

Our School Mascot: Fort Hayes Red Tails

In 1988, the Fort Hayes Alternative Arts High School welcomed its first group of students on surplus grounds of a Civil War-era U.S. Army post. The school's founders had a unique vision for the time: *Create a school where the arts, academics and career programs would be blended, where challenging and collaborative learning would occur and where diversity in all students would be embraced.* By the time our first cohort of students graduated, the Fort Hayes Alternative Arts High School had a little over 200 students enrolled and was just establishing itself as a small but vibrant program tucked away among the derelict buildings of an old, nearly-forgotten army post.

Over the years, our school has grown into the Fort Hayes Metropolitan Education Center, encompassing a career center, an arts-focused middle school and a world-class college preparatory high school. Students come here, study and specialize in the visual and performing arts, prepare for college and grow into promising young scholars, the whole time immersed in these grounds' long and consequential history.

The Tuskegee Airmen were soldiers assigned to a segregated Army Air Corps program set up to train African American soldiers to fly and maintain combat aircraft in World War II. Air Corps officials built a facility at Tuskegee Army Air Field in Alabama and flight training took place at the Tuskegee Institute. When the pilots painted the tails of their fighter planes red, the distinctive look earned them the nickname "Red Tails."

When Fort Hayes Arts & Academic High School was founded we were given, perhaps appropriately, the "Eagles" as a mascot. But, given our unique history as an historical military post, our long history of service to the African American community, and the fact that we currently have at least one family of red-tailed hawks that call our grounds home, we felt a perhaps more appropriate mascot would be the "Red Tails".

In the Fall of 2019, we commemorated our new mascot by inviting a living member of the Tuskegee Airmen to attend a school-wide ceremony. Corporal Don Elder and his wife, along with members of the Tuskegee Airmen Memorial Chapter (Central Ohio) and a number of other distinguished veterans graciously attended the ceremony.

In the weeks and months to come, keep an eye out for Fort Hayes Red Tails insignia, for this as well as our school crest represent a distinguished history as well as a promising future.



The Story of the Tuskegee Airmen, a.k.a. the “Red Tails”



Prior to World War II, the situation for African-American aviators was even more grim than soldiers and sailors in the other branches of the armed forces. The Army Air Corps had completely barred blacks from their ranks while the other branches limited roles assigned to black servicemen to cooks and supply. The basis for this decision was an Army War College report called “The Use of Negro Manpower in War,” which stated that blacks were unfit for combat duty.

Civil rights organizations and the black press, combined with congressional legislation, successfully fought this policy, resulting in the formation of the 99th Air Pursuit Squadron based at the Tuskegee Institute, Alabama, in June 1941. History would know this squadron as the Tuskegee Airmen.

The first class of pilots to go through flight school had 12 cadets and one officer, Capt. Benjamin O. Davis Jr. They earned their wings in March of 1942 at the segregated Tuskegee Army Air Field, becoming the nation’s first black military pilots. Despite this, the unit had to wait to receive combat orders.



During its training, the 99th Squadron was commanded by white officers, and maintained a policy of racial segregation; a policy the airmen resented. Later that year, they petitioned Washington to allow the Tuskegee Airmen to serve in combat.

In response, a hearing was convened before the House Armed Services Committee to determine whether the Tuskegee Airmen "experiment" should be allowed to continue. The committee accused the Airmen of being incompetent based on the fact that they had not seen any combat. The majority of the Committee decided in the Airmen's favor, and the 99th Pursuit Squadron soon joined two new squadrons out of Tuskegee to form the all-black 332nd Fighter Group

After months of delays by the War Department, Tuskegee Airmen were sent to Europe to fight, where, under Davis’ command, they flew 1,578 combat and bomber escort missions, destroyed or damaged 400 enemy aircraft, sank an enemy destroyer and destroyed numerous enemy installations.

American bomber crews nicknamed the Airmen the “Red Tails” after the red markings painted on the rear of the unit’s fighter planes.

One of their more famous missions occurred on March 24, 1945. Escorting a group of B-17 bombers on a 1,600-mile mission to attack a tank assembly plant near Berlin, Germany. In addition to protecting the bombers, the Red Tails shot down three brand new German jet fighters and provided Army Intelligence with valuable tactical information on the aircraft. As a result, the Red Tail Squadron was awarded a Distinguished Unit Citation.



By 1945, 992 pilots had trained at Tuskegee Airfield; 335 would be deployed, 66 were killed in action and 32 were shot down and became prisoners of war. They received numerous awards, including 96 Distinguished Flying Crosses, several Silver Stars, eight Purple Hearts, 14 Bronze Stars, 744 Air Medals, the Croix de Guerre and the Red Star of Yugoslavia. The Red Tails received two Distinguished Unit Citations. Davis, who in 1936 was the first African American to graduate from West Point Military Academy, would later retire as an Air Force lieutenant general and the nation’s second African American general officer.



Far from failing as originally expected, the personal drive of those who flew for the Red Tails had resulted in some of the best pilots in the U.S. Army Air Corps. Nevertheless, the Tuskegee Airmen continued face racism. Their combat record did much to quiet those directly involved with the group (notably bomber crews who often requested them for escort), but other units continued to dismiss the Red Tails.

All of these events appear to have simply stiffened the Airmen's resolve to prove

themselves. After the war, the Tuskegee Airmen once again found themselves isolated. In 1949, the 332nd entered the yearly gunnery competition and won. After segregation in the military was ended in 1948 by President Harry S. Truman with Executive Order 9981, the Tuskegee Airmen found themselves in high demand throughout the newly formed United States Air Force.

On March 29th 2007, the Tuskegee Airmen were collectively awarded a Congressional Gold Medal at a ceremony in the U.S. Capitol rotunda. The medal is currently on display at the Smithsonian Institution.

The airfield where the airmen trained is now the Tuskegee Airmen National Historic Site.

The Red-Tailed Hawk

Buteo jamaicensis

Type: Bird of Prey/Raptor

Diet: Carnivore

Average life span in the wild: 21 years

Size: Body, 18 to 26 in (45 to 65 cm); wingspan, 38 to 43 in (1.1 to 1.3 m)

Weight: 24.3 to 51.5 oz. (690 to 1,460 g)



This is the most widespread and familiar large hawk in North America. Red-tailed hawks are bulky and broad-winged and designed for effortless soaring. Wide variations in color and pattern can be found in different regions of North and Central America, but all adult red-tailed hawks have the copper-colored tail that gives them their common name. From nearly white to black, these raptors range from Alaska to Panama and from California to the West Indies.

Red-tailed hawks tend to keep the same territory their whole life; it can be as large as 9.6 square miles (25 square kilometers). The birds defend their area with aerial displays of steep dives and climbs, the mated pair gliding together.

Keen-eyed and efficient hunters, these birds are very adaptable and have widely embraced human habitats. They are commonly seen perched on light poles or circling slowly over open fields, looking for prey such as mice, ground squirrels or rabbits.

Red-tailed hawks, like all raptors, have excellent vision. They can see colors, like most humans can, as well as those in the ultraviolet range. This means that the hawks can perceive colors that humans cannot see. Red-tailed hawks are diurnal hunters but see black and white well enough to also hunt at dusk, the time when nocturnal wildlife, especially rodents, begin to awaken and move around.

They often soar in high circles and have a distinctive shrill cry. Their nesting sites are variable, usually in tall trees, on cliff ledges, or on towers or ledges on buildings. Their nests usually consist of a bulky bowl of sticks, lined with finer materials.

Juvenile red-tailed hawks, no matter where they live, do not have red tails. In fact, the youngsters are a much lighter color than their parents, but their feathers change color gradually over several molts.

The Red-tailed Hawk has a thrilling, raspy scream that sounds exactly like a raptor should. At least, that's what Hollywood directors seem to think. Whenever a hawk or eagle appears onscreen, no matter what species, the shrill cry on the soundtrack is almost always a Red-tailed Hawk.

Source: National Geographic, San Diego Zoo

Name: _____ Social Studies Teacher: _____

Fort Hayes Arts & Academic High School 2024-25
9th Grade World History/Humanities (Adams, Reed, Merry)
Summer Assignment Worksheet

Welcome to the 2024-2025 school year at Fort Hayes Arts & Academic High School. Read the attached articles (“Our School Mascot: The Fort Hayes Red Tails,” “The Story of the Tuskegee Airmen, a.k.a. the ‘Red Tails’” and “The Red-Tailed Hawk”) and answer the questions below. *This assignment will be DUE the first week of school.*

1. In what year was Fort Hayes Alternative Arts High School founded?

2. What was the school founders’ “unique vision” for the school?

3. What three schools make up the Fort Hayes Metropolitan Education Center?

4. Who were the Tuskegee Airmen?

5. Why were they called the “Red Tails?”

6. What was Fort Hayes’ *original* mascot?

7. What reasons are given for changing our mascot to the Red Tails?

8. List three interesting or extraordinary facts from the Tuskegee Airmen article:

1)

2)

3)

9. List three interesting or extraordinary facts from the “Red Tailed Hawk” article:

1)

2)

3)

10. How does knowing some of the important history of Fort Hayes affect your feelings about coming here?

11. Have there been any members of your family who came here, either as a soldier or a student?

12. As a Fort Hayes student, list 3 goals you have for yourself:

1)

2)

3)



**9th Grade World History/Humanities
(Adams, Reed, Merry)**

Fort Hayes Arts & Academic High School 2024-25
10th Grade American History (Adams, East)
Summer Assignment Reading

Odyssey of the 166th Infantry

By Cyrus Moore III, Ohio World War I Centennial Committee

June 25, 2019

America Enters World War I

At the outbreak of fighting in 1914, the United States remained on the sidelines of World War I, adopting the policy of neutrality favored by President Woodrow Wilson while continuing to engage in commerce and shipping with European countries on both sides of the conflict.

