that the old constitution was dissolved and that they should begin to form a new one, "as from the ashes of the Phenix."

This was the most successful popular uprising in our nation's history—so why is it not part of the core narrative of the Revolution? It used to be. Mercy Otis Warren, a patriot who wrote one of the early histories, called the 1774 rebellion "one of the most extraordinary eras in the history of man." Other early historians covered the events in some detail.

But then came the myths. "The shot heard round the world" (Ralph Waldo Emerson, 1836) told us the Revolution started on April 19, 1775, effectively muzzling the one that came before it. The Sam Adams myth (first perpetuated by his Tory opponents, and not adopted by most Americans until the mid-19th century) said that all revolutionary actions in Massachusetts emanated from a single mastermind; since Adams was not present at the rural rebellions, nothing possibly could have happened. *Paul Revere's Ride* (Longfellow, 1861) said that farmers had to be awakened from their slumbers by a man from Boston, even though the farmers themselves had already staged a revolution and spent six months arming themselves to defend it.

The myth that Jefferson was responsible for the ideas in the Declaration of Independence (initiated by his political supporters) hid the fact that people from the hinterlands of Massachusetts were ready to go that route long before. The end result: Not one current textbook chronicles the first overthrow of British rule. How strange that the story of any revolution can be told without at least a mention of the initial overthrow of political and military authority. This is the damage of myth making—real history gets lost, much of it very important.

There is another serious danger: The doctored tales further the same jingoistic interests they were intended to promote when first created in the 19th century. Crucial to the self-image of America is the notion that a handful of dedicated patriots were able to cast off the yoke of the mighty British Empire. "David had licked Goliath," Joy Hakim writes proudly. "A superpower had been defeated by an upstart colony." But our nation was not like David then, nor is it now. David fought alone, while the United States prevailed in the Revolutionary War in large measure because Europe's greatest powers—France, Spain, and the Netherlands, with Russia about to join at war's end—were fighting the British in North America, the West Indies, the North Sea, the English Channel, Gibraltar, the Mediterranean Sea, South Africa, India, and the East Indies. This is why the British decided on a strategic withdrawal. There's not a word of this in our textbooks, nothing more than a little help from the French. Ironically, the historical self-portrait of America as the little guy, together with a myopic denial of international politics, fuels the quest for unbounded global power. We were attacked at Lexington, we like to believe, and we fought them off. We were attacked on 9/11, and we will fight them off. Just us, the victims. We continue to see ourselves as David to prove we are not Goliath, no matter how much we bully others.

A Never-ending Story

The tales linger on not only because they perpetuate American jingoism, but also because they make wonderful stories. As teachers, we all know the power of a good narrative. But this power is easily abused. Like rumors, some tales are too good *not* to be told. Of these especially we must beware. They are carefully crafted to fit a time-tested mold that features heroes or heroines, clear plot lines, and happy endings. Good does battle against evil, David beats Goliath, and wise men prevail over fools. Stories of our nation's founding mesh well with these narrative forms. American revolutionaries, they say, were better and wiser than decadent Europeans. Outnumbered colonists overcame a Goliath, the mightiest empire on earth. Good prevailed over evil, and the war ended happily with the birth of the United States. Even if they don't tell true history, these imaginings work as stories. Much of what we think of as "history" is driven not by facts but by these narrative demands.

Since our stories need protagonists, we marshal forth heroes and heroines to represent the people of the times. Although selected for their uncommon features, these few are made to signify the whole. George Washington, Benjamin Franklin, Thomas Jefferson—we speak of these illustrious individuals as *the* Revolutionaries, and we use them to stand for all the other Revolutionaries, even as we proclaim they are special, not like the others. These people are then called "leaders;" all others become mere followers. A handful of celebrated personalities make things happen, the rest only tag along; a few write the scripts, the rest just deliver their lines. This turns history on its head. In reality, so-called leaders emerge from the people—they gain influence by expressing views that others espouse. In the telling of history, however, the genesis of leadership is easily forgotten.

Textbook authors and popular history writers fail to portray the great mass

of humanity as active players, agents on their own behalf. Supposedly, only leaders function as agents of history. They provide the motive force; without them, nothing would happen. The famous Founders, we are told, *made* the American Revolution. They dreamt up the ideas, spoke and wrote incessantly, and finally convinced others to follow their lead. But in trickle-down history, as in trickle-down economics, the concerns of the people at the bottom are supposed to be addressed by mysterious processes that cannot be delineated. What happens at the top is all that really counts. This distorts the very nature of the historical process, which must, by definition, include masses of people.

It is through the study of history that young people first learn about politics and power. By the time seniors in high school finally get around to studying "politics and government," they have been reading and hearing stories for many years about individuals and social groups who struggled for power. They have already learned and internalized a "grammar" they will use to decipher political events.

So what has their study of history taught them about politics and power? To the extent that their curriculum has been based on stories with traditional narrative structures, students will have developed a political grammar that is individualistic and linear. They will have learned that historical actors function as autonomous bundles of free will, devoid of context. Most standards ask students to study "key individuals" and they learn that those individuals have an impact on events. But U.S. textbooks and many curricula do not teach that events have an impact on individuals. The lines of influence are all in one direction. People magically conjure ideas with little help from their friends, then use these ideas to make history happen.

When political dynamics are personalized and simplified in this manner, students do not learn to understand the real workings of power. They are not encour-



aged to explore some very important questions: How do certain individuals manage to exert control over others? How do people come together to resist domination and stand up for their own interests? History abounds in lessons that would shed light on these matters, but the lessons cannot be learned when the forces that drive politics are kept secret, hidden by tales designed to tout and promote individual achievement.

The way we learn about the birth of our nation is a case in point. If we teach our students that a few special people forged American freedom, we misrepresent, and even contradict, the spirit of the American Revolution. Our country owes its existence to the political activities of groups of dedicated patriots who acted in concert. Throughout the rebellious colonies, citizens organized themselves into an array of local committees, congresses, and militia units that unseated British authority and assumed the reins of government. These revolutionary efforts could serve as models for the collective, political participation of ordinary citizens. Stories that focus on these models would confirm the original meaning of American patriotism: Government must be based on the will of the people. They would also show some of the dangers inherent in majoritarian democracy: the suppression of dissent and the use of jingoism to mobilize support and secure power. They would reflect what really happened, and they would reveal rather than conceal the dynamics of political struggle.

Instead, the democratic nature of our nation's creation is hidden from view by stories fashioned in a different mold. Individual heroics trump collective action; the few take the place of the many. Both real history and the meaning of American democracy are lost in the translation. ■

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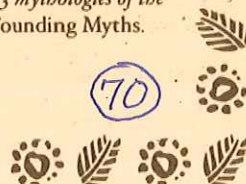
Getting Back on Track

How can teachers begin to change the narrative of our nation's founding—indeed, the way in which all history is told? We can't wait for textbooks to catch on and catch up. Here are some tips we can use right now.

- Watch your language. In class lessons and discussions, try to wean yourself from the default grammar that portrays all historical action as individualistic.
- Don't eliminate the Founders and other "important" individuals, but keep their biographies from subsuming the main story. The lives of these folks, like those of shoemakers and farmwives and slaves, can add flavor and color and make history seem more alive—but they belong in the sidebars, not in the central narrative thread.
- In lessons and discussions, every time the Big Boys seem to drown out the rest, ask the class: Were these people typical of the times? Were they making these decisions all on their own, with everyone else following along like sheep? How would this story look if we take different people as our protagonists?
- Use simulations that address the political decisionmaking of common people. Students will take on various roles, such as that of slaves deciding whether or not to escape. As students evaluate the alternatives by weighing the dangers against the possible gains, they will be treating slaves as political actors, not simply objects of pity.
- Use simulations that specifically address common distortions in the language of historical narration. Have the class, or groups within the class, perform some group effort. After the job is done, attribute the results of this effort to a single individual. In the debriefing, students will see how group processes are routinely degraded to tales of individual achievement.
- In your choice of what to tell and what not to tell, don't marginalize people just because they have not been included in the gatekeepers' version of the core narrative. If we marginalize common people of the past, we learn how to marginalize common people in the present.
- Above all, teach students to be aware of the storytelling process. No text should ever be accepted as the single "authority" on anything. Whoever controls the narrative controls history—this is a powerful message. Those who ignore it will remain blind to the manipulation of others, but those who get it, like the people of the American Revolution, will be able to challenge abusive authority and take control of their destinies.

—RAY RAPHAEL

Ray Raphael (raphael@asis.com), who taught for 17 years in a one-room public high school in Northern California, has published three books on the American Revolution: A People's History of the American Revolution (the first volume of Howard Zinn's "People's History" series), The First American Revolution: Before Lexington and Concord, and most recently, Founding Myths: Stories That Hide Our Patriotic Past. His website (rayraphael.com) contains numerous teaching tools for these books and simulations for "bottom-up" history. It also contains a page-by-page critique of the texts discussed in this article, showing exactly where each one perpetuates the 13 mythologies of the Revolution discussed in Founding Myths.



THE MOHICAN PEOPLE
THEIR LIVES AND THEIR LANDS
A CURRICULUM UNIT FOR GRADES FOUR-FIVE



PART 5 *CHIEF NINHAM: FORGOTTEN HERO*

TIME ONE OR TWO CLASS PERIODS

- OBJECTIVES
1. Students will be introduced to the book *CHIEF NINHAM: FORGOTTEN HERO* written by a Stockbridge Mohican woman who presently lives on the Stockbridge-Munsee Mohican Nation Reservation.
 2. Students will find out why the book was written and why the author wanted to share it with young people.
 3. During discussions while reading the book, students will learn information about Mohican life — past and present — including issues of language, spelling of Native names and other words, Mohican values, pow-wows and other aspects of Mohican culture.
 4. Students will be encouraged to think of the different ways people can choose to struggle for their rights.

