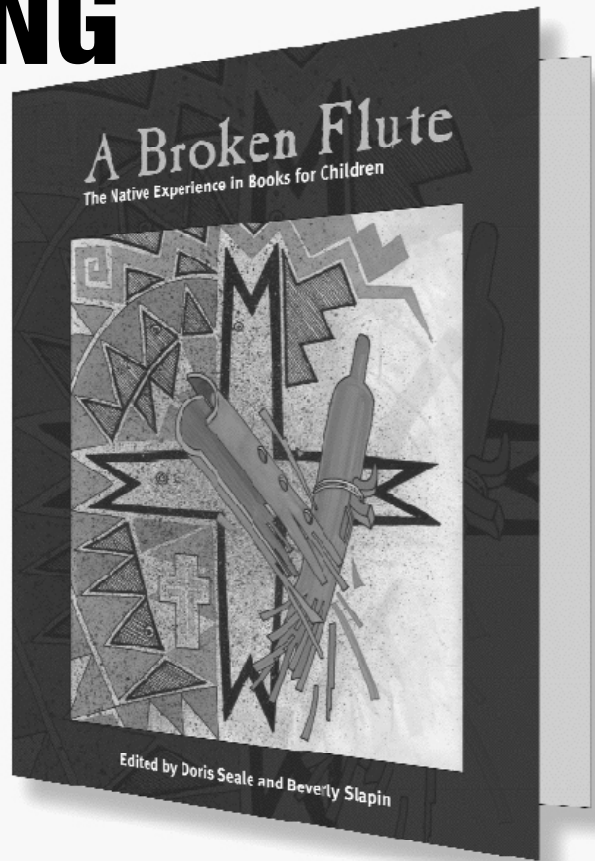


# DECONSTRUCTING THE MYTHS OF

## *“The First Thanksgiving”*

By Judy Dow (Abenaki) and Beverly Slapin

*A version of this article appears in A Broken Flute, to be published later this fall. See Chalkboard, page 26, for a review.*



What is it about the story of “The First Thanksgiving” that makes it an essential part of virtually every grade’s curriculum from preschool through high school? What is it about the story that is so seductive? Why has it become an annual elementary school tradition to hold Thanksgiving pageants, with young children dressing up in paper-bag costumes and feather-duster headdresses and marching around the schoolyard? Why is it seen as necessary for fake “Pilgrims” and fake “Indians” (portrayed by real children, many of whom are Indian) to sit down every year to a fake feast, acting out fake scenarios and reciting fake dialogue about friendship? And why do teachers all over the country continue (for the most part, unknowingly) to perpetuate this myth year after year?

*If we dare to give up this “myth,” we may have to take responsibility for our actions with respect to both the indigenous peoples of this land as well as those brought to this land in violation of everything that makes us human.*

Is it because as Americans we have a deep need to believe that our country was founded on the principles of integrity and cooperation? This belief would help assuage any feel-

ings of guilt that could haunt us when we look at our more recent role in dealing with other indigenous peoples in other countries. If we dare to give up this “myth,” we may have to take responsibility for our actions with respect to both the indigenous peoples of this land as well as those brought to this land in violation of everything that makes us human. The realization of these truths untold might crumble the foundation of what many believe is a true democracy. As good people, can we be strong enough to learn the truths of our collective past? Can we learn from our mistakes? This would be our hope.

We offer the following myths and facts to assist students, parents, and teachers in thinking critically about this holiday and deconstructing what we have been taught about our continent and the world. We have based our “fact” sections in large part on the research, both published and unpublished, that Abenaki scholar Margaret M. Bruchac developed in collaboration with the Wampanoag Indian Program at Plimoth Plantation. We thank Marge for her generosity. We thank Doris Seale and Lakota Harden for their support.

**Myth #1:** “The First Thanksgiving” occurred in 1621.

“Thanksgiving is a truly American holiday. Its traditions began in the New World with a feast shared by the Pilgrims and Native Americans.... The Pilgrims decided to have a three-day cel-

eboration feast to give thanks for a good harvest. Thus began the first Thanksgiving.”

—Judith Stamper,  
*Thanksgiving Fun Activity Book*

“During the fall of 1621, he declared that there would be a feast to celebrate their first bountiful harvest....Today, we think of that wonderful harvest feast...as the first American Thanksgiving (Although for the Native Americans, it was actually their fifth thanksgiving feast of the year!).”

