

Taquonk/Fall



Traditional Times

Neetop.Ntussawese.Tall Oak.

I'd like to talk with you about Taquonk 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 or wigwams were left standing from the previous year, the people simply took their abockquosiuash 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 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, rabbits, woodchucks, turkey, and partridge, but attuck, the deer, was the most prized. The tools they used were bows and arrows, traps, and spears. While the men were hunting, the women and children collected the forest foods that were now ready: wusswaquatomineug or walnuts, anauchemineash 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 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 or breechcloth, caukoanash or leggings and mocussinass 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 animal's 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. 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.

Modern Times

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.

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.

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.

GLOSSARY

netop (néé•top) hello
ntussawese (nuh•tuss•ah•weé•see) I am called
taquonk (tah•kwonk) fall
wetu (weé•too) wigwams
abockquosiuash (ab•ah•kwoss•see•wush) household mats
papone (pah•póó•nee) winter
attuck (att•tuck) deer
wusswaquatomineug (wuss•wah•kwah•tom•inn•oog) walnuts
anauchemineash (ann•nuh•chim•in•ee•ash) acorns
autah (ow•too) breech cloth
caukoanash (kaw•ko•un•ash) leggings
mocussinass (mok•kuh•sinh•uss) moccasins

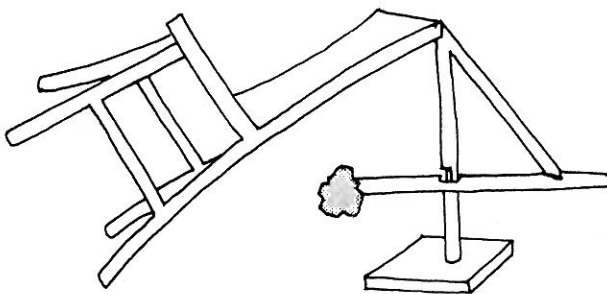
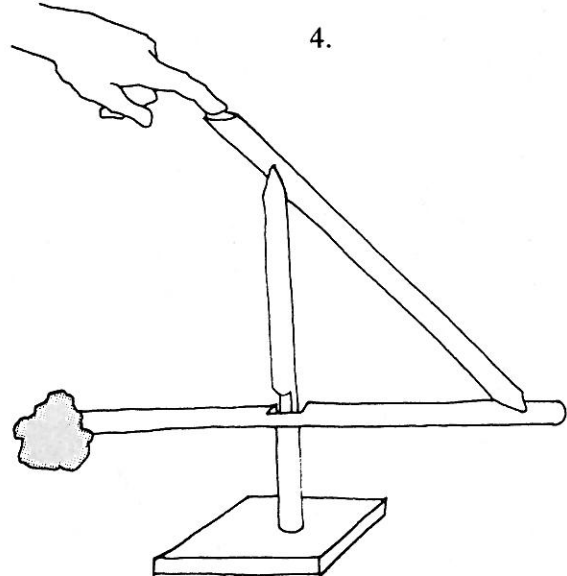
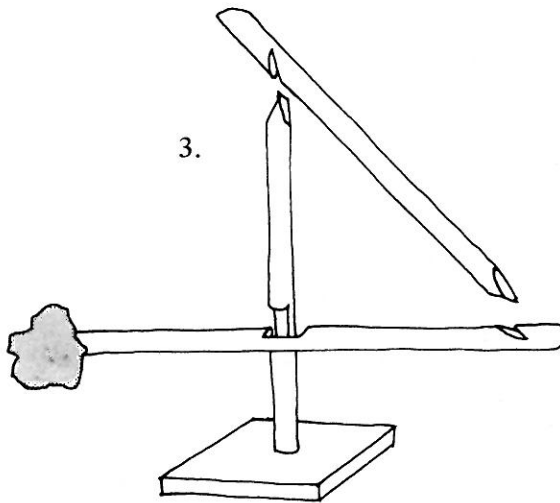
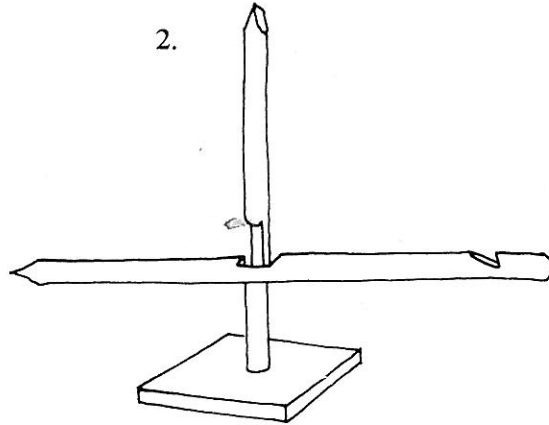
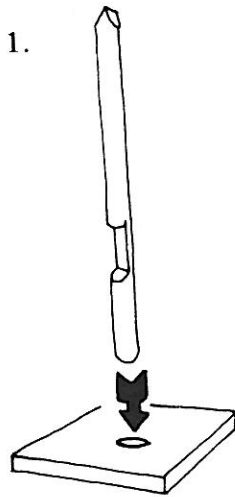
Even though most of us no longer use hand-cleaned, smoked leather, we still decorate our Indian clothing in some of the same ways our people did a long time ago. You can compare what we're doing now with what Wampanoag people did then by looking at our photographs of very old and very new Wampanoag Indian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

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 Pilgrims' 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 an 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?

