

# INDIANS WHO MET THE PILGRIMS



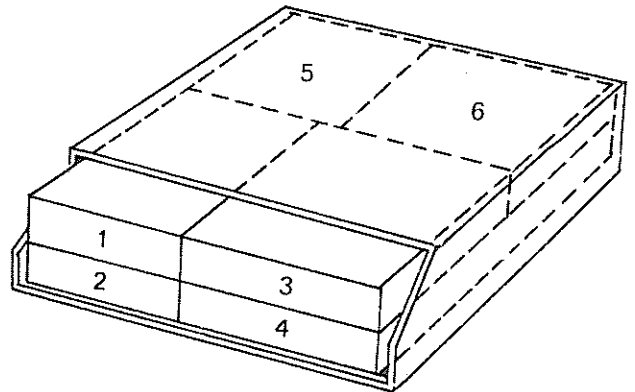
# **The MATCH<sup>TM</sup> Program**

**Materials and Activities for Teachers and Children**

**The Children's Museum, Boston**  
**American Science and Engineering, Inc., Boston**

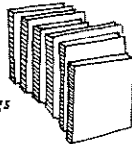
### Materials List

1. Spring Box
2. Teacher's Box
3. Fall Box
4. Summer Box
5. Winter Box
6. All Seasons Box



### Teacher's Box

- 1 Teacher's Guide
- 1 Booklet, *Wampanoags In The 17th Century*
- 1 Book, *Mourt's Relation*
- 1 Book, *Mashpee, Land Of The Wampanoags*
- 1 Book, *Who Are We?*
- 1 Book, *Granny & The Indians*



- 1 Cassette, "Who Are We?"
- 1 Cassette, "Hahwunnchek"



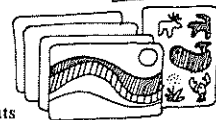
- 1 Filmstrip, "Who Are We?"



- 1 Set of 7 Photos with Frames

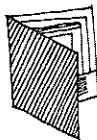


- 1 "Forest" Board
- 1 "Seashore" Board
- 1 "Clearing" Board
- 1 "Stream" Board



- 1 Set of 60 Environment Cut Outs

- 1 Hahwunnchek Folder Containing:
  - 11 Exhibit Cards
  - 3 Study Cards



- 1 Dried Deerskin Piece



- 1 Map of Cape Cod

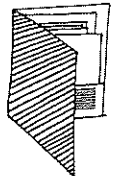


### Kesos/All Seasons

- 1 Cassette, "All Seasons"



- 1 "All Seasons" Folder Containing:
  - 4 Study Cards
  - 14 Situation Cards
  - 1 Historical Document



- 1 Book, *Indians and The Strangers*



- 1 Antler Tip Necklace



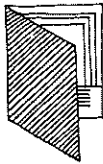


## Sequan/Spring

1 Cassette, "Spring"



1 "Spring" Folder Containing:  
1 Book, *Wampanoag Cookery*  
4 Personal Statement Cards  
3 Instruction Cards  
4 Basket Patterns  
4 Study Cards



3 Leather Seed Bags  
1 3 oz. pkg. of Corn Seed  
1 3 oz. pkg. of Bean Seed  
1 3 oz. pkg. of Squash Seed



1 Herring Trap Overlay



140 ft. Ash Splint

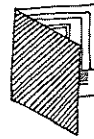


## Quaquusquan/Summer

1 Cassette, "Summer"



1 "Summer" Folder Containing:  
3 Menus  
1 Book, *Wampanoag Cookery*  
2 Study Cards  
4 Instruction Cards  
1 Instruction Folder  
2 Personal Statement Cards  
2 Historical Documents



2 Ring & Pin Games



1 Clay Pot  
1 4 lb. Pkg. of Clay



1 Clambake Set



1 Pkg. of 3 Dried Oysters



1 String of Crow Beads



1 Mortar and Pestle  
1 1 lb. Pkg. Corn Kernels



1 Pkg. of 5 Quahog Shells



1 Fish Hook and Line  
1 Fishing Weight

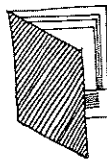


## Taquonk/Fall

1 Cassette, "Fall"



1 "Fall" Folder Containing:  
1 Book, *Wampanoag Cookery*  
1 Personal Statement Card  
3 Instruction Cards  
1 Instruction Folder  
6 Study Cards  
1 Historical Document



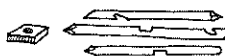
1 Oyster Shells (pkg. of 5)



1 Breech Cloth  
1 Pr. Leggings  
1 Belt, Leather



1 Figure 4 Trap Trigger



1 Dead Fall Trap

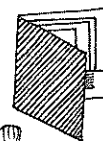


## Papone/Winter

1 Cassette, "Winter"



1 "Winter" Folder Containing:  
1 Book, *Wampanoag Cookery*  
2 Personal Statement Cards  
4 Instruction Cards  
2 Study Cards  
2 Historical Documents



1 Yarn Doll  
1 Corn Husk Doll



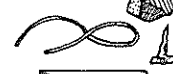
1 1 oz. pkg. Sassafras Tea



1 Sandstone  
1 pkg. of 100 Quahog Shell Bits



1 Drill Pkg. Containing:  
3 Drill Shafts  
3 Drill Bits  
3 Rawhide Laces



1 pkg. of 100 Soapstone Bits

1 Seed Bead Bunch



1 Arrow Package Containing:  
3 Arrow Shafts  
3 Arrow Heads  
3 Rawhide Laces



1 pkg. Leather Pieces



1 Wood Bowl  
1 pkg. of 12 Counting Sticks  
1 Basket, Ash Splint, containing 5 discs



*Indians Who Met the Pilgrims*

# *Indians Who Met the Pilgrims*

## *Teacher's Guide*

A Unit of Social Studies Materials And Activities  
For The Intermediate Grades by  
Joan Lester  
Judy McCann

Production Design & Editing by  
Linda Brigham  
Henry Shapiro  
Joseph R. Walker

Based upon THE ALGONQUINS: A prototype unit in the MATCH Project.  
Children's Museum, Boston, Mass. by Joan Lester, Binda Reich

Published by



A PRODUCT OF AMERICAN SCIENCE & ENGINEERING  
20 OVERLAND STREET, BOSTON, MASS. 02215

Development Direction of the MATCH Project  
Frederick H. Kresse, The Children's Museum, Boston

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## ***MATCH Units***

MATCH units are based on the idea that much of what we would like children to learn is essentially non-textual—that is, it cannot be communicated through the printed page, but is mediated instead through things that the learner does. Learning takes place when the child is meaningfully engaged with some physical thing—be it a model, an ancient artifact, a pair of chopsticks, a lump of clay, a film, or perhaps another child.

Learning of this sort requires a diversity of relevant and well designed materials and activities. Generally, these have not been available, and teachers have not been in a position to either buy or develop such materials for themselves. They have had to rely entirely on textbooks.

MATCH units have been designed to make non-textual learning practical in the classroom. Each one is a unique, self-contained system of materials and activities which a teacher can activate to produce a series of interrelated learning experiences on a particular subject. Emphasis is placed on learning through the use of real materials, on the child as the agent of his own learning, and upon an essentially collaborative and non-directive relationship between teacher and children.

This guide is your script. Your use and interpretation of it will bring the unit to life for you and your children. We hope you enjoy this unit and this kind of teaching. We welcome your comments and criticism.

For more information about MATCH units, see the last section of this guide.

MATCH Program  
The Children's Museum  
The Jamaicaway  
Boston, Mass. 02130  
January 1974

## ***Preface***

*Most history books about Indians have been written by non-Indians. They present a non-Indian view of history and a degrading view of the Indians in that history. If Wampanoag people had had a written language, an Indian view of that same history would have been preserved. Since it was not, we as Wampanoag descendants have participated in this kit. Our hope is that someday, history will be written in such a way that both sides of the story will be fairly represented.*

*Cynthia Akins  
Helen Attaquin  
Amelia Bingham  
Helen Haynes  
Frank James  
Tall Oak  
Gladys Widdiss*

## *Introduction*

Most people know that a tribe of Indians and a special Indian named Squanto helped the Pilgrims, but few people know the name of the Indian nation that was involved and still fewer know that descendants of these people are alive and still value their Indian heritage. This unit is about the Indians who met the Pilgrims—the Wampanoags.

In most social studies units information comes from an apparently objective, but unidentified source. Information in this kit comes directly from the people themselves. Wampanoag people participated in the design of this kit and contributed their sense of traditional culture, their family experiences, and their concerns about historical and contemporary events. In the kit Wampanoag people talk directly to the children and share with them the history and continuing traditions of their people, extending from a time hundreds of years before the Pilgrims came up to the present.

### *Concepts*

We would like you to know some of the ideas and concepts that the Wampanoag people contributed to this kit. Many of you will already be familiar with some or all of the concepts that follow and will be primarily interested in the specific content about Wampanoag people and history. For others, most of these concepts will be new. Some may be difficult to accept because they may question some of your basic assumptions about history and American Indian peoples. We hope that by considering these concepts now you will be better able to interpret the kit for the children in your classroom. They are briefly presented here; they will appear, with examples, as the unit progresses.

### *Native Americans*

Columbus was looking for a new route to the Indies when he accidentally landed in America. Thinking he had found the Indies, he named the native peoples living here “Indians”. The name has stuck. Today, most descendants of the people named “Indian” by Columbus think of themselves as, and prefer to be called, *Native Americans*.

### *Native Americans Still Value Their Own Cultural Heritage*

Vine de Loria, author and spokesman for Native American peoples once remarked that Indian people in America have become “invisible” and “a-real.”

Many people think that Indian people existed only in the historical past and that Indian people have either vanished or have been totally assimilated into the dominant society. The fact is that many Wampanoag people, like other Indian peoples all across the United States, still value their Indian heritage.

*A Continuum Exists Between the Indian Past and the Indian Present*

In spite of the destruction of their traditional culture shortly after the Pilgrims arrived, Wampanoag people still relate to people and places in their past. This kind of identification with a land and with one's ancestors creates a strong link between the past lives of Wampanoag people and the lives of their descendants today. It gives their communities a strength and a land base that many non-Indian communities in the United States do not have.

*Indian Stereotypes Provide a False Impression of Native Americans*

Stereotypes are generalizations, caricatures or misrepresentations about a particular group of people. Stereotypes depicting Indian people are very much in evidence in our society. These stereotypes have provided strong biases that prevent non-Indians from knowing the real Native Americans. We have tried to evaluate stereotypes as they appear and have suggested some activities that begin to correct these inappropriate images.

*There is More Than One Way of Looking at History*

History written from the point of view of the dominant society contributes to misconceptions and even stereotypes.

During the process of working on this kit, Wampanoags have frequently shown us new ways of looking at historical situations.

Based on what they'd learned from their history books, most people would say that the Pilgrims and the Indians got along very well, and that the Pilgrims' intentions towards the Indians were wholly honorable. From the Pilgrim's point of view, this is probably true. We hope that by having Wampanoag people today look at history as it is now written and by explaining how that history looks and feels to them, we will provide a new perspective on historical events. A person's understanding depends not only upon his data but also upon who he is.

Although history is usually studied from past to present, we have begun with present day Wampanoags and have allowed them to take us back in time.

*Everything About a People Cannot Be Found in Books*

A particular aspect of a culture may have existed even though no evidence has been found that confirms its existence. A scholar might question our inclusion of certain materials or concepts in this kit but Wampanoag people feel comfortable about them. Perhaps you can help children realize that all the answers about a people cannot be found in books and that the people themselves should be consulted too. We have learned that Wampanoag people have knowledge that has never been printed, but has been passed down verbally from generation to generation.

*Native Americans Resent the Loss  
of Access to Their Cultural Heirlooms*

Museums have played an important role in preserving Wampanoag artifacts and we have relied heavily on museums to tell us about

Wampanoag culture. But Wampanoag objects are often in museums that are inaccessible to Wampanoag people (England, for example, or the storage rooms of museums across the United States). In most cases these have been donated or sold to the museums by non-Indians. Therefore, Wampanoag people without their approval, have lost access to their own cultural heirlooms. The problem is complex. One possible solution would be to place these materials in a museum accessible to Wampanoag people.

### *Native Americans Have Lost Traditional Rights*

Loss of access to their own cultural heirlooms is just one of the ways that Indian people are denied access to rights that were traditionally theirs. All across America, Indian people are working on this problem. In some cases rights of access, specifically for Indian people, guaranteed by treaty, such as the right to hunt and fish in all the accustomed places are being challenged by institutions like State Fish and Game Departments. In other places where there are no treaty guarantees, Indian people must now abide by state or federal regulations aimed at conserving diminishing natural resources. Indian peoples used the land wisely and had no conservation problems. Some Indian people find it ironical and unfair that today they are expected to live within these laws.

### **Summary of the Units**

The kit is divided into 7 sections or units:

- Neetop / Hello
- Sequan / Spring
- Quaquusquan / Summer
- Taquonk / Fall
- Papone / Winter
- Kesos / All Seasons
- Hahwunnchek / Farewell

At the beginning of each section a Wampanoag narrator on a tape cassette presents the history and continuing traditions of the Wampanoag people and also introduces the concepts and activities for the unit. Each narrator is a member of the Wampanoag Advisory Board who participated in the kit development. The entire kit revolves around these seven narrations.

The Introductory unit, Neetop, provides an overview of the history, culture and land of the Wampanoag people. The narration, coupled with a filmstrip introduces the basic concepts the children require before they can study the details of life as it was lived in different seasons. The Environment Game introduces the natural resources of the region.

The next four activities cover the four seasons and are based upon the way life was lived in eastern Massachusetts in response to changes in the land. Each introductory narration describes life in Traditional Times, and then Modern Times. The Modern Times section of the narration suggests a range of traditional and contemporary activities for the children. The children can use materials in a Wampanoag way,

create crafts based on Wampanoag designs, read personal statements by Wampanoag people, cook seasonal foods, evaluate historical situations, and role play through several decision-making sessions. The seasonal sections are Sequan (Spring), Quaquesquan (Summer), Taquonk (Fall), and Papone (Winter). The four seasons may be done in any order.

The next section is entitled Kesos (All Seasons). It follows the format of the seasonal activities, but deals with religious and political life.

In the concluding section, Hahwunnchek, children prepare a contemporary exhibit about the people that they have met and look again at their earlier conception of Wampanoag people.

### **Materials In The Kit**

The materials for each season are packaged together in individual containers so that they will be easy to find and keep together. Printed materials are contained within the section folders in each box.

The kit contains a large assortment of media. The most common types are described below:

*Cassette Tapes:* The narrations along with music and legends are recorded on seven cassettes. The narrations allow the Wampanoags to speak directly to the children.

*Personal Statement Cards:* Direct quotes from Wampanoag people have been transcribed and incorporated into personal statement cards.

*Historical Document Cards:* Historical documents provide data from the past.

*Study Prints:* These are photographs of objects or places that support a concept or a particular activity suggested by a narrator.

*Book: "Wampanoag Cookery":* The recipes, like the personal statements, have been transcribed from direct quotes of present day Wampanoag people. Even though some of the ingredients are modernized, many of these recipes have been handed down for generations and are a part of the continuum that exists.

*Instruction Cards:* Instruction cards have been included for many of the activities.

*Real Things:* Whenever feasible, we have included real things made by Indian people today instead of reconstructions of traditional items.

*Working Models:* Where a child's understanding of a particular object depends upon how it works rather than on what it really looks or feels like, we have provided a working model. These include the deadfall, the figure four trap trigger and the mortar and pestle.

*Reproductions:* Accurate reproductions of objects were created when the look, feel, or shape of a particular item was critical to its understanding and its use.

*Consumable Materials:* There are many materials that we fully expect to be used up. The amount of material provided is intended for use by five different classes, so try not to use it all up at one time. Consumables are listed in the repacking instructions and may be re-ordered or obtained locally.

*Role Cards:* The role cards contain speeches and background situations that will enable children to act out specific roles.

*Materials for Your Use:* In addition to this Teacher's Guide, we have included three books which are intended primarily for your use. They are sources of information and examples of some of the concepts that are introduced.

*Mourt's Relation* or *A Journal of the Pilgrims at Plymouth* is an account of some of the Pilgrim's adventures written by an unidentified Pilgrim who sent his manuscript back to England where it was published in 1622. We know of no better eye witness account of the first Indian-Pilgrim interactions.

People are reluctant to believe that the Pilgrims abused the Indians. *Mourt's Relation* describes incidents of the Pilgrims stealing Indian corn, robbing their wigwams and digging up their graves.

*The Wampanoags in the Seventeenth Century: An Ethnohistorical Survey* by Catherine Marten, is one we have often referred to for specific information about the technological aspects of Wampanoag life in the 17th century. The author has divided her information into general categories such as Food Quest, Clothing, and Structures. Thus the book can be used as a quick reference tool if you need to answer a particular question. The author has based her materials on a comprehensive survey of the many different written accounts of Wampanoag life in traditional times. You can feel confident that if Ms. Marten does not mention a particular item or states specifically that there is no record of its use, then there is no record of its existence. For the same reason, this book demonstrates that everything about a people cannot be found in books.

*Mashpee Land of the Wampanoags* has been written by Amelia Bingham, a Wampanoag who participated in the design of this kit and who is currently the director of the Mashpee Wampanoag Indian Museum. Amelia's statement is one person's expression of the Wampanoag view of history.

The book also provides valuable information on "the middle period" of Wampanoag history which is not covered in this kit. If you or your children are interested in this period, use this book as your information source. Although we do not expect children to read this book, they might enjoy looking at some of the pictures of the people and the town of Mashpee. There are also some poems and legends that the children might enjoy.



**Teaching Suggestions:**

*Scheduling:* We recommend a comfortable three to four weeks of classroom activity at the rate of one hour per day. This will allow you adequate time to listen to and discuss the narrations and will provide sufficient time for each child to do a large assortment of activities.

