





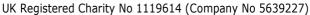
## Written for the Sherwood Forest Trust

# by Maggie Morland M.Ed. 2007

(In association with the Pilgrim Fathers UK Origins Association)

Updated with support from Bassetlaw District Council and Bassetlaw Christian Heritage in 2017











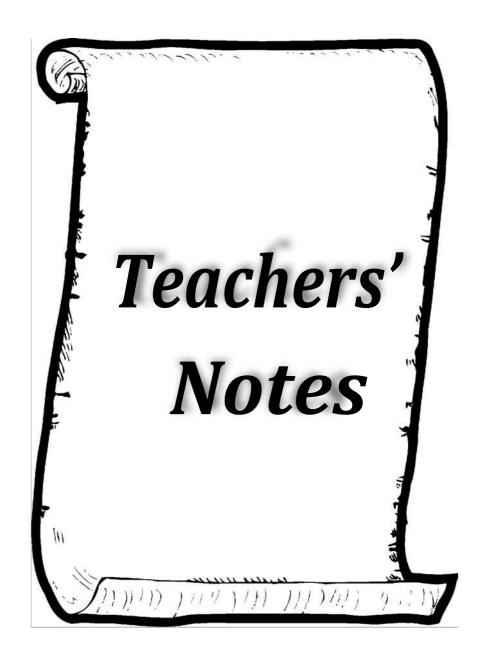




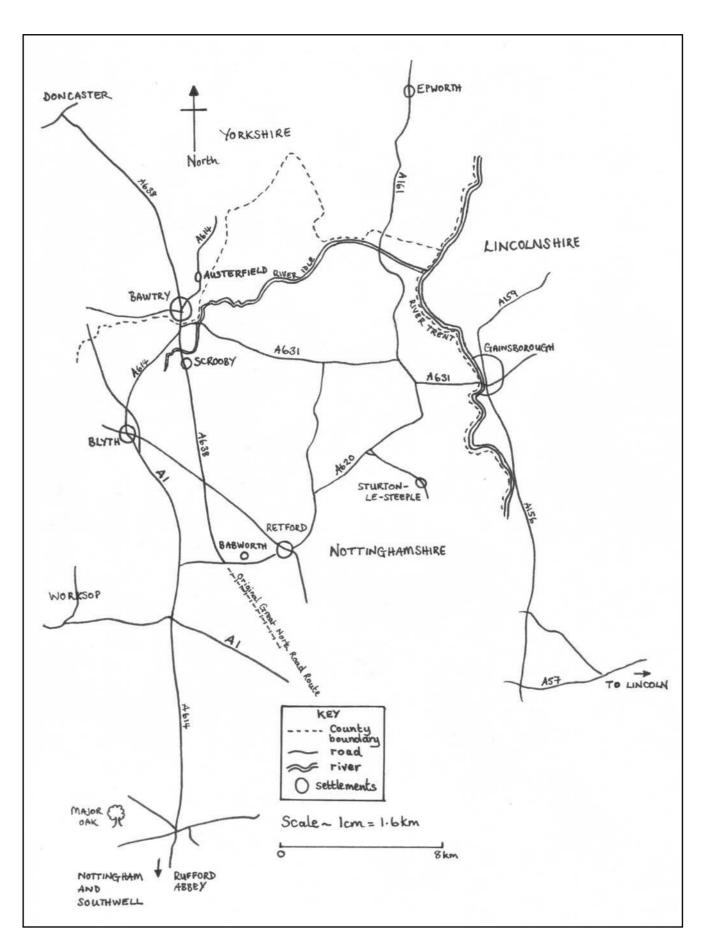
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# Map of Pilgrim Country







## An Introduction to the Sherwood Forest Trust

The Sherwood Forest Trust was established in 1995 and our mission is to champion the preservation, conservation, learning, enjoyment and economic development of the Sherwood Forest area.

The Trust works across the County of Nottinghamshire, City of Nottingham and District of Bolsover and our aims are to:

- Conserve, enhance and reduce the fragmentation of historic landscape features and characteristic habitats through sustainable land management, for the benefit of people and wildlife.
- Provide public access and recreational opportunities for local people and visitors.
- Raise awareness and understanding of Sherwood's cultural, historic and natural heritage.
- Enable people of all ages from local communities to enjoy and be involved in the care of their heritage.

These aims are being achieved through many projects, including:

- Co-ordinating traditional conservation land management methods
- Encouraging the conservation, development and interpretation of the area's historical and archaeological resource.
- Creating interpretation that tells the timeline story of Sherwood Forest, including a web site <u>www.sherwoodforest.org.uk</u>, exhibitions, displays and an audiovisual show at visitor sites, printed maps and guides and a programme of community projects celebrating local heritage through a wide range of arts media, events, festivals and plays.
- Providing learning opportunities and resources for everyone from schools to lifelong learning groups, to aid understanding of the evolution and impact of the landscape's management and social history, its historic, cultural and natural heritage, leading to an appreciation of opportunities for the future.
- Involving and assisting agricultural and other land management communities in managing the enhancement of the Forest's habitats and landscapes for the benefit of wildlife and visitors.







# **Advisory Partners**

## The Pilgrim Fathers UK Origins Association

A plan to celebrate the anniversaries associated with the Separatists, or Pilgrim Fathers as they became known, and to promote their heritage, started in June 2004 when Barry Bowles (a Councillor for Bassetlaw District Council) became responsible for Economic Regeneration and Tourism. He had a life-long interest in the Pilgrims and could see the economic benefits of encouraging people to visit North Nottinghamshire (in contrast to the Separatists who fled the area to escape persecution.)

Two of the leading Pilgrims came from this part of the UK. **William Bradford**, who was Governor of Plimoth Colony in America at various times between 1621 to 1656, came from Austerfield. He was a leading signatory of the Mayflower Compact and recorded the Pilgrims' story in his own hand. The Compact has since been recognised as an influence on the framing of the US Constitution and Declaration of Independence. Bradford recorded the Pilgrims' first Thanksgiving with the native Americans in 1621. **William Brewster**, who came from Scrooby was responsible for religious leadership in the colony and was the leading Elder of the Pilgrims.

In 2005 a few notable landmark events happened in 'Pilgrim Country' to help the concept of commemorating this local heritage become a reality.

The first was a book launch and signing at Gainsborough Old Hall in July 2005 of 'Mayflower Maid', a historical novel by Sue Allan and American, Roger Vorhauer who were both passionate about the Pilgrims. In September 2005 Sue and Roger went to America to promote their book amongst the descendants of the Pilgrims and also promoted the developments in Bassetlaw. Another significant event was the appointment of the Secretary of the Association, as Economic Regeneration Development Officer to Bassetlaw District Council in September 2005.

Contact was then made with Dr. Jeremy Bangs, the Director of the Leiden American Pilgrim Museum in Holland. As Dr. Bangs is probably the world's leading historian on the Pilgrims this link was exciting and invaluable. The enthusiasm became infectious and the 'project' was established.

It was now apparent that the economic benefits to the local area could be significant and, as word spread, enquiries started to come in from other local areas. 'Pilgrim Country' straddles three districts - Bassetlaw in North Nottinghamshire, Doncaster in South Yorkshire and West Lindsey in Lincolnshire – the locations of Babworth, Scrooby and Sturton le Steeple churches, Austerfield church and Gainsborough Old Hall and the John Robinson Memorial (URC) Church.

In 2005, a diverse group of organisations, including local authorities, came together to form a steering group with an independent chair. The 22nd of May 2006 saw the launch of the Pilgrim Fathers Mayflower Trail brochure at the Crown Hotel, Bawtry and the new Pilgrim Fathers UK Origins Association. The Management Group for the Association includes representatives of interested local parties, and has contributed significantly to the production of this resource pack.

The Association's website <a href="www.pilgrimfathersorigins.org">www.pilgrimfathersorigins.org</a> provides extensive information on the original Separatists and the leading Pilgrims from North Nottinghamshire and is extremely useful for schools.







## Bassetlaw District Council & Mayflower 400

In 2014, Bassetlaw District Council joined with other local authorities across England to form a new Compact Partnership to commemorate their shared Pilgrims' heritage and plan for the 400th anniversary of the Mayflower's voyage in 2020.

As well as working with partners across the country, Bassetlaw has also become a founding partner in the regional Pilgrim Roots group of public, private and community sector representatives to recognise and promote the important roots of the Pilgrims in the Nottinghamshire, Lincolnshire and South Yorkshire region.

Mayflower 400 is the official national commemorative campaign for 2020. Mayflower 400's Compact Partnership is working closely with Leiden and Plymouth, Massachusetts to commemorate the remarkable journeys of the Pilgrims 400 years ago. Find out more at <a href="https://www.mayflower400uk.org">www.mayflower400uk.org</a>.

## Bassetlaw Christian Heritage

Bassetlaw Christian Heritage formed in 2015, as a group of interested individuals and representatives from local churches came together to recognise and promote the significant and distinctive local Christian heritage stories linked to the area within 30 miles of Retford.

The Pilgrims' story of non-conformity is one among many associated with this area, including the development of the Baptist, Congregationalist and Methodist churches, and the foundation of the Quakers and the Salvation Army. Bassetlaw Christian Heritage provide an important link to the church buildings associated with these stories and their current congregations. Find out more at <a href="https://www.bassetlawchristianheritage.com">www.bassetlawchristianheritage.com</a>



Plaque in St Helena's Church, Austerfield marking the 350th anniversary of the Mayflower's landing in Plymouth, Massachusetts and also the friendship between the two communities







## The aims of this resource pack



This resource pack supports *History* in 'Pilgrim Country' for **Key Stage 3**, and could be used to meet a wide range of different National Curriculum requirements, especially the challenging "Local History" requirement. It could also be used to meet the **Key Stage 2** requirement for a local History study, as "a study of an aspect of history or a site dating from a period beyond 1066 that is significant in the locality". Many of the activities will also be relevant to the requirements for *Citizenship and Literacy* and are cross-curricular in nature. The pack contains teachers' notes, activities, photographs and background information to help teachers and other group leaders, get the most out of a visit to the area. It also provides pre-visit planning and follow-up work, to help consolidate learning in a range of styles. The Pack provides a wealth of other sources of information, including lists of organisations, useful books, websites and archives.

The pack aims to encourage schools to study the heritage of the Pilgrims in their local area and the wider Sherwood area through inspirational stories told by those personally involved. These are real people who lived in and through those turbulent times. Although the actual events are real, some minor elements of the stories, (especially concerning the less well-defined and documented characters) have been invented. The style is informal, present-day narrative and stories may form the basis of plays and other forms of dramatic presentation.

The resource pack also aims to encourage off-site visits by schools to a range of local heritage sites and facilities, to enable understanding of life in Pilgrim Country and the events which changed the lives of the Pilgrims for ever. There are many locations around the area which are available to visitors for local studies and many of these will be linked to activities suggested in the pack. It is hoped the pack will persuade teachers to visit other accessible places around the wider Sherwood Area in connection with their local history work in general. Always book facilities even where public access is available, as numbers of educational groups on sites are often limited.