Setting the Figure-4 Trap Trigger

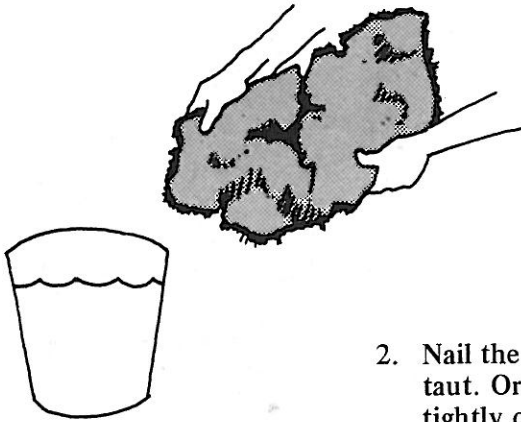
Setting the Figure-4 Trap Trigger



5. Tip the bait with a stick. Don't get caught!

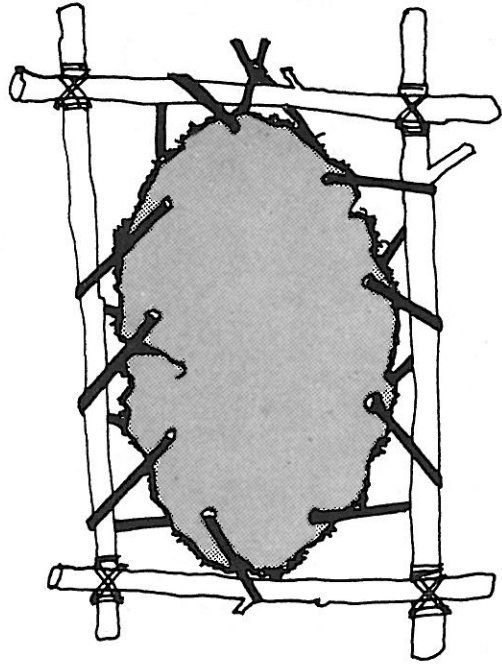
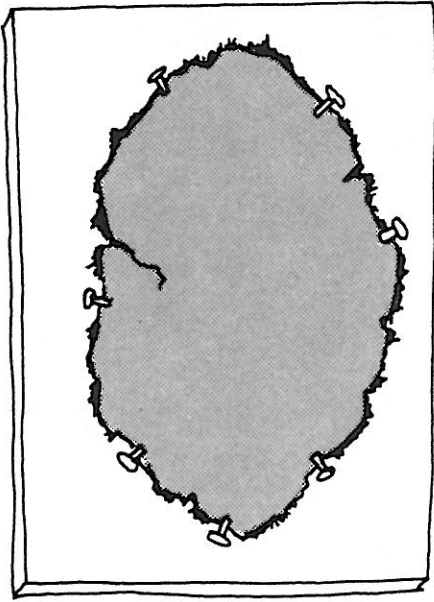
Scraping Deerskin

Scraping Deerskin



1. Soak the skin in water until soft.

2. Nail the wet skin onto a board, hairy side down, pulling it taut. Or make holes in the skin and stretch it by lacing it tightly onto a frame of sticks lashed together.



3. Scrape the skin with the oyster shell until it is clean.



Trying on Breechcloth and Leggings

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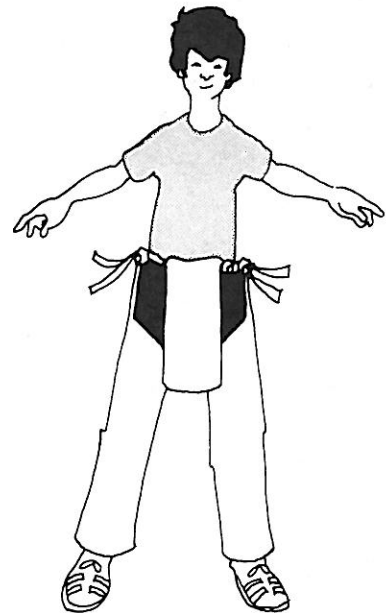
1. Place breechcloth between your legs.



