



A Woman of Historical Significance

BY Harold (Hal) Roby, Your American Cousin

When asked if I would be interested in writing an article for the 'Evergreen Log', I was both excited and concerned if what I put to paper would be of value. My concern became what I should select as a subject and if I could hold the interest of our readers while being both historically and genealogically significant. One of the first things that came to mind was an article on ladies in history, about half of our historical figures that are frequently forgotten.



Photography: Kenneth C. Zirkel

Any attempt to come to know and understand our ancestors begins with a study of the history of the time that our ancestors lived as this was their current events. Sadly, most of our current members of society neither know or understand the significance of the events that shaped our nation and who we are as a people. It has become fashionable to get Ancestry DNA results and where their ancestors came from or to go into the published data and develop a family tree, frequently without any original research. To understand one's ancestors, you must become familiar of the time in which they lived, the events taking place, and the impact of these events on their daily lives.

Like building a house, you have to develop a strong foundation. This simile applies to genealogy as well. As they lived their daily lives, they helped to shape the history (foundation) of our daily lives. Therefore, to understand our ancestors and to effectively trace their lives, we need to know what events of the time shaped



Historical Portrait Figure by artist-historian George Stewart

Photography: Mary Harsch

A Woman of Historical Significance Cont'd.

how they thought, their daily and long-term planning and why they chose the path that they followed.

Our ancestors, both male and female, came with hope and aspirations for a new and better life. They had a sense of adventure and a mobility not seen in preceding generations. Expansion was rapid across the eastern regions of our new nation and the people sought to have more control over their lives and to participate in shaping their government and improve the future for themselves and their children. This growing independence and desire to learn is well expressed by a descendant of Edward Doty, a Mayflower passenger.

This leads to my heroine for this article, Mrs. Mercy Otis Warren, a fourth generation descendant of Edward Doty and married to James Warren, fourth from Richard Warren of the Mayflower. James was also a fourth generation descendant from Edward Doty as well. He and Mercy were second cousins from Edward, son of Edward. Mercy had two brothers, near her age, one older and one younger whom received daily tutoring and Mercy was included. She was much more interested in learning and pursued her studies with diligence and when it came time for her older brother to attend Harvard, she tutored him and prepped him. When she married, she became an active participant in her husband's public life. She was not unique as a woman in ability and understanding of the political climate of the United States as were both Abigail Smith Adams, wife of John and mother of John Quincy Adams, and Dolley (Dolly) Payne Madison, wife of James Madison. These women had impact on their husbands, their careers and their finances.

Mercy Otis Warren was a prolific writer of correspondence, wrote poems and plays, and a three-volume history of the events leading to the Revolution, the Revolution, and its aftermath. Her plays beginning

in 1770 were satirical in nature and foretold the coming revolution. She wrote letters and held meetings with her husband in her home that included John Adams who advocated based on these meeting the formation of Committees of Correspondence. While the Second Continental Congress was in session, she followed events closely and was not at all happy with the position of the Central Government as framed in the constitution and wrote an anonymous pamphlet (as a woman) that she sent a hundred copies to Philadelphia calling for inclusion of women, more individual rights expressed, and that a bill of rights for the individuals and the separate and several states be included.



Photography: Kenneth C. Zirkel



Sadly, Mercy was not given credit for much of her work until letters and documents came to light many years later when researched by historians. For that matter, the Federalist and Anti-federalist Papers are neither read, understood, or discussed in today's society. Even we, the

descendants of Mayflower members who prepared and signed the Compact are unfamiliar with it in many cases and the general public is not even aware of its existence. Those of us who trace our family history to Colonial times and back to the earliest settlers must always be cognizant of the events associated with the times in which they lived for their trials and tribulations shaped the way they lived, the actions that they took and the legacy that they left for us.

The Treasurer's Note

During the past couple of weeks I have reached out to Life Members who the Society has not heard from in awhile. The majority of those members responded quickly to my email or snail mail. It was wonderful to be in contact with them. People shared a little bit of their lives with me. As we traverse through the different phases of COVID-19, life still goes on. Members in assisted living still in phase I now in their 124th day of lock-down, loved ones passing away, purchase of their first home, dealing with cancer, sick with a different strain of a virus, the list goes on. A common denominator among these life members, was how proud they are to be a life member. The Board is very grateful for their response so that we have an accurate count and up to date contact information for them!

