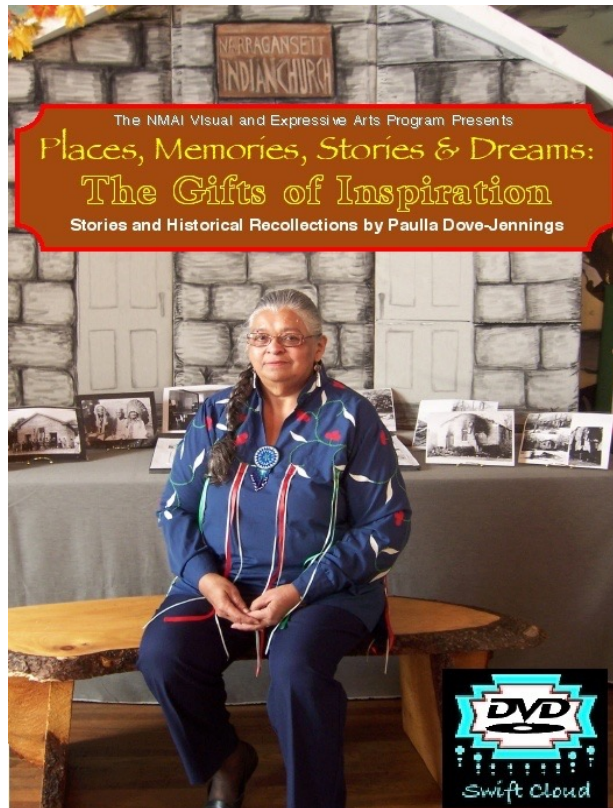


## Places, Memories, Stories, & Dreams: The Gifts of Inspiration

### Curriculum Guide



#### **Storytelling through film: A humanities Curriculum**

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Funded in part by Rhode Island Council for the Humanities

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## **Introduction**

The original film, Places, Memories, Stories & Dreams: The Gifts of Inspiration features the stories and historical recollections of Paula Dove Jennings, nationally known Narragansett-Niantic storyteller. It was funded through the Smithsonian's National Museum of the American Indian Visual and Expressive Arts Program. The film-maker is Jerred Best, Narragansett.

Historical note: The Niantic and Narragansett Tribes merged after King Phillip's War (1676-1678) during which there was the Great Swamp Massacre that killed more than 500 Narragansett and Wampanoag women, children and elders that were seeking refuge in an encampment in the Great Swamp. Following the war, leaders from the Native communities were forced into slavery and sold off to the Caribbean Islands. This connects directly to the slave Triangle, the history of Newport, the Rum industry, and the history of Rhode Island.

## Storyteller



**Paula Dove Jennings**

My name is Paula Dove Jennings. I'm Niantic/Narragansett, Turtle clan. Members of the Turtle clan are the keepers of Tribal History, family history, and traditional legends. I am a mother, grandmother, and great grandmother. Working as curator of museum Native collections, Tribal Council member, Oral

Historian, Story Teller, and published author have all enhanced my confidence and knowledge of true story telling. A storyteller never uses another tribes' story without permission. I grew up with my parents, grandparents, and other family elders telling tribal history, family history, and legends in the 1940's, 1950's, and sixties. I have passed some of my stories on to nieces and nephews as well as my own grandchildren.

Several years ago, I invited my mother, Eleanor Spears Dove to Brown University to a storytelling event. Seven well known Rhode Island storytellers of various ethnic groups presented their stories. All of the presenters used props such as instruments, music, scarves, sticks, etc. They were wonderful. I told the story of how the bear lost his tail. My props were the tone of my voice, the shift of my body, movements of my hands, eye contact, and the lift of my head, leaning toward the audience and pulling back. I try to build the scene, the weather, the wind, the sky, the earth, the water, the forest, and the animals. When the event was over my mother surprised me by saying she actually saw the bear!



### **Jerred Swift Cloud Best**

My native name is Swift Cloud. I am a Narragansett tribal member. I am an artist with interests and experience in various forms of painting, graphic design, illustration, crafts, regalia making, videography, music and dance.

I have been creating videos and DVDs since 2003 and look forward to making many more in the future. I originally started to create these videos for my family to keep in their archives, since there have not been many video documentaries available in the past. I feel that it is very important for us to record our social gatherings, powwows and public engagements with the surrounding community. As all "Indian" tribes in the United States, we are constantly struggling to preserve our culture, language and traditions. By recording some of these gatherings, we are able to look back and see our friends and relatives, and re-live some of the events of the past.

Here are some of my videography accomplishments, which can be found at [www.swiftcloudvideos.webs.com](http://www.swiftcloudvideos.webs.com) :

- August Meetings 2003 through 2009
- 2003 N.I.T Youth Honoring Ceremony
- 2004 Family Social Song and Dance Class With Thawn and Eleanor Harris
- 2009 United For Justi

### **Videographer**

- ce: Fighting for Our Rights as a Sovereign Nation2009 Places, Memories, Stories & Dreams: The Gifts of Inspiration in Partnership with Tomaquag Museum
- 2010 Voices of Our Elders, Ancestors & Community in partnership with Tomaquag Museum

## Rhode Island Grade Span Expectations Civics & Government and Historical Perspectives/Rhode Island History (5-8)

(Source: <https://www.ride.ri.gov/InstructionAssessment/CivicsSocialStudies.aspx>)

HP1-History is an account of human activity that is interpretive in nature.

- **HP 1 (5-6) –1 Students *act as historians*, using a variety of tools (e.g., artifacts and primary and secondary sources) by...**
  - b. using sources to support the stories of history (*How do we know what we know?*).
  - c. asking and answering historical questions, organizing information, and evaluating information in terms of relevance.
  - d. identifying the point of view of a historical source (e.g., media sources).
- **HP 1 (7-8) –1 Students *act as historians*, using a variety of tools (e.g., artifacts and primary and secondary sources) by...**
  - b. drawing inferences from Rhode Island History about the larger context of history.
  - c. asking and answering historical questions, evaluating sources of information, organizing the information, and evaluating information in terms of relevance and comprehensiveness.
- **HP 1 (7-8) –2 Students *interpret history as a series of connected events with multiple cause-effect relationships*, by...**
  - a. investigating and analyzing historical and visual data in order to draw connections between a series of events.

HP2- History is a chronicle of human activities, diverse people, and the societies they form.

- **HP 2 (5-6) – 1 Students *connect the past with the present* by...**
  - a. identifying sequential events, people, and societies that have shaped RI today
  - b. comparing and contrasting the development of RI ethnic history to the nation’s history (e.g., *What historical factors makes RI unique?*; immigration, settlement patterns, religion, resources, geography)
- **HP 2 (7-8) –1 Students *connect the past with the present* by...**
  - a. determining the cause(s) and effect(s) of specific historical events that impact RI today.
  - b. analyzing the impact of RI’s ethnic development on local, state, and national history.
- **HP 2 (7-8) – 2 Students *chronicle events and conditions* by...**
  - a. identifying key events and people of a particular historical era or time period

b. correlating key events to develop an understanding of the historical perspective of the time period in which they occurred

HP3- The study of history helps us understand the present and shape the future.

- **HP 3 (5-6) – 1 Students demonstrate an understanding of how the past frames the present by...**
  - a. identifying historical conditions and events that relate to contemporary issues (e.g., separation of church state, treatment of Native Americans, immigration, gender issues)
  - b. answering “what if” questions and using evidence to explain how history might have been different (e.g., *How might history be different if Anne Hutchinson hadn’t dissented?*)
- **HP 3 (7-8) – 2 Students make personal connections in an historical context (e.g., source-to-source, source-to-self, source-to-world) by...**
  - b. recognizing and reflecting on how the differences of human issues across time periods influence their own personal histories (e.g., so what? *How does this relate to me?*)
  - c. comparing and contrasting the cultural influences that shape individuals and historical events.

C&G 5: As members of an interconnected world community, the choices we make impact others locally, nationally, and globally.

