CREDITS

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INTRODUCING THE WOODLAND ENCOUNTERS PROGRAM:

The Woodland Encounters educational program takes students four hundred years into the past to explore a recreated Eastern Woodland Indian village. The reconstructed village features a palisade wall, several wigwams, refuse pits, drying racks, and a representative native garden plot. The program emphasizes the forest-centered lifestyle of American Indians in the upper Ohio Valley prior to the arrival of European settlers. Consequently, students will not see iron tools, firearms, or other trade goods associated with a later time period. Instead, the program focuses on native tools, native technology, and how the Indians used their plant, animal, and mineral resources to provide for their daily needs. Students learn that a complex interrelationship existed between the Indians and their natural environment. Visiting the Eastern Woodland Village provides students with experiences and a level of understanding that are simply unavailable within a traditional classroom setting.

The content of the Woodland Encounters program is based on a diverse array of sources. These include archaeological evidence, oral traditions, colonial European records, ethnological studies of various Indian groups, linguistic studies, colonial era maps, period artifacts, environmental science, experimental archaeology, and historical scholarship. This combination of prehistoric, historic, Indian, and European sources enabled Meadowcroft to create and develop the Woodland Encounters program.

The program comprises four interpretive stations located within the reconstructed Indian village area. As students move through the stations, they learn about Eastern Woodland Indian life. Broadly speaking, the interpretative stations include: 1) native agriculture, 2) animals and hunting, 3) the use of the atlatl (spear thrower), and 4) “gifts of the land” - foraging for necessities and trading for luxuries. Each station features hands-on opportunities and reproduction prehistoric artifacts. The two hour program helps educators in Pennsylvania, Ohio, and West Virginia fulfill academic content standards for social studies and science.
CONTENT ALIGNMENT WITH PA, OH, AND WV STANDARDS:

Pennsylvania Academic Standards
   Environment and Ecology 4.2 – Natural Resources
   Environment and Ecology 4.4 – Agriculture and Society
   Environment and Ecology 4.5 – Humans and the Environment

   History 8.1 – Historical Analysis & Skills Development
   History 8.2 – Pennsylvania History
   History 8.3 – United States History
   History 8.4 – World History

Ohio Academic Content Standards
   Science Standards for Science & Technology

   Social Studies Standards for History
   Social Studies Standards for People in Societies
   Social Studies Standards for Geography

West Virginia Standards
   Science Standard 1: History and the Nature of Science
   Science Standard 2: Science as Inquiry

   Social Studies Standard 4: Geography
   Social Studies Standard 5: History
THINGS TO KNOW - PREPARING FOR YOUR WOODLAND ENCOUNTERS FIELD TRIP:

*Outdoor Museum* - Meadowcroft is primarily an outdoor museum. It is important that all field trip participants dress appropriately for the weather. Rainy days are common in the spring so ensure that students bring raincoats, ponchos, or umbrellas when rain is forecast. Bright sunny days sometimes make sunscreen desirable. The cooler days of fall often make it necessary to wear jackets or coats. Be aware that strongly-scented perfumes and hair sprays sometimes attract insects. Some teachers bring insect repellent just in case the mosquitoes are particularly bad. Poison ivy grows at Meadowcroft. We suggest that all visitors stay on the trails.

*Chaperones* – Attentive chaperones are an important part of the Woodland Encounters program. Meadowcroft provides students with numerous hands-on opportunities, and we require that two adults (admitted free) accompany each group of twenty students. Additional adults are welcome, but will be charged the regular program fee. Chaperones must accompany students at all times and be prepared to help enforce proper group behavior. It is particularly important that students not touch any artifacts unless invited to do so by museum staff. This protects the artifacts and helps to ensure the safety of the students.

*Accessibility* – The Woodland Encounters educational program takes place within a forest clearing located at the end of a 625’ compacted limestone trail. Although both the trail and village are accessible, we ask that any student with special needs be accompanied by an adult who can help them to navigate the site if necessary. Visually impaired students are welcome and will have many hands-on opportunities as they listen to talks given by museum staff. Teachers are encouraged to call Meadowcroft at 724-587-3412 to discuss any accessibility-related concerns.

*Arrival Procedure* - Upon arriving at Meadowcroft, the bus should pull up in front of the Visitor Center. While students remain on the bus, the lead teacher enters the building to purchase tickets and receive instructions. The only restrooms at Meadowcroft are located at the Visitor Center. Students will be given the opportunity to use the restrooms prior to beginning their two hour program.

*Lunch* - Students will need to bring bagged lunches with them as only snacks and drinks are available at the museum gift shop. A picnic pavilion, outdoor picnic tables, and limited indoor seating are available on a first-come basis. During pleasant weather, school groups frequently picnic on the grass behind the Visitor Center.
**Museum Shop** – School groups are welcome to visit the museum gift shop provided they are accompanied by a teacher or chaperone. In addition to regular shopping, the gift shop also offers pre-packaged souvenir gift bags. Call Meadowcroft at 724-587-3412 to discuss the cost and contents of gift bags. The gift shop is located within the Visitor Center.
TEACHER BACKGROUND INFORMATION:

Why Study American Indians?

Since the earliest days of European contact, American Indians have deeply influenced the thoughts, culture, and lifestyle of people from all over the world. Unfortunately, few modern Americans fully understand, or even think about, how Indians transformed the ways that people today live. Consider the foods that we eat. It has been estimated that 60 percent of the crops eaten in the world today were first domesticated and developed by American Indians. The list of Indian foods from North and South America includes corn, white potatoes, sweet potatoes, chili peppers, tomatoes, pumpkins, peanuts, many varieties of beans, many varieties of squash, sunflower seeds, and even chocolate. Indians also taught European colonists how to make maple syrup from the sap of maple trees. Indians likewise showed the colonists how to prepare succotash by boiling corn kernels and lima beans together in the same pot. Two additional American Indian foods that we enjoy every November are roasted turkey and cranberries. In short, the native people of North and South America revolutionized the way that Europeans, Africans, and Asians eat.

American Indians also contributed much to our modern “English” language. Basic vocabulary words such as canoe, moccasin, igloo, powwow, hominy, hurricane, hammock, wigwam, tepee, toboggan, huskies, kayak, tomahawk, squaw, papoose, and caucus are all derived from Indian words. Many place names likewise have native origins. Ask your students if they can think of any states with Indian-related names. Ohio, Kentucky, Illinois, Connecticut, Wisconsin, Massachusetts, Michigan, and Tennessee are just a few of the more than twenty states with Indian-related names. The cities/boroughs of Chicago, Milwaukee, and Manhattan are also named after Indian words as is the Mississippi River. When Europeans arrived in the Americas, the Indians taught them the names of the animals that lived in this “New World.” Some of these animal names are still used today including raccoon, moose, caribou, jaguar, cougar, barracuda, opossum, chipmunk, manatee, and skunk. Indians also pointed out trees such as hickory, pawpaw, pecan, and persimmon. Even phrases such as “going on the warpath,” “burying the hatchet,” “the Great Spirit,” or “the Happy Hunting Ground” are Anglicized ways of expressing Indian concepts. English is a much richer language because of the contributions of American Indians.