Martha Music (aka Martha, Washington)

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Governor's Message

A few years ago, I began a 'Mayflower Garden' with plants correlating, in some way, to our Pilgrim story. Double headed daffodils hearkened back to the days of the countryside of 16th England and early tulip varieties gave homage to the Pilgrims' time in Leiden. 'Massachusetts' kinnikinnick represented the Native American tribes, and epigaea repens, more commonly known as the mayflower, honored the passengers and their voyage. As any gardener can tell you, flower beds are a work in progress ... amending the soil, finding suitable combinations of drainage and light for each plant, and then, finally, the aesthetics of the gardener themselves. My garden bed was really starting to thrive.

The mayflower, a native of the woods of the northeast with its early blooming, pale pink flowers, arrived 'bare rooted' in early fall just in time to plant before our balmy wet winter began. I knew it might struggle to survive our milder climate, but in the spring, I noticed new sprouts with fresh leaves emerging. Like our ancestors, it had survived.

As any gardener can attest, although we may be 'Zen' while tending our garden; bugs, vermin and disease are the bane of our garden world. Later that summer, squirrels chewed off the mayflower at its roots. To say I was angry would be an understatement! I decided to try to re-root the stem. I wasn't sure that it would survive, but the 'damn

Governor's Message Cont'd. From Page 3

yankee' in me was too stubborn to abandon hope! Sure enough, within a few months, there were more roots than when it first arrived.

I have often thought of my *epigaea repens* re-establishing itself after being cut off in a 'foreign' land. Much of our lives are in that same space at the moment. While I am greatly disappointed that we have been unable to gather together for our 400th commemorations, as descendants of Pilgrims, there is something eerily reminiscent of the struggle four centuries ago and this present time of social distancing. The Separatists isolated themselves escaping religious persecution such as we are socially isolating ourselves to avoid infection. Many of our well-planned events have gone awry, as did the retrofitting of the Speedwell or the cracking of the main beam on the Mayflower. In both cases – no matter how good the original plans were, alternative plans needed to be made. The great plague that struck the Native Populations of the North East in 1616 and the great sickness that took so many of the Pilgrim lives that first winter, reminds us of the numbers of COVID deaths today. And like the Pilgrims re-established themselves in Plimoth, we can recreate what our future and our communities will look like as life begins to reopen.

I was watering my Mayflower garden this past week, and to my amazement, where the *epigaea repens* had been chewed off at the root a year before, a new shoot had emerged with yet more leaves. I now have two mayflower plants - the original stalk which

re-rooted itself, and the original roots from which sprouted new leaves. Sprouting new leaves, or new roots – we will persevere and see this through.

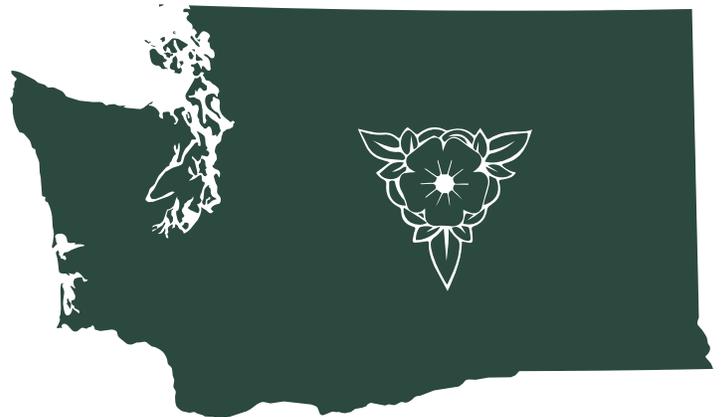
All great and honorable actions are accompanied with great difficulties, and both must be enterprised and overcome with answerable courage.

