

Choosing a digital version of *Wisconsin: Our State, Our Story*

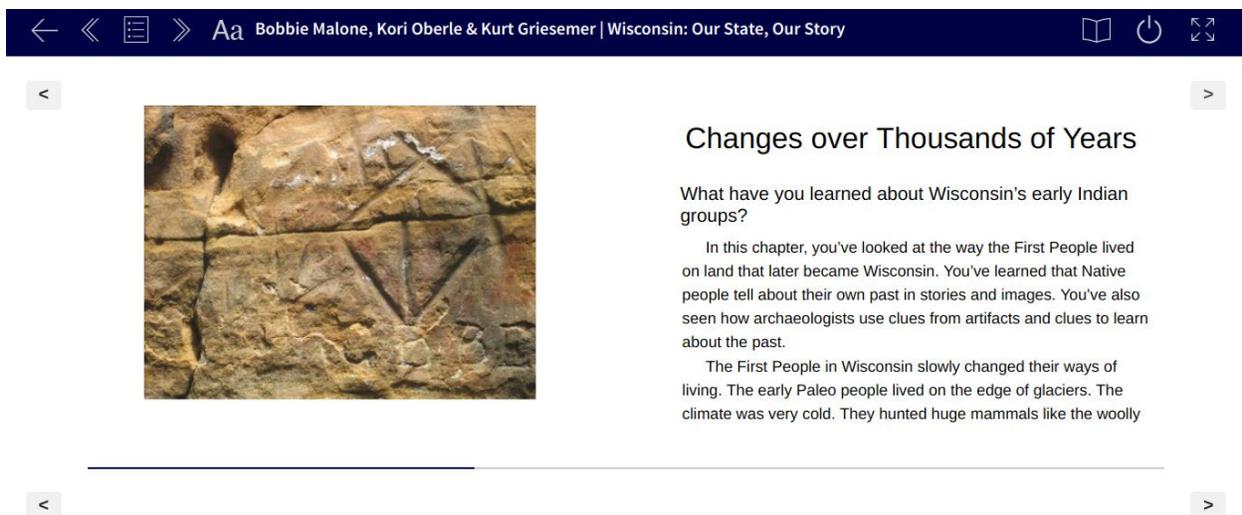
Customers may now choose between two versions of our digital textbook:

- **Chromebook-optimized version:** This version is recommended for Chromebooks, since it allows students to zoom into text and images more effectively. It can also be used on iPads and other tablets with small screens.
- **PDF version:** This version is recommended for use on devices with larger screens, such as laptops and desktop computers. It can be used on tablets, but is not ideal for devices with small screens.

This document highlights the most important differences between the two versions so you can make the best choice for your classroom. (Please note that all digital textbook licenses purchased under one access code must be assigned to the same format; it is not possible to assign some to one and the rest to the other.)

