



Lesson 2.5 “Summative Project: An Abenaki Recipe”

Unit 2: The Abenaki Before 1600

Lesson Objectives

- Students will reflect on foodways in their lives and identify themes and patterns in the foodways using mind maps.
- Students will select source material and conduct research that connects Abenaki recipes to other elements of Abenaki life during the Woodland period.
- Students will use a familiar writing process to draft, edit, and publish final projects and then reflect on completed projects.

Lesson Competencies

- I can interpret and use information delivered orally or visually and respond by asking relevant questions, summarizing key points, or elaborating on ideas. (ELA 7)
- I can conduct short research projects to investigate different aspects of a broader topic, event, or concept. (ELA 8)
- I can analyze primary and secondary sources and draw appropriate conclusions. (Moose SS)
- With support, I can edit and revise my work for clarity, focus, and coherence (e.g., using grade-appropriate mechanics, grammar, language, sentence types, description/elaboration, relevant visuals). (ELA 8)

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

Approximately four 40-minute class sessions

Materials & Equipment

“Gluskabe Changes Maple Syrup” recording
Class set of “Abenaki Stories” worksheet
Class set of “Your Favorite Meal” mind map worksheet
“Connection Chart” mind map worksheet, class set or for projection
“Abenaki Recipe Selection” copies so students can choose recipe
Class set of “An Abenaki Recipe Project Rubric” worksheet
Class set of “Project Task Menu” worksheet
Class set of “An Abenaki Recipe Project: My Plan” sheets
Multiple class sets of “An Abenaki Recipe Project: Sources & Information”
Source material for student research
Assorted materials for final projects



Educator Introduction & Rationale

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. Within the processes they developed over millennia to hunt, fish, build dwellings, and make tools and clothing are traditions of storytelling, spiritual belief, and decorative arts. These components are tightly intertwined; exploring one element of Abenaki life reveals patterns and connections relating to others. The end of the Woodland period brought great and often tragic changes for the Abenaki, but their perceptions of the world and the way they used the materials provided by the earth would persist through many generations. Reference the Educator Overview for more information.

This is the summative project for Unit 2: The Abenaki Before 1600. Students will conduct simple research and synthesize previously learned material to illustrate connections between facets of Abenaki life during the Woodland period. Achievement of the learning goals in all earlier lessons in this unit is recommended in order for students to complete thorough, thoughtful projects. However, this assessment project is flexible, and if some earlier lessons in the unit have not been completed the scope of the project can be adjusted. Reinforcement and extension activities are provided through differentiation of the research and presentation skills; use the lesson and objectives to reinforce or extend learning for students. Please note, lesson vocabulary and definitions are at the end of the document. You may wish to preview these with your students.

The overarching goal of this project is to reinforce for students two important ideas. The first is that all elements of the Abenaki way of life during the Woodland period were intertwined. The second is that the Abenaki way of life, though not as visible in New Hampshire as it was during the Woodland period, has not disappeared. All the recipes included in this lesson were shared by Abenaki people in the 21st century through newsletters, cookbooks, and websites.

It is through the lens of food that students organize their understanding about Abenaki life. Foodways are fascinating and accessible threads that connect all cultures. What we eat, where it comes from, and how it is prepared are elements that are deeply influenced by where we live, our belief systems, and other shared traditions. This is as true for the people of New Hampshire today as it was for the people who lived on this land hundreds of years ago.

After listening to an Abenaki story about how maple syrup came to be and selecting a recipe based on Abenaki tradition, each student will choose from a menu of options for ways to connect the recipe to another aspect of Abenaki life. Recommended resources, templates for gathering research and suggestions for how to display the final project are included at the end of the lesson. Students should also be able to use work they created in earlier lessons as source material. A rubric is provided for self-assessment and assessment by the teacher. The number of sessions required will vary depending upon the needs of your students; be sure to allow time for the full writing process, including research, drafting, editing, and publishing. Please adapt all the material in this lesson, as necessary, to meet the needs of the students in your classroom.

Learning Activity

Activations

An Abenaki story. Distribute the “Abenaki Stories” worksheet and instruct the students to listen for lessons that the story teaches. Play the recording of “Gluskabe Changes Maple Syrup.” 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.

