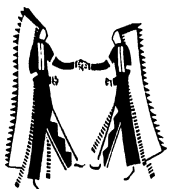


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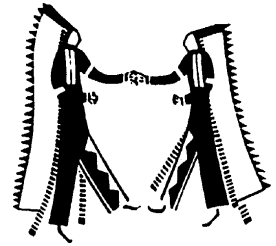
*Enabling Teachers to Broaden
Their Tools for Teaching
Postcontact Northeastern
Native America*



HAFFENREFFER
MUSEUM OF
ANTHROPOLOGY



**BROWN
UNIVERSITY**



HAFFENREFFER
MUSEUM OF
ANTHROPOLOGY

WELCOME COME EXPLORE THE RICHNESS AND DIVERSITY OF THE WORLD'S CULTURES!

The Haffenreffer Museum of Anthropology welcomes you to our program *Native People of Southeastern New England*.

Home to more than 100,000 exotic artifacts, the Haffenreffer Museum of Anthropology is a treasure trove of objects and exhibits from cultures all over the world. Situated on a 350-acre historic site that was once the ancestral home of the Pokanoket Wampanoag sachem, Metacom, called “King Philip” by the English, our museum has been offering experiential educational programs to the public for over thirty years. Our programs engage all five senses and allow students and teachers to learn about different people and cultures, past and present, in an informal and fun format.

We believe in active participation and inquiry-based education. Your visit to our site will include stimulating hands-on materials including real objects from our collection.

We hope you enjoy using these materials and look forward to your visit to our museum.

ABOUT THESE MATERIALS

The Haffenreffer Museum has developed these materials in recognition of the importance of providing you and your students with appropriate background information, project and activity suggestions, and resource materials related to Southeastern New England Indians from King Philip’s War in 1675, to today. The materials have been developed for teachers, with input from educators who have visited the museum with their students. Our activities focus on interdisciplinary learning and contain links to regional and national curriculum standards. The materials are distinctive because they are presented in a first person narrative style, based on the life and family history of Nitana Hicks, a young Wampanoag woman of today who recently graduated from Brown University. We begin in the present and go back in time covering Present Day, the 1800s, 1700s and 1600s. Activity suggestions, as well as a bibliography and further resources accompany each section. We hope these materials will help you to reinforce positive imaging of Native Americans, and help you to inform your students that Native peoples are indeed living and thriving in contemporary society.

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THE WAMPANOAG

Wampanoag people traditionally inhabited the southeastern coast of what is now the state of Massachusetts and the islands, including Nantucket, Nope (now called Martha's Vineyard), and Naushan (Elizabeth Islands), as well as northeastern Rhode Island. They lived in a number of communities that moved seasonally from the coast to the more protected woodlands. They relocated when the soil and wood supply were depleted. The basic political unit was a village consisting of several extended families, led by a council of elders and a chief or **sachem**. The position of chief was usually passed on to a son, though it was not uncommon for a woman to become a sachem. These units were run in would one day be considered democratic; the sachem would consult with and answer to the councils. There were multi-village alliances, which eventually led to the Wampanoag Nation.

The Wampanoag had interactions with explorers and fishermen before the famous encounter with the Pilgrims. **Verrazano** provided the first written description of the Wampanoag in 1524 as he explored the area between Block Island and Buzzard's Bay. In 1602, **Bartholomew Gosnold** sailed around Martha's Vineyard and traded with the local people, and in the years 1605 and 1606 **Samuel de Champlain** also made contact with the Wampanoag. Due to contact with these and other Europeans, disease struck the Wampanoag, killing up to 90% of the people in some villages during the early 1600s.

Wampanoag people have always held numerous seasonal thanksgiving ceremonies. The Wampanoag ceremonies are feasts celebrating the bounty of fishing, hunting and planting, an ancient celebration and commitment to all living things. The Wampanoag thanksgiving is very different from the national holiday now known as Thanksgiving.

By 1637, ever-increasing numbers of settlers were in competition with the Wampanoag for land. To offset the danger of war, the growing Plymouth Colony established **Mashpee**, named after the Wampanoag word for "*Land near the great cove or great pond*"¹ as an Indian Plantation. Mashpee was off-limits to new settlers. Over the next century, the Wampanoag of Mashpee were tricked and fined out of much of their land. They were given bushels of corn and copper kettles as gifts, objects that were in reality, an exchange for property.

