

Kesos/All Seasons



The Sachem

Kahnekatah.Ntussaswese Wequashim.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, 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, or councillors, first. Wherever our people were, the sachem and his wauontakick saw to it that the laws of the otan, 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 Englishmen came from Acawmenoakit, 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.

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. 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

councillors together to talk over the 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 councillor gave Metacomet's machequoce, or wampum belt, wutammagon, 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."

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?

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? 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.

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 organization must follow the rules of parliamentary procedure. We've included an explanation of the problem and some rules of order for you to use in your meeting.

The Powwau

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.

GLOSSARY

kahnekatah (kah•nee•kay•tah) how do you do?
 ntussawese (nuh•tuss•ah•wee•see) I am called
 tohkekomeupog (toe•kee•kó•me•pog) running water
 minnote (minn•orr•tee) baskets
 enomphosachick (inn•nomm•fah•sah•kik) necklace
 cauquat-tash (kaw•kwuh•tash) arrows
 sasaunkapamuck (sass•uhh•unk•puh•munk) sassafras
 nikkomo (nikk•kó•mo) feast
 wonogquash (wuh•nog•kwosh) winter storage pits
 mechimucks (meech•ee•muks) food
 otanemes (o•tann•uhh•mees) village
 weatchimin (wee•atch•uhh•minn) corn
 maumachiash (mor•much•ee•ash) trade goods
 missunkqua minneash (miss•unn•kwuh minn•ee•ash) winter corn

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.

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.

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?

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

Many different kinds of crafts are sold at a Pow Wow. There might be a yarn doll, a handmade pot, 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?

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, Taupowow, was named in the traditional Wampanoag way. The ceremony was attended by many People – Native Americans and non-Indians. Tall Oak sent a picture of Taupowow 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.

Nummautanume – I have spoken enough.

Taubotneanawayean – I thank you.

Massasoit

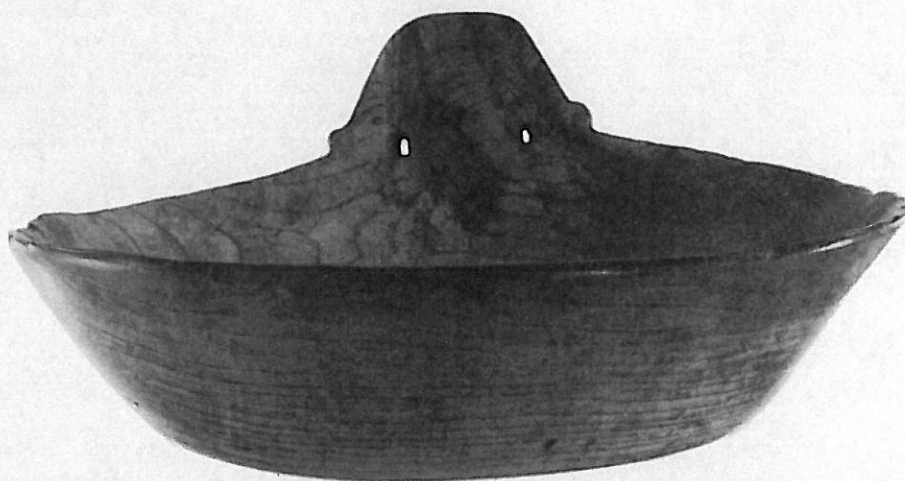
Massasoit



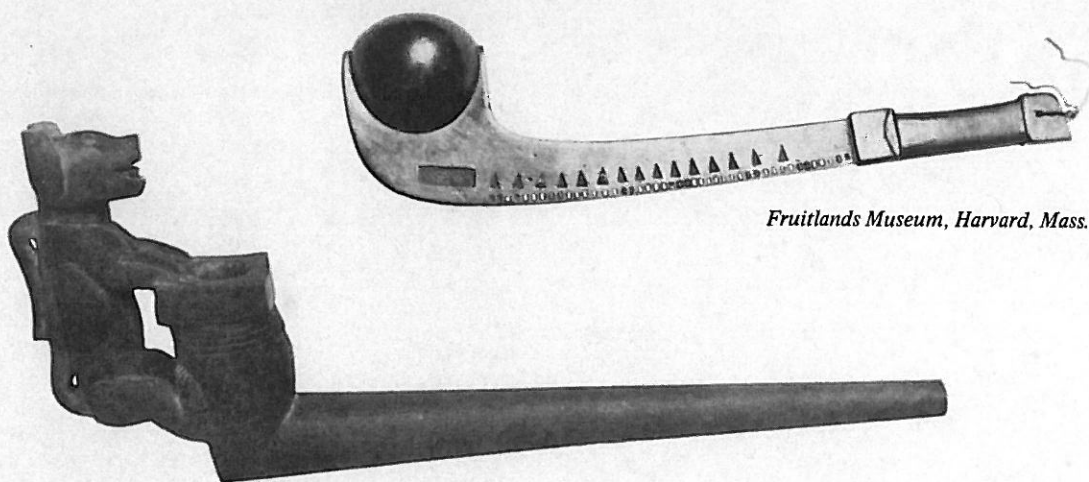
In his person he is a very lusty man, in his best years, an able body, grave of countenance, and spare of speech. In his attire little or nothing differing from the rest of his followers, only in a great chain of white bone beads about his neck, and at it behind his neck hangs a little bag of tobacco.

