

Educator's Guide

This Land is Home: A Seasonal Round in Native New England

Grade Range: 3rd-5th | Time: Approximately 1 hour | Cost: Free | [Link to "This Land is Home"](#)

"This Land is Home: A Seasonal Round in Native New England" is a self-paced, virtual learning module that explores how the seasons shape traditional and contemporary Indigenous lifeways in New England. Educators can supplement student engagement with "This Land is Home" by requesting free, accompanying worksheets via email (haffenreffer_programs@brown.edu).

Students will learn about different cultural practices directly from a first-person, Native perspective, practice new vocabulary in English and Algonquian, analyze and interpret objects from the Haffenreffer Museum of Anthropology's collections, reflect upon their own relationship with nature, and identify similarities and differences between their own cultural seasonal activities and those of historical and contemporary Native people.

The seasonal round is a concept used by tribal communities, ethnographers, archaeologists, and researchers to illustrate the methods of food production and acquisition in a distinct community over the course of a single year, as determined by the seasons. In many cultures, seasonal rounds not only inform food production, but also the activities, celebrations and responsibilities of community members. Many tribal communities across [Turtle Island](#) (North America) have seasonal rounds that traditionally mark the passage of time, such as "berry picking season" or "harvest season," or could specifically align with the lunar year and associated celebrations (i.e. "Hunting Moon," "Maple Moon," "Green Corn Moon").

At the Haffenreffer Museum of Anthropology, we believe that learning directly from Native and Indigenous people is the best way to learn about Native and Indigenous cultures. "This Land is Home" was developed by a Native person to lead students directly to the voices and perspectives of Native and Indigenous people.

The Educator's Guide provides links to tribal nations, tribal museums, tribal organizations, and other vetted resources for Native and Indigenous content. You will also find standards alignments, best practices, a pronunciation guide, and other supporting information for teaching with "This Land is Home." We encourage you to explore these resources!

If you have any questions, please reach out to haffenreffer_programs@brown.edu

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Learning Objectives & Curricular Standards

Enduring Understandings	Essential Questions for Exploration
→ Native people still exist and thrive, locally and globally. → Indigenous cultures today reflect both cultural continuity with the past and changes from the past. → Culture and nature co-create each other, i.e. the environment influences how people live and people influence the environment's well-being. → We can learn about Native people directly from Native people, and from the objects they make and use.	→ What does it mean to be Indigenous? What does it mean to belong to a Tribe? → What is culture? Why is culture important? How do objects help us learn about culture? → How are contemporary Native people similar to you? How are they different? → How do humans shape the environment? How does the environment shape humans? → How does the cycle of the season affect human activities both past and present?
What Students Will Learn	What Students Will Do
→ The definitions of Indigenous, Native, Tribe, and Territory, as well as the names and territories of many New England Native communities. → The definition of culture and the importance of objects as one way to learn about cultures. → Different cultural practices directly from a first-person Native perspective. → How Native people live modern lifestyles and practice traditions. → How the seasonal round shapes traditional and contemporary Indigenous lifeways in New England, and how some Native people view their relationships with nature.	→ Practice new vocabulary—in English and Algonquian—related to Native New England. → Analyze and interpret objects (material culture), including making observations. → Describe the activities of Native New England people, both historically and contemporarily, in each season. → Via writing and drawing activities, reflect upon their own relationship with nature. → Identify similarities and differences between their own cultural seasonal activities and those of historical and contemporary Native people.

Local State Standards	
Rhode Island	Civics & Government → C&G 5 (3-4)-1, C&G 5 (3-4)-2 Historical Perspectives → HP 1 (3-4)-1, HP 2 (3-4)-1, HP 2 (3-4)-3, HP 3 (3-4)-1, HP 5 (3-4)-2 HP 3 (5-6)-2 Geography → G 2 (3-4)-1, G 2 (3-4)-2, G 3 (3-4)-3, G 4 (3-4)-1 G 4 (5-6)-3
Massachusetts	History and Social Science Framework → Gr. 3: [3.T2] → Gr. 4: [4.T4a]

