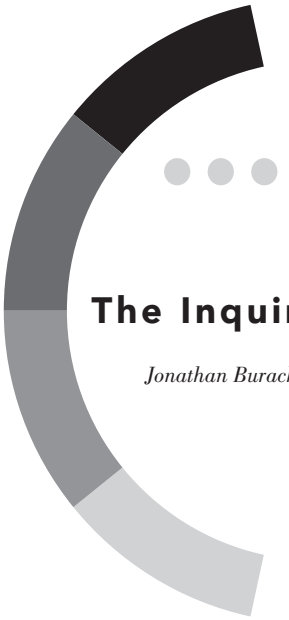
Colonial America



The Inquiry Arc in U.S. History

Jonathan Burack

Colonists and the Native Americans

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CHALLENGING STUDENTS TO THINK HISTORICALLY

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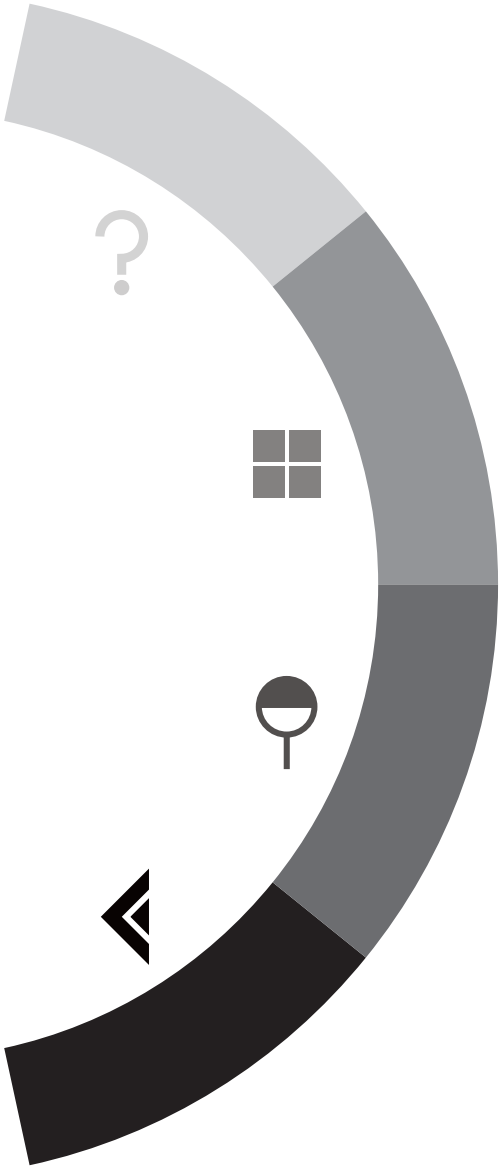
Contents

Introduction

C3 Framework

This unit is based primarily on the College, Career, and Civic Life (C3) Framework for Social Studies State Standards. The C3 Framework is an effective tool offering guidance and support for rigorous student learning. The assignments encourage students to be active participants in learning and to explore the parts of history that they find most compelling. Central to the C3 Framework and our use of it is its Inquiry Arc—a set of four interrelated dimensions of informed inquiry in social studies. The lessons in this unit are based on all four dimensions of the C3 Inquiry Arc. While the C3 Framework analyzes each of the four dimensions separately, they are not entirely separable in practice—they each interact in dynamic ways. As a result, the lessons combine some or all of the dimensions in various ways.



Four Dimensions of the Inquiry Arc

1 Developing compelling and supporting questions and planning inquiries

Questions shape social studies inquiries, giving them broader meaning and motivating students to master content and engage actively in the learning process.

2 Applying disciplinary concepts and tools

These are the concepts and central ideas needed to address the compelling and supporting questions students pose. The C3 Framework stresses four subject fields: history, civics, economics, and geography. Each of our units addresses all of these disciplines.

3 Evaluating sources and using evidence

The purpose of using primary and secondary sources as evidence is to support claims and counterclaims. By assessing the validity and usefulness of sources, including those that conflict with one another, students are able to construct evidence-based explanations and arguments.

4 Communicating conclusions and taking informed action

While this may take the form of individual essays and other writing assignments, these units stress other kinds of individual and collaborative forms of communication, including debates, policy analyses, video productions, diary entries, and interviews. Meaningful forms of individual or collaborative civic action are also incorporated into each unit.

How to Use This Book

These units offer you the chance to implement the entire C3 Inquiry Arc in brief, carefully structured lessons on important topics in U.S. history. Each lesson is driven by a central compelling question, and disciplinary supporting questions are provided. Each unit asks students to apply understandings from all of the C3 disciplines—history, civics, economics, and geography—and they include individual and group tasks in an integrated way.

Each unit includes an introductory essay, detailed teaching instructions, a set of primary sources, and the handouts needed to complete the lesson's assignments. Rubrics for student evaluation and sources for further study are also provided. The teaching instructions suggest a timeframe for completion of each lesson, but the assessments can easily be adapted to fit into any lesson plan.

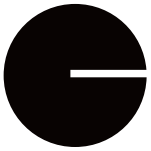
Each unit is aligned with several C3 Framework standards and Common Core standards. The College and Career Readiness Anchor Standards for Literacy emphasize the reading of informational texts, making these lessons ideal for integration into English Language Arts instruction.

C3 Disciplines

History

Civics

Economics



Geography

Colonists and the Native Americans

Why Couldn't They Just Get Along?

Overview

Instructions

When settlers from England began to arrive in North America in the early 1600s, they already knew the land was occupied. Along with stories about Spain's empires in Central and South America, people in England knew of fisherman trading with Native Americans along the North American coastline long before Jamestown and Plymouth became the first permanent English colonies. As those and other settlements grew into thirteen thriving colonies, a central theme in their story was the ongoing relationship with the native peoples already here. Sometimes these encounters began well—they almost always ended badly. Skirmishes and raids would lead to open warfare. Barbaric massacres were inflicted by both sides. In the end, most tribes had to give up nearly all their lands. Some were wiped out entirely. Why couldn't European settlers and Native Americans find a way to get along? Was the failure inevitable, or could it have been avoided? That is the compelling question for this lesson. In this unit, students will work with short passages from nine primary-source documents. These primary sources form the core content for a set of tasks that will help them answer the compelling question.

Objective

Students will work individually and in small groups to respond in a meaningful way to a compelling question about the conflicts between colonists and Native Americans. They will apply discipline-specific background knowledge, use scaffolding, and engage in instructional activities to interpret primary sources before presenting their ideas to the class.

C3 Standards Addressed by This Unit

- **D1.4.6–8.** Explain how the relationship between supporting questions and compelling questions is mutually reinforcing.
- **D1.5.6–8.** Determine the kinds of sources that will be helpful in answering compelling and supporting questions, taking into consideration multiple points of views represented in the sources.
- **D2.HIS.5.6–8.** Explain how and why perspectives of people have changed over time.
- **D2.HIS.11.6–8.** Use other historical sources to infer a plausible maker, date, place of origin, and intended audience for historical sources where this information is not easily identified.
- **D2.HIS.12.6–8.** Use questions generated about multiple historical sources to identify further areas of inquiry and additional sources.
- **D2.HIS.16.6–8.** Organize applicable evidence into a coherent argument about the past.
- **D2.CIV.8.6–8.** Analyze ideas and principles contained in the founding documents of the United States, and explain how they influence the social and political system.
- **D2.ECO.7.6–8.** Analyze the role of innovation and entrepreneurship in a market economy.
- **D2.GEO.5.6–8.** Analyze the combinations of cultural and environmental characteristics that make places both similar to and different from other places.
- **D2.GEO.6.6–8.** Explain how the physical and human characteristics of places and regions are connected to human identities and cultures.
- **D3.1.6–8.** Gather relevant information from multiple sources while using the origin, authority, structure, context, and corroborative value of the sources to guide the selection.

