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ABSTRACT

This resource unit for grade 1, the second unit on the theme Families Around the World, is concerned specifically with the Algonquin Tribes of the Southern New England area. Objectives are for the students to cross-culturally examine the concept of culture, noting that it is a learned behavior, and to recognize the diversity in cultures and the contributions made to all by cultural pluralism. Students will also examine the social organization, social process, and the locational sites of the Algonquins. Inquiry training and concept learning are emphasized in numerous learning activities. The first part of the guide provides background information on tribal village life, major jobs of men and women, environment, clothing, farming, food, hunting, trapping, fishing, religion, and social structure. The majority of the document describes teaching strategies for 58 developmental activities in a format designed to help teachers see the relationships among objectives, content teaching procedures, and materials of instruction. Audiovisual aids and printed materials to be used are listed with each activity and a general list of educational media is given. Appendices include many pupil materials for this unit. Related documents are ED 051 032, ED 051 033, SO 005 394, and SO 005 396. (SJM)

Chelmsford Public Schools

Chelmsford, Massachusetts

FAMILIES AROUND THE WORLD

The Algonquin Family of New England

Teacher's Resource Unit

Charles L. Mitsakos
Social Studies Coordinator

These materials were adapted from materials developed by the Project Social S
Curriculum Center of the University of Minnesota and by the MATCH Box Project
Children's Museum of Boston, Massachusetts, under special grants from the Uni
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THE ALGONQUIN INDIANS

The word "Algonquin" is the name of a tribe of Indians who lived along the Ottawa River in Canada; through common usage, however, the term has come to apply to the large group of tribes living in eastern North America who speak the Algonquian languages. Algonquins are speakers of languages which are part of the Algonquian group, just as French and Spanish are part of the Romance languages.

There were many tribes that were part of this language group; some lived along the east coast as far north as the Naskapi of Canada, and some as far south as the Powhatan of Virginia.

This background text is specifically concerned with the tribes of the southern New England Algonquins, who were in the area when the first white men -- Portuguese fishermen and explorers -- landed on the coast. The tribes were the Pennacook, the Nipmuck, the Narragansett, the Wampanoag, the Nausett, and Sakonnat. The Pennacook lived in the northern reaches of the region, along the Merrimack; and the southernmost tribe was the Narragansett, which lived along the shores of Narragansett Bay.

According to an Englishman who described them in 1675 they were an attractive-looking group: "tall and handsome timber'd people, out-wristed, pale, lean . . . visag'd, black-eyed . . . black haired. No beards or very rarely."

"Woodland" is a term which refers to a natural area; an ecological zone. The Algonquins lived in a woodland area and their lives were to fluenced by their s does not mean, howe the same customs or structure as all oth in a woodland area. "woodland" tribe is was located in the s York State. The Iro different language g quin. Among other c placed a high value women seem to have h influence than did t

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their lives were to some extent influenced by their surroundings. This does not mean, however, that they had the same customs or the same social structure as all other tribes who lived in a woodland area. For example, one "woodland" tribe is the Iroquois, which was located in the general area of New York State. The Iroquois belonged to a different language group than the Algonquin. Among other differences, they placed a high value on war, and their women seem to have had much more social influence than did the Algonquin women.

The Algonquins had no written language, and so we have no record of how long they had been in New England before the Europeans encountered them. However, archaeological evidence does indicate that the Indians were living along the coast long before European contact. What little written information is available dates from the early days of contact between the Algonquin and Europeans. The first such contact was with Portuguese and Breton sailors on fishing expeditions. Then came the English settlers: to Plymouth, to the Massachusetts Bay Colony, and to Rhode Island. Although Englishmen gradually settled in other parts of New England, journals and letters from these three colonies have provided most of the pertinent information on the Algonquins.

Unfortunately, the English and Portuguese documents give an incomplete picture of tribal life. Of course, the Europeans did not speak Algonquian; and so, though they could give superficial descriptions of Indian actions, songs, ceremonies, and designs, they could not

explain the reason behind these acts or customs. In addition, neither the European sailors nor the English settlers were students of human behavior. They did not recognize the differences between the customs of different tribes of Indians, and they tended to lump together their observations in statements about the behavior of all Indians. Present-day anthropologists are therefore faced with the almost impossible task of separating the generalized comments into references to specific tribes; in doing this they use archeological evidence combined with recent observations about Algonquin tribes which are still in existence.

In all their observations, the Europeans were limited by their own biases, so that their habits of thought affected the manner in which they tried to explain Algonquin behavior. One of the major conflicts which grew out of this bias concerned land ownership. To the Algonquin land was something to use, but it was not privately owned. To the Europeans, on the other hand, the buying and selling of land seemed perfectly logical. Thus when an Englishman said that he had "bought" land from an Indian, that Indian believed that all he had sold was the right to use the land..

VILLAGE LIFE

The Algonquin settlement pattern was determined by the environment: each village had to get enough food from its surroundings, and villages were likely to be widely spaced.

Whenever the Algonquin chose a site, they kept several important points in mind. They needed a supply of f wood, a source of fresh w from the winter wind -- s usually be found on the s a hill. They needed a lo enough to raise them abov lands, and they also neede provided a clear view of enemies.

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They needed a supply of food and fire-wood, a source of fresh water, and shelter from the winter wind -- shelter which could usually be found on the southern side of a hill. They needed a location high enough to raise them above the foggy low-lands, and they also needed one which provided a clear view of any approaching enemies.

There does not appear to be a set village design. Each returning Algonquin, after having been away from the village, would simply place his wigwam wherever he found a convenient, vacant spot.

Probably an average village consisted of less than ten wigwams, and each wig-wam may have held six people or more. The records on this, however, are unclear.

An Algonquin house was called a wigwam, which means "bark-covered house." The southern New England Algonquin had two designs for their wigwams: the single wigwam, which was dome-shaped with one smoke hole in its roof; and the double wigwam, which was shaped somewhat like a quonset hut and had two smoke holes. Some of the tribes living further north built conical wigwams. They should not be called tepees because they are bark-covered houses. Tipi (tee-pee) means "skin-tent" in the Sioux language.

The houses, as one 17th century observer wrote, "were made with long young sapling trees, bended at both ends, stuck into the ground. These trees were round and covered down to the ground with thick and wellwrought (bulrush) mats." Elm, or any other easily workable bark, could be used in place of mats.

The same man wrote, "The door is not over a yard high made of a mat to open. The chimney was a wide open hole in the top, for which they had a mat to cover it closed when they pleased. One might stand and go upright in them. In the middle of the house were four little stakes with small sticks laid over them where they hung the pots to boil."

The inside walls were lined with bulrush mats, some plain and some with geometric designs which had been made either by using vegetable dyes or by interweaving different colored reeds.

The use of beds seem to have varied. Some villages used them, some did not. When they were used, the style might vary from village to village; but here is what a member of the Massachusetts Bay Colony observed around 1674: "In their wigwams, they make a kind of couch or mattresses, firm and strong, raised about a foot high from the earth; first covered with boards that they split out of trees; and upon the boards they spread mats generally, and sometimes bear skins and deerskins. These are large enough for three or four persons to sleep upon. They are six to eight feet broad."

The houses were used for storage as well as for daily life. "In the houses were found wooden bowls, trays and dishes, earthen pots, hand baskets made of crabshells wrought together. Found also were . . . deer's feet, . . . hart's horns, eagles' claws, baskets full of parched acorns, . . . and tobacco seed." Hunting equipment might also be brought in to protect it from the weather.

Both the seasons and traditional custom affected the pattern of village life. The family units went through a cycle of dispersing in the summer and then reuniting in the fall. In Spring, Indians planted crops, working together as a unit. They also fished at lakes and rivers. In Summer, the Indians moved to the coast where they planted their fields. Women dug quahogs and other shellfish while the men fished in the ocean. In Fall, the Indians returned to the village site, set up additional houses, continued to gather and prepare food for the winter, and went hunting. In Winter, the whole community lived together, attempting to keep alive. The men hunted and trapped; the women cured skins. Time was also devoted to sedentary activities such as storytelling and tribal ceremonies.

Not everyone worked at the same time. Work was spontaneous, and the Algonquins worked or relaxed as they felt inclined. There was, however, a definite understanding that certain jobs were the responsibility of certain people. Labor was divided according to sex. In general agriculture and planting were the province of the women, and animals were the province of the men. The main exceptions to this were that the women sometimes had small trap lines and did some clamming; while the men helped to clear new fields, harvest crops, and grew the sacred plant, tobacco (which was used in activities relating to spiritual matters).

Major Jobs of Women

Hoeing, weeding, gathering of plants, berrying, preparing foods, cooking, serving, keeping the house in order, caring for the children, sewing, [illegible]

individual fishing and trapping wild fowl, making rope and twine, basket weaving, sewing, clothes-making, skinning deer and preparing hide, herbal curing and occasional magical curing (if a woman happened to be a shaman).

Major Jobs of Men

Protecting the village, fighting; fishing and catching deer; making tools, paddles, and hunting gear; making canoes and snowshoes; doing the majority of the magical curing; having the responsibility for most spiritual matters; and having visions; and participating in village decisions.

The whole village, both men and women, joined together for certain activities: maple sugaring, dancing, participating in major curing activities, clearing new fields from the forest, and taking part in hunting drives.

The Algonquins traveled either on foot or in canoes, and they sent messages by runners. They made their canoes out of birch bark, which was fitted over a framework of bent wood, sewn with spruce root, and caulked with spruce gum. They also made dugouts by hollowing out elm or cedar logs. These dugouts were too big and heavy to carry from stream to stream or from stream to pond; and so they were used mainly along the coast and big rivers.

ENVIRONMENT

The forest supplied the Algonquin with many things: wood for canoes, arrows, houses, and utensils; with birds for food and others; with sap for many uses; game; and with many plants to be gathered for food dyes and medicines. There were many types of forest as there are now: pine, oak, walnut and beech; but because the trees were allowed to reach their full natural growth, the aspect of the forest was a bit different from today's. It had the appearance of a park; wide open spaces between the trees and next to no underbrush. This was also partly due to the Indians' burning the underbrush as noted by an early chronicler: ". . . for it being the custome of the Indians to burne the wood in November, when the grasse is withered, and leaves dryed, it consumes all the underwood and rubbish, which other wise would overgrow the Country, making it unpassable, and spoile their much affected hunting . . ."

Natural clearings or fields were places where the Indians gathered foods such as groundnuts, raspberries, and blueberries. In addition to using these natural clearings, the Algonquin also made their own clearings near the villages, planting them with corn, beans, squash, tobacco and sunflowers.

The Algonquin used two types of fresh water areas, still water and flowing water. Marshes and ponds (still water) supplied the Indians with both plants and animals -- with edible bulbs, such as the roots of arrow arum and yellow pond lily and fur-bearing animals such as muskrat, raccoon and beaver. The streams (flowing water) were well-appreciated sources of fresh-water fish: herring, shad, and salmon.

The seashore waters provided the

Indians with a rich supply of foods. These they made most use of during the spring, the summer, and the fall, when the coast was not too inclement. Along the shore could be found many types of shellfish, which could be used for food, for decorations, and for containers. Here also were crabs, lobster, and shore birds; while just off-shore were flounder, cod, and haddock.

The Algonquins added to what they found in their immediate environment by trading with their neighbors. They were able to keep themselves well and comfortably supplied with the basic necessities, but they often enjoyed getting items from other areas -- either because the items were useful in themselves, or because they had the appeal and prestige of being "of foreign origin." One such item was flint, which could be used in making arrowheads or spears. Another was the birch bark canoe, which was traded to the Algonquins who lived outside the area where the "canoe" birch grew.

CLOTHING

The Algonquins made their clothing from animal hides. As an English observer wrote in 1675: "Their clothing was the skins of wild beasts with hair on, buckskins of deerskins or moose." An earlier writer noted in 1634 that ". . . their skins they convert into very good leather, making the same soft and plume (smooth). Some of these skins they dress with the hair on, and some with the hair off. The hairy side in winter time they wear next to their bodies. . ."

Turning a skin into good leather took steps. First, the animal had to be skinned with a stone knife. At this point, the fresh skin was wet and bloody, still covered with small bits of fat, tissue and meat. Next the hide was dried, either by being stretched on a frame (see the picture in the Box), or by being pegged out on the ground. In either case, if the hide was not stretched out so that it was open to the air, it would begin to rot.

These first steps were usually done by women, though men on a hunt might prepare the hide up to this point. When the hide had dried, however, it was definitely the woman's responsibility. She would scrape with a stone scraper until she had removed all the dried tissue, and the hide was white. Then she removed the hair from the hide. When it was clean, it was still too stiff to use, and so it was worked and pulled over a stake until it had become soft and supple.