When thinking of the significance of American Indians, consider the prominent place that many Indian people hold in American history. In colonial New England, Tisquantam, better known as Squanto, played a pivotal role in the history of the Plymouth Colony by acting as an interpreter.
and guide for the Pilgrims. Further south in the Jamestown Colony, Captain John Smith claimed that a young Pocahontas saved his life by intervening when he was about to be executed. Regardless of the accuracy of the Disney version, Pocahontas holds a special place in the collective conscious of Americans. The same holds true for other native people such as Sitting Bull, Geronimo, Chief Joseph, Sacagawea, Chief Logan, Cochise, Sequoyah, and Thayendanegea/Joseph Brant. More contemporary examples of notable American Indians include Wilma Mankiller, the first principle female chief of the Cherokee Nation, or Mary Crow Dog, an author and activist who has done much to publicize the conditions of the Lakota people residing on the Pine Ridge Reservation in South Dakota. It is important that Americans understand that Indians did not disappear with the closing of the frontier. According to the 2010 federal census, 2.9 million American Indians and native Alaskans continue to live, work, and contribute to the richness of American life. They are soldiers, scholars, athletes, politicians, construction workers, and loving parents. Perhaps anthropologist Jack Weatherford said it best when he wrote that “Without understanding Native Americans, we will never know who we are in America today.”

American Indians and Stereotypes:

Since the earliest days of European contact, American Indians have repeatedly been characterized by overgeneralizations, racism, romanticized imagery, and outright error. Today, such stereotypical images are particularly pervasive within American popular culture. Contrary to the Hollywood image, most Indians did not live in teepees, sport war bonnets, wear headbands, force women to do all the work, or say “How!” as a salutation. Unfortunately, many children, and adults, are ill-prepared to discern the inaccuracies of these false images. Educators face the challenge of helping students to become aware of these stereotypes and to recognize how their own cultural biases might allow such stereotypes to persist. An important goal of the Woodland Encounters program at Meadowcroft is to help replace children’s stereotypical “knowledge” of Indians with a more factually-based understanding.

The Woodland Encounters program also serves as a corrective to those stereotypes that equate being “primitive” or “prehistoric” with cultural inferiority. In looking at people from the past, it is important that we not judge them on the basis of our own present values and belief systems. Doing so only creates a distorted image of the past by removing those people from a proper context. It is likewise important that we not judge past cultures on the basis of their level of technology. Although prehistoric Indians did not manufacture objects from plastic, iron, or synthetics, they did create an array of effective tools and beautiful artwork from the materials at hand. Students
who visit Meadowcroft’s Indian village will see how the Indians used natural materials such as stone, wood, fiber, shell, and bone to create everything needed to comfortably sustain their woodland-centered lifestyle.

**The Past is a Foreign Country:**

Making the past come alive is a challenge faced by educators and museum professionals alike. Accomplishing this goal demands a judicious combination of quality programming, skillful instruction, and the ability to make the distant past relevant to today’s students. The difficulty in trying to connect students with the past is that not only are we talking about a different time, but in many ways, the past was a very different world. Perhaps British novelist L. P. Hartley said it best when he wrote “The past is a foreign country; they do things differently there.”

In some ways, a field trip to Meadowcroft’s Eastern Woodland Indian village is like visiting an unfamiliar foreign country. The Indians who lived in the upper Ohio Valley four hundred years ago had a very different outlook on life than most modern Americans. Some of the cultural differences that might be explored during a field trip include the Indians’ daily subsistence activities, architecture, clothing styles, family roles, and tools. The Woodland Encounters program helps to prepare students for life within our increasingly multiethnic schools and communities by teaching them about the significance and sophistication of traditional American Indian culture. Students also learn that despite the many cultural differences that separate them from prehistoric Indians, they also share a number of basic commonalities.

**Prehistory versus History:**

The Woodland Encounters program explores the lifestyle and culture of the Eastern Woodland Indians of the upper Ohio Valley during the late 1500s. This time period is significant because it bridges the gap between the prehistoric and historic periods of the upper Ohio Valley. The fundamental difference between prehistory and history is the existence of written records. At the beginning of the 1500s, the Indians of our region remembered their past primarily through oral tradition. By the late 1600s, small numbers of European explorers and traders had visited the area and documented their impressions and observations in writing. It is the written word that separates prehistory from the historic period.
**Prehistoric Indians in the upper Ohio Valley**

One of the most frequently asked questions at Meadowcroft is “What Indians were here?” The answer very much depends on the time period in question. The archaeological excavation of the Meadowcroft Rockshelter tells us that American Indians have been in the upper Ohio Valley for at least 16,000 years. Of that vast swath of time, only the last 350 years falls within the historic period. Prior to the 1600s, we have no written historical documents that tell us specifically who lived in the region. Consequently, much of our knowledge of the prehistoric inhabitants of the region comes from the archaeological record.

**Paleo-Indians (14,000 B.C - 8,000 B.C.)**

Archaeologists divide prehistory into several distinct periods based on the lifestyle and culture of the people who lived during that time. The oldest cultural group represented in the upper Ohio Valley are the Paleo-Indians. The Paleo-Indians are named after the Paleolithic period, which literally means “old stone.” Paleo-Indians used flint and other types of rock to make spear points, hide scrapers, and other tools. They also made objects from bone, animal horn, shell, wood, leather, and plant fibers. Unfortunately, soft organic materials such as plants and leather do not survive that well in damp soil. That means archaeologists seldom discover fully intact perishable objects such as leather clothing, tree bark basketry, or woven fishing nets. Nonetheless, enough evidence has been discovered over the years to provide insight into the lifestyle of the ancient Paleo-Indians.

The Paleo-Indians lived in the upper Ohio Valley toward the end of the last Ice Age. They did not establish permanent villages nor did they practice any form of agriculture. Instead, these ancient people survived primarily by hunting and gathering. Living in small bands, they moved frequently in search of game or to take advantage of seasonably available natural resources such as spring fish spawns or ripening fruit in the fall. Evidence from the Meadowcroft Rockshelter indicates that Paleo-Indians survived mostly by hunting deer, small game, and gathering wild plants for food. They may have occasionally also hunted much larger prehistoric game such as the elephant-like mastodon.

