

Lake Superior Ojibwe Gallery

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Beadwork design on purse, Courtesy Michele Hakala-Beeksma

Museum

Before visiting the Lake Superior Ojibwe Gallery, please review the following guidelines with your students and chaperones to ensure a smooth and successful visit.

- ◆ Food, drink, and gum are prohibited in the gallery.
- ◆ Feel free to take photos of the gallery's artifacts and displays — without flash.
- ◆ No running or horseplay in the gallery.
- ◆ Please do not lean against the gallery's walls or display cases.
- ◆ Please do not touch the paintings on display.
- ◆ Have a good time!

Historical Timeline of the Ojibwe

950 A.D. Guided by instruction from the prophets of the Seven Fires and a vision of a floating seashell referred to as the sacred "miigis," which instructs the Anishinaabeg to embark on a westward migration consisting of seven stopping points, the three nations of the Anishinaabe – the Ojibwe (keepers of the Faith), the Potawatomi (keepers of the Fire) and the Ottawa (the traders) – begin their journey westward from their original homelands on the St. Lawrence seaway. They are to continue their westward journey until they find the "food that grows on water" - wild rice.

The migration is believed to have taken over 500 years to complete, with stops in:

1. A turtle shaped island in the Ottawa River on the east coast;
2. Niagara Falls ("*Gitchi Gabegong*," place of the thunder waters);
3. The Detroit River;
4. Manitoulin Island in Lake Huron;
5. Sault Ste. Marie, Michigan;
6. Spirit Island near Duluth, Minnesota, the first place where the Ojibwe encountered "the food that grows on water"; and
7. Madeline Island, located in the Chequamegon Bay in the southwest corner of Lake Superior near Red Cliff, Wisconsin.



Ca. 1400 The Anishinaabeg settle in the eastern Great Lakes region in what is today known as Mackinac Island and Niagara Falls.

1600s Europeans arrive in the Great Lakes region and initiate trade relations with local bands of Native Americans, including the Ojibwe. Throughout the next century, the Ojibwe continue their migration westward, travelling and settling along the north and south shores of Lake Superior, which the Ojibwe refer to as "Gichigami."

1620 French explorers and missionaries arrive at Sault Ste. Marie, MI, marking the Ojibwe's first contact with the Europeans.

1640 The first written historical record of the Ojibwe is published by missionary priests in a report to their superiors in France.

1679 A peace agreement between the Ojibwe living near Fond du Lac (Duluth) and the Dakota living in central Minnesota near Mille Lacs Lake is negotiated by Daniel Greysolon, Sieur du Lhut.

950 A.D.

1400

1500

1600

1700s Madeline Island is inhabited by the Ojibwe and is referred to as Mooniingwanekaaning, which translates to “the place of many flicker birds” in the Ojibwe language. This marks the seventh and final stop of the Ojibwe’s westward migration.

1745 The Ojibwe continue to settle in the Great Lakes region, forcing the remaining Dakota, who have already been pushed west and south, to relocate.

1770s More Frenchmen move into the Great Lakes region and begin large-scale fur trade operations.

1800s Several treaties are established between the Europeans and the Native Americans of the Great Lakes region, including the Ojibwe. In several of these treaties, the Ojibwe emphasize that they will retain the right to hunt, fish, and gather as they always have for survival. Some treaties also set apart land that the Ojibwe will be able to live on (these lands would be known as “reservations”). (See next page for more on treaties.)

1830s Trade begins to die down between the Ojibwe and the French.

1850 The Sandy Lake Tragedy (also known as the Chippewa Trail of Tears) unfolds, resulting in the unwarranted death and suffering of more than 400 Ojibwe people.

1850s Slovenian missionary priests lay the groundwork for Ojibwe language preservation as Frederic Baraga and Joseph Buh record transliterations of the Ojibwe language. (See next page for more on the Ojibwe language.)

1887 The Dawes Act of 1887 implements a process of allotment, ultimately leading to the checker boarding of reservations and the loss of 1/3 of Ojibwe lands to non-Native settlers.

1900s By the 20th century, the boundaries of Ojibwe reservations are firmly established. The Ojibwe are forcibly introduced to boarding schools, logging mills and camps, and the sale of their reservation lands. Native Americans are formally recognized as U.S. citizens when the Indian Citizenship Act is passed in 1924.

1934 The Minnesota Chippewa Tribe (MCT) is established when six Ojibwe bands come together to form a political union (Bois Forte, Fond du Lac, Grand Portage, Leech Lake, Mille Lacs, White Earth).

1966 The National Historic Preservation Act (NHPA) is passed with the intent of protecting and preserving historically and culturally significant sites throughout the United States. State and **Tribal Historic Preservation Officers** (SHPOs/THPOs) are appointed to spearhead such efforts.

1968 The American Indian Movement (AIM) is founded in Minneapolis to combat police brutality.

2000s Today, the Ojibwe and Native Americans throughout the Americas are surviving on their own sovereignty and legislations. Casinos and gaming play major roles in contemporary tribal mechanisms.

1700

1800

1900

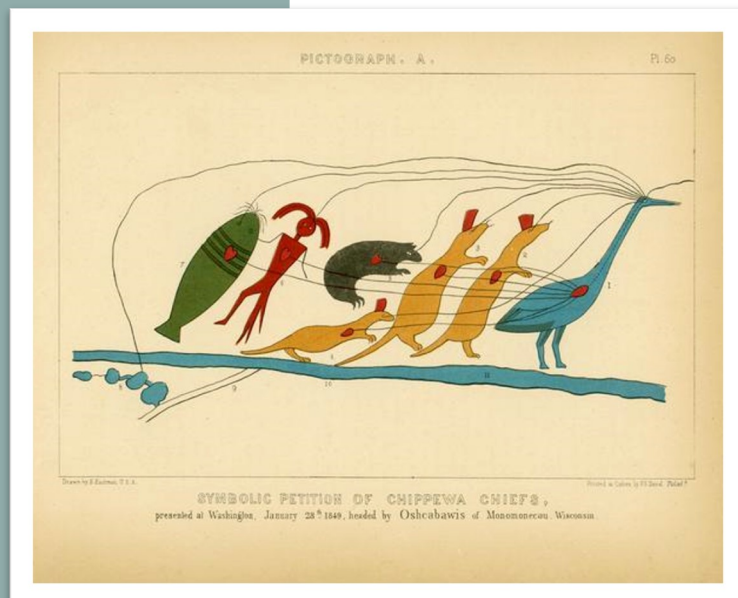
2000

...On Treaties

Throughout the 19th century, several treaties were negotiated between the Ojibwe and local and foreign leaders, ultimately recognizing the tribes as sovereign nations. For the Ojibwe, treaties often emphasized their people's retention of the right to hunt, fish, and gather as they always have, while other treaties set aside designated land for the Ojibwe to live on.

The treaty of...

