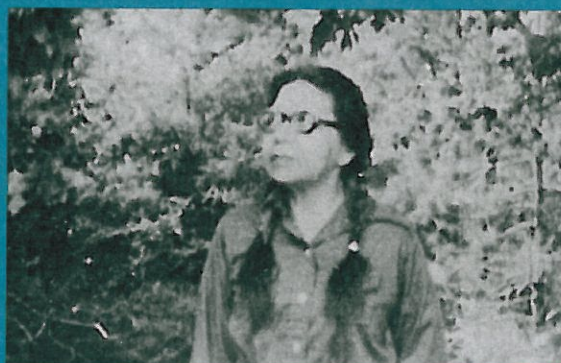


## *Papone/Winter*



### *Traditional Times*

*Kahnekatah. Ntussawese. Tohkekomeupog* 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 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, or baskets, out of ash splints and bark. They strung an enomphosachick, or necklace, with shell, stones, seeds, nuts, teeth or bone. Sometimes they made cauquat-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 sasaunckapamuck 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 others company. Even though food was scarce, there might be a Nikkomo, 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.*



## *Modern Times*

*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.*

*When our people lived in 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 hand made 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.*

*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.*

*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.*

*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.*

*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 Plimoth, 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*

## GLOSSARY

kahnekatah (kah•nee•kay•tah) how do you do?  
ntussawese (nuh•tuss•ah•wee•see) I am called  
wequashim (wee•kwosh•um) snow moon  
kesos (kee•soe•ss) every month or all seasons  
sachem (say•chum) political leader  
powwau (pow•worr) religious leader  
wauontakick (wi•yoo•wunni•tuh•kikk) councilors  
otan (ot•tann) village  
acawmenoakit (uh•kah•mee•no•ekk•ikk) England  
machequoce (match•ee•ko•see) wampum belt  
wutammagon (wuhh•tamm•uh•gonn) pipe  
nummautanume (numin•uhh•utt•enn•oom•ee) I have spoken enough  
taubotneanawayean (too•bit•unn•ee•unn•uhh•wah•ee•onn•ee) I thank you



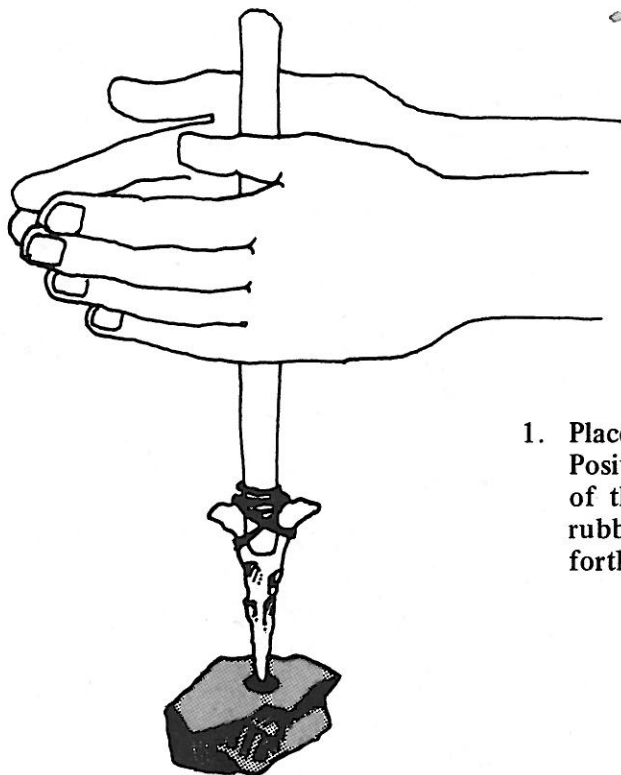
*the people back when they found them. Today, the spot where this happened is called "Corn Hill". Read the story. If you were a Wampanoag, how would you have felt about the loss of your winter corn, missunkqua minneash? What would you have used for seed corn the next Spring? Do you think trade goods,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



