

L

**The
Seaconke
Wampanoag
Tribal
History**

24 August, 1999

This document is the property of the
Seaconke Wampanoag Tribe 412 Taunton Ave Seekonk Ma 02771
and shall not be copied without the permission of the tribe.

Written By Mike Markley & Edited By Rodger Lincoln

Preface

This is a work in progress with the purpose to build an outline and foundation to support the further containment of an inclusive work that clearly defines who we were, who we are, and who we will become.

The goal of the Seaconke Wampanoag Tribe history department is to fulfill the mission statement of our constitution, and to bring alive the history of the Seaconke people.

Knowledge is a tool that will be used to build an everlasting construct that will transcend time and feed the hearts, minds, and souls of this generation and its descendants. Our thirst for knowledge will be our drive. Our acceptance of truth will be our peace. What we build with this knowledge will be our victory.

Yesterday we were born and learned to crawl, today we shall pull ourselves up and learn to walk, tomorrow we shall run and be free. That which we build, we enter everlastingly into our life force to pass on to further generations as a testament to our lives and for the betterment of theirs.

This is the beginning, strictly an outline built in a true testament to the ancient ones, our ancestors, and our living elders

A Brief History

"There could no more be a beginning to Wampanoag history as there could be an end. There is only a time when this ancient people intersect with recorded history and their story shines for a fleeting moment on the world stage." M.P.M.

It is said that when the European people reached this world in the late 1400's there were close to 500 separate nations populating this hemisphere. * One of these nations was of the "Wampanoo". It was said they were called this name by their people and it was recorded on early maps. This was not the first time Europeans or people of the Old World nations had visited this New World but it was the first time they had begun the process of record keeping.

The Wampanoag nation at this time was strong and powerful. It's modern day boundaries covered all the lands south of Boston, west to the Blackstone valley and Seekonk river, east to Cape Cod, and south to the islands of the coast of the Atlantic. A teeming population of some 30,000** people made life here. They governed themselves, built cities, and had a standing army, culture, religion, work ethic, and an economic system.

In the late 1500's trade began with the Europeans and the Wampanoo. The Europeans took home small novelties and in exchange they gave the Wampanoo tools and clothing. The word "Wampanoo" or "Wampanoag" means "People of the First Light" because the Wampanoag people and nation were the first to see the light of day as the sun rose on the new world. They were warm and inviting people confident in themselves and strong in their belief and understanding of their system of things.

The Seaconke Wampanoag people populated an area of the nation know as the Seaconke plain. *3 Their chief was Suak Suit, a man know to stand tall and of great measure in that his medicine was well respected by the Wampanoag leadership. He was the brother in-law to Massasoit and the war chief to the greater Wampanoag federation. He lived long and he is said to have fought in many of the native wars prior to the colonization. He was with Massasoit during every major negotiation with the Europeans by evidence of having undersigned every major agreement.

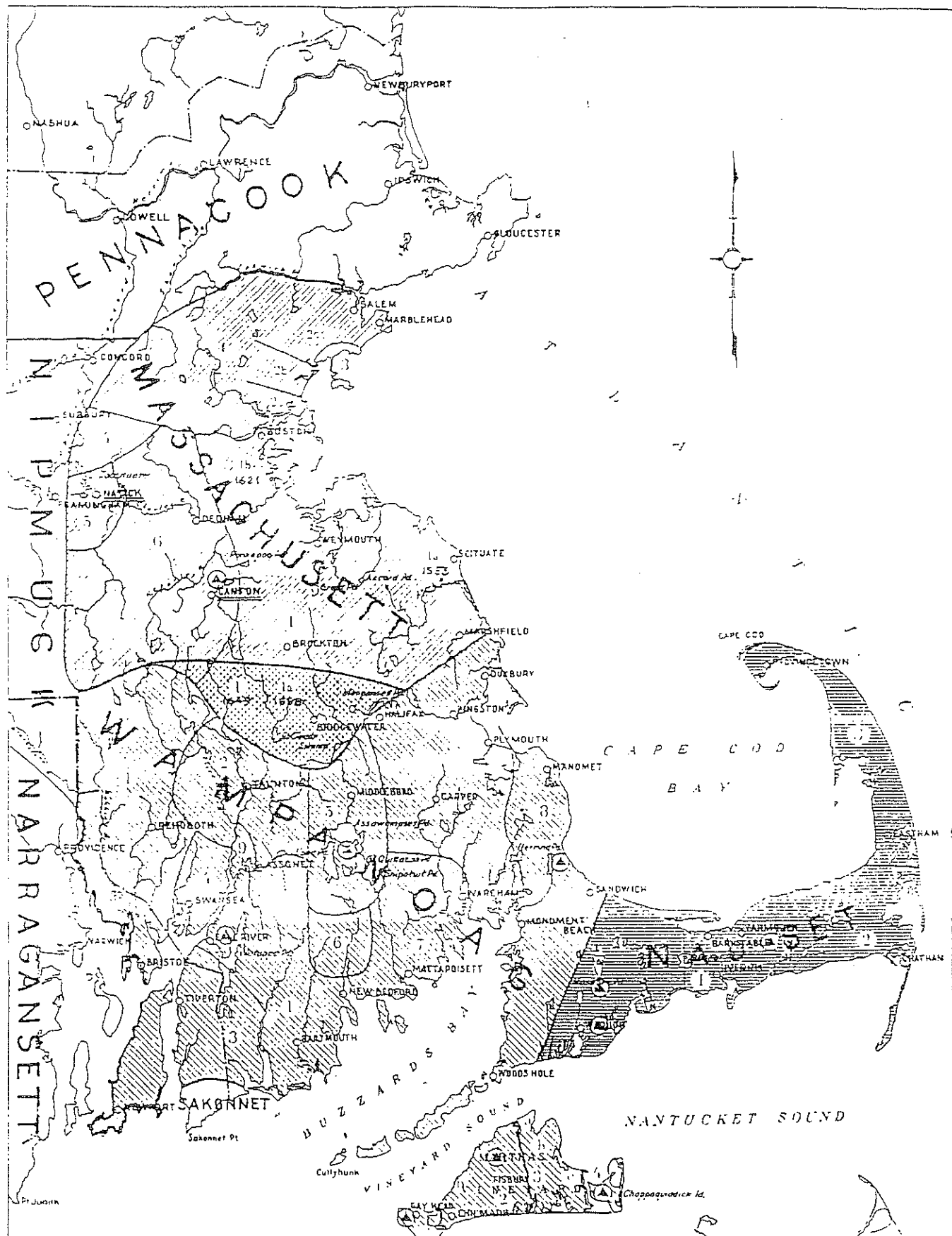
The only recorded know chief of the people of the Seaconke Plain Suak Suit would serve as Massasoit's and Massasoit's sons (Wamsutta and Mettacomet) closest advisor. He would eventually unite the Wampanoag people crying "Iootash" and calling on them to stand firm in the face of extinction. Upon his death of Mettacomet he carried home to the plain the last vestiges of the Wamponoag people. His capture brought to an end to great war of 1675. His head would rest stop a spire on the rampart of the Plymouth plantation for 25 years, to remind the few hundred remaining Wampano who the victor was and their place in the colonial society. His moniker was Anawon.

The Seaconke Plain as it was made-up was unique in comparison to the rest of the Wampanoag nation. It was comprised of treeless rolling hills, a vast wide open space for growing crops. The Wampanoag were a woodland people using streams and trails as routes of transportation. The forest was a place of natural defense, and security. The Plain provided a great advanced warning system in that any nation could be seen way off when attacking from the west. Massasoit for this reason gave this land to Anawon to administer and keep defense a post protected him and his capital village of Sowams. This arrangement provided Sowams a protection by water on three sides and Plain to the northeast.

