

Primary Source Set

Cultural Exchanges in the Colonial World

Guiding Questions

How did different groups of people shape the cultural, social, and political landscape of the colonies?

Objectives

- Students will analyze primary sources to understand the experiences and interactions of colonial Americans, Native Americans, and enslaved people.

The Oral Tradition of the Iroquois Confederacy

Background Information

The Iroquois Confederation was a large chiefdom on the eastern seaboard that was founded circa 1600. It consisted of 5 major tribes along with a variety of smaller tribes. Few primary sources exist that were written by Native Americans before contact with Europeans. This makes the Oral Tradition of the Foundation of the Iroquois Confederacy a valuable source for understanding the perspective of native peoples during this period.

The Oral Tradition of the Iroquois Confederacy Version A

Source: https://college.cengage.com/history/ayers_primary_sources/oral_trad_iroquois.htm

Text	Vocabulary
When another day had expired, the council again met. Hiawatha entered the assembly with even more than ordinary attention, and every eye was fixed upon him, when he began to address the council in the following words:	Hiawatha: According to tradition, Hiawatha was the co-founder of the Iroquois Confederacy alongside another leader, Dekanawida

<p>"Friends and Brothers:--You being members of many tribes, you have come from a great distance; the voice of war has aroused you up; you are afraid of your homes, your wives and your children; you tremble for your safety. Believe me, I am with you. My heart beats with your hearts. We are one. We have one common object. We come to promote our common interest, and to determine how this can be best done.</p>	
<p>To oppose these hordes of northern tribes, singly and alone, would prove certain destruction. We can make no progress in that way. We must unite ourselves into one common band of brothers. We must have but one voice. Many voices makes confusion. We must have one fire, one pipe, and one war club. This will give us strength. If your warriors are united they can defeat the enemy and drive them from our land; if we do this, we are safe.</p>	<p>hordes: large groups</p>
<p>"You five great and powerful nations [Onondaga, Oneida, Seneca, Cayuga, and Mohawk], with your tribes, must unite and have one common interest, and to foes shall disturb or subdue you.</p> <p>And you of the different nations of the south, and you of the west, may place yourselves under our protection, and we will protect you. We earnestly desire the alliance and friendship of you all.</p>	<p>subdue: take control of</p>

If we unite in one band the Great Spirit will smile upon us, and we shall be free, prosperous and happy; but if we shall remain as we are we shall incur his displeasure. We shall be enslaved, and perhaps annihilated forever.”	incur: bring about
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The Oral Tradition of the Iroquois Confederacy Version B

Source: https://college.cengage.com/history/ayers_primary_sources/oral_trad_iroquois.htm

Text	Vocabulary and Context
When another day had expired, the council again met. Hiawatha entered the assembly with even more than ordinary attention, and every eye was fixed upon him, when he began to address the council in the following words:	Hiawatha: According to tradition, Hiawatha was the co-founder of the Iroquois Confederacy alongside another leader, Dekanawida.
“Friends and Brothers:—You being members of many tribes, you have come from a great distance; the voice of war has aroused you up; you are afraid of your homes, your wives and your children; you tremble for your safety. Believe me, I am with you. My heart beats with your hearts. We are one. We have one common object. We come to promote our common interest, and to determine how this can be best done.	<i>All the tribes who met, despite the distance between them, have all joined together in unity with a common goal of protection.</i>

<p>To oppose these hordes of northern tribes, singly and alone, would prove certain destruction. We can make no progress in that way. We must unite ourselves into one common band of brothers. We must have but one voice. Many voices makes confusion. We must have one fire, one pipe, and one war club. This will give us strength. If your warriors are united they can defeat the enemy and drive them from our land; if we do this, we are safe.</p>	<p>hordes: large groups</p> <p><i>The tribes must unify to defeat the threat from the northern tribes as they would be helpless on their own.</i></p>
<p>“You five great and powerful nations [Onondaga, Oneida, Seneca, Cayuga, and Mohawk], with your tribes, must unite and have one common interest, and to foes shall disturb or subdue you.</p> <p>And you of the different nations of the south, and you of the west, may place yourselves under our protection, and we will protect you. We earnestly desire the alliance and friendship of you all.</p>	<p><i>The five major Native American nations in the area must unite, and the smaller, weaker nations must put themselves under the domain of the stronger ones for protection.</i></p> <p>subdue: take control of</p>
<p>If we unite in one band the Great Spirit will smile upon us, and we shall be free, prosperous and happy; but if we shall remain as we are we shall incur his displeasure. We shall be enslaved, and perhaps annihilated forever.”</p>	<p><i>If the nations unite, they all will remain free and happy. But if they don't, they will anger the Great Spirit and be destroyed.</i></p> <p>incur: bring about</p>

The Mayflower Compact, 1620

Background Information

In 1620, the Pilgrims arrived in what is now Plymouth, Massachusetts, aboard the Mayflower. They left England seeking a place to establish a community where they could freely practice their religion, which they saw as a more pure version of the Anglican Church, which they believed was corrupt. Upon reaching land, these Puritans drafted and signed the Mayflower Compact, an agreement to create a society based on laws and mutual support.