The Sherwood Forest Trust supports Heritage Education for all groups with both formal and informal learning programmes, including schools, colleges, youth groups and adult learners. It is hoped that this resource pack will help to facilitate learning about 'Pilgrim Country' and the wider Sherwood area, its cultural and natural heritage. These support materials will engage pupils, students and individuals, on or off site, and encourage schools to get out into 'Pilgrim Country' to use it as a resource for curriculum-linked local studies.

The Sherwood Forest Trust website <u>www.sherwoodforest.org.uk</u> will also prove invaluable to teachers and individuals using this resource pack.



Wherever you see this symbol, there's an activity to do







# As Head of the History Curriculum, how can I use this pack?

The pack contains a wealth of resources, lesson and activity ideas for schools suitable for KS2 and 3 pupils. If you are in charge of the History curriculum for Key Stage 2 or 3 this could be of assistance to you in meeting a number of National Curriculum Subject Content areas. It is always a challenge to successfully meet the need to introduce some measure of local History into your school curriculum. This pack has been designed to help meet this need for Nottinghamshire, Derbyshire, Lincolnshire and Yorkshire.



#### What parts of the KS2 National Curriculum can this pack help us to meet?

A local History study. We realise that Key Stage 2 provision focusses on the periods up to 1066. However, the National Curriculum does allow for "a study of an aspect of history or a site dating from a period beyond 1066 that is significant in the locality". The Pilgrim Fathers have a significant impact on world history and so are suitable for study by our pupils. It is an interesting and engaging topic that allows us to study a wide range of different types of History and to examine different cultures. Many of our pupils can emphasise with people moving to start a new life in new lands. Crucially, however, the Pilgrim Fathers have strong links to Nottinghamshire, Derbyshire, Lincolnshire and Yorkshire which gives us the opportunity to study our local History in the light of this world event.

#### What parts of the KS3 National Curriculum can this pack help us to meet?

A local History study. This is always a difficult part of the curriculum to meet. Our textbooks are obviously useful for National History, but resources on local History are much harder to find. This pack could help you cover this requirement comfortably by allowing you to undertake "a depth study linked to one of the British areas of study listed" (namely the development of Church, state and society in Britain 1509-1745).

The development of Church, state and society in Britain 1509-1745. The example given in the National Curriculum of "the first colony in America" suggests that pupils should look at the early settlements of America. A lesson on the Pilgrims could be ideal as part of a wider scheme of work. It would also be useful for at least partly covering the final example given; "society, economy and culture across the period: for example, work and leisure in town and country, religion and superstition in daily life, theatre, art, music and literature" by looking at the lives of the Pilgrims.

At least one study of a significant society or issue in world history and its interconnections with other world developments. The Pilgrims are an ideal society in world history to study in relation to world developments.

With our strong local links to the Pilgrims we have an ideal opportunity to educate our pupils about this fascinating and important period of History. This pack has been designed to allow schools to easily meet a number of National Curriculum targets while introducing their pupils to this topic material in what we hope will be a fun and engaging way. We hope that these resources will be of use to you, and that you will consider introducing it into your schemes of work. Thank you.







# Pilgrims' Timeline

Date	Local, national or international event
1080	St Helena's Church, Austerfield built by John de Builli, a Norman Baron. His daughter gifted it to the priory at Blyth
1290	The official date of Babworth church, on the site of a 12th century and
1200	possibly an even earlier church. The earliest surviving fragment of St
	Wilfrid's Church, Scrooby is also from the 13th century
1320	Birth of John Wyclif, (called the 'Morning Star of the Reformation') He
1020	called for a translation of the Bible in the language of the people
1460 - 80	Gainsborough Old Hall built on site of former house 1483 Richard III
1400 00	entertained at Gainsborough Old Hall
1509	John Calvin (the reformer of Geneva, Switzerland) born in Northern France
1517	The 95 Theses of the great religious reformer Martin Luther were nailed to
1317	the door of the Castle Church in Wittenburg, Germany
1534	Henry VIII's Act of Supremacy declared him 'Supreme Head of the
1004	Church of England under Christ'
1535	The Coverdale Bible, the first complete Bible in English, was printed.
1536	Anne Boleyn, Henry VIII's 2nd wife, was executed. Dissolution of the
1330	Monasteries.
1539	The Great Bible was published and became the first Bible prescribed for
1000	use in English churches
1541	Henry VIII at Gainsborough Old Hall for 4 days, Katherine Howard
	accused of indiscretions at Gainsborough and executed. Henry also
	held a Privy Council at the Manor House in Scrooby
1546	Martin Luther died
1547	Death of Henry VIII, Edward VI (son of Henry VIII) became King and Head of Church of England
1549	The Book of Common Prayer published, (revised in 1552) largely the work
	of Thomas Cranmer. During Edward VI's reign, religious reform was
	encouraged. John Hooper, Bishop of Gloucester discouraged 'popish'
	vestments and ceremonies and has been called the 'Father of Puritanism'.
1553	Death of Edward VI, Mary I (daughter of Henry VIII) became Queen and
	restored Roman Catholicism in England. During this time, many
	Protestants were burned at the stake, including Thomas Cranmer (1556)
	and John Hooper, or in exile abroad, as the Hickman family were (see also 1596).
	Richard Clifton born at Normanton in Derbyshire
1558	Death of Mary I, Elizabeth I (daughter of Henry VIII) became Queen and
1000	restored Protestantism to England. However, this was a compromise
	between the reformed churches of the continent and the old Roman
	Catholic tradition, prompting the rise of Puritanism in the 1560s
1560	The Geneva Bible (in English) was published in Geneva by English exiles. The
	name Puritan was first used to describe those who objected to the over-
	elaborate ceremony, corruption and 'popery' of the Church of England.
1564	William Shakespeare born
1566/7	William Brewster born in Scrooby
1569	Approximate date of the silver chalice at All Saints Church, Babworth.
1574	End of the Spanish siege of Leiden during the 80-year war. Leiden's
	citizens celebrated 'Thanksgiving Day' in the Pieterskerk





Date	Local, national or international event
1575	It has been suggested that John Carver born in Doncaster
1576	John Robinson born in Sturton-le-Steeple
1581	Robert Browne formed the first congregation to break away from the Anglican church, in Norwich
1586	Richard Clifton parson at All Saints Church, Babworth, until 1605 1587  Execution of Mary Stuart of Scotland
1588	Defeat of the Spanish Armada
1589	William Bradford born in Austerfield. William Brewster and Isabel Wray began to provide financial support to Reformist preachers in the north of Nottinghamshire
1592	Francis Johnson became pastor of the secret Separatist church in London
1593	The silver paten at All Saints Church, Babworth is dated 1593
1596	Sir William Hickman bought the manor house, Gainsborough Old Hall
1602	John Smyth lost his job as 'Preacher of the City of Lincoln' and went to reside in Gainsborough.
1603	Death of Queen Elizabeth 1, King James VI of Scotland (son of Mary Queen of Scots and Lord Darnley) became James I of England and Scotland.
	1603 edition of the Geneva Bible now at All Saints Church, Babworth.
1604	James I authorized an English translation of the Bible and threatened that dissenters must conform or he would 'harry them out of the land'.  Richard Clifton cited in Ecclesiastical courts for not observing fast days or using sign of cross in baptism, deprived of his living from April 1605.
1606	John Smyth, preacher in Gainsborough separated from the state church and gathered a group of Separatist worshippers from surrounding villages. It is thought that they met in secret at Gainsborough Old Hall.
1607	John Smyth's Gainsborough group went to Amsterdam in search of religious freedom.
	First attempt by the Scrooby Separatists to flee to Holland, they were betrayed by the ship's captain and the leaders were held in Boston
	Guildhall cells.  3 ships sail to establish English settlement of Jamestown, Virginia, America.
1608	Second successful attempt of Separatists to flee to Amsterdam (Holland). The Separatists made their way to Immingham in north east Lincolnshire. Many of the men escaped from Killingholme Creek, but the women and children were stranded. After being held they were finally released to be reunited in Amsterdam by August.
1609	The members of Scrooby church moved to Leyden (Leiden) after disagreements with the church in Amsterdam. John Robinson became their pastor (Richard Clifton remained in Amsterdam). They restarted their own church and worked as traders and craftspeople. Rembrandt van Rijn, the artist, was about 3 years old when the Separatists arrived in his home city (Leyden).
1610 1611	English laws outlawed the preaching of Puritan doctrine King James 'Authorized' Version of the Bible published. The Pilgrims bought a building for a meetinghouse and built cottages behind, to create their own community in Leiden.







# Date Local, national or international event

John Smyth died in Amsterdam. His writings and those of Thomas Helwys, who had supported the Separatists' escape from England, led to the establishment of the Baptist denomination.

Rose Hickman (Throckmorton), who it is thought was sympathetic to the Separatist's cause, died at Gainsborough.

William Brewster established the 'Pilgrim Press', printing literature outlawed in England and smuggled Separatist literature into England. It was closed by agents of James I in 1619, while Wm Brewster was in England (under the name of Master Williamson) negotiating in secret for the Pilgrims to be allowed to settle in Virginia. Death of Richard Clifton in Amsterdam. Death of William Shakespeare. Shakespeare's *The Tempest* was inspired by the story of a shipwreck in Bermuda which had included a man who later sailed on the Mayflower.

Robert Cushman and John Carver in England to seek permission from the Virginia Company and King James, to set up a religious colony near existing settlement in Jamestown, America

The Thirty Years War began and Europe's politics were in turmoil.

July 22nd 55 Pilgrims left Holland (going first by canal boat to Delft Haven – Delfshaven - near Rotterdam) and sailed on August 1st to Southampton, England in the ship Speedwell.

**August 5th** *Mayflower* and *Speedwell* sailed from Southampton with 122 passengers, after 2 stops for repairs in Dartmouth and Plymouth, *Speedwell* was abandoned and on **September 6th** *Mayflower* alone sailed with 102 passengers to America.

November 9th Land was sighted

**November 11th** The Mayflower Compact was signed in Cape Cod Bay where they first dropped anchor, now Provincetown. This was necessary because they had landed in the wrong place and their existing permission was no longer valid.

**December 16th** Pilgrims arrived in Plimoth, new England.

**December 25th** Work was begun on the first house at Plimoth. William Brewster was their spiritual elder, until 1629 and John Carver the first Governor of the colony. William Bradford first called the group of Separatists 'Pilgrims' at this time.

\*Note (These dates are according to William Bradford's record. There is a sometimes a discrepancy of 10 days in other documents, as England's calendar was changed from the Julian to the Gregorian in 1752)

March 16th First contact with Chief of the Algonquin, Samoset, and later with Tisquantum, (Squanto) of the Patuxet tribe.

**March 22nd** John Carver made a treaty with sachem (Chief) Massasoit of the Wampanoag and other tribes.

**April/May** Deaths of John Carver (from sunstroke or maybe a stroke) and his wife Katherine 6 weeks later. William Bradford elected as Governor, a position he kept for many years. May 12th – First marriage took place, Edward Winslow & Susanna White

**October 3rd** First Thanksgiving, three-day celebration with the Native People to give thanks for the harvest and their deliverance

**November** - Arrival of the ship Fortune with 12 Pilgrims among 35 passengers, mostly men from Leiden, putting a strain on the already over-stretched resources of the colony.