Mashpee became known as a praying Indian village because many residents were strongly encouraged, and in some senses, forced, to convert to Christianity, although many also continued their traditional beliefs at home. Throughout the 1700s and 1800s more of the Mashpee land was transferred to non-Native people. Control of the community vacillated between white overseers and elected Indian officials.

In 1869, Indians were made citizens of the Commonwealth of Massachusetts, a necessary step in making Mashpee a town, which then removed the restriction of whites moving in and taking land. In 1870, despite Indian protest, Mashpee as a district was abolished, and reincorporated as a town. The common lands were divided and sold at public auction, violating the Non-Intercourse Act of 1790, which said Congress had to approve all sales of Indian land. This also left many Mashpee Wampanoag without enough land to support themselves, and too poor to buy land.

The population of the town of Mashpee exploded during the latter half of the 20th century. In 1969, for the first time, a majority of the population of the town of Mashpee became non-Indian. In 1976, the Mashpee Wampanoag sued 146 defendants in an attempt to regain control over the remaining undeveloped land that had been taken from them almost 100 years prior. The suit was lost, as the developers claimed that the Mashpee Wampanoag did not constitute a tribe under the federal definition. This is a battle which the tribe continues to fight.

KING PHILIP'S WAR

King Philip's War broke out in 1675 in response to the poor treatment and loss of land of the Wampanoag and other Native people by English settlers and government officials. The War was a bloody, 16-month struggle that highlighted the two cultures' differing ideas on land use and ways of life.

With the deaths of the first generation of leaders, Governor William Bradford and Massasoit (the grand sachem or principal leader of the Wampanoag), came the end of what had been a peaceful, yet uneasy alliance. Massasoit's successor, his son Wamsutta, died in a suspicious manner after being interrogated by the English. Many Indians believe he might have even been poisoned. Metacom, or Philip, then became grand sachem of the Wampanoag. He enlisted the aid of other tribes in an attempt to stop English expansion. When the English discovered this, relations between them became even more strained. In September 1671, Philip signed an agreement with Plymouth Colony, agreeing that his people were subjects of the royal government and bound by the colony laws. Most likely he signed this agreement under pressure and to buy himself time to organize the Indian opposition.

Philip was promised support from Nipmuc, Pocumtuc and Narragansett tribes. That same year, the Mashpee Wampanoag were forced to sign a 'declaration of fidelity' which kept them out of the impending war. Before the tribes were fully prepared, a Christian Indian named John Sassamon warned Plymouth authorities that Philip was planning an uprising. Sassamon was murdered and three Wampanoag Indians were tried, convicted and hung for his murder. Word of the hangings and rumors of Philip's impending arrest led to the start of the war in 1675.

King Philip's War raged through the towns and villages of New England. This war had a significant impact on Indian-Colonist relations throughout colonial America and beyond.



*18th C Portrait of Metacom
(King Philip)
Unknown Artist
Haffenreffer Museum Collection*

WHO IS NITANA HICKS?

My name is Nitana Hicks, and I'm a Mashpee Wampanoag from the town of Mashpee, Massachusetts on Cape Cod. At Brown University in Providence, Rhode Island, I majored in Ethnic Studies.



Nitana (Left) and Her Friend Liz Hoover

I. PRESENT DAY

Many people think that all Indians disappeared after the Pilgrims arrived. They are surprised to learn that I, as well as several other people in the community, are **Wampanoag**. At one time there were more Wampanoag communities, but today our tribe is organized into five bands; **Mashpee, Aquinnah, Herring Pond, Assonet, and Nemasket**. Growing up in Mashpee, Massachusetts, I liked to do things that every kid enjoys, like playing field hockey and going to the mall. But I also enjoyed doing what Wampanoag people have been doing for centuries, like going to clambakes and socials. I really love going to the Mashpee **pow-wow** every summer, a celebration my tribe has been hosting for over fifty years.

Clambakes are usually held in the summer, when the ground is still soft enough to dig a shallow pit. My brother and sister dug for clams on the beach, and brought them to my father to cook. We'd bury the clams, and cook them with hot coals or rocks. Then we invited friends and family to have a feast.

