

Indians Who Met the Pilgrims

(Intermediate Grades)



In *Indians Who Met the Pilgrims*, children meet Wampanoag people of today and, through them, learn about the history and traditions of Wampanoag culture, simultaneously maintaining continuity from a time hundreds of years before the Pilgrims came, up to the present. Wampanoag people participated in the design of this kit and have contributed their sense of traditional culture, their family experiences, and their concerns about historical and contemporary events.

The unit is divided into sections based upon the way life was lived in Eastern Massachusetts in response to the seasonal changes in the land. The children use materials in a Wampanoag way, create crafts based on Wampanoag designs, cook seasonal recipes, evaluate historical situations from an Indian viewpoint, and role-play through several decision-making sessions.

Overview:

Each set of seasonal activities begins with a narration by a Wampanoag who describes life in traditional times. The narrator offers the children a selection of activities, both traditional and modern, which are appropriate to that season.

The first activity introduces, via a filmstrip, the people, the land, and the concepts that will be used

throughout the unit. Children then play the Environment Game, which describes the natural resources of Eastern Massachusetts around 1620. The seasonal activities follow.

Spring is the time when fish swim upstream and fresh greens are available. Children haft a fish hook; gather fresh greens using the Environment Game; cook fish; set up a fish trap; plant beans, corn, and squash in the Wampanoag way; weave Wampanoag style baskets; and compare an accurate fish trap model with an early settler's drawing.

Summer is the time to collect shellfish, catch salt water fish, and tend gardens. The children collect fish and set up a clam bake using the Environment Game. They can make clam chowder or clam fritters, identify Wampanoag foods served in a restaurant, evaluate a historical situation in which lobsters are traded for beads, and make a Gay Head type pot.

Fall is the time to harvest foods and to hunt and trap. Children set up models of animal traps and read about early settler experiences with the traps, make deerskin leather, try on Indian clothing, dry foods, collect nuts and berries in the Environment Game, cook berry dishes, and discuss the Indian contributions to the First Thanksgiving and the meaning of the Thanksgiving holiday today.

Winter is a quiet season. Children haft an arrow, drill shells and string a necklace, listen to a Wampanoag storyteller, prepare sassafras tea, play the bowl game, and evaluate a historical situation in which Pilgrims take corn from an Indian storage pit.

Social and political life are important during All Seasons. Children learn about the role of the sachem and his councilors and act out a council meeting, listen to a description of contemporary political organizations, and hold a meeting to make a decision about a current problem affecting Indian people. Religious life is introduced in All Seasons. Children learn about the traditional role of the Pow Wow and how the meaning of this word has changed.

In a final evaluation children compare what they now know and feel about Wampanoag people, their culture, and their history with what they knew and felt about Indians before they began.

There are 65 activities which will provide from two to six weeks of class activity.

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*

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

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 Iroqrafts 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.

WAMPANOAG COOKERY

Contributors: Helen Attaquin, Cynthia Akins, Amelia Bingham, Rachel Jeffers, Lorenzo Jeffers, Virginia Moran, Red Wing, Gladys Widdiss

In all cultures, recipes are a form of oral tradition. The proper ways to prepare food are passed on from generation to generation. Ingredients may become "modernized," but the basic recipe is deeply rooted in cultural tradition.

We are greatly indebted to the Wampanoag contributors to this cookbook for offering to share this aspect of their cultural heritage with all of us.

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Sequan/Spring

Baked Eels

Take large eels and clean them, split them and remove the bone; then cut them into about four inch pieces and lay them in a large pan; sprinkle with salt and pepper and a slice of onion and salt pork. Bake until brown.

Rachel Jeffers

Eel Stifle

After eels are cleaned, cut them in pieces, about 1½ inches, slice potatoes and onions as you would for scalloped potatoes.

If you bake it, use a roasting pan, or it can be cooked on top of the stove in a kettle.

I make about three layers.

Use about 1/4 lb. salt pork diced and fried and add some to each layer; add liquid almost to cover, cook until potatoes are brown on top.

Rachel Jeffers

Skunk Cabbage

If I had a sore throat, a toothache, or anything like that, my mother would make a warm poultice of skunk cabbage and apply it wherever necessary to sooth and oftimes cure the complaint.

Lorenzo Jeffers

Baked Herring

A quick way to bake herring and to impart a delicate salty flavor is to line a roasting pan with salt and add whole roe herring; and cover with more salt until the herring are well buried under a covering of salt.

