

## Thanksgiving—Lower Elementary 6-9

### **Lesson 1: How do we celebrate Thanksgiving Day?**

**Materials:** Flip chart, markers, *Giving Thanks: The 1621 Harvest Feast* by Kate Waters

#### **Introduction:**

The Thanksgiving holiday means many things to many adults and children in America: travel, good food and family, time off from school and, of course, giving thanks for one's blessings. Since the traditions of Thanksgiving allude to Native Americans and their relationship with Europeans, it's an appropriate time to challenge and clarify the misinformation and stereotypes that even very young children may have acquired.

#### **Exercise 1: K-W-L Exercise**

1. Invite your students to become historians and join with you to discover the facts about what is commonly called "The First Thanksgiving." Obtain a white board or flip chart and markers.
2. Ask students what they **Know** about Thanksgiving and record their answers in the left hand column.
3. Ask students what they **Want** to learn about Thanksgiving and record their suggestions in the middle column.
4. Explain that you will record what they **Learn** in the right-hand column of the chart.
5. Ask students how we learn about events that happened in the past (*what people said, what people wrote down, pictures, videos*)
6. Say: *It's the job of people called historians to learn about events of the past and put the story together. This story can change each time a new fact is discovered. It also can change when an old "fact" turns out not to be true. Today, we are going to talk about Thanksgiving and why we celebrate it.*

#### **Exercise 2: Reading—*Giving Thanks: The 1621 Harvest Feast* by Kate Waters**

1. Say: *Historians call information written or told by people who were at an event Primary (that means "first") Sources. Then there are other stories written about the event later, or by people who weren't there, called Secondary Sources.* Make sure students understand the difference by explaining as much as necessary.
2. Tell students you will read them a book about Thanksgiving written just a few years ago.
3. Ask: *Do you think this is a Primary Source or a Secondary Source?* [Prompt students if necessary: *Did Thanksgiving first take place just a few years ago, or was it a long time ago?*]
4. Say: *As you listen to the book, think about facts you think are important to put on our K-W-L chart and tell me after we're all done.* [You know your group best; decide to allow interruptions or not during reading]
5. Read book and show pictures.

#### **Follow-up:**

- Ask students to recall any new things they've learned and add them to the appropriate column on the chart.
- Add any new questions to the chart as well.

#### **Direct Aims:**

1. To determine the extent of your students' knowledge about Thanksgiving in order to ascertain your starting point.
2. To analyze a text in order to ask and answer questions about the key details and main purpose.
3. To ask and answer questions about unknown words in a text, with prompting and support

## Lesson 2: How do we find out if the first Thanksgiving was actually celebrated as we do today?

**Materials:** K-W-L Chart; Thanksgiving Primary Source Documents [below]

### Review:

Show K-W-L chart and ask students to recall what they learned in Lesson 1. Ask how they obtained the information (from a book we read). Continue asking: *Was the person who wrote the book there when the Thanksgiving feast was held?* (no) *Who can remember if the book is a primary or secondary source?* (secondary)

### Exercise: Reading Thanksgiving Sources

1. Say: *Now we're going to read pieces written by colonists who were there. Are these Primary or Secondary Sources?* (primary)
2. Use Document 1 below, read Adapted Excerpt to students/discuss questions following it. Do same for Document 2.
3. Say: *This first piece is from a book called Mourt's Relation written by Edward Winslow, a leader of Plymouth Colony. It describes life in the Colony for an entire year from landing of the Mayflower in 1620. The book was published in England in 1622.*

Document 1 Primary Source Excerpt	Adapted Excerpt
<p>"And God be praised we had a good increase... Our harvest being gotten in, our governor sent four men on fowling, that so we might after a special manner rejoice together after we had gathered the fruit of our labors. They four in one day killed as much fowl as, with a little help beside, served the company almost a week. At which time, amongst other recreations, we exercised our arms, many of the Indians coming amongst us, and among the rest their greatest king Massasoit, with some ninety men, whom for three days we entertained and feasted, and they went out and killed five deer, which they brought to the plantation and bestowed on our governor, and upon the captain and others. And although it be not always so plentiful as it was at this time with us, yet by the goodness of God, we are so far from want that we often wish you partakers of our plenty." [Edward Winslow, <i>Mourt's Relation</i>: D.B. Heath, ed. Applewood Books. Cambridge, 1986. p 82]</p>	<p>We harvested the crops. Governor Bradford sent four men to shoot wild fowl (wild birds, ducks and geese) to celebrate. In one day, they killed many birds. There was enough for people to have food for almost a week. We celebrated by doing many things. We also shot our muskets (guns). Massasoit, the leader of the Wampanoag Indians, and 90 men came to the village. We entertained them for three days. We gave them food. They brought five deer to help feed all the people. Nowadays, we don't always have as much food. But, we have enough. We wish that other people would come from England. Then they could share what we have.</p>

### Possible Questions:

1. Does Winslow call this a Thanksgiving or just a celebration?
2. Were the Wampanoag invited? Why did they come?
3. Were there any women or children among the 90 men and Massasoit?
4. What other "recreations" did they do?
5. What other foods did they eat?
6. Where did the Wampanoag stay for the three days?

Say: *This piece, from a book called Of Plymouth Plantation, was written by Governor William Bradford.*

Document 2 Primary Source Excerpt	Adapted Excerpt
<p>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. For as some were thus employed in affairs abroad, others were exercised in fishing, about cod and bass and other fish of which they took good store, of which every family had their portion. All the summer there was no want; and now began to come in store of</p>	<p>The people felt good. They picked the crops. They made their houses ready for winter. Some people were away. Other people went fishing. They caught a lot of cod, bass, and other fish. Every family had enough fish and food for the whole summer. But winter is here. The people kill a lot of wild birds. They kill ducks, geese and wild turkeys. They also kill deer and other animals. Each person has</p>

fowl, as winter approached, of which is place did abound when they came first (but afterward decreased by degrees). And besides waterfowl there was great store of wild turkeys, of which they took many, besides venison, etc. Besides, they had about a peck a meal a week to a person, or now since harvest, Indian corn to that proportion. Which made many afterwards write so largely of their plenty here to their friends in England, which were not feigned but true reports. [William Bradford, *Of Plymouth Plantation*]

meat and ten pounds of corn to eat for a week. They ate corn at every meal! Many people wrote to their friends in England. They told them how much food they had. And that is the truth!

#### **Possible Questions:**

1. *From this letter, does it seem as if the people had a lot of food to eat?*
2. *How much is a peck?*
3. *Look at Bradford's last sentence. Why would people write letters about "their plenty" to their friends in England?*
4. *Can either of these readings answer the questions we have?*

#### **Summary:**

- Explain there are only two primary documents that exist from the time of this encounter between Pilgrims and Wampanoag. Many of our traditional ideas about Thanksgiving are actually myths, or stories made up more than 100 years ago when Thanksgiving became a national holiday. We'll talk more about them later, because maybe those are the stories that your parents (and maybe even your teachers!) were told when they were growing up.
- Say: *In order to answer our questions, we have to become history detectives and look at other sources. What do you think those might be? Could we learn more about what happened at this feast by looking at the people who were there?* (Prompt students to say Wampanoag and Pilgrims.) *We're going to start our detective work by learning more about the Pilgrims.*

#### **Follow-up:**

Add unanswered questions to the K-W-L sheet in the **W** column.

#### **Direct Aims:**

1. To analyze a text in order to ask and answer questions about the key details and main purpose.
2. To ask and answer questions about unknown words in a text, with prompting and support
3. To compare and contrast the most important points presented by two texts on the same topic.

### Lesson 3: Who were the Pilgrims?

**Materials:** K-W-L Chart; Globe and/or map; Access to Web; Appendix 1, “Speak Like a Pilgrim”, cut apart; *Sarah Morton’s Day: A Day in the Life of a Pilgrim Girl*, or *Samuel Eaton’s Day: a Day in the Life of a Pilgrim Boy*, by Kate Waters

**Introduction:** Review questions on the K-W-L chart. Remind students they’re going to learn more about Pilgrims and the way they lived. On chart, write down what children think they Know and what they would like to Learn about Pilgrims.

- Say: *In the years after Columbus sailed to the West Indies, lots of other explorers came to what is now North and South America to settle in the new lands. Some people came to find gold and silver and make money. Some came to bring their religion to Native people and claim lands for their countries.*
- *Some people, like the Pilgrims, came because they could no longer practice their religion in their country and wanted to make a new start. The Pilgrims were actually called Separatists and they lived in England. (Show England on a map or globe.) They didn’t believe in what their church, the Church of England, taught. They tried to change the church and when they couldn’t, they left England.*
- *They moved to Holland, or the Netherlands. (Show on map.) But they still weren’t happy there, so in 1620, a group of men, women and children set sail on the Mayflower for a new land that was to be called New England, where they could practice their religion.*
- *The group was on board that dark, crowded ship for more than two months and they encountered stormy seas. By the time they first saw land, which was Cape Cod in Massachusetts, (Show on map.) it was already November, too cold to grow any crops. Most people had to stay on the ship all winter long while the men tried to build houses on land, at a place called Plimouth. Half the settlers died that winter.*
- *In the spring when it was time for them to plant their crops, an English-speaking Indian named Tisquantum (or Squanto) taught the settlers how to grow corn, beans and squash.*

#### Exercise 1: Talk like a Pilgrim

1. Say: *Now, even though the Pilgrims were English, and they spoke English, remember this was almost 400 years ago and some of the words they used may be a little unfamiliar. Before we read our book, we’re going to have a little lesson in Pilgrim-speak.*
2. Gather students around computer. Go to [www.plimouth.org/learn/just-kids/talk-pilgrim](http://www.plimouth.org/learn/just-kids/talk-pilgrim), scroll down to phrases and play audio files to give students a chance to relish Pilgrim-era English phrases and dialect.
3. Then, divide class into groups and distribute equal number of “Speak like a Pilgrim” cards from Appendix 1, which have been cut apart, for them to match. [Note: Make sure you choose the list from the book you’re about to read! The words are taken from glossary of each book so they have a better understanding of the main character’s daily activities.]
4. Model the strategy of matching known relationships first. After you have checked that students have matched the cards correctly, ask a representative from each group to read them aloud in their best Pilgrim voice.

#### Exercise 2: Life for Pilgrim Children

1. Read *Sarah Morton’s Day: a Day in the Life of a Pilgrim Girl*, or *Samuel Eaton’s Day: a Day in the Life of a Pilgrim Boy*, by Kate Waters.
2. Explain that photographs are from Plimouth Plantation, a living history museum near the site of Plimouth Colony. There, re-enactors dressed in period clothes do activities in exhibits that show life as it was in 1627, about 7 years after the colonists landed. Sarah Morton (or Samuel Eaton), the books’ main characters, were real, nine year-old children mentioned in several journals and histories of that time.
3. If desired, try to replicate the Pilgrim dialect when reading the story aloud. Also, if desired, pause at each glossary word and allow students to call out the modern meaning.
4. Ask questions such as:
  - *What did you notice about their clothing? Was it colorful? How was it the same or different from yours?*
  - *Do you have the same kind of chores as Sarah (or Samuel)?*
  - *Did she/he have the same kind of family life as you?*
  - *Did her/his parents seem as strict as yours?*
  - *Would you like to learn the way she/he did?*
  - *Would you enjoy her/his toys?*
  - *What about the family’s food?*
  - *Do you think you would have liked to be a Pilgrim boy or girl in 1627?*
5. Finally, determine if reading this story or getting clues from photos answered any questions on K-W-L chart.
6. Also, write down any new questions the book engendered.