Neutrality, however, was increasingly difficult to maintain in the face of Germany's unchecked submarine aggression against neutral ships, including those carrying passengers. In 1915, Germany declared the waters surrounding the British Isles to be a war zone, and German U-boats sunk several commercial and passenger vessels, including some U.S. ships.

Widespread protest over the sinking by U-boat of the British ocean liner *HMS Lusitania*—traveling from New York to Liverpool, England with hundreds of American passengers onboard—in May 1915 helped turn the tide of American public opinion in favor of war against Germany.

In early 1917, at the height of World War I and as the American Expeditionary Force was taking shape to go fight in Europe, Ohio contributed the 4th Infantry, Ohio National Guard, to the 42nd “Rainbow” Division. The division earned the nickname “Rainbow” early in its existence because it was comprised of National Guardsmen from states across the country, and stretched over the United States like a rainbow. Ohio's regiment became the 166th Infantry, made up of men from National Guard companies throughout the state and stationed at the **Columbus Barracks (later renamed Fort Hayes)**.

The 42nd Division landed in Europe in August of 1917, the first National Guard division to arrive in France, well-before most other U.S. divisions. It immediately began training in trench warfare. In 1918, the division served with the French and first saw combat when the Allies countered a German spring offensive. Until the Armistice, the 42nd fought in heavy action on the Western Front. When the armistice went into effect on November 11, 1918 effectively ending the fighting, the 166th Infantry was on Western Front. As a decorated combat division, the War Department gave the 42nd Rainbow Division the honor of being part of the Army of Occupation.

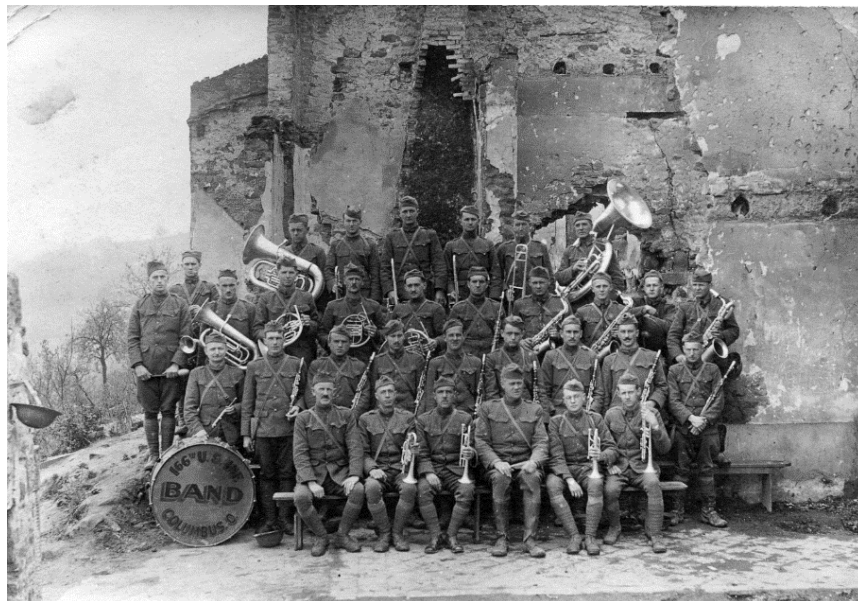


A group of officers of the 166th Infantry Regiment in France. Source: Ohio Memory.

On December 3, 1918, the 166th Regiment entered Germany territory for the first time. The 166th Infantry took up positions and the Ohioans assembled at Columbus Barracks spent four months, keeping a watch on the Rhine.

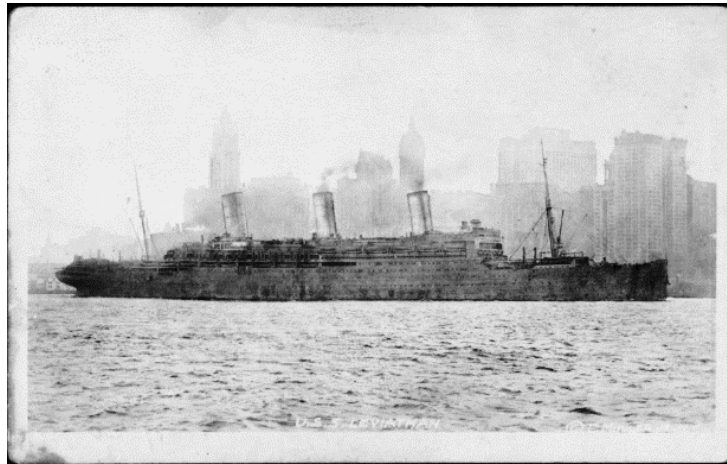
On April 6, 1919, two years after Congress declared war on Imperial Germany, and two months before the war would formally end with the Treaty of Versailles, the 42nd Rainbow Division began moving out of Germany. Shortly after receiving praise from the commander of the American Expeditionary Force General John “Blackjack” Pershing, the men received word that they would be going home.

Men were loaded onto trains and taken to a port in France to be sent home on ships. There was a delay, however, when the massive transport ship *Leviathan* needed to take on coal. Eager to get back to the states, the men volunteered to shovel the coal themselves. Encouraged by the regimental band and a burning desire to go home, hundreds of men loaded the fuel until by nightfall the ship was ready to go. On April 17, the *Leviathan* set sail.



166th Infantry Band in Europe. Source: Ohio Army National Guard Digital Collection

The *Leviathan* entered New York harbor on April 25, 1919. The soldiers of the 166th were almost home. A large crowd welcomed the ship, and Ohio Governor James M. Cox met the returning veterans. Saying goodbye to comrades from other states, the Ohioans boarded trains and on May 10 were back in Ohio. In Columbus a grand parade welcomed the men home. Their final stop was Camp Sherman, where they received their bonuses and honorable discharges. The 166th was the last Ohio National Guard unit to receive discharges, and had spent more time in Europe than any other unit from Ohio.



USS Leviathan in New York Harbor. Source: Ohio Memory



Company B, 166th Infantry Regiment, "just returned from France." Source: Ohio Army National Guard Digital Collection

Today, in front of the Shot Tower at Fort Hayes Arts and Academic High School is a field of ceramic poppies crafted and installed entirely by Fort Hayes students to honor the 1,700 men of the 166th Infantry Regiment. 260 of these poppies are white, representing those men who never came home.

Fort Hayes would continue to serve as a vital U.S. Army post in one form or another for many decades after World War I, with the last active units being reassigned to the Defense Service Center Columbus in 2008.

For a full account of the 166th Infantry Regiment during the war, see *Ohio in the Rainbow; Official Story of the 166th Infantry, 42nd Division, in the World War* by Raymond Minshall Cheseldine. (Columbus; The F.J. Heer printing co., 1924.)

WORLD WAR I

THE ONSET OF WAR

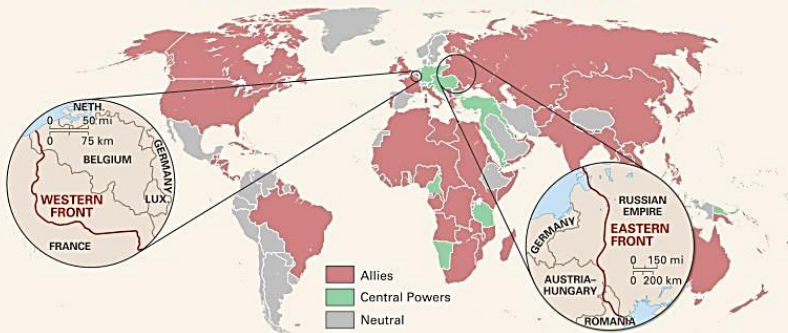
On June 28, 1914, Archduke Francis Ferdinand of Austria-Hungary was assassinated in Sarajevo by Gavrilo Princip, a Bosnian Serb nationalist.



WAR FIRSTS

- chemical warfare
- gas masks
- flamethrowers
- steel helmets
- tank battles
- aerial warfare
- aircraft carrier
- IQ tests
- guide dogs
- a blood bank
- women enlisted
- filmed propaganda
- military use of X-rays
- wireless communication

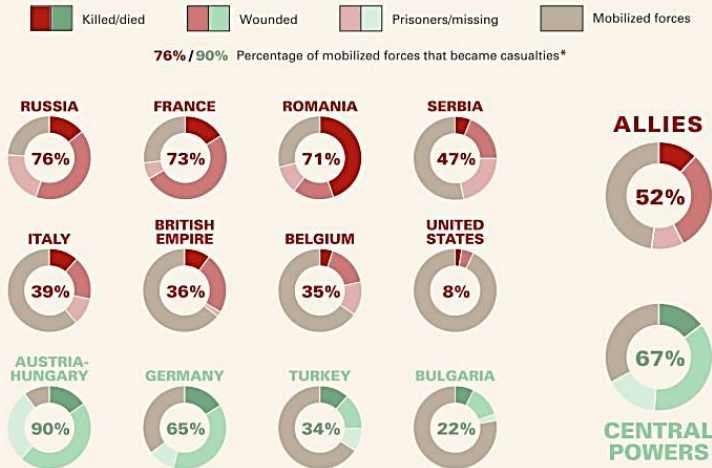
THE WAR TO END ALL WARS



TIMELINE OF MAJOR EVENTS



CASUALTIES OF MAJOR COUNTRIES INVOLVED



*Total casualties = killed/died + wounded + prisoners/missing.