2. Tie and knot belt around your waist and under the breechcloth flaps.



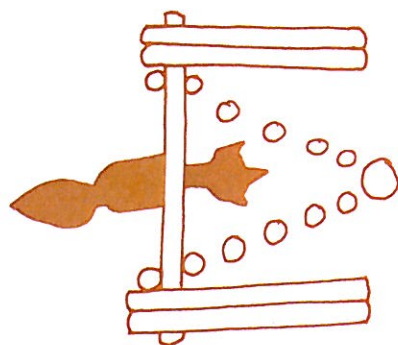
3. Pull on the leggings with ties at top.



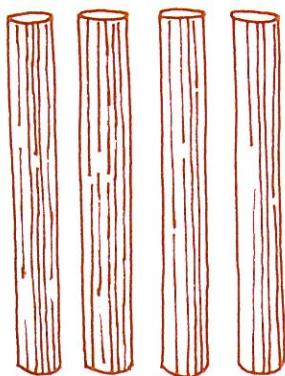
4. Tie leggings' ties to breechcloth belt.

Setting the Deadfall Trap

All traps are set off by a trigger. When an animal sticks his head into the enclosure to get the bait, he releases a trigger, and the log resting on top of the trigger falls and crushes him.



Tree stump



Heavy balancing logs



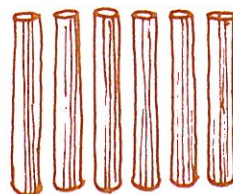
Trigger stick



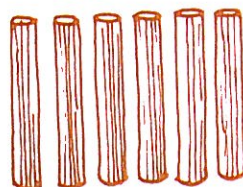
Bait stick



Bait



Enclosure sticks

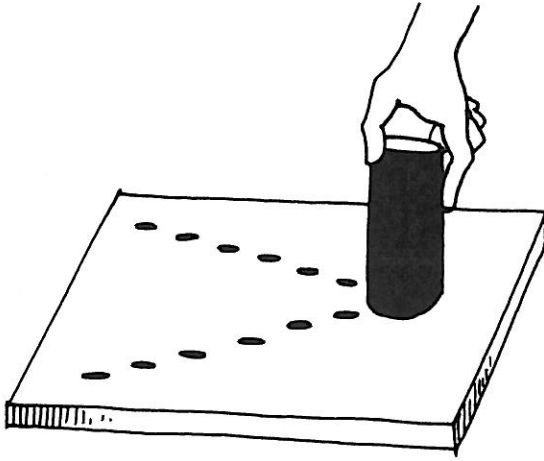


Log on the ground

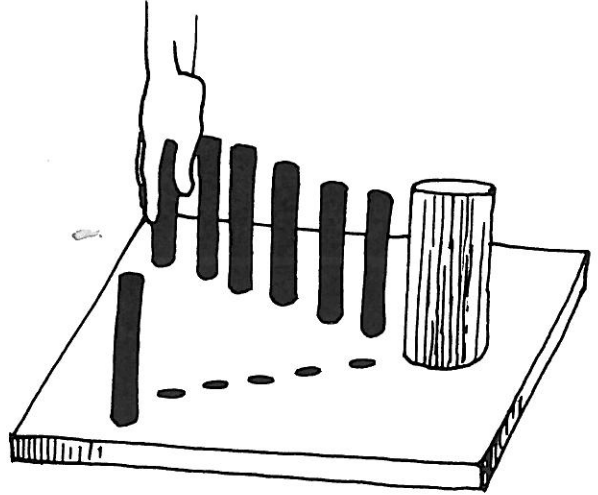


Deadfall log

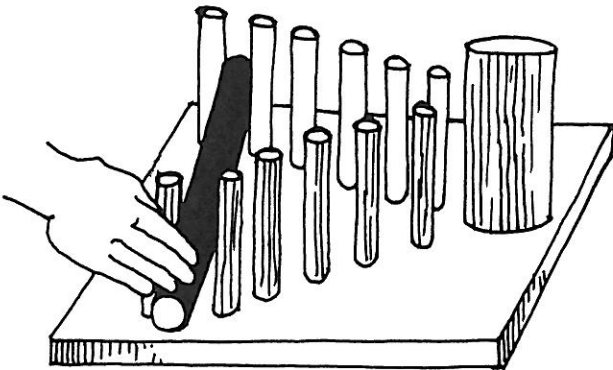