**Extensions:**

- Ask students to choose five Pilgrim words and write sentences with their “old” meanings.
- Ask students to journal about being a Pilgrim boy or girl.
- Ask students to draw pictures of what they think they would have looked like as a Pilgrim, or doing their favorite Pilgrim chore.
- Engage students in Web research about the Mayflower’s route, Pilgrim life and beliefs, Edward Winslow or Governor William Bradford.

**Direct Aims:**

1. To empower students to explore Pilgrim life through carefully selected resources, and allow them to express their knowledge in a variety of ways.
2. To correct any misinformation and stereotypes as they arise.
3. To have some fun speaking in an old English dialect!

Speak Like a Pilgrim (for *Sarah Morton's Day*)

<b>bedding</b>	<b>mattress stuffed with straw</b>
<b>churning</b>	<b>making butter by hand</b>
<b>cockerel</b>	<b>a rooster</b>
<b>coif</b>	<b>a tight-fitting cap</b>
<b>conversing</b>	<b>talking</b>
<b>fetch</b>	<b>to get</b>

<b>game of chase</b>	<b>to run to catch something</b>
<b>get the rod</b>	<b>to be punished</b>
<b>Good Day</b>	<b>hello</b>
<b>goodman</b>	<b>Mister or Mr.</b>
<b>hasty pudding</b>	<b>oatmeal or cornmeal cereal</b>
<b>knickers (ka-NIK-ers)</b>	<b>marbles</b>

<b>mark</b>	<b>bruise</b>
<b>midday</b>	<b>noon</b>
<b>New World</b>	<b>what America was called by explorers and Pilgrims</b>
<b>of a sudden</b>	<b>all at once</b>
<b>oh, marry!</b>	<b>oh, no! or oh, gosh!</b>
<b>out of turn</b>	<b>at the wrong time or without permission</b>



<b>overgarments</b>	<b>clothes</b>
<b>perchance</b>	<b>maybe</b>
<b>poppet</b>	<b>doll</b>
<b>portion out</b>	<b>divide up</b>
<b>pottage</b>	<b>thick stew</b>
<b>Sabbath</b>	<b>Sunday</b>

<b>spring</b>	<b>a well, or a brook with fresh water</b>
<b>task</b>	<b>chore</b>
<b>tend</b>	<b>take care of</b>
<b>Thee</b>	<b>you</b>
<b>truly</b>	<b>accurately</b>
<b>waistcoat</b>	<b>vest or jacket</b>

## Speak Like a Pilgrim (for *Sarah Morton's Day*) Answer Key

bedding mattress stuffed with straw

churning making butter by hand

cockerel a rooster

coif a tight-fitting cap

conversing talking

fetch to get

game of chase to run to catch something

get the rod to be punished

Good Day hello

Goodman Mister or Mr.

hasty pudding oatmeal or cornmeal cereal

knickers (ka-NIK-ers) marbles

mark bruise

Midday noon

New World what America was called by explorers and Pilgrims

of a sudden all at once

oh, marry! oh, no! or oh, gosh!

out of turn at the wrong time or without permission

overgarments clothes

perchance maybe

poppet doll

portion out divide up

pottage thick stew

Sabbath Sunday

spring a well, or a brook with fresh water

task chore

tend take care of

Thee you

truly accurately

waistcoat vest or jacket

**Speak Like a Pilgrim (for *Samuel Eaton's Day*)**

<b>bandolier</b>	<b>a strap worn across the chest to carry vials of gunpowder</b>
<b>bind</b>	<b>to tie</b>
<b>bootless</b>	<b>useless</b>
<b>breeches</b>	<b>knee-length pants</b>
<b>coney</b>	<b>adult rabbit</b>
<b>curds</b>	<b>a soft cheese that hasn't been pressed or aged, like cottage cheese</b>

dally	waste time
done	tired out
doublet	jacket
fetch	get
folly	foolish
clumsy	gammy

<b>garters</b>	<b>bands used to hold up stockings</b>
<b>grounds</b>	<b>fields</b>
<b>sharpen</b>	<b>hone</b>
<b>lest</b>	<b>in case</b>
<b>lief</b>	<b>rather</b>
<b>long clothes</b>	<b>long, dress-like clothes worn by both boys and girls until they were about 5 or 6 years old</b>

<b>morn</b>	<b>morning</b>
<b>narry</b>	<b>not</b>
<b>naught</b>	<b>nothing</b>
<b>points</b>	<b>strings used to lace doublet and breeches together</b>
<b>pottage</b>	<b>thick stew</b>
<b>reap</b>	<b>cut</b>

<b>samp</b>	<b>cracked corn cooked to a mush</b>
<b>sickle</b>	<b>a tool with a curved blade used to cut grain stalks</b>
<b>slack</b>	<b>lazy or forgetful</b>
<b>smart</b>	<b>hurt</b>
<b>snare</b>	<b>a rope trap for catching animals</b>
<b>spring</b>	<b>a pool of fresh water that comes from the earth</b>



<b>stockings</b>	<b>long socks</b>
<b>stores</b>	<b>supplies of food</b>
<b>upgrown</b>	<b>grown-up</b>
<b>watch</b>	<b>guard duty</b>
<b>weary</b>	<b>tired</b>
<b>wield</b>	<b>use</b>

## Speak Like a Pilgrim (for *Samuel Eaton's Day*) Answer Key

bandolier a strap worn across the chest to carry vials of gunpowder  
bind to tie  
bootless useless  
breeches knee-length pants  
coney adult rabbit  
curds a soft cheese that hasn't been pressed or aged, like cottage cheese  
dally waste time  
done tired out  
doublet jacket  
fetch get  
folly foolish  
clumsy gammy  
garters bands used to hold up stockings  
grounds fields  
sharpen hone  
lest in case  
life rather  
long clothes long, dress-like clothes worn by both boys and girls until they were about 5 or 6 years old  
morn morning  
narry not  
naught nothing  
points strings used to lace doublet and breeches together  
pottage thick stew  
reap cut  
samp cracked corn cooked to a mush  
sickle a tool with a curved blade used to cut grain stalks  
slack lazy or forgetful  
smart hurt  
snare a rope trap for catching animals  
spring a pool of fresh water that comes from the earth  
stockings long socks  
stores supplies of food  
upgrown grown-up  
watch guard duty  
weary tired  
wield use

## **Lesson 4: Who were the Wampanoag?**

**Materials:** K-W-L chart; Web access; *Tapenum's Day: a Wampanoag Indian Boy in Pilgrim Times*, by Kate Waters; Appendix 2, "Native American Lands in 1620;" Appendix 3, "Wopanaak Language"

### **Background:**

The Wampanoag (Wom-pa-NO-og) people, or "People of the Dawn", were one of six major groups in the southern New England area in the 1600s that belonged to the Algonquian language and cultural group, including the Massachusett, Nipmuc, Narragansett, Pequot and Mohegan. The Wampanoag lived on the coastal areas of Massachusetts and Rhode Island, the Massachusett directly to their north and the Narragansett directly southwest. Despite their cultural similarities, the groups had histories of confrontation for land and resources that were exploited by European interests who began to play tribes against each other for alliances of trade, politics and protection.

Before the Pilgrims arrived, there were 69 Wampanoag tribes living in the area from Provincetown (on Cape Cod) to Narragansett Bay. Around 1616, European traders and fishermen brought what is thought to be leptospirosis or 7-day fever to the Wampanoag. Over the next four years, fully two-thirds of the people (approximately 45,000) died because they had no natural immunity or resistance to the disease. Entire villages were decimated and abandoned, including Patuxet, where the Pilgrims decided to settle because lands were already cleared for farming.

### **Introduction:**

Say: *"We've learned about some of the life ways of the Pilgrims at Plimouth Colony. Now, we're going to investigate how the Wampanoag Indians lived at the same time. What do you already know about the Wampanoag people?"* Write down their responses under the "Know" column on the K-W-L chart. *"What are some of the things you'd like to learn about the Wampanoag people that might help us uncover the facts about the Thanksgiving feast?"* Write their questions in the Want to Learn column.

### **Exercise 1: Wampanoag Map**

1. Show students the completed map in Appendix 2, "Native American Lands in 1620". Say: *"First, we need to know where the Wampanoag lived. This is a map that shows their lands when the Pilgrims arrived. They were in the area that's colored a lighter yellow on this map."*
2. Point out the tip of Cape Cod, where the Pilgrims landed, and the Wampanoag village of Patuxet, where the Pilgrims established Plimouth Colony. Say: *"The Wampanoag weren't the only people to live in this area. There were other groups, too, like the Massachusett, Pequot, Mohegan, Nipmuc and Narragansett. Even though they all spoke pretty much the same language, lived in the same kinds of houses and lived pretty much the same way, they were not always best buddies. Sometimes they fought with each other."*
3. Distribute page 2 of the Appendix and explain that students are to use the Word Bank and the first letters of the names on the map to figure out where all of all the Native American groups lived when the Pilgrims landed.

### **Exercise 2: Wampanoag (Wopanaak) Language**

1. Say: *"Last month, we learned about the Columbian Exchange. Who remembers some of the items that Europeans traded with people in North America?"* (Prompt students if necessary.)
2. Ask: *"What were some things that had negative, or bad, consequences?"* (diseases.) *"That's right, diseases killed many Native people. And just a few years before the Pilgrims landed, there were European traders and fishermen who brought diseases like smallpox and yellow fever to the Wampanoag and their neighbors. More than 45,000 Wampanoag people died and whole villages were abandoned. When the Pilgrims were looking for a place to settle, they found a Wampanoag village called Patuxet that didn't have anyone living in it anymore. Since it was a good place and there were lands already cleared to grow crops, the Pilgrims decided to build their Plimouth Plantation right there, where the Wampanoag village of Patuxet once was."*
3. Explain there were many consequences of so many people dying. One of them was many old people who knew all the words in Wampanoag died. And over the years, as more Native people had to learn how to speak English and French, they lost their language. The Wampanoag language almost became extinct!
4. Say: *"In the past few years, though, the Wampanoag have really tried to remember and speak their language whenever they can. And we're going to help by learning some words in Wampanoag, just like we learned some phrases in Pilgrim."*
5. Distribute page 1 of Appendix 3, "Wopanaak Language". Explain the first column is the English word, the second is the Wampanoag word, and the third is how to pronounce it correctly. Go over the pronunciations, give them a verbal quiz and then distribute page 2, where they have to write the Wampanoag word under the corresponding picture. They can certainly use page 1 to help! Explain they will hear some of these words in the book you'll be reading next.

