



The Huntington Library, Art Collections, and Botanical Gardens

## COOPERATION AND CONFLICT:

### AMERICAN INDIANS AND ENGLISH SETTLERS IN COLONIAL AMERICA



Grade 5

United States History and Geography

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#### I. Standards Assessed

##### History-Social Science Content Standards

5.3 Students describe the cooperation and conflict that existed among the American Indians and between the Indian nations and the new settlers.

- 2 Describe the cooperation that existed between the colonists and Indians during the 1600s and 1700s (e.g., in agriculture, the fur trade, military alliances, treaties, cultural interchanges).
- 3 Examine the conflicts before the Revolutionary War (e.g., the Pequot and King Philip's Wars in New England, the Powhatan Wars in Virginia, the French and Indian War).

##### History-Social Science Analysis Skill Standards

###### *Chronological and Spatial Thinking*

- (1) Students place key events and people of the historical era they are studying in a chronological sequence and within a spatial context; they interpret time lines.

###### *Research, Evidence, and Point-of-View*

- (1) Students differentiate between primary and secondary sources.
- (2) Students pose relevant questions about events they encounter in historical documents, eyewitness accounts, oral histories, letters, diaries, artifacts, photographs, maps, artworks, and architecture.
- (3) Students distinguish fact from fiction by comparing documentary sources on historical figures and events with fictionalized characters and events.

*Historical Interpretation*

- (1) Students summarize the key events of the years they are studying and explain the historical contexts of those events.
- (3) Students identify and interpret the multiple causes and effects of historical events.

**English-Language Arts Content Standards***Reading*

- 1.2 Use word origins to determine the meaning of unknown words.
- 2.3 Discern main ideas and concepts presented in texts, identifying and assessing evidence that supports those ideas.
- 2.4 Draw inferences, conclusions, or generalizations about text and support them with textual evidence and prior knowledge.

*Writing*

- 1.2 Create multiple-paragraph expository compositions.
- 2.3 Write research reports about important ideas, issues, or events...
- 2.4 Write persuasive letters or compositions.

*Speaking*

- 2.2 Deliver informative presentations about an important idea, issue, or event...

**English-Language Development Standards (Level 4)***Listening and Speaking*

- 1 Listen attentively to more complex stories /information on new topics across content areas, and identify the main points and supporting details.
- 6 Ask and answer instructional questions with more extensive supporting elements (e.g., "What part of the story was most important?")

*Reading Fluency*

- 1 Use knowledge of English morphemes, phonics, and syntax to decode and interpret the meaning of unfamiliar words.
- 4 Use standard dictionary to find the meanings of known vocabulary.
- 6 Use decoding skills and knowledge of academic and social vocabulary to achieve independent reading.
- 8 Read increasingly complex narrative and expository texts aloud with appropriate pacing, intonation and expression.

**Reading Comprehension**

1. Describe main ideas and supporting details of a text.
2. Generate and respond to comprehension questions related to the text.
5. Use resources in the text (such as ideas, illustrations, titles, etc.) to draw conclusions and make inferences.
6. Distinguish between explicit examples of fact, opinions, inference, and cause/effect in texts.
7. Identify some significant structural (organizational) patterns in text, such as sequence/chronological order, and cause/effect.

**Writing Strategies**

4. Use complex vocabulary and sentences appropriate for language arts and other content areas (e.g. math, science, social studies).
6. Write multi-paragraph narrative and expository compositions and examples appropriate for content areas, with consistent use of standard grammatical forms.

**II. Teacher Background Information**

No one knows for certain how many Native Americans lived in North America before the European exploration and settlement of the continent. Anthropologists estimate that north of Mexico there may have been as many as 10 million inhabitants. Of these probably half a million lived along the coastal plain of the east coast and in the foothills of the nearby mountains. Within a few years after the Spanish set foot on the islands of the West Indies ships from other European states sailed the waters off the eastern seaboard of what is now the United States. Explorers from all maritime European states sought to establish a foothold on the continent. Raiding parties captured native peoples and in the search for wealth paid no regard to the people they encountered. In their first encounters with Europeans Native Americans were exposed to diseases to which they had no natural immunity. Without resistance to even minor European illnesses, millions of Native Americans died. It has been estimated that 90% of the native populations of the American continents perished within a hundred years of Columbus's landing in the West Indies. Not all died as a result of Old World maladies. The ruthless treatment of native peoples by the Spanish as well as those of other colonizing powers, including the English, accounted for countless deaths.

The history of the English settlement of North America is one of both cooperation and conflict with Native Americans. After initially trying to prevent the landing of the colonists at Jamestown in 1607 the Powhatans helped save the colony from starvation. The Pilgrims who landed at Plymouth in 1620 would not have survived without the help of the Wampanoag confederacy. Within a short period of time cooperation gave way to conflict. One of the chief problems involved the different concept of land and land ownership. Native Americans generally believed that the land was a gift from the creator

to be used for the welfare of the people. Europeans came to America with a different concept. Land was the source of both livelihood and a source of personal wealth. Private ownership was something foreign to Native Americans. Europeans also marveled at the way they could entice Indians to trade corn, furs, and other commodities for a few beads or glass trinkets. Within a short period of time fierce combat between settlers and Native Americans replaced cordial agreements. Ultimately after defeating Indians in combat treaties were imposed that ceded more and more land to the settlers.

This was not the case in all English colonies. Roger Williams, founder of the Rhode Island colony, believed in fair treatment in all dealings with Native Americans. Williams, a Puritan minister, was expelled from the Massachusetts Bay Colony partly because he preached that settlers should purchase land from the Indians at a fair price. William Penn also stands out as a colonial leader who treated the Indians of Pennsylvania with respect in signing treaties with equals rather than manipulating Indians to achieve better trade agreements or confiscate their lands.

Throughout this lesson Native American and Indian are used interchangeably. It should also be noted that there are various spellings of names. The lesson attempts to use the more commonly used spelling. Primary source documents presented in the lesson have been reprinted with conventional spelling for ease in reading.

### III. Materials Needed

#### Group readings

##### Group One—Virginia

- 1) Native Americans and the Virginia Colony
- 2) Powhatan Speaks to John Smith
- 3) The Starving Time
- 4) The War of 1622
- 5) “The Barbarous Massacre” (Edward Waterhouse account)

##### Group Two—New England

- 1) Massasoit and the Pilgrims
- 2) Pequot War
- 3) Captain Mason’s Report to the General Court of Connecticut
- 4) William Bradford on the Burning of the Pequot Settlement
- 5) King Philip’s War

**Group Three—Pennsylvania**

- 1) William Penn
- 2) Concession to the Province of Pennsylvania, 1681
- 3) The Leni Lenape
- 4) Art prints by Benjamin West and Edward Hicks

**IV. Lesson Activities**

A glossary is included with each of the group readings. Definitions of the vocabulary words listed in the glossary are based on their usage in the lesson readings. You may wish to develop a vocabulary activity or game to help build student fluency and vocabulary development.

- A. Before beginning the lesson ask students if they know the difference between a primary source and a secondary source. Define primary source as information about events that were recorded at the time the events took place. Make certain that students understand that primary sources are more than printed words or written documents. Maps, artifacts, paintings can all be primary sources. Discuss how historians examine primary sources as pieces of evidence from the past in order to determine the causes or consequences of historical events. Remind students that primary sources may be slanted or biased.

Ask students if they were writing a history of colonial America if it would be useful to have a variety of viewpoints including perspectives of Native Americans. Tell students that much of what we know about the early relations between Native Americans and white settlers comes from books, journals, or official documents written from the perspective of European explorers and settlers. In colonial American history there are few accounts of events reflecting the Native American's perspective. Why is it important to know that much of early American history reflects one point of view? Tell students to keep this in mind as they begin this lesson on Cooperation and Conflict in colonial American history.

