SUCCESS ACADEMY EDUCATION INSTITUTE

The "Old" World Meets the "New": European Colonization in the Americas

1492–1754

Year 1
History Unit 1
Sourcebook

Lesson 1:
Native Peoples of the Americas

Photograph of the Pyramid of the Sun and the Avenue of the Dead in Teotihuacán, an ancient civilization of the Aztecs (SElefant, published under the CC BY-SA 3.0 license)

How did Native American societies differ across the Americas?

Group 1: Northeastern Culture Region

Read the article "Native American Communities: the Northeast" on the Newsela website and study the accompanying map illustrating the tribes and nations within the Northeastern cultural area on the Britannica Kids website.

Group 2: Southeastern Culture Region

Read the article "Native American Communities: the Southeast" on the Newsela website and study the accompanying map illustrating the tribes and nations within the Southeastern cultural area on the Britannica Kids website.

Group 3: Southwestern Culture Region

Read the article "Native American Communities: the Southwest" on the Newsela website and study the accompanying map illustrating the tribes and nations within the Southwestern cultural area on the Britannica Kids website.

Group 4: Great Plains Culture Region

Read the article "Native American Communities: the Great Plains" on the Newsela website and study the accompanying map illustrating the tribes and nations within the Great Plains cultural area on the Britannica Kids website.

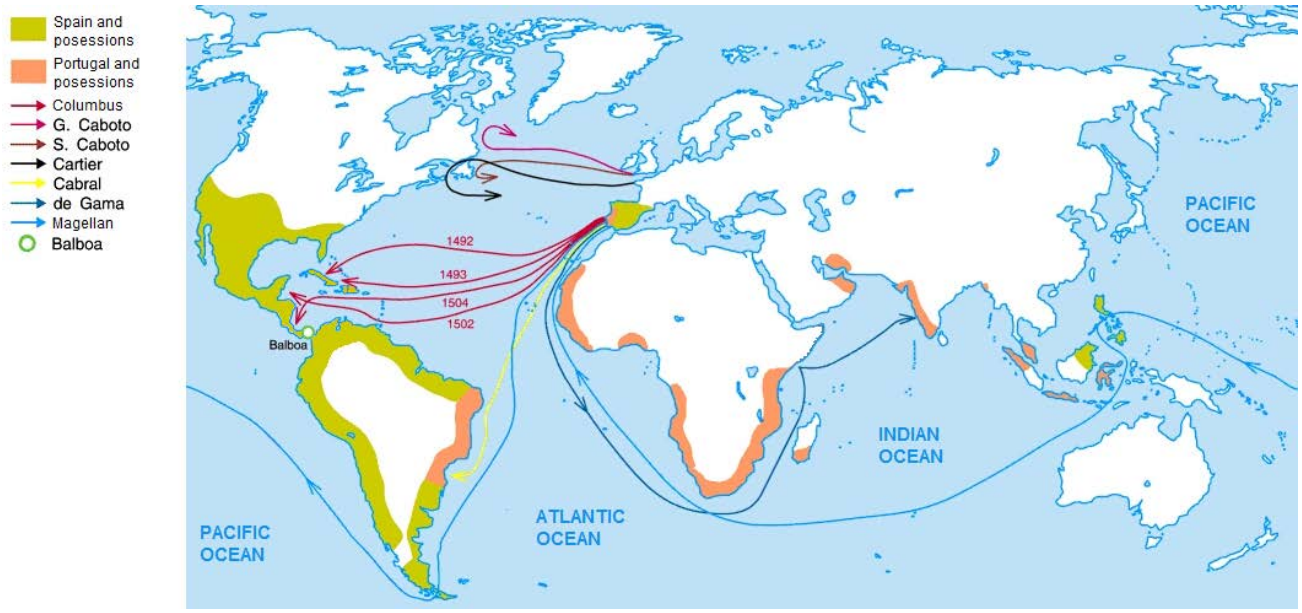
Lessons 2–3:
Columbus and the Americas

Portrait of a Man, Said to be Christopher Columbus *by Sebastiano del Piombo, 1518 (Wikimedia)*

How did Christopher Columbus' arrival in 1492 change the Americas for centuries to come?

Homework
"Christopher Columbus Didn't Discover the New World; He Rediscovered It"

Read the article "Christopher Columbus Didn't Discover the New World; He Rediscovered It" on the Newsela website.



The sea routes of European Explorers in the "New World" (Wikimedia)

Map A
Native American Communities in North America

Native American communities within each North American cultural area were separated among different tribes and nations, much like we have many communities within countries and states today.

The tribal and cultural regions of the North America before the arrival of the Europeans (Wikimedia)

Map B
Native American Tribes of the Northeast

Study the map illustrating the tribes and nations within the Northeastern cultural area on the Britannica Kids website.

Map C
European Colonies in the Americas

Study the map illustrating the European colonies in the Americas on the Britannica Kids website.

Map D
British Colonial Regions in the Americas

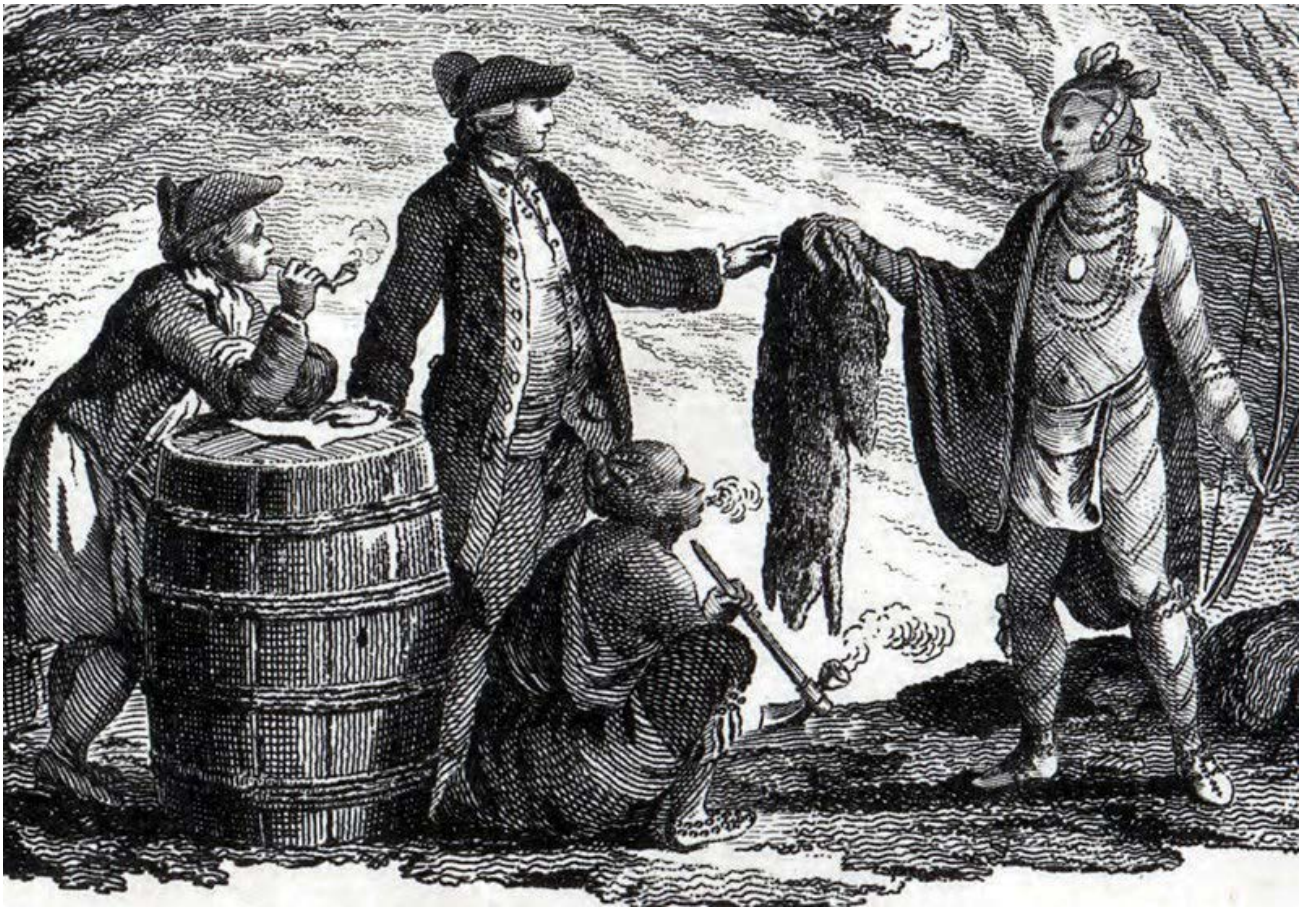
Study the map illustrating the British colonial regions in North America on the Britannica Kids website.

Map E
Physical Geography of the Americas

The physical geography of North America (CIA.gov)

The physical geography of South America (CIA.gov)

Lessons 4–5:
European Colonization



An image from "A Map of the Inhabited Part of Canada from the French Surveys; with the Frontiers of New York and New England" by William Faden, 1777 (Library and Archives Canada)

Why did different peoples come to the Americas in the 16th and 17th centuries?

Homework
Imperial Rivalries in the New World

Read the articles “Imperial Rivalries, Part One: Spain, Portugal and Pop Divvy New World,” “Imperial Rivalries, Part Two: England, France and Holland Race to New World,” and “Imperial Rivalries, Part Three: Religious Strife and the New World” adapted from the essay “Imperial Rivalries in the New World” by historian Peter Mancall on the Newsela website.

A map illustrating European colonization of the Americas 1750. (Wikimedia)

Group 1: The Africans
Document A
Africans in America

Read the annotation "Labor Needs" on the University of Houston Digital History website.

Document B
Alonso de Zuazo: Labor Needs in the Americas

In 1518, Alonso de Zuazo, known as the "Spanish Judge of Hispaniola," called for expanding the slave trade. Below is an excerpt from his argument.

Indeed, there is urgent need for Negro slaves. Let ships go there and bring away as many Negroes as possible, between the ages of 15 to 18. … They will be made to adopt our customs and will be settled in villages and married to their women. The burden on the Indians will be eased and unlimited amounts of gold will be mined. …

De Zuazo, Alonso. 1518. Courtesy of DigitalHistory.uh.edu.

Document C
The Transatlantic Slave Trade

Africans were forced onto European ships, bound in chains, and suffered miserable conditions on the voyage to the Americas. The illustration below, by William Blake, was published in 1857 in Thomas Prescott's book The History of Slavery and the Slave Trade, Ancient and Modern.

Slave traders inspecting and abusing enslaved Africans (Wikimedia)

Group 2: The Dutch
Document A
The Dutch in America

The following text was adapted from an article published by the Library of Congress.

Along with Spain, Britain, France, and Russia, the Netherlands was one of the small group of European powers to claim territory and establish a colony in North America. In the early 17th century, the Dutch were active traders who dominated Europe's commerce with the East Indies. Expansion to the New World was a natural outgrowth of their role in Asia, as in 1609 the United East India Company engaged the English navigator Henry Hudson to find a new route to the wealthy Spice Islands in the East.

Hudson's explorations of Staten and Manhattan islands and what later came to be known as the Hudson River led to further expeditions by the Dutch, who were primarily interested in developing a profitable fur trade with the Indians. In 1621, the Dutch government granted a charter to the West India Company (WIC) to develop trade in the New World. The directors of the WIC subsequently decided to establish a permanent colony, New Netherland, in the part of the North American coast that the Dutch claimed—the area between 40 and 45 degrees latitude. The first permanent settlers (mostly French-speaking Protestant refugees from what is now Belgium) arrived in early 1624 and began to put down roots in parts of the present-day states of New York, New Jersey, Delaware, and Connecticut.

For the next 40 years, the Dutch struggled to sustain the colony. They developed a lucrative fur trade with the Indians and built villages and farms throughout the mid-Atlantic region. Attracting settlers was difficult, however, in part because the pressures to emigrate from a relatively prosperous home country were limited. The growth of English settlements in neighboring New England and conflict between England and the Netherlands eventually spelled the end of New Netherland, as Governor Peter Stuyvesant was forced to surrender New Amsterdam—soon to be renamed New York—to an English fleet in 1664.

Courtesy of Frontiers.LoC.gov.

Document B
The Dutch West India Company

Henry Hudson's voyage to the New World was commissioned by the Dutch East India Company. The Dutch East India Company, formed in 1602, aimed to find new trade routes to the Indies. Facing competition from other European powers, the Dutch West India Company was founded in 1621 to promote trade and establish colonies in the Americas.

Below is an excerpt from the charter of the Dutch West India Company, written on June 3, 1621.

The prosperity of these countries [the Netherlands] and the welfare of their inhabitants depends principally on navigation and trade, … and these inhabitants should [increase] their trade as much as possible. … Without [protection from the Dutch government], these people cannot be profitably protected from pirates and capture which will happen in so very long a voyage. We have, therefore, and for several other important reasons … found it good, that the navigation, trade, and commerce, in the parts of the West-Indies, and Africa, and [the Americas] should not be done by individuals but instead by the united strength of the merchants and inhabitants of [the Netherlands]; and so there shall be built one General Company, which we [the Dutch government] … will maintain and strengthen with our Help, Favour and assistance. …

This company may in [the Dutch] name and authority … make contracts, engagements, and alliances with the princes and natives of the countries encountered and also build any forts and fortifications there, to appoint Governors, people for war, and officers of justice, and other public officers, to keep good order, police and justice, and for the promoting of trade. … Moreover, they must advance the [colonization] of those **fruitful** [*fertile, profitable*] and unsettled parts [of the Americas], and do all that the … profit and increase of trade shall require.

