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The Anishinabe



A UNIT ON
THE HISTORY OF

THE BAD RIVER BAND

OF LAKE SUPERIOR
OJIBWAY INDIANS

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**The Anishinabe:
A Unit on the History of the
Bad River Band
of Lake Superior Ojibway Indians**

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**Wisconsin Department of Public Instruction
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This curriculum unit was developed through a grant from the Title IV-C Elementary and Secondary Education Act and the Wisconsin Department of Public Instruction (1979-82), with assistance from The Great Lakes Inter-Tribal Council and Wisconsin Indian tribes. This unit was written by Shelley Oxley for the Wisconsin Woodland Indian Project, Rhinelander, in 1981.

The Wisconsin Woodland Indian Project in the School District of Rhinelander was a three-year project funded for the purpose of developing curriculum materials on the history and culture of the six major Indian tribes in the State of Wisconsin.

It is the intent of this unit and other units developed by the project to provide an awareness for and develop a sensitivity to American Indian history, culture, and lifestyles, with an emphasis on Wisconsin Indian tribes.

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This unit is currently being distributed by the American Indian Language and Culture Education Board, a 13-member board appointed by the governor to advise on matters of Indian education throughout the state.

Direct inquiries to:

American Indian Language and Culture
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Teacher Information Sheet
Teaching Procedure

"A Unit on the History of the Bad River Band of Lake Superior Ojibway Indians" is not intended to be taught alone. This unit is the second part of a two-part series.

"An Overview Unit of the History and Background of the Wisconsin Ojibway Indian Tribe" is intended to precede the teaching of this mini-unit. The overview unit deals with the period of time from the creation of original man to the period of time when the Ojibway nation divided into smaller groups and settled throughout northern Wisconsin. The overview unit deals with aspects of history that affected all Ojibway people including the Bad River Band.

Do not attempt to teach this unit alone. The teacher must at least have read the overview of the Ojibway and be familiar with the material in order to assure that the material presented in this mini-unit is logical and comprehensive.

See the "Teaching Guidelines for Instruction of the Ojibway History Units" for further information on how to teach this unit.

Vocabulary

cede - to surrender possession of officially or formally; giving away of lands by the Indians to the U.S. government.

Gitigoning (gih'tee gah ning) - old gardens

Kakagon - White River

Mashkizeebee - Bad River; river of the swamp

Odanah (o day' nuh) - the first town established on the Bad River reservation, settled by Reverend Leonard Wheeler.

Tegoning (tee go' ning) - the garden

Gitigoning

For many years before the arrival of the white man on Madeline Island, the Ojibway lived throughout the area hunting, fishing, and planting gardens. The Ojibway had explored the land along the shores of Lake Superior and found many areas that had rich farmland and were filled with animals for hunting. One of these areas was located where two rivers met. Today these two rivers are called the Bad River and the White River. The Ojibwa originally called the Bad River "Mashkizeebee" or "river of the swamp."

The Ojibway named this area around Mashkizeebee "Tegoning," which means "the garden," or "Gitigoning," which means "old gardens." There were good reasons for this land to have such names. The ground was excellent for farming because it was so close to the two rivers: it was very fertile, level, and needed little clearing.

During the warm months of the year many Ojibway people lived around Gitigoning to collect maple sugar, farm, and harvest wild rice.

The first Indian to make a year round home here was Babomnigoniboy (Spreading Eagle). He built a large wigwam out of elm bark and brought his family from Madeline Island to live with him.

Not long after, many more Ojibway families from the Loon Clan moved from Madeline Island and built their homes along the Mashkizeebee. The village grew quickly. Before long there were wigwams and bark houses on both sides of the Mashkizeebee and along one side of the White River, which the Ojibway called "kakagon." There they lived for years until 1841, when a missionary, Reverend Leonard Wheeler, moved in with the Indians and tried to change their way of life.



The Loon Clan migrated from Madeline Island to "Gitigoning."

