

***Here It Began: 2020 Hindsight or Foresight  
2020 Indigenous History Conference  
Program***

**October 3, 2020 Session I 10:00-12:00**

**Keynote: Here It Began: Introduction to the 2020 Indigenous History Conference (10:00-10:30)**  
Linda Coombs (Aquinnah Wampanoag) [bornagainpatuxet@yahoo.com](mailto:bornagainpatuxet@yahoo.com)

The Opening Keynote will introduce the themes and goals of the Conference and explain the need and relevance of incorporating Indigenous history as a part of American history in order to better understand the present (10:00-12:00)

Speaker: Joyce Rain Anderson (Wampanoag) [joycerain.anderson@bridgew.edu](mailto:joycerain.anderson@bridgew.edu)

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**Speaker 1: Bob Charlebois (Abenaki)**

I will be speaking about the origins of my Abenaki people. This is, without revealing what I will say, something that will disappoint those semi-informed folks who believe we all migrated from Siberia at the end of the last ice age. My presentation will focus on a number of important topics, not the least of which will be the importance of understanding the language of our ancestors. (of) 3 (st)-2 (l)-4.6 2: Nitana Greendeer (

I will discuss the ways in which understanding the language uncovers creation stories and ways of being that have been otherwise lost or not remembered for centuries when Wôpanâak (Wampanoag language) was not spoken.

Through documents written by our own ancestors in Wôpanâak, many of our stories have remained waiting for us to be able to understand them again. Through learning to read and understand the language, we as Wôpanâak people have begun to be able once again to reconnect to our histories as our precolonial ancestors did. Additionally, not all that is uncovered in the documents are stories. Understanding our language also uncovers worldview and understandings that we may not necessarily fully realize without linguistic information. Some practices or knowledge that remains to this day is better understood through understanding Wôpanâak language.

In this way, to connect to this information is to connect to our ancestors and their way of being and worldview more closely, thus better understanding our own creation.

In my section of the panel I will discuss this idea as well as give examples from Wôpanâak documents that show how we can better understand ourselves as Wôpanâak by reading and understanding the documents written by our ancestors.

**Speaker 3: Doug George**

a girl child. In time, the child would have twins. These two were in competition and gave form to the planet and brought about plants, animals, insects and all forms of water life. Ultimately, human beings were formed from the earth in the image of the sky beings. Primary teachings were given to the humans which the Iroquois follow to the present day. The presentation will summarize the Creation Story and its significance to the Iroquois from the beginnings to the present day.

### **30-minute Break**

#### **Panel II: Traditional Life (12:30-2:00)**

**Speaker 1 and Moderator:** Gkisedtanamoogk (Mashpee Wampanoag)

**Speaker 2:** Annawon Weeden (Mashpee Wampanoag/Pequot/Narragansett)

I'm very honored to be amongst this panel of fellow Wampanoag tribal members and advocates. As an indigenous people, many of us are proud to still walk the path of our ancestors while remaining on our ancestral lands. As Masipi people, "Great Water"ah.6 † -9 0 Td(())Tj0.33a.6 (l)8.2 (e.)2s/TT1 (d)1.7 1.6 (dv)10.8 (od)1.7 1

David Weeden (Mashpee Wampanoag) will bring perspectives as a Tribal Historic Preservation Officer

America—a disproportionate focus on warm-weather processes of agriculture and transatlantic shipping and trade—has obscured rich and contested winter histories. Devoting fuller attention to winter reveals the twelve-month schedules and processes of settler colonialism as well as the seasonal dimensions of Native sovereignty. Now, anthropogenic climate change threatens winter's future, and Indigenous activists have defended cold climates as integral to Native futures on this continent.

**Speaker 3:** Darius Coombs (Mashpee Wampanoag)

Darius will address the points of Wampanoag contact with Europeans prior to the settlement of the Pilgrims, with a focus on the impact to Indigenous people. He will the kidnapping and enslavement of Wampanoag and other Native men from the coastal villages and also the devastating plague of 1616 that took up to 90% of the Wampanoag population. He will discuss the impacts of these events at the time of their occurrence, as well as their lasting effect into the present.

**Speaker 4:** jessie little doe baird (Mashpee Wampanoag) **no recording of Jessie's talk**  
The First Reservations; Praying Towns and the Wampanoag Nation Boundaries

This panel discussion will explore the footprint of the Wampanoag Nation at the time of initial sustained contact and the geo-political problems caused by the English formed 'praying towns'.