## Drilling a Bead

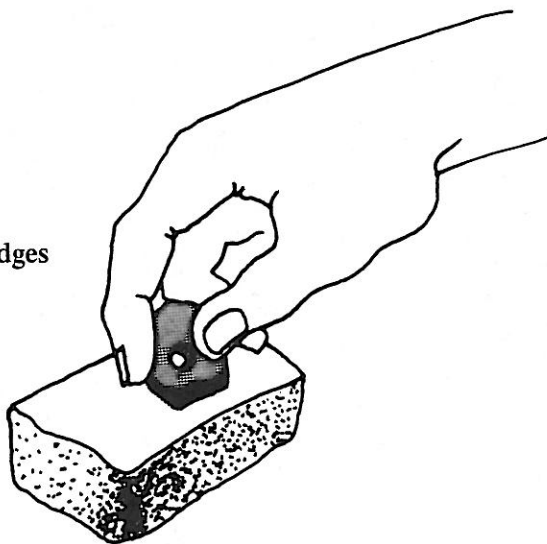


## Drilling a Bead



1. Place the soapstone on a flat surface. Position the tip of the drill in the center of the stone, and twirl the drill shaft by rubbing the palms of your hands back and forth against the shaft.

2. Shape the bead by rubbing the edges on the sandstone.





# Hafting



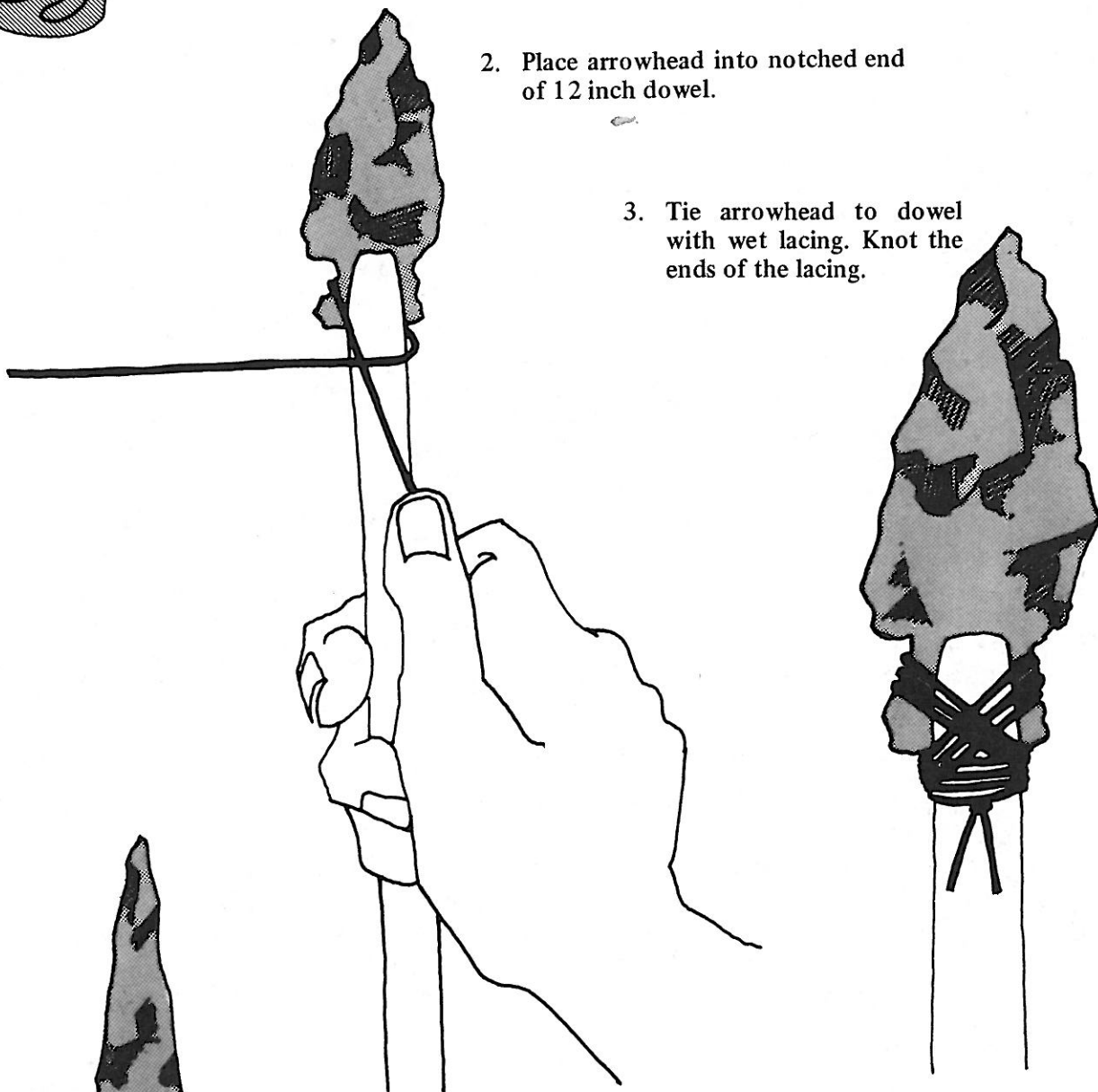
## Hafting



1. Soak the lace in water before tying. It will tighten and hold the arrowhead more securely when it dries.