- **D3.2.6–8.** Evaluate the credibility of a source by determining its relevance and intended use.
- **D3.3.6–8.** Identify evidence that draws information from multiple sources to support claims, noting evidentiary limitations.
- **D3.4.6–8.** Develop claims and counterclaims while pointing out the strengths and limitations of both.
- **D4.1.6–8.** Construct arguments using claims and evidence from multiple sources, while acknowledging the strengths and limitations of the arguments.
- **D4.3.6–8.** Present adaptations of arguments and explanations on topics of interest to others to reach audiences and venues outside the classroom using print and oral technologies (e.g., posters, essays, letters, debates, speeches, reports, and maps) and digital technologies (e.g., Internet, social media, and digital documentary).
- **D4.6.6–8.** Draw on multiple disciplinary lenses to analyze how a specific problem can manifest itself at local, regional, and global levels over time, identifying its characteristics and causes, and the challenges and opportunities faced by those trying to address the problem.

Common Core Anchor Standards Addressed by This Unit

- **CCSS.ELA-LITERACY.CCRA.R.1.** Read closely to determine what the text says explicitly and to make logical inferences from it; cite specific textual evidence when writing or speaking to support conclusions drawn from the text.
- **CCSS.ELA-LITERACY.CCRA.R.2.** Determine central ideas or themes of a text and analyze their development; summarize the key supporting details and ideas.
- **CCSS.ELA-LITERACY.CCRA.R.6.** Assess how point of view or purpose shapes the content and style of a text.
- **CCSS.ELA-LITERACY.CCRA.R.9.** Analyze how two or more texts address similar themes or topics in order to build knowledge or to compare the approaches the authors take.
- **CCSS.ELA-LITERACY.CCRA.W.7.** Conduct short as well as more sustained research projects based on focused questions, demonstrating understanding of the subject under investigation.
- **CCSS.ELA-LITERACY.CCRA.SL.1.** Prepare for and participate effectively in a range of conversations and collaborations with diverse partners, building on others' ideas and expressing their own clearly and persuasively.

Teaching Instructions

Compelling Question

Why couldn't European settlers and Native Americans find a way to get along? Was the failure inevitable, or could it have been avoided?

Preparation

Provide all students with a copy of the Introductory Essay. Assign this reading as homework. In addition, assign all relevant parts of your course textbook or other basic reading material. Remind students to keep the compelling question for the unit in mind as they read.

Asking Questions about Colonists and Native Americans

This part of the lesson stresses Dimensions 1 and 2 of the C3 Framework

Day One

1. Briefly discuss the Introductory Essay with the class and address any initial questions students may have.
2. Distribute the How to Analyze a Primary Source handout. Review each suggestion with the class, and remind students to refer back to the handout as they read the primary sources in this lesson.
3. Divide the class into four small groups. Each group will focus its work on one of the four basic disciplines identified in Dimension 2 of the C3 Framework—history, civics, geography, or economics. As they work, the groups should keep in mind the unit's overall compelling question. However, for Day One and Day Two, each group will work mainly with a second compelling question—one related specifically to its assigned discipline.
4. Provide each group with one copy of its discipline-specific Assignment Sheet. Give each student a copy of all the primary sources for this unit. Each group may share a primary source packet, if necessary.
5. Have students complete the Day One section of their Assignment Sheets. The objective for Day One is for groups to formulate one supporting question about each of their three primary sources. The supporting questions should be recorded in the spaces provided on the Assignment Sheet.

Applying Disciplinary Concepts and Evaluating Sources and Evidence

This part of the lesson stresses Dimensions 2 and 3 of the C3 Framework

Day Two

6. Students will return to their previously assigned groups and formulate a claim addressing their group's compelling question. After reading the remaining six primary sources, they will select one that supports their claim.

7. Using the evidence gathered from the primary sources, each group will then prepare a brief (five- to ten-minute) presentation that addresses the conflicts between colonists and Native Americans from their group's disciplinary perspective. The presentation can be in the form of an oral report, a debate among group members, a PowerPoint, or another related kind of presentation. Allow time for students to prepare by discussing and debating topics among themselves.

Day Three

8. Each group will deliver its presentation. Allow time for class discussion following each presentation, and for a final effort to answer the central compelling question for the unit.

Communicating Results and Taking Action

This part of the lesson stresses Dimension 4 of the C3 Framework

Students will complete a final project that expresses understanding of the topic and responds clearly to the unit's compelling question. The projects may be completed in groups, but students should be evaluated individually.

Distribute the Communicating Results and Taking Action handout, and decide whether you will assign the projects or allow students to form groups and choose tasks on their own. Set a reasonable deadline. Students should review the Colonists and Native Americans Rubric so they can understand how their performance will be evaluated. The projects are summarized below.

Communicating Results

- Using Primary Sources 2.7 and 2.9, students will create an imaginary dialogue between Canassatego and Chief Pontiac regarding what Native Americans need to do to maintain their independence. Further research is encouraged, but students' final dialogue should primarily reflect the views expressed in the two primary sources provided.
- Students will write a report based on Primary Sources 2.1 and 2.2 that explains what John Megapolensis and Jerome Lalemant would think about each other's comments. The report should also answer the following question: Could either side ever "learn to know" (as Lalemant puts it) the other side in this encounter between Native Americans and colonists?
- In small groups, students will read Primary Source 2.6 and do further research into King Philip's War. They will then present brief reports about the war, covering whether they agree with Randolph's views and reviewing any other factors that may have contributed to the war.

Taking Action

- Many Native American tribes have set up casinos as a way to earn profits that can be used to become more independent. Have a small group of students research these casinos and prepare a brief talk or PowerPoint presentation that outlines the arguments for and against them, focusing on whether they are helpful or harmful to Native Americans. Encourage the rest of the class to ask questions and take part in the debate.

- Following the presentation about Native American casinos, have a second group of students plan a public discussion that involves both members of the class and members of local Native American groups. If necessary, assist students in finding a location to hold the discussion and arrange for moderators. Students should advertise the event by creating posters and using local media to encourage members of the community to attend, and they should work with the group who prepared the PowerPoint presentation to outline the format and important issues.

Introductory Essay

Colonists and the Native Americans

In the 1600s, settlers from England began to arrive in North America. Their settlements soon grew into thirteen thriving British colonies. Central to this story were the Europeans' encounters with the native peoples already there. Sometimes these encounters began well, but they almost always ended badly. Skirmishes and raids would lead to open warfare. Barbaric massacres were inflicted by both sides. In the end, most tribes had to give up nearly all their lands. Others were wiped out entirely.

Why? Why couldn't European settlers and Native Americans find a way to get along? Was the failure unavoidable, inevitable? Or could it have been avoided? That is the central, compelling question for this lesson.

Chief Pontiac

To try to answer it, you need to look at what actually did happen as colonists began to deal with the native peoples near them. Some first contacts were violent. However, that was not always so. Native Americans generally wanted to trade with the fishermen and merchants who first appeared on their shores. Early colonial settlements were often welcomed at first, and American Indians were anxious to trade for European copper kettles, clothing, iron tools, firearms, mirrors, decorative goods, and other items. In exchange, they mainly offered furs and deer skins. In some cases—the Dutch and English who traded with the Iroquois Confederacy, for example—trading networks remained intact for many decades.

