

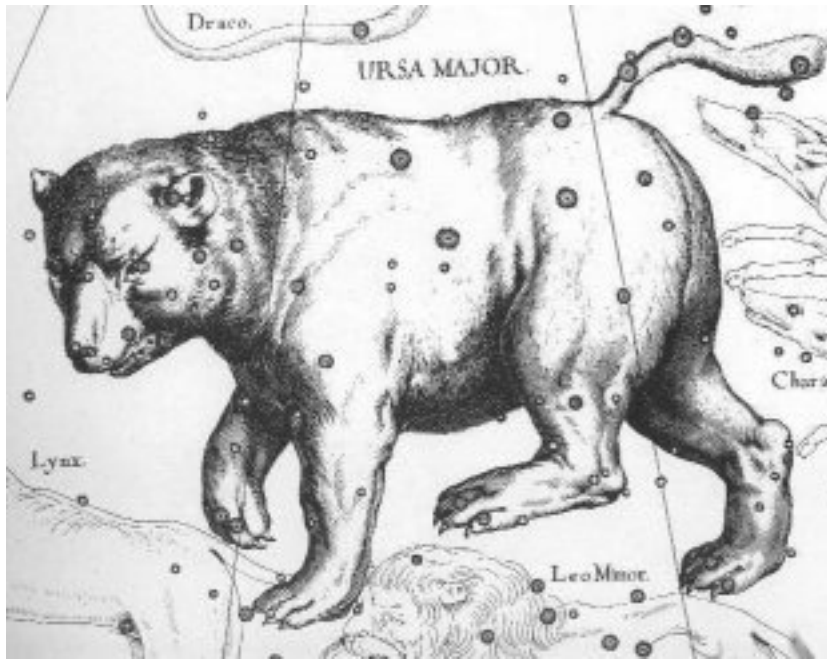
## Seeking Native American Spirituality: Read This First!

3. Claiming to be American Indian shamans , talking about tarot cards and Wiccan/pagan things, or talking about crystals and New Age things. I've got nothing against shamanism, paganism, or the New Age, but a cow is not a horse: none of these things are traditionally Native American. [Shamanism](#) is an indigenous Siberian mystic tradition, [Wicca](#) is a religion based on ancient European traditions, [Tarot readings](#) are an Indo-European divination method, and the [New Age](#) is a syncretic belief system invented, as its name suggests, in the modern era. None of them have anything to do with authentic Indian traditions, and anyone who thinks they do is likely to be wrong about anything else he claims about Native American religions as well. Wiccans and New Agers don't have any more knowledge about actual American Indian beliefs than you do. <http://www.native-languages.org/religion.htm>

# The Myths of Ursa Major, The Great Bear

The following text is taken directly from the AAVSO Hands-On-Astrophysics teaching manual.

## The Bear



The constellation Ursa Major depicted as the Great Bear

Seven stars form the Big Dipper, the well-known asterism in Ursa Major, which is among the oldest recognized patterns in the sky. It is a prominent pattern of bright stars and is circumpolar for mid-northern to polar latitudes in the Northern Hemisphere. Interestingly, although the pattern represents a variety of objects to many cultures - a plow, wagon, coffin, skunk, camel, shark, canoe, bushel, sickle, even a hog's jaw - stories about this constellation may date back to the Ice Age when ancient people could cross over the Bering Strait to North America. At that time, cultures in both Siberia and Alaska shared a common heritage. It is even thought possible that the constellation actually got its name 50, 000 years ago when a Paleolithic bear cult existed.

A recurring theme that runs through mythology is the kinship of bears and humans. Bears can lumber along on all fours, or stand up on their hind feet and gesture with their front paws. Ursa Major, in its travels throughout the heavens, constantly changes from quadrupedal to bipedal positions, seeming to run along on all fours nearest the horizon and then rising to its hind feet to begin the ascent back into the sky. There have been many fairy tales and

fantasies written about people taking the form of bears. In some cultures bears are regarded as gods.

### **The Hunt**

The Micmac Indians of Nova Scotia and the Iroquois Indians along the St. Lawrence seaway share one story about the Big Bear. In this story, the quadrangle of the dipper represents a bear that is pursued by seven hunters; the three closest hunters are the handle of the dipper. As autumn approaches, the four farthest hunters dip below the horizon and abandon the hunt, leaving the closest three hunters to chase the bear. The hunters are all named after birds. The closest hunter to the bear is named Robin, the second closest is Chickadee, and the third is Moose Bird. Chickadee is carrying the pot in which the bear will be cooked. The second star in the handle is actually two stars [the famous double star system] called Mizar and Alcor which represent Chickadee and the pot. In autumn, as the bear attempts to stand up on two legs, Robin wounds the bear with an arrow. The wounded bear sprays blood on Robin, who shakes himself and in the process colors the leaves of the forest red; some blood stains Robin and he is henceforth called Robin Redbreast. The bear is eaten, and the skeleton remains traveling through the sky on its back during winter. During the following spring a new bear leaves the den and the eternal hunt resumes once more.

### **The Roman Myth**



Juno and Jove[Jupiter] National Museum, Palermo Photo by Brogi

A Roman myth involves both bears, Ursa Major and Ursa Minor. A beautiful maiden, Callisto, hunting in the forest, grew tired and laid down to rest. The god Jupiter noticed her and was smitten with her beauty. Jupiter's wife, Juno, became extremely jealous of Callisto. Some time later, Juno discovered that Callisto had given birth to a son and decided that Jupiter must have

been the father. To punish her, Juno changed Callisto into a bear so she would no longer be beautiful. Callisto's son, called Arcas, was adopted and grew up to be a hunter, while Callisto continued to live in the forest. One day Callisto saw Arcas and was so overjoyed at seeing her son that she rushed up to him, forgetting she was a bear. Arcas thought he was being attacked and shot an arrow at Callisto. Jupiter saw the arrow and stopped it from hitting Callisto. To save Callisto and her son from further damage from Juno, Jupiter changed Arcas into a bear also, grabbed them both by their tails, and swung them both into the heavens so they could live peacefully among the stars. The strength of the throw caused the short stubby tails of the bears to become elongated. Juno was even angrier with Jupiter and managed to exact still more revenge on poor Callisto and Arcas. She went to the gods of the sea and forbade them to let the two bears wade in their water or streams on their long and endless journey around the pole star.

Addison, in his translation of Ovid's *Metamorphoses*, writes that Jupiter-  
*...snatched them through the air In whirlwinds up to heaven and fix'd them there;*

*Where the new constellations nightly rise, And add a lustre to the northern skies.*

Homer in the following lines thus alludes to the perpetual punishment meted out to Callisto and Arcas:

*Arctos, sole star that never bathes in th' ocean wave.*

The bear now sets except in high latitudes, but in Homer's day and long before, these stars did not sink below the horizon or drop into the seas.

### **The Arab Myth**

An Arab myth associates this asterism with a funeral. The quadrangle represents a coffin and the three handle stars are people following the coffin and mourning. The middle star (really the two stars Mizar and Alcor) represents the daughter and son of al-Naash, the man in the coffin, who has been murdered by al-Jadi, the pole star. Other cultures, too, relate funeral processions to the Big Dipper.