2. Place arrowhead into notched end of 12 inch dowel.

3. Tie arrowhead to dowel with wet lacing. Knot the ends of the lacing.



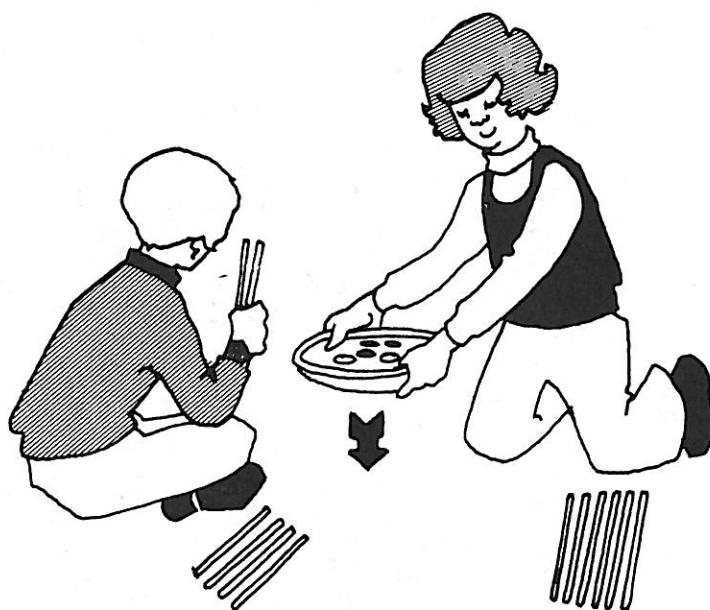
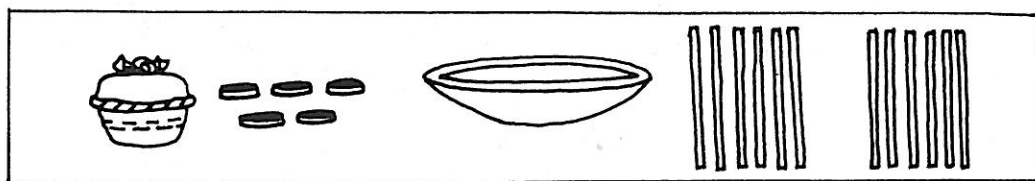
4. In the same manner, tie the drill heads to the 5 inch dowels.



# How to Play the Bowl Game

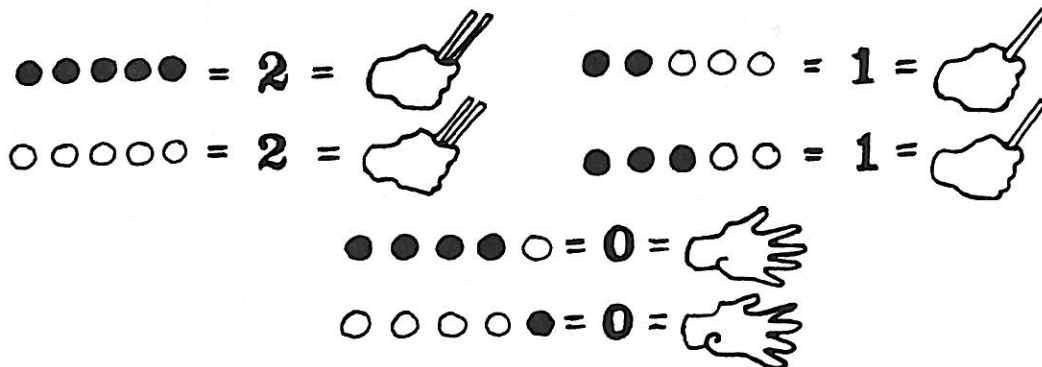


## How to Play the Bowl Game



Two-players – Each begin with 6 sticks.