- William Bradford

I look forward to the time in the near future when we can gather together again, honoring our ancestors and commemorating their strength and courage.

Be safe & be well.

Bruce David Harington
31st Governor



The Fashionable History of Social Distancing

BY: Einav Rabinovitch-Fox

PUBLISHED 03/26/2020: The Conversation. Academic rigor, journalistic flair



As the world grapples with the corona-virus outbreak, “social distancing” has become a buzzword of these strange times. Instead of stockpiling food or rushing to the hospital, authorities are saying social distancing – deliberately increasing the physical space between people – is the best way ordinary people can help “flatten the curve” and stem the spread of the virus.

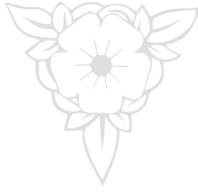
Fashion might not be the first thing that comes to mind when we think of isolation strategies. But as a historian who writes about the political and cultural meanings of clothing, I know that fashion can play an important role in the project of social distancing, whether the space created helps solve a health crisis or keep away pesky suitors.

Clothing has long served as a useful way to mitigate close contact and unnecessary exposure. In this current crisis, face masks have become a fashion accessory that signals, “stay away.”

Fashion also proved to be handy during past epidemics such as the bubonic plague, when doctors wore pointed, bird-like masks as a way to keep their distance from sick patients. Some lepers were forced to wear a heart on their clothes and don bells or clappers to warn others of their presence. However, more often than not, it doesn’t take a worldwide pandemic for people to want to keep others at arm’s length.

In the past, maintaining distance – especially between genders, classes and races – was an important aspect of social gatherings and public life. Social distancing didn’t have anything to do with isolation or health; it was about etiquette and class. And fashion was the perfect tool.

Fashionable Social Distancing Cont’d. on Page 8



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New Members Welcome Aboard!

Congratulations on tracing your family's history to a 1620 passenger of the ship Mayflower emigrants from England and Holland, Signers of America's first self-governance agreement (the Mayflower Compact) and present at America's first Thanksgiving!

WA#	First Last	Ancestor(gen#)	City
1880	Paula Jo (Young) Gelatt	William Bradford (11)	Redmond, WA
1881	Glenna Belle (James) Symons	Richard Warren (12)	Centralia, WA
1882	Kenneth R. White	John Alden (11)	Kalama, WA
1883	Christopher T. Hoey	John Howland (10)	Seattle, WA
1884	Stephen J. Riggan	John Alden (12)	Spokane Valley, WA

New supplementals:

WA #	Society Member	Ancestor (gen #)
1805	Ann Olson	John Alden (11)
1805	Ann Olson	William Mullins (12)
1702	Deanne Holmes	John Alden (11)
1702	Deanne Holmes	Priscilla Mullins (11)
1700	Dorothy Asbridge	John Alden (12)
1700	Dorothy Asbridge	William Mullins (13)
1845	Randal Roach	Francis Cooke (12)

Junior Members Welcomed:

A great gift for newborns and juniors (in and out of state.) Junior members receive a birthday card annually through their 18th birthday. Birthday cards are mailed first class, with "Return Receipt Requested," to ensure addresses are updated. Sponsors may request application forms and send address changes to this email address:

AsstHistorian-jrs@WashingtonMayflower.org

Sponsor	Junior Member	Ancestor
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Washington Wanderings

By Barb Doughty Maghirang

In this time of social distancing and staying home, my wanderings for the last several months have been a bit limited. I decided to try to fulfill a Find A Grave headstone picture request for The Old Puyallup Indian Cemetery in Tacoma. I figured the cemetery might not be too crowded and would be a safe place to also explore.

The requested graves were very old and I wasn't sure I'd be able to find them without help and was hoping the caretaker's office was open. The office wasn't open so I just wandered around anyway. The grounds had a very peaceful feeling and a quietness about it despite having the I-5 freeway a short distance away.

When I returned home I went Online to learn more about the history of this cemetery. I found a lot of fascinating history about this cemetery and the surrounding area in the University of Washington Online digital records.

