

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
- QUAKER: (2) LEGACY GRANTS (2019 + 2017) to create dialogues about diversity + peace:
 - Respeto/Respect 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: SANDWICH MONTHLY MEETING + NEYM EARTH CARE MINISTRY COMMITTEE
- Retired RN - Falmouth Hospital + Cape Cod Hospital



WAMPANOAG FOOD

JOAN TAVARES AVANT aka "GRANNY SQUANNIT"

- MASHPEE WAMPANOAG DEER CLAN MOTHER + HISTORIAN + TRIBAL PRESIDENT (3 terms)
- 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".^[2]
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



INTERVIEW OF SAMOSET WITH THE PILGRIMS.

WAMPANOAGS GREET PILGRIMS



RESORT LIFE

ERICA H. ADAMS

QUAKER: WEST FALMOUTH PREPARATIVE MEETING (MA)

Quaker LEGACY GRANTS (2019) + (2017)

U.S. COORDINATOR: CHIAPAS PHOTOGRAPHY PROJECT (México)

More than
12,000 years

MASHPEE
WAMPANOAG

Inhabited
Present day
MASSACHUSETTS

+
EASTERN
RHODE
ISLAND



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

1600 12,000 with 40 villages

- 8,000 mainland + 4,000 islands -Martha's Vineyard + Nantucket

1614-20 **3 EPIDEMICS** New England + Canadian Maritimes

paved way for Puritans and Pilgrims

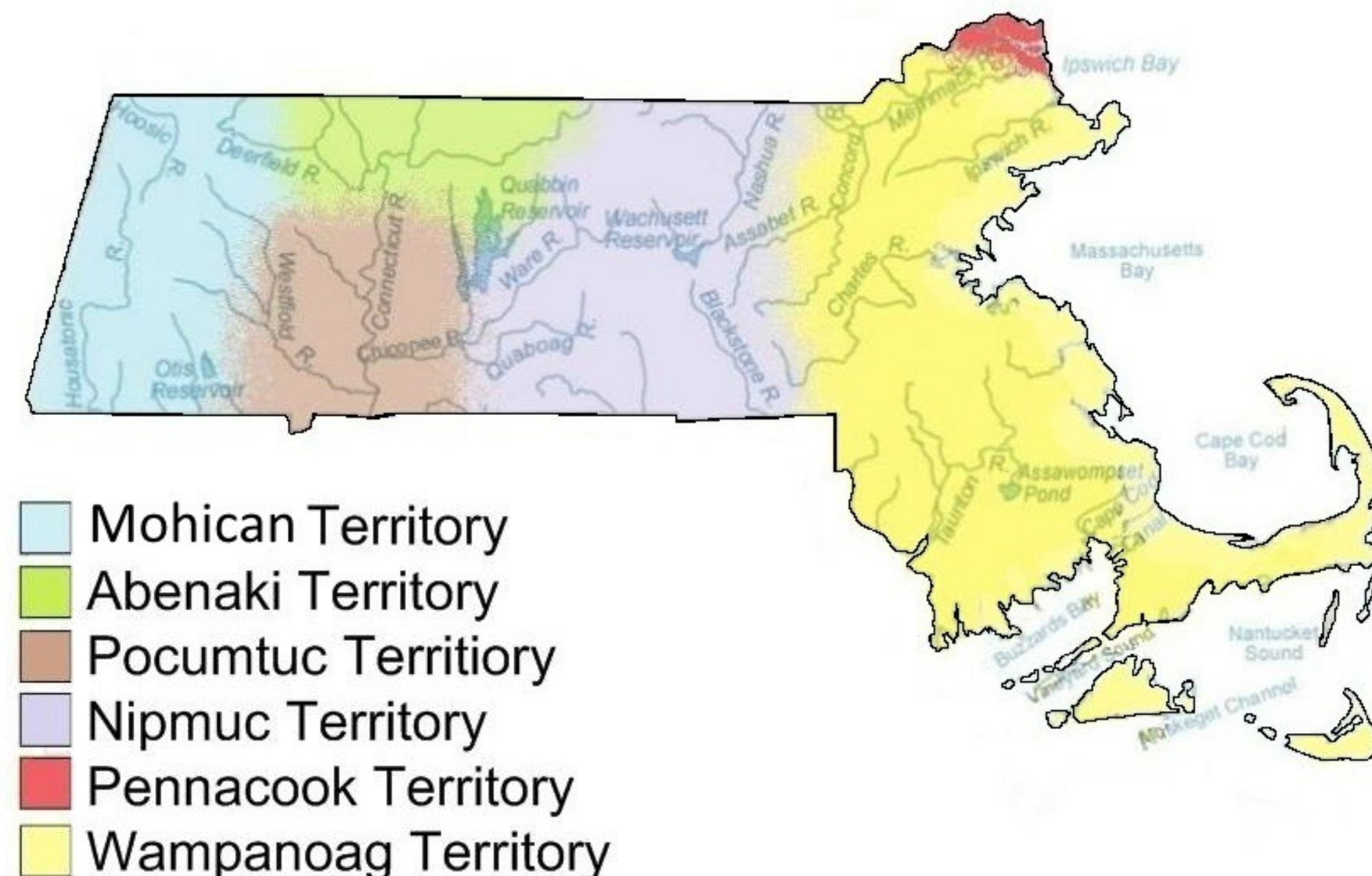
1675 2,000 mainland + 3,000 islands -Martha's Vineyard + Nantucket

1675 1,000

1675 -1676 400 survived King Philip's War (27 went, 4 returned)

1763 **FEVER** killed 2/3 of Nantucket

2020 2,600 enrolled in **MASHPEE WAMPANOAG TRIBE**



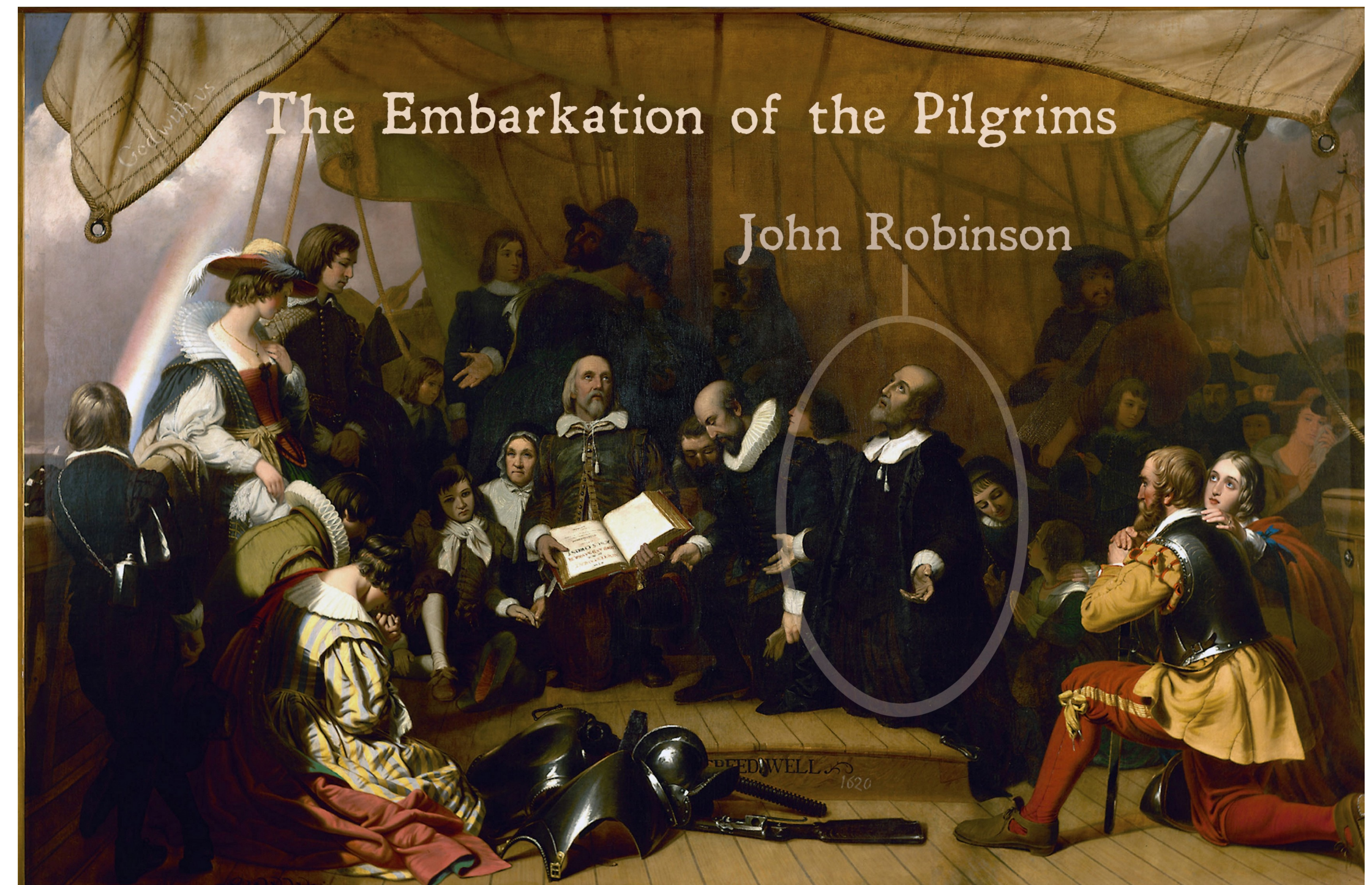
Quaker Migration to Colonial West Falmouth

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

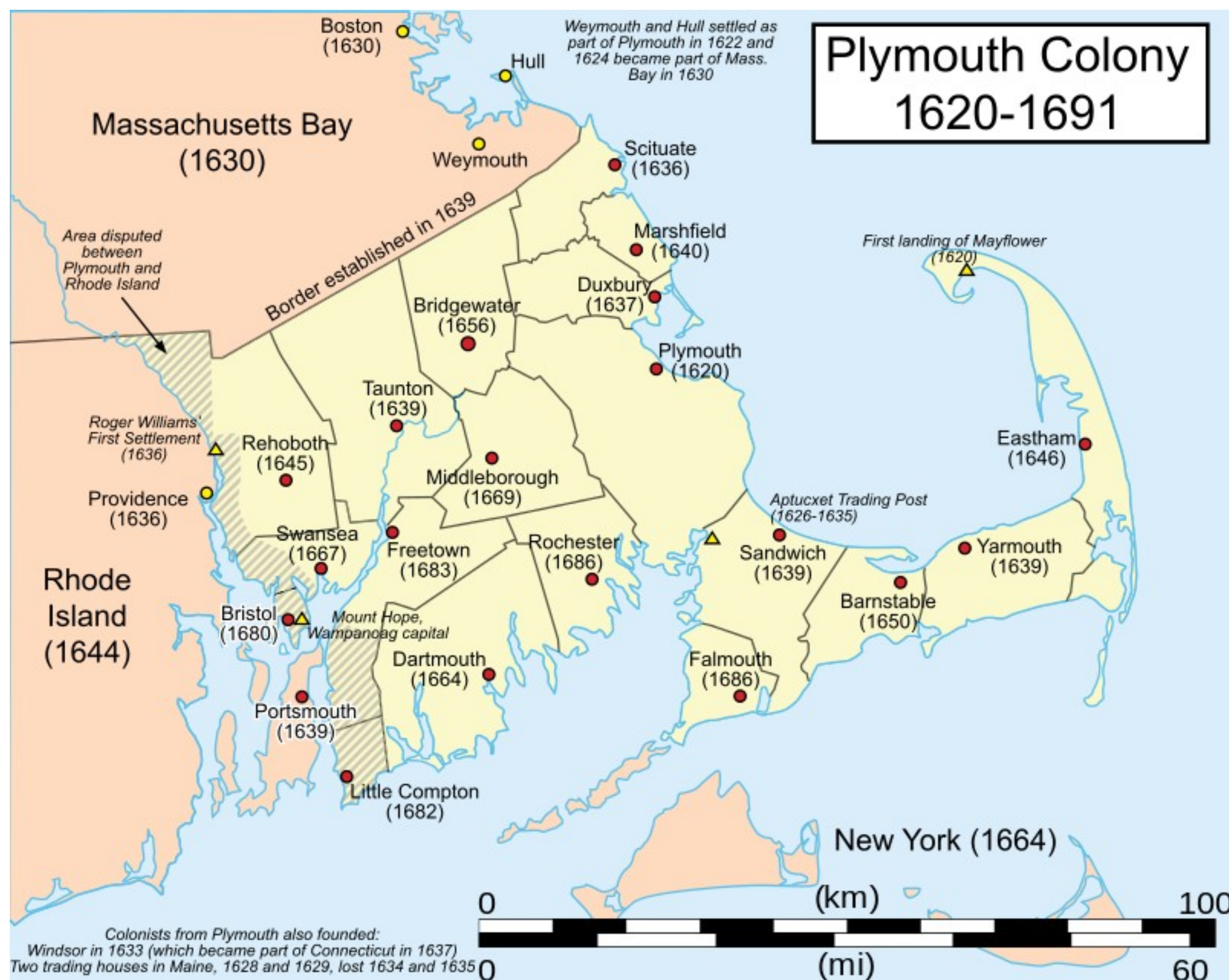
Shown here praying with them before their departure on the *Speedwell*, the sister ship of the *Mayflower*, he remained in the Netherlands with part of his flock.

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.”