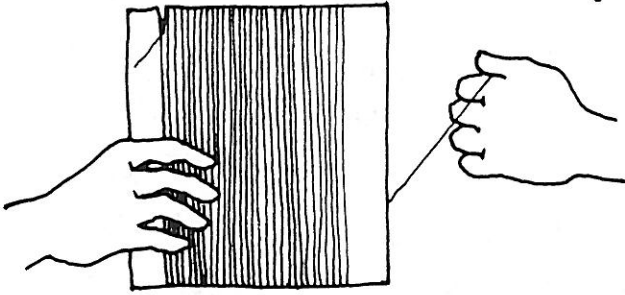
The first player places the discs in the bowl and bangs the bowl hard on the floor to make the discs flip over. He wins sticks from the other player and plays again or loses his turn as shown below. The game ends when one player has won all of the sticks.



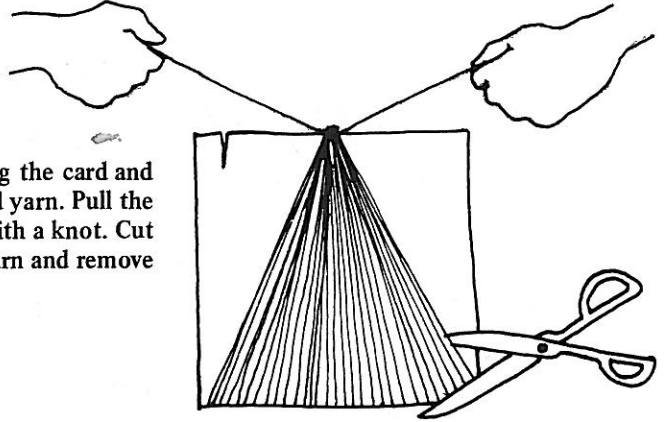
# Tying a Yarn Doll



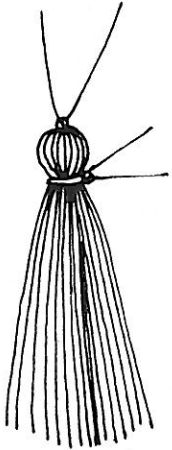
## Tying a Yarn Doll



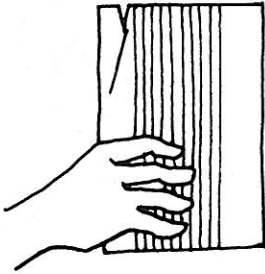
1. Cut out a cardboard pattern 8" x 8". Notch it  $\frac{1}{4}$ " in at the top left. Select some yarn. Anchor one end of the yarn in the notch, and then wind the yarn all the way around the pattern 30 times.



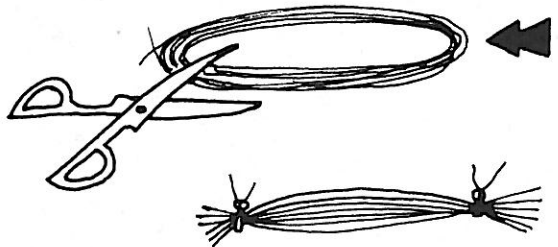
2. Slip another piece of yarn along the card and under the top edge of the wound yarn. Pull the top windings together and tie with a knot. Cut across the bottom edge of the yarn and remove card. This is the doll's body.



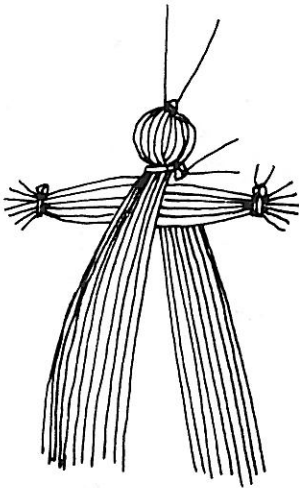
3. Tie another piece of yarn about one inch below the first tie, to form the doll's head.