### **Exercise 3: Reading—*Tapenum's Day: a Wampanoag Indian Boy in Pilgrim Times***

1. Before you begin reading, practice pronunciation of Wampanoag words in the glossary at the back of the book.
2. Read *Tapenum's Day: a Wampanoag Indian Boy in Pilgrim Times* by Kate Waters. Explain that the photographs in this book were taken at Hobbamock's Homesite at Plimouth Plantation, which is a reconstructed home of a Wampanoag guide and interpreter who lived close to New Plymouth in 1627. The main character of this book is dressed in clothing and uses tools made by hand by Native American artists from the area.
3. Possible questions for discussion after reading:
  - *At the beginning, Tapenum is disappointed he was not chosen to become a pniiese (pa-NEES). What things has he decided to do to become a better person?*
  - *At the end, Tapenum meets an old man who has been a pniiese for many years. What are two things the old man tells him he needs to learn to become a man?*
  - *What are some of the skills Tapenum needs to master to become a good hunter and fisherman?*
  - *This story takes place 6 years after the Pilgrims celebrated their feast. What is the relationship now between the Wampanoag and the settlers? How can you tell?*
4. Determine if reading this story or getting clues from the photos answered any of the questions on the K-W-L chart. Also, write down any new questions the book engendered.

#### **Extensions:**

- If appropriate, divide class into groups to further research the Wampanoag using some of the many books and Websites available.
- Allow groups to report back by creating dioramas, poster boards, oral reports or dramatic presentations.
- Topics should include clothing, housing, food, gender roles, political organization, historical leaders and the Wampanoag today.

#### **Direct Aims:**

1. To empower students to explore Wampanoag life through carefully selected resources, and allow them to express their knowledge in a variety of ways.
2. To correct any misinformation and stereotypes as they arise, especially that Native people spoke in monosyllables (aka Tonto).
3. To have some fun learning a new language!

## Native American Lands in 1620



Name \_\_\_\_\_

Use the Word Bank Below to fill in the tribal names on this map.



Word Bank

Narragansett

Massachusetts

Nipmuc

Pequot

Wampanoag

Mohegan

Circle Patuxet, where the Pilgrims built Plimouth Colony. Circle Cape Cod, where they landed.



## Wopanaak (Wampanoag) Language

Pumpkin	pohpukun	pon-pu-kun
Moccasin	mahkus	ma-kus
Hello	kuwonkumish	koo WON koo mish
Goodbye	wunniook	wuh NEE uck
Hello	kwe	KWAY
House	wetu	WEE too
Stew	sobaheg	so-BAH-heg
Canoe (dugout)	mishoon	mis-SHOON
Corn	weatchimin	way AH chi min
Deer	ahtuck	AH took
Fish	namas	NA mahs
Chief	Sachem	SAY-chum
Non-Native people		Wautaconuoag    wah-ta-KON-og
Warrior advisors		Pniesog            pa-NEE-sog
Tapenum	TA-pa-num	(he is sufficient; he is enough)
Wampanoag	Wam-pa-NO-og	(the People of the Dawn)

Name \_\_\_\_\_

Write the Wampanoag word under the picture.



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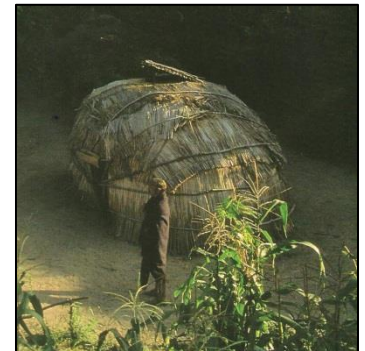
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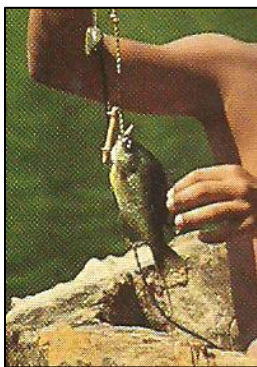
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ANSWER KEY



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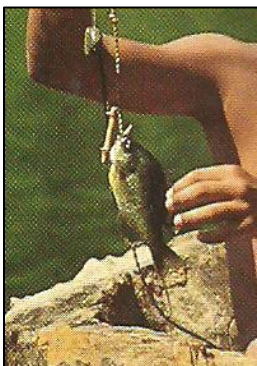
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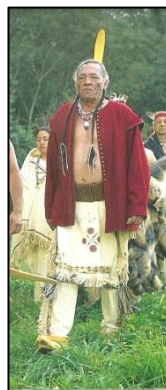
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Namas



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## Lesson 5: Who was Tisquantum?

**Materials:** K-W-L chart; *Squanto's Journey, the Story of the First Thanksgiving* by Joseph Bruchac; Appendix 4, "Tisquantum's Timeline"

### Introduction:

One of the main reasons the Pilgrims had something to celebrate was because they had a good harvest that fall. And the main reason they had a good harvest was because they were taught Wampanoag farming methods by their English-speaking Native guide and interpreter, Tisquantum, whom the English called Squanto, and other Wampanoag people.

### **Exercise 1:** Reading— Joseph Bruchac's *Squanto's Journey: The Story of the First Thanksgiving*

#### Background:

1. Ask: *Who has heard of Squanto? What did he do with the Pilgrims? He is a very important character in their story. What else do you know about him? What else would you like to learn about him?* Fill in the appropriate columns on your K-W-L Chart. Then explain that the Pokanoket and Nemasket that author Bruchac mentions are names of Wampanoag bands.
2. Say: *This book is written by a Native American author. Let's see if it answers any of our questions.*

[Note: Some students may be surprised Tisquantum had been kidnapped before he met Pilgrims who lived on the site of his village. They may ask why he was so "nice" to the Pilgrims after the English tried to sell him as a slave. An appropriate answer for this age group is that Native spirituality taught them to give charity to the helpless, and hospitality to anyone who came to them with open hands.]

#### 3. Possible questions about the illustrations:

- *Who remembers the name of the Wampanoag house? (wetu)*
- *Who are the people in the first picture? (Squanto and his family) What are they pointing at? ( a heron flying) Why are they standing in front of a waterfall? (their tribe is named "The People of the Falls")*
- *What are the English and Wampanoag doing? (trading) Who is Squanto shaking hands with? (John Dermer)*
- *Who is the person in the robe? (a brother, a friar) Which direction is Squanto pointing? (west) Why? (because he wants to go back home)*
- *What is happening in this picture? (Squanto is hearing that many people have died from the great illness.)*
- *What is happening in this picture? (Squanto is being held prisoner. The Indian on the left, possibly Epanow, could be holding the escaped Thomas Dermer's hat.)*
- *Who is Squanto talking with? (Massasoit) Why is Squanto pointing to the English ship? (He is telling Massasoit the Wampanoag should ask the English to support them against the Narragansett.)*
- *Who is sitting with the Pilgrim woman? (Samoset) Do you think the Pilgrims want war or peace? (peace) Why? (because they gave Samoset a blanket and food)*
- *What is happening in this picture? (Samoset and Squanto are greeting the Pilgrims in Plymouth.)*
- *And this one? (Squanto is teaching the Pilgrims how to hunt deer. He is possibly calling one.)*
- *What is Squanto dropping into the hole? (a fish, to give nourishment to the seeds he is planting)*
- *Did the seeds do well? (yes)*
- *Do the people look happy?*
- *What kinds of foods are in this picture?*
- *What is Squanto doing?*

### **Exercise 2:** Tisquantum Timeline

1. Review Appendix 4 with students, asking questions, and answering any they might have.
2. Older students will benefit from an activity in which they sequence key events in Tisquantum's life. Give students a pair of scissors and glue stick, copies of Appendix 4, and an 8-1/2 x 14 paper on which to glue events once they are sequenced.
3. Additional information is available at <http://mayflowerhistory.com/tisquantum/> for further research.

### **Exercise 3:** Treaty between Pilgrims and the Wampanoag

1. Say: *Tisquantum is an interpreter. That means he can listen to Wampanoag words and change them into English, and vice-versa. These skills were very important because with Tisquantum's help, they were able to work out a peace treaty when Massasoit came to the Colony. William Bradford wrote about it in his Journal.*

2. Read the following excerpt about the treaty with students.

Primary Source Excerpt	Adapted Excerpt
<p>(Samoset) told them also of another Indian whose name was Squanto, a native of this place, who had been in England and could speak English better than himself. Being, after some time of entertainment and gifts dismissed, a while after he came again, and five more with him, and they brought again all the tools that were stolen away before, and made way for the coming of their great Sachem, Massasoit. Who, about four or five says later, came with the chief of his friends and other attendance, with the aforesaid Squanto. With whom, after friendly entertainment and some gifts given him, they made a peace with him (which hath now continued this 24 years) in these terms:</p> <ol style="list-style-type: none"><li>1. That neither he nor any of his should injure or do hurt to any of their people.</li><li>2. That if any of us did hurt to any of theirs, he should send the offender, that they might punish him.</li><li>3. That if anything were taken away from any of theirs, he should cause it to be restored; and they should do the like to his.</li><li>4. If any did unjustly war against him, they would aid him; if any did war against them, he should aid them.</li><li>5. He should send to his neighbors confederates to certify them of this, that they might not wrong them, but might be likewise comprised in the conditions of peace.</li><li>6. That when their men came to them, they should leave their bows and arrows behind them.</li></ol> <p><i>William Bradford, Of Bradford Plantation</i></p>	<p>Samoset told the settlers about Squanto, who lived in this place but had been to England and could speak better English than him. After he was entertained and given gifts, Samoset left and came back with five others, who got ready for the coming of their great chief, Massasoit. About five days later, Massasoit and Squanto arrived. They were entertained and given gifts, and then arranged a peace treaty (which had lasted for 24 years as of the writing) in these terms:</p> <ol style="list-style-type: none"><li>1. That neither Massasoit or any of his people would hurt any of the settlers.</li><li>2. That if any of the Indians hurt any of the settlers, the wrongdoer would be sent to the settlers for punishment.</li><li>3. That if anything was taken from the Indians, it would be replaced, and vice-versa.</li><li>4. If anybody else made an unjust war against the Indians, the settlers would help the Indians, and if anybody made war against the settlers, the Indians would help the settlers.</li><li>5. Massasoit will tell the other neighboring Indians about this peace treaty so they will not harm Massasoit's people or the settlers, but might join with them in peace.</li><li>6. That when Massasoit's men come to the Colony, they do not bring their bows and arrows.</li></ol>

**Follow-up:**

Complete the appropriate columns on your K-W-L chart.

**Direct Aims:**

1. To obtain a closer look at the life of Tisquantum, particularly the previous interactions he had with the English and his subsequent aid to the Pilgrims.
2. To learn about the deep contribution Native people made to success of Europeans in their new land.

## Tisquantum's Timeline

Cut out these events in Squanto's life. Re-arrange them in order and glue them onto a separate piece of paper.

***1616-1619***

A terrible disease kills  
all of the people of  
Tisquantum's village at  
Patuxet.

***1622***

Tisquantum becomes  
sick with smallpox  
during a trading trip  
and dies in November.

***Later in 1614***

Captain Hunt kidnaps  
Tisquantum along with 23  
to 26 other Wampanoag.  
They are taken to Malaga,  
Spain where they are sold  
as slaves. Local priests buy  
some of them, baptize  
them as Catholics and free  
them. Tisquantum returns  
to England.

***1619***

Tisquantum sails back  
to New England with an  
expedition. When he  
returns to Patuxet, he  
finds his family and  
everyone there dead.  
He seeks shelter with  
Massasoit.

***Early in 1614***

Tisquantum returns to America to help the English make maps of the New England coast. He acts as interpreter for visiting explorers, including Captain Thomas Hunt.

***1605***

Tisquantum is hunting when he sees an English ship off the coast from his village. The Captain invites or forces him to come on board with four other Wampanoag.