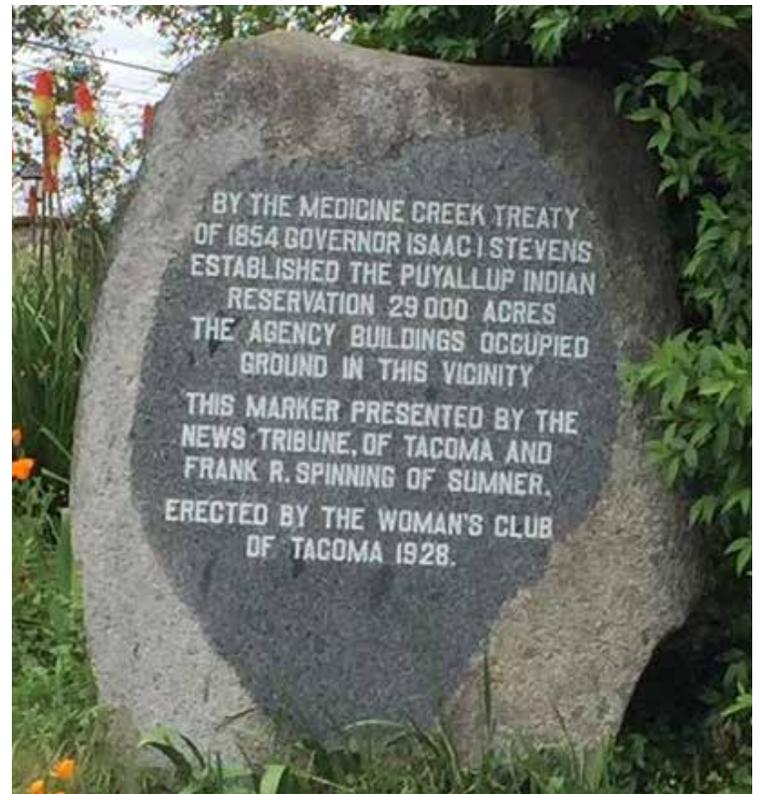
The Old Puyallup Indian Cemetery is also known as the Cushman Indian Cemetery, the Puyallup Indian Cemetery or the Puyallup Tribal Cemetery. It is located on a hill overlooking downtown Tacoma, next to the Puyallup Tribal headquarters and Emerald Queen Casino.

There are two entrances, the southern entrance at the top of the hill and one on the north side near the freeway. A large stone marker sits at the north entrance that reads "By the Medicine Creek Treaty of 1854 Governor I. Stevens established the Puyallup Indian Reservation, 29000 acres. The Agency buildings occupied ground in this vicinity. This marker presented by the News Tribune of Tacoma and Frank R. Spinning

of Sumner. Erected by the Woman's Club of Tacoma 1928."

The Puyallup Tribe of Indians Bingo Hall and Casino were built on adjacent property where once stood the Cushman Indian Hospital, a federal Native American Indian Hospital that was demolished in 2003. The hospital buildings were built on land that first held a boarding school in 1871 called the Puyallup School for Indian Education, later renamed the Cushman Indian Trades School in 1910. The school was closed in 1920.

The cemetery was not officially recognized until 1894 but tribal lore and historical evidence suggest that the area has been a burial place for the local tribes for hundreds of years.



*Puyallup Cemetery Dedication
Photo Credit Barb Maghirang*

Puyallup Tribe Cont. on Page 8

Puyallup Tribe Cont'd. From Page 7

Just a few notable people found buried here are:

Chief Leschi, a tribal chief of the Nisqually tribe (1808-1858)

Chief Richard "Tyee Dick" Sinnaywah, a tribal chief of three tribes - the Cowlitz, the Nisqually, and the Puyallup (1814-1904)

Chief Robert "Bob" Satiacum, a tribal chief of the Puyallup tribe (1929-1991)

Chief Henry C. Sicade, a tribal chief of the Puyallup tribe (1866-1938)

I wasn't successful in finding the FAG headstones on this visit but I did try, and who knows, maybe someone

someday will return the genealogy karma/genealogy kindness act and find a headstone for me of one of my "not lost just not found yet" ancestors. And then I got to thinking about "cemetery styles" but that's for another article!