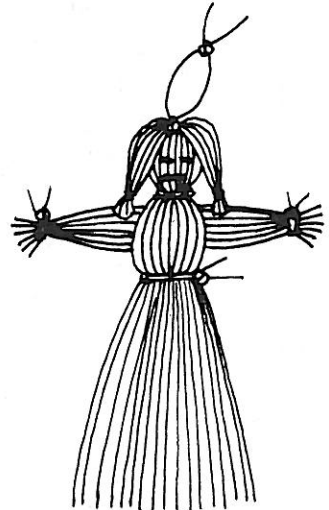
4. Cut out another cardboard pattern 5" x 4", notch it and wind yarn around it ten times. Take the yarn off the pattern, and cut and tie it at both ends. This is the arms and hands.



5. Separate the yarn beneath the doll's head into two equal parts and place the arms between these two sections. Tie another piece of yarn right beneath the arms, to form a waist and hold the arms in place.



6. Take the 8" x 8" pattern from step one and wrap yarn around it ten times. Take the yarn off the pattern, cut it at both ends, and tie in the middle. This is the doll's hair. Sew the hair to the middle of the doll's head, or tie it on with the two ends of yarn left on the top of the doll's head. Sew or paint the doll's face. Style the doll's hair. If you wish, decorate the doll's clothing.



*How the Island of Martha's Vineyard Came to Be*



## *How the Island of Martha's Vineyard Came to Be*



*Moshop was a man of peace who first lived on the elbow of Cape Cod. He loved to contemplate the beauty about him and would sit long hours tranquilly smoking his big peudelee or pipe while he watched the clouds or stared out at the ever changing sea. He was known as a just man and a kindly philosopher whose wisdom was unquestioned. He excelled in feats of strength and bravery, which the envious attributed to magic. This caused malice and dissension to arise among some of his neighbors. After long consideration, Moshop decided he was weary of strife and discord. He would search out a new place where he and his followers might live in peace.*

*Along the marshes of Nauset on Cape Cod, over the dunes and through the forests, Moshop with his wife Squant and their people, walked with the rising sun and the sun guided them toward land which was new to them.*

*The shore birds flew up ahead of them, pheasant and deer looked with wonder, then scurried into hiding behind bayberry, sumac, viburnum and wind swept oaks.*

*At last, spent with walking, Moshop paused to look about him. As he slowly dragged one huge foot, water rushed in and a pool formed behind him. The pool deepened and became a channel and the tide swept in to separate a portion of the land. That land became an island separated from Cape Cod by blue water. Soon his footsteps were marked by a chain of small islands, but it was the land that lay ahead which fulfilled Moshop's desire and became the beautiful island of all. Moshop named this largest island Capawack, or "refuge place".*

*From the westernmost high clay cliffs of Capawack, Moshop could see whales playing close by the shore. There were forests edged by ponds of fresh water; sheltered fields for planting and beauty wherever he looked. Never before had he gazed on such perfection. Truly the Great Spirit had led him here. This was the Refuge Place he had been seeking.*



*With housewifely concern, Squant set about preparing their first meal. Moshop pointed to nearby young trees and she pulled some of them up for firewood. Today there are no sizeable trees on Gay Head, for Moshop's wife and children burned constant fires in their lodges. Smoke from these fires settled in a haze over the hills and today the Old People sagely nod their heads and say the haze that often is seen, comes from Old Squant's fire or if the fog is unusually thick, then Moshop is smoking his pipe, or Peudelee.*



*Moshop provided the food for Squant to cook by wading out into the sea and catching a whale by the tail. Quickly he would dash it against the cliff so the blood ran down in a crimson stain. It ran down into the sea and stained the water red, even as the water sometimes is stained today when the surf washes against the cliffs which have the red clay deposits.*

*As the family of Moshop and Squant grew in size, they continued to eat their meals at the edge of their cliff home where they discarded the whale bones as well as the bones of other animals. There were many bones and sometimes the teeth of animals unknown in present times. These are still found today by sharp eyed visitors who recognize them embedded in the cliffs or washed down on the beach.*