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



Source: WEST FALMOUTH QUAKER INFORMATION CENTER 2019

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 WAMPANOAG

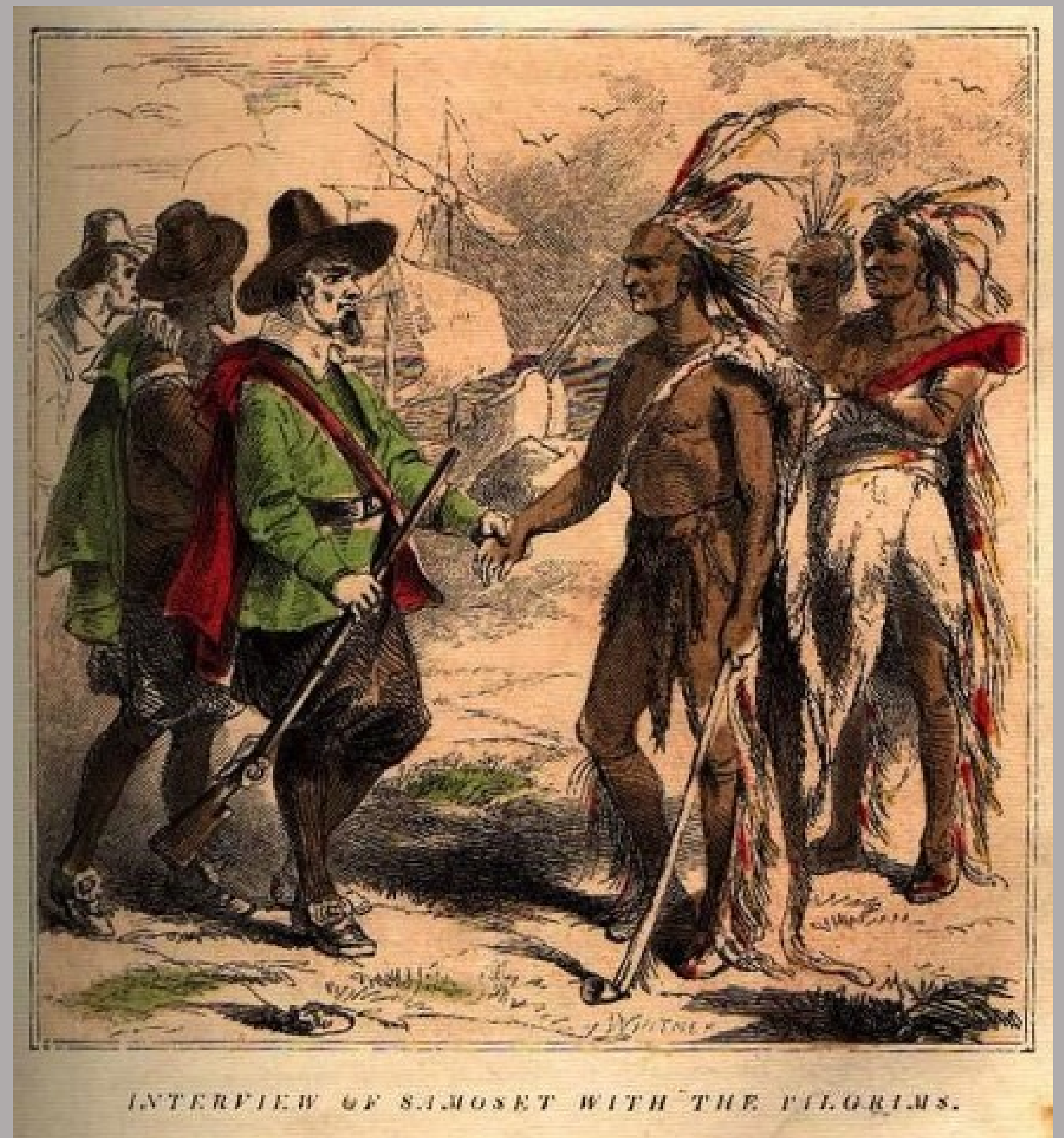
Peace Treaty

Between the English Pilgrims
and Massasoit, sachem of the Pokanoket Wampanoag
(as recorded by William Bradford and Edward Winslow)

March 22, 1621

1. That neither he nor any of his should injure or do hurt to any of our people.
2. And if any of his did hurt to any of ours, he should send the offender, that we might punish him.
3. That if any of our tools were taken away when our people were at work, he should cause them to be restored, and if ours did any harm to any of his, we would do the like to him.
4. If any did unjustly war against him, we would aid him; if any did war against us, he should aid us.
5. He should send to his neighbor confederates, to certify them of this, that they might not wrong us, but might be likewise comprised in the conditions of peace.
6. That when their men came to us, they should leave their bows and arrows behind them, as we should do our pieces when we came to them.

Source: *Mayflower*, by Nathaniel Philbrick



Engraving 1853

EARLY QUAKERS

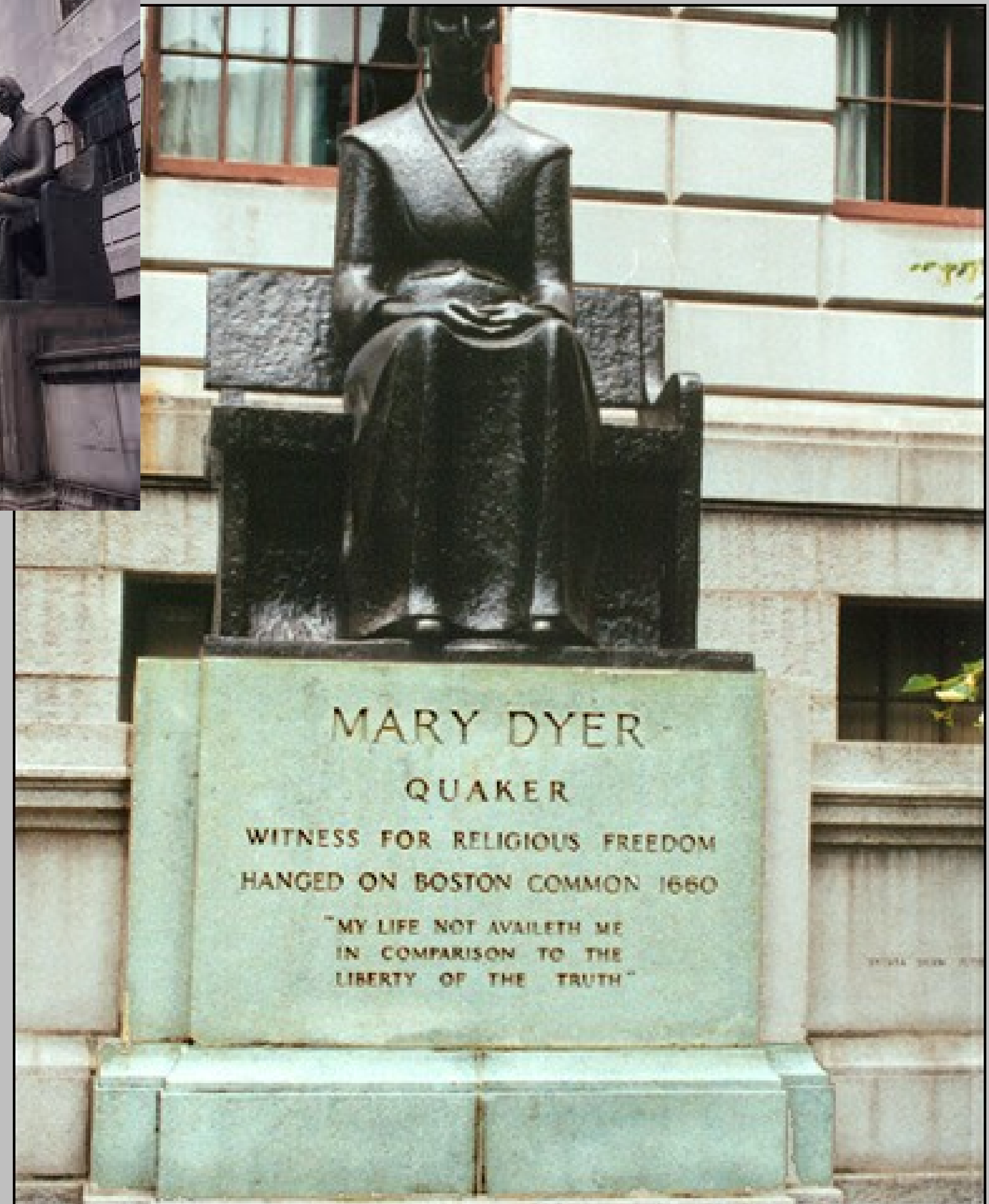
1660 MARY DYER
QUAKER



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



“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.



NEW ENGLAND
YEARLY MEETING
OF FRIENDS
QUAKERS

www.neym.org

DOCTRINE of DISCOVERY (1493)

Justified European Seizure of Land
From Native Americans



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”.**

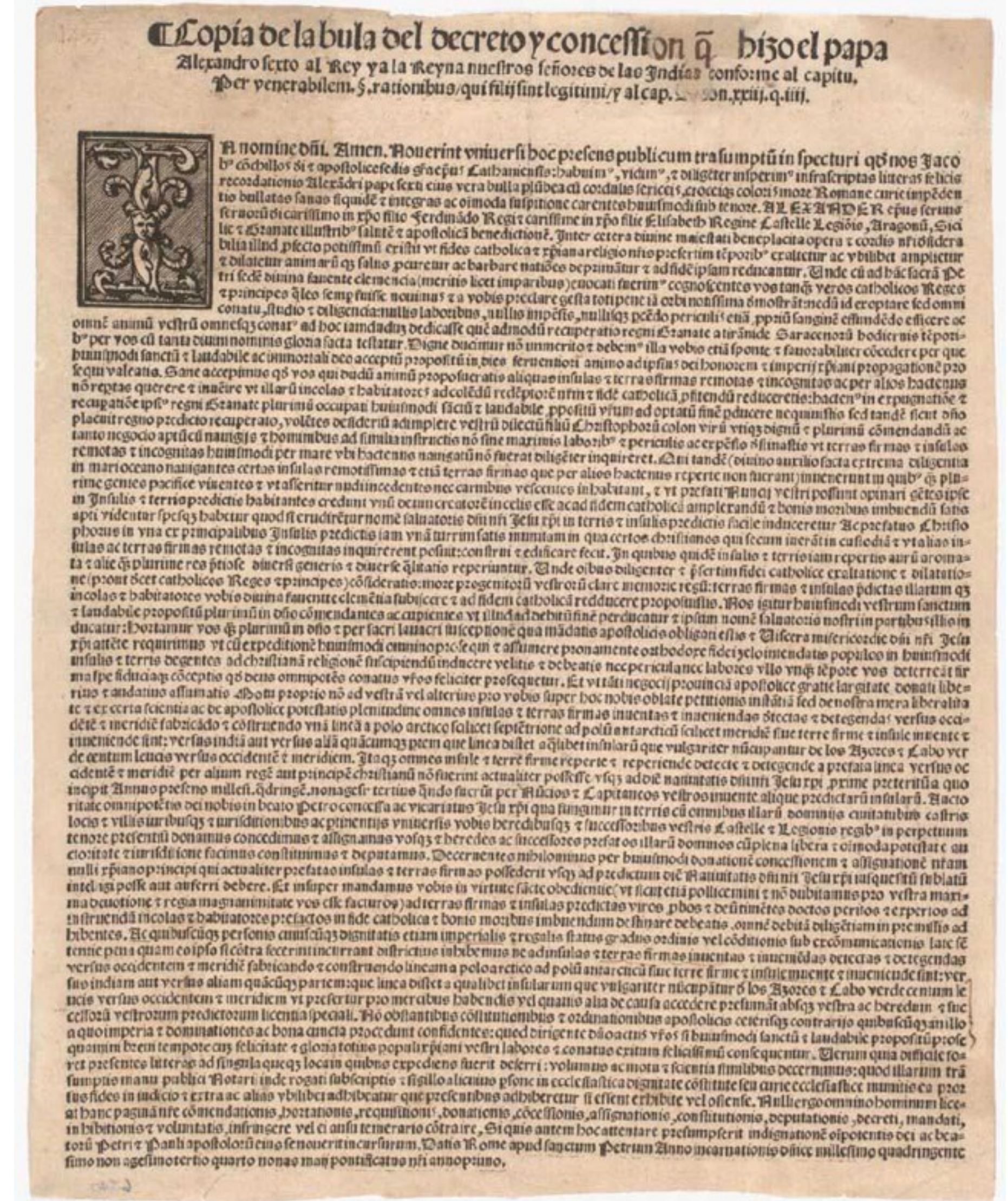
Demarcation Bull Granting Spain Possession of Lands Discovered by Columbus. (Rome, May 4, 1493 Pope Alexander VI)

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

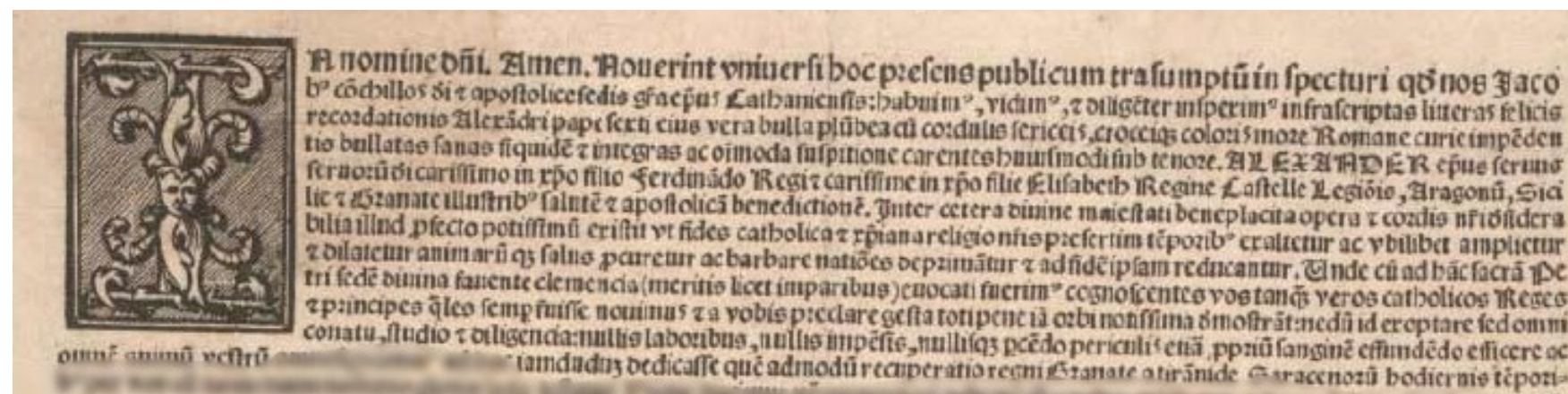
SAUL VICENTE VASQUEZ, Permanent Forum expert from Mexico, said:

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



* <https://upstanderproject.org/firstlight/doctrine>





The significance of the Doctrine continues to be debated.