Dutch West India Company Charter. June 3, 1621. Courtesy of The Avalon Project, Lillian Goldman Law Library, Yale Law School

Group 3: The English
Document A
The English in America

Read the article "English Colonization Begins" on the University of Houston Digital History website.

Document B
John Winthrop: Reasons for Puritan Migration

In addition to economic motives, many English began colonizing the Americas for religious reasons. While the first colonists settled in Southern colonies and established plantations, many Puritans, who were a group of British Christians hoping to purify the immoralities of the Church of England, set up colonies on the northeastern coast of the Americas, establishing the New England colonies. In the excerpt below from 1629, John Winthrop, the future governor of the British Massachusetts Bay Colony in New England, explains why Puritans should move to the "New World."

1. It will be a service to the Church of great consequence to carry the Gospel into those parts of the world. …

2. All other churches of Europe are brought to **desolation** [*destruction*], … but that God has provided this place to be a **refuge** [*shelter, safety*] for many whom he means to save out of the general **calamity** [*chaos*]. …

3. This Land [England] grows tired of her Inhabitants, so as man, who is the most precious of all creatures, is here more **vile** [*evil*] than the earth we tread upon. …

4. The whole earth is the Lord's garden and he has given it to [people] to increase & multiply, & replenish the earth. … Why then should we [stay in England searching for a place to live] … & in the meantime [waste] a whole Continent as **fruitful** [*plentiful*] & convenient for the use of man?

Winthrop, Jon. Reasons for Puritan Migration. Courtesy of DigitalHistory.UH.edu

Group 4: The French
Document A
New France

Read the Introduction and Creation of New France sections of the article "New France" on the Britannica Kids website.

Document B
Samuel de Champlain: The French Fur Trade

Although Jacques Cartier established France's claim in the St. Lawrence Valley after his explorations there in 1534, it would not be until the early 17th century that France founded its first permanent settlements. In the excerpt below, the explorer Samuel de Champlain describes how in 1604 he encouraged American Indians to participate in the fur trade.

I went on shore with my companions and two of our **savages** [*derogatory term to describe uncivilized people, in this case referring to the native peoples*] who served as interpreters. I directed the men to approach near the savages, and hold their arms in readiness to do their duty in case they notice any movement of these people against us. Bessabez [the chief], seeing us on land, [told] us [to] sit down, and began to smoke with his companions . . . . They presented us with venison and game.

I directed our interpreter to say to our savages that … Sieur de Monts [a French merchant who was paying for Champlain's voyages] had sent me to see them, and . . . . that he desired to live in their country and show them how to **cultivate** [*farm*] it, in order that they might not continue to lead so miserable a life as they were doing . . . . They expressed their great satisfaction, saying that no greater good could come to them than to have our friendship, and that they desired to live in peace with their enemies, and that we should live in their land, so that they might in the future more than ever before engage in hunting beavers, and give us a part of them in return for our providing them with things which they wanted . . . .

De Champlain, Samuel. 1604. Courtesy of DigitalHistory.uh.edu

Group 5: The Spanish
Document A
Spanish Colonization

Read the article "Spanish Colonization" on the University of Houston Digital History website.

Document B
Bartolomé de las Casas: "Brief Account of the Devastation of the Indies"

During the 16th century, Bartolomé de las Casas, a Spanish bishop, criticized maltreatment of the native peoples of Mesoamerica. According to de las Casas, this mistreatment explained the Spaniards' true motives for coming to the Americas: glory and conquest, at any cost. The account below is from his report "Brief Account of the Devastation of the Indies" published in 1542.

The **pretext** [*excuse*] upon which the Spanish invaded each of these provinces and proceeded to massacre the people and destroy their lands—lands which were inhabited by many people—was purely and simply that they were [claiming and conquering] the territories in question for the Spanish Crown. At no stage had any order been issued entitling them to massacre the people or to enslave them. Yet, whenever the natives did not drop everything and rush to **recognize publicly** [*accept Christianity and honor the Spanish Crown*], and whenever they did not immediately place themselves completely at the mercy of the cruel individuals [Spaniards] who were making such claims, they were called outlaws and held to be in rebellion against His Majesty.

De las Casas, Bartolomé. Brief Account of the Devastation of the Indies. Courtesy of DigitalHistory.uh.edu

Lesson 6:
Encounters in Colonial America

The First Thanksgiving 1621 *by Jean Leon Gerome Ferris, 1915 (Library of Congress)*

How did Europeans and Native Americans view one another?

Homework
First Encounters

The following text was adapted from historian Daniel K. Richter's essay "Native American Discoveries of Europe," published by the Gilder Lehrman Institute of American History.

The first Europeans to arrive in the "New World" encountered a land far more culturally varied than the one they had left. They would realize that variety only gradually, however. Early reports from the Americas, whether from the English and French on the Atlantic Coast or from the Spanish on the Gulf Coast and in the Southwest, pictured American Indians in similar terms. American Indians were described as simple, childlike, and innocent but also savage, dangerous, and godless.

American Indians' impressions of Europeans are much harder to determine, but natives also misunderstood much of what they saw.

American Indians often were first impressed by what they might gain from the newcomers. European contact brought an expanded view of the world and new notions of people's relations to God. The most immediate effects, however, came from the many items changing their daily lives. Metal goods, such as iron pots or metal points for arrows, replaced sharpened bone objects and were miraculous advances that made life easier for native peoples.

Despite their bringing of new goods, most Europeans did not primarily view the natives as new trading partners. Spain was excited by the wealth of the native peoples but wanted to take it, not trade for it. Furthermore, the Spanish saw their arrival in the Americas as a duty to save its "godless" people's souls through conversion to Roman Catholicism.

At first, some American Indians welcomed the newcomers, hoping to obtain Spanish goods and to acquire whatever spiritual powers they thought useful. Soon, however, the conquistadors' demands, abuses, and intolerance turned relations more negative and violent.

By 1620, the English also were beginning to explore the East Coast of the Americas. Unlike those of the Spanish, English goals were mainly commercial, with plans for American Indians to work for them. Native Virginians, a confederation numbering perhaps 20,000 persons, had little interest in that, however. As had others elsewhere, their leader, Powhatan, at first encouraged English trade, but English demands and cultural misunderstandings soon brought conflict.

With a few isolated exceptions, American Indian peoples in what is today the United States were firmly in command of their world in 1620. They vastly outnumbered Europeans. In many ways they had benefited from the goods that the Europeans offered, and they were increasingly familiar with the newcomers' ways and how to deal with them. By then, however, their vulnerabilities to the new arrivals were clear.

The greatest threat came from diseases, such as smallpox. With no earlier exposure, American Indians had little resistance to the illnesses. The terrible losses from diseases were followed by economic troubles, which brought hunger, social chaos, and further deaths. Traders, fishermen, and privateers infected American Indians along the North Atlantic coast. Diseases would move in waves across the continent, eventually reducing the overall American Indian population by 80 percent or more.

Europeans brought domesticated animals that American Indians had never known. Some were welcomed. Especially in the far West after 1680, horses would revolutionize native life. Initially, however, horses were hugely helpful in defeating American Indians and in maintaining European settlements. Animals introduced diseases, and pigs, cattle, horses, sheep, and goats threatened American Indian

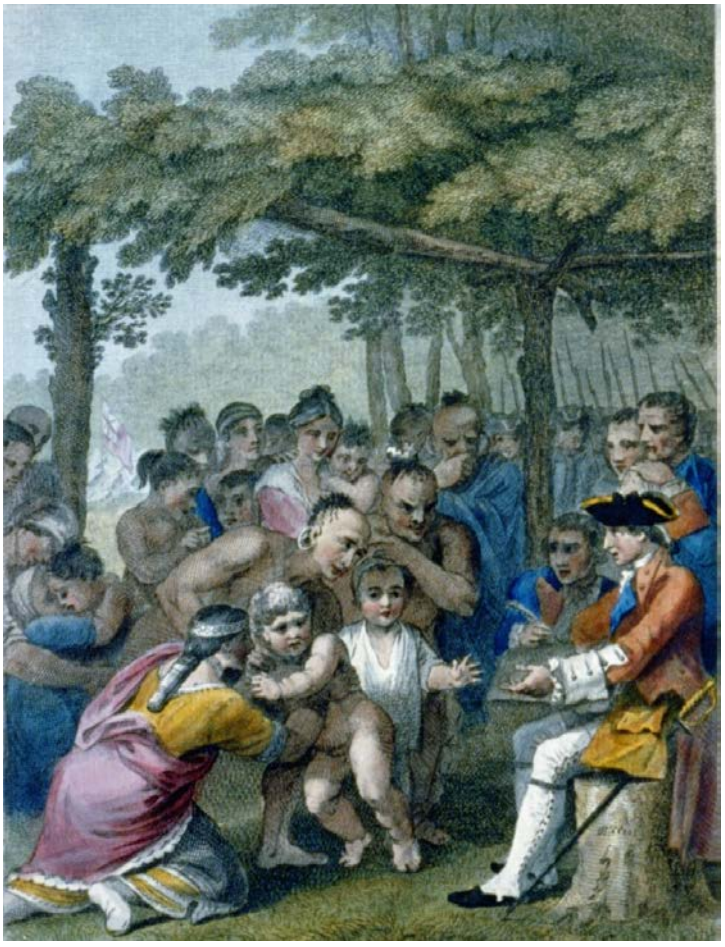
economies by destroying their crops. The effects of Europeans' technology, like their animals, helped and hurt American Indians. While trade goods offered great advantages, the more American Indians used them, the more reliant on them they became, and thus the more power Europeans had.

European nations were highly motivated to invade and take advantage of a continent full of resources, and they saw its natives not as partners but as people to convert or to conquer. The American Indians' control of what is now the United States was not to last.

"*The Age of Exploration": History Now 12 (Summer 2007)*

“The Indians Delivering Up English Captives to Colonel Bouquet”

This illustration, entitled “The Indians Delivering Up English Captives to Colonel Bouquet,” appeared in An Historical Account of the Expedition Against the Ohio Indians *published in 1766 by William Smith.*



The illustration above shows Native Americans returning colonial children, whom they had captured, to the colonists at the Forks of the Muskingum in 1764. (Library of Congress)

Group 1: English Encounters with Native Americans
Document A
John Smith: "General History"

John Smith was an English colonist in Virginia. Despite generally peaceful relations with the Powhatan tribe in Virginia, Smith's encounters with the natives were not always peaceful, or at least so he claimed. Smith wrote the following description of one of these encounters in 1624 in his pamphlet "General History."

They brought me to Meronocomoco, where I saw Powhatan, their Emperor. Two great stones were brought before Powhatan. Then I was dragged by many hands, and they laid my head on the stones, ready to beat out my brains. Pocahontas, the King's dearest daughter, took my head in her arms and laid down upon it to save me from death. Then the Emperor said I should live.

Two days later, Powhatan met me and said we were friends. He told me to bring him two guns and a **grindstone** [*stone for sharpening objects*] and he would consider me his son.

Smith, John. General History. 1624. Courtesy of Stanford History Education Group

Document B
Powhatan: Relations with the Virginia Colonists

Responding to rumors that the English were intent on destroying his confederacy, Powhatan, Virginia's leading chief, asked the English to cease threatening to use force against his tribe. Otherwise, Powhatan threatened to cut off the food supply that the English depended on for subsistence.

Captain Smith, you may understand that I, after seeing the death of all my people three times, and as the only survivor, I know the difference of peace and war better than any in my Country. But now I am old, and soon must die. My brothers, my two sisters, and their two daughters, are each others' successors. I wish their experience to be no worse than mine, and your love to them, no less than my love to you.

But there is a violent [rumor] that you are coming to destroy my Country, which has greatly frightened all my people, as they dare not visit you. What will you gain to take our possessions by force, which you may quietly have with love? What can you get by war, when we can hide our possessions and flee to the woods, causing you to **famish** [*starve*], because you harmed us, your friends? …

Do you think I am so simple not to know it is better to eat good meat, lie well, sleep quietly, laugh, and be merry with you, and to have copper, hatchets, or what I want being your friend; it is worse to be forced to fly from all, to lie cold in the woods, eat acorns, roots, and such trash, and be hunted by you that I can neither rest, eat nor sleep . . . . Let this therefore assure you of our love to you, and every year our friendly trade shall furnish you with corn; and now also please come in [a] friendly manner to us, and not with your guns and swords, like you would to invade your **foes** [*enemies*].

Powhatan. Courtesy of DigitalHistory.uh.edu

Group 2: French Encounters with Native Americans
Document A
Second Voyage to the St. Lawrence River and the Interior of Canada

On Jacques Cartier's second voyage, in 1535, he spent significant time at a Native American village. A sailor on his voyage, Jehan Poullet, compiled the following excerpt from his and Cartier's journals.