***1605***

The boys are chained up and taken to England. Tisquantum lives with Sir Ferdinand Georges, who owns the New England Company. He teaches Tisquantum how to speak English.

***March 22, 1621***

Tisquantum comes to Patuxet with Massasoit. He serves as interpreter as the Pilgrims make a peace treaty with the Wampanoag. He teaches the Pilgrims how to catch eels and plant corn, beans and squash using fish as fertilizer.

***1580? 1585? 1592?***

Tisquantum is born into the Patuxet band of Wampanoag Indians.

## **Lesson 6: Why is it better to call the Pilgrim and Wampanoag shared meal a Harvest Feast?**

**Materials:** Lesson 2, Documents 1 and 2; Appendix 5, “Thanksgiving Comparison”; Appendix 6, “Harvest Feast Food Cards”; The Autumn Equinox: Celebrating the Harvest, by Ellen Jackson; Web access

### **Introduction:**

While our November National holiday has become a day of giving thanks, the 1621 event with the Wampanoag and Pilgrims has actually never been described as a day of thanksgiving in either of the primary sources.

### **Exercise 1: A Harvest Feast, Not Thanksgiving**

1. Say: *Some historians believe that the event called the “First Thanksgiving of 1621” wasn’t actually a time for thanksgiving after all, but actually a harvest feast. Let’s take a look at the ways in which the Wampanoag and the Pilgrims traditionally gave thanks.*
2. Divide class into groups of two. Distribute first two pages of Appendix 5, “Thanksgiving Comparison”. Ask students to read excerpts, written by historians at Plimouth Plantation.
3. Distribute graphic organizers and explain that students are to refer to excerpts to answer questions on them.

### **Exercise 2: Revisiting Thanksgiving Primary Sources**

1. Say: *Let’s re-read our primary sources and look for more evidence.* Refer to Lesson 2, Documents 1 and 2 and reread the actual primary document excerpts about Thanksgiving to students.
2. Then ask the following questions:
  - *Is there any mention of fasting?*
  - *Is there any mention of thanksgiving?*
  - *What were some of the activities that took place at the 1621 event?*
  - *Do they seem to better fit the descriptions of a Wampanoag Thanksgiving or a Pilgrim thanksgiving?*
  - *When did the records of the Plymouth Colony say the first fasting and thanksgiving took place?*
  - *What do you believe the evidence shows: was the 1621 event the first Thanksgiving or a Harvest Feast?*

### **Exercise 3: Games Children Played in 1620s**

1. Explain that historians do not know for certain if the games in this activity were played by Wampanoag and Pilgrim children at the 1621 event. However, they do know that these games were played during this time period and in this part of the country, and they can make an “educated guess” that they were part of the activities.
2. Go to <http://www.beyondthechalkboard.com/activity-pdf/hubbub-89.pdf> to find Wampanoag “Hub Hub” game.
3. Go to <http://www.plimoth.org/learn/just-kids/make-it-home#wampanoag> for Wampanoag “Toss and Catch” game.
4. Go to above website for Pilgrim “Fox and Geese” game, too.

### **Conclusion:**

Explain that children of all ages have always played games. Tell students that other secondary sources indicate Pilgrim children enjoyed playing “Naughts and Crosses” (tic-tac-toe), shooting marbles through a “knicker box”, “Draughts” (checkers), Hop Frog (leap frog), “All Hid” (hide and seek) and Lummelen (keep away), among other activities. You might want to research how these games were played in the past.

### **Exercise 4: Feast like it’s 1621!**

1. Ask: *What do you usually have for Thanksgiving dinner?* Write responses on white board. Then ask: *What did Wampanoag and Pilgrims eat at their 1621 event? How can we know for sure? (primary and secondary sources)*
2. Then ask: *What are our primary sources? What foods do our primary sources from Lesson 2 mention? (deer, wild fowl, wild turkeys, Indian corn)* Write these answers in a different color on white board.
3. Ask: *Do we know for sure what else was eaten? (no) We can, however, make educated guesses.*
4. Explain the following to class:
  - a) Special kinds of archaeologists have dug in the ground around Plimouth Plantation. Some can tell from the bones they found what kinds of animals, birds and fish were eaten. They can also tell from the bones found if they were from animals that lived in that area.
  - b) Other scientists can tell from the seeds and pollen they found in the soil what kinds of wild plants grew, and what crops were grown back then.



- c) Historians can also listen to the spoken histories of the Wampanoag people for information. These are called oral histories and are told by the elders of the tribe, who have told these stories hundreds of times. They are also used as evidence.
5. Divide class into pairs. Distribute Appendix 6, “Harvest Feast Food Cards”. Say: *We’re going to look at the evidence for some of those foods right now and you will determine what may have been eaten in 1621. Read the evidence and then write down the names of the foods you are pretty sure were eaten, what might have been eaten, and that you know for sure weren’t eaten.*

#### Extension:

When complete, check against answer key. Write down the names of known foods on the white board and cross out any of today’s Thanksgiving foods that were definitely not eaten in 1621.

#### Exercise 5: Harvest Celebrations around the World

1. Say: *Harvest celebrations have taken place around the world for thousands of years. Many of them take place at the Autumn Equinox. (Explain when this is) This is the time when most wheat and corn crops ripen. It’s also a good time to celebrate before the cold winter sets in. We’re going to read a book about some different Harvest Feasts that have taken place--and many that still occur--around the world.*
2. Read *The Autumn Equinox: Celebrating the Harvest* by Ellen Jackson with any reading strategy you choose.

#### Extensions:

- Ask students to design their own Harvest Feast using the following criteria: *What children’s games would they play that do not involve electricity or modern plastics?* Ask them to research recipes that could be made without wheat or sugar that are locally grown and do not involve refrigeration or freezing.
- Additional worthwhile classroom activities relating to celebrations from other cultures are found in the back of Jackson’s book.

#### Exercise 6: Native History of Giving Thanks [For Older Students]

1. Say: *Native American people have had thanksgiving ceremonies throughout the year for thousands of years, so the 1621 feast certainly wasn’t the “first” for them. The timing of the ceremonies and what they specifically are thankful for vary by tribe and region.*
2. Explain how the Iroquois, for example, scheduled ceremonies many times during the year. Tell students the following list: a) the Midwinter Festival, b) Maple or Sugar Making Thanksgiving, c) Raspberry Thanksgiving, d) Strawberry Thanksgiving, e) Cornplanting Thanksgiving, f) Corn Hoeing Thanksgiving, g) Little Festival of Green Corn, h) Great Festival of Ripe Corn, and i) Complete Thanksgiving for the Harvest.
3. Divide students into small groups. Ask them to choose a tribe, preferably ones from different regions but including at least one from your area. Have students research thanksgiving celebrations of these tribes from the past and what celebrations take place today (often in the form of powwows).
4. Have them report their findings back to the class.

#### Direct Aims:

1. To gain experience using graphic organizers to structure information, and make conclusions from that evidence as to what type of celebration the Pilgrims may have actually held.
2. To have some fun playing old-time games.
3. To compare and contrast the foods possibly eaten in 1620 with typical Thanksgiving feasts of today.
4. To explore traditional Native celebrations of gratitude throughout the year.
5. To explore other harvest celebrations around the world.

*Directions: Read these selections and then complete graphic organizers on the following pages.*

### **Thanksgiving Traditions among the Wampanoag People**

Wampanoag people give thanks every day. There is not one special day set aside especially for thanksgiving. They give thanks for everything--from the soil that grows crops to the moon in the sky. They believe that giving thanks is a special attitude and way of receiving the gifts of the Creator. Thanksgiving prayers look forward to the future; they uplift the heart and mind, and they give solace to the grieving. Thanksgiving celebrations are held to honor ancestors, to celebrate a good crop, to signal the birth of a child, and to give thanks to the Creator, Kietan. There were “official” thanksgiving ceremonies for strawberries, green corn, and the harvest, which have been part of the Wampanoag tradition since the Creation. Feasting, games, singing and dancing are part of these celebrations.

*From Giving Thanks: The 1621 Harvest Feast, by Kate Waters, p. 36.*



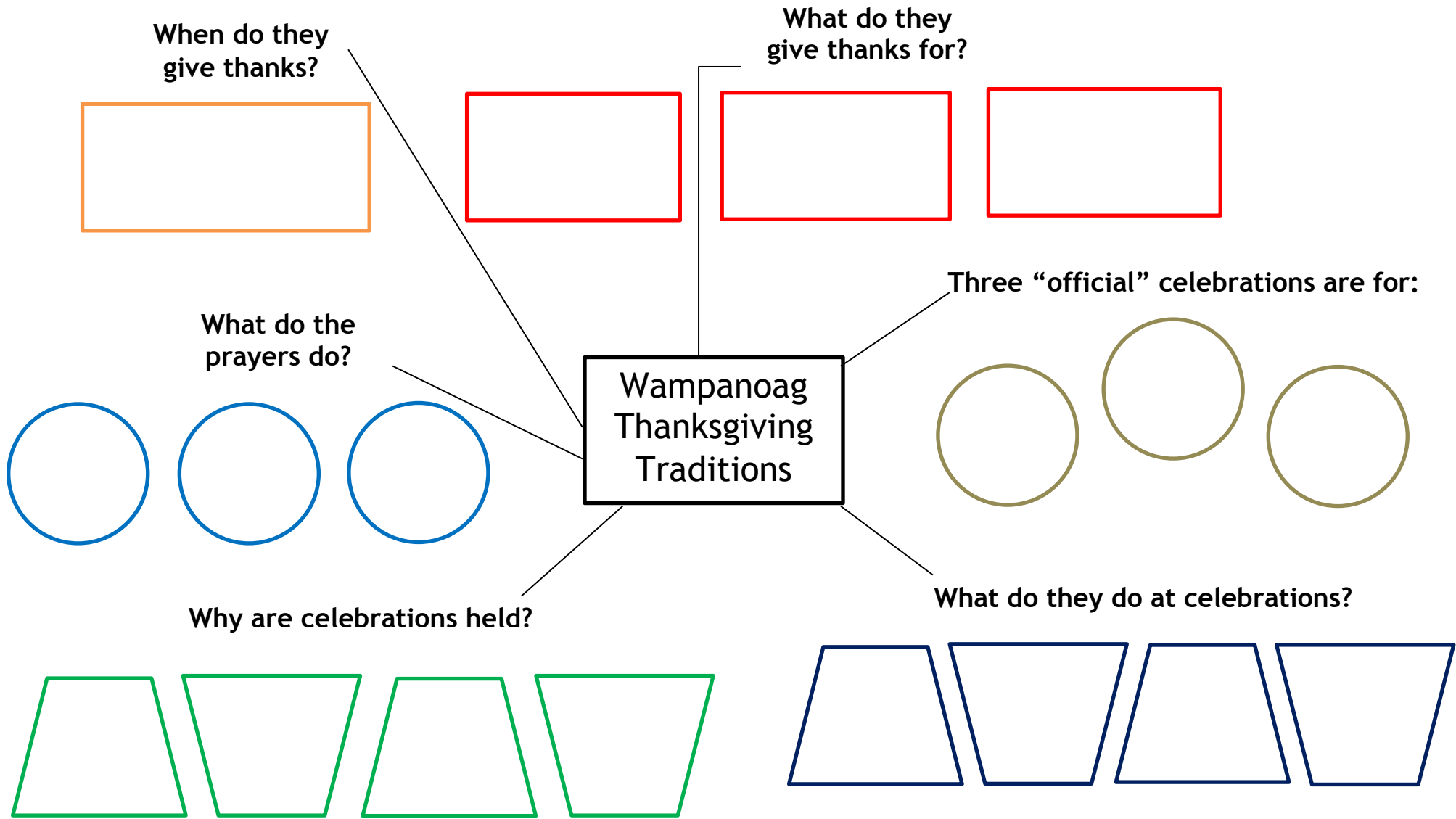
## Thanksgiving Traditions Among the English Colonists

Many of the English colonists were determined to practice their religion the way they believed God commanded them to. That is primarily why they left England. They did not celebrate any religious holidays--not even Christmas or Easter. They celebrated only three kinds of holidays: the Sabbath, days of fasting and days of thanksgiving. But these fasting and feasting days were not regular. The leaders of the community declared the days when there were events or circumstances to celebrate or special favors to ask their god. Often, a day of thanksgiving followed one or more days of fasting. Days of thanksgiving were days of prayer, not days of feasting. According to the records of Plymouth Colony, the first fasting day was declared in 1623, two years after the harvest celebration we show in this book. It was followed by a day of thanksgiving because a drought was over and two ships carrying more colonists had arrived safely.