—Deborah Fink,  
*It's a Family Thanksgiving!*

“The first Thanksgiving was a celebration of the Pilgrims’ very first harvest....[The cornucopia reminds] us of the first Thanksgiving when Pilgrims gave thanks for their first rich harvest in the New World.”

—Janice Kinnealy,  
*Let's Celebrate Thanksgiving:  
A Book of Drawing Fun*

“The feast at Plymouth in 1621 is often called The First Thanksgiving.”

—Robert Merrill Bartlett,  
*The Story of Thanksgiving*

“The pilgrims wanted to give thanks for all the good food. That was the first Thanksgiving.”

—Karen Gray Ruelle,  
*The Thanksgiving Beast Feast*

**Fact:** No one knows when the “first” thanksgiving occurred. People have been giving thanks for as long as people have existed. Indigenous nations all over the world have celebrations of the harvest that come from very old traditions; for Native peoples, thanksgiving comes not once a year, but every day, for all the gifts of life. To refer to the harvest feast of 1621 as “The First Thanksgiving” disappears Indian peoples from the consciousness of non-Native children.

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**Myth #2:** The people who came across the ocean on the *Mayflower* were called Pilgrims.

“The first group of newcomers was called the Pilgrims.”

—David F. Marx, *Thanksgiving*

“Once upon a time in the land of England, there lived a small group of people called Pilgrims.”

—Katherine Ross,  
*The Story of the Pilgrims*

“Many, many years ago some people who called themselves Pilgrims left England to find a new home.”

—Lou Rogers,  
*The First Thanksgiving*

“The people were called Pilgrims.”

—Ann McGovern,  
*The Pilgrims’ First Thanksgiving*

“‘The Pilgrims!’ said Squanto. ‘Pilgrims?’ said Ocomo.”

—Clyde Robert Bulla,  
*Squanto, Friend of the Pilgrims*

**Fact:** The Plimoth settlers did not refer to themselves as “Pilgrims.” Pilgrims are people who travel for religious reasons, such as Muslims who make a pilgrimage to Mecca. Most of those who arrived here from England were religious dissidents who had broken away from the Church of England. They called themselves “Saints”; others called them “Separatists.” Some of the settlers were “Puritans”—dissidents but not separatists, who wanted to “purify” the Church.<sup>1</sup>

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**Myth #3:** The colonists came seeking freedom of religion in a “new” land.

“The Pilgrims wanted their own religion.... So the Pilgrims decided to leave England.”

—Linda Hayward,  
*The First Thanksgiving*

“The Pilgrims had left England because King James did not want them to practice their own religion. They were in search of a new home.”

—Garnet Jackson,  
*The First Thanksgiving*

“They left their old country because they could not pray the way they wanted.”

—Ann McGovern,  
*The Pilgrims’ First Thanksgiving*

The Pilgrims wanted to worship God in their own way.”

—Gail Gibbons, *Thanksgiving Day*

**Fact:** The colonists were not just innocent refugees from religious persecution. By 1620, hundreds of Native people had already been to England and back, most as captives; so the Plimoth colonists knew full well that the land they were settling on was inhabited. Nevertheless, their belief system taught them that any land that was “unimproved” was “wild” and theirs for the taking, that the people who lived there were roving heathens with no right to the land. Both the Separatists and Puritans were rigid fundamentalists who came here fully intending to take the land away from its Native inhabitants and establish a new nation, their “Holy Kingdom.” The Plimoth colonists were never concerned with “freedom of religion” for anyone but themselves. In a Thanksgiving sermon delivered at Plimoth in 1623, Cotton

Mather or “Mather the Elder” praised God for the smallpox epidemic that had wiped out the majority of the Wampanoag people who had been their benefactors. He gave thanks for the destruction of “chiefly young men and children, the very seeds of increase, thus clearing the forests to make way for better growth,” i.e., the colonists. It wasn’t until around the time of the American Revolution that the name “Pilgrims” came to be associated with the Plimoth settlers, and the “Pilgrims” became the symbol of American morality and Christian faith, fortitude, and family.<sup>2</sup>



**Myth #4:** When the “Pilgrims” landed, they first stepped foot on “Plymouth Rock.”

“On December 11, 1620, the Pilgrim men landed on Plymouth Harbor beach, jumped into the icy waves and, fighting the sea and wind, secured the shallop to Plymouth Harbour’s glacial rock.”

