

THE WORLD OF THE WAMPANOAG
THE INDIANS WHO MET THE PILGRIMS

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I. What do you know about the Indians who met the Pilgrims?

Answer may lead to a discussion of stereotypes: Indians are often depicted as "savages" doing a war dance with tomahawks, wearing Plains Indian war bonnets, living in teepees.

Lack of knowledge leads to stereotyping.

Handout: Refer to article on stereotypes.

II. Map showing major Native American cultural areas in United States (map handout).

At time of first European explorers there were 500-600 different Indian languages.

Now there are 18 language groups each with 1-20 languages e.g., (Athabaskan, Algonquian)

Studying the different culture areas will show the diversity of cultures and help to eliminate stereotyping.

Handout: Refer to the pages on "Homes", "Clothing", "Food", and "Hairstyles".

A. Northeast Woodland Indians

1. Indicate area on map
2. Wood and bark important to all Northeast Woodland Indians: provided materials for houses, utensils, weapons, canoes, baskets, medicine.
3. Horticulture also important, the farther north the less horticulture and more hunting.
4. Two linguistic groups: Iroquoian tribes, south of Lake Ontario. Algonquian in vast area from Lake Superior to Atlantic, Virginia to Northern Quebec.
5. Algonquian tribes include Ojibway, Cree, Huron, Penobscot, Delaware, and Wampanoag. (see p. 34, Little Firefly).
6. Iroquoian tribes were Seneca, Cayuga, Onondaga, Oneida, Mohawk.
7. Around 1500, Hiawatha (Onondaga) and Deganawida (Mohawk) formed the Iroquois Confederacy (included the 5 tribes listed above) which provided a model for the US Constitution. (See Nov. 1988 issue of Daybreak Star on "Government".)

B. Tribes in contact with Pilgrims in early 1600s.

Wampanoag tribe: south of Boston, included Martha's Vineyard and Camp Cod.

Massachusetts tribe: around Massachusetts Bay.

Narragansett tribe: present Rhode Island.

III. Wampanoag Way of Life early 1600s

A. Environment: food, materials, gardening.

Handout: "Where did the Wampanoags get their food and other items needed for daily living?"

Handout: "Food" from Daybreak Star with the legend of the "The Marriage of the Cornstalk and the Bean" and recipes.

Handout: "Three Sisters" legend.

B. Seasonal Activities. Handout: "Seasonal Activities" lesson plan.

C. Wigwam (wetu)

Handout: "Wampanoag Wigwam" Lesson plan. See last page of "Teaching About Thanksgiving" for How to make a Model of a woodland Wigwam.

IV. Relationship with the Pilgrims

Handout: "Relationship with the Pilgrims".

V. Values

Handout: Venn Diagram and lesson plans.

VI. Pilgrim account of First Thanksgiving

Handout: with lesson plans.

VII. Games

Hoop game, Disc game

VIII. Contemporary Wampanoag

See The Wampanoag, Clambake.

IX. AV Unit 700649

The Indians who met the Pilgrims

INTRODUCTION TO THE UNIT

When the Pilgrims first considered migrating, they thought of the "vast and unpeopled countries of America" as "devoid of all civil inhabitants where there are only savage and brutish men which range up and down, little otherwise than the wild beasts of the same" and feared that they would be "in continual danger of the savage people, who are cruel, barbarous, and most treacherous..."

In the spring of 1621 after the harrowing winter when half of their number died from illnesses, the Pilgrims met the Wampanoags. These Indians greeted the newcomers with their traditional hospitality, sharing both food and knowledge of how to survive in this land. Later that year the Pilgrims and the Indians celebrated the harvest together, and Edward Winslow, a Pilgrim leader, wrote about the Wampanoags: "We entertain them familiarly in our houses, and they as friendly, bestowing their venison on us. They are a people without any religion or knowledge of God, yet very trusty, quick of apprehension, ripe-witted, just."

The stereotype of "savages" continues to be depicted in some classroom celebrations of Thanksgiving. Like the Pilgrims, students need to get to know the Wampanoags.

The courage and tenacity of the Pilgrims in the face of adversity move us even when we know their faults. By presenting only their story, however, and neglecting that of the Wampanoags, who helped them survive, we are giving a biased and incomplete historical account.

The history of the Wampanoags before and after the feast of 1621 is equally absorbing. When we go beyond the stereotypes and partial truths in teaching about the Wampanoags and the Pilgrims, we can teach our children the thought-provoking story about the contact of two cultures.

This unit is intended to balance the predominance of the Pilgrim perspective in our teaching of Thanksgiving. The historical and cultural approach will show students that the lifestyle and values of the Wampanoags made sense for their environment and time. Making the issues concrete and linking them to the students' own experiences will help them understand the perspective of the Wampanoags.

The quotations in the first paragraph are from *Of Plymouth Plantation, 1620-1647* written by William Bradford, governor of Plymouth in its earliest years. The quotation in the second paragraph is from *Mourt's Relation*, a journal thought to be written by William Bradford and Edward Winslow. The latter was also a Pilgrim leader and governor of Plymouth. These two books are the major sources of information for the early history of Plymouth and its relationship with the Indians of that area.

USING THE UNIT

Lesson suggestions are appropriate for grades 3-6. The information can be modified for primary grades.

Each part in the unit can be used independently. Below is a summary of each part.

Since some teachers like to have a study on Native Americans in conjunction with Thanksgiving, the first section presents materials that can be used as an introduction to the study of Native Americans and as a study to eliminate stereotypes.

Pronunciation Guide

Wampanoag: WOMP uh NO ag

Narraganset: NAR uh GAN siht

Sachem: SAY chum

Massasoit: MAS uh SOYT

Squanto: SKWAHN toh

Acknowledgement

Thanks to Geneva Penatac, Nancy Gould-Rasmussen, and Edna Lamebull for their suggestions

TOPICS

I. WHAT DO YOU KNOW ABOUT INDIANS?

- a. Answers may lead to a discussion of stereotypes. Lack of knowledge leads to the stereotypical image of the Indian wearing a war bonnet and living in a teepee. Refer to the articles on "Stereotype".