Trade helped many tribes, at least at first. However, it also often weakened them. Guns gave them greater power over their enemies, but it also made their wars more violent. Alcohol in particular caused untold harm. Native American leaders often begged Europeans to stop traders from selling it. Over time, trade in general weakened the tribes. The more they relied on European goods, the harder it was for them to assert their independence. Many of them felt they were losing their culture—the ways of life that gave them meaning and a sense of dignity.

Wampanoag leader Massasoit and Plymouth governor John Carver smoking a ceremonial peace pipe, 1621

Most Europeans looked down on native cultures and practices. Colonists often called native peoples "savages." While Native American warfare and treatment of captives could be quite brutal, colonial militias were often brutally savage as well. In addition, some missionaries tried to convert the native people to Christianity. They rarely respected the beliefs that Native Americans already held.

Perhaps the biggest misunderstanding was about land. Most Native American tribes farmed small amounts of land together as a community and moved regularly from one location to another. When they sold lands to the colonists, they believed they were only granting temporary use of the land. Colonists, however, claimed to own the land outright. This misunderstanding was often the most important factor leading to conflict.

As long as English settlements remained small, the natives and settlers could live cooperatively. When settlers spread out and took over more and more land, conflict soon arose. Plymouth at first was a good example of this. Much cleared land stood empty. Deadly diseases carried unknowingly by Europeans had caused widespread death among the local tribes. The Wampanoag leader Massasoit welcomed the settlers. He wanted to trade with them, and he wanted allies against his other enemies. Later,

Plymouth colony began to spread, and the Massachusetts Bay colony to the north grew even more rapidly. In time, good will vanished. In King Philip's War, between 1675 and 1678, many tribes were destroyed or displaced. It was one of the bloodiest conflicts in American history.

Small tribes alone were usually too weak to stop the land-hungry colonists for long, but larger tribal confederacies, such as Powhatan's confederacy in Virginia, could hold them off for a while longer. Yet in the end, the colonists' relentless drive to control the tobacco farms there doomed any chance for peace. The five (later six) Iroquois nations were a far more powerful confederacy. For a century, they skillfully dealt with Dutch and English traders and held off the French as well. In the end, even they were not able to stop the ever-growing tide of settlers.

In 1763, the Ottawa chief Pontiac led several tribes in a war against the British and settlers in the Ohio Valley area. Those tribes may have been inspired in part by a Lenape religious prophet named Neolin. He called on Native Americans to unite and reject all European ways. The uprising failed. However, the idea of unity lived on. Could American Indians have achieved this unity? And if so, would it have won more even-handed treatment for all Native Americans? In this lesson, you will examine a small sample of primary sources that may help you answer this question. You need to handle this evidence with care. The sources express several quite different points of view. Together, they should help you better understand the often tragic clash of cultures that is so central to America's past.

An engraving depicting the death of King Philip in King Philip's War, 1676

Image Sources: Painting of Chief Pontiac by John Mix Stanley. Public domain via Wikimedia Commons
Massasoit and John Carver, by unknown artist. Courtesy of the Sutro Library via Wikimedia Commons
Engraving of the death of King Philip, by unknown artist, in *King Philip* by John S. C. Abbott (New York: Harper and Brothers, 1900)

History Group

GROUP MEMBERS:

Colonists and the Native Americans

Your group's task is to look at the interaction between colonists and Native Americans from a historical perspective. A compelling question is provided, and you will work from there to develop and answer supporting questions based on primary sources. Follow the steps to complete the task.

Day One

1. Review the concept of compelling and supporting questions with your instructor. Briefly, compelling questions focus on meaningful and enduring problems. They ask us to deal with major issues and important ideas. Supporting questions are those that help us to answer a compelling question.
2. As a group, briefly discuss the following compelling question:

   > In many cases, Native Americans and colonists got along reasonably well at first. This almost never lasted, and violence soon followed. Why?

3. Read and discuss Primary Sources 2.1, 2.5, and 2.6.
4. Read and discuss the following background information. Use the information to help complete the handout.

   > Great Britain's first permanent settlements in North America were founded in the early 1600s. Long before then, Native Americans had already begun to interact with Europeans. English seamen fishing offshore often landed to trade kettles, knives, and other goods, primarily wanting furs in return. These interactions sometimes led to violence, but mainly they were peaceful. Native Americans and Europeans did get along.
   >
   > The first permanent settlements were not always so peaceful, yet cooperation was not uncommon. At Jamestown, settlers clashed with American Indians of the Powhatan Confederacy within weeks of their arrival. Over the years, violent clashes alternated with times of peace and friendship. The same was true in Plymouth, where Pilgrims established a longer period of friendship with a weaker Native American confederacy. What always seemed to put an end to this peace was the land hunger of the colonists—plus mutual misunderstanding. Europeans and Native Amer-

icans had drastically different ways of thinking and looking at the world. What they did not understand, they often feared or ridiculed. Europeans especially often dismissed Native American culture as "barbaric." This attitude above all made it hard to maintain friendly cooperation.

5. Each group member should develop some supporting questions about the primary sources your group has been asked to discuss. Use the secondary source above to help you think about these questions. Develop supporting questions that will help answer your group's compelling question. As a group, choose one supporting question for each primary source and record those questions here.

Primary Source 2.1

Primary Source 2.5

Primary Source 2.6

Day Two

6. As a group, make a claim about your compelling question. The claim should be one you can back up with evidence from your assigned sources. This claim is your evidence-based answer to your group's own compelling question. Here is that question again:

In many cases, Native Americans and colonists got along reasonably well at first. This almost never lasted, and violence soon followed. Why?

State your group's claim here:

7. From the remaining six primary sources for this unit, choose one additional source that your group believes can help support or clarify its claim. The source may also be one that challenges this claim in a way that seems important. In the space below, list the source your group chose and briefly state why you chose it.

Source:

Reason for choosing this source:

8. Prepare a brief, five- to ten-minute presentation. Summarize the sources you have used. Discuss the supporting questions you developed. Explain your answer to your group's discipline-based compelling question. Use the space below for notes or to create an outline of your group's presentation.

Civics Group

GROUP MEMBERS:

Colonists and the Native Americans

Your group's task is to look at the interaction between colonists and Native Americans, focusing on the civics of each group. A compelling question is provided, and you will work from there to develop and answer supporting questions based on primary sources. Follow the steps to complete the task.

Day One

1. Review the concept of compelling and supporting questions with your instructor. Briefly, compelling questions focus on meaningful and enduring problems. They ask us to deal with major issues and important ideas. Supporting questions are those that help us to answer a compelling question.
2. As a group, briefly discuss the following compelling question:

   > Some Native American confederacies existed. But the tribes never achieved overall unity in the face of the colonial threat. Why were they unable to create a fully united political organization?

3. Read and discuss Primary Sources 2.3, 2.8, and 2.9.
4. Read and discuss the following background information. Use the information to help complete the handout.

   > Many Native Americans lived in tribes that were completely independent. A tribe might align with another tribe for one reason or another, but such alliances were temporary. More powerful confederacies of tribes also existed. Powhatan's was made up of 30 tribes scattered over a wide area. The most powerful Native American confederacy was that of the Iroquois. It was made up of five large tribes (a sixth was added in 1722). They met in a council, and decisions required agreement among all the tribes, although individual tribes could sometimes act alone. However, Iroquois unity actually fueled conflict among Native Americans. It enabled the Iroquois to fight other tribes who were rivals in the fur trade. The Iroquois were fierce warriors with many enemies among tribes outside their confederacy.

In the late 1700s, leaders sometimes arose who hoped to unite all tribes. Pontiac and the prophet Neolin are examples. They wanted a unified group that could stand up to European expansion and stop it. However, they could never get all the tribes to unite and work together. Even in the face of European settlement, this never happened.