**Archaic People (8,000 B.C. – 1,000 B.C.)**

Around 10,000 years ago, the Paleo-Indian period came to a gradual close as new ways of making tools and living off the land emerged. Archaeologists refer to this new lifestyle as Archaic culture. Like the Paleo-Indians, bands of Archaic people lived primarily by hunting and gathering.
They also supplemented their locally available natural resources by trading on a limited basis with other Archaic people scattered far and wide. Some of the luxury items they traded for include marine shells from the seashore, flint from distant quarries, and chunks of copper ore from the vicinity of Lake Superior.

Even more significant than the beginnings of trade is that Archaic people discovered the basics of plant horticulture. They did not practice large scale farming as we do today with fully domesticated hybrid varieties of crops. Rather, Archaic people learned that if they planted the seeds of useful indigenous plants such as sunflowers, gourds, or knotweed, they could later return to that spot and harvest whatever plants had grown. They also discovered the importance of saving seeds from their best plants so they could replant their garden the following spring. By repeating this process year after year, Archaic people gradually created domestic varieties of these plants. Some of these domesticated plants, such as gourds, squash, and sunflowers, are still grown today.

In addition to developing trade and horticulture, Archaic people also invented new and more sophisticated types of tools. These included various types of spear points, stone knives, soapstone pots, and mortars and pestles for grinding seeds. They also created woodworking tools such as stone axes, adzes, and gouges. The atlatl, or spear thrower, continued to be an important hunting tool.

**Woodland Indians (1,000 B.C. – A.D. 1700)**

Around 3,000 years ago, dramatic changes occurred in the way people lived in the upper Ohio Valley. The development of pottery, the adoption of sophisticated corn/beans/squash agriculture, and the creation of permanent villages are just a few of the important changes. Indians throughout the region also began using the bow and arrow as their primary hunting tool. Some Indians, such as the Adena and Hopewell cultures, created elaborate ceremonial and burial mounds. Archaeologists refer to this new lifestyle as Woodland Culture. The Woodland Encounters educational program at Meadowcroft focuses on the lifestyle and culture of Indians during the final century of the Woodland Period.

The Eastern Woodland Indians of the upper Ohio Valley experienced great change during the 1500s. At the start of the century, the region still fell within the prehistoric period. Consequently, there are no written documents that tell us specifically which groups of Indians lived here. Archaeologists who have excavated and studied their village sites and pottery types refer to them as the “Monongahela People” because archaeologists first
discovered evidence of their culture along the shores of the Monongahela River.

The prehistoric Monongahela People did not form a discreet nation or tribe. In fact, they likely encompassed several different nationalities who shared a similar lifestyle. One of the most distinguishing features of Monongahela culture was their pottery style. They typically tempered their pottery by adding crushed shells to the wet clay. Tempering pottery made it much less susceptible to breaking during the firing process. In addition, they frequently decorated their pottery by pressing cord-wrapped wooden paddles into the wet clay. The impressions created by the cords gave their finished pots an artistic flair. Another cultural trait shared by the Monongahela People was the construction of dome-shaped wigwams with an attached food storage area. The Monongahelas often protected their villages from enemy attack by encircling their communities with a wooden palisade wall. The existence of palisades tells us that warfare was a part of Monongahela life during the centuries prior to the arrival of European settlers.

Nobody knows for sure what became of the Monongahela People. By the time the first European explorers and traders arrived in the upper Ohio Valley in the late 1600s, most of the resident Indians of the region were gone. Many of them likely died of European diseases such as smallpox and measles. Never having been exposed to these alien germs, Native Americans had little resistance to them. In some cases, the death rate from disease approached 95% over the course of a century. Further population loss probably stemmed from intermittent warfare with the powerful Iroquois Confederacy from present New York state. The limited available historical evidence suggests that during Iroquois attacks, some of the Monongahela People may have been captured and adopted into the families and villages of the Iroquois. Perhaps future research will some day provide a more definite answer to the question of what became of the Monongahela People.
CLASSROOM ACTIVITIES FOR YOUNGER STUDENTS:

Corn in Your Food

American Indians consider corn to be a gift from the land. Dozens of varieties have been grown in the highlands of present Mexico for over 6,000 years, but not until about a thousand years ago did the Indians of the Eastern woodlands begin to grow it in significant amounts. By the year 1600, corn comprised about 50% of the diet among the Indians of the upper Ohio Valley. The Indians ate corn fresh like corn on the cob, but they also dried and saved it to eat during the winter when other foods became scarce. Corn was very important to the Eastern Woodland Indians. Today, corn is still one of the most important foods in the world.

At snack time, have the students read food labels and look for corn as an ingredient. Canned corn, corn tortilla chips, and multi-grain snack crackers would work well for this activity. Remember that corn syrup is used as an ingredient in many foods including candy. Be sure to include a couple of foods that do not contain corn.

Five Tools

Tools are an important part of everyday life. Prompt your students by asking “What is a tool?” During your class discussion, ask “Who uses tools?” and “Why do you think people make tools?” Be sure the students understand that everybody uses tools. Point out that even a spoon or toothbrush is a tool. Tools help us to do our work or to accomplish the many tasks of daily life.

Have your students make a list of five different tools that their parents use. After discussing parental tools, have your students make a list of tools that they use. What types of materials are used to make the tools we use today? (wood, steel, plastic, etc)

During their Woodland Encounters field trip at Meadowcroft, have students look for five different tools that were used by the Indians. After returning to the classroom, ask students to share their lists. For what purposes did the Indians use their tools? Some tools, such as spears and traps, were used for hunting. Other tools, such as hoes, were used for farming. The Indians used some tools to create other tools. Think about the hammer stones and pressure flakers used to make the arrowheads. What types of raw materials did Indians use to make their tools?
An Indian Feast

It has been estimated that 60 percent of the crops eaten in the world today were domesticated and developed by the Indians of North and South America. Some of these native foods include potatoes, peanuts, tomatoes, pumpkins, chocolate, sunflower seeds, and maple syrup. Europeans, Africans, and Asians knew nothing about these foods until after Christopher Columbus traveled to the Americas in 1492.

The Indians also obtained food by hunting and fishing. Ask your students which animal they think was the most important game animal in the forest? (Answer: white-tailed deer) The Indians also hunted for smaller animals such as rabbits, turkeys, squirrels, and ducks. In addition, they went fishing with spears, nets, bone hooks, and they used wooden fish traps. Fish and deer meat could either be cooked and eaten immediately or dried and stored away to eat later. Most Indians did not salt their meat like we do today.

In addition to farming and hunting, the Indians also obtained food by gathering wild plants from the forest. During the summer, they ate raspberries, blackberries, and wild strawberries. In the fall, they gathered wild fruits such as grapes and paw paws. They also ate many different types of nuts in the fall. They ate walnuts, hickory nuts, and chestnuts in large amounts. Even acorns from oak trees could be eaten if they were first boiled in water to remove the bitter tasting tannic acid.