Date	Local, national or international event
1622	Death of Squanto
1623	Arrival of the ships Anne and Little James with 32 Separatists from Leiden.
1625	Death of James I. Charles I became King and married a French Roman
	Catholic. The persecution of Puritans continued and increased, forcing
	many to migrate to Massachusetts, America.
	John Robinson died in Leyden and William Hickman of Gainsborough
	died.
1629	A second ship called the <i>Mayflower</i> brought 9 more Separatists.
1630- 50	William Bradford wrote his book of 'Plimoth Plantation' using earlier
	journals written at the time. By now other Separatists had
	arrived at various times and 'Pilgrim ships' had brought around 120 in total
1638-9	First Baptist churches in America established in Rhode Island, New
	England
1642-8	Civil War in England. Oliver Cromwell's army defeated Charles I and
	Puritan migration to America slowed down
1644	Death of William Brewster
1657	Death of William Bradford
1662	Version of the Book of Common Prayer published
1675-6	Massasoit's son, Philip, went to war with the English (King Philip's War)
1691	Plymouth Bay Colony had a population of 7,500 and merged with the
	larger Massachusetts Bay Colony
1703	John Wesley born at the Old Rectory in Epworth, where his father was Rector.
	Wesley's teachings inspired the creation of the Methodist denomination.



Flag in St Helena's Church, Austerfield





# Places to Visit in Pilgrim Country

#### **Babworth**

The original *Great North Road*, Babworth *All Saints Church* and *Rectory*. The rectory is a private house and not open for visiting. The church contains many items relating to the Pilgrims and tours can be arranged for groups. To visit the Church contact: **Peter Swinscoe 01777 703996** <a href="mailto:peterswinscoe@tiscali.co.uk">peterswinscoe@tiscali.co.uk</a>

#### **Scrooby**

William Brewster's *Manor House* (no public access). There is a pinfold by the church. The original *Great North Road* passes *St Wilfrid's Church*. To visit the Church contact:

Maurice Clapham 01302 710078 <a href="mailto:magsandmoclapham@btinternet.com">magsandmoclapham@btinternet.com</a>

#### **Austerfield**

St Helena's Church contains many items relating to William Bradford and the Mayflower voyage. Mayflower passenger, William Butten also came from Austerfield, which is on the Great North Road. To visit the Church contact: Kay Beckett 01302 719732

mrs.ks.beckett@gmail.com or Sue Goodall 01302 711873 sue.goodall@live.co.uk

#### Sturton-le-Steeple

Birthplace of John Smyth, founder of the Separatist church at Gainsborough, and of John Robinson and his wife, Bridget (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. To visit the Church contact: **Barbara Bartle 01427 880558** 

#### **Gainsborough Old Hall**

Home of the Hickman family, medieval manor house. Exhibition about the Pilgrims. Renowned for its heritage education (school visits, support materials, guided and audio tours are available), shop and café. Find out more at <a href="https://www.gainsborougholdhall.com">www.gainsborougholdhall.com</a> or contact: **01522 782040** gainsborougholdhall@lincolnshire.gov.uk

**The Pilgrim Fathers Inn** on the A638 at Barnby Moor, between Babworth and Scrooby, is a good source of literature about Scrooby village, its history and the Pilgrims. It was built in the 18th century for travellers on the turnpike road. Meals can be arranged for adult groups. Find out more at: pilgrimfathersscrooby.co.uk or call **01302 714271** 

#### Bassetlaw Museum, Retford

Bassetlaw Museum welcomes school visits and teachers can discuss their requirements with the curator. Welchman archive contains early 20th century photographs of some of the buildings and villages associated with the Pilgrims. Find out more at <a href="https://www.bassetlawmuseum.org.uk">www.bassetlawmuseum.org.uk</a> Contact: 01777 713749 or <a href="https://www.facebook.com/bassetlawmuseum">www.facebook.com/bassetlawmuseum</a> or email <a href="mailto:bassetlaw.museum@bassetlaw.gov.uk">bassetlaw.gov.uk</a>

#### **Bawtry**

Originally an ancient port on the River Idle, once a staging post on the Great North Road. Drive through Bawtry to find Austerfield.

#### **Epworth**

The birthplace of John Wesley, the founder of Methodism – a later form of non-conformity some time after the Separatist movement in this area. The Old Rectory is a museum of Wesley memorabilia and hosts events throughout the year. Find out more at <a href="https://www.epwortholdrectory.org.uk">www.epwortholdrectory.org.uk</a> Contact: **01427 872268** or <a href="mailto:curator@epwortholdrectory.org.uk">curator@epwortholdrectory.org.uk</a>









#### **Immingham**

A memorial to the Pilgrims and a museum with a Pilgrims' display (currently being developed further for 2020). Find out more at <a href="www.imminghammuseum.org">www.imminghammuseum.org</a> Contact: 01469 727272 or email <a href="mailto:admin@imminghammuseum.org">admin@imminghammuseum.org</a>

#### Lincoln

Find out more about Lincoln Cathedral and links with the USA at <a href="https://lincolncathedral.com/">https://lincolncathedral.com/</a>. Contact: 01522 561600 or email visitors@lincolncathedral.com

#### **Boston**

In the 13th century, Boston was the second most important port in England, a centre of the wool trade.

The Guildhall. Visit the courtroom, used by magistrates; the council chamber, and banqueting hall; the museum and the cells where the Pilgrim leaders were held for a month after the captain of the ship they had commissioned betrayed them to the authorities. Find out more at <a href="http://www.bostonguildhall.co.uk/">http://www.bostonguildhall.co.uk/</a> Contact: 01205 365954 or email <a href="mailtotechnology.uk">ticboston@boston.gov.uk</a>

St Botolph's Church, (Boston Stump), houses a monument to John Cotton, who led his congregation to the New World in the 1630s and founded Boston, Massachusetts. Find out more at www.parish-of-boston.org.uk

*Fishtoft*, 1 mile south of Boston, where a monument to the Pilgrims stands near the spot where they are said to have attempted to set sail for Holland. Find out more from Boston Guildhall (above).

#### **Southwell Minster**

Ancient cathedral, superb carvings dating from Saxon times onwards. Find out more at <a href="www.southwellminster.org">www.southwellminster.org</a> Contact the Education Team on 01636 817993 or email <a href="mailto:education@southwellminster.org.uk">education@southwellminster.org.uk</a>

#### **Sherwood Forest**

The original Sherwood Forest extended from Nottingham as far north as Blyth and so the villages of the Pilgrims were right on the edge of the forest area. The Great North Road, the only access between London and Scotland, went through Sherwood Forest. It was the route of kings, pilgrims, merchants, minstrels, and a dangerous trackway, haunt of thieves and outlaws. Rufford Abbey, in Sherwood Forest had sheep 'ranges' extending for many miles in all directions, including farms at Babworth and other villages in 'Pilgrim Country' until the dissolution of the monasteries.

See www.sherwoodforest.org.uk for details of contacts.



Sheep grazing in Sherwood Forest







#### **Planning and Preparation**

- Follow your LEA's policy for educational visits.
- Discuss the visit with your Educational Visits Co-ordinator and/or Head teacher.
   You may need to fill in a form for some activities.
- Always make a pre-visit to assess facilities, access, teaching and learning opportunities, supporting materials and staff available.
- Contact the person in charge of the site to arrange dates and discuss details for the visit (e.g. parking, toilets, group size, timings, activities, clothing, equipment, objectives etc.) Most sites will require booking of some sort.
- Consider Health & Safety issues and complete a risk assessment of your visit. Sites open to the public/schools should have site risk assessments which will help.
- Ensure first aid cover for the visit, including the journey.
- Ensure adequate group sizes, with adult helpers in ratios suitable to ages of students.
- Make learning objectives, practical details and expectations clear to both students and adult helpers prior to the visit. A small booklet for everyone is often useful.
- Keep an eye on the weather forecast if the site is outdoors and keep activities flexible enough to cope with conditions.

#### **During the visit**

- Ensure adequate supervision of all students at all times, according to ages and abilities. Ideally, the teacher should be free to inspire all groups during the visit, not be tied to one group in particular.
- Use a whistle to communicate with widely-spread groups. It is often difficult to make yourself heard out of doors.
- Always listen to the advice of staff on site and respond to changing circumstances with authority and confidence.
- Encourage recording of the visit in a variety of ways; sketching, sound recording, interviews, photography, note-taking, word banks etc.
- Take care of the environment and respect other people's lives and work; use paths, protect wildlife, make no unnecessary noise, leave no litter etc.

#### After the visit

- Follow up the visit well with discussion, presentations, re-enactments and displays of findings, to consolidate learning in a variety of ways.
- Thank everyone who helped make the visit a success.
- Many sites ask visitors to complete questionnaires and evaluations after a visit.
   These are important for those sites and everyone's comments are valuable in developing and improving learning.







# **Useful Websites**

<u>www.sherwoodforest.org.uk</u> - informative and interesting site about the history, landscape, culture and heritage of the whole Sherwood area

<u>www.pilgrimfathersorigins.org</u> - website of the Pilgrim Fathers UK Origins Association, full of information about the Pilgrim Fathers, the villages, towns and churches of Pilgrim Country and many links to other relevant sites

<u>www.experiencenottinghamshire.com</u> - tourist information in the Nottinghamshire area of Pilgrim Country

www.visitlincoln.com - tourist information in the Lincolnshire area of Pilgrim Country

<u>www.visitdoncaster.co.uk</u> - tourist information in the Doncaster area of Pilgrim Country

www.gainsborougholdhall.co.uk - photo gallery, history and visitor information

www.bassetlawmuseum.org.uk - extracts from William Bradford's 'Of Plimoth Plantation', list of passengers & crew, photo archive of Pilgrim Country

<u>www.sturton-le-steeple.org.uk</u> - village website with information about the Pilgrims and Pastor John Robinson

<u>www.mayflowerhistory.com</u> - good source of information about the Pilgrims with biographies of the passengers

<u>www.mayflowersteps.co.uk</u> - good website with history, genealogy of the Pilgrims and useful links

<u>www.massmayflower.org</u> - website of the Massachusetts Society of Mayflower Descendants

<u>www.plimoth.org</u> - excellent, informative site about Plimoth Plantation, USA Wampanoag homesite with lots of information about Native People and many publications/items that can be ordered online

<u>https://lincolncathedral.com</u> - information about the cathedral, its history, the John Smith (Smyth) Trail and links with the USA

<u>www.epwortholdrectory.org.uk</u> - information and history of the home of John Wesley.

<u>www.southwellminster.org.uk</u> - history and visitor information about this wonderful cathedral.

<u>www.mayflower400uk.org</u> – the UK's official national project to commemorate the Mayflower's voyage in 1620 on its 400<sup>th</sup> anniversary in 2020







<u>https://bassetlawchristianheritage.com</u> – information about the distinctive Christian heritage in and around North Nottinghamshire

<u>http://pilgrimsandprophets.co.uk</u> – Pilgrims & Prophets specialise in Christian heritage tours around Nottinghamshire and Lincolnshire

<u>www.plymouth400inc.org</u> – Plymouth 400 is the official commemorative project in Plymouth, Massachusetts, USA

<u>www.pilgrimhall.org</u> – Pilgrim Hall in Massachusetts have a lot of information about the Pilgrims' story

<u>www.leidenamericanpilgrimmuseum.org</u> – Leiden American Pilgrim Museum in the Netherlands is an authentic house recreated in the 17<sup>th</sup> century style; find out more about the Pilgrims' lives in Holland

<u>www.gainsborough-united-reformed-church.org.uk</u> – find out more about Gainsborough's John Robinson Memorial Church



Sheila-na-gig carving in St Helena's church, Austerfield







# **Bibliography**

Many books about the Pilgrims can be found in print, and many of the original sources can be found in online archives like archive.org or Project Gutenberg.