The Mashpee pow-wow is held on 4th of July weekend. At a pow-wow, people from many different tribes gather to celebrate their Indian heritage. Drum groups, usually six to eight men gathered around a single large drum, provide the music for dancing. Native people of all ages dress in special clothing called **regalia**, and dance around a circle in a clockwise direction to the beat of the drum. Sometimes there are competitions amongst the dancers in different categories. I do a type of dance called the **fancy shawl dance**. I have a purple and white satin skirt, and a yoke and shawl that I sewed with the help of my mom. I also beaded a pair of leggings and moccasins to match the outfit, and some braid ties to go at the ends of my hair braids. I bought the beads from a vendor at the pow-wow. This type of dance is fairly modern, as you can tell from the bright fabric and the sparkly beads. My tribe is not the only group in the area that hosts pow-wows; I help coordinate an intertribal pow-wow for local Natives and Brown University students, with the student group, Native Americans at Brown.

In the wintertime at Mashpee, we have a more traditional type of gathering called a **social**. Wampanoag people have been gathering for socials for as long as people can remember. People used to gather in **longhouses**, but now we get together at a local community center. At a social there is drumming and singing, but in addition to pow-wow songs, we sing the Eastern style songs of our ancestors. For these songs, we use a water drum, usually played by only one person. People accompany the drummer with rattles, made from **gourds** or buffalo horns, while other people dance.



Dancers at The 2003 Mashpee Pow-Wow

ACTIVITIES

Where is Mashpee?

Purpose: To help your students understand where Mashpee is located.

Materials: Present day map of Massachusetts and Rhode Island or New England.

Instructions: Using a map of present day Massachusetts, work with your students to locate the town of Mashpee. What towns/cities are located nearby? Do neighboring towns/cities have Indian-sounding names? What are they? How far is Mashpee, MA from Providence, RI, where Nitana attends Brown University? Can they find the Haffenreffer Museum's location in Bristol, Rhode Island? How far is the Museum from your school? How far is Mashpee from your school?

Curriculum Links:

RI: Social Studies

Standard 3 – People, Places & Environment

Standard 9 - Global Connections

MA: History/Social Science – History & Geography, Cities & Towns of MA

What Will You Wear?

Purpose: To have students sketch and decorate their own pow wow outfits.

Materials: Paper and markers, crayons, scissors, pipe cleaners, cotton balls, pom poms, yarn, ribbon, beads, stickers, remnants of wallpaper or contact paper, other craft materials.

Instructions: Have your students choose one of the following pow wow dance styles listed below and draw their own version of a pow-wow outfit and its accompanying regalia. Then have them decorate the outfits with the craft materials you provide. If you choose, you can have your students research the necessary parts of the regalia and how they may have changed over time.

Dance Styles

- Men's Fancy
- Men's Grass
- Men's Straight
- Men's Traditional
- Women's Buckskin
- Women's Cloth
- Women's Fancy
- Women's Jingle

Curriculum Links:

RI: Social Studies - Standard 1 - Culture

MA: History/Social Science – New England & Massachusetts

Celebrations and Gatherings

Purpose: To have students think about gatherings of family and friends.

Materials: Paper, pen, markers, images and/or videos shared by students.

Instructions: Wampanoag people use celebrations like clam bakes and socials to get together with their families and friends. Have your students discuss different ways that their friends and family members get together. What kinds of special foods, music and/or games are included? How many people are included? How long has this tradition been going on? Students can illustrate their celebrations, or, if they have them, students can share photos or videos of family get-togethers.

Curriculum Links:

RI: Social Studies

Standard 1 – Culture

Standard 2 – Time, Continuity, & Change

Standard 4 – Individual Development & Identity

MA: History/Social Science

Individuals, Families, & Communities

Arts, Visual Arts

Media, Materials & Techniques

RESOURCES & BIBLIOGRAPHY

Books

Pow-wow by Linda Coombs, illustrated by Carson Waterman, published by Modern Curriculum Press.

A book for young children, written and illustrated by Native people. The book tells of one girl's experience at a pow-wow, and contains a glossary of pow-wow terms. A Teacher's Guide accompanies this book.

Regalia; American Indian Dress and Dance by Russell Peters, photography by Richard Haynes. Sundance Publishers, 1994.

