

**SKA-NAH-DOHT**  
Village and Museum

RESOURCE GUIDE





# Contents

Location Information . . . . .	4
Spend a Day . . . . .	5
<b>Map of Ska-Nah-Doht Village . . . . .</b>	<b>6</b>
Temporary Shelter . . . . .	7
Agricultural Area . . . . .	8
Palisade . . . . .	8
Maze . . . . .	8
Storage Structure . . . . .	8
Longhouse . . . . .	9
Midden or Garbage Area . . . . .	9
Drying Rack . . . . .	10
Look-out Platform . . . . .	10
Mortar and Pestle . . . . .	10
Stretching Racks . . . . .	11
Fish Traps . . . . .	11
Activity Area . . . . .	11
Burial Area . . . . .	12
Sweat Lodge . . . . .	12
Storage Pit . . . . .	12
Maple Sap Processing . . . . .	13
Deer Run . . . . .	13
The Web of Life . . . . .	14
Native Wisdom Shared . . . . .	15
<b>Legends . . . . .</b>	<b>18</b>
The Creation . . . . .	19
The Three Sisters . . . . .	20
Old Broken-Nose . . . . .	21
The Great Bear . . . . .	22
Bibliography . . . . .	23
Activity Sheets . . . . .	24
Answer Sheet . . . . .	41



located in

## Longwoods Road Conservation Area

8348 Longwoods Road (County Road 2) Mount Brydges, Ontario

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### Directions:

Longwoods Road Conservation Area is located at 8384 Longwoods Road (Middlesex County Road 2), approximately 32 km (19 miles) east of Chatham or 10 km (6 miles) east of the village of Melbourne.

Coordinates: Lat/Long 42.874, -81.476, UTM 17T 461140 4746990



# Spend a Day in the Park...

## ...and Step into the Past!



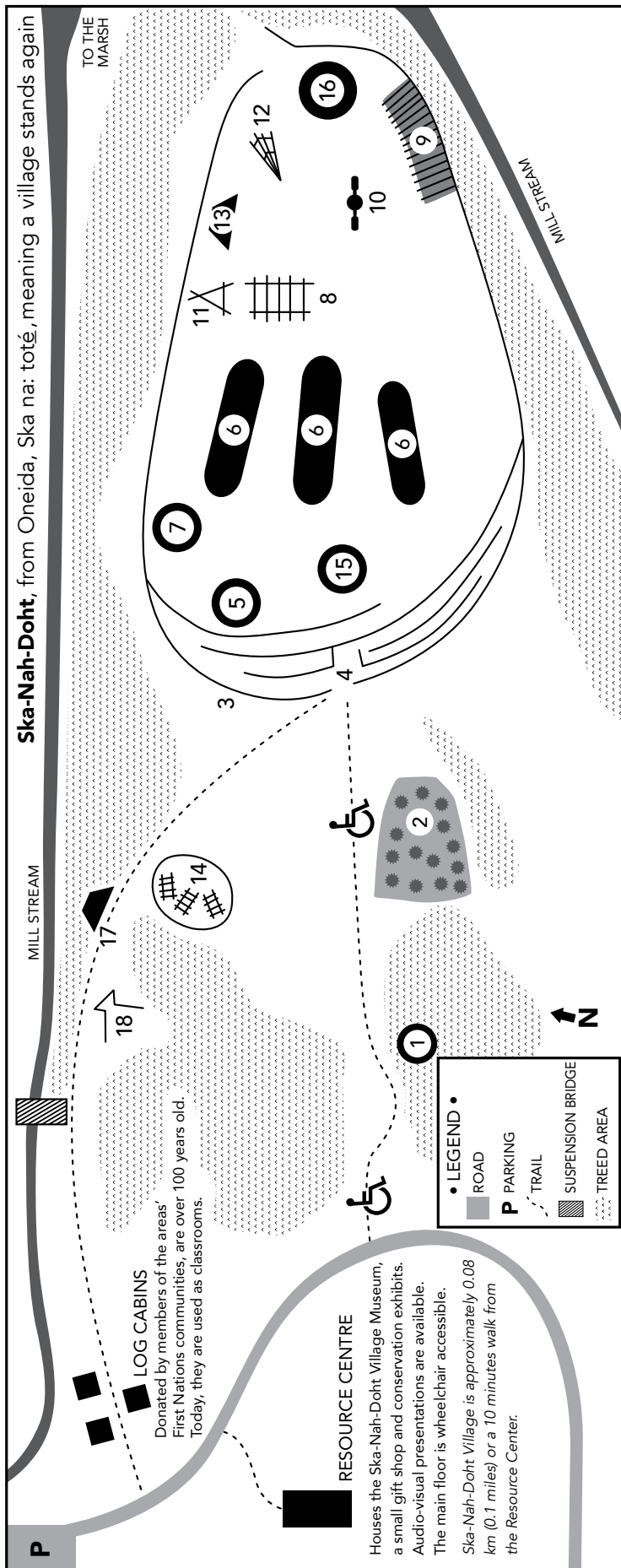
**Ska-Nah-Doht** is a recreated longhouse village of 1,000 years ago. Officially opened in 1973, it is located in the natural surroundings of **Longwoods Road Conservation Area**. The name Ska-Nah-Doht is from the **Oneida** language meaning **'a village stands again'**. Although not built on an actual site, the village is based on data collected by archaeologists, ethnographic material and the knowledge passed on by First Nations people. Two archaeological sites were excavated in Longwoods: the Kelly and Yaworski sites, which can be dated to the **Glen Meyer** time period, 800-1,200 A.D. The recovered artifacts are the basis of the museum's collection.

**Step into the past!** The Haudenosaunee (people of the longhouse) have lived around the Great Lakes for over 12,000 years. A guided tour of Ska-Nah-Doht, introduces your students to life 1,000 years ago. The longhouse people were the areas first farmers who grew their own food. They also hunted, fished, and picked wild fruits and nuts. Today, the Haudenosaunee are called the Six Nations, which include the Seneca, Oneida, Onondaga, Cayuga, Mohawk and the Tuscarora.

This guide was created and updated by the Museums Interpretive Staff. The information and activities can be incorporated into your Native studies unit either before or after your visit.

A bibliography is also included to assist with additional research on this subject.

**Spend a Day in the Park!** After the tour, why not bring a litterless picnic lunch. Then stay for a workshop to learn even more about Native life on your trip to Ska-Nah-Doht!



## Welcome to Ska-Nah-Doht: the Outside Tour

The village features are numbered to correspond with the numbering system on this map for the purposes of this resource only. There is no signage or numbering system on the village site.

We try our best but some displays may be under construction when you visit. The 18 displays are built and maintained by museum staff and volunteers. None of the displays are complete. Your students will have to use their imagination to fill in the missing elements. We feel this adds to the learning experience... How would I survive? What would I need? What would I use this for?

1. Temporary Shelter
2. Agricultural Area
3. Palisade
4. Maze
5. Storage Area
6. Longhouses
7. Garbage Pits/Midden
8. Drying Rack
9. Lookout Post
10. Mortars and Pestles
11. Stretching Racks
12. Fish Traps
13. Activity Areas
14. Burial Area

### Other Features: *Inside the Village*

15. Sweat Lodge
16. Storage Pit

### Other Features: *Outside the Village*

17. Maple Syrup
18. The Deer Run

## 1. Temporary Shelter

Small huts made of cedar saplings and covered in boughs were temporary structures to house a small group of people for short periods of time. They were used, mostly by men, during hunting, fishing, or trading trips.

At puberty, a young boy built similar structures in the woods. Along with an older male in this family, the boy would stay for days into the woods fasting, awaiting a meaningful dream to guide him into manhood. Dream interpreting still plays a very important role in the lives of the Haudenosaunee today.



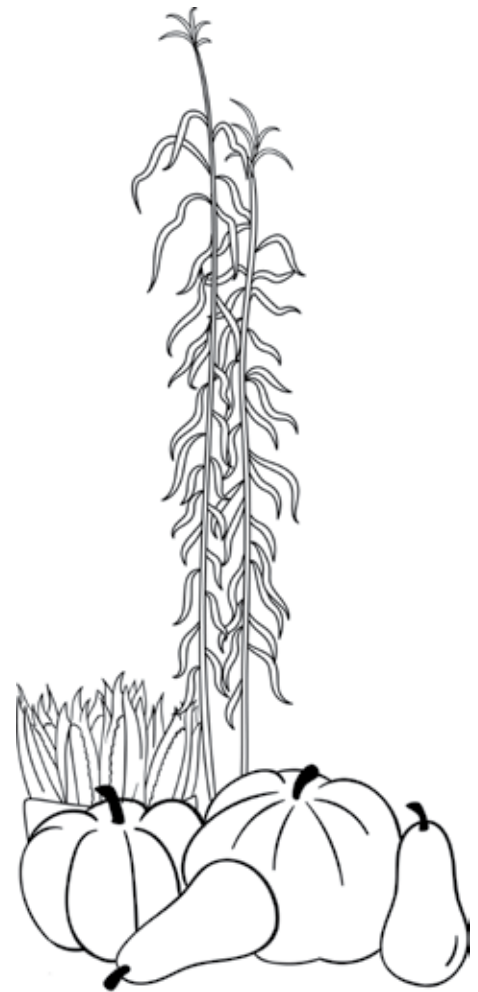
## 2. Agricultural Area

Light sandy soil found in this area was good for drainage and made the cultivation of crops easier for the villagers: southwestern Ontario's first farmers.

The women prepared the soil by building it into mounds 30-50 cm high. Nine or ten holes were poked in the top and sides of each mound. Seeds of corn, squash, and beans were soaked in water to make them sprout, then planted. By using mounds, more topsoil was concentrated in one place promoting good root development. The area between the mounds retained water, discouraging soil erosion and protected the crops from frost damage.

Corn, squash, and beans were called the 'Three Sisters' because they grew harmoniously together. The corn was tall enough to support the beans, which twined and climbed around the corn stalks. Squash vines spread out over the mound and inhibited weed growth and the roots of the beans and squash provided nutrients for the corn. 15 to 20 different varieties of corn, 50 varieties of beans, and 10 varieties of squash were planted. Sunflowers were also grown for food and oil. Throughout the summer, women and children tended the large gardens. In a separate location, the men cared for small sections of tobacco.

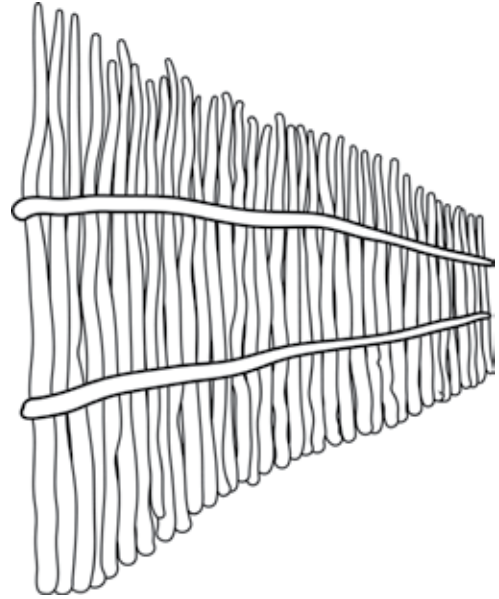
Extra crops were grown to provide the village with enough food for two years. This was insurance against a poor harvest and to provide a surplus for trade or seed stock for the next years planting. The same fields were planted year after year. Overuse of the land caused the nutrients in the soil to be depleted which led to a gradual decrease in the crop yields. The village was then forced to relocate to a more fertile area.



### 3. Palisade

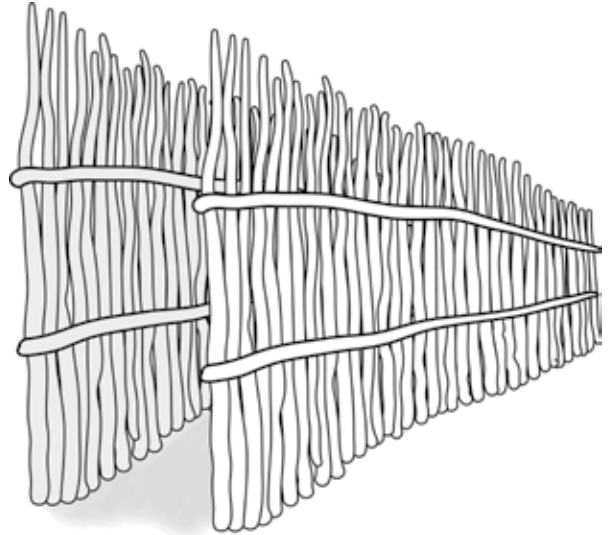
The villages were fenced with saplings (young trees) to form a wall called a palisade.

The palisade protected the people inside from human and animal intruders. It also tempered the effects if strong winds within the village.



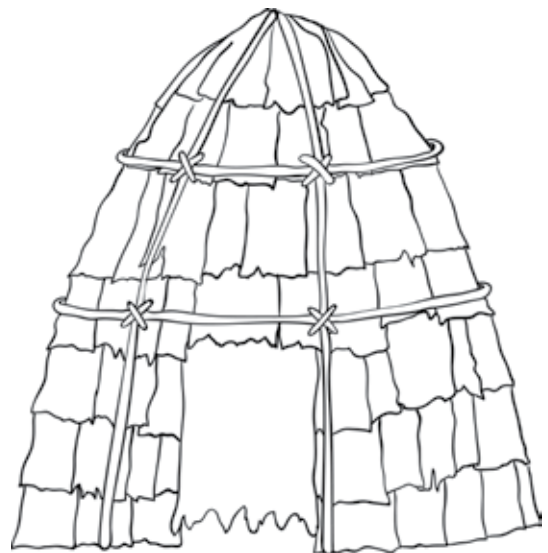
### 4. Maze

At the entrance of the palisade was a maze. It was built to confuse and slow down intruders. The pathway into the village would often narrow, at times it was impassible. There would be many dead ends. Also see #10 – Look-out Platform.