EUROPE IN 1914



EUROPE BEFORE/AFTER

EUROPE IN 1919



Fort Hayes Arts & Academic High School 2024-25
10th Grade American History (Adams, East)
Summer Assignment Worksheet

Name: _____ Period: _____

Directions: After reading the brief article about Fort Hayes' involvement in WWI, answer the following questions.

10. Early on in World War I, the U.S. remained on the sidelines, adopting the policy of _____.

11. Why was this difficult for the U.S. to do?

12. The sinking of the _____ helped turn the tide of American public opinion in favor of war against Germany.

13. As part of the 42nd _____ Division, Ohio's regiment was the _____ Infantry, made up of men from National Guard companies throughout the state and stationed at the Columbus Barracks, which was later renamed _____.

14. When did the 166th Infantry enter the war?

15. What was the *Leviathan*?

16. True/False: The 166th infantry Ohio National Guard spent more time in Europe than any other unit from Ohio.

17. What is the significance of the ceramic poppy field in front of the Shot Tower?

18. Looking at the map (The War to End All Wars section), what country was the Western Front located in?

19. The timeline shows major events of WWI. On what date did the United States finally enter the war?

20. Who suffered more casualties in WWI, the Allied Powers or Central Powers? What countries suffered the most casualties for both?

21. Describe the map of Europe before and after the war? What happened to existing countries?

22. How does knowing some of the important history of Fort Hayes affect your feelings about coming here?

23. Have there been any members of your family who came here, either as a soldier or a student?

24. As a Fort Hayes student, list 3 goals you have for yourself:

1)

2)

3)

25. What is our school mascot?

Fort Hayes Arts & Academic High School 2024-25
AP US History (East)
Summer Assignment

Name: _____ Period: _____

1491 vs. The First Thanksgiving

After reading Nora Smith's *The First Thanksgiving* and Charles Mann's *1491*, provide thorough, thoughtful responses to the following questions. *This assignment will be DUE the first week of school.*

1. Why do you suppose the account from "The First Thanksgiving" is more widely known?

2. How does the account in *1491* differ from *The First Thanksgiving*?

3. From *1491*, briefly summarize what, in fact, was happening behind the scenes as the Wampanoag and the Plymouth settlers were celebrating the first Thanksgiving in the Fall of 1621. (I know, it's complicated)

4. Charles Mann writes that "The alliance Massasoit negotiated with Plymouth was successful from the Wampanoag perspective...but it was a disaster from the point of view of New England Indian society as a whole." How did this alliance help the Wampanoag? How did this alliance hurt New England Indian society?

5. What *new* facts about these events did you learn in reading these passages?

The First Thanksgiving

by Nora Smith

Nearly four hundred years ago, a great many of the people in England were very unhappy because their king would not let them pray to God as they liked. The king said they must use the same prayers that he did; and if they would not do this, they were often thrown into prison, or perhaps driven away from home.

"Let us go away from this country," said the unhappy Englishmen to each other; and so they left their homes, and went far off to a country called Holland. It was about this time that they began to call themselves "Pilgrims." Pilgrims, you know, are people who are always traveling to find something they love, or to find a land where they can be happier; and these English men and women were journeying, they said, "from place to place, toward heaven, their dearest country."

In Holland, the Pilgrims were quiet and happy for a while, but they were very poor; and when the children began to grow up, they were not like English children, but talked Dutch, like the little ones of Holland, and some grew naughty and did not want to go to church any more.

"This will never do," said the Pilgrim fathers and mothers; so after much talking and thinking and writing they made up their minds to come here to America. They hired two vessels, called the Mayflower and the Speedwell, to take them across the sea; but the Speedwell was not a strong ship, and the captain had to take her home again before she had gone very far.

The Mayflower went back, too. Part of the Speedwell's passengers were given to her, and then she started alone across the great ocean.

There were one hundred people on board - mothers and fathers, brothers and sisters and little children. They were very crowded; it was cold and uncomfortable; the sea was rough, and pitched the Mayflower about, and they were two months sailing over the water.

The children cried many times on the journey, and wished they had never come on the tiresome ship that rocked them so hard, and would not let them keep still a minute.

But they had one pretty plaything to amuse them, for in the middle of the great ocean a Pilgrim baby was born, and they called him "Oceanus," for his birthplace. When the children grew so tired that they were cross and fretful, Oceanus' mother let them come and play with him, and that always brought smiles and happy faces back again.

At last the Mayflower came in sight of land; but if the children had been thinking of grass and flowers and birds, they must have been very much disappointed, for the month was cold November, and there was nothing to be seen but rocks and sand and hard bare ground.

Some of the Pilgrim fathers, with brave Captain Myles Standish at their head, went on shore to see if they could find any houses or white people. But they only saw some Indians, who ran away from them, and found some Indian huts and some corn buried in holes in the ground. They went to and fro from the ship three times, till by and by they found a pretty place to live, where there were "fields and little running brooks."

Then at last all the tired Pilgrims landed from the ship on a spot now called Plymouth Rock, and the first house was begun on Christmas Day. But when I tell you how sick they were and how much they suffered that first winter, you will be very sad and sorry for them. The weather was cold, the snow fell fast and

thick, the wind was icy, and the Pilgrim fathers had no one to help them cut down the trees and build their church and their houses.

The Pilgrim mothers helped all they could; but they were tired with the long journey, and cold, and hungry too, for no one had the right kind of food to eat, nor even enough of it.

First one was taken sick, and then another, till half of them were in bed at the same time, Brave Myles Standish and the other soldiers nursed them as well as they knew how; but before spring came half of the people died and had gone at last to "heaven, their dearest country."

But by and by the sun shone more brightly, the snow melted, the leaves began to grow, and sweet spring had come again.

Some friendly Indians had visited the Pilgrims during the spring, and Captain Myles Standish, with several of his men, had returned the visit.

One of the kind Indians was called Squanto, and he came to stay with the Pilgrims, and showed them how to plant their corn, and their peas and wheat and barley.

When the summer came and the days were long and bright, the Pilgrim children were very happy, and they thought Plymouth a lovely place indeed. All kinds of beautiful wild flowers grew at their doors, there were hundreds of birds and butterflies, and the great pine woods were always cool and shady when the sun was too bright.

When it was autumn the fathers gathered the barley and wheat and corn that they had planted and found that it had grown so well that they would have quite enough for the long winter that was coming.

"Let us thank God for it all," they said. "It is He who has made the sun shine and the rain fall and the corn grow." So they thanked God in their homes and in their little church; the fathers and the mothers and the children thanked Him.

"Then," said the Pilgrim mothers, "let us have a great Thanksgiving party, and invite the friendly Indians, and all rejoice together."

So they had the first Thanksgiving party, and a grand one it was! Four men went out shooting one whole day and brought back so many wild ducks and geese and great wild turkeys that there was enough for almost a week. There was deer meat also, of course, for there were plenty of fine deer in the forest. Then the Pilgrim mothers made the corn and wheat into bread and cakes, and they had fish and clams from the sea besides.

The friendly Indians all came with their chief Massasoit. Every one came that was invited, and more, I dare say, for there were ninety of them altogether.

They brought five deer with them, that they gave to the Pilgrims; and they must have liked the party very much, for they stayed three days.

Kind as the Indians were, you would have been very much frightened if you had seen them; and the baby Oceanus, who was a year old then, began to cry at first whenever they came near him.

They were dressed in deerskins, and some of them had the furry coat of a wild cat hanging on their arms. Their long black hair fell loose on their shoulders, and was trimmed with feathers or fox-tails. They had their faces painted in all kinds of strange ways, some with black stripes as broad as your finger all up

and down them. But whatever they wore, it was their very best, and they had put it on for the Thanksgiving party.

Each meal, before they ate anything, the Pilgrims and the Indians thanked God together for all his goodness. The Indians sang and danced in the evenings, and every day they ran races and played all kinds of games with the children.

Then sometimes the Pilgrims with their guns, and the Indians with their bows and arrows, would see who could shoot farthest and best. So they were glad and merry and thankful for three whole days.

The Pilgrim mothers and fathers had been sick and sad many times since they landed from the Mayflower; they had worked very hard, often had not had enough to eat, and were mournful indeed when their friends died and left them. But now they tried to forget all this, and think only of how good God had been to them; and so they all were happy together at the first Thanksgiving party.

All this happened nearly four hundred years ago, and ever since that time Thanksgiving has been kept in our country.

Every year our fathers and grandfathers and great-grandfathers have "rejoiced together" like the Pilgrims, and have had something to be thankful for each time.

Every year some father has told the story of the brave Pilgrims to his little sons and daughters, and has taught them to be very glad and proud that the Mayflower came sailing to our country so many years ago.

By Charles C. Mann

On March 22, 1621, a Native American delegation walked through what is now southern New England to meet with a group of foreigners who had taken over a recently deserted Indian settlement. At the head of the party was an uneasy alliance: Massasoit, the *sachem* (political-military leader) of the Wampanoag confederation, a loose coalition of several dozen villages that controlled most of southeastern Massachusetts; Samoset, sachem of an allied group to the north; and Tisquantum, a distrusted captive, whom Massasoit had reluctantly brought along as an interpreter.

Massasoit was a skilled politician, but the dilemma he faced was dire and complex. About five years before, most of his people had fallen to a terrible outbreak of disease. Whole villages had been wiped out. It was all Massasoit could do to hold together the remnants of his people. Adding to his problems, the disaster had not touched the Wampanoag's longtime enemies, the Narragansett Indians to the west. Soon, Massasoit feared, they would take advantage of the Wampanoag's weaker numbers and overrun them. The only solution he could see was fraught with perils of its own because it involved foreigners—people from across the sea.

