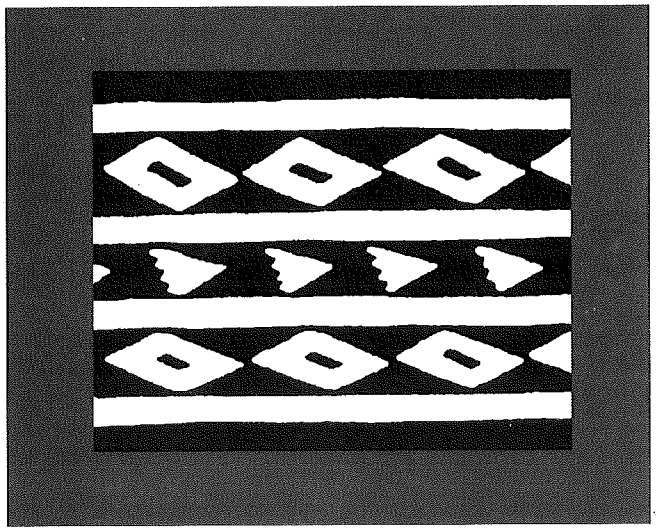
A NATIVE PRESENCE

A Companion Guide For Middle And Elementary School Teachers (Grades 4-8)



By

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2003

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THE INFORMATION PRESENTED in this guide is intended to supplement *A Native Presence,* a video produced by KET, The Kentucky Network in 1995 that addresses issues of concern for Kentucky's indigenous people. Also, whenever possible, selected reading resources of individuals of American descent who represent the American Indian ethnic groups that have historical links to Kentucky, notably, the Cherokee and the Shawnee, were included.

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Copies of this guide are available through the Kentucky Native American Heritage Commission, 300 Washington Street, Frankfort, KY 40601, 502-564-7005, nicole.harris@mail.state.ky.us

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TABLE OF CONTENTS

Activity Sheet And Handout Credits.....ii

Educator Information.....1

Overview.....1

What You Will Find.....2

What's In Each Lesson.....3

How You Can Help.....3

Kentucky Learning Goals And Academic Expectations Addressed.....4

Lessons

I. (Re) Discovering My Community Through The Eyes Of The Elders.....5
II. Reaching Common Ground.....21
III. The Power To Heal: American Indian Medicine.....36
IV. Through the Eyes and Experiences Of An American Indian Child.....60

Additioncal Resources 65

Activity Sheet and Handout Credits

1. **Emma Greenfeather Donaldson Reading** taken from Rita Kohn, W. Lynwood Montell, R. David Edmunds, and Michelle Mannering. 1997. In *Always A People: Oral Histories Of Contemporary Woodland Indians*. Indiana University Press, Bloomington, IN, Pp. 89-91.
   Permission to use this material was granted by W. Lynwood Montell and Rita Kohn.

2. **Oral History Guidelines Teacher Planning Activities** taken from Jeanne Ontko Suchanek, Kim Lady Smith, and Bob Gates. 1996. "Conversations With The Past" In *Kentucky And World War II.* Humanities Resources for Secondary Teachers, Kentucky Historical Society, Frankfort, KY, Pp. 123-124.

3. **Oral History Guidelines Student Planning Activities** taken from Jeanne Ontko Suchanek, Kim Lady Smith, and Bob Gates. 1996. "Conversations With The Past" In *Kentucky And World War II.* Humanities Resources for Secondary Teachers, Kentucky Historical Society, Frankfort, KY, Pp. 124-125.

4. **Creating Exhibits In The Classroom** taken from Michael Hudson and Vicky Middleswarth. 1996. In *Kentucky And World War II.* Humanities Resources for Secondary Teachers, Kentucky Historical Society, Frankfort, KY, Pp. 129-130.

5. **Black Day At The Slack Farm Reading** by Brian Fagan taken from *Archaeological Ethics*. 1996. Karen D. Vitelli (editor). Altamira Press, Walnut Creek, CA, Pp. 39-45. Permission to use this article was granted by the author.

6. **Kentucky Laws Pertaining To Archaeological Sites Handout** taken from Judy Sizemore. 2001. *The Adena People: Moundbuilders of Kentucky. A Companion Guide For Intermediate and Middle School Social Studies Teachers.* Kentucky Heritage Council, Video Education Series, Frankfort, KY, Pp. 31.

7. **Federal Laws Pertaining To Archaeology Handout** taken from Judy Sizemore. 2001. *The Adena People: Moundbuilders of Kentucky. A Companion Guide For Intermediate and Middle School Social Studies Teachers.* Kentucky Heritage Council, Video Education Series, Frankfort, KY, Pp. 33.

8. **Thumbnail Sketch Of NAGPRA: Native American Graves Protection and Repatriation Act Handout** taken from Judy Sizemore. 2001. *The Adena People: Moundbuilders of Kentucky. A Companion Guide For Intermediate and Middle School Social Studies Teachers.* Kentucky Heritage Council, Video Education Series, Frankfort, KY, Pp. 32.

9. **The Cherokee Story On "The Origin of Medicine"** recorded by Lewis Spence, adapted by Ella Clark, and edited by W.S. Penn. Taken from *The Telling of the World: Native American Stories and Art.* 1996. W.S.Penn (editor). Stewart, Tabori and Chang, Singapore, Pp. 38-39.

10. **My Garden Journal Handout** taken from Michael A. Caduto and Joseph Bruchac. 1996. *Native American Gardening. Stories, Projects, and Recipes for Families.* Fulcrum Publishing, Golden, CO, Pp. 30.

11. **Establishing a School Garden Handout** taken from Jefferson County Public Schools. 2001. *Schoolyard Habitat Guide.* Louisville, KY, Pp. 169-173.

12. **Kentucky American Indian Medicinal Plants' Sketch Map** designed by Ned Crankshaw.

Educator Information

Overview

The Commonwealth of Kentucky has been home to diverse, sophisticated, and thriving American Indian communities for more than 11,000 years. When Euro-Americans settled in this territory in the eighteenth century, the Shawnee, the Cherokee, and the Chickasaw, among other Indian groups, already lived here. Today, Kentucky continues to be the homeland of these and other American Indians. While their lifeways have changed much in the past centuries, American Indian communities still strive to preserve and celebrate their histories, traditions, and ceremonies while becoming an integral part of contemporary American society.

Although good information about the American Indian peoples of Kentucky is abundant and readily available, several myths and misconceptions still permeate many of the textbooks, books, movies, TV programs, and other sources. *A Native Presence: A Companion Guide for Middle and Elementary School Teachers* was prepared to help educators in grades 4-8 teach against American Indian stereotypes and extend learning about American Indian cultures today.

This guide has been prepared as an educational tool to accompany *A Native Presence*, a video produced by KET The Kentucky Network in 1995. A total of four lessons that explore in more depth, selected topics addressed in the video have been developed. These topics include the desecration of American Indian sites, looting of the archaeological record, American Indian children, oral history, storytelling, the importance of elders, and American Indian medicine. While preparing these lessons, efforts were made to reveal the complexity of these various topics and to target particular Kentucky Learning Goals and Academic Expectations. Also, whenever possible, selected reading resources of individuals of American Indian descent who represent the American Indian ethnic groups that have historical links to Kentucky, notably, the Cherokee and the Shawnee, were included.

Please note that two of the lessons, *(Re)Discovering My Community Through The Eyes Of The Elders* and *Reaching Common Ground,* require *A Native Presence* video. To get a copy, please contact KET, The Kentucky Network, Tape Duplication, 600 Cooper Drive, Lexington, KY 40502-2296, 1-800-945-9167, tapes@ket.org or www.ket.org. The cost is to teachers. Also, one of the lessons, *Through The Eyes And Experiences Of An American Indian Child,* requires the book by Gabrielle Tayac. 2002. **Meet Naiche: A Native Boy From The Chesapeake Bay Area**. National Museum of the American Indian, Smithsonian Institution in association with Beyond Words Publishing, Inc., Korea. Cost: 15.95

What You Will Find

This Guide contains four lesson plans and includes a brief list containing additional resources about American Indian peoples in Kentucky.