Mayflower Compact, 1620 Version A

Source: <https://www.gilderlehrman.org/sites/default/files/inline-pdfs/The%20Mayflower%20Compact.pdf>

Text	Vocabulary
Having undertaken for the glory of God, and advancement of the Christian Faith, and honor of our King and Country, a Voyage to plant the first Colony in the Northern parts of Virginia; do by these presents solemnly and mutually, in the presence of God and one another, covenant , and combine ourselves together into a civil body politick , for our better ordering and preservation and furtherance of the ends aforesaid; and by virtue hereof do enact, constitute , and frame such	covenant : an agreement, usually used in a religious context civil body politick : a government constitute : to create
just and equal Laws, Ordinances, acts, constitutions, and offices from time to time, as shall be thought most meet and convenient for the general good of the Colony; unto which we promise all due submission and obedience.	

Mayflower Compact, 1620 Version B

Source: <https://www.gilderlehrman.org/sites/default/files/inline-pdfs/The%20Mayflower%20Compact.pdf>

Text	Vocabulary and Context
Having undertaken for the glory of God, and advancement of the Christian Faith, and honor of our King and Country, a Voyage to plant the first Colony in the Northern parts of Virginia; do by these presents solemnly and mutually, in the presence of God and one another, covenant , and combine ourselves together into a civil body politick , for our better ordering and preservation and furtherance of the ends aforesaid; and by virtue hereof do enact, constitute , and frame such just and equal Laws, Ordinances, acts, constitutions, and offices from time to time, as shall be thought most meet and convenient for the general good of the Colony; unto which we promise all due submission and obedience.	<p><i>The Pilgrims went to North America for the glory of God. They joined together into a community with a government of just laws applied equally to everyone in order to protect each person. They agree to obey all laws.</i></p> <p>covenant: an agreement, usually used in a religious context</p> <p>civil body politick: a government</p> <p>constitute: to create</p>

Edward Winslow’s Letter, 1621

Background Information

The Pilgrims encountered significant difficulties in their first year after landing at Plymouth. They suffered from disease and starvation, and their colony likely would’ve failed entirely were it not for the help of the local Wampanoag tribe’s assistance. Edward Winslow, a member of the colony, wrote the following letter to a friend in Europe, in which he recounts what we now refer to as the first Thanksgiving.

Edward Winslow’s Letter, 1621 Version A

Source: <https://www.gilderlehrman.org/sites/default/files/inline-pdfs/Edward%20Winslow%20letter%20abridged.pdf>

Text	Vocabulary
[W]e have built seven dwelling houses ... and have made preparation for divers others. We set the last spring some twenty acres of Indian corn, and sowed some six acres of barley and peas, and according to the manner of Indians, we manured our ground ... Our corn did prove well, and God be praised, we had a good increase of Indian corn ... our harvest being gotten in, our governor sent four men on fowling , that so we might after a more special manner rejoice together, after we had gathered the fruit of our labors ...	<p>divers: some</p> <p>fowling: bird hunting</p>

Many of the Indians coming amongst us, and amongst the rest their greatest king **Massasoit**, with some ninety men, whom for three days we entertained and feasted, and they went out and killed five deer, which they brought to the plantation and bestowed on our governor, and upon the captain and others. And although it be not always so plentiful, as it was at this time with us, yet by the goodness of God, we are so far from want, that we often wish you partakers of our plenty. We have found the Indians very faithful in their covenant of peace with us ...