- ◆ **1836** resulted in the cession of 3.8 million acres of Ojibwe lands in what is now northern Michigan. The Ojibwe did, however, reserve the right to hunt, fish, and gather on ceded lands.
- ◆ **1837** resulted in the first major cession of Minnesota Ojibwe pine-rich lands in exchange for cash, goods, and services as well as the reserved right of the Ojibwe to hunt, fish, and gather on ceded lands.
- ◆ **1842** resulted in the cession of copper-rich Ojibwe lands in Minnesota's claim of Lake Superior, northern Wisconsin, and part of Michigan's Upper Peninsula. The Ojibwe inhabiting these ceded territories were given cash, goods, and services as well as the reserved right to hunt, fish, and gather on ceded lands.



- ◆ **1854** was drafted following Chief Buffalo's 1852 journey to Washington D.C. to meet with President Fillmore regarding the traumatic events that unfolded in the winter of 1850 as a result of the federal government's efforts to remove the Lake Superior Ojibwe from their homelands in the Sandy Lake region. The meeting led to the halting of Ojibwe removal efforts and set the stage for the treaty of 1854, which resulted in the creation of reservations and the cession of Ojibwe lands in the Arrowhead Region of Minnesota (NE) in order to open the area for town development and mining. This treaty, as well as those of 1836, 1837, and 1842, have also allowed non-Indians the privilege of living and holding property in what is today Minnesota, Wisconsin, and Michigan.

"Symbolic Petition of the Chippewa Chiefs, presented in Washington, January 28th, 1849, headed by Oshcabawis of Monomonecaw, Wisconsin," 1851. Seth Eastman.

Courtesy of Wisconsin Historical Society

Language

Although most Ojibwe now speak and write in English, some also use their native Ojibwe language, which is part of the Algonquian language family. The Ojibwe language is known for its musical quality and heavy reliance on the use of verbs, which are often complicated and contain many parts. For example, *wiigwaasi-jiimaan*, which means "birch bark canoe," is made up of two Ojibwe words: *wiigwaasi* ("birch bark") and *jiiman* ("canoe").

The Ojibwe do not have a word for "goodbye" in their language. Terms such as *minawaa giga-waabamin* (mee-nuh-waa gig-uh waa-bum-in), which means "I'll see you again," are often used instead.

The Ojibwe language is also unique in that it does not distinguish gender, nor does it include the letters F, L, Q, R, U, V, or X.

Below is a chart outlining the unique double vowel system of the written Ojibwe language alongside their English-equivalent sounds.

"You've got to know your language to understand your culture."

Beatrice Taylor, Ojibwe

Ojibwe Letter(s)	Phonetic	Example in Ojibwe	English Equivalent
a	[ə]~[ʌ]	<i>namadabi</i> - s/he sits down	about
aa	[a:]	<i>maajaa</i> - s/he leaves	father
e	[e:]~[ɛ:]	<i>Anishinaabe</i> - a person, human; an Ojibwe	café
i	[ɪ]	<i>inini</i> - a man	pin
ii	[i:]	<i>googii</i> - s/he dives	seen
o	[o]~[ʊ]	<i>anokii</i> - s/he works	book
oo	[o:]~[u:]	<i>bimibatoo</i> - s/he runs	boot

Ojibwe People's Dictionary, University of Minnesota

Cultural Resiliency

Due to the culturally detrimental effects of programs like the Indian boarding school system, which prohibited Native American children from speaking their native languages and engaging in traditional and cultural practices, language revitalization efforts are being implemented in many Ojibwe communities. For the Ojibwe, language holds deep cultural and spiritual meaning, with the vast majority of cultural traditions, stories, and practices being passed from one generation to the next by oral means. For this reason, it is essential that efforts be made to revitalize and preserve the language to ensure the longevity of Ojibwe history, culture, and traditions for generations to come.

Q: What is the correct terminology: American Indian, Indian, Native American, or Native?

A: Both American Indian and Native American are acceptable terms. However, whenever possible, most **indigenous** people prefer to be called by their respective tribal name, such as Ojibwe. Indigenous communities throughout the United States, Canada, and Mexico each have their own distinct languages, religious beliefs, ceremonies, and social and political systems. For this reason, the inclusive term “Indian” (a term first used by Christopher Columbus upon arrival in the Caribbean in the late fifteenth century, mistakenly believing he had arrived in India) does not take into account the vast diversity of the history and cultures of the indigenous peoples of the Americas.

Ojibwe. Chippewa. Anishinaabe.

Each of these terms is used interchangeably to refer to the native people of the Great Lakes region. In the United States, more people tend to use the term “Chippewa,” while those residing in Canada tend to use “Ojibwe,” but the use of each of these terms is common. Each comes from the Algonquian word meaning “puckered,” which is most likely a reference to the tribe’s puckered moccasin style of shoes. In their own language, the Ojibwe people call themselves “**Anishinaabe**,” which translates simply to “first” or “original person.”

Q: What is Native American sovereignty?

A: Since the beginning of time, Native Americans were part of sovereign nations. When the French and English began their exploration of the Americas in the late fifteenth century, representatives from France and England recognized the sovereignty of the tribes they encountered. As a result of these interactions, many **treaties** were drafted and signed. When the United States became its own country, the sovereignty of tribes was still recognized, and treaties continued to be signed. However, as history has progressed, the United States time and again has failed to fulfill its treaty obligations to the tribes.

As **sovereign** nations, tribes are responsible for the governance of their own people, including maintenance of their own tribal police, courts, and services. Many Native Americans are legal citizens of the country they reside in (the United States or Canada) and are culturally affiliated with their respective tribes. Others, however, may choose only to recognize their tribal citizenship. Today, hundreds of tribal groups are still without formal federal recognition and continue to petition for such recognition in order to receive the federal funds and services promised by past treaties.

Key Terms:

Anishinaabe

Band

Chief

First Nations

Indigenous

Minnesota Chippewa Tribe
(MCT)

Reservation

Sovereign

Treaty

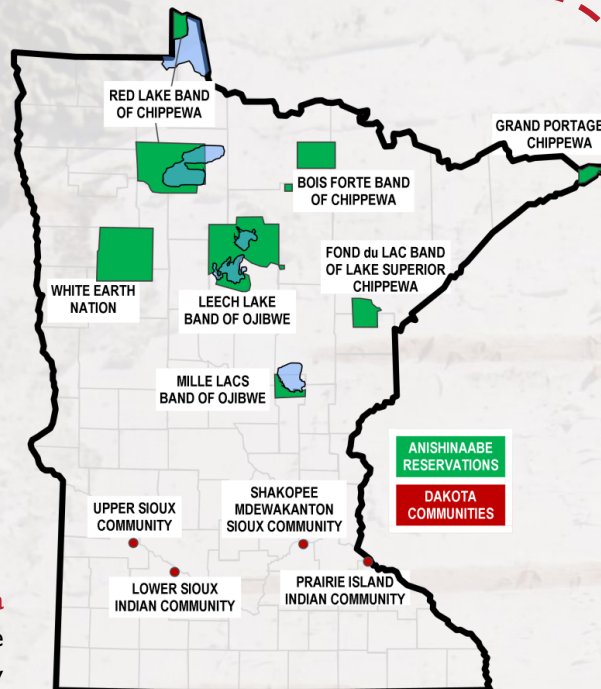
Tribe

The Ojibwe Nation

Each Ojibwe community has its own **reservation** (known as a "reserve" in Canada), which is a designated area of land that belongs to the tribe that inhabits it. Each reservation is managed by its respective tribe (known as "**First Nations**" in Canada) and maintains a government-to-government relationship with the U.S. government.