The people that made up Anawon's tribe were of the warrior class always being vigil and prepared for battle. They were predominantly hunters and fishermen. They were keepers of storage sheds and the protectors of the fields of crops that grew on the plain. That is why the war of 1675 started and mainly fought, and ended around the Seaconke Plain.

During and after the war of 1675 a great genocide of the Wampanoag people took place. The Wampanoag people who would not renounce their heritage and culture were killed, sold into slavery and forced to relocate becoming refugees with neighboring tribes. Some of women were taken by the colonist and forced to be servants. In 1690 laws were passed preventing the Wampanoag from living as they were brought up. A remnant few were allowed to stay and live on the outskirts of towns. They were considered less than citizens of the colony and were used as guides, farm hands, house keepers or a cheap source of labor.

Pushed out away from the population centers and never being allowed to assemble to practice their culture they kept to themselves and often intermarried. Thus the bloodline continued undeluded but the culture was forced to slip away with each passing generation. The tribe became small clans or onclaves of family concerned with the day to day survival in this system of this New World but never being allowed to be a part of it.



*"There is no question that the Wampanoags were the first inhabitants of "old Seacunke", and that the local sub-tribes were the Wochomoqts, the Seacunkes, the Pawtuckets, and the Wanamoisetts."*¹

On April 25, 1524 Giovanni da Verrazano first sailed into what would in modern times be called the Narragansett Bay. He describes how natives in twenty small boats pulled up along side. "Among them were two kings more beautiful in form and stature than can be described." Taller than they, tan, but some just as white. "We formed a great friendship with them and one day entered into port with our ship." This first recorded contact took place in or about Aquidnick Island, which was a part of Wampanoag Territory.²

Verrazano describes how he and his men traveled to the interior. They "found the country as pleasant as possible to conceive" though mostly dense with forest "adapted to cultivation of every kind . . . there are open plains twenty five or thirty leagues in extent. Entirely free from trees or other hindrances, and of so great fertility, that whatever is sown there will yield excellent crop"³

This was the beginning of the Wampanoags first step onto the world stage and into recorded history. The kings mentioned were surely ancestors of Massasoit the future "great leader." Though let it be known this was not the moment of first contact between the Wampanoag and citizens of other nations. Not only did the Wampanoags have extensive trade route in their world they had been visited through out time by various peoples of far off lands.

The Vikings, Irish, Dutch, Portuguese, and even the Phoenicians may have made contact at an earlier time. The Vikings established villages and explored the inland waterways as early as 1000. Miguel Corte Real a Portuguese captain shipwrecked while in-search of his lost brother is said by Professor Delabarre of Brown University to have made it as far as the Taunton river, in 1511. Professor Delabarre says "Miguel Corte Real, left his mark that lives even today on Dighton Rock".

It can be concluded, that the Wampanoags knew of these peoples of a far off lands long before the explorers of the post Columbus era, knew of the Wampanoags. On this day of record the two kings of the Wampanoags knew more of this world and their place in it than did the great explorer Verrazano!

¹ "History of Seekonk, Mass. Volume I Seacunke 1500's to 1645 by Dr. John G. Erhardt 1982 page 1.

² Bid page 3

³ Bid page 3

“Seaki” means black and “honk” means goose, in the local dialect of the Massachusetts language Algonquin family group.⁴ This place of the Black Goose existed at the entrance of the Ten Mile river into the Seacunke river. Which created the southwest boarder of the Seaconke Plain. On this rolling plain which Bliss in his history of Rehoboth, says may have reached as far north as Dedham Mass. and as far east as the squannahonk swamp.

In the early 1600's the villages of Seacunke, Wochamoqt, and Wanamoisett were occupied at various times of the year by the Seacunke people. The Seacunke people are described as “of brown skin, with long black hair, brown eyes” and “high cheek bones.” They “were hunters, fisherman, trappers and warriors. They had fish weirs set up at the Pawtucket falls and the Ten Mile rivers. The squaws planted a garden of corn, beans, squash, and potatoes.” Seafood especially shellfish were a staple of their diet and the clambake and art'form.

A great annual event was the seasonal return of Herring and Salmon up stream to the Ten Mile, Runnins, and Palmer rivers. Along these fish runs that can be dated back before Christ, archeological sites can be found in today's Rehoboth, Seekonk, East Providence, and Pawtucket.

The European record speaks out to the testament of only one known Chief of the Seacunke Plain and its people. Sunk Suit as he was known in his early years, lived a life with many names such as Saunkussecit, Maugin, Taos, Wuttiashant. He was best known to the English settlers by the name they gave him, Tom of Wochamoqt. Wampanoag people traditionally changed their names to reflect more rightly who they were than who they used to be. It was not unusual to change your name because of an event in your life or as to protect yourself from an enemy.⁵

“The only recorded Indian Chief in the Seacunke area was ‘Tom of Wachamoqt’. He was a counselor for Ousamequin, Wamsutta and Metacomet.”⁶ Surviving through three successions of leadership it can be assumed he held a great personage and respect of the people. It is shown that many times he and his people sacrificed for the greater good of the Wampanoag people by moving their homes and sacrificing land for peace. Dr. Frank G. Speck writes in his book “Indian Notes and Monographs” that he places Tom second only to Massasoit in importance to Wampanoag history and power.

Massasoit bartered at least three times the land of the Seacunke people for the peace he lived in all of his life. Shortly before the pilgrims arrived, a great plague wiped out a great portion of the Wampanoag people. Massasoit with few warriors and much territory to cover made agreements with his natural enemy the Narragansetts with whom he shared a common boarder. He granted for their shared use common territory, and may have staved off a war in the imbalance of power that existed. The Narragansetts were not so

⁴ “History of Seekonk, Mass. Volume I Seacunke 1500's to 1645 by Dr. John G. Erhardt 1982

⁵ Bid

⁶ “History of Seekonk, Mass. Volume I Seacunke 1500's to 1645 by Dr. John G. Erhardt 1982