Review

Look back over the previous page and find the following words. Write the meaning of each and then use it in a sentence.

1. Tegoning -

2. Gitigoning -

3. Babomnigoniboy -

4. Madeline Island -

Activity

On a map of Wisconsin, locate the Bad River and the White River. Mark the location of the first homes that were built in this area.

Odanah Becomes Established

During the early 1800s missionaries set out to change the religion of the Indian people. These missionaries thought it was their duty to "save" the Indians by making them Christians. The missionaries said that because the Indians were pagans, they would not go to heaven unless they became Christians.

In 1841 Reverend Leonard Wheeler, a Protestant missionary, and his wife moved to Madeline Island to preach Christianity. By 1845, Wheeler had moved and started a settlement about nine miles east of what is now Ashland, Wisconsin. The settlement was located where the White and Bad Rivers joined. Wheeler named the settlement Odanah, which means "village" in the Ojibway language. The Ojibway called the river "Mashkizeebee" ("river of the swamp"), a combination of two Ojibway words—"mashkeeg" meaning "swamp" and "zeebee" meaning "river". When the Indians said the word "Mashkizeebee," it sounded very much like "mudjeezeebee." "Mashki" is swamp, but "Mudji" is bad or evil. Because of this similarity, the river was incorrectly named Bad River in English.

The lands around Odanah were good for farming, and the Indians used the land for planting.

Review

Match the term with the correct definition:

1. Reverend Leonard Wheeler _____.
 2. Mudjeezeebee _____.
 3. missionary _____.
 4. Odanah _____.
 5. Mashkizeebee _____.
- a. A person who tries to change people from one religion to another.
 - b. The Protestant missionary who was responsible for establishing Odanah.
 - c. The Ojibway word for village.
 - d. The Ojibway name for the Bad River.
 - e. The Ojibway word for "river of the swamp."

Life in Odanah (Bad River), 1854-1900

At the Treaty of 1854, the Ojibway were assigned reservations in Wisconsin, Minnesota, and Michigan. It was at this time that the Odanah area became the Bad River Reservation. Life on the reservation was completely controlled by the government.

Reverend Wheeler continued to live in Odanah, try to Christianize the Indians, and make them live like white people. He wanted each family in the tribe to own its own land rather than share the land with everyone in the tribe. They began selling the produce from the farms instead of just planting what they needed to survive.

Lumbering was also taught to the Indian people as a way of making money. Other Indians at Odanah found work in copper mines and sawmills and as deckhands on steamers and farm workers.

In 1859, Wheeler opened a mission school on the reservation. The Christian religion was taught in this school. In 1883, St. Mary's Indian School also opened.

The way of life for the Indian people had changed greatly. Reservation life took away the Indian culture and forced them to live like white people.

Review

What did Reverend Wheeler try to change about the Indian's ways of life?

Bad River, 1900 to the Present

During the 1900s life went on as it had in earlier years on the reservation. Lumbering continued, and the missionaries were still trying to change the Indian people. A newspaper was being printed, and Odanah grew along with the rest of northern Wisconsin.

World War I affected Odanah people as it did people all over the U.S. Many men volunteered their services and died for their country. After the war, Odanah suffered from the Depression. Income was very low, few jobs existed, and many people started leaving the area.

In 1934, the U.S. government passed a law called the Indian Reorganization Act. This allowed Indian tribes all over the U.S. to get back on their feet and form their own governments and constitutions. New programs were started to help Indian people find work again. Some of these programs replanted forests, built new homes and offices, and collected history records, filing them in good order. The community of Odanah began to thrive once again.

In 1940 World War II broke out. Many men died for their country, and many Odanah people worked in factories making war supplies. After World War II, the population began to drop again, and life at Odanah was not good. As a result of a program introduced by the Bureau of Indian Affairs called "relocation," many Odanah people were moved to cities to search for work.

In the 1960s President John F. Kennedy appointed a committee to study the Indian situation. Philleo Nash was appointed as the head of this committee, and because of him many new programs were started. New housing projects were started in an area around Odanah called "New Odanah."