### Curriculum Materials

In addition to the films on the DVD and the curriculum lessons and worksheets, teachers will need the following additional materials to complete the activities in the curriculum:

- DVD player and viewing technology
- Maps of RI and RI towns
- Highlighters/pens/pencils
- Teacher access to the Internet
- Nickommoh! A Thanksgiving Celebration by Jackie French Koller
- Pow Wow by Linda Coombs (1992).
- Indigenous Invisibility, Wanda Jean-Lord (online video)
  - o <https://youtu.be/OrFDNVrarZ4>





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- Curriculum Appendix of Resources (at end of this document).

## **Narragansett Indian Church: The Nikkomo Piece**

### **Brief History**

The Narragansett Indian Church was founded in 1746 in order to Christianize the Narragansett population and begin the assimilation process put forth by the colonial power. “The Indian Church of Charlestown had its roots buried in the time of Roger Williams, who exerted himself in the conversion of the Indians”<sup>1</sup>.

Samuel Niles, Niantic, was the most famous pastor of the Narragansett Indian Church. Niles memorized vast passages from the Bible even though he could neither read nor write. The original church was wooden and was destroyed by fire in 1859. To rebuild the church, Narragansett Tribal Members quarried granite blocks in the Westerly area and brought the blocks to the Narragansett Reservation by oxen. The church had no electricity and was heated only by wood throughout its history. The church was burned again in 1994 by arson, but the foundation remained strong. Local Native people and non-Native people gathered together to raise money to rebuild the church. Habitat for Humanity stepped up to help Narragansett people build an even better church. In 2009, the church installed electricity for the first time however it is still heated by woodstove.

The church has had many Narragansett ministers throughout the years. James Simons was the first ordained minister. He was succeeded by John Sekator, followed by Moses Stanton in 1823. George Champlin was ordained as an evangelist by the Narragansett Indian Church in 1844 and was followed by Aaron Sekator in 1858. The Mars family has offered a long line of ministers closing out the 20<sup>th</sup> century and beginning the 21<sup>st</sup> century starting with Christian Mars, his sons Roland and Kenneth, his grandson, Roland, and Roland’s nephew Gregory Mars.



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The Narragansett Indian Church is its formal name but is known to the Narragansett People as the Meeting House. The Meeting House and the two acres around it are the only lands that never left Narragansett hands. These sacred grounds are also the location of our annual August Meeting/Green Corn Festival/Pow Wow, ceremonies, and house ancient burial grounds. The August Meeting is the oldest recorded Native Gathering in the United States of America (335 years as of 2010).

The Narragansett Indian Church is open to all on Sundays at 11am for services from Easter to the Nikommo Thanksgiving. The congregation meets at other local sites during the winter months. There are special services during August Meeting weekend. Please join in fellowship. The Narragansett Indian Church is listed on the National Register of Historic Places. It is a powerful symbol of the Narragansett Tribe and its ability to persevere and flourish despite the historical trauma that has befallen the people through a history of colonization. The Narragansett People are still here, practicing their traditional beliefs at our Annual August Meeting located on the Indian Church grounds, land that our ancestors walked and celebrated thirteen thanksgivings honoring the gifts from the Creator. The Nikommo is a traditional thanksgiving marking the first winter moon and showing our gratitude for our lives' blessings by giving away to others. Not just our excess, but as noted in our history, often the majority of our worldly goods.

A Nikommo is a thanksgiving feast that brings together the whole community. In historic times, the Nikommo thanksgiving had upwards of a 1,000 people attending. Today, they range in size but 100 is a good average of people who attend the thanksgiving. The Nikommo includes a feast, storytelling, music, dance, socializing and the giveaway.

## **Lesson - Narragansett Indian Church: The Nikkomo Piece**

**Lesson Goals:** To better understand the Narragansett People and their history, the history of the Narragansett Indian Church, and how it is interwoven with RI and US history.

**Lesson Objective:** Students will observe and document Narragansett History as it relates to the Narragansett Indian Church during this film's time period and compare and contrast this history with other historical events of the same time period.

**Anticipatory set:** Show the picture of the Narragansett Indian Church. Have students observe it and record their observations as well as make interpretations about the image (Refer to The Nikkomo Worksheets for Image) and Anticipatory Set Questions: The Nikkomo Piece Image.

Possible questions for facilitating students' interpretations of the images are below and available as a black line master in The Nikkomo Piece Forms file.

1. What is this an image of? Support your interpretation using what you see in the image.
2. Where do you think this place is? Why?
3. Who do you think comes to this place? Explain your answer.
4. What do you think they do there?
5. How do you think this place relates to (a) Rhode Island history, (b) US history?

**Film Introduction:** Share the brief history of the Narragansett Indian Church found at beginning of this unit. Distribute and review The Nikkomo Piece worksheet 1.



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Show the film, *The Narragansett Indian Church: The Nikkomo Piece*. Have the students record their thoughts and ideas on worksheet 1. After the film, encourage the students to share their thoughts, ideas, questions, and reflections. Discuss how Narragansett life was similar to or different from other life ways during this time period. Brainstorm what other events were happening during this time period in Rhode Island and/or the United States.

### **Follow up to the film viewing:**

**Activity 1:** Have students read the history of the Narragansett Indian Church and create a timeline of key historical events.

**Activity 2:** Read *Nickommoh! A Thanksgiving Celebration* by Jackie French Koller

Discuss what a Nickommoh ceremony and celebration is. Discuss the pre-contact with Europeans version of Nickommoh. Discuss the various spellings of Nickommoh, Nickomo, Nickommo, Nikommo, Nikkomo, Nokommo, Nukomoh, etc. Narragansett is an oral language and as it was put into print by various people such as Roger Williams, John Eliot, John Cotton and other colonists during that time, there was not a standard form of English spelling, so people spelled it as they heard it. Narragansett people over the years have done the same, writing it as they phonetically heard it.

Over the years language classes have been held in the Narragansett community to continue our language. The Narragansett Tribe has an active Language Committee. The committee makes all decisions regarding Narragansett language. It is lead by tribal elders Dawn Dove (Chairwoman) and Ella Sekatau (Elder Consultant). The committee is made up of elders, tribal leaders, and community members who decide which spelling will be in our dictionary. However, all versions are acceptable as the historical record will show various versions of spelling. The most common version is Nikommo.



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**Activity 3:** Read, A Tomaquag Nikommo by Lorén Spears (2011) below.

Discuss what Nikommo is and how it's celebrated. Utilizing Worksheet 2, compare and contrast the versions of Nikommo (pre-contact with Europeans, post-contact with Europeans).

## A Tomaquag Nikommo

By Lorén Spears (2011)

At the first winter moon, we gather to celebrate Nikommo. Nikommo is a feast honoring the Creator's gifts. Mukhasunee Pashau greets the people as others set the feast. People visit from far and near, Narragansett, Pequot, Wampanoag, Mohegan, Tuscarora, Lakota and non-Native guests alike.

Each visitor brings a give-away. The gifts are for those in need in the Narragansett community. Food, clothing, toys, pottery, baskets and other items are given. A Give-away is part of our cultural traditions. Many moons ago, our relatives would have give-aways for as many as 1000 people. Today we have various sized give-aways, but the average is more like 100 people. Today we give to help those in need and to connect to our tradition. We give as part of our worship or spirituality. It was a spiritual giving, not a material giving. Our ancestors often gave beyond their means. This has been passed down to us and there are still individuals who continue in this tradition. However, the Tomaquag Nikommo does not require it.

Nikommo begins with a ceremony of Thanksgiving, Kutampanisha-Dawn smudges the circle of people. Smudging is a purification ceremony-to purify your mind, body and spirit through a cleansing with medicinal herbs such as sweet-grass or cedar. A pray is given in both the Narragansett language and in English. Others are given opportunity to share in prayers of thanksgiving. Sherente sings and drums an honor song: Neeawon Nahahiganseck Numenaki Nupeetooamun-We are Narragansett. We are Strong. We are Proud. It is followed by the Friendship Dance-everyone gets into line behind the lead singer. They put their left hand on the right shoulder of the person in front of them, and dance to the rhythm of the rattle.