### 5. Storage Structure

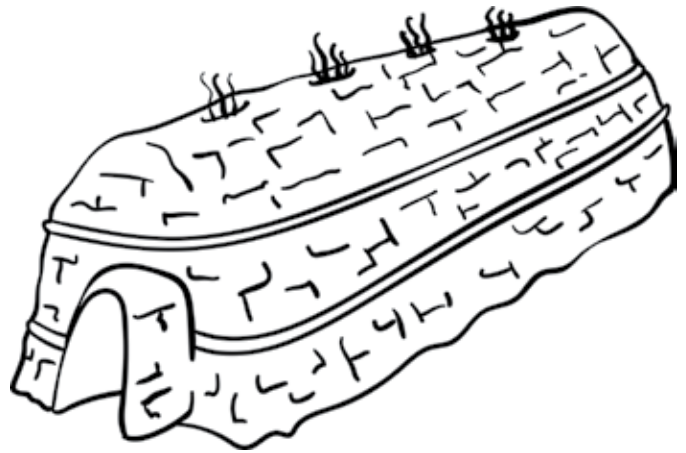
Hunting, fishing and gathering tools were stored in these structures for everyone in the village to share. Medicinal plants and firewood could easily be accessed by anyone in the village who needed them.





## 6. Longhouse

The longhouse is vital to our understanding of the Haudenosaunee social structure. An extended matrilineal family (clan) is comprised of the blood relatives traced through the female side. Married couples always lived in the wife's longhouse. Each house had a clan matron/mother: an elder chosen because of her age and accumulated knowledge. Everyone in the village respected her. Organizing daily life and delegating jobs within her house was her responsibility. She also monitored all supplies, including food. The clan matrons chose the Roiá:ne. These men were emissaries who represented the clan at meetings, social gatherings, and spoke on behalf of the clan matrons.



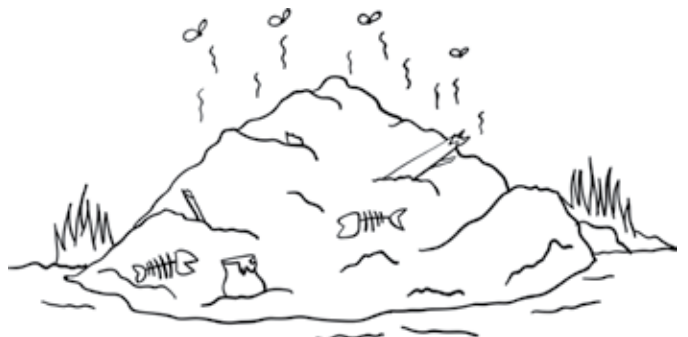
The clan system still exists today. A clan is named after animals, reptiles, or birds. The first clans were bear, wolf, turtle, heron, and snipe. Each clan helped each other during times of hardship [condolence] such as a death in the family.

Cedar saplings were placed in the ground to form the frame of the longhouse. The tops of the saplings were bent and lashed together to create an arch, then reinforced. Large sheets of thick bark, preferably elm were attached to the frame with vine lashing and reinforcing rope made of cedar roots or natural hemp. Grass and moss would fill the cracks. Hides coverings and low doorways kept out the wind. Sleeping platforms, raised up and off the floor, lined both sides of the longhouse. Storage areas were located above the sleeping platforms.

There were two ways to store food in the longhouse. Some food and medicines would be hung from the roof to smoke dry. Deep pits were dug under the platforms, lined with bark then pots or baskets of food could be lowered into them. Cold air filled the pits and preserved supplies especially through the winter months. Firepits or hearths, lined the center of the longhouse. Smoke holes in the roof acted like chimneys. One fire was shared by the two families living across from each other. Families were quite large 6-8 people. As an example, to estimate population: 8 people x 2 families = 16 x 3 fire pits = 48 x 3 longhouses = 144 villagers.

## 7. Midden or Garbage Area

The midden or garbage area is where refuse was deposited. Most refuse pits were near the edge of the village, either inside or outside the palisade. This is also where the privies or outhouses would be placed. The location was always away from food, water, and activity areas.



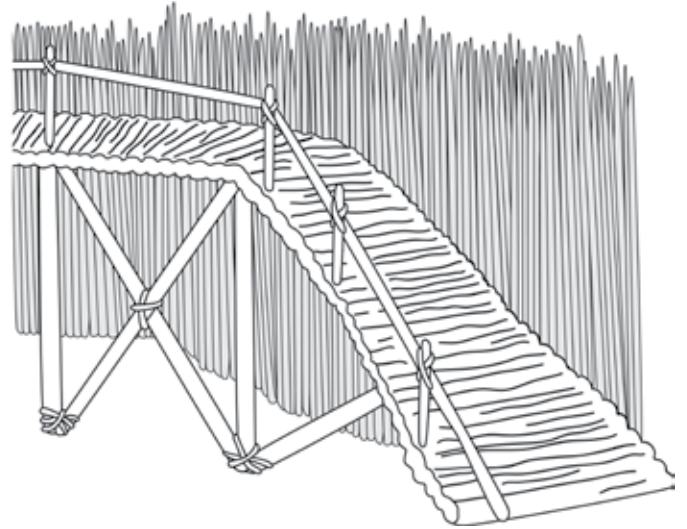
## 8. Drying Rack

Drying racks were used to smoke meat and fish. They were built high enough so that the fire below did not cook the meat, but slowly dried it. Meat and fish were smoked as a means of preservation. Plants, berries and hides could be hung from the racks to dry as well. In winter, the meat could be rehydrated in water for soup or used like "jerky" for travel food.



## 9. Look-out Platform

The look-out was used as an observation platform. Depending upon the natural defenses surrounding a village, any number of platforms were constructed at strategic locations along the inside of the palisade. Young men were given the job of protecting the village 24 hours a day, watching for intrusions both human or animals as well as changes in the weather.



## 10. Mortar and Pestle

The mortars and pestles were used to grind corn into flour and meal. The mortar, which is the base portion, was made out of a hollowed out hardwood log. The pestle, made from a hardwood sapling, was a two-ended pounder. A stone version of the mortar and pestle was also used to process other food such as nuts in the fall and preparing medicines.

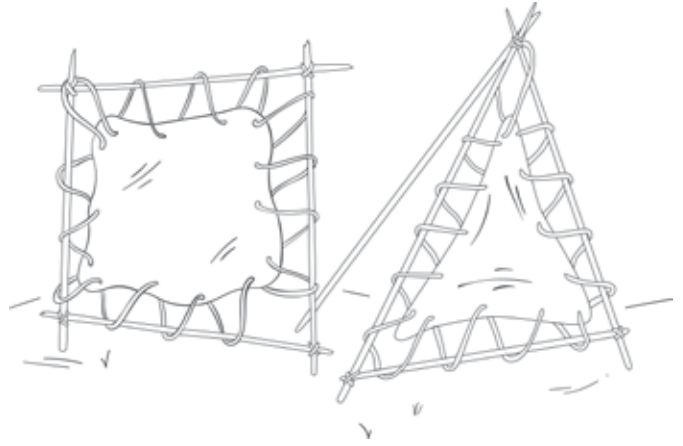


## 11. Stretching Racks

To prepare a hide, it was first scraped with bone, stone or stick tools to remove the fat. It was then put through a tanning process where a solution of animal brains and water are soaked into the skin.

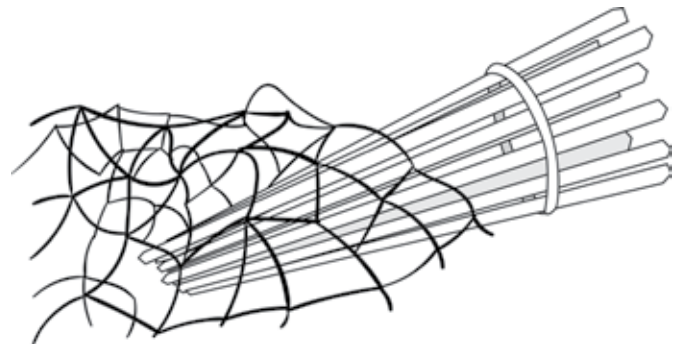
After tanning, the hide was strung tightly on a stretching rack. As the hide was being stretched, it was smoked over a fire until it turned colour. The smoking process and the use of sunflower oil worked into the hide would soften it. The hide was dehaired except when making winter clothes or blankets.

The fur was left on for winter clothes and blankets. The hair was used to make leather for many purposes; clothes, bags, drums and string used for tying tools, trimming baskets, and even making hair ties.



## 12. Fish Traps

Cone shaped fish traps were placed in deep water during the spring runs, fish entered the large opening and were unable to escape. Nets and net sinkers (notched flat rocks), also caught a lot of fish at one time. Bone spears or harpoons were used in shallow water.



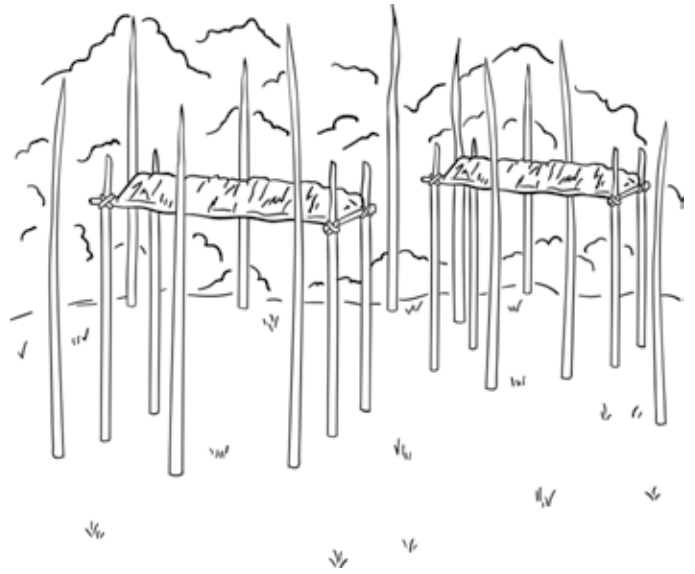
## 13. Activity Area

Villagers used these areas outside the longhouse to perform many tasks. Activities may have included making clay pots, stone tools, weaving mats and baskets, or preparing food. A lean-to sheltered them from sunny or foul weather.



## 14. Burial Area

The most common method of burial for the Haudenosaunee required the body to be wrapped in skins, covered with bark and placed on the scaffold in an area outside the village. The scaffold was high enough to prevent animals from disturbing the body. The body decomposed naturally until only the bones remained. The bones were wrapped and placed in a secondary storage area before the final burial. When the time came to relocate the village, the remains of all the people who died during the life of the village were gathered, then buried together. A large pit (ossuary) was dug and the bundled bones were placed together in the ground.



## 15. Sweat Lodge

The sweat lodge was a place of healing/ cleansing for the villagers. They visited it to prevent illness, for spiritual reasons, or for bathing. Poles were tied together then earth was mounded around it. Bark or hides placed on the frame provided a protective covering. Heated rocks were placed inside the air tight structure, then cold water was poured over the hot rocks. Like today's saunas, this made steam. Sometimes, sweat lodges were built inside longhouses.



## 16. Storage Pit

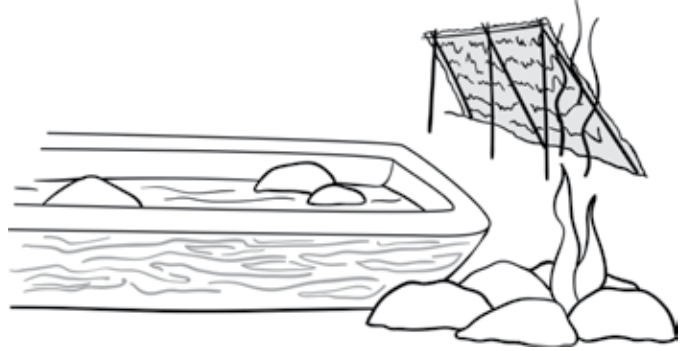
Communal storage pits were constructed outside the longhouses. The sod covered pit provided insulation to keep food cool.

Containers made out of clay or bark were placed inside the pits to keep the food preserved, especially through the winter and the hot summer months.



## 17. Maple Sap Processing

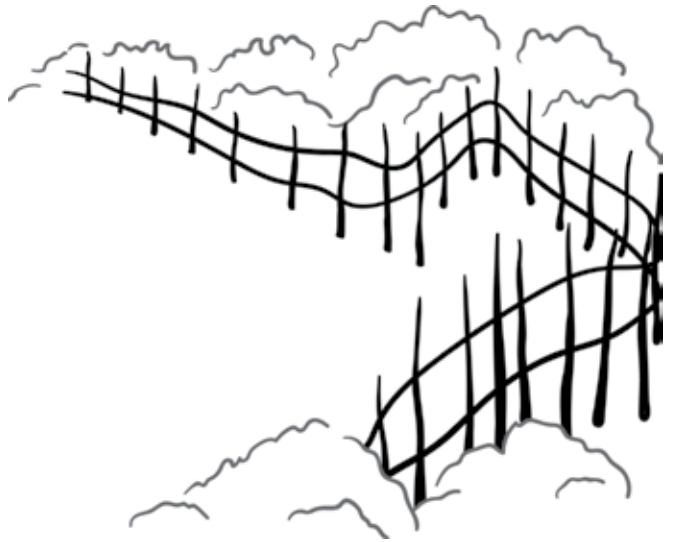
Sugar maple trees were tapped and sap was gathered in the late winter, early spring. The sap would have to be boiled to turn it into syrup. Stones were heated in a fire and dropped into the hollowed logs, filled with sap. This process continued day and night to maintain a constant temperature. When the sap became a thickened syrup, it was collected and used to flavour food. Maple candy was a treat even in the past.