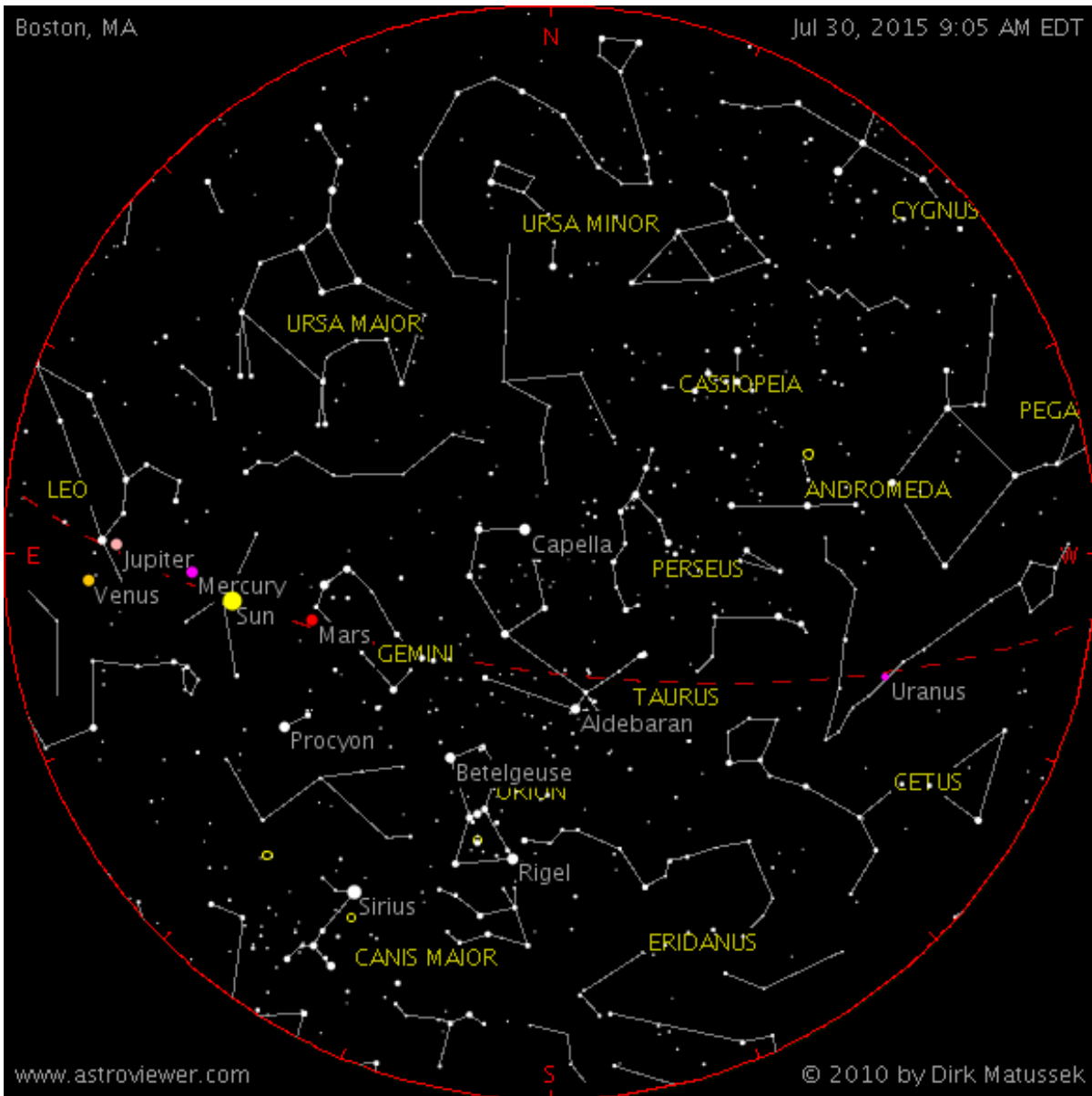
[Click here to return to the Variable Star of the Season Page for Z Ursae Majoris](#)

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### **Keywords:**

- [big dipper UMa ursa major](#)  
<http://www.aavso.org/myths-uma>



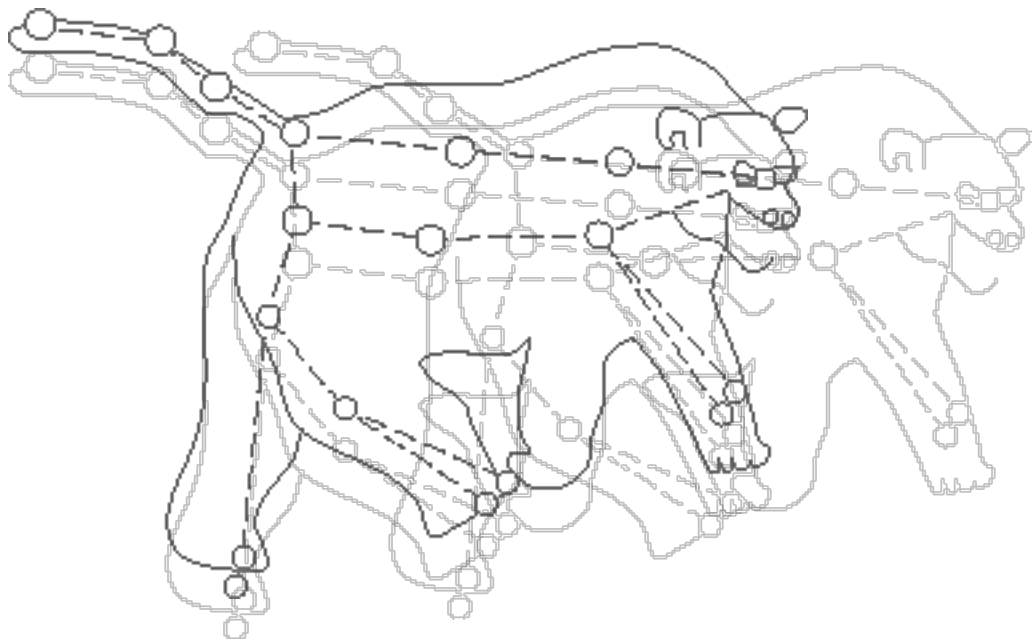
<http://www.astroviewer.com/current-night-sky.php?lon=-71.02&lat=42.34&city=Boston%2C+MA&tz=EST>