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- Magnalia Christi Americana Cotton Mather
- The Works of John Robinson R. Ashton (ed.)
- Presentment Bills Project University of Nottingham

#### Secondary Sources:

- Making Haste from Babylon Nick Bunker
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- Between Two Worlds Malcolm Gaskill
- Mayflower A Voyage to War Nathaniel Philbrick 2006 Harper Press ISBN 978 0 00 715127 1
- The Mayflower Pilgrims David Beale 2000 Ambassador-Emerald International - ISBN 1 889893 51 X
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- The Old Hall, Gainsborough Lincolnshire County Council
- The Old North Road Joan Board 2000 The Nottingham Heritage Series The John Merrill Foundation – ISBN 0 946404 62 3

#### Historical fiction:

Mayflower Maid – Sue Allan 2006 - domtom Publishing UK ISBN 978 1 906070 00 7

#### Other Educational Resources:

- Earth Maker's Lodge ed. E Barrie Kavasch 1994 Cobblestone Publishing Inc – ISBN 0 942389 09 3
- Wampanoag: People of the East
- Journey to the New World
- Life in 1627 Plymouth
- Mayflower II
- and The Thanksgiving Primer all from Plimoth Plantation Educational Materials -Plimoth Plantation, Plymouth, MA 02362-1620, USA – <a href="https://www.plimoth.org">www.plimoth.org</a>





# Books for young people

If You Sailed on the Mayflower in 1620 – Ann McGovern – 1969 – Scholastic – ISBN 0 590 45161 8

**Cobblestone, the history magazine for young people, Vol. 10 no. 11,** November 1989 – Cobblestone Publishing – 30, Grove St., Peterborough, New Hampshire, NH 03458, USA.

**Three Young Pilgrims** – Cheryl Harness – 1995 – Aladdin Paperbacks – ISBN 0 69 80208 0

**Plimoth Plantation Colouring Book** – Die Modlin Hoxie and Carolyn Freeman Travers – 1998 – Plimoth Plantation, Plymouth, MA 02362-1620, USA – <a href="https://www.plimoth.org">www.plimoth.org</a>

# **Acknowledgements**

Ade Andrews and Jayne Pugh of the Sherwood Forest Trust for help and support throughout this project.

**Pilgrim Fathers UK Origins Association members** for help and advice.

**Di Kerby** for photographs and resources.

**Jill and Geoff Thompson** for knowledge and information about New England and Plimoth Plantation.

**Joan and Mike Board** for information about All Saints Church, Babworth.

**Rick Brand and Adrian Gray** from Bassetlaw Christian Heritage for information about church contacts, education and history.

**Dr Anna Scott and Gareth Howell** for updated historical information on the Mayflower 400 programme and the curriculum context in 2017.

**Sam Bird** at the Sherwood Forest Trust for coordinating the revisions to the original text.



# 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, United Reformed Church (John Robinson Memorial Church), Gainsborough, 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 Tape Tod 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'.

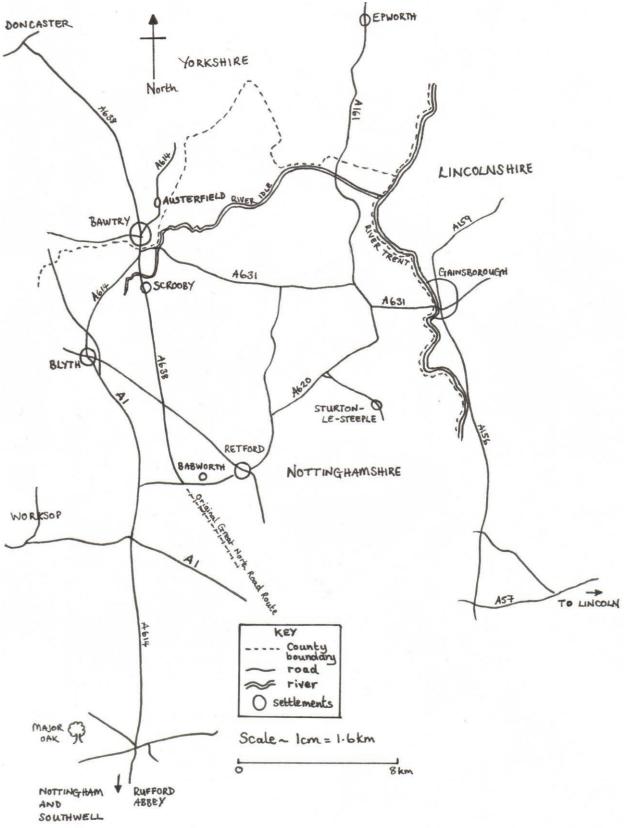
Glossary of Pilgrim & Native words - vocabulary, alphabetical order.



# 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')





# Places on the Mayflower Trail

#### Babworth

Babworth is where people came to hear Richard Clifton preach over 400 years ago; Clifton inspired some of these people to leave the Church - to separate from it when this was illegal - and eventually flee to Holland.

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 142 ½ 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.



All Saints Church, Babworth

Richard Clifton 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.



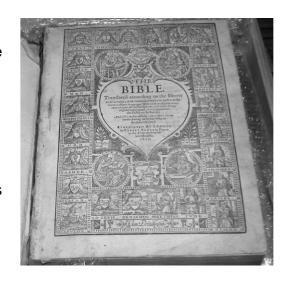
There was a church here even earlier than the building's official date of 1290. The church has a Norman tower, but much of it was re-built and extended in the 15<sup>th</sup> century. The heavy oak doors, grotesque stone faces and many other features of the church would have been familiar to the Separatists.



All Saints church contains many items relating to the Pilgrims, including the 16<sup>th</sup> century chalice (around 1569) and paten (1593), found in a vault under the church during renovation works in 1950. Please note that the silverware and Bible are not openly available or on view. 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.

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.

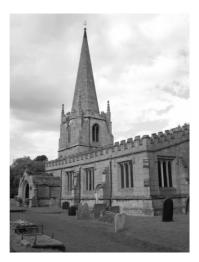




The Edmund Jessup memorial window commemorates the former Rector who established the church's connection with the USA, and depicts the Mayflower at sea.

## Scrooby

Scrooby was where the Brewster family lived. William Brewster was an influential leader of the Separatists in England, Holland and America.



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 13<sup>th</sup> century carved capital in Early



English style. The tower dates from the late 14<sup>th</sup>/early 15<sup>th</sup> century and the south aisle from the 16<sup>th</sup> century.

There is a reproduction of a 15<sup>th</sup> century Bishop's chair, 14<sup>th</sup> 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-10<sup>th</sup> 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 born around 1566 and became 'Master of the Postes' here, as his father had done before him. He lived in the Manor House with his wife Mary and children (which unfortunately has no public access) and held meetings there for the Separatists after Richard Clifton 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. He was 18 when he





escaped from this area to Holland, and was 30 when he sailed on the Mayflower. In 1621 he became the Governor of the new colony. 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 Clifton 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. Butten was one of the few to die on the
voyage to America.





## Sturton-le-Steeple

Birthplace of John Smyth, leader of the Separatists in Gainsborough, and of John Robinson and his wife Bridget (who was one of the White family, some of whom sailed on the Mayflower). Both Robinson and Smyth were influential preachers, thinkers and leaders and wrote many works and letters. 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 wealth and status. The Burgh family lived here until 1596, when the Old Hall was sold to the Hickmans. The Hickman family were Separatist sympathisers 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 1789 and 1784. There is an inventory of the Old Hall from the 1620s which provides useful evidence about what this house would have looked like and contained. The Old Hall was similar to Scrooby Manor, which was later demolished and rebuilt nearby.



#### What would the Separatists have thought about church buildings?

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. 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 (look this up in the glossary). Stand in the Great Hall and find the 'squint' where Rose Hickman watched and listened. Go to the Pilgrim 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.
- 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

(When reading this, please remember you can look up any words that you find unfamiliar in the **glossary**).

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, and no priest, Bishop or monarch 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 (find 'predestination' in the glossary). 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.



Gainsborough Old Hall
The Great Hall

The group of Gainsborough Separatists had gone to Amsterdam in 1607 with John Smyth, their preacher. Before they left, they probably met 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 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. Their escape from Boston though was thwarted, and they were arrested and held. When they were finally released they managed to escape from Immingham for Amsterdam.



## Tharacter Outlines

#### The Separatists and their supporters

#### William Brewster (Separatist 'Saint')

- A kindly man, 47 years old, (born around1560) caring and tolerant of others.
- His home was Scrooby Manor House.
- He studied at Cambridge and heard Reformist preachers there.
- He served as an assistant to Sir William Davison, Queen Elizabeth's diplomat to 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 Clifton preached there.
- He supported Reformist preachers financially and took Richard Clifton 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 Clifton (Separatist 'Saint')** Born at Normanton, Derbyshire, and was 54 years old in 1607

- He was Rector of All Saints Babworth from 1586. He lost his position in 1605 because of his Separatist preaching.
- He preached to the Separatists who may have met at the Manor House in Scrooby.
- Described by Wm Bradford as 'a grave and reverend preacher, who by his pains and diligence had done much good, and under God had been a means of conversion of many'.
- His wife's name was Ann and they had 3 sons aged 8 to 18, Timothy, Eleazar and Zachary.
- The Cliftons had the support of the Brewsters.

#### 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 Clifton, he also preached at Scrooby Manor House.
- His wife was Bridget and they had 2 very young children.



#### William Bradford (Separatist 'Saint')

- Baptised 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 Clifton.
- 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 widely, including the Bible, while growing up due to being ill as a child.
- He taught himself Hebrew.
- A fervent follower, he respected Richard Clifton almost as a father-figure, From the age of 12, against his relatives' wishes he often walked the 'Pilgrim Way' to Babworth to hear Clifton 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. But he did still
  receive his inheritance when in Holland.

#### 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 prosperous 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 to be 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 I 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



Gainsborough Old Hall

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.



Southwell Minster



### 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.



Ancient oak in Sherwood Forest



# All Aboard the Mayflower

'September 6<sup>th</sup> ...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 Clifton preach, before he was sacked as Rector there.

Rigging on the Mayflower II

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.



The deck of the Mayflower II

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 sad 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.



The ship's galley on the Mayflower II

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.



Crew's quarters on the Mayflower



The Captain's cabin on the Mayflower II

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 skillfully gainst the neverending 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 only 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
- what people who are forced to migrate today may take with them



#### Why do people migrate?

For the Pilgrims, they were seeking religious tolerance - can you think of examples where this is still happening today?