*Narrations:* Whenever you play the narrations, invite the children to sit on the floor in a large circle to listen. First play the Traditional Times part of the narration and stop the tape whenever children have questions or observations. Then pass the unit materials around while you play the Modern Times part of the narration and invite the children to select activities. Discussion topics and activities are keyed into the teacher's guide copy of the narrations.

The narrations are printed for the children on the printed materials folder in each box. Keep the tape and printed copy available to the children while they are doing their activities.

The pictures of the seven narrators are placed on display in the classroom during the first unit. Try to keep them there throughout all the activities.

*Advance Preparations:* Little is required and it is listed under Activity Notes in each section. However, we recommend that you read a few days ahead. For example, if you decide to do *Who Are You?* in *Hahwunnchek*, the children are invited to bring objects from home which illustrate their individual heritage. They'll need a few days advance notice.

You will need a tape cassette player throughout the entire study.

*Free Time Usage:* Try to set up an area in the classroom where children may use the kit materials in their spare time. Although most of the children will be interested in the concrete materials, some will wish to re-read the books and the personal statement cards.

*Using the Guide:* This Teacher's Guide is intended to be a guide, not a cookbook. We have tried to be explicit for clarity. However, you should feel free to alter or schedule the activities to suit your class.

We hope that you enjoy the kit as much as we did in the classroom tryouts.

## ***Neetop/Hello***

### **Overview:**

*The children describe their present images of American Indian people. Then they see a filmstrip narrated by Frank James that introduces them to Wampanoag people, past and present. After a discussion of the filmstrip with related activities, the children play the Environment Game which describes the natural resources of the Wampanoag people.*

### **Activity Notes:**

The Neetop activities are listed below. Unless otherwise noted all materials are in the Teacher's Box.

#### ***Present Images***

***Who Are We? Filmstrip***

***Who Are We? Review***

***Granny And The Indians***

***Indian Land***

***Time Line***

***Role Playing***

***Who Are You?***

***Where Would I Find It? (Environment Game)***

*Who Are We? Filmstrip and Review and the Environment Game are fundamental elements of the entire kit, and will take about 3 days. The other activities in Neetop may be selected as you wish to suit your class. The material in the filmstrip is reproduced in the *Who Are We?* notebook.*

### **Advance Preparation:**

You will need a filmstrip projector with associated cassette player.

Arrange to keep the cassette player available throughout the entire study.

Try to read the *Who Are We?* Notebook ahead of time.

#### ***Present Images***

**The children describe their present conceptions of American Indians.**

#### ***Materials:***

You will need paper and crayons for the children to draw pictures.

Ask the children to draw a picture or write a description of an American Indian. Try not to comment on their work. Tell the children you will save their ideas and look at them again at the end of the unit.

If you want to make your beginning more specific, ask the children what they know about the Pilgrims, and the Indians who met the Pilgrims. Keep a list of their answers and come back to them for a second look at the end of the unit. If you wish, begin with the filmstrip and skip Present Images.

### *Who Are We? Filmstrip*

The children view the filmstrip and discuss some of the ideas that are introduced.

#### *Materials:*

*Who Are We? Filmstrip*

*Who Are We? Cassette*

Place the framed photos of Frank James, Gladys Widdiss, Cynthia Akins, Tall Oak, Helen Attaquin, Helen Haynes and Amelia Bingham in a prominent position in the classroom.

Show the *Who Are We?* Filmstrip. The filmstrip is very important because it sets the “tone” for the unit and introduces the people, the ideas, and the images that will reappear throughout the other sections. Allow enough time for the children to discuss and absorb all the different elements. Stop the filmstrip often so that the children can ask questions and make comments. There may be ideas that are new to both you and the children. Be sure to take the time to talk about them. Because of its key role in the unit, you should probably try to devote two classroom periods to presentation and discussion. A convenient stopping point appears in the guide.

**Filmstrip Comments:** The comments listed below are keyed by frame to the filmstrip and by page number to the *Who Are We?* Notebook. They highlight the major ideas in the filmstrip.

#### *Frame 1 to 17*

This section tells us of the Wampanoag people who were here long before the white man came and describes their history and cultural heritage.

Many people assume that new world history starts with the arrival of the explorers. History for Native Americans begins about two thousand years before the Pilgrims.

Make sure that children understand the use of the word “descendants”; it will be used frequently to express the link between past and present peoples.

On page 6, there is a photograph of a diorama depicting an Indian village. Discussing this picture with your class will help them to visualize daily life in a village.

#### *Frame 18 to 22*

Many people assume that the Pilgrims were the first people to come into contact with Indian people in southern New England. This section

tells that the Pilgrims were preceded by explorers, fishermen and traders. Some children will be surprised to learn that Indian people were shipped out of this country into slavery. Squanto was one of many Indians who was captured and sold into slavery. (This is a good place to end Part I.)

#### *Frame 23 to 27*

This section covers the earliest contacts between the Indians and the Pilgrims, and points out that Wampanoag people were responsible for the immediate survival of the Pilgrims. The Wampanoags taught the Pilgrims how to make full use of land and other resources that were unfamiliar to them.

#### *Frame 28 to 30*

Misunderstandings about the land were at the heart of the troubles between Wampanoags and Pilgrims. The Europeans believed that people could own land, fence it as their private property, and keep other people off. The Wampanoag people used the land together as a community. They did not have the concepts of individual ownership of land or land as a salable commodity. One famous Indian statement says, "Sell the land? I might as well sell my own mother, or the water or the sky."

#### *Frame 31 to 36*

Wampanoag people accepted the Pilgrims as they were. The Pilgrims, however, accepted the Wampanoag methods for obtaining necessities but insisted on changing Wampanoag religious and political life.

In this section try to contrast English ways of doing things with the Wampanoag ways described earlier in the filmstrip. Wampanoag people lived in readily moveable houses which allowed them to move easily within their own territory. They wore leather clothing that didn't freeze or get soiled as quickly as cloth, shared their land with each other, had laws that were established and enforced by the sachem and his councilors and were led in worship by their religious leader, the powwau.

On page 35, there is an early photograph of an Indian woman dressed in English clothing. In the tryouts children were not willing to believe that she was Indian, because her clothing and hair style were English. If this comes up in your classroom, take the opportunity to discuss your children's images of Indians, and whether or not these are stereotyped images.

#### *Frame 37 to 40*

This section briefly describes the conflict that led to the destruction of traditional Wampanoag culture. The specific injustices that led to the war and the role of King Phillip are detailed in ALL SEASONS. Like all wars, the King Phillip war was bloody and cruel, and there were massacres on both sides. We have described the Great Swamp massacre because the massacre of Indians by whites generally does not receive equal coverage in history books.

*Frame 41 to 42*

This is a critical transition point. History books say that Wampanoag culture is gone, and yet Frank James is a descendant of the Indians who met the Pilgrims. Frank and other Wampanoag people still participate in their Indian heritage.

We have jumped from 1675 to 1974 in order to present this link between the past and present lives of Wampanoag people.

*Frame 43 to 57*

In this last section the children meet many of the Wampanoag people who contributed to the kit and hear about some of the things these people will be sharing with them in the succeeding units.

**Note:** Early drawings, contemporary drawings, artifacts, statues, and reconstructions of places and things have all been used to illustrate the filmstrip, and elsewhere in the unit. This mixed bag of media may be confusing to some children.

Explain that whatever is available must be used to present the best possible picture of a traditional culture that was all but destroyed only fifty years after the Pilgrims landed.

After the filmstrip you can devote another class period to ideas and projects that result from its presentation. These activities are described as follows.

*Who Are We?*

Children use the *Who Are We?* notebook to review the ideas presented in the filmstrip.

*Materials:*

*Who Are We?* Notebook

The filmstrip notebook is designed so that pages may be taken out and passed around while specific issues are being discussed. You can review the major concepts by selecting the pages that express these ideas most directly.

**Note:** The children may become angry with the Pilgrims by the middle of the filmstrip. Try to help the children to see that this is not simply an issue of good guys and bad guys or right and wrong, but a question of two very different peoples, with different ways of looking at the world, coming into contact and ultimate conflict with each other. Since this unit is about the Wampanoags, it presents their viewpoint. You can say in defense of the Pilgrims, that they came to make a "New England." Therefore, they wanted everyone to live according to English customs and to have only one religion. They also believed that it was their divine duty to

“Christianize” the Indians. It must be said that they did not perceive of the Indians as being fully human.

### *Granny And the Indians*

Children read and discuss *Granny and the Indians*, a book which contains some of the basic conflicts between Indians and settlers.

#### *Materials:*

Book: *Granny And The Indians*

This book describes Granny’s insensitivity to Indian ways, her efforts to “Anglicize” the Indians and the Indians’ reaction to it. Read and discuss it with your class.

### *Indian Land*

Children study maps of the United States, Cape Cod and their own area to see how many Indian names they can find.

#### *Materials:*

Map of Massachusetts

You’ll also need:

Map of the United States

Map of your own state

Along with the maps the children can also look for Indian street names in their own community. You may also begin a list of Indian words that are now part of the English language. Start with words like moccasins and Pow Wow that are mentioned in the narrations.

**Note:** Several members of the Wampanoag Advisory Board remember their grandparents speaking phrases of Wampanoag. It is not spoken any longer. Clinton Wixon, a Wampanoag who has studied the language, told some of the narrators how to pronounce many of the words.

Wampanoag words were taken from two different dictionaries compiled in the 1600’s. The most detailed dictionary was obtained from the Narragansetts, a neighboring nation. There were so many similarities between Narragansett and Wampanoag words that the two languages have been used interchangeably.

### *Time Line*

Children start a time line.

This unit jumps back and forth between 1600 and the 1970’s and mentions many different people and many different events. You might want to set up a time line with the class. You can add to the time line as new people are introduced. Keep it on display as a reference.

### ***Role Playing***

**Children role play some of the basic misunderstandings between Indians and settlers.**

Role playing may help the children understand the basic misunderstandings that existed between the Indians and the Pilgrims. You can act out different situations representing both the Pilgrim and the Indian point of view.

In one class six children acted out the "sale" of land to the Pilgrims, and the confusion that resulted when Pilgrims then kept Wampanoag people off that land. The play began by the Pilgrims offering the Indians kettles and beads for land. The Indians replied, "Sure, you can use the land over there." Next scene: Indians come and sit, watching the Pilgrims work on the land. The Pilgrims tell them "Go away, this is our land." Indians go away saying, "Boy the Pilgrims are queer." Pilgrims comment on the Indians' actions in similar fashion.

In another classroom, the teacher "bought" the use of the art area of a classroom for a bag of candy from a group of students who really had no right to make such a bargain. The next day, she roped it off and said that no one could enter. The students who had accepted the candy were confused, because they didn't give her the right to keep others out, they thought. She was just getting the right to use it. The children who hadn't participated in the sale were furious. Note that the situation is confusing to everyone. An excellent discussion followed. You may want to try something like this too.

### ***Who Are You?***

**Children discuss their own heritage.**

The Wampanoag people in this kit are sharing elements of their lives and histories as Native Americans. Some children may be interested in their own family history as Americans. Where did their families come from, and what special elements of their heritage do they still participate in today? Throughout the kit there are opportunities for the children to share this kind of information with each other. What special recipes, crafts, naming ceremonies, family heirlooms, and costumes do their families have? If children learn about their own heritage, they may understand that people's backgrounds vary, but all should be respected. Learning when their ancestors came to America will emphasize that Indians are the first Americans.

**The Environment Game:** The Environment Game symbolically introduces the environmental areas and resources that the Wampanoags used. There are four different environment boards representing the seashore, a stream, a clearing and a forest, along with 60 different resource cutouts representing the plants and animals that existed in these areas. The object of the game is to place each resource into the environmental area in which it is found. The game familiarizes the children with the use and location of the resources.



Keep the game available so that each child has a chance to sort all of the cutouts. Children may also enjoy inventing their own games with these materials.

This game may be used throughout this study because various resources were available and collected in each season. You can selectively stock the boards before each seasonal narration and let the children collect the appropriate materials, or you can place all the cutouts on the boards and let the children select only those materials that were available in the season being studied. You can also pose situations that require collecting only certain materials such as: "We're going to have a feast. What do we need?" or "Let's make some baskets. What do we need to make them?"

If the back of the cutouts get dirty or dusty, they will not stick well. Be sure to wipe them off occasionally.

### *Where Would I Find It?*

#### **Children play the Environment Game.**

##### *Materials:*

##### **Environment Boards**

Seashore

Forest

Stream

Clearing

Set of 60 resource cutouts

Environment Key

1. Set up the four environment boards in four separate locations in the classroom.
2. Point out the four areas and make certain that all of the children understand what each board represents.
3. Distribute the cutouts randomly so that each child has a few.
4. Explain that the purpose of the game is to stick the cutouts onto the environmental area in the place where the objects would be found. Inform them that some of the cutouts may be found in more than one place. Then let them play the game. Since the materials were distributed randomly the children will move from board to board.
5. After all of the cutouts are in place, pass the key around so that the children may check their placements. Four of the cutouts are intended to pose problems: the cough medicine, the rooster, the potatoes and the canned clams. These are modern additions to Wampanoag resources. Discuss where they come from and why they were not available in traditional times.
6. After the game has been played once, the children will enjoy playing it again in small groups or by themselves. Give the cutouts to a small group of children or to individuals who place the cutouts on all four boards while the rest of the class is doing another activity.

## *Sequan / Spring*

### Overview:

*Children listen to Gladys Widdiss talk about Sequan, the time when fish swim upstream and green plants become available. Children discuss life in Traditional Times and then do springtime related activities. They read how herring and eel are caught today, work with overlays of a herring trap; plant beans, corn and squash in a Wampanoag way; make two different Wampanoag style baskets; cook spring foods; and discuss how fishing rules have changed over the years.*

### Activity Notes:

The narration is printed in italics on the following pages. Discussion topics and activities appear at the point where they are introduced in the narration. Unless otherwise noted, all materials for this activity are located in the Sequan box. The Sequan activities are listed below:

*The Sequan Narration / Traditional Times*

*The Sequan Narration / Modern Times*

*Here Come The Herring!*

*Eel Fishing*

*Is This Necessary?*

*Recipes*

*Folding A Basket*

*Weaving A Basket*

*Maize, Beans and Squash*

You will need a cassette player for the narration.

### Advance Preparation:

Read or listen to the Sequan narration before you play it for your class. You will need scissors, construction paper, paste, tape and string for Folding A Basket and Weaving A Basket.

### *Sequan Narration / Traditional Times*

Play the Traditional Times part of the Sequan narration and discuss it with the class.

*Tonitchka (Toe•nee•chokk•uhh) Ntussawese (Nuh•tuss•ah•wee•see) I am called Wild Cranberry.*

*I'd like to talk with you about Sequan (Suh•kwoy•unn) our Spring, the time to catch fresh water fish.*

*In early spring, which we call Namassack Keeswush (Nuh•mass•akk•nngk•Kee•wush) ice in the river is gone, and fish return to lay their eggs.*

*The green plants begin to grow.*

*Animals come out of their winter sleep.*

*When our people lived in the old way, they left their winter otan (o•tann) or villages and moved near the streams and rivers to catch the fresh water fish.*

*They took amusuog (umms•nngk•ogg) or herring, wawwhunnekesuog (wah•hunn•ee•keess•nngk•wonni•oo•gonk) or mackerel, neeshauog (neesk•nngk•uh•onk) or eel and qunnamaug-such (kwutt•uhh•munk•nngk•sunk) or lamprey using fish traps, spears, dip nets, and hooks and line.*

*Every family caught only as much as they thought they could eat or share. The women cooked some fish to eat right away and kept some to be eaten later. They preserved the fish by smoking it over a small, slow burning fire.*

**About Fishing:** There are some important differences between fishing in 1620 and now, and between fishing for sport and food. Ask the children who have been sport fishing or who know about sport fishing to tell what happens to the fish that are caught. Are they eaten, given away, thrown back, or thrown out? How would you feel if you were hungry but caught no fish? How long does it take to catch a fish?

Storing fish is much easier now than in Traditional Times. Then, it had to be dried and smoked. Some children may not know about the smoking process and may confuse it with smoking as in smoking a pipe. Explain that a slow (green) smoky fire produces a kind of smoke which dries the fish, flavors it and coats it so that it doesn't spoil.

*In Sequan my people also collected and cooked wild vegetables — dock, mustard greens, collards, and milkweed tops.*

*Fresh fish and fresh green vegetables were welcomed after the dried food of the long winter months.*

*I think a ceremony of thanksgiving was held to thank the Great Spirit and the Mother Earth for the first fresh foods of early spring.*

**About a First Fruits Ceremony:** All across Indian America, there were and still are "First Fruits" ceremonies to offer thanks for the return of a particular food and the continuation of the year's cycle. Kwakiutl people in British Columbia celebrate the arrival of the first salmon, and return its bones to the water so that salmon will come again next year. Iroquois people celebrate the arrival of first green corn, etc. There is no specific mention of a first fruits ceremony for the Wampanoag people, but Wampanoag people today feel confident that there was one.

*Sequan is the time when the sap of the trees begins to run. In this time of sap running, my people collected sheets of bark for wetu (weé•too) coverings and for baskets. They cut down tree trunks from which to make their canoes and to get wood strips for weaving baskets. They gathered sasaunkpamuck (sass•uhh•unk•puh•munk) bark from the root of sassafras tree, for tea.*

**About Sap and Trees:** We have been told that peeling bark off the tree when the sap is running does not hurt the tree. If bark is peeled at other times, the tree may die. In Traditional Times the sap or pitch was collected, and used for waterproofing.

**About Birch Bark Canoes:** Children may assume that Wampanoag people collected bark for their canoes. Nearly everyone agrees that the paper birch did not grow this far South, therefore, there were no birch bark canoes made in this area. Most canoes were “dug-outs” — carved from the full length of a tree trunk.

