# INTRODUCTION: WAMPANOAG LAND

# QUAKER REFUGE

### **ERICA H. ADAMS**

West Falmouth Quaker Meeting Legacy Grant (2019) + (2017) Faculty (retired) Tufts University

# WAMPANOAGS SPEAK: HISTORY and HERITAGE WEST FALMOUTH LIBRARY

WEDNESDAY

# 2/26/2020 5:30-8:30

Erica Adams (scholar and Mashpee resident) and Gail Melix (Wampanoag and Quaker) present a history of Wampanoag & Quaker communities.

Ramona/Nosapocket Peters (a Bear Clan Member of the Mashpee Wampanoag) speaks of Wampanoag Spirituality.

Joan Tavares Avant

(Wampanoag historian and chef) concludes the program by sharing a history of Wampanoag food.

Massachusetts Libraries This program is brought to you with federal funds provided by the Institute of Museum and Library Services and administered by the Massachusetts Board of Library Commissioners.





#### **INTRO: WAMPANOAG LAND + QUAKER REFUGE**

#### ERICA H ADAMS www.EricaHAdams.com

- WEST FALMOUTH QUAKER + MASHPEE resident
- **ARTIST + WRITER + CURATOR +** Retired **FACULTY of Fine Arts** at **Tufts University**
- West Falmouth Library Grant **RESEARCH + ORAL HISTORIES** including Wampanoag Ο
- **QUAKER: (2) LEGACY GRANTS (**2019 + 2017) to create dialogues about diversity + peace: Ο
  - **<u>Respeto/Respect</u>** a CHIAPAS PHOTOGRAPHY PROJECT traveling exhibition



#### WAMPANOAG SPIRITUALITY

#### **RAMONA/Nosapocket PETERS**

- MASHPEE WAMPANOAG ----BEAR CLAN Member
- **PRESIDENT + FOUNDER:** NATIVE LAND CONSERVANCY, INC a Mashpee Wampanoag non-profit

#### QUAKERS + WAMPANOAGS

#### **GAIL MELIX**

- MANOMET WAMPANOAG
- **QUAKER:** <u>SANDWICH MONTHLY MEETING</u> + <u>NEYM EARTH CARE</u> MINISTRY COMMITTEE
- Retired **RN** Falmouth Hospital + Cape Cod Hospital



#### WAMPANOAG FOOD

#### JOAN TAVARES AVANT aka "GRANNY SQUANNIT"

- MASHPEE WAMPANOAG <u>DEER CLAN MOTHER + HISTORIAN + TRIBAL PRESIDENT (3 terms)</u>
- **DIRECTOR of INDIAN EDUCATION (25 YEARS)** in the MASHPEE PUBLIC SCHOOLS created curriculum for natives + non-natives
- AUTHOR People of the First Light (2010) + COLUMNIST Mashpee Enterprise + EDITOR National League of American Pen Women
- **QUOTE:** "I am honored to serve as **a founding trustee for the WLRP project** to open **a K-3 immersion** charter school in the fall of 2015.
- It has been my forever passion to not only preserve the culture but to assist making wise pedagogic decisions for our children and families in their own public recognized tribal school".<sup>[2]</sup> Wôpanâak Language Reclamation Project.
- WIKIPEDIA: https://en.wikipedia.org/wiki/Joan Tavares Avant



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# WEST FALMOUTH QUAKERS + MASHPEE WAMPANOAG (Religious Society of Friends) + ("People of the First Light") 400 YEARS: FROM HERE TO THERE



#### WAMPANOAGS GREET PILGRIMS

**ERICA H. ADAMS** QUAKER: WEST FALMOUTH PREPARATIVE MEETING (MA) Quaker LEGACY GRANTS (2019) + (2017) U.S. COORDINATOR: CHIAPAS PHOTOGRAPHY PROJECT (México)

#### **RESORT LIFE**

More than 12,000 years

MASHPEE WAMPANOAG

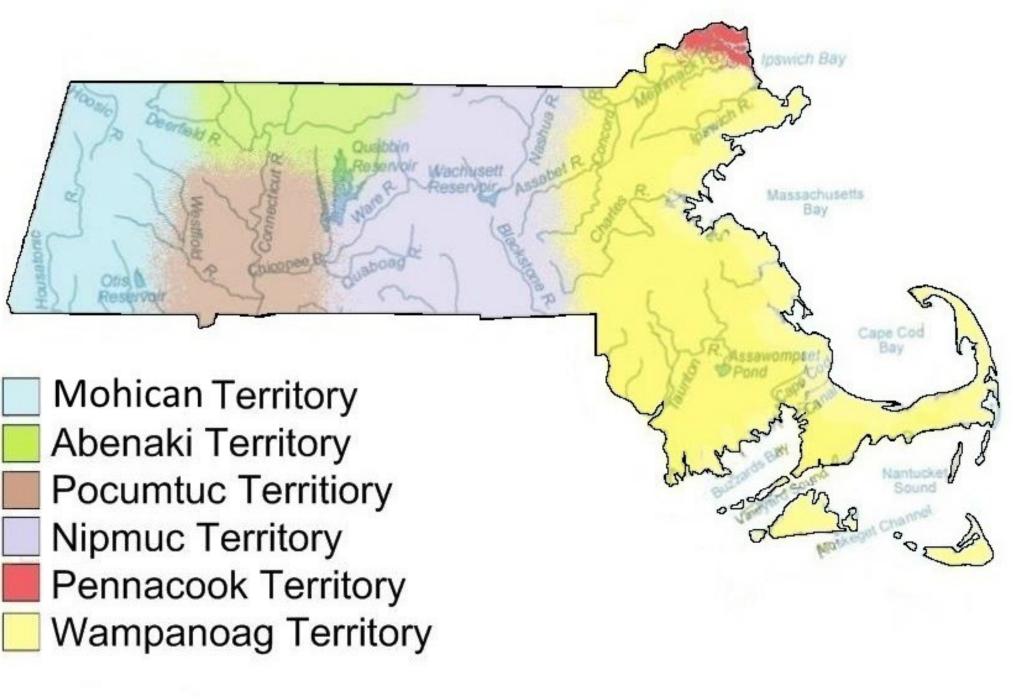
Inhabited Present day MASSACHUSETTS + EASTERN RHODE ISLAND

# **Southern New England** 1620 - 22**NIPMUCK** Cohaanet **PAWTUXET COWESET** Pokanoket APR CARSON (Sowams) Narragans PEQUOT Pequot



# WAMPANOAG POPULATION from 1600 (12,000) to 2020 (2,600)

<u>1600</u>	<u>12,000 with 40 villages</u>
	<ul> <li>8,000 mainland + 4,000 is</li> </ul>
1614-20	<b>3 EPIDEMICS</b> New England + Car
	paved way for Puritans and Pilgr
1675	2,000 mainland + 3,000 island
1675	1,000
1675 -1676	400 survived King Philip's War (2
1763	FEVER killed 2/3 of Nantucket
<u>2020</u>	2,600 enrolled in MASHPEE W



- slands -Martha's Vineyard + Nantucket madian Maritimes
- ;rims
- ds Martha's Vineyard + Nantucket
- 27 went, 4 returned)

# AMPANOAG TRIBE

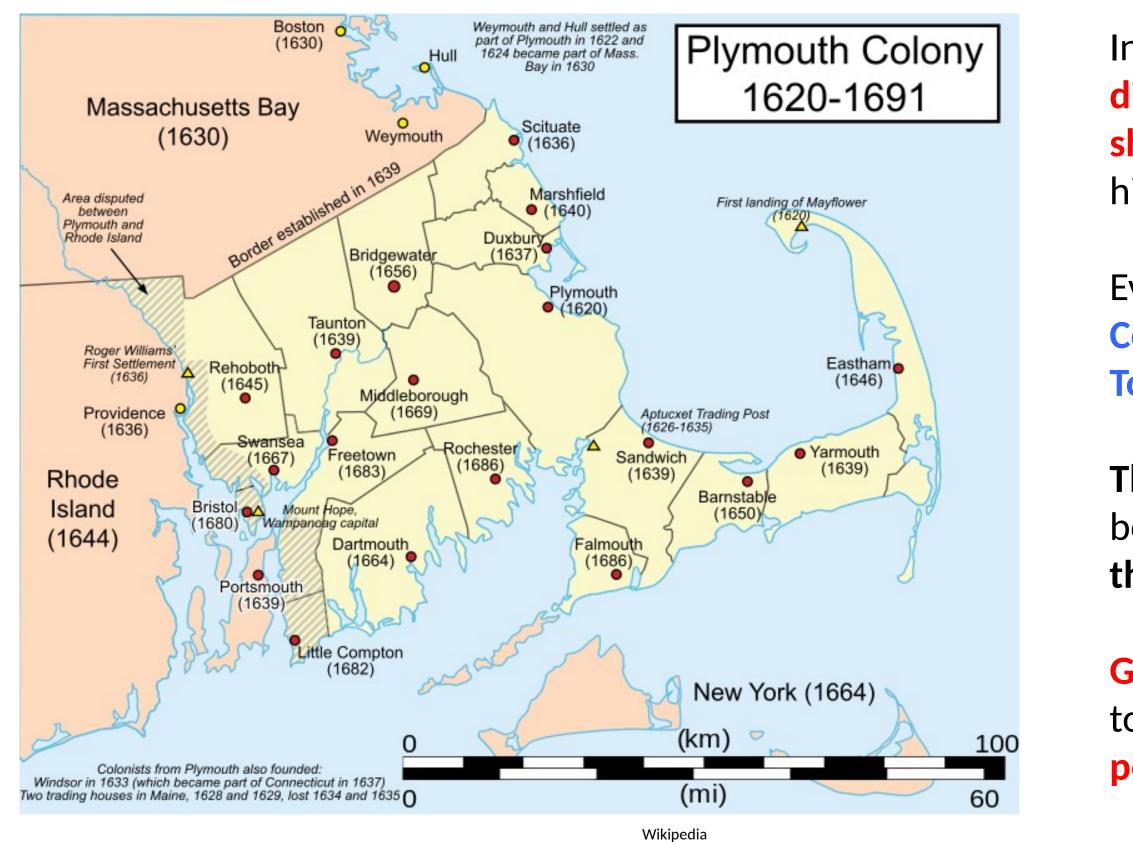
# Quaker Migration to Colonial West Falmouth

John Robinson (England 1575-1625 Netherlands) was the beloved pastor of the "Pilgrim Fathers" in Leiden.

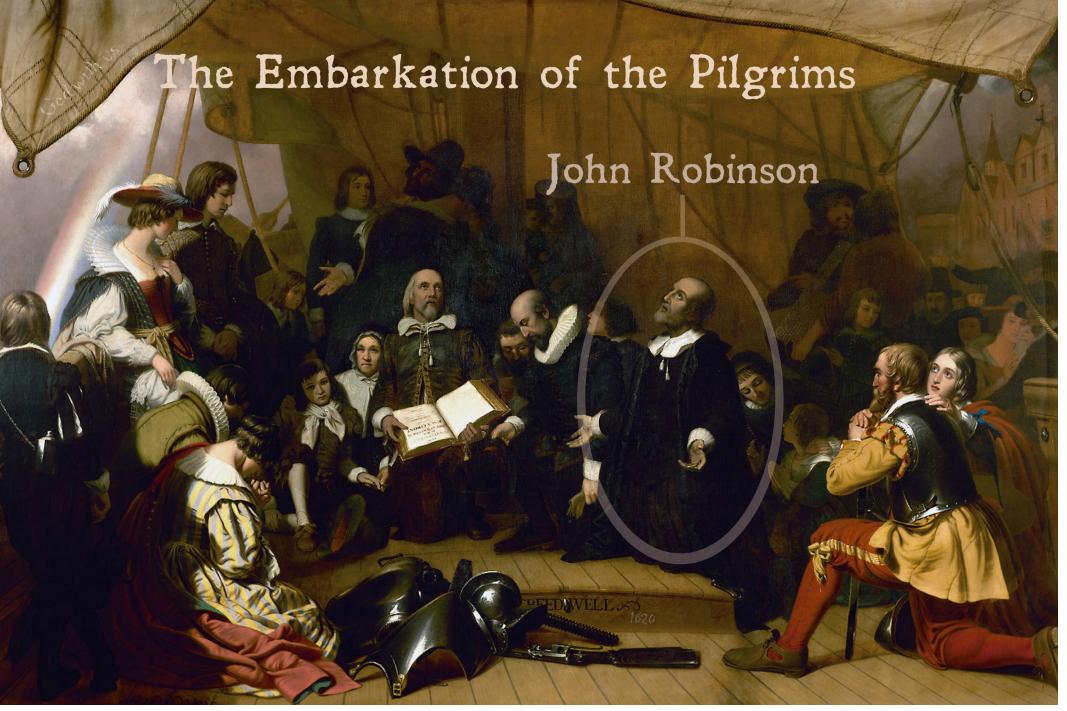
Shown here **praying** with them **before their departure** on the **Speedwell**, the sister ship of the **Mayflower**, *he remained in the Netherlands with part of his flock*.

In 1631, his son Isaac Robinson sailed to the Plymouth Colony.

Isaac Robinson was esteemed in Plymouth and was one of four men chosen by the General Court in 1659 to attend Quaker meetings in Sandwich to try to understand these heretics and "reduce them from the error of their ways."



Source: WEST FALMOUTH QUAKER INFORMATION CENTER 2019



Robert Walter Weir, 1843, U.S. Capitol Rotunda

In fact, Robinson found the Quakers congenial and, though he did not join them, he wrote to the governor suggesting they should not be persecuted. For this, the General Court found him a "manifest opposer of the laws" and disenfranchised him.

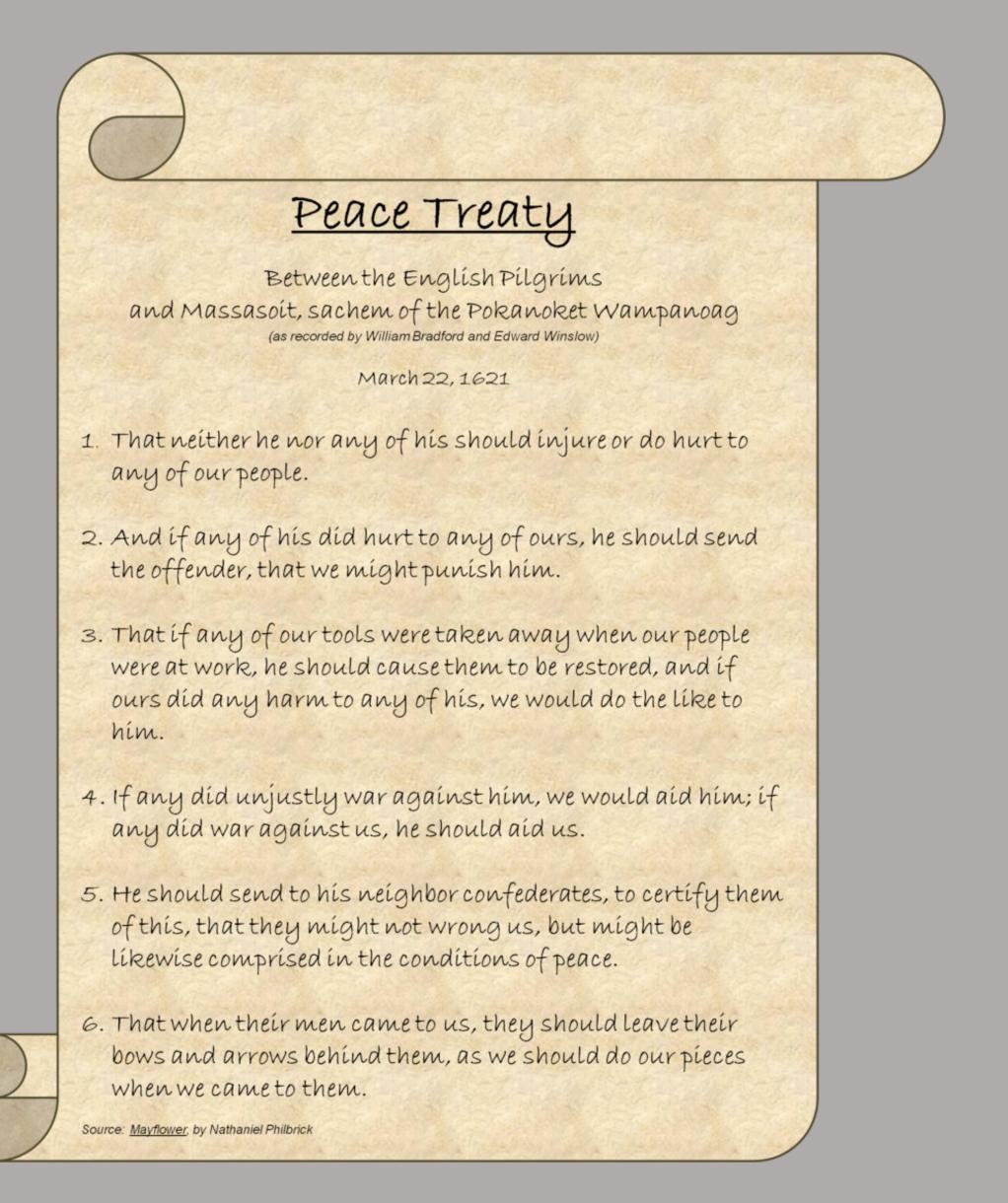
Even while he was disenfranchised, the Plymouth General Court permitted Robinson and others to form and settle the Town of Falmouth—known as Suckanesset until the 1690s.

The political reasons for this are murky, but it seems clear that both the General Court and Robinson were happy to maximize the distance separating them.

Given Robinson's support for Quakers, this was a clear signal to them that life in FALMOUTH would be far preferable to the persecution they faced in Sandwich.

# 1621 WAMPANOAG Samoset (Abenaki/Maine 1590 - 1653) : "WELCOME ENGLISHMEN" + English speaking **Squanto** (Tisquatum) (Pautuxet: PLymouth 1590-1622 Chatham) **HELPED PILGRIMS + PLYMOUTH COLONY**

### ESTABLISH GOOD RELATIONSHIP WITH WAMPANOAG CHIEF MASSASOIT **GROW** CORN, FISH, and SURVIVAL SKILLS **SIGNED TREATY OF FRIENDSHIP** with **MASSASOIT** sachem of Pokanoket WAMPANOG





INTERVIEW OF SAMOSET WITH THE TILGRIMS.