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 (a special agreement) to land or settle here. Ship's 'Captain' Master 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 Separatists, 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'



In g name of god finen he whose names are underwriten. the loyal subjects of our dread soveraigns Lord Hing fames by g grace of god, of great Britaine, franc, c greland king defonder of g faith, on Haucing underlaken, for g gloris of god, and advancements of g christian and honour of our king c countrie, a very to plant g first colonie my Mortherns parts of Virginia. Dosby these presents solemnly a multury my presence of god, and one of another, concenant, a combine our selves togeather into a civil body politick; for & bodor ordering a preservation at the therance of g ends afordaid; and by vertue hear of to Enacte; constitute, and frame shuth just a equal lames, or dinances, solls, constitutions, a offices, from time to time, as shall be thought most meete a convenient for g general good of g colonie. Into which we promise all due submission and obscience of milnes where f me have here under subscribed our names at cape code g. II. of Movember my year of g raigne of our soveraigns lord king James of England, france a greland g eighteens and of Scolland g fisher fourth. In: Dom. 1620

The Mayflower Compact, from Bradford's diary 'Of Plimoth Plantation'

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 signed it? 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? Find out more about the history from primary sources on Caleb Johnson's *Mayflower History* website: <a href="http://mayflowerhistory.com/primary-sources-and-books/">http://mayflowerhistory.com/primary-sources-and-books/</a>





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? **Primary Source**: find out more about how the Pilgrims justified their colonisation in Mourt's Relation - look at the Reasons they give here: <a href="https://static1.squarespace.com/static/50a02efce4b046b42952af27/t/50a8701fe4b08d1f2ced2ff4/1353216031950/MourtsRelation.pdf">https://static1.squarespace.com/static/50a02efce4b046b42952af27/t/50a8701fe4b08d1f2ced2ff4/1353216031950/MourtsRelation.pdf</a> (p41-42)



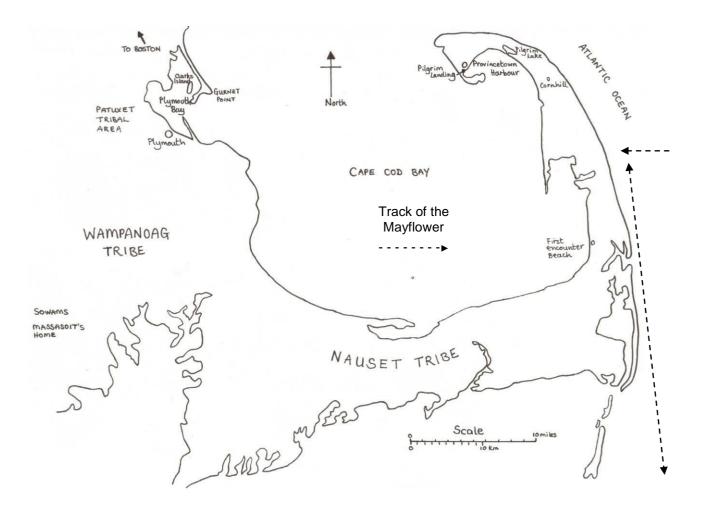
Link with a school in New England, USA. Learn about the Pilgrims from their perspective, the history of the US Constitution and what it means today, religion in their community, places in 'Pilgrim Country' on both sides of the Atlantic, Native American groups, their viewpoints and rules/laws/responsibilities. Find out more about how the USA is commemorating the Pilgrims at <a href="http://www.plymouth400inc.org/">http://www.plymouth400inc.org/</a>



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.



# Map of Tape Tod Bay and Plymouth



After land was sighted on November 9<sup>th</sup> 1620, Master 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.





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.

At the end of this find out more about their exploration of the coast around Cape Cod here:

http://archive.org/stream/historyplymouth01socigoog#page/n218/mode/2up



This is Jon Smith's map from 1616 of the New England coast in America. Can you find 'New Plimoth'? The Pilgrims would probably have had this map with them in 1620.



## First Encounter

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

(from William Bradford's 'Of Plimoth Plantation')

### Introduction

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. Following a court case, the book was repatriated to the United States in 1897 by the US Ambassador to the UK, Thomas Bayard.

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

Early writings about Plimoth Plantation, thought to be written by Edward Winslow (a Pilgrim originally from Worcester), 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. They also found graves, which they dug up to see what they contained. 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 neesquttow (winter homes), following food sources with the seasons.



One incident of closer contact was recorded and called 'First Encounter'. On Friday December 18<sup>th</sup> 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.

The shallop alongside Mayflower II

'Thus it pleased God to vanquish our enemies and give us deliverance"

Throughout the Pilgrims' travels, they often made sense of things that happened to them by believing it was due to God's providence.

From time to time, tools left out during Pilgrims' mealtimes were taken, their shelters ere 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 16<sup>th</sup> 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 22<sup>nd</sup>) 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.



Building a Wampanoag neesguttow



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 in 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.) And as such, the Pilgrims have become symbolic for many of much more than the original voyage of the Mayflower and the initial foundation of their small colony.



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). Find out more about how the USA is commemorating the Pilgrims at <a href="http://www.plymouth400inc.org/">http://www.plymouth400inc.org/</a>

'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) This quote has inspired annual Illuminate events across the country in places association with the story, including Retford, Gainsborough, Bawtry, Boston and Immingham. Look out for Illuminate every November around Thanksgiving - find out more at www.mayflower400uk.com).

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')



Reconstruction a Pilgrim home interior at Plimoth Plantation. Everything had been brought with them on the Mayflower.

On this day, October 3<sup>rd</sup>, 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



Reconstruction of a meeting of the 'Saints' at Plimoth Plantation, Massachusetts

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



Reconstruction of the Plimoth colony at Plimoth Plantation, Massachusetts

trade with wampum shell beads. He has guided us in how to grow crops in this climate, so much more severe in its 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 is mounted on the hill and truck with the Indians goes well, with beaver skins, clapboards and



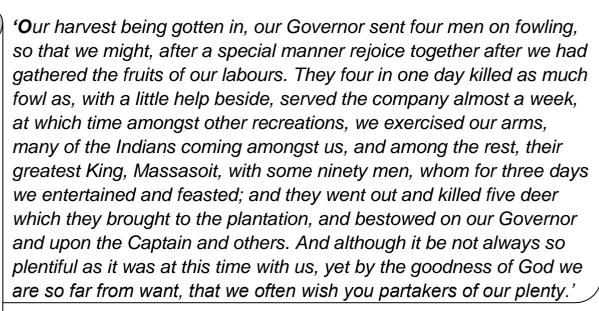


Canon, brought from England, mounted in a wooden fort gave some protection from attack by ships entering the bay. They wouldn't have been much use against Indian attacks, but may have frightened them off.

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.



(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. 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 everyone 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, sallet 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 handwrestling. 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

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 de

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. Find out more about how the USA is commemorating the Pilgrims at <a href="http://www.plymouth400inc.org/">http://www.plymouth400inc.org/</a>



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 and Wampanoag women dressed very differently. 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.

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.

All these reconstructions are from Plimoth Plantation, Massachusetts



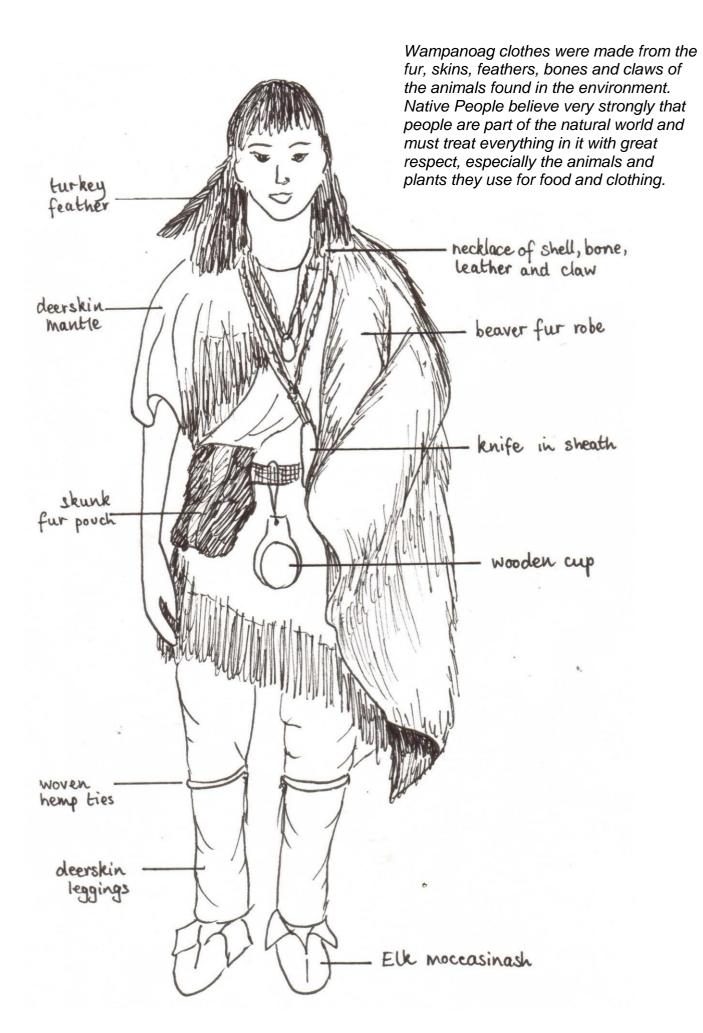


Pilgrims wore clothes made from woven linen and wool brought from England.

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



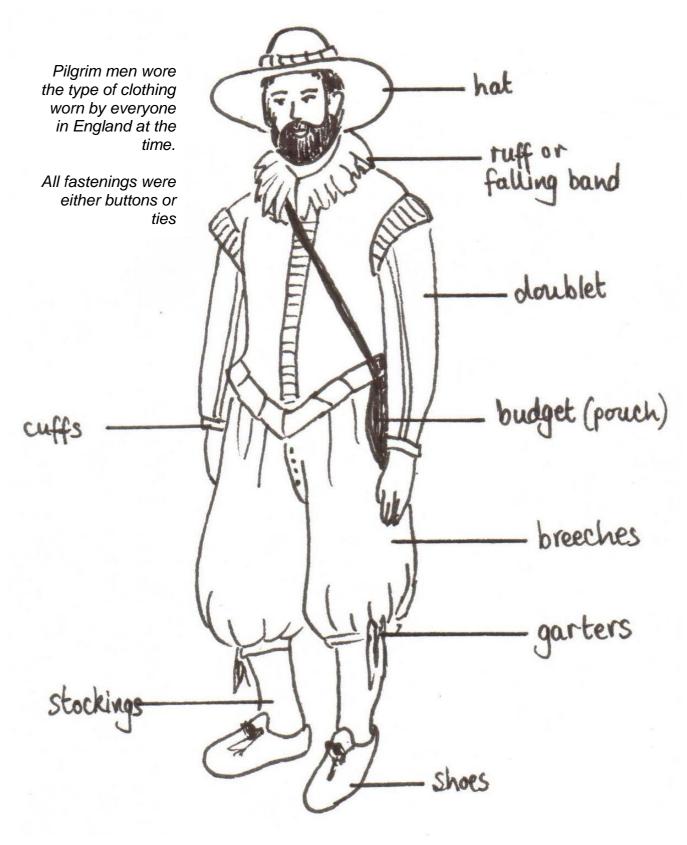








Make your own costumes for your Thanksgiving celebration. You could use fur fabric and faux suede for the Wampanoag costumes.





# Thanksgiving Recipes

Adult supervision is necessary at all times when cooking.