*Scientists say that the rise of the land ceased at that time, but it still continues today and the sea is constantly nibbling away at Moshop's land.*

*Helen Attaquin*



*Moshop's Farewell*



*Moshop's Farewell*



## *Moshop's Farewell*



*As the years increased, Moshop pondered over the future of his large family. In a vision he had foreseen the coming of an unknown, pale skinned people who spoke a strange tongue and sought a new land where they would make their home. They would come one day to Aquinnah or Gay Head and would live there in harmony for Moshop's children would not lift a hand in anger against a neighbor. Other tribes on the mainland would make bitter wars against the pale skinned people but the Pokonokets of Capawack were destined to set their moccasins forever on the trail of peace.*

*Moshop knew his vision was a warning and he was troubled. At last he called a family council. From all the corners of Capawack came his children and their children's children. They assembled on the gentle slope of Skissi Hill, overlooking Menemsha Pond where tiers of earthen seats formed a giant half moon of an amphitheater. The tiered earth is faintly visible today, although its origin and meaning has been forgotten.*

*Moshop's words brought sadness to the hearts of his children, for they realized Moshop soon intended to leave them. There would be no place for him, his wife Squant, or his two treasured pets, the giant toad and the handsome white whale.*

*For those of his children who had married with the people of Takemmy, or Nunnepog or Chappaquiddick, he advised them to continue their way of life. The pattern of their days would change slowly, sometimes painfully, but they would continue to exist. Some of the new ways would be good, some would be bad, but always they must remember they were Pokonokets and descendants of Moshop's People.*

*To his sons and daughters who lived on Aquinnah, Moshop gave a choice. They might seek refuge in the sea where they would become members of Paum-pa-gussit's sea kingdom, or they could continue to live on Capawack where they no longer would have Moshop's protection. There would be difficult days ahead for the people of Capawack, but the children of Moshop now were strong and could always be so if they never forgot their proud heritage.*

*Some of the daughters wept and were afraid; some of the sons trembled and were unhappy. Those Moshop called to him. Then, when the family council was ended, he led*

*them to the beach below the cliffs of Aquinnah and bade them wade out into the water. In a moment they were changed to the mammals known as killer whales and they swam away to the Sea Kingdom. They are so known because the males eat first and the females after them, as Moshop's sons and daughters properly were taught to do in their homes on Aquinnah.*



*Because Moshop's white whale inevitably attracted attention whenever he appeared in the blue water near Aquinnah's cliffs, Moshop knew he must provide a safe hiding place for his pet. Carefully he dug an underground passage from the sea to Witch Pond. Here the white whale could elude his pursuers and always find refuge.*

*Even now, when the night is heavy with fog, some people claim to hear peculiar sounds from the direction of Witch Pond, while others say the moisture against their cheek is like the spouting of a whale. Could it perhaps be Moshop's white whale come up to blow?*

*Moshop's giant toad gave the most difficulty. When Moshop and Squant turned their faces in the direction of Zach's Cliffs on Aquinnah, the toad refused to be left behind. There was no sanctuary for such a large toad, who was at least twice as tall as an ordinary man.*