Engraving 1853

# **EARLY QUAKERS**

# MARY DYER 1660 QUAKER



**HUNG** on BOSTON COMMON

# **PURITAN response**

- JAILED + HUNG
- SENT TO
  - UK
  - **PILGRIMS in PLYMOUTH**
  - QUAKERS in SANDWICH
  - FLED Sandwich to RHODE ISLAND or WEST FALMOUTH

# MARY DYER

QUAKER

FOR RELIGIOUS FREEDOM ON BOSTON COMMON 1660 HANGED

MY LIFE NOT AVAILETH ME

THE REAL PROPERTY.

# "ALL YOU NEED TO KNOW

# ABOUT

# THE FOUNDING of the U.S.

IS

# THE PURITANS WERE THROWN OUT OF LEIDEN"

# THE MOST TOLERANT PLACE IN EUROPE.

1/2020 Pasquale G. Tatò, PhD Linguistics, Harvard University



#### NEW ENGLAND YEARLY MEETING -OF FRIENDS -----QUAKERS

#### www.neym.org



Le pape Alexandre VI Florence

The Doctrine of Discovery (1493) \* "ESTABLISHED a spiritual, political, and legal justification for colonization and seizure of land not inhabited by Christians ... invoked since Pope Alexander VI issued a Papal Bull "Inter Caetera in 1493".

Demarcation Bull Granting Spain Possession of Lands Discovered by Columbus. (Rome, May 4, 1493 Pope Alexander VI)

### **United Nations (2012) PERMANENT FORUM** on INDIGENOUS ISSUES (UNPFII):

THE DOCTRINE of DISCOVERY has been severely condemned as socially unjust, racist and in violation of basic and fundamental human rights. And noted the THE **DOCTRINE of DISCOVERY** "as the foundation of the violation of their (indigenous people) human rights



SAUL VICENTE VASQUEZ, Permanent Forum expert from Mexico, said:

"Large multinational corporations continued to implement the Discovery **Doctrine** today, with "conquests" that included seizure of land and the erasing of fragile indigenous cultures".

# **DOCTRINE of DISCOVERY** (1493)

### Justified European Seizure of Land From Native Americans

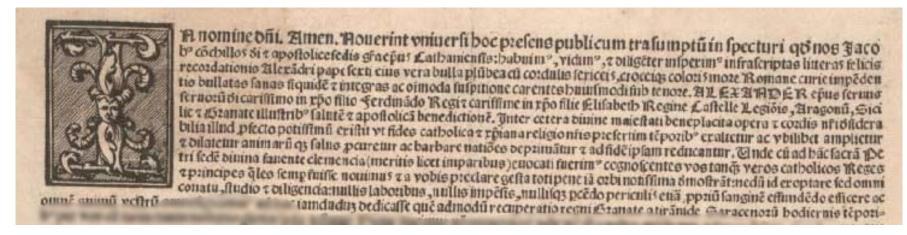
Copia de la bula del decreto y concession q bizoel papa Alexandro fexto al ney ya la neyna nucliros feñores de las Indías conforme al capitu, per venerabilem. §, rationibus/qui filij fint legitimi/y al cap. \_ son. xeii, q. iii).

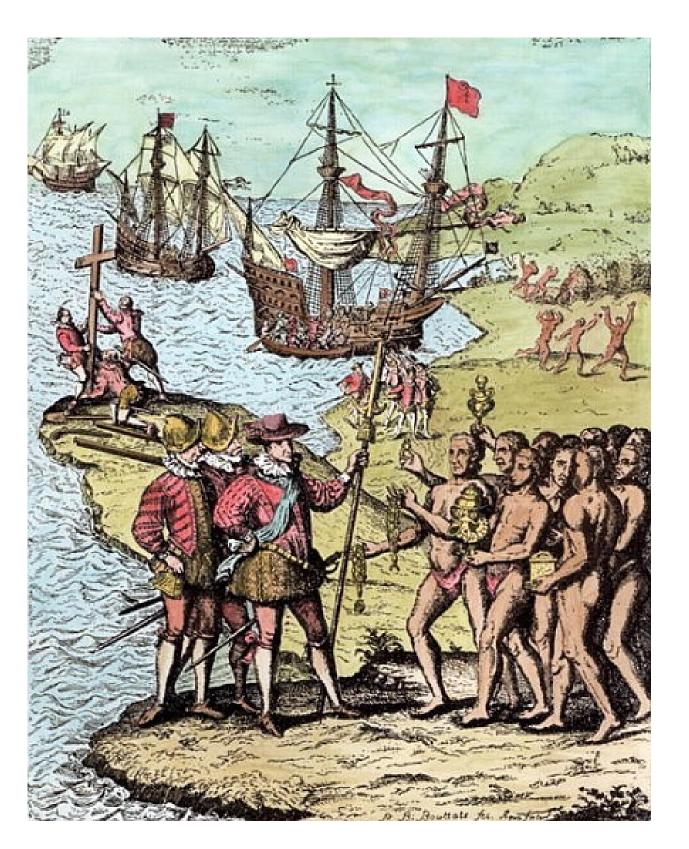


A nomine ofii. Amen. Houerint vniuerfi boc prefens publicum trafumptu in fpecturi qo nos Jaco P codullos si a apoftolicefedia graepus Latbanicuffa: babuim", vidum", z otugeter miperim" infraferiptas literas felicia ecordationio Elexadri pape fern cius vera bulla plubea cil condalio fericei s, croteigs colori smore Romane curie impèden tie bullates fanas fiquide z integras ac oimoda fufpitione carentes buufmedifub tenoze. AL EXAMDER epus feruns fernorifoi carillimo in roo filio ferdinado Regit cariffime in roo filie Elifabeth Regine Laftelle Legioio, Aragonii, Sici at a stanate illuffribe fainte a apoftolica benedictione. Inter cetera binine maieftati beneplacita opera a coadio afriofidera biliailind pfecto potiffmfi erifti vi fideo catbolica z reianareligionfio preferiim tepono" eraltetur ac v bilibet amplietur

z bilatetur animarii og falno peuretur ac barbare natides beprimätur z adfideipiam reducantur. Ende cu ad bác facrá pe tri fede binina fanente elemencia (meritis lect imparibus) enocati fuerim" cognofeentes vos tanés veros catbolicos Reses aprincipes ques femp fuific nominus a vobis predare gefta totipene ia orbi nonffima smoltratmeda id eroptare fed omm natu, fludio v otligencia:multio laboribuo, unllio império, nulltiq3 peêdo perientis enă, ppaiù fangine effundedo efficere oc omne animu veftru omnefqy conar ad boc tamdadın bedicaffe que admodu recuperatio regni Branate a tirănide Garacenozu bodiernis tepozib"per vos cil tanta cuaminominio gloria facta tellatar. Digne bucimur no unmerito z bebem" illa vobio ena fponte z fanozabilaer cocedere per que fanctii : Laudabile acimmortali oco acceptii propofitii in biea feruennoti animo adipfins oci bonotem timperij r piani propagatione pro fequi valeatto. Gane acceptinue qo vos qui budu animu propofueratio aliquao infulao a terraofirmas remotas atincognitas acper alios bactenus nöreptas querere a inačire vi illarů incolao a babitatozes adcolédů reděptotě níma fidé catbolică, pfitendů reduceretio: bactenº in expugnatióe recupatióe ipfio regni estanate plurimú occupati buiufmodi fáciú z laudabile, ppofitú vítum ed optatú fině pducere nequinifhio fed taudě ficut oño placuit regno predicto recuperato, volêtes ochderiñ adumplere veltrñ bilectñ hañ e briftophora colon vir a vrigz bigna e plarima comendanda ac tanto negocio aptilei nautgije z bommbus ad fimilia infractis no fine marinis laborib" z periculis accepcilo Sfimaftie vi terras firmas z infelee remotas t incognitas buinfinodi per mare vbi bactenno nangatú nó fuerat biligéter inquireret. iQui tande (otnino auxilio facta extrema coligentia in marioceano nanigantes certas infulas remotifimas retia terras firmas que per altos bactenus reperte non fucrant/inneneruntm rime gentes pacifice visentes z vtafferitar audiincedentes nec carmbus vefcentes inhabitant, z vt prefati Runoj veftri poffunt opinari getes ipf in Infulio a terriopredictie babitantes credunt voli ocumercatoreinectis effe acad fidem catholica amplexandu z bonis monbus unbuendu fatio apti videntar fpefqy babetur quod fi erudiretur nome faluatorie ofinni Jefu rot in terne z infulio predietie facile induceretur Beprefatuo & brifio phorus in vna er principalibus Infalis predictis iam vna turrun fatis munitam in qua certos detificanos qui fecum ineratin cufiedia e vtalias intalao ac terrao firmas remotas e incognitas inquirerent polínticon firm e edificare fecit. En quibus quide infalio e terrio iam repertis aurú aromata talie of plurime rea priofe binerft generie tomerfe ginatio reperiuntur. Ende oibno biligenter t pfertimfidei catbolice eraltatione t bilatatio ne (prout deet catholices Reges aprincipes) colideratio:more progenitorii vefirorii clare memorie regii:terras firmas amfulas incolao z babitatoteo vobio outina fanentte elemênia fubricere z ad fidem catholica redducere propointino. iRos igutur batufinedi vefirum fanctum z landabile propofitú plurimű in ofio cómendantes ac cupientes yt tilndad bebitú finé perducatur z ipítun nomé falnatoris noffri in partibus ilhoin ducatur: Doztamur vos & plurimum ofio t per facri lauacri fuicepnone qua madano apoftolicio obligan effio t Eliferra mifericezdie ofin nfi Jefu rinatter requirinus vt cu expeditione buurimodi cuminoprofequi v affumere pronamente orthodore fidei yelointendates populos in buinfinodi infulio e terris begentes ad chaiftiană religione fufcipiendii inducere velitis e bebeatis necpericulanec labores vilo vnos tepore vos beterreat fir mafpe fiduciaque coceptio qo beno ommpeteo conatuo vfoo feliciter profequetur. Et vitáti negocij prouincia apoliolice gratte largitate conati liberius e audatino affumatio albom proprio no ed veftra vel alterius pro vobio fuper boc nobio oblate petitionio initatia fed oene te ver certa feientia ac be apoflolice poteflatio plenitudine omnes infulas v terras firmas inuentas v inuentendas Steetas v bete dete s meridie fabricado s coffrmendo vna linca a polo arctico folicet feptetrione ad polu antarctica folicet meridie fine terre firme s infule innente s int: verfas india aut verfas alia quacumos prem que linea biltet aqubetininiara que vulgariter núcupantur be los Bisores e Labo ver lencie verfue occidente e meridiem. Etaqs ommes mfule a terre firme reperte a reperiende betecte a betegende a prefatalanca verfue oc edente e meridie per alum rege aut principe chaiftianti no fuerint actualiter polieffe viqs adoie nantatatio bituti Jelurpi prime preteritua quo inopit Annaopzefeno millen. adringe.nonagefi tertino ando facrit per Rúcioo z Lapitancos veltrooumente alique pzedictarii infularii. Hacto ritate omnipotêtie bei nobie in beato petro concella ac vicariatas Bela rêi qua fangamar in terris cu commbus illară, bomnite cuntatubite caffris locie e villis inribulgy e unifditionibas acptinentiis valuerfis vobie beredibalgy e încefiozbas veltris Laftelle e Legionis regib în perpetuan tenore prefentil benamus concedimas z aflignamas vofq3 z beredes ac fuccellores prefat os illarú bommos cúplena libera t oimodapoteflat e au cionitate viurifditione facinus confitminus v deputamus. Decernentes misilominus per buiufinodi conatione conceffionem v alfignatione nitam nulli rpianoprincipi qui actualiter prefatao infulao s terras firmas pollederit víqy ad predictum ote iR attuitatio ofinnis Belu rpi infquefiti fublati intel isi polk aut auferri bebere. Et infuper mandamus vobis in virtute facte obedientie (vt flent etta pollicemini e no oubitamus pto veftra maris ma benetione t regra magnaminitate vos elle facturos ) adterras firmas zinfalas predictas viros plos t belitimètes boctos peritos terperios ad infruendă incolao z babitatoree prefactos în fide catbolica z bonto monbus imbuendum de finare debeatis, conné debită diașetiamin premifis ad bibentes. El quibufcuqs perfonis cumfcuqs dignitatis etiam imperialis progalis frame graduo ordinis vel coditionio fub ercomunicationio late fé tentie pena quam colpfo fleotra fecerintinettrrant orffrictuse inhabemus ne adinfulas sterras firmas innentedas percetas socregendas veríne occidentem a meridié fabricando a confirmendo lineam a polo arctico ad polítantar encú fine terre firme a infujemmente a inucnicude fint: ver. fuo indiam aut verfus aliam quáctiqy partem: que lunca biflet a qualibet infularum que vulgariter núcup itur 5 los Byozes e Labo verde centum le ncie veríno occidentem z meridiem vi prefertur pro mercibus babendio vel quanto alta de caufa accedere prefumát ablog veftra ac beredum gíne celloză veitrozum predictozum licenția (peciali. Be obflantibue coltumentbus z ozdinationibus apoflolicie ceterifaz contrarije quibafcăquanille a quoimperia e dominationes ac bona cancia procedunt confidentes: qued birigente bioactas vros fi butufmodi fanctú e laudabile propofitúprofe onomini brein tempore aus felicitate a glona totino popularpiani vefiri laboreo a conatuo eritum felicifimi confequentur. Elerum quia officie foret prefentes lateras ad fingula queqy locain quibno expedieno fuerit oclerri : volumuo acmota v foentia fimilabuo becernamuo: quod illarum tra fumptio manu publici Plotari inde rogati fubferiptio afigillo alicumo pfone in ecclefiaftica dismitate coffittute feu curie ecclefiaftice numitie ca proz fuefidee in indicio vertra ac aline volliberadorbeatur que prefentione adioberetur fi effent erbibite vel ofienfe. Hulliergeomnino bominum liceat banc paginante comendationis "beztationie , requisitionis, donationis, coceffionis, affignationie , conflitutionie , begutationie , becreti, mandati, in hibitionio z voluntatio, infrinsere vel ci anfu temerario cotraire, Giquie antem bocattentare prefumpferit indignatione ofpotentio oci acbea= tori petriz panhapoftolorieno fenoueritincarfurum. Datio iR ome apud fanctum petrian Zinno incarnationio office millefino quadringente fimo non agelimotertio quarto nonao man pontificatuo nii annoptuno,

#### https://upstanderproject.org/firstlight/doctrine





https://upstanderproject.org/firstlight/doctrine

The significance of the Doctrine continues to be debated. According to <u>David Wilkins</u>, "it is more complicated than just saying the Pope gave European Catholics the rights to colonize and convert. In reality, the absolute denial of Native land rights was replaced less than fifty years later when Charles V... sought the advice of Francisco de Vitoria ... as to what **the Spanish** could legally and morally claim in the New World. Vitoria, in a clear rebuttal to the Pope and the discovery notion, declared that Native peoples were the true owners of their lands."

# THE DOCTRINE of DISCOVERY

- **U.S. hegemony** over the Western Hemisphere, and
- MANIFEST DESTINY justified American expansion westward by propagating belief that the U.S. was destined to control all land from the Atlantic to the Pacific and beyond. **1823** Supreme Court case, <u>Johnson v. M'Intosh</u>, the **Doctrine of Discovery became part of U.S. FEDERAL LAW and** was used to DISPOSSES Native peoples of their land.
- In a unanimous decision, **Chief Justice John Marshall** writes,
- "that the principle of discovery gave European nations an absolute right to New World lands" [1] and Native peoples certain rights of occupancy.

**1800s INSPIRATION for MONROE DOCTRINE**, which declared

We study the Doctrine of Discovery to listen to voices that have been **silenced and disregarded for centuries.** These voices tell a frequently overlooked story about the origins of the United States.

## "Although religion inspired the settlement of New England

**Colonists believed that to glorify God** 

and

do God's errand in the wilderness

meant creating economically viable settlements ...

yet these enterprises required considerable land and labor.

