Activity Pages

Wherever you see this symbol, there’s an activity to do
The Mayflower Trail, Pilgrim Stories and Activities

The Mayflower Trail - Babworth, Scrooby, Austerfield, Sturton-le-Steeple, Gainsborough Old Hall, Great North Road, visiting a church, investigate local history and heritage.

The Flight from England

- Activity Notes
- Background to the Play
- Character Outlines
- Outline of the Play
- Follow Up Idea

The Separatists, leaders, followers, supporters, group identity and beliefs, local sites, faith, discrimination, intolerance, human rights and local history, understanding differing viewpoints, discussion, role play, dramatic writing and presentation.

All Aboard the Mayflower - William Butten’s story, moving on, another viewpoint, reasons for leaving Leiden, ‘The Speedwell’ and ‘Mayflower’, crew, food and conditions on board, a dangerous voyage, ordeals and events, John Howland, Dorothy Bradford, faith, beliefs, coping with suffering.

Map of Cape Cod Bay and Plymouth – places in New England, trace the story of the landing of the Mayflower and the Pilgrims’ search for a location for their colony.

The Mayflower Compact - rules and responsibilities, democracy, community, create a set of rules, school linking, the US Constitution, dealing with conflict.

First Encounter - William Bradford and his history ‘Of Plimoth Plantation’. ‘First Encounter’ and ‘First Contact’, Squanto’s Story, interview Squanto about his life and living with the Pilgrims. John Carver and the treaty with the Native People, school linking, exchange ideas about discrimination, racism, fear, communication, cultures and religions meeting, resolving conflict, tolerance, and building cooperation and trust.

Thanksgiving – Mary Brewster tells the story of the first harvest feast and ‘Thanksgiving’, the ordeals and suffering they had endured since landing in America the year before. Have a Thanksgiving celebration, write poems of thanks, dress as Pilgrims and Wampanoag, cook Thanksgiving food, play games the Pilgrims and Native People played, make corn husk dolls, school linking, exchange history, traditions, festivals, stories and legends, learn Native words.

Where Are They Now? – descendants of the Pilgrims/Native People and their legacy – American constitution, human rights, school linking, using websites, the ‘Pilgrim Pledge’.

Glossary of Pilgrim & Native Words - vocabulary, alphabetical order.
The Mayflower Trail

'These people became two distinct bodies or churches, and in regard of distance of place did congregate severally; for they were of sundry towns and villages, some in Nottinghamshire, some of Lincolnshire, and some of Yorkshire where they border nearest together.'

(from William Bradford’s ‘Of Plimoth Plantation’)

An excellent leaflet ‘Welcome to Pilgrim Country’, is available from www.pilgrimfathersorigins.com or local Tourist Information Centres
Places on the Mayflower Trail

Babworth

Because of its location on the original Great North Road that ran from London to Scotland, Babworth has always witnessed history in the making. It was because of the proximity of this road that spies could quickly carry news of the Separatists' activities to London or York. Babworth Hall, near the church, was established by the time the Domesday Book was written.

The road was diverted in 1756 to pass closer to the town of Retford, but sections of the original road can still be seen in Babworth. Two coaching Inns, serving the travellers on the road are now houses, Rushey (Inn) Cottages and a little further away, near Gamston Airfield, Jockey House, where Dick Turpin is said to have hidden when the law was after him. The nearby Jockey Stone, which states that it is 142½ miles to London also gives the distance to Worksop Manor. The Great North Road passed through Sherwood Forest and was lonely and dangerous to travellers. In 1285, King John decreed that all trees and bushes for two hundred feet either side of such roads, should be removed in order to stop highwaymen from hiding and ambushing travellers.

Richard Clyfton preached here in All Saints Church and lived in the nearby Rectory. William Bradford and William Brewster's family, along with many others from nearby villages, travelled down a path called the 'Pilgrims' Way' to hear him preach. The path, found between the wall and the extension to the churchyard, can still be walked, with one or two diversions where a canal and railway have been built. There was a church here even earlier than the building's official date of 1290. The church has a Norman tower, but much of it was re-built and extended in the 15th century. The heavy oak doors, grotesque stone faces and many other features of the church would have been familiar to the Separatists.

All Saints church contains many items relating to the Pilgrims, including the 16th century chalice (around 1569) and paten (1593), found in a vault under the church during renovation works in 1950. They were probably buried for protection during the Civil War, as armies would have passed through Babworth regularly, some even being billeted in churches. These two items of church silver were being used at the time Shakespeare was writing his plays and would have been known to, and used by some of the Pilgrims.

All Saints Church, Babworth
A 1603 copy of the 1560 Geneva Bible in the church is nicknamed ‘The Breeches Bible’, as the translation, made by exiled English scholars, explains that Adam and Eve covered themselves with breeches when they discovered their nakedness in the Garden of Eden. The Bible was a breakthrough for the congregations of churches at the time, as it was printed in easy to read Roman type, smaller and more manageable than the Great Bible and divided into chapters and verses. If any copy of this Bible had been found by the authorities, it would have been burnt, and those in possession of it probably imprisoned or even executed.

A painting of the Pilgrims hangs on the wall of the church, this was painted in 1980-84, by an inmate of nearby Ranby Prison. Another prisoner made the detailed model of the Mayflower from over 50,000 matchsticks.

The font cover is made from the same 150 year-old oak as the Mayflower II, which was built in 1955 and sailed to Plymouth, USA in 1957. The Edmund Jessup memorial window commemorates the former Rector who established the church’s connection with the USA, and depicts the Mayflower at sea.

Scrooby

This village also lies on the Great North Road, which passes by St Wilfrid’s Church.

The earliest surviving fragment of the church is a 13th century carved capital in Early English style. The tower dates from the late 14th/early 15th century and the south aisle from the 16th century.

There is a reproduction of a 15th century Bishop’s chair, 14th century carved pews (The ‘Brewster’ pews) and a pinfold outside the church, used for rounding up any stray livestock in the village.

From the mid 10th century, the Archbishop of York was the main landholder in the village, and owned the Manor House, a medieval Archbishop’s palace. William Brewster was baptised in the church of St Wilfrid around 1566 and became ‘Master of the Postes’ here, as his father had done before him. He lived in the Manor House (which unfortunately has no public access) and held meetings there for the Separatists after Richard Clyfton was deprived of his living at Babworth.

Scrooby Manor House
**Austerfield**

William Bradford was born here, to a local yeoman family and baptised in March 1589 in the font of St Helena’s Church, a Norman church founded in 1080. The church contains Norman arches, pillars and ancient carvings, a ‘Sheila-na-gig’, on one of the pillars, is one of only 16 such fertility or warning carvings recorded in England.

A stone ‘dragon’ figure in the tympanum over the door is thought to be of much earlier Saxon date (8th century).

A stained glass window from 1992 depicts William Bradford and the Mayflower voyage. As a young boy of 12 years, William Bradford walked the 12 miles from Austerfield to Babworth to hear Richard Clyfton preach. 'The William Bradford House', (Austerfield Manor) thought to be his home, can be found in the village, a few hundred yards along the road to Thorne. William Butten, servant of Samuel Fuller, also came from Austerfield, which is on the Great North Road, the Roman Ermine Street.

**Sturton-le-Steeple**

Birthplace of John Smyth, the founder of the Separatist church at Gainsborough, and of John Robinson and his wife, (who was one of the White family, some of whom sailed on the Mayflower.) The church of St Peter and St Paul contains a picture of the Mayflower on the north wall of the nave.

**Gainsborough Old Hall**

The Hall was built in 1460-80 by Sir Thomas Burgh, as a symbol of his weath and status. The Burgh family lived here until 1596, when the Old Hall was sold to the Hickmans. The Hickman family were Separatist sympathisers and who allowed their meetings to be held here from 1603. It is one of the best preserved examples of a timber-framed medieval manor house in the UK, with a Great Hall, vast kitchen with a lantern roof, brick built tower with a view over the town, solar, gallery, bedchambers and sixteen garderobes (latrines). John Wesley also preached here in 1784 and 1789.
When visiting a church, remember it is a special, holy place to Christians and you should behave in a quiet and respectful way.

- Look for styles of architecture, Saxon, Norman, Medieval, Tudor and more recent re-building and restorations.
- Learn the names of parts of the building and decide which are the oldest.
- Look for the signs and symbols of Christianity in carvings, memorials, windows etc. How are symbolic ways used to define God in a Christian church and how does the layout of the building define what happens there?
- Compare older churches with modern ones. How does what happens in each affect the design of the building and the artefacts used there?
- Look for different styles and ages of carvings, patterns, foliage, symbols, faces, figures, etc in churches. Sketch what you see and find out about any legends or stories connected with them.

As you travel round the Mayflower Trail, look for street names, shop and inn signs, or anything else that commemorates the local heritage of the Pilgrim Fathers. Make lists of all you find, sketch or photograph and plot them on a map of the area. What different reasons do people have for naming things in this way?

Follow the route of the original Great North Road on a map, (Ordnance Survey Landranger 111 or 120 are useful). How has this ancient route been followed by more recent roads in Pilgrim Country, where does it now take a different route and why do you think that is?

Visit Gainsborough Old Hall and imagine what it was like when the ‘Saints’ met here. Stand in the Great Hall and find the ‘squint’ where Rose Hickman watched and listened. Go to the Pilgrim Fathers’ exhibition room. Make notes from the displays to help in your research about the Separatists and their story.