—Jean Craighead George,  
*The First Thanksgiving*

“This is the harbor, marked by a huge stone where first steps were taken to chart the unknown,....”

—Rhonda Gowler Greene,  
*The Very First Thanksgiving Day*

“The Pilgrims came/To Plymouth Rock/One snowy, cold December...”

—Nan Roloff,  
*The First American Thanksgiving*

“On top of the gravel the glacier deposited huge boulders it had carried from distant places. One settled in Plymouth Harbor...A wandering pilgrim, it left its home in Africa two hundred million years ago....Eons later, battered by glaciers, all 200 tons of it came to rest in lonely splendor, on a sandy beach in a cove. This boulder is Plymouth Rock.... Yet to Americans, Plymouth Rock is a symbol. It is larger than the mountains, wider than the prairies and stronger than all our rivers. It is the rock on which our nation began.”

—Jean Craighead George,  
*The First Thanksgiving*

“Whether the Pilgrims really stepped ashore onto this particular rock is open to question. But perhaps that is unimportant. Plymouth Rock is a symbol—a symbol of faith and hope and of something to be relied on. As such, it might be called a symbol of the Pilgrims themselves, the brave men, women, and children who worked together to found Plymouth.”

—Edna Barth, *Turkeys, Pilgrims, and Indian Corn: A Story of the Thanksgiving Symbols*

**Fact:** When the colonists landed, they sought out a sandy inlet in which to beach the little shallop that carried them from the *Mayflower* to the mainland. This shallop would have been smashed to smithereens had they docked at a rock, especially a “Rock.” Although the Plimoth settlers built their homes just up the hill from the Rock, William Bradford, in *Mourt’s Relation: A Journal of the Pilgrims at Plymouth*, does not even mention the Rock; writing only that they “unshipped our shallop and drew her on land.”<sup>3</sup> The actual “Rock” is a slab of Dedham granodiorite placed there by a receding glacier some 20,000 years ago. It was first referred to in a town surveying record in 1715, almost 100 years after the landing. Since then, the Rock has been moved, cracked in two, pasted together, carved up, chipped apart by tourists, cracked again, and now rests as a memorial to something that never happened.<sup>4</sup>

It’s quite possible that the myth about the “Pilgrims” landing on a “Rock” originated as a reference to the New Testament of the Christian Bible, in which Jesus says to Peter, “And I say also unto thee, Thou art Peter, and upon this rock I will build my Church and the Gates of Hell shall not prevail against it” (Matthew 16:18). The appeal to these scriptures affirms the sanctity of colonization and the divine destiny of the dominant culture. Although the colonists were not dominant then, they behaved as though they were.



**Myth #5:** The Pilgrims found corn.

“During their first hard year in America, the Pilgrims found corn buried in the sand of Cape Cod. The corn had been stored there by Native Americans. This important find gave the Pilgrims seeds to plant—and these became the seeds for survival.”

—Judith Stamper,  
*Thanksgiving Fun Activity Book*

“On their way back they found Indian graves and some Indian corn.”

—Edna Barth, *Turkeys, Pilgrims, and Indian Corn: The Story of the Thanksgiving Symbols*

“The men dug down into [a hill of sand] and—there was a little old basket filled with corn! Now they had corn to plant. They found other baskets. These were big baskets, and it took two men to carry one. They filled their pockets with corn.

—Alice Dalgliesh,  
*The Thanksgiving Story*

“The men keep exploring. They find wonderful

things—corn, baskets, a spring.”

—Linda Hayward,  
*The First Thanksgiving*

**Fact:** Just a few days after landing, a party of about 16 settlers led by Captain Myles Standish followed a Nauset trail and came upon an iron kettle and a cache of Indian corn buried in the sand. They made off with the corn and returned a few days later with reinforcements. This larger group “found” a larger store of corn, about ten bushels, and took it. They also “found” several graves, and, according to *Mourt’s Relation*, “brought sundry of the prettiest things away” from a child’s grave and then covered up the corpse. They also “found” two Indian dwellings and “some of the best things we took away with us.”<sup>5</sup> There is no record that restitution was ever made for the stolen corn, and the Wampanoag did not soon forget the colonists’ ransacking of Indian graves, including that of Massasoit’s mother.<sup>6</sup>

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**Myth #6:** Samoset and Squanto appeared out of nowhere and became friends with the Pilgrims. Squanto helped the Pilgrims survive and joined them at “The First Thanksgiving.”