By 1621, Europeans had been visiting New England for at least a century. Shorter than the Natives, oddly dressed and often unbearably dirty, the pale-skinned foreigners had peculiar blue eyes that peeped out of bristly, animal-like hair that covered their faces. They were irritatingly talkative, prone to lying and deceit and often surprisingly incompetent at what seemed to Indians like basic tasks. But they also made useful and beautiful goods—copper kettles, glittering colored glass and steel knives and hatchets—unlike anything else the Native Americans had ever seen. Moreover, they would exchange these valuable items for the cheap furs that the Indians used as blankets.

Over time, the Wampanoag, like other Native societies in coastal New England, had learned how to manage the European presence. They encouraged the exchange of goods, but would allow their visitors to stay only for brief, carefully controlled visits. Those who overstayed their welcome were forcefully reminded of the limits of Indian hospitality and directed back to their ships. At the same time, the Wampanoag fended off Indians from the interior, preventing them from trading directly with the foreigners. In this way the shoreline groups had put themselves in the position of classic middlemen, overseeing both European access to Indian products and Indian access to European products. Now, because he had to, Massasoit had decided to permit the newcomers to *stay* for an unlimited time—provided they formed a military alliance with the Wampanoag against the Narragansett.

Tisquantum, the interpreter, had turned up at Massasoit's home a year and a half before. He spoke fluent English because he had lived for several years in Britain. Because of this, Massasoit worried that in a crisis Tisquantum might side with the foreigners. He had been keeping Tisquantum in a kind of captivity since his arrival, monitoring his actions closely. And he refused to use him to negotiate with the colonists until he had a more trustworthy method of communicating with them.

Samoset had arrived a few weeks before, at the request of Massasoit. Because Samoset spoke a little English, Massasoit had first sent him, not Tisquantum, to meet with the foreigners. On March 17, 1621, Samoset walked unaccompanied and unarmed into the circle of rude huts in which the British were living. The colonists saw a robust, tall and healthy man wearing only a loincloth; his straight black hair was shaved in front but flowed down his shoulders behind. To their amazement, this almost naked man greeted them in broken but understandable English. He left the next morning with a few presents,

returning a day later with five “talle proper men” with three-inch black stripes painted down the middle of their faces. The two groups talked, each checking out the other, for a few hours.

Now, on the 22nd, with Massasoit and the rest of the Indian company hidden from view, Samoset walked into the foreigners’ ramshackle base. They spoke with the colonists for about an hour. Growing impatient, Massasoit and the rest of the Indian party suddenly appeared at the crest of a nearby hill, on the banks of a stream. Alarmed, the Europeans withdrew to a hill on the other side of the stream, where they had placed their few cannons behind a half-finished stockade. A standoff ensued.

Finally, colonist Edward Winslow wearing a full suit of armor and carrying a sword, waded through the stream and offered himself as a hostage. Massasoit’s brother took charge of Winslow, and Massasoit crossed the water himself, followed by Tisquantum and 20 of Massasoit’s men, all unarmed. The colonists took the group to an unfinished house and gave them some cushions on which to sit. Both sides shared some of the foreigners’ homemade whiskey and settled down to talk, with Tisquantum translating.

Massasoit wore the same deerskin shawls and leggings as his fellows and, like them, had covered his face with bug-repelling oil and reddish-purple dye. Around his neck hung a pouch of tobacco, a long knife and a thick chain of the prized white shell beads called *wampum*. In appearance, Winslow wrote afterward, he was “a very lusty man, in his best years, an able body, grave of countenance, and spare of speech.” The Europeans, who had barely survived the previous winter, were in much worse shape. Half of the original colony had died of starvation and now lay underground beneath wooden markers painted with death’s heads; most of the survivors were malnourished.

The meeting between the Wampanoag and the English colonists marked a critical moment in American history.

“A FRIENDLY INDIAN”

The foreigners called their colony Plymouth; they were the famous Pilgrims. As schoolchildren learn, at that meeting the Pilgrims obtained the services of Tisquantum, more famously known as Squanto. In the 1970s, when I attended high school, a popular history text was America: Its People and Values. Nestled among colorful illustrations of colonial life was a succinct explanation of Tisquantum’s role:

“A friendly Indian named Squanto helped the colonists. He showed them how to plant corn and how to live on the edge of the wilderness. A soldier, Capt. Miles Standish, taught the Pilgrims how to defend themselves against unfriendly Indians.”

My teacher explained that maize was unfamiliar to the Pilgrims and that Squanto had demonstrated the proper way to plant it—sticking the seed in little heaps of dirt, accompanied by beans and squash that would later twine themselves up the tall stalks. And he told the Pilgrims to fertilize the soil by burying fish alongside the maize seeds. Following this advice, my teacher said, the colonists grew so much maize that it became the centerpiece of the first Thanksgiving.

The story in America: Its People and Values isn’t wrong, so far as it goes. But the impression it gives is entirely misleading in its simplicity.

Tisquantum *was* critical to the colony’s survival. He moved to Plymouth after the crucial meeting and spent the rest of his life there, during which time he indeed taught the Pilgrims agricultural methods, though some believe Tisquantum actually picked up the idea of fish fertilizer from European farmers, who had used the technique since medieval times. But America: Its People and Values never

explains why he so readily helped the people who had invaded his homeland. This lack of attention is typical of a larger failure to consider Indian motives, or even that Indians might have motives.

Much the same is true of the alliance Massasoit negotiated with Plymouth. From the Indian point of view, why did he do it? The alliance was successful from the Wampanoag perspective, for it helped to hold off the rival Narragansett. But it was a disaster from the point of view of New England Indian society as a whole because it ensured the survival of Plymouth Colony, which spearheaded the great wave of British immigration to New England, which in turn would lead to the end of Native Americans in the region. All of this was absent not only from my high-school textbooks.

This omission dates back to the Pilgrims themselves, who credited the lack of Native resistance to the will of God. "Divine providence," the colonist Daniel Gookin wrote, favored "the quiet and peaceable settlement of the English." Later writers tended to credit European success to European technology. In a contest where only one side had rifles and cannons, historians said, the other side's motives didn't really matter. By the end of the 19th century, the Indians of the Northeast were thought of merely as rapidly fading background details in the saga of the rise of the United States, "Marginal people who were losers in the end." But to accuse the Pilgrims of being greedy racists simplifies the issue too much. Whether the cause was the Pilgrim God, Pilgrim guns or Pilgrim greed, Indian defeat was seen as inevitable; Indians could not have stopped colonization, and in this view, they hardly tried.

SQUANTO

More than likely, Tisquantum was not the name he was given at birth. In that part of the Northeast, *tisquantum* referred to rage, especially the rage of *manitou*, the spiritual power at the heart of coastal Indians' religious beliefs. When Tisquantum approached the Pilgrims and identified himself by that name, it was as if he had stuck out his hand and said, "Hello, I'm the Wrath of God."

Nor did Tisquantum think of himself as an "Indian," any more than the inhabitants of the same area today would call themselves "Western Hemisphereans." As Tisquantum's later history would make clear, he regarded himself first and foremost as a citizen of Patuxet, one of the dozen or so villages in what is now eastern Massachusetts and Rhode Island that made up the Wampanoag confederation. The Wampanoag, in turn, were part of an alliance with the Nauset, which comprised some 30 groups on Cape Cod, and the Massachusett, several dozen villages clustered around Massachusetts Bay. All of these people spoke Massachusett, a member of the Algonquian language family, the biggest in eastern North America at the time. In Massachusett, the name for the New England shore was the Dawnland, the Place Where the Sun Rose. The inhabitants of the Dawnland were the People of the First Light.

Unlike the upland hunters, the Indians on the rivers and coastline did not roam the land; Each village had its own distinct mix of farming, fishing and hunting.

In the Wampanoag confederation, one of these communities was Patuxet, where Tisquantum was born at the end of the 16th century. Tucked into the great sweep of Cape Cod Bay, Patuxet sat on a low rise above a small harbor, filled with sandbars so shallow that children could walk from the beach hundreds of yards into the water before it reached their heads. To the west, maize hills marched across the sandy hillocks in parallel rows. Beyond the fields, a mile or more away from the sea, rose a forest of oak, chestnut and hickory, open and park-like, the underbrush kept down by expert annual burning. "Pleasant of air and prospect," as one English visitor described the area, Patuxet had "much plenty both of fish and fowl every day in the year." Runs of spawning Atlantic salmon, sturgeon, striped bass and American shad filled the harbor.

Tisquantum's childhood *wetu* (home) was formed from arched poles lashed together into a dome covered in winter by tightly woven rush mats and in summer by thin sheets of chestnut bark. A fire burned constantly in the center, the smoke venting through a hole in the roof. The *wetu*'s multiple layers of mats, which trapped insulating layers of air, were "warmer than our English houses," sighed the colonist William Wood. It was also less leaky than the typical English cottage. Wood did not conceal his admiration for the way Indian mats "deny entrance to any drop of rain, though it come both fierce and long."

Pilgrim writers universally reported that Wampanoag families were close and loving—more so than English families, some thought. Europeans in those days tended to view children as moving straight from infancy to young adulthood and work around the age of 9. Indian parents, by contrast, regarded the years before puberty as a time of playful development, and they kept their offspring close by until they married. Boys like Tisquantum explored the countryside, swam in the ponds at the south end of the harbor, and played a kind of soccer with a small leather ball; in summer and fall they camped out in huts in the fields, weeding the maize and chasing away birds. Archery began at age 2. By adolescence, boys would make a game of shooting at each other and dodging the arrows.

