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*Freedom granted to Liberty and Bell in annual turkey pardoning*

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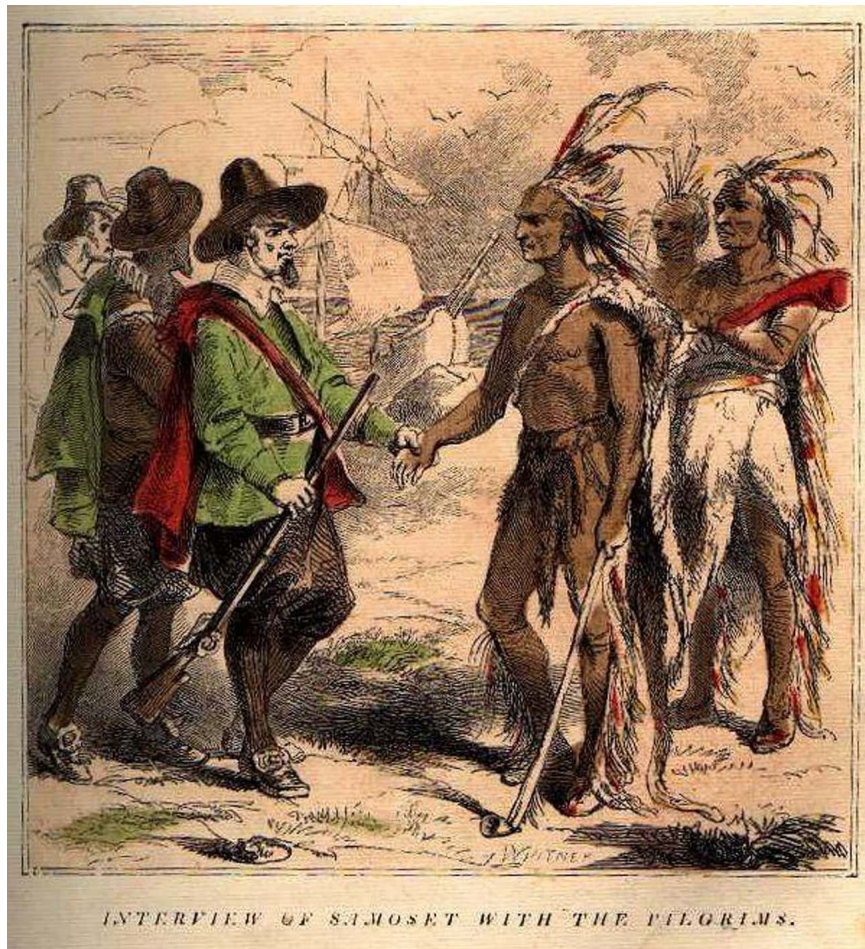


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**The Indigenous People Who First Met The Pilgrims At Plymouth Colony Greeted Them In English**

The initial meeting between the Pilgrims and the Wampanoags at Plymouth Colony may have been an episode of first contact - but only for the Pilgrims. The Natives of the Eastern Seaboard had already been in contact with Europeans for decades. Since 1524, the Wampanoag had been [trading with and fending off Europeans](#), who sometimes captured and enslaved Natives.

That's what happened to Tisquantum (AKA Squanto), a Wampanoag from the Patuxet tribe. In 1614, Europeans [enslaved him and brought him](#) to Europe. When he finally won his freedom in 1619, he returned home only to discover the [Patuxet had succumbed to European disease](#).

Tisquantum wasn't the only one who had experience with Europeans. Samoset, an Abenaki man from modern-day Maine who was with the Wampanoag near Plymouth, had [learned English as well](#), either from his own possible experience of enslavement or in trading with European fishermen. So when the Wampanoag decided to initiate dialogue with the strange English folk who had washed up on their shore, they sent Samoset, who [greeted and conversed with the Pilgrims](#) in their own language.

<https://www.ranker.com/list/native-american-history-facts/setareh-janda?pgid=117424165043399>

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**Colonists at the First Thanksgiving Were Mostly Men Because Women Had Perished**

The three-day feast was about giving thanks, but it wasn't much like today's holiday.