Geared toward a young audience, this book has photos of some of the different types of regalia worn at pow-wows, and explains what the regalia meant to the dancers. A Teacher's Guide accompanies this book.

Clambake: A Wampanoag Tradition by Russell Peters, photography by John Madama. Lerner Publications Company, second printing 1998.

The story of a clambake hosted by a Wampanoag boy and his grandfather.

Web Sites

www.wanderingbull.com

This web site sells videos, audio tapes/cd's and books about pow-wows and has an on-line pow-wow calendar.

www.gatheringofnations.com

This web site has a video of the largest pow-wow in the country, which takes place in Albuquerque, New Mexico.

WWW.SCHEMITZUN.COM

This website has information on the Mashantucket Pequot's massive pow-wow held in August.

www.powwows.com

A web site containing links to descriptions of different activities that take place at pow-wows, as well as descriptions of the different dance styles. Includes a calendar that lists pow-wows around the country.

II. THE 1800S

Growing up, I listened to stories that my grandparents told about their lives and the lives of their ancestors. **Oral histories** have been very important in passing along information from one generation of Wampanoag to the next. One of the people they told me about is my great-great-great-grandfather, Oakes Coombs, who lived in the 1800s. He, like many other Wampanoag men, worked on a whaling ship. Centuries before Europeans arrived, Wampanoag men hunted whales from their dugout canoes. Some of these skills were passed down through the generations. Wampanoag people faced a lot of prejudice in trying to find jobs to support their families, but since whaling was a dangerous job, companies were always hiring. If companies couldn't get enough men to agree to work with them, they would trick Wampanoag men by getting them drunk, and then forcing them to pay for the liquor by working on the ship. Oakes was often gone for many years at a time, leaving my (4x) great grandmother, Dinah, and their five children alone. Dinah would make brooms and beautiful baskets that she would sell to tourists and the local neighbors. Some of the baskets were made from **ash splints**, and then stamped with designs. Some baskets, like the bigger, sturdy pack baskets, Wampanoag people had been making for hundreds of years. Other baskets, like the small fancy baskets, were made as tourist demand increased. Women like Dinah would travel door to door with her baskets and brooms to sell to the residents of surrounding towns. If it weren't for these brooms, early Americans would have had a difficult time keeping their houses clean. The baskets were also important for storage and for carrying belongings.



Mashpee Oxherders, ca 1890



Mrs. Amos, a 19th Century Mashpee Woman, with Traditional Pack Basket

Oakes and Dinah both farmed their land in Mashpee to feed their family and sell their produce. The Coombs family lived in a frame house and wore cotton pants or dresses and hard soled shoes, just like their Anglo-American neighbors. They also wore special articles of clothing carried over from their ancestors, like finger woven belts and silver trade brooches and earrings. Sometimes when Dinah would travel to sell her baskets, she would wear a black top hat and a blanket wrapped around her shoulders.



An Example of 19th Century Mashpee Basketry (Haffenreffer Collections)

During this time, Wampanoag people didn't have big, flashy celebrations like pow-wows because New England residents were less tolerant of Native culture than they are today. But, they still had their socials, where they gathered amongst themselves to sing and dance.

ACTIVITIES

Basket Designs

Many of the wood splint baskets made by Native Americans were stamped with different designs, some purely for decoration, others with deep personal meaning for the basket makers. The various designs stamped in different colors on the baskets were the identifying marks of the Indian families that made them.

Purpose: To have students create their own basket stamps or decorations.

Materials: Images of basket designs from *A Key into the Language of Wood Splint Baskets*, (see *Resources*) Paper, Raw potatoes, plastic utensils and other safe carving tools, different colored paints, brushes, paper plates, paper towels, access to water.

Instructions: Pour paint onto paper plates and line plates up on a table. Cut the potatoes in half and provide each student with two halves, as well as carving tools. Have them carve the flat end of the potato, creating a shape, symbol or design. Then, have students brush paint onto the carved portion of the potato. Then, press the painted design onto paper to see the colored design. What are symbols from their own culture that might be important that they might choose to decorate with?

Curriculum Links:

RI: Social Studies, Standard 1, Culture

MA: Arts, Visual Arts, Media, Materials & Techniques

Resources & Bibliography

Books

A Key into the Language of Woodsplint Baskets, Edited by Ann McMullen and Russell G. Handsman, Washington, CT; American Indian Archaeological Institute, 1987.