Use the internet to find out more about the places you have visited on the Mayflower Trail. Make a class presentation about the heritage of ‘Pilgrim Country’.
The Flight from England

‘...there was no hope of continuance there, by a joint consent they resolved to go into the Low Countries, where they heard was freedom of religion for all men...’
(from William Bradford's ‘Of Plimoth Plantation’)

Activity Notes

The Pilgrims' escape from England was fraught with danger, a dramatic story of faith, subterfuge and betrayal. One way we can really understand how these events unfolded and the devastating effects they had on the lives of those involved, is to re-enact the story and put ourselves in their shoes. This can be done in a variety of ways, including:

1. Using the ‘frozen picture’ technique, where a significant moment is frozen in time, as in a photograph. Everyone imagines what their character was feeling or doing at that moment, and how to portray that emotion or action in their expression and body language. The ‘action’ is then frozen as the shutter closes. Real photographs taken at the time, will enable the story to be told as a ‘storyboard’, as illustrations for a book, or a presentation using ICT.

2. Developing the information in the following pages into a dramatic presentation. The outlines provided here, together with a little more research, will allow each character to be brought to life by the performers, who tell the story through improvised dialogue.

3. Writing a play for performance, using all the information on the following pages and further research. Dialogue can be developed to tell the story, and this can be performed through a range of media:

- by actors, with or without scenery and costumes
- in mime
- as a mummers’ play
- with puppets
- shadow theatre
- film
- animation

Gainsborough Old Hall
The Flight from England

Background to the play

The Separatists were Puritans, but were even more fundamentalist and radical, believing the Church of England was not a true church. They had a deeply held conviction that God wanted them to stand up for their beliefs and if necessary, to leave and start their own community, or even to die. A strict and sacred bond held them together and they worshipped in secret, often in the houses of those who sympathised with their ideas. They believed England was God's chosen nation, and divine truth could only be found in the foundations of Christianity, before it was distorted by rituals and those in power. They believed they could have a direct and personal connection with God, no priest or Bishop was needed as an intermediary, because the congregation, covenanted to God, with an elected minister, was the only unit sanctioned by the Bible.

They didn’t use the Book of Common Prayer, or sing hymns, both of which they thought to be corruptions of the word of God. They simply read from the Bible and sang psalms. Separatists didn’t kneel for communion, or make the sign of the cross. These chosen few (the ‘visible Saints’ as they called themselves) were those to whom God had offered a covenant of grace and this group was predestined. No one knew if they were one of this elect group, but all were required to live a godly life. They constantly compared their own actions with those of others, in the compulsive quest for reassurance. They were expected to have a powerful response to preaching, a sense of inadequacy, despair, and then eventually they were redeemed by ‘saving grace’. This way of life was an emotionally-charged quest for salvation.

There was a strong sense of spiritual discipline in the group. If anyone ‘strayed from the path’, they were admonished and if they didn’t change, they were eventually excommunicated, so the group had an intense feeling of righteousness. Their meetings were very different from church services. The Minister gave a sermon and then anyone could ‘prophesy’ (speak about religious doctrine and search for divine truth) at the gatherings, which often lasted hours. They believed that the spiritual qualities of a person, not the physical, were the important ones.

Separatists were persecuted for many years, they were fined for not attending church services (12d for each Sunday or holy day missed - about £5 at today's value), some were imprisoned, others under virtual house arrest and most were spied on constantly. Many had already fled to Holland. They were a very close and secret group, because they were doing something illegal and very dangerous. They could have been executed either for treason if they’d stayed in England, but also if they were caught trying to leave England without a permit. So they had little choice but to try to leave in secret.
The group of Gainsborough Separatists had gone to Amsterdam in 1607 with John Smyth, their preacher. Before they left, there was a meeting of both Gainsborough and Scrooby groups at the Old Hall, to say farewells and pray together. Few had ever left their own farms and villages before.

Now in September 1607, the Scrooby group have to leave suddenly, in the middle of the night, for Holland, where they believe they will be free to worship as they want. Informants have betrayed them and the Bishop of Lincoln has sent the Southwell bailiffs with a prison wagon to arrest them. They have sold their homes and possessions in preparation and now begin their long journey. They have to travel through dense woods, across sodden marshes and down winding rivers to Boston, where a ship lies waiting to carry them to freedom.
Character Outlines

The Separatists and their supporters

William Brewster (Separatist ‘Saint’)
- A kindly man, 47 years old, (born around 1560) caring and tolerant of others.
- His home was Scrooby Manor House.
- He studied at Cambridge and heard Reformist preachers there.
- He had served in Queen Elizabeth’s government and as a diplomat in Holland.
- His father was Scrooby’s Bailiff, Master of the Queen’s Post and innkeeper. After his father died, he took on these important roles himself in 1594, until Sept 1607.
- He worshipped at Babworth while Richard Clyfton preached there.
- He supported Reformist preachers financially and took Richard Clyfton and his family into his own house after he was turned out of Babworth rectory.
- He allowed Separatist meetings to be held in his home.
- A leader (Elder) of the Separatists and a main target of the Bishop’s men, he would most likely have been executed if caught.
- William’s wife was Mary Brewster (born around 1568). They had a 2 day-old daughter called Fear and another young child.

Richard Clyfton (Separatist ‘Saint’)
- Born at Normanton, Derbyshire, and was 54 years old in 1607
- He had also studied at Cambridge where he heard Reformist preachers.
- He was Rector of All Saints Babworth from 1586. He lost his position in 1605 because of his Separatist preaching.
- The Clyfton family were taken in by the Brewsters at Scrooby after they lost their home at Babworth Rectory.
- He preached to the Separatists who met at the Manor House in Scrooby.
- Described by Wm Bradford as a grave and fatherly old man when he left England, having a great white beard.
- His wife’s name was Ann and they had 3 sons aged 8 to 18, Timothy, Eleazar and Zachary.

John Robinson (Separatist ‘Saint’)
- He was from Sturton–le-Steeple.
- He was 31 years old in 1607.
- A Cambridge graduate, he was a very intelligent man.
- He had already had been suspended as a church minister in Norwich, for his preaching, which was considered to be against the Church of England.
- He had very strong religious convictions and was an inspirational preacher.
- He held strong ideas about the rights and freedoms of the citizen in the state.
- He was highly respected by the Pilgrims as one of their leaders.
- As assistant to Richard Clyfton, he also preached at Scrooby Manor House.
- His wife was Bridget and they had 2 very young children.
William Bradford (Separatist ‘Saint’)

- Baptized at St Helena’s Church, Austerfield, in 1589, so he was 18 years old in 1607 when the attempt to leave England was first made. He was the same age as Zachary, eldest son of Richard Clyfton.
- He was an orphan, brought up by his uncles, but at 21 would have been moderately well-off, due to having been left property in Austerfield by his parents, who were yeoman farmers.
- He was intelligent and read the Geneva Bible while growing up.
- In 1606 he went to live at Scrooby Manor House, with the Brewsters, where William Brewster tutored him in Greek, Hebrew and Latin.
- A fervent follower, he respected Richard Clyfton almost as a father-figure. From the age of 12, against his relatives’ wishes he often walked the ‘Pilgrim Way’ to Babworth to hear Clyfton preach and to Scrooby, to Separatist meetings.
- He had a difficult choice to make, if he stayed, he’d lose all those he’d come to depend on, and in whom he believed. If he left, he’d lose all his remaining relatives and friends, who tried to persuade him not to leave.

Sir William Hickman (Lord of the Manor, Gainsborough Old Hall)

- William Hickman bought Gainsborough Old Hall in 1596.
- He was middle-aged and had been recently knighted (1603) for his allegiance to King James.
- As the new Lord of the Manor, he had many business and political links in Gainsborough, which was a prospering trading port. He had an important position in the town, and was a man of influence.
- He was disliked by the local gentry, who considered the Hickmans newcomers, not traditional landowners, but using ‘new’ money, (he’d previously been a London merchant), to buy power. They must also have been jealous of his success in renovating and modernising the Hall when the old established Burgh family had failed.
- He had many enemies.
- He supported the Separatists and allows them to meet in the Hall.
- Lady Elizabeth was his second wife, their two children were Lady Frances, a toddler, and a baby boy, Willoughby.
Lady Rose Hickman, (Sir William Hickman's mother)

- Rose was in her 70s in 1607, a formidable matriarch, always involved in business, sitting listening, silent but influential.
- She was nicknamed ‘the crow’ by some in the town, because of her bird-like appearance - a frail, stooped widow.
- She was intelligent, enlightened and strong willed, and wouldn’t be bullied by anyone, even by Queen Mary who forced her to baptize her baby in the Catholic faith. She secretly foiled the baptism by substituting salt for sugar given to the priest as part of the ritual.
- Rose is a proud Protestant and was born during Henry VIII’s reign.
- She had helped Protestants to escape to the continent while she was living in London and had been spied on, betrayed and even imprisoned in the past.
- The family went to Antwerp for a short time until Elizabeth 1st was on the throne.
- She was not as radical as Separatists, but allowed them to meet there.
- The ‘Solar’ was her private apartment, from there she could listen in on unguarded comments from the Great Hall below through ‘the squint’ behind the wall-hanging there.
Servants at Gainsborough Hall

(Fictional characters based on those found in the novel ‘Mayflower Maid' by Sue Allan)

Mistress Goode (Housekeeper)
- In her mid-forties, unmarried, has had a lifetime in-service with the Hickmans and came from London with them.
- She was left in charge at the Old Hall when the Hickmans and her brother, the Steward were away, as often happened.
- Capable, shrewd, hard-working and loyal to the Hickmans.
- Not one to gossip, as she knows how dangerous it could be.
- Has a kind heart under her strict demeanour.

Comfort (Maidservant)
- In her teens.
- Unmarried.
- Lived in the town in a room at her aunt’s house, her parents were farmers in a village near to Gainsborough.
- She sent money home regularly, to help her family.
- She enjoyed and was proud of her job at the Hall, as it had much better prospects than farm labouring at home.
- Cheerful and optimistic.

