

Annotated Bibliography

Multi-Modal Text Set Title: The History and Present of the Wampanoag Nation

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Synopsis: This text set focuses specifically on the Wampanoag Nation. It begins with a collection of counterstories of early colonization, challenging the interpretation of relations between European settlers and the Wampanoag Nation that is often taught in New England schools, before moving forward to texts that relate to the Wampanoag Nation today, focusing specifically on language reclamation, debates over land and naming, and oral histories and ceremonies. As a whole, the text set aims to challenge the myth of the “vanishing Indian” and illustrate the many ways that the Wampanoag Nation continues to survive in New England today.

Guiding Questions:

- How is the history of the Wampanoag Nation and relations between the Wampanoag Nation and early settlers depicted? In what ways are those depictions helpful, and in what ways are they limiting or fully inaccurate?
- How are members of different Wampanoag tribes today continuing to thrive and continuing to work towards language and land reclamation?

Counterstories of the “first Thanksgiving” and Early Colonization:

Brooks, Lisa. *Our Beloved Kin: A New History of King Philip’s War*. Yale University Press, 2018.

This is a history of King Philip’s War and the early colonization of the United States that emphasizes the people and communities of Native New England, especially the Nipmuc and Wampanoag Nations and the Wabanaki Confederacy. Excerpts from the “Introduction” could be especially useful for helping students think about counterstories to what they may have previously learned about New England in the seventeenth century.

Coombs, Linda. *Colonization and the Wampanoag Story*. Penguin Random House, 2023.

While this book has not yet been published, it will be a nonfiction account of American colonization from an Indigenous perspective. It is a middle grade book written by Linda Coombs, who is an historian and member of the Wampanoag Tribe of Aquinnah.

Dunbar-Ortiz, Roxanne. *An Indigenous Peoples’ History of the United States for Young People*. Beacon Press, 2019.

This book provides an Indigenous Peoples' History of the United States and can help frame the events of the 1600s and beyond in the wider context of settler colonialism.

Greendeer, Danielle, Anthony Perry, Alexis Buntin, and Garry Meeches Sr. *Keepunumuk: Weeâchumun's Thanksgiving Story*. Charlesbridge, 2022.

This picture book tells the story of the 1621 harvest feast that would later be called the first Thanksgiving. It aims to help readers understand a more full picture of Keepunumuk, centering the role of the Wampanoag people. Danielle Greendeer, one of the authors of the picture book, is herself a member of the Mashpee Wampanoag Tribe.

Howe, Megan. "Rethinking Thanksgiving: A New Thanksgiving Story for a 21st Century America." *Keepunumuk*, <https://keepunumuk.com/rethinking-thanksgiving/>. Accessed 19 July 2023.

This article provides some background for Keepunumuk: Weeâchumun's Thanksgiving Story and provides more historical context about the years after Keepunumuk.

James, Frank. "The Suppressed Speech of Wamsutta (Frank B.) James, Wampanoag: To Have Been Delivered at Plymouth Massachusetts, 1970." *United American Indians of New England*, http://www.uaine.org/suppressed_speech.htm. Accessed 19 July 2023.

In 1970, Frank James or Wamsutta was invited by the Commonwealth of Massachusetts to speak at a state dinner commemorating the 350th anniversary of the first Thanksgiving. Prior to the actual event, the event organizers asked for a copy of his speech. When they read the speech he intended to deliver, his invitation to speak was rescinded because his remarks were "too inflammatory." The speech linked here is the speech that Wamsutta originally wrote, which describes the choice of Massasoit, the Sachem of the Wampanoag, to welcome and help the English settlers as "perhaps our biggest mistake."

"National Day of Mourning." *Youtube*, uploaded by Mayflower 400 UK, 25 November 2020, <https://www.youtube.com/watch?v=-okm80fap68>.