At the conclusion of your unit on Indians, your students could have an “American Indian feast” where they sample some of the foods eaten by the Indians. Appropriate foods include jerky, sunflower seeds, pumpkin seeds, berries, and shelled walnuts. Consider bringing in an electric griddle to prepare corn cakes from a commercially-prepared corn bread mix (the just add water type). Sweeten the corn cakes with a little bit of maple syrup. Point out to your students that the Indians did not use honey as a sweetener. European colonists introduced honeybees into the Americas by bringing hives of them across the Atlantic Ocean in their sailing ships.
ELEMENTARY LEVEL PRE-VISIT ACTIVITIES:

The following pre-visit activities are designed to familiarize students with some of the key topics and themes that will be encountered during their Woodland Encounters field trip at Meadowcroft.

- Mapping the upper Ohio Valley
- Living off the Land
- Monongahela Homeland
Mapping the upper Ohio Valley:

The upper Ohio Valley was the homeland of many different prehistoric Indians including the Fort Ancient Culture and the Monongahela Culture. The **Ohio River** begins in western **Pennsylvania** where the south flowing **Allegheny River** meets the **Monongahela River**, which flows north out of West Virginia. As the Ohio River flows southwest, it forms the border between the states of **West Virginia** and **Ohio**.

In prehistoric times, Indians from far and near visited the Ohio River Valley to trade. Indians who lived near the **Atlantic Ocean** carried beautiful seashells westward across the Allegheny Mountains to the Ohio Valley. Northern Indians from **Lake Erie** and beyond arrived in the Ohio Valley with porcupine quills or chunks of copper ore. The Indians used these trade goods to make decorative shell beads and copper jewelry. They also decorated leather bags and moccasins with colorfully-dyed porcupine quills. The Indians sometimes camped at the **Meadowcroft Rockshelter** during their travels.

Identify the numbered map features using the bold words above.
1. ___________________________ 6. ___________________________
2. ___________________________ 7. ___________________________
3. ___________________________ 8. ___________________________
4. ___________________________ 9. ___________________________
5. ___________________________ 10. ___________________________
Living off the Land

Like everyone, the Indians had to provide for their daily needs. These needs included food, shelter, and clothing. The Indians also enjoyed luxury items such as copper or seashell jewelry. The Indians provided for their needs in several ways. Their methods included:

• **Hunting** – The Indians hunted, trapped, and fished for food.

• **Farming** – The Indians grew corn, beans, and squash in gardens and on larger farms.

• **Gathering** – The Indians gathered useful wild plants and minerals from the land.

• **Trading** – The Indians traded with one another for natural resources that could not be found nearby.

Identify what method the Indians of the upper Ohio Valley likely used to obtain the following items.

Wild Blackberries__________________________________________
Deer Skin for Moccasins_____________________________________
Colorful Seashells___________________________________________
Corn Husks__________________________________________________
Firewood____________________________________________________
Clay for Pottery Making______________________________________
Bear Tooth Necklace_________________________________________
Sunflower Seeds______________________________________________
Flint for Knife Making_______________________________________
Copper Ore from Lake Superior________________________________
Hickory Nuts________________________________________________
Brook Trout__________________________________________________
Bean Soup___________________________________________________
Monongahela Homeland

The Monongahela People lived along the waters of the upper Ohio Valley during prehistoric times. Different groups of Monongahelas probably spoke different languages. They all lived a similar woodland lifestyle despite their differences.

Monongahela families lived in dome-shaped wigwams covered with sheets of tree bark. Sometimes they built small attachments to the sides of their wigwams to use as storage space. They often built tall palisade walls around their villages to keep out enemies. The Monongahelas lived by farming, hunting, and gathering useful plants and stones from the surrounding forests.

Nobody knows for sure what happened to the Monongahela People. Most of them disappeared during the early 1600s. Some of them may have died from diseases. Others may have run out of food during a severe drought that lasted several years. Some may have moved away to escape attacks from enemy tribes. Perhaps archaeologists who study prehistoric Indians will some day discover exactly what became of the Monongahela People.
ELEMENTARY LEVEL POST-VISIT ACTIVITIES:

The following post-visit activities are designed to reinforce what students learned and saw during their Woodland Encounters educational program at Meadowcroft.

61 Woodland Village – Acrostic Poem
62 Woodland – Postcard
63 Native Gardening – Crossword Puzzle
64 Native Gardening – The Gift of Corn
65 Indian Hunters – Deer Maze
66 Indian Hunters – Word Search
67 Gifts of the Land – Fill in the Blank
68 Gifts of the Land – Trees
Woodland Village

Write an acrostic poem about the Eastern Woodland Indian village at Meadowcroft. Use as many of the following words as possible.

wigwam  hunting  elders
fire  gather  story
child  garden  cook
forest  hunt  clay pot
palisade  furs  swim
tree bark  sew  arrow

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Woodland Village

Imagine that it is the year 1600 and you are an Eastern Woodland Indian. Draw a postcard picture of your home and village. As you draw, think about what you saw during your trip to Meadowcroft. What did the palisade look like? What types of homes did the Indians build? What did they do with their garbage? Did these Indians have horses? Did they have dogs? Where did they get their food?
Native Gardening

Word Bank

MAIZE
WATCHERS
DOG
SQUASH
HILLS
GIRDLE
CORH
HOE
BEANS
SUNFLOWER
GOURD
WOMEN
FENCE
TOBACCO
PUMPKIN

ACROSS
5  a round-shaped crop that can be sliced and dried for winter use
6  you did not see these barriers on Indian farms
7  a legume crop that is rich in protein
9  a sacred plant often used in a pipe
10  Children guarded fields while sitting on this type of stage or platform.
12  the only domestic animal kept by Ohio Valley Indians in the early 1600s
14  Instead of planting in plowed rows, the Indians planted in these.
15  to kill a tree by chopping a ring around the trunk

DOWN
1  who the farmland and crops belonged to
2  a tall yellow flower with edible seeds
3  tallest of the three sisters
4  farming tool made from shoulder blade of elk or deer
8  could be used as a storage container when dried
11  a broad-leafed crop that makes weeding unnecessary
13  an Indian name for corn
Native Gardening

The Gift of Corn

American Indians consider corn to be a gift from the land. This important crop has been used by Indians in the upper Ohio Valley for over 1,000 years! Think about the main parts of a corn plant. How did the Indians use the kernels, cobs, husks, and cornstalks? List all the different ways that you saw corn being used at Meadowcroft’s Indian village. You might be surprised!

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Indian Hunters

The white-tailed deer was the most important game animal in the forest. Indian hunters wasted very little when they killed deer. The meat and internal organs provided food to Indian families. Women turned the deer’s skin into leather by tanning it with the animal’s brains. Bones and antlers became tools such as awls, rakes, and hoes. Even the hooves could be made into rattles. Successful hunters always took a moment to thank the deer for letting them have its body.