Meal mind map. Provide each student with a blank sheet of paper or the “Your Favorite Meal” mind map worksheet and ask them to write their favorite thing to eat in the center circle. Explain that they will use the mind map to dig into what makes that dish their favorite. They should branch off the center circle with thoughts about what the ingredients are, when they eat it, how it’s made or where they get it, and who they eat it with. Consider modeling the process with your own favorite dish or meal.

Guided Practice & Discussion

Identify connections. Take some time to review and share the “Your Favorite Meal” mind maps. Depending on the size of the group, this could be done in partnerships or small groups, rather than with the whole group. As students share, guide them towards noticing similar categories or patterns in their meals or experiences. As appropriate, display the “Connection Chart” mind map. As students discuss and identify themes and patterns in their meals, add them to the “Connection Chart” mind map.

Possible answers include:

- some dishes are eaten on special occasions like holidays (Traditions)
- some dishes are shared with family (People)
- some meals are easy to eat on the go (Purpose)
- some need a lot of ingredients while others need few (Resources)
- some can only be eaten during certain times of the year (Seasonal)
- some are special to a certain place (Geography)
- some are from recipes that are handed down from generation to generation (Traditions)
- some meals require special tools and equipment (Technology)

Direct Instruction

Introduce project goals. Examine the “Connection Chart” mind map together and remind students that something as simple as a meal makes people think about so many different elements of their lives. Explain that in order to show their knowledge and continue to expand their understanding about the Abenaki life, they will make connections between Abenaki food and how they lived and met their needs during the Woodland period.

Students will each choose a recipe from the “Abenaki Recipe Selection” worksheet, which will then be the center of their project. Then, they will select tasks from the “Project Task Menu” to make connections between the recipe and different elements of Abenaki life.

It is recommended that students complete at least three tasks. However, this project is designed to be flexible in order to meet a wide range of student needs and interests. You may wish to make some of the tasks mandatory for every project, while other tasks are bonus activities. “An Abenaki Recipe Project: My Plan” worksheet has a space for elements the project must include; these items are at the discretion of the teacher.

Offer students options for how to present their research depending on the skills you would like them to develop. Possible formats include: a booklet, a poster, an oral presentation, a digital slide presentation, or a short movie.

Distribute the “Abenaki Recipe Selection,” “Project Task Menu,” and “An Abenaki Recipe Project Rubric” worksheets and review with students. Best practice is to review an “Above Standard” project with them so they can understand their goals. Guide them in selecting recipes and tasks. Students may prefer to select one task, complete it, then select others rather than selecting all of their tasks at once.

Teaching tips: The selected recipe, “Project Task Menu,” “An Abenaki Recipe Project Rubric,” a few copies of “An Abenaki Recipe Project: Sources & Information,” and “An Abenaki Recipe Project: My Plan” sheets can be stapled together to create a project packet for each student.

Guided Practice

Research and drafting. Once students have selected their recipe and the tasks they plan to complete, distribute “An Abenaki Recipe Project: My Plan” and “An Abenaki Recipe Project: Sources & Information” as appropriate and get students started on the project.

Provide students with ample resources for completing the tasks, including the “Moose on the Loose” website and any materials created or used with earlier lessons in this unit. Copies of Abenaki legends, maps, images of tools, images of recipe ingredients, and a selection of non-fiction books will be essential sources. As students complete their sources and information pages, they should note the source(s) used to find that information.

Independent Practice

Create final projects. Remind students about the options for how to present the results of their research. They should complete the “An Abenaki Recipe Project: My Plan” worksheet to show how they will work from their tasks to their final project.

Researching and developing their various tasks into their projects should take several class periods. Use the process most familiar to your students to develop notes from research into writing ready for “publication” as a final project.

Teaching tip: The task of cooking one of the recipes and comparing the 21st-century preparation to how it would be cooked by the Abenaki of the Woodland period may be appealing but logistically difficult for some students. If this is the case, consider making one simple recipe in class with those students who are interested. They can document and report about the similarities and differences in their individual projects.

**Summative
Assessment**

Apply the rubric. When students have finished their projects, consider asking each student to assess their own project on the rubric before submitting it as final so they can make necessary adjustments.

Reflection

Gallery walk. Create an exhibit of completed projects or have students present them as appropriate. Allow the class to view and make notes about connections they notice in other students' projects. Consider inviting other classes or staff to visit the exhibit; students may wish to provide guided tours or create a quiz for visitors to take after exploring the projects.



Supporting Materials

“Gluskabe Changes Maple Syrup” told by Mary Morris, adapted from firstpeople.us.