According to [David Wilkins](#), “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

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

- **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, [Johnson v. M'Intosh](#), the **Doctrine of Discovery** became part of **U.S. FEDERAL LAW** and **was used to DISPOSSES Native peoples of their land.**

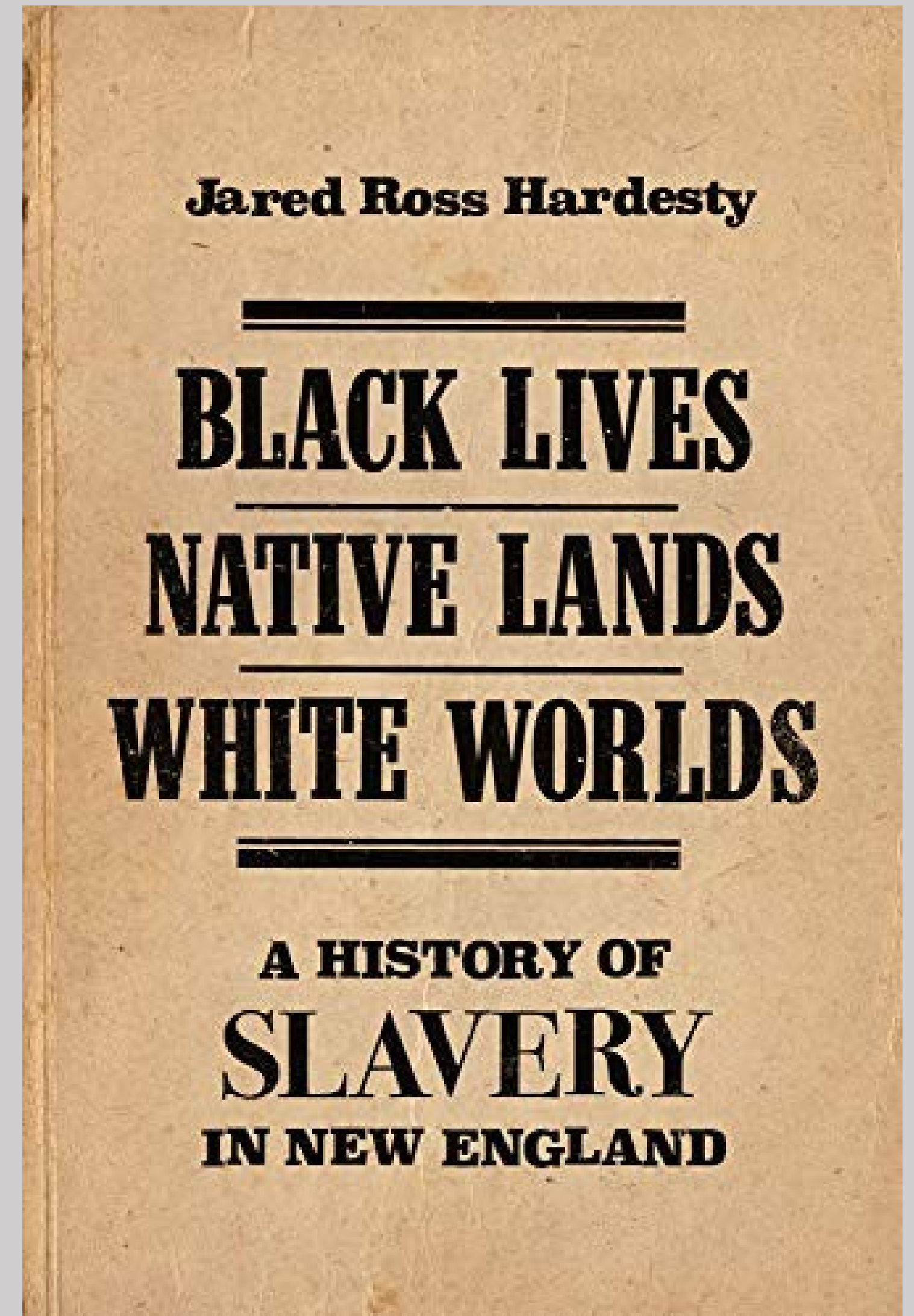
- In a unanimous decision, Chief Justice John Marshall writes,
- “**that the principle of discovery gave European nations an absolute right to New World lands**” [1] and Native peoples certain rights of occupancy.
- We study the **Doctrine of Discovery** to listen to **voices that have been silenced and disregarded for centuries.** These voices tell a frequently overlooked story about the origins of the **United States.**

<https://upstanderproject.org/firstlight/doctrine>

“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,
capture them, and exchange them,
usually in the Caribbean,

where New Englanders already had deep economic connections,
for African slaves. This human trafficking laid the foundation



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

Downing's letter

is important to understanding

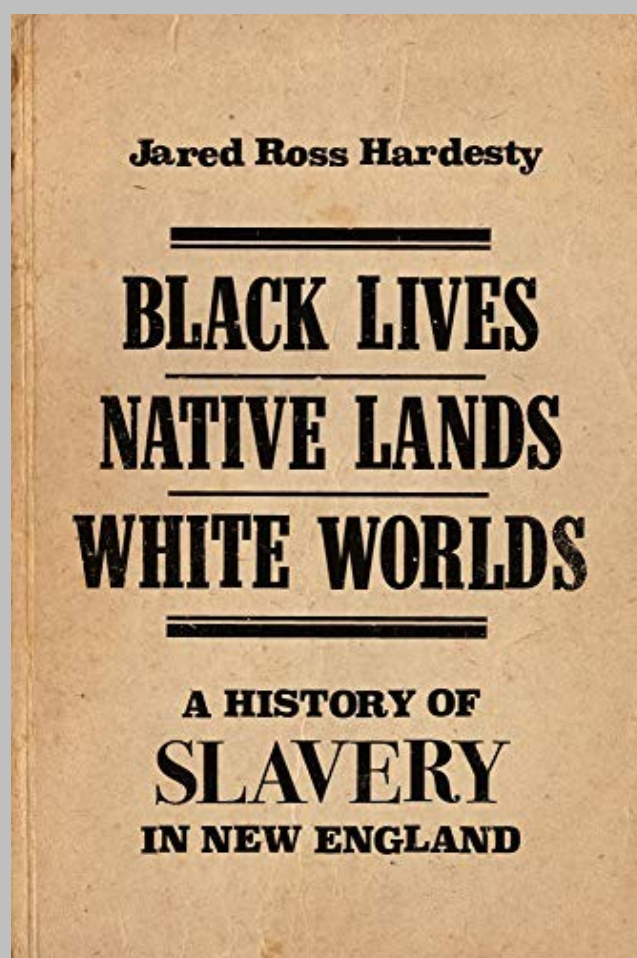
[the original nature of slavery in colonial New England.](#)

**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 “mayneyne the wo[rshi]p of the devil” like the Narragansett would allow God to “deliver” Indian captives “into our hands.”

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, Nashamoies, Nashanekammuck, Nohtooksæet, 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 **1st BIBLE** published in “America” in **WAMPANOAG /Algonquin LANGUAGE**
 by what became **HARVARD PRESS**

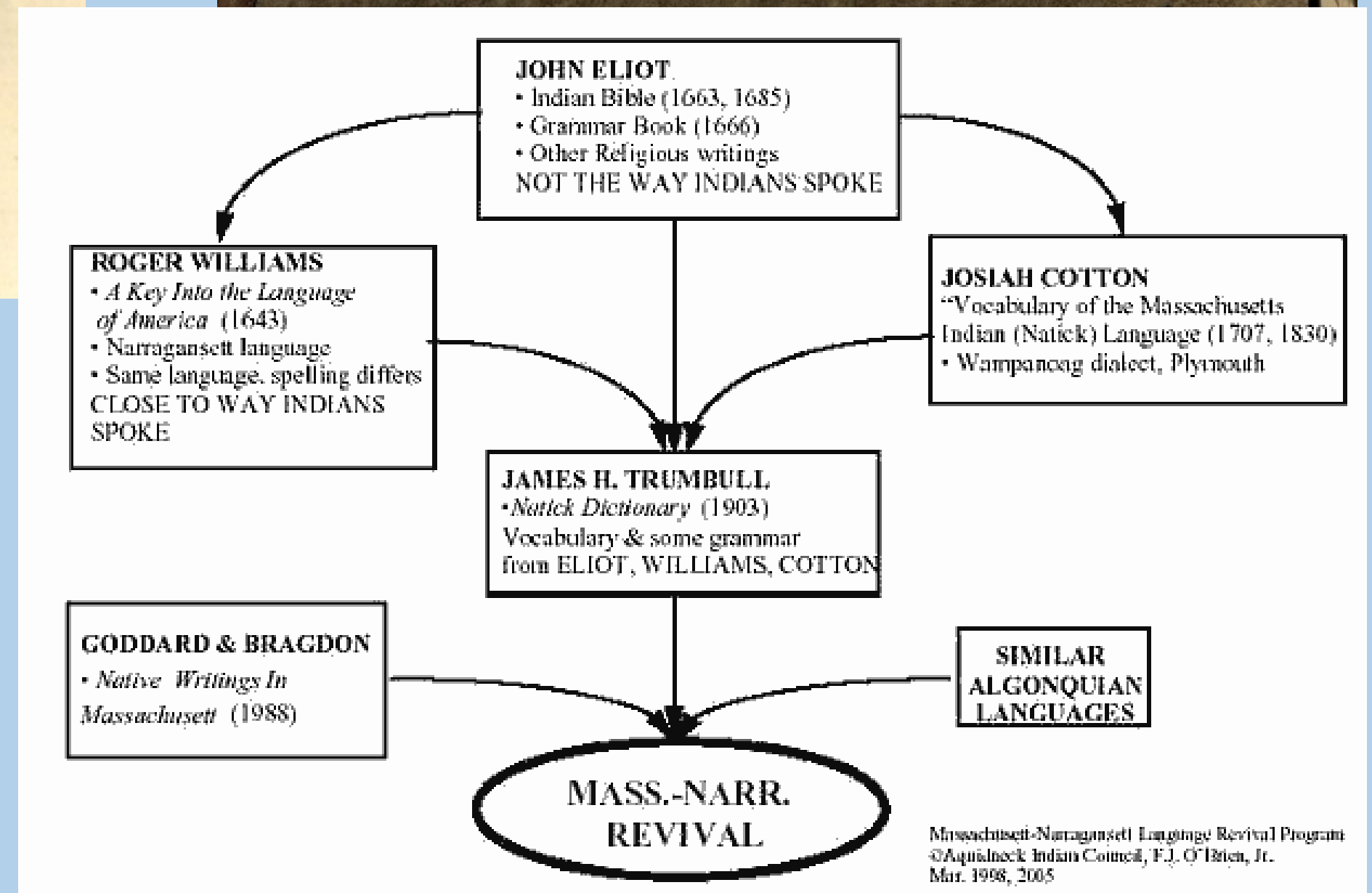
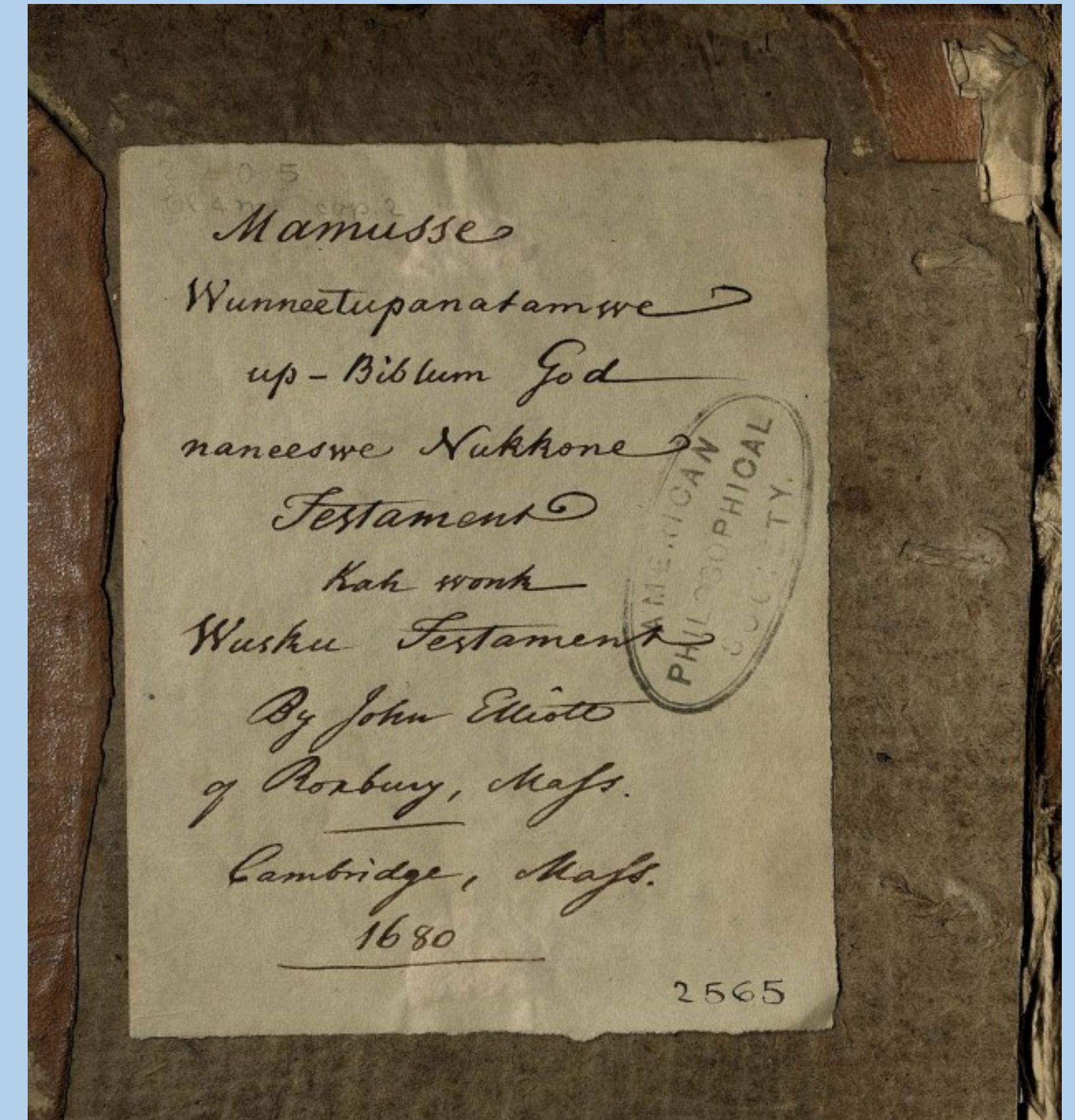


Drawn by J.A. Gerstl Engraved by J.C. Buttre

ELLIOT, THE FIRST MISSIONARY AMONG THE INDIANS.

New York: Johnson, Fry & Co.

Reproduced according to an act of Congress, A.D. 1854 by Johnson, Fry & Co. from the state office of the Secretary of the Treasury, District of N.Y.



