



The Pathfinder

The newsletter of the Midwest Institute for Native American Studies

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May, 2008

Month of

Bgon Gises –

Month of the

No Snow Moon

“Timeline of Illinois Culture” Brings Backyard History to Life

By Linda Bechtle

Zzzzzzzzz... A six-foot long spear sails through the air in the Rogers Park Montessori School gym, and *thock!* lands close to the target mat. “Nice shot, Liam!” echoes off the walls, followed closely by “My turn! My turn!” It’s just another Wednesday for RPMS’s third graders as they take a hands-on approach to their Chicago Studies unit. Today, they’re imagining a Woolly Mammoth standing beside the basketball hoop, and that they’re a Paleo-Indian in the Chicago area 12,000 years ago just trying to put some dinner on the table.

“Now, fast-forward three thousand years to what is now called the Archaic Period,” I say. I pull out a two foot-long, flattened apparatus with a rounded handle and polished rock attached to the bottom side. I continue, “This technological innovation forever changed the way people hunted. It’s called an atl-atl and acts as a catapult for the spear. Want to try it?”

The third graders experiment with the grip and the wrist snap before attaching the spear and giving it the old Montessori try. A few of them have obviously been Archaic hunters in a past life, but most of them come away from the experience with a newfound respect for the skill and ingenuity of Chicago’s earliest inhabitants.

Such interactive, hands-on activities are just a part of a major new material recently released by MINAS, the “Timeline of Illinois Cultures.” In development for the past seven years, the project was born as a simple timeline to show the fundamental needs of Illinois’ first human inhabitants and how those needs were met through time. I created picture and information cards representing the environment, plant foods, animal foods, housing, society, technology, craftsmanship, trade, and Illinois sites for each major archaeological period in the state’s history, all color-coded to match a similarly-colored cord timeline in which each inch equaled 25

years. This timeline and subsequent activities were used for a local history curriculum for Chiaravalle Montessori School’s Middle Schoolers five years ago, and additional activities were also classroom tested three years ago in a year-long Chicago Studies unit for third-graders at Rogers Park Montessori.

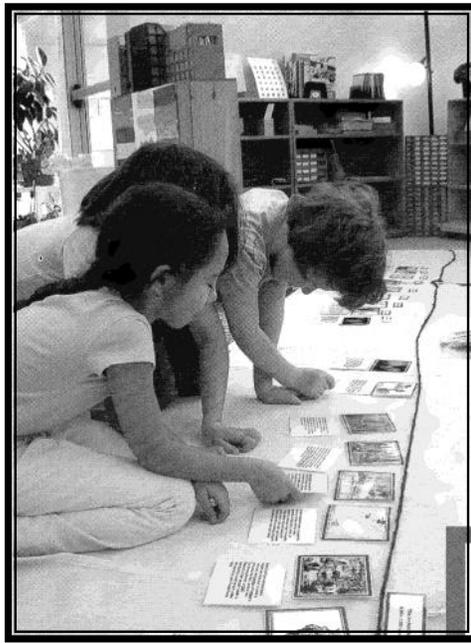
Four years ago, the Timeline project received a major endorsement when then-Illinois State Museum (ISM) Director R. Bruce McMillan gave MINAS access to photos of artifacts and original artwork created for their exhibits. We also purchased rights to use existing illustrations from the Center for American Archaeology in Kampsville, IL and the Cahokia Mounds Society in Collinsville, IL. A grant in 2006 from the Illinois Association for the Advancement of Archaeology (IAAA) provided additional funding so MINAS could engage area artists in creating cards for which no professional images existed.

My collaboration with Dickson Mounds Museum Director Dr. Michael Wiant and Public Programs Coordinator Julie Lerczak produced a 100+ page Resource

Guide for teachers of grades 3-6 that combined MINAS activities with curricula already developed by ISM. The Guide provides a myriad of activities for each cultural period that touch upon all areas of the curriculum. Additionally provided are bibliographies, background information, and Archaeology activities. Recently, with the help of retired Northbrook Librarian Lynne Flanagan, we have included Illinois State curriculum goals and objectives so the materials can be readily used by public schools as well as Montessori programs around the state.

The Timeline package consists of a color-coded yarn timeline; the color-coded picture

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Students at Rogers Park Montessori School in Chicago get a real sense of the ways earlier cultures in Illinois met their needs.