You will need; 1 cup of cornmeal, 1 ½ 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 190 C. Blend the flour and salt into the cornmeal and mix well. Put scone-sized mounds on an ungreased 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, ½ cup raisins, 1 tbsp. sugar, 1 tbsp. 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, ¾ cup beer, 1tsp salt, ½ tsp each of parsley, thyme and rosemary, 2 tbsps. 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.

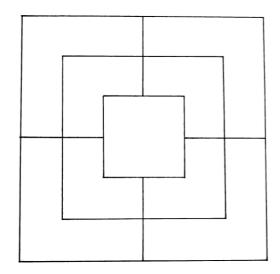
Put the stools 15 metres apart, and mark a bowling line 7.5 metres in front of the stools. One team bat and the other team field. As the bowler bowls the ball from the line, trying to hit the stool, the hitter hits it with a hand. If the ball is caught, the hitter is out, but if not, the hitter runs 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)

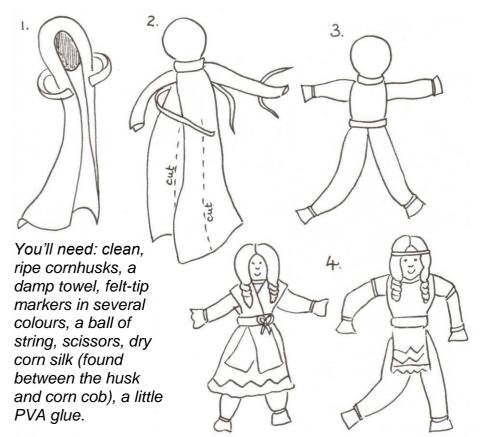
This is an ancient Native game of skill in spear-throwing. The opponents aimed at a stone disc as it rolled along a flat, grassy stretch of land, the thrower landing their spear nearest to the place where the disc stopped, was judged the winner.

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 Gorn Husk Dolls



In the ancient Arawak language, 'mahiz' (maize) means 'life giver'. It was cultivated for many thousands of vears by Native Americans before the Europeans, (who called it 'corn') arrived. Apart from is 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 neesquttow for your dolls and create a whole Wampanoag village.

Wampanoag wetu made from mats of cattail stems





## 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 Wilfrid'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 Pilgrims 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 Pilgrims as a chorus of voices.



# Glossary of Pilgrim and Native Words

Mord or phroco	Definition
Word or phrase	Definition
baptism	ceremony of initiation into Christian church
cattail	marshland plant like bull rush or reedmace
chalice	cup used in religious services for wine, usually of silver
cite	to mention or refer to someone or something, a legal term
clapboards	boards used to weatherproof buildings
compact	an agreement between people
congregation	a number of people meeting to worship or to listen to a preacher
Covenant of	promise of a blessing for belief in Christ and obedience to God's word
Grace	
deacon	an officer in the church
dissenter	a rebel or nonconformist who refuses to submit to the law
fast	to refrain from eating as a religious activity
furl/unfurl	lower and secure/raise and open out the sails on a ship
galley	kitchen on a ship
governor	supervisor, administrator or head of a group of people
halyard	a rope used for raising (unfurl) or lowering (furl) sails
hardtack	hard dry biscuit eaten on board ship
harry	to harass and aggravate someone
Indian corn	maize of various types and colours was a staple food
journal	a diary or log
leeward	on or towards the side of the ship sheltered from the wind
lie ahull	with sail furled and helm secured to leeward, ride out a storm
manor house	home of the landowner or lord of the manor
migrate	to relocate to another place
neesquttow	bark-covered, winter 'two-fire' house, for multiple Indian families
parson	another name for a priest or vicar
parson	a minister or preacher
paten	small plate, usually of silver used in religious services for bread
patent	an official charter giving permission
physician	a doctor
pilgrim	someone who goes on a religious journey
	derogatory term for practices associated with Roman Catholicism
popery	to speak to a congregation about religious matters
predestination	the belief that everything that will happen has already been decided by
predestination	
providence	God or fate and cannot be changed
providence	divine providence refers to God's preservation of creation, his cooperation
puritan	with everything that happens, and his guiding of the universe person who is opposed to extravagant ceremony or dress
rector/rectory	
	another name for a priest or vicar, and the house where (s)he lives
sachem	supreme chief of a Native American tribe or tribes
Saint	a member of the Separatists' church community
sallet herbs	salad leaves, green leafy vegetables
salt horse	beef or pork preserved by salting and eaten on board ship
sassafras	small tree, oil of leaves or bark used in medicine or perfume
separatist	a supporter of independence (of religious freedom)
shallop	boat that can be either rowed or sailed
stranger	a name used by the Separatists for someone who was not a
	member of their church community
treaty	a peace agreement between groups of people
tribe	an ethnic group of people
vestments	special clothes worn by clergy
wampum	native beads made from clam and other shells, used for trading
wetu	small, round, Indian houses, covered with mats of cattail
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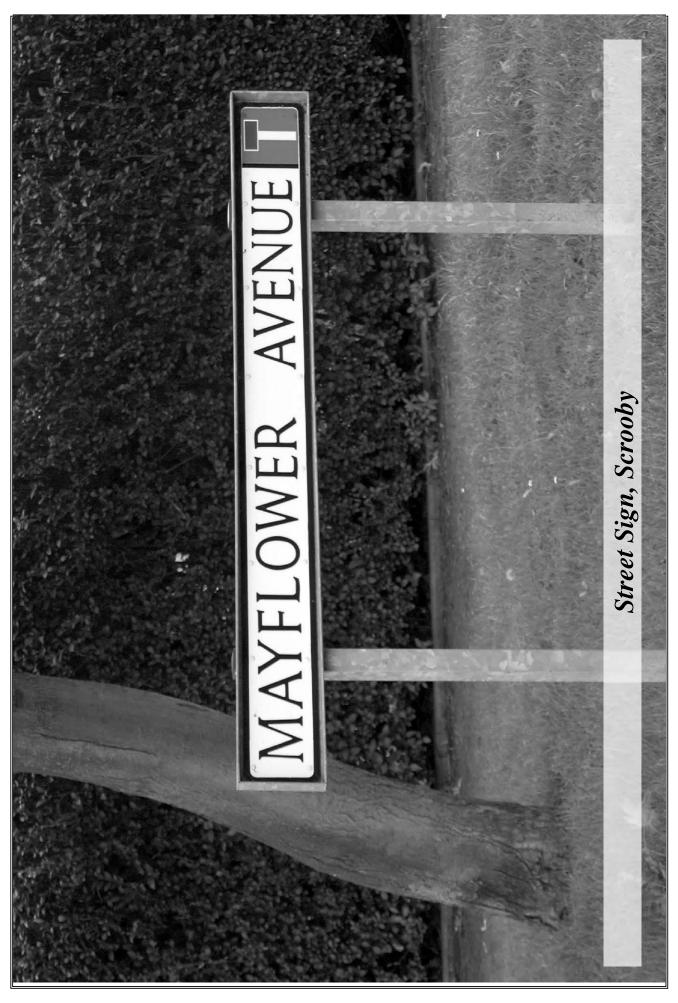




Add any other unfamiliar words you find in the text of this resource pack to this glossary. Can you find out what they mean?