The primary goal of Dawnland education was molding character. Men and women were expected to be brave, hardy, honest and uncomplaining. Chatterboxes and gossips were frowned upon. "He that speaks seldom and opportunely, being as good as his word, is the only man they love," Wood reported. When Indian boys came of age, they spent an entire winter alone in the forest, equipped only with a bow, hatchet and knife. These methods worked to create tough and resourceful young men, Wood added. "Beat them, whip them, pinch them, punch them, if [the Indians] resolve not to flinch for it, they will not."

Tisquantum's childhood was probably even more rigorous than that of his friends, for it seems that he was selected to become a *pniese*, a kind of bodyguard to the sachem. To master the art of ignoring pain, prospective *pniese* had to subject themselves to such experiences as running barelegged through brambles. And they fasted often to learn self-discipline. After spending their winter in the woods, *pniese* candidates came back to an additional test: drinking bitter gentian juice until they vomited, repeating this process over and over.

Patuxet, like its neighboring settlements, was governed by a sachem who enforced laws, negotiated treaties, controlled foreign contacts, collected tribute, declared war, provided for widows and orphans, and allocated farmland. The Patuxet sachem was under to the great sachem in the Wampanoag village to the southwest, and through him to the sachems of the allied confederations of the Nauset in Cape Cod and the Massachusetts around Boston. Meanwhile, the Wampanoag were rivals and enemies of the Narragansett and Pequots to the west and the Abenaki to the north.

Sixteenth-century New England was home to 100,000 Native people or more, a figure that was slowly increasing at the time. Most of them lived in shoreline communities, where rising numbers were beginning to change agriculture from an option to a necessity. These larger settlements required more centralized administration; natural resources like good land and spawning streams, though not scarce, needed to be managed. In consequence, boundaries between groups were becoming more formal. In competition for land and resources groups pushed against each other harder and harder. Political tensions were constant.

Armed conflict was frequent but brief and mild by European standards. The cause was usually the desire to avenge an insult or gain status, not conquest. Most battles consisted of quick raids in the forest. Attackers slipped away as soon as retribution had been exacted. Losers quickly conceded their

loss of status. Women and children were rarely killed, though they were sometimes abducted and forced to join the victors. Captured men were often tortured. Now and then, as a sign of victory, slain foes were scalped, and in especially large clashes, adversaries might meet in the open, as in European battlefields, though the results, Roger Williams, founder of Rhode Island Colony, noted, were “farre less bloody, and devouring then the cruell Warres of Europe.”

Inside the settlement was a world of warmth, family and familiar custom. But the world outside was “a maze of confusing actions and individuals fighting to maintain an existence in the shadow of change.”

And that was before the Europeans showed up.

“BEAUTIFUL OF STATURE AND BUILD”

British fishing vessels may have reached the region as early as the 1480s and areas to the south soon after. In 1501, just nine years after Columbus’ first voyage, a Portuguese adventurer abducted more than 50 Indians from Maine. Examining the captives, he found to his astonishment that two were wearing items from Venice: a broken sword and two silver rings.

The earliest written description of the People of the First Light was by an Italian sailor commissioned by the king of France in 1523 to discover whether one could reach Asia by rounding the Americas to the north. Sailing north from the Carolinas, he observed that the coastline everywhere was “densely populated” and smoky with Indian bonfires and settlements. The ship anchored in Narragansett Bay, near what is now Providence, RI. He was one of the first Europeans the Natives had seen, perhaps even the first, but the Narragansett were not intimidated. Almost instantly, 20 long canoes surrounded the visitors. Cocky and graceful, the Narragansett sachem leapt aboard: a tall, long-haired man of about 40 with multicolored jewelry dangling about his neck and ears, “as beautiful of stature and build as I can possibly describe,” the sailor wrote.

His reaction was common. Time and time again Europeans described the People of the First Light as strikingly healthy specimens. Eating a nutritious diet, working hard but not broken by it, the people of New England were taller and healthier than those who arrived in dank and smelly ships, half-starved and malnourished.

Evidence suggests that Indians tended to view Europeans with disdain. Europeans, Indians told other Indians, were physically weak, sexually untrustworthy, atrociously ugly and just plain smelly. (The British and French, many of whom had not taken a bath in their entire lives, were amazed by the Indian interest in personal hygiene.) Indians were disgusted by handkerchiefs in particular: “They place what is unclean in a fine white piece of linen, and put it away in their pockets as something very precious, while we spit it upon the ground.”

For 15 days, the sailor and his crew were the Narragansett’s honored guests—though the Indians kept their women out of sight after hearing the sailors’ “irksome clamor” when females came into view. Much of the time was spent in friendly barter. To the Europeans’ confusion, their steel and cloth did not interest the Narragansett, who wanted to swap only for “little bells, blue crystals, and other trinkets to put in the ear or around the neck.” On his next stop, the Maine coast, the Abenaki *did* want steel and cloth—demanded them, in fact. The Indians denied the visitors permission to land; refusing even to touch the Europeans, they passed goods back and forth on a rope over the water. As soon as the crew members sent over the last items, the locals began “showing their buttocks and laughing.” Mooned by the Indians! The Europeans were baffled by this “barbarous” behavior, but the

reason for it seems clear: unlike the Narragansett, the Abenaki had experience in dealing with Europeans.

Throughout the 1500s, Europeans were regular visitors to the Dawnland, usually fishing, sometimes trading, occasionally kidnapping Natives as souvenirs. By 1610, one historian has estimated, Britain alone had about 200 vessels operating off New England; hundreds more came from France, Spain, Portugal and Italy. With striking uniformity, these travelers reported that New England was thickly settled and well defended. In 1605 and 1606, Samuel de Champlain visited Cape Cod, hoping to establish a French base. He abandoned the idea; Too many people already lived there. A year later, the British nobleman Ferdinando Gorges tried to found a community in Maine. It began with more people than the Pilgrims' later venture in Plymouth and was better organized and supplied. Nonetheless, the local Indians, numerous and well armed, killed 11 colonists and drove the rest back to their ships.

Tisquantum probably saw Champlain and other European visitors, but the first time Europeans are known to have affected his life was in the summer of 1614. A small ship hove to, sails a-flap. Out to meet the crew went the Patuxet. Almost certainly the sachem would have been with them; he would have been accompanied by his pniese, including Tisquantum. The strangers' leader was a sight beyond belief: a stocky man, even shorter than most foreigners, with a bushy red beard that covered so much of his face that he looked to Indian eyes more beast than human. This was Capt. John Smith of Pocahontas fame.

According to Smith, he had lived an adventurous and glamorous life. As a youth, he claimed, he had served as a privateer (pirate) and was captured and enslaved by the Turks. He escaped and awarded himself the rank of captain. Later he actually became captain of a ship and traveled to North America several times. On this occasion he had sailed to Maine with two ships, intending to hunt whales. The party spent two months at sea but failed to catch a single one. The fallback plan, Smith wrote later, was "Fish and Furs." He assigned most of the crew to catch and dry fish in one ship while he sailed up and down the coast with the other, bartering for furs.

Despite Smith's peculiar appearance, Tisquantum and his fellows apparently gave him a tour, during which he admired the gardens, orchards and maize fields, and the "great troupes of well-proportioned people" tending them. At some point a quarrel occurred and bows were drawn, Smith said, "fortie or fiftie" Patuxet surrounding him. His account is vague, but it seems likely that the Indians were hinting at a limit to his stay. In any case, the visit ended happily enough, and Smith returned to England. He had a map drawn of what he had seen, persuaded Prince Charles to look at it, and curried favor with him by asking him to award British names to all the Indian settlements. Then he put the maps in the books he wrote boasting of his adventures. In this way Patuxet acquired its English name, Plymouth, and the region became known as New England. Smith left his lieutenant, Thomas Hunt, behind in Maine to finish loading the other ship with dried fish.

Without consulting Smith, Hunt decided to visit Patuxet, and, once there, he invited some Indians to come aboard. The thought of a summer day on the foreigners' vessel must have been tempting. Several dozen villagers, Tisquantum among them, canoed to the ship. Without warning or pretext the sailors tried to shove them into the hold. The Indians fought back. Hunt's men swept the deck with small-arms fire, creating "a great slaughter." At gunpoint, Hunt forced 19 survivors, including Tisquantum, belowdecks, then sailed with them to Europe, stopping only once, at Cape Cod, where he kidnapped seven Nauset.

In Hunt's wake, the outraged sachems of the Wampanoag and Nauset confederacies vowed not to let foreigners rest on their shores again. Because of the "worthlesse" Hunt, another English explorer noted "a warre [was] now new begunne between the inhabitants of those parts, and us."

Despite European guns, the Indians' greater numbers, knowledge of the terrain and superb archery made them fearsome enemies. About two years after Hunt's kidnappings, a French ship wrecked at the tip of Cape Cod. Its crew built a rude shelter with a defensive wall made from poles. The Nauset, hidden outside, picked off the sailors one by one until only five were left. They captured the five and sent them inland. Another French vessel anchored in Boston Harbor at about the same time. The Massachusetts killed everyone aboard and set the ship on fire.

"GOD'S GOOD PROVIDENCE"

Upon leaving England, the Mayflower pilgrims had refused to hire the experienced John Smith as a guide, on the theory that they could simply use the maps in his book. In consequence, as Smith later crowed, the hapless Mayflower spent several weeks scouting Cape Cod for a good place to land, during which time many colonists became sick and died. Landfall at Patuxet did not end their problems. The colonists had intended to produce their own food, but had neglected to bring any cows, sheep, mules or horses. (They may have had pigs.) To be sure, the Pilgrims had intended to make most of their livelihood not by farming but by catching fish for export to Britain. But the only fishing gear the Pilgrims brought was useless in New England. Only half of the 102 people on the Mayflower made it through the first winter.