# The Great Bear Constellation Ursa Major

## *Description*

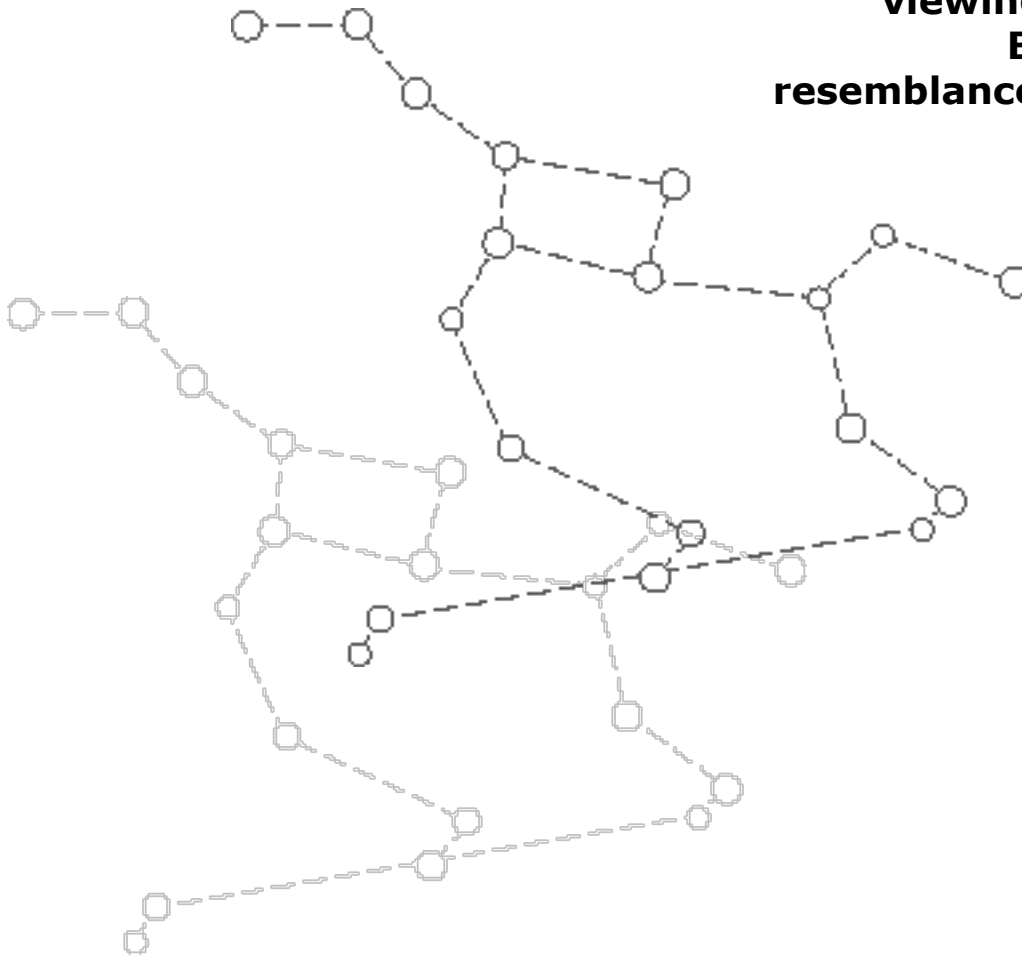
In Latin Ursa Major means “greater she-bear.” In Greek Arktos is the word for bear, hence the name Arctic, which means bearish and describes the far northern parts of the earth where the Great Bear constellation dominates the heavens even more than in the northern hemisphere. A very large constellation, Ursa Major is best known for its famous asterism or star grouping, the Big Dipper.

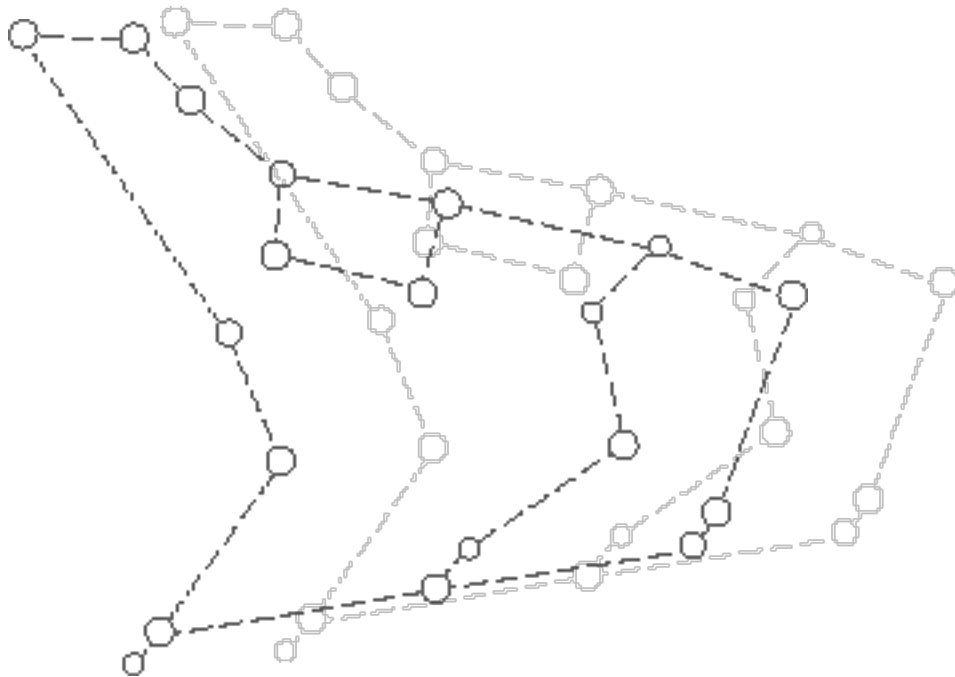
Here are three different depictions of Ursa Major:



**The ancient way of viewing the Great Bear places the Big Dipper in the rump and the tail of the bear. The tail is unusually long for a bear ... see the Myth!**

**The old way of viewing the Great Bear has no resemblance to a bear!**





**The new way of viewing the Great Bear places the bowl of the dipper on the Bear's shoulder like a saddle and the tip of the handle forms the Bear's nose.**

### ***Location in the Night Sky***

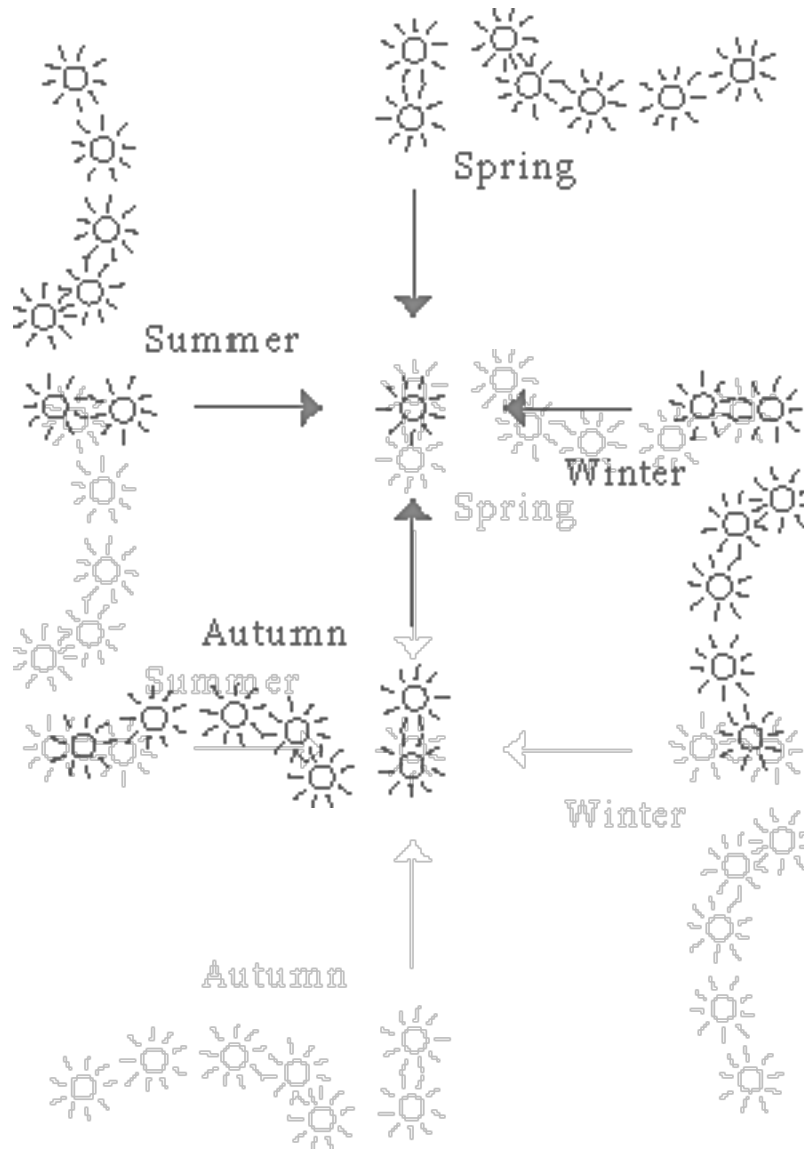
Ursa Major is highest in the sky in the spring and lowest in the autumn, when, according to Indian legends, the Bear is looking for a place to lie down for its winter hibernation. This constellation is a circumpolar constellation, which means it travels closely around the North Star; it is always above the horizon never rising or setting; it can be seen any time of the year, high or low in the sky.