## 18. Deer Run

A deer run was a V-shaped structure built deep in the forest. A group of hunters would surround a herd of deer and chase them into the wide, open end of the run. A second group of hunters waited at the end of the run with spears, bows and arrows, rocks and clubs to kill the trapped deer. The hunters took only what they needed and released enough deer to ensure a healthy heard for the next season.

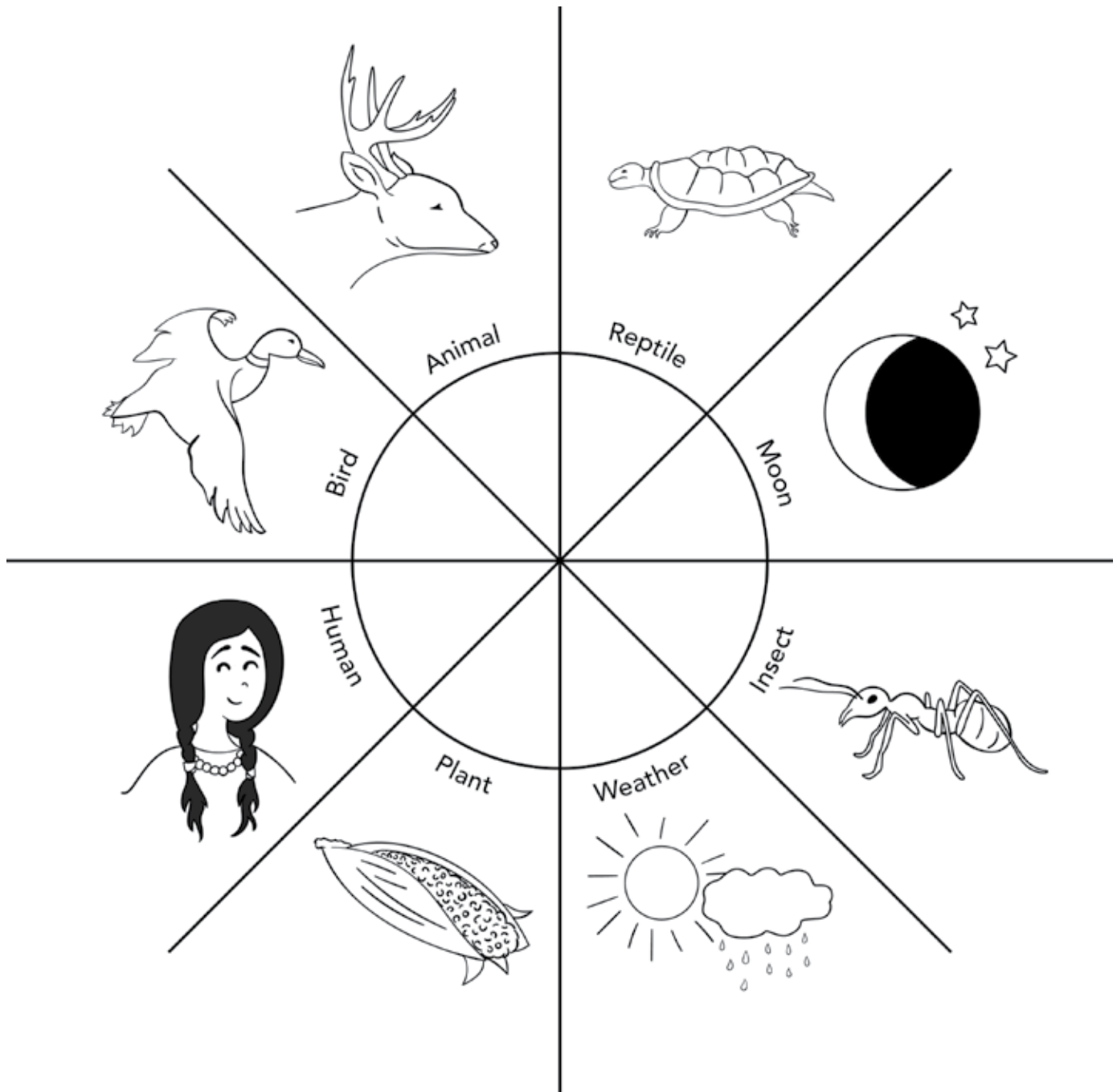
Several of these runs would be set up throughout the hunting territory.



# The Web of Life

The Haudenosaunee believe they are a part of the web of life, a circle. All living things, animals, plants and humans have spirits. The spirits are all related. All creatures in the web are equal. No single creature is superior to any of the others. Instead, there is an interdependence on each other; a give and take relationship. It is a delicate balance.

Every time they take something from the web/circle it is broken... so they give something back to keep the balance. For example, a hunter does not take an animal's life; the animal offers its life to the hunter. In turn, the hunter makes an offering to the animal, thanking it for what it has given his people: meat for food, hides for clothes, bones for tools.



# Native Wisdom Shared

- Over 200 medicinally significant plants such as:
  - white pine needle tea cured scurvy, colds, flu
  - water boiled trillium roots helped earaches
  - trembling aspen bark tea eased headaches
  - bathing in a brew of American beech bark stimulated circulation (used in case of frostbite)
- Early hunters acted as 'guides' through the forest and waterways teaching hunting, fishing, and tracking skills to European settlers.
- Ancient forest and waterway trails: became pioneer roadways and railways; today are highways linking all of Canada and North America.
- The League of Six Nations established the first cooperative political system of "checks and balances" which influenced the political writings of Ben Franklin in the 1700's. Many of the same features appear in the democratic system of early American government. The League still functions today.
- Military combat techniques such as camouflage.
- Natural science studies: how to observe animals and study natural signs of the seasons.
- Natural resources traded as 'cash crops': corn, squash, beans, pumpkins, hemp, and tobacco.
- Wilderness living inspired camping outdoors today.
- Tapping maples trees for syrup.
- Snowshoes to make winter travel easier.
- American sign language used by First Nations people to talk to others speaking a different language.
- Various Crafts including leather-work, bead-work, wood working, corn husk doll making, and pottery to name a few.
- Fashion: leather clothing has been popular throughout time: jackets, coats, pants, skirts, and vests.
- Language, found especially in place names:
  - Toronto – "the meeting place"
  - Kanadario (Ontario) – "the sparkling/beautiful water"
  - Kanata (Canada) – the village
  - Ska na tote' (Ska-Nah-Doht) – "A village stands again"

# Our Top 10 Questions and Answers

## 1. Are you an Indian?

No. The term "Indian" is credited to Christopher Columbus (1492), when he was trying to locate a western Route to the East Indies. "Iroquoian" is historically what the French called the longhouse people. "Haudenosaunee" means "People of the Longhouse" in their language. "Anishnabek/Anishnabee" means "The People" in the Ojibway/Cree languages. Other general terms for Canada's aboriginal people are First Nations, North American First Nations or First Peoples.

## 2. Are all First Nations people the same?

No. There are many different communities living in North America. Referring to all Native people as though the First Nations are a homogenous group is a mistake. There are cultural and linguistic differences between them influenced by their environment.

## 3. Do all Native people live in teepees?

No. A Native community is influenced by its environment. Nomadic groups, such as the Plains made animal hide teepees and the Algonkian had bark wigwams. They could carry these homes with them from camp to camp.

The Haudenosaunee lived in longhouses. As farmers, they began controlling their own food supply, allowing them to stay longer in areas. Their houses were built to last, but the soil would become deficient in nutrients forcing them to move every 8-15 years.

## 4. Why are the longhouse doorways so low? Were they really short?

Doorways to the longhouse were low to keep the cold and wind out, not because they were short people. Animal hides were placed over the entrances. Moss and grass was added for insulation between layers of bark on the longhouses. The Haudenosaunee were taller than today's average due to their diet and environment.

## 5. What was their religion?

The longhouse tradition refers to the spirituality and customs of those who once lived in longhouses. Their "religion" is an integral part of their everyday life. It survives and is practiced today.



## **6. Did the children go to school?**

Learning was part of everyday life. There was no special school, or time to study. Books did not exist. Knowledge was gained verbally and through observation. Teachers were their parents, grandparents, elders, and the Keepers of the Faith.

## **7. How did they get from village to village?**

Walking or using dugout canoes on the water, were their means of transportation. In the winter, they travelled by snowshoe, pulling sleds or toboggans.

## **8. Did they smoke peace pipes?**

Peace pipes, as depicted in movies and on TV, were not used by this group of people. These Native men smoked plants for medicinal reasons in small pipes made of clay or stone. Tobacco, grown and handled only by men, was burned and smoked in ceremonies.

## **9. Where did the Haudenosaunee go to the bathroom?**

For personal use, a privy or outhouse was constructed near the midden or garbage pits within the village palisade but away from activity areas.

## **10. Where did the Medicine Man live?**

The 'on-screen' version of the medicine man did not exist in this society. The Haudenosaunee had spiritual leaders, known as Keepers of Faith. They could be either men or women. They knew many medicinal cures, but also offered spiritual guidance. They were an integral part of the community, living with their families in the longhouse.

# Haudenosaunee Legends



*(The next four pages are modified versions of select legends.)*

As with all North American Native culture, storytelling was the way of passing on traditional morals and values to the young people. Stories were told from generation to generation. Legends were about earthly and mythical beings. They explained and taught the great mysteries of life.

Traditions and beliefs may vary between groups, but the common theme is the sacredness and respect of the natural world and its tie with the supernatural. There is no division between these worlds. There is no separation between

beliefs and the rules and values of everyday life. All things on earth interrelate and play an important role in maintaining nature's delicate balance.

Today these legends help us see life from earlier times.



## Sky Women A Legend

As the story is told, before this world came to be, there lived in the sky-world a husband and wife. She was expecting a child.

A great tree stood in the middle of this sky-world. It had four white roots that stretched in the directions of the wind. On its branches were many different leaves, fruit and flowers. It was a sacred tree, not to be touched by anyone.

The pregnant woman craved bark from the root of the tree and persuaded her husband to fulfill her wish. As she dug at the roots, the floor of the sky-world fell through. To their amazement, far below, there was only water and the creatures who lived in or on it.



The woman bent down to have a closer look and in doing so, lost her footing. She grabbed at the sides of the hole, but her hands slipped, leaving bits of the root tips of the great tree between her fingers. She began to fall towards the waters below.

The larger water birds saw the woman fall. They flew upward wingtip to wingtip and made a feathery raft on which to support her and break her fall. Other birds flew down, calling on the water creatures for help.

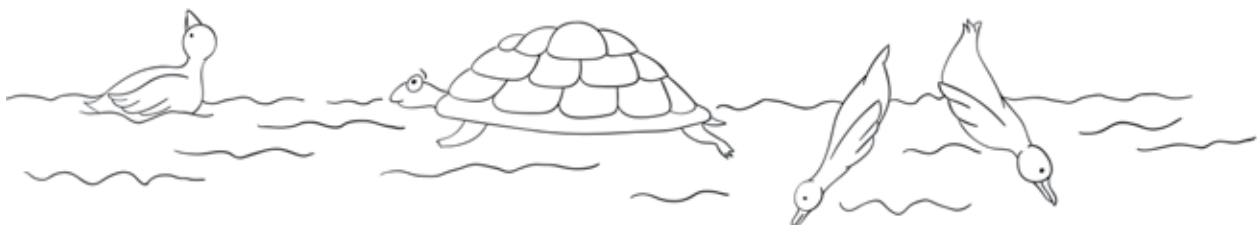
The great turtle swam up, "There is room on my back". So, the birds placed her gently on the turtle's shell.

"There must be earth where she can stand", said the duck. He dove beneath the water, but could not reach the bottom. One by one the diving birds and animals tried to get earth, but failed. Finally, the muskrat tried. He dove as deeply as he could, his lungs almost bursting. At last he touched the bottom and came up with a tiny speck of earth in his paw.

"Place the earth on my back", the great turtle said. Where the woman placed the earth on the turtle's back, it grew larger. As she began to walk in a circle, moving the direction of the path of the sun, the earth grew even larger. When the earth was big enough, she planted the roots of the great tree.

That was when the first plants grew and life on this new earth began.

*This is only a small fragment of the Haudenosaunee Creation Legend.*



# The Three Sisters

## A Legend

Long ago, three sisters lived together in a field they were different from one another. The little sister could only crawl and wore a dress of green. The middle sister wore yellow and often ran off by herself. The oldest sister stood straight and tall. She had yellow hair and a pale green shawl. They were different, but they loved each other and swore they would never live apart.