MATERIALS Class set of *CHIEF NINHAM: FORGOTTEN HERO* by Eva Jean Bowman
 (Stockbridge-Munsee Mohican)
Teacher Resource Sheet # 5.1: Reading *CHIEF NINHAM: FORGOTTEN HERO*
Teacher Resource Sheet # 5.2: Peaceful Warrior/Armed Warrior
Activity #5.V: Letter to the Historical Committee
Student Social Studies/History notebook for continuing outline

- PROCEDURE
1. Be sure you have read Teacher Resource Sheet # 5.1 carefully before this class begins. This will help you offer the students some accurate information as background for their reading of *CHIEF NINHAM: FORGOTTEN HERO*. The purpose of this is primarily to replace children's stereotypical ideas about Native people with more realistic information.
 2. Review with students information discussed last time about the myth that Native people hardly participated at all in the Revolutionary War and where that assumption might come from. Then tell them that you will be taking them on a "guided tour" of the book before they read it. Pass out the books and, page by page, share with them the information on Teacher Resource Sheet #5.1.
Since stereotypes are often based on non-Indians' historical and cultural images of Native people reflected in materials used in schools, you will be laying the groundwork in the students' minds for critical thinking and analysis. The words, phrases and ideas you wish to comment on and



clarify will help them do two things: first, comprehend the meanings in the story and secondly, make sound interpretations of information that is new to them about Native people, their histories and their cultural expressions.

4. When finished with the guided tour, have students print *CHIEF NINHAM: FORGOTTEN HERO* on a new page in their notebooks. Make two points with students about Daniel Ninham which they will want to watch for as we read the book:
 - The Wappinger people lost their lands while their men were away fighting in earlier wars. Frazier writes: "The Nimham clan and nearly two hundred of their fellow Wappingers arrived [in Stockbridge] around 1756 for the protection of the women, children, and old men." Before their move they were more closely identified with the government of New York than with Massachusetts. But from this point forward, the Nimhams at least would be Stockbridge Indians" (p. 112). Daniel Ninham then tried to get their lands back, acting as a peaceful warrior for his people.
 - But he also became an armed warrior when he fought in the Revolution. Tell students we will find out if Daniel Ninham and his people ever got their land back.
5. Have students re-read the entire book, either individually, in pairs or in small groups. While they are reading, write Peaceful Warrior under the heading CHIEF NINHAM . . . and, about six or seven lines down, Armed Warrior. Those who finish early may go back and study the illustrations until all have finished reading. Then have students copy the two subheadings above and have them talk about what they have remembered that might be listed under each one. See Teacher Resource Sheet #5.2 for points that might be included.
6. It might also be interesting to allow the students some extra time to write down in their notebooks, each in their own way, their answer to the following question: What else did you learn about the Stockbridge Mohican people from reading this book and from the discussions we've had while reading? Afterwards, have them share their answers.
7. After students have finished their outlines and shared their thoughts about what they have learned, it might be a good time to present Activity #5.V to them (see last page of Part 5).
8. Collect the books and tell students we'll be going on to the next phase of Mohican history.





TEACHER RESOURCE SHEET #5.1
READING *CHIEF NINHAM: FORGOTTEN HERO*

UNIT THE MOHICAN PEOPLE: THEIR LIVES AND THEIR LANDS

PART 5 *CHIEF NINHAM: FORGOTTEN HERO*

Here are suggestions for helping students read *CHIEF NINHAM: FORGOTTEN HERO*

1. **COVERS** Have students look at the front cover and notice the name of the author and the information on who the illustrators were. Then have them look at the back cover so they can, first, see the photo of Eva Jean Bowman and find out who she is and secondly, learn about Bowler School. Tell them that Muh-he-con-neew Press only publishes books about the Mohican people and their history and culture.

2. **PAGE iii** Ms. Bowman's Dedication is interesting. Who were the first people to whom she dedicated her book? Who were the next?

3. **PAGE v** Turn to page v and see the names of all the student illustrators with the name and page of each one's illustration. Six of these students are Native students. Can you tell which ones? You may get some wacky answers here. The point to be made is that it's hard to tell because many Native people lost their Native names over the years as they were taught by missionaries and other non-Indians. However, some American Indians are now using their traditional names; in fact, some of the Mohican or Menominee children listed here have a Native name which they were given by an Indian Elder or spiritual leader but which they don't use at school because their "legal name," given at birth, is used there. Others have a Native name given at birth and use it all the time and everywhere.

4. **PAGE vii** On page vii, Ms. Bowman explains how she came to write this book and why. After reading this with the children, have a discussion about her reasons for writing about Daniel Ninham and his Stockbridge warriors. Here we might take a moment to reflect on the title of the book we will be reading with the students. In its title, Chief Daniel Ninham is called a "forgotten hero." If time has been spent on the above arguments against the "myths of the heroes" of the Revolution and students want an explanation of why we are studying a Stockbridge hero, talk about that with them for a while. A couple of points might be made.

- Because Native presence in the Revolution is only rarely mentioned in history books, Native heroes who fought are not likely to be discussed either. This is why the author was so pleased to find out that there actually was a Stockbridge leader who fought for and died in the cause of the colonists. Since she had never learned about him in school and knew little or nothing about him before her college course, she chose the term "forgotten hero" for the reasons she explains.





- Notice that the author thinks especially about the children who don't know much about their history or their Mohican heroes. (Many do, of course, because their parents have told them stories about Mohicans who came before them.) Ask: Why do you think Ms. Bowman wants Mohican children to learn some of their history? Encourage students to think about this question and try to answer. The reasons are the same as those for any other children: to know stories about their ancestors who were strong and courageous; to be proud of who they are and have pride in their background; to be able to share their stories with others who don't know them; to learn stories they don't usually find in their books in school; to understand that their ancestors have as important a place in American history as anyone else's and so on.
- Have children check back to Student Resource Sheet #2.2 where the "Many Trails" map is shown. Point out the various lines that show the routes the Stockbridge took to finally reach Wisconsin after 200 years of being forced to move from one place to another. Ms. Bowman refers to those journeys and to all that is lost as a result of the many moves, including the storytellers (historians) who died along the way. More on that later . . .

5. **PAGE viii** Before starting to read the text, have students study the map on page viii. Note that Daniel Ninham's people lived just to the south of the Mohicans. Because their language and customs were very much like those of the Mohicans, they were called their relatives. Also review what the Mahicannituck is called today and what the state is now called where the Muh-he-con-neok had been living for centuries before the Europeans arrived.

Here are some suggestions for reading the text of *CHIEF NINHAM: FORGOTTEN HERO*

6. Tell students that this is a book for smaller children so they should find the reading easy. As they read they should be looking for evidence of how Daniel Ninham was, first, a peaceful warrior in his fight to get back his people's land and secondly, why he might have changed to being an armed warrior on the side of the colonists.

Now you are ready for a page-by-page discussion with students on the pages of text:

Page 1, first footnote The name Ninham, which the book uses, is spelled in its current form, out of respect for the members of the Ninham family who live in Wisconsin today. In Daniel's time, the spelling was Nimham and pronounced NIM um as the English colonists, and those who learned English from them, would have pronounced it.

Second footnote Names for Native places, rivers and so on come from an oral or spoken tradition, so that when they were written out on paper by non-Indian people they were given spellings that they "heard" and wrote down. Thus we often find different spellings for the same word or name.

Page 3 "Chief" is an English word meaning leader or headman. It was not a word based on a Native word, as are some others like wigwam, papoose and succotash, all of which are Algonquian words recognized and used in American English. Two Algonquian words for leader are sachem and sagamore, both of which were used by the Mohicans. (Since Algonquian "refers to a whole group of languages spoken by certain Native peoples," some students might like to look in the dictionary and see if a specific Native language is mentioned for any of these words.) Unfortunately, Indian





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PART 5 TEACHER RESOURCE SHEET #5.1: READING . . . HERO, p. 3

men — often those serving in the military — are called "Chief" by non-Indians who just want to be funny, but some Native people think that this is more like name-calling.

Pages 12-18 Many Native people have carried on this tradition of living with the seasons by eating what can be grown (corn, beans, squash and other vegetables) or gathered (berries, nuts, sap for syrup and sugar) or hunted and fished. Many non-Native people also try to live this way not only to save money and spend lots of time in the outdoors but also to honor Mother Earth and all her gifts to us.

Page 21 Elders have a very special place in Native American communities that keep that tradition alive. Respect is shown to them in many ways: driving them places, making meals for them, dropping in to see what they might need, not interrupting them when they talk, opening doors, and so on.

Page 22-27 These pages outline Ninham's reasons for fighting on the side of the colonists. Actually, his son Abraham had requested early in 1778 that all the Stockbridge warriors be allowed to fight together in what became the "Indian Company." The request was granted. It might be a good idea to tell students that, though Abraham was the captain of the company and their rightful leader, it was the Elder, his father Daniel, who tried to get the younger warriors to leave the battle as he stayed in the fight and died there. As we know, many did stay with the Elder Ninham and fought and died with him. No one really knows exactly how many.

On pages 26 and 28, the illustrations are of the Battle of Van Cortlandt's Woods. The fourth grade illustrators were instructed that the Englishmen wore three-cornered hats and red coats and on **page 26** we see one of them down and the other up shooting his musket. The Native warriors were described by a Hessian mercenary fighting for the British as wearing a top tunic, leggings, moccasins, a belt with an ammunition pouch and a battle-ax, with a quiver of arrows on their backs and carrying a musket. ". . . (O)n their heads only the hair of the crown remained standing in a circle the size of a dollar-piece, the remainder being shaved off bare" (Walling, p. 15). As can be seen, the illustrators did very well remembering those descriptions, but student readers might want to know what is being portrayed.

Page 31 Have students find, first, the site of the Battle of Van Cortlandt's Woods and then Putnam County, where most of the Wappinger land was located. In a drive today this would be a distance of about 30-40 miles.

Pages 38-41 Students may remember that Ms. Bowman states in her preface that Daniel Ninham "is not a forgotten hero in his homeland of New York." These pages show three of the monuments dedicated to him in the State of New York — the monument in Van Cortlandt Park and the other two in Putnam County. See if students can find references in the messages on these three monuments to what they already know about Chief Ninham's life and struggles for his lands.

