



Kunoopeam! *(Welcome!)*

**Are you ready to bring
to the world a great —
and largely untold —
human success story
thousands of years
in the making?**

THE CAMPAIGN FOR THE

New Tomaquag Museum Campus

Goal: \$11 million
Opens 2024

TOMQUAG IS AN INDEPENDENT EDUCATIONAL INSTITUTION, unaffiliated with any specific tribe. The Museum focuses on tribal nations in Rhode Island and throughout Southern New England. It is also a voice for topics important to Indigenous peoples across North America. Tomaquag Museum is a 501(c)(3) nonprofit organization.



A place where the past
can transform the future.



The Tomaquag Museum is different...

SINCE ITS FOUNDING IN 1958, the Tomaquag Museum has been Indigenous-led and -staffed ... and that fact alone makes it special.

Our educators not only interpret for you the museum's many cultural belongings ... they also share their own personal stories of growing up Indigenous in today's America.

The Tomaquag experience is authentic ... and unforgettable. First-time visitors enter with their preconceptions and cultural stereotypes ... and leave profoundly moved, their attitudes forever changed.

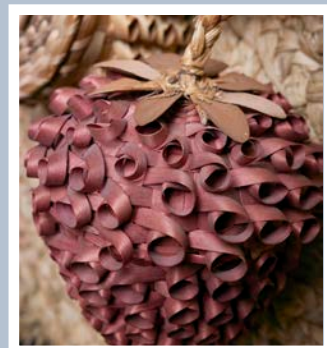


The Tomaquag Museum has exceeded expectations in the eyes of experts for a very long time. In 2016, First Lady Michelle Obama presented the Tomaquag Museum with a National Medal for Museum and Library Service. The National Medal is the highest award U.S. museums and libraries can receive. Tomaquag is the only museum in Rhode Island so far to earn it.

Why a new museum now?

Because a story thousands of years in the making needs a lot of elbow room! Plus our growing collection of Indigenous belongings needs a safer home.

The new museum campus is just 15 minutes from Interstate 95 ... one of the busiest roads in America. Just in Rhode Island, I-95 sees as many as 220,000 vehicles daily. The new museum campus is also an easy half-hour from Newport. In its latest pre-pandemic year, Newport greeted 3 million visitors ... and data shows those crowds are surging back.



ARCHITECTS AND ENGINEERS have designed the new campus to welcome at least 10 times more annual visitors. And those curious crowds will discover lots of new programs and exhibits.

Tomaquag has always been a place to study. We regularly host scholars from top universities. Right now, though, those inquiring minds work in cramped, makeshift spaces. That will change on the new campus. Our new research facilities will be state of the art.

We've done our best with limited space and resources to care for the archives and belongings entrusted to Tomaquag since 1958. But honestly? The archives and belongings are at risk ... and the collection is growing! Unfortunately, though, it's vulnerable to fire, flood, and other hazards.

The new museum will fix all that. Our collections storage will conform to top professional standards.

Tomaquag can do so much more on this New Campus ... and we will, *with your help.*



A CULTURE RICH IN THANKS. Some Indigenous peoples in the Northeast celebrated 13 "thanksgivings" a year, as nature's bounty unfolded across the seasons. Each Indigenous thanksgiving honored a specific gift from the lands and waters. There was the cranberry thanksgiving, the green corn thanksgiving, the ... well, come and you'll learn them all!

This was always our guarantee: a visit to Tomaquag would change your mind and heart.

AMERICA AWAKENS. Respect for diversity of all kinds is our greatest strength and our best hope. The new Tomaquag Museum will advance that conversation ... honestly and with plenty of research.

This new museum campus — made possible by you — is *not* about buildings.

It's about capacity. It's about impact. It's about empowerment. It's about understanding. It's about surprising experiences. We've designed Tomaquag's new campus to boost American as well as international dialogue. And it will open in 2024 ... thanks to you.