Mistress Speake (Nursemaid)
- In her 30s
- Unmarried
- Lived in a small room at the Old Hall, near to the nursery, her family came from Boston, Lincolnshire.
- Looked after the young Hickman children.
- Found her job very demanding, especially as Lady Frances grew older.
- Nervous and quiet.
Other servants and workers at Gainsborough Old Hall

- Many servants and farm workers were needed on this farming estate, for example, cooks (men), gardeners, coachman/grooms, farm labourers, etc.
- Not many servants lived in the Hall, some had rooms in lodging houses nearby in the town.
- They would no doubt have heard gossip about the Hickman family around the inns and markets.
- Some would have heard whispers about the support given by their Master and Mistress to the Separatists and their secret meetings.
- Most would have been loyal, but some may have been informants.
- Most would probably fear for their own safety and future employment.

Gainsborough Townsfolk
(some were sympathisers and others were against their ideas)

- Merchants, for example, cloth, leather.
- Farmers, diary, arable, livestock.
- Traders in the port, fishermen, chandlery, spices.
- Craftspeople, potters, hurdle-makers, basket-maker, bodger, herbalist.
- Travellers on the Great North Road, pilgrims, soldiers, aristocrats.
- Pickpockets, thieves.
- Gentry, old feudal landowners and the new commercial classes.
- Townsfolk, innkeepers, shopkeepers, grooms, serving wenches.
- Informant/s in the pay of the Bishop’s spies.

Local clergy

- May have been a little self-righteous in their position and some are of the opinion that the Separatists deserve all they get.
- They are ready and willing to preach what the Separatists ought to believe.
- They believe the Separatists are misguided, trouble-makers and threaten their livings, leading others away from the Church of England.
- The clergy have needed to change with the political climate over many years and must always be seen to be loyal to the monarch, whoever it is and whatever religious creed is demanded of them. Some therefore are perhaps not as firm in their beliefs, principled or fervent as the Separatists.
- Some would have sympathised with the Scrooby group, but be afraid to show their support. After all, they had to earn a living to support their own families.
Bishop of Lincoln's spies/agents

- Spies travelled on the Great North Road from London and York and used informants to report the Separatists’ meetings to the Bishops of Lincoln and York, who in turn reported the information to King James.
- They saw themselves as upholding the law and believed the Separatists were trouble-makers, threatening the spiritual integrity of the realm. By renouncing the Church of England, they were renouncing the monarch – this was treason and punishable by death.
- They found out whatever they could by any means, using informants, often watching suspects’ houses day and night, to see who was going in and out.
- They were sneaky, ruthless and dishonest, pretending to be something they were not and infiltrating society at all levels.
- They would have been at the Market to find out what they could.

Sheriff’s bailiffs

- It was just another job for them.
- No matter what their own feelings were, they did their job.
- They had no real loyalty to anyone, except whoever was paying their wages, in this case it was the Church.
- They had probably dealt with other Separatists before.
- They were rough men doing a rough job, dealing with all sorts of people and crimes. They were bullies, well used to a fight.

In a harbour-side inn at Boston
Ship’s Master and other seafarers

- They were hired by the Separatists, but had no loyalty to them
- They were motivated by money, greed and their own personal gain.
- The Ship’s Master needed to keep his licence to trade and therefore didn’t want to be caught doing anything so dangerously treasonous.
- They were uncouth, tough men, used to hardship and not frightened of much.
Outline of the Play – ‘The Flight from England’

Act 1

Scene 1- Mart Yard, Gainsborough Old Hall

- Market day, lots going on. Set the scene with buyers and sellers, entertainers, pickpockets, townsfolk etc.

- Secret meeting of Hickmans and Separatist leaders at Gainsborough Old Hall, to discuss arrangements already made for leaving England. Goodbyes and prayers. Servants whispering in doorway.

- Market - spies/agents getting information by moving from one group to another, townsfolk, clergy, informant/s, discussing Gainsborough Separatist group’s earlier departure and suspicions about Scrooby group/Hickmans.

Scene 2- Boston

- Ship’s master joking with another seaman after being hired, revealing how he’ll delay, extort money from them and betray them to the Bishop’s searchers.

Scene 3 - Southwell and Sherwood Forest

- Sheriff’s bailiffs are receiving their instructions from the Bishop, via the Sheriff, who to arrest, where to look for them, how much they’d get paid.

- Bailiffs setting out from Southwell, up the Great North Road, (a muddy, rutted track) through Sherwood Forest, which was much more extensive then.

- Axle breaks on prison wagon, they have to send a rider back to the nearest village to find a wheelwright to fix it, meanwhile they spend the night in an inn, drinking and sleeping it off.

- One rider, loyal to Brewster rides to Scrooby to warn them.
Act 2

Scene 1 – Pilgrim Country

- Separatists have been woken in dead of night at various locations and have to leave immediately.
- Frantic preparations for hasty departure on foot or in horse carts, some in boats and barges down the rivers and dykes, all in small groups, heading for Boston.
- Sheriff’s bailiffs arrive to discover the birds have flown. They question locals, most of whom say they have no idea where the Pilgrims are, but one informant comes forward with some information about their plans.

Scene 2 - Boston

- All Separatist groups meet up and discuss the problems they’ve had on the journey across the marshes and down the rivers etc. They all board the ship and stow their belongings.
- Officers arrive and arrest the group, search them, go through all their belongings and confiscate everything, including their money. Ship’s master has betrayed the Separatists to the authorities, gets his reward.
- Boston’s townsfolk arrive to see what’s happening as they are led away to the cells. Women and children are left to wander the cold, wet, streets, all are in despair. Some locals take the women and children to their own homes.
- The leaders discuss their fears, their predicament and the reasons why they cannot either go back to their homes, or even stay in England. They pray for divine guidance and talk about the necessity of trying to escape again when Spring arrives.

Follow up idea

Write Act 3, telling the story of the equally dramatic, successful escape from England, which almost ended in tragedy for the Pilgrims. Write background to the story, character and dramatic outlines from your own research before you start to write the play.
All Aboard the Mayflower

‘September 6th…they put to sea with a prosperous wind… committed themselves to the will of God and resolved to proceed.’
(from William Bradford’s ‘Of Plimoth Plantation’)

Well, who’d have thought it? Here am I, William Butten, 22 years old and servant to Master Samuel Fuller, the silk-maker and physician from London. What am I doing here, on this creaking ship in the middle of the Atlantic Ocean, thousands of miles from home, with no guarantee of anything except seasickness, hardship and an uncertain future? That’s quite a story, I can tell you!

I’ve come a long way since I left the small village of Austerfield where I was a lad. That’s where I first met Master William Bradford, although he was eight years older and used to scold my friends and me for our mischief making! We were only having a bit of fun and he was always so serious and preoccupied, with his head in a book. Once we decided to follow him on one of his Sunday walks. We stalked him for miles and ended up in Scrooby of all places, by the Manor House. There was some kind of meeting going on and we thought it best to scarper before we were rumbled. Of course I found out later that the Separatists met regularly at Master Brewster’s house, so it’s a good job we didn’t tell anyone else what we’d seen! I’ve heard he used to walk as far as twelve miles to Babworth to hear Master Clyfton preach, before he was sacked as Rector there.

I didn’t know much about the ‘Saints’ then, but after I started working for my Master, I realised that the family didn’t go to church like other folks, and that they too were Separatists. Things started to get a bit risky then, they were always worried someone would inform on them and they’d hardly set foot outside the house some days, feeling they were being watched. To cut a long story short, we ended up in Leiden, Holland where things were a lot more relaxed and folk didn’t mind much about your religious ways. It was a bit of a wrench leaving all my friends behind, I was only 10 and I was never really very religious myself, but there wasn’t much else for me in Austerfield. Everyone said I’d have a better future abroad. After all, I had a good job with the Master and Mistress and they were always fair with me, so I thought it best to throw in my lot with them.
After Mistress Alice died, seven years ago, the Master needed me even more, him being a deacon in the church as well as physician to everyone. Recently though, things have been starting to get a bit difficult in Leiden, what with one thing and another. There was disagreement between the churches and the political situation was getting dangerous, so many of the congregation decided to leave. Some wanted to stay in Leiden, so Pastor Robinson said he’d wait there too, and come out to America later. He’ll be sorely missed, such a great man and very fair-minded. We’ll miss his sound advice, I’m sure.

Quite a few children have been left behind in Leiden too, it was thought to be too hazardous for them to come out with us straight away. They were so miserable at the thought of not seeing their parents for so long. There were a lot of tears when we sailed on the ‘Speedwell’ from Delft Haven, I’ll tell you. Maybe it’s a good job they didn’t realise just how dangerous this voyage was going to turn out. The young More children, all aged under nine years old, are on board without their parents, that must indeed be terrifying for them. They have been placed, for protection, with other families, but they’re constantly fretting. I’ve heard gossip that their parents have divorced and their father believes they are not his children, so has sent them off to America, poor things. Poor Mistress Bradford herself has been in very low spirits for a while. She had to leave her young son behind in Leiden with Pastor Robinson and has taken it badly, being often depressed and distant. I fear for her mind, though the other women and Master Bradford do all they can to console her.