To develop both required an insidious system

where they would

dispossess local Indians from their land

through war and debt,

<u>capture them, and exchange them,</u>

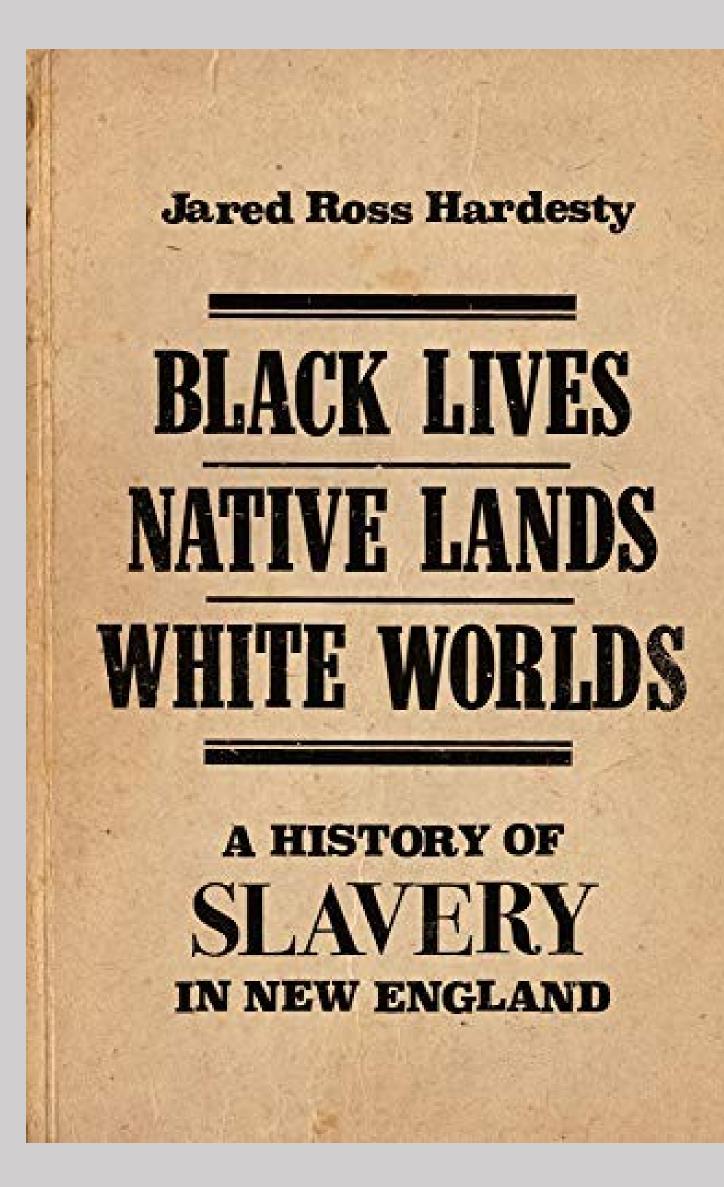
usually in **the Caribbean**,

where New Englanders already had deep economic connections,

for African slaves. This human trafficking laid the foundation

Chapter 1, page 23: Black Liven Native Lands, White Worlds - A History of Slavery in New England Jared Ross Hardesty©2019, U Mass Amherst Press





# **Colonial New England: Land was plentiful and workers scarce**

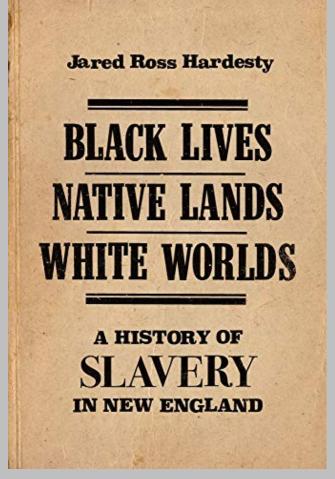
**Downing's letter** is important to understanding the original nature of slavery in colonial New England. **Colonial expansion depended on two inter-related factors:** displacement of the indigenous population and labor.

"1645 August, leading Salem MA resident and attorney Emmanuel Downing wrote to his brother-in-law and former Massachusetts governor John Winthrop about a war with the Narragansett Indians of modern Rhode Island. Concerned about the spiritual well-being of the young colony, Downing believed the conflict to be good and just.

# Waging war on those who <u>"mayneyne the wo[rshi]p of the devil</u> like the Narragansett would allow God to <u>"deliver</u>" Indian captives <u>"into our hands.</u>"

These prisoners in turn could be **exchanged for African slaves** which would be **more useful than "wee conceive."** 





### Chapter 1: Black Lives, Native Lands, White Worlds - A History of Slavery in New England Jared Ross Hardesty©2019, U Mass Amherst Press

"We name ourselves after the land we live with.

Because, not only are we breathing in, we are also drinking

from the water that is flavored by that very land.

Whatever is deposited in the soil is in that water is in us.

So we are all one thing, and we name ourselves after the

place that is our nurturing. That sustains our life."

--- Ramona/Nosapocket Peters

# NAMES

# WAMPANOAG means "eastern people" - "People of the First Light"

Also called: Massasoit, Philip's Indians + very commonly in the early records, Pokanoket (Poncakanet).

# Town of MASHPEE is an Anglicization of native name

# mass-nippe: mass = "great" or "greater" (eg: Massachusetts) nippe = "water"

Translated as greater cove or great pond or land near great cove, referencing Wakeby Lake which is greater at one end. LANGUAGE

## Algonquin. N-dialect like the Massachuset, Nauset, and Narragansett. Sub-tribes

### WAMPANOAG CONFEDERACY

Agawam, Annawon, Assameekg, Assawompset, Assonet, Betty's Neck, Coaxet, Cohannet, Coneconarn (Cawnacome), Cooxissett, Cowsumpsit, Jones River, Loquasquseit, Mattakest (Mattakees, Mattakesset), Mattapoiset, Munponset, Nukkehkummeess, Namasket, Patuxet, Piowant (Piant), Pocasset (Corbitant, Caunbatant, Weetamoo), Pokanoket (Montaup, Sowam), Saltwater Pond, Shawomet (Shanomet), Shimmoah, Tispaquin (Tuspaquin), Totoson, Tyasks (Tyashk), and Wauchimoqut.

#### Nantucket:

Miacomit, Nantucket, Polpis, Sasacackeh, Shaukimmo, Siasconsit, Squam (Pennacook), Talhanio, and Tetaukimmo.

#### Martha's Vineyard:

Capawack (Capawake), Cheesehahchamuk, Chaubaqueduck, Gay Head, Mankutquet, Nashamoiess, Nashanekammuck, Nohtooksaet, Nunnepoag, Onkonkemme, Pahkepunnasso, Sanchecantacket, Seconchqut, Tewanticut, Toohtoowee, and Warnpamag (Sanchakankachet).

#### WAMPANOAG PRAYING TOWNS before 1675:

Acushnet, Herring Pond (Comassakumkanit), Kitteaumut, Manomet, Pachade, Quittaub, Sakonnet, and Wawayontat. Also Toikiming on Nantucket and Gay Head on Martha's Vineyard

### **PRAYING TOWNS in 1680:**

Acushnet, Chappaquidgick, Coatuit, Cotuhikut, Gay Head, Meeshawn (Nauset), Mashpee (Marshpee), Matakees, Natick, Punkapog, Sakonnet, Toikiming, and Weequaket.

### Mainland Settlements in 1847:

Assonet, Chipaquadie, Christiantown, Dartmouth, Herring Pond, Mashpee, Mamatakesett Pond, Natick-Dudley-Grafton, Punkapog, Sakonnet, Tumpum Pond, and Yarmouth.

# JOHN ELIOT 1663 1<sup>st</sup> BIBLE published in "America" in WAMPANOAG /Algonquin LANGUAGE by what became HARVARD PRESS



IEILILIOT, THE FURST MUSSIONAIRY AMONG THE INDUARS.

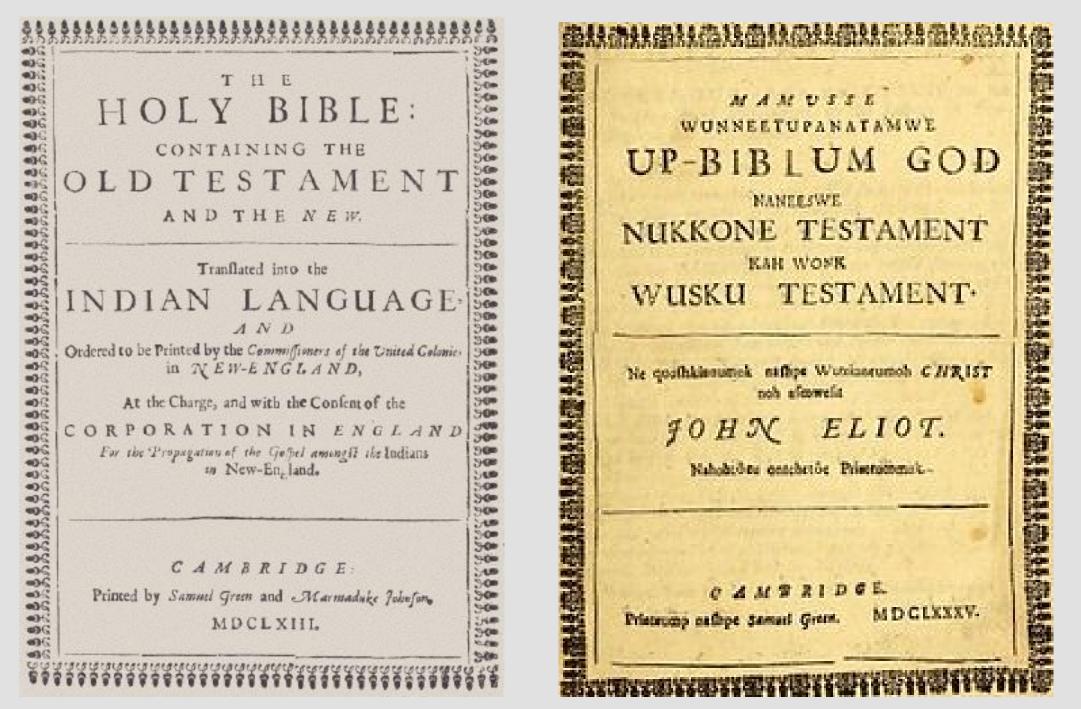
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Mamusses Wunneetupanatam we up-Biblum Jod nanceswe Nukhone 22 3 Festament O Kah wonk\_ Wushe Festament By John Elisto g Roxbury, Mafs. Cambridge, Mafs. 1680 2565 JOHN ELIOT. Indian Bible (1663, 1685) Grammar Book (1666) · Other Religious writings NOT THE WAY INDIANS SPOKE ROGER WILLIAMS JOSIAH COTTON • A Key Into the Language "Vocabulary of the Massachusetts of America (1643) Indian (Natick) Language (1707, 1830) Narragansett language
Same language, spelling differs · Wampanoag dialect, Plymouth CLOSE TO WAY INDIANS SPOKE JAMES H. TRUMBULL •Natick Dictionary (1903) Vocabulary & some grammar from ELIOT, WILLIAMS, COTTON GODDARD & BRAGDON SIMILAR Native Writings In ALGONQUIAN LANGUAGES Massachusett (1988) MASS.-NARR. REVIVAL Massachuseti-Narraganset) Longunge Revival Program OAquidneck Indian Council, F.J. O'Brien, Jr. Mar. 1998, 2005

# "PRAYING INDIANS": OLD INDIAN MEETINGHOUSE, Mashpee, MA

#### **1**<sup>st</sup> Bible printed in America 1663 was in Wampanoag/Algonquin language in Cambridge, MA -later Harvard University Press

"The Whole Holy His-Bible God, both Old Testament and also New Testament. This turned by the-servant-of-Christ, who is called John Eliot"



# <u>Mashpee's Indian pastors + preachers:</u>

- Richard Bourne,
- Simon Popmonet,
- Joseph Bourne,
- Gideon Hawley,
- Phineas Fish,
- "Blind Joe" Amos,
- William Apes,

**1684** *oldest* Native American church in United States

# Ministers appointed by Harvard College



#### **Old Indian Meetinghouse**, Mashpee MA PHOTO: 1898 - 1905

- 1670 **First Church**
- 2<sup>nd</sup> built on site of 1<sup>st</sup> by Deacon John Hinckley 1684
- Moved to another site in Mashpee 1717
- Described as being on present site 1758

# **Rev. Richard Bourne**

# (England 1610 – 1685 Sandwich MA at 73)



1662 the Indians; in those parts towards Sosoneessett. **Bourne** purchased a large tract of land for Government. 1665 **Bourne purchased at Pocasset (West Falmouth)** large tract.) 1667

https://archive.org/stream/historyofrichard00dyke/historyofrichard00dyke\_djvu.txt

# Mashpee Indian missionary, teacher, politician, missionary **Ordained** by John Eliot; Learned + preached in Wampanoag language

# The court house ordered that <u>Mr. Thomas Hinckley</u> (last governor of Plymouth) **Richard Bourne**, & Marshall Bacon shall **purchase all the land that they can of**

# "PRAYING INDIANS"

1658 **English colonists began to settle** the area of present-day **Mashpee** (MA) 1682 USA) from Sandwich: **BOURNE** preached in WAMPANOAG, taught MASHPEES to read and write native tongue, Worked 20 years to obtain land for at Mashpee for a Reservation. before John Alden by Quachetasset\* 1660 km) in English settlement. 1661 according to English custom. **REV. BOURNE** at **Old Indian Meetinghouse**, Mashpee MA 1670-85 1675-76 Following Wampanoag defeat in KING PHILIP'S WAR those on mainland were **resettled** with the Sakonnet in present-day Rhode Island. Other Wampanoag were forced to settle in praying towns, such as Mashpee, in

### Colonists

- SOLD many Wampanoag men into slavery in the Caribbean + enslaved women and children in New England.

With assistance of HARVARD COLLEGE APPOINTED missionary RICHARD BOURNE (ENGLAND 1600)

**HIS GOAL?** Autonomy for Wampanoag, manage their own affairs, own land + have self respect.

Plymouth Colony Records, Vol. 6, p.159 1 Mass. Historical Society Collections, Vol. 3 p 188:

• "THE ORIGINAL GRANT: unable to find either in the State Archives or at Barnstable, but it is said to have been obtained through the efforts of Richard Bourne, after 1600. In 1672, this grant was confirmed

https://archive.org/stream/richardbournemis00aye/richardbournemis00aye\_djvu.txt **Colonists "allowed" Wampanoag converts to Christianity** about **50 squares miles** (130)

**PRAYING INDIANS: Wampanoag** governed themselves with a court of law and trials

KING PHILIP'S WAR MASHPEE WAMPANOAG + CAPE COD were geographically isolated

Barnstable County on Cape Cod.

ance on Cone Cod as largest Native American reconvetion in



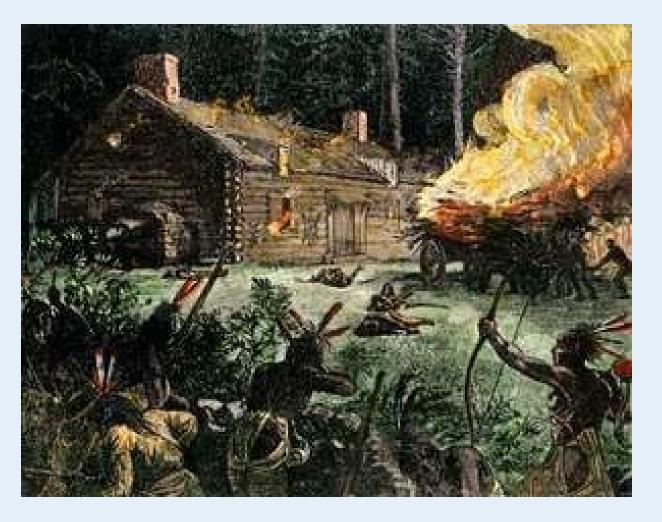
**1675-76 KING PHILIP'S WAR (Metcomet)** Pan Indian War against encroaching English

West Falmouth Quaker Samuel Boreman Bowman (1651 - 1676: AGE 25) The Indians of the Cape remained neutral during King Phillip's War and were considered a defense to Sandwich and the towns below.

In 1676 one reverse at Rehoboth, early in the war, cost the Cape 20 men - <u>Barnstable</u> (6), <u>Yarmouth</u> and <u>Sandwich</u> (5) each, and <u>Eastham</u> (4). Almost entire command of Captain Pierce of Scituate –(50) men and (2) Indians – was massacred, including the captain himself.

Names of the Barnstable men lost were: Samuel Child Linnet and Samuel Boreman or Bowman. Unable to find the list from the other towns. The Indians lost were Cape Indians and only one was permitted to return.

> Otis, Amos, 1801-1875, and Charles Francis Swift. <u>Geneological Note of Barnstable Families</u>. Published in Barnstable, MA 1888



# Tolerant Falmouth. Quaker West Falmouth

In the **Town of Falmouth**, **Quakers were allowed to vote**, despite not being members of the official church. They voted against paying Congregational ministers, lost the votes, and were granted exemptions in 1731, a century before Massachusetts separated church and state.

**Thomas Bowerman III was jailed for failing to pay the "priest's rate"**—while his father, also a Quaker, was a selectman. Indeed, during the century after the American **Revolution, one of the three selectman was usually a Quaker**.



West Falmouth Village (often called Sippewissett) was where most Quakers chose to live, and it was a Quaker enclave until the first half of the nineteenth century.

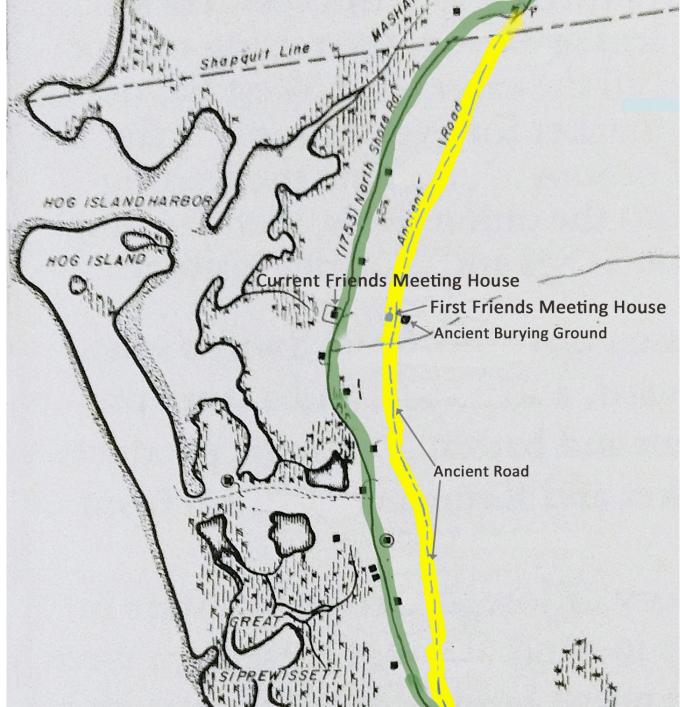
Thomas Bowerman I built a house in 1678 which remained in his family until 1981 (left), and

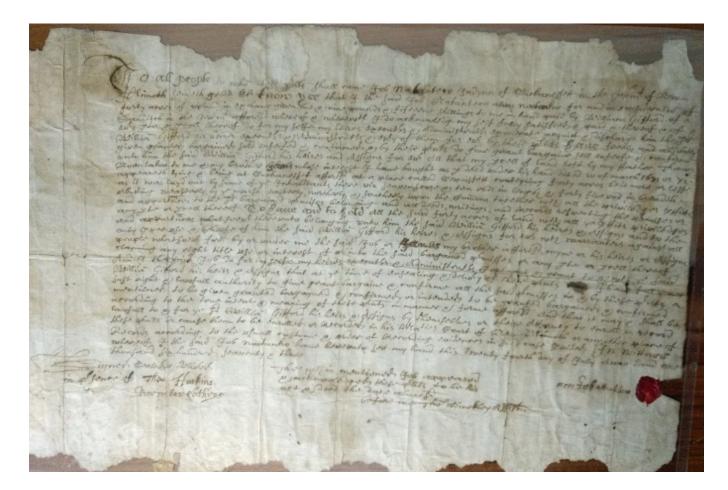
deed above).