Design

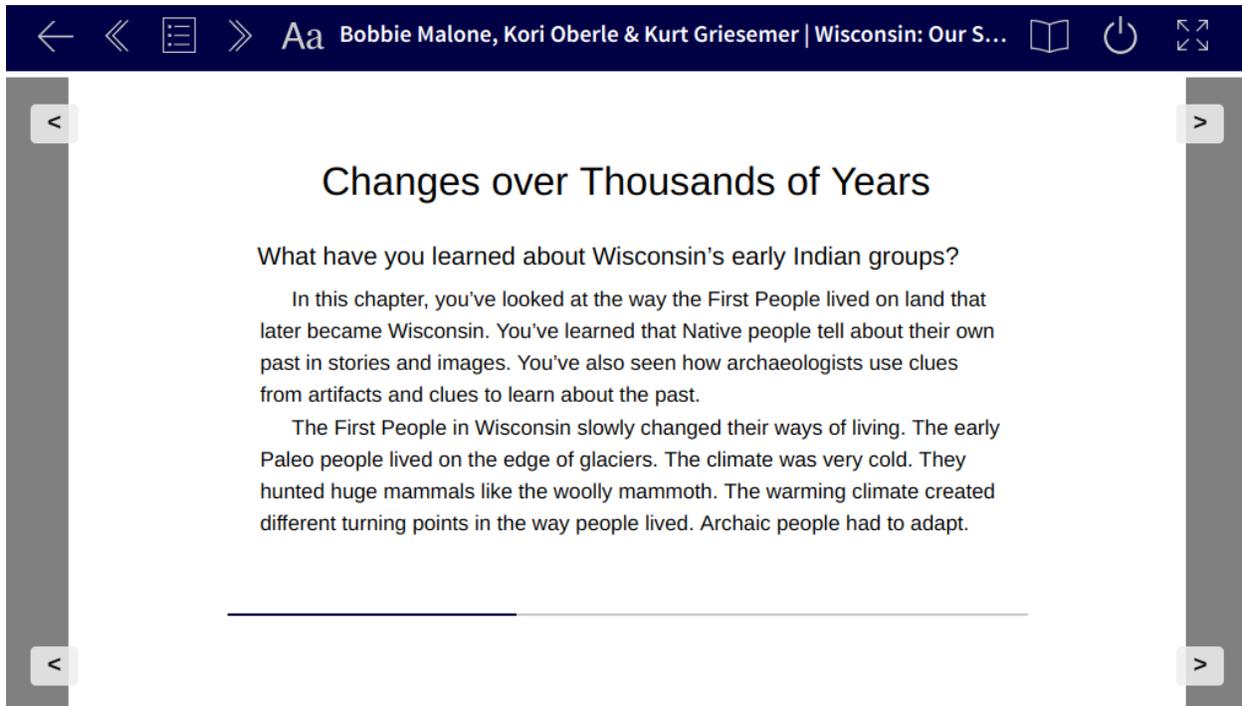
The design of the **Chromebook-optimized version** is simpler than the PDF and print versions of the textbook. Images are larger, and less text will appear on the screen at one time.



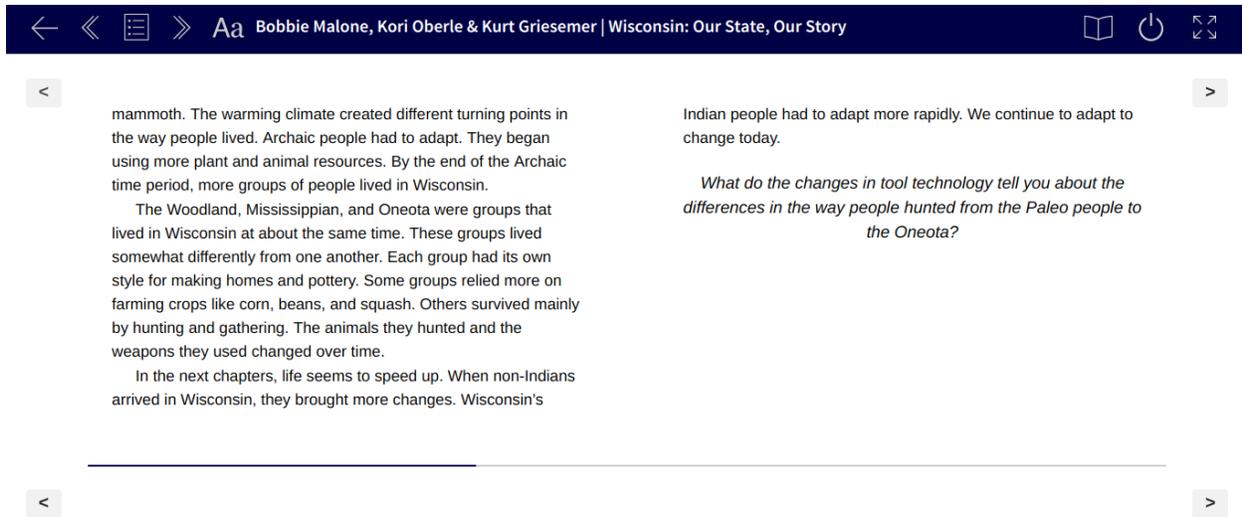
The screenshot shows a digital textbook interface. At the top, a dark blue navigation bar contains icons for back, forward, and search, along with the text "Aa Bobbie Malone, Kori Oberle & Kurt Griesemer | Wisconsin: Our State, Our Story". Below the navigation bar, the page content is displayed. On the left, there is a large image of ancient rock art featuring several triangular and diamond-shaped petroglyphs. To the right of the image, the page title "Changes over Thousands of Years" is displayed. Below the title, there is a question: "What have you learned about Wisconsin's early Indian groups?" followed by two paragraphs of text. The first paragraph discusses the First People's lives and the use of artifacts. The second paragraph discusses the early Paleo people and their hunting habits. The interface includes navigation arrows on the left and right sides of the page content.