After the event organizers refused to let Wamsutta deliver his intended speech, they provided another speech he could deliver instead. Wamsutta refused to deliver the second speech and instead held a separate event on Cole's Hill above Plymouth Rock. He delivered his initial speech and declared Thanksgiving to be a National Day of Mourning. The video linked above provides more information about the National Day of Mourning and contextualizes it within a broader Native American Civil Rights movement of the 1960s and 1970s.

"We Are Still Here: 400 Years of Wampanoag History." *Youtube*, uploaded by Mayflower 400 UK, 27 June 2020, <https://www.youtube.com/watch?v=Yzmp383dwjo>.

This video provides a brief overview of 400 years of Wampanoag history, from the landing of the Mayflower in 1620 to the year 2020, when the video was created. The video emphasizes the continued presence of Wampanoag people.

Wood, S.N. "King [Metacomet] Philip, Sachem of the Wampanoags, d. 1676, full length, standing at treaty table with white men." 1911. *Library of Congress*, <https://www.loc.gov/resource/cph.3a49566/>.

In 1675, a Wampanoag Sachem named Metacomet (called King Philip by the English) led an armed rebellion against the colonists. Metacomet was the son of Massasoit, who had been generous to the pilgrims, but by the time Metacomet became sachem, Metacomet had seen the continual intrusion of the pilgrims onto Wampanoag land. He was also unhappy with continued efforts on the part of the settlers to convert the Wampanoag people to Christianity. This print depicts a treaty negotiation between Metacomet and the settlers in 1676, but the war eventually ended with Metacomet's death that same year.

Maps:

"Native Land Area Representations." *Native Land Information System*, <https://nativeland.info/thematic-maps/esri-landsat-explorer/>. Accessed 19 July 2023.

This map shows federally recognized and state recognized reservation areas in Massachusetts and Rhode Island. Currently, there are only two federally recognized tribes in Massachusetts: the Mashpee Wampanoag Tribe and the Wampanoag Aquinnah Tribe. There are at least four other visible tribal communities within the Wampanoag Nation in Massachusetts who are not currently federally recognized.

"Sacred Sites." *The Pocasset Wampanoag Tribe of the Pokanoket Nation*, <https://pocassetpokanoket.com/sacred-sites/>. Accessed 19 July 2023.

This is a website provided by the Pocasset Wampanoag Tribe of the Pokanoket Nation. The site includes a map of Wampanoag territory around 1600, with Wampanoag names for villages alongside English names. The site also provides names, images, and brief descriptions of sacred sites on Wampanoag territory.

"Territory of the Wampanoag, circa 1620." *National Geographic*, <https://images.nationalgeographic.org/image/upload/v1638889608/EducationHub/photos/wampanoag-territory.jpg>. Accessed 19 July 2023.

This map shows the territory of the Wampanoag nation around the year 1620, which was the year when English settlers first created a settlement on Wampanoag land at a location the Europeans named Plymouth. The land of the Wampanoag Nation encompassed much of present-day southeastern Massachusetts and eastern Rhode Island. Within the Wampanoag Nation in 1620, there were at least 67 distinct tribal communities.

The Wampanoag Nation Today:

Language Revitalization:

Baird, Jessie Little Doe. *Wôpanâak Language Reclamation Project*, <https://www.wlrp.org/>. Accessed 19 July 2023.

In 1994, Jessie Little Doe Baird, a member of the Mashpee Wampanoag Tribe began having recurring dreams that featured people addressing her in a language she did not recognize. After Jessie Little Doe Baird realized that the language she was hearing was Wampanoag, which had been out of use for over a century, she embarked on an effort to reclaim the Wampanoag language through existing documents and linguistics. Jessie Little Doe Baird's daughter Mae will grow up as a native speaker of the Wampanoag language. This is the official website of the Wôpanâak Language Reclamation Project founded by Jessie Little Doe Baird.

Eliot, John. "Mamusse wunneetupanatamwe Up-Biblum God naneeswe Nukkone Testament kah wonk Wusku Testament." 1685. *Internet Archive*, <https://archive.org/details/mamussewunneetup02elio/page/n3/mode/2up>.