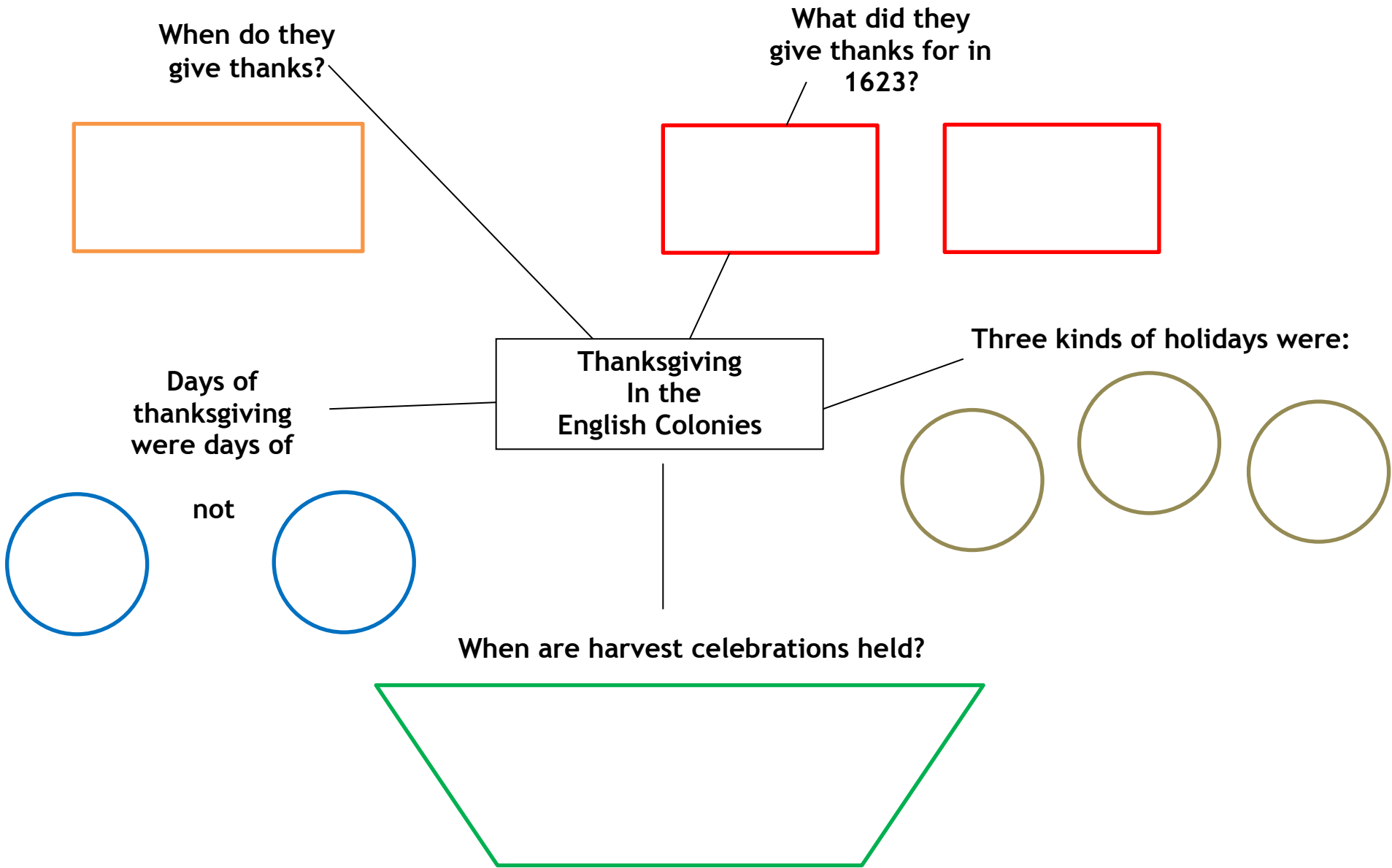
The English did, however, have a tradition of harvest celebrations. In the autumn, when the crops had been stored for the winter, there was often a big harvest meal on farms and in villages in England. The meal the settlers were preparing when Massasoit and his men arrived was a harvest feast.

*From Giving Thanks: The 1621 Harvest Feast, by Kate Waters, p. 37.*

Name\_\_\_\_\_



Name \_\_\_\_\_



## Harvest Feast Food Cards

Directions: Read the chart below. Decide from the evidence if you think the food may have been eaten at the Harvest Feast. Then write the foods in the correct column in the chart on the last page.

Food	Evidence
Wild Turkey	Bradford said the men brought some back. However, it was probably not the centerpiece of the meal as it is today.
Cranberry sauce	It would be another 50 years until an Englishman would write about boiling cranberries and sugar into a sauce. Without sugar, cranberries by themselves would have been much too tart.
Mashed Potatoes	Potatoes had not yet been introduced from South America.
Stuffing	The settlers did not have wheat, but they might have made stuffing with bread made from corn meal.
Pumpkin pie	While the settlers had pumpkins, they did not have butter, wheat or sugar with which to make pie crust or sweeten the filling.
Sweet potatoes	Sweet Potatoes had not yet been introduced from South America.
Ice cream	The settlers did not have dairy cows and therefore had no milk.

Beer	It is believed that the English brought beer over with them, but there wasn't much.
Vegetables	The Wampanoag taught the settlers how to grow corn, beans and squash (including pumpkin.) Later sources show the settlers grew onion, garlic, cabbage, turnips and carrots that may have been available in 1621.
Popcorn	The type of corn grown was not the kind that could be popped!
Venison (deer)	Winslow wrote that the Wampanoag brought five deer.
Ducks, geese and Passenger pigeons	These wild birds were usually caught by the settlers and Wampanoag and could have been part of the feast.
Nuts	The forests around Plimouth Plantation provided chestnuts, walnuts and beechnuts. Could have been part of the feast.
Fresh fruit	The lands around Plimouth Plantation could have supplied plums, grapes and wild berries. However, they would now be out of season.
Pompion	This cooked, mashed pumpkin dish was probably eaten at the feast.

Nasaump	This was a thick stew made from dried corn that was pounded and boiled. It was a common food of the Wampanoag and was probably part of the feast.
Cod, bass and other fish	Mentioned in Bradford's writings. Could have been part of the feast.
Eels, clams and mussels	Known to have been caught by the Wampanoag and settlers. However, it would have been too cold to fish for eel or dig clams and mussels when the feast was held.
Squirrels, rabbits and other small animals	Known to have been caught by the Wampanoag and settlers. Could have been part of the feast.
beverages	Certainly, water was drunk at the feast. The Wampanoag likely brought along herbs, sumac and/or sassafras root to use for teas, as well.

Name\_\_\_\_\_

[illegible]

## ANSWER KEY

<b>Foods that were at the Harvest Feast</b>	<b>Foods that may have been at the Harvest Feast</b>	<b>Foods that were not at the Harvest Feast</b>
<b>Wild Turkey</b>	<b>Stuffing</b>	<b>Cranberry Sauce</b>
<b>Vegetables</b>	<b>Beer</b>	<b>Mashed potatoes</b>
<b>Venison</b>	<b>Nuts</b>	<b>Pumpkin pie</b>
<b>Pompion</b>	<b>Ducks, geese and passenger pigeons</b>	<b>Sweet Potatoes</b>
<b>water</b>	<b>Cod, bass and other fish</b>	<b>Ice Cream</b>
	<b>Squirrels, rabbits and other small game</b>	<b>Popcorn</b>
	<b>Nasaump</b>	<b>Fresh fruits</b>
	<b>teas</b>	<b>Eels, clams and mussels</b>



## **Lesson 7: How did this holiday come to be?**

**Materials:** *Sarah Gives Thanks*, by Mike Allegra OR *Thank You, Sarah*, by Laurie Halse Anderson; Web access

### **Introduction:**

Thanksgiving as we know it today--a federal holiday on the fourth Thursday of November--was not always celebrated in the United States. Harvest celebrations were held in many communities since the mid-1600s, but dates were dependent on the weather and the timing of the harvest. President George Washington was the first to issue a Presidential Proclamation for a National Day of Thanksgiving in 1789, and later days of thanksgiving were declared by presidents to mark certain events, such as the end of the War of 1812 and the Union victory in the Battle of Gettysburg. These proclamations were just suggestions, however, and were up to the discretion of state governors to enact. From 1816 to 1861, there were no proclamations and many states did not participate in formal Thanksgiving observances. It took the efforts of writer and activist Sarah Josepha Hale to finally convince President Abraham Lincoln to issue a Thanksgiving Proclamation in 1863 setting aside the last Thursday of November to observe a day of "Thanksgiving and Praise" in an attempt to unify the country after the bitter Civil War.

### **Exercise 1: Who is Sarah Josepha Hale?**

1. Say: *Did you know we didn't always celebrate Thanksgiving here in the United States? Some states did, but not all of them. And not everybody celebrated it on the last Thursday in November! It took the efforts of one woman, Sarah Josepha Hale, who wrote editorials in her magazines and letters to presidents and politicians for 26 years to make it happen. We're going to read a book about how she got it done.*
2. Read either *Sarah Gives Thanks* by Mike Allegra or *Thank You, Sarah* by Laurie Halse Anderson.
3. Afterwards, discuss fact that a Presidential Proclamation made Thanksgiving a holiday only for federal government workers and people in Washington DC. Every state could make up its own mind about following the proclamation. It would take an act of Congress in 1941--64 years later-- to finally make Thanksgiving an official National Holiday for everyone.

