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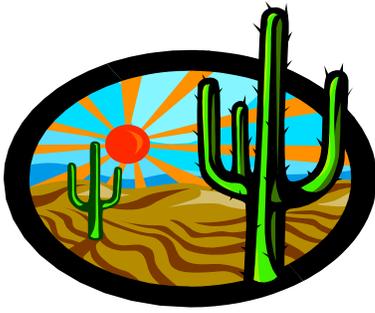
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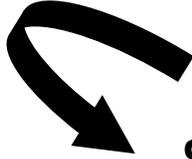


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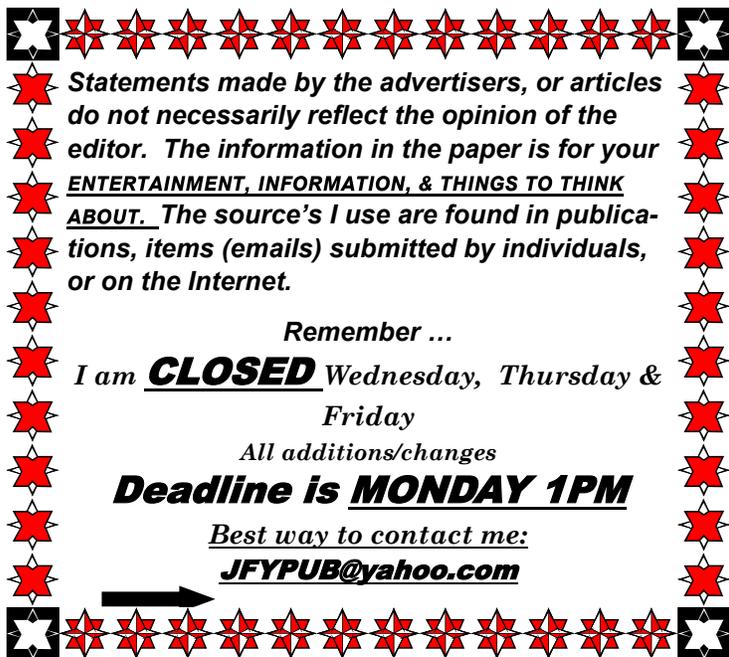
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day's history in North America is rooted in English traditions dating from the Protestant Reformation. It also has aspects of a harvest festival, even though the harvest in New England occurs well before the late-November date on which the modern Thanksgiving holiday is celebrated.

In the English tradition, days of thanksgiving and special thanksgiving religious services became important during the English Reformation in the reign of Henry VIII and in reaction to the large number of religious holidays on the Catholic calendar. Before 1536 there were 95 Church holidays, plus 52 Sundays, when people were required to attend church and forego work and sometimes pay for expensive celebrations. The 1536 reforms reduced the number of Church holidays to 27, but some Puritans wished to eliminate all Church holidays, including Christmas and Easter. The holidays were to be replaced by specially called Days of Fasting or Days of Thanksgiving, in response to events that the Puritans viewed as acts of special providence. Unexpected disasters or threats of judgement from on high called for Days of Fasting. Special blessings, viewed as coming from God, called for Days of Thanksgiving. For example, Days of Fasting were called on account of drought in 1611, floods in 1613, and plagues in 1604 and 1622. Days of thanksgiving were called following the victory over the Spanish Armada in 1588 and following the deliverance of Queen Anne in 1605. An unusual annual Day of Thanksgiving began in 1606 following the failure of the Gunpowder Plot in 1605 and developed into Guy Fawkes Day on November 5.



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Thanksgiving is a national holiday celebrated on various dates in the United States, Canada, Grenada, Saint Lucia, and Liberia. It began as a day of giving thanks and sacrifice for the blessing of the harvest and of the preceding year. Similarly named festival holidays occur in Germany and Japan. Thanksgiving is celebrated on the second Monday of October in Canada and on the fourth Thursday of November in the United States and around the same part of the year in other places. Although Thanksgiving has historical roots in religious and cultural traditions, it has long been celebrated as a secular holiday as well.

History-Prayers of thanks and special thanksgiving ceremonies are common among almost all religions after harvests and at other times. The Thanksgiving holi-

In Canada-According to some historians, the first celebration of Thanksgiving in North America occurred during the 1578 voyage of Martin Frobisher from England in search of the Northwest Passage. Other researchers, however, state that "there is no compelling narrative of the origins of the Canadian Thanksgiving day."

Antecedents for Canadian Thanksgiving are also sometimes traced to the French settlers who came to New France in the 17th century, who celebrated their successful harvests. The French settlers in the area typically had feasts at the end of the harvest season. They continued throughout the

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winter season, even sharing food with the indigenous peoples of the area.

As settlers arrived in Nova Scotia from New England after 1700, late autumn Thanksgiving celebrations became commonplace. New immigrants into the country—such as the Irish, Scottish, and Germans—also added their own traditions to the harvest celebrations. Most of the U.S. aspects of Thanksgiving (such as the turkey) were incorporated when United Empire Loyalists began to flee from the United States during and after the American Revolution and settled in Canada.

In the United States-Jennie Augusta Brownscombe, Thanksgiving at Plymouth, 1925, National Museum of Women in the Arts, Washington, D.C.

Pilgrims and Puritans who emigrated from England in the 1620s and 1630s carried the tradition of Days of Fasting and Days of Thanksgiving with them to New England. The modern Thanksgiving holiday tradition is traced to a well-recorded 1619 event in Virginia and a sparsely documented 1621 celebration at Plymouth in present-day Massachusetts. The 1619 arrival of 38 English settlers at Berkeley Hundred in Charles City County, Virginia, concluded with a religious celebration as dictated by the group's charter from the London Company, which required "that the day of our ships arrival at the place assigned ... in the land of Virginia shall be yearly and perpetually kept holy as a day of thanksgiving to Almighty God." The 1621 Plymouth feast and thanksgiving was prompted by a good harvest. The Pilgrims celebrated this with the Wampanoags, a tribe of Native Americans who, along with the last surviving Patuxet, had helped them get through the previous winter by giving them food in that time of scarcity, in exchange for an alliance and protection against the rival Narragansett tribe.

Several days of Thanksgiving were held in early New England history that have been identified as the "First Thanksgiving", including Pilgrim holidays in Plymouth in 1621 and 1623, and a Puritan holiday in Boston in 1631. According to historian Jeremy Bangs, director of the Leiden American Pilgrim Museum, the Pilgrims may have been influenced by watching the annual services of Thanksgiving for the relief of the siege of Leiden in 1574,

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while they were staying in Leiden. Now called Oktober Feest, Leiden's autumn thanksgiving celebration in 1617 was the occasion for sectarian disturbance that appears to have accelerated the pilgrims' plans to emigrate to America.

Later in Massachusetts, religious thanksgiving services were declared by civil leaders such as Governor Bradford, who planned the

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colony's thanksgiving celebration and feast in 1623. Bradford issued a proclamation of Thanksgiving following victory in the Pequot War in the late 1630s to celebrate "the bloody victory, thanking God that the battle had been won." The practice of holding an annual harvest festival did not become a regular affair in New England until the late 1660s.