I. *(Re)Discovering My Community Through the Eyes of the Elders* explores the importance of oral history and storytelling in American Indian culture as a way of communicating knowledge, values, and beliefs from generation to generation. By reading the oral account of Emma Greenfeather Donaldson, a Shawnee elder of the Loyal Shawnee Tribe of Oklahoma, students learn about different episodes in the life history of an American Indian elder and about the role and significance of the Shawnee language in her life. This reading also is used as a vehicle to help students connect with elders in their community by developing a small oral history project.

II. *Reaching Common Ground* examines the 1987 looting incident at the Slack Farm site, a prehistoric American Indian village along the Ohio River in Union County, Kentucky. It also discusses how this incident engaged different groups of people: archaeologists, state authorities, American Indians, law enforcement officials, and the lay public in the recovery of human remains and artifacts and preservation of the site. Students watch the first 30-minutes of *A Native Presence* video (KET 1995) to examine the different perspectives and agendas about the desecration of American Indian sites. Then they participate in a debate to try to reach common ground. In the end, students compare their own views with the final solution adopted by the parties involved, as presented in the video.

III. *The Power to Heal: American Indian Medicine* offers students the opportunity to explore American Indian medicine from an American Indian perspective. By reading a Cherokee story on " The Origin of Medicine", students are introduced to the importance of medicine and the use of plants to cure and heal. They learn about what kind of American Indian medicinal plants have been used in Kentucky, both in the past and today. Then they apply their knowledge of these plants and grow them in a school garden.

IV. *Through the Eyes and Experiences of an American Indian Child* is designed to help students overcome myths and misconceptions about contemporary American Indian children. Naiche Woosah Tayac, a member of the Piscataway tribe, offers students a unique opportunity to learn about an American Indian boy growing up in Maryland today. *Meet Naiche: A Native Boy in Maryland* by Gabrielle Tayac (2002) takes students through Naiche's day at school, traces the history of his tribe and ancestors, and describes his people's ceremonies and customs. In this lesson, students

explore the differences and similarities between Naiche and their own personal life experiences and discover how much children share, regardless of their cultural background. This exercise will be used to develop a student's narrative account of his/her life and will be accompanied by pictures and drawings.

What's In Each Lesson

Each lesson consists of thirteen sections. **Objectives** highlights what the lesson is designed to achieve. **Connections to the Curriculum** lists what Kentucky Learning Goals and Academic Expectations the lesson addresses. **Connections to the Curriculum Areas** indicates what curriculum areas the lesson touches on, for example, social sciences, science, and/or language arts. **Students' Skills** describes what kinds of abilities students will acquire or develop further as a result of doing the lesson. **Estimated Time** provides an average estimate of lesson length. **Materials Required** lists the materials that will be needed to carry out the lesson. **Vocabulary** words are underlined and defined in the vocabulary portion of each lesson. Words from American Indian languages are in *italics.* **Background** provides information that enhances understanding of the lesson topic and may be reproduced for classroom use, if needed. **Setting the Stage** serves as an icebreaker to introduce students to the topic of the lesson. Activities developed in the **Procedure** section help students explore different themes. The **Student Assessment** activity(ies) allows students to integrate what they have learned and communicate it to others. It also provides educators with ways to evaluate students' understandings of the topic. **Extension(s)** suggests ways students can explore a similar topic in their own community. Finally, **Sources Consulted for Content** points out what bibliographical references were used to develop the lesson content.

How You Can Help

Let us hear from you! Mail/email your comments to the Kentucky Native American Heritage Commission, 300 Washington Avenue, Frankfort, KY 40601, nicole.harris@mail.state.ky.us and tell us about your ideas on how to improve this guide.

KENTUCKY LEARNING GOALS AND ACADEMIC EXPECTATIONS ADDRESSED

Goal 1: 1.1-1.4, 1.11-1.13

Goal 2: 2.6, 2.16, 2.17, 2.20, 2.26

Goal 4: 4.1-4.3, 4.5-4.6

Goal 5: 5.1-5.2, 5.4-5.5

Goal 6: 6.1-6.3

Elementary and Middle School Social Sciences Content Addressed

Culture and Society (2.16 and 2.17)

Students will:

- learn that cultures develop institutions and beliefs reflecting their unique histories, situations, and perspectives.
- learn that compromise and cooperation are tools for social interaction.

Historical Perspective (2.20)

Students will:

- learn that accounts of historical events are influenced by the perceptions of people and passing of time.
- learn that primary and secondary sources, artifacts, oral accounts are essential tools in the study and interpretation of history.

LESSON III

THE POWER TO HEAL: AMERICAN INDIAN MEDICINE

Lesson Objectives

(1) To introduce students to the role and contributions of American Indian medicinal plants to our society.
(2) To introduce students to the importance of American Indian storytelling as a way of preserving and passing on medicinal knowledge and wisdom to the next generation.
(3) To teach students how to grow an American Indian medicinal plant garden.
(4) To foster stewardship and preservation of American Indian medicinal plants and their natural habitats.

Connections to the Curriculum
(Kentucky Academic Expectations Addressed)

1.3-1.4, 2.6, 2.17, 4.1-4.3, 4.5-4.6, 5.2, 5.4, 6.1-6.3

Connections to the Curriculum Areas

Social Studies and Science

Students will

- make sense of things they observe.
- make sense of messages they listen to.
- identify and analyze systems and the ways their components work together.
- understand how living things change and the factors that influence the changes.
- interact effectively and work cooperatively with the many ethnic and cultural groups of our nation and world.
- effectively use interpersonal skills.
- use productive team membership skills.
- individually demonstrate consistent, responsive, and caring behavior.
- demonstrate an understanding of, appreciation for, and sensitivity to a multi-cultural and world view.
- demonstrate an open mind to alternative perspectives.
- use creative thinking skills to develop constructive ideas or products.
- use a decision-making process to make informed decisions among options.
- connect knowledge and experiences from different subject areas.
- use what they already know to acquire new knowledge, develop new skills, or interpret new experiences.

- expand their understanding of existing knowledge by making connections with new knowledge, skills, and experiences.

Estimated Time

Two to three 45-minute sessions, in addition to the time that will be spent developing and growing the medicinal plants garden.

Materials Required

- Copy of the Cherokee story "The Origin of Medicine".
- "Guidelines for Storytelling" handout.
- Color copies of "Kentucky American Indian Medicinal Plants" cards (cards with a picture of the plant and name) for each group of students.
- "Kentucky American Indian Medicinal Plants" handout for each student.
- "Rules for Poison Prevention" handout for each student.
- "Establishing a School Garden" handout.
- "My Garden Journal" handout for each student.
- "Making Finger Puppets and Puppeteering" handout (optional).
- "Simple Home Remedies For Some Common Maladies" handout for each student (optional).
- "Kentucky American Indian Medicinal Plant Sketch Map" handout

Background

Have you ever thought that of all the modern medicines we take today, many were first discovered and used by American Indians? Aspirin, cortisone, and novocain are just some examples of American Indian medicinal contributions to the world.

American Indian knowledge of plants is ancient. This form of wisdom evolved over time and in close relationship with nature. Did you know that at least 12,500 years ago, the first immigrants to the cool temperate forests of south-central Chile in South America already had the knowledge and ability to utilize different medicinal plants to cure and prevent diseases? At the site of Monte Verde, archaeologists uncovered the earliest remains of more than 20 different plant species with medicinal properties that probably were used to treat a variety of ailments.

Here in Kentucky, archaeologists also have found seeds of plants that prehistoric peoples may have used to treat different illnesses. Pokeweed, bedstraw, sumac, and knotweed are just some examples of plants the Fort Ancient people living in Central Kentucky between A.D. 1000-1750 may have used. The Cherokee used pokeweed to treat arthritis, build the blood system, and cure sores. The Choctaw used bedstraw as a diuretic and for measles. An infusion of sumac berries was taken for kidney disease. An infusion of knotweed root was a common drug Cherokee people gave to children with diarrhea symptoms.

From a North American Indian perspective: "... traditional medicine is much more than a pill to cure a particular ailment. It is a sacred thing--the source of one's strength, wisdom, and power in the cosmos" (Caduto and Bruchac 1998:239). American Indian medicinal wisdom has been transmitted orally from generation to generation over millennia. This specialized form of knowledge is in the hands of the medicine person(s), an individual who is respected and revered for his or her ability to cure and heal the sick. This person seeks medicine "... through ceremony, fasting, the vision quest, and seeking life's satisfaction" (Caduto and Bruchac 1998:239) and also through years of studying plants and their healing properties.