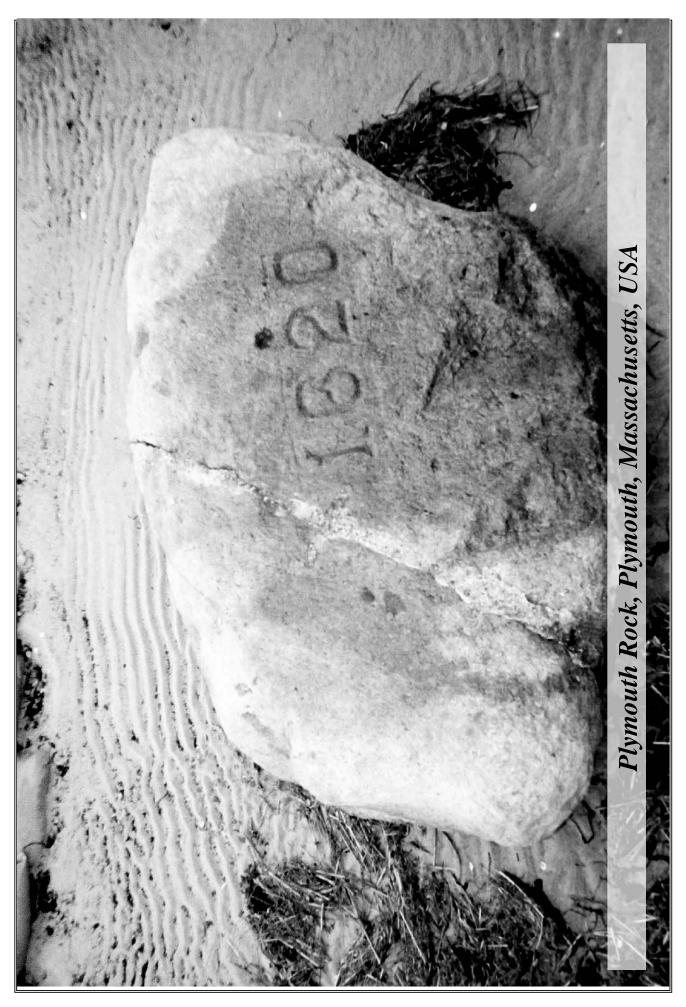


## Photopack















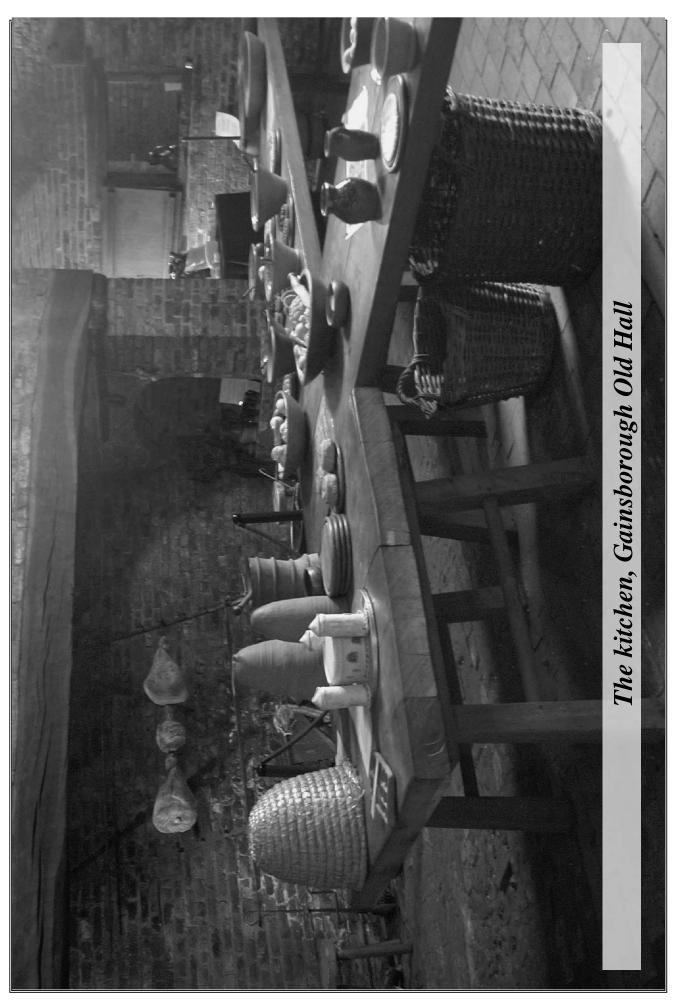






























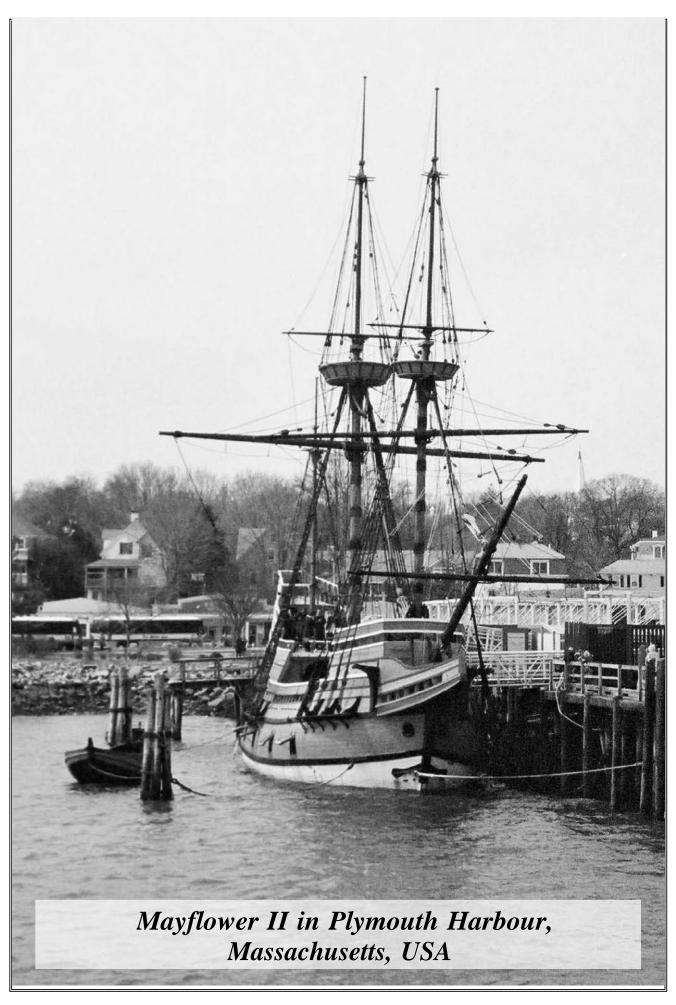












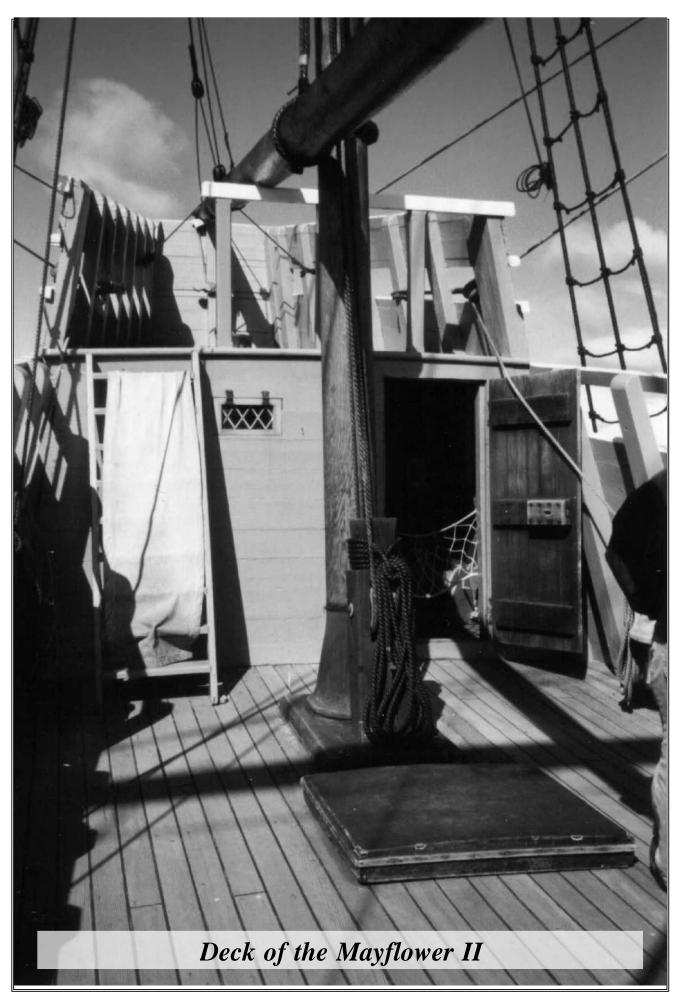


















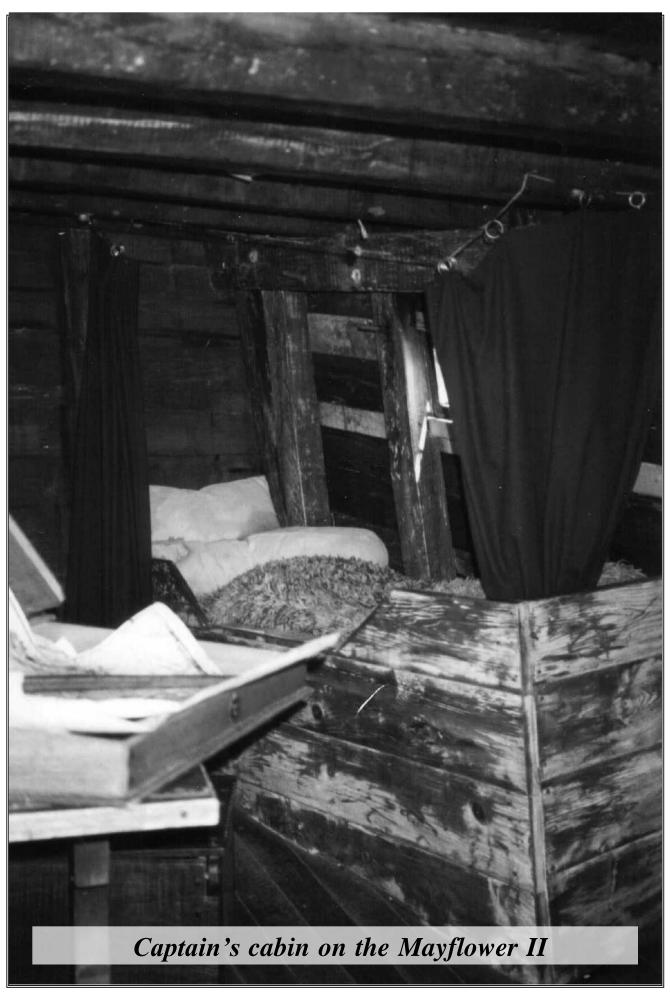












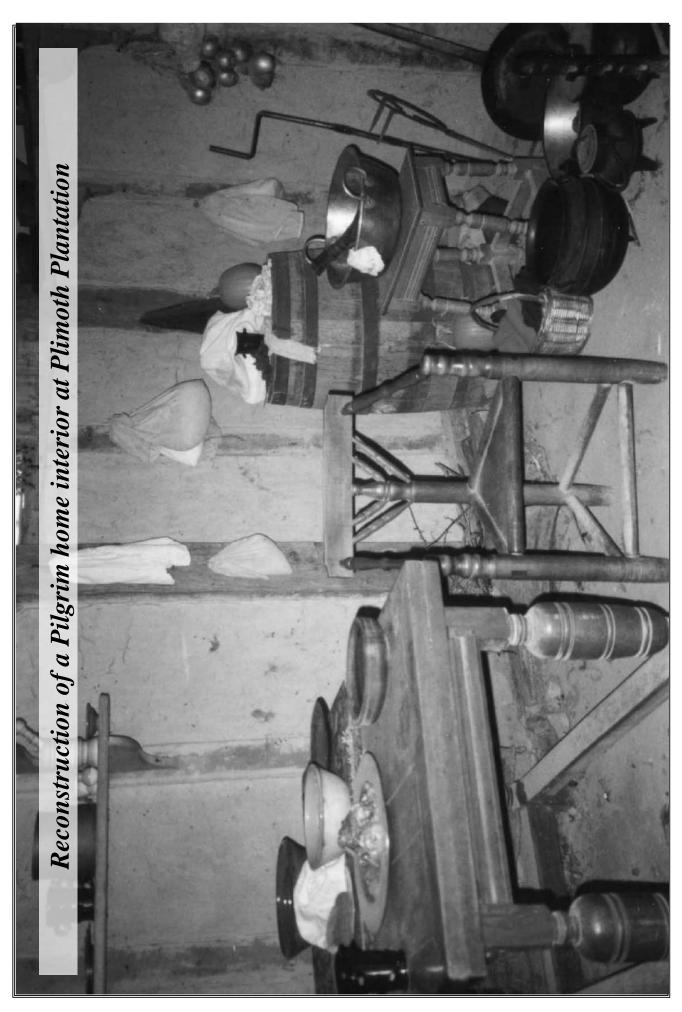