Studying the different cultural areas will show the diversity of cultures and help to eliminate stereotyping. Students note how the homes, food, and clothing reflect the way of life and the natural resources in each area.

- b. Maps: "Cultural Area" and "Theme Display".

II. NORTHEAST WOODLAND INDIANS

- a. A brief introduction to the culture of the Northeast Woodland Indians which the Wampanoags shared with other tribes in southern New England.

- b. Map: Algonquian Indian Tribes of Southern New England.

III. WAMPANOAG WAY OF LIFE, EARLY 1600s

- a. Natural Environment: Source of Food and Materials
 1. "Where Did the Wampanoags Get Their Food and Other Items for Daily Living?" and "Seasonal Activities".
 2. Legends and recipes are included in "Food" and "Did You Know..." Information in "Indian Corn" could be used to introduce a study of corn to culminate in a student celebration.
 3. "Some Indian Foods". Make a mural or collage using magazine pictures or student drawings of listed foods.
- b. "Making A Birch Bark Basket with Cutout Design". These baskets could be used to hold popcorn.
- c. "The Wigwam of the Eastern Woodland Indians". Students read a Pilgrim description of a wigwam. They learn how the wigwam made use of natural materials at hand and was especially suited to the lifestyle of the Wampanoags.
- d. "Social Organization". The Wampanoags belonged to a well-organized society.

IV. RELATIONSHIP WITH THE PILGRIMS

- a. "Squanto Teaches the Pilgrims How to Plant Corn".

- b. "Introduction to the First Pilgrim Harvest". Students study descriptions of the first Pilgrim harvest and celebration of thanksgiving.
- c. "The Wampanoag and Pilgrim Ways of Life" (Grades 2-4) and "Values and Beliefs: Sources of Friendship and Conflict" (Grades 4-6). Using a Venn Diagram, students study how different values and ways of life can lead to friendship or conflict.
- d. "The Relationship Between the Wampanoags and the Pilgrims - the Early Friendship", "Massasoit and the Council", "From Friendship to War". These activities and information help students understand the reasons for the early friendship and its deterioration into war.

"Teacher Resource Sheet: A Simulation Story" helps students understand the Indian perspective on the basic issue of land.

PART I: What Do You Know About Indians?

- a. Answers may lead to a discussion of stereotypes. Lack of knowledge leads to the stereotypical image of the Indian wearing a war bonnet and living in a teepee. Refer to the articles on "Stereotype".

Studying the different cultural areas will show the diversity of cultures and help to eliminate stereotyping. Students note how the homes, food, and clothing reflect the way of life and the natural resources in each area.

- b. Maps: "Cultural Area" and "Theme Display".

PART II: NORTHEAST WOODLAND INDIANS

- a. A brief introduction to the culture of the Northeast Woodland Indians. The Wampanoags and other tribes in southern New England belonged to the Algonquian - speaking groups.
- b. Map: Algonquian Indian Tribes of Southern New England.

NORTHEAST WOODLAND INDIANS

TWO LANGUAGE GROUPS

There were two language groups in this area. Tribes of the Iroquoian language group, south of Lake Ontario, included the Seneca, Cayuga, Onondaga, Oneida, and the Mohawk.

The Algonquian language tribes of the vast area from Lake Superior to the Atlantic, from Virginia to Northern Quebec, included the Ojibway, the Cree, the Penobscot, the Delaware, and the Wampanoags. The Wampanoags were the Indians who met the Pilgrims and helped them survive their early years in America.

IROQUOIS CONFEDERACY

Around 1500, Hiawatha of the Onondaga and Deganawida of the Mohawk formed the Iroquois Confederacy of five tribes, later six, which provided the model for the United States Constitution.

USE OF THE NATURAL ENVIRONMENT

Wood and bark were important to all Northeast Woodland Indians. They provided the materials for houses, utensils, weapons, canoes, baskets, and medicine.

Horticulture was significant in providing food although the farther north the tribe the less important horticulture became and the more important hunting became.

TRIBES IN CONTACT WITH THE PILGRIMS

The Northeast Woodland tribes who were in closest contact with the Pilgrims were the Wampanoags living south of present-day Boston, the Massachusett tribe around Massachusetts Bay, and the Narragansett tribe located in present-day Rhode Island.

Read *Indians of the Northeast Woodlands* by Beatrice Siegal. Students will find it an excellent source of information written in a question-and-answer format.

PART III: Wampanoag Way of Life, Early 1600s

- a. Natural Environment: Source of Food and Materials
 1. "Where Did the Wampanoags Get Their Food and Other Items for Daily Living? and "Seasonal Activities".
 2. Legends and recipes are included in "Food" and "Did You Know..." Information in "Indian Corn" could be used to introduce a study of corn to culminate in a student celebration.
 3. "Some Indian Foods". Make a mural or collage using magazine pictures or student drawings of listed foods.
- b. "Making A Birch Bark Basket with Cutout Design". These baskets could be used to hold popcorn.
- c. "The Wigwam of the Eastern Woodland Indians". Students read a Pilgrim description of a wigwam. They learn how the wigwam made use of natural materials at hand and was especially suited to the lifestyle of the Wampanoags.
- d. "Social Organization". The Wampanoags belonged to a well-organized society.

Where did the Wampanoags get their food and other items needed for daily living?

Objective:

To find out how the Wampanoags made use of the diversity of their natural environment.