How did even that many survive? In his history of Plymouth Colony, Governor William Bradford himself provides one answer: robbing Indian houses and graves. The Mayflower landed first at Cape Cod. An armed company of Pilgrims staggered out. Eventually they found a deserted Indian habitation. The newcomers—hungry, cold, sick—dug open burial sites and ransacked homes, looking for underground stashes of food. After two days of nervous work, the company hauled ten bushels of maize back to the Mayflower, carrying much of the booty in a big metal kettle the men had also stolen. "And sure it was God's good providence that we found this corn," Winslow wrote, "for else we know not how we should have done."

The Pilgrims' lack of preparation was typical. Expeditions from France and Spain were usually backed by the state, and generally staffed by soldiers accustomed to hard living. English voyages, by contrast, were almost always funded by investors who hoped for a quick cash-out. Even when they focused on a warmer place like Virginia, they persistently selected as colonists people ignorant of farming; with the hope of fleeing religious persecution uppermost in their minds, the Pilgrims, alas, were an example. Multiplying the difficulties, the would-be colonizers were arriving in the middle of a severe, multiyear drought. Jamestown and the other Virginia forays survived on Indian charity—they were totally dependent on the kindness of Indians. The same held true for the adventurers in Plymouth.

Inexperienced in agriculture, the Pilgrims were also not woods people. Huddled in their half-built village that first terrible winter, the colonists rarely saw the area's inhabitants, except for the occasional shower of brass- or claw-tipped arrows. After February, glimpses and sightings became more frequent. Scared, the Pilgrims hauled five small cannons from the Mayflower and placed them on a hill facing inland. After all the anxiety, their first contact with Indians went surprisingly well. Within days Tisquantum came to settle among them. And then they heard his stories.

TISQUANTUM'S STORY

No record survives of Tisquantum's journey across the Atlantic, but Hunt, who had kidnapped Tisquantum and others, would have tied or chained and jammed the Indians into whatever dark corner of the ship was available. Presumably they were fed from the ship's cargo of dried fish. Smith took six weeks to cross the Atlantic to England. There is no reason to think Hunt went any faster. The only difference was that he took his ship to Málaga, on Spain's Mediterranean coast. There he intended to sell all of his cargo, including the human beings.

In fact, Hunt managed to sell only a few of his captives before local Roman Catholic priests seized the rest—the Spanish Church vehemently opposed brutality toward Indians. (In 1537 Pope Paul III had proclaimed that “Indians themselves indeed are true men” and should not be “deprived of their liberty” and “reduced to our service like brute animals.”) The priests intended to save both Tisquantum's body, by preventing his enslavement, and his soul, by converting him to Christianity, though it is unlikely they succeeded in that. In any case, Tisquantum convinced the Church to let him return home—or, rather, to try to return. He got to London, where he stayed with a shipbuilder with investments in New England. The shipbuilder apparently taught Tisquantum English while maintaining him as a curiosity in his home. Meanwhile, Tisquantum persuaded him to arrange for passage to North America on a fishing vessel. He ended up in a tiny British fishing camp on the southern edge of Newfoundland. It was on the same continent as Patuxet, but between them were a thousand miles of rocky coastline and the Micmac and Abenaki alliances, which were at war with one another.

Because traversing this unfriendly territory would be difficult, Tisquantum began looking for a ship to take him to Patuxet. Securing passage on another fishing vessel, he set out in May of 1619 for his home in Massachusetts.

THE EUROPEANS' SECRET WEAPON

What Tisquantum saw on his return stunned him. From southern Maine to Narragansett Bay, the coast was empty. What had once been a line of busy communities was now a mass of abandoned homes and untended fields overrun by blackberries. Scattered among the houses and fields were skeletons bleached by the sun. Gradually he realized he was sailing along the border of a cemetery 200 miles long and 40 miles deep. Patuxet had been hit with special force. Not a single person remained.

Looking for his kinsfolk, Tisquantum went marched inland. The settlements they passed were full of the untended dead. Finally, Tisquantum's party encountered some survivors, a handful of families in a shattered village. These people sent for Massasoit, who appeared with a captive French sailor, a survivor of the Cape Cod shipwreck. Massasoit told Tisquantum what had happened:

One of the shipwrecked French sailors had learned enough Massachusetts to inform his captors before dying that God would destroy them for their misdeeds. The Nauset scoffed at the threat. But the Europeans carried a disease, and they spread it to the Natives. Based on accounts of the symptoms, the epidemic was probably of viral hepatitis, likely spread by contaminated food. The Indians “died in heapes as they lay in their houses,” the merchant Thomas Morton observed. In their panic, the recently infected fled from the dying, unknowingly carrying the disease with them to neighboring communities. Behind them the dead were “left for crows to prey upon.” Beginning in 1616, the disease took at least three years to exhaust itself and killed up to 90 percent of the people in coastal New England.

Massasoit had directly ruled a community of several thousand people and held sway over a confederation of as many as 20,000. Now his group was reduced to 60 people and the entire confederation to fewer than a 1,000. Both the Indians and the Pilgrims believed that the sickness

reflected the will of divine forces. The Wampanoag came to the obvious conclusion: “their gods were punishing them.”

Similarly, The Pilgrim Governor Bradford is said to have attributed the plague to “the good hand of God,” which “favored our beginnings” by “sweeping away great multitudes of the natives. . . that he might make room for us.” Indeed, more than 50 of the first colonial villages in New England were located on Indian communities emptied by disease. The epidemic left the land “without any [people] to disturb or appease our free and peaceable possession thereof, from when we may justly conclude, that GOD made it so.”

The New England epidemic also created a political crisis. Because the hostility between the Wampanoag and their rivals, the Narragansett had kept them from contacting one another, the Narragansett were largely spared. Now Massasoit’s people were not only nearly wiped out, they were in danger of being taken over. After learning about the epidemic, the distraught Tisquantum was seized by Massasoit, perhaps because of his association with the hated Europeans.

Once again, Tisquantum tried to talk his way out of a jam, filling Massasoit’s ears with tales of the English, their cities and powerful technology. Tisquantum said, according to a colonist who knew him, that if Massasoit “Could make [the] English his Friends then [any] Enemies yet were to[o] strong for him”—in other words, the Narragansett—“would be Constrained to bow to him.” Massasoit demurred, apparently keeping Tisquantum in a kind of house arrest. Within a few months, word came that a party of English had settled at Patuxet. The Wampanoag observed them as they suffered through the first punishing winter. Eventually Massasoit concluded that he should ally with them—compared to the Narragansett, they were the lesser of two evils. Still, only when the need for a more skilled translator became unavoidable did he allow Tisquantum to meet the Pilgrims.

Massasoit told the Pilgrims that he was willing to leave them in peace (a bluff, one assumes, since driving them away would have taxed his limited resources). But in return he wanted the colonists’ assistance with the Narragansett. To the Pilgrims, Massasoit’s motive for the deal was obvious: the Indian leader wanted guns. “He thinks we may be [of] some strength to him,” Winslow said later, “for our [guns] are terrible to them.”

From today’s perspective, though, it seems likely that Massasoit had a subtler plan. He probably wanted more to confront the Narragansett with the unappetizing prospect of attacking one group of English people and stirring up greater trouble with the English. If this interpretation is correct, Massasoit was trying to incorporate the Pilgrims into the web of Native politics. Not long before, he had expelled foreigners who stayed too long in Wampanoag territory. But with the entire confederation now smaller than one of its former communities, the best option seemed to be to allow the Pilgrims to remain. It would turn out to be a drastic, even fatal, decision.

THE FIRST THANKSGIVING

Tisquantum worked hard to prove his value to the Pilgrims. He was so successful that when some anti-British Indians abducted him, the colonists sent out a military expedition to get him back. Never did the newcomers ask themselves why he might be making himself essential. But from the Pilgrims’ accounts of their dealings with him, the answer seems clear: the alternative to staying in Plymouth was returning to Massasoit and renewed captivity.

Recognizing that the colonists would be unlikely to keep him around forever, Tisquantum decided to gather together the few Native survivors of Patuxet and reconstitute the old community at a site near Plymouth. More ambitious still, he hoped to use his influence on the English to make this new

Patuxet the center of the Wampanoag confederation, thereby stripping the sachemship from Massasoit. To accomplish these goals, as Governor Bradford later recounted, he intended to play the Indians and English against each other.

The scheme was risky, not least because the ever-suspicious Massasoit had sent one of his pnieese, Hobamok, to Plymouth as a monitor. Sometimes Hobamok and Tisquantum worked together, as when the pair helped the Pilgrims negotiate a treaty with the Massachusett to the north. They also helped establish a truce with the Nauset of Cape Cod after Governor Bradford agreed to pay back the losses caused by the colonists' earlier grave robbing.

By fall the settlers' situation was secure enough that they held a feast of thanksgiving. Massasoit showed up with "some ninety men," Winslow later recalled, most of them with weapons. The Pilgrim militia responded by marching around and firing their guns in the air in a manner intended to convey menace. Gratified, both sides sat down, ate a lot of food and complained about the Narragansett. *Ecce Thanksgiving.*

All the while, Bradford wrote, Tisquantum "sought his own ends and played his own game." Secretly he tried to persuade other Wampanoag that he could better protect them against the Narragansett than Massasoit. In case of attack, Tisquantum claimed, he could respond with as many Indian troops—plus the Pilgrims. To advance his case, Tisquantum told other Indians that the foreigners had "buried in the ground" a cache of the agent that had caused the epidemic and that he could manipulate them into unleashing it.