The South Suburban Airport Project: "Progress" and History Collide in Peotone

By Mark Dolnick

Peotone, in southern Will County, is nestled in a region rich with surprising evidence of humanity's long residence since the glaciers receded almost 12,000 years ago. Farmers and collectors have casually amassed artifacts that speak of occupation long before the coming of European settlers

But if you think about this rural village forty miles south of downtown Chicago today, it is probably in regards to the South Suburban Airport Project—after all, this proposal for a major airport has been around in one form or another since 1967.

Focus on the controversial airport project reduces Peotone to a symbol for many people. It obscures the current and historical identity and importance of the area in a haze of impact studies and political conflict. Peotone's own website stresses that "We have a life and an identity beyond this," and "...see that we are more than a name, but a real place with real people."

There is a lot of evidence that the region has been a real place with real people for significantly longer than the 152 years since Peotone's founding. Margo Hupe is an amateur archaeologist and former president of the Historical Society of Greater Peotone. Her website, entitled "Peotone: Caught in the Middle" observes that, "The numerous archaeological sites in and surrounding Peotone, Illinois have thus far revealed...a great number of artifacts representing Paleo through Historic Periods."

The Paleo-Indian period reaches back more than 2,000 years, and it is exciting to realize that attainable evidence of Northern Illinois' cultural history exists so close to our homes. "Paleo-Indian sites are considered rare wherever found and there is ongoing debate and study as to their origins, known as the search for the first Americans," writes Ms Hupe.

In addition to the arrow-



The Anomaly, viewed from the air. Many believe this formation to be an effigy or burial mound.

heads, uniface scrapers and other ancient tool-forms, the land itself provides evidence of Native habitation. Ms. Hupe writes of "The Anomaly," a geometric formation clearly visible from the air which many believe to be an effigy or burial mound. Joseph Standing Bear Schranz, President of Midwest Soaring Foundation, (which works for the protection of sacred sites, Indigenous resources, ancestral remains, and Indigenous lifeways), is quite certain that the Anomaly is not of natural origins. James Marshall, a civil engineer from Schaumburg, Illinois who has studied prehistoric earthworks for more than two decades, echoes this belief.

That isn't the belief of ITARP, the Illinois Transportation Archaeological Research Program, who consider the structure a "glacial anomaly."

The vast majority of mounds that have been recorded (and subsequently destroyed) in Illinois are either burial mounds or effigy mounds. Most effigy mounds, which most often date from the Woodland Period (from 3,000 to 1,000 years ago), are either simple geometric shapes—cones, oblongs or ellipses—or are fashioned in the shape of animals. As seen from the air, the Anomaly is of a much more complex geometric pattern than the typical effigy mound found in Illinois and could be indicative of a ceremonial site.

Margot Hupe suggests that, "Only proper survey and possibly trenching can actually determine exactly what this structure is and hopefully this can be accomplished before this anomaly is destroyed."

But the question of whether or not this area has or will receive proper study looms large. Archaeologist Wendy Harris, reviewing the *Phase I Archaeological Investigations for the Proposed South Suburban Airport, Will County, Illinois*, contended that, "The Peotone survey by the Illinois Transportation

(Continued on page 3)

...it is exciting to realize that attainable evidence of Northern Illinois' cultural history exists so close to our homes.

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Contributor - Frank Coakley
Ed Iace
Tashina Banks Moore

Peotone

(Continued from page 2)

Archaeological Research Program (ITARP) encompassed 16,199 acres of which *only* 216 sites were identified. Their survey was clearly biased and inadequate. For example, over 200 historic sites with standing structures were never recorded.”

So the possibility of South Suburban Airport has made known a previously unrealized richness of archaeological and cultural evidence in Will County, but done little to protect it. The Anomaly, which lies on property that may already be a part of the more than two thousand acres acquired by the state of Illinois for the airport project, is in danger of destruction before its true nature is known.

If the Anomaly is not an effigy mound, it may contain human remains. The Native American Graves Protection and Repatriation Act (NAGPRA) establishes that opening mounds is a crime punishable by Federal law. If this site is paved under for an airport runway with no consideration of the possibility that it is a burial site, NAGPRA may be skirted, but the crime against these long-ago inhabitants of Will County is no less great.

To Joseph Standing Bear Schranz, the issue includes the protection of sacred sites as well as the protection of the whole region from overdevelopment and pollution.