### **Exercise 2: Presidential Proclamations**

1. Older students should visit <http://www.whitehouse.gov/the-press-office/2012/11/20/presidential-proclamation-thanksgiving-day-2012> to read the most recent Presidential Proclamation.
2. Students can also visit [www.pilgrimhall.org/ThanxProc.htm](http://www.pilgrimhall.org/ThanxProc.htm) for Proclamations since 1862
3. For some entertaining information on the annual Turkey Pardons have student go to [http://en.wikipedia.org/wiki/National\\_Thanksgiving\\_Turkey\\_Presentation](http://en.wikipedia.org/wiki/National_Thanksgiving_Turkey_Presentation)

### **Extensions:**

- Ask students to journal about something they really believe in. Have them formulate a plan of action to achieve their goal: letter writing, e-mails, discussions, etc. Sarah Hale spent 26 years writing letters. Ask them how much time and effort they are willing to give to their particular cause.
- Older students can also research Hale's other activist efforts, as well as her books and poems. Have them find out which favorite children's nursery rhyme she wrote. (*Mary Had a Little Lamb*)

### **Direct Aims:**

1. To introduce students to the concept that Thanksgiving was not always celebrated as a national holiday and investigate the efforts of an early woman activist to make it so.
2. To give students a glimpse into the machinations of the federal government.
3. To develop the idea that it is possible for one person to make a lasting impact.

## **Lesson 8: What do many Native Americans feel about Thanksgiving?**

**Materials:** Appendix 7, “Indians and Pilgrims: A Simulation Story”; Appendix 8, “Guests Excerpt”

### **Introduction:**

While the 1621 harvest feast can symbolize the hospitality of Native Americans and the gratitude of the English settlers, it is but one chapter in the long story of this country’s expansion. Beginning with Massasoit’s treaty, the relationship that evolved between these peoples was marked by distrust, lies, conflict, and loss of land and lives. For many Native people, Thanksgiving has become a day of mourning.

It might be tempting for teachers of young elementary students to avoid the events at Plimouth Plantation entirely and just focus on the concepts of giving thanks or investigating harvest celebrations around the world. It is also easier to follow the more common Eurocentric point of view expressed in so many children’s books. However, students can certainly benefit from looking at the social issues inherent in this event to give them a more realistic and balanced view of American history. Some of those issues include:

1. The difficulty that people from different cultures may have understanding and respecting each other
2. The struggle for control of resources and land
3. The frustration that people feel when they lose their homes
4. The loss a group feels when another becomes dominant

It is, however, imperative that we link the issues to students’ own experiences whenever possible so they can better understand and relate to differing points of view. We have included one such activity, created by educators Ruth Gudinas and Dorothy Davids of the Stockbridge-Munsee Band of Mohicans; of course, you’re welcome to make up your own.

### **Exercise 1: Experiencing Invasion First Hand**

1. Do the simulation activity exactly as written in Appendix 7, “Indians and Pilgrims: A Simulation Story”.
2. If you feel some students may not feel comfortable with role-playing situations, we offer this opportunity to reflect on an experience children of any culture can relate to. This excerpt is written by Native American author Michael Dorris and involves a young Eastern Woodland boy and his family inviting strangers from another culture to their harvest feast. Read them Appendix 8, “Guests Excerpt”.
3. Possible discussion questions:
  - *Have you ever been in a situation where you needed to be hospitable to people you didn’t want to? If so, what did you do? (answers will vary)*
  - *What were two of the reasons Moss gave as to why he didn’t want the guests to come? (They wouldn’t be ending their year with a proper feast, they didn’t speak his language, they made him uncomfortable with their oddness, the people in the village couldn’t be themselves in front of strangers)*
  - *What were two of the reasons Moss’s parents gave as to why they had been invited? (they were hungry, they couldn’t take back an invitation once it had been given, it was the proper thing to do)*
  - *What was Moss’s solution to the problem? (He went away for the day)*
  - *What do you think happened in the end?*

### **Extension:**

*Guests* is a lovely chapter book that gives young readers a good sense of Native beliefs and spirituality. Beautifully written and with characters young students can relate to, it’s a great choice for read-aloud times or “book club” for older students. Please finish the book if possible!

## **Exercise 2:** United American Indians of New England National Day of Mourning (for older students)

1. Say: *For many Americans, Thanksgiving is a joyous day to celebrate with their families. For some American Indians, however, Thanksgiving is a day of mourning, and groups gather together in various cities and near Plymouth Rock. One organization, United American Indians of New England, has placed a plaque on Cole's Hill in Plymouth, MA. Here's what it says:*



*"Since 1970, Native Americans have gathered at noon on Cole's Hill in Plymouth to commemorate a National Day of Mourning on the US Thanksgiving holiday. Many Native Americans do not celebrate the arrival of the Pilgrims and other European settlers. To them, Thanksgiving Day is a reminder of the genocide of millions of their people, the theft of their lands, and the relentless assault on their culture. Participants in a National Day of Mourning honor Native ancestors and the struggles of Native peoples to survive today. It is a day of remembrance and spiritual connection as well as a protest of the racism and oppression which Native Americans continue to experience."*

2. Ask students to explain why Native people are upset?

### **Extension:**

Access the website: <http://www.uaine.org/wmsuta.htm> for the text of famous speech by Wampanoag Wamsutta (Frank B.) James. In 1970, he was asked to speak at the 350<sup>th</sup> anniversary of Pilgrims' landing but his speech was suppressed. To this day, it remains an eloquent statement of the injustices to Native people expressed by their descendants.

### **Direct Aims:**

1. To help students investigate the social issues for Native people concerning this national holiday and give them a more balanced look at American history.
2. To engage in experiential activities that help students understand why, for some Native people, this day of celebration is actually a day of mourning.
3. To see the larger picture, that this event is representative of the beginning of the end of traditional life for many Native people in America.

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## Student Activity

Title	Indians and Pilgrims: A Simulation-Story
Level	Grades K-5
Time	One class period

Although this activity is simplistic and somewhat melodramatic, its general purpose is twofold: (1) to supplement the numerous accounts—generally from the European or Euroamerican point of view—of the “coming of the Mayflower” and the “settlement of the Plymouth Plantation,” and (2) to supplant the traditional, romanticized acting-out of the “First Thanksgiving” by children dressed as Pilgrims and Indians.

### Objective

Students will experience feelings and responses similar to those which may have been felt by the Native people of this land when Europeans arrived and settled here.

### Materials

Teacher Resource Sheet: The Story

### Procedure

1. Read part 1 of “The Story” and have the students reflect on and respond to the questions. During the discussion emphasize the *differences* of emotions experienced by the children, both in how they feel about the strangers and in what they think will happen to themselves. Native people differed in their reactions and responses to Europeans on their shores and understanding of these differences helps to eliminate the stereotypical judgment that all Native people responded the same way because they are “all alike.”
2. Read Part 2 of “The Story,” eliciting feelings and responses from the children with the questions at the end. Emphasize again that Native people in this land responded differently to the Europeans. Some, like Massasoit and others, were hospitable. Others felt differently about the people in their land and tried to drive them out. Children will see that, just as their feelings are valid, so too were the Native people’s feelings valid for them.

## Teacher Resource Sheet

Title	The Story
Activity	Indians and Pilgrims: A Simulation Story

### Part 1

#### Imagine The Following:

You and your family live in a nice house with a huge yard, lots of trees, a big garden and a pretty little stream. You have lots of friends, lots of pets and plenty of good food to eat. You are safe and snug and very happy.

One day, when you are home alone, a strange object comes slowly into view in the sky. You've never seen anything like it before. It is a strange shape and very large. It lands in your own back yard! Soon very strange-looking people get out; they are dressed in clothes very different from yours and talk to each other in a way that you cannot understand.

You are hiding so that they cannot see you. You don't want them to see you because you are trying to figure out who they are and what they want. You have heard about people who look like this from your mother and father. They walk about, pick up your toys and pets and examine them closely. One gets into your car, turns the key and drives all around on the grass and through the garden. Others are helping themselves to the tomatoes in the garden and the apples and plums on the trees. Then they fill a lot of big baskets with the fruit and vegetables from your garden and put them in the big machine they arrived in.

Then they come straight toward your house! Without even ringing the bell, they come through the door and go through every room, picking up things and looking closely at them, talking and laughing among themselves. They really don't seem to be afraid or even embarrassed about being in your house.

HOW DO YOU FEEL ABOUT THESE PEOPLE?

WHAT DO YOU THINK YOU WILL DO? WHY?

WHAT DO YOU THINK WILL HAPPEN TO YOU?

## Part 2

### The Story Goes On....

The strange people leave your house. You think they have seen you but you're not sure. It doesn't matter, though, because you're so glad to see them go. Maybe they'll just get into their big air ship and fly back to wherever they came from. Even if they *have* taken things that belong to you, you'll be happy to see them leave.

But as you watch, they don't seem to be leaving. In fact, they appear to like it in your big backyard. They begin to bring things out of the machine. They set up a saw and cut down one of the biggest trees! They are going to build a house with it, probably in that favorite spot of yours back there by the stream, because that's where they are clearing away the bushes and digging out the grass. They cut down another tree and another and another! They are building two, three, a half dozen houses. They have furniture and pans and dishes and rugs and curtains—everything that you have in your house and some other things that you don't even recognize. They also have big weapons that flash with a big bang. You think that they could probably kill you with one big *bang* just as they have killed some of the pets in your yard.

You stare at all the activity going on out there in your backyard. Suddenly you start to cry. These strange people who have come from somewhere far off and who are so very rude are *not* going away—ever. They are going to stay. They are going to live in your own backyard and use your garden and your toys and fish in your stream and cut down your trees and act as if it all belonged to them!

Then a very strange thing happens. A group of the strangers has been talking together and pointing toward the very place where you are hiding. Do you think they could have spotted you? Yes! They are coming right toward you, talking and smiling. You don't know what to do. Should you run? Call for help? Stay perfectly still? One, who is closer to you than the rest, takes your hand and pulls you out to stand in front of them. They are smiling and pointing at your favorite place by the stream where they are building their houses. They want you to come with them!

As you do, the one holding your hand says: "We like you. We like this place. We are going to live here from now on." Without asking if you are surprised or if you want them here, that person points to a table set with a great feast, smiles and says: "Come. Celebrate with us because we have reached the end of our long journey and have found a wonderful place to live."

HOW DO YOU FEEL?

WHAT WILL YOU DO?

DOES ANYONE KNOW WHO YOU AND THE STRANGERS WHO TOOK OVER  
YOUR BACKYARD REALLY ARE?

### Guests Excerpt

I gave Cloud the rest of my breakfast--maybe tomorrow he would say more--and stayed where I was when he wandered off to follow the smell of roasting squash. After a while, my father came out of my family's house and started to work in the clearing at the center of the village. He was finishing a canopy of saplings and reed grass, a shelter where we would all eat together later on if the weather was nice. Seeing him, my mind filled with old objections. I couldn't forget an argument with my parents that had been left unfinished, an argument about the strangers that my father had invited--all on his own, when he'd met up with one of them in the woods--to share our harvest meal. I got up and went over to join him.

"Why?" I insisted, as if no time had passed between last night's talk and this moment. "Why today?"

My father stopped binding the frame together with a rope of twisted grapevine. He pulled a breath through his teeth, then spoke his words carefully, each a step following the other up a steep path. I had put the exact same question to him more than once yesterday, and he had not been able to explain his reasons to me. The final time I asked, in the dark he pretended to be asleep. Well, he was awake now.

"Because. They. Are. Hungry." He wiped his forehead with the back of his hand and looked around, hoping someone would come by to interrupt us.

"We've been hungry before," I reminded him. "Nobody invited us to come ruin *their* only-once-in-a-whole-year-special day."