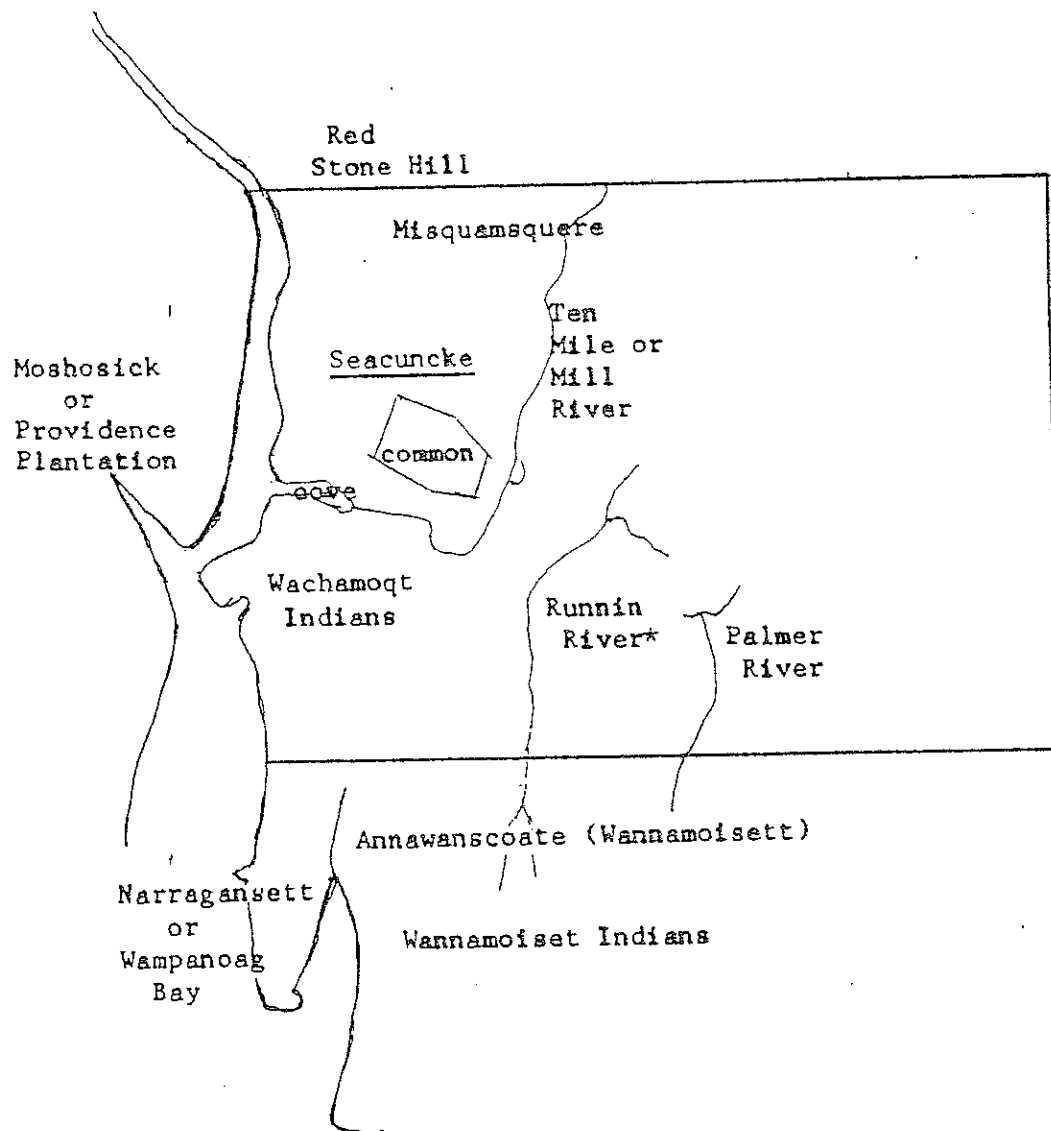
SEACUNCK PURCHASE IN 1641

by the Seacunck Plantores

From Ossamequin

for

"ten fathome of beads" plus "a coat more"



* Also called Myle Run and Bowens River.

John Hazell on November 1, 1642, "affirmeth the bounds were to Red Stone Hill VIII miles into the land, and to Annawanscoate VII miles down the water."

near as touched by the plague as the Wampanoag were, leaving a great vacuum of power in the place of the once mighty Wampanoag nation.

In 1636 the Rev. Roger Williams was found wandering in Seacunke territory, having been thrown out by the Plymouth Colony. Massasoit settled him in a home on the plain suitable for he and his family the Seaconke village. Sunk suit moved his people across the Seacunke River to Mooshasick . But unfortunately for Williams and the Seacunke people this was not far enough for the Colony and so Massasoit granted to Williams the lands of Mooshasick and those that would make up the Providence plantations. On the move again the Seaconke people moved on to Wannamoisett, only to be moved out a short time later when the Seaconke Planters asked for land. The Seaconke people moved again up to what is today called Cumberland only to be removed when this land was deeded over to Captain Willet in the North Purchase. The only place left unsettled, on the Plain, by the time of the death of Massasoit was the Squannahonk swamp.

Why would Sunk Suit be so loyal? Why would Massasoit ask such a thing of his people? The answer is that he was a very intelligent and savvy political person who was born to his position and understood his place in it. The Pilgrims show up just in time to fill the great void in power that existed. Massasoit immediately greets the fledgling pilgrims and not only welcomes them and embraces their Idea of settlement he virtually takes it upon the Wampanoag people to make sure they survive. Quickly a mutual defense treaty is signed and quickly put into play to once again strike a balance in power between the Narragansetts and the Wampanoag. Massasoit growing up in a royal family was well educated for his time and like the two kings knew more of the pilgrims than they of this savage.

Reverend Williams was an added plus to Massasoit's strategy. By the 1640's the colony had grown enough that they needed the extra territory. Massasoit instead of leaving them out on the Cape quickly saw the opportunity to put a buffer between him and the Narragansetts. All of these moves were deeded and signed by Massasoit , Wamsutta, and Tom of Wochamoqt. Tom made these sacrifices and moved his people because he to was a savvy leader of his time understanding the greater picture. A life long personal friend of Ousamequin through life, a brother in-law, a fellow warrior and closest aid he to understood the greater picture.

At the start of the Providence plantation, lot #10 was taken up by a newly arrived craftsman named John Elderkin. John arrived in Lynn Ma. in 1638, married and moved south building churches and meeting houses. He became the Progenitor of the Elderkin family in what would become known as America.

The time between the passing of Massasoit and the death of Metacomet saw the coming of age of the seed sown and cultivated by Massasoit and the Wampanoag people for the protection of their lineage. The colonist soon prospered and changed the way of life of the Wampanoags. "The Seacunke Planters found acres of Indian corn planted in Wochamoqt, Seacunke Village and the Plain. These same Indians were later hired by the

planters to help watch the animals and to protect them from wolves and mountain lions. The squaws were hired to help with the cooking and the housework.”⁷ We developed from that point on with the passing of each generation a parasitic relationship.

We lost our culture with each passing generation as theirs grew. This culminated in the Great War of 1675-76, in which the Wampanoag fight for survival and saw the death of the Wampanoag leadership and the submergence of a culture under ground. Those who survived the war were herded into the villages of Sakonnet, the praying villages, or out to the Islands. Some were shipped out west, relocated to other tribes, or sold into slavery, still others were just killed. Those capable and of vital importance survived in onclaves on the outskirts of town supplying their roll in this parasitic environment.

The last passage of the vestiges of power saw Metacomet give to “Old Anawan” Tom of Wochamoqt the remains of the Wampanoag history and culture. Surviving the battle, Anawon returned to his home like Massasoit in Sowams, Wamsutta in Kickimuit, and Metacomet in Mount hope. He returned home to the Seacunke Plain for the final battle that would see his head rest atop the spires of Plymouth ending one saga in Wampanoag history and beginning a new one.

⁷ “History of Seekonk, Mass. Volume I Seacunke, 1500’s to 1645 by John G. Erhardt 1982

The Elderkin Family

In may of 1821, the Reverend Pitman married Marcus Aurelious Elderkin to Elizabeth(Betsy)Slocum and thus began the Elderkin family in the new Seekonk Massachusetts. Betsy was the daughter of Primus and Mary Slocum. She was raised as a descendent Wampanoag. Her mother was publicly recognized as a descendent member of Anawons tribe. Her father was part black and of the other native extractions. They soon had four boys and a girl.