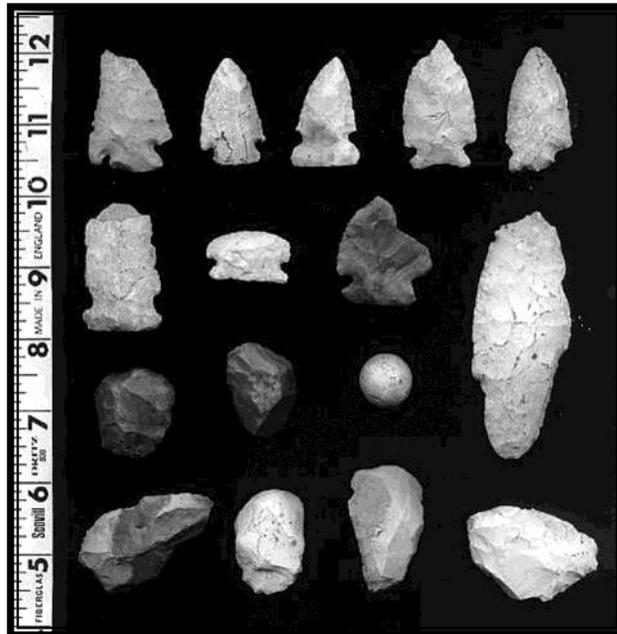
It is ironic that the proposed airport sparked the interest of citizens like Margot Hupe that led to the new picture of long-time human habitation in this region. The irony is that economic and political pressures have suppressed a deeper investigation and broader protection of the archaeological evidence contained in the hills of Will County.

ment of Transportation’s official website for the project. Once there, visit www.environmental.southsuburbanairport.com for a comprehensive overview of the process being used to evaluate the impact of the project. You’ll also find hundreds of pages of written and oral comments by citizens and organizations with a direct stake in the development of this project.

If your concerns center around the historical and archaeological record that is at risk, visit www.dirtbrothers.org/Peotone/intro.html for Margot Hupe’s exploration, entitled “Peotone: Caught in the Middle.” www.nothirdairport.org is the website of Shut This Airport Nightmare Down, or S.T.A.N.D. This is a 5,000 member grassroots organization opposed to the development of a South Suburban Airport.

On March 7 of this year, the Illinois Department of Transportation filed their long-awaited master plan for the South Suburban Airport to the FAA. Four days later, the first condemnation lawsuit to obtain land for the airport was filed in Will County.

Although approval of the plan would be at least two years away, time is running out for the protection and preservation of these many sites containing irreplaceable evidence of Native life and cultural history. This evidence, along with the possible existence of sacred human remains, should not be lost because of ignorance and haste. ♪



Artifacts from Margot Hupe’s collection, discovered either on or adjacent to her property in Will County, representing many different periods of habitation.

The South Suburban Airport Project is a phenomenon which has slipped in and out of the public view many times in its decades-long history. The sheer mass of reporting and documentation makes it challenging at best to form a clear picture of what the costs and benefits would be. It is clear, however, that the impact would effect an area and population far greater than that of Peotone or Will County alone.

Many resources are available online if you want to form your own opinion of these issues.

www.southsuburbanairport.com is the Illinois Depart-

Time is running out for the protection and preservation of... irreplaceable evidence of native life and cultural history.

All images in this article provided with the gracious permission of Margot Hupe.

Ed Lace: A Living Window Into Cook County's Past

By Frank Coakley

What sparked Ed's interest in the Potawatomi? "They were here," he said.

MINAS Board Member Ed Lace is best known for the local area walks he has led, on behalf of the Mitchell Museum of the American Indian, for many years. On those walks, Ed has taken participants throughout north Evanston, pointing out the locations of one-time campsites, villages and tool-making stations and identifying the plants and trees the Potawatomi Indians made use of in their daily lives.

What sparked Ed's interest in the Potawatomi? "They were here," he says. "I also had an interest in the Ottawa and Chippewa Indians, but they were a smaller part of what is known as the 'Three Fires'. The Potawatomi were the largest tribe of the group and therefore left many more artifacts behind."

When asked what his own most important discovery has been, Ed says without hesitation, "The trails from Thornton and Blue Island to the salt springs at Thornton Lansing Road and Michigan City Road right past here. All

travelers came through here the same way.