The following graphic shows the position of the Big Dipper in the early evening each season. In the spring the bowl is high above and inverted, pouring water upon the new flowers. In summer the bowl looks as if it is ready to scoop up some cool water with its handle above and its bowl below. In autumn the bowl is right-



side-up, ready to catch the falling leaves. In winter the handle points down like an icicle.

The pointer stars in the bowl of the Big Dipper point to Polaris, our current North Star. The distance to Polaris appears to be six times the distance between the pointer stars.



To find the Great Bear in the Spring night sky, look high overhead and locate the Dipper first, then the three pairs of stars which

form the Bear's paws ... this works for the ancient or new way of viewing the Great Bear. The bowl of the Dipper is inverted as if pouring the contents of fresh water down upon an awakening earth. The paws of the Bear are up high, as if walking in the heavens.

## **The Little Bear Constellation Ursa Minor, the Little Dipper**

### ***Description***

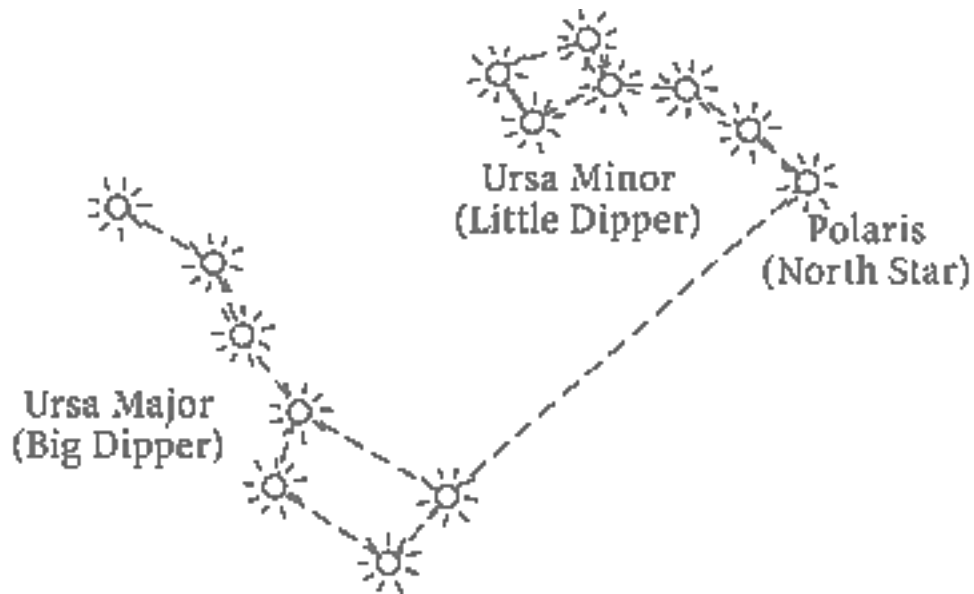
Ursa Minor means little bear in Latin, but this circumpolar constellation resembles a dipper more than a bear and is therefore commonly called the Little Dipper. It is much less conspicuous than the Big Dipper, but it contains the most important navigational star in our sky, Polaris, the Pole or North Star. From our perspective Polaris appears to remain in the same location, while all the other stars seem to rotate around it, as if it is the center of the universe. Since you will always see Polaris in the same northern location, whenever you look at it and extend your arms out to the side, the front of your body is facing north, and south is behind you; your extended right arm points east and your extended left arm points west. Give it a try! When you experience this, you can understand why the North Star has been of great navigational value down through the ages.

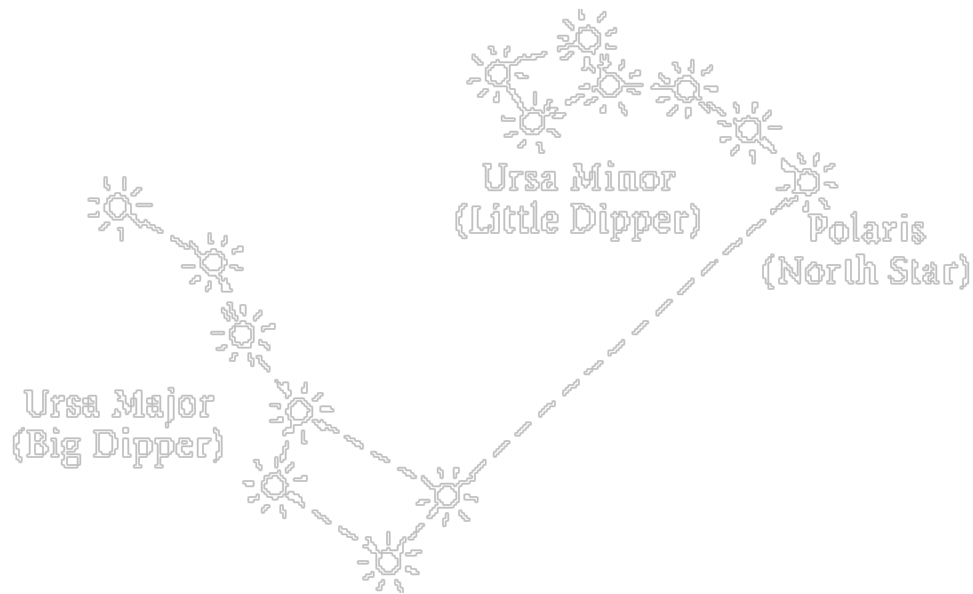
The celestial North Pole is the point where the imaginary polar axis of the earth would touch the sky, if it were extended. Polaris, for all practical purposes, is this celestial North Pole, being only one degree off this point. It is not the brightest of stars, nor was it or will it always be the star closest to the pole. Because of the earth's wobble the celestial pole shifts as the centuries go by, and different stars become pole stars at different times.

Most of the Little Dipper's stars are faint. Only the two at the end of the bowl are fairly bright. They are called Guardians of the Pole as they march around the pole like sentries. The brighter one of the pair, seen at the upper end of the bowl, was the Pole Star in the time of Plato, about 400 BCE.

### ***Location in the Night Sky***

Polaris can be found by following a line formed by the pointer stars in the bowl of the Big Dipper. Extend this line 6x the distance between the two pointer stars, and you will see the North Star. There are no bright stars in between to cause any confusion. Polaris is the tip of the Little Dipper handle.