"Don't you wish that during those times someone *had* invited us? Moss, it's simply the proper thing to do." My father nodded encouragingly as if this argument settled the issue. When I didn't nod also, he lowered his eyebrows, made a scary face, and ran his thumb down the length of my nose the way he used to in play when I was a small boy. Then, this game had made me laugh--but not this morning. This morning I jerked my face away, left his hand waving in the air between us. This was not some little problem he could make go away with a joke for babies.

He sighed. "You'll understand when you're older."

Just what I expected him to say.

"I won't," I promised him, then gave his own word back to him. "Instead, I'll remember how this year never *properly* ended, how next year never *properly* began, because we failed to *properly* celebrate the bridge between them."

I shot a glance to gauge my father's reaction, but he had closed his eyes and made himself invisible to me. His mouth had become a thin straight line and his nostrils were wide. I stepped close to him, stood on tiptoe. "My mind won't change just because you ignore me," I whispered directly into his ear.

He opened one eye. "I might as well be talking with your grandfather."

Grandfather was well known for being stubborn in his ideas. For instance, you couldn't convince him to cross a frozen river until he had found deer tracks on the center ice. You couldn't substitute a single word when repeating an old story. You had to go to sleep facing east so you would be ready to greet the sun when it returned.

Only two days before, I had asked Grandfather how he felt about the strangers' coming, but when he began to answer he had gotten stuck between two "shoulds": we *should* hold the feast exactly the way we always had before, and guests who came in peace *should* always be offered the first serving of food--even if you didn't much like them and hoped they would soon go home. When Grandfather couldn't choose in favor of one without choosing against the other, he gave up and spent an endless afternoon showing me how to carve fishhooks from twigs.

I tried one last appeal to my father, "These people are not our relatives. We don't even know their names. We can't talk with them because they speak a language no one but they understand. They make me uncomfortable with their oddness."

"Me, too." My father always surprised me when he spoke to me without acting like a father, almost as though I were another grown-up. I didn't know what to say, and so he filled the pause that followed with a big rock I couldn't move. "Yet we can't turn them away. An invitation once given cannot be taken back."

I shook my head in irritation, moved across the clearing to the doorway of our house, where my mother was cooking--but not before my father called after me. "For once we have enough. What else would you have us...*properly*...do? Does food taste better if some of it is left uneaten?"

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"It's not the feeding them that bothers me," I explained to my mother. She was stewing meat, swirling the broth with her wooden ladle to keep it from sticking to the hard-sided kettle the strangers had traded in exchange for our extra furs. "Why couldn't we just send them some corn--as much as they needed? Then they could eat it at their own house. They'd probably like that better."

"Isn't there anything else for you to talk about?" Mother asked me. "All you have to do us make room in the eating circle, be polite. I had to harvest the crops and now have to cook them. Shall we switch places? I'll feel sorry for myself, you work."

Being just us, our family, our village, all together, meant nothing even to her, nothing to anyone except me. Didn't they notice? People acted so differently in front of outsiders--so stiff and shy, never smiling or playing a joke. We couldn't enjoy ourselves. We would have to stand outside our own words, listen to ourselves to make sure we were proper.

Mother stopped what she was doing and looked into my eyes. "You're behaving selfishly, Moss," she said in a more serious tone. "Hospitality isn't unusual, something you choose to do or not, it's ordinary." Her voice softened. "It's like sleeping so that you will be rested when you awake. It's



like gathering wood so that you can have a fire when the snow comes. It's like making pemmican instead of eating all the meat immediately. Like listening to good advice."

I glanced around the dim corners of the house as if searching for something I had forgotten. I was stuck, a tug rope pulled equally by both sides, suspended over mud.

My mother was watching my face, waiting to see some leap in my thoughts, but I pretended not to notice and finally she went back to her stirring. I felt her disappointment too strongly to think about it, yet I knew she would not become angry with me. I was the only one of her children who had not fallen ill with the coughing sickness, the only one left for her. Sometimes that was hard for both of us.

"Moss?"

"If they come, I won't stay." My words were louder than they had to be, louder than they should have been.

Inside the pot the chunks of venison meat followed each other through the water in a slowing circle. Bubbles rose to the surface, and the warm smell of soup crept over me.

"We will miss you," my mother said at last.

"Maybe they will get lost on the way, change their minds." But they wouldn't. They were hungry, my father had told us.

Mother hummed a corn song, shifting her weight to the rhythm. Her hair, held back from her face by a band of tanned deerskin, gleamed like still water in moonlight. A pale scar, thin and crooked as a strip of raspberry branch, ran through her lower lip and halfway down her chin. That was why her name was Two Halves, the same way my name came from the fact that when I was a baby I wanted to be next to my mother all the time. People teased me, even now, that I stayed as close to her as moss on a rock.

I waited for a moment, listening to the song, wanting today to start over and be like it should have been. I wanted to joke and dance and taste the chewy orange pumpkin, the sweet red beans, the rich meat. I wanted to listen to Grandfather's familiar stories and to stay awake late, my head against his side, as the fire died down and we watched together for the stars that formed the outline of the bear to rise. I wanted this year to be just like last year and the year before that, as far back as I could remember.

But the guests would spoil everything, even blur my memory of other feasts. I wished they had never left wherever they came from before they got here. I wished they would return there again and forget the trail through the sea that they had followed. I wished they would grow their own food, trap their own furs, keep their pots and thin cloth and hard-headed hammers. I wished for just one more right time before things began to change.

## **Lesson 9: What are some of the myths concerning Thanksgiving?**

**Materials:** Assortment of books, listed below; Appendix 9, “Thanksgiving Myth or Fact Cards”, K-W-L chart

### **Introduction:**

As we have seen, our modern Thanksgiving holiday is many things to many people: harvest feast, religious celebration and day of mourning. But when efforts were underway to make Thanksgiving a national holiday, myths of the Pilgrim and Wampanoag harvest feast arose to excite the imaginations of everyday Americans. Written into schoolbooks and children’s literature for a few generations, these inaccuracies have become embedded in American mythology. With a little bit of sleuthing at your local public library or used book store, chances are you will be able to find an old story for your students to analyze.

### **Exercise 1: Analyze an old Thanksgiving story**

1. Say: *When your grandparents grew up, we didn’t know as many facts about the harvest feast of 1621. I’m going to read you a book they may have read when they were growing up. Look at the illustrations and listen to the words and let’s see if we notice any false facts.*
2. Read an older traditional Thanksgiving book, such as *The Pilgrims’ Party: A Really Truly Story* by Sadybeth and Anson Lowitz (1931). If desired, ask students to interrupt you whenever they notice a detail in story or illustrations that is not what they have learned.
3. Pay particular attention, and point out, if necessary, to the way Native people are clothed in these older books. Many will have representations of stereotypical Plains Indians, or will be clothed in loincloths (in November!) Also pay attention to manner in which Native characters (Samoset and Squanto) speak. Often, they are portrayed as speaking in monosyllables (as in suggested book, Samoset says “Me-Come-Help-Um”).
4. If you are able to find a book with examples such as these, please feel free to elaborate on Indian stereotypes. Ask your students questions such as:
  - *What do you think of the character when you see him dressed in this way, or speaking in this way?*
  - *Why did the author (or illustrator) portray the Indians in this way?*
  - *How do you think it makes Native Americans feel to see themselves in this way? Do they feel respected?*
  - *If you were a Native American boy or girl, how would you feel?*
5. Also discuss some of the discrepancies you find in the facts concerning the Pilgrims, the sequence of events leading up to the event, the menu of the feast, etc.

### **Exercise 2: Thanksgiving Myth or Fact cards**

1. Say: *We’ve learned historians believe an event took place a certain way because of evidence, or facts, they’ve found. Sometimes, they have to change their thinking about an event because they discover new evidence. For events that happened a long time ago, or where there were few primary sources, it may be difficult to find out all the facts about an event.*
2. Explain that sometimes, however, authors make up stories about an event when they don’t know details. They do this to make the event seem more important. When many people hear a story like this, and believe it, the story becomes a myth. Ask: *Who knows what a myth is?* Discuss and then continue to explain that, sometimes, myths involve supernatural heroes or events, like the stories in Greek and Roman mythology.
3. Say: *But a myth can also be a traditional story about an event that may not be entirely true. That’s what happened with Thanksgiving. More than one hundred years ago, people made up details about the 1621 harvest feast and pretty soon everybody in America believed those details. Now that we have more evidence, we know these details aren’t correct. But many, many people across America still believe those original details--the Thanksgiving myth--and it’s up to us to teach them the facts.*
4. Divide the class into small groups. Say: *We’ve all been history detectives. Now we’re going to do an activity to see how well you remember the facts, and if you can tell the myths from the facts.*
5. Cut apart and distribute cards in Appendix 9, “Thanksgiving Myth or Fact Cards”. [Keep one uncut set as answer key.
6. Explain they are to place “Myth” and “Fact” headings on a table or desk, read the cards, and place them in pairs in appropriate columns.
7. Ask them to check their answers and write down any new facts they’ve just learned on K-W-L chart.

**Follow-Up:**

Re-visit K-W-L chart for a final time. Ask if all of the questions been answered. Ask if there are any new questions to add. If so, invite students to research the answers individually.

**Direct Aims:**

1. To help students master their understanding of this Thanksgiving unit by separating fact from myth.
2. To help students understand how easy it can be for misinformation and myths to be communicated and maintained through generations.
3. To help students understand the need to analyze both sides of a topic before drawing conclusions.

## Thanksgiving Myth or Fact Cards

Myth	Fact
The people who came across the ocean on the Mayflower were called "Pilgrims."	The Plimouth settlers did not call themselves Pilgrims. Instead, they called themselves "Saints." Other English people called them "Separatists."
The "Pilgrims" landed at Plymouth Rock.	The Mayflower first landed at the tip of Cape Cod, now called Provincetown Harbor.
The "First Thanksgiving" happened in 1621.	People have been giving thanks for thousands of years!
The Plimouth settlers invited the Indians to celebrate the First Thanksgiving.	Massasoit and his men probably came to see why the settlers were shooting their guns.
The Pilgrims and Indians ate turkey, potatoes, cranberry sauce, pumpkin pie and popcorn.	The Pilgrims ate venison (deer), wild turkey, ducks and geese, corn stew and mashed pumpkin.
Thanksgiving is a happy time.	For many Native American people, Thanksgiving is a sad time. They remember how their help to the early settlers was forgotten.

The Indians and Pilgrims became great friends.	They were tolerant of each other for a while. But more settlers coming in took Indian lands, brought diseases, and killed many Indian people in wars.
The Indians are gone from New England.	Along with people of other tribes, the Wampanoag people still live in Massachusetts. They still have a strong connection to the land through hunting, gathering and gardening. They continue their traditional beliefs and crafts while living in a modern world.
Squanto was the first Indian to greet the settlers.	Actually, Samoset from the Abenaki tribe of Maine was sent by Massasoit to the Plimouth Colony. He was told to find out if the settlers wanted war or peace. Five days later, he came back with Tisquantum.
The Pilgrims wore black clothing and had buckles on their hats.	The average Pilgrim wore clothes of many colors. Black clothes were formal and expensive, so only the wealthiest Pilgrims would have worn them. They did not wear buckles on their hats--artists in the 1800s added that incorrect detail.
The "First Thanksgiving" took place on the fourth Thursday of November, 1621.	The feast between the Wampanoag and the English settlers probably took place between September 21 and November 11, 1621, historians believe.