"In fact, in 1673, Marquette and Joliet came here not through Chicago, but through the Calumet River. They naturally occupied the high ground; in other words, the bluffs overlooking the river."

When I asked Ed which part of Cook County he believes has the greatest riches in artifacts, campsites and chipping stations yet to be discovered, he answered, "Mostly the southern area around the north branch of the Chicago River and the Des Plaines River in the Calumet region."

In his 1957 article, "Prehistoric Indians of the Chicago Area," Ed asserts that, "Before the coming of the French to Green Bay in 1634, Indians had already lived in the Chicago area for over ten thousand years. From evidence found in numerous campsites and villages, archeologists recognize several cultures, somewhat overlapping in time." The

Potawatomi are the most recent of these cultures.

Ed is especially concerned about new discoveries of artifacts and the sites on which they are found. As he stated in his 1957 article, "Anyone doing excavation in the Chicago area may come upon an Indian site. The information from such areas should be recorded by experts before it is destroyed forever. Under no circumstances should inexperienced persons be allowed to dig simply for a few arrowheads; the valuable information contained is destroyed by the excavation and must be recorded carefully." Instead, notify the Illinois Archaeological Survey should you discover any artifacts that might be indicative of a new site.

Despite having been written more than fifty years ago, Ed's article is still relevant, and offers the casual reader a fascinating overview of early life in the Chicago area. MINAS is proud to reproduce this piece in its entirety on

Walking On...

We are saddened to report that two individuals who have been instrumental in supporting MINAS have passed away since our last newsletter.

As President of Milwaukee's Lynde and Harry Bradley Foundation, Michael S. Joyce was one of the first people to recognize the value of this organization's mission to create appropriate materials about Native American cultures for students in Great Lakes elementary schools. With his help, the Bradley Foundation provided us with more than \$4,000 for a planning grant in 1999. The following year, the Foundation provided us with a \$20,000 grant, of which half was a challenge grant. Their financial support enabled us to begin creating our first set of materials, mini-ethnographies on the various aspects of traditional Potawatomi life illustrated by Pokagon Band artist Candi Wesaw. Joyce died of after a prolonged liver illness in March, 2006.

Robert "Uncle Bob" Fitzgerald of Miami, FL, was also a valued supporter of MINAS' mission, providing our Blanche M. Bechtle Memorial Library with financial assistance over the years. In 1994, he retired from his position as a long-time dental researcher with the Veterans Administration and five years later took another full-time job supporting his beloved wife, Dorothea, in her battle with Alzheimer's disease. After her death in 2006, he donated \$35,000 to MINAS in her name, and unfortunately succumbed to prostate cancer in January, 2007.

Wherever you are, friends, please know that your belief in and support of MINAS will be remembered in our efforts!

SCIENCE NOTES

PUBLISHED BY THE CHICAGO ACADEMY OF SCIENCES
2001 NORTH CLARK STREET, CHICAGO 14, ILLINOIS

PREHISTORIC INDIANS OF THE CHICAGO AREA

By Edward J. Luce

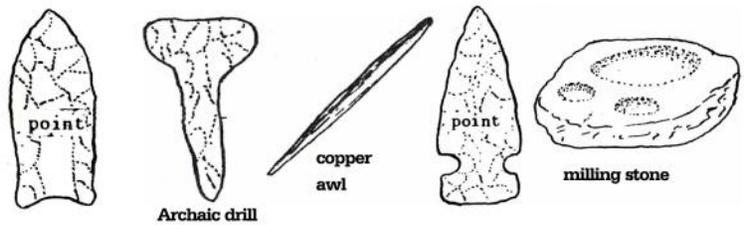
Before the coming of the French to Green Bay in 1634, Indians had already lived in the Chicago area for over ten thousand years. From evidence found in numerous campsites and villages, archaeologists recognize several cultures, somewhat overlapping in time. Generally, we cannot be certain whether the newer ones evolved from preceding ones, or if fresh ideas, customs and crafts were brought in from surrounding areas. But it seems clear that increase in trade and leisure time with the growth of agriculture greatly influenced change in later cultures.

Our first citizens were the wandering Paleo-Indians. We know little of their culture because their artifacts (the objects they made) are seldom found in our region. When they are found, it is generally on sites inland of the Calumet Beach. This tells us that they were here at a time when present Lake Michigan was 40 feet deeper than now, prior to 8,000 B.C. We would not expect to find Paleo sites east or north of the Calumet Beach because the lake was there at this time.