Also in the Chromebook-optimized version, the amount of content that appears onscreen will change based on the device's screen size and the size of the browser window. The following is an example of how the screenshot above would look when the browser window is minimized.



The Chromebook-optimized version has reflowable text and images, which means that segments of text and/or images that do not fit on the screen will automatically be pushed onto the next. Because of this, a caption may appear on one screen and its corresponding image on the next.



The caption on the right in the above screenshot goes with the image of the spear points shown on the next screen (below).





Compare the following houses—from the Paleo rock shelter (1) to the Mississippian house (5). What do we learn about the differences in the groups of early Indians in Wisconsin?



The **PDF version** mimics the design of the print book. The content on the screen is fixed and will not change based on the size of the device's screen or browser window.



Changes over Thousands of Years

What have you learned about Wisconsin's early Indian groups?

In this chapter, you've looked at the way the First People lived on land that later became Wisconsin. You've learned that Native people tell about their own past in stories and images. You've also seen how archaeologists use clues from artifacts and clues to learn about the past.

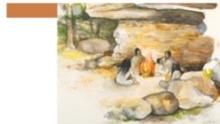
The First People in Wisconsin slowly changed their ways of living. The early Paleo people lived on the edge of glaciers. The climate was very cold. They hunted huge mammals like the woolly mammoth. The warming climate created different turning points in the way people lived. Archaic people had to adapt. They began using more plant and animal resources. By the end of the Archaic time period, more groups of people lived in Wisconsin.

The Woodland, Mississippian, and Oneota were groups that lived in Wisconsin at about the same time. These groups lived somewhat differently from one another. Each group had its own style for making homes and pottery. Some groups relied more on farming crops like corn, beans, and squash. Others survived mainly by hunting and gathering. The animals they hunted and the weapons they used changed over time.

In the next chapters, life seems to speed up. When non-Indians arrived in Wisconsin, they brought more changes. Wisconsin's Indian people had to adapt more rapidly. We continue to adapt to change today.



What do the changes in tool technology tell you about the differences in the way people hunted from the Paleo people to the Oneota?



Some Places to Visit

- Aztalan State Park in Jefferson
- Chippewa Valley Museum in Eau Claire
- Geology Museum at the University of Wisconsin—Madison
- Kenosha Public Museum
- Menominee clan story display at the University of Wisconsin—Stevens Point Library
- Milwaukee Public Museum
- Mississippi Valley Archaeology Center at the University of Wisconsin—La Crosse
- Wisconsin Historical Museum in Madison

Some Things to Read

- *Digging and Discovery: Wisconsin Archaeology* by Diane Holliday and Bobbie Malone, Chapters 1–5
- *Learning from the Land: Wisconsin Land Use* by Bobbie Malone, Chapter 2
- *Native People of Wisconsin* by Betty Laewi, Chapter 1
- *Working with Water: Wisconsin Waterways* by Bobbie Malone and Jefferson J. Gray, Chapter 2

Compare the houses—from the Paleo rock shelter at top left to the Mississippian house at bottom right. What do we learn about the differences in the groups of early Indians in Wisconsin?



Key Word Definitions

In the **Chromebook-optimized version**, key words are underlined. When students tap or click on the word, they're taken to a Key Word Glossary. Tapping or clicking on the word in the glossary returns them to the page where the word first appears.

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Henry was a lawyer. He worked with the Ho-Chunk and Menominee Indians. During this time, both tribes were forced to cede their lands to the United States government. Like many Native women, Elizabeth helped Henry translate Native languages for his French clients. Before she died in 1890, Elizabeth wrote down her memories of growing up near the end of the fur trade era. These memoirs are now part of the Wisconsin Historical Society's collections. Many artifacts from Elizabeth's childhood are also part of these collections.

Elizabeth learned how to make the doll in this toy cradleboard. She also added the beads and ribbons according to Odawa custom.