- B. Divide the class into three groups and assign each a different set of readings. For example, Group One will read about cooperation and conflict in the Virginia colony (pages 9–15); Group Two, New England (pages 16–24); and, Group Three, Pennsylvania (pages 25–31). Students should discuss the readings within their respective groups. Each set of readings concludes with several questions students should consider as a guide to group discussion. Seventeenth-century documents included in the readings are printed side-by-side with contemporary English versions. If the excerpt from the original document is too difficult you may wish to direct students to the contemporary version adapted from the original.

## Teacher Note

The set of materials for Group Three includes three paintings of William Penn's treaty with the Leni Lenape. If students have access to a computer they may view digitized sections of the two paintings by Edward Hicks online from the National Gallery of Art, Washington, DC. See digitized sections for *Peaceable Kingdom* at <http://www.nga.gov/cgi-bin/pdimage?59644+0> and Penn's Treaty with the Indians at <http://www.nga.gov/cgi-bin/pdimage?59640+0>

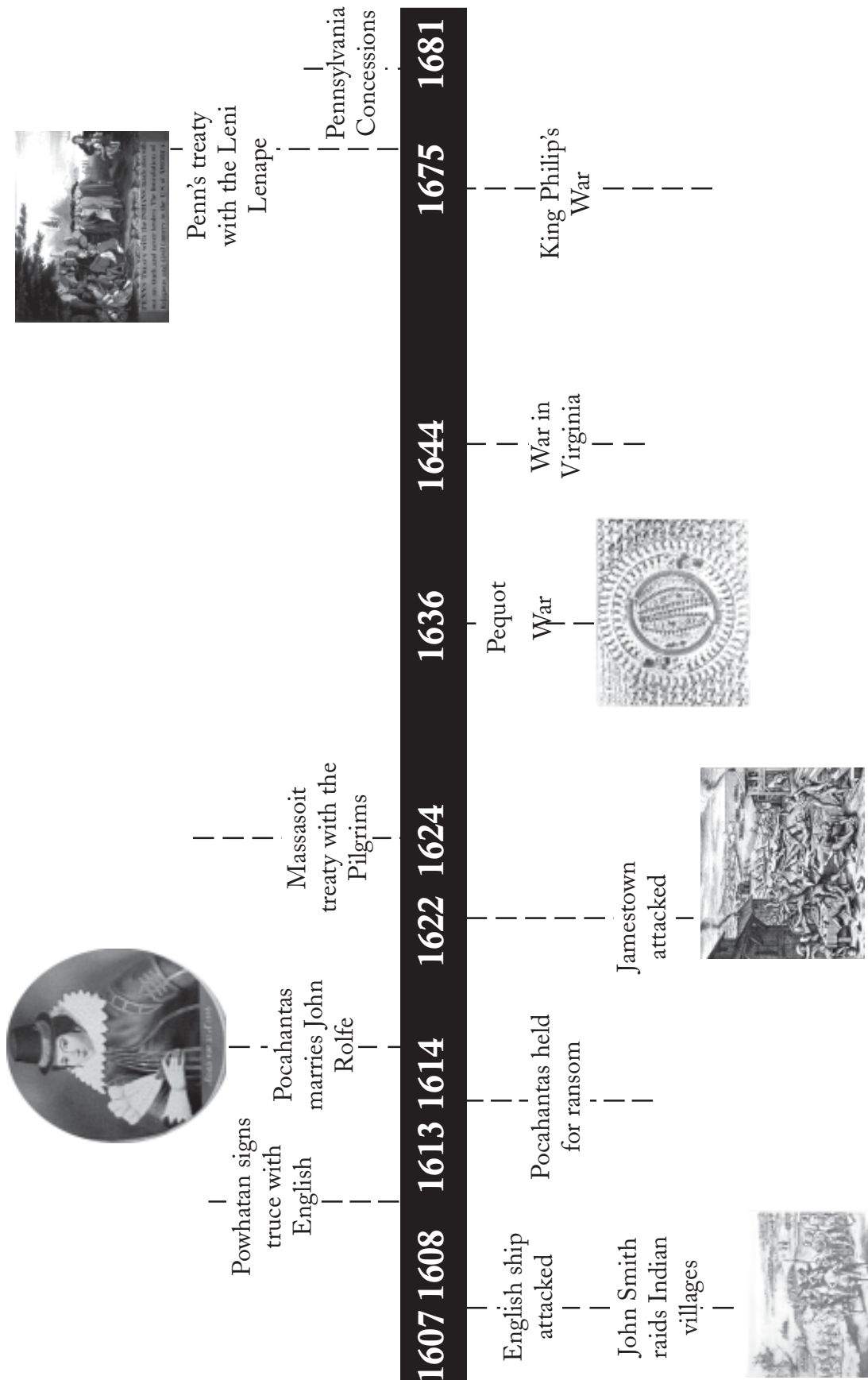
1. Have each group develop a project or report to inform the other two groups of the interaction between settlers and Native Americans in their assigned colony or region. Projects may include a group skit, reader's theater, or a newspaper reflecting both colonial and Native American points of view. Or, students may wish to report to the class through individual oral reports, diary or journal entries, or a persuasive composition. As a class, have students construct a time line to place major events they have studied in the three regions. Encourage students to include illustrations on the time line from the lesson or other sources. Place events that represent cooperation above the time line and events that reflect conflict below. Review the time line and ask what patterns they see repeated in the three regions (Virginia, New England, Pennsylvania). A sample time line may be found on page 8.
2. As a class activity, ask students what could have been done to improve relations between Native Americans and settlers in the English colonies. Have the class consider efforts by William Penn to create a "peaceable kingdom" recognizing the rights of all people in these colonies. Have students consider the effectiveness in maintaining friendly relations between settlers and Native Americans in these two colonies. Review prior study of Roger Williams and the establishment of Rhode Island. Remind students that Williams believed that in all dealings with the Indians, either for land or in trade, they were to be treated fairly.
3. Conclude the lesson with a role-playing activity on the issue of land ownership that was at the core of Indian/white relations during the colonial period and for years after independence. Before beginning the activity make certain that students understand the different concepts of land ownership. Native Americans typically considered that land belonged to the creator and was intended for the livelihood of the people while Europeans believed in private ownership of land and their right to use the land to provide for their needs and as a way of accumulating wealth.
  - a. Have one student take the role of a Native American sachem and stand in a large area of the classroom marked off by chalk to represent Indian land. Have approximately one-fifth of the class stand with him in the marked section. The remaining class members are to represent English settlers and stand in the hallway or in another section of the room. Have two or three represent early migrants and negotiate with the sachem for a section of the land. When an exchange is agreed upon, mark off that section in a different color chalk. Have

additional “settlers” arrive at intervals and stand in the section reserved for settlers. As they become more crowded open new negotiations for land.