I believe this is a great opportunity for me to start a new life in America. There’s been an English settlement out in Virginia for a while, somewhere called Jamestown. The plan is to go out there and set up our own plantation, with the help of the Virginia Company. Master Carver and Master Cushman went to London to arrange patents for us to settle there and work for the Company. They also managed to get hold of enough money to pay for the voyage from the Merchant Adventurers, we have little enough of our own, Lord knows.
So that’s how I came to be here, an adventurer myself, you might say. We’ve seen many strange, terrifying sea monsters and it’s certainly proving to be a perilous voyage, so far. We had to abandon the ‘Speedwell’ at last, in Plymouth, after it proved impossible to fix her. The crew complained that too much sail had been put on her and the planking was being forced apart. Well, they should know, all we knew was that she was leaking like a sieve and we feared we’d all drown before we were even out of the Channel! It was a real setback for some of the passengers, as we couldn’t all fit on the Mayflower, so some said they’d stay behind in Plymouth. After all those months of planning and hoping, I can’t imagine how they felt.

Everything had to be unloaded from the ‘Speedwell’ and crammed on to the ‘Mayflower’. She’s a much larger vessel, three times the size of the ‘Speedwell’, about a hundred feet long, twenty-five feet wide with three masts and six sails and two decks, but it’s still very cramped. She’s not made for carrying passengers and was built to carry cargo. There are a crew of more than twenty, over a hundred passengers ‘tween decks, their chests, Bible boxes, cradles, cooking pots, tools, arms, the provisions, goats, hens, two dogs, the ship’s cat, twelve cannon, the twenty foot work boat and the thirty foot long shallop in pieces below deck. Some are sleeping in the boats for lack of space and none of us get much sleep as you can imagine. Each family has only about six square feet for all their needs, and Master Brewster has so many books, he must have little space for anything else in the Great Cabin in the stern with the other families in there.

Mistress Hopkins gave birth to a boy in these dreadful conditions. They called him Oceanus, as he was born in the middle of the ocean. Many are seasick the whole time. Food is plain, unwholesome, monotonous, and not so plentiful, as much was consumed before we eventually set sail from Plymouth. On anything but calm days, we cannot set the braziers to cook and must survive mostly on ‘hardtack’ and slices of ‘salt horse’. We have a little cheese and butter brought from Holland, milk from the goats, an egg now and again, dried peas and beans, but no fresh sallet herbs or fruit. We all drink beer, as the stored water is now unsafe to drink. Our bodies are becoming weaker due to lack of fresh food and exercise and we fear for our health.
The crew grumble that we shouldn’t have set sail so late in the year, or without a companion ship, but there was little choice in the matter. She was a sweet-smelling ship when we first boarded, having traded wine, cognac and other cargo over the years, but now the air is thick and foul-smelling, causing us to risk our lives on deck in the stormy seas, for want of fresh air. This is how John Howland, a lad indentured to Master Carver and about my age, almost lost his life a few days ago.

The Ship’s Master, Christopher Jones has been working her skilfully ’gainst the never-ending gales for days. She was lying ahull in one such gale, and from below decks didn’t seem to be pitching or rolling too badly, even though the gale raged all around. As soon as John climbed out of the hatch, the ‘Mayflower’ lurched suddenly and he was thrown into the sea. He was saved only because he managed to seize on to the topsail halyard even though he was dragged underwater. It took several of the crew to haul him back on board with a boat hook. Master Bradford declared his salvation to be the work of God and assured the company that He was testing the ‘Pilgrims’ for a higher purpose. Even when the main beam in midships bowed and cracked and we all thought the ship was sinking, they considered it God’s will and did not despair.

The beam was repaired quickly with the huge iron screw brought from Holland to aid in house building. All gave grateful thanks to God for his supreme mercy. I often marvel at the faith and determination of the ‘Saints’ who accept whatever happens with submission and prayer.

One of the crew has died during the voyage, a foul-mouthed and callous youth who constantly mocked those suffering with sickness. Though he was generally despised, he was consigned to the sea with due respect, but even as his body slipped into the waves, we began to fear that death may overtake us all before we found land. Master Jones is now concerned that we may be well off our intended course and he can no longer plot our position with any accuracy, the ship having been blown around for so long by gales and storms. However, some of the crew are convinced we are getting near to the coast, they say they can smell a change in the ocean, and the sight of one or two seabirds has raised their spirits a little. I yearn for this suffering and torment to be at an end and trust we will soon find our land of promise in the New World.
Unfortunately, William Butten was never to see his ‘land of promise’. He died of scurvy just three days before land was sighted, and was the first passenger to die on the Mayflower. He too was buried at sea.

William Butten was moving on to a new life in a new country, with new friends and companions. What belongings do you think he might have taken with him? If you were moving to a new home what you would take with you? Make lists of:

- possessions important to you and why they are so significant
- other things you would need to take
- people and things you would miss and why
- your hopes and fears for the future in your new home

There was very little room on the Mayflower for all the people and their belongings. Read the description of the Mayflower and mark out the size of the ‘tween decks area on the floor of your hall or in the school grounds. Try to fit everything in and see how cramped the passengers must have been. Compare this area with the amount of space people have when they travel by car, train or plane. How would you feel travelling in such a small space for so long? What problems might it have caused for the Pilgrims?

Why did the Pilgrims risk everything on the Mayflower? What kept them going through all the hardships and problems? How did their faith and beliefs help them? When things get too much for you, what or whom do you turn to for help? Discuss the different ways in which people cope with suffering and difficulties. Use the technique of ‘frozen pictures’ to explore how the Pilgrims felt during the many ordeals and terrifying events they had to endure during their voyage on the Mayflower.
The Mayflower Compact

‘...they were soon quelled and overcome by the wisdom, patience and just
and equal carriage of things by the Governor and better part,
which clave faithfully together in the main.’
(from William Bradford's 'Of Plimoth Plantation')

When after sixty-five days at sea, land was sighted, it wasn’t at their intended
destination near the mouth of the Hudson River, but much further north at Cape Cod.
The joy and relief of all on board was tinged with anxiety, as they had no patent to
land or settle here. Captain Jones attempted to sail southwards, but dangerous rocks
and tides prevented the ship continuing to Virginia. Many on board were very sick and
there was a desperate need for fresh drinking water and food. The decision was
made to anchor in Cape Cod Bay, and this decision caused arguments and near
mutiny on board. Only about half of the passengers were Pilgrims, the rest had no
real bond holding them together as a community, nor any reason to take orders from
what some of them saw as a group of religious extremists.

Pastor John Robinson had foreseen this problem and realised that they would need
to work together and consent to a set of rules and government if they were to survive
and succeed. In his farewell letter to the Pilgrims, as they left Leiden, he suggested a
kind of civil ‘compact’ should be drawn up and agreed between them, and that they
should choose a Governor, someone who would work for the common good and not
his own gain or power. Fortunately common sense won the day and William Bradford
recorded that an ‘…association and agreement…the first foundation of their
government in this place…’ was written (it came to be known as the ‘Compact’ later).
This short, concise, democratic document was signed by 41 men, in order of rank in
the community, and afterwards they elected John Carver to be their first Governor.

‘Having undertaken, for the glory of God and advancement of the Christian faith and
honour of our King and Country, a voyage to plant the first colony in the northern
parts of Virginia, do by these presents solemnly and mutually, in the presence of God,
and of one another, covenant and combine ourselves together in a civil body politic,
for our better ordering and preservation and furtherance of the ends aforesaid; and by
virtue hereof to enact, constitute and frame such just and equal laws, ordinances,
acts, constitutions and offices, from time to time, as shall be thought most meet and
convenient for the general good of the colony: unto which we promise all due
submission and obedience. in witness whereof: we have hereunder subscribed our
names at Cape Cod the 11 of November, in the year of the reign of our sovereign
Lord, King James of England, France and Ireland the eighteenth, and of Scotland the
fifty-fourth. Ano.Dom.1620.’
It has been said that this document is one of the foundation stones of the American democratic Constitution. It may have been based, in part, on the understanding the Pilgrims had of the rights and basic freedom of all men, (except slaves) outlined in Magna Carta, the ‘Great Charter’ of 1215. This was drawn up at a time of great unrest about taxes, forest laws and the King’s interference in feudal matters between the barons and their people, around the time the Robin Hood legends originate.

In his ‘Of Plimoth Plantation’, William Bradford continued the story:

“In these hard and difficult beginnings they found some discontents and murmurings arise among some, and mutinous speeches and carriages in other, but they were soon quelled and overcome by the wisdom, patience and just and equal carriage of things by the Governor and better part, which cleaved together in the main.”

Discuss the Mayflower Compact, what rights and responsibilities did it outline, who drew it up and why was it needed? Who would have been responsible for making sure everyone kept to the agreement? What may have been the punishments and sanctions for anyone breaking it? What historical significance did it have for the United States Constitution?

Think of the Pilgrims as an isolated group and consider how they worked together as a community and with the Native Americans. How did they cope with the rights and responsibilities of individuals and the group as a whole and what solutions did they achieve? How did they deal with conflict? Which laws had made it necessary for them to leave England? Discuss how this experience may have influenced their choices. Explore these ideas through role play and drama.

Create laws and rules for an ideal community. If you had been on the Mayflower, what would have been the underlying principles and values of the colony and community if you had been in charge?

Link with a school in New England, USA. Learn about the Pilgrims from their perspective, the history of the US Constitution and what it means today, religion in their community, places in ‘Pilgrim Country’ on both sides of the Atlantic, Native American groups, their viewpoints and rules/laws/responsibilities.

Think about the rules and laws we have today. Who makes them and how are they enforced? Think of as many different types of laws and rules as you can and then create a ‘Compact’ (a charter of rights/responsibilities) for a group that you belong to.
After land was sighted on November 9th 1620, Captain Jones decided to try to sail south for Jamestown in Virginia. Other ships had been in this area before, so the Captain knew their position was way off his intended course. However, no accurate charts existed for the area, so sailing close to shore was very risky. As they struggled to reach their original destination, the Mayflower was caught in dangerous tides and hurled about among treacherous whirlpools and rocks. Eventually they decided to turn around and found the safe haven of Cape Cod Harbour, (now called Provincetown Harbour), where they dropped anchor early in the morning on November 11th. The only way of getting from the ship to the shore was in the small ship’s boat or the thirty-five foot shallop, still in pieces below deck.