These early people lived in small family groups, hunting the mastodon with their beautifully fluted flint spear heads. Since their giant quarry followed the northward advance of the evergreen forests in the wake of the melting glacier, the Paleo-Indians early wandered out of the Chicago region and are not recorded in later time.

Their place is taken by a people representing the Archaic culture, which appeared about 8,000 B.C. and lasted 7,000 years. The great cultural advance of this period was the manufacture and use of such tools as the axe, adz and gouge. Archaic campsites also yield many grinding stones, used to process foods gathered from local trees and plants.

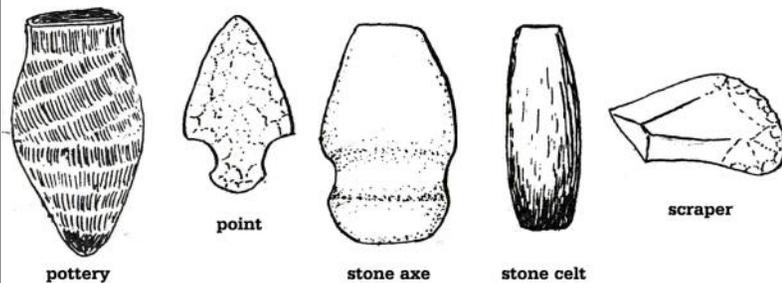
Rare indications of temporary shelters have been found. The Archaic copper culture around Lake Superior represents the earliest example of metal working in the world--but it is still a Stone Age culture, since the metal was not smelted.



ARCHAIC

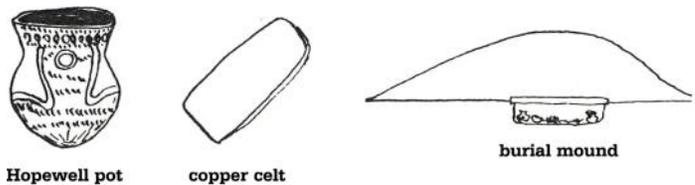
More advanced cultures followed.

The Early Woodland people--2500 to 500 B.C.--bring the important art of pottery-making to Chicago, with characteristic grit-tempered clay. They are also responsible for erecting small houses and for the use of burial mounds. They began the practice of agriculture on a small scale--the first important step in environmental control.



EARLY WOODLAND

The Middle Woodland Indians reached a cultural peak in social activity, arts and crafts. This is due to the increase in leisure afforded by an agricultural economy. The remarkable Hopewell Indians or mound builders are part of this culture. Their burial mounds contain superbly artistic pottery and naturalistic stone figurines, recognizable as people, specific birds, etc. Extensive trade was carried on with distant groups. Their campsites and burial mounds reveal mica from the East, copper from the North, sea shells and alligator teeth from the Gulf coast. This trade must have greatly influenced the improved techniques and designs of artists and craftsmen. This culture lasted 1300 years, until 1200 A.D.



MIDDLE WOODLAND

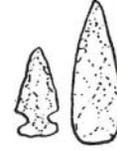
Science Notes

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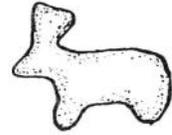
After 800 or 900 A.D., there was an abrupt decline in culture. In this Late Woodland period effigy mounds, some in the shape of long, undulating reptiles, were built. These required enormous amounts of material and time for their construction and are thought to have religious significance.



pottery pipe

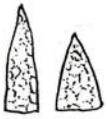


points



effigy mound

LATE WOODLAND



points



drill



pottery pipe



clay pot



knife

MISSISSIPPIAN

The Mississippian culture is so called because of the large villages found along the rivers in Eastern United States. Village sites in the Chicago region show that long, oval houses covered with bark mats probably served several families. Some villages evidently had populations of hundreds, and such relatively permanent locales were possible because of the dominance of agriculture. Hoes of flint, bone and shell are found, along with milling stones for grinding flour. Hunting and fishing were, of course, added sources of food.

Extensive garbage pits and kitchen middens give detailed information about the diet of the Mississippians. Shells of mussels, clams and snails occur with the bones of fish, birds, reptiles and mammals. The mammals included squirrels, deer, elk and bison. The birds included turkeys, cranes, ducks and geese. There is also charred evidence of corn cobs, nut shells and other foods. Pottery was made in a variety of forms, together with other clay items, such as smoking pipes, beads and effigies. Most of this pottery was tempered with crushed shell, providing one method of identifying the culture sites.