Connecticut	History → HIST 3.2 HIST 5.2 Economics → ECO 3.2 ECO 4.3 ECO 5.2 Geography → GEO 3.4, GEO 3.5 GEO 4.3, GEO 4.4 GEO 5.2 Themes → Using Evidence to Learn About the Past (3) → Human-Environment Interaction (4) Content → The Indigenous Peoples of Connecticut (3) → Northeast Region (4) → Indigenous Life in New England (5)
National Social Studies & Social Justice Standards	
National Curriculum Standards for Social Studies	Themes → 1: EG (Q, K, Pro) MG (Q, K, Pro) → 2: EG (Q, K, Pro, Prod) MG (Q) → 3: EG (Q, K) MG (Q) → 4: EG (Q, K, Pro) MG (Pro) → 5: EG (K) MG (K)
C3 Framework	Economics → D2.Eco.3.K-2 D2.Eco.3.3-5 Geography → D2.Geo.2.K-2, D2.Geo.4.K-2, D2.Geo.5.K-2, D2.Geo.6.K-2 D2.Geo.2.3-5, D2.Geo.4.3-5, D2.Geo.5.3-5, D2.Geo.8.3-5 History → D2.His.2.K-2, D2.His.10.K-2 D2.His.16.3-5 Appendix D: Anthropology Companion Document → Concepts 1, 4
Native Knowledge 360	Essential Understandings → 1, 2, 3, 4, 5
Teaching Tolerance	Identity → ID.K-2.5 ID.3-5.2, ID.3-5.5 Diversity → DI.K-2.7, DI.K-2.8, DI.K-2.10 DI.3-5.7, DI.3-5.8 Justice → JU.3-5.11
National Science & Art Standards	
Next Generation Science Standards	5-ESS3 Earth and Human Activity → PE: 5-ESS3-1 → DCI: ESS3.C
National Core Arts Standards	Visual Arts → VA:Pr6.1.3a, VA:Cn11.1.3a VA:Cr2.1.4a, VA:Cn10.1.4a VA:Cr2.3.5a, VA:Re.7.2.5a
English Literary Standards	

Common Core English Language and Literacy	Reading Standards for Informational Text → Gr. 3-5: 1, 7 Speaking and Listening → Gr. 3-5: 2, 3 Language → Gr. 3-5: 6
WIDA Consortium	ELD Standard 5: Listening and Reading → Word/Phrase Dimension (Vocabulary Usage) ◆ Levels 1-5 ELD Standard 5: Speaking and Writing → Discourse Dimension (Linguistic Complexity) ◆ Levels 1-5 → Word/Phrase Dimension (Vocabulary Usage) ◆ Levels 1-5 Integrated Supports → Sensory Supports ◆ Real-life objects ◆ Pictures & photographs ◆ Illustrations, diagrams, & drawings → Graphic Supports ◆ Graphic organizers

Vocabulary & Pronunciation Guide

- **Culture:** A way of life of a group of people including the behaviors, beliefs, values, symbols, and choices in materials that they accept
- **Indigenous:** Naturally existing in a place or country rather than arriving from another place
- **Narragansett:** People of the Point
- **Native:** Relating to the first people to live in an area
- **Territory:** A geographic area under the authority of a government; an area in which one has certain rights and responsibilities
- **Tribe:** A group of people, often related families, who live together, sharing the same language, culture, and history
- **Seasonal Round:** A pattern of movement from one gathering area to another in a cycle that is followed each year
- **Wampanoag:** People of the First Light

Algonkian Word	Pronunciation	Meaning
Wunneekeesuq	Woon-ee-key-suck	Greetings
Algonkian	Al-gone-key-an	Part of the Algic language family of the Northeast
Aquinnah Wampanoag	Ah-quin-ah Womp-an-awg	People of the First Light from the Land

		Under the Hill
Mashantucket Pequot	Mash-an-tuck-it Pee-qwat	People of the Shallow Waters
Nehiyaw	Neh-hiy-aw	The Exact People
Nipmuc	Nip-muck	People of the Fresh Water
Narragansett	Narr-ah-gan-set	People of the Point
Odawa	Oh-daw-wah	The People that Trade
Ojibwe	Oh-jib-way	The Original People
Passamaquoddy	Pass-ah-mah-quah-dee	The People the Spear the Pollock
Penobscot	Pen-ob-scot	The People That Live Where the White Rocks Extend Out
Seequan	See-quan	Spring
Mishoon	Mish-oon	Dugout canoe
Neepun	Neep-un	Summer
Taquok	Tah-quawnk	Autumn
Pup8n	Pup-oon	Winter