This adult-level book provides photographs of the types of baskets that women of this century were making. It also discusses some of the meanings of these baskets to the people who made them.

Abram's Eyes: The Native American Legacy of Nantucket Island, Nathaniel Philbrick, Mill Hill Press, 1998.

Combining archaeological and historical evidence with the native Nantucketers' own oral traditions, this book reveals the continuities between the worlds of the Nantucket Indian and the Nantucket whale man, and how the island's whaling legacy lives on.

Web Sites

www.harvard-magazine.com/on-line/030223.html

*An article on wood splint baskets and their makers, taken from the book *The Age of Hometown: Objects and Stories in the Creation of an American Myth*, Laurel Thatcher Ulrich, Alfred A. Knopf, 2001.*

www.basketmakers.org

A web site with an A-Z listing of topics related to Basketry, as well as links describing the various stages of making a black ash splint basket.

www.brooksidemuseum.org/vewebsite/exhibit2/e20137a.htm

Web page containing a photograph of a square-bottom woven wood splint basket.

www.nativetech.org

Native American Technology and Art website

www.nativetech.org/weave/nipmucbask/

Web page describing Nipmuc (Western Massachusetts neighbors of the Wampanoag) basketry traditions.

www.nativetech.org/coil/index.html

Main basketry page with links to a variety of pages describing different forms of basketry in the northeast, and a page of recommended books on the subject.

www.hvl.bia.edu/GLVM/basket_work.htm

Web site which shows different kinds of baskets used in the East.

www.nytimes.com/fodors/fdrs_feat_617_3.html

A brief article on whaling in Massachusetts over the centuries.

III. THE 1700S

In the early 1700s Mashpee was set up as common lands for Wampanoag people, whose individual bands had been ravaged by war and disease. The Wampanoag also let other victims of discrimination (other Native Americans and African Americans) live with them in Mashpee, with the exception of the English, whom they felt had done the discriminating. Some of the local Euro-Americans were bothered when Wampanoag intermarried with other people of color, but to the Wampanoag, this was simply carrying on the age-old tradition of adopting new people into the tribe. According to my grandparents it was during this time that the number of **wetus**, or traditional houses, began to disappear, and the number of English style homes began to gradually increase.

At this time my relatives wore a combination of their traditional buckskin clothing and articles of English clothing, like cotton shirts. Sometimes the women wore wool skirts, to which they added intricate designs in small white beads.

Wampanoag people began wearing even more glass trade beads around their necks and wrists and sewn onto their clothes, as these beads became more readily available through trade. Prior to this, Wampanoag people wore mostly shell beads and decorated their clothing with porcupine quills and painted designs. My (6x) great-grandmother, Patience Coombs, took the beads and sewed them onto her clothing in the same traditional designs that she used in her weaving. These had also been used for painted designs—mostly curves and patterns that remind me of plants.



18th Century Woman Gathering
Sketch by Elizabeth Perry

I'm told that it was during this period that Indian people in New England began fighting for what would become America. My (6x) great grandfather Joshua Coombs enlisted as a private in the company of Captain Joseph Dunbar during the French and Indian War, (1754-1763) and he was wounded in action. Even though Indians were exempt from wartime drafts, Wampanoags often fought in the wars, sometimes enlisting on their own, and sometimes being paid by whites to take their places in the patriotic army. Mashpee contributed more than twenty soldiers to the Revolutionary Army, a higher percentage of the community's population than that enlisting from most colonial towns. In fact, Native people today have a high proportion of veterans of this country's wars. For this reason we have a special dance at pow-wows called a veteran's dance to honor these men and women. Despite their engagement and help in times of crisis, in 1788, Massachusetts repealed Mashpee's self-government, declared the Indians paupers, and established an all-white board of overseers. The Mashpee Wampanoag are still fighting today for the ability to govern themselves and for recognition as a tribe from the federal government.



Wampanoag Men in 1700's Garb

Activities

A Few Words

Purpose: To have students learn new vocabulary words.

Materials: Vocabulary words below.

Instructions: Using the following selection of vocabulary words highlighted in the text thus far, have students spell, define and use each word in a sentence.