Procedure:

1. Discuss the kinds of environmental areas in the southern part of Massachusetts. (Forest, clearings, lakes and rivers, marshes, sea). Have students name some of the food and materials that would be found in each area.
2. Students may be aware that the Indians introduced the Pilgrims to their important crops: corn, beans, and squash. Horticulture was an important food source. Why? (Corn was a dependable food crop. It was also used in trade with Indians to the north.)
3. Students may be divided into groups to work on placing the given items in the natural area where they would be obtained.
4. What conclusions can be made from studying these lists of food and materials?
 - a) abundance of food sources
 - b) variety of foods available
 - c) changes of residence required
 - d) knowledge about horticulture needed (where, when, and how to plant, and harvest, and store)
 - e) knowledge about animals and sea life required
 - f) hunting, fishing, and gardening tools needed
 - g) canoes needed
 - h) horticulture and fishing provided the most important and dependable food source
 - i) methods for food preservation and storage needed

Answer key:

FOREST AND CLEARINGS	RIVERS, LAKES, MARCHES
berries deer black bear nuts elm tree bark (used to cover wigwams, make baskets) grapes rabbits grouse turkey squirrel maple sap	ducks muskrats bulrushes (used to weave mats) cranberries geese eel beaver otter raccoon
SEA AND SEASHORE	FARMED LAND
oysters, clams geese ducks lobsters scallops sea gulls clay (for pottery) haddock eggs of seabirds cod flounder mackerel salmon	Jerusalem artichoke gourds pumpkin tobacco squash beans zucchini corn

Student Activity Sheet

Where did the Wampanoags get their food and other items needed for daily living?

Living in an environment that included the sea, forest, stream, lakes, and wetlands, the Wampanoags were fishers, hunters, and gatherers. They were also farmers for they had cleared land for farming and the crops they grew were as important as their subsistence foods.

Take four sheets of paper. The first sheet should have the heading, "FOREST AND CLEARINGS", the second "SEA AND SEASHORE", the third, "RIVERS, LAKES, AND MARSHES", the fourth, "FARMED LAND".

Cut out the food and other items listed below. Work with your group to place them in the area where the Wampanoags would have gone to obtain them. Some items may be obtained in more than one place.

BERRIES
(strawberries, raspberries, blueberries)

DEER

DUCKS

MUSKRAT

OYSTERS, CLAMS

BULRUSHES

CORN

CRANBERRIES

BEANS

ZUCCHINI

EGGS OF SEABIRDS

FLOUNDER

COD

RACCOON

BEAVER

HADDOCK

OTTER

MAPLE SAP

GROUSE

SQUIRREL

TURKEY

MACKEREL

BLACK BEAR

EEL

NUTS

(walnuts, chestnuts, acorns, hazelnuts)

SQUASH

GEESE

GOURDS

LOBSTERS

RABBIT

ELM TREE BARK

PUMPKIN

JERUSALEM ARTICHOKE

TOBACCO

SCALLOPS SEA

GULL

GRAPES

CLAY

SALMON

Student Activity Sheet

SEASONAL SUBSISTENCE ACTIVITIES

For the Wampanoags, survival depended on carrying out activities according to a seasonal schedule. Since this schedule involved several moves each year, the Wampanoags kept their belongings to a minimum. Their tools were easily made and discarded. Their homes called wigwams (weetos) were made of a framework of saplings covered with removable and packable tree bark or woven mats.

Look at the summary of seasonal activities listed below. Then select a season and make a drawing that depicts the activities of a Wampanoags family through that season. Include at least two of the following areas: Forest and Clearings; Sea and Seashore; River, Lakes, and Swamps; and Farmed Land.

Label the activities that take place in each area in that season. Most often the farmed land and the summer wigwam were near rivers.

SPRING - The family lived beside a river.

- catching of otter, beaver, and muskrat in early spring
- fishing of spawning fish runs
- clearing and planting fields
- collecting of tree bark and maple sap

SUMMER - During the summer the family moved to the sea.

- collecting of seabird eggs in June
- gathering clams, oysters, and lobsters
- fishing in ocean
- gathering strawberries, raspberries, blackberries, blueberries, huckleberries, currants, and grapes
- gathering of wild leeks and onions
- digging of groundnut roots

FALL - The family returned to their home near the river.

- hunting waterfowl
- harvesting of crops
- gathering of walnuts, chestnuts, and acorns
- traveling inland to hunting lodges for deer, moose, and bear.
- celebrating a Thanksgiving feast in late November or early December

WINTER - The family joined two or three other related families in large longhouses or lodges deep in the wooded sheltered valleys.

- hunting deer and moose
- trapping small game like beaver, rabbit, muskrat, and partridge
- fishing in rivers and ponds, sometimes ice-fishing
- collecting shellfish if emergency food needed

INDIAN CORN

Activity:

1. Have students list some of the ways that Indians used corn.
2. The Northeast Woodland Indians gave thanks for the corn at a Green Corn Ceremony in late summer. Students can plan their own celebration of corn. They can prepare corn bread, corn fritters, popcorn, and other corn dishes. They can tell legends about corn. Students might enact the scene of Squanto instructing the Pilgrims on the way to plant corn. (See Part IV of this unit.)

Students can make darts or corn husk dolls. Use the attached instructions for the dolls. Corn husks are available in supermarkets, but paper towelling or crepe paper can be substitutes.

To make darts take the core out of 3" dried corncobs. Stuff with clay. Push into the clay at one end a small piece of dowling for the point and press three feathers into the clay at the other end.

Have a display table if the students have made model wigwams, paper woven mats, or "birchbark" baskets.

Primary students will enjoy reading *Corn is Maize* by Aliko for more information on corn. Instructions for making a corn husk wreath are on the last page.