In addition to belonging to one of the **Minnesota Chippewa Tribe's (MCT)** six bands or Red Lake Band of Chippewa, Ojibwe individuals also typically belong to a specific **clan** ("my clan": *indoodem*), which is a group of Ojibwe families who may or may not be blood related but claim a common ancestry nonetheless. An Ojibwe individual's clan comes from his or her father's side of the family, and although clan members may not be related by blood, it is considered taboo to intermarry within one's own clan. Ojibwe clans include those of the crane, loon, bear, turtle, bullhead, otter, eagle, marten, lynx, wolf, and kingfisher.

The political leaders of Ojibwe bands are members of a tribal council who are elected by tribal members into various positions, including Chairman/Chairwoman, Secretary/Treasurer, and councilman/councilwoman, or representative. In the past, Ojibwe **chiefs** served as the primary political leaders of their respective bands and were men chosen from among the last chief's male relatives, which may have included their sons, nephews, or sons-in-law. Today, Ojibwe political leaders can be men or women and are elected in the same way mayors and governors are.



Courtesy of Minnesota Department of Health

Q: What is a tribe and how many are there?

A: A **tribe** is group of people made up of individuals who share a common ancestry and/or culture. Often based on kinship structures, tribes are organized both socially and politically. In some instances, tribes also may be a collection of several **bands**. The Minnesota Chippewa Tribe, for example, consists of six distinct bands – Bois Forte, Fond du Lac, Grand Portage, Leech Lake, Mille Lacs, and White Earth. In some tribes, the terms "tribe" and "band" are used synonymously, as is often the case for members of the Ojibwe community. In the United States alone there are more than 566 federally recognized American Indian tribes, although there are also hundreds of other tribes and communities in existence with only state recognition or no formal recognition at all. Each tribe may refer to itself as a nation, village, band, pueblo, or community, and each has a word within its own language that identifies its people, such as the Ojibwe word "Anishinaabe."

Ojibwe Life: Past and Present



Ojibwe wiigiwaam and Dakota-style tipis, White Earth, 1928.
Courtesy of Minnesota Historical Society

Homes

In the past, two types of homes were used by the Ojibwe: wigwams and tipis. Throughout most of the year, the Ojibwe people lived in villages of round, birch bark houses called *wiigiwaam*, or **wigwams**. When relocating for hunting and gathering purposes, however, the Ojibwe often lived in temporary birch bark homes known as tipis (or teepees) due to their smaller size and portability in comparison to the traditional wigwam. Today, wigwams and tipis are no longer used as homes for the Ojibwe, but rather are only built as a means to connect with their history and culture.

Transportation

The Ojibwe were (and still are) renowned for their **birch bark canoes**, known in the Ojibwe language as *wiigwaasi-jiimaan*. Historically, canoes were a vital means of transportation as the Ojibwe explored the Great Lakes region, just as the covered wagon allowed colonial settlers to travel throughout the west. While most Ojibwe no longer practice the traditional methods of hand-crafting their own canoes from birch bark, canoeing remains a popular activity amongst the Ojibwe in contemporary times.

While traveling on land, the Ojibwe often used pack animals such as dogs to move themselves and their belongings from one location to the next. Today, the Ojibwe utilize modern transportation such as cars, trains, and airplanes, and non-Native people use canoes.



Ojibwe fishermen in the St. Mary's Rapids, 1901
in Sault Ste. Marie in Ontario, Canada.

Weapons and Tools

Bows and arrows, clubs, flails, and shields made of animal hide were often utilized by Ojibwe warriors in times of war. Ojibwe hunters often utilized snares to catch

game, while some Plains Ojibwe men set controlled fires to herd buffalo into traps or over cliffs. Due to their close proximity to waterways, the Woodland Ojibwe were frequent fishers, using a variety of tools including fish traps, netting, and spears or fish hooks with sinew lines. During the spring and fall when fish were plentiful, the Ojibwe would go **net fishing**, which entailed using mesh nets to catch large quantities of fish at a single time.

Key Terms:

Birch bark canoe

Net fishing

Ricing

Ricing sticks

Wigwam

Wild rice

Winnowing basket

Food

The food the Ojibwe ate in the past depended largely on the environment in which they were located. The Woodland Ojibwe, for example, relied heavily on farming, harvesting, and gathering of foods such as wild rice (*manoomin*), corn, fruits, and nuts. They also fished and hunted small game native to the area. The diet of the Plains Ojibwe, on the other hand, consisted primarily of food obtained through big-game hunting, with the most plentiful food being buffalo meat.



Courtesy of Great Lakes Indian Fish and Wildlife Commission

Traditionally, **wild rice** was a staple of the Ojibwe diet. Wild rice was (and often still is) harvested in large quantities throughout the late summer months through a process known as **ricing**. To harvest the rice, one person would paddle the canoe through areas of rice with a push pole, while another person was responsible for knocking the rice stalks with special paddles known as **ricing sticks** (or “knockers”) to free the rice kernels from the stalk into the canoe. Wild rice that did not find its way into the canoe would fall into the surrounding water and eventually grow back to be harvested in the following crop. According to Ojibwe tradition, after the rice is harvested, it must be laid to dry then parched or roasted slowly over a fire as it is stirred constantly to prevent burning. Following the parching process, the rice is then danced or treaded upon in a small wood-lined pit to remove the chaff from the kernel. The rice is then placed in a **winnowing basket** and tossed into the air where the wind blows the chaff away. Today, there are plenty of more convenient and time efficient ways to harvest and prepare wild rice, but the Ojibwe prefer to follow traditional methods to keep their culture alive and promote a sense of connectedness and community.

During the early spring months, the Ojibwe were known to relocate temporarily to sugar camps where they would tap maple trees and collect sap. The collected sap would then be boiled and processed in a variety of forms depending on their wants and needs. The boiled sap commonly was used as a flavor component for many foods and dishes, hardened into candy, or boiled further to create maple sugar and syrup.