- a. Sachem**
- b. Wampanoag**
- c. Mashpee**
- d. Regalia**
- e. Pow wow**
- f. Social**
- g. Gourd**
- h. Wetu**

Curriculum Links:

RI: English/Language Arts: Standard 9 – Language Arts & Citizenship

MA: English/Language Arts: Language Strand, Standard 4 – Vocabulary and Concept Development

Resources & Bibliography

Books

The Canadian Iroquois and the Seven Year's War, D. Peter Macleod, Dundurn Group, 1996.

This book discusses the Native motivation for fighting with the English and the French.

Web Sites

www.mpm.edu/collect/vet.html

This web site, titled, Native Americans, Wisconsin Warriors: Interviews with Native American Veterans includes an article by Dwan Scher Thomae reprinted from LORE magazine (September 1993, Volume 43, Number 3) and includes interviews with various Native American veterans.

www.nativenashville.com/History/vets.htm

This web site contains links to various pages about Native American veterans.

www.nativetech.org/glasbead/glasbead.html

This web site has links to several articles on Native American beadwork.

IV. THE 1600S

Prior to the arrival of the English, the community of Mashpee did not exist; the Wampanoag lived in communities like Aquinnah, where my (?g) grandfather Hiacoomes was born. Mashpee was set up as a town for Christian Indians in the 1660s. After King Philip's War, (1675-1676) many Wampanoag people from villages, which had been destroyed, gathered there to live. Today, Mashpee is home to Christian Wampanoag, traditional Wampanoag, and those who embrace both ways of life.

After the English arrived in the early 1600s, my ancestors lived much the way they had for centuries. They lived in wetus covered with bark or cattail mats, and wore buckskin clothing. To get food for their families, men like my (?g) grandfather Hiacoomes hunted with bows and arrows, and fished with spears, made hooks from bones, and nets woven from plant fibers. My (?g) grandmother and the other women planted corn, beans and squash, and also went to the woods for fruits and berries. The women also twined bags out of plant fibers, finger wove belts, and strung together beads made from quahog shells, called **wampum**. They made beads of different shapes and sizes. Cylindrical beads were woven into belts that kept records and solidified pacts.

Wampum was not money, as it did not have a set currency, but served many purposes in trade, condolence, gift giving, and solidifying agreements. Wampum was also used to adorn oneself, as the colors are very beautiful. This art has remained with us, and Wampanoag people today still proudly wear wampum jewelry. People now use electric drills with metal bits to drill the holes instead of traditional pump drills with **flint** tips. We use other electric tools to shape and smooth the pieces instead of sandstone and sharkskin, but we are just doing what our ancestors did, using the tools at our disposal to make beautiful jewelry.

At first, relations between the English and the Wampanoag were fairly peaceful. The Wampanoag taught the English to farm so they could survive. The famous meeting of Englishmen and Wampanoag leaders led to today's Thanksgiving holiday. But conflict developed gradually between my people and the English settlers; the colonists **encroached** on Wampanoag resources, pushing them farther from their ancestral lands, and into the lands of neighboring tribes. I can understand how my ancestors felt; every time I go back to Mashpee to visit, more houses are being built in forests where I used to play and where my father used to hunt. There has been an ongoing battle between housing developers and the Wampanoag of Mashpee, similar to that which occurred

between the English and the Wampanoag in the 17th century. These conflicts between New England's first residents and the first European settlers culminated in King Philip's War, which lasted from 1675-1676. The war ended when the great sachem Metacom, known to the English as King Philip, was murdered at Mount Hope. During and after the war many Wampanoag people were taken captive and sold into slavery in the Caribbean islands. Some of the descendants of these enslaved Wampanoag are today finding their way back to our community where they are relearning some of our traditions.



17th Century Wampanoag Interpreters at Plimoth Plantation Prepare a Meal



Woodcut Portraying 17th Century Trade Between Wampanoags and English Colonists

Activities

Wampum Belts

Wampanoag belts were woven from cylindrical white and purple wampum beads, in order to record events or make treaties with other groups.

Purpose: To have students make their own wampum belts of several rows of macaroni stitched together.

Materials: Ditalini macaroni, purple food coloring, or white and purple paint, rubbing alcohol, yarn or rope, smocks, brushes, access to water.