Aln8bak News, www.cowasuck.org/news.html

This page provides access to an archive of *Aln8bak News*, which was published by the Cowasuck Band of the Penacook Abenaki People. Each issue includes a recipe as well as helpful information about the significance of the time of year it was made and the importance of the main ingredient in Abenaki life. The issues contain information not relevant to student use; it is recommended that a teacher select and print relevant pages before sharing this resource with students.

Caduto, Michael J. and Joseph Bruchac, *Native American Gardening: Stories, Projects, and Recipes for Families* (1996)

Created by highly respected Abenaki storyteller and writer Joseph Bruchac and Michael J. Caduto, a storyteller who has written extensively about New Hampshire’s first people, this book is an essential resource for elementary educators who incorporate Native American history into their curriculum.

Bruchac, Joseph, *The Faithful Hunter: Abenaki Stories* (1988)

This collection of traditional Abenaki stories, brought together and told by Joseph Bruchac, offers a wide and accessible range of stories for students to explore in connection with their recipes.

The Edible Schoolyard Project: edibleschoolyard.org

This California project offers a wonderful collection of integrated lesson plans that teach students about foodways and food production. Search their database by grade or topic.

Center for Ecoliteracy: www.ecoliteracy.org

The California-based organization offers an array of lessons, activities, and interactives for students to make meaningful connections to foodways, no matter where they live.

Vermont Feed: vtfeed.org/curricular-resources

Vermont Feed calls themselves a farm-to-school project and offers a collection of food-based curricular resources created by their own team at Shelburne Farms as well as a curated selection of materials created by other organizations.

New Hampshire Harvest of the Month: www.nhharvestofthemonth.org/

A program of New Hampshire Farm to School, this site offers material about seasonal, local food including a harvest of the month curriculum for K-4 and a reading list.

Planet Food: www.nationalgeographic.org/media/planet-food/

The Abenaki of the Woodland period sourced their food from within a radius of 100 miles. This interactive website from National Geographic gives students a sense of how far food travels today to reach people who need it. It is geared toward older students; however, with teacher guidance it could be a powerful interactive tool for younger learners as well.

Source for recipes: *Aln8bak News*, www.cowasuck.org/news.html

- Three Sisters Stew: Volume 2003, Issue 3, p. 9.
- Turkey Soup: Volume 2004, Issue 4, p. 6.
- Strawberry Preserves: Volume 2006, Issue 2, pp. 11–12.
- Cranberries and Nuts: Volume 2004, Issue 1, pp. 5–6.
- Fiddlehead and Leek: Volume 2008, Issue 1, p. 11.
- Broiled Trout: Volume 2003, Issue 2, pp. 6–7.



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)
- ✓ Communicating and Critiquing Conclusions (3-5.S2.2)
- ✓ Comprehensive Geographic Reasoning (3-5.S4.2)

New Hampshire Social Studies Frameworks:

- ✓ Geography: Environment and Society (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)
- ✓ Human Population: Spatial Patterns and Movements (D2.Geo.8.3-5)
- ✓ Change, Continuity, and Context (D2.His.2.3-5)

Common Core ELA:

- ✓ Integration of Knowledge and Ideas in Informational Text (RI.4.8)
- ✓ Text Types and Purposes in Writing (W.4.2a, W.4.2b)
- ✓ Production and Distribution of Writing (W.4.4, W.4.5)
- ✓ Research to Build and Present Knowledge (W.4.7, W.4.8, W.4.9)

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
communal	(adjective) Something shared by members of a group
consensus	(noun) When a group of people come to agreement about an issue
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	(adjective) When something grows or occurs naturally in a place
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
morality	(noun) Words and actions that reflect good and honorable human conduct
migration	(noun) The movement from one location to another for a specific purpose, such as seasonal food-finding
N'dakinna	(noun) The word the Abenaki use to refer to their homeland
natural resources	(noun) Something found in nature that is used by people, such as animals, plants, or fossil fuels
oral tradition	(noun) The practice of sharing knowledge through word of mouth and storytelling
pottery	(noun) Objects made from clay
sachem	(noun) Respected elder in a tribe who guides decision making
shaman	(noun) A respected elder in a tribe believed to have the ability to communicate with spirits and practice healing
spirits	(noun) Unseen powers, both good and evil, believed to surround and influence human life



- 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