Bake an hour in hot oven. I find by turning off the heat and leaving the herring all night they are about right as to the salt absorbed.

“Coarse-fine salt” is the best to use which is usually found in grain stores these days.

Rachel Jeffers

Beaver Tail Roast

Marinate the beaver tail for 24 hours in a mix of 1 cup red wine, one cup water and one large onion, chopped. Dry the tail and scrape it carefully. Parboil the tail till nearly tender in water to cover, to which has been added 1/2 cup vinegar and 1 tsp. salt.

Dry the tail again.

Dust it with flour.

Dip it into beaten egg.

Then into cracker crumbs.

Pour 3 tbs. melted butter over it.

Roast on a rack in a 350° oven until the tail is browned and tender.

Serve hot with lemon slices. Serves two.

There's a lot of good meat on a beaver, but for the best eating, be sure to choose a younger, smaller animal so the meat will be more tender.

Beaver meat is dark, rich and delicious.

Helen Attaquin

Potato Bargain

Fry slices of mixed salt pork (lean and fat) until browned with sliced onions. Then add sliced potatoes and cover with water, add seasoning to taste, pepper and such.

Cook until potatoes are tender and add a little bit of thickening if desired.

I often add a bouillion cube to give the broth more flavor.

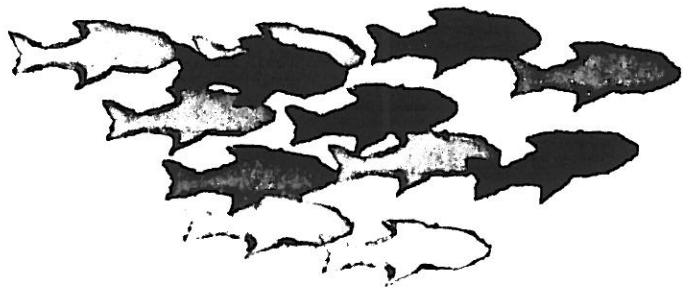
Rachel Jeffers

Plum Porridge

Plum porridge is a Gay Head special dish.

First parboil raisins and pour off the water. Then add fresh water and boil until tender. Heat milk and add sugar to taste, also butter and nutmeg. Then add a bit of flour thickening. Add raisins last.

Rachel Jeffers



Salted Dried Herring

My father-in-law showed me how to salt herring when I was first married.

We used a small wooden keg and sprinkled each layer of herring with "coarse-fine" salt, then left the herring until the eyes turned a little red, then removed the herring and ran a stick about 1/4 inch in diameter through the eyes, about twelve herring to a stick.

Hang them outside to dry.

When ready, bake on brown paper and serve with Indian meal dumplings.

Rachel Jeffers

Egg Chowder

Did you ever eat egg chowder?

My mother used to make that.

She had a lot of hens and they laid a lot of eggs. She cooked the chowder in a big kettle because there were ten of us in the family.

She'd make a chowder base of salt pork, onions, potatoes and milk.

Then I was allowed to stand close to the kettle and break the eggs in, one at a time.

The hot broth would poach the eggs. It was very good.

Lorenzo Jeffers

Herring Roe

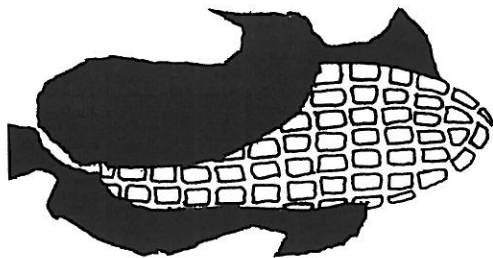
The herring roe is delicious. You cut it out and cook it. You can fry it in butter, broil it or bake it with bacon strips. It's delicious. I like it better than any other roe.

Lorenzo Jeffers

Clambake

In the Indian clambake, the clams, fish and corn were all cooked in the steam from the clams and from rockweed spread on hot stones; this was covered over to confine the steam. In the centuries since the first white man tasted the delectable results of this rude, open-air cooking, he has not improved it.

Rachel Jeffers



Clambake

Here on the shores of Narragansett Bay, the Indians used to gather all the shellfish and cook it in the seaweed.