5. Each group member should develop some supporting questions about the primary sources your group has been asked to discuss. Use the secondary source above to help you think about these questions. Develop supporting questions that will help answer your group's compelling question. As a group, choose one supporting question for each primary source and record those questions here.

Primary Source 2.3

Primary Source 2.8

Primary Source 2.9

Day Two

6. As a group, make a claim about your compelling question. The claim should be one you can back up with evidence from your assigned sources. This claim is your evidence-based answer to your group's own compelling question. Here is that question again:

Some Native American confederacies existed. But the tribes never achieved overall unity in the face of the colonial threat. Why were they unable to create a fully united political organization?

State your group's claim here:

7. From the remaining set of primary sources for this unit, choose one additional source that your group believes can help support or clarify its claim. The source may also be one that challenges this claim in a way that seems important. In the space below, list the source your group chose and briefly state why you chose it.

Source:

Reason for choosing this source:

8. Prepare a brief, five- to ten-minute presentation. Summarize the sources you have used. Discuss the supporting questions you developed. Explain your answer to your group's discipline-based compelling question. Use the space below for notes or any outline of what your group will tell the class.

Economics Group

GROUP MEMBERS:

Colonists and the Native Americans

Your group's task is to look at the interaction between colonists and Native Americans from an economic perspective. A compelling question is provided, and you will work from there to develop and answer supporting questions based on primary sources. Follow the steps to complete the task.

Day One

1. Review the concept of compelling and supporting questions with your instructor. Briefly, compelling questions focus on meaningful and enduring problems. They ask us to deal with major issues and important ideas. Supporting questions are those that help us to answer a compelling question.
2. As a group, briefly discuss the following compelling question:

   > Native Americans and Europeans engaged in trade often. Over time, these trading networks were not able to keep relations between them peaceful. Why not?

3. Read and discuss Primary Sources 2.2, 2.4, and 2.7.
4. Read and discuss the following background information. Use the information to help complete the handout.

   > From the start, Native Americans were eager to trade with the Europeans. In Europe, beavers were nearly extinct. Demand for beaver fur for cloth and hats, however, was huge. Deer skins were another product in high demand. In exchange, Native Americans wanted guns, knives, axes, clothing, kettles, glass beads, and many other goods.
   >
   > These trading networks were often long-lasting. However, Native Americans paid a price for the benefits of this trade. The biggest initial cost was a largely increased death rate due to diseases the Europeans spread. Native Americans' immune systems lacked an ability to resist diseases they had never before been exposed to.
   >
   > Over time, the things Native Americans were trading for had harmful effects. Guns only helped the tribes fight one another more violently.

Another product, alcohol, was especially harmful. Also, their growing demand for European goods made the Native Americans too dependent on the Europeans. In time, they lost traditional skills. Yet they did not learn to make iron goods on their own. Their loss of independence only made it harder for them to stand up to settlers who were constantly moving onto their land.

5. Each group member should develop some supporting questions about the primary sources your group has been asked to discuss. Use the secondary source above to help you think about these questions. Develop supporting questions that will help answer your group's compelling question. As a group, choose one supporting question for each primary source and record those questions here.

Primary Source 2.2

Primary Source 2.4

Primary Source 2.7

Day Two

6. As a group, make a claim about your compelling question. The claim should be one you can back up with evidence from your assigned sources. This claim is your evidence-based answer to your group's own compelling question. Here is that question again:

Native Americans and Europeans engaged in trade often. Over time, these trading networks were not able to keep relations between them peaceful. Why not?

State your group's claim here:

7. From the remaining set of primary sources for this unit, choose one additional source that your group believes can help support or clarify its claim. The source may also be one that challenges this claim in a way that seems important. In the space below, list the source your group chose and briefly state why you chose it.

Source:

Reason for choosing this source:

8. Prepare a brief, five- to ten minute presentation. Summarize the sources you have used. Discuss the supporting questions you developed. Explain your answer to your group's discipline-based compelling question. Use the space below for notes or to create an outline of your group's presentation.

Geography Group

GROUP MEMBERS:

Colonists and the Native Americans

Your group's task is to look at the way geography influenced the interactions between colonists and Native Americans. A compelling question is provided, and you will work from there to develop and answer supporting questions based on primary sources. Follow the steps to complete the task.

Day One

1. Review the concept of compelling and supporting questions with your instructor. Briefly, compelling questions focus on meaningful and enduring problems. They ask us to deal with major issues and important ideas. Supporting questions are those that help us to answer a compelling question.
2. As a group, briefly discuss the following compelling question:

   > Native Americans and Europeans had very different ways of using land. How do these differences explain the constant conflict that arose between the two groups?

3. Read and discuss Primary Sources 2.5, 2.7, and 2.9.
4. Read and discuss the following background information. Use the information to help complete the handout.

   > From the European point of view, the most important geographical fact about North America was the huge amount of empty land it seemed to offer. To them, "empty" meant land not cleared, fenced in, and plowed up as farmland. However, from the Native American point of view, the land was not at all empty. A great deal of conflict arose because of these different ways of looking at the land.
   >
   > Native American tribes in North America were mainly seminomadic. That meant they moved from place to place regularly, within a larger territory they claimed a right to as a tribe. They often managed the forests in this area by burning off underbrush. This made it easier to hunt. Usually, a tribe had a central camp or village at which they did some farming. Farming fields and villages were moved from time to time. From the Native Americans' point of view, this land was only owned as long as it

was being used. Otherwise, it was seen as under the control of the whole tribe, not one individual. Europeans often purchased land from Native Americans. To them, this meant complete and permanent control of land by each individual settler. Misunderstanding about this, rather than any outright cheating in land sales, was the biggest cause of conflict.

5. Each group member should develop some supporting questions about the primary sources your group has been asked to discuss. Use the secondary source above to help you think about these questions. Develop supporting questions that will help answer your group's compelling question. As a group, choose one supporting question for each primary source and record those questions here.

Primary Source 2.5

Primary Source 2.7

Primary Source 2.9

Day Two

6. As a group, make a claim about your compelling question. The claim should be one you can back up with evidence from your assigned sources. This claim is your evidence-based answer to your group's own compelling question. Here is that question again:

Native Americans and Europeans had very different ways of using land. How do these differences explain the constant conflict that arose between the two groups?

State your group's claim here:

7. From the remaining set of primary sources for this unit, choose one additional source that your group believes can help support or clarify its claim. The source may also be one that challenges this claim in a way that seems important. In the space below, list the source your group chose and briefly state why you chose it.

Source:

Reason for choosing this source:

8. Prepare a brief, five- to ten-minute presentation. Summarize the sources you have used. Discuss the supporting questions you developed. Explain your answer to your group's discipline-based compelling question. Use the space below for notes or to create an outline of your group's presentation.

How to Analyze a Primary Source

In this lesson, you will be studying several primary-source documents. This handout offers suggestions for how best to read and analyze historical primary sources. Studying such sources is challenging. They were created in a different time and place. Their language and use of certain key terms often differ from ours. They assume things we might not accept. They arise out of historical circumstances and settings that differ greatly from our own times. To use such sources as evidence, you need to apply some special critical-thinking skills and habits. Here are some guidelines to help you do this.

- ***Question the source***

  Since no primary source was written with you and your interests in mind, you need to be clear about what you are looking for when you examine a source. You need to stay in charge of the investigation. Act like a detective, and ask questions. Above all, keep your own most important compelling questions in mind as you read and think about a source.