Setting the Deadfall Trap



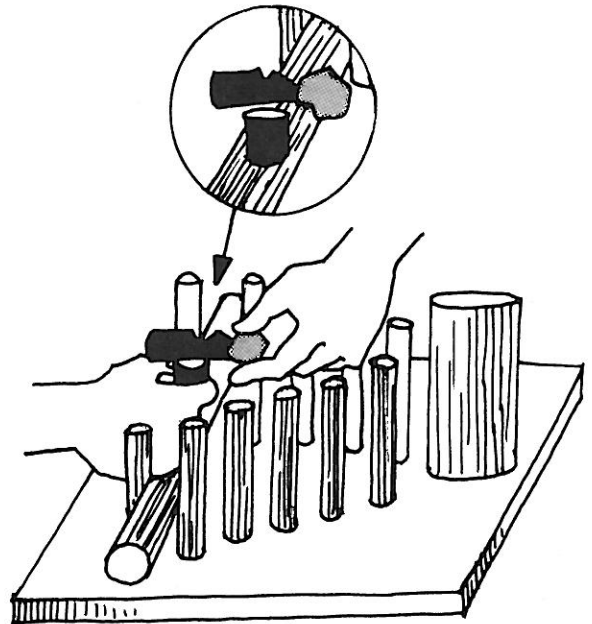
1. A tree or tree stump is a good place to start building a deadfall trap. Place the tree stump in the hole at the point of the triangle.



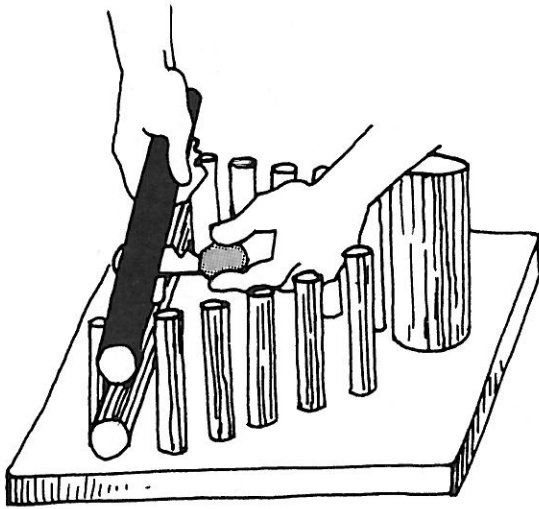
2. Shorter branches form the trap enclosure. Place the twelve short sticks in the sides of the triangle.



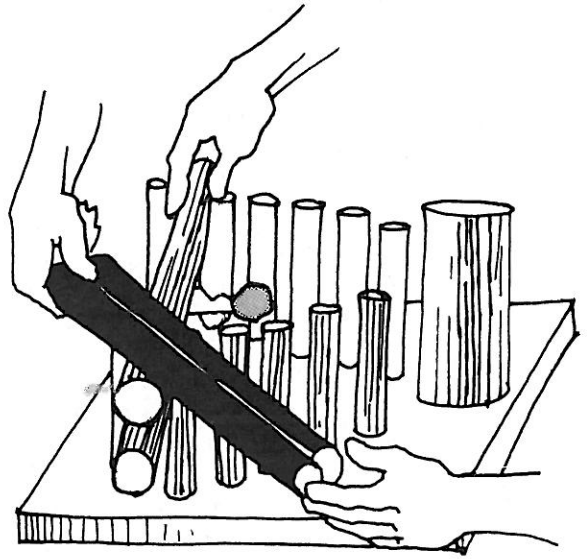
3. Place one of the long logs on the ground, near the end of the enclosure.



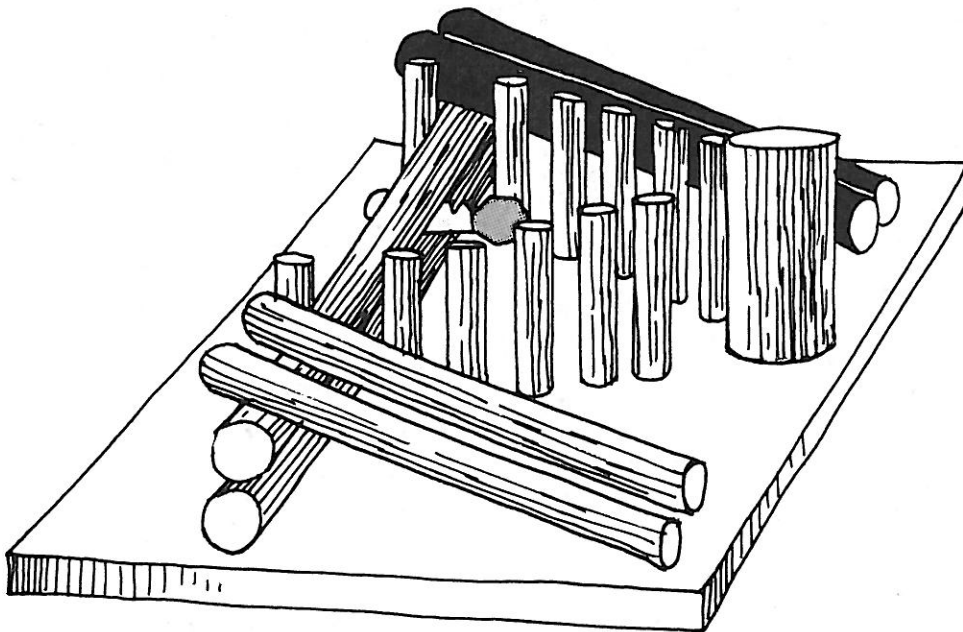
4. Place the trigger stick straight up in the center of the long log. Put some bait on the pointed bait stick. Holding the trigger stick with one hand, place the bait stick on top of the trigger stick, with its pointed end facing the tree stump.