**1720 The first Meetinghouse** was built along the Native American path to Sandwich, with a cemetery on the other side.

The building, which was begun in the year 1720, was thirty feet square on the ground, and one story high, having a "hopper roof,"-that is, coming to a point like a pyramid. On meeting days in cold weather an attempt was made to warm the room, or at least some of the worshippers' feet, by a large pot of charcoal standing on the ground or floor in the middle of the room. For the escape of the fumes, an opening was made in the roof. Meetings were regularly held here for fifty years.

Description of first Meeting House by John H. Dillingham





#### **1673 DEED: WEST FALMOUTH NATIVE AMERICAN** SOLD TO QUAKER

#### William Gifford bought 40 acres from JOB NATICO, the son of the last local sachem (1673)

After the North Shore Road (now **Route 28A**) was built farther down the hill in 1753, a new meetinghouse and cemetery were built there.

This second meetinghouse was replaced on the same site by the **current building** in 1842.

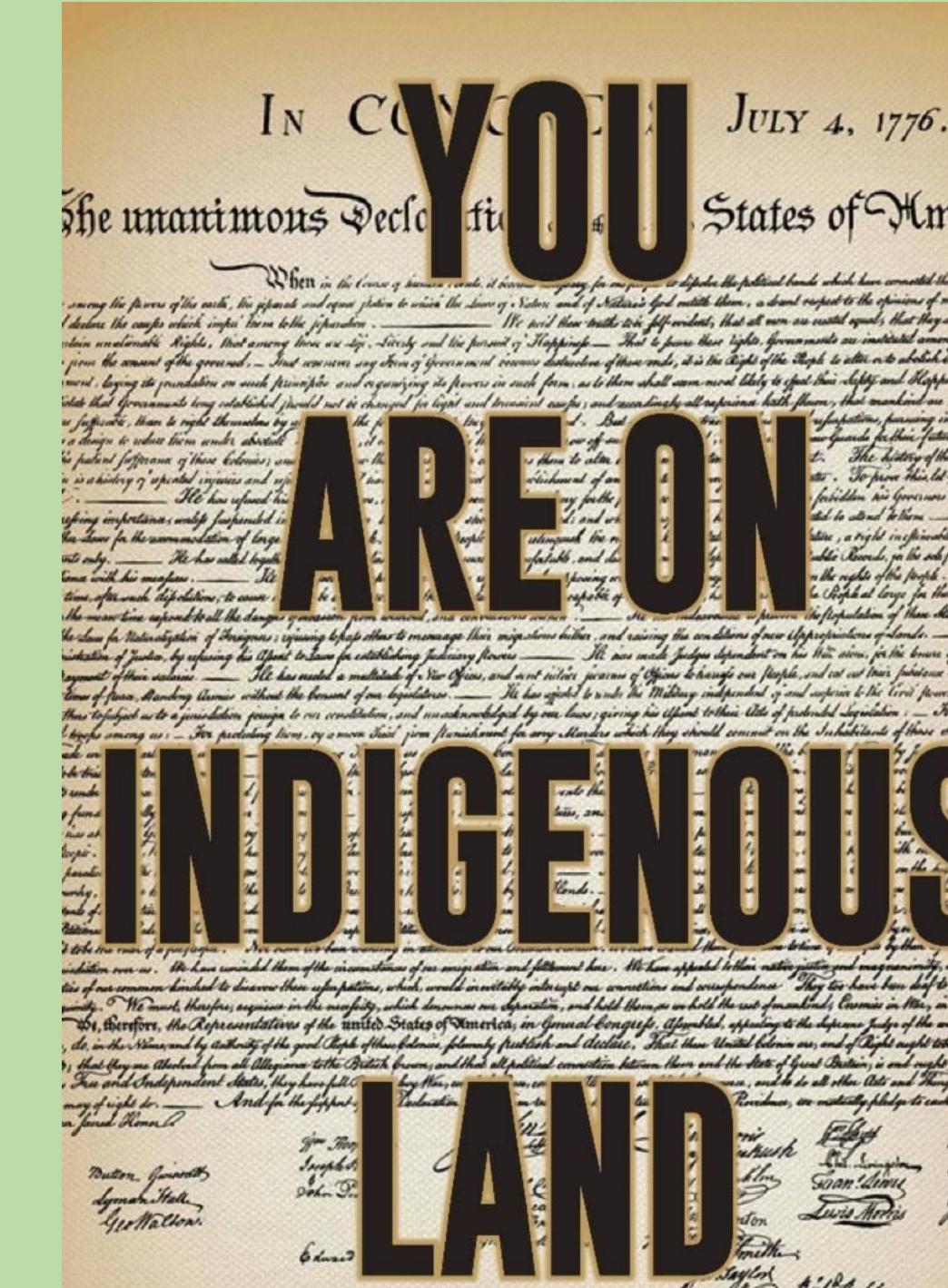
# LAND

## **1673 DEED 40 ACRES "WEST FALMOUTH"** aka SIPPEWISSET

- JOB NANTICO last son of local sachem
- SOLD to WILLIAM GIFFORD 1<sup>st</sup> Quaker of West Falmouth
- CONCEPT of LAND: COMMUNAL vs PRIVATE PROPERTY
- DEED in ARCHIVES West Falmouth Library

O all grouple he who this gonte that rom ' 406 makenters Bridgen of Duskens get in the ground of them forty are of up and in sychano given my orning pourse of fores this are aline norten by sorting of a such and in south for and in south of a Evenigth in the gowint afforight whereast & no asknowledge my soft fully gabiffields & thereast and for the Survey the one cont throws to for my fifth my first seconds & dominightered soon was arguint & Discharge him the ph abilition fifters nic hours open the ordening trating of them for oak by these golder & price france and all duly opision granter bardained for onfector of rontinous of by these parts to grant bardained set and all duly with him the foir adviction gifter his hours and alligns for sal da that my your of land safe by my Hasher Themes Skoon lakes to me any brother Blooks what's merch if have bought as y seed souder his hand subsed to af march 16 year his appeareth lynit & Cempt at Suchand fit afforth out a plant rolled Besoniftett routiquing forty nover best mout or coffe as it was longed out by Joint of ye Anhabiticule shere wir graven froze of ten vors in lingth & forty five was in Grave the abuting machined by your arch, suchery, northerey, a) fourtherey sepon the domains tagether roll are the solarited of a fifthere and apportances to the A barding northody of gouthody soon the contine tart the and the stand of anly generative of a condest me the foid 1706 or formals my brothest orfined, my as or his heirs or diffigue spring any sight title selie or interest of ainte the four langained apaint of any the or your thinks are any And it they any sight litter soft or intersoft of a new the gave all of any of the and the sound the sound to south the sound of sound to sound the sound to sound to sound the sound to so Stilling Gifford his heiss & apply to give growing bargains & ronfirmed all this fail should be by this of the owned to be any to be and the first of this of this of this of the owned to be any to be and the first of this of this of the owned to be any to be any to be and the first of the owned to be any to be any to be any to be any to be and the first of the owned to be any t just vight of loosfull culturity to guil growthe or promptioned, or intendeds to be granted bargained a first a first a property of this pluts in normal of total approximation of the formed of the f these spirits in one of the model or derorded in his attactives owned of the Blimster or any other splane of Records according to the squal rughome of order of percolding esidences in delloafs I sided for the there of nohen eaf it the fail if all mostucke here south best my hand this trucky sourch day of Fully arras Sund estal intras Brule and Beliefer - This million mentionis field capaperceased pourtinente gobs these spats to be Ris in planti of the fluctions non for attucking at & poss the super about the this down they detter. Diav no bas: fathives

OUTH" aka SIPPEWISSET chem Jaker of West Falmouth vs PRIVATE PROPERTY



The long - and for Thomas Lyand from Arthan Middleting

JULY 4, 1776. States of Americ When in the lance of human counter, it have going for my is dipole the political bands which have constal the with mother - We wil then wath this followident, that all own are counted equals that they are endowed by clain unalumable Rights , that among love an Low - Liverby and the personit of Happinets \_ That to person these lights , Governments are instituted among . Hen , doing amount of the governed , - Tind universe say from of Government seconds destanching of them made, it is the Right of the Rogh to alter outo abolish it, and to inste on such principas and organizing its powers in such form , as to them shall some most likely to ched their highly and Happinets . a right in fine able to them and the Reverse, in the sole flashow nes ; winning to hap other to encourage this migastions billies , and raising the an alters of new Uppropriations of Sands. but on his that siens, for the bours of their fines, a Yes Ofens, and went wilnes perarmes of Officers to hasings our fleeple, and cat cart lines He has uparted to under the Mathany independent of and superior to the Cerel floores , and unacknowledged by our laws ; giving his effent to their atts of protoched Legislation from funishment for any Munders which they should commit on the Inchabitants of these diates form to bear times of one surgestion and filterent have . We have appealed to their native justice and magnenimity , and we They too have been deaf to the on ing to the distance Judge of the world for the costs , de, in the Viene, and by anthrity of the good Cliph of the below of feet be prettich and declare . That the United below one, and of Right aught tobe Free and 3 ", that they me ale all offering and the British burn, and that all publicad connection beton them and the State of Great British, is and maple to be totally by The and I have and the set of the all other and Thenge which Inde may dight be \_\_\_\_\_ And for the fight - \_\_\_\_\_ Ned with an and the set of the material pludge to cash other one dim Fish Bar Mr Maypa which ll. hlm Soan! Linu John Adar. Automan Lucis Mor nton Stip.k Frithe ; Sames Wite on that And William George Wythe Richard Kenny Les' 910-71018 Reger the al Bephinn baner honig Thetenon. Aliver The John Kon The man tony Harrisone Atra Glark ۵D /IE AVA

DAWNLAND.ORG

# LAND 18<sup>th</sup> + 19<sup>th</sup> c HOW MASHPEE WAMPANOAG LOST THEIR LAND

**FEDERAL NONINTERCOURSE ACT prohibits sale of INDIAN LANDS** 1790 without the express APPROVAL of CONGRESS to protect Indians from land grabbers: " No sale of lands made by any Indians, or any nation or tribe of Indians within the United States, shall be valid to any person or persons, or to any state, whether having the right of preëmption to such lands or not, **unless** the same shall be made and duly executed at some public treaty held under the authority of the United States".

**STATE returned a certain level of SELF-GOVERNMENT to Wampanoag**, although they were 1834 not completely autonomous. With the idea that emulating European-American farming would encourage assimilation.

**COMMONWEALTH of MASSACHUSETTS divided ancestral land Wampanoag held in common** 1842 and PARCELLED them out to MASHPEES individually:

Distributed 2,000 acres (8.1 km<sup>2</sup>) of WAMPANOAG'S 13,000-acre (53 km<sup>2</sup>) property **60-acre PARCELS** (240,000 m<sup>2</sup>) to heads of households, so that

family could have individual ownership for subsistence farming.

**LEGISLATURE adopted laws changing old Mashpee INDIAN DISTRICT into an ORDINARY** 1870 TOWN

and conveying the remaining TRIBAL LANDS to the TOWN. **STATE** approved the incorporation of MASHPEE as a town:

ultimately, Wampanoag lost control of most of their LAND + SELF GOVERNMENT.

into each

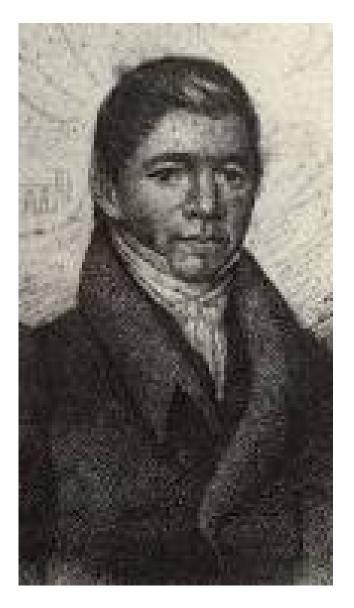
# LAND

# **OPPRESSION + RESISTANCE**

1752 **Excerpt from a letter to the Governor about the overseers**, June 11, 1752 "We poor Indians in Mashpee, in Barnstable county, we truly are much troubled by these English neighbors of ours being on this land of ours, and in our marsh and trees. Against our will these Englishmen take away from us what was our land. They parcel it out to each other, and the marsh along with it against our will. And as for our streams, they do not allow us peacefully to be when we peacefully go fishing. They beat us greatly, and they have houses on our land against our will." Late 19<sup>th</sup> c "The land of my fathers was gone; and their characters were not known as human

beings but as beasts of prey.

We were represented as having no souls to save, or to lose, but as partridges upon the mountains. All these degrading titles were heaped upon us. Thus, you see, we had to bear all this tide of degradation.



preacher WILLIAM APESS (1798--1839) Pequot (So loved that he was officially adopted by the Wampanoag)

http://www.manyhoops.com/introduction.html

Author: <u>A Native of the Forest</u>, (republished 1990) considered one of the most important pieces of literature by a native writer.

# WAMPANOAG LITERACY ----in DECLINE AFTER 1674 – 1800s



September 1, 1674 (the year before King Philip's War), he (BOURNE) names 22 places where Indian meetings were held, with an attendance of about 500. Of these, **142 could read Indian**, and so read **Eliot's Bible**; 72 could write, + 9 could read English. These praying Indians increased in the 11 years following to 1,014, and there were in his limits 600 warriors.

### **REV. RICHARD BOURNE**

https://archive.org/stream/historyofrichard00dyke/historyofrichard00dyke\_djvu.txt



Mable L. Avant (1892-1964)

"It was a legislative act that kept the Mashpee Indians from learning to read and write. Act of 1789, Sec 5, the Regulations of the Plantation. **Prohibiting instruction of a Mashpee in reading and writing** under the pain of death.

My grandmother, she did know how to read and write but there were so many that didn't because it wasn't allowed. After a while they did vote for a certain amount of money to go to schools in Mashpee, in later years."

-- Mable L. Avant Mashpee Wampanoag + historian (1892 – 1964) http://www.manyhoops.com/introduction.html

# **Old Indian Meetinghouse** Circa 1634-35 / 1684



# The Indian pastors + preachers of Mashpee

were:

- Richard Bourne, 1670 1685
- Simon Popmonet, 1685 1729
- Joseph Bourne, 1729 1742
- Gideon Hawley, 1758 1807
- *Phineas Fish*, **1808-1833**
- "Blind Joe" Amos, 1810-1836
- William Apes, 1833-1835

oldest church on Cape Cod oldest Native American church in United States

# \* MASHPEE OLD INDIAN MEETING HOUSE EST. 1684

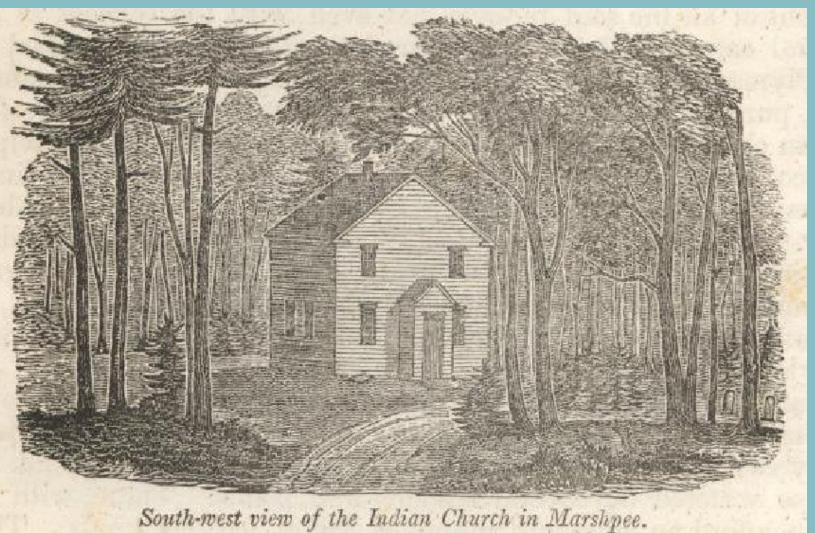
## INDIAN PREACHERS

SIMON POPOMONET · SOLOMON BRIANT WILLIAM APES · BLIND JOSEPH AMOS

Descendants of Massasoit

# Why Mashpee Wampanoag celebrate



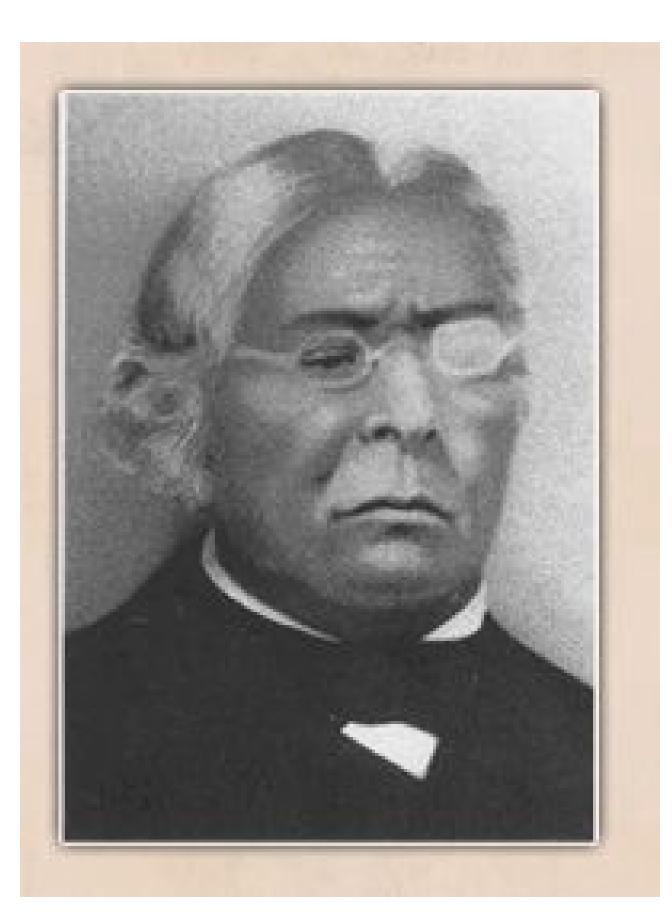


### "Old Indian Church" In Marshpee

"Blind Joe" Amos Wampanoag **Baptist Minister** every July 21st



"Blind Joe" Amos (1806- 1869)



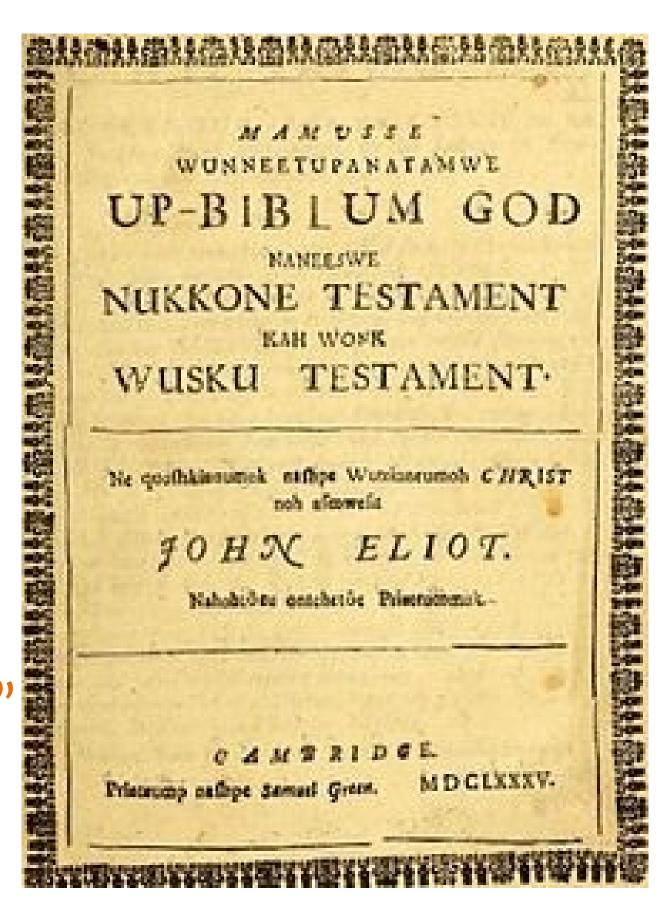
# **BLIND JOE AMOS:** "To prepare for the ministry, he had his mother read long passages from the Bible, which he committed to memory'

Joan Tavares Avant, People of the First Light, 2010.

