

1. Description

1.1 Name of society, language, and language family: Wampanoag, N-dialect like the Massachusetts Nauset, and Narragansett (1)

1.2 ISO code (3 letter code from ethnologue.com):

1.3 Location (latitude/longitude): Southeastern Massachusetts between the eastern shore of Narragansett Bay in Rhode Island to the western end of Cape Cod. This also included the coastal islands of Martha's Vineyard and Nantucket. (1)

1.4 Brief history: the earliest contacts between the Wampanoag and Europeans occurred during the 1500s as fishing and trading vessels roamed the New England coast. Judging from the Wampanoag's later attitude towards the Pilgrims, most of these encounters were friends. Some, however, were not. European captains were known to increase profits by capturing natives to sell as slaves. Such was the case when Thomas Hunt kidnapped several Wampanoag in 1614 and later sold them in Spain (2). The Wampanoag's are most famous for greeting and befriending the pilgrims in 1620, bringing them corn and turkey to help them through the difficult winter and starting a Thanksgiving tradition that is still observed today. Unfortunately, the relationship soon soured. As more British colonists arrived in Massachusetts, they began displacing the Wampanoag's from their traditional lands, particularly by plying Wampanoag men with alcohol and obtaining their signatures on land sale documents while they were drunk. The Wampanoag leader Metacoet, known as "king Phillip" to the English, tried to get this practice outlawed, and when the British refused, a war ensued. The British, tried to get this practice outlawed, and when the British refused, a war ensued. The British won decisively, sold many of the Wampanoag survivors into slavery, drove the rest into hiding, and forbade the use of Massachusetts language and Wampanoag tribal names. Only in 1928 were the Wampanoag people able to reclaim their tribal identity. (3)

1.5 Influence of missionaries/schools/governments/powerful neighbors:

1.6 Ecology:

1.7 Population size, mean village size, home range size, density: Population numbered about 12,000. And the Wampanoag Indian are a Native American nation which currently consists of five affiliated tribes. (2)

2. Economy

2.1 Main carbohydrate staple(s): The three sisters, corn (maize), beans and squash were the main staples of their diet, supplemented by fish and game. (2)

2.2 Main protein-lipid sources:

2.3 Weapons: Bow and arrow, blowguns?: Wampanoag hunters and warriors used bows and arrows and heavy wooden clubs. Fishermen used nets and bone hooks. (4)

2.4 Food storage: the food production of the Wampanoag Indians was divided along gendered lines. Men and women had specific tasks and native women played an active role in many of the stages of food production (2)

2.5 Sexual division of production: Since the Wampanoag Indian relied primarily on goods garnered from this kind of work; women had important socio-political, economic, and spiritual roles in their communities. Wampanoag men were mainly responsible for hunting and fishing, while women took care of farming and gathering of wild fruits, nuts, berries, shellfish, etc. (2)

2.6 Land tenure:

2.7 Ceramics: The Wampanoag tribe was known for their beadwork, woodcarvings, and baskets. Here are some pictures of a Wampanoag basket being woven. Wampanoag artists were especially famous for crafting wampum out of white and purple shell beads. Wampum beads were traded as a kind of currency, but they were more culturally important as an art material. The designs and pictures on wampum belts often told a story or represented a person's family. (4)

2.8 Specified (prescribed or proscribed) sharing patterns: the work of making a living was organized on a family level. Families gathered together in the spring to fish, in early winter to hunt and in the summer they separated to cultivate individual planting fields. Boys were schooled in the way of the woods, where a man's skill at hunting and ability to survive under all conditions were vital to his family's well being. Wampanoag women were trained from their earliest years to work diligently in the fields and around the family wetu, a round or oval house that was designed to be easily dismantled, and moved in just a few hours. (2)

2.9 Food taboos:

2.10 Canoes/watercraft? When war began with the English settlers, the Grand Sachem King Phillip organized warriors from all over the region, including tribes that were not part of the Wampanoag people. (4)

3. Anthropometry

3.1 Mean adult height (m and f):

3.2 Mean adult weight (m and f):

4. Life History, mating, marriage

4.1 Age at menarche (f):

4.2 Age at first birth (m and f):

4.3 Completed family size (m and f):

4.4 Inter-birth-interval (f):

4.5 Age first marriage (m and f):

4.6 Proportion of marriages ending in divorce: Marriages could be and were dissolved relatively easily, but family and clan relations were of extreme and lasting importance, constituting the ties that bound individuals to one another and their tribal territories as a whole.