[Sarah Pruitt](#) Updated: Nov 16, 2020 Original: Nov 16, 2018

<https://www.history.com/news/first-thanksgiving-colonists-native-americans-men>

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**Why Pilgrims Arriving in America Resisted Bathing**

Rather than bathing, early American colonists believed that other practices, like regularly changing their undergarments, qualified as good hygiene.

- [Becky Little](#)
- Nov 21, 2019

<https://www.history.com/news/american-colonists-pilgrims-puritans-bathing>

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**[Featured Document Display: Thanksgiving: Historical Perspectives | National Archives Museum](#) [The Washington Post](#)**

[https://museum.archives.gov/featured-document-display-thanksgiving-historical-perspectives ...1892-1972 “Who has given more than the Indian?” The First Thanksgiving story emphasizes...Poem “Who has given more than the Indian?” attributed to ...](https://museum.archives.gov/featured-document-display-thanksgiving-historical-perspectives...1892-1972-Who-has-given-more-than-the-Indian?)

**[This Tribe Helped the Pilgrims Survive. They Still Regret It 400 Years Later.](#)**

Long marginalized and misrepresented in U.S. history, the Wampanoags were a vital part of the first Thanksgiving in 1621.

<https://www.washingtonpost.com/history/2021/11/04/thanksgiving-anniversary-wampanoag-indians-pilgrims/>

## Welcome Native Spirit Long Ago

Did you know: Native American Indians used pumpkin as a staple in their diets centuries before the pilgrims landed.

They also dried strips of pumpkin and wove them into mats.

Pumpkins were grown alongside corn and beans as one of the mythological Three Sisters of agriculture. Indians would also roast long strips of pumpkin on the open fire and eat them.

When settlers arrived, they saw the pumpkins grown by the Indians and pumpkin soon became a staple in their diets.

As today, early settlers used them in a wide variety of recipes from desserts to stews and soups.

The origin of pumpkin pie is thought to have occurred when the colonists sliced off the pumpkin top, removed the seeds, and then filled it with milk, spices and honey.

The pumpkin was then baked in the hot ashes of a dying fire.



11.23.1875 "attempt made last week to take life of Phillip Klingonsmith, one Mormon who confessed secrets of Mountain Meadow massacres....is supposed attempt made by Brigham's Avenging Angels.

11.23.68 PLTrivbal chair william Abraham told the Nevada Indian Affairs Commission that the tribe was losing its land and water rights and the reservation was constantly plundered of gem stones and petrifiedwood.

11.23.1993 With the approval of US Public Law 103-15, the US government apologized to Hawaiians for the coup wherein their nation was captured.

[The Myths of the Thanksgiving Story and the Lasting Damage They Imbue](#)  
[Claire Bugos Correspondent](#)      [November 26, 2019](#)

In truth, massacres, disease and American Indian tribal politics are what shaped the Pilgrim-Indian alliance at the root of the holiday



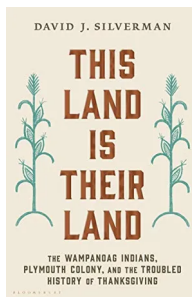
Chief Ousamequin shares a peace pipe with Plymouth Governor John Carver. California State Library

In Thanksgiving pageants held at schools across the United States, children don headdresses colored with craft-store feathers and share tables with classmates wearing black construction paper hats. It's a tradition that pulls on a history passed down through the generations of what happened in Plymouth: local Native Americans welcomed the courageous, pioneering pilgrims to a celebratory feast.

But, as David Silverman writes in his new book [\*This Land Is Their Land: The Wampanoag Indians, Plymouth Colony, and the Troubled History of Thanksgiving\*](#), much of that story is a myth riddled with historical inaccuracies. Beyond that, Silverman argues that the telling and retelling of these falsehoods is deeply harmful to the Wampanoag Indians whose lives and society were forever damaged after the English arrived in Plymouth.

Silverman's book focuses on the Wampanoags. When the pilgrims landed at Plymouth in 1620, the *sachem* (chief) Ousamequin offered the new arrivals an entente, primarily as a way to protect the Wampanoags against their rivals, the Narragansetts. For 50 years, the alliance was tested by colonial land expansion, the spread of disease, and the exploitation of resources on Wampanoag land. Then, tensions ignited into war. Known as King Philip's War (or the Great Narragansett War), the conflict devastated the Wampanoags and forever shifted the balance of power in favor of European arrivals. Wampanoags today remember the Pilgrims' entry to their homeland as a day of deep mourning, rather than a moment of giving thanks.