“When Spring came, two men named Squanto and Samoset appeared and made friends with the surviving Pilgrims.”

—Robert Merrill Bartlett,  
*The Story of Thanksgiving*

“Squanto liked the Pilgrims. He could see that they needed help. He helped the Pilgrims make friends with the other Indians.”

—Teresa Celsi, *Squanto and the First Thanksgiving*

“A tall Indian was walking into Plymouth. ‘Welcome, Englishmen,’ he said....He carried a bow and two arrows. His black hair hung long in back. The Indian called himself Samoset...He was eager to talk to the Pilgrims...The Pilgrims were glad to have Samoset as a friend.”

—Judith Bauer Stamper,  
*New Friends in a New Land*

“Squanto was the Pilgrims’ teacher and friend. He helped save their lives and made sure their little settlement survived in the rocky New England soil. By saving the Pilgrims, Squanto became one of our first American heroes.”

—Deborah Fink,  
*It’s a Family Thanksgiving!*

“Squanto spoke really good English. He had even been to England. Squanto had no family, so he acted as though the Pilgrims were his family. He liked them so much he came to live at

Plymouth.”

—Judith Donnelly,  
*The Pilgrims and Me*

“One Indian decided to stay with the Pilgrims. He spoke English. His name was Squanto.... The Pilgrims praised God for sending Squanto to them.”

—Elaine Raphael and Don Bolognese, *The Story of the First Thanksgiving*

“One day, a kind Indian came to the Pilgrims’ village. He liked the Pilgrims and wanted to help them. Soon, more Indians came. They were nice and showed the Pilgrims how to...”

—Pat Whitehead, *Best Thanksgiving Book: ABC Adventures*

“Later [Samoset] brought another Indian named Squanto, who spoke better English, because he had been taken to England on a ship.”

—Alice Dalgliesh,  
*The Thanksgiving Story*

“The sole survivor of the Pawtuxet tribe of the Plymouth area, Squanto had spent several years in England and could speak the language.”

—Edna Barth, *Turkeys, Pilgrims, and Indian Corn: The Story of the Thanksgiving Symbols*

**Fact:** Samoset, an eastern Abenaki chief, was the first to contact the Plymouth colonists. He was investigating the settlement to gather information and report to Massasoit, the head sachem in the Wampanoag territory. In his hand Samoset carried two arrows: one blunt and one pointed. The question to the settlers was: are you friend or foe? Samoset brought Tisquantum (Squanto), one of the few survivors of the original Wampanoag village of Pawtuxet, to meet the English and keep an eye on them. Tisquantum had been taken captive by English captains several years earlier, and both he and Samoset spoke English. Tisquantum agreed to live among the colonists and serve as a translator. Massasoit also sent Hobbamock and his family to live near the colony to keep an eye on the settlement and also to watch Tisquantum, whom Massasoit did not trust. The Wampanoag oral tradition says that Massasoit ordered Tisquantum killed after he tried to stir up the English against the Wampanoag. Massasoit himself lost face after his years of dealing with the English led only to warfare and land grabs. Tisquantum is viewed by Wampanoag people as a traitor, for his scheming against other Native people for his own gain. Massasoit is viewed as a wise and generous leader whose affection for the English may have led him to be too tolerant of their ways.<sup>7</sup>

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**Myth #7:** The Pilgrims invited the Indians to celebrate the First Thanksgiving.

“The Pilgrims invited their Native American friends to a great feast.”

—Nancy J. Skarmeas,  
*The Story of Thanksgiving*

“There was a lot to be thankful for, so they decided to have a big feast and invite Massasoit. They asked him to bring some friends.”

—Judy Donnelly,  
*The Pilgrims and Me*

“‘Join us,’ they said to the Indians. Join us in a big feast of Thanksgiving. It will be a very special holiday.”

—Pat Whitehead, *Best Thanksgiving Book: ABC Adventures*

“The harvest was/So plentiful/The Pilgrims were delighted—/They prepared to have/A giant feast,/And the Indians were invited.”

—Nan Roloff, *The First American Thanksgiving*

“The Pilgrims decided to have...a party. They invited the Wampanoag to join them.”