Anyone doing excavation in the Chicago area may come upon an Indian site. The information from such areas should be recorded by experts before it is destroyed forever. Under no circumstances should inexperienced persons be allowed to dig simply to acquire a few arrowheads; the valuable information contained is destroyed by the excavation and must be recorded carefully. We strongly urge that you notify the Chicago Academy of Sciences, Chicago Natural History Museum or the Illinois Archaeological Survey.

SUGGESTED READING

1939-1955 Bretz, J.H. Geology of the Chicago Region. State of Illinois Geological Survey. Urbana.

1960 Quimby, George I. Indian Life in the Upper Great Lakes. University of Chicago Press.

1959 Bulletin I, Illinois Archaeology.

1961 Bulletin III, Chicago Area Archaeology. Illinois Archeological Survey. University of Illinois, Urbana

1959 Bulletin I, Illinois Archaeology.

1961 Bulletin III, Chicago Area Archaeology. Illinois Archeological Survey. University of Illinois, Urbana

Timeline

(Continued from page 1)

cards and information cards for students to match to the corresponding sections of the timeline; Montessori “command cards” to give students and teachers suggestions of a sequence in which to investigate the Timeline; the Resource Guide, and the “Peoples of the Past” poster set from the Illinois State Museum.

Too often, our children are taught that Illinois history begins in 1673 with the arrival of the French explorers. But during the 12,000 years before them, there were five different cultures full of amazing accomplishments. I hope that by sharing the materials I have developed and by giving local students hands-on opportunities with the artifacts and reproductions I have collected over the years, they will catch my thirst for knowledge about the state’s pre-history.

Through their work with the Timeline cards, research opportunities and the wide variety of activities found in the Resource Guide, students and teachers can truly make history come alive. They can learn how to make fire the old-fashioned ways, with a bow drill or strike-a-light kit. They can track down some of the first plants domesticated by ancient people (some now considered weeds and found growing in vacant lots) or try their hand with some recipes using cattails or corn, beans and squash. They can learn how to flintknape their own spear points or get a sense of the patience it must have taken to hew a granite axe or celt. They might even be able to figure out the way people

1,000 years ago crushed mussel shells to add to their pottery without modern technology (I finally resorted to running my car over the darn things in my garage!) Students can investigate the various symbols used by the highly structured chiefdoms of the Mississippian Period and create their own copper pendant, or make their own needle or awl from bone and sew a cattail mat together. They can also view Illinois rock art sites and visit some of the few remaining mound sites in the state before they are developed.

It’s really difficult to envi-

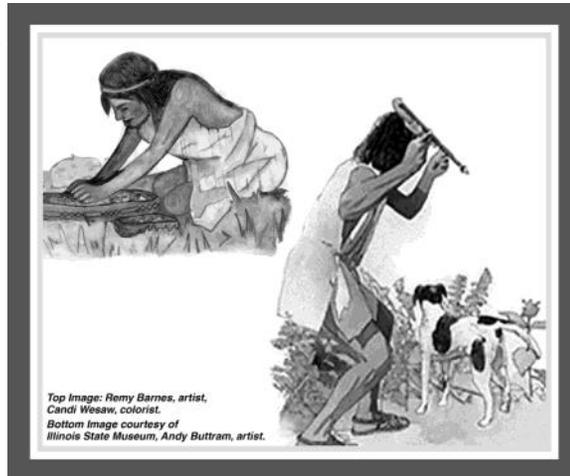
gize and empower teachers to create such maps for other areas of the state, as well, as they feed off the enthusiasm of their students to this new look at Illinois history.

Other Midwestern states have mandated that their students study local Native American peoples, initially in the third or fourth grades, and again in high school. Yet Illinois has no such mandate, probably because we have no visible reservation areas as do Wisconsin, Minnesota and Michigan. However, the state’s population of Native American people is estimated at 180,000, with more than 40,000 in Chicago alone, representing more than 100 different tribes.

Given the brouhaha over Chief Illiniwek in recent years, I believe it’s high time to educate Illinois students as to the realities of historic Native life, lest we continue to wallow in stereotypes. We can begin by providing students with a unique look at the technology, arts and resilience of our earliest indigenous cultures as a springboard to a study of the historic Nations that still inhabit this area.