Setting the Stage

1. Have students brainstorm stories told to them by their parents, grandparents, relatives, and neighbors about home remedies.
2. Have them think about the following questions:
   - What made those stories special?
   - Which stories do they remember best?
   - Why do they remember them so fondly?
   - What did they learn, if anything, after listening to them?

Procedure

Part A: Introducing Students To Kentucky American Indian Medicinal Plants And Their Properties

1. As a lead-into "The Origin of Medicine" story, write the following quote on the board: **"If you take care of the seeds, they will take care of us"**. Have students reflect on the meaning and message of this quote.
2. Have students sit in a circle and tell them the Cherokee story about "The Origin of Medicine". Follow the "Guidelines for Storytelling" handout to engage students actively in the American Indian storytelling experience.
3. Ask students to listen for the message/wisdom of the story.
4. Then connect this story with the value of medicines derived from plants. Have students explore what types of home medicines their parents and grandparents talk about or may have given them when they were sick (e.g. herbal teas). Tell students that several medicines we take today may not be thought of as American Indian in origin (for example, aspirin) as well as other common remedies used to ease a cold or the flu (for example, herbal teas).
5. Point out to students that past peoples also employed plants to cure diseases and that archaeologists have found the seeds of medicinal plants used by Fort Ancient groups in central Kentucky between A.D. 1000-1750.
6. Divide the class into groups of four and give each group a color copy of a selection of Kentucky's American Indian Medicinal Plants' cards. Go over the selection with them.

7. Give out "Rules for Poison Prevention" handout to each student. Read aloud and discuss some of the rules that need to be followed when dealing with plants.
8. Ask each student to choose one plant from the picture cards and have them research the qualities and properties of the plant. To facilitate their study, give each student a copy of " Kentucky American Indian Medicinal Plants" handout with information about the plants and encourage them to check other sources such as web sites and books to learn more about the plant each one of them selected (See Additional Resources for suggestions)

Part B: Creating A Kentucky American Indian Medicinal Plant Garden

1. Contact the Kentucky Department of Fish and Wildlife Native Plant Program at the Salato Wildlife Education Center at 1-800-858-1549 or visit their Internet site at http://www.kdfwr.state.ky.us/wincal.htm to arrange a school visit to learn more about the medicinal plants you studied in the classroom. During your visit, encourage students to take pictures, make drawings, and record their observations. Set up a time during your visit to meet with the Native Plant Program Specialist to learn more about the plants' habitats and obtain guidance on how to grow American Indian medicinal plants at school. You can obtain some baby plant samples from the Kentucky Department of Fish and Wildlife Native Plant Program at the Salato Wildlife Education Center and/or purchase baby plants at Shooting Star Nursery, LLC: 444 Bates Road, Frankfort, KY-40601, Ph: 502-223-1679, web site http://www.shootingstarnursery.com You also may contact the University of Kentucky's College of Agriculture Cooperative Extension Service at: http://www.ca.uky.edu/county/ to obtain assistance in growing a medicinal plant garden at your school.
2. Select an open green spot at school where students can grow their own garden of American Indian medicinal plants. When assessing the site, note that most of the plants suggested for this garden require some shade and a few require full sun. Therefore, mapping of the extent of the shadows cast by the building should be done for areas that might be used for the garden. This will allow the shade loving plants to be planted in areas that are shaded and the sun loving plants to be planted in the sun. Also, note that the trees will not provide sufficient shade for the plants on their own for 5-6 years. Involve students in researching the best spot-sunlight, soil, and drainage to decide which plants will grow in that spot best
3. Follow "Establishing a School Garden" handout to grow the medicinal plant garden. Encourage students to keep a garden journal where they can record each day's experiences in the garden (see " My Garden Journal" handout).
4. Study the "Kentucky American Indian Medicinal Plants" sketch map to learn more about where to grow the different plants at school.

Student Assessment

Assess students' performance based on their degree of involvement with and commitment to the project.

Extension I: Sharing American Indian Wisdom

1. Read the Cherokee story " The Origin of Medicine" aloud again and have students identify all the characters involved in it.
2. Create a mind map on the board with all the characters.
3. Prepare students for puppeteering by having them make stick puppets or finger puppets of the plants and animals described in the story (See "Making Finger Puppets and Puppeteering" handout).
4. Have students perform a puppet show of the story for other grade levels or the entire school. This could be done in collaboration with the Art teacher to celebrate Native American Heritage Month, which is usually held in November.

Extension II: Setting up an Exhibit

1. Set up a classroom exhibit that illustrates the contributions of American Indian medicinal plants to our lives. This is an opportunity to make everyone aware of these plants, their habitat needs, and their medicinal and nutritional qualities. Students should incorporate the information obtained through the various classroom activities, their visit to the Salato Wildlife Education Center, as well as their library and Internet research to enhance the quality of the exhibit content. Students may use the drawings and pictures taken during their visit to the Center in the exhibit. This project could be done in collaboration with the Art teacher to celebrate Native American Heritage Month. Follow the "Creating Exhibits in the Classroom" handout from Lesson I: "(Re) Discovering My Community Through the Eyes of the Elders" for additional information.

Extension III: Preparing Simple Home Remedies

1. Ask students: What medicines do you take when you have an earache, headache or sore throat? Give each student a copy of "Simple Home Remedies for Some Common Maladies" and discuss them.
2. Select one or two home remedies from the handout and contact Shooting Star Nursery, LLC, 444 Bates Road, Frankfort, KY 40601, www.shootingstarnursery.com to obtain the herbs you need.
3. Prepare them in class with the students.

Sources Consulted for Content

- Caduto, Michael J. and Joseph Bruchac. 1996. *Native American Gardening: Stories, Projects, and Recipes For Families.* Fulcrum Publishing, Golden, CO.
- Caduto, Michael J. and Joseph Bruchac. 1998. *Keepers of Life: Discovering Plants Through Native American Stories and Earth Activities for Children*. Fulcrum Publishing, Golden, CO.

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- Penn, W.S. (editor). 1996. *The Telling of the World: Native American Stories and Art.* Stewart, Tabori and Chang, Singapore.
- Foster, Steven and James A. Duke. 2000. *A Field Guide to Medicinal Plants and Herbs of Eastern and Central North America*. Second Edition. Houghton Miflin Company, New York, NY.

The Origin of Medicine

Cherokee

Recorded by Lewis Spence, adapted by Ella Clark, edited by W. S. Penn

At one time, animals and people lived together peaceably and talked with each other. But when mankind began to multiply, the animals were crowded into forests and deserts.

Man began to destroy animals wholesale for their skins and furs, not just for food. The animals became angry at such treatment by their former friends and resolved to punish mankind.

The Bear Tribe met in council, presided over by Old White Bear. After several bears had spoken against mankind for their bloodthirsty ways, they decided to go to war. But what kinds of weapons would they use?

Chief Old White Bear said man's weapon, the bow and arrow, should be turned against him. The council agreed. The bears worked and made bows and arrows, but they were without bowstrings, so one of them sacrificed himself to provide the strings. When they tried the first bow, their claws could not release the strings to shoot the arrow. So, one bear offered to cut his claws. Chief Old White Bear would not let him to do that. Without claws, he could not climb trees for food and safety and might starve.

The Deer Tribe called together its council led by Chief Little Deer. They decided that any Indian hunters who killed deer without asking pardon in a suitable manner would be afflicted with rheumatism.

Chief Little Deer sent a messenger to their neighbors, the Cherokee.

"From now on, your hunters must first offer a prayer to the deer before killing him," said the messenger. "You must ask his pardon, stating you are forced only by hunger to kill the deer. Otherwise, a terrible disease will come to the hunter."

So when a deer is slain by a hunter, Chief Little Deer runs to the spot and asks the slain deer's spirit, "Did you hear the hunter's prayer for pardon?"

If the reply is yes, all is well and Chief Little Deer returns to his cave. If the answer is no, the Chief tracks the hunter to his lodge and strikes him with rheumatism, making him a helpless cripple unable to hunt again.

All the fishes and reptiles then held a council and decided they would haunt those Cherokee who tormented them by telling them hideous dreams of serpents coiling around them and eating them alive. These dreams began to occur often among the Cherokee. To get relief, they no longer torment the snakes and fish.