The prepared deerskin was now soft and white. If a woman desired a darker shade, she hung the skin over a smudge fire on a tent-shaped frame until it reached the desired shade. The longer it hung in the smoke, the darker it became.

Often the leather was left plain, but sometimes it was patterned and painted, "drawn with lines into several works, the lines being colored with yellow, blue, or red."

The Algonquins did little tailoring, and skins were often simply wrapped around their wearer. If they wished to shape a garment, then the leather was cut to shape with a stone. Whenever

sewing was necessary, the Algonquin women used an awl (a pointed bone from any available animal or bird), and sinew. You will find some sinew in the Box. Sinews are strands from the dried tendons of a deer's hind leg or from the tendons along his back. The women had to moisten these strands in order to make them workable.

When a woman sewed, she first punched a hole in the leather with her awl, and then she pushed the sinew through the hole.

In summer the men wore soft-sole moccasins, belts, and a breech cloth, which, according to an Englishman, "is but a piece of cloth a yard and a half long, put between their groins, tied with snakes skin around their middles, one end hanging down with a flap before, the other like a tail behind." In winter they added leggings (not trousers), which reached from the thigh to the lower leg and which were held up by thongs (like garters) attached to the belt. They also added a fur blanket or turkey feather robe for special occasions, and they probably applied bear grease to their skin in order to protect themselves from the cold and damp.

In summer a woman wore a breech cloth and a belt. She probably also wore a wrap-around skirt which exposed one thigh when she sat down, providing her with a surface on which she could roll either sinew or fibers for a basket. On her feet a woman wore moccasins; and she was naked above the waist.

In winter, the only additional clothing she wore was a fur blanket around her sh[illegible]ers.

As for the children, an English traveler observed, "Male children go starke naked and have no apron until they come to ten or twelve years of age; their female they cover with a little apron from their very birth." His observation sounds more logical for summer than for winter when the children would probably have worn some form of protective covering.

There are frequent references in the early European journals to the manner in which the Algonquins adorned themselves, for their styles fascinated the observers.

Oil and Paint: ". . . they used to oil their skins and hair with bear's grease but now with swine's fat, and then paint their faces with vermillion or other red . . ." The paint color came from ground rock, and the Algonquin had many traditional patterns with which they painted themselves.

Hair Decorations: ". . . The men, in their wars, do wear turkey or eagle feathers stuck in their hair. Others also wear deer tails, made in the fashion of a cock's comb died red, crossing their heads like a half moon. . ."

Accessories: ". . . There is in them the desire after many kinds of ornaments, wearing pendants in their ears, as forms of birds, beast and fishes, carved out of bone, shells and stone, with long bracelets of their curious wroight wamponpeage (wampum) which they put around their necks and loins.

FARMING

The Algonquin's major crop was corn, not all of which resembled present-day eating corn. Governor Wi throp of Massachusetts wrote of it that it was ". . . of various colors, as Red, White, Yellow, Blew, Olive, Greenish, Specked, Striped, sometimes in the same field and the same Ear. But the White and the Yellow are the most common."

The Algonquins planted their corn in small clearings rather than in large fields. Each clearing had to be prepared each spring for the new crop. If the clearing had been used before, then the women were responsible for weeding it and preparing the land. Otherwise, if a new clearing were to be made in the forest, then the whole community gathered to fell the trees and to clear the land.

The corn was planted at a special time in spring, at the time "when the leaves of the oak tree are as small as the ears of mice," which was when the danger of frost had ended.

The ground was first fertilized with fish called alewife (herring or shad), which were buried in the ground. Then three or four grains of corn were placed together in the same hole, and the earth was mounted on top. These mounds were not made in rows but were placed several feet apart; and as the corn grew taller, earth was piled in hills around its roots.

Corn was by no means the only crop. An English traveler, writing in 1675, [illegible] a pattern of planting several types [illegible]etables within the same field:

". . . the Indians . . . at every corn-hill plant with the corn a kind of French or Turkey-Beans: the stalks of the corn serving instead of Poles for the Beans to climb up with. And in the vacant places between the hills, they will plant squashes and pompions (pumpkins).

Even the mythology bore out the interrelationship between these vegetables; for, according to Roger Williams of Rhode Island, ". . . they have a tradition that the crow brought them at first an Indian graine of corne in one eare and Indian or French Beane in another from the Great God Kautantonuit's field in the Southwest, from whence they hold came all their corne and beanes."

In summer, when most villagers scattered to go hunting or fishing, some stayed behind to tend the fields; to scare the crows away; to hill the earth ever higher around the stalk so that it would take firm root, and to weed endlessly. As an explorer described it in 1634, ". . . an other work is their planting of corn . . . keeping it so cleare with their clamme shell hoes . . . not suffering a choaking weed to advance his audacious head above their infant corne."

In fall the corn was harvested and dried in the sun. Then the best ears were saved for the next year's seed, and the rest was stored in what the English called "barns." These storage "barns" were unlike what we know as barns. Sometimes they were large baskets which were filled and stored below ground, but they might also be holes, lined with mats and covered over with earth once

the corn was inside. There it would stay safely buried until winter hunger sent the villagers looking for it.

Harvest time was a time of festivals, but little is known about the form they took. The settlers made vague references to feasts and dances; that is all we know.

The early settlers at Plymouth Plantation would have been in sorry straits without Algonquin corn or Algonquin knowledge. During their first year in America, some Plymouth men discovered a "barn" on Cape Cod -- a barn which contained a supply of corn. Through the hard winter they used that corn to supplement their dwindling supplies; and in the spring they used the remainder as seed for their own crops.

Plymouth also profited from Indian knowledge of corn-planting techniques, for an English-speaking Algonquin, Squanto, taught the settlers to fertilize their land with fish and to plant their corn in hills.

PREPARATION OF FOOD

By the 1600's, the Algonquins had found that the most convenient containers were iron and copper kettles, obtained in trade from sailors and settlers. They still, however, made some of their own pots out of coiled clay, which they had hardened by baking.

Meat and fish formed an important part of the Algonquin diet. Sometimes these foods were boiled, or added to stew; sometimes broiled low over a flame, or d high above the fire. Smoking was pecially useful process, in that it dried food out and preserved it for winter or for journeys. Summer-gathered seafood, such as eels, lobsters, and clams, were frequently smoked for winter provisions.

The Algonquins sometimes had a clambake on the seashore. First they hollowed out a pit in the sand and lit a fire in the bottom. Then, when the fire died down, they filled the pit with alternate layers of seaweed and shellfish, topping the whole pit with a final layer of seaweed and then sand. The results -- when they uncovered the clams and lobsters several hours later -- were excellent. This procedure appealed to the settlers, who used it and passed the tradition along to later generations.

Corn was a central item in the Algonquin diet, and many recipes centered around its use. The kernels were usually removed from the cob before cooking; they might also be ground into meal with a mortar and pestle.

Corn could be cooked in many ways: boiled, used in succotash, or roasted. Several Algonquin corn recipes were recorded by an Englishman in 1674: "Their food is generally boiled maize or Indian corn, mixed with kidney beans, or sometimes without. Also they frequently boil in this pottage fish and flesh of all sorts . . . also they mix with the said pottage several sorts of roots . . . and pompions (pumpkins), and squashes, and also several sorts of nuts.

Samp was another Algonquin dish, a boiled porridge made from ground corn. Ground corn was also used in corn cakes,

which were sometimes plain and sometimes had berries in them. An especially useful corn recipe was nokake: corn parched in hot ashes, ground up into a powder, and then carried on trips or on the warpath. Nokake took up little space and kept well for a long time, so it was a useful form of food.

TOOLS

The Algonquins often had multiple uses for one tool, and this made it possible for an Indian to go off into the woods well-prepared while carrying only a few simple implements.

There was no one "right" way of making any tool. If a stone or bone was conveniently at hand and could be adapted to a particular job, then it was either picked up and used in its original form, or else it was pounded or ground into a more acceptable shape.

Many tools were made from stones, and they were often quite crude in shape. The main criterion in picking a stone was that it could be adapted to a particular job. A cutting instrument, for instance, should be hard and should be of a type of stone which flaked (broke) in a regular pattern. A hammer tool, on the other hand, should not be of a type of rock which fractured easily.

Once a man had chosen a rock, he pounded it into a rough approximation of the desired shape. Then he flaked or ground it down into its final form -- a form which would depend on both the type of rock and upon its intended use.

Tools were needed for many jobs around the village or in the forest. There were hard, flat scrapers for cleaning hides; sandstone sanders for sharpening awls or grooving arrows; long, rounded and pointed gouges for hollowing dugout canoes polished adzes for planing down wood staves; ground bone awls for sewing; sharp tomahawks for chipping trees; and heavy-headed granite tomahawks for pounding.

Bows were made from young, flexible wood, which had been seasoned for a long time. The ends of the seasoned stick were then notched, and it was strung with any convenient form of string -- anything from sinew to cedar bark.

The arrowheads were made by hammering a flake off the edge of a rock, rough-shaping the flake with a hammer, and then scalloping its edges with a pressure tool such as a deer's antler.

The Algonquins used many types of arrowheads, among which were the hunting arrow and the war arrow. The hunting arrow had a triangular head so that it could more easily be pulled out of dead game and re-used. The war arrow, on the other hand, was designed for killing people; and its rear corners were sharply pointed, making it very difficult for a victim to pull it out once it was lodged in his flesh.

The arrow shaft was made of straight smooth wood so that it would fly well. The wood had been seasoned for a year so that it would not break easily. The shaft was then sanded with a piece of sandstone and notched with a sharp rock

so that the head would fit the shaft. The head and shaft were tied together with sinew; and feathers were fastened to the shaft with a glue which was probably made from pitch and fat.

HUNTING, TRAPPING, AND FISHING

Many different kinds of animals were available to the Algonquins: deer, wild-cats, raccoons, otters, beavers, muskrats, wolves, and foxes.

The Algonquins alternately hunted and trapped, depending either on which was most convenient or upon which was traditional for a particular occasion. They tended to hunt at times when there were many animals available in fairly concentrated numbers. When the animals were dispersed, as in the summer, they seem to have had communal drives. For the rest of the time they trapped; we do not have much information on the matter.

The Indians used traps when the animals were not densely concentrated but were instead spread out over a large area. By setting traps, the hunter did not have to wait in one place for an animal, and he could have many traps working for him at once. An Indian would have been more likely to set traps when he was living in a settled village and could go out every few days to check his trap lines.

Two types of traps were used: a snare, and a deadfall. Demonstration models of deadfalls are included in the Algonquin Box. A snare is not included because of the difficulties of rigging one in a classroom, but some of its uses may be seen in the drawings.

A trap was set up so that the slightest action by an animal -- the taking of bait, or the hitting of a delicately balanced trigger -- released the larger action of the trap; and the trigger was baited so that the hungry animal released it.

The Algonquins learned the habits of the animals they wished to trap; and then they placed the trap where the animal was likely to pass: in a "run" or path, which it used every day to reach its home, a stream, or a favorite feeding ground. If the trap was not placed along an animal run or trail, the Algonquins would be sure to bait it so that the animal would be lured into the trap.

An Algonquin was especially likely to place a trap where his "vision" told him that it should go -- that is, where his "spirit helper" (often an animal spirit) had told him to place it. To the Algonquin, a "good" man was one who received spirit help; and a good man was therefore successful at hunting.

The Indians were ingenious in the number of trigger variations which they devised, but their careful plans were sometimes disrupted when a clever animal stole the bait or a gust of wind released the trap. At other times the helplessly trapped animal might be discovered by an animal enemy; a deer caught in a trap, for example, would be easy prey for a wolf. All these possible difficulties made it advisable for an Indian to frequently check his traplines.

Brooks, marshes, ponds, and seashore

all provided the Algonquins with fish. In order to take advantage of this rich variety, the Indians developed many fishing techniques. Sometimes they used spears; sometimes nets; sometimes bone hooks on a hemp-like line; and sometimes they built weirs (fish traps) across a stream. Their choice of method depended on the time of day or time of year; on the tool at hand; or on the area which was being fished. Weirs, for instance, were often used to catch salmon; nets were used often for fish such as bass; and hooks for pike, pickerel, haddock, and cod. Spears were well suited for catching lobster and eel, as well as for fishing from a torch-lit canoe at night.