- b. Discuss the activity with the class. Ask students who have been assigned the roles of Native Americans questions such as:
  - How would you feel if people from another place wanted to settle land on which you lived?
  - What happened when more and more settlers arrived?
  - Would you continue making agreements to give up more land?
  - If necessary to keep your family alive, should you be able to hunt animals and fish in lands you assigned to settlers by treaties?
  - How do you think other Native Americans living in adjacent lands would react if you were forced to move to their ancestral lands?
  - What could you do to stop the advance of the foreign settlers?
- c. Ask students who were assigned as settlers questions such as:
  - Why should you have to make deals with the Native Americans if the king or queen of England had given you permission to settle this land?
  - Since there is so much vacant land why shouldn't you have some land to farm?
  - Why can't Native Americans understand that when we purchase land it is ours to keep and use as we see fit?
  - What measures should you take if Native Americans do not agree to give you enough land on which to provide for your family?
  - Would you be willing to go to war if sachems refuse to negotiate for land you need to make a living?
4. As an extension activity, ask students to relate the lesson to racial and ethnic conflicts that are currently in the news. What recommendations would they make to resolve these conflicts? What are some examples of current efforts to cooperate rather than resort to violence? Students may wish to construct a mural based on a contemporary application of Benjamin West's eighteenth-century *Peaceable Kingdom*.



Sample Time Line





## Native Americans and the Virginia Colony

### *Secondary Source*

Native Americans living in the vicinity of Jamestown, the first permanent English settlement on the North American continent, were members of a confederacy of over 30 Algonquian tribes living in about 200 villages. Chief Wahunsonacock [Wa hun SEN a cawh], who was called Powhatan [pow HAT tan] by the English, was the dominant leader of over 10,000 Indians in the region. Before the English arrived Spanish explorers had attempted to form settlements along the Chesapeake in Virginia and had gone to war with the Indians. For this reason Powhatan's confederacy attacked one of the English ships before it could land at Jamestown. Although suspicious of the English settlers, Powhatan sensed that he had nothing to fear as the English settlers dashed around searching for gold rather than providing for necessities.



John Smith meeting with the  
Powhatans near Jamestown  
Library of Congress

Powhatan agreed to trade with the colonists but as other colonists arrived later that year the English began to demand more and more food. Captain John Smith who assumed leadership of the colony tried to establish trade with the Indians. Smith believed that the English colonists should live like soldiers and force the Indians to supply them the food they needed. When Powhatan refused to continue trading with the English, Captain Smith took food from the Indians by force. On one raid in December 1607 only a few months after arriving, Captain Smith was captured and brought to Powhatan.

### Pocahontas

Powhatan ordered that Captain Smith be killed. According to legend Powhatan's favorite daughter Pocahontas, who was about 12 years old, threw herself on the prisoner to save him. Some historians believe that Powhatan arranged a fake execution in order to show his power and impress the English with his mercy. It is commonly believed that this was Powhatan's way of using Smith's capture and release to get better relations with the English and stop the raids on his confederation. The colonists, on the other hand, believed that Smith had been saved by God intervening to direct Pocahontas, out of her love for the English, to stop the execution.

## Powhatan Speaks to Captain John Smith, 1609

*Primary Source*<sup>1</sup>

Captain Smith, you may understand that I having seen the death...of my people...I know the difference of Peace and War better than any in my Country. ...What will it avail you to take ... by force what you may quickly have by love... What can you get by war, when we can hide our provisions and fly to the woods... Think you I am so simple, not to know it is better to eat good meat, ...sleep quietly..., laugh and be merry with you...then be forced to flee from all, to lie cold in the woods, feed upon Acorns, roots, and such trash, and be so hunted by you, that I can neither rest, eat, nor sleep....Let this therefore assure you of our loves, and want of that, every year our friendly trade shall furnish you with Corn; and now also, if you would come in friendly manner to see us, and not thus with your guns and swords as to invade your foes.

*Contemporary English*

Captain Smith, I have seen my people die and I know the difference between war and peace better than most people. What will you gain by going to war to take by force what you can have more easily with love. ...If you go to war with us we can hide our food supplies and run into the woods to escape your soldiers. Do you think I am so simple not to know that it is better to live at peace and eat good food, sleep at peace, laugh and be happy rather than fight with you. If we go to war we will have to flee into the woods, live in the cold forest, eat acorns, roots, and other trash while we are hunted by you so that I can not rest, eat, or sleep. Let me promise you of our friendship and that every year it will grow stronger. Our trade will prosper and we will give you the corn you need. Now let us also say that when you come to our settlements to see us you should act in a friendly manner and leave your weapons behind. If you come with guns it appears to us that you are not our friends but our enemies.



Captain Smith replied that despite Powhatan's good words Indians were attacking English settlements daily. Rather than take revenge the English were willing to try to live at peace. Powhatan and the English continued to trade but both sides were suspicious of the other. By 1609 Powhatan refused to continue to trade with the colonists. On the verge of starvation, colonists raided Native American settlements. Indians struck back with "hit and run" attacks on the settlers.

<sup>1</sup>Source: "John Smith and Powhatan Exchange Views," Library of Congress, American Memory  
<<http://memory.loc.gov/ammem/ndlpedu/features/timeline/colonial/indians/exchange.html>>

## The Starving Time

### *Secondary Source*

Captain Smith returned to England in October 1609 and his successor wrote to England that the colonists had eaten their horses and with nothing more to eat “were glad to make shift [eat] ... dogs, cats, rats, and mice.” Powhatan’s refusal to trade with the colonists had worked. In 1610 the governor ordered that the colony be disbanded and the survivors board ship and return to England. The ship sailed out into Chesapeake Bay and dropped anchor planning to leave the next morning. Before setting sail in the morning a supply ship with 150 new colonists and a new governor sailed into the Bay. The new governor had orders to use his soldiers to occupy Indian land around Jamestown and force each tribe in the confederacy to supply laborers for the colony. Powhatan renewed his attack on the colonists.

In 1613 the English captured Pocahontas and used her to try and force Powhatan to provide the colonists with large quantities of corn, release English prisoners, and surrender weapons that the Indians had taken over the years from the colony. The next year John Rolfe married Pocahontas. Powhatan reluctantly agreed and signed a treaty giving the English everything they wanted. Pocahontas went to England with her husband and there raised money to help supply the Virginia colony.



Portrait of Pocahontas

Library of Congress (from painting by William Sheppard)

## The War of 1622

### *Secondary Source*

Powhatan died in 1618 and his half-brother Opechancanough [O pech un KAN O] became the leader of the Indian confederation. While Powhatan was alive Opechancanough objected to the way he dealt with the English. Although he still distrusted the English, Opechancanough assured the settlers that he had no desire to make war on them. Between 1618 and 1622 he watched as more and more settlers came to Virginia. They cleared forest lands where Native Americans hunted to plant tobacco. They constructed villages and began to push the Indians to the west.

In 1622, four years after Powhatan's death, Opechancanough decided he had to stop the English. He knew that the English had been well supplied over the years and had guns and ammunition. He knew that his forces were no match in open war with the English. Therefore he decided to strike without warning. His plans were so secret that the English were caught by complete surprise. One Christian Indian had told officials in Jamestown of Opechancanough's plans but they did not believe that the Indians would dare attack them. On March 22 the Indians attacked killing about 350 settlers in and around Jamestown.



**The 1622 Massacre in Virginia**

This engraving shows defenseless men, women, and children being murdered. Although the English had guns, none are in evidence in the de Bry engraving. De Bry was not a witness to the Indian attack and created the engraving from accounts that were published in Europe.

In Theodor de Bry, *America* (Frankfurt, 1628) Library of Congress, LC-USZC4-5306

The attack killed one out of every three English settlers. Several colonial leaders said the attack would never have happened if they had treated the Indians with fairness. Colonist Edward Waterhouse and others, including Captain John Smith who was in England when the attack occurred, argued that the attack was good for the colony since now they could destroy the Indians and take their land.

After the attack Opechancanough was captured during a peace conference but managed to escape. Although there was no peace agreement and no major attacks, fighting took place from time to time. The attack on Jamestown had been so effective that it took about 20 years for the colony to recover.