## **Lesson 10: How should we celebrate Thanksgiving?**

**Materials:** Selection of Native American-related Thanksgiving books (below), Web access

### **Background:**

Many school activities at this time of year, such as hosting a harvest pot-luck or staging a Pilgrim and Indian play or Reader's Theatre, may be parent-pleasing class traditions, but more often than not, they serve to keep myths alive. [Of course, you can host harvest feast using traditional (non-sugar, non-wheat!) recipes and you can rewrite scripts to your plays.] You could also take a non-Eurocentric approach, and not focus on the feast or being thankful for material things, and use a more Native-inspired point of view. Help students to show gratitude for everyday gifts we often overlook and use the holiday as means to show charity to others. Here are some suggestions:

### **Exercise 1:** Read a Native-inspired book of Thanksgiving (or two):

1. Joseph Bruchac (Abenaki), The Circle of Thanks: Native American Poems and Songs of Thanksgiving
2. Jonathan London, Giving Thanks
3. Chief Jake Swamp (Mohawk), Giving Thanks: A Native American Good Morning Message
4. Jackie French Koller, Nickommoh! A Thanksgiving Celebration

### **Extension:**

After reading, ask students to reflect on this approach to thankfulness through journaling, artwork, or another creative medium of their choice.

### **Exercise 2:** Charity beyond the Classroom

1. Explain how we have seen Tisquantum's acts of charity made it possible for English settlers to survive and prosper. As we give thanks in our own ways at this time of year, perhaps we can consider ways to show charity to others.
2. Brainstorm with students ways in which they might want to give back to their community, maybe with drives for canned food, gently used clothing, winter coats and gloves, or toys for tots.
3. Help older students volunteer some time at local soup kitchens, veterans' homes or hospitals.

### **Exercise 3:** A Hunger Banquet

This is a graphic and sobering introduction to the inequity of resources for people worldwide, a great discussion to have at Thanksgiving, and a wonderful introduction to any type of charity drive.

1. Consider doing a classroom version of Oxfam America's Hunger Banquet to provide your students with an eye-opening look at world-wide poverty and hunger, especially pertinent at this time of bounty.
2. Go to <http://actfast.oxfamamerica.org/index.php/events/banquet> to acquire latest statistics
3. Use stats to randomly divide class into three tiers: 1) high-income, 2) middle-income and 3) low income [Prepare appropriate number of slips, marked 1, 2, 3 and have students blindly choose one when they enter classroom room]
4. Ask students to sit in those groups
5. Starting with high-income group, provide students with statistical information in a format they can understand; give them each a picture of a typical Thanksgiving meal, play money representing their family's annual income, and a replica of a health care card showing they would have access to health care.
6. Do same with other two groups, giving them appropriate photo cards (of a bowl of rice, say) and money and for lack of a prop, discuss what their chances would be for health care.
7. Discuss and answer the inevitable questions this exercise will raise.

**Extension:** Ask students to journal what they have learned/how they feel with this new knowledge.

### **Direct Aims:**

1. To encourage students to make conclusions about what they have learned.
2. To help students connect what they learn to the greater community they live in.

## Timeline of Tisquantum's Life

**1580/1585/1592** Tisquantum born in one of these years into Patuxet band of Wampanoag Confederation.

**1605** Tisquantum, later known as Squanto, is hunting when

- He spots an English merchant ship anchored off of coast of Patuxet, his home village.
- Tisquantum's life changes forever.
- Capt. George Weymouth invites him/four other boys aboard.
- They are kidnapped and chained and taken to England.
- Tisquantum is forced to live with Sir Ferdinand Gorges [GORE-jes] owner of the Plymouth Company. Gorges teaches him to speak English to communicate and negotiate trade deals for the English.

*[Disclaimer: Some historians dispute that Squanto was kidnapped twice. Others disagree and say he was. Both events are included in this timeline. This is the first time, according to some historians.]*

**[Primary Source:** Capt. Weymouth had his men kidnap two Indians in a very brutal manner. Weymouth wrote, *"we used little delay, but suddenly laid hands upon them. . .For they were strong and so naked as our best hold was by their long hair on their heads."* Then he kidnapped three more Indians to take back to England, but he used bribery with them: In his account we are told *"...we gave them a can of peas and bread, which they carried to the shore to eat. But one of them brought back our can and presently staid aboard with the other two; for he being young, of a ready capacity, and one we most desired to bring with us into England, had received exceeding kind usage at our hands, and was therefore much delighted in our company."*]

**1614** Tisquantum returns to America to help in making maps of the New England coast.

- Acts as interpreter for Sir Ferdinando's men as they map New England coast
- Comes over on Capt. Smith's boat.
- Smith leaves to explore the coast and leaves Squanto with Hunt
- Squanto acts as interpreter for visiting explorers including Captain Thomas Hunt, lieutenant under Smith. (1)

*[(1) John Smith would later write that Master Hunt "most dishonestly, and inhumanely, for their kind usage of me and all our men, carried them with him to Malaga, and there for a little private gain sold those silly salvages for rials of eight." Sir Ferdinando Gorges head of the Council for New England, said: "one Hunt (a worthless fellow of our nation) set out by certain merchants for love of gain; who (not content with the commodity he had by the fish, and peaceable trade he found among the savages) after he had made his dispatch, and was ready to set sail, (more savage-like than they) seized upon the poor innocent creatures, that in confidence of his honesty had put themselves into his hands."]*

[\(http://mayflowerhistory.com/tisquantum/\)](http://mayflowerhistory.com/tisquantum/) Nauset/Patuxet tribes outraged by kidnappings became extremely hostile. English/French ships visiting Plymouth and Cape Cod no longer welcome to engage in beaver trade.

**1614 Capt. Hunt** kidnaps Tisquantum along with 23 to 26 other Patuxet/Nauset Indians.

- Hunt goes to Málaga, Spain to sell his prisoners as slaves
- Local friars buy some of them, baptize them, and free them.
- Tisquantum goes to England.
- An Englishman, John Slaney, helps Tisquantum to sail for home.

[Squanto confirmed he was kidnapped by Hunt and sold into slavery in 1614. The story also confirmed by statements in Sir Ferdinando Gorges' report: *A Brief Relation of the Discovery and Plantation of New England*. Seven Nauset also kidnapped, thus incensing that tribe of Cape Cod. This explains why Nauset hid from Mayflower men in 1620]

**1618-1619** Devastating plague wiped out entire Patuxet village and surrounding area. (2)

*[(2) Thomas Morton says "...they died on heaps as they lay in their houses; and the living, that were able to shift for themselves, would run away and let them die, and let their carcasses lie above the ground without burial. For in a place where many inhabited, there had been but one left to live to tell what became of the rest; the living being (as it seems) not able to bury the dead, they were left for crows, kites and vermin to prey upon. And the bones and skulls upon the several places of their habitations made such a spectacle after my coming into those parts, that, as I travelled in that forest near the Massachusetts, it seemed to me a new found Golgatha." (Thomas Morton: Manners and Customs of the Indians (of New England), 1637 <http://www.fordham.edu/halsall/mod/1637morton.asp>)]*

**1619** Tisquantum sails back to New England as part of an English expedition with Capt. Thomas Dermer.

- More than fifteen years have passed and he longs to see his home and family.
- When he arrives at his village in June, it is empty.
- All that he finds are bones and skulls. His village has died from a European disease.
- So Tisquantum seeks shelter with Massasoit [mass-uh-SOY-it], Grand Sachem [SAY-chem] of Wampanoag Confederation. There he mourns his people.

**1620** Pilgrims land on New England coast in late winter and travel down coast.

- Their colony, Plymouth, built on former site of Patuxet, Tisquantum's village. (3)

[(3) Tisquantum's return home was just in time for *Mayflower* Pilgrims, who pulled into Provincetown Harbor in November 1620. Pilgrims sent out own exploration parties, and during third expedition attacked in camp early one morning by Nauset. Shots fired and arrows flew heavily, but nobody injured and Nauset fled back into the woods. Pilgrims continued their expedition around Cape Cod, eventually ending up in abandoned Patuxet territory, where they decided to settle (the area had been named Plymouth by John Smith on his 1614 mapping expedition).

(<http://mayflowerhistory.com/tisquantum/>)]

**1621 March 16** Samoset walks into town and welcomes them in broken English.

- Samoset is eastern Abenaki from Maine.
- He knows a few English words from fisherman that came into Maine harbors.
- He says there is an Indian, Tisquantum, who can speak better English.

**1621 March 22** Tisquantum comes with Massasoit and his brother, Quadequina [kwah-duh-KIN-uh].

- Tisquantum serves as interpreter as Pilgrims negotiate peace treaty and establish trading relations.
- Englishmen call him Squanto. (4)
- Massasoit begins to distrust Squanto. (5)

[(4) Tisquantum becomes important member of Plymouth Colony, translating/negotiating between Plymouth's governors (John Carver, later William Bradford) and tribal leaders including Massasoit. Peace made with Nauset, with whom they had initial conflict on Cape Cod; and peace negotiated with a number of other Indian leaders within Wampanoag Confederation. Tisquantum is guide, taking Pilgrim ambassadors to various locations, and helping them establish trading relations. He also teaches Pilgrims how to utilize natural resources: how to catch eels, how to plant corn using fish caught from town brook as fertilizer. (<http://mayflowerhistory.com/tisquantum/>)]

[(5) Squanto's new-found power soon begins to corrupt him. He realizes Indians have fear of the English, especially guns/technology. He uses fear for his own private benefit, exacting tributes to put in a good word for someone, or by threatening to have English release plague against them. Squanto even tries to trick Pilgrims into military action, by claiming certain Indian groups in conspiracy together to fight English: but he went too far, and he is discovered by both Pilgrims and Indians. When Massasoit learns Squanto abusing his power/deceiving for personal gain, he orders Pilgrims to turn him over for punishment (death). Pilgrims obligated to do it, by peace treaty they had signed: but they realize survival of Colony depends on communication with Indians. Bradford refuses and Massasoit, disappointed and frustrated, does not ask for Squanto's life again. (<http://mayflowerhistory.com/tisquantum/>)]

**1621** Pilgrims celebrate a harvest feast of thanksgiving for a good crop.

**1622** Tisquantum falls ill with smallpox during a trading expedition and dies in November. By this time, Massasoit distrusts him and wants to execute him as a traitor. The colonists will not deliver him to Massasoit. Squanto's death takes care of the problem.

**1637 Massacre of Pequots by Colonists** Beginning of death knell for tribes in the area.

**1661** Massasoit (real name Ousemequin [oo-suh-ME-kwin] which means "Yellow Feather") dies.

- Son Wamsutta, (known by English as "Alexander"), becomes Grand Sachem of Wampanoag.
- Succeeded as Grand Sachem by his brother Metacom/Metacomet (known by English as "Philip").

**1675-1676** King Philip's War is fought as relations between English and Wampanoag have broken down.



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- Authentic Pilgrim and Wampanoag recipes <http://www.plimoth.org/learn/just-kids/recipes>
- Brief synopsis of the holiday's history, with references from primary sources. <http://www.plimoth.org/learn/MRL/read/thanksgiving-history>
- 18-minute video tours of 1627 Pilgrim Village and Hobbamock's Wampanoag Indian Homesite <http://www.plimoth.org/learn/just-kids/thanksgiving-virtual-field-trip>

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