When hunted, deer often seek shelter in thick brush. Can you find your way to the deer?
Indian Hunters

Can you find the words that have to do with hunting?

ARROW  ELK  QUIVER
BAIT  FLINT  RABBIT
BEAR  FUR  SNARE
BOW  HUNTER  TRAP
DEER  KNIFE  TURKEY
Gifts of the Land

The Indians _____________ many different types of wild plants to use as food. At a young age, children learned the _____________ of the plants and when to harvest them. In the spring they gathered tender fresh _____________ such as pokeweed, ramps, and _____________ ferns. Favorite summer foods included juicy raspberries and _____________, which both grow on thorny canes. The arrival of fall meant it was time to gather wild fruits such as purple _____________ and the sweet yellow fruit of the _____________ tree. The Indians also gathered nuts in the fall. _____________ could be eaten fresh; however, _____________ from oak trees first had to be boiled in water to remove their bitter taste. Sunny days in late winter signaled that it was time to make sugar by boiling down the sweet sap of _____________ trees. Throughout the year, the Indians used the roots of the _____________ tree to make a tasty drink that smelled like rootbeer.

Vocabulary List

sassafras          fiddlehead          grapes
acorns              names              hickory nuts
blackberries       pawpaw             maple
gathered            greens
Gifts of the Land

American Indians believe the natural world provides people with everything they need to live a happy and healthy life. Plants, animals, and minerals are all considered to be “Gifts of the Land.” Think about how important trees were to the Eastern Woodland Indians. List some of the ways that Indians used trees in their daily lives.

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ANSWER KEY: Mapping the upper Ohio Valley

1. Atlantic Ocean
2. Lake Erie
3. Allegheny Mountains
4. Ohio River
5. Monongahela River
6. Allegheny River
7. Meadowcroft Rockshelter
8. Pennsylvania
9. Ohio
10. West Virginia
ANSWER KEY: Living off the Land

Wild Blackberries - Gathering
Deer Skin for Moccasins - Hunting
Colorful Seashells - Trading
Corn Husks - Farming
Firewood - Gathering
Clay for Pottery Making - Gathering
Bear Tooth Necklace - Hunting
Sunflower Seeds - Farming
Flint for Knife Making - Gathering
Copper Ore from Lake Superior - Trading
Hickory Nuts - Gathering
Brook Trout - Hunting
Bean Soup - Farming
ANSWER KEY: Indian Hunters – Deer Maze
ANSWER KEY: Indian Hunters – Word Search
ANSWER KEY: Gifts of the Land – Fill in the Blank

The Indians gathered many different types of wild plants to use as food. At a young age, children learned the names of the plants and when to harvest them. In the spring they gathered tender fresh greens such as pokeweed, ramps, and fiddlehead ferns. Favorite summer foods included juicy raspberries and blackberries, which both grow on thorny canes. The arrival of fall meant it was time to gather wild fruits such as purple grapes and the sweet yellow fruit of the pawpaw tree. The Indians also gathered nuts in the fall. Hickory nuts could be eaten fresh; however, acorns from oak trees first had to be boiled in water to remove their bitter taste. Sunny days in late winter signaled that it was time to make sugar by boiling down the sweet sap of maple trees. Throughout the year, the Indians used the roots of the sassafras tree to make a tasty drink that smelled like root beer.
ANSWER KEY: Gifts of the Land – Trees

The Eastern Woodland Indians used trees in the following ways.

Building Material – palisade wall, wigwam frame, bark covering for wigwam, drying racks for cattails, meat, fish

Firewood – fire provided light, warmth, cooking, and safety from wild animals

Food – fruit, nuts, sassafras root-flavored drinks

Tool-making – wooden bows, arrows, tool handles,

Cover and Concealment – The forest provided people with a place to hide during times of danger.

Beauty – The beauty of colored fall leaves, spring tree blossoms, bird songs coming from the branches above made life more enjoyable.
SECONDARY LEVEL PRE/POST-VISIT LESSON PLANS:

The following pre/post-visit lesson plans are designed to familiarize and reinforce some of the key ideas and themes encountered by students when they participate in the Woodland Encounters educational program at Meadowcroft.
Pre-Lesson #1 – Myths and Stereotypes

Subject: Social Studies
Grade Level: Secondary

Description:
Before going on their fieldtrip to Meadowcroft, the students will participate in a poster-walk and discussion about the myths and stereotypes surrounding American Indian cultures.

Objectives:
1. Students will be able to formulate answers about American Indian cultures from their previous knowledge.
2. Students will be able to discuss and explain their answers about American Indian cultures from their poster-walk.
3. Students will be able to list and describe the myths that surround American Indian cultures.

Materials:
1. Five to six pieces of poster paper
2. Different colored markers
3. Tape

Procedures:
The teacher will already have questions about American Indian cultures written on poster paper and hanging up in the hallway. Some example questions could be; were American Indians culturally inferior to Europeans, and why, were all American Indian cultures the same, what types of shelter did American Indians live in, how did American Indians dress, what types of tools and weapons did American Indians use and were they effective, what were the jobs and/or roles of American Indians women and children, and did we inherit anything from American Indian cultures, and if so, what? The teacher will then explain a poster-walk to the students and the rules of participating in one outside of the classroom in the hallway. The teacher will then count the students off into groups of four or five students each. Each group will receive a different color marker and they will enter the hallway. The teacher will direct each group to a different poster, and he or she will inform the students that they are to stay at their poster until the teacher tells them to move onto the next one. The groups will move from one poster to the next when the teacher says until they have all been at each poster. The teacher will then tell the students to go back into the classroom, and he or she will take down all of the posters. The teacher will then hang all of the posters next to each other at the front of the classroom, and they will all begin to discuss the answers. During the discussion the teacher and
students will address and debunk the myths surrounding Native American cultures. The students will then go on their fieldtrip to Meadowcroft.

**Assessments:**

The teacher will keep track of student participation during the poster-walk, the discussion, and while at Meadowcroft. The students will receive a pass or fail for their answers on the posters.
Pre-Lesson #2 – Time, Continuity, and Change

Subject: Social Studies
Grade Level: Secondary

Description:
Students will work in groups and write an exit slip in which they will make a connection between the Eastern Woodlands Indians and time, continuity, and change.

Objectives:
1. Students will be able to interpret the meaning of time, continuity, and change.
2. Students will be able to generate a relationship between time, continuity, and change, and the Eastern Woodlands Indians.
3. Students will be able to assess what they learned in groups in an exit slip.
4. Students will be able to apply time, continuity, and change when they attend their fieldtrip to Meadowcroft.