In 1977 a community building was finished. This building has many offices in it and includes classrooms, a cafeteria, a gym, and a library. A fire station was built, and many health programs were started. Elderly Feeding, Maternal and Child Health Care, Children's Feeding, and Alcohol and Drug Abuse programs are a few examples.

The school in Odanah closed in 1969. Now, all children travel to Ashland (about 12 miles) to attend grade and high schools. New educational programs, such as summer school, Headstart, Title IV, libraries, and adult education have been started.

The tribe has many wild rice fields and a very successful fish hatchery. The tribal council is constantly making changes for the betterment of the people living on the Bad River Reservation. Odanah is a community that is looking toward the future.

Review

Tell how each of these events affected the lives of the Indian people.

1. World War I -
2. Indian Reorganization Act (1934) -
3. John F. Kennedy appoints a committee to study Indian affairs (1960) -
4. The school in Odanah closes (1969) -

Activity

Write a letter to the tribal council at Odanah (Tribal Council, Bad River Reservation, Odanah, WI 54861). Find out whether wild rice is harvested as a source of income on the reservation. What other ways are there at Odanah to make a living?

Pretest/Post-Test

**The History of the Bad River Band
of Lake Superior Ojibway Indians**

Fill in the blanks from the word list below.

1. All people have _____ about who they are and from where they came.
2. American Indians have origin _____.
3. The Ojibway call the Creator _____.
4. The Creator made _____ things.

Word List

stories

all

Gitchie Manito

legends

True (T) or False (F).

- _____ 1. The Ojibway people were created on Madeline Island.
- _____ 2. The French fur traders traded for furs with the Ojibway.
- _____ 3. Madeline Island is the only place where Ojibway people live today.
- _____ 4. The U.S. became a free nation after the Revolutionary War and the War of 1812.
- _____ 5. The Indian people were moved to lands called reservations by the U.S. government.
- _____ 6. Missionaries tried to change the religion of the Indian people.
- _____ 7. The Bad River Reservation no longer exists.

Answer the following questions.

- 1. Think of as many ways as you can that the white people changed the Indian ways of life. You must list at least three, but see if you can think of more.

2. Place an X in front of each item that describes an Ojibway person living on the Bad River Reservation today.

- a. They live in wigwams.
- b. They have their own government and constitution.
- c. The children do not attend school.
- d. The people wear clothing made of buckskin.
- e. Ojibway people may work in factories, hospitals, or schools.
- f. Ojibway people are looking for ways to make their lives better.

3. In your own words, tell how the Bad River got its name.



On the map above do the following things.

1. Put an X on the area where the Ojibway people were created.
2. Draw a line from that X along the path that the Ojibway people moved. Stop on Madeline Island.
3. Put a circle on the area in Wisconsin where you think the Bad River Reservation is located today.

Teacher Answer Key

Pretest/Post-Test

**The History of the Bad River Band
of Lake Superior Ojibway Indians**

Fill in the blanks from the word list below.

1. All people have stories about who they are and from where they came.
2. American Indians have origin legends.
3. The Ojibway call the Creator Gitchie Manito.
4. The Creator made all things.

Word List

stories

all

Gitchie Manito

legends

True (T) or False (F).

- F 1. The Ojibway people were created on Madeline Island.
- T 2. The French fur traders traded for furs with the Ojibway.
- F 3. Madeline Island is the only place where Ojibway people live today.
- T 4. The U.S. became a free nation after the Revolutionary War and the War of 1812.
- T 5. The Indian people were moved to lands called reservations by the U.S. government.
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- F 7. The Bad River Reservation no longer exists.