*In Sequan, the time to set corn, some of our people moved near the coast, to plant their gardens. They cleared the ground for planting. Then they planted corn kernels, beans and squash seeds together in the ground. The squash leaves grew first. As the corn and beans began to sprout, the broad squash leaves shaded them and collected rain for them. When the corn grew tall, the beans used the corn stalks as climbing poles. The squashes ran along the ground and kept the weeds down. It was a good use of the land.*

*When our people lived in the old way, we put aum-suog in with the seeds, to make the soil richer. Squanto, a Wampanoag Indian, taught the Pilgrims how to do this so their first harvest would be a successful one.*

**About Squanto and about the use of fertilizer:** You may have noticed that the Wampanoag narrators mention Squanto only casually in this unit, although he is a prominent figure in most textbooks. This is because Wampanoag people today are not entirely comfortable about his role as “friend of the Pilgrims.” They believe that he was probably more interested in personal power than in working for his own people.

Regarding the use of herring for fertilizer, it seems that the Wampanoags did not always bury fish when they planted their seeds. The land in the Plymouth area had been farmed for many years, and was nearly exhausted so that fish were required for fertilizer. In areas where the land was relatively fertile, fish were not used. If there are farms around your area, you might want to find out when fertilizer is used.

**About Spring and Your Children:** Ask the children to focus on things that are available in their area only in the spring. Are there special festivals or special spring celebrations? In many areas there are certain games which children play exclusively in the spring.

### *Sequan Narration / Modern Times*

**Play the Sequan Narration / Modern Times, pass around materials and invite the children to select activities.**

*Today we'd like to share with you some of the things our people did and still do in the spring.*

*The coming of the herring is an exciting event. Amelia Bingham, Lorenzo Jeffers, and myself have written our own short descriptions of*

the herring run. Lorenzo and I are from Gay Head so there's a picture of the Gay Head Herring Creek to go with our stories. Amelia is from Mashpee. She'll tell you about how and where she watches the herring run. We've even made a picture of a herring trap with overlays for you to work with, so you can see how the herring get caught.

### ***Here Come the Herring!***

Children read descriptions of the herring run and learn how a herring run trap works.

#### *Materials:*

Herring Trap Overlays

Personal Statements:

*The Mashpee Herring Run*; Amelia Bingham

*The Gay Head Herring Creek*; Gladys Widdiss

*The Gay Head Herring Creek*; Lorenzo Jeffers

There are three different personal statement cards that describe the herring run. Children read the cards and then use the herring run overlays. Like all fish traps, the herring trap works on the principle that water will pass through a net but fish cannot. The herring swim upstream. As they do, a net is placed across a point in the stream to stop the herring's progress. When enough herring have been stopped, another net is set at a lower point in the stream. The herring within this fenced off section are then taken with dip nets. In their model of the herring trap the children use the two moveable "fences" to stop the herring.

*Louis Webquish knows how to catch eels. You might like to read his description of eel fishing. Lorenzo sent a picture of his eel spear, so you'd know what an eel spear looks like.*

### ***Eel Fishing***

Children read how Louis Webquish spears eels.

#### *Materials:*

Personal Statement: *Catching Eels* — Louis Webquish

Children who are interested may read Louis Webquish's statement.

*Today, there are rules regulating when and how our people can take the herring. When our people lived in the old way, these kinds of rules weren't necessary. There's a copy of these rules and regulations for you. Why do you think they are necessary today? If you were a Wampanoag, how would you feel about having to follow these rules?*

### ***Is This Necessary?***

Children read a sign presently posted at the Mashpee, Massachusetts Herring Creek and discuss the necessity of such rules and regulations.

#### *Materials:*

Study Print: *Rules and Regulations*

The Children can discuss some of the following:

Why are the Rules and Regulations necessary? How are you affected if you can get herring only at certain times and only on certain days? Why is this happening? Why do they think each of each rules was made?

This discussion about the rules for the taking of herring can point up the problem of loss of traditional rights.

*For those of you who like to cook, we've included some fresh fish and some fresh greens recipes. Lorenzo and Rachel Jeffers have given you their recipes for preparing eel and herring. If you can't get these fish, maybe you could substitute the fresh water fish available in your local fish market. I've included some recipes for preparing wild plants and tea and a special way of curing a cold. If you have a cold, maybe you'd like to try my "onion cure," or Lorenzo's thoroughwart tea recipe.*

### **Recipes**

**Children prepare spring recipes.**

*Materials:*

Book: *Wampanoag Cookery*

You'll also need food and cooking utensils as listed in the *Wampanoag Cookery Book*.

*We'd like you to have a chance to make some baskets. Helen Haynes knows how to weave a basket in the traditional way using splints of ash wood. She has written instructions for you on how to weave one. There are ash splints for you to use. It takes time and patience to weave a basket. Maybe everyone could take turns working on it. Wampanoag people have been making ash splint baskets for hundreds of years. We've included a photograph of one that is now on exhibit in a museum. There is an ash splint basket in this kit. Can you find it? Can you figure out how to make it? We've also included a pattern that you can use to make a basket like the ones made out of bark. We don't know whether or not Wampanoag people made bark baskets when they lived in the old way, but we think they probably did. We've included a photograph of this kind of basket so you can see what your basket should look like when it is put together.*

### **Folding A Basket**

**Children make a paper basket using a birch bark basket pattern.**

*Materials:*

Instruction Card: *Folding A Basket*

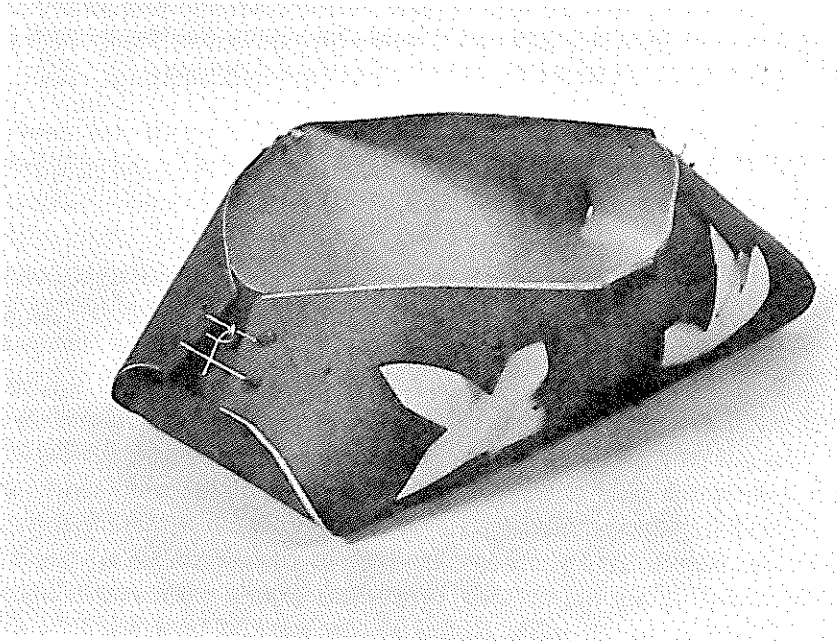
Basket Patterns (4)

Study Print: *Bark Basket*

You'll also need 1 or 2 sheets of construction paper per child (see Instruction Card), scissors, paste, tape and string.

Nearly everyone in the class will wish to make a basket. Have the

children trace the basket pattern onto a piece of colored paper then cut out the pattern and staple, paste or tie the ends together. Tying is the most authentic, but it will take the most “doing”. Children may use the photograph of the real bark basket to elaborate on this basic design. In one class, some of the children figured out how to make covers and handles of paper. In another, they used two sheets of different colored construction paper and cut a design out of the top sheet (like a stencil) so that a different color would show through. This idea is similar to the design on real bark baskets shown in the study print. Areas in the top layer of bark are cut away so that the second layer is exposed. If the children wish to paint or color their baskets floral and woodland designs are the most authentic.



This is a place where the issue of recorded history can be raised. Did the Wampanoags have bark baskets if there is no recorded history of their use? Wampanoag people feel that since their ancestors were familiar with other uses of bark (sheets of elm bark were used for wigwam coverings, for example), they probably used bark for baskets too.

### ***Weaving a Basket***

Children use bark strips and Helen Haynes' Instruction Card to weave a basket.

#### ***Materials:***

Instruction Card: *Weaving A Basket*

Study Print: *Ash Splint Basket*

Study Print: *Weaving A Basket*; Helen Haynes

Roll (28 ft.) of Ash Splint Strips

You'll also need construction paper, tape and scissors.



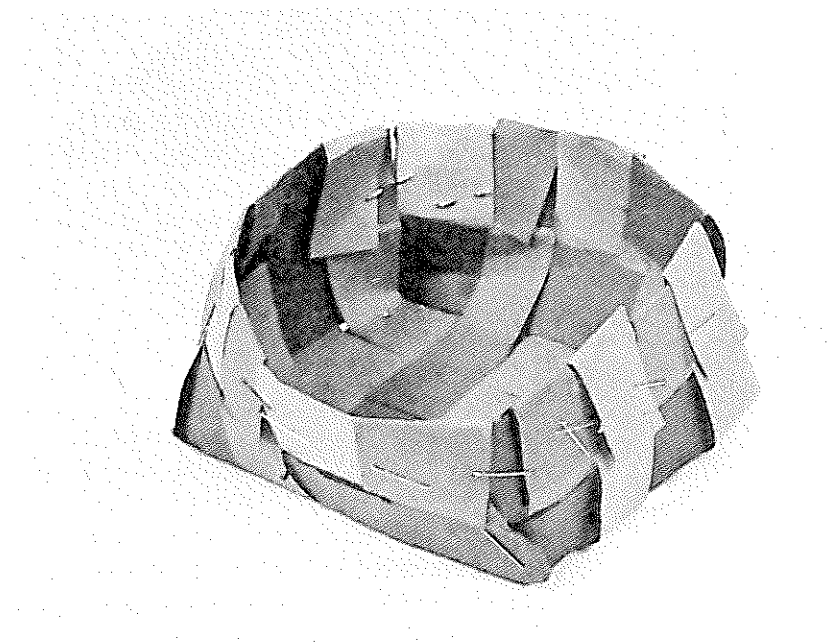
One basket is woven out of bark strips as a class project. Use only enough bark from the kit to make one basket. Helen Haynes' Instruction Card provides the directions. These baskets are difficult to make because real weaving is involved. Allow interested children to take turns working on it.

If many of the children wish to weave invite them to make a basket out of paper strips. Provide construction paper and scissors, instruct the children to cut the paper into  $\frac{1}{2}$ " strips and glue and tape these strips together as required.

Because the weaving is difficult, not all children will complete their baskets.

The designs on the ash splint basket in the study print are made with potato stamps.

If the children wish to add designs on their baskets they can cut the designs out of potatoes or large erasers and stamp the designs with ink, food coloring or poster paint. See the illustration below.



There is a real ash splint basket in the kit. It serves as a disc container for the Bowl Game, in the Papone section. This basket comes from an Iroquois Co-op in upstate New York.

Children can use their baskets to collect resources in the Environment Game.

The fact that both of the real Wampanoag baskets now belong to museums points out the loss of access to cultural heirlooms. You may want to mention this to your class.

*We have included some corn, beans, and squash seeds for you to plant. Helen Haynes will tell you how to plant a Wampanoag garden. Taubot*

*(Tor•bott) I thank you. Nummautauume (Numm•uhh•utt•enn•oom•ee)  
I have spoken enough.*

### ***Maize, Beans and Squash***

Children use Helen Haynes' instruction card and three different kinds of seeds to plant a garden in a Wampanoag way.

#### *Materials:*

Instruction Card: *Planting A Wampanoag Garden*

Maize (Corn) Seed Pouch

Bean Seed Pouch

Squash Seed Pouch

You'll also need soil, rocks and a large lined container if you wish to make an indoor garden.

If your class decides to make an outdoor garden, be sure it is in a protected place and you plant in the spring. If you plan to make an indoor garden, take a fairly large, deep cardboard box, line it with plastic, and put some rocks or pebbles in the bottom layer for better drainage. Keep the soil moist, but do not drench. Germination takes place in 2-3 weeks and shortly thereafter shoots will appear. If you are indoors, place the box near a window or under a fluorescent light.

In one class, children did not fully understand planting in hills and they planted a row of beans, a row of squash and a row of corn. The three different kinds of seeds should be placed together in the same mound.

## *Quaquusquan / Summer*

### Overview:

*Children listen to Cynthia Akins talk about Quaquusquan, the time to collect shellfish, catch salt water fish and tend gardens.*

*Using the Environment Game, the children collect fish and berries and set up a clambake. They see a Gay Head clay pot made and then make their own. They grind corn in a mortar and pestle to prepare nokake and other corn meal foods, make clam chowder or clam fritters, identify Wampanoag foods served in a restaurant, work with a fish hook, line and sinker, compare an accurate reconstruction of a wigwam with an early settler's drawing of a wigwam, evaluate an historical situation in which lobsters are eaten by Pilgrims and then paid for with trade goods, and play Ring and Pin, a traditional Indian game.*

### Activity Notes:

The narration is printed in italics on the following pages. The discussion points and activities appear at the point where they are introduced in the narration. Unless otherwise noted all materials for this activity are located in the Quaquusquan box. The Quaquusquan Activities are listed below:

*The Quaquusquan Narration / Traditional Times*

*The Quaquusquan Narration / Modern Times*

*Hook Line and Sinker*

*Clay Pottery*

*Clam Chowder*

*Nokake*

*Clambake*

*The Flume*

*What Is It?*

*Wigwams*

*The Pilgrims and the Lobsters*

*Ring and Pin Game*

You will need a cassette player for the narration.

### Advance Preparation:

Read or listen to the Quaquusquan narration before you play it for your class. You will need a bucket of water for Hook, Line and Sinker, extra clay and clay shaping tools (popsicle sticks, spoons or the like) for Clay Pottery and cooking utensils and ingredients for Clam Chowder. The corn must be browned before nokake is made.

### ***Quaquusquan Narration / Traditional Times***

**Play and discuss the Quaquusquan Narration / Traditional Times with your class.**

*Tonitchka (Toe•nee•catch•uhh) Ntussawese (Nuh•tuss•ah•wee•see)  
Cynthia Akins.*

*I'd like to talk with you about Quaquusquan (Kwosh•kó•kwonn) our summer.*

*It is the time of growing gardens, plentiful shellfish and salt water fishing.*

*When our people lived in the old way, everyone moved to villages along the coast. When they moved, they took their abockquosihash (ab•ah•kwee•o•see•oo•wush) with them. Abockquosihash are the mats that cover the house frame. The frame of the wetu (wee•too) or house had been left standing the summer before. When they arrived, the women simply put the mats back on their wetu.*

**About Wigwams:** The Wampanoags were not nomadic, they didn't just wander around. They moved to particular places, within their own territory, at specific times of the year. Since they often went back to the same places, they left the frames of their wigwams standing and simply took their mats with them when they left. You might ask the children if any of their families live in different places. Do they have a summer cottage somewhere that they go back to every year?

*Quaquusquan (kwosh•kó•kwonn) was the time to weed the gardens and keep the animals and birds away from the young sprouts. While they were working, the elders would tell legends and stories to the children. A grandfather would have spoken of Kaukontuock (Koo•yoo•konn•too•onk) the crow who brought corn, beans, and squash seeds to our people. If a crow came into the garden, he was not to be harmed.*

*When the tides went out, women collected clay along the shore. They used the clay to make pots. After a pot was made, it was dried in the hot summer sun.*

**About Making Clay Pots:** Perhaps children in your area know where they can find clay. Have they dug for it? Used it? Be sure that the children understand that clay was conveniently available in the summertime when people were living along the coast.

*Women collected shellfish, too. They dug in the mud for sickissuog (sick•eess•inn•yonk) or clams, raked the oyster beds for opponenauhock (opp•inn•ee•i•yoo•honk) or oysters and speared ashaunt-teaug (ass•uhh•nngk•itt•ink) or lobsters. Some shellfish were eaten right away; some were preserved by being dried in the sun or smoked over a slow burning fire.*

**About Digging Clams:** Some children may have dug for clams. Ask them to tell about it.

**About Spearing Lobsters:** In traditional times, the women could wade out and easily spear the lobsters because they were so plentiful and

lived so close to shore. Clearly this situation has changed: there are fewer lobsters, and they do not live close to shore anymore. Can the children speculate on why this has happened? There was a really animated discussion about this in one of the classrooms we visited. One child suggested pollution; another, too many people; and a third said that perhaps lobster's food supply moved out further.

*The men and older boys went out into the Atlantic Ocean in their canoes to fish for pauganqut (pah•oog•nunn•nut•ow•ay) or cod, kauposh-shauoog (nngk•piss•shah•oonk) or sturgeon or osacontuck (oss•suck•osk•nngk•tuck) or haddock and the flounder that swims along the ocean floor. Sometimes black fish, a species of whale, washed up on the shore. It was a delicacy that everyone enjoyed.*

**About Whaling:** Wampanoags did not actively hunt whales in traditional times. But in the 19th century, when the whaling industry started in New Bedford and Nantucket, Wampanoag men played an important role as harpooners. It is said that Wampanoag men were so skillful with a harpoon, and so courageous that whaling captains rarely shipped out without a Gay Header aboard.

If your class is familiar with *Moby Dick*, you can point out that Tashtego, the harpooner, was a Wampanoag from Gay Head. There is also a prize winning personal narrative *I Killed Moby Dick* by Amos Smalley listed in the bibliography.

*Neepunna Keeswosk (Nee•poo•nuh Keess•wokk) was the time when corn was ripe. It was time for the Green Corn Festival, to thank the Great Spirit and the Mother Earth for the sweet corn. Some corn was cooked immediately because it tasted so good. Much corn was dried in the hot sun, for seed, and for use through the year. There would be no more corn until after the harvest, next year.*

**About the Green Corn Ceremony:** We have no evidence that the Wampanoags observed this festival. But since it is present in so many of the neighboring nations, we believe that Wampanoags observed it too, and that it was simply not recorded by early observers.