WOMEN HELD REAL POWER in southern New England's Native communities. Native women as well as men were sachems (village and tribal leaders). And when a man married, he joined his wife's community, leaving his own family behind. As a result, spousal abuse was rare. Native women "had a greater economic, and spiritual role in their communities than their European counterparts," a modern scholar explains. "Hereditary status and claims to land were passed down matrilineally—through women."





Can a museum in Rhode Island have worldwide impact?

That depends on the story it tells ...
and what that special story tells visitors
about themselves.

CONSIDER THE ANNE FRANK HOUSE in Amsterdam.

It's not a big place. It was almost demolished in the 1950s ... until a street protest saved it. When it finally opened in 1960 as a museum, 9,000 visited. In 2019, 1.3 million toured the museum. The Anne Frank House has already required two major renovations over the years, to accommodate this explosive international interest.

Like Anne Frank, the Tomaquag Museum has always been an “influencer.” But space is cramped. Our location seems remote. And so, since 1958, we’ve welcomed only a limited number of curious minds each year. (Although, with a solid 5 score, Tomaquag’s TripAdvisor reviews are persistently outstanding!)

With the new Campus, we can truly welcome the world!

Plans call for a ten-fold increase in on-site visitors. But that’s just one improvement. Sophisticated “remote learning” will allow anyone anywhere with an Internet connection to “come on in” 24/7. Online, they’ll explore Indigenous Cultures thousands of years in the making ... as well as connect to Native issues of today.

Because of you, Indigenous stories of southern New England will be shared with the world!



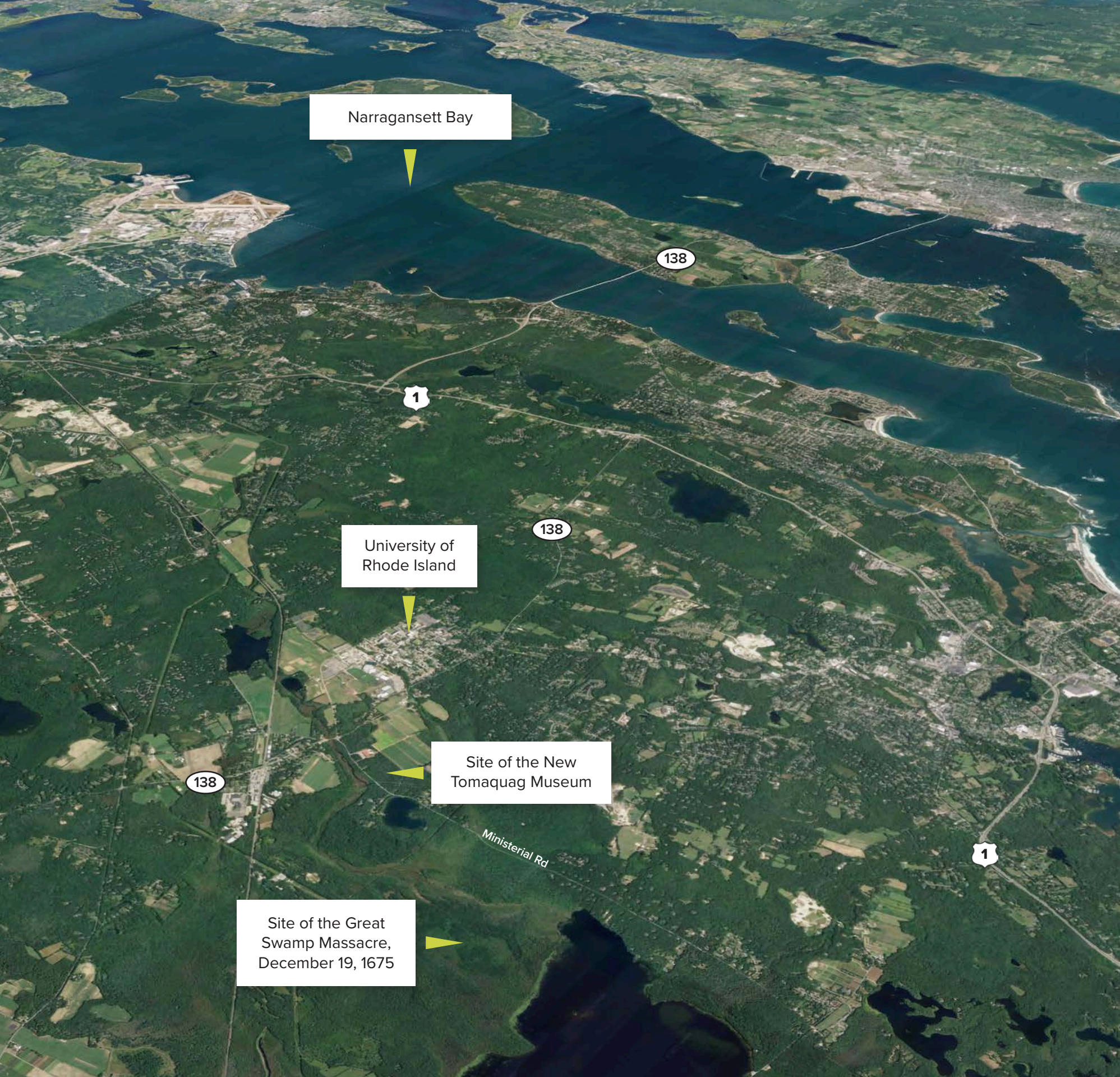
Phase One of the New Tomaquag Museum Campus opens in 2024 ... thanks to *your* vision and commitment *now!*