Student Resource

SOME INDIAN FOODS

SEAFOODS	FRUITS	SEASONING	MEATS
mussels	apple juice	honey	buffalo
clams	cranberries	maple sugar	venison
lobsters	salalberries	ginger	salmon
crab	melons	Jelly	moose
herring	huckleberries	vanilla	rabbit
smelt	strawberries	seaweed	caribou
abalone	raspberries	juniper berries	beaver
octopus	salmonberries	Sage	otter
cod	blueberries	alder smoke-seasoning	porcupine
halibut	blackberries	VEGETABLES	whale
herring eggs	highbush cranberries	corn	antelope
salmon eggs	currants	squash	walrus
white fish	rosehips	pumpkins	seal
rainbow fish	alder smoke-seasoning	beans	muskrat
grayling	wild cherries	tomatoes	elk
candle fish	wild willowberries	potatoes	bear
shee fish	guava	sweet potatoes	mountain sheep
lake trout	avocados	wild rice	mountain squirrel
salmon	pineapples	chili peppers	ROOTS
gumboots	plums	cattail roots	camas, wapato
crayfish	mangoes	dandelion	ferns
pickerel	mulberries	wild celery	bitter root
NUTS AND SEEDS	persimmons	mushrooms	tapioca
sunflower seeds	OTHER	fern shoots	DISHES
Acorn	ginger ale		succotash
pumpkin seeds	chocolate		hominy
hazel nuts	mint (tea)		frybread
Walnuts	sassafrass (tea)		pemmican
Butternuts			mincemeat
hickory nuts			
chestnuts			

This list includes foods used by many tribes. Collect pictures of as many of these foods as possible to make a collage or poster. Label each item.

Student Activity Sheet

Making a Birch Bark Basket with Cutout Design

Indians of the Northeast Woodlands made decorations on baskets by cutting out a design on the outer white layer of the birchbark. The inner orange-brown layer showed through the cutout design.

Most of the designs were curved and looked like the flowers, vines, and leaves of the woods. Spruce root laced around the top edge made the basket stronger.

INSTRUCTIONS

To make your basket use the attached sheet that shows the fold lines.

1. Fold lengthwise along the dotted line as shown in the diagram so that rectangle A is folded in half.
2. Fold the paper in half crosswise.
3. Cut small curved shapes along the two folds. (This part is similar to making a snowflake.)
4. Repeat on the other side.
5. Glue the white paper onto orange construction paper of the same size.
6. Fold on the solid lines printed on the white paper. Staple sides.

Optional: Punch holes along the top edge and use yarn to imitate the spruce root stitching.

Teacher Resource

The Wigwam of the Eastern Woodland Indians

After landing at Cape Cod, the Pilgrims sent a group of men to explore the territory. On their first expedition, the men came across five or six Indians who fled at the sight of them. Other evidence of Indian inhabitants were the new stubble of cornfields and the mounds of corn which the Pilgrim men dug up and carried to the Mayflower.

On their second expedition, the men carried away more corn and beans, thankful to have this supply of seed corn. They opened up a grave in which they found such items as mats, bowls, trinkets, and a knife, and took away "the prettiest things."

Two sailors from the Mayflower found two houses and had taken some things out of them. Seven or eight of the exploring group accompanied the sailors to the houses.

Edward Winslow, a member of the exploring team, described in detail the structure and contents of the Wampanoag wigwams. Having heard stories about "the savage people", they entered the wigwams cautiously.

The houses were made with long sapling trees, bended and both ends stuck into the ground. They were made round, like unto an arbor, and covered down to the ground with thick and well wrought mats, and the door was not over a yard high, made of a mat to open. The chimney was a wide open hole in the top, for which they had a mat to cover it close when they pleased. One might stand and go upright in them. In the midst of them were four little trunches (stakes) knocked into the ground, and small sticks laid over, on which they hung their pots, and what they had to seethe (boil).

Round about the fire they lay on mats, which are their beds. The houses were double matted, for as they were matted without, so were they within, with newer and fairer mats.

In the houses we found wooden bowls, trays and dishes, earthen pots, handbaskets made of crabshells wrought together, also an English pail or bucket; it wanted a bail, but it had two iron ears. There were also baskets of sundry sorts, bigger and some lesser, finer and some coarser; some were curiously wrought with black and white pretty works, and sundry of their household stuff.

We found also two or three deer's heads, one whereof had been newly killed, for it was still fresh. There was also a company of deer's feet stuck up in the houses harts' horns, and eagles' claws, and sundry such like things there was, also two or three baskets full of parched acorns, pieces of fish, and a piece of broiled herring. We found also a little silk grass, and a little tobacco seed, with some other seeds we knew not.

Without was sundry bundles of flags, and sedge, bulrushes, and other stuff to make mats. There was thrust into a hollow tree two or three pieces of venison, but we thought it fitter for the dogs

than for us. Some of the best things we took away with us, and left the houses standing still as they were.

PROCEDURE

1. Have students imagine that they are members of the exploring party. They expect to see "wild beasts and wild men" as they explore this land. Read the description of the wigwams.

What would the students have thought about the people who lived in the wigwam? How do we know that it is a currently occupied home? (Fresh deer and a piece of broiled herring indicate recent food preparation. If the Indians had left for the season, there would be nothing in the wigwam, and only its frame would be left. The Woodland Indians rolled up both the outer mat of cattail stems and the inner mat of woven bulrush to be placed on the wigwam of their next site. The winter wigwams usually had birch bark or chestnut bark coverings.)

2. Now have the students imagine that they are the Indian owners hiding in the woods and watching the Englishmen going into their homes, handling their possessions, and taking their prized objects, their "best things", away. Have students compare the experience to watching a stranger in their home examining their possessions and taking their favorite things away.
3. How was the wigwam suited to the mobile lifestyle of the Wampanoags? (It was made from natural materials close at hand. The mats covering the frame were easily removed, packed, and carried to the next site.)
4. Students can draw the interior of the wigwam showing the items in it.
5. Students can make a paper wigwam following the attached instructions, or some students might like to try making a model wigwam using twigs, clay, paper, and a styrofoam base.

SOCIAL ORGANIZATION

VILLAGE

The basic unit of social, political, and subsistence organization.

Leadership provided by the village chief, or sachem (sa'chem).

VILLAGE SACHEM

Had limited power with influence maintained through persuasion and generosity.