Time to feast! All enjoy succotash, corn chowder, corn bread, roast turkey, venison stew, Three Sister's soup, corn relish, cranberry muffins, cornmeal cookies, and mint and sassafras teas. Kamonetop plays the flute for all to enjoy.



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Games begin! Hubub or Bowl game is played. “Hub Hub Hub” is shouted by the players. Wesley has 5 reds Silver Arrow has only 3. What fun! Who will win? Others play Moccasin Game. Can they guess where the hider is? The quartz stone was in the third moccasin. They sing and drum again. The loudest group is sure to win.

Nikommo-a feast and give-away. Kutaputush Kittantoowat. Thank you, Creator.

**Lesson Evaluation:** Teachers may utilize the following questions for discussion to evaluate knowledge and understanding or utilize them for more formal quizzes or tests. They are thought provoking questions that are open-ended, allowing for a variety of answers but look for key concepts from the unit.

1. Why is the Narragansett Indian Church important to the Narragansett People?
2. What is Nikommo, and how has it changed over time? What remains the same about Nikommo as it is experienced today?
3. How has Christianity impacted the Narragansett People?
4. What are key historical dates for the Narragansett Indian Church and why are they important?
5. Describe how Narragansett history is part of (a) RI history and (b) US history. Describe importance of oral history in telling the story of Indigenous people.
6. How has your perspective changed regarding the Narragansett People? What have you learned that you didn't know before studying about Nikommo?

**Vocabulary/concepts:** pre-contact, colonization, Habitat for Humanity, Narragansett, Nikommo, Roger Williams, August Meeting, Narragansett Indian Church.



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Writings of Phillip Peckham, Church Commissioner from Tomaquag Museum archives.

## **The Last Hunt: Woodchuck Inspirations**

### **Brief History**

Gardening is an integral part of Narragansett life. Throughout history the Narragansett People have grown crops in their summer settlements along Narragansett Bay and the Atlantic Ocean. The gardens included varieties of corn, beans, squash, tomatoes, potatoes, onions, and sunflowers to name a few plants. The gardens were tended by the families cooperatively. Fish and seaweed were used to fertilize the gardens. Hoes and rakes were made from deer, elk, or other large animal bones, such as the shoulder blade.

These foods, harvested from the garden, enhanced the Narragansett diet. Many of the foods harvested could be dried and kept throughout the winter such as corn, beans and squash. Fish and meat could be smoked to preserve them for the winter as well. The Narragansett People utilized various technologies to enhance their lives along with smoking or drying items. They created and utilized tools for fishing, hunting, and to build their homes known as a wetu (wigwam) or nushquitoo (longhouse).

Many of the techniques for gardening, harvesting, hunting, and fishing are still used today. However, with the introduction of new technologies Narragansett people have incorporated the new with the traditional methods.

## **Lesson - The Last Hunt: Woodchuck Inspirations**

**Lesson Goals:** To better understand the Narragansett People and their family structure, their history, the history of gardening, fishing and hunting, and how it is continued today.

**Lesson Objective:** Students will observe and interpret the history of Narragansett subsistence living or living “off the land” and how that has changed or remained over time.

**Lesson Anticipatory Set:** Engage learners by activating their knowledge about the environment with the following questions, and give students time to record, then share and discuss their ideas.

1. How do you interact with the environment?
2. How do you utilize nature?

**Introduction:** Share the brief history of Narragansett strategies of living off the land found at beginning of the lesson. Distribute worksheet 1 to the students.

Show second film, The Last Hunt: Woodchuck Inspirations and ask students to record their reflections on the Last Hunt Worksheet 1.

### **After Viewing the Film**

**Activity 1:** Narragansett Foods: Hunted, Gathered, Grown. Read Worksheet 2, Nikommo Thanksgiving Feast (Spears, 2011) and underline all foods that were indigenous to the Narragansett lands. The worksheet, story and teacher key for this activity can be found on the last page of the worksheets for this lesson. Note: Nikimmo Thanksgiving Feast and Teacher Key are provided in the Worksheet Folder.

**Activity 2:** Complete Concept Sheet for Subsistence Living, Last Hunt, Worksheet 3.



**Activity 3:** Mapping Narragansett Lands Past and Present. Using a town map and/or state map (teacher provided):

- Label or highlight the historical landscape with ten Narragansett place names. [O'Brien. American Indian Place Names Retrieved on 11 August 2011 <http://www.rootsweb.ancestry.com/~rigenweb/IndianPlaceNames.html>]
- Label or highlight the current reservation on the state map. [U.S. Census Bureau. (December 3, 2010). The Geography Division. Narragansett Indian Tribe Reservation [https://www2.census.gov/geo/maps/dc10map/tract/st44\\_ri/c44009\\_washington/DC10CT\\_C44009\\_001.pdf](https://www2.census.gov/geo/maps/dc10map/tract/st44_ri/c44009_washington/DC10CT_C44009_001.pdf)]
- Label or highlight the Towns of Charlestown and Exeter on a state map with key landmarks from the story.

**Activity 4:** Research team projects-focusing on Narragansett or other Eastern Woodland Tribes as source of information. Utilize web, library books, newspaper and magazine articles, or encyclopedia. Refer to appendix at the end of curriculum for tribal websites.

Subtopics are presented in Table 1 below. These subtopics include Three Sister's Garden, Hunting Tools & Methods, Fishing Tools & Methods, and Narragansett Family Life: Past to Present.

Table of Subtopics

| 3 Sister's Garden   | Hunting Tools & Methods   | Fishing Tools & Methods  | Family Life  |
|---|---|--|--|
| <ol style="list-style-type: none"> <li>1. Soil enrichment process</li> <li>2. Legend of Three Sister's Garden Tools</li> <li>3. Protecting garden from pests</li> <li>4. Harvesting</li> <li>5. Preserving</li> </ol> | <ol style="list-style-type: none"> <li>1. Large Game Hunting</li> <li>2. Small Game Hunting</li> <li>3. Bird Hunting</li> <li>4. Tracking methods</li> <li>5. Hunting tools</li> <li>6. Use of animal (clothing, food, tools, etc.</li> </ol> | <ol style="list-style-type: none"> <li>1. Freshwater fishing</li> <li>2. Salt Pond fishing/collecting</li> <li>3. Ocean Fishing</li> <li>4. Canoeing</li> <li>5. Fishing Tools</li> <li>6. Fishing weirs &amp; uses</li> </ol> | <ol style="list-style-type: none"> <li>1. Summer settlement</li> <li>2. Wetu Construction</li> <li>3. Cooperative economics</li> <li>4. Daily life</li> <li>5. Recreation</li> <li>6. Present day-interview a Narragansett Family</li> </ol> |

**Research Project**

Student groups may create their choice of: Diorama, tri-board, poster, or slide show representing the concepts and knowledge learned about traditional Narragansett Gardening. Each person in each group must write one-page report regarding a subtopic for their project. For example: *Fishing weirs and their uses.*

**Bonus Topics Related to people in story:** The Dovecrest Restaurant, Eleanor Dove (Pretty Flower), Ferris Babcock Dove (Chief Roaring Bull), Paulla Dove Jennings.

**Vocabulary/concepts:** human-environment interactions, community, location, place.

## **School House Pond: Narragansett John Onion**

### **Brief History**

School House Pond is one of two ponds on the Narragansett Reservation, the other being Deep Pond. (Refer to reservation map.) School House Pond got its name because the Narragansett School House was located by the pond. The school house was established in 1768 to educate the Narragansett People. It was the second schoolhouse founded in the Rhode Island colony for Indians. The purpose of the schools was to assimilate the Narragansett into the western ideology and colonial way of life. School House Pond's actual and traditional name is Cocumpaugh which means "long pond for fishing". The pond is used for fishing and hunting as nearby waterways are used by all living things. Our people use the pond for food sources such as fish, water animals and fowl, plant resources for food as well as medicinal items and for materials for our traditional homes such as cattails or Bulrushes are gathered for weaving mats.