SPIRIT HELP

The Algonquins believed that the world was full of a powerful life-force, called manitou; a force which could be very useful if treated correctly, but which was capable of great destructiveness if misused. All parts of nature, including man, shared in this constantly flowing force, which was the basis of life, of power. The most productive flow of this power could be achieved through reciprocity: the constant action and counter-action which occurred between the linked parts of nature.

The Algonquins took from nature only what they needed and they were careful to show honor and respect in return. For instance, when a deer was killed for its meat and its skin, its spirit might be offered a drink of water; or the spirit of a tree might have tobacco burnt in its honor before it was hollowed out to make a canoe.

In this way, the Algonquins maintained that feeling of balance in nature, which was so important to them. They believed that the other inhabitants of the natural world were under an obligation to give to the Indians; and that the Indians were under an equal obligation to give something in return. It was only through this reciprocity that the natural flow of power between all living things could be maintained.

A spirit force was manitou, a part of the life-force; and it was through relationships with the spirits of living things that an Algonquin was able to utilize spirit power. Not only did each particular deer and beaver have a spirit (manitou), but thunder and wind were also personified, each with its own manitou.

Everything in the natural world was seen as having a spirit, as being part of a living whole, just as the Algonquins felt that they themselves were an intimate, contributing part of nature. We tend to see ourselves as being somewhat separate from and superior to the world of nature. This was an idea that would have been very alien to the Algonquins.

Visions were an important link between the Algonquins and the rest of the natural world. These visions were self-induced dreams, or trances. In such a vision, a spirit would appear to a man and tell him something. When he awoke, it was his responsibility to interpret the vision and then to follow its directions implicitly. To disobey was evil, because he would be disregarding the power in natural things. Even if the vision spirit ordered a destructive

act, such as murder or self-torture, a man should obey.

It was assumed that every adult man would establish a link with particular spirits by means of a vision. Some boys had visions when they were very young, but if a youth had not had a spontaneous vision by the time he reached puberty, then he would try to induce one. Probably he would go off into the woods to live by himself until the vision occurred. There he might fast, or drum on a spirit drum, or drink a purgative "black drink." At length, one spirit -- perhaps the spirit of a deer, or a fish, or a vague woodland spirit -- would appear to the waiting youth. According to Governor Winslow of Plymouth, who was writing in 1624: ". . . they train up the most forward and likeliest boys, from their childhood, in great hardness, and make them abstain from dainty meat, observing divers orders prescribed, to the end that when they are of age the devil may appear to them..." The "devil" seems to be the English interpretation of a spirit-helper.

This personal relationship with a spirit was an integral part of Algonquin life. The spirit which came to a boy at puberty was his spirit, with whom he had a close bond and who would remain with him for the rest of his life, provided he properly maintained that bond. Whenever the individual needed help in hunting, in fishing, in solving a village problem -- or when he just felt like it -- he would try to establish closer contact with his spirit-helper. By drumming and chanting he fell into a trance-like state, during which he could "see" his spirit and communicate with it.

The Indians thought that on some occasions it was the spirit which had something to communicate; and in such a case the spirit would motivate the man to seek it out.

A "good" man, according to the Algonquin beliefs, was a man who had a strong spirit-helper and obeyed its advice. He was responsible, he could be depended upon, he was good at the things he did because his spirit helped him, and he would live a long life. He was also generous; and he could afford to be: so long as he obeyed his spirit, the spirit would help him in the hunt and in all phases of life. There was an obligation placed upon the good man by his spirit-helper, however; for the better he became, the more his spirit-helper would require him to be truthful and generous.

The Algonquins believed that it was possible for one man to bewitch another. This "witching" was accomplished by a man's calling upon his spirit-helper for aid. Witching could prove to be dangerous, however; for the bewitched man might bewitch his enemy back again. In a spiritual battle of this sort, the man with the most powerful spirit-helper had the best chance; and either the curser or the cursed might ultimately seek the shaman's help.

A shaman was a man who had probably had his first vision before puberty. He was able to have self-induced visions quite easily, and through many visions he had either established bonds with more than one spirit, or else had a very deep relationship with one particular

"familiar." These multiple, strong bonds made it possible for him to control much of the powerful life-force, and villagers would give him gifts in return for his help -- help in interpreting dreams, in placing a curse, or relieving one.

The shaman was likely to be a self-dramatizing person, perhaps hysterically inclined; and he might have a tendency to use his powers destructively.

Wampum, which is made from quahog (co-hog) shells, and which was worn as decoration, was not simply a form of money. Instead, it had two roles in the Algonquin life: a social role, and a magical one. Socially, it could be used to balance out a favor; to indicate a marriage proposal, for ransom, or payment for a man's life. Magically, it could be used as an indication to the powerful life-forces that you intended to play your part in the constant exchange of gifts between all living things. The giving of a string of wampum to a shaman in return for his removing a curse might have both social (gift-giving) and spiritual (magic) implications.

SOCIAL STRUCTURE

The early settlers observed and recorded the southern New England Algonquin's material culture -- tangible objects such as houses, traps, bows -- but they wrote down very little about Algonquin social culture; and all that they recorded was seen from the English point of view. As a result, there is very little accurate information about southern New England Algonquin customs. Some reasonable guesses about their culture can be made, however, by comparing some quite well documented information about the northern Algonquin tribes, which still exist, with information about the southern Algonquin tribes. These guesses may be accurate, but they are only guesses.

The English saw the Algonquin society in terms of the English type of feudal structure: a rigid social structure with a sagamore at the top; and with nobles, commoners, and foreigners in descending rank beneath him. The English, however, did not speak Algonquin; and their view was probably very much colored by their own expectations of how societies should behave.

The Sagamore

According to the English, the sagamore was a political leader. In Algonquin society, however, power -- political or any other sort -- came from having good spirit-helpers, and so the sagamore was probably also a shaman with many spirit-helpers. The English said that the position of a sagamore was hereditary. They also claimed that the common people paid tribute to the sachem, and that certain items -- beavers' tails, the skin of a deer killed in water -- automatically went to the sagamore.

The "Nobles"

There were also supposedly nobles (men either of noble descent or else ennobled by the sagamore), who controlled land and had others working for them.

The Village Councilors

The sagamore had a group of villagers who advised him -- men probably rich in spirit power and therefore likely to be mature men.

The Foreigners

"Foreigners" were sometimes outcasts from other tribes, who came to live in the village; but they might also be people who had moved because of dissatisfaction with their own tribe, because of having married into the tribe, or even because they simply felt like moving. These foreigners were accepted, but usually they were in the village somewhat on sufferance.

Although we do not know much about the Algonquins' social structure, it is probable that the center of family life was the wigwam. It is unclear, however, which family members would be found in which particular wigwam. According to one English observer, "Two families will live comfortably and loving in a little round house of some 14 or 16 foot over ..." Unfortunately, he does not state which two families lived in one house. Probably the wives went to live with their husband's family -- a family which might include any of the husband's brothers, their wives, their old father and mother, and any unmarried children. No matter how full the wigwam was, however, every member knew where he was supposed to sit and to sleep.

Openness with a visitor was highly regarded by the Algonquins, as we learn from an Englishman writing in 1674: "They are much given to hospitality in their way. If any strangers come to their houses, they will give him the best diet and lodging they have . . ."

The Algonquin methods of keeping order were much less direct than ours, and consisted more of social pressure (ridicule, mild ostracism, etc.), than of direct punishment.

Furthermore, such things as theft seem to have been relatively rare; for one thing, everybody in a small community is able to recognize each other's possessions; and for another, the Algonquins seem to have what we might call a "loose" sense of property: people "borrowed" things from each other and either left things in their place, or returned them in time. Occasionally people took and used the belongings of others so habitually that they became known for it, and in this case the community would get disturbed enough to bring action of some sort.

One of the main inducements for the keeping of order and balance seems to have been fear; the fear of someone retaliating with the use of spirit power

Sometimes, when trouble occurred between two members of a village, their relatives would try to solve the problem peacefully, attempting to decide how much blame should be attached to the offender, and how good a reason he had had for his offense. If the offender had a good reason, then both the disputing parties might be asked to make amends.

Usually disputes could be settled between the families of those involved,

but if this failed, the next step would be to take the problem to the sagamore.

When problems could not be solved within a particular village or when they involved two villages, then the dispute was probably taken to a higher chief, who was responsible for a loose confederation of villages. Massasoit, who had a sixty-man village, was probably one such sagamore.

a. Gains information by studying pictures, films, and artifacts.

b. Gains information by studying the world around him.

c. Gains information by listening.

d. Sets up hypotheses.

2. Organizing and Analyzing Information

a. Classifies data.

b. Generalizes from data.

c. Tests hypotheses against data.

d. Applies previously-learned concepts and generalizations to new data.

3. Has a sense of the passage of time.

4. Using Geographic Skills

a. Has a sense of direction.

b. Interprets maps.

Understands use of map symbols to represent reality.

Recognizes map symbols for land and water.

c. Has a sense of distance.

Compares distances with known distances.

ATTITUDES

1. Is curious about social data. (To be developed by entire unit.)

2. Appreciates and respects the cultural contributions of other countries, races, and religions.

OBJECTIVES

S. Applies previously-learned concepts and generalizations to new data.

S. Gains information by studying pictures and films.

A. IS CURIOUS ABOUT SOCIAL DATA.

CONTENT OUTLINE

I. The Algonquin Indians are part of a large group of Indians who lived in the eastern woodlands of North America. While the Algonquin lived in parts of eastern North America, this unit is concerned with the Algonquin of southern New England.

A. The Algonquin of southern New England lived in an area covered with forests, bound on the east by the Atlantic Ocean. The site characteristics were very different from those where the Hopi lived.

OBJECTIVES

This unit should make progress toward developing the following:

CONCEPTS

Culture: Learned behavior patterns; norms and values; diversity; uniqueness; universals (including psychic unity of mankind); cultural use of environment; change.

Social Organization: Roles; division of responsibilities and labor; functions.

Social Process: Socialization.

Location: Position; situation; site.

Site: Forest; field; river; rapids; streams; hills; seashore; marshes; ponds.

GENERALIZATIONS

1. Things can be located at specific points on the earth's surface.

2. Places can be located in relationship to where we live in terms of their distance and direction from us.

3. No two places are exactly alike. Each place looks different from other places.

4. Temperature and seasonal differences are affected in part by distance from the equator.

5. Some crops need longer growing seasons than others do.

6. Trees need more water than grass in order to grow.

7. Soil is affected in part by the type of vegetation in the area.

8. Ways of living differ from one society to another.

   a. Although certain family functions are found in all societies, other functions of the family vary widely from society to society.

   b. Families differ widely from society to society as to how they are organized (in their structure).

      1) Families usually have some economic function, but the economic function differs greatly from one society to another.

      2) Families in some societies have religious functions.

      3) Although age and sex are principles used in all societies to differentiate status and role within the family, the specific roles differentiated by these principles are organized very differently from society to society.

9. All people, regardless of where or when they lived or to what race, nationality, or religion they have belonged, have had many things in common.

a. All people, everywhere, have certain basic drives, although they satisfy them differently.

b. Human beings, everywhere, have acquired the need for positive affect (affection) and interaction with other human beings (gregariousness).

c. Human beings exhibit the same kinds of emotions (anger, fear, sorrow, hatred, love), although they may express them in different ways and the emotions may be aroused by different things.

d. The protection and socialization of children is a universal function of the family.

e. Families generally provide affection and emotional support for their members.

f. Families in most societies usually have some other family functions in addition to those which are universal.

g. In all societies people are expected to behave in certain ways and not to behave in certain ways; they are expected to believe that certain things are good and certain things are bad.

10. People everywhere must learn to behave the ways they do just as we learn to behave the ways we do. Culture is learned, not inborn.

In every society human beings learn a culture in the process of growing up; this culture is the learned behavior patterns shared by members of their group.

b. Within the family group, parents, older siblings, and/or other relatives direct expectations (organized into roles) toward the child.

c. Both positive and negative sanctions are used to teach the child to act in certain ways.

11. Innovations may come about as a result of diffusion or borrowing from other people.

12. Although culture is always changing, certain parts or elements may persist over long periods of time.

13. People living in the same physical environment or the same type of physical environment use it differently depending upon their cultural values, perceptions, and level of technology.

14. Man changes the character of the earth.

15. Machinery and power make possible greater production per person.

SKILLS

The broad skill toward which teaching is ultimately directed is underlined; the specific aspect of skill or the understanding needed to learn the skill is in plain type.

1. Gathering Information

TEACHING STRATEGIES

EDUCATIONAL MEDIA

Initiatory Procedures

1. Ask: What is the name of the Indian family we have just studied? Can someone point out on a map where they lived? What direction is that from us? Are there any other tribes you have heard of? Allow a few minutes for discussion and help if necessary.