NOTE: In recent years a Massachusetts sculptor has been seeking funding for a 12-foot statue of Daniel Ninham to be erected in the Town of Kent in New York State. Unfortunately, his planned depiction differs significantly from the description quoted by Richard Walling (see p. 26 reference above) and used by the illustrators in *CHIEF NINHAM: FORGOTTEN HERO*. It has Ninham in breech clout and leggings but without other clothing, having feathers in his hair and in the stereotypically stealthy pose of the "Indian warrior."

Pages 42-43 Pow-wows are a time of festivities for Native people. There are always drums and singers, as well as many dancers. Tell students that the clothing worn by the dancers is not called a





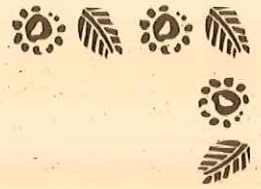
UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS
PART 5 TEACHER RESOURCE SHEET #5.1: READING . . . HERO, p. 4

"costume" but rather regalia. Their various parts are often made with great care by relatives and other special people for the dancer, considered very precious and meaningful and cared for with great respect.

Also at pow-wows there is plenty of food, things to buy and lots of visiting with relatives and friends. Since the mid-70s the Stockbridge-Munsee Mohicans have held a pow-wow every year to honor all Native and other veterans. There are usually ceremonies to honor those veterans who have served both this country and their Native Nations. Veterans come from all over the country to accept this honor and to join with the others to show respect to the flags of all the Nations represented.

The photo on page 42 shows the Mohican Veterans entering the dance arena carrying their flags, followed by veterans from other Nations and then the dancers, at the 22nd Annual Mohican Veterans Pow-wow in 1998. Mohican combat veterans lead the others, one carrying the Mohican Eagle Staff. (Just the top shows behind the Mohican Nation flag in this photo; a better photo of the eagle staff is in the collage on Student Resource Sheet #7.1 in Part 7.)





TEACHER RESOURCE SHEET #5.2
PEACEFUL WARRIOR/ARMED WARRIOR

UNIT THE MOHICAN PEOPLE: THEIR LIVES AND THEIR LANDS
PART 5 CHIEF NINHAM: FORGOTTEN HERO

Here is a list of what students may include in their reading about Ninham's attempts to get back his people's lands. The purpose of this exercise is to demonstrate how some persons choose to "fight" for their rights by peaceful means and others go to armed warfare. This could be a very relevant discussion for fourth or fifth graders, depending on the status of this country at the time this is taught.

Daniel Ninham as a Peaceful Warrior

1. He had the respect of his people and was called "chief" (probably *sachem* in their language), a title of respect. When he found colonists living on Wappinger land, he decided to get their land back through legal, that is, peaceful means.
2. He wrote a protest letter to colonists' leaders.
3. He traveled to New York City. (Sorry, the book does not say that he went to the court there but he did and the colonial court did not help.)
4. He and other Mohicans went to England and saw the king, who said he would try but could not help either.
5. In the end, when the colonists did not recognize the Wappingers' deeds to their lands, only the ones they had, Daniel and his people knew that they had really lost their land forever.

Daniel Ninham as an Armed Warrior

1. Daniel had fought in earlier wars for the British.
2. He responded "yes" to a request from colonists to fight for them in the Revolution.
3. He said "yes" maybe because he thought that he could get his lands back by fighting for the colonists.
4. He fought in the Battle of Van Cortlandt's Woods not for from Wappinger lands.
5. He fought bravely but ordered his young warriors to save themselves when he saw they were losing the battle.
6. He said that he would die there — and he did — along with a number of his warriors who stayed and fought with him.





ACTIVITY 5.V LETTER TO HISTORICAL COMMITTEE

UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS

PART 5 *CHIEF NINHAM: FORGOTTEN HERO*

Focus To communicate what students have learned about Mohicans so far
Materials Three pieces of flip chart paper and something to write with
Level Grades 4 and 5

Framing Tell students that we (the class) will be writing a letter to the Stockbridge-Munsee/Mohican Historical Committee. This letter is to help students identify and communicate the myths they had and what they have learned.

Suggested Procedure

1. Write each statement on a piece of flip chart paper.
Some myths about Mohican history or things we did not know are . . .
We learned . . .
We will not forget the Indian Company of 1778 and Chief Ninham because . . .
2. Divide students into three groups and give one of the above statements to each group.
3. Instruct each group to write at least four responses to the statement.
4. After responses are complete, each group will have representative(s) present responses to class.
5. Facilitate additional responses from the class to be included in the letter.
6. Class can discuss and decide how and who will write the letter to the Mohican Historical Committee.

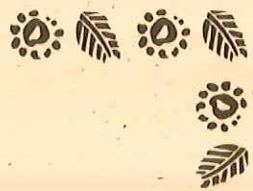
Facilitation Notes

This activity will help your students reflect on what they have learned so far. In this way students get an opportunity to state what they used to believe and can show what they have learned. In addition, they can discuss how their perspectives of Mohican People (and possibly American Indian People in general) may have changed because they now have more information.

Please include information about your classroom and the students. **You might want to keep this letter until later in case you wish to add more before mailing.**

The Mohican Historical Committee is a group of mostly tribal members whose mission is to identify, gather, and preserve materials about the Mohican People. These materials are stored in the archives of the Arvid E. Miller Memorial Library Museum, on the reservation of the Mohican Nation in Wisconsin. Address: Stockbridge-Munsee/Mohican Historical Committee, PO Box 70, Bowler, WI 54416





**THE MOHICAN PEOPLE
THEIR LIVES AND THEIR LANDS
A CURRICULUM UNIT FOR GRADES FOUR-FIVE**

PART 6 **MOVING AND MOVING — AND MOVING AGAIN**

TIME **ONE CLASS PERIOD**

- OBJECTIVES**
1. Students will realize that it took approximately 200 years for the Stockbridge Mohicans to find a home that they could believe they would never have to move from again.
 2. Students will review the routes of the Stockbridge Mohicans' removals
 3. Students will continue their outlines in their notebooks to cover the period of the removals westward of the Stockbridge Mohicans.
 4. Students will learn when and why the Stockbridge Mohicans began to be known as the Stockbridge-Munsee.
 5. Students will learn about several people and events that stand out in Stockbridge Mohican history.

MATERIALS Teacher Reference: *A BRIEF HISTORY OF THE MOHICAN NATION, STOCKBRIDGE-MUNSEE BAND* by Dorothy W. Davids, Mohican Elder (Stockbridge-Munsee Historical Committee, 2004)
Student Resource Sheet #2.2: The Many Trails of the Muh-he-con-ne-ok (review)
Student Resource Sheet #3.1: Effects of the coming of the Europeans (review)
Activity #6.U: Moving Yet Again
Student Social Studies/History notebooks for continuing outlines

- PROCEDURE**
1. Be sure you have read your copy of the *BRIEF HISTORY*, page 3, "Removals Westward," through page 4 to "Reservation" before this class meets. There may be too much in this section of the *BRIEF HISTORY* for your students to read and/or digest so be aware that what they need to know is mainly why the Stockbridge Mohicans left where they were and where they went and then put those points in their outlines. The sub-topics under the major heading will help you keep the necessary information to a minimum so the students can see the history as it developed. This history could be considered similar to the removals of Native peoples all over the country, although the details would differ to a greater or lesser degree in each case.
 2. **INTRODUCTION** This entire class period will be devoted to the topic of the removals of the Stockbridge Mohican people. It was a disastrous time for an entire population of Native people not only to move again and again but never to be sure that they would be able to call any particular place home again. Ask students to imagine what it must be like to have to take only what belongings you could put on your back or perhaps in a wagon and take off without knowing where you were going, how to get there, how long it would take and so on.



During this period of American history, many thousands of Native people — women, men, children, Elders — were forced by soldiers to travel — sometimes walk — hundreds or more miles to places unknown to them before. Often these places had very different soil, landscape, trees, animals, materials to make shelters from or plants to provide the food and medicines to which they were accustomed. As a result, many people died, particularly the Elders who were the storytellers, historians and medicine healers, and the children who were the future of the people. It was an extremely sad and disruptive time for Native Americans.

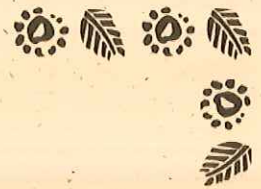
See if any students know of such things happening now in their own time — wars, genocide, massacres and so on — in order to make the effects of the wars and invasions of Native lands relevant to their lives. You might mention a few also and briefly describe the situations in those places.

3. Have students refer to Student Resource Sheet #2.2 and print the heading **THE MANY TRAILS OF THE STOCKBRIDGE MOHICANS** on a new page of their notebooks. You can then continue with sub-topics, beginning with one we have already read about but may have forgotten: **Leaving their Homes along the Mahicannituck**. For information about why this happened, review Student Resource Sheet #3.1, p. 1, bottom of column 1 with students, or simply remind them of the reasons why the Muh-he-con-ne-ok had to leave their villages of many hundreds, perhaps thousands, of years before.
4. Before continuing with the outline, you may want to use Activity 6.U: Moving Yet Again. Or you can use it at the end of their study of the various removals of the Mohican People (see page at the end of this Procedure).
5. Continue with the outline, using the following sub-headings for the information you wish to have the children remember. They could also follow the routes on the map on Student Resource Sheet #2.2. Note that some people went by land, while others went by steamboat on the Great Lakes. Actually, the Stockbridge received some payment for leaving New York to go to Wisconsin, as receipts found by the Historical Committee have shown. Note also that several names of people or historical events are mentioned and should be included under that particular sub-heading for students to be able to identify:

Had to Leave Stockbridge in Massachusetts

- Non-Natives gain titles (probably illegal) to Native land in Stockbridge; soon outnumber Stockbridge people there. (Remember the experience of Stockbridge warriors who had already lost their homes in Stockbridge?)
- Oneida Invitation
- Church, school, sawmill built here in "New Stockbridge"
- Joseph Quinney, leader





Had to Leave New Stockbridge in New York

- New York forced out many Native people
- Invitation from Delaware People in Indiana
- John Metoxen, leader westward to Indiana

(If students ask about the dot in western Ohio, it refers to the village of Picqua, now a city, where the Stockbridge people wintered on their way, to Indiana. This is not mentioned in the *BRIEF HISTORY*.)

