



KIDS TALES FROM JAIL

Bristol Historical & Preservation Society

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TALES FROM JAIL

Mount Hope and King Philip

One of the most significant historical sites in America is right in our backyard. Before the pilgrims arrived, the lands of Mount Hope were inhabited by the Wampanoag tribes. In 1620, when the Pilgrims landed, Mount Hope was the seat of Massasoit, King of the Wampanoags. They lived in a tent village that he called Pokanoket, north of the hill. The village was built at the foot of Mount Hope, not on top of it, in order that the smoke of the campfire might not be mistaken for signals.



King Philip's Seat at Mount Hope

Massasoit was well respected by the colonists and even contributed deer to the very first Thanksgiving in Plymouth.

For as long as Massasoit was alive, there was peace between the early settlers and the Wampanoags. But when his second son Metacomet—whom the English called King Philip—inherited the role of chief, he was unable to protect his people's land and families from the colonists growing demand for more land. After many misunderstandings, on June 20, 1675, a war began between the Wampanoags and the settlers. This was called King Philip's War. At first it seemed that the Indians might win. But, on August 12, 1676, King Philip was shot

and killed in the woods at Mount Hope. The colonists won the war and claimed the Mount Hope lands as their own.

The history of the Wampanoags is not over, nor is their connection to Mount Hope. Even now, the descendants of King Philip hold special ceremonies at the base of Mount Hope where Philip himself met with his leaders; we call this spot King Philip's seat. And, on the anniversary of his death, many people walk

the location on Mount Hope where he was killed in the war. If you walk there someday, you may pass by the stone that marks the spot where King Philip gave his life for his people. And if you are lucky, perhaps you will meet one of his descendants there. If you do, ask them about the story of King Philip. Sharing history is the best way to keep history alive.

—Jennifer Bristol, Bristol Resident



Kids, did you know that Massasoit's name translates to "yellow feather"?



WAMPANOAG
 WETU
 MAUSHOP
 CIGAR STORE INDIAN
 BURRS HILL
 KING PHILIP
 HAFFENREFFER
 MOUNT HOPE
 MASSASOIT
 POKANOKET
 SPLINT
 TOBACCO
 STEATITE
 MAYFLOWER
 THANSIVING

R	E	F	F	E	R	N	E	F	F	A	H	A	V	H	N	A	T	E	K
A	T	Z	S	D	Y	D	B	T	U	G	U	V	G	A	P	X	H	M	I
W	E	D	S	T	E	A	T	I	T	E	T	B	I	C	N	H	A	B	N
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S	R	R	B	P	I	C	K	U	J	L	G	P	M	K	N	T	M	O	S

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 ** Attention KIDS members: Would you like to contribute to a future issue? Let us know!!! Email us at info@bhps.necoxmail.com or call 401-253-7223

WHAT IN THE WORLD IS A WETU?



- A house constructed by Native American tribes who lived in New England
- The word “wetu” means “house” in the Wampanoag language,
- Usually 8 to 10 feet tall.
- Constructed of wooden frames usually constructed in a dome shape.
- Covered in woven mats or sheets of birchbark.
- Ropes are tied around the bark to hold it in place.
- A flap of animal skin or woven mat serves as the door.
- A hole is left in the roof to allow smoke from the fire to escape bark.

—Catherine W. Zipf

BURR'S HILL & MASSASOIT

Have you ever attended a concert or movie at Burr's Hill Park in Warren? Would you be surprised to know that this was once a Native American burial ground where King Massasoit of the Wampanoags was buried?



Massasoit Ousameequin was the chief of the Wampanoag tribe. Native American historians tell us that Massasoit wanted peace, and for the colonists and the Native Americans to live in harmony. A year after the colonists on the Mayflower landed in America, Massasoit signed a treaty with them. Peace was maintained for 54 years until his death.

Ten years after his death, King Philip's war broke out between the colonists and the Native Americans. When the colonists won the war, Burr's Hill was one of the areas they claimed. During the colonial period, the site was used as a lookout point for the American militia. In 1891, the grave of Massasoit and the graves of over 40 others were removed to make way for a railroad.

It was not until 1913 that a partial excavation revealed the existence of this 17th century burial ground. Although many artifacts were discovered, even more important and sacred items had been scattered to museums and collectors around the world. For over 20 years, the Wampanoag tribe has worked to gather together the remains and artifacts that were removed from Burr's Hill.

In 2017, all of the artifacts they had found were returned to the land. These artifacts included some belonging to Massasoit, whose grave is marked by a stone carved with information about Massasoit and with examples of two signatures he used to sign documents with the English settlers. While Massasoit is now resting in his rightful place, members of his tribe hope someday to have his grave and Burr's Hill named a national historic site.

—Jennifer Bristol



Burr's Hill Park, Warren

Maushup the Giant, A Wampanoag Legend

One of the heroes of the Wampanoag is a giant whose name is Maushop. Some say he lived on the narrow land now called Cape Cod even before the Wampanoags arrived.

Maushop's life was a good one. He swam in the waters of Popponeset Bay. He made great fires on the sandy beach to cook whales and other sea creatures, and when he emptied the sand into the sea from his great moccasins, he made the islands of Nantucket and Martha's Vineyard.