"Blind Joe" Amos (1806- 1869)

LDTESTAMENT the ball of the state of the ball of the ball of AAAAAAAAAA AND THE NEW. 地名纳 医部骨 植的石 Sit an Arthorn States Trailland into the NDIAN LANCERON INDIAN LANGUAGE AND Ordered to be Printed by the Commissioners of the United Colonies The second second second second of the second C. J. S. State Martin Street and At the Charge, and with the Conferent the As they want with way and a second at a . CORPORATION IN ENGLAND しょうめて 話す 前部 アイアー・スロルまく For the Propagation of the Gagat among it the Indiana in New-Englished this principal is CAMBRIDGE: 「「「「「「「」」」 Printed by Samuel Gran and Marmalaky Joinfore Ways and a state of the said of the said of the MDCLXIII. - 1663. HUCLAUS 日本市にあるのなるなないとしたいのをごからないない あんし





"knew the entire **King James Bible** by heart

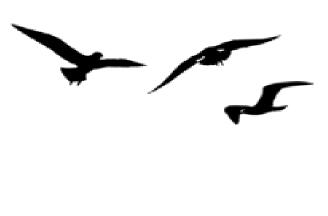
### and could **recite** it

### in both English and Wampanoag"

Quote: Mwalim Peters research

**"YEARS LATER** 

Joe would 'read' complete chapters to his congregations In this manner.



# FIRST TO HEAR HIS SERMONS,

however,

were the BIRDS + the ANIMALS of the FOREST,

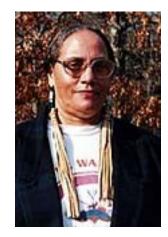
for his ALTER was constructed from

STONES + DRIFTWOOD

in a REMOTE COVE upon THE LAKESHORE.

HERE he PRACTICED PREACHING In the SOLITUDE of GOD'S NATURAL CHAPEL,

the GREAT OUTDOORS".



Joan Tavares Avant, <u>People of the First Light</u>, Wampanoag Historian



# As a minister, "Blind" Joe Amos "preached under the shade of a large oak tree every Sunday throughout the seasons"



1832: he left his indigenous Mashpee to assist Indian brethren
in Gay Head/Aquinnah, Martha's Vineyard
Established a 2<sup>nd</sup> Baptist congregation among Wampanoag.



**Rev. Blind Joe returned to Mashpee** 

Held meetings in a one-room schoolhouse

Where in **1833** he heard **visiting Pequot preacher William Apess** 

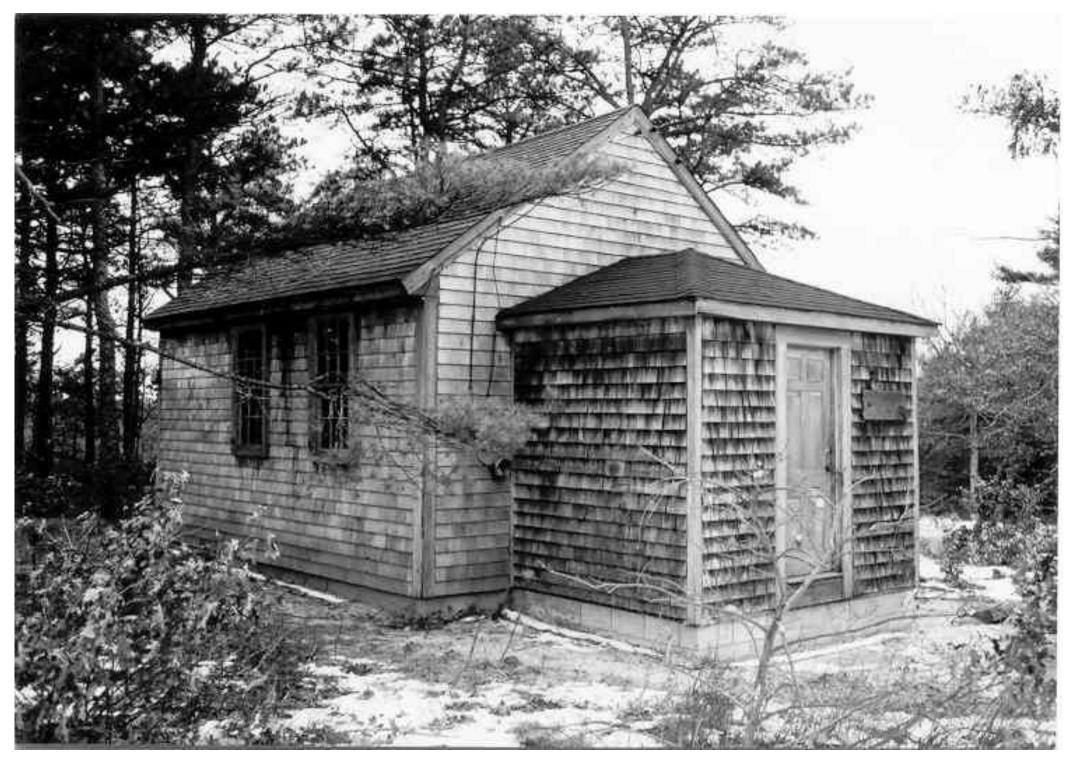
"Conditions among the Indians were deplorable and the Mashpee headmen had employed Rev. Apess (1833-35) to stay on and help them seek redress from the State authorities, as they were under State wardship.

**Apess** found a valuable and willing ally in their own Blind Joe, who was despite his handicap, ever ready to serve his people in a way, civil or spiritual, if it lay within his power.

### Indeed the coming of Rev. Apess he considered an answer to his prayers."



Joan Tavares Avant, <u>People of the First Light</u>, 2010 Wampanoag and historian



South Mashpee One Room School House (1831 - 1901)



<sup>2019:</sup> Restored



### "Blind Joe" Amos (1806 - 1869)



**Reverend Phineas Fish** (1808 - 1833)HARVARD COLLEGE CONTRACT SEPT 18, 1811

Sept. 18th. 18/1 In J. Finkland. In true Co

rsity, Harvard University Archives, UAI\_20\_811-MET

**Blind Joe Amos** embraced the denomination as his own,

becoming, at once its foremost champion and organizer

among the Indians.

First, though, he had to be ordained. His people sought the use of their Old Indian Church (built for them in 1684) for this purpose.

The autocratic Rev. Fish, its pastor, refused, and they (Indians) were forced to hold the ordination of their own beloved Blind Joe in a private home instead.

This was in 1830 and was organized under his leadership, **The first Baptist Congregation among the Indian descendants** on Cape Cod, Blind Joe, at last, had found his special calling . . ."



Joan Tavares Avant, <u>People of the First Light</u>, 2010 Wampanoag and historian

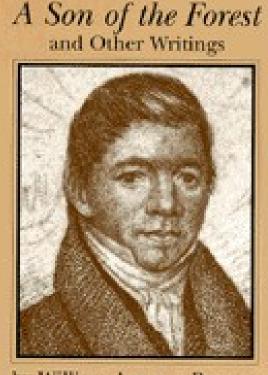
## "In 1820 Baptist movement gained a foothold on Cape Cod



Famous Baptist preacher **Rev. "Blind Joe" AMOS** preached (1810-1836)

Honored because of all this and these deeds in 1833:

- 1. 1833 Ousted Rev. Phineas Fish (1808-1833) the Harvard appointed minister to Mashpee church who was so unpopular that he was locked out by his parishioners Led by Reverend Joe Amos
- Led the "WOODLOT REVOLT"\* of Indian independence 2. 1833 in an act of civil disobedience



by William Apess, a Pequot Glittel and with an introduction by Barry O'Council

by dumping wagon loads of wood which had been cut by white men. \*Considered by historians (eg: Quaker-historian Jim Gould) and held up in recent years as the 1<sup>st</sup> significant expression of sovereign rights by a native tribe since contact with the colonists occurred more than 200 years before.

> William Apess <u>A Native of the Forest</u>, (republished 1990) considered one of the most important pieces of literature by a native writer.





**Reverend Fish's** religious differences and take over of the *meetinghouse* was only one reason his presence caused the tribe to resent him. A particularly sore point was his decision to lease logging **rights of woodlot** to two Cotuit brothers, the Sampsons.

**Deforestation by 19th Century on Cape Cod** 

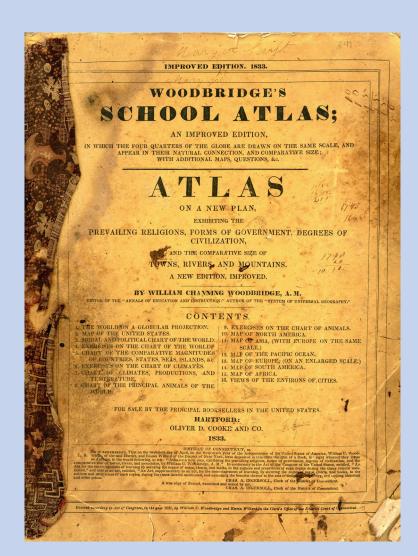
to fuel Sandwich Glass factory, speed evaporation of sea water for <u>sea salt</u> and <u>sparse sandy soil</u> made **trees a premium**. Fire wood was at a premium.

The Mashpee Woodlot Revolt of 1833 by David C. Churbuck

https://churbuck.com/wp-content/uploads/2014/01/the-mashpee-woodlot-revolt-of-1833.pdf

### POLITICAL MAP (1833) from SCHOOLBOOK of QUAKER MARY ABBY SWIFT (1837-1913)







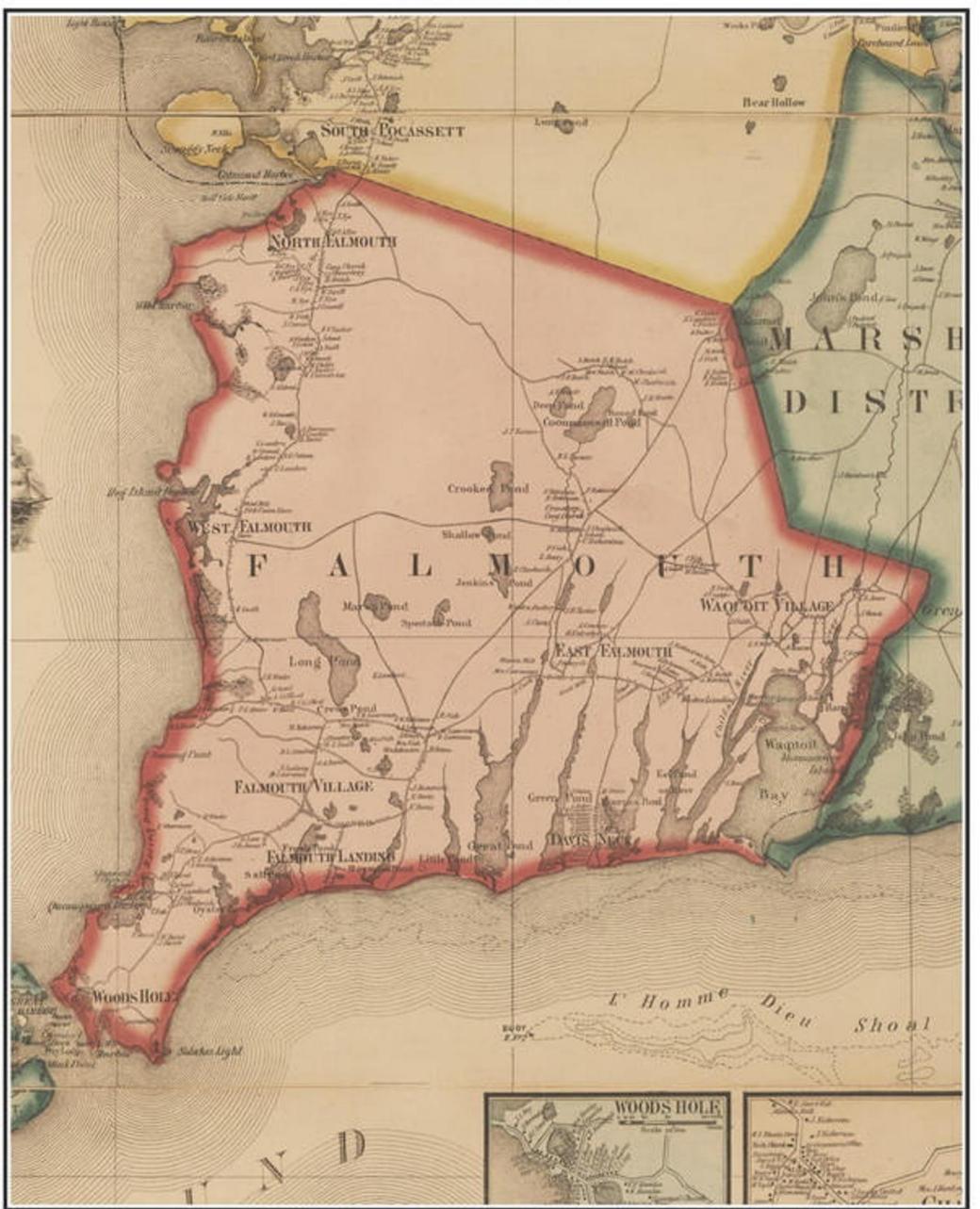
Exhibiting the Prevailing Religion. Form of Government and Degree of Civilization and Population of each Country

#### **Doc: Falmouth Historical Society**

# Uncivilized & civilized, non-Christian & Christian locations Moral + Political Chart (MAP) of the Inhabited World

## FALMOUTH 1858 QUAKERS

Falmouth 1858



Excerpt from the Map of Barnstable, Dukes & Nantucket County, Massachusetts 1858 H.F. Walling

Reprint: www.old-maps.com

## MARSHPEE DISTRICT 1858 WAMPANOAG



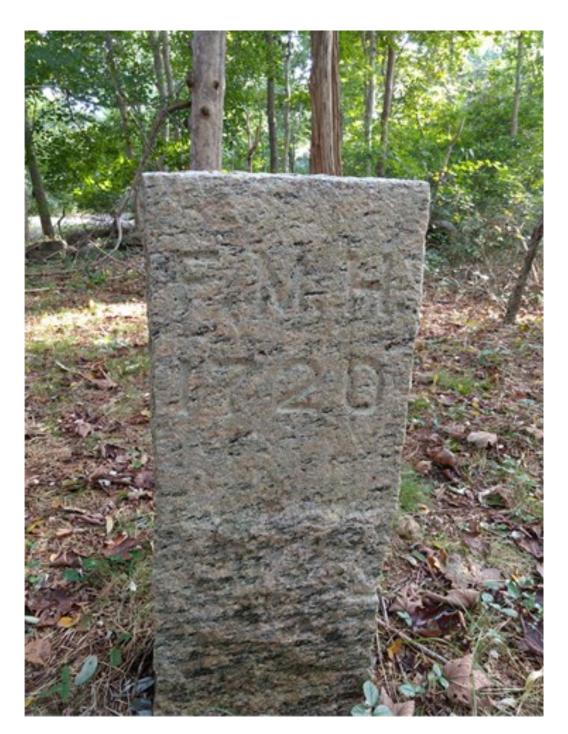


## 1861 WEST FALMOUTH QUAKER MEETING BUILT CARRIAGE SHEDS





### THE FIRST MEETING HOUSE AND CEMETERY



(left) **"FMH 1720,"** marking the site of the **first Friends Meeting House** 

(right) "ancient cemetery," used 1685-1770



#### **THE CURRENT (THIRD) MEETINGHOUSE** 572 WEST FALMOUTH HIGHWAY

Photo: Erica H. Adams

ERY site of the **firs** 



Photos: David and Abigail Young

These lie on opposite sides of the **Native American path to Sandwich**, now a woods trail at the end of the modern road Friends Way