Today we still utilize the pond for its natural resources as well as for recreation. We have a beach area, where families come to enjoy the summer weather. We hold fishing contests for the youth as well as canoe races. We pick berries and gather other wild plants nearby throughout the seasons such as wild onions, blueberries, cranberries, blackberries, huckleberries, wild mushrooms, sassafras, acorns, hazelnuts and many others.

## **Lesson – School House Pond: Narragansett John Onion**

**Lesson Goals:** To better understand the Narragansett People, the history of their education, the use on School House Pond, and the oral tradition.

**Lesson Objective:** Students will observe and interpret the history of the Narragansett School House, School House Pond, and oral tradition.

**Lesson Anticipatory set:** How are good and evil represented in society? Brainstorm examples on worksheet 1. Give students time to record ideas, then share ideas and discuss them.

**Introduction:** Share the brief history of the Narragansett School House and pond found at the beginning of unit. Hand out worksheet 2.

Show the third film, Schoolhouse Pond: Narragansett John Onion and ask students to record reflections on worksheet 2.

### **After Film Viewing Activities**

**Activity 1:** On the NIT map (see appendix for URL/pdf file) of School House Pond draw and label school house, draw & label uses of pond in each season.

**Activity 2:** Read passage (see appendix) on the history of Native Education and discuss purpose of Indian education. Show pictures of Natives schools today reversing the historical purpose of education Indigenous people.

**Activity 3:** Explore understanding of Native Schools and inclusion of culture. Refer to appendix for websites.

**Activity 4:** Assessment Worksheet 4

## **Deep Pond: The Boys Who Over Fish**

### **Brief History**

Deep Pond is located on what is now the Narragansett reservation. The reservation is approximately 2,500 acres. The Tribe received 1,800 acres as part of the 1978 Land Claim Settlement Act. The Land Claim Settlement Act was a legal settlement of lands reclaimed by the Narragansett to rectify wrongs done in land conveyances during the 19<sup>th</sup> century that were in violation of the Nonintercourse Act. This Act states that only the federal government of the United States can secure land or a claim to land from Indian Nations. The Tribe has acquired additional lands since it attained Federal Acknowledgement in 1983. Federal Acknowledgement or Federal Recognition is a process a tribe goes through to be recognized by the United States Federal Government as a Domestic Sovereign Indigenous Nation. In lay terms, the Narragansett People are recognized as a tribe, reversing detribalization, which acknowledged the illegal detribalization in the first place.

However, these lands have always been utilized and respected by the Narragansett people. Even when our lands were illegally sold in 1882 shortly after an illegal detribalization from 1880 to 1884, we still were here on our homelands. The Narragansett people bought or rented property all around Rhode Island in Providence, Warwick, Westerly, Hopkinton, South Kingstown, Charlestown and other locations. We were still here, yet invisible to the other people living amongst us.

From time immemorial to today, our people have respected and utilized the lands. The Narragansett still fish in both fresh and salt waters. We gather shellfish such as quahogs, oysters, littlenecks, scallops as well as crabs and lobsters. We gather berries, mushrooms, edible plants, and medicinal plants. This is part of who we are as indigenous people.



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Deep Pond is a place for our community to go for recreation, sustenance, and for spiritual reflection. We swim, have cook outs, fish, and hunt the animals that live around these waters. We hold ceremonies and look to this location as one of the gifts from the Creator. It gives us our life's blood - fresh water. It gives us food. It gives a place to meditate. We know the Pond and the land around it has all we need to thrive.

Our people traditionally traveled from inland locations to coastal locations in the summer and back to inland locations for the winter each year. Our only means of transportation was by foot or via canoe. We had various settlements all over our homelands from Mashapaug to Namcook to Quonochontaug to Mishquamicutt to Quinissett and so on. Winter locations were near wooded areas with fresh water and summer areas were near the salt water that also had freshwater locations nearby.

Deep Pond has a variety of fish such as Native Red fin Shiners, Yellow Perch, Small and Large Mouth Bass, Catfish, Pickerel, and Blue Gills. Snapping Turtles, Bullfrogs, Eels, Freshwater Mussels, Ducks, Geese, Beaver, Mink, Otter, and Muskrat, and all were gathered or hunted to be eaten and/or utilized for materials needed for our life ways such as clothing, bedding, tools, bags, pouches, and other uses.

Also collected along the pond were plants such as Bulrushes, Cattails, Lilies, Sweet grass, Witch Hazel, Fiddleheads, Dogbane and others. They were used for a variety of things such as mats, cordage, food, and medicinal purposes. Our Elders continue to pass down the uses of the pond and its gifts to the next generations to continue our cultural traditions and keep us strong in mind, body and spirit.

## **Lesson - Deep Pond: The Boys Who Over Fish**

**Lesson Goals:** To better understand the Narragansett People's history from detribalization to Federal Acknowledgement and to understand the Narragansett Philosophy of the uses of the land.

**Lesson Objective:** Students will observe and document Narragansett History as it relates to the uses of Deep Pond and how the pond relates culturally, historically and today.

**Anticipatory set:** Have students brainstorm uses of the pond from their personal experiences at a pond. Have students record in a log. As students share, each new idea that is stated is recorded on the board, chart paper, or overhead. Then have the students reflect on the uses of the pond if they were forced to survive off the land near the pond for a month during the summer. What would they use or need if they had nothing but themselves there to survive? Students record their ideas in a log and then share these ideas as each new idea is recorded on the board/overhead.

**Introduction:** Share the brief history of Deep Pond found at the beginning of this lesson. Have students read the history of the pond and record other uses of the pond they identify in the passage. Discuss as a group while recording new ideas on the board/overhead. Give out Deep Pond Worksheet 1. When each group is done creating categories, have each group share their categories and the rationale behind their category titles. Reinforce the uses of the pond and how it connects to Narragansett life ways and culture.

**Lesson:** Show fourth film, Deep Pond: The Boys Who Over Fish

Have students record their thoughts and ideas on worksheet 1. After the film, share thoughts, ideas, and reflections. Discuss how Narragansett storytelling teaches morals or life lessons. Brainstorm stories you were told that taught you lessons to live by.



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## After film viewing Activities

**Activity 1:** Reread the brief history focusing on the first two paragraphs. Many people do not understand what detribalization means. Ask students what they think it means. Give time to write down ideas in a log or journal and share their ideas. Then give this example. Tell the students you are the RI State Government (State Senators, Representative and Governors) and draw a big rectangle on the board and state this is a legal document with a legal seal that hereby declares that your class no longer exists. Pause. Have students write down thoughts and reactions to this declaration, and then share their reactions. If needed, ask them how they can still be in the room when they legally do not exist. Explain this is what happened to the Narragansett and other Indigenous people across this country as they were detribalized “legally” in the opinion of those doing the legal proceedings. However, the people still existed. WE ARE STILL HERE.

**Activity 2:** Look at the picture of Narragansett Land Sale in the Deep Pond Worksheets Folder. Discuss the impact of detribalization on the remaining lands of the Narragansett. If you do not exist then you do not need lands. That was the basic premise of the land sale and detribalization. Discuss their thoughts or feelings about the manipulation of the law, and how history books state the Narragansett didn't exist because of the document stating so. Consider the following statement:

“I –Loren Spears, Narragansett- remember being in a history class during my elementary days and actually reading that I supposedly didn't exist...that my family didn't exist...that my people didn't exist.”

## Questions

How would you feel if you read that you no longer existed? How would that affect you? What would you do? Share your thoughts. Follow this conversation with the short film less than (10 minutes), [Indigenous Invisibility](#), by Wanda Jean Lord, part of the We Shall Remain Series (online). It is a visual representation of Narragansett lands, waters, our people, our language and how we appear to be invisible in our own homelands.





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### **Activity 3:** Read this section of brief history.