Had to Move on to Wisconsin

- Delaware already forced to sell land to U.S. Government
- Stockbridge moved on to Wisconsin; brought English language
- Lived near Green Bay, created settlement at Statesburg (Kaukauna)
- Built a church and school
- Electa Quinney, first woman public school teacher in Wisconsin

Had to Leave Statesburg (Kaukauna)

- Had to move south to east side of Lake Winnebago
- Several Munsee families joined the Stockbridge people
- Eventually called the Stockbridge-Munsee People

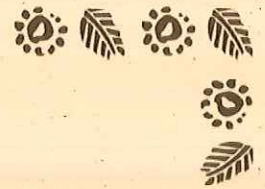
Had to Leave Stockbridge, Wisconsin near Lake Winnebago

- President Jackson's Indian Removal Act of 1832
- Treaty of 1856; moved to Red Springs and Bartelme (Bar'tl may) in Wisconsin

Home at Last in Townships of Red Springs and Bartelme

- Lumber companies destroyed forests, left barren lands
- Stockbridge-Munsee people very poor; sold land allotments and precious family heirlooms for cash during Great Depression
- Indian Reorganization Act (1934) made possible a new constitution and government
- Stockbridge-Munsee Community survived and is still living in these two townships today.





ACTIVITY #6.U MOVING YET AGAIN

UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS

PART 6 MOVING AND MOVING — AND MOVING AGAIN

Focus To help students imagine the Mohican People's moves and the effects of these moves on the Mohican People

Materials One boundary Marker (a rope or a piece of masking tape on the ground)
Circle of chairs
Index cards

Legos®
Paper and pencil

Level Grades 4 and 5

Framing

As we might know, one of the big parts of the story of the Mohican People is that they had to move from their original homes in the northeast part of the United States and ended up in Wisconsin. This activity will help us imagine some of the things they had to deal with during these moves.

Suggested Procedure

1. Prepare 5 index cards marked "moving" (see Facilitation Notes below). These will be read in order.
2. Prepare 9 index cards marked "challenge" (see Facilitation Notes below). These will be read at random during the activity, so you can mix them up.
3. Prepare a set (one for every student) of index cards marked "Keys to the Future." Put a mark on three of them. These will be used for one of the challenges, if it is chosen.
4. Clear the desks or tables away. Set up the boundary marker on one side of the room. On the other end of the room, create a circle of chairs (or create a second boundary line and have students sit in a circle on the floor when they get there).
5. Tell the students that they are standing at their homelands. They have been told that they have to move. At the other end is where they will eventually end up.
6. To get to the other side, they will take steps forward or backward depending on the challenges they face along the way. A "step" is taking one foot and placing the heel directly in front of the toe of the other foot.





UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS
PART 6 ACTIVITY #6.U: MOVING YET AGAIN, p. 2

7. Start by reading the first "Moving Card A." The students will move according to what the card says.
8. Then choose a challenge card at random from the pile and follow the directions on that.
9. Alternate between "moving" and "challenge" cards (not all challenge cards will be used).
10. Continue until you have done the final moving card and all the students are sitting in a circle on the other side.

Facilitation Notes

There are a lot of parts to this activity, but it is designed to help students connect with the realities of the people whose history they are studying. After being forced by circumstances to give up their original homelands along the Mahicannituk and in Massachusetts, the Mohican People moved at least five more times over a span of 70-80 years. They faced a myriad of challenges along the way.

You may wish to have the students hold hands when they are moving to help keep them together. You may wish to have a way to get groups into pairs (for the "losing one's language" activity) and small groups (for the "building with Legos®" activity) to facilitate the transitions. Many teachers have Popsicle sticks with people's names to get into pairs by pulling two names at a time. You can also have students number off before you start the moving activity for the small groups. Then you simply ask them to get together in their number groups for the building with Legos® part.

Moving Cards:

- A. People you don't know have taken possession of your land, so you have to move from Massachusetts. The Oneida in New York invite you to stay with them. **Move 2 steps forward**
- B. New York forces out many Native People. The Delaware in Indiana invite you to stay with them. **Move 3 steps forward**
- C. The Delaware are made to sell their land to the U.S. government. You have to move on to Wisconsin, near Green Bay, to a place called Statesburg (now Kaukauna). **Move 3 steps forward**
- D. You are required to move because the Fox River, where you live, is seen as valuable. You move to the east shore of Lake Winnebago and call it Stockbridge, Wisconsin. **Take 2 steps forward**
- E. In 1856 you negotiate a treaty that gets you to your new home in Bartelme and Red Springs, Wisconsin. **Move as many steps forward as necessary to get there**

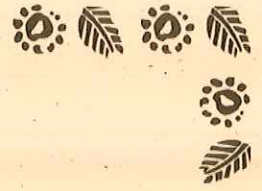
Challenge Cards:

- You are losing your language. People are now speaking English instead of the Mohican language. *Turn to a partner and decide which of you will tell a childhood story. Tell that story. Then the other person tells a childhood story but may not speak. They may make sounds and motions only.* **Take 1 step back**
- Intruders (called "settlers") take your land, which forces you to leave. **Take 1 step back**
- You have to decide how to get to the new place: foot, wagon, or steamship. **Take 2 hops backwards**



UNIT
PART 6

THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS
ACTIVITY #6.U: MOVING YET AGAIN, p. 3.



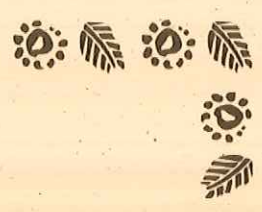
- Constant construction — Every time you move you build what is important: schools, churches, maybe a sawmill or a livery stable. And with every move you have to leave what you have built.
(Get into smaller groups of 4 or 5. Give each group a handful of Legos®. You have 2 minutes to build something together before you have to move on.) Leave it where you built it and take 1 step back (Please remind students to be careful of the Lego® creations.)
- Lumber companies destroy the forest before you move there. **Take 1 step back**
- You now live in a place that is very different than what you are used to.
(Give students a piece of paper and pencil. Have them write their names first with their dominant hand, then with their non-dominant hand. How did that feel?) Take 1 step back
- You lose relatives and friends during the moves — either they died or went somewhere else.
(Hand out keys to the future cards, one to each student. Three of them will have a mark on them. These students are to leave the activity and stand with the teacher for the rest of the activity.) Take 2 steps back
- You have to deal with the United States Government. They tell you what to do and don't give you choices. **Take 1 step back**
- Your group can't continue because winter has set in. You must stay until the weather gets warmer. **Take 1 step back**

SAMPLE PROCESSING QUESTIONS (Some of these are repetitions of the processing questions for the "Moving, Moving, Moving Activity" in Part 1.)

- What happened when you were told to move? How did it feel? Was it difficult? Did you feel frustration, confusion, irritation, joy, happiness, anger? What caused you to feel this way? (This is a very important question, as the responses may indicate the level of awareness and empathy the students are developing for the experiences the Mohican people lived through.)
- What changes did the Mohican People experience in these many moves? Which ones were sad, unhealthy, confusing for them? Which ones might have given them a little hope?
- Can you think of a time when you had to move or give up something that was important?
- What did you notice about your classmates and how they did this? Did they react the same way as you or in different ways?
- Did you notice anyone refusing to move? Why do you suppose they did this? Could this be a kind of resistance to doing what they were told to do? What emotions would lead to this kind of behavior? Might this have happened to some Mohican People during their history?

Finally, remind students that these experiences of the Mohicans' ancestors influence their feelings today about the federal government and its attempts to colonize and control them. This is why sovereignty, treaty rights and fair dealings with federal, state, county and town governments are insisted upon by the Mohican People and their leaders today.





**THE MOHICAN PEOPLE
THEIR LIVES AND THEIR LANDS
A CURRICULUM UNIT FOR GRADES FOUR-FIVE**

PART 7 LIFE TODAY FOR THE MOHICANS

TIME ONE CLASS PERIOD

- OBJECTIVES**
1. Students will complete their study of the Mohican people and of the Mohican Nation to which they belong.
 2. Students will practice locating the present-day location of the reservation of the Mohican Nation Stockbridge-Munsee Band on a classroom map of Wisconsin.
 3. Students will be able to tell how several important events changed the history of the Mohican Nation.
 4. Students will be able to identify some of the places on the reservation and tell how they have changed the life of the Mohican people.

MATERIALS Student Resource Sheet #7.1: Places on the Reservation
Teacher Resource Sheet #7.1: Places on the Reservation — Key
Activity #7.T: Coming Full Circle
Student Social Studies/History notebooks for continuing/completing the outline on Mohican history

- PROCEDURE**
1. Beginning with the information under **RESERVATION** on page 4 of the *BRIEF HISTORY*, have students put that heading on a new page in their notebooks. Then have them print **Early Economy** and review with them what led to such great poverty on the reservation. Add the following topics and give them whatever information you think they should have from the remainder of that section:
 - General Allotment Act**
Be sure students understand what allotment meant (as opposed to tribal ownership of land) and how it contributed to the loss of Native lands.
John Collier, Commissioner of Indian Affairs
Indian Reorganization Act and new Constitution
Encourage students to understand that often the people, not the leaders, move for change in a community, state or nation. The commissioner could not help the Stockbridge-Munsee by himself. Note that the work of tribal leaders such as **Carl Miller, Harry Chicks and Arvid Miller** made it possible for the nation to get tribal land in trust so it could never be sold. Now the people had permanent land to build on and a new government.
 2. Have students print **STOCKBRIDGE-MUNSEE MOHICANS TODAY** on a new sheet in their notebooks. Have them get into groups of four or five and pass out a copy of Student Resource Sheet #7.1 to each student. Be sure to keep one for yourself!



UNIT
PART 7

THE MOHICAN PEOPLE: THEIR LIVES AND THEIR LANDS
LIFE TODAY FOR THE MOHICANS, p. 2

In their groups, have them match each photo with what appears to be its number. Tell them they will have to act like detectives and look for the clues that are in many of the photos. When all groups have finished, have a discussion with the class, first, to check on the accuracy of each list and its numbers and, secondly, on how the students think each building or place might have changed the life of the Mohican people.