Made decisions together with "great men" of the village who formed the sachem council.

Collected a share of the crop from the villagers to be used to distribute to the poor and to entertain visitors.

Offered generous hospitality to all visitors, providing food and a place to stay.

Was responsible for the welfare of the villagers.

Settled disputes and decided on the punishment of wrongdoers.

Annually assigned land to each family for gardening.

Supervised the planting and harvesting.

Inherited the position. (Usually the sons of sachems succeeded to the title, but there were also some women sachems.)

SUPREME SACHEM

Controlled villages governed by the lesser sachems.

Decided with his council on problems between villages and on matters of war, peace, and alliances with other tribes.

Acted as guardian of the tribal territory.

Acted as judge.

Collected food from village sachems and stored it to provide for the poor and give feasts and presents.

At the time of the Pilgrims' arrival, the supreme sachem of the Wampanoags was Massasoit.

RELIGIOUS LEADER

Called powwow

Conducted religious rites and medical rituals.

Activity: Discuss the comparison of village sachem to mayor and supreme sachem to the president of the United States. (Sachems had judicial and social responsibilities as well as political power.)

PART IV: RELATIONSHIP WITH THE PILGRIMS

- a. "Squanto Teaches the Pilgrims How to Plant Corn".
- b. "Introduction to the First Pilgrim Harvest". Students study two Pilgrim descriptions of the first Pilgrim harvest and their celebration of thanksgiving.
- c. "The Wampanoag and Pilgrim Ways of Life" (grades 2-4) and "Values and Beliefs: Sources of Friendship and Conflict" (grades 4-6). Using a Venn Diagram, students study how different values and ways of life can lead to friendship or conflict.
- d. "The Relationship Between the Wampanoags and the Pilgrims - the Early Friendship", "Massasoit and the Council", "From Friendship to War". These activities help students understand the reasons for the early friendship and its deterioration into war.

"Teacher Resource Sheet: A Simulation Story" helps students understand the Indian perspective on the basic issue of land.

Student Activity Sheet

SQUANTO TEACHES THE PILGRIMS HOW TO PLANT CORN

Tisquantum, known as Squanto, had accompanied Captain Weymouth to England in 1605. There he had learned to speak English. After returning to his village of Patuxet, he and 19 other Wampanoags had been kidnapped by an English captain and taken to Spain to be sold into slavery. Squanto escaped to England and found his way back to Patuxet. During his absence, however, an epidemic in 1617 killed all his fellow villagers.

In December 1620 after a voyage of 65 days, the Pilgrims settled on the deserted site of Patuxet with its abandoned corn fields. That winter, weakened by the long voyage, half of the 102 people who had arrived on the Mayflower died. In the spring of 1621, the Pilgrims were surprised when a tall Indian called Samoset strode into Plymouth and greeted them in English. He introduced them to Squanto.

From that time until he died in 1622, Squanto helped the Pilgrims in many ways. The Pilgrims did not know how to survive on this land. Squanto showed them where, how, and when to catch fish, birds, and animals. He taught them about edible and medicinal plants. He acted as interpreter and as a guide to other tribes. He also taught them how to grow Indian corn.

Squanto told the Pilgrims that corn should be planted when the leaf of the white oak tree was the size of a squirrel's ears. Because the land had been gardened for many years by the Wampanoags, it needed to be fertilized with herring. Squanto showed how to trap the herring as they swarmed up the river in mid-April.

First, the soil had to be dug and mounded into little hills three feet apart. Then three herring were placed in a fan shape a few inches down in each hill and covered. Three or four corn seeds were planted in the center of the hill.

As the seeds sprouted, the weaker plants were pulled out to allow the strongest to grow. The crop needed to be watched to keep the crows from the seed and the wolves from the fish. As the plants grew, the ground had to be well hoed to keep the weeds away.

Since the seeds that the colonists had brought from England failed to grow, Squanto's help prevented a winter of starvation for the Pilgrims. The Pilgrims said that they would not have survived without Squanto.

ACTIVITIES

1. The Wampanoags did not have a system of writing at that time. All knowledge was passed on through oral tradition. Write the instructions that Squanto might have written on how to plant corn.
2. Teacher: Have a student role-play the part of Squanto teaching the Pilgrims how to plant corn as the instructions written by one of the students are read aloud.

Student Resource Sheet

INTRODUCTION TO THE "FIRST PILGRIM HARVEST"

The Mayflower had reached Cape Cod Harbor November 10, 1620, after 66 days crossing the rough Atlantic. During the first winter 50 of the 102 immigrants who had sailed in the Mayflower died.

The Pilgrims had settled near Patuxet, an abandoned Indian village, which was surrounded by the stubble of old corn fields. Later the Pilgrims found out that the site had been the home of a group of Wampanoag Indians who had been wiped out by a disease introduced by earlier contact with English traders and fishermen.

The only survivor of the 1616-19 epidemic was Squanto, a Wampanoag Indian. In 1614 Squanto had been kidnapped by an English captain together with others from his village to be sold as slaves in Spain. Squanto had escaped, found his way to England, and eventually returned to his village only to find that his fellow villagers had died from disease. After Samoset introduced him to the Pilgrims, Squanto lived with the Pilgrims, helping them in countless ways. The Pilgrims knew nothing about surviving the harsh winters of a country strange to them. Without Squanto's assistance, the Pilgrims might have experienced a second disastrous winter.

In the spring of 1621 Squanto taught the Pilgrims how to plant Indian corn. He showed them where and how to fish and hunt. He pointed out edible plants. Acting as interpreter and guide, Squanto helped the Pilgrims make peace with their Indian neighbors.

Because of his help, the Pilgrims had a harvest in the autumn of 1621. All that we know about the "first" thanksgiving comes from the two accounts attached. The first was written by William Bradford, governor of Plymouth during a number of the early years. The second account comes from a letter written by Edward Winslow, also a governor of Plymouth for a number of years.