We spoke with Silverman, a historian at George Washington University, about his research and the argument he makes in his book.



## [\*\*This Land Is Their Land: The Wampanoag Indians, Plymouth Colony, and the Troubled History of Thanksgiving\*\*](#)

Ahead of the 400th anniversary of the first Thanksgiving, a new look at the Plymouth colony's founding events, told for the first time with Wampanoag people at the heart of the story.

### **The Myth of Thanksgiving**

#### **How did you become interested in this story?**

I've had a great many conversations with Wampanoag people, in which they talk about how burdensome Thanksgiving is for them, particularly for their kids. Wampanoag adults have memories of being a kid during Thanksgiving season, sitting in school, feeling invisible and having to wade through the nonsense that teachers were shoveling their way. They felt like their people's history as they understood it was being misrepresented. They felt that not only their classes, but society in general was making light of historical trauma which weighs around their neck like a millstone. Those stories really resonated with me.

#### **What is the Thanksgiving myth?**

The myth is that friendly Indians, unidentified by tribe, welcome the Pilgrims to America, teach them how to live in this new place, sit down to dinner with them and then disappear. They hand off America to white people so they can create a great nation dedicated to liberty, opportunity and Christianity for the rest of the world to profit. That's the story—it's about Native people conceding to colonialism. It's bloodless and in many ways an extension of the ideology of Manifest Destiny.

#### **What are the most poignant inaccuracies in this story?**

One is that history doesn't begin for Native people until Europeans arrive. People had been in the

Americas for least 12,000 years and according to some Native traditions, since the beginning of time. And having history start with the English is a way of dismissing all that. The second is that the arrival of the *Mayflower* is some kind of first-contact episode. It's not. Wampanoags had a century of contact with Europeans—it was bloody and it involved slave raiding by Europeans. At least two and maybe more Wampanoags, when the Pilgrims arrived, spoke English, had already been to Europe and back and knew the very organizers of the Pilgrims' venture.

Most poignantly, using a shared dinner as a symbol for colonialism really has it backward. No question about it, Wampanoag leader Ousamequin reached out to the English at Plymouth and wanted an alliance with them. But it's not because he was innately friendly. It's because his people have been decimated by an epidemic disease, and Ousamequin sees the English as an opportunity to fend off his tribal rebels. That's not the stuff of Thanksgiving pageants. The Thanksgiving myth doesn't address the deterioration of this relationship culminating in one of the most horrific colonial Indian wars on record, King Philip's War, and also doesn't address Wampanoag survival and adaptation over the centuries, which is why they're still here, despite the odds.

### **The Thanksgiving Feast**

#### **How did the Great Dinner become the focal point of the modern Thanksgiving holiday?**

For quite a long time, English people had been celebrating Thanksgivings that didn't involve feasting—they involved fasting and prayer and supplication to God. In 1769, a group of pilgrim descendants who lived in Plymouth felt like their cultural authority was slipping away as New England became less relevant within the colonies and the early republic, and wanted to boost tourism. So, they started to plant the seeds of this idea that the pilgrims were the fathers of America.

What really made it the story is that a publication mentioning that dinner published by the Rev. Alexander Young included a footnote that said, "This was the first Thanksgiving, the great festival of New England." People picked up on this footnote. The idea became pretty widely accepted, and Abraham Lincoln declared it a holiday during the Civil War to foster unity.

It gained purchase in the late 19th century, when there was an enormous amount of anxiety and agitation over immigration. The white Protestant stock of the United States was widely unhappy about the influx of European Catholics and Jews, and wanted to assert its cultural authority over these newcomers. How better to do that than to create this national founding myth around the Pilgrims and the Indians inviting them to take over the land?

This mythmaking was also impacted by the racial politics of the late 19th century. The Indian Wars were coming to a close and that was an opportune time to have Indians included in a national founding myth. You couldn't have done that when people were reading newspaper accounts on a regular basis of atrocious violence between white Americans and Native people in the West. What's more, during Reconstruction, that Thanksgiving myth allowed New Englanders to create this idea that bloodless colonialism in their region was the origin of the country, having nothing to do with the Indian Wars and slavery. Americans could feel good about their colonial past without having to confront the really dark characteristics of it.