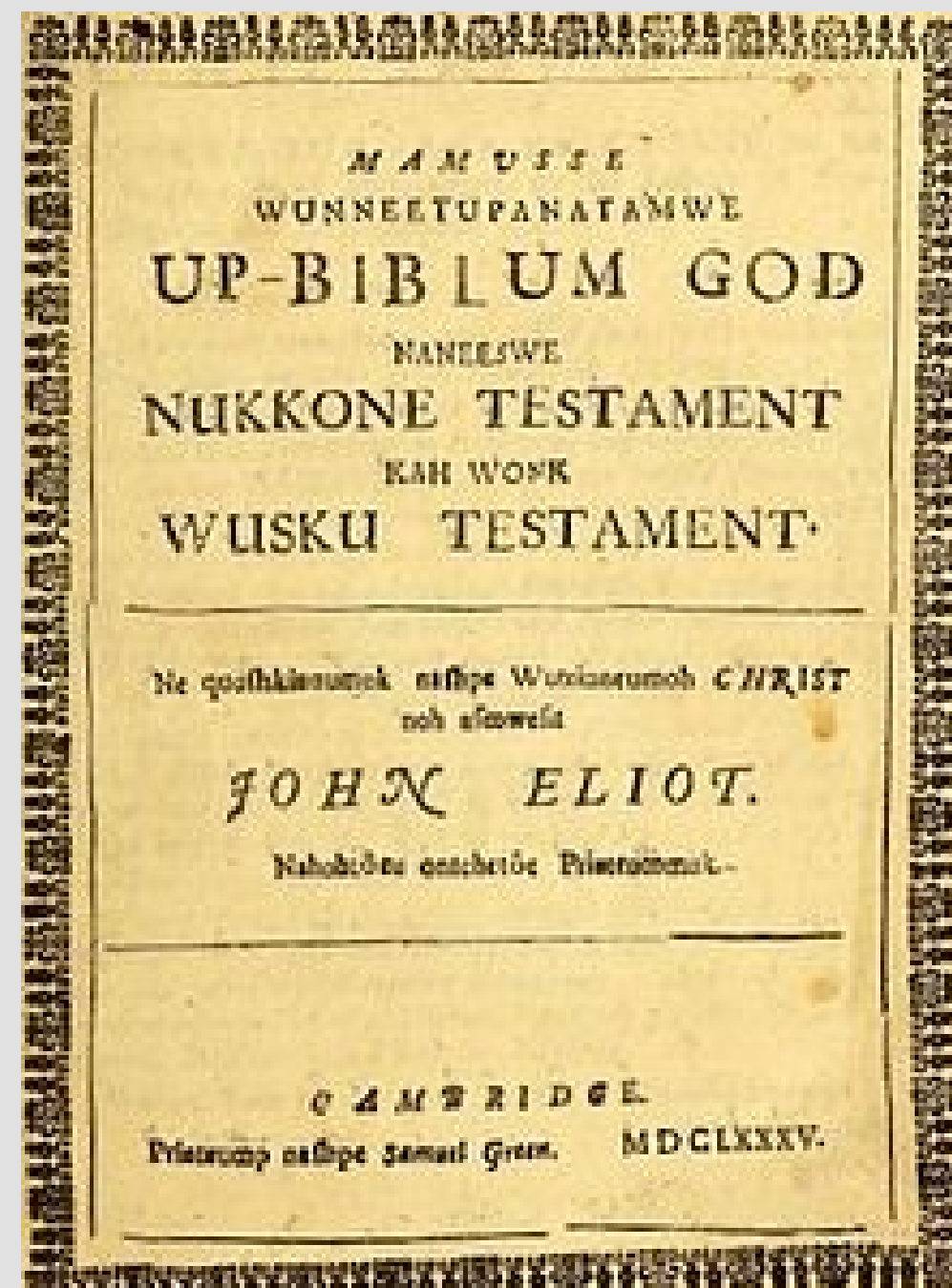
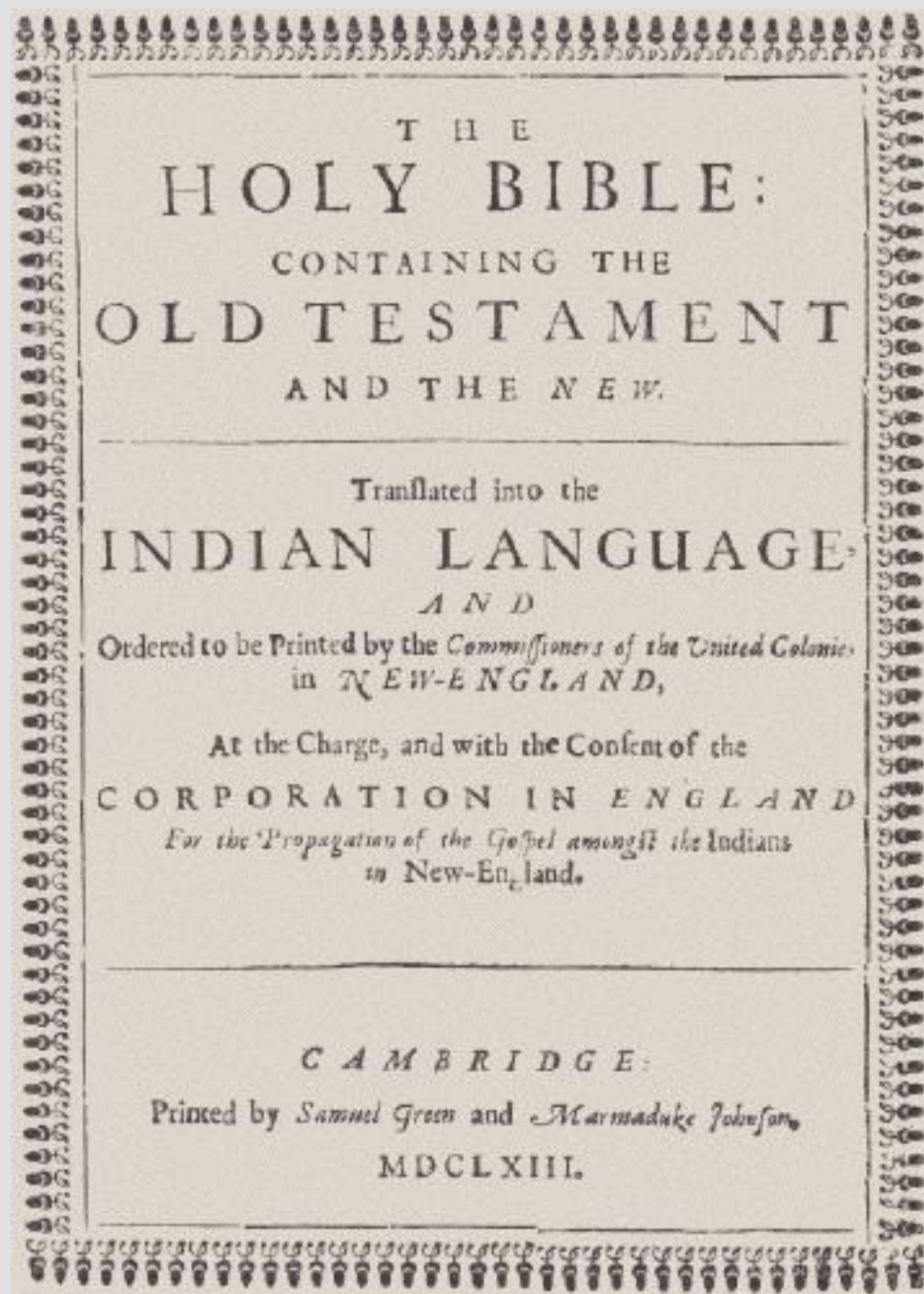
“PRAYING INDIANS”: OLD INDIAN MEETINGHOUSE, Mashpee, MA

1684 oldest Native American church in United States

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

Ministers appointed by **Harvard College**

“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”



Old Indian Meetinghouse, Mashpee MA

PHOTO: 1898 -1905

Mashpee's Indian pastors + preachers:

- **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**

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

Rev. Richard Bourne

(England 1610 – 1685 Sandwich MA at 73)

Mashpee Indian missionary, teacher, politician, missionary

Ordained by **John Eliot**; Learned + preached in **Wampanoag language**



1662 **The court house ordered** that Mr. Thomas Hinckley (last governor of Plymouth) **Richard Bourne**, & Marshall Bacon shall ***purchase all the land that they can of the Indians*** ; in those parts towards Sosoneessett.

1665 **Bourne** purchased a large tract of land for Government.

1667 **Bourne** purchased at Pocasset (**West Falmouth**) large tract.)

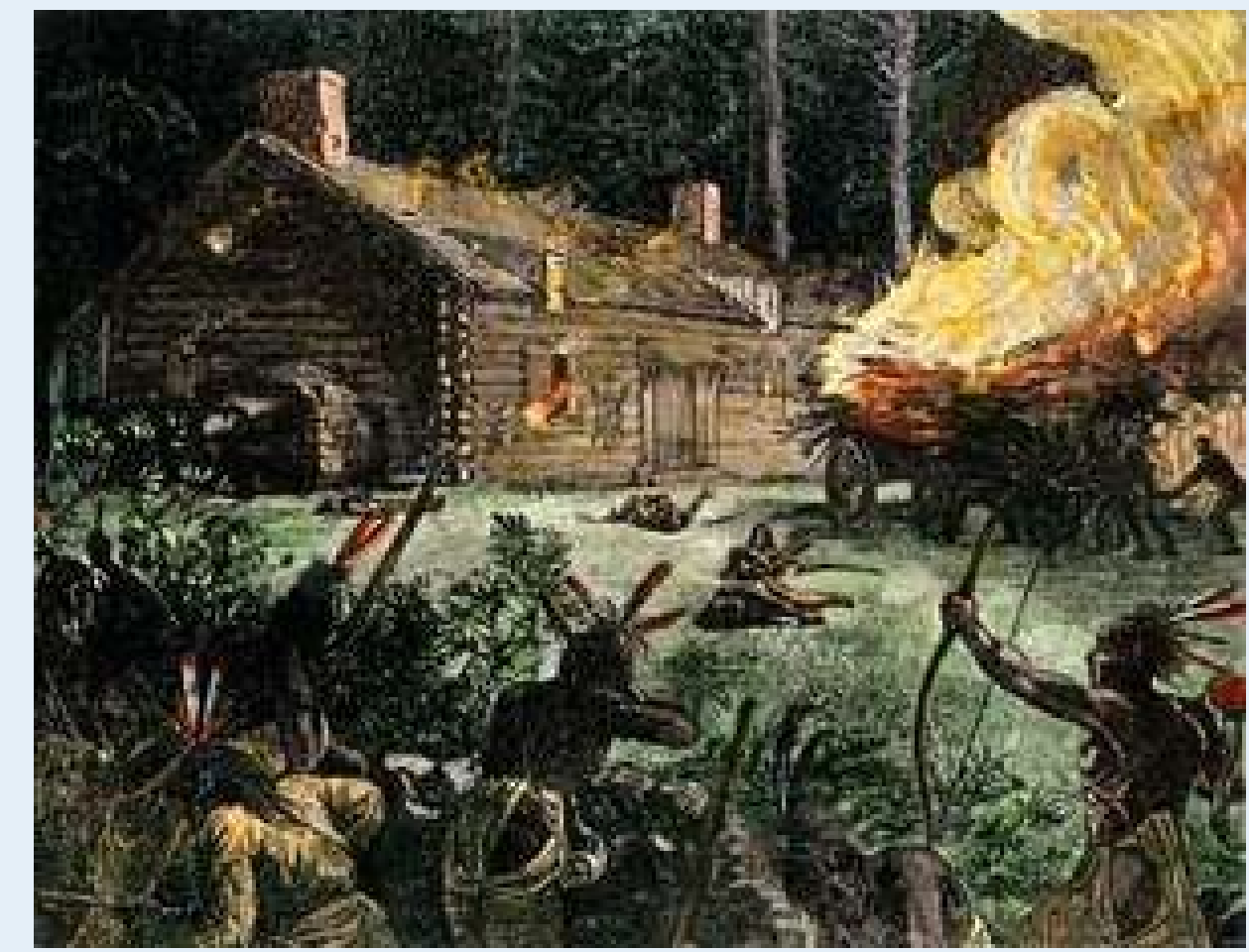
https://archive.org/stream/historyofrichard00dyke/historyofrichard00dyke_djvu.txt

“PRAYING INDIANS”

- 1658** English colonists began to settle the area of present-day **Mashpee** (MA)
- With assistance of **HARVARD COLLEGE APPOINTED** missionary **RICHARD BOURNE** (ENGLAND 1600 - 1682 USA) from Sandwich:
- **BOURNE** preached in **WAMPANOAG**, taught **MASHPEES** to read and write native tongue, **HIS GOAL? Autonomy** for Wampanoag, manage their own affairs, own land + have self respect. **Worked 20 years to obtain land** for at **Mashpee for a Reservation**.
 - 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 before John Alden by Quachetasset* https://archive.org/stream/richardbournemis00aye/richardbournemis00aye_djvu.txt
- 1660** Colonists “allowed” **Wampanoag converts** to Christianity about **50 squares miles** (130 km) in English settlement.
- 1661** **PRAYING INDIANS: Wampanoag** governed themselves **with a court of law and trials** according to English custom.
- 1670-85** **REV. BOURNE** at **Old Indian Meetinghouse, Mashpee MA**
- 1675-76** **KING PHILIP’S WAR MASHPEE WAMPANOAG + CAPE COD** were geographically isolated **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 Barnstable County on Cape Cod.
- Colonists**
- **SOLD many Wampanoag men into slavery** in the Caribbean + enslaved women and children in New England.
 - **DESIGNATED Mashpee on Cape Cod as largest Native American reservation 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 – Barnstable (6), Yarmouth and Sandwich (5) each, and Eastham (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.

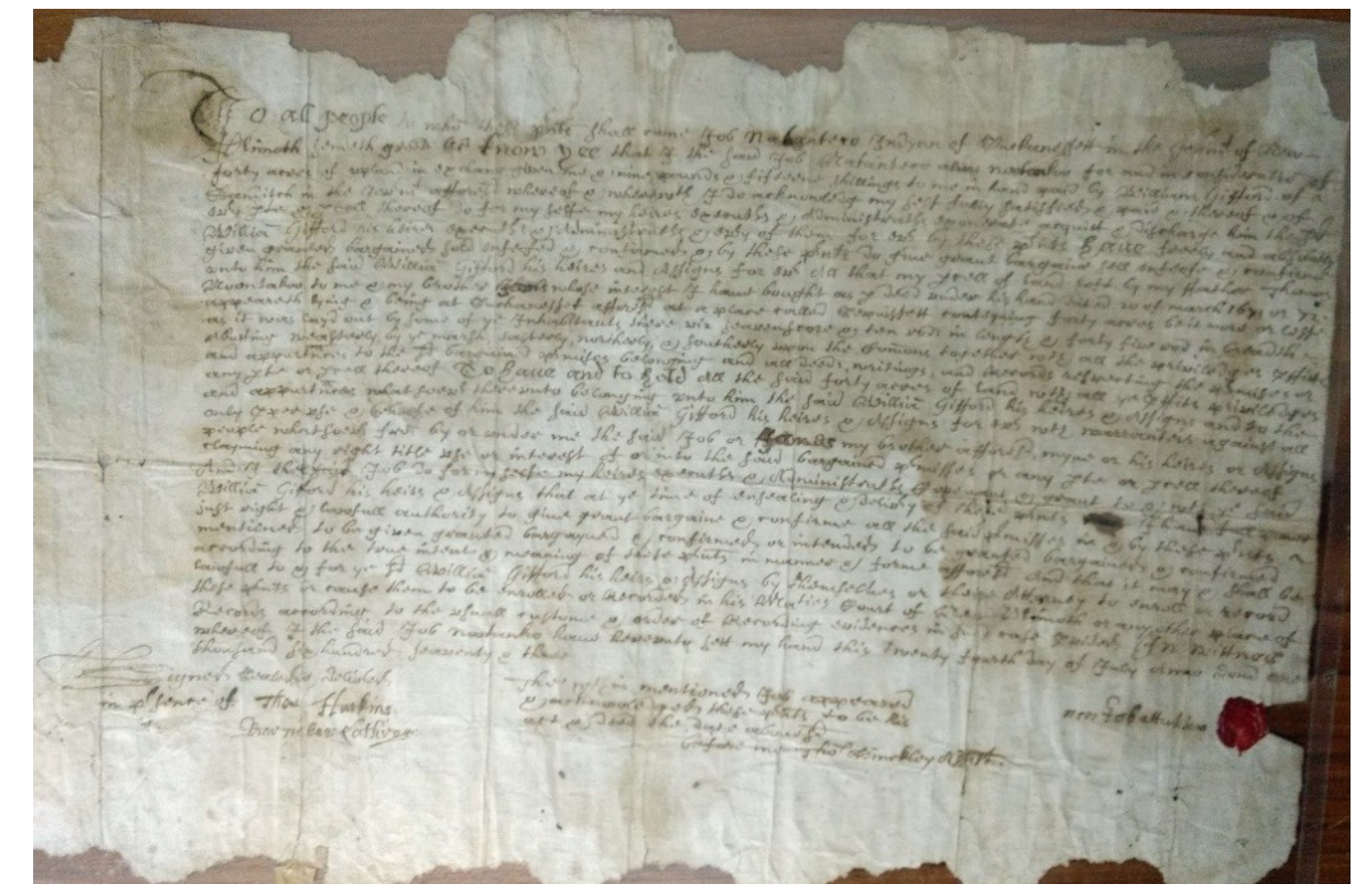
Otis, Amos, 1801-1875, and Charles Francis Swift.