In 1644 Opechancanough struck again. This time the old chief had to be carried into battle on a litter. During the attack 300 colonists were killed. Opechancanough was taken prisoner and shot by one of his guards in Jamestown. The Powhatans gave up the struggle and moved west. By 1669 there were only about 2,000 of the 20,000 Indians who had lived in the region at the time the English arrived.



## The Barbarous Massacre

by Edward Waterhouse (London, 1622)

### Primary Source<sup>2</sup>

...Thus have you scene the particulars of this massacre...wherein treachery and cruelty have done their worst to us, or rather to themselves; for whose understanding is so shallow, as not to perceive that this must needs be for the good of the Plantation...

Because our hands which before were tied with gentleness and fair usage, are now set at liberty by the treacherous violence of the Savages... So that we, who hitherto have had possession of no more ground than their waste, ...now by right of War, and the law of Nations, invade the Country, and destroy them who sought to destroy us; whereby we shall enjoy their cultivated places...Now their cleared grounds in all their villages...shall be inhabited by us....

...Victory of them may be gained many ways; by force, by surprise, by famine in burning their corn, by destroying and burning their Boats, Canoes, and Houses, breaking their fishing Wares, by assailing them in their hunting, where by they get the greatest part of their sustenance in Winter, by pursuing and chasing them with our horses, and blood-Hounds to draw after them...and tear them...

Because the Indians who before were used as friends may now most justly be compelled to servitude and drudgery, and supply the room of men... [who] may employ themselves more entirely in their Arts and Occupations... while the Savages perform their inferior works...

### Contemporary English

The treachery and cruelty of the massacre of 1622 has helped us more than the Indians. They are so simple minded that they do not understand that their attack was actually good for us.

Now we no longer have to deal with them in peace. Since they double-crossed us with their surprise attack, we are now free to go to war and destroy them. Because they made war on us we are at liberty to take their good land. Their cleared land in all their villages can be ours to farm.

We can defeat them with our greater force and by surprise attacks. We can cause them to starve by burning their villages and their corn. We can prevent them from fishing by burning their canoes and destroying their fishing equipment. We can keep them from getting the food they need in the winter by chasing them with our horses. We can send our blood-hounds after them and tear them apart.

When the Indians pretended to be our friends we could not make war on them. Now that they made war on us we can force them into slavery and make them do the work we do not enjoy. This will give us more time to enjoy life.

<sup>2</sup> Source: "How the Massacre Was Good For the Plantation," Library of Congress, *American Memory*  
<<http://memory.loc.gov/ammem/ndlpedu/features/timeline/colonial/indians/good.html>>

## Questions for Group One

1. How did Powhatan get along with the English colonists at Jamestown?
2. What are the different versions of the Pocahontas story? How do they differ?
3. What evidence can you use to determine fact from fiction?
4. What can you infer from the popular portrait of Pocahontas in English dress? Explain.
5. How difficult was life for the English settlers during “The Starving Time”?
6. Why did Opechancanough attack the Virginia colony in 1622?
7. What could have been done to have prevented the conflict?
8. How does de Bry communicate the events of March 22, 1622 in his engraving?
9. Is de Bry’s portrayal of the attack on settlers at Jamestown a primary source? Explain why or why not?
10. Why did Edward Waterhouse argue that Opechancanough’s attack on the Virginia settlements was actually good for the colonists?
11. What methods does he advise the settlers to use in destroying the Indians?

## Vocabulary

<i>confederacy</i>	union, league or association
<i>infer</i>	to guess or to conclude based on evidence
<i>intervention</i>	involvement; to step in
<i>litter</i>	a bed or device on which a sick or elderly person is carried
<i>treachery</i>	betrayal of trust; violation of an alliance; trickery or deceitfulness



## Massasoit and the Pilgrims

### *Secondary Source*

Before the *Mayflower* brought the Pilgrims to Plymouth English explorers had sailed along the coast of Maine and Massachusetts. On one voyage they kidnapped several Native Americans and brought them to England. One, a young man named Tisquantum [Tis QUAN tomb] belonged to the Patuxet [PAW tuck sit] tribe, a part of the Wampanoag [wahm puh NOH ag] confederation. Tisquantum is better known in American history as Squanto. He learned English and was finally returned home in 1619 only to discover that the entire village had been wiped out by a plague. For the next year he lived with the Wampanoag a few miles from his original village.

When the Pilgrims landed at Plymouth in December 1620 they had a difficult time surviving the winter. In the spring of 1621 the Wampanoag chief Massasoit [MAS uh soyt] visited the Pilgrim settlement and offered to help them. Squanto served as interpreter and helped negotiate a peace treaty between the English settlers and the Wampanoag. Squanto lived the rest of his life at peace with the Pilgrims at the Plymouth settlement. Without his help the Pilgrims would certainly have starved. As long as Massasoit lived, the peace treaty he had signed with the Pilgrims was honored.

Although the original treaty no longer exists we have a record of its provisions in a book by William Bradford, one of the Pilgrim leaders who later became governor of the colony.