Our people traditionally traveled from inland locations to coastal locations in the summer and back to inland locations for the winter again each year. Our only means of transportation was by foot or via canoe. We had various settlements all over our homelands from Mashapaug to Namcook to Quonochontaug to Mishquamicutt to Quidnessett and so on. Winter locations were near wooded areas with fresh water and summer areas were near the salt water that also had freshwater locations nearby.

Have students look on Rhode Island maps for names of cities, towns, rivers, islands, villages, ponds and other locations that have Narragansett Names.

Have them select three each and research the meaning of each place name and a brief history of the location. (One paragraph for each place name is suggested.) Have students make a wall mural with a large RI map in the center and using a string/ribbon/yarn connect the short history and name meaning of the Narragansett place name. You may use Deep Pond worksheet 3 as the template for project.

### **Evaluation:**

Deep Pond: The Boys Who Over Fished is a traditional legend meant to teach us about our ways of life. It might seem extreme that the boys had to live with Grandmother Turtle for all eternity because of their greed and waste. However, this story teaches our children the tenants of our philosophy of life. All living things are to be respected and are of equal value to all other living things. All are gifts from the Creator and must not be wasted. Only use what you need from Mother Earth as it is all gifts from the Creator. All of these gifts are to be shared for the wellbeing and betterment of everyone. When you take a life - animal or plant - give thanks to that living being for giving its life for your life.

Behind the surface story there is the story of our culture, traditions, history, and uses of the land we call Nukhasahkee - Mother Earth. The conflict with European settlers and colonists came from this extreme difference regarding philosophies of life. In simple terms, we believed the land belonged to no one and should be shared



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by all. That the resources of the land and waters were gifts from the Creator to be respectfully used to sustain your people without excess or waste.

Essay questions: Found on Worksheet 4 in the file called Deep Pond.

## **August Meeting Grounds: Fancy Dance**

### **Brief History**

August Meeting is the oldest recorded Native gathering in the country. In 2010, we celebrated our 335th recorded August Meeting Pow Wow and Green Corn Celebration. August Meeting Pow Wow is held the weekend of the second Sunday in August. It is the whole weekend. It is located on the Narragansett

Reservation next to the Narragansett Indian Church on Indian Church Road. The two acres surrounding the church were the only lands that never left Narragansett hands. It is sacred to us. Our ancestors have held ceremonies on these lands since time immemorial. This is the place we call the August Meeting Grounds or the Grounds for short.

Native people travel here to the August Meeting Grounds beginning on Wednesday before the Pow Wow. They set up their camp sites with tents, Recreational Vehicles (RVs) and campers, or they stay with Narragansett relatives or friends in preparation of the August Meeting Pow Wow. The excitement level is high as they visit with others at School House and Deep Ponds. Everyone is looking forward to the festivities.

Finally, Saturday morning comes, people wake up to smells of bacon, Johnnycakes, eggs, and other breakfast foods being cooked mingled with the smell of oak campfire wood. They hear the birds chirping enthusiastically along with the Master of Ceremony (MC) saying, “testing 123, testing 123,” on the PA system. Others are greeting friends they only see on the Pow Wow Trail, as they set up their vendors stands.

As the morning progresses, tourists and Native families start to wander the Pow Wow grounds visiting the vendors’ stands looking at the art, books, games, clothing, crafts, craft supplies and foods for sale. Tall Dog’s stand has wampum with silver, Tall Oak Hazard’s stand has traditional wampum work, Hopkins Stand has fresh squeezed lemonade, Kim’s Place has fish, hot wings, and French fries, Sly Foxes Den has corn on the cob, salmon and wild rice, Betty’s stand has Fry Bread with blueberries or Indian Tacos. Dove Trading Post has moccasins, jewelry,



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beadwork and pottery. The Aztec visitors have woven clothing. The Narragansett Economic Development Commission has a raffle for lobsters. The Narragansett Language Committee has language CD's and books for Narragansett community members and is selling t-shirts. The Elders tent is where you go for traditional Indian pudding, Succotash, Clam & Corn Chowder, and more. There is so much to see.

The MC announces Grand Entry is in a half hour. All the people get ready for Grand Entry. It is like a procession of the Chief Sachem, the flag bearers, the Narragansett Tribal Government, the dignitaries from visiting tribes, the Elders, adults, and youth according to dance categories.

Pow wows have a variety of dance categories. August Meeting has Tiny Tots for children aged 5 and under; the Children's category is for ages 6 to 12; Teen is from age 13 to 17; Adult from 18 to 49 years old, and Golden Age is from age 50 and above. For women and girls, there are Traditional, Eastern Blanket, Fancy, and Jingle Dress dance categories. For men there are Eastern War, Northern Traditional, Grass, and Fancy dances.

Our August meeting Pow Wow starts with the Medicine man cleansing the Circle. It is a ceremony that is done each year. The Ceremony continues with the Chief Sachem smoking the Medicine Pipe and giving prayers to the Four Directions. The Chief Sachem and Tribal Council greet the dancers and honor them with the Medicine Pipe. The Welcome Dance is done by all. It is followed by the Calumet Dance, which is done by the men and boys to honor the sacred pipe. A Tribal elder leads a prayer in our language. The Participants introduce themselves and say what tribal nation they are from for the audience to hear.

The dancing begins with an intertribal dance, which means everybody dances! Next is a Crow Hop dance to honor the Crow that brought us the corn and bean. The drummers speed things up, and the fancy dancers show their moves. The MC announces the time for the Tiny Tots exhibition dance. All the little ones come out into the Dance Circle, showing the continuation of our people. They dance, some by themselves, showing what they learned from their moms and dads, sisters and brothers, aunts and uncles, grandparents and cousins. They learn from all their



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relations. Some, too small to stand yet, dance with their moms to feel the rhythm and hear the music of their people. Some, afraid because of the large crowd of spectators, hold a parent's hand. When they are through, they are so proud!

Each dance category has its own rules and special meaning. The dances at Pow Wow come from all over Indian Country. These dances have blended together to make the tapestry of dance we see today. Traditionally, we are a visiting people, and we gather together to celebrate having guests in our communities, as would other tribes when we visit with them. We historically visited with other tribes such as the Niantic, Wampanoag, Nipmuk, Shinnicock, and Iroquois Nations to name just a few. These gatherings were the beginnings of the modern day Pow Wow.

Pow Wow comes from the Narragansett word Pau Wau or Medicineman. In colonial times, it was misunderstood to mean the event or gathering rather than the person leading the ceremony. We are very spiritual people and gatherings begin with ceremony.

August Meeting Pow Wow is open to the public to gain a better understanding of our culture and traditions through music, dance, art, food and social interaction with our people. The pow wow is two days long and includes Church services at the Narragansett Indian Church, competition dancing, vendors, oral history presentation by the Tribal oral historian and much more. Come learn for yourself by visiting the August Meeting Pow Wow the weekend of the second Sunday in August.

### **Lesson: August Meeting Grounds – Fancy Dance**



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**Lesson Goals:** To better understand the Narragansett People's history through the history of August Meeting Pow Wow and the concept of Pow Wows.

**Lesson Objective:** Students will observe and document Narragansett History as it relates to Pow Wows.

**Anticipatory set:** Have students brainstorm what they think a Pow Wow is, what goes on at a Pow Wow, and how it connects to Narragansett culture. Have students record their ideas, and then share their ideas in whole group.

**Introduction:** Share the brief history of August Meeting found at beginning of unit. Have students read the history, record, and discuss what they learned about a Pow Wow.

**Lesson:** Show the fifth film, August Meeting Grounds: Fancy Dance

Have students record their thoughts and ideas on worksheet 1. After the film, share thoughts, ideas, and reflections. Discuss how Narragansett storytelling teaches morals or life lessons.

**Follow up:**

**Activity 1:**

Read Pow Wow by Linda Coombs

Compare the Pow Wow in the book to what you have learned about the Narragansett August Meeting Pow Wow. Students are to record similarities and differences on worksheet 2A and 2B. Discuss their findings and interpretations when the worksheets are completed.