**tpd**



Indigenous Peoples early histories on Turtle Island have been denied for over a century. Archaeologists denial of Indigenous links to the land prior to 12,000 years ago, has cleaved First People's links to their

joined the search for Wampanoag wampum belts rumoured to be hidden in England; that query inspired a detailed survey of all surviving wampum belts in English museums. In cases like this, restorative research is called for – not just to locate lost objects and recover provenance data – but to also improve relations with living Indigenous communities and enable better understandings of Indigenous continuities that have been, and continue to be, ruptured by colonial and museological intrusions.

**Speaker II:** Paula Peters (Mashpee Wampanoag)

Since his untimely death in August of 1676, the Wampanoag have longed for the return of Metacom's wampum belt believed to contain the iconographic story of his people. The tribal treasure estimated to be about nine inches wide and as much as nine feet long made of thousands of shell beads was sent to England to be gifted to King Charles as a spoil of g C.t21.8 ( P)1.6 (hi)-4.6 (l).9 (g)10.8A.6 ( )10e.9 ()10.9 (g)10.m3lind t.

Indigenous lands. How then, can we imagine decolonial possibilities within structures that were never meant to allow them?



Land and Indigenous Peoples Rights: Mashpee Land and Human Rights Issues

- x Investments in Indigenous Rights and Indigenous Human Rights Defenders
- x UNDRIP Wampum Belt: Cultural Preservation and Wampum Bead Making As Resistance and Legal Education

**Moderator:** Rae Gould (Nipmuc)

**Speaker 1:** Michelle Cook (Navajo)

*Divest Invest, Protect* calls for the implementation of the United Nations Guiding Principles on Business and Human Rights and the United Nations Declaration on the Rights of Indigenous Peoples. Divestment is not a new strategy in the world of social justice movements. From divestment campaigns relating to apartheid to human rights boycott, divest, and sanction movements, divestment is an effective tool used by communities seeking justice and visibility. The experience of Standing Rock displays the bank's key role in perpetuating or mitigating company conduct relating to the enjoyment of indigenous peoples' rights. Understanding the role these global financial institutions play and how to keep them accountable is not only imperative for justice in Indian Country, but the United States, and global civil society. Indian women are challenging the world's largest oil and gas funders. In doing so, they are lifting the veil that obscures the role banks and financial institutions play in protecting and respecting indigenous rights. For far too long indigenous peoples call for justice fell into a void, now the world finally hears their cry. Standing Rock, like Selma, represent and mark moments of societal shifts that will continue to emerge and hopefully inspire the creation and development of more just and accountable economic institutions for all.

education opportunities for 100+ Tribal students – primarily in Mashpee Public Schools. Year-round community and elders language classes also meet online and in communities where WLRP has certified language teachers, including Aquinnah, Boston, Bourne/Plymouth, Mashpee, New Bedford, and Wareham. WLRP also offers professional development opportunities for educators, summer language and culture camps for children, and family immersion camps.

WLRP's founding vision is to restore Wôpanâôk (Wampanoag language) as a principal means of expression for the citizens of the Wampanoag Nation. Our team works to achieve our mission to return language home to Wampanoag Tribal households through partnership programs and memoranda of understanding with our four member Tribes who support our work, leadership, and student community: the Assonet Band of Wampanoag, the Herring Pond Wampanoag Tribe, the Mashpee Wampanoag Tribe, and the Wampanoag Tribe of Gay Head (Aquinnah).

**Speaker 2:** Eleanor Coombs (Mashpee Wampanoag)

I will be talking about the positive impacts of community outreach and the importance of the collaboration of Wampanoag language for tribal students in the public school system.

**Speaker 3:** Camille Madison (Aquinnah Wampanoag)



**Speaker 2:** Jim Taylor (Abenaki, Cherokee)

I am a Quillworker, in the style of the Eastern People of the Western Abenaki. I have been doing

**Speaker 1 and Moderator:** Darius Coombs (Mashpee Wampanoag) (WIP/PP)

Darius will engage the panelists in discussion of the work of their respective organizations as well as present on the work of the Wampanoag Indigenous Program of Plimoth Plantation. Topics of discussion will be the appropriate presentation and issues of representation of New England Indigenous tribal histories and cultures; and the importance and relevance of preserving them.

**Speaker 2:** Loren Spears (Narragansett)

(Tomaquag Museum)

Voicing Truths

Lorén Spears, Narragansett, Executive Director of Tomaquag Museum will share how the museum transformed from a grass-roots, volunteer-run organization to a nationally recognized museum.