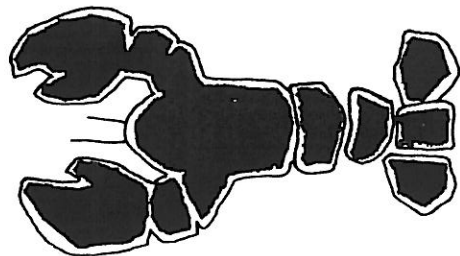
It was really the Indians that began the clambakes.

We have a clambake today with all the different shellfish and corn, just like the Indians had hundreds of years ago.

We cook everything in the seaweed, smothered down on the hot coals.

Then we invite all our friends and feast together.

Red Wing



Nokake

They make also a certain sort of meal of parched maize. This meal they call nokake. It is so sweet, toothsome, and hearty, that an Indian will travel many days with no other food but this meal, which he eateth as he needs, and after it drinketh water. And for this end, when they travel a journey, or go a hunting, they carry this nokake in a basket, or bag, for their use.

Daniel Gookin, 1640

Nokake

If occasions cause them to travel, the best of their victuals for their journey is Nocake, (as they call it) which is nothing but Indian Corne parched in the hot ashes; the ashes being sifted from it, it is afterward beaten to powder, and put into a long leatherne bag, trussed at their backe like a

knapsacke; out of which they take thrice three spoonefulls a day, dividing it into three meales.

William Wood, 1630

Nokake

Take corn kernels that are fried and off the cob, and parch them in a pan. They can be eaten that way or ground up and eaten like a cereal, with sugar and milk.

Cynthia Akins

Nocake

The Indian name "nokehick" for a meal of parched corn was pronounced "no-cake" by the English.

We always enjoyed parching corn on Gay Head. During the winter, the children always had their pockets full of it, to munch on.

We ground it up to eat with salt and sugar during the long winter evenings.

Rachel Jeffers

Raccoon Pie

Be sure to remove every bit of fat inside and outside. All layers of fat must be removed.

Under the armpits of the front legs, on either side of the spine and also in the small of the back, you'll find several small round kernels. These are the scent glands. They *must* be removed before cooking. Be sure you get them from all those places.

Raccoons and muskrats are dark meat, but when properly prepared they are flavorful and excellent dishes.

One raccoon

1 quart water

1 pint vinegar

1 tbs. salt

1 tsp. pepper

1 tbs. brown sugar

1/4 ounce of pickling spices

1 onion diced

4 small potatoes

4 small carrots

1 recipe of baking powder biscuits.

Cut prepared raccoon into serving pieces.

Mix water, vinegar, seasonings, sugar and spices

together. Put raccoon pieces in this brine for at least eight hours. Then drain, put in a stewing kettle and cover with water.

Cook until raccoon meat is tender.

Then add onions, potatoes, and carrots. When all the ingredients are tender, remove them from the broth.

Thicken the liquid with browned flour and butter and season to taste.

Place the meat and vegetables in a dish and cover with the gravy.

Cover the top with your own recipe for baking powder biscuits, with a little extra shortening added, to make them more tender. Cut a vent in the dough.

Bake in 450° oven until brown — about 12-15 minutes.

Helen Attaquin

Have you heard that the Indians brought five deer to the first Thanksgiving feast?

If a deer weighs about 125 pounds (60 pounds dressed), and one pound of venison feeds one person, how many people will five deer feed?

TYPES OF KITS

Curriculum Units are intended to be integrated into the school curriculum. For example, the Japanese Family kit is organized so children can play specific roles in four different families. It includes family history records and role playing cards, household items, and Japanese clothing, all for use in daily activities described in a comprehensive teacher's guide. The kit on Musical Shapes and Sounds includes real instruments, recordings, and photographs, and teaches how to relate sounds to the shapes of the instruments.

Less elaborate *Study Kits* also include artifacts, books, and activity supplies, but working with these kits takes less time. After visiting the *What If You Couldn't...?* exhibit, a group could borrow one of the several kits about different disabilities. Inside the one about visual impairments, children will find lenses which alter their vision to different degrees, blindfolds, canes, ideas for things to do when blindfolded, and books that describe how blind children manage their activities.

Activity Kits have supplies for experimenting with magnets, papermaking, and Chinese games, to list just a few.

Exhibit Kits do not suggest activities, but provide artifacts, books, and pictures for the study of such diverse subjects as Puerto Rico, volcanoes, or insects.