- ***Consider the source's origins***

  This is often simply called "sourcing." It means asking who created the source, when and where the source was created, and why. If you know the source's purpose, you will be more likely to see how it is shaped by its creator's point of view. Among other things, sourcing can also help you decide how reliable or typical a source might be.

- ***Contextualize the source***

  "Context" here refers to the broader historical setting for the source. Sources are always a part of a larger historical context. You need to consider how this context helps clarify the meaning of the source. You also need to decide which context is most important. Sources might be understood best in connection with a local situation or a recent event. Alternatively, they might be understood better within a national or international context, or as part of a long-term trend in society at large. Your guiding questions should help you decide which context is most important.

- ***Corroborate the source***

  This means you must think about your source in relation to other sources. Does the source agree with or support those other sources, or does it seem to be at odds with the other sources? Might there be additional sources, which have not been provided to you, that could support or conflict with your source?

- ***Above all, read the source carefully***

  Look at language closely. Pay attention to images, emotional language, metaphors, and other literary devices. Think about what is implied, not merely what is stated or claimed in so many words. Think about what is left out as well as what is included. Make inferences based on your close reading. This will help you get more out of your source than even the source's creator might have seen in it.

PRIMARY SOURCE 2.1

Johannes Megapolensis on the Mohawks

In 1642, Johannes Megapolensis was the first pastor at Fort Orange, near Albany, in the Dutch colony of New Netherlands. While preaching to other Dutch settlers, he also attempted to teach Christianity to the Native Americans. This is an excerpt from his account of his visit to the Iroquois region, during which he discussed religion with some Mohawks.

Original Document

They are entire strangers to all religion. . . . When we pray they laugh at us. Some of them despise it entirely; and some, when we tell them what we do when we pray, stand astonished. When we deliver a sermon, sometimes ten or twelve of them, more or less, will attend, each having a long tobacco pipe, made by himself, in his mouth, and will stand awhile and look, and afterwards ask me what I am doing and what I want, that I stand there alone and make so many words, while none of the rest may speak. I tell them that I am admonishing the Christians, that they must not steal, nor commit lewdness, nor get drunk, nor commit murder, and that they too ought not to do these things; and that I intend in process of time to preach the same to them and come to them in their own country and castles (about three days' journey from here, further inland) when I am acquainted with their language. Then they say I do well to teach the Christians; but immediately add . . . "Why do so many Christians do these things?" They call us *Assirioni*, that is, cloth-makers, or *Charistooni*, that is, iron-workers, because our people first brought cloth and iron among them.

Adapted Version

They are entire strangers to all religion. . . . When we pray, they laugh at us. Some of them despise our praying entirely. And when we tell them what we do when we pray, some of them are astonished. When we have a sermon, sometimes ten or twelve of them, more or less, will attend. Each smokes a long tobacco pipe he has made. They stand awhile and look. Afterwards they ask me what I was doing, what I wanted, and why I stood there alone and spoke so long while none of the rest could speak. I tell them I warned the Christians, that they must not steal, commit lewdness, get drunk, or commit murder, and that they, too, ought not to do these things. And I tell them I intend after a while to preach to them. They say I do well to teach the Christians this, but they then ask . . . "Why do so many Christians do these things?" They call us *Assirioni* (cloth makers) or *Charistooni* (iron workers) because our people first brought cloth and iron among them.

Original Document Source: Johannes Megapolensis Jr. "A Short Account of the Mohawk Indians," in *In Mohawk Country: Early Narratives about a Native People*, ed. Dean R. Snow, Charles T. Gehring, and William A. Starna (New York: Syracuse University Press, 1996), 44–45.

PRIMARY SOURCE 2.2

Jerome Lalemont on the Nipissing

The Nipissing were one of the tribes the French relied on as a source of furs in Canada. In this passage, the French Jesuit Father Jerome Lalemant describes his thoughts on how to be effective as a missionary to the Nipissing.

Original Document

But to make a Christian out of a Barbarian is not the work of a day. The seed that is sown one year in the earth does not bear fruit so soon. A great step is gained when one has learned to know those with whom he has to deal; has penetrated their thoughts; has adapted himself to their language, their customs, and their manner of living; and, when necessary, has been a Barbarian with them, in order to win them over to Jesus Christ.

Original Document Source: Jerome Lalemant, "Of the Mission of the Holy Ghost among the Algonquins, the Nearest to the Hurons," in *The Jesuit Relations and Allied Documents: Travels and Explorations of the Jesuit Missionaries in New France, 1610–1791*, no. 23, ed. Reuben Gold Thwaites, trans. Finlon Alexander et al. (Cleveland, OH: Burrows Brothers, 1898), 207–209.

PRIMARY SOURCE 2.3

Thomas Prince on the Pequot War

This passage is from the introduction by Thomas Prince to John Mason's 1637 account, *Narrative of the Pequot War.* Mason was himself a participant in that war, which lasted from 1634 to 1638. In it, the Pequots fought the English and their Narragansett and Mohegan allies. The Pequots lost and were largely destroyed as a tribe. In this passage, Prince expresses one point of view as to why the Pequots could not win that war.

Original Document

The most terrible of all those Nations were then the Pequots; who with their depending Tribes soon entered on a Resolution to Destroy the English out of the Country. In 1634, they killed Capt. Stone and all his Company, being seven besides Himself, in and near his Bark on Connecticut River. In 1635, they killed Capt. Oldham in his Bark at Block-Island; and at Long-Island they killed two more cast away there. In 1636, and the following Winter and March, they killed six and took seven more at Connecticut River: Those they took alive they tortured to Death in a most barbarous Manner. And on April 23. 1637, they killed nine more and carried two young Women Captive at Weathersfield.

They had earnestly solicited the Narragansetts to engage in their Confederacy: very politickly representing to them, That if they should help or suffer the English to subdue the Pequots, they would thereby make Way for their own future Ruin; and that they need not come to open Battle with the English; only Fire our Houses, kill our Cattle, lye in Ambush and shoot us as we went about our Business; so we should be quickly forced to leave this Country, and the Indians not exposed to any great Hazard. Those truly politick Arguments were upon the Point of prevailing on the Narragansetts: And had These with the Mohegans, to whom the Pequots were nearly related, joined against us; they might then, in the infant State of these Colonies, have easily accomplished their desperate Resolutions.

But the Narragansetts being more afraid of the Pequots than of the English; were willing they should weaken each other, not in the least imagining the English could destroy them. . . . And as Uncas the Great Sachim of the Moheags, upon the first coming of the English, fell into an intimate Acquaintance with Capt. Mason, He from the Beginning entertained us in an amicable Manner . . . such was his Affection for us, as he faithfully adhered to us, ventured his Life in our Service, assisted at the Taking their Fort, when about Seven Hundred of them were Destroyed, and thereupon in subduing and driving out of the Country the remaining greater Part of that fierce and dangerous Nation.

CONTINUED

Adapted Version

The most terrible of all those Nations were the Pequots. Along with their allied tribes, they soon decided to destroy the English and force them out of the country. In 1634, they killed Captain Stone and his company of seven in and near his small boat on the Connecticut River. In 1635, they killed Captain Oldham in his boat at Block-Island. At Long-Island, they killed two more. Later, they killed six and took seven more at the Connecticut River. Those they took alive, they tortured to death in a most barbarous manner. And on April 23, 1637, they killed nine more and carried two young women captive at Weathersfield.

The Pequots had urged the Narragansett Indians to join their confederacy. They warned that if instead the Narragansetts helped the English, they would only ensure their own future ruin. They told them they would not have to battle openly with the English. They only needed to burn down our homes, kill our cattle, and hide and wait to ambush us. This would force us to leave this country without exposing the Indians to any great danger. They almost convinced them. Had the Narragansetts joined with the Mohegans, to whom the Pequots were nearly related, they might have succeeded, given the small and weak state of the colonies at that time.