Mourt, 1622

Phillip's Belongings



Peabody Museum, Harvard University



Fruitlands Museum, Harvard, Mass.

Museum of the American Indian, Heye Foundation

Metacomb's food bowl, war club and pipe

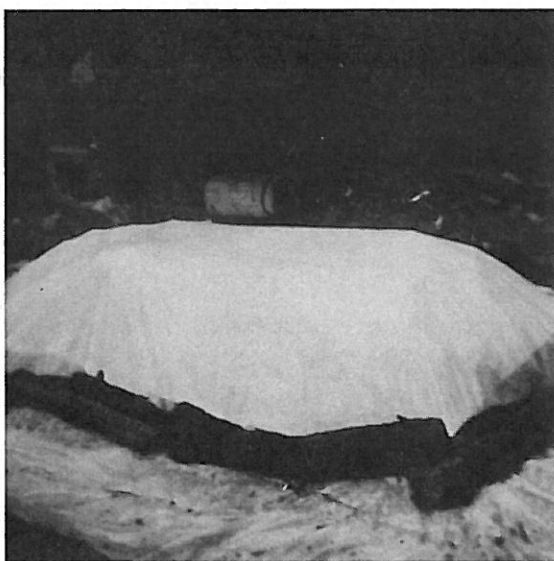
Mashpee Powwow



Jill Einstein Gladys Widdiss

Mashpee Powwow

Guess What This Is . . .



Guess what this is . . .

Naming of Taupowaw



Gladys Widdiss

The naming ceremony of Taupowaw, Tall Oak's son

Situation Card

Rules of Order

All meetings of organizations follow certain rules of order. These are the rules for your Gay Head Tribal Council. Before your meeting appoint one member of your class as President – then follow these rules.

1. No one may speak unless called upon by the President.
2. Anyone who wants to speak must raise his hand. When he is called on, he must stand to speak, and address the President as Mr. President or Madam President.
3. An idea or suggestion that will help solve the problem is called a motion. If the person who is speaking wants to make a suggestion, he says, "I move that. . .". For example someone might say "I move that the Cranberry Bogs not be turned into a Recreation area."
4. Once a motion has been made, someone else must say "I second the motion." Then the discussion about the motion can begin.
5. Everyone must have a chance to speak on what he thinks about the motion. No one can speak a second time until everyone who wishes has had a chance to speak once.
6. No one can start a discussion about another motion until the first motion is passed or voted down (defeated).
7. After the motion has been discussed, a vote may be taken on the motion. You can vote by secret ballot, by a show of hands or by people simply saying yes or no out loud. If you vote by hands or by voice, the President must say, "All those in favor of the motion, say aye". "All those opposed to the motion say nay."
8. Once the motion is passed or voted down someone may introduce another motion and the discussions can start again.
9. The meeting continues until the problem is resolved or the meeting is ended. To end the meeting someone must say, "I move that this meeting be adjourned", and someone else must say, "I second the motion" and a vote is taken. If a majority agree, the meeting is ended.

Gay Head Tribal Council Member

You are a Wampanoag Indian who lives in Gay Head on Martha's Vineyard.

Your family has lived in the town for many, many years.

You are a member of the Gay Head Tribal Council. The council was formed to protect the interests of Wampanoag People.

The state of Massachusetts incorporated Gay Head into a town in 1870. At that time, several agreements were made between the state and the people living in Gay Head.

One agreement said that the Clay Cliffs, the Cranberry Bogs and the Herring Creek would always belong to the inhabitants of Gay Head.

Another agreement said specifically that these areas were Indian Common Lands and that they would always belong to the Wampanoag people of Gay Head.

Today, many Wampanoags have moved out of Gay Head and have even left the island in order to find jobs. Many non-Indians have moved into Gay Head, and today, there are more non-Indian people than there are Indian people.

Some of these non-Indian people feel that as residents of the town, they have a right to these Common Lands too.

Imagine that a committee composed of non-Indian residents of the town has told the Gay Head Tribal Council that it wants to use the Cranberry Bogs for its own purposes. Imagine that a Gay Head Tribal Council meeting has been called to discuss this problem. Do you feel that the committee's request is fair? Do you feel that Wampanoag descendants are the only people who have a right to the common lands, or do you think that anyone living in the town has the same rights as the Wampanoags? Attend the Gay Head Tribal Council meeting and decide what to say to the committee.

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Situation Card

King Phillip

You are Metacomet, the supreme sachem of the Wampanoags.