Now when the friendly plants heard what the animals had decided, they decided to help the people. Each tree, shrub, herb, grass, and moss agreed to furnish a cure for one of the diseases named by the animals and insects. After that, when the Cherokee were wounded or they contracted diseases or had bad dreams, their medicine men consulted the plants and always found a cure.

That was the beginning of medicine from plants among the Cherokee tribe a long, long time ago.

Taken from WS. Penn (editor). 1996. *The Telling of the World: Native American Stories and Art.* Stewart, Tabori and Chang, Singapore, Pp. 38-39.

Guidelines for Storytelling

Telling the Story

1. Read the story aloud to yourself several times before you try to read it to the students or tell it from memory. Remember to let the story become a part of you.
2. Once you have achieved this, you may wish to "bring your telling to life" with descriptions of the things you see as you tell the story aloud. Avoid, however, changing the ending or the overall story.
3. Be sure to look up the meaning of any unfamiliar words before you share the story with students.
4. To help you recall the story, you may want to carry some items that can act as mnemonic devices. For example, you and your students can make a storyteller's bag by gathering things from the natural world. Feathers, stones, nuts, small carvings— anything that can be jostled around in a bag without breaking can be a part of your collection. Read the story carefully and then use your imagination to select what items should be chosen to be in the storyteller's bag.
5. Then have a student in the audience pull an item out of the bag and tell him/her to show it to the whole class. This mnemonic device will mark the beginning of the story. This process also transforms the storytelling into a shared experience by bringing the student into the act of initiating the story.

The Setting of the Story

1. In many American Indian cultures, everyone was allowed to have a say and people listened with patience. People would sit in a circle during the time of storytelling, because in a circle no person is at the head. They are all equal.
2. Pay close attention to the setting in which you read or tell a story. A quiet place where people can sit comfortably is the best choice.
3. Be sure that you're comfortable as you tell the story.

Speaking the Story

1. Breathing is one of the most important things for a storyteller. Your voice will be stronger, project farther and sound better when it comes from your tummy.
2. Resonance helps your speaking voice. Try humming as an excercise to develop your natural resonance.
3. Be careful not to let your voice trail away, especially on significant words.
4. Pace is important in telling a story. Avoid speaking either too fast or too slow.
5. You may want to use any of a number of formulaic beginnings and endings of different American Indian people use when telling stories. For example, a story may begin with the words: " Here my story camps" "Would you like to hear a story?" and close the story with the words "That is the end" or "Then I left" .

Engaging the Listeners

Here are ways to bring the listeners into the story:

1. Use response words. For example, tell the listener that whenever you say "Ho?", they are to respond with "Hey". This will help you know that the listeners are still awake and listening. It also will help you pace elements in the story or make listeners feel themselves entering the story.
2. Make eye contact with all the children.
3. If there is singing, chanting, movement or hand clapping in your story, teach it to the children before the story begins. Then at the appropriate time in the story, have everyone join in.
4. While reading the stories, have the students:
   - assume a comfortable position
   - close their eyes
   - relax
   - take a few slow deep breaths
   - clear their minds to make them more receptive to the images conjured up.
5. Incorporate sounds into the story, such as music, a drumbeat or sound effects to enhance the experience. Use different voices to be dramatic!

Taken and adapted from Michael J. Caduto and Joseph Bruchac. 1998. *Keepers of Life: Discovering Plants Through Native American Stories and Earth Activities for Children*. Fulcrum Publishing, Golden, CO. Pp. 11-14.

Kentucky American Indian Medicinal Plants

1. Bloodroot (*Sanguinaria canadensis*)
Qualities: Medicinal
Habitat: Forests and Woodlands
Blooming Season: March-June
Historic Uses: Used for asthma, bronchitis, fever
Modern Uses: Used for cough medicine, plaque inhibitor in toothpaste and mouthwashes
Native Peoples' Uses: Root tea for rheumatism, asthma, bronchitis, lung ailments, laryngitis, and fevers
Treatment: Fresh root, root juice
Warnings: Toxic. Do not ingest
Conservation Status: At risk of extinction

2. Goldenseal (*Hydrastis canadensis*)
Qualities: Medicinal
Habitat: Woodlands
Blooming Season: April-May.
Historic Uses: For mouth, sore throat, digestive system, uterus, respiratory ailments, eye infection
Modern Uses: Antibacterial that increases bile secretion, anticonvulsant; It lowers blood pressure and acts as a mild sedative
Native Peoples' Uses: Cancer, wash for local inflammations, to improve appetite
Treatment: Root tea or tincture
Warnings: Avoid during pregnancy
Conservation Status: At risk of extinction

3. Goldenrod* *(Solidago spp.)*
Qualities: Medicinal
Habitat: Found in many habitats
Blooming Season: Late summer to fall, depending on the species
Historic Uses: Burns and tea for fevers, snakebites, crushed flowers chewed for sorethroat, seeds eaten for survival food
Modern Uses: Used a cut flowers in floral arrangements; one species is used for tea
Native Peoples' Uses: Same as historical uses. Also used for dye
Treatment:: Root, flowers, leaves
Warnings: May cause allergic reactions
Conservation Status: Not at risk

*There are 30 species of goldenrod found in Kentucky. Two of the species are on the Federally Endangered Species list. Goldenrod is Kentucky's State Flower.

4. Jerusalem Artichoke (*Helianthus tuberosus*)
Qualities: Medicinal and edible
Habitat: Woodland edges and open clearings
Blooming Season: August-October
Historic Uses: Rheumatism
Modern Uses: Unknown; tubers contain insulin which may aid in diabetes treatment.
Native Peoples' Uses: Drank leaf and stalk tea or ate flowers to treat rheumatism.
Treatment: Root tea
Warnings: None; highly edible
Conservation Status: Not at risk

5. Hawthorn (*Crataegus spp.)*
Qualities: Medicinal and edible
Habitat: Wet, dry or rocky woods
Blooming Season: Spring-early summer
Historic Uses: Famous in herbal folk medicine as a heart tonic
Modern Uses: Hypertension with weak heart, angina pectoris, arteriosclorosis, dilates coronary vessels, reduces blood pressure, heart tonic
Native Peoples' Uses: Used berry tea for rheumatism, arthritis
Treatment: Fruits and flower teas and tinctures
Warnings: Can affect blood pressure and heart rate; eye scratches from thorns can cause blindness
Conservation Status: Not at risk

6. Redbud (*Cercis canadensis*)
Qualities: Medicinal and edible
Habitat: Woodlands
Blooming Season: Early spring, flowerbuds, flowers; and early summer, pods. Inner bark all year
Historic Uses: Leukemia, diarrhea, dysentery
Modern Uses: Higly astringent, edible flowers
Native Peoples' Uses: Bark used for chills and fever, pods roasted in ashes and seeds eaten
Treatment: Inner bark tea
Warnings: Potentially toxic in large doses (tanin)
Conservation Status: Not at risk

7. Mayapple (*Podophyllum peltatum*)
Qualities: Medicinal and edible
Habitat: Woodlands
Blooming Season: April-June
Historic Uses: Purgative, liver, emetic, jaundice, laxative, fever, syphilis, diarrhea
Modern Uses: Testicular and small-cell lung cancer, leukemia
Native Peoples' Uses: Used root as a strong purgative, "liver cleanser", worm expellent, constipation, hepatitis, fever
Treatment: Root, edible fruit
Warnings: Tiny amounts of root or leaves poisonous; skin and eye irritation
Conservation Status: May be in danger of extinction

8. Spotted Jewelweed (*Impatiens capensis*)
Qualities: Medicinal and edible
Habitat: Woodlands
Blooming Season: June-September
Historic Uses: Poison ivy rash, bruises, cuts, burns, insect bites, sores, sprains, warts, ringorm
Modern Uses: Current use in poison ivy treatment and prevention
Native Peoples' Uses: Poison ivy, measles, hives, bruises and other skin problems like burns and cuts. The leaves also were eaten as a salad or cooked like spinach
Treatment: Crushed leaves and stems
Warnings: Stems contain a toxic substance, so are inedible
Conservation Status: Not at risk