4.7 Percent marriages polygynous, percent males married polygynously: Polygamy was practiced between the Wampanoag Indians although monogamy was the norm. (2)

4.8 Bride purchase (price), bride service, dowry?:

4.9 Inheritance patterns: Even within Wampanoag society where status was constituted within a matrilineal, multifocal society, some elite men could take several wives for political or social reasons. Multiple wives were also a path to and symbol of wealth because women were producers and distributors of corn and other food products (2)

4.10 Parent-offspring interactions and conflict:

4.11 Homosexual activities, social attitudes towards homosexuals:

4.12 Pattern of exogamy (endogamy):

4.13 What is the belief of the role of males in conception; is paternity partible? Are these “other fathers” recognized? Wampanoag men were hunters and sometimes went to war to protect their families. (4)

4.14 What is the belief of the mother’s role in procreation exactly? (e.g., “receptacle in which fetus grows”) Wampanoag women were farmers and also did most of the childcare and cooking. Both genders took part in story telling, artwork and music, and traditional medicine. In the past, Wampanoag chiefs were always men, but today a Wampanoag woman can participate in government too. (4)

4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)?

4.16 Occurrence of sexual coercion, rape

4.17 Preferential category for spouse (e.g., cross cousin)

4.18 Do females enjoy sexual freedoms? Before marriage they were allowed to sleep around, but after marriage there are consequences (2)

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring

4.20 If mother dies, whose raises children?

4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females

4.22 Evidence for couvades

4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older)

4.24 Kin avoidance and respect?

4.24 Joking relationships?

4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations

4.26 Incest avoidance rules

4.27 Is there a formal marriage ceremony?

4.28 In what way(s) does one get a name, change their name, and obtain another name?

4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?) Pre-marital sexual experimentation was accepted, although once couples opted to marry, the Wampanoag Indian expected fidelity within unions. Roger Williams (1603-1683), states that "single fornication they count no sin, but after Marriage, then they count it heinous for either of them to be false." However, as within most Native American societies, marriage and conjugal unions were not as important as ties of clan and kinship. (2)

4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)?

4.31 Evidence for conflict of interest over who marries who:

Warfare/homicide

4.14 Percent adult (male) deaths due to warfare:

4.15 Outgroup vs ingroup cause of violent death:

4.16 Reported causes of in-group and out-group killing:

4.17 Number, diversity and relationship with neighboring societies (external relations):

4.18 Cannibalism?

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size:

5.2 Mobility pattern: (seasonality):

5.3 Political system: (chiefs, clans etc, wealth or status classes):

5.4 Post marital residence:

5.5 Territoriality? (defined boundaries, active defense):

5.6 Social interaction divisions ? (age and sex):

5.7 Special friendships/joking relationships:

5.8 Village and house organization:

5.9 Specialized village structures (mens' houses):

5.10 Sleep in hammocks or on ground or elsewhere?

5.11 Social organization, clans, moieties, lineages, etc:

5.12 Trade:

5.13 Indications of social hierarchies? Wampanoag leaders were known as sachems, and the title was passed through family lines, including to women if no male could claim the title. The leaders had the respect of others in the tribe, but worked with the rest of the community and did not have special privileges attached to their title, and they did not command others. The Wampanoag tribe also had a Grand Sachems, who provided leadership for the entire tribe. (4)

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR:

6.1 Specialization (shamans and medicine):

6.2 Stimulants:

6.3 Passage rituals (birth, death, puberty, seasonal):

6.4 Other rituals:

6.5 Myths (Creation):

6.6 Cultural material (art, music, games):

6.7 Sex differences in RCR:

6.8 Missionary effect:

6.9 RCR revival:

6.10 Death and afterlife beliefs:

6.11 Taboo of naming dead people?

6.12 Is there teknonymy?

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.)

7. Adornment

7.1 Body paint: Wampanoag warriors also painted their faces, and sometimes decorated their bodies with tribal tattoos. (4) Their faces were painted everyday to show how they felt. Specific colors were worn for ceremonies and war. Each color had a special meaning. Red for life or blood, yellow for sun, black for death, white for the spirit world, brown for mother Earth green for plants and purple for royalty. (5)

7.2 Piercings:

7.3 Haircut: Wampanoag women had long hair, but a man would often wear his hair in the Mohawk style of shave his head completely except for a scalplock (one long lock of hair on top of his head). (4)

7.4 Scarification:

7.5 Adornment (beads, feathers, lip plates, etc.): The Wampanoag's didn't wear long headdresses; usually they wore a beaded headband with a feather or two in it. A Wampanoag chief might wear a headdress made of feathers pointing straight up from a headband. Today, some Wampanoag people still have a traditional headband or moccasins, but they wear modern clothes like jeans instead of breechcloths. And they only wear feathers in their hair on special occasions like a dance. (4).

7.6 Ceremonial/Ritual adornment:

7.7 Sex differences in adornment:

7.8 Missionary effect:

7.9 Cultural revival in adornment:

8. Kinship systems

8.1 Sibling classification system:

8.2 Sororate, levirate:

8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.):

9. Other interesting cultural features (list them):

Numbered references

1. [Http://totatsga.org/wampa.html](http://totatsga.org/wampa.html)

2. <http://www.indians-artifact.com/indians%20of%20north%20america/wampanoag%20indian.php> Wampanoag Indian 2008
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3. <http://www.native-languages.org/wampanoag.htm>
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5. <http://www.holliston.k12.ma.us/miller/wampanoag/tools.htm>