Materials:
1. Presentation on time, continuity, and change, and the Eastern Woodlands Indians
2. Paper
3. Pens and pencils

Procedures:
Before going to Meadowcroft the teacher will present on time, continuity, and change and the Eastern Woodlands Indians. The teacher will then draw on the relationship between time, continuity, and change and the Eastern Woodlands Indians. The teacher will then count the students off into groups of four or five. The students will be informed to get into their groups and discuss what they see as the relationship between the two. At the end of class the students will each write an exit slip in which they will assess what they learned in their group in one to two sentences, and they will turn it in as they exit the class. The next class they will be going to Meadowcroft to observe the Eastern Woodlands Indians culture.

Assessments:
The teacher will keep track of student participation during the presentation, group work, and while at Meadowcroft. The teacher will give a pass or fail for the exit slips.
Pre/Post-Lesson #3 - Artifact Analysis

Subject: Social Studies
Grade Level: Secondary

Description:
The students will work in groups to observe artifacts from the Eastern Woodlands Indians, and they will use problem solving skills to determine what they are.

Objectives:
1. Students will be able to observe and inspect a number of artifacts from the Eastern Woodlands Indians culture.
2. Students will be able to analyze the different artifacts that they observe.
3. Students will be able to formulate a hypothesis of what each artifact could be.

Materials:
1. Five to seven artifacts from the Eastern Woodlands Indians
2. Problem solving questions posted at the front of the classroom to guide student’s inquiry.
3. Paper
4. Pens and pencils

Procedures:
The teacher should already have all of the artifacts placed in different areas of the room. All of the artifacts should be ones that the students will be observing at Meadowcroft, but the teacher should not tell them this or that they are from the Eastern Woodlands Indians culture, until after the assignment. The teacher will then split the students up into groups of four or five each. The teacher will inform the students that they will be working in these groups to observe artifacts and to come up with a hypothesis about what they believe each artifact is. They are to answer each of the questions posted at the front of the room for each artifact. Some example questions are; what is the color, shape, size, and material of the artifact, what could the artifact have been used for, who do you think could have used this artifact, how old could the artifact be, what do you think that the artifact is? The teacher should inform the students that each group is to stay at each artifact until the teacher tells them to move to the next one. Some examples of artifacts that the teacher could use are a deer antler rake, a stone ax, an atlatl, a piece of tanned hide, a woman’s digging stick, and or a piece of a cattail basket. Each group should turn in their answers to all of the questions with all group members’ names at the top of the paper.
After the groups have observed every artifact, they will turn in their answers to the questions. The teacher will then inform them that these were all artifacts from the Eastern Woodlands Indians culture. The teacher will then discuss with the class that they were essentially acting as archaeologists. The teacher can briefly discuss what an archaeologist does and compare it to what the students were just doing. The teacher can then inform the students that they will be finding out what all of the artifacts are during their fieldtrip at Meadowcroft. Then when they return from their fieldtrip at Meadowcroft they can all discuss what they had originally thought that the artifacts were, how they came to those conclusions, and what they actually were.

**Assessment:**
The teacher will keep track of student participation during all presentations, discussions, group work, and while at Meadowcroft. The students will also receive a grade for their turned in work about the artifacts.
Pre/Post Lesson #4 – Adapting to the Landscape

Subject: Social Studies
Grade Level: Secondary

Description:
The students will learn about the impact of the physical world on its human inhabitants in reference to the Eastern Woodlands Indians living in this area.

Objectives:
1. Students will be able to explain basic human needs, the geography and climate of southwestern Pennsylvania, and the limits and demands that the Eastern Woodlands Indians faced from the physical world around them.
2. Students will be able to research the geography and climate of southwestern Pennsylvania using their books, state maps, and atlas'.
3. Students will be able to combine what they have learned from presentations, discussions, written resources, and their fieldtrip to Meadowcroft to compose a letter in which they must identify and explain the physical conditions of the area.

Materials:
1. Presentation on basic human needs, the geography and climate of southwestern Pennsylvania, and the physical limits and demands that the eastern Woodlands Indians of this area would have faced.
2. State maps
3. Atlas'
4. Paper
5. Markers
6. Colored pencils
7. Pens and pencils

Procedures:
Before going to Meadowcroft the teacher will present on basic human needs, the geography and climate of southwestern Pennsylvania, and the limits and demands of the physical world that the Eastern Woodlands Indians of this area would have faced. The students will participate and discuss during the presentation. The students will then research the geography and climate of southwestern Pennsylvania using their books, state maps, and atlas’. The teacher will then inform the students that while they are at Meadowcroft they should pay close attention to the physical environment and the limits and demands that this would have placed on the Eastern Woodlands Indians of this area. After returning from their fieldtrip
to Meadowcroft, the students will discuss the physical geography and climate that they observed. They will then discuss some of the limits and demands that they believe the Eastern Woodlands Indians would have faced, and how they would have addressed these. The teacher will then inform the students that they are to write a two to four paragraph letter. They are to imagine that they are an Eastern Woodlands Indian writing to a friend or family member that has not yet reached the area, and they are to explain to them the physical geography and climate, the resources available to them, and the limits and demands that they face due to their environment. The teacher should inform the students that when the Eastern Woodlands Indians did live in this area they did not write like we do today, so this is not the way that they would have communicated with others at a distance, but they are pretending for purposes of their education. The students can get as creative as they want but it is not necessary. They can also attach letter size visual aids such as drawings or maps, but again it is not mandatory. The students will then turn their letters in to the teacher.

Assessments:
The teacher will keep track of student participation during all presentations, discussions, while at Meadowcroft. The students will also receive a grade for their letters.
Pre/Post-Lesson #5 – Comparing and Contrasting Cultures

Subject: Social Studies
Grade Level: Secondary

Description:
Students will learn about their own culture and the culture of the Eastern Woodlands Indians through a fieldtrip, artifacts, and an essay.

Objectives:
1. Students will be able to explain what culture is and to describe the culture of the Eastern Woodlands Indians.
2. Students will be able to compare and contrast their culture to that of the Eastern Woodlands Indians.
3. Students will be able to present, describe, and analyze their culture through artifacts, and they will be able to observe and analyze the culture of the Eastern Woodlands Indians through artifacts at Meadowcroft.
4. Students will be able to discuss, analyze, and compare and contrast their own culture and artifacts to that of the Eastern Woodlands Indians in an essay.