Read William Bradford’s account (‘Of Plimoth Plantation’) of the exploring expeditions the Pilgrims made during their first month in America. Plot them on the map. Write an account of what happened from the local Nauset tribe’s point of view.
First Encounter

‘... a certain Indian came boldly amongst them and spoke to them in broken English...’

(from William Bradford’s ‘Of Plimoth Plantation’)

Introduction

William Bradford, the young man from Austerfield, came to be known as a ‘Founding Father’ of America. After the death of John Carver in 1621, William Bradford was elected Governor of Plimoth Colony, a position he kept, (apart from a few years when he asked not to be considered), for many years. He left a vital record of events in the lives of the Pilgrims from 1607 (when he was 18) and details of their lives from 1620 to 1647 in his book called ‘Of Plimoth Plantation’. He wrote the book later, between 1630-50, using journals and notes he had kept during his life. The book was lost for over two centuries, but was eventually found in the Bishop of London’s library in 1855. It had been kept there since being brought back from Boston, Massachusetts after the War of Independence between England and America.

The original book is a manuscript eleven and a half inches long, seven and seven-eighths inches wide and one and a half inches thick, bound in parchment. It was published in London in printed form in 1900.

Earlier parts of William Bradford’s journal, written with Edward Winslow, were published in London in 1622 under the title ‘Mourt’s Relation: A Journal of the Pilgrims at Plimoth’, after the manuscript was sent back on another Pilgrim ship.

It is because of these books that we know so much about the Pilgrims, their voyage and early struggle to survive in New England. This story of ‘First Contact’ between the Pilgrims and the Native People is taken directly from these records.

First Encounter - Samoset, Squanto and Massasoit

After the Pilgrims anchored in Cape Cod Bay, although they had not reached the existing settlement at Jamestown, Virginia, they soon realised that they were not alone in this land. They had many glimpses of the ‘Indians’ as they were known to Europeans at the time. Columbus had called the Native People ‘una gente en dios’ (a people living in God), which had been shortened to ‘Indios’. They had seen their homes (wetu) and smoke from their fires. They had also taken corn and beans from stores they had found in what they thought were deserted native villages. What they didn’t realise was that the Nauset tribe who lived here spent only part of the year by the sea and the rest further inland, in their villages of neesquittow (winter homes), following food sources with the seasons.
One incident of closer contact was recorded and called 'First Encounter'. On Friday December 18th 1620, a group of 18 men out exploring the bay in the shallop were attacked by a large group of 'Indians' at a place that came to be called 'First Encounter Beach'. Arrows were fired at the Pilgrims and Captain Miles Standish, (a professional soldier and their military leader) and others with arms ready, replied with musket shots but there was no other communication made between the groups.

‘Thus it pleased God to vanquish our enemies and give us deliverance’

From time to time, tools left out during Pilgrims’ mealtimes were taken, their shelters were mysteriously burned and gradually the Native People became less wary of the settlers, often standing watching them as they worked, but running away if approached.

‘…about the 16th March...(1621)... a certain Indian came boldly amongst them and spoke to them in broken English, which they could well understand, but marvelled at it. At length they understood by discourse with him, that he was not of these parts, but belonged to the eastern parts, where some English ships came to fish … amongst whom he had got his language. He became profitable to them in acquainting them with many things concerning the state of the country in the eastern parts … as also of the people here, of their names, numbers and strength; of their situation and distance from this place, and who was chief amongst them.’

‘…we cast a horseman’s coat about him, for he was stark naked, only a leather about his waist, with a fringe about a span long … he had a bow and two arrows, the one headed and the other unheaded (a sign of peace, had the Pilgrims known it). He was a tall, straight, the hair of his head black, long behind, only short before, none on his face at all…’

The story this Algonquian Sachem (Chief) told the Pilgrims gave them cause to thank God for his Providence yet again. The area around Plimoth, where the Mayflower was now anchored and where they had by now built several houses, had been the territory of the Patuxets, a hostile tribe who had killed every white man to set foot on their land. Less than four years before the Pilgrims landed, the whole tribe had been wiped out by a disease and their land avoided by other tribes who were afraid of the ‘great spirit’ who they believed had wiped out the tribe. So the cleared land on which the Pilgrims were now settled, belonged, they thought, to no one.
‘His name was Samoset; he told them also of another Indian whose name was Squanto (Tisquantum), a native of this place, who had been to England and could speak better English than himself. Being, after some time of entertainments and gifts dismissed, a while after he came again and 5 more with him, and they brought again all the tools that were stolen away before...’

Samoset told the Pilgrims that their nearest neighbours were the Wampanoags, ‘the people of the dawn’, who lived about fifty miles southwest. They had around sixty warriors and Massasoit (Ousamequin), their Sachem, (Massasoit was a title of respect for a ‘great leader’), ruled over their village. Samoset arranged for them to meet,

‘...and made way for the coming of their great Sachem, called Massasoit; who, about 4 or 5 days after, (on March 22nd) came with the chief of his friends and other attendance with the aforesaid Squanto...’

The natives had brought animal furs, to trade with the Pilgrims, as they had asked. They made a ceremonious occasion of it, with military salutes, drums and trumpets.

‘...with whom, after friendly entertainment and some gifts given him (Massasoit), they made a peace with him...in these terms...’

1. That neither he nor any of his, should injure or do hurt to any of our people.
2. And if any of his did hurt to any of ours, he should send the offender, that we might punish him.
3. That if any of our tools were taken away when our people were at work, he should cause them to be restored; and if ours did any harm to any of his, we would do the like to them.
4. If any did unjustly war against him, we would aid him; if any did war against us, he should aid us.
5. He should send to his neighbour confederates, to certify them of this, that they might not wrong us, but might be likewise comprised in the conditions of peace.
6. That, when their men came to us, they should leave their bows and arrows behind them, as we should do our pieces when we came to them.

Lastly, that doing thus, King James would esteem of him as his friend and ally.
Massasoit was keen to gain the Pilgrims as allies, even though they were English, because he needed their arms and support should his people be attacked again by the much more powerful Narragansets in neighbouring territory.

‘...Squanto continued with them, and was their interpreter, and was a special instrument sent of God for their good beyond their expectation. He directed them how to set their corn... (with herring for fertiliser) ... where to take fish and to procure other commodities ... and never left them till he died.’

Squanto was of the Patuxet tribe, and native to the area around Plimoth. In 1605 he had been taken from his home country by Captain George Weymouth’s ship as it was prospecting the Canadian and New England areas. He had lived in England for a while and then was hired by the Plymouth Company to be an interpreter for sea captains exploring the coasts of the New World. In 1614 he returned to New England, hired to help with the mapping of the Cape Cod region.

It was during this time (1614), that he was kidnapped again, along with over twenty others, this time by Captain Thomas Hunt. The ship sailed to Spain and Captain Hunt tried to sell the Indians for twenty pounds each. Squanto and the others were rescued by local Friars and after living with them for a few years, he boarded a ship bound for Newfoundland. He had been spared the disease which wiped out his people three years before, as he had been back in England at the time, finally returning to his homeland on another English ship. He had been hired once more, to explore for natural resources and to help make peace between the English and the Native People, so trade between them could begin again. The tribes had wanted revenge after various English ships had previously enslaved many of their people and killed many others. This peace was made only four months before the Pilgrims landed. Squanto, by then was living at Pokanoket, the home of the Wampanoag.

Squanto enjoyed a great deal of power and status among the tribes because of his ability to speak English. But he made the mistake of abusing that power by telling them that the Pilgrims kept the plague under their storehouse and threatening to ask the Pilgrims to release it if the tribes didn’t do as he told them. Massasoit found out about this and demanded the Pilgrims turned Squanto over to them, as the treaty demanded. However, as the Pilgrims were so grateful to Squanto for his help, they delayed doing this. Unfortunately Squanto died of fever in November 1622 while on a trading expedition to the Massachusetts Indians. Governor William Bradford was with him when he died and wrote this of his friend:

‘In this place Squanto fell sick of an Indian fever, bleeding much at the nose, (which the Indians take for a symptom of death) and within a few days died there; desiring the Governor to pray for him that he might go to the Englishmen’s God in Heaven; and bequeathed sundry of his things to sundry of his English friends as remembrance of his love; of whom they had great loss.’
The treaty of 1621 lasted until 1675, when Massasoit’s son, Metacomet (known as King Philip), and the English went to war (King Philip’s War). Although the war only lasted fourteen months it devastated the whole area. There had been around seventy thousand people in New England at the outbreak of the war, of whom five thousand were killed, more than three quarters of them Native People. The quest for freedom for one culture resulted in conquest for another.

Present the first contact between Samoset, Squanto, Massasoit, the Native People and the Pilgrims, as a form of drama. Discuss their relationship and different points of view; how they communicated; their mutual fear of the unknown; feelings of discrimination and racism; how they built trust and resolved conflicts; the issues created by different cultures and religions meeting; the reasons behind their cooperation and tolerance and how and why they shared land and resources.

Write Squanto’s Story from his point of view. Think about the experiences that had shaped his character and his motives for helping the Pilgrims. You could also write this in the form of an interview with Squanto written by William Bradford for his journal.

Link with a school in New England or with a group of Native young people. Investigate and discuss current issues of racism and discrimination in both countries (UK/USA).