Even as Tisquantum attempted to sow the seeds of distrust of Massasoit among the Indians, he told the colonists that Massasoit was going to double-cross them by leading a joint attack with the Narragansett on Plymouth. Then he tried tricking the Pilgrims into attacking the sachem.

In the spring of 1622, Tisquantum went with a delegation of Pilgrims to the Massachusett in Boston Harbor. Minutes after they departed, according to Bradford, one of the surviving Patuxet "in seeming great fear" informed the settlers that the Narragansett and Massasoit were planning to attack. Apparently Tisquantum believed that the colonists, upon hearing this news, would rise up and kill Massasoit. Since Tisquantum was away, his hands would seem clean. Instead, everything went awry. Upon hearing the news of an impending attack, Bradford ordered the firing of a cannon to call back the delegation, including Tisquantum. Meanwhile Hobamok, who had acquired some English, indignantly denied the rumor. Then in a move that Tisquantum had not anticipated, Bradford sent Hobamok's wife to Massasoit's home to find out what he was up to. She reported that "all was quiet." When Massasoit found out about the plot, he demanded that the Pilgrims send Tisquantum to him for a quick execution.

Bradford refused; Tisquantum's language skills were too vital. "Tisquantum is one of my subjects," Massasoit said. "You Pilgrims have no jurisdiction over him." And he offered a load of furs to sweeten the deal. When the colony still would not surrender Tisquantum, Winslow wrote, Massasoit sent a messenger with a knife and told Bradford to lop off Tisquantum's hands and head. To make his displeasure even clearer, he summoned Hobamok home and cut off all contact with the Pilgrims. Nervous, the colonists began building defensive fortifications. Between mid-May and mid-July, their crops withered for lack of rain. Because the Wampanoag had stopped trading with them, the Pilgrims would not be able to supplement their harvest.

Now a marked man, Tisquantum was unable to take a step outside of Plymouth without an escort. Nonetheless, he accompanied Bradford on a trip to southeast Cape Cod to negotiate another pact. They were on the way home when Tisquantum suddenly became sick. He died after a few days. In

the next decade tens of thousands of Europeans came to Massachusetts. Massasoit shepherded his people through the wave of settlement, and the pact he signed with Plymouth lasted for more than 50 years. Only in 1675 did one of his sons, angered by the colonists' laws, launch what was perhaps an inevitable attack. Indians from dozens of groups joined in. The conflict, brutal and sad, tore through New England.

The Europeans won. Historians attribute part of the victory to Indian unwillingness to match the European tactic of massacring whole villages. Another reason was manpower—by then the colonists outnumbered the Natives. Groups like the Narragansett, which had been spared by the epidemic of 1616, had been crushed by a smallpox epidemic in 1633. A third to half of the remaining Indians in New England died of European diseases. The People of the First Light could avoid or adapt to European technology but not to European germs. Their societies were destroyed by weapons their opponents could not control and did not even know they possessed.

Fort Hayes Arts & Academic High School 2024-25
11th Grade American Government (Chopko)
Summer Assignment

Welcome to American Government 11, one of three social studies courses required for graduation. This assignment will give you a head start on the material you will need to know for many class assignments and for the Ohio EOY Assessment in the spring. You may type out your assignment or write it out neatly on loose-leaf paper. This assignment will be the first grade for the first nine-week and is due on the first day of school.

The 27 Amendments to the US Constitution. Our framework for government, the Constitution, has had 27 changes, or Amendments, since it was ratified in 1787. The first 10 of those Amendments were included at that time and are better known as the Bill of Rights. Use the internet to look up and read the 27 Amendments to complete this assignment.

Your assignment: Write out each of the 27 Amendments **in your own words**. Some are longer and contain several parts, but do your best to explain what each Amendment either protects or changes. Any copy-pasted answers will not be accepted for credit.

Fort Hayes Arts & Academic High School 2024-25

AP American Government and Politics (Chopko jchopko9844@columbus.k12.oh.us)

Summer Assignment

Welcome to Advanced Placement Government and Politics! The following assignment will begin your preparation for success in our class and on the AP Exam, which will be administered in May 2022. You may type or write neatly on loose-leaf notebook paper. This assignment will be the first grade for the first quarter. Please email me with any questions. Have a great summer!

The AP Exam requires that you are responsible for understanding *14 historic Supreme Court cases*. The Supreme Court is the highest court in our government and is the final word on important decisions that may affect the lives of millions of people.

Use the website oyez.org to complete a summary in your own words explaining the final rulings of the following Supreme Court cases:

Marbury v. Madison 1803

McCullough v. Maryland 1819

Schenck v. United States 1919

Brown v. Board of Education 1954

Baker v. Carr 1961

Engel v. Vitale 1962

Gideon v. Wainwright 1963

Tinker v. Des Moines Board of Education 1969

New York Times v. United States 1971

Wisconsin v. Yoder 1972

Shaw v. Reno 1993

United States v. Lopez 1995

Citizens United v. Federal Election Commission 2010

McDonald v. Chicago 2010

EXERCISE
2.1

THEME 1 | Lesson 2: The Economic Way of Thinking

NAME: _____ CLASS PERIOD: _____

A Mystery of Two Families

Part 1. The Mystery

The Robinson and Murray families are alike in several ways. They earn the same family income, live in the same neighborhood, are similar in age, and have two children each. Yet the Robinsons are much wealthier than the Murrays. Why is this?

The Robinsons spend time managing their money, and they spend less money than they earn. Mr. and Mrs. Robinson have saved \$250,000, which makes for a good start on their retirement fund. They also have established savings plans to help their children with college expenses. And the Robinsons are working to improve their capacity for future income. Mr. Robinson is taking evening courses to complete an advanced degree, and Mrs. Robinson is taking weekend seminars offered at no cost by her employer. Both are hoping for promotions at work.

The Murrays are always worried about money. While their house is worth the same amount of money as the Robinsons' house, the Murrays have a larger mortgage to pay off, so they pay more in interest than the Robinsons do. They drive newer cars than the Robinsons drive, and their credit-card balances keep increasing every month. They say they do not have enough time or money to improve their education. Although they could sell their house for more than they owe on their mortgage, they have no other savings. They hope their children will get scholarships to pay for college.

In short, the Robinsons are wealthier than the Murrays because they spend less than they earn and as a result they have more assets (for example, they have large balances in their savings accounts) and fewer liabilities (the Murrays have larger mortgage-interest payments, larger credit-card balances, larger auto loans, etc.). And the gap is likely to grow as time goes on, since the Robinsons are investing in their capacity for earning by improving their education, while the Murrays are not.

Part 2. An Approach to Solving the Mystery

For a better understanding of why the Robinsons are wealthier than the Murrays, despite the similarities between the two families, let's apply some basic points of economic reasoning. Our approach to economic reasoning, summarized in The Handy Dandy Guide, is based on six main ideas.

The Handy Dandy Guide

1. People choose.

This may seem obvious, but think for a minute about how many people say, in one situation or another, that they "have no choice." In fact, we ALWAYS have a choice—though sometimes, of course, the choices can be very difficult. The Robinsons choose to spend a few hours every week managing their money. They choose to set financial goals, to have a plan for their spending, to keep track of their expenses, and to adjust their spending if they go "over budget." Their goal is to save 10

percent of their income each month. They study ways to invest their savings, comparing rates of return and risks on different savings plans or other investments. The Murrays choose not to spend time managing their money. They don't communicate much about money within the family, making most spending decisions independently. And they choose not to set spending limits. They use their two credit cards frequently; without the credit cards they would find it very difficult to manage their day-to-day purchases. They do work hard at their jobs. When they are not working they enjoy relaxing or going out to dinner.

2. All choices involve costs.

Choices come with costs. Some costs are dollar costs. If you choose to buy a computer, you must pay the purchase price. But there is another kind of cost that also attaches to choices. It is called opportunity cost. For any choice you make, your opportunity cost is your next-best option: the next-best choice you could have made but did not make. For someone who buys a computer, the opportunity cost is the next-best use she could have made of the money spent on the computer. For someone who goes to a movie, the opportunity cost is the next-best use he could have made of the time and money he spent to go to the movie.

For the Robinsons, the opportunity cost of managing their money and furthering their education is having less time to relax, less time to go out to dinner, and so on. For the Murrays, the opportunity cost of relaxing and going out to dinner is that they are not managing their money or furthering their education.

Making good choices involves comparing the benefits and costs of decisions. The Robinsons are wealthier and will continue to grow wealthier than the Murrays because of the choices they make.

3. People respond to incentives in predictable ways.

An incentive is a benefit or cost that influences a person's decision. One powerful incentive is money. Money is important because of the goods and services we can buy with it. It is also important because having money opens up the range of choices and opportunities people face. People work to earn money, but they also work to accomplish their goals and to have satisfying careers. By managing your money carefully, you can gain full benefits from your hard work, and you can position yourself, financially, to accomplish other goals.

People earn money by working for it, but it is also possible to earn money by making deposits in savings accounts and earning interest on those savings. The prospect of earning interest creates an incentive to save. It also creates an incentive for lenders; lenders earn money from the interest payments borrowers make as they pay off their loans.