Thanksgiving proclamations were made mostly by church leaders in New England up until 1682, and then by both state and

church leaders until after the American Revolution. During the revolutionary period, political influences affected the issuance of Thanksgiving proclamations. Various proclamations were made by royal governors, and conversely by patriot leaders, such as John Hancock, General George Washington, and the Continental Congress, each giving thanks to God for events favorable to their causes. As President of the United States, George Washington proclaimed the first nationwide thanksgiving celebration in America marking November 26, 1789, "as a day of public thanksgiving and prayer, to be observed by acknowledging with grateful hearts the many and signal favours of Almighty God".

The question of where the first Thanksgiving was held in the United States has been a subject of dispute, primarily between New England and Virginia. The question is complicated by the concept of Thanksgiving as either a holiday celebration or a religious service. James Baker maintains, "The American holiday's true origin was the New England Calvinist Thanksgiving. Never coupled with a Sabbath meeting, the Puritan observances were special days set aside during the week for thanksgiving and praise in response to God's providence." Baker calls the debate a "tempest in a beanpot" and "marvelous nonsense" based on regional claims. However, the day for Thanksgiving services specifically codified in the founding charter of Berkeley Hundred in 1619 was instrumental in President John F. Kennedy's attempt to strike a compromise between the regional claims, by issuing Proclamation 3560 on November 5, 1963, stating, "Over three centuries ago, our forefathers in Virginia and in Massachusetts, far from home in a lonely wilderness, set aside a time of thanksgiving. On the appointed day, they gave reverent thanks for their safety, for the health of their children, for the fertility of their fields, for the love which bound them together, and for the faith which united them with their God."

Other claims include an earlier religious service by Spanish explorers in Texas at San Elizario in 1598. Historians Robyn Gioia and Michael Gannon of the University of Florida argue that the earliest Thanksgiving service in what is now the United States was celebrated by the Spanish community on September 8, 1565, in current Saint Augustine,

(Continued on page 7)

Florida.

Canada-The earlier Thanksgiving celebrations in Canada has been attributed to the earlier onset of winter in the North, thus ending the harvest season earlier. Thanksgiving in Canada did not have a fixed date until the late 19th century. Prior to Canadian Confederation, many of the individual colonial governors of the Canadian provinces had declared their own days of Thanksgiving. The first official Canadian Thanksgiving occurred on April 15, 1872, when the nation was celebrating the Prince of Wales' recovery from a serious illness.

By the end of the 19th century, Thanksgiving Day was normally celebrated on November 6. In the late 19th century, the Militia staged "sham battles" for public entertainment on Thanksgiving Day. The Militia agitated for an earlier date for the holiday, so they could use the warmer weather to draw bigger crowds. However, when the First World War ended, the Armistice Day holiday was usually held during the same week. To prevent the two holidays from clashing with one another, in 1957 the Canadian Parliament proclaimed Thanksgiving to be observed on its present date on the second Monday of October.

United States-Thanksgiving in the United States has been observed on differing dates. From the time of the Founding Fathers until the time of Lincoln, the date of observance varied from state to state. The final Thursday in November had become the customary date in most U.S. states by the beginning of the 19th century, coinciding with, and eventually superseding the holiday of Evacuation Day (commemorating the day the British exited the United States after the Revolutionary War). Modern Thanksgiving was proclaimed for all states in 1863 by Abraham Lincoln. Influenced by Sarah Josepha Hale, who wrote letters to politicians for approximately 40 years advocating an official holiday, Lincoln set national Thanksgiving by proclamation for the final Thursday in November in celebration of the bounties that had continued to fall on the Union and for the military successes in the war, also calling on the American people, "with humble penitence for our national perverseness and disobedience .. fer-

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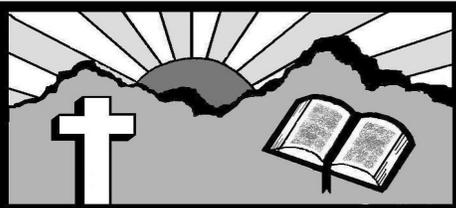
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vently implore the interposition of the Almighty hand to heal the wounds of the nation..." Because of the ongoing Civil War, a nationwide Thanksgiving celebration was not realized until Reconstruction was completed in the 1870s.

On October 31, 1939, President Franklin D. Roosevelt signed a presidential proclamation changing the holiday to the next to last Thursday in November, for business reasons. On December 26, 1941, he signed a joint resolution of Congress changing the national Thanksgiving Day to the fourth Thursday in November.

Since 1971, when the American Uniform Monday Holiday Act took effect, the American observance of Columbus Day has coincided with the Canadian observance of Thanksgiving.

Australia-In the Australian external territory of Norfolk Island, Thanksgiving is celebrated on the last Wednesday of November, similar to the pre-World War II American observance on the last Thursday of the month. This means the Norfolk Island observance is the day before or six days after the United States' observance. The holiday was brought to the island by visiting American whaling ships.

Brazil-In Brazil, National Thanksgiving Day was instituted by President Gaspar Dutra, through Law 781 of August 17, 1949, at the suggestion of Ambassador Joaquim Nabuco, who was enthusiastic about the commemorations he saw in 1909 in St. Patrick's Cathedral as an ambassador in Washington. In 1966, Law 5110 established that the Thanksgiving celebration would take place on the fourth Thursday of November. This date is celebrated by many families of American origin, by some Protestant Christian denominations, such as the Evangelical Lutheran Church of Brazil (which is of American origin), the Presbyterian Church, the Baptist Church, the Methodist Church, and the Church of the Nazarene, and Methodist denominational universities. The day is also celebrated by evangelical churches such as the Foursquare Gospel Church in Brazil.

Canada-Thanksgiving (Canada)

Pumpkin pie is commonly served on and around Thanksgiving in North America.

Thanksgiving (French: l'Action de grâce), occurring on the second Monday in October, is an annual Canadian holiday to give thanks at the close of the harvest season. Although the original act of Parliament references God and the holiday is celebrated in churches, the holiday is mostly celebrated in a secular manner. Thanksgiving is a statutory holiday in all provinces in Canada, except for New Brunswick and Nova Scotia. While businesses may remain open in these provinces, the holiday is nonetheless recognized and celebrated regardless of its status.

Grenada-In the West Indian island of Grenada, in the Caribbean, there is a national holiday known as Thanksgiving Day which is celebrated on October 25. Even though it bears the same name, and is celebrated at roughly the same time as the American and Canadian versions of Thanksgiving, this holiday is unrelated to either of those celebrations. Instead, the holiday marks the anniversary of the U.S.-led invasion of the island in 1983, in response to the deposition and execution of the socialist Grenadian Prime Minister Maurice Bishop by a military government from within his own party.

Liberia-In the West African country of Liberia, Thanksgiving is celebrated on the first Thursday of November. The Thanksgiving tradition there is rooted in the nation's founding as a colony of the American Colonization Society in 1821 by free people of color from the United States. Although recognized throughout the country, Thanksgiving is practiced chiefly by Americo-Liberians, descendants of Liberia's original African-American settlers.