‘As one small candle may light a thousand, so the light here kindled hath shone unto many, yea in some sort to our whole nation.’
(from William Bradford’s History of Plimoth Plantation)

Part of the ‘Mayflower’ window in St Helena’s Church, Austerfield
Thanksgiving

‘They began now to gather in the small harvest they had, and to fit up their houses and dwellings against winter, being all well recovered in health and strength and had all things in good plenty.’

(from William Bradford’s ‘Of Plimoth Plantation’)

On this day, October 3rd, in the year of our Lord 1621, our beloved Governor, William Bradford, has declared we are to have a holiday for ‘Thanksgiving’. It was our custom in Leiden to celebrate on this day, after the Dutch tradition, when they gave thanks for their deliverance and relief from the siege of the Spanish. We too feel we have been delivered by God’s good grace from a siege of death, hunger and danger since we came to this land and it is only His good Providence that has saved the half of us that remain. Our intended destination, Jamestown is many miles away and we have no protection from or fellowship with that colony. William, my husband is now the Elder of our community at fifty-five years, a man of prayer and faith, as he has always been, but our faith has been sorely tested this past year.

From eighteen wives who landed, only four of us survived the first sickness, when so many of our dear brothers and sisters were lost to us. Priscilla Mullins is now all alone at eighteen years after all her family died together. We each and every one helped tend the sick and did what was needed. It was all we could do to show our love for them. William and I marvelled we did not ourselves succumb to the ravages of that dread disease and the starving time that winter. We are both older and weaker than many of those poor souls were. Master Fuller had physic enough, but nothing could stop its course.

It was God’s will to test His Saints in His way, and to choose our path, though it was pitiful to hear the cries of the dying, particularly of the poor children, many without their parents to ease their passing. I can still barely speak of the More family, Richard, Jasper, Ellen and Mary, four babes, left to the mercies of strangers and of God himself by a vengeful father. Only Richard, now eight years old, remains in this world and has been taken into our house as a brother to our two sons, Love and Wrestling. Our three older children remain in Leiden, where I trust they fare better than we. Fear was herself but a babe in arms when we left Scrooby and followed God’s plan for us. That seems a lifetime ago now.
In April, not very long after we made the treaty with the Indian Massasoit, the weather improved, in fact we had many hot days together. The men were out planting seed in the fields. Suddenly our first dear Governor, that gentle and wise man, John Carver, became very sick, holding his head in great pain. He lay down, but within a few hours his senses failed and he spoke no more until he died a few days after. His poor wife Catherine, never a strong woman herself, was so overcome with grief she cried out that she could no longer stay in this world without him. In a few short weeks we buried her by his side and some weaker folk amongst us began to doubt that it was God’s grace had led us to this place.

In May a happy event caused us to raise our spirits a little. A widow of the colony, Susanna White, mother of Peregrine the first child to be born to us on these shores, and sister to Samuel Fuller, our physician, wedded Edward Winslow, himself only six weeks a widower. It was the first marriage in our colony and a civil thing, performed as they do in Holland. We all rejoiced and gave thanks that out of deep sadness they had found some small happiness together.

God be praised, the summer has been kind to us, the weather good for growing. Our harvest has been gathered in, and we are minded of our old English customs, our harvest festivals, as in Scrooby. It is right and proper to give thanks for our deliverance and for God’s bounty that we now have stored up against the winter.

One of the first foods God’s Providence provided, our men found on their expeditions at Cape Cod, buried ‘Indian corn’. These husks had been stored in small mounds to preserve them as food and also as seed stock for the next year. It grieves me to say that we stole these stores, as we were starving, with no hope of any provisions and many sick. We have repaid the corn since, by the grace of God, to keep good relations with our neighbours. Squanto, the Indian has helped us to understand their ways, many of their words and how they value and trade with wampum shell beads. He has guided us in how to grow crops in this climate, so much more severe in its

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**Reconstruction of a meeting of the ‘Saints’ at Plimoth Plantation, Massachusetts**

**Reconstruction of the Plimoth colony at Plimoth Plantation, Massachusetts**

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summers and winters than we are accustomed. Indian corn is unlike any cereal crop we have seen before, being yellow, red and blue. If the husks are stored when dried, they last for many months. We planted twenty acres of the corn, with Squanto’s help, and God’s blessing, learning that we should bury herring with it, to fertilise it as it grows. He also taught us to plant squashes, beans and corn together, as they grow best that way, supporting each other, the large leaves shading the other plants from the baking sun. He calls them the ‘three sisters’. We brought some English seeds with us on the Mayflower, peas and barley, and sowed of them six acres. The barley has grown but indifferently, the peas were not worth gathering after being parched in blossom.

As for gathering other victuals, God provides for His servants an abundance of fish, especially cod in the summer. Many fowl, eels, lobster and other diverse kinds of shellfish are at our doors, and the earth sends forth naturally very good sallet herbs and fruits of all kinds. The water is fresh and clean, we have no fear of partaking of the streams and rivers hereabouts. Venison is to be found in the woods, the Indians being expert at the hunt.

In short, due to God’s supreme Providence, we lack for little and are prepared for the winter months to come. Seven dwelling houses and four for general use of the plantation are already built, lining the street down to the ocean. Those persons who are single being boarded with other families, so all are sheltered. Our cannon are mounted on the hill and truck with the Indians goes well, with beaver skins, clapboards and sassafras collected together for transport back to the Company in England when the next ship arrives.

By the goodness of God and through His great mercy, we have much to be thankful for in our situation here. Our relations with the Indians are peaceable and we share our lives with confidence and friendship. The brilliant autumn reds and golds of the woods are magnificent to behold and raise the spirits. We now have freedom to worship in our own church of the Saints without fear of reprisal, and our dread journey has at last allowed us fair prospects for the future of our people and our church in this land. I am anxious that preparation of the feast will be onerous for we four women, and only the girls to help us. Master Bradford has invited our Indian friends, but we know not how many will attend. If our stores are too diminished, we shall suffer for it in the winter. But now is a time for rejoicing, not for worries. We have much to do, in preparation, but we work with a happy heart and willing hands, praising God for His saving grace.
‘Our harvest being gotten in, our
Governor sent four men on fowling, so
that we might, after a special manner
rejoice together after we had gathered
the fruits of our labours. They four in one
day killed as much fowl as, with a little
help beside, served the company almost a
week, at which time amongst other
recreations, we exercised our arms, many
of the Indians coming amongst us, and
among the rest, their greatest King,
Massasoit, with some ninety men, whom
for three days we entertained and feasted;
and they went out and killed five deer
which they brought to the plantation, and
bestowed on our Governor and upon the
Captain and others. And although it be not
always so plentiful as it was at this time
with us, yet by the goodness of God we
are so far from want, that we often wish
you partakers of our plenty.’

(From ‘Mourt’s Relation’, a letter to a friend in London written by Edward Winslow)

Have a Thanksgiving celebration. Ask everyone to dress as a Pilgrim or Wampanoag. (Remember there were twice as many Native People, all of whom were men) at the feast than Pilgrims. Some recipes, information about dress and instructions for games are suggested on the following pages. Modern Thanksgiving is celebrated in the United States of America on the last Thursday in November, but the first celebration may have been anytime in October 1621.

- Set the long tables with wooden ‘trenchers’ (or use clean cardboard), or design place mats for every one to use. The first Thanksgiving was held outdoors.
- A poem of Thanksgiving should be read out before anyone eats and another at the end of the feast.
- Everyone should bring a knife, (no forks were used at that time), a spoon, a cup and a large napkin to hold hot food and clean their fingers and faces.
• Serve food in large dishes or on large plates so everyone can serve their own portions. (The Pilgrims would also have carved and cut their own portions)

• Make cornbread, puffed corn, fruit tarts with spices, sallent herbs (mixed salad, green leaves either hot or cold), boiled onions, roasted corn, furmenty, roasted meats and meat pies (turkey, goose, duck, venison), and baked or boiled fish dishes (cod and sea bass)

• Play games the Pilgrims and Native People may have played, marbles, hunt the slipper, cat’s cradle, stool ball, nine men’s morris, sacred bowl, the bone game (slahal), chunkey, etc.

• The men had contests of skill with bows and arrows and muskets, (partly to show off their skill and strength to one another), running, jumping, and wrestling or hand-wrestling. Have some races at your celebration and games of skill by aiming at targets. Some native tribes used coloured or decorated corn husks and aimed them at targets on the ground, similar to how we’d play lawn darts now.

• The Native People performed their dances and everyone sang their songs. You could sing some traditional songs and learn a folk dance.

• Make corn husk dolls as children would have done in both native and Pilgrim homes.

Read these two Native thanksgiving poems and then write your own. Think of all the things in your life for which you should say ‘Thank you’ and write your own poems of thanks.

‘Earth maker, help us to cherish these gifts that surround us and to share our blessings with our brothers and our sisters, so that our world is continually blessed’
(From Earth Maker’s Lodge – ed. E Barrie Kavasch)

‘Let every day be one of giving thanks
Let every being of creation along our paths be appreciated
Let all plant life be acknowledged
Let all the winged ones of the air know your gratefulness
Great Spirit thank you for all that is
For all we take we will give at least our acknowledgement
Thank you for every mountain and every grain of sand
Water and air, fire and earth
For every living thing and for the beauty of our lives this day
We thank you’
(From ‘Wampanoag: People of the East’ – Plimoth Plantation Educational Materials)

Link with a school in New England or with a group of Native young people. Learn Native words and exchange history, traditions, festivals, stories and legends of your area.
Reconstructions of the interior of a Wampanoag wetu (left)

Wampanoag women cooking (below)

Native women would not have been at the first Thanksgiving celebration. Their menfolk still did not trust the Pilgrims enough to allow their families to go to the colony.
Pilgrim and Wampanoag Dress

Pilgrim clothes for both men and women were quite colourful, dyed with natural plant and mineral dyes. They only wore black on very formal occasions.