Geneological Note of Barnstable Families. 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.



1673 DEED: WEST FALMOUTH
NATIVE AMERICAN SOLD TO 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.

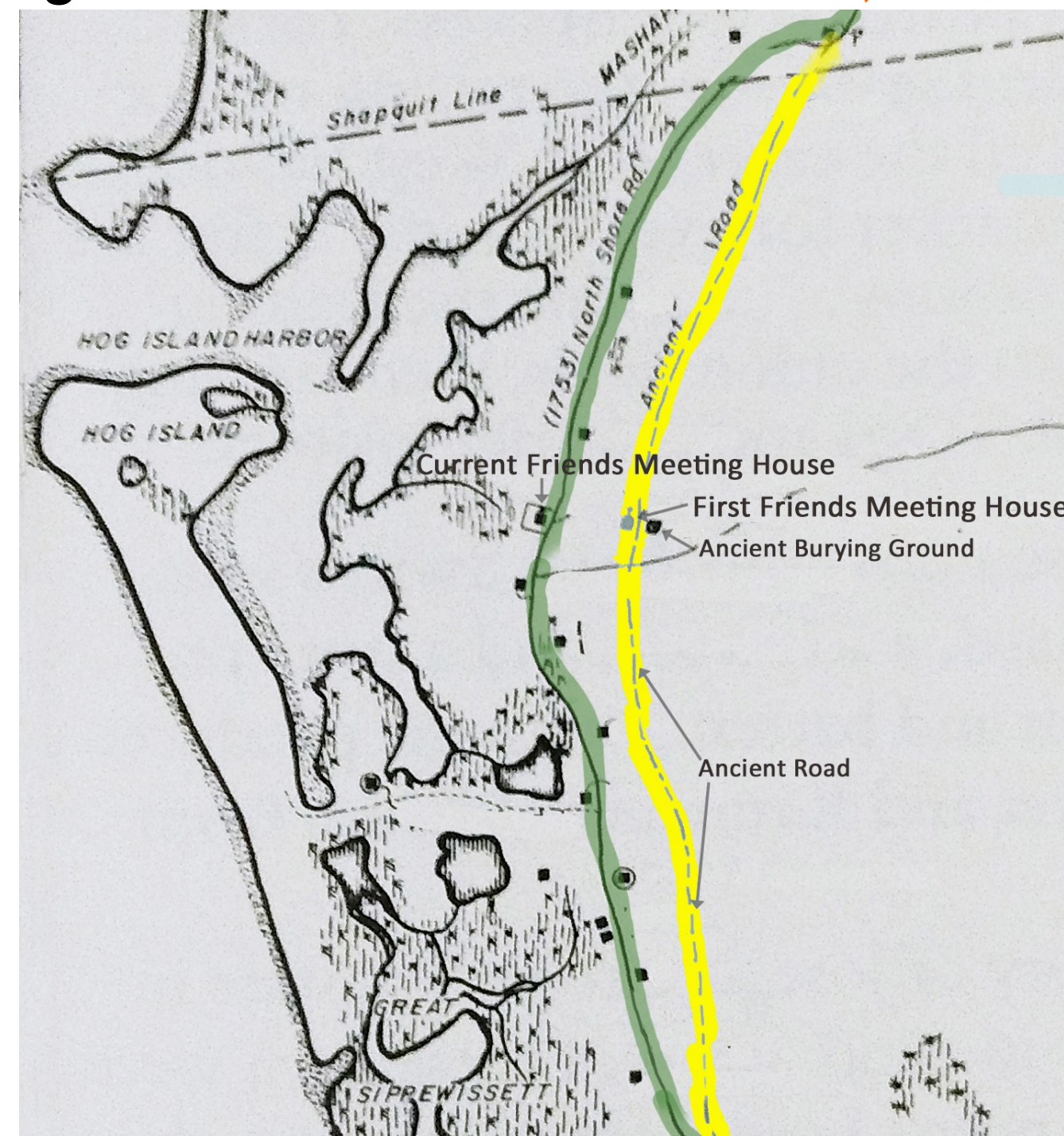
Thomas Bowerman I built a house in **1678** which remained in his family until **1981** (left), and

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



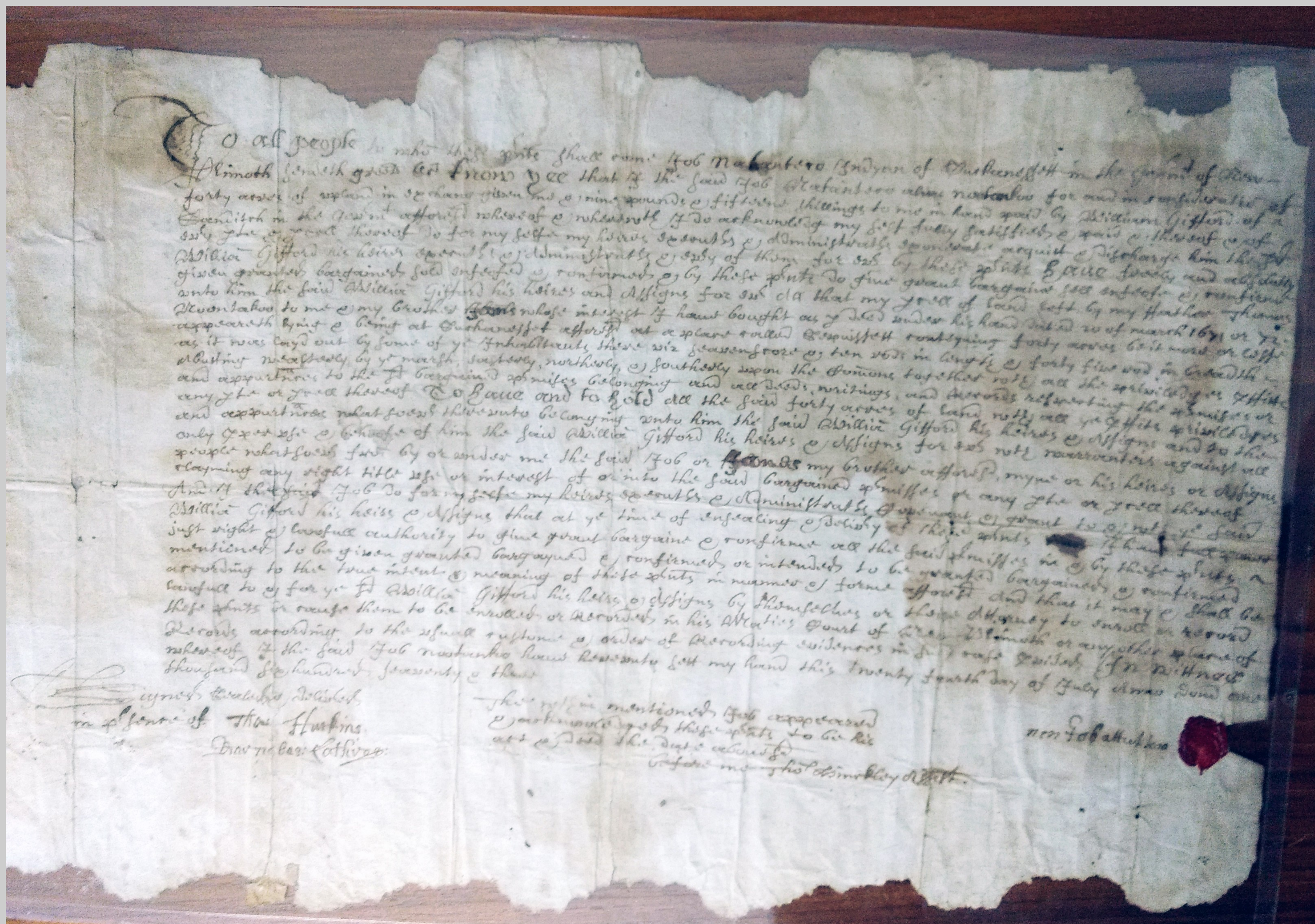
After the North Shore Road (now **Route 28A**) was built farther down the hill in **1753**, a **new meetinghouse and cemetery** were built there.

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** 1st Quaker of West Falmouth
- **CONCEPT** of LAND: **COMMUNAL** vs **PRIVATE PROPERTY**
- **DEED** in **ARCHIVES** West Falmouth Library



IN CONGRESS JULY 4, 1776.

The unanimous Declaration of the thirteen united States of America

When in the Course of human Events, it becomes necessary for one People to dissolve the political Bands which have connected them with another...

He has refused his assent to Laws for establishing Judiciary Powers... He has created a multitude of new Offices, and sent swarms of Officers to harass our People, and eat out their substance...

And for the support of this Declaration, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor.

John Hancock, John Adams, Thomas Jefferson, James Wilson, George Washington, and other signatories.

YOU ARE ON INDIGENOUS LAND

LAND 18th + 19th c HOW MASHPEE WAMPANOAG LOST THEIR LAND

1790 **FEDERAL NONINTERCOURSE ACT** prohibits sale of **INDIAN LANDS** 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”.

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

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

- **Distributed 2,000 acres** (8.1 km²) of **WAMPANOAG’S** 13,000-acre (53 km²) property into **60-acre PARCELS** (240,000 m²) to **heads of households**, so that each family could have **individual ownership for subsistence farming**.

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

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 19th 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 APCESS** (1798--1839) Pequot

(So loved that he was **officially adopted by the Wampanoag**)

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

Author: A Native of the Forest, (republished 1990)

considered one of the **most important pieces of literature by a native writer.**

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



REV. RICHARD BOURNE

- 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**.

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



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

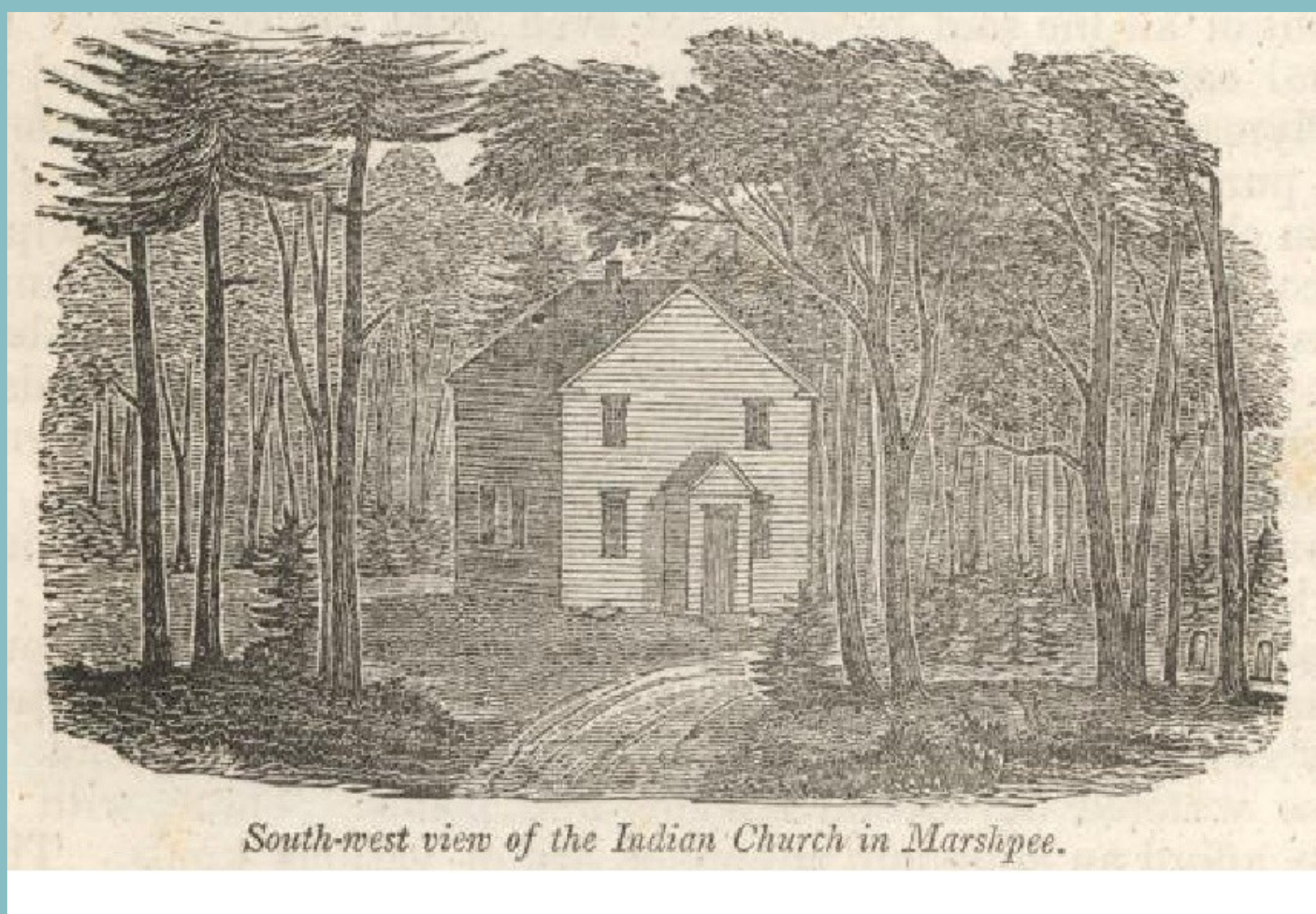


The **Indian** pastors + preachers of Mashpee were:

- 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



Why Mashpee Wampanoag celebrate



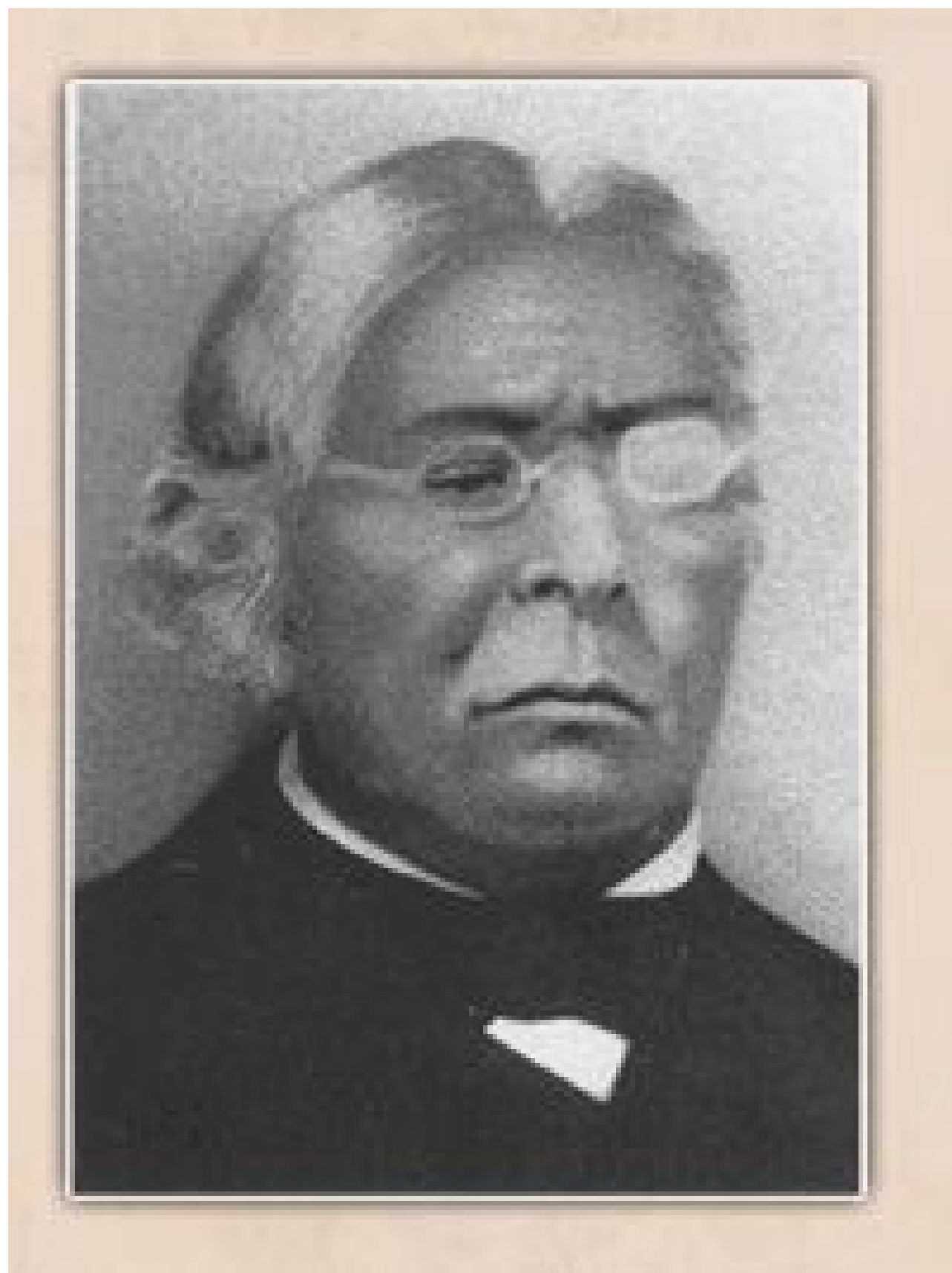
“Old Indian Church”
In Marshpee



“Blind Joe” Amos
(1806- 1869)

“Blind Joe” Amos
Wampanoag
Baptist Minister

every
July 21st

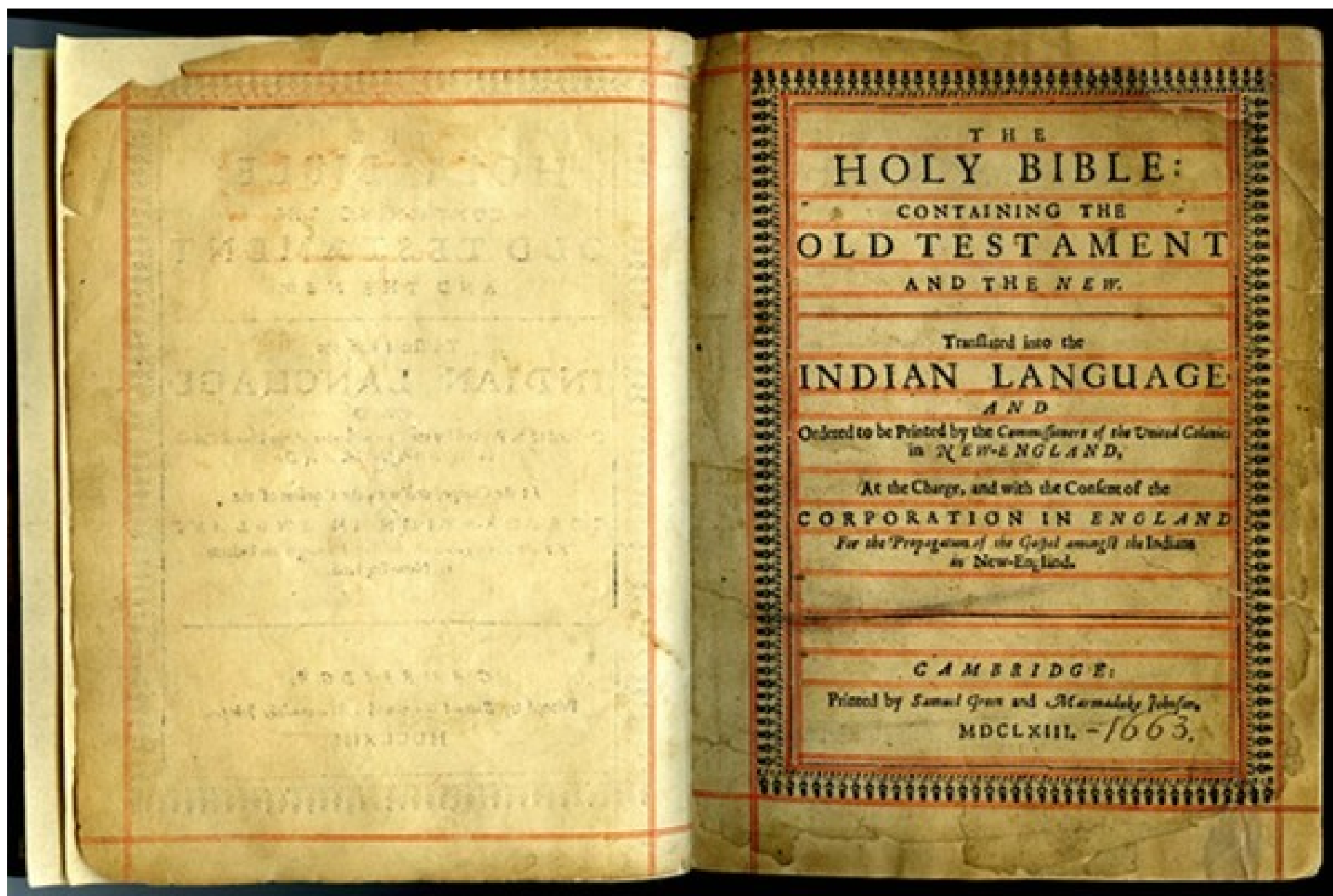
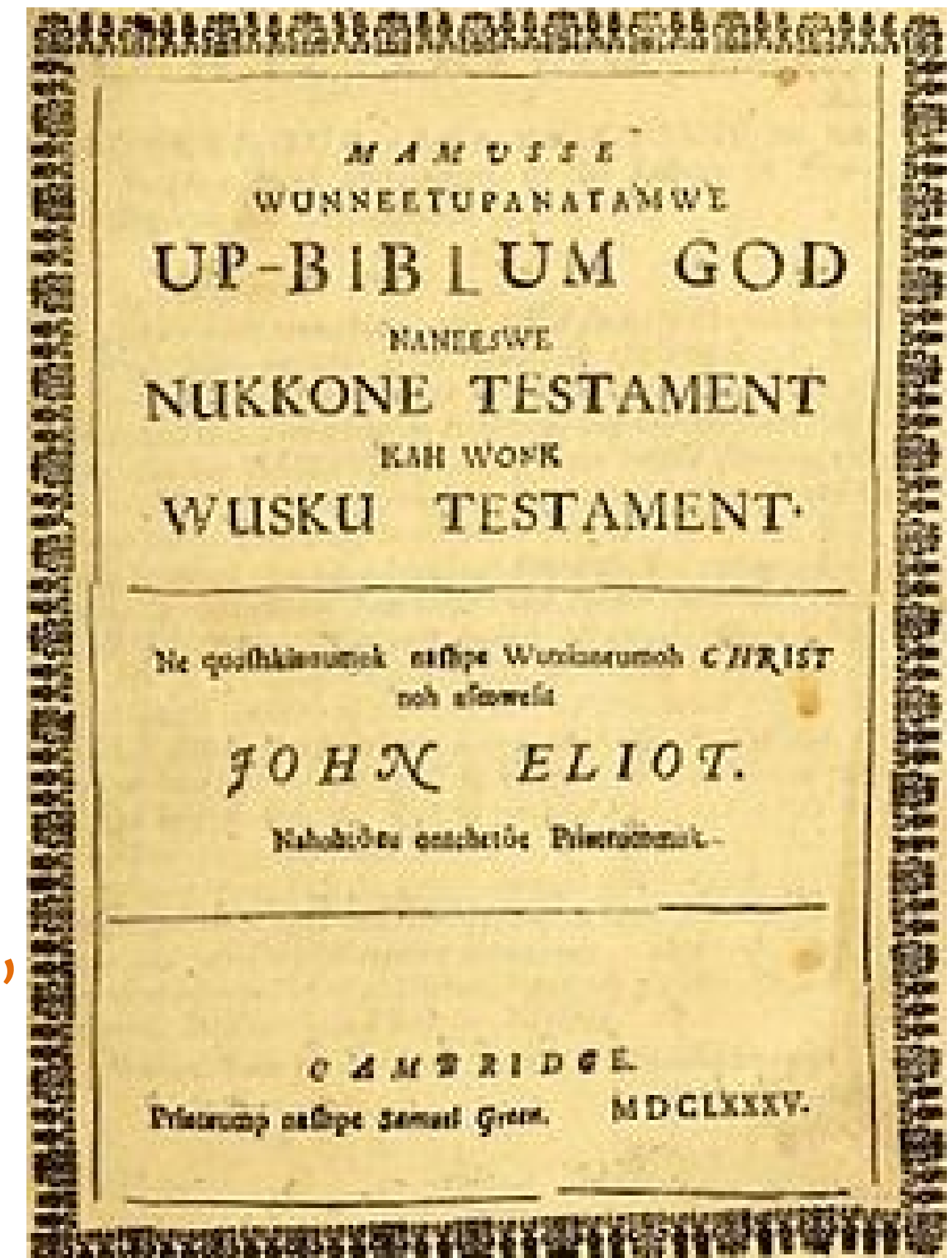


“Blind Joe” Amos (1806- 1869)

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.



“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,

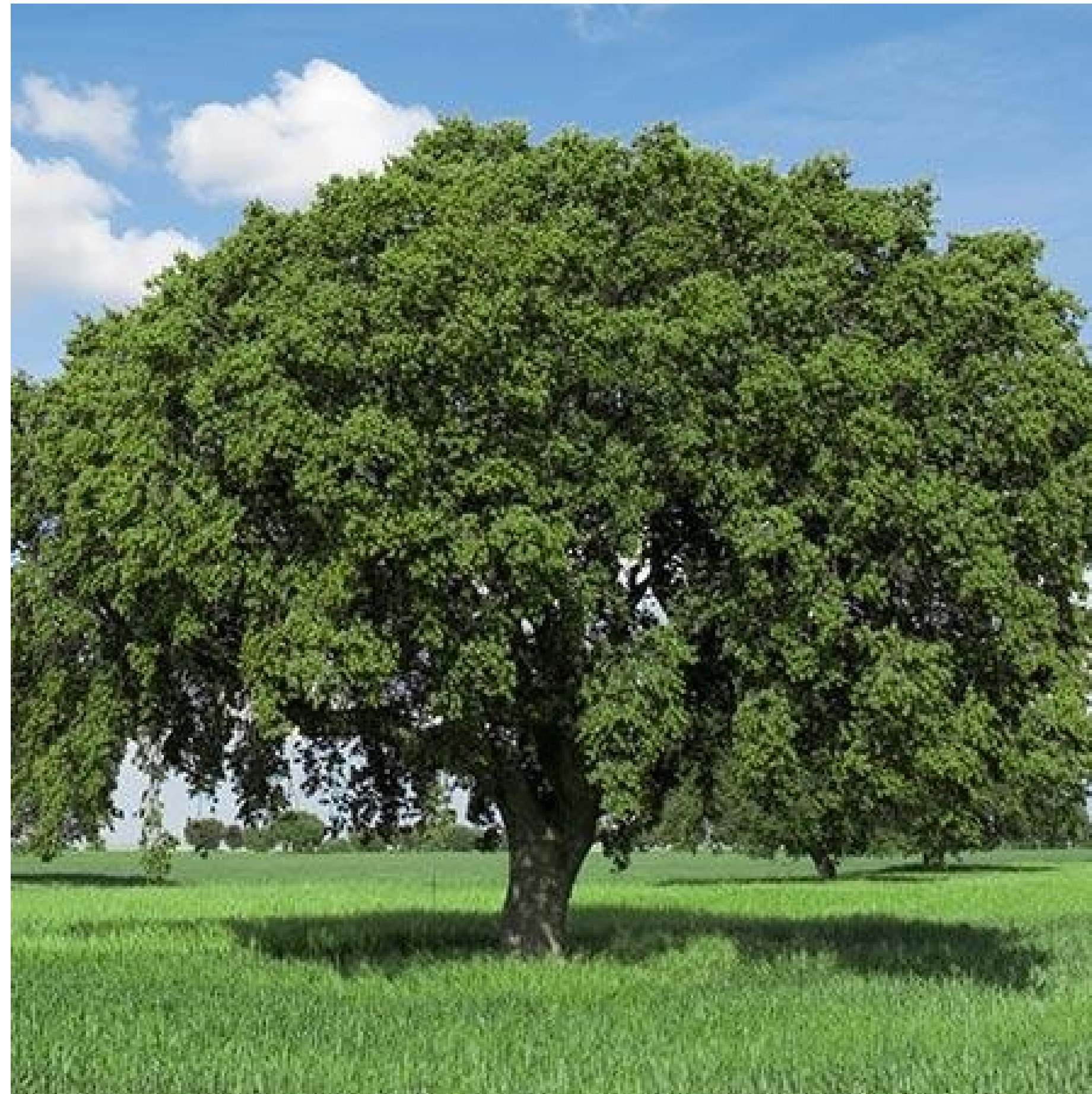
the GREAT OUTDOORS”.