Tomaquag Museum, an Institute of Museum and Library Services National Medal winner, is Rhode Island's only Indigenous led museum and the staff educates the public regarding the history of the Narragansett, Niantic and other Indigenous peoples that intersect upon this land. The history, culture, lifeways, arts, sciences are woven through the exhibits, programs, events, and educational resources created to support public knowledge. Through the Indigenous Empowerment Netw9 ( of)-43-(dia (p(m)17.1 (3n fs2591. (e

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collaboration methodologies to build new impactful content to Re-Indigenize history, science, and other disciplines of education.

**Speaker 6:** James Francis (Penobscot)

#### Story of Two-Collars

This presentation tracks the story of two beaded collars in the Penobscot Community. Through these rich narratives, we will look at the role of museums in American and how policies have caused cultural erosion within Native American Communities. This presentation also explore how new pathways for museum can bridge the gap of rifted relationships with the communities whose cultural heritage items they possess. Through digital repatriation, tribal communities can receive images and metadata of cultural heritage items. Reconnecting items that have been stripped from their communities is a true homecoming of these items and the first step in understanding the loss within a community.

Using the Penobscot Nation as an example we will explore, why this work is important in our community, what tools we have employed to ensure we have a collective tribal voice, and how we have begun the work of digital repatriation using tools such as Local Contexts' Traditional Knowledge Labels, and Mukurtu CMS.

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### **Session VIII: November 21 (10:00-1:30)**

#### **I. Writing Ourselves into Existence: Authors' Roundtable (10:00-11:30)**

##### New England Native Authors and Literature

This roundtable features some of the most prestigious authors represented in the book *Dawnland Voices: An Anthology of Indigenous Writing from New England* (U of Nebraska P, 2014). At nearly 700 pages, the book and its sister website, dawnlandvoices.org, have reaffirmed what Indigenous people in the Northeast have always known: that they have vibrant, written literary traditions dating back at least to the seventeenth century. Our guests will discuss their own wide-ranging work, from poetry to history to speculative fiction and screenplays; consider how that work fits within their specific, continuous tribal literary histories; and explore other topics including the role of literature in Indigenous language revitalization.

**Moderator:** Siobhan Senier

Dawnland Voices

This roundtable features some of the most prestigious authors represented in the book *Dawnland Voices: An Anthology of Indigenous Writing from New England* (U of Nebraska P, 2014). At nearly 700 pages, the book and its sister website, dawnlandvoices.org, have reaffirmed what Indigenous people in the Northeast have always known: that they have vibrant, written literary traditions dating back at least to the seventeenth century. Our guests will discuss their own wide-ranging work, fromop-9 (oi)-eoililde

Language and poetry

**Speaker 3** John Christian Hopkins (Penobscot)

Native journalism

**Speaker 4** Cheryl Savageau (Abenaki)

Poetry, memoir

**Speaker 5** Linda Coombs (Aquinnah Wampanoag)

*Massachusetts Chronicles* and the importance of being visible

### **30-minute Break**

## **II From Traditional Knowledge to Colonial Oversight to Indigenous Integration: Educator's**

**Roundtable (12:00-1:30)**

Indian Education in New England

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professional development workshops, and curriculum materials purchases, our Numukayhsunônak program has provided MPS teachers, students, and administrators with more than a dozen Native-authored books across K-12 reading levels, and incorporated Native-produced films and teacher guides into the school libraries. For the 2020-2021 school year WLRP and MPS co-authored a schoolwide Land Acknowledgement Statement to recognize and honor the many generations of Wôpanâak people who have lived and been sustained in this territory for more than 10,000 years. Numukayhsunônak launched Year 3 of its five-year project plan on October 1, 2020.

**Speaker 4:** Alyssa Mt. Pleasant (Tuscarora)

Drawing on her work with colleagues in New England, Mt. Pleasant will discuss important ongoing connections among and between campus- and community-based scholars who supported the 2012 Native American and Indigenous Studies Association conference held at Mohegan Sun. Related to this, she will draw on a recent publication about materials and methods in NAIS to discuss ongoing opportunities for grounded cooperation and collaboration.

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**Session IX: November 22 (10:00-12:30)**

**Closing Plenary Sessions:**

**Justice for the Land (10:00-11:00)**

Robin Wall Kimmerer (Potawatomi)

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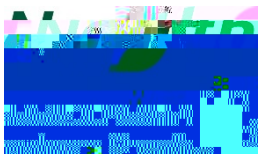
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**Ending and Continuing Thoughts (12:15-12:30)**

Linda Coombs and Joyce Rain Anderson

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