Source: WEST FALMOUTH QUAKER INFORMATION CENTER 2019



1657 1671:	1 <sup>st</sup> Quaker Meeting in Wm. Allen's house 1st Land Purchase in West Falmouth: <u>William Giffo</u> Sippewissett marshes from last Native An
1685	<u>Religious Meeting of Friends established at West</u>
1704 1720	<u><b>Richard Landers'</b></u> in public records for 1st time: descent Funded 1 <sup>st</sup> meetinghouse: R. Landers, Th. Bowern
1725	Steph. Harper, Benj Swift and Dan Allen <b>1st <u>West Falmouth Quaker Meeting House</u> compl</b>
1753	West Falmouth Highway rerouted from hills east of
1755	Women Friends of Falmouth requested a preparat
1771	2 <sup>nd</sup> West Falmouth Quaker Meeting House built or
	Benjamin Swift & his wife Mary were the first to be
1778	1 <sup>st</sup> village blacksmith shop established about this ti
1787	<u>Gristmill</u> built on Windmill Lane, saving 4 mile trip
1788	26 houses present in village note on list by John H
1789	Village formally christened West Falmouth + esta
1841- 42 1846-47	3 <sup>rd</sup> Old Quaker Meeting House replaced for 3 <sup>rd</sup> tim Quaker Schism: Wilbur/ Gurney
1850	<b>Transferred Quarterly Meeting from Nantucket to</b>
1850's	West Falmouth Harbor greatly reduced when wine
1790	<u>1<sup>st</sup> West Falmouth Methodist Church</u> built by Alvir
1791	Capt. John Hamblin leaves on last whaling voyage
1872	Cape Cod Branch Railroad opened line to Woods makes Buzzard's Bay
1872	1 <sup>st</sup> summer houses in West Falmouth built by fam
1072	on the harbor at Old Dock Road and Nashawena S
1888	Quaker cemetary and meetinghouse improvement

ord buys 40 acres around -1<sup>st</sup> Quaker of Sandwich nerican in area Job Nootenko Falmouth

ndents say ownership established by a <u>ROYAL GRANT</u>. nan, Jos Landers, Bj Bowerman Wing, Wm Gifford,

leted on Friends Way

f village

tive meeting – a women's meeting separate from men

**current site** – stood for **nearly 70 years** until (1841)

laid in the new lot.

me by Richard Lake

to Dexter's Mill

oag Dillingham in 1909 includes

ablishes <u>1<sup>st</sup> Post Office</u> by Federal government

ne; current house constructed by Moses Swift.

o West Falmouth due to whaling industry

ds reduce tall dunes of Black Beach n Crowell

**Hole** to serve **Pacific Guano Works on Penzance Point**; accessible to outsiders

ilies Howland, Fowles, Cutter and Russel treet

ts via <u>Daniel Wheeler Swift</u> begins



# 1890s SUMMER HOUSES

### **Richard Bowman transcript and background info:**

At one time Richard's grandfather, Edward and grandmother, Mary Annie Dimmick, owned two houses across from the current West Falmouth gas station and all the land (100 acres) from current Route 28A all the way down to Old Silver Beach and Bay Shores.

**This tract** was referred to as **The King's Grant Land**. Richard's father, Warren O. <u>Bowman</u> and mother Mary Jane McKenzie **inherited the land**.

Wealthy residents from the cities began buying up large tracts of land in Falmouth in the 1900s.

#### Falmouth began assessing farm land as lots in 1931.

"Most local residents did not have the funds to compete with the investors.

Those that did made out OK.

There was a lot of land that disappeared for this reason.

My father thought he was doing us a favor by selling the land, in the 1930s. I don't regret it.

I wouldn't want to invest in other people's misfortune."

<u>Falmouth Massachusetts Problems of A Resort Community</u>, Millard C. Faught, 1945, NY: Columbia University Press

### THE SWIFT BROTHERS



Daniel Wheeler Swift (1840-1910) on left, and his brother Henry D. Swift (1833-1916) on right, were from West Falmouth but made their fortunes as inventors in Worcester in an envelope business.

Both maintained their connections with West Falmouth and the Meeting; they built summer/retirement homes on each side of the Meetinghouse, shown below their respective portraits.

Henry Swift, drafted in the Civil War, was willing to wear the uniform but refused to fight or drill, instead helping in the medical tent. He was saved from execution only when influential Quakers met with President Lincoln and obtained a furlough for him.

#### **Daniel Wheeler Swift** (1840-1910)

Falmouth Historical Society

#### **RESHAPING THE MEETING**

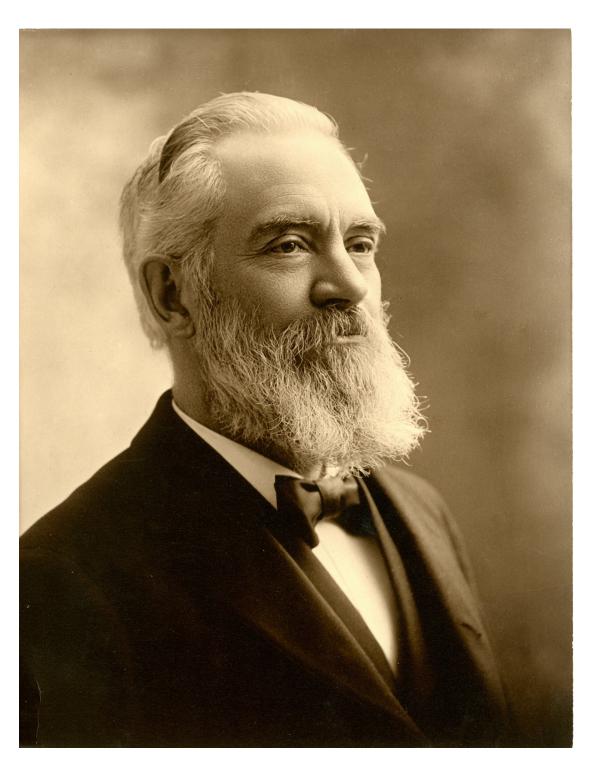
D. Wheeler Swift, in retirement, focused on revitalizing
 West Falmouth Meeting, whose numbers were dwindling.
 Favoring assimilation of the Meeting towards mainstream
 Protestantism, he paid for Meetinghouse renovations such as replacing plain benches with carved pews, installing a lectern on a raised platform, and hired a Quaker minister, Dr. Elam Henderson.



Summer Home: Daniel Wheeler Swift (1840-1910) Photo: Erica H. Adams

After Dr. Henderson's departure in 1918, however, it became clear that the Meeting had lost its ability to go forward without professional leadership. Worship took place only during the summer when visitors would fill the pews, and silent worship was not the norm: instead, visiting ministers of various Protestant groups would usually lead services in their own fashion. 1918-1964 MEETINGS in SUMMER only

Source: WEST FALMOUTH QUAKER INFORMATION CENTER 2019



Henry D. Swift (1833-1916)

#### Falmouth Historical Society

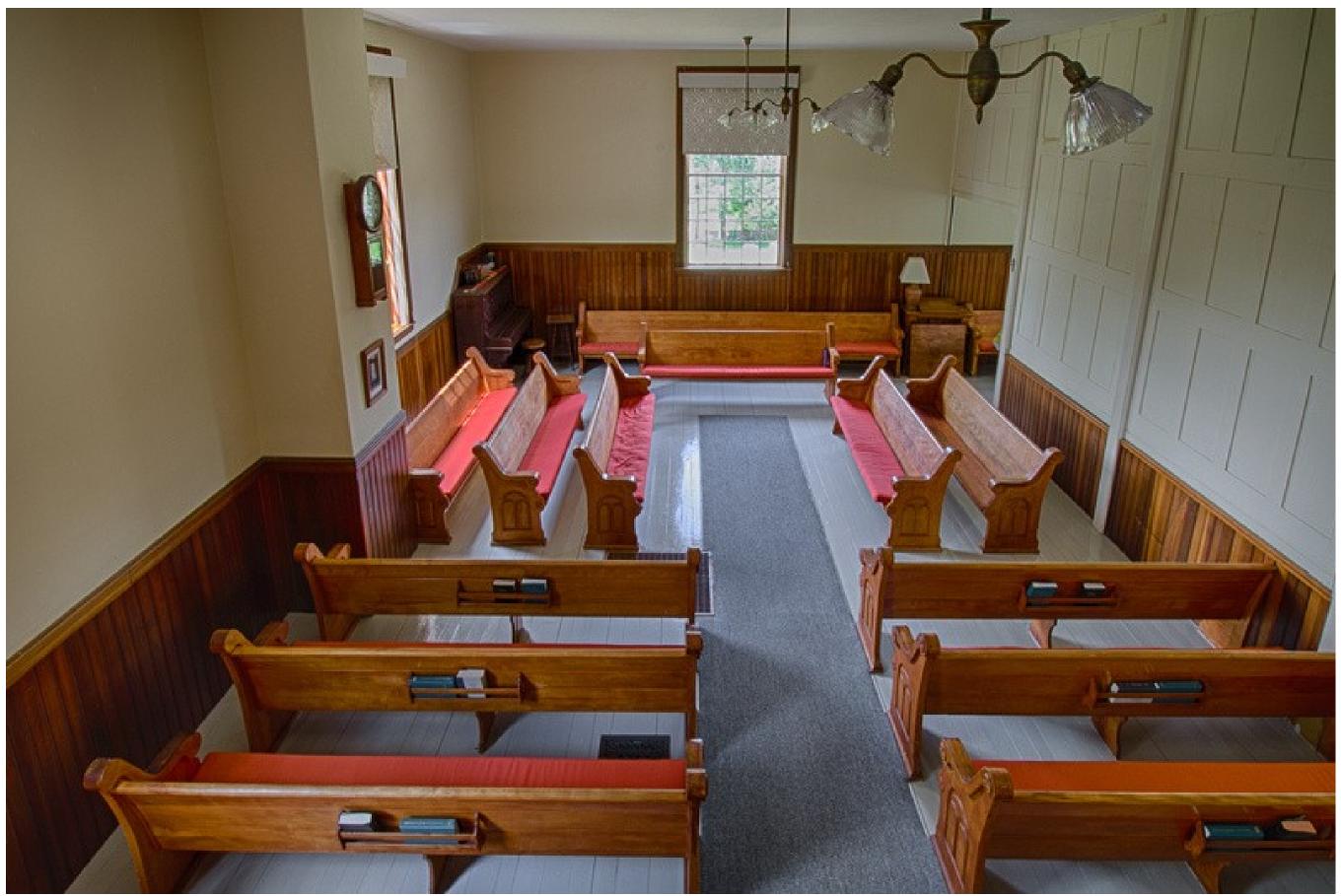


Summer Home: Henry D. Swift (1833-1916) Photo: Erica H. Adams

## LATE 19<sup>th</sup> c SWIFT BROTHERS RENOVATIONS: PROTESTANT STYLE QUAKERS: WEST FALMOUTH PREPARATIVE MEETING







BENCHES PIANO LECTERN WAINSCOTTING

PHOTO: JEANNE SCHNELL

PHOTO: JEANNE SCHNELL



**PROPERTY TAXES** were hardship on **MASHPEES** as well as for **WEST FALMOUTH**"S QUAKER FAMILIES

## **Early 1900s** few residents remained in South Mashpee

Est. **1917** 

land accumulators + speculators like THE GREATER COTUIT SHORE COMPANY purchased much of Mashpee's shores known today as <u>POPPONESSET + NEW SEABURY</u>

### From **1929**

## MALCOLM G. CHACE, an industrialist from Rhode Island **BOUGHT LANDS** of <u>GREATER COTUIT SHORE COMPANY</u> + <u>CRANBERRY GROWERS</u> + <u>LOCAL RESIDENCES</u> **CHACE CREATED NEW BUSINESSES:**

Popponesset Beach, Inc., Popponesset Corporation, Realty Operators, Fields Point Manufacturing Company, and finally the **New Seabury Corporation.** 

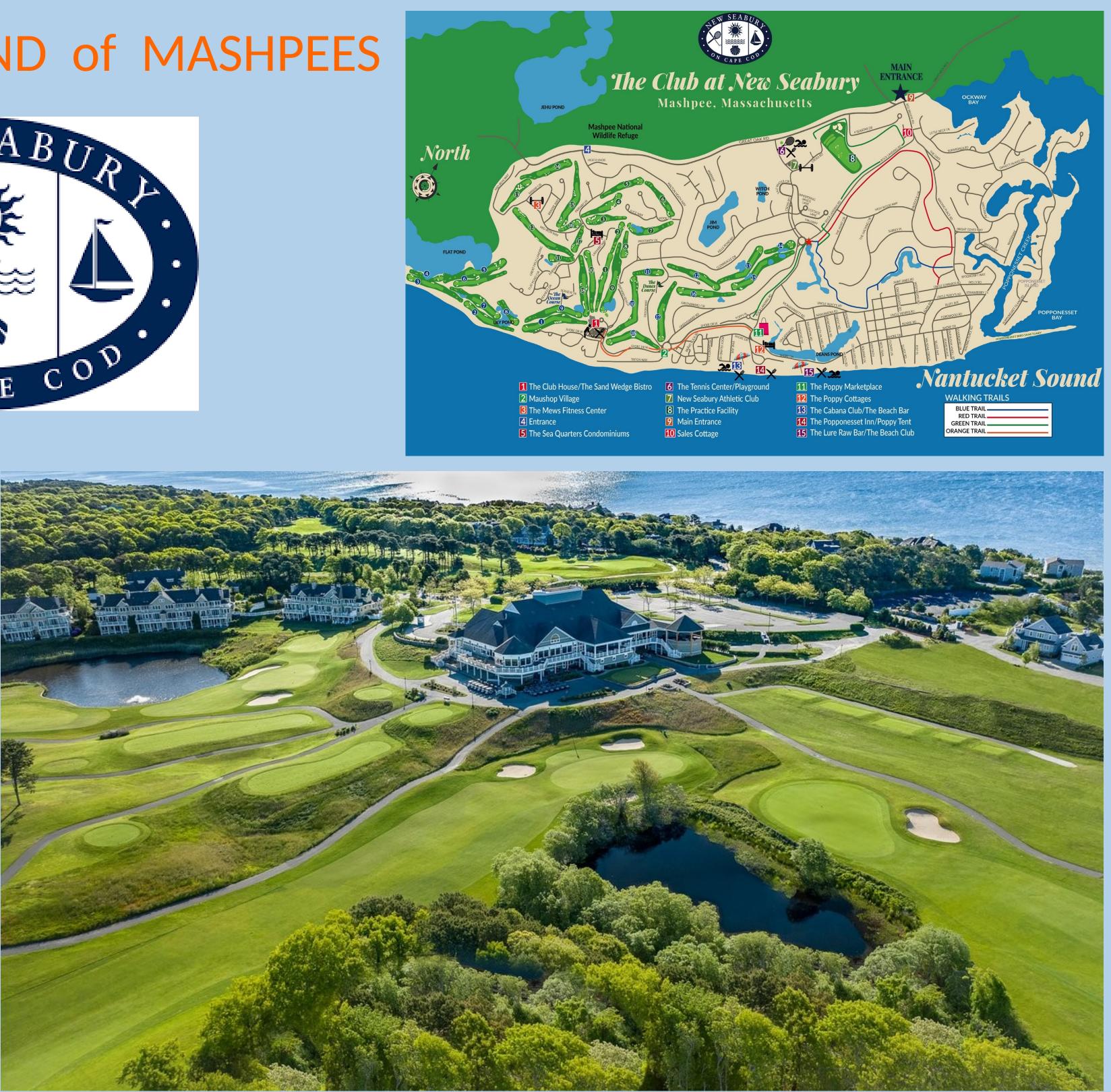
## 1960 -82 CHACE'S SONS created NEW SEABURY RESORT

https://peninsulacouncil.com/the-peninsuala-council/history/

### 1970 - 1980s LAND of MASHPEES







### **1970s HOW MASHPEE WAMPANOAG LOST THEIR LAND --Russell Peters**, president of the Mashpee Wampanoag Indian Tribal Council, called the verdict unfair shortly after was returned at 1:50 P.M. "What we are dealing with is 200 years of injustice toward the Indians," he said. "This is just another example of that injustice cloaked in the halls of justice."

1978 JAN 6 **New York Times** 

**NOT a TRIBE:** 1870 1976

WAS a TRIBE 1834 1842

**NO TRIBE EXISTED** 1790 1869 1870 1976

**BOSTON**, Jan.6—A Federal jury decided today that the Wampanoag Indians of the Cape Cod town of Mashpee were not a tribe on key legal dates of their history, thus balking the Indians' claim to a vast tract of land in the town...

**21 Hours of Deliberations** The jury of eight men and four women, all whites, had deliberated more than 21 hours. They found that the Indian group was not a tribe in 1870, when, the Indians charged, their lands were taken from them, or in August 1976, when they filed their lawsuit in Federal District Court, seeking all of the town's undeveloped land.

The jury did find that the group was a tribe on two of the six *dates in question*, in 1834, when it succeeded in having a plantation declared an "Indian district" by the Massachusetts Legislature, and in 1842, when each Indian in Mashpee was alloted 60 acres of land that they had formerly held in common.

But the jury found that no tribe existed in 1790, 1869, 1870 or **1976**, and that **no tribe existed continuously**.

### 1970s ARCHIVES from WEST FALMOUTH QUAKERS in the Battle of the Two Mashpees



By MICHAEL CARMEAN Ger 12.11 BOSTON - An expert defense plaintiff (Indian) witnesses who mainained the existence of a "tribe" in Dr. Guillemin admitted under cross-

examination by plaintiff attorney Lawrence Shubow that her study was etty well confined to the present, gong back no further than 1940 in any

She refused to offer her opinion about the existence of a tribe in Mashpee prior to that date.