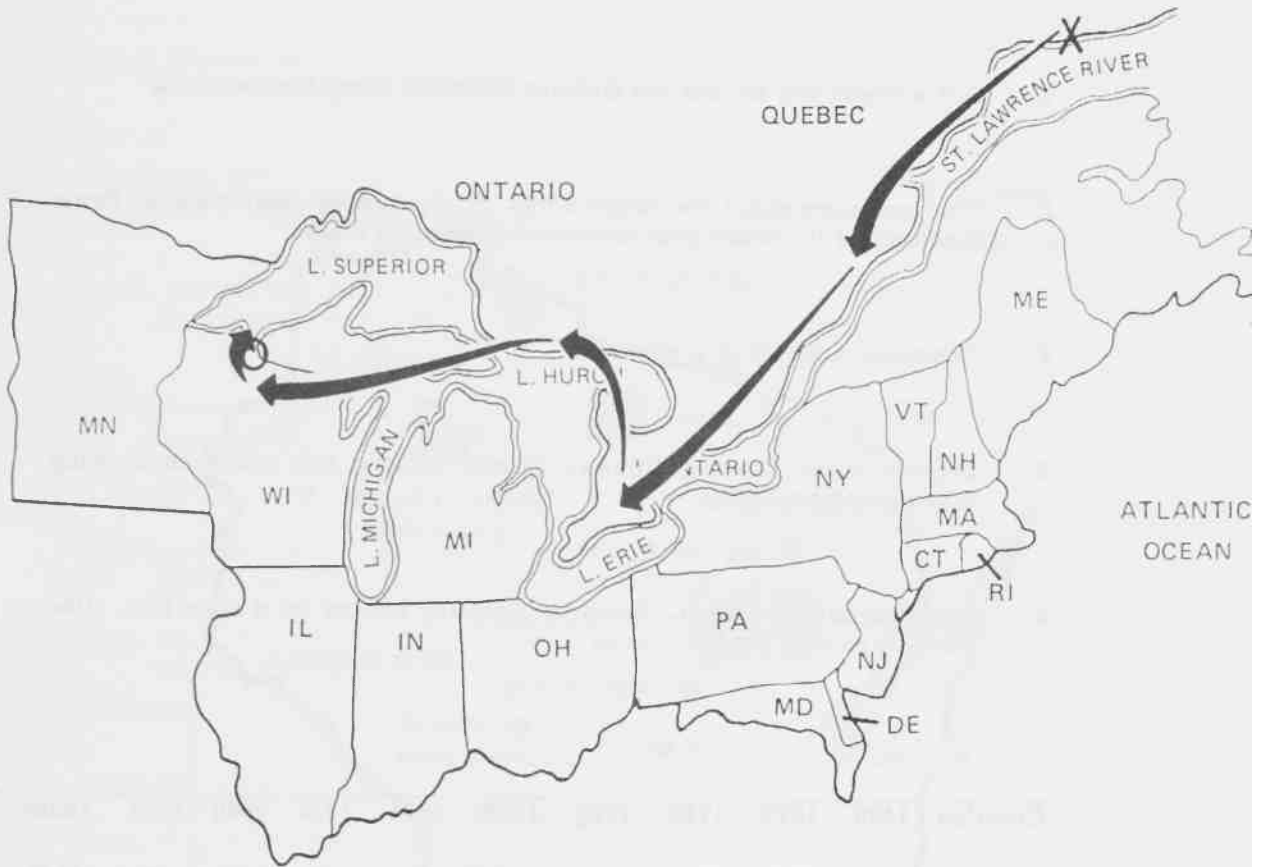
Answer the following questions. (Teachers should insert answers that they feel are correct but realize that answers may vary.)

- 1. Think of as many ways as you can that the white people changed the Indian ways of life. You must list at least three, but see if you can think of more.