Massasoit: chief of the Wampanoag tribe

Edward Winslow's Letter, 1621 Version B

Source: <https://www.gilderlehrman.org/sites/default/files/inline-pdfs/Edward%20Winslow%20letter%20abridged.pdf>

Text	Vocabulary and Context
<p>[W]e have built seven dwelling houses . . . and have made preparation for divers others. We set the last spring some twenty acres of Indian corn, and sowed some six acres of barley and peas, and according to the manner of Indians, we manured our ground. . . Our corn did prove well, and God be praised, we had a good increase of Indian corn . . . our harvest being gotten in, our governor sent four men on fowling, that so we might after a more special manner rejoice together, after we had gathered the fruit of our labors...</p>	<p><i>The Pilgrims built homes and planted crops. The crops grew well, and in order to celebrate, the governor sent out hunters to get meat so that a feast of celebration could be held.</i></p> <p>divers: some</p> <p>fowling: bird hunting</p>

Many of the Indians coming amongst us, and amongst the rest their greatest king **Massasoit**, with some ninety men, whom for three days we entertained and feasted, and they went out and killed five deer, which they brought to the plantation and bestowed on our governor, and upon the captain and others. And although it be not always so plentiful, as it was at this time with us, yet by the goodness of God, we are so far from want, that we often wish you partakers of our plenty. We have found the Indians very faithful in their covenant of peace with us ...

Local Native Americans joined the Pilgrims, and they feasted together. The two groups upheld peace during the year and the meeting demonstrated the good faith they had towards each other.

Massasoit: chief of the Wampanoag tribe

Treaty Ending the Third Anglo-Powhatan War, 1646

Background Information

The English settlers at Jamestown had mixed relations with the local Native American confederacy of tribes, the Powhatan. While there was some cooperation and trade, there also was frequent violent conflict. The Third Anglo-Powhatan war began in 1644 and ended when the English captured and killed the Powhatan leader Opechancanough. The colonists then signed the following treaty with the new Powhatan leader Necotowance to end the war. This treaty restricted the lands that the Powhatan could live on. Some words have been changed to modern spelling for ease of reading.

Treaty Ending the Third Anglo-Powhatan War, 1646 Version A

Source: <https://encyclopediavirginia.org/primary-documents/treaty-ending-the-third-anglo-powhatan-war-1646/>

Text	Vocabulary
Art. 1. BE it enacted by this Grand Assembly, That the articles of peace between the inhabitants of this colony, and Necotowance King of the Indians be duly & inviolably observed upon the penalty within mentioned as follows:	

Necotowance do acknowledge...that his successors be appointed or confirmed by the King's Governors from time to time, And on the other side, This Assembly on the behalf of the colony, doth, undertake to protect him or them against any rebels or other enemies whatsoever, and as an acknowledgment and tribute for such protection, the said Necotowance and his successors are to pay unto the King's Governor. the number of twenty beaver skins at the going away of Geese yearly.	going away of Geese yearly: fall
That Necotowance and his people leave free that tract of land between Yorke river and James river...to the English to inhabit on, and that neither he the said Necotowance nor any Indians do repair to or make any abode upon the said tract of land, upon pain of death, and it shall be lawful for any person to kill any such Indian [who violates this.]	repair to or make any abode upon: live on tract: space

Treaty Ending the Third Anglo-Powhatan War, 1646 Version B

Source: <https://encyclopediavirginia.org/primary-documents/treaty-ending-the-third-anglo-powhatan-war-1646/>

Text	Vocabulary and Context
Art. 1. BE it enacted by this Grand Assembly, That the articles of peace between the inhabitants of this colony, and Necotowance King of the Indians be duly & inviolably observed upon the penalty within mentioned as follows:	<i>The peace terms laid out below should not be broken by either party.</i>

Necotowance do acknowledge...that his successors be appointed or confirmed by the King's Governors from time to time, And on the other side, This Assembly on the behalf of the colony, doth, undertake to protect him or them against any rebels or other enemies whatsoever, and as an acknowledgment and tribute for such protection, the said Necotowance and his successors are to pay unto the King's Governor. the number of twenty beaver skins at the **going away of Geese yearly.**

The Powhatan allow the British governors to appoint future leaders of their tribe. The colonists agree to protect the leaders of the Powhatan from rebels and other enemies. The Powhatan must give the colonists a tribute of twenty beaver skins every fall.

going away of Geese yearly: fall

That Necotowance and his people leave free that tract of land between Yorke river and James river ... to the English to inhabit on, and that neither he the said Necotowance nor any Indians do **repair to or make any abode upon** the said **tract** of land, upon pain of death, and it shall be lawful for any person to kill any such Indian [who violates this.]