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Gender Roles

Historically, Ojibwe women were gatherers and fishers and were often responsible for taking care of the children and cooking. Ojibwe men, on the other hand, were responsible for hunting and in some cases would go to war to protect their families and communities. Both genders practiced storytelling, beadwork, music, and traditional medicine. The harvesting of wild rice was a task often completed by both men and women, with the man assuming responsibility of steering the canoe through the reeds while the woman would knock grains of rice into the canoe. Today, the Ojibwe still harvest wild rice by canoe, but both men and women partake in the knocking.



Grace Rogers and Joe Aitken harvesting wild rice near Walker, 1939.
Courtesy of Minnesota Historical Society

Clothing and Appearance

In the past, Ojibwe women wore long hide dresses while Ojibwe men wore breechcloths and leggings. Both men and women wore moccasins on their feet, which often were made of animal hide. Following contact and years of trade with the Europeans, many Ojibwe adopted European styles of clothing such as shirts and dresses made of trade cloth, which they sometimes adorned with decorative beadwork using glass seed beads.

*We dance for those who can't
Always forward, always clockwise
The sound of the cones like rain
Reminding us of tears shed
Calling to the spirits for help and healing*

Michele Hakala-Beeksma

Traditionally, Ojibwe men and women both wore their hair in long braids. To mourn the death of a loved one, some Ojibwe men would cut their long hair, a tradition that some still practice today. It was not until the 1800s that the Ojibwe began wearing long headdresses, a style inspired by their Sioux neighbors. The Ojibwe also were known to paint their arms and faces in varying colors and patterns for special occasions, including ceremonies and war.

During formal occasions such as **powwows** and other social gatherings and ceremonies, the Ojibwe wear **regalia** – distinctive clothing worn and ornaments carried. **Ribbon shirts**, for example, are a popular style of regalia typically worn by Ojibwe men, and are commonly made of a cotton or linen fabric adorned with brightly colored ribbons on their front, back, and sleeves. **Jingle dresses** are also a common type of regalia worn by women at social gatherings or ceremonies. They are characterized by their unique design, which includes multiple rows of metal cones that produce a jingling sound as the dancer moves.

Today, Ojibwe people dress primarily in modern attire such as jeans and t-shirts. Some, however, still wear moccasins or fashion a long braid, but often reserve feathers and intricately decorated regalia for special occasions, such as powwows or ceremonies.



Jingle dress by Michele Hakala-Beeksma on loan to St. Louis County Historical Society.



Dancing Together, 2012. Ivy Vainio

Key Terms:

Drum

Jingle dress

Powwow

Regalia

Ribbon shirt

Storytelling

Storytelling (*aadizookaan*) is essential to preserving and sharing traditions, culture, language, and history in the Ojibwe culture. The sharing of these stories promotes cultural longevity and resiliency by ensuring that cultural knowledge is passed from one generation to the next. There are many legends that are unique to the Ojibwe culture and are told nearly exclusively through oral tradition. Many traditional Ojibwe stories are passed from elders to younger generations and serve to strengthen intergenerational relationships and teach valuable lessons to children, while others are told just for entertainment purposes. Some of the most common and widely known stories are those about the origins of various animals, traditions, and other aspects of Ojibwe history and culture.

Those who tell these stories are respected men and women from the tribe. Like other tribes in the past, the Ojibwe did not write down their stories but instead have passed them from generation to generation through oral storytelling. Many stories have seasonal connections and are traditionally told only during certain seasons throughout the year. Many Ojibwe legends, for example, are shared only during the winter when snow is on the ground. This tradition emerged long ago when the Ojibwe spent much of their time indoors during the long and harsh winter months.

For the Ojibwe, storytelling plays an integral role in preserving Ojibwe history, culture, and tradition. Since the beginning of time, the Ojibwe have utilized storytelling as a means of teaching cultural knowledge and wisdom to younger generations, including morals and values that teach children the right way to be and do things. Storytelling is often considered to be essential for the proper growth and development of well-rounded Ojibwe by teaching them how to find humor in life's problems and themselves, and how to overcome life's inevitable difficulties.

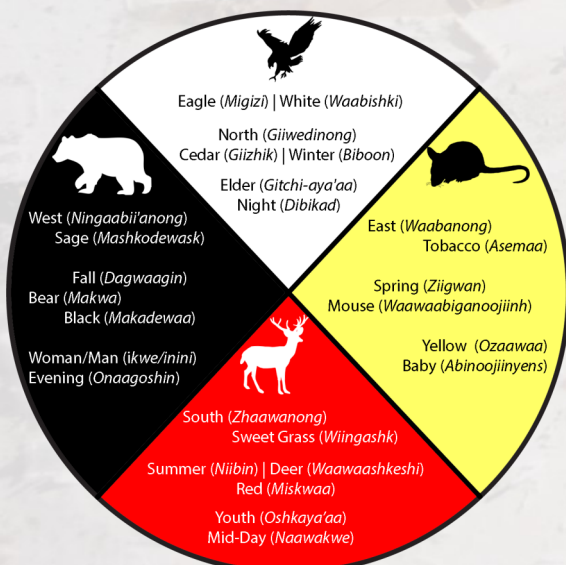


Manabozho in the tree above the flood,
R.C. Armour, 1905.

Manabozho (also known as Nanabozho, Nanabush, and Wanabozho) is a spirit and trickster figure that appears frequently in traditional Ojibwe stories, including the creation story.

Religion

Ojibwe spiritual practice focuses on inward personal experience, though some aspects of religious observance occur communally. The Ojibwe strongly believe in the existence of spirits, known in the Ojibwe language as *manitou* or *manidoo*, while the Creator is known as *Gitchie Manitou*. Evil spirits, or *manjimanidoo*, are also believed to exist. *Windigos*, spirits that live within lakes and practice cannibalism, are considered to be the most terrifying of all. Both animate and inanimate objects are believed to possess spiritual power, the Ojibwe not believing themselves, as humans, hold any greater or less significance than any other living being, including objects such as **drums** (*dewe'igan*), which the Ojibwe consider to be sacred people. The drum is treated with the same respect as living beings; the beat of the drum representing a heartbeat. Even the word truth or speaking from the heart (*debwewin*) is related to the word for drum. The cardinal directions hold sacred power and are associated with certain colors, which vary from band to band. In addition to the four cardinal directions, the Ojibwe also recognize three additional directions: heaven (above), earth (below), and the position where an individual physically stands on the earth.



Medicine Wheel, Content courtesy of Michele Hakala-Beeksmas.

Tobacco, a sacred herb, is believed to have been the first plant given to the Anishinaabeg from the Creator. Tobacco is considered sacred and allows the Anishinaabeg a way to communicate with the Spirit world when it is smoked in pipes or scattered in specific locations as an offering or gift. The four sacred herbs are used in everyday life, ceremonies, and are often smudged or burned. Sacred herbs are associated with one of the cardinal directions. Often this is depicted on a Medicine Wheel. The Medicine Wheel pictures the interconnected teachings of seasons, directions, and the cycle of life.