Student Resource Sheet

THE FIRST PILGRIM HARVEST

William Bradford, Governor of Plymouth, wrote the following account of the harvest of 1621 in his history of Plymouth, *Of Plymouth Plantation*.

(The account has been divided into paragraphs for easier reading.)

They began now to gather in the small harvest they had, and to fit up their houses and dwellings against winter, being all well recovered in health and strength and had all things in good plenty. For some were thus employed in affairs abroad, others were exercised in fishing about cod and bass and other fish, of which they took good store, of which every family had their portion.

All summer there was no want; and now began to come in store of fowl, as winter approached, of which this place did abound when they came first (but afterward decreased by degrees). And besides waterfowl there was a great store of wild turkeys, of which they took many, besides venison, etc. Besides they had about a peck (of) meal a week to a person, or now since harvest, Indian corn to that proportion.

Another account of the 1621 harvest was written in a letter by Edward Winslow, several times governor of Plymouth. The letter is included in a book called *A Journal of the Pilgrims at Plymouth: Mourt's Relation*.

Our harvest beeing gotten in, our governor sent four men on fowling, that so we might after a special manner rejoice together after we had gathered the fruit of our labors. They four in one day killed as much fowl as, with a little help beside, served the company almost a week. At which time, amongst other recreations, we exercised our arms, many of the Indians coming amongst us, and among the rest their greatest king Massasoit, with some ninety men, whom for three days we entertained and feasted, and they went out and killed five deer, which they brought to the plantation and bestowed on our governor, and upon the captain and others.

Student Activity Sheet

THE FIRST PILGRIM HARVEST

1. Read the "Introduction to the First Pilgrim Harvest" which gives the historical background to the event that has been called the "First Thanksgiving". Since human being of earlier times and cultures have given thanks for food, it is not really the "first" thanksgiving, but Americans consider that day in 1621 to be the traditional origin of their official thanksgiving celebration.
2. Read the accounts written by William Bradford and Edward Winslow of the 1621 celebration of thanksgiving. Name the things for which the Pilgrims were thankful.
3. Write an account of the same event from the viewpoint of one of the 90 Wampanoags. Keep in mind that like other Northeast Woodlands Indians, the Wampanoags held six thanksgiving celebrations during the year.

One celebration was the Green Corn ceremony held with the harvesting of the first corn crop. Singing, dancing, feasting, and storytelling were different ways that thanksgiving was expressed.

Since the Wampanoags believed that everything in nature had its own spirit, they also thanked the spirit of the animal each time it was successfully hunted.

Student Activity Sheet

Grades 2 - 4

THE WAMPANOAG AND THE PILGRIM WAYS OF LIFE

Just as you and your friend are different from each other but also alike in some ways, people of different cultures may be different in some ways and alike in other ways.

1. Place the Venn Diagram sideways (horizontally) on your desk. On the top of one circle, write "Wampanoag". On top of the other circle, write "Pilgrim".

A way of life includes environment and home, food and the way it is obtained, clothing, tools, customs, celebrations and beliefs.

If you were a Wampanoag who lived when the Pilgrims first came to Plymouth, what would you say about your way of life?

Example: Our home is made of saplings and woven mats.

If you were a Pilgrim during the first years at Plymouth, what would you say about your way of life?

Example: We live in a wood house with a thatched roof.

Write these statements in the correct circle. If the statement is true for both the Wampanoags and the Pilgrims, write it in the overlapping part of the circle. Example: We grow corn.

Teacher: Two books which give students a good look at the life of the Pilgrims and that of the Wampanoags are the *The Pilgrims of Plimoth* and *People of the Breaking Day*, both written and illustrated by Marcia Sewell.

VENN DIAGRAM

THE WAMPANOAG AND THE PILGRIM WAYS OF LIFE

Teacher: You may wish to have students work on the Venn diagram individually, in partners, or brainstorm as a whole class group.

Listed below are sample statements that might be placed in the Venn diagram.

W = Wampanoag P = Pilgrim		
a.	We move several times each year to gather different foods.	W
b.	We plant corn each spring.	W/P
c.	Our home is made of saplings and two layers of reed mats.	W
d.	Our home has wooden walls and a thatched roof.	P
e.	We wear clothing of fur and skins.	W
f.	We are thankful for food from the sea, the rivers, the forests, and our gardens.	W/P
g.	We wear clothing of cloth.	P
h.	We believe the land like the sky cannot be owned and that it is for everyone to use.	W
i.	Some of our tools were bought, not made by ourselves.	P
j.	We make all our own tools.	W
k.	We believe that land can be sold, bought, and fenced.	P
l.	We share food with all our visitors.	W/P
m.	We are not used to living in this land.	P

Student Activity Sheet

Grades 4 -6

VALUES AND BELIEFS: SOURCES OF FRIENDSHIP AND CONFLICT

Freedom of speech and freedom of religion are two values that Americans consider important. The values and beliefs of a group of people guide how they think and act. When two groups of people with different values and beliefs meet, misunderstandings and conflict may occur.

If, however, both groups recognize the values and beliefs they share and either tolerate or appreciate the differences between them, then they can develop understanding and friendship.

To the teacher: The following activity can be done as a class activity with a large Venn Diagram on the board.

1. Write the heading "Wampanoag" in one circle of the Venn Diagram. Write "Pilgrim" in the other circle. Look at the list below and write each belief or value in the circle where it belongs. If the belief or value was held by both the Wampanoags and the Pilgrims, write it in the overlapping part of the circles.
2. Study the completed Venn Diagram. Which of the values helped build the early friendship between the Wampanoags and the Pilgrims? Which of these values led to increasing conflicts and war?

VALUES AND BELIEFS

1. People with religious beliefs different from ours must be converted.
2. Food should be shared even with strangers.
3. Land can be bought, owned, and fenced off as private property.
4. Everyone should live according to English customs.
5. Because all things in nature have a spirit, people should respect nature and live in harmony with it.
6. Natural resources exist to improve human life.
7. People use land together as a community.
8. Land, like the sky, cannot be sold.
9. Allies are needed to help against enemies.
10. Thanksgiving celebrations express thankfulness for natural bounty.