2. Place an X in front of each item that describes an Ojibway person living on the Bad River Reservation today.

- a. They live in wigwams.
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On the map above do the following things:

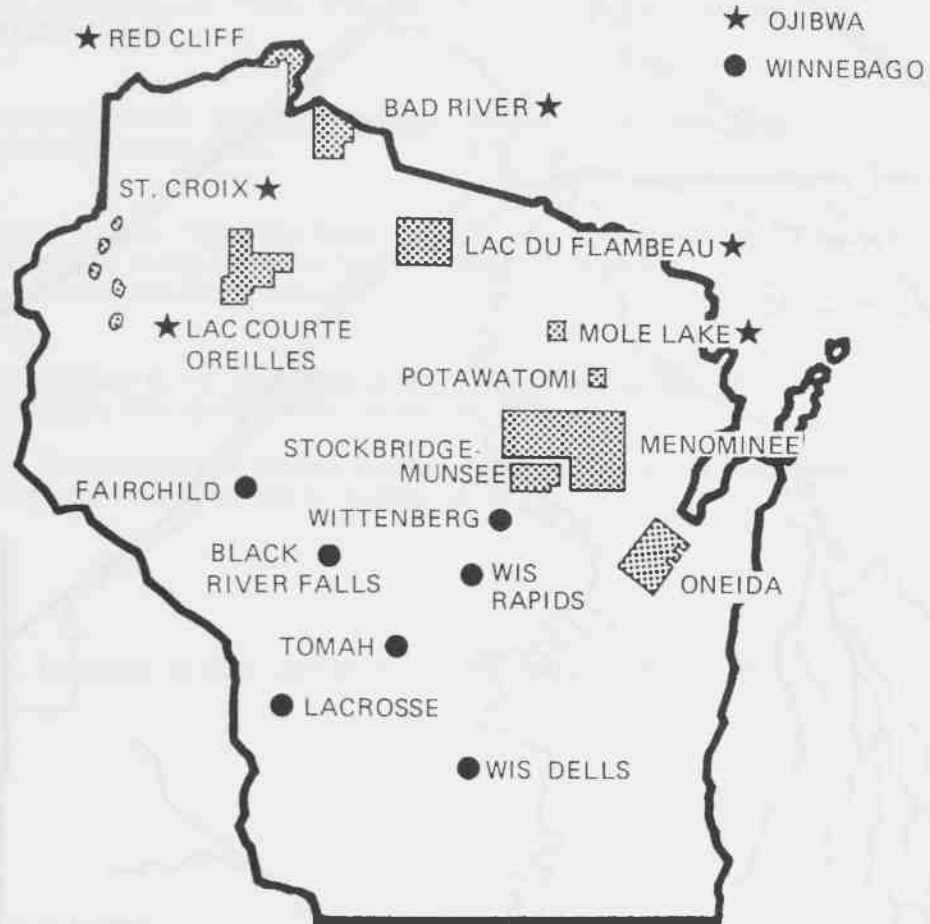
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2. Draw a line from that X along the path that the Ojibway people moved. Stop on Madeline Island.
3. Put a circle on the area in Wisconsin where you think the Bad River Reservation is located today.

Suggested Projects

1. Make a large map of Wisconsin. Put on it all of the Indian Reservations that are located there today. Color all of the Ojibway reservations the same color.
2. Get a friend and act out the Ojibway Creation Story for the class.
3. Find out more about the Megis Shell. Hint: look up cowrie shell. Draw a picture of it. Share your information with the class.
4. Construct a model of a wigwam.
5. Draw a mural showing Ojibway Indians of long ago and then showing Ojibway Indians today.
6. Design a bulletin board. Show the Ojibway history on a time line. Use this line as your model.