If you go, you can find the cemetery at 2002 E. 28th St, Tacoma, WA but I found it was easier to access the cemetery using the south entrance, or the top of the hill entrance, on E. 32nd Street.



*Puyallup Tribal Cemetery
Photo Credit Barb Maghirang*

Fashionable Social Distancing

Fashionable Social Distancing Cont'd. From Page 5



[Click the image for video.](#)

Take the Victorian-era "crinoline." This large, voluminous skirt, which became fashionable in the mid-19th century, was used to create a barrier between the genders in social settings.

While the origins of this trend

can be traced to the 15th-century Spanish court, these voluminous skirts became a marker of class in the 18th century. Only those privileged enough to avoid household chores could wear them; you needed a house with enough space to be able to comfortably move from room to room, along with a servant to help you put it on. The bigger your skirt, the higher your status.

In the 1850s and 1860s, more middle-class women started wearing the crinoline as caged hoop skirts started being mass-produced. Soon, "Crinolinomania" swept the fashion world.

Despite critiques by dress reformers who saw it as another tool to oppress women's mobility and freedom, the large hoop skirt was a sophisticated way of maintaining women's social safety. The crinoline mandated that a

potential suitor – or, worse yet, a stranger – would keep a safe distance from a woman's body and cleavage.

Although these skirts probably inadvertently helped mitigate the dangers of the era's smallpox and cholera outbreaks, crinolines could be a health hazard: Many women burned to death after their skirts caught fire. By the 1870s, the crinoline gave way to the bustle, which only emphasized the fullness of the skirt on the posterior.

Women nonetheless continued to use fashion as a weapon against unwanted male attention. As skirts got narrower in the 1890s and early 1900s, large hats – and, more importantly, hat pins, which were sharp metal needles used to fasten the hats – offered women the protection from harassers that crinolines once gave.

As for keeping healthy, germ theory and a better understanding of hygiene led to the popularization of face masks – very similar to the ones we use today – during the Spanish flu. And while the need for women to keep their distance from pesky suitors remained, hats were used more to keep masks intact than to push strangers away.

Social Distance Finished on Page 11

A Letter From the Editor!



Welcome Cousins!

Well, here we are, half way into the year and our lives are probably different than what we had imaged it would be at this time. I

recently read an interview article of some celebrity (whose name I can't remember) that shared a philosophy that I really liked so I wrote it down. "Adapt, adjust and revise." I think this saying is so appropriate for us at this time.

When you think about it though, we as humans have been doing this, or some version of this, all along. Our Mayflower ancestors certainly did! When they landed at Plymouth and not where they had planned to, they had to "adapt, adjust and revise" their plans, from the way they farmed and hunted to who they married - basically their whole lives going forward. When this COVID-19 virus hit us, our lives were turned around and we're having to "adapt, adjust and revise" our plans for work, school, how we travel, who we visit, how we even go grocery shopping. And we're not done yet adjusting our lives. Although we can't meet in person for now, Mayflower Society business still needs to be done and the Board has adjusted to conducting business via Zoom meetings for now. After a few minor technical difficulties, I think we had a very successful meeting!

And since we can't have a summer picnic, that doesn't mean we have to lose touch with each other. Check out our Facebook page and leave a comment, visit our website page and let us know

what you think or how you'd like to contribute to the content, send an email just to say hi or to share something new that you learned, or even to share a family milestone.

Until we can gather together again, be safe and stay healthy while you're adapting, adjusting and revising!

Cousin Barb Doughty Maghirang
Your newsletter editor



On the Horizon

Summer, 2020

Summer Picnic - canceled

Fall, 2020

Fall Meeting 2020 - TBD
Mayflower Compact Day

September 17, 2020 - U. S. Postal Service
-Mayflower postage stamp release

Dec. 15, 2020 - 2021 Membership Dues -
Life Members annual update of contact
info

Winter, 2020

A Letter Home Scholarship Deadline
Jan. 15, 2021



In Memoriam

Virginia (Ginny) McLallin-Kaiser

January 5, 1930 – July 6, 2020

Virginia was born January 5, 1930 in Minneapolis, Minnesota to Max Wilson McLallin and Kathryn Callahan McLallin. Childhood years were spent in Los Angeles, Seattle and Kirkland, graduating from Lake Washington High School in 1948. Virginia and Lincoln were married in 1950 and were married 65 years until his passing in 2015.