2. Show the children a picture of a desert in Arizona and one of a wooded area in Massachusetts. Ask: Which is where the Hopi lived? Then pointing to the other, ask: Would you expect to find the Hopi living here? Have children guess who might live in this area. Then write the word Algonquin on the board. Pronounce the name. Then tell the children that these Indians were sometimes called Woodland Indians.

   Slide or picture of the desert in Arizona where Hopi live.

   A picture of the forest and seashore area in Massachusetts.

   Holding the two pictures together, ask: What things do you see that are different in these pictures? Using the responses, make a chart entitled Differences in Hopi and Algonquin Country. (Add more comparisons as unit progresses.)

   Slide of Shattuck Farm.

   Study prints: Map Symbols and Geographic Terms Charts, A. J. Nystrom Company.

3. Put a partial list of familiar Indian words on the chalkboard. (Suggested words: medicine man, tipi (tepee), wigwam, canoe, squaw.) Help the children with the pronunciation of each. Then tell them that all of the words have something in common. Ask if they can find it. (All are Indian words.) Now ask the children if they know any other words which are Indian. List these responses on the chalkboard for transfer to permanent oak tag.

   Start a picture chart of Algonquin words. This can list words beside children's illustration and can serve as a class picture dictionary.

S. Recognizes map symbols for land and water.

G. Things can be located at specific points on the earth's surface.

4. Have each child make a picture of how he thinks the Algonquin might have looked and lived. Look for misconceptions such as tipis, buffalo, feather bonnets, etc. Save and re-evaluate at the end of the unit.

5. Have children locate Hopi country on a map of the United States. Then ask: Has anyone visited a lake? River? Ocean? Where? Study the map and other maps to see if children can find them. Point to the maps again and ask: What color are lakes on the map? Why do you think they are blue? Do you see other blue places on the map? What do the other colors mean? Be sure to point out that blue does not always show water. Perhaps show children a map in which blue is used to show something else and in which a key tells them what the color indicates. (e.g. different shades of blue-green showing differences in growing season.)

   Perhaps use a map symbols chart to help teach children symbols for land and water.

Map of the United States.

Road map of New England.

Map of greater-Chelmsford.

Study prints: Map Symbols and Geographic Terms Charts, A.J. Nystrom Co.

S. Orients a map to the North.

S. Has a sense of direction.

G. Places can be located in relationship to where we live in terms of their distance and direction from us.

S. Gains information by studying pictures.

Understands site concepts of forest, lake, river, rapids, streams, swamps, hills, and seashore.

6. Now place a raised relief map of the United States on the floor. Have children orient it as to cardinal direction. Point to southern New England and to the location of the children's town. Ask: What direction are we in Algonquin country?

   Raised relief map of United States.

   Now ask: How far are we from the Algonquin country as compared to the Hopi country?

7. Review the concepts of mesa, cliff, mountain, desert, and canyon by using the site models children made for the Hopi unit or by showing pictures of each. Encourage children to recall information about it as it relates to the Hopi.

   Site Concept Models from Hopi unit.

8. Introduce site concepts relating to the Algonquin country of southern New England. Show the children a picture of each new site concept: forest, lake, river, stream, rapids, hill, swamp, and seashore or use the film-loop Algonquin Country.

   Film-Loop: Algonquin Country, Chelmsford Public Schools.

   Committees of children may be formed to locate more pictures to illustrate certain concepts. Each committee might look for pictures to illustrate one concept. (They might even try to find pictures to illustrate this site feature at different seasons of the year, e.g. open lake and lake covered by ice.) Children might also make models to illustrate their concepts by using a flour and salt mixture. These models should be painted and labelled.

S. Gains information by studying pictures.

S. Gains information by studying the world around him.

1. Southern New England was made up of many types of forests as there are now: pine, oak, walnut, beech, birch, and maples. Because trees were allowed to reach their full natural growth, it had the appearance of a park. The Indians burned off the underbrush once or twice a year. Game animals included beaver, fox, wolf, deer, racoon, muskrat, and many kinds of fowl. The seashore provided clams, cod, haddock, and lobster. There were numerous kinds of fresh water fish.

2. Southern New England has ponds, lakes, many rivers and streams, and marshes. It has an irregular coastline.

9. Using the hook 'n loop board, introduce children to a variety of evergreen trees that grow in forests. Use cut-outs of pine, spruce, cedar, fir, etc. Have children look for more in magazines at home. They should bring them to class, and put them on a bulletin board. Children might also bring in leaves, pine cones, branches, and the like for a forest display.

   Hook 'n Loop Board of forest and cut-outs of trees.

   Explain that soil under such trees is not so good as under other trees for growing many crops. Perhaps illustrate soil differences by having children look at grass growing under evergreens and under deciduous trees in the neighborhood. Have them compare what they see under each type of tree.

10. Repeat the process in a similar manner with the seashore.

11. In small groups ask children to list (if they can write) or draw pictures of animals they think they would find if they were to walk through a forest. Have the groups share their ideas with the rest of the class. Repeat the process with the seashore. The pictures may be added to the classroom display.

12. Play an environment game with the class using the environment cut-outs and the hook 'n loop boards. It may be necessary to identify each cut-out prior to the game. Children in small groups might also categorize the cut-outs in their free time.

    Hook 'n Loop Boards and environment cut-outs.

S. Generalizes from data.

S. Classifies data.

13. Place on an empty bulletin board the words Hopi and Algonquin. Tell children that they are going to play a game. Using a flat picture of one of the site concepts of the Hopi or the Algonquin, ask the children: Do you think this picture belongs under Hopi or Algonquin? Allow the child who answers correctly to pin it under the proper word. Proceed in the same way with all pictures from each group.

14. Begin individual booklets on the Algonquin. Children should include illustrations of site characteristics of the forest as well as seashore location. They should add more illustrations as the unit progresses.

    A class mural of an Algonquin village may be started at this time, too.

S. Sets up hypotheses and tests against data.

G. Temperature and seasonal differences are affected in part by distance from the equator.

S. Gains information by studying pictures.

S. Gains information by observing the world around him.

S. Generalizes from data.

S. Applies previously-learned concepts and generalizations to new data.

B. Southern New England has a temperate climate with plentiful rainfall for trees and crops.

15. Review seasons with children. Divide the class into four groups according to seasons. On sheets of drawing paper, have each group draw a scene representative of the season. Discuss changes that occur from season to season that are in the children's drawings. Then project filmstrips depicting seasonal differences.

Filmstrips: The Seasons, Society for Visual Education.

The Four Seasons, Encyclopedia Britannica.

16. Have a child locate Massachusetts on a globe. Then ask: What do you think winters would have been like in New England? Why? Have a child locate Arizona on a globe. Then ask: What are winters like in Hopi country? Why do you think the winters are so different? To show how the Algonquin learned to face New England winters read the legend "The Invention of Snowshoes."

Globe.

"The Invention of Snowshoes," Indian Legends of Eastern America, pp. 53 - 59.

Pictures of winter scenes in New England.

S. Generalizes from data.

S. Gains information by studying pictures.

G. Trees need more water than grass in order to grow.

G. Soil is affected in part by the type of vegetation in the area.

G. Families differ widely from society to society as to how they are organized (in structure).

II. Algonquin families were generally patrilineal.

17. Show pictures of desert in Hopi country of northern Arizona once more and then compare it with pictures of Massachusetts in the summer time. Review causes of desert in Arizona. Then ask children to compare the things that are found growing in Massachusetts with those in the desert. What guesses can they make about rainfall in Massachusetts? Finally, tell children that in most years there is plenty of rain to grow crops.

18. Use the film Woodland Indians of Early America to introduce the Algonquin family of long ago. (Although the family depicted is Chippewa, the similarity is great.) Ask children who the members of the family were in the film.

Film: Woodland Indians of Early America, Coronet Films.

Now ask: Who remembers who lived together in the Hopi pueblo? Allow a few minutes for recall. Show the children the chart showing the Hopi family to see how well they did in remembering.

Chart showing Hopi family (from Hopi unit).

19. As a continuing type of activity, read the children various legends from Indian Legends of Eastern America. Discuss briefly what a legend is. Locate the sites of the various tribes on a map of New England. ("The Falls in the Merrimac," p. 37 or "Chief Passaconaway," p. 39 might be a good place to start since they occur in an area which is now Chelmsford, Massachusetts.)

Lyback, Indian Legends of Eastern America, pp. 3 - 53.

S. Generalizes from data.

S. Gains information by studying pictures.

G. All peoples, everywhere, have certain basic drives, although they satisfy them differently.

G. Families usually have some economic function, but the economic function differs greatly from one society to another.

III. The Algonquin family was responsible for obtaining and processing almost all of the food and raw materials needed for clothing, shelter, heat, transportation, and utensils. They cooperated with other families for a few things, but in the main they were dependent upon themselves for their livelihood.

A. The Algonquins lived in wigwams. They used bark and rush mats to cover frameworks made of saplings.

20. Now have children compare what it is assumed was the structure of the typical Algonquin family with that of the Hopi family and with that of their own families.

21. Ask: Do you have any brothers and/or sisters who are married? Where did they go to live after they were married? (Lead to generalization that in our society young couples are expected to go out on their own.) Ask: Who remembers where young Hopi couples go to live after they get married? Where do you think the young Algonquin couple will live after they are married? Tell children that the couple often lived with the parents of the groom.

22. Ask: Can someone tell me what his family name is? Where did you get your last name? (from father) Now tell the class that the Algonquin had names also. Ask children to recall names used in the film. Ask: Where do you think the Indians got their names? Tell them that their names were names from nature, characteristic of traits or related to their spirit-helper such as sun rise, trips over everything, bear power, etc. Ask children to pretend that they are Algonquins of long ago. What name would each want? Let children draw a symbol of their name and make it into an amulet that they can wear around their necks.

23. Show the slide or the photograph of the Algonquin village and let the children look at it closely. Allow time for children to comment on details which interest them. Ask: What are the people doing? How are the houses made? Are all the houses the same?

Slide or photograph of model of an Indian village.

24. Arrange to have the class see the videotape The Wigwam of Petabenu. Ask: How many people lived in Petabenu's wigwam? What did each person contribute to the evening meal?

Videotape: The Wigwam of Petabenu, Chelmsford ITV.

S. Gains information by listening.

B. With few exceptions, the Algonquin did not live in one place all year round. The rivers, streams and lakes were the natural highways, and in addition there were overland trails leading to the various villages and hunting grounds.

G. All people, everywhere, have certain basic drives, although they satisfy them differently.

C. Women made clothing, largely from animal hides.

S. Gains information by studying pictures.

S. Gains information by studying the world around him.

S. Generalizes from data.

25. Ask children where they live during the summer. Ask why. Then using material in background paper, have children draw pictures of the Algonquins' seasonal activities.

26. Pass a section of deerhide around the class, letting the children comment freely about it. Then start a discussion about tanning leather; the children's comments on the skin will probably make the best starting place.

    When the children realize that such a skin would have to be cleaned and softened to make a comfortable garment, let them take turns cleaning the skin with the stone scraper; they will find that the dried tissue comes off easily. Since it will not be possible to clean the entire piece in one class period, you may want to let the children continue this activity in free periods. When the skin has been scraped clean, it will be white and pliable; then the scraper can be used as a pounder to make the skin still softer.

    Small section of dri deerhide.

    Slide of whole deerh stretched and dryi on a frame.

    Stone scraper.

27. Ninigret was chief (head sachem) of the Narragansett Indian tribe in Rhode Island about 300 years ago. Discuss the slide of his portrait with the children. Ask: What is he wearing? How is it worn?

    Using the measurements in the appendix, make a set of Algonquin clothing. If possible, use materials that might resemble the authentic manner. Explain to the children as they try them on that although the material is different, the style is the same.

    Slide of portrait of Ninigret, A Narraga sett Indian chief.

28. Show the class the ground hematite. Ask: Can you guess what it was used for? Let the children make designs on their faces with the hematite, which will wash right off. The design should be the same as their family name. The Indians would have added animal grease to the hematite to make the designs last and to give them lustre. Allow children to earn their feathers as well.

    Powdered hematite.

    Turkey feathers.

S. Sets up hypotheses.

S. Gains information from artifacts.

D. They made bowls, other utensils, clothes, and canoes out of wood, bark, and animal skins. Many tools were made from stones.

S. Gains information by studying pictures and films.

29. Ask children to cut out and bring pictures from magazines of utensils or "things" we use around our house. Assemble into a booklet or bulletin board. Ask: How do we use this utensil? What do you think the Algonquin used to do the same thing?