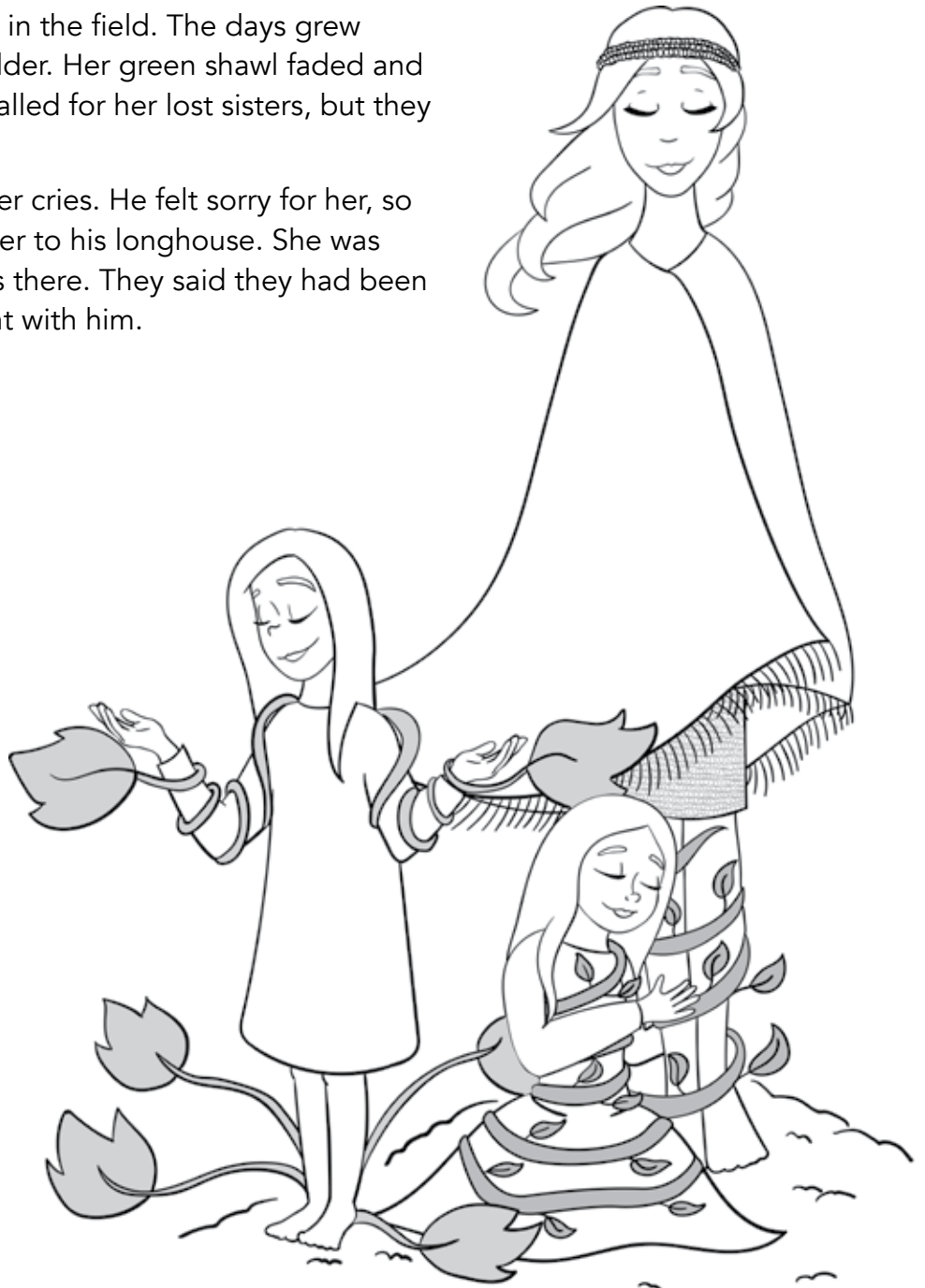
One day, a stranger came – a little boy. The sisters watched him during the day and wondered where he went at night. Later that summer, the smallest sister disappeared. The two remaining sisters mourned for her, but she did not return. The next night, the sister who wore yellow vanished.

The oldest sister was left alone in the field. The days grew shorter and the nights were colder. Her green shawl faded and grew thin. Day and night she called for her lost sisters, but they did not hear her.

One day, the little boy heard her cries. He felt sorry for her, so he picked her up and carried her to his longhouse. She was surprised to find her lost sisters there. They said they had been curious about the boy and went with him.

Winter was approaching and they decided to stay and be useful. The littlest sister kept the dinner pot full. The middle sister dried herself planning to fill the pot later and the oldest sister joined in grinding up meal for the boy. They were happy to be reunited and the boy promised they would never be separated again.

*The three sisters are corn (oldest), squash (middle), and beans (youngest), the staples of the Haudenosaunee diet.*



# Old Broken-Nose

## A Legend

*There are many "Great Rim Faces" including the well-known mask called "Old Broken-Nose". These Faces represented spirits who lived at the rim of the earth. Old Broken-Nose was the Headman of all the faces.*

One day, when the earth was new, the Creator met a stranger, the Headman of the Great Rim Faces. They argued as to who controlled the earth. They agreed to settle the matter by having a contest. The winner would be the one who could move a distant western mountain the furthest.

They sat down with their backs to the west. Their faces looked eastward and they held their breath. First, the stranger called the mountain. It moved only a short way. Then the Creator summoned the mountain. It came directly towards them. The Headman of the Faces grew impatient to see if he won the contest or not. He looked around so quickly, he suddenly smashed his nose against the mountain. This is how his nose was broken and why his mouth is distorted in pain.

The Creator realized the stranger, even in defeat, had great power. The Creator assigned the Headman the tasks of driving disease from the earth and helping the hunters. The Headman agreed to lend his powers to the humans. In turn, they would call him "grandfather", make offerings of tobacco, set down kettles of corn mush and make masks with his portrait.

So it was done.

*To this day, when he is asked "Old Broken-Nose" will come from the rim of the earth to help the humans in their curing ceremonies.*





# The Great Bear

## A Legend

Many winters in the past, a hunter discovered the tracks of a great bear. Soon the animals began disappearing from the forest. Famine came to the village and the people faced starvation.

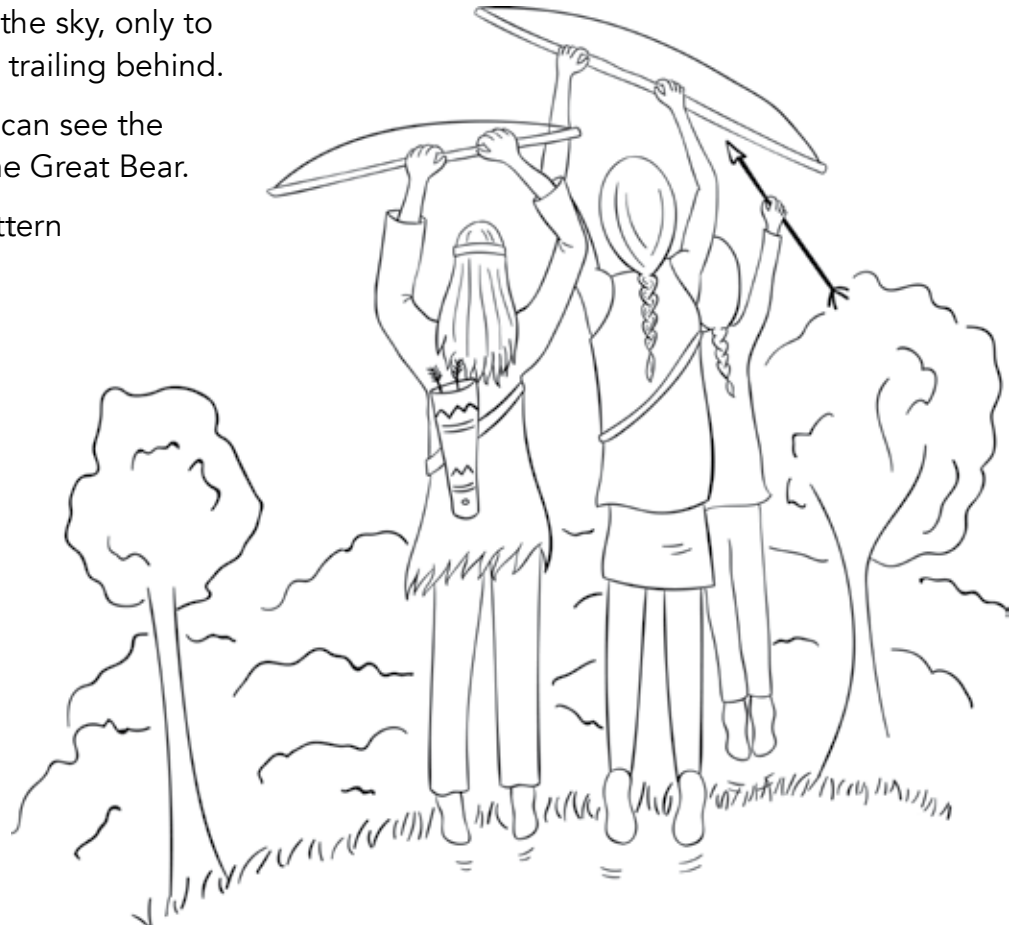
The village sent a party of warriors out to kill the great bear. They tracked the animal down, but none of their arrows or spears could pierce the bear's hide. The great bear grew angry. Only two hunters survived the bear's attack. More warriors tried, but they too were killed. Soon, bear tracks were seen circling the palisade of the village nightly. More animals disappeared and the villagers grew weak without food. All feared the great bear.

Three young brothers dreamed that they could kill the bear. The boys dreamed the same dream three nights in a row, so they believed it would come true. They gathered their weapons together and went after the bear. They tracked the bear for many months until they came to the end of the world. The great bear leapt off the ground and landed in the sky. The three boys followed the great bear into the stars.

In the fall, the young hunters get close enough to shoot the great bear with their arrows, they injure the bear, but cannot catch it. The dripping blood falls to the earth and turns the tree leaves red and yellow. After being wounded the bear disappears from the sky, only to reappear with the hunters trailing behind.

If you look in the sky, you can see the hunters are still chasing the Great Bear.

Today, we call this star pattern "The Big Dipper".



# Bibliography

Cass, James. Ekahotan, the corn grower. Toronto: D.C. Heath, 1983.  
Suitable for junior students.

Ellis, Chris and N. Ferris (eds). The Archaeology of Southern Ontario AD1650.  
Occasional Publication of the London Chapter, Ontario Archaeological  
Society, No. 5. London, ON, 1990.

Most complete recent archaeological work for all periods in pre-contract  
Southern Ontario. A university student text yet easy to read. Chapters by time  
period. Good maps, drawings, and photos. Also available on CD ROM.

Hertzberg, Hazel W. The Great Tree and the Longhouse. New York: MacMillan, 1966.  
Very good for intermediate students. A teachers guide is also available.

Kelly, Robert W. The Huron, Corn Planters of the Eastern Woodlands. Toronto:  
Nelson, 1966  
Excellent text and illustrations. Written by a former Ska-Nah-Doht  
coordinator.

Oracle. Education and Cultural Affairs Division, National Museum of Civilization  
Ottawa, ON K1A 0M8  
Oracle is an extensive series of free pamphlets on a variety of Native cultural  
topics. Some titles are: Native Contributions to Present Day Life, The Indian  
Calendar, The Iroquois – Crossword Puzzle, Indian Rattles, The False Face  
Curing Society.

Ridington, Jillian and Robin. People of the Longhouse, How the Iroquoian Tribes  
Lived. Vancouver: Douglas and McIntyre, 1982  
A very good picture book for junior students.

Royal Ontario Museum – Publication Services  
100 Queens Park, Toronto, ON M5S 2C6  
North American Indian Charts (musical instruments, toys and games, quill  
work) Excellent large full colour posters.

Rogers, E.S. Iroquoians of the Eastern Woodlands (Indians of Canada booklets).  
A National Film Board strip is available to accompany this concise work.

Storck, Peter L. Ontario Prehistory.  
A brief survey from 10,000 BC to European contact. Bibliography

## Bibliography (Continued)

Tooker, Elizabeth. An Ethnography of Huron Indians, 1615-1649. The Huronia Historical Department Council. 1967.

Contains material on virtually all aspects of Huron life. The Huron were visited by early missionaries and explorers.

Somewhat dated.

Trigger, Bruce G. The Huron; Farmers of the North. Holt, Rinehart and Winston, Inc. 1969

This is an excellent and easily read source book for intermediate students about the Huron way of life. Some of the interpretations were changed by Trigger in his later work The Children of Aataentsic, but Farmers of the North remains a valuable book.

The Children of Aataentsic: A History of the Huron People to 1660. McGill-Queens University Press. 1972 (2 vols.)

The later work of Dr. Trigger is a very detailed account of the history of the Hurons.

Woodland Indian Cultural Educational Centre

P.O. Box 1506, Brantford, ON N2T 5V6

The center sells an excellent series of booklets (Woodland Indian Games, Native Jewelry, Woodland Indian Architecture etc.). They also have a good media loan department, excellent exhibits, and permanent collections.

Wright, J.V. Ontario Prehistory; and eleven thousand-year archaeological outline.

National Museum of Man. 1972.

This book although somewhat outdated by current research, remains one of the best sources for an overview of Ontario prehistoric development. It also contains excellent photographs of artifacts.

### Why not...

- See your public library for magazines and articles pertaining to current native issues.
- Contact our local Ontario Archaeological Society for current publications in Archaeology and Ethnography. [www.ssc.uwo.ca/assoc/oas](http://www.ssc.uwo.ca/assoc/oas)
- Surf the net! There are lots of sites when you search "Haudenosaunee" or "Longhouse".
- Visit a local museum!