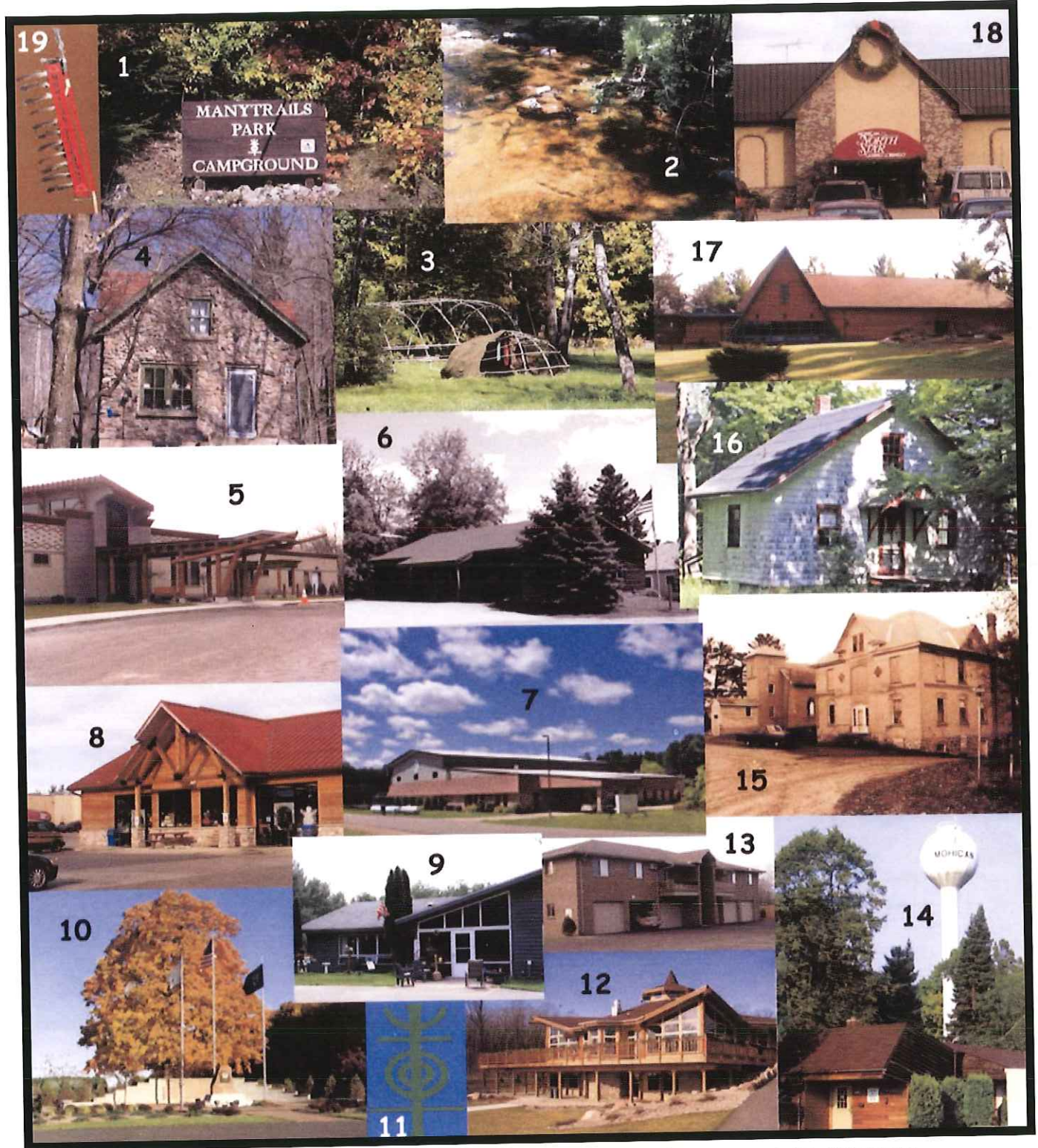
Your key will help identify the photos and keep students on track with buildings' or places' effects on Mohican lives.

3. Now conclude this curriculum with Activity #7.T: Coming Full Circle (see page at the end of this curriculum).





STUDENT RESOURCE SHEET #7.1: PLACES ON THE RESERVATION
UNIT THE MOHICAN PEOPLE: THEIR LIVES AND THEIR LANDS
PART 7 LIFE TODAY FOR THE MOHICANS



Adapted from *A BRIEF HISTORY OF THE MOHICAN NATION, STOCKBRIDGE-MUNSEE BAND* by Dorothy W. Davids, Mohican Elder (Stockbridge-Munsee Historical Committee, 2004), p. 7.





UNIT THE MOHICAN PEOPLE: THEIR LIVES AND THEIR LANDS
PART 7 STUDENT RESOURCE SHEET #7.1: PLACES ON THE RESERVATION, p. 2

WORKING AS A GROUP AND USING PAGE 1 OF THESE RESOURCE SHEETS, TRY TO MATCH EACH PHOTO IN THE PICTURE WITH THE NAME BELOW BY PLACING ITS NUMBER IN THE SPACE. MANY PHOTOS HAVE CLUES TO HELP YOU FIND THEIR IDENTITY, SO LOOK CLOSELY!

- ___ PINE HILLS GOLF COURSE AND SUPPER CLUB
- ___ OLD LUTHERAN MISSION SCHOOL
- ___ MANY TRAILS BANQUET HALL
- ___ EARLY FRAME HOUSE ON THE RESERVATION
- ___ EVEN EARLIER STONE HOUSE ON THE RESERVATION
- ___ EARLIEST BUILDINGS OF THE MOHICAN PEOPLE
- ___ NORTH STAR CASINO AND BINGO
- ___ MOHICAN VETERANS EAGLE STAFF
- ___ HOUSING OFFICE AND WATER TOWER
- ___ LITTLE STAR CONVENIENCE STORE
- ___ MANY TRAILS PARK & CAMPGROUND
- ___ ELLA BESAW CENTER
- ___ MANY TRAILS
- ___ STOCKBRIDGE-MUNSEE HEALTH AND WELLNESS CENTER
- ___ MOHICAN VETERANS MEMORIAL
- ___ MOHICAN APARTMENT BUILDING
- ___ RED RIVER IN THE MANY TRAILS PARK
- ___ MOHICAN FAMILY CENTER
- ___ ARVID E. MILLER MEMORIAL LIBRARY MUSEUM





TEACHER RESOURCE SHEET #7.1
PLACES ON THE RESERVATION — KEY

UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS

PART 7 LIFE TODAY FOR THE MOHICAN PEOPLE

12 PINE HILLS GOLF COURSE AND SUPPER CLUB This photo is of the Pine Hills Club House and Supper Club. The golf course now has eighteen holes and has received many awards. CLUES — Beautiful landscaping, a bit fancy for tribal apartments. CHANGES — Jobs; practice in various skills for employees; contracts with many non-tribal businesses for goods and services; more business for local motels; more interest in game of golf among Native people, especially young people; pride in a tribal business.

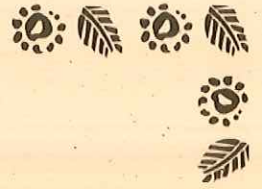
15 OLD LUTHERAN MISSION SCHOOL This was one of the schools that Stockbridge-Munsee children attended. Located in the Town of Red Springs, it was built by the Lutheran Church in 1902, served as a boarding school from 1908 to 1933, and closed as a day school in 1958. CLUES — Obviously an older building; next to church. CHANGES — Brought Lutheran missionaries to Red Springs; educated Native children, especially in the Lutheran religion; when boarding, children were away from families during the week or for longer periods of time; mixed feelings about boarding schools among tribal families today. The Stockbridge people were Christianized in the mid-eighteenth century, and presently there are six Christian churches within the original treaty boundaries of the Reservation. A number of Stockbridge-Munsee people also honor the old Mohican values and attend traditional ceremonies, such as W'CHIN DIN, when they can.

17 MANY TRAILS BANQUET HALL This building is located near the golf course. CLUES — Many Trails symbol on the front of the A-frame; beautiful lawn looks like golf course. CHANGES — Provides place on the Reservation for weddings, ceremonies, conferences, banquets and other events; people have pride in a beautiful place to celebrate special occasions and to host guests.

16 EARLY FRAME HOUSE ON THE RESERVATION These frame houses were built after the Great Depression through a federal program for Mohican families on the Reservation. CLUES — Frame house different from any other buildings shown here. CHANGES — New style of housing for the Mohican people at that time, although in their early days these houses did not have either electricity or indoor plumbing. Until they got electricity, the people paid for a generator that provided energy at night.

4 EVEN EARLIER STONE HOUSE ON THE RESERVATION These homes were built out of field stones found on the Reservation. Before the coming of the Europeans, Native people always used materials provided by Mother Earth for their homes. CLUES — Obvious. CHANGES — These homes were built in the Towns of Red Springs and Bartelme by the Stockbridge-Munsee who moved there after 1856. They were probably not much different from homes they built in other locations before arriving in Wisconsin.





UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS
PART 7 TEACHER RESOURCE SHEET #7.1: PLACES . . . KEY, p.2

3 EARLIEST BUILDINGS OF THE MOHICAN PEOPLE This is a photo of a sweat lodge used for prayers and cleansing. The larger lodge behind it, called a wiikwam (WEEK wam), could have been the frame of a home for a couple of families of the same clan before the Europeans came or might have been used for ceremonies. Nowadays, Mohicans are trying to regain their first language because, through it, the people can understand their culture best. Efforts to learn are presently going on through language classes and camps, sometimes held in the wiikwam. Learning to pray in their own Native language is important and necessary to properly practice their traditional ceremonies. CLUES — Obvious. CHANGES — Allows for traditional ways of living to be thought about and participated in; pride in traditional Mohican ways of life, especially speaking their first language and holding Mohican ceremonies; encourages use of traditional buildings by tribal members; allows visitors to the Reservation to see what a traditional Mohican village might have looked like.