She was preceded in death by her mother and father and brother Max Charles McLallin. Ginny's interests were traveling, genealogy and ceramics.

Active as a member of various organizations, Virginia belonged to the Washington State Mayflower Society, Daughters of the American Revolution, Daughters of the American Colonist and Red Hat Society. Ginny is survived by daughters Kristine Kaiser Crilly (husband James) of Wenatchee, Kathleen Kaiser Quickstad (husband John) of Sammamish, son Steven S. Kaiser of Edmonds and grandchildren Michela (David), Kenton and Drs. Alix Whitener (husband Cy).

Virginia was a former Board of Assistants member of our Washington State Mayflower Society. Over the years she participated in leadership of our Society - last being in attendance at our last Compact luncheon. Her daughter Kathleen Quickstad is a present BOA member.

Please share memories with the family at www.bartonfuneral.com

Martha "Molly" Cutler (Shannon) Egly

October 8, 1920 - June 24, 2020

She was predeceased by her parents, Gerald A. Shannon, Sr. and Martha M. Cutler Shannon; husband of 52 years, James (Jim) A. Egly; husband, William L. Denend, Sr.; daughter, Jennifer Egly; and brothers, Gerald A. Shannon, Jr. and William A. Shannon.

Molly attended Whitman College, where she joined Kappa Kappa Gamma sorority and went on to graduate from the University of Washington. She married Jim Egly, from Hughesville, PA, in 1945 and moved around the Puget Sound area as she and Jim reared their children and Jim pursued his career in banking. Luckily, Molly, the mother of five, was an energetic and active homemaker who enjoyed cooking, entertaining, camping, horseback riding, bridge and golf, and somehow found time to become a Master Gardener, indulge her passion for genealogy, and maintain active membership in DAR, Mayflower Society, Pioneer Association of the State of WA and Tacoma's St. Charles Borromeo Parish.

Molly will be missed by her daughter, Elizabeth Evans (David Cross), of Tacoma; sons, Bruce Egly of Centralia, WA, Paul Egly (Kathie Trudelle) of Clyde Hill, WA and John (Julie) Egly of Yuma, AZ; 8 grandchildren, 10 great-grandchildren, 7 stepchildren, nieces, nephews and cousins.

A memorial mass and reception will be scheduled at a later date at St. Charles Borromeo, which Molly attended faithfully for many years. To share a memory or to read the full obituary, visit mountainviewtacoma.com. Memorial donations may be made to Community Living, the nonprofit agency that provided supportive living services for many years to Molly's daughter, Jennifer, at www.community-living.org.

A Letter Home

The Washington Society of Mayflower Descendants (WASMD) invites its Junior members, 9th through 12th grades, interested in the lives of their Mayflower ancestors, to assume the life of a young person living at Plimoth. It is 1626; the Colony is five years old. You are going to write a letter to a friend or family member telling them about your life at Plimoth. Your letter home must be from 500 to 800 words in length and based upon any aspect of life in Plimoth during its first five years. Topics might include food, clothing, housing, health problems, relationships among the Pilgrims, relationships with Native Americans, religious observances – anything of interest to you. It is your letter home.

Each 'Letter Home' will be judged based upon its historical accuracy, clarity, organization, grammar and spelling, and documentation. The deadline for submission is January 15th, 2021. The winning 'Letter' will be published in the Spring Edition of our Evergreen Log, and the \$500 scholarship will be presented in April 2021 at the Tacoma Yacht Club.