But the Narragansetts feared the Pequots more than the English. They were willing to have the Pequots and English weaken each other, never dreaming the English could destroy them. . . . And as Uncas, the highest-level chief of the Mohegans, early on became good friends with Captain Mason and was friendly with the English from the start . . . such was his affection that he ventured his life in our service, assisted at the taking of the Pequot fort, when about seven hundred of them were destroyed, and then helped in subduing and driving out of the country the rest of that fierce and dangerous nation.

Original Document Source: Thomas Prince, introduction to *A Brief History of the Pequot War,* by John Mason (Boston, MA: S. Kneeland and T. Green, 1736).

PRIMARY SOURCE 2.4

Thomas Morton on Native Americans in New England

Thomas Morton helped found a settlement at Mount Wollaston, just south of Boston. The Puritans of Massachusetts Bay and the Separatists of Plymouth both disapproved of this colony and the way it was governed. Morton harshly criticized Puritan New England in his *New English Canaan*, published in 1637. In this passage, he describes some aspects of Native American culture in that region.

Original Document

Although these people have not the use of navigation, whereby they may trafficke as other nations, that are civilized, use to doe, yet doe they barter for such commodities as they have, and have a kinde of beads, insteede of money, to buy withall such things as they want, which they call Wampampeak: and it is of two sorts, the one is white, the other is of a violet coloure. These are made of the shells of fishe. The white with them is as silver with us; the other as our gold: and for these beads they buy and sell, not onely amongst themselves, but even with us.

We have used to sell them any of our commodities for this Wampampeak, because we know we can have beaver againe of them for it: and these beads are currant in all the parts of New England, from one end of the Coast to the other.

And although some have indevoured by example to have the like made of the same kinde of shels, yet none hath ever, as yet, attained to any perfection in the composure of them, but that the Salvages have found a great difference to be in the one and the other; and have knowne the counterfett beads from those of their owne making; and have, and doe slight them.

Adapted Version

These people know little about navigation and cannot trade as other civilized nations do. Yet they do know how to barter for those goods they do have. Also, they have certain kinds of beads they use instead of money to buy things they want. These beads are called wampum. There are two kinds, white and violet. They are made of shell fish. The white beads are like our silver; the violet ones are like our gold. The Indians use the beads to buy and sell not only with one another, but also with us.

We sell them our goods for this wampum because we know we can use it to buy beaver furs from them. And these beads are used as money all over New England.

Some have tried to make wampum with the same kinds of shells, but none are perfect enough to fool the savages, who can see how they differ. They can tell the counterfeit beads from their own and have refused to accept them.

Original Document Source: Thomas Morton, *New English Canaan*, ed. Charles Adams Jr. (Boston, MA: The Prince Society, 1883), 157–158.

PRIMARY SOURCE 2.5

William Wood on Native Americans in New England

In 1639, after four years of travel in New England, William Wood offered readers in England an account of the region. His account included this description of Native Americans there.

Original Document

If it were possible to recount the courtesies they have showed the English since their first arrival in those parts, it would not only steady belief that they are a loving people, but also win the love of those that never saw them, and wipe off that needless fear that is too deeply rooted in the conceits of many who think them envious and of such rancorous and inhumane dispositions that they will one day make an end of their English inmates. The worst indeed may be surmised, but the English hitherto have had little cause to suspect them but rather to be convinced of their trustiness, seeing they have as yet been the disclosers of all such treacheries as have been practised by other Indians. And whereas once there was a proffer of an universal league amongst all the Indians in those parts, to the intent that they might all join in one united force to extirpate the English, our Indians refused the motion, replying they had rather be servants to the English, of whom they were confident to receive no harm and from whom they had received so many favors and assured good testimonies of their love, than equals with them who would cut their throats upon the least offence and make them the shambles of their cruelty. Furthermore, if any roving ships be upon the coasts and chance to harbor either eastward, northward, or southward in any unusual port, they will give us certain intelligence of her burthen and forces, describing their men either by language or features, which is a great privilege and no small advantage. Many ways hath their advice and endeavor been advantageous unto us, they being our first instructors for the planting of their Indian corn, by teaching us to cull out the finest seed, to observe the fittest season, to keep distance for holes and fit measure for hills, to worm it and weed it, to prune it and dress it as occasion shall require.

CONTINUED

Adapted Version

If we could sum up all the kindnesses the Indians have shown the English since they arrived in New England, this would prove they are a loving people and win the favor of even those who have never seen them. It would also wipe away the needless fear too deeply held by many who see the natives as envious, and as so bitter and inhumane as to one day put an end to all the English inhabitants. Perhaps the worst should be expected. Yet so far we English have no reason to suspect them. Instead we should be convinced of their trustworthiness, seeing as they have so far told us of all such treacherous plots by other Indians. Once there was a plan for a league of all Indians in the region to join together to force the English out. However, our Indians refused to go along with this. They said they would rather be servants of the English, who they knew would not harm them and who had done them so many favors and assured them of their love, rather than be equals with others who would cut their throats at the least offense and subject them to great cruelties. Furthermore, these friends give us good intelligence about suspicious ships roving the coasts or in unusual ports, carefully describing them and their men, their languages and features, which gives us a great advantage. They have been a big help to us in many ways. They were our first instructors in planting their Indian corn, teaching us to cull the finest seed, to observe the best season, to space out plants, to worm and weed the soil, to prune and dress it under all circumstances.

Original Document Source: William Wood, *New England's Prospect: A True, Lively, and Experimental Description of That Part of America, Commonly Called New England* (London: John Dawson, 1639).

PRIMARY SOURCE 2.6

Edward Randolph on King Philip's War

King Phillip's War (1675–1676) was one of the bloodiest in the history of America. In the decades leading up to it, the colonists had taken over more and more land. Cooperative dealings with Native Americans faded, and conflict became more common. The earlier Pequot War in Connecticut was destructive enough; King Philip's War was devastating. Five percent of New England colonists lost their lives, and the death toll on the Native American side was large enough to effectively wipe out southern New England tribes as an independent society. England sent Edward Randolph to find out what had happened and why. This passage is from the opening paragraphs of his report, "The Causes and Results of King Philip's War."

Original Document

Various are the reports and conjectures of the causes of the present Indian warre. Some impute it to an imprudent zeal in the magistrates of Boston to christianize those heathen before they were civilized and injoining them the strict observation of their lawes, which, to a people so rude and licentious, hath proved even intollerable, and that the more, for that while the magistrates, for their profit, put the laws severely in execution against the Indians, the people, on the other side, for lucre and gain, intice and provoke the Indians to the breach thereof, especially to drunkennesse, to which those people are so generally addicted that they will strip themselves to their skin to have their fill of rume and brandy. . . .

Some beleeve there have been vagrant and jesuiticall priests, who have made it their businesse, for some yeares past, to goe from Sachim to Sachim, to exasperate the Indians against the English and to bring them into a confederacy, and that they were promised supplies from France and other parts to extirpate the English nation out of the continent of America.

CONTINUED

Adapted Version

There are many opinions as to the causes of the present Indian war. Some blame it on the unwise desire of Boston magistrates to convert heathen Indians into Christians before they were even civilized. Reports say they tried to force the Indians to strictly follow all Christian laws, which was intolerable for a people so primitive and unrestrained. Moreover, while the magistrates (for their benefit) strictly enforced the laws against the Indians, other people (for money) enticed and provoked the Indians to break those laws—especially regarding drunkenness, to which the Indians are so generally addicted that they will strip themselves to their skin to have their fill of rum and brandy. . . .