Netherlands-Many of the Pilgrims who migrated to the Plymouth Plantation resided in the city of Leiden from 1609-1620 and had recorded their births, marriages, and deaths at the Pieterskerk (St. Peter's church). In commemoration, a non-denominational Thanksgiving Day service is held each year on the morning of the American Thanksgiving Day in the Pieterskerk, a Gothic church in Leiden, noting the hospitality the Pilgrims received in Leiden on their way to the New World.

Thanksgiving is observed by orthodox Protestant churches in the Netherlands on

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the first Wednesday in November (Dankdag). It is not a public holiday. Those who observe the day either go to church in the evening or take the day off and go to church in the morning (and occasionally afternoon) too.

Philippines-The Philippines, while it was an American colony in the first half of the 20th century, celebrated Thanksgiving as a special public holiday on the same day as the Americans. During the Japanese occupation during World War II, both the Americans and Filipinos celebrated Thanksgiving in secret. After Japanese withdrawal in 1945, the tradition continued until 1969. It was revived by President Ferdinand Marcos, but the date was changed to be on every September 21, when martial law was imposed in the country. After Marcos' ouster in 1986, the tradition was no longer continued, due to the controversial events that occurred during his long administration.

As of 2020, Thanksgiving has been revived as a commercial and cultural holiday, albeit stripped of its official status. SM Supermalls led the way in the slow revival of Thanksgiving Day on the same day as in the U.S., as in the old days. Many malls and hotels offer spe-

cial sales on this day, which is part of the long celebration of Christmas in the Philippines, which begins in September (unlike on Black Friday in the United States).

Rwanda-Called Umuganura Day, this is a Thanksgiving festival to mark the start of the harvest in Rwanda. It is celebrated on the first Friday of August.

Saint Lucia-The nation of Saint Lucia celebrates Thanksgiving on the first Monday in October.

United States-Thanksgiving, celebrated on the fourth Thursday in November since 1941 due to federal legislation, has been an annual tradition in the United States by presidential proclamation since 1863 and by state legislation since the Founding Fathers of the United States. Traditionally, Thanksgiving has been a celebration of the blessings of the year, including the harvest. On Thanksgiving Day, it is common for Americans to share a family meal, attend church services, and view special sporting events. In addition, Thanksgiving is celebrated in public

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places with parades such as Macy's Thanksgiving Parade in New York City, ABC Dunkin' Donuts Thanksgiving Day Parade in Philadelphia, America's Hometown Thanksgiving Parade in Plymouth, Massachusetts, McDonald's Thanksgiving Parade in Chicago, and Bayou Classic Thanksgiving Parade in New Orleans. What Americans call the "Holiday Season" generally begins with Thanksgiving. The first day after Thanksgiving Day—Black Friday—marks the start of the Christmas shopping season.

Germany-The Harvest Thanksgiving Festival, Erntedankfest, is a popular German Christian festival on the first Sunday of October. The festival has a significant religious component, and many churches are decorated with autumn crops. In some places, there are religious processions or parades. Many Bavarian beer festivals, like the Munich Oktoberfest, take place within the vicinity of Erntedankfest.

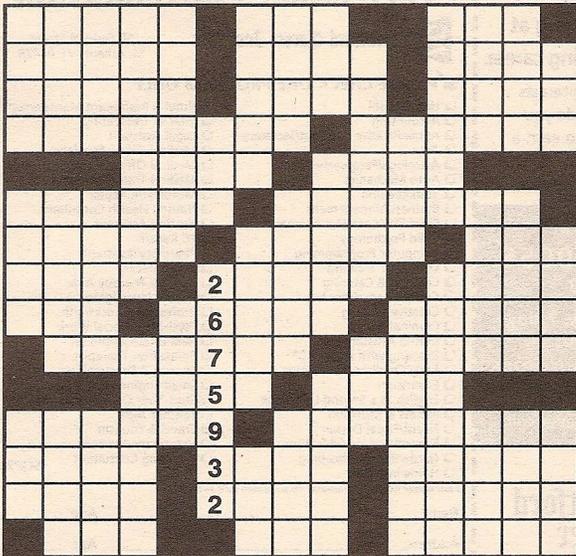
Japan-Labor Thanksgiving Day (勤労感謝の日, Kinrō Kansha no Hi) is a national holiday in Japan. It takes place annually on November

23. The law establishing the holiday, which was adopted during the American occupation after World War II, cites it as an occasion for commemorating labor and production and giving each other thanks. It has roots in the ancient Shinto harvest ceremony (Niiname-sai (新嘗祭)).

United Kingdom-The Harvest Festival of Thanksgiving does not have an official date in the United Kingdom; however, it is traditionally held on or near the Sunday of the harvest moon that occurs closest to the autumnal equinox. Harvest Thanksgiving in Britain also has pre-Christian roots when the Saxons would offer the first sheaf of barley, oats, or wheat to fertility gods. When the harvest was finally collected, communities would come together for a harvest supper. When Christianity arrived in Britain many traditions remained, and today the Harvest Festival is marked by churches and schools in late September/early October (same as Canada) with singing, praying and decorating with baskets of food and fruit to celebrate a successful harvest and to give thanks. Collections of food are usually held which are then given to local charities which help the homeless and those in need.

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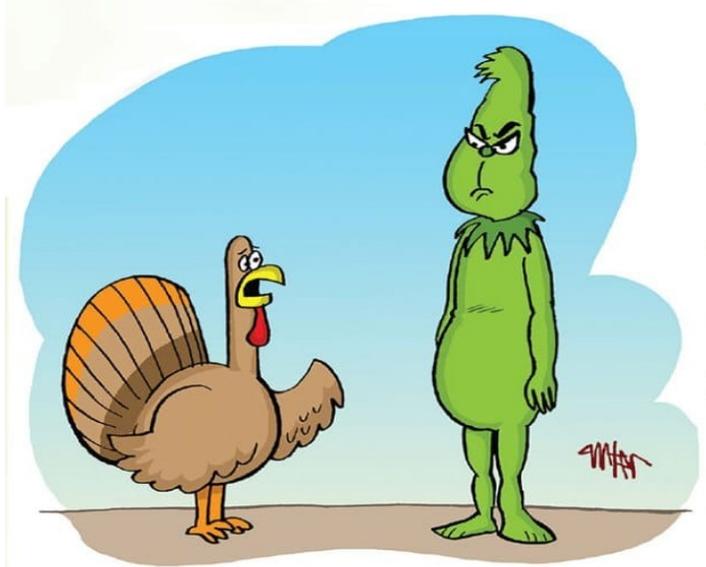


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6	4	6	6	8	2	2		4	8	4	1	1	3	8
4	2	7	9	5	0	4		2	0	7	8	2	7	0
8	4	3	6	3	3	3		6	8	0	9	7	4	1



"We'd like to hire you to steal Thanksgiving."

WHAT REALLY HAPPENED DURING THE FIRST THANKSGIVING?