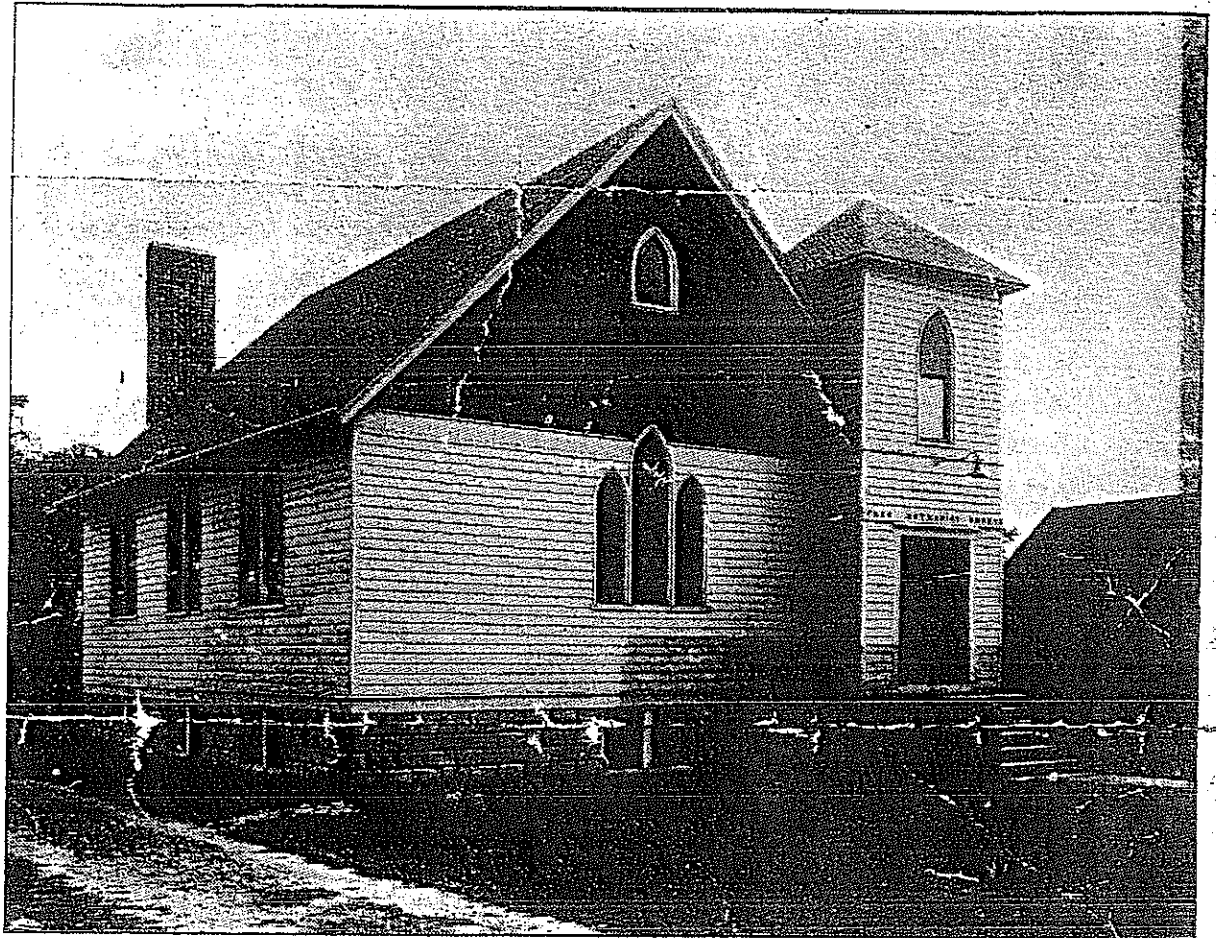
The children brought up knowing of their ancestral past but never being allowed to publicly to practice their beliefs. Betsy and her brother Jeremiah were given their father's land on the north and south sides of Chestnut Street were they raised. Their onclave became know as the family "Homestead". This land was the communal home for all the Elderkin family for over 150 years.

On this land they were born, lived, worked, worshiped and died. It is stated that Christianity dic not come to the "Homestead" until 1921. The first Free Methodist sent missionaries to the unfound country to convert the Indians. In 1925 the Elderkin family built the "Frist Free Methodist Church" at the foot of Chestnut St. This church is still active and populated by the Elderkin family.

October 1, 1996 saw the remnant of Anawons tribe rise from the ashes and publicly say we are here. The Elderkin family untied to say "What was once, is now and shall forever be The Seaconke Wampanoag, do hereby declare in unanimous declaration, our free standing as a tribe in the Wampanoag Federation.

On Febuary 1, 1997 the Wampanoag nation assembled for the first time in 327 years, hosted on the plain by Anawons tribe and gave their acceptance and recognition. Time had come full circle, the strength of their ancestors cried out "Iootash.

Quarter of a Century Celebration
1925 - 1950



The First Free Methodist Church in Seekonk

453 Taunton Avenue

Seekonk, Mass.

A Quarter Century of Community Service

Featuring

SPRING REVIVAL—April 25 to May 7

DISTRICT QUARTERLY MEETING—May 4 to 7

and

A QUARTER OF A CENTURY CELEBRATION—May 7

Sunday Afternoon at 2:30 p.m.

The public is invited to all of these services.

TWENTY-FIFTH ANNIVERSARY

The List of Ministers Who Have Served The Seekonk Free Methodist Church

The Free Methodist Church at Seekonk was organized by Rev. Charles E. Ross, the District Superintendent, who appointed Rev. Fred Van Sickle as first pastor. (See picture on next page).



Present Pastor
REV. LOUIS ALLEN SMITH

- ☆
- 1925-29—Fred A. Van Sickle.
 - 1929-31—D. C. Stanton.
 - 1931-33—A. W. Myer.
 - 1933-36—L. J. Williams.
 - 1936-41—R. C. Smith.
 - 1941-46—H. M. Faulkner.
 - 1946-48—Howard Myer.

1948-—L. A. Smith

HISTORICAL SKETCH

In September 1923, Rev. Charles E. Ross was elected to the superintendency of the Free Methodist Churches in the New England District of the New York Conference, and he moved to Rumford, R. I. in the fall of 1924. Feeling Divinely led, Reverend Ross held meetings among a settlement of Indian and mixed races, and a number were wonderfully converted. "Brother Ross" (as he was lovingly called) organized the First Free Methodist Church, in the spring of 1925. The following is a list of the Charter Members, as organized twenty-five years ago:

Amelia Elderkin
James Elderkin
Ada Elderkin
Alice Lincoln
Mary Nunes
R. E. Tarr
Gertrude Ross

Edna Elderkin
Anna Elderkin
Amelia Lincoln
Lester Peck
Agnes Chaffee
Mary Tarr
Jean Ross

Arthur Elderkin
Leonard Elderkin
Mable Lincoln
Nellie Peck
U.S.G. MacConnell
Isabel MacConnell