## **The Myth ~ The Great Bear and the Little Bear**

To the ancient Greeks, Ursa Major represented Callisto, a follower of Artemis, virgin huntress and goddess of the crescent moon. Zeus, king of the gods, fell in love with Callisto and she gave birth to his child named Arcas. Some say Hera, wife of Zeus and queen of the gods, became intensely jealous and changed Callisto into a bear left to roam the forest. One day Arcas came upon the bear. Callisto stood on her hind legs to welcome her son. Thinking himself attacked, Arcas readied his bow. Zeus, who saw what was about to happen, turned Arcas into a small bear. Grabbing both bears by their tails, Zeus hurled them into the safety of the sky, where they still roam close together as Ursa Major and Ursa Minor. This action might explain why the ancient view of the Great Bear has an unusually long tail.

### ***Variations of the Myth***

Some say Hera had the last laugh, she moved the bears into a part of the sky near the celestial pole. There they would never set

below the horizon, never resting, remaining the eternal victims of Zeus' wandering eye.

Another legend says Zeus seduced Callisto by taking on the form of Artemis to deceive her. Artemis demanded the strictest chastity from the maidens who followed her hunting through the mountains. In order to save Callisto and Arcas from the wrath of the virgin goddess, Zeus transformed Callisto into the Great Bear and set her in the stars with Arcas, their child, beside her.

Still others say it was the rage of Hera or Artemis which cursed Callisto, who then turned into a bear pursued by her own hounds. Only later was she placed as the Great Bear among the stars.

Some say Arcas grew up to become king of Arcadia and brought agriculture to that wild and rugged country, for which he was immortalized among the stars as Bootes, inventor of the "Wagon," which is the other name for the constellation of the Great Bear.

A more ancient belief behind the story of Callisto is that the Great Bear is really Artemis herself, and that Callisto is another name for Artemis. Artemis is the ancient queen of the stars and the ruler of the Arctic Pole. The she-bear is her symbol. She is the "Sounding One" and the "Lady of the Wild Mountains" giving off a "brilliant blaze" as she hunts. She is the queen of the inviolate meadow far from the haunts of men. She is the queen of the crescent moon, moonlight being her actual presence, and she is believed to cause wild animals and trees to dance.

Later the English linked the constellation to both the Bear and Wagon. They saw it as the wagon of King Arthur, whose Round Table is reflected in the constellations circling the Pole, and whose name comes from the Celtic word for "bear." Legend has it that Arthur is sleeping in a cave with his knights beside him, and will return one day to save his country in its hour of need. The seven most important stars of the Bear-Wagon (the Big Dipper) are also known as the Seven Sleepers of Epheus, who lie dreaming in a mountain cave waiting for the resurrection. These Seven

Sleepers, unlike Arthur, are said to have awoken after 200 years and gone down to the local town for provisions, after which they went to sleep once more.

In ancient China the seven stars of the Big Dipper were associated with the celestial palace of the Lord On High, the Star God of Longevity, the heavenly mountain, the paradise of the immortals. The star Sirius, the Heavenly Wolf, guarded this celestial palace. Today Sirius, which shares the space motion Ursa Major, is regarded as an outlying member of it!

The Great Bear throughout the ages has been linked to the gods and goddesses to royalty and immortality. Open to this constellation in the springtime and receive its heavenly blessings! The paws of the Great Bear are up high, as if walking in the heavens, and the bowl of its Big Dipper is inverted as if pouring heavenly contents upon an awakening earth. Look up, be blessed and graced!

From

- *Stars for Lincoln, Doctors, and Dogs* by James Benbow Bullock (Gourmet Guides, San Francisco, 1981), includes last two images on this page
- *The Lost Zodiac* by Catherine Tennant (Bulfinch Press, Boston, 1995)
- *Burnham's Celestial Handbook, Vol. 3* by Robert Burnham, Jr. (Dover Publications, New York 1978)
- *The Stars: A New Way to See Them* by H.A. Rey (Houghton Mifflin Co., Boston, 1980), includes top three images on this page

<http://www.souledout.org/nightsky/ursamandm/ursamajorandminor.html>

Moon July 2015

[http://www.calendar-12.com/moon\\_calendar/2015/july](http://www.calendar-12.com/moon_calendar/2015/july)

# TOWN OF NORFOLK MA

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Open Printer-Friendly Subject

## Norfolk Indians

Close Printer-Friendly Subject /INCLUDE BODY

### NORFOLK INDIANS

The Norfolk area has long been thought to have been home to a large population of Indians during its history. Locals have for years dug for Indian artifacts such as points (arrowheads) and other remnants indicative of early Indian activity in the area. Several residents have extensive collections and although amateur digging of artifacts is strongly discouraged due to the non-scientific methods used and the absence of recovery record data the fact that these finds exist and have in the past been relatively easy to obtain lend credence to the stories of Indian settlements and hunting/fishing activities around the Charles River and other wetland areas. Recent archeological excavations in Norfolk have confirmed all of the above with the finding of points, flakes and other artifacts including radiocarbon dating of charcoal from campfires showing human activity at least as far back as 4,000 years ago in Norfolk. Information regarding this little known and less documented aspect of our history is truly one of the most important historical assets of our town to be preserved for generations to come.

This page will provide some general information relative to the Eastern Woodland Indians both pre-contact and post contact with the European settlers. Especially in regards to their relevance to Eastern Massachusetts and Norfolk's history.

### SETTING THE STAGE

#### ICE AGE - Glaciation in North America

The last Ice Age ended in North America about 10,000 years ago. During the most recent period of North American glaciation referred to as the Wisconsin glaciation - 70,000 to 10,000 years ago, ice sheets extended to approx. 45 degrees north latitude. This is the theoretical midpoint between the Equator and the North Pole. This line of latitude passes through the states of Maine, New Hampshire and New York. It makes up the border between the state of Vermont, and Quebec. The cities of Ottawa, Montreal, St. Paul and Millinocket, ME are on this parallel. The 45 degree latitude is an approximation as to the ends of glacial sheets in some areas it went lower than this as it did here in Norfolk, MA as we are at 42 degrees north latitude. We were covered by ice sheets between 1 and 1.5 miles thick.

Sometime after 23,000 years ago, the glacier reached its maximum advance, a position marked approximately by the islands of Nantucket and Martha's Vineyard. Within a few thousand years or possibly less, the ice sheet started to recede rapidly and by 18,000 years ago, it had retreated away from Cape Cod and into the Gulf of Maine. 15,000 years ago, the ice had left the

Gulf of Maine and all of southern New England. As of 12,600 years ago the edge of the ice sheet had retreated much further northward near the present day Canadian border.

The Wisconsin glaciation left widespread changes in the North American landscape. The Great Lakes and the Finger Lakes of NY were carved by ice deepening old valleys. Other rivers were dammed and diverted to new channels, such as the Niagara, which formed a dramatic waterfall and gorge, when the water flow encountered a limestone escarpment. Long Island was formed from glacial till and large lobes of the great ice sheets were responsible for the location and overall shape of Cape Cod and the islands.

## PALEO INDIANS

The term Paleo-Indians refers to the ancient peoples of America who were present at the end of the last Ice Age. The prefix "paleo" comes from the Greek palaios meaning ancient and refers to the Upper Paleolithic time period, the third and last subdivision of the Paleolithic or Old Stone Age very broadly dating to between 40,000 and 10,000 years ago.

Some Paleo-Indians, referred to as Clovis people in North American archaeological literature, were believed to be the first people to have inhabited a large number of areas in the Americas. According to the land bridge theory most of us are familiar with from school, between 12,000 and 32,000 years ago adventurous Asian explorers first crossed an icy land bridge that is now covered by the waters of the Bering Strait. The Paleo-Indians migrated from eastern Siberia into present day Alaska. This theoretical land bridge (Beringia), that connected eastern Siberia with present-day Alaska, came into existence as the sea levels lowered as the glaciers tied up enormous amounts of water and exposed more land.