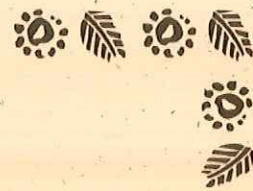
18 NORTH STAR CASINO AND BINGO CLUES — Obvious. CHANGES — These are many, since revenue increased dramatically and allowed the Mohican Nation to finance numerous projects on or near the Reservation; per capita payments to tribal members which allow them to share in the tribal income; jobs for both Mohicans and non-Mohicans (Mohican Nation is the largest employer in Shawano County); employees learn a wide variety of skills and services, including experience in dealing with customers and so on; pride in owning "the friendliest casino in Wisconsin" with additional conveniences such as Little Star and an RV park; ability of the Nation to construct new buildings to serve tribal and non-tribal members (including the new Health and Wellness Center, Little Star Convenience Store, tribal apartment buildings including one for Elders, water treatment facility, and also plans for expansion of facilities already constructed such as a new Library Museum and a new casino, Bingo-hall, hotel and conference center, among other Reservation improvements).

19 MOHICAN VETERANS EAGLE STAFF At the annual Mohican Veterans Pow-wow, this staff is usually carried in the Grand Entry by a Mohican Veteran who has served in combat. Another Eagle staff is also carried by a Mohican Veteran; it is a commemorative honor staff to which an eagle feather may be added by the family of a deceased Veteran. At this time there are nineteen feathers on this staff. CLUES — Obvious. CHANGES — Greater pride on the part of Veterans, their families and the community; instruction of audience by pow-wow's Master of Ceremonies about Native customs and ceremonies; encouragement of tourists and other people to visit the Reservation (also review the information in Part 5 on TRS # 5.1, p. 4 regarding the photo on p. 42 of *CHIEF NINHAM* book).

14 HOUSING OFFICE AND WATER TOWER This water tower, completed in 1993, provides water for the tribal housing area, including the Family Center, Elderly Center and other tribal buildings, as well as many homes of tribal members. CLUES — Obvious. CHANGES — Mohican people who live in tribal housing and/or use facilities on this tribal land are assured fresh water supplied by the Nation rather than from individual wells.

90





UNIT
PART 7

THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS
TEACHER RESOURCE SHEET #7.1: PLACES . . . KEY, p.3

8 LITTLE STAR CONVENIENCE STORE Little Star not only serves tribal members but also casino patrons and others driving by. CLUES — Parking space in front; merchandise in the windows; air pump to right of photo. CHANGES — Jobs as mentioned above; convenient service to tribal members who otherwise might need to travel much farther for items sold there; tribal pride in having reliable service available for travelers and so on.

1 MANY TRAILS PARK & CAMPGROUND This is a beautiful little park along the West Branch of the Red River which flows through the Reservation. It includes a campground with many spaces for tents and campers in a special area. CLUES — Obvious. CHANGES — Jobs; pleasant place on the Reservation for tribal members, to picnic, fish, camp, swim, exercise, play games and have family reunions; summer camps for young ones and Elders, and other activities.

9 ELLA BESAW CENTER This is a home for Elders who need assistance in some ways that their families are not able to provide. It was named in honor of a tribal Elder who helped heal people by using herbs and medicine plants which she found in the Mohican forests. CLUES — None. CHANGES — Makes it possible for Elders to stay on the Reservation and live close to their families instead of going to nursing homes or other facilities farther away to get care.

11 MANY TRAILS This design was created by tribal member Edwin Martin in a silver-making project sponsored by the University of Wisconsin Extension in the 1960s. Mr. Martin wrote the following about it: "The Stockbridge-Munsee Band of Mohican Indians were pushed from the Eastern Seaboard across half a continent, forced to uproot and move many times to our present land in Wisconsin. 'MANY TRAILS' is an original design symbolizing ENDURANCE, STRENGTH and HOPE from a long suffering, proud and determined People." CLUES — None. CHANGES — The Many Trails has become the tribal symbol and is used for many purposes. It may be found on many tribal buildings, inside and out (see # 1 and 17 on the collage), and is well-loved by the Mohican people because of who created it and what it stands for.

5 STOCKBRIDGE-MUNSEE HEALTH AND WELLNESS CENTER This building includes a variety of services for tribal members and members of the public — medical, dental, chiropractic, pharmacy, behavioral health, loans of medical equipment and so on. CLUES — None. CHANGES — No need to travel far to get a wide variety of health and medical services; entire area of Shawano County and tribal members elsewhere can make use of this facility; jobs available, medical, administrative and technical, such as lab, dental and radiology technician, counselors and psychiatric personnel as well as repair and cleaning specialists; contracts with outside companies for services and materials.

10 MOHICAN VETERANS MEMORIAL This was built by the Mohican Veterans in 2002. Each brick has names of Veterans of the armed services, both Mohican and others in the area. The memorial stone has an eagle whose wings enclose four Mohican Veterans — one man and woman in traditional outfits and a man and a woman in contemporary uniforms. It reads: "A memorial before the Great Spirit to all Veterans who served — who fought — who died — who returned and carry on. Dedicated by the Mohican Veterans 2002." CLUES—Obvious. CHANGES — Increased pride and





UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS
PART 7 TEACHER RESOURCE SHEET #7.1: PLACES . . . KEY, p.4

gratitude for our Mohican Veterans and what they have sacrificed for the rest of us; opportunities to honor veterans at ceremonies on certain holidays such as Veterans Day and Memorial Day; encourages anyone traveling by to stop and reflect on and offer thanks for the services performed by Veterans.

13 MOHICAN APARTMENT BUILDING These buildings provide housing for tribal members, employees and others who wish to live on the Reservation. CLUES — Looks like an apartment building with windows, porches and garages. CHANGES — Nearby housing for people who wish to live in an apartment or cannot yet afford purchase of a home; jobs for cleaners, repair and other workers.

2 WEST BRANCH OF THE RED RIVER IN THE MANY TRAILS PARK As noted above, this river runs through the park. There are small footbridges that provide access to little islands here and there in the river. Photos of these bridges and the fast-moving river below are frequently taken by visitors. CLUES — Obvious. CHANGES — None. The Mohican people have always appreciated this river and love to swim in it, fish in it and just enjoy the sight of the river and its pathway through their park.

7 MOHICAN FAMILY CENTER This building houses a gymnasium, fitness center, several classrooms, offices and a kitchen. It provides programs and activities for all members of the family, youth and Elders and all in between, including non-tribal people. CLUES — None. CHANGES — Recreational, health benefits, classes and other activities are available for all who are interested and who don't need to travel far to enjoy them.

6 ARVID E. MILLER MEMORIAL LIBRARY MUSEUM This was established in 1974. It preserves all historical materials collected by the Historical Committee over the years. It also includes a museum with displays of Mohican artifacts, many of which have been found in recent years along the banks of the Mahicannituck back in New York State. The building was dedicated to the memory of Mr. Miller who was President of the Tribe for 26 years, and whose wife Bernice founded the Library Museum in his honor. CLUES — None. CHANGES — The library and museum collections serve both the Mohican people themselves, as well as other students and scholars who want to study Mohican history and culture and use the many valuable resources there. This could include your students some day!





ACTIVITY #7.T
COMING FULL CIRCLE

UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS

PART 7 LIFE TODAY FOR THE MOHICANS

Focus To return to students' original assumptions and questions in order to reinforce learning.

Materials The original questions and assumptions from Teacher Resource Sheets 1.2 and 1.6; music that can be stopped and started several times

Level Grades 4 and 5

Framing This is an opportunity for students to reflect on what they have learned.

Suggested Procedure

1. Prepare this activity by writing each question and assumption the students identified during the Foundations Part of the curriculum (see Teacher Resource Sheets 1.2 and 1.6) onto small strips of paper. (These lists are probably still hanging on your wall.)
2. Give each student one question or assumption.
3. Tell them that you will be playing some music. When the music stops, they are to get a partner (if there is an odd number, there can be a group of three, or you can participate).
4. Each partner takes a turn reading their question and assumption, and then answering it or telling what they believe to be true now.
5. Give them about a minute for each person to share with his or her partner.
6. They then trade their question or assumption with their partner.
7. Then start the music again.
8. They are to find a different partner by the time the music stops.
9. They then share what is on their paper and, and trade again.
10. Do this at least four times, or more if the students seem interested.
11. When done, sit in a circle.
12. Go around the circle, asking each person to read their question or assumption and give a short answer. If someone is stumped, ask for input from others.

This would be a perfect time to add some of these "gems of learning" to your letter to the Mohican Historical Committee (see Activity #5.V).

* * * * *

With this class, the unit on the history of the Mohican Nation, Stockbridge-Munsee Band ends. But the Mohican people go on with their lives, increasing their land base, restoring their forests, building new homes, finding new ways of improving their lives and helping communities around them when they are in need.

BE SURE THE STUDENTS UNDERSTAND THAT, LIKE THE MOHICAN PEOPLE, ALL NATIVE PEOPLE CONTINUE TO LIVE THEIR LIVES, RAISE THEIR FAMILIES, SOLVE THEIR PROBLEMS, AND GROW IN NUMBER. THEY ARE NOT THE "VANISHING AMERICANS," AS JAMES FENIMORE COOPER IMPLIED SO LONG AGO AND AS MANY AMERICANS THINK. THEY ARE THE NATIVE PEOPLE OF AMERICA AND WILL ALWAYS BE HERE.



APPENDIX A
BIBLIOGRAPHY (WITH * CURRICULUM REFERENCES)

APPENDIX B
WISCONSIN STANDARDS AND CURRICULUM
AMERICAN INDIAN STUDIES (FOURTH GRADE)

APPENDIX C
NEW YORK STATE SOCIAL STUDIES STANDARDS
AND PERFORMANCE INDICATORS (ELEMENTARY)

ABOUT THE AUTHORS

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THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS
WISCONSIN STANDARDS AND CURRICULUM (GRADE 4)
AMERICAN INDIAN STUDIES, p. 1

In 1989, the Wisconsin State Legislature passed legislation requiring specific instruction in human relations and American Indian Studies. This was a result of a perilous time for Wisconsin Native Peoples, particularly the Ojibwe in northern Wisconsin, who had been the target of prejudiced, discriminatory, even violent behavior on the part of non-Indians who opposed their right (upheld in a series of judgments in US Courts in the 1980's) to hunt, fish and gather in the ceded territories (see Satz, Gulig and St. Germaine, pp. 107-109).