*Some of the dried corn was ground into a meal with a mortar and pestle so that it could be made into corn cakes, and Nokehick a special travel food.*

*Some ears of corn were used in clambakes. Clambakes are a traditional Wampanoag way of steaming corn and shellfish together in a big pit layered and covered with seaweed.*

*In Neepunna Keeswosk the berries were edible too. Strawberries, blueberries, blackberries, and currants were either eaten fresh or dried in the hot sun so they wouldn't spoil. Berries, mixed with corn meal and baked into cakes, were a favorite food.*

**About Dried Berries:** Children are fascinated and sometimes dubious whether or not dried berries can be reconstituted. If you wish to experiment with the children, dry some berries, by spreading them out on a cookie sheet and baking them in an oven at 140° over night. Then,

in the classroom, place them in water. Ask the children if they know of any dried foods that are reconstituted as they cook or soak in water. How about pasta, lentils, split peas?

*Although Quaquesquan was the time of much work and preparation for the months ahead, our people didn't spend every minute working. There was always time to play football along the sandy shore, and to enjoy the warm summer days.*

### ***Quaquesquan Narration / Modern Times***

Play the Quaquesquan Narration / Modern Times, pass around materials and invite the children to select activities.

*Today I'd like to share with you some of the things our people did and still do in the summertime.*

*We've made a fish hook, and a sinker for you to use. Can you figure out how to attach the sinker to the line? Why do you need a sinker?*

### ***Hook, Line and Sinker***

Children tie a sinker to a fish hook in the Wampanoag manner.

*Materials:*

Fish Hook

Line : 10 ft.

Sinker

Instruction Card: *Hook, Line and Sinker*

You'll also need a bucket sized container with water.

Fill a deep container with water and let the children try the fish hook without the sinker. They will realize why a sinker is required to catch bottom fish like flounder. Two or at most three children can work on this at the same time. Directions are on the Hook, Line and Sinker Instruction Card.

*Gladys Widdiss has made a clay pot for you, using the many-colored clays from the Gay Head cliffs. Only Wampanoag people are allowed to take this special clay from the cliffs. But if you'd like to try to make a Gay Head style pot, there's some modeling clay to work with, and some photos of Gladys making a pot so you can see how it's done.*

### ***Clay Pottery***

After examining a real Gay Head pot, and a picture series of the pot being made, the children make a pot of their own out of modeling clay.

*Materials:*

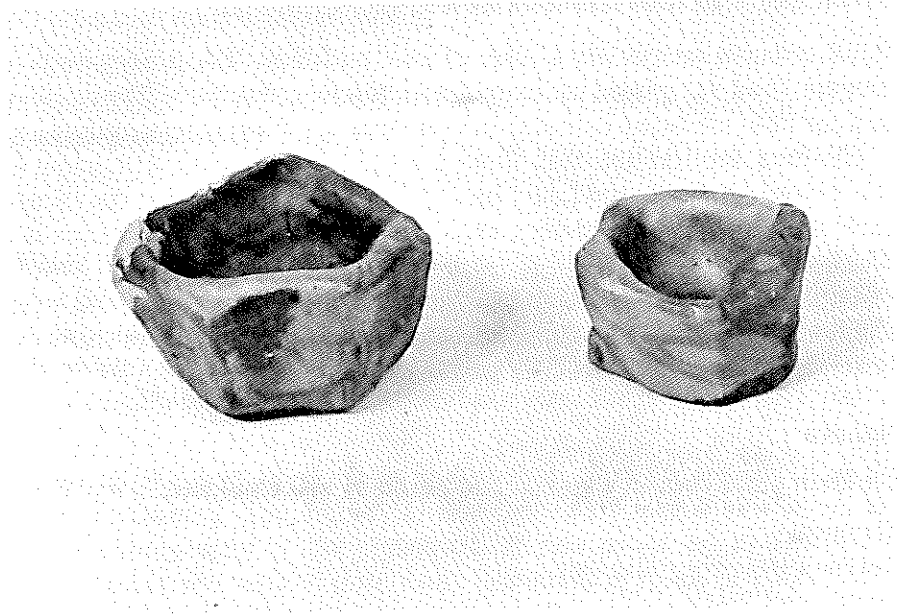
Gay Head Clay Pot

Instruction Card: *Making a Clay Pot*

Instruction Folder: *Making a Clay Pot*

Modeling Clay  
 yellow : 1 lb.  
 brick : 1 lb.  
 gray : 1 lb.  
 white : 1 lb.

You'll also need clay shaping tools. Popsicle sticks, small rulers and measuring spoons work well.



Most children will want to make their own pot so you may have to obtain extra clay. The clay should be in the traditional Gay Head cliff colors (red, black, white, yellow, greyish-blue).

The whole class can make their pots at one time or they may be made in small groups. In one classroom, each child made his own tiny pot and then kept it on his desk for the rest of the unit. You might point out that Gladys Widdiss' pot is signed "Wild Cranberry."

Only Indian people may take clay from the Gay Head cliffs. This is the reason we have not included real "Gay Head" clay for the children to work with. The children might want to comment here on how *they* feel about not being allowed to take the clay. What would happen if everyone took some?

Children may notice that there is no photograph of Gladys actually mixing the clay. This is a Gay Head secret. The method of mixing is what makes these pots so special.

*There are summer recipes to try. Amelia Bingham, Ginny Moran and I have all contributed our chowder recipes. Rachel Jeffers has sent one for clam cakes. And there are many recipes for ground corn. We've made a mortar and pestle for you so you can grind the corn yourself and then try making corn meal mush, johnny cakes, strawberry bread or Nokehick. Rachel and I have given you our recipes for Nokehick. We*



*found some old descriptions of Nokehick, too, written by the Pilgrims. You might try both forms of Nokehick and see which you like better.*

### ***Clam Chowder***

Children transfer a recipe from its spoken form to make clam chowder.

#### *Materials:*

Book: *Wampanoag Cookery*

You'll also need food and cooking utensils as required.

In all cultures recipes are a form of oral tradition. The proper ways to prepare food are passed on from generation to generation. The children in your class are being included in this aspect of Wampanoag culture.

Children may notice that there are ingredients included in some of the chowders that could not have been present in traditional times, such as flour, butter, chicken, etc. This is so, but the basic recipe is a Wampanoag creation.

Cooking is difficult with more than five or six children at one time. Ask the children if they know of recipes in their own families that have been passed from generation to generation.

### ***Nokake***

Children grind corn in a mortar and pestle to make nokake.

#### *Materials:*

Book: *Wampanoag Cookery*

Mortar and Pestle

Quahog Shells (5)

Corn Kernels

Nokake is a Wampanoag food that is easily prepared in school. If you cannot do it in your classroom parch the corn at home before making nokake. To parch corn, toast it until dark brown in a frying pan. *Don't use popcorn.* Directions for making nokake are in the Recipe Book. We have included two traditional recipes, as recorded by Pilgrim observers, and several Nokake recipes still in use by Wampanoag people today. Clam shells are included for mixing the traditional nokake with water. You might like to make both the traditional and modern nokake, and compare the tastes. Ask the children if nokake reminds them of any other foods they've eaten. Children often mention that it tastes like popcorn, or like cornflakes. Popcorn is, of course, an Indian food, although not specifically Wampanoag. Cornflakes are eaten (in the morning) as a high energy food, just as nokake was.

Children should use the mortar to *pound* the kernels into meal. If they put too many kernels in at a time, the grinding action will be difficult. If you are planning to grind your own corn for other recipes, you will need more corn kernels than the kit provides. You can also use packaged corn meal or a mixture of home ground corn and packaged meal for the other recipes.

*If you feel like collecting some berries in your classroom, use the Environment Game. If you can get some real berries, you might like to try making Amelia Bingham's Blueberry dumplings.*

*We've made a Clambake Game, just like the Environment Game, so that you can set up a clambake in your classroom. Red Wing will tell you how to do it.*

### ***Clambake***

**Children set up a mock clambake.**

#### ***Materials:***

Clambake Board and Clambake Cutouts

Instruction Card: *Clambake*

Clearing Board: from the Environment Game (Teacher's Box)

Seashore Board: from the Environment Game (Teacher's Box)

Using Red Wing's description in the recipe book and an illustration of a clambake, the children gather the materials they will need from the Seashore and Clearing game boards of the Environment Game and set up a clambake on the Clambake Board. Be sure that the Environment boards are correctly stocked with the clambake ingredients before they start.

*Some of the best fried clams and quahog chowder are served at Earl Mills restaurant, The Flume, in Mashpee. Earl sent a new menu and some photographs of the restaurant. If you could eat at The Flume, what would you order? How many Wampanoag foods can you find on the menu? Louis Webquish likes to eat clams and oysters, but they're hard to open. Louis will tell you how he opens them.*

### ***The Flume***

**Children study a menu from a restaurant run by a Wampanoag and identify the Wampanoag foods.**

#### ***Materials:***

Restaurant Menu: *The Flume* (3 copies)

Study Print: *The Flume*

Personal Statement Card: *Opening Shellfish*; Louis Webquish

Invite the children to order a meal from the menu. How many Wampanoag foods are on the menu? Did they appear in the Environment Game?

Earl Mill's restaurant menu raises the question: what is Indian food? Certainly clam chowder, lobster, clams, cranberry juice and baked beans are Wampanoag contributions to foods we eat today. Most people do not realize that many of the items that are now referred to as "New England cooking" (chowder, corn bread, johnny cakes, clambakes, etc.) were originated with Wampanoag people.

Ask the children about their own family recipes. Is there a local restaurant that serves the same style cooking?

*Do you like guessing games? There's something in a small vial marked "X." Wampanoags gathered their year's supply of it in the summertime. Can you figure out what it is?*

### **What Is It?**

Children try to identify a food collected in the summertime.

#### *Materials:*

Vial of Food X

This is a really fun guessing game. The clue is obtained by smelling. Give up? They are dried, smoked oysters.

*We found a map of Plimoth Harbor made by Samuel Champlain, a French explorer in 1607. On it, he drew some pictures of Wampanoag wigwams and cornfields. Look at his drawing. What do you think French people back in France would have said Indian houses were like if they saw his drawing?*

*There's a photo of a new Wampanoag wigwam that Helen Attaquin and Helen Haynes helped build. It is what they think a wigwam looked like when our people lived in the old way. Is their wigwam different from the ones that Champlain drew?*

### **Wigwams**

Children study an early drawing and discuss a person from one culture trying to describe elements of another culture, and then compare Champlain's drawing with a recently completed reconstruction of a wigwam.

#### *Materials:*

Historical Document: *Champlain's Map of Plimoth Harbor, 1607*

Study Print: *Wigwam at Plimoth Plantation*

This historical document card shows a map of Plimoth Harbor drawn by Samuel Champlain in 1607. Ask the children to describe the wigwams that Champlain drew. One child said they were like "little grass huts" growing out of the middle of the cornfield. Another simply said they "looked funny." What might people back in France have thought about Indian houses if they saw only this drawing?

Ask children to compare Champlain's drawing with a recently completed reconstruction of a wigwam.

There is a great difference between Champlain's drawing of wigwams and the recent reconstruction shown in the study print. This wigwam was built at Plimoth Plantation, (the outdoors museum in Plymouth, Mass.) based on information from archeological and historical records, and from information from Wampanoag staff members. Children may wonder about the people in modern dress in front of the wigwam. They are tourists who have come to see the reconstructed wigwam. Children can study and compare the two cards. Why are the wigwams shown so different? Why would Champlain's picture tend to be less accurate?

*In early September, 1621, (when our people lived in the old way) some Pilgrims were out exploring and found some lobsters that an Indian woman had just caught. We've included their story of what happened after the Pilgrims ate the lobsters. If you were the Indian lady, how would you have felt?*

### ***The Pilgrims and the Lobsters***

**Children read an historical document card that describes an encounter between Pilgrims and an Indian woman and decide if the Pilgrims acted fairly.**

*Materials:*

String of Beads

Historical Document: *The Pilgrims and the Lobsters*

This historical document describes how some Pilgrims found some freshly caught lobsters, and ate them without any consideration for the Indian person who caught them. When confronted by the lady they "content" her for the lobsters. Read the story aloud to the children making sure that they understand what has happened. What does "make ready" mean? How do you "content" someone for something?

In one class, we began the discussion quite dramatically by holding up the string of glass beads and asking, "Who would like these?" We found, of course, that many children wanted them, so we asked if they would be a fair trade for lobsters? The class had different opinions. Some children felt that it was definitely a fair trade, since the Indian woman could always get more lobsters, but not glass beads. Another said that even if she didn't want the beads, she could trade them for something else in the village. But then someone said that maybe she hadn't wanted to trade at all for the lobsters. Maybe she just wanted the lobsters. No one asked her if it was OK. The Pilgrims went ahead and did it! The class seemed to agree and concluded by saying that she really had no choice. What could she do but accept the trade because the lobsters had already been eaten!

It may be interesting to see what the children in your class think and how they handle this particular situation. Certainly, there are many approaches. We do not know, for sure, that the Pilgrims "contented" her with beads. If your children enjoy role-playing, this might be a good incident to act out.

*Summertime is a fun time. I've written about some of the things I did when I was a youngster on Gay Head. We've also included two Ring and Pin games for you to play with. One was made by Tall Oak; the other by an Iroquois Indian woman. This game was played all across America by Indian people. We think that Wampanoag people probably played it too. If Wampanoag people did play Ring and Pin, what materials do you think they might have used to make it? Once you know how to play Ring and Pin, you might like to try making one of your own. Taubot (torr•butt) I thank you.*

***Ring and Pin Game***

**Children read Cynthia Akins' personal statement about summer games and then play Ring and Pin.**

*Materials:*

Ring and Pin Games (2)

Instruction Card: *Ring and Pin Game*

Personal Statement: *Summer on Gay Head*; Cynthia Akins

The object of this game is to spear rings with a pin. It is a fun game that develops eye-hand co-ordination.

This game was played all across Indian America, in the same basic form but using different materials. Klamath people in Washington used salmon bones for rings, the Sioux people used deer toe bones, the Digueno people in California used acorn tops, the Mohave, pumpkin rings, etc. Although there is no written record or artifact as proof, it seems reasonable that the Wampanoags played some version of the Ring and Pin game too. The children can speculate on the materials the Wampanoags might have used. The children can try making their own Ring and Pin games.

## ***Taquonk / Fall***

### **Overview:**

*Children listen to Tall Oak talk about Taquonk, the time to hunt and trap. Children discuss life in Traditional Times and then participate in fall activities. They set up two different models of animal traps and read about early settlers' experiences with traps; stretch and scrape a piece of deerskin to make leather; try on a breechcloth and leggings; compare decorating techniques on traditional and modern clothing; and discuss Indian contributions to the First Thanksgiving and Wampanoag points of view of the Thanksgiving holiday today.*

### **Activities:**

The narration is printed in italics on the following pages. Discussion topics and activities appear at the point where they are introduced in the narration. Unless otherwise noted all materials for this activity are located in the Taquonk box. The Taquonk Activities are listed below:

*The Taquonk Narration / Traditional Times*

*The Taquonk Narration / Modern Times*

*Building A Trap*

*The Deadfall Trap*

*Caught In A Snare*

*Rawhide*

*Clothing*

*The First Thanksgiving*

*National Day of Mourning*

You will need a cassette player for the narration.

### **Advance Preparation:**

Read or listen to the Taquonk narration before you play it for your class if you haven't done so already. You will need a board and nails to stretch the deerskin (see Rawhide).

Read the *First Thanksgiving* activity. Ask the children to begin gathering their information about the First Thanksgiving so that it will be available when Tall Oak asks his questions.

### ***Taquonk Narration / Traditional Times***

Play the Traditional Times part of the Taquonk Narration and discuss it with your class.

*Neetop (Nee'topp) Ntussawese (Nuh•tuss'ah•wee'see) Tall Oak.*

*I'd like to talk with you about Taquonk (Tah•kwonk) our fall.*

*In Taquonk, animals are fat and their fur is thick.*

*It is time to hunt and trap.*

*Cranberries and all the nuts are ripe and plentiful.*

*When our people lived in the old way, Taquonk was the time when they began to move from their summer villages to their winter villages. Since the frames of the winter wetu (wee'too) or wigwams were left standing from the previous year, the people simply took their abockquosiuash (ab'ah•kowss'see•wush) or household mats off the summer wetu and moved them back to the frames of the winter wetu.*

*Taquonk was a very busy time for when Papone (Pah•poo'nee) our winter, came, there would be little food available. Our people had to prepare for Papone before it came.*

*The men went on long hunting trips. Often they carried Nokehick with them for nourishment. They hunted for many different kinds of animals and fowl for food and clothing — beaver, raccoon, muskrat, rabbit, woodchuck, turkey, and partridge, but attuck (at'tuck) the deer, was the most prized. The tools they used were bows and arrows, traps, and spears.*

**About hunting:** Some of the children in your classroom may want to tell about going hunting in the fall. As they do in the spring discussion on fishing, the class might think a little about the difference between hunting for food and hunting for pleasure. How are bows and arrows or traps different from guns?