Recently however there is doubt as to whether the crossers of the land bridge were the first inhabitants of the continent as a whole. Significant new discoveries indicate that there may have been several, perhaps many, other pre-Clovis Paleo-Indian cultures in the Americas. Evidence suggestive of earlier human occupation in South America has generated an alternative theory that the first Paleo-Indians, or at least some groups of them, may have come from the Pacific Islands or mainland Asia by boat and thus didn't need to wait for the glacial expansion that exposed the Siberian land bridge.

Paleo-Indians are believed to have been nomadic hunter-gatherers whose following of animal migrations dictated where they camped. As the glaciers that covered much of today's Canada and the northern US receded in the warming climate, tundra foliage became the main plant growth and food supply for many of the animals. Paleo-Indians primarily hunted mastodons and mammoths, as well as prehistoric bear, bison, and caribou, all large animals which were able to live on the tundra. The Indians as well probably foraged for edible plants on the tundra. The Paleo-Indians are known to have hunted with both fluted stone-pointed wooden lancing spears and shorter spears that they would throw using an atlatl, a tool that aided spear throwing. It consisted of a shaft with a handle on one end and a spur or cup on the other, against which the base of the spear rested. An atlatl could readily cast a well made spear to ranges greater than 100 meters. Paleo-Indians probably traveled in relatively small groups of approximately 20 to 50 members of an extended family but archaeological evidence of particular kinds of fluted-stone uncovered far from their native locations, suggest that trade occurred between these disperse groups. This early period of human occupation in the Americas, which covered the earliest Pleistocene period was formerly called the Lithic stage, the name is derived from the first appearance of stone tools. The term Lithic stage use has now been replaced by the more specific nomenclature Paleo-Indian.



## PALEO INDIANS in New England

The earliest settlers to arrive in the New England area appeared about 12,000 years ago - based on radiocarbon dating. Prior to that perhaps as early as 16,000 years ago, early nomads had probably explored the area in the warmer months, leaving seasonally with the first indications of snow fall. The first inhabitants to take up residence in New England probably entered the area by trailing large game, such a caribou, musk ox and giant beaver, perhaps even mastodons and mammoths, as well, in the post glacial period. As trees, grasses and diverse vegetation gradually replaced the tundra and the larger animals left the area, cultivation of foodstuffs became a more dependable food supply than the pursuit of the vanishing big game.

## ARCHAIC INDIANS

Archaic stage Indians of the Americas are believed to be direct descendants of Paleo-Indians.

ARCHAIC PERIOD 8000 BC to 1000 BC  
EARLY ARCHAIC 8000 BC to 6000 BC  
MIDDLE ARCHAIC 6000 BC to 3000 BC  
LATE ARCHAIC 3000 BC to 1000 BC

The Archaic period was the second period of human occupation in the Americas, from around 8000 BC to 1000 BC although as its ending date is defined by the adoption of sedentary farming, this date varies significantly across the Americas. The Archaic stage is characterized by subsistence economies supported through the exploitation of nuts, seeds and shellfish. The term "Archaic" in American archeological literature was first used to describe the cultural material, primarily lithic, chipped stone tools. Today, archeologists use the term to describe a temporal and cultural period, differentiated from the earlier Paleo-Indian period and more recent periods on the basis of stylistic differences in stone point types, the appearance of other artifacts, and changes in economic orientation.

### Early Archaic (8000 BC to 6000 BC)

The Early Archaic time period is associated with the final glacial retreat on the North American continent. It is defined on the basis of chipped stone projectile point technology and styles. It is the introduction of new point types that differentiates the Early Archaic period from the preceding Late Paleo-Indian sub period and also represents the ongoing regional specialization first apparent in the Late Paleo-Indian. Excavations at Early Archaic sites near permanent water sources or along rivers have produced corner, basal, and some side-notched points.

Early Archaic culture appears to consist of a residentially stable hunting and gathering band society that seasonally occupied base camps along major water courses and used lithic and food resources within individual stream drainages. The diversity of the lithic tools included knives, perforators, drills, choppers, flake knives and scrapers, gouges, and hammerstones. Additional finds at Early Archaic sites sometimes consist of bone points, atlatl hooks, barbed points, fish hooks, and pins; shell adzes; wooden stakes and canoes; and cloth and woven bags. Like the Late Paleo-Indian sub period, it was presumed that the Early Archaic culture consisted of small mobile bands exploiting defined territories, but the increase in the number of

sites and the recovery of nonlocal cherts\* tend to support the thesis of an increase in population which resulted in larger numbers of bands that traded resources with each other.

\* chert - Chert, like flint, obsidian, and chalcedony, as well as some rhyolites, felsites, quartzites, was often

used as a source material for stone tools. It fractures in a Hertzian cone when struck with sufficient force.

The partial cones produced during lithic reduction are called flakes. Later it was discovered that when chert

stone is struck against steel, sparks result, making it an excellent tool for starting fires.

Both flint and chert

were used in various types of fire-starting tools, such as tinderboxes. Chert was also used as flints for

flintlock firearms, in which the flint or chert strikes a metal plate producing a spark that ignites a small reservoir

containing black powder, discharging the firearm.

The Indians of Mexico, Central America and Western South America first began serious cultivation 8,000 to 9,000 years ago growing maize and beans - this new agriculture gradually spread throughout the continents, although it took several thousand more years for the agricultural practices to become well established with our local New England tribes. Seventeen of today's top 72 vegetables originated in the America's, as well as many fruits, nuts, seeds and medicinal plants. New England contributed significantly to the early pharmacopoeia by introducing witch hazel, slippery elm and sassafras among others.

#### Middle Archaic period (6000 BC to 3000 BC)

The Middle Archaic period is marked by a further intensification of regionalization of cultures. A variety of new chipped stone points and a series of ground stone tools and implements first appear in this period. These tools are used mainly for plant food processing. The Middle Archaic appears to involve a very generalized resource use strategy, including the hunting of a variety of animals and the gathering of wild plants, such as nuts, fruits, berries, and seeds. This period demonstrated the first occurrence of shellfish collecting within river valleys and along the seacoast. Finds at Indian base camps have been storage pits, remains of house floors, and prepared burials, all indications of increased sedentism. There was also another moderate increase in the amount of trade in nonlocal chert materials probably due to a continued growth in the Indian population during this period. Trade networks that focused on specialized resources developed when people began to live in sedentary base camps.

#### Late Archaic period (3000 BC to 1000 BC)

The Late Archaic period consisted of continued regional specialization using generalized subsistence technology to efficiently utilize the locally available plant and animal resources, for example, freshwater mussels. Rivers provided the basis for an expanded diet that included seed crops and native and tropical cultigens, suggesting that the Indians were experimenting with horticulture. Some Late Archaic cultures developed sedentary settlements based on the utilization of saltwater oyster beds. Some others developed large permanent towns with satellite communities. These were linked by the trade of exotic nonlocal lithic raw materials as well as in the production and trade of finished goods made from these materials. The treatment of burials, some containing some of these exotic trade materials, may indicate the beginnings of a

hierarchy of individuals whose sole responsibility was to establish and maintain these trade networks. At the end of the Late Archaic, plain and decorated ceramics appeared during a change known as the container revolution. The appearance of this new technology defines the transitional period between the Archaic hunting and gathering societies and the emergence of more settled Woodland period villages and communities, where existence depended on a combination of horticulture and hunting and gathering. Finally, the Archaic saw the beginning of the southeastern US mound-building tradition that would further evolve in the succeeding Woodland and Mississippian periods.