Dr. Guillemin, the first expert defense vitness to be called to the stand, spent he better part of Friday's session under . She admitted that

arch was without , but insisted it was s a basis for opinion. pressed by Shubow efinition of a tribe, tted it was based on itions from publish-prologiet

pologists. mpisi had testified at his definition was

out based on several shed definitions he

arts: sovereignty; uniformity; and dis-eness from the illemin denied the

of any tribal leaders pee, and said it was ion Mashpee Indians assimilated into the

cross-examination, Dr. Guillemin adwould consider Indian official der in the generate also admitted y prompting h at she would compee Indian male nales had not bee

ht to vote) a un al group. 1870, Mashpee Ir t have the right the rve on juries, the oup without those Commonwealth

continue ion Mon

where he left off as court resumes at 9 a.m., Monday, in the John W. McCormack federal building. She was the 16th defense witness Four defense witnesses had their testimony read into evidence from

Clair. Shubow had less than half-an-hour

Friday afternoon to conduct his cross-

examination, but is expected to pick up

12 A

copies of pre-trial depositions. torneys for the plaintiffs called 33 (Continued on Page 2

No tribe in Mashpee, **BC** sociologist testifies

Jeanne Guillemin, a professor of so- ers but that they held a vague d Mr. logy at Boston College, testified Fri- of their duties. day in US District Court that in her nion the Indian community in Under cross-examination b

Mashpee does not constitute a tribe. Called as a defense witness in a trial in which the Mashpee Wamanoag In-the present and that her stud in which the Mashpee Wampanoag In-dians are attempting to prove they are a tribe, Guillemin said she found that the in Mashpee at the present and that her such went back to 1940. She was un ashpee say whether or not a tribe ever ion, Mr. Indians have no independent political in Mashpee. organization, economic autonomy nor are they culturally distinct.

She testified, under direct examina-tion by Atty. James D. St. Clair, that she formed her opinion after reading 58 depositions taken from Indians includ-ed on a list of 760 persons "eligible" for tribal membership, personal interviews with three persons and 10 visits to the town.

She explained that she was unable to conduct other interviews after she told people she had been retained by defense lawyers. Guillemin said that Indians in Mashpee named Earl Mills, chief of the Wampanoags, and John Peters, the medicine man, as their lead-

"existed for a long time in locale," that they had "leade the group was a "network of it and an interesting the other cestry provided membership group." Guellemin will resume to under cross-examination tomor mee D St. The Indians have to prove the the group was a "network of it was in the group." Cuellemin will resume to the group was a "network of it was in the group." Cuellemin will resume to the group was a "network of it was the the purchase of a in on Hoopole road. Walter L. Marchant Jr. treasurer and executive vice president of the bank, said the bank agreed because it held the original mortgage on the property and one for an equal amount was taken out on the property and one for an equal amount was taken out on the property and one for an equal amount was taken out it think they feel

7. The absentee developers of Mashpee prefer other places for their permanent residence. Of the 146 named defendants, approximately 10 are permanent residents.

own financial position.

native, who welcome this claim.

to protect its ecology.

development.

8. Remind your selectmen that this is a legal issue, not a political one. The defense strategy should be determined by town legal council particularly where such a large fee is involved.

The Wampanoag Tribal Council wants you to know these FACTS!

1. If you are a permanent resident or a summer resident, your home is not in jeopardy.

3. The large legal retainer fee that the home owner is being asked to pay will benifit only a small "special

interests" group, namely developers, precisely the ones responsible for the present uncontrolled rate of over

4. Only eight percent of the land in question is town land. Justifiably, the tax payers should not be held

responsible for more than this percentage of the legal

fees. Besides, there are many residents, native and non

5. Irresponsible scare tactics have been circulating through the town in an effort to panic people into hasty

defending your homes which are not being threatened.

and futile action. We urge you to think carefully on this matter and avoid wasting money in the belief that you are

6. Vote no on articles two (2) and three (3) - These articles would provide a large expense fund, and full time salaring

for selectmen. A salary increase at a special town meeting

is illegal. They are using this land suit to improve their

2. A prime purpose of the Wampanoag Tribal Council suit is to curtail the indiscriminate over development of Mashpee

9. BE EARLY AT THE SPECIAL TOWN MEETING ON THURSDAY, SEPTEMBER 23, 1976 BEGINNING AT 7:00 PM AT THE QUEEN OF ALL SAINTS CHURCH ON GREAT NECK ROAD.

OWNING 3/4 314.



the most respected Indian leaders in the region. He was a familiar figure on B ings and festivities. He was grand s

on common ground '

#### Hart Struggling T

By Elizabeth L. Simpson Richard Hart, owner of East Coast Fisheries, is used to the blows that winter winds, freezing storms, and the Russian fishing cet can inflict on the Cape Cod fisherman and his boats, but he was not prepared for the devastat ing blow that the WITC land suit alt his operation. Moving to Mashpee from E. Falmouth lant to the rear of the uilding Hart now iness in desperate straits. Hart, with two large fishing

oats betthed in Woods Hole, hi

n other original | number 16 Mashpee Some banks, however, are He said he doesn't th She conceded that the Indid set a granting new mortgages that do not the bankers realize exceed present mortgages on any ramifications of the suit or how s

 320 day of trial.
 I has been

 The Indians have to prove th
 in mortgage on the property and one for an equal amount was taken out by the new buyer.
 I has been

 Title and possession of abourts its full acres of land in Mashpee that Court furties of a 1790 Federal statute.
 I has been to mortgage on the property and one for an equal amount was taken out by the new buyer.
 I has been for an equal amount was taken out by the new buyer.
 I has been for an equal amount was taken out by the new buyer.
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 I has been for an equal amount was taken out by the new buyer.
 I has been for an equal amount was taken out by the new buyer.
 I has been for an equal amount was taken out by the new mortgage would be granted. In most other tay whether the plan as proposed by the selectmen will be accepted by his bark or any bank with committed mortgages in Manhpee.

 I has un find
 Marchant said.
 I the tay of the mortgage in the tay of the selectmen will be accepted by his bark or any bank with committed mortgages in Manhpee.

Marchant said. Marchant said. Whether concerned banks will surre of a lot agree to the one-tenth of a per cent 1 the Nirth contribution plan proposed by the bank beld a Mashpee selectmen is still up in the tent beld a Mashpee selectmen is still up in the aie of the air. A decision soon is quite are being threatened by the

and a first statistic of the light state of the lig and the added agreed to form a commutitoe canality would backers to study the request say ane of the lat, competing bacace to "ges time

Feb. 1977 **GIVING IT** BACK by Robert McLaughlin

Maine's 3000 Passamaquoddy and Penobscot Indians claim they are the rightful owners of more than half the state (12.5 million acres) and have asked for \$25 billion in back rents and damages. Here is the story of a case that may change the economy of Maine and the lives of its people.

hen the phone rings in the office of Michael Lachance, town manager of Millinocket, Maine, he likely has a problem. Possibly a small matter: a check that needs countersigning, an accumulation of leaves in a storm gutter somewhere in town. The problem may also be a large one. This particular Friday it was a stunner. In the summer of 1976, Lachance and Millinocket's councilmen resolved to finance continued work

on its badly needed waste water treatment plant with \$1 million bond issue. Enter Ropes & Gray, a Boston law firm with a national reputation as counsel to potential buyers of state and municipal bonds.

On Friday, September 24, 1976, Lachance got his fateful phone call, from a lawyer at Ropes & Gray calling on behalf of Warren Carley, senior partner and supervisor of bond market activity for the firm. Something, to put it mildly, had come up. Lachance now had a larger problem than he or a great many other town managers in or near Maine's northern forests could possibly have imagined. According to Carley, his firm had recently learned

that after years of preliminary litigation the Passama-quoddy and Penobscot Indian tribes of Maine, backed by the U.S. Interior and Justice departments, would soon go into Males federal court to reclaim title to their "aboriginal homelands." The 12.5 million acres in dispute, 58 percent of the state of Maine, embrace a third of the state's population and Maine, chlorade a third of the state's population and 100 of its cities and towns, including Millinocket. Because of the pending claim, Carley believed, title to all land throughout the claims region was uncer-tain. Ropes & Gray would not give an "unqualified" opinion on Millinocket's bond issue. In bond market language, that meant the bond was unsalable.

This was the first indication of the extraordinary implications of the largest Indian claim to land or damages ever brought to court in the history of the nation, implications which have begun to be sensed by thousands of rural Maine homeowners as well as the White House, the U.S. Justice and Interior ents, and members of Congress.

A few days after the call from Ropes & Gray, State Treasurer (and former Maine commissioner of

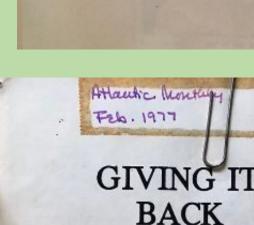


70

# TO THE INDIANS

lians and non-Indians are locked in a dispute over id claims, 18th-century laws — and the definition of a ti

THE BOSTON PHOENIX, OCTOBER 18, 1977



#### Mashpee Tribe v. New Seabury Corp. 1979

- first litigation of the 1790 to go to a jury
- 1834 + 1870 The Mashpee lands sold without federal consent.
  - The Mashpee claim implicated
  - **11,000 acres, worth approximately \$30,000,000** at the time of trial. The Mashpee's attempts to settle the claim were rebuffed.
    40-day trial, the jury decided the Mashpee Tribe was NOT a TRIBE at several relevant dates for the litigation



**Nonintercourse Act** (Congress must approve sale of Indian land)

## 2007

# DEPARTMENT of the INTERIOR granted FEDERAL RECOGNITION to the MASHPEE

## 2,600 enrolled Citizens



AFTER 3 DECADES of FIGHTING to be *re-acknowledged* as a tribe



## MASHPEE WAMPANOAG First Light Shellfish Farm





Funded by a U.S. Fish and Wildlife Grant, the Mashpee Wampanoag Shellfish Farm began operations in 2009 and our first oysters were sold to our wholesaler in September 2010. Through shellfish cultivation, the Mashpee Wampanoag Tribe improves the water quality of the **Popponesset Bay by reducing the nitrogen composites.** 



### 1993 JESSE "LITTLE DOE" BAIRD REVIVED WOPANNAK language of MASHPEE WAMPANOAG TRIBE

### **2010 McARTHUR FELLOW**

Genius" Grant **Noam Chomsky once said he would** have considered your work "impossible." What drives you?

I feel I was born to do this. There's a burning desire in me to reclaim what is Wampanoag.

### **Boston Globe 2011 July 31**





### JESSE "LITTLE DOE" BAIRD LINGUIST **AQUINNAH WAMPANOAG TRIBE** Martha's Vineyard



### **2009** IT ALL STARTS WITH LANGUAGE The Mashpee Wampanoag Tribal Language Department was established in cooperation with the Wôpanâak Language Reclamation Project (WLRP) by Council Ordinance 2009-ORD-005 on June 10, 2009

to recognize the role of language as "central to the protection of the customs, culture, and spiritual well-being of the people," and to acknowledge the "critical state of the newly" reclaimed Wampanoag language, and the need to secure its survival for the benefit of future generations."

The Tribal Council reaffirmed its commitment to language revitalization in resolution 2011-RES-025 to recognize the inherent "birth right of each Wampanoag child adult to speak his or her language given by Creator", and the decades of work by WLRP to return language home to Wampanoag families.



**2009 Wampanoag Language Reclamation Project** Per longstanding memoranda of understanding and WLRP's by-laws, the Tribal Language Department is staffed by the community-run intertribal non-profit organization, the Wôpanâak Language and Cultural Weety8, Inc., also known as the Wôpanâak Language Reclamation Project (WLRP). WLRP is governed by a Board of Directors and Language Committee drawn from all tribal household members who enroll as language students. WLRP's Language Committee members and Board of Directors meet monthly to review project activities, progress, policies, and funding.

Founded more than twenty years ago with the key objective of reclaiming Wôpanâôt8âôk (Wampanoag language) as the principal means of expression within the Wampanoag Tribal Nation, WLRP's efforts have gained international recognition for becoming the first American Indian community to reclaim and revitalize a sleeping tribal language after many generations without living speakers.

This unprecedented effort was made possible through formal linguistics training in Algonquian languages, and by working with the largest Native-written corpus of 17th and 18th century documents in North America translated and written by Wampanoag people—including the <u>King James Bibles</u> of 1663 and 1680, and hundreds of personal letters, wills, deeds, and land transactions written in Wôpanâôt8âôk.

Wampanoag people were also the first American Indians to develop and use an alphabetic writing system. Read more at wlrp.org



## About 2013 MASHPEE WAMPANOAG TRIBAL COUNCIL BUILDING

### complete



### 2015



### federal government declared

**150 acres** of land in **Mashpee** and **170 acres** of land in **Taunton** 

as the Tribe's initial reservation,

on which the Tribe can exercise

its full tribal sovereignty rights

https://mashpeewampanoagtribe-nsn.gov



2018



#### **Chairman Cedric Cromwell of the Mashpee Wampanoag Tribe addresses** the #StandWithMashpee rally at the U.S. Capitol on November 14, 2018. Photo by Indianz.Com (CC BY-NC-SA 4.0) Mashpee Wampanoag Tribe defeats bid to move homelands lawsuit to another court **Tuesday, June 25, 2019**

Leaders of the Mashpee Wampanoag Tribe are welcoming a judge's decision that keeps their homelands lawsuit against the Trump administration in a more favorable court. In a June 21 ruling, Judge Rosemary M. Collyer said the tribe's case belongs in Washington, D.C., because of its many connections to the nation's capital. Besides possibly raising "national policy implications," s he noted that the defendants are officials who are based in the D.C. headquarters of the Department of the Interior and the Bureau of Indian Affairs

"The significance of this victory and its importance to our tribe cannot be understated," Chairman Cedric Cromwell said in a press release posted on Native News Online. "Judge Collyer agreed with every single argument that we advanced and showed, as a Reagan-appointed judge that our issue is a bi-partisan plight with 'national p olicy implications' for the rights of tribes across the U.S. She was also right to point out that the tribe has received support from pan-tribal organizations representing more than 250 tribes across the U.S. who all agree that the Interior was unlawfully arbitrary and capricious."

### H.R.312 - Mashpee Wampanoag Tribe Reservation Reaffirmation Act 116th Congress (2019-2020)

Sponsor:	<u>Rep. k</u> 01/08
Committees:	House
Committee Meetings:	<u>06/05</u>
Committee Reports:	<u>H. Re</u>
Latest Action:	Senat
	Place
	Gene
Roll Call Votes:	There

### **Shown Here:** Passed House (05/15/2019) Mashpee Wampanoag Tribe Reservation Reaffirmation Act This bill reaffirms the Mashpee Wampanoag Tribe reservation as trust land in Massachusetts.

In addition, the bill requires actions, including actions pending in federal court, relating to the land to be dismissed.

<u>Keating, William R. [D-MA-9]</u> (Introduced 8/2019)

se - Natural Resources

5/19 2:00PM 05/01/19 10:00AM

ept. 116-54

te - 05/20/2019 Read the second time. ed on Senate Legislative Calendar under eral Orders. Calendar No. 92. (<u>All Actions</u>) e has been <u>1 roll call vote</u>

In September 7, 2018, the Department of the Interior issued the first Carcieri decision in which it refused to reaffirm its own authority to confirm the status of the Mashpee Wampanoag Tribe's reservation. The decision opens the door for the Mashpee Wampanoag Tribe's reservation to be taken out of trust and disestablished and follows on the heels of the federal government's refusal to continue to defend the status of the Tribe's reservation in court. The Department rejected the clear evidence of federal jurisdiction provided in multiple federal reports (some commissioned by Congress), Mashpee children attending federal Indian schools, federal representative of the Tribe, and other evidence accepted as sufficient in prior decisions. HR 312, The Mashpee Reservation Reaffirmation Act, is a bipartisan bill that reaffirms the status of Mashpee's reservation that and has widespread support from Indian country. Passage of HR 312 will prevent Interior from disestablishing the Tribe's reservation. The Mashpee Wampanoag Tribe's citizens are currently suffering a massive loss of resources and services due to the uncertainty of the trust status of the Reservation. Millions of dollars of funding are being lost or delayed for our clean water program, our children's education through our Mukayuhsak Weekuw immersion pre-school and kindergarten and critical community service programs. It's also a direct threat to our emergency services, housing and substance abuse program that's desperately needed to combat the opioid epidemic. These are just a few of the ways this negative

ruling is impacting our community and our children.

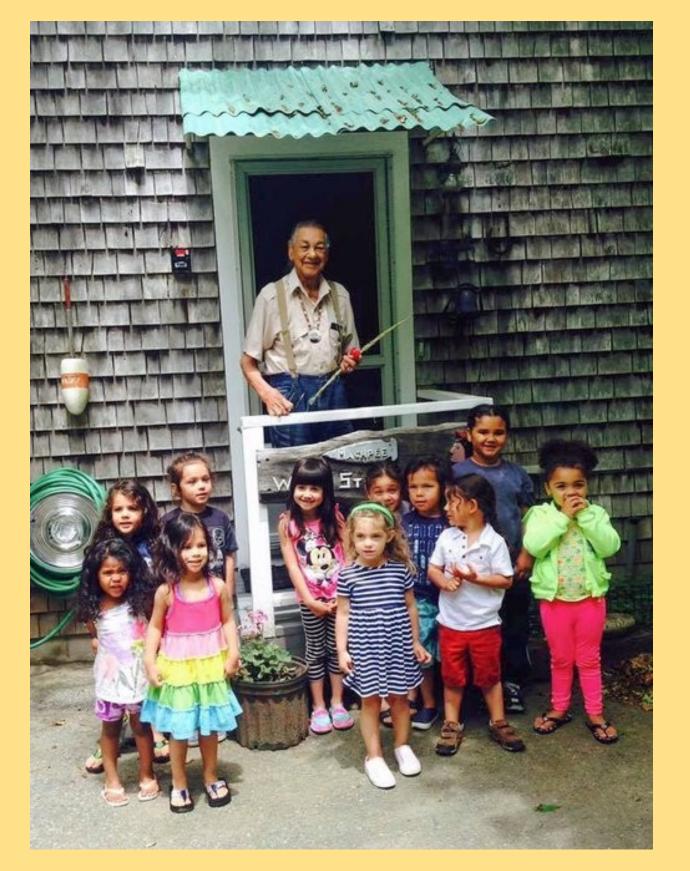
Please consider ways that you can help correct this injustice.

https://mashpeewampanoagtribe-nsn.gov/standwithmashpee

### 2018 WAMPANOAG LANGUAGE in MASHPEE HIGH SCHOOL







MASHPEE HIGH SCHOOL OFFERS FIRST-EVER NATIVE AMERICAN LANGUAGE COURSE Learning a new language has long been a requirement at most American high schools. While the typical offerings include Spanish, French, and Latin, in Mashpee, a small group of students is taking on a language that hasn't been spoken fluently in centuries. WCAI's Kathryn Eident has more on the Wôpanâak Language class at Mashpee High School.