9. Wild Columbine *(Aquilegia canadensis)*
Qualities: Medicinal
Habitat: Woodlands
Blooming Season: Moist rich woods
Historic Uses: Used as an astringent, diuretic
Modern Uses: Current use in poison ivy treatment and prevention
Native People' Uses: Used tiny amounts of crushed seeds for headaches; seeds were rubbed into hair to control lice; root was chewed or weak tea for diarrhea; root tea for uterine bleeding
Treatment: Root, seeds
Warnings: Potentially poisonous
Conservation Status: Not at risk

10. Prickly Pear Cactus *(Opuntia humifusa)*
Qualities: Medicinal and edible
Habitat: Dry soils
Blooming Season: May to August
Historic Uses: Pealed pads poulticed for rheumatism; baked pads used for gout and ulcers and wounds
Modern Uses: Fruit used in sauces, puddings; pads are good in stews and soups
Native Peoples' Uses: Poulticed peeled pads on wounds; juice of pads and flowers and fruit used on warts; tea for lung ailments; was a dependable food source, especially dried and stored for winter food
Treatment: Pads, flowers, and fruits
Warnings: None
Conservation Status: Not at risk

11. Sassafras *(Sassafras albidum)*
Qualities: Medicinal
Habitat: Woodlands
Blooming Season: April to May
Historic Uses: During the early European settlement, root-bark trea was used as a blood tonic and a folk remedy for stomachaches, high-blood pressure, colds, and fever
Modern Uses: Taken in tea for chest, bowel, kidney, and liver ailments
Native Peoples' Uses: Used to make te
Treatment: Root tea
Warnings: Safrole found in oil of Sassafras is carcinogenic
Conservation Status: Not at risk

12. Pawpaw *(Asimina triloba)*
Qualities: Edible
Habitat: Woodlands
Blooming Season: April to May
Historic Uses: Powdered seeds formerly applied to the heads of children to control lice, have insecticidal properties
Modern Uses: Fruit edible, delicious; also a laxative. Leaves insecticidal, diuretic
Native Peoples' Uses: ?
Treatment: ?
Warnings: Seeds toxic, leaves may cause rush
Conservation Status: Not at risk

Plant information for this handout was provided by Mary Carol Cooper and Tressa Brown from the Kentucky Department of Fish and Wildlife Resources' Native Plant Program (2003) and Steven Foster and James A. Duke. 2000. *A Field Guide to Medicinal Plants and Herbs of Eastern and Central North America*. Second Edition. Houghton Miflin Company, New York, NY.

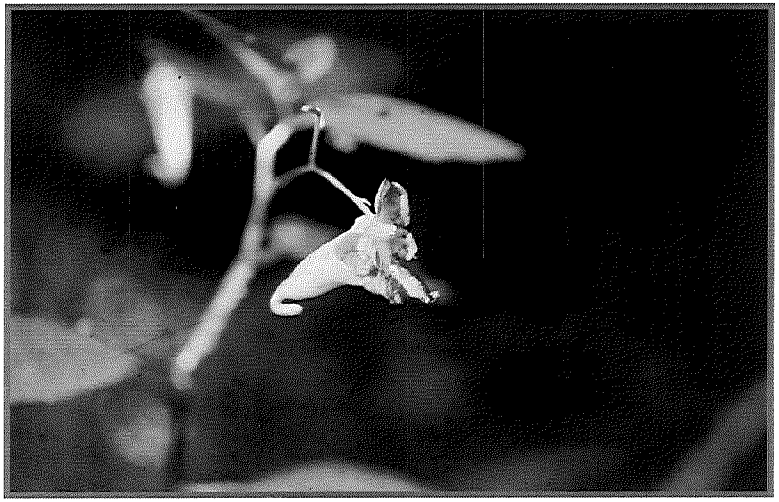
KENTUCKY AMERICAN INDIAN MEDICINAL PLANTS

Bloodroot
(Saguinaria canadensis)

Prickly Pear Cactus
(Opuntia humifusa)

Redbud
(Cercis canadensis)

Mayapple
(Podophyllum peltatum)



Spotted Jewelweed
(Impatiens capensis)

Goldenrod
(Solidago spp.)

Wild Columbine
(Aquilegia canadensis)

Goldenseal
(Hydrastis canadensis)

Hawthorn
(Crataegus spp.)

Jerusalem Artichoke
(Helianthus tuberosus)

Rules for Poison Prevention

When experimenting with edible and medicinal plants, here are a few simple rules that should always be followed:

1. There are 24 lethal plants in the eastern United States. Learn how to recognize them and avoid them. Be aware, also, of those plants that cause dermatitis (inflammation of the skin).

2. Teach children not to put plants in their mouths, and keep all plants away from infants.

3. Do not use any plant that you cannot positively, without a doubt, identify as edible or medicinal.

4. Do not assume that a plant that resembles another edible plant is also edible (Wild Carrot or Queen Anne's Lace/poison hemlock).

5. When you are collecting edible or medicinal plants, be sure not to include parts from nearby poisonous plants.

6. Do not collect plants that have recently been sprayed with insecticides (highway rights-of-way, industrial farms, chemically treated lawns, golf courses, and in the woods near steel drums containing toxic materials).

7. Be absolutely certain which parts of a plant should be collected and at what season, and the proper way to use them (some species are poisonous when raw, but edible when cooked, or edible when young but toxic later in the season).

8. Sample unfamiliar edible plants sparingly at first (just like other foods–some people have allergic reactions to some).

9. There are no foolproof tests for determining either edible or poisonous plants. Animals are <u>not</u> reliable indicators for determining edibility (animals love poison ivy berries!).

If you are concerned that a poisonous plant has been ingested or handled, or if you have questions concerning plants that you have ingested, call the Poison Center for more information: 1-800-722-5725 or 1-502-589-8222.

This handout was provided by the Kentucky Department of Fish and Wildlife's Native Plant Program in Frankfort, KY.

Establishing a School Garden

Where to begin? The following tips will help you develop a successful school garden.

Tip One: Leadership

Before the first seed is planted, assemble a group of individuals who are committed to the garden project. Keep in mind that it may take several months to go from garden planning to planting. Establish a Garden Committee to guide the project; include teachers, students, parents, and community volunteers.

In order to get a gardening project off the ground, some gardening know-how is important.

Tip Two: Leadership

Obtain permission from the school administration to use a plot of land or classroom space. School Administrators can contribute to the success and longevity of the garden. Businesses may be more apt to donate funding or supplies if the school principal initiates the request. Changes in the student body and teaching staff are inevitable; therefore, it is imperative to have administrative support.

Tip Three: Secure Funding

Garden projects cost money, but how much money varies. Fundraisers, donations, and grants are possible sources of funding for a garden project. One of the best tools to help secure funding for the garden is good public relations. Believe in the project and be able to clearly state what is going on and what you hope to accomplish. Contact the local media, officials, and businesses in order to garner support.

Initially, tools are the largest expense. Good, quality tools are a wise investment; if they are taken care of, they will last for years. Cut some garden expenses by being creative. A piece of chain-link fencing makes a great trellis; milk jugs can be used for watering; and paint stirrers can be used for garden markers.

Tip Four: Discouraging Vandalism

Don't let the threat of vandalism be a deterrent to establishing a school garden. There is a chance of vandalism with any garden, even one in your own backyard. One of the best ways to deter potential vandals is to involve them in the garden. Involve as many people as possible in the garden, and ask them to help keep an eye on it. If possible, locate the garden in an area that isn't heavily trafficked and stay away from cut-throughs. Signs will let people know the garden's purpose and may encourage people to get involved.

Tip Five: Continuity

Since most schools are not open in the summer, it is important to have a plan to keep the garden going through summer vacation. Possibly the garden can be linked to a summer school program that has paid staff. Be consistent; determine a schedule for the garden, and volunteers will know what days and times they can show up to work .

Developing the School Garden

As with any new project, careful planning points you on the way to success.

Step 1: Plan the Garden

Gather the following tools: sketch pad; a 100 ft. tape measure; a few stakes or an assistant; a ruler or architect's scale; 18 x 24 grid paper; and colored pencils. Develop a base map of the site that shows the property lines, outline of buildings, driveways, sidewalks, and any other existing features. Next, measure and record distances in detail. Start at the corner of the buildings and record distances to windows, doors, sidewalks, water spigots, etc. The base map should be drawn on an 18 x 24 piece of grid paper with the scale of 1 equals 10' or 1' equals 20'. Be sure to record the scale of the drawing and draw an arrow to show which direction is north.