5. Keep holding the bait and trigger sticks in place, with your thumb and forefinger. With your free hand, place the other long log (the deadfall log) on top of the bait and trigger sticks.



6. Keep holding the bait and trigger sticks and the deadfall log in place. Let someone else place two of the shorter, heavier logs on each end of the deadfall log.



7. When both sides are equally balanced, let go. Poke your finger into the enclosure and move the bait stick, as an animal would, if he were after the bait. Watch out!

Cranberry Day

Cranberry Day



Every year, the first week in October, there's Cranberry Day. This is the one big ceremony that I remember. When we were youngsters, Cranberry day was a real holiday. There was no school and nobody went to work. Everyone got up around four o'clock. Grandpa got the oxen ready and we took all of our food for lunch. We loaded the oxcarts with the food and as many of us as would fit in after the food was in. The rest of us walked. We all went down to the cranberry bogs. We would go down and pick until 11 or 12 o'clock. Everyone from the oldest to the youngest picked cranberries. We picked on our knees, by hand and of course, most of us youngsters ate more than we picked. Around noontime all the families would gather together for lunch. One of the large sand dunes made an ideal place for it. Everyone shared food back and forth. It was one big picnic. After lunch the little ones were allowed to play for the rest of the day, but the older ones would still pick for another two hours or so. The first day, only Gay Head people were allowed to come pick. After that, anyone from any part of the island could come. Of course now there are no more oxcarts. They go down to the bogs with their cars and trucks. But we still celebrate Cranberry Day.

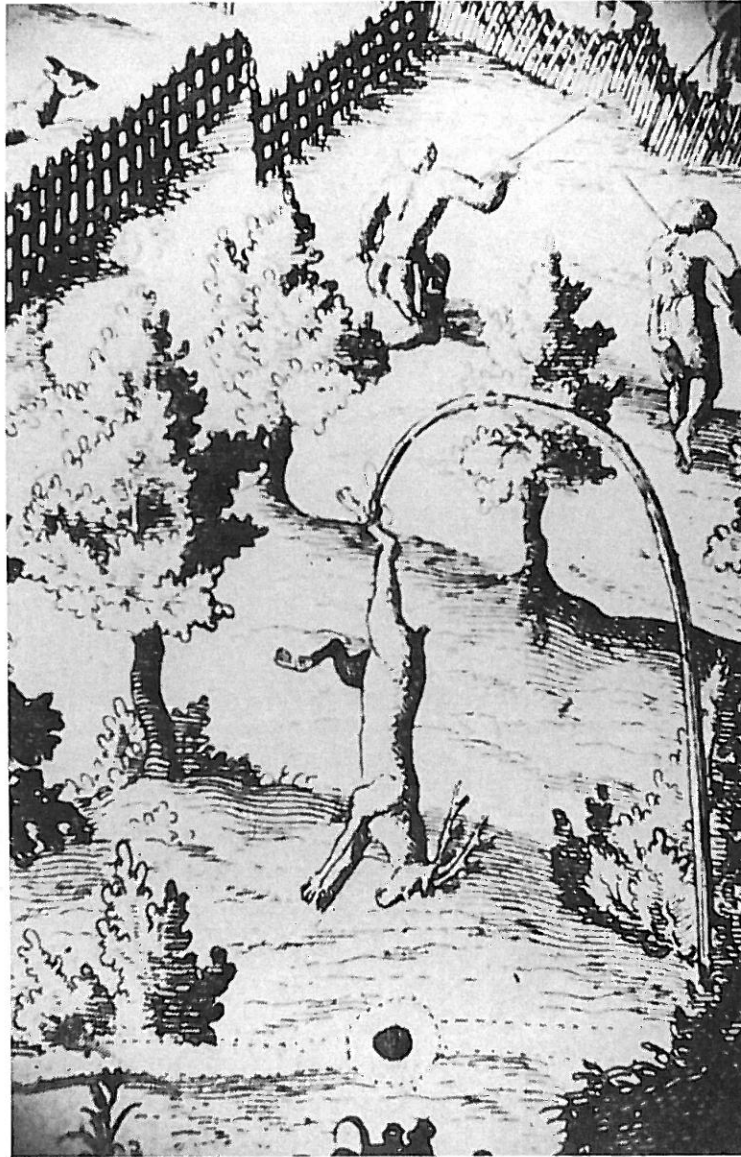
Gladys Widdiss



M.I.T. Press

Caught in a Snare

Caught in a Snare



As we wandered we came to a tree, where a young sprit was bowed down over a bow, and some acorns strewed underneath. Stephen Hopkins said it had been to catch some deer. So as we were looking at it, William Bradford being in the rear, when he came looked also upon it, and as he went about, it gave a sudden jerk up, and he was immediately caught by the leg.