Pilgrims wore clothes made from woven linen and wool brought from England.

Native People made clothing from animal skins, only their belts and cord ties were made from woven hemp.

Pilgrim men wore baggy breeches, hats, stockings and boots. Doublets or looser jackets and shirts, were worn according to the season and the job they were doing.

All these reconstructions are from Plimoth Plantation, Massachusetts.
Wampanoag clothes were made from the fur, skins, feathers, bones and claws of the animals found in the environment. Native People believe very strongly that people are part of the natural world and must treat everything in it with great respect, especially the animals and plants they use for food and clothing.
Make your own costumes for your Thanksgiving celebration. You could use fur fabric and faux suede for the Wampanoag costumes.

Pilgrim men wore the type of clothing worn by everyone in England at the time.

All fastenings were either buttons or ties.
Thanksgiving Recipes

Adult supervision is necessary at all times when cooking.

Cornbreads
You will need; 1 cup of cornmeal, 1½ cups whole wheat flour, 4 cups water, 1 tsp salt.
Put the cornmeal and water in a pan and boil, lower the heat to simmer and cook, stirring occasionally until thick (about ½ hour). Preheat the oven to 190C. Blend the flour and salt into the cornmeal and mix well. Put scone-sized mounds on an un-greased baking sheet and press down gently. Bake for 15 mins, turn over and bake another 10 mins.

Puffed corn
Dry, unsweetened popcorn can be a substitute for the dry heated ‘flint’ corn eaten at the first Thanksgiving.

Roasted corn
Corn husks would only have been eaten in this way early in the season, when they were very fresh. Roast whole or part cobs of corn in an oven, on a barbeque or an open fire. Use your napkin to hold them while you eat!

Sallet herbs (cold)
Mix a large, green salad with a variety of leaves and herbs to make a ‘compound’ sallet.

Boiled sallet (hot)
You will need; Fresh spinach, currants, small amounts of butter, vinegar, brown sugar.
Put the spinach into a pan of boiling water and boil for a few minutes until tender. Remove from the heat and drain off the water. Chop the spinach well, in the pan, and add the currants, sugar, butter and vinegar. Return the pan to the heat, boil for 5 mins.

Boiled onions (to serve 8-10 people)
You will need; 8 medium onions, peeled and quartered, ¼ cup raisins, 1 tblsp sugar, 1 tblsp cider vinegar, 1 cup water, ¼ tsp ground pepper, 1 tsp salt, 1 egg yolk.
Put the onions, water, raisins, pepper, sugar and salt into a pan and bring to the boil, lower the heat, cover and cook for about 10 mins until the onions are tender. In a small bowl, beat the egg yolk and blend in the vinegar. Add this to the onion mixture, stirring constantly and cook for a further 3 mins over a medium heat. Serve with toast.

Seethed Fish (to serve 8-10 people)
You will need; 1.5-2kg whole fish (salmon, cod or bass), ¾ cup water, ¼ cup beer, 1 tsp salt, ½ tsp each of parsley, thyme and rosemary, 2 tblsp vinegar
Lay the fish in a pan and just cover with water and beer, salt and herbs. Bring gently to just below boiling and simmer gently until the fish is cooked through and flakes easily. Do not overcook it. Remove fish from pan and keep it warm. Reduce the broth, add vinegar and boil until flavours are blended. Serve fish with sauce poured over.

Furmenty (for 8-10 people)
You will need; 1 cup of cracked wheat and enough water to cook it, in a pan, until soft (about ½ hour), ¾ cup milk, ½ cup double cream, ½ tsp salt, ¼ tsp ground mace, ½ tsp ground cinnamon, ¼ cup brown sugar, 2 egg yolks.
Drain all water from wheat and add the milk, cream, salt, spices and sugar. Continue to simmer for about 20-30 mins until all liquid is absorbed. Beat egg yolks in a small bowl and slowly add a little of the wheat mixture into the eggs. Add the egg/wheat mix to the wheat mixture in the pan and cook for 5 mins, stirring frequently. Serve sprinkled with brown sugar.
Instructions for Pilgrim Games

Ring-Taw (marbles) *(at least 2 players, but more can play)*
You will need; an equal number of marbles for each player; chalk or a stick to draw a circle (the ring) and a line (the taw) on the ground.

Draw a ring on the ground and a taw a distance away from the circle. Each player puts an equal number of marbles in the circle and then everyone in turn bowls a marble towards the ring, from the taw. The person whose marble is nearest has the first chance to shoot a marble from the taw, to try to knock out a marble from the ring. Any marble shot out is then kept and the shooter has another go. When that person fails to shoot a marble from the ring, it’s the next person’s turn and so on. If a marble shot from the taw stays in the ring, the player must replace all the marbles previously knocked out of the ring.

Hunt the slipper *(any number can play)*
Players all sit in a circle, while one player (the ‘hunter’) leaves the room. The others hide a slipper (or another object) under the knees of one of the players. When the ‘hunter’ comes back into the room and tries to find the slipper, the rest pass the object round secretly so it cannot be found. When it is eventually found, the ‘hunter’ switches places with the person who had it last, and the game starts again.

Stool ball *(a very early form of cricket for 2 teams)*
You will need; A soft rubber or foam ball, about 12 cm in diameter; 2 stools of the same height, (taller ones work well); chalk or a stick to draw a line of the ground; 2 teams of people.

Put the stools 15 metres apart, and mark a bowling line 7.5 metres in front of the stools. One team bat and the other team field. As the bowler bowls the ball from the line, trying to hit the stool, the hitter hits it with a hand. If the ball is caught, the hitter is out, but if not, the hitter runs to the other stool and back as many times as possible, to score runs. The bowler’s team must try to throw the ball to hit the stool, or touch it with the ball in their hand, to get the hitter ‘out’. After 8 bowls (an ‘over’), the teams change over and the others have a go, from the opposite stool. Each team has 6 ‘overs’ to score as many runs as possible.

Nine Men’s Morris *(2 players)*
You will need; a flat surface marked like this and 9 pieces each, (pieces can be small stones, beans, counters, glass beads or any small rounded object.)

Take turns to put one piece on to any corner or cross on the board. If you make a line of 3, (along a line, not diagonally), that is a ‘mill’ and you may take one of your opponent’s pieces (not if it’s in a ‘mill’ itself.)

When all the pieces are on the board, take turns to move a piece to an empty point, one step at a time, to make a new ‘mill’. If you only have 3 pieces left, in a ‘mill’ and it’s your turn, you must move a piece. You cannot jump over any pieces. You win the game if you manage to block all your opponent’s pieces so they cannot move, or if they only have two pieces left.
Instructions for Native Games

The bowl game (gus-ka-eh) (2 players or two teams)
This game symbolises the struggle between good and evil in the Iroquois creation legend. It is played at the Midwinter ceremony, which celebrates the end of one cycle in nature and the beginning of another. It reminds them to maintain a balance with the life-giving forces of nature and to honour the Creator with pleasure.

You will need; 6 clean peach or plum stones, wooden bowl or basket, felt-tip marker or paint, 20 dried beans (used as counters).

Colour one side of each stone with felt-tip or paint, leave the other side natural.
Divide the counters between the two players or teams, who sit facing one another.
Put all six stones into the bowl and decide who will start. Players/teams take turns in tapping the bowl on the ground to make the stones jump and flip over. If 5 land the same colour up, that scores a point and one counter is taken from the other player/team. If all 6 land the same colour up, 5 points are scored and 5 counters taken. If 1, 2, 3 or 4 land the same colour up, there is no score. Each player/team keeps tapping the bowl until they fail to score and play passes to the other player/team. The game end when one player/team has all the counters.

The Bone Game (slahal) (2 players or teams, others playing rhythms on drums)
This game is the most widespread of all Native games, requiring only gestures, so people who speak different languages can play it. To win, you have to be good at hiding your own feelings and watching the face of your opponent for clues. Men and women in Native tribes have always gambled on the outcome of this game.

You will need; two knuckle bones, (stones or small pieces of wood would be good substitutes, one bone is marked with a carved or painted line around the middle), drums, and beans for counters.

One player (the ‘hider’) hides the bones, one in each hand, and moves his hands in time with drum beats played by everyone else, criss-crossing them to confuse the other team. A ‘pointer’ from the other team watches the hider’s face carefully while the rest of the hider’s team try to confuse the pointer by singing and waving. The pointer then points to the hand where he believes the marked bone is hidden. If he is right, the team win a point (a bean). Each person in the team has a turn at being the bone holder and the pointer, the winning team is the one with most beans at the end.

Chunkey (2 players or teams and a referee)
This is an ancient Native game of skill in spear-throwing. The opponents aimed at a stone disc as it rolled along a flat, grassy stretch of land, the thrower landing their spear nearest to the place where the disc stopped, was judged the winner.

You will need; a flat area of grassy land, foam javelins or cardboard tubes (from foil or wrapping paper), modelling ‘clay’ to weight the ‘spear’ end of the tube, a tennis ball, beans for counters.

On a count of three, the referee rolls the ball along the grass and the two contestants throw their ‘spears’, aiming at the point where they think the ball will stop. When the ball stops, the referee measures which spear is the nearest to it and awards one point (bean) to the winning player/team. All members of the team take turns to throw, the winning team is the one with most beans at the end.
Make Corn Husk Dolls

In the ancient Arawak language, ‘mahiz’ (maize) means ‘life giver’. It was cultivated for many thousands of years by Native Americans before the Europeans, (who called it ‘corn’) arrived. Apart from its many uses in cookery, the leaves (husks) were used to create many items such as mats, boots, bottles and masks and the stalks carved into blowguns, whistles and fiddles. Native artists made corn husk dolls for their children, who learned to make them too, often acting out stories and legends with the figures.