—Mir Tamim Ansary,  
*Thanksgiving Day*

**Fact:** According to oral accounts from the Wampanoag people, when the Native people nearby first heard the gunshots of the hunting colonists, they thought that the colonists were preparing for war and that Massasoit needed to be informed. When Massasoit showed up with 90 men and no women or children, it can be assumed that he was being cautious. When he saw there was a party going on, his men then went out and brought back five deer and lots of turkeys.<sup>8</sup>

In addition, both the Wampanoag and the English settlers were long familiar with harvest celebrations. Long before the Europeans set foot on these shores, Native peoples gave thanks every day for all the gifts of life, and held thanksgiving celebrations and giveaways at certain times of the year. The Europeans also had days of thanksgiving, marked by religious services. So the coming together of two peoples to share food and company was not entirely a foreign thing for either. But the visit that by all accounts lasted three days was most likely one of a series of political meet-

ings to discuss and secure a military alliance. Neither side totally trusted the other: The Europeans considered the Wampanoag soulless heathens and instruments of the devil, and the Wampanoag had seen the Europeans steal their seed corn and rob their graves. In any event, neither the Wampanoag nor the Europeans referred to this feast/meeting as “Thanksgiving.”<sup>9</sup>

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**Myth #8:** The Pilgrims provided the food for their Indian friends.

“The Wampanoag smoked their pipes, tasted English cooking, and presented a dance to the Pilgrims.”

—Judith Stamper, *Thanksgiving Fun Activity Book*

“The pilgrims hunted wild turkeys. They picked fruits and berries. When there was enough food, they all had a feast.”

—Karen Gray Ruelle,  
*The Thanksgiving Beast Feast*

“They knew they could never have survived without the Indians, so the Pilgrims invited the Indians to join them in a feast.”

—Katherine Ross,  
*The Story of the Pilgrims*

The twelve women of New Plymouth began great preparations. From the kitchens came the savory smell of roasting geese and turkey. An abundance of corn bread and hasty pudding was being prepared. Stewed eels, boiled lobsters, and juicy clam stews simmered over the fires. Before the feast, Squanto was sent with an invitation to Massasoit and his chiefs...The Indians were in no hurry to go home as long as the food held out, and the holiday-making carried on for three days.

—James Daugherty,  
*The Landing of the Pilgrims*

**Fact:** It is known that when Massasoit showed up with 90 men and saw there was a party going on, they then went out and brought back five deer and lots of turkeys. Though the details of this event have become clouded in secular

mythology, judging by the inability of the settlers to provide for themselves at this time and Edward Winslow's letter of 1622,<sup>10</sup> it is most likely that Massasoit and his people provided most of the food for this "historic" meal.<sup>11</sup>

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**Myth #9:** The Pilgrims and Indians feasted on turkey, potatoes, berries, cranberry sauce, pumpkin pie, and popcorn.

"Pilgrim women also invented many ways to sweeten the bitter berries for food. The most popular recipe passed down from them is cranberry sauce."

—Judith Stamper,  
*Thanksgiving Fun Activity Book*

"[Squanto] even showed [the Pilgrims] how to make [corn] pop for a tasty treat called 'popcorn.'"

—Janice Kinnealy,  
*Let's Celebrate Thanksgiving:  
A Book of Drawing Fun*

We do know the meal included deer, oysters, boiled pumpkin, corn, and cranberries."

—David F. Marx, *Thanksgiving*

There were meat pies, wheat breads, and corn puddings. There were berries, grapes, dried plums, and nuts.

—Garnet Jackson,  
*The First Thanksgiving*

"The Pilgrims collected fish, lobsters, oysters, and clams from the shore. There were carrots, onions, beans, berries, and dried fruit....There was also cod and bass. Lobsters boiled in big iron pots. Oysters and clams roasted in the coals. The women made cornmeal cakes and biscuits of course wheat flour. There were salads of watercress and leeks. And there were squash, pumpkins and dried berries."

—Robert Merrill Bartlett,  
*The Story of Thanksgiving*

"Many tables are filled with the same foods the Pilgrims and Indians shared. There is cranberry sauce and a big turkey stuffed with breadcrumbs, herbs, and nuts. Also there are sweet potatoes, beans, squash, and cornbread. Sometimes there is a tasty pumpkin pie for dessert."

—Gail Gibbons, *Thanksgiving Day*

"Massasoit arrived the day of the feast with five deer and many turkeys. With him were not just a few guests, as expected, but ninety. For a moment the cooks were shocked. Then they recovered and quickly went to work. More bread

was baked, more vegetables were cooked, more turkeys were stuffed with bread and cranberries."