The native people have no belief in God that means anything; for they believe in a god they call Cudouagny, and they think that he tells them what the weather will be like. They also say that when he gets angry with them, he throws dust in their eyes. They believe furthermore that when they die, they go to the stars and **descend** [*come down*] on the horizon like the stars. Next, that they go off to beautiful green fields covered with fine trees, flowers, and fruits.

After they had explained these things to us, we **contradicted** [*challenged*] them and informed them that their Cudouagny was a wicked spirit who deceived them; and that there is but one God, Who is in Heaven, Who gives us everything we need and is the Creator of all things and that in Him alone we should believe. Also that one must receive **baptism** [*a Christian ritual*] or die in hell.

Several other points concerning our faith were explained to them which they believed without trouble, and they began to call their Cudouagny, Agojuda [the evil one], to such an extent that several times they begged the Captain to baptize them.

Poullet, Jehan and Cartier, Jacques. 1535. Courtesy of The Gilder Lehrman Institute of American History.

Document B
Second Voyage to the St. Lawrence River and the Interior of Canada

The following is an account of the first contact of the Ho-Chunk (Winnebago) with explorer Jean Nicolet in Green Bay in 1634.

The French landed their boats and came ashore and respectfully extended their hands to the Winnebago, and the Indians put tobacco in their hands. The French, of course, wanted to shake hands with the Indians. They did not know what tobacco was, and therefore did not know what to do with it.

Some of the Winnebago poured tobacco on their heads, asking for victory in war. The French tried to speak to them, but they could not, of course, make themselves understood. After a while they discovered that the Indians were without tools, so they taught the Indians how to use an ax and chop a tree down. The Indians, however, were afraid of it, because they thought that the ax was holy. Then the French taught the Indians how to use guns, but they stayed away for a long time through fear, thinking that all these things were holy.

Suddenly a Frenchman saw an old man smoking and poured water on him. They knew nothing about smoking or tobacco. After a while, they got more accustomed to one another. The Indians learned how to shoot the guns and began trading objects for axes. They would give furs and things of that nature for the guns, knives, and axes of the whites. They still considered them holy, however.

When they were out of ammunition, they would go to the traders and tell their people that they would soon return. By this time, they had learned to make themselves understood by various signs.

Kellogg, Louise P. (editor). Early Narratives of the Northwest, 1634–1699. (New York: Charles Scribner's Sons, 1917). Pages 11–16; Courtesy of AmericanJourneys.org

Document C
The Innus' Perspective of the French

The excerpt below is from a story recorded in 1633 by a French missionary, Paul Le Jeune, about a man from the Innu tribe, who lived near French settlements by the St. Lawrence River.

His grandmother used to love telling him about the astonishment of the Natives, when they saw for the first time a French ship upon their shores. They thought it was a moving Island; they did not know what to say about the great sails which made it go; their astonishment was doubled in seeing a number of men on deck. The women at once began to prepare houses for them, as is their custom when new guests arrive, and four canoes of Natives sailed to board the French boats. They invited the Frenchmen to come into the houses which had been made ready for them, but neither side understood the other. The Natives were given a barrel of bread. They examined it; and finding no taste in it, threw it back into the water. … [The Innu] said the Frenchmen drank blood and ate wood, which were actually French wine and biscuits.

Now, as they did not understand to what nation our people belonged, they gave them the name which has since always clung to the French, "ouemichtigouchiou"; that is to say, a man who works in wood.

Le Jeune, Paul. Courtesy of The Gilder Lehrman Institute of American History..

Group 3: Spanish Encounters with Native Americans
Document A
"The Gentleman of Elvas"

A member of Hernando de Soto's expedition recorded this reaction from a Creek chief to de Soto's arrival in the village of Achese, in what is modern-day Georgia, in 1557.

Very high, powerful, and good master. The things that **seldom** [*rarely*] happen cause astonishment [in people]. Think, then, what must be the effect, on me and my people, of the sight of you and your people, whom we have at no time seen, **astride** [*sitting with legs apart*] on the fierce **brutes** [*beasts*], your horses, entering with such speed and fury into my country. We did not predict your coming. You are so altogether new as to strike awe and terror into our hearts, … so we welcomed you with the reaction due to so kingly and famous a lord.

De Soto, Hernando. A Relation of the Invasion and Conquest of Florida by the Spanish (London, 1686). Courtesy of The Gilder Lehrman Institute of American History

Document B
Francisco de Xeres: Encounters with Atahualpa

Francisco de Xeres was a Spanish explorer who became a historian and the personal secretary of conquistador Francisco Pizarro. He participated in the conquest of Peru from 1531 to 1533. He wrote Reports on the Discovery of Peru *in 1534. Below is an excerpt from his book, describing Pizarro's encounter with a native tribe, the Incas, and their leader, Atahualpa.*

Father Friar Vicente advanced, with a cross in one hand and the Bible in the other, to where Atahualpa was, and addressed him through an interpreter: "I am a priest of God, and I teach Christians the things of God, and in like manner I come to teach you. I teach what God says to us in this Book."

Atahualpa asked for the Book, that he might look at it, and the priest gave it to him closed. Atahualpa did not know how to open it, and the priest was extending his arm to do so, when Atahualpa, in great anger, gave him a blow on the arm, not wishing that it should be opened. Then he opened it himself, and, without any astonishment at the letters and paper, he threw it away from him five or six steps, and, to the words which the priest had spoken to him through the interpreter, he answered with much **scorn** [*belief that something is wrong*], saying: "I know well how you have behaved on the road, how you have treated my Chiefs, and taken the cloth from my **storehouses** [*buildings for storing goods*]."

The priest told Francisco Pizarro what had passed between him and Atahualpa, and that he had thrown the Scriptures to the ground. Pizarro took his sword and dagger, and, with the Spaniards who were with him, entered amongst the Indians most **valiantly** [*bravely*] and seized Atahualpa. Then the guns were fired off, the trumpets were sounded, and the Spanish troops attacked.

De Xeres, Francisco. Reports on the Discovery of Peru. 1534. Courtesy of Stanford History Education Group.

Document C
The Native Americans of the Southwest

In February 1598, Juan de Oñate, a Spanish mine owner in Mexico, led 130 soldiers, many slaves, eight Franciscan missionaries, and 7,000 cattle north of Mexico into what is now the American Southwest. In this letter, he describes the people he encountered.

Their religion consists in worshipping of **idols** [*non-Christian gods*], of which they have many; in their temples they worship them in their own way with fire, painted reeds, feathers, and general offerings of almost everything: little animals, birds, vegetables, etc. Their government is one of complete freedom, for although they have some chiefs, they obey them badly and in very few matters.

We have seen other nations, such as Querechos, who live among the Cibola [Pueblo people] in tents of animal skins. The Apaches, some of whom we also saw, are extremely numerous. …

They are a people that has not yet [been made] obedient to his majesty. … Because of failure to exercise as much caution as was necessary, my 12 companions were killed at a fortress, which must have contained 3,000 Indians more or less. In punishment of their wickedness and treason to his majesty … and as a warning to others, I [destroyed] and burned their **pueblo** [*mud home*].

De Oñate, Juan. 1598. Courtesy of DigitalHistory.uf.edu

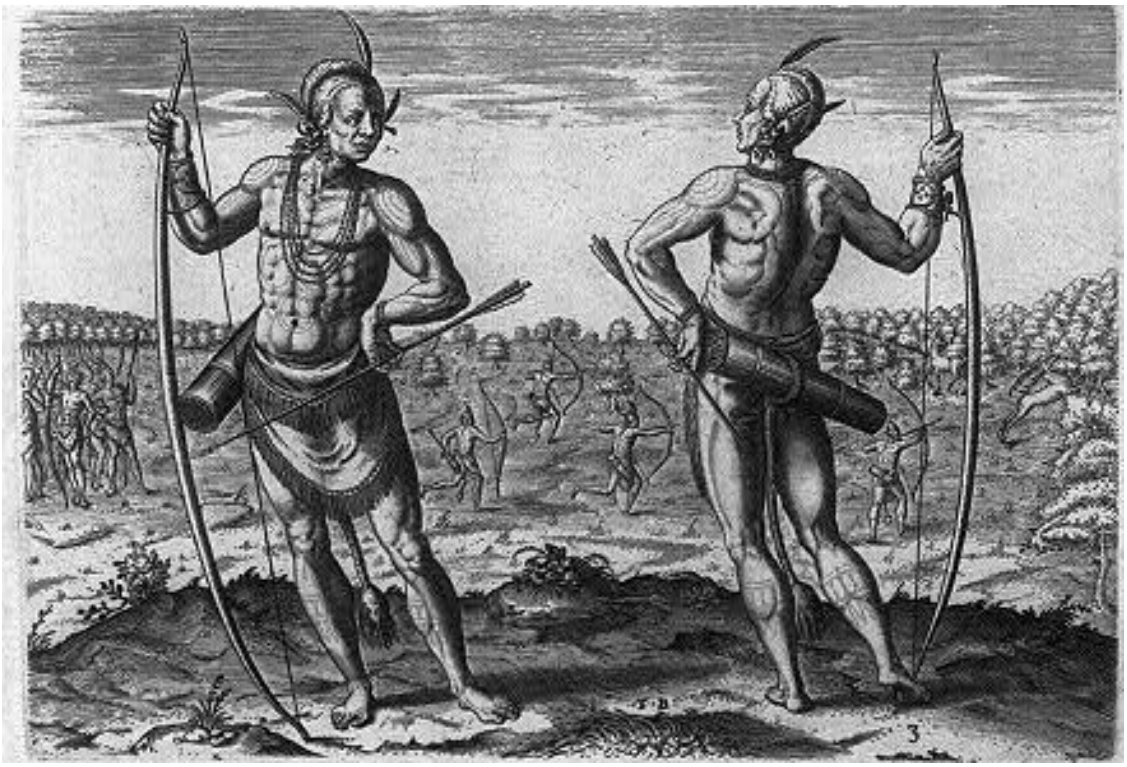
Lessons 7–8:
Encounters in Colonial America

The First Thanksgiving 1621 *by Jean Leon Gerome Ferris, 1915 (Library of Congress)*

How did Europeans and Native Americans view one another?

Document A
Thomas Hariot: *Briefe and True Report of the New Found Land of Virginia*

Thomas Hariot's Briefe and True Report of the New Found Land of Virginia, *published in 1590, is particularly notable for its illustrations, engraved from drawings made on the spot by John White. This portrayal of Native Americans combined native culture with the classical European artistic traditions of this period.*



This illustration, entitled A weroans, or chieftain, of Virginia *shows the front and back portraits of a Native chief in Virginia. (Library of Congress)*

Document B
Tee Yee Neen Ho Ga Row, Emperor of the Six Nations

This painting is one of four paintings of Iroquois chiefs painted by artist John Verelst in 1710 and presented in England around 1755. Presented as kings to the royal court in London, the four Iroquois were treated as diplomats. This Mohawk leader, named Tee Yee Neen Ho Ga Row, but known as Hendrick Peters in England, was given the name "Emperor of the Six Nations."

While the four "kings" were represented in both European and Iroquois terms, this one is shown almost entirely in English dress. He wears black because the court was in mourning for the recent death of the queen's consort. His dress consists of a sleeved waistcoat, a linen shirt, breeches, stockings, and buckled shoes, helping European viewers identify his status as an emperor.

While the four chiefs "kings" were represented in both European and Iroquois terms, this one is shown almost entirely in English dress. He wears black because the court was in mourning for the recent death of the queen's consort. His dress consists of a sleeved waistcoat, a linen shirt, breeches, stockings, and buckled shoes, helping European viewers identify his status as an emperor. (Smithsonian National Portrait Gallery)

Document C
King Powhatan Commands C. Smith to be Slayne, His Daughter Pokahontas Beggs His Life…

This engraving was made by Robert Vaughan in 1624. The small engraving is a landmark in the Pocahontas legend: the first visual representation of the famous story of her supposed "rescue" of John Smith from a European perspective.

The engraving was published in Smith's Generall Historie*, where the self-promoting adventurer recorded the event 17 years after it supposedly took place. The artist attempts to be faithful to Smith's account.*

The engraving King Powhatan Commands C. Smith to be Slayne, His Daughter Pokahontas Beffs His Life… *by Robert Vaughan, 1624 (New York Public Library Digital Collections)*

Document D
Pocahontas

This engraving was made by Simon van de Passe in 1616. It is the only known portrait of Pocahontas. During the legendary Native American's stay in England, Dutch engraver Simon van de Passe recorded that she, like the artist himself, was 21 years old.

It was the first of many depictions of Pocahontas intended to demonstrate that a Native American could look like a "civilized" European. The Virginia Company—backers of the Jamestown settlement—likely paid for the engraving work with this in mind, hoping to attract more colonists and investors. The image also promotes the false idea that she was a princess in the European sense; the inscription describes her as the daughter of a mighty emperor, and the ostrich feather in her hand is a symbol of European royalty.