The drum is treated with the same respect as living beings; the beat of the drum representing a heartbeat. Even the word truth or speaking from the heart (*debwewin*) is related to the word for drum. The cardinal directions hold sacred power and are associated with certain colors, which vary from band to band. In addition to the four cardinal directions, the Ojibwe also recognize three additional directions: heaven (above), earth (below), and the position where an individual physically stands on the earth.

Basketry

In the Ojibwe culture, baskets serve a variety of purposes and are made using a variety of natural materials easily accessible in the Great Lakes region. Amongst the most common forms of basketry constructed by the Ojibwe are those made of **birch bark** (known as *wiigwaas* in the Ojibwe language), a natural construction material utilized frequently by Ojibwe people past and present for artistic and functional purposes.

Birch bark baskets (*wiigwaasinaagan*) and containers are constructed from the flexible and durable bark of birch trees, an important and abundant natural construction material to the Ojibwe. They are utilized for a variety of purposes by the Ojibwe, including to hold or store food, haul water, and even bury the dead.

To construct their baskets, the Ojibwe utilize unique methods of construction and decoration, as is seen in the variety of baskets on display within the Lake Superior Ojibwe Gallery.

Key Terms:

Basketry

Birch bark

Birch bark basket

Porcupine quills

Spruce root

Beadwork

Floral patterns

Loom beading

Moccasins

Puckered toe

Seed beads

Split toe

Spot stitching

Vamp



The Ojibwe begin to gather birch bark for the construction of baskets, containers, and other projects "when the flies start biting," which usually occurs in late June or early July. Prior to the extraction process, it is customary that a tobacco offering be made to thank the tree for its sacrifice. Not a single piece of birch bark should ever be thrown in the trash. Instead, scraps are often incorporated into smaller projects, such as crafts, jewelry, or for making a fire.

Spruce root (*wadab*) is commonly used to hold the basket or container's seams in place, as spruce root is durable, does not stretch, and holds knots well. The decoration of Ojibwe birch bark baskets and containers also typically feature either geometric or floral designs, which are often crafted with smaller scraps of birch bark or **porcupine quills** (*gaaway*).



Beadwork

Beaded **floral patterns** crafted by the beading and stitching of glass **seed beads** on a neutral background (hide, black, or white) are a classic representation of Ojibwe style, with both identifiable and stylized plants serving as the basis of most Ojibwe beadwork design.

Most notable examples of Ojibwe beadwork can be found on clothing, moccasins, and dolls, several of which are found on display in the Lake Superior Ojibwe Gallery.

Techniques of Beadwork

The beaded designs found on clothing, moccasins, dolls, and other objects are created through a variety of techniques, such as loom beading and spot stitching.

Loom beading requires the use of a wooden loom, with the beaded designs created using techniques similar to those used to weave textiles on a loom. This method of stitching allows for the creation of clean, linear beaded designs.

First developed through the introduction of glass seed beads to the Ojibwe by European traders, **spot stitching** entails the stringing of beads onto a singular thread and laying them in place. An additional thread is then used to secure the beads in place at "spots" three or four beads apart. This method of stitching allows for large areas to be filled quickly, while also making it easier to create curvilinear designs.



Split toe

Puckered toe



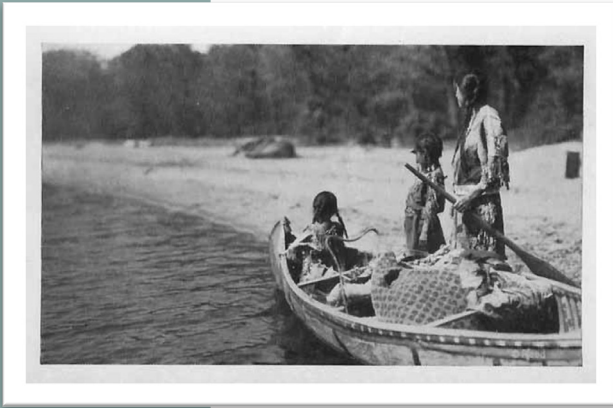
Moccasins (*makizinan*) are a great visual representation of the evolution of Ojibwe beadwork, style, and technique.

Older moccasin designs feature the **split toe**, a style characterized by the vertical split-like seam on the shoe's toe, and eventually evolved into the **puckered toe**, a style characterized by its gathered or "puckered" appearance along the seam of the shoe's toe. Moccasins worn for functional use had little or no beading, while those worn for ceremonial or special occasions often featured elaborate beaded designs. Much of the beading on a moccasin is typically found on the shoe's **vamp**, the piece of U-shaped leather on the top of the foot.

The beaded dolls the Ojibwe made for market or trade differed greatly from the traditional dolls made for Ojibwe children. Founded in the Ojibwe Seven Teachings, dolls made for Ojibwe children were created without facial features. The purpose of the **faceless doll** (*odaminwaagan*) was to provide Ojibwe children the opportunity for imagination or to teach the importance of not being vain and preoccupied with one's own appearance, which the Ojibwe believed should only be seen in the reflection in the water.

Ojibwe Trade

Prior to the arrival of the Europeans in the Great Lakes region in the 17th century, the Ojibwe participated in the trading of goods along the waterways of present-day Minnesota and the surrounding area. Following the first contact between French missionaries and traders and the Ojibwe circa 1620, the Ojibwe began to trade with the French fur traders. The exchanging of European manufactured goods and Ojibwe furs continued well into the 18th century.



Ojibwe woman and two girls with loaded canoe heading for blueberry camp, ca. 1920.
Roland Reed

Courtesy of Minnesota Historical Society



The Ojibwe played an important role in the development of the fur trade throughout the 17th century. By 1670, the French-Canadian Hudson's Bay Company (HBC) was established and set up posts in the region, obtaining furs from various Great Lakes tribes throughout the area, including the Ojibwe. A common trade good offered by the HBC in the 18th and 19th century were **point blankets**, which were made of wool and featured a unique "point" system used to indicate the blanket's size. As the fur supply began to diminish, competition emerged between English and French traders over Indian trade in the Great Lakes and Hudson Bay regions. This competition eventually led to the Seven Years' War in 1756 (also known as the French and Indian War).

Key Terms:

Hudson's Bay Company (HBC)
point blanket

Pelts

Trade cloth



Beaver skin

The ongoing interaction between the French missionaries and traders and the Ojibwe throughout the 17th and 18th century had significant impacts on Ojibwe life and culture. Prior to the establishment of the fur trade, the Ojibwe relied on hunting and trapping for their own survival. Although they occasionally traded with other Ojibwe bands, the Ojibwe were generally self-sufficient. However, as their resources became scarce, the Ojibwe began to rely more and more on the manufactured goods traded to them by the Europeans.