The 1989 legislation, commonly known as Act 31, mandates instruction in Wisconsin Native Nations' histories, cultures and tribal sovereignty at least three times in a public school child's K-12 experience. During the next decade, the National Council for the Social Studies developed curriculum standards supporting the use of multiple perspectives in the teaching of the disciplines within the social studies, declaring that the teaching and learning of them are most valuable when they are integrative, meaningful, challenging, values-based and active. In early 1997, Wisconsin Governor Tommy Thompson established the Governor's Council on Model Academic Standards, with the task of developing such standards for the state's educators on the fourth, eighth and twelfth grade levels.

- Thus, the following social studies standards were developed and in place by August 1, 1998, after a nine-year history of growing awareness that most students graduating from Wisconsin high schools rarely had any working knowledge of the American Indian Nations in the state — their histories, cultures or status as sovereign nations-within-the-states. The standards address five different areas of the discipline called "Social Studies," and we include here a summary of those standards that pertain directly to studies of Native Nations in the fourth grade (see Leary, pp. 7-17).

It is our hope that Wisconsin teachers and librarians will see that this curriculum on the Mohicans fits nicely into the year-long curriculum in social studies used on the fourth grade level in their school, since the approach usually includes a study of the state's history, beginning with the histories and cultures of the Indigenous Peoples who lived there before the European invasion. In the case of *THE MOHICANS, THEIR LIVES AND THEIR LANDS*, its successive parts will coincide with the on-going study of the state of Wisconsin to the present, provided that the year's work in the classroom begins with Part 1, which is meant to deal with considerations focused more on educational process than historical chronology.

A. GEOGRAPHY: PEOPLE, PLACES, AND ENVIRONMENTS

"Students in Wisconsin will learn about geography through the study of the relationships among people, places and environments" (Wisconsin's Model Academic Standards for Social Studies, p. 2; hereafter cited as WSSS).

A.4.4. Describe and give examples of ways in which people interact with the physical environment, including use of land, location of communities, methods of construction, and design of structures."

A.4.5. "Use atlases, databases, grid systems, charts, graphs, and maps to gather information about the local community, Wisconsin, the United States, and the world."

A.4.7. "Identify connections between the local community and other places in Wisconsin, the United States, and the world."

B. HISTORY: TIME, CONTINUITY, AND CHANGE

"Students in Wisconsin will learn about the history of Wisconsin, the United States, and the world, examining change and continuity over time in order to develop historical relationships, and analyze issues that affect the present and the future" (WSSS, p. 4).

B.4.1. "Identify and examine various sources of information that are used for constructing an understanding of the past, such as artifacts, documents, letters, diaries, maps, textbooks, photos, paintings, architecture, oral presentations, graphs and charts."

B.4.3. "Examine biographies, stories, narratives, and folk tales to understand the lives of ordinary people, place them in time and context, and explain their relationship to important historical events."

B.4.7. "Identify and describe important events and famous people in Wisconsin and United States history."

B.4.8. "Compare past and present technologies related to energy, transportation, and communications, and describe the effects of technological change, either beneficial or harmful, on people and the environment."

B.4.9. "Describe examples of cooperation and interdependence among individuals, groups, and nations."

B.4.10. "Explain the history, culture, tribal sovereignty, and current status of the American Indian tribes and bands in Wisconsin."

C. POLITICAL SCIENCE AND CITIZENSHIP

"Students in Wisconsin will learn about political science and acquire the knowledge of political systems necessary for developing individual civic responsibility by studying the history and contemporary uses of power, authority, and governance" (WSSS, p. 8).

C.4.1. "Identify and explain the individual's responsibilities to family, peers, and the community, including the need for civility and respect for diversity."

C.4.6. "Locate, organize, and use relevant information to understand an issue in the classroom or school, while taking into account the viewpoints and interests of different groups and individuals."

D. ECONOMICS: PRODUCTION, DISTRIBUTION, EXCHANGE, CONSUMPTION

"Students in Wisconsin will learn about production, distribution, exchange and consumption so that they can make informed economic decisions" (WSSS, p. 10).

D.4.6. "Identify the economic roles of various institutions, including households, businesses, and government."

E. THE BEHAVIORAL SCIENCES: INDIVIDUALS, INSTITUTIONS, AND SOCIETY

"Students in Wisconsin will learn about the behavioral sciences by exploring concepts from the discipline of sociology, the study of interactions among individuals, groups, and institutions; the

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discipline of psychology, the study of factors that influence individual identity and learning; and the discipline of anthropology, the study of cultures in various times and settings" (WSSS, p. 12).

E.4.2. "Explain the influence of factors such as family, neighborhood, personal interests, language, likes and dislikes, and accomplishments on individual identity and development."

E.4.3. "Describe how families are alike and different, comparing characteristics such as size, hobbies, celebrations, where families live, and how they make a living."

E.4.4. "Describe the ways in which ethnic cultures influence the daily lives of people."

E.4.6. "Give examples of group and institutional influences such as laws, rules, and peer pressure on people, events, and culture."

E.4.7. "Explain the reasons why individuals respond in different ways to a particular event and the ways in which interactions among individuals influence behavior."

E.4.8. "Describe and distinguish among the values and beliefs of different groups and institutions."

E.4.9. "Explain how people learn about others who are different from themselves."

E.4.11. "Give examples and explain how language, stories, folk tales, music, and artistic creations are expressions of culture and how they convey knowledge of other peoples and cultures."

E.4.13. "Investigate and explain similarities and differences in ways that cultures meet human needs."

E.4.14. "Describe how differences in cultures may lead to understanding or misunderstanding among people."

E.4.15. "Describe instances of cooperation and interdependence among individuals, groups, and nations, such as helping others in famines and disasters."

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STANDARD 1. HISTORY OF THE UNITED STATES AND NEW YORK

KEY IDEA 1: The study of New York State and United States history requires an analysis of the development of American culture, its diversity and multicultural context; and the ways people are unified by many values, practices, and traditions.

PERFORMANCE INDICATORS: Students will

- know the roots of American culture, its development from many different traditions, and the ways many people from a wide variety of groups and backgrounds played a role in creating it
- explain those values, practices, and traditions that unite all Americans

KEY IDEA 2: Important ideas, social and cultural values, beliefs, and traditions from New York State and United States history illustrate the connections and interactions of people and events across time and from a variety of perspectives.

PERFORMANCE INDICATORS: Students will

- gather and organize information about the traditions transmitted by various groups living in their neighborhood and community
- recognize how traditions and practices were passed from one generation to the next
- distinguish between near and distant past and interpret simple timelines

KEY IDEA 3: Study about the major social, political, economic, cultural, and religious developments in New York and United States history involves learning about the important roles and contributions of individuals and groups.

PERFORMANCE INDICATORS: Students will

- gather and organize information about the important accomplishments of individuals and groups, including Native American Indians, living in their neighborhoods and communities
- classify information by type of activity: social, political, economic, technological, scientific, cultural, or religious
- identify individuals who have helped to strengthen democracy in the United States and throughout the world

KEY IDEA 4: The skills of historical analysis include the ability to: explain the significance of historical evidence; weigh the importance, reliability, and validity of evidence; understand the concept of multiple causation; understand the importance of changing and competing interpretations of different historical developments.

PERFORMANCE INDICATORS: Students will

- consider different interpretations of key events and/or issues in history and understand the differences in these accounts
- explore different experiences, beliefs, motives, and traditions of people living in their neighborhoods, communities, and State
- view historic events through the eyes of those who were there, as shown in their art, writings, music, and artifacts

STANDARD 2. WORLD HISTORY

KEY IDEA 1: The study of world history requires an understanding of world cultures and civilizations, including an analysis of important ideas, social and cultural values, beliefs, and traditions. This study also examines the human condition and the connections and interactions of people across time and space and the ways different people view the same event or issue from a variety of perspectives.

PERFORMANCE INDICATORS: Students will

- read historical narratives, myths, legends, biographies, and autobiographies to learn about how historical figures lived, their motivations, hopes, fears, strengths, and weaknesses
- explore narrative accounts of important events from world history to learn about different accounts of the past to begin to understand how interpretations and perspectives develop
- study about different world cultures and civilizations focusing on their accomplishments, contributions, values, beliefs, and traditions

KEY IDEA 2: Establishing time frames, exploring different periodizations, examining themes across time and within cultures, and focusing on important turning points in world history help organize the study of world cultures and civilizations.

PERFORMANCE INDICATORS: Students will

- distinguish between past, present, and future time periods
- develop timelines that display important events and eras from world history
- measure and understand the meaning of calendar time in terms of years, decades, centuries, and millennia, using BC and AD as reference points
- compare important events and accomplishments from different time periods in world history

KEY IDEA 3: Study of the major social, political, cultural, and religious developments in world history involves learning about the important roles and contributions of individuals and groups.

PERFORMANCE INDICATORS: Students will

- understand the roles and contributions of individuals and groups to social, political, economic, cultural, scientific, technological, and religious practices and activities
- gather and present information about important developments from world history
- understand how the terms social, political, economic, and cultural can be used to describe human activities or practices

KEY IDEA 4: The skills of historical analysis include the ability to investigate differing and competing interpretations of the theories of history, hypothesize about why interpretations change over time, explain the importance of historical evidence, and understand the concepts of change and continuity over time.