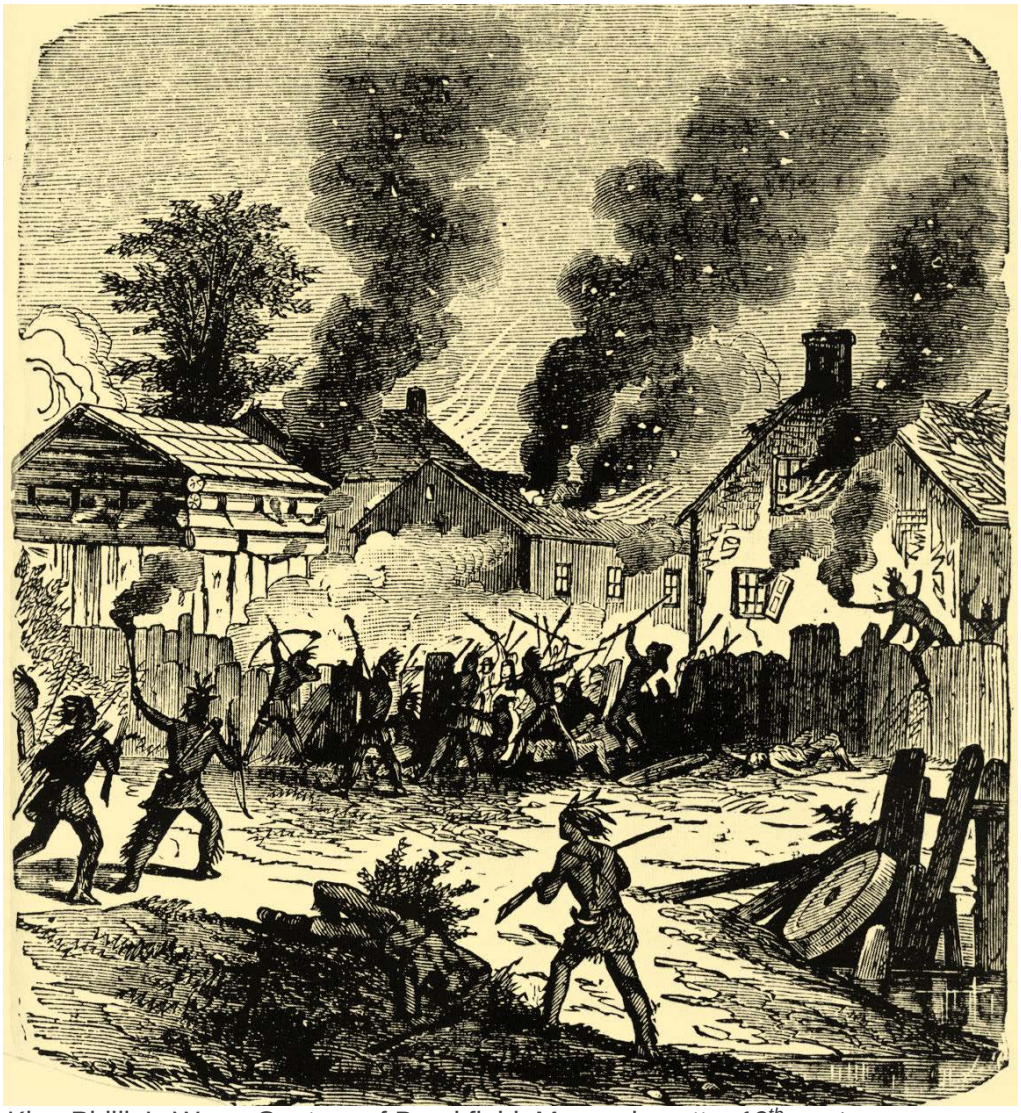
Pocahontas *by Simon van de Passe, 1616 (National Portrait Gallery, London)*

Document E
John Eliot Preaching to the Indians

John Eliot was responsible for the development of Praying Towns in the Massachusetts area and was a crucial influence in the formation of the religious group called the President and Society for the Propagation of the Gospel in New England. He spent much of his life trying to convert Native Americans to Puritanism.

John Eliot Preaching to the Indians *by Francis F. Drake, 1916 (Archive.org)*

Lesson 9:
Colonial Conflicts with Native Americans



King Phillip's War – Capture of Brookfield, Massachusetts*, 19th century (California State Library)*

Why did war erupt between Native Americans and European colonists?

Homework
Native American and European Relations

Read the article "Overview of Native American and European Relations" on the Newsela website and "King Philip's War" on the History Channel website.

Document A
John Easton's Account

John Easton, an official from Rhode Island, met King Philip in June 1675 in an effort to negotiate a settlement. Easton recorded Philip's complaints. However, Easton was unable to prevent a war, and fighting broke out the following month.

King Philip agreed to come to us; he came **unarmed** [*without weapons*] with about 40 of his men **armed** [*with weapons*]. We sat very friendly together. We told him our business. …

[King Philip's tribe] said they had at first been good to the English, and the English started doing wrong to them. They said when the English first came, their King's Father prevented other Indians from harming the English, and he gave them corn and showed them how to plant. He let them have 100 times more land than the Indian King now has for his own people. …

Another grievance was, the English made them drunk and then cheated them; that now, they had no hope left to keep any land.

Another grievance, because the number of English cattle and horses had increased, they were destroying their corn. They thought when the English bought land from them, they would have kept their cattle upon their own land, but the English didn't use a fence.

Easton, John. 1675 Courtesy of Stanford History Education Group.

Document B
Edward Randolph's Perspective

The English government sent Edward Randolph to New England to report on the causes for the wars with Native Americans. He wrote this report in 1685.

In New England, there are many different theories for what caused the present Indian war. Some blame the people of Boston for trying to Christianize the Indians and for forcing the Indians to observe their laws. They think the Indians are too rude and uncivilized.

Some believe there have been Catholic priests who tried to turn the Indians against the English and to promise weapons from France. Others blame the Indian leader, King Philip. Some English tried to get his land and brought him to court and sometimes imprisoned him. …

The English have contributed much to their own misfortunes, for they first taught the Indians the use of guns. …

It is believed that the English lost 150,000 of their possessions and cattle in the colonies. About 1,200 houses have been burned, 8,000 head of cattle, great and small, killed, and many thousand bushels of wheat and other grain burned, and over 3,000 Indians, men, women, and children destroyed.

Randolph, Edward. 1685. Courtesy of Stanford History Education Group.

Document C
William Apess' Speech

William Apess was a Methodist minister and Pequot. He was well known in Massachusetts as a speaker, author, and activist. He worked to gain rights for Native Americans. The following is an excerpt from one of his speeches.

In 1673, Philip had to give the pilgrims a large piece of his tribe's land. This angered the Chief and his people. … In the year 1668, Philip had made a complaint against a Pilgrim, who had wronged one of his men. There is no record that Philip got any justice. …

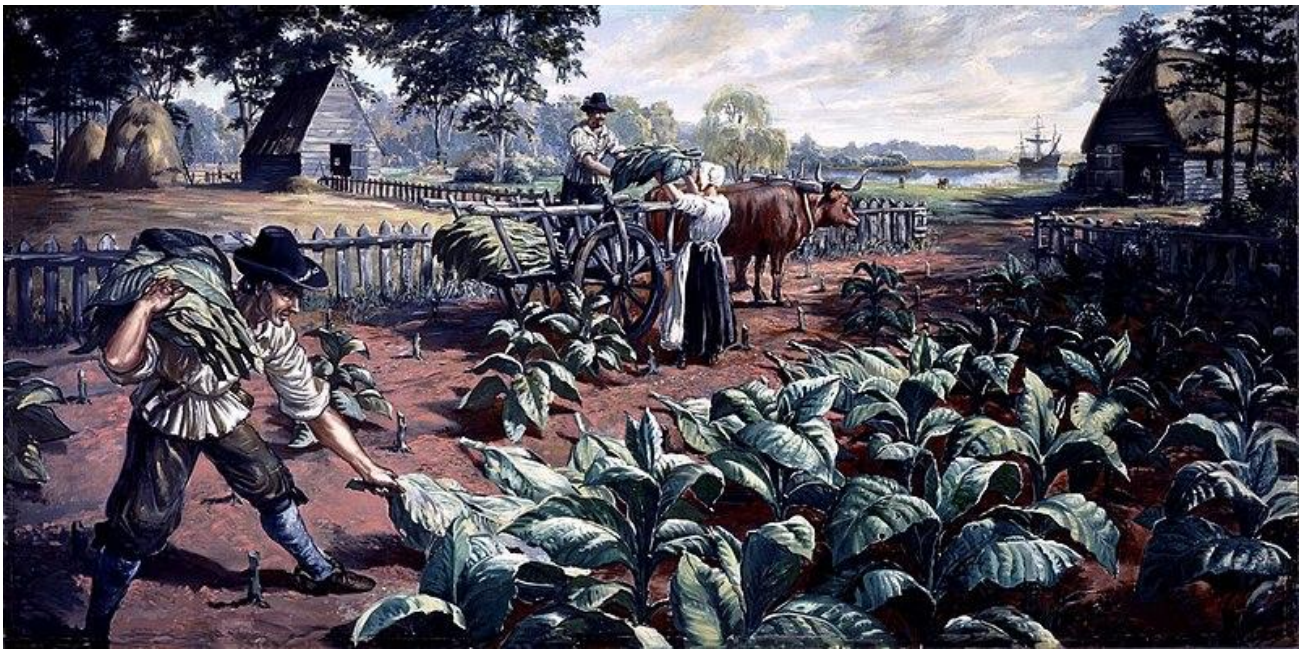
The Pilgrims sent an Indian, a traitor [who had gone to live amongst the colonists], to preach to Philip and his men, in order to convert him and his people to Christianity. The preacher's name was Sassamon. … What could have been more insulting than to send a man to them who was … a traitor? …

It was the laws of the Indians that such a man must die. … In March, 1674, one of Philip's men killed him and placed him beneath the ice in a pond near Plymouth by the order of Philip. … Tobias, one of Philip's advisers, [was] **apprehended** [*arrested*] and tried [by the pilgrims]. … In June, three Indians instead of one were **arraigned** [*brought to trial*]. Only Tobias was previously suspected. Now two others were arrested, tried, **condemned** [*found guilty*], and executed on June the 8th, 1675, by hanging and shooting. It seems that only Tobias was guilty. The other two argued for their innocence until the end.

This so **exasperated** [*angered*] King Philip, that from that day he planned his revenge on the pilgrims. He believed the executions were a violation of treaties. … Until the execution of these three Indians, no hostility was committed by Philip or his warriors. After the Indians were executed, he could no longer restrain his young men, who, upon the 24th of June, provoked the people of Swansea, by killing their cattle and [causing] other injuries, which was a signal to start the war.

Apess, William. Courtesy of Stanford History Education Group

Lesson 10:
The Jamestown Colony



A painting of tobacco growing in Virginia by Sidney King for the National Parks Service (NPS.gov)

Why did early English colonists struggle to survive in North America?

Homework
Jamestown and the Founding of English America

The following text is from the essay "Jamestown and the Founding of English America" by historian James Horn, published by the Gilder Lehrman Institute of American History.

Shortly before Christmas 1606, three small ships left London's Blackwall docks to establish a settlement on Chesapeake Bay, in North America. The largest of the ships, the heavily armed, 120-ton merchantman Susan Constant, carried seventy-one passengers and crew, including the experienced commander of the fleet, Captain Christopher Newport; a highly successful privateer during the sea war with Spain, he had made many voyages to the Caribbean in the 1590s and early years of the seventeenth century and knew as much about American waters as any Englishman alive. The Godspeed followed with fifty-two men on board, while bringing up the rear was the tiny pinnace Discovery, which carried twenty-one men crammed together wherever they could find space in between provisions and equipment. Altogether, thirty-nine mariners and 105 adventurers set out to found what would be England's first permanent colony in America

The Jamestown expedition was not the first attempt to establish a colony on the mid-Atlantic coast. In 1585, Sir Walter Ralegh sponsored a colony on Roanoke Island, off the mainland of North Carolina, which ended the following year with the abandonment of the settlement. Another attempt made in 1587 under the leadership of John White also ended in failure and the disappearance of 117 men, women, and children (known since as the Lost Colony of Roanoke). On the eve of Jamestown's founding, the English still had not succeeded in establishing a single colony in America.

In some respects, Jamestown was a belated continuation of Ralegh's Roanoke ventures. In the winter of 1586, a small exploratory party had been dispatched from Roanoke Island to survey the Chesapeake Bay. The men had returned with highly favorable reports of the land and deep-water rivers that would make superb harbors for ocean-going ships and privateers, which could then plunder Spanish treasure fleets on their way across the Atlantic.

By the time planning began to establish a colony on the Chesapeake Bay, James I of England had already concluded a peace treaty with the Spanish and would not tolerate piracy, but he was prepared to allow the planting of English settlements in North America as long as they were located in lands uninhabited by other Europeans. On April 10, 1606, the king granted a charter to the Virginia Company to create two colonies, one to the south between latitudes 34 degrees and 41 degrees North (from modern-day North Carolina to New York), and the other between 38 degrees; and 45 degrees (from the Chesapeake to northern Maine). The Virginia Company of London was responsible for promoting and governing the southern colony. Owing to the practical difficulty of overseeing day-to-day affairs in Virginia, the Company created a local council to rule the colony headed by an annually elected president.

The aims of the Jamestown expedition were to establish England's claim to North America, search for gold or silver mines, find a passage to the Pacific Ocean (the "Other Sea"), harvest the natural resources of the land, and trade with Indian peoples. The settlers arrived off the Virginia capes on April 26 and the ruling council chose Edward Maria Wingfield, one of the prime movers of the expedition and a veteran of wars in the Netherlands and Ireland, as the colony's first president. After reconnoitering lands along the James River for a couple of weeks, the council selected a site on a peninsula about fifty miles from the entrance to Chesapeake Bay, where they landed on May 14. They named the settlement Jamestown in honor of their king.