Material goods such as steel knives and copper kettles often were offered to the Ojibwe in exchange for fur **pelts**, with beaver pelts being among the most valuable. Trade goods such as **trade cloth** and glass seed beads were also commonly traded, leading to changes in Ojibwe dress.

Prior to European trade, Ojibwe women wore long hide dresses, leggings, and moccasins, while the men wore leggings, breechcloths, and moccasins. Their clothing often was decorated with geometric designs created with porcupine quills, bones, and shells.

As trading with European settlers became more common and frequent, the Ojibwe began to adapt styles of European dress such as cloth shirts and dresses, which often were embellished with decorative and intricate beadwork using seed beads acquired from the Europeans.



Ojibwe woman with baby in cradleboard, n.d.
Courtesy of Minnesota Historical Society

1854 Treaty Authority

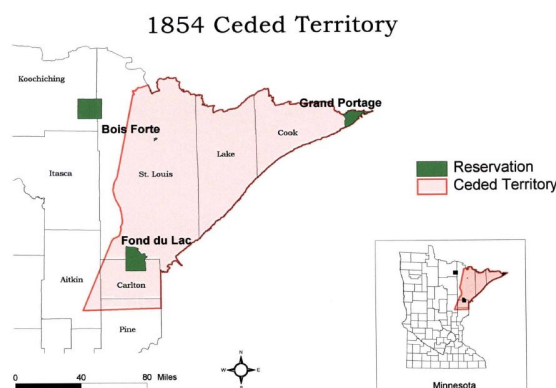
Since the 1970s, tribes have been successfully reasserting hunting, fishing, and gathering rights in the ceded territories of Minnesota, Wisconsin, and Michigan in both federal and state courts. These efforts have led to the creation of inter-tribal treaty commissions. These intertribal commissions assist their member tribes in the implementation of off-reservation treaty rights.

From The right to Hunt and Fish Therein-Understanding Chippewa Treaty Rights in Minnesota's 1854 Ceded Territory 2017 copyright.

“The treaty-reserved rights to harvest natural resources on the 1854 ceded lands are protected property rights under the United States Constitution. The 1854 Treaty Authority plays a critical role in ensuring that the federal government, as a treaty signatory, upholds its treaty obligations, which includes an obligation to protect the natural resources on which the 1854 Treaty agreement is based.

The affirmation of off-reservation hunting, fishing, and gathering rights in the 1854 Ceded Territory in Minnesota occurred through – an agreement with the State of Minnesota. The effort began in 1984 when a Grand Portage band member shot a moose near the edge of the Grand Portage Reservation boundary. He ultimately lost the moose and was given a citation from a Minnesota State game warden for illegally hunting moose outside of season. The Grand Portage band filed suit in U. S. District Court for the District of Minnesota in 1985, seeking a **declaratory judgment** that the 1854 Treaty reserved the band’s right to hunt and fish on **ceded lands** free of state regulation. The other signatory bands to the 1854 Treaty, Fond du Lac and Bois Forte, subsequently joined the lawsuit. This resulted in the three bands resolving the

dispute through a memorandum of agreement in 1988, confirming treaty rights in an out-of-court settlement. In order to enforce the regulations outlined in the agreement, the Tri-Band Authority was established. After Fond du Lac left the agreement the organization was renamed the 1854 Treaty Authority. Today Fond du Lac manages its 1854 rights independently.”



Key Terms:

Declaratory judgment

Ceded lands

Sovereignty

“The 1988 agreement contains provisions regulating commercial harvest, fishing, hunting, trapping, and wild rice gathering, while providing for enforcement issues and negotiation of disputes, and has been incorporated into Minnesota State law – “97A.157 1854 TREATY AREA AGREEMENT.” The 1854 Treaty Authority manages the exercise of these rights. To implement this agreement, the 1854 Treaty Authority has developed a Ceded Territory Conservation Code that regulates the hunting, fishing, and gathering activities of Bois Forte and Grand Portage band members in the 1854 Ceded Territory. The most notable restrictions in the 1854 Ceded Territory Conservation Code relate to harvest methods and commercial harvest by Bois Forte and Grand Portage band members.

Some anti-treaty advocates have argued that treaties between the United States and tribal nations should have lapsed with the passage of time. However, the United States Constitution states that “treaties are the supreme law of the land,” and this remains so today. This fact is foundational to the existence of the United States as a nation, and continued respect for treaties with Indian nations is a fundamental matter of ethics and legitimacy.

The court decisions affirming treaty-guaranteed rights to hunt, fish, and gather in the ceded territories did not grant these rights, but instead affirmed them – rights that were never relinquished. These decisions constitute an expression of respect for tribal **sovereignty**, and have led to the establishment of several intertribal treaty commissions, including the 1854 Treaty Authority.”

Mission Statement

“The 1854 Treaty Authority shall provide an Inter-Tribal natural resource program to ensure that the rights secured to member Indian tribes by treaties of the United States to hunt, fish and gather within the 1854 Ceded Territory shall be protected, preserved, and enhanced for the benefit of present and future member Indian tribes in a manner consistent with the character of such rights, through provision of services.”



1854 Treaty Authority Management

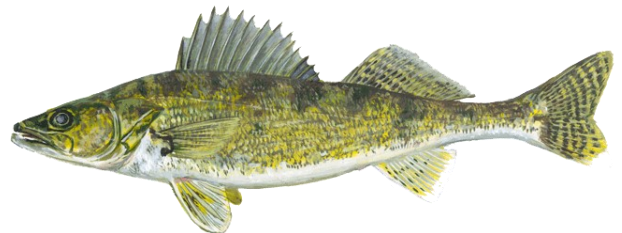
“The 1854 Treaty Authority administers programs and services through four divisions – an Administrative Division, a Resource Management Division, an Education and Outreach Division, and a Conservation Enforcement Division.

Administrative Division: Manages the everyday operations of the 1854 Treaty Authority, including finances, human resources, conservation court and public engagement at its central office in Duluth, Minnesota.

Resource Management Division: Administers management and research programs in the 1854 Ceded Territory for culturally significant fish and wildlife species and traditionally harvested plants. Through these programs, the 1854 Treaty Authority sets harvest seasons, performs monitoring assessments, conducts research and engages in habitat management. The Resource Management Division also oversees the 1854 Treaty Authority’s involvement in environmental review of activities on ceded lands that have the potential to impact the quality of air and water, and develops and implements strategies to address impacts of global threats such as climate change and invasive species.

Education and Outreach Division: Raises the general public’s awareness of Chippewa treaty-reserved rights and ceded territory resource management, and engages the 1854 Treaty Authority’s tribal constituents on traditional and adapted practices integral to tribal **subsistence culture**.