Dampen the corn husks and wrap them in the towel, to make them easier to bend and use. Save the best husks for making clothes for the doll. Roll one cornhusk into a small ball for the head, put this ball into the centre of 2 longer husks and wrap the husks around the ball, tying with string just under the ball to form the neck (Fig. 1).

Roll another husk lengthways, for the arms, and place this under the neck. Tie it in place with string, to form the waist and tie each end of the ‘arms’ to form wrists (Fig. 2).

Split the long husks in half and gather together to form the legs of the doll and tie with string at the ankles (Figs. 2 and 3).

You can add a skirt, apron, mantle, moccasinash, or leggings by tying in other husks cut to size. Leave the doll to dry out thoroughly.

When the doll is dry, you can stick on the corn silk hair and plait it or leave it long (Fig. 4) Decorate the doll’s face and clothes with felt-tip colours, beads, fur and leather if you like. Use native American designs.

You could also make babies, baskets, broom, bundles, tools, wetu or neesquittow for your dolls and create a whole Wampanoag village.

Neesquittow a bark-covered long house used as a more permanent home.

You’ll need: clean, ripe cornhusks, a damp towel, felt-tip markers in several colours, a ball of string, scissors, dry corn silk (found between the husk and corn cob), a little PVA glue.
Where Are They Now?

‘As one small candle may light a thousand, so the light here kindled hath shone unto many, yea in some sort to our whole nation.’
(from William Bradford’s ‘Of Plimoth Plantation’)

Descendants of the Pilgrims
Descendants of the Pilgrims have settled right across America since the first ‘Saints’ arrived in 1620. Most of their family names can still be traced in states in New England but also as far away as California. Societies in many states help people to trace their roots back to Plimoth and those early Pilgrims. Some Mayflower descendants have become very famous. Their legacy lives on in many ways, including in some of the traditions, laws and constitution of the United States, and the place names of New England, Virginia and of many other areas in the USA. The names of villages, towns and cities in Great Britain, were given by the settlers to their new colonies and homes, to remind them of their origins.

Look on a map of present day New England to find place names from England, villages, towns and cities originally named by settlers to remind themselves of home. Can you find any names that travelled with the settlers from your area or county? Link with a school in New England to find out more and to exchange information about the Pilgrims and their legacy.

Visit Pilgrim Country in your home/school area. Are the Pilgrims remembered in your village, town or county? How? Are there any local place names that commemorate them?

Look on websites which help people trace their ancestry back to the Mayflower Pilgrims (see ‘Useful Websites’ page in this resource pack) Can you find the names of anyone famous who is descended from someone who sailed on the Mayflower? Is anyone in your home/school area a descendant of the same families as the Mayflower Pilgrims? How would you find out about the origins of your family name?
Descendants of the Native People

The lives, culture, heritage and human rights of the Native tribes were changed forever with the landing of the Pilgrims and other settlers in the ‘New World’. They suffered disease, discrimination and conflict for many generations but their cultures survive and thrive in present-day North America and Canada. Their ancient, spiritual awareness of connections within the natural world are passed on through legends, storytelling and the arts, and are striking, powerful teaching tools for the whole world.

Find out about the tribes who lived in the area where the Pilgrims landed, the Nausets (Cape Cod), Wampanoags (SE Massachusetts), Algonquin (Maine) and the Narragansetts (Rhode Island). Where do they live now and what can we all learn from the way they were treated by the settlers who landed in their native country? How are they treated in today’s North American society? What rights do they have and how do they contribute to the economy and government of the United States? Discuss other modern examples of what happens when different cultures clash, the consequences and solutions created.

Find Native place names in New England (and the rest of the USA). Link with a school or Native group in New England to find out more and to exchange information about your different ways of life, heritage and traditions. How is Native society different from European and what issues does this generate?

Plaque in St Wilfred’s Church, Scrooby
The Pilgrim Pledge

On the wall in St Helena’s church, Austerfield, is a reproduction of what is known as the ‘Pilgrim Pledge’ written by the Hon. Maurice H Thatcher and printed in July 1976

‘In the name of God, Amen. I pledge myself to hold aloft the lamps of civil and religious liberty lighted by the Pilgrims at Plymouth Rock; to recall and cherish the sacrifices and struggles made by them for the common good; to study their lives, deeds, faith, courage and character, and to draw inspiration therefrom; to emulate their spirit; to be loyal to the flag and institutions of the country whose founding was so greatly aided by their work and wisdom; to do everything within my power to deserve and preserve the heritage, and in all things, to profit by the Pilgrim example.’

Think carefully about what this pledge means. Discuss what you have learned from studying the heritage and story of the Pilgrim Fathers and their flight from England.

How could you work to “…deserve and preserve the heritage…” of Pilgrim Country and your local area?

Learn the Pilgrim pledge by heart and include it as part of your drama presentations about the Pilgrim Fathers as a chorus of voices.
### Glossary of Pilgrim and Native Words

<table>
<thead>
<tr>
<th>Word or phrase</th>
<th>Definition</th>
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<tbody>
<tr>
<td>baptism</td>
<td>ceremony of initiation into Christian church</td>
</tr>
<tr>
<td>cattail</td>
<td>marshland plant like bull rush or reedmace</td>
</tr>
<tr>
<td>chalice</td>
<td>cup used in religious services for wine, usually of silver</td>
</tr>
<tr>
<td>cite</td>
<td>to mention or refer to someone or something, a legal term</td>
</tr>
<tr>
<td>clapboards</td>
<td>boards used to weatherproof buildings</td>
</tr>
<tr>
<td>compact</td>
<td>an agreement between people</td>
</tr>
<tr>
<td>congregation</td>
<td>a number of people meeting to worship or to listen to a preacher</td>
</tr>
<tr>
<td>deacon</td>
<td>an officer in the church</td>
</tr>
<tr>
<td>dissenter</td>
<td>a rebel or nonconformist who refuses to submit to the law</td>
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<tr>
<td>fast</td>
<td>to refrain from eating as a religious activity</td>
</tr>
<tr>
<td>furl/unfurl</td>
<td>lower and secure/raise and open out the sails on a ship</td>
</tr>
<tr>
<td>galley</td>
<td>kitchen on a ship</td>
</tr>
<tr>
<td>Governor</td>
<td>supervisor, administrator or head of a group of people</td>
</tr>
<tr>
<td>halyard</td>
<td>a rope used for raising (unfurl) or lowering (furl) sails</td>
</tr>
<tr>
<td>hardtack</td>
<td>hard dry biscuit eaten on board ship</td>
</tr>
<tr>
<td>harry</td>
<td>to harass and aggravate someone</td>
</tr>
<tr>
<td>Indian corn</td>
<td>maize of various types and colours was a staple food</td>
</tr>
<tr>
<td>journal</td>
<td>a diary or log</td>
</tr>
<tr>
<td>leeward</td>
<td>on or towards the side of the ship sheltered from the wind</td>
</tr>
<tr>
<td>lie ahull</td>
<td>with sail furled and helm secured to leeward, ride out a storm</td>
</tr>
<tr>
<td>manor house</td>
<td>home of the landowner or lord of the manor</td>
</tr>
<tr>
<td>migrate</td>
<td>to relocate to another place</td>
</tr>
<tr>
<td>neesquittow</td>
<td>bark-covered, winter ‘two-fire’ house, for multiple Indian families</td>
</tr>
<tr>
<td>parson</td>
<td>another name for a priest or vicar</td>
</tr>
<tr>
<td>pastor</td>
<td>a minister or preacher</td>
</tr>
<tr>
<td>paten</td>
<td>small plate, usually of silver used in religious services for bread</td>
</tr>
<tr>
<td>patent</td>
<td>an official charter giving permission</td>
</tr>
<tr>
<td>physician</td>
<td>a doctor</td>
</tr>
<tr>
<td>pilgrim</td>
<td>someone who goes on a religious journey</td>
</tr>
<tr>
<td>popery</td>
<td>derogatory term for practices associated with Roman Catholicism</td>
</tr>
<tr>
<td>preach</td>
<td>to speak to a congregation about religious matters</td>
</tr>
<tr>
<td>puritan</td>
<td>person who is opposed to extravagant ceremony or dress</td>
</tr>
<tr>
<td>rector/rectory</td>
<td>another name for a priest or vicar, and the house where (s)he lives</td>
</tr>
<tr>
<td>sachem</td>
<td>supreme chief of a Native American tribe or tribes</td>
</tr>
<tr>
<td>sallet herbs</td>
<td>salad leaves, green leafy vegetables</td>
</tr>
<tr>
<td>salt horse</td>
<td>beef or pork preserved by salting and eaten on board ship</td>
</tr>
<tr>
<td>sassafras</td>
<td>small tree, oil of leaves or bark used in medicine or perfume</td>
</tr>
<tr>
<td>Separatist</td>
<td>a supporter of independence (of religious freedom)</td>
</tr>
<tr>
<td>shallop</td>
<td>boat that can be either rowed or sailed</td>
</tr>
<tr>
<td>treaty</td>
<td>a peace agreement between groups of people</td>
</tr>
<tr>
<td>tribe</td>
<td>an ethnic group of people</td>
</tr>
<tr>
<td>vestments</td>
<td>special clothes worn by clergy</td>
</tr>
<tr>
<td>wampum</td>
<td>native beads made from clam and other shells, used for trading</td>
</tr>
<tr>
<td>wetu</td>
<td>small, round, Indian houses, covered with mats of cattail</td>
</tr>
</tbody>
</table>

Add any other unfamiliar words you find in the text of this resource pack, to this glossary.