The English had settled in a region ruled by a powerful chief named Powhatan. Powhatan's domains (called by the Indians Tsenacommacah) stretched from south of the James River to the

Potomac River, and included more than thirty tribes numbering approximately 14,000 people. The colonists had been instructed by the Company to be cautious in their dealings with the Indians but to try to keep on good terms so as to encourage trade. Initial contacts indicated that some peoples were friendly but an attack on the English settlement by several hundred warriors at the end of May persuaded the colony's leaders to construct a sturdy fortification. Work began on a triangular fort facing the James River, and was completed within three weeks.

Early explorations confirmed the area's natural abundance, and information passed on by Indians hinted at great wealth to be found in the piedmont and mountains to the west. Secure within the palisades of their newly constructed fort, the settlers' prospects appeared rosy, but after Newport returned to London in June 1607, the colony suffered a number of setbacks. During the summer and fall a combination of disease, sporadic Indian attacks, polluted drinking water, and poor diet led to the deaths of about two-thirds of the men. By December, only thirty-eight of the original 104 colonists who arrived at Jamestown survived. The colony was on the brink of collapse.

Reinforced by more colonists and fresh supplies early in 1608, the English continued to search for precious minerals and a river passage through the mountains that would lead them to the Pacific. Captain John Smith carried out two explorations of the Chesapeake Bay and its major rivers, revealing the extensiveness of the region, but found no evidence of mineral deposits or a passage. When he took over leadership of the colony in September 1608, he urged the colonists to give up the search for gold and silver and concentrate instead on producing goods and manufactures to return to England.

The arrival of several hundred colonists during 1608 and 1609 led to a steady deterioration in relations with the Powhatans. Full-scale hostilities broke out in the fall of 1609 and in the winter the Powhatans sealed off Jamestown Island in an effort to starve the colony into submission. During the siege, later called by colonists "the starving time," the colony's numbers dropped from about 280 to ninety. Only the arrival of Sir Thomas Gates followed by Lord Delaware, along with hundreds of new settlers, in the spring of 1610 saved the settlement from abandonment.

Gates, Delaware, and another influential leader of this period, Sir Thomas Dale, all men with extensive military experience, introduced a severe code of martial law to maintain order among the colonists and prosecute the war. Serious crimes such as murder, treasonous acts and speeches, theft, trading with the Indians without permission, and embezzlement of Company goods were all punishable by death, while lesser offences such as slandering the Virginia Company or the colony's leaders carried the penalty of whippings and galley service.

By the early 1620s the colony was booming. The white population, which had never been more than a few hundred in the early years, had risen to well over a thousand. As tobacco exports increased, profits multiplied and planters sought more laborers. The first mass migration to English America occurred between 1618 and early 1622 when at least 3,000 settlers arrived. Yet the spread of English settlement and taking of Indians' lands brought misery and bitterness to local peoples. Led by Opechancanough (who had succeeded his elder brother, Powhatan, as de facto paramount chief on the latter's death in 1618), Indian warriors attacked settlements all along the James River on March 22, 1622, killing about 350 settlers—one-quarter of the colony's white population. The uprising and further losses of life and property over the next year were devastating blows to the Company, which, after a government investigation, collapsed in 1624.

Following the demise of the Company, the crown took control of Virginia, which became England's first royal colony in America. The war with the Powhatans lingered on for the rest of the decade, but colonists quickly rebuilt plantations in response to the continuing demand for tobacco. The success of tobacco cultivation and defeat of the Powhatans secured the colony's future after 1625.

At Jamestown the English learned the hard lessons of sustaining a colony. All successful English colonies followed in its wake, but Jamestown also presents two sides of America's founding. On the one hand, England's New World offered many settlers opportunities for social and economic advancement

unthinkable at home; while on the other, colonization unleashed powerful destructive forces that were catastrophic for Indian peoples, whose lands were taken by colonists, and for enslaved Africans and their posterity, whose labor enabled Jamestown, and indeed America, to flourish.

"The Age of Exploration": History Now 12 (Summer 2007)

Document A
Jamestown's Environment

Read the article "Jamestown's Environment" by archaeologist Dennis B. Blanton on the Virtual Jamestown website.

Document B
John Smith: *The Generall Historie of Virginia, New England, and the Summer Isles, Book III*

The following chart was created based on data from the book The Generall Historie of Virginia, New England, and the Summer Isles, Book III *by English settler John Smith in 1624.*

Jamestown Settlers		
Job	**First Settlers, 1607**	**Second Settlers, 1608**
Council [*governor*]	6	1
Gentlemen	47	28
Labourers	12	21
Cooper [*barrel maker*]	0	1
Carpenter	4	0
Blacksmith	1	1
Sailer [*sail maker*]	1	0
Barber	1	0
Bricklayer	1	0
Mason	1	0
Tobacco pipe maker	0	1
Tailor	1	6
Drummer	1	0
Preacher	1	0
Boyes [*male servant*]	4	0
Jeweler	0	1
Refiners and goldsmiths	0	4
Gunsmith	0	1
Perfumer	0	1
Apothecaries [*pharmacist*]	0	2
Surgeon	1	1
Job unknown	28	51
Total Men	110	120
Total Women	0	0

Data retrieved from Documenting the American South, DocSouth.unc.edu

Document C
Chronology of English Mortality in Virginia, 1607–1610

The following table was adapted from historian J. Frederick Fausz's article "An Abundance of Blood Shed on Both Sides: England's First Indian War, 1609–1614," published in January 1990 in the Virginia Magazine of History and Biography*.*

Date	Event	Jamestown Population
May 14, 1607	People settle on Jamestown Island.	104
May 26, 1607	Two die in a Native American attack.	102
June–August 1607	Three or more die in Native American attacks over the summer.	99
August–October 1607	Half of the colonists die from "summer sickness."	49
November 1607	Captain George Kendall is executed.	48
December 1607	Native Americans kill two colonists while attempting to capture John Smith.	46
January 2, 1608	Captain Newport brings 100 colonists to Jamestown.	140
April 10, 1608	Captain Nelson brings 20 men to Jamestown; two depart.	158
September 7, 1608	Smith details that many are dead or sick.	130
October 8, 1608	Captain Newport arrives with 70 men.	200
Winter 1608–1609	Eight die during the winter despite increased provisions.	192
January 1608	Eleven die in a boating incident.	181
Summer 1609	One hundred colonists fall ill and nearly 50 die in Native American attacks.	131
August 11–18, 1609	Six ships bring 250 people (the third group).	381
August–October 1609	Fifty men are killed in Native American attacks.	330
August–October 1609	Fifty men at Nansemond die in Native American attacks.	280
November–May 1610	Chief Powhatan attacks Jamestown. One hundred ten colonists die from disease and 33 from unknown causes; another 37 desert.	90

Data retrieved from "An 'Abundance of Blood Shed on Both Sides'" by J. Frederick Fausz, published in The Virginia Magazine*, January 1990.* Courtesy of jstor.org

Lessons 11–12:
Religion in the Colonies

An engraving entitled Gov. John Winthrop—In honor of the birthday of Governor John Winthrop, born June 12, 1587 *by K.H. Burn, 1860 (Library of Congress)*

How did religion influence early European colonists' views of the Americas?

Homework
Who Were the Pilgrims?

The following text was adapted from a film review of The Pilgrims *published in the* Magazine of the National Endowment of the Humanities *and from historian Francis J. Bremer's essay "The Puritans and Dissent."*

In 1620, the *Mayflower* plowed across the Atlantic through heavy winds and ocean currents at an incredibly slow 2 miles per hour. The overcrowded ship's crossing took more than two months—its 102 passengers finally landed in Plymouth, Massachusetts, near Cape Cod.

For American culture, the story of the Pilgrims, including their "first Thanksgiving" feast with the local Native Americans, has become a creation story celebrated each November along with turkey, pumpkin pie, and football games. The Pilgrims and their landing at Plymouth Rock have overshadowed the earlier 1607 English settlement at Jamestown, Virginia, as the place where America was born.

But the reality of the Pilgrim experience differs in several ways from these stereotypes. Many imagine that the Pilgrims left the Old World behind to worship as they pleased and start a new country based on religious freedom, a right later protected in the First Amendment of the United States Constitution. In reality, nothing could be further from the truth.

The Pilgrims, also known as the Puritans, settled New England in the 1620s and 1630s. They were not coming to America to promote religious freedom for all, but to find freedom from the Church of England and the monarchs who had prevented them from pursuing their own faith as they believed God wanted them to.

King James I, who came to power in England in 1603, was a strong believer in unity when it came to his church; he had no patience for religious rebels. You could be fined 20 pounds—equivalent to $9,000 today—for not attending services at the official church. Those who continued to worship differently faced imprisonment.

The *Mayflower* Pilgrims were the most extreme kind of church reformers. They called themselves Saints, but were also known as Puritan Separatists, for their desire to separate themselves completely from the established church. They saw the Church of England as hopelessly corrupt and felt they had to leave it to get back to a pure and honest church. In truth, the Pilgrims were on a journey searching for religious purity.

In 1608, the future Pilgrims exiled themselves from England to Amsterdam, where the Dutch had greater tolerance for radical Protestants. By 1617, the Puritans were getting anxious to move again. Many in the group made the difficult decision to leave all behind—even children, in some cases—and try for a new start across the ocean. They determined to settle near the mouth of the Hudson River, not far from present-day New York City. A London banker, Thomas Weston, approached them in early 1620 and said he would arrange payment for a trip to the New World, hoping the voyagers would send back profitable resources like beaver pelts.

The right time to sail would have been early spring, giving the voyagers time to plant crops and build shelters during warm weather. But, come June, Weston had not raised the money and announced that his funders were nervous: They were insisting that dozens of non-Puritan outsiders go with the Puritans. This was, of course, unacceptable to the Puritan Separatists. Yet they had no resources, and no choice.

The *Mayflower* was an unlikely crew. Fewer than 50 voyagers were adult men, many of whom were older, while at least 30 were children and nearly 20 women, three of them pregnant. They did not set sail until the disastrously late date of September 6, assuring that they would arrive in America after the growing season and at the start of winter. Two had died by the time the crew sighted Cape Cod—two hundred miles off course—on November 9.

Predictably, there had been disagreement between the Puritans and non-Puritans on board the ship. Even so, before arriving on November 11, 41 of the adult men signed a simple agreement, hardly more than a sentence long, to band together into a "civil body politic" with the power to make laws and govern themselves. This document, known as the Mayflower Compact, became a starting point, years later, for the Plymouth Colony's Book of General Laws. These laws affirmed that, in a time of crisis, a monarch's authority could be set aside but the consent of the people could never be.

The Puritans derived their religious beliefs from the teachings of John Calvin, a French religious leader during the Protestant Reformation in the 1500s. The Puritans believed in living a pure life, free from sin or any extravagance, like fancy clothes or alcohol. While Catholic cathedrals were lavish and beautiful, Puritan churches were bare and plain. Puritans believed in predestination, the idea that a person's fate is decided for them, no matter what they do in their life, and that only a chosen few would enter heaven after death.

The settlement of Massachusetts presented these colonists with their first opportunity to decide which views and actions were acceptable—and which were not. Nearly all Puritans believed that they had been born again through God's grace. Their reaction to this belief differed, however. Massachusetts Governor John Winthrop was typical of Puritans who never lost awareness of the fact that they were unworthy of God's love. Other Puritans, however, believed that, because God had blessed them, their views were beyond question. These differences were key as the colonists sought to define the rules of their new society.

"Religion in the Colonial World": History Now 29 (Fall 2011)

Document A
The Mayflower Compact

The following is the agreement made among passengers aboard the Mayflower*, upon landing in the "New World" in 1620.*

IN THE NAME OF GOD, AMEN.

We, whose names are written, the Loyal Subjects of our Lord King James, by the Grace of God, of Great Britain, France, and Ireland, King, Defender of the Faith.

Have undertaken for the Glory of God, and Advancement of the Christian Faith, and the Honour of our King and Country, a Voyage to plant the first Colony in the northern Parts of Virginia; with these present today, we solemnly and mutually, in the Presence of God and one another, join ourselves together into a **civil Body Politic** [*agreement to govern themselves*], for our better Order and Preservation, and to further the **Ends** [*goals*] previously mentioned: And by Virtue of such a Body Politic, we will enact, constitute, and frame, such just and equal Laws, **Ordinances** [*orders*], Acts, Constitutions, and Officers as shall be thought best for the general Good of the Colony.

In witness of such we have now signed our names at Cape-Cod the eleventh of November, in the Reign of our Lord King James, of England, France, and Ireland, the eighteenth, and of Scotland.

Courtesy of PilgramHallMuseum.org

Document B
A Model of Christian Charity

John Winthrop (1588–1649), a lawyer and leader of the 1630 migration of English Puritans to the Massachusetts Bay Colony, delivered this famous sermon aboard the Arbella *to settlers sailing to New England.*

The only way to provide for our **posterity** [*future generations*] is to do justly, to love mercy, and to walk humbly with our God. We must be knit together in this work as one man; we must take care of each other with brotherly affection.