Joan Tavares Avant, People of the First Light, 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 2nd 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, People of the First Light, 2010

Wampanoag and historian



South Mashpee One Room School House
(1831 - 1901)



2019: Restored



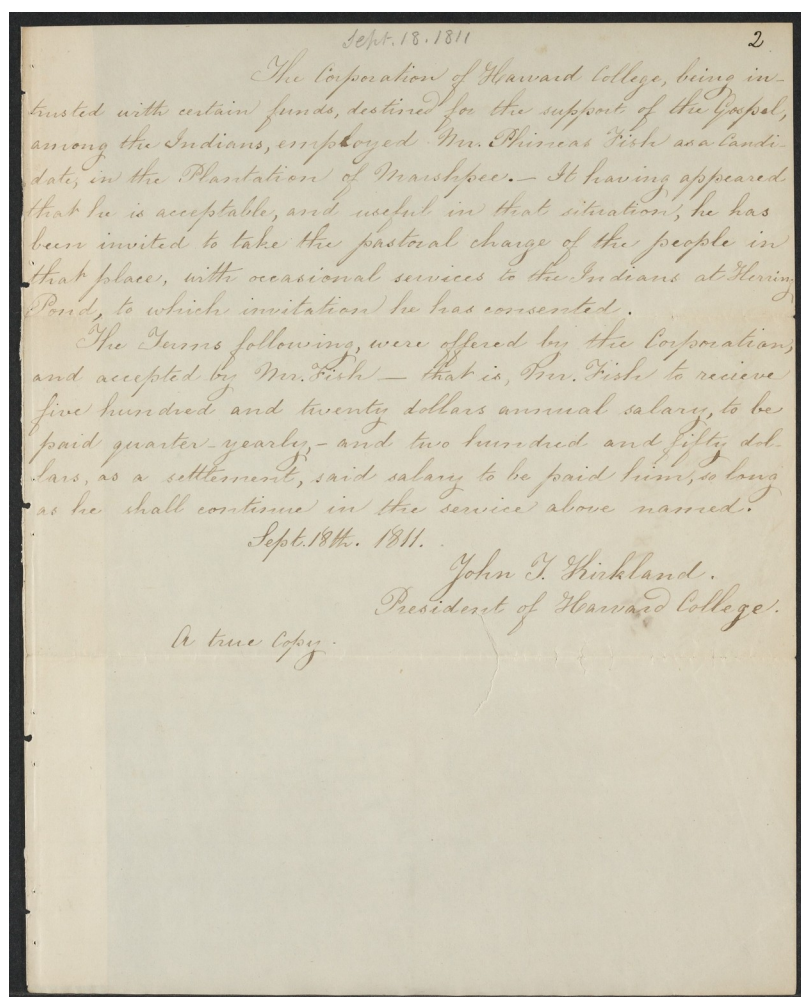
“Blind Joe” Amos
(1806- 1869)



Reverend Phineas Fish
(1808 -1833)

HARVARD COLLEGE

CONTRACT SEPT 18, 1811



“In 1820 Baptist movement gained a foothold on Cape Cod

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, People of the First Light, 2010

Wampanoag and historian



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

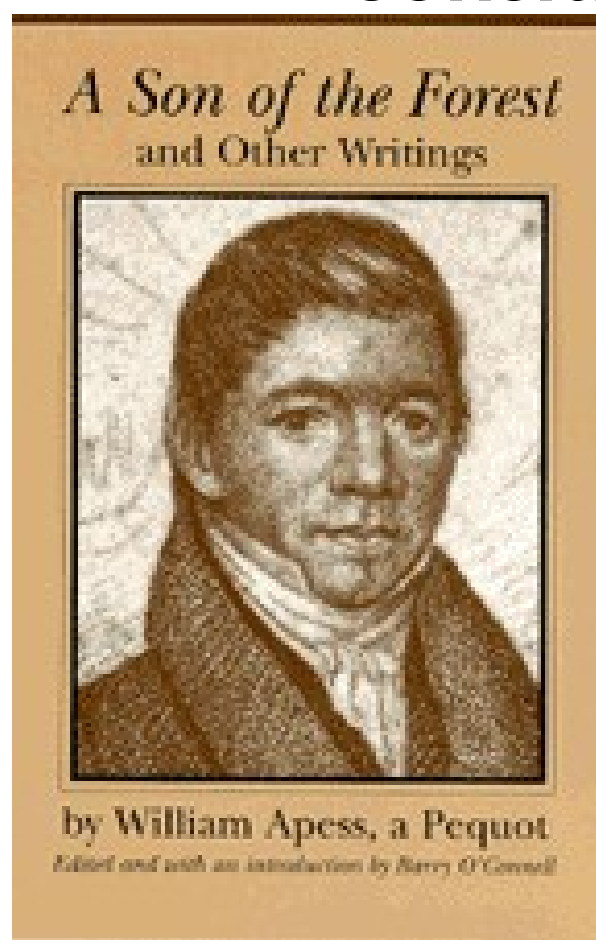
Honored because of all this
and these **deeds** in 1833:

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**

2. **1833** Led the **"WOODLOT REVOLT"*** of **Indian independence**
in **an act of civil disobedience**
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 1st significant expression of sovereign rights by a native tribe
since contact with the colonists occurred more than 200 years before.



William Apess A Native of the Forest, (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 sea salt and
sparse sandy soil made **trees a premium.**

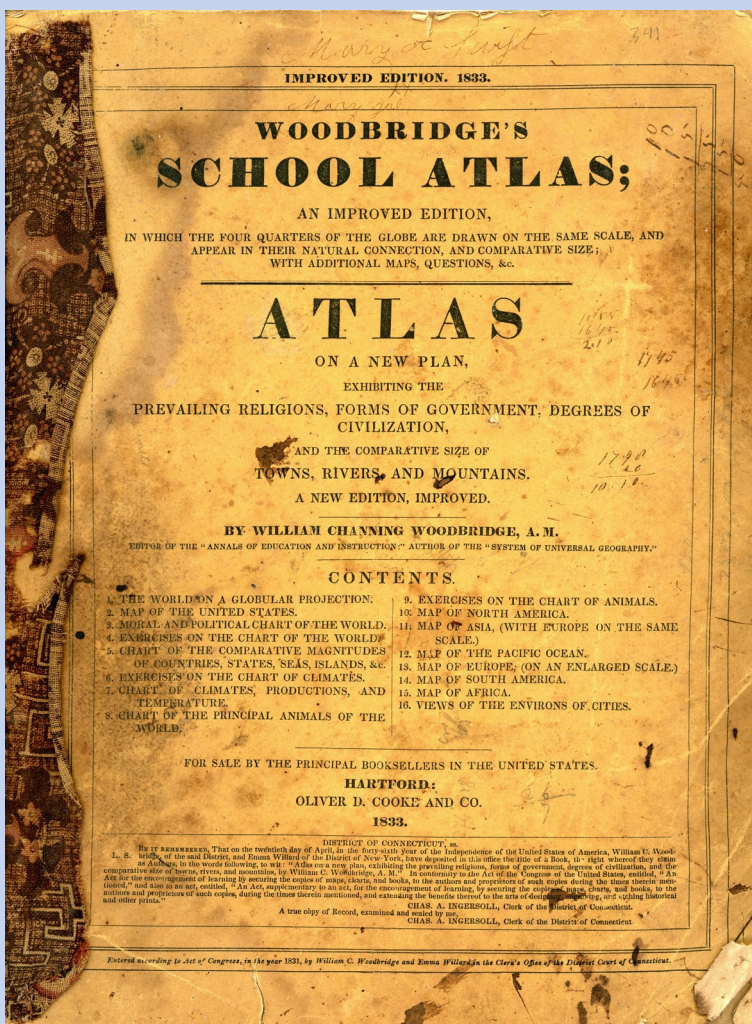
Fire wood was at a premium.

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)

Doc: Falmouth Historical Society



Uncivilized & civilized, non-Christian & Christian locations

Moral + Political Chart (MAP) of the Inhabited World

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

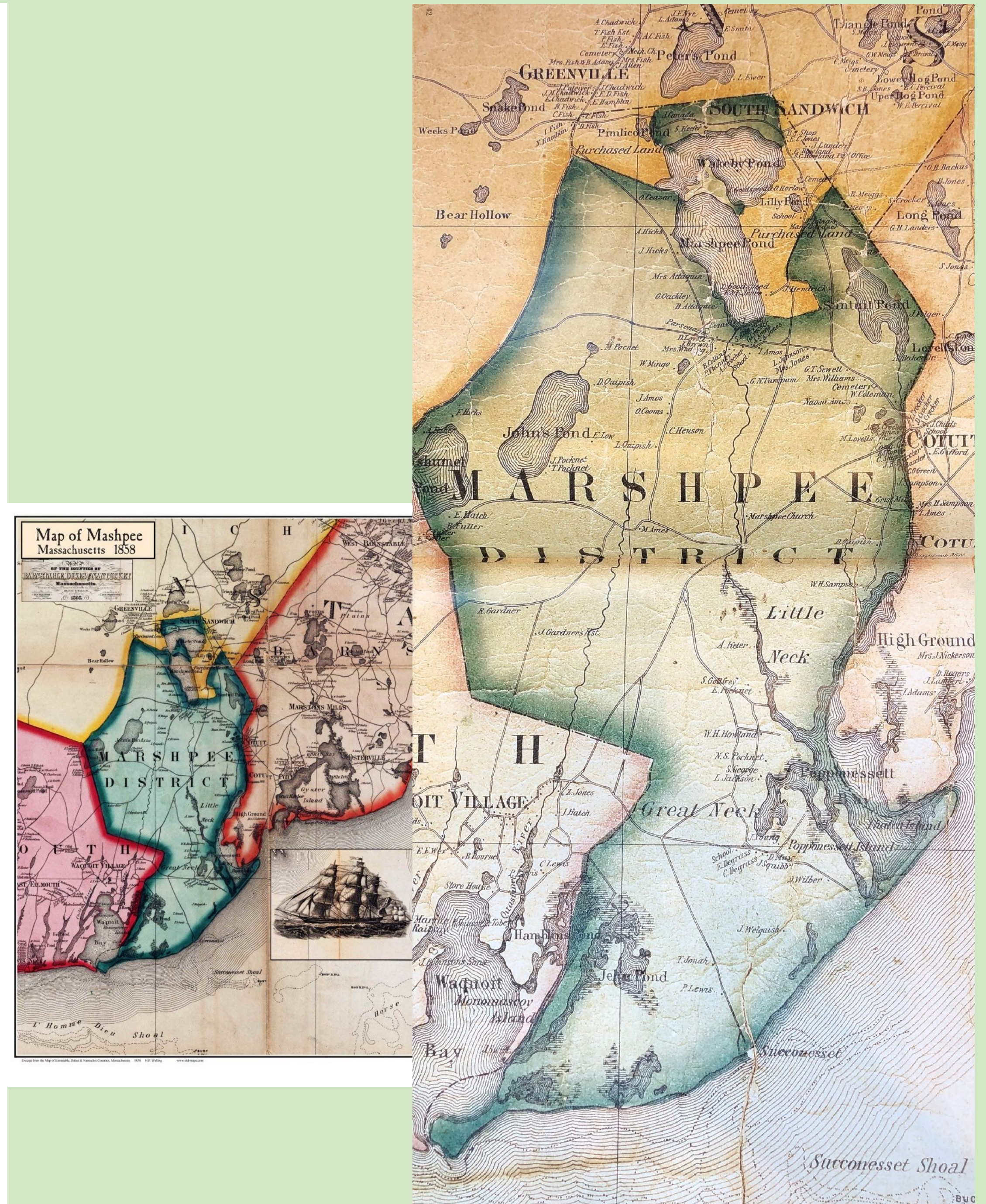
FALMOUTH 1858 QUAKERS



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

Reprint: www.old-maps.com

MARSHPEE DISTRICT 1858 WAMPANOAG



Byc



1861 WEST FALMOUTH QUAKER MEETING
BUILT
CARRIAGE SHEDS





THE CURRENT (THIRD) MEETINGHOUSE

572 WEST FALMOUTH HIGHWAY

Photo: Erica H. Adams

THE FIRST MEETING HOUSE AND CEMETERY



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



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



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

TimeLine: West Falmouth

- 1657** 1st Quaker Meeting in Wm. Allen's house
- 1671:** **1st Land Purchase in West Falmouth:** William Gifford buys 40 acres around -1st Quaker of Sandwich
Sippewissett marshes from last Native American in area Job Nootenko
- 1685** Religious Meeting of Friends established at West Falmouth
- 1704** Richard Landers' in public records for 1st time: **descendents say ownership established by a ROYAL GRANT.**
- 1720** **Funded 1st meetinghouse:** R. Landers, Th. Bowerman, Jos Landers, Bj Bowerman Wing, Wm Gifford,
Steph. Harper, Benj Swift and Dan Allen
- 1725** **1st West Falmouth Quaker Meeting House** completed on Friends Way
- 1753 West Falmouth Highway rerouted from hills east of village
- 1755** **Women Friends of Falmouth** requested a **preparative meeting** – a women's meeting separate from men
- 1771** **2nd West Falmouth Quaker Meeting House** built on current site –stood for **nearly 70 years** until (1841)
Benjamin Swift & his wife Mary were the first to be laid in the new lot.
- 1778 1st village blacksmith shop established about this time by Richard Lake
- 1787 Gristmill built on Windmill Lane, saving 4 mile trip to Dexter's Mill
- 1788** 26 houses present in village note on list by John Hoag Dillingham in 1909 includes
- 1789** **Village formally christened West Falmouth** + establishes 1st Post Office by Federal government
- 1841- 42** **3rd Old Quaker Meeting House** replaced for 3rd time; current house constructed by Moses Swift.
- 1846-47** **Quaker Schism:** Wilbur/ Gurney
- 1850** **Transferred Quarterly Meeting from Nantucket to West Falmouth** due to **whaling industry**
- 1850's West Falmouth Harbor greatly reduced when winds reduce tall dunes of Black Beach
- 1790 1st West Falmouth Methodist Church built by Alvin Crowell
- 1791 Capt. John Hamblin leaves on last whaling voyage
- 1872** **Cape Cod Branch Railroad opened line to Woods Hole** to serve **Pacific Guano Works on Penzance Point;**
makes Buzzard's Bay accessible to outsiders
- 1872** **1st summer houses in West Falmouth** built by families Howland, Fowles, Cutter and Russel
on the harbor at Old Dock Road and Nashawena Street
- 1888** **Quaker cemetary and meetinghouse improvements** via Daniel Wheeler Swift begins



WETU –early Mashpee dwelling

Late 19th c

HOME: **MABEL AVANT** (1892-1964)

Wampanoag historian



Late 20th c **MUSEUM:**

MASHPEE WAMPANOAG



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. Bowman 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."