Conservation Enforcement Division: Through a 2005 Joint Powers Agreement with the State of Minnesota, 1854 Treaty Authority Conservation Officers are fully licensed Peace Officers with the primary responsibility of enforcing band member treaty rights to harvest. 1854 Treaty Authority Conservation Officers also have the authority to enforce state game, fish, and natural resource laws. Likewise, all State of Minnesota conservation officers within the ceded territory are cross-deputized to enforce the 1854 Treaty Authority Ceded Territory Conservation Code upon band members. All violations of the Code are heard in the court created by the Authority and are punishable by civil monetary penalties, forfeitures and suspension of privileges.”



Ogaa (walleye)

Key Terms:

Subsistence culture

Ogaa (walleye)

Usufructuary Rights

“Through services provided by these programs, the 1854 Treaty Authority delivers benefits beyond its tribal constituents. Northeastern Minnesota is unique in that over 60 percent of the landscape is in some form of public ownership. By virtue of the 1854 Treaty and the treaties that preceded it, the Bois Forte, and Grand Portage bands have legally retained **usufructuary rights** on all of these lands. The reservation of these rights demonstrates that the tribal leaders at the time of the treaty knew what was important. By preserving the right to sustain current and future generations through the harvest of fish, game, wild rice, and other resources, they benefitted their generation and the generations that would follow. Still holding that cultural value, today the bands direct efforts to protect, preserve, enhance, and restore natural resources in the ceded territory, and prevent their diminishment. As these are shared resources, it is imperative that the 1854 Treaty Authority collaborate with partners across the landscape to fulfill shared conservation and resource management objectives, and to collectively address landscape level threats to habitat, fish and wildlife populations, and air and water quality.”



Left: Wild Rice

Top Right: Wolf Track

Bottom Right: Moose Track



For more information about the 1854 Treaty Authority and its programming, please visit www.1854treatyauthority.org.

1854 Treaty Authority information provided by 1854 Treaty Authority (*The Right to Hunt and Fish Therein— Understanding Chippewa Treaty Rights in Minnesota’s 1854 Ceded Territory* copyright 2017)

Glossary

Anishinaabe/Chippewa/Ojibwe – Each of these terms are used interchangeably to refer to the same tribe. “Anishinaabe” is a term often used by Ojibwe people that means “original person,” while many others use the terms “Chippewa” and “Ojibwe,” both of which mean “puckered” in the Ojibwe language and most likely refer to the unique puckered style of the tribe’s moccasins.

Assimilation – The absorption and integration, whether forcefully or peacefully, of one culture, group, or norm into another.

Band – Smaller groups of people that tend to live and travel together. The Minnesota Chippewa Tribe is made up of six bands: Bois Forte, Fond du Lac, Grand Portage, Leech Lake, Mille Lacs, and White Earth.

Birch bark (*wiigwaas*) – A valuable, natural construction material utilized frequently by Ojibwe people past and present for artistic and functional purposes, in the construction of canoes, wigwams, and baskets (*wiigwaasinaagan*), and the preservation of knowledge, history, and stories on scrolls.

Birch bark canoe (*wiigwaasi-jiimaan*) – A sturdy yet lightweight canoe made from the bark of birch trees secured over a wooden frame and sealed with pitch. In the past, canoes were handcrafted and often utilized by the Ojibwe for traveling long distances and for the gathering of wild rice. Today, canoes are still utilized for the gathering of wild rice but are used less frequently for mere transportational purposes.

Ceded lands – Lands surrendered by tribes to the United States in exchange for various land and resource rights, annuities, and other promises made in treaties.

Chippewa – See “Anishinaabe.”

Chief – A term that once referred to the political leader of an Ojibwe tribe. In the past, chiefs were men chosen by tribal council members. Today, tribal leaders can be men or women, are typically elected by tribal members, and are referred to by their respective elected position.

Clan (“my clan”: *indoodem*) – Groups of people who claim a common ancestry. Ojibwe clans include those of the crane, loon, bear, turtle, bullhead, otter, eagle, marten, lynx, wolf, and kingfisher.

Declaratory judgment – A court-issued declaration that determines the rights and obligations of each party in a legal contract (such as a treaty).

Drum (*dewe’igan*) – A sacred component of Ojibwe culture and the focus of many gatherings and celebrations. The circular shape of the instrument serves as representation of the circle of life, while the animal and tree materials serve as reminders of the culture’s historical, cultural, and spiritual ties to the natural

world. In the Ojibwe culture, the drum is an animate object and considered to be a sacred person.

Faceless doll (*odaminwaagan*) – Founded in the Ojibwe Seven Teachings, the faceless doll provides opportunity for imagination or to teach the importance of not being vain and preoccupied with one’s own appearance.

First Nations – The predominant indigenous peoples of southern Canada. Due to the establishment of national borders, the Ojibwe tribe has been divided, resulting in Ojibwe communities in both the United States and Canada.

Floral pattern – Drawing inspiration from the natural world, Ojibwe beadwork commonly features a combination of both identifiable and stylized plants to create simplistic floral patterns.

Hudson’s Bay Company Point Blanket – A popular European trade item of the 18th and 19th century made of wool and featuring a unique “point” system used to indicate the blanket’s size. Hudson’s Bay point blankets were typically traded in Canada to First Nations peoples in exchange for beaver pelts, buffalo robes, pemmican, moccasins, and other trade goods.

Indigenous – To originate from a particular place or region.

Jingle dress (*zaangwewe-magooday*) – A dress worn by Ojibwe women when participating in the jingle dress dance at a social gathering or ceremony, such as a powwow. Jingle dresses are known for their unique design, which includes multiple rows of metal cones that produce a jingling sound as the dancer moves.

Loom beading – Style of beading that requires the use of a wooden loom, with the beaded designs created using techniques similar to those used to weave textiles on a loom. This method of beading allows for the creation of clean, linear beaded designs.

Minnesota Chippewa Tribe (MCT) – The centralized governmental authority of Minnesota’s six federally recognized Chippewa bands.

Moccasin (*makizin*) – A traditional type of soft leather footwear – typically made of deer hide – constructed in a slipper-like style, with the sole attached to a piece of U-shaped leather on the top of the foot.

Native American Graves Protection and Repatriation Act (NAGPRA) – A U.S. federal law enacted in 1990 to protect Indian burial grounds and other cultural items. Under NAGPRA, federal agencies and institutions, including museums, are required to consult with tribes regarding their American Indian collections. NAGPRA also allows human remains, funerary objects, sacred objects, and objects of cultural patrimony are able to be reclaimed by their respective federally recognized tribes.

Net fishing (*bagida'waa*) – During the spring and fall when fish were plentiful, the Ojibwe would utilize mesh nets to catch large quantities of fish at a single time.

Ogaa (walleye) – One of many natural resources gifted to the Ojibwe people by the Creator that contributed significantly to their early survival. Today, the Ojibwe assume responsibility for protecting and conserving the walleye population to ensure the continued preservation of their people's culture and identity.

Ojibwe – See "Anishinaabe."

Pelt – An animal's skin, including its fur. Pelts were a common trade good throughout the fur trade, with beaver pelts (*amikwayaan*) being one of the most valuable pelts traded by the Ojibwe.