We shall be united in the bond of peace, the Lord will be our God and delight to dwell among us, so that we shall see much more of his wisdom, power, goodness and truth.

We shall be as a City upon a Hill, the eyes of all people are upon us; so that if we shall [behave badly] and cause God to withdraw his help from us, we shall [invite] the mouths of enemies to speak evil of the ways of God, and cause their prayers to be turned into curses upon us.

Therefore let us choose life, that we, and our [children], may live; by obeying his voice, for he is our life, and our **prosperity** [*wealth*].

Winthrop, John. 1630. Courtesy of Stanford History Education Group

Document C
The Divine Right to Occupy the Land

Puritan leader John Cotton gave the following sermon to members of his congregation who were immigrating to America in 1630. Cotton became a respected and influential clergyman in the Massachusetts Bay Colony.

The Bible says: “I will **appoint** [*assign*] a place for my people Israel, and I will plant them, that they may dwell in a place of their own, and move no more.”

The settling of a people in this or that country is the Lord’s decision. Now, God makes room for his people in three ways:

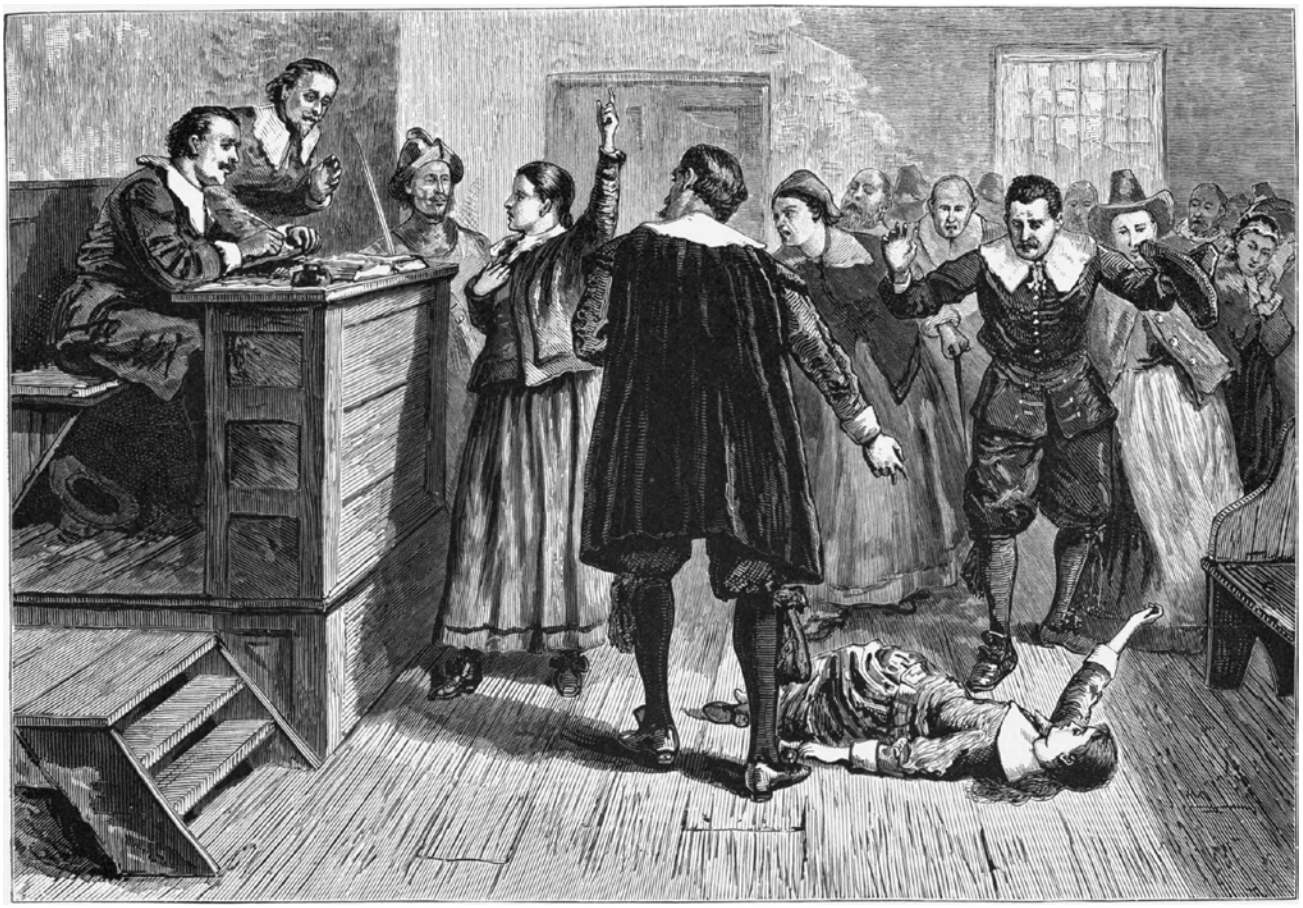
First, He drives out the **heathens** [*a term used at this time to describe anyone considered “uncivilized,” such as Native Americans who did not believe in the Puritan God*] before them by waging war on the inhabitants.

Second, He gives a foreign people favor in the eyes of any native people to come and sit down with them.

Third, He makes a country empty of **inhabitants** [*people living in a place*] where the people will live. Where there is an empty place, the sons of Adam and Noah [the Puritans] are free to come and live there, and they neither need to buy it nor ask permission.

Cotton, John. 1630. Courtesy of Stanford History Education Group

Lesson 13:
The Salem Witch Trials



Witchcraft at Salem Village by William A. Crafts, 1876 (Wikimedia)

Why did the Salem Witch Trial hysteria erupt in Puritan Massachusetts?

Homework
A Brief History of the Salem Witch Trials

Read the article "A Brief History of the Salem Witch Trials" by Jess Blumberg, published by the Smithsonian Magazine *and available on Newsela.*

This lithograph, The Witch No. 1*, was created by Joseph Baker in 1892, over 100 years after the trials. (Wikimedia)*

Group 1: Bridget Bishop
Document A
Your Role: Bridget Bishop

The information below describes Bridget Bishop. Use this information to inform your behavior during the trial today.

You are Bridget Bishop, a woman from Salem, Massachusetts. You were born between 1632 and 1637. You have been married three times. Your first and second husbands died. Your third and final marriage is to Edward Bishop, a lumber worker. You have no children.

You have a more exotic and wild lifestyle than typical Puritans. You have sometimes publicly fought with your husbands, held parties late at night, drank alcohol, played games, and worked at taverns.

You also dress unusually, with lots of colors, which is much more flashy than typical Puritan attire. No Puritan woman needs to dress as you do!

Today, you have been accused by Abigail Williams, Ann Putnam Jr., Mercy Lewis, Mary Walcott, and Elizabeth Hubbard, all of whom are young women from Salem. Three of them—Abigail Williams, Ann Putnam Jr., and Mercy Lewis—are at the trial today. You are very nervous. You know you are innocent, but these girls have a lot of power in Salem. As a result, you keep nervously looking at them during the trial, and maybe you laugh or move nervously. You can't help it—your life is at stake! You will insist on your innocence, but who can be sure if that matters in a town like this?

Salem Witch Trials Notable Person, Bridget Bishop. Courtesy of the Documentary Archive and Transcription Project, The University of Virginia
Linder, Douglas. "Bridget Bishop." Courtesy of Famous Trials, UMKC School of Law,

Document B
The Trial

Examiner: Bridget Bishop, you are called to the stand.

Bridget Bishop takes a seat in the front of the room.

Examiner: (*Speaking to the accusers*) Hath this woman hurt you?

The Accusers: Yes!

Examiner: You are here accused by four or five for hurting them. What do you say to it?

Bridget Bishop: I never saw these persons before nor was I ever in this place before.

Examiner: They say you bewitched your first husband to death.

Bridget Bishop: If it please your worship, I know nothing of it.

Bridget shakes her head to insist that she knows nothing!

Examiner: Are you not familiar with evil spirits?

Bridget Bishop: I have no familiarity with the devil!

Examiner: How is it then that your appearance hurts these girls?

Bridget Bishop: I am innocent.

Bridget begins to cry.

Examiner: Why you seem to act witchcraft before us by the motion of your body, which seems to have influence upon the afflicted?

Bridget Bishop: I know nothing of it. I am innocent to a witch. I know not what a witch is.

Bridget looks up to the sky in frustration.

The Trial of Bridget Bishop. 1692. Courtesy of America: A Narrative History, W.W. Norton & Company

Group 2: The Accusers
Document A
Your Role: The Accusers

The information below describes Abigail Williams, Ann Putnam Jr., and Mercy Lewis, three of the five accusers of Bridget Bishop. Use this information to inform your behavior during the trial today.

You are Abigail Williams, Ann Putnam Jr., and Mercy Lewis. You, along with two other girls, Mary Walcott and Elizabeth Hubbard, have accused Bridget Bishop, an older woman from Salem Town, of witchcraft.

Abigail, you are 12 years old, and you live with your uncle Samuel Parris, a Puritan minister in the town. Your parents died when you were younger. You grew ill in January 1692. Over time, your behavior became increasingly unusual, so Parris called Reverend John Hale to figure out what was wrong. Reverend Hale wrote that you "were bitten and pinched by invisible agents; their arms, necks and backs turned this way and that way and returned back again so as it was impossible for them to do of themselves and beyond the power of any **Epileptic Fits** [seizures] or natural Disease to effects." To help you get well, Parris and other local ministers prayed and fasted, to little success. It was determined that you were under the influence of the devil.

Ann, you are also 12 years old and the daughter of a wealthy Puritan family in Salem. Your reasons for standing trial are less clear. Your parents had a strong influence on who you accused. Initially, your parents and the town minister told you of people to accuse of witchcraft, as your father used his prominence in the church to accuse many women of witchcraft. Many of the people you accused, as a result, were those with whom your parents disagreed.

Mercy, you are 17 years old. You lived in Maine until an Indian attack killed all of your extended family, an attack that you witnessed. To you, Indians are working with Satan, just like witches. As a result of being orphaned, you were sent to live in the household of Thomas Putnam in Salem Village, where you became friends with Ann Putnam Jr.

You all believe that you are truly possessed by Bridget Bishop—that she is a witch, guilty of all that you are experiencing. To prove to the jury that she is a witch, you must show how she is causing your afflictions and controlling your actions. Even if you're exaggerating her influence a little, it's all serving the greater purpose of ending witchcraft and the devil's work in Salem! When Bridget looks at you, fall to the ground in pain. When she looks up, look up too. Be inspired by her every movement to react.

Salem Witch Trials Notable Persons, Alvarez, Kate. Courtesy of the Documentary Archive and Transcription Project, The University of Virginia

Document B
The Trial

Examiner: Bridget Bishop, you are called to the stand.

Bridget Bishop takes a seat in the front of the room. As soon as she sits down, fall to the ground and move in pain.

Examiner: (*Speaking to the accusers*) Hath this woman hurt you?

The Accusers: Yes!

Begin to cry.

Examiner: You are here accused by four or five for hurting them. What do you say to it?

Bridget Bishop: I never saw these persons before, nor was I ever in this place before.

Examiner: They say you bewitched your first husband to death.

Bridget Bishop: If it please your worship, I know nothing of it.

Bridget shakes her head to control you! So you begin shaking your head uncontrollably.

Examiner: Are you not familiar with evil spirits?

Bridget Bishop: I have no familiarity with the devil!

Examiner: How is it then that your appearance hurts these girls?

Bridget Bishop: I am innocent.

Bridget begins to cry. Her tears cause you to shake in pain and call out!

Examiner: Why you seem to act witchcraft before us by the motion of your body, which seems to have influence upon the afflicted?

Bridget Bishop: I know nothing of it. I am innocent to a witch. I know not what a witch is.

Bridget looks up to the sky.

The Trial of Bridget Bishop. 1692. Courtesy of America: A Narrative History, W.W. Norton & Company

Group 3: The Examiner
Document A
Your Role: The Examiner

The information below describes the role of the examiner. Use this information to inform your behavior during the trial today.

You are the examiner in today's trial. It is your job to direct the trial smoothly and help bring justice to Salem! You must ask questions of Bridget Bishop and the accusers to help the jury decide on her guilt.

You are a devoted Puritan and a strict believer in witchcraft. You have worked hard as a leader in Salem and are devoted to finding justice while also preserving and promoting your religious beliefs. If anyone poses a threat to your Puritan beliefs, you believe that they deserve the most harsh punishment: to be hanged.

Document B
The Trial

Examiner: Bridget Bishop, you are called to the stand.

Bridget Bishop takes a seat in the front of the room. As soon as she sits down, the accusers fall to the ground and move in pain.

Examiner: (*Speaking to the accusers*) Hath this woman hurt you?

The Accusers: Yes! So badly so.

The accusers begin to cry.

Examiner: You are here accused by four or five for hurting them. What do you say to it?

Bridget Bishop: I never saw these persons before, nor was I ever in the place before.

Examiner: They say you bewitched your first husband to death.

Bridget Bishop: If it please your worship, I know nothing of it.

Bridget shakes her head. The accusers begin shaking their heads uncontrollably.

Examiner: Are you not familiar with evil spirits?

Bridget Bishop: I have no familiarity with the devil!

Examiner: How is it then that your appearance hurts these girls?