—Jean Craighead George,  
*The First Thanksgiving*

"They had prepared several kinds of meat and fish, corn and pumpkin dishes, cranberries, and more. Still, there was not going to be enough food for so many. When the chief saw that more food would be needed,...he sent some of his men out. They returned with five deer, turkeys, corn, squash, beans and berries. It was a true potluck dinner!"

—Deborah Fink,  
*It's a Family Thanksgiving!*

"There was eel and cod and lobster and quahogs and mussels and wild turkey and cranberries and succotash and berry pies."

—Eric Metaxas,  
*Squanto and the First Thanksgiving*

"[American Indians] showed [the Pilgrims] how to make popcorn."

—Karen Gray Ruelle,  
*The Thanksgiving Beast Feast*

**Fact:** Both written and oral evidence show that what was actually consumed at the harvest festival in 1621 included venison (since Massasoit and his people brought five deer), wild fowl, and quite possibly nasaump—dried corn pounded and boiled into a thick porridge—and pom-pom—cooked, mashed pumpkin. Among the other food that may have been available, fresh fruits such as plums, grapes, berries, and melons would have been out of season. It would have been too cold to dig for clams or fish for eels or small fish. There were no boats to fish for lobsters in rough water that was about 60 fathoms deep. There was not enough of the barley crop to make a batch of beer, nor was there a wheat crop. Potatoes and sweet potatoes didn't get from the south up to New England until the eighteenth century, nor did sweet corn. Cranberries would have been too tart to eat without sugar to sweeten them, and that's probably why they wouldn't have had pumpkin pie, either. Since the corn of the time could not be successfully popped, there was no popcorn.<sup>12</sup>

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**Myth #10:** The Pilgrims and Indians became great friends.

"The Indians and Pilgrims agreed to live in Peace. Together they hunted quail and turkey."

—Pat Whitehead, *Best  
Thanksgiving Book: ABC Adventures*

"Then in friendship/And goodwill,/The braves and Pilgrims parted./And that's how/The tradi-

tion/Of Thanksgiving Day got started!"

—Nan Roloff,  
*The First American Thanksgiving*

"The Pilgrims lived in peace with their Indian neighbors."

—Janice Kinnealy, *Let's Celebrate Thanksgiving: A Book of Drawing Fun*

"They had food and houses and warm fires. The Indians were their friends. They were free in this new land."

—Alice Dalglish,  
*The Thanksgiving Story*

"12 tables groaning/beneath a harvest spread—  
/Wampanoag and Pilgrim friends/ together will  
break bread./Joined under one sky/with one  
prayer to say—/a prayer of thanks for all they  
have/this first Thanksgiving Day."

—Laura Krauss Melmed, *This First Thanksgiving Day: A Counting Story*

"Together the Pilgrims and Indians lived in peace and grew in friendship."

—Elaine Raphael and Don Bolognese, *The Story of the First Thanksgiving*

**Fact:** A generation later, the balance of power had shifted so enormously and the theft of land

by the European settlers had become so egregious that the Wampanoag were forced into battle. In 1637, English soldiers massacred some 700 Pequot men, women, and children at Mystic Fort, burning many of them alive in their homes and shooting those who fled. The colony of Connecticut and Massachusetts Bay Colony observed a day of thanksgiving commemorating the massacre. By 1675, there were some 50,000 colonists in the place they had named "New England." That year, Metacom, a son of Massasoit, whose generosity had saved the lives of the starving settlers, led a rebellion against them. By the end of the conflict known as "King Philip's War," most of the Indian peoples of the Northeast region had been completely wiped out, sold into slavery, or had fled for safety into Canada. Following Metacom's death, Plimoth Colony declared a day of thanksgiving for the English victory over the Indians.<sup>13</sup>

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**Myth #11:** Thanksgiving is a happy time.

*Since the corn of the time  
could not be successfully  
popped, there was no popcorn.*

"Today, Thanksgiving is a happy time when families gather together."

—Robert Merrill Bartlett,  
*The Story of Thanksgiving*

"It's a time to remember the Pilgrims and their first Thanksgiving."

—Janice Kinnealy, *Let's Celebrate Thanksgiving: A Book of Drawing Fun*

"Thanksgiving reminds us of the little band of people who founded the Plymouth Colony in Massachusetts. Each November it reopens a favorite chapter in our nation's history."