One of the sources Jessie Little Doe Baird used to recreate the Wampanoag language was a bible created by John Eliot in 1685. The bible was written in Wampanoag and was part of a European effort to convert members of the Wampanoag Nation to Christianity. This link includes a virtual version of the Eliot Bible.

"Wôpanâak Language Reclamation Project (WRLP), Mukayuhsak Weekuw (The Children's House) Language Nest: A Wôpanâak Immersion Montessori Preschool & Kindergarten." *Community Action Works*, <https://communityactionworks.org/wp-content/uploads/Beyond-Standing-Rock.pdf>. Accessed 19 July 2023.

As part of the Wôpanâak Language Reclamation Project, the project created a full-day language immersion preschool to foster the Wampanoag language. The school opened in the 2016-2017 school year, but was temporarily paused after the 2017-2018 school year, due to uncertainty over the federal status of the Mashpee Wampanoag Reservation under the Trump administration. The school then reopened under the control of the Mashpee Wampanoag Tribe. This PDF linked here details the curriculum and goals of Mukayuhsak Weekuw, or The Children's House.

We Still Live Here – Ās Nutayuneân. Directed by Anne Makepeace. PBS, 2011.

This documentary covers Jessie Little Doe Baird's work and the process by which the Wampanoag language was recreated.

“Weetumuw School: Wampanoag Language and Culture Montessori School.” *Mashpee Wampanoag Tribe*, <https://mashpeewampanoagtribe-nsn.gov/immerson-school-planning>. Accessed 19 July 2023.

This website on the Mashpee Wampanoag tribal website provides initial information about the language immersion school created by the Wôpanâak Language Reclamation Project and the Mashpee Wampanoag Tribe.

“Q&A: Jessie Little Doe Baird.” *Unitarian Universalist Association*, 1 April, 2021, <https://www.uuworld.org/articles/jessie-little-doe-baird>.

In this interview, Jessie Little Doe Baird (a member of the Mashpee Wampanoag Tribe and the founder of the Wôpanâak Language Reclamation Project) discusses the federal government’s efforts to remove trust status from Wampanoag land and other issues affecting Native people as a whole and the Wampanoag Nation specifically.

Rios, Símon. “Mashpee Wampanoag School Looks to Revive Teachings of Native Language.” *WBUR*, 24 August 2017, <https://www.wbur.org/news/2017/08/24/mashpee-wampanoag-language-school>.

This article is an example of local land coverage of the language immersion school created by the Mashpee Wampanoag Tribe.

United States, Congress. Public Law No: 109-394, Esther Martinez Native American Language Preservation Act. *Congress.Gov*, 2006, <https://www.congress.gov/bill/109th-congress/house-bill/4766/text>.

Federal government law that provides for the revitalization of Native American languages through language immersion programs.

Land Reclamation:

Fraser, Doug. “‘This news is so welcome’: Mashpee Wampanoag Tribe can retain reservation land.” *Cape Cod Times*, 22 December 2021, <https://www.capecodtimes.com/story/news/2021/12/22/mashpee-wampanoag-tribe-can-retain-reservation-land-taunton/9001309002/>.

Local news coverage of the legal battle between the federal government and the Mashpee Wampanoag Tribe over the status of the Mashpee Wampanoag land.

Newland, Bryan. *Letter to the Honorable Brian Weeden, Chairman, Mashpee Wampanoag Tribe*. United States Department of the Interior, Office of the Secretary. 22 December 2021, <https://static1.squarespace.com/static/59ca33c0f09ca4a9c58455a9/t/61c3b131da04fe1f100f16e9/164>

0214857741/IA11147+Mashpee+Wampanoag+Tribe+Land+into+Trust+Decision+FINAL+ASIA+12.22.21.pdf.

This letter to the Chairman of the Mashpee Wampanoag Tribe details the United States 2021 decision to recognize the land trust status of Mashpee Wampanoag land. While the Mashpee Wampanoag Reservation was initially created in 2015, recognition of the land trust status was later rescinded by the Trump administration. The Mashpee Wampanoag Tribe challenged the Trump administration's decision in court and was eventually successful in getting their land trust status recognized.