Instructions: Have the students make their own wampum belts using macaroni. Using purple food coloring and rubbing alcohol, dye the macaroni purple before you begin the activity and/ or have students paint macaroni white and purple, leaving time for drying. Then, have students string macaroni on yarn or rope until they have enough macaroni to go around their waists. Have each student make several rows of macaroni and then tie or stitch the rows together to complete the belts.

Curriculum Links:

RI: Social Studies

Standard 1: Culture

Standard 4: Individual Development & Identity

MA: Arts, Visual Arts, Media, Materials & Techniques

My Story

Purpose: To have students think and write about their own life and experiences.

Materials: Paper and pencils.

Instructions: Nitana Hicks' story is filled with details of her life and that of her ancestors. Have your students write their own first person narrative about themselves and their families.

Curriculum Links:

RI: Social Studies

Standard 2: Time, Continuity & Change

Standard 4: Individual Development & Identity

English/Language Arts

Standard 1 – Communication

Standard 7 – Enduring Themes

MA: History/Social Science: Individuals, Families and Communities Now and Long Ago

English/Language Arts

Composition Strand

Standard 19

Writing

Native Americans Across America

Purpose: To help your students understand that Indians are alive and thriving all over our nation.

Materials: Research materials.

Instructions: Divide your students into three groups. Assign each group one of the nations listed below. Then, have them research some of the contemporary traditions, and/or other interesting facts about this tribe, as well as their relations with the Wampanoag. Then, have each group report their findings to the class.

Curriculum Links:

RI: Social Studies

Standard 1: Culture

Standard 3: People, Places & Environments

Standard 5: Individual Groups & Institutions

MA: History/Social Science, New England and Massachusetts

Tribes:

Nipmuc, Pequot, Narragansett

Resources & Bibliography

www.plimoth.org

Official web site of Plimoth Plantation. Visit their online Library for a listing of Wampanoag resources including Wampanoag clothing, information on cultural survival and horticulture.

www.pilgrimhall.org

Official web site of Pilgrim Hall Museum, America's museum of Pilgrim possessions. Contains information on King Philip's War and The Pilgrim Story.

www.nativetech.org/wampum/wamphist.htm

The history and background of woven wampum beadwork. This site also contains links to photographs and methods of making wampum.

Wrap-Up Activity

Purpose: To gauge what your students have learned about the Wampanoag and Native American traditions.

Materials: Paper and pencils/pens.

Instructions: Have your students write several sentences with accompanying drawings, covering what they have learned about the Wampanoag from this unit and your visit to the Haffenreffer Museum.

Curriculum Links:

RI: Social Studies

Standard 3 – People, Places & Environments

MA: History/Social Science – New England & Massachusetts

Vocabulary

Sachem – “chief” A traditional tribal leader who is responsible in part for the government and welfare of the people.

Verranzano – explorer who provided the first written description of the Wampanoag in 1524, as he explored the area between Block Island and Buzzard’s Bay.

Bartholemew Gosnold – adventurer and explorer who landed on Cape Cod, the Elizabeth Islands and the coast of Buzzard’s Bay in the 1600s.

Samuel de Champlain – French explorer who established a settlement on the site of present day Quebec (1608).

Mashpee – one of the major Wampanoag communities. Mashpee means ‘big pond’ or ‘big water.’

Wampanoag – A nation of Native American people who live in Southeastern Massachusetts. Wampanoag means ‘people of the light’ or ‘people of the dawn.’

Mashpee, Aquinnah, Herring Pond, Assonet, Nemasket – five of the many bands of the Wampanoag tribe.

Pow Wow – a gathering of Native American families and friends. Gatherings include dancing, socializing, and native crafts and food.

Regalia – elaborate dress or attire.

Fancy Shawl Dance – type of pow wow dance.

Social – traditional type of Wampanoag gathering.

Longhouse – long, communal dwelling typically built of poles and bark.

Gourd – dried and hollowed out shell of a fruit, such as a pumpkin, squash or cucumber.

Oral History – established ancient history that is passed down verbally from generation to generation.

Ash Splint – type of basketry technique; woven from splints from the black ash tree.

Wetu – dome-shaped house covered with bark or mats. The word ‘wetú’ is derived from the ancient word ‘wigwam.’