Agnes de Bethune

Kits

The Museum staff create boxes full of learning materials that can be rented from the Kit Rental Department. They cover 90 subjects including the main educational themes in which the Museum specializes.

The content varies from simple collections of objects and pictures to comprehensive curriculum units with structured lesson plans. Most kits provide instructions and materials for simple activities. Many include replicas of collections objects or authentic contemporary folk objects. Some of the kits have been published and can be purchased for use in other parts of the country.

"SEQUAN / SPRING" T. C. S.
1 FOLDER OF SERIAL
IN KIT



Traditional Times

Tonitchka Ntussawese, I am called Wild Cranberry.

I'd like to talk with you about Sequan our Spring. The time to catch fresh water fish.

In early Spring, which we call Namassack Keeswush, 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 or villages and moved near the streams and rivers to catch the fresh water fish. They took amusuog or herring, wawwhunnekesuog or mackerel, neeshauog or eel and qunnamaug-such 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.

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. 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 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 bark from the roots of sassafras trees for tea.

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.

Modern Times

Today we'd like to share with you some of the things 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.

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.

Today, there are rules regulating when and how our people can take the herring. When our people lived in the old way, these kind 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?

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.

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.

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 I thank you. Nummautanume. I have spoken enough.

"Quaquusquan / Summer"
ASTE Kit Jordan
1 more POLDER

7. d.



Traditional Times

Tonitchka.Ntussawese Cynthia Akins .

I'd like to talk with you about Quaquusquan 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 abockquosiuash with them. Abockquosiuash are the mats that cover the house frame. The frame of the wetu or house had been left standing the summer before. When they arrived, the women simply put the mats back on their wetu.

Quaquusquan 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 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.

Women collected shellfish, too. They dug in the mud for sickissuog or clams, raked the oyster beds for opponenauhock or oysters and speared ashaunt-teaug or lobsters. Some shellfish were eaten right away; some were preserved by being dried in the sun or smoked over a slow burning fire.

The men and older boys went out into the Atlantic Ocean in their canoes to fish for pauganquit or cod, kauposh-shauoog or sturgeon or osacontuck or haddock and the flounder that swims along the ocean floor. Sometimes blackfish, a species of whale, washed up on the shore. It was a delicacy that everyone enjoyed.

7.d

Neepunna Keeswosk 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.

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.

Although Quaqusqwan 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.

Modern Times

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?

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.

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.

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.

Some of the best fried clams and quahog chowder are served at Earl Mills restaurant, The Flume, in Mashpee. Earl sent a 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.

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?

2d

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 this 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?

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?

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. I thank you.

Side bar ?

GLOSSARY

tonitchka (toe•nee•catch•uhh) hello
 ntussawese (nuh•tuss•ah•wee•see) I am called
 quaqusquan (kwosh•kó•kwonn) summer
 abockquogiuash (ab•ah•kwos•see•wush) mats that cover the house frame
 wetu (wee•too) house
 kaukontuock (koo•yoo•konh•too•onk) crow
 sickissuog (sick•ees•inn•yonk) clams
 opponenauhock (opp•inn•ee•yoo•honk) oysters
 ashaunt-teang (ass•uhh•nngk•itt•ink) lobsters
 psuganqut (pah•oof•nunn•nut•ow•ay) cod
 kauposh-shauoog (nngk•piss•shah•oonk) sturgeon
 oascontuck (oss•suck•osk•nngk•tuck) haddock
 neepunna keeswook (nee•poo•nuh keess•wokk) the time when corn is ripe
 taubot (torr•butt) I thank you

7. d
Child's mobile folder

Summertime on Gay Head



I'm trying to think of some of the things we did as kids. At all times of the year we did a lot of hiking around in the woods all over Gay Head. It really gives me a strange feeling now to see so many "No Trespassing" signs up all over the town in places we used to explore.

Sometimes we made "houses" (as we called them) in the woods. Clumps of trees and brush seemed to be grouped in such a way that they became a make-believe house with different rooms. Sometimes, we'd have picnics in our houses.

In the area of the town where Big Tree is located, there was, off in the woods, a stream that ran between two small hills. On one hill, there was a tall sapling. Opposite it, on the other hill, we'd pile up leaves. Then we'd take turns pulling back on the sapling so that it would send us flying through the air, across the stream into the pile of leaves on the other side.

Of course, we also spent lots of time climbing on the cliffs and roaming the beaches. Skating and sliding were favorites in the winter.