Conduct a Site Analysis

Make several copies of the base map, and use a pencil to make notes regarding the following:

- **Amount of direct sunlight**

The site should be in an open location that receives direct sunlight for at least six hours a day. Check the site at different times throughout the day and record how much sun it receives. Shady areas can be used for rest areas or for growing shade-loving plants.

- **Is the site big enough?**

Consider whatever there is enough room for planned activities and for future expansion. Will the site accommodate the number of gardeners? People should be able to enter and leave the garden without hazards.

- **Access to water**

The closer the water source is to the garden, the better. Watering a garden is a task that cannot be overlooked.

Evaluate the Soil Condition

A soil evaluation will help you determine what can grow successfully and how much work will be required to prepare your existing soil for planting. Remember that plants will not thrive in poor soil conditions.

- **Good drainage**

Good soil drainage is necessary for optimum plant growth. Roots will not root, and plants will not thrive in saturated soils. Check the site after a hard rain and look for puddling or the possibility of flooding.

- **Physical soil type and condition**

Is the soil soft and fairly easy to dig or tightly compacted? The best soil for planting is free of rocks and building material and is usually dark-colored and resembles cake crumbs. If your soil is clayish, then consider adding substantial amounts of compost to enrich it. For additional help, contact the University of Kentucky's Agriculture Department Cooperative Extension Services at http://www.ca.uky.edu/county

- **Test the soil**

Collect a soil sample and contact the University of Kentucky's Agriculture Department Cooperative Extension Services at http://www.ca.uky.edu/county to obtain lab tests for pH, lead, and organic matter. Most plants do best at a pH between 6.3 and 6.8. If the site has high lead levels, select another location for the garden; grow plants in containers; or build raised beds and bring in topsoil free of contaminants.

Carefully Select Garden Type and Plants, Based on Your Situation

Now that you understand your soil conditions and have a location in mind, you can begin selecting specific plants for an American Indian medicinal plant garden. The only limit to the garden is your imagination and creativity.

Preliminary Designs

After the base map and site analysis are completed, the fun begins. Use copies of the base map to develop preliminary designs of what you want to see in your garden. At this point in the design process, use "bubbles" (rough circles that represent functional areas you want to include), but do not focus on specific plants or graphics. Don't limit yourself to one design; draw several and make each one different. Use the preliminary designs to get feedback from the individuals committed to the garden.

Final Design

The final design focuses on specific plant material and material selection. Be sure to keep in mind all aspects of the site analysis. The purpose of planning is to keep you from making costly mistakes. It is extremely important to give plants room to grow, so be sure to consider the plant size at maturity.

Step 2: Acquire Basic Tools and Supplies

The following list does not cover every tool or supply that may be needed; however, it is a good starting place.

Basic Tools	Basic Supplies
Round-pointed shovels	Compost
Spades	Mulch materials
Garden Rakes	Fertilizer
Hand trowels	Stakes
Leaf rakes	Twine
Hoses	Gloves
Watering wands	Knee pads
Hand pruners	Baby plants
Hoes	
Wheelbarrows	

Step 3: Prepare the soil

Proper soil preparation is important for healthy plant growth.

- **Reduce weed seed.**

A nonchemical approach to eliminate all plants present is to solar sterilize the soil by covering the site with three-mil plastic for four to six weeks during hot weather.

- **Loosen the soil.**

Double dig or rototill the soil. Double digging is extremely labor intensive; however, it prepares the soil without destroying the soil structure and aerates lower levels of the soil.

- **Amend the soil.**

Add organic matter such as compost or decayed horse manure. Organic matter affects soil structure and water and nutrient-holding capacity.

Step 4: Plant the Garden

Once you have prepared the garden area outdoors,

- Transplant baby plants.

Step 5: Pest and Disease Control

- Inspect the garden on a regular basis, and be sure to check the underside of leaves for insects.
- Don't put off handling a problem; it's likely to just get worse.
- Keep the garden and your tools clean.
- Keep the garden weed-free.
- On average, plants need one inch of water per week.
- Water plants early in the morning in order to have less moisture loss due to evaporation.
- Water plants at the root zone or base of the plant.

Step 6: Maintain a Healthy Garden

- Keep the garden mulched to retain soil moisture and to suppress weeds.
- Plants need nutrients through the growing season. Healthy plants are more likely to recover from stress.

Resources

The Davis Street SMaRT Guide to Developing a School Garden, Waste Management of Alameda County, CA, 1996.

The Youth Gardening Book, Lynnn Ocone with Eve Pranis, National Gardening Association, Burlington, VT, 1983.

Adapted from Jefferson County Public Schools. 2001. *Schoolyard Habitat Guide.* Louisville, KY, Pp. 169-173.

MY GARDEN JOURNAL

Date: _____ Time: _____

Weather: general conditions (sunny, cloudy, windy) _____

temperature _____ general wind strength and direction wind is _____

coming from _____

What I did in the garden:

What I saw in the garden:

Lessons I learned today:

Illustration or photograph:

Making Finger Puppets and Puppettering

A. Making Your Own Finger Puppet

- Materials:
  - -clay
  - -paint
  - -different colors of fabric
  - -glue
  - -scissors
- Steps:
  1. Sculpt the head of the puppet out of clay.
  2. Instruct each student to use his or her thumb to press into the bottom of the puppet's head, going about as far as the length of a fingertip. This leaves a hole just large enough for a finger to fit into.
  3. Paint the puppet head after it hardens.
  4. The "body" or "stem" of the puppet can be simple: a tube-shaped piece of cloth (an infant's sock works well) with the closed end pressed up and glued into the hole in the bottom of the puppet's head.

B. Puppettering:

- Have students take turns acting out different plant and animal movements in front of the group, while those watching work their puppets to mimic those actions, such as floating, drifting on the wind, being rooted in place, blooming, dropping seeds, sprouting, growing, hopping, skipping, crawling, walking, climbing, and jumping.
- Have the puppets talk to each other and express sadness, surprise, happiness, shyness, and other emotional states.
- Have students imagine that they *are* the puppets behind a stage— doing, thinking, and feeling all that it does, thinks and feels.
- Encourage students to develop a puppet's character and voice and try to be consistent. Energy and movement make a puppet expressive.
- Remember to introduce puppets into the story from an appropriate place. A flower should sprout from the ground; a groundhog may pop up from a burrow, etc.
- Special effects also can be introduced. Crack a walnut shell with a nutcracker to make a sound simulating a seed breaking out of its seed coat. Shake a piece of metal flashing to create thunder. Make your own original sound effects!

Taken and adapted from Michael J. Caduto and Joseph Bruchac. 1998. *Keepers of Life: Discovering Plants Through Native American Stories and Earth Activities for Children*. Fulcrum Publishing, Golden, CO, Pp.14.

Simple Home Remedies for Some Common Maladies

Disclaimer: This information is not intended as medical advice. Consult with your natural health practitioner. The Kentucky Native American Heritage Commission is not responsible for any illness or injury resulting from the use of the recipes described here.

Cough (syrup)

Mix ½ teaspoon thyme with 1 teaspoon each of boneset, lobelia, slippery elm, and wild cherry bark (1 teaspoon Balm of Giliad optional). Add to 1 quarter water and boil. Strain and sweeten. Simmer 30 minutes. Cool and flavor as desired.

Earache (tincture used as ear drops)

1/4 cup mullein flowers steeped in ½ cup olive oil for several weeks. Strain several times and store tightly covered. For use , warm to room temperature.

Headache

Pour 2 cups boiling water over 3 teaspoons dried primrose flowers and leaves. Wait 15 minutes, strain and sweeten. Drink warm or hot.

Mash 10-15 elderberries in 1 cup water. Bring to quick boil. Reduce heat and simmer 10 minutes. Strain, sweeten, and drink.

Pain killer

Soak ½ teaspoon dried willow bark in 2 cups cold water overnight. Boil and simmer 20 minutes. Strain, cool, bottle. Sip 1/4 cup slowly as needed.

Sinus congestion

Pour 1 cup boiling water over 1 teaspoon boneset; cover and steep 15 minutes. Strain and sweeten. Drink with every meal and at bedtime.

Sore throat

Add water to 1 teaspoon slippery elm powder to make a paste. Dissolve ½ cup honey in 1 pint boiling water and add slowly to paste. Take 1 tablespoon as needed.