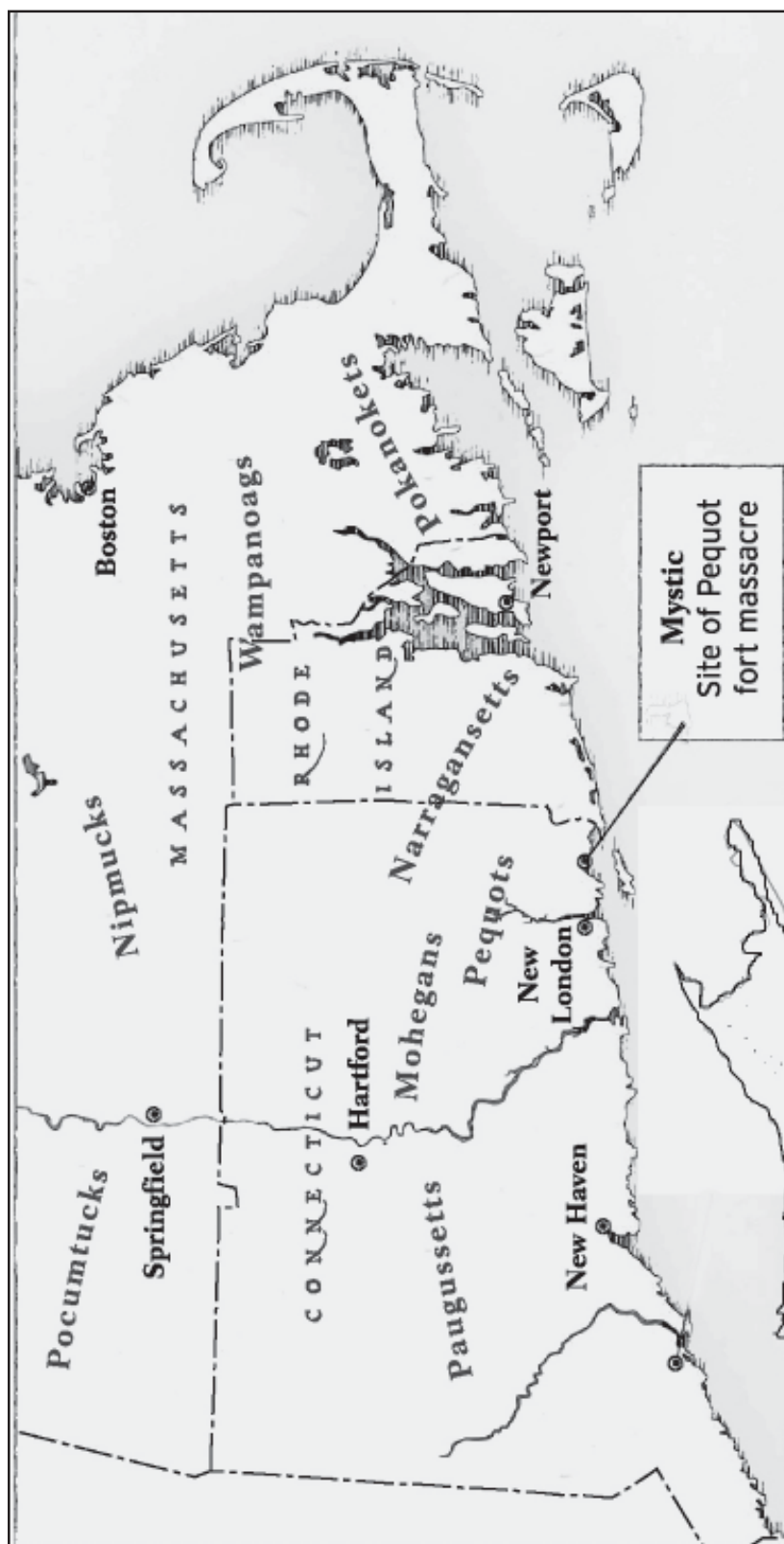
#### The Treaty of 1621

1. Neither Massasoit nor any of the Wampanoag should injure the Pilgrims.
2. If any of Massasoit's people did injure the English, he would send them to the English to be punished.
3. If any tools were taken from the English when they were at work in the fields, Massasoit would see that they were returned. The same would apply to anything of value taken from the Wampanoag by the settlers.
4. If any Indians unjustly made war on the Wampanoag, the English would come to Massasoit's assistance. The Wampanoag would also assist the English if any Indians make war on them.
5. Massasoit should let his Indian allies know of the terms of the treaty and urge them to live in peace with the English settlers.
6. When the Wampanoag come to the English settlement they are not to bring their bows and arrows with them. When the English visit Wampanoag settlement they will leave their guns behind.

By this treaty King James I of England considers Massasoit to be his friend and ally.

Source: [http://members.aol.com/calebj/treaty\\_massasoit.html](http://members.aol.com/calebj/treaty_massasoit.html)

## Native Americans of Southern New England in the 1600s



Source: Adapted from map by Wes Rand in *The Name of War* (Jill Lepore).  
 Available: <<http://www.ctnow.com/extras/slavepdf/24%20NE%20SLAVERY%200929.pdf>>.

## Pequot War

*Secondary Source*

As more and more Puritans arrived from England they extended their settlements into what is now Connecticut where they came in contact with the Pequot [pE kwot] Indians and the Narragansetts. The Pequots were angered by Dutch traders from The Netherlands who had a trading post in Connecticut and killed several Indians who had cooperated with the Dutch traders. In return the Dutch killed one of the Pequot sachems. In 1634 the Pequots organized a raid to drive the Dutch out but instead killed several Englishmen whom they thought were Dutch. The Pequots claimed that they could not tell a Dutchman from an Englishman. In order to make peace with the English, Pequot ambassadors negotiated a treaty with the Massachusetts Bay Colony. In the treaty the Pequots agreed to turn over the Indians responsible for killing the English, to give up claim to lands in Connecticut that the English wished to settle, and to compensate the English with wampum. A Pequot council paid only a small part of the wampum which the English used in trading goods. For two years the English did nothing to collect the rest of the wampum agreed upon.

In 1636 a Mohegan chief, friendly to the English, told a Plymouth trader that the Pequots were afraid that the English would attack them and had decided to strike first. The English made alliances with other Indian tribes including a promise from the powerful Narragansetts to remain neutral. The Pequots, in turn, negotiated with the Narragansetts to encourage them to join in a war against the English. Roger Williams, a Puritan minister who had been expelled from the Massachusetts Bay Colony and settled among the Indians of Rhode Island, was asked by the Puritans of the Bay Colony to convince the Narragansetts to remain neutral. Williams had befriended the Narragansetts and was able to keep them from joining with the Pequots during the war.

The settlers in the English colonies of Massachusetts Bay, Plymouth, and Connecticut were unable to come up with a united plan to defeat the Pequots. However, in May 1637 Captain John Mason with some 90 Connecticut colonists and about 60 Mohegan allies set out to attack the Pequot at their Mystic River settlement in southeastern Connecticut. Mason encircled the settlement. The Pequots had the previous day seen some English ships sail from the area and assumed that their enemies had given up the fight. According to Mason, the Indians at Mystic were singing and chanting thinking that they had driven the English away.

## Captain Mason's Report to the General Court of Connecticut

*Primary Source*<sup>3</sup>

...We must Burn them; and immediately stepping into the Wigwam ... [Captain Mason] brought out a Firebrand, and putting it into the mats with which they were covered, set the Wigwams on Fire. ...

And indeed such a dreadful Terror did the Almighty let fall upon their Spirits, that they would fly from us and run into the very Flames, where many of them perished. And when the Fort was thoroughly Fired...

Thus were they now at their Wits End, who not many Hours before exalted themselves in their great Pride, threatening and resolving the utter Ruin and Destruction of all the English, Exulting and Rejoicing with Songs and Dances: But God was above them, who laughed his Enemies and the Enemies of his People to Scorn, making them as a fiery Oven...

One Hour's space was their impregnable Fort with themselves utterly Destroyed, to the Number of six or seven Hundred, as some of themselves confessed. There were only seven taken captive, and about seven escaped. Of the English, there were two Slain outright, and about twenty Wounded...

*Contemporary English*

We must burn the Mystic settlement. I stepped into a wigwam and set fire to mats that covered it..

God has sent this terrible punishment on the Pequots. They ran from us right into the fire. Many of them were killed. Their settlement was completely burned.

The Pequots did not know what to do. Some tried to escape the fire while others ran into the flames where they were burned to death. Hours earlier they were celebrating by singing and dancing thinking that they had driven us from Connecticut. God laughed at the Pequots in the fiery oven because they were the enemies of his people, the Christian English.

In just one hour's time the unconquerable Pequot fort was completely destroyed. About 600 to 700 hundred were killed. Seven Pequots were taken captive and another seven escaped. Two English soldiers were killed and about 20 were wounded.

Source: <<http://www.rootsweb.com/%7Enysuffol/pw.html>>

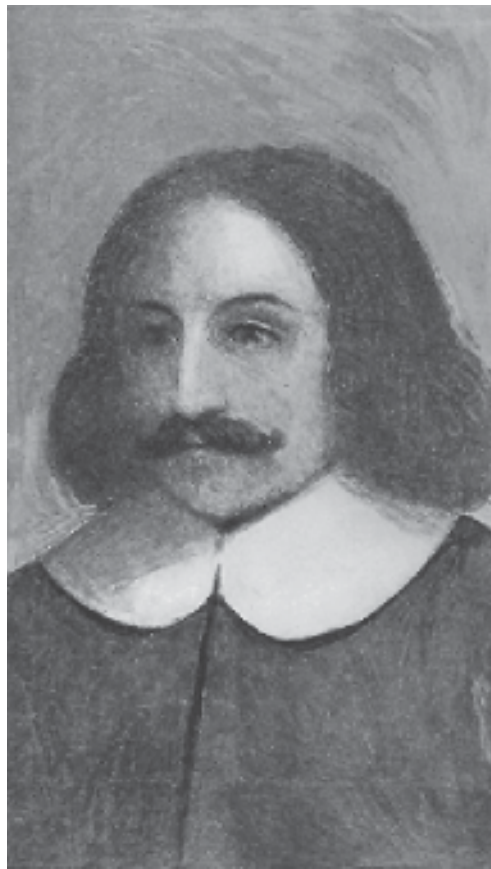
## William Bradford on the Burning of the Pequot Settlement

### *Primary Source*<sup>4</sup>

It was a fearful sight to see them thus frying in the fire..., and horrible was the stink and scent thereof; but the victory seemed a sweet sacrifice, and they gave the praise thereof to God, who had wrought so wonderfully for them, thus to enclose their enemies in their hands and give them so speedy a victory over so proud and insulting an enemy....