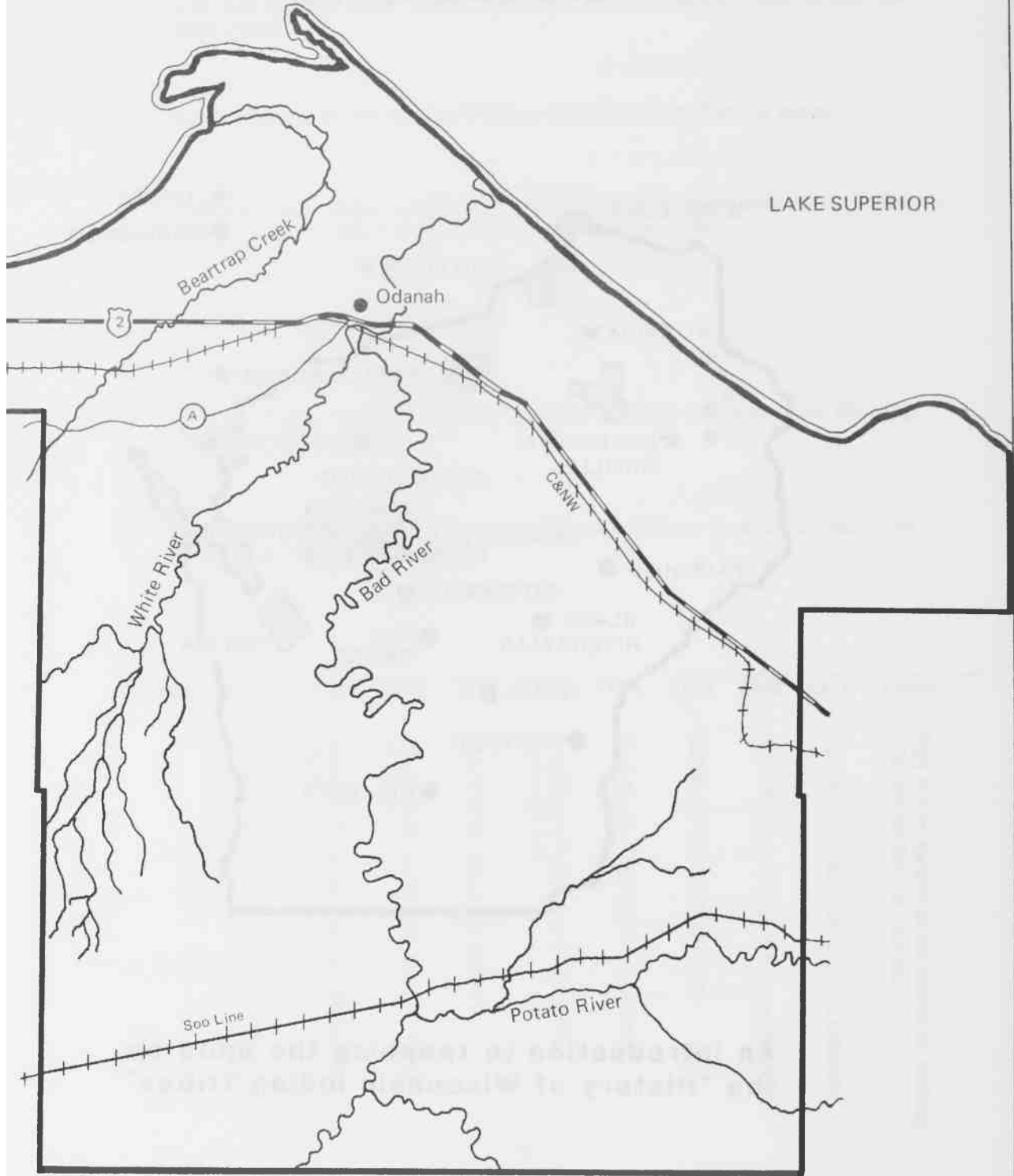
Creation	1490	1622	1760	1800	1830	1854	1934	1960	1977	today	
		The Ojibway settle on Madeline Island.	Etienne Brule arrives on Madeline island.	The British take over the fur trade business.	The United States is formed.	President Jackson and the Indian Removal Act.	Bad River Reservation is formed.	Indian Reorganization Act.	John F. Kennedy sets up a committee.	Community building built in Odanah.	Bad River Reservation works at making life better for its people.

Wisconsin Indian Reservation and Land Areas



An introduction to teaching the units on the "History of Wisconsin Indian Tribes"

Bad River Indian Reservation



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