



Lesson 2.2 “Using the Land”

Unit 2: The Abenaki Before 1600

Lesson Objectives

- Students will listen to a traditional Abenaki story and identify its main themes and lessons.
- Students will brainstorm, and later update, categories of needs, resources, and solutions in their community and in Abenaki communities long ago.
- Students will create and reflect on a network of cards to show the connections between the natural resources and solutions used by the Abenaki to meet their needs long ago.

Lesson Competencies

- I can determine the central message/lesson/theme of a text and support my interpretation (saying why my evidence is accurate and convincing). (ELA 2)
- I can integrate information, distinguish relevant-irrelevant information (e.g., fact/opinion), and (visually, orally, in writing) present what was learned. (ELA 8)
- I can develop models to communicate about and describe patterns to make predictions. (Science 2)

Essential Questions

How has New Hampshire come to be the way it is?
How has New Hampshire been shaped by many voices?

Focus Questions

How did where the Abenaki lived impact how they lived?
How did Abenaki traditions reflect their way of life and beliefs?

Estimated Time

One 40-minute class session

Materials & Equipment

“Where Gluskabe Camps” story recording
Class set of “Abenaki Stories” worksheet
“How Communities Meet Needs” chart for printing or projection
Group sets of “Using the Land Network Cards”
Chenille stems, small dowels, or pencils
Class set of “Abenaki Need/Resource/Solution” chart



Educator Introduction & Rationale

The first people to live in what is now New Hampshire were indigenous people known as the Abenaki. The Abenaki worked almost constantly throughout the year, using the resources provided by the land and water to meet their basic needs of food, shelter, and clothing. The roles and responsibilities assigned to men and women to meet these basic needs were fluid. Abenaki hunted, fished, cut down trees to make canoes and living structures, and defended their bands during times of war. They also processed and cooked food, made clothes, cordage and baskets, and tended crops grown near the villages. Children began learning their tasks early in their lives, often developing skills through games and by watching and helping elders. During the Woodland period (3,000 to 400 years ago) the Abenaki created a more settled way of life, cultivating fruits and vegetables, learning how to work clay to make pottery, and creating elaborate decorative arts from the natural resources around them. They also developed more sophisticated tools, like bows and arrows for hunting and weirs for fishing. Reference the Educator Overview for more information.

This is the second lesson in Unit 2: The Abenaki Before 1600. The lesson can stand alone from the unit; however, completion of the learning objectives in lesson 2.1 "People of the Dawn" is recommended before students move through the activities in this lesson so that students are familiar with basic aspects of the Abenaki people. Please note, unit vocabulary and definitions are at the end of this document. You may wish to preview them with your students.

Students begin by listening to and reflecting upon the themes and lessons in the story "Where Gluskabe Camps." This story, as told by Joseph Bruchac in 1995 at the New Hampshire Historical Society, speaks to the central Abenaki belief of using only as much of a natural resource as is necessary so that it exists for future needs and later generations. Students brainstorm about the needs that communities have today and how communities meet those needs and then are asked to share what they already know about which of those needs the Abenaki of long ago also had and how they met those needs.

The central activity of the lesson is the creation of a network that shows the connections between the natural resources and solutions used by the Abenaki to meet their needs long ago. This game, which uses a set of 36 "Using the Land Network Cards," may be a whole group or small group activity. Students complete the lesson activities with a formative assessment "Abenaki Need/Resource/Solution" chart, which allows them to reflect on the needs they think are most important.

Two reinforcement activities are recommended for students who need more time with the concepts of the lesson. Two extension activities are suggested for students who are ready to think about how local geography influenced Abenaki settlement or to try creating a model of a birchbark canoe, an essential solution that helped meet many needs. Please adapt all the material in this lesson, as necessary, to meet the needs of the students in your classroom.

Learning Activity

Activation

An Abenaki story. Distribute the “Abenaki Stories” worksheet and instruct the students to listen for lessons that the story teaches. Play the recording of “Where Gluskabe Camps.” Find the story in the Media Library on the “Moose on the Loose” website under Audiovisual Resources. After students complete the worksheet, discuss the nature and morality lessons the students identified while listening to the story.

Teaching tip: Prior to listening, make sure students are familiar with the figure of Gluskabe. It may also be helpful to explain that a game bag is a special bag used by a hunter to carry home the small animals or birds they have killed.