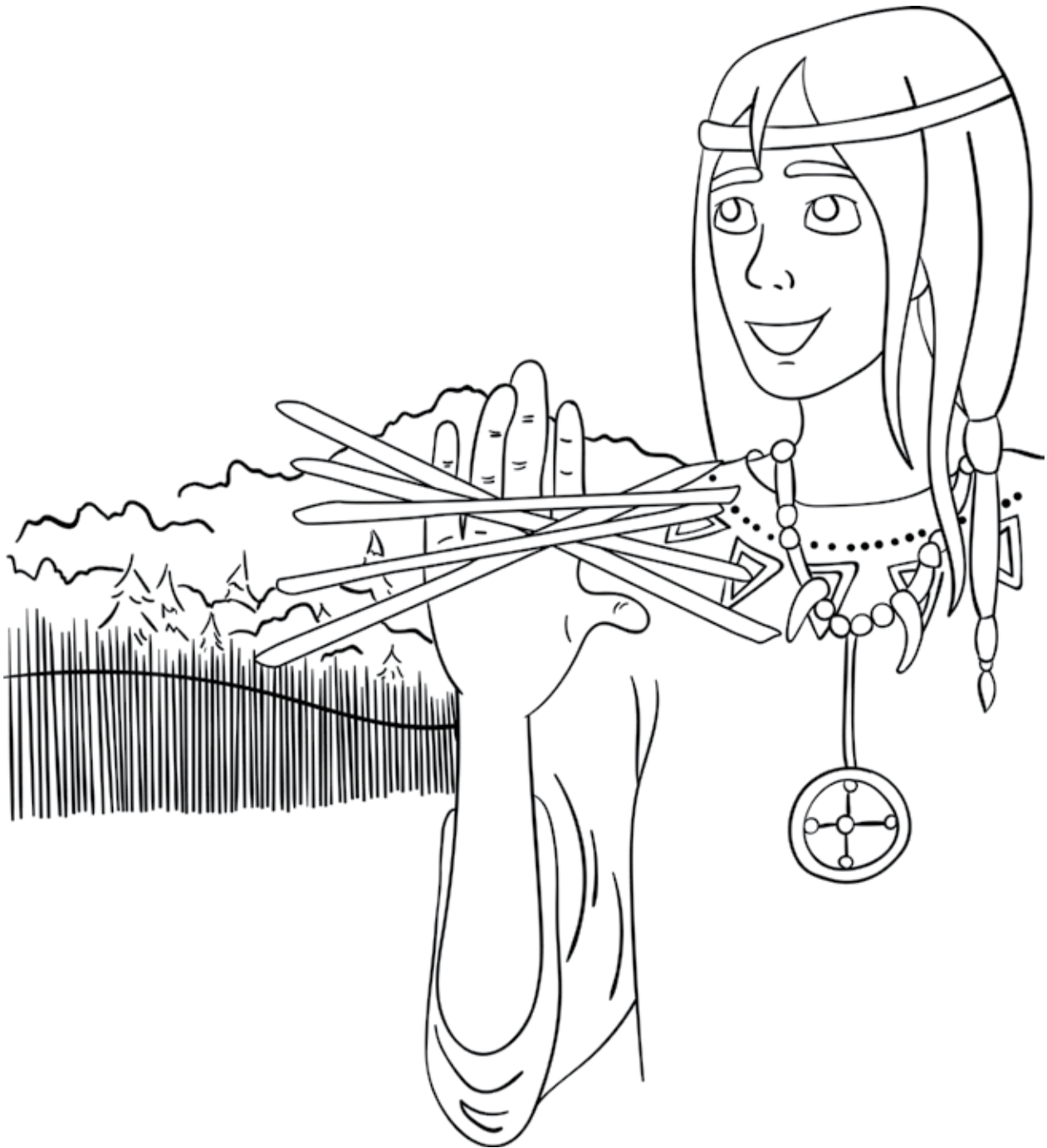


# Activity Sheets

May be used before your trip or as a follow up.

Please duplicate.

Answers for activities are on page 41.

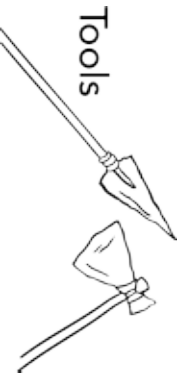


# The Longhouse

The Haudenosaunee lived in longhouses. The cooked, slept, and worked in this building. Can you fit the words from the list into the longhouse puzzle?



Corn

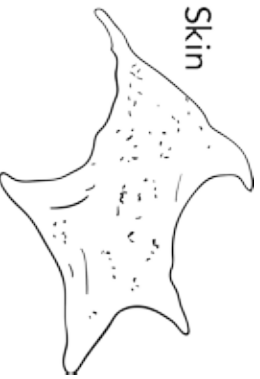
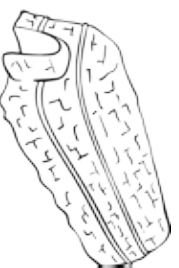


Tools



SkanahDoht

Longhouse

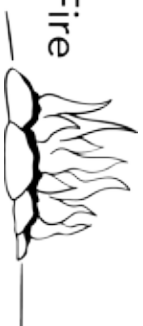


Skin

Sunflowers



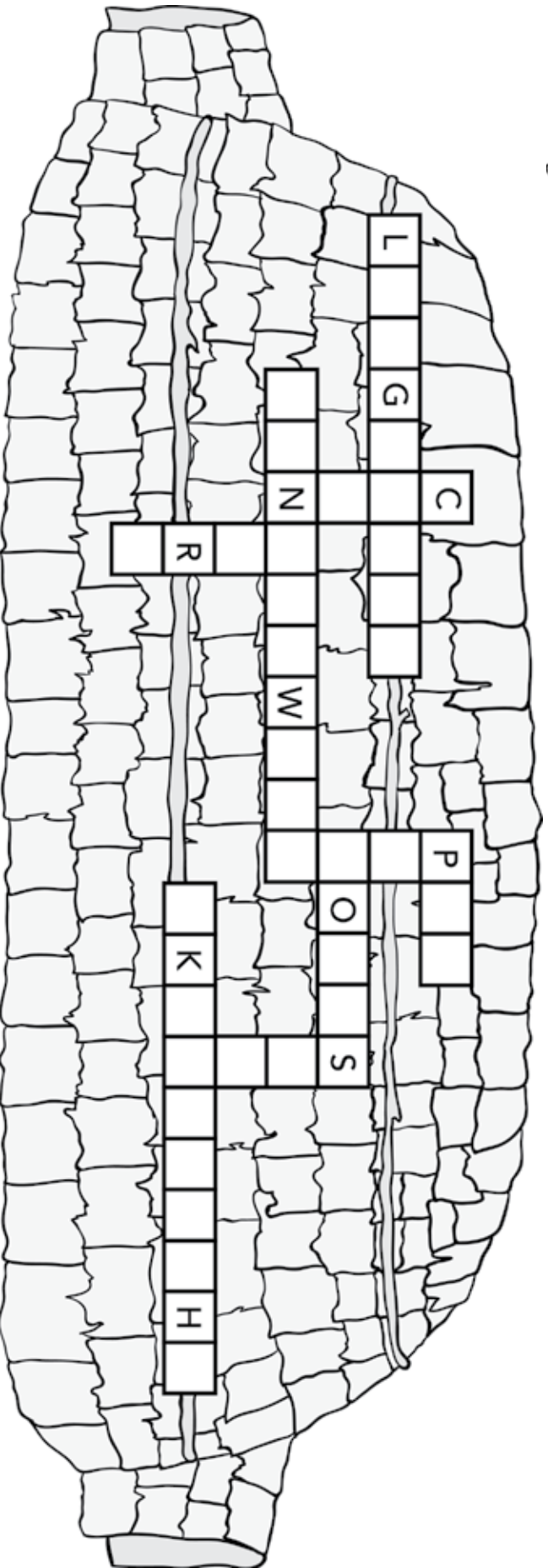
Fire



Pots



Pit

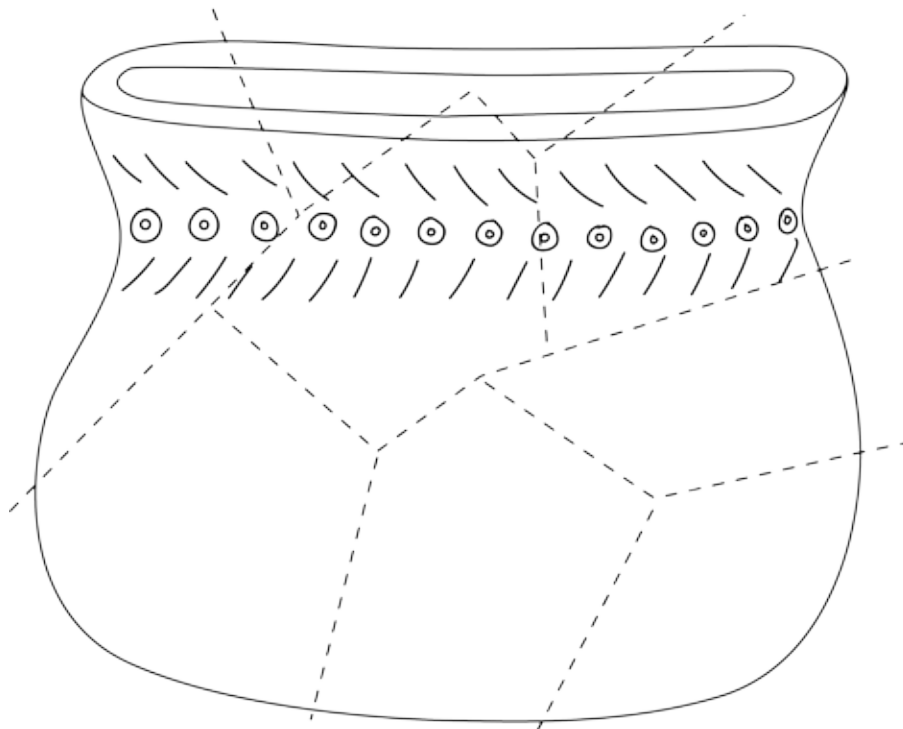
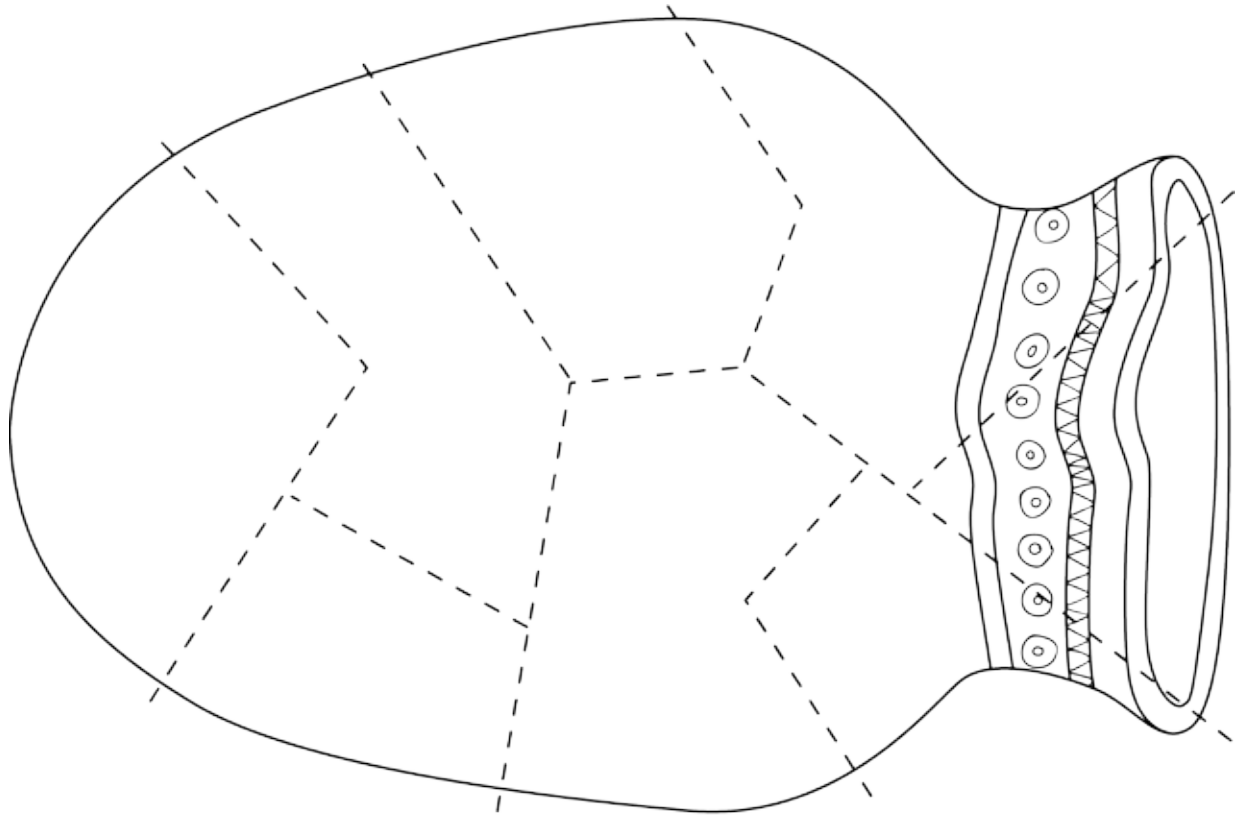




Colour the Native children. They are running to the garden. Finish the picture by drawing the Three Sisters.