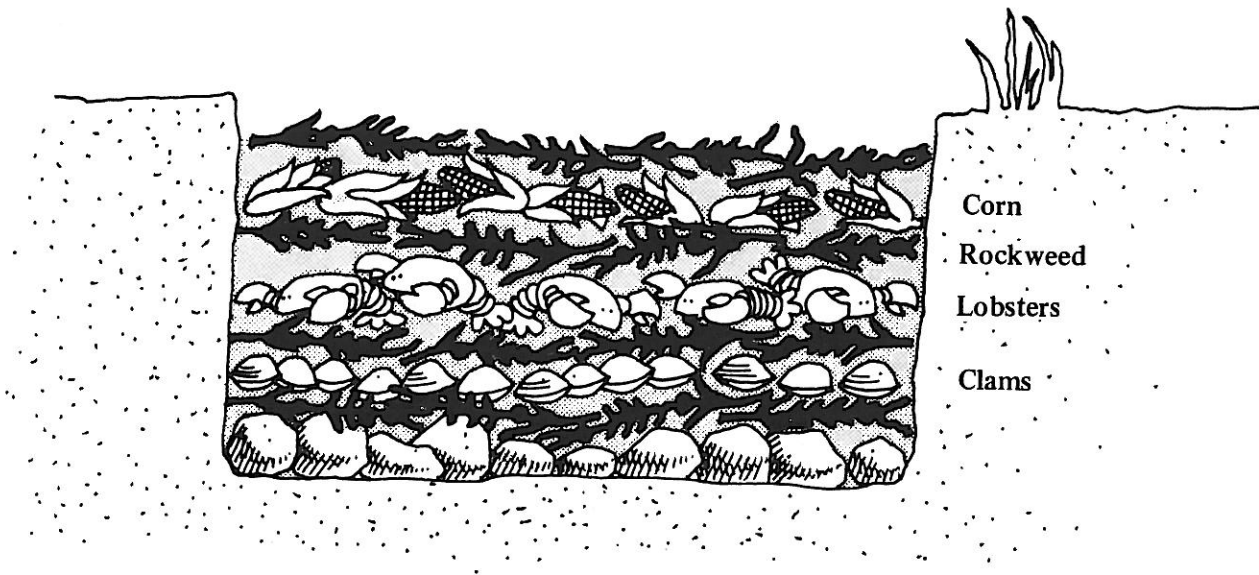
A cousin who used to go to school off-island would visit summers in Gay Head. I can remember how weird her games of jacks, jumprope and hopscotch were to me the first time I saw them.

Cynthia Akins

7. d



Clambake



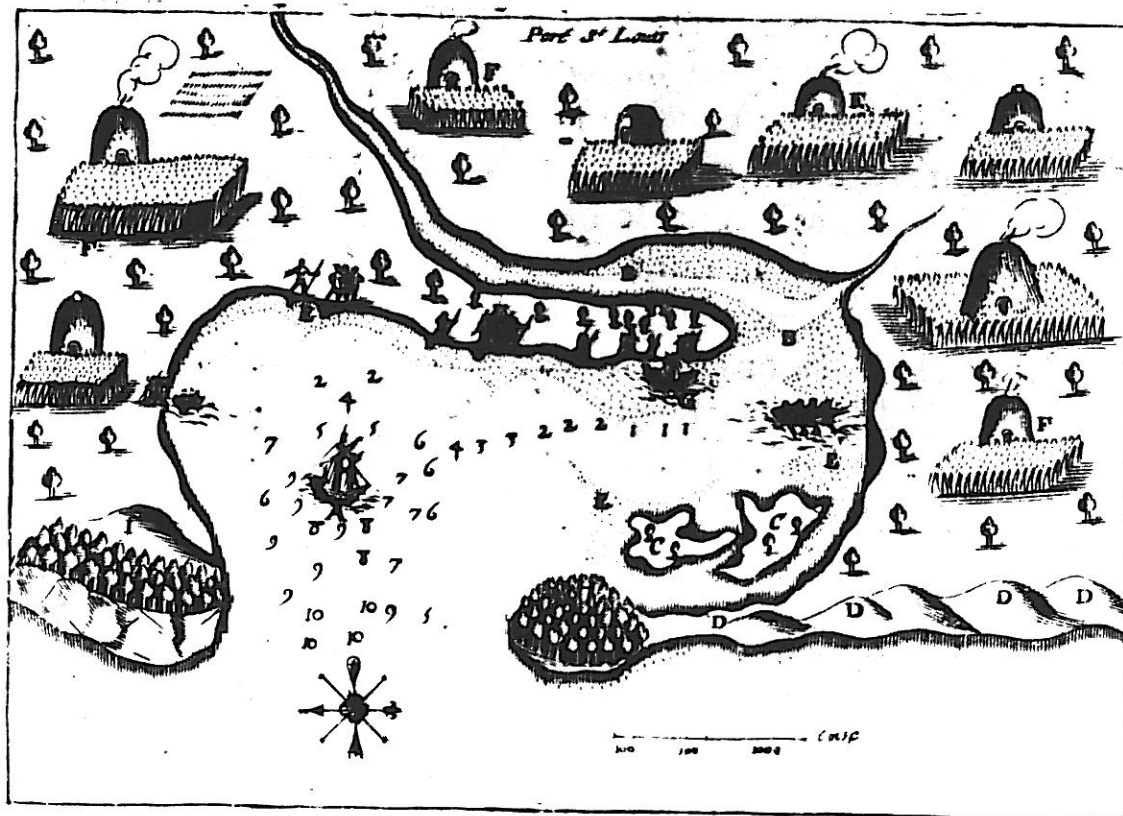
Clambakes are a traditional Wampanoag way of steaming corn and shellfish together in a big pit layered and covered with seaweed.