*While the men were hunting, the women and children collected the forest foods that were now ready: wusswaquatomineug (wuss•wah•kwah•tom'inn•oog) or walnuts, anauchemineash (ann•nuh•chim'un•ee•ash) or acorns, and hazel nuts, chestnuts, wintergreen, and cranberries.*

*The women dug pits near and inside their wigwams to store their foods.*

*They lined the pits with mats, carefully put in their dried corn, meats, nuts and berries and covered the pit with another mat, and then heaped earth on top of all of it. When our people needed food in Papone (Pah•poo'nee) they could get it from these storage pits.*

*When the men came home with animals, the women made the animals' skins into leather. They cut the skins off the animals, and stretched the wet, bloody skins on the ground or on a frame.*

*Then they scraped off the dried blood and fat with a shell or a stone. If they were making a robe, they left the fur on. If they were making clothing, they turned the skin over and scraped off the fur. Once the skin was clean, it could be made into leather clothing. Sometimes the leather was smoked or oiled to make it feel softer and last longer.*

*The women cut the leather into the shapes they needed. They made a belt, an autah (ow'too) or breechcloth, caukoanash (kaw•ko'un•ash) or leggings and mocussinass (mok'kuh•sinn•uss) or moccasins for everyone. They made a wraparound skirt for the women and girls.*

*While some women were making skins into clothing, others cut the meat off the animals' carcass, cut the chunks into strips and hung the strips of meat up to dry. When the meat was dry, it went into the winter storage pits.*

**About Drying Meat:** Ask the children if they've ever eaten beef jerky or other dried meat preparations. Traditional dried meat is quite similar. Maybe someone could bring in beef jerky for everyone to taste. It is usually available as a snack food.

*The children helped with all these preparations.*

*The boys went with the men to hunt and trap.*

*The girls worked with the women.*

*When all the work was done, there was a fall festival to thank the Great Spirit and the Earth Mother for the richness and goodness of the land, the animals, and the plants. Our people had Thanksgiving long before the Pilgrims ever came to our land. We didn't have just one Thanksgiving in the fall. We had a special ceremony each season of the year to give thanks for what was given to us.*

**About Fall Preparations:** Fall is truly a time of preparation for winter. Perhaps your class will have ideas to share on how they get ready for the winter. Do they cut wood? Are foods canned or preserved? Do storm windows get put up?

### ***Taquonk Narration / Modern Times***

**Play the Taquonk Narration / Modern Times.** Pass around materials and invite the children to select activities.

*Today we'd like to share with you some of the things our people did and still do in the fall.*

*We'd like you to understand how traps work so we've made two different kinds of trap models for you to set up in your classroom. We also made some drawings of these traps, showing them set up in the woods.*

*Early explorers were interested in our Wampanoag traps. We found a drawing made by the French explorer, Samuel Champlain, that shows a deer caught in a snare, and a Pilgrim story about what happened when William Bradford got caught in one! We think Mr. Bradford must have looked pretty odd.*

### ***Building A Trap***

**Children set up a trap in the classroom using a figure 4 trap trigger.**

**Materials:**

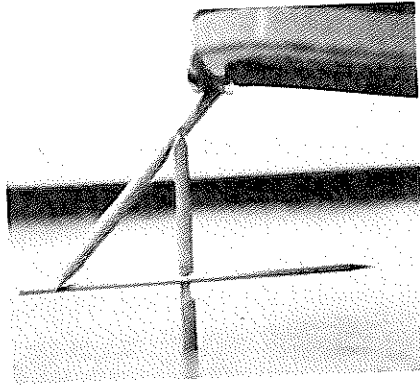
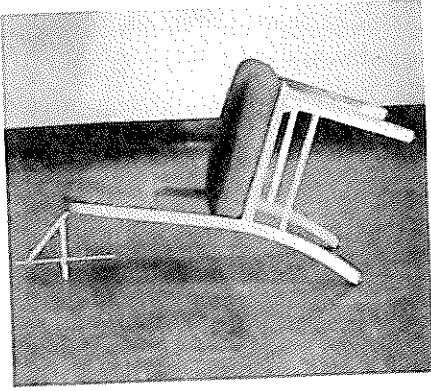
Figure 4 trap trigger

Instruction Card: *Setting the Figure 4 Trap Trigger*

Study Print: *Figure 4 Traps in Use*



A small group of children can work on this together. They will need an object to balance the trap and create the weight that crushes the animal. Chairs or large books work very well. We've included a photograph of this trap set up in a classroom. You can also set the trap up outdoors. One class stuck the trap trigger into the ground and used a log for the trigger weight.



### *The Deadfall Trap*

Children set up a model of the deadfall, a trap that kills animals by crushing them.

#### *Materials:*

Deadfall Trap Model

Instruction Card: *Setting the Deadfall Trap*

Study Print: *The Deadfall Trap in Use*

Directions are on the Deadfall Trap Instruction Card. A small group can work on this activity together. Like the figure 4 trap, it may also be set up outside in the ground.

### *Caught In A Snare*

Children study drawings of the snare in use.

#### *Materials:*

Historical Document: *Caught In a Snare*

Study Print: *A Snare Trap in Use*

Ask the children to compare the contemporary drawing of the snare with Champlain's drawing and decide if Champlain's drawing is accurate. Did Champlain really understand how a snare worked?

Ask the children to read the description of Mr. Bradford caught in the snare. They may get a good laugh in thinking about how he looked.

Some children might like to illustrate this incident. This is a good place for a whole class discussion. The story beneath the picture is taken from *Mourt's Relations*.

*When our people lived in the old way, we knew the right time and the right way to hunt and trap. Today there are certain times when it is legal to hunt and rules about how you should hunt. When our people lived in the old way, these kind of rules weren't necessary. Why do you think they're necessary today? If you were a Wampanoag, how would you feel about having to follow these rules?*

*We've put a piece of deerskin and some oyster shells in the kit. You can scrape the skin clean with the oyster shell to see how skin becomes leather. There's also a picture of a deerskin stretched on a frame.*

### **Rawhide**

Children stretch and scrape a piece of dried deerskin, to see how deerhide becomes leather.

#### *Materials:*

Oyster Shells (5)

Piece of Deerskin (from the Teacher's Box)

Instruction Card: *Scraping Deerskin*

Study Print: *Deerskin Stretched on a Frame*

You will also need a board and nails to stretch the skin.

Before the children can scrape the skin, it must be soaked and stretched. Soak it for at least 2 hours and no more than overnight.

You and/or the children can stretch the skin by nailing it to the board hairside down. Keep it taut. If you feel more ambitious, build a frame like the one in the photograph, push holes in the skin and lace it onto the frame. You can also take the skin outside and peg it to the ground for scraping.

The skin may be scraped wet or dry. Scraping the dry skin will stretch and soften it. The oyster shells are used to scrape dried flesh and tissue from the skin. Several children can scrape the skin at the same time and everyone will probably want at least one turn. Leave the skin out where children can work on it in their free time. Once the inner side is clean, the skin can be turned over and the hairside scraped off in the same fashion. When repacking the kit take the deerskin off of the board or frame. If there is little area left for scraping, reorder a new piece now so that the next class will have deerskin (see Repacking).

*We've made a copy of the kind of clothing our people wore when they lived in the old way so you can see how it all works together.*

*There's a loincloth, belt and leggings for you to try on. When the explorers came, they thought our skin clothing looked strange and that their own clothing was better. They didn't know that leather didn't freeze, stayed cleaner longer and was warmer than cloth clothing. We couldn't make this clothing of cleaned, smoked deerskin because that*

*kind of leather is prepared by hand and it is very expensive. The clothing for you to try on is made of the kind of leather that Wampanoag people usually use today if they make special clothing to wear at the Pow Wows.*

*Even though most of us no longer use hand-cleaned, smoked leather, we still decorate our Indian clothing in some of the same ways our people did a long time ago. You can compare what we're doing now with what Wampanoag people did then by looking at our photographs of very old and very new Wampanoag Indian clothing.*

### ***Clothing***

Children try on a breechcloth, leggings and belt to learn how these items were worn together.

#### ***Materials:***

1 Pair of Leather Leggings

Breechcloth

Belt

Instruction Card: *Trying On Breechcloth and Leggings*

Study Print: *Wampanoag Clothing Decoration*

We have included this copy of a breechcloth and leggings so children can see that they were as reasonable a solution to clothing as pants. Let the children experiment with the clothing first. It may take a while before they actually figure out how the clothes are worn. Sometimes children put the leggings on first and tie the leather thongs around their knees to hold up the leggings. If this happens, ask the children if they can run. Will the leggings stay up? If children start with the breechcloth, they may wrap it around their shoulders or tie it around their waist. In this case ask them what they're going to use for pants . . . just the leggings and nothing else? Eventually someone will get the idea of putting the breechcloth through his legs, front to back, and tying it in place with the belt. Then he can try putting on the leggings. Once the belt is in place, the leggings are tied to it to hold them up. Sound complicated? There's an instruction card if the children need one. Wampanoag women wore breechcloths and leggings too, with skirts over them. In cold weather, everyone wore fur robes, hairside in, and fur lined moccasins.

A small group or the whole class can work on this together, with one person trying on the clothes and everybody offering advice. Most children will want a chance to wear the clothes. You can leave the clothing around so children can try it on in their free time.

Please do not let this become a time when children play at "being Indian" by warwhooping, and running around. Wampanoag people are sharing their heritage with your class and this kind of display is offensive to them. If this happens, take the opportunity to discuss it with the class. Even if it doesn't occur it is a good opportunity to talk about "playing Indian."

How many children in the class have dressed up in fringed Indian costumes? Do they think that Wampanoag people would have dressed that way? Indian people are not comfortable when non-Indian children dress up and imitate Indian ways.

Ask the children to compare photographs of traditional and contemporary clothing decoration to find the similarities and differences between these two sets of materials. A small group can work on this and report back to the class. Although leather is, for the most part, no longer prepared in the traditional way, some of the methods of decorating clothing have been passed down from generation to generation.

*Gladys Widdiss has described one of the fall festivals that we still celebrate today. It's called Cranberry Day. After you've read her story, we'd all like you to think about another holiday that you already know something about, Thanksgiving. Would you think about and then tell each other what you already know about the First Thanksgiving? What stories have you heard about it in school? What do your textbooks say? What have your parents told you about it? Does it surprise you to hear that most Wampanoag people are not happy about the stories that are told about the First Thanksgiving? Can you figure out why?*

*Let me tell you a little about the First Thanksgiving. Most stories don't mention Wampanoag people. They just say that the Pilgrims held the First Thanksgiving because they were thankful for their good harvest. Wampanoags are unhappy about these stories because they don't give our Wampanoag ancestors credit for all the help they gave the Pilgrims. Most people don't realize that if the Indians hadn't shown the Pilgrims how to live in this new land, they would not have had a harvest to be thankful for. Have you heard that the Indians only brought five deer to the Thanksgiving Feast? It doesn't sound like very much, does it? Well, do you have any idea how many people five deer can feed? We've included a recipe card to help you figure it out. Some of us even think that the idea of a Thanksgiving festival was a Wampanoag one, not a Pilgrim one, and that the Pilgrims got the idea for a festival from us. Does knowing how we as Wampanoags feel change any of your own ideas about the First Thanksgiving?*

*I'd like to talk with you about Thanksgiving today too. Modern day Indian people are of two minds. Wampanoag people today either celebrate the American holiday called Thanksgiving, like non-Indians do, or they participate in a National Day of Mourning. Have you ever heard of the National Day of Mourning? What do you think about it? There's a newspaper article for you to look at which tells what happened at one observance of a National Day of Mourning. Can you figure out why some of us feel Indians should be in mourning? If you were a Wampanoag, how would you observe Thanksgiving?*

### ***The First Thanksgiving***

Children collect material about The First Thanksgiving and decide if the information they've found is accurate, from a Wampanoag point of view.

#### ***Materials:***

Personal Statement: *Cranberry Day*; Gladys Widdiss

Book: *Wampanoag Cookery*

This is an important issue in which the entire class should participate. About 3 days beforehand ask the children to search for descriptions of the First Thanksgiving. They can look in textbooks and story books in the library, in books at home, etc. Suggest that they interview their parents, friends and other teachers for other views of the First Thanksgiving. Then when Tall Oak asks, *"Does it surprise you to hear that most Wampanoag people are not happy about the stories that are told about the First Thanksgiving? Can you figure out why?"* STOP THE TAPE.

Assemble a list from the information that the class has found and discuss a composite view of the First Thanksgiving. Then return to the tape and listen to the rest of Tall Oak's narration. Have the children respond to his questions.

If you begin the activity without assembling information about the First Thanksgiving you can of course stretch the activity over the next few days and allow the children to gather their data.

### *National Day of Mourning*

Children learn about and discuss the "National Day of Mourning."

#### *Materials:*

Study Print: *A Tale of Two Thanksgivings*

Since you may or may not have heard of the National Day of Mourning, we've included on the following pages some background material for *you* to read. There is a speech by Frank James and the declaration of the 1972 National Day of Mourning written by Tall Oak.

After you have read these materials you must decide which of these statements you can use with your children. If you decide to proceed, ask if the children know anything at all about the National Day of Mourning. Then read the newspaper article and selected portions of Frank James's speech to the children, and finally if it is advisable, read Tall Oak's declaration. This is strong stuff. An alternative to reading the declaration out loud is to invite interested children to read it in the guide. Children may respond deeply to this statement, even though they may not understand all of the words, or allusions to other Indian people and events. One child, when asked why he thought some Indian people were in mourning said, "Indian people are in mourning because they were pushed off their land"; another said that "They were sad because their ancestors had been killed by the Pilgrims." Still another said, "They were sorry because their ancestors had been killed, even though they wanted to live in peace."

If you do decide to discuss the National Day of Mourning with your class, please emphasize again that not all Wampanoags participate in the National Day of Mourning. Many stay home and enjoy a Thanksgiving dinner with their families and friends, like everybody else.

#### Frank James' Thoughts

*I speak to you as a Man — a Wampanoag Man. I am a proud man, proud of my ancestry, my accomplishments won by strict parental direction — ("You must succeed — your face is a different color in this*

*small Cape Cod community.”) I am a product of poverty and discrimination. From these two social and economic diseases, I, and my brothers and sisters have painfully overcome, and to an extent earned, the respect of our community. We are Indians first – but we are termed “good citizens.” Sometimes we are arrogant, but only because society has pressured us to be so.*

*It is with mixed emotions that I stand here to share my thoughts. This is a time of celebration for you – celebrating an anniversary of a beginning for the white man in America. A time of looking back – of reflection. It is with heavy heart that I look back upon what happened to my people.*

*Even before the Pilgrims landed here it was common practice for explorers to capture Indians, take them to Europe and sell them as slaves for 20 shillings apiece. The Pilgrims had hardly explored the shores of Cape Cod four days before they had robbed the graves of my ancestors, and stolen their corn, wheat and beans. Mourt’s Relation describes a searching party of 16 men – he goes on to say that this party took as much of the Indian’s winter provisions as they were able to carry.*

*Massasoit, the great Sachem of the Wampanoags, knew these facts, yet he and his people welcomed and befriended the settlers of the Plimoth Plantation. Perhaps he did this because his tribe had been depleted by an epidemic. Or his knowledge of the harsh oncoming winter was the reason for his peaceful acceptance of these acts. This action by Massasoit was probably our greatest mistake. We, the Wampanoags, welcomed you the white man with open arms, little knowing that it was the beginning of an end; that before 50 years were to pass, the Wampanoags would no longer be a tribe.*

*What happened in those short 50 years? What has happened in the last 300 years? History gives us facts and information – often contradictory. There were battles, there were atrocities, there were broken promises – and most of these centered around land ownership. Among ourselves we understood that there were boundaries – but never before had we had to deal with fences and stone walls; with the white man’s need to prove his worth by the amount of land that he owned. Only 10 years later, when the Puritans came, they treated the Wampanoag with even less kindness in converting the soul of the so-called savages. Although they were harsh to members of their own society, the Indian was pressed between stone slabs and hanged as quickly as any other “witch.”*

*And so down through the years there is record after record of Indian lands being taken, and, in token, reservations set up for him upon which to live. The Indian, having been stripped of his power, could but only stand by and watch – while the white man took his land and used it for his personal gain. This the Indian couldn’t understand, for to him, land was for survival, to farm, to hunt, to be enjoyed. It wasn’t to be abused. We see incident after incident where the white sought to tame the savage and convert him to the Christian ways of life. The early settlers led the Indian to believe that if he didn’t behave, they would dig up the ground and unleash the great epidemic again.*

*The white man used the Indians nautical skills and abilities. They let*

him be only a seaman — but never a captain. Time and time again, in the white man's society, we the Indians have been termed, "Low man on the Totem Pole."

Has the Wampanoag really disappeared? There is still an aura of mystery. We know there was an epidemic that took many Indian lives — some Wampanoags moved west and joined the Cherokees and Cheyenne. They were forced to move. Some even went north to Canada! Many Wampanoags put aside their Indian heritage and accepted the white man's ways for their own survival. There are some Wampanoags who do not wish it known they are Indian for social and economic reasons.

What happened to those Wampanoags who chose to remain and live among the early settlers? What kind of existence did they lead as civilized people? True, living was not as complex as life is today — but they dealt with the confusion and the change. Honesty, trust, concern, pride, and politics wove themselves in and out of their daily living. Hence he was termed crafty, cunning, rapacious and dirty.

History wants us to believe that the Indian was a savage, illiterate uncivilized animal. A history that was written by an organized, disciplined people, to expose us as an unorganized and undisciplined entity. Two distinctly different cultures met. One thought they must control life — the other believed life was to be enjoyed, because nature decreed it. Let us remember, the Indian is and was just as human as the white man. The Indian feels pain, gets hurt and becomes defensive, has dreams, bears tragedy and failure, suffers from loneliness, needs to cry as well as laugh. He too, is often misunderstood.

The white man in the presence of the Indian is still mystified by his uncanny ability to make him feel uncomfortable. This may be that the image that the white man created of the Indian — "his savageness" — has boomeranged and it isn't mystery, it is fear, fear of the Indian's temperament.

High on a hill, overlooking the famed Plymouth Rock stands the statue of our great sachem, Massasoit. Massasoit has stood there many years in silence. We the descendants of this great Sachem have been a silent people. The necessity of making a living in this materialistic society of the white man has caused us to be silent. Today, I and many of my people are choosing to face the truth. We are Indians.

Although time has drained our culture, and our language is almost extinct, we the Wampanoags still walk the lands of Massachusetts. We may be fragmented, we may be confused. Many years have passed since we have been a people together. Our lands were invaded. We fought as hard to keep our land as you, the white, did to take our land away from us. We were conquered. We became the American Prisoners of War in many cases, and wards of the United States Government until only recently.