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.



Holden
411 MAIN ST.
WORCESTER, MASS.

Daniel Wheeler Swift (1840-1910)

Falmouth Historical Society



Henry D. Swift (1833-1916)

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



Summer Home: Henry D. Swift (1833-1916)

Photo: Erica H. Adams

**LATE 19th c SWIFT BROTHERS RENOVATIONS: PROTESTANT STYLE
QUAKERS: WEST FALMOUTH PREPARATIVE MEETING**



PHOTO: JEANNE SCHNELL



PHOTO: JEANNE SCHNELL

BENCHES
PIANO
LECTERN
WAINSCOTTING



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

Early 1900s few residents remained in South Mashpee

land accumulators + speculators like

Est. 1917

THE GREATER COTUIT SHORE COMPANY

purchased much of Mashpee's shores

known today as POPPONESSET + NEW SEABURY

From 1929

MALCOLM G. CHACE, an industrialist from Rhode Island

BOUGHT LANDS of GREATER COTUIT SHORE COMPANY

+ CRANBERRY GROWERS + LOCAL RESIDENCES

CHACE CREATED NEW BUSINESSES:

Popponeset Beach, Inc., Popponeset 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-peninsula-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

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...*

NOT a TRIBE:

1870
1976

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.

WAS a TRIBE

1834
1842

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.

NO TRIBE EXISTED

1790
1869
1870
1976

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



HIS VOICE WOULD BE HEARD — The late Lorenzo Jeffers (Mittak) if alive today would surely have played a leading role in attempting to establish Wampanoag tribal lineage in current Mashpee land dispute. Jeffers, a native of Gay Head who later moved to Waquoit, was one of the most respected Indian leaders in the region. He was a familiar figure on Beacon Hill arguing for Indian rights and was an eloquent speaker at countless meetings and festivities. He was grand sachem of the Wampanoag Indians from 1962 until his death four years ago. "He certainly would have been heard from," commented his widow Mrs. Lorenzo Jeffers of Waquoit.

The Battle of the Two Mashpees

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

by Dianne Dumanoski
THE BOSTON PHOENIX, OCTOBER 18, 1977



Indian Vernon Fockner, shown here boating through the post New Seabury housing development, left town for many years. When he returned, he found shocking changes: "People started running me off their beaches."

Witness claims no tribe in Mashpee
By MICHAEL CARMEAN
Staff Writer
OCT 12, 1977
BOSTON — An expert defense witness whose potential testimony was expected to be crucial in the case of the Mashpee Indians, Stephen H. Oleskey, another plaintiff (Indian) witnesses who maintained the existence of a "tribe" in Mashpee.

Dr. Guillemin admitted under cross-examination by plaintiff attorney Lawrence Shubow that her study was pretty well confined to the present, going back no further than 1940 in any detail. She refused to offer her opinion about the existence of a tribe in Mashpee prior to that date. Dr. Guillemin, the first expert defense witness to be called to the stand, spent her better part of Friday's session under the careful direct examination of St. Clair. Shubow had less than half-an-hour Friday afternoon to conduct his cross-examination, but is expected to pick up where he left off as court resumes at 9 a.m., Monday, in the John W. McCormack federal building.

(Continued on Page 2)

Hart Struggling To

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 fleet can inflict on the Cape Cod fisherman and his boats, but he was not prepared for the devastating blow that the WITC land suit dealt his operation. Moving to Mashpee from E. Falmouth late last summer, Hart invested his reserve capital in buying and renovating a building on Route 130 for his headquarters with a guarantee from a local bank that money would be available for constructing a fish distributing plant to the rear of the office building Hart now finds his business in desperate straits. Hart, with two large fishing boats berthed in Woods Hole, has

No tribe in Mashpee, BC sociologist testifies

Jeanne Guillemin, a professor of sociology at Boston College, testified Friday in US District Court that in her opinion the Indian community in Mashpee does not constitute a tribe. Called as a defense witness in a trial in which the Mashpee Wampanoag Indians are attempting to prove they are a tribe, Guillemin said she found that the Indians have no independent political organization, economic autonomy nor are they culturally distinct. She testified, under direct examination by Atty. James D. St. Clair, that she formed her opinion after reading 58 depositions taken from Indians included 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 leaders but that they held a vague of their duties. Under cross-examination by Lawrence D. Shubow, Guillemin conceded that her opinion was limited to the present and that her study went back to 1940. She was asked whether or not a tribe even existed in Mashpee.

She conceded that the Indians "existed for a long time in the locale," that they had "led a group was a 'network' of kindred families, and that 'kinship' and 'community' provided membership in the group. Guillemin will resume her testimony under cross-examination tomorrow. The Indians have to prove their title and possession of about 15,000 acres of land in Mashpee that were illegally transferred in 1790 Federal statute.

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.
2. A prime purpose of the Wampanoag Tribal Council suit is to curtail the indiscriminate over development of Mashpee to protect its ecology.
3. The large legal retainer fee that the home owner is being asked to pay will benefit only a small "special interests" group, namely developers, precisely the ones responsible for the present uncontrolled rate of over development.
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 native, who welcome this claim.
5. Irresponsible scare tactics have been circulating through the town in an effort to panic people into hasty and futile action. We urge you to think carefully on this matter and avoid wasting money in the belief that you are defending your homes which are not being threatened.
6. Vote no on articles two (2) and three (3) - These articles would provide a large expense fund, and full time salaries for selectmen. A salary increase at a special town meeting is illegal. They are using this land suit to improve their own financial position.
7. The absentee developers of Mashpee prefer other places for their permanent residence. Of the 146 named defendants, approximately 10 are permanent residents.
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.
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.

GIVING IT BACK TO THE INDIANS

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.

When 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 countenancing, 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 a \$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 Passamaquoddy and Penobscot Indian tribes of Maine, backed by the U.S. Interior and Justice departments, would soon go to the U.S. Supreme 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 100 of its cities and towns, including Millinocket. Because of the pending claim, Carley believed, title to all land throughout the claims region was uncertain. 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 departments, and members of Congress. A few days after the call from Ropes & Gray, State Treasurer (and former Maine commissioner of



1979 *Mashpee Tribe v. New Seabury Corp.*



first litigation of the

1790 **Nonintercourse Act** (Congress must approve sale of Indian land)
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

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



2009

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 King James Bibles 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](https://creativecommons.org/licenses/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," she 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 policy 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: [Rep. Keating, William R. \[D-MA-9\]](#) (Introduced 01/08/2019)

Committees: House - Natural Resources

Committee Meetings: [06/05/19 2:00PM](#) [05/01/19 10:00AM](#)

Committee Reports: [H. Rept. 116-54](#)

Latest Action: Senate - 05/20/2019 Read the second time. Placed on Senate Legislative Calendar under General Orders. Calendar No. 92. ([All Actions](#))

Roll Call Votes: There has been [1 roll call vote](#)

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.

**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 12-month 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**.



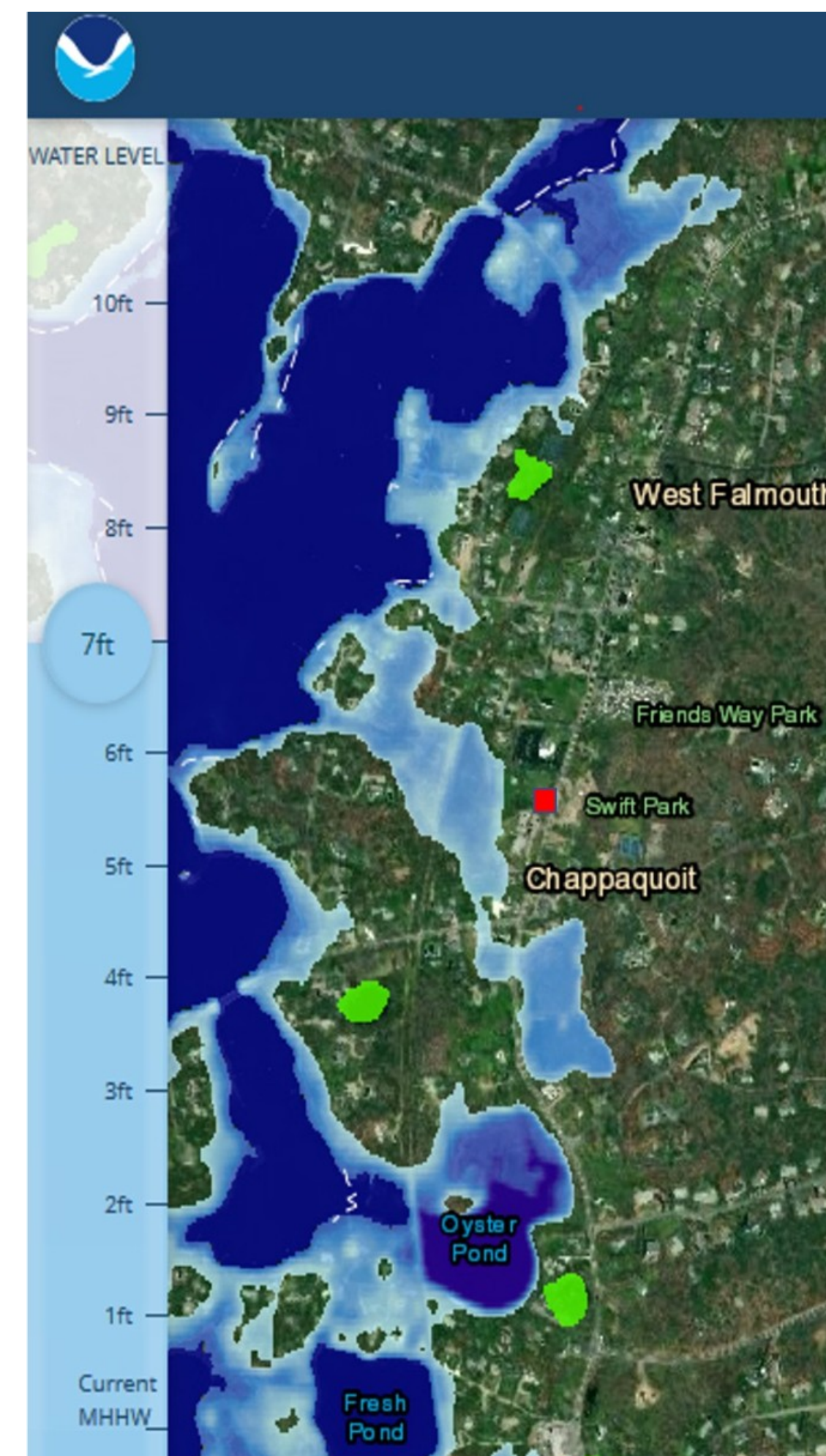
Son of Larry + Carolyne Lamar Jordan

(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.

1962 - 1984 shared the building with **Unitarian Fellowship**

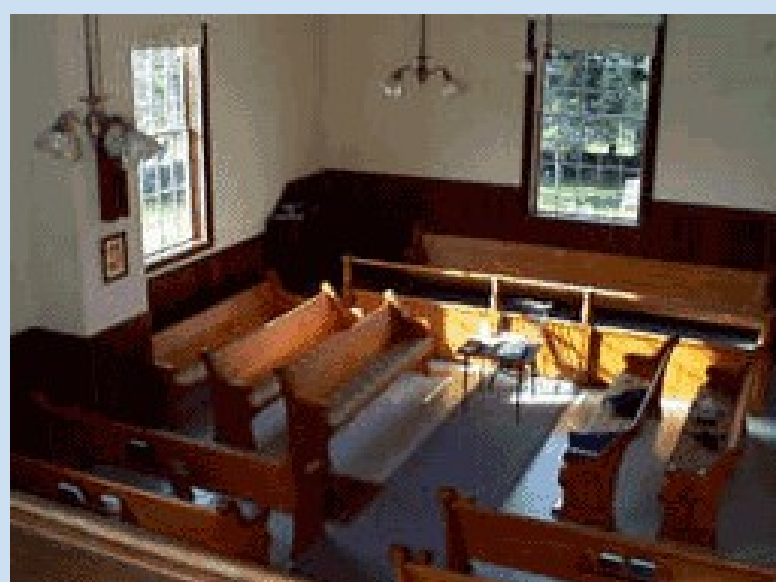
1965 **renewed Quaker patterns** with year-round unprogrammed meetings and active committees.

2019 **Meeting prospers** with growing membership and renewed vitality

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

21st c ACTIVISTS WEST FALMOUTH MEETING

CLIMATE CHANGE



JAY O'HARA
LEGACY GRANT 2017

CLIMATE CHANGE



STEVE GATES
LEGACY GRANT 2019

CLIMATE CHANGE



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

RESTORATIVE JUSTICE



BRENDA NOLAN
+ PAULA BLUMENTHAL

GRANDMOTHERS
AGAINST GUNS



NAN GARRETT LOGAN
STATE HOUSE AWARD 2019

PEACE + DIVERSITY+
INDIGENOUS RIGHTS



ERICA H. ADAMS
LEGACY GRANT 2019 +2017



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



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

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



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



The Mashpee Enterprise 14 October 2018

https://www.cape-news.net/mashpee/news/mashpee-resident-curates-maya-photography-exhibit-at-library/article_52cfd8a-d845-527e-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 border 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-expression 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 religious diversity and coexistence after decades of strife; and “The Chiapas Photography Project: 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 Sacred 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 Tufts University at the time. “Both of us engaged social content for a dialogue to improve 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 parents 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 commercial center of Chiapas. In 1992, the Maya students started with single-use paper cameras which they recycled 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 researched, 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 project because she seeks to engage in new experiences and ideas, in diverse cultures and languages, that combine problem-solving in the arts and education. She has traveled to Chiapas as a visiting artist and workshop teacher for the Chiapas Photography Project; 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 prosperity 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 region beset by political unrest and natural disasters, such as earthquakes and long rainy seasons that can create mudslides.



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.



Antonia Girón Intizin, 2012,

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
- West Falmouth Library Grant RESEARCH + ORAL HISTORIES including Wampanoag
- QUAKER: (2) LEGACY GRANTS (2019 + 2017) to create dialogues about diversity + peace:
 - Respeto/Respect 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: SANDWICH MONTHLY MEETING + NEYM EARTH CARE MINISTRY COMMITTEE
- Retired RN - Falmouth Hospital + Cape Cod Hospital



WAMPANOAG FOOD

JOAN TAVARES AVANT aka "GRANNY SQUANNIT"

- MASHPEE WAMPANOAG DEER CLAN MOTHER + HISTORIAN + TRIBAL PRESIDENT (3 terms)
- 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".^[2]
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.

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.



“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.”

Gus Speth