PERFORMANCE INDICATORS: Students will

- consider different interpretations of key events and developments in world history and understand the differences in these accounts
- explore the lifestyles, beliefs, traditions, rules and laws, and social/cultural needs and wants of people during different periods in history and in different parts of the world
- view historic events through the eyes of those who were there, as shown in their art, writings, music, and artifacts

STANDARD 3. GEOGRAPHY

KEY IDEA 1: Geography can be divided into six essential elements which can be used to analyze important historic, geographic, economic, and environmental questions and issues. These six elements include: the world in special terms, places and regions, physical settings (including natural resources), human systems, environment and society, and the use of geography. (Adapted from The National Geography Standards, 1994: Geography for Life)

PERFORMANCE INDICATORS: Students will

- study about how people live, work, and utilize natural resources
- draw maps and diagrams that serve as representations of places, physical features, and objects
- locate places within the local community, State, and nation; locate the Earth's continents in relation to each other and to principal parallels and meridians (Adapted from National Geography Standards, 1994)
- identify and compare the physical, human, and cultural characteristics of different regions and people (Adapted from National Geography Standards, 1994)
- investigate how people depend on and modify the physical environment

KEY IDEA 2: Geography requires the development and application of the skills of asking and answering geographic questions; analyzing theories of geography; and acquiring, organizing, and analyzing geographic information (Adapted from The National Geography Standards, 1994: Geography for Life)

PERFORMANCE INDICATORS: Students will

- ask geographic questions about where places are located; why they are located where they are; what is important about their locations; and how their locations are related to the location of other people and places (Adapted from National Geography Standards, 1994)
- gather and organize geographic information from a variety of sources and display in a number of ways
- analyze geographic information by making relationships, interpreting trends and relationships, and analyzing geographic data (Adapted from National Geography Standards, 1994)

STANDARD 4. ECONOMICS

KEY IDEA 1: The study of economics requires an understanding of major economic concepts and systems, the principles of economic decision making, and the interdependence of economies and economic systems throughout the world.

PERFORMANCE INDICATORS: Students will

- know some ways individuals and groups attempt to satisfy their basic needs and wants by utilizing scarce resources
- explain how people's wants exceed their limited resources and that this condition defines scarcity
- know that scarcity requires individuals to make choices and that these choices involve costs
- study about how the availability and distribution of resources is important to a nation's economic growth
- understand how societies organize their economies to answer three fundamental economic questions: What goods and services shall be produced and in what quantities? How shall goods and services be produced? For whom shall goods and services be produced?
- investigate how production, distribution, exchange, and consumption of goods and services are economic decisions with which all societies and nations must deal

KEY IDEA 2: The study of economics requires the development and application of the skills needed to make informed and well-reasoned economic decisions in daily and national life.

PERFORMANCE INDICATORS: Students will

- collect economic information from textbooks, standard references, newspapers, periodicals, and other primary and secondary sources

STANDARD 5: CIVICS, CITIZENSHIP, AND GOVERNMENT

KEY IDEA 1: The study of civics, citizenship, and government involves learning about political systems; the purposes of government and civic life; and the differing assumptions held by people across time and place regarding power, authority, governance, and law (Adapted from The National Standards for Civics and Government, 1994)

PERFORMANCE INDICATORS: Students will

- know the meaning of key terms and concepts related to government, including democracy, power, citizenship, nation-state, and justice
- explore the rights of citizens in other parts of the hemisphere and determine how they are similar to and different from the rights of American citizens
- analyze the sources of a nation's values as embodied in its constitution, statutes, and important court cases

KEY IDEA 2: The state and federal governments established by the Constitutions of the United States and the State of New York embody basic civil values (such as justice, honesty, self-discipline, due process, equality, majority rule with respect for minority rights, and respect for self, others, and property), principles, and practices and establish a system of shared and limited government (Adapted from the National Standards for Civics and Government, 1994)

PERFORMANCE INDICATORS: Students will

- explain how the Constitutions of New York State and the United States and the Bill of Rights are the basis for democratic values in the United States
- understand the basic civil values that are the foundation of American constitutional democracy
- know what the United States Constitution is and why it is important (Adapted from The National Standards for Civics and Government, 1994)
- understand that the United States Constitution and the Constitution of the State of New York are written plans for organizing the functions of government
- understand the structure of New York State and local governments including executive, legislative, and judicial branches
- identify their legislative and executive representatives at the local, state, and national governments (Adapted from The National Standards for Civics and Government, 1994)

KEY IDEA 3: Central to civics and citizenship is an understanding of the roles of the citizen within American constitutional democracy and the scope of a citizen's rights and responsibilities.

PERFORMANCE INDICATORS: Students will

- examine what it means to be a good citizen in the classroom, school, home, and community
- identify and describe the rules and responsibilities students have at home, in the classroom, and at school
- examine the basic principles of the Declaration of Independence and the Constitutions of the United States and New York State
- identify basic rights that students have and those that they will acquire as they age

KEY IDEA 4: The study of civics and citizenship requires the ability to probe ideas and assumptions, ask and answer analytical questions, take a skeptical attitude toward questionable arguments, evaluate evidence, formulate rational conclusions, and develop and refine participatory skills.

PERFORMANCE INDICATORS: Students will

- show a willingness to consider other points of view before drawing conclusions or making judgments
- participate in activities that focus on a classroom, school, or community issue or problem
- suggest alternative solutions or courses of action to hypothetical or historic problems

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THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS
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PERFORMANCE INDICATORS (ELEMENTARY), p. 6

- evaluate the consequences for each alternative solution or course of action
- prioritize the solutions based on established criteria
- propose an action plan to address the issue or how to solve the problem

About the Authors

Dorothy W. Davids, a Mohican Elder, has spent most of her life working in the field of education. She was born and lived on the Reservation of the Stockbridge-Munsee Band of the Mohican Nation in north central Wisconsin until she attended college. After earning a BS degree in Education from UW-Stevens Point, she taught middle and junior high school students in St. Croix Falls, Ashland and West Allis, Wisconsin. She received an MS in Education and Human Development at UW-Milwaukee. She spent about twenty years working with adults throughout the state and country in the fields of Human Relations and Community Leadership Development.

Dorothy's teaching experience was based on the principles of democratic education. She writes: "My students always had choices about what they would learn. If we were studying poetry, each could decide which poems to read. When grades were given, each could select what grade they thought they deserved and then we would talk privately about it. Discipline was perceived as keeping order rather than punishment. Students often helped decide the appropriate 'punishment.'" She adds: "I still hear from some of the students I taught sixty years ago. Some of them became teachers!"

Dorothy has written all her life — in journals, letters, poetry and so on. Since June of 1998 she has written a column called "Rambling Through History With Dot Davids" for *MOHICAN NEWS*, the Nation's bimonthly newspaper. Early in 2007, Muh-he-con-neew Press published a book of her poetry called *INNER DREAMS AND OUTER CIRCLES: POEMS BY DOROTHY WINONA DAVIDS*.

Ruth A. Gudinas has been a teacher all of her professional life. Among other subjects, she taught American and World History to high school and college students in the traditional way of lecturing while students took notes and gave the information back on daily quizzes and other tests. It was not until she watched Laurie Frank and other experiential learning educators work with young people that she began to realize that the learnings young people gain from experiencing something similar to what the People have experienced, in addition to lectures and books, may remain longer in their memories.

As editor and co-author of this curriculum, Ruth knew that students' learning would be incomplete until appropriate activities were developed by those who had worked with young people in experiential learning. The result was a three-day retreat in July of 2007 with the other co-authors of this work. During this time, Laurie, Kasey, and Barbara skillfully replicated some of the experiences of the Mohican People in activities for fourth and fifth graders so that they could begin to understand the meanings of the stories they had read and discussed in their classes.

Ruth says: "In my opinion, the success of this curriculum will be measured by the degree to which students bring two perspectives to their responses to the question 'So what did you learn about the Mohican People, their lives and their lands?' Hopefully they will say not only that they learned information about the Mohicans' history and culture but also developed a deeper understanding about how some of their experiences must have felt.



Ruth and Dorothy

About the Authors, p.2

Barbara Miller grew up on the Stockbridge-Munsee Reservation and is an enrolled member of the Mohican Nation. After she received a Masters Degree in School Guidance and Counseling and worked at a university for a few years, she returned to the Mohican community. There several Mohican elementary and middle school students communicated an interest in learning more about themselves by learning more about their relatives of long ago.

She says: "Students, like me, were concerned that information on Mohicans was frequently omitted in the classroom, and the school was about three miles from the reservation! We decided to learn together and so we created activities that were interactive, collaborative and fun.

Seeing young students question, feel, think and beg for more was inspiring. This was more than memorizing dates or hearing about how Mohicans moved from one place to another. Students related to the sense of loss and resilience of their ancestors, had a sense of gratitude and wanted to learn more about what really happened. I am confident that learning, even complex concepts like a history of a People, is maximized by doing more than reading in isolation, doing a worksheet or just listening to a lecture. Experiential learning can be a bridge to connect concepts, ideas, people, feelings and understanding if processed in a nurturing and relevant way."

Kasey Keup is an elementary school counselor in Shawano, Wisconsin. She incorporates experiential activities in many of her guidance lessons. These activities focus on academic, career, and personal/social domains of student development.

Reflecting on her experiences with her students, she writes: "I enjoy facilitating a wide range of activities and games with my students and then observing the variety of outcomes a lesson can bring. For example, they are much more inclined to 'get it' when experiencing an activity that, even in a small way, helps them to feel what others have felt in a similar situation."

Laurie S. Frank was a public school teacher for 25 years, starting out in the field of special education of students with emotional disabilities. Eventually the need to develop community within the school setting became apparent to her and she moved into areas in adventure learning and experiential methods. At present she is owner/director of GOAL Consulting, working with school districts, camps and non-profit organizations to create environments where students, faculty, staff and families are invited into the educational process.

Laurie has co-authored two books on experiential learning activities and written two others, including her latest *JOURNEY TOWARD THE CARING CLASSROOM: USING ADVENTURE TO CREATE COMMUNITY* (ISBN 1-885473-60-5, Wood 'N' Barnes Publishing and Distribution, 2004). She writes: "I believe in the authenticity that experiential education brings to the learning process, summed up in the proverb: 'Tell me, I'll forget. Show me, I'll remember. Involve me, I'll understand.'"



Clockwise from Ginger the Dog: Laurie Frank, Kasey Keup, Bert Zipperer the Gopher and Barbara Miller at the Activity Writing Retreat, July, 2007.

EVALUATIVE COMMENTS OF TEACHERS

(use additional sheets if necessary)

PLEASE RETURN THESE COMMENTS TO MUH-HE-CON-NEEW PRESS. YOU WILL HELP US TO
NOTE WHAT WAS HELPFUL OR NOT HELPFUL IN YOUR TEACHING OF THIS CURRICULUM –
AND MAKE APPROPRIATE REVISIONS IN THE NEXT EDITION. THANKS!

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