VALUES AND BELIEFS: SOURCES OF FRIENDSHIPS AND CONFLICT

Answer Key:

1. P
2. W/P
3. P
4. P
5. W
6. P
7. W
8. W
9. W/P
10. W/P

VENN DIAGRAM

Teacher/Student Resource Sheet

THE RELATIONSHIP BETWEEN THE WAMPANOAGS AND THE PILGRIMS

I. The Early Friendship

Surrounding the site chosen by the Pilgrims for their colony was the land of the Wampanoag Indians. At the time of the Pilgrims' arrival in 1620, the Wampanoags were led by Massasoit, the supreme sachem, or chief. The villages in his domain were governed by lesser sachems loyal to Massasoit.

In 1621 Massasoit signed the first treaty with the Plymouth Pilgrims. Each side agreed not to hurt the other and in case of an attack each side agreed to come to the other's aid. As a result of this treaty, the Wampanoags and the Pilgrims remained at peace for the next 50 years.

Without the help of Samoset and Squanto, this agreement might not have taken place. Samoset, a Pemaquid Indian from Maine, had learned to speak English from English fishermen and traders. The Pilgrims were astonished when one day Samoset walked into Plymouth and greeted them in English. It was Samoset who then introduced Tisquantum, known as Squanto, to the Pilgrims.

Squanto, a Wampanoag, knew the English language and ways very well. In 1605 he had accompanied Captain Weymouth to England and after several years there had returned to his village of Patuxet. Shortly after, in 1614 he and nineteen other Wampanoags were kidnapped by an English captain who took them to Spain to be sold as slaves. Squanto had escaped and returned to Patuxet in 1619, but he found his village deserted. During his absence, all his fellow villagers had died in the epidemic.

The Pilgrims, glad to find an abandoned area, settled on the old site of Patuxet. Squanto became the Pilgrim's friend and acted as interpreter during the discussions which led to the peace agreement between the Pilgrims and Massasoit.

Probably immediately after their first visit to Plymouth, Samoset and Squanto reported to Massasoit all that they had learned about the Pilgrims. Before going to Plymouth, Massasoit may have discussed with his councilors the pros and cons of a treaty. Among the twenty men who accompanied Massasoit to the meeting in Plymouth were probably some of Massasoit's most trusted councilors.

Below is a council meeting which might have taken place before Massasoit and his men left for Plymouth. The discussion is imaginary but much of information in it comes from Pilgrim records.

MASSASOIT AND THE COUNCIL

Characters: Massasoit and Seven Councilors

Massasoit: In two days we will meet the English. Let us consider what to do.

Councilor 1: We cannot trust these English! Remember Captain Hunt. He kidnapped twenty Wampanoags from the village of Patuxet. He took them to Spain and sold them as slaves! Only Squanto escaped. Where are the others?

Councilor 2: I agree. What was the first thing the English did on our land? They dug up baskets of our dried corn. Without a thought for the Indian family who had stored them for their winter use, these English carried away all of the corn. Then they walked into one of our wigwams and helped themselves to the most beautiful things in it.

Councilor 3: Worst of all, they dug up one of our graves and stole the valuable items in it. This is unforgivable! Let us have nothing to do with these strangers.

Councilor 4: But Squanto's friend in England was a good man. Squanto tells us there are both good and bad Englishmen.

Councilor 5: And let us be fair. Some of our men stole the tools that the English left in the woods. Above all, we must be realistic. Our tribe has been weakened, greatly weakened, by the death of many of our people from disease.

Our enemy, the Narragansett Indians are much stronger than we are. We need an ally to help us against a Narragansett attack. Think how the English with their muskets can help us!

Councilor 6: Yes, it is a miracle that the English have come. With them as our ally, our families no longer need to tremble at the thought of the Narragansett.

Councilor 4: Also, the English are eager to trade with us. They need our corn. They want our beaver pelts. They have tools - axes, saws, hammers - and things like cloth. We have had to get those goods from other Indians who traded with the French. Now we can trade directly with the English.

Councilor 7: They are our neighbor. If we do not have peace with them, we will always have to be on guard, watching for an English attack as well as a Narragansett attack. We need peace so that our families can be safe.

Councilor 1: Safe? Who brought the disease that killed so many of our people? The English. Let us get rid of them. There are not many. Squanto says that out of 50 people, only 30 are men and boys.

Councilor 2: But they have powerful guns. We know from that skirmish on the beach that their muskets are more powerful than our arrows.

Councilor 6: We know from that fight that the English are brave. But Squanto tells us they know nothing about surviving on this land. They depend on us to help them survive. They will then help us against the Narragansett. We must make friends with them so that they do not make a treaty with the Narragansett.

Councilor 5: There are only 50 English and we have much land. Let them have the old village of Patuxet. Squanto is the only survivor of Patuxet and he is willing to have the English there.

Councilor 6: Samoset and Squanto have reported that the English treated them well and they want peace with us.

Councilor 5: We Wampanoags have a tradition of hospitality. We welcome all who come and give them food. Let us follow this tradition. By doing so we protect ourselves.

ACTIVITY

Edward Winslow, one of the Pilgrim leaders, described Massasoit as a man who always told the truth and was not bloody or cruel, ruling by reason and character, rather than by force.

Imagine Massasoit listening to his councilors. From the councilors' discussion, choose the three most important arguments in favor of a friendship agreement. At the end of the council meeting, Massasoit might have made a speech to summarize the discussion and to convince those still against a treaty.

Complete the following speech by giving the three important reasons for a treaty. Then listen to versions written by different students. Choose the best and listen to the actors re-read the script with the addition of Massasoit's ending speech.