Note: Linda Coombs is an Aquinnah Wampanoag and the book was published through a project of the Boston's Children's Museum and can be found at local libraries using your CLAN card.

**Activity 2:**



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## Pow Wow Trail

Using the Pow Wow list (see appendix) select a Pow Wow to research. Use Worksheet 3 as your research guide. Have students create a Power Point or poster project of their Pow Wow. Include a comparison between their research and the Narragansett Pow Wow.

### **Activity 3:**

Reread the section discussing foods in the brief history of August Meeting. Make a traditional Narragansett food such as Johnnycakes, Quahog (clam) Chowder or Succotash. Discuss how eating these foods today continue the Narragansett culture and connects us to our ancestors. These foods also teach you about our culture and traditions. Search online for recipes of various eastern Native foods and consider their dietary and nutritional values.

### **Activity 4:**

Women's Traditional Dance is a demure dance - not showy. It is representative of our role as traditional woman within the community. Our dances served different purposes than the men's dances. As the world changed, and traditional roles bent, women wanted to show a fancy, fast and athletic style of dance and Fancy Shawl was born. Emulating the movement and grace of a butterfly, swirling, turning, waving, and floating, the dancers become a butterfly. The butterfly represents change from child to adulthood for young Native woman.

The vibrant colors of their regalia or Fancy Shawl clothing catch the eye of all who see. Rainbows of color whirl in the Circle with flashes of golden sunbursts or silver moon beams. Their arms out stretched in graceful waves, neon fringe swaying, toes pointed high like a ballerina, head facing the warmth of the sun, the dancers give thanks for the beauty around them. When they hear the four honor beats they dance to respect the four directions to honor themselves, their family, community and ancestors.

**Have students think about the Fancy Shawl Dance they saw and read about.**



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1. Have them create a poem depicting the dance. (Teachers can decide on the form or genre of poetry.)
2. Have students compare the Fancy Shawl Dance to another dance they know. How is Fancy Shawl similar to or how is it different from the dance they selected. You may use worksheet 2 again or do on any paper.

**Evaluation:** See August Meeting Worksheet #4.



## **Great Swamp: Spirit Voices**

### **Brief History**

The Great Swamp Massacre occurred on December 19, 1675. Over 500 Narragansett Elders, women and children perished that cold winter day. Why?

Metacom, a Wampanoag leader, realized he would have to fight to keep any of his nation's homelands. He was known to the colonists as King Phillip. Massachusetts Bay Colonists thought their culture was superior. The Puritans forced Indians off their land. They tried to stamp out Native people's religion and forced Indians into "praying" towns. Traditional Native religion and customs were banned. There were more and more immigrants arriving from Europe.

The previous Narragansett leaders Canonicus and Miantinomi tried to stay neutral. The colonial powers were diplomatic with the powerful Narragansett up until this point. Providence Plantation was established by Roger Williams with lands granted by the Narragansett leaders. Pessicus, Canochet and Ninigret become leaders of the Narragansett. Metacom, or King Phillip, formed an alliance with the Narragansett.

In July 1675 some Wampanoag fled their homeland after raids and pillaging by the settlers who burned villages and stole the food stores. The Wampanoag refugees fled to Narragansett country and the Wampanoag people were sheltered by the Narragansett in a village deep within the Great Swamp in what is now known as South Kingstown.

Plymouth, Massachusetts and Connecticut Colonies assembled troops to attack the Narragansett for harboring Wampanoag people. Rhode Island assisted the colonial powers. A colonial military plan is formed.

On December 19, 1675 the colonial troops, with help from a scout, invaded the swamp and attacked the village of Narragansett Elders, woman and children, as well as the Wampanoag refugees. The village was surrounded by a wooden palisade (tall post fence used for defense). The colonial troops torched the palisade and the homes - the wetus and longhouses. As the people ran to escape the blaze,

the colonists shot them dead. This is a painfully sad day for the Narragansett people. The loss of human life was great.

This massacre brought the Narragansett fully into King Phillip's War. The Narragansett, to reassert their power in the region, commenced war upon the English.

King Phillip's War ended with the defeat of the Wampanoag and the Narragansett. Other Tribes under the protection of the Narragansett also surrendered. King Phillip was beheaded and his head was put on a post in the town square for all to see the fall of the once great leader of the Wampanoag People. Many Narragansett and Wampanoag people were sold into slavery after the war and sent to the Caribbean. They became commodities in the Slave Triangle.

Narragansett people still lived in part of their homeland under English rule and later under Rhode Island Law. Their lands were less but still there. They were put on a reservation and remained there until 1880 through 1884 when the Narragansett Tribe was detribalized.

In the 1930's a Narragansett-Wampanoag woman known as Princess Red Wing worked to get the celebration of the massacre by the states – CT, MA and RI - to cease. She also petitioned for a monument to honor the Narragansett and Wampanoag lives lost that dreadful day. As a result, Red Wing along with other Narragansett people established a great Swamp Memorial Pilgrimage. It is held each year on the last Sunday of September. It is open to the public to remember the history of our people, remember lives lost, and to continue our culture.

The Medicine man cleanses the area around the monuments at the site. Three fires are prepared. The Chief Sachem completes the pipe ceremony. The Welcome Dance is done to welcome all to this sacred location. The Calumet Dance is done to honor the sacred pipe.

The First Ceremonial Fire is lit to remember the past, our ancestors who perished that day, the wrongs done to us and our neighbors, the Wampanoag. The



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ceremony includes wailing in honor of those spirits lost there and all Narragansett people lost through war. Words are spoken about the history of that day. Poems are read honoring our heroes. An honoring song, written by our Tribal Elders, is sung. The words in our language means “Your spirit washes over me”.

The Second Ceremonial Fire, honors today, our Chief Sachem and Tribal Council speak. They reflect on our perseverance, hardships and battles still to be fought on the new battleground, the court room, and our continuation. There is a roll call of Narragansett men and women who lost their lives serving the United States in all wars. Native people have served in all wars from the colonial wars and the War for Independence to the present-day wars, such as Iraq. Native warriors statistically serve in the United States armed forces in higher numbers than any other group of people. It is our homeland.

The Third Ceremonial Fire honors the future. The children are our future. They light the third fire. They are instructed by the Medicine man about their responsibility in continuing our culture, language, traditions, and ceremonies. The children dance to reflect their understanding of their role and responsibility in our future.

The ceremony ends with a Round Dance inviting all to participate to show unity and hope for the future.

Note: Images accompany this brief history in the Great Swamp Worksheets Folder.

## **Lesson – Great Swamp: Spirit Voices**

**Lesson Goals:** To better understand the Narragansett People’s history through understanding King Phillip’s War as it pertains to the Narragansett, the Great Swamp Massacre and the Great Swamp Memorial.

**Lesson Objective:** Students will observe and document Narragansett History as it relates to the effects of King Phillip’s War, the Great Swamp Massacre, and the Great Swamp Memorial.

**Anticipatory set:** Brainstorm these questions and record responses in the log:

- a. What is war? Why are wars fought?
- b. Who is affected during war?
- c. What wars are you familiar with? Have you seen any on television?
- d. What do you think it would be like to be a child in a war zone?

If they have already studied particular wars, have students access that prior knowledge. Do they have soldiers off at war from their family or community? How does it impact them?

Students share reflections about their knowledge of and reactions to war.

**Introduction:** Today we are going to think about a war that happened a long time ago, before the War of Independence fought in the thirteen colonies, that is celebrated each July 4<sup>th</sup>. We are going to think about this war from a different perspective, from the viewpoint, not of the victor, but of those defeated. We will examine the following questions: What were the feelings of the defeated? What was their reason for war? What was the effect of war on their people?

Read quotes together from Narragansett and Wampanoag leaders (below) prior to the war (Suggestion: Display the quotes on an overhead or with a projector) and discuss meaning and viewpoint.