PHASE ONE The New Museum opens. Included: Indigenous artists-in-residence studios; a Native-artisan gift shop; a quick-bite restaurant featuring Native-based dishes in season; and a home for the Indigenous Empowerment Network (IEN). IEN’s mission? “To eradicate poverty in the Indigenous Community of Rhode Island...”

PHASE TWO Creation of the research center (including archival materials and cultural belongings) and eco-responsible native gardens.

THE COST TO OPEN A modest amount (given the cost of other world-impacting museums).





Where will you enjoy and explore this new Indigenous Museum Campus?

NEARBY. On 18 acres of rural woodland in the village of Kingston, just down the way from the University of Rhode Island campus, on Ministerial Road. Ministerial is listed as one of America's Scenic Byways, a 6-mile stretch of soothing rural two-lane between Rt. 1 and Rt. 138. Most important, Ministerial is convenient to anyone visiting Rhode Island ... as 20 million+ visitors did pre-pandemic.



WIND YOUR CLOCK BACK 10,000+ YEARS.

Glaciers a half-mile thick have covered this good land. But now the ice has melted. Tough, vibrant, inquiring humans move in. They hunt, gather, learn, farm, prosper. They thrive. They steward nature's bounty thoughtfully ... for hundreds of generations thereafter.

Then came Europeans. They fish, trade, explore. They bring smallpox. They exploit. They bring avarice for land. They bring genocide. Within just a few generations, according to one careful scholar's count, 93.5% of New England's Indigenous population is either killed or displaced.

And yet, the culture was remarkably resilient. Today, in fact, Indigenous populations are increasing at a record pace.



A member of the Narragansett Tribe dances at the annual powwow, the oldest recorded powwow in North America.

The New Tomaquag Museum Campus tells the full, rich story of the region's First Nations.

ALGONQUIAN-SPEAKING PEOPLES thrived across southern New England for tens of thousands of years, living sustainably on these same lands and waters, keeping a large population fed and prosperous...

Until a European invasion brought devastating sickness, conflict, even enslavement...

Followed by centuries of relentless, government-sanctioned policies aimed at emptying the land of Indigenous peoples...

The uplifting of the Indigenous voice is more relevant than ever ... as a nation awakens to the promise and struggle required for true diversity, equity and inclusion.