# Pottery Pieces

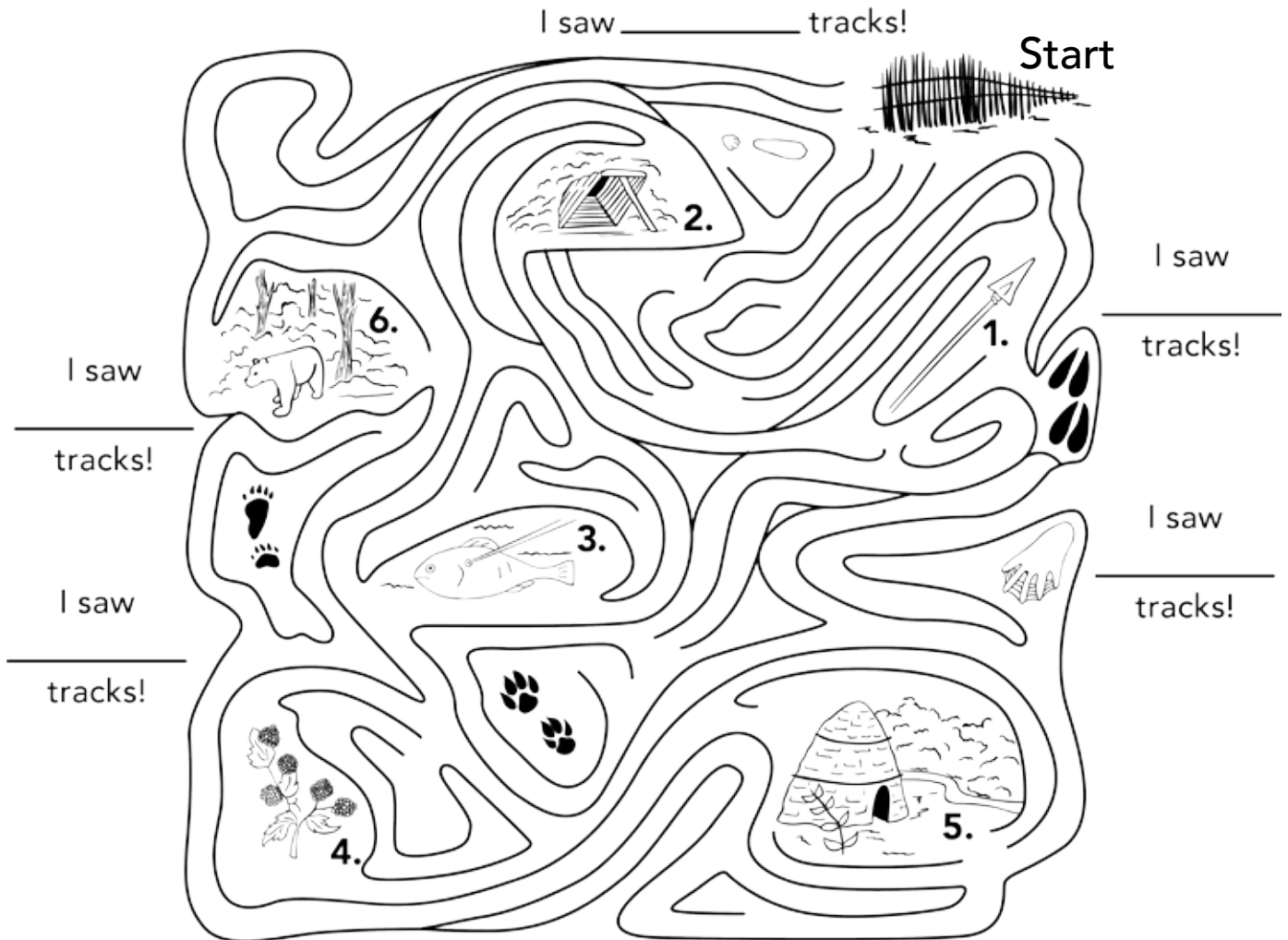
When archaeologists dig a site, they may find pieces of broken pottery from several different pots. Pottery is an important discovery. Would you be a good archaeologist? Colour then cut out the puzzle below. Mix the pieces from both pots together and see if you can rebuild them.













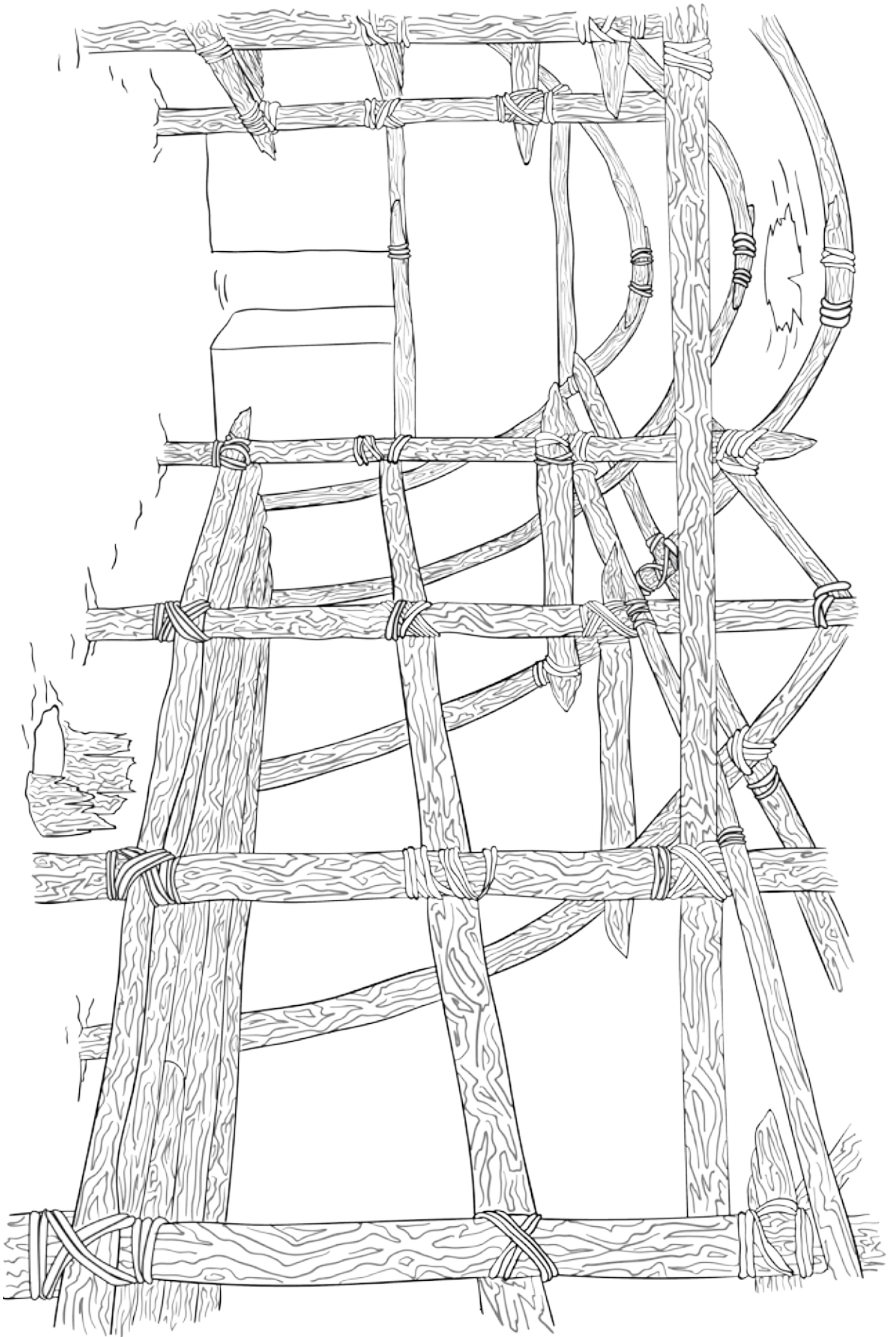
# Hunting Maze

Join the men as they leave the village palisade to go on a hunting trip. They will stop six times. Following the maze and identifying the tracks of the animals along the way.

- At stop: #1. Help make some hunting tools. What will you need?  
 #2. Set your animal traps. Good luck!  
 #3. Spear some fish for supper.  
 #4. Gather some berries to eat with the fish you caught.  
 #5. Set up camp for overnight. Pick a good spot!  
 #6. Suddenly, you see a bear. Go quietly and return safely to home!

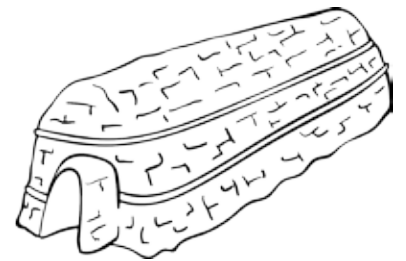
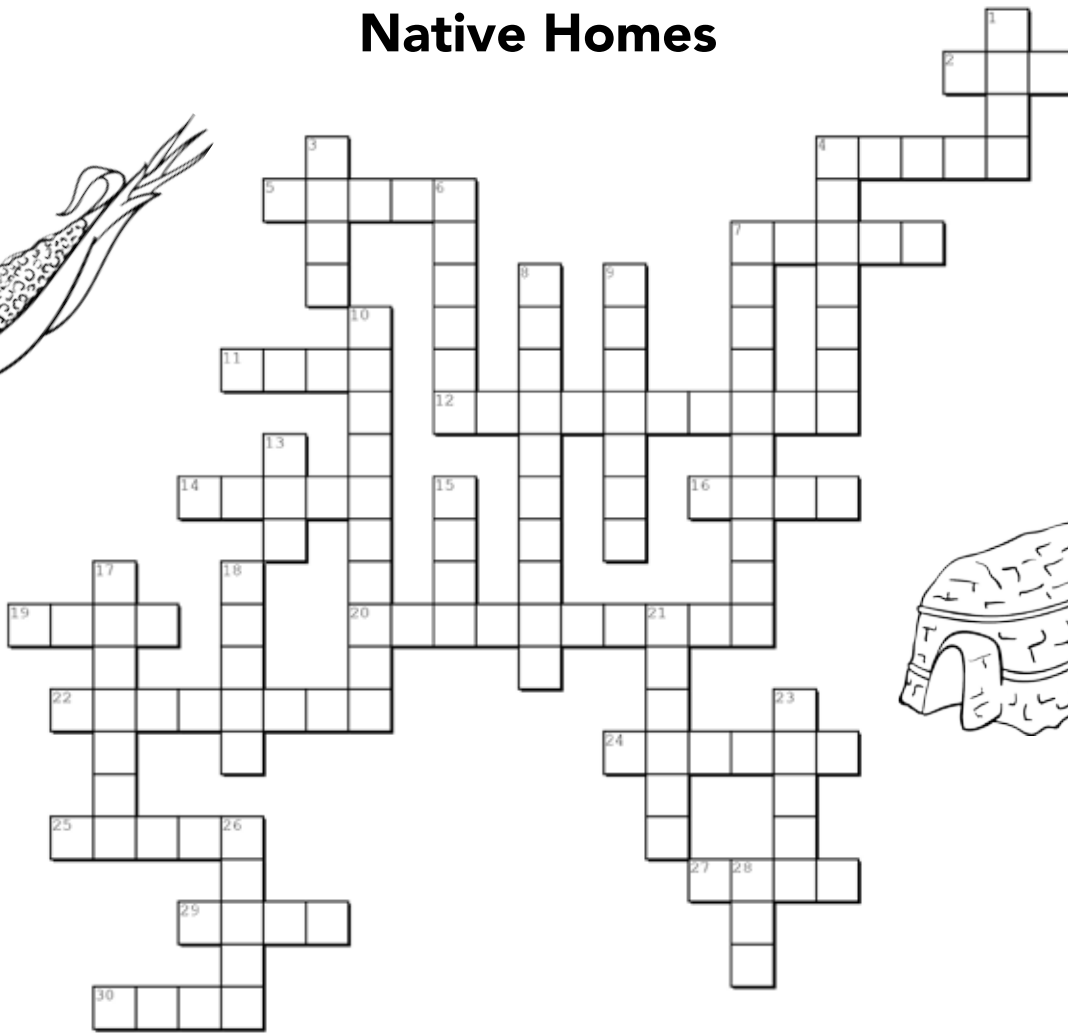
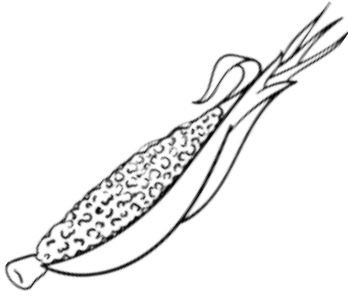


Key to Animal Footprints	 	 	 	 	 
	Black Bear	Beaver	Deer	Fox	Rabbit



Finish the picture with the things needed to cook food and sleep comfortably.

# Native Homes



Ash Bark Bed Cedar Ceiling Corn Deer Families Fire Fish Food Fruit Fur Herbs  
 Ladder Longhouses Meat Pits Poles Pots SkaNahDoht Skins Small Smoke holes  
 Squash Strips Sunflowers Tobacco Tools Vegetables Water Weapons