**Quote 1:** Miantinomi, Narragansett

“Brothers, we must be one as the English are, or we shall soon all be destroyed. You know our fathers had plenty of deer and skins, and our plains were full of deer and turkeys, and our coves and rivers were full of fish. But brothers, since these English have seized upon our country, they cut down the grass with scythes, and the trees with axes. Their cows and horses eat up all the grass, and their hogs spoil our beds of clams; and finally we shall starve to death!...”

Source: *Great Speeches By Native Americans* edited by Bob Blaisdell. Dover Publications, Inc. Mineola, New York 2000, (page 6) full text of speech.

Original Source: Samuel G. Drake. *Biography and History of Indians of North America, from it's First Discovery*. Boston: Benjamin B. Mussey & Co., 1851 (11<sup>th</sup> ed.) pp.127-128.

**Quote 2:** Metacom/King Phillip, Wampanoag

“The English who came here first to this country were but a handful, forlorn, poor and distressed. My father did all in his power to serve them. Others came. Their numbers increased. My father’s counselors were alarmed. They urged him to destroy the English before they became strong enough to give law to the Indians and take away their country...”

Source: *Great Speeches by Native Americans* edited by Bob Blaisdell. Dover Publications, Inc. Mineola, New York 2000, (page 7) full text of speech

Original Source: Norman B. Wood. *Lives of Famous Indian Chiefs*. Aurora, Illinois: American Indian Historical Publishing Co., 1906, pp. 94-95.

**Follow up**

**Activity 1:** Read and discuss Brief History of Great Swamp Massacre. Have students add dates to their time line from the first film to better understand chronology or create a new timeline to compare and contrast with the previous one.



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**Activity 2.** Show the sixth film, Great Swamp: Spirit Voices.

Have students record their thoughts and ideas on worksheet 1. After the film, students share their thoughts, ideas, and reflections. Discuss impact of wars on people then and generations later.

The Great Swamp Worksheet folder contains supportive photographs to facilitate discussion about the location, history and remembrance of Great Swamp Massacre.

**Activity 3:** Read the brief biography about Princess Red Wing. Discuss her importance in the history of the Narragansett and Wampanoag people.

Links to the short biographies are below:

Princess Red Wing

<https://rhodetour.org/items/show/299>

**Activity 4:** Slave Triangle

1. Either read aloud or copy and have students read the short narrative regarding slave triangle, *Indian Slavery and the Slave Triangle* (Spears, 2011) below.

## **Indian Slavery and the Slave Triangle**

**By L. Spears (2011)**

*After King Phillip's War, Narragansett and Wampanoag people were captured and sold into slavery. They were sent to the Caribbean Islands to work*



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*sugar cane. When leaving Rhode Island, they became part of The Slave Triangle, which was a cycle of trade or commerce. For example, rum from Newport would be on ships going to the Caribbean with Native slaves and other trade goods. Those ships would sell slaves to the plantations on the islands. They would purchase more sugar cane and other goods. The ships would then go to Europe to deliver rum and gain revenues or income from the sales of rum and other trade items. The transatlantic slave trade route included trips to Africa to purchase or capture African slaves and to bring them to the Americas to work on plantations, such as the sugar plantations, or in cotton fields. These established trade routes between continents were used repeatedly for hundreds of years. American Indian and African People were treated as goods for sale in support of the European colonial economies.*

*There were also Native slaves in Rhode Island, often disguised or living as indentured servants. Slavery is based on economics or money.*

2. Have students research the Slave Triangle, Newport's impact, and slavery in Rhode Island, the RI textile industry and other topics related to the Slave Triangle. (See resources section for supportive Internet links.)

### **Evaluation:**

Option 1: Utilize worksheet 1 as an assessment tool.

Option 2: Have students research the relationship between King Phillip's War and the Slave Triangle. Students then will represent their knowledge using a graphic organizer; poster; tri-fold; Power Point presentation or diary entries or letters where they assume the role of a Narragansett, Wampanoag or colonist.

Option 3: Have students compare and contrast knowledge of King Phillip's War with another War they have recently studied. How were the causes similar or different? Compare events, strategies, outcomes and effects of the wars.

### **Lesson Extension Suggestions**



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**Tours:** Walking tours of Providence, Newport, or Bristol that focus on Slavery in Rhode Island (See Resources section) allow students to visit historic sites.

**Read-a-loud:** *The Pirate Prince Carlomagno* by John Christian Hopkins (Narragansett). This is a fictional “what if...” story. It incorporates King Phillip’s War to set the stage for the story. This story is good for Middle School/Junior high. There is one small romantic scene, which can be edited when read aloud. The story includes lots of action and adventure.

**Speaker/s:** Invite a Narragansett to your class to share aspects of their culture as well as their knowledge of the Great Swamp Memorial Pilgrimage or King Phillip’s War. Contact Tomaquag Museum 401-491-9063  
[www.tomaquagmuseum.com](http://www.tomaquagmuseum.com) or Narragansett Indian Tribe 401-364-1100  
[www.narragansett-tribe.org](http://www.narragansett-tribe.org)

An honorarium is expected for classroom presentations or visits.

## Online Resources: Slavery in RI

John Carter Brown Library. Retrieved online 11 August 2011. [http://brown.edu/Facilities/John\\_Carter\\_Brown\\_Library/jcbexhibit/Pages/exhibSlavery.html](http://brown.edu/Facilities/John_Carter_Brown_Library/jcbexhibit/Pages/exhibSlavery.html)



Thingstodo.com RI State History Retrieved online 11 August 2011. <http://www.thingstodo.com/states/RI/history.htm>

*Davis, P. (March 2006) Rhode Island's Slave History The Unrighteous Traffic. Providence Journal. Retrieved online 11 August 2011. <http://www.projo.com/extra/2006/slavery/day2/>*

**Gallay, A. (2009). Indian Slavery In Colonial America.** University of Nebraska. Retrieved online 11 August 2011. [http://books.google.com/books?id=HT69BbA3Is8C&pg=PA59&lpg=PA59&dq=Narragansett+Indian+slavery&source=bl&ots=5NydFC9aPm&sig=0D0h7ZAuZFZyi0tnkKDj0NLCRt8&hl=en&ei=LjZFTuiFCsmNsAKj7bCLBg&sa=X&oi=book\\_result&ct=result&resnum=5&sqi=2&ved=0CDUQ6AEwBA#v=onepage&q=Narragansett%20Indian%20slavery&f=false](http://books.google.com/books?id=HT69BbA3Is8C&pg=PA59&lpg=PA59&dq=Narragansett+Indian+slavery&source=bl&ots=5NydFC9aPm&sig=0D0h7ZAuZFZyi0tnkKDj0NLCRt8&hl=en&ei=LjZFTuiFCsmNsAKj7bCLBg&sa=X&oi=book_result&ct=result&resnum=5&sqi=2&ved=0CDUQ6AEwBA#v=onepage&q=Narragansett%20Indian%20slavery&f=false)

## Appendix of Resources

### BOOKS

Coombs, L. (1992). **Pow Wow**. The Children's Museum, Boston, MA.



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Jennings, P. (1992). **Strawberry Thanksgiving**. The Children's Museum, Boston, MA.

Red Hawk, R. (1988). **A Trip to a Pow Wow**. Sierra Oaks Publishing.

Sanderson, E. (1990). **Two Pairs of Shoes**. Pemmican Publications, Inc., Canada.

Wheeler, B. (1992). **Where Did You Get Your Moccasins?** Penguin Publishers, Winnipeg, Canada.