30. Give a group of children all the equipment it needs to haft an arrowhead to the shaft: sinew, shafts, and replica arrowheads (not an authentic arrowhead). Let them experiment to see if they can, without any instructions, attach the arrowhead to the shaft. The group will probably not know how to use the sinew. Let them play with it, and see what they can do.

Then discuss, as a class, which arrowhead would be used for war (Which one is difficult to pull out?), and which one would be used to kill an animal (Which one can you pull out and use again?).

Let the children examine the tool bag closely. In just such a bag an Indian would have kept his arrowheads and chips. It was designed to look like an animal so that it would bring good luck in hunting. Can the children find the "legs" and "ears" of the animal? Do they notice any materials on the bag than an Indian might not have found in his environment? (The horsehair and metal cones would have been received in trade from the early settlers.) Ask: Why do you think this was such an important tool to the Algonquins?

One hunting arrowhead and one war arrowhead

Section of sinew.

Notched tops of arrow-shafts.

Leather tool bag.

Illustrated pamphlet on arrow-flaking techniques.

31. Show the videotape A Visit to an Algonquin Wigwam to show various elements of the material culture of the Algonquin Indians.

Videotape: A Visit to an Algonquin Wigwam Chelmsford ITV.

G. Families usually have some economic function, but the function differs greatly from one society to another.

G. Machinery and power make possible greater production per person.

G. All people everywhere have certain basic drives, although they satisfy them differently.

S. Gains information by studying the world around him.

S. Applies previously-learned concepts and generalizations to new data.

E. The Algonquin hunted and fished and collected roots, nuts, and berries; however, they also cleared land to grow vegetables such as corn, beans and squash.

1. They gathered and stored plant foods which they found growing wild.

   a. They gathered groundnuts, raspberries, and blueberries during much of the summer.

   b. They dug edible bulbs such as the roots of arrowarum and yellow pond lily.

2. They obtained some of their food by fishing and hunting.

   a. They hunted for bear and deer as well as small animals such as the muskrat, beaver, wolf, and fox.

   b. They caught, dried, and stored fish from the ponds, streams and seashore.

3. Some of the Algonquin cleared areas of land near lakes and grew large crops of corn, squash, beans, sunflowers, tobacco, pumpkins, and artichokes.

32. Have children make drawings of Algonquin utensils. Compare with the ones made earlier on our utensils. Discuss functions which are similar and those that are different. Ask children which of the Algonquin utensils had to be made by the Algonquin family. Compare with the way we get our utensils. Why can people in our society make utensils faster than the Algonquin could?

33. To show how the Algonquins used the resources of the forest, project the film How Indians Build Canoes.

Film: How Indians Build Canoes, International Film Bureau.

34. Take a trip to a wooded area near the school. Ask children to collect plant foods and other objects that they think the Algonquins might have gathered to eat. Upon returning to class, discuss the children's discoveries or lack of them. If possible, show class some of the plant foods the Algonquins would have gathered.

In small groups ask the children to list or draw a picture of other foods that they could obtain from places in New England and not in stores or markets. Make a master class list.

Ask: Where do all these foods come from? (Bring out dependence of Algonquin upon gathering food and hunting and fishing.) Ask children to think of what the Algonquin might do for food during the winter months. Ask: Who can remember what the Hopi did during the summer and fall to provide for winter?

S. Gains information by studying pictures and films.

G. Although age and sex are principles used in all societies to differentiate status and role within the family, the specific roles differentiated by those principles are organized very differently from society to society.

G. Families usually have some economic function, but the economic function differs greatly from society to society.

S. Is able to empathize with others, seeing things through their eyes, whether he accepts their viewpoints or sympathizes with them or not.

A. APPRECIATES AND RESPECTS THE CULTURAL CONTRIBUTIONS OF OTHER COUNTRIES, RACES, AND RELIGIONS.

F. Although both men and women did some of the same tasks, men were largely responsible for hunting, spearing fish, making tools for hunting and fishing, making tools, utensils, and canoes, doing the majority of the magical curing, having the responsibility for most spiritual matters, having visions, participating in village decisions, and protecting the village. Women were responsible for raising vegetables, shell fishing, processing foods, making clothes, cooking, keeping the house in order, caring for the children, skinning deer and preparing hide, basket weaving, and herbal curing.

35. Give children an opportunity to make an Indian food made from corn kernels, nokake. Allow them to examine the dried foods that the Algonquin processed and used.

Mortar and pestle, nokake sack, paper cups, corn kernels, shells, and recipe for nokake.

Dried foods.

36. Have children draw pictures of Algonquin obtaining and preserving food, and doing other work. Refer to material in background paper or Plants That The American Indians Used or film Woodland Indians of Early America.

Share pictures with class.

Ask: Who does this kind of work for us? Do family members do this or do we get this kind of work done somewhere else? Would it be easy for you to live and work in an Algonquin family? Why or why not? How do you suppose an Algonquin Indian child might have liked it if he had suddenly changed his ways to live as we do? What might he like and dislike? Why?

Now compare roles of men and women with those in the Hopi society, noticing differences and similarities.

Svoboda, Plants That The American Indians Used.

Film: Woodland Indians of Early America.

S. Gains information by listening.

S. Sets up hypotheses.

G. The Algonquin settlement pattern was determined by the environment: each village had to get enough food from its surroundings and villages were likely to be widely spaced. Whenever the Algonquin chose a site, they kept several points in mind. They needed a supply of food and firewood, a source of fresh water, and shelter from the winter wind. They needed a location high enough to raise them above the foggy lowlands.

S. Gains information by studying pictures and films.

G. Man changes the character of the earth.

G. People-living in the same physical environment or the same type of physical environment use it differently depending upon their cultural values, perception, and level of technology.

There does not appear to be a set village design. Each returning Algonquin, after having been away from the village, would place his wigwam wherever he found a convenient, vacant spot. Probably an average village consisted of less than ten wigwams, and each wigwam may have held six people or more.

37. Have the children set up the figure four trap trigger. See if the class understands what makes the trap go off, and what materials the Indians use to make traps. Use the photograph of the woodchuck's hole to show an example of an animal's trail. Discuss why the Indians used traps instead of always hunting with bow and arrow or other weapons.

Assembly instructions and model of figure four trap.

Slide of woodchuck's hole with trail leading to it.

Slides of traps.

38. Tell the children that the Indian not only placed his trap near an animal trail, he also asked the animal's spirit to guide him in hunting. Arrange to see The Story of Empty Bags to explain this idea.

Videotape: The Story of Empty Bags, Chelmsford ITV.

39. Let the children act out trapping. Select a volunteer to go into the woods and place his trap in a good spot. Can he tell why it is a good spot? What should he take with him on his journey? He should, of course, take along his nokake sack and tool bag. The nokake will provide food for the trip, and the tool bag with its magical ornaments will bring good luck in hunting.

40. Arrange for the class to visit the Peabody Museum at Harvard University in Cambridge, Massachusetts, to see the Algonquin artifacts or to visit the recreated wigwam at the Children's Museum in Jamaica Plain.

41. Review the way in which the Algonquin provided themselves with food. Then ask: If people must live largely by hunting, fishing, and collecting wild foods, with fairly large gardens, how large would you expect their villages to be? Would you expect them to live in large towns or small villages? Why? What kind of spot do you think would be chosen for a village?

42. Show filmstrips of land use in New England during colonial times and today. Discuss: How has the use of this area changed? Why has it changed?

Filmstrips: Colonial Children, Encyclopedia Britannica or Home Life in Colonial Times, McGraw-Hill.

City of Boston, Eye Gate House.

G. Families in most societies usually have some other family functions in addition to those which are universal.

G. Human beings everywhere have acquired the need for positive affect (affection) and interaction with other human beings (gregariousness).

S. Generalizes from data.

S. Gains information by listening.

G. All societies have some means of socializing children.

G. The protection and socialization of children is a universal function of the family.

G. People everywhere must learn to behave the ways they do just as we learn to behave the ways we do. Culture is learned, not inborn.

G. In every society human beings learn a culture in the process of growing up; this culture is the learned behavior patterns shared by members of their group.

IV. Algonquin families also had protective, recreational, socializing and religious functions.

A. Methods of keeping order were much less direct than ours and consisted more of social pressure such as ridicule, mild ostracism, etc. than of direct punishment. Spirit power was a main inducement for keeping order. Attempts to settle disputes were done peacefully among themselves first. The sagamore was consulted when this was not possible.

B. Families played an important part in providing recreation for members, although there were also types of recreation carried on by the village as a group.

C. Algonquin families had the important function of socializing children. There were no formal schools to teach children things.

1. Ways were taught by example. Boys learned their duties and skills from the males. Girls learned their duties and skills from the females. Male and female roles were differentiated sharply from early childhood on.

2. Good behavior involved respecting parents, grandparents, and siblings, respecting the environment, and giving thanks to many spirits. This spirit was his guardian, his helper, etc.

3. Both parents disciplined the children when necessary. However, parents were indulgent with their children.

43. Ask: Who protects you and your family against robbers and those who might harm you from within this community? Explain, using a concrete example, how the individual Algonquin family was expected to punish those who stole from or injured members of his family. Have the class watch the videotape Sticky Hands. They might then role play similar situations.

Videotape: Sticky Hands, Chelmsford ITV.

44. Ask the children to discuss things they do with their families to have fun. "Do we do these things before of after the work is done?" Recall fun and games, dances, etc., from the Hopi unit. (Songs, games, stories, etc.) Read more of the legends to the class.

45. Copy and enlarge the diagram of the wigwam interior on a large sheet of paper and display it in the classroom. (Use mural paper.)

See Appendix for diagram of wigwam interior.

Explain the wigwam setup to the children, pointing out who would live where, where a guest would sit, where household articles and firewood would be stored, etc.

Show the slide of the wigwam interior. It can be used for a brief review of the physical appearance of a wigwam interior and to help the children visualize the setting of the story.

Slide of wigwam interior.

46. View and discuss the videotape The Sickness of Black Leggings. After the tape, ask:

Videotape: The Sickness of Black Leggings, Chelmsford ITV.

- What is wrong with Black Leggings?
- Why does Petabenu send for Bear Power?
- How does Bear Power cure Black Leggings?
- Why is Bear Power able to cure him?
- Who does Bear Power blame for Black Leggings' illness?
- How does Bear Power know that Sticky Hands is to blame?
- How does Petabenu repay Bear Power for his help?

G. In all societies people are expected to behave in certain ways and not to behave in certain ways; they are expected to believe that certain things are good and certain things are bad.

G. Within the family group, parents, older siblings, and/or other relatives direct expectations (organized into roles) toward the child.

G. Both positive and negative sanctions are used to teach the child to act in certain ways.

S. Generalizes from data.

S. Gains information by listening.

4. Stories and songs were used as one means of teaching children.

47. Suggest that the children fill up the interior of the wigwam diagram (which was drawn earlier) by putting people and household articles in the appropriate areas. Let the children decide who and what to draw (e.g. deer meat, skins, arrows, baskets, firewood, the central fire, the family). Each child should start with a drawing of just one person or group of objects. As the drawings are finished, have the children cut them out and tape them in position on the wigwam diagram. As the activity progresses, it will be evident who or what is still needed, and volunteers can fill in the gaps with the necessary drawings. The accuracy and richness of the drawings will, in part, reveal how much the children now understand about the Indian's material culture.

48. Ask: Do you help your mother and father at home? How? Record class responses by sex (i.e. girls help in some ways, boys in others). Ask the children how the work is done. (skills, tools, etc. that must be used) Ask: What happens when these jobs are not done correctly? How do you learn to do these jobs?

49. Play the recording Petabenu's Spirit Helper.

Audiotape: Petabenu's Spirit Helper, Children's Museum.

50. Have the children act out the play The Benevolent Trout. Discuss the Indian's ideas about his relationship to the spirit world.

See Appendix for play The Benevolent Trout.

51. Ask: How do we learn what is good or bad? Who teaches us? Who taught Hopi children right from wrong? Do children have to be punished when they do something bad? Lead children to generalize that in their own society and in two other societies they have studied, people expect children to behave in certain ways and that children are taught to behave.

G. Families generally provide affection and emotional support for their members.	D. Families provided affection and emotional support for their members.
G. Human beings exhibit the same kinds of emotions (anger, fear, sorrow, hatred, love) although they may express them in different ways and the emotions may be aroused by different things.	
S. Is able to empathize with others, seeing things through their eyes, whether he accepts their viewpoints or sympathizes with them or not.	
G. Families in some societies have religious functions.	E. Families had an important religious function.