The Powhatan agree to give the colonists a tract of land and that no natives will enter. It is lawful for the colonists to kill any Powhatan who enter the land.

repair to or make any abode upon: live on

tract: space

The Stono Rebellion Oral History

Background Information

In 1739, one of the biggest slave rebellions in Colonial American history occurred. An enslaved Black man known as Cato led an uprising of around 80 slaves with the goal of reaching Spanish Florida, where they would be free. The group killed dozens of whites before the South Carolina militia suppressed the rebellion. Cato and members of his group were all either executed or sold into slavery in the West Indies. The following is an oral history from a man in 1937 who was a direct descendant of Cato. The narrative of the rebellion had passed down throughout his family.

The Stono Rebellion Oral History Version A

Source: <https://nationalhumanitiescenter.org/pds/becomingamer/peoples/text4/stonorebellion.pdf>

Text	Vocabulary
I sho' does come from dat old stock who had de misfortune to be slaves but who decide to be men, at one and de same time, and I's right proud of it. De first Cato slave we knows 'bout, was plum willin' to lay down his life for de right, as he see it. Dat is pow'ful fine for de Catoes who has come after him. My granddaddy and my daddy tell me plenty 'bout it, while we was livin' in Orangeburg County, not far from where de fightin' took place in de long ago.	stock: ancestry line
"How it all start? Dat what I ask but nobody ever tell me how 100 slaves... come to meet in de woods not far from de Stono River on September 9, 1739. And how they elect a leader, my kinsman, Cato, and late dat day march to Stono town, break in a warehouse, kill two white men in charge, and take all de guns and ammunition they wants. But they do it. Wid dis start, they turn south and march on.	

<p>[South Carolina] Governor Bull and some planters ... ride fast and spread de alarm and it wasn't long 'til de militiamen was on de trail in pursuit of de slave army ...</p>	
<p>In less than two days, 21 white men, women, and chillun, and 44 Negroes, was slain. My granddaddy say dat in de woods and at Stono, where de war start, dere was more than 100 Negroes in line...Commander Cato speak for de crowd. He say: 'We don't lak slavery. We start to jine de Spanish in Florida. We surrender but we not whipped yet and we is not converted.' De other 43 men say: 'Amen.' They was taken, unarmed, and hanged by de militia. [Cato] die but he die for doin' de right, as he see it."</p>	<p>chillun: children</p> <p>lak: like</p> <p>jine: join</p>

The Stono Rebellion Oral History Version B

Source: <https://nationalhumanitiescenter.org/pds/becomingamer/peoples/text4/stonorebellion.pdf>

Text	Vocabulary and Context
<p>I sho' does come from dat old stock who had de misfortune to be slaves but who decide to be men, at one and de same time, and I's right proud of it. De first Cato slave we knows 'bout, was plum willin' to lay down his life for de right, as he see it. Dat is pow'ful fine for de Catoes who has come after him. My granddaddy and my daddy tell me plenty 'bout it, while we was livin' in Orangeburg County, not far from where de fightin' took place in de long ago.</p>	<p><i>The storyteller is proud that his ancestor Cato decided to fight for his freedom, even willing to lay his life down for it. His grandfather and father have passed down the story about Cato's rebellion.</i></p> <p>stock: ancestry line</p>

<p>“How it all start? Dat what I ask but nobody ever tell me how 100 slaves... come to meet in de woods not far from de Stono River on September 9, 1739. And how they elect a leader, my kinsman, Cato, and late dat day march to Stono town, break in a warehouse, kill two white men in charge, and take all de guns and ammunition they wants. But they do it. Wid dis start, they turn south and march on.</p>	<p><i>The rebellion began when 100 enslaved people met and elected Cato as their leader. They broke into a warehouse, killed two white men, and took a large amount of guns and ammunition. They then headed south to reach Florida.</i></p>
<p>[South Carolina] Governor Bull and some planters ... ride fast and spread de alarm and it wasn't long 'til de militiamen was on de trail in pursuit of de slave army...</p>	<p><i>The colonial governor and other men spread the alarm and assembled a militia to track down the group of rebels.</i></p>
<p>In less than two days, 21 white men, women, and chillun, and 44 Negroes, was slain. My granddaddy say dat in de woods and at Stono, where de war start, dere was more than 100 Negroes in line...Commander Cato speak for de crowd. He say: ‘We don’t lak slavery. We start to jine de Spanish in Florida. We surrender but we not whipped yet and we is not converted.” De other 43 men say: ‘Amen.’ They was taken, unarmed, and hanged by de militia. [Cato] die but he die for doin’ de right, as he see it.”</p>	<p><i>The rebels killed many people, and Cato spoke about wanting to reach Florida and freedom. Ultimately, all the rebels were either killed by the militia or captured and later executed.</i></p> <p>chillun: children lak: like jine: join</p>