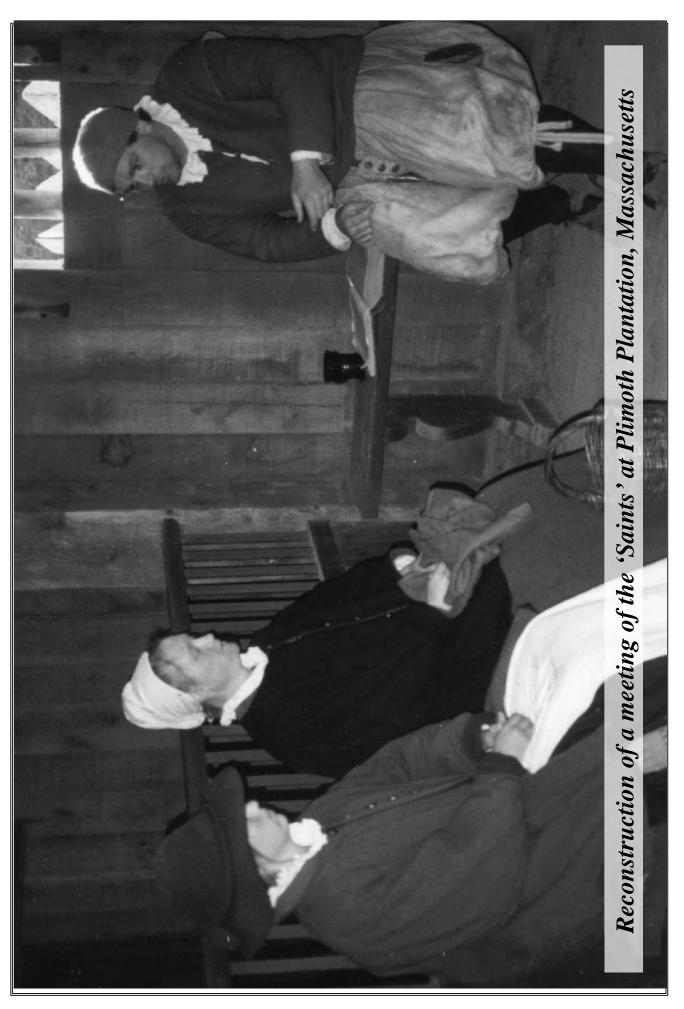






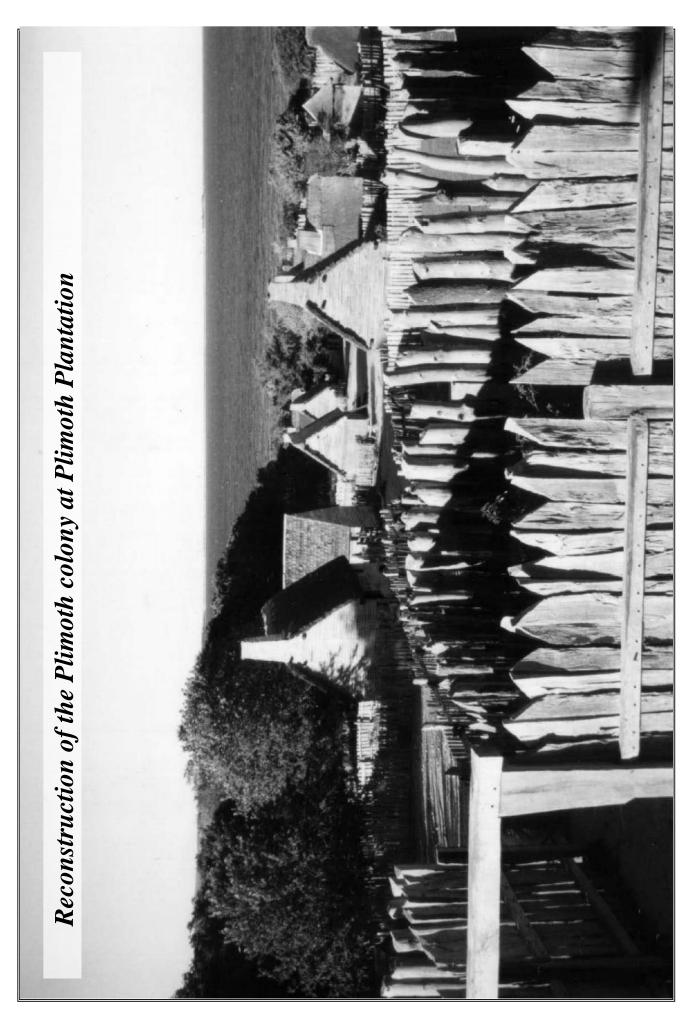


Spirit of the Pilgrim Fathers





















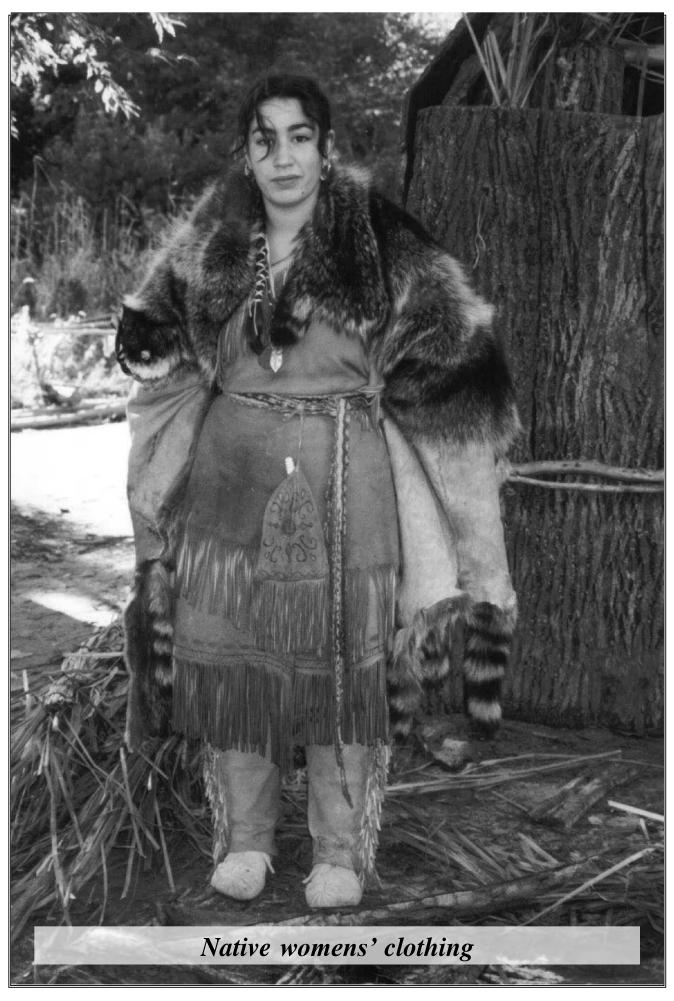












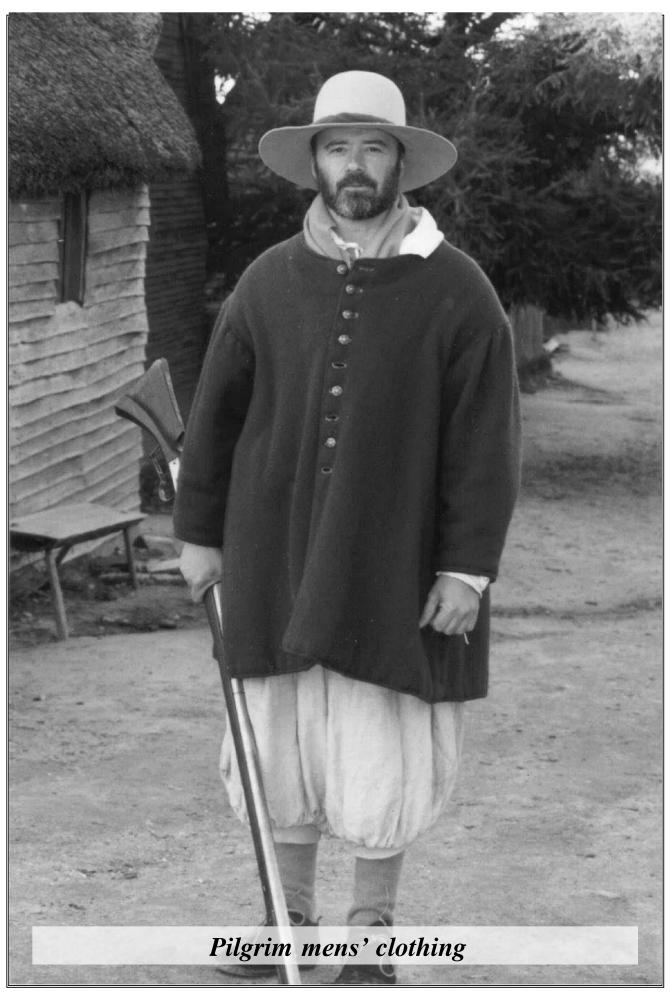












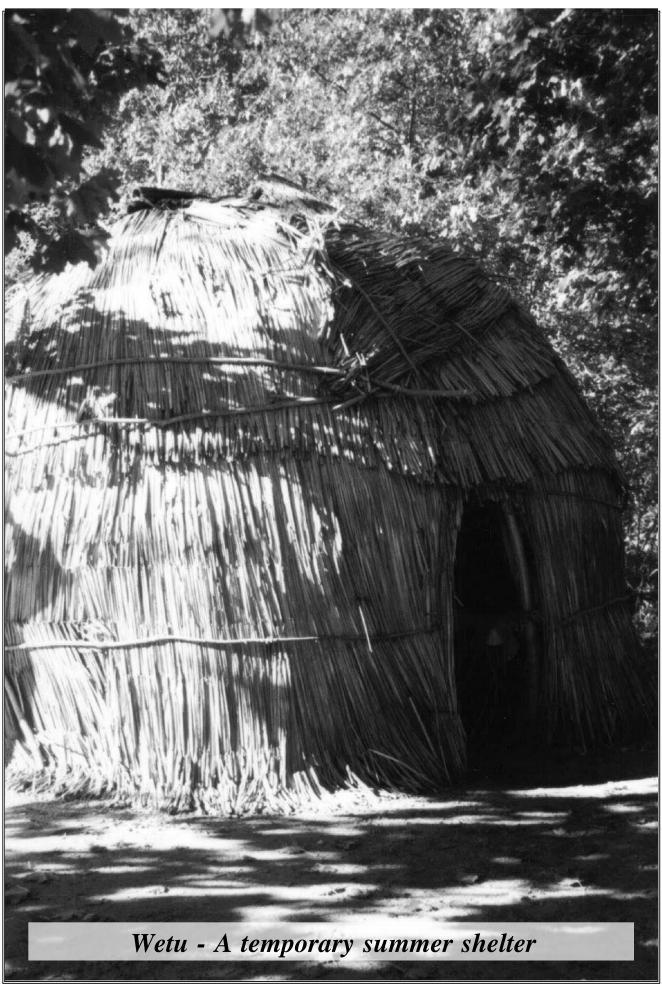












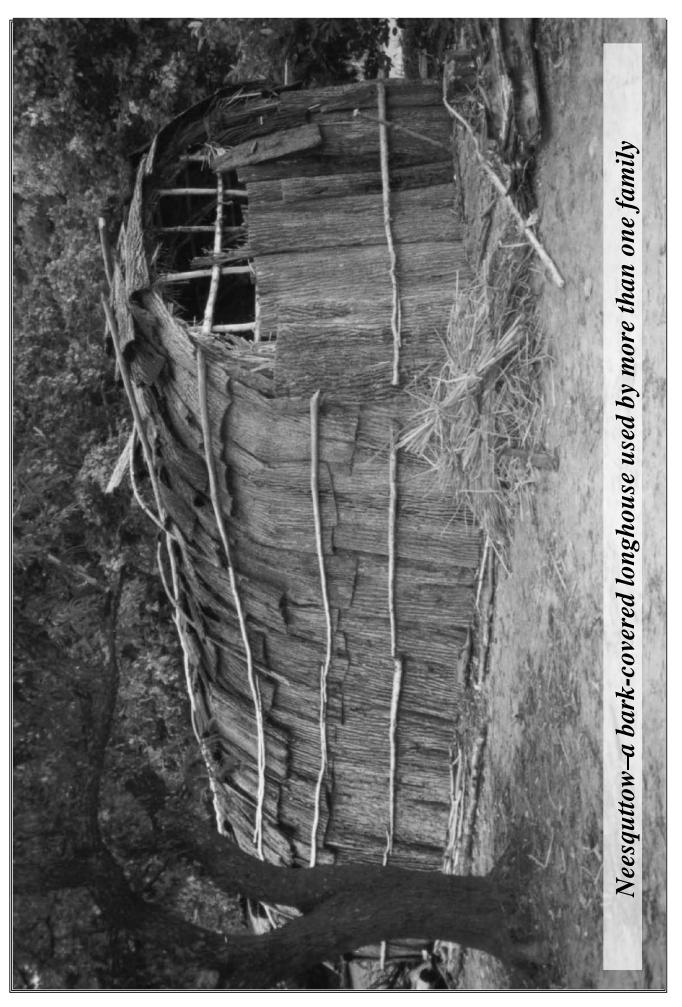
















Spirit of the Pilgrim Fathers