Materials:
1. Presentation on culture and on the culture of the Eastern Woodlands Indians.
2. Cultural artifacts
3. Paper
4. Pens and pencils
5. Access to computers

Procedures:
Before going to Meadowcroft the teacher will present on culture and on the culture of the Eastern Woodlands Indians. The class will participate and discuss during the presentation. The students will then brainstorm as a class to compare and contrast the culture of the Eastern Woodlands Indians to their own culture today. The teacher will then inform the students that they are to each bring in three artifacts that describe their culture, and they are to explain them to the class in reference to their culture. The teacher should have three artifacts ready that explain his or her own culture to show and explain to the class as an example of what is expected. The students will bring in their artifacts, form a circle, and break down the relationship of their artifacts to their culture. The teacher will then inform the students to pay close attention to the culture and artifacts of the Eastern Woodlands Indians while at Meadowcroft. After returning from Meadowcroft, the class will
discuss the culture and artifacts of the Eastern Woodlands Indians that they observed at Meadowcroft. The teacher will then inform them that they are to write a two to three page essay comparing and contrasting their three artifacts that represented their culture to three artifacts that they observed at Meadowcroft that represent the culture of the Eastern Woodlands Indians. The paper must contain a thesis, it must describe culture, it must list and describe the student’s three artifacts and three artifacts of the Eastern Woodlands Indians, and it must compare and contrast the student’s artifacts to the Eastern Woodlands Indians artifacts. The paper must be two to three pages, typed, 12 font, and double-spaced. The students will then turn their essay in to the teacher.

Assessments:

The teacher will keep track of student participation during all presentations, discussions, and while at Meadowcroft. The students will receive a pass or fail for bringing in and explaining their three artifacts and culture. The students will receive a grade for their essays.
Pre/Post-Lesson #6 – Tools and Technology

Subject: Social Studies
Grade Level: Secondary

Description:
Students will learn about technology in reference to objects and/or tools, and they will compare and contrast the technology level of an object or artifact from the Eastern Woodlands Indians and one used in America today.

Objectives:
1. Students will be able to list and describe the different aspects of the technology of a tool or object.
2. Students will be able to analyze different tools and objects in reference to their technology level.
3. Students will be able to observe specific tools and objects used by the Eastern Woodlands Indians at Meadowcroft.
4. Students will be able to research and examine a specific object or tool used in America today.
5. Students will be able to compare and contrast the technology level of an object or tool used by the Eastern Woodlands Indians as seen at Meadowcroft to a similar tool used in America today.

Materials:
1. Presentation on how to determine the technology level of an object or tool
2. Computers and the Internet
3. Poster board
4. Paper
5. Markers
6. Colored pencils
7. Pens and pencils
8. Any other available craft materials

Procedures:
Before going to Meadowcroft the teacher will present on how to determine the technology level of a tool including the production method, the materials, and the utility of the object. The students will participate and discuss during the presentation. The teacher will provide an object for the class to discuss its technology level. The teacher will then inform the students to pay particular attention to the different objects and tools that they observe at Meadowcroft, and that they should ask questions in reference to the technology level. After returning from their fieldtrip at Meadowcroft,
students will be split into groups of four or five and each group will be assigned a different object or tool that was observed at Meadowcroft. Each group will have to research a similar object or tool used in American society today. They will have to put together a three to five minute presentation in which they will compare and contrast the technology level of each tool. They must include the method of production, the materials used, the utility of the object, and at least one visual aid. They can either create the visual aid or find one on the Internet. After every group has presented the students will discuss whether they think that any culture is more civilized than another or if every culture has different objects and tools that are more advanced depending on what they are used for. They will then complete an exit slip in which they will write one to three sentences on their personal opinion in reference to this.

**Assessment:**

The teacher will keep track of student participation during all presentations, discussions, and while at Meadowcroft. The students will receive a grade for their presentations. The students will receive a pass or fail for their exit slip.
Pre/Post-Lesson #7 – Environment

Subject: Social Studies
Grade Level: Secondary

Description:
Students will observe the environment of the Eastern Woodlands Indians to identify natural, human, and adapted features of their environment. They will also write an essay about the natural, human, and adapted features of the Eastern Woodlands Indians culture as seen at Meadowcroft.

Objectives:
1. Students will be able to list and define natural, human, and adapted features of the environment.
2. Students will be able to examine the environmental features of the Eastern Woodlands Indians at Meadowcroft.
3. Students will be able to discuss their observations as a class.
4. Students will be able to combine their observations and class discussions to formulate an organized, coherent essay on natural, human, and adapted features of the environment in general and of the Eastern Woodlands Indians environment as seen at Meadowcroft.

Materials:
1. Presentation on natural, human, and adapted features of the environment
2. Dry-erase board and markers
3. Paper
4. Pens and pencils
5. Computer access

Procedure:
Before going to Meadowcroft the teacher will present on natural, human, and adapted features of the environment. The teacher will then inform the students that they will be observing these while at Meadowcroft. After returning from their fieldtrip, as a class they will discuss what they observed. The teacher will write natural, human, and adapted in three sections across the dry-erase board. The students will come up one at a time to write one observation under one of the three categories that they observed at Meadowcroft. After discussing their observations, the teacher will inform the students that they are to write a two to three page essay. The students will combine the class discussions with what they observed and learned at Meadowcroft to form an essay. The essay must contain a thesis, and it must list and describe natural, human, and adapted features of the environment in
general and those of the Eastern Woodlands Indians as seen at Meadowcroft. The paper must be typed, 12 font, and double-spaced. The students will then turn their papers in.

**Assessments:**

The teacher will keep track of student participation during the presentation, discussions, and while at Meadowcroft. The teacher will grade the essay on the environment.
Post-Lesson #8 - Postcards

Subject: Social Studies
Grade Level: Secondary

Description:
After students return from their fieldtrip at Meadowcroft they will create a postcard about Eastern Woodlands Indians that would be attractive to other people.

Objectives:
1. Students will be able to determine what in southwestern Pennsylvania would have been attractive to Eastern Woodlands Indians.
2. Students will be able to construct a postcard.
3. Students will be able to present their creation to the class in one to two minutes.
4. Students will be able to recognize the importance of different aspects of Eastern Woodlands Indian culture.

Materials:
1. Poster paper cut into postcards
2. Construction paper
3. Glue
4. Markers
5. Colored pencils
6. Glue
7. Tape
8. Scissors
9. Pens and pencils
10. Any other available craft materials

Procedures:
Before going on their fieldtrip to Meadowcroft, the teacher will inform the students to pay close attention to aspects of Eastern Woodlands Indians environment and culture that would have attracted them to the area. After returning from Meadowcroft the teacher will have the students brainstorm together to come up with what would have attracted them. The teacher will then inform the students that they are to develop a postcard that could have been used to attract Indians to the region. The teacher should have example postcards laid out for students to look through to get ideas. The students will then make their postcards with the craft materials provided to them. After students have completed their postcards, they will each come to the front of the classroom and give a one to two minute presentation about their
postcards. The students must explain why Indians would have been attracted to the area because of what is on their postcard. Lastly the students must turn their postcards in.