## **MUKAYUHSAK WEEKUW:** THE CHILDREN'S HOUSE

### 2019 MASHPEE WAMPANOAG AFFORDABLE HOUSING









## 2019 June Tribe Gets Grant For **Cultural Education Efforts**

The Mashpee Wampanoag Tribe recently received a nearly \$20,000 grant from the First Nations Development Institute, a Colorado-based non-profit that assists tribes across the country.

The award will support a new project: We Are The Seventh Generation. Seventh Generation was designed to help youth retain and perpetuate the cultural integrity of Wampanoag community values through participation in seasonally dictated activities and ceremonial gatherings. The idea is to leverage knowledge and skills of culture-keepers and elders by fostering connections with youth, as they strengthen identity, assume responsibility, and

develop pride.

"The grant supports a dedicated focus on an age group often overlooked for specific inclusion in cultural activities."

The grant is for a total of \$19,100.

Thirty Wampanoag youth ages 10 to 14 will engage in a 12month science, technology, engineering, art and mathematics (STEAM) based cultural project.

The idea behind STEAM is that it fosters children's curiosity, creativity, and learning as they try things and explore the world around them. Tribal youth from Mashpee and the Wampanoag community beyond will participate.

### 2019 MASHPEE SELECTMAN: DAVID WEEDEN, MASHPEE WAMPANOAG

Serves as:

- Interim Tribal Historic Preservation Officer
- **Council Member** for the Mashpee Wampanoag Tribe

Formerly on town of **Mashpee's Planning Board** 

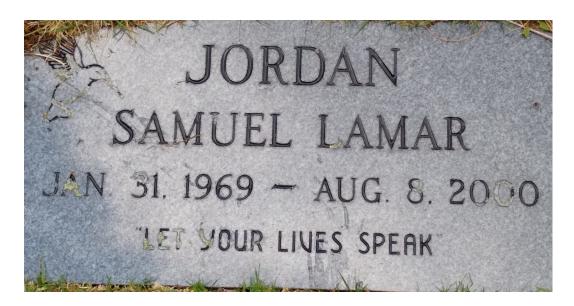


### NEW ENERGY AND REVIVAL

The Meeting got a lifeline in 1962 when the Unitarian Fellowship of Falmouth made arrangements to use the building each week and to replace the old wood-burning furnace with a gas model. They remained with us until 1995, when they built their own building next to the Falmouth Jewish Congregation.

In 1964, a small influx of Quakers from other areas, both year-round and summer-only, allowed us to return to traditional silent meetings all year. (And to install running water in the Meetinghouse!) There were a few survivors from Dr. Henderson's days, notably **Cecilia Bowerman Fuglister**, to witness this return.

The Meeting entered a new era of activism and social justice, often the fruits of Quaker faith: draft counseling and other opposition to the endemic wars of the "post-war" era, working for equal justice and equal opportunities for every person, and climate crisis activism.



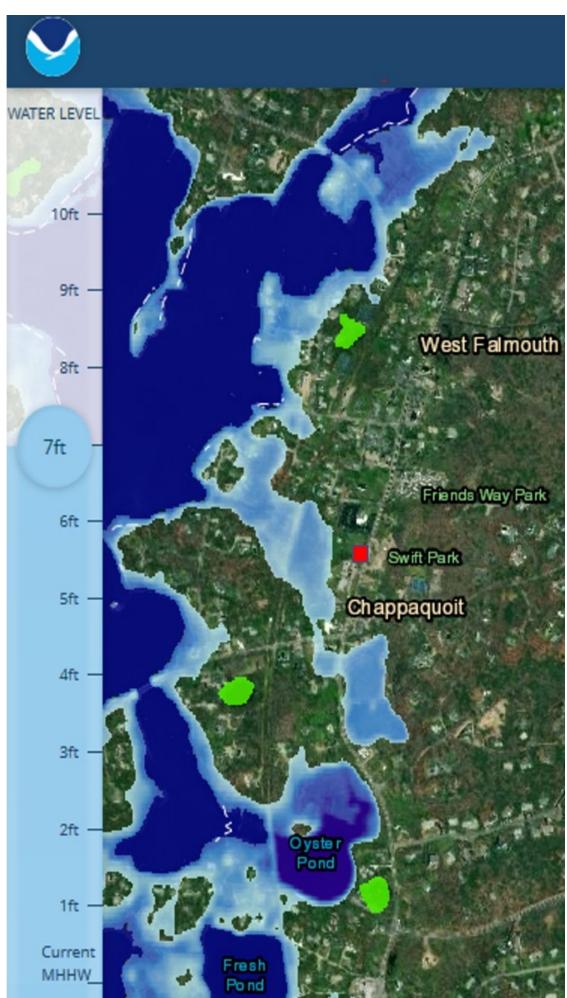
Son of Larry + Carolyne Lamar Jordan



(left above) The gravestone of **Samuel Lamar Jordan**, the first African-American known to be buried in our cemetery.

(left below) Some of the Meeting children (and assistants) plant a regenerative garden, designed to increase the amount of carbon in the soil. They have chosen to name it Friend's Garden in memory of Martin Fido, a recently deceased and beloved Meeting stalwart who worked tirelessly with and for the children.

(right) A projection from NOAA/ the National **Oceanographic and Atmospheric Administration** showing the result of a **seven-foot sea level rise**, with the location of the Meetinghouse marked in red. The melting of only 40% of the glaciers in West Antarctica (the smaller side of that continent) would bring about such a seven-foot rise.



## 1958 - 1965 WEST FALMOUTH MEETING

### **TRANSITIONAL YEARS**

- 1948 1951, several winters building was rented to the Seventh Day Adventists group which needed a meeting place until they could acquire their own.
- shared the building with Unitarian Fellowship 1962 - 1984
- renewed Quaker patterns with year-round unprogrammed meetings 1965 and active committees.
- Meeting prospers with growing membership and renewed vitality 2019

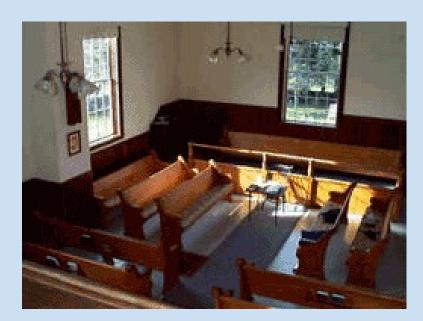
http://www.capecodquakers.org/wfmemories.html



## 21<sup>st</sup> c ACTIVISTS WEST FALMOUTH MEETING







## JAY O'HARA **LEGACY GRANT 2017**

### GRANDMOTHERS **AGAINST GUNS**

NAN GARRETT LOGAN **STATE HOUSE AWARD 2019** 



**STEVE GATES LEGACY GRANT 2019 PEACE + DIVERSITY+ INDIGENOUS RIGHTS** 



#### **RESTORATIVE JUSTICE**



**BRENDA NOLAN** + PAULA BLUMENTHAL

#### **CLIMATE CHANGE**

**ERICA H. ADAMS LEGACY GRANT 2019 +2017** 

### **CLIMATE CHANGE**



**LARRY JORDAN QUAKER INSTITUTE** For the FUTURE 2019 QUNO / QUAKER **UNITED NATIONS OFFICE** 



**CAROLYNE LAMAR JORDAN** 

2018 OCTOBER LEGACY GRANT venue MASHPEE LIBRARY (MA) EXHIBITION



TALKS: MASHPEE WAMPANOAG + MAYA + QUAKER COMMUNITIES



JOAN TAVARES AVANT: Mashpee Wampanoag Historian on tribe's history
BRENDA NOLAN: Restorative Justice
LARRY JORDAN: Climate Change
ERICA H. ADAMS: Curator on exhibit Respeto/Respect by Maya women photographers

2019 APRIL LEGACY GRANT venue: DIVERSITY DAY -- SAGEMONT SCHOOL, FLORIDA TALKS: (4/24/2019) + EXHIBIT: Respeto/Respect (4/24-5/22/2019)





**2018 LEGACY GRANT venue BROOKLINE LIBRARY: EXHIBIT** <u>Respeto/Respect</u> (2/15-3/15) + **TALKS** 2/15 with **Mexican Embassy Consul in Boston** <u>Dr. Rabasa</u> + **Curator** <u>Erica H. Adams</u> **PHOTO: Center:** <u>Consul + Curator</u> **Left: West Falmouth Quakers** <u>Larry+ Carolyne Jordan</u>.



2019 APRIL LEGACY GRANT venue: DIVERSITY DAY -- SAGEMONT SCHOOL, FLORIDA TALKS: (4/24/2019) + EXHIBIT: Respeto/Respect (4/24-5/22/2019)

#### MASHPEE ENTERPRISE

#### The Mashper Enterprise 14 October 2018

2018 PRESS

https://www.capenews.net/mashpee/news/mashpee-resident-curates-maya-photography-exhibit-at-library/article\_52cfdf8a-db45-527e-a77d-4f35000038e9.html

Mashpee Residents Curates Maya Photography Exhibit At Library By KAREN B. HUNTER

For more than 20 years, in the highlands of Chiapas, Mexico, on the bor der of Guatemala—an area rich in tourism and rife with indigenous poverty and illiteracy—a bright light of autonomous creativity has been shining through the lens of the Chiapas Photography Project. This project provides indigenous Maya people the means and the opportunities for cultural and artistic self-expr ession through



photography. Through the month of October, Mashpee Public Library will feature two exhibits of photographs from the project, curated by Mashpee resident Erica H. Adams: "Respeto/Respect (2013)," photographs by seven Maya women on the topic of Maya r eligious diversity and coexistence after decades of strife; and "The Chiapas Photography Pr oject: Photographs by Maya (1992-2012)."

A reception will be held tomorrow, from 2 to 5 PM, with talks by curator Erica Adams, guests from Cape Cod's Quaker community, and a Wampanoag historian. On October 23, from 4 to 6:30 PM, Paula Palmer, a member of the Boulder, Colorado, Quaker Meeting who created and facilitates a workshop titled: "Roots of Injustice, Seeds of Changes: Toward Right Relationship with America's Native Peoples," will speak at the library about Quaker schools for indigenous people.

The idea for the now-internationally known Chiapas Photography Project was born of a conversation in Cambridge in 1990 between two photographers: Sister Carlota Duarte, a Mexican-American nun with the Catholic Society of the Sacr ed Heart and a documentary photographer, was then on the faculty of University of Massachusetts. Erica H. Adams was a faculty member in experimental photography and painting at the School of the Museum for Fine Arts at T ufts University at the time. "Both of us engaged social content for a dialogue to impr ove society, and both of us were at high points in our careers looking for future projects," Ms. Adams said of the Chiapas Photography Project's beginnings. Ms. Adams has also been an activist since the 1960s, when she and her par ents worked with Quakers (Religious Society of Friends) on social issues of the day , such as anti-Vietnam war protests. She has long attended the West Falmouth Quaker meeting. "The contemplative silence in the community of Quakers was a natural fit," Ms. Adams said. "It mirrored my life as an artist and educator, and my work with the Chiapas Photography Project, since mostly I work in silence in my studio when I research and write articles, prepare classes, and curate exhibits," Ms. Adams said. "Attending Quaker meeting has deepened my ability to focus."

Starting with donations from friends (and later supported by small grants, private contributions, and significant funding from The Ford Foundation), Sr. Duarte developed her idea to teach the Maya people photography in San Cristobal de Las Casas, the commer cial center of Chiapas. In 1992, the Maya students started with single-use paper cameras which they r ecycled with new film, then eventually moved on to donated manual cameras and film, and then to digital cameras and computers. "The Maya people have long been r esearched, photographed and represented by outsiders, but I wanted to offer them the opportunity to decide how to use photography for their own purposes," Sr. Duarte said. Ms. Adams said she was drawn to the pr oject because she seeks to engage in new experiences and ideas, in diverse cultur es and languages, that combine pr oblemsolving in the arts and education. She has traveled to Chiapas as a visiting artist and workshop teacher for the Chiapas Photography Pr oject; became its US coordinator in 2004, and helped curate the traveling exhibit "Respeto/Respect" in 2013.

San Cristobal de Las Casas is a study in contrasts: A town of material pr osperity created by the tourism industry, with a street environment of poor, malnourished women and children offering handicrafts for sale or begging; and a beautifully rich landscape in a r egion beset by political unrest and natural disasters, such as earthquakes and long rainy seasons that can cr eate mudslides.

### 2019 PRESS

### ARTS FUSE Boston



Visual Arts Review:

"Respeto/Respect" — A Conversation After Centuries of Silence

http://artsfuse.org/179986/visual-arts-review-respeto-respect-a-conversation-after-centuries-of-silence/

FEBRUARY 5, 2019 By Rebekah Bonner

Given the tensions in our current political and social environment, conversations and alliances such as these, that generate respect through listening to the voices of others, is essential.

**Respeto/Respect** at the Friends Meeting at Cambridge, through February 27. Hours (please call office to ensure availability at 617-876-6883): Weekdays except Wednesdays, 8 a.m.-4 p.m., and evenings except Wednesday, 6:30-8 pm; Saturdays, 8:30 a.m. -1 p.m.



Tenejapa during Todos Santos All Saints and All Souls' days), a soft drink offering to the dead. Photo: courtesy of Erica Adams.

Displayed in a Quaker establishment near Harvard Square, the exhibition Respeto/Respect presents a unique opportunity for dialogue, a look at the world through the lens of those who have experienced religious persecution — and are now free to practice their beliefs.

In 1992, artist and professor Carlota Duarte founded the Chiapas Photography Project (CPP), which is based in San Cristobal de las Casas, Mexico. She provided photographic equipment and instruction to the local Maya population. Since then, the project has grown, locally at first, then branching out. Today the CPP has generated a global audience. After decades of being represented and photographed by outsiders and tourists, the Mayan people have been given the means for self-expression, and an opportunity to document their own culture in which they can visually chronicle their lives in ways that engender cultural pride.

For many centuries, the people of southern Mexico have been beset with internal conflict over spiritual beliefs. The title of this exhibition refers to the search for peace and freedom through an acceptance of religious diversity. The show's subjects include a baptism, a shrine, an offering, gatherings, and chapels; we see pictures of worshipers preparing food and drink offerings at altars during holy days, accompanied by trilingual translations of text from



#### **INTRO: WAMPANOAG LAND + QUAKER REFUGE**

#### ERICA H ADAMS www.EricaHAdams.com

- WEST FALMOUTH QUAKER + MASHPEE resident
- **ARTIST + WRITER + CURATOR +** Retired **FACULTY of Fine Arts** at **Tufts University** Ο
- West Falmouth Library Grant **RESEARCH + ORAL HISTORIES** including Wampanoag Ο
- **QUAKER: (2) LEGACY GRANTS (**2019 + 2017) to create dialogues about diversity + peace: Ο
  - **<u>Respeto/Respect</u>** a CHIAPAS PHOTOGRAPHY PROJECT traveling exhibition



#### WAMPANOAG SPIRITUALITY

#### **RAMONA/Nosapocket PETERS**

- MASHPEE WAMPANOAG ----BEAR CLAN Member
- **President + Founder:** NATIVE LAND CONSERVANCY, INC a Mashpee Wampanoag non-profit

#### **QUAKERS + WAMPANOAGS**

#### **GAIL MELIX**

- MANOMET WAMPANOAG
- **QUAKER:** <u>SANDWICH MONTHLY MEETING</u> + <u>NEYM EARTH CARE</u> MINISTRY COMMITTEE
- Retired **RN** Falmouth Hospital + Cape Cod Hospital



#### WAMPANOAG FOOD

#### JOAN TAVARES AVANT aka "GRANNY SQUANNIT"

- MASHPEE WAMPANOAG <u>DEER CLAN MOTHER + HISTORIAN + TRIBAL PRESIDENT (3 terms)</u>
- **DIRECTOR of INDIAN EDUCATION (25 YEARS)** in the MASHPEE PUBLIC SCHOOLS created curriculum for natives + non-natives
- AUTHOR People of the First Light (2010) + COLUMNIST Mashpee Enterprise + EDITOR National League of American Pen Women
- **QUOTE:** "I am honored to serve as **a founding trustee for the WLRP project** to open **a K-3 immersion** charter school in the fall of 2015.
- It has been my forever passion to not only preserve the culture but to assist making wise pedagogic decisions for our children and families in their own public recognized tribal school".<sup>[2]</sup> Wôpanâak Language Reclamation Project.
- WIKIPEDIA: https://en.wikipedia.org/wiki/Joan Tavares Avant



### WAMPANOAGS SPEAK: **HISTORY and HERITAGE** WEST FALMOUTH LIBRARY

### **WEDNESDAY** 2/26/2020 5:30-8:30

Erica Adams (scholar and Mashpee resident) and Gail Melix (Wampanoag and Quaker) present a history of Wampanoag & Quaker communities. Ramona/Nosapocket Peters (a Bear Clan Member of the Mashpee Wampanoag) speaks of Wampanoag Spirituality. Joan Tavares Avant (Wampanoag historian and chef) concludes the program by sharing a history of Wampanoag food.

✓lassachusetts Libraries

This program is brought to you with federal funds provided by the Institute of Museum and Library Services and administered by the Massachusetts Board of Library Commissioners.



"We name ourselves after the land we live with.

Because, not only are we breathing in, we are also drinking

from the water that is flavored by that very land.

Whatever is deposited in the soil is in that water is in us.

So we are all one thing, and we name ourselves after the

place that is our nurturing. That sustains our life."

--- Ramona/Nosapocket Peters

# "We scientists don't know how to do that"

"I used to think the top environmental problems were biodiversity loss, ecosystem collapse and climate change.

I thought that with 30 years of good science we could address those problems.

But I was wrong. The top environmental problems are selfishness, greed and apathy...

...and to deal with those we need a spiritual and cultural transformation

- and we scientists don't know how to do that."

ow to do that." Gus Speth