Mourt, 1622

Figure 4 Traps in Use



The Children's Museum

Figure 4 traps in use

The Deadfall Trap in Use



The Children's Museum

The deadfall trap in use

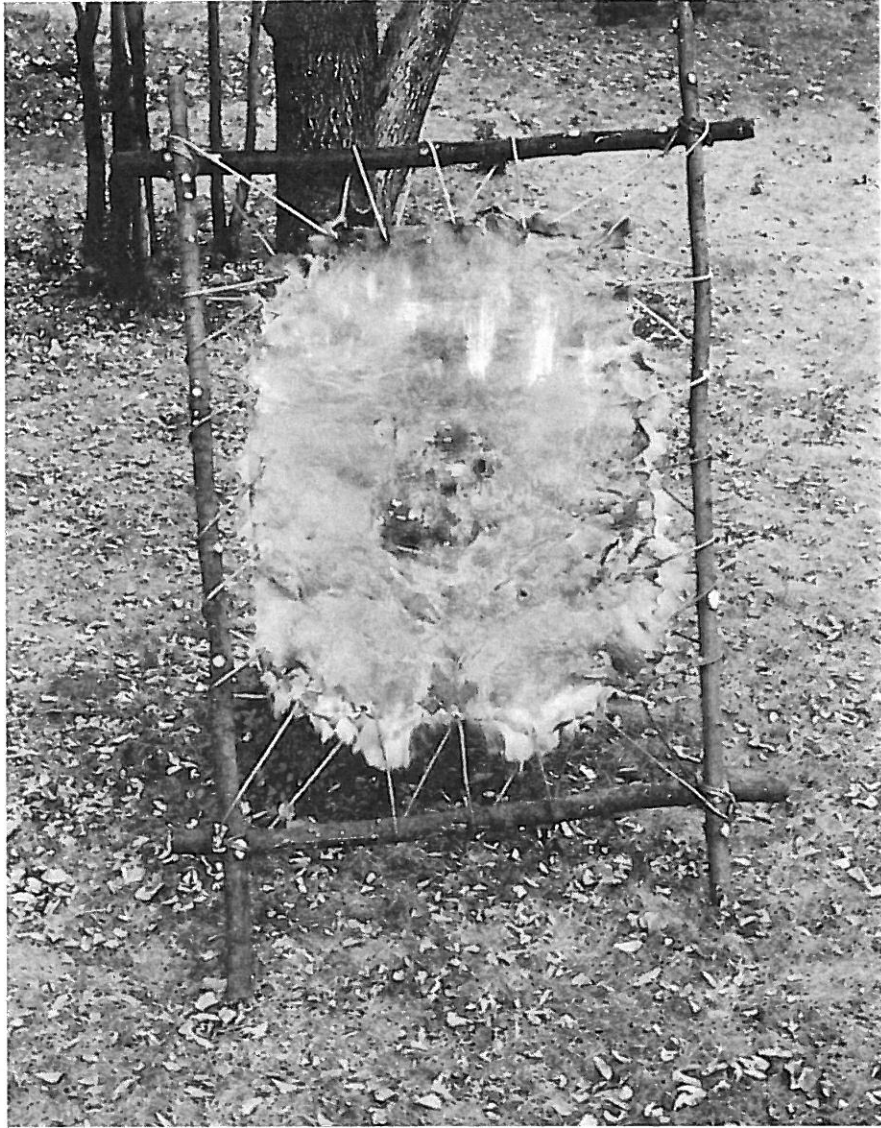
A Snare in Use



The Children's Museum

A snare in use

A Deerskin Stretched on a Frame



The Children's Museum

A deerskin stretched on a frame

A Tale of Two Thanksgivings

A Tale Of Two Thanksgivings

By SUE SCHEIBLE
Patriot Ledger Staff Reporter

PLYMOUTH — There were two Thanksgiving observances here yesterday.

One was the traditional, marked by a church service, hymns, prayers and feasting. The other was that of protest, with a "day of mourning" atop Cole's hill, chants and drumming, and fasting.

Native Americans participated in each, while the first Indian in 352 years to be main speaker at town ceremonies called for a new spirit of brotherhood and respect for those who reject the "white man's way."

"There's been a lot of talk about the so-called militants and the 'good' Indians," Wayne Newell, a Passamaquoddy from Maine, said in the union services at the First Parish Church.