Bridget Bishop: I am innocent.

Bridget begins to cry. The accusers shake in pain and call out.

Examiner: Why you seem to act witchcraft before us by the motion of your body, which seems to have influence upon the afflicted?

Bridget Bishop: I know nothing of it. I am innocent to a witch. I know not what a witch is.

Bridget looks up to the sky. The accusers also look up to the sky.

The Trial of Bridget Bishop. 1692. Courtesy of America: A Narrative History, W.W. Norton & Company

Group 4: TheVillagers
Your Role: The Villagers

Document A
Cotton Mather on Witchcraft

Cotton Mather was a religious leader among the Puritans in Massachusetts. Mather wrote an account of the trials in 1693, a year after they ended, which is excerpted below.

The devil is now making one Attempt more upon us; an Attempt more Difficult, more Surprizing, more **snarl'd** [*tangled*] with **unintelligible** [*unclear*] Circumstances than any that we have before Encountered; an Attempt so Critical, that if we get well through, we shall soon Enjoy **Halcyon** [*peaceful*] Days, with all the Vultures of Hell **Trodden** [*walked on*] under our Feet. He has wanted his **Incarnate Legions** [*referring to witches*] to Persecute us. … He has therefore drawn forth his more spiritual ones to make an attack upon us.

Cotton Mather's account of the Salem witch trials, 1693. Courtesy of the Gilder Lehrman Institute of American History

Document B
Puritan Culture

Read the article "Puritan Life and Dissent in Colonial New England" on Independence Hall's USHistory.org website.

Document C
The Accused

Read the article "Bridget Bishop" on the University of Missouri–Kansas City School of Law's Famous Trials website.

Lesson 14:
The 13 Colonies

The Landing of the Pilgrims *by Henry Bacon, 1877 (Wikimedia)*

To what extent did colonial life differ across British America by the turn of the 18th century?

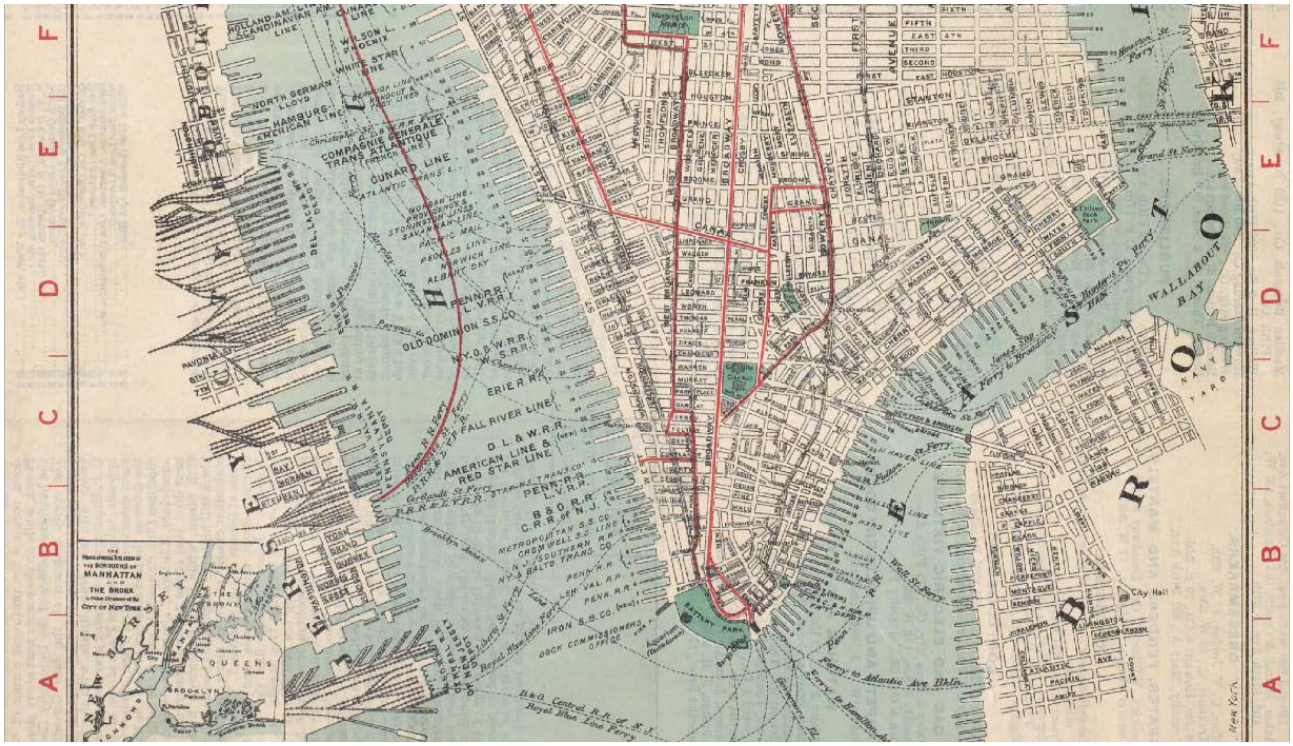
Homework
Early British Colonies in North America

Read the article "Puritan New England" on the Khan Academy website, as well as "Early British Colonies in North America" on Independence Hall's USHistory.org website.

Group 1: The Middle Colonies
Document A
The Environment of the Middle Colonies

The colonies in the mid-Atlantic region of North America were known as the Middle colonies. These colonies—New York, Pennsylvania, New Jersey, and Delaware—had a very diverse landscape, ranging from rich coastal lands to mountains and forests. The weather in the Middle colonies was seasonal, with cold winters and hot summers.

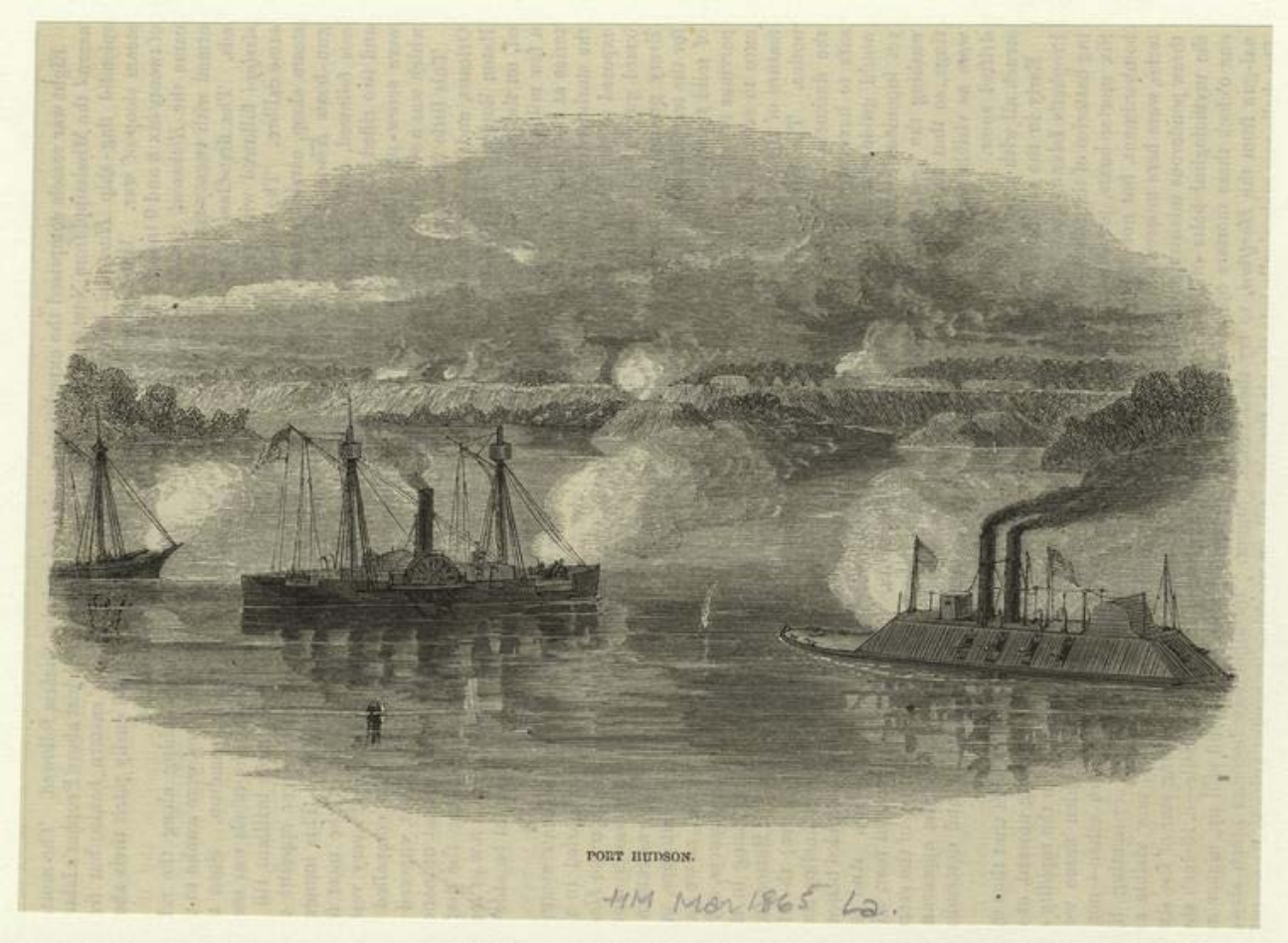
The Delaware River ran through the Middle colonies. (Gary Miotla. This file is licensed under the Creative Commons Attribution 3.0 Unported license.)



New York City was an island, surrounded by calm, gentle waters that connected directly to the Atlantic Ocean. The map above illustrates colonial New York. (The Albemarle Hotel map of Manhattan, New York City. New York Public Library)

Document B
The Economy of the Middle Colonies

Parts of the Middle colonies had very fertile land. As a result, many farmers grew crops, had animals, and could establish small farms. However, the winters were too cold and the landscape too hilly for larger plantations to develop. The Middle colonies were very close to water, and as a result, large port cities, like New York City, flourished, as did shipbuilders. Because of the many forests, a lumber industry developed. Merchants in New York City traded goods from the surrounding farms and industries throughout the colonies.



The port in New York City became a center of colonial trade, thanks to the natural harbor formed around Manhattan Island. (New York Public Library)

Document C
Slavery in the Middle Colonies

Colonists in the Middle colonies did own slaves, but because the economy and geography of the Middle colonies did not depend on plantations, slavery never became widespread. New York City, however, became the second largest slave port in the British colonies, given its central location for trade. Thousands of Africans were brought to New York City and sold on auction blocks to be sent to Southern plantations.

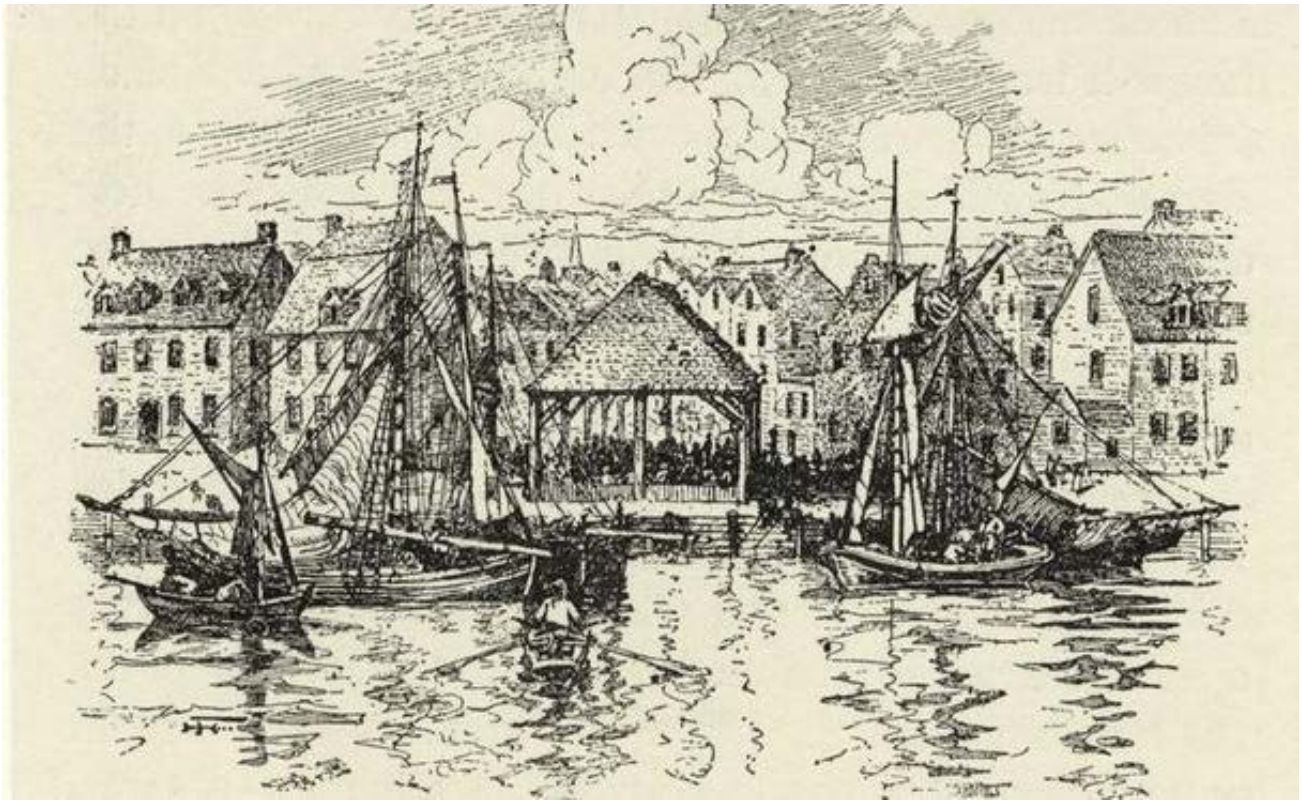


Illustration of the Wall Street Slave Market from around 1730 (New York Public Library)

The Quakers, the founders of Pennsylvania, were a religious group based on the principles of peace, equality, and tolerance. Although some Quakers supported slavery, the first antislavery petition in the colonies was written by Germantown Quakers in 1688. Below is an excerpt from the Germantown Petition Against Slavery.