Our spirit refuses to die. Yesterday we walked the woodland paths and sandy trails. Today we must walk the macadam highways and roads. We are uniting. We're standing not in our wigwams but in your concrete tent. We stand tall and proud and before too many moons pass we'll right the wrongs we have allowed to happen to us.

*We forfeited our country. Our lands have fallen into the hands of the aggressor. We have allowed the white man to keep us on our knees. What has happened cannot be changed, but today we work toward a more human America, a more Indian America where man and nature once again are important, where the Indian values of honor, truth and brotherhood prevail.*

*You the white man are celebrating an anniversary. We the Wampanoags will help you celebrate in the concept of a beginning. It was the beginning of a new life for the Pilgrims. Now 350 years later it is a beginning of a new determination for the original Americans — the American Indian.*

*These are some factors involved concerning the Wampanoags and other Indians across this vast nation. We now have 350 years of experience living amongst the white man. We can now speak his language. We can now think as the white man thinks. We can now compete with him for the top jobs. We're being heard; we are now being listened to. The important point is that along with these necessities of everyday living, we still have the spirit, we still have a unique culture, we still have the will and most important of all, the determination, to remain as Indians. We are determined and our presence here this evening is living testimony that this is only a beginning of the American Indian, particularly the Wampanoag, to regain the position in this country that is rightfully ours.*

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### Tall Oak's Thoughts

*What do we have to be thankful for? The United American Indians of New England have declared Thanksgiving Day 1972 to be a National Day of Mourning for Native Americans at Plymouth Rock, Plymouth, Massachusetts. This is not a demonstration; this is not a day of Thanksgiving; this is a day of mourning for Native Americans.*

#### WE MOURN:

The thousands of Indian men, women and children who were massacred and burned alive at Great Swamp, Wounded Knee, Sand Creek and elsewhere, as the Pilgrims and their descendants pushed westward to conquer Indian land.

#### WE MOURN:

Our leaders who were stripped of their dignity and called "savages" because they resisted the Pilgrims' Progress. Men like King Philip, Crazy Horse, Red Cloud, Geronimo, and Sitting Bull.

#### WE MOURN:

The 500 Native Americans that were sold into slavery in a foreign land from this famed historic harbor.

#### WE MOURN:

The bribing, brainwashing, and dividing of Native Americans by these same Pilgrims and their descendants to make us think, behave, and become like "white men."



WE MOURN:

The rape of our Mother Earth, the pollution of our streams and lakes,  
by America in its parade of progress from coast to coast.

WE MOURN:

The conditions Indian people are forced to live under today.

WE MOURN:

The 389 unhonored treaties made by the United States Government so  
that now our land is occupied by a nation and a people who have  
proven their inhumanity by ignoring and rejecting the native people of  
this land.

WE MOURN:

The hypocrisy of a system that spouts peace, brotherhood and freedom  
with a Bible in one hand, a gun in the other, and a bottle up their  
sleeve.

THEY MAY CUT OFF OUR FINGERS ONE BY ONE  
BUT IF WE JOIN TOGETHER  
WE WILL MAKE A POWERFUL FIST. (Little Turtle)

The Native People of This Land      November, 1972

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## ***Papone/Winter***

### **Overview:**

*Children listen to Helen Attaquin talk about Papone, the quiet season. They discuss some of the things people did in Traditional Times and then do winter-related activities.*

*Children can design a necklace, tie a yarn doll, drill a bead, haft an arrow, listen to a Wampanoag storyteller, make sassafras tea, play the Bowl Game, and evaluate an historical situation in which Pilgrims take corn from a Wampanoag storage pit.*

### **Activity Notes:**

The narration is printed in italics on the following pages. The discussion points and activities appear at the point where they are introduced in the narration. Unless otherwise noted all materials for this activity are located in the Papone box. The Papone Activities are listed below:

***The Papone Narration / Traditional Times***

***The Papone Narration / Modern Times***

***Legends***

***Making a Necklace***

***Hafting***

***Dolls***

***Hubbub***

***Pilgrims and Corn***

You will need a cassette player for the narration.

### **Advance Preparation:**

Read or listen to the Papone narration before you play it for the class. The children will wish to bring materials to school for making necklaces and yarn dolls. They should be given a few days notice so that they can begin to collect materials. Try to do Hafting before Making A Necklace because the children will require hafted drills to make the soapstone beads.

***Papone Narration / Traditional Times***

**Play the Papone Narration / Traditional Times and discuss it with your class.**

*Kahnekatah (Kah•nee•kay'tah) Ntussawese (Nuh•tuss'ah•wee'see) Tohkekomeupog (Toe'kee•ko'me•pog). How do you do? My name is Running Water, or, as you know me, Helen Attaquin.*

*I'd like to talk with you about Papone (Pah•poo•nee) our winter.*

*It is the time when the land rests.*

*When our people lived in the old way, they gathered together in their winter villages and tried to survive.*

*They lived mostly on the dried foods they had collected and put away in their storage pits.*

*Occasionally there was fresh food too.*

*Sometimes the men broke through the ice in the ponds and caught a fresh fish. Sometimes they checked their trap lines or went hunting. If they were going far, in deep snow, they probably wore snowshoes.*

*Mostly, winter was a quiet time when our people spent more time indoors. Sometimes they worked with materials they had stored away at other, busier seasons. They wove minnote (minn•orr•tee) or baskets out of ash splints and bark, they strung an enomphosachick (inn•nomm•fah•sah•kik) or necklace with shell, stone, seeds, nuts, teeth or bone. Sometimes they made cauquat-tash (kaw•kwuh•tash) or arrows, tied cornhusks into dolls, or embroidered their clothing.*

*Papone was a good time for our people to gather close together and listen to the old stories about the beginnings of the Wampanoag people and all things made by the Creator. Perhaps they sipped hot sasaunka-pamuck or sassafras tea while they listened to the storyteller. Because our people did not have a written language, storytelling was a way of passing on Wampanoag history.*

*Papone was a time when people from another village might come for a visit, to exchange news and just enjoy each other's company. Even though food was scarce, there might be a Nikkomo (Nikk•ko•mo) or feast and someone might bring out the bowl game. Then the people from one village would challenge the people from another village. There would be betting and much talking about who would win.*

**About winter in general:** There is no doubt that winter was a cold and difficult time for Wampanoag people. They had to rely heavily on the foods which had been dried and stored in spring, summer and fall. The children have had some experiences with food supplies and winter. Certainly on farms, the food that is eaten in the winter was stored in the fall. Some foods are not available at all in the winter, even at the supermarket. Ask the children if their parents preserve any fruits or vegetables before winter comes. The children might want to discuss some of the things that are done in winter. What is done outdoors? What happens when they have to stay indoors? How many of their activities also fall into the categories of playing games, making things or listening to stories?

### *Papone Narration / Modern Times*

**Play the Papone Narration / Modern Times, pass around the materials, and invite the children to select their activities.**

*Today we'd like to share with you some of the things that our people did in the winter and still do today.*

*I'd like to tell you two legends about Moshop, the Giant, who was a good friend to the Wampanoag people. Then there's some sasaunckapamuck or sassafras tea you can brew and sip on while you're listening. Once you know the legends, maybe you'd like to try acting them out, while I tell the stories. Sometimes, Wampanoag people in Gay Head hold a pageant where we act out the Moshop stories for island visitors.*

### **Legends**

Children listen to two legends about Moshop and Squant that have been told in Gay Head families for generations.

#### *Materials:*

Papone Cassette / Modern Times

Moshop & Squant Legends: (at end of Papone Narration / Modern Times Cassette)

*How the Island of Martha's Vineyard Came To Be*; Helen Attaquin

*Moshop's Farewell*; Helen Attaquin

Sassafras Tea

Book: *Wampanoag Cookery*

You'll also need cups or shells for the tea and a cassette player. You can create the proper atmosphere for listening to the legends by drawing the shades and seating the children in a circle on the floor. If the children prepare sassafras tea beforehand, they can sip it while they're listening. The whole class may listen to the legends together.

Some children might wish to act out a legend. Helen Attaquin suggests that children pick different characters and then pantomime the storyteller's narration. Costumes made out of paper and paper bags add to the fantasy. We've included a picture of some children acting out a Cherokee Indian legend while Helen was narrating.



If children are interested in hearing more of the Moshop and Squant stories, we recommend the book, *The Narrow Land*, by Elizabeth Renfield. You may want to ask the children if there are legends that have been passed down in their own families that they'd like to tell.

*When our people lived the old way, the things they made were used as part of their everyday life. Today, most of the things we need are made for us in factories. But many of us still know how to make the Wampanoag-style baskets, pots, necklaces and dolls. Today, people refer to these handmade things as crafts. We've gathered some materials together so that you'll have a chance to make a craft in a Wampanoag way – a necklace. Would you like to design a necklace? There are some beads to string, and some bits of shell that you might try gluing or tying to a leather shape. When our people lived in the old way, they used everything that was available for their necklaces. What materials can you find to add to your necklaces? We've included a photograph of necklaces made by Cynthia, Gladys, Amelia and Tall Oak, to give you some ideas. If you'd like to try and make your own beads to string, there are bits of soapstone, a piece of sandstone, and some drills.*

*Drill a hole in your own pieces of soapstone, then shape these pieces on the sandstone.*

### ***Making A Necklace***

After studying photographs of necklaces made by Wampanoag people, children design and make necklaces of their own, using materials that they have collected, made, or found in the kit.

#### ***Materials:***

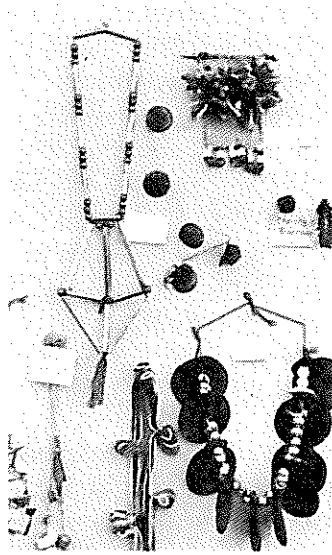
Soapstone Pieces (approx. 20)  
 Hafted Drills (3) (from Hafting)  
 Large Piece of Sandstone  
 Quahog Shell Bits (approx. 20)  
 Glass Beads  
 Leather Scraps  
 Study Print: *Modern Wampanoag Necklaces*  
 Instruction Card: *Drilling a Bead*

#### ***You'll also need:***

Nylon Thread  
 White Glue  
 Large Needles  
 Assorted materials brought to school by the children.

Most of the children will want to make a necklace. Start the children thinking about materials they themselves can find for necklaces before you actually begin this activity so that they will have time to bring them from home. You can talk about whether to make necklaces made out of only natural materials (teeth, bone, seeds, pits, nuts, pods, feathers, bark, leather, shell) or whether to add contemporary materials too. Combinations of the two, natural and contemporary, can really be quite spectacular (see below).

The photographs of necklaces made by Wampanoag people provide some good ideas.



Some children may want to make their own beads. They can do this with the Instruction Card provided in the kit. If you are stringing seeds, softening them in water makes it easier to puncture them with a needle.

Traditionally many beads were made from quahog shells, drilled with quartz drills. Making a hole with these materials took a very long time. If the children want to use the quahog bits, provide them with a hammer and a large nail so that they can puncture a hole in the shell. Or, the bits of quahog shell can be pasted onto a leather scrap, and attached to their necklace as a pendant.

*Have you ever seen stone tools on a shelf in a museum and wondered how they were used? We've included an arrowhead, an arrowshaft, a drill head, a drill shaft, and some rawhide. Can you figure out how to put them together? If you get stuck, read our instruction card. We'd like you to know what a Wampanoag bow looked like too, so we've included a photograph of a very old bow that is now in a museum.*

### ***Hafting***

Children attach an arrowhead to an arrowshaft and a drill head to a drill shaft.

#### ***Materials:***

- Arrowheads (3)
- Notched Drill Shafts 5" (3)
- Drill Bits (3)
- Notched Arrowshafts 12" (3)
- Rawhide Lacing (6)

Instruction Card: *Hafting*

Study Print: *A Wampanoag Bow*

Materials are provided to make 3 drills and to attach 3 arrowheads to arrowshafts. Directions are printed on the Hafting Instruction Card. You can explain to the children that this is only one step in making an arrow. To complete the arrow, the shaft would also have to be notched, at the other end, for the bow string, and feathered to make it fly straight. A finished arrow would have been painted with the owner's particular sign or design for identification.

A small group of children can work on this activity together, taking turns hafting and advising. You can ask the children if they can think of other tools that have two parts that need to be joined together to work well. How about a hammer, an axe?

The study print shows one of the oldest known New England bows. It is now in a non-Indian museum.

*There are two different Wampanoag dolls for you to play with. One was made in the old way, with cornhusks, by my mother Helen Haynes. The other was made in the old way, with a modern material (yarn) by Phiddy Van der Hoop from Gay Head. If you'd like to try making the yarn doll, you can use the instruction card that Gladys has written.*

### ***Dolls***

Children make a yarn doll.

*Materials:*

Yarn Doll

Corn Husk Doll

Instruction Card: *Tying A Yarn Doll*

Allow children to become familiar with the sample dolls before they try to make their own. The Instruction Card contains the directions.

*Would you like to learn the Bowl Game? We've made a bowl, five discs, and two sets of counting sticks for you to play with. You'll need two players. Put the discs in the bowl and bang the bowl on the ground three times to make the discs flip over. Count your score. Your opponent has to give you the number of his counting sticks that you scored. The first person to get all the counting sticks wins the game. We found a Pilgrim's description of how the game was played. Can you figure out how to score from reading it? If you give up, read our instruction card.*

### ***Hubbub***

Children play a very old Wampanoag game, using a bowl, two-colored discs and counting sticks.

*Materials:*

Bowl

Two-colored Discs (5) in ash splint basket  
 Counting Sticks (12)  
 Instruction Card: *Playing The Bowl Game*  
 Historical Document: *Hubbub*

This game is best played on the floor, with the two players facing each other and with the bowl in between them.

There is an Historical Document Card with an old Passamaquoddy Bowl game and a description of how to score the game written by an early settler. Let the children try to use this description to determine how to play and score. Then they can check the procedure on the Instruction Card.

If the children notice that there are more than 12 sticks in the Passamaquoddy Bowl game, you can explain that the original game seems to have been played with 50 or 60 sticks. Children might try playing with this number just to see how it changes the game. They can collect their own sticks or use other counting devices like toothpicks or straws.

In traditional times, people from one village would bet property on the outcome of the game against people from another village. If you are comfortable about allowing your children to gamble in class, they can bet on the game in a manner similar to that described on the historical document. They can either select objects from the kit for betting, or make it even more real, by betting their personal property, such as shoes, barrettes, pencils, belts, etc. Naturally, the property is returned at the end of the game. Bets can be matched in one of two ways; either one team bets against the other team and the winning team takes all, or individual children bet against each other and the winning child gets both bets — his own and that of the person who matched his bet.

Some children might like to make their own version of the Bowl Game. They will need a salad bowl, counting sticks (straws, toothpicks, dowels, or twigs) and 5 two-sided discs. Pennies or buttons or fruit pits with a design on one side or handcarved wood are just a few possibilities.

*Now that you've made some crafts and had some fun, we'd like to talk seriously with you about something that happened early in winter, when our people lived in the old way. It happened a long time ago but it still troubles some of us today. In November 1620, before the Pilgrims came to Plymouth, they stopped near Provincetown to explore that area.*

*While they were there, they found winter storage pits or wonogquash filled with food, mechimucks. The pits belonged to the people in a Wampanoag otanemes, or village. The Pilgrims were hungry after their long journey and had run out of most of their supplies. They opened most of the wonogquash or pits they found and took all the corn, weatchimin, they could carry. They even returned several times to get more. We've included the story of a Pilgrim who was there when all this happened. He explains why they took the corn and that they planned to pay the people back when they found them. Today, the spot where*



*this happened is called "Corn Hill". Read the story. If you were a Wampanoag, how would you have felt about the loss of your winter corn, missunkqua minneash? What would you have used for seed corn the next spring? Do you think trade goods, maumachiash, would have been a fair exchange for corn? If you were a Wampanoag, what would you have said to the Pilgrims?*

### ***Pilgrims and Corn***

Children read an historical document card that describes Pilgrims taking corn from Wampanoag winter storage pits and decide how they would feel if they were Wampanoags watching the incident.

#### ***Materials:***

Historical Document: *The Pilgrims and the Corn*

Book: *Mourt's Relation* (from Teacher's Box)

Before you lead this discussion with your class, read pp. 22-29 in *Mourt's Relation*. It would appear that the Pilgrims became bolder and more sure of themselves as they found more and more without being challenged. After opening the first grave, they hastily put things back. Then they found the corn and debated the issue before they finally decided to take it. Several days later they came back and took more of the corn and also went into a wigwam where they took some of the "prettiest" things.

You might want to tell the children about some of these events or read them together, as background for the corn pit incident.

Then read the Historical Document Card with the children. You might talk about some of the following: What does "freshly paddled handprints" tell you? Why did the men stand sentinel in a ring? What could they have given the Indians in trade?

The Pilgrims were hungry and desperately needed the corn for food. It is very easy to understand, from their point of view, why all this happened.

They believed that it was "God's good providence that led them to the corn". Also, the Pilgrims were curious about Indian people and saw nothing wrong in taking a "few" souvenirs. And they did say that they would pay the Indians back for the corn.

The problem becomes complicated if you try to look at it from the Wampanoag point of view. This was the village supply of corn for winter; it was also seed corn for the following spring planting.

Ask the children how they would have felt if they were Wampanoags and saw all this happening. Remind them that they wouldn't have understood what the Pilgrims were saying; they could only have observed what the Pilgrims were doing.