### *Contemporary English*

It was frightening to see the Pequots being burned to death. The smell of burning flesh was horrible but the victory over the enemy was sweet. The soldiers gave praise to God who had helped them so quickly defeat the enemy.



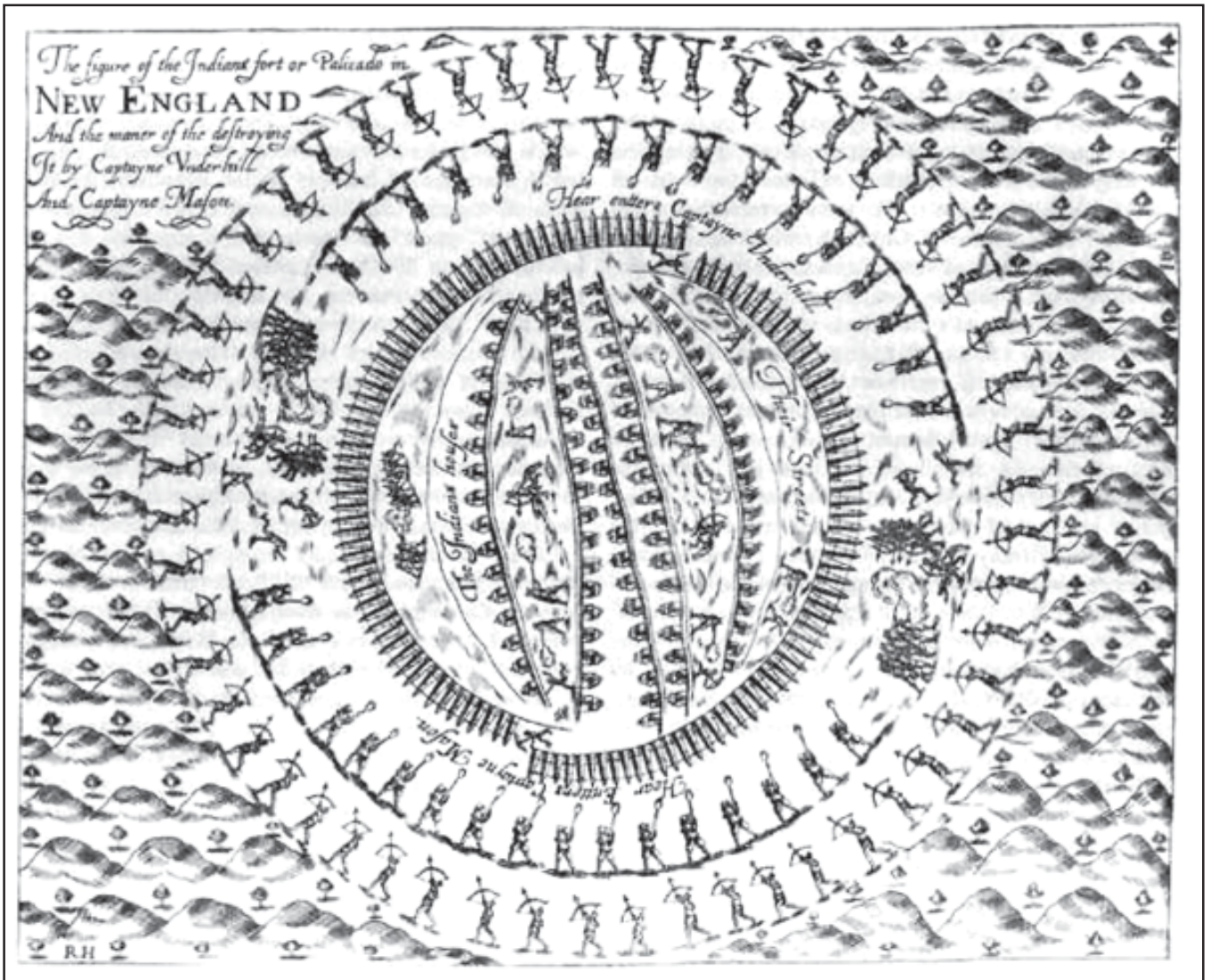
William Bradford

<sup>4</sup> Source: William Bradford, *History of Plymouth Plantation* (originally written circa 1650) and published for the Boston Historical Association by Little, Brown & Co, 1856.



## Attack on the Mystic Indians

This woodcut drawn by the English shows the attack on the Pequot settlement at Mystic, Connecticut, on May 26, 1637 by troops under the command of Captains John Mason and John Underhill.



## King Philip's War 1675–1676

*Secondary Source*

### Massasoit and King Philip

The Pequots were forced to sign a peace treaty in 1738. By the treaty the Pequot survivors were divided and given to Indians who were English allies in the war. They were required to take the name of the Indians to whom they had been given so that the name “Pequot” would be erased from the language. The destruction of the Pequots had been a warning to all other Indians of the region not to make war on the English settlers.

For the next 37 years the New England colonies were relatively peaceful. While Wampanoag chief Massasoit lived the peace he had signed with the Puritans was honored. As he grew older and more English came to New England and settled on lands claimed by the Wampanoag and other tribes. When Massasoit died in 1661 his son Wamsutta [wham so TA], called Alexander by the English, became chief. He mysteriously died the next year while being held by Puritan leaders at Plymouth. His younger brother Metacomet, called King Philip by the English, became sachem in 1662.

King Philip resented the English and accused them of poisoning his brother, but there was little he could do. When the English settlers demanded more Wampanoag land he threatened the settlers of the town of Taunton (Massachusetts). The Plymouth colony responded by ordering King Philip to sign a treaty surrendering his guns and requiring him to get permission from the colony to wage war against any other Indian nation. Humiliated by the treaty, King Philip began to form alliances with other Indians against the English including the Narragansett who had remained neutral during the Pequot War.

### King Philip's War

Young Indian warriors who could not be controlled by their chiefs began to attack settlements stealing cattle and burning farms. Settlers in Plymouth, Connecticut, Rhode Island, and Massachusetts Bay colonies blamed King Philip who may not have been behind the attacks. Open warfare broke out in 1675.



FANCIFUL PORTRAIT OF KING PHILIP BY PAUL REVERE

### King Philip

As imagined by Paul Revere



King Philip's War was one of the bloodiest wars in American history. Although the war lasted only 14 months one out of six adult male colonists in New England were killed. An even greater percentage of Native Americans lost their lives in the conflict. In the half-century since the arrival of the *Mayflower* and the beginning of King Philip's War the English had increased in number. On the other hand, the Indian population of New England declined from diseases introduced by the European settlers.

Although the English outnumbered the Indians, King Philip and his allies knew the land and had prepared for war. It was even reported that King Philip had set up a forge in the woods where he made weapons. Unlike other Indian warriors King Philip wore armor like the English officers. Indian warriors attacked and burned towns throughout New England and brought the war within a few miles of Boston.