"I urge you to take a new outlook at those militants. They're saying something." Noting that he himself took part in 1970 in the Indians' first national day of mourning at Plymouth, Mr. Newell said, "I was there because I believed in what they were saying. They were trying to stir the thoughts, the hearts and the emotions of people in the United States."

(Continued On Page 42)

Indians 'Mourn' While Tourists Feast

(Continued From Page One)

Now, three years later, Mr. Newell stood in the pulpit as guest speaker at the town observances. A short distance away, other Indians were gathering outside on Cole's Hill to continue a third national day of mourning by themselves.

Mr. Newell said the messages of both were the same: "We want to be free...to exercise our basic human dignity. The militants in 1970 said the same thing, but we the people were not geared to thinking there was a real message there."

"People listening in 1970 and 1973 will hear the same thing: look anew at our blessings, examine where we are going as brothers. Let us listen to what is happening to people of all races, to what is happening in government. It is not Richard Nixon — it is the system that we the American people have allowed it to happen."

The church was filled for the 10 a.m. service, and along with Mr. Newell in the front pew were Lorenzo Jeffers (Chief Miltark),

supreme sachem of the Wampanoag tribe, and several other Native Americans.

The Indians who did not participate in the town activities had been offered the use last evening of the church hall for a supper to break their fast, crafts exhibits and a drumming ceremony, but they did not accept.

Following the church service, while townspeople returned to their homes and tourists trooped to the many historical sites in the town, the Indians began to arrive at the hill for their afternoon of fasting and mourning.

Unlike 1970 and last year, there were no major incidents.

Atty. Peter Brown of United American Indians of New England, which helped organize the day of mourning, said that when a police van arrived near Cole's Hill with police dogs inside, he phoned police headquarters and asked that the van be removed, which it was. Mr. Brown said he had been told yesterday the dogs would not be brought and that he feared their presence could have been an "inciting" factor.

Last year, several Indians complained to the attorney general about the manner in which the trained dogs were used by the police to keep order during a demonstration.