### **Can you explain the discrepancies in English and Wampanoag conceptions of property?**

It's incorrect as is widely assumed that native people had no sense of property. They didn't have private property, but they had community property, and they certainly understood where their people's land started and where it ended. And so, when Europeans come to the Americas and they buy land from the Wampanoags, the Wampanoags initially assume the English are buying into Wampanoag country, not that they're buying Wampanoag country out from under their feet.

Imagine a flotilla of Wampanoag canoes crosses the Atlantic and goes to England, and then the Wampanoags buy land from the English there. Has that land now passed out of the jurisdiction of England and become the Wampanoags'? No, that's ridiculous. But that's precisely what the English were assuming on this side of the Atlantic. Part of what King Philip's War was about is Wampanoag people saying, 'Enough, you're not going to turn us into a landless, subjugated people.'

### **Did all Wampanoags want to enter into alliance with the English?**

From the very beginning, a sizable number of Wampanoags disagreed with Ousamequin's decision to reach out to [the English] and tried to undermine the alliance. Ousamequin puts down multiple plots to wipe out the colony and unseat him. Some Wampanoags say, 'Let's make an alliance with the Narragansetts and get rid of these English. They've been raiding our coast for decades, enslaving our people, carrying them off to unknown fates and they can't be trusted.' Some Wampanoags believed they caused epidemics and there were prophecies that this would be the end of the People.

When the English arrived, they entered a multilateral Indian political world in which the internal politics of the Wampanoag tribe and the intertribal politics of the Wampanoag tribe were paramount. To the degree the Wampanoags dealt with the English, it was to adjust the power dynamics of Indian country.

### **You write that during King Philip's War, efforts to unify different tribes against the settlers weren't always successful. Why was that?**

The politics of Indian country are more important to native people than their differences with colonists. There were no 'Indians' when the English arrived. Native people didn't conceive of themselves as Indians—that's an identity that they have had to learn through their shared struggles with colleagues. And it takes a long time—they have been here for 12,000 plus years, and there are a lot of differences between them. Their focus is on their own people, not on the shared interests of Indians and very often, what's in the best interest of their own people is cutting deals with colonial powers with an eye towards combating their native rivals.

### **How does your telling of these events differ from other existing scholarship?**

The main difference has to do with King Philip's War. The question is whether native people, led by Metacomet, or Philip as the English call him, were plotting a multi-tribal uprising against the English. I think they were. Some of my historian colleagues think it's a figment of paranoid English imagination. But I see a lot of warning signals building during the 1660s and 70s from Englishmen who lived cheek-by-jowl with Wampanoag people and were terrified of what they were seeing on the ground. I see a pattern of political meetings between native leaders who hated each other. And yet, they were getting together over and over and over again—it all adds up to me.

There's this tendency to see the English as the devils in all of this. I don't think there's any question they're in the wrong, but it doesn't let them off the hook to say that native people wouldn't take it anymore. And regardless of that, I think the evidence shows that native people had reached their limit and recognize that if they didn't rise up immediately, they were going to become landless subordinates to English authority.

This is about as contrary to the Thanksgiving myth that one can get. That's the story we should be teaching our kids. They should be learning about why native people reached that point, rather than this nonsense that native people willingly handed off their country to the invaders. It does damage to how our native countrymen and women feel as part of this country, it makes white Americans a lot less reflective about where their privilege comes from, and it makes us a lot less critical as a country when it comes to interrogating the rationales that leaders will marshal to act aggressively against foreign others. If we're taught to cut through colonial rhetoric we'll be better positioned to cut through modern colonial and imperial rhetoric.



### **Corn Dances**

<https://digitalcommons.library.umaine.edu/songstorysamplercollection> > 16  
**"Green Corn Dance " by Teresa Sappier - DigitalCommons@UMaine**

Description. "Green Corn Dance" (or simply "Corn Dance") is a Penobscot song and dance tradition based on the legend of the first mother that tells of the origin of important horticultural plants. Briefly, the legend tells how first mother was sad because there was no food for her children.