WAMPUM Europeans misunderstood much of what they encountered in the "new" world ... including cultural items such as wampum made from quahog shells. They thought of it simply as "Indian money," similar to coins. But the trading and gifting of wampum had far deeper significance ... as you'll enjoy discovering and sharing with your friends and family!

Act presented by Select Committee on the Narragansett Tribe of Indians.

State of Rhode Island and Providence Plantations.

JANUARY SESSION, A. D. 1880.

AN ACT to abolish the tribal authority and tribal relations of the Narragansett Tribe of Indians.

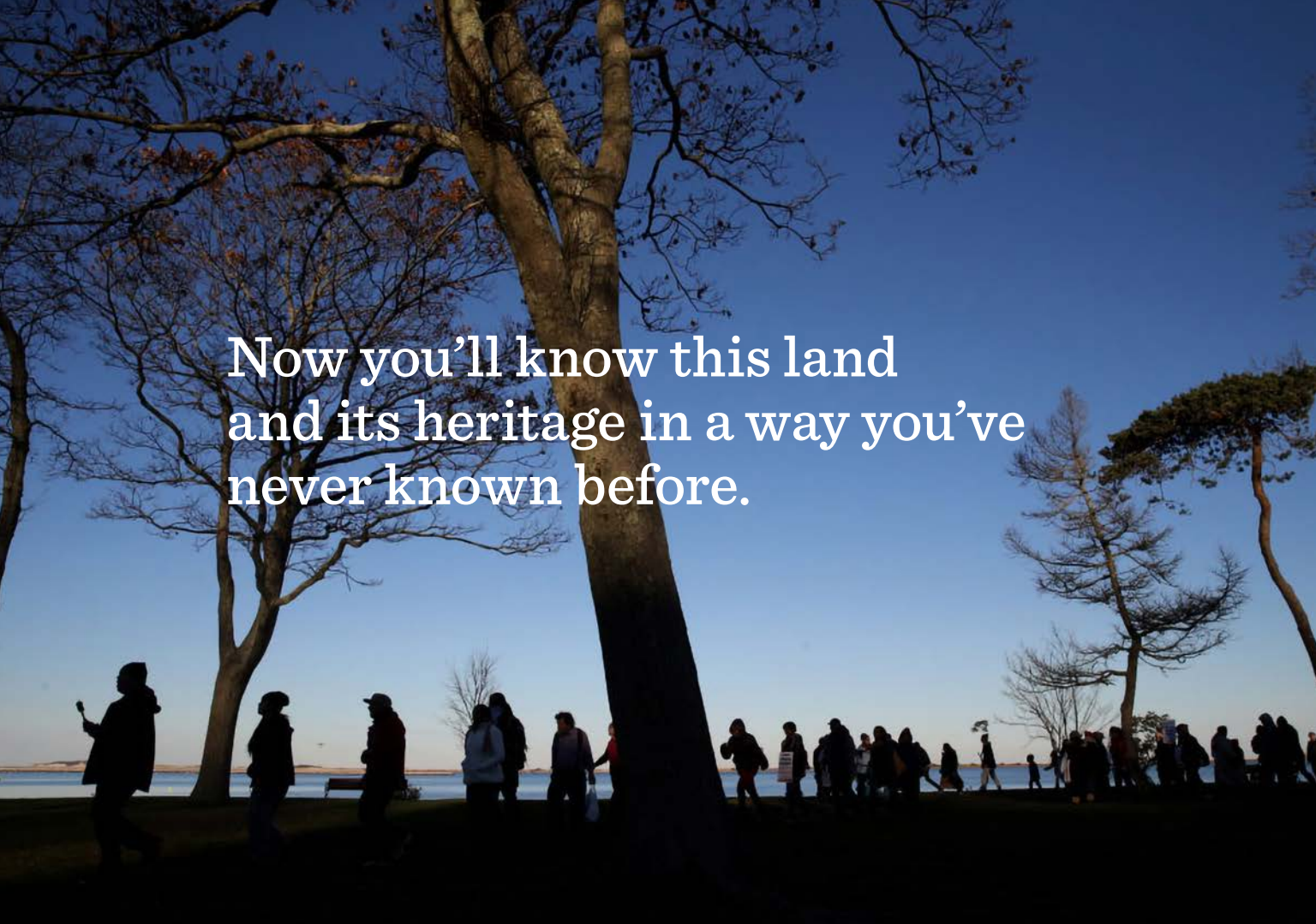
It is enacted by the General Assembly as follows:

SECTION 1. A board of three commissioners shall be appointed upon and after the passage of this act, as follows:—one of said commissioners shall be appointed by the Governor; one by the Governor, upon the nomination of the Council of the Narragansett Tribe of Indians; and one by the Speaker of the House of Representatives; and should any vacancy occur in said board, by death, resignation or otherwise, such vacancy shall be filled as soon as may be by appointment in the same manner as the person previously occupying the position so vacated upon said board was originally appointed. All said commissioners shall, before entering upon the performance of their duties under the provisions of this act, be engaged to the faithful discharge of their duties.

SEC. 2. Said commissioners are hereby authorized, on behalf of the State, to negotiate with, and purchase from all their common tribal lands, now contained within the bounded A. D. 1709, and all their other tribal rights and nature, for a sum not exceeding Five Thousand Dollars of the State, to receive from the Council of said State of all said lands, rights and claims; which deed Council of said tribe, or by a majority of them, to said commissioners all the right, title, interest and property of said tribe in and as aforesaid; and said deed shall be recorded in the Record town clerk in the town of Charlestown, and immediately to the Secretary of State; *provided however*, that the right to religious worship, the Indian Meeting House and the lot of land upon which the same now stands, together with a suitable bounded and defined by said commissioners, leading to and nearest highway, is hereby granted to the Religious Society of the Narragansett Tribe of Indians, during such time as they shall use the same for the

STOLEN LANDS
Rhode Island's human history predates colonist Roger Williams by thousands of years, according to archaeologists. In 1676 Indigenous peoples still sustainably occupied pretty much all the lands and waters of what is today's southern New England. The 1880 act to abolish the Narragansett Tribe and the quick sale of their lands in 1882 shows how far legal genocide had come in two centuries.





Now you'll know this land
and its heritage in a way you've
never known before.

Marchers perform a Stomp Dance on National Day of Mourning, Plymouth, MA.

THE NEW TOMAQUAG MUSEUM CAMPUS will offer an unforgettable
experience on many levels.

Learn the **TRUE** story ... a **PROUD**, intense Indigenous story
still unknown to most Rhode Islanders ... or to our state's millions of
annual visitors.

The world awaits....

Please make the New Tomaquag Museum Campus part of your story, too.

THIS NEW MUSEUM CAMPUS will change the world because of you.
AND ... it cannot happen without your belief and courage. This
vision depends on you. Thank you.

As much as anything else, bringing this new museum into
Rhode Island will be about **YOUR** values,
YOUR unflagging sense of wonder,
YOUR respect for diversity,
YOUR hope for truth, justice and healing,
and **YOUR** prayer for our planet's healthier environmental future....



“Our Fathers had plenty of deer and skins, our plains were full of deer, as also our woods, of turkies, and our coves full of fish and fowle. But these English have gotten our land, they with scythes cut down the grass, and with axes fell the trees; their cows and horses eat the grass, and their hogs spoil our clam banks, and we shall all be starved.”

MIANTONOMO,
NARRAGANSETT SACHEM, 1642

TOMAQUAG MUSEUM

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TOMAQUAGMUSEUM.ORG

Marshes thick with salt hay (*Spartina patens*) played a key supporting role in the diet of Indigenous peoples. Such marshes provided rich habitat for mollusks, including clams and oysters. MICHAEL PIANTEDOSI, COURTESY OF THE NATIVE PLANT TRUST

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