



The 13 Moons

Organization:

Title: The 13 Moons

Summary: Students learn about the Haudenosaunee and Anishinaabe 13 Moons and think about how they can engage reciprocally with the land during different times of the year.

Big Idea: Big Idea B. Indigenous Knowledge is Place-Based. *Indigenous knowledge varies according to the land a group is situated on and the ways in which they interact with it.*

Inquiry Question: Inquiry Question 2. What does it mean to say that Indigenous knowledge is place-based?

Duration: 45 min

Learning Environment: Classroom, online, outdoor

Season: All

Materials:

- 13 Moons on a Turtle's Back (1992) by Joseph Bruchac and Jonathan Landon found here: <https://rb.gy/dtg3t>
- Access to the QUILLS website to hear the Anishinaabemowin and Kanyen'kéha words for each Moon
- 13 Moons. pptx

Meta Data:

Content Type: Activity

Bundle: Indigenous Knowledge

Theme: Indigenous Knowledge Systems

Subject Area: Social Studies, English, Biology, Environmental Education, Science

Curriculum Focus: 7-10

An Indigenous community member should be invited into the learning environment to help teach about the 13 Moons.

- Students review the book 13 Moons on a Turtle's Back by Joseph Bruchac and Jonathan Landon (1992) found here: <https://rb.gy/dtg3t>.
- While they are listing students can look at a Turtle's shell and examine how it relates to the Lunar Calendar (ie: 13 scutes on the inside and 28 on the outside). There is a turtle shell at Elbow Lake for students to look at.
- Teacher leads students through the **13 Moons.pptx**. Ideally an Anishinaabe and/or Kanyen'keha:ka community member should be invited into the learning environment to



speak about how they enter into reciprocity with the land during each moon.

- Students learn the names in Anishinaabemowin and Kanyen'kéha for each Anishinaabe and Haudenosaunee Moon. Oral recordings of each word can be found on the QUILLS website.
- Time permitted students can make a calendar of their own that relates to what they can do in each of the 13 Moons to engage reciprocally with the land. Students should be encouraged to include Anishinaabemowin and Kanyen'kéha names in their calendar and to be creative by using an artistic medium that appeals to them.

Extension:

- Teachers can reflect on how they might hold 13 Thanksgiving celebrations throughout the year with their students to express appreciation for the gifts of the earth. These celebrations should not attempt to replicate Indigenous land-based ceremonies. The point is that teachers think about the ways in which they enter into reciprocity with the land, based on their own positionality, and encourage their students to do the same.