The children can act out this incident from the Wampanoag and Pilgrim viewpoints.

## ***Kesos / All Seasons***

### **Overview:**

*Children listen to Helen Haynes talk about social and political life all year round in Traditional and Modern Times. The children study the role of the sachem and his councilors, read a story of a council meeting with Metacomet and his advisors, and then role play a traditional council meeting. They may also role play a contemporary council meeting and discuss a current problem.*

*A second narration describes the Pow Wow in Traditional and Modern Times and introduces Pow Wow related activities and a naming ceremony.*

### **Activity Notes:**

The two narrations are printed in italics on the following pages. The discussion topics and activities are inserted at the point where they are introduced in the narration. The Kesos activities are listed below:

*The Kesos Narration/The Sachem*

*Massasoit*

*Metacomet*

*War Or Peace?*

*Who Owns The Cranberry Bogs?*

*The Kesos Narration/The Pow Wow*

*Indian Music*

*What Would You Wear?*

*Guess What This Is?*

*What Would You Do?*

*Tradition*

*Kesos Narration/The Sachem*

Play and discuss the Kesos Narration / The Sachem. Pass around materials and invite the children to participate in its activities.

*Kahnekatah (Kah•nee•kay•tah) Ntussaswese (Nuh•tuss•ah•wee•see) We-quashim (Wee•kwosh•um) How do you do? My name is Snow Moon, or, as you know me, Helen Haynes.*

*I'd like to talk with you about every Kesos (Kee•soe•ss) or every month, all through the year.*

*Every Kesos our people needed a sachem, a political leader, and a powwau, a religious leader.*

*Let me tell you about the sachem and his wauontakick (wi'yoo•wunn'tuh•kikk) or councilors first. Wherever our people were, the sachem and his wauontakick saw to it that the laws of the otan (o'tann) or village were obeyed.*

*The sachem decided things for the whole village. He kept harmony in the village by making sure that everyone had enough food, by settling arguments, and by punishing those people who created trouble.*

*The wauontakick were wise men. They helped the sachem make a decision. There was also a supreme or head sachem who decided things for all the Wampanoag villages. He settled arguments between villages and decided what to do if there was a problem that involved all the people in the Wampanoag villages.*

*Massasoit was supreme Sachem when the Englishmannuck or Englishmen came from Acawmenoakit (uh•kah'mee•o•ekk'ikk) or the land on the other side. He agreed to a peace treaty with them because he felt the Indians and the Pilgrims should live in peace together. Massasoit was supreme Sachem for many years.*

**About the Sachem:** You can relate the sachem to the present by explaining that the village sachem was somewhat like a mayor, and the supreme sachem was more like a governor. These equivalents are very loose for the sachem was also judge and even jury. For example: When Squanto apparently plotted against Massasoit, Massasoit sent his knife to Governor Bradford, indicating that he had decided Squanto should be put to death. (Bradford did not carry out his wishes).

*After Massasoit died, his older son Wamsutta became supreme sachem. He was sachem for only a little while when he died. Then Metacomet, Massasoit's younger son became supreme sachem.*

**About Alexander, Metacomet's Brother:** Massasoit's son Wamsutta (re-named Alexander by the Pilgrims) became supreme sachem when Massasoit died. By then (1660's) relations between the Pilgrims and the Indians were clearly strained. Alexander refused an order to appear before the Plymouth Court and an armed guard was sent for him. Against his will he was marched toward Plymouth and on the way he became ill and died. Although the exact cause of death is not known, Metacomet believed that the English had killed his brother, Wamsutta.

*Metacomet (the Pilgrims called him King Phillip) felt it was no longer possible to live in peace with the English. He wished they would return to Acawmenoakit. He called his councilors together to talk over this problem. Metacomet and many of the Wampanoag people fought a war with the English. Many Wampanoag people were killed. A year after the war began, Metacomet was killed. Anawon, his closest councilor gave Metacomet's machequoce (match•ee•ko'see) or wampum belt, wutamagon (wuhh•tamm'uh•gonn) or pipe and war club to the English. As he did this, he said "These you now have. There is no Indian in all the land of Pokanoket worthy of its possession."*

**About the King Phillip War:** Most history books refer to King Phillip's war, not The King Phillip War. The implication that Phillip started the

war, unprovoked, is inevitable. Wampanoag people prefer the designation The King Phillip War. Some of Phillip's people did begin the first "official" skirmish, but the war was not simply King Phillip's, nor did he act arbitrarily or without much provocation.

We have included several resources in the Bibliography if you or some of your class are interested in finding out more about The King Phillip War.

*Today we'd like you to think about the Wampanoag sachems with us and then do some things in the Wampanoag way.*

*We've included a photograph of a statue of Massasoit. We don't really know what Massasoit looked like. The other description we have was written by one of the Pilgrims. Read the description and then look at the statue. Do you think the statue fits the description? Would you have made the statue look any different?*

### ***Massasoit***

**Children study a photo of the statue of Massasoit, read an early description about him and decide whether or not the statue is a reasonable portrayal.**

#### ***Materials:***

Historical Document: *Massasoit*

The picture on the study card is the statue of Massasoit in Plymouth, Massachusetts. The description on the card was written by a Pilgrim. Note that we have combined an historical document and a photograph of a statue on one study print. Explain that this is the best information available about Massasoit.

*We don't know what Metacomet looked like either but we can guess a little bit about what he was like by looking at some of his things. No one knows where Metacomet's wampum belt is now, but his pipe, war club, and food bowl are in museums in New England. We've included a photograph of them. Do they tell you anything about Metacomet?*

### ***Metacomet***

**Children study a photograph of Metacomet's possessions to develop a description of the man.**

#### ***Materials:***

Study Print: *Phillip's Belongings*

Metacomet's food bowl, war club and pipe are all in New England museums. Ask the children if they can find out anything at all about Phillip by looking at some of his things. Perhaps the children will notice that the handle of the bowl probably represents an animal's head.

You might also talk with the children about the loss of access to objects in museums. Phillip's possessions are very special to Wampanoag

people but it is difficult for them to get to see them. The inscription in the bowl states "a trophy taken from the wigwam of King Phillip." Ask the children what a "trophy" is and how Wampanoag people might feel when they read this inscription.

After the children have developed their conception of Phillip show them the Benjamin Church picture from your guide. Point out that Church was Phillip's chief adversary in the King Phillip War. How do cartoonists in newspapers draw people that they don't like? Unfortunately this is the only visual record of Phillip and it appears in many history books. Can we objectively understand Phillip by looking at this picture?



Courtesy of Pilgrim Society, Plymouth, Mass.

*Before Metacomet fought with the English, he probably held many meetings with his councilors, trying to decide what to do. No one knows what was said at those meetings but some people have tried to imagine what might have been said. We found a book, *Indians and the Strangers*, that tells what one of the meetings might have been like. You might like to read it. We've also tried to imagine what Metacomet and his councilors would have said.*

*We've made up speeches for Phillip and four councilors, so that five people in your class can act out an imaginary meeting. Remember that after the speeches have been read, only Metacomet and his councilors can discuss the problem. The rest of the class must just listen. The councilors can give as much advice as they wish, but Metacomet must make the final decision.*

### ***War Or Peace?***

Children read a story about a council meeting and then, using role cards, act out a council meeting at which Phillip decides whether or not to go to war.

*Materials:*Situation Cards (5): *Phillip's Council Meeting*Book: *Indians And The Strangers*

Antler Tip Necklace

Familiarize the children with the chapter in *Indians and the Strangers* which describes the meeting between King Phillip and his councillors. You can read this chapter to your class or let them read it themselves before the role playing begins.

Select Phillip and four councilors and give them each their role cards. These role cards tell the children who they are and the position (war or peace) they are to support in the council meeting and provides them with an opening speech. Encourage the children to study their cards until they understand their position. Phillip can open the meeting by stating his problem and asking for the councilors' advice.

The person who plays King Phillip may want to have a symbol of authority. If you look back to Mourt's description of Massasoit, you will find a special necklace mentioned. This same necklace would probably have been handed down to Phillip. Phillip can wear the antler tip necklace or one that the children have made.

Try to set a serious tone for this role playing. The children in one classroom got very involved; at one point, in their discussion, the two councilors who were supposed to argue for peace changed their minds. There was a real shift towards war, felt by the entire class.

Most children who take the role of Phillip will decide for war. You might point out that Indian leaders all across the country have had to face the same kinds of problems at one point or another. Metacomet was probably the first leader to decide that accommodation was no longer possible.

The speeches of King Phillip and his councilors are based on historical documents. King Phillip's speech is based on a conversation he had with a Quaker, expressing his frustration and anger at the way things were going. The councilors' speeches are taken from speeches made by Indian leaders at various times and in other parts of the country, for and against war.

*There are many problems still facing American Indian people today. Many of us have formed Indian organizations so that we can work together to solve some of them. One of our problems is how to get non-Indian people to honor agreements or treaties that were made with our people a long time ago. Across the United States, there are arguments still going on about whether or not Indian people have the right to hunt and fish where they always have. Here in my home, in Gay Head, we're worried about our sassamanesh or cranberry bogs. You could hold an imaginary meeting of the Gay Head Tribal Council to discuss this problem. You'll need a president and eight council members. The president can explain the problem and then discuss it with the council members. Remember that today all organizations must follow the rules of parliamentary procedure. We've included an*

*explanation of the problem and some rules of parliamentary procedure for you to use in your meeting.*

### ***Who Owns the Cranberry Bogs?***

Children play the roles of present day tribal council members and debate the problem of non-Indians using the cranberry bogs.

#### ***Materials:***

Situation Cards (9): *The Cranberry Bogs* (Rules of Order on back)

The Situation Cards explain that the problem of the cranberry bogs is one of access to a resource.

**Background:** One original agreement with the Indians states that only Indians may use the clay from the Gay Head cliffs and the cranberry bogs. Another conflicting agreement, written when Gay Head was all Indian, states that the cranberry bogs are for use of Gay Head residents only. It appears that the original intent of the second agreement was to allow only Indians the right of access to the cranberry bogs.

But the population of Gay Head has changed and Indian people are only a large minority. Other townspeople now claim that as residents they have a right to the bogs. The Indian people, on the other hand, interpret the law as allowing Indians only the right of access. The issue is real and current and will eventually be settled in the courts.

We have included a role playing session in which the tribal council deliberates over whether or not to allow other townspeople to use the bogs. Some of the members of the council are in favor of allowing non-Indians access to the bogs, others are against it. See what develops in your class.

Select a president and eight council members. Give each person a Situation Card. Have each councilor read the Situation Card and decide the initial position he's going to take. When the president and the eight council members have read the Rules of Order and all the council members are ready, the meeting can begin.

In one class that we visited, the councilors were split right down the middle. The opening dialogue went something like this: "We let them use our land once before and look what happened." "Well, I think we should give them another chance." This particular "council" finally voted to exclude non-Indians.

### ***Kesos Narration/The Pow Wow***

Play and discuss the Kesos Narration/The Pow Wow. Pass around materials and invite the children to select activities.

*When our Wampanoag people lived in the old way, they had a powwau or religious leader as well as a sachem who was their political leader.*

*I'd like to talk with you now about the powwau.*

*Wherever our people were, there were births, marriages, sickness and deaths.*

*The powwau saw to it that these times were handled in a proper way, a way that would please the Great Spirit. A ceremony was led by the powwau. The people who had come to the gathering probably shared their food, danced to drumming, and exchanged news and gifts. On some occasions, the Bowl game might have been played.*

*Whenever Indian people gathered together to hold these ceremonies or even to talk of important things, the powwau was always there. Soon the English began to call the meetings themselves Pow Wows. But there was a problem. The English did not want the Indians to have a religion of their own. They wanted the Wampanoags to give up their own religion and become Christians. They passed a law saying that no one could be a powwau. As time went on the English called any meeting of Indian people a Pow Wow, even though the powwau was not allowed to perform any of the traditional ceremonies at the meeting.*

### **Pow Wow**

**About the Role of the Powwau:** The powwau was overseer of ceremonial and religious Wampanoag life. He was important and respected much like a high church official. Children may become angry over the Pilgrim law forbidding anyone from becoming the powwau. One child remarked, "They came to practice their own religion and then wouldn't let the Indians do the same thing." You can help the children understand the reason for passing such a law by explaining that the Pilgrims believed that it was their religious duty to Christianize the Indians. The powwau's existence, of course, made conversion difficult. Also, some Pilgrims were attracted to Indian ways and left Christianity. In order to prevent this from happening the Pilgrims attempted to eliminate the effectiveness of the powwau.

**About the Meaning of the Word, Pow Wow:** Some of the children may know the modern meaning of Pow Wow. You can explain that words sometimes change their meanings. It may be worthwhile to note here that the usage of the word "powwau" was changed by the English because they did not understand that powwau meant a man, not the meeting where the man was present.

*There are many Pow Wows today. They are social gatherings now where people meet, dance to drumming, sell crafts and exchange news. It no longer has any religious meaning.*

*We'd like to share some of the things that happen at a Pow Wow with you and also ask you to think about what YOU would do at a Pow Wow if you were a Wampanoag today.*

*At a Pow Wow you can hear Indian songs and watch Indian dances that sometimes come from other places. This is because we still follow the tradition of exchanging songs and dances with other Indian people. We've included a tape of drumming from our Mashpee Pow Wow so that you can hear what it sounds like. There's also a tape of a song that was sung by Indian people a long time ago. We don't know for sure that*



*Wampanoag people sang this exact song but we think it's probably what Wampanoag music sounded like when our people lived in the old way.*

### ***Indian Music***

Children listen to a tape of traditional and contemporary Indian music.

#### ***Materials:***

Indian Music Cassette/Kesos narration: *The Pow Wow* (at end of cassette)

The drumming and chanting was taped at a Mashpee Pow Wow. The same kind of music is heard at contemporary Indian pow wows in many parts of the country. The traditional music is an Iroquois corn dance sung to celebrate the summer's first fruit rites.

*At a Wampanoag Pow Wow, you may see some Indian people wearing feather bonnets. So many of our traditions were destroyed by the English that some Wampanoags have borrowed their Pow Wow dress from Indian people who did continue their traditions. Other Wampanoag people wear what they believe the traditional dress of the Wampanoag people was. Still other people wear everyday clothing. We've included some snapshots of a Pow Wow at Mashpee. Do you recognize anyone that you've met in this unit? Do you see many different kinds of dress? If you were a Wampanoag, what do you think you would decide to wear at a Pow Wow?*

### ***What Would You Wear?***

Children study pictures taken at a Mashpee Pow Wow to see if they can recognize anyone and to observe the dress people are wearing.

#### ***Materials:***

Study Print: *Mashpee Pow Wow*

Pass around the study print of the Pow Wow while children are listening to the music. Keep a list of the different kinds of dress children see and save it for the Pow Wow discussion described below.

We've found that occasionally these pictures evoke curiosity over the ancestry of some of the Wampanoags. Over the years Black people, Portuguese people, Irish people, German people and many others have moved into Southern New England. As a result, many Native Americans are of mixed ancestry and they make their own choice about the ethnic group that they identify with. Today some Wampanoags will only marry within their own community. Some of your children may offer similar information about themselves and their families.

*There's a mystery picture of something else that often happens at a Pow Wow. Can you figure out what it is?*

### ***Guess What This Is?***

Children study a mystery picture and try to guess what it is.

*Materials:**Study Print: Guess What This Is?*

It is a clambake. A piece of heavy polyethylene is being used to keep the steam in.

*Many different kinds of crafts are sold at a Pow Wow. There might be a yarn doll, a handmade pot, an ash splint basket or a beaded necklace like the ones that we've made, that you've seen in this kit. But there might also be beadwork not made by Indian people, or feather bonnets and spears that are not really Wampanoag. Indian people sell these things in order to pay their way to the Pow Wow and back, and to make a living. They sell whatever people like to buy. If you were a Wampanoag, would you sell things you made yourself, or would you sell Indian-style things from everywhere?*

*Modern day Wampanoag people have different opinions about the Pow Wow. Some of us go to a Pow Wow because it is a time when Indian people can get together. Others of us feel that the Pow Wow has lost its real meaning. It was once a very special, religious gathering. Today it is only a fair which anyone can go to. If you were a Wampanoag, how do you think you might feel about going to a Pow Wow today?*

*What Would You Do?*

Children imagine that they are Wampanoag people at a Pow Wow.

Helen Haynes is raising some questions about what you would do at the Pow Wow. Invite the children to discuss the kinds of clothes that they would wear and the crafts that they would sell. In real life each Wampanoag describes what is right for himself.

This is a good time to discuss the criticism sometimes leveled at Wampanoag people for borrowing traditions, i.e., western dress etc., from other groups. The critics do not seem to realize that Wampanoag people were all but forced to give up their traditional ways only fifty-five years after the Pilgrims landed. Other Indian nations in different parts of the country survived intact, for much longer. In view of Wampanoag history, the strength of their present identity is impressive.

*Many of us are beginning to attend real Wampanoag ceremonies again. Some of these ceremonies are sacred and for Indian people only. Tall Oak's son, Taupowaw, was named in the traditional Wampanoag way. The ceremony was attended by many people — Native American and non-Indians. Tall Oak sent a picture of Taupowaw being presented to the Great Spirit and the Indian community. Those of us who were there feel that Wampanoag ways are good ways and that it is possible to be Wampanoag today.*

*Nummautaname (Numm'uhh•utt•enn•oom'ee) I have spoken enough.*

*Taubotneanawayean* (too•bitf'unn•ee'unn•uhh•wah'ee•onn'ee) *I thank you.*

***Tradition***

Children observe a photograph of Tall Oak's son being named, and discuss naming ceremonies within their own heritage.

***Materials:***

Study Print: *Naming of Taupowaw*

Once the children have heard about Taupowaw's naming ceremony, ask them to discuss ways that other peoples use to introduce their children to their community and their God. Are there special ceremonies? How about baptism? bar mitzvah? first communion?