“Support Congressional Bill H.R. 312: The Mashpee Reservation Reaffirmation Act.”

<https://static1.squarespace.com/static/59ca33c0f09ca4a9c58455a9/t/5c3cc10689858359169e11c5/1547485471171/bill-support-flyer-8.5x11-v2.pdf>. Accessed 19 July 2023.

Flier garnering support for Congressional Bill H.R. 312 and publicizing the effects of the uncertain land trust status on the Mashpee Wampanoag Tribe.

Treffeisen, Beth. “Interior Department appeals June ruling over Wampanoag land.” *Cape Cod Times*, 1 August 2020,

<https://www.capecodtimes.com/story/news/2020/08/01/interior-department-appeals-june-ruling-over-wampanoag-land/114063002/>.

Local news coverage of the legal battle between the federal government and the Mashpee Wampanoag Tribe over the status of the Mashpee Wampanoag land.

The Question of Names:

Aquinnah (Gay Head):

Harlan, Landry. “Aquinnah Officially Turns 20, but Gay Head Name Endures.” *The Vineyard Gazette*, 17 May 2018,

<https://vineyardgazette.com/news/2018/05/17/aquinnah-officially-turns-20-gay-head-name-endures>.

In 1870, the town of Gay Head was incorporated on Wampanoag land, over the unanimous objections of members of the Wampanoag Aquinnah Tribe. In 1997, the town voted to change the town name to Aquinnah, in order to recognize the town's Native American heritage. This article discusses the name change about twenty years after the fact.

“Wampanoag History.” *Wampanoag Tribe of Gay Head (Aquinnah)*,
<https://wampanoagtribe-nsn.gov/wampanoag-history#:~:text=In%201998%2C%20the%20name%20of,Wampanoag%20history%20in%20the%20region>. Accessed 19 July 2023.

This website provides an overview of Wampanoag history written by the Wampanoag Aquinnah Tribe, which includes reference to the renaming of the area previously called “Gay Head,” back to “Aquinnah,” which is the Wampanoag name for the area.

Plimoth Patuxet Museums:

Machemer, Theresa. “Massachusetts’s Plimoth Plantation Will Change Its Name: The new moniker will incorporate the Mashpee Wampanoag name for the region: Patuxet.” *Smithsonian Magazine*, 16 July 2020,
<https://www.smithsonianmag.com/smart-news/massachusetts-plimoth-plantation-change-its-name-180975323/#:~:text=Earlier%20this%20month%2C%20living%20history,English%20settlers%20landed%20in%201620>.

This article provides news coverage of the 2020 decision by the Plimoth Patuxet Museums to change its name from the former name, Plimoth Plantation.

McQuiad, Cate. “More than name change may be needed at former Plimoth Plantation.” *The Boston Globe*, 19 November 2020,
<https://www.bostonglobe.com/2020/11/19/arts/plymouth-museum-changes-its-name-without-changing-its-course/#:~:text=PLYMOUTH%20%E2%80%94%20In%20July%2C%20Plimoth%20Plantation,I ndigenous%20people%20across%20North%20America>.

News coverage of the name change at the Plimoth Patuxet Museums, questioning whether just changing the museum’s name is enough.

Oral Histories, Celebrations, and Other Resources:

“Listening to Wampanoag Voices: Beyond 1620.” *Peabody Museum of Archaeology & Ethnology*. Harvard University, <https://peabody.harvard.edu/OE-listening-wampanoag-voices>. Accessed 19 July 2023.

This website includes a collection of recordings of Wampanoag people discussing objects that are culturally significant to the Wampanoag Nation. Some of the objects discussed include an anchor, an eel trap, and different types of baskets.

“Videos.” *The Pocasset Wampanoag Tribe of the Pokanoket Nation*, <https://pocassetpokanoket.com/videos/>.
Accessed 19 July 2023.

This website provides a selection of videos of different Powwows recorded by the Pocasset Wampanoag Tribe of the Pokanoket Nation.