52. Ask: Suppose someone decided to take you away from your parents and send you to live with strangers instead. Why wouldn't you like it? (Try to get children to bring out the affectional function of families.) Think back to the stories you have heard about the Algonquin. Do you think parents provided these children with the same kinds of affection that you get from your parents? What examples can you remember to show this?

53. Say: Think back to the stories of the Algonquin and Hopi. Did they believe in any god or gods? What did the hunter do before he went out to hunt? How did he think the gods might help or hurt him? Why part did the family play in teaching children about these gods?

54. Show the film-loop Algonquins Today. It depicts Indians on a reservation. Ask children to look for clues about how life may have changed from the old days.

Film-Loop: Algonquins Today, Chelmsford Public Schools.

55. Arrange to see the videotape Algonquin Harvest Pow Wow. Ask children why they think the Indians of today still hold these festivals.

Videotape: Algonquin Harvest Pow Wow, Chelmsford ITV.

A. APPRECIATES AND RESPECTS THE CULTURAL CONTRIBUTIONS OF OTHER COUNTRIES, RACES, AND RELIGIONS.

S. Generalizes from data.

G. Ways of living differ from one society to another.

G. All people, regardless of where or when they lived or to what race, nationality or religion they have belonged, have had many things in common.

G. Although certain family functions are found in all societies, other functions of the family vary widely from society to society.

Culminating Procedures

56. Hand back pictures of Indians made at the beginning of the unit. Discuss things learned since then.

57. A class mural might be made to compare Algonquin life with Hopi life.

58. Say: We have now studied the Hopi family and the Algonquin family. We also have compared them with our own families. Are any two of these families the same? Even though the way of life is different in each society, are there any things that the people in all of them have in common?

EDUCATIONAL MEDIA

BOOKS

Harrington, M. R., The Indians of New Jersey -- Dickon Among the Lenapes, New Brunswick, N. J., Rutgers University Press, 1963.

Lyback, Johanna R. M., Indian Legends of Eastern America, Chicago, Lyons and Carnahan, 1963.

Svoboda, Plants That The American Indians Used, Chicago, Chicago Natural History Museum.

ARTIFACTS / REALIA

Quahog shell.
Dried corn kernels.
Figure four trap trigger.
Nokake sack.
Leather tool bag.
Arrowshafts.
Arrowheads.
Dried foods.
Deerskin.
Hematite.
Turkey feathers.
Environment cut-outs.
Environment hook 'n loop boards.

AUDIOTAPE

The Algonquins, Children's Museum.

FILM-LOOPS

Algonquin Country, Chelmsford Public Schools.

FILMS

How Indians Build Canoes, International Film Bureau.

Woodland Indians of Early America, Coronet Films.

FILMSTRIPS

City of Boston, Eye Gate House.

Colonial Children, McGraw-Hill.

Four Seasons, Encyclopedia Britannica.

The Seasons, Society for Visual Education.

SLIDES

Deerskin drawing on frame.
Drawings of figure four traps.
Indian village.
Interior of wigwam.
Map of Indian Tribal Areas.
Portrait of Ninigret.
Shattuck Farm site.
Woodchuck's hole.

STUDY PRINTS

Algonquin Indian Village, Children's Museum.

Map Symbols and Geographic Terms Charts, A. J. Nystrom Company.

VIDEOTAPES

Chelmsford Instructional Television Programs

VIDEOTAPES (continued)

Sickness of Black Leggings.

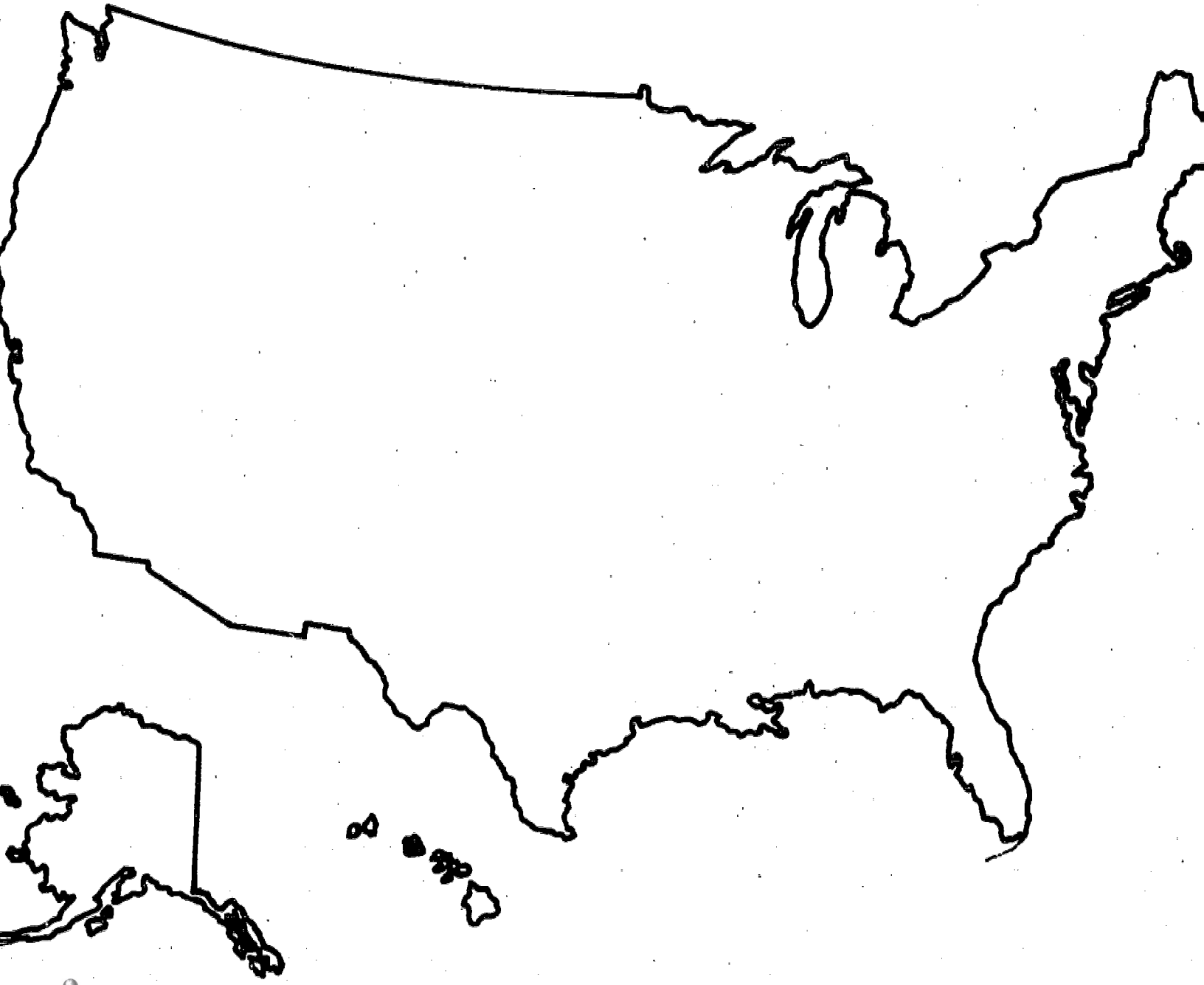
Sticky Hands.

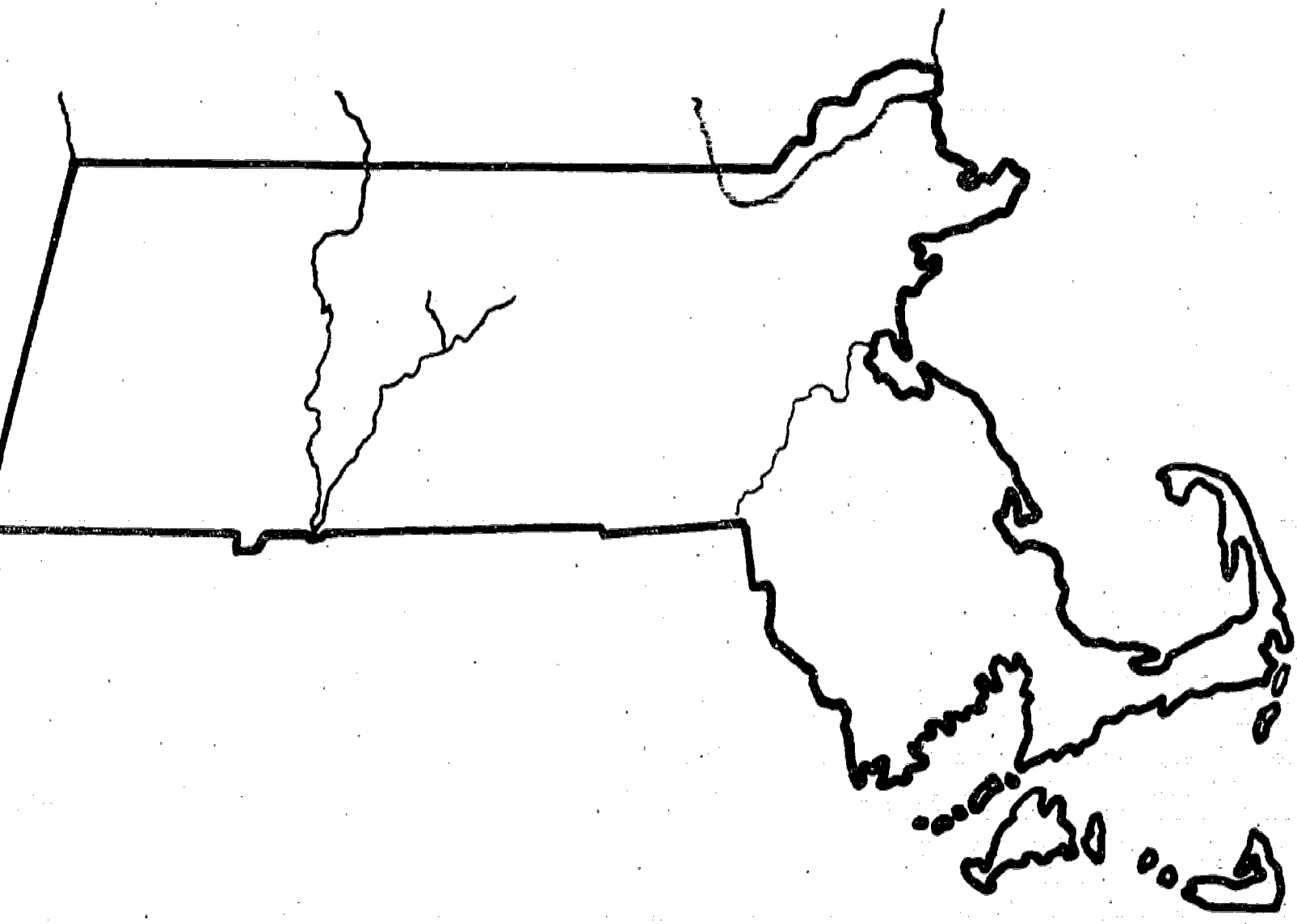
Story of Empty Bags.

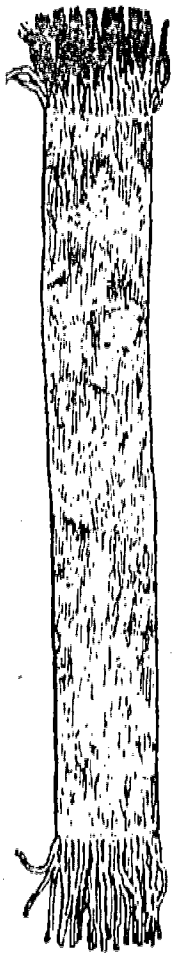
Visit to an Algonquin Wigwam.

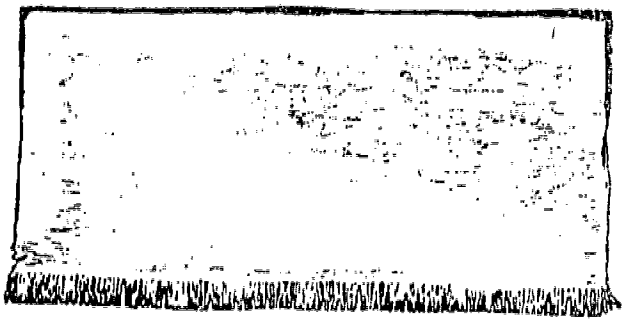
The Wigwam of Petabenu.