Shannon Rae Green, USA TODAY

Sun, November 21, 2021, 5:41 AM-18 min read

We've all heard the story of the first Thanksgiving; Pilgrims and Native Americans sitting down together to enjoy the fruits of their labor and feast in friendship. But did it really happen this way? Or is there more to the story? First hand accounts of that day tell a much different version. So where did this version come from? We sat down with USA TODAY reporter Eryn Dion for the real first Thanksgiving story.

Shannon Rae Gre...: Hey there. I'm Shannon Rae Green. It's Sunday, November 21st. These Sunday episodes are special. We're bringing you more from in depth stories you may have missed. Thanksgiving is this Thursday. I hope you'll get to be with people you love, to relax, to break bread, if you're celebrating. On today's episode, we're talking about the historically accurate story of Thanksgiving. It's not as simple as the story that many Americans were raised on, that pilgrims and Native Americans easily trusted each other and shared a cornucopia of food somewhere near Plymouth rock. I've invited US Today network's, Erin Dionne onto the show to share her reporting into what really happened between the pilgrims and the indigenous people living in New England 400 years ago. They did eat together, but there's a lot more to that story. Erin, thanks so much for joining me.



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Erin Dionne: Yeah, no problem. I love telling this story. I like rocking people's world with it. You're not going to think about Thanksgiving again after you hear it.

Shannon Rae Gre...: Thanks so much for doing that for us. That's exactly why I wanted you here. So tell me, how were you first assigned this story and why did you want to tell it?

Erin Dionne: So last year, 2020 was the 400th anniversary of the Pilgrim's landing it in Massachusetts in the kind of general Mas-

sachusetts area. November 11th, 1620, they dropped anchor off Cape Cod and came ashore at what is now known as Provincetown or P town. And you'll be forgiven for not knowing that date, not everybody grew up two towns away from Plymouth like I did and didn't have it kind of stuffed down their throat from a very early age. But anyway, 400 is a big milestone. And for years, organizations had been planning this yearlong celebration that was going to be called Plymouth 400. And it was also tied to the founding of Plymouth where the pilgrims eventually settled. And it became kind of the first quote unquote town in the United States. So, Ginette had a strong presence in the area through the Cape Cod times, and we have a network of weekly's there.

And so, we decided to pool our resources and do our own project about the 400th anniversary of the Pilgrim landing. The project would be centered around the events, but also stories about the impact that pilgrims have had on New England and the impact that pilgrims had on the US. But as a part of that, we also wanted to include in this project, a restorative justice piece to it and bring the native voices back into that narrative, which included the story that I produced, which deconstructed the myth of the first Thanksgiving and retold that piece of history accurately. And in a way that recentered the story around the Wampanoag people, who were the group of native Americans or Indians who were living in that place at the time. Obviously COVID happened and our project had to shift from sending around the Plymouth 400 event is centering around this Thanksgiving and restorative piece. That's how we got the project that we ended up with.

Shannon Rae Gre...: Yeah. So tell me more about the native Americans that lived in that area, where the pilgrims landed.

Erin Dionne: The pilgrims landed in P town, and then they kind of moved to a couple places before they eventually settled in Plymouth. But in that whole area were living the Wampanoag people, and the Wampanoag people were basically a series of different tribes. You had the Mashpee Wampanoags who were living around Plymouth. You had the Herring Pond Wampanoags, you had the Aquinnah AOS.

There were a bunch of other tribes, and each tribe was kind of an independent functioning cell of itself, but they were united together under the great Sachem who is Massasoit and Massasoit's job was to basically keep the peace between all of the various Wampanoag tribes. He wasn't the boss. He had to kind of rule through the goodwill of others, kind of invoking the trust of everybody. He couldn't order people around, but he was the person who would negotiate with the pilgrims or negotiate with other tribes in the area. Also worth noting is that across the Narragansett bay was the Narragansett tribe who live in what is now Rhode Island. And they were the rivals of the Wampanoag. And so there was a lot of tension happening there between those two groups.

Shannon Rae Gre...: Yeah. It sounds fairly democratic, which I think you noted in your story.

Erin Dionne: Yeah, you could... It was a much more sophisticated system than the Pilgrim myth would lead you to believe that they came here and everything was kind of disorganized and people were living in the woods. I mean, where the pilgrims landed was really the summer resort of the Wampanoag people. And that's why when they landed there in November, nobody was there because that's where they summer, because it's close to the water, they can catch fish and sell fish. They were actually where they winter in their winter resort, if you will.

Shannon Rae Gre...: I love that. It makes sense. So tell me about what happened between the pilgrims and the Wampanoag people and how that led to the first Thanksgiving story and the overall mythos that comes with it.

Erin Dionne: So the important thing to know, going into the Thanksgiving story is that, in about 1615 or 1616, a pandemic swept through the Wampanoag people, not unlike the pandemic that came our people in 2020, the Wampanoags were devastated by this pandemic. They didn't have kind of the infrastructure or the knowledge to treat whatever illness this was. They haven't identified what illness it was, but whatever it was, I mean, whole villages were wiped out. And so just as that illness was beginning to recede, the pilgrims showed up and all of a sudden here,

WORD 806

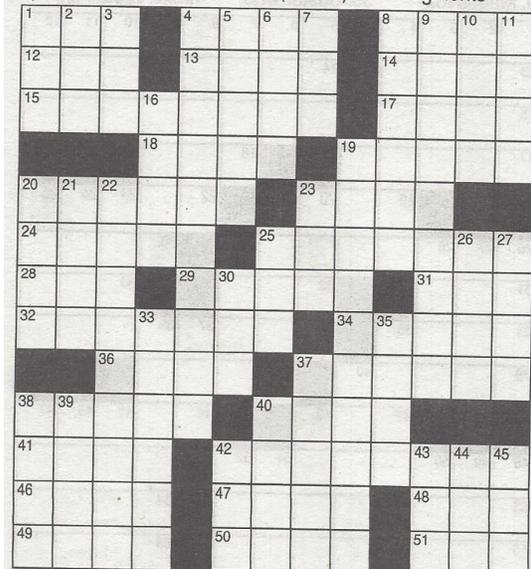
ACROSS

1. FBI employee (abbr.)
4. Pack tightly
8. French battle site (2 wds.)
12. Basis of heredity (abbr.)
13. Ordinances
14. Penn's pronoun
15. ___ the bandwagon (joined, 2 wds.)
17. Algerian port
18. Weather word
19. Tenet
20. Anno ___
23. Enjoy taffy
24. Iranian money
25. Coils
28. Tempe inst.
29. Puppy
31. Competitor
32. Most succinct
34. Baseball's Satchel
36. "SVU" actor (hyph.)
37. Left at the altar
38. Photog. concern (2 wds.)
40. Allow usage
41. Landed
42. "Shall We Dance" musical, with "The" (3 wds.)
46. Utter defeat
47. Scientific magazine
48. Bride's vow (2 wds.)
49. Army cafeteria
50. TV actor Hayes
51. Even, in poetry