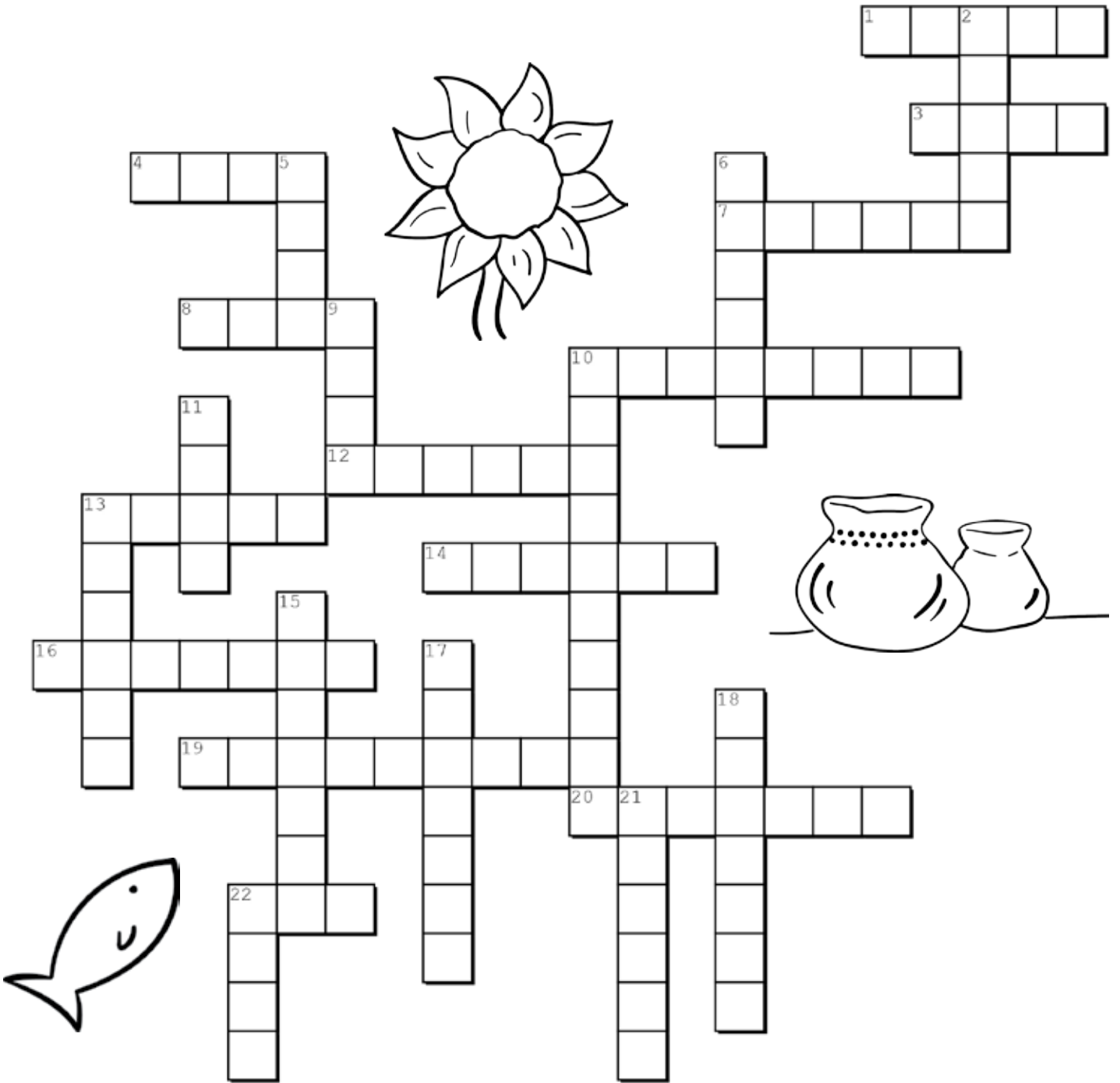
## Across

2. For sleeping on
4. Carried from river daily
5. Plants used for cooking and medicine
7. \_\_\_\_\_ doorways conserve heat
11. Source of heat for cooking and warmth
12. Yellow flowers hung in the longhouse
14. Nuts, berries, and \_\_\_\_\_
16. Clay \_\_\_\_\_
19. What we eat
20. Buildings, where families lived
22. Many \_\_\_\_\_ lived in longhouses
24. Notched pole used to climb
25. Cedar \_\_\_\_\_ framed buildings
27. Covers outside of longhouse
29. Aquatic animal
30. Storage holes

## Down

1. This animal skin made beds softer
3. Part of animal that is eaten
4. \_\_\_\_\_ are made of stone & wood
6. \_\_\_\_\_ of bark used to tie poles
7. Holes in the ceiling above firepit
8. "A Village Stands Again"
9. Plants and fish hung from the \_\_\_\_\_
10. Food stored in cool pits under beds
13. Used for clothing and on beds
15. Stored in large bark containers
17. Leaves were burned for ceremonies
18. Work instruments
21. Pumpkin like plant
23. Type of wood poles used to frame buildings
26. Doors were made of animal \_\_\_\_\_
28. This is left after fire has burned out

# Food Fun



corn  
 spit  
 steam  
 pigeon  
 tobacco  
 raccoon  
 soup

sunflowers  
 squash  
 cabbage  
 fish  
 fires  
 rabbit  
 squirrel

boiled  
 roots  
 pots  
 acorns  
 garbage  
 turtle  
 deer

nuts  
 black  
 bear  
 storage  
 fox



# Food Fun

## Across

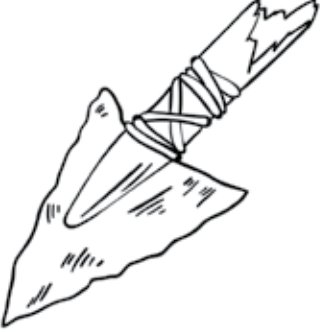
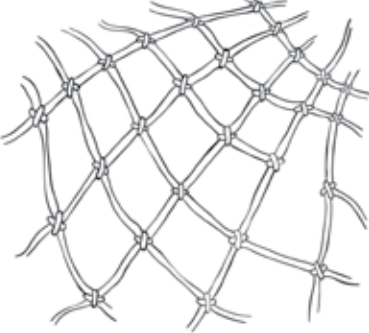


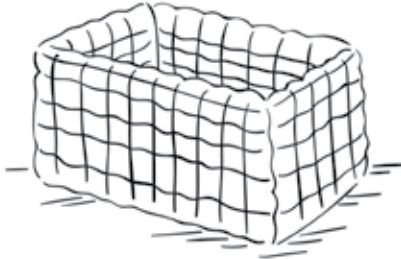

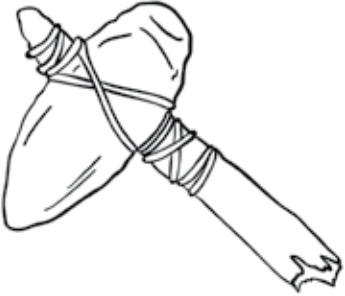
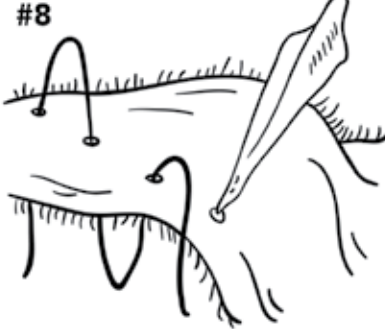

1. \_\_\_\_\_ (5) were used for cooking and heating.
3. \_\_\_\_\_ (4) was also grown. It was another one of the 3 Sisters.
4. Haudenosaunee women cooked food in clay \_\_\_\_\_ (4).
7. \_\_\_\_\_ (6) were gathered from the oak trees. They could be added to corn flour for survival food.
8. In the fall, the women gathered \_\_\_\_\_ (4) from trees and off the ground.
10. The \_\_\_\_\_ (8), who gathers acorns for winter, was hunted by the Natives.
12. A bird called a passenger \_\_\_\_\_ (6) was eaten by these people. This bird is now extinct.
13. Vegetables were wrapped in corn husks and placed on the coal of a fire to \_\_\_\_\_ (5).
14. Often food was \_\_\_\_\_ (6) in a pot filled with hot water.
16. The \_\_\_\_\_ (7) has a black mask around its eyes.
19. The \_\_\_\_\_ (9, 2 words) was a large, dangerous animal. The skin, meat and bones provided many things.
20. Pits were dug for food \_\_\_\_\_ (7). It acted like a refrigerator, keeping food cooler in the warm months.
22. The fur pelt of the \_\_\_\_\_ (3) was used for clothing.

## Down

2. The village women dug \_\_\_\_\_ (5) of plants that could be used as medicine and dye colours.
5. Meat was often roasted over the coal of a fire on a \_\_\_\_\_ (4).
6. Hunters did not have to be quick to catch a \_\_\_\_\_ (6). They were trapped.
9. Native women cooked delicious corn \_\_\_\_\_ (4).
10. The Haudenosaunee grew tall plants with yellow petals called \_\_\_\_\_ (10)
11. The \_\_\_\_\_ (4) is a large animal that runs quickly. The hide, meat and bones of this animal were used for many things.
13. One of the 3 sisters is a vegetable called \_\_\_\_\_ (6).
15. The Haudenosaunee grew \_\_\_\_\_ (7) and dried it to burn at special ceremonies.
17. Young skunk \_\_\_\_\_ (7) shoots would be gathered at streams and eaten as a vegetable when boiled.
18. Broken pottery and spoiled food was thrown into \_\_\_\_\_ (7) pits.
21. The \_\_\_\_\_ (6) was caught at the pond. The meat was eaten and the shell was made into a rattle.
22. \_\_\_\_\_ (4) were caught from the rivers and streams. When hung to dry, they could be eaten in the winter.

# Tool Identification

Each of the tools below were used by the Haudenosaunee 1,000 years ago. For each illustration, fill in the name of the tools, its use, and the materials from which it might have been made.

<p>#1</p> 	<p>#2</p> 	<p>#3</p> 
<p>1. Name: 2. Use: 3. Materials:</p>	<p>1. 2. 3.</p>	<p>1. 2. 3.</p>
<p>#4</p> 	<p>#5</p> 	<p>#6</p> 
<p>1. 2. 3.</p>	<p>1. 2. 3.</p>	<p>1. 2. 3.</p>
<p>#7</p> 	<p>#8</p> 	<p>#9</p> 
<p>1. 2. 3.</p>	<p>1. 2. 3.</p>	<p>1. 2. 3.</p>

# Clothing Confusion

Unscramble the words listed below. All the words are connected with Native clothing preparation. Place the unscrambled words in the space provided. Certain letters are numbered. Write these letters in their correct numerical order to form a sentence.

rinba nanntig

— — 18 — — — — — 5 25 — —

edre

26 10 — — — —

nosgmik

— — 3 8 — — — — —

wla

— — 1 23 (needle)



racsrep

28 — — — — 22 6 — — — —

lkabc ebar

— — — — 9 — — — — — 7

nwies

— — — — 19 13 — —

fekin

— — — — 20 — — — — 27

wigens

12 4 — — — — —

reevab

— — — — 17 — — — — —

tritechsng

— — 15 — — — — — — — — 24 — — — —

snocicam

21 2 — — — — — — — — 11 — — — —

eidrahw

— — — — — — — — 16 — — — — 14 — —



## Answer:

1 — — — — — 6 — — — — — 15 — — — — — 18 — — — — — 24 — — — — —

# Games of Skill

Do you have the hand-eye coordination to hunt and survive? Practice makes perfect! Make these games out of things around the classroom and compete for class champ!

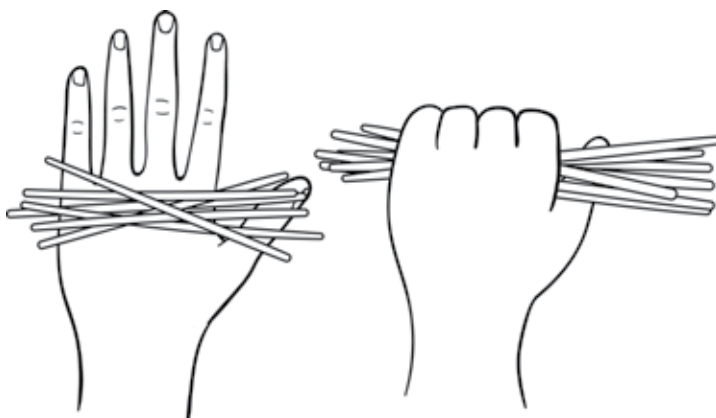
## Ring and Pin

To play: Hold the stick in your hand. Swing the bone up into the air. Try to catch it on the stick.



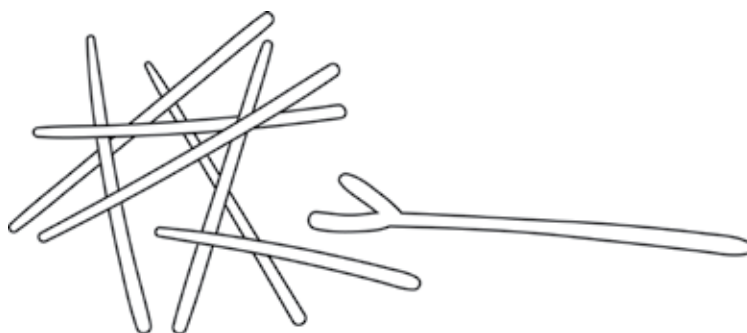
## Jack Straws

To play: Balance a stick on the back of your hand. Pull your hand quickly out from underneath the stick. With the same hand, try to catch the stick before it hits the floor. Add another stick each round. The winner is the one who can catch the most sticks!



## Scattering Straws

To play: Drop sticks on the floor so they fall on top of each other. Using a forked stick, try to pick up the other sticks one by one. Lose your turn in you move any stick other than the one you are going for!



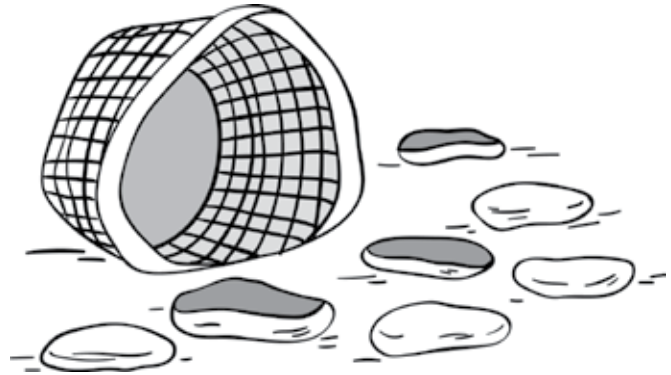
## Games of Chance/Math Skills

Games taught children to win and lose with respect to each other. Good sportsmanship is a must! Life was a "gamble". The games reflected this reality to prepare children for the celebrations and the hardships of life.

Math skills were also practical; "Do we have enough food for the winter?" "Are there enough hides?"

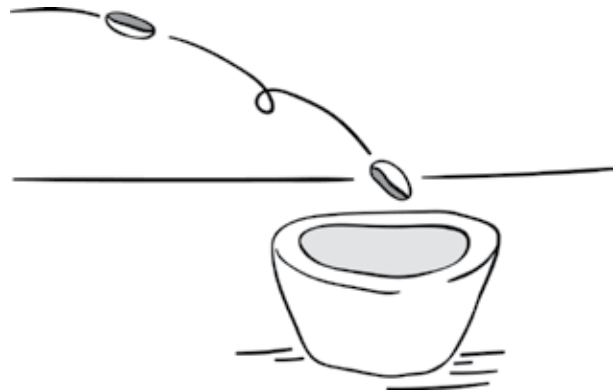
### Counting Game #1

To play: Shake then empty the stones from the basket onto the floor. Score 1 point for each stone that lands colour side up. Repeat and keep track of score.