—Edna Barth, *Turkeys, Pilgrims, and Indian Corn: The Story of the Thanksgiving Symbols*

"All over the country, people gather their families together and have a feast. They thank God for the good things of the past year. They eat turkey. They remember the brave Pilgrims and the first Thanksgiving Day."

—Lou Rogers, *The First Thanksgiving*

"That was the first Thanksgiving! It's a story we'll never forget. It's something we celebrate every year."

—Anne Rockwell, *Thanksgiving Day*

**Fact:** For many Indian people, "Thanksgiving" is a time of mourning, of remembering how a gift of generosity was rewarded by theft of land and seed corn, extermination of many from disease and gun, and near total destruction of many more from forced assimilation. As currently celebrated in this country, "Thanksgiving" is a bitter reminder of 500 years of betrayal returned for friendship.

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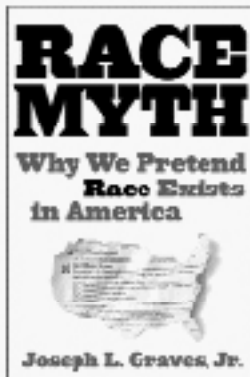
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## Notes

<sup>1</sup>Correspondence with Abenaki scholar Margaret M. Bruchac. See also Plimoth Plantation, "A Key to Historical and Museum Terms," [www.plimoth.org/education/field\\_trips/ft-terms.htm](http://www.plimoth.org/education/field_trips/ft-terms.htm); "Who Were the Pilgrims?," [www.plimoth.org/library/whowere.htm](http://www.plimoth.org/library/whowere.htm); and Chuck Larsen, "There Are Many Thanksgiving Stories to Tell," in *Thanksgiving: A Native Perspective*, p. 50. Also see Council on Interracial Books for Children, *Chronicles of American Indian Protest*, pp. 6-10.

<sup>2</sup>See Note 1.

<sup>3</sup>See William Bradford's *Mourt's Relation: A Journal of the Pilgrims at Plymouth*, p. 19.

<sup>4</sup>Conversation with Douglas Frink, Archaeology Consulting Team, Inc. See also Plimoth Plantation, "The Adventures of Plimoth Rock," [www.plimoth.org/library/plymrock.htm](http://www.plimoth.org/library/plymrock.htm).

<sup>5</sup>See Bradford, *Mourt's Relation*, p. 28.

<sup>6</sup>Correspondence with Margaret M. Bruchac. See also "The Saints Come Sailing In," in Dorothy W. Davids and Ruth A. Gudinas, "Thanksgiving: A New Perspective (and its Implications in the Classroom)" in *Thanksgiving: A Native Perspective*, pp. 70-71.

<sup>7</sup>Correspondence with Margaret M. Bruchac about the relationship Samoset, Tisquantum, Hobbamock, and Massasoit. See also Margaret M. Bruchac and Catherine O'Neill Grace, *1621: A New Look at Thanksgiving*.


<sup>8</sup>See Bruchac and Grace, *1621: A New Look*.

<sup>9</sup>For a description of how the European settlers regarded the Wampanoag, as well as evidence of their theft of seed corn and funerary objects, see Bradford, *Mourt's Relation*. See also Bruchac and Grace, *1621: A New Look*.

<sup>10</sup>See Edward Winslow, *Good News from New England: A True Relation of Things Very Remarkable at the Plantation of Plimoth in New England*.

<sup>11</sup>See Duane Champagne, *Native America: Portrait of the Peoples*. Detroit: Visible Ink (1994), pp. 81-82; and Larsen, "Many Thanksgiving Stories," p. 51.

<sup>12</sup>See Plimoth Plantation, "No Popcorn!," [www.plimoth.org/library/thanksgiving/nopopc.htm](http://www.plimoth.org/library/thanksgiving/nopopc.htm), and "A First Thanksgiving Dinner for Today," [www.plimoth.org/library/thanksgiving/afirst.htm](http://www.plimoth.org/library/thanksgiving/afirst.htm). See also Bruchac and Grace, *1621: A New Look*.

<sup>13</sup>See "King Philip Cries Out for Revenge," pp. 43-45; and Larsen, "Many Thanksgiving Stories," pp. 49-52, in *Thanksgiving: A Native Perspective*. See also Bruchac and Grace, *1621: A New Look*. 

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