DOWN

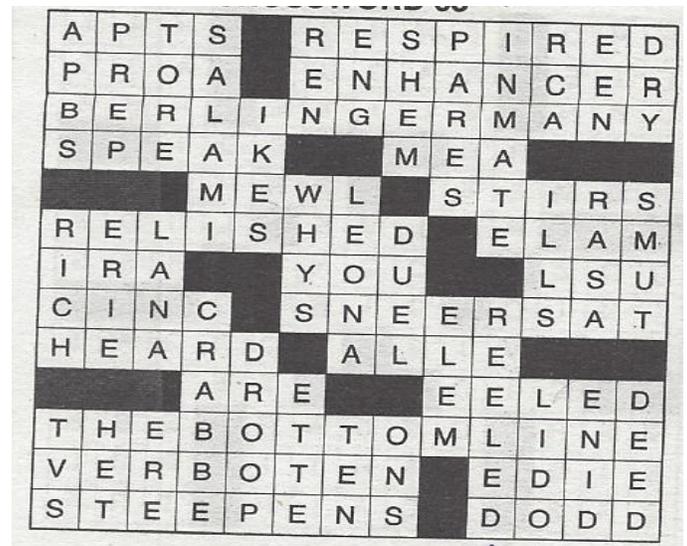
1. It modifies a noun (abbr.)
2. Bearded antelope
3. Laddie's cap
4. Decisive victory at the polls (2 wds.)
5. Circle segments

6. MP's prey
7. Hotmail provider (abbr.)
8. Squirrel before winter, e.g.
9. Had connip-tions (3 wds.)
10. Sleuth's clue
11. Wine (prefix)
16. Comedian Silvers
19. Contributing to a gift (2 wds.)
20. Exclamation of annoyance
21. French river
22. Island famous for dodos
23. Military rank (abbr.)



25. TV ___
 26. Theater box
 27. Plant's origin
 30. Truman's monogram
 33. Randolph and Walter
 35. Alan of "M*A*S*H"
 37. One of George W.'s twin daughters
 38. Cultivate land
 39. Sour plum
 40. Margarita fruit
 42. Certain boxing wins (abbr.)
 43. Never, in Berlin
 44. JFK's predecessor
 45. Charged atom
- Answer on page 126

WORD 805





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kind of out of nowhere, this group of Europeans appears on P town. Now the Wampanoags and the other tribes in the area had actually had contact with Europeans for about a century before the pilgrims showed up. So some of them spoke English, they were familiar with Europeans, but the thing was Europeans usually brought conflict with them. Many of their interactions with Europeans, up until that point, either involved Europeans taking native Americans as slaves and bringing them across the ocean or cultural misunderstandings that ended in violence.

And in fact, the Wampanoags had just driven off a pack of Europeans who had been living in the very spot or had tried to establish in the very spot that the pilgrims had just landed. So the pilgrims land and the Wampanoags are in a very delicate position because they are so weakened by this pandemic and the Narragansett's are pushing on their borders. And the Narragansett's had not been impacted by the pandemic at all. They are at full strength and so Massasoit has a difficult decision to make. Does he let these Europeans come ashore and establish and possibly make them allies, while keeping in his mind

that previous encounters with the Europeans had gone very, very badly? Or does he drive them off, which potentially wastes... Not wastes, but results in the loss of warriors. Of strong men that could be later used to fight off the Narragansett's.

So he holds back and lets them come ashore. And let me tell you, the pilgrims do not make a good case for themselves when they come ashore. They're starving, they're seasick, they're ill. They come ashore and what do they do? They immediately start digging up Wampanoag graves, and they even remark at the time that they know that they're graves and they start digging them up, trying to find any food that may have been buried with the Wampanoag people who were buried there. So they're going through, and they're taking the stores of corn, whatever else that they had been buried with, dried fruit, vegetables, pumpkins, squash, anything, and they're bringing it back to the ship. And the Wampanoags are watching these people being like, "Are you kidding me?" But they hang back and they let the pilgrims kind of establish themselves a little bit.

And they don't actually approach the pilgrims formally until February. And this is after a very hard winter for the pilgrims. About half of them died in that first winter, they landed in November. They couldn't get enough shelters built for people to come off the ship. So many of the pilgrims had to stay on the ship and they died of starvation, cold, illness, and the such in February the Wampanoags and Massasoit decide to formally approach the pilgrims and kind of establish diplomatic relations. And that was a deeply unpopular move among the rest of the Wampanoags and Massasoit knew that he was taking a big risk and doing that because many of the Wampanoags really wanted to kill the pilgrims and just get rid of them and be rid of whatever threat this could be. And Massasoit knew that he was taking a big risk in doing that.

He was taking a risk in losing the trust of the other Wampanoag tribes and also taking a risk in that this is all going to go south. Spoiler alert, it does, but he couldn't have possibly known that at the time. So diplomatic relations with the pilgrims are established, the pilgrims get on their feet a little bit fast forward, and you get to November and the pilgrims decide that they want to have a Thanksgiving. Now, Thanksgivings are a pretty standard cultural practice among Christians at that time. And among other cultures where they take a day and they have a Thanksgiving fast, which is actually the Thanksgiving. They fast all day. And it makes them really, really grateful for all of the things that they have. And then they break the fast with a big feast. So they do that and they get a little rowdy during the Thanksgiving feast part of it.

And they start shooting in the air. And that alerts the Wampanoags who are nearby saying, why is all of this shooting happen? Are we under attack? Is it finally happening? Are the Europeans turning on us? And they show up and they're like, what's going on? And the pilgrims are like, "Oh, we're just having a feast, whatever." And so the Wampanoags kind of invite themselves into the feast and it is... At first, it's a little awkward. They're like "Why are all..." And it's all warriors too. It's not like the women and children, it's all big warriors and it's a little awkward, but eventually things are kind of smoothed out through the help of a lot of alcohol. And everybody's kind of having a grand time. And that really is the Thanksgiving feast.



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Now, with the amount of attention that it gets, you would think that it was this really big grand thing. But really, if you look at the first person reports at the time, it's about a paragraph, maybe that, if you look at Mort's Relation, which is published in 1622, and it's kind of the first first person account of the establishing of the pilgrims. It's literally a paragraph, maybe and a half, it's a blip on the radar. So it's kind of amazing that this little thing became such a big part of the American mythos.

Shannon Rae Gre...: Yeah. So exactly to the point that you've just made I have a question. How did this inaccurate story get cemented into our culture when it comes to the holiday of just Thanksgiving and that the native Americans were invited that they just trusted each other?

Erin Dionne: So the story of how the Thanksgiving myth became cemented actually has very little to do with what actually happened on Thanksgiving and has everything to do with the cultural hierarchy within our country. And who gets to set what the history of



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Wednesday-Wing Wednesday
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Saturday-Karaoke with KJ Lindsay 8PM-Midnight

Upcoming Events

Nov. 25 -Thanksgiving Day CLOSED
Nov. 19 -Community Potluck Christmas Dinner w/Christmas Karaoke/Singing/Songs..and a special visit from Santa and Mrs. Clause.
Dec. 25 -Christmas Day CLOSED



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the country is. So for much of American history, nobody cared about the pilgrims. Unless you were from Plymouth, Massachusetts, or that surrounding area, nobody cared about them. America wasn't enough of a thing for a very long time to really need an origin story. And frankly, people were more focused on surviving than looking back in the past and trying to find a common story and a reason for why we were all here. They were here. They wanted to get on their lives. Thanksgiving was created as a federal holiday by Abraham Lincoln during what is probably the least thankful time in American history, which was the Civil War.