The English have named you King Phillip.

You are very angry with the English.

You no longer trust the English.

You think the time has come to fight with the English and force them to leave your country.

You have called your councilors together to listen to their advice.

You will ask them what they think you should do about the English.

These are some of the things you might say to your councilors.

Metacomet really did say these things.

When the English first came, my father, Massasoit, took care of them.

He stopped other Wampanoags from hurting them.

He gave them corn and he showed them how to plant.

Now things have changed.

Sometimes the English make us drunk and cheat us.

The English courts do not believe the word of an Indian if he says an Englishman has wronged him.

Many miles of our land have been taken.

The English always say that we sold them more land than we really did.

The English now have a hundred times more land than I have for my own people.

The English cattle spoil our corn. They tell us to put up a fence to keep their cattle out. I do not want to fence our fields. The English should keep their cattle off our land.

When my brother, Alexander, was supreme sachem, he was poisoned by the English and he died.

The English have wronged us.

Tell me, councillors, what do you think I should do?

Listen to the replies of your councilors. After everyone has spoken, YOU will decide what to do.

Councilor Number 1

You are one of King Phillip's trusted councilors.

You have a wife and two children whom you love.

You are now going to attend a council meeting with Phillip.

Phillip is going to tell you the problems he's having with the English and ask for your advice.

After Phillip speaks, each of his councilors will speak.

When Phillip asks for your advice, you will tell him that you think it is better to live in peace than to fight with the English.

These are the kinds of things you could say to Phillip in your opening speech:

I am not a fool.

I like to eat warm food, be with my family and sleep in my own wigwam.

I do not want to be hunted by the English so that I cannot rest or sleep or eat.

I do not want to feed upon acorns and roots or sleep in the cold woods.

It is better to be friends with the English.

It is better to laugh and be merry with them and have copper and hatchets and whatever else I want.

After you've listened to what the other councilors have to say, you may want to speak again. You can repeat some of the things you've said before, or you can change your mind and make up a new speech. After all the councilors are finished speaking, King Phillip will decide what to do.

Councilor Number 2

You are one of Phillip's trusted councilors.

You are now going to attend a council meeting with Phillip.

Phillip is going to tell you the problems he's having with the English and ask for your advice.

After Phillip speaks, each of his councilors will speak.

When Phillip asks for your advice, you will tell him that you do not trust the English anymore. You think they want too much land.

These are the kinds of things you could say . . .

When the English first came, we treated them as friends, not enemies.

They told us they came here to enjoy their own religion.

They asked for a little land.

We took pity on them.

We gave them land and corn and meat.

In return they have given us poison.

They told more English about our country.

Now they want more land.

They want our country.

They are not our friends.

They are not our brothers.

They are now our enemies.

After you've listened to what the other councilors have to say, you may want to speak again. You can repeat some of the things you've said before, or you can change your mind and make up a new speech. After all the councilors are finished speaking, King Phillip will decide what to do.

Councilor Number 3

You are one of King Phillip's trusted councilors.

When you were younger you fought bravely with Phillips's father, Massasoit. Now you are an old man.

You are now going to attend a council meeting with Phillip.

Phillip is going to tell you the problems he's having with the English and ask for your advice.

After Phillip speaks, each of his councilors will speak.

When Phillip asks you for your advice you will tell him that you think he should keep peace with the English because the English are now stronger than the Wampanoags.

These are the kinds of things you could say to Phillip . . .

The English came and they took our lands.

We cannot stop them.

They fight with fire and thunder.

My sorcery does not work against them.

I feel powerless before them.

They turn our clearings into fields.

They cut down our forests with their axes.

They live upon our hunting grounds.

They build their houses on the places where we fish.

We are few and powerless before them.

We must bend before the storm.

Peace with the English is my wish.

After you've listened to what the other councilors have to say, you may want to speak again. You can repeat some of the things you've said before, or you can change your mind and make up a new speech. After all the councilors are finished speaking, King Phillip will decide what to do.

Councilor Number 4

You are one of Phillips' trusted councilors.

You are now going to attend a council meeting with Phillip.

Phillip is going to tell you the problems he's having with the English and ask for your advice.

After Phillip speaks, each of his councilors will speak.

When Phillip asks for your advice, you will tell him that you feel very angry because the English always want to buy Indian land. You believe that the land must never be sold.

These are the kinds of things you could say to Phillip:

Our land is more valuable than English money.

It will last forever.

The land gives life to men and animals.

We cannot sell the lives of men and animals.

Therefore we cannot sell the land.

The land was put here for us by the Great Spirit.

We cannot sell it because it does not belong to us.

We have given the English many presents.

We must never give them the land.

Never.

After you've listened to what the other councilors have to say, you may want to speak again. You can repeat some of the things you've said before, or you can change your mind and make up a new speech. After all the councilors are finished speaking, King Phillip will decide what to do.