Taken from Jude E. Williams.1992. *Jude's Herbal Home Remedies*. Llewellyn Publications, St. Paul, MN.

LESSON IV

THROUGH THE EYES AND EXPERIENCES OF AN AMERICAN INDIAN CHILD

Lesson Objectives

(1) To learn about contemporary American Indian children through literature.
(2) To examine similarities and differences between American Indian children's experiences and students' own personal experiences.
(3) To encourage students to discover, document, and share their own personal history and cultural heritage with others.

Connections to the Curriculum
(Kentucky Academic Expectations Addressed)

1.2, 1.11, 2.17, 2.26, 4.1-4.2, 4.5-4.6, 6.1-6.3

Connections to the Curriculum Areas

Social Studies

Students will

- make sense of materials they read.
- write using appropriate forms, conventions, and styles to communicate ideas and information to a different audience for a purpose.
- interact effectively and work cooperatively with the many ethnic and cultural groups of our nation and world.
- recognize that although people are different, they share some common experiences and attitudes.
- effectively use interpersonal skills.
- use productive team membership skills.
- demonstrate an understanding of, appreciation for, and sensitivity to a multicultural and world view.
- demonstrate an open mind to alternative perspectives.
- connect knowledge and experiences from different subject areas.
- use what they already know to acquire new knowledge, develop new skills, or interpret new experiences.
- expand their understanding of existing knowledge by making connections with new knowledge, skills, and experiences.

Estimated Time

One to two 45-minute periods.

Materials Required

- *Meet Naiche: A Native Boy From the Chesapeake Bay Area* (2002) by Gabrielle Tayac, National Museum of the American Indian-Smithsonian Institution, in association with Beyond Words Publishing, Inc., Korea.
- "The Story of Me" handout for each student

Background

Experiences shape our views and perceptions of the world around us. For many children, television, movies, and books are the only sources for learning about and "experiencing" American Indian cultures. Often, these sources are filled with inaccuracies and incorrect information about American Indians, which perpetuates misconceptions and stereotypes about their lives, both past and present. To avoid this, it is important that children learn about American Indian cultures from sources that teach respect for American Indians. These would include, for example, books and materials written and illustrated by American Indians

Meet Naiche: A Native Boy From the Chesapeake Bay Area (2002) introduces children to the life of a contemporary American Indian child, Naiche Woosah Tayac. Unlike other stories that document life on an Indian reservation, this account is unique because it describes the life of an American Indian child growing up in urban America. This is the situation of many American Indians from many different tribes who live in big cities today.

Naiche's account is the story of a boy growing up in Maryland. He takes readers through his day at school, traces the history of his tribe and ancestors, and describes his people's ceremonies and customs.

Setting the Stage

Have students read *Meet Naiche: A Native Boy From the Chesapeake Bay Area* (2002) by Gabrielle Tayac for homework.

Procedure

1. In class, have students share their first impressions about the book by asking them to reflect on and write an answer to the following question:
    - How is the story you read similar/different from your own personal experience?
2. Have them share their views with the whole class.
3. Give each student "The Story of Me" handout and have them fill out the first column with information gleaned from the story they read and then complete the second column with information about themselves.

4. Have students examine both stories as recorded in "The Story of Me" handout to identify commonalities and differences and then answer the following questions:
    - What do you share with American Indian children?
    - What makes you different from American Indian children?

Student Assessment

Assess each student based on their completion of the homework assignment and their in-class contributions.

Extension

1. For homework, have each student write short vignettes of himself/herself for each one of the themes highlighted in "The Story of Me" handout.
2. Have students draw and/or take pictures to illustrate the vignettes.
3. Collect and edit the vignettes and then compile them into a booklet. Illustrate them with student pictures.
4. The booklet could become part of the classroom library and/or a copy could be placed in the school library for other students to read.

Sources Consulted For Content

- Tayac, Gabrielle. 2002. *Meet Naiche: A Native Boy From the Chesapeake Bay Area.* National Museum of the American Indian, Smithsonian Institution in association with Beyond Words Publishing Inc., Korea.

THE STORY OF ME

THE STORY OF Naiche Tayac		THE STORY OF ME: _____ (your name)
A Day In My Life:		
Special Event(s)/Ceremony/ Celebration(s):		
Who is my family?		
How did I get my name?		
The things I enjoy:		
The things I don't enjoy:		
I worry about:		
My dreams:		

ADDITIONAL RESOURCES

Here is a brief list of resources for teaching about American Indians in Kentucky. It was excerpted from the Kentucky Archaeological Survey's Kentucky Archaeology Education Network list prepared by Dr. A. Gwynn Henderson. To obtain the full list, go to http://www.kyheritage.org/prehist1.html.

Curriculum Materials

1. *Native Americans: Who Are They Today; A Discipline-Based Unit in Social Studies for Grades 4-5,* by Tressa Brown, Karen Cheser, Kathy Dickison, Paula Whitmer, and Robin Chandler for the Kentucky Native American Heritage Commission and the Kentucky Department of Education (2002). Designed to help teachers overcome some of the present obstacles in teaching about Native Americans (lack of easily accessible, accurate, and unbiased information that does not perpetuate stereotypes about Native Americans) and to be used in conjunction with the Commission's resource packet Teaching About American Indians: Stereotypes and Contributions. A Resource Packet for Kentucky Teachers. The unit targets five essential questions, identifies relevant instructional activities, and directs the teacher to the pages in the Resource Packet that provide the needed content and information to successfully carry out the instructional activities. Unit can be downloaded off the KDE web site: http://www.kde.state.ky.us/oapd/curric/quest/native american unit 1_16_2002.doc or go to http://www.kde.state.ky.us and search on *Native American* or *Indian* and you can access the unit from there. You can also contact the Kentucky Native American Heritage Commission for a copy. 10 p. Grade: 4-5. Cost: Free.

2. *Native Peoples, Continuing Lifeways Teacher Resource Packet* edited by Stephanie Darst and David Pollack (1994). This resource was prepared as part of the 1993 and 1994 Kentucky State Fair and Exposition Center's Native American Cultural Project. It contains an array of materials about Kentucky prehistory and American Indians. It includes a Teachers' Guide to Railey's *Kentucky Before Boone* poster (listed in the Brochures, Directories, and Posters section); a discussion of four widespread misconceptions about Kentucky's American Indians; an outline of the similarities and differences between the late prehistoric Mississippian peoples in western Kentucky and the Fort Ancient peoples in central Kentucky; a discussion of American Indian oral traditions; and sections about native basketry traditions, music, language, and plant foods. Each packet also contains classroom applications, lists of available resource materials and persons; places to visit; and teaching/assessment strategies prepared by teachers keyed to particular outcomes specified by the Kentucky Education Reform Act (KERA). Copies of the packet were mailed to all Kentucky public elementary and middle school libraries and to regional resource centers. Available from the Kentucky Archaeological Survey, 1020-A Export Street, Lexington, KY 40506-9854, 859/257-5173, 156 p. Grade: K-12. Cost: $5.00.

3. *Native Peoples Magazine Study Guide.* The Education Program of Native Peoples Magazine seeks to promote accurate and constructive teaching about native peoples. Professionally prepared study guides to use in presenting the key points of selected articles in the magazine. To order call 602/252-2236. Grade: elementary-community college. Cost: Education Pack (one magazine and one study guide) $8.95. One year subscription to Education Pack $32.00. Study Guide only $5.00. One year subscription to Study Guide only (4 guides) $20.00.

4. *Teaching About American Indians: Stereotypes and Contributions. A Resource Packet for Kentucky Teachers* by Tressa Townes Brown (1999). Developed for use by secondary school librarians, resource specialists, and teachers. Divided into three parts. The first provides information about stereotyping and offers ideas for activities; the second presents information about American Indians' contributions to American culture, as a group and individually; and the third part is a resource guide that lists books, curriculum materials, videos, and addresses of organizations and sites on the World Wide Web. Especially useful for Kentucky educators, since information related to Kentucky's native peoples, mainly the Cherokee, Shawnee, and Chickasaw, is privileged. Available from the Kentucky Native American Heritage Commission, 300 Washington Street, Frankfort, KY 40601. Phone 502/564-6661. 105 p. Grade: K-12. Cost: Free.