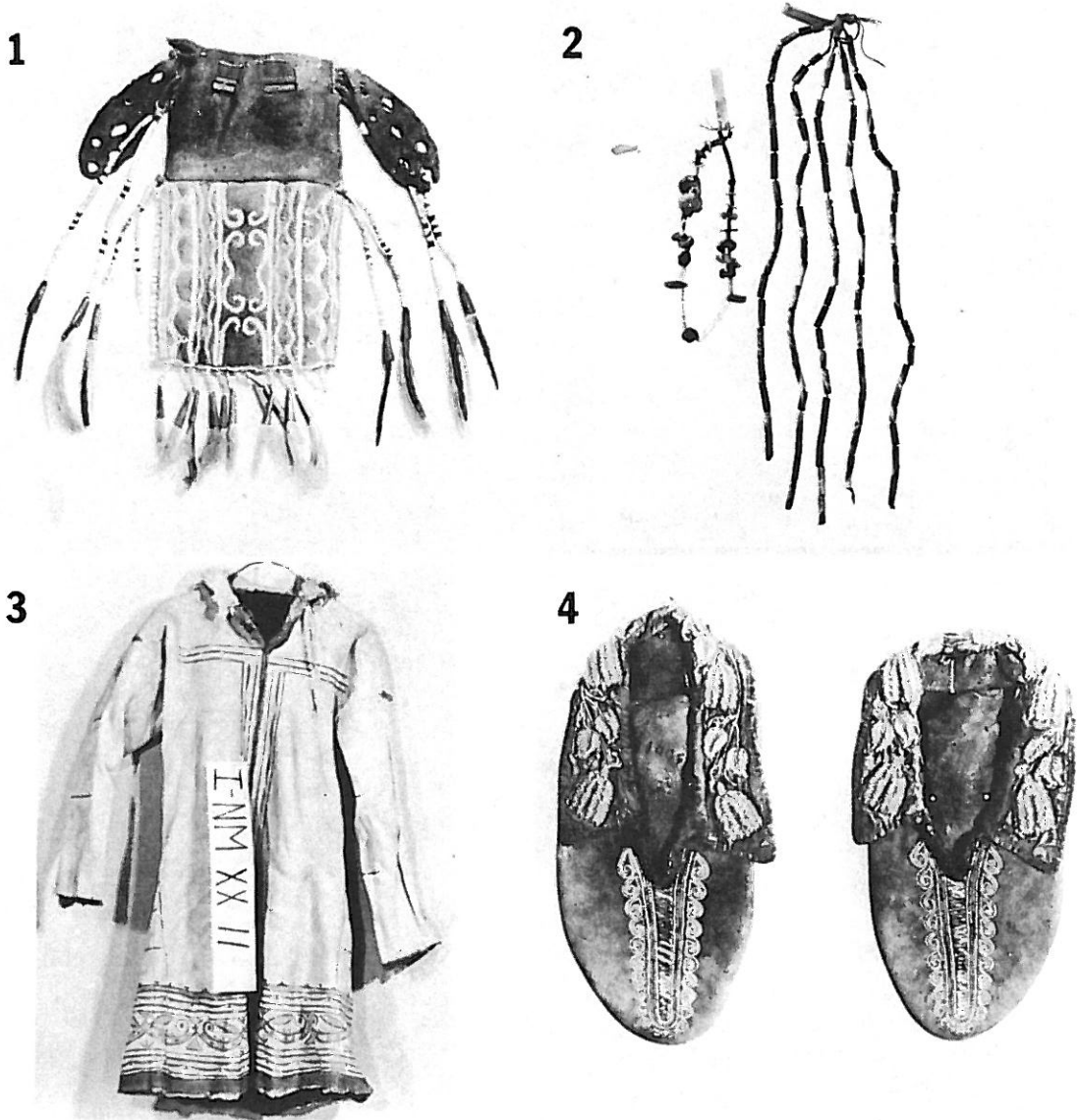
Despite a cloudy, drizzly mid-

day, the weather was not too cold, and tourists waited in line to board the Mayflower II, the museums, and reconstructed Pilgrim homes. The catered turkey feast at Memorial Hall was its usual success.

Wampanoag Clothing Decoration/Traditional Times

Wampanoag Regalia Decoration/Modern Times

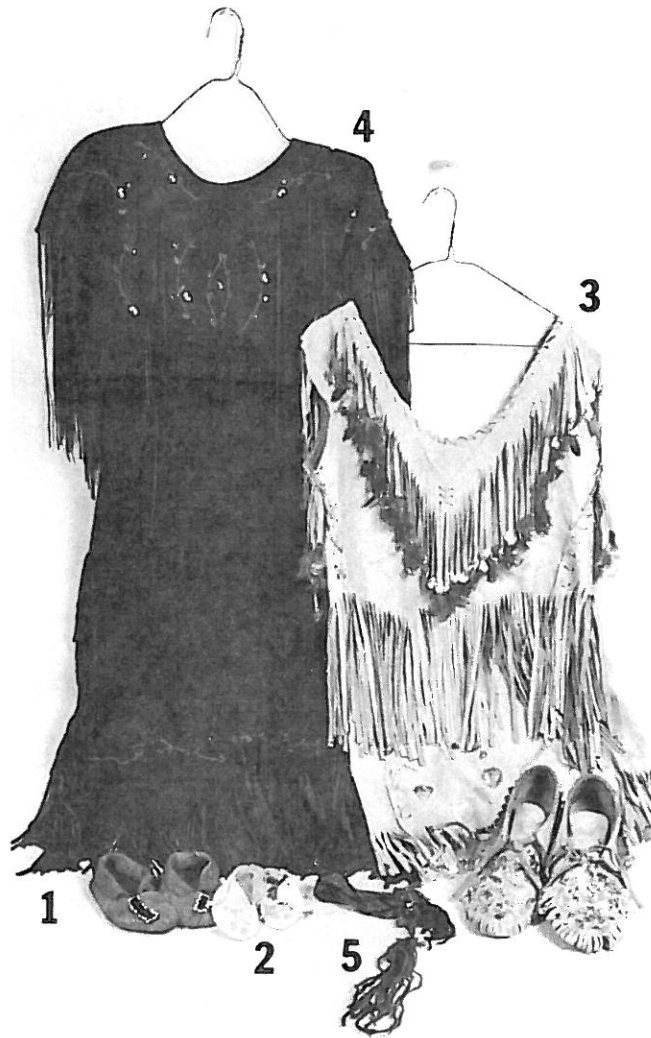
Wampanoag Clothing Decoration/Traditional Times



The kinds of clothing decoration Wampanoag people used in traditional times:

1. hunting pouch decorated with porcupine quills
2. strings of shell, usually sewn to clothing, or worn as belts or necklaces
3. deerskin coat decorated with paints made from earth colors
4. moccasins decorated with porcupine quill and bead embroidery

Wampanoag Regalia Decoration/Modern Times



Powwow regalia, made by some of the Wampanoag people that you've met.

1. moccasins decorated with glass beads and velvet, made by Tall Oak for his son, Taupowaw
2. baby moccasins decorated with glass beads, made by Helen Haynes
3. leather dress and matching moccasins decorated with shells and feathers designed by Amelia Bingham
4. leather dress decorated with glass beads designed by Gladys Widdiss; the beaded design on Gladys' dress is the same as her Indian name: Wild Cranberry
5. cedar bark and varn headband, designed by Tall Oak for his son, Taupowaw