Massasoit: I have listened to your reasons for and against a friendship treaty with the English. Most of you favor friendship and peace. I agree with you because...

II. From Friendship to War

a. Have students brainstorm the factors needed to build friendship between two people or groups.

- trust
- honesty
- respect and values
- keeping promises
- helping each other
- good communication
- defending each other
- loyalty
- working together
- negotiation, compromise
- understanding the other's background
- sensitivity to feelings
- tolerance of differences
- sharing food, goods, ideas, etc.
- hospitality
- sense of equality
- having a common goal

b. Have students name factors that will damage or destroy a relationship.

- suspicion
- distrust
- jealousy
- dishonesty
- need to control others
- resentment of control
- feeling of humiliation
- insensitivity to feelings, values
- greed
- arrogance
- indifference, neglect
- condescension

Attached is a student activity sheet which may be completed individually or as a whole class.

As students read "From Friendship to War, Events from 1621-1676", they should keep in mind the factors that build or damage a relationship.

Student Activity Sheet

FROM FRIENDSHIP TO WAR

Some events which affected the relationship between the Wampanoags and the colonists are listed on the attached pages. Read the list.

1. Write the number of an event that illustrates each of the following factors in a relationship.

<u>Positive Factors</u>		<u>Negative Factors</u>	
a. trust	___	a. lack of understanding of cultural values	___
b. helping each other	___	b. need to control	___
c. hospitality and sharing	___	c. feeling of humiliation	___

Teacher: As a preparation for the next activity, you may wish to do the attached "Teacher Resource Sheet - Indians and Pilgrims: A Simulation Story".

2. You are one of Philip's councilors. Think of Massasoit and the past history of the Wampanoags and the Pilgrims. Reread the list of events that led to war. You have a family. Add your own ideas of how you as a Wampanoag might think about the English settlers.

Decide whether you will persuade Philip to go to war to regain Wampanoag lands or whether you prefer peace with the settlers. Write down a list of your arguments for or against war.

Get together with five or six other students, some of them for and some against war, and act out a council meeting that might have taken place with Philip.

3. We may feel anger, sadness, or guilt when we study the history of the Wampanoags of this time. People on both sides of any conflict will have these feelings.

This study of the Pilgrims and the Wampanoags looked at what happened when two very different cultures met. Can you understand the perspective of the Wampanoags? Your parent or perhaps a friend asks you who the Wampanoag people are. Write what you would tell them about the Wampanoag way of life at the time of the Pilgrims' arrival and the events before and after the first Pilgrim harvest.

Teacher: The Anchorage School District AV Center has an excellent unit, "Indians Who Met the Pilgrims" UN 649. It contains Wampanoag artifacts and many lesson plans, some similar and more detailed than the ones in this unit. It also has a set of Cue Cards for the role-playing of Philip's councilors suggested above.

Teacher/Student Resource Sheet

From Friendship to War: Events from 1621 - 1676

1. 1621: In March Governor Carver and Massasoit sachem of the Wampanoags Indians sign a friendship treaty pledging aid to the other if attacked.
2. 1621: Squanto helps the Pilgrims, showing them how to plant corn and where and how to hunt and fish.
3. 1621: The Wampanoags and the Pilgrims share food to celebrate the harvest together.
4. 1622: Angry at Squanto for spreading false rumors about him, Massasoit demands Squanto's execution. The Pilgrims delay taking action. Massasoit drops the matter and Squanto continues as the Pilgrims' valuable interpreter and informant.
5. 1623: Hearing that Massasoit is seriously ill, the Pilgrims send Edward Winslow with medicine. The sachem recovers and expresses gratefulness to the Pilgrims.
6. 1630: The great Puritan migration from England begins and the push for land increases. The English assume they have a right to the land.
7. 1643: The Plymouth court tries to ensure that Indian owners are paid for their land. Land cannot be bought without court approval. The problem is that the Indians and the Pilgrims hold different ideas about land ownership. To the Indian, giving deed to the land means giving the right to use it, not the right to keep all others off the land.
8. 1649: Massasoit sells 150 square miles for 7 coats, 9 hatchets, 8 hoes, 20 knives, 4 moose skins, 10 1/2 yards of cotton. The price Pilgrims pay for the land does not reflect the land's value to white men.
9. 1660: Massasoit dies. His leadership had kept the peace for 40 years. His son, Metacom, known as Philip, becomes sachem.
10. 1660: There are many disputes over boundaries and illegal purchases of land. The Wampanoags complain of settlers' cattle trampling their corn fields. The colonists harass the Indians hoping to force them to move. The Wampanoags feel hemmed in by settlements near their villages.
11. 1668: Philip resents the efforts of missionaries to Christianize the Wampanoags.
12. 1671: Hearing that Philip is training his men for war, the Plymouth court humiliates the Wampanoags with an order to hand in all their guns. Later again summoned by the court, Philip is forced to agree that he and his people are totally subject to the Plymouth governor and laws.

13. 1674: After telling Plymouth authorities about Philip's preparation for war, Sassaman, a "praying Indian", is murdered. Three of Philip's men are tried and executed for the murder.
14. 1675: Philip persuades neighboring tribes to join in a war to regain lands.
15. 1675: A settler shoots an Indian trespasser and war begins. Philip and his men raid and burn settlements throughout the colony. The English troops burn Indian villages and corn fields. They kill hundreds of Narragansett Indians to prevent them from joining Philip. The Indians are out numbered.
16. 1676: Philip is ambushed and shot by an Indian supporter of the English forces.
17. 1676: The Wampanoags, homeless and starving are scattered. Some flee to other tribes. Plymouth deals harshly with the captured Wampanoags, selling them into slavery in the West Indies.
18. After 1676: The colonist view Indians as conquered subjects and regulate all Indian affairs. Indian lands are taken and given to veterans.

Within 55 years, the Wampanoags almost ceased to exist as a tribe and had lost their lands, their independence, and their way of life.

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