Direct Instruction

Defining needs and how they are met. Reiterate that one of the main ideas of the story is that Gluskabe was hunting to meet his own needs but, at first, didn’t think about how his strategy would make it hard for future generations. Conduct a whole-group brainstorm about the needs communities have today and how they are met, either in the form of a mind map or a three-column chart. A sample chart is provided for reference.

Teaching tip: Students may just think about the basic needs of food, shelter, and clothing. Encourage them to think a bit beyond those basic needs. Suggestions are provided in the chart’s answer key.

Ask students to think about which of our needs today were also needs of the Abenaki long ago. Circle the common needs that students identify. Ask students what they know about how the Abenaki met those needs, reminding them that metal tools and electricity were not available to them. Add those ideas to the third column of the chart or to the mind map.

Point out that the chart shows three important elements: needs, resources (what we use to meet the need), and solutions (how we use the resources).

Teaching tip: If time allows, ask students to read the portions of the Unit 2 student reading on the “Moose on the Loose” website that relate to how the Abenaki met their needs, particularly if they require more background knowledge.



Guided Practice **Create a need/resource/solution network.** Emphasize that the Abenaki met their needs in a variety of ways using the resources of nature. One resource was often used to meet many needs. Explain that they will play a game to explore the connections between Abenaki needs, resources, and solutions.

Print and cut out the set of "Using the Land" cards ahead of time, then shuffle them and distribute to students. Creating the network may be done with a whole group or multiple sets of the cards can be printed to use with smaller groups. Students may have multiple cards, depending on group size. Taking turns, students ask each other in a manner similar to "Go Fish" or "I have...Who has...?" if any other students have something that connects to one of their cards.

For example:

- I have a picture of a white pine tree. Does anyone have a card that could use this resource?
 - Connections could include: shelter, wigwams and longhouses; transportation, dugout canoe
- I have a card that says we need to build a shelter. Does anyone have a card that has a resource or solution for this need?
 - Connections could include: birch tree or white pine and wigwams and longhouses; various jobs for men and women and stone tools
- I have a card that says smoked meat and fish. Does anyone have a card that has the need or resource for this solution?
 - Connections could include: food and rivers, lakes, and ponds; education and various jobs for men and women

Connecting cards should then be laid next to each other out in the middle of the group. As the game continues, a network of cards should appear as students determine that some needs and solutions have resources in common or that some solutions have needs in common.

Students may choose, during their turn, to add a card to an existing group or start a new branch because of a connection to an existing group. Use chenille stems, small wooden dowels, pencils or similar items to make clear branches that connect groupings that have cards in common.

The goal of the game is to connect as many cards together as possible in realistic ways so that students understand the interconnectedness of how the Abenaki met their needs in the Woodland period. It can be played repetitively so that different connections emerge and various types of networks are created.

Discussion **Revisit and revise "Meeting Needs" chart.** After students complete building their network, revisit the chart created at the beginning of the lesson. Make changes to the third column based on new knowledge learned in the game.

Formative Assessment

Complete a “Need/Resource/Solution” chart. Provide each student with a blank chart. It is similar to the whole group chart except that it is divided into four rows. Students should think about which four needs they think are most important to a community and complete the chart based on what they learned about how the Abenaki met those needs long ago. Decide whether or not students will have access to the network and whole group chart to fill in their own chart.

Reinforcement

1. **Explore one resource and its many uses with a connection tree.** Choose one resource and build a focused network (or connection tree) about the ways it is used and the needs it helps meet. Consider finding images to support the text on the cards.
2. **Make a network display with image support.** Paste the network created by students to a large piece of paper or poster board, replacing the chenille stems or pencils with drawn lines. Provide pre-printed images or ask students to research images that illustrate the text on the cards. Consider directing students to the New Hampshire Historical Society and the Hood Museum (hoodmuseum.dartmouth.edu/search/google/Abenaki) for images of Abenaki objects.