### The Narragansetts

King Philip's success convinced some settlers that God was using the Indians to punish the Puritans for not living up to their strict religious beliefs. Quakers and neutral Christian Indians in Plymouth became scapegoats and were imprisoned or hanged. The colonists began to suspect all Indians of siding with King Philip. Some Indians who had been loyal to the English were beginning to join King Philip's forces. Their greatest fear was that the powerful Narragansett tribe, who had lived at peace with settlers in Rhode Island because of the efforts of Roger Williams, would join King Philip. The colonial leaders decided to strike first and destroy the Narragansetts even though they had no real reason to suspect that they would enter the war.

In December 1675, soldiers from Massachusetts Bay, Plymouth, and Connecticut colonies attacked the Narragansett territory in southern Rhode Island and massacred more than 500, mostly women and children. The Narragansetts who survived immediately joined King Philip's army. In the next few months, Narragansett warriors raided and burned a number of towns including Providence, Rhode Island and Plymouth, Massachusetts. By 1676 it seemed that all of New England would fall to King Philip.

### King Philip Killed

The Indians, however, were short of food, weapons, and powder. Well equipped English soldiers from Boston and other port cities of New England joined the war and destroyed one of King Philip's major camps. This victory along with the lack of food and supplies broke the Indian alliance. King Philip and only a few warriors continued the fight. By the end of the summer of 1676 King Philip was tracked down and killed by an Indian scout serving with the English. His body was drawn and quartered and his head paraded through the streets of Plymouth where it was placed on exhibit for the next 25 years. King Philip's wife and children were captured and sold into slavery in the West Indies.

## Questions for Group Two

1. Was the Treaty of 1621 between the Puritans and Massasoit fair to both sides? Explain.
2. Investigate the story of the First Thanksgiving. How accurate is the story? What evidence can you use to determine fact from fiction in the story?
3. How do you think the Pequot War could have been prevented?
4. What argument did Captain Mason use to justify the burning of the Mystic settlement during the Pequot War?
5. Why did New England settlers fear King Philip?
6. What actions could the colonists and King Philip's Indian confederation have taken to prevent the outbreak of war?
7. Why did the Puritans attack Quakers and neutral Indians during King Philip's War?
8. Based on the absence of documents giving the Indian perspectives of the wars in New England, how can historians write an accurate and unbiased account of the wars?

### Vocabulary

<i>ambassador</i>	official representative; messenger or agent sent for a particular purpose
<i>circa</i>	used with dates to mean approximately (often abbreviated as "c.")
<i>confederation</i>	union or league; nations that come together for a purpose
<i>drawn and quartered</i>	cutting an outstretched body into four parts; a brutal public cutting a person's body to pieces as a warning to others
<i>exalted</i>	grand; high or dignified
<i>forge</i>	furnace where metals are heating and hammered into weapons or armor
<i>impregnable</i>	unconquerable; secure or safe fortress or settlement
<i>negotiate</i>	to deal or bargain in order to come to an agreement
<i>sachem</i>	Native American chief of a confederation or alliance of Indians
<i>scapegoat</i>	an innocent person or group blamed for something
<i>scorn</i>	contempt; complete disrespect
<i>wrought</i>	formed or created; made to come about

**William Penn***Secondary Source*

William Penn (1644–1718) was a member of the Society of Friends (Quakers) in England. His father, Admiral Sir William Penn, was a wealthy Englishman who had lent the king a considerable amount of money. When Admiral Penn died, his son asked King Charles II to permit him to establish a colony in America. The king agreed and William Penn cancelled the king's debt. Penn wanted to name the colony "Sylvania" but Charles II suggested instead that it be named Pennsylvania in honor of Admiral Penn.

William Penn organized the new colony in America as a haven for Quakers who had been persecuted in England and in the Puritan colonies of North America. From England Penn wrote to the Leni Lenape [lay-ni len-NAH-pay] Indians of Pennsylvania saying "I desire to gain your Love and Friendship by a kind, Just and Peaceable Life." The English called the Leni Lanape "Delaware" because they lived along the Delaware River. Penn wanted to establish a colony that would welcome all people who would live in peace. In order for the colony to succeed it needed to have the support of the Native Americans and Penn signed a peace treaty with the Leni Lanape and insisted that all settlers treat the Indians fairly.

William Penn wrote books and pamphlets on religious tolerance. He often traveled back to England and was involved in a number of controversies mainly because of his pacifist beliefs as a Quaker.



**William Penn**

Religion and the Founding of the American Republic Exhibit, Library of Congress

## Concessions to the Province of Pennsylvania

July 11, 1681

*Primary Source*<sup>5</sup>*Contemporary English*

Certain conditions, or concessions, agreed upon by William Penn, Proprietary and Governor of the province of Pennsylvania, find those who are the adventurers and purchasers in the same province, the eleventh of July, one thousand six hundred and eighty-one. ...

XIII. That no man shall, by any ways or means, in word, or deed, ... wrong any Indian, but he shall incur the same penalty of the law, as if he had committed it against his fellow planter, and if any Indian shall abuse, in word, or deed, any planter of this province, that he shall not be his own judge upon the Indian, but he shall make his complaint to the governor of the province, or his lieutenant, or deputy, or some inferior magistrate near him, who shall, to the utmost of his power, take care with the king of the said Indian, that all reasonable satisfaction be made to the said injured planter.

XIV. That all differences, between the planters and the natives, shall also be ended by twelve men, that is, by six planters and six natives; that so we may live friendly together ... preventing all occasions of ... mischief.

XV. That the Indians shall have liberty to do all things relating to improvement of their ground, and providing sustenance for their families, that any of the planters shall enjoy.

In 1681 Governor William Penn, Proprietor of the Pennsylvania Colony, established a policy that was to be followed by all European settlers who lived in or traveled through his colony.

Section 13. No person shall harm or mistreat an Indian in any way. If a person violates the law he or she would be punished as if the harm had been done to any white settler. If any Indian, in any way, harms a settler, the settler may not take the law into his or her own hands but must present a case before an officer of the district. The district officer or judge will take the case to the local Indian chief who has the power to determine how the dispute should be settled.

Section 14. In order to live together in peace all differences between settlers and the Native Americans will be judged by 12 men, six settlers and six Indians.

Section 15. All Indians living in the colony have liberty to improve their land and provide for the livelihood of their families just as any white settler.

<sup>5</sup>Source: <http://www.yale.edu/lawweb/avalon/states/pa02.htm>

## Leni Lenape

*Secondary Source*

### The Grandfather Tribe

The ancestral home of the Leni Lenape included what is now Manhattan Island, all of New Jersey, eastern Pennsylvania, and northern Delaware. Although they were known to be fierce warriors they preferred to settle disputes peaceably rather than to make war. In fact the other Native Americans of the region called the Leni Lenape the “grandfather” tribe because they served as wise negotiators among warring Indians before the Europeans came to North America. The English called them “Delaware” after Lord de la War, the governor of the Jamestown colony of Virginia. In their Algonkian language Leni Lenape means “real people” or as sometimes translated “original people.”

### Caught in the Middle

In the 1600s the Leni Lenape were caught between two powerful forces—the Iroquois to the north and the Swedish, Dutch, and English settlements along the Atlantic coast. While some European settlers took the land of the Indian people others offered nothing more than trinkets for valuable farm land. The Leni Lenape, like most Indians, believed that the land could not be owned by any people—that it belonged to the creator and that it could only be used. When William Penn organized the colony of Pennsylvania he negotiated with the Leni Lenape and in 1681 signed a treaty promising to deal fairly with the Indians.



Wampum Belt

Chief Tamanend presented this wampum belt to William Penn in 1682. In a speech Penn said, “We meet on the broad pathway of good faith and good will; no advantage shall be taken on either side, but all shall be openness and love.”