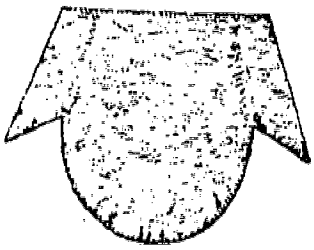
APPENDIX

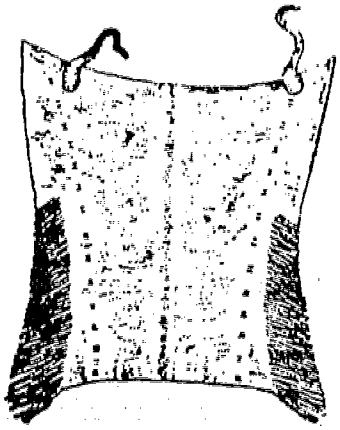






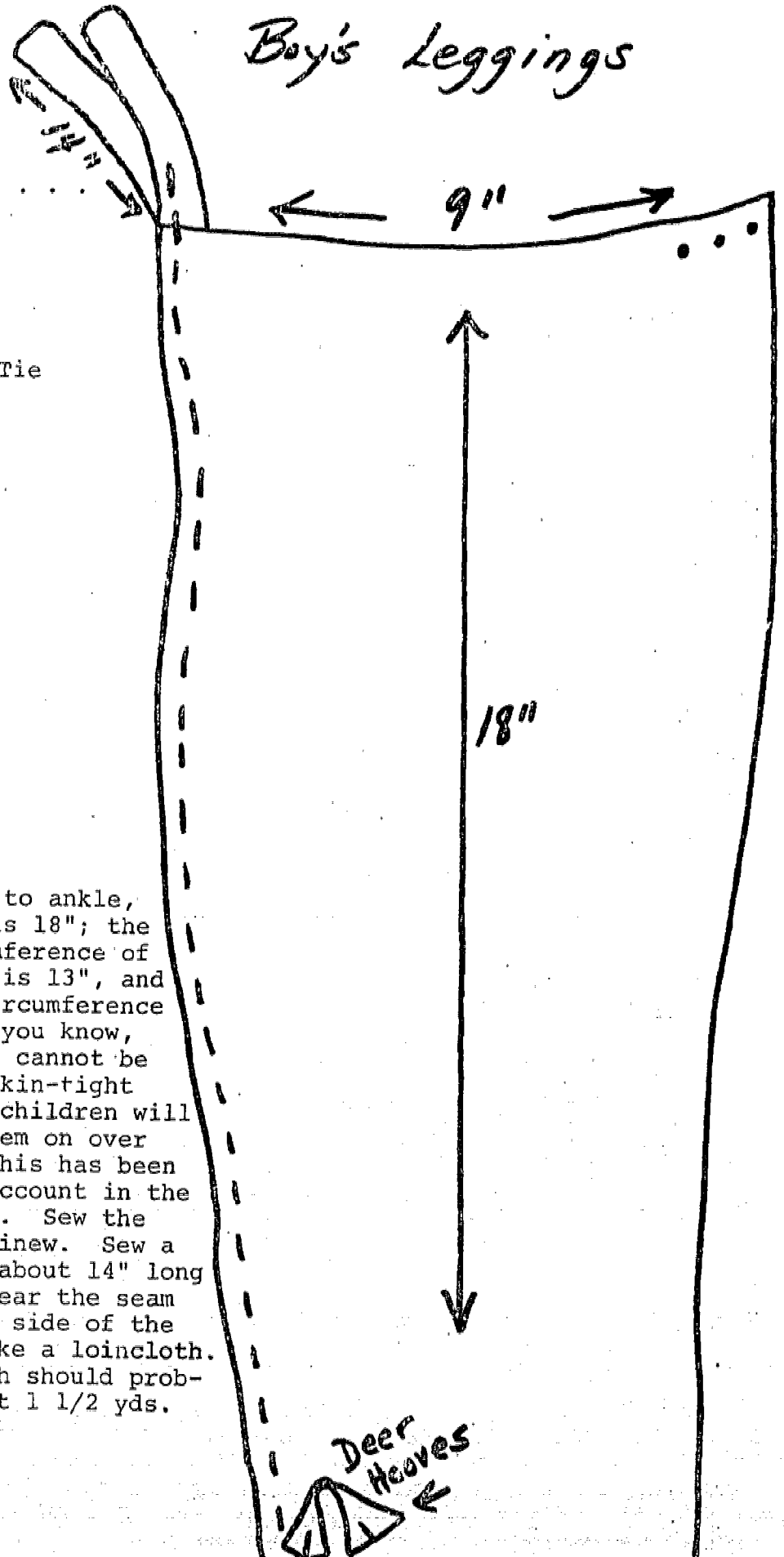




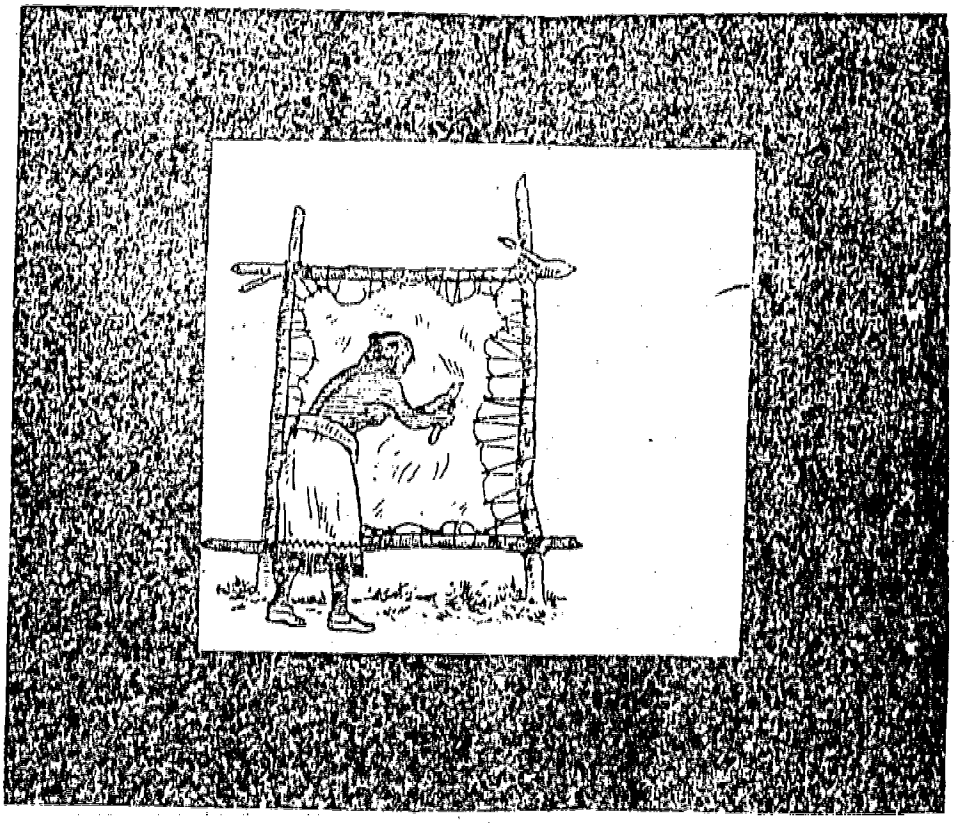


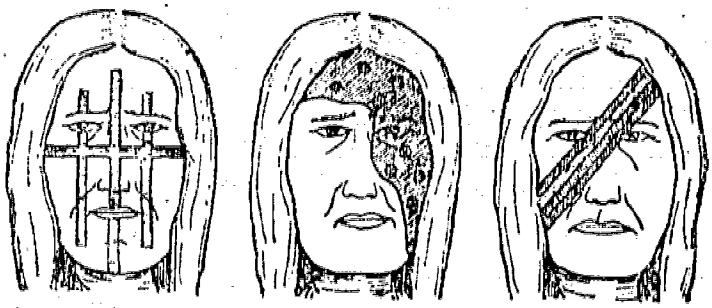
Algonquin Apparel

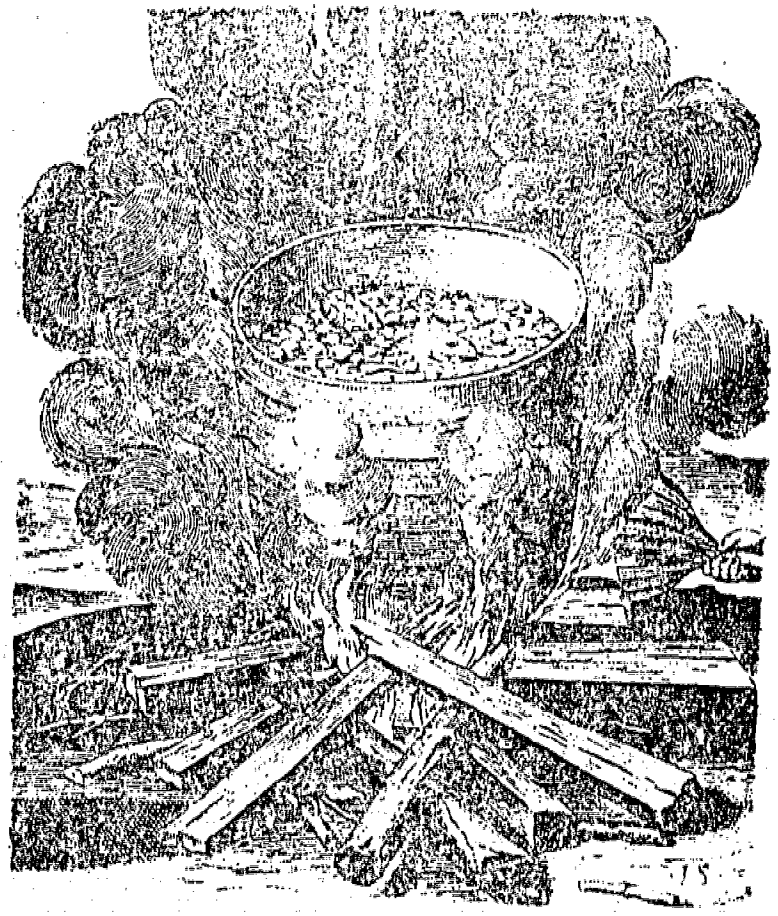
Boy's Leggings



From crotch to ankle, the length is 18"; the ankle circumference of the legging is 13", and the thigh circumference is 18". As you know, the leggings cannot be made to be skin-tight because the children will be trying them on over clothing. This has been taken into account in the measurements. Sew the seams with sinew. Sew a leather tie about 14" long to the top near the seam edge to each side of the legging. Make a loincloth. The loincloth should probably be about 1 1/2 yds. long.



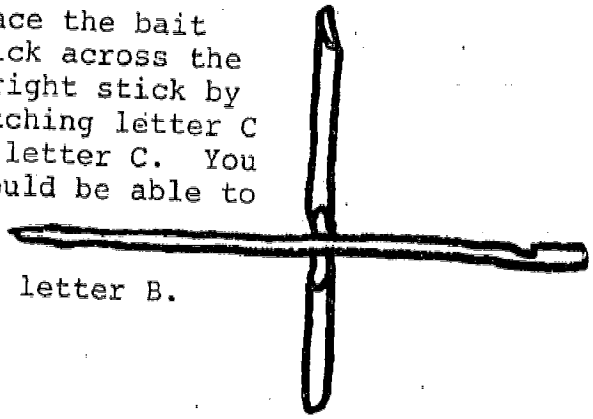




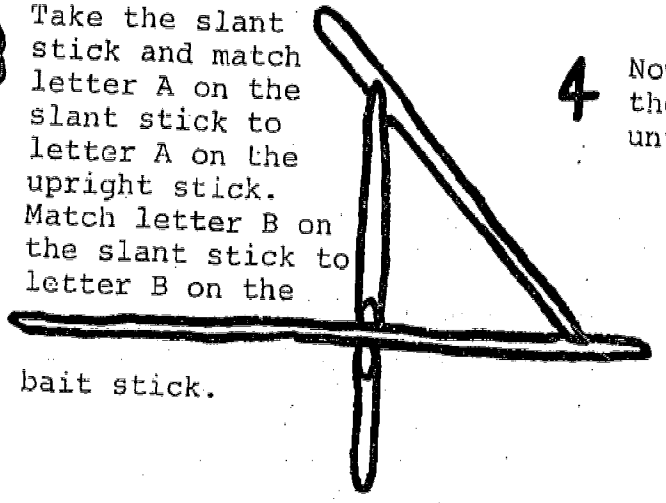
HOW TO SET THE FIGURE FOUR TRIGGER

1 Place the upright in the ground. Letter A should be at the top. You should be able to see letter C.

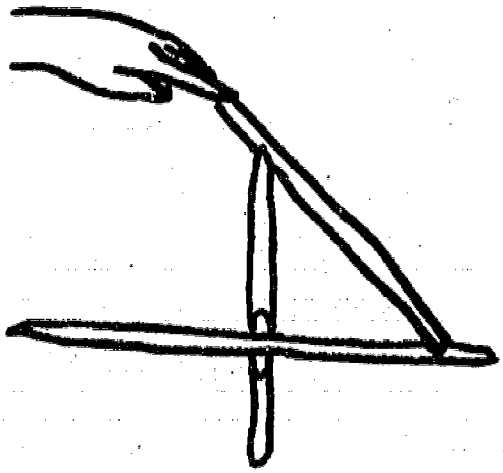
2 Place the bait stick across the upright stick by matching letter C to letter C. You should be able to see letter B.