My Montessori students will have many years to learn the meaning of the stars on the Chicago flag and the state flower, tree and fossil. But unless they take a course in anthropology or archaeology in college, they may never hear about our state’s prehistoric legacy again. Through MINAS’ Timeline materials, I hope many more students around the state will remember their hands-on experiences and somehow make an effort to pass their knowledge on to their children in the future to keep this state’s amazing past alive.†

Through their work... students and teachers can truly make history come alive.



Top Image: Remy Barnes, artist.
Candi Wisaw, colorist.
Bottom Image courtesy of
Illinois State Museum, Andy Buttram, artist.

One of the Timeline’s picture cards that bring the past to life.

sion an ancient village or burial mound in this area nowadays, but there are literally thousands of sites all across Illinois—and many more are waiting to be discovered. I love to give students a sense of “backyard history” by introducing them to maps I have created of Evanston and Chicago with overlays showing early sites and trails in comparison to modern streets and neighborhoods. They are truly thrilled to find their house or school on the map, and often find that it is just blocks from a place where previous civilizations made their presence known. It is my goal to ener-

For further information on the cost of the “Timeline of Illinois Cultures” or how your school can obtain their own copy, please contact MINAS at 847-328-5968 or email PotawProj@aol.com.

Longest Walk 2: A Spiritual Walk for Survival From Alcatraz to D.C.

By Tashina Banks Moore

The Longest Walk 2 is an extraordinary grassroots effort on a national level...

On February 11, 2008, Longest Walk 2 participants embarked on a five-month journey across America to Washington, D.C. arriving on July 11, 2008. In commemoration of the 30th anniversary of the historic Longest Walk of 1978 that resulted in historic changes for Native America, hundreds of communities are participating in the Longest Walk of 2008 to raise awareness about issues impacting our world environment, to protect Sacred Sites and to clean up Mother Earth.

The original Longest Walk of 1978 was conducted in response to proposed legislation in Congress that would have abrogated Native Treaties that protected Native American sovereignty. It defeated those 11 bills and in the following month, the American Indian Religious Freedom Act (AIRFA) of 1978 was passed. As a result of the 1978 Longest Walk, Indigenous people were granted the federal legislative right to freedom of religion, a fundamental

right guaranteed to all Americans under the U.S. Constitution.

"In 1978, our communities faced many hardships such as non-existing religious rights and criminalization of our people who fought for cultural survival-- this is why the Longest Walk was necessary. As Indigenous Peoples in the United States, our environment and our cultural survival are directly correlated and are still imperiled today, this is why we must walk once again," states Jimbo Simmons of the International Indian Treaty Council.

The Longest Walk 2 is an extraordinary grassroots effort on a national level to bring attention to the environmental disharmony of Mother Earth. The Longest Walk 2 intends to create educational awareness about the health and wellbeing of Our Mother Earth, the health and well-being of our people and communities and the protection and preservation of Sacred Sites. The message from the Longest Walk of 1978 will be carried and continued: "The Longest Walk is an Indian spiri-

tual walk, a historical walk; and it is a walk for educational awareness to the American and the world communities about the concerns of American Indian people." American Indian Movement co-founder Dennis J. Banks states, "from Alcatraz Island to Washington, D.C., through the elements of the seasons, we shall walk; nothing shall deter us from completing our mission: All Life is Sacred, Protect Mother Earth."

The Longest Walk 2 will take two routes. The Northern route will travel the original route of 1978 across 11 states and 3,600 miles. The Southern route will follow the 2006 Sacred Run route across 13 states and 4,400 miles. Both routes will visit Sacred Sites across the Nation and promote educational awareness for Sacred Sites protection and preservation. The Southern route will be launching "The Clean Up Mother Earth Campaign," where Longest Walk participants will work together to clean up our country's highways and roads by collecting debris found along the Longest Walk route. A

To support the walkers on the Northern Route, Chicago's American Indian Center is sponsoring a Benefit Concert beginning at 1 p.m. on May 4 at their Trickster Gallery, 190 S. Roselle Road in Schaumburg. Performances by Buggin Malone, Jackie Bird, Wade Fernandez and Mitch Walking Elk will be accompanied by Native American vendors, food and art. Admission is \$20 in advance, \$25 at the door. For more information, please contact Leonard Malatara at Leonard@aic-chicago.org.