5. *Teaching About Native Americans* by Karen D. Harvey, Lisa D. Harjo, and Jane K. Jackson (1990). Lesson plans in this resource cover the following topics: environment and resources; culture and diversity; change and adaptation; conflict and discrimination; and current issues for Native Americans. The last section, Resources for Teachers and Students, includes criteria for the evaluation of educational materials and an "Indian Awareness" Inventory of 40 true or false questions. National Council for the Social Studies as Bulletin No. 84. Washington, D.C.

6. *Kentucky Archaeological Survey, Education Series.* A series of short booklets written for the general public on Kentucky archaeological sites and topics. Available from the Kentucky Archaeological Survey, 1020-A Export Street, Lexington, KY, 40506-9854. *Slack Farm and the Caborn-Welborn People*, by David Pollack, Cheryl Ann Munson, and A. Gwynn Henderson (1996). Describes the lifeways of the prehistoric Caborn-Welborn people, a village farming society that lived in western Kentucky from about A.D. 1400-1700. Information about the looting of the Slack Farm site and what was learned as a result of research there is also presented. B&w photographs and drawings illustrate how these people lived. 30 p. Cost: $5.00.

Reference Materials

1. *Always A People: Oral Histories of Contemporary Woodland Indians*, collected by Rita Kohn and W. Lynwood Montell (1997). Forty-one individuals from seventeen different Eastern Woodland tribes tell their own personal stories about what it was like to grow up Indian. They talk about their family and tribal traditions, their past and their hopes for the future. Illustrated with color portraits of each of the interviewed individuals, this book provides a unique opportunity to hear in Indian words, what it is like to live in America as an American Indian today. Available from Indiana University Press, 601 North Morton Street, Bloomington, IN 47404-3797. Phone 1-800/842-6796. 320 p. 36 color photos. Grade: high school. Cost: $35.00.

2. The *American Indian* CD-ROM (1998). Comprehensive research source on American Indians. Includes several books; black and white drawings by Karl Bodmer; a guide to the records in the U.S. National Archives relating to American Indians; government documents (the American State Papers, U.S. Department of Commerce's Federal and State Indian Reservations and Indian Trust Areas); and Kappler's Vol II (Indian Treaties), among others. These are facsimiles, so some of the entries are handwritten. Available from Guild Press of Indiana, Inc., 435 Gradle Drive, Carmel, IN, 46032. Phone 317/848-6421 or 1-800-913-9563. Email sales@guildpress.com Cost: $49.95 + $5.00 S&H.

3. *American Indian Reference and Resource Books for Children and Young Adults* (2nd edition) by Barbara J. Kuipers (1995) provides a section about how American Indian books can be incorporated into the curriculum; an evaluative checklist for resources; a section on selected American Indian biographies; and an extensive annotated bibliography of over 200 American Indian nonfiction books. Libraries Unlimited, Inc. Englewood, CO. ISBN 1563082586. 230 p. Grade: ??. Cost: 27.50.

4. *Archaeological Ethics* edited by Karen D. Vitelli (1996). A collection of 23 short articles from Archaeology magazine that introduces students to issues that archaeologists face every day: looting sites and collecting artifacts; how to respond to looting; how to handle cultural heritage in times of war and political unrest; the relations between archaeologists and native or descendant peoples; reburial and repatriation; and issues of professional conduct and behavior. Teachers will particularly appreciate the list of potential discussion and research questions that follows each article, and the resource guide. Available from Altamira Press, a division of Sage Publications, Inc. 1630 N. Main St., Suite 367, Walnut Creek, CA. ISBN 0-7619-0531-6. 272 p. Grade: high school. Cost: $24.95.

5. *A Critical Bibliography on North American Indians, For K-12.* Provided by the Smithsonian Institution, Department of Anthropology, this comprehensive annotated bibliography of over 800 books is an excellent resource for educators who want to introduce multiple cultural perspectives and begin to correct longstanding misunderstandings in American history. Includes reviews of highly recommended (*) and non-recommended (?) books , based on the criteria listed in the Introduction

to the bibliography. Divided by geographic areas, with one section devoted to general works. Entries typically contain a several-sentence review, bibliographic details, and a grade level recommendation. The address is http://www.nmnh.si.edu/anthro/outreach/Indbibl/bibliogr.html

6. *Indians of North America* series and the *Native Americans of Achievement* series published by Chelsea House Publishers, Inc. are excellent books written by scholars on the group or person under consideration (e.g., Cherokee, Iroquois, Seminole, Tecumseh). Books in the former series include information on the group's history (extending into the 20th century) and lifeways, and are illustrated with many pictures and photos. Books in the latter series are biographies. Available from Chelsea House Publishers, Inc., Suite 400, 1974 Sproul Road, P.O. Box 914, Broomall, PA, 19008-0914. Phone 1-800/362-9786 or 1-800/848-BOOK. Between 50 and 70 p. Grade: high school. Chelsea House also publishes a junior set of the *Indians of North America* series for younger readers. Cost: between $8.00 and $12.00.

7. *Native Americans: The People and How They Lived* by Eloise F. Potter and John B. Funderburg (1986). This book is filled with wonderful pictures and information on the various prehistoric and historic cultures of North Carolina. Germane to the study of Kentucky's native peoples in central and eastern Kentucky, given the parallels in prehistoric cultural development. Available from North Carolina State Museum of Natural Sciences, Raleigh, N.C. 80 p. Grade: high school. Cost: ??.

8. A variety of resources is available from the *Smithsonian's Anthropology Outreach Office*: http://www.nmnh.si.edu/anthro/outreach/outrch1.html Check it out for downloadable resource lists and activities about archaeology (recommended books, magazines and journals, guidelines to classroom resources); American Indians (languages, games/dances/crafts, religion, medicine); erasing stereotypes; guidelines for researching American Indian ancestry; and more. Or write to National Museum of Natural History, Anthropology Outreach Office, NHB 363, Smithsonian Institution, Washington, D.C., 20560-0112. Phone 202/357-1592. E-mail kaupp.ann@nmnh.si.edu

Miscellaneous

1. *Itse Selu: Cherokee Harvest Festival* by Daniel Pennington (19??). Cherokee, archaeologists, and historians worked together to prepare this richly illustrated story of daily life of Little Wolfe and his sister, Skye. The focus is on the Cherokee's Green Corn (harvest) Festival ceremonies and stories. Eastern Band of Cherokee vocabulary words used throughout and a Cherokee syllabary is included, as well as drawings of native technology, dress, and houses that are faithful to historical and archaeological research. An excellent children's book! Published by Charlesbridge, Watertown, MA. 32 p. Grade: elementary. Cost: $6.95 (paperback).

2. *Northern Kentucky University's Native American Program Web Page* provides links to museums with Indian exhibits in the northern Kentucky region; prehistoric mound sites in Ohio, Kentucky, and Indiana; state Indian organizations; Shawnee tribal websites; many national Indian organizations; national museums and tribal museums; tribal newspapers; and directories of federally and non-federally recognized tribes. http://www.nku.edu/~anthro/naslinks.html

3. *Oyate Catalog*. Oyate, an American Indian organization whose goal is to ensure that native people's lives and histories are portrayed accurately, produces an annual catalog of books, audio cassettes, videos, and CDs by American Indians about American Indians. Books are divided by grade levels (preschool & up; Grade 4 & up; Grade 7 & up; high school), and a section of guides and curriculum materials for teachers is included. Contact them for information or for a free catalogue at Oyate, 2702 Mathews Street, Berkeley, CA, 94702. Phone 510/848-6700; fax 510/848-4815; email Oyate@idt.net; or on the web http://www.oyate.org

KENTUCKY NATIVE AMERICAN HERITAGE COMMISSION

The Kentucky Native American Heritage Commission mission is a program of the Kentucky Heritage Council. Its mission is to: (a) educate and communicate the rich diversity and heritage of Native American peoples in Kentucky to the public; (b) lead and assist individuals, organizations and communities in understanding the needs and concerns of Kentucky's Native American population; (c) advocate Native American participation in state agencies and boards; (d) encourage state agencies to develop and support Native American programs; and (e) advocate legislation and enforcement of laws affecting Native American peoples and protecting historical and archaeological resources. For more information, write/call Kentucky Native American Heritage Commission, 300 Washington Street, Frankfort, Kentucky, 40601, 502/564-6661. You can also check us out on the Internet at: http://www.kyheritage.org/Native/20American_heritage.htm