Much discussion was given to the creation of this scholarship, and that there are many paths to education in today's world, both formal full-time classes as well as part-time Online learning. It was recognized that a scholarship 'supporting education' could mean support for the cost of classes (i.e. tuition, books, supplies) or support for living expenses (i.e. gas, food, rent) while getting an education. It is hoped that the flexibility of this Scholarship Program will meet the needs of our Junior members, expanding in the future as we increase our Scholarship Funds. The BOA is looking for members to serve on the Scholarship Committee, helping to administer this program and foster its growth in the future.

CANCELED



2020 Summer Picnic!

COVID-19 Cases are on the rise again in Washington State. As of July 25th Washington State has 53,487 confirmed cases. For the safety of everyone we have canceled the 2020 Summer Picnic. We hope to see you for the Mayflower Compact Day in the Fall of 2020. Martha Washington survived the Measles at Christmastime in 1760 and Whooping Cough in 1761, and Small Pox Outbreaks- we will make it through this pandemic as well.

Social Distance Fashion Finished

Cont'd. From Page 8

Today, it isn't clear whether the corona-virus will lead to new styles and accessories. Perhaps we'll see the rise of novel forms of protective outerwear, like the "wearable shield" that one Chinese company developed.

But for now, it seems most likely that we'll all just continue wearing pajamas.

<https://theconversation.com/the-fashionable-history-of-social-distancing-134464>

Juniors Section Summer 2020 Word Search

M V S C M V A C A T I O N D P
 S R E W O L F T W I B J F R E
 S E I R R E B W A R T S Z N S
 V E L L B J C G R B J U I F W
 K B F T L I B T N N A H O N I
 C W E C N A B A W I S L B Z M
 O F R C P B F Z S N P A O N M
 M H I K I N G R U E R M O Y I
 M P F P J T X S E B B V A H N
 A C C W U R S W E T E A V C G
 H E E X L T P C P F A A L R S
 A U P D Y H U N B G X W C L F
 M K F F F E P W S J C O A H J
 P A K K G A P H L D M N L C V
 S J C Q Z O T L Y A O U T E S

BARBECUE
 BASEBALL
 BEACH
 CAMPING
 FIREFLIES

FLOWERS
 HAMMOCK
 HIKING
 JULY
 PICNIC

STRAWBERRIES
 SUNSHINE
 SWIMMING
 VACATION
 WATERFALL

Juniors Section Summer 2020

PUBLISHED 02/26/2015: The National Park Service

<https://www.nps.gov/rowi/learn/historyculture/native-american-farming-in-new-england.htm>

The Narragansett and Wampanoag people have lived around what is now called Narragansett Bay for a very long time, long before any European came to settle here. The People fished for salmon, cod and bass, hunted deer and bear and farmed with the “Three Sisters”. Most people today are in some way familiar with fishing and hunting, but few have knowledge of the “Three Sisters”.

Corn, beans and squash, also known as the ‘Three Sisters’, were the principal crops of Native American farmers in the northeast and had been planted together for at least 300 years by the time Europeans arrived.

Each family would plant about an acre of land. Small mounds would be created all over this acre, about three feet across and three feet apart (on center) and about 8 to 10 inches high. These mounds would be hoed up, so there was no extensive plowing or disturbance of the soil.

Grown together these crops are able to thrive and provide high-yield, high-quality food source with a minimal environmental impact and high nutritional value. One acre of land planted and farmed in this manner would produce a surplus of food for each family. This surplus of food is what the Wampanoag and Narragansett often traded with the early European settlers to New England.

When the corn, beans and squash are cooked together with additional protein from meat or fish, this misickquatash or succotash provides a completely balanced diet.



3 Sisters Garden at UCONN

Development of farming encouraged the development of ‘permanent’ settled areas. In some areas in the Northeast this took the form of settled villages. In Southeastern New England, particularly the lands of the Wampanoag and Narragansett, because of the close and easy access to an abundance of fish and other coastal maritime resources, the permanent settled areas took the form of a more spread out ‘homeland’ with dispersed groups of dwellings and accompanying fields over a larger area. Women, who did most of the farming, were the anchors for communities that lived year-round in these settled areas.

Society of Mayflower Descendants
in the State of Washington
8621 John Dower Rd SW, Lakewood, WA 98499
Return Receipt Requested