In 1863, he declares that the last Thursday in November will be a Thanksgiving Day, no mentions of the pilgrims. He's just really co-opting that already established tradition of giving things that we had talked about. This is 1863. It's a time of great upheaval. It's a time when a lot of people were arriving into America from abroad, and those people who were arriving into America, they were not like the people who had established America and who had been living there for several centuries at this point. Many of them were from Southern Europe or elsewhere. They were from Italy. They were from Greece. They were from Macedonia. They were from that Mediterranean area. And so they looked different and they sounded different and they spoke different languages. And more than that, they were Catholic, which really upset a lot of the Anglo-Saxon and Protestant people who established deep roots in America.

And so this is when good old, New England Protestants who had been really nurturing the story of the pilgrims started using this story as the founders of America, as a sort of cultural bludgeon to claim their spot on the top of America's hierarchy. So you fast forward a little bit and the United States is really taking its place on the world stage. American pride really becomes a thing. And so Americans do start looking for an origin story. The problem is, when you look back at how America became America, it's really not a nice picture. They look back and they find slavery. They find the Indian wars, they find the Trail of Tears. They find a lot of blood and things that don't really make for a tasteful story. And that's where New England, who had been holding onto the pride of the pilgrims swoops in and says, "Here have this bloodless story about English separatists who came to America through resilience and, bonus points faith in God, built the foundation of this country."

It didn't matter that what they sold was a completely sanitized to the point of being mythological. It played well with the intended audience. And so this all becomes really cemented in 1963, a hundred years after Lincoln's first Thanksgiving address. President John F. Kennedy, who is from Massachusetts. And the Kennedy compound is in Hyannis, which is on Cape Cod, which is where all of this Pilgrim stuff was happening. Kennedy invokes the pilgrims in his declaration. He says "Over three centuries ago, our forefathers in Virginia and in Massachusetts, far from home in a lonely wilderness, set aside a time of Thanksgiving. On that appointed day, they gave reverent thanks for their safety, for the health of their children, for the fertility of fields, for the love which bound them together, and for the faith, which united them with their God." You'll notice no mention of the Wampanoags here. And that is really the moment when the Thanksgiving myth is cemented in American popular culture, and is really when the history of the pilgrims became the history of the United States. And thus far the history of Americans.

Shannon Rae Gre...: That's so helpful to explain that. There's a lot there to unpack. You talked with people who are members of tribes, who are trying to bring the documented facts to light. What did these indigenous folks share with you? What did they want people to know?

Erin Dionne: I think mostly what they wanted people to know is that they still exist. They're still here. And for many Americans, myself included, we have the luxury of thinking of these things as something that happened 400 years ago, it was a singular event that happened 400 years ago. For them, this is something that is still happening. I talked to a medicine man for the Mashpee Wampanoags, his name is Troy Currants. And he told me how his grandfather was sent to a residential school where they made him cut his hair. They kind of beat the Wampanoag language out of him. He lost his language, and that was his grand father. That is only two generations back. And for a long time, the Wampanoags did not have their language. They had lost it. And it's really only recently through the great efforts of people within that tribe, that they are starting to get that language back.

He said that right now, they have kind of the first generation of Wampanoag youth who are

Sudoku 808

1	4	7	9					3
		2					4	
	9				7		2	
9			1	2				
			7	9				4
	2		6				3	
	3					1		
5					4	6	8	9

Sudoku 807

1	8	2	5	7	9	3	4	6
5	3	4	8	1	6	2	9	7
7	6	9	2	3	4	8	1	5
4	1	8	7	9	2	6	5	3
3	7	6	1	8	5	4	2	9
2	9	5	4	6	3	7	8	1
9	2	1	3	4	7	5	6	8
8	5	7	6	2	1	9	3	4
6	4	3	9	5	8	1	7	2

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Feb.	President Day	3rd Monday
May	V.E. Day	May 8th
May	Armed Forces Day	3rd Saturday
May	Memorial Day	Last Monday
May	Memorial Day	May 30th (Memorial Service at Cemetery)
June	Flag Day	June 14th
July	Independence Day	July 4th
Sept.	Labor Day	1st Monday
Sept.	V.J. Day	Sept. 2 (Formal Surrender)
Sept.	POW-MIA Day	3rd Friday
Nov.	Veterans Day	Nov. 11th
Dec.	Pearl Harbor Day	Dec. 7th



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now teenagers who are growing up with the Wampanoag language. They are growing up speaking English, but also having the Wampanoag language as a household language. And that is something that they have not had for many generations. Of the 69 tribes of Wampanoags who lived in Massachusetts and this area at the time, only three survived, the Mashpee, the Herring Pond, and the Aquinnah. But they're still here, and they are still working to preserve their culture and bring their culture back. And they still face so many hardships and roadblocks because of what happened here, because of the loss of their land, because of the loss of their culture, because of the loss of their language. And so I think that is really what many of the

people that I spoke to wanted to stress.

And the other thing that they wanted people to know is that Americans need to understand their past in order to be able to become better in the future. When you learn the history of the pilgrims and the history of Thanksgiving through this extremely sanitized lens, in a way that really lacks the context of everything that happened, it really leaves you unprepared to understand the things that are happening today.

If you grow up not understanding that history, it makes it really difficult, if not impossible to look out and see Black Lives Matter protests and understand what that's about, to understand the movement to remove Confederate statues, to understand the movement, to remove Columbus statues, to understand the movement to stop celebrating Columbus day. You just don't have the ability to reconcile that because you don't have that basis of knowledge of your history. And it also makes it really difficult to understand where you need to go as a country, makes you really susceptible to propaganda. It makes you really susceptible to kind of populist political movements. Understanding this really helps you understand your history, where you came from, and where you as a country need to go.

Shannon Rae Gre...: Erin, this Thanksgiving, thank you for helping us be able to do that, especially helping me.

Erin Dionne: No problem. If people are looking to learn more about this, I would suggest digging up the story. There's a lot more in there including kind of a quick hit version of four things that your kindergarten teacher told you that aren't true about the pilgrims. I would also highly recommend reading the book This Land is Their Land, which is a telling of the history of the pilgrims centered around the Wampanoags. And it goes really in depth. And it's going to absolutely blow your mind probably from the first page.

Shannon Rae Gre...: I'm excited. Erin, thank you so much for coming on the show today.

Erin Dionne: No problem. My pleasure.