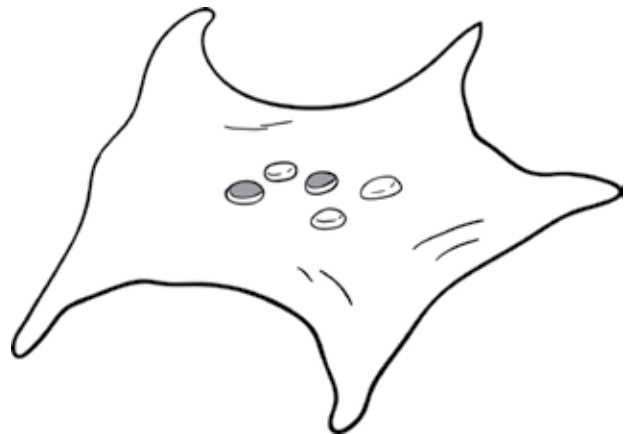
### Counting Game #2

To play: Place the bowl on the ground. Toss a stone into the bowl from a set distance. Score 2 points if the stone lands in the bowl colored side up. Score 1 point if the plain side lands up in the bowl. Score 0 points if you miss the bowl altogether! Play individually or in teams.

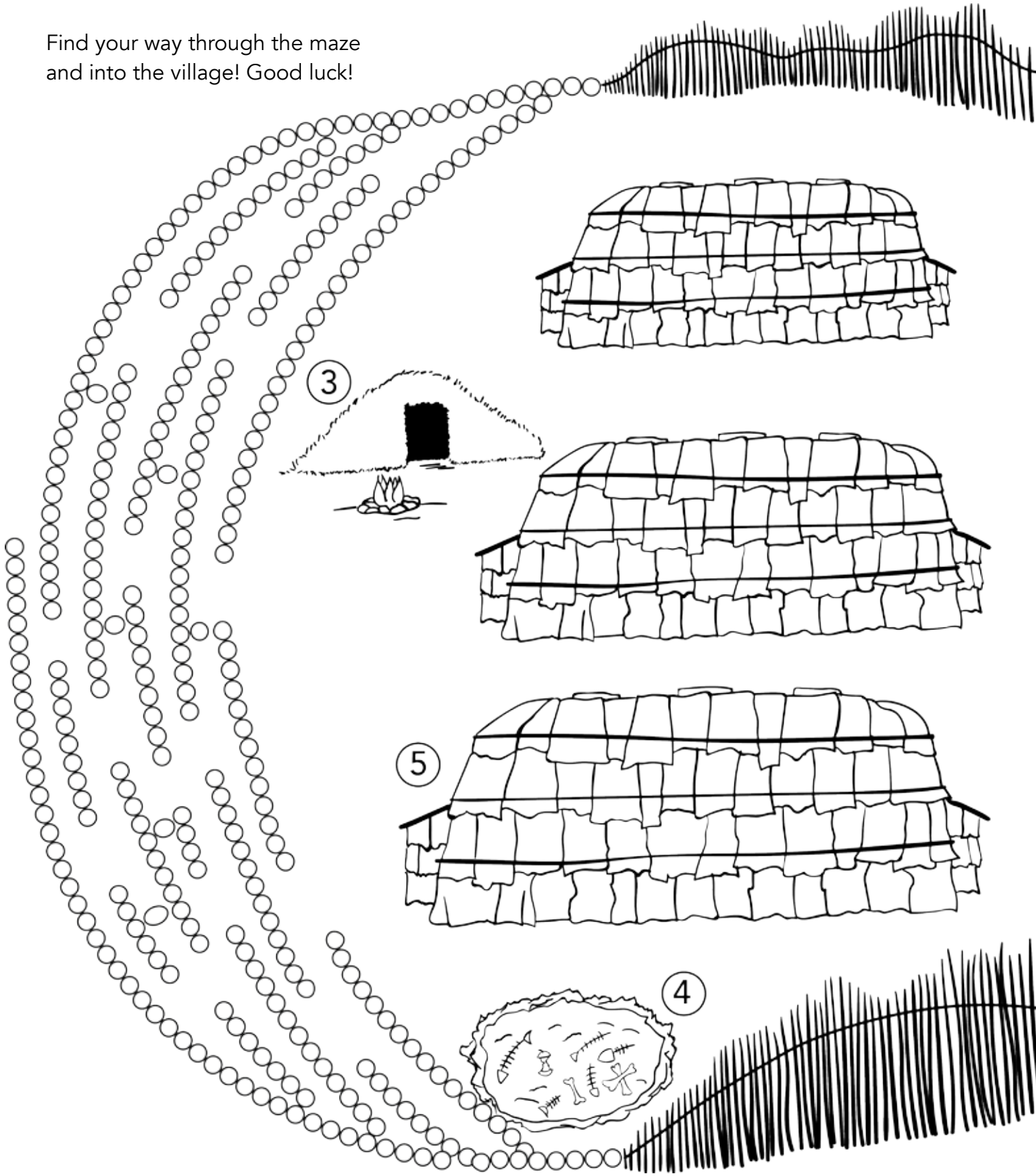


### Blanket Toss

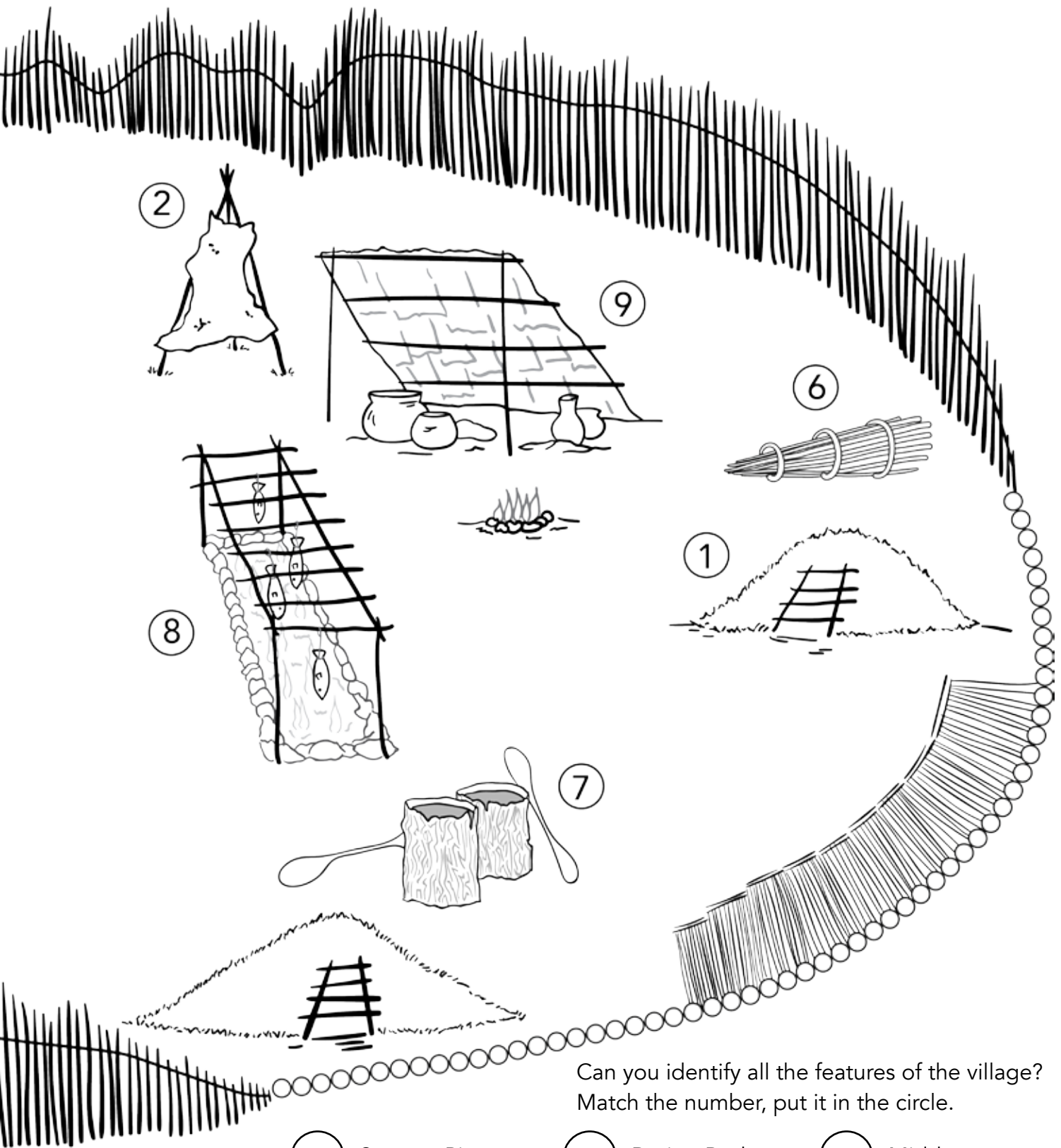
To play: Place stones coloured side down on a blanket. One person at each end holds the blanket tightly. Together, toss the stones gently in the air. Put the blanket down and count the coloured stones. If any fall off, 0 points!



Find your way through the maze and into the village! Good luck!



Answers: 1-Storage Pit 2-Stretching Rack 3-Sweat Lodge 4-Midden 5-Longhouse 6-Fish Trap 7-Mortar and Pestle 8-Drying Rack 9-Activity Area



Can you identify all the features of the village?  
Match the number, put it in the circle.

Storage Pit

Drying Rack

Midden

Activity Area

Sweat Lodge

Fish Trap

Mortar and Pestle

Stretching Racks

Longhouse

# Native Word Search

All words in the list may be found in the word search below. Words can be forward, backward, diagonal, horizontal, or vertical.

R S E E R T E D M F T S T I P E R I F P  
 S M C A Y C E Y G O L O E A H C R A R E  
 E E L C H S A U Q S R U R T I B B A R R  
 C Y A W I L D E E N U A S O N E D U A H  
 N E Y G N A L C S L O O T B E V I T A N  
 A R N Y P U M P K I N S R E T A W D K X  
 D S K Y R E T T O P T A N T O B A C C O  
 Y R E V A E B D P A L I S A D E S A P A  
 A R R O W S N J F A D I E N O S M O K E  
 E S U O H G N O L H L E R R I U Q S L T  
 K M A E R T S P X W E L B M A G C O O K  
 T M B E A N S W E A T K N I V E S C T J

## Can you find these words?

Archaeology	Designs	Longhouse	Smoke
Arrows	Duck	Native	Snow
Awl	Feats	Nature	Squash
Beans	Firepits	Oneida	Squirrel
Beaver	Fish	Oral	Stream
Black Bear	Gamble	Palisade	Sweat
Bows	Games	Pottery	Tan
Clan	Glen Meyer	Pumpkins	Tobacco
Clay	Haudenosaunee	Reed	Tools
Cook	Hoes	Rabbit	Trees
Corn	Hunt	Sap	Water
Dances	Knives	Skins	Wild



# Activity Sheet Answers

## Native Homes Answers (Page 31)

Across	Down
2. Bed	1. Deer
4. Water	3. Meat
5. Herbs	4. Weapons
7. Small	6. Strips
11. Fire	7. Smoke Holes
12. Sunflowers	8. SkaNahDoht
14. Fruit	9. Ceiling
16. Pots	10. Vegetables
19. Food	13. Fur
20. Longhouses	15. Corn
22. Families	17. Tobacco
24. Ladder	18. Tools
25. Poles	21. Squash
27. Bark	23. Cedar
29. Fish	26. Skins
30. Pits	28. Ash

## Food Fun Answers (Page 32/33)

Across	Down
1. Fires	2. Roots
3. Corn	5. Spit
4. Pots	6. Rabbit
7. Acorns	9. Soup
8. Nuts	10. Sunflowers
10. Squirrel	11. Deer
12. Pigeon	13. Squash
13. Steam	15. Tobacco
14. Boiled	17. Cabbage
16. Raccoon	18. Garbage
19. Black Bear	21. Turtle
20. Storage	22. Fish
22. Fox	

## Tool Identification Answers (Page 34)

- |  |  |
|--|--|
| 1. • Arrow                               | 6. • Hoe, Shovel                         |
| • Hunting                                | • Gardening, Digging                     |
| • Stone, Wood, String (Sinew or Leather) | • Bone, Wood, String (Sinew or Leather)  |
| 2. • Net                                 | 7. • Axe                                 |
| • Fishing                                | • Chopping, Hammering                    |
| • Vines, Sinew                           | • Stone, Wood, String (Sinew or Leather) |
| 3. • Mortar and Pestle                   | 8. • Awl                                 |
| • Grinding Nuts or Berries               | • Needle, Sewing                         |
| • Stone                                  | • Bone                                   |
| 4. • Mortar and Pestle                   | 9. • Pot                                 |
| • Grinding Corn                          | • Cooking, Storage                       |
| • Wood                                   | • Clay                                   |
| 5. • Basket                              |  |
| • Gathering, Carrying, Fishing           |  |
| • Inner Layer of Bark (Ash)              |  |

## Clothing Confusion Answers (Page 35)

Brain Tanning  
Deer  
Smoking  
Awl  
Scraper  
Black Bear  
Sinew  
Knife  
Sewing  
Beaver  
Stretching  
Moccasins  
Rawhide

*Sentence:*  
Women processed the animal hides.