Illinois Stops on the Northern Route

- | | |
|------------------|---|
| May 12 | St. Louis, East St. Louis, to Cahokia Mounds, Interstate 70-Collinsville Rd. |
| May 13-14 | Cahokia Mounds, Collinsville, Highland, Pocahontas, Mulberry Grove to Vandalia, Interstate 70-Highway 40) |
| May 15-16 | Vandalia, St. Elmo, Altamont to Effingham, Interstate 70-Highway 40 (National Historic Road) |
| May 17-18 | Effingham, Teutopolis, Greenup, Casey, Martinsville, Marshall, Interstate 70-Highway 40 (National Historic Road). |

For more information or to make a donation, please visit: www.longestwalk.org.

This article © 2008 longestwalk.org.

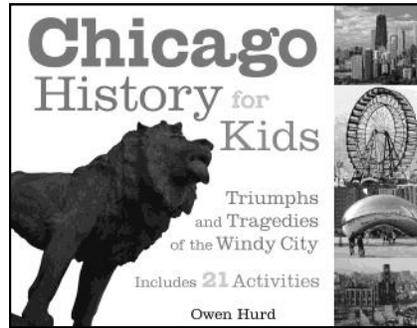
Local Author Tells the Whole Story in Chicago History for Kids

...he invites the reader into the lives of the historic Native people...

For too many years students in schools all over Illinois have learned that Chicago history started in 1673, when Jacques Marquette and Louis Jolliet found their way to what was to become the site of the city and left written journals of their travels.

But now, for the first time, a local author has written the complete story—all 1.5 billion years of it! In his engaging, fast-paced and activity-filled Chicago History for Kids, Owen Hurd begins at the real beginning—when Illinois was the site for spewing volcanoes. Through millions of years of shallow inland seas and mile-deep glaciers, Hurd then focuses

on the intrepid cultures that inhabited this region for thousands of years before Marquette and Jolliet ever left



Europe. Unlike typical histories, he invites the reader into the lives of the historic Native people and the politics that forced them to leave their an-

cestral homelands, and only then begins his child-friendly look at the more familiar aspects of the city's past 200 years. Loaded with fascinating sidebars, interesting anecdotes and great photos and maps, this book is highly recommended reading for every student and adult with any interest in Chicago or Illinois history.

Please support our local authors with such an enlightened view of history! Chicago History for Kids is available at your local bookstore or on line, and check out www.chicagohistoryforkids.com/events.html for dates of Owen's upcoming presentations and book signings. ♪

Your MINAS Guide to Upcoming Area Events!

- | | |
|---|--|
| May 17-18
Saturday, 11 a.m.-10 p.m.
Sunday Noon-5 p.m. | Midwest SOARRING Foundation's 4 th Annual Honor the Eagle Pow Wow at Starved Rock State Park, Utica, IL
www.midwestsoaring.org |
| May 31-June 1 | 17 th Annual Return to Pimiteoui Powwow, W.H. Sommer Park, Peoria, IL.
www.peroaipowwow.org |
| August 23-24 | Potawatomi Trails 15 th Annual Powwow, 27 th and Emmas Streets, Zion, IL
www.goflo.com/powwow |
| August 30-31 | 47 th Annual Tecumseh Lodge Powwow, Tipton County 4-H Fairgrounds, Tipton, IN
www.tecumsehlodge.org |
| September 5, 6 and 7 | 22 nd Annual Indian Summer Festival Powwow, Milwaukee, WI lakefront
www.indiansummer.org |
| September 27 and 28 | Midwest SOARRING Foundation's 14 th Annual Powwow at the historic Napier Settlement, Naperville, IL
www.midwestsoaring.org |

For additional Chicago-area events, please consult:

The Chicago American Indian Center at www.aic-chicago.org
Evanston's Mitchell Museum of the American Indian at www.mitchellmuseum.org
Aurora University's Schingoethe Center for Native American Cultures at www.aurora.edu/museum

Yes! I'm interested in helping MINAS educate young Great Lakes students about their native cultures. My tax-deductible donation is enclosed:

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Know anyone else who would be interested in receiving our newsletter? Please share their information with us:

Name _____ Address _____

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Mi gwetth! (Thank you in Potawatomi)

We would love to hear your comments and suggestions about MINAS' efforts and this newsletter.
So give us a call at 847.328.5968, e-mail us at PotawProj@aol.com,
or snail-mail us at the address below.

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The Pathfinder