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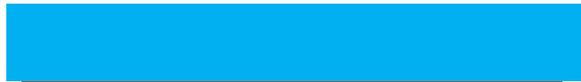
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**Shannon Rae Gre...: You can read Erin Di-
onne's story at the links I've included in the
episode notes. If you liked this episode of 5
Things, write us a review on Apple Podcast. I
want to say thanks to Alexis Davies for her
help editing this episode and to Emily Brown
for suggesting this story. Taylor Wilson will
be back tomorrow morning with 5 Things you
need to know for Monday. Thanks for listen-
ing. I'm Shannon Rae Green. I'll see you next
time. Until then you can keep up with me on
Twitter, where I'm at Shannon Rae Green.**

**This article originally appeared on USA TO-
DAY: What really happened during the first
Thanksgiving? 5 Things podcast**

**Regardless of which story of Thanksgiving
your believe, today we get together with fam-
ily and friends to enjoy, for a short time,
memories, or plans of the future and hopeful-
ly we remember what we are thankful for.**

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1/2cup butter, melted, cooled slightly

1egg

2teaspoons orange zest

Filling

1package (8 oz) cream cheese, softened

3 1/2cups powdered sugar

1/2cup butter, melted, cooled slightly

3eggs

2cups fresh or frozen (thawed) cranberries

Topping

1tablespoon powdered sugar

Sweetened whipped cream, if desired

Steps

- 1. Heat oven to 350°F. Spray bottom only of 13x9-inch pan with cooking spray.**
- 2. In large bowl, stir Cake Base ingredients until well blended. Press evenly in pan.**
- 3. In another large bowl, beat cream cheese and 3 1/2 cups powdered sugar with electric mixer on medium speed until blended. Beat in 1/2 cup melted butter and the eggs, one at a time, scraping bowl occasionally. Stir in cranberries. Pour and evenly spread batter into pan over cake base.**
- 4. Bake 38 to 43 minutes or until golden brown and center is set. Cool completely, about 2 hours.**
- 5. When ready to serve, sprinkle 1 table- spoon powdered sugar over top. Using sharp knife, cut into 6 rows by 4 rows, cleaning knife blade after each cut. Serve with whipped cream. Store loosely covered in refrigerator.**

INTERESTED IN JOINING THE VFW AUXILIARY?

Want more information?

Contact Marcy Scott

928-978-77662

mlmazor@hotmail.com

Or Kim Timmins

360-773-7832

Ktimmins@tontofire.com

11/24

QUICK CHICKEN/TURKEY AND DUMPLINGS

Ingredients

1 1/2 cups milk
1 cup frozen peas and carrots
1 cup chopped cooked chicken
1 can (10 1/2 oz) condensed cream of chicken soup
1 cup Original Bisquick™ mix
1/3 cup milk
Paprika, if desired

Steps

- 1. In 3-quart saucepan, place 1 1/2 cups milk, the frozen peas and carrots, chicken and soup. Heat to boiling over high heat, stirring frequently. Reduce to a simmer.**
- 2. In medium bowl, mix Bisquick mix and 1/3 cup milk until soft dough forms. Gently drop dough by 8 spoonfuls onto chicken mixture. Do not submerge dumplings in liquid. Sprinkle with paprika.**
- 3. Simmer over low heat 10 minutes. Cover; cook 8 to 12 minutes longer or until dumplings are cooked through.**

GARLIC AND HERB STUFFED MINI PEPPERS

These stuffed sweet peppers will become your new go-to-appetizer! Filled with flavorful cheese and topped with bread crumbs,

you won't believe how easy they are to put together.

Ingredients

16 mini sweet peppers (red, yellow and orange)
1 package (5.2 oz) Boursin® cheese with garlic and fine herbs, softened
4oz (from 8-oz package) cream cheese, softened
1/8 teaspoon ground red pepper (cayenne)
1/2 cup Progresso™ plain panko crispy bread crumbs
2 tablespoons butter, melted
1/8 teaspoon black pepper
1/2 cup finely shredded Parmesan cheese (2 oz)
2 tablespoons chopped fresh chives

- 1. Heat oven to 400°F. Spray 15x10x1-inch pan with cooking spray.**
- 2. Cut each sweet pepper in half lengthwise, leaving stems intact. Remove seeds and membranes. Place halved sweet peppers on pan, cut sides up.**
- 3. In small bowl, mix Boursin™ cheese, cream cheese and ground red pepper with spoon until well blended. Place cheese mixture in small resealable food-storage plastic bag. Cut 1/2 inch off 1 corner of bag. Pipe mixture evenly among pepper halves, about 2 teaspoons for each pepper.**
- 4. In another small bowl, mix bread crumbs, melted butter and pepper. Sprinkle each pepper half with about 1/2 teaspoon bread crumb mixture; gently press into cheese mixture.**
- 5. Bake 15 minutes. Remove from oven, and sprinkle about 1/2 teaspoon Parmesan cheese on each pepper. Return to oven; bake 5 to 8 minutes or until tops are brown and cheese is melted. Let stand 10 minutes before serving. Top with chives. Serve warm.**



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448 N Day Place: The perfect hideaway! This newly remodeled 1984 24x48 High Chaparral man. home located on the west side of Tonto Creek features a split floorplan, a 3 year old metal roof, front covered Trex Deck and back covered deck with a mountain view! Many updates—call for details! 12x36 covered parking and a private well. **\$185,000 MLS#85445**



PENDING-297 S Wade Schandley: This 2008 custom Fleetwood home features 1620 sq. ft., 3 bedrooms, 2 baths, custom kitchen cabinets, island breakfast bar, walk-in pantry, split floor plan with walk-in closets in each bedroom. Detached oversized garage (needs work) w/bathroom. Private well & storage tank. Views of Four Peaks and surrounding mountains. Property borders open ranch land, horses OK. **\$210,000 MLS#85089**



140 Hohokam Lane: This well kept 2007 Fleetwood 26x48 Manufactured Home features 3 bedroom and 2 bathrooms, Large garage, RV hookup and plenty of room on the .58 acres to park all of your toys. Beautiful fruit trees (2 peach, pomegranate, fig., plum, and apricot) The 360 degree views show all the surrounding mountains. Only 7 miles from Roosevelt Lake there is plenty to do all year around. **\$300,000 MLS#85699**



650 Tonto Creek Trail: Perfect fisherman's hideaway. Cool coated roof done in 2018 for double insulation and heating/cooling. Evaporative cooling only but set up for the installation of AC, stove can be electric or propane, maple laminate flooring throughout the home, plumbing and wiring replaced 2006, back half of the garage is set up to raise chickens for sale of eggs which can be removed for additional parking, home furnishings included. **\$130,000 MLS#85050**

ACREAGE

57P-57Q N Riverview Lane: This 1.33 acre parcel features 1/14 share in a co-op well with 2 water spickets, electric conduit installed for power, panoramic views, zoned GU for RV, Manufactured home, or site built home. Near Roosevelt Lake for great fishing and water sports, and at the base of the Sierra Ancha Wilderness area and the Mazatzal Mountains to the west for great UTV riding. **\$90,000 MLS#84890**

57R N Riverview Lane: This 1/2 Acre features panoramic views of the Sierra Ancha wilderness area to the east, the Mazatzal mountains to the west, and Four Peaks to the south. Just 5 miles south to the Indian Point boat ramp at Roosevelt Lake for great fishing and water sports. You can take your ATV right from this lot to many forest service roads. **\$40,000 MLS#84925**

PENDING-94B W Canyon Ridge Drive: Nestled on the outskirts of Ridge Canyon this beautiful level 1 acre lot is reserved for site built homes only (site built home with 1500 sq ft minimum and matching garage.) Views of high desert and sounding mountains. Build your dream home here! Enjoy nearby Roosevelt Lake for great fishing and water sports. Don't miss a great opportunity for this beautiful lot. Electric and water to lot line. **\$65,000 MLS#85787**

Information is deemed to be reliable, but is not guaranteed.