The First Stewards

Mary Tarr
Ada Elderkin

Mary Nunes
Lester Peck

Amelia Elderkin
Arthur Elderkin

The First Sunday School Superintendent

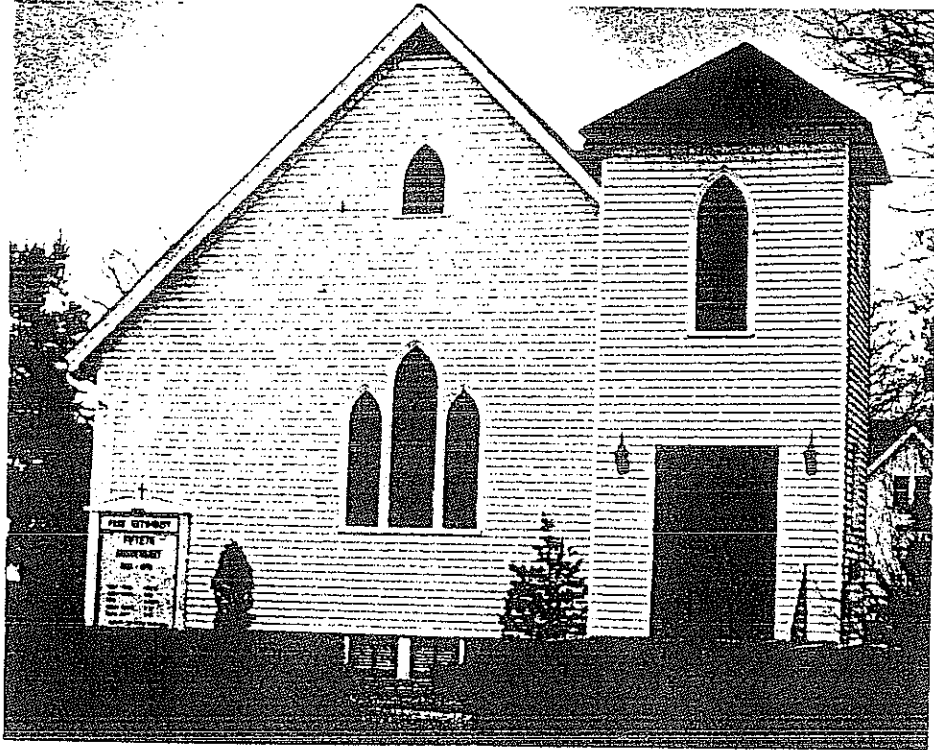
Leonard Elderkin

The First Trustees

U.S.G. MacConnell

R. C. Tarr

James Elderkin



1925 - 1975

50
Anniversary

First Free Methodist Church

453 Taunton Avenue Seekonk, Massachusetts

May 18, 1975

Historical Sketch

To try to find the actual beginning of a church is like trying to find the actual source of a river. Usually several springs or watersheds become the fountainhead of a river. The same truth applies to the beginning of the Seekonk Free Methodist Church. The actual beginning of our church is in Jesus who said, "I will build my church . . ."

A strong influence leading to the establishment of the Seekonk church was the existence of a Free Methodist Church in Providence. The Church in Providence was organized in 1911 by Rev. David Stanton. The church there became small and was left without a pastor from 1920-1924. In 1924 Rev. Charles Ross was appointed District Elder of the New England District. He moved to the Rumford, Rhode Island area and held meetings in the home of one of the Providence Society members U.S.G. McConnell and in his own house. Rev. Stanton, a former pastor of both the Providence and Seekonk societies tells of the establishment of the Seekonk society in these words, "Rev. Ross also went to Seekonk, Massachusetts. God blessed the labors of brother Ross greatly at Seekonk and many very

wicked, hardened sinners were blessedly saved. Naturally this revival led to the transfer of the original Providence class to Seekonk."

For additional insight into the events that took place at Seekonk the following information is needed. Rev. Ross in addition to the holding of services in the homes of the Providence Free Methodists began attending services at a mission in Rumford, Rhode Island. It was at one of these meetings that he became acquainted with Amelia Lincoln (Ringnette) Rev. Ross was invited to visit the Lincoln home. Times of prayer in this home led to the evening that Amelia gave brother Ross a list of her relatives who needed salvation. Sister Ross, wife of Rev. Ross, exclaimed at seeing the list of names, "Why that is enough people to start a church."

A tent meeting was held off of Ledge Road in the Fall of 1924 in which 26 persons bowed at the altar. The tent meeting closed and services began to be held in the yard or in the home of Amelia J. Elderkin. At times 60 or more would be present for these services. At one time 25 or 30 of those attending were seeking the Lord. On or about Feb. 27, 1925 those who had found salvation were united in membership and organized as

the Seekonk, Massachusetts society of the Free Methodist Church. Those persons that had belonged to the Providence society were transferred into the Seekonk society.

In 1925 Rev. Charles Ross purchased land on the Taunton 'Pike' and though he was seriously ill he began drawing plans for a church to be constructed at this site. The Seekonk members though of modest means were determined in prayer, in work and sacrifice to raise up a lighthouse to spread the light of salvation that had been brought to them.

Many of the Seekonk people were of Indian descent. They and other Free Methodists of the New England District began to collect Indian-head nickles and Indian-head pennies to help the new society at Seekonk. The Seekonk members gave what they could and solicited funds in their community. The New England District churches collected funds and with all these contributions the construction of the Seekonk church began. Before the building of the church was completed the end of Rev. Charles Ross's life drew near. Members of the church visited him on his death bed and received his last kind words. His work was done but the fruit of his labor still remains.

At the conference of 1925 Rev. Fred Vansickle was appointed Pastor of the Seekonk church. His work was to take the unfinished building and bring it to a useable state. He also constructed a parsonage. He is to be commended for the labor of the building program and his nurture of the beginning church. His frugal use of the limited means helped keep the property free of debt. The great depression followed those days of beginning. The wisdom of being debt free soon became apparent. The church minutes in the days of depression reflect the shortage of money even to the point of hardship but they also reflect the courage and dedication of Pastors and members to carry on the work of God. Frogs might sing in the unfinished basement but the saints sang "Constantly Abiding" in the pews upstairs.

A succession of ministers followed from those early days to this day. They and their families have been a blessing to the Seekonk Church. Each minister and his family added their part in building the church of God. Each of the ministers has his name recorded elsewhere in this booklet in the roll of ministers. Their memory and their labor is recorded in the hearts and minds of those that they served. Time nor space allows

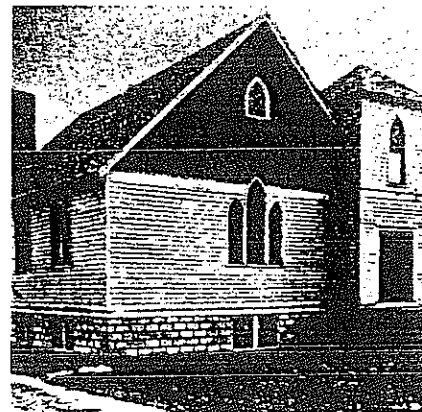
for the recording of each of their efforts but they each served in their time that present age "Their calling to fulfill."

Rev. Harold Faulkner, now a retired minister of the New York Conference, spent 7 years as either Pastor or interim Pastor of the Seekonk Church. It is very fitting that he serve as the speaker of the 50th anniversary service of the church.

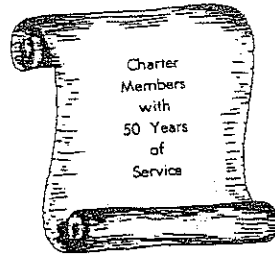
The present Pastor, Rev. Lynn Wiseman, came to serve the Seekonk Church in the Summer of 1971. He would like to make the following comments about the history of the church:

"On the occasion of the 50th anniversary of the Seekonk Church I would focus our attention and commendation on those who are truly responsible for the existence of the Church at Seekonk through the years. The laity is responsible for the on going success of the church. People bearing names such as: Tarr, McConnell, Emory, Whitman, Lane, Bassett, Minor, Armstrong, Lincoln, Chaffee, Stackhouse, Peck, Elderkin, Jennings, Lombard, Bass, Covell, Barrett and many others. Some of these names are lost in the obscurity of the past, some are written in the list of the deceased, some are still written as active servants of the

Lord in this present age. It is these that have made up the church. They have supported the Pastors, have taught the classes, have prayed miracles down from God — miracles such as the obtaining of the new Parsonage, the healing of the sick, the near retirement of indebtedness and the supply of day by day grace. It is to these that have obeyed the leadings of God, who have served and given sacrificially that we give tribute. Without them we would not have had a church for 50 years and we would not have a church today. We must have the same spirit of faithfulness, of service and sacrifice if the church would live on tomorrow."