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decades (dek aydz) Periods of 10 years	down the Mississippi River
Europeans (yur up pee uhns) People from Europe	memoirs (mem wahrz) Memories written by someone after the event or events occurred
exchange (iks chanj) Act of giving one thing for another	mixed ancestry Having parents or grandparents who grew up with different cultures and languages
federal (fed ur uhl) Referring to a type of government where its smaller divisions—such as states—are united under and controlled by one government	pelts Animal skins with the fur or hair still on them
forts Buildings built strong enough to survive attacks. Sometimes they were surrounded by walls or tall fences	portage (por tidj) A location on a river or lake where things are carried from one shore to another
French and Indian War (1756–1763) The seven-year-long battle between the French and the British for control of the trading forts and water-highways in Wisconsin, the rest of the Midwest, and Canada	rendezvous (rahn day voo) A meeting at an agreed time and place
fur trade The process of exchanging European trade goods for Indian goods, such as pelts or wild rice	resented (ri zen tuhd) Felt hurt or angry by actions done to them
independent Free of the control of other people or things	straits Narrow channels connecting two bodies of water
iron A strong, hard metal used to make things like gates and railings	surrendered (suh ren durd) Gave up
Jacques Marquette (zhok mahr ket) A Jesuit missionary. He and	translate To turn one language into another
Jean Nicolet (zhon nik oh lay) The first European explorer generally believed to have landed in Wisconsin	troops Soldiers
Jesuit missionaries (jezh yoo wit mish shuh nair eez) Catholic priests who try to teach others to become Christians	War of 1812 (1812–1815) The war in which troops from the United States fought British troops for control of American land claims in North America. When the United States won, the British no longer had any real power over trade and other businesses.
Louis Jolliet (loo wee zho lee et) were the first Europeans to find and travel	



In the PDF version, key words are highlighted in the text and defined at the bottom of the screen.

Communicating in Many Forms

How did early people communicate?

W. H. Canfield drew this picture of an effigy mound called Man Mound in Sauk County in 1859. You can see that Canfield took measurements of the mound and wrote them down.



How do you share ideas with people you know? Do you email? Text message? Talk on the phone? These are all forms of communication. Not so long ago, most people mailed postcards and letters to friends and family who lived far away. Indian groups used many ways to communicate messages and share their history and traditions. Over 1,000 years ago in Wisconsin, some Native people used the sides of cliffs to leave messages for others. Other groups around Wisconsin carried load after load of dirt to create huge animal- or spirit-shaped effigy mounds. The designs that potters carved into clay pots were another form of communication. The large and small things that early Wisconsin Indians created also communicated ideas about what they believed.

People also communicated with one another in ways that we'd recognize today. They added designs to their clothes. They tattooed their bodies and changed their hairstyles. We are not always sure what they were trying to say. But we know that they were telling others something about themselves and the way they lived. Native people living in our state today still share their history and traditions through the things they create.

From earliest times to the present, Indian groups used many ways to communicate messages and ideas about their history and traditions.



Man Mound is protected in a little park now, but as you can see from this recent photograph, a road cuts through the legs. To keep the original shape, the legs have been painted across the road and on the grass on the other side. Protecting effigy mounds preserves the past for future generations.



This basket was made by 20th-century Ho-Chunk artist Ruth Cloud, Baraboo.



You can see this beaded-cloth Ojibwe bag, on the left, and this Woodland pot, on the right, in the Wisconsin Historical Museum collection.

communicate (kuh myoo nuh kayt) To share ideas

Where can you see rock art in Wisconsin?

You can visit one of the largest sites for rock art at Roche-A-Cri (ro shuh kree) State Park in Adams County. Long ago, Indians at Roche-A-Cri carved messages into the sandstone of the large cliff there. They also painted small figures on it. Other people who came later added their names and drawings. But you can still see the work done by the early Indians.

These Indians may have come to Roche-A-Cri on a spiritual journey. What were they trying to say? Perhaps their drawings and carvings told important stories or were used in ceremonies. Wisconsin is lucky to have effigy mounds and rock art from people that lived here thousands of years ago. By protecting these sites from damage we preserve the story of Wisconsin.



This rock art shows a pregnant deer. How can you tell the deer is pregnant?



This carving in Roche-A-Cri State Park was made by Indians long ago. It is surrounded by carvings made by more recent people. Many places with rock art are protected so that visitors cannot ruin the old images.

spiritual (spir ih chuu uh) Having to do with the soul and the spirit

and on the grass on the other side. Protecting effigy mounds preserves the past for future generations.



Cloud, Baraboo.

communicate (kuh myoo nuh kayt) To share ideas

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