The Wampanoag became the friends of Maushop and he enjoyed helping them. When they wanted to cook or keep themselves warm, he would carry great loads of wood on his back for their fires. When they were hungry he would drive whales onto the shore so that the people did not have to hunt for food. He was so good to the people that they became lazy.

Then Kehtean, the Great Spirit, spoke to Maushop.

"It is good that you care for your younger brothers," Kehtean said, "but it is not right that you do everything for them. They are like little children when you care for all their needs. They must take responsibility for their own lives or they will never grow."

"It is true," Maushop said. Then he said good-bye to the People of First Light [the Wampanoags]. His small friends watched him from the cliffs at Gay Head as he waded into the bay and swam away toward the west. As he swam, Kehtean, the Creator, transformed him into a great white whale.



Without their friend to help them, the Wampanoag wondered how they would survive. They soon found, however, that when they worked for themselves, everything that they needed was there.

One of those ways of survival which makes use of all that is around them is called by them Appanaug. It is a word which means "seafood cooking", and it is done to honor someone or to mark the change of the seasons.

With thanks in their hearts and with care, they waded into the shallow waters of Popponeset Bay and collect some of the Rock People, old round stones which have been smoothed by the tide. They find a place in the forest which feels right, and there they make a circle and dig a shallow, round hole in the earth. The stones are then placed in that hole, and the shape of the stone and the shape of that hole remind the Wampanoag of the Medicine Circle of all life. Dry wood is gathered from the forest and carefully set on fire. No living trees are used.

When the next morning comes, they gather quahog clams from the bottom of the bay. Then, from the shallow water, they gather great loads of a seaweed called rockweed. When the fire has burned down to ashes and the Rock People are glowing with heat, that rockweed is piled on top of the stones. Steam begins to rise as the salt water in the plants boils, and the clams, along with lobsters and corn, are piled onto the rockweed and then covered with more armfuls of seaweed. The Appanaug [it's a clambake—did you figure it out?] is part of the great Medicine Circle of life, one of the gifts of the Great Spirit. So, as the food cooks, the people say prayers of thanksgiving to remember all the gifts they have been given. It is the way it was done long ago and it is still done that way today.

Adapted from "The Circle of Life and the Clambake." Bruchac, Joseph. Native Plant Stories. Golden, Colorado: Fulcrum Publishing, 1995.

From the Collections of the Haffenreffer Museum



Splint Basket

Native Americans were known for weaving baskets of many sizes and shapes. The Wampanoag Indians were no exception. This basket is made of splint, which is a long, thin, strip of wood, cut from a larger stick or branch. It measures about 6 inches tall and dates to the 19th century. What do you think Wampanoag children might have carried in it?

Tobacco Pouch

This tobacco pouch was made in 1876 by the Massachusetts Indians, who were neighbors to the Wampanoag Indians. Tobacco was important to Native Americans and was smoked during ceremonies that marked significant events in their culture. The pouch is made of leather and the beads are made of glass. Even full of tobacco, this pouch would have been light and easy to carry.



Steatite Bowl

This bowl is so old, it's literally prehistoric! It was found in Washington, County, RI, and is carved from steatite, which is a type of soapstone. It measures 7.5 inches by 3.5 inches, so it is not very big. The soapstone has been carved in the middle to form a bowl, possibly for water or food. There are handles on each side to allow for ease in holding or carrying.

Who was Rudolph Haffenreffer?

Rudolph Haffenreffer was a brewer, entrepreneur, philanthropist—and Bristol resident. In 1903, he purchased the King Philip amusement park. Did you know there was an amusement park in Bristol? There was!

The property that Haffenreffer purchased had belonged, long ago, to King Philip (whose traditional name was Metacom) and included “King Philip’s Seat”, which was where King Philip met with important members of his own tribe and other tribes around him. Haffenreffer became very interested in this history and began collecting Native American artifacts from around the country.

After a while, Haffenreffer found he had so much stuff that he needed to found a museum, which he did, right here in Bristol on the site of the King Philip amusement park. He called it the “King Philip Museum” but we know it today as the Haffenreffer Museum. In 1955, after Haffenreffer died, his family donated the museum to Brown University. You can visit their exhibits at Manning Hall, 21 Prospect Street., in Providence.





Pandora's Amazing Box of Bristol History

Hey History Kids, Pandora here! Look what I discovered on display in the upstairs hall! It's a three-dimensional wooden carving of a Native American, commonly referred to as a "Cigar Store Indian". During the 19th century (the 1800s), it would have been used as signage and advertising to let people, especially those who could not read, know that the store they were in front of sold tobacco products such as pipe tobacco, cigarette tobacco, and cigars. The stores would also have sold "snuff" which was finely ground tobacco that one used to produce a sneeze to clear one's nasal cavities. Yuck!

Today, Cigar Store Indians are valued as examples of Folk Art and some sell for very large sums of money. They are also viewed today as caricatures and stereotypical depictions by those of Native American descent. The one we own was donated by Mr. Haffenreffer in the 1950s who had a collection of over 200 Cigar Store Indians. Mr. Haffenreffer owned Mount Hope Farm, founded the Haffenreffer Museum of Anthropology, and also owned the Narragansett Brewery. Now go out and make history!



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