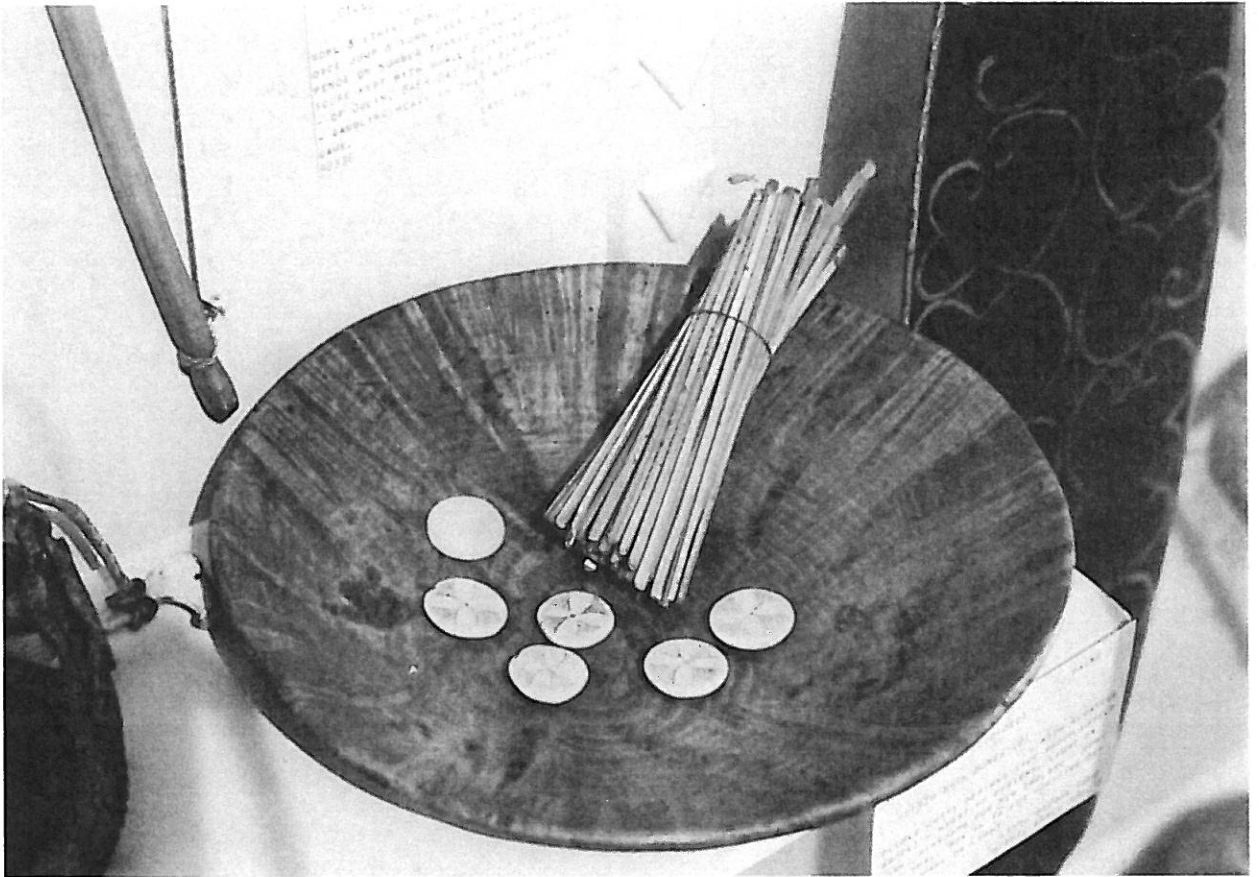
*Knowing his pet would be lonely and perhaps in danger, Moshop regretfully turned the toad to stone. Today, if you know where to look among the dunes of Aquinnah, you will see the giant toad of stone facing toward the place where Moshop and his wife Squant were said to have been seen last. And when the fog drifts across the hills, the people of Aquinnah know Moshop is contentedly smoking his pipe, Peudelee, and smiling on them.*

*Helen Attaquin*



*Hubbub*

## Hubbub



*Hubbub is five small Bones in a small smooth Tray, the bones bee like a Die, but something flatter, blacke on the one side and white on the other, which they place on the ground, against which violently thumping the platter, the bones mount changing colours with the windy whisking of their hands too and fro; which action in that sport they much use, smiting themselves on the breast, and thighs, crying out, Hub, Hub, Hub; they may be heard play at this game a quarter of a mile off. The bones being all blacke or white, make a double game; if three be of a colour and two of another, then they affoord but a single game; foure of a colour and one differing is nothing; so long as a man winns, he keepes the Tray: but if he loose, the next man takes it. They are so bewitched with these two games, that they will loose sometimes all they have, Beaver, Moose-skinnes, Kettles, Wampompeage, Mowhackies, Hatchets, Knives, all is confiscate by these two games.*