One incentive encouraging the Robinsons to save is that, with savings, they will have more goods and services available to them in the future. They will also be able to achieve other goals, including helping others; and more choices will be open to them than they otherwise could have had. It is possible to think in the same way about the incentive for getting a good education. To get a good education, it is necessary to spend time, effort, and perhaps money on your studies; but the incentive for doing so is that,

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with a good education, you will be able to earn more income in the future, understand more about the world, and have more control over your life.

4. People create economic systems that influence choices and incentives.

The American economic system relies on markets, choices, and incentives. Americans are free to start a business, get an education, choose an occupation, and buy or not buy an incredible variety of goods and services. Americans may save or not save; they may rent an apartment or buy a house; they may buy a new car, a used car, or no car; and they may use credit cards or debit cards or pay cash for things they buy. Each one of these decisions comes with an opportunity cost. Every choice we make affects other opportunities, sometimes more than we realize. For example, the Murrys have chosen to buy newer and more expensive cars than the cars the Robinsons have bought. As a result, the Murrys also pay more for insurance, taxes, maintenance, etc. All of the expenses related to the more expensive cars add up to more money that they can't use to save for other goals, such as retirement. The Robinsons keep their cars for quite a while, and when they do replace their cars, they buy used. As a result, they keep their costs for cars and car-related expenses (insurance and taxes) down, and they therefore have more money available to save for retirement and even some fun family goals such as a vacation.

5. People gain when they trade voluntarily.

"Voluntarily" refers to doing something because you want to, not because

someone forced you. Neither the Robinsons nor the Murrys are forced to buy goods and services. They are not forced to work for their employers (when you work, you trade your time and labor for money that you can use to buy goods and services). They do these things because the benefits are greater than the costs. Of course things can go wrong when people trade. If you don't gather sound information and trade carefully, you may find you don't benefit as much from the trade as you expected. The key is to determine whether the benefits will be greater than the costs. The Murrys might ask, for example, whether buying expensive cars today is a greater benefit to them than making contributions to a retirement fund and a college fund for their children.

6. People's choices have consequences for the future.

If you watch television and read newspaper and magazine advertisements, you might suppose that everyone lives for today. Most people, however, also live for tomorrow. Otherwise, why would we conserve, save, and invest? Life is not a lottery. People are affected from time to time by good luck and bad luck, but overall they shape their futures by the decisions they make—the good decisions and the bad ones. The Robinsons have acquired a measure of wealth because they save more and spend less than they earn. The Robinsons communicate within the family about their goals and spending, and this helps them to make good choices for their family. Even though the Murrys work hard, they spend as much as they earn—or more—and so they have almost no savings. They don't communicate with one another about their money; they don't

set financial goals or pay much attention to their spending; and so it is hard for them to save for the future. The Robinsons' past decisions have affected their present wealth and lifestyle. For the Murrays, past and cur-

rent decisions will have a great impact on their ability to live well in the future. It is important to find a balance between enjoying your money today and being able to live the way you would like to live at a later date.

Questions:

- a. What is an opportunity cost?
- b. Why is opportunity cost important when you make choices?
- c. Why do people want to be wealthy?
- d. Why do the choices we make now matter in the future?
- e. What incentives encourage people to save money?
- f. Why are the Robinsons wealthier than the Murrays?

EXERCISE 2.2

THEME 1 | Lesson 2: The Economic Way of Thinking

NAME: _____ CLASS PERIOD: _____

The Boring School Mystery

Most high school students believe school is boring. Yet most students graduate from high school. Why do students stay in school if school is so boring? Can the Handy Dandy Guide provide the answer to this mystery?

There are many reasons to stay in school and many reasons to drop out. For each of the following reasons, put an "S" for "stay in school" or a "D" for "drop out of school." Then use the Handy Dandy Guide to explain why more people stay in school than drop out.

1. _____ High school dropouts can get a job and thus provide more financial help for their families than their friends in high school can.
2. _____ High school graduates will have higher incomes in the future than the incomes of high school dropouts.
3. _____ High school graduates are able to go on to college.
4. _____ High school students must follow school rules, which limit freedom.
5. _____ High school dropouts can work full-time and have a better car, clothes, and social life than their friends in high school.
6. _____ Parents are happy when their children graduate from high school.
7. _____ School activities, such as sports and music, are fun for many students.
8. _____ Increased knowledge opens up increased choices and opportunities.

Questions:

- a. What is the cost of staying in school?
- b. What is the cost of dropping out of school?
- c. What incentives encourage people to stay in school?
- d. How does the American economic system encourage people to graduate from high school?
- e. Is going to high school voluntary, or are young people required to go to high school?
- f. Why do some students choose to drop out of school?
- g. Why do most students choose to stay in high school and graduate?
- h. What are the future consequences of a decision to drop out of school or stay in school?

Fort Hayes Arts & Academic High School 2024-25
12th Grade African American History/American Humanities (Merry)
Summer Assignment

24-25 Summer Homework

Senior Social Studies

Dr. Merry

This assignment is for incoming 12th Grade students who are enrolled in **Dr. Merry's** courses: **African American Studies** OR **American Humanities (History of American Popular Music)**

THIS ASSIGNMENT IS DUE THE FIRST DAY OF SCHOOL
Google Classroom join code for digital assignment: p45r3d4

First listen to the following podcast:

"We Are in the Future" from *This American Life* - <https://www.thisamericanlife.org/623/we-are-in-the-future-2017>

Then read **ONE** of the following articles:

"What is Afrofuturism, and how can it change the world?" by Sadof Alexander - <https://www.one.org/us/blog/afrofuturism-change-the-world/>

"How Afrofuturism Can Help the World Mend" by C. Brandon Ogbunu - <https://www.wired.com/story/how-afrofuturism-can-help-the-world-mend/>

Next explore Afrofuturism through the creative arts. Choose **ONE** of the following artists/films/musicians/authors to view/listen to/read/explore from one of the categories below:

Visual Art:

Ellen Gallagher- <https://gagosian.com/artists/ellen-gallagher/>

Jean-Michel Basquiat- <https://www.basquiat.com/>

David Alabo- <https://www.davidalabo.com/art>

Manzel Bowman- <https://manzel.biz/>

Lina Iris Viktor- <https://www.linaviktor.com/>



This site collects many modern Afrofuturist artists: <https://pointzeroworld.com/2020/09/07/afrofuturist-visual-artists-shaking-today-art-world/>

Film:

The Brother from Another Planet

The Last Angel of History

Sankofa

The Sin Seer

Black Panther

Wakanda Forever

They Charge for the Sun

Supa Modo

Brown Girl Begins

Kindred (series on Hulu)



Wikipedia has a pretty good film list: https://en.wikipedia.org/wiki/List_of_Afrofuturist_films

Music: Check out this article with videos from the Grammys: <https://www.grammy.com/news/10-artists-who-define-afrofuturism-in-music-sun-ra-shabazz-palaces-janelle-monae-erykah-badu-grace-jones-flying-lotus>

Sun Ra

- *Jazz In Silhouette*
- *Lanquidity*
- *Sleeping Beauty*
- *Cosmic Tones for Mental Therapy*
- *Space is the Place*
- *The Magic City*

Parliament/Funkadelic:

- *Maggot Brain*
- *Mothership Connection*
- *The Clones of Dr. Funkenstein*
- *Funkentelechy vs. the Placebo Syndrome*
- *One Nation Under a Groove*



Erykah Badu

- *Baduizm*
- *Mama's Gun*
- *Didn't Cha Know*
- *Worldwide Underground*
- *New Amerykah pt. 1 & 2*

Janelle Monáe:

Cindi Mayweather album trilogy:

- *Metropolis: The Chase Suite* (EP- serves as an intro to the trilogy)
- *The Archandroid*
- *Electric Lady*
- *Dirty Computer*

Shabazz Palaces

- *Black Up*
- *Lese Majesty*
- *Quazarz: Born on a Gangster Star*
- *Quazarz vs. The Jealous Machines*
- *The Don of Diamond Dreams*

Literature:

Kindred by Octavia Butler

Parable of the Sower by Octavia Butler (book one of a two part series- the other is *Parable of the Talents*) there is also a graphic novel version

Brown Girl in the Ring by Nalo Hopkinson

Children of Blood and Bone by Tomi Adeyemi (book one of the *Legacy of Orisha* series)

The Deep by Rivers Solomon (based on the song *The Deep* by Clipping and the work of the music duo Drexciya-check out their albums *Neptune's Lair*, *Harnessed the Storm*, and *Grava 4*)

Binti by Nnedi Okorafor (book one of a trilogy)

Electric Arches by Eve Ewing

The Memory Librarian: And Other Stories of Dirty Computer by Janelle Monáe

The Gilded Ones by Namina Forna

Electric Arches by Eve Ewing

Black Panther or *Shuri* (collected trade paperbacks) from Marvel Comics

Also check out this list from the New York Public Library:

<https://www.nypl.org/blog/2021/02/24/afrofuturism-fiction-recommendations>



Finally answer the following reflection questions, again this is due the **first day** of school:

1. Using **YOUR** own words, define Afrofuturism:

2. What is the **purpose** of Afrofuturism? Do you think it achieves this purpose? Why or why not?

3. Which **creative art** did you select (visual art, film, music, or literature)? How does your selection **represent** (fit the definition of) Afrofuturism? Provide **evidence** from the work to support your argument:

4. Do you think Afrofuturism can contribute to **social justice** (can Afrofuturism change the world)? Why or why not? Provide **evidence** from the readings and art you explored to support your argument:

5. Thinking about **BE FORT HAYES- Be Engaged Focused Organized Resourceful Teachable Yearlong Engaged Scholarly**.

How do you think learning about Afrofuturism will help prepare you for your senior year at **Fort Hayes**?