**Assessments:**

The teacher will keep track of student participation during discussions and while at Meadowcroft. The students will receive a pass or fail for their presentations of their postcard. The teacher will grade the student’s postcards.
Post-Lesson #9 – Time and Cultural Change

Subject: Social Studies
Grade Level: Secondary

Description:
After the students return from their fieldtrip at Meadowcroft they will create an essay on time, continuity, and change and the Eastern Woodlands Indians in relation to what they observed, experienced, and learned while at Meadowcroft.

Objectives:
1. Students will be able to describe and analyze time, continuity, and change.
2. Students will be able to explain the connection of time, continuity, and change to two aspects of Eastern Woodlands Indians culture.
3. Students will be able to create a one to two page essay explaining time, continuity, and change through aspects of Eastern Woodlands Indians culture as seen at Meadowcroft.

Materials:
1. Presentation on time, continuity, and change
2. Paper
3. Pens and pencils
4. Access to computers

Procedures:
After returning from Meadowcroft the teacher will present on time, continuity, and change. The students will participate and discuss during the presentation. The teacher will then use the Socratic Method of questioning to guide the students to make connections between time, continuity, and change and the Eastern Woodlands Indians. The teacher will then inform the students that they are to write and type a one to two page essay on time, continuity, and change and its relationship to the Eastern Woodlands Indians. For this essay the students must have a thesis, they must describe time, continuity, and change in their own words, and they must describe this in relation to the Eastern Woodlands Indians. They must do this by addressing at least two of the following aspects; climate, environment, family life, trade, hunting, and tools. The essay must be one to two pages, typed, 12 font, and double-spaced.
Assessments:

The teacher will keep track of student participation during presentations, discussions, and while at Meadowcroft. The teacher will grade the essays.
Post-Lesson #10 - Careers

Subject: Social Studies
Grade Level: Secondary

Description:
After students return from their fieldtrip at Meadowcroft they will create a presentation on a specific job of their choice in the Social Studies field relating to their fieldtrip.

Objectives:
1. Students will be able to list and describe some of the different jobs dealing with Social Studies that they observed at Meadowcroft, that they researched at school, and that they observed from student presentations.
2. Students will be able to research a specific job using the Internet, library, and other resources available to them.
3. Students will be able to present and describe their specific job to the rest of the class.

Materials:
1. List of different jobs that connect to the fieldtrip at Meadowcroft
2. Computer, Internet and library access
3. Other resource materials such as magazines and articles
4. Paper
5. Markers
6. Colored pencils
7. Glue
8. Scissors
9. Tape
10. Any other available craft material

Procedures:
After returning from their fieldtrip at Meadowcroft the teacher will inform the students that they must choose a job from a list of jobs provided by the teacher. These jobs will all be related to the Social Studies and to Meadowcroft. Some examples of job fields are Historian, Historical Interpreter, Geologist, Geographer, Anthropologist, Archaeologist, Journalist, Photographer, and Educator. If a student has another idea for a job that is related, it must be presented and approved by the teacher ahead of time. Students will be allowed to choose the same job, but everyone must work on their own. The students will then have time to do research for their presentation. The students must put together a four to six minute presentation that addresses a description of the job, examples of positions...
within the job, the education needed to acquire a position, the availability of the job, and their interest in the job. The students must make use of at least one visual aid that can either be created or found on the Internet. The students will then present their findings to the class.

**Assessment:**

The teacher will keep track of student’s participation during the preparation of their presentations and while at Meadowcroft. The teacher will also grade the student’s presentations.
Post-Lesson #11 – Indian Culture and American Culture

**Subject:** Social Studies  
**Grade Level:** Secondary

**Description:**  
After returning from their fieldtrip at Meadowcroft the students will create a presentation on a particular aspect of Eastern Woodlands Indians culture and they will compare and contrast it to American culture today.

**Objectives:**  
1. Students will be able to list and explain the different aspects of Eastern Woodlands Indians culture.  
2. Students will be able to compare and contrast Eastern Woodlands Indians culture to American culture today.  
3. Students will be able to present and describe their findings to the rest of the class.

**Materials:**  
1. List of different aspects of Eastern Woodlands Indians culture that were addressed at the fieldtrip  
2. Internet, computer, and library access  
3. Other source material such as magazines and articles  
4. Paper  
5. Markers  
6. Colored pencils  
7. Glue  
8. Scissors  
9. Tape  
10. Pens and pencils  
11. Any other craft material available

**Procedures:**  
After returning from their fieldtrip at Meadowcroft, the teacher will assign groups of four or five and inform the students that they will be creating a four to six minute presentation on a particular aspect of Eastern Woodlands Indians culture and they will compare and contrast it to American culture today. The teacher will then assign each group a particular aspect. These will be aspects of the culture that were seen at Meadowcroft. Some examples would be daily subsistence activities, architecture, language, clothing, family life, tools, and hunting practices. The students will then be given time to do necessary research through the resources available to them in the library, classroom, and at home. Each group of students must put together a four to six minute presentation that addresses a description of
their aspect of Eastern Woodlands Indians culture, examples of the aspect, and similarities and differences between this and American culture today. The students will then present on their aspect, and they must make use of at least one visual aid that they either found or created.

**Assessments:**

The teacher will keep track of student participation during group work and while at Meadowcroft. The teacher will also grade the student’s presentations.
GLOSSARY OF KEY TERMS:

atlatl- a tool used to throw spears faster, farther, and more accurately than spears thrown by hand

brain tanning- a method of transforming a hide into leather by working brains mixed with water into the hide

cattail- a tall, reed-like plant from the genus *Typha* often found in marshes and used by American Indians to make mats and baskets

clay- a natural, fine-grained soil that is soft when wet and hard when dry

culture- a shared way of life including beliefs, practices, attitudes, values, and everything that characterizes a group

dogbane- a fibrous plant of the genus *Apccynum* that can be used as a binding material

fletching- the feathers attached to the shaft of an arrow which stabilizes its flight

flint- a hard form of quartz used to produce stone tools

flint knapping- a method of forming and sharpening flint into tools

obsidian- a volcanic rock or glass used to produce sharp tools, such as knives, scrapers, or arrow heads

palisade- a defensive fence or wall consisting of close rows of stakes or posts set into the ground

ramada- a covered shelter used to provide shade

refuse pit- a pit in the ground where trash is accumulated or thrown away

sinew- a tendon, a very strong fibrous tissue that connects muscle to bone that can be used as a binding material

spear- a long pole or rod with a sharpened tip used as a weapon that is thrown

subsistence- the ways in which survival is obtained
temper- a substance added to a material such as clay to make it stronger

three sisters agriculture- a method of agriculture used by Eastern Woodland Indians in which corn, beans, and squash are planted together to benefit each other

wigwam- an oval-shaped American Indian dwelling made out of a wooden frame, covered by grass, bark, or hide mats, and used in woodlands areas
FURTHER READING:

Books Suitable for Younger Readers


Books for Teachers