Seekonk Free Methodist Church
of Yesteryear



ANNIE ELDERKIN



NELLIE ELDERKIN



ADA ELDERKIN



LESTER PECK

The following persons have given
many years of service to the Church

William Peck, Thomas Bass, Rae Bass,
Rev. H. M. Faulkner, Elsie Faulkner, James Peck

*A CEREMONY
OF RECOGNITION
OF THE
SEACONKE WAMPANOAG
TRIBE*



Officiated By: SLOW TURTLE
The Supreme Medicine Man Of
The Wampanoags

Saturday, February 1, 1997
Francis Farm, Rehoboth, MA

*A CEREMONY
OF RECOGNITION
OF THE
SEACONKE WAMPANOAG
TRIBE*



Officiated By: SLOW TURTLE
The Supreme Medicine Man Of
The Wampanoags

Saturday, February 1, 1997
Francis Farm, Rehoboth, MA

ORDER OF CEREMONY

OPENING OF CEREMONY

OPENING PRAYER

READINGS: Preamble - Lois Chaffee
Article I - Sheila Pacheco
Mission & Value Statements - Sharon Perry

INTRODUCTION OF DESCENDANT MEMBERS

CEREMONY: Officiated By Slow Turtle, Supreme Medicine Man

WELCOME GUESTS

READING: Posterity Statement - Michael Markley

MESSAGE: From Chief Willie Green

CLOSING PRAYER: Spiritual Leader - Victor Elderkin Sr.

FELLOWSHIP AND EVENING MEAL WILL FOLLOW
THE CONCLUSION OF CEREMONY.

THE CONSTITUTION OF THE SEACONKE WAMPANOAG

What was once is now, and shall forever be
The Seaconke Wampanoag, do hereby declare in
unanimous declaration, our free standing as a tribe
in the Wampanoag nation.

We, the people seek to serve our interests and
posterity as a people with freedom, liberty, and
justice for all.

We believe as one people in respect for human
dignity and nature. That what was ordained by the
Creator, will and forever shall be.

This Constitution is our written bond that from
this day forward, these words will be a living
testament to our strength and commitment as a
people.

ARTICLE I

NAME, PURPOSE AND TERRITORY

NAME - The name of this tribe shall be "The Seaconke Wampanoag" until otherwise changed or ammended by the membership.

PURPOSE - Our purpose is to rediscover and develope our native heritage. To take this wherever it may lead for the betterment of ourselves and our descendants.

TERRITORY - The territory of the Seaconke Wampanoag is bordered on the east by the "Squannokonk Swamp" containing Annawan Rock. To the south by the Wannamoysett and Naut, commonly called "Sowans" (Swansea and Barrington), to the north by the "Suckatowhasquan" (Norton), on the northwest by Pawtucket (at the Pawtucket-Cumberland line), to the west by the Seaconke River. All lands that fall between we know as the "Seaconke Plain", inclusive of the three original villages owned by Ousamequin, Pawtucket, Watchemocket, and Seaconke and will remain so until the body of the Seaconke Wampanoag so change it.

SEACONKE WAMPANOAG
MONTHLY MEETING
-- FEBRUARY 1997 --

OPENING PRAYER - Victor E. Elderkin, Spiritual Leader

DRUMMER - Seth Markley

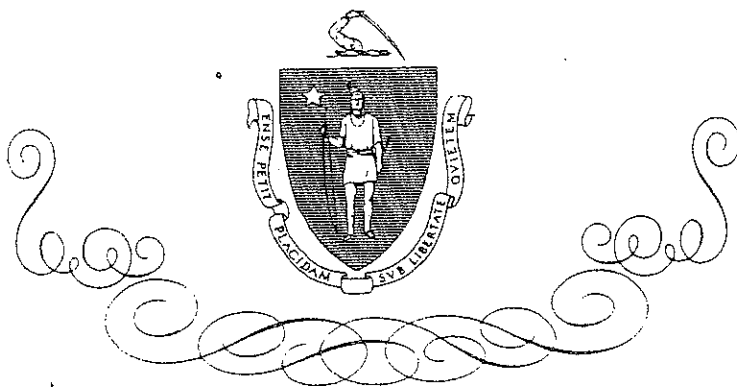
TOPICS OF DISCUSSION

- 1.) Valentines Day Dance
- 2.) Membership Enrollment (Fill Out Papers)
- 3.) Volunteerism
- 4.) Palin's Picture Perfect Studio
5. Coming Events
- 6.) Circle Of Faith - (Talking Stick Rules)
- 7.) Fellowship

*NOTE - THE FOLLOWING PAGES ARE COPIES OF THE
PROCLAMATIONS THE TRIBE RECIEVED FEB. 1, 1997

The Commonwealth of Massachusetts

The House of Representatives



Be it hereby known to all that:
The Massachusetts House of Representatives
offers its sincerest congratulations to:

THE SEACONKE WAMPANOAG TRIBE

in recognition of

YOUR FORMAL RECOGNITION AS A MEMBER TRIBE OF THE WAMPANOAG CONFEDERATION.

The entire membership extends its very best wishes
and expresses the hope for future good fortune
and continued success in all endeavors.

Given this 1st day of FEBRUARY, 1997
at the State House, Boston, Massachusetts

by:

A handwritten signature in cursive script, likely of Thomas M. Finneran.

Thomas M. Finneran

Speaker of the House

Offered by:

A handwritten signature in cursive script, likely of Philip Travis.

State Representative
PHILIP TRAVIS



RECOGNITION OF THE SEACONKE WAMPANOAG TRIBE

To all whom these presents shall come, Greetings:

*Please be advised that the Governor's Executive Director of Indian Affairs,
John Slow Turtle Peters and all Commissioners of Indian Affairs for the State
of Massachusetts have received and internalized The Constitution of the
Seaconke Wampanoag, and*

*Whereas the Seaconke Wampanoag do declare themselves as a free
standing tribe in the Wampanoag Federation, and*

*Whereas the Seaconke Wampanoag constituency is made up of their
Membership, Community, Allies, Friends and Associates with a goal to attain
and maintain the Highest of Values, and*

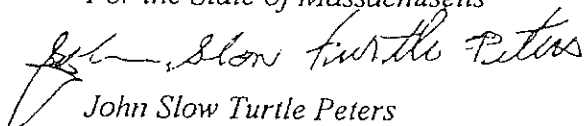
*Whereas the Seaconke Wampanoag indicate a strong desire to do just works
for unselfish reasons for posterity, and*

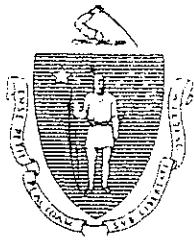
*Whereas the Seaconke Wampanoag have authored a bright mission
statement which boldly states that they are to rediscover and develop their
"Native Heritage" and that they are going "to Reaffirm" that Heritage, now,
for their people and as a continuum for posterity.*

Therefore, in light of all the aforementioned goals and objectives,

*We, the Executive Director of Indian Affairs for the State of Massachusetts and
all Commissioners for Indian Affairs for the State of Massachusetts, do
Recognize the Seaconke Wampanoag People as a Tribe of the Wampanoag
Federation on this date, One February, Nineteen-Hundred and Ninety-Seven.*

*Executive Director of Indian Affairs
For the State of Massachusetts*


John Slow Turtle Peters



The Commonwealth of Massachusetts
Commission on Indian Affairs

John W. McCormack Building
One Ashburton Place - Rm. 1004

Boston, Mass. 02108

Telephone 617-727-6394 / 6966

WILLIAM F. WELD
GOVERNOR

JANE W. GUMBLE
DIRECTOR - DEPT. OF
COMMUNITY DEVELOPMENT

JOHN A. PETERS
EXECUTIVE DIRECTOR

RECOGNITION AND REAFFIRMATION
OF THE SEACONKE WAMPANOAG TRIBE

Greetings:

Please be advised that the Governor's Commissioners on Indian Affairs for the State of Massachusetts have received and internalized The Constitution of the Seaconke Wampanoag, and

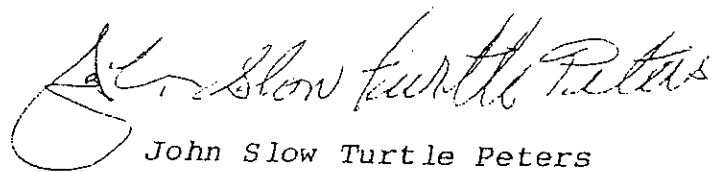
Whereas, the Seaconke Wampanoag do declare themselves as a free standing tribe in the Wampanoag Nation, and

Whereas, the Seaconke Wampanoag constituency is made up of their Membership with a goal to attain and maintain the Highest of Values, and

Whereas, the Seaconke Wampanoag indicate a strong desire to do just works for unselfish reasons for posterity, and

Whereas, the Seaconke Wampanoag have authored a bright mission statement which boldly states that they are to rediscover and develop their "Native Heritage" and that they are going "to Reaffirm" that Heritage, now, for their people and as a continuum for posterity.