Some believe wandering Jesuit priests have for years been going from Indian chief to Indian chief to unite the Indians in a confederacy against the English. They say these chiefs were promised supplies from France and other places to force the English nation off the continent of America.

Original Document Source: Edward Randolph, "The Causes and Results of King Philip's War (1675)," in *American History Told by Contemporaries*, ed. Albert B. Hart (New York: Macmillan, 1897), 1:458–60.

PRIMARY SOURCE 2.7

Council of the Pennsylvania Colony and the Iroquois Nation

At a council in Philadelphia in July 1742, leaders of the six Iroquois nations met with Pennsylvania's Lieutenant Governor George Thomas and other officials of that colony. They discussed a treaty they had agreed to earlier. The colony's proprietor, John Penn (William Penn's son), was not in the colony at the time, so the lieutenant governor spoke for the colonial government. Speaking for the Iroquois was an Onondaga leader named Canassatego. Part of the lieutenant governor's remarks and Canassatego's response are provided here.

Original Document

GEORGE THOMAS: Six Years ago a Number of your Chiefs obliged us with a Visit, when they agreed on Behalf of your Nations, to the Release of certain Lands on both Sides the River Sasquehannah, to the southward of the Endless-Mountains, and within the Limits and Bounds of the King's Grant of this Province. In Consideration of which, a certain Quantity of Goods was agreed on, and delivered as a full Satisfaction for the said Lands, lying on the Eastern Side of the said River: And for the Land on the Western Side of the said River, you desired the Payment should be deferr'd. . . . And now you are come down, fully impowered by your respective Councils to receive them, we are well pleased to deliver them; leaving it to you to make a fair and equal Division of them amongst yourselves.

CANASSATEGO: We received from the Proprietors Yesterday, some Goods in Consideration of our Release of the Lands on the West-side of Sasquehannah. It is true, we have the full Quantity according to Agreement; but if the Proprietor had been here himself, we think, in Regard of our Numbers and Poverty, he would have made an Addition to them. . . .

We know our Lands are now become more valuable: The white People think we don t know their Value; but we are sensible that the Land is everlasting, and the few Goods we receive for it are soon worn out and gone. For the future, we will sell no lands but when brother Onas [Proprietor John Penn] is in the Country; and we will know beforehand, the Quantity of Goods we are to receive. Besides, we are not well used with respect to the Lands still unsold by us. Your People daily settle on these Lands, and spoil our Hunting.—We must insist on your removing them. . . .

. . . That Country belongs to us, in Right of Conquest; we having bought it with our Blood, and taken it from our Enemies in fair War; and we expect, as Owners of that Land, to receive such a Consideration for it as the Land is worth. . . .

CONTINUED

It is customary with us to make a Present of Skins whenever we renew our Treaties. We are ashamed to offer our Brethren so few; but your Horses and Cows have eat the Grass our Deer used to feed on. This has made them scarce, and will, we hope, plead in Excuse for our not bringing a larger Quantity.

Adapted Version

GEORGE THOMAS: Six years ago a number of your chiefs visited and gave up certain lands on both sides of the Susquehanna River, south of the mountains and within the King's grant of this province. We agreed to give a certain quantity of goods in return for the lands on the eastern side of the river. For the lands on the western side, you asked us to wait for your payment in goods. Now you are here to receive those goods. We are pleased to deliver them, and leave it to you to decide how to divide them up among yourselves.

CANASSATEGO: We received the goods in exchange for the lands on the west side of Susquehanna. We have all that was promised. But if the Proprietor (John Penn) had been here himself, we think he would have given us more, given our numbers and poverty. . . .

We know our lands are now more valuable. The white people think we don't know their value. But we know the land is everlasting, whereas the few goods we receive for it will soon be worn out and gone. For the future we will sell no lands except when the Proprietor is in the country. And we will know beforehand the quantity of goods we are to receive. Also, we are not happy about the lands still unsold by us. Your people daily settle on these lands and spoil our hunting. We insist you remove them. . . .

. . . That country belongs to us by right of conquest. We bought it with our blood, and took it from our enemies in fair war. And we expect as owners of that land to receive what it is worth. . . .

We usually offer presents of skins when renewing treaties. We are ashamed to offer you so few, but your horses and cows have eaten the grass our deer used to feed on. This has made them scarce, and this is our excuse for not bringing more.

Original Document Source: George Thomas and Canassatego, in *The History of the Five Indian Nations of Canada*, by Cadwallader Colden (London: T. Osborne in Gray's-Inn, 1747), 59–65.

PRIMARY SOURCE 2.8

James Glen on the Role of Native Americans in the French and Indian War

The French and Indian War (1754–1763) was fought primarily between the British and the French, and it ended with France giving up all their claims to territory in North America. During the war, the British and French each had Indian allies fighting with them. In the south, the Cherokees, Choctaws, and Chickasaws were all powerful tribes. Governor James Glen of South Carolina was concerned about the role these southern tribes could play in the war and hoped to win the Cherokees to the side of the British. This passage is part of a report to officials in Great Britain. In it, Glen expressed his views on this issue.

Original Document

The concerns of this Country are so closely connected and interwoven with Indian Affairs, and not only a great branch of our trade, but even the Safety of this Province, do so much depend upon our continuing in Friendship with the Indians, that I thought it highly necessary to gain all the knowledge I could of them. . . .

. . . All we have to apprehend from the French in this part of the world, will much more depend upon the Indians than upon any Strength of their own; for that is so inconsiderable in itself, and so far distant from us, that without Indian Assistance, it cannot if exerted, do us much harm. . . .

The Cherokees live at the distance of about Three hundred miles from Charles Town, though indeed their hunting grounds stretch much nearer to us—They have about Three thousand Gun men, and are in Alliance with this Government.

I lately made a considerable purchase from that Indian Nation, of some of those hunting grounds, which are now become the property of the British Crown, at the Charge of this Province: I had the deeds of conveyance formally executed in their own Country, by their head men, in the name of the whole people, and with their universal approbation and good will. . . .

The Chactaw Nation of Indians is situated at a somewhat greater distance from us, and have till within this year or two been in the Interest of the French, by whom they were reckoned to be the most numerous of any nation of Indians in America, and said to consist of many Thousand Men.

The people of most experience in the affairs of this Country, have always dreaded a French war; from an apprehension that an Indian war would be the consequence of it; for which reasons, I have ever since the first breaking out of the war with France, redoubled my Attention to Indian Affairs: and I hope, not without Success.

CONTINUED

Adapted Version

This colony's concerns are closely connected with Indian affairs. A good deal of our trade, as well as even the safety of this province, depends greatly on our continuing in friendship with the Indians. So much so that I thought it highly necessary to gain all the knowledge I could of them. . . .

All we have to fear from the French in this part of the world depends upon the Indians more than upon the French themselves. For their strength is so small in itself and so far distant from us that without Indian help it cannot do us much harm. . . .

The Cherokees live about three hundred miles from Charleston, though their hunting grounds stretch much nearer to us. They have about three thousand men who can handle guns, and they are allied with this government.

I lately made a considerable purchase from that Indian Nation of hunting grounds that are now the property of the British Crown. This was at the expense of this province. I had the deeds for the land formally signed in their own country, by their head men, in the name of the whole people, and with their universal approval and good will. . . .

The Choctaw Nation of Indians is at a somewhat greater distance from us. They have until within this year or two been siding with the French. The French consider them to be the most numerous of any nation of Indians in America, said to consist of many thousands of men.