Extension

1. **Choose a place to live.** Examine the “Map of N’dakinna.” Make a list of features the students notice about what resources are nearby and other specifics about the locations as they relate to geography and topography. Then, ask students to imagine they are living in the land we call New Hampshire 600 years ago. Where would they choose to settle to meet their needs? Provide the maps “Major Lakes and Rivers of New Hampshire” and “New Hampshire Topographic Map” that show the locations of rivers and topography. Small groups can draw detail maps of their chosen area or build a topographical map using salt dough. They should label the map and include a written explanation of the reasoning behind their choices.
2. **Build a model birchbark canoe.** If a stand of birch trees is available nearby, collect some of the peeled bark and provide it and other materials to students interested in trying to make a miniature birchbark canoe. The New Hampshire State Council on the Arts has created a full lesson plan supporting this activity, which can be accessed at: sites.google.com/view/nhfolklessonplans/home

Supporting Materials

New Hampshire Historical Society

Where Gluskabe Camps story told by Joseph Bruchac, produced by the New Hampshire Historical Society, 1995.

Map of N'dakinna created by New Hampshire Historical Society staff with information from Native Land at Native-land.ca as well as informed by:

- Caduto, Michael J., *A Time Before New Hampshire: The Story of a Land and Native Peoples* (2003)
- Dionne, Mark, "Paths to New Hampshire's Native Past" (2017), www.nhmagazine.com/paths-to-new-hampshires-native-past/
- N'dakina — Our Homelands & People at www.cowasuck.org/history/ndakina.cfm

New Hampshire Topographic Map. NH GRANIT Database, Complex Systems Research Center, University of New Hampshire, and New Hampshire Historical Society. Topographic data added by New Hampshire Historical Society staff.

New Hampshire Major Lakes and Rivers. NH GRANIT Database, Complex Systems Research Center, University of New Hampshire.

Other Resources

Some clipart for "Using the Land" cards courtesy of the Florida Center for Instructional Technology at etc.usf.edu/clipart/.



Standards

“Moose on the Loose” Content:

- ✓ Students will understand that the Abenaki inhabited the area that became known as New Hampshire for thousands of years before European settlement. They will understand that the Abenaki interacted with the environment and used its resources to meet their needs. (3-5.T1.2)
- ✓ Students will understand that the Abenaki had a unique way of life characterized by customs, beliefs, and values. (3-5.T1.3)

“Moose on the Loose” Skills:

- ✓ Gathering, Interpreting, and Using Evidence (3-5.S1.2)
- ✓ Effective Historical Thinking (3-5.S3.1)
- ✓ Comprehensive Geographic Reasoning (3-5.S4.1)

New Hampshire Social Studies Frameworks:

- ✓ Geography: Environment and Society (SS:GE:4:5.1, SS:GE:4:5.2, SS:GE:4:5.4)

NCSS Themes:

- ✓ Theme 1: Culture
- ✓ Theme 3: People, Places, and Environments

C3 Frameworks:

- ✓ Human-Environment Interaction: Place, Regions, and Culture (D2.Geo.4.3-5,
- ✓ Change, Continuity, and Context (D2.His.2.3-5)

Common Core ELA:

- ✓ Key Ideas and Details in Reading Literature (RL.4.2)
- ✓ Research to Build and Present Knowledge (W.4.9)
- ✓ Comprehension and Collaboration in Speaking and Listening (SL.4.1c, SL.4.1d, SL4.2)

Lesson Vocabulary

Abenaki	(noun) Name used to refer to the indigenous people of the land now called New Hampshire
agriculture	(noun) The practice of growing specific crops during specific seasons for food
birch bark canoe	(noun) A light-weight boat used for travel in rivers and streams; made by stretching an outer layer of birch bark over a wooden frame
dugout canoe	(noun) A heavy boat used for fishing; made by using fire and a stone tool to hollow out the trunk of a large tree
Gluskabe	(noun) The central figure in many Abenaki legends; a kind and helpful figure with magical powers
indigenous people	(noun) The first people who lived in an area before people from other cultures arrived
longhouse	(noun) A long, narrow structure with a single interior room; built of wood and used during winter to house families
migration	(noun) The movement from one location to another for a specific purpose, such as seasonal food-finding
natural resources	(noun) Something found in nature that is used by people, such as animals, plants, or fossil fuels
N'dakinna	(noun) The word the Abenaki use to refer to their homeland
oral tradition	(noun) The practice of sharing knowledge through word of mouth and storytelling
pottery	(noun) Objects made from clay
tradition	(noun) A well-known belief or custom shared by a group of people over many years
wampum	(noun) Beads made from the inner shells of quahog clams
weirs	(noun) Underwater fences used to trap fish
wigwam	(noun) A shelter built by stretching birch bark over a frame of bent young trees; used throughout the year for housing