Therefore, in light of all the aforementioned goals and objectives, The Commissioners on Indian Affairs for the State of Massachusetts, do Reaffirm their Recognition of the Seaconke Wampanoag People and are here to celebrate the rebirth of their tribe as part of the Wampanoag Nation on this date, One February, Nineteen-Hundred and Ninety-Seven.


John Slow Turtle Peters
Executive Director

PROCLAMATION

WHEREAS: One year ago, twenty one members of the Elderkin family began to conduct "follow your heart" meetings, in search of the roots of their common heritage that was destroyed in 1675 after the King Philip War; and

WHEREAS: This heritage has emerged as the Seaconke Wampanoag Tribe, or keepers of the gate of the land known as the Seaconke Plain; and

WHEREAS: This Tribal recognition will place the Seaconke Wampanoags at a proper level with their brothers and sisters, the Mashpee and Gayhead Tribes, allow them to pursue the reestablishment of their historical destiny and forge a new Wampanoag Federation; and

WHEREAS: Mr. John Peters, Executive Director of the Mass. Commission of Indian Affairs, a most respected member of the Tribal Communities is present to bestow this recognition; now therefore be it

RESOLVED: That as elected representatives of the Town of Rehoboth, the Board of Selectmen join in celebration of this unique event that represents the first restoration of such Tribal recognition in the State, and extend official congratulations on behalf of all citizens of our community on this special day February 1, 1997, to all members of the

SEACONKE WAMPANOAG TRIBE

HEREUNTO: We officially set our hands this twenty seventh day of January, in the Year Nineteen Hundred and Ninety-seven.



Carol A. Gilbert
Carol A. Gilbert, Chairman

Wendy Wolfe Cardarelli
Wendy Wolfe Cardarelli, Clerk

Arthur F. Tobin
Arthur F. Tobin

REHOBOTH BOARD OF SELECTMEN

SEACONKE WAMPANOAG MISSION STATEMENT

The mission of the Seaconke Wampanoag Tribe is to rediscover and develop our Native heritage. To take this wherever this may lead for the betterment of ourselves and our descendants.

We are determined to follow our heart in this quest to seek out our past, reaffirm our present, and develop our future for the greater good of all. Our search for the truth will be unyielding

We hold our ancestors close to our heart and the future of our children in our hands. We are determined to make whole our Native heritage and bring alive that culture that was once cut off from us.

SEACONKE WAMPANOAG VALUE STATEMENT

We will unequivocally use right and just practices in our search for the truth. We will always be above board and open with our constituency. We are determined to make clear all that is asked of us.

We consider our constituency to be: our Membership, our Community, Allies, Friends and Associates. We will seek to do work that benefits all. We will be honest in all things and in all ways.

SEACONKE WAMPANOAG POSTERITY

It is for the future that we all work to create a better place for our selves and our descendants. It will be up to us to do just works for unselfish reasons that will advance this cause. Our common past is what has brought us together and made us what we are. What we do together will shape the lives of our children and their children.

Our hope and faith is that our works will forever benefit our people. That what we do today, will bring a healing to past wounds and be a foundation to build a great house that will take in and comfort all. Our dream is that one day long in the future when a descendant is asked in some far off place where he or she comes from and who he is, he will stand firm and say "I am a Seaconke Wampanoag", and all will know who he is and where he comes from.

Let the creators will be done, let this be a living testament to the will of the founders. That we the "Seaconke Wampanoags" have risen from the ashes. Let the defiant cry of Annawan ring out once more, for the people of Massasoit, for a people who dreamed as all mankind does, for a life of peace and harmony. Let us speak the words that once shook the timber of an enemy and united our people, IOOTASH !!

The Goals Adopted by Founders 1 October, 1996

“The mission of the Seaconke Wampanoag Tribe is to rediscover and develop our native heritage. To take this where ever it may lead for the betterment of ourselves and our descendants”

1. Recognition and Acceptance of Wampanoag people.

Accomplished: 1 February, 1997

2. Cultural Development

- Ability to function and understand the Circle.
- Understand religious faith and cultural principles.
- Develop native drum, regalure, and other tools of the trade.

Progressing: Daily

3. Seaconke Wampanoag, Inc - non profit 501c3 corp.

Accomplished: 1 January, 1997

Black Goose Corporation - for profit corp.

Accomplished: 1 July, 1997

4. “Homestead” Develop a home place for all citizens and members of the tribe that would include:

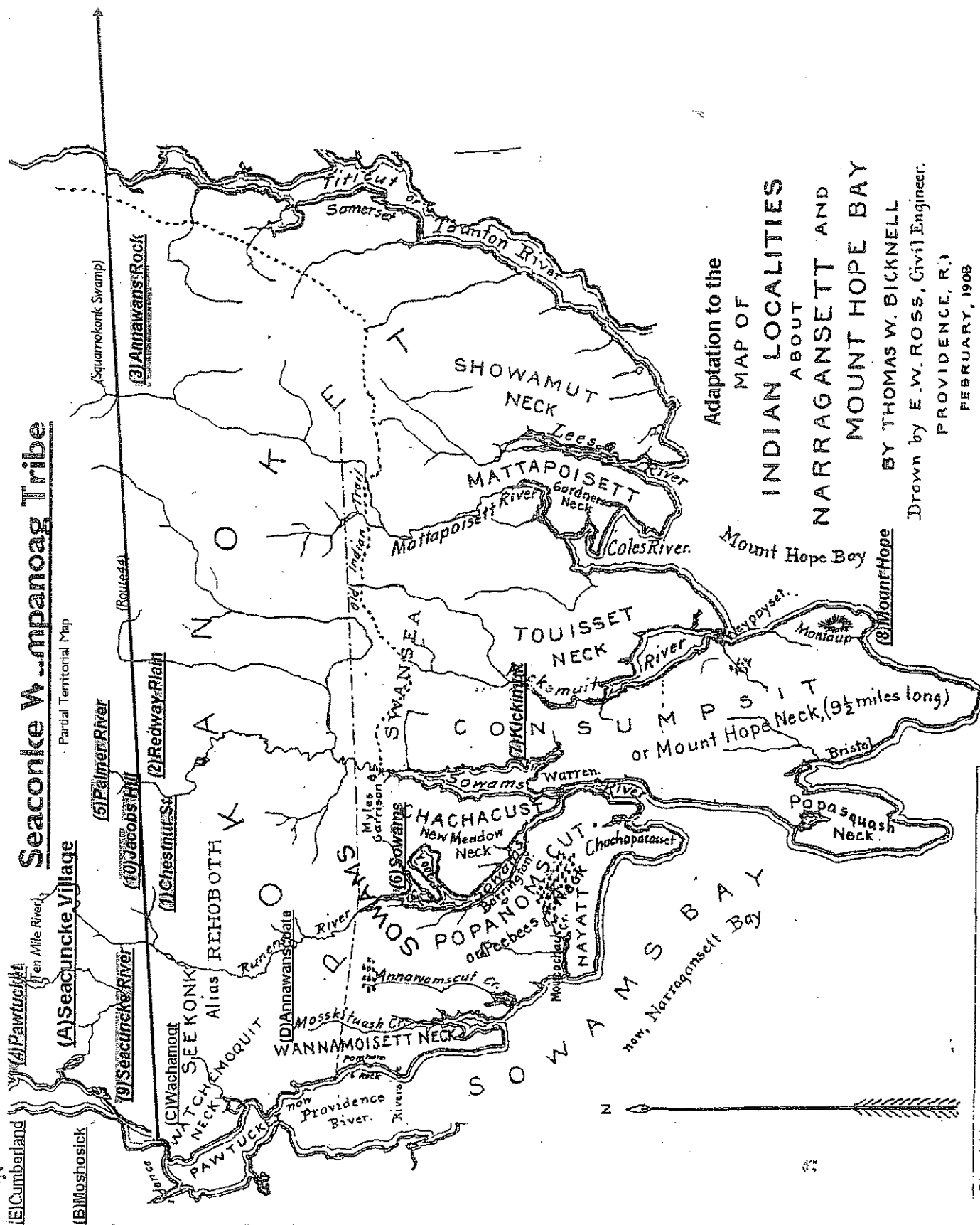
- meeting House.
- Cultural and Education center.
- Fair grounds to conduct outdoor assemblies.