Porcupine quills (*gaaway*) – A common material used by the Ojibwe for decoration of various types of clothing and artwork. Quillwork typically involves softening and dyeing stiff porcupine quills and weaving them onto leather or birch bark.

Powwow – Social gatherings and ceremonies where Ojibwe history and culture are celebrated through recreational and competitive means. Common occurrences at powwows include singing, dancing, drumming, and the sharing of food.

Puckered toe – A style of moccasin characterized by its gathered or "puckered" appearance along the seam of the shoe's toe.

Regalia (dance regalia: *bwaanzhiiwi'on*) – The distinctive clothing worn and ornaments carried at formal occasions, such as powwows and other social gatherings and ceremonies, by Ojibwe men, women, and children.

Reservation (*ishkonigan*) – A designed area of land managed by a tribe under the US Department of the Interior's Bureau of Indian Affairs. In Minnesota, there are seven (7) Ojibwe reservations: Grand Portage, Bois Forte, Red Lake, White Earth, Leech Lake, Fond du Lac, and Mille Lacs; and four (4) Dakota communities: Shakopee Mdewakanton, Prairie Island, Lower Sioux, and Upper Sioux.

Ribbon shirt (*zenibaanh-babagiwayaan*) – A style of regalia worn by Native American men, women, and children. Ribbon shirts are commonly made of a cotton or linen fabric adorned with brightly colored ribbons on their front, back, and sleeves.

Ricing (*manoominikewin*) – The process of harvesting wild rice.

Ricing sticks – Lengthy sticks made of lightweight, buoyant cedar used to harvest wild rice by knocking the grain off of the plant. Also known as "knockers," ricing sticks are commonly tailor-made for the individual who intends to use them.

Seed beads – Small, glass beads introduced to the Ojibwe people by the Europeans, who utilized the beads as a trade good. Seed beads are used frequently for decoration of various types of clothing and artwork and have since overshadowed porcupine quills as the go-to material for decorative purposes.

Sovereign – To be a self-governing nation. As sovereign nations, American Indian tribes have the authority to govern themselves through maintenance of their own courts, police forces, and social services. This status also allows tribes access to federal funding and services.

Split toe – A style of moccasin characterized by the vertical split-like seam on the shoe's toe.

Spot stitching – Style of beading that entails the stringing of seed beads onto a singular thread before being laid in place and tacked down with an addition thread at "spots" three or four beads apart. This method of stitching allows for large areas to be filled quickly, while also making it easier to create curvilinear designs.

Spruce root (*wadab*) – The root of a spruce tree, commonly used in place of string to construct baskets and canoes. Spruce root is prized for its durability as it is tough, does not stretch, and holds knots well.

Subsistence culture – Reliance on only the minimal resources needed for survival. Tribal subsistence culture focuses on the natural resources needed to meet basic needs through hunting, fishing, and gathering.

Trade cloth – Cloth of European manufacture given to the Ojibwe by means of trade. Because the cloth was easy to cut and sew, the Ojibwe began to use trade cloth for clothing purposes instead of traditional buffalo hides and deerskin, which were often tedious and difficult to work with.

Treaty – A formal agreement or arrangement established by negotiation between two or more governmental entities.

Tribal Historic Preservation Officers (THPOs) – Under the National Historic Preservation Act (NHPA), Tribal Historic Preservation Officers (THPOs) are appointed to survey and recognize historic sites, review sites nominated for inclusion in the National Register of Historic Places (NRHP), review potential impacts on recognized sites, and administer any federal grants, loans, and tax incentives that said sites may be eligible for. Both State Historic Preservation Officers (SHPOs) and THPOs assume the same responsibilities, but THPOs exclusively serve their respective tribes and prioritize cultural and traditional values.

Tribe – A social and political group of people made up of individuals who share a common ancestry and/or culture.

Usufructuary rights – The rights of an individual or group to use and enjoy property belonging to another provided they do not harm or alter it. The Ojibwe, for example, have reserved usufructuary rights over lands ceded through treaties, therefore allowing them to continue to hunt, fish, and gather on said lands.

Vamp – A piece of U-shaped leather on the top of the foot on a moccasin where much of the shoe's beading is found.

Wigwam (*wiigiwaam*) – A dome-shaped, permanent dwelling which the Ojibwe constructed of an arched wooden frame and covered in birch bark. In the past, the Ojibwe lived in wigwams, but today they are typically used only for ceremonial purposes.

Wild rice (*manoomin*) – Harvestable grain found in the shallow waters of small lakes and slow-moving streams. Wild rice is a staple of the traditional Ojibwe diet and culture.

Winnowing basket (*nooshkaachinaagan*) – A birch bark basket used in the process of separating the grains of wild rice from their chaffs. Wild rice is placed in the basket then gently tossed into the air to allow the wind to blow away the chaff, allowing the heavy grain to fall back into the basket.

An Introduction

1. *Anishinaabe* means _____ or _____ in the Ojibwe language.
2. Early Ojibwe ancestors recorded their stories by using the _____ around them.
3. What did the Ojibwe record on birch bark scrolls?
 - a. _____
 - b. _____
 - c. _____
4. According to the histories recorded on birch bark scrolls, the Ojibwe originated from what is today _____.

Beadwork

1. Ojibwe beadwork frequently includes a combination of both identifiable and stylized _____.
2. _____ fur is traditionally used for winter moccasins to add warmth.
3. _____ moccasins are an older style than the traditional _____ moccasins.

Environment & Trade

1. What type of basket is used for the collection of wild rice?

2. The presence of a _____ on a doll indicates that the doll was created for trade.

3. The pelt of what animal was widely sought after by both European and Ojibwe traders?

4. This Canadian-based company produced trade blankets that were traded to the Ojibwe during the 1800s and onward.

Birch Bark & Basketry

1. Birch bark is _____ and _____-resistant.

2. Ojibwe quillwork requires the use of the quills of what animal?

3. Pitch, which is often used to repair birch bark baskets and containers, is a glue-like mixture of

_____, _____, and _____.

4. The _____ bark from a birch tree is more waterproof than its

_____.



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**St. Louis County Heritage
and Arts Center**

506 West Michigan Street

Duluth, MN 55802

Phone: 218-733-7580

Email: history@thehistorypeople.org

Prepared by: Rachel McNeil and Charley Langowski

Resources

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Gallery Worksheet Answer Key:

An Introduction

1. First, original people
2. Landscape
3. a.) Histories, b.) beliefs, c.) cultural practices
4. Quebec

Beadwork

1. Plants
2. Rabbit
3. Split toe, puckered toe

Environment & Trade

1. Winnowing
2. Face
3. Beaver
4. Hudson’s Bay Company

Birch Bark & Basketry

1. Strong, water
2. Porcupine
3. Sap, ash, animal fat
4. Inner, exterior