Worksheets, Materials and Technology, & Object Information

If you're interested in using the free, accompanying worksheets for "This Land is Home," email haffenreffer_programs@brown.edu. We recommend aligning the following worksheets and sections:

- "Introduction" worksheet with "Who are the Native peoples of Southern New England?"
- "Turtle" worksheet with "Thirteen Moons on Turtle's Back"
- "Seasonal Round" worksheet with "Native New England Cycle of the Seasons"
- "Spring," "Summer," "Autumn," and "Winter" worksheets with the corresponding sections in "Exploring the Seasons"
- "Deer Diagram" worksheet in the Autumn section

All of the accompanying worksheets (except for the "Turtle" and "Seasonal Round" worksheets) can be downloaded as editable PDFs. Students may wish to print out worksheets in order to illustrate their responses, when prompted.

Materials & Technology

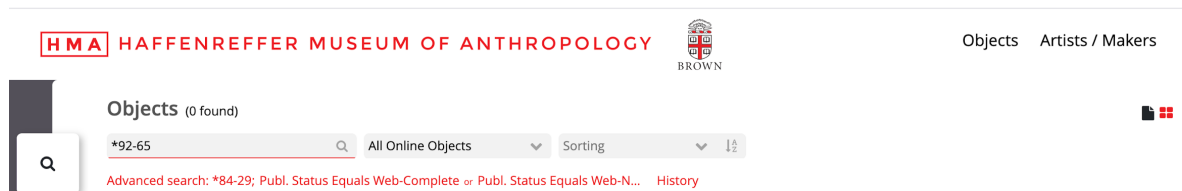
We recommend using Google Chrome to access “This Land is Home.” The module is compatible with the [ChromeVox Classic](#) screen reader extension.

No additional materials are required. If you experience any technical issues with “This Land is Home,” please email haffenreffer_programs@brown.edu.

Object Information

Below is further information about the objects from Haffenreffer Museum of Anthropology collections featured in “This Land is Home.”

Feel free to further explore the collections through the [online catalogue](#). Click “search all objects.” To search objects by their identification number, copy the number in the search field with the asterisk (*). Do not put “HMA” in the search field. An example:



61-69

Peach Basket
Unknown maker
Wampanoag, Made: 19th century
New England
Splint
Rudolph F. Haffenreffer Collection



75-222

Birchbark Moose Call
Unknown maker
Algonquin
Montreal River, Quebec
Birchbark
Gift of William and Michelle Tracy



84-62

Birchbark Pail
Unknown maker
Ottawa, Made: mid 19th century
Great Lakes
Birchbark, wood
Haffenreffer Special Fund Purchase



68-10007

Moccasins
Unknown maker
Mi'kmaq, Made: 1880s
Northeast
Leather; wool, beads
Rudolph F. Haffenreffer Collection



82-80B

Snowshoe
Unknown maker
Maliseet or Passamaquoddy Made: ca. 1891
Milton, Maine
Wood, rawhide, wool, leather, metal
In Memory of Eva T. MacFarlane



92-65

Basketry in the form of a strawberry
Clara Neptune Keezer
Passamaquoddy Made: 1992
Passamaquoddy Pleasant Point, Maine
Ash wood, dye, sweetgrass
Haffenreffer Special Fund Purchase



98-15-27

Wooden netting needle
Unknown maker
Alaskan Eskimo
Wood
Courtesy of Haffenreffer Museum of Anthropology, Brown University



2013-8-1ED

Cornhusk doll
Dawn Spears
Narragansett; Choctaw, Made: 2013
Cornhusk; yarn
Courtesy of Haffenreffer Museum of Anthropology, Brown University



2018-24-1

Wampum Alliance Collar
Elizabeth James-Perry
Gay Head Wampanoag, Made: 2018
Quahog shell, deerskin, nylon thread, wax
Haffenreffer Special Fund Purchase

Land Acknowledgements & Other Best Practices

The Haffenreffer Museum of Anthropology encourages you to consider creating a land acknowledgement for your classroom. We believe that it is important for children to orient themselves according to the homelands of the Indigenous people that their school and home is seated upon.

As an example, the Haffenreffer Museum's current land acknowledgement is:

At the Haffenreffer Museum, we typically open our programs with a land acknowledgement. For those unfamiliar with land acknowledgements, they're statements that recognize Indigenous peoples and their ongoing relationships with their homelands.