<https://brainly.com/question/17731130>

**What was the purpose of the Corn Dance that was performed by the ...**

**The** purpose of the Corn Dance that was performed by the Wichita people was to keep bad spirits away from the corn crop. Hence, option B is the correct answer. What is the Corn Dance? The Corn Dance is a social and religious dance that was commonly practiced by Native American tribes.

<https://brainly.com/question/9827798>

**What was the purpose of the corn dance that was performed by the ...**

**The** purpose of the Corn dance was to purify themselves and the entire community and cleanse it of bad things. Every fire that was lit meant a new beginning where they would be better than they were before. It had a highly important ritualistic and spiritual role in the society and its symbolism was of high importance.



[Erik Freeman](#)      [Sun](#)

We visited our newly married daughter, who was preparing her first Thanksgiving dinner. I noticed the turkey thawing in the kitchen sink with a dish drainer inverted over the bird. I asked why a drainer covered the turkey.

Our daughter turned to my wife and said, “Mom, you always did it that way.”

“Yes,” my wife replied, “but you don’t have a cat!”

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Be sure to bring up politics at Thanksgiving dinner. It’s going to save you money on Christmas gifts. Follow me for more holiday tips.

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**Advice from María Sabina, Mexican healer and poet:**


*“Heal yourself with the light of the sun and the rays of the moon. With the sound of the river and the waterfall. With the swaying of the sea and the fluttering of birds. Heal yourself with mint, neem, and eucalyptus. Sweeten with lavender, rosemary, and chamomile. Hug yourself with the cocoa bean and a hint of cinnamon. Put love in tea instead of sugar and drink it looking at the stars. Heal yourself with the kisses that the wind gives you and the hugs of the rain. Stand strong with your bare feet on the ground and with everything that comes from it. Be smarter every day by listening to your intuition, looking at the world with your forehead. Jump, dance, sing, so that you live happier. Heal yourself, with beautiful love, and always remember...you are the medicine.”*



Old favorite

# THE FIRST THANKSGIVING

In 1637 The colonist army surrounded a fortified Pequot village on the Mystic River. At sunrise, as the inhabitants slept, the Puritan soldiers set the village on fire and massacred over 700 Native Americans.



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The next day, the Governor of Massachusetts Bay Colony declared:  
**"A day of Thanksgiving, thanking God that they had eliminated over 700 men, women and children."**  
It was signed into law that, "This day forth shall be a day of celebration and thanksgiving for subduing the Pequots."

## Freedom granted to Liberty and Bell in annual turkey pardoning



President Joe Biden pardoned turkeys named Liberty and Bell, saving them from a certain fate on an American Thanksgiving table. [Read more...](#)

## 3,000 homes to be built on top of old mine site in Henderson

Henderson council members approved the controversial development of a 1,000-acre mine near Lake Las Vegas.

## **HIRING: Join the Environmental Justice Team at EPA as a Supervisor!**

EPA launched a hiring effort for two supervisory positions to support the equity, justice, and Inflation Reduction Act activities in OEJECR! Supervisors selected to serve in this position will be dedicated to leading and coordinating work to help advance equity and justice through grant funding and policy decision making! Apply by December 1, 2023

EPA is looking to fill a vacancy as a:

- [Supervisory Environmental Protection Specialist](#) in the [Office of Community Support \(OCS\)](#)
- [Supervisory Environmental Protection Specialist – Office Director](#) in the [Office Of Policy, Partnerships and Program Development \(OPPPD\)](#).

In the supervisory positions you will:

- Direct, plan, and organize the activities of the Office aligned with organization and program objectives;
- Direct, coordinate, and oversee work of the Office through subordinate supervisors;
- Coordinate environmental justice grants programs in collaboration with other relevant offices;
- Guide and advise on policy direction and program partnerships with other relevant offices.

The positions are office-centered. You must physically report to the duty station stated in this announcement on a regular basis. These positions are available in Washington, D.C. Apply by **December 1, 2023**.

**Apply for Supervisory Environmental Protection Specialist in OCS:** <https://www.usajobs.gov/job/761758100>

**Apply for Supervisory Environmental Protection Specialist in OPPPD:** <https://www.usajobs.gov/job/761781700>

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