Progressing: Daily

5. Literate - to become literate in the Wampanoag language.

Life Cumberlan

Partial Territorial Map



Adaptation to the
MAP OF
INDIAN LOCALITIES
ABOUT
NARRAGANSETT AND
MOUNT HOPE BAY

BY THOMAS W. BICKNELL
Drawn by E. W. ROSS, Civil Engineer.
PROVIDENCE, R.I.
FEBRUARY, 1908

This map includes that portion of Pennsylvania between the west, Susquehanna River on the west, and the Potomac River on the east, and the Allegheny River on the north, and the Chesapeake Bay on the south. The Allegheny River is shown as a line, and the Potomac River as a line, and the Chesapeake Bay as a line. The map also shows the location of the Allegheny River, the Potomac River, and the Chesapeake Bay. The map is a historical map of the region, showing the boundaries of the Allegheny River, the Potomac River, and the Chesapeake Bay. The map is a historical map of the region, showing the boundaries of the Allegheny River, the Potomac River, and the Chesapeake Bay. The map is a historical map of the region, showing the boundaries of the Allegheny River, the Potomac River, and the Chesapeake Bay.

Adaptation by Michael P. Markley (9/1/2004) solely for the non-profit use of the Seconke Wampanoag Tribe. Additions are numbered, lettered, or in parenthesis. R1. 44 is used to establish present day location, covering old Indian trail

Seaconke Wampanoag Tribe

Key to Partial Territorial Map

Letter Key

(A)Seacuncke Village

- Located near present day Omega pond in East Providence, R.I.
- Given to Roger Williams in 1636, by Massasoit. Tribal citizens moved across Seacuncke River to Moshosick to make room for Reverend Williams.
- Village housed workers during the growing season, who worked in the fields in an about the Plain. (see (4) Pawtucket)
- Village was central location to storage sights in an about present day Seekonk, Ma, and Rumford, R.I.
- Home of Sam Hill foreman the common lands in the later Seacuncke/Rehoboth village. Sam Hill was the first Wampanoag offered citizenship into the Plymouth/ Mass Bay unified colonies.

(B)Moshosick Village

- Located across Seacuncke River from original Seacuncke Village. Near present day "Red Bridge" in Providence, R.I.
- Population of Seacuncke Village moved here in 1636.

(C)Wachemoqt Village

- Located near on ramp to "Washington Bridge" in present day East Providence, R.I.
- A defensive village built on a high point over looking the present day Seekonk and Providence rivers. In the times prior to European occupation the Pokanoket Tribe could see the movements of a potential enemy as they crossed the river. Clear sight could be made all the way to the Pawtucket Falls.
- In 1637/38 tribal citizens moved here when Plymouth colony insisted that Rev. Williams was still not far enough away. Massasoit granted Williams Moshosick, helped move him

across the river.

(D)Annawanscoate/Wannamoissett

- Tribal citizens moved here in 1643 when the settlers of the new Seacuncke/Rehoboth village were deeded the land by Massasoit.
- A fishing/ planting village. The citizens of the tribe begin to make a living working in the homes and on the farms of the citizens of the new colonial village.
- The everyday way of life for the citizens of the Seacuncke Wampanoag Plain begins to change as they have everyday contact, and build dependence on colonist and colonial life.
- 1653 Massasoit deeds lands over to colonists. Wampanoag citizens are moved to the present day Cumberland, R.I.

(E)Cumberland

- With the sale of Sowams, Wannamoissett, tribal citizens are gathered into two deeded locals for impurtuity only to be changed by the Plymouth Court.
- Lands deeded to citizens of local tribes for the benefit of them and there decedents. Consumpsit, (present day Bristol, R.I.) Is other area.

Seaconke Wampanoag Tribe

Partial Territorial Map

Numbered

(1)Chestnut St.

- Ancestral home of the Elderkin clan. Largest clan in the Seaconke Wampanoag Tribe.
- First Free Methodist Church, located at the foot of Chestnut St. On Taunton Ave. (Rt44). Built by the Elderkin clan in 1925. The Methodists sent missionaries to christianize the Elderkin clan and the rest of the "Indian" population in 1925. The Elderkin clan still populate the church.
- In 1981 after the death of elder Peck the Ma. Courts split up and sold off the remaining family land. A few Elderkin families still own property on the Street.

(2)Redway Plain

- Sight of the Seaconke Wampanoag Annual Powwow.
- First colonist born into the new Rehoboth colony born here.
- Settlers homes burned on this sight during the great war of 1675/76

(3)Annawans Rock

- Annawan, Sauk Suit the only known chief of the Seacunke people captured here.
- Annawan brother in law to Massasoit, uncle to Wammsutta, Metacomet, chief council and war chief to the Pokanoket Tribe.
- Metacomet minutes before his death gave Annawan the highest ranking member of Wampanoag Government the historical, and cultural vestiges of

power. For him to go forth and lead and serve the Wampanoag people.

- Elderkin clan held a tribal gathering here each July 4th until 1904.

(4)Pawtucket

- A defensive village set up at a low point in the Seaconke River, where it is likely and enemy may cross
- The Falls - a fish weir set up to catch Salmon and other fish. Present day area around Division St.
- The Plains - A major area for summer crops to be grown, such as corn, squash, and beans. Present day are in an about Newport Ave.

(5)Palmer River

- Major fish weir supplying salmon and other meaty fish
- Many storage sights between the Palmer River and Seacunke River for food.

(6)Sowams

- Home of Osumequin, Massasoit leader of all the Wampanoag People across present-day Southern New England 1607 -1661

(7)Kickimuit

- Home village of Wamsutta, son of Massasoit. Leader of Wampanoag people from 1661 - 1662

(8)Mount Hope

- Home village of Metacomet, son of Massasoit. Leader of Wampanoag people 1662 - 1676
- Leader of Wampanoag people in the

Seaconke Wampanoag Tribe

Key to partial area map

Numbers Key

(9)Seacuncke River

- Source of sustenance.
- Natural boundary between Wampanoag and Narragansett Tribes
- Through way for tribal and international trade.

(10)Jacobs Hill

- Home of Barbara Hill Indian doctress.
- Barbara Hill last known living decedent to Sam Hill, first Wampanoag offered citizenship in the colonies
- Ms. Hill ran a school for native children.
- Home of the Slocum family
- Mary Cleburn and Primus Slocum schooled there by Ms. Hill
- Primus and Mary Slocum give birth to Elizabeth in 1795 who marries Marcus Aurelious Elderkin, the progenitor of the Elderkin clan.