We acknowledge that the Haffenreffer Museum currently resides on the traditional homelands of the Narragansett and Wampanoag peoples, who have stewarded

this land through the generations. We recognize and respect their enduring relationships to this place, in the past, present, and future.

In our efforts to move beyond acknowledgement and develop sustainable relationships, the Museum is joining Native American and Indigenous Studies Initiative and others at the University in following Indigenous protocol. We will work in consultation with local tribes to determine what statement and actions can best acknowledge tribal connections to this land that was occupied long before the University or State of Rhode Island existed.

You can also check out the Native American and Indigenous Studies Initiative's land acknowledgement [here](#).

You can learn more about developing a land acknowledgement with your students using the [Teacher's Guide at Native-Land.ca](#). Also check out these [guidelines](#) on creating a land acknowledgement from our colleagues at the Tomaquag Museum and consider purchasing [maps of tribal nations](#) for your classroom.

Best Practices in Teaching About Native and Indigenous Peoples

- Consult [this guide](#) from the Boston Public Library and Akowmawt Educational Initiative for best practices in teaching about Indigenous People.
- [Guide to Indigenous Terminology](#)
- Our colleagues at the Burke Museum have put together [this guide](#) on teaching about Indigenous people.

Additional Resources

Tribal Nations in New England	Tribal Organizations	Other Organizations
• Aroostook Band of Micmac Indians • Eastern Pequot (no link) • Herring Pond Wampanoag Tribe • Houlton Band of Maliseet Indians • Mashantucket Pequot Tribal Nation • Mashpee Wampanoag Tribe • Mohegan Tribe • Narragansett Indian Nation • Nipmuc Nation • Passamaquoddy Tribe at Indian Township	• Akomawt Educational Initiative • Aquinnah Cultural Center • Mashantucket Pequot Museum and Research Center • Mashpee Wampanoag Museum • Tantaquidgeon Museum • Tomaquag Museum • Wôpanâak Language Reclamation Project	• National Museum of the American Indian • Abbe Museum • Plimoth Patuxet (Formerly Plimoth Plantation) • Peabody Museum of Archaeology & Ethnology

• Passamaquoddy Tribe at Sipayik • Penobscot Nation • Wampanoag Tribe of Gay Head (Aquinnah)		
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Recommended Children's Books

We recommend using this [Guide for Evaluating Children's Books for Anti-Indian Bias](#) when deciding which books to use in your classroom. You can also consult this [literature review](#) and learn more about the impact of representation in children's books with [A Broken Flute: The Native Experience in Books for Children](#).

- Bruchac, Joseph, et al. *Thirteen Moons on Turtle's Back: a Native American Year of Moons*. Putnam & Grosset, 1997.
- Crook, Connie Brummel., and Scott Cameron. *Maple Moon*. Fitzhenry & Whiteside, 2005.
- *Do All Indians Live in Tipis?: Questions and Answers from the National Museum of the American Indian*. Smithsonian National Museum of the American Indian, 2018.
- *Messinger, Carla, and Susan Katz. *When the Shadbush Blooms*. Ten Speed, 2007.
- Swamp, Jake. *Giving Thanks: a Native Good Morning Message*. Demco Media Ltd., 1997.
- Vanderhoop, Jannette. *Cranberry Day: a Wampanoag Harvest Celebration*. Wampanoag Tribe of Gay Head (Aquinnah) Education Dept., 2002.

* featured in "This Land is Home"

Primary Documents on Native New England

The following documents are historical descriptions of Indigenous peoples of New England. These documents were written from the perspective of the English, Dutch, and Italian settlers and voyagers, and do not speak from the Indigenous perspective.

- Giovanni da Verrazzano
 - [Letter to King Francis 1 of France \(1524\)](#)
 - [John White Drawings \(1585\)/ Theodore De Bry Engravings \(1590\)](#)
- Edward Winslow and William Bradford
 - [Mourt's Relation: A Journal of the Pilgrims at Plimouth \(1622\)](#)
- William Wood
 - [New England's Prospect \(1634\)](#)
- Roger Williams
 - [A Key into the Language of America \(1643\)](#)
- John Josselyn
 - [An Account of Two Voyages to New England, Made during the years 1638, 1663](#)
 - [New England's Rarities Discovered in Birds. Beasts. Fishes. Serpents and Plants of that Country \(1672\)](#)