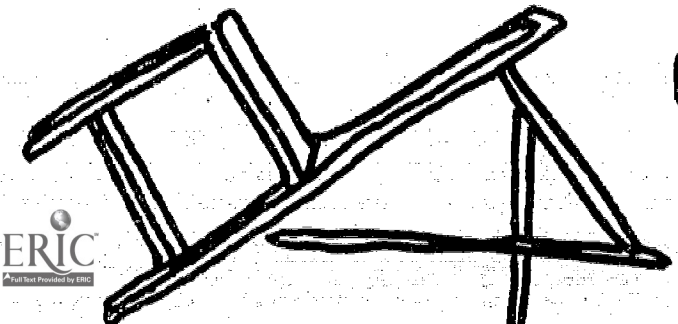
3 Take the slant stick and match letter A on the slant stick to letter A on the upright stick. Match letter B on the slant stick to letter B on the bait stick.



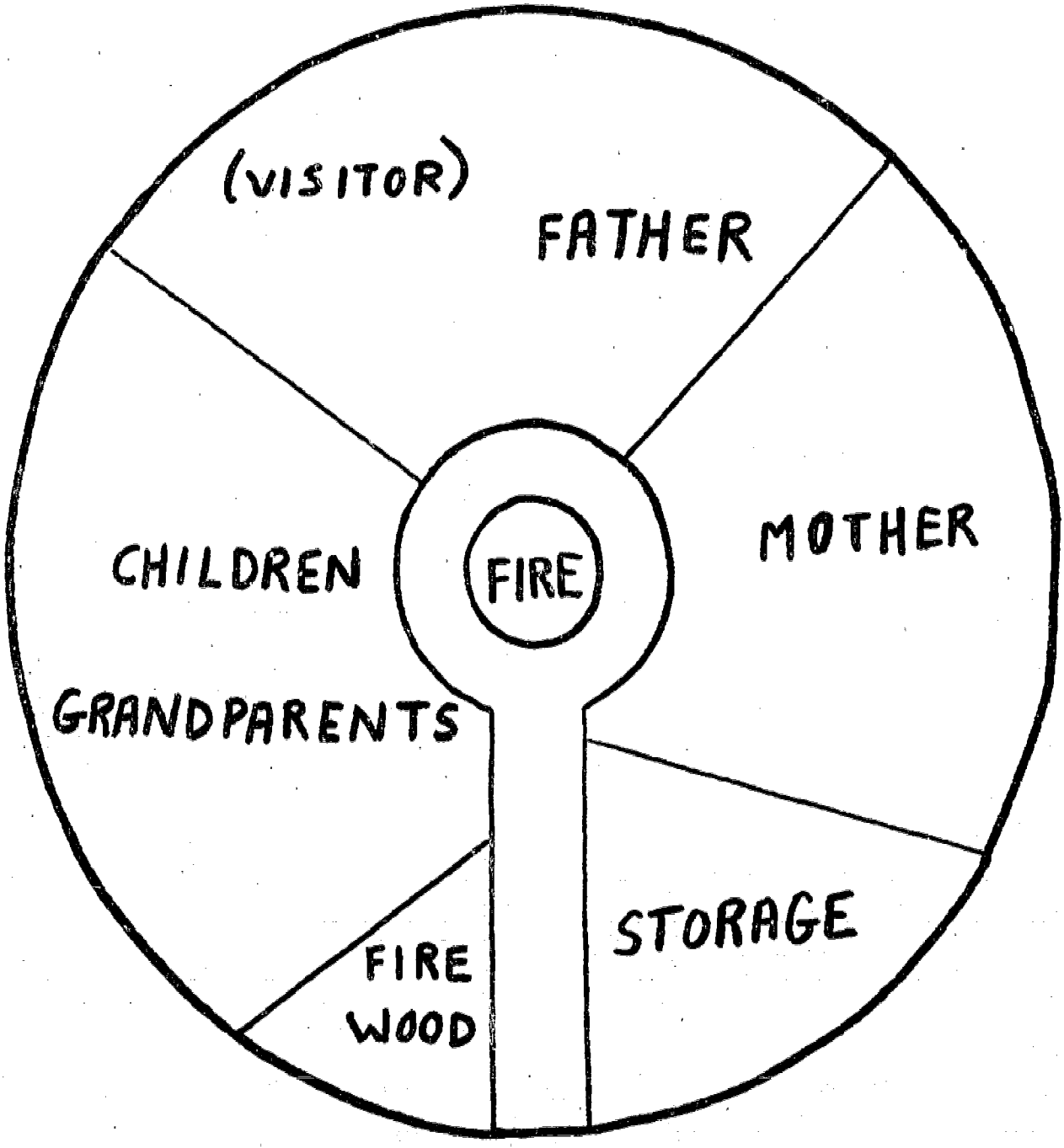
4 Now place pressure on letter F on top of the upright stick and adjust the sticks until the trigger is "set."



5 Find a weight to replace the pressure on letter F -- a chair -- or something long and heavy.



6 To release the trap, move the pointed end of the bait stick. Be careful not to get caught!



Floor Plan of an Algonquin Wigwam

After
F. Johnson
1965.

PETABENU'S SPIRIT HELPER

I am a man
I am a Penacook, one of the Down-River People.
I live in the village of the Sagamore, Wuteiatek,
By the river that goes to the Big Water.
I am the oldest son of Chelnish, I am a councillor,
My name is Petabenu, in your language, Sun Rise.

My life, and that of my people is good,
For my manitou, my spirit helper who is called Walking-On-His-Hands,
guides me.
He is my friend in my dreams,
And because I think he will not mind, I will tell you how he helped me
In the time of the Great Hunger.

In those days, the corn grew small.
For three years together there was little harvest.
The people went visiting, but no one had more than any other.
Each time there was less corn in the baskets of the women.
Even the animals deserted us.

At last, in the fourth year
At midwinter
The storage pits were empty.
My wife had no corn soup to feed my baby son;
She chewed what little meat I caught to make it tender for him;
We chewed our moccasins.

My brother's wife complained all day
Her cooking pot was empty.

Certainly all the village was tired of eating
Thin meat . . . and dried fish.

The need of my people was great.
Accordingly I left our wigwam.
Out I went, away from the village,
After a time, to a certain spot
Above the river.

In that place
I slowly sank and fell.
I wished to dream
I thought of dreaming.
In dreams the spirits come to help.
From the edge of the world they come to help.

I drummed and chanted
I sang and thought;
Oh you who walk about,
Powerful one, Walking-On-His-Hands,
Come to help, my friend,
From the edge of the world
Come to help.

I think of you, I call to you
Powerful one,
Pity us. I do not lie to you.
People are hungry
The fields are empty
There is no corn
Come to help us, as you have before,
These people have no corn and no animals.

I sang until the dream came upon me;
Through the forest the giant came
Surely it was he, Walking-On-His-Hands
His eyes all red
His black hair hanging down
Moving about, twisting the dead leaves
Rattling the pebbles
Bending the trees back and forth;
The bushes were moved from their places by his hair.

"Certainly it moves about
It moves about," he muttered as he came up to me,
"It moves about,
It moves where feet are in shallow water."

Then he went
From my dream
On his hands
Down past the village
Away along the river
And at that spot, where we cross over, there he vanished,
Suddenly.

At that spot it opened up
The trees were gone
It was open
Like many cornfields all together.

I sat up,
My spirit big,
And in a little while down into the village I went
To the double wigwam of Wuteiatek
Where he sat in council with the elders.

I spoke my dream and the elders listened,
Saying, "It is manitou.
His spirit helper has spoken, we must listen."
Wuteiatek told the messenger to summon the people,
And they came, sad and hungry, to listen.

When they were gathered all about
I told them; my spirit helper has spoken; I have listened,
This is the meaning:
Our village must be moved.

If we make our cornfields near the
Shallow spot in the river where we cross over
There will be plenty,
The pots will be full.
From Harvest to Planting Time they will be full.

We must move our village.

All who heard it wondered
They considered it
They talked together of my vision.
They said, "It is manitou."
Then the people of the village went out to clear the forest
To cut the trees
In the new place.

And in a little while
When the leaves were small
Like the ears of mice
We moved our wigwams
We planted our corn
In the new place.

Truly, since that summer's harvest we have much food in our village
Even the animals returned to us,
And we give to others.

And since that time the voice of my manitou is known in the council
of Wuteiatek.

I dream much, I listen well.
I give much.
I am a good man.

THE BENEVOLENT TROUT

CAST

Ducks-Under-Water	an Indian boy, about 14
Petabenu	his father
Bowl Woman	his mother
Trips-Over-Everything	his brother
Wuteiatek	the sagamore of the village
Bear Power	the shaman of the village
The Benevolent Trout	a spirit
A deer	

The play opens in the village of the sagamore, Wuteiatek, on the banks of the Merrimack River.

Petabenu, Bowl Woman, and Ducks-Under-Water are sitting outside their wigwam.

Bowl Woman: Lazy one, you sit around all day, you play with the children!

Petabenu: You get nothing. I'll give you a new name, Catches-Nothing. You have no spirit help.

Bowl Woman: You should leave our wigwam, go to a lonely place, as your father before you. Go to get help.

DUW: So people treat me. They laugh at me when I catch nothing. I will truly go away, I will go and see if I can find help.

(DUW leaves the village and goes on a day's journey . . . twice around the classroom? As he is going, a deer walks by. He shoots at it and misses. He comes to the edge of a brook. He stops to spear a fish and misses. He sits down on the bank in despair and hangs his head.)

DUW: I am little and weak. Animals stay away from me. What shall I do? My father thinks about the animals in the world and asks them to help him. He says that is the way our first ancestors did it. I will try this, I will try dreaming.

(He goes to sleep and dreams. The Benevolent Trout comes out of the brook . . . a desk?)

Benevolent Trout: Do not think that no thing cares for you, my friend. You are doing as you should, you are dreaming of me. I bring blessings as I come. Here they are. (gives him pickerel, pike, and trout)

(DUW sits up, the Benevolent Trout jumps back into the brook. DUW starts home. On the way he meets his father, Bear Power, and Wuteiatek, coming out from the village.)

Petabenu: Did you get help?

DUW: I saw a certain person come from the water. He gave me trout, pike, and pickerel. When he turned to go I saw only a fish jumping into the water.

Petabenu: You have manitou.

DUW: But what is the meaning?

Petabenu: Perhaps Bear Power can tell you. He is the wisest among us concerning these things.

Bear Power: Ducks-Under-Water, if you are to be a wise man and a powerful hunter, you will have to listen to and understand your own spirit. You should think yourself about what it means. But I will help you as it is the first time.

Surely it was the Benevolent Trout. You know the tale? In those days there were no rivers and the Benevolent Trout took pity on our people. With his own body he made this river for us.

Wuteiatek: And he gave you those fish, that, like him, live in the rivers.

Bear Power: He was giving you power. If you listen to your dreams, many fish will come to your spear.

Petabenu: You will catch many fish.

DUW: Many thanks, Bear Power.

Petabenu: Many thanks, Bear Power. (Hands him some wampum which Bear Power puts in his squirrel Medicine Bag.)

Bear Power: Ducks-Under-Water, the spirit of the Trout should be thanked also; leave him some of the sacred tobacco. (Hands him some.)

(DUW throws some tobacco in the river. Then they all walk back to the village together.)

Petabenu to Bowl Woman: He has dreamed. He has manitou.

(Everybody sits down in the wigwam and Bowl Woman brings some food and they all eat.)

Trips-Over-Everything (comes running in): DUW, I'm glad you have come back! Come and see the baby racoon that Empty Bags gave me.

Bowl Woman: No, no, younger brother. Ducks-Under-Water is a man now, he plays no longer.

Petabenu: He has dreamed. He is a man now.