*William Wood, 1630*



*The Pilgrims & The Corn*

## *The Pilgrims & The Corn*

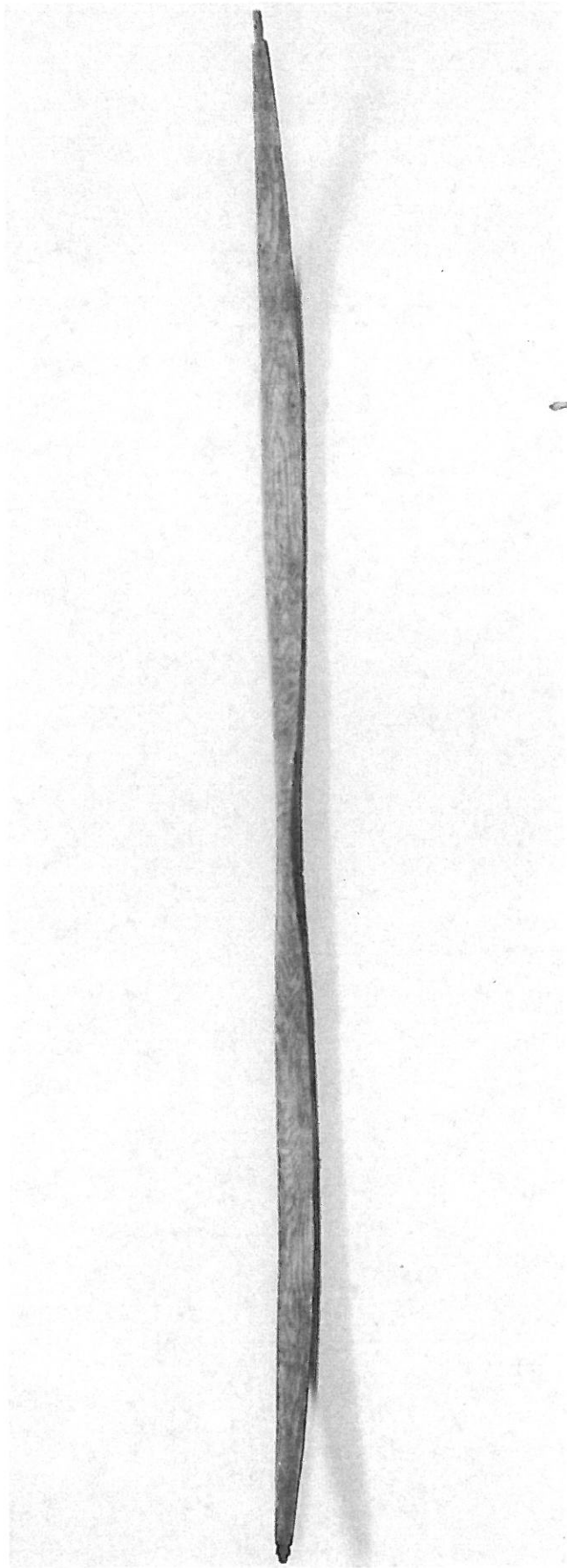


*There was also a heap of sand, made like the former — but it was newly done, we might see how they had paddled it with their hands — which we dugged up, and in it we found a little old basket full of fair Indian corn, and digged further and found a fine great new basket full of very fair corn of this year, with some thirty-six goodly ears of corn, some yellow, and some red, and others mixed with blue, which was a very goodly sight. The basket was round, and narrow at the top; it held about three or four bushels, which was as much as two of us could lift up from the ground, and was very handsomely and cunningly made. But whilst we were busy about these things, we set our men sentinel in a round ring, all but two or three which digged up the corn. We were in suspense what to do with it and the kettle, and at length, after much consultation, we concluded to take the kettle and as much of the corn as we could carry away with us; and when our shallop came, if we could find any of the people, and come to parley with them, we would give them the kettle again, and satisfy them for their corn.<sup>13</sup> So we took all the ears, and put a good deal of the loose corn in the kettle for two men to bring away on a staff; besides, they that could put any into their pockets filled the same. The rest we buried again, for we were so laden with armor that we could carry no more.*

*Mourt, Sept. 1621*



# A Wampanoag Bow



A Wampanoag bow



## Modern Wampanoag Necklaces



These necklaces were made recently by Wampanoag people:

- 1 Amelia Bingham has used acorns, corn kernels, and glass beads
- 2 Amelia Bingham has used sand dollars and snail shells
- 3&7 Gladys Widdis has used glass beads, clay and leather
- 4 Winona has used birch bark and glass beads
- 5 Tall Oak has used glass beads and a shell
- 6 Cynthia Akins has used yarn and feathers

## **Modern Wampanoag Necklaces**