MEETINGS & EVENTS

**Important Numbers for Tonto Basin,
For Situation updates & Non-Emergency
messaging, call the Gila County HOT-
LINE**

**(928) 402-8888 or toll
free 800-304-4452.**

EMERGENCY MANAGEMENT:

emsdept@co.gila,az,us

Emergency: 9-1-1

Road Conditions: 5-1-1

CHAMBER OF COMMERCE meet the 3rd
Thursday of every month at 9:30 A.M. at the
Chamber building. (NO meetings June, July, or
August.)

www.tontobasinchamber.org

FORT RENO VFW POST 8807 meets 4th
Saturday of the month 9 AM

**GILA COUNTY SUPERVISOR/COMMUNITY
MTG FOR TONTO BASIN** The 1st Tuesday
of the month at 5PM held at the Tonto Ba-
sin Chamber bldg

SIERRA ANCHO LADY CARD PLAYERS:

come join us to play/learn **CRAZY
CANASTA** Wednesday 9AM-3PM at
the Chamber of Commerce Build-
ing - Break for lunch @ 11:30AM



**PUNKIN CENTER BAR'S FLEA MARKET IS
HELD** every other week on **SATURDAY**
Stop by Punkin Center to sign up for your
"FREE" Space.

TONTO BASIN KIWANIS CLUB Meetings
are held at 9AM at our community center
on Wednesdays .

KIWANIS THRIFT STORE

928-479-2795

Hours: Thurs, Fri, Sat. 9AM-2PM

KIWANIS BINGO

Thursday open 5:30PM

Check-in 6:15 PM

Games begin 6:30



Kiwanis November Calendar

**Nov. 6 Saturday – Highway Clean-up
Meet at 7 Am for coffee and do-
nuts and get your equipment at
the Kiwanis Community Cen-
ter.**

**Nov. 11 Thursday – Pancake Break-
fast 7-10 am Kiwanis Community
Center**

**Nov. 13 Saturday – Kiwanis 35th Anni-
versary OPEN HOUSE Cele-
bration and Game Day 10 am
to 2pm at the Community Cen-
ter. Come see what Kiwanis is
all about and have some cake!**

**Nov. 15 Monday – Volunteers from
churches will pick up food box
donations for Thanksgiving food
baskets.**

**Planning for end of November
Set up Angel Tree at IGA
Planning for Kids Shop Free in
December.**

**We are welcoming New Members
and Volunteers!**

**Be a part of a great club!
Meetings on Wednesdays at 9:00
am in the Community Center.**

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 email: margaret@ramborealty.com



Go to: www.ramborealty.com for ALL Local MLS LISTING Or just Google the property address for all details!

LOTS-ACREAGE

RR115 W Buckshot Ln. Prime locations, Double Corner Lot on HWY188 & Buckshot. .94 acre w/181 ft of HWY frontage. 1500 gallon septic 3/4' water meter, electric aval. \$199,000 MLS85807

RR Parcel #”C”-”D”&”E” ROS #5361 S Ewing Trl 1.4 acres, Borders TNF. Power & water aval. \$94,900 ea, MLS85743-MLS85744-MLS85745

RR44247 N Str 188 Sen Hardt HWY Close of Roosevelt Lake! One of a kind! 5.89 acre w/ septic, well & elect in. water company line at east Boundary \$229,000 MLS85727

PENDING-RR374 Sycamore Great Location .39 acre, Corner level lot w/all utilities includes well Fenced w/two double gates. Lg storage bldg. w/loft & work bench, storage in well bldg. + 2008 Roadrunner RV (furnished). 2 RV hook-ups \$115,000 MLS85626

RR54 W Ironwood Ln. View lot .23 acres. Ready for your Man’f’d or Site built 1036 sq ft min home. Country maintained paved road w/elec & water to lot line \$49,000/ MLS85515

RR251 S Moose Point .56 ace w/Panoramic Views of Picture Mnt. Four Peaks, & Mount Ord! All utilities including water & electric meter + NO Traffic. Septic installed. Storage bldg. Perfect for RV or ready to build/manufactured home. \$86,900 MLS85440

REDUCED-RR71 W Saguaro Rd .44 acre, Build your home or manufactured home (1036 sq ft) Panoramic Views. Close to Roosevelt Lake & TNF. Paved county road & pvt dirt access. \$19,900 MLS85136

RR5Q W Raven Cliff. Take a look at this .70 ac parcel! Great Views! Build your lake house here! Water & Power to lot line. \$59,900 MLS84658

RR5N W Canyon Ridge Dr. Unique Mountaintop setting! Views from this private awesome home site! Borders TNF on South & West boundaries. Site built only. 1500 sq ft min & matching garage. \$229,000 MLS84204

REDUCED-RR188A N Pioneer Pass Secluded quiet 1.45 acre parcel w/septic in, concrete slab & power aval. Great for RV or Permanent Home. \$74,500 MLS82600

RR741 W Gila Monster Panoramic Views overlooking Tonto Creek, borders TNF to the North., 1.78 acres, septic installed, two elec meters & shared well, water line installed, graveled drive & partial wire fencing. \$189,900 MLS83870
RR62A W Walnut Way .50 Acre Great lot bordering TNF. Septic installed. \$69,900. MLS84967

RR83 S Moose Point one of a kind View! .96 ac Lot! RV okay! Elect & water at lot line \$69,900 MLS84190

MANUFACTURED-SITE BUILT HOMES

PENDING RR472 N Rocky Rd Views of surrounding mountains, this home borders TNF..23 ac 19999 2bd/2ba., 1,456 sq ft., 26X56 Fleetwood MH. Extra parking w/2concrete driveways. RV parking Steel carport, steel patio cover. Metal storage shed. Fenced back yard. \$239,000. MLS85803

REDUCED-RR159 N Rope RD 1370 sq ft Site Built home on 1 ac. 2bd/2ba. Totally Remodeled. W 528 sq ft attached garage. New kitchen w/ breakfast bar, tile flooring, all appl incld. Shared well. 3 RV spaces, steel carport, vinyl & wood fencing. Shed. A must see! \$395,000 MLS85738

RR 147 S Moose Point 3bed 2 ba Lake house Great View! Split floor plan updated baths Rear patio + utility room All Appl. All elec 2 stately Saguaros \$345,000. MLS 85266

RR 434 S Ewing Trail 3.06 ac, 1,920 sq ft 3bd/4ba Fleetwood MH. Upgraded cabinets w/Corian countertops. All appls, inc. Garden beds, Orchard Koi pond, greenhouse, fruit, nut 7 shade trees, rain water cistern sys. 1900 sq ft block gar. w/13 ft doors. 2 additional steel covered carports, 2 portable bldgs.,. Must see. \$399,500



HAPPY THANKSGIVING!