Wampum – small, cylindrical beads made from polished shells and fashioned into strings or belts, used by Native American people in trade and jewelry, or for ceremonial exchanges between groups.

Flint – very hard, fine-grained quartz that sparks when struck with steel.

Encroach – to take another’s possessions or rights gradually; to advance beyond proper or former limits.

Further Resources

Books

“The Wampanaogs of Mashpee,” Russell M. Peters. 1987. Produced at Media Action in Somerville MA, printed at Nimrod Press.

A book covering most of Mashpee history, written by a Mashpee Indian.

Indians of the Northeast Coast, Carolyn Yoder, Editor, Cobblestone Magazine, Volume 15, No. 9, November 1994. Available from Cobblestone Publishing, www.cobblestonepublishing.com.

An issue of a young children’s magazine devoted to the topic of Indians of the Northeast coast.

Web Sites

www.bostonkids.org

Official web site of the Boston Children’s Museum. This site contains information on the Wampanoag including lists of recommended resources such as books, videos, magazines and lists of events for teachers. This site also contains criteria for evaluating resources about Native Americans.

www.falcon.jmu.edu/~ramseyil/wampanoag.htm

A bibliography of books covering various aspects of the Wampanoag.

Programs at the Haffenreffer Museum of Anthropology

Our programs focus on the 10 thematic strands in Social Studies, including *Culture, People, Places, and Environments, Time, Continuity and Change, Individual Development and Identity and Global Connections*.

Native People of the Arctic: The Eskimo

Wear traditional style clothing; play Yupik and Inuit games; taste a traditional Eskimo food; discover music and dances of the arctic; visit a re-created fishing camp to learn about harpoons, umiaks, and kayaks!

Native People of the Plains

Learn about the powwow in contemporary Plains cultures; explore our on-site tipi; enjoy pemmican and other traditional foods; discover the role of the buffalo; see, touch, and use real objects from our extensive collection.

Dig It: Discovering Archaeology!

In this down and dirty exploration of archaeology, your students will enjoy discussions and projects in our galleries and education barn, as well as an outside simulated dig during which they'll find materials such as stone tools, ceramics, bones and shells. Kids record their data in teams, and explore the meaning of the objects they've uncovered.

Culture Connect: People and their Cultures Around the World!

Through a hands-on exploration of amazing objects in our exhibits and collections, as well as discussion, storytelling, dance, music, and video, we'll look at a variety of cultural expressions around the world, including our own, and ask the question, how are we alike, and how are we different? Each student will make an artifact to take home!

CULTURE CARAVAN, AN OUTREACH PROGRAM, GRADES K-12

Let us liven up your school days with a visit from the Culture Caravan of the Haffenreffer Museum! We bring a wide assortment of hands-on materials and projects to your classroom. Students can touch and explore natural materials such as fur, deerskin, bone, and antler, as well as a variety of objects and artifacts from our collections, including traditional clothing. We also come with slides and discussion topics tailored for your grade level. Discussions include how to think about the indigenous people of a particular region, while activities might include corn grinding, making pemmican, making a traditional craft, or using a bow drill. Older students will engage in discussion and writing projects.

GROUP TOURS OF THE MUSEUM

We offer group tours for all ages, grades and organizations. Tours last from 30 minutes to one hour - it's your choice. Each tour is tailored to the audience, and tours are available all year long.

BOOKING A PROGRAM? Visit www.haffenreffermuseum.org

Please call the museum at (401) 253-8388.

Acknowledgements

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Museum of Anthropology**

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EVALUATION

NAME:

SCHOOL NAME:

SCHOOL ADDRESS:

SCHOOL PHONE:

CITY, STATE, ZIP:

E-MAIL:

SCHOOL FAX:

E-MAIL:

GRADE/SUBJECT(S):

How did these materials meet your curriculum objectives?

How did you integrate these materials into your existing lesson plans?

What other resources do you use to teach about Native Americans?

Did these materials help prepare your students for a visit to the Haffenreffer? Why or Why Not?

Please comment on the overall effectiveness of these materials?

Thank you for taking the time to complete this evaluation. Your thoughts and comments are appreciated.

**Please mail to: *Haffenreffer Museum of Anthropology, Education Department,
300 Tower Street, Bristol, RI 02809***