## ARCHAIC INDIANS in New England

In eastern North America, the landscape of pine forest, swamps and lakes in the Archaic provided a diet of hickory nuts, freshwater mussels and gourds to supplement hunting. The use of gourds as fishnet floats may have led to their planting and cultivation. Simple cultivation may have begun as early as 6000 BC independently of advances occurring further south. The first earthworks start to appear as well as shell middens. Some sites indicate a kind of seasonal sedentism focusing on the cultivation of food sources along with river fish and game, hunted with the assistance of some of the earliest domesticated dogs. Seeds rather than maize was the main cultivated food source during the Middle and Late Archaic period in eastern North America. Selective breeding of sunflower, sumpweed and chenopod plants produced larger seeds which would have been unable to create without the human assistance.

## WOODLAND INDIANS

The Woodland Periods follow the Late Archaic period.

WOODLAND PERIOD 1000 BC to 1 AD  
EARLY WOODLAND 1000 BC to 1 AD  
MIDDLE WOODLAND 1 AD to 500 AD  
LATE WOODLAND 500 AD to 1000 AD

MISSISSIPPIAN CULTURE 900 AD - 1500 AD  
(ending with European contact)

## PRE CONTACT

At the time of the arrival of the French and English most of the local Indian tribes had been well settled in the New England for at least the preceding 1,000 years however there were also probably a few scattered tribes that had arrived in the area more recently.

We will never know the exact number of Indians in New England just prior to the first European contact with the French and English however it is clear that they local population was well organized into villages - in excess of 325, connected by hundreds of well trodden pathways and worn deep by footsteps over hundreds of years of use. Amazingly an Indian messenger could travel a hundred miles in clear passage in a single day if the need presented itself. The current best guess of the Indian population of the New England area at the time of contact is estimated to be about 75,000 individuals - with approx 15,000 located in Maine and very few in Vermont.

The remaining 60,000 or so populated the lands of the other four states of today's Massachusetts, New Hampshire, Rhode Island and Connecticut.

Local tribes were governed by a single leader, the sachem, while the individual villages were overseen by the sachem's local subordinates known as sagamores. Early Europeans noted that the New England Indians had cleared huge tracts of land for use in extensive cultivation - many areas in excess of 500 acres were located throughout the populated tribal areas. Here the Indians grew a variety of crops such as corn, tobacco, squash, Jerusalem artichokes, strawberries, cherries, mulberries, peas, beans and grapes. The shoreline of Plymouth that greeted the Pilgrims in 1620 was almost entirely cleared by the Indians, except for a few scattered trees. Native dwellings with their accompanying gardens had surrounded the harbor area.

Likewise the areas of today's Boston, Beacon Hill, Chelsea and Wollaston had been cleared of trees by the Indians. An extensive treeless plain stretched throughout Quincy and was known as the Massachusetts Fields. As early as 1524 an Italian adventurer, Giovanni de Verrazano cruised the New England coast and reported that he found the country "as pleasant as it is possible to conceive" with "open plains as much as 20 or 30 leagues (48 - 75 miles) in length, entirely free from trees" and so fertile "that whatever is sown there will yield an excellent crop".

#### ALGONQUIN INDIANS in the PRE-COLONIAL PERIOD

Algonquian Indians are one of the most populous and widespread North American Native groups, with tribes originally numbering in the hundreds, and hundreds of thousands of individual I identified with various Algonquian peoples. This grouping consists of those Indians that spoke Algonquian languages.

Before European contact, most Algonquians lived by hunting and fishing, although quite a few supplemented their diet by cultivating corn, beans, squash and among the Ojibwe/Chippewa wild rice.

The Algonquians of New England, who spoke eastern Algonquian, practiced a seasonal economy. The basic social unit was the village of a few hundred people related by a kinship structure. Villages were temporary and mobile. They moved to locations of greatest natural food supply, often breaking into smaller units or recombining as the circumstances required. This custom resulted in a certain degree of cross-tribal mobility, especially in troubled times.

In warm weather, villages were constructed of light wigwams for portability. In the winter more solid long houses were built, in which more than one clan could reside. Food supplies were cached in more permanent, semi-subterranean buildings.

In the spring, when the fish were spawning, the natives left their winter camps to build light villages at coastal locations and waterfalls. In March they caught smelt in nets and weirs, moving about in birchbark canoes. In April they netted alewife, sturgeon and salmon. In May they caught cod with hook and line in the ocean, and trout, smelt, striped bass and flounder in the estuaries and streams. They put out to sea and hunted whales, porpoises, walrus and seals. The women and children gathered scallops, mussels, clams and crabs.

In April through October, they hunted migratory birds and their eggs: Canada geese, brants, mourning doves and others. In July and August they gathered strawberries, raspberries, blueberries and nuts. In September they split into small groups and moved up the streams to the forest. There they hunted beaver, caribou, moose and white-tailed deer.

In December when the snows began they recombined in winter camps in sheltered locations, where they built or reconstructed long houses. February and March were lean times. They relied on cached food, especially in southern New England. Northerners had a policy of going hungry for several days at a time. The northerners were food gatherers only. It is hypothesized that this policy kept the population down according to Liebig's law. Liebig's Law for these purposes postulates that the growth of a biological population may not be limited by the total amount of resources available throughout the year, but by the minimum amount of resources available to that population at the time of year of greatest scarcity. That is, the growth of a population might depend not on how much food is available in summer, but on how much food is available in winter.

The southern Algonquians of New England relied predominantly on slash-and-burn agriculture. Some have argued this is probably due to a Norse influence based on names used that seem to be derived from the Old Norse. Fields were cleared by burning for one or two years of cultivation, after which the village moved to another location. This habit is the reason why the English found much of the region cleared and ready for planting. The native corn (maize), of which they planted various kinds, beans and squash improved the diet to such a degree that the southerners reached a density of 287 persons per square hundred miles, as opposed to 41 in the north.

Even with this mobile form of crop rotation, southern villages were necessarily less mobile than northern. The natives continued their seasonal occupation but tended to move into fixed villages near their lands. Society made the adjustment partially by developing a sex-oriented division of labor. The women farmed and the men fished and hunted.

By the year 1600, the Indian population of New England had reached an estimated 70,000-100,000.

## COLONIAL PERIOD

At the time of the first European settlements in North America, Algonquian tribes occupied what is now New England, New Jersey, southeastern New York, New Brunswick, Nova Scotia, all of Canada east of the Rocky Mountains, Minnesota, Wisconsin, Michigan, Illinois, Indiana, and were occasionally present in Kentucky. They were most concentrated in the New England region. The homeland of the Algonquian peoples is not known. At the time of the European arrival, the Iroquois federation was regularly at war with their Algonquian neighbors, forcing them to settle in regions unoccupied by the Iroquois.

For about two centuries, Algonquians provided the main obstacles to the spread of Euro-American settlers, who concluded hundreds of peace treaties with them. Metacomb, Cornstalk, Tecumseh and Pontiac were all leaders who belonged to Algonquian nations.