## ***Hahwunnchek / Farewell***

### **Overview:**

*Children listen to Amelia Bingham tell the story of the Mashpee Wampanoag Indian Museum. They read additional information concerning the development of the museum, look at photographs which illustrate the evolution of the museum, and then set up their own exhibit. Three concluding activities are: preparing an exhibition depicting the children's cultural heritages, an evaluation of stereotypes and a review of original conceptions in the light of having completed the kit.*

### **Activity Notes:**

Only some of the activities in this section are related to a narration, the rest are concluding activities.

Unless otherwise noted the materials for this section are contained in the Teacher's Box. The Museum narration appears on the following pages with the activities listed where they are suggested in the narration. The Museum Activities are:

***The Hahwunnchek Narration***

***The Story of the Museum***

***Developing Exhibits***

***A Sharing of Ideas***

The Concluding Activities are:

***Your Heritage***

***Stereotypes***

***Final Images***

### **Advance Preparation:**

Read or listen to the Hahwunnchek Narration before you play it with your class. Read the concluding activities and decide which ones you will do.

If your class did *Present Images* in the first section you will need their pictures and lists.

### ***The Hahwunnchek Narration***

**Children listen to and discuss the Museum Narration.**

***Materials:***

**Cassette: *Hahwunnchek / Farewell***

The format of this narration differs from the seasons. Amelia Bingham is talking only about modern times. Listen to the narration with the

children, stop the tape if they have questions or comments, and pass the materials around while Amelia is talking about them.

*Hello, I'm Amelia Bingham, and I want to say that it is very nice to talk to you today about something very special that exists right now in the Indian township of Mashpee, Massachusetts.*

*It's a place called the Mashpee Wampanoag Indian Museum.*

*You've been looking at photographs of Wampanoag things that are now in many museums in many different places. Remember the bowl, the baskets, and Phillip's pipe, bowl and the war club? Of course, there are many many other things that we haven't mentioned that are in museums. We Wampanoag people are very happy that these very old things have been saved, but we are sorry that it is difficult for our people to get to see them.*

*Now there's one place where the Wampanoag people can go to see many of the things of their ancestors and that is at the Mashpee Wampanoag Indian Museum.*

*I began to dream about our own Indian museum about five years ago, while I was traveling in Europe.*

*Everywhere that I went in Europe, the people in their own lands knew about their own histories and had museums where they could go and learn and see more about their ancestors and the past. I began to feel sad that there was no special place here for our people to go to find out about their ancestors.*

*My husband and I came back to Mashpee, to our home town, and I began to talk to other people about starting a museum.*

*Some of the people liked the idea and we started working on it together. We found an old house, bought it, fixed it up and turned it into a museum. It took a long time and a lot of hard work. I won't go into the details now. If you're interested, I've included a newspaper article that tells about some of the things that happened.*

*When we started to put the exhibit together, some people brought us local Wampanoag things that they and their family before them had saved. A few museums in the area also loaned us native Wampanoag items that they had in storage, for us to put on exhibit. Some date back to a time long before the coming of the pilgrims.*

*The opening of the museum was a most exciting and special day. Frank James gave the Opening Speech which explained why we're all so happy that there is now an Indian museum. We've made a copy of it for you to read.*

### ***The Story of the Museum***

Children read about the origin and growth of the museum and discuss the importance of the museum.

*Materials:*

Study Print: *The Story of the Museum*

Study Print: *The Opening of the Museum*

There is a newspaper article and a speech by Frank James for the children to read. Start the discussion by reviewing some of the Indian

artifacts that the children have seen in photographs and that are now in many different museums. Now there is a special place, accessible to Wampanoag people where they can keep and share the things which are special to them.

*There was a lot of work involved in putting the exhibits together. We had to decide what we wanted each of the exhibit cases to say, and then pick the objects that would tell the story. We had to place the objects together in a way that looked nice and still made sense. We took some photographs while we were setting up the exhibits. When the exhibits were finished, we took more photographs. Could you match the photographs of the finished exhibits with those of the exhibits in process?*

### ***Developing Exhibits***

Children look at photographs of exhibits in process and finished exhibits as preparation for making their own exhibit.

*Materials:*

Exhibit Cards (11)

There are exhibits in process and complete exhibits. Children should look carefully through these pictures which illustrate how exhibits evolve. Help the children realize that many many decisions have to be made about what to include in an exhibit, how to display it appropriately, how to label it, etc. Encourage the children to look at each of the finished exhibits and describe what they say about Wampanoag people. What categories of information are presented?

*There are now two exhibit rooms in the Mashpee Museum; one tells about life of our people living in the old way – how they got their food, what they ate, where they lived, how they dressed, what they did for a living. The second room shows what a living room was like in a Mashpee home about 1840 – over one hundred and thirty years ago. There is no exhibit that tells about Wampanoag life today because, at the moment, there is no room for more displays. But, we know we need one because visitors still ask some strange questions about how Indian people live today.*

*Now that you've listened to all of us and have heard about what our ancestors did in the past and who we are today, maybe you could put a display together for us. Imagine that you worked at the Mashpee Indian Museum. What would you like other people to know about us?*

### ***A Sharing Of Ideas***

Children use any of the materials in the kit to develop an exhibit about Wampanoag people today.

Invite the children to review each section and select any of the materials in the kit that seem relevant. Pages from the *Who Are We?* notebook, personal statement card, recipes, the restaurant menu, pow-

wow snapshots and newspaper articles are just a few of the things that could be incorporated in a contemporary statement. Children can also make up their own stories, poems or drawings about the people they've met.

Once the children decide what they want the exhibit to say, smaller groups can be assigned to different sections of the exhibit.

You can use the exhibits the children develop to evaluate their learning experiences with this kit. Have their attitudes about Indian people and Wampanoag people changed? What have they learned from Wampanoag people? Amelia Bingham would really like the exhibits drawn or photographed so that the staff at the museum might see them. Please do try to send the results to her. Leave the exhibit on display through the concluding activity. You may wish to invite other classes in to see your exhibit.

*If you make a display that you think we'd like to know about, take some photographs of it or make some drawings or just describe it to us and send it to me,*

*Amelia Bingham  
Mashpee Wampanoag Indian Museum  
Mashpee, Massachusetts*

*I'm really looking forward to hearing from you soon.*

CONCLUDING ACTIVITIES: Select one or more.

### ***Your Heritage***

Children use materials from their own families to make an exhibit about themselves.

If you have been encouraging children to share information about their own heritages throughout this unit, invite them to make a composite exhibit about their different heritages. Each child who wishes to participate can bring in family photographs, heirlooms, recipes and anything else they wish to share with the class.

### ***Stereotypes***

Children collect stereotypes of Indian people and compare the images that they project with their new knowledge of Wampanoag people.

This is another activity that will help you and the children evaluate what they've learned. Ask the children to bring in anything they find that has a picture of an Indian on it. These pictures appear on food containers, greeting cards, wrapping paper, playing cards, toys, newspaper ads, children's books, and a great many other things. Then when you've gathered a significant collection, pass one or two of these pictures out to each child and ask him to imagine that he knows nothing about American Indian people. (Perhaps they've just arrived

from another planet.) What do these images alone tell about American Indian people? Keep a list of responses. It should read something like this:

Indians are:

- red
- have big noses
- wear moccasins
- wear feather bonnets
- are ugly
- like to fight
- look angry, etc.

Now ask the children how they would feel about these images if they were Wampanoag. How many of the things that these pictures say are true? How many are not true? You might ask what they can do about getting some of these images changed.

### *Final Images*

Children compare the drawings and lists that they made in *Present Images* in Neetop with their current conceptions of Indian people.

#### *Materials:*

Pictures and/or lists from *Present Images*.

Distribute the pictures back to the children or write or post the descriptions. Ask them to redo the pictures or lists. Then discuss them.

Throughout this unit, we have referred to some of the other Indian nations in the United States today. There are undoubtedly Native American people living in your area, with many of the same concerns and strengths as those of the Wampanoag people. You might try to talk with some of these people. They can make learning come alive and perhaps tell you about some things that just aren't in the books.

Since local newspapers may not carry many stories relating to Native American events and concerns, we have listed below the addresses for two national Indian newspapers that will keep you in touch with the Native American point of view.

AKWESASNE NOTES  
Mohawk Nation  
via Rooseveltown, N.Y.  
13683

Wassaja  
The American Indian  
Historical Society  
1451 Masonic Avenue  
San Francisco, Calif.  
94117

*Thank you for letting us visit with you.*



## ***Repacking***

A convenient time to check the kit contents is immediately after the Museum display during the kit repacking.

Repacking and checking is best accomplished by distributing the six boxes to six groups of children and then asking them to gather and pile the materials along side the box. Then request that they repack each box and list anything that is missing. Make certain that they check the contents of each folder. We have found that the children will have developed a respect for the materials and will handle them carefully.

Check the following consumable materials and reorder if there is not enough material available for 2 class usages. The following list covers the original kit quantities and is enough for 5 class usages.

Clay: Summer Box 1 - 4 lb. pkg.

Corn kernels: Summer Box 1 - 1 lb. pkg.

Corn Seed: Spring Box 1 - 3 oz. pkg.

Bean Seed: Spring Box 1 - 3 oz. pkg.

Squash Seed: Spring Box 1 - 3 oz. pkg.

Ash Splint: Spring Box 140 ft.

Sassafras Tea: Winter Box - 1 oz. pkg.

Quahog Shell Bits: Winter Box - 1 pkg. of 100

Soapstone Bits: Winter Box - 1 pkg. of 100

Seed Bead Bunch: Winter Box - 1

### *In case you're interested/History of Kit Development*

Development of this kit began in 1964. A Matchbox called *The Algonquins* was developed at the Children's Museum by a team of two teachers, an anthropologist and an archeologist led by two museum staff members. The developers wanted to create a kit that would describe the Algonquin Indian people who lived in New England at the time of the Pilgrims by providing materials and activities for children to get involved with in an accurate Indian way. They read Pilgrim journals and town records, visited museums with New England collections, and talked with anthropologists, archeologists, historians and even botanists to develop a coherent picture of what Indian life in New England must have been like. Three copies of the finished kit were made and have been circulating from the Children's Museum since then.

In the Spring of 1973, American Science & Engineering proposed national publication of the prototype kit, *The Algonquins*, to accompany other kits in the Match series. The Museum said "no". Since 1964, museum staff had been meeting with Indian people living in the New England area. They had talked about the telling of history, the bias in textbooks, the question of museum ownership of Indian materials, the Thanksgiving story, and the appropriateness of imitating Indian costumes. By the time AS&E suggested publication, the museum had realized that the prototype kit had only used non-Indian sources for the information that wasn't available from books. Furthermore, the team had used journals clearly biased to the Pilgrim point of view, had talked about Indian people as if they existed only in the past, had ignored the historical interactions between Indians and Pilgrims and had encouraged non-Indian children to dress up in feathers and paint, in imitation of some things that are very special and sacred to some Indian peoples. The kit was non-Indian.

AS&E listened to our concerns and asked what would have to be done in order to do it right. We explained that the kit should present an Indian, not a Pilgrim view of history, that Indian people themselves, not "Indian experts" should be consulted for the information that was not in books, that Indian life should not be presented only in the past, but also as it continues today, and that an Advisory Board, composed of Wampanoag people, should review the kit to make sure that it was accurate and representative of Wampanoag people. AS&E agreed to support a revision in order to present an Indian kit about Indians.

The work began in the summer of 1973. We taped interviews with Wampanoag people — on Cape Cod, at Gay Head and in the Greater Boston area. The revision slowly grew from this vast reservoir of taped

information: new views of old history; political concerns; identity questions; memories; current activities; and instructions on how to do and make things in an Indian way. As different parts of the unit began to fall into place, the Advisory Board met to evaluate our progress. They served as content editors, and as serious contributors of new ideas and new activities. In fact, Board Members and other Wampanoag people have given so much of themselves and their heritage, that in a very real way, this can be called their kit.

Joan Lester  
Judy McCann

## ***Bibliography***

For further elaboration of some of the ideas presented in the Introduction, we recommend:

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Armstrong and Turner, *I Have Spoken, History Through Voices of Indians*, Swallow Press, 1971  
Brown, Dee, *Bury My Heart At Wounded Knee: An Indian History of the American West*, Bantam, 1971  
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## *Acknowledgements*

We wish, first and foremost, to thank the members of the Wampanoag Advisory Board for their support, understanding, insights and knowledge. They have, in large measure, made this kit possible. To mention but a few special contributions, thanks to:

Cynthia Akins for teaching us how to make a yarn necklace and for sharing with us so many thoughts and ideas from the Gay Head community;

Helen Attaquin for telling and narrating the Moshop legends,

Amelia Bingham for bringing us to Mashpee and for making all the resources of the Mashpee Wampanoag Indian museum available to us;

Helen Haynes for designing and producing the corn husk dolls, and for teaching us how to plant a garden and weave a basket;

Frank James for showing us another way to look at history;

Tall Oak for designing and producing the ring and pin games and for sharing Taupowaw's pictures and his painting with us;

Gladys Widdiss for showing us how to make a pot, and for making ALL those lovely Gay Head clay pots.

There were many other Wampanoag people both in Gayhead and Mashpee who welcomed us to their community and took the time to talk with us. We'd especially like to thank:

Mr. and Mrs. Lorenzo Jeffers and Mr. and Mrs. Louis Webquish who invited us into their homes and shared their heritage with us;

Mr. and Mrs. Earl Mills who took us behind the scenes in their restaurant, the Flume;

and

Virginia Moran who told us about growing up in Mashpee.

Many craftsmen, designers, and artists participated in the creation of this kit too. We'd like to thank:

Leonard Baird (Narragansett) for the seed pouches;

W. Guy Spittal of Irocrafts for the ring and pin and the deer hoof necklace;

Phiddy Van der Hoop (Wampanoag) for the design and production of the yarn dolls;

The White Roots of Peace for the ash splint baskets;

Shirley Bear (Malecite) for her original drawing of "slavery";

Herb Randle for his thoughtful photography, and Jill Einstein, Hank

Shapiro and Gladys Widdiss for the use of their photographs;

Todd Goodwin for the fish hooks;

Diane Nelson for the graphic design of the Teacher's Guide and Environment game and ;  
Sing Hansen, who developed and designed all the instruction cards and the recipe book.

Several educators gave their expertise to the development of this kit. We especially want to mention:

Pat Landry (Cherokee) for her careful research on the pow wow, and for her invaluable assistance structuring the narrations and working out the conceptual framework of the kit;

Clinton Wixon (Wampanoag) who pronounced and interpreted many Wampanoag words for us;

Becky Corwin for helping us put many of our thoughts on paper and for providing us with invaluable classroom teaching suggestions and procedures;

Gloria Sussman and all the students of her fourth grade class at the Heights Elementary school in Sharon, Mass. for trying out the kit for us;

Participants in the Social Studies seminar (Children's Museum, summer, 1973) who listened to our early struggles and made some valuable suggestions;

And finally, to all the children at Children's Museum who have tried out Wampanoag activities over the years, our thanks.

## *About the MATCH Units*

### **The MATCH Project**

MATCH units were developed by the Children's Museum under a project sponsored by the U.S. Office of Education. Sixteen units, originally called MATCH Boxes, were developed and tested. These units are self-contained systems of materials and activities programmed and activated through a Teacher's Guide. The materials consist primarily of real objects combined with films and projectors, pictures, recordings, models, maps, and books. The activities are encounters with these materials which emphasize the child as the agent of his own learning.

Each MATCH unit contains enough materials for a class of 30 children to use for two to four weeks and the units are designed to circulate from class to class. In one school year they can be used by at least ten classes or about 300 children.

Prototype MATCH units were developed as follows:

The Algonquins	3 - 4	3 - 4
Animal Camouflage	2 - 3	2 - 3
The City	1 - 2	1 - 2
Grouping Birds	K - 2	K - 2
House	1 - 3	1 - 3
A House of Ancient Greece	5 - 6	5 - 6
Imagination Unlimited	3 - 4	3 - 4
Japanese Family 1966	5 - 6	5 - 6
The MATCH Box Press	5 - 6	5 - 6
Medieval People	5 - 6	5 - 6
Musical Sounds and Shapes	3 - 4	3 - 4
Netsilik Eskimos	3 - 4	3 - 4
"Paddle-to-the-Sea"	4 - 6	4 - 6
Rocks	5 - 6	5 - 6
Seeds	3 - 4	3 - 4
Waterplay	Nursery - 2	Nursery - 2

### *Development and Evaluation*

The MATCH units were developed by teams of Project staff members and subject matter and teaching consultants. School tryouts of materials and activities were part of the developmental process. Once prototype units were completed, they were evaluated in a wide variety of school systems in the Boston area, in Salinas, California and in Somerset, Pennsylvania.

Teachers and children were overwhelmingly enthusiastic about the units and this form of teaching. Teachers judged class interest, attention, participation, and learning to be greater than usual. They delighted in



having such rich materials to work with. Children who were previously unresponsive participated often for the first time. Many children surprised their teachers with what they could do. The units altered the relationship between teacher and children, making it more collaborative rather than teacher-directed. Teachers said they could see what the children were learning and therefore didn't need specific tests.

*Production of the MATCH Units:*

American Science and Engineering — AS&E — is the manufacturer and publisher of the commercial editions of MATCH UNITS.

AS&E's Education Division has been producing instructional materials, primarily for publishers, since 1959.

The units presently available from AS&E are "A House of Ancient Greece," "Japanese Family," "The City," "Medieval People," "Indians Who Met The Pilgrims," and "Paddle-To-The-Sea."

The commercial editions incorporate extensive revisions over the original prototype versions — revisions based on the school evaluation, and on knowledge gained when the first three units were produced in trial commercial editions. All users of these materials are encouraged to send comments and criticisms to the Children's Museum. Write to: The MATCH Project, Children's Museum, Jamaica Way, Boston, Mass. 02130.