### Forced to Leave

In the early 1700s the Leni Lenape were forced to move into western Pennsylvania by the stronger Iroquois. As more and more European settlers came to Pennsylvania in the mid-1700s, disputes over land and cattle resulted in raids by both Indians and white settlers. In 1763 the white settlers of western Pennsylvania became angry that the Quakers who held powerful positions in the colonial government refused to take their side against the Indians. A group known as the Paxton Boys began to attack Indians—even those who had become Christian and were living at peace with the white community. Benjamin Franklin opposed the Paxton Boys and urged Governor John Penn to attack the rebels as they planned to march on Philadelphia. The Governor first announced opposition to the Paxton Boys and later, over Franklin’s objection, met with their leaders and promised to offer money for Indian scalps. The Leni Lenape who had tried to live in peace were pushed further west. Today the descendants of the Leni Lenape live in Kansas and Oklahoma far from their original home along the Delaware River.

## Art Prints

Benjamin West, *Penn's Treaty with the Indians*  
(painted circa 1771)



Source: Pennsylvania Academy of Fine Arts



## Art Prints

Edward Hicks, *Peaceable Kingdom*  
(painted circa 1834)

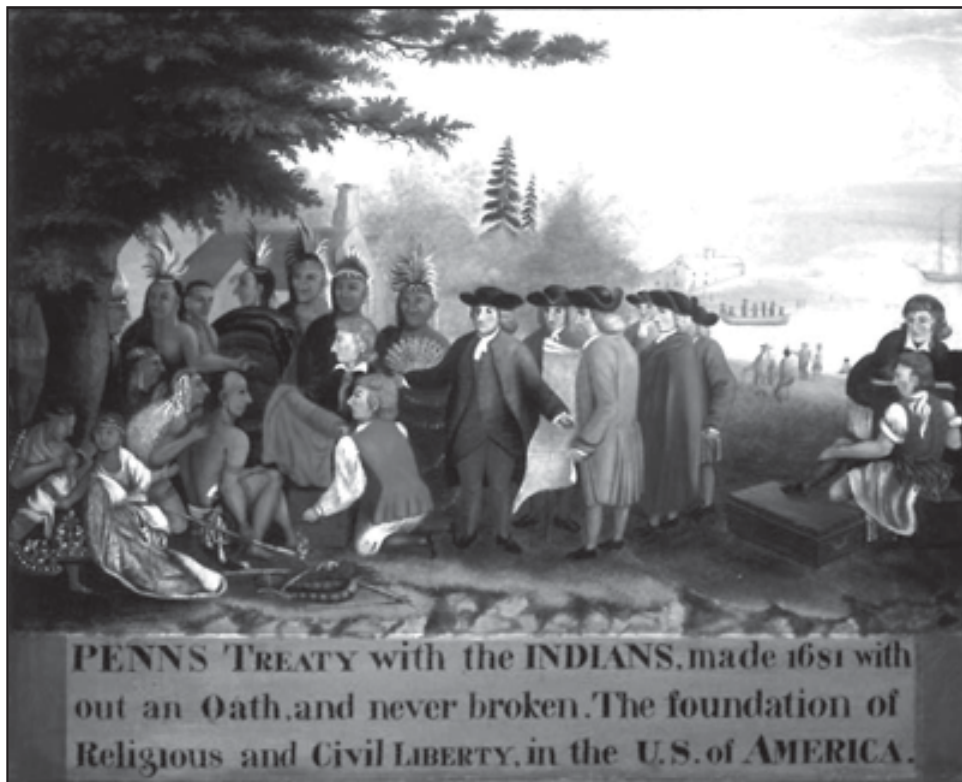


Source: National Gallery of Art, Washington, DC



## Art Prints

Edward Hicks, *Penn's Treaty with the Indians*  
(painted circa 1840)



Source: National Gallery of Art, Washington, DC

## Questions for Group Three

1. How did William Penn's religious beliefs influence his policy towards the Leni Lenape of Pennsylvania?
2. Why do you think William Penn established a policy of fair treatment to the Indians of Pennsylvania?
3. Why were differences between colonists and Indians to be settled by six colonists and six Indians?
4. What can you infer from the agreement Penn made with the Leni Lenape?
5. How do the artists Benjamin West and Edward Hicks portray Penn's policy towards the Leni Lanape?
6. How accurate is Benjamin West's painting *Penn's Treaty with the Indians*? What evidence can you give to justify your answer?
7. What mood was Edward Hicks trying to accomplish by painting animals and children in the foreground of *Peaceable Kingdom*?
8. How are Hicks' two paintings *Peaceable Kingdom* and *Penn's Treaty with the Indians* similar?
9. Which of these paintings, if any, would you consider to be a primary source? Explain.
10. How successful was Penn's policy towards Native Americans in the early days of the colony? How successful was the policy in the years just before the American Revolution?

### Vocabulary

<i>circa</i>	used with dates to mean approximately (often abbreviated as "c.")
<i>haven</i>	safe place; place that provides protection
<i>incur</i>	to bring upon yourself; to acquire a debt
<i>infer</i>	to guess or to conclude based on evidence
<i>magistrate</i>	an official who enforces laws; someone with government power
<i>negotiator</i>	go-between; one who helps bring different sides together
<i>pacifist</i>	one who keeps the peace; a person opposed to conflict
<i>persecuted</i>	injured; mistreated; harmed; punished for a different belief
<i>proprietor</i>	manager; administrator; owner (one who owns a proprietary colony)
<i>sustenance</i>	food or nourishment; provisions
<i>wampum</i> belt	beaded belt used by American Indians as a pledge of good faith

### Print Resources

Bruchac, Joseph. *Squanto's Journey: The Story of the First Thanksgiving*. Harcourt, 2000.

This is a picture biography of a Squanto who saved the small Plymouth colony. The biography includes Squanto's capture in 1614 and taken to England six years before the Mayflower landed.

Clifford, Mary Louise. *When the Great Canoes Came*. Firebird Press, 1999.

This fictionalized story of Jamestown from the Native American point of view. Cockacoeske tells the story of the Powhatans and their fate after Jamestown was settled by Europeans.

Fritz, Jean. *Double Life of Pocahontas*. Putnam, 1983.

This is an account of Pocahontas and her relations with the English settlers of Jamestown by a popular children's author.

O'Dell, Scott. *The Serpent Never Sleeps: A Novel of Jamestown and Pocahontas* (Illustrated by Ted Lewin). Houghton Mifflin, 1987.

This Newberry Award winning novel is set in seventeenth century Jamestown. Although recommended for grades 6-9, students may be able to read sections of the novel or parts may be read aloud to the class.

Sewell, Marcia. *Thunder from the Clear Sky*. Simon & Schuster Children's Books, 1998.

A Wampanoag and a Pilgrim tell their stories in alternating accounts from the first encounter between Europeans and native peoples through King Philip's War.

Sullivan, George. *Pocahontas*. Scholastic, 2001.

This book from the "In Their Own words" series uses primary sources to narrate the story of the early interactions between the English settlers and the Powhatans.

### Internet Resources

Jamestown Rediscovered, *Pocahontas* <<http://www.apva.org/history/pocahont.html>>.

A good short biography of Pocahontas for teacher reading that gives a different account of the saving of Captain John Smith than the legendary version of the story. The biography provides insights into the relationship of Powhatan and the Jamestown colony, the capture of Pocahontas, and her marriage to John Rolfe.

SCORE. *Pages of the Past* <<http://score.rims.k12.ca.us/litsearch.html>>.

Recommended History-Social Science literature searchable by California Standards. Books are listed by California Standards and each entry includes a brief annotation.