These are the reasons why we are against the **traffic of men-body** [*slavery*]: Is there any that would be handled at this manner? to be sold or made a slave for all the time of his life? … There is a saying, that we should do to all men like as we will be done ourselves; making no difference of what generation, descent, or colour they are. And those who steal or rob men, and those who buy or purchase them, are they not all alike? … And we who say that it is not lawful to steal, must, likewise, avoid to purchase such things as are stolen, but rather help to stop this robbing and stealing, if possible. And such men ought to be delivered out of the hands of the robbers, and set free.

Resolutions of the Germantown Mennonites; February 18, 1688. Courtesy of The Avalon Project, Lillian Goldman Law Library, Yale Law School

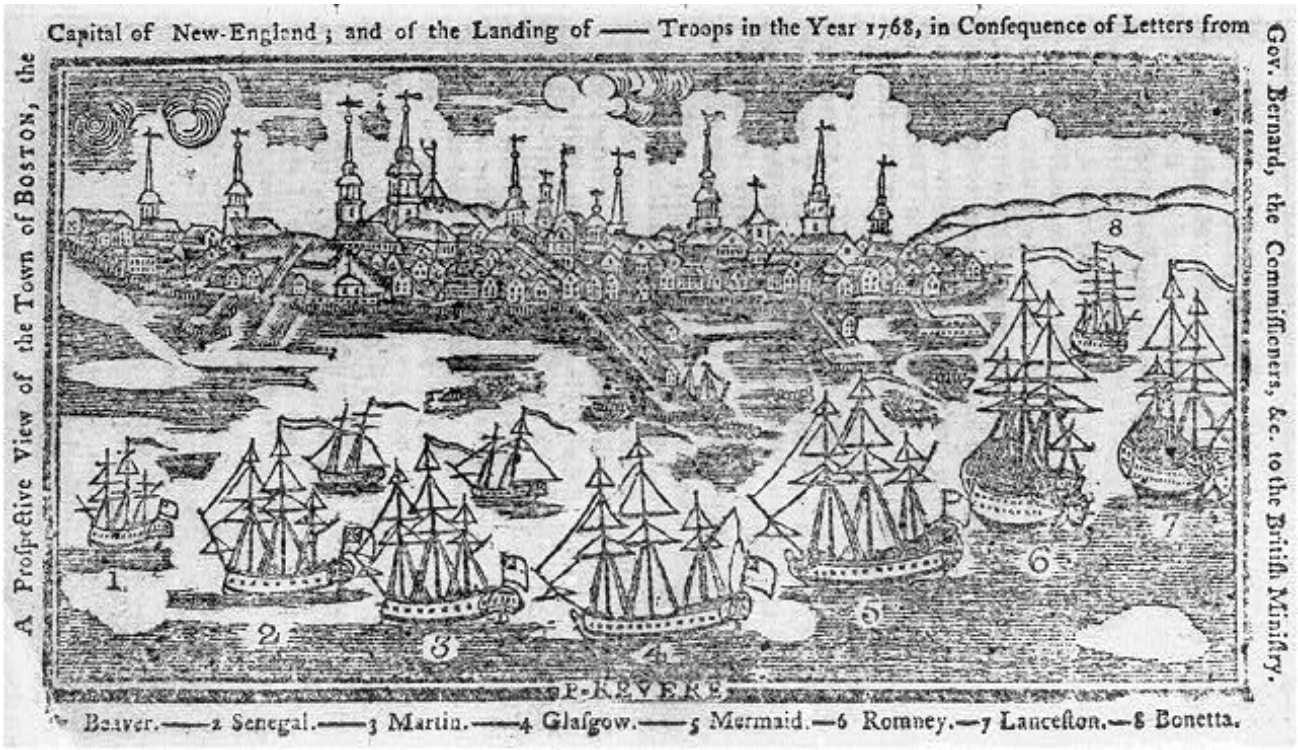
Group 2: The New England Colonies
Document A
The Environment of the New England Colonies

The New England colonies were the northernmost colonies of British colonial America, made up of New Hampshire, Massachusetts, Rhode Island, and Connecticut . In New England, there were long, cold winters and a vast rocky, hilly, and forested wilderness.

Present-day Brunswick, Maine (Paul VanDerWerf, Wikimedia))

Document B
The Economy of New England

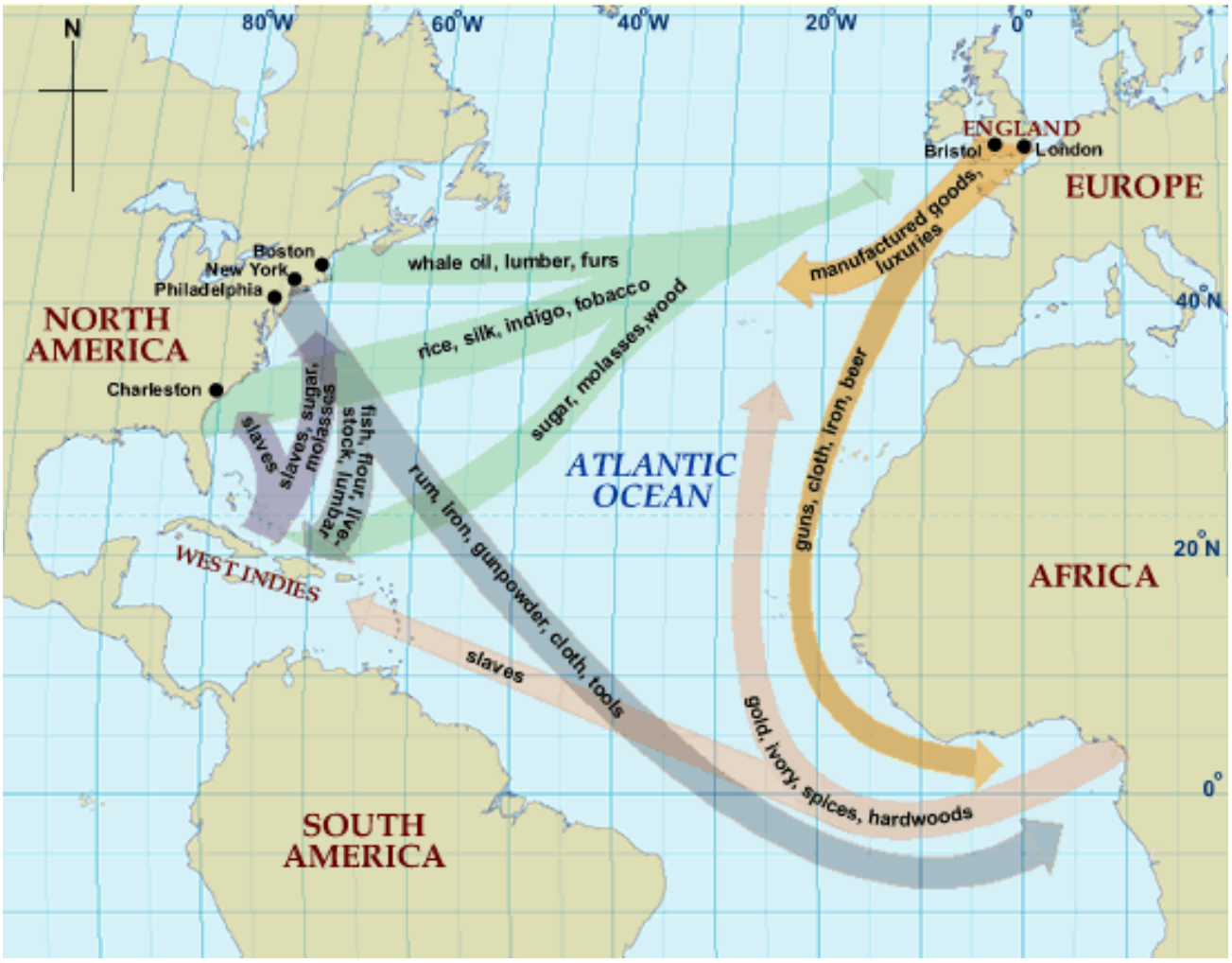
New England's natural geography made farming difficult. The land was too rocky for big plantation-style farms to develop. Instead, New Englanders took advantage of their forests and waterways to build an economy. Thus, in addition to small farms, lumber, fishing, and shipbuilding industries emerged, and trade flourished.



A print entitled A prospective view of the town of Boston, the capital of New-England—and the landing of—troops in the year 1768, in consequence of letters from Gov. Bernard, the commissioners, &c. to the British ministry *by Paul Revere, 1770 (Library of Congress)*

Document C
Slavery in New England

Because New England did not have large farms and plantations, New England had relatively few slaves and would later become the center of antislavery activity. Many Puritans were among the first critics of slavery in the Americas. However, New England was very close to the sea, which encouraged many New England colonists to become merchants. Sea merchants soon discovered the riches that could be made in the slave trade. As a result, Rhode Island became one of the largest slave-trading centers in the world, while Boston shipbuilders built the slave ships that carried enslaved Africans to the Americas. Slave trading helped make the fortunes of some of the wealthiest families in New England.



New England colonies played a significant role in the slave trade, its merchants selling many of the goods to be manufactured in England and later exchanged for enslaved Africans. (The Triangular Trade. NationalArchives.gov.uk)

Despite the role that New Englanders played in the slave trade, many Puritans strongly opposed slavery. "The Selling of Joseph: A Memorial," written in 1700 by Samuel Sewal, a Puritan judge from Massachusetts, remains the earliest known antislavery tract to be published in New England. Below is an excerpt from "The Selling of Joseph."

Because Liberty is in real value second only to Life: None ought to part with it themselves, or deprive others of it, but upon most mature Consideration. …

It is most certain that all men, as they are the Sons of Adam, have equal right unto liberty, and all other outward comforts of life.

GOD hath given the Earth (with all its Commodities) unto the Sons of Adam, according to the Bible. … Joseph [a biblical figure] was rightfully no more a slave to his brethren, than they were to him: and they had no more authority to sell him, than they had to slay him.

'Tis pity there should be more caution used in buying a horse, or a little lifeless dust; than there is in purchasing men and women: When as they are the offspring of GOD, and their Liberty is.

Sewell, Joseph. The Selling of Adam. Courtesy of DigitalHistory.uh.edu

Group 3: The Southern Colonies
Document A
The Environment of the Southern Colonies

The southernmost colonies of British North America were Maryland, Virginia, North Carolina, South Carolina, and Georgia. The Southern colonies had rich soil, thanks to wide rivers and expansive wetlands. The weather in the South was the hottest and wettest of British North America, creating fertile soil ideal for planting.

*The wet marshlands of Georgia (*Óðinn, Wikimedia)

Document B
The Economy of the Southern Colonies

The rich, fertile soil in the South was perfect for the development of large farms, called plantations. These farms used indentured servants and, eventually, enslaved Africans to grow crops like rice and tobacco. The plantation owners would then trade their crops throughout the colonies and across the ocean to Europe, where demand was high for their goods. As a result, large plantation owners in the South grew incredibly wealthy. Relatively few Southern colonists owned large plantations with hundreds of indentured or enslaved laborers. Many other Southerners lived on small farms with few, if any, enslaved Africans.

A print entitled Mount Vernon in Virginia *by Francis Jukes, 1800 (Library of Congress)*

Document C
Slavery in the South

At first, most labor in the South was done by indentured servants. Indentured servants signed a contract to work for an individual for a set amount of time in exchange for passage to the Americas and eventual freedom to live and work in the colonies. Indentured servants were often poor, white Europeans who wanted a new life in the "New World." When the slave trade first began, Africans, too, were indentured servants. Over time, however, the colonies began to distinguish between indentured servants from Europe and those from Africa. In 1661, Virginia passed a law differentiating the labor of African and European indentured servants, making African servants enslaved for life. This law, along with a series of other slave codes, helped bring an end to indentured servitude. As a result, race-based slavery became the dominant system in the colonies. In Southern colonies, like Virginia, slavery took hold to support the plantation economy. By 1700, Virginia had more than 16,000 enslaved Africans, more than one-fourth of the colony's population.

The act below was passed in Virginia in 1662.

Whereas some doubts have arisen whether children of any Englishman with a Negro woman should be slave or free, be it therefore enacted and declared by this present Grand Assembly, that all children born in this country shall be held enslaved or free only according to the condition of the mother.

Courtesy of DigitalHistory.uh.edu