

Sample

Name: \_\_\_\_\_

## Abenaki Captive

### Chapters 8 & 9, summary:

Ogistin and John continue a private battle as the Abenaki hunters make their way back to their village.

### Review Questions:

1. Why does Kasko refuse to help Ogistin torment the prisoners? \_\_\_\_\_

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\_\_\_\_\_

2. What vision does Ogistin have in a dream? \_\_\_\_\_

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\_\_\_\_\_

3. List some of the things John and Ogistin did to annoy and punish each other: \_\_\_\_\_

\_\_\_\_\_

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4. Why does Plaswa tell John and Amos, "...it cannot be called peace. It has never been peace?" \_\_\_\_\_

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### Opinion Essay:

Ogistin tells Kasko, "My uncle was right. There are many forms of revenge."

What do you think Ogistin meant? Prove your answer with examples from the book.

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### Challenge!

Ogistin dreams of the lynx, Bezo, his guardian spirit. Ogistin's grandmother, he knew, would have told him to think about the message his spirit helper was bringing in the dream. On the back of this sheet, write or draw what you think Bezo's message was.

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### Background: Where are the Wigwams?

One of the interesting things that happens when writers research other time periods is that we eliminate stereotypes and preconceptions from our minds.

As people living today, we sometimes assume that those that came before us lived, worked, or dressed in particular ways. We think we “know” what we’re going to find. I knew, for example, that many Native American clans lived in homes that were fairly easy to build and easy to move. Illustrations of western tribes often showed them in villages of cone-shaped, animal skin tepees. Here in the northeast, where wood was more plentiful, families built rounded wigwams or the larger long houses.

So, I was surprised to learn that in 1752, the year John Stark and Amos Eastman were taken to St. Francis, the village was made up of many—log cabins! While we might think of 1752 as “olden times,” to the people living then, those were modern days. People were just as open to new ideas and modern conveniences. A solid wooden cabin would certainly be dryer, warmer in the winter, and cooler in the summer.

The log home was not the only European idea that the Abenaki had adopted by this time. Look at the cover illustration by Susan Fair Lieber. She shows the ten Abenaki hunters as they are about to capture John Stark. One at the far left does not wear a deer skin jacket. His coat is black, probably black wool made from the “priest’s cloth,” missionaries brought from France. This foreign fabric was warm, fairly waterproof, and sturdy.

In this novel, each Abenaki character has one name. I chose to do this to make the book easier for students to read. By 1752, however, some Abenaki had converted to Catholicism. They also had adopted the European practice of using first and last names. An example of this is the Chief Speaker, Atecouando. This character was real person and several of his speeches and negotiations appear in historic records. His full name was Jerome (Abenaki version: Salom) Atecouando. (See the Glossary). In the records, his last name is used more often so I chose to refer to him in that way to honor his contributions.

When writing about the past, we must let our minds live, with respect, in our characters’ world.