Note: Request books from your public library or order from Oyate 510-848-6700 or [www.oyate.org](http://www.oyate.org)

MAP (NIT Map)

U.S. Census Bureau. (December 3, 2010). The Geography Division. Narragansett Indian Tribe Reservation

[https://www2.census.gov/geo/maps/dc10map/tract/st44\\_ri/c44009\\_washington/DC10CT\\_C44009\\_001.pdf](https://www2.census.gov/geo/maps/dc10map/tract/st44_ri/c44009_washington/DC10CT_C44009_001.pdf)

#### NATIVE SCHOOLS ARTICLES

Bear, C. (May 12, 2008) PART 1: American Indian Boarding Schools Haunt Many. National Public Radio. Retrieved online August 10, 2011. <http://www.npr.org/templates/story/story.php?storyId=16516865>

Bear, C. (May 13, 2008) PART 2: American Indian School far Cry from Past. National Public Radio. Retrieved online August 10, 2011. <http://www.npr.org/templates/story/story.php?storyId=17645287&ps=rs>

**Instructional Note:** Teachers should review links to NPR in advance before assigning to students to read and/or listen to broadcast.

Tribal College Journal <http://www.tribalcollegejournal.org/>

#### POWWOW ARTICLE & LINK

Thunderhorse, I. (August 5, 2011). Wampanoag Powwow & Nickommo.



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Indian Country Today Media Network. Retrieved August 10, 2011.

<https://mashpeewampanoagtribe-nsn.gov/powwow-info>

PowWows.com. Retrieved on August 10, 2011. <http://www.powwows.com/calendar/displaymonth.php>

Link Note: The powwow lists are updated on a regular basis and the listing is supported with a visual map of locations.

#### URLs

Bureau of Indian Affairs Eastern Region – Tribe listings. <https://www.bia.gov/bia/ois/tribal-leaders-directory/>

Bureau of Indian Affairs Schools listing retrieved online August 10, 2011 <https://www.bie.edu/Programs/TriballyControlledSchools/index.htm>

Mashantucket Pequot Tribe. <http://www.pequotmuseum.org/>

Mashpee Wampanoag Tribe. <http://www.mashpeewampanoagtribe.com/>

Mohegan Tribe. <http://www.mohegan.nsn.us/>

Narragansett Indian Tribe Website <http://www.narragansett-tribe.org/>

Narragansett Dawn published in 1930s is available in digital form. [http://digitalcommons.uri.edu/sc\\_pubs/5/](http://digitalcommons.uri.edu/sc_pubs/5/)

O'Brien. American Indian Place Names Retrieved on 11 August 2011 <http://www.rootsweb.ancestry.com/~rigenweb/IndianPlaceNames.html>

Princess Red Wing

<https://rhodetour.org/items/show/299>

**Note:** Three books are pending publication about Princess Red Wing from researchers who have utilized the Tomaquag Museum archives. Keep a look out for them.

**Find Indigenous Invisibility Film at:**

REEL NATIVE [http://www.pbs.org/wgbh/amex/weshallremain/reel\\_native](http://www.pbs.org/wgbh/amex/weshallremain/reel_native)

Slavery related Historical Walking Tours  
Bristol <https://www.visitrhodeisland.com/event/slave-trade-walking-tour/72466/>

Newport Historical Society <http://www.newporthistorytours.org/>

Tomaquag Indian Memorial Museum. <http://www.tomaquagmuseum.org>

### **VIDEOS AVAILABE AT TOMAQUAG MUSEUM(TIMM)**

How Birds Got Their Song. (2009-2010). <https://youtu.be/pBdJZyz4zhM>

\*Places, Memories, Stories & Dreams: The Gifts of Inspiration. (2010).  
<https://www.tomaquagmuseum.org/goi>

Sovereign Nation/Sovereign Neighbor. (2007).

The Pursuit of Happiness. (2005).  
<https://www.tomaquagmuseum.org/the-pursuit-of-happiness>

### **SLIDE PRESENTATIONS ON CD AVAILABLE AT TIMM**

\*Eastern Woodland Native Arts. (2009), funded by Native Arts, NEFA

Ecology of Mother Earth: A Narragansett Perspective (2006)

\*Note: Review RI public library holdings for copies of DVD/CD.

## **BIOGRAPHIES**

### **Curriculum author**



Lorén M. Spears, Ms. Ed.

Lorén M. Spears is a member of the Narragansett Indian Tribe. She has a wonderful family that includes her husband, Robin and her three children, Robin III, Ridge and Laurel as well as her very large extended family. Lorén's family drives her passion for education. It all began with her mother, Dawn, who instilled that education was important. Her grandfather, the late Ferris B. Dove, was the first in her large family to go to college in 1936 serving as a model and inspiration. He was able to utilize his education for the empowerment of his tribe through his cultural & political contributions and leadership.

To follow in her Grandfather's footsteps, she is extremely involved in her tribal life with her family participating in cultural & educational programs and events. She shows leadership through being on committees and volunteering for the Tribe. She was a Narragansett Tribunal Judge, and is currently serving her people on Tribal Council. The children motivate her to do for her community and ensure the next seven generations to come.

Mrs. Spears graduated from the University of Rhode Island in 1989 with a Bachelor's of Science in Elementary Education. Lorén received her Masters in Education from the University of New England in 2002. She spent 12 years teaching underserved youth in Rhode Island public schools. During that time Lorén



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received the Feinstein's Salute to Teacher's Teacher of the Month Award, which exemplifies her commitment to teaching children to love learning.

Lorén was the founder of Nuweetooun School at Tomaquag Museum. Its doors opened in 2003 which began a positive change in the education of the Indigenous people of Rhode Island. She developed the curriculum that is focused on Native history and culture along with environmental education. The goal is to allow Indigenous youth to grow and learn with pride, respect, and dedication to life long learning that allows them to be positive leaders in the community. She has received various awards for her dedication to Indigenous youth and their education.

Utilizing her cultural knowledge, Lorén shares with her students' knowledge passed down to her from her Elders, traditions such as cooking, beadwork, Narragansett language, basketry, weaving, traditional dance, drumming, song as well as oral history. She also participates in pow wows, socials, and other traditional gatherings or ceremonies. Lorén designs and creates traditional clothing for her family. These learning experiences are woven throughout the programs at Tomaquag Museum to enhance students' understanding of their own cultural identity and to enlighten the public regarding traditional arts and culture.

Other programs such as Arts and Education, Arts and Wellness, Three Sister's Garden internships, and youth cultural camps have been developed under Lorén's leadership to further promote cultural educational opportunities for the community Tomaquag Museum serves. These programs strengthen the community while promoting education and wellness. She promotes cultural learning for the public through public presentations, group tours, art shows, lectures, classes and other programs. Loren continues to develop strong partnerships with other community organizations to educate the public regarding native history, culture and the arts.

## Curriculum reviewer



Maria De Freece Lawrence, Ph.D.

An active tribal member of the Ramapough Lunaanee Indian Nation of New York and New Jersey, Maria is the board chairwoman of the Tomaquag Memorial Indian Museum and Nuweetooun School and served as first editor of the Storytelling through films curriculum, Places, Memories, Stories, & Dreams: The Gifts of Inspiration.

Dr. Lawrence is an education professor at Rhode Island College, a Fulbright Scholar, and served as Coordinator for the Rhode Island Geography Education Alliance. She is a two-time recipient of the University of California at Los Angeles Tribal Law Center's Tribal Community Scholarship, where she is completing a Certificate program. Dr. Lawrence earned her doctorate in Educational Studies from Lesley University in Cambridge, MA, where she was also an American Educational Research Association and National Science Foundation Doctoral Fellow. As a Doctoral Fellow, she has conducted program and curriculum evaluations for National Science Foundation funded education initiatives.

Prior to pursuing her doctorate, Maria earned a Masters of Arts in Teaching Physical Science and a Bachelor's of Arts in Chemistry from Rhode Island College. Dr. Lawrence is a certified secondary school science and mathematics educator. Her work as a classroom teacher includes serving in programs designed to advance underrepresented students in mathematics and science, such as the Upward Bound at RI College, the To Improve Mathematics, Engineering & Science Studies also known as Times<sup>2</sup> and MEDAC, the Access to Medical Education, Program at Brown University. Prior to starting her career as an educator, Dr. Lawrence worked as an industrial Chemist, Applications Development Engineer, and Associate Pharmacology-Toxicology Researcher.



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