## ALGONQUIN TRIBES

Algonquian tribes of the New England area include Mohegan, Pequot, Narragansett, Wampanoag, Massachusetts, Nipmuck, Pennacook, and Passamaquoddy. The Abenaki tribe is located in Maine and eastern Quebec. These tribes practiced some agriculture. The Maliseet of Maine, Quebec and New Brunswick, and the Micmac tribes of the Canadian Maritime provinces lived primarily on fishing. Further north are the Betsiamites, Atikamekw, Algonquin and Montagnais/Naskapi (Innu). The Beothuk people of Newfoundland are also believed to have been Algonquians, but they disappeared in the early 19th century and few records of them remain. In the west, Ojibwe/Chippewa, Ottawa, Potawatomi, and a variety of Cree groups lived in Minnesota, Wisconsin, Upper Michigan, Western Ontario and the Canadian Prairies. The Arapaho, Blackfoot and Cheyenne are also indigenous to the Great Plains. In the Midwest lived the Shawnee, Illiniwek, Kickapoo, Menominee, Miami, and Sac and Fox, many of whom have since been displaced over great distances through Indian Removal. In the mid- and south-Atlantic are the traditional homes of the Powhatan, Lumbee, Nanticoke, Lenape, Munsee and Mahican peoples.

## WAMPANOAG

The Wampanoag, Wôpanâak in their language, are a Native American people, who in 1600 lived in southeastern Massachusetts and Rhode Island, in an area also encompassing Martha's Vineyard, Nantucket and Elizabeth Island. Their population numbered about 12,000.

Wampanoag leaders included Tisquantum/Squanto, Samoset, Metacomet/King Philip, and Massasoit. Modern Thanksgiving traditions are based on the Wampanoag's interaction with the Pilgrims.

John Smith named the Wampanoag Pakanoket in 1616, after their chief's village, which was located near present-day Bristol. This name was used frequently in early records and reports. The name currently used by ethnologists means "Eastern People". The word Wapanoos was first seen on Adrian Block's 1614 map and was probably a description of all tribes living in the Wampanoag's general area. Other synonyms include "Wapenock, Massasoit" and "Philips Indians".

### WAMPANOAG GROUPS and their LOCATIONS

Gay Head or Aquinnah - western point of Martha's Vineyard

Nantucket - Nantucket Island

Nauset - Cape Cod

Mashpee - Cape Cod

Patuxet - eastern Massachusetts, on Plymouth Bay

Pokanoket - eastern Massachusetts, near present-day Bristol

Pocasset - present day Massachusetts and or present day Rhode Island and approximately 50 more groups

### Culture

The Wampanoag were semi-sedentary, with seasonal movements between fixed sites. Corn (maize), beans and squash were the staples of their diet, supplemented by fish and game. More specifically, each community had authority over a well-defined territory from which the people derived their livelihood through a seasonal round of fishing, planting, harvesting and hunting.

Because southern New England was thickly populated at the time, hunting grounds had strictly defined boundaries, and were passed on from father to son.

The Wampanoag way of life fostered a harmonious relationship between the people and their natural environment, both physical and spiritual. Also, they respected the traditions and the elders of their nation. 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. The women were trained from youth to work diligently in the fields and around the family wetu.

A "wetu" was the round or oval Wampanoag wigwam. To build them, several posts were placed in the ground, then bent in over a fire and bound together at the top. They were covered on the outside by grass or bark and had an exit hole for smoke at the highest point. A summer house like this was designed so that it could be easily dismantled and moved in just a few hours.

The Wampanoag were organized into a confederation, where a head sachem presided over a number of other sachem. The English often referred to the sachem as king, a misleading concept, because the position of a sachem was in no way like that of a king and allowed only restricted authority and few privileges. It was traditional, that if there was a lack of appropriate male candidates, a woman could become a sachem.

## WAMPANOAG LANGUAGE

Wampanoag spoke Wôpanâôtk, a dialect of the Massachusetts Algonquian language. The name Wampanoag means 'people of first light' or 'people of the dawn'. They are also called Massasoit or Philip's Indians. In the early historic records they were very commonly referred to as Pokanoket (Poncauket).

[http://virtualnorfolk.org/public\\_documents/norfolkma\\_historical/Indians?  
textPage=1](http://virtualnorfolk.org/public_documents/norfolkma_historical/Indians?textPage=1)

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## **The Lost History of the Little People: Their Spiritually Advanced ...**

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These little people call themselves Or'ang asli—meaning "original people"—the name Or'ang ("people"<sup>11</sup>) taken also by related groups, such as the Orang Selitar, Orang Darat, Orang Laut, Orang Bukit, Orang Kuba, Orang Rimba, and Orang Sabun.



Fig. 1.6. "Sang or Sa'ang (Panic), stars. The small shining that sendeth forth the twinkle. Anga (Algonquin), the far-off worlds.<sup>20</sup> The Sumerian ideogram for "deity" was a star, bint-ang = star/Malay; hy'ang = stars/Vedic, India; orang = light/Fonece (forerunner of phoenician, see Language Tree fig. 4.1. ); jong = pole star/Batek, yope'ang = sacred star/Algonquin.

The earliest meaning of *ong* and *ang* is, simply, "light from above," and by extension, it came to represent Intelligence or People of Light, in touch with angelic beings, their ancestors, their teachers—who are called Orang Hidap, "the Immortals." Malaysia is chock full of Ang/ Ong-named places and tribes.<sup>11</sup> So much that contains guruwari (the seed of life) is found in ang words in Malaysian languages:<sup>51</sup> Ang-lah, a thunder god; Klang, hawk god; *angin*, wind, life-soul; *wong*, child; *tukang*, craftsman; *tangkal*, talisman; *menang*, lightning; *moyang*, a smith or ancestor (who was a smith).

Now here's the crux of it: Orang asli gives us a linguistic clue to Negrito origins—"people of mixed light." The combination of or'ang, "human beings with spiritual light," plus *asli* (var. *asuri* var. *asu*), "original," i.e., aborigine; of the Earth only, *without* the light of heaven—*asu man*.

**ASU MAN**

In India, the Vedic word *asu* (later changed to "Adam" in Persian) meant "without spirit" or "earth-born" (aboriginal). This is seen also in Hebrew, where *adam* means "red earth," and in *meshe'adam*, the Azerbaijani Yeti or Bigfoot, the most animal-like version of man. In Akkadian, *adami* meant "red clay," the material from which the first man was legendarily fashioned. This

In 1882 Charles G. Leland, journalist, essayist and folklorist, began collecting legends from the northern Algonquin Indians. He published his findings in 1884, prefacing the stories with the statement that the old people said the tales were once sung and that many of them were poems.

Leland's book ended with a poem that is as beautiful and insightful, at least for me, as any piece of literature I have ever known.

Here it is.

*THE SONG OF THE STARS*

*We are the stars which sing,*

*We sing with our light;*

*We are the birds of fire,*

*We fly over the sky.*

*Our light is a voice.*

*We make a road for spirits,*

*For the spirits to pass over.*

*Among us are three hunters*

*Who chase a bear;*

*There never was a time*

*When they were not hunting.*

*We look down on the mountains.*

*This is the Song of the Stars.*

The poem reminds us of the concept that the Milky Way as the road for spirits traveling to the next world. This Algonquin idea is common to many other North Americans, and it is found across the waters in Scandinavian lands.

<http://www.clarkfoundation.org/astro-utah/vondel/songofstars.html>