The most knowledgeable people here have always dreaded a French war. They do so from a fear that it would lead to an Indian war. For which reason, I have redoubled my attention to Indian affairs ever since the war with France began. I hope, not without success.

Original Document Source: James Glen, in *Historical Collections of South Carolina*, ed. B. R. Carroll (New York: Harper & Brothers, 1836), 2: 242–44.

PRIMARY SOURCE 2.9

Message from the Prophet Neolin

After the French and Indian War, British colonists flooded into the Ohio Valley. In 1763, Ottawa chief Pontiac hoped to spark an uprising to push the British out of North America. To appeal to as many Native American tribes as he could, he spread the message of a Delaware prophet called Neolin. Pontiac gave an account of Neolin's vision to a French Canadian soldier. His account included this passage. In it, Neolin repeats what the Master of Life, a divine supreme being, told him.

Original Document

This land where ye dwell I have made for you and not for others. Whence comes it that ye permit the Whites upon your lands? Can ye not live without them? I know that those whom ye call the children of your Great Father supply your needs, but if ye were not evil, as ye are, ye could surely do without them. Ye could live as ye did live before knowing them,—before those whom ye call your brothers had come upon your lands. Did ye not live by the bow and arrow? Ye had no need of gun or powder, or anything else, and nevertheless ye caught animals to live upon and to dress yourselves with their skins. But when I saw that ye were given up to evil, I led the wild animals to the depths of the forests so that ye had to depend upon your brothers to feed and shelter you. Ye have only to become good again and do what I wish, and I will send back the animals for your food. . . . But as to those who come to trouble your lands,—drive them out, make war upon them. I do not love them at all; they know me not, and are my enemies, and the enemies of your brothers. Send them back to the lands which I have created for them and let them stay there.

Adapted Version

I made this land for you and not for others. Why do you permit the whites on your lands? Can't you live without them? I know those you call the children of your Great Father, the King of France, supply your needs. But if you were not evil, you could do without them. You could live as you did before your so-called brothers, the French, came upon your lands. Did you not once live by the bow and arrow? Without guns or powder or anything else, you caught animals to live on and skins for clothing. But when I saw you give yourselves up to evil, I led the wild animals deep into the forests so that you had to depend on the French to feed and shelter you. If you become good again and do as I wish, I will send back the animals for your food. . . . But as for those who now come to trouble your lands, drive them out. Make war upon them. I do not love them at all. They do not know me, they are my enemies, as well as enemies of your brothers, the French. Send them back to the lands I created for them and let them stay there.

Original Document Source: Chief Pontiac in *Journal of Pontiac's Conspiracy, 1763*, ed. M. Agnes Burton, trans. R. Clyde Ford (Detroit, MI: Clarence Monroe Burton, 1912), 28–30.

Communicating Results and Taking Action

Communicating Results

- Study Primary Sources 2.7 and 2.9. Based on these sources, create an imaginary dialogue between Canassatego and Chief Pontiac regarding what Native Americans need to do to maintain their independence. Primary Source 2.9 is Chief Pontiac's report of what the prophet Neolin was told in a vision. You may want to do some further research into both men. However, your dialogue should mainly reflect the views expressed in the two primary sources that have been provided.
- Study Primary Sources 2.1 and 2.2 and write a brief report on the two documents. These are passages by Dutch pastor John Megapolensis and French Jesuit Jerome Lalemant. In your report, explain what each of these men would think about the other's comments. Also state and defend your own view about the following question: Could either side ever "learn to know" (as Lalemant put it) the other side in this encounter between Native Americans and colonists?
- Read Primary Source 2.6, and do some further research into King Philip's War. Based on your research, prepare a brief report to the class. In your report, explain whether you agree with Randolph's views, and identify any other factors not mentioned by Randolph that you think also contributed to the war.

Taking Action

- In recent years, many Native American tribes have set up casinos as a way to earn profits that can be used to become more independent. In a small group, research Native American casinos in order to decide whether they are helpful or harmful to Native Americans. Then prepare a brief talk or PowerPoint presentation on the topic that outlines the arguments for and against Native American casinos.
- As a group, follow up on the presentation on Native American casinos by planning a public discussion of this issue, involving both members of the class and some members of local Native American groups. Find a location either in the school or elsewhere in the community to hold the discussion. Create posters to advertise the event, and use local newspapers and other media to encourage members of the public to attend. Work closely with the students who put together the previous presentation to plan the format for the discussion, what issues to raise, and other details.

Colonists and the Native Americans Rubric

Criteria	Unacceptable	Developing	Proficient	Excellent
Focus	Tries to respond to task instructions but lacks clear focus on a central idea or thesis	Addresses the task instructions adequately but focus on a central idea or thesis is uneven	Responds to the task instructions appropriately and convincingly, and has a consistent focus on a central idea or thesis	Responds to all task instructions convincingly, and has a clear and strong focus on a well-developed central idea or thesis
Research	Refers to some sources but fails to connect them in a relevant way to the task instructions	Refers to relevant sources well but does not always connect them clearly to the task instructions	Refers to relevant sources accurately and usually connects them to the task instructions and a central idea	Refers to relevant sources accurately and in great detail, and connects them clearly to the task instructions and a central idea
Development and Use of Evidence	Uses some details and evidence from sources but does not make clear the relevance to the task purpose or instructions	Uses details and evidence from sources but not always in clear support of the task purpose or instructions	Uses details and evidence from sources in a way that effectively supports the task purpose or instructions	Uses details and evidence from sources along with clear explanations, demonstrating deep understanding of the task purpose or instructions
Content	Refers to disciplinary content without clearly understanding it or while using it in an irrelevant or inaccurate manner	Refers to disciplinary content with some understanding but not always with a clear idea of its relation to the overall task	Accurately uses disciplinary content and demonstrates a clear idea of its relation to the overall task	Uses disciplinary content effectively and thoroughly explains its relation to the overall task
Conventions	Demonstrates only a limited command of standard English conventions with many errors in spelling, punctuation, grammar, and other conventions	Demonstrates some command of standard English conventions with limited errors in spelling, punctuation, grammar, and other conventions	Demonstrates adequate command of standard English conventions with few errors in spelling, punctuation, grammar, and other conventions	Demonstrates a well-developed command of standard English conventions, with few errors and a use of language appropriate to the audience and the purpose of the task

Primary Source Bibliography

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2.3: Mason, John. *A Brief History of the Pequot War.* Boston, MA: S. Kneeland and T. Green, 1736.

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2.5: Wood, William. *New England's Prospect: A True, Lively, and Experimental Description of That Part of America, Commonly Called New England.* London: John Dawson, 1639.

2.6: Randolph, Edward. "The Causes and Results of King Philip's War," as quoted in Albert B. Hart, ed. *American History Told by Contemporaries, Vol. I.* New York: Macmillan, 1897.

2.7: Cadwallader, Colden. *The History of the Five Indian Nations of Canada.* London: T. Osborne in Gray's-Inn, 1747.

2.8: Glen, James. *Historical Collections of South Carolina.* Edited by B. R. Carroll. New York: Harper & Brothers, 1836.

2.9: Burton, Agnes M., ed. *Journal of Pontiac's Conspiracy, 1763.* Translated by R. Clyde Ford. Detroit, MI: Clarence Monroe Burton, 1912.

Sources for Further Study

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Lenski, Lois. *Indian Captive: The Story of Mary Jemison.* New York: HarperCollins, 1995.

McClung, Robert M. *Young George Washington and the French and Indian War, 1753–1758.* North Haven, CT: Linnet Books, 2002.

McDaniel, Melissa. *Powhatan Indians.* New York: Chelsea House, 1995.

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