Gather the ingredients you will need for your clambake. Go to the seashore to get the clams, lobsters, and rockweed. Go to the clearing to get corn.

Put a layer of hot rocks in the bottom of your pit. Cover the rocks with wet rockweed to make steam. Then, put in your ingredients in layers, and cover it all over with rockweed. Steam till done.

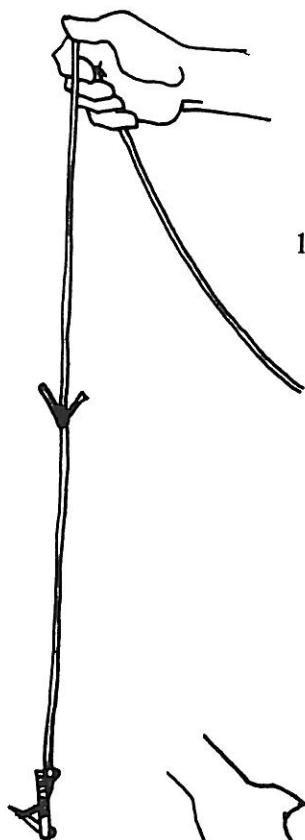
7.2

Samplain's Map of Plimoth Harbor

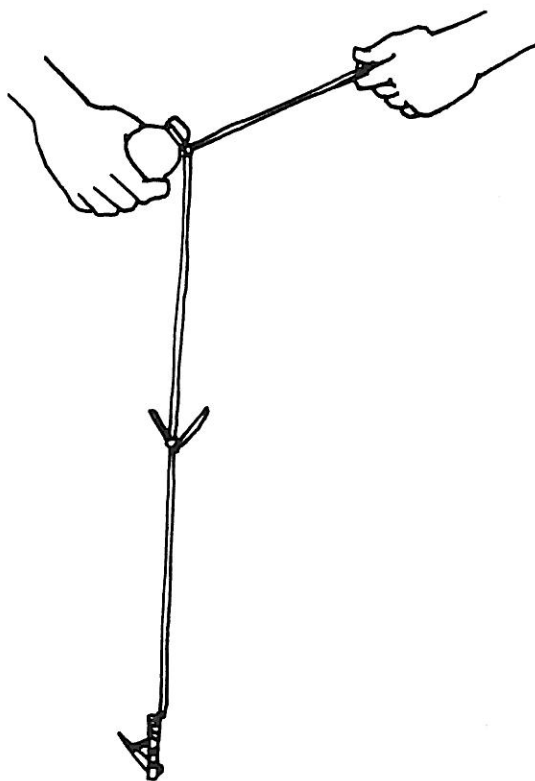


Hook, Line and Sinker

1. Tie the hook to the line.



2. Tie the weight to the line above the hook with a simple knot.



3. Go fishing in a bucket. Try attaching